Subject: INSIGHTS TO FAMILY EDUCATION

Credits: 4

SYLLABUS

Family Life Education
Concept of Family Life, Family Life Education - Concept and Meaning, Importance of Family Life Education, Role of Home, School and Religion in Imparting Family Life Education, Development of Personality and Moral Values in Life

Life Skill Education
Basic Concepts in Life Skill Education, Understanding Man and Woman, Life Skill Education: Concept and Objectives, Life Skill Education: Role of Home, School and Media

Process of Growing Up
Male Reproductive System and Functioning, Female Reproductive System & Functioning, Early Stages of Human Growth: Biological, Social, Psychological and Developmental Aspects, Later Stages of Human Growth: Biological, Social, Psychological and Developmental Aspects, Youth and Their Concerns

Social Institution of Marriage
Marriage and Family: Choosing Life Partner, Marriage in India, Society, Culture, Religion and Family Values, Marital Life and Role Expectations

Policies and Programmes for Family Welfare
Indian Family in Transition, Family Planning Policies, Family Planning Methods and Spacing Between Live Births, Medical Termination of Pregnancy and Issues Associated with it

Major Problems in Marital Life
Psycho-Social Effects of Divorce, Separation and Migration, Dowry Demands and Dowry Deaths, Legal Issues Involved in Marriage

Suggested Readings:

4. David J. Bredehoft, Michael J. Walcheski, Family Life Education: Integrating Theory and Practice, Ingram
CHAPTER 1
FAMILY LIFE EDUCATION

STRUCTURE

- Learning objectives
- Concept of family life
- Family life education—concept and meaning
- Importance of family life education
- Role of home, school and religion in imparting family life education
- Development of personality and moral values in life
- Review questions

LEARNING OBJECTIVES

After reading this chapter, you will be able to:

- Explain the concept of family life
- Explain the family life education
- Understand the traditional Indian values related to family life education
- Understand the importance of family life education
- Understand the role of home, school and religion in imparting family life education
- Understand the development of personality and moral values in life.

CONCEPT OF FAMILY LIFE

Family has been regarded as the cornerstone of society through several social thinkers. Marriage flanked by an adult man and an adult woman is the foundation of the formation of a family from time immemorial. It is in the family that children are born, cared, reared, and provided education to life. In excess of the years, global societies have witnessed shifts in family patterns. Radical changes are being brought into lifestyles through progress and reforms.

The recent phenomenon of globalization and consumerism has created diversity of family and household shapes. Beside with these changes social troubles and personal difficulties continue to augment and multiply. It would...
be unimaginable to earlier generations to understand the extent of changes taking place in the areas of family life and life styles in several of our advanced countries. For people in many countries, the world of family looks very dissimilar than it was before World War II. Though, the institutions of family and marriage continue to exist as basics of social organizations. In this chapter we shall talk about in detail the concept and meaning of marriage as primary institutions of social life in the Indian context. Although dramatically changes in the character of family can be seen in many societies abroad, mainly Indians hold on to the traditional family life, culture, and traditions. It is bound to stay for a longer period for several more generations to come. So it is apt that we look at the basics of family life and its richness in forming responsible citizens of our society.

The Social Institutions of Family and Marriage

Family is the vital unit of any society. Family consists of father, mother, and children. The stability of family life with parents and children is fundamental to all human society and its extensive-term survival. The sacredness of marriage, its permanence, and its mutuality of love are the major forces for preserving this vital unit in society everywhere crossways the globe.

Many discussions are taking place in several societies and cultures in relation to the primacy of individual rights that outweigh any other consideration. The initiatives to promote common good of society based on mutual obligations and less emphasis on individual rights are slowly getting diminished. The procedure is moving towards a total emphasis on individual freedom and choice in this era of consumerism and globalization without due consideration of the negative consequences it can have on the traditional and oldest social institutions of marriage and family. Such a procedure will also have negative consequences on community life and extensive term survival of nations that depend on mutual obligations and responsibilities to ensure stability and peace.
**Vital Concepts**

Before we proceed with further discussion on these significant and essential social institutions, it is apt that we describe the vital concepts of family, kinship, and marriage.

**Family**

Several sociologists have regarded the family as the bedrock of society. According to George Peter Murdoc: ‘The family is a social group characterized through common residence, economic co-operation and reproduction. It comprises adults of both sexes, at least two of whom uphold a socially approved sexual relationship, and one or more children, own or adopted, of the sexually co-habiting adults.’ As per this definition, the family members live together, produce offspring, work together, and pool possessions together. The sexual relationships and reproduction of the offsprings through the male and female adults take place as per the norms of their scrupulous society.

According to Anthony Giddens: ‘A family is a group of persons directly connected through kin connections, the adult members of which assume responsibility of caring for children’. The Concise Oxford Dictionary of Current English describes family as a ‘set of parents and children’ or ‘the members of a household, especially parents and their children’.

**Kinship**

The dictionary meaning of kinship is ‘blood relationship’. Kinship can be of two kinds:
- Through marriage relationships and
- Through rows of descent that connect blood relatives such as from the side of the father and mother, siblings, offsprings etc.

So kinship comprises either genetic rows or rows initiated through marriage. In short, family is a group of kin.

MARRIAGE IS....:
What is marriage? It’s a union, first of all. It’s a uniting, two hearts becoming one. Marriage is companionship and friendship. Its being together, acting together, doing things together, and not wanting it any other way.

Marriage understands. It’s being blind to the fault of the other. It’s being considerate in every way—considerate of the other’s time, feelings, and desires. Marriage is caring. It’s being concerned. It’s going out of your way to make sure the other person is well cared for. Marriage is kindness. It’s saying kid words and putting those words into action.

Marriage is support. It’s supporting your mate in their endeavors, in their projects, in good times and bad. It’s giving them moral support, physical support, prayer support, all approximately support. It’s cheering them on and encouraging them when they feel down. Marriage is stooping to lift the other. It’s being strong when the other is weak. Marriage is protecting your mate from harm, physical and emotional.

Marriage is provision. It’s doing your part to make sure the other has their needs met. It’s pulling your share of the load. Marriage is hard work day after day. It’s going out of your way to meet the needs of your mate in whatever way you can, even if you don’t feel like it. Marriage is lending a helping hand.

Marriage is sacrifice. It’s giving of yourself for the one you love. It’s being ready to provide up your own ideas or desires to make your mate happy. It’s giving and giving and giving again. Marriage is yielding, bending, melting together. Marriage is going the extra mile. Marriage is compassion. It prefers the happiness of another to your own.

Marriage is provided and takes. Marriage is taking turns; it’s not one sided. Marriage is submission. It’s giving the other person a chance. Marriage is living and loving and helping one another. Marriage is learning from one another. Marriage is humbling.

Marriage is being opened minded. Marriage is walking a mile in another’s shoes. Marriage is listening and understanding. Marriage is
being there for the other in bad times as well as the good. Married love stands through thick and thin, no matter how hot the trials or how hard the test. Married love never loses hope. It’s always there, always dependable, always ready with outstretched hands and open arms to take the other in- to love, to comfort, to hold, and to cherish. Marriage is learning to let the little things pass.

- Marriage is communicating honestly and openly. It’s being willing to humbly share your heart and deepest thoughts. Marriage is talking, praying, discussing, and agreeing together. Marriage does not let things build up flanked by you through ignoring the other, but rather finds a way; it creates solutions. Marriage is joining hand in hand, heart to heart. Marriage is detection. It’s discovering each other, learning in relation to the each other and all the funny things you say and do. Marriage is a good sense of humor. It’s relaxing together, enjoying each other.

- Marriage is respect. Marriage is having faith in each other. Marriage is accepting another for what they are. Marriage is coming to the realization that you are not complete without your other half. Marriage can be the mainly satisfying and strengthening experience you will ever have.

**Marriage**

The Oxford Dictionary describes marriage as ‘the legal union of man and a woman in order to live together and often to have children’. It is a legal union which has the sanction of the society, the state, and the religion (for those who believe and/or practice religion). Marriage is flanked by a man and a woman and not flanked by a boy and a girl. Every society (nation) has prescribed norms which describe adulthood. In India the prescribed age for marriage is 18 years and 21 years respectively for a female and a male. Marriage is a social institution which allows the married man and woman to live together as husband and wife. It is expected that men and women marry not only to live together, but also to have children. According to Anthony Giddens, marriage
can be defined as a socially acknowledged and approved sexual union flanked by two adult individuals.

**Interrelationship flanked by Family, Kinship, and Marriage**

When a man and a woman marry, they become kin to one another. This marriage bond connects together a wider range of kin people. Parents, grandparents, brothers, sisters, uncles, aunties and other blood relatives become relatives of the partner through marriage. Marriage is a stable and healthy union of bonding flanked by a man and a woman who become husband and wife for the rest of their lives. This marital union guarantees the birth of children and a stable and caring environment for them.

Family relationships are found within wider kinship groups. Usually we find two common shapes of families based on the number of members namely,

- Nuclear family and
- Extended family or joint family.

Nuclear family comprises of the father, mother and children (own or adopted). In extended or joint families we can find more members who are blood relatives such as grandparents, parents, brothers and sister of parents, their spouses, children, grand children and so on. There is a steady growth of old age homes in urban centers in India as a result of two reasons:

- Tendency to have small family norm (of having less children) and
- Due to the migration of children (adults) to far absent places within and outside the country in search of job or to live with the spouse.

**Concept of Family in UN Declarations**

The Universal Declaration of Human Rights through the United Nations in 1948 was a conquest for humanity. This declaration is based on the dignity of the person, and promotes and defends the respect for peoples of several nations and for every one of their members. This Declaration of Human Rights is the authoritative foundation for all subsequent Human Rights Conventions and documents. The right to marry for any man and woman of full age (adult)
is defined as a fundamental human right. The family is defined as the natural and fundamental group unit of society and is entitled to protection through society and state. The opening sentence of the preamble to the declaration states that these human rights are ‘inherent’ and ‘inalienable’, and stem from our human dignity. It may be noted that:

- These human rights have human dignity as their foundation.
- They cannot be changed through political will or majority decisions.
- They are natural laws, pre-political and apolitical.
- They supersede national laws and no nation can enact laws that change this.
- This UN declaration is the source of all human rights documents, and protects the natural family based on biology.
- There is a right to marry for adult men and women, and to form a family (Art. 16).
- The family is the fundamental unit of society and is entitled to privileges and political protection.
- The formulations on the family and children’s rights are repeated in legally binding conventions such as European Court of Human Rights (ECHR1950), and the International Covenant on economic, social, and cultural rights (1966).

Family is the pre- eminent, mainly favorable, and irreplaceable place for the recognition and development of a person on its way to complete dignity. It is in the family that the first steps in human development are initiated and the procedure of education and promotion of human being starts. An individual who does not receive this initial orientation in the family will be greatly hampered in achieving the human fullness to which he/she is described as a person.

Family is the foundation of society. Respect for human rights is necessary for human development of persons in the society. These human development values contain life itself, health, knowledge, work, the community, religion, and culture. Family is the smallest community of persons. The values essential to the family can only be achieved when a man and a woman provide
themselves to one another totally in marriage, accept a community of love and life, are willing to fully accept the gift of new life in procreation and accept the responsibility of educating the offspring.

Parents provide the child a home in which the child can grow and develop. All the rights that are necessary through nature for the development of the person in his/her wholeness become real in the family in the mainly effective way. The family, through its very nature, is a subject of rights, the foundational element of human society, and the mainly necessary force in the full development of the human person. The importance of the family’s social mediation is undeniable. Family is the ‘sanctuary of life’. It is more than any other human reality, a place where an individual can exist for himself/herself through the gift of self.

If the family is protected and privileged through human rights, they are valid in all places and at all times. The survival of society depends on the strong institutions of marriage and family. When the traditional family structure disappears more and more from society, people will no longer know what they are talking about. So the family should not in any way lose its privileged political support. If it loses it, society will be eroded from within. The historical concept of family should not be allowed to disappear. If it does, it would be hard to sustain this existing concept for longer.

There are attempts to redefine the concept of family at national and international stages. There are also initiatives in the legal juridical as well as parliamentary arena. Such efforts also draw power from public debate. It necessity be understood that political majorities cannot change human rights. They are inalienable and inherent. These rights belong to the human being because of his/her dignity and not because some political body granted them.

*The UN Convention on the Rights of the Child, 1989*

The preamble to the convention states:

- Influenced that the family, as the fundamental group of society and the natural environment for the growth and well-being of all its members and particularly children, should be afforded necessary protection and
assistance so that it can fully assume its responsibilities within the community.

- Recognizing that the child, for the full and harmonious development of his or her personality, should grow up in a family, in an atmosphere of happiness, love, and understanding.

As per the UN Convention, children have the right to know and live with their biological parents. If this is not possible, they have a right to adoptive parents who resemble the natural parents to the extent possible i.e. a mother and father. Further, the best interest of the child shall govern all issues relating to children’s rights, and not the interest of adults.

Both the UN Convention on the rights of the child and the UN declaration of human rights speak of the importance of the family. The family consists of mother, father, and children. It is a natural institution in all societies. The society is obliged to support it because it uniquely brings forth and rears children. Mother and children have a right to special political support. The pregnant as well as the nursing mother is vulnerable, yet provides the mainly significant work in any society. The family is politically relevant because it is here that the humans are born and raised. Parents do the key work for society through bringing up and educating children to be responsible citizens. No one can replace the parents. That is why we say that the family is the vital cell of the society.

Article 3 of the Convention states that ‘the best interests of the child shall be a primary consideration’. This legally binding Convention leaves no doubt in relation to the right of the child to his/her parent, not only to know them but also to be raised through them. This is what is meant through the ‘best interest of the child’. It also implies that it is an injustice contravening international law, to conceive a child with the intention of raising it alone. There are instances where hundreds of thousands are born and left in the street to fend for themselves children born out of wedlock, co-environment, and through sex workers. It will not be in the ‘best interest’ of the child for HIV infected to go for a child when the health of the parents themselves is already in danger. Likewise how can the ‘best interest of the child’ be protected when some
countries allow people living in same sex relationship to adopt children.

**Attempts to re-describe family**

There are sure pressure groups and individuals in many countries who seek to redefine the concept of a ‘family’ to contain (with equal legal status as the traditional father-mother-children family) same-sex unions with or without adopted children, single parent with own or adopted children, children born out of wedlock (and not widow/widower), live in couples or co-environment and even to the extend of adoption of animals. Several of them tend to accept variations within family structure adultery, incestuous sex, pre-marital sex and other shapes of partners of sex for the sole purpose of achieving self-satisfaction. No doubt, these are all confusing situations to the man in the street.

Social legitimacy does not necessarily have anything to do with legal legitimacy. Minority groups should not be allowed to undermine core of human rights through themselves. It should be equally obvious that no political majority or minority can change the rights of the mainly vulnerable in the society, i.e. the children. It is not appropriate to agree to the view of law in some smaller countries-that law necessity reflects the reality of social practices and majority will on every issue. For instance, it is estimated that in excess of 50 per cent of Norwegian children are born out of wedlock. Statistically this fact can become the norm. In fact there are arguments through pressure groups in some smaller nations that some of the international rights contradict their national public opinion and practices.

Children and their ‘safe haven’, the family, necessity not be manipulated in political and legal procedure for their own sake and the sake of safeguarding international human rights. There necessity is no confusion in relation to the family is, and in relation to the children’s rights. Children have the rights that adults do not have and these rights precede the rights of adults. A shift in political focus absent from adult ‘rights’ to marry and form a family, to children’s rights to parents and stable family life would also entail that the extreme individualist focus would have to be toned down.
Family Life in Indian Context

Society is an aggregation of small communities of families which live together and co-operate with one another to ensure their own growth and survival. Family is the smallest community of people consisting of an adult male and a female who make free agreement through the institution of marriage to live together, have children, rearing and educating them. These are also functions for which parents need the help of other families particularly from the kinship circles and the society at large.

The traditional Indian family still continues to be a ‘joint family’. When sons and daughters (matrilineal) get married, they do not leave their family. They continue to live in it with the spouse and children. The joint family works as a clan in which each member knows his/her role and count on the solidarity and support of other members in times of need. The father/mother (as the case may be) gets the respect and obedience from children and grandchildren. His/her power reigns supreme. Although majority of the families in India belong to the matrilineal pattern, there are sure groups such as the Nairs in Kerala and the Khasi in Meghalaya who traditionally follow the matrilineal pattern.

In mainly Indian homes, parents are responsible for finding a partner for their child. This is usually seen as a sacred duty. In very few situations, do young people find their own partners. Mainly often such marriages are found more in the middle of the educated urban dwellers than the less educated ruralites. In arranged marriage, the parents take into consideration family background, financial, social, religious and educational status of the would be son/daughter in law. Thus the marriage involves the full participation of two families and children usually accept the choice of their parents with trust.

With the power of better education and job opportunities and exposure to electronic media, youngsters do not accept blindly the power of their parents. They are searching for more freedom and independence. Concerning selection of partners, young people of today tend to demand more freedom to express their desires and to make their own decisions. With the fast changing social
scenario as a result of industrialization, urbanization, consumerism, exposure to electronic media and availability of better professional and vocational education, the pattern of family life is also undergoing changes. Such changes are also affecting towns and villages crossways the country. With these changes, a new kind of family life is emerging which is more self-governing and striving to become more self-sufficient.

More women are getting educated. More women are also taking up jobs outside than within family set up. Several of them prefer to marry at an older age than in the past. Women are also becoming more conscious of their dignity and want to be more self-governing and responsible in the family and society. They want to have a say in the matters of the family and decision making and often extensive for a career outside the family. In fact large number of legislations is being enacted to improve the social circumstances of women in India including their political participation at local, state, and national stages.

Value System

India has a rich value system. This traditional value system is still significant and should not be allowed to die out easily. Although there are pressure groups and issues associated with consumerism and expansion of electronic media which power the lifestyles of people, we should not let ourselves be overtaken through such powers. Much havoc was done in the western countries, Americas and Australia through the liberation ideologies of 1960s and 1970s which advocated freedom of sex, individual satisfaction in excess of common good, feminism and the challenges on the very subsistence of traditional family system. As a result several societies crossways the globe faced the breakdown of traditional family system. New models began to appear such as single parent families, people living together without marital contracts, cohabitation, same sex unions, divorced and re-married with children of previous marriage, grandparents living with grant children, emergence of old age homes, orphanages and destitute homes, addiction families, expansion of sex industry, sex shops, pornography and sex tourism.
All these initiatives have caused much damage to the rich old customs and practices, morality, principles of life, character, and value system.

New models of family life and relationships are necessary to meet the needs and expectations of new generation. It may not be wise to confront the youth of today with ready-made customs, practices, and family patterns of the past. Though, it is very significant and necessary to educate them in relation to the positive characteristics of decent life, morality, brotherhood, regard for parents and elders, correct meaning and purpose sex, marriage and family life. This will enable them to find new ways to practice the traditional values in harmony with the modern times.

Trends Challenging Values

Global society has been facing tremendous threats on its value system from sure groups, events, and developmental initiatives which have far reaching impact. It is a matter of pride that through and large the Indian democracy has supervised to withstand such threats and preserve its rich values and culture and traditional practices. This vast democracy of in excess of one thousand million people is proving to be a model and hope for the rest of the world as far as preservation of value system is concerned. More and more women are getting educated, taking up jobs, and involving in the political and socio-economic development of the country.

Certainly the women empowerment procedure also has brought in relation to the lot of positive and negative trends in the country. Yet the overwhelming majority continues to remain steadfast in their lifestyle and preserve the family values, moral values, and religious practices. The advancements in science, education, media technology, and power of the western life-styles have made some impact on the Indian society. As a result sure unethical practices which challenge the age old value system also have crept into our society. This has increased the percentage of pre-marital and extra marital sex, teenage pregnancies, and abortion, prostitution, mental illness, drug addiction, and divorce, several sexual orientation, single parent households, suicides, and demand for euthanasia. Although all these are part of today’s society, the
power it makes through the media tends to corrupt young people which are thought to be disastrous for the society. In order to counter this deteriorating trend, there is a need to educate people in relation to the consequences of such social troubles. It is also necessary that we record some of the fading values which will serve as a reminder for the younger generations to come.

**Family is Universal**

Family has been seen through sociologists as a universal social institution. It is an inevitable part of human society. Usually family has been regarded as a good thing for the individual as well as for the society. For the individual, family life is a necessity for survival, growth and a meaningful life in the society. Survival and sustainability of the society depends on the humans born and brought up as good citizens in the family.

So any consideration for evolving alternatives to family would not be desirable. We have seen the women’s liberation movements which began in the 1960s in Europe and America. Some of the feminist writers went to the extent of condemning family as an institution. Although such initiatives shook the foundations of family and its traditional view, hardly any positive outcome was noticed. In fact the contribution of such initiatives brought in relation to the much chaos in the society which witnessed the augmenting divorce rates, decline in moral values, destitution of the aged and children, sexual promiscuity and ‘individual thoughts’ in excess of ‘common good’ of the society. To sum up, break down of family leads to the break down of the society and continuation of human survival.

**Relationship and Bonding in Family Life**

Relationship and bonding are central to family life. Change in family and household composition has brought in relation to the shift in expectations of people from their relationships. Today relationship has become something active. One has to work it out. It depends on winning the trust of the other person. In fact sustainability of mainly sexual relationships and marriages in
urbanized countries depends on this shift in expectations from the partner. Relationship depends on the extend of communication and collaboration flanked by people.

Emotional communication is part and parcel of sexual relationship, love flanked by spouses and flanked by parents and their children. Although much transformations have taken place in urbanized nations, the traditional Indian Society has not changed much. There is much bonding and very healthy relationship existing within families and flanked by families both in urban and rural areas. Though, one can also observe the power of the western culture or life style gaining momentum in the Indian sub-continent.

The mainly significant recipe for the success and sustainability of marriage and family life is healthy relationship and to be able to bond permanently. The ability to bond depends on the early experience of reliable love. A child who has never doubted the commitment of both the parents to each other and to himself/herself will naturally develop trust and openness. In several parts of the world there are attempts to present sex as an action with little regard to the relationship. Such attempts offend the dignity of the human being. In fact it strikes at the heart of marital relationship. In course of time it will undermine the family and ultimately the society.

Family life education is planned to help young people in exploring the meaning of human person, expressing oneself through a unique body in its intrinsically masculine and feminine form. Through one’s body a person can live out to the fullest his/her highest calling: “To love”.

A family cannot come into subsistence without biological union that results in offspring. Only a female can conceive with the cooperation and sharing of a male. A child necessity necessarily has a father and a mother and a home to grow. This is the fact and the experience of all societies from time immemorial. This concept presents sexual union in marriage as an extraordinary act of total giving of self that has the potential to co create a new human being. A true relationship leads to a meaningful and fruitful life.
**Motherhood, Fatherhood and Parenthood**

We know that natural law and divine nature assume the subsistence of a fixed human nature, consisting of two sexes (eunuchs are exceptions), where family is a natural and constant institution in human and social life. Motherhood and fatherhood are so constants and the family cannot be re-defined. It exists as a norm in all societies except in cases which differ from this norm due to widowhood or single parent families as a result of divorce or separation. In fact motherhood and fatherhood exist as archetypes of human subsistence with much more than mere biological qualities.

There is no recognition of what a mother is unless one has personal experience of a ‘real mother’ naturally in relation to her children. Likewise fatherhood can be recognized only through lived experience in a family setting. Parenthood is dissimilar from motherhood and fatherhood. There are several child fathers and child mothers. Human being is the only living creature that lacks built-in mechanism to guide mainly characteristics of one’s behaviour. One has to use relationships with others in order to develop talents, skills, and ideas. This is an essential condition for growth towards personal maturity. Family is the first environment which helps a person to relate oneself to others with natural love and cooperation. With the entry of a person of the opposite sex into one’s life, a new kind of relationship and experience is urbanized which finds fulfillment in marriage. Together they learn to leave behind the ‘I’ and ‘you’ and think of themselves as ‘we’. A trust and understanding grow. They become more open to each other, revealing and sharing more of their inner being, feelings, values, and choices.

Every person is meant to be born in a family and described upon to build a new family. Only through accepting family life and its responsibilities seriously a person can learn to reach out to others in love, respect and with a sense of service mentality. The joys and worries of planning, conceiving and bringing up children and social tasks and duties of family, compel the couple to forget self and become more involved with others. So we may say that a responsible parenthood is the real parenthood. One has to be responsible to oneself, family, spouse, children, and the society.
There is a need for a strategy and rationale for promoting family life because of the new trend which calls for greater ‘individual rights’. There is a demand for individual right based on privacy, convenience and some even go to the extend of demanding the same under fundamental rights. The call for ‘rights of individual’ overshadows concern for common good.

Denying the rights of the terminally ill to choose death in excess of life is not inhuman. The Indian constitution and legislations do not permit euthanasia. Likewise protecting the ‘right to life’ of an unborn child should not be measured as violence against women. It is the duty and responsibility of parents and young people to protect human life from conception to natural death. In abortion a weak and defenseless child is brutally murdered through those who are supposed to love and care for the child mainly: the parents and health care professionals.

Several young people are unaware that at conception a new life is shaped. Conception takes place at the moment of fertilization: i.e. the moment when the father’s sperm and mother’s egg cell meet. People with vested interest may make several interpretations. Scientifically one thing is clear: conception refers to fertilization and not implantation. Implantation takes place in relation to the five days after fertilization. The zygote starts to grow as any other living being. It is human because the chromosomes combined at fertilization are that of the human father and human mother and not of any other living being. There are many anti-life forces at work in the world who try to put forward justification for violation of human rights through them and rationale for their thrash about on preference for individual rights in excess of common good.

It is so apt that we teach the young people a culture of life in the face of such public opposition through false propaganda in relation to the individual freedom to abort or to take life (euthanasia). Freedom is a divine gift and to live to its demands fully is our responsibility. There is a tendency of co-environment in the middle of some people in the urbanized countries. Such trends have resulted to some extent in replacing marriages, rise in the rates of divorce, augment in abortion and the number of children born out of wedlock. Some nations have legalized same-sex marriages. In such societies there are
pressure groups to recognize homosexual marriages and family status for people living in same-sex unions so that benefits exclusively meant for natural and traditional families are also made accessible to homosexual couples. Homosexual act under section 377 of the Indian Penal Code (IPC) is a criminal act as on date. A recent Public Interest Litigation filed in Delhi High Court through an NGO to repeal this section was rejected. The Law Commission of India observed that Indian Society in general disapproved homosexuality and this was strong enough to justify treating it as a criminal offence, even if adults indulged in it in private. Throughout the proceedings it was stated: while a government could not police morality in civil society, the law had to express and reflect public morality and concerns in relation to the harm to society at large. If this was not observed, whatever little respect for law was left would disappear, as the law would have lost its legitimacy. It is a common knowledge that same–sex unions are contrary to nature. It is sterile concerning new human life. It is against morality. A moral environment is necessary for maintaining a healthy society. Though, it is a fact that there are several sexual orientations in the middle of people of several cultures.

Our objective is not condemning such behaviour but understanding how society perceives it. As a result of lifestyles which promote divorce, same-sex unions, euthanasia and escalating rates of abortion, the bedrock of family is being shaken. There are less number of children in families and an augment in aging population which will not be supported through young people. In order to counter such negative trends and to preserve a value based society, there is a need to promote a ‘culture of life’ and not a ‘culture of death’. We need to have a culture of life in which virtues are cultivated. The ability to bond requires a culture which allows the young man and young woman to wait until a commitment is made before embarking upon sexual intimacy. The wounds and emotional scarring caused through the casual experimentation into which young people are led deprives them, to a great extent, of the possibility of permanent bonding. Commitment and waiting for the right person to whom to commit are at the base of a stable and happy sexuality, marital life, and strong family bonding.

In order to preserve the rich heritage and values of the traditional Indian
family, there is a need to collaborate with broader community for stable and healthy family life. There is also a need to encourage governments and several social systems to have an open policy to promote stable family life keeping in view the needs of the society.

**FAMILY LIFE EDUCATION--- CONCEPT AND MEANING**

India has an extensive tradition of closely bonded family system. Today, though, some people argue that [modern] family as an institution is facing crisis. Let us take a more optimistic view. Families cannot be in accessible from the impact of rapid social and technological changes, yet, they have ably demonstrated to turn difficulties into challenges through offering support and security to each of its members in a fast changing society.

Each family is recognized with a unique sense of shared family traditions, shared experiences, and stability of behavioral patterns through generations. We believe that nurturing this excellence of family get in touch with and interaction becomes even more significant in a time like today when several people feel lonely and, rootless. Technological progress often contributes to development but sometimes it generates a sense of depersonalization and deprivation from one's own identity. That is why family life education is essential and relevant in the present day context.

Every society in excess of time has evolved its own ways of preparing its younger members for adulthood, primary through an educational procedure. Traditionally, mainly elements of family life education have been informal, taking place within the home, at place of worship, at work and in day to day contacts with other people. In childhood, several values related to family life education have been imparted through stories from folk tales, epics, religious scriptures, etc. The hidden rationale behind these is to enable children to imbibe the right values for family life or to inculcate these values in them so that these act as guidelines for the rest of their lives.

In tribal communities, initiation ceremonies are performed which symbolize the entry of a child into adulthood. Thereafter, the child can have access to the knowledge and privileges that are permitted only to adults. On a similar note, in Southern India and several other parts of India, a ceremony
mannered at the age puberty introduces a girl to all the intricacies related to family life education. So, through the procedure of socialization, through observing people’s behaviour and through their own experience, children and adolescents become familiar with the norms, customs, and values of their own society. These experiences give the guidelines for their own behaviour.

In the present context, families in several parts of the world are finding the task of helping young people to prepare for adult life increasingly hard. Often it is found that they have as little awareness as their children in relation to the troubles they are facing. It is here that the role of schools and of voluntary organizations becomes significant. These institutions replace traditional form of education and offer guidance to people to enable them to adjust to changes. The development of organized programs of Family Life Education is one way of showing their willingness to work together with families, to assist young people in their transition from childhood to adulthood.

Very often it is observed that family life education is treated synonymous with sex education. In reality, though, family life education is a much broader concept. Sex education is only one of the components of family life education which also covers economic characteristics, social characteristics like marriage, responsible parenthood, besides characteristics of sexual health. We will talk about all these things in detail under section 1.3. Like sex education, family life study is dissimilar from family life education.

**Defining Family Life Education**

Several international organizations and eminent persons working in the area of family life education have tried to describe it in several ways. Some of the definitions are given below:

- “Family life education refers to those educational concepts and experiences that power attitudes towards family living, personal relationships and sexual development”
- “One comprehensive and attractive approach perceives family life education as catering for individual needs leading to personal growth
and enabling the individual to function as a responsible member of the family and society”.

- Family life education comprises a study of self awareness, understanding of others, of sexuality, marriage, and parenthood. The knowledge gained and skills urbanized will contribute to the individual’s ability to cope both with social change and with relationships in society as a citizen, spouse, and parent.

- Family life education may be defined as education for human development which seeks to ensure that each individual approaching adulthood is equipped with the skills and personal reserves to cope with the challenges of every day life in society within acceptable societal structure and to adapt to change with experience and equilibrium. But none of these definitions seem to cover the whole aspect of family life education. The definition given through International Planned Parenthood Federation is closer to what we usually consider as family life education.

All these definitions, though, ignored the economic factors involved in family life education. So, in this chapter, we would like to describe family life education in the following way:

- The concept of family life education refers to a variety of formal and informal efforts through which persons become ready for the roles and responsibilities of family life.

- Rapid technological and social changes of today’s world have increased the need for individuals, families, and societies to enhance interpersonal and decision-making skills of each member of the family, especially those of the husband and wife, and reinterpret the meaning of mutual commitment, as well as uphold support for their economic self-sufficiency and emotional stability.

- Rising rates, marital breakdowns, family violence, falling indices of marital satisfaction and the time family members spend together suggest that people are either inadequately prepared or lack support in facing the challenges of marriage and of family life.
Yet the sheer number of stable, satisfying, and rising marriages, especially, within the nuclear families, in the midst of personal and social pressures, and inspires of limited preparation and support, suggests that several are seeking to build strong families. Likewise, improved relationship skills in the middle of the educated at high school, college, and in community setting, perhaps signal a rising desire to invest for the success in marital life through trying to avoid possible distrusts that are likely to arise within relationships.

**Meaning of Family Life Education**

Family Life Education is a broad and flexible field. Anything which contributes to the total growth and well being of the family – physical, mental, emotional, economic, and spiritual – can be incorporated under the umbrella of family life education. That is why family life education has its roots in several disciplines including sociology, social work, psychology, anthropology, biology, education, history. The goals of the programme are often broad based. In excess of all its objectives are to promote the freedom to choose parenthood and enrichment of human life.

Family Life Education is measured as a value related concept. Mainly of the values related to family life education are deeply rooted into the socio-cultural milieu of the people. The values are moral or ethical, cultural, religious, personal and social.

**Contents of Family Life Education**

The content of Family Life Education is related to the needs of those for whom these are meant. It is vital to ask young people while preparing them for adult life concerning the kind of educational input to be provided to them which will help them in taking decisions and developing their skills. This brings us to analyze several subcomponents of Family Life Education:
Family: Meaning, Kinds, and Functions

Family is the vital unit of society. Although social scientists have studied a great deal in relation to the various facets of family structures and organization, they do encounter difficulties in developing a broad, culture free generalization that would be applicable to families in a wide range of societies. One major difficulty arises from the troubles of definitions associated with the concept of “Family” itself. The significant question of what constitutes a “Family” is not easy to answer because through itself the term “family” is ambiguous. To describe more precisely the concept of family, the kinds of families have to be examined.

Basically there are two kinds of families: the nuclear family and the extended family (joint family). In extended family, parents, grand parents and even great grand parents live in the same home or in neighborhood. The family members of Nuclear family, consists of a single family of husband, wife and children. This kind of family is mostly found in urban and industrial societies. In some countries, young couples in a nuclear family setting are at a loss to whom to turn for advice in the absence of parents and elder relatives. Behaviour scientists refer to these as family discontinuities (e.g. first conception, birth of first child and so on.), family crises, and other difficulties. In terms of functions, the strength and solidarity of society are highly dependent on how the family as a vital unit performs its vital functions. It is the responsibility of all members of a family to fulfill family functions, although parents usually shoulder a superior share of these functions. Failure on the part of the parents to perform their duties can lead to social troubles for several generations to come. Social troubles in the middle of children often can be traced back to the failure of parents/families to perform their functions. To have a truly happy family, the needs of each and every member necessity be met. These contain the provision for vital needs of a person, which according to the Psychologist Abraham Maslow are: physiological, safety, love and belonging, self-esteem and self actualization.
People of other countries often express a surprise at the roles and relationship followed in an Indian family. They are surprised that in Indian Family set-up, children below ten years of age too are expected to play significant roles in socio-economic activities such as taking care of cows and buffaloes, collecting cow manure, fetching drinking water, washing clothes, taking care of their siblings and so on. It is also inconceivable to several of them that married children sometimes remain dependent on their parents and that aged parents too are dependant on their children.

In Indian settings, traditional family relationships are usually quite extensive. In addition, there are other kinds of family relationship, such as god-father god-son relationships and relationships arising from a network of inter-marriages flanked by families. For instance, family ties are quite complicated as these are based not only on blood kinship but also on past associations as school mates, co-workers and so on. In short, family relationships are governed through several customs and traditions which are more binding than rules or laws. A clear understanding of roles in the family is very significant. Misinterpretation or lack of understanding lead to troubles and sometimes to chaos. For any family to exist, there are sure tasks which necessity be performed through its members. The issue of roles within a family is further complicated through changes in the family system, that is a change from extended to nuclear/ conjugal families. The participation of women in economic activities out side the home, the power of western culture, access to higher education, opening up of the economy in general, and related activities are affecting these changes.

A study of family life cycle gives a foundation for the study of the composition, growth, and development of families. An understanding of the stress and strains experienced at each stage of the cycle paves the way for better understanding and co-operation in the middle of family members. There are basically eight stages in family life cycle.
**Stage I: Bearing families**

At this stage, a couple learns to synchronize its ideas, habits values and so on. The married partners are learning to live with each other for the first time. Differences are found to appear from time to time and it is significant that a couple irons them out and establishes a meaningful marriage.

**Stage II: Child bearing families**

The couple enters this stage at the time of first conception. With the coming of a child, finance, leisure time, entertainment, and privacy will undergo changes. Proper child care becomes very significant at this stage. Attention is diverted or shared flanked by the newcomer and the spouse.

**Stage III: Families with pre-school children**

At this stage, parents need to cater for the critical needs and interests of pre-school children to stimulate their growth and development. Through this time parents think in relation to the question of having or not having more children. The energy depletion in homes where domestic help or help from relatives as in extended families is hard to come through is one major area of adjustment. It is common for women to assess that the demands of home keeping, wage earning, mothering, and being a wife are overwhelming on them. Husbands cannot afford any more to assume the traditional role of wage earner only. They need to share the household work, and some may find this to be hard. Misunderstanding flanked by the couple can also result when too much attention is given to the children.

**Stage IV: Families with school children**

Families with school going children have to pay attention to the child’s education and growth needs. The parents are also expected to collaborate with the demands and expectations of the school in helping the child in his/ her
studies and in development characteristics.

**Stage V: Families with adolescents**

Adolescents have special troubles that need the help of parents and this stage can be very crucial for them and their children. As the teenagers approach adulthood parent’s necessity ensure a balance flanked by freedom and responsibility through helping their children to plan and then to execute the plans which will be beneficial and productive in several life situations.

**Stage VI: Families as launching centers**

After the young adults have gone into work or studies, parents begin to feel a sure sense of loneliness. It is often referred to as ‘the empty nest syndrome’. At the same time they also have the need to uphold a supportive home base for the children. Children need support and guidance for several cultural, religious and traditional family based events like marriage, birthday celebration and other ceremonies in the company of parents and relatives.

**Stage VII: Families in the middle years**

This is a trying time for a couple who have to adjust to a dissimilar life again absent from the children and absent from work. It is significant at this stage that hobbies are urbanized /or urbanized earlier in life can stay their occupied throughout the time after retirement. The reduction in the income makes it significant to adopt a more modest standard of living.

**Stage VIII: Families in the late years**

The family members need to learn to cope with bereavement and living alone at this stage. Society’s expectations will stay children absent from the concerns of aged parents. Very often helpers like home nurses may have to give the required services to the parents.
**Family Possessions**

Family needs are related to the vital human needs as described through Abraham Maslow in his Hierarchy of Needs. According to this theory, all human beings have five vital needs. They are:

- Physiological needs – food, drink, sex, clear air, and good health
- Safety needs – to have a roof in excess of one’s head, housing, clothing, etc.
- Love and belongingness need – to have a family or community to belong to, to have a shoulder to lean on, the need for acceptance, giving and getting love.
- Esteem – Self respect and respect for others.
- Self actualization – Self fulfillment and reaching one’s potential, to become somebody in life.

This need hierarchy theory can be graphically represented in the form of a pyramid. Needs at the lower stage are to be met before the higher stage needs.

![Maslow's Need Hierarchy Theory](image)

Family needs are unlimited and possessions are limited. Family or individual will use human and non-human possessions to meet the unlimited needs. A family has to manage the use of its possessions in order to maximize satisfaction derived from them. Family possessions are discussed here in the context of several stages of family life cycle and family size. It should be borne in mind that every event in dissimilar stages of family life, drains family
possessions. The demand on the family possessions is heavy, especially when there is an overlap of dissimilar stages. It is significant, for any newly wed couple to decide when to have the first baby, how several children to have in all and how they should be spaced. Family size affects the need satisfaction of the family members, as mentioned above. Every child has the right to have a balanced diet, adequate clothing, safe shelter, proper education, attention and affection, and medical attention as well as the right to meet all the vital physical, mental psychological and spiritual requirements of a healthy and happy life.

**Marriage**

Courtship and marriage are two issues which mainly adolescents begin to be pre occupied with. Some adolescents are forced into marriage because of pregnancies; others marry to escape family pressures, and a few others want to escape from schooling while some others get married because of the prevailing custom. Appropriate educational programmes are needed to prepare young people for marriage. After all, marriage in India is measured as a permanent relationship.

While discussing marriage, the several questions concerning reasons for marrying are raised. For instance, what are the mainly common kinds of marriages? How do people meet their marriage partner? How extensive does a couple usually knows each other before marriage? What is the mainly common age for marriage for a man and for a women? Is dowry or bride payment a good thing? What are the usual marriage ceremonies? In India, marriages are usually classified as follows: Marriage through free choice of the partners or love marriage, arranged marriage and forced/arranged marriage. They can further be classified as monogamous or polygamous; civil, religious or customary.

**Responsible Parenthood**

Early marriage and parenthood have been the recognized pattern in several societies and remain so, despite the efforts of a number of governments to rise
the legal minimum age at marriage. In India, minimum age at marriage is 21 and 18 for boys and girls respectively. Adolescents need as much information as possible on what is expected of them when they marry and raise a family. As mentioned earlier, social, economic, and cultural changes are affecting several characteristics of family life including parenthood. As a result, young people today may have to wrap up issues that were previously unnecessary to take into explanation before getting married. These contain discussions through both partners on the desirability of having children. If children are desired, will the father help in caring for them? Will the mother be allowed to work outside the home? Who will manage family funds? Becoming parents brings responsibilities which expand in excess of the years. Having children is measured to be a natural pattern of family life and some couples do not seriously weigh the implications of parenthood.

- To avoid the risks of hunger and financial insecurity, parents should plan the number of children, based on their ability to support and rear them to full maturity.
- To reassure themselves of the benefits of parenthood in their old age, parents should give their children with guidance and direction so that they may develop and inculcate the right values as they approach adulthood.
- To help in achieving an orderly society, parents should strive to bring up a family whose members are cognizant of both their rights and duties, while recognizing the benefits of the society as well as the tasks of supporting it.
- Parents who respond properly to their partners’ personal needs are, in effect, reducing (if not, eliminating) the probability of their ever becoming estranged.

Responsible parenthood cannot be discussed without bringing up the issue of family planning. Family planning is a means of enhancing the excellence of life of families including regulating and spacing child birth, helping fertile couples to beget children, and providing counseling for both parents and would be parents.
Traditional Indian Values Related to Family Life Education

In India like some other Asian and Pacific countries, where status of women is lower than that of men, socio-cultural values like preference for son, early marriage, are quite apparent. Continuation of family lineage, social security that comes from a cohesive family cohesion, performance of religious rights for salvation of parents’ soul after death in accordance with sure religious traditions (especially the Hindu religion), making free labour and economic benefits accessible to parents in the form of increased income and dowry, are all significant motivations related to family in our country.

In rural areas, children help parents in planting and harvesting of agricultural products, cooking, cleaning, fetching water, and looking after cattle and younger ones in the family. The phenomenon of child labour (though illegal) prevalent in unorganized sector, supplements the income of poverty stricken home-holds. Still in rural areas the girls are encouraged to marry young and to have children at a relatively tender age due to prevailing social customs, in spite of legal provisions concerning the minimum age of marriage. Though child rearing at an early age is socially acceptable, the practice several restrict women from educational, social and economic opportunities. Early marriage and unplanned birth of children are found to be responsible for ill health of both mother and the child. In this country child mortality due to several diseases is very high. The traditional joint families with their numerous advantages are on the decline. In both urban and rural societies the birth of a child is measured a blessing of God. Some of these values are deeply rooted in our culture and it is hard to change them in the close to future.

Marriage is deeply rooted in socio-cultural ethics. The traditional value of an Indian family is that a girl and a boy having somewhat similar social status bond letter in a marriage. Stage of income, of education and the question of compatibility flanked by the two are of a secondary importance. Usually the boys are a couple of years older than the girls especially in the case of arranged marriages.
In urban areas, the prime consideration in the marriage of a girl nowadays is the income of the boy and economic status of the parents of the boy. Traditionally it was taken for granted that marriages should be arranged with the consent and advice of the parents. In several middle and upper middle class orthodox families horoscope matching before marriage is mannered before performance of any religious ceremony. In traditional Indian society, dowry system was not practiced, but the system of dowry is increasingly practiced in the context of changing value system of middle class and of high society. Though dowry has been legally abolished, it still does exist with added vigor, making the life of the parents of girls and the life of the girls themselves miserable. At times attempts are made to justify dowry as the right of the girl to the parents’ inheritance. In fact, dowry is often given from what the parents do not have: borrowed money.

In traditional Indian society, inter-caste marriage was discouraged. Child rearing was measured as the principal responsibility of the wife. Decisions in the family were the prerogative of the father of the household. Traditional Indian society could be measured as a very reserved society so far as dissemination of information concerning sex role/sex relationships and sex responsibilities are concerned. Sex was approximately a taboo subject. Male children have always been given preferential treatment. The wife was blamed if she could not deliver a male child. Home was measured as an ideal place for women and women were discouraged from working or looking job outside the home. But in urban society, the scene is changing fast. In India it is believed that if women were to take up a job outside the family, the family would be neglected. Women from poor families are occupied to do all sorts of work for others. Education for girl children is discouraged. Division of Indian society into several castes and religious rituals was strictly followed. Strict discipline was enforced through the parents for the development of the children. Although, the power of some of these values has changed in urban areas, they still play a major role in decision making in mainly families in rural areas.

Reorientation of values on several issues related to dynamics of family life is an extensive and hard procedure but the experience in a number of countries shows that it could be achieved. In all societies, traditional values are
increasingly being challenged resulting in disagreement flanked by adolescent children and parents. In ancient India, male members of higher caste were advised to practice Purusarthas and Ashramas. Through which each individual passed were directly related to family life.

**Purusarthas**

Purusarthas represent the fundamental aspiration of ancient sages and social thinkers. These are values or ideals for which one necessity strives for in conduct and behaviour. Hindu social organization is both material and spiritual and these help people to co-ordinate the two. There are four *purusarthas*: *Dharma, Artha, Kama,* and *Moksha*.

**Dharma**

The word dharma comes from Sanskrit which literally means to preserve’ It represents right action. It stands as principle for maintaining the stability of society. It is the guiding principle for the attainment of other *purusarthas*.

**Artha**

*Artha* refers to acquisition of material property. It is significant to acquire material wealth because it satisfies the material needs for running a household, to provide gifts and feed the poor. This should be earned through dharma or right action.

**Kama**

*Kama* refers to all the desires in man for enjoying and satisfying the senses including the sex desire through right action. It is necessary to satisfy physical urges of man as well as achieve propagation of species.
Moksha

It is the supreme and final purpose of life and is attained through proper functioning of other purusarthas. Moksha is mainly concerned with the individual and frees him from the bondage of cycle of birth and death.

Hindu Ashramas

These four purusarthas are the foundation of Hindu Ashramas. They are concerned with the link flanked by the individual and the community. They form the psycho-moral foundation of Indian social system. The Ashramas are the four dissimilar stages of life in which specific functions have to be performed. The four Ashramas are Brahmacharya, Grahyastha, Vanasprastha and Sanyasa.

Brahmacharya

This is normally accepted as the first twenty five years of life. In this stage each young man maintains celibacy and stays at the home of the Guru for studies and learning.

Grahyastha

Roughly after that twenty five years of life form the period of grahyastha in which an individual gets married and leads his family life.

Vanasprastha

It is the third quarter of life in which an individual starts dissociating himself from the family life and starts the life of a pilgrim or of a mendicant.

Sanyasa

This is the last quarter of life in which an individual dissociates himself totally from the family and becomes a monk.
Importance of Dissimilar Kinds of Values in Family Life Education

Through now you might have realized the importance role that the value system plays in family life education. Values have been recognized as a theme in family life education and as a problem confronting family life educators. Questions have been raised in relation to the role of values in family life education and in relation to the appropriate responses of family life educators to several values, issues and concerns. What values should be incorporated or excluded from family life education programs? Should educators share their personal values with participants? What is the best way to handle controversial values questions? How should family life educators deal with potential differing values.

Kinds of Values

There are dissimilar kinds of values. Although it is not possible to give an exhaustive list here, let us try to look at some of the mainly significant kinds of values which contain: moral or ethical, religious, aesthetic, health, economic, legal, cultural, educational, personal, and prudential value. Mainly of these kinds of values are relevant to the purposes and subject matter of family life education. One of the major operating principles in family life education is to “respect differing individual and family values”. Special attention needs to be given to moral or ethical values and to the relationship of these values to cultural, religious and personal values. So here we shall talk about only these four values i.e. moral or ethical values, cultural values, religious values and personal values. We will also study how they act as operating principles in family life education.

Moral or Ethical Values

Several family life educators are often uncomfortable with the word moral because the word ‘moral’ seems to be a relative term. It varies from society to
society, culture to culture place to place and from time to time. The words ethical and moral mean the same thing and can be used interchangeably. In literal meaning, these terms pertain to human conduct and character, and usually refer to moral rectitude of an action, whether they are good or bad. Moral and ethical values are expressed in terms of principles or rules of right conduct. Values such as personal integrity, tolerance for diversity and differences, social responsibility, respect for persons, sense of justice have a significant place in family life education.

The key point of ethics and morality is to go beyond the personal self interest and to consider, equally and impartially, the rights and interest of all involved in a situation. The intention here is to be able to overcome egoism and be able to see things from other people’s point of view too. A second intention equally significant, is to consider whether or not potential harm to some people can ever be justified. Within family life education, there are several opportunities to talk about issues like violence within marriage, intolerance, caste complexes, etc.
**Cultural Values**

In one sense, every value is a cultural value, because the central way in which one acquires a value is through acquiring a language. Language is a public cultural artifact. In the middle of other things, language is used to express commitment to sure values and it would be hard to imagine a culture that does not contain, for instance, legal, economic, aesthetic, moral and intellectual values. Two significant points in relation to the cultural values are important to family life education.

First, all cultures have some commitment both to a set of dominant ideals and to a set of greatest fears. In general, the relevance and purpose of moral principles in a scrupulous culture is to facilitate the attainment of the dominant ideals (e.g. to attain equality or familial stability) and the avoidance of the greatest fears (e.g. to avoid use or loss of autonomy). Family life educators who work with multicultural groups will need to be aware of and sensitive to not only expressions of cultural differences but also how these differences represent cultural attempts to accomplish their ideals and to avoid their fears.

The second point is that cultures do not remain stagnant. There are likely to be conflicts within the culture in relation to its dominant ideals and fears. Some of these conflicts will have to do with topics central to family life education (e.g. which ideal is more significant: loyalty to family or personal autonomy). Because these intra-cultural conflicts are sensitive issues and often problematic for families, family life education programs do not prepare individuals to deal rationally with these changing ideals.

**Religious Values**

Although there are several differences in the middle of religions, a number of characteristics appear to be common to several of them:

- A belief in a supreme being or a set of beings
- A set of concepts (usually a very intricate set) that refer to the postulated relationships flanked by the supreme being(s) and human beings;
- A belief in some sort of subsistence after death.
These characteristics have significant implications for family life education.

First it is clear that several moral concepts and religious concepts such as respect for persons will overlap, leading at least some people to believe that moral/ethical values and religious values mean the same thing. Such a belief results in potential view of what counts as justification of moral principles. Thus some religious hold that moral principles have weight because they are “commandments” of one or more supreme beings rather than because they are part of an autonomous way of viewing human relations and human actions.

Obviously, family life educators will need to be sensitive to these potentially dissimilar beliefs, but it need not result in an impasse where the educator can do nothing. What is crucial is a willingness on part of the educator to be opening minded, and to be both willing and able to set an instance of careful and balanced consideration of issues that are central to Family Life Education.

**Personal Values**

Much of the attention to values in family life education appears to be directed towards that is usually referred to as developing an understanding of one’s own personal values and of learning to respect the personal values of others. Hamm has made an significant distinction flanked by public or social morality and private or personal morality that has relevance for family life education. According to Hamm, social moral judgment has to do with inter-personal behaviours and addresses itself to vital human needs and fears, wants and desires, which are either to be satisfied or avoided and is a precondition for human beings to have a choice at pursuing excellence of life in its several shapes. Some of the vital principles that are necessary for social morality contain:

- Justice as fairness (impartiality) non-discrimination;
- Non-maleficent (restraint from harming or injuring others)
- Minimal beneficence (the moral risk in satisfying their vital needs);
- Freedom (no right to interfere with others) and
• Honest (truthfulness and non-deception).

In Hamm’s view, social morality refers to those things that are “good for all” and has as its summary notion ‘respect for others’.

Hamm has suggested that although personal morality shares some of the same characteristics as social morality, personal moral judgments address those things that have to do with “my good” rather than with “good for all”. The summary notion in personal morality is self-respect. Accordingly, self-respect necessity provides way to social morality. This has significant implications for family life educators who are concerned in relation to the role of their personal values in family life education. Hamm has claimed that this distinction is an significant one because the subject matter and the strategies required for teaching social morality and personal morality are dissimilar. In general teaching social morality requires serious and systematic attention to the rules and the principles of social morality while education for personal morality requires some value clarification.

Advantages of Family Life Education

Let us now talk about some of the needs which provide birth to family life education.

• Family life education provides an educational role: The family has always lived as vital social grouping in the middle of human beings irrespective of the variation in its structure and functioning. There is of course no universal pattern, Families may be nuclear or extended, monogamous or polygamous. But in mainly part of the world the structure or functions of the family are in transition and its educational role is one which is dynamic in nature. So everybody should acquire this knowledge.

• Family life education acts as a crisis manager. Adolescents are rising up in a world in which they will have to make more decisions for themselves compared to previous generations. They tend to experiment more with their life, make choices and take risks and learn through their own experiences rather than through those of others. This can
lead to confusion, frustration, despair and risk taking of a kind which is ultimately self-destructive. So family life education has an significant role to play in order to help people avoid all sorts of crisis.

- Family life education provides skills for preventive action and knowledge for decision making particularly in the middle of adolescents; Each new generation of children face health challenges, but those faced through today’s school age group seem particularly daunting. Children are confronted at an early age through situations that require knowledge for decision making and skills for preventive action. Very often adolescents find themselves under strong peer pressure to engage in high risk behaviour like drug and alcohol abuse and sometimes sexual abuse which can have serious implications on their lives. These issues should be addressed to the young and adolescents through family life education.

- Family life education helps in understanding one’s own role with the changing family structure and functions. The rate of social change in mainly societies needs to redefine the role of adult family members. Where tradition once recognized the norms for family behaviour, parents are now being challenged to re-look at their roles and to accommodate to the demands of changing family structure and functions.

- Family life education helps in proper understanding of family life cycle: The impetus for family life education programme is based on the pervasive nature of the family life cycle. Each new stage of the cycle gives rise to new learning needs. In the past, these learning needs were met through informal learning activities such as reading, seeking advice from peers and professionals (doctors, religious leaders and priests) and reflecting on personal experience. Some of these activities are now being offered as family life education through formal learning programmes.

National programmes of Planned Parenthood for instance have been recognized in a number of countries to curtail population growth and to
promote improved standard of living. The belief too, that parenting, skills, knowledge and attitudes can be learned through programmes of education as opposed to learning through observation has given rise to a host of such programmes approximately the world.

**Need of Family Life Education**

It is clear that family life education is a new field and one that is moving towards the “professional” end of the continuum. Some of the advantages of family life education are mentioned below:

- Family life education is necessary for each individual: Every individual needs to know in relation to the family life education. Every individual spends eight to ten hours in work for earning for living. For this we study a number of courses in excess of several years. But there is no course for the fourteen to sixteen hours which we spend every day with our family. This needs a formal and compulsory orientation for each and every individual. So every individual should be provided a family life education as a life enrichment programme. There is a rapid change in the family structure all in excess of the world from the extended family to nuclear family. But there is nobody for guidance. So there is an urgent need for this kind of education to cope with the emerging trends.

- Professionals working in this area and allied fields need training: People who are working with NGOs in this area, paramedical professionals and teachers need an orientation on training in family life education.

- The action becomes a full-time paid occupation: There are thousands of full time paid people practicing as Family Life Educators with specific qualification in several settings throughout the world and in India.

- Training schools and curricula are recognized: Several departments and schools have been recognized at undergraduate and graduate stages of family life education and family studies. The first Ph.D
programme in family life education and family studies was recognized in 1962 at Columbia University in New York. There is a unit for Family Studies at the Tata Institute of Social Sciences, Bombay.

- Those who are trained, have recognized professional associations: The recognized professional associations are uniformly supportive of the development of the knowledge base and skills of the practitioners in family Life Education and that has played a key role in its definitions.

**IMPORTANCE OF FAMILY LIFE EDUCATION**

In the last chapter we discussed the concept, meaning and need of family life education. In the concluding part of the lesson we also discussed the advantages of family life education. But the question which arises is: *What is family life education and for whom is it planned?* Initially family life education was started informally as people’s response to a felt need though, informally this education lived in society as part of social life. Ironically, family life education is a field which came into being as a result of public demand although it still has to fight for public acceptance as a field of education.

Some people still hold the thought that families are private and should not be intruded upon while others uphold an self-governing stance arguing that they do not need to learn how to be better parents, partners or family members. They claim to know it all instinctively. But there is a positive change in attitude practically everywhere in the world, especially since the late nineteen seventies. People are finding it a necessity due to rapid social change that has occurred within several sections of the society. So there is a need for equal participation from family and community to make it more effective. Before we talk about the broad objectives of family life education, we should know the operating principles of family life education.

**The Operational Principles of Family Life Education**

Family life education has sure operational principles. Let us list them one through one.
• Family Life Education is related to individuals in the families throughout the life span, both as individuals and families.

• Family Life Education should be based on the need of individuals in families.

• Family Life Education is a multidisciplinary area of a study and practice.

• Family life Education takes an educational rather than a therapeutic approach.

• Family Life Education should present and respect differing family values.

**Objectives of Family Life Education**

Family life education is concerned with assisting prospective candidates for learning the procedure of living in the family, continuing family life to the after that generation and sustaining the social, cultural, religious and traditional practices and values. The major objectives of family life education are:

• To develop knowledge concerning the concept of family, its roles and functions: Every individual (both young and old) should have proper knowledge and understanding of the concept of family, its roles and functions. This knowledge will help an individual to recognize the several tasks that need to be undertaken for the well being and maintenance of the family.

• Family life education aims at developing the ability to deal with family relationship and responsibility of family life education helps in establishing and maintaining satisfying relationships with members of the family, with friends and with others whom they come into get in touch with in the context of family life.

• Family life education aims at developing life skills to cope with dissimilar situations: Family life education develops the knowledge, values and skills necessary for adult life, marriage, parenthood and participation in the social life of a community. It also helps in
communicating effectively with others and in making wise decisions in relation to all matters related to family life, personal relationships and dealing with several members of the community.

- Family life education aims at helping in understanding and coping with changes in one’s own life and changes in the society: Family life education helps an individual to understand and cope with changes in the adolescent life and cope with the society in which one lives. Changes in society are occurring all the time and particularly the breaking down of traditional social structures and the changing roles of men and women due to marriage, education, employment undertaken through women and such like phenomena.

- Family life education aims at developing knowledge in relation to the physiological processes in one’s own body especially the procedure of human conception and birth. It also creates an awareness concerning the consequences of adolescent pregnancies and parenting and of alternatives to pregnancies and contraception.

- Family life education seeks to create responsible and useful young citizens. The ultimate aim of family life education is to create responsible and productive young citizens through helping them to achieve the above mentioned objectives.

**Specific Objectives of family life education**

The specific objectives of each of the components of family life education are illustrated below:

Components Objectives:

- Concept of family a) To identify the historical kinds and purpose functions of a family and its varying structure; b) To describe the term family; c) To identify several kinds of families; d) To enumerate the functions of the family

- Family relationship and a) To explore the concept responsibility relationship; b) To identify rights and responsibilities in the family; c) To understand the factor that affect family relationship; d) To cite
common conflicts that arise in the family; e) To identify the causes arising from differences in the middle of individuals; f) To recognize the several tasks that need to be undertaken for the wellbeing and maintenance of the family.

- Family life cycle to understand the several stages of family life cycle.
- Family needs and possessions a) To identify events in the life of a large family and to determine the stages that place heavy demands on the family possessions; b) To understand the vital family needs and to identify the possessions accessible to achieve them; c) To understand the impact of family size on the vital needs of family members; d) To develop skills for budgeting and managing family economy.
- Marriage a) To understand the marriage customs, laws, norms and practices under several cultures; b) To understand the concept of marriage and the responsibilities associated with marriage.
- Responsible parenthood a) To understand the roles and responsibilities; b) To appreciate the responsibilities involved in having children. c) To be able to explore and acknowledge the youths attitudes and values concerning parenting; d) To talk about the concept and importance of family planning and the advantages of practicing family planning. e) To identify the dissimilar methods of birth control, their effectiveness, side effects and safety.

**Importance of Family Life Education**

The following reasons can be offered to indicate the importance of Family Life Education in today’s world:

- Expectations of marriage and family life are changing: When marriage was for economic security and husbands rule the roost, the rules were more simple and straightforward. Expectations for affection were minimal as were options outside marriage. Today, love, companionship and equality are very significant, communication and problem solving skills have become even more valuable for happiness.
• Terms of marriage and family are changing: At the turn of the century, the life span was shorter, more of marriage revolved approximately parenting, and couples often drew on the network of family and friend for support. Today, with nuclear families being on the augment in our country, couples are expected to meet their own needs, with minimal extended family support, and coordinate adult growth and roles through 50-60 years.

• Life doesn’t prepare mainly persons for new family roles: Couples face more demands and fewer supports, but few persons learn to be mature and be equal partners in families. Disagreement resolution and problem-solving skills are part of several job trainings and volunteer groups, yet couple communication remnants sorely neglected. Traditional education prepares a person for 8 hours of his/her working life. A person is actually functioning as a member of a family with an assigned role for a much longer part of the day. What preparation does one receive for this formidable and significant role?

• Benefits of happy family life and adjustment: Research finds happy families have lower rates of illness, depression, and disagreement in and outside their marriage. Well-adjusted partners make easier transitions to parenting and tend to be more supportive parents. For mainly persons, marital satisfaction is the best index of family satisfaction; Family satisfaction is the best prediction of wellbeing.

• Consequences of marital breakdowns: Whether divorced or living under the same roof and being totally separated from each other emotionally, partners, their children, and their relatives experience emotional and financial stress which may have extensive-term effects. In scrupulous, poverty, sustained partner disagreement, and separation from old friends and family can limit the horizon of couples in stress and of their children. Mainly persons would choose to avoid families where there is no harmony or peace, or take advantage of this situation.

• Benefits of family life education: Researchers have successfully shown the benefits of training programs in relation to increased couples’ skills
and satisfaction for extensive-term, lowered marital disagreement rates, and reduced family violence rates.

- Starting early prevents breakdowns: Couples who are aware of the principles of family dynamics, of problem solving methods, and of the support and social possessions, become more aware and more capable of handling the challenges of family life. Proactive couples tend to avoid relationship-treating crises and enjoy the benefits of life together.

- The pandemic of HIV/AIDS: One of the salutary side effects the otherwise disastrous pandemic of HIV/AIDS is that it helps us to turn our attention once again to the values of love, marital fidelity, etc. which are the bedrock of the institution of family. Though AIDS spread is not only through sexual relations, it necessity be admitted that in a majority of cases sexual get in touch with is the main source of infection. Marital fidelity has, thus, the added advantage of also preventing a lot of infection. It is to be noted, that it is not HIV/AIDS pandemic that makes marital fidelity a value. It has been a value which was the foundation of the institution described family, and now in the context of HIV/AIDS we get the motivation to reflect on this significant value once again.

Society is the name for group of people who live together. A society is composed of several dissimilar kinds of organizations and institutions and family is one of them. In fact the family is the primary unit which constitutes society. Family, community and society are regarded as special dynamic institutions which interact in the middle of themselves. It is the society which decides the excellence and kinds of family. It depends on the healthiness of the family to create a vibrant and progressive nation and society. Again, family consists of individuals. So it is necessary to develop healthiness and proper understanding in the middle of each individual to make a family vibrant and progressive. So the individual is the vital entity in a family. Family, community and society are dynamic in the sense that with the changes in outer world, it economics and history of these institutions are being constantly redefined and the boundaries are being constantly readjusted. A healthy
society or community is one large cohesive family. Family is a microcosm of society or community possessing all the culture and civilization it has acquired.

This can be best defined through the concentric diagram given below. This model shows that the individual is the cornerstone of the world community.

This is because s/he is the essential constituent part of family, neighborhood, community, society, nation and of world community at large. So any change in the individual’s attitude and behaviour affects all these above institutions. Simultaneously, any change in the large institutions like neighborhood, community, nation and world community will affect the individual too. So it is pertinent that roles of all these institutions are crucial as far as family life education is concerned. Each institution has to play specific roles to stay harmony in the middle of themselves and in the world community.
Role of Individual, Family and Community in Family Life Education

Let us now turn our attention to understand the importance of an individual, family and of community from the family education point of view.

*Individual*

Family life education focuses on how individuals as constituent parts and fruits of family life may become physically healthy, emotionally mature, disciplined, responsible and tolerant human beings. Its goal is to help individuals develop interpersonal skills and more enriching human relationships through learning how to relate effectively within their families. As a whole it seeks to improve the excellence of their life throughout the whole range of human growths.

Human beings perform dissimilar roles (like that of husband, wife, parent-child) and functions (like child care and development, family resource management, family planning). That is why the same individual is supposed to know in relation to thrall these characteristics, their prospects and consequences. All these needs can be categorized under dissimilar headings. An individual may have several kinds of needs. Some needs may be the felt needs of an individual in a concrete situation in life. For instance, an individual may feel: “I need to be more assertive in my life relationships”. The second kind of needs is “developmental needs” which are common to mainly individuals as they grow and get matured (for instance, dealing with one’s changing sexuality at puberty, preparing for retirement as the age advances). These needs are usually recognized through empirical studies and through communal wisdom and experience of mankind.

In several cases there is an overlap flanked by these two kinds of needs. The educational needs of new parents, for instance, may be both felt need expressed through the parents themselves and a developmental need emerging from their new roles and responsibilities. There is another category of needs that deserves special attention which is described “societal needs”. These are
needs which emerge from current and anticipated social, economic and political circumstances that impinge in significant ways on the lives of all individuals. For instance, the pace of social change in mainly societies dictates a need to redefine the roles of adult family members. Where traditions once recognized the norms for family behaviour, parents are now being challenged to look at their role and to accommodate the demands of changing family structures and functions. The state also has shown an rising tendency to intervene in family life for reasons of economic and social necessity.

National programmes of Planned Parenthood, for instance, have been recognized in a number of countries to curtail population growth and to promote improved standards of living. The belief, that parenting skills, knowledge, and attitude can be learned through programmes of education as opposed to learning from one generation to another has given rise to a host of such programmes approximately the world.

**Role of Family**

Without the role of family, one cannot think of family life education. Individuals usually perform sure functions within the family which is not possible for them to perform outside the family. In other words, family promotes sure functions amongst individuals. These functions are discussed below in relation to their role in Family Life Education.

**Biological Functions**

The husband and wife have the right to sexual expression as a way of sharing or showing their love for each other. This provides not only sexual gratification for the spouses but also strengthens their interpersonal relation, love and unity as a result of the powerful and often binding emotions which accompany sexual activities a husband and wife. The sexual functions also help to stabilize the society. The family provides opportunities in which sexual drives find both expression as well as control. Parenting also has extensive term functions as a child is very helpless and dependent on its parents for food and shelter for a number of years.
Cultural Functions

Family helps the child to acquire values, beliefs, customs and traditions of the society. It is in the family that the child’s vital attitudes develop. If puja is performed in a family in the morning, then children also learn and acquire this value of prayer and religiosity. What a child considers right or wrong mainly depends on what the family believes in and puts to practice. They may, later on in their lives, question these values and family traditions. It is in the context of this questioning that a child develops its own value system for life.

Economic Functions

There is a concept of optimum utilization of income and labour. Families pool their possessions so that they can have maximum satisfaction through budgeting efficiently. This economic co-operation within the family not only goes a extensive way towards fulfilling the economic function for society as a whole, but provides “rewarding experiences for the spouses working together which cement their union to work towards family goals such as providing good education, health and comforts to their children. Families sometimes decide to supplement family income through several ways such as wife’s employment, business to uphold the social status of the family.

Emotional Psychological Functions

Human beings are emotionally and psychologically sensitive and need the family to recharge themselves for their thrash about in the world. In times of crisis particularly, the family works as a shock absorber, provides stability and anchors the members emotionally. The picture of family is one of inclusion and of caring. One can quit his/ her job, drop out of school, and move to another city or village, but the family is always at the back to give support. Adolescents, children and unemployed youth are supported through the family so that they do not loose heart and go astray. The family acts as a compensatory agency which offers comfort and esteem to the worker who returns from the factory or office tired dissatisfied and without being able to exercise any control. With the changing family values and norms, members
sometimes do not find the required support from it. Those who consider their own family as a “problem family” should learn to understand the root cause of the troubles in the family and to try to work on them to resolve them, through shared feelings.

**Educational Function**

Beginning with toilet training, language skills, or socially acceptable behaviour, a family performs the significant functions of education of children and their socialization. Vocational skills of varying nature are also learnt at times within the family. Vital education is given through the family. This training makes a child quick to learn in school and enables him/her to cope with the demands of schooling beside with his/her classmates. Within the family the child learns to conform and to submit to power. It also learns to negotiate with power.

**Cosmic Function**

Man feels adrift in the large impersonal universe. He becomes mainly alienated in the industrialized and urban society. Living in a family helps to provide him/her a place in the cosmos that makes him feel linked to others and rooted to earth.

**Community**

Maclver defines community as “an area of social living marked through some degree of social coherence”. We know that a person rarely exists alone. S/he is connected in several ways to his fellow human being who form a group. S/he can establish relations only with the people who reside close to him/her in a definite part of the territory. It is a fact that people who reside in a scrupulous locality in excess of a length of time, develop social likeness, have common social ideas, common traditions and a sense of belonging. This social interaction in a common specific area gives birth to community. These above mentioned characteristics of community help in providing and preserving
family life education. Let us now look at the three specific roles performed through community which are very significant from the family life education point of view.

**Community acts as preserver of values related to family life**

Each older generation passes on values related to family life acquired from their previous generation to each successive younger generation. That becomes a set pattern or tradition in the communities. This way, age old traditions and values still prevail in communities and societies. Sometimes we find that these values are little bit customized according to the changes taking place in societies. It may be either in the form of parents or grand parents vis-à-vis their respective children or grand children or in the form of sermons through religious or community leaders.

**Community act as a resistant**

Not only does community preserve values related to family life but it also resists when there is any violation of the norms or values. It imposes sure restrictions or takes action against the individual who violates the norms and values. Other than this, a community may take strict events like non-cooperation and boycotting the individual and groups who tend to violate the values and norms.

**Community provides moral policing**

Another important point is that a community always tries to give guidelines to the members concerning what to do and what not to do. It keeps an eye on each member’s actions in the community or outside the community. In this way it keeps checks and balances in the community. As far as a community is concerned, there are three major settings currently which offer family life education for adults: religious, social and professional organizations, mass media; and schools and universities.
Role of religious, social and professional organizations

The mainly comprehensive programs in educating for family living have been urbanized and implemented through religious and secular organizations. Hundreds of diverse organizations and agencies are involved in offering a wide array of courses, workshops, and services covering areas such as parent education, marriage preparation, marriage enrichment and child development. Traditionally invested with a belief in marriage and the family, the church is one institution in western society which encompasses all families and whose clientele spans the whole life cycle from birth to death. Several religious groups are involved in matters relevant to the well-being of families. Besides religious denominations, there are community organizations such as the Young Men’s Christians Association (YMCA) and Young Women’s Christians Association (YWCA) and Service Association of America as well as voluntary organizations that contain a focus on family education in the form of courses and workshops offered to adults on issues related to marriage and family living.

Mainly countries have urbanized organizations to deal with their scrupulous concerns in family life education. These often grow out of professional associations having a special interest in the family or government agencies giving leadership to educational, social and health concerns of the family. Some examples contain the International Union of Family Organizations. (France), the National Council on Family Relations (USA), the Study commission on Family (UK) and the Vanier Institute of the Family (Canada) Separately from these organizations, several international agencies also sponsor this kind of work. These organizations are UNESCO, International Red Cross Organizations for Economic Co-operation and Development (OECD), and Cooperative for American Relief Everywhere (CARE)

Role of mass media in promoting community attitude

There continues to be a great public power exerted through television, radio, newspaper and magazines on molding the values, ideas, attitudes and beliefs in relation to the marital and family living. While the excellence of
input may be at times questioned, they nonetheless offer alternative structures, role models and information and advice on a wide range of family-related issues.

**Role of schools and universities in providing family life education as a part of community education**

Schools have for sometime been introducing more and more learning opportunities for students on marriage and family issues. Several universities and colleges offer credit and non-credit continuing education programmes on marriage and family for adults.

There is a need for an integrated effort or coherence flanked by family and community. If there is a variation flanked by what is observed in the family and what is practiced in the community, then there will be crisis in individual’s mental stage or way of life. To avoid that there is need for orientation of community leaders. These leaders may be political leader from Panchayat stage up to the national stage, religious leaders of all religions and social leaders. These are the persons who plan and execute all the decisions which are relevant from the viewpoint of family life education.

**ROLE OF HOME, SCHOOL AND RELIGION IN IMPARTING FAMILY LIFE EDUCATION**

**Role of Home in Imparting Family Life Education**

Home is the ideal place to tell the story of life and to provide training in family life. This is because parents have a continuing relationship with their children in excess of several years. This relationship is crucial in developing attitudes as well as in sharing information. The way people act in adult life is strongly influenced through their experience and training in the early childhood at home. The vital attitudes recognized in the home throughout the early years will dominate later attitudes. So the family has to take up the major role in imparting education at the several stages of a child’s development i.e. physical, emotional, intellectual, social and spiritual. These are the basics for successful family life.
Parents as Educators

Home is the school of schools and parents are teachers ‘par excellence’. The child’s intimacy with the parents throughout the formative years powers the personality of the child. Again the personality of an adult individual is usually influenced through the childhood experiences at home. John Locke, says that the child’s mind is a ‘Tabula Rasa’ (Latin, meaning ‘clean slate’). Parents can write anything on this clean slate. All the knowledge in relation to the family is derived from the experiences of the child’s early life. A home provides every life situation in which a child needs training. It is the first socializing agency.

A family’s standards and values act as a guide in later family life. A home also provides opportunities for open expression of personal, emotional and social behaviour.

Role of Home in Character Building

How does character affect family life? The success of a family depends upon the character of the main couple. Home has a significant role in training the character of its members. Success or failure, good or poor adjustment, happiness or unhappiness is much more a matter of character than of intelligence. Character impels a person to act on sure principles. A person of character can be trusted and relied upon. Hence character training at home is significant to lead a full life. In the modern world, lack of good leadership is felt in all walks of life.

Parent’s necessity assumes the responsibility of assisting their children to become socially competent adolescents, mutually understanding spouse parents and honorable citizens. Happy homes tend to build happy people. If the parents are leading a harmonious life, children also can build similar marital life relationships. A child who feels the love, security and sense of belonging, and who was cared for in a secure happy home, makes a good start towards a responsible and matured family life.
**Education for Marriage at Home**

Who should start imparting education for marriage? As you have seen, home is the starting point for all education. A child’s image of his role as a boy or girl, husband or wife, father or mother is patterned very early in life through the emotional and social atmosphere enjoyed at home. What does a child learn from his parents in relation to the marriage and family? From parents the children learn the good or bad of family life. They learn the art of loving and being loved, giving and getting affection, adjusting and sacrificing from the family. The first lesson on the art of human relations and adjustments are learned from the family. The girls learn the art of home making and boys the masculine skills, from home. Parents have the moral responsibility for preparing children for married life. Family life education at home inspires the child to understand the nature and meaning of the home itself of which he/she is a part. It prepares him/her for his/her own future family life.

**Home and Personality Building**

What is the role of home in building one’s personality? What a child becomes is more significant than what a child knows. A good personality is the mainly valuable gift that parents can provide their children. For normal development of personality, child should have a satisfactory family life. Homes in which parents and children share their joys and troubles, where they participate in recreational activities with friends and relatives, where there is always peace and happiness, will produce well adjusted and socially confident individuals. These children will have personal adequacy and personal responsibility in their relationship with others.

Family living provides sure vital human needs, more directly, than is possible elsewhere. Parents who really love each other, provide a sense of security to their children. These parents provide an unconscious model of human relationships. Children will understand that inspite of disagreements and quarrels, the vital loyalty of the family group is never threatened. They will be able to establish strong family relationships later. This experience can never be given through books or study classes. It comes only through the day-
to-day life in the family. From where does one inherit habits and behaviour? Certainly inherits mainly of one’s good or bad tendencies from one’s parents. These tendencies take the shape of habits or behaviour through interacting with the environment, in which one grow. The factors significant in personality development are heredity, environment and training. All these factors are contributed through home. The way the twig is bent, so inclines the tree. A thousand mile walk starts with the first step.

**Role of Home in Sex Education**

Are sex education and family life education identical? Even though they are mutually related, sex education cannot be equated with family life education. Of course, sex has a vital role to play in family life. Today, researches show that intimacy, love and companionship are the mainly significant needs of couples. These needs are satisfied mostly from sex relations. This elevates sex to a position of new importance in marriage. According to several people, the success or failure of marriage depends upon satisfactory sex relations. This emphasizes the importance of sex education for a successful family life.

Unfortunately children are exposed to “too much too soon” and with little moral direction and guidance. So home has a major role to provide this direction and guidance in sex. But since there is a separate section on sex education, this unit is not taking up a detailed study of that topic.

**Difficulties in Exercising the Role Expectations of Home**

Do all homes have the facilities and competence to give training for family life? Unfortunately no. If so, what are the blocks?

**Failure of parents**

Several families today have only one or two children. So parents do not permit their children to encounter any hardships or hazards or ordinary risks of life. There is a tendency of in excess of – protection and in excess of-ambition.
The in excess of – protected children can not face the normal risks of life in their later family life. They have a very sheltered subsistence.

*In excess of-expectations of parents*

Parents expect too much from children. The education system is also highly competitive. Children who cannot come up to parental expectations may develop several behavioral troubles. They may not be good partners in family life.

*Rejected children*

Parental rejection is another problem. A parent who neglects a child rejects it. Now that a good majority of women are also working, children have two fathers – two providers – and no mother at home. A working mother who prefers office work to child care is a rejecting parent. Parents who do not provide their children attention, time, affection, companionship, supervision, discipline, religion etc. are depriving them of a cozy and secure home. This rejection results in attention seeking behavior, hostility to family member’s frustrations, anxieties or extreme independence. These children may not be able to become good partners and parents in their own family lives.

*Perfectionist parents*

Some parents have unrealistic fantasies of model, spotless, scratch less, and perfectly regimented homes. Their children may become very formal rigid and unrelated. They may develop distorted personalities which may end in marital breakdowns later.

*The indulgent and domineering parents*

An indulgent parent gives excessive privileges to children. This results in immaturity which later leads to drugs, alcoholism and an irresponsible way of living. Domineering parents make all decisions for their children. Also they
never allow children to grow to maturity. These children go through life with fear and a disrespect for all power. Children of both indulgent and domineering parents develop distorted personalities and distorted ideas in relation to the marriage and family.

**Traits in Parents for Success**

What are the qualities that help a parent in bringing up children? Being a parent today is more than challenging: it is a full time commitment. In reality, the job of a parent is demanding and hard, but at the same time rewarding and fun. Child rearing is a responsibility and not a sacrifice. Enjoy parenthood and work for it. Be aware of the limitations. What is caught from the parents is more significant than what is taught. Parent’s necessity meets the varying needs of children at dissimilar ages and stages of growth. They should give a sense of emotional security and inculcate self-reliance and self-confidence in children. Each child is endowed with some innate potentialities. Parents should give time and space for the free development of these innate abilities. In excess of-supervision is not good. There should be discipline – firm-but not harsh. Understand the child as he/she is from his/her viewpoint. Develop a sense of responsibility in children. Proper communication is the key to settle mainly of the troubles flanked by parents and children. Through understanding the child, you can avoid the bitterness of anger and confusion. This restores the love scared through you and your child.

The parents have a role in imparting family life education. “A river can not rise above its source, so also those who teach values cannot do so unless they themselves hold these high” Today, the structure and function of home has changed a lot. Several of the functions of home are taken in excess of other external agencies. Here comes the importance of school, peer group and religion in family life education.

**Role of School in Imparting Family Life Education**

Can the school do anything to impart family life education? Several people
underestimate the role of the school. Even though the family has the primary responsibility for family life education, the school also has an significant role. School is an extension of the family. Since the school has a regular and continuous get in touch with all children, it has a unique opportunity to supplement family training. School age is the period at which a child’s world widens slowly. He/she comes into get in touch with other socializing agents such as teachers, other adults and peers. So school can give more opportunities to learn in relation to the family life.

Why should the school interfere? Several parents do not have the technical knowledge to answer all the questions their children may ask in relation to these and family. They are not able to help children to develop healthy attitudes and to make correct decisions and choices as they grow up. The informal education given through parents often fails to achieve the goals of family life education. In several Indian homes the parents are illiterate and not competent enough to provide training in family life. Several of the old values and norms of family life are changing. In these circumstances, the school is a more reliable agent than the home to impart family life education. The school can provide more detailed and systematic teaching than the parents.

Is their any barrier to family life education at school? Usually family life education is equated with sex education courses. Several parents are frightened or suspicious of group teaching in this area. Of course, sex education has an significant place in these courses, but it is not the only-not even the primary purpose of a course on family life. Parents should be conscientised in relation to this. A vital goal of education is to give a background for choices in life. To make intelligent decisions in the area of family living, children should get correct information in relation to these and family life. A co-operative effort is needed flanked by the parents and teachers in the matter of family life education. In school, the information can be imparted in a much more impersonal way without anxiety and tension.

Role of Teacher in Imparting Family Life Education

In school a teacher is the key person in imparting family life education to
children. The teacher should be competent, gifted and a prudent person. Every teacher in school can teach family living. Every subject and every action at school can contribute to a better understanding of life. Experiences in school enhance the formation of ideals and values. This in turn helps to mould the character of children. It also leads to personal and social adjustments. As said earlier, sex education is one of the mainly significant characteristics of family life education. A teacher can provide this education without much inhibition can impart a noble understanding to this deepest personal mystery. Students tend to approach their teachers with personal and general troubles. Children prefer several issues to talk about with teachers than with parents. They believe that teachers are better informed and better adjusted persons.

Teachers help children to understand themselves better, and to make better adjustments in life. A teacher’s task is to impart information, clarify doubts, and provide guidance – in short to be a mentor. Armed with knowledge, rather than ignorance, the young generation can face the challenges of rising up and has a better understanding of the values of sex and marriage as well as its pitfalls.

**The Role of the Peer Group**

What is the contribution of the peer group to family life education? Once they begin to attend school, children spend mainly of their time outside home, with members of the peer group. So peers have a greater power on the attitudes, interests and behaviour of a child than the family has. The peer group helps the youth to get socialized, conforming to social patterns and norms. The youth is more open and free with peer group. Again the peer group serves as a laboratory for developing variety of physical and social skills and social roles. It plays the role of teacher in this procedure. It provides a sense of security and normal backing when the adolescent wants to be self-governing.

Inspite of the powers of the peer group for better adjustment, there are sure risks involved in the experience and information gained from the peer group, especially concerning sex and marriage. The information gathered may be wrong and dangerous. The peer group members may be ill-motivated and
inexperienced persons. Such inaccurate and inadequate and even distorted information in relation to these and marriage creates unhealthy and wrong attitudes towards sex and family life. It may also lead to serious mental disorders, complexes, and maladjustments in behaviour. Several troubles in married life like impotency, frigidity, guilt feelings, sex perversions, excessive sex interest are the result of some of the negative power of the peer group.

**Role of Religion in Imparting Family Life Education**

Family life education was given through the families, in an informal way through all religions. In the Indian context, religions occupy an significant place in the life of an individual. Marriage and family are measured sacred and hold through all religions. Each religion has its own laws and regulations for marriage and family. The culture of a family in dissimilar religions is dissimilar. A strong religious background is necessary for a successful family life. Today it has become a fashion in the middle of youth to disown God and provide importance only to the material world. Secularism is a wrongly understood word for the youth. According to Sri. C Rajagopalachari, secularism does not mean that boys and girls will be deprived of the advantage of the disciplines based on the religion professed through the families to which they belong.

So far, a formal training for family life was not seriously thought of through religions. But due to the high percentage of marital breakdown and troubles in family life, all religions are now taking up the matter seriously. Several religions, especially Christians have come out with some positive steps in family life education. Attempts are made to provide orientation in family life. Premarital and post marital courses are offered. Family counseling facilities are organized. Church centered programmes are gaining momentum and getting wide acceptance. Several couples come to these centers for help and guidance. All religions have the responsibility to give family life education for its members. The youth should be given opportunities to learn in relation to the marriage and family before they enter into them. Religious values can reinforce the personality of an individual.
Methods of Imparting Family Life Education

Family life education is a life extensive procedure. It comprises the knowledge, skills, attitudes and values involved in maturing into men and women. This education should help the individual to find his/her personal role as a member of one’s own sex in marriage, family life and the community. How can we provide this training? What are the methods to be adopted in imparting this education? Marriage and family occupy a very significant place in the life of a person. But very few couples have any experience in the job which requires special knowledge and training. The importance of this training is not properly understood. Usually, parents are expected to learn on the job. This may lead to several mistakes. Mainly parents rely on what they received from their elders on their own upbringing. They also depend upon the advice from their parents and friends.

Often commonsense knowledge and child care books give the guidelines for young couples. This is not good enough. For any other job, specified for instance, teaching, nursing, driving or any other profession, specialized special training is necessary before one enters the profession. In-service training is also given for mainly of the professions. But for mainly people pre-marriage training is not measured as a pre-requisite for marriage. It is not easily accessible also. But today the importance of this training is widely accepted. Since family life education is mainly given through the home and school, we shall talk about the methods adopted through them at dissimilar stages of development-pre-school stage, primary stage (age-6-9) pre adolescent stage and adolescent stage. Let us consider them one through one.

Pre-school Stage

This is the stage where the whole responsibility of family life education is on the family. The school does not come into the picture. The vital attitude recognized in the home throughout early years will dominate in the later attitudes. Children spend the early formative period with parents and other
family members. So the initiative in family life education should come from home. Throughout infancy and early childhood, mothers have to take the lead. The vital pattern of the personality is shaped throughout childhood. It is said that even ‘sex education’ is given through parents to their young child, several years before they can begin to provide him or her sex information.

To a rising girl, the mother is the role model. A little girl will try to identify with her mother in several ways. But the girl should feel the warmth of her father, his voice, his touch which is dissimilar from that of her mother. The father’s strength and confidence, his behaviour towards the daughter stamp the image of an ideal man in her young mind. If she misses this power, it will be hard for her to understand and appreciate boys and men in later life. This experience of man – her father – will stand in good stead in adjusting and understanding her husband when she gets married. A rising boy learns from his father and mother. The mother’s concern, affection and care for little things tenderness, warmth, patience, all provide him the image of an ideal woman and that is what he is looking for in this wife. The father shows him that a man can be firm and strong, yet kind and considerate.

It is not easy to perform the special tasks of a home. But the attitude of the parents and the spirit in which the household duties are done, will shape the child’s attitude towards masculine or feminine roles later in life. Pre-scholars are always curious. For them everything approximately them are new and exciting. According to Freud, the first six years are the formative years in the life of a person. Hence the experience received at this stage is very significant. We have already discussed the informal methods adopted through parents in training their children. It is usually an informal and indirect procedure. Education comprises not only what is taught, but mostly what is caught through an individual from his/her everyday experiences in the family.

The child learns from the examples set through the parents and elders. The physical and emotional environment of home is very significant for harmonious, peaceful and serene living. The mainly crucial power in a child’s development is the training given at home pertaining to orderliness, system, punctuality, cleanliness, books, art, music, prayer. These are vital factors in building up a family. Learning through doing should be the method adopted
for giving training in family life. Provide the child enough opportunities to participate in all the activities of the home related to work, recreation, social and religious activities. From day to day experiences of family life, children slowly absorb the strength of character, intelligence, emotional and physical maturity, religious and moral values of their parents.

Should there be a formal education for family life?

In addition to the informal and indirect methods of teaching, parent’s necessity is prepared to answer the questions asked through the pre-schooled. Parent’s necessity is careful in providing answers to a Childs, queries. One should not resort to fairy tales to answer the questions. Intelligent answers to their stage of maturity and comprehension necessity are given. It is better to use scientific terms as far as possible. But unfortunately, in Indian languages we do not have correct scientific terms. Before, answering the question, stage of a child’s knowledge should be taken into consideration. A parent should be a good listener too. Frankness, honesty, uniformly. If the parent refuses to answer, children feel inhibited to ask further questions.

School years 6-9

How is the school age child dissimilar from the preschooler? At this age a child becomes aware of gender roles. Appropriate role models become necessary too. At this stage, also the mainly significant guidance a child can get from the way the parents act as adult human beings. The attitude of the parents towards each other’s work and duties will be reflected in through children’s. thinking. If the father looks down upon the mother’s work, or thinks that his is the ‘provider and head’ of the family, children will develop similar attitudes later on. The mother’s attitude as a woman, wife and mother, her acceptance of her own family, and the father’s attitude to his masculine role, his firmness, his sense of purpose are predominant factors in the formation of the personality of a child. The tenderness and warmth flanked by the parents, the special bond flanked by father and mother, and physical affection become good experiences for the child. It makes children understand
that affection is permissible, desirable and significant. When they later learn the facts of life they know it is an expression of love.

**What in relation to the questions asked through children?**

Children ask too several questions in relation to these and family life throughout this period. Never assume that ‘they know’. This is the proper time to teach them in relation to the menstruation and puberty. There are two things to be remembered in giving sex education to children at this stage. It should not be “too little and too late” and “too much and too soon”. Don’t get embarrassed to answer the questions. The answers given to the questions at this stage add to what has been gained earlier. This will be the vital preparation for the time when sex begins to concern the child more personally. Provide children confidence and encouragement. Repetition does not hurt. It provides more opportunities for more questions. Allow them to play with their friends and get socialized. But parents should always stay ‘an ear and eye’ on the children at this age.

**What is the role of the mass media?**

Mass media like T.V, radio, cinema, books etc. help to widen the child’s knowledge in relation to these and family at this stage. Whatever the source the knowledge and value they gain will be part of their foundation for life.

**What can the school do?**

In school, the curriculum and methods of teaching should be suited to the stage of comprehension and maturity of children. Sex information, which is a part of family life education, can be imparted through biology lessons. Children can be taught in relation to the concept of maleness and femaleness, reproduction in plants and animals, the ideas of fertilization etc. There is no need to teach in relation to the human reproduction at this stage.
*Pre-adolescent stage*

This is the best stage for acquiring vital knowledge on family life. A rising child wants to learn, to know. He/she observes everything that happens in the social setting of home, school and neighborhood. At this age he/she tries to understand and to work out the meaning of what he/she observes. So the home and school should give ample experiences for the child to understand life approximately him/her. As the child grows up, help him/her to feel proud and happy to be a male/female. In the extensive procedure of rising up to adulthood, children may have to face several challenges in life at one time or other. Imparting love at home is absolutely necessary for the development of a child. A home is a place where the child is needed, wanted, appreciated – where it is good to be. But love should be expressed. Love flanked by the parents and flanked by the parents and children is the very essence of good family life education. Loving his/her father and mother and other members of the family, the child later learns to love his/her partner in marriage, and his/her own children.

*How can parents cater to good fatherhood and motherhood?*

Parental power is the mainly significant facto in molding a child’s attitude towards fatherhood and motherhood. The examples the parents set throughout the years of their children’s growth is the criterion in deciding whether the children will have a happy or unhappy family life. Children should see the complete, dedicated relationship flanked by their father and mother. Parents themselves will have to grow in order to be wise parents. If parents want to do their best for the children they necessity begin with themselves.

*How does the peer group power the preadolescent?*

This is the time of peer group power. Parents should be aware of their children/s friends. If the friends have attitudes and values that are dissimilar from their own values, they should talk to their children in relation to it. Try to guide them towards friends who possess good moral values. There is no harm in getting attracted to the opposite sex, but there should not be any sexual
misconduct.

**Should there be any limit to mingle with the peer group?**

Parents have to set limits for their children and to guide them. Talk in a rational and loving manner. While discussing these matters with children, be courageous and firm. Avoid a sex lecture. The communication should be light and friendly, but always honest. Provide information in relation to the child’s own sex as well as the opposite sex. Teach the child to respect the opposite sex.

**What is the power of the mass media?**

The environment in which the present day child grows has changed radically. Sexual matters are projected everywhere through dissimilar mass media. The living atmosphere is saturated with sexual awareness. No one can be shielded from its impact. Issues like rape, abortion, teenage pregnancies, S.T.D, homosexuality appears regularly in the mass media. This period is the proper time to instruct children in relation to these. At home the father can take the responsibility of educating the male children and the mother can reveal the facts of life to her daughter. Grandparents and other elders at home prove quite helpful in this task.

**What should the school do?**

After the parents, the school should be taking up the main responsibility of educating the pre-adolescent in family life. The school can provide more detailed and systematic teaching than the parents. Appropriate curriculum should be drafted to cater to the needs of youth.

**What kind of sex education should be given at this stage at school stage?**

There is a strong need for sex education at this stage. It should equip one with correct scientific information to face the challenging situations of
adolescence. Before, one attains puberty, sex education can be imparted without involving emotional reactions. The education preferably should be given separately to girls and to boys. Classes of general hygiene, physiology and programmes related to physical education and personality guidance can be utilized for this purpose. There necessity is standard literature related to sex in school libraries. All the media can be used positively for this purpose.

**Adolescence**

What is the special importance of this stage? This stage has a tremendous impact on the rising youngsters. It is a transitional period in personality development bridging the years flanked by childhood and adulthood. Like any other period of transition, adolescence brings a number of adjustment troubles. Adolescent’s needs, interests and troubles are dissimilar from those of childhood and adulthood.

**Who can help the adolescent?**

Parents, teachers and other elders should recognize if adolescents are facing any troubles. Parents have a vital role to play in preparing the adolescent for his future family life. At the home the adolescent learns what it means to be a man or to be a woman. Through his family experience the boy is forming the concept of man, husband and father. The girl learns the role of woman, wife and mother. Parents have to accept that the child is rising to be an adult. Parent’s necessity varies their protective role and provides more initiative and freedom to the youngsters. Mothers have a tendency to prolong the dependence of the child. This will not help them to grow into adulthood.

You may wonder why the interests of the adolescent move from his/her parental home. This is only because up to this stage the child has everything in his/her home circle to meet his needs. But with adolescence, sexual needs emerge and their interests move outside the family circle. Life steers him/her absent from his parental home towards a home of his/her own. He/she wants to establish a home of his/her own with a partner of his/her own choice. Parents need not grow anxious or unhappy in relation to the youngsters’ need for
getting married and founding his/her own family. Special efforts necessity is made through parents to train and help the adolescent for choosing his/her partner and establishing a family.

**Should the adolescent learn through trial and error?**

Some parents think that they need not interfere with the troubles of their young boys and girls. This should not be so. Of course, the role of the adult is not to protect him/her from all adversity or every painful experience. Parent’s necessity let the adolescent do things for themselves. Then only they will become responsible adults. The role of the parent is only to guide and assist the young person when he/she has a real problem. They should enjoy the procedure of a child rising into a young adult. Adolescents need love and reassurance, recognition and praise from the parents to develop self-confidence, belief and trust in themselves and to accept themselves as they are. At home he/she experiences the way in which the two sexes complement each other, feminine gentleness and masculine firmness. It is not formal learning, but he/she slowly acquires the philosophy of living in a two sex world, through living in a family. The attitudes of the parents will power his/her relationship in marriage and family. It will make him/her a self-reliant man or a women, a confident husbands or a wife.

**How can the school help the adolescent?**

At this stage the school can provide a very systematic programme of family life education. The educators and the people in power should plan for a curriculum which comprises the essential information and learning experience in family life. This will provide a formal recognition to the importance of preparation and training for family life. To make intelligent decisions in the area of family living, children, should get correct information. They should also develop proper attitudes. Knowledge gives them a feeling of security and protection. This in turn helps them to develop their potential to live in a responsible and a constructive way.

Sex education is very significant at this stage. Sex is a not a “subject” like
Arithmetic or History. Hence it is not advisable to offer it as a subject. It is vitally significant that young people should receive honest and accurate answers to their questions concerning love and sex. But they should be given in a simple way.

**What should be taught?**

Human reproductory system can be taught at this stage. Children can be introduced to concepts relating to sexual maturity, conception, childbirth, illicit sex relations, STD, AIDS etc. There should be healthy hetero-sexual relationship in the middle of boys and girls. The content should be functional—that is directed at the specific troubles young people face in their adjustments to the opposite sex throughout the pre-marital period and in early years of marriage. But unfortunately we do not have sufficient material in this area to give adequate guidance to the youth. Though, block 3 of this course deals with mainly of the matters pertaining to the physiological components of rising up. Family life education, at this stage should give opportunities for the youth to observe nursery schools in operation, observe the care of small babies and learn more in relation to the parenthood and child training.

Discussions and seminars on family life education can be arranged. Topics like responsible partnership, parenthood, family planning, family relationships, psychology of man and woman, how to choose the right partner can be incorporated in such discussions and seminars. Help from persons like psychologists, medical doctors and other specialists who have first-hand knowledge in relation to the family life can be taken. There necessity is trustworthy possessions accessible to the youth. The educator’s necessity is well-informed in the subject. Counseling facilities should be provided in the school to help children clarify their doubts and personal troubles. Pre-marital courses can be organized. All the mass media can be utilized for this purpose. Good books on family life can be provided in the library.

**Is there any other agency to impart family life education to youth?**

Social and religious organizations can play a vital role in giving family life
education to the youth. Lately, several social and religious organizations have been arranging life orientation programme for the youth. Today teenagers, newly weds and extensive married couples are approaching such agencies for guidance. Family courts and family counseling centers are also doing a very good job in helping young couples and youth in family matters. Some newspapers and periodicals publish regular columns to address issues pertaining to the common concerns of people on sex and sexuality.

DEVELOPMENT OF PERSONALITY AND MORAL VALUES IN LIFE

Nature, Definition and Development of Personality

You know that personality is of great significance in every walk of our life. Naturally you may ask sure questions. What is the nature of this highly valued thing? Do all of us have personality? Is personality determined at the time of birth? Why are some people are calm and quiet while some others are hot tempered and aggressive? In this chapter, we try to find out answers to these questions. The term ‘personality’ is derived from the Latin word ‘Persona’ which means ‘mask’? In ancient Rome, actors used masks to hide their identity on the stage. Hence persona denotes ‘as one appears to others, not as one actually is’. Persona does not indicate the internal organization of an individual which affects external behaviour. So persona does not represent the real personality.

Personality is something deeper than the outward appearance. It describes a person’s character, emotional disposition, sociability and others characteristics of what a person says and does. It is the product of a extensive procedure of his physical, mental, emotional and moral development. For the psychologist, personality is a dynamic concept describing the growth and development of the psychological system of an individual.

Definitions

It is very hard to find an ideal definition for personality. The first problem
faced through us in the study of personality is the need to find out an ideal
definition for this phenomenon. Dissimilar psychologists have dissimilar
views in relation to the personality. They have defined personality according
to their viewpoints. We can go through some of the definitions. Munn has
defined personality as the feature integration of an individual’s structure,
manners of behaviour, interests, attitudes, capacities, abilities and aptitudes.
The scrupulous way in which these qualities are integrated in a scrupulous
person determines his personality.

The mainly regularly used definition for personality is given through
Gorden Allport. According to him, “Personality is the dynamic organization
within the individual of those psychophysical systems that determine his
unique adjustment to his environment.” This definition emphasizes the
dynamic nature, i.e. the changing values of personality. It recognizes the
importance of adjustment to the environment. It also stresses the importance of
psychophysical systems, i.e., the habits, sentiments, emotions and motives of
an individual which are psychological in nature, but have a physical base. The
disadvantage of this definition is that it stresses only the theoretical part of
personality.

How does growth occur? It occurs in two patterns enlargement and
change. Take the examples of a leaf and butterfly. The leaf expands in size in
the procedure of growth. But it retains its essential form. On the other hand the
butterfly passes through dissimilar stages of change to attain its adult form.
Human beings manifest both kinds of development. As a child grows older,
his/ her body becomes superior and heavier. But like the leaf, the same
structure is retained. On the other hand, the psychological procedure
undergoes several changes throughout the early years of his/her life.
Personality development implies tracing the connection flanked by the
personality of a child and that of an adult. It is the understanding of how adult
behaviour and psychological processes evolve from a child. In other words
how does the butterfly emerge from the caterpillar?
Need for Studying Personality Development

Why do we study the development of personality? There are several reasons for this. The mainly significant ones are the following:

- Studying personality helps us to understand the functioning of a personality in its mature form
- It helps us to predict adult personality and personality disturbances.
- We can understand the behaviour of a person only if we know in relation to the specific organization of his motives, beliefs, skills, attitudes etc. at dissimilar ages.

Molding of Personality

What makes personalities and what are they? There are no specific causes leading to changes in personality. But a number of factors interact with one another in the formation of personality and in its development.

Heredity

How significant is heredity in shaping the personality of an individual? Heredity plays an significant part in determining one’s personality. An individual gets his whole hereditary endowment at the time of conception from his/her father and mother through the genes situated in the chromosomes. The personality pattern of a person is actually framed at this time. A child inherits the main raw materials of his/her personality – physique, sex, intelligence etc. Later these develop further on his/her interaction with environment.

Environment

Unfavorable circumstances in the prenatal as well as postnatal environment will have lasting and damaging powers on personality development at a later stage. The significant environmental factors that exert pressures on our personality formation are culture in which we are rising up, our family, friends social and group’s community.
**Culture**

Culture establishes the norms, attitudes and values that are transmitted from one generation to the other.

**The family**

A child spends his formative years in the family with his parents and siblings. The family is a small group. But the intimate relationship in the middle of the family members powers the personality development of the individual in a powerful manner. The home environment, the school the child attends, his friends, the number of siblings, their personalities, the ordinal position of the child all contribute to his/her personality development. The attendance of harmonious, loving, peaceful family atmosphere foster healthy personality development.

**Economic environment**

Unfavorable economic circumstances usually lead to the development of undesirable personality traits like inferiority feelings, nervousness, emotionality, lack of social initiative or sometimes even bitterness against society. Of course there are exemptions. But self made men/women are unusual.

**Social role**

The social circumstances in the family are also decisive factors in personality development of an individual. Family is instrumental in providing training to a child to adjust to other people, to control his/her emotional expressions, and to cooperate in several fields of activities. There is a continuous learning procedure flanked by a child, its family, its social and community group.

**Situation**

A third factor which has effects of heredity and environment on personality is situation. An individual’s personality may be usually stable and
constant. But it undergoes changes in dissimilar situations. Dissimilar demands made in dissimilar situations bring in relation to the different changes in personality.

Relative Importance of Heredity and Environment

At this stage an significant question arises as to what plays a more significant role in personality development? Heredity or environment? It is not easy to answer this question. Personality appears to be the result of both powers. Inherited qualities set the parameters or outer limits in shaping the personality. Social environmental factors can strengthen or weaken the inherited abilities. The social environment reinforces the development of inherited personality traits as the child grows older. Heredity and environment are supplementary to each other. Personality development is not possible in the absence of either heredity or environmental factors. How constant is an individual in his personality traits as he grows up? Studies show that distinctive qualities noted early in life tend to persist. It is assumed that there is a strong thread of consistency running through the life of an individual.

Theoretical Approach to Personality Development

Development of personality is a unique characteristic of an individual. Dissimilar psychologists approach personality development from dissimilar viewpoints or perspectives. Can the personality theories help us to explain and predict the personalities of people? We do not get a complete picture of personality development from any one theory alone. Let us see what each theory has to offer. The best from each will help us to understand personality development in a better manner.

Biological Perspective

The biological foundation of personality is provided through researches mannered in this field. It has been found that 50 per cent of personality
features are genetically determined. The rest is determined through interaction with the physical and social environment. According to the theories of Darwin the inherited qualities help an individual to adjust to his environment.

**Psychoanalytic Theory of Personality Development**

This theory assumes that the vital dynamics of personality comprises the disagreement flanked by two opposing forces – anxiety arising from the inhibition of desires and defense against those desires that arouse anxiety.

**Freud’s Theory**

The major contribution in this field comes from Sigmund Freud. He explained ‘personality’ as the subsistence of conscious, preconscious and unconscious in an individual.

**Id, Ego and Superego**

Freud also believed that our personality is built approximately three interacting processes, the id, the ego and the super ego

Id is the unconscious reservoir of psychic energy. The other two systems operate on this psychic energy. There are two vital instincts in man – the ‘life’ or sex instinct and the ‘death’ or aggressive instinct. All the drive required through a man is derived from these two instincts.

Id is present at the time of birth. It does not know any morality or reality. It is concerned only with satisfaction of its wishes. It is guided through the pleasure principle.

Ego functions as the manager of personality. It obeys the principles of reality. It controls, selects and decides what instincts of the id are to be satisfied and in what manner it can be done.

Super ego works on morality principles. It represents the values of society. Human personality is the result of the interactions in the middle of these systems. What will be the outcome if one of the systems dominates in excess
of the other two?

The attendance of a powerful ego ensures a well balanced personality. The dominance of super ego leads to a neurotic personality while supremacy of id in excess of ego and super ego ends up in the development of a delinquent personality.

**Psychosexual Stages in Personality Development**

In addition to the concepts of id, ego and super ego, Freud accentuated the importance of sex in personality development. He regarded the psychic energy for sex drive as the foundation of personality. So Freud explained personality development on the foundation of the five stages of psychosexual development.

- **Erogenous Zones.** In each stage of development a child derives pleasure through stimulating a scrupulous area of the body. These are recognized as erogenous zones. The environment, though, imposes restrictions in the satisfaction of his desires. How the child manages this disagreement is crucial in his personality development.

- **Fixation.** Too much or too little satisfaction in any stage results in fixation. This means that personality becomes emotionally fixed at a scrupulous stage. This is also detrimental to personality development.

The development takes place in five stages:

- **Oral Stage (1st year):** Pleasure is obtained through the stimulation of the mouth. Satisfaction at this stage lays the foundation for a man’s adult personality traits like adjustability and tenacity. What are the traits urbanized if libido is fixed at this stage? Fixation results in the formation of passive personality. It is associated with in excess of eating, smoking, drinking, or sarcastic criticism of other’s ideas.

- **Anal Stage (2 to 3 years):** Eliminatory procedure provides the focus of pleasure. The child achieves bowel control at this stage. We can see the beginning of the development of ego in the child. If parents are too strict in teaching toilet habits, the child develops anxiety. He manifests
his anxiety and anger through excreting at the mainly in appropriate
time and place. These are the prototype of all kinds of expulsive traits –
cruelty, destructiveness, temper tantrums, disorderliness etc. On the other hand, praise for excreting at the proper time and place makes him feel that it is an significant action. This thought lays the foundation of creativity and productivity. What kind of personality is urbanized due to anal fixation? A stubborn, compulsively orderly personality is urbanized.

- Phallic Stage (4-6 years): This is a very significant period in the personality development of a person. At this stage pleasurable sensation comes from self manipulation of genital organs. In some cases sexuality produces guilt feelings in an individual. In some other cases the adult person tries to reduce anxiety through engaging in sex.

**Oedipus Disagreement**

This stage is also marked through the emergence of Oedipus disagreement in children. This is a intricate in which there is a strong attraction for the parent of the opposite sex and envy for the same sex parent. At the same time the child knows that it is a wrong thing. He does not want to lose the love and affection of the same sex parent. To resolve this disagreement, the child tries to identify with the same sex parent. He/She tries to incorporate the sexual orientation, mannerisms and values of the same sex parent. Resolution of Oedipus intricate results in the formation of super ego. Unresolved Oedipus intricate results in several troubles in later marital life. Such children can never get closer to their partners when they grow up nor make normal sexual relationships. A highly seductive female continues to feel guilty in relation to these.

Freud assumed that every person is bisexual. What does this mean? There is attraction towards members of the opposite sex as well as those of the same sex. This is the constitutional foundation for homosexuality. In mainly people this instinct remnants latent.
**Latency Period (6-12 years)**

Freud thought that sexual urges were dormant at this state. The fact though, is that this is the stage in which a person learns to befriend people of the same sex. The friends of a boy at this stage are other boys; those of a girl are other girls. A sexually mature person should know to be at home in the company of people of the same sex and of the other sex. This is a stage in which this learning takes place; The child also begins to achieve emotional independence. An augment in the knowledge in relation to thesis/her environment enhances his/ her ego development.

**Genital Stage**

This is the final stage of development. Sexual interest reawakens at this stage. There is interest in the opposite sex. Sexual attraction, socialization and planning for a vocation, marriage and family life begins at this stage. If a person is well adjusted in the previous stages, he will be capable of establishing normal hetro-sexual relationships. Mainly of the sexual troubles in adult life come from failure at earlier stages. There are no sharp rows dividing the dissimilar stages of development. The final personality attained through an individual comprises contribution from all stages.

**Criticisms of this Theory**

- Too much importance is given sex in explaining human behaviour.
- Freud’s views are derived from his clinical experiences of people with disturbed personalities.
- Several points raised in this theory did not have empirical support.

Then what does Freud’s theory have to offer? We cannot accept or reject Freud’s theory as a whole. We can accept some parts, reject some others and revise a few. Freud put forward some challenging ideas which have relevance even today.
Application to Control HIV/AIDS

From the above theories we know that id works on the pleasure principle. The impulses of id are controlled through ego and super ego. But if id is more powerful it will not provide an importance to the voice of ego or super ego. It will not provide any concern for moral values also. It goes on enjoying pleasure giving activities. Through controlling the id, undesirable sexual life can be prevented.

Social Cognitive Theories

You have already learnt that psychoanalytic theory focuses mainly on the unconscious for the development of personality. Now, we shall go through the social cognitive theories. Psychoanalytic theory is a broad term including behavioral and social learning theories as well as cognitive psychology. Learning theorists focused their attention on observable behaviour. They also stressed the role of environment in personality development. How is the child’s personality urbanized? The pioneers in this field, John B. Watson and B.F Skinner believed in a single Stimulus Response relationship in the formation of behaviour. They accentuated the importance of reinforcement and excluded the role of consciousness in behaviour. Mainly of the learning theorists followed the pioneers in this field. Though, in the modern times, behaviorism is concentrating on real life troubles with respect to human behaviour.

Observational Learning

Albert Bandura gave a new approach to personality development on the foundation of social learning theory. Bandura and his co-workers (1986) demonstrated that we acquire mainly of our personality traits through observational learning with or without direct reinforcement. A child for instance, observes and imitates the behaviour of a role model. The reinforcement received through the model serves as reinforcement for the child also. Like this, through observing such models, the child acquires several traits. This paves the way for the formation of his unique personality. The
several component of learning (environment, behaviour, personal, cognitive variables) interact with each other to form a scrupulous pattern of behaviour. Let us take the instance of a student choosing a scrupulous subject for study (behaviour). His/her choice is influenced through his/her family and friends (environment) and also through his/her own personal preference (personal cognitive factor). All these are mutually influencing factors.

**Drive Reduction Theory**

This theory was presented through Dollard and Miller. When a person is impelled through drives, he learns responses to reduce them. Drive reduction provides rewards and reinforcement. This in turn gives rise to other drives. In this way, the individual learns new responses and new behaviour patterns from our social environment. Consequently his/her personality develops accordingly.

**What is the Factors Influencing the Learning Procedure?**

They are the abilities of the individual – innate and acquired, his/her stage of maturity, stimulation and the reinforcement he/she gets from the environment.

**Application of Control HIV/AIDS**

Personality traits are acquired through interacting with the environment. Our lives are not determined merely through our past experiences even though they are significant. Learning processes and their stability help the individual to provide up his/her habits. If a person has acquired a bad habit in sex, it can be changed. The attendance of positive models is also of help in changing our bad habits.

**The Humanistic Perspectives on Personality Development**

This perspective emphasizes the holistic feature of human experience. This
is also recognized as the third force in Psychology, an alternative to Psychodynamic and Behaviour Psychology.

**Carl Roger’s Self Theory**

Carl Rogers proposed the Self-Theory to explain personality development. Everyday and every minute, we are confronted through a number of events in our environment. How do we perceive and interpret these experiences determines our behaviour. How does personality development occur according to this theory? There are two vital systems underlying Rogers’s personality theory – the organism and the self. These two systems are operating in the phenomenological field of an individual. Personality is the product of this interaction. Phenomenological field means the reality as experienced through an individual or it is the personal reality of the individual. The organism represents the totality of experience (conscious and unconscious). Self is the accepted awareness part of experience.

The acquisition of self concept is a extensive and a continuous procedure. How we perceive our experience – negative or positive – depends upon our self-concept. Self concept is urbanized as a result of a person’s interaction with social experience. For instance, if somebody tells you that you are a very smart and intelligent young boy, you will contain this image in your concept of yourself. You will make every effort to uphold this self-concept. We regulate our behaviour in order to suit the already shaped self-concepts. What happens if an individual develops a false self image? Inconsistency flanked by real and imagined concepts may result in abnormal behaviour. A healthy personality development occurs if there is a harmonious union of one’s self image and his/her real experience in life.

**Self Actualization Theory**

The mainly well recognized theory on self actualization is Abraham Maslow’s theory of hierarchy of needs. He believed that human personality depends upon the fulfilling of inborn potentials. He hypothesized that within every human being, needs are arranged in order of their importance or
hierarchy, from the vital to the intricate. He explained five stages of motivational fulfillment of personality development as shown in the diagram below.

Only after the satisfaction of a need at a lower stage does the after that need become dominant. The satisfaction of primary needs motivates secondary needs. Every individual moves up the steps of the given hierarchy become only after satisfying the vital needs which are essential for one’s survival, one can think in relation to the higher needs. A hungry man for instance, cannot think in relation to there forming the society. There are, though, a few exceptions. There are some people who stand for ideals, religious and social values without caring for the satisfaction of their own needs. But such people are very unusual.

**Criticism**

Still Maslow’s need theory has received wide recognition. These theories have contributed much to the individual’s freedom, love, personal growth and values. Humanistic theorists have described attention to the constructive side of psychology.
**Application in Controlling HIV/AIDS**

Humanist psychologists encourage us to see ourselves in terms of positive traits. Troubles occur because of our faulty self image or unsupportive environmental forces. The message from this theory is that through controlling the environment we can control negative exposure to life, especially in unhealthy sexual relations. If we cannot control ourselves we may fall a victim to several-sexual diseases.

**Trait Approach**

According to the proponents of this approach the vital conceptual unit of personality is the trait. Traits are relatively permanent and constant with a general behaviour pattern that a person exhibits in several situations. G.B. Allport was the first personality theorist to put forward the trait approach to explain personality. He classified traits into cardinal, central and secondary traits. Cardinal traits are very effective and dominant. These are few in number. Central traits are the building blocks of personality. They are the focus of an individual’s personality. Secondary traits are less significant. The mainly recent theory of personality is urbanized through R.B. Cattell. Cattell viewed personality as a intricate structure of traits. He used the theory of factor analysis to develop his theory. According to him there are four kinds of traits.

- **Common traits**: These are traits which are distributed to the general population; traits which are common to all people.
- **Unique traits**: These are unique to a person
- **Surface traits**: These are traits which are recognized through the manifestation of our behaviour. They are on the superficial stage. They are readily observable.
- **Source traits**: These are the underlying structures or the sources which determine the behaviour of an individual. Source traits are more significant than surface traits. These traits are the vital source of individuality.
Application to Control HIV/AIDS

According to this theory, the source and surface traits are very significant in shaping a personality. The source traits are determined through heredity while surface traits are influenced through environment. Both these traits have a very significant role in controlling HIV/AIDS. The inherited traits should help the individual to control the environment.

Development of Moral Values

Every cultural group has its own morals or standards of approved behaviour. Sure acts are measured right because they are conducive to the welfare of its members while sure other acts are wrong as they are dangerous to the welfare of society. What accounts for the emergence of morality in children? How do they learn the moral values as they grow up? Psychologists have been trying to find answers to these questions for several years. Even today, several psychologists are doing rigorous research in this field. No one is born with knowledge of what one’s cultural group considers right or wrong. As the child grows older, his/her conduct also develops and reflects upon his/her own moral life as well as that of the group in which the person is a member. He/she unconsciously begins to imitate the behaviour of others approximately him/her, imitates the customs, manners, traditions and culture of the society, learns that others judge his/her behaviour as right or wrong based on the acceptance of the act through the society. Thus slowly he/she learns the lessons of morality. Learning what the group approves of, is a extensive and a hard procedure.

How do moral values power the personality of an individual?

Moral values directly power the excellence of the person’s behaviour and judgment. A person learns the values that satisfy his/her needs and desires and are, at the same time, approved through the group. The moral values acquired through an individual are the reflection of his/her personality. Each individual develops values which are significant for him/her and which guide his/her life.
**How do we learn moral values?**

There are sure cultural norms of behaviour which are controlled through the society. Learning moral values refers to the manner in which a child internalizes these norms of behaviour. He/she develops moral concepts through learning what is right and what is wrong and also through understanding the use of punishment and other techniques in inculcating moral values in children. The determinants of morality exist on several stages. In every society, there are specific rules to protect morality and to guarantee good behaviour. In addition to this, there are psychological determinants also. Morality has emotional, cognitive and behavioral components. These three components are inter-related. All these factors interact with one another in the development of morality.

**Theories of Moral Development**

In this unit, we shall also talk about the major theories of moral development. Each theory explains only sure characteristics of moral development. Our account highlights the strengths and limitations of each theory.

**Socio-biological Theories**

The biological perspective of moral development is represented through the field described sociobiology. It assumes that morality is rooted in the genetic heritage of our species. This can be seen from the prosaically behaviour such as helping, co-operating, sharing. This theory cannot explain all characteristics of moral development, but it does point out the adaptive significance of moral behaviour.
Psychoanalytical Theories

Freud’s Theory

You have already learnt in relation to the Oedipus intricate arising throughout the phallic stage of psychosexual development. You also know how it can be resolved. Freud assumed that the resolution of Oedipus intricate at the phallic stage marks the beginning of morality. This disagreement arouses fear and anxiety in child. He/she is worried in relation to the loss of parental love. To overcome the anxieties children identify with the same sex parent. The hostility directed towards the same sex parent is redirected towards the self in the form of guilt. This is the beginning of moral development in children. What are the limitations of this theory? Freud’s theory is built approximately guilt as a motivator in moral development. But guilt feeling does not foster conscience development. Physical punishment and rebukes make child rebellious to power. Instead induction is more effective in conscience formation. Now the question arises, what is induction? It is pointing out to children the consequences of their misbehavior on others. It gives positive instructions to children. This is of immense value in future situations.

Current Psychoanalytic Theories

Recent psychoanalytic ideas place greater importance on the sensitive emotional relationship flanked by parents and children. According to Robert Emde and others (1987) emotional attachment is the vital foundation for acquiring moral standards. Children who feel secure in their relationship with parents are more likely to learn right behaviour even from early years in life. Parents provide not only prohibitions, but also positive guide rows for behaviour. Both these are incorporated in the super ego of a child. Rewards help the child to internalize the moral standards of parents. For instance, an approving smile from the parent makes him understand the acceptability of an act. Disapproval evokes shame and hurt feelings.
**Social Learning Theories**

Now let us find out the opinion of the social theorists on moral development. They believe that moral behaviour is acquired presently like any other set of responses through modeling and reinforcement. According to the traditional behaviorist view, children learn new responses through operant conditioning. They learn adult moral standards if their behaviour is reinforced through the mainly significant adult in their life---parents and teachers. The reinforcement can be in the form of praise, approval or rewards. Another way in which children pick up good or bad behaviour is through imitating a role model. The power of the model may last for many weeks after the actual experience. What are the qualities of a model?

Children are more receptive to those personalities who are warm, responsive, powerful and practice what they preach. Punishment is a good motivator for moral actions. But it has limitations. Harsh punishments usually do not promote socially desirable behaviour.

**Cognitive Theories**

Cognitive theorists assume that individuals develop morally through construction. What is meant through construction in moral development? It means, the procedure through which the child becomes capable of making a correct decision in relation to the rightness or wrongness of an act in a conflicting situation. Through this procedure the child derives new moral insights. They also learn in relation to the principles and procedures for the regulation of human relationships.

**Piaget’s Theory**

One of the earliest theories in this field is propounded through Piaget. Piaget accentuated the importance of rules in moral development. According to him moral development is acquiring the acceptance and respect for rules applied in dissimilar situations.
**Piaget’s Stages of Moral Development**

Piaget recognized two stages of moral development. In the early years of life, children are not concerned in relation to the rules and their implications. But approximately the age of five, they begin to recognize rules and show respect for whom. This stage is described Heteronomous morality. The word heteronomous means under the power of another. Rules are viewed as external characteristics of society. There is automatic obedience to rules without reasoning or judgment. Why does a child obey rules without questioning? There are several reasons. First of all, these rules are enforced on him through adults who are very powerful people in his life.

The second cause is the intellectual immaturity of the child. He does not know that rules can be customized. The second stage of moral development according to Piaget is Autonomous morality. At this stage, children use their reasoning power and question the propriety of rules. In 5-12 years age group, a child’s concept of justice changes. He/she understands that rules are not rigid, they are flexible and can be revised according to the situation, depending on the will of majority. Peer group power is very prominent at this stage. Today moral development is regarded as a more extended procedure than Piaget believed.

**Kohlberg’s Extension of Piaget’s theory**

Kohlberg urbanized a detailed theory on moral development by Piaget’s theory as the primary reference. Kohlberg employs a stage and stage approach to describe moral development. According to him there are six moral stages. They are grouped into three major stages consisting of two stages. To understand the stages, an understanding of the three moral stages is essential.

*Pre-conventional stage*

Moral values reside in external happenings. Moral understanding is based on rewards, punishment and the power of the power figure.
• Stage 1: Punishment Obedience Orientation: Children adopt good behaviour out of fear for punishment. They do not want to get into trouble through disobeying power.

• Stage 2: Instrumental Purpose Orientation: Moral choice is made on the foundation of the satisfaction of personal needs and occasionally the needs of others. They begin to understand that people can have dissimilar perspective in a moral dilemma.

The Conventional Stage

This is the stage of mainly adolescents and adults in our society. You may ask now what is meant through the term conventional. The term conventional means conventionality to the rules, expectations and conventions of the society in which one lives. Moral values at this stage reside in conforming to social rules. Conforming will ensure social order and behaviour according to the expectations of others. It helps the individual to establish positive human relationships.

• Stage 3: Good Boy/Girl Orientation: The desire to get approval and affection from relatives and the peer group motivates good behaviour in children. They want to please and help others. We can also notice the effort on the part of the child to conform to the stereotypical good boy/girl images of the majority.

• Stage 4: The Social Order Maintaining Orientation: In this stage, the individual does his duty to uphold the roles of society. He respects the power. The social order is maintained for one’s own sake and for the welfare of the society.

The Post Conventional Stage

This is Kohlberg’s highest stage of moral development. At this stage the individual defines morality in terms of abstract principles and values that apply to all situations and societies.

• Stage 5: The Social Contract Orientation: This stage shows a contract flanked by the rights of the individual and the accepted laws of the
society. He understands that laws can be changed to protect the rights of the majority. The main emphasis of this stage is community welfare. It focuses on the protection of human rights.

- **Stage 6: Universal Ethical Principle Orientation:** This stage is conscience oriented. He/she does not strictly adhere to social rules, but is motivated through universal human values. They guide the individual in making moral decisions. The question arising from this context is: how can we understand the three stages of moral development in the best manner? We can understand the three stages well if we take them as three dissimilar kinds of relationships flanked by the self and society’s rules and expectation. At stage I, rules and expectations are something external to the self. At stage II, the person identifies the self with rules and social expectations of others especially those in power. At stage III, the self is differentiated from the rules and expectations of others. He defines his values in terms of self chosen principles.

**Criticism**

Kohlberg’s stages are strongly related to age and form an invariant sequence. But in real life moral development fits a less tightly organized stage conception than the one assumed through Kohlberg. His theory does not take into consideration the full range of moral reasoning in all cultures. This theory underestimates young children’s moral understanding.

**Environmental Powers on Moral Development**

What are the factors promoting development of moral values? A few are mentioned below.

- **Peer Group Interaction with age mates** promotes moral understanding. The child has no inhibitions in engaging in intense, animated discussions in relation to the moral issues with friends.
Child Rearing Practices: How do child rearing practices adopted through parent’s power a child’s moral development? Often physical punishments for a wrong act produce negative attitudes in a child. Children are afraid of punishment. To avoid punishment, a child may rationalize his action or may tell lies to escape. The child may even become aggressive with no concern for others. Parents can disapprove of a wrong act and withdraw some privileges given to the child in which case, the child accepts his wrong doing and there is great resistance to temptation. The best method is to have a discussion with the child. Make him understand the consequences of the act as related to himself and to others. Under such circumstances, a mother can power the child more than the father.

Discipline: Discipline aids the individual in developing moral values. While disciplining children, adults should emphasize the cause why an act is measured right while another one is wrong. a) Rewards: It has a strong educational value. It shows the child whether or not he/she has behaved in the correct and accepted manner. It motivates him/her to repeat the act. b) Punishment: It powers the development of values only if it is appropriate to the age and action of the child. It should to administer fairly. Only then will it motivate him/her to conform to social expectations.

Other Factors: The neighborhood, school mass media, TV, newspapers, magazines etc. teach the child culturally approved values of his social group.

**Personality Development and Moral Values**

The development of personality takes place at home, at school and in society in the attendance of others. The child learns moral values also from these sources. We notice a breakdown in family and social life today. We are faced with several troubles like genetic technology, sexual perversions, HIV/AIDS and so on. These issues threaten the lives of our future generation. Today, in our society, we come crossways several young persons who are
proficient in science and technology but ignorant of moral values. In order to equip our youth to fight against all these forces of degradation, we have to inculcate good moral values in them. We should make our young people aware of the importance of good values in life. So, as the child grows older and as his/her personality develops we should acquaint him/her with a moral code accepted through the society.

In today’s society learning a moral code is very hard. The reasons are:

- There are a number of dissimilar codes the person encounters within his environment.
- There are inconsistencies flanked by the moral codes and the behaviour of people, and
- Social acceptance of new behaviour patterns brings in relation to the changes in moral codes. These conflicts slow down the development of moral values in an individual. The social group tolerates the violation of the moral codes through young child. But as one grows old one can be punished if the behaviour falls short of social acceptance. If a person realizes that he/ she falls short of the expectations of the society, it may create guilt feelings in the person. The self concept of such a person will be low. Uncertainty, doubt, insecurity will be the personality features if one cannot conform to the values of society and behave accordingly. He/she will be a comfortable and adjusted person.

**Moral Development and HIV Control**

Cultivating good moral values will prevent the individual from indulging in unhealthy sexual relationships. This will prevent the occurrence of HIV to a sure extent. The society through the institutions of marriage and family regulates the sexual urges of man. Good moral values can help save an individual from the clutches of disease like HIV/AIDS/STDs.

**REVIEW QUESTIONS**

- The Social Institutions of Family and Marriage
- Explain the concept of family in UN declarations.
- Explain the family life in Indian context
- Talk about the relationship and bonding in family life
- Defining Family Life Education
- Explain the importance of dissimilar kinds of values in family life education
- What are objectives of family life education?
- Explain the nature, definition and development of personality
CHAPTER 2
LIFE SKILL EDUCATION

STRUCTURE

- Learning objectives
- Basic concepts in life skill education
- Understanding man and woman
- Life skill education: concept and objectives
- Life skill education: role of home, school and media
- Review questions

LEARNING OBJECTIVES

After reading this chapter, you should be able to:

- Explain the basic concepts in life skill education.
- Understanding man and woman.
- Explain life skill education

BASIC CONCEPTS IN LIFE SKILL EDUCATION

The Role of Sex in the Constitution of a Family

It is with the birth of a child that a family is fully constituted. Lower organisms like amoebae reproduce asexually. Human reproduction on the other hand is sexual. Family is the context in which human sexuality is skillized and humanized. Without this skillization and humanization of sexuality skill life itself is not possible. The great psychologist Sigmund Freud observed that until human beings learn to control their sexual instincts, skill life is impossible. In the world of animals, strictly speaking, there is no family life and skill life. They move in herds. Human being though, establishes health and viable relationships with other human beings in the context of family life. A woman and man are married to each other. The whole society is invited to respect that alliance. The purpose of marriage ceremonies in any society is to let the whole society come to know in relation to the this alliance and protect it. This understanding is essential for the survival of any society.
Separately from helping human beings to establish a society based on reciprocal relationship sexual relations also help the partners to express their love for each other and affirm each other in their lovability and goodness. Sexual relations are thus not only procreative, but also re-creative—they help to promote human fulfillment and satisfaction. Often, the role of sexual relations, though it is of paramount importance in the life of human beings, is not discussed. It is swept under the rug and kept hidden even from the life of married people. In mainly societies sex is a taboo subject. In these very same societies, sex is often caricaturized and dealt surreptitiously as a dirty subject, especially through the youth and people who want to use their vulnerability. As the sages of India used to say, truth alone will last forever. The truth in relation to the sexuality is the matter of this unit.

**Sexual Fulfillment Vis-à-vis Sexual Pleasure**

One of the misconceptions in relation to the sex is that pleasure leads automatically to sexual fulfillment. ‘Fulfillment’ refers to a sense of accomplishment accompanied through a sense of meaning and purpose. Anyone who attains sexual pleasure, does not, through the very fact, experience a sense of fulfillment. It is apparent from the fact that not everyone who engages in sexual relations feels happy in relation to it always. Roman philosophers went to the extent of saying “Every animal is unhappy after coitus”. Human beings who experience the sense of intimacy of love, gratitude and respect towards the partner, after sexual relations have been concluded, can be described as sexually fulfilled people.

Sexual pleasure or venereal pleasure is a bodily experience of excitement. It follows a pattern of sequential or stages when sexual action is sustained. First, there is the excitement stage marked through augment in pulse and blood pressure, an augment in blood supply to the surface of the body resulting in increased skin temperature, and swelling of all distensible body parts (particularly noticeable in the penis and female breasts), more rapid breathing, the secretion of genital fluids, vaginal expansion, and a general augment in muscle tension. These symptoms of arousal eventually augment to a close to
maximal physiological stage, the plateau stage, which is usually of brief duration. If stimulation is sustained, orgasm usually occurs. Orgasm is marked through a feeling of sudden intense pleasure, an abrupt augment in pulse rate and blood pressure, and spasms of the pelvic muscles causing vaginal contractions in the female and ejaculation through the male. Involuntary vocalization may also occur. Orgasm lasts for a few seconds (normally not in excess of ten), after which the individual enters the resolution stage, the return to a normal or subnormal physiological state. Up to the resolution stage, males and females are the same in their response sequence, but whereas males return to normal even if stimulation continues, sustained stimulation can produce additional orgasms in females. In brief, after one orgasm a male becomes unresponsive to sexual stimulation and cannot begin to build up another excitement stage until some period of time has elapsed, but females are physically capable of repeated orgasms without the intervening ‘rest’ period’ required through males.

Sexual fulfillment, on the other hand, is related to the sense of meaning and contentment that accompanies the sexual act. People who experience sexual fulfillment naturally will be grateful to the partner and their intimacy will be promoted through the sexual expression of their love. Sexual life, thus, would be always creative, even if it is not always procreative. It helps to create the personality of two lovers who are committed to each other. The question here is: what is essential for the sexual fulfillment of the couple? We have already stated above that genital (physiological) relations alone are insufficient to guarantee this sense.

**Distinction Flanked by Genital Sex and Affective Sex**

It was Sigmund Freud who distinguished flanked by two basic dimensions of human sexual experience: the Genital dimension and the Affective dimension.
**Genital Dimension**

The genital dimension of sexual experience refers to the physiological changes and growths that a person experiences, throughout the sexual relations—such as intense attraction towards another person; culmination of this attraction in sexual advances in sexual intercourse which leads to sexual climax or orgasm; and consequent feelings of physical well-being and relaxation. The sum total of all these experiences is what is referred to as ‘genital sex’ through the psychoanalytic school. This dimension is common to both animals and human beings. One of the hallmarks of this dimension of sexual experience is that it is short-lived and sporadic. It does not last for ever, it come and goes.

**Affective Dimension**

If we examine the valid sexual experience of a man or woman, we can also isolate and identify another dimension: What the psychoanalytic school recognized as ‘the Affective Dimension’. There are a lot of psychological and affective changes and growths that are often part and parcel of sexual experience—such as feelings and emotions of love, intimacy, oneness, gratitude, respect, etc. The sum total of these psychological changes and growths as referred to as affective sex. This dimension of sexual experience is unique to human beings. Animals do not have this kind of experience. They have instinctual, physiological attraction, which is part of genital sex. This dimension of sexual life accounts for the possibility of family life in the middle of human being in the context of procreation. Animal procreation usually does not involve extensive lasting friendships. When the physiological need is satisfied, the animals usually part company.

In the light of this basic distinction flanked by genital sex and affective sex, one can try to understand the basic structure of human sexual fulfillment. Any genital experience (physiological experience of sexuality) that takes place outside the context of affectivity, is likely to lead to aversion. In other words, if a man and woman who do not have at least a modicum of love flanked by them, try to relate to each other sexually, the net result is not going to be
fulfillment, but aversion. Here aversion does not mean hatred. It refers to ‘lack of attraction’. This is why Roman Philosophers used to say “Every animal is unhappy after coitus, or sexual union, is the culmination of intense sexual attraction flanked by two bodies. Before the attraction culminates in sexual orgasm, aversion (lack of attraction) sets in. The tendency of the bodies is to separate immediately after the sexual climax. It is very clearly seen in the animal world. The enthusiasm they have before the sexual union and the disinterestedness they betray after the sexual union, is well recognized and visible to the whole world. There is only one kind of animal who can overcome this ‘aversion’ and continue to be partners in love---human beings. That too, not all human beings, but only those in whom this basic affective dimension is present. When bodies do not draw each other, there is stronger foundation for their sustained union. The love and affection they have in their hearts for each other. In the absence of this love, every sexual act becomes yet another step towards developing aversion for one’s sexual partner.

The moral of the story is clear: love and love alone is the ambience which makes sexuality become fulfilling and meaningful for human beings. On the other hand, there is love, flanked by the couple, their sexual life becomes the expression of that love. That invariably promotes more love and intimacy flanked by the couple. Thus love remnants the motivation which makes sexual life become meaningful to human beings.

**Multi-motivation in Sexual Behaviour**

There are other motivations that drive a man and a woman, or a boy and a girl to relate to each other sexually. One instance is ‘hatred’. Sex can be a powerful weapon of expression hatred towards another person. The classical instance is that of rape. Rape is the expression not of love, but hatred. After raping a girl, the boy does not normally develop intimacy with her. Usually, rape victims are murdered through the rapists. In wars, men are killed and women are raped. The ‘bad words’ or ‘four letter words’ used in mainly languages to express disgust and anger towards another person is approximately always related to sexuality. This is another proof of the fact that
sex without love becomes a powerful weapon of destruction and anger. There is another motivation which is very common in sexual behaviour—‘Inferiority intricate’. A boy, who is not sure of his masculinity, may try to prove in place and out of place that he is masculine. Part of that effort may be establishing sexual relations with a girl—not because of his concern and love for the girl, but to prove his point. The same can hold good for a girl—a girl who is not sure of her femininity or attractiveness may try to prove in place and out of place that she is feminine. Promiscuity may be one of its expressions.

The truth is that other motivations do not lead the human couple to sexual fulfillment. They are the source of several a breakdown in marital life and family life.

Variation Flanked by Attraction and Love

We have seen that love or affectivity is the only valid motivation which can make sexuality becomes meaningful and satisfying to human beings. There seems to be a lot of misunderstanding with regard to the meaning of the reality we refer to as ‘love’. Some people believe that love is an instinct that comes and goes arbitrarily and that human beings do not have any control in excess of it. Some people believe that only at the beginning of marital life, love is going to be present flanked by the husband and wife. All these people are certainly confused in relation to the reality of love. They seem to be confused flanked by two realities that may look alike, but are not the same. These two realities are ‘liking’ and ‘loving’. To ‘like’ a person means to feel attracted to that person—to feel at home, relaxed with that person. When you like a person you are attracted to that person. This is an instinctive reaction.

In our nervous system, we can identify one system as the ‘autonomic nervous system’. The autonomic nervous system is in charge of the involuntary activities in our body, like, the heartbeat, functioning of the endocrine system, reflexes, etc. We have no control in excess of these activities. They are under the control of the autonomic nervous system. ‘Liking’ is under the control of this nervous system. The conclusion is that we have no control in excess of how much we like a person, for how extensive we
like that person, how intensely we like him/her, etc. It is like our heart beat or gastric secretions. On the other hand, ‘loving’ is under the control of the other nervous system---the central nervous system (CNS). The CNS enables us to be in charge of voluntary activities in our life. It does not mean that when we love someone, we love that person with our nervous system. We love that person with our body and soul. But that action we describe as ‘love’ is the fruit of a decision we take with the help of our CNS. The psychologist Harry Stack Sullivan gives a very practical account of love. According to him, when the happiness, well-being and security of person become as significant to our own happiness, well-being and security, then we love that person, whether we like that person or not.

Liking is often referred to, especially in common parlance, as ‘love’. Technically it is not correct. Liking is always conditional. I like a person because of sure circumstances that are verified in that person. Liking can be described as ‘conditional love’. The fact, though, is that conditional love is always a love of the circumstances. When the circumstances change, the ‘love’ also will evaporate. Love is, strictly speaking, not of circumstances, but of the person. It can be described as unconditional. The only preoccupation in real love is the well being, happiness, etc. of the other person. The highest stage of liking is described ‘falling-in-love’. The highest stage of loving is described as ‘staying in love’. For falling in love, we do not have to work hard. It happens. It is the function of the CNS. On the other hand, for staying in love, one has to work really hard all through one’s life.

Family is based not on falling love. Falling in love may be the beginning of the emergence of family. Staying in love is what shapes the foundation of any family. So often marriages take place as a result of a boy and girl, (a man and a woman) falling in love with each other. The truth, though, is that falling in love is not an abiding, extensive lasting foundation for family life. It comes and goes. The abiding foundation for living together should be love, which refers to the decision each one takes to consider the happiness, security and well-being of the other to be as significant, or more significant to oneself than that of one’s own happiness and so on.
Sexuality as a Language of Love

Human experience teaches us that sexual life in the absence of love become not only repulsive to human being, but also destructive. Instead of sexual life contributing to the growth of intimacy, it becomes a step in the direction of couples becoming more and more estranged from each other. Marital life becomes degraded into a procedure of satisfying each one’s sexual needs alone. Several other characteristics of interpersonal relationship, which are essential for the constitution of a healthy family, are forgotten in this procedure. This may result in an atmosphere of ‘love-hate-relationship’. Instead of thinking in relation to the what one can provide to the partner, the mentality is one of getting the maximum out of the other. The fact is that the more one grabs, the less one gets, the more one gives the more one gets.

Two Wrong Attitudes Towards Sexuality Masculinisation of Sexuality

Sex is both male and female. Both men and women have a right to enjoy their sexual life. Often sexual life has become the prerogative of the man. Women are reduced to being mere means for man’s sexual satisfaction. What happens to the woman as a result of man satisfying his sexual urges is often not taken notice of? Marriage is at times though of as a license for a man to use, abuse or misuse the woman he marries. The word used in English languages for sexual relations flanked by a man and a woman is “intercourse”. In intercourse, both man and woman play dissimilar but complementary and equal roles. If we examine the ‘four-letter’ words in any language that are used to refer to sexual intercourse, they are all masculine words, implying that sexual act is prevalent in mainly societies. Until men understand and acknowledge that sex is also the right and privilege of women, marital harmony is not going to be achieved.

Commercialization of Sexuality

Sex belongs to the core of a person’s identity. Sex does not exist in itself. It is a human being who exists in a sexual mode. At times there is a tendency
to deal with sex as a commodity. Instead of dealing with sex as the core of a
person’s identity, it is commodified as an substance through itself. The
pronoun ‘it’ is used to refer to sex: “you want it”? “have you had it”? etc. The
moment sex becomes a commodity, it is measured to be something that can be
purchased, lent, borrowed, swapped, etc. A human person is unique and
irreplaceable as a person. Commodification of sex has lead to a lot of tragedies
in the lives of people. The healthiest approach to sex is to view as part and
parcel of the personal identity of a boy or a girl.

UNDERSTANDING MAN AND WOMAN

Male and Female Versus Masculine and Feminine

Sexual differentiation is a biological procedure. It provides the foundation
of human reproduction. Genital sex (e.g. sexual organs) can be altered through
surgery, though the genetic sex (the sex chromosomes) remain the same. For
instance, through surgery and hormone treatment, a man may be made to look
like a woman, but his sex chromosomes will remain XY. Genetically, he
cannot be changed. Every cell of his body will have the XY mark. There are
some universal stereotypes in relation to the men and women. Men are, for
instance, thought to be physically tougher, more aggressive, more rational,
better able to handle sex without love, and more likely to be successful at
work through virtue of their greater will to win. Women, on the other hand,
are held to be more emotional and unpredictable, interested in people rather
than ideas, and too suggestible and dependent, to wield power comfortably in
excess of anyone, except perhaps their own children.

The question is: Which of these stereotypes have any foundation in the
reality of women, which are the products of our conditioning? For instance, is
male dominance the result of man’s physiology and hormone system? Can the
stereotypes mentioned above be traced back to the fact that men and women
have dissimilar reproductive systems? It necessity also be remembered that
often the minute biological differences flanked by the sexes are exaggerated
and the tremendous similarities flanked by them relegated to the background.
Before, we try to answer these fundamental questions, let us try to understand
the differences and similarities flanked by men and women.

**Physical Differences**

**Prenatal**

*The sex chromosome*

Out of 23 pairs of chromosomes in a fertilized egg, the 23rd pair is recognized as the sex chromosome. This chromosome determines the sex of the person. In this pair, the X chromosome comes always from the female and the other X or Y chromosome comes from the male. If the chromosome supplied through the male is X, the baby is going to be a girl and if it is Y, it is going to be a boy.

*The Procedure of Sexual Differentiation*

There are some very unusual cases of exceptions to the normal procedure of sexual differentiation in the foetus. Though unusual, they are very motivating for our discussion, as they would suggest that sex is NOT always a matter of straightforward biological development. Let us look at some such cases. In very unusual cases, it has been seen that a female foetus produces too much of the male sex hormone. This anomaly occurs after the internal procreative organs have urbanized, but presently before the external sexual organs have been shaped. These children are born with ambiguous external sexual organs. At times, the baby is born with internal female procreative organs (e.g., ovaries) and external male sexual organs (e.g., penis). Some years ago, in order to avert miscarriage or spontaneous abortion, some pregnant women were given a synthetic hormone described progestin. Progestin contains derivatives of the masculine hormone testosterone. It was found that these testosterone derivatives had a masculinising effect on the female foetuses.

When a child is genetically female and has female internal organs and external male organs, it is likely to be raised as a boy. It has been found that at
puberty if this child is given extra male hormones, it develops male features, like a deep voice and facial and bodily hair. As an adult, he may be able to enjoy a successful sex life. Though, if this child receives corrective surgery and is provided with the conventional female external genitals, ‘she’ could be raised as a girl with the sexual stereotypes that go with being a girl in a given society. It seems that the large doses of androgens they received before birth somehow makes their brains masculine.

Physical Differences at Birth

- At birth, both boys and girls are very similar.
- Until puberty, the average girl is slightly shorter than the average boy.
- Boys have significantly longer forearms relative to the length of their bodies.
- Girls’ index finger is usually longer than the finger after that to the little finger.
- Girls’ reach puberty up to two years before boys.
- Girls adolescent growth begins first.
- Girl’s stop gaining height at in relation to the age of 15 and a half; boys continue to grow for two more years.
- Through 14, the period when the average girl is taller than the average boy comes to an end.
- Girls tend to be slightly lighter than boys when they are born, equal to them through the age of 8; and heavier through the age of 9 or 10. The average girl continues to be heavier until the end of her growth spurt at in relation to the 14 ½ years.
- Girls are born with slightly more fat in their bodies than boys. This continues throughout childhood.
- Throughout the adolescent growth spurt, the rate at which boys gain body fat slows down, while the girls continue to accumulate fat steadily, especially on their torso or trunk.
• At birth, boys grow faster than girls, but this variation is reversed flanked by the age of in relation to the seven months and four years.
• After this until puberty, there is little variation flanked by boys and girls. At puberty, girls begin to shoot ahead.
• At birth, the girl is four to six weeks ahead of the boy in skeletal development. She reaches half her adult height through the time she is 21 months old. A boy reaches the same landmark three months later.
• Sleeping pattern is more or less similar.
• At birth, girls have a wider opening at the bottom of pelvis through which babies have to travel throughout childbirth.

At Adolescence

• At adolescence, the sex hormones begin to play their roles more clearly. The dominant sex hormones in males are androgens, the mainly powerful of which is described testosterone. The major female hormones are estrogens and progesterone. Calling them male and female is actually misleading. Both sexes produce both hormones. The only variation lies in the balance flanked by them. The so-described male and female hormones are not confined to their respective sexes. The ovaries and testes each produce all the three hormones, and the adrenal glands, situated above the kidneys, secrete androgens in both sexes. The ovaries and the adrenal glands of women produce androgens that affect hair growth under the arms and in the pubic region. Testes produce a small quantity of estrogens, but at present there are no recognized physiological effects.
• At adolescence, the sexes begin to diverge physically. Girls grow faster and reach puberty before boys do. They also stop rising earlier.
• Because of this early start of growth spurt in girls, there is a short period when girls are not only better but also stronger than boys.
• There are marked growths in the genital organs and breasts.
• The physical growth spurt in girls tends to coincide with the earliest of the changes in her reproductive organs, which occur at puberty. In
boys, the growth spurt rarely begins until the period of genital growth is approximately completed.

- Only nine months separate the first appearance of pubic hair in boys and girls.
- Puberty finishes for the average boy at 14 ½, while girls have their first menstruation (menarche) relatively late in puberty.
- Boys and girls who mature physically early tend to have slightly higher than average IQ scores. The tendency is for cleverer children to reach maturity earlier, rather than for children who mature early to become cleverer.
- Whereas before adolescence, boys and girls have roughly similar shaped hips and shoulders, this rapidly changes once the growth spurt begins. Cartilage joints in the hip are sensitized to respond to the hormone described estrogens, while those in the shoulder respond to androgens, especially the hormone described testosterone. The girl’s hips and boy’s shoulder broaden.
- Much of the rapid build-up of fat on the adolescent girl accumulates approximately her hips, breasts, upper arms and legs. This is due to the quantity of estrogens released into blood at the beginning of puberty. This leads to one of the mainly significant physical differences flanked by adult men and women: 25 per cent of the typical adult female’s body consists of fat, compared with only 12 percent of the typical adult male. This can explanation for male superiority in mainly shapes of athletic endeavour. The amount of fat in women has some advantages for the woman (explained below).
- Boys become better and heavier because testosterone stimulates bones as well as muscles to grow. Unlike before puberty, boys have better muscles. Strength of arms increases 2 ½ times in boys and 1 ½ times in girls.

**The Question of Strength**

Let us summarize here the scientific data concerning the strength of men
and women:

- The average man is better and stronger than the average woman.
- The height of the average man is greater than that of the average woman.
- An average adult male is 30 percent stronger than the average woman. He can run faster, has more stamina than she has.
- The average woman has smaller shoulder, superior hips, more fat and a smaller limb to body-length ratio than the average man.
- There are two dissimilar kinds of muscle fibers. One is red fiber. This fiber enables performance of activities of endurance (e.g. extensive aloofness running, mountain climbing, etc). The other fiber, the white fiber is involved in sudden bursts of physical exertion like sprinting or weight-lifting. Mainly people have an equal amount of the two kinds of fibers. So, there is a balance in the amount of these fibers in them. They excel at neither of the activities. Some have an excess of one or other kind of muscle fiber. They tend to become outstanding sports persons. It has been found that this imbalance occurs more in men than in women.
- Though, there are ways in which women’s muscles provide them the strength denied to men. A woman has muscles, which are equipped to survive in a constantly changing chemical environment in her body. As we know, that hormone stages rise and fall in her body. The amount of water retained varies according to the time of menstrual cycle. Woman’s muscles can cope with such turmoil. Men’s muscles do not have this capability. When chemical imbalance takes place (e.g. throughout illness), men are likely to find it hard to put up with them. Consequently, men find it hard to cope with aches and pains.
- Though, men’s red fibers use oxygen more efficiently, with the result that they can work harder than women. Though, they also build up the body’s natural pain agents described beta endorphins. Women’s muscles may use oxygen less efficiently, but they do not build up these pain inducers. So, women may actually be able to carry on performing
and women are more equipped to deal with pain than men.

- Men also develop superior hearts and lungs, higher blood pressure, a lower resting heart-rate, and a greater capability for transporting oxygen through the bloodstream and a greater ability to get rid of the chemical wastes of physical exercise. The lungs of an average man are superior than those of woman. We can also take in 1 ½ times as much oxygen as hers. This affects the powers of endurance and strength they have. One can go on being active only as extensive as the muscles get the oxygen to be used as fuel. So, an average man has more stamina than an average woman.

- There is variation also in the composition of blood: at adolescence, boys acquire more red blood cells and hemoglobin than girls.

Men may be stronger for accomplishing tasks, but when it comes to sheer ability to survive, women have a definite advantage. The very characteristics that put women at a disadvantage in strength, work in their favor in hard situations. When nutrition is scarce, the superior stores of fat in her body give the woman with more to live on. Her small frame ensures that she loses less heat than the bulkier male when the climate becomes cold. Women burn up food and oxygen more slowly. So, they require less of both to survive. In the light of the above facts, it seems possible to conclude that men are stronger than women in the matter of physical strength. Of course, biological factors alone cannot explanation for this phenomenon of strength. Muscles, lung capability and size of heart can all be increased through exercise. In this, the sex stereotypes affect the development of muscles etc. in girls. Several adolescent girls refuse to take physical exercise because they are worried in relation to the getting hot and sweaty and they think, that it makes them less feminine. The story of modern athletics proves the point that through exercise, women can improve their stamina and strength. Though men have the genetic foundation for developing more strength, this scrupulous woman may be much stronger than that scrupulous man. We are only speaking in relation to the average. Do the menstrual cycle and pregnancy have any harmful effects on a
woman’s performance as an athlete? At the 1976 Olympics, an American swimmer won three gold medals and broke a world record while at the height of her period. No fewer than 10 Russian female champions in 1964 Olympics were pregnant when they earned their medals. But it is motivating to note that bodies of women, who improve their physical performance, look more like that of men.

The size and shape of woman’s pelvis and hips and her special leg-to-body-length ratio prevent her from becoming equal in this matter of strength to man even through training. The greater ability of a man’s muscles to break down lactic acid and so avoid cramps is another factor, which handicaps women.

_The Question of Health and Illness_

The fact is that men are physically much more vulnerable to diseases than women. A newborn boy is more likely than a girl to die before he is one year old. He is more susceptible to infections. Men are more prone to heart attacks and ulcers. Women are more likely than men to suffer from cancer of the reproductive organs and from several diseases related to the hormones, like diabetes and thyroid disorders. Men are more susceptible to mainly other shapes of serious illness: four times men are more likely to get lung cancer, three times more likely to get in touch with heart-disease, more prone to suffer strokes and disorders of the respiratory system. In mainly societies, especially where there is not much poverty, women outlive men. Throughout the period flanked by 1951 and 1960, life expectancy for men was 41.9 years and for women 40.6 years. This was seen as an exception to the general trend, whereby women outlive men in mainly parts of the world.

_Emotion Differences_

Women are often measured to be bundles of emotions. They are said to be guided through the feelings of their hearts, while men follow cause of their hearts. Are these patterns of emotional expressions based on the biology of
men and women? The first thing we have to agree upon in dealing with this question is what it means to be emotional. Emotions are related to feelings – they are said to be strong expressions of feelings. Only when we know exactly how we feel, we are in a position to say that one is more emotional than the other. Though, there is no way we can directly know how a person feels. In order to know how someone feels, we have to rely on indirect proof.

**Three Ways of Measuring Emotions**

There are three possible ways of measuring emotions experienced through individuals.

*Observation*

It is often used with children. Their tears, tantrums and joy and elation are easy to observe. It is not an objective procedure, though there can always be biases. Suppose you believe that boys are more aggressive than girls, one and the same gesture through the boy and girl may be ‘observed’ differently. Shouting may be interpreted as a sign of aggression in the boy and lack of modesty in the girl. This method has a problem. It will not work with adults who have learned ways of hiding their inner emotions.

*Self-reporting*

Ask the people to record their own emotions and report it to you. But this method is not useful in finding out if one is more emotional than other. We can only understand how one feels. There is no way of quantifying it and comparing it with someone else’s emotions.

*Measuring the Basic Signs*

This is supposed to be the mainly objective way to measure emotions. Here, we measure the effect on the physiological changes, including hormonal changes that accompany emotions, which can be measured through changes in
a person’s urine or blood. But this gives a clue only to the fact that they are experiencing ‘some’ emotion, not to ‘what’ this emotion is. Dissimilar emotions can cause the same reactions in one’s body. All these three methods have been employed in evaluating emotional reactions of men and women that we are going to talk about below. Let us look at some of them to see if there is any important variation flanked by sexes and if they have any foundation in their biology.

The Phenomenon of Crying

It is observed everywhere in the world that adult women cry more than adult men. The motivating thing to bear in mind here is that in infants, there is not such a important variation flanked by male and female in the matter of crying. If at all there is a little variation, it is boys who cry a little more than girls. The cause why adult women cry more than men, so, necessity lie somewhere flanked by infancy and adulthood, or in adulthood itself. The result of modern researches in this matter is that this variation in the middle of adults is partly a question of skill conditioning. The message given through the society is that men do not cry. On the other hand, it is an acceptable part of being feminine. Added to this, there is also a little biological cause for this tendency. It is seen that some women are more prone to tears when their hormone stages fall at the end of the menstrual cycle. But crying on the part of women is not restricted to that time. It cannot explanation for the tears at other times. Crying may not be a bad way of expressing emotions for men too, if it is required. Stereotypes, though, become a block to men behaving naturally in this matter. No wonder, as Freud correctly observed, the price we pay for being ‘civilized’ is neurosis!

Anxiety and Fear

In mainly of the studies, women emerge as more anxious, moody and emotional than men. Teachers and everyone dealing with children often say this in relation to the girls, that they are more timid and anxious than boys. Empirical studies done concerning this, though, do not support this
impression. The fact seems to be that girls are trained to be fearful and emotional. It has been observed that even psychiatrists and psychologists are often victims of this skill stereotype and they often ‘see’ and ‘observe’ more emotions in women. It has been found that women are significantly more affected through other people’s emotions. This variation goes back to infancy. It has been observed that baby girls are more often moved to tears than baby boys through the sound of another infant crying. This kind of emotionality is something positive. Though, when women are said to be more emotional, it is stated in a negative sense.

**Menstrual Cycle and Emotions**

Another statement concerning the emotional nature of women is that women are emotional victims of their monthly cycle. This is a wide spread belief, not only in the middle of the uneducated, but also in the middle of the educated. This myth received scientific backing in 1939 when two doctors published their research findings mannered on 15 female patients. They suggested that women are at their happiest and mainly self confident in mid-cycle at the time of ovulation, but they become tense, unstable and depressed in the week before and throughout menstruation, when hormone stages decline to their lowest stage. As a result of this study, a new syndrome got enshrined in the annals of pathology: the premenstrual syndrome (PMS). Today, it is a widely accepted ailment and drug industry, doctors and dispensaries are only too happy to accept its subsistence. Some discrimination against women is based on this alleged trouble they go through every month. The truth, though, is that many questions still remain to be answered in relation to the this supposed to be physiological ailment.

Finding explanation for the emotional differences flanked by man and woman in the action of sex hormones seems to be unwarranted. The truth is that children start responding to gender at a time when the overall production of sex hormones is at a low ebb and when there is very little variation flanked by the sexes in hormonal action. So, this hypothesis too has to be nipped in the bud. The school of psychology suggested that children take on a gender role
without any outside assistance because of the biological differences flanked by sexes, specifically because of sexual differences. Though attractive and convincing these theories appear to be, empirical studies done so far do support this Freudian view. The procedure of becoming a man or woman begins at conception and never really stops. Both biology and skill conditioning play their respective roles in this. But as of now, there is no proof to establish that men and women necessity feels emotions differently because they are dissimilar biologically.

The conclusion, so, is that the variation in the emotional reactions of men and women necessity mostly be the result of traditional sex role stereotypes. Conforming rigidly to these stereotypes restricts our ability to cope with sure significant areas of life, and makes us vulnerable to breakdowns of dissimilar kinds. When occasion demands, we should have the ability to respond with appropriate emotional response, no matter what the stereotypes are described as androgynous (having the qualities attributed to men and women) persons. They seem to enjoy better mental health than the others who follow the stereotypes.

Androgynous Personalities

The fact is that man and woman belong to the same species and they cannot pretend to be so dissimilar that they cannot understand each other. There are differences flanked by them, but it is a little bit of exaggeration to say that “men are from Mars and women are from Venus.” There is a little bit of a man in every woman and a little bit of woman in every man. “Within every man there is the reflection of a woman, and within every woman, there is the reflection of a man”, wrote an American Indian Author. We have seen the physiological and hormonal foundation for this statement. Mainly of the mythologies allude to the fact that the original human being was both male and female. The psychologist, Carl Gustav Jung calls the feminine element or archetype in man anima and the masculine element in woman animus. Of course, a man will never ever be able to comprehend several unique experiences, either. They, though, remain complementary to each other.
Certainly, the cultural stereotypes attributed to man and woman is not necessarily part of this uniquely male and female aspect. The androgynous personality will be able to rise above these stereotypes. That may enable men and women to actualize the potentialities implicit in their nature without stifling inhibitions. This may also enable men and women to understand each other better.

**Intellectual Differences**

There is a widespread belief that men are more intelligent than women. If one examines the history of humankind, it is clear that it is men who made more valid and extensive intellectual contributions. Only in the 19th century some efforts were made to verify this impression scientifically. The starting point was the study of the brain, which is the physiological substratum of intelligence. An average man’s brain weighs four ounces more than that of the average woman. But the cause for this is that he is usually heavier than she is. The extra ounces of men’s brain come from supporting tissues rather than of thinking material in the brain. The size of the brain has nothing to do with intelligence. Are those parts of men’s brain specifically meant for intellectual action more urbanized than those of woman’s?

In the 1870s, scientists believed that the substratum for intellect were the frontal lobes of the brain. They claimed that this part was better in men than in women. This was accounted for the allegedly superior intelligence of men in excess of women. But women had better parietal lobes. Through the end of the 19th century, scientists started saying that parietal lobes were the seat of intellectual action. Now, researchers started finding that parietal lobes were better in men. There were even some funny ideas like, too much thinking could make women infertile. The conviction was that women needed all their energy to develop their reproductive functions. With the emergence of IQ tests, a clearer picture began to emerge. With all their limitations, these tests prove that an average man’s IQ score is indistinguishable from that of the average woman. But these tests seen to prove that there is a variation in the kind of intelligence flanked by the sexes. Women tend to get slightly higher
scores than men on verbal IQ (that part of the intelligence test that deals with one’s language ability), while men score a little higher on visual-spatial IQ.

No decision can be made with regard to jobs or career on this foundation concerning an individual. The average man and the average woman do not exist. A scrupulous woman may have a much higher visual-spatial IQ than a scrupulous man. Why are men usually better at visual-spatial task, and women perhaps at verbal tasks? Traditionally, men produced the food, while women produced and reared the children. These dissimilar assignments call for dissimilar skills. So, men and women might have urbanized dissimilar intellectual aptitudes. The variation flanked by the sexes, in visual-spatial tasks is particularly noticeable in societies where women play a very submissive role (as in mainly parts of India), whereas, it is not seen where women do not play such a role (Eskimos). So, the environment also affects this ability, not only the biology. So, even if there is a biological foundation for sex differences in visual-spatial ability, we could narrow the gap through offering girls remedial training in visual spatial skills, and boys in reading classes.

The variation flanked by men and women in intellectual abilities seems to be the result of how their brains were exercised down the ages, and it could be further remedied through training. Centuries of associating sure attitudes and skills to a sex might have helped that scrupulous sex to advance in those abilities and skills, to the neglect of the other sex. It may be time to reverse this trend.

**Aggression And Violence**

Aggression can be described as an unprovoked attack planned to cause injury, physical or mental. Violence is often seen as the masculine way of reaching to the difficulties and frustrations. The feminine way is supposed to be a more passive response. Three pieces of proof for this statement are: War is fought flanked by armies of men. Joan of Arc and Jhansi Rani are exceptions to this rule. But this does not mean that soldiers who are employed to wage a war are aggressive or more aggressive than women. Aggressive or
not, they have to do what they are told to do. Mainly violence and mainly crimes are committed through men. But crimes through women are on the augment everywhere in the world.

Laboratory studies show that men are slightly more ready than women to inflict pain on others even without any cause. Women, though, can be persuaded to behave so, especially if they see some valid cause. But it necessity be stated that laboratory studies show that the variation in the matter of aggression is much smaller than the general impression people have. Why are men more aggressive than women? It has been scientifically proved that the parts of the brain described hypothalamus and amygdala are involved in human aggressive behavior. The hypothalamus is particularly susceptible to the action of male sex hormones. So, the hypothalamus becomes more easily activated in men than in women. So, one cannot categorically state that the one is the cause of the other. The size and physical strength of men also explanation for their added aggressiveness. The dissimilar kinds of conditioning, or learning experience of men and women also play their role in promoting the natural aggressiveness in men.

There is nothing so immutable in nature and society, though that hampers a man’s ability to skillize and control his aggressiveness and his ability to live together with others peacefully. As Sigmund Freud correctly pointed out, that ability to control the aggressive ‘instinct’ is essential for skill life. This applies to both men and women.

**Jobs and Gender**

In this chapter, we have argued uniformly that women are not weaker, moodier or less intelligent than men. Men and women are fundamentally very similar in intellectual ability, ambition to succeed, reliability and other characteristics of personality. Now, the question is: then why do women have so few of the best jobs in the world? This question is: If there is no variation in what men and women are capable of achieving, then what is the cause why women have achieved so little in the past that they have been victims of unfair discrimination. At the outset, it necessity be stated that ability alone does not
guarantee attainment. To succeed at something, you not only have to be able to do it, you necessity also want to succeed at it. Some psychologists believe that this is where women are lacking: though the two sexes have equal abilities they are said to have dissimilar needs and ambitions. The cause why men and women differ so much in their achievements is that they seem to have been created for dissimilar purposes. The decisive question, so is: “are the dissimilar motivations of men and women based on their biology?”

In the history of humankind, as has been stated above, man’s role usually has been that of a bread-winner, and the woman has been assigned the task of care and upbringing babies. So, men have to be go-getters who have a lot of motivation for attainment, whereas women are satisfied with managing the home without too much ambition. Is there something in relation to the women’s make-up, which makes them less interested than men in attainment for its own sake? Examination results of schools in our country do not support this theory. Girls usually achieve more than boys. Examination results are, of course, an indirect indication of motivation to succeed. Research into attainment motivation in children points to the conclusion that girls take at least as much pleasure in their own achievements as boys does. Empirical studies oblige us to accept that motivation towards attainment and fear of failure go hand in hand both for men and women.

Men and women are equal in ability, anxious to succeed, and have much the same opinion of their own value as individuals. These are the findings of serious studies mannered on the motivation of men and women. But when there is a job to be done, men seem to be much more confident than women. What is the cause? The cause is sought in another observation in relation to the men and women. People, who believe that they are controlled through some external forces in everything they do, are described externalizes (they have an external locus of control). People who think that they are responsible for what happens to them are internalizes (they have an internal locus of control). Throughout childhood, equal numbers of boys and girls fall into the two categories. Later on, this changes, and more women are found to become externalizes than men. Women usually belong to the category of externalizes. They are more inclined to use the ‘don’t know’ option in opinion polls. This
necessity is one of the reasons why more women than men believe in God. Women have a greater tendency to vote for stability, whereas more men are for revolution.

This necessity is the result of centuries extensive conditioning of women. A hundred years ago, even in today’s highly urbanized countries, there was nothing unusual in relation to the a woman having twelve children, half of whom might have survived to become adults. In several parts of India even today, the situation is the same. In such a situation, the woman has to breastfeed her children for eighteen months each. She would be either pregnant or nursing for virtually the whole of her adult life, depending on the average life expectancy of a given society. The rate of child mortality makes it imperative to have more children. When men control every aspect of women’s life, they (women), naturally, tend to be submissive to external forces. Manu noted that a woman does not deserve freedom. As a girl, she should be under the control of her father, as an adult, she should be under the control of her husband, and as an elderly person, she necessity be under the control of her son.

Women are capable of being men’s equals. There is nothing in the biology or psychology of women to stop them from doing what men can do. For several reasons, several women do not want to compete with men. Some others experience failure when they try to compete. But it is not an excuse not to provide women equal opportunities with men. Until the time when men also accept an equal role in raising children, women will remain subordinate to men. Children need both fathers and mothers for their holistic growth. Somehow, the fathers’ role was neglected in the past. These findings oblige us to change some of our stereotypical impressions in relation to the man-woman differences that men are more interested in doing a job for their own sake than women. Today, we have compelling reasons for believing that:

- Both sexes seem highly motivated to achieve in life;
- Men may be more willing to take risks to get what they want;
- Competition galvanizes boys more than it does girls;
- Men and women have equally high opinions of themselves as individuals;
- Women tend to think less well of their sex a whole;
- Men do tend to be more optimistic than women that they are going to succeed at a task;
- More men believe that they are in control of their destinies.

It seems unwarranted, though, to conclude that men do better than women at work because of a variation in the structures of their personality. The conclusion is that it is not personality, which decides what sort of job a person is likely to get and do. It is the other way round: the kind of job someone does can have an obvious effect on their personality and attitudes. Since the vast majority of women gets married, and mainly of them has babies, it seems reasonable to assume that the main cause why men get mainly of the best jobs is that women simply don’t have the time and energy to compete for them, let alone do them. Several of our attitudes in relation to the what jobs are appropriate for women and how women can be expected to achieve at work seem to originate from the context where the vast majority of the work force has been. With the ability to limit the number of children, things are changing. It enables women to go for work. In the urbanized nations, several women continue successful lives with dual careers. Even there, the demands of motherhood certainly have an effect on women’s chances of achieving success at work.

Though several professional women, even in our country, claim that they find motherhood relaxing, and that it gives them more rather than less energy at work, quantity-wise, at least, it cannot be denied that it can be very stressful for a woman.

**Differences in Sexual Behaviour**

There is a popular belief that men enjoy sex more than women. If you go through the ancient literature of any culture, there are a lot of narratives in relation to the woman’s excessive sexuality. The negative appreciation of woman’s attitude to sexual pleasure necessity is the result of negativity towards sexuality that was in subsistence mostly in the west. Ancient Taoist physicians offered advice that enabled both women and men to achieve sexual
satisfaction. So did the Jewish Talmud. The approach of Kamasutra in this matter is world well-known. What is the truth? Are women less interested in sex than men? The conclusion reached as a result of several researches done concerning this question, is that the female potential for sexual satisfaction is equal to, if not actually greater than, that of the male. The actual differences in this matter attributed to women necessity are measured as cultural stereotypes.

This is not to say that there are no differences. We know that a man can produce millions of sperms, each with the potential to produce offspring. Women, on the other hand, have a limited supply of eggs, accessible for fertilization at the rate of one every month. Once women become pregnant, there is no question of their being reproductive for at least the after that nine months. But unlike other species, the big variation in human sexuality is that sexual relations of human beings are not totally under the control of hormonal changes and other biological facts. Hormonal changes do affect the sexual behaviour of some people. According to one study six per cent of women are more likely to desire sexual intercourse in the middle of their cycle than at other times of the month. A small percentage of women show a regular peak of sexual action presently after menstruation. The majority of women do not have any regular pattern of sexual action connected with their menstrual cycle. There seems to be very little connection flanked by the female sex hormones and the sexual life of women. Removing ovaries usually has very little effect on woman’s sexuality.

One notices a slight decline in women’s sexual action after menopause, when the hormone stage drops. The capability to have orgasm is not affected. That means skill rather than biological factors may be involved in this reduction of sexual action. The school of Psychoanalysis pioneered through Sigmund Freud made very valuable contributions to the understanding of human sexuality. He observed that the stereotypical differences flanked by male and female sexuality are the outcome of psychosexual development in terms of biological necessity, especially of castration intricate and penis envy. The main criticism in relation to the Freud is that he neglected the questions of cultural learning and skill values and instead focused upon the anatomy of sex. May be, he was trapped through the stereotypes of his time.
Man, Woman and Family

Traditionally, it has been accepted that a man’s place is the society outside the home and the woman’s place is in the home. The question we would like to raise here is—should it be so always? In the normal course of events, the legitimate unit within which to raise children is a family shaped through a man and a woman is legally and silly sanctioned marital relationship. In a family, the role of both the man and the woman keeps on changing. In a typical Indian family, these roles can be described as follows:

<table>
<thead>
<tr>
<th>Stage</th>
<th>Man</th>
<th>Woman</th>
</tr>
</thead>
<tbody>
<tr>
<td>1) Beginning Stage</td>
<td>Becoming a husband responsible for the woman</td>
<td>Becoming a housewife acquiring domestic skills dependent on the husband</td>
</tr>
<tr>
<td>2) Childbirth</td>
<td>Becoming a father, acquiring fathering skills; increased responsibilities; readjustment in spouse role</td>
<td>Becoming a mother; acquiring mothering skills, restrictions on many activities; change in spouse role.</td>
</tr>
<tr>
<td>3) End of childbirth</td>
<td>Fathering skills for more than one child at a time educators of children</td>
<td>Mothering skills for more than one child, starting part time outside work, educator of children</td>
</tr>
<tr>
<td>4) Children getting settled</td>
<td>Coping with the empty nest, learning again to live with the wife alone; grandfather learning to allow children to become adults, retiring from work and renewed work and renewed interest in family and home</td>
<td>Coping with the empty nest; learning to allow children to become adults/grand-mother; learning again to live with the husband alone</td>
</tr>
<tr>
<td>5) End Stage</td>
<td>Widower: learning to be dependent</td>
<td>Widow: learning to live alone or becoming dependant on children.</td>
</tr>
</tbody>
</table>

The complete separation flanked by production and reproduction exists only in industrialized societies and those urban areas of India, which are quasi-industrialized. In other parts of India, even today, families remain both the skill and commercial centers. Here, women have to work on the land, look after livestock and poultry, make household articles, procedure and store food,
go for work and earn a living and bear children and rear them. The ideal of women restricted to home has never been the rule for working class women in India, who start working even before they reach puberty and continue to work even after they become grandmothers. Even children are employed in work in several places in spite of legal sanctions against child labour. Things are changing slowly in our country too. A rising number of married women from middle and upper classes are working outside their homes. Sports, games, politics are all now populated through more and more women. How would these changes affect the healthy development of children?

The role played through mothers and fathers in the development of children has been studied at length through skill scientists. The conclusion of all these studies is that mainly infants develop satisfactorily when cared for through a few concerned people. This role is naturally performed through the parents. When the parents have to accept other jobs for the well being of the family in the extensive run, it is essential that ‘a few concerned people’ necessity be present in the life of children. The merit of the extended family system where children were cared for through ‘a few concerned people’ like grand-parents, is clear here. These ‘concerned people’ need not be always females. The significant factor as far as the development of children is concerned is that they necessity be sensitive to and responsive to, the infant’s needs.

LIFE SKILL EDUCATION: CONCEPT AND OBJECTIVES

Rationale behind the Introduction of Sexual Health Education

The Programme of Action (POA) adopted through the International Conference on Population and Development (ICPD), 1994 identifies sure specific needs of young people. The POA recommends that young people should be adequately informed in relation to the reproductive health so that they attain the stage of maturity required to make responsible decisions. Teenagers face many troubles with regard to physical and emotional development, when they become aware of their sexuality. As a result of the skill and economic changes taking place in the country, marriage and
formation of family gets delayed. So, they have a longer interval flanked by the onset of sexual maturity and marriage. This increases the likelihood of their involving in pre-marital sex. Traditional custom and family ties that have discouraged pre-marital sex are being undermined through skill and economic development and its consequences. Thus migration and an rising exposure to sex and violence through media tend to power the young people.

While the media has much to offer with regard to adopting unhealthy behaviour, there is hardly any effort made to offer proper knowledge, which can prevent unhealthy practices. With the advent of HIV/AIDS, an rising number of premarital pregnancies and rapid augment in Sexually Transmitted Diseases (STDs) there is an urgent need to introduce sexual health education in our educational system. The practice of early marriage leads young girls to early motherhood. In fact there is an increased risk of high maternal mortality and high stage of morbidity and mortality for their children. It is also an accepted fact that early marriage and motherhood affect the status of women in education, economic and skill areas of life. Some of the specific rationale behind the introduction of sexual health education is given below.

**India is Nation of Young People**

The ages flanked by 15-19 years and 20-24 years are the ones recognized to have great emotional upheavals and require careful nurturing. It is estimated that India has 200 million adolescents. Some of them are already married (especially women), several of them become irresponsible parents and the rest wait for their marriage. Tragically, sexually transmitted disease like gonorrhoea, syphilis and drug intake are mainly prevalent in the middle of them. Though everybody claims that they know every thing in relation to the themselves the fact is that ignorance in relation to the their own body is widespread.

**Sexual Health Education Provides Guidance in relation to the One’s Own Body**

Young people of today may want to seek guidance but they do not know
where to get it. Their present attitude will determine their future growth and even their usefulness as members of society. We have a great task in preparing them for the responsibilities of marriage and family life, particularly when several of them are exposed to deviation from traditional norms and values. There is an urgent need to give accurate and complete information in relation to the matters concerning sex and sexuality to young people. This will help them to become responsible citizens and to lead a productive and healthy reproductive life.

**Life-styles**

The impulses behind activities associated with sexuality are significant for the stability and welfare of the individual and the society at large. Understanding the behaviour of an individual makes it easier to understand interaction amongst couples which in turn provides an understanding on how families behave and societies functions. With the advent of killer diseases like HIV/ AIDS, there is an urgent need for people to vary their behaviour pattern, particularly in relations to practices like promiscuity and drug addiction.

**Exposure Towards Sex at an Early Age**

In this age of advanced communication, people are flooded with endless information from multiple agencies. So in the present day world young children are being exposed to several right and wrong information related to sex. But the major problem is whether young people judiciously use the information. So, there is a need to give them proper education systematically through educational institutions.

**Rapid Skill Change**

In our country until recently, sexual behaviour was engulfed through a set of rigid standards and moral codes. There were a number of restrictions on free communication and interaction with members of the opposite sex. But today on explanation of rapid urbanization and prevalence of market economy,
the age old tradition of joint family and extended family system is breaking
down. People are somehow persuaded to opt for the nuclear family. As a
result, the support and guidance to young people from responsible adult
members like grandparents is no more accessible. For this they have to look
forward to outside agencies which can give them information concerning
delicate topics like sex and sex related issues.

Conceptual Framework of Sexual Health Education

In this section we shall talk about in relation to the conceptual framework
of sexual health education. It will help you in differentiating flanked by family
life education and sexual health education. Sexual health education is an
educational programme intended to give learners with adequate and accurate
knowledge in relation to the human sexuality in its biological, psychological,
socio-cultural and moral dimensions. It focuses mainly, on the individual, on
self-awareness, personal relationships, human sexual development,
reproduction and sexual behaviour. Human sexuality is the core of sex
education. It is the function of the total personality which comprises the
human reproductive system and its functioning, attitudes towards being
women or a man and the relationships in the middle of the members of the
same sex and the opposite sex. It embraces the biological, psychological,
socio-cultural and ethical characteristics with regard to sexuality; to learn to
respect others as sexual beings and to make responsible decisions in relation to
the their behaviour.

Concerns

It is a usual thing for young people to become concerned in relation to the
their physical appearance. Some may feel that they are too tall or too short in
comparison to their friends. Some others may tend to think that they are
unattractive and awkward and because of that they may not find acceptance in
the middle of the peer group. An adolescent girl who matures early may feel
self-conscious because her breasts are comparatively superior than those of her
friends in the same age group. Likewise, an adolescent girl who matures late may become self-conscious for the opposite cause. A late maturing adolescent boy may find difficulty in making friends. The concern that exists in the middle of young people in relation to their speed of growth and appearance is common phenomenon. It is true that anything that makes them feel dissimilar may upset them. Although the procedure of change and growth taking place throughout the period of adolescence is a natural one, it does cause concern and draws attention. Though, as they grow, such feelings will fade absent.

Body image refers to the way a person feels in relation to his/her physical appearance. Although the size, shape, color of skin, height and some other features of the body are determined through hereditary circumstances, the appearance one gives to the images of one’s body is through and large influenced through socio-cultural factors. Role models do cause a significant impact on the concept of the body of an adolescent. Teenagers do feel concerned, if the shape and size of their body parts are not in consonance with their image of an ideal man or women. Young people need to be made aware that an attractive personality does not depend only on physical appearance.

**Components of Sexual Health Education**

Following is a brief account of the main components of the sexual health education:

**Physical Characteristics**

In the middle of the usual topics taken up on reproduction in the Biology course in schools and colleges are the anatomy and physiology of the human reproductive system. Anatomy refers to the science of the structure of the human body and the inter-relations of their parts. In sexual health education the anatomy of the human reproductive system is a significant field of study. Physiology of the reproductive systems refers to the study of the processes and mechanism through which parts of the reproductive system functions. It is very significant for boys and girls to know in relation to their bodies and
how they function. Misinformation or lack of complete information often results in unnecessary worries and may cause serious troubles. For instance several young girls without proper education in relation to the menstruation are shocked to find themselves bleeding at the initial stage of puberty. On the other hand, untutored young boys may be upset through their wet dreams. Wet dreams or seminal emissions are indications of the ability of young man to cause conception, while the onset of menstruation designates that a young women is capable of conceiving a child. In short they are maturing into adulthood. Let us briefly talk about the sub-topics under the physical characteristics as mentioned above.

**Anatomy and Physiology of the Reproductive Systems**

This part identifies the several male and female reproductive organs and their functions. Adolescents need this information in order to understand the successive concepts concerning conception, pregnancy and contraception. Concept of menstrual cycle is also to be discussed. In the third block of this course, all these details are extensively explained.

**Physical, Emotional and Psychological Changes Throughout Puberty**

Puberty is a time for physical and emotional change. Throughout puberty adolescents begin to become concerned in relation to the physical changes they see in their bodies. Some may be developing at a slower pace while some other may grow at a faster rate than their friends. Some may be feeling awkward in relation to the their growth while some may become anxious in excess of their bodily changes and may have conflicting feelings in relation to the becoming adult. Yet some others may feel proud and comfortable in relation to the their approach to maturity.

It is a time for adolescent to develop their esteem. Adolescence a period of high stress for several people. Young people are much concerned in relation to the their physical image and their relationships with their family friends. Their confusion, concern and anxiety affect their feeling of self worth. Behaviour matches self image. A young person with a positive, health self image will make positive, healthy choices. Efforts should be made to encourage self-
awareness and self-acceptance in the middle of the adolescents throughout this period of drastic change.

Conception, Pregnancy and Birth

This sub-theme is aimed at familiarizing you with basic knowledge concerning the physiological processes involved in conception, pregnancy and birth. It is very significant that adolescents get proper education and guidance on the topics. In several countries adolescent pregnancy (or teenage pregnancy) is on the increase. In many countries in Asia, early marriages are common. This is true for India as well. Young couples are urged to have children as early as possible. Early pregnancies do create a lot of health, skill, and psychological risks. The younger the mother, the more serious the physical consequences of pregnancies. Complications in pregnancies and childbirth are leading cause of death in the middle of women aged flanked by 15 and 19 years in developing countries. It is significant to distinguish flanked by younger and older adolescents when discussing the risks of pregnancies. Pregnant women of any age require good obstetric and antenatal care and nutrition. According to a UNESCO package on sex education mortality rate in the middle of women who become pregnant before they are 15 is 60 percent higher than for women in general. Mother under 15 is 3.5 times more likely to die from toxemia.

Pregnancy and birth are areas of real concern for teenagers. Because of the health risks, they will be interested to know in relation to the pre-natal and postnatal care, pregnancy symptoms and testing, foetal growth and development and labour or delivery.

Skill Characteristics

This sub-section deals with the sociological and cultural characteristics of human sexuality. It covers topics such as sexual behaviour, sexuality in childhood and adolescence, love, dating, relationship, adolescent pregnancy and moral code of ethics. Sexual adjustment is part of a person’s total development into a mature individual. Sexual maturity helps to bring out what
is best, mainly generous, and mainly constructive in an individual’s life. Sex is a basic drive upon which both race preservation and personal happiness depend. If sexuality does not evolve properly, the whole procedure of growth and development are likely to be affected negatively. Excessive sex repression tends to impair freedom and the functioning of an individual to the extent that mating and sexual satisfaction are not attained. On the other hand, too much sexual freedom can interfere with normal demonstrations of love and mating functions, to the degree that sexuality remnants on an infantile stage. Disturbances in sexual development can lead to personal and skill mal-adjustments.

*Sex Drive or Sexual Feelings in Childhood and Adolescence*

Sexual attitudes are shaped from early childhood, although sexual urges and emotions do not become apparent until the age of puberty. Throughout this period, several changes occur in the middle of young boys and girls. In the male, puberty begins with the appearance of nocturnal emissions or wet dreams. At in relation to this time, a young man begins to experience a separate sexual urge that is associated with his genitals. This heightened sexual excitability is likely to lead to masturbation. The sexual drive of young woman, on the other hand, is less genital specific and she tends to associate sex with romantic situations.

This awakened sexual drive in the middle of the youth, particularly young men, creates a sure amount of restlessness because of which the youth are often measured through their elders as being dissimilar and hard. These are the first indications towards the adolescent’s development of an self-governing personality and subsistence which tend to be interpreted as an emotional withdrawal from home and family. Throughout this stage lack of understanding on the part of elders and youngsters on each other is common.

*Emotional Development*

Teenage period (13 to 19) is often described as a period of great excitement and emotional turbulence. The physical changes that take place in the middle of people throughout this period may result in a sudden upsurge of
Sexual feeling. Experiences of sexual excitement may occur when they are nearer to people of the same sex and age. At this time they may not recognize that such emotions are sexual in nature. An augment in hormones can arouse sexual thought and excitement. Though, due to skill control such interest are not expressed in reality and this will lead them to day-dreaming. Throughout the teenage period ‘wet dreams’ are common in several boys.

Emotional stress is a common phenomenon throughout adolescence due to the changes taking place with their bodies. Hormonal imbalance can cause irritation, restlessness, and tension. Young people need to be educated on such matters although mainly adolescents manage such changes and growths on their own. It is though, essential that authentic knowledge on the subject is provided to them beside with proper guidance and support from parents, teachers and responsible elders in the family. It is though, mainly significant to offer a healthy emotional climate for young people at home, in the school, as well as in the community where they can conveniently express their emotions.

Personal Identity

Throughout adolescence every child tries to establish his/ her own identity. The establishment of identity is a gradual procedure throughout this stage of development. It is possible that the physical and psychological changes taking place throughout the teenage period can interfere with the procedure of establishing personal identity. Though, as they grow into adulthood, they normally develop a strong sense of personal identity. Parents and teachers need to help and support young people to develop and uphold a high sense of self-esteem and self-concept. Self-esteem is closely recognized with self-respect. It is the realization of oneself as a human being and the identification of one’s self within the society. The skill development of a person is primarily based on this self-esteem.

Skill Relationship

The growth and development of skill relationship of young people is through and large centered approximately their interaction with siblings, parents, peer group and members of the opposite sex. Early experience of skill
relationship is usually centered approximately home. Though, as young people enter into their teens, physical and emotional development which takes place in them is marked through changes in the patterns of interpersonal relationship. Parents continue to have control in excess of their teenage children and give protection and guidance. Though, teenagers try to assert their independence through shifting absent from parents and trying to be on their own within their families. It is common for young people to have more frequent disagreement with their parents in excess of the amount of freedom they think they deserve. Some parents treat these changes in behaviour pattern as a challenge to their power. Several parents tend to think that their rising child is inexperienced and so, cannot make right decisions. So, such parents can also generate stress and strain for their children. Skill development is easier for those teenagers who feel that their parents love and trust them. An overprotected teenager is likely to have greater difficulty in learning to act independently.

To a great extent, peer group relationships help teenagers to learn to interact with people in a healthy manner. It is also seen that adolescents look to their peer group for approval. Throughout this period there is a tendency to have friends from both sexes. While the peer power helps in establishing self-governing identities, peer pressure at times can generate negative orientation in teenagers. Studies indicate that mainly people who indulge in drugs, alcohol and teenage sex do so under peer group pressure or orientation. So, an appropriate sexual health education package is required for young people which will enable them to adopt healthy behaviour pattern.

Pre-marital Sex and Teenage Pregnancies

Pre-marital sex has given rise to a range of alarming troubles. Today’s teenagers are faced with new challenges. Sexual action has become more overt in the middle of the youth and society in general. Girls and boys are reaching sexual maturity at an earlier age. Because of their early menarche, girls are able to conceive at an younger age. As sexual intercourse in the middle of adolescents in some countries becomes common, teenage pregnancies are on the increase. Sexual permissiveness is encouraged through sexual messages conveyed through the mass media while hardly any effort is made to give
moral education and the negative impact it has on the individual and the society. Teenage pregnancies pose several troubles. In several societies, pregnancy out of wedlock is taboo. Strong skill pressure may lead to illegal abortion and may also provoke the women to commit suicide. Illegitimate children may face the problem of skill and legal discrimination as well as economic hardships. If marriage is forced on the mother, there is a high probability of marriage failure. When a low stage of educational attainment in the middle of the women is perpetuated from generation to generation, their opportunities for employment also get reduced. Thus their sustained dependence on others for their livelihood is reinforced. In terms of health, early reproduction is usually harmful both physically and emotionally, than one which begins late.

Sex Roles

The study of sex roles is basic to achieve one of the objectives of sexual health education, namely, to enable the youth to understand and cope with changes in their own lives. The breaking down of traditional skill structures and the changing role of men and women as a result of skill change is one such instance. Studies on sex role stereotypes indicate that men and women usually hold stereotypes of the typical features of males and females: males are logical, dominant, self-governing, unemotional, and aggressive while, women are sensitive, emotional nurturing, and are somewhat dependent and submissive. It is unlikely that such personality features are totally innate, because in some cultures women are aggressive and dominant, while men are found to be emotional and sensitive. If there is inherent pre-disposition that is dissimilar for each sex, it appears that scrupulous cultures emphasize some and mask others. Furthermore, literature and mass media tend to create, reinforce and perpetuate several sex role differentiations. Several experts agree that the pressure, anxiety and confusion in relation to the male female roles are core issues in mainly concerns related to sexuality. Male pressure to perform, female pressure to have children, male pressure to hide feelings, female pressure to be sexually appealing without being sexual, etc. lead to the high
incidence of unwanted pregnancies, divorce and sexual dissatisfaction. Stereotyped sex roles hinder people from developing their natural abilities and personalities. Topics on sex roles cover masculinity and femininity in dissimilar cultures, stereotypes and role expectations.

**Gender Roles**

The term ‘gender’ is derived from the French word ‘genre’ meaning sex. Sex refers to binary division flanked by a male and female in terms of physical characteristics, chromosomes, hormones and secondary sexual features. Gender refers to those features of males and females that are shaped through skill factors. While examining gender variation in life expectancies, we refer to skill powers on survival, such as preference for male children and discrimination of women and girl children in matters of education, health care, nutrition etc. In fact the differences flanked by males and females are derived from three sources;

- Biology,
- Roles that men and women traditionally play in society, and
- Beliefs and opinions prevalent in society.

The existing inequalities flanked by men and women and the subordination of women to men are one area of distinction flanked by sex and gender which is quite explicit. It is significant to understand the gender-based role assignment through society to male and female. In fact all these role stereotypes power every aspect of human life. In short we may say that gender roles are a set of behaviour which is determined through the society for men and women. A close analysis of gender roles prevalent in several cultures and societies through several ages show considerable variation. Crossways the globe we find that approximately all societies have assigned dissimilar roles to men and women. In fact history shows that men and women hardly performed equal roles or held equal positions except in sure exceptional cases where women inherited the throne from their fathers. Otherwise men are valued higher than women. In short the females are measured weaker and males
stronger. Men are measured wage earners, heads of households and leaders of
the society in several fields. The role traditionally assigned to women contain
raising a family and maintaining the home, being ideal mothers, wives, sisters,
and daughters while sacrificing their personal interests for the interest of the
male members within the family.

The major impact on gender roles are influenced through the stereotyped
sex roles which continue in every society. Approximately all stereotypes are
man-made, but they are measured to be natural. In fact these man-made
stereotypes have been handed down from generation to generation which has
resulted in the perpetuation of the discrimination against women. From the
moment of child is born, identification of sex followed through gender based
role assignment begins and this procedure continues to be an integral part of
skillization of children into adulthood. Mainly of the stereotyped roles or
messages are given to children from childhood days through parents, siblings,
peers, society and the mass media. In fact these messages communicate that
sure behaviours are acceptable for boys but not for girls, and vice versa. As the
child grows up, he/she identifies himself/herself with the parents of the same
sex. The male child starts internalizing the features of his father and the female
child internalize the features of her mother.

Gender roles continue to power the behaviour of teenagers throughout the
formative period. The gender identity with regard to several kinds or roles,
such as occupational roles, domestic roles, kinship roles, community
leadership roles, conjugal roles and parental roles continue to develop
throughout the period of adolescence. The effect of such gender-defined roles
results in development of attitudes, behaviour and value orientation viewed as
appropriate for male and female in a given cultural setting. So there is a need
to promote appropriate gender role development in the middle of young
people throughout the formative period so that discrimination of women can
be challenged and a transformation of traditional models of gender relations
takes place in the society. This is required if we want to create a decent society
where men and women can live a meaningful life creatively with dignity. Only
a consciously prepared curriculum on sexual health education can power the
existing stereotyped gender roles.
Sexually Transmitted Diseases (STD)

STD as a topic in sexual health education has become more significant due to the increased spread of STDs, and especially the dramatic rise in the incidence of HIV/AIDS. STD education should address two areas factual education and inculcation of the right skill attitudes. Students need to understand that STD is not only serious skill problem, but more importantly a critical medical problem which can be prevented and treated. The study of STD comprises the several kinds of STDs, their origin, symptoms, treatment and prevention. Some of the STDs like HIV have no cure.

Broad and Specific Objectives Behind Sexual Health Education

A comprehensive sex education programme should aim at many objectives. Some of these contain:

Sexual health education should focus on the total personality development of the individual

Sexual health education should seek the development of an individual’s sexuality and sexuality involves one’s total being and identity. In short it comprises, physical, skill and psychological characteristics of sex and sexuality. It will also create the power to make value judgment.

Sexual health education should aim at providing factual, complete and honest information in relation to the sex and sexuality

Sexual health education programme should aim at rising awareness and insight concerning physical, skill and psychological development. It will help in clearing up myths and misinformation that young people share in the middle of themselves. It will also prepare the adolescents to face the biological changes that would come in relation to the during puberty such as menstruation, seminal emissions, change of voice, enlargement of breasts etc.
Sexual health education will enable young people to become responsible in making decisions

Sexual health education aims at helping individuals to acquire and uphold responsible and caring relationships and behaviour. Simultaneously it will prepare the children to recognize the behaviour that is exploitative and self destructive.

Sexual health education will help the child to respect (him/her) self and others

Sexual health education will enable young boys and girls to become proud of their own sex while appreciating the attributes and capacities of the opposite sex.

Sexual health education will give opportunity to youngsters to imbibe human values

Sexual health education will give opportunity to the young people to develop ethical, skill and spiritual values which will serve as a guide to the individual in personal, family and skill relationships.

Sexual health education should help the young boys and girls to understand that each part of the body and each stage of growth is good and has a purpose

This will provide holistic thought in relation to the human development and simultaneously it will help the young people to nurture a feeling that sex is something beautiful, positive and is a creative part of life.

Sexual health education should help in the formation of an emotionally stable personality

Through developing several skills an individual will also become emotionally stable. Such an individual will be able to make rational decisions
and will have judicious thinking. This is measured to be the ultimate outcome of sexual health education.

**LIFE SKILL EDUCATION: ROLE OF HOME, SCHOOL AND MEDIA**

**Importance of Sexual Health Education**

The importance of Sexual Health to Education cannot be overemphasized in the modern society. The mass media and experience tell us regularly in relation to the various troubles caused through misconceptions concerning the sex. Several people especially the adolescents and youth are confused in relation to the what sex is, what functions it performs for the individual and the society at large. Several of these misconceptions occur as people get wrong information from unreliable sources. Some of these sources are peer group, friends, mass media and even parents. At times these sources themselves are ignorant and have wrong knowledge on sex. Other sources have vested interests. This is true of the mass media which knows that sex in its glamorized and in excess of blown form, sells. So, an image of sex and activities associated with it (dating, friendship, live-in relationship and marriage) are created so as to draw viewers and readers. One would so, come crossways a large number of T.V. serials operas, discussions on the merits and demerits of these issues. Several media observers point out that other relevant issues are neglected.

It is also to be accepted that modern societies has some features which allow the media to manipulate the issues related to sex. Some of these factors are: the delayed marriage of man and woman in modern societies; urbanization, migration for the purpose of education and employment; rising percentage of woman in employment sector, etc. There has been also a change in the value system of modern societies. The control of collectives (family, society) in excess of the individual is lessening and the person is given autonomy and freedom. People are not expected to interfere in an individual ’s private life unless he or she is given permission through that person.

The Indian society also not been immune from the changes happening in
the western societies. Throughout the 1960s western societies experienced a radical change in popular attitude towards sex and some observers has even described it a revolution. The human body was increasingly being seen as pleasure producing device rather than a sacred substance (mainly through religious thinkers). Skill norms and values emphasizing control in excess of the body and related troubles were seen as being manipulative and undesirable. Individual was thought to be free to do what he wants with his or her body. These views were challenged then and later on but their power continues. But we need to look at these issues because of the augment in HIV/AIDS, STDs. Sex health education is one way of doing this.

**In the Family**

Definitely such a “revolution” has separated sex from matrimony and love from family. It has also separated sex from life of unitary dimensions and from within the conjugal act of procreation, thus providing a background in support of abortions, contraception and promiscuity. This, so described “revolution”, has had political implications as well. It has become now an ideology which has made sex a weapon to break all the ties of traditions. It rampages all parent-child relationships, family institutions and skill fabric and establishes a mainly exasperating individualism. The media of skill communication, pornography, internet and erotic telephones have given young people such emotional appeal that they consider themselves as objects and not even as subjects of the alienating mechanisms.

**In the School**

Sex education does not exclude the positive intervention of schools or of other educational association. But it reeducates strongly the unsubstitutable or of the parents and of the family atmosphere as the first and foremost factor. Realizing that children and youth are so badly exposed to misrepresentation of sex that they are often the mainly gullible victims of sex abuse, public authorities in some countries believe that they have solved the problem through favoring sex education in School. But often, such education is reduced
to mere sanitary information. The human and family perspective is kept outside sex and sex is regarded as something purely private and personal.

**Individual Persons**

Sexuality is innate in the body and in all dimension of the person as a whole. It involves the total development of his/her person in his/her physical and spiritual life which will be reflected in his/her skill relation. In other words sexuality is inscribed in the person in his/her growth, in his/her complementary relation, of one sex towards the other and his/her openness in giving up of self for the other.

**In the Society**

Another point of view is of the society, the whole of which needs to look at itself. Society should continue to question itself as to what kind of young, women and men it should like to form for tomorrow. It should also ask itself as to what sort of relationship flanked by sexuality and person and society, it would like to see; whether the sexuality is only legitimate or it is to be tolerated as a simple private function of pleasure without its rightful orientation.

**What is the right time to start sex education?**

The imparting of sex education at dissimilar stages and stages has been a subject of debate since extensive. Though, in the conservative environment of Indian society, this matter has failed to gain a definite educational response. In our country, sexual health education is not only absent at the school and college stages but is a grossly neglected subject even in the curricula of medical institutions. As a result, sexual dysfunctions are often misinterpreted and the regular treatment of any malfunctioning involves prescribing one of the ever rising plethora of drugs, or the ayurvedic sex tonics. It seems to be doing more harm than good. Concerning the prescription and subsequent use of these sex tonics, one can rightly state that “it is nothing but the use of the
desperate through the ignorant”.

As far as the appropriate period for providing sexual health education is concerned, there is no fixed or definite time to start the procedure. Informal sex education can be started at any time, when the child’s curiosity makes him/her receptive to conceptual inputs. As the child grows, imparting knowledge appropriate for his/ her age would be the right approach. Without conscious volition, parents give sex education to the child from the moment of birth. The ways in which parents hold, touch, care for the child throughout infancy and the ways in which they interact flanked by themselves and with the child lays the foundation for his/her future sexual conditioning. Making the child accept his/her gender and also giving him/her love has a profound power in shaping his/her attitude towards sex and sexuality. The everyday communication and interaction patterns of the family power the child’s sense of self-esteem, body image, gender role and family roles and positively shape his/her capability for love, intimacy and sharing. As far as formal education is concerned, sporadic work in the area has been done in a modest way.

Educationists have been making conscious effort to contain relevant contents and appropriate strategies in respect of sexual health education into the curriculum. The National Curriculum for Elementary and Secondary Education brought out through the NCERT as follow-up of National Policy on Education 1986 states that this dimension deserves careful attention of the curriculum organizer so as to make adequate provisions for inculcation in the middle of adolescents “healthy attitudes towards sex and members of opposite sex”. We are aware that some characteristics of sex education particularly of physical components have been incorporated in the syllabi and some of the text books urbanized through the NCERT and also through some State Governments. Let us talk about the specific roles performed through the home, school, and mass media in providing sexual health education. We will also talk about the methods and stages of imparting sexual health education to young people.
Role of Home in Sexual Health Education

Children first learn in relation to the sex and morals through observing the attitudes and behaviour of their parents and family members. The importance of a caring and loving relationship is often understood through the behaviour patterns of children manifested at dissimilar stages of emotional and sexual development. Because, throughout childhood, mainly of the learning is acquired through imitation, it is significant for the parents to be aware of their roles and to impart positive sexual health education to the children. The mainly appropriate attitude is to let the child know that sex is not a dirty reality and curiosity in these spheres is a common and natural procedure of rising up. Without a caring and helpful attitude, children will be hesitant to ask sex related questions fearing that their parents will be uncomfortable to answer them truthfully. If only parents become comfortable talking in relation to the sex and sexuality they will be able to promote a healthy parent-child relationship. Parents should avoid associating scary stories with sex. Sex should not be mixed up with sexually transmitted diseases, AIDS, teenage pregnancy, rape, and pornography and child molestation. Children should, no doubt be warned in relation to the dangers of these troubles but at the same time, parents should not forget to acknowledge and explain that sex, in its proper place is a good and wonderful thing. Parents should neither panic when children ask questions, nor should they express distress at seeing their children exploring their bodies. Parents are usually worried that knowledge in relation to the sex and sexuality will harm the child. Though we are products of a conservative society with primitive norms, scientific knowledge appropriate to the chronological and mental age of the child will not harm him/her as much as ignorance may.

It is better to provide the child basic information in a simple manner as the child grows up. It may also happen that children may ask questions that are in disagreement with moral values. An understanding and positive explanation catering to their needs and satisfying their curiosity will reduce the risks and consequences of sexual ignorance. Even if parents occasionally respond a little more than the child’s capability or stage of understanding, it will only leave
the door open for further communication. It is the parent’s attitude that is significant. Sometimes the child’s curiosity and concerns may see irrational, but they may also be real to him/her and should not be dismissed or discarded through parents. This may even close and snap off the healthy communication in the parent-child relationship. Only if the child can trust that his/her parents are not rigid or hostile to his/her curiosities he/she will be able to look upon them as a source of wisdom and guidance. Sexual health education is significant but of greater importance is the fact that it is imparted from childhood onwards. Youngsters need to feel free to talk with parents in relation to the sex and sexuality even before puberty because through then, they are already sexual beings. It presently appears that the sexual orientation is a product of puberty; but in reality they are reflections of sexual mores well recognized in childhood and do not change much in later period. All these things happen because at this stage mainly of the learning style is through suggestion. John Money of John Hopkins University, uphold “The reassuming truth is that it is impossible to power or train any teenager selected at random to be a sadist, atheist or whatever else you name”.

**Norm Setting**

Boys and girls begin to learn the morals and customs that are expected of them from their interaction with their parents, family and close kin. Dissimilar cultures impose rules of dissimilar severity and uphold control of varying strengths. There are always restrictions on what young people and adults in the family or in the middle of relatives can talk about. Simply through virtue of being a norm shelter and adult cannot always hold a conversation of mutual trust with a young person. The young people are bound to have secrets, feeling and thoughts that they may not reveal to the adults close to them. In a number of societies, in Western countries, for instance, sexuality and attraction to others are themselves the things that offer a path for a young person to create his/her own more or less self-governing life.

It is for these reasons that parents are not measured as the best communicators of information on sexuality and loving relationships. Several
parents also feel a resistance to talk with their children in relation to the sexuality as something natural because they are not provided with adequate information and orientation. Nevertheless this does not prevent parents from being the primary creators of a sense of morality. One can always learn and impart right education to the young people especially at a time when there are endless challenges which affect the behaviour patterns of young people.

**Parental Responsibility**

The primary responsibility of imparting sexual health education lies with the parents. With the fast changing market economy, migration of people, rising educational opportunities and exposure to several mass media, there is certainly an added necessity to address the issues of sex and sexuality through responsible people. Beside with emerging and re-emerging skill troubles associated with behaviour patterns, HIV/STDs and substances abuse, the call for providing sexual health education to adolescents and young people is more justified than ever before. Since parents have the primary responsibility to impart proper sexual health education from the formative period, let us briefly list the responsibilities of parents in this area. Parents should:

- Inculcate a positive attitude on sexual health education in children.
- Strongly discourage tendencies towards developing unhealthy lifestyle in children.
- Give a healthy home environment which is conducive to holistic growth of the child.
- Cooperate with the school in their attempts to encourage healthy lifestyles.
- Build relationship with school teachers and cooperate with their initiatives towards providing sexual health education.
- Encourage children to follow the instructions and guidance provided to them from the school on sexual matters.
- Cooperate with the community in its efforts at maintaining healthy environment.
• Give children opportunities for sharing of ideas concerning positive characteristics of sexual health and encourage discussion at home flanked by parents and children on such matters.
• Serve as role models for children’s inspiration.

Role of Schools and School Teachers in Sexual Health Education

Often, school programs have focused exclusively on didactic, class-room based activities, where the teachers stand in front of the students and lecture them in relation to the body functions, do’s and don’ts of behaviours and demographic issues. These lecturers are regularly seen as “add on” pieces that are not incorporated into the school curricula and so are regularly forgotten or dealt with very superficially in order to allocate sufficient time to teach other topics to be sheltered for term-end examination. More successful school based programmes seek to engage students in participatory and exploratory activities where they can actively take part in frank discussions in relation to the their thoughts and fears. Students can be supported in clarifying their attitudes and values related to reproductive health through participatory discussion. They can learn life skills that will help them to uphold the behaviour which will support their desired sexual and reproductive health outcomes clearly, addressing issues of self-esteem, assertiveness, gender and socio-cultural factors while developing skills and access to services more effectively. These approaches are much more effective than simply providing information without proper aim and purpose.

In any school sexual health education programme it is significant that the concept of responsibility be introduced so as to make personal health a thing to be proud of. This responsibility should be expected from the child in the school, the teacher, parent and the community. Several people underestimate the role of school in imparting sexual health education. They try to argue that this responsibility should be left to the health care professionals. In any hard situation where one does not want to own responsibility, the best and often sought way out is to pass on the responsibility to a third party or person. But the time has come to seriously address the issue of providing adequate
knowledge and information on sexual health to our young people throughout their school days so that they are prepared to face the challenges that are ahead of them.

It is true that the home or family has the primary responsibility to impart sexual health education. School is an extension of the family since school has an significant role to play in the personality formation of the child in excess of a period of in relation to the twelve years. It has a unique role to play in imparting accurate and adequate knowledge on the topic of sexual health through a consciously planned curriculum. In fact it is the responsibility of the school to supplement the training that the child receives in his/her family. The school provides adequate opportunities to a child for skill zing with other people who matter in his/her life such as peers, teachers and others who play several roles in a skill situation. So the opportunities accessible in school are several.

Again one may question whether sexual health education should be given in the school at all. Since we have a large number of parents who do not have adequate knowledge on sex and sexuality, school is the right choice for providing educational opportunities to adolescents on the subject. It is easier to give orientation to a teacher to teach topics on sexual health rather than teaching parents crossways the country. Further, even if parents are made aware, all will not be in a position to satisfactorily answer the questions of teenagers. Again children usually tend to seek information from third party rather than their own parents. Let us now briefly look at the responsibility of the child as well as the school teacher with regard to sexual health education.

**Responsibility of Child**

The primary responsibility in learning in relation to the sexual health lies with the child in the school. Even if the school management and school teachers take interest in teaching sexual health education and give opportunities for acquiring skills, no positive result can be expected if the child does not cooperate. In short the responsibility of the child is to:

- Learn to understand the importance of positive health.
• Learn the need and importance of acquiring adequate and right knowledge on sexual health.

• Know that unhealthy lifestyles lead to diseases adequate and unhappiness in self and others.

• Participate in the procedure of sexual health learning initiated in the school.

• Carry home sexual health education messages received in the school and community and seek clarification from parents or responsible adults in the family.

• Uphold a healthy lifestyle at the school and at home.

• Aid the school authorities in building up and keeping a healthy environment where learning on sensitive topics like sex and sexual health are made possible.

• Aid parents in creating and sustaining healthy home environment where a healthy discussion on the subject is possible.

Responsibility of the School and Teacher

There is belief that a well prepared curriculum and service strategies can show the way to positive sexual health education programme in the school. But to make this procedure a reality, there is the responsibility that necessity be shared flanked by the several players i.e. the children, school and school teachers. Let us briefly list the responsibility of the school and school teachers in providing sexual health education. Their responsibility is to:

• Ensure that the school environment is conducive for providing positive sexual health education.

• Enable all teachers to imbibe content and method of transmission of sexual health related learning material.

• Empower teachers to transmit sexual health related message to school children in conducive atmosphere.

• Develop teacher as role-models of positive health so that students may get inspired.
• Interact as closely with students as necessary to observe and positively power health-related behaviour.
• Resist all attempts to introduce unhealthy lifestyles in the students body through vested interest groups of any nature.
• Suitably recognize positive behaviour in students through providing incentives wherever possible.
• Co-operate with all agencies involved in providing opportunities for enhancing positive sexual health education in the schools.

**Strategies**

There are several strategies that have been adopted in the field of school health services. The choice of a strategy is based entirely on the local possessions accessible. Often, a combination of strategies may have to be used. The strategy could be of the following kinds.

*Supervisory Strategy*

This involves intervention through health professionals who undertake the responsibility of providing health care to the school children periodically through annual medical examinations, counseling and guidance. Inevitably the school teachers and children have to merely carry out instructions. The element of participation is totally absent. No skills are transferred to the teacher or parent. Though, this is sufficient to satisfy mere regulatory requirements.

*Preventive Health Programme*

This consists of stressing the importance of immunization, disinfecting water, safe disposal of refuse, lecture in personal hygiene, displaying of health posters and organizing film/video shows for the children. This is certainly better than the supervisory approach. Though, there is still no participatory involvement of the children and the methods are all usually preplanned and packaged. This does not generate any initiative. Transfer of skills is minimal
and community participation is limited to merely providing a physical space for the organizers of the programme. This approach may be good entry point to the school health programme.

**Participatory Strategy**

In this approach, the four ‘key players’---the community leaders, parents, teachers and school children are involved in the following steps:

- Formation of core group of people who will be directly responsible for the school health programmes including sexual health education.
- Community leaders, parents, teachers and school children being made aware of the importance of school health and sexual health education.
- Identifying the local health professionals who could play the role of technical advisors and trainers without taking in excess of the whole school health programme.
- Training of core group members, teachers and selected parents, in the several skills necessary for executing several components of school health programme with special emphasis on sexual health education.
- Identifying health needs of school children.
- Listing the local possessions accessible in terms of the site of the programme, finances, willingness on the part of community leaders to provide time to plan and execute the school health programme, human power accessible, health workers, skill workers, counselors etc.
- Identification of specific components of school health programme and prioritizing the specific activities.
- Evolving a plan of action, keeping in mind resource limitations.
- Implementing specific components of the school health programme as per the plan of action.
- Periodic meetings of the core group members to review the programmes as they are implemented and vary if needed keeping in mind the skill changes taking place in the community.

The core group referred to above necessity have representatives of the
health profession, school teachers, community leaders, parents and a few senior school children. This approach emphasis participation through all concerned in the planning and execution of school health programme with special emphasis on sexual health education. The health professional in the group has a basic role to play since he/she has to impart technical training without domination and should only be a facilitator while leaving organisation details to the core group.

\textit{Participation through Students}

This is one area which usually tends to be neglected under a misconception that students need only to be “taught”. Though, if any education programme is to bring in relation to the a change in the attitude and practices through the students, then the students themselves necessity be involved actively in the learning procedure. Although hard, student participation is the only way out. For this purpose, separately from involving the student in the core group mentioned earlier, the programmes themselves necessity be intended in such way that the students are always interacting and executing as much of the programme components as possible.

\textit{Role of Mass Media in Sexual Health Education}

Mass media, particularly newspapers, magazines, journals, leaflets, television and radio have helped to give information and create awareness in the middle of the people in relation to the many sensitive and health related issues. If we want to give a consciously planned sexual health education programme, we need to mount and sustain a major public education campaign. Media can play a key role in creating awareness in relation to the importance of sexual health education at a time when we are faced with sexually transmitted killer disease like HIV/AIDS.

Information Education and Communication (IEC) is a procedure that informs, motivates and helps people to adopt and uphold healthy practices and life and prevents them for acquiring infections and ill health. Sexual health
education programmes whether at school or in a community where illiteracy and ignorance exist need to make use of every method of communication to impart accurate and complete knowledge on the subject. To raise awareness in relation to the importance of sexual health education in the general population and to educate them on several characteristics involved in it, IEC can be used. This comprises information materials, posters and pamphlets, their display at public places, their wide sharing through mass gathering and community based organisation. In addition to the written material, information necessity also is provided to those who cannot read through devising appropriate channels of communication. Though, bringing in relation to the a change in the behaviour of the people through sexual health education is not easy and is even more hard when it is related to issues that are personal and sensitive in nature. In such kind of cases, use of dissimilar approaches of IEC become handy and several a times has been successful in bringing in relation to the desired result. Educating the public on sexual health can be effectively accepted out through removing several misconception and ignorance through a well intended communication system.

India is not only a vast country but also a country of numerous cultural and linguistic diversities. This poses a great challenge for developing appropriate IEC strategies and approaches that are specific and relevant to the cultural and linguistic content. Mainly people think of media as press, cinema, radio and television. These are described mass media or ‘big media’. They are big because of the large audience they address, vastness of their production, involvement of large capital, equipment and qualified personnel. Group media or mini media or small media, instead are not only small in size but are economical, easy to use, and easily portable. They seldom require technical expertise of the kind needed for mass media. Let us briefly list the kinds of group media and look at to what extent they can be used for promoting sexual health education.

Posters

A poster contains pictures, drawings, cut outs, illustrations and captions. A
good poster presents a single thought concisely and powerfully. It can be meaningfully used in the middle of the less literate people as well as younger children to convey sexual health education messages.

Collages

A collage is a composition of pictures, words or objects, which have been composed according to given theme. Use of collage in sexual health education programme can add variety and reduce monotony.

Banners, Murals, Flip Charts and Flash Cards

Banners, murals, flip charts and flash cards can be successfully used in providing sexual health education particularly through melas, exhibition and training workshops. Likewise mobile displays, folders, comic strips, flannel graph, story board, drawings, hoardings, wall writings, photo language, slides, filmstrips, newsletters and wall papers also can be effectively used.

Broadcast Media

Radio is the mainly popular medium in the middle of the mass media in its ability to reach a vast audience. In India practically every village has access to radio. There is a vast population who keeps listening to radio broadcasts. It is so mainly useful to use this media to teach sexual health and related issues. There are also facilities for radio counseling and ‘phone in’ services where individuals can directly receive answers to their questions. There are several programmes that one can offer through the medium of radio in order to educate people on sexual health.

Telecast Media

Television in India began as an educational and community service medium. Today it has grown in extent and coverage and can reach in excess of 80 per cent of the population even in far flung areas. With the mushrooming of
television channels in national and regional languages, the impact this medium can offer for sexual health education is certainly very wide. Sexual health education programmes can be offered through programmes such as serials, drama, theme based music, panel discussion, talk shows, interviews, quizzes, characteristics etc.

**Cinema**

The potential of cinema as a popular medium is apparent from the large crowds that the cinema theatres in India draw and the popularity of film artists. Documentaries and slide shows at intervals are occasions to communicate sexual health education messages and lessons. In fact this is a very powerful medium to reach the illiterate masses.

**Print Media**

Besides the efforts of the government and NGOs to popularize the concept of health and promote education on health related issues through newsletters, magazines, and pamphlets, national and regional newspapers and periodicals can highlight the issues of sexual health education through their columns.

**Multimedia**

Multimedia is a means of communication to a group or audience through a good combination of dissimilar media and techniques. Multimedia presentations, by computer video projectors etc. can be effective to present several themes within the framework of sexual health education. Use of multimedia can ensure the constant attention of the participants.

**Negative Impact of Media**

With the advent of satellite communication network, internet and other technological advancement beside with exposure to foreign media our young people are faced with a lot of challenges at home, in the school and within the
society. Such exposure is affecting the behavioral pattern and lifestyles of people. Certainly the young mind is made to drift absent from family values, skill values, traditional practices and moral values which were being held in high esteem through the Indian masses. Today with the fast changing skill lifestyles, young people need guidance and support to recognize right and wrong and to choose healthy lifestyles. Given the current situation, one such area which deserves immediate attention is on sexual health education in which young people are given authentic and complete information which will enable them to live a satisfactory life.

REVIEW QUESTIONS

- Explain the role of sex in the constitution of a family.
- Explain the distinction flanked by genital sex and affective sex.
- Explain the multi-motivation in sexual behaviour.
- Explain the variation flanked by attraction and love.
- Talk about the conceptual framework of sexual health education.
- Explain the importance of sexual health education.
- Explain the role of home in sexual health education.
- Explain the role of schools and school teachers in sexual health education.
- Explain the role of mass media in sexual health education.
CHAPTER 3
PROCESS OF GROWING UP

STRUCTURE

- Learning objectives
- Male reproductive system and functioning
- Female reproductive system and functioning
- Early stages of human growth: biological, social, psychological and developmental characteristics
- Later stages of human growth: biological, social, psychological and developmental characteristics
- Youth and their concerns
- Review questions

LEARNING OBJECTIVES

After reading this chapter, you should be able to:

- Understand the male reproductive system and functioning.
- Understand the female reproductive system and functioning
- Understand the early stages of human growth
- Understand the later stages of human growth
- Understand the youth and their concerns

MALE REPRODUCTIVE SYSTEM AND FUNCTIONING

Physiological Changes at the Onset of Adolescence

As you all might know, adolescence is a very significant period in a person’s life because it prepares a child for his life as grown up. This is the time when he is no longer a child, but not yet an adult; when he begins to find a number of changes taking place in himself, Delarge compares adolescence with “the building of a home as the home: is being built the dreadful noise of a hammering and the ugly scaffolding reaching up into the sky can be rather depressing and irritating; but when the home is finished it is nice to look at and pleasant to live in”. Mainly of you would have experienced the turmoil of
this age. But, keep in mind that presently as noisy hammering is a necessary part of the building of a home, the unhappy moments of adolescence are necessary part of rising up.

The term adolescence comes from the Latin word adolescere, meaning ‘to grow’ or ‘to grow to maturity’. It comprises mental, emotional, and social maturity as well as physical maturity. This point of view has been expressed through Piaget when he said:

- “Psychologically, adolescence is the age when the individual becomes integrated into the society of adults, the age when the child no longer feels that he is below the stage of his elders, but equal, at least in rights.....This integration into adult society has several effective characteristics more or less connected with puberty.... It also comprises very profound intellectual changes. The intellectual transformations typical of the adolescent’s thinking enable him to achieve his integration into the social relationships of adults, which is in fact, the mainly general feature of this period of development”.

In other words, you can say that all the developmental tasks of adolescence are focused on overcoming childish attitudes and behaviour patterns and preparing for adulthood. The developmental tasks of adolescence require a major change in the child’s habitual attitudes and patterns of behaviour. Fundamentally, the need for mastering the developmental tasks in the relatively short time that adolescents have cause for much of the stress that plagues several adolescents.

You may, perhaps, be aware of how hard it is for adolescents to accept their physiques if, from earliest childhood, they have a glamourized concept of what they wanted to look like when they are grown up. It takes time to revise this concept and to learn ways to improve their appearance so that it will conform more to their earlier ideals. Also, because of antagonism towards people of the opposite sex that often develops throughout late childhood or puberty, learning new relationships with members of the opposite sex, actually, is quite hard. Mainly of the adolescents experience emotional instability from time to time, which is a logical consequence of the necessity of making adjustments to new patterns of behaviour and to new social
expectations? While adolescent emotions are often intense, uncontrolled, and seemingly irrational, there is usually an improvement in emotional behaviour with each passing year.

Erikson, in his book “Eight Ages of Man” argued that all human beings pass through eight stages of development which are determined through our genes. He was of the view that each of these stages of development necessity be resolved successfully before the individual can move to the after that higher stage of development. On the psychological stage, argues Erikson, even though adolescents can think abstractly and do realize that their views are not the only valid views in the world, they continue to assume that everyone is as obsessed with their behaviour as they are. It is this assumption that accounts for their ego-centrism---their self centeredness.

**Social Adjustments**

One of the mainly hard developmental tasks of adolescence relates to social adjustments. Because adolescents spend mainly of their time outside home with members of their peer groups, it is understandable that peers would have a greater power on adolescents’ attitudes, speech, interest, appearance and behaviour than the family has. Mainly adolescents, for instance, discover that if they wear the same kind of clothes as popular group members wear, their chances of acceptance are enhanced. Of all the changes that take place in social attitudes and behaviour, the mainly pronounced is the area of heterosexual relationships.

In a short period of time, adolescents make the radical shift from disliking members of the opposite sex to preferring their companionship to that of members of their own sex. As a result of broader opportunities of social participation, social insight improves in the middle of older adolescents. They develop new values concerning the selection of friends and also concerning social acceptance. They also develop a strong ‘interest themselves’, partly because they realize that their social acceptance is markedly influenced through their general appearance, and partly because, they know the social group judges them in terms of their material possessions. Their interests, as
you might be aware, tend to range from their appearance, achievements, their independences, education, and religion and so on.

**Physical Changes**

Throughout adolescence, besides the changes on the psychological and social stage, physical changes are in the middle of the mainly striking and amazing. Here we will talk about the physical changes in the body of a male adolescent. The event marking the beginning of manhood (usually flanked by the ages of 13 and 15 years) is the secretion of gonad tropic hormones through the pituitary gland, which is situated at the base of the brain. They cause the testicles to mature and in turn to secrete their own hormones (androgens), the mainly significant of which is testosterone. Testosterone is responsible for the several physical changes taking place throughout adolescence.

First of all, the teenager starts rising up fast. The shape of his body and the muscles now begin to grow firmer. The voice begins to “break”: it becomes deeper in sound but until it has found its proper adult pitch, it sounds rather rough. Hair starts rising close to genital organs and round the anus, under the armpits and on the lower part of the abdomen (the so described pubic region, hence, the name “puberty” is also given to this stage). Hair also starts rising on the face, first on the upper lips, and then on the cheeks, chin and anterior neck. Later on (in some men), hair also grows on the chest and abdomen. It may happen to some boys that one or both of the breasts get slightly enlarged. This situation is normal and temporary. A boy need not worry that the body is becoming feminized. The enlargement will disappear automatically in a few months or years.

It is the testicles and the penis that make the real variation throughout adolescence. The male sex glands and the testicles do not begin to work in the normal way until sometime flanked by the ages of twelve to fifteen. But, when the testicles begin to release the male hormones through the blood-stream to the rest of the body, the adolescent boy begins to appear much more masculine. At the same time the penis becomes longer and thicker and the testicles held in the scrotum becomes superior and firmer. Soon the testicles
will be to produce their first sperms or life cell: this means that the boy is capable of becoming a father. For a better understanding, we will now talk about the several organs of the male reproductive system beside with their functions. The males reproductive system is not cyclical and thus, not as hormonally or endocrinologically intricate as that of the female, which we shall study in detail in the after that unit.

**Scrotum and Testicles**

The major sexual endocrine glands are the two testes or testicles, which are contained and protected in a sac-like structure described the scrotum. The word ‘testes’ is derived from the word ‘testifies’ meaning to ‘witness. It is based on the ancient custom of taking oath through solemnly placing the hands on the genitals. Scrotum is a sac of skin, divided into two parts, which holds the testes, epididymides, and a portion of the vas deferens. When the skin is stretched a large number of small glands are visible, which resemble pimples. These are entirely normal. The scrotum protects the testes from any injury. Each testis is enclosed in a tough fibrous shealt and suspended from a spermatic cord in a separate compartment of the scrotal sac. Each of these features has significant practical consequences. When the organ attempts to swell, for instance, throughout an infection, the unyielding cover will not provide way but will choke its delicate structures. This condition, which occurs when an adult male develops mumps involving the testes, may result in sterility.

Prepubescent boys are in no danger as their sperm producing structures are not yet functional and thus not subject to damage.

**Temperature Variation**

It is significant for you to note that spermatogenesis, the production of sperm, is highly sensitive to temperature differences. It is hampered through the warm environment inside the body and the testes proceed optimally within the scrotal sac where temperatures are somewhat lower. In fact, the scrotum
keeps the testes up to 5 degrees cooler than normal body temperature in order to allow for production of sperm. The scrotum is situated as a projection outside the body since within the body the temperature would be higher. Muscle fibers are attached to the inner surface of the skin, which contract throughout sexual excitement or when it is cold. The scrotum then becomes rounded small and wrinkled. When it is warm, the scrotum hangs lower and is pear shaped in appearance. This adjustability helps to uphold a steady temperature. This facilitates the proper production of sperms.

**Structure of the Testes**

The testes, two oval-shaped bodies suspended in the scrotum, are the mainly significant glands of the whole reproductive system. Upto the age of fourteen, the testes are almost only 10 percent of their mature size. Then, there is rapid growth for a year or two, after which the growth slows down, the testes are fully urbanized through the age of twenty-one. The testicles contain two groups of structures which perform dissimilar functions. One is a series of cells: interstitial cells (meaning: situated flanked by) which secrete the male sex hormones. The other group of structures is the somniferous tubules which are a very large number of fine hairs like tubules in which the sperm are shaped. This network of tiny tubules in the testes constantly produces sperm, beginning at puberty, but no sperm is produced until then. Testes descend from the abdomen of male baby normally shortly before or presently after birth. The testes also produce the male sex hormones testosterone. Estrogen is also produced in minute amounts through the testes, as well as through the liver.

**Growths of Testes**

At the foetal stage of a male, testes develop in abdominal cavity of the foetus. Then they slowly descend to the edge of the pelvis. Usually, through the eighth month of intrauterine life, they descend into the scrotum. Though, in few cases they make this descent throughout the post-natal period or in infancy. Sometimes, we may come crossways child with one testicle only, or
even without testicles, because they do not descend into the scrotum and are retained within the abdomen. This situation is described cryptorchism (hidden testicles). It is obligatory that the testes descend prior to puberty because undescended testes are sterile. They get irreversibly damaged through the higher temperatures present in the body. It may happen, sometimes that one or both testes become enlarged with or without pain. In this case, it is necessary to consult a doctor. The scrotum may at times, becomes apparently enlarged through liquid collection approximately the testes (hydrocele). At other times some veins above the testicles become enlarged and may ache (nerocele). You would be aware of the fact that with the advancement of medical sciences, it is now possible to correct any developmental complications medically or surgically. Parents should take care to detect such complications in children. It can be easily done while bathing a child or dressing him.

**Troubles with Undescended Testes**

Some of the troubles related to undescended testes contain development of ‘rupture’ or inguinal hernia and cancer. This can happen to any child. So, it is advisable that those parents take necessary care to observe such abnormalities. In some cases, one of the testes may descend while the other may not. In such cases also medical help should be sought. There is no harm in removing one of the testes surgically if it does not descend. You should stay in mind that such a surgical removal would not affect the reproductive system. It is very necessary for parents to be aware of the pros and cons of such growths. They may need counseling before the surgery is done on her child. When the child notices that one of his testes is missing, it can embarrass him. It is the duty of his parents to explain to him the reasons, how he lost one of his testes. Parents should also instill in him confidence, so that he does not worry in relation to the missing organ. Parents should take utmost care to stay these facts confidential flanked by themselves and their child.

**Testosterone**

When the testes mature they begin to produce the male hormones. This
highly intricate chemical compound is described the testosterone. Men are not the only ones who make testosterone; women make some too. But men make in relation to the 10 times more testosterone than women. Testosterone does more than presently allow men to make sperm. It is accepted to several parts of the reproductive system where it directs each part in its physical growth. As you have read earlier in this unit, it triggers the growth of facial hair, causes men’s voice to deepen, their muscles to develop and the genital organs themselves to grow in size. Later in life, testosterone also plays a role in balding.

At maturity, the left testes usually will hang lower than the right one and the scrotum becomes darkened and wrinkled.

The Sperm

Inside each testicle there are hundreds of fine tubules, closely packed. With the help of microscope, we can see the inside of these tubes which is lined with millions of cells. You already know that the testicles produce hormones which the blood carries to all the cells of the body. Another function of the testes is to produce spermatozoa or the sperm cells. The sperms are in the middle of the smallest cells in the human body, so small that we need a microscope to see them. It is possible to differentiate flanked by the two groups of sperms, according to their sizes and shapes. One group is shaped through small, round headed sperms carrying the Y chromosomes (andro sperms), and the other groups of superior, oval-shaped sperms carrying the X chromosomes (gymnosperms). Sperm production takes place in the somniferous or sperm bearing tubules. These tubules are very extensive and measure hundreds of feet, which permit the production of millions of sperm, or what we call ‘the tiny life cells’ throughout a male’s fertile lifetime.

When you see them under a microscope, you will find that sperms are shaped like seeds and have a extensive tail. The movements of the tail make the sperm move in a straight direction when they are ejaculated (suddenly emitted) from the penis.
Epididymides

Sperms are produced in the testes, and mature in the epididymides, each of which is a tube tightly coiled in excess of the top and behind each testes, in the shape of a helmet. On straightening, each tube may measure in relation to the twenty feet. This provides a vast capability for the storage of semen. Mature sperms move from the epididymides to the vas deferens. The vas deferens is
two extensive, narrow tubes that carry the sperms from each epididymis to the seminal vesicles. There are two seminal vesicles situated beneath the bladder. The seminal vesicles produce seminal fluid, in which the sperms move and are nourished. Seminal fluid combined with secretions from the prostrate and cowper’s glands is described semen.

**Vas Deferens**

The shorter and straighter continuation of the epididymis, recognized as the vas deferens, is one of the components of the spermatic cord from which the testicles get suspended. Throughout its upward course within the scrotum, vas deferens can be felt as a firm cord, before it disappears into the abdominal cavity. You should be aware of the fact that since this structure is easily situated, and surgically accessible, it is mainly convenient target for sterilizing men. This operation, recognized as vasectomy, simply involves the cutting or tying of the vas deferens (on both sides) through two small incisions performed under local anesthesia. Vasectomy results in permanent sterility (a man becomes sterile, because the sperms will not be able to reach the urethra); but this does not have any impact on the sexual desire, performance or male features. There is not even any noticeable effect upon the quantity of ejaculate because of the volume sperm contribution to semen is very little.

Re-establishing fertility in a man who has undergone vasectomy is very unusual although it is not an impossible task. But, when a person wants to opt for vasectomy, it is significant for him to seek necessary counseling and guidance. A person should make sure that he has all the necessary information on vasectomy, before opting for it. In fact some religious teaching does not permit vasectomy. So, one should look at all such matters from the concerned religious or spiritual guides.

**Ejaculations**

The tip of the vas deferens joins the duct of the seminal vesicle to form the ejaculatory duct. Mature sperms move from the epididymides into the vas deferens. Throughout sexual excitement, the vas deferens and the other
internal reproductive organs tighten and relax in a pulse-like rhythm. The contractions push the sperms through the vas deferens into urethra. In the urethra, fluids from the prostate gland, seminal vesicles, and cowper’s gland mix to form semen. The semen is pushed through the urethra through pulse-like contractions, and at the peak of sexual excitement, the semen exits through the opening of the urethra in the glands of the penis. This procedure is recognized as ejaculation.

The seminal vesicle situated behind the urinary bladder produces a gelatinous, yellowish secretion which mixes with the sperm, thickens the semen and gives it greater volume. The seminal vesicles produce also the sugar fructose which is essential for giving the sperms the capability of fertilizing the egg.

**Erection**

Distension of the seminal vesicles when full of secretions stimulates the phenomenon of erection (stiffness of the penis). Also a full distended urinary bladder can press on the seminal vesicle and provide rise to erection. This explains the frequent occurrence of erection in the morning because the urinary bladder is usually full of urine composed throughout the night.

**Prostate Gland**

The prostate gland is situated below the bladder. It produces a thin alkaline fluid that helps the sperm to become mobile and active and able to make their journey into the female reproductive system. It gives the semen its feature odor and viscosity. The prostatic secretion accounts for much of the volume of semen and neutralizes the acid in a man’s urethra and a women’s vagina. In older men, sometimes the prostate enlarges, causing difficulty in urination. Cancer of prostate is also a common characteristic in several older men.

**Cowper’s Glands**

There are two cowper’s glands attached to the urethra as it descends from
the prostate gland. The cowper’s glands secrete the fluid that makes the seminal fluid sticky. The secretion from this gland is the fluid that shapes on the end of the penis, when a man initially becomes sexually aroused. It was in the seventeenth century, when William Cowper first described the function of this gland. So, it has been named after him. You should not confuse the fluid produced through cowper’s glands with semen. Though, the significant fact is that this fluid also may contain some quantity of sperms, which can also, at times result in pregnancy, even if an intercourse has not ended in ejaculation.

The Penis

The penis is a soft, cylindrical organ that hangs under the abdomen at the junction of the thighs. It is shaped of two parts: the body or shaft, and a smooth part shaped like a helmet described glands. The body of the penis is shaped through three parallel cylinder of spongy tissue: two are in an upper position (each one is described ‘corpuscavernosum’ or hollow body) that are responsible for the stiffness of the erected penis and a softer one is below them (‘corpus spongiosum’ or spongy body) expanding on the top of the penis to form the glands. The urethra runs through the middle of the spongy body. Urethra in the male is a tube that originates from the bladder, and passes through the spongy body, to the opening in the glands of the penis. It carries urine from the bladder, and semen from the vas deferens. The urethra in male remnants closed to urine throughout erection of the penis on ejaculation.

Erection

The three cylindrical bodies of the penis are made of soft tissue, which contain numerous blood vessels. These are recognized as erectile tissue. Throughout sexual excitement, when blood flows through the blood vessels, they swell and exert pressure inside the penis, in effect it is erected upward in appearance, length and stiffness. This is described erection. The penis can become erected very early in male’s life. Though, ejaculation cannot take place until puberty, when sperm production begins.
Functions of Penis

The penis begins to grow in size only after it receives the male hormones from the testicles when the boy is 11 or 12, and attains adult size when he is in relation to the20. The penis is an organ which serves two purposes. One of its functions is to pass urine. The other function is related to reproduction. This male sex organ is specially intended through nature, when firm and erects, to fit into the vagina of the female as the channel for passing semen from the man’s reproductive organ into the woman’s reproductive organ throughout sexual intercourse.

Foreskin

The penis has no bone. As you have read earlier, it ends in a nut-shaped enlargement described glands, which is soft. In uncircumcised men, the foreskin covers the glans. The glans is highly sensitive. It is equivalent to the clitoris in a woman, as a source of sexual pleasure. The foreskin, also recognized as the prepuce, is a retraceable tube of skin that covers and protects the glans of the penis. It is linked to the rim of the glans on its undersurface through a thin bridge of tissue described the frenulum, and this, if it is short, can tear and bleed throughout intercourse. Approximately the crown of the glands, in sure men, several small white spots can be seen. These are regularly found and are quite normal. The glans, the frenulum, and the crown are the mainly sensitive parts of the penis because they consist of a great number of nerves. Throughout erection, this skin usually stretches out leaving the glans uncovered, otherwise, if it is too tight on the top (a condition recognized as phimosis), it prevents the free movements of the penis throughout sexual intercourse and does not allow a proper cleaning of the glans. It may also be possible that in some new born babies the foreskin is stuck to the glans. In infancy, it may be hard to pull it back. In such cases, it is always advisable for the parents to consult a doctor when taking a child for immunization.
Circumcision

The surgical removal of the foreskin recognized as circumcision leaves the glans permanently exposed. In some societies, cultures and religions, it is custom to have all boys circumcised. You might be aware, for instance that in the middle of the Jews and Muslims, circumcision of boys has a religious significance. This makes urinating easier. In the light of information accessible concerning HIV/AIDS, it is often advised to circumcise boys as one of the ways of preventing the spread of HIV. This is because throughout intercourse, the foreskin can hold back female secretions. If there are breaks or sores, on the penis or glans, the HIV (or any other infection) can enter the body of the man, if his partner is HIV positive (or infected).

Cleanliness

It is healthy for males to wash their genital organs daily. Uncircumcised men should pull back the foreskin and wash the organs, in scrupulous the inner parts. If the glans and inner part of the foreskin are not washed often, a thick and yellowish substance collects underneath (described the smegma) and may cause irritation and burning sensation. Regular cleaning will prevent organs from itching, irritation and developing sores.

Size of Penis

No other organ in the whole body varies so greatly in size from individual to individual. The size of the penis has caused several a boy much misgiving. A boy ought to know that the size of the penis has nothing to do with the degree of ‘manliness’ in him. This is a highly fallacious notion that has lead to the development of inferiority intricate in several uninformed and misinformed adolescents. They feel that they almost certainly are less competent and potent to be sexually competent than other grown up men. A normal sized penis is usually three or four inches extensive. It enlarges to in relation to the six inches in length when erect, and in relation to the one to three centimeters in diameter. Perfectly normal and adequate penises can be considerably smaller in size. Though, in some exceptional cases, penises
superior than 13 inches have been reported. The size and shape of the penis has very little to do with the competence of the man in giving or getting sexual satisfaction. It is also a fact that smaller penises tend to get proportionately superior than penises that are superior in size to start with.

**Wet Dreams**

Throughout adolescence, the male starts getting a new experience, described ‘night emissions’. Night emissions are a periodic discharge of semen (stored up sperm and fluid) usually occurring throughout sleep. Now and then, while he is asleep, the semen comes out spontaneously from an adolescent’s penis. This phenomenon may occur from one or two to many times a month. The release of semen is often accompanied, in sleep, through a dream which is erotic in nature. Hence, this phenomenon is also referred to as ‘wet dreams’. Often adolescents may be dismayed that they have such dreams. They may be out of keeping with their accepted standards. It is not wise to take the imagery of dreams at its face value. The dream merely symbolizes the expression of the periodic physical and psychological tension. The emissions should be measured a consequence of the abundant daily attendance of semen in the genitals, as a compensation in case of prolonged abstinence from sexual action.

All of us should keep in mind that these night emissions or ‘wet dreams’ are natures’ normal safety valve for accumulated semen. This stage is a natural part of boy’s development. He should be informed in advance in relation to the this fact and assured that there is no cause to be alarmed in relation to the when it does happen. It is presently the sign that he is rising up in a healthy and normal manner. He can also be advised to channelizing his energies into vigorous work and play, and several hobbies and interest.

**FEMALE REPRODUCTIVE SYSTEM AND FUNCTIONING**

**Changes at the Onset of Adolescence**

Adolescence is often described as a stage of life that begins in biology and
ends in society. The change is apparent in the physical as well as psychological and social development. You have already read in the earlier unit that a sure sign of reaching adolescence is the onset of rapid physical changes in the body. These changes are experienced not simply as augment in size, but also as addition of physical features and sensations. We have already said that when rapid changes in body size and proportions take place, physical changes in the reproductive system also occur leading to sexual maturity. Through now you know that the internal and external body parts that are necessary for reproduction are collectively referred to as the Reproductive System. Although several of the reproductive organs are present in children from the very beginning, these are very small in size and inactive until the time of puberty.

As we have already discussed in the earlier chapter, sexual maturation consists of two kinds of changes in the reproductive system, the primary and the secondary. Those that relate to the primary sex organs such as the penis and testes in males, and the vagina and the ovaries in females are described primary sex features; whereas associated changes visible on the body are referred to as secondary sex features. These contain breast development in females, facial hair or beard in males, and growth of under-arm and pubic hair in both sexes.

In the middle of girls, the first sign of puberty is usually the appearance of a small rise approximately the nipple described the breast bud. Breast development begins before adolescence, sometimes flanked by nine and eleven years. Prior to the bud-stage throughout pre adolescence, the papillae (or nipples) have already become elevated. In the bud stage, the dark area approximately the nipple, described the areola, enlarges and the papillae become raised. The remaining stages in breast development that occur up to the end of adolescence are: the enlargement continues and the papillae and areola form a secondary mound; the areola recedes and there is shaping of the breast; and finally the papillae project out.

The appearance of pubic hair takes place soon after the breast bud stage in mainly girls, although in some girls it may appear first. Growth of the uterus and the vagina occurs beside with breast development. Growth in the other
parts of the female genital organs, i.e. labia and the clitoris also take place. The ovaries become enlarged and the cells that eventually mature into ova (egg) begin to ripen. The mainly dramatic and perhaps the mainly significant to the girl is the event of the first menstrual period. The first menstruation is described menarche. It consists of a flow of sticky blood in small amounts from the vagina.

Menarche is one of the later signs of puberty in girls and occurs in relation to the 18 months after the growth spurt reaches its peak. In the middle of Indian girls menarche is reached sometimes flanked by 11 and 15 years, the average being 13 years. The early menstrual periods might be slightly irregular i.e. they may not occur at the same time interval every month. It is normal to have early or delayed menstrual period for in relation to the two years. While menarche does signify that the female reproduction system, including the ovaries, the uterus and the fallopian tubes have reached maturity, these are not yet ready for the full reproductive function, i.e. to bear a child. The remaining secondary sex features in girls appear after the menarche. Growth of pubic hair and breast development are completed while maxillary hair appears. These changes may take a fair amount of time. Some may complete the procedure in one-and-a half to two years while others may take up to five years. Though, any duration within this range is normal.

As you are perhaps familiar, every child is born with the genes received from the parents that are responsible for her or his resemblance to them and their ancestors. Following the same rule, the girl’s age of menarche is likely to be similar to the mother’s menarcheal age, provided there have not been any major changes in the girl’s health status. Further, it has been found that in dissimilar parts of the world, girls attain menarche at dissimilar ages, especially when they belong to dissimilar racial groups. Indian girls from dissimilar backgrounds are found to have a slightly lower age at menarche (12.5 years), compared to those of European and American origin (12.8 years).

Nutrition is an significant factor in health. If the nutrients required through the body at a scrupulous stage are not present in the diet, it can affect several characteristics of health, including advancing the age of menarche in girls. The energy requirements of a girl approaching womanhood are much greater than
those throughout childhood. You should know that the average Indian middle-class girl has been found to consume inadequate amount of nutrients. For this cause, the age of menarche in the middle of rural and urban poor girls, is later than that of urban affluent girls, presumably with better nutritional status. We will now study in detail the female reproductive system. We will also learn in relation to the menstruation, pregnancy and other important characteristics related to them. The female reproductive system consists of the external genital (vulva) and an internal group of organs.

The External Organs

The external genitalia of the female are recognized as vulva, which means “covering’ or the pudendum, meaning “a thing of shame”. The vulva is the area flanked by the thighs behind a hairy part which is in front (mons pubis). The mons pubis (also described Mount of Venus, the Greek Goddess of love) consists of a pad of fatty tissue covering the pubic bone. The mons pubis is sheltered with pubic hair which appears at the time of puberty. The pubic hair is stiff, coarse and curly. The thickness and curliness of the hair depends not only on the hormones but also on racial and genetic factors. The area sheltered with pubic hair in a female looks like a inverted triangle, the upper row being straight. In some girls the hair might extend upto the navel and creep approximately and inside of the thighs. In some, the pubic hair may be very thin and sparse. Both kinds are perfectly normal. The vulva contains the clitoris, labia majora, labia minora and the urethra.

The Clitoris

The clitoris is small cylindrical organ resembling the penis but with a hook shape. It is in relation to the size of a pea that is situated in the soft folds of the labia that meet presently above the opening of the urethra. The clitoris contains several nerve endings and is so, highly sensitive. The clitoris swells throughout sexual excitement and becomes source of sexual pleasure when stimulated. The woman’s clitoris and the glans of a man’s penis are equivalent
external sex organs. The clitoris has hardly any reproductive function. Its main purpose is attainment of sexual pleasure. Though, clitoris is usually stimulated through midwives throughout childbirth in order to enable the expansion of the vagina for the smooth passage of the baby. Thus it has great importance for mainly of the women in India who are assisted through midwives for childbirth in their homes. Like penis it consists of spongy, erectile tissue. Even though the clitoris swells throughout sexual excitement, it does not become erect, because its overhanging prepuce, the upper layer of the labia minora, holds it down. The clitoris is an area more sensitive than any other part of the body, even more than the vagina itself.

In some societies, the practice of female circumcision or what is described ‘clitoridectomy’ is still prevalent. You should know that it is a mutilating procedure whereby the clitoris is amputated. We cannot give any justification for such a crude practice. In other words, in some male dominated societies women are still viewed as mere objects of pleasure, consequently men fail to see them as equal partners in their lives. With the removal of the clitoris, the woman loses her sexual pleasures. It is believed that clitoridectomy will prevent women from becoming promiscuous and would remain loyal to their husbands. We need to educate people against such painful and wrong ideas which are nothing but misconceptions.
The Labia Majora

The mainly visible part of the female genitalia is the slight protuberance recognized as the mons pubis or mons veneris (Mount of Venus), which gets sheltered with the pubic hair following puberty. The major lips or labia majora that curve downward flanked by the thighs vary in prominence. The labia-majora or out-lips, are two folds of skin situated at the outermost on either side of the vagina. They protect the clitoris, and the urethra and vaginal openings.

The Labia Minora and Urethra

The inner edges and surrounding areas are hairless. Beside the inner edges of the labia majora are two folds of tissue described the inner or minor lips or the labia minora. The color varies from light pink to brownish black and the texture from fairly smooth to wrinkled. At the upper end, the labia minora join to form a fold of skin described the prepuce (or foreskin) that encloses the clitoris. The labia minora and the clitoris have a rich blood supply, and an extensive network of sensory fibers and elastic tissue. The structures lying in flanked by the labia minora from above downwards are: the clitoris, the urethra and the vaginal opening. The urethra, as you might be knowing is not a part of the female reproductive system. Its sole function is to pass urine from the bladder. You have already read in the previous unit that the urethra in male is a passage for both urine and semen.

The Skene’s and Bartholin’s Gland

The Skene’s and Bartholin’s glands are situated in the labia minora. The Skene’s glands are one each side of the opening to the urethra. The Bartholin’s glands are on each side of the opening to the vagina, at the lower one third of the labia majora. The Bartholin’s glands consist of two small round bodies, which are the counterpart of the Cowper’s glands in the male. Each gland opens through means of a duct at the side of the hymen. It secretes sticky mucus throughout sexual stimulation, which lubricates the entrance to the vagina and its surrounding parts in preparation for coitus. These glands secrete freely only under sexual excitement. Occasionally, one of these glands can fill
with mucus and form a painless swelling recognized as a Bartholin’s cyst. At times the gland may become infected and form a painful abscess.

**The Internal Organs**

Situated deep within the female body are the organs for sexual development as well as for the reproduction of life. To protect these organs against possible accident or injury, they are housed in a strong, basin-like bone structure described the pelvis. The hip bones are the outer boundaries of the pelvis, while the backbone at the rear and strong muscles at front give complete protection. The internal organs broadly consist of the vagina, uterus, fallopian tubes and ovaries, blood supply, and an extensive network of sensory fibers and elastic tissue. The structures lying in flanked by the labia minora from above downwards are: the clitoris, the urethra and the vaginal opening. The urethra, as you might be knowing is not a part of the female reproductive system. Its sole function is to pass urine from the bladder. You have already read in the previous unit that the urethra in male is a passage for both urine and semen.

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Although this is a very unusual phenomenon, surgical help should be sought to avoid further complication. The early symptoms are the swelling of vagina and the uterus as a result of the accumulated menstrual fluid, which has no outlet. In a few cases, some women may have a thicker or tougher hymen than the average or normal hymen. This is likely to cause much discomfort and pain throughout the first intercourse. Such cases, though, are very unusual and might need surgical help. The surgical correction does not require one to have bed-rest or medication. It is only a simple procedure lasting a couple of minutes. As we said earlier, the opening in the middle of the hymen will permit the passage of a sanitary tampon. In mainly cases, this passage cannot accommodate an erect penis without tearing it. Since some hymens can withstand intercourse, while other get torn accidentally in nonsexual activities.
like sure kinds of exercise, bicycle or horseback riding or while squatting on the ground, the attendance or absence of an intact hymen does not constitute a reliable criterion of whether or not a girl has had an intercourse. Very often, the girl is not even aware that anything has occurred when her hymen breaks throughout a fall or while taking part in activities like sports.

In several cultures, people believe that a girl without a hymen is no longer a ‘virgin’—that a boy perhaps has put his penis in her vagina. But that may not always be true. Virginity has nothing to do with whether or not the hymen is present. There is no way for anyone to tell whether the hymen was broken in intercourse or in an accident.

**The Vagina**

The vagina is a muscular tube or passage way that connects the neck of the uterus and the external opening at the vulva. It is in relation to the four to five inches extensive. The inner wall of the vagina is lined through a membrane which has large folds giving it a wrinkled appearance. The inner wall of the vagina is moist due to sure secretions which are acidic and serve a protective purpose against germs causing diseases. At the time of sexual excitement this fluid is slightly increased, serving the purpose of lubrication, that makes it easy for the penis to enter the vagina.

**Vaginal Discharge**

This moisture consists mainly of mucus from the cervix and a watery fluid which comes from the vagina walls; it is scanty and is not sufficient to mark the underclothes. When woman experiences persistent augment in excellence of vaginal secretion, we call it leucorrhoea which can occur in a number of diseases. It is often offensive in smell and has a dissimilar color from the normal liquid, usually staining the underclothes. At times a foreign body may be the cause, at other times, taking contraceptive pills for a extensive time, antibiotics, or a fungus described monillia is commonly responsible. The vaginal discharge in these cases is thick, curdy white, causing inflammation of the vagina and vulva. Other causes of discharge contain a common infection
of the vagina with a germ described Trichomonas. This germ is transmitted flanked by the partners throughout sexual intercourse and it may cause itching and swelling of the vulva, inflammation of the vagina and pain throughout intercourse. This infection is easily curable and both the woman and the man should be treated.

**Misinformation**

The front and rear walls of the vagina are normally in get in touch with. This permits distension and has the effect of allowing the passage to adapt to a penis of any shape and size. It is never too narrow for intercourse. There is misinformation in relation to the length and width of vagina both in the middle of men and women. Some men observe that some vaginas ‘feel tight’ and others ‘feel lax’. Likewise, some women support the observation that the ‘fit’ throughout intercourse varies from one person to another. The vagina is sensitive only in its out 3-4 cms. The inner walls have only a few nerve endings sensitive to touch, and this makes the vagina relatively insensitive so that even local operations can be accepted on without pain.

**Uses of Vagina**

Thus as you may have observed, the vagina has essentially three uses: i) It provides a way for the baby to leave the uterus. Hence, the vagina is also described the ‘birth canal’. ii) It receives the man’s penis throughout sexual intercourse. That is how the sperm get inside the uterus. iii) It provides a path for menstrual fluid to leave the body. Though, you necessity know that urine does not pass through the vagina.

**The Uterus**

The uterus, which is commonly recognized as the womb, is the child-bearing organ. It is a pear-shaped muscular organ that lies flanked by the urinary bladder in front and the rectum behind. It is in relation to the8 cms in length and 5 cms in breadth at the upper end and 1 inch at the lower end. The
upper part of the uterus is linked to the tubes and described the body of the uterus. The portion of the body above the tubal attachment is described the funds, while the lower portion is recognized as the cervix and it projects into the vagina. The interior of the uterus is a narrow, triangle shaped cavity. This cavity is lined with a special membrane described the endometrial, and is surrounded through thick muscular walls. This narrow cavity undergoes extensive changes in pregnancy and throughout the menstrual cycle. The endometrial thickens under the stimulus of the two sex hormones in preparation of pregnancy. Throughout pregnancy the embryo and the foetus develop in the uterus which sits down deep in the lower abdomen.

The muscles of the uterus contract throughout labour to deliver the foetus from the uterus. The uterus is the strongest muscle in the woman’s body. You should note that it is so strong, that it is able to push the baby out at childbirth. Inside the muscular walls of the uterus is a very rich lining. This lining feeds the rising foetus throughout pregnancy. Though, if fertilization does not take place through the joining of the ovum and the sperm, that is if the woman does not become pregnant, then the thickened lining of the womb to produce discharge of blood. This blood and lining pass down through the vagina to the outside of the body, at the vulva. This procedure is recognized as menstruation or monthly period in relation to the which you will read in further detail later in this unit.

The Greek word for uterus is ‘hystera’. The surgical removal of the uterus is medically termed as hysterectomy. Originally, the psychologically common word ‘hysteria’ was associated with the uterus. The wandering of the uterus in search for a child was termed as ‘hysteria’ through the Greek physicians. The uterus remnants very small until the age of puberty. It is in relation to the size of one’s fist. It starts rising beside with other reproductive organs and reaches maturity when the girl is in relation to the 18-20 years old. When the woman is not pregnant, as you have already read, the inside walls of the uterus touch each other. When she is pregnant, they spread separately to make room for the foetus. The pregnant uterus can become as large as a medium sized Watermelon. As mentioned earlier, a man’s body constantly produces sperm while a woman’s body produces only one ovum at a time in a month. But,
when the woman is pregnant, the ovaries stop producing ova. This means that a mother-to-be stops having periods throughout the nine months it takes her baby to be properly shaped within her, until it is born.

The Ovaries

The ovaries are two female sex glands, the counterpart of the testes in the male. These glands are small and almond-shaped situated on each side of the uterus and are attached through ligament. Each of them is in relation to the 3-5 cms extensive, 2-5 cms wide and one cm thick. The ovaries are the mainly significant organs of the whole female reproductive apparatus, and correspond in function of the male testicles. You should know that it has the dual function of production of germ cells and sex hormones. The ovaries are smaller than the testes and remain within the abdominal cavity of the foetus.

The ovaries produce ova which are the female reproductive cells. In the male, sperm production starts at the age of puberty and continues till old age, where in the female, even at birth, the ovaries contain a fixed number of eggs or ova (200,000 to 400,000). As girl grows, some of these eggs die, so that the numbers of eggs the ovaries contain are in relation to the 10,000 immature ova. Each egg is enclosed in a separate sac described the primordial follicle. Throughout the fertile period of a woman (average from 13-14 to 45-50 years of age) for every ovum that totally matures, untold number of immature ova are lost the effort and become mere microscopic specs of scar tissue embedded in the substance of the ovary. Throughout the fertile period, less than 500 of these eggs ripen and are released into the fallopian tubes. The egg is laden with nourishment to sustain a rising pre embryo in its first few days. The egg is the main human cell.

You should note that mostly, the cells of the human body measure only 1/10 of the egg which in turn has a diameter of 1/5 mm. It is in relation to the size of a dot of a newsprint. The shape of the egg is spherical, like a ball, and inside it there is its nucleus which contains the female chromosome. The egg is released from one ovary throughout ovulation beginning at puberty. The ovaries also produce female sex hormones---estrogen and progesterone as well
as small amounts of testosterone.

The development of the primordial follicle (the sac which encloses an egg) into a mature follicle (also described the Graafian follicle) is under the control of the pituitary gland situated at the base of the brain, which secretes the follicle stimulating hormone. The ripening follicle secretes estrogen, in rising amounts, which reaches its maximum presently before ovulation. At this moment, the chosen mature follicle bulges on the surface of the ovary like a small blister.

When pituitary releases a second hormone, described the Luteinising Hormone, it causes the follicle to break and release the ovum. The event is described ovulation. The released ovum is drawn into the fallopian tube through the finger like ends of the tube itself. This released ovum has a life span of 12-24 hours, and this is the mainly fertile period of woman’s cycle. The mature of follicle, after the release of the egg, becomes a small yellow body (described the corpus luteum), which secretes two hormones: estrogen and progesterone. The attendance of these two hormones in the blood signals the pituitary to stop its action. At the end of the cycle, as corpus luteum fades, the stage of estrogen progesterone drops and the pituitary again begins to stimulate the ovaries and the whole procedure is repeated in a new cycle.
Flanked by 45 and 50 years of age, the ovaries slowly stop responding to the stimulation of the pituitary gland, with the result that the eggs and the hormones of the ovary are not produced. Ovulation occurs with decreasing frequency, the cycles become more and more irregular and after some time menstruations stop totally. The period when the reproductive processes are coming to a halt is described premenopause. Once menstruation has totally stopped for a full year, the woman is said to have reached menopause.

The Fallopian Tubes

Gabriello Fallopio was an anatomist of the sixteenth century who thought that the two tubes found on each side of the uterus are ‘ventilators’ of the uterus. The Fallopian tubes are named after him. The fallopian tubes are a pair of muscular hollow channels, in relation to the 8-10 cms extensive, which extend from the top of each side of the uterus to the ovaries. The ovarian ends of these tubes are entirely free as they do not touch the ovaries. The outer edge of each of the tubes, as discussed earlier, cap the ovaries with finger like ends or fringes. These are recognized as the fimbriae. The function of the fimbriae is to sweep a mature egg from the ovary into the tube.

Each tube is lined with a membrane which possesses tiny hair like structures described cilia. These cilia move in such a way so as to push the egg towards the uterus, when contractions take place in the tubes. The egg can live in the fallopian tube for in relation to the 24 hours. Though, the life of a sperm in the woman’s body is in relation to the four days. After that the sperm dies. Whenever fertilization of the egg takes place it occurs at the junction of the middle of one third of the tube. Once the egg and sperm unite in the procedure of fertilization, it is recognized as zygote. Sometimes, the zygote gets implanted in the wall of the fallopian tube.

That means the fertilized zygote could not reach the uterus; this is described an ‘ectopic pregnancy’, or out of place pregnancy. It is very dangerous for the pregnant woman. Such pregnancies cannot come to full term of nine months and break the tube. This causes the death of the foetus. So, it is advisable for every pregnant woman to seek the help of a qualified physician
and regularly go for check up. An ultra-sound examination can satisfactorily tell us all in relation to the position and growth of the foetus in the womb. So, if it is detected that a woman is having a tubal pregnancy, prompt medical intervention can save the woman from further complications. It is significant for you to note that tubectomy or the sterilization of woman is done through cutting the fallopian tubes. This is much more complicated procedure than vasectomy, in which surgery is done on the vas deferens of the male to sterilize him.

**The Breasts**

The breasts are another pair of reproductive organ in the female. The breasts contain milk glands that produce milk and the milk ducts that carry the milk to the nipple so that the infant is able to have its feed. These milk glands and milk ducts are surrounded and protected through fatty tissue. The fact that a female has breasts does not mean they produce milk. The production of milk starts only after childbirth. When a woman is pregnant, her body begins to produce the pregnancy hormones. These hormones help the breast to grow and get ready to make milk. It also helps every part of the woman’s body to adapt to being pregnant.

There is no specific size and shape for breasts. Some women have large breasts while others have small one. In sure cases, some women may have one superior breast and a smaller breast. The size and shape of the breasts have no effect on the ability to feed a baby. On the outside of the breast is nipple, through which the baby can suck the milk. It is surrounded through a circle of dark colored skin. It is described the areola. Normally, pregnant women experience milk discomfort or pain when pressed upon approximately their breasts. This is only a positive sign of pregnancy. Nevertheless, one common disease prevalent in the middle of women is breast cancer. It is mainly common in women in relation to the thirty-five years of age, though, it can also affect younger women. Since one in ten women is reported to be suffering from breast cancer, it is suggested that women should regularly check their breasts for lumps. A gynecologist can provide you information in relation to
the how to check the breasts. This, though, is not required before the girl has had her first period.

**Menstrual Cycle and the Onset of Puberty**

Throughout puberty, under the power of estrogen, the pre-pubescent girl slowly turns into a woman, the contours of her body change, her breasts enlarge, and her genital organs develop more fully. Slowly, after some erratic starts and stops, she also starts to menstruate, and there appears a monthly ‘bleeding’ from the vagina. This usually starts at the age of 12-13 years. Though, she becomes fully fertile and sexually a mature woman many years after the onset of these changes.

Menstruation is the flow of blood, fluid and tissue out of the uterus through the vagina. It may last flanked by three to seven days. The menstrual cycle is the time from the beginning of one period to the beginning of the after that one. Usually, menstrual cycles last in relation to the 28 days. Though, some may last for in relation to the 20 days or so, whereas, in some cases they may extend to 35 or 40 days. In exceptional cases, they may still last longer even for a couple of months. These variations may be caused through sickness, nervous tension, emotional upset, physical injury, traveling fatigue, change in climate or other circumstances.

When pregnancy begins, menstrual cycles and ovulation stop. Progesterone and estrogen continue to be produced through the uterine lining while the embryo grows into a foetus. The attendance of progesterone also stops the ovulation procedure for the duration of the pregnancy. Once the woman is no longer pregnant or fully nursing, the normal pattern of the menstrual cycle is resumed. After childbirth, usually the menstrual cycle resumes only after in relation to the 100 days. Though, in some women, it may resume only after six months. There is misconception that a subsequent pregnancy may not occur as extensive as a woman continues to breast-feed her child. This is not true. Pregnancy can occur even while one is breast-feeding child.

It is significant for you to understand that menstruation is a normal part of
a female’s life. So, it should not be regarded as a sickness. In fact, if menstruation does not take place within the teenage period of a girls’ life, she should consult the family doctor for necessary guidance and advice. Several superstitions and fear were associated to it before medical science brought to us the knowledge in relation to the this phenomenon and its association with the female reproductive system. Some girls and women may have cramps on the first day or two of their periods. Some may have mood swings or depression. They may become uncomfortable before each of their period begins. They may have physical or emotional discomfort upto two weeks before menstruating. This is described premenstrual syndrome (PMS). It happens in fewer than half of all women flanked by the ages of 14 and 50.

It is significant for mother to take special care to instruct their daughters in relation to the this significant phenomenon in the reproductive system of the female. Their failure often causes the girls to develop an attitude of shame and secrecy. Some mothers hesitate talking in relation to the these matters to their daughters. As a result, the children also feel puzzled and frightened through their experience at the first menstruation, especially when it occurs at a time when they are not prepared for it. Though, in some societies parents eagerly await the first menstruation of their daughter in order to celebrate it. Throughout the period of menstruation, there is no need for a women to restrain from her normal activities. On the whole, though, it is advisable to avoid strenuous activities. There are also sure myths surrounding menstruation, that it is a ‘curse’ and so, many restrictions are imposed upon women throughout this period (which are being strictly observed in several Indian families). With the break up of the joint family system though, there are changes taking place in this area.

The first time menstruation happens, it is described ‘menarche’. Several families celebrate ‘menarche’ as the time when a girl becomes a woman. You may call them ‘puberty rites’. Some families are more private in relation to the menarche. But, regardless of the celebration, it is an exciting and significant moment in a girl’s life. In several cases, menstruation is accompanied through feelings of fatigue, weakness, headache, changing moods, irritable temper, and cramps in the lower abdomen. If a girl/women suffers from serious cramps or
any other cyclic disturbance, a girl/women should consult her doctor. Excessive menstrual bleeding is always a serious matter, requiring medical care, and may be dangerous because of the repeated loss of blood. In some young girls, throughout the initial years of menstruation, many months may elapse flanked by periods. This is not a cause of worry. Slowly, the normal cycle is resumed.

**The Females Sex Hormones**

Hormones are chemicals in one’s body which are secreted into the bloodstream through the endocrine glands. The term ‘hormone’ has its origin in the early years of this century. Etymologically, hormone got its name from the Greek work for ‘excite’. So far, in excess of twenty hormones have been exposed, and several of these have some bearing on the sexual development and function. Hormones that play a central role in this regard are recognized as the sex hormones. Those that occur in higher concentration in the male are recognized as the male sex hormones (androgens), and those that are more abundantly produced in the female are the female sex hormones (estrogens and progesterone). The female sex hormones are produced in the ovaries. The ovaries start producing these female sex hormones throughout puberty. They play a very significant role in the female reproductive life and have far reaching effects on the body of the woman.

**Pregnancy and Health Care**

Now that you are familiar with the male and female reproductive apparatus, you will be able to appreciate the wonderfully ingenious way nature has adapted both systems for the one purpose they were originally planned to bring together the male and female cells. If sexual intercourse takes place in the period of ovulation, the consequence may be the fertilization of the egg and hence, pregnancy.
**Fertilization**

Throughout intercourse, in relation to the 200-300 millions of sperms are ejaculated in the vagina. The sperms move at a speed of 10-12 cms per hour, propelled through the movement, of their tails. The survival and transport of sperms are greatly helped through the alkaline and watery mucus secreted through the cervix, present before and throughout ovulation. When one sperm touches the egg, the former secretes a substance that facilitates the penetration of the head of the sperm through a hole shaped in the wall of the ovum. At this time, the tail of the sperm drops off. At the same point of time, the outer membrane of the egg hardens, preventing the other sperms from entering. The nucleus of the sperm unites with that of the ovum to form a single nucleus. This whole procedure is described fertilization, and the ovum is now described a zygote (yoked together).

**Growth of the Child Throughout Pregnancy**

As the zygote is pushed slowly towards the uterus, rapid changes take place. It first divides into two cells, which remain attached to each other; then into four cells and so on. After five days, it reaches the uterus and resembles a fruit with several seeds. It is described the ‘morula’. Through the tenth day after fertilization, the zygote events in relation to the 2 mm in diameter. For pregnancy to continue, a sustained production of nutritive substances in the mother is achieved through a hormone which is secreted through the chorionic after implantation. This hormone is described the Human Chorionic Gonadotrophin (HCG), and it stimulates the corpus luteum in the ovary to augment its size and produce progesterone and estrogen. The hormones produced through the corpus luteum are significant to the continuation of pregnancy only throughout the first twelve weeks. After that, the production of hormones is increasingly taken in excess of through the placenta, which produces HCG, estrogen and progesterone.

The HCG is found in the urine of woman in important quantity 14 days after the first missed period and reaches a peak flanked by the 70th and 100th day after ovulation. So, one’s pregnancy test can be confirmed through testing
the urine at the end of the second week after first day of the missed menstruation. From the moment of fertilization till the second week the rising cell mass is described a zygote. From the second to the eighth week it is referred to as an embryo, and from the eighth week till birth it is described foetus. The first twelve weeks of pregnancy are the mainly significant and vulnerable, because all the vital organs, the heart and brain are being shaped. Due precautions should be taken throughout this period to avoid X-rays, sure drugs and exposure to viruses.

Every living organism requires nourishment for its growth and needs to get rid of its waste products. For the foetus, the placenta serves these needs. The placenta is an oval organ in relation to the eight inches in diameter when fully urbanized, and is attached to the endometrium. It prevents the blood of the mother from entering into the circulation of the foetus, while allowing the passage of oxygen and nourishing elements, and simultaneously helping to excrete the waste products of the foetus. The foetus is linked to the placenta through the umbilical cord which contains blood attached to the navel of the baby. The placenta, in turn, is attached to the inner-lining of the cavity of the uterus, and is, so, in direct get in touch with the blood of the mother, which is the source of nutrition to the foetus.

It is advisable for the woman that for all the time throughout her pregnancy she should undergo regular check ups in order to make sure that the new life within her is developing in a healthy manner. Also, flanked by 16 to 36 weeks of pregnancy, the vaccine, tetanus toxoid should be administered to her. So, it is advisable to consult a qualified physician while one is pregnant.

**Delivery**

Two hundred and sixty six days after fertilization the foetus is totally urbanized. The word ‘delivery’ refers to the birth of the baby. Though, the whole procedure can be described in three stages. The first stage is the uterine contractions (or labour pain, as you can call it), which are rhythmic contractions of the uterus. They are painful to the mother and occur at intervals of 10-15 minutes, each wave of pain lasting for in relation to the
seconds. With these contractions, the foetus is forced downwards. The stage usually lasts in relation to the 12-18 hours for the first child and in relation to the 8 hours for subsequent babies.

The second stage begins when the cervix is fully dilated and ends with the delivery of the baby. With each uterine contraction, the head of the child is pushed downwards. Then, one shoulder appears followed through the other, and soon the rest of the body is delivered. With the change in temperature, the child is stimulated to cry. A few seconds after the umbilical cord has been cut, air flows into the child’s lungs for the first time in order to oxygenate the blood. This stage lasts for in relation to the an hour in the first delivery and 10 to 30 minutes in the subsequent deliveries. In the third stage, following the birth of the child, the placenta is expelled. This stage may last from 10 to 30 minutes. After the birth of the child, the uterus shrinks in size and so does the area where the placenta is detached from the uterine wall. With this stage, the whole procedure of delivery is completed.

Physical and Emotional Care of the Child in the Womb

At no other time throughout the life span are there more serious hazards to development or of a more serious nature than throughout the relatively short period before birth. These may be physical or psychological. So, you should note that appropriate physical and emotional care of the child in the womb is of utmost importance.

Care Concerning Physical Factors

Sure circumstances have been found to power the foetus physically in more ways than one. Maternal nutrition plays a vital role in the normal development, especially the development of the foetal brain. Excessive smoking and drinking are detrimental to normal development, specially throughout the periods of the embryo and foetus. Also, maternal age has often been reported as a condition that may lead to the possibility of physical hazard throughout prenatal period. Sure kinds of work are more likely to disturb the prenatal development than others. Chemicals and other hazards faced through
women working in places like hospitals, beauty parlours and factories may be responsible for the rising number of birth defects and miscarriages. As Burnham (1976) pointed out, “The potential damage to the foetus and the possible genetic damage which may occur when pregnant women go to work appear to be an significant medical problem”.

**Care Concerning Psychological Factors**

Like the physical factors associated with the prenatal period, the psychological factors can have persistent effects on the individual’s development. Throughout the early formative years, there are three significant psychological hazards to the unborn child’s well being. These are traditional beliefs in relation to the prenatal development, maternal stress throughout prenatal period, and unfavorable attitudes towards the unborn child on the part of people who will play important roles in the child’s life.

There are also traditional beliefs in relation to the causes of developmental irregularities which often hold the mother responsible. Acceptance of these lead to feelings of guilt on the part of the mother, resentments towards her on the part of the father (husband), and tendency for the mother to overprotect the child as a form of compensation for the harm she believes she has caused. Another significant psychological factor, maternal stress, can be the result of fear, anger, grief, jealousy or envy.

Causes of maternal stress throughout pregnancy contain not wanting a child because of marital or economic difficulties or because having a child will interfere with educational or vocational plans’ feelings of inadequacy for the parental role; and fears that the child will be physically deformed or mentally deficient. Maternal stress affects the developing child both before and after birth. Before birth, severe and persistent glandular imbalance due to stress may result in irregularities in the developing child and complications of delivery or even prematurity. Maternal anxiety affects uterine contractions, with the result that the labour lasts longer than normal and the chances of complications are greater because the infant necessity be delivered through instruments. Prolonged and extreme maternal stress throughout the period of
the foetus regularly causes more illness throughout the first three years of the child’s life than is experienced through children who had a more favourable foetal environment.

There is proof that several unfavorable attitudes towards children, begin to develop when their potential arrival becomes recognized to parents, siblings, relatives and neighbors. If the child is not wanted, or at least, not wanted at this time, attitudes unfavorable from then start. A father-to-be may blame his wife for being careless and make her feel guilty in relation to the not preventing the pregnancy. This will lead to marital friction and resentment toward the child when it is born. So, a couple should always seek appropriate counseling, both when the foetus is developing and when child is born.

**EARLY STAGES OF HUMAN GROWTH: BIOLOGICAL, SOCIAL, PSYCHOLOGICAL AND DEVELOPMENTAL ASPECTS**

**Conception and Human Development**

A husband and wife who love each other have a very special and intimate ways to knowing and loving one another deeply. They show it, in the middle of other things, through sharing their bodies and joining them. This is possible because a man’s body and woman’s body are made in such a way that they can join together. This procedure is described coitus of sexual intercourse. There are sure specific positions that the husband and wife take throughout the sexual intercourse. The mainly common position that in which the woman lies of her back with her thighs separated, while man in excess of her in close get in touch with her body. The husband’s penis penetrates into the wife’s vagina. Throughout these few moments the husband’s semen flows from his penis into the wife’s vagina. This very intimate act flanked by husband and wife helps them to love and understand each other: it is described ‘making love’. If this act happens throughout the fertile days of woman’s menstrual cycle, there is a very high probability that she will conceive. i.e. sperm present in the semen of the male will unite with the ovum of the female. This procedure is described fertilization.
Prenatal development begins at conception, or fertilization, when the genetic material from a male sex cell (sperm) unites with the female sex cell (ovum) to form a single cell, described a *zygote*. The zygote receives 23 chromosomes from the mother and 23 from the father, and these 46 chromosomes replicate in excess of and in excess of as the zygote reproduces itself through mitosis.

**Dissimilar Stages of Development After Conception**

As you have been told in the earlier unit, there are three stages of development after conception or throughout pregnancy. Let us study each of them from the point of view of development.

**The Period of Zygote (Conception to Second Week)**

Almost six days after fertilization, the cells of the zygote become sticky and attach to the wall of the uterus, where implantation begins. Now the cells begin to specialize, some forming an inner cell mass, which will become the embryo, and some forming a surrounding cell mass, which will become support structures for the embryo. The zygote is still only in relation to the 0.01 inches extensive. Implantation takes in relation to the a week. Finally, the zygote is totally buried in the uterine wall, and the period of the zygote ends. In relation to the two weeks have passed since fertilization, which corresponds to the first missed menstrual period. Through the time a woman suspects she may be pregnant, the prenatal development is well under way.

It is very significant to note that with fertilization a new human life begins in all respects. So, one should not be accepted absent through the misinformation that the foetus is only a piece of flesh without life. Because of this feeling sometimes people feel convenient to abort the foetus and several a time of the live foetus is extracted from its mother’s womb for laboratory experiments. This is the mainly inhuman harm one can do to an unborn and defenseless child.
The Period of Embryo (Third to Eight Weeks)

All major internal and external structure form throughout this period. In the third week, the inner cell mass differentiates into three germ layers from which all body structures will emerge. Initially, two layers form – the endodermal layer and the ectodermal layer. The endodermal cells will develop into internal organs and glands. The ectodermal cells form the foundation for parts of the body that uphold get in touch with the outside world--the nervous system; the sensory parts of the eye, nose, and ear, tooth enamel, skin, and hair. This is the third cell layer that appears flanked by the endodermal and extodermal layers. This is the mesodermal layer, which will provide rise to muscle, cartilage, bone, the heart, sex organs and some glands. A primitive heart begins to form and, through the end of the third week, connects to the vessels and begins to beat to form a cardiovascular system, the first organ system to become functional.

Approximately the fourth week, the embryo looks something like a tube of in relation to the0.1 inch extensive. You should note that this period is significant, because now, the environment begins to affect the development of cells. Through the end of fourth week, the embryo assumes a curved form, and the upper and lower limbs have presently begun to form as tiny buds. The embryo’s body changes less in the fifth week, but the head and brain develop rapidly. The upper limbs now form, and the lower limbs appear and look like small paddles. In the sixth week, the head continues to grow rapidly, and differentiation of the limbs occurs as elbows, fingers, and wrists become recognizable. It is now possible to discern the ears and eyes. The limbs develop rapidly in the seventh week, and stumps appear that will form fingers and toes.
Through the end of the eighth week, the embryo has distinctly human characteristics. Approximately half of the embryo consists of the head. Throughout mainly of this week, the eyes are open, but eyelids soon form to cover them. The eyes, ears, toes and fingers are easily distinguishable and the tail has disappeared. All internal and external organs have shaped. Thus, you can see that in eight weeks a single tiny undifferentiated cell develops into a remarkable intricate organism consisting of millions of cells differentiated into heart, kidneys, eyes, ears, nervous system, brain, and all the other structure that make a human being. Through the end of the embryonic stage, the surrounding cells develop into three major support systems: the amniotic sac, the placenta, and the umbilical cord.

The amniotic sac is a watertight membrane filled with fluid. As the embryo grows, the amniotic sac comes to surround it, cushioning and supporting it within the uterus and providing an environment with a constant temperature. The placenta, shaped from both the mother’s tissue and the embryo’s tissue is the organ the mother and embryo use to swap materials. Linking the embryo to the placenta is the umbilical cord which homes the blood vessels that carry these materials. The swap of materials takes place in the placental villi. These are small blood vessels immersed in the mother’s blood, but separated from it through a very thin membrane. You should note that blood does not pass flanked by the mother and the foetus. Though, oxygen and nutrients do pass from the mother’s blood to the villi, and waste products of the foetus pass into the mother’s blood to be accepted absent and excreted.
The Period of the Foetus (Ninth to Thirty Eight Week)

In this period, the principal tasks for the foetus are to further develop the already shaped organ structures and to augment in size and weight. You will find it surprising that beginning its third month weighing only 0.2 ounce and measuring 2 inches in length, the average foetus is born 266 days after conception weighing in relation to the 7 to 8 pounds and measuring in relation to the 20 inches in length.

External Changes

Throughout this period, the foetus’s appearance changes drastically. The head grows first than the other parts of the body, changing its ratio from 50 percent of the body mass at 12 weeks towards 25 percent at birth. The skin which has been transparent begins to thicken throughout the third month. The foetus’s eye move from the sides, the head to the front. Nails appear on fingers and toes through the fourth month, and pads appear at the ends of fingers that uniquely identify the individual for life. Head hair also begins to grow. A bone structure begins to support a more erect posture through six months.

Growth of Internal Organs

Through three months, the brain has assumed the vital organization that marks its later subdivision – seeing, hearing, thinking, initiating action, breathing, and so on. The 100 billion cells of the adult brain are already present in the foetus through the fifth month. Nerve cell growth and establishment of connections, begun at 19 days, continue throughout foetal
development. A major mystery facing scientists is how a single zygote cell can provide rise to billions of fibres that properly connect eyes, ears, touch sensors, muscles, and the parts of the brain. It is clear that environmental factors and interactions flanked by nerve cells also play a role as (you would be aware that) no two brains are wired identically not even those of identical twins, who have exactly the same genetic material.

In the third month, the kidneys begin to excrete urine into the surrounding amniotic fluid, which is freshened through the mother’s body every three hours. Sexual development becomes apparent in males through the end of this month with the appearance of external sexual organs. In females the oocytes form the outer covering of the ovaries. The fallopian tubes, uterus, and vagina develop and the external labia become discernible.

**Early Signs of Behaviour**

Foetal action begins in the third month when the foetus is capable of wiggling the toes, and swallowing; but the mother feels none of this. The foetus also appears to become sensitive to environmental stimulation for it moves its whole body in response to touch stimulus. Through the fourth month the eyes are sensitive to light through the lids, and through the fifth month, a loud noise may activate the foetus. Throughout this same month the foetus swims effortlessly. The foetus is now capable of kicking and turning, and may begin to display rhythms of sleep and action. Through the seventh month,
brain connections are sufficient for the foetus to exhibit a sucking reflex when the lips are touched.

Through seven months of age, the foetus has a slightly better chance of survival outside the mother’s body. The brain is sufficiently urbanized to give at least partial regulation of breathing, swallowing, and body temperature. Though, a baby born after only seven months of development will need to be provided with extra oxygen, will have to take food in very small amounts and will have to live for many weeks in an incubator for temperature control. In the eighth month, fat appears under the skin, and although the digestive system is still too immature to adequately extract nutrients from food, the foetus begins to store maternal nutrients in its body. But even a baby born at eight months is susceptible to infection. Through the eighth month, the mother’s body starts contributing disease-fighting antibodies to the foetus that she has urbanized through her own exposure to foreign bodies. This procedure is not complete until nine months of foetal age and is very significant, because these antibodies help to protect babies from infection until approximately six months of age, when they can produce their own in substantial amounts.

**Importance of Conception**

At the time of conception, four significant circumstances are determined that power the individual’s later development. The role each of these circumstances plays in the individual’s development explains why the time of conception is almost certainly the mainly significant period in the life span of the human being.

**Hereditary Endowment**

The first significant happening at the time of conception is the determination of the newly created individual’s hereditary endowment. You should note that determination of hereditary endowment affects later development in two ways. First, hereditary places limits beyond which individuals cannot go. If prenatal and postnatal circumstances are favourable, and if people are strongly motivated, they can develop their inherited physical
and mental traits to their maximum potential, but they can go no further. Secondly, hereditary endowment is entirely a matter of chance, there is no recognized way to control the number of chromosomes from the maternal or paternal side that will be passed on to the child.

**Sex**

Determination of sex depends on the kind of spermatozoon that unites with the ovum. As we have already discussed in the earlier unit, two kinds of mature spermatozoa are produced in equal numbers. The first contains twenty-two matched chromosomes plus one X-chromosome, the second contains twenty two matched chromosomes plus one Y-chromosome. The X and Y chromosomes are the sex determining chromosomes. The mature ovum always contains an X-chromosome. If it is fertilized through a Y bearing spermatozoon, the offspring will be girl. The sex of an individual is significant to lifelong development. Studies of sex preferences for offspring have revealed that the traditional preference for a child of given sex have marked powers on parents attitudes, which in turn affect their behaviour toward the child and their relationships with the child.

It is significant that we accept each child as gift of God born in his own image and likeness. So, parents should gladly accept this God given gift, no matter whether the child born in a male or female, healthy or disabled. It should be noted that a girl child is born only with an X-bearing spermatozoon received from the father. So women should not be blamed for giving birth a female child.

**Number of Offspring**

While mainly humans are singletons, multiple births also occur. Meredith (1975) reported that 1 out of 80 births is twins, 1 out of every 9,000 is triple, and 1 out every 570,000 is quadruplets. You are perhaps aware that when a ripe ovum is fertilized through one spermatozoon, the result will be singleton, unless the fertilized ovum (zygote) splits into two or more separate parts throughout the early stages of cell cleavage. When this happens, the result will
be identical twins, triplets, or other multiple births. If two or more ova are released simultaneously and are fertilized through dissimilar spermatozoa, the result will be non-identical (or fraternal) twins, triplets, or other multiple births.

**Ordinal Position**

The fourth thing that happens at the time of conception is the establishment of the new child’s ordinal position in the middle of siblings. While this may change within a year or after birth, the child’s ordinal position remnants fairly static from then on. The effect of ordinal position on the individual depends on a number of circumstances, the two mainly significant of which are the sex of the individual and how individuals feel in relation to the roles they are expected to play. A firstborn girl, for instance, who is expected to help with the housework and with the care of young siblings may resent the fact that the boys in the family have fewer domestic duties and are granted privileges and given opportunities denied to her. A second or later born boy may resent being ‘bossed’ through an older female sibling or being treated as the “baby of the family” while his female siblings are given more privileges and freedom than that he is given. Some individuals enjoy the role they are expected to play as a result of their ordinal position while others do not.

**Infancy and Human Development**

Infancy begins with birth and ends when the infant is almost two weeks old, through far the shortest of all developmental periods. You should note that according to medical criteria, the adjustment to life outside uterine walls is completed with the fall of the umbilical cord from the naval. According to physiological criteria it is completed when the infant has regained the weight lost after birth. Infancy is hazardous period. Physically, it is hazardous because of the difficulties of making the necessary radical adjustments to the totally new and dissimilar environment. The high infant mortality rate is proof of this.
Psychologically, infancy is the time when the attitudes of important people toward the infant are crystallized, some of which remains relatively unchanged or is strengthened, depending on circumstances at birth and on the ease or difficulty with which the infant and parents adjust.

Here it is significant to mention in relation to the a vital aspect, that of immunization of the new born. Adequate care needs to be taken through parents or those responsible for taking care of the child to see that necessary vaccination and immunizations are given to the child as per schedule. So parents should constantly take guidance from a qualified physician.

Circumstances Influencing Adjustment to Postnatal Life

Several circumstances power the success with which infants make the necessary adjustments to postnatal life. The mainly significant of these, as research to date designates, are the kind of prenatal environment, the kind of birth and experiences associated with it, length of the gestation period, parental attitudes and postnatal care.

Prenatal Environment

A healthy prenatal environment contributes to good adjustments in postnatal life. Inadequate prenatal care of the mother, as a result of either poverty or neglect is often responsible for the development of unfavorable circumstances in the intrauterine environment which effect the developing child and lead to complications throughout child birth, both of which affect the kind of adjustment the infant makes. Malnutrition of the mother throughout pregnancy has been found to be responsible for premature births, still births, and infant mortality throughout the early days of life. One of the mainly significant circumstances that contribute to difficulties in postnatal adjustment is a prenatal environment characterized through prolonged and intense maternal stress.

It may be noted that in some communities a mother of an unwanted female child is poorly fed and very often made to do household chores beyond her ability. This practice is inhuman and needs to be discouraged at all costs.
Kind of Birth

The second condition that powers the kind of adjustment that will be made to postnatal life is the kind of birth the infant experiences. There were five kinds of birth each with its distinctive features. These are Natural or spontaneous birth, Breech birth, Transverse birth, Instrument birth and Caesarean Section.

The infant who has been born spontaneously usually adjusts more quickly and more successfully to the postnatal environment that one whose birth has been hard enough to require use of instruments or caesarean section.

Parental Attitudes

How quickly and how successfully newborn infants will adjust to postnatal life is greatly influenced through parental attitudes. When parental attitudes are unfavorable, for whatever reasons, they are reflected in the treatment of the infant that mitigates against successful adjustments to postnatal life. Through
contrast, parent whose attitudes are favourable treat the infant in ways that encourage good adjustment. A relaxed mother for instance, produces more milk than one who is tense and nervous, and this helps the infant to adjust to a new method of taking nourishment. Fathers who are present throughout delivery usually have more favourable attitude towards their children than do those who do not share the childbirth experience with their partners. In India the chances for the father to be present throughout delivery through the side of the mother is remote.

**Physiological Functions**

With the birth cry the lungs are inflated and respiration begins. The respiration rate at first ranges from forty to forty-five breathing movements per minute. Through the end of the first week of life, it normally drops to almost thirty-five per minute are more stable than it was at first. Elimination of waste begins a few hours after birth. Several voiding occur throughout periods of wakefulness and when the infant is quiet, usually within an hour after feeding. Defecations likewise, occur when the infant is quiet, shortly after feeding. Neonatal sleep is broken through short waking periods which occur every two or three hours, with fewer and shorter waking periods throughout the night than throughout the day.

**Rhythms**

The newborn baby engages in a cycle of active and quiet sleep that repeats each 50 to 60 minutes. This cycle is coordinated with a cycle of wakefulness that occurs once every 3 to 4 hours. Even before, the first feeding and with external distraction held a minimum, newborns still display roughly these same sleep-wake cycles. Slowly, infants adapt to the 24-hour light dark cycle. Sleep periods become longer at night and wake periods longer throughout the day, with extensive sleep at night emerging approximately 5 to 6 weeks of age.

**Organized Behaviour of Newborn**

Newborns are also equipped with many specific behaviour patterns that
occur in response to specific stimuli such as the startle reaction to a loud sound. These highly stereotyped behaviour patterns, which occur as brief responses to specific stimulation described reflexes. The newborn also initiates activities and is capable of sustaining the in excess of considerable period of time. Looking behaviour, sucking and crying are examples of such activities which can be referred to as congenitally organized behaviour.

**Emotions of the Newborn**

Emotional reactions of the newborn may be described as state of pleasantness and unpleasantness. The former is characterized through a relaxing of the body and the latter through a tensing of the body. The outstanding feature of the infant’s emotional makeup is the complete absence of gradations of responses showing dissimilar degrees of intensity. Whatever the stimulus, the resultant emotions is intense and sudden.

**Beginning of Personality**

Children are born with feature temperamental differences that are reflected in action rates and sensitivities. It is these differences from which the individual’s personality pattern will develop. Individual differences are apparent at birth and are shown in responses to food, in crying, in motor activities, and especially, in sleep. A disturbed prenatal environment, which can result if the mother is subjected to severe or prolonged stress, may cause a modification of the newborn infant’s behaviour pattern. There is also proof that infants who are separated from their mothers after birth do not make as good as adjustment to postnatal life as infants who remain with their mothers.

**Babyhood and Developmental Characteristics**

Babyhood occupies the first two years of life following the brief two-week period of infancy. Throughout the babyhood months there is gradual but pronounced decrease in helplessness. Babyhood is the foundation period of
life, because, at this time several behaviour patterns, several attitudes, and several patterns of emotional expression are being recognized. Babies grow rapidly, both physically and psychologically, there is a change not only in appearance but also in capacities. The decrease in dependency on others results from the rapid development of body control which enables babies to sit, stand and walk and to manipulate objects.

**Developmental Tasks of Babyhood**

The pattern of development is predictable even though dissimilar babies reach significant landmarks in this pattern at slightly dissimilar ages. So, it is possible to set up standards of social expectations in the form of developmental tasks. All babies, for instance, are expected to learn to walk, to take solid foods, to have their organs of elimination under control, to achieve reasonable physiological stability (especially in hunger rhythm and sleep,) to learn the foundations of speech and to relate emotionally to their parents and siblings to some extent instead of being totally self-bound as they were at birth.

It is significant to note that the rapid development of the nervous system, the ossification of the bones, and the strengthening of the muscles makes it possible for babies to master the developmental tasks of babyhood. Babies, who lag behind their age mates in mastering the developmental tasks appropriate of their age, may be handicapped when they reach the early childhood years and are expected to master the developmental tasks for these years. For instance, a poor foundation in motor skills or in speech will make it hard for young children to master the skills in these areas of development.

**Physical Development**

We should always be aware that babyhood is one of the two periods of rapid growth throughout the life span; the other comes at puberty. Throughout the first six months of life, growth continues at the rapid rate feature of the prenatal period and then begins to slow down. In the second year, the rate of growth slows down at a very fast pace. Throughout the first six months of life,
growth continues at the rapid rate feature of the prenatal and then begins to slow down. In the second year, the rate of growth slows down at a very fast pace. Throughout the first year of life the augment in weight is proportionally greater than the augment in height. Throughout the second year, babies gain height.

At the age of four months, the baby’s weight has normally doubled. At one year, babies weigh three times as much as they did at birth. Augment in weight throughout babyhood, comes mainly from an augment in fat tissue. At four months, the height of a baby, on an average, is flanked by 23 and 24 inches, at one year, flanked by 28 and 30 inches, and at two years, flanked by 32 and 34 inches. Head growth slows down, while the trunk and limb growth increases. Thus, the baby slowly becomes less top heavy and appears more slender. Muscle fiber present at birth is in very undeveloped shapes. They grow slowly throughout babyhood and are weak. Throughout the second year of life, as body proportions change, babies begin to show tendencies toward feature body builds. The average baby has four to six of the twenty temporary teeth through the age of one and sixteen through the age of two.

The first teeth to cut through are the central incisor, and the last to appear are the molars. Non-appearance of teeth can cause concern to the parents. It is always desirable that you consult a qualified doctor in such eventuality. Through the age of three months, the eye muscles are well enough co-ordinate to enable babies to see things clearly and distinctly and the cones are also well developed so that they can see colors. Hearing develops rapidly throughout this time. Smell and taste which are well-urbanized at birth continue to improve. Babies are highly responsive to all skin stimuli because of the thin texture of their skin.

**Physiological Functions**

Babyhood, as you might be aware, is the time to establish the fundamental physiological patterns of eating, sleeping and elimination. Throughout the first year of babyhood, on an average night sleep increases from 8 ½ hours at three weeks to 10 hours at twelve weeks and then remnants constant the rest of that
Throughout the first three months, the decline in day sleep is balanced through an augment in night sleep.

From birth until four or five months of age, all eating is the infantile form of sucking and swallowing. Chewing usually appears in the developmental pattern, a month later than biting. But both require a lot of practice before they become serviceable. After being accustomed to food in liquid form, it is hard for babies to adjust to semisolid form. This adds to their revolt against food, even though they may like its taste. Bowel control begins, on the average, at six months and bladder control begins flanked by the ages of fifteen and sixteen months. The habit of bowel control is recognized through the end of babyhood. Dryness at night cannot be achieved in the average child until many years later.

**Babyhood Skills**

Development of skills depends upon three significant factors: an opportunity for practice, an incentive to learn, and a good model to copy with guidance to ensure that the copying will be correct. Before babyhood is in excess of, babies acquire several skills. At first, they are unable to integrate the dissimilar parts of a social, with the result that the social is of little value to them. Eventually, integration takes place with practice.
Comprehension

The speaker’s facial expression, tone of voice, and gestures help babies to understand what is being said to them. Pleasure, anger and fear can be comprehended as early as the third month of life. Until babies are eighteen months old, words necessity is reinforced with gestures, such as pointing to an substance. The comprehension of the baby depends partly upon the baby’s own intellectual abilities and partly on how others stimulate and encourage the baby to try to comprehend what they are saying.

Learning to Speak

Learning to speak is a extensive and hard task, and because babies are not mature enough for such hard and complicated learning throughout the first year of life, nature provides substitute shapes of communication to be used. These substitute shapes of communication are know as “pre-speech shapes”. Four pre-speech shapes normally appear in the developmental pattern of learning to talk: crying, babbling, gesturing and the use of emotional expressions.

Tasks in Learning to Speak

Learning to speak involves three hard tasks. Babies are learning how to pronounce words, building, and a vocabulary through associating meaning with words that can be used to communicate meanings to others, and combining words into sentences that are understandable to others. These tasks, you should note, not only involve control in excess of the vocal mechanism but also the ability to comprehend meaning and to associate them with words which act as symbols for meanings. As you can almost certainly understand, these tasks are far more hard than may at first be apparent, it is understandable so, that only the foundation skills involves in speech will be laid.

Emotional Behaviour in Babyhood

All of us know that the emotions of babies differ markedly from those of
adolescents and adults, and also from those of older children. It has often been observed that the behaviour responses accompanying baby’s emotions are too great for the stimuli that provide rise to them. This is especially true of anger and fear.

**Common Emotional Patterns**

There are sure emotional patterns that are commonly found in the middle of babies.

**Anger**

The common stimuli that gave rise to anger in the middle of babies are interference with attempted movements, thwarting of some wish, not letting them do what they want to do, etc. Typically, the angry response takes the form of screaming, kicking the legs, waving the arms, throwing themselves on the floor, and hold their breath.

**Fear**

The stimuli that are mainly likely to arouse fear in babies are loud noise, strange people, objects or situations, dark rooms, high place, and animals. The fear response is manifest in an effort to withdraw from the frightening stimulus, accompanied through whimpering, crying and temporary holding of breath.

**Curiosity**

Anything new or unusual acts as a stimulus to curiosity, unless the newness is so pronounced that it gives rise to fear. As the fear wanes, it gives rise to curiosity. Young babies usually express curiosity through tensing the facial muscle, opening the mouth and protruding the tongue. Later, babies grasp the objects that aroused their curiosity and handle, shake, bang or suck them.
Joy

Physical well-being of the babies provide rise to a feeling of joy. Through the second or third month of life, babies reach to being played with, being tickled and watching or listening to others. They express their pleasure through smiling, moving their arms and legs and also through cooing, gurgling or even shouting with glee.

Affection

Anyone who plays with them caters to their needs, provide rise to the babies’ affection. Later, also toys and a family pet may also become objects of love for them. Babies typically, express their affection through hugging or patting, at times, even kissing the loved substance or person.

Development of Socialization

You would agree that early social experience play a dominant role in determining the baby’s future social relationships and patterns of behaviour towards others. Because the baby’s life is centered approximately the home, it is here that the foundations for later social behaviour and attitudes are laid. Whether the babies grow up to become extroverted or introverted individuals depends mainly on their early social experiences. There are two reasons for the importance of these early foundations. First, the kind of behaviour shown in social situations affects their personal and social adjustments. Secondly, once recognized, the social foundations tend to be persistent as children grow older.

Early social behaviour follows a fairly predictable pattern, though variations can and do occur as a result of health or emotional states or because of environmental circumstances. Throughout the first year of babyhood, babies are in a state of equilibrium which makes them friendly, easy to handle and pleasant to be with. Approximately the middle of the second year, babies tend to become fussy, undo-operative and hard to handle. Before babyhood is in excess of, equilibrium is restored and babies again exhibit pleasant and social behaviour.
Interest in Play

Babyhood is the stage in which babies begin to show their interest in play. You know that play at all ages is occupied in for pleasure and not for any end result. In spite of this, it makes significant contributions to the babies development. It provides opportunities for several shapes of learning like problem solving and creativity. Also, while playing, babies gain a lot of information in relation to the their environment, and the people and things in their environment.

Development of Understanding

All babies begin life with no meaning of the things they come in get in touch with in their environment. They, so, acquire it through maturation and learning, when they start understanding what they observe. As new meanings are acquired, babies interpret new experiences in terms of their memories of previous ones. The association of meanings with objects, people and situation results in the development of concepts. Babies show recognition of familiar people and objects and their environment through pleasurable responses, presently as they regard strange people and objects with fear.

Beginning of Morality

Babies have no values and no conscience that is why their behaviour is not guided through moral standards. This means that they are neither moral nor immoral. Slowly, babies learn moral codes from their parents, as well as the necessity of conforming to these codes. Learning to behave in a morally approved manner is a extensive, slow procedure. Though, the foundations are laid in babyhood. Because of their limited intelligence, babies judge the rightness or wrongness of an act in terms of the pleasure or pain it brings them rather than in terms of its good and harmful effects on others. It is significant for you to note that a baby is in stage of moral development which Piaget has described morality through constraint, the first of the three stages in moral
development. This stage lasts until the age of seven or eight years and is characterized through automatic obedience to rules without reasoning or judgment.

**Role of Discipline**

The main purpose of discipline is to teach children what is regarded as right and wrong through the group with which they are recognized. It is also significant, then, to make sure that they act in accordance with this knowledge. With strict discipline, involving negative reinforcement, i.e. punishing for a wrong behaviour, even young babies can be made to follow a pattern of behaviour. Before, babies are punished for wrong doing, though, they necessity learn what is right and what is wrong. Positive reinforcement, i.e., reward or praise for the right behaviour is equally important for making the baby follow a disciplined pattern of behaviour. Babies are able to understand what is said in praise. Pleasant facial expressions accompanying praise motivate babies to repeat the acts that brought them such favourable responses.

**Family Relationships**

We are all aware that the early environment of babies is limited primarily to the home, so, family relationships play a dominant role in determining the future patterns of a baby’s attitudes toward and behaviour in relationships with others. Throughout the babyhood years, parent-child relationships are more significant than any other family relationships. All babies need, at least throughout the first nine to twelve months of life, the continuous care of one person, usually the mother, or a satisfactory mother substitute. Such care not only makes them feel secure, but shows them the satisfaction they can derive from a close, personal relationship with another person.

**Personality Development in Babyhood**

It is very significant to note that the potential for personality development
is present at birth. Thomas et al (1970) had accentuated, ‘Personality is shaped through the constant interplay of temperament and environment’. Babyhood is a critical time in the development of personality. Since the baby’s environment is limited approximately exclusively to the home and because the mother is the mainly constant companion, the kind of person she is and the kind of relationship they share will have a profound power on the baby’s personality. Genetic studies of the persistence of personality traits in excess of a period of years have revealed that patterns recognized early in life remain approximately unchanged as the child grows older.

LATER STAGES OF HUMAN GROWTH: BIOLOGICAL, SOCIAL, PSYCHOLOGICAL AND DEVELOPMENTAL ASPECTS

Developmental Characteristics of Childhood

Childhood begins when the relative dependency of babyhood is in excess of, at almost the age of two years, and extends to the time when the child becomes sexually mature, at almost thirteen years on an average for a girl and fourteen for a boy. After children become sexually mature, they are recognized as adolescents. Throughout this extensive period of time – in relation to the eleven years for girls and twelve years for boys marked changes take place in the child both physically and psychologically. Because cultural pressures and expectations to learn sure things at one age are dissimilar from the pressures and expectations at another age, a child in the early part of childhood is quite dissimilar from a child in the latter part of the period.

With the dawn of childhood, behaviour troubles become frequent and more troublesome. The cause is that children are developing distinctive personalities and are demanding an independence which, in mainly cases, they are incapable of handling successfully. In the later part of childhood, children are often not willing to do what they are told to do and are more influenced through their peers than through their parents or family members. The time when children are learning the foundations of social behaviour as a preparation for the more highly organized social life, is commonly referred to
as ‘pregnant age’.

This is the age when children form the habit of being achievers, under-achievers or in excess of-achievers, which tends to persist into adulthood. In comparison to early childhood so, late childhood is described “gang age”, the time when children’s major concern is acceptance through their age-mates and membership in a gang. Although, as you have already learnt in the last unit, the foundations of some of the developmental tasks young children are expected to master before they enter school are laid in babyhood, much remnants to be learned in the relatively short span of early childhood. Their ability to communicate with others and to comprehend what others say to them is still on a low stage in early childhood. Likewise, they have some simple concepts of social and physical realities. Emotionally, young children necessity learn to provide as well as to receive affection; they necessity learn to be outer bound instead of self-bound.

Slowly, in later childhood, the mastery of developmental tasks is no longer the sole responsibility of the parents. It now becomes the responsibility also of the child’s teachers and to a lesser extent, the peer group. Although parents can help to lay the foundation of the child’s learning to get beside with age mates, being a member of the peer group it provides the major part of this learning experience.

Physical Development in Childhood

Growth throughout childhood proceeds at a slow pace as compared with the rapid rate of growth in babyhood. Early childhood is a time of relatively even growth. The major characteristics of physical development contain height, weight, body proportions, body build, bones and muscles, fat and teeth. The average annual augment in height is almost three inches. Weight, on an average, increases through 3 to 4 pounds in a year. Throughout this time, the baby look starts disappearing. Facial characteristics remain small but the chin becomes more pronounced and the neck elongates. The body tends to become cone shaped with a flattened abdomen. The arms and legs lengthen and the hands and feet grow better. Differences in body build become apparent for the
first time in early childhood. Some children have an endomorphic body, some have mesomorphic and some have ectomorphic body build.

The bones ossify at dissimilar rates in dissimilar parts of the body, following the laws of developmental direction. The muscles become superior, stronger and heavier. Throughout the first four to six months of early childhood, the last four baby teeth begin to be replaced through permanent teeth. The first to come are the front central incisors. As compared to early childhood, late childhood is a period of slow and relatively uniform growth until the changes of puberty begin, almost two years before the child becomes sexually mature, at which time growth speeds up remarkably. Body build affects both height and weight in late childhood.

Good health and good nutrition are significant factors in the child’s growth and development. Emotional tension likewise affects physical growth. Placid children grow faster than those who are emotionally disturbed. Sex differences in physical growth become pronounced in late childhood. Because boys begin their puberty growth spurt almost a year later than girls they tend to be slightly shorter and lighter in weight than girls of the same age.

**Skills Acquired in Childhood**

Early childhood, you will agree, is the ideal age to learn skills. There are three reasons for this. First, young children enjoy repetitions and are willing to repeat an action until they have acquired the ability to do it well. Second, young children are adventurous and, as a result, are not held back through fear of hurting themselves or of being ridiculed through peers. Third, young children learn easily and quickly because their bodies are still very pliable and because they have acquired such few skills that they do not interfere with the acquisition of new ones. The skills of late childhood can be divided roughly into four categories.

- **Self-help Skills:** Older children should be able to eat, dress, bathe and groom themselves with approximately as much speed and adeptness as an adult. But, conscious attention is necessary in early childhood.
- **Social Help Skills**: Skills in this category relate to helping others like making beds, dusting and sweeping at home or emptying wastebaskets, washing blackboards at schools, etc.
- **School Skills**: At school, the child develops skills like writing, drawing, painting, clay modeling etc.
- **Play Skills** – Older children also learn skills as throwing and catching balls, riding a bicycle, skating and swimming etc.

Through the time they reach late childhood, mainly children are so predominantly right or left-handed that changing handedness is very hard. Several left-handed children become ambidextrous throughout late childhood in that they use both hands, though there is a tendency to favor the left hand. As they learn new skills, they often discover, it is easier for them to learn through following the right handed model than through trying to adapt the right handed model to use the left hand. Consequently, some of their skills are accepted out predominantly with the right hand and other with the left hand.

**Emotions of Childhood**

Emotions are especially intense throughout early childhood. This is a time of disequilibrium when children are “out of focus” in the sense that they are easily aroused to emotional outbursts and as a result, are hard to guide. Much of the heightened emotionality feature of this age is psychological rather than physiological in origin. Young children experience mainly of the emotions normally experienced through adults. Though, the stimuli that provide rise to them, and the ways in which children express these emotions are markedly dissimilar. It is significant for you to note that the fear-related emotional patterns---worry, anxiety and embarrassment, normally do not become significant emotions until late childhood when contacts with peers and adults outside the home become more frequent and more pronounced than they were in early childhood. The prominent emotional patterns contain anger, fear jealousy, curiosity, envy, joy, grief and affection. Older children acquire a strong incentive to learn to control their emotional expressions because of peer
pressure and a desire for approval and acceptance. As a result, children regularly express their emotions as forcibly as they did when they were younger.

Characteristically, emotional expressions in late childhood are pleasant ones: the child giggles, or laughs uproariously, squirms, twitches, etc. Not all emotionality at this age, though, is a pleasant sort. Numerous outbursts of temper occur, and the child suffers from anxiety and feelings of frustration. Girls often dissolve into tears, whereas boys are more likely to express their annoyances or anxieties through being sullen or sulky.

**Socialization**

The foundation for socialization is laid as the number of contacts young children have with their peer increases with each passing year. If young children enjoy their contacts with others, even if they are only occasional, their attitudes towards future social contacts will be more favourable. Usually, throughout the preschool years, children find social contacts with members of their own sex more pleasurable than those with members of opposite sex.

**Companions in Early Childhood**

At all ages, companions may be of three dissimilar kinds – associates, playmates and friends. Associates are people who satisfy an individual’s companionship needs through being in the same environment where they are watched and listened to. Playmates are people with whom individuals engage in pleasurable activities. Children prefer playmates of their own sex. Friends are not only congenial playmates, but they are also people with whom the individuals engage in pleasurable activities. Children prefer playmates of their own sex. Friends are not only congenial playmates, but they are also people with whom the individual can communicate through exchanging ideas and confidences and through asking or giving advice.
**Moral Development**

Moral development in early childhood is on a low stage. The cause for this is that young children’s intellectual development has not yet reached the point where they can learn or apply abstract principles of right and wrong. They merely learn how to act without knowing how to do so. Early childhood has been characterized through what Piaget has described “morality through constraint”. In this stage of moral development, children obey rules automatically, without by cause or judgment, and they regard adults in power as omnipotent. They also judge all acts as right or wrong in terms of their consequences, rather than in terms of the motivations behind them as early childhood comes to an end, habits of obedience should be recognized, provided children have had constant discipline.

Discipline is society’s way of teaching children the moral behaviour approved through the social group. In discipline, there are three other elements: rules and laws which serve as guidelines for approved behaviour, punishment for willful violation of rules and laws, and rewards for behaviour or attempts to behave in a socially approved way. Throughout the early childhood years, major emphasis should be placed on the educational characteristics of discipline and punishment given only when there is proof that children not only know what is expected of them, but when they willfully violate these expectations. To augment young children’s motivations to learn to behave in a socially approved manner, rewards serve purpose of reinforcing the motivations. Moral codes develop from generalized moral concepts.

In late childhood, moral codes are greatly influenced through the moral standards of the groups with which older children are recognized. This does not mean that they abandon family moral codes in favor of the code of the ‘gang’. Rather, it means that if older children necessity makes a choice, they will go beside with the gang’s standards.

**Sex-role Typing in Childhood**

Childhood, especially early childhood is often referred to as a critical age in sex-role typing. Throughout this stage in the developmental pattern, two
significant characteristics of sex-role typing are expected to be mastered: learning how to play the appropriate sex role and accepting the fact that they necessity adopt and conform to the approved sex-role stereotypes are constellations of meanings associated with members of the male and female sex. Learning sex-role stereotypes does not guarantee sterile typing. Young children learn to behave in accordance with the patterns outlined in the stereotypes partly through imitation but more through direct training in which they are shown how to imitate a model.

Sex-role typing, which actually, began shortly after birth, now continues with new agencies playing significant roles in the typing procedure. Teachers and school subjects are significant because of the prestige children attach to the teacher role. The dissimilar mass media likewise play significant roles in sex-role typing of children. When mothers work outside the home, it affects girl’s vocational aspirations and powers what girls think women should do. Unquestionable, the mainly significant force in sex-role typing throughout the late childhood years comes from peer pressures. Children accept the sexrole stereotype of their gang-mates as a guide for their own behaviour and they accept the attitudes of their gang-mates towards their own and the opposite sex.

Sex-role typing powers in significant ways both the behaviour and self-evaluation of children. In appearance, clothing and even in mannerisms, children try to create the impression of sex-appropriateness. Even before they have completed first grade, mainly children learn to aspire to what the social group regards as sex appropriate. Sex antagonism is an outgrowth of sexrole typing. When boys are encouraged to believe that they are superior to girls, it leads to a derogatory attitude towards members of the female sex, in treatment of girls as inferiors, or in tendency to make derogatory comments in relation to the girls and their achievements.

Family Relationships

We have discussed the issue of family being the mainly socializing power. Not only there are more contacts with family members than with other people,
but the contacts are closer, warmer and more emotionally tinged. Perhaps the mainly significant condition influencing the kind of adjustments young children will make, both personal and social, is the kind of parent-child relationship throughout the early childhood years. After that in significance are sibling relationships and relationships with relatives, especially grandparents.

Changes in parent-child relationships, which began throughout the second year of babyhood, continue throughout early childhood. As young children become more self-governing, parents feel that they need less care and attention than they did when they were babies. When young children do not come up to parental expectations, parents often become critical and punitive. As regards parental preference, since mothers spend more time with young children than fathers, and because they better understand troublesome behaviour, several young children prefer their mothers. As young children depend more on their parents for feelings of security and for happiness than on anyone else, poor relationships with their parents have a devastating effect.

The relationship of young children with their siblings is often frictional. Young children often feel inadequate, especially if their achievements are criticized and ridiculed through their older siblings. But not all sibling relationships are frictional. Whether the siblings are older or younger, they contribute emotional security, and teach young children how to show affection for others. Furthermore, all children learn in a family where there are siblings, to play sure role depending on their sex, their ordinal position in the family, and the age variation flanked by them and their siblings.

Children’s personal and social adjustments often depend upon two circumstances. The first is the frequency of contacts with relatives. If families live in dissimilar communities, or in dissimilar states or countries, the contacts flanked by young children and their relatives play an significant role in the young child life. In the case of cousins, for instance, the role will be that of a playmate, in the case of grandmother, the role is likely to be that of caretaker or surrogate mother. So extensive as the relationship young children have with their relatives is that of playmates, it will end to be pleasant, though there may be occasional quarrels. On the other hand, if the relative is given power in
excess of the children, in the absence of their own parents, chances are that the relationship will be far from pleasant. The cause is that relatives rarely do things exactly as parents do. Young children accustomed to a stable pattern of living, find changes upsetting and they resent the person who makes these changes necessary.

The deterioration in family relationships which continues through early childhood, becomes increasingly detrimental to children’s development as late childhood progresses. It is also responsible for much of the feelings of insecurity and the unhappiness that older children experience. There are, of course, times of peace and harmony at home. At times, older children show real affection for, and interest in, their siblings, even to the point of helping in the care of younger brother and sisters.

**Personality Development in Childhood**

The personality pattern begins to take form in early childhood. Because parents, siblings and other relatives constitute the social world of young children, how they feel in relation to the them and how they treat them are significant factors in shaping self concepts, the core of the personality pattern. As early childhood progresses, the attitude of their peers and the way their peers treat them begin to have an effect on the children’s self concepts. These early peer attitudes are significant because once the foundations for the self-concept are laid, they are far less likely to change than to remain stable.

Because the environment of young children is limited to a large extent, to their homes and to family members, it is not surprising that several circumstances within the family are responsible for shaping the self concept. The child training method used in the home is significant in shaping the young child’s developing concept of self. Strict, authoritarian discipline accompanied through frequent reprimand and had corporal punishment tend to build up resentment against all persons in power. The aspirations parents have for their children play an significant role in their developing self-concepts. When their aspirations are unrealistically high, children are doomed to failure. Regardless of how children react, failure leaves an indelible mark on their self-concepts
and leads to feelings of inferiority and inadequacy. The ordinal position of children in family has an effect on their developing personalities. Each child in a family learns to play a specific role, in part through differences in the child-training methods used through parents with dissimilar children, and in part through successes and failures children have in their competition with their siblings.

**Developmental Characteristics of Adolescence**

The beginning of adolescence, as we have discussed in previous chapter is marked through sure changes that start manifesting in puberty. It is, so, an significant pre-stage to adolescence that needs specific attention. Puberty is the period in the developmental span when the child changes from an asexual being to a sexual being. Throughout this period, the sex organs develop and an individual attains reproductive capability. It is accompanied through changes in the physical growth and psychological characteristics. The word puberty is derived from the Latin Word ‘puberties’, which means age of manhood.

It refers to the physical changes that take place when the individual becomes sexually mature. Puberty, as you have been told earlier, is also a time when behaviour changes. The sex hormones secreted throughout this period not only affect the tissue of the body, but are also related to changes in sexual and emotional behaviour. You might be aware of some communities which recognize puberty as a time of importance in the lifespan of every individual. As a custom, they observe several rites in recognition of the fact that as their bodies changes, children are emerging from childhood into maturity. After successfully passing the tests that are an significant part of the puberty rites, boys and girls are granted the rights and privileges of adulthood and are expected to assume the responsibilities that accompany that state.

It is significant for you to know that scientists of today have been able to pinpoint the cause of puberty changes, and extensive studies of behaviour throughout this period have revealed what behavioral changes can normally be expected to occur. This knowledge acts as guidelines for parents and teachers to know what to expect of children as they progress through this period of
change. Children also become aware that they are entering a new stage in their lives. So, with all adjustments to new social expectations, mainly of them find puberty a hard period in their lives.

The criteria mainly often used to determine the onset of puberty are the menarche (in girls), nocturnal emissions (in boys), and proof derived from chemical analysis of the urine and X-rays of bone development. In relation to the five years before children become sexually mature, there is a small secretion of sex hormones in both boys and girls. The amount of hormones secreted augment with time, which eventually leads to the maturing of the structure and functioning of the sex organs. You have already read in unit 1 of this block that there is a close relationship flanked by the pituitary gland situated at the base of the brain, and the gonads, or the sex glands. Puberty in boys, as you necessity be well aware through now, comes later than in girls. It is usually flanked by the ages of thirteen and sixteen that a boy’s body becomes sexually mature. In relation to the 50 percent of boys mature flanked by the ages of 14 and 15.5. Girls usually mature a year in advance of boys of their own age.

There is proof that some children are reaching puberty earlier now than in the earlier generations. The explanations for this are better health, better prenatal and postnatal medical care, and better nutrition. Children who are slow in starting to mature---the late mature--usually mature more rapidly, once the procedure starts, than the average child. Fast matures have greater spurts of rapid growth, their periods of accelerated and halted growth come abruptly, and they attain adult proportions very quickly.

**Puberty Growth Spurt**

Children experience a period of rapid growth which designates the onset of puberty. This is described the Puberty Growth Spurt. The growth spurt for girls begins usually flanked by 9 to 12 years, with the peak coming, on an average, at in relation to the 13 years. From then on, the rate of growth slows down until growth slowly comes to a standstill flanked by 17 and 18 years. For boys the growth spurt starts flanked by 11 to 14 years, reaches the peak
flanked by 14.5 and 15.5 years, and is then followed through a gradual decline until twenty or twenty one years. Throughout the Puberty Growth Spurt, four significant physical changes occur which transform the child’s body into that of an adult: changes in body size, changes in body proportions, the development of the primary sex features, and the development of the secondary sex features. Let us briefly look at these changes.

Changes in Body Size

In the middle of girls, the average annual augment in the year preceding the menarche is 3 inches, though a 5 to 6 inch augments not unusual. After the menarche, the rate of growth slows down to in relation to the1 inch a year, coming to a standstill at approximately 18 years. For boys, the onset of the period of rapid growth in height comes, on an average, at 12.8 years and ends on an average, at 15.3 years, with a peak occurring at fourteen years. Weight gain comes not only from an augment in fat but also from an augment in bone and muscle tissue.

Changes in Body Proportions

Sure areas of the body, which in the early years of life were proportionally much too small, now become proportionally big because they reach their mature size sooner than other areas. This is particularly apparent in the nose, feet, and hands. It is not until the latter part of adolescence that the body attains adult proportions in all areas.

Primary Sex Features

The third major physical change at puberty is the growth and development of the primary sex features, the sex organs. In the case of male, the testes are only 10 percent of their mature size at the age of 14 years, then there is a rapid growth for a year or two, after which growth slows down; the testes are fully urbanized through the age of twenty or twenty one. Shortly after the rapid growth is in length, followed through a gradual augment in circumference. In
the middle of the girls, all parts of the reproductive apparatus grow throughout puberty, though at dissimilar rates. The uterus of the average 11 or 12 year old girl, for instance, weight 5.3 grams, through the age of 16, its average weight is 43 grams. The fallopian tubes, ovaries, and vagina also grow rapidly at this time. The first real indication that a girl’s reproductive mechanism is becoming mature is the menarche, which we have already discussed in unit 2 of this block.

Secondary Sex Features

The fourth major physical change at puberty is the development of secondary sex features. As puberty progress, boys and girls become increasingly dissimilar in appearance. This change is caused through the gradual development of the secondary sex features. These contain growth of pubic hair and other body hair, development of the sebaceous and apocrine glands, and change in the voices of both boys and girls. Also, their skin becomes coarser, slightly sallow and the pores enlarge. The muscles augment in size and strengthen, thus giving shape to the shoulders, arms and legs. In the middle of girls, the hips become wider and rounder, as a result of the enlargement of the pelvic bone and the development of subcutaneous fat. Shortly after the hips start to enlarge, the breasts begin to develop; the nipples enlarge and as the mammary glands develop, the breasts become superior and rounder. In the middle of boys, slight knobs approximately the male mammary glands appear flanked by the ages of twelve and fourteen. These last for many weeks and then decrease in size. While introducing unit 1, we have already discussed in brief, the several characteristics of the adolescence.

Physical Changes throughout Adolescence

Throughout adolescence, there is a slackening of the pace of growth and there is more marked internal than external development.
**External Development**

The average girl reaches her mature height flanked by the ages of 17 and 18 and the average boy, a year or so later. Weight is now distributed in excess of areas of the body, where there was little or no fat. Several parts of the body slowly come into proportion. For instance, the trunk broadens and lengthens, and thus, the limbs no longer seem too extensive.

**Development Concerns**

Some of the concerns adolescents have in relation to the their bodies contain those in relation to the ‘normalcy’ in relation to the ‘awareness of social reactions’ to dissimilar body builds, ‘acne and other skin troubles’, the problem of ‘obesity’, etc. Separately from these, adolescents, both boys and girls are often concerned in relation to the their physical attractiveness. Also, for several girls, menstruation is a serious concern. This is because they suffer physical discomfort such as cramps, weight gain, headaches, backaches, swollen ankles, breast tenderness; and experience emotional changes such as mood swings, depression, restlessness and depression.

**Emotionality throughout Adolescence**

Adolescence, as you have been told earlier, has been thought of as ‘period of storm and stress’ a time of heightened emotional tension resulting from the physical and glandular changes that are taking place. Adolescent emotionality can be attributed mainly to the fact that boys and girls come under social pressures and face new circumstances for which they received little preparation throughout childhood. Emotional instability is a logical consequence of the necessity of making adjustments to new patterns of behaviour and to new social expectations. While adolescent emotions are often intense, uncontrolled and seemingly irrational, there is usually an improvement in emotional behaviour with each passing year. To clear their systems of pent up emotional energy, they can do physical exercise, through play or work, through laughing or through crying.
Social Changes throughout Adolescence

To achieve the goal of adult patterns of socialization, the adolescent necessity make several new adjustments, the mainly significant of which are adjustments to the increased power of the peer group, changes in social behaviour, new social groupings, new values in friendship selection, new values in social acceptance and rejection, etc.

Increased Peer-Group Power

Since adolescents spend mainly of their time outside the home with members of the peer group (in schools etc.), it is understandable that peers would have a greater power on adolescent attitudes, speech, interests, appearance, and behaviour than the family has. But, as adolescence progresses, peer-group power begins to wane. There are two reasons for this. First, mainly adolescents want to become individuals in their own right and to be recognized as such. Secondly, adolescents are no longer interested in large group activities as was true throughout their childhood days. In adolescence, there is a tendency to narrow down friendships to smaller numbers though mainly adolescents want to belong to superior social group for social activities. The power of the large social group becomes less pronounced than the power of friends.

Changes in Social Behaviour

In social attitudes and behaviour, adolescents make the radical shift from disliking members of the opposite sex to preferring their companionship to that of members of their own sex. As a result broader opportunities for social participation, social insight and social competency improve. They are able to judge people better and also to carry on conversations, to behave appropriately, and with confidence, in social situations.

New Social Groupings

In adolescence, the social groupings of boys are superior and more loosely
knit while those of girls are smaller and more sharply defined. Some common social groupings contain close friends, cliques, crowds, organized groups and gangs.

**New Values in Selection of Friends**

Adolescents want as their friends those whose interests and values are similar to theirs, who understand them and make them feel secure, and in whom they can confide troubles and talk about matters they feel they cannot share with parents or teachers. Interest in making friends of the opposite sex becomes increasingly stronger as adolescence progresses. As a result, through the end of adolescence, there is often a preference for friends of the opposite sex, though both boys and girls continue to have a few intimate friends of their own sex with whom they associate constantly.

**Changes in Morality throughout Adolescence**

When they reach adolescence, children no longer accept in an unquestioning way a moral code handed down to them through parents, teachers or even their contemporaries. They now want to build their own moral codes on the foundation of concepts of right and wrong which they have changed or customized to meet their more mature stage of development. There is another significant change that takes place in adolescence. Since parents and teachers cannot watch adolescents as closely as they did when they were children, adolescents are expected to assume responsibility for control in excess of their own behaviour.

**Sex Interests and Sex Behaviour throughout Adolescence**

Due to the rising interest in sex, adolescent boys and girls seek more and more information in relation to it. Few adolescents are able to learn all they want to know in relation to the sex from their parents. Consequently, they take advantage of whatever sources of information are accessible to them—sex hygiene courses in school or college, discussions with their friends, books on
sex, or experimentation through masturbation, petting, or intercourse. With the advent of HIV/AIDS, a need to offer sex education at the school stage has become necessary. In fact in some urbanized countries educators have gone to the extent of suggesting ‘heterosexual education’ to adolescents as a result of the rising phenomena of homosexual tendencies and behaviour which they argue are not normal.

**Family Relationships throughout Adolescence**

The relationships of young adolescents with members of their families become crucial as adolescence progresses. Often, parents are reluctant in modifying their concepts of their children’s abilities as they grow older; whereas adolescents think that they should be accorded the status of grown ups, now that they are capable of managing so several of their tasks of their own. Hence, the so-described ‘generation gap, flanked by adolescents and their parents. This gap is partly the result of radical changes in values and standards of behaviour that normally occur in any rapidly changing culture, and partly the result of the fact that several young people now have greater educational, social and cultural opportunities than mainly of their parents had when they were adolescents. Several adolescents feel that their parents do not ‘understand them’ and that their standards of behaviour are old fashioned. The advance in Information Technology and satellite communication network expose the adolescents to wide variety of situations which were not otherwise accessible earlier.

Children born to parents living absent from hometown (migrant employees) miss a lot in terms of family values and traditional practices. It is so necessary that opportunities are provided to such children for close interaction with close family relatives as often as possible.

**Developmental Characteristics of Adulthood**

The term ‘adult’ comes from the past participle of the Latin verb ‘adolescere’, which means adolescence – ‘adults’ – which means ‘grown to
full size and strength’ or ‘matured’. Adults are, so, individuals who have completed their growth and are ready to assume their status in society beside with other adults. Throughout the extensive period of adulthood, sure physical and psychological changes occur at predictable times. Adulthood is a period of adjustments to new patterns of life and new of life and new social expectations. The adult is expected to play new roles, such as that of spouse, parent, and breadwinner, and to develop new attitudes, interests, and values in keeping with these new roles. This period is crucial because until now mainly boys and girls have had someone—parents, teachers, friends or others—to help them make the adjustments they are faced with. Now, as adults, they are expected to make these adjustments for themselves.

If childhood and adolescence are the periods of ‘rising up’, adulthood is the time for ‘settling down’, and assuming the responsibilities of adult life. Once individuals decide upon the pattern of life they believe will meet their needs, they develop patterns of behaviour, attitudes and values which will tend to be characteristically theirs for the remainder of their lives. Parenthood is, almost certainly, the mainly significant role in the lives of mainly adults. The early adult years present several new troubles, dissimilar in their major characteristics, from the troubles experienced in the earlier years of life. In the years from the beginning of adulthood, mainly men and women are adjusting to marriage, parenthood, and jobs. In the later adulthood years, adjustments focus more on family relationships. Beside side, several values urbanized throughout adolescence change as experience and social get in touch with people of dissimilar ages broaden and as values are measured from a more mature standpoint.

Social expectations from adults are clearly defined and familiar to them even before they reach maturity. They contain getting started in an occupation, selecting a mate, learning to live with a marriage partner, starting a family, rearing children, managing a home, taking on civic responsibilities, and finding a congenial social group etc. How well these tasks are mastered in the early years of adulthood will power the degree of success people will experience when they reach the peaks throughout middle age, and will determine how happy they will then be as well as throughout the closing years
of their lives.

**Changes in Interest in Adulthood**

It is quite understandable that adolescents carry in excess of into the adult years several of their interests. Interests change throughout the adult years, though.

**Personal Interests**

Personal interests are those related to the individual. Through the time they reach adulthood, mainly men and women have learned to accept their physiques and to make the mainly of them. Although their physical appearance may not be to their liking, they have learned that little can be done to alter it, but that much can be done to improve it. As a result, the adult’s major concern with appearance is in improving it. This leads to interest in beauty aids and in dieting and exercise.

Separately from appearance, young adults are interested in money because of what it can do for them now, rather than in the future. Usually, through the time they reach adulthood, young men and women have resolved the ‘religious doubts’ that plagued them in adolescence and have formulated a philosophy of life, based on religion that is satisfactory to them. Beside with these adults personal interest also contain recreational activities which stay their spirits refreshed and renew their strength after the toil or anxiety of the day. These might contain talking or sports, games, music or any other hobbies.

**Social Interests**

Erikson has referred to early adulthood as the time of ‘separation crisis’, since it is often a lonely time for both men and women. Their friends of earlier years are often occupied with activities of their own lives. As a result, they miss the kind of social life they enjoyed throughout adolescence, when there was usually a congenial group to talk to or do things with. At times even young married adults are lonely and miss the companionships they enjoyed
throughout the adolescent years.

**Marital Adjustments**

Marital adjustment is one of the mainly hard adjustments young adults have to make. Throughout the first year or two of marriage, the couple normally makes major adjustments to each other, to members of their families, and to their friends. While these adjustments are being made, there is often emotional tension and this is understandably a very important period. After adjusting to each other, their families, and friends, they necessity adjust to parenthood. This increases the adjustment troubles if it comes while the earlier adjustments are being made. More discussion on role expectations and adjustments in marital life is given in the elective cause of family education.

**Developmental Decline and Ageing**

The period throughout old age when physical and mental decline is slow and gradual and when compensations can be made for these decline, is recognized as ‘senesence’ – a time of rising old or ageing. Decline comes partly from physical and partly from psychological factors. The physical cause of decline is a change in the body cells, not due to a specific disease, but to the ageing procedure. Decline may also have psychological causes. Unfavorable attitudes towards oneself, other people, work, and life in general can lead to senility, presently as changes in the brain tissue can. Individuals who have no sustaining interests after retiring from work are likely to become depressed or disorganized. How the individual copes with the strain and stresses of living will also affect the rate of decline.

Individual differences in the effects of ageing have been recognized for several centuries. People age differently because they have dissimilar hereditary endowments, dissimilar socio-economic and educational backgrounds, and dissimilar patterns of living. These differences are apparent in the middle of members of the same sex, but they are even more apparent when men and women are compared because ageing takes place at dissimilar
rates for the two sexes. Often, it is expected that old people will play a
decreasingly less active role in social and community affairs as well as in the
business and professional worlds. Because of unfavorable social attitudes, few
rewards are associated with old age roles, no matter how successfully they are
accepted out. At times, feeling useless and unwanted, elderly people develop
feelings of inferiority and resentment, feelings that are not conducive to good
personal or social adjustments.

Because of this, it is not surprising that several people develop unfavorable
self-concepts. Ageing people are expected to adjust to decreasing strength and
slowly failing health. This often means marked revisions in the roles they have
played in the home and outside. Meeting social and civic obligations is hard
for several older people as their health fails. Sooner or later, mainly old people
also have to adjust to the death of a spouse. It may also necessitate changes in
living arrangements. As grown up children become increasingly involved in
their own vocational and family affairs, the elderly can count less and less on
their companionship. This means that they necessity establish affiliations with
members of their own age group if they are to avoid loneliness.

The pattern of family life recognized in early adulthood starts to change
with the onset of middle age. Of the several adjustments centering
approximately family relationships that the elderly person necessity make, the
mainly significant ones might involve relationship with the spouse, changes in
sexual behaviour, relationships with offspring, parental dependency,
relationships with grandchildren etc. People who feel usually happily married
find that their marriage become more satisfying to them as they grow older.
With times, mutual interests are urbanized, the children grow up and leave
home, thus drawing the partners closer together, illness or retirement on the
part of the husband may make the wife feel useful again, as she did when the
children were young. Satisfaction with marriage in the middle of older people
is increased if their children are successful and happily married, and if they
have good relationships with their grandchildren, even if their contacts with
them are infrequent.

YOUTH AND THEIR CONCERNS
Concept and Meaning of Youth

Youth is a time of search for meaning, for belonging and for attainment. It is a key stage of intense detection of oneself and of one’s qualities and capacities. It is point of decision-making in relation to the one’s career, one’s partner, and one’s direction in life. Youth is stage for accepting, rejecting or reshaping one’s values and beliefs, and one’s stance towards status and power. Youth has a tremendous potential that can be harnessed to bring in relation to the a creative transformation or enormous destruction.

According to the United Nations Organisation (UNO), youth is the period flanked by 15 and 25 years which may differ from country to country e.g. 15 to 30 years, etc. Though, you would agree that youth is vital transition period from childhood to adulthood, from dependence to interdependence, from being protected to being protective. It is also a time of curiosity, learning and experimenting, when special skills are acquired and mature habits are shaped. As we have already discussed in the earlier units, youth is also a stage of significant physical and psychological changes as well as of the development of the being or the individual. Youth has always been the major concern of every society, so, empowering the youth for the betterment of the society is one of the mainly vital challenges for any country. For this purpose, it would be appropriate for us to describe youth. The concept of youth can be perceived in dissimilar shapes i.e.

- As an age category
- As a transitional stage flanked by childhood and adulthood, and
- As a social construct

Youth as an Age Category

Youth as an age category is the mainly convenient, popular and common sense way in which youth has been defined. It is argued that this category defines youth more significantly than any other category. The experience common to all young leads them to defining themselves in sure ways as sharing the same fate.
Youth as a Transitional Stage from Childhood to Adulthood

Mitteraeur, a social scientist, identifies four important happenings that mark the transition from childhood to adulthood. He maintains that these transitional markets have remained fairly stable in excess of time. They are:

- Leaving home
- Finding employment
- Setting up home
- Marriage

Mitterauer, though, points out that these transitional markets have limitations in helping us to describe who youth are. The timing of these characteristics of transition, their meaning, their order of occurrence differs for young men and young women, and from one region to another. For instance, some transitional markets are traditionally applicable only to young men. Until recently, in several societies or cultures, recruitment into the army was for males only. Also, the very concept of youth is embedded in the practices of patriarchy --- the use of the term youth usually brings a mental image of a young man. Thus, we need to, sincerely, broaden our outlook.

Youth as a Social Construct

Each and every society has its ways of seeing youth. These social constructs are not necessarily true, nor do they always show youth the way they really are. One of the best ways of understanding the social construction of youth is to study how other societies construct views of them. These views differ from society to society. A comparison of dissimilar view can help us to understand our own views. Youth can be astonishing brief period in some societies such as those where people live through hunting and gathering, because the skills required for survival are usually acquired in childhood itself. These skills are usually needed as early as possible in adult roles. In other societies, particularly late capitalist economies such as those of present-day Europe and the United States of America, the concept of youth, or at least young people, is being stretched further and further. The cause for this can be
found in structural adjustment. As structural adjustment continues to create extended periods of unemployment, especially for school leavers, people tend to remain longer in the category of youth. Today, in several western countries, the category of youth even seems to contain people in their early thirties.

**Primary Factors Causing Concern**

Whenever we talk in relation to the youth, we talk about issues which are usually acute troubles related to youth, like unemployment, alcohol and drug abuse, juvenile crimes, vandalism etc. These perceptions of the youth present them more as a challenge than an asset to any society. We ought to keep in mind that youth are the mainly dynamic part of the society. To develop is their vital demand and main trait. The path for their development depends on the selection and the integration of the social goal of youth development with personal ideas and aspirations. Youth troubles in the modern society and social troubles with which youth are concerned are closely related to the subject of youth development. Throughout this procedure of developing and evolving, the youth go through a number of changes, which affect them in several ways. They might not be prepared to accept these changes very easily and may react in dissimilar ways. So, rather than perceiving youth in a negative manner we ought to pay appropriate emphasis on the factors which are a cause of concern in this regard. We can divide these factors of concern to the youth into personal factors and environmental factors.

**Personal Factors**

Personal factors are those which, in general, have little to do with the environmental circumstances of the individual. They are in several instances related to the behavioral, biological and economic dispositions of the individual himself/herself. We are already aware that the procedure of rising up is a very hard stage for all adolescents. They are not prepared to see and experience such drastic changes in their physiques. Emotional disturbance accompany these physical changes in their physiques. Emotional disturbance
accompany these physical changes because of hormonal changes and they usually become irritable and uncompromising. It is in this period of development that youngsters tend to get very concerned in relation to the normalcy of their physical features. They are very conscious, all the time, of their appearance and sex-appropriateness. Based on these feelings in relation to the normalcy and sex-appropriateness, they develop ‘Self-concepts’ and hold to them for a extensive time. Presently like acceptance of the changed body, the desire of acceptance of sex-roles causes the youngsters to play ‘close to adults’, and this is one of the major developmental tasks of this age. Because of the advantages and prestige associated with the traditional male sex-role, mainly boys are not only willing but also eager to play it. This though, is not often true of girls.

They often enter youth with a somewhat blurred concept of the sex role they will be expected to play as adults, and are now confronted with the troubles of accepting the traditional stereotype of the female. For some girls who have learnt to play the traditional female sex-role throughout childhood, it will not be a problem. But for others this may be a major psychological hazard to good personal and social adjustments. As adolescents attain legal maturity, they are anxious to shed the stereotype of teenagers and to create the impression that they are close to adults. They often discover that dressing and acting like adult is not enough. So, some of them begin to concentrate on behaviour that is associated with the adult status – smoking, drinking, by drugs, and engaging in sex, for instance. They believe this behaviour will create the image they desire.

Role of Family

Family also has an significant role to play with regard to the personal factors in their development. First of all, a child’s parents are his/her first role models. He learns initial behaviour through merely imitating them and later, it develops into a habit. Also the values and moral that the family members inculcate in the child affect his/her life in a big way. Often in single child families, the child gets all the attention at home, and so, he/she is likely to
become more demanding in other social settings, in terms of relationships and even material gains. So, such parents should make a conscious effort to teach their child attributes like sharing, respect for others etc. On the other hand, in families where there are two or more children, there are chances of sibling rivalry. One of the children might feel that the other gets more affection and favor from the parents, and so, become stubborn and rebellious in nature. It is the hands of the parents to handle these circumstances cautiously and also make the children realize their mistakes and rectify them. Another very significant role of family, especially parents in a child’s life is their expectations from him/her. If the parents are very ambitious for their children, they might directly or indirectly pressure them to perform well, some times even to in excess of perform, unrealistically so. When the child is not able to meet the expectations of his/her parents, he/she might begin to lose his/her self confidence. So, it is always advisable for parents to know the aptitude and capability of their child and encourage, and not push him/her to work hard in order to achieve his/her goals.

Through the time children reach adolescence, they tend to take their own decisions. Mainly overprotective parents stop them from doing so, thinking that they are not mature enough. But, the right approach would be that of ‘permissiveness’; and then guiding them from time to time. This will encourage them and boost their self-confidence. They will learn how to be self-governing, from their own experience. There is another section of children who have been rendered homeless and family less. Their families have a negative role to play through their absence in the children’s life----orphans, destitute and street children who have practically nobody to guide them live their own life from one day to the other. At times, some anti-social elements with vested interests take advantage of their situation and involve them in crime, violence etc. of which they become a part very soon. In order to prevent this, governmental and non-governmental efforts are crucial.

**Environmental Factors**

The mainly important impact on a child’s personality, after family, is the
educational institution. In schools, the teacher’s role is the same as that of parents at home. They help in building a child’s personality through guiding them and even through reinforcing their behaviour with rewards and punishment. That is how a child learns that he/she is not supposed to do something for which he/she is rewarded for. In co-educational schools, children also learn slowly with the procedure of rising up what their relationships with members of the opposite sex are like. In segregated schools, they deprived of this aspect of socialization. But, in any case, peer power is very strong, particularly throughout adolescence, when children tend to identify more with peer group behaviour. Such behaviour continues till college age. This is the time when they start thinking seriously in terms of their careers. Once they have chosen their direction, they strive to achieve their respective goals. Much depends on their aptitude and interest so it is advisable that parents do not expect their children to choose a career according to their parents liking. Once they get into employment, life changes drastically: they are no longer students. They are now expected to behave as responsible adults, and they often make conscious efforts to live up to this expectation. Another significant factor concerning employment is job satisfaction. If they are satisfied with their jobs, the results show in their work.

Another significant factor is that of religion. Right from childhood, we see our religion has dissimilar ritual and festivals within and outside the family. These experiences and the fact that they are born in a scrupulous family, provide them the identity of belonging to a scrupulous religion. This religion should inculcate in them spiritual richness and rather than closing them down to narrow thinking. For instance, acceptances of inter-caste, and inter-religious marriages, even if a little reluctantly, point out to the gradual lowering of the religion bound walls. Media has an significant role to play as well. With the sudden influx of satellite channels, the adolescents and youth are, on the one hand, flooded with information to their advantage. On the other hand, there is some information that can be quite misleading. Also, with the strong impact of western culture and life-style, the adolescents are driven towards it without much forethought. Also, sure shapes of media such as cinema and T.V focus more on affluence and western life-styles, which are then imitated through our
youth. Perhaps media should not mislead the youth through making them run after affluence rather than values and morality.

Often, when in search of a life-style that the youth cannot manage to get, they get frustrated and take up improper alternatives accessible to them. A burning instance of these can be the militants who have joint organizations like JFLF, ULFA etc. It is a very sorry state of affairs when we lose so much of energy, in the form of youth in appropriate steps in this regard. Also it is the duty of the government to make amendments in the existing system through better policies and programmes to make youth development their prime agenda. Several establishments, whether Governmental bodies, Non-governmental organizations or community based organizations can contribute in their own way at the local and national stages. Organisations like the NCC, NSS, YMCA, YWCA, Nehru Yuvak Kendras etc. help a lot in channelizing youth power in the correct direction.

Realities in a Changing Society

In the middle of the indicators of the changing society visible approximately us are access to information technology, satellite communication etc. On the one hand, this opens up innumerable avenues for the young generation. But on the other hand, we cannot refuse to see the ‘turbulence’ in the changing society. As well all know too well, the youth of today is exposed to all kinds of information and knowledge which is crucial for his/ her healthy growth and development as an individual. But we should always be ready to accept that as a transitional stage to adulthood, adolescence seems a particularly vulnerable period for such exposure. This is of specific significance in a country like India where the society itself is undergoing major transition due to powers from the west, particularly in this era of liberalization. We are fast turning into a consumer society where the power of sex, violence and materialism is only too apparent. The circumstances thus created, besides being highly stressful is continuously posing a vital question: Does our young generation know how to face and adapt to these changes?

A sizeable number of educated Indian youth find themselves being beside
through the tide of fast rising consumer and materialistic culture. They are caught in the race for jobs and success in a world little concerned with values and morality. There is also a rising number of youth in our towns and cities who are unemployed and marginalized, and consequently at high risk of being trapped through the communalism and crime promoted through several vested interest. Several young people are also victims of sexual abuse, oppression and violence. They thrash about to cope with such situations, but they also show tremendous resistance. There is also a whole category of working youth who are occupied in menial jobs; they live on the streets or in dingy places, are exploited through others, and have little or no security. In our villages and slums, where live the vast majority of the youth of our country, the general picture is one of poverty, illiteracy and unemployment. But, there are sections of the dalits and tribals who are beginning to assert their identity. Their young people are occupied in a thrash about for their self-identity; they are beginning to demand – forcefully, and at times, even violently their due share of the benefits of development. We cannot also forget the present day scourge of the evils of alcoholism and drug-addiction afflicting several of our young people.

Several young women are in the procedure of undoing, the victimization, discrimination and injustice to which they have been subject for a extensive time. They are discovering the rightful place for themselves that was hitherto denied then in the family and in society. Against this background of the youth condition in India, it is somewhat heartening to find a small but important section of youth committed at several stages to socio-cultural and political change and the welfare of the community. The several social movements, organizations and processes that have appeared in recent years have been successfully tapping the generosity, dedication and professional skills of these sections of enlightened and committed youth. These youth have been contributing in the thrash about for the rights of children, of women and of the marginalized, as well as in the campaign for a clean environment, democracy and human rights. This is indeed a sign of hope and a pointer to what the young generation, if given the proper guidance and encouragement can achieve.

The grinding poverty and socio-economic inequality prevailing in India
are a depressing reality for mainly of the younger generation. Seriously lacking in possessions and opportunities, millions of youth all in excess of the country face unemployment and oppression, and as a result their creative energies are simply underutilized or destroyed. While there is need, so, to give avenues for employment to the extent possible or to assist young people in securing good jobs, they themselves should also show a creative, enterprising spirit and face up to the risks involved in taking the initiative to devise ways of self-employment. With regard to those who are victims of sexual abuse, trafficking and use, the country needs to reach out to them and work for their liberation and rehabilitation in a more active manner than has been done hitherto. Communication and fundamentalism of a militant kind are increasingly taking hold of several communities, and threatening to destroy the very fabric of the society, which is characterized through a plurality of cultures and through mutual respect and acceptance of others. We have also witnessed, in recent years, a systematic and large-scale mobilization of youth on communal planks, based mainly on an appeal to their individual and communal fears and insecurities.

An atmosphere of brutal competition and corruption leads to the narrowing down of the individual’s quest for a ‘better life’ in materialistic teams. The result is a crisis of cultural identity as well as conflict with the tradition and values. They experience identity crisis in the face of an increasingly consumer and materialistic society. They often feel confused as to where to draw the row flanked by consumer values and human values and human values, flanked by ‘having-more’ and ‘beingmore’. Those who migrate to towns and cities face considerable difficulties arising out of regionalism and ethnicism. They sometimes feel lost or neglected; they may tend to form cliques according to their language or place or origin. It is even worse when one group tends to treat another with indifference: the result is unnecessary tension, clashes and disharmony. Young people, so, should experience the joy of companionship and of collaboration with the peers. There are several other young people who are caught in the shackles of several other kinds of oppression. In education, at workplace, at home and at several settings in the society, women face discriminatory behaviour. Even after having ensured ‘equal wages for equal
work’ in our directive principles of state policy, it is not really put into practice.

We ought to help bring such oppressed young people together as a group, a movement or an organization where through the very procedure of sharing in the middle of themselves they will already experience a great freedom form domination, and find encouragement and support in their endeavors to break their bonds and so recover their freedom and dignity as individuals. They need to take up responsible leadership and action take part in the formation and organization of youth who are poor, voiceless and marginalized.

**Challenges to the Youth in a Changing Society**

The society today is becoming more and more competitive in all characteristics. A mere academic qualification does not take anyone very far; one is asked to prove his/her caliber in getting things done, in working together with others, in rising productivity and wealth. This competitive atmosphere is also visible in the personal life-styles of people – in the way one tries to present oneself to the public. We shall talk about some of challenges that the youth are faced with in this section.

**Self-confidence**

In this context, one of the first challenges before a young person is one of self-confidence. A rising up young person is trying to find his/her feet amidst the turmoil of the physical and emotional changes that he/she has to deal with. Added to this is the external pressure to perform and to prove. Very few young people get the kind of support and guidance to grow in the kind of self assurance and confidence that is needed to see them through this high pressure. The fear of not measuring up lurks deep within. Parents today add to this pressure on the young forcing them to take up several programmes of study sand exams that would ensure that the wards stand a chance in this highly competitive environment. The surge in the number of suicides in the middle of the young is part of the expression of the exasperated ones who feel
they cannot reach the high expectations of their dear ones and are made to feel that they are a failure.

*Family Relationships*

Relationships with family members are another challenge of the young people. They are more and more pulled towards their peer groups and friends with whom they would like to spend mainly of their time. Suddenly, the doting father and the ever attentive mother may be measured a bit of a nuisance. The young boy and girl can do with some support and guidance in balancing their affection towards their parents and the external pull towards their peer groups.

*Idealism of Youth*

The young person is highly idealistic. He/she is angry at the use, injustice, corruption, discrimination, poverty, hunger and other evils that threaten the harmony in society. This idealism is easily manipulated through vested interest groups that spell out their agenda in the mainly romantic terms. The young people are swayed through forces that would like to tap into the unselfish, impulsive energy of the young people for their own end. Communal forces, militant groups, political parties, and religious groups play havoc with the idealism of the youth, and leave them frustrated in the end.

*Risk Taking*

The young are willing to take risks and to experiment. They look for exhilarating experiences and accessories that are “cool”. The media has understood this well. The media is out to sell glamour and happiness to the youth. “Have and be happy” seems to be the underlying message. Relationships, happiness, satisfaction, success, everything depends on what you possess and how you appear. The number of young people who do get caught up in this world of glamour and consumerism, forgetting the deeper realities of life is not small.
Rural Urban Divide

The rapid changes in technology have made the world smaller and brought people closer. The procedure of globalization aided through the power of technology opens up new opportunities and avenues in employment, business, travel, health care, education and a host of other conveniences thought impossible a couple of decades ago. To reap the advantages of this progress, one needs the capability to tap into its potential. It is here that the rural youth are at a tremendous disadvantage compared to the urban youth. The urban youth are in a way highly influenced with choices of opportunities and possibilities, while the rural youth are often left with no choice other than to take what comes their way. The kind of facilities and infrastructure development to stay pace with and take advantage of the progress of technology is denied to millions in the villages. As a result the gap flanked by the rural youth and the urban youth is widening. Things like electricity, communication links, flow of information, financial support, training and education institutions of excellence that are taken for granted in the cities are far from satisfaction in the rural areas. While some have all the advantages, others are left to thrash about with very little. As a result, thousands flock to the cities in search of the “dream” life, making our cities crowded, with all its disadvantages. Some very smart ones make it big in the cities. But majority of these young men and women who flock to the cities, with little support and guidance, end up being exploited and manipulated. Our villages should become attractive enough for our young people to find a cause to stay on.

Professed Values and Lived Values

Another aspect of grave challenge to the youth is the apparent dichotomy flanked by professed values and lived values in the public sphere. Whether it is in politics at several stages, in religion, business, administration or in education, young people are bombarded with contradictory messages from those who are supposed to be leaders. The public pronouncements on honesty, transparency, communal harmony, etc. do not find actualization in deeds in
day to day life. The number of public scams that are rising day through day is a clear indication of this. What message do young minds gather when those they consider role models flout the law with impunity? What lesson does a young person get when the guilty are shielded through the same power that is expected to render justice? The messages that our young people get from the so described “teachers” are very contradictory and the young minds are confused as to what is right and what is wrong. The message that goes out very often seems to be ‘everything is fair as extensive as you do not get caught’. There can be no message more damaging to young minds than this.

**Health Hazards**

Health hazards facing the youth are much more than ever before. The threat of HIV/AIDS, the dangers of drug addiction, alcoholism, smoking and chewing pan, the rising number of road accidents, adverse effects of environmental pollution, and the build up of stress at all stages claim more young victims each year. At the same time, the access to correct information on these health hazards and to affordable and excellence health care, and counseling and guidance services is very limited to the youth. This is a cause of major concern in this present age.

Young people are eager to make their mark on the society. They need the space and the opportunity to do it. They also need guidance to make positive contribution. Adults, who are concerned for the young would ensure that the youth play their role responsibly, and walk with them to the mature adult world. Youth can do it. The society should not adopt a negative attitude towards the youth through “under estimating them”.

**Youth and Sex Related Issues**

As we have discussed in chapter 10 and 11 a universal phenomenon scrupulous to adolescence and one that never occurs again in the life of the individual is the procedure of developing –sexual maturation. Biologically, this is a totally new experience. Its significance is due both to the
pervasiveness and to each society’s expectations. It creates in the adolescents a great wonderment in relation to the themselves and a feeling of having something in common with all human beings. It powers all their relationships with each other, male or female. Boys begin to perceive sexuality essentially as a way of achieving fun and pleasure. This is partly explained through the fact that their genital organs are situated outside the body where they can be seen and touched. Girls, on the contrary do not experience this stage as a very pleasant one. Their sexual organs are within the body and so, they cannot be seen and touched. The beginning of the menstrual bleeding can be a frightening experience.

Through now, we know that sexuality is a gift planned primarily to foster and strengthen the bond of love flanked by a man and woman united in a life extensive commitment. To understand this sufficient degree of maturity is essential. In order that young people can attain this maturity, providing them with appropriate sex education at the appropriate age is very significant. Mostly, issues relating to sex education and HIV/AIDS do not have immediate and easy answers. Educating young people on these topics gives an opportunity to clarify their own questions and to think of some strategies to overcome the difficulties.

Adolescents experience conflicting pressures from a variety of sources in relation to sex, which are often contradictory. There may be a desire to explore sexual identity and experiment. This may contain exploring masturbation, same gender affection and a variety of other sexual activities. Beside with this desire, they may also become concerned with what is okay, acceptable and permissible from the point of getting infected with sexually transmitted diseases or becoming pregnant. Several youngsters are prone to desires for short-term relationships. The messages and pressures received from the media and peer group often install in them this desire for experiment. Those who succeed in their effort are likely to seek further opportunities.

When we are talking of sex related issue, there is a need to talk about sure characteristics, or rather behaviours, which are not necessarily limited to young people, but nevertheless, young people are in the picture in a big way. Hence, in order to give you with a better knowledge of many issues, we will
talk about ‘alternative sexual patterns’ and ‘maladaptive sexual behaviours’.

**Alternative Sexual Patterns**

You should note that the sexual patterns or styles in this general category are usually measured through several to be acceptable alternatives to traditional sexual patterns. Though often subject to social disapproval, there is a lack of conclusive proof that these patterns are necessarily maladaptive, nor are persons engaging in them ordinarily subjected to legal sanctions.

**Masturbation**

Masturbation is defined as self-stimulation of the genitals for sexual gratification. It has been traditionally condemned on religious and moral grounds, as well as for its allegedly harmful physical effects. It is taught that masturbation is a vile habit that can be prevented with a little self-control. Several sexologists emphasize that masturbating as practiced through the average adolescent has no recognized harmful physiological effects and is actually a normal and healthy sexual outlet for young people. Children particularly boys who feel unhappy, lonely and unwanted may centre too much of their action approximately masturbatory practices in an effort to compensate for their frustrations.

Usually, the undesirable characteristics of masturbation are the worry, guilt and self-devaluation that may be associated with it. Young people need to learn self control. Masturbation if accepted in excess of to marital life can have negative consequences. Sex is primarily for sharing and expressing love flanked by a husband and wife. Excessive masturbation can lead to developing less interest in the heterosexual act in marital life which can cause strain in sexual relationship flanked by a husband and wife. Mutual masturbation in the middle of peer (of same sex) can lead to same sex relationship which will leave its impact on one’s personality. In the middle of the Catholics (the main denomination of Christian) masturbation is still measured a sin.
Pre-marital and Marital Patterns

Traditional sexual mores in Indian society have accentuated abstinence from sexual relations prior to marriage and fidelity in one’s spouse following marriage. Though, we can notice that these mores have been increasingly challenged and threatened in excess of the years. Although there are reports that premarital sexual relations may be on the increase, there is no proof of widespread indiscriminate sexual action. Even in the middle of persons who, perhaps, do not consider marriage a prerequisite for sexual relations, emphasis is usually placed on some kind of loving relationship or mutual commitment before sexual involvement.

In this context, it is significant for us to note a form of non-marital relationship which is slowly emerging in our society which may be described as cohabitation. In cohabitation, the person lives quite openly with a member of the opposite sex on a relatively stable foundation. Such a phenomena can be noticed especially in urban India.

Prostitution

Prostitution is defined as the provision of sexual relations in return for money. Technically, there are four kinds of prostitution, the mainly common involving heterosexual relations for which the female is paid. There is also heterosexual prostitution for which the male is paid through the female; male homosexual prostitution for which a male provides sexual relations for another male and female homosexual prostitution for which a female provides sexual relations for another female. The last three kinds appear to be relatively are throughout the world.

Homosexuality

Homosexual behaviour is sexual behaviour directed towards a member of one’s own sex. It is usually referred as ‘lesbianism’ for female relationships. Homosexuality has lived throughout recorded history. The ancient Greek, Roman, Persian, and Muslim civilizations all condoned a measure of homosexuality. Later in Greece and Rome, for instance, homosexual
prostitution lived openly. Mainly contemporary cultures, though, have condemned homosexuality as socially undesirable. Homosexuals may, nevertheless, be well adjusted, well educated and highly successful in their occupation.

Contrary to the popular opinion, it is not possible to divide people into two clear out groups, homosexuals and heterosexuals. You may find sure individuals whose experience and desires combine both heterosexual and homosexual components. Homosexual behaviour is measured a sin through some of the world religions, particularly the Christian.

Use and Oppression of Youth

In excess of the ages, our society has been witness to several shapes of oppression and use directed towards sure section of the community, or at sure communities in general. Now, we are trying to break these shakles of oppression and come out to stand together. But still several groups face oppression, including working class people, women, adolescents, scheduled castes and tribes, sure religious groups, people who are differently labeled like eunuchs, lesbians and homosexuals, people surviving with HIV, drug users, single parents, unwed mothers, street children, devadasis, blood, semen and milk donors, people who have used the mental health system etc. Though all these kinds of oppressions exist for dissimilar reasons and social practices, they share sure characteristics. Some of the shared characteristics of oppression contain exclusion from the mainstream procedure of decision making in the society, social and financial injustice, misinformation of facts which distorts one’s perception of life and keeping one’s group bound to the status quo.

People of the working class are oppressed on the foundation of their position or designation nature and position of work, place of work---public versus private sector, hours of work, poor pay and perks, poor housing and opportunities for education, and limited access to lawful means of improving these needs and circumstances. Women on the other hand are oppressed on the foundation of their gender, discrimination in pay, limitation in opportunities
for education, political participation, religious participation and job opportunities, perpetuating of unpaid care work, limitation of choice concerning pregnancy and abortion, limitations in decision making and instilling a sense of inferiority and lesser worth in comparison to men.

**Young People**

Also, there is a dissimilar kind of stress that youngsters have to undergo. As we have already seen the chief task and problem of adolescence is rising up to be a mature adult. The young persons feel that they are not longer children and yet, they are not grown up enough to be adults. The adolescents want to have a place in the middle of adults and yet feel inadequate in the task. They effort to push absent all parental props and take their first steps alone and unaided, and at the same time, they feel the need of their parents more than ever. Now, that they are trying to become more and more of themselves, and less and less of their parent do children, home pleasures tend to have less appeal. The world approximately them seem to change everyday, while their viewpoint changes even faster. The more the adolescents feel that their maturity is underrated, the more rebellious they will be and the more awkward will be their attempts to prove how grow-up they are. This is their way of rebelling against the circumstances that cause them so much stress. At this stage, it is significant to provide the adolescents, adequate freedom to do their own experimenting without oppressing them. Only with freedom one can learn to be responsible. Certainly, this freedom entails risk; but the only alternative to freedom is ‘overprotection’. Overprotection can render the adolescents incapable of developing their self-confidence, sense of responsibility and social judgment.

It is, so, essential that while providing freedom, instead of oppression, they should be guided and helped to become responsible, capable and self-dependent.

**The HIV Infected**

Persons living with HIV are also exploited. Often, they are not treated
properly or refused treatment. They are socially ostracized; they are unwellcome in their own families. Provision for their social security, like insurance, is not accessible. They are being thrown out of employment. Given the present situation in India, if individuals are found to be HIV positive through a chance test they are not informed in relation to their HIV status.

**Other Groups**

The drug addicts are another lot who face oppression. There are thousands of drug abusers in India who hail from every stratum of society. Millions of street-children and children of prostitutes are introduced into drug use before they reach their teenage. Unemployment and frustration have forced several youngsters from middle class families to seek the help of drugs. Affluence, bad company and lack of love and care from parents compel several people adolescents to take to drugs. Once addicted, the family, society, religious groups and the legal system look down upon them. Similar is the plight of unwed mothers, single parents and the devadasis who are despised through our tradition bound society inspite of all the advancement in knowledge and development of science and technology.

Professional blood donors, semen donors and milk donors are very much in demand. They are significant as extensive as they can supply their valuable human tissue. They also face oppression in the society through way of poverty, financial deprivation and subjection to misinformation, which distorts the perceptions of their lives. In the light of this discussion, we are led to pose questions to the society and to ourselves. Where will all this use and oppression lead them? Is society not responsible if these oppressed groups take up presently in relation to the any alternative, violent or illegal, to express their anger and dissatisfaction?

**Strategies and Suggestions**

After having discussed the troubles faced through the youth, we ought to think and work out strategies and suggestions to deal with the concern of
youth. Let us classify our strategies into three – Prevention, Protection, and Participation.

**Prevention**

A host of thoughts arise in relation to the preventive strategy. The mainly obvious is the satisfaction of vital needs, such as food, water, shelter, health and education, which may enable people to exist without having to suffer from the pangs of insufficiency leading to social deprivations and dislocation. These needs are closely related to the fact that a majority of the nation’s population still lives in rural areas, thus calling for priority allocation of possessions and decentralization of power to proper rural development.

Preventive education has an untapped and unlimited potential. Its extensive-term effects are vast. For instance, environmental education can help to prevent environmental degradation from having negative impact on children and youth. Likewise, education against drug abuse and sex education may both have positive consequences for the physical and mental welfare of children, youth and their families. For this purpose appropriate emphasis at the governmental, community and family stage is required on family education in general, and on providing knowledge in relation to the HIV/AIDS, sexually transmitted diseases and drug abuse, alcoholism, smoking etc. Also, at schools and college proper facilities should be provided for counseling and guidance.

Youth development should not be seen as totally self-governing from the other core concerns of development particularly family development. It should thus, be integrated into the planning procedure as one of the components calling for immediate attention.

**Protection**

The role of laws, policies and events to protect children and youth holds great importance. It calls for action at national and international stages. At the national stage, the existing laws and policies should be scrutinized to assess their efficiency. In this regard, much depends upon the integrity of the law makers and law-enforcers themselves. Several discriminatory laws exist
against children and youth on grounds of gender, race and social origin. Female youth are not treated universally at par with male youth in several areas of law and practice.

Nationality questions, access to schools, children born out of wedlock and employment potential are some widespread examples where the legal framework stumbles. These laws should be recognized and reformed. Several laws particularly on social welfare and social security, exist only on paper. These should be seen as ways and means of alleviating the plight of several youngsters and their families. A lot depends upon how the state will utilize these laws to reallocate possessions to guarantee social justice and equity.

**Participation**

Youth participation is not a new concept, but it has yet to become a reality in many areas. There are several countries, where youth groups operate constructively to promote the interests of youth and children in several fields e.g. the National Service Scheme, National Cadet Corps etc. The current challenge is to uphold the structure of participation without allowing it to be manipulated. On another front, the activities of the youth groups and other NGOs promoting child and youth development should be better integrated in the whole procedure of developmental entities which may be instrumental in making the development strategy effective, especially as the latter also hold a plethora of possessions and powers. Presently a simple glance at the children and youth on the streets and in the villages anywhere in the developing and urbanized world will reveal the true motivation for action.

Participation of the mentors of the youth---their parents and teachers in all such actions is very important. Participation of youth should be highlighted in the media to send the message crossways to as large number of people as possible, particularly, issues which need widespread attention should be propagated.

**REVIEW QUESTIONS**

- What is scrotum and testicles?
• Explain the menstrual cycle and the onset of puberty.
• Talk about the early stages of human growth: biological, social, psychological and developmental characteristics.
• Explain the early signs of behaviour.
• What are challenges to the youth in a changing society?
• Write an article on developmental characteristics of childhood
• Write an article on developmental characteristics of adolescence
• Write an article on developmental characteristics of adulthood
• Write an article on developmental decline and ageing
CHAPTER 4
SOCIAL INSTITUTION OF MARRIAGE

STRUCTURE

- Learning objectives
- Marriage and family: choosing life partner
- Marriage in India
- Society, culture, religion and family values
- Marital life and role expectations
- Review questions

LEARNING OBJECTIVES

After reading this chapter, you should be able to:

- Understand the marriage and family
- Understand the marriage in India
- Understand the society, culture, religion and family values
- Understand the marital life and role expectations

MARRIAGE AND FAMILY: CHOOSING LIFE PARTNER

Meaning of Marriage

Marriage is a common term that we come crossways in our daily life. Have you ever thought of it seriously? What is the meaning of marriage? Is it a mere relationship flanked by a man and woman to live together and have children? Is it a man-made institution? When did such an institution come into subsistence? It will be really motivating to ponder in excess of the answers to the above questions – much more so in relation to the meaning, scope, purpose and history of marriage. The term ‘marriage’ has dissimilar meanings and connotations for dissimilar people. To some, marriage is a relationship flanked by men and women for the propagation of the human species. Some people take it as a license for sex. Yet another group considers marriage as a means for companionship. Marriage comprises all these views and much more. It is a very intricate institution which can not be defined in a sentence or two.
Several sociologists and philosophers have given differing views in relation to the meaning and scope of marriage.

Marriage is not an integral part of human nature, but it is a man-made custom or institution which was present even in prehistoric times. It is not a natural relationship but a conscious commitment flanked by a man and a woman. With the advancement of civilization marriage became a social function with religious and legal sanction. As stated earlier, marriage has dissimilar meanings and connotations. Let us look at some of them.

**Marriage as a Relationship**

Marriage is one of the deepest and mainly fulfilling of human relationships. It has lived in varying shapes throughout the history of man, responding to the fundamental needs and social aspirations of each generation.

**Marriage as an Institution**

Marriage is a union of man and woman their bodies, minds and souls, emotions and desires. The essence of this union is love. Marriage is measured to be a primary relationship, because it is a personal relationship flanked by the partners. Lin Yutan gives a beautiful explanation of marriage. He says “woman is water and man is clay and the clay holds the water and gives it substance in which water moves and lives and has its full being”.

**The Biological Aspect of Marriage**

The animal mates, but man marries. Looking from the biological point of view, we can say that mating is a biological matter, while marriage is a social affair. The sex instinct is one of the vital instincts for reproduction. In the case of man, though, from the beginning of society, this instinct has been subjected to separate regulations and control. Marriage may be defined as the mechanism of regulation and control of biological reproduction. In the animal kingdom there are no definite rules for mating because they have no society and social norms. But in human society there are several kinds of social
controls, religious limitations and even laws of marriage. For human beings, the sex relations are allowed within sure permitted limits. Marriage is a holy sanctifying, life extensive, comprehensive, loving union of a man and a woman, leading to the procreation of children.

The Social Characteristics of Marriage

We have seen that there are sure biological characteristics of human marriage, while there are more social characteristics in it. These social characteristics are mainly significant in human society. The vital factor in marriage is love. True love flanked by the man and woman in marriage is a complete giving of one to another. There should be a union of the souls and minds. There should be a union of emotions and wills. All these imply complete, exclusive and life extensive giving of oneself to the other.

The Psychological Aspect of Marriage

Marriage is an integral part of human subsistence. In marriage man’s vital longing for communication and completeness finds its natural culmination. Human beings find their fulfillment as men and women. Marriage is the means through which two persons seeking a more perfect life provide themselves totally to each other. In a marriage the male and female compliment each other. It fills the physical and psychological void which exists in human being, if they are alone. Marriage makes possible the satisfaction of the strong and natural tendency of male and female to be together in the union for which nature has intended them.

The Legal Aspect of Marriage

The union flanked by man and woman necessity is legitimate. So marriage should get legal, social and civil acceptance. Legal sanction of marriage is based on prevailing social norms and customs. It varies from one society to another. The marriage can be legally contracted only through those who are able to perform the vital act of marriage. The legal minimum age for marriage in India is 18 years for girls and 21 years for boys.
The Functions and Purposes of Marriage

Have you ever thought of the question why a person should get married? The first answer that comes to your mind may be for the propagation of the human species. Let us try to find the answer.

Marriage for Union and Procreation

What is the purpose of marriage? If it is only for procreation, marriage is not a necessity. Of course, one of the significant purposes of marriage is union and procreation. The union in marriage is a medium of physical, psychological and spiritual communication of love and commitment of self.

Marriage for Sex

The natural end of sexual relationship is conception of children. Hence the procreation of children is an essential purpose of marriage. An equally significant purpose is the union itself, the mutual love, pleasure and happiness of the husband and wife. Marriage, so, fosters mutual love and attachment. It provides for the legitimate expression of sexual satisfaction.

Marriage for Companionship and Friendship

The mainly significant need of the human being is the intimacy in living with and making a commitment to another human being. What is friendship? According to Jennet Kid, “Friendship is having a privileged position in someone else’s life and giving them a privileged position in our own. It is sharing ourselves with those we like”. Friendship is the cornerstone of marriage which lasts even when the sexual desire is in excess of. It remnants even after the children are grown up and settled. It only deepens with years. This is what is meant through companionship or friendship. It enriches man and woman through rising unselfishness and through deepening his/her capability for love, and sacrifice. Hence marriage is love, it is sex, it is family, but ultimately and essentially it is companionship or friendship.
Marriage for Socialization

Marriage is a means through which the socialization and growth of a person reach its fulfillment. It provides numerous opportunities to bring in relation to the security, cooperation, and love. Another purpose of marriage is to create a family to give the natural environment in which a person can realize himself/herself and reach out to others in an attitude of dedication and service. It gives society a firm base, and children a stable environment to grow.

Marriage for Matured Relationship

Still another purpose of marriage is attainment of maturity through the establishment of relationships in marriage. Rearing and educating the children also is a purpose of marriage. The parent-child relationship is an intimate relationship.

Some Practical Purposes or Utilitarian Characteristics of Marriage

- It ensures security to women who have to undergo extensive periods of pregnancy.
- It provides security to the offspring.
- It ensures the health life which gives stability to society.
- It makes society more cohesive through relationships.
- It simplifies blood relationships.

The Historical Development of Marriage

It is motivating to study the historical development of marriage. When did it commence? How did it attain its present structure and status? It is not easy to get the facts in relation to the marriage in the prehistoric era. We have to depend upon the studies of anthropologists and other accessible details of folklore and traditions. Even though the religious books mention marriage, we cannot conclude that marriage came into subsistence with the beginning of
human life on earth. In the pre-historic ages people lived like animals and there were no social norms and rules to guide them. But slowly due to his superiority in excess of the animals, man began to formulate some social patterns of behaviour.

In the early stages of human life, sexual life and procreation was a natural procedure. The earth was not owned through anybody. Nobody bothered to own the land. But slowly man began to cultivate the land and came to know in relation to the productivity of the soil. This knowledge motivated him to own the land. This also led to several disputes and fights for the ownership of land. Finally they reached on agreement with regard to some kind of control or laws in relation to the ownership of land. This is apparent from social contract theory. The desire of man to own the land, which is productive, led him to the thought of owning any thing that is productive. Knowing that the woman can procreate children, men tried to own more women and thereby get more and more children. This also ended the conflicts and fights. Slowly restrictions and regulations came in procuring women. This finally culminated in the form of a social institution of marriage with all its laws and regulations and customs.

The Family

Presently like marriage, family is also a very familiar term. We all come from families. We see families approximately us. Family is an integral part of our life. Can we answer these questions: What is a family? What is the need for a family? Who constitute the family? Is it a mere union of parents and children? What is the relationship flanked by the members in a family? Is the family a human invention or a natural development? Is it found in the middle of animals also? What are the shapes of family in dissimilar ages and dissimilar cultures?

The Need for a Family

The family was a necessary precondition for human development, for without it human subsistence would not have been possible. The human infant
is born helpless. It has a potential for physical and mental development. But it requires years to achieve its maturity. In the case of animals, their young ones are able to take care of themselves shortly after birth. But for human beings the extensive period of pregnancy and the prolonged helplessness in infancy and childhood, needs a extensive association of parents. This has resulted in the formation of a family.

The Development of the Family

The family as a group of parents and offspring’s lived even before the appearance of man upon this planet. Family like association is seen in the middle of birds and higher mammals. The chimpanzee is a highly social creature which lives in family groups. The family life of apes and human beings can be compared. There is a selection of a mate, interaction flanked by male and female, stages of control in the middle of father, mother and children and a child is taken care of primarily through mother. There is a great deal of variation flanked by the family life of apes, mammals and birds and that of man. In the former case, the nature of family life throughout the world is the same in any given species. But in the case of man, family behaviour varies greatly from one society to another. In the animal family, the behaviour of the members is motivated through instinct, whereas in the human family it is motivated through culture. The animal family is mainly biological in nature, while in the human family its structure and functions are shaped through culture.

According to several sociologists, man in course of his development might have urbanized one or another family form as determined through situational and historical factors. In short we can say that geographic environment, economic circumstances and culture rather than biological factors were the determinants of human family patterns. In man, the family is not only a biological group it is first and foremost a social institution.

The Definition of Family

We have seen that the structure and function of the family varies from
place to place. So it is hard to provide a definition of the term ‘family’. Though, the definition of the family necessity contain that which is common to the great variety of human groups to which the term ‘family’ has been applied. There are sure features that are common to the human family in all times and in all places that differentiate the family from other social groups. According to Ernest W Burgess and Harvey J. Lock, these features are:

- The family is composed of persons united through the ties of marriage, blood or adoption. The bond flanked by husband and wife is that of marriage, and the relationship flanked by parents and children is usually that of blood and sometimes that of adoption.

- The members of the family typically live together under one roof and constitute a single household. Sometimes, as in the past, the household is large consisting of three or four or even five generations. Today the household is small, consisting of the husband and wife with or without one or two children.

- The family is a unity of interacting and intercommunicating persons. They play the roles of husband and wife, father and mother, son and daughter, brother and sister. These roles are defined through the community.

- The family maintains a common culture derived mainly from the general culture. Usually this culture is the outcome of the merging of the two cultures of the husband and wife.

On the foundation of the above features the family may be defined “as a group of persons united through the ties of marriage, blood or adoption, constituting a single household; interacting and communicating with each other in their respective social roles as husband and wife, mother and father, son and daughter, brother and sister and creating and maintaining a common culture”. A family is a community of people living together in an environment which is a centre of healing, a place where one can live, where one can admit one’s frustrations, stupidities and anger to people who do not retaliate. It is in the school of everyday family life, with all masks dropped and hypocrisies exposed, that man, woman and child acquire the potential to know what it is to
be truly human, and fully human people have tried alternative arrangements for a family. But none of them are as efficient as a family. Children thrive best when they have a father and mother to love and protect them in a home. The parents also need the life extensive commitment in which love is proved.

**The Indian Family**

The family system all in excess of the world are changing today and family relations are becoming weaker and weaker day through day. The power of the family in excess of the children is weakening due to the great social, political and economic changes. In the midst of these changes, India still has a time tested heritage of stable family structure. It is still the vital unit of our society and the medium of cultural transmission. The family still holds its solidarity and plays an significant role in the formation of values in our society. In spite of the solidarity in the Indian families, a salient social transformation is taking place in the Indian families also. With the empowerment of women and the women getting more and more educated, the traditional family patterns are slowly disappearing. Modernization has its roots in westernization and it has questioned the traditional family values and structures. Parental power is also weakening day through day. The religious and moral values present in the family are giving way to secular and pragmatic values.

**Kinds of Family Pattern**

The three chief historical stages in the development of the family are:

- The large patriarchal family feature of ancient society;
- The small patriarchal family which had its origin in the medieval period; and
- The modern democratic or nuclear family which is the product of the industrial revolution and the economic and social changes that followed.
The large patriarchal family was prevalent in China, India and Japan. Here the senior male member was the head of the family. He lived with his children and grand children which came up to four or five generations. The patriarch, the head of the family, had supreme power in excess of all other members of the family. This kind of family was a result of the agricultural and rustic mode of subsistence. The small patriarchal family was the second stage in the development of the family structure. It consisted of husband and wife and children and one or two grandparents and one or two unmarried brothers and sisters of the husband and wife. This kind of family was mostly seen in urban areas where the members used to work in industries. Here also the senior male member had the supreme power in excess of the whole family.

The democratic or nuclear family consists of only the husband and wife and the children. This kind of family system is more prevalent in modern society. Here the husband and wife share more responsibility and are more free. They can take their own decisions. Children can also join in the decision making constant with the advancement in age. In India we find three kinds of family structures which are approximately identical with the historical family patterns. They are:

- The large joint family;
- The nuclear family; and
- The stem or extended family

**Joint Family**

The large joint family is approximately like the large patriarchal family where three or four generations of parents and off springs live together. This is mostly seen in rural areas. These families are mostly agricultural families.

**Advantages of the Joint Family**

The joint family assures shelter for the aged and sick, social security for the unemployed and support for the young couple. Children grow up in an atmosphere of security and affection. The newly married couple gets training in family life and child care. The sons get the training from their father, uncle
and grandfathers. The daughters get it from their mothers, aunts and grandmothers. In a joint family, the wisdom and experience of the elders are shared. The joint family has its own codes of behaviour and its own values which are transmitted from one generation to the other generation. On the whole, we can say that the joint family provides an umbrella of support which covers financial loss, social security and even provides informal counseling.

Disadvantages of the Joint Family

In the joint family the supreme power is vested in the senior male member. So the whole life of the family goes according to his efficiency and attitudes. The junior members may not take up any responsibility and initiative. There is no freedom for the individuals, especially women. The head of the family may not be able to adjust to the social changes that are taking place outside the family. There will be a perpetuation of old customs and values.

Nuclear Family

In a nuclear family, the husband and wife live with their children. This is mostly seen in urban areas. Both the husband and wife may be earning members in such families.

Advantages

The husband and wife have the full freedom to act according to their own ideas. There is more financial security and individual freedom. This kind of families can easily adapt to social changes. There is more responsibility and initiative for all the members.

Disadvantages

There is nobody to help and guide the members, especially when some disagreement arises. The practical wisdom and emotional security offered through the joint family is lacking in a nuclear family. There is nobody to look
after the children. Children miss the protection and affection of grand parents. Working mothers are forced to leave the children either with the servants or in a day care centre.

**The Stem or Extended Family**

This is midway flanked by the joint family and the nuclear family. The husband, wife and children live with one of their grand parents.

**Advantages**

This kind of family has all the advantages of the joint family and the nuclear family, provided the grandparents do not dominate. Children are looked after properly. Grandparents also may not feel the loneliness and will be happy with their children and grandchildren. Parents can provide all the security and guidance to their son and daughter, who are newly married.

**Disadvantages**

If the parents who live with their son/daughter are too dominating, the young couple may loose their freedom and individuality. There are chances of troubles with in-laws. For growth in marriage, it is desirable that the couple live on their own. Each system of family has its own advantages and disadvantages. But if the members are cooperative and have concern for each other, the disadvantages can be reduced to the minimum. The newly married couple who start their family life should have the freedom and initiative of a nuclear family and the emotional security and practical wisdom of a joint family. They should have the feeling of the ‘home’ where one has full relaxation and recreation and can live without masks.

**Functions of the Family**

The family is the vital unit of society. Today’s family faces lot of troubles due to the social changes. In spite of the troubles in the family, it continues to
exist because it meets the needs of children, adults and society at large. The family:

- Provides for the reproduction of the race;
- Passes on the cultural heritage of the group;
- Provides physical security, protection and the material opportunities for living and growth;
- Meets the deep emotional needs of both children and adults and provides for their social, emotional, intellectual and spiritual development;
- Develops in its members socially desirable character traits and acceptable moral standards;
- Develops an orderly system of living in the middle of its members with provision for eating, sleeping, school, work, etc., and
- Develops sound relationships in the middle of members of the family and flanked by them and their neighbors.

The family thus meets the vital physiological and psychological needs of its members.

The Social Role of the Family

Separately from the above functions the family has a social role also. The family, being the vital unit of society, has a vital and organic link with society. It is from the family that the citizens come and it is within the family that they find the first school of social virtues. The family is the bridge flanked by the child and society. In the family, the child learns mutual respect, concern for others, generous service, deep solidarity, personal responsibility etc. These are the vital steps of social life. The family is thus the mainly effective means of humanizing and personalizing society. The family is the custodian and transmitter of values.

Society should also respect and foster the family. The family is the very first cell in the social structure and the very first social union, which is indispensable. The so-described urbanized countries have now realized the
fact that their broken families are heading towards a great social disaster so they are exhorting the parents to strengthen the family ties. “Marriage and family are a union for which there is no substitute. Nothing can take their place. You can even say: as the families are, so will mankind be”.

**Choosing a Partner**

Now that you have learned so much in relation to the marriage and family, you will be in a position to answer the question “How will you choose your partner for life”? Marriage is a life-extensive commitment and relationship and hence the selection of a partner is very significant. The choice of an ideal partner is one of the vital requirements for a successful marriage. Suppose you are going for a journey. You would like to have a companion who is agreeable to you in all respects. So what in relation to your companion, who is to travel with you through your whole life, till death? Marriage is one of the three great events in life beside with birth and death. Birth presently happens and death is beyond our control. Marriage is though something which can be decided. We can decide whom to marry and when to marry.

There is a common saying in the middle of the Arabs “ If you want to select a horse, select from in the middle of hundred horses. If it is a friend it should be one in the middle of thousand. But if it is a wife, it is should be from thousands”. This implies the importance of choosing a partner in marriage. It should not be a casual or careless selection. It should be a extensive thought out procedure. Very few people are inclined to analyze the factors that are to be looked into in selecting a partner. There is a common belief that marriages are made in heaven or it is fate, luck or providence. But this issue of choice of spouse is not something to be totally left to fate or luck. A scientific approach is necessary in the selection. There are sure determinants for mate selection. The patterns of arrangement for the selection of the mate differ from culture to culture. In sure cultures marriage is primarily a social and economic arrangement flanked by two families. Here the choice of the mate is still the responsibility of the parents. Parents select the bride or bridegroom for their children. The young couple has little choice in this matter. They may not have
the opportunity to become acquainted before the wedding. This kind of marriage is recognized as arranged marriage.

Arranged marriages are now giving way to selection through the young people themselves. Both procedures have their advantages and disadvantages. Mate selection, when arranged through parents, stressed social and economic thoughts. They minimized or even ignored the sentiments of love and interpersonal relations of the young people. The youngsters make the choice on the foundation of compatibility and personal attraction. They may not conform to parental standards like caste, religion, economic security etc. The best pattern is to let the young people find out heir own mates with the guidance and consent of the parents. This pattern is recognized as guided choice. Anyway, parents should guide their children without showing too much worry or haste. Allow the young people to decide on their partners as far as they can. But in every case, their elders should be the controlling factor. At the same time, parents should not provide the impression that they have a readymade decision in their minds. Youngsters on their part should rely on their parents, recognizing their experience and their sincere desire for the good of their children.

As said earlier, marriage is a life-extensive relationship and commitment. There are sure qualities or social expectations that are commonly appreciated in a partner. There should be compatibility flanked by the partners in maturity, health, behaviour patterns or character, caste and religion, economic status, education and intelligence, attitudes, and values or the vital orientation to life etc. Let us consider them one through one.

**Maturity**

Under ‘maturity’ come physical maturity, emotional maturity and social and intellectual maturity. Maturity is a term which comprises several things. When we say that the partner should have the maturity for a married life, it means the ability to take up the full responsibility of a family. Age is one significant factor that comes under physical maturity. According to the Indian Marriage Act, the minimum age for marriage for woman is 18 and for man are
21. But from practical experience it is seem that the ideal age for woman is 21 to 24 and for man is 25 to 30. Through that time they are physically mature and emotionally stable. If the man or woman lacks physical maturity he/she may find it hard to make marital adjustments and to take up the responsibility as husband and wife and as parents.

What should be the age variation flanked by the partners? Who should be older? The social expectation is that the man should be older and there should not be much variation of age flanked by the partners. But for so several practical reasons, it may not be possible to strictly adhere to this. Still, it is always good to stick on to these expectations to avoid further complications later on. One of the reasons for marital breakdown is the great or wide disparity of age flanked by husband and wife.

**Emotional Maturity**

It consists of the ability to control one’s emotions and passions. Emotional maturity helps to develop self-restraint and the attitude of self-sacrifice. These are the essential requisites for a happy married life. Emotional maturity can be tested only at the times of crisis. He will adapt his course of action, overcome obstacles and accept the inevitable with grace and calmness. To an immature person, any frustration may bring in relation to the temper tantrums. An emotionally matured person is able to avoid frequent bad mood and has the ability to establish and uphold personal relationships. He is able to endure normal discomforts and disappointments and to overcome suspicion and jealousy. In short, he has the ability to provide and receive that is ability to love.

Empathy is another feature of an emotionally matured persons. It is ability to perceive the feelings of others. It involves the willingness to recognize the needs of others and to assume the responsibility of meeting them. Getting married means taking up a responsibility for a life time. The partners have to meet each other’s needs, bring up children, support the family financially and look after the members of the family. Life extensive commitment is one characteristic of the responsibility of marriage. It is related to the stability that
comes with maturity. A clear sign of emotional maturity is the ability to reflect before speaking and the readiness to talk with others. This is highly essential in husband/wife relationship. An emotionally mature person has, first of all, insight and foresight in his thinking. He can evaluate himself as well as the world approximately him in a realistic manner. He can also face the facts of life realistically and expect the results of his action. He develops a sense of independence. He is able to make his own judgments and decisions.

The maturity which marriage requires is not the attainment of one day. Emotional maturity can be achieved only through the satisfaction of the several needs of the child at each stage of development. Proper disciplining of emotions is necessary throughout the childhood for attaining emotional maturity, which results in self-confidence, self-control and affectional maturity. What is affectional maturity? It may be an unfamiliar term for you. It is the capability to relate with people of dissimilar groups. The infant is at first interested in himself/herself or his/her mother. This interest is then shifted to playmates of his own sex throughout school age and to the opposite sex throughout adolescence. When the person comes to maturity, the affectional maturity is towards his partner. One who is ready for marriage should have this affectional maturity so as to develop a good husband wife relationship. This is vital requirement for marital harmony.

**Social Maturity**

Social maturity is apparent when one can relate oneself to others in a selfless and responsible way. One should not think only in terms of immediate wish fulfillments or satisfaction or personal desires. The main signs of social maturity are respect for others, honesty, frankness, courage and the ability to give whatever a family needs. An emotionally mature person need not necessarily be socially mature if he has not experienced a social life. Social maturity comes from the fulfillment of one’s quota of premarital living. Every boy and girl should have an experience of social life before marriage. Usually after completing this education, youngsters are employed and they have a ‘free’ time to assume the responsibilities of life and mingle with people.
Throughout this time they may come crossways persons of other sex, whom they may choose as their partners in life. This is a time of fantasy. Any way, this free time before marriage is essential for acquiring social maturity.

After exploring for a partner, they finally settle down, and are ready for marriage. One feature of social maturity is one’s willingness to disregard unknown potential marriage partners in their fantasy. They will be ready to commit themselves to build up a relationship with a scrupulous person. It is also significant to be self-governing for a while. Having presently become free from parents, it is too early to take one the bonds of matrimony. Spare time can be used as one may deem fit. Jobs can be changed. Travels can be made according to the availability of money and time. Nobody else’s wishes have to be consulted, nor moods catered to. Since they were more closely supervised than boys throughout childhood and adolescence, they have yet to achieve a full sense of personal identity. Usually several girls in India, especially in the rural areas, do not get this free time for socialization and acquiring social maturity. This is because they are married immediately after their schooling or graduation. Mainly of them are not permitted to work outside their homes. This is a real drawback as far as marriage is concerned.

**Intellectual Maturity**

Intellectual maturity lies in the ability to understand persons, events, situations and troubles. It is the capability to formulate one’s ideas, opinions and judgments without depending on others. For developing intellectual maturity one necessity has a sure stage of education according to his/her social status. One necessity is able to provide a meaning and purpose to his/her life, if he/she is intellectually mature. As we grow up, we slowly learn to understand and evaluate ourselves better. We come to know of our own strengths and weaknesses, our abilities and disabilities. We gain insight into our feelings, thinking and behaviour. We also develop foresight. We learn to face realistically the facts of life and to expect the results of our action. We learn to foresee the possible consequences of our behaviour. We no longer permit our desires to dominate totally our thinking or action.
Mature thinking and feeling express themselves in mature action and behaviour. We show control and flexibility in our behaviour. We are neither rigid nor compulsive but adapt our actions according to the situation. We can accept power and discipline as well as responsibility and power. We learn to co-operate with the people and make the necessary adjustments and version in life. An individual should show these signs of intellectual maturity before he/she plans to marry. It is essential for promotion of desirable personality development and adjustments in marriage. Self realization is essential to understand the behaviour of others. “Know thyself” is an significant principle in mental health. For good marital adjustments, knowledge of self is an essential factor. Only an intellectually matured person can know the limitations of others. A person who aims at an unattainable goal meets with frustrations. Intellectual maturity is essential for having ‘frustration tolerance’. The married partners need high frustration tolerance to face problem situations wisely and to make wise decisions.

Now we have seen how significant maturity in selecting a mate is. Only a person having all the above kinds of maturation will be a good partner in married life. Often it is not easy to evaluate correctly, the herself in the best high, hiding the negative characteristics on his/her personality. So in mate selection, it is necessary to go beyond the external appearance and behaviour. You will have to closely observe the behaviour of the person in dissimilar situation and circumstances. How a person acts in a crisis or a critical situation will show his/her real self and maturity.

**Health and Physical Structure**

A happy married life is very closely related to the health of the partners. So this is an significant factor to be looked into in selecting a mate. The parents should be healthy to have children of good health. In some western countries, the partners have to produce a medical certificate before marriage. This is ideal, especially to eliminate people with hereditary diseases. It is advisable not to have marriage relations flanked by person having a close blood relationship. The children born from such couples may have hereditary
diseases of both the families. It is also necessary to look out for the RH factor of the blood. If the husband and wife have dissimilar RH groups i.e. positive and negative, it may affect the children. So care should be taken to see that the partners have compatible blood groups. HIV testing also should be done before marriage, wherever scope for doubt exists, to avoid future troubles and breakdowns. The attendance of a health defect in a person may not prevent one from marrying, but it is necessary that both know in relation to it and are ready to face its consequences together.

Physical structure is another factor in the selection of mate. There should not be much disparity in physical structure (height, weight etc. color, and general appearance). Though, physical attraction or physical expectation in the Indian context is that the husband should have a better structure than the wife. Concerning general beauty, the usual practice is that woman’s beauty is more looked into than a man’s. In a man “manliness” is the usual criteria that are looked for. Physical appearance and beauty are relative terms and vary according to cultures. This is not a very significant factor in selecting a mate. Anyway, beauty should not be the main criteria for selection. There is a Chinese proverb “Marrying a woman only on the foundation of her beauty is like buying a building merely through looking at the outside painting”. Young people provide too much importance to this criteria which is not wise.

**Behaviour Patterns or Character and Conduct**

If you want to enroll for any course, you need a character or conduct certificate. In order to enter into a profession also, very often you need a conduct certificate, but to get married do you produce any conduct certificate? Unfortunately several persons do not provide enough importance to this aspect, which is one of the mainly significant criteria for mate selection. Even if your partner has all the other physical qualities, economic and social status and education, if his character is not satisfactory, married life will be a real hell. At the same time even if there is disparity in age, caste, religion, education etc. and the partner has good character the marriage will still work. Character in married life means good will, sense of humor, the ability to love,
honesty, responsibility, concern for others, provide and take attitudes, cheerfulness, discipline, faith in God, fidelity openness, values in life, etc. The couple has a extensive life before them to spend together. Much of their happiness will depend upon their ability to share, to agree and to work together. All this presuppose in them the attendance of strong similarities with regard to vital concepts of life. There is no doubt that a sure amount of differences can be useful to enrich the partners. But ultimately the person who shows more similarities should be measured as the best make.

According to the perspectives in psychology, a person’s character is shaped throughout his/her early years of life. So his/her family is mainly responsible for character formation. As in the case of maturity, it is very hard to assess the character of a person with whom we do not have an intimate personal relationship. In choosing a partner this is not always possible. His/her family relationships and the life of the family can be taken as one of the significant sources for assessing the character. Persons brought up in unhappy, insecure, and broken families may have several personality disorders and peculiar behaviour patterns. Some parents consider marriage as a solution for the behaviour troubles of their children, especially sons. A drunkard, a drug addict or a criminal may marry a poor girl having low socio-economic status. The poor girl is supposed to ‘change the prodigal son’. Usually this ends up with a marital breakdown and lot of misery for the girl. The innocent girl becomes a scapegoat.

**Caste and Religion**

When the selection of the bride or bridegroom is made through parents they insist on caste and religion. But when the selection comes to youngster, we come crossways several inter-caste and inter-religious marriages. Several of them are successful. These kinds of marriages are good for social and national integration – and harmony in the middle of dissimilar castes and religions. But there are several practical troubles of adjustments in such marriages. In India marriages are flanked by two families. The families may not accept such marriages and interfere with each one’s customs and life-style.
When two persons from two dissimilar castes or religions marry, they
necessity be willing to accept and respect each other’s faith and values. Usually the problem comes with the birth of a child. Both the parents will
consciously or unconsciously try to practice his/her own customs and values which result in a disagreement for the children. If both parents are strictly
secular, such troubles can be eliminated to some extent.

It is safer to choose a mate from the same caste, religion and culture. Even in the urbanized countries, where mate selection is done mostly through
couples, preferences are for mates from the same race, religion and culture.

Social and Economic Status

The partners should have as far as possible, the same economic and social status. The family should have a stable income to pull on. Today dowry has
become a great social problem in India. Men are demanding vast amounts of money from the wife’s home. Several bride burnings are due to the troubles of
 dowry. Of course, the girl should have an equal share of her father’s wealth. Usually this share is handed in excess of to the boy at the time of marriage. In several cases, the wife has no say in relation to the dowry money, and it is measured as the property of the husband and his family. In several marriages, dowry is the main criteria for selecting the wife. This is very unfortunate.

The partners should have the financial stability to establish and run a family. But the whole financial assistance should not be expected from the wife’s family. As far as possible the wife also should have an self-governing income. Marrying a person who is very much above or below the economic and social status may cause several adjustment troubles for both the partners. In several love marriages, economic disparity may not be looked into which may result in marital troubles later on. It is very hard for love to flourish in a ‘poor’ circumstance.

Education and Intelligence

There should not be much disparity in these factors. In Indian villages, mainly women are still illiterate, men do not consider literacy as a pre-
requisite for marriage. This is very sad state of affairs. Women should be educated to be intelligent wives and efficient home managers. An educated mother is the best insurance for the education of her children. As in the case of physical structure, men in India prefer partners with equal or a little lower stage of education. If the wife is more educated, the husband may develop an inferiority intricate. Concerning intelligence, both the partners should be intelligent enough to manage a home. Intellectual companionship flanked by the partners is a very significant factor which is not given adequate emphasis in Indian marriages.

It is not advisable to marry persons who are mentally retarded. The intelligence of the parents will be inherited through children to a very large extent. So intelligence is an significant factor in mate selection.

**Attitudes and Values – Vital Orientation to Life**

Areas where strong similarity is required are attitudes and values and the vital orientation to life. These contain goals, values, religious convictions, and general ideas in relation to the justice, honesty, truth etc. A simple tolerance of other’s beliefs or conceptions is not enough to establish a life extensive partnership. The partners should fully agree with the thought of marriage, its meaning and purpose. It is very significant for them to have the same concept in relation to the fidelity, reciprocal roles in the family, sex, children, and in-laws. It is good to have a spontaneous agreement in fields such as entertainment, participation in cultural, social and political action, religious practices and community life.

Temperamental compatibility of the mates prevents troubles in marriages. Temperament means the physiological action stage and response patterns of the individual. The behaviour controlling glands of one individual may be dissimilar from that of another individual. Such biological differences help to explain several of the conflicts in marriage. For instance, why one spouse is always active and the other inactive. To avoid all these troubles, temperamental compatibility should be given due importance in mate selection. Compatibility of needs is another factor which should be looked into
the choice of the mate. There is proof that persons seek a mate who will compliment their strengths and deficiencies. Person with complimentary needs tend to marry. Several boys and girls are attracted to each other because each satisfies the other’s need. The need so satisfied may be the need for love, affection, sympathy, understanding etc.

Now we have seen some of the significant qualities that are to be looked for in a mate. The selection of partner is not an easy procedure. It is an ongoing procedure which requires time and experience. It is better for the partners to have an opportunity to become well acquainted with each other. This described courtship. It provides the two persons the opportunity to test each other’s feelings, ideas and orientations to life. This may help them to decide whether a life together will possible. It also provides them occasions to reveal to each other the dissimilar sides of their temperaments. Inspite of the above advantages of courtship, it is usually not followed or accepted in Indian marriages. But it is a necessity in western countries. Anyway, it is good to have some acquaintance with the partner before marriage. One may not get a partner who can satisfy all the above criteria of mate selection. Some compromises have to be made in some characteristics. But once the selection is made, one should accept his/her partner totally. ‘Accept toto’ is a key word in marital success. Since it is not easy to change the behaviour of an adult the only way is to accept your partner with his/her merits and demerits and adjust accordingly.

There is no ‘I’ or ‘You’ in a marriage relationship, but only the ‘We’. The husband and wife should become one and at the same time stay their own identities and individualities. The new Mathematics of marriage is 1+1 should be ‘big one’; it should never be a -2- or a -11- where the partners proceed in two parallel rows which never meet.

**MARRIAGE IN INDIA**

**Concept of Marriage**

Every individual has to play a number of roles in his or her life. Of the several roles one plays, two roles have a very great significance in life. One is
the economic role and the other is the marital or family role. The former is prominent in life because one devotes quite a good part of one’s carrier in performing it. Consider one starts earning one’s livelihood at the age of 20 to 24 years and continues to do so, up to the age of 58 to 62 years. That is, the economic career is spread in excess of to in relation to the four decades and that every day one devotes 8 to 10 hours to job/work. Thus one can well assume the period which one’s economic role consumes in one’s life. The marital role also involves in relation to the 40 to 50 years of one’s life. But of these two roles, the marital role is more significant than the economic role, because the latter involves secondary relations whereas, the former involves personal or primary relations. In order to understand this, more clearly, we have to see the variation flanked by primary and secondary relations.

Primary relations are essentially unlimited, particularistic, emotionally involved, altruistic and spontaneous. But, secondary relations are typically limited, standardized, unemotional, utilitarian and contractual. Again, primary relationship in marriage is dissimilar from primary relationship in other primary groups like friendship, neighborhood, village etc. It is in the sense that primary relationship in marriage is based on sexual relationship and this sexual relationship brings further intimacy and permanence in the relationship flanked by a man and a woman. Primary relation in marriage has two significant functions: one of need gratification and other of social control. It gratifies biological (sex satisfaction), psychological (affection and belongingness) and economic needs (food, clothing and shelter) of the individuals and also acts as a primary source of morality and ethics. When one finds one’s partner performing sure tasks for him/her, he/she considers it his/her moral obligation to care for the other or to listen to the other. One is, thus, no longer free to be immoral and irresponsible.

Another sociological way of conceptualizing family is how marriage involves performing new and varied roles such as husband, wife, father, mother, son, daughter, brother, sister and so on. Whether the persons involved are capable of performing those new roles or not, and how the inadequacy of performing these roles lead to family disorganization. What is significant in marriage is how the role enactment of one partner corresponds to the role
expectations of the other. According to Koos, a Sociologist, marriage is a dividing row flanked by the family of orientation and family of procreation in terms of the nature of roles one performs in the two families. The roles in the family of orientation vary in infancy, childhood and adolescence and carry no responsibilities and obligations. But the roles one performs in the family of procreation after marriage as a husband/wife, a father/mother, a wage-earner, a grand-father/grand-mother, a retired person etc. have dissimilar expectations and obligations.

Thus marriage is a miniature social system which necessity is kept in equilibrium if it is not to fall separately. Equilibrium requires adjustments, which in turn require provide and take or some sacrifice on the part of both husband and wife. To uphold equilibrium it requires sure tasks to be performed through someone, for instance, of cooking, cleaning, wage earning, child-care and so on. Who performs which role is immaterial (though society has sure expectations from both husband and wife). What is important is that somebody should perform these roles for the stability of marriage.

**Views of Marriage**

Several views have been expressed on this institution through anthropologist, sociologists and in religious texts. Marriage is an institution in which men and women are admitted to family life, to live in the intimate personal relationship, primarily for a purpose of begetting and rearing children. From the social point of view, marriage is an institution that serves to ensure propagation and socialization of children of a scrupulous society. From the individual point of view, it provides assistance in bearing and raising of children and controls for the receipt and extension of affection. Another view is that marriage is a socially legitimate sexual union, begun with a public announcement and undertaken with some thought of contract, which spells out reciprocal rights and obligations flanked by spouses and their future children.
**Indian Views on Marriage**

The above views represent western thinking in relation to the marriage. Now we are going to look at how Indian experts talk in relation to the marriage. Marriage has been measured a ceremonial gift of the bride through her father, or other appropriate relative to the bride groom in order that both may together fulfill their duties which are necessary for human subsistence. These duties are “Dharma, Artha and Kama”. Dharma is religious duty based on ethical values that is to do well and attain Moskha or salvation. Artha is the economic aspect of life and Kama is the physical or sexual duties to the partner and to produce children to perpetuate race. Marriage is not for sense of enjoyment, but to perpetuate the race. This is the Indian conception of marriage. It is a social duty towards the family and community. Indian religious texts say that marriage is a religious sacrament which is measured primarily a intricate of obligations, religious and moral on the one hand, and social and economic on the other hand.

The Hindu concept of marriage is that it is a sanskara (tradition) and a religious sacrament, not a contract. It is a holy union of the two souls and not simply of two bodies. It is an indissoluble bond which could be broken only through death. On the other hand Islam says that marriage is an institution ordained for the protection of the society and in order that human beings may guard themselves from foulness and unchastity. Marriage is not a sacrament but civil contract, the objectives of which are the promotion of normal family life and the legalization of children. In the middle of the Christians marriage has been viewed as “a voluntary union for life of one man and one woman to the exclusion of others”. This kind of marriage is monogamous. Summarizing the above views, you might have learnt that marriage is a union of two persons of dissimilar sexes to lifelong reciprocal possession of their sexual qualities, which aims at the individual’s biological, emotional, social and spiritual fulfillment and development and which cannot be achieved in separation.

**Hindu Marriage as Sacrament**

The Hindu view of marriage is that it is for fulfilling dharma and the need
for pleasure (Kama). It is measured as a sacrament. There are many reasons for considering the Hindus marriage a sacrament.

- Dharma (fulfillment of religious duties) is the mainly significant aim of marriage
- Performance of religious ceremonies including sure rites like kanyadan, panigrahana, saptapadi etc. which are based on sure sacred formulae.
- The rites are performed before Agni (the mainly sacred god) through reciting mantras (passage) from Vedas (the mainly sacred scriptures) through a Brahmin.
- The union is measured in dissolvable and irrevocable and husband and wife are bound to each other not only until death, but even after death.
- Though a man can perform many sacraments throughout the course of his life, a woman can perform only one sacrament in her life i.e. marriage, hence it has great importance for her.
- Emphasis is on chastity of a woman and the faithfulness of a man.
- Marriage is measured a “social duty” towards the family and community and there are no ideas of individual interest and aspiration.

**Shapes of Marriage**

Till now you have read in relation to the concept, meaning and dissimilar views on marriage. Now you are going to learn in relation to the different shapes of marriage. There have been dissimilar opinions concerning the original form of marriage. Some theorists say that primitive man lived in a state of group marriage. The group marriage in which men in a group or tribe had indiscriminate access to all women of the group and children born out of this union were measured children of the general community. There are some other social scientists who believed that monogamy was its original form. Whatever may have been the original form of marriage, at present the mainly prevalent form is monogamy. But polygamy, polyandry levirate and surrogate shapes are also found.
**Monogamy**

Monogamy is the only form of marriage found in mainly societies; a man marries one woman, raises children within the wedlock and performs all rites with his mate. Monogamy has a extensive history of its own. Ancient Hindus regarded monogamy as the mainly ideal form of marriage.

**Polygamy**

Polygamy is marriage of one male with more than one female, or what may be described the “plurality of wives”. A polygamous marriage may be unrestricted or restricted or conditional. In early Hindu society conditional polygamous marriage was practiced. According to the Dharmashastra, a man could marry again after ten years of his first marriage, if his wife is barren, or he could marry after thirteen or fourteen years if he had only daughters from his wife and wanted a son. Manu said that, a man can marry another woman after eight years of his first marriage, if his wife is barren, after ten years if children produced through his wife do not remain alive; after eleven years if his wife produces only daughters, and immediately after first marriage if his wife is quarrelsome, rebellious, or harsh. The Mahabharata says that a man who marries twice without any rational cause commits a sin for which there is no penance.

Today polygamy has been legally prohibited. Besides the legal restrictions, people do not practice polygamy because:

- Maintaining higher living standards is not possible with more than one wife in the home,
- Plurality of wives augment tension in the family, and
- Women having economically self-governing status refuse to accept men’s dominance in excess of them.

**Polyandry**

Polyandry is a marriage in which one woman marries more than one man. This was found in the middle of the Todas and Kotas of Nilgiris in South India. There are two kinds of polyandry which are prevalent in India. They are
fraternal and non-fraternal. In the fraternal, the husbands are all brothers or perhaps from cousins from the father’s side. In the non-fraternal, they are not related, as in the middle of the Nairs of Kerala. In the 19th century the Nairs in the middle of the Hindus in Kerala practiced polyandry. But Westernmarck, a sociologist referring to these marriages, has said that polyandrous marriage unions of Nairs can hardly be described marriages because the male partners never lived with the woman and that the duties of fatherhood entirely were ignored. In 1896, the Malabar Marriage Act was passed which stabilized marriage norms in the middle of Nairs.

In the ancient literature the only instance of Draupadi’s marriage with five Pandavas in Mahabharata period was justified through Yudhishtra on the foundation that similar marriages were performed through some of his ancestors and described it as “mother’s command”. Obeying the mother’s command was a son’s dharma. In the Mahabharata, referring to polyandry, it is said, “to have several wives is no dharma on the part of men, but to violate the duty owned to the first husband would be a great adharma in the case of woman”.

**Levirate**

Levirate is a form of marriage under which a woman is taken as the wife of the late husband’s younger brother or even throughout the life time of the elder brother and the younger brother exercises sexual rights in excess of the wife of the elder brother. The form prevails in the middle of the Ahirs of Haryana, some Jats and Gujars and some other castes of U.P.

**Sorrorate**

In sorrorate wives of a man are invariably the sisters. The origin of the word sorrorate lies in the Latin word ‘Sorror’ which stands for sister. In this form of marriage many sisters are simultaneously or potentially the spouses of the same man. It is usually observed in the middle of the Nagas, Gonds and Baigas of India who pay a high bride price. It has been observed that the death of the wife or her being barren is compensated through supplying a new
spouse who is usually the younger sister of the deceased women.

Marriage In the middle of Hindus, Muslims, Christians and Tribals

In the Mahabharata four separate shapes of marriages are mentioned. They are: Brahma, Gandharava, Asura and Rakshasa. Gautama and Asvalayana, two of the ancient law-giver of the Hindus, refer to eight dissimilar shapes of marriage. They are Brahma, Daiva, Arsha, Prajapatya, Asura, Gandharva, Rakshasa and Paisacha. In the middle of them four were measured proper and desirable (dharmya) which had the approval of the father/family. The other four were regarded as undesirable (adharmya) who did not have the approval of the father. The proper marriages recognized through the “Smritis” were Brahma, Daiva, Arsha and Prajapatya while the four undesirable marriages were Asura, Gandharva, Rakshasa and Paisacha.

Brahma was the form of marriage in which a fully dressed girl – with proper decorations and ornaments – was given to a man of the same class through performance of the ceremony mentioned in the holy texts. The bridegroom used to be learned person of pure character and selected/approved through the bride’s father. Daiva form of marriage was one in which the father of the girl gave her to a sacrificial priest as a part of his fee for officiating at the ceremony. The bride was properly dressed, decorated with jewellery which shaped part of his fees.

In the Arsha form of marriages, instead of the dowry, the marriage was based on a system of barter in which the father of the bride was given a pair of cattle or two cows through the young man in swap for his daughter.

The Prajapatya form of marriage is one in which the bridegroom is duly worshipped and married to the bride with due honors and blessing with these words, “go both of you and fulfill the duties of a householder”.

In the Asura form of Marriage, bride-price is given through bridegroom to the bride’s father. This is sort of economic contract. There is no limit of the amount given.

The Gandharva form of marriage was the union of a willing girl with a
man in solitude when both of them were in love. In this form of marriage, neither the consent of the parents nor the rites of dowry was essential. Only the will of the marrying parties was given importance. This marriage is believed to spring from desire and had sex satisfaction as its chief purpose.

The Rakshasa form of marriage was marriage through capture in which the girl was forcibly abducted through the man. If she cried for help and if her kinsmen came to her rescue, they were killed.

The Paisacha form of marriage was marriage through seduction, stealing or fraud, where the girl was sexually violated while she was asleep, intoxicated or unconscious or when incapable of protecting herself.

Of these eight shapes of marriage Brahma is measured to be the best marriage, where a girl is married to a boy of merit in the same caste or in a caste of equal status. In the Mahabharata age, the two mainly prevalent shapes of marriage were Brahma and Gandharva. Gandharva marriage was declared to be proper for a Kshatriya. Several of the heroes of Mahabharata contracted this form of marriage; for instance, Arjun married Ulupi and Chitrangada, and Dushyanta married Shakuntala. Swayamvara: A variant of the Rakshasa form marriage was measured to be the norm for princely homes; for instance, Arjun won Draupadi and Nala won Damayanti.

Marriage within the caste was the prevalent order of things throughout the period of the Smritis and the Puranas. Marriage was rigidly regulated through the caste system and caste laws. As a matter of fact, a man of higher caste could marry a woman of lower caste which is described anuloma marriage. But a woman of high caste marrying a man of lower caste which is described pratiloma marriage was not allowed. Another custom relating to marriage was the law of consanguinity – close relationship through blood in excess of generations. There are sapinda, gotra and pravara degrees of relationship. They are planned to prevent marriage in the middle of sure kins and gotras. The present custom of Hindus is that marriage within the same gotra is to be avoided.
**Endogamy**

Endogamy is a social custom that requires a person to select a spouse from within sure groups. These endogamous groups specifically refer to Varna, caste and sub-caste. Thus, a boy from a scrupulous caste marries a girl from the same caste. Caste endogamy was functional in early society because:

- It made marital adjustments easier,
- It preserved the occupational secrets of the caste,
- It maintained the solidarity of the caste, and
- It checked the decrease in the membership or strength of the castes.

The mainly typical endogamous rules are enforced through tribe race, religion, and social class. Hindu couples planning to marry are obligated to belong to the same caste and sub-caste. Sub-caste refers to a further subdivision of castes into endogamous categories which, for all practical purposes, are themselves self-governing castes.

The negative effects of caste endogamy are that, it creates:

- Inter-caste tensions which adversely affect the political unit of the country,
- The problem of marital adjustment, because the field of selection remnants limited, and
- Troubles of child marriage and dowry system.

**Exogamy**

The term ‘exogamy is essentially sheltered through the incest taboo which is prohibited universally. Likewise, universally banned is the marriage flanked by brother and sister. An motivating exception to the latter prohibition occurred in the royal families of ancient Egypt, Hawaii and the Incas of Peru. The explanation for this is the determination to uphold intact a royal row of descent in societies which had not urbanized a system of inters marriages with foreign royalty. Close blood relationship is typically a bar on marriage for all people in all times and places. Regularly first cousins may not marry. Alliance of affinity, as well as blood relationship, has been incorporated within
exogamous rules. In the middle of some people, marriage flanked by persons belonging to the same village or other territorial group is banned, or at least discouraged. Exogamy is a social custom which forbids selection of a spouse from sure groups. There are two kinds of exogamy practiced through Hindus. They are Gotra exogamy and Sapinda exogamy. They are planned to prevent marriage in the middle of sure kins and gotras.

Gotra Exogamy

Gotra is a group whose members are believed to have descended from a common mythical ancestor. Initially there were only eight Gotras, but slowly their number increased to thousands. The Gotra exogamy prohibits marriage flanked by members of the same gotra.

Sapinda Exogamy

Sapinda means one who carries the particles of the same body. Sapinda relationships arise from being linked through having particles of the same ancestor. Marriage flanked by such persons is prohibited. Since there is no limit to persons related through blood, some limit is prescribed for avoiding persons for marriage related to each other within sure generations on the father’s and mother’s side. In practice and according to law, five generations from father’s side and three generations from mother’s side are avoided. Though, breach of sapinda exogamy was never penalized, though breach of gotra exogamy was measured a heinous practice.

Cousin Marriage

There are four kinds of cousins:

- Chachera (father’s brother’s son/daughter),
- Mamera (mother’s brother’s son/daughter),
- Phuphera (father’s sister’s son/daughter) and,
- Mausera (mother’s sister’s son/daughter).
Of these, chachera and mausera cousin (where the two sibling parents of the child belong to the same sex) are described parallel cousins and mamera and phuphera cousins (where the two sibling parents of the child are of opposite sex) are described cross cousins. Of these two shapes of cousins, cross cousin marriage was practiced in ancient Hindu society. Even now cross cousin marriages are practiced in the middle of Hindus and Muslims.

The main arguments for and against cousin marriages are biological, social, psychological and cultural. The arguments against cousin marriages are:

- It will lead to biological degeneration of family because parental defects will be transmitted to their children,
- It will create secret relations flanked by primary relations in the family and thereby lead to immorality; and
- It will be against our religious norms.

Arguments in favor of cousin marriage are:

- One’s property will remain in one’s own family;
- It will create stronger bonds of love flanked by brother and sister, and
- With the breakdown of joint family cousins no longer live together in the same home.

**Hypergamy and Hypogamy**

As a matter of fact, a man of higher caste could marry a woman of lower caste which is described anuloma marriage (hypogamy). But a woman of high caste marrying a man of lower caste which is described pratiloma (hypogamy) marriage was not allowed.

**Inter-caste Marriage**

It is a marriage flanked by man and woman belonging to dissimilar castes. Inter-caste marriage in India is usually understood to mean not only marriage flanked by sub-castes of a major caste group (as flanked by Brahmin sub-castes), but also marriage flanked by two major castes (as for e.g. Brahmins
and Vaishyas). Inter-caste marriages which are increasingly common in India, especially in urban and industrial areas, are not flanked by high and low caste people but flanked by the members of several sub-castes within a large caste group (as flanked by Brahmin sub-caste). At present, several of the modern minded and liberal people in India believe that inter-caste marriages should be accepted (legally such marriages are permitted) through the people/ society. Also they believe that inter-caste marriages would help breakdown the traditional caste system. It will also help wipe out caste distinction and untouchability.

Formerly marriage outside one’s caste was not to be even thought of. Today several men and women are prepared to break through the bonds of caste if mutual love or attraction demands it. Though, studies mannered on inter-caste marriages show three characteristics.

- When a person outside the caste is wealthy and had a social prestige, there has been a general approval.
- Persons with higher education and who are older marry outside the caste.
- Even today, the large number of marriages is within the caste and these are marriages arranged through parents. The only important change is with respect to the restriction against sub-castes which has now been practically eliminated at least in the urban areas in the middle of the educated persons.

Arranged marriages are the marriages arranged through the parents of the bride and the bridegroom, considering all the norms and customs of the society and religion.

**Inter-religious Marriage**

Inter-religious marriage in India is basically understood to mean marriage flanked by persons belonging to dissimilar religions.
Power of Legislations on Hindu Marriage

In excess of a period of time several beliefs, values and ideals related to Hindu marriage have lost their original meaning and purpose. People started questioning sure evil practices like child marriage, sati system, restrictions of widow remarriage etc. consequently throughout the British rule and even after independence several legislations were enacted. Some of them were; The prevention of Sati Act, 1829, The Hindu Widow Remarriage Act, 1856, The Civil Marriage Act, 1872, The Child Marriage Restraint Act, 1929 and its amendment in 1978, The Hindu Marriage Act, 1955 and The Dowry Prohibition Act, 1961 and its amendment in 1986. The above mentioned legislations have led to important changes in the Hindu marriage system. Some of the significant impacts of legislations on the institution of Hindu marriage are:

- Divorce is now socially and legally permissible. Thus marital relation has ceased to remain unbreakable.
- Provision for widow remarriage and divorce has affected the ideal of ‘pativrata’.
- Marriage is no more a religious duty rather it is performed for lifelong companionship.

Marriage in the middle of Muslims

Marriage in the middle of Muslim is universal and obligatory. Since the Muslim community discourages celibacy, marriage has to be performed. It is true that marriage in the middle of Muslim is a civil contract as it is meant for procreation of children and legalizing sexual intercourse; it is a religious duty also. It is measured an ‘ibadat’. Feature characteristics of Muslim marriage are; acceptance of the proposal of marriage through the bride; capability of the bridegroom to enter into a marriage contract; preference system i.e. parallel cousins (father’s brother’s daughters) and cross cousins (mother’s brother’s daughters) are given preference; and marriage is valid only if it is free from legal complications.

It may be noted that man and women did not enjoy equal rights with
regard to the provision of divorce. Women have always been at the getting end. Though, industrialization, urbanization, modernization and spread of modern education have drastically changed the perspective. Spread of small family norm and lesser incidence of divorce are some of the impacts of social change on the institution of Muslim marriage.

**Marriage in the middle of Christians**

The Christian community has two major denominations: Catholics and Protestants. The Catholic owes allegiance to the Pope. The Pope is the supreme power in the Catholic Church. All the teachings of the Catholic Church have the approval of the Pope. The Protestants have many denominations or groups. Hierarchical approach is limited within each denomination. As per the teaching of the Catholic Church marriage is a sacrament. There is no provision for divorce. Though a marriage can be declared null and void if one of the spouses is already married and the partner from the first marriage is still alive. A marriage can also be declared null and void in case if the spouse is of unsound mind, impotent etc. at the time of marriage. But the procedure to get a marriage declared null and void from Church is very tedious as the clearance has to come from the Vatican.

In the middle of the Catholics mixed marriages are permitted (with a person from any other religion). In the middle of the Protestants divorce is permitted. Marriages are usually performed within the church in the attendance of relatives and friends. Married couples are free to register their marriage for legal purpose. Protestant couples usually seek divorce from a court of law. In the middle of the Protestants, remarriage is also permitted after divorce. According to the teaching of the Church free consent from both the parties is necessity. Consent necessity is an act of the will of each of the contracting parties, free of coercion or grave external fear.

**Tribal Marriage**

Family comes into being only through the establishment of culturally controlled and sanctioned marital relations. Marriage, so, is universal. We find
several shapes of prescriptions and proscriptions concerning marriage in the middle of tribes, also. Though, uniqueness of tribal marriage lies in the ways through which mates are acquired. There are: probationary marriage in the middle of Kuki; marriage through capture in the middle of Nagas, Ho, Kharia and Birhor; marriage through trial which is recognition of personal courage and bravery in the middle of Bhil; marriage through what has been described purchase or bride price prevalent all in excess of tribal India: marriage through service---a solution to the problem of high bride price in the middle of Gonds and Baigas; marriage through exchanging women of two households for avoiding the payment of high bride price prevalent all in excess of India except Khasi Tribe; marriage through mutual consent and elopement in the middle of those tribes who have youth dormitories, and marriage through intrusion in the middle of Birhor and Ho.

SOCIETY, CULTURE, RELIGION AND FAMILY VALUES

Family Life: Changing Patterns

Definition of Family

A family is a community of persons related to one another, living together in an environment of understanding and acceptance. A family is a place where one can freely express one’s feelings, emotions and needs without being threatened or ashamed of them. Family is a place where one can feel security, wholeness and a sense of being wanted. Family can also be defined as “Those related persons who live together within a household, usually with common eating habits or one kitchen.” It is experienced and proved that children grow best in an atmosphere of security and affection and that material attributes can never be substituted for true love.

Kinds of Family

Development in society in the recent years have focused their attention on man’s self-fulfillment through individualism, materialism and consumerist values isolating man from his need to belong to one another as persons.
Authentic fulfillment and happiness is experienced not in the acquisition of the external, material wealth and possessions, in accessible from one’s relations to the rest of humanity, but in his intimate and important experiences of other people starting with the family. In fact every human being is bound together in family and in the earliest experience of interacting with the father, mother and other important people, one learns to find meaning and identity for the rest of one’s life. The traditional pattern of family living in India was that of joint family, in which members were bound together through ties of common ancestry and common property. Now in India we find three kinds of family structures.

- The large Joint Family
- The Nuclear Family
- The Extended Family

A joint family is one that has a greater generation depth than the nuclear family, in which members are related to one another through property, income, mutual rights and obligations. The care and maintenance of dependents is a moral obligation. Members of the family are closely knit together and share the troubles and joys of social living, having strong feelings of mutual obligations throughout crises and regard self-interest as being identical with family welfare. The joint family provides an “umbrella” of support, which covers financial loss, decease of a spouse and social security. Children brought up in a joint family are more secure, affectionate and have a well-urbanized personality. Joint family can be found more regularly in the middle of Hindus than amongst any other community; in the middle of agriculturists rather than traders, clerical and professional workers. Joint families can be found in the lowest income groups too. Men grow up with the knowledge of people approximately, confidence and social in family business matters. Children grow up with the experience of life cycles: birth, maturation, marriage and death. There is no difficulty of boy-girl relationship, no problem of single woman, no problem of single or neglected child and marriage are arranged through parents. The positive characteristics of joint family system are based on the advantages of the members such as:
- Family survival
- Care in old age
- Augment in family income
- More share in the property
- To follow the pattern in the community
- To make the home happier

**Nuclear Family**

Nuclear family is one in which the parents and their unmarried sons and daughters live together.

**Extended Family**

The extended family is a later development of the joint family system with a transformed image. It mediates the nuclear family and the large joint family. In this kind the nuclear family is extended with sons marrying, bringing up children and remaining within the original family of the parents.

**Traditional in Family Patterns**

We live in a fast changing world. We have reached a time in history when sitting at home, we are able to know what is happening approximately the world. We are able to move approximately the world in a shorter time than before. We are living with all the modern technologies that dictate easy life, pleasure, comfort and give automatic answers for mainly of our troubles. Several are doing their own business sitting at home. The science and technologies have progressed to such an extent that man only has to sit in homes press a button in order to send a written message crossways the world and receive the reply. Any information one needs on any topic can be obtained through our family computer. In excess of the years, the Indian Family has gone through several transitions. The superior families of six and eight children have been replaced through families of one or two children who learn constantly to compete with each other in excess of toys and personal
possessions from their infancy. In place of joint families where adults, children and the elderly interacted with one another in a secure atmosphere, now we have strangers and lonely individuals living in separate worlds. The elderly are conveniently put into old-age homes and children are kept waiting at the school gates or in front of family T.V. till their parents return from the offices. Children who spend extensive hours in closed homes or in the company of servants or other school children develop a sense of rejection, depression and separation. All that they are able to interact with for extensive hours after school are toys, story books, T.V. computer games and cartoons that contribute to the formation of a mechanical, dehumanizing, individualistic, and narrow-minded attitudes in children.

**Significance of Transitions in Families**

The joint family cannot be dismissed as outdated. Several Hindus as well as Muslim still families follow that life-style. Rank and wealth are not the circumstances for this system but blood relations and social value are. They are mostly found in non-urban, non-industrialized settings. It is motivating to note that even when the members of an extended family do not live in the same household, they still share a common budget and follow the same family leader. Besides, even in the middle of the members, who live separately, we observe that all belong to a joint family system and believe in this value.

There are troubles linked with all extended families, as the joint family is based on the relations in the middle of the adult males rather than on the conjugal bonds flanked by spouses. The spouses do not feel the allegiance toward the large units as the husbands feel and there are quarrels, competitions and dissatisfaction in the middle of women and children. In recent years majority of Indians prefer to live in nuclear families. The role of religion is to provide a perspective to human life, hence, to family life and through it to society.
Characteristics of Value Formation in Family

Definition of Values

Values are those ideas which direct our thinking and living and provide meaning to our subsistence. The values we hold dear are expressed in our actions through which our lives receive a sure amount of identity. It is the value one possesses which gives him/her an image through which others judge or measure him/her. In order to make values meaningful, they have to be practical and directive.

Classification of Values

Values can be classified into three groups---personal, social and neutral. This classification is based on the traditionally held on customs and beliefs inherited through the person which make a society proud and protective of the culture which is inherited. Values can also be classified as material values and higher values. Material things have their own values: food, physical health, and clothes are such visible values through which one exhibits one’s identity and are essential for survival in a society. Higher values are seen only through way of behaviour. Since food is a necessity for human life, working for daily food is a value, but to share what one has with other needy people is a higher value. Even though joy is a value, all things which provide joy need not be values, though there can be a desire to possess all things. Higher values are eternal values: they can be understood as human or divine.

Whenever, there is a doubt; a need for the expression of values becomes apparent. Life is made up of small and big decisions. Where families are authentic in loving one another and caring for each other, obeying God and working for Him as the source and centre of the universe, progress, peace, harmony and human development will be the outcome.

Socialization and Value Formation

Social, religious, and cultural values affect family life to a great extent. In fact no family can exist independently of these factors. One of the mainly
important stages of one’s life is socialization. Socialization is a procedure through which the child absorbs, assimilates and internalizes socio-cultural and religious practices from the important persons in his/her life e.g. parents, teachers, siblings. Thus, a child acquires attitudes and values, some of which pertain to moral standards and others relating to people love and hate, superior and inferior, etc. These attitudes and values exist in children in dissimilar ways, at dissimilar stages according to the atmosphere, psychological stages and physical circumstances.

Socialization is seen through sociologist as a procedure toward cultural conditioning. For an individual infant to survive, it necessity be socialized. There is a structural relationship socialization. As result of being socialized through parents, one becomes an agent of socialization for one’s children and grand children. These obligations become fixed and specified for generations. It is easy to understand that such a conditioning attached to a joint family system can be so strong in the Indian society as it has lived for in excess of 2000 years with its culture, beliefs and socialization procedure provide a meaningful values to family life that are inseparable from society. Thus we see that the individuals and the families are motivated to serve the society’s interests and stay up the system. In this sense the socialization procedure is more or less a natural procedure to make the individual conform to the social norms and cultural pattern of a society. There is a tendency in several individuals, to deviate from this kind of forced pattern, since all human beings have an inmate longing for freedom and self-expression, for spontaneity and personal identity. This explains the cause for teenagers and young adults rising up with antagonism and rebelling against parents and those in power.

**Value Formation in Parent Child Interaction**

The mother-child ties are emotionally intimate which facilitates the procedure of socialization. The span of human life is extensive and hence socialization continues. The pattern of dominance through father or mother gives further power to what is learned and fixes attitudes and values in the minds of children. Already learned experience of children through families is
made forceful and commanding through the way the society lives and interacts. At this stage, the experience of the father and mother and the strength of the parent child relationship will determine the values of selfhood (identity, security and self image of the child), which form the core of a child’s personality.

Children of pre-school age are already exposed to a competitive world. Parents, out of enthusiasm for proving their identity and getting approval for their status, pressurize their children to achieve excellence in studies, sports, music and other fields and push them beyond their capability and speed up their performance. But slowly this creates stressful feelings and inferiority complexes in children and they become victims to physical and verbal humiliation in school and at home.

**Women’s Role Affecting Family Values**

We cannot satisfactorily talk in relation to the formation of family values, through passing the nature and role of women in both society and family. The home is the pivot of society and the woman is its centre. The home – the family – is the first institution which imparts self identity to an individual and where he/she formulates a self image. The respect and esteem the mother is given in the family greatly determines the values with which the family looks at others in society. “A women’s position in the family is lowered if she gives birth to female children, and she is looked down upon through others. On the other hand producing sons is measured to be a great attainment”. Such families cannot provide a positive self-concept to female children who in turn look at women negatively and pass on negative values to the coming generations. “The cultural conditioning has gone so deep into the psychology of people of India that even in the middle of the educated and so described enlightened and well-to does urban-dwelling people, the birth of son is much more desired”.

Though some change is apparent in cities, mainly of the village women still live under the subjugation of men and traditional social customs. It is clear from what has been said that one of the significant characteristics of family
values depends on the position that women occupy in home and in society. The women’s self-image, the opportunities and congenial environment for utilizing the rights and privileges due to her has a great deal to do with the kind of families and the excellence of values imparted to the family members. Hence women’s empowerment is necessary for the formation of new values in Indian families.

**Family Values and Power of Socio-Cultural and Religious Dimensions**

**Values in Family and Society**

The family is made up of individuals but it is also a part of the superior social network. Thus, individuals are initiators and promoters of culture. Individuals and society are mediated through families. It is in and through families that people learn and pass on values. But all members of a society are under the constant supervision of parents in childhood, of friends in teenage, and of the public in adulthood. Family is where children are trained; the adults feel free to praise, criticize, suggest and order so that the children learn family preferences. They are taught what is right and wrong, what to tell others and not, how to behave inside and outside the home, who necessity be their friends etc. All these power and communicate to the children directly and indirectly the attitudes, values and conduct which remain with them for the rest of their life. What they learn is part of that culture and customs of the society which are valued through the adults.

Family as a social institution is the vital structure of the society. Hence the flow of values flanked by the family and society is very lucid and they interact very closely, intrinsically and inter-dependently before the effect is apparent. It is not wrong to say that it is through the family that the values and attitudes are absorbed through the child in his/her early age, cultural transmission of scrupulous society is kept up and the major agent for all these is the woman. The significance of the family is the mediating function of family in the superior society, as it links the individual to the superior social structure. As part of the society, families like to stay their identity connected to it, hence the family values remain mostly undifferentiated from the values of the society.
Socially, man’s relationship with other human beings is diminishing. His engagements are more with the machine and technically produced means of communication. Communication, which is the medium of relationship and social connection, is no more concerned with human relationships, but media and media-related learning and knowledge. Media also has helped to replace human interactions with group interactions.

Studies have shown that in societies where human life and peaceful living are valued, there is little competition and there seems to be hardly any use of one another. Work is done essentially in co-operation and there is no economic rivalry. Women are respected and incorporated in the decision making processes. We can also see that the opposite is true in societies where wealth and success are valued in excess of human life. When money, position and power are valued, individuals grow up with aggression, violence, competition and manipulation. Families become unable to foster human values that can sustain and uphold members, as they are subjected to the negative powers of peers, employees, neighbors, and organisations in the society. According to Mahatma Gandhi, truth and love are the mainly admirable and cherished values of youth.

**Values in Family and Culture**

The Indian family is no more unicultural following customs, practices and beliefs of definite pattern but a plurality of practices and patterns. The elders used to be the central persons whom the youngsters looked up to, learned from and were agents of imparting the traditions and values of family, life, parent-child relationship and discipline. The uniqueness of the Indian culture is being engulfed through the global culture. Though, the villages still hold on to the traditional values of hospitality, simplicity, submissiveness, and belief in God. They have been excluded from the modernism through deprivation of economic and technological development.

Man’s uniqueness consists in developing language and preserving meaningful, creative behaviour and in communicating the internal circumstances and feelings through external expressions. The cultural
implications of values are tied up with practices, symbols, religious rituals and the customs of a society. Also, traditions and languages of the dissimilar regions or nationalities are expressions of values of the ethnic group to which one belongs. Though India is recognized for its unique culture, the dissimilar religions have specific cultures. Culture expresses itself in one’s life-style, food habits, dress and symbolic expressions. Indian culture is unique in comparison to the West, but each culture has its own richness and inherent in it are specific messages, interpretations and expressions of values the people of that society hold dear. The diversity of perception, experience expressed through dissimilar and creative ways become integrated in the life of individuals through learning, understanding and accepting in the given cultural contexts. The family is the place where the atmosphere of unity, integration, harmony and respect of dissimilar beliefs and expressions become a necessarily parts of unified consciousness.

India is a land of several striking contrasts, and a great cultural complexity, social diversity and regional variation can be found in the middle of the people. And in the diversity of the Indian scene it is very hard to make any generalized judgments concerning the values in family life. But it is the unity running through diversity which reveals the positive dimensions of social and cultural values in family life. Older attitudes and prejudices still persist and social opinion is taking its time in changing itself. As values are integrated with culture, religion as well as socially determined attitudes, behaviour and customs, an evaluative and critically questioning methodology is required for the promotion of family values. In course of social change people adopt new ways of living. Old customs and practices fail to make meaning to younger generations. Hence, the need for introducing meaningful values becomes a necessity. For instance, the role of women was measured to be within the family, taking care of the husband and children, but now as women are working on equal terms with men, outside home the attitude toward women cannot remain the same. This perception affects family values.
Values in Family and Religion

The world is not the ultimate reality. This is the teaching of all Religions. The Bible, Gita, Koran and other scriptures affirm and acknowledge the one and only powerful and omnipotent God who is invisible to the external eyes and to the physical world in which we live. All religions emphasize the need for forming a mature conscience in people. Religion provides a code of norms which will guide and enable persons to have an objective understanding of God. Religion necessity help people to grow in a balanced, harmonious, altruistic attitude which will result in accepting all people as one’s relations, regardless of their caste, creed, religion, or customs/language.

It is hard to differentiate the socio-cultural and religious values as they affect family life. Religion in its purest form deals with one’s faith in God and shows how he/she necessity live in this world. Hence religion frames ‘law’ or teaches one’s duty to God and towards others, which we call Dharma. All religious founders taught how to live our lives in worship to God and our duty towards our neighbor. Hence Buddha taught compassion and less desire for worldly pleasure. Jesus taught of love for neighbour to the extent of giving up one’s life for the other in service. Hinduism talks of Nishkamakarma; doing one’s duty toward others and not expecting the results of the actions. Though, the truth is that it is the religious beliefs of a society that sweeps under all other values in family and society.

Family Values and Attitude toward Sex

According to the study and analysis of number of psychologists and educationists, the attitudes and values (either positive or negative) which the parents have, become the mainly powerful instrument in the hands of the children for later years. The self-image, as well as the ability to interact with other in children from childhood to later years is affected through the early experience of sex-related values taught in the family. According to a classic concept a little boy at the age of five or six chooses his mother as the first substance of his sexual desires. The same thing is true in relation to the girls concerning their father. The upbringing of children with a positive, balanced,
relationship with family members and outsiders at this age is essential for the growth of proper values concerning sexuality in children. The understanding of sex as part of the body for a special purpose in the plan of God for the world has to be taught to children slowly as they mature in life.

Respect for all persons, regardless of sex variation is a higher value which very few people possess. At the same time a family that does not respect persons and considers sex as an substance of pleasure and a means of play can cause negative understanding of sex in children who may grow up to be exploiters of women in society.

**Values in Family and Role of Media**

As we have already seen earlier, with the breakdown of the joint family and the advent of industrialization, the family atmosphere has changed drastically. The family has become small in size, the elderly and children are left alone at home and the parents are burdened with in excess of time jobs. The rise of materialism and consumerism has created unnecessary anxieties of separation and loneliness in families and in the middle of families. The advertisements set the norms for values concerning food, dress and friends. The concepts of values are created in children through what they see and hear in the media. T.V., internet, computer and other technological devices have become source of entertainment for both children and adults. In place of listening to the stories of parents and grand parents while going to sleep, children seek music, serials and cartoons before going to bed. Role models for the present generation are film stars who constantly appear on televisions. Balance in the media against the values of families has gone beyond the control of parents.

On the positive side, children are becoming aware of the wider dimension of human life and interactions. Young children are rising rapidly in their intellectual curiosity and general knowledge of the world approximately them. Teenagers, youth and adults themselves are becoming more aware of their rights. Environmental Preservation, Animal Protection and Human Rights are becoming issues of priority for the young people of today. The demands of
children and adults in families to upkeep with the media-world have become an obsession affecting the dignity and self-worth of family members.

**Family as the Agent of a New Society**

*Family in Procedure of Value Formation*

The truth that family is the foundation for a stable and strong society is becoming more and widespread throughout the developing countries. The topic is complicated one, as family, society, culture and religion are inseparable factors and each one has something to do with the shaping of values in the individual and families. The family is a ‘mini school’ and it is there the children learn to relate with others. According to physiologists the child perceives and experiences its parents in the first year of life. The child’s personality and attitude to a great extent are shaped through the age of four. The important persons of the child’s life in this stage are the mother, father, brothers, uncles and aunties. This is the period in which parents can play a great foundational role in families.

The future of humanity passes through way of family. Philosophers and social analysts have noted that society is a structure made up of families, and that peculiarities of given society can be described through outlining its family relations. The earliest moral and ethical writing concentrated much on family due to its importance as the base of the society. True happiness and progress of a society depends on the positive attitudes and behaviour of the members of the family. When these attitudes and relatedness extends from family to society, the society mirrors the family. When the power is vice-versa, the family becomes the mirror of the society. In either situation, both family and society power each other and one of them will always be dominant.

*Family necessity become the Vital Unit of Change*

Families as the vital and mainly significant unit of social institution necessity are given special attention through any educational field that deals with society and progress. Being the fundamental constituting unit of the
society, the family concerns itself with the well being and growth of persons. A happy family is where the parents and children together experience the joy of belonging, and the feeling of being cared for the deepest needs. Food, clothing and shelter are the vital needs of all human beings, but the happiness of a family depends on higher needs such as being loved, trusted, understood, for given, recognized for one’s talents, gifts and the ability to reach out to those less fortunate. The fulfillment of family life is in bringing forth persons strong in body, mind and spirit, with emotional maturity and altruistic outlooks as citizens of the nation. Persons necessity be socialized and educated for bringing in relation to thee social change. Hence, schools have a vital role in the attitudinal change and inculcation of values in children. This has to be done in co-operation with families. Parent-Teacher Associations and Management Committees are such means through which schools and families can take co-operative responsibility for education of children in the true spirit of formation.

**Personality Traits and Vital Life Orientations**

- Vital trust vs. vital mistrust;
- Autonomy vs. shame and doubt;
- Initiative vs. guilt;
- Industry vs. inferiority;
- Identity vs. role confusion,
- Intimacy vs. separation;
- Generativity vs. stagnation; and
- Ego integrity vs. despair.

Men and woman are made in the image of God so that they can think, question and differentiate flanked by good and bad, design their own destiny and reach the ultimate goal.
Parents’ Focus on Value Clarification

In order to function as moral human beings in society, children need to grow in an atmosphere of clearly defined values which are practiced through adults. Children need to see/hear parents doing and talking what they believe in. Mostly, children learn from adults through imitation when they are young, and through reasoning when they grow up. They look for impartiality in behaviour and preaching in practice. Hence there is a need for clarification of values in the day-to-day life of the families. Initiated through parents, children seek guidance and answers to question in order to understand and accept values in the light of their purpose in life. So, every family’s first priority in training and educating children necessity begin with the question of personal identity.

Who am I? Where have I come from? Where am I going? This vital foundational principles of life necessity become a stepping stone for the positive socialization of children. Religious and moral values of God as the Creator-Father and the Universe as His Creation – Home should occupy significant place in their value domain. A relationship with self, with God and with others will pave the way through to the child’s mind. Children then will learn to relate to others as extension of themselves and develop social consciousness. The understanding of personal, social and spiritual relationships will grow in children through their experience in the family with the interaction with one another, day in and day out.

Family Values and Positive Strokes

Psychologists have come to the conclusion that positive thinking is the secret of happiness. In order to grow up in positive thinking, one necessity is exposed to positive strokes. The families where parents accept one another and encourage what they are and their contributions, health and happiness abound. From childhood on, children need to feel secure in themselves from the recognition and understanding they get from their important people. Positive strokes can be effective in families for the proper self-image and upbringing of children. Case studies show that the mainly unhappy and violent people have
been those whose childhood was spent with adults who were strict, constantly nagging, criticizing, and condemning. Allowing children to grow up with clearly defined freedom, respect, love, encouragement and appreciation will result in making new generations of good citizens for the nation. The excellence of change thus brought in relation to thin persons through families will prepare the groundwork for causing a gradual change in the society. So, the parents necessity concentrate on giving positive strokes to the children in order to direct them toward a new value system making families agents of social change.

Marriage is a point of departure in which boys and girls, brothers, and sisters realize themselves as persons with responsibilities in life, from individual ties with other persons and appear mature and able to make decisions for life.

**Recommendations**

In order to form families with lasting value that can power society and change it for the better, the following values necessity be inculcated and transmitted to children both through parents and social institutions.

- Family life necessity is based on truth, faith, and justice.
- A culture of peace, brotherhood, and tolerance necessity is taught in families.
- Respect for life and respect for dissimilar views regardless of religions, ethnicity and regions necessity be fostered in families.
- A sense of responsibility for the welfare of others; family necessity be recognized through society and educational systems as a primary unit of society.
- Adult’s necessity become examples of inter-faith dialogue, critical analysts of social issues and promoters of Nation Building.
- True patriotism necessity is affected in children through parent’s efforts and social institutions.
- Education at home and in an institutional set up necessity directs the yearning of human communion and self-realization.
• Young people necessity is recognized for their energy, enthusiasm and new knowledge and the elderly necessity are respected for their wisdom and practical knowledge.
• Correct judgment and common sense necessity be cultivated in children right from childhood.
• Opportunities for making personal decisions and evaluating the choices be made and accepted out.
• Children necessity is brought up with consideration for their aesthetic, moral, intellectual, and emotional development.
• Boys and girls necessity be brought up at home with equal participation in the household duties, given equal treatment and respect.
• A sense of compassion for the elderly and those less fortunate due to cosmic, social, or economic situations necessity is part of children’s curriculum.
• Sacredness of sex, beauty of rising up and happiness of family life necessity become experiences for children in families.
• Lastly, there necessity is the conviction that every parent in this world has a privileged duty of being an agent of re-creating the society and transforming the world.

MARITAL LIFE AND ROLE EXPECTATIONS

Role Expectations in Marital Life

Shakespeare wrote that the world is a stage upon which men and women are acting out the drama of life. The same thing can be said of marriages. There are several cultural and social expectations in relation to the appropriate behaviour for males and females. The goals, purposes and functions in marriage can be achieved only when each family member plays his or her scrupulous role.
Marital Roles

What is meant through marital roles? Marital roles are the behavioral expectations of husbands and wives in a scrupulous society at any given time. Roles are cultural creations, rather than biological imperatives. Roles give the facility for the smooth running of society through a division of labour for men and women.

Changes in Gender Roles

Are there any hard and fast rules for assigning sex kind roles? Can we change the gender roles? Of course there are no definite rules to assign roles to men and women. Cultural variations and the purposes of spouses may bring in relation to the changes in marital roles. But they cannot violate nature’s goals for marriage. So we can find that some marital roles are unchangeable.

Disparity in Role Conceptions

In the past there were clearly defined roles for man and woman. Today we all are living in a rapidly changing society. In the modern society, there are no definite patterns of behaviour or roles for men and women. There is wide disparity in role conceptions. This changing nature of gender roles creates troubles for all kinds of couples as they settle down to live together.

Factors Affecting Changes in Roles

The industrial revolution, emancipation of women, urbanization, employment of women, preoccupation of men with career etc. are some factors which have left their imprint upon family roles.

Role of Man

Role patterns for each sex are based on masculinity and feminity. Men and women are born with sure vital features. Each culture has its own expectations of the roles of males and females.
Unique male roles

What is the key role of man? On what foundation do we assign this role to the male? In mainly cultures strength and courage are still measured to be the qualities of men. They are also self-governing, tough and can control their emotions in better ways than women. Physical strength and social dominance are more functional for the male roles. So man is usually expected to be the provider and protector of the family. He is the master of the family. According to the traditional role expectations, he is the bread earner and the head of the family. He is expected to acquire a job to support his wife and children. He has to show determination in the attainment of hard goals.

Leadership role

The man is also entrusted with the role of leader and supervisor of all family endeavors. For the child, his/her first heroes will be his/her own parents, particularly the father who holds the position of power in the family.

Role as a husband

As a husband he has the role of sex partner, companion, confidant, decision maker and accountant. He necessity train himself to be a better observer so that he can be of great help to his wife. His necessity notices his wife and praises her performance and ability. He should also provide emotional support to her.

Role as a father

The father holds a dominant position in the family. In our culture, he is the chief power in the home. Children need him for their all round development. They learn several good qualities from him. Some of the qualities are sense of justice and fairplay, steadfastness, inspiration to be useful etc. Hence he should be firm without being despotic, decisive without being dictatorial and gentle but not weak.
**Role of Woman**

Females, in mainly cultures, have been conditioned to carry out the reproductive function.

**Traditional roles**

The woman is biologically, psychologically, and emotionally prepared for motherhood. She is trained to carry out the roles of birth, nurture, protection, gratification and giving comfort to children and men. In the life of woman, these functions are given priority in excess of all other engagements. According to the traditional role expectations, she is oriented towards rearing capable children, helping her husband to achieve the goals of the family and being useful to the community in which she lives. But are all women satisfied with this role concept? Talented and ambitious women, in addition to these functions, want to develop their special aptitudes.

**Role as wife**

As a wife, she is expected to be an affectionate companion, a good sex partner, confidant and social secretary of her husband. She has to take charge of the social life of the couple. She should develop interest in her husband’s work. She should be able to understand his world of activities. Moreover she should be able to provide intellectual companionship to her husband.

**As a home maker**

It is the duty of the woman to make her home a beautiful place to live in. She has to take care of the vital needs of the family such as nutrition, clothing, recreation etc.

**Role as a mother**

She represents to her children the ideas and ideals of perfect womanhood working in harmony with her husband. The child’s first attachment is to
his/her mother. She is his/her source of nourishment, warmth and comfort.

**Changing Roles of Man and Woman Today**

You may be wondering whether the couples are following the traditional roles of man and woman today. What are the changes that have occurred in their roles? Why? Let us look at the changed role concepts and the reasons for these changes.

**Reasons for Role Changes**

Today family roles are changing mainly because they have become less appropriate for the social and economic realities of the modern world. Mainly of the families are small in size and more women are employed. We can see changes in the styles of femininity as well as masculinity. The man is not maintaining the image of the brave, strong, tough, aggressive male of the past. The gentle, passive, submissive female is a character of yesterday. Opportunities are open for both sexes in education, work and family life. You may be interested to know what exactly the changes in role concepts are. Is there confusion in male’s roles? We shall talk about these changes one through one.

**Sharing roles**

Originally the husband was the head of the home and the chief power in the family. But now the domination of the man seems to be giving way to equalitarian roles flanked by husband and wife. More women have moved into employment outside the home. So the husband has to share the provider role with his wife. He also has to provide up his position as the custodian of family wealth as the wife has come to share spending. He has to accept her equality in community affairs also. They share household chores including the care of children.
Economic equality

A working wife plays an significant role in decision making. When the women are employed, there is a tendency for the couple to share power equally. Wives are less dependent upon their husbands. The husbands in turn are freed from the burden of total support to their wives. Husbands give more emotional support to working wives.

Changes in the leadership role of man

The vocational demands may take the man absent from home for extensive periods of time. In his race for attainment and success, he may forget his major duty towards his family. Naturally we can find a decline in the respect given to husbands and fathers. The leadership role of man also tends to be reduced proportionately. At times, they stay absent from home to avoid responsibility in hard situations. Then, the handling of the situation falls on the shoulders of the mother. What happens when fathers are reluctant to take up their responsibilities? In such cases, children may develop sure behaviour troubles such as anxiety, aggressiveness and antagonism. You can observe the shrinking of father's role and an enlargement of the mother’s role within the family. The masculine role has been greatly customized through the new role demands of the female.

Role expectations in dissimilar classes of society

Do you think that role concepts are the same in the middle of people of dissimilar social strata? There are differences. In the case of lower class males and females, the traditional definitions of masculinity and femininity persist. For them, roles are strictly segregated. But for the middle and upper classes, the spouses have sharing roles. They share responsibility in providing family finances, in bringing up children, and in giving them good education. Even in the middle and upper classes, is this kind of relationship accepted through everybody? The answer is no. In actual practice in India, the husbands have more say in the family.
**Woman’s expectations of man’s role**

Do you feel men are becoming more effeminate in today’s culture? What do women expect from men? Men are taking more interest in domestic tasks, and in the care of children. But they are still less gentle, less family oriented and less domestically oriented than women. There is no doubt that men are still trained to be more materialistic, and more success-minded than women. They have more efficiency, competence and material success. A women still expects several of these traits in a man. Several women still want the male to be strong and at times they want to depend upon males. They still admire and feel safe with a strong male. The man has to exhibit some courage and strength to meet the role expectations of his wife.

**What do husbands expect from the wife?**

The wife should become the companions of the husband. She is expected to provide love and affection to him. He expects an equal sharing of responsibilities. He expects cooperation, support and recognition for his efforts.

**Factors Influencing Choice of Marital Roles**

Marriage roles differ from several other roles in everyday life. There are no definite general role patterns. Each couple has to work out a role pattern for themselves. There are several factors influencing the choice of marital roles. Some of them are the following.

**Family**

Customary roles are learnt mainly from the family. It is through the attitudes, expectations and habits shaped in the family that a boy or girl gets vital training in role expectations for him or her as well as for the opposite sex. In some families the parents consciously instill what they feel is the appropriate sex role behaviour in their children. Children also learn sex roles and power patterns through imitating the behaviour of their parents.
The Peer Group

The peer group is oriented towards new attitudes and expectations for both sexes. They create new role expectations. These are usually in direct contrast to customary roles.

Culture

In our culture, men have more freedom of action. The women are expected to behave according to the norms dictated through society. Education has given her social and economic equality. But still she is restrained to traditional roles through our culture. This ties her down to home keeping and child care in addition to outside employment.

Employment of Women

This is a role assigned through culture, not through nature. Today, women are bearing a double load of work. Employment gives economic independence to the woman and she shares the financial burden of the family. She is fatigued after a day’s work. There are more emotional and physical strains for the working woman. She may neglect her duties at home and may even refuse sexual rights to her husband. In some cases the husband may feel inadequate in his roles as provider. Children also suffer from lack of care and supervision. She may not be able to satisfy her role expectations. She may face the following troubles:

- Good health
- Willingness of the husband to share household duties
- Adequate pay
- A mother substitute if there are young children in the family and
- Co-operation from all family members A couple has to face several adjustmental troubles, if both of them are committed to their jobs.
Role Conflicts

You have already learnt that couples should have a clear concept of their roles when they marry. This concept shapes the foundation of marital adjustment. The goals in marriage can be achieved when these roles are played properly. Do you expect that the couple can adhere to role expectations always? If not, why? When do role conflicts arise? Role conflicts occur when there are discrepancies in role expectations and the actual behaviour of the couple. It also occurs when partners relate to each other in some new or dissimilar ways because of emotional changes.

Reasons for Role Conflicts

No two persons are exactly alike. There are differences in attitudes, behaviour and beliefs. Husbands and wives gather dissimilar role concepts from their families. For success in marriage, each one has to produce in his/her personality some resemblance of the partner’s image of a man/woman. They have to change their values, attitudes and behaviour to fit in with the new role concepts. In the case of the woman living beside her husband and other family members, the mother-in-law may criticize her. She may be forced to change her behaviour in order to fit in with her mother-in-law’s concept of an ideal wife.

Role conflicts are brought in relation to by the strain put upon the wife in meeting the role expectations of her husband and his family and in adapting to the demands of his work. The husband also faces troubles when his wife is having an recognized role in her life. Money management is another area creating role conflicts. Money management is the handling and spending of the family income. Usually conflicts arise in excess of the issues of who should handle money and how it should be spent. You may think it is a simple question touching only the surface. But the decision has far reaching effects on family life. It affects the attitudes and relationships of the couple. Troubles of domination, submission, insecurity, inferiority feelings etc. are created through the decision concerning the spending of family income. This in turn leads to conflicts flanked by husband and wife.
The other areas bringing in relation to the conflicts in marriage are unrealistic expectations from marriage, sexual incompatibilities, the discipline of children, thrash about for domination etc. Though, the mainly hard problem is hard in communication. The failure in communication occurs at a deeper stage of sharing feelings, expectations, intentions, and personal needs.

**How can we resolve role conflicts?**

In marriage, spouses are involved in the lives of each other. Hence disagreement in some areas is inevitable. How couple manage conflicts is more significant.

**Disagreement Management**

There are several ways in which conflicts can be supervised through the couple. In the first method, compatibility can be achieved when one partner is dominant and he/she attempts to get the other person comply with his/her desires and the partner agrees and accepts the complementary role. But when the disagreement is very strong and both partners are not willing to provide in, tension is intensified. They may emotionally withdraw from each other’s relationships without finding out an actual solution for the problem. An uneasy peace is achieved. There may not be any quarrels, but both of them are not happy or satisfied. How can one manage conflicts without hurting the personalities of both the spouse? The best method to solve the problem in a reasonable way is through negotiating with each other. Changes are to be made in the roles of both partners. This helps them to learn and understand more in relation to themselves and in relation to the each other. This will deepen their relationship.

**Personal Factors to be remembered**

In quarrels, be very careful in the use of words. Pay attention to the good things your partner does. Do not pay too much attention to his/her faults. Don’t fall asleep without making up a quarrel. Control you temper. Don’t
compare your spouse with your parents. Learn to compromise to forget and to forgive. The partner’s should have flexible personalities. They should understand each other. Avoid scathing criticism and curb the impulse to make cutting retorts. Settle a problem through mutual discussion. If things cannot be resolved mutually, you will need to seek help from a family counselor or spiritual counselor. Although seeking help from a counselor is not common in India, we need to adapt ourselves to changing situations.

**Role Changes in Dissimilar Stages of Marriage**

As you have gone through the changes in marital roles you may have noticed that the relationship in marriage is not a static one. It is an ongoing procedure. In marriage you will find a variety of separate stages. Each stage requires new adjustments and re-valuation of the old ones. The couple has to re-organize their ideas, values, and goals for the smooth running of their married life.

**Early years of marriage**

Marriage takes the new couple to new and unfamiliar ways of life. Every day they have to take some decisions, solve some troubles and make plans for the future. The first year of marriage is one in which the husband and wife belong predominantly to each other, expenses are low, health is usually good and needs are simple. Their unique plan of life is in the making. Each one is becoming recognized in the routine of his/her job. Throughout the first year or two of marriage the couple faces a multitude of adjustments. The following are some of the areas of adjustments in marriage which will be affecting their behaviour or role in early marital life.

**Relationship flanked by husband and wife**

When you get married you say “I take you”. It is not presently the company, thoughts or the body of the partner that you take. You take the
whole of the other person.

**Accepting each other**

The husband and the wife have to accept each other with all their shortcomings. At the same time, they should uphold their individually, personal worth and self-respect.

**Communication**

The spouses should show the ability and willingness to communicate with each other. Communication is the breath of married life. It is not enough to love, to care or to respect. The lover necessity expresses affection.

**Provide and take**

The couple should possess the ability to provide and take. To provide oneself to the other means to share one’s mainly intimate feelings. They should be co-operative and should be capable of emotional interdependence.

**Personality factors in relation to role expectation**

You know man and woman differ in their physical structure. Do they show differences in their emotional and psychological structure too? As every cell of the body is dissimilar, so also every feeling, every reaction, and every attitude of man and woman have scrupulous features according to one’s sex. The respective nature of man and woman determines their roles in marriage. Success in marriage can be attained when the couple respects the feature qualities which nature has given to each of them and when they adhere to their respective roles. Do not expect one’s own features in the other partner and do not try to change him/her.
**Personal habits**

Mainly of the troubles faced through the couples arise from their vital personality patterns. Each person learns scrupulous habits and attitudes from early childhood. So regardless of their similarities, each partner, always brings to marriage enough differences in their attitudes, punctuality, formality and informality in housekeeping and management of home, observing social conventions etc. may bring in relation to the role conflicts in marriage. Only if both partners are willing to compromise from the beginning of marriage, can they get beside smoothly.

**Sexual relations**

Why do you consider sex as an significant factor for the success of marriage? It is because; sexual relationships directly and indirectly power the adjustment in other areas of life. It is the physical foundation of marital relationships. If there is any frustration in sexual relationship it will affect the emotional, mental and social adjustment of the concerned person.

**Sexual adjustment in marriage**

You know that biological factors are significant in determining the sexual satisfaction of the individual. Cultural factors are also equally significant. What are the other factors? From where does an individual gain his sexual attitudes? The sexual attitudes and expectations are learnt through an individual from his/her early childhood from his/her family and his peer group. The cultural norms of the society in which he/she grows up and matures and his/her biological structure vary the acquired attitudes of the person. Knowledge of sexual anatomy and appropriate sexual activities are also necessary for good adjustment. The other factors conducive for good sexual relationship are complete emotional acceptance of each other and an understanding of each other’s behaviour.
Sexual maladjustments in marriage

Unfavorable attitudes towards sex, ignorance in relation to the sex and sexuality lack of proper sex education, unfavorable sexual experiences of early years of life, unrealistic expectations in relation to the sex in marriage and the unwillingness to be open with one’s partner etc. are some of the reasons for sexual maladjustment. Psycho sexual development powers an individual’s sex life. Fixation or regression at any stage of development will adversely affect the sexual adjustment. According to Freud at one stage of development, the male and female children are attracted to the parent of the opposite sex – the boy to the image of his mother, the girls to the image of her father. For the boy this phenomenon is recognized as Oedipus intricate, for the girl it is Electra intricate. Normally the boy and girl will pass through this stage and begin to identify with the parent of one’s own sex. If they are fixated to this stage, in their later marital life it will cause troubles in sexual relationship with the partner.

Confusion in relation to the sex and false attitudes towards sex

In Indian society discussion on sex continue to be a taboo since extensive. This conservative attitude of elders prevents the imparting of healthy facts in relation to the sex to the teenagers. So they may turn to some other source to get information. They may be knocking at the wrong doors and getting wrong and dangerous information. Inaccurate and distorted information creates unhealthy attitudes towards sex. Later on in married life it will create a number of troubles. The role of man and woman in sexual adjustment depends upon the attitudes and expectations each person brings into marriage. Both the spouses should have balanced and positive attitudes towards sex.

Relations with in-laws

Marriage joins not only the man and woman together, but their families also. Hence, in-laws are the new relatives acquired through marriage. You may wonder whether in-laws are bringing troubles to every marriage. The relationship with in-laws may bring in relation to the problems in some
marriages. The circumstance in which each person lives is dissimilar. If the son-in-law or daughter-in-law fits in with the expectations of the respective family he/she will be accepted easily. Otherwise troubles may arise.

**Interference of mothers**

Usually it is the mother-in-law who is more involved in in-law troubles. Mother’s lives are tied up with the lives of their children. They are very close to children. Some mothers are reluctant to provide up their roles and try to uphold their responsibilities and expect privileges from their married children. The boy or the husband should understand this phenomenon and manage the situation accordingly.

**Husband’s mother interferes more often**

The mother is the first woman in the life of her son. After the son’s marriage some mothers cannot accept another woman loving and caring him, even though it is his wife. The wife feels the mother-in-law to be a threat to her marital happiness. Only an intelligent and understanding husband can solve this problem. He should provide due importance to both of them. Don’t make them rivals. The wife should not be in competition with the mother. Provide mothers time to find out new interests.

**Other in-laws**

Sister-in-law also creates troubles in the life of married couple. Brothers-in-law and fathers-in-law also share a small part in the in-law troubles. Care of elderly relatives also creates troubles.

**Why do the parents interfere?**

Parents are concerned with the growth and achievements of their children from the time of their birth. Hence, when children get married it is hard for the parents to ignore or to be indifferent in relation to the lives. At the same time
the young couple is eager to be self-governing. They do not like the interference of parents. In several cases, the parents are not economically self-governing. They are forced to live with their married children. This also creates troubles.

*Positive contribution of in-laws*

The in-law relationships are not always a problem. If the young wife appreciates her husband’s mother and loves her as a second mother, she will find her very helpful.

*Cultural factors affecting role changes*

The role expectations vary with dissimilar cultures. Culture circumstances the personality of an individual. Marital roles are determined through the culture in which one grows up. The couple coming from two dissimilar cultures will behave differently in a given situation. They will be having dissimilar expectations and their goals in marriages will be dissimilar. There may be few common interests. Each brings from his/her culture quite often dissimilar values, attitudes, customs and styles of living. Cultural differences make mutual understanding and communication hard. What should the couple do to adjust to each other? The couple requires more adjustment than others in a homogenous marriage. Before marriage, they should think cautiously whether they are capable of making all the adjustments in such a marriage. To achieve marital satisfaction they should work with more maturity, understanding and determination than a couple marrying from similar backgrounds. If the couple can accept one another without trying to recast the mate into one’s own scrupulous mould, they may get beside well.

*Religion*

Society may accept inter-racial marriages. But it seldom approves inter-religious marriages. The chances for success of an interfaith marriage depend upon the ability of the couple to face the situation maturely and realistically.
Before marriage, they should have a clear evaluation of the difficulties they have to encounter and overcome.

**Areas of disagreement**

One’s desire to make the other person adopt his/her religion causes major marital troubles. Whether the parents and friends will accept the match is another difficulty. This affects the relationship of the parents. The religion to which children shall belong their education, choice of child training methods, the use of birth control events etc. are some of the major areas of disagreement.

**Adjustments**

If they are of an understanding nature and tolerant of each other’s religion and have no desire to impose their own religion on the mate, they will get beside well. If they have a clear thought of the several obstacles they have to encounter and if they are flexible enough to make their adjustments, their marriage may became successful.

**Importance of early years**

Throughout the early years the couple has to make all the above adjustments for the success of their marriage. Each partner necessity learns how far he/she can take the mate in dissimilar areas and which the things he/she necessity avoid are. A couple may be able to make adjustments successfully in the early years. But marital life is a continuous procedure. Aging and maturity bring in relation to the changes in the lives of the couple. The new and changing situations in life makes further adjustments in the roles of husbands and wives necessary and inevitable.

**Role changes with the arrival of children**

It signals the beginning of a new stage in the relationship of husband and
Life beside with offspring

There are radical role changes to be made with the birth of children. Parenthood brings fulfillment and completion to marriage. It fundamentally changes the whole character of marital relationships.

Troubles related to transition to parenthood

The coming of the child is early anticipated, loved and cherished through the parents. But transition to parenthood brings in relation to the number of readjustments in the lives of parents. The arrival of the child upsets the balance maintained in the family.

Parental role

Parental role brings personal, social and economic privations.

Economic troubles

The father is worried in relation to his responsibility and additional expenses. The wife may have to provide up her career and take up the role of a full time housewife. This affects the income and expenditure of the family.

Personal difficulties

The wife may be embarrassed in relation to the circumstances of pregnancy and its effects on her social life and marital relations. Men also have to make role changes. When the wife is overburdened with child care and other household chores, he may have to share her duties.

Social participation

The social life and recreation of the parents are severely affected. The
young couple is tied down with the care of children. When they can entrust some one else for child care, they can have joint participation in social activities. Otherwise they attend social functions separately. Though, joint participation gives more satisfaction to the couple. You have already learnt that, in the early stage of marriage, the couple had a child-centered relationship. They had very few outside interests. Their lives were built approximately their children.

**Feelings of uselessness**

Some women feel that their lives are empty and futile. When parental responsibilities diminish, they may be having a feeling of uselessness. For such women, ending of parental role is a traumatic experience. It may cause neurotic difficulties. They can try to learn new skills and become occupied in some activities. Husbands are occupied with their work. In this way, they can adjust to the changes in the family.

**Adjustment with in-laws**

Children may get married and the parents have to adjust to the children’s spouses. Another adjustment is the care of aging parents. Caring for the elderly may help to fill the gap created when children leave home. But in several cases the care of aging parents deprives the couple of the opportunities for social participation and development of new interests.

**Role as grandparents**

You may be well aware that several men and women become grandparent before grand parent middle age ends. This is a new role in the life of the couple.

**Formal roles**

Some grandparents play a formal role following a hands off policy as far
as care and discipline of grandchildren are concerned.

**Surrogate parent role**

In some other cases they assume the responsibility for the care of children. Grandmothers are more active in this role.

**Fun seeker role**

Another role is that they impart special knowledge to their grand children and teach them sure skills. The role of grand parents gives couple more satisfaction than their earlier role of parents.

**Role changes in old age**

You necessity have observed the role changes in early adulthood and middle ages of the couple. What are the changes throughout old age? How does the couple adjust to these changes? You also know that the couple had a close, intimate relationship in the early stage of their marriage. Later on, it changed into a child-centered relationship. In old age, the relationship flanked by a husband and wife again takes the form of a pair centered relationship.

**Effects of retirement**

The pattern of family life undergoes further changes with the retirement of the husband. Perhaps the greatest adjustment of all occurs throughout this period. The husband retires and suddenly faces the insults of old age. He feels unwanted and has no motivation to compete with other men. He feels lost and does not know what to do with his free time. He tends to be depressed and unhappy. He is irritable in his treatment of his wife. He always criticizes and finds fault with the spouse. He does not want to help the wife in her household duties thinking it is woman’s work.
Common interests

Retirement forces the couple to be together mainly of the time. They can develop a pattern of togetherness in recreational activities. The same pattern can be applied to other areas of life. With the change of time mutual interests can be urbanized. When children leave home the parents are drawn towards each other more closely.

Review Questions

- Explain the meaning of marriage.
- Talk about the functions and purposes of marriage.
- Talk about the historical development of marriage.
- Explain the concept of marriage.
- Explain the Indian views on marriage
- Talk about the role changes in dissimilar stages of marriage.
CHAPTER 5
POLICIES AND PROGRAMMES FOR FAMILY WELFARE

STRUCTURE

- Learning objectives
- Indian family in transition
- Family planning policies
- Family planning methods and spacing Between live births
- Medical termination of pregnancy and issues associated with it
- Review questions

LEARNING OBJECTIVES

After reading this chapter, you should be able to:

- Understand the Indian family.
- Understand the family planning policies.
- Understand the family planning methods
- Understand the medical termination of pregnancy.

INDIAN FAMILY IN TRANSITION

Family Structure, Functions, and Relationships

Family may be defined as a group of persons united through the ties of marriage, blood or adoption or consensual unions, usually constituting a single household, interacting and communicating with each other and creating and maintaining a common culture.

Family Functions

There are three major areas of functions which have been particularly accentuated. Thus a functional analysis of the family emphasizes the relationship flanked by the family and the superior society, the internal relationship flanked by the sub-systems of the family, and the relationship
flanked by family and the personality of individual members. The former may be termed macro functionalism and the latter two micro-functionalisms.

**Family Patterns**

Family patterns are conceptualized in terms of family composition. A household is one of the dimensions of the family pattern. It is a residential and domestic unit composed of one or more persons living under the same roof and eating food cooked in a single kitchen. The normative family patterns in India are extended or joint family and elementary or nuclear family. The term joint family is used more commonly in India than extended family. The joint family comprises movable or immovable property, and all the members of the family may or may not be staying together. The elementary or nuclear family comprises couples and their unmarried children and is usually financially self-governing of other families.

**Family Structure**

Family structure is conceptualized as the configuration of role, power and status and relationships in the family. It depends upon the family’s socio-economic background, family pattern, and extent of urbanization. Family structure has implications for family unity and stability and development of individuals. The functions that the family as an institution performs are divided in the middle of family members in the form of roles. Roles are culturally defined and are passed on to succeeding generations as correct behaviour. Role expectations are thus learnt from family orientation. Norms of family relationships may comprise norms and dyadic relationships, families and kinship orientation. The dyadic relationships cover the following dyads in the family:

- Filial Relation: Parent-child relation
- Fraternal Relation: Relation in the middle of siblings
- Conjugal Relations: Relation flanked by husband and wife
• In-law Relation: Relation flanked by family members related through marriage and not through blood.

**Family Practices**

Family practices depend upon the family’s ethnic background, extent of urbanization, family structure, and family laws. Marriage practices cover marriage patterns, selection of marriage partner, and age at marriage, age at consummation of marriage, marriage rituals, financial swap, and divorce. Other family practices relate to lineage, residence, child bearing, child birth, adoption, guardianship, and custody of children, maintenance, death and inheritance and succession. Families are classified into patrilineal and matrilineal families according to the lineage or descent through the father or through the mother. Patrilineal families are usually patrilocal and matrilineal families are usually matrilocal through residence. Neolocal families establish a new residence after marriage.

**Role of the Family in the Socialization of the Child**

Socialization is the procedure through which persons learn the ways of a given society. Children are taught the ways and values of their society through get in touch with already socialized individuals. The family is significant because it maintains get in touch with children in excess of a longer period of time than any other group, and through close emotional association is able to exert maximum power in their lives. Both adult and other sibling members (brother and sisters) act as role models in providing examples for children in the development of their personality, attitudes, and behaviour.

**Family Dynamics**

Family dynamics broadly comprise family interactions and family development as influenced through socialization of family norms of individual members.
**Family Interactions**

Family interactions refer to the distinctive character of interpersonal relationships which occur flanked by members of the family. An interpersonal relationship is a relation based on personal interaction rather than on any legal or structural foundation. The main features of family interactions may comprise cohesion, communication, role performance, decision-making, and adaptability. Each subsystem of the family has dissimilar interactional patterns.

**Family Cohesion**

Family cohesion is defined as the emotional bonding that family members have towards one another. There are four stages of cohesion, ranging from disengaged (very low) to separated (low to moderate), to connect (moderate to high), to enmeshed (very high). It is hypothesized that the central stages of cohesion (separated and linked) make for optimal family functioning. The extreme stages (disengaged and enmeshed) are usually seen as problematic.

**Family Communication**

Family communication is defined as all the verbal and non-verbal behaviour that occurs within the family, and flanked by the family and its social environment.

**Role Performance**

The following are the dissimilar characteristics of role performance:

- Role enactment, role performance and role behaviour
- The behaviour dimension of roles either validates the cultural expectations or emerges to create new roles.
**Role Commitment**

Role competence is the evaluation of one’s own and another’s performance.

**Role Disagreement**

Inter-role disagreement takes place when the norms or behaviour patterns of one role are inconsistent with those of another role of the same individual. Intra-role disagreement takes place when two or more categories of people hold conflicting expectations concerning the behaviour appropriate to a single role.

**Decision-making**

Decision making involves recognition of need for decision, identification, and weighing of acceptable alternatives, selection of an alternative and facilitating its action.

**Family Adaptability**

Family adaptability is defined as the ability of a family system to change its power structure, role relationships, and relationship rules in response to situational and developmental stress. It is hypothesized that the central stages of adaptability (structured and flexible) are more conducive to marital and family functioning with the extremes (rigid and chaotic) being the mainly problematic.

**Family Development**

The concept of family development gives a longitudinal view to compare family interactions in dissimilar stages of family life span. These stages may be determined through the age and developmental needs of the adults and the children in the family. The Family Life Cycle is a way of taking look at the family life. It is based upon the recognition of the successive patterns within
the stability of family living in excess of the years. Evelyn Duvall depicts the family life cycle as consisting of 8 stages.

- Stage I Beginning families (married couple without children)
- Stage II Childbearing Families (oldest child, birth to 30 months)
- Stage III Families with Preschool Children (oldest child 2½ to 6 years)
- Stage IV Families with School Children (oldest child 6 to 13 years)
- Stage V Families with teenagers (oldest child 13 to 20 years)
- Stage VI Families as launching centers (1st child gone to last child’s leaving home)
- Stage VII Families in the middle years (empty nest to retirement)
- Stage VIII Aging Families (retirement to death of one or both spouses)

**Development Tasks**

A family’s development task is a growth responsibility that arises at a sure stage in the life of a family, successful attainment of which leads to satisfaction and success with later tasks, while failure leads to unhappiness in the family, disapproval through society, and difficulty with later developmental tasks. Family development tasks are vital family tasks specified for a given stage to development in the family life cycle. Family life development programmes aim at development of knowledge, attitudes, and skills towards democratic family functioning and strong family ecology.

These goals may be achieved through the following tasks:

- Attitude development in favor of family rights and responsibilities.
- Social training for enrichment of family dynamics and development at each stage of family life span for strengthening family’s interactions with its social ecology.
- Information dissemination in relation to the family possessions such as laws, policies and implementation systems and services.

**Social Changes Affecting Indian Family**

The family has been and continues to be one of the mainly significant
elements in the fabric of Indian society. The bond that ties the individual to his family, the range of the power and power that the family exercises make the family in India not merely an institutional structure of our society, but accord provide it a deep value. The family has indeed contributed to the stability to Indian society and culture.

Today, the Indian family is subjected to the effects of changes that have been taking place in the economic, political, social, and cultural spheres of the society. In the economic sphere, the patterns of production, sharing, and consumption have changed greatly. The procedure of industrialization and the consequent urbanization and commercialization have had drastic impacts on the family. Migration to urban areas, growth of slums, change from caste oriented and hereditary occupations to new patterns of employment offered through a technological revolution, the cut-throat competition for economic survival and several other economic changes have left their impact on the family.

Briefly speaking, these changes in the socio-economic political-cultural milieu of our society have led to changes in the structures, functions, roles, relationships and values of the family. In the context of the changes in the economic system, more and more members of the family are moving absent from the superior family circle and living as individuals or members of a nuclear unit in urban areas. The patterns or loyalties, obligations and expectations have changed. The case of the child and the aged in scrupulous have become a problem for several due to structural changes in the family.

Change in Traditional Functions

Several functions performed through the traditional family are being taken in excess of through other agencies such as schools, day care centers, commercial and entertainment centers, etc. For instance, a significant function of cultural transmission performed through the family has been affected because the nuclear families are scattered cultures. The function of setting moral standards for the rising children and adolescents has been taken in excess of to a large extent through the peer group culture, mass media or
through commercial entertainment. A major area of the family that has been affected through the social and economic changes in the society is that of the role performed or expected of the dissimilar members of the family. The traditional role allocation based on sex, age, or kinship has changed. With more and more women taking up jobs outside the home, the traditional role of the wife has changed. Likewise the role of the father, the mother, the husband, the child, and the elders in the family has all undergone several changes. The degree of role-overlap depends on the version of the scrupulous family to the changed situations.

The changes in roles have inevitable affected the relationships, in the middle of the members of the family. The concept of freedom, individuality, and rights of the individual has had their impact on the relationships too. The attitudes of implicit obedience to elders, concern for others, self-denial for the sake of others in the family, acceptances of the power of parents and superior status of the male are being displaced through attitudes of self-centeredness, assertion of individual rights, clamor for equality and right for self-determination etc. In the realm of values, today’s family is moving towards materialism, individualism, and liberalism. The cherished values such as respect for age, concern for the weak, devotion to one’s duty, co-operation are being replaced through competition and “getting ahead”. It is not surprising that the family in India is also succumbing to the pressures of the time.

The consequences of these changes are several. Troubles such as child neglect, behaviour troubles in children, indiscipline in the middle of the youth, alcoholism, drug addiction, neglect of the elderly, material disharmony etc. are on the augment today and are indications that the family is not able to handle the change in a desirable manner. There is need so, to help the families to cope with the pressures and challenges of their life situation which are affected through the interacting forces to change in the economic, political, and cultural spheres.

Alternative Family Patterns

One of the mainly striking characteristics of contemporary societies is the
attendance of a range of family variations, from the mainly traditional, extended families with strict, gender based sex roles to the modern dual career families based on liberal, equal sex roles and to adults cohabiting without marriage. The term “alternative family patterns” suggests family patterns that result from personal circumstances outside one’s control (death of a partner, infertility) or from socio-economic circumstances (male migration, work participation of women). In the Indian context, mainly family variations are a result of personal or socio-economic circumstances. Experimental or chosen lifestyles like living without marrying, and being childless voluntarily are restricted to a very small group of people. The following are the mainly commonly observed family variations in India.

- Single parent families
- Female headed households
- Dual earner/career families
- Childless families
- Adoptive families

Troubles Encountered in the Family and Intervention Programmes

Programmes

The following is a list of major family problem situations which may be entry points for family intervention. The causal factors of the situations may be multiple, situated in the family ecology, socialization of authoritarian family norms, dysfunctional family interaction patterns, or troubles with individual member’s developmental tasks. These areas are, so, not mutually exclusive. Some of these problem situations are:

- Families with individuals having troubles:
  - Families of the disabled
  - Families of the chronically/terminally ill
  - Families of substance abuse addicts

Troubles with child bearing:
- Infertility
- Unwed motherhood

Marital troubles:
- Marital disharmony
- Marital breakdown

Abuse and violence in families:
- Child abuse in family
- Family violence against women
- Elderly abuse in family
- Family abuse of the disabled

Families in disagreement with other systems:
- Families with unemployment/indebtedness
- Families with inadequate or no land/housing

Families affected through dis-equilibrium in other systems:
- Families facing political violence
- Families facing environmental disasters
- Uprooted/refuge/migrant families

Family deprivation:
- Destitute children
- Destitute adults
- Destitute aged

These family situations, in turn, may affect the family functions, interactions, and individual members. The family may become incapable of carrying out some individual members. The family interaction patterns may change as a coping mechanism. Harm may be caused to physical and mental development and health of individual members, particularly children, women, and the aged. In the extreme situation family may disintegrate and individual members may become destitute.
**Family Intervention**

A family practitioner’s role comprises planning and implementing a combination of interventions ranging from development to remedial, by individual, group, as well as community methods to strengthen these families, coping mechanisms and then rehabilitate them. Family counseling, marital counseling, family, and marital therapy crisis intervention, encouraging self help groups and legal aid are specific methods that may be used. The groups needing family intervention may be children, adolescent, youth, women, couples, or the aged; but the family as a whole may be measured the unit for intervention. Besides, planning and implementing the services, the practitioner needs to monitor and evaluate them and raise public awareness in relation to these services.

**Government Policies and Programmes for Families**

Family policy means everything that the government does for the family explicitly or implicitly. The Constitution of India does not make an explicit reference to the family. Though, it lays down the fundamental rights of individual citizens in terms of equality, nondiscrimination, and protection. Its Directive Principles of State Policy state that, “The state shall strive to promote the welfare of the people through securing and protecting as effectively as it may a social order in which justice, social, economic, and political shall inform all the institutions of the national life”. Article 41 specifically lays down that, “the state shall, within the limits of its economic capability and development, make effective provision for securing the right to work to education and to public assistance in cases of unemployment, old age, sickness, and disablement”.

**Social Policies and the Family**

Reviewing the social policies of India that affect the family, one can
conclude that India has explicit family policy with explicit goal for the family only in the form of the Family Welfare Programme of the Ministry of Health and Family Welfare. This programme pursues family planning as an integral part of a comprehensive policy, covering the total health care delivery system. Though, the policy has the limited goal of promoting Planned Parenthood with a two children/one child norm, through the self-governing choice of family welfare methods. We have a National Policy for Children that aim at full physical, mental, and social development of children. As far as the family is concerned, it states that, “In organizing services for children efforts would be directed to strengthen family ties so that full potentialities of growth of children are realized within the normal family, neighborhood, and community environment”. In 1992, India adopted a “National Plan of Action” for children, based on the recommendations of the World Summit of Children contained in the plan of Action for Survival, Protection, and Development of Children. The extensive-term goals of the National Housing Policy are eradication of home--lessens improvement of the housing circumstances of the inadequately housed, and provision of minimum stage of vital services and amenities to all.

The National Policy for Child Labour, the National Youth Policy, the National Policy Education, and the National Health Policy aim at specific services for select groups of individuals and implications for the family are implicit. India has a forest policy which aims at protection, conservation, and development of forests. Thus, we have several policies for the family and its members. A draft of the national policy for the aging is being discussed. A National Policy for Women is yet at the stage of recommendations of the National Perspective Plan for Women. Our social security legislation is applicable only to work force in the organized sector. A large number of families at risk remain uncovered through any social security against poverty, old age, disability, illness, and environmental disasters.

**Family Laws in India**

India has dissimilar personal laws for families belonging to dissimilar religions, and so, do not have any agreed upon goals in relation to the
significant aspect of civic life. Hindus, Muslims, Christians, Jews and Parsis, have their own personal laws, which cover matters of personal relations and family practices such as marriage, divorce, adoption, maintenance, guardianship and custody of children, and inheritance and succession. As these laws draw from the respective religious norms, they often perpetuate traditional patriarchal norms and slow down the procedure of reforms. Although Article 44 of the Constitution maintains that, “The State shall endeavour to secure for the citizens a uniform civil code throughout the territory of India”, very few attempts have succeeded in enacting secular family laws that apply to family practices of all Indians. These secular family laws are, the Child Marriage Restraint Act, 1929. The Medical Termination of Pregnancy Act, 1972, Special Marriage Act, 1974, Dowry Prohibition Act, 1961 and provisions made in the Criminal Procedure Code and Indian Penal Code.

**Government Schemes and the Family**

In the absence of an overall family policy, the government schemes that affect/benefit families and their members are divided in the middle of dissimilar ministries.

**Provisions under Ministry of Welfare**

The Ministry of Welfare has five bureaus for the following purposes. The Bureau of Social Defense controls the troubles of family and social disorganization which are manifest in the shapes of delinquency, juvenile vagrancy, drug addiction, alcoholism, and other such troubles of personal and social deviance, within the framework of specific laws and allied events. This Bureau implements the following schemes.

- For the welfare of children in need of care and protection;
- For the prevention and control of juvenile special maladjustment;
- For spreading awareness in relation to the ill effects of drug abuse and providing counseling, de-addiction, after-care and rehabilitation services;
• For refugees from other South Asian countries (Relief and Rehabilitation schemes);
• For grant-in-aid to welfare programmes of the aged; and
• A scheme for the development of street children.

**Provisions under Ministry of Human Possessions Development**

The Ministry of Human Resource Development runs the Department of Women and Child Development which has two bureaus: Bureau of Nutrition and Child Development and Bureau of Women’s Welfare and Development. The Department runs the following schemes for children:

• Integrated Child Development Services for Children;
• The Adolescent Girls Scheme;
• A Scheme of Crèches/Day Care Centers for Children of Poor, working and ailing women and;
• Early Childhood Education Programme.

The Department runs the following schemes for women:

• Hostels for Working Women Belonging to Low Income Group;
• The Scheme for Employment cum Income Generating Production Units for Women;
• The Scheme for Training Centers for Rehabilitation of Women in Distress;
• The Scheme for Short Stay Homes for Women and Girls;
• Public education for the Prevention of Atrocities against Women; and
• The Support to Training cum Employment Programme (STEP)

The Central Social Welfare Board, which is an autonomous organization working under the Department of Women and Child Development, offers the following schemes:

• The scheme of Opportunities for Education For Adult Women;
• The Socio-Economic Programme provides opportunities for work and wages to needy women that contain the economically backward, the
destitute, the widowed, the deserted, the physically handicapped, and so on;

- The Awareness Generation Project for Rural and Poor Women Programme;
- Mahila Mandals;
- Family Counseling Centers;
- Voluntary Action Bureaus;
- Welfare Extension Project; and
- Scheme of Balika Mandals for Adolescent Girls.

**Provisions under the Ministry of Urban Development**

The following Social Housing Schemes are implemented through the Ministry of Urban Development:

- Housing Scheme for economically weaker sections;
- Housing Scheme for low income groups;
- Housing Scheme for middle income groups; and
- Rural housing sites cum construction assistance scheme for landless workers;

The Ministry is also implementing the following programmes related to urban poverty alleviation:

- The Nehru Rozgar Yojana;
- The urban vital services for the poor; and
- Environmental improvement of urban slums aims at ameliorating the living condition of urban slum dwellers.

**Provisions under the Ministry of Rural Development**

The Ministry of Rural Development implements several schemes. Though, with the formation of every new Ministry and Government at the centre, each of the programmes gets a new name or is put into dissimilar categories. Some of the well recognized programmes contain:

- Integrated Rural Development Programme (IRDP)
National Scheme for Training of Rural Youth for Self-Employment (TRYSEM); and
Development of Women and Children in Rural Areas (DWCRA).

**Human Rights in the Family**

The goal of the International Year for the Family (IYF), 1994 is “Building the smallest democracy at the heart of the society”. The plans for the IYF seek to promote the vital human rights and fundamental freedoms accorded to all individuals through the set of internationally agreed instruments formulated under the aegis of the United Nations, whatever the status of each individual within the family, and whatever the form and condition of the family.

According to the United Nations, “Human rights could be usually defined as those rights which are inherent to our nature and without which we cannot live as human beings. Human rights and fundamental freedoms allow us to fully develop and use our human qualities, our intelligence, our talents and our spiritual and other needs”, their being met is, so, not a matter of choice, but an imperative of vital justice. The human rights need to be applied to the family for enriching family life. Denial of them creates circumstances of use, deprivation, and destitution of families and their individual members. Family responsibilities are as significant as family rights to ensure family happiness. The following human rights instruments are applicable to the family:

- The U.N. Declaration of Human Rights;
- The U.N. Convention on the Elimination of All Shapes of Discrimination against Women; and

Desai has applied these human rights instruments to family and added family responsibilities at three stages:

- The individual’s right to have a family;
- The individual’s rights and responsibilities within the family, and
- The family’s rights and responsibilities with reference to its environment. These family rights and responsibilities can form the
goals for family well-being that cut crossways the diverse shapes of families.

The Individual’s Right to Have a Family

- Every child has the right to be reached through his or her natural family. Parents have the primary responsibility to rear their children.
- Every adult has the right to marry and form a family
- Every elderly person has the right to be cared through his or her children.

**The Individual’s Rights and Responsibilities within the Family**

There are natural humane and caring qualities in family relationships. These may be used and strengthened through promoting and protecting every individual’s rights for status, worth and dignity; equality and nondiscrimination; freedom and choices in family life; social security from family members; and protection from family abuse and violence. It is the responsibility of every individual, family, community and the state to promote and protect these rights. Every individual has responsibility to enrich family interactions. These rights and responsibilities are further elaborated below.

- Every family member is equal in dignity and worth, irrespective of age and gender. Every family member, so, has the right to equal allocation of family possessions, and equal responsibility towards household work.
- Both the married partners have the right to gender equality in marriage with respect to monogamy, role, power and status; parenting, guardianship and custody of children; title to matrimonial home and property; and dissolution of marriage and division of matrimonial property.
- Every family member has the right to freedom and choice in family life.
Every family member has the right to care and support from other family members in crisis events such as disability, illness and in old age.

Every family member has the right to life and security of persons.

Individuals need legal protection of the state for their rights within the family.

It is the responsibility of every family to register birth, marriage, and death of every family member.

It is the responsibility of every family member to promote sensitivity and responsiveness, positive communication patterns, democratic decision making and peaceful and nonviolent approaches for resolving conflicts in their family interactions.

Planning for Family and for Responsible Parenthood

A marriage undergoes a transformation when husband and wife suddenly become parents. The word “suddenly” is appropriate because the transition to the status of parent is quite unlike the transitions to other major statuses in life, such as marriage or an occupation. People have relatively greater preparation and experience for entering marriage or an occupation, and they also have a grace period throughout which they slowly assume the responsibilities of the new status. The transition to parenthood is quite dissimilar and often dramatic. It may constitute a crisis in the life of married couple, as it forces them to take on a significant and demanding responsibility. The task of parenting allows the wife and husband much less time to devote to each other. And as the child becomes an interacting individual in the family, intricate relationship pattern emerge.

Once the motivation for the good life is created, couples will be able to come to mutual decision concerning each pregnancy so that every child in the family will be a ‘wanted child’ and not a “product of chance”. Every pregnancy will place husband and wife in a new human setting and far from experiencing pregnancy as a pathological condition. It will place them in a revived experience at the very centre of human destiny. The decision to marry
and to bring a child into the world is the couple’s decision. They necessity responsibly prepare for parenthood so as to give for themselves and their children in an environment in which they can grow personally and as a family. Marriage and conjugal love are through their nature ordained towards the begetting and educating of children. Children are really the supreme gift of marriage and contribute very substantially to the welfare of their parents. Hence conjugal love requires in husband and wife an awareness of their mission of “responsible parenthood”.

**Characteristics of Responsible Parenthood**

- Responsible parenthood means the knowledge and respect of their functions.
- The deliberate and generous decision to raise a family, or through the decision, made for some motives and with due respect for the moral law, to avoid for the time being or even for an indeterminate period, a new birth.
- The responsible exercise of parenthood implies that husband and wife recognize fully their own duties towards God, towards themselves, towards the family and towards the society, in a correct hierarchy of values.

**Future Trends**

The future of parenthood will contain a greater awareness of what the role involves, increased sharing through both spouses of the birth of their child or children, new techniques of delivery, and more emphasis on fatherhood. There is need for preparation for parenthood classes accessible to potential parents as Lamaze classes (the Lamaze method emphasizes active involvement of the father in the delivery procedure).

**FAMILY PLANNING POLICIES**
Objectives and Scope of Family Planning

An Expert Committee of the WHO defined Family Planning as: a way of thinking and living that is adopted voluntarily, upon the foundation of knowledge, attitudes, and responsible decision through individuals and couples, in order to promote the health and welfare of the family group and thus contribute effectively to the social development of a country”.

Objectives of Family Planning

Family planning refers to practices that help individuals or couples to attain sure objectives:

- To avoid unwanted births
- To bring in relation to the wanted births
- To regulate the intervals flanked by pregnancies
- To control the time at which births occur in relation to the ages of the parent and
- To determine the number of children in the family

Now you have learnt the definition and objectives of family planning. Let us see the scope of family planning services.

Scope of Family Planning Services

It is not synonymous with birth control, but is in fact more than mere birth control. A WHO Expert Committee has stated that, family planning comprises in its purview.

- The proper spacing and limitation of births
- Advice on sterility,
- Education for parenthood
- Sex education,
- Screening for pathological circumstances related to reproductive system,
- Genetic counseling
• Premarital consultation and examination
• Marriage counseling,
• Carrying out pregnancy tests,
• Preparation of couples for the arrival of their first child,
• Providing services for unmarried mothers.
• Teaching home economics and nutrition and,
• Providing adoption services.

These activities vary from country to country according to national objectives and policies with family planning. This is the modern concept of family planning. Rapid population growth in less urbanized countries is a key factor in limiting the ability of these countries to raise standards of living. Significant obstacles to their socio-economic development contain limited possessions, food sharing troubles high rate of diseases and infant mortality, lack of proper sanitation, scarcity of funds and shortage of educational facilities and work opportunities. In this context, the Planning Commission clearly, recognized the need for population control right at the beginning of the planning exercise.

To quote the First Five Year Plan:
• “The recent augment in the population of India and the pressure exercised on the limited possessions of the country have brought to the forefront the urgency of the problem of family planning and population control. It is, so, apparent that, population control can be achieved only through the reduction of the birth-rate to the extent necessary to ‘stabilize the population’ at a stage constant with the requirements of national economy. This can be secured only through the realization of the need for family limitation on wider scale through the people”.

**National Population Policy 2000**

A social policy signifies consensual social purpose, and aims at progressive and structural changes. It pays appropriate attention to economic-cultural, political, and social factors as also to short-term and extensive term
perspectives. A population policy can be nothing less than a social policy. Population programme necessity works itself in the whole fabric of social environment and necessity power and be influenced through all other events of social changes. When a policy is translated into programmes and activities, it causes social development, with due involvement of integrated diverse range of sectoral programmes and activities.

**National Population Policy 2000**

- Address the unmet needs for vital reproductive and child health services, supplies and infrastructure.
- Make school education up to age 14 free and compulsory, and reduce drop outs at primary and secondary school stages to below 20 percent for both boys and girls.
- Reduce infant mortality rate to below 30 per 1000 live births.
- Reduce maternal mortality ratio to below 100 per 100,000 live births.
- Achieve universal immunization of children against all vaccine preventable diseases.
- Promote delayed marriage for girls, not earlier than age 18 and preferably after 20 years of age.
- Achieve 80 percent institutional deliveries and 100 percent deliveries through trained persons.
- Achieve universal access to information/ counseling, and services for fertility regulation and contraception with a wide basket of choices.
- Achieve 100 per cent registration of births, deaths, marriage, and pregnancy.
- Contain the spread of Acquired Immunodeficiency Syndrome (AIDS), and promote greater integration flanked by the management of reproductive tract infections (RTI) and sexually transmitted infections (STI) and the National AIDS Control Organisation.
- Prevent and control communicable diseases.
• Integrate Indian Systems of Medicine (ISM) in the provision of reproductive and child health services, and in reaching out to households.
• Promote vigorously the small family norm to achieve replacement stages of TFR.
• Bring in relation to the convergence in implementation of related social sector programs so that family welfare becomes a people centered programme.

**Strategic themes**

• Decentralized Planning and Programme Implementation
• Convergence of Service Delivery at Village Stages
• Empowering Women for Improved Health and Nutrition
• Child Health and Survival
• Special efforts for Under-Served Population Groups who are people living in Urban Slums, Tribal Communities, Hill Area Populations, Displaced and Migrant Populations, Adolescents. Efforts to augment participation of men in Planned Parenthood
• Diverse Health Care Providers including private parishioners, private hospitals, NGOs, etc.
• Collaboration With and Commitments from Non- Government Organisations and the Private Sector
• Mainstreaming Indian Systems of Medicine and Homeopathy
• Contraceptive Technology and Research on Reproductive and Child Health (xi) Providing for the Older Population
• Information, Education, and Communication

**Legislation**

It is recommended that the 42nd Constitutional Amendment that freezes till 2001, the number of seats to the Lok Sabha and the Rajya Sabha-based on the 1971 Census be extended up to 2026.
**Public support**

Demonstration of strong support to the small family norm, as well as personal instance, through political, community, business, professional, and religious leaders, media and film stars, sports personalities, and opinion makers, will enhance its acceptance throughout society. The government will actively enlist their support in concrete ways.

**New structures**

- National Commission on Population: A National Commission on Population, presided in excess of through the Prime Minister, will have the Chief Ministers of all states and UTs, and the Central Minister in charge of the Department of Family Welfare and other concerned Central Ministries and Departments, for instance Department of Woman and Child Development, Department of Education, Department of Social Justice and Empowerment in the Ministry of HRD, Ministry of Rural Development, Ministry of Environment and Forest, and others as necessary, and reputed demographers, public health professionals, and NGOs as members. This Commission will oversee and review implementation of policy. The Commission Secretariat will be provided through the Department of Family Welfare.

  - State / UT Commissions on Population
  - Coordination Cell in the Planning Commission
  - Technology Mission in the Department of Family Welfare

**Funding**

Funding to obtained form a variety of sources including international sources, national governments, state governments, NGOs etc. Promotional and motivational events for adoption of the small family norm, the following promotional and motivational events will be undertaken:
• Panchayats and Zila Parishads will be rewarded and honored for exemplary performance in universalizing the small family norm, achieving reductions in infant mortality and birth rates, and promoting literacy with completion of primary schooling.

• The Balika Samridhi Yojana run through the Department of Women and Child Development, to promote survival and care of the girl child, will continue. A cash incentive of Rs. 500 is awarded at the birth of the girl child of birth order 1 or 2.

• Maternity Benefit Scheme run through the Department of Rural Development will continue. A cash incentive of Rs. 500 is awarded to mothers who have their first child after 19 years of age, for birth of the first or second child only. Disbursement of the cash award will in future be connected to compliance with ante-natal check up, institutional delivery through trained birth attendant, registration of birth and BCG immunization.

• A Family Welfare-connected Health Insurance Plan will be recognized. Couples below the poverty row, who undergo sterilization with not more than two living children, would become eligible (beside with children) for health insurance (for hospitalization) not exceeding Rs. 5000, and a personal accident insurance cover for the spouse undergoing sterilization.

• Couples below the poverty row, who marry after the legal age of marriage, register the marriage, have their first child after the mother reaches the age of 21, accept the small family norm, and adopt a terminal method after the birth of the second child, will be rewarded.

• A revolving fund will be set up for income-generating activities through village-stage self help groups, who give community-stage health care services.

• Creches and child care centers will be opened in rural areas and urban slums. This will facilitate and promote participation of women in paid employment.
• A wider, affordable choice of contraceptives will be made accessible at diverse delivery points, with counseling services to enable acceptors to exercise voluntary and informed consent.

• Facilities for safe abortion will be strengthened and expanded.

• Products and services will be made affordable through innovative social marketing schemes.

• Local entrepreneurs at village stages will be provided soft loans and encouraged to run ambulance services to supplement the existing arrangements for referral transportation.

• Increased vocational training schemes for girls, leading to self-employment will be encouraged.


• Strict enforcement of the Pre-Natal Diagnostic Techniques Act, 1994.

• Soft loans to ensure mobility of the ANMs will be increased.

• The 42nd Constitutional Amendment has frozen the number of representatives in the Lok Sabha (on the foundation of population) at 1971 Census stages. The freeze is currently valid until 2001, and has served as an incentive for State Governments to fearlessly pursue the agenda for population stabilization. This freeze needs to be extended until 2026.

**Socio-Demographic goals in 2010**

• Implementation in totality of the Minimum Needs Programme in scrupulous, universalisation of primary education and reduction in the drop-out rates of primary and secondary school students, both boys and girls, abolition of child labour and priority to primary health.

• Reduction in the incidence of marriage of girls below the age of 18 years to zero.

• Augment in the percentage of deliveries mannered through trained personnel to 100 percent.

• Reduction in maternal mortality rate to less than 100 per 100,000 live births.
Family Welfare Programmes through Five Year Plans

You have read in relation to the Family Planning Policies urbanized through the Government of India throughout the Plan periods. Now let us look at the Family Welfare Programme urbanized through the Five Year Plans. The country is committed to attaining the goals of “Health for All” and a “Net Reproduction Rate of Unity” through the year 2000 A.D. through the universal provision of comprehensive primary health care services to all and an easy access to family welfare planning and maternal and child health facilities. The National Family Planning Programme is the expression of the communal concern for the population problem. After 10 years of its introduction, the Department of Family Planning was organized at the Centre. Now it is described the Department of Family Welfare. At the State or Union Territory stage, there are directorates of Family Welfare Planning. In excess of the years, the programme has evolved a nationwide physical infrastructure and vast reservoir of skills.

Family Planning Programmes under the First Five Year Plan (1951-56).

While formulating the First Plan, it was assumed that the population would continue to grow at the rate of 1.25 percent per annum. So, under the Medical and Public Health Plan, a component entitled Family Planning and Population Control was incorporated for the first time with an allocation of Rs. 6.5 million for this action. The main appeal for family planning was based on thoughts of health and welfare of family. It was understood that family limitation or spacing of children was necessary and desirable in order to secure better care and upbringing of the children. It was then firmly believed that all progress in this field depended on creating a sufficiently strong motivation in favor of family planning in the minds of people. After that it would only remain to give the necessary advice and service, based on acceptable, efficient, harmless, and economic methods. For carrying out the programme of family planning two committees were constituted one to deal with population policy
and the second for research and for framing programmes relating to family limitation.

Thus, India was the first country in the world to have an official policy on population and to launch a National Programme of Family Planning in 1952. The Family Planning programmes in this plan were expected to obtain: 1) an accurate picture of the factors contributing to the rapid population increase, 2) to discover appropriate techniques of family planning, 3) to devise methods through which knowledge of these techniques could be widely disseminated, 4) to make advice on family planning an integral part of the services of government hospitals and public health agencies.

Family Planning Programmes under the Second Five Year Plan (1956-61)

Throughout the Second Plan the strategy was the same as in the First Five Year Plan that is expansion of family planning services facilities through clinics. The budgetary provision for family planning increased from Rs.6.5 million in the First Plan to Rs. 50 million in second Plans. The sharing of contraceptives was extended through Primary Health Centers, Government Hospitals and Dispensaries, and Maternity Homes run through the State Governments. In both the rural and urban areas, contraceptives were issued free to those with a monthly income below Rs. 100, and at half price to those in the Rupees 100-200 income group. The Central Family Planning Board recommended the inclusion of sterilization operations in the family planning programme in hospitals and institutions where facilities lived. An incentive scheme paying Rs.10/- to a sterilization acceptor as compensation for the loss of wages was first introduced in Tamil Nadu followed through other States.

Research and Training Activities

Research activities were extended to the fields of reproductive physiology, demography, and communication action. Considerable progress was achieved at the contraceptive testing units in Bombay under the guidance of the Indian Council of Medical Research and the All India Institute of Hygiene and Public Health in Calcutta. Demographic research centers were set up in Bombay,
Calcutta, Delhi, and Trivandrum. The United Nations Regional Demographic Training and Research Centre at Bombay, recognized in 1956, became a reputed centre for training students in Demography and population studies from dissimilar countries of Asia and the Pacific region. Many valuable field investigations were accepted out throughout 1951-61 such as the India-Harvard Ludhiana Population Study, the Mysore Population study, and the Lodhi Colony Study in Delhi and the Singur Study in Calcutta. A broad-based training programme was urbanized which incorporated establishment of centers for family planning. Family Planning was incorporated in the normal training programme of a number of training institutions for doctors and medical auxiliaries.

In this plan, a Central Board for Family Planning and Population Troubles was set up at the national stage. Its responsibilities were to take care of extension of programme, training of personnel, and organizing biomedical and demographic researches. It was also responsible for carrying out inspection/supervision of governmental and non-governmental agencies getting grants, monitoring, and evaluation etc.

_Family Planning Programmes under the Third Five Year Plan Period (1961-66)_

The Third Five Year Plan document sounded a note of concern that the Family Planning programme was a mainly hard one to carry out and it raised troubles of great complexity. It was realized that, sustained and rigorous efforts were described for in excess of a fairly extensive period before family planning could become a popular movement and part of the accepted attitudes of the people usually. Throughout the Third Plan period, the programme was strengthened further and an expenditure of in relation to theRs.250 million was incurred. The basically clinic oriented approach throughout the first two plans was replaced through an extension education through the network of primary health centers and sub centers in the urban areas. The change in strategy involved utilization of interest and influential local leader in villages for promoting a small-family norm and carrying the message of family planning.
to the couples. The objectives of this extension approach, which continues to be a pervasive methodology in the Indian Family planning programme to date, are:

- Creation of a group norm of a small family size in every community through educating and involving opinion leaders,
- Providing information to every eligible couple on accessible contraceptive methods, and
- Making provision for contraceptive service facilities in a socially and psychologically acceptable manner. In the clinic approach, the family planning personnel wait for eligible couples to come to their seeking advice and supplies. In the extension approach the crucial task of identifying, informing and motivating the eligible couples for family planning was given to the peripheral health workers, particularly to the auxiliary nurse midwives (anms) and family planning health assistants (fphas). In respect of advocates on methods of family planning, the ‘cafeteria approach’ was adopted, leaving the choice of the method to an acceptor. The responsibility of sharing of simple contraceptives and giving general advice on family planning was given on a much superior scale to voluntary organizations, paramedical personnel and to extension educators, trained in family planning.

The family planning programme was viewed mainly as a positive policy instrument for achieving the demographic goal. It was not measured as a social welfare measure for improving the status of women in the country or helping couples to space and limit the number of children according to their desire. The programme gained momentum in 1966 when a Department of Family Planning was constituted in the Ministry of Health and Family Planning at the Centre. It was to provide technical and administrative direction and guidance to the programme and to bring in relation to the effective coordination of its several facets. The emphasis was placed on time-bound and target oriented programmes. The Third Five Year Plan stated that “the objective of stabilizing the growth of population in excess of a reasonable period necessity is at the very centre of planned development”.
Plan-Holiday (1966-69)

The period 1966-69 was termed as a “plan-holiday” when the earlier programmes were sustained with annual budgeting and target setting. The programme was integrated with the health programme in the country such as integrated with public health programme as maternal and child health (MCH) services operated through the primary health centers (PHCs) in rural areas and urban family welfare planning centers (UFWPCs) in town and cities. The expenditure throughout this period increased to Rs. 704.6 million. Two characteristics that characterized the programme at this stage were:

- The pattern of personnel to be deployed in the programme was decided at the national stage, purely on the foundation of the population size of a phc, district or state
- The choice of the methods accessible to couples was limited with emphasis on IUD and sterilization, although as a matter of policy, all methods were to be made accessible to the couples leaving the choice entirely to them.

Family Planning Programmes in the Fourth Five Year Plan (1969-74)

In the fourth five year plan, family planning was incorporated in the middle of the programmes of the highest priority. A numerical target was set for reducing the crude birth rate from 39 through the end of the Plan period and to 25 through 1979. These demographic goals were translated into targets of family planning acceptors to be recruited under the programme. To achieve these targets, a concrete programme was drawn up for expanding the facilities. It was through providing services and expansion of motivational and educational characteristics through the mass media. An outlay of Rs.3, 300 million was made in this Plan for the programme and the actual expenditure was Rs. 2884.3 million. It is estimated that as a result of the programme 28 million couples were protected through 1973-74 and the births turned absent throughout this plan period were estimated at 12 million.

Throughout this plan period, the programme for popularization of oral pills was also expanded. Surgical equipments were provided in rural and urban
family welfare centers for vasectomy operations and a system for free sharing of condoms was introduced. Through the beginning of this Plan (1969), sterilization became the major task in the government strategy to be met. Increased emphasis was placed on the adoption of the ‘camp approach’. In this approach sterilization operations were accepted out in villages at appropriate locations for conducting surgery and the infrastructure facilities were strengthened in the rural areas. The incentive money was also raised. At the end of this Plan period the mass-camp approach was replaced through the “mini-lap approach” under which in any one camp not more than 25 persons could be operated. This change in excess of was felt necessary since a large number of complaints were received from persons operated upon in large camps. As a consequence, the programme suffered a set back in 1973-74, when the number of sterilization done declined to 0.9 million from 3.1 million in the previous year. In 1971, Parliament passed a law liberalizing induced abortions under an Act entitled “Medical Termination of Pregnancies Act” which became effective from 1st April 1972, making it possible for pregnant women to have legal abortion under sure specified circumstances.

*Family Planning Programme under Fifth Five Year Plan (1974-79)*

This plan witnessed a dramatic rise and fall in family planning acceptance in the country. The Fifth Plan document refixed the demographic goals so as to achieve a birth rate of 30 through 1979 and 25 through 1984. Throughout 1974-78 a sum of Rs.4,089.8 million was spent on the programme and it received an enormous boost from the government in 1976 with the announcement of the National Population Policy, a comprehensive policy formulated for the first time. The performance in the family planning programme throughout the year 1976-77 was the best to be realized ever, with a total of 8.26 million sterilizations, and all-time record. The programme suffered a serious set back after 1976-77 and a revised policy on family welfare was announced in April 1977 (1.4.2). The term family planning was changed to “family welfare” to contain maternal and child health programmes as an integral part of the programme.
The sixth Five Year Plan in its objectives stated that one of the major areas of effort which was incorporated pertains to promoting policies for controlling the growth of population through voluntary acceptance of small family norm. The Plan envisaged the extensive term goal of reducing the Net Reproduction Rate to unity through 1995, for the country as a whole and through 2001 in all the states. This was expected to be made possible through reducing the birth rate to 21 and death rate to 9 and raising the proportion of couples protected through family planning to in relation to the 60 percent. It is understood that the prime was required to be reactivated through education and persuasion of people, avoiding any form of coercion. The small family norm was to be built into the social and cultural ethos of the people. A multi-pronged but integrated approach was advocated. It comprised of: 1) education and employment, particularly of women, 2) eradication of poverty, 3) provision of maternal and child care services including immunization, prophylaxis against anemia and nutrition, 4) building up of health care facilities in rural areas with due attention to control of communicable diseases, 5) promotion of preventive health, 6) water supply and sanitation. Family Welfare services and supplies were sought to be made accessible on an extended scale through the health infrastructure in the country. All existing channels of communication including governmental extension machinery, voluntary organizations, youth organizations, women’s organizations, village opinion leaders etc; were to be fully mobilized for promoting the widespread acceptance of family planning methods.

While formulating the targets for family planning methods, adequate attention was given to raising the stage of acceptance of non-terminal/spacing methods in the contraceptive mix. Throughout the sixth plan, an allocation of Rs. 101.00 million was made for family welfare sector. At the end of the Plan, it was envisages that the couple protection rate due to contraception would go up to 36.6 percent. Throughout 1983, the government of India adopted a National Health Policy under which it was sought to be achieved through
universalisation of primary health care and reaching Net Reproduction Rate of Unity through 2000 A.D.

*Family Welfare Programme under the Seventh Five Year Plan (1985-90)*

The Seventh Five-Year Plan document has declared the approval of the extensive-term demographic policy of reaching a net reproduction rate of 1 through the year 2000 A.D. In terms of specific family planning goals for the Plan period, the following targets have been stipulated.

- Effective couple protection rate (CPR) of 42 percent to be realized through 1990.
- Crude Birth Rate (CPR) 29.01 to be realized through 1990.
- Crud Death Rate (CDR) 10.4 to be realized through 1990.
- Infant Mortality Rate (IMR) 90 per 100 live births through 1990
- Immunization of children-universal coverage; and
- Ante-natal care - 75 percent of all pregnant women.

In order to reach the above targets, particularly 42 percent couple protection, the Seventh Plan stipulated 31 million sterilizations, 21.25 million IUD (Intra Uterine Devices) insertions, and 14.5 million users of conventional contraceptive through the end of the Plan year 1989-90. Inter-sect oral coordination and cooperation and involvement of voluntary agencies in the programme are contemplated to be implemented in a better measure in the field of health and family welfare. Community participation is being achieved through the utilization of non-government organizations, informal leaders in the community, political leaders, and other social workers.

Special programmes to reduce the infant mortality rate to the stage of 90 per thousand per year through 1990 have been implemented. Special schemes for the reduction of diseases in the middle of children, such as diarrhea, dysentery and respiratory diseases are being implemented. A Universal Immunization Programme (UIP) providing immunization for children and oral dehydration therapy for treatment of diarrhea diseases was implemented. The UIP sheltered all districts of the country through 1990. The Seventh Plan has
provided an outlay of Rs.32560 million for the family welfare sector. Throughout the Seventh Plan, the oral pill sharing programme had been intensified. Besides, a subsidized marketing programme for promoting the oral pill with brand name MALA-D has been launched utilizing the sharing network and services of selected pharmaceutical companies.

_Eighth Five Year Plan (1992-97)_

- The vital premises of the Family Welfare Programme till now have been) Acceptance of the family welfare is voluntary.
- The Government’s role is to create an environment for the people to adopt small family norm. This is done through spreading awareness, information, and education through ensuring easy and convenient availability of family planning aids and services and through giving incentives for adopting family planning.
- The programme, which is a 100% Centrally Sponsored Scheme has integrated family planning and Mother and Child Health (MCH) services and is being implemented through countrywide network of primary health centers and supporting institutions. Inspite of these efforts the results have been far for encouraging.

The following strategies will be adopted for achieving the goals of family welfare throughout the Eighth Plan.

- Convergence of services provided through several social services sectors.
- Decentralized planning and implementation will be another strategy.
- Panchayati Raj institutions like Gram Panchayat and Zila Parishads, etc., will have to play important role in planning, implementing and administering the programme. The role of the Centre will be limited to general policy planning and coordination, providing technological inputs of local self-government.
- The younger couples, who are reproductively mainly active will be the focus of attention, with necessarily a greater emphasis on spacing
methods, although the terminal methods would continue to remain the significant means of birth control.

- The targeted reduction in the birth rate will be the foundation of designing, implementing and monitoring the programme against the current method of couple protection rate.

- The outreach and excellence of family welfare services will be improved through ensuring adequate drugs and other essential supplies at the Sub-centre and PHC through suitably raising the funds for this purpose.

- The whole chain of CHC, PHC and Sub-centers will be equipped to deliver general health and MCH services in an integrated manner with a strong referral support and linkage at the District stage.

- Child survival and safe motherhood initiatives will be vigorously pursued. These initiatives will contain (a) strengthening of Universal Immunization Programme, (b) greater emphasis on Diarrhoea Control Programme and effective implementation of art programme, (c) Acute Respiratory Infections Control Programme, (d) Anaemia Management Programme and not presently Anaemia prophylaxis, (e) Safe Motherhood Programme with high risk pregnancy approach and (f) intensified effort for training of birth attendants.

- Training will not only aim at providing requisite knowledge and social, but also ensure development of such behavioral attributes that will him conducive to a closer interaction with the community. The methodology, the logistics and the content of training programme will be continuously reviewed. Special programmes would be chalked out for imparting pro-service and in-service training in programme management and IEC activities. To meet the training needs, several training institutions will be strengthened or new ones recognized, through providing adequate funds, staff, equipments and mobility.

- The whole package of incentives and awards will be restructured to make it more purposeful.
There is an urgent need to secure involvement and commitment of practitioners of all systems of medicine in the Population Control Programme.

The role of voluntary organisation in a mass movement such as population control is critical for generation of momentum and accelerating the pace of progress.

As an extrapolation of the concept of voluntary organisations, is the role and place of organized corporate sector which covers almost 20 million workers and their families. Effective methods will be evolved to get the organized sector involved in the implementation of family welfare programme.

Special efforts will be made to involve the community in the Family Planning Programme. The strategy will be to prepare the community to accept the responsibility, the ownership and the control of

The village/neighborhood tea shops, pan shops, public sharing system shops, pharmacies, cooperatives, etc., will be utilized for community based contraceptive sale and sharing.

The social marketing of oral pills as well as for market research and educational activities will be done with help for the Corporate Sector possesses special social and sensitivity.

Information, Education and Communication, which are critical inputs will be further strengthened and expanded.

A new thrust in the research and development of methods aimed at regulation of fertility in the male, and of vaccines for fertility regulation, both in the male and female, will be given. Fertility regulation practices such as the use of special herbs through the community particularly in the tribal areas, will also be subjected to research. While intensification of bio-medical research is necessary, research in social and behavioral sciences to explore the human dimensions is vital. Health systems research to optimize operational framework, to improve the efficiency and effectiveness of the service provided and to evolve cost-effective interventions in several areas of family planning operation, will be given high priority.
A continuous monitoring, review and evaluation is an essential component for the successful implementation of the programme.

The family planning programme has a multi-sectoral dimension.

The Ninth Five Year Plan (1997-2002)

The reduction in the population growth rate has been recognized as one of the priority objectives throughout the Ninth Plan period. The current high population growth rate is due to:

- The large size of the population in the reproductive age-group (estimated contribution 60%);
- Higher fertility due to unmet need for contraception (estimated contribution 20%); and
- High wanted fertility due to prevailing high IMR (estimated contribution in relation to the 20%).

The enabling objectives throughout the Ninth Plan period, so, will be to reduce the population growth rate through The objectives throughout the Ninth Plan will be:

- To meet all the felt-needs for contraception
- To reduce the infant and maternal morbidity and mortality so that there is a reduction in the desired stage of fertility

The strategies throughout the Ninth Plan will be:

- To assess the needs for reproductive and child health at PHC stage and undertake area-specific micro planning
- To give need-based, demand-driven high excellence, integrated reproductive and child health care. a) meeting all the felt-needs for contraception; and b) reducing the infant and maternal morbidity and mortality so that there is a reduction in the desired stage of fertility

The strategies throughout the Ninth Plan will be:

- To assess the needs for reproductive and child health at PHC stage and undertake area-specific micro planning; and
To give need-based, demand-driven high excellence, integrated reproductive and child health care.

The programmes will be directed towards:

- Bridging the gaps in essential infrastructure and manpower through a flexible approach and improving operational efficiency through investment in social, behavioral and operational research
- Providing additional assistance to poorly performing districts recognized on the foundation of the 1991 census to fill existing gaps in infrastructure and manpower.
- Ensuring uninterrupted supply of essential drugs, vaccines and contraceptives, adequate in quantity and appropriate in excellence.
- Promoting male participation in the Planned Parenthood movement and raising the stage of acceptance of vasectomy.

Efforts will be intensified to enhance the excellence and coverage of family welfare services through:

- Rising participation of general medical practitioners working in voluntary, private, joint sectors and the active cooperation of practitioners of ISM&H;
- Involvement of the Panchayati Raj Institutions for ensuring inter-sectoral coordination and community participation in planning, monitoring and management;
- Involvement of the industries, organized and unorganized sectors, agriculture workers and labour representatives.

The NDC Committee on Population has recommended that there should be:

- Decentralized area specific planning based on the need assessment
- Emphasis on improved access and excellence of services to women and children
- Providing special assistance to poorly performing states/districts to minimize the inter and intrastate differences in performance
Creation of district stage databases on excellence and coverage and impact indicators for monitoring the programme IICPD has advocated similar approach. Concordance flanked by National (NDC Committee) and International (ICPD) efforts has improved funding and accelerated the pace of implementation of the family welfare programme.

- Decentralized area specific planning based on the need assessment
- Emphasis on improved access and excellence of services to women and children
- Providing special assistance to poorly performing states/districts to minimize the inter and intrastate differences in performance
- Creation of district stage databases on excellence and coverage and impact indicators for monitoring the programme.

**Tenth Five Year Plan (2002-2007)**

The NDC Sub-Committee on Population recommended that there should be a paradigm shift in the Family Welfare Programme and the focus should be on:

- Decentralized area-specific planning based on need assessment.
- Emphasis on improved access and excellence of services to women and children.
- Providing special assistance to poorly performing states/districts to minimize the differences in performance.
- Creation of district-stage databases on excellence, coverage and impact indicators for monitoring the programme.

Department has drawn up the National Population Policy 2000 (NPP 2000), which aims at achieving replacement stage of fertility through 2010. A National Commission on Population was constituted in May 2000, in row with the recommendations of the NPP 2000. Currently some of the major areas of concern contain:
- The huge inter-state differences in fertility and mortality; fertility and mortality rates are high in the mainly populous states, where almost half the country’s population lives;
- Gaps in infrastructure, manpower and equipment and mismatch flanked by infrastructure and manpower in primary health centers (phcs)/ community health centers (chcs); lack of referral services;
- Slow decline in mortality throughout the 1990s; the goals set for mortality and fertility in the ninth plan will not be achieved;
- There has been no decline in the maternal mortality ratios in excess of the last three decades, while neonatal and infant mortality rates have plateau throughout the 1990s;
- The routine service coverage has declined, perhaps because of the emphasis on campaign mode operations for individual components of the programme;
- In spite of the emphasis on training to improve skills for the delivery of integrated reproductive and child health (rch) services, the progress in in-service training has been very slow and the anticipated improvement in the content and excellence of care has not taken place;
- Evaluation studies have shown that the coverage under immunization is not universal even in the best performing states while coverage rates are very low in states like bihar; elimination of polio is yet to be achieved;
- The logistics of drug supply has improved in some states but remnants poor in populous states;
- Decentralized district-based planning, monitoring and mid-course correction utilizing the locally generated service data and Civil Registration has not yet been operationalised.

**Approach throughout the Tenth Plan**

Throughout the Tenth Plan, the paradigm shift, which began in the Ninth Plan, will be fully operationalised. The shift was from:
Demographic targets to focusing on enabling couples to achieve their reproductive goals;

- Method specific contraceptive targets to meeting all the unmet needs for contraception to reduce unwanted pregnancies;
- Numerous vertical programmes for family planning and maternal and child health to integrated health care for women and children;
- Centrally defined targets to community need assessment and decentralized area specific micro planning and implementation of program for health care for women and children, to reduce infant mortality and reduce high desired fertility;
- Quantitative coverage to emphasis on excellence and content of care;
- Predominantly women centered programmes to meeting the health care needs of the family with emphasis on involvement of men in planned parenthood;
- Supply driven service delivery to need and demand driven service; improved logistics for ensuring adequate and timely supplies to meet the needs;
- Service provision based on providers’ perception to addressing choices and conveniences of the couples.

Three of the 11 monitorable targets for the Tenth Plan and beyond are:

- Reduction in IMR to 45 per 1,000 live births through 2007 and 28 per 1,000 live births through 2012;
- Reduction in maternal mortality ratio to 2 per 1,000 live births through 2007 and 1 per 1,000 live births through 2012; and
- Reduction in decadal growth rate of the population flanked by 2001-2011 to 16.2.

**Path Ahead and Goals Set**

Reduction in fertility, mortality and population growth rate is major objectives of the Tenth Plan. These will be achieved through meeting all the felt needs for health care of women and children. The focus will be on
improving access to services to meet the health care needs of women and children through:

- A decentralized area-specific approach to planning, implementation and monitoring of the performance and effective mid-course corrections;
- Differential strategy to achieve incremental improvement in performance in all states/districts;
- Special efforts to improve access to and utilization of the services in states/districts with high mortality and/or fertility rates;
- Filling the critical gaps, especially in CHCs, in existing infrastructure through appropriate reorganization and restructuring of the primary health care infrastructure;
- Ensuring that post of specialists in CHCs do not remain vacant; upgrading skills and redeploying existing manpower to fill other critical gaps;
- Streamlining the functioning of the primary health care system in urban and rural areas; providing good excellence integrated RCH services at the primary, secondary and tertiary care stages and improving referral services;
- Providing adequate supply of essential drugs, diagnostics and vaccines; improving the logistics of supply;
- Well coordinated activities for delivery of services through public, private and voluntary sectors to improve coverage;
- Involvement of PRIs in planning, monitoring and mid-course correction of the programme at the local stage;
- Involvement of industry in the organized and unorganized sectors, agriculture workers and labour representatives in improving access to RCH services;
- Effective use of social marketing to improve access to simple in excess of the counter (OTC) products such as ORT and condoms;
- Effective IEC and motivation programmes; and effective inter-sectoral coordination.
Evaluation of Family Welfare Programmes

The National Family Planning Programmes (1951) is the expression of the communal concern for the population problem. After a decade, the Department of Family Planning was organized at the Centre. Now there is a close to universal awareness of family welfare planning, its concepts and techniques. In excess of the years, the programme has evolved a nationwide physical infrastructure and a vast reservoir of skills. At the centre, there is a Department of Family Welfare and at the State and Union Territory stage, there is Directorate of Family Welfare Planning.

Although the National Family Planning Programme started in 1951, it has not made an important impact on reduction of fertility. Reduction in birth rate in excess of the years has fallen much short of the planned targets in excess of the successive Five Year Plans. Throughout 1970, the birth rate did not come down from in relation to the 39 to 34, but from 1977 onwards it has been stagnating approximately 33 with a slight fall witnessed after 1984. It has been estimated that, the programme has been able to avert in excess of 106 million births, in the country at a total investment of Rs. 4683 crores (almost) upto the end of 1988-89. Thus Rs. 442 has been spent per birth averted in the programme including the cost of infrastructure. Throughout the last 40 years Indian Health and Family Welfare Programme has grown manifold. At present in relation to the 16,000 Primary Health Centers (PHCs) and 113,000 sub-centers are functioning in rural areas for providing Health and Family Welfare Services. Through several studies mannered on the Health and Family Welfare Programme, it is found that although it has attained remarkable organizational accomplishment, the programme as a whole has yet to succeed in either curbing population growth or reducing infant mortality to the desired stages.

Accessible statistics also show that, performance of the programme is not uniformly poor all in excess of the country. For instance while States like Kerala, Maharashtra, and Tamil Nadu have performed quite well in terms of both health and FP programme, the States in the Hindibelt, particularly UP, Bihar, Rajasthan and Madhya Pradesh have failed in their effort to implement the programme effectively and augment contraception to the desired stage. If
India has to achieve its target of Health for All through 2000 A.D” and Net Reproduction Rate (NRR) equal to one through 2006, through lowering the infant mortality to less than 60 and birth rate to 21, a serious effort should be made to understand the reasons for the ineffective implementation of the programme, so that corrective events could be taken.

**FAMILY PLANNING METHODS AND SPACING BETWEEN LIVE BIRTHS**

**Family Planning Methods**

Family Planning Methods or contraceptive methods through definition are preventive methods to help couples to avoid unwanted pregnancies. There are a number of methods which are commonly used through the people. Let us talk about details on those methods one through one.

**Condom**

Condom is the mainly widely used barrier device through the males approximately the world. In India, it is recognized through its trade name NIRODH, a Sanskrit word meaning prevention. Condom is getting new attention today as an effective simple “spacing” method of contraception, without side effects. In addition to preventing pregnancies, condom protects both men and women from sexually transmitted diseases. There are two kinds of condoms latex and skin. Latex condoms are through far the mainly widely used. The condom is fitted on the erect penis before intercourse. The air necessity is expelled from teat end to make room for the ejaculation. The condom necessity is held cautiously when withdrawing it from the vagina to avoid spilling seminal fluid into the vagina after intercourse. A new condom should be used for each sexual act. Condom prevents the semen from being deposited in the vagina.

The advantages of condom are:

- Are easily accessible,
- Safe and inexpensive,
- Easy to use, do not require medical supervision.
- No side effects,
- Light, compact and disposable, and
- They give protection not only against pregnancy, but also against sexually transmitted diseases (STD).

The disadvantages are:
- It may slip off or tear throughout intercourse due to incorrect use and
- Interferes with sex sensation locally in relation to the some complain while others get used to it, through repeated use.

Although there is much publicity in relation to the use of condoms to avoid pregnancy and getting infected with STDs and HIV/AIDS you necessity keep in mind that the condom does not guarantee hundred per cent safety. There is certainly a risk involved. There are many reported and confirmed cases of condom failure as a preventive method for pregnancy as well as HIV/AIDS infection.

**Diaphragm**

The diaphragm is a vaginal barrier. It was invented through a German Physician in 1882. It is a shallow cap made of synthetic rubber or plastic material. It has a flexible rim made of spring or metal. It is significant that a woman be fitted with a diaphragm of the proper size. The diaphragm is inserted before sexual intercourse and necessity remain in place for not less than 6 hours after sexual intercourse. A spermidical jelly is always used beside with the diaphragm.

**Advantages**

The primary advantage of the diaphragm is the approximately total absence of risks and medical contraindications.
Disadvantages

Initially a physician or some other trained person will be needed to demonstrate the technique of inserting the diaphragm into the vagina to ensure a proper fit. After delivery, it can be used only after involution of the uterus is completed. Hence it is not very useful in Indian families especially in rural area where medical assistance and privacy hardly exist. Further repeated or frequent pregnancy is a barrier to regular use of diaphragm.

Intra-Uterine Devices (IUDs)

The IUD is devices used for the control of conception through introducing a foreign body into the uterus. There are two vital kinds of IUD: ‘non-medicated’ and ‘medicated’. Both are usually made of polyethylene or other polymoss. In addition the medicated or bioactive IUDs release either metal ions (copper) or hormones (progestogens). The IUDs are of dissimilar generations such as:

- The non-medicated or insert IUDs – First generation IUDs
- The copper IUDs – Second generation IUDs
- The hormone releasing IUDs – Third generation IUDs
- The medicated IUDs or the second and third generation IUDs were urbanized to reduce the incidence of side effects and to augment the contraceptive effectiveness.

Though, they are more expensive and necessity be changed after a sure time to uphold their effectiveness.

The First Generation IUDs

The first generation IUDs comprise the inert or non-medicated devices. They appear in dissimilar shapes and sizes loops, spirals, coils, rings and bows. Lippes Loop, double-S-shaped device, is a very commonly used IUD in India.
**The Second Generation IUDs**

A new approach was devised in 1970s through adding copper to the IUD. It was found that, metallic copper had a strong anti-fertility effect. The addition of copper made it possible to develop smaller devices which are easier to fit. There are dissimilar kinds of copper IUDs – Copper-7, Copper-T and Nova-T. The Indian Council of Medical Research in 1979 recommended to the Department of Family Planning the use of Copper-T. According to the recent reports copper devices have become very popular in India.

**Advantages**

- Low expulsion rate,
- Lower incidence of side effects,
- Easier to fit even in nulliparous women,
- Better tolerated through nullipara,
- Increased contraceptive effectiveness, and
- Effective as post-coital contraceptives, if inserted within 3 to 5 days of unprotected sexual intercourse.

**The Third Generation IUDs**

A third generation IUDs is based on another principle that is release of a hormone. The mainly widely used hormonal device is progestseart, which is a T-shaped device filled with progesterone, the natural hormone. The hormone is released slowly in the uterus. Long-term clinical experience with hormone releasing IUD has shown it to be associated with lower menstrual blood loss and fewer days of bleeding than other copper devices. The hormonal devices would be valuable for women in developing countries in who excess blood loss caused through inert devices have shown to result in important anemia. But these devices are too expensive, to be introduced on a wider scale.

**Advantages:**
• Simplicity, that is no intricate procedures are involved in insertion; no hospitalization is required.
• Insertion takes only a few minutes.
• Once inserted IUD stays in place as extensive as required.
• Inexpensive
• Contraceptive effect is reversible through removal of IUD.
• Virtually free of systematic metabolic side-effects associated with hormonal pills.
• Highest continuation rate.
• There is no need for the continual motivation required to take a pill daily or to use a barrier method uniformly; only a single act of motivation is required.

**Hormonal Contraceptives**

Hormonal contraceptives when properly used are the mainly effective spacing methods of contraception. They give the best means of ensuring spacing flanked by one child birth and another. Hormonal Contraceptives currently in use may be classified as follows:

- Oral pills: Combined pill; Progestogen – only pill; Post-coital pill; Once-a-month (extensive acting) pill; and Male pill
- Depot (slow release) formulations: Injections; Subcutaneous implants; and Vaginal rings

**Oral Pill**

The Pill is given orally for 21 consecutive days, beginning on the 5th day of the menstrual cycle, followed through a break of 7 days throughout which period menstruation occurs. When the bleeding occurs this is measured as the first day of the after that cycle. The bleeding which occurs is not like normal menstruation, but is an episode of uterine bleeding which from an incompletely shaped endometrial caused through the withdrawal of exogenous hormones. So it is described “withdrawal bleeding”, rather than menstruation. If bleeding does not occur, the woman is instructed to start the second cycle
one week after the proceeding one. Ordinarily the woman menstruates after the second course of pill intake.

The pill should be taken every day at a fixed time, preferably before going to bed at night. The first course should be started strictly on the 5th day of the menstrual period, as any deviation in this respect may not prevent pregnancy. If the user forgets to take a pill, she should take it as soon as she remembers, and that she should take the after that day’s pill at the usual time. If taken according to prescription combined pills are 100 percent effective in preventing pregnancy. There is the benefit of pregnancy prevention and risk of abnormal cycle bleeding. The other kinds of pills are to be taken according to the prescription of a medical practitioner.

Adverse Effects

- **Cardio vascular effects:** Based on some of the studies mannered in dissimilar parts of the world, it is reported that, women who had taken the pill had a 40 percent higher death rate than women who had never taken the pill. Virtually, all the excess mortality was due to cardio vascular causes, that is myocardial infraction.

- **Carcinogenesis:** Even though there is no clear proof, the WHO multi-centre Case Control Study on the possible association flanked by the use of hormonal contraceptives and neoplasia, indicated a trend towards increased risk of cervical cancer with rising duration of oral contraceptives.

- **Metabolic effect:** The metabolic effects incorporated the elevation of blood pressure, the alteration in serum lipids with a scrupulous effect on decreasing high density lipoproteins, blood clotting and the ability to vary carbohydrate metabolism with the resultant elevation of blood glucose and plasma insulin. These effects are positively related to the dose of the progestogen component.

- **Other adverse effects:**
  - Liver disorders
  - Effect on lactation
  - Effect on subsequent fertility
- Ectopic pregnancies and
- Effect on foetal development.

- Common unwanted effects:
  - Breast tenderness, fullness and discomfort
  - Weight gain
  - Headache and migraine
  - Bleeding disturbances.

**Beneficial Effects**

The single mainly important benefit of the pill is its approximately 100 percent effectiveness in preventing pregnancy. Women taking oral contraceptives should be advised annual medical checkup.

**Depot Formulations**

The depot formulations are effective, extensive acting oestrogen free for spacing pregnancies, in which a single administration suffices for many month or years. The injectible contraceptives, sub dermal implants, and vaginal rings come in this category.

- **Injectable contraceptives:** They offer more reliable protection against unwanted pregnancies than the other barrier techniques.

- **Subdermal (subcutaneous) implants:** The Population Council, New York has urbanized a subdermal implant recognized as ‘Norplant’ for long-term contraception. The Norplant ® -2, the Silastic capsules or rods are implanted beneath the skin of the forearm or upper arm. Effective contraception is provided for 5 years. The contraceptive effect of Norplant is reversible on removal of capsules. The main disadvantages, though, appear to be irregularities of menstrual bleeding and surgical procedures necessary to insert and remove implants.

- **Vaginal Rings:** Vaginal rings containing levonorgestrel have been found to be effective. The hormone is slowly absorbed through the vaginal mucosa, permitting mainly of it to bypass the digestive system.
and liver and allowing a potentially lower dose. The ring is worn in the vagina for 3 weeks of the cycle and removed for the fourth.

**Post Conceptional Methods**

- **Menstrual Regulation:** It consists of aspiration of the uterine contents 6-14 days of missed period, but before mainly pregnancy tests can accurately determine whether or not a woman is pregnant. Some regard menstrual regulation as a very early abortion; others view it as a treatment for delayed periods.

- **Abortion:** Abortion is theoretically defined as termination of pregnancy before the fetus becomes viable (capable of living independently). This has been fixed administratively at 28 weeks. Abortions are usually categorized as spontaneous and induced. Spontaneous abortions occur once in every 15 pregnancies. They may be measured “Nature’s method of birth control”. Induced abortions, on the other hand, are deliberately induced. They may be legal or illegal. Illegal abortions are hazardous. They are usually the last resort of women determined to end their pregnancies at the risk of their own lives.

**Abortion Hazards**

Abortions, whether spontaneous or induced, whether in the hands of skilled or unskilled persons are approximately always filled with hazards; resulting in maternal morbidity and mortality. The early complications of abortion contain shock, septic condition, uterine perforation, cervical injury, thromboembolism, anesthetic and psychiatric complications. The late complications contain infertility, ectopic gestation, and increased risk of spontaneous abortion and reduced birth weight.

**Other Methods of Family Planning**

**Abstinence**

The only method of birth control which is totally effective is complete
sexual abstinence. It is sound in theory, in practice it amounts to repression of a natural force and is liable to manifest itself in other directions such as temperamental changes and even nervous breakdown. So, it can hardly be measured a method of contraception to be advocated to the masses.

Coitus Interruptus

This is the oldest method of voluntary fertility control. It involves no cost or appliances. In this method, the male withdraws before ejaculation, and thereby tries to prevent authentication of semen into the vagina. Some couples are able to practice this method successfully, while others find it hard to manage. The chief drawback of this method is that, the precoital secretion of the male may contain sperm, and even a drop of semen is sufficient to cause pregnancy. Further, the slightest mistake in timing the withdrawal may lead to the authentication of a sure amount of semen. The alleged side-effects (e.g. Pelvic congestion, vaginismus, anxiety neurosis) were highly magnified. It is better than by no family planning methods at all. It is admitted to be true that coitus interrupts beside with abstinence and abortion played a major role in reducing birth rates in the urbanized world throughout the 18th and 19th centuries.

Safe Period (Rhythm Method)

This is also recognized as the “Calendar method”, first described through Ogino in 1930. The method is based on the fact that ovulation occurs from 12 to 16 days before the onset of menstruation. The days on which conception is likely to occur are calculated as follows:

Regulation of the period and Safe Period Method

If you have irregular period, with a little treatment you can regulate your period. Then you divide your cycle in 3 equal parts. The infertile days are the 1st and the last parts of cycle. The shortest cycle minus 18 days gives the first day of the fertile period. The longest cycle minus 10 days gives the last day of fertile period. For e.g. if a woman’s menstrual cycle varies from 26 to 31 days,
the fertile period throughout which she should not have intercourse would be from the 8th day to 12th day of the menstrual cycle, counting day one as the first day of the menstrual cycle. The drawbacks of calendar method are:

- Women’s menstrual cycles are not always regular. If the cycles are irregular, it is hard to predict the safe period.
- It is only possible for this method to be used through educated and responsible couples with a high degree of motivation and co-operation.
- Compulsory abstinence of sexual intercourse for almost one half of every month may be described “programmed sex”.
- This method is not applicable throughout the postnatal period.
- A high failure rate.

**Natural Family Planning Methods**

- Basal body temperature (BBT) method,
- Cervical mucus method, and
- Symptothermic method.

Here the woman employs self-recognition of sure physiological signs and symptoms associated with ovulation as an aid to ascertain when the fertile period begins. For avoiding pregnancy, couples abstain from sexual intercourse throughout the fertile stage of the menstrual cycle. They totally desist from by drugs and contraceptive devices. This is the essence of natural family planning.

**Basal Body Temperature Method**

The BBT method depends upon the identification of a specific physiological event ---- the rise of BBT at the time of ovulation, as a result of an augment in the production of progesterone. The rise of temperature is very small, 0.3 to 0.5 degree C. When no ovulation occurs (e.g. as after menarche, throughout lactation) the body temperature does not rise. The temperature is measured preferably before getting out of bed in the morning. The BBT method is reliable if intercourse is restricted to the postovulatory infertile
period, commencing 3 days after ovulatory temperature rise and continuing up to the beginning of menstruation. The major drawback of this method is that, abstinence is necessary for the whole preovulatory period.

*Cervical Mucus Method*

This is recognized as ovulation method. This method is based on the observation of changes in the features of cervical mucus. At the time of ovulation, cervical mucus becomes watery clear becoming raw egg white, smooth, slippery and profuse. After ovulation, under the power of progesterone, the mucus thickens and lessens in quantity. It is recommended that, the woman use a tissue paper to wipe the inside of vagina to assess the quantity and features of mucus. This method requires a higher degree of motivation than mainly other methods. The appropriateness of this method in countries like India, especially in the middle of the rural and poor is doubtful.

*Symptothermic Method*

This method combines the temperature, cervical mucus and calendar techniques for identifying the fertile period. If the women cannot clearly interpret one sign, she can ‘double check’ her interpretation with another. To sum up, natural family planning demands discipline, and understanding of sexuality. It is not meant for everybody. The educational component is more significant with this approach than with other methods.

*Breast-feeding*

Field and laboratory investigations have confirmed the traditional belief that, lactation prolongs post partum amenorrhea and provides some degree of protection against pregnancy. No more than 5-10 percent of women conceive throughout lactational amenorrhea, and even this risk exists only throughout the month preceding the resumption of menstruation. Though, one menstruation returns, sustained lactation no extensive offers any protection against pregnancy.
Birth Control Vaccine

Many immunological approaches for men and women are being investigated. The mainly advanced research involves immunization with a vaccine prepared from beta sub-unit of human chronic gonad tropic (HCG) a hormone produced in early pregnancy. Immunization with HCG would block continuation of the pregnancy. Antibodies appeared in relation to the 4-6 weeks and reached maximum after in relation to the 5 months and slowly declined reaching zero stages after a period ranging from 6-11 months. The immunity can be boosted through a second injection. Research on birth control vaccines continues and uncertainties are great.

Terminal Methods (Sterilization)

Voluntary sterilization is a well-recognized contraceptive procedure for couples desiring no more children. Sterilization offers several advantages in excess of other contraceptive methods. It is a one-time method. It does not require sustained motivation of the user for its effectiveness. It provides the mainly effective protection against pregnancy. The risk of complications is small if the procedure is performed according to accepted medical standards. It is cost-effective.

Male Sterilization

Male sterilization or vasectomy being a comparatively simple operation can be performed even in primary health centers through trained doctors under local anesthesia. In vasectomy, it is customary to remove a piece of vas at least 1 cm after clamping. The ends are ligated and then folded back on themselves and sutured into position so that, the cut ends, face absent from each other. This will reduce the risk of decimalization at a later date. It is significant to stress the person is not immediately sterile after the operation, usually until intermediate period, another method of contraception necessity be used. If properly used vasectomies are 100 percent effective. Vasectomy is a simpler
faster and less expensive operation than tubectomy.

**Female Sterilization**

Female sterilization can be done as an interval procedure; post partum or at the time of abortion. There are two such commonly used methods.

**Laparoscopy**

This is a technique of female sterilization through abdominal approach with a specialized instrument described “laparoscope”. The abdomen is inflated with gas (carbon dioxide, nitrous oxide or air) and the instrument is introduced into the abdominal cavity to visualize the tubes. Once the tubes are accessible, the Falope rings (or clips) are applied to obstruct the tubes. This operation should be undertaken only in those centers where specialist obstetrician gynecologists are accessible. The short operating time, shorter stay in hospital and a small scar are some of the attractive characteristics of this operation.

**Minilap operation**

Minilaparotomy is a modification of abdominal tubectomy. It is a modification of abdominal tubectomy. It is a much simpler procedure requiring a smaller abdominal incision of only 2.5 to 3 cm mannered under local anaesthesia. It is found to be an appropriate procedure at the primary health centre. It has the advantage in excess of other methods with regard to safety, efficiency, and ease in dealing with complications. Minilap is appropriate for postpartum tubal sterilization.

**Spacing Flanked by Live Births**

Till now you have learnt the dissimilar methods of family planning. Now let us see what is spacing and how does it affect the health of mother and child. Spacing is the interval flanked by two lives births. There are a number
of social and cultural factors which have tended to augment the spacing flanked by two births. The segregation of women after delivery, the taboo of sex relations when the child is young and abstinence on sure religious days are some of them. Prolonged lactation which has been observed may also be a significant factor. The Hindu joint family has also helped in minimizing the frequency of sexual relationship. The prevalence of ‘purdah’ system did not allow the couples to meet very regularly. The so described rigid rules of social behaviour prevalent in traditional families did not allow undue sexual freedom to the couples. Social customs of the wife making frequent visits to her parental home, having the first child in her mother’s home and such other customs have helped to augment spacing flanked by two births.

The above mentioned factors which helped to augment spacing are slowly changing. With increased education, urbanization and economic prosperity, social atmosphere is changing. Widow remarriage is becoming more common; moral restraint is not much observed; and the joint family system is giving way to nuclear families. All these factors affect spacing. The birth of children is a voluntary decision of the couples rather than a culturally oriented phenomenon.

**Religious Views and Spiritual Guidance**

Our lives are profoundly influenced through advancement in the field of science and technology. As a result of these advancements some people tend to consider religion and belief in God outdated and irrelevant. For them the teachings and heritage of the great religions make little or no sense. It is true to say that, the teachings and traditions of the significant religions have been the conscience keepers of the world. The ethical views of dissimilar religions have always condemned the violation of natural law. All religious accept regulating family size through way of self-control and regulating sexual union flanked by couples. The same way all religions condemn abortion and consider it as murder.

According to Hindu Vedas, abortion is measured to be a more serious sin than the killing of a Brahman. The ‘Charka Samhita; a classical work on
Hindu Medicine states that conception takes place in the womb through the union of semen and ovum, when the soul, beside with the mind, enters the zygote. The embryo is of unique constitution, because it is a composite of the vital information it receives from both parents. The humanization of the individual takes place at the moment of conception and all future growth is only the actualization of conceptual potency. Based of ‘Shastras’ and on the principle that the genetic components are complete at conception, the modern Hindu belief is that life begins with conception. Though Hindu ethics condemn abortions usually, it accepts abortion on the grounds of rape, incest and when the mother is at the risk of grave injury or death. This is because, Hindu ethics place greater weight on the maternal rights rather than on the unborn child’s right.

The vital teaching of Islam is that, life is a gift of god. Hence the Koran warns men not to interfere with the work of God. It is on this faith that, Muslims usually oppose abortion. The laws of Islam prohibit abortion since the foetus is measured a living being. But as per the doctors, foetus is only a human being after the fourth month. Hence abortion is allowed in general throughout the first ninety days of pregnancy and it is prohibited immediately afterwards. Though, like Hindu ethics, Islamic ethics also permits abortion on the foundation of pregnancy which endangers the mother’s life, and where it is the result of a rape that does not result in marriage. The Christian religion also condemns abortion. Christianity encourages couples to have self-control and promote natural family planning methods. Christianity considers abortion a grave sin and calls it murder. At the time of conception a new life has started and abortion is the killing of that new life. The Holy Bible warns emphatically against abortion at any stage of conception.

There are sure myths concerning religious faith, population, growth and family planning. Hindu religion promulgates monogamy and there is no law prohibiting family planning. But Muslim religion allows polygamy and prohibits family planning and hence there is rate of augmentin population in the middle of them. These myths are to be examined in the light of studies mannered in India. When these above mentioned myths are examined based on scientific study, it is understood that they remain as myths even now. In the
In the middle of Muslims it was 23% in 1980 and increased to 34% (+11%) in 1989. Likewise, in the middle of scheduled castes it was 28% (1980) increased to 39% in 1989. In the middle of Scheduled Tribes it was 33% in 1980 and sustained the same pattern in 1989 also. Muslims are politically and culturally against the attitude of western concept of sexuality and abortion, rather than on family planning. Christians are very conservative in relation to the artificial family planning methods. But it is deadly against abortion.

Even though, all these religious are not positively promoting family planning, in the State of Kerala where literacy rate is very high, education of women is high and a high index of social development exist, the small family norms has been accepted and has become a way of life in the middle of people of dissimilar walks of life, no matter to what religion they belong.

**Preference for Male Child**

In India sons are significant from a religious point of view. According to Hindu religion, a man, attains salvation only when a son performs sure rites at his funeral. Preference for a son is not only a religious point of view, sons are measured as providers of security in old age and throughout prolonged illness. There are several other reasons as well. Once married, the girls are measured to belong to their husband’s family, and so, they cannot be relied on for support in old age. In fact, there are strong taboos on taking any kind of help from a married daughter. According to Blaikie the reasons for the importance of sons in Indian culture are:

- Sons are required to perform the last funeral rites (sraddha) for their parents. It is motivating to note that in Sanskrit ‘put’ means hell and ‘putra’ means literally ‘one that saves from hell’.
- Sons, upon marriage, draw dowries for the parents.
- Sons, give economic and emotional security in old age. It is the son, not the daughter who remnants at the parent’s home after marriage.
- Sons give income and help in the home and in the fields from an early age.
• Sons bring prestige and local political power (and even protection against the threat of physical force in confrontational situations) to the household, the kindship group and caste.

The question of son survivorship is so, so vital that people do not feel satisfied with presently one son. They seek safety in numbers. Women too have compelling reasons for desiring children, preferably sons. The mainly intense hope of a young woman is that she proves her worth to her husband’s family through producing a healthy male child. The birth of a son entitles a woman to respect and status. She and her baby have been conditioned to see their success and destiny in terms of procreation especially of a son. In actual practice it is found that, the above arguments for male child are myth. Now as a result of the disintegration of joint family system and augmentin the number of nuclear families, the expectation on the son to give security at old age is coming down. With regard to the amount of work done through males and females, it is approximately equal. Hence preference for male child is a myth.

MEDICAL TERMINATION OF PREGNANCY AND ISSUES ASSOCIATED WITH IT

Abortion – Definition and Kinds

Abortion is made up of two Latin words ----- ab- meaning off or absent oriri meaning to be born; abortion means taking absent a human life which would in the normal course of events be born. Abortion has two meanings ----- medically it can describe a case of miscarriage, without any outside intervention, occurring within the first three months of pregnancy. Abortions legalized through the Act on the other hand, are those deliberately procured with the intention of terminating the pregnancy, killing the unborn child. The terms abortion and miscarriage are sometimes used a synonyms. They are also used to describe the same happening at an earlier and at later stage of pregnancy. Abortion is restricted so as to describe the case occurring in the first three months of pregnancy and miscarriage to describe one throughout pregnancy from the beginning of the fourth month, until the foetus becomes
Kinds of Abortion

- Spontaneous Abortion (Miscarriage) occurring naturally without any deliberate effort on the part of pregnant women or other persons.
- Indirect Abortion: This is an abortion which occurs as a side effect of treatment given to the mother for some diseases or haemorrhage which is endangering her life. The purpose is not to take absent the child’s life. It occurs as the result of the therapeutic events taken to save the mother.
- Artificial or Induced Abortion is taking absent of life for the main purpose of removing the foetus or child. Induced abortion is the result of deliberate effort on the part of the pregnant women or others with the intention of terminating pregnancy.

Methods of Procuring an Abortion

There are several ways of aborting an unwanted foetus. The method chosen depends mainly on the duration of pregnancy to be interrupted as in the first or second trimester (3 months).

First Trimester

In the first trimester (upto 12 weeks) of pregnancy, two broad methods are used.

Medical

One single dose of Misetristone pills administered within 40 days of menstrual period, (within 10 days after missed period).
Surgical

- Menstrual Regulation by MR Syringe (upto six weeks of pregnancy)
- Suction: The mainly regularly used method of abortion is suction, also described Vacuum aspiration. It is used when the women is less than 3 months pregnant. This technique involves sucking out the contents of the uterus through a tube inserted into the uterus through the cervix. This operation can be performed while the women are awake, in five to ten minutes, with little blood loss and a low risk of complications.
- Tent Evacuation with Laminaria Tent (slow dilatation is achieved and evacuation is done later).
- Dilatation and Curettage (D&C): This procedure involves rising the size of the cervical canal through inserting a series of slowly – widening metal dilators. When the opening is wide enough the physician uses a curette (small metal surgical instrument) to scrape the embryo and placenta from the walls of the uterus. Since the D and C operation takes longer and is more complicated than the suction method, the women is put to sleep.

Second Trimester

In the second trimester of pregnancy, only very few methods are usually adopted.

- Intra Uterine Saline Instillation: After twelve weeks, the foetus is large enough to be removed safely through the suction or D&C methods. Pregnancies after this period are removed through inserting extensive needle abdominal and uterine walls into the cavity of the uterus. A concentrated salt solution is inserted into the amniotic sac destroyed, the uterus will contract until the foetus is pushed out into the vagina. Because saline abortion is a major surgical procedure, earlier termination of pregnancy through the suction method or D&C is being recommended through the physicians.
- Hysterectomy: This is used in the later stages of pregnancy when the foetus is too large. The mother is given a general anaesthetic and the
uterus is cut open and the foetus is removed. This is usually performed in cases where foetal abnormalities are detected and when all the other methods have failed.

Two other methods of abortion are intra cervical prostaglandin E2, administration and oxytocin induction.

**Liberalization of Abortion Leading to Legalization**

Prior to 1950s in several countries, laws governing abortions were very restrictive; i.e. abortions were totally prohibited or permitted strictly on medical grounds. But laws could not prevent illegal abortions which were done mostly through non-medical persons and in unhygienic circumstances.

**Consequences of Illegal Abortion**

Illegal abortions regularly led to complications such as perforations of the uterus, hemorrhage and infection requiring gynecological care and hospitalization. In countries such as Venezuela, Nigeria, Chile and a few other countries sepsis due to illegal abortion was the leading cause of maternal deaths. Illegal and partial abortion was a major strain on medical possessions. It is also reported that in countries with restrictive abortion laws, the poor were made to suffer more than the affluent, the better educated and the urban elite. The poor, with no possessions to obtain safe but expensive abortions and with little contacts or knowledge in relation to the places where such services were accessible, were often driven into the hands of unqualified abortionists which resulted in severe complications and deaths. Such loss of lives, impairment to mother’s health and wastage of medical infrastructure as well as compassion for the poor led to the demand in many countries for liberal abortion laws.

**Attempts to Legalize Abortion**

The Soviet Union was the first country to legalize abortion. In 1920,
Lenin’s government enabled women in first trimester pregnancy (less than 12 weeks of pregnancy) to obtain abortion on request. Thereafter several countries introduced liberal clauses in their abortion laws from 1930 onwards. Presently, the laws on abortion vary from abortion on request at one extreme to total prohibition on the other. The four main countries which have liberalized abortion laws for medical termination of pregnancy are China, India, USA and Soviet Union.

**Medical Termination of Pregnancy Act, 1971 (MTP)**

In India, prior to 1972, abortion was illegal except to save the life of pregnant women. In 1964, a committee under the Chairmanship of Shantilal Shah was constituted to study the question of liberalizing abortion laws. Based on the report submitted through this committee in 1966, the Medical Termination of Pregnancy (MTP) Act was passed through the Parliament in 1971 and came into force all in excess of the country in April 1, 1972 (except in Jammu & Kashmir where it came into effect from November 1, 1976). This act is one of the mainly liberal in the world and has replaced one of the mainly rigid laws sections 312 of Penal Code, 1860 and the Code of Criminal Procedure 1898. The Medical Termination of Pregnancy Act 1971 lays down three norms for terminating a pregnancy.

*The circumstances under which a pregnancy can be terminated under the MTP Act 1971*

There are 5 circumstances that have been recognized in the Act.

- **Medical** – where continuation of the pregnancy might endanger the mother’s life or cause grave injury to her physical or mental health.
- **Eugenic** – where there is substantial risk of the child being born with serious handicaps due to physical or mental abnormalities.
- **Humanitarian** – where pregnancy is the result of rape.
Socio-economic--- where actual or reasonably foreseeable environments (whether social or economic) could lead to risk of injury to the health of the mother.

Failure of contraceptive devices – the anguish caused through an unwanted pregnancy resulting from a failure of any contraceptive device or method can be presumed to constitute a grave mental injury to the mental health of the mother. This condition is a unique characteristic of the Indian Law virtually allows abortion on request, in view of the difficulty of providing that a pregnancy was not caused through failure of contraception.

The written consent of the guardian is necessary before performing abortion in women under 18 years of age, and in lunatics even if they are older than 18 years.

The person or persons who can perform abortion

The Act provides safeguards to the mother through authorizing only a registered medical practitioner having experience in gynecology and obstetrics to perform an abortion where the length of pregnancy does not exceed 12 weeks. Though, where the pregnancy exceeds 12 weeks and is not more than 20 weeks the opinion of two registered medical practitioners is necessary to terminate the pregnancy.

Where abortion can be done

The Act stipulates that no termination of pregnancy shall be made at any place other than a hospital recognized or maintained through the Government or a place approved for the purpose of this Act through Government. Abortion services are provided in hospitals in strict confidence. The name of the abortion seeker is kept confidential, since abortion has been treated as a statutory personal matter.
**MTP Rules (1975)**

Rules and Regulations framed initially were altered in October 1975 to eliminate time-consuming procedures involved in MTP and to make services more readily accessible. These changes have occurred in three administrative areas.

**Approval through Board**

Under the new rules, the Chief Medical Officer of the District is empowered to certify that a doctor has the necessary training in gynecology and obstetrics to do abortions. The procedure of doctors applying to Certification Boards was removed.

**Qualification required doing Abortion**

The new rules allow for registered medical practitioners to qualify through on the spot training. The doctor may also qualify to do MTPs under the new rules if he/she has one or more of the following qualifications which are similar to the old rules:

- 6 months housemanship in obstetrics and gynecology.
- a post-graduate qualification in OBG
- 3 years of practice in OBG for those doctors registered before the 1971 MTP Act was passed.
- 1 year of practice in OBG for those doctors registered on or after the date of commencement of the Act.

**The Place where Abortion is Performed**

Under the new rules, non-governmental institutions may also take up abortions provided they obtain a license from the Chief Medical Officer of the district, thus eliminating the requirement of private clinics obtaining a Board License.
Limitations of the Act

- The provisions for abortion under the Act such as pregnancy caused through rape, failure of a contraceptive etc. need not necessarily constitute grave injury to her mental health.
- Extending the period of pregnancy from 12 weeks to 20 weeks of pregnancy in sure situations gives more scope for abortion takers.
- The value of human life is challenged
- No consideration is given to the right of the foetus.

The New Act is indeed a liberal piece of legislation compared to the Old Act of 1860. The Act has been mainly adopted to eradicate a large number of criminal and clandestine abortions, which caused considerably mortality and morbidity in the middle of pregnant women. Though, the utility of the new act will depend to large extent on the number of localities that are provided with clinical facilities for abortion especially in rural areas, knowledge in relation to the facilities in the middle of the people and also on the attitude of the physicians. Due to inadequate data on the socio-economic status of women who had legal abortions, it is not clear whether liberalization has really helped the poor sections of the society.

Issues and Controversies Associated With Legal Abortions

Abortion has been a hotly debated issue. Both pro (for) and anti-abortion (against) groups have lobbied intensively on the local, state, national, and international stages. Abortion raises some hard questions to which there are no simple answers. Abortion issues may be divided into 1) Physical and Medical, 2) Psychological, 3) Social, and 4) Moral and Religious

Physical and Medical Issue

A woman is made physically and psychologically for motherhood. This is the vital fact of her life. If this procedure of becoming a mother is suddenly stopped, the shock will have its effect. This effect may be physical or mental
immediate or extensive-term. If a pregnancy is to be terminated, it should be terminated as soon as possible. This is of special necessity from a biological and medical point of view. Medical complications arise due to patients spending so little time under observation after their initial operation and so troubles of infection tend to set in. A woman who has undergone an abortion is also more likely to have subsequent children both physically and mentally handicapped. Damage to the wall of the uterus can affect the normal development of the placenta through which the baby takes its nourishment. There is an extensive-term medical effect of aborting first pregnancy. Repeated abortions may be associated with a later inability to conceive or to carry a child to full term and with several birth complications.

Abortion should only be a backup measure not the primary method of birth control and they urge fuller usage of contraceptives in the middle of all sexually active person so that repeated abortions are not necessary.

**Emotional Issue**

There is emotional and physical unrest experienced throughout the first few weeks of pregnancy. Mainly women even experience feelings of rejection of the pregnancy at this time. It is at this time that the expectant mother may be subjected to maximum pressure to agree to an abortion. Each individual is dissimilar. For some, abortion provides great relief with little or not disturbance. For the others, the experience is upsetting. The key factor seems to be whether the woman wants an abortion or whether she is hesitant. Being refused an abortion and forced to bear an unwanted child can lead to psychiatric symptoms. But the woman who has health troubles and has to have an abortion or who is persuaded to have an abortion against her better judgment is also more likely to show negative psychological reactions following the operation.

The common psychological reactions can be minimized if the decision is solely that of the women. So, Abortion Counseling can assist her in making the best decision she can live with and working her feelings ahead of time.
**Social and Realistic Issues**

Legalized abortion saves lives through reducing the number of illegal attempts. Antiabortionists emphasize their fears that without any restriction, except the individual woman and her conscience, an ‘Abortion Mentality’ develops so that abortion becomes too common and are performed too easily or for reasons that are not serious: For instance teenage pregnancy has become a common occurrence in the middle of college students in cities with a free access to abortion facilities. Even unplanned pregnancies in normal families, for want of spacing flanked by children, especially in the middle of the career women, are also some of the common groups taking up abortions. Thus, the majority of abortions today are not for medical cause, but for personal, social and economic reasons that have to do with woman’s life situations and not with her health.

**Moral Issues (Rights of the Unborn Child)**

Much of the controversy in relation to the abortion has centered approximately the moral issues involved. In ordinary justice, the child has as much claim as the mother to life and should have even more claim to legal protection of its right, since it is incapable of defending itself.

**Rights of the Unborn Child**

The UN declaration on the Rights of the child maintains that “the Child through cause of his physical and mental immaturity, needs special safeguards and care including appropriate legal protection before as well as after birth”. They emphasize the right to life of the foetus and that no individual or state should deprive the foetus of its constitutional and moral rights to live. The Anti abortionists claim that science has proven beyond any reasonable doubt that human life begins at fertilization. The foetus from the beginning has its own life, is a totally new human being, a new person, with a genetic code quite separate from the genetic code of its parents. The only life generated through human beings is human life. That new life is totally there at fertilization, lacking only development and growth. Abortion always takes absent an
innocent’s already existing life.

Human life is the highest form of life on earth. The after that generation depends on the existing society for its survival. On the other hand, the pro-abortion lobby emphasizes that the moral and legal rights of other parties necessity also be measured, not presently those of the foetus. What in relation to the rights of the mother, father, other family members? Should these lives be sacrificed for the sake of the child? Is it right to let the foetus live but to let the mother die so that her husband and other children are deprived of her love?
The constitution guarantees equal protection under the law. Is it moral to force a woman to bear a baby she doesn’t want, can’t care for, or that might be deformed? Is it moral to insist that an unwanted child be born into the world and then to suffer all of its life because it was never wanted. Who has the right to decide? It is obvious to you know that the moral dilemmas raised through the abortion issue are not easy to solve.

Religious Views

The whole gamut of laws related to life is of several kinds ——divine law, natural law, secular or civil law, religious law and the like. The mainly significant law related to life is the Divine Law or the Law of God. God is the giver and the author of life. No human being on earth has the power to destroy life. Abortion is equal to murder of the human being, a person created in the image and likeness of God and so a grave sin against God. The ethical views of dissimilar religions have always condemned the violation of natural law, the laws of the creator. Keeping this in view, let us look at the teachings of at least three major religions on human life and related issues, specifically on abortion which has posed the mainly serious ethical troubles to the modern world.

The Hindu View

According to Hindu religion, a woman who undergoes an abortion in this life becomes barren in her subsequent lives. Hindu scriptures condemn abortion and consider it as murder. According to Hindu Vedas, abortion is
measured to be a more serious sin than killing of a Brahmin. According to Shastras, life begins after the fourth month in the womb, when a ceremony is performed, blessing the foetus which is already living. Though Hindu ethics condemn abortion usually, it accepts abortion on the grounds of rape, incest, and when the mother runs the risk of grave injury or death. But still some of the Hindu religious leaders oppose such abortion on the ground that it is an act of interference with the Karmic development of the child.

**The Islamic View**

The Holy Quran warns men not to interfere with the work of God. It is one of the vital teachings of Islam that life is a gift of God and as such, no man has any right to commit any kind of act that is detrimental to, and extinguishing life. It is on this faith that Muslims usually oppose abortion, as it is felt that it amounts to extinguishing of life. The laws of Islam under sure circumstances prohibit abortion when the foetus is animated and measured a living being. As per the doctors of the law, the foetus is only a human being after the fourth month. Abortion is allowed in general throughout the first ninety days of pregnancy, and it is prohibited immediately afterwards. Though, like Hindu ethics, Islamic ethics also permit abortion on the foundation of pregnancy which endangers the mother’s life and where it is the result of a rape that does not result in marriage.

**Christian Proposition**

The Christian church in the first centuries after Christ, forbade abortion under all circumstances from the moment of conception and abortion at any time is measured a grave sin. Direct abortion of a foetus before viability is never lawful because this is to kill an innocent human being, who has a right to live. Every human being, even a child in its mother’s womb has a right to life directly from God, and not from Parents or from any human society or power. Hence there is no human power, no medical eugenic, social, economic or moral indication that can offer or produce a judicial title to the deliberate disposal of an innocent human life. There is an argument that the soul does not
exist until the foetus really resembles a human being ‘in form’. But from the
time when the male sperm unites with the ovum fertilizing it, (conception) the
minute embryo contains all the features which will make it a unique person.
Hence the Christians believe that the soul enters at the moment of conception
so that at whatever stage of growth, the new life is human.

**View in Favor of and against Abortion**

We have so far discussed the issues associated with the legal termination
of pregnancy. The views of the two groups: Pro abortionists and anti
abortionists are strong in their own ways and the debate seems to be
unresolvable. It is likely to persist for sometime generating high sentiments on
both sides. We will furnish here very briefly the views favoring legal abortion.

- Women should have the right to control their own bodies.
- No child should be brought into the world unwanted.
- Legal abortion should be mannered in authorized medical settings in
  which considerable care is taken to avoid harming the mother
  physically or psychologically.
- Women necessity has the option of a safe, legal abortion if they desire.

**View against Legal Abortion**

- Foetus is a living being and so its right to life necessity is respected –
  no one has the moral right to take that life.
- Persons other than the mother have rights as far as the unborn child is
  concerned – child itself and the father.
- Because the foetus is unable to defend itself, opponents of abortion
  believe that others are obligated to defend the foetus against the efforts
  of those who want to “kill it”.

The mainly significant opposition to abortion is from organized religious
groups who address abortion issue as that of questioning the ultimate power of
God the Almighty.
Viable Alternatives to Unplanned Pregnancies

- Family Life Education should help the couples for a planned parenthood.
- Make people realize the value of human life to protect it through instilling in them the love of God.
- Girls in moral danger should be protected.
- Effective use of contraceptives should be promoted.
- Teenagers should be helped to imbibe the spiritual values in them and be aware of the consequences of ending countless innocent human lives through premarital sexual experiences.

REVIEW QUESTIONS

- Explain the Family Structure, Functions and Relationships.
- Explain the concepts of Family Dynamics.
- What is Social Changes Affecting Indian Family?
- Explain the Government Policies and Programmes for Families.
- Talk about the importance of Human Rights in the Family.
- Talk about the Family Planning Methods.
- What is Abortion?
CHAPTER 6
MAJOR PROBLEMS IN MARITAL LIFE

STRUCTURE

- Learning objectives
- Psycho-social effects of divorce, separation and migration
- Dowry demands and dowry deaths
- Legal issues involved in marriage
- Review questions

LEARNING OBJECTIVES

After reading this chapter, you should be able to:

- Understand the psycho-social effects of divorce, separation and migration
- Understand the dowry, dowry demands and dowry deaths
- Understand the legal issues involved in marriage

PSYCHO-SOCIAL EFFECTS OF DIVORCE, SEPARATION AND MIGRATION

Meaning of the Term ‘Divorce’

Divorce is the socially and legally recognized dissolution of a marriage. Like marriage, it is governed through a variety of cultural and legal regulations that show how hard it is to accomplish and the social and personal consequences it produces. Sometimes, the dissolution is through stages, for instance, in a sequence of avoidance, suit for separate maintenance, legal separation, and finally an absolute divorce. A couple with high expectations of marital bliss, but relatively little marital disorganization, may seek divorce as an exit from marriage. The demographic approach stresses the changing prevalence of divorce in several countries. In a finding through M. Le Balance in 1997, it was found that youths were more violent than thirty years ago and
one cause for that was the breaking down of the family unit. Sociologists have pointed out the similarities in the procedure of adjustment that are required through divorce or bereavement. In both, a set of role relations has been found to be disrupted and adjustments are required throughout the family network.

Each marriage relationship is unique in several ways. It is not always possible to find an appropriate replacement for the missing partner. Apparently, in all societies, the death of spouse creates an obligation for kinfolk and friends to help the bereaved person, to offer solace, to make small or large gestures of support. In divorce, even when one spouse is very unhappy in relation to the divorce, only a few very close friends may feel any obligation to offer emotional solace.

_Divorce in Several Cultures and Tribes_

Obtaining divorce varies from culture to culture. In the middle of Muslims, divorce is only the husband’s privilege; and he can have it even without assigning a cause. Divorce can be obtained through merely repeating three times the formula of repudiation (Talaq) in the attendance of at least two witnesses. A husband has to pay ‘meher’, which is a settlement, to the wife out of his property to compensate her in the event of divorce. Under sure circumstances, Islamic law does provide a wife the permission of unilateral action. Are you interested in knowing in relation to the procedure of divorce in the middle of the tribes? In the case of Khasis, a tribe from Meghalaya, divorce is permitted for reasons of adultery, barrenness and incompatibility of temperament. The separation can take place only after mutual consent. There is no possibility of remarriage flanked by two such people who have separated through divorce. The divorce is obtained in a public ceremony.

In the middle of the Gonds (tribe), divorce can be obtained on grounds of marital infidelity, carelessness in household work, barrenness and quarrelsome disposition. The initiative may be taken either through a husband or wife. The Kharias (tribe) allow divorce on grounds of marital infidelity, sterility, laziness, refusal of the wife to live with her husband and theft. In the middle of the Hindus, divorce can be obtained with the help of law--the Hindu Marriage
Act, 1955. In the middle of the Christians, there are two popularly recognized denominations, namely the Catholics, who owe allegiance to the Pope and the Protestants. Catholics do not officially accept the possibility of divorce, though they accept the possibility of declaring a marriage annulled. This means that the marriage was right from the beginning null and void due to sure reasons like prior impotence, serious deception, etc. Protestants are more lenient with regard to the question of divorce and remarriage.

**Causes of Divorce**

After having read in relation to the divorce, let us try to find out the causes of divorce. Some people are less tied to marriage than others. Family functions, religious taboos or life-extensive commitment to parental roles may simply have less meaning for them. The door of divorce is more open to sure couples than to others because of lenient laws, encouragement of relatives, opportunities for remarriage and, in general the prospect of freedom without the economic, religious and psychological penalties, which pose a threat for others. Let us analyze some of the major causes.

**Modernization**

The disintegration of the family has been hastened through free sex relations made possible through changing notions in relation to the morals and through birth control techniques. The religious sanctions behind family and marriage are becoming diminished/have vanished, making dissolution easier. In the past, the marriage ceremony used to be a family function, where the bond was flanked by the two families. With modernization, the concept of couples going in for marriages through their own choice is becoming increasingly prevalent. With this kind of marriage, though parents ultimately provide their consent, the natural bond flanked by the families does not always take place. This kind of selecting one’s own partner has its advantages and disadvantages with regard to the stability of marriage.
Rising Acceptance of Change

Priorities have shifted even in a country like India where hidebound traditions exist. Where the priority was the husband, it has now shifted to careers as far as the woman is concerned. Previously, the gender roles were defined and it was easier to conform to a pattern. The inevitable liberation through the woman, her economic independence and western powers has given marriage a new outlook, especially in the middle of the educated urban dwellers.

High Personal Aspirations

In modern industrial society, people are more ambitious than the people of traditional societies. At the cost of their family life, they pursue their career. Thus, family has taken a back seat. There has been a tremendous growth in individualism (happiness of oneself) at the cost of the family.

Growth of the Nuclear Family

As a result of urbanization and industrialization, the nuclear family came into subsistence. In the Indian perspective, the concept of family was always thought to be in terms of a joint family system. In the joint families, children were given better attention. The attitude towards parents was mostly of respect and regard and the younger looked towards their elders for guidance. All the family members were consulted on all significant family matters. The joint family did not allow the neglect or disregard of elders. Individualism was not preferred and in this context, taking the option of divorce was not a hurried and individualized one. The parents played the role of a mediator flanked by the husband and wife. The beginning of the dissolution of the joint family system has brought in relation to the many superior issues and divorce is one of them.

Declining Values

There has been a noted decline in the value system in the middle of the
people. You have already studied in relation to the Moral, Ethical and Personal values in some of the previous blocks of this programme of study.

**Physical Separation**

With more and more job opportunities abroad, people are giving up the village life and migrating to big cities within and outside the country. It is well recognized that housing facilities is a big problem in the big cities and people cannot afford to take their families beside with them. To satisfy their sexual urges, men tend to take the help of other services like visiting brothels, which are easily accessible.

**Divorce and its Effects**

Any change from the present situation to another situation creates disruptions in life. Divorce is a devastating situation for both the partners. The partners, who got united because of a shared goal or for proximity, when faced with the actual situation of divorce, take some time to adjust to the new situation. While the divorce procedure is in progress, and for some time afterward, both parties are likely to feel personally rejected, cheated in the economic arrangements, misrepresented legally, bitter in relation to the co-partner arrangements, lonely because they have lost a friend, and afraid of living alone. This disrupting procedure gives rise to several behavioral changes in the middle of the partners and those who are also affected directly or indirectly through it. Let us examine some of these effects one through one.

**Stress**

Stress can be defined as a bodily reaction that can occur in response to either internal, cognitive stimuli or external environmental stimuli. A stimulus that causes stress is recognized as a stressor. The stress, which is experienced, consists of bodily responses, increased heart rate and blood pressure, arid mouth, rapid breathing and so forth. The stressors producing these responses
are our own internal reactions or comments of our friends and neighbors. Important events, such as marriage, death of a family member and divorce disrupt normal life and cause more stress. These stressful life events may have negative effect on health. In a scale urbanized for ranking the stressful life events, divorce acquires the second rank; it has been rated as a chronic stressor.

As stated earlier, stressful events lead the body to undergo many minor or major physiological changes. These changes are very significant to understand because they can lower the body’s resistance to disease. The fact that several diseases are either caused through or made far worse through stress, has been accepted through the medical practitioners as well. Even before the divorce is legalized, the partners have to undergo several legalities, which are painful for them. All the more, it is a human tendency that after the procedure has been initiated, there’s no turning back because it hurts the ego of the partners. The procedure of divorce somehow makes the partners think in relation to the past in which they keep in mind the happy times as well. It creates mental stress in the middle of the partners, which is sometimes followed through physical stress.

Low Self-esteem and a Feeling of Failure

The divorce sometimes leaves a negative effect of reduced self-esteem on the partners. It can affect one’s performance in day-to-day activities.

Rise in Aggressiveness or Anger

Several a times, the negative emotions may lead to mental imbalance of the people, which can result in raised anger or aggression in the temperament.

Depression

Divorce has been rated as the second main cause of stress for the partners and their children. The procedure tires a person mentally as well as physically, sometimes resulting in depression and sense of regret.
Rise in Delinquency

It has been found through several studies that the major percentage of the delinquents and rise in crime in the middle of the young people result from children coming from broken homes or a single parent family. Marriage is strongly institutionalized, not presently in India but everywhere in the world and is a preferred context for intimate relations. It is the cornerstone of family life. Marriage offers stability, providing an atmosphere of love, encouragement, acceptance and trust. With the practice of divorce, all of these lose their meaning as well as leave a negative impact on the partners as well as the children. The close relatives of the partners also get affected through its negative impact.

Effects of Divorce

We will talk about the effects of divorce under the three broad headings given below:

- Effect on the children
- Effect on the partners
- Effect on the family

Effect on Children

Children are the direct sufferers through the dissolution of the marriage. Single parenting is a hard situation for the child in all the stages of his/ her growth. In the infancy stage, the child misses the affection of both the parents, as one of the parents is not present and one parent may not be able to substitute the other. Children are distressed when their parents divorce. Children under the age of five may react with rage and grief. The older children grasp the situation better, but sometimes tend to blame themselves. The adolescents, who themselves are in a situation of identity crisis; feel socially embarrassed through the breakup. This deprivation of an affectionate relationship is mainly damaging in early childhood. Deprivation can ruin the
self-concept of the child in childhood. It can show its implication in late
adulthood too. Like a person who is hungry for food, a person starving for
affection becomes irritable and unreasonable. Sometimes, these emotional
behaviours vary from mild irritability to severe psychoses. The specific effects
of emotional deprivation have been reported to be:

- **Physical** – The physical symptoms are restlessness, loss of appetite,
  quietness, general apathy and psychosomatic illness.

- **Social** – The social behaviour of the child gets affected, which results
  in handicaps in learning how to get beside with people, lack of
  responsiveness to the advances of others, lack of co-operation and
  hostility towards others.

- **Emotional** – The children of the divorced parents lack emotional
  responsiveness. They sometimes develop deep related feelings of
  insecurity, anti-social behaviour, restlessness, anxiety, temper tantrums
  and several other shapes of maladaptive behaviours. Separately from
  these, several delinquents were and are found to be children from
  broken homes.

**Effect on Partners**

As stated earlier, divorce causes a devastating experience for both the
partners. The two persons, who have been hitherto sharing a common goal,
separate, which gives an emotional as well as social shock to both of them.
Emotional shock in terms of the habit of staying together, fulfilling the needs
of each other, caring and the bond of love, which suddenly comes as a shock.
Though the capability of adjusting oneself to a scrupulous situation is a typical
characteristic of the human species, divorce takes time and several a times, the
vacuum remnants for a lifetime.

In Indian society, divorce is not welcomed whole heartedly through mainly
people. The procedure of divorce for a middle class family becomes socially
intolerable. In the middle of the lower socio-economic strata of the Indian
society, divorce is not very common. Usually, people do not face the society’s
disapproval even if one leaves his/her present partner and starts living with
another. Very often, they do not go for the legal procedure to obtain divorce. For middle class people, informal sanction of the society becomes very significant. Queries in relation to the partner and children can be a source of mental tension for some time.

Effect on the Family

Divorce is predominantly an urban phenomenon. Concerning marriage, Kirkpatrick says, “the essence of the contract is consent with full expectation of exclusiveness and indissolubility”. In other words, the thought of marriage as sacred made it dissoluble. Though divorce takes place flanked by the two partners, who united as a result of marriage, the family is also affected in the procedure. The rising rate of divorce and the breaking down of the family unit is posing as a societal threat. Family, which is the vital unit of the society, is negatively affected through the quitting of the partners from the marriage bond. Children, and significant part of the family, are the worst sufferers of divorce. Even the parents of the divorced partners also face difficulty to cope up with the situation. Other than the causes discussed above, some other factors like migration and subsequent separation also lead to divorce. In the following subunits, we will look at these factors.

Meaning and Causes of Migration and Separation

Migration

Migration is ordinarily defined as the relatively permanent movement of persons in excess of an important aloofness from their place of residence – usually place of birth. With respect to international migration, the United Nations has recommended removal for one year or more as “permanent” migration, while a stay for a shorter period is classified as a visit. In mainly of the supposed models of migration, it is presumed that movement is generated mainly through economic forces, and job opportunities. In both national and international movements, adolescents and young adults dominate. The young not only adapt easily to a new environment, but can more readily take
advantage of new opportunities.

Due to migration, there has been an important augmentation in the urban population in excess of the years. In recent decades, the urban population has grown at an accelerating rate. Urbanization has been a contributing factor to divorce. There are several causes for which migration and separation take place. Let us see the causes of separation and then we will analyze the consequences:

**Causes of Separation**

*Economic Factors*

India has been a country of villages. Where there are no other means of improving one’s economic condition other than the traditional ways and means of livelihood, one may opt for migration. People find better options for the betterment of one’s economic circumstances in the cities.

*Opportunities*

More and more young people are migrating to urban places where they can utilize their potential and earn more. Job opportunities and choice of a job of one’s interest are more readily accessible in urban areas.

*Modernization*

Mainly the people residing in the villages are bound through the family traditions and customs. In order to adapt to change outlook and break absent from customs and traditions, some people migrate.

*Job Transfers*

Job transfers are also a major cause of migration or separation, especially for employed people. In mainly cases, when job transfers in government services and allied sectors like the banking sector take place, the employees have to leave behind the spouse and children and occasionally visit them. The
family life gets disturbed and transfers also affect children’s education.

**Variation flanked by Separation and Bereavement**

Death of spouse or bereavement is surrounded through rituals, ceremonies and obligations in part because death has always been viewed as an unwilled intrusion, an unwanted tragedy. Unlike divorce, bereavement does not create hostility toward the former spouse. Bereavement is a natural phenomenon, whereas separation from one’s spouse is intentional and has specific implications. Separation can take place due to several factors.

**Job Transfers**

Separation due to transfer happens in mainly of the cases. The jobs, which demand transfers, are with Government as well as in private sector. It is not always possible to take the family beside while on transfer. For instance, in the armed forces, the individuals are transferred to non-family stations, which stay the person absent from his/her family.

**Procedure before Divorce**

It is a legal procedure that a couple has to remain separated for a scrupulous period of time before actually obtaining divorce. This is recognized as intentional separation. Throughout this period, effort also can be made to re-unite the couple.

**Mental Incompatibility**

With rising urbanization and changes taking place in societies, lots of changes have occurred in lifestyles, expectations and aspirations, which lead to separation. This changing attitude in one’s life has a negative effect on the lifestyle of people, especially in countries being affected through globalization.
**Job Opportunities**

With rising population, availing jobs within one’s locality has become hard due to which more and more people are migrating to dissimilar places within and outside the country. These people leave their family behind and stay alone. Some in-service personnel may go on study leave to a far absent place for a year or so.

**Consequences of Separation and Bereavement**

Separating from anything, which is close to our heart is painful and, several a time, can be very frustrating. Separation and bereavement have several consequences, which harm a person emotionally, socially and economically. Let us study some of these consequences one through one:

- It causes frustration in the middle of the partners, as absence of the other partner causes disturbances in the normal routine and also increases work load. It will also affect children’s study. If one falls sick, the trauma can be worse.
- There is loss of mental support provided through the other partner, thus causing stress.
- Bereavement or loss of one spouse is ranked as the topmost factor causing stress.
- Feeling of failure and loss of identity develop in the middle of the partners in case of bereavement.
- Rise in crime in the middle of the children of the separated or divorced parents is common.
- Depression
- Social unacceptance to some extent
- Economic troubles
- Extramarital relations, which can lead to acquiring emerging and re-emerging diseases.

**DOWRY DEMANDS AND DOWRY DEATHS**
Dowry Prohibition Act, 1961

The substance of this Act is to prohibit the evil practice of giving and taking dowry. Since the problem is basically a social one, the government has tried to tackle it through conferring improved property rights on the women through Hindu Succession Act, 1956. Though, need for a law was felt to make the practice punishable and, at the same time, ensure that if any dowry is given, then its benefit goes to the women. This Act also aimed at educating the public and eradicating the evil.

What is Dowry?

Section 2 of the Dowry Prohibition Act (Act for short) defines dowry to mean any property or valuable security given or agreed to be given either directly or indirectly through one party to the marriage to the other party to the marriage or through the parents of either party or through any other person to either party to the marriage or to any other person at or before or any time after the marriage in connection with the marriage of the parties. But this does not contain dower or mahr in case of Muslims. So, dowry means any property or valuable security given or agreed to be given either directly or indirectly through one party to the marriage to the other party or through the parents of either party to a marriage or through any other person to either party to the marriage or to any other person at or before or any time after the marriage and in connection with the marriage of the parties. It does not contain dower or mahr of Muslims. It is either cash or jewelry or valuables, given at the time or before or after the marriage to one of the parties to the marriage, usually to the bride, through the parents or relations of the bride, in connection with the marriage.

Penalty for giving or taking dowry

- If any person, after the commencement of this Act, gives or takes or abets the giving or taking of dowry, he shall be punishable with imprisonment for a term, which shall not be less than five years, and
with fine, which shall not be less than 15,000/- or the amount of the value of such dowry, whichever is more.

- Though, nothing shall apply to, or in relation to: a) Presents, which are given at the time of a marriage to the bride, provided that such presents are entered in a list maintained in accordance with the rules made under the Act. b) Presents, which are given at the time of a marriage to the bridegroom, provided that such presents are entered in a list maintained in accordance with the rules made under this Act.

**Dowry and Central Government Staff**

The Central Government staff has been barred from giving or accepting dowry. The following rule prohibiting the taking or giving of dowry was incorporated in February, 1976, in the Central Civil Services. No government servant shall provide or take, or abet the giving or taking of dowry or demand, directly or indirectly, from parents or guardians of a bride, any dowry. Any violation of the provisions of this rule will be good and sufficient cause for taking disciplinary action against government servants.

**Penalty for Demanding Dowry**

If any person demands, directly or indirectly, from the parents or other relatives or guardian of a bride, as the case may be, any dowry, he shall be punishable with imprisonment for a term, which shall not be less than six months, but which may extend to two years and with fine, which may extend to ten thousand rupees.

**Ban on Advertisement**

If any person offers, through any advertisement in any newspaper, periodical, journal or through any other media, any share in his property or of any money or both or a share in any business or other interest as consideration for the marriage of his son or daughter or any other relative, he shall be punishable with imprisonment for a term, which shall not be less than six
months, but which may extend to five years, or with fine, which may extend to fifteen thousand rupees. Section 5 of the DPA declares any agreement for the giving or taking of dowry to be void.

**The Beneficiaries of the Dowry**

Section 6 states that dowry is given for the benefit of the wife or her heirs: Where any dowry is received through any person other than the woman in connection with whose marriage it is given, that person shall transfer it to the woman:

- If the dowry was received before the marriage, within three months after the date of the marriage; or
- If the dowry was received at the time of or after the marriage, within three months after the date of its receipt; or
- If the dowry was received when the woman was a minor, it necessity be given to her within three months after she becomes eighteen years old, and pending such transfer, shall hold it in trust for the benefit of the woman.

**Punishment**

1) If any person fails to transfer any property as required through sub-section (1) within the time limit specified so or as required through sub-section (3), he shall be punished with imprisonment for a term, which shall not be less than six months, but which may extend to two years or with fine, which shall not be less than five thousand rupees, but which may extent to ten thousand rupees or with both.

**In case of death**

When the woman is entitled to Dowry property under sub-section

When she dies before getting it, the heirs of the woman shall be entitled to claim it from the person holding it for the time being. Provided that where such woman dies within seven years of her marriage, such property shall--- a)
if she has no children, be transferred to her parents, or b) if she has children, be transferred to such children and pending such transfer, be held in trust for such children.

**Right of Court**

Section 7 of the DP Act provides as to who shall take cognizance of the offences

- Notwithstanding anything contained in the Code of Criminal Procedure, 1973:
  - no court inferior to that of a Metropolitan Magistrate or a Judicial Magistrate of the First class shall try any offence under this Act;
  - except upon:
    - its own knowledge or a police report of the facts, which constitute such offence, or
    - a complaint through the person aggrieved through the offence or a parent or other relative of such person, or through any recognized welfare institution or organization.

- It shall be for a Metropolitan Magistrate or a Judicial Magistrate of the First class to pass any sentence authorized through this Act on any person convicted for any offence under this Act.

The Act also provides for the appointment of Dowry Prohibition officers, lays down their jurisdiction and their duties and the power of the Central Government to make rules for the purpose of carrying out this Act. All of them have made the provisions more stringent. Though, the incidents of harassment, torture, abetted suicide and dowry deaths continue unabated. Lack of education and economic dependence of women have encouraged the greedy perpetrators of the dowry crime. The Dowry Prohibition Act of 1961 has been amended from time to time, but this piece of social legislation does not appear
to have served much of the purpose, as dowry seekers are hardly brought to book and the convictions are rather few.

**Legislative Efforts To Curtail Dowry**

The subject failure of the Dowry Prohibition Act to eradicate or even to curtail the evil prompted our legislature to enact The Criminal Law (Second Amendment) Act, 1983. In order to deal effectively not only with cases of dowry death, but also with cases of cruelty to married women through their in-laws, amendments were made in the Indian Penal Code, the Code of Criminal Procedure and the Indian Proof Act.

**Section 498-A IPC**

Put in a simple language Section 498-A of IPC means: Cruelty to a woman through her husband or any relative of the husband is punishable (a) with imprisonment for a term, which may be extended to three years and also (b) with fine.

Cruelty means:

- Willful conduct of such nature through the husband or any relative of the husband that is likely to drive the woman to commit suicide, or cause serious physical or mental, moral injury to her, and
- Harassment of a woman through her husband or any relative of her husband, with view to coercing her or any of her relatives to meet any unlawful demand for property.

The offence is cognizable if information relating to the commission of the offence is given:

- To the officer in charge of a police station
- Through the victim of the offence
- Or a relative of the victim of the offence
Or in the absence of any such relative, any public servant authorized in this behalf through the state government.

A Court shall take cognizance of the offence upon---

- A police report or
- A complaint made through the victim of the offence,
- Or her relatives or any person related to her with the leave of the court.

Section 113-A of the Proof Act (Presumption As to Abetment of Suicide through a Married Woman) According to section 113 – A of the Proof Act:

- If a woman commits suicide within a period of seven years from the date of her marriage, and
- It is shown that her husband or any relative of her husband had subjected her to cruelty. In this case, the court may presume that such suicide had been abetted through her husband, or such relative of her husband.

**Dowry Deaths**

In Indian society, woman has always been viewed as an ideal. She is the ultimate force in the family and also the protector of culture, heritage and religion. But in reality, this image has been shattered due to the unfortunate and disturbing phenomenon of incidents of bride burning that are on the augment at an alarming rate. In mainly of the cases, the harassment and killing of the bride can be traced to the abominable practice of demanding and extracting dowry and the failure on the part of the bride’s parents to adequately satisfy the greed of the husband’s people. Nothing can be more barbarous and more heinous than this kind of murder. Dowry killing is also a crime of its own kind. It becomes an immediate necessity for the husband and his family members to make the groom accessible in the marriage market. Thus, inconvenient brides have to be eliminated if they cannot feed the greed and avarice of their in-laws. In a murder, there may be a motive or not. But in dowry deaths, it is inherent. The courts only have to look at as to who
translated it into action.

In a Delhi case (Laxman Kumar Vs State (Delhi Admn), the hon’ble High Court pointed out that “once economic independence comes to women, the evil of dowry will die a natural death. Without education, the economic independence cannot be achieved. And so, education at all stages of the society is a necessity. We hear of no wife burning cases in western countries, obviously because women are economically self-governing”. Bride burning is a shame on our society. Unfortunately, the price rise and ever-rising cost of living, coupled with enormous growth of consumer goods effecting the variation flanked by luxury and essential goods, lure the new generation to easy money i.e. the dowry. The brides are unintended victims of the glorious march of consumerism. The husband and his family members look towards the wife and her family to meet the market needs.

Nature of Death

A death can either be natural, accidental, suicidal or homicidal. It is for the court to conclude whether the death was homicidal on the foundation of the facts on record.

Framing of Charges against Accused

It is the duty of the judge to consider judicially, whether on consideration of the materials on record, it can be said that the accused has been reasonably linked with the offence alleged to have been committed, and on the foundation of the said materials, there is a reasonable probability or chance of the accused being found guilty of the offence alleged. If the answer is in the affirmative, the judge will be at liberty to presume that the accused has committed the offence. The court is entitled to consider the proof on record as to whether or not a prima facie case against the accused has been made out. The court is not expected to frame the charge mechanically, but has to exercise its judicial mind to the given facts of the case.
Discharge of an Accused

In cases of bride burning, it has become the normal practice to involve every member of the family of the in-laws of the girl even if they are not in any way linked to the offence. Though, the court is not expected to be swayed through the sentiments of the complainant family and try to rope in the innocent. It is the duty of the court to sift the proof justifying the involvement of the real culprits.

Sections 304-B, IPC & 113-B, Proof Act

Section 304-B was inserted in the IPC through dowry Prohibition (Amendment) Act, 1986 with effect from November 19, 1986. It is a special provision inserted to deal with dowry deaths. Practically, the presumption under Section 113-B of the Proof Act has been incorporated into Section 304-B IPC also. Thus, if a woman dies within seven years of her marriage, and it is caused through any burns or bodily injury or occurs otherwise than under normal circumstances, and it is shown that before her death, she was subjected to cruelty or harassment through her husband, or any of his relatives for securing any property or valuable security from her or her relatives, it would come under dowry death, provided it is in connection with any demand for dowry. Whether such person is directly responsible for the death of the deceased or not through virtue of presumption, he is deemed to have committed the dowry death, if there was such cruelty or harassment, and the unnatural death occurred within seven years of the marriage. If there is proof of the person having intentionally caused her death, then it would draw section 302 IPC, which deals with murder.

Dowry Death & Section 304-B, IPC

Section 304-B of the Indian Penal Code reads as under: Where the death of a woman is caused through burns or bodily injury, or occurs otherwise than under normal circumstances, within seven years of her marriage, and it is shown that, soon before her death, she was subjected to cruelty or harassment through her husband or any relative of her husband for, or in connection with,
any demand for dowry, such death shall be described “dowry death” and such husband or relative shall be deemed to have caused her death.

**Proof of Dowry Death**

Since the crimes of dowry deaths are usually committed in the privacy of residential homes and in secrecy, self-governing and direct proof is not easy to collect. This is the cause why the Parliament introduced sections 113-A (Presumption as to abetment of suicide through a married woman) and 113-B (Presumption of dowry death) in the Proof Act to strengthen the prosecution through permitting presumption to be raised if sure vital facts are recognized and the said death took place within seven years of the marriage. The words “it is shown” in section 304-B places the initial burden of providing the circumstances envisaged through the section on the prosecution. The term “soon before her death” does not necessarily mean “immediately before her death”. The expression ‘deemed to’ has been used in the section with a view to create legal fiction.

The offence under section 304-B is friable through the Court of Session. To draw a presumption under 113-B of the Proof Act, the necessary ingredient is to show that soon before her death, she was subjected to cruelty or harassment in connection with the demand for dowry under deeming provision of section 304-B, IPC, then the court shall presume that the husband or any of his relatives had caused the dowry death. The expression “shall presume” in the section 113-B designates that it is mandatory and obligatory for the court to draw the inference, and no option is left to the court, but to take for granted and proceed on the supposition that the husband and other relatives have committed the dowry death. The court is bound to take the fact of dowry death as proved until very strong and positive proof is given in rebuttal through the accused.

**LEGAL ISSUES INVOLVED IN MARRIAGE**
Christian Marriage Law

The provisions of Christian personal law in regard to marriage are to be found in the Indian Christian Marriage Act, 1872. The Act applies to all Christian marriages solemnized in India, whatever is the nationality or domicile of the parties. Section 4 of the Act provides that every marriage flanked by persons “one or both of whom is or are Christian or Christians” shall be solemnized in accordance with Section 5 of the Act. Otherwise, the marriage shall be void.

Persons Authorized to Solemnize Marriage

Marriages under the Indian Christian Marriage Act, 1872 can (under Section 6) be solemnized---

- Through a person who has received Episcopal ordination,
- Through a clergyman of the Church of Scotland,
- Through a licensed Minister of religion,
- Through a Marriage Registrar appointed under the Act, or
- Through a person licensed under the Act to grant a certificate of marriage flanked by Indian Christians.

Shapes of Marriage

A reading of many provisions of the Indian Christian Marriage Act will show that the Act contemplates shapes of marriage, which are purely religious or purely secular, as well as marriages, which are of a mixed character.

Marriage Registrars

The State government appoints one or more Christians either through name or through office, to be Marriage Registrar for any district under the Indian Christian Marriage Act.
**Place of Solemnization**

The Act, as such, does not lay down the place of solemnization. Though, since the marriages of sure categories are solemnized according to the rules, rites, ceremonies and customs of the scrupulous Church through clergy men, those marriages will be solemnized only in the Church.

**Muslim Marriage and Divorce Act**

In general, Muslim law is applied to every Muslim through the courts. A Muslim is one who believes that there is only one God and that Muhammad is His Prophet.

**Marriage: Concept and Ceremonies**

In Muslim law, marriage or nikah is a civil contract, which has for its substance the procreation of children. Marriage, according to the Mahomedan Law, is not a sacrament through a civil contract. All the rights and obligations it creates arise immediately and, are not dependent or any condition precedent, such as payment of dower through a husband to a wife.

**Ceremony**

The essential ceremony of a Muslim marriage is a proposal from one side and its acceptance through the other side (ijab wa Kabul), or declaration and acceptance. The proposal and acceptance necessity be made at one and the same meeting. No scrupulous form is prescribed for the proposal and the acceptance. The proposal and acceptance can be made orally.

**Religious Ceremonies**

No religious ceremonies are required for the legal validity of a Muslim marriage, though it is a usual practice to recite some verses from the Quran. The attendance of a priest is not essential for a Muslim marriage. A Muslim
marriage is not required to be registered.

Witnesses Necessary for Solemnizing

According to the Hanafi school of Muslim law, witnesses are required. They necessity be two males, or one male and two females. A marriage not solemnized in the attendance of witnesses is “irregular”, though not invalid. The irregularity is cured through consummation. According to the other schools of Muslim law, the attendance of witnesses is not essential.

Rules as to Polygamy and Polyandry

A Muslim male can have four wives. This is the legal position. Though, there are religious mandates that the husband should treat all his wives equitably and if that is not possible, he should not have more than one wife. A Muslim female cannot have more than one husband.

Annulment of Marriage

Though there is no Muslim Matrimonial Causes Act as such in force in India, a spouse, who can prove that a marriage is void through cause of some rule of Muslim law, can file a civil suit in the competent civil court for a declaration to that effect. The right to get such relief is conferred through the Specific Relief Act, 1963.

Judicial Separation

Muslim law does not give for such a relief, and there being no statutory provision to that effect applicable to Muslims, it is believed that a court cannot grant a decree of judicial separation to a Muslim wife or husband.

Divorce

Muslim law as administered in India provides for:
Extra-judicial divorce at the instance of the husband unilaterally and without requiring any ground;

Extra-judicial divorce at the initiative of the husband under the “constructive” category;

Extra-judicial divorce through mutual consent as confirmed through statute – the dissolution of muslim marriages act, 1939; and

Judicial divorce at the instance of the wife, on grounds specified in statute – the Dissolution of Muslim Marriages Act, 1939.

Extra-judicial divorce at the husband’s instance – category (a) above – is popularly recognized as Talaq and has received the widest notice. In many oriental countries, restrictions have been placed on this right of the husband.

**Formula for Pronouncing Talaq**

Talaq is usually described as in approved form (Talaki- sunna) or in unapproved form (Talak-ul-bidaat). But the approved form of divorce itself has two sub-soecues – ahsan (simple) and hasan (not so simple). The unapproved form also has several varieties. A Muslim wife cannot divorce the husband through Talaq. The shapes of divorce described in Muslim law as Khula and Miebaraat give for divorce through mutual consent. Conversion from (Islam) automatically results in the dissolution of marriage in the case of the husband. This position continues even today. In the case of the wife, through Muslim law, it ended the marriage. But now, she has to sue for divorce under the Act of 1939 and necessity proves a ground laid down in that Act. The Muslim wife can sue the husband for divorce in the competent court under the Dissolution of Muslim Marriage Act, 1939.

**Custody of Children on Divorce**

The Dissolution of Muslim Marriages Act, 1939, though provides for judicial divorce at the instance of the wife, does not empower the court to pass orders concerning the custody of children of the marriage. For getting such relief, the party interested in getting custody will have to move the competent
court separately through way of a petition under the Guardians and Wards Act.

**Temporary Marriage**

Shia law permits a male Muslim to contract a Muta marriage with a Muslim female, or with a female who is a Kitabia or a fire-worshipper. A Shia woman may contract a Muta marriage with a Muslim male only. The period of cohabitation should be fixed (a day, a month, a year, or a term of years), and in some, dower should be specified. A Muta marriage creates no rights of inheritance flanked by the spouses. The children conceived throughout Muta marriage are legitimate and can inherit from both parents.

**Special Marriage Act, 1954**

**Special Marriage**

A special marriage (popularly recognized as a civil marriage or a registered marriage) is a marriage solemnized under the Special Marriage Act, 1954. The main substance of the Act is to give a form of marriage, which is secular in character. Its ceremonies do not depend on the religion of the parties. The whole law relating to the marriage can be gathered from the Act, and there is no need to consult the religious law for deciding questions as to the validity of the marriage or the availability or matrimonial relief. Marriage under the Act is:

- Secular;
- Statutory;
- Uniform throughout India; and
- Uniform for all persons who avail themselves of the Act, whatever is their race, religion or caste.

A person marrying under the Special Marriage Act cannot have any other spouse, while the marriage is subsisting. The marriage can be terminated only through a petition to the court filed on one of the specified grounds. Remarriage after death of a spouse is, of course, permissible. Persons
belonging to dissimilar religions can marry under the Special Marriage Act. Persons belonging to the same religion can also marry under the Special Marriage Act. Persons within prohibited degrees of relationship cannot marry. Now such marriages are permitted through an amendment made in 1976. The minimum age of marriage under the Special Marriage Act for bridegroom is 21 years and for bride 18 years. Breach of this requirement renders a special marriage null and void (separately from its being an offence under the Child Marriage Restraint Act).

**Formalities**

A special marriage is solemnized after 21 days’ notice is given, so that objections, if any, to the proposed marriage may be measured through the Marriage Registrar. Thereafter, the marriage is solemnized in the attendance of witnesses through the Marriage Registrar through requiring both the parties to sign the statutory declaration.

**Registration**

Registration of a special marriage is automatic at the time of its solemnization, since a certificate is issued on its solemnization.

**Annulment of Marriage**

A special marriage may be annulled through the court on the grounds of impotency, insanity, pregnancy of wife at the time of marriage, coercion or fraud.

**Restitution of Conjugal Rights**

The aggrieved party can petition for a decree for restitution of conjugal rights. Such a decree calls upon the other party to resume cohabitation. Non-resumption of cohabitation after such a decree becomes a ground for divorce in itself if one year has elapsed since the decree.
**Judicial Separation**

A wife or husband, who does not want immediate dissolution of the marriage but desires to live separately, can seek judicial separation through court, instead of seeking divorce. The grounds for judicial separation under the Special Marriage Act are usually the same as the grounds of divorce.

**Grounds for Divorce**

Under the Special Marriage Act, divorce can be obtained through one spouse through court on the ground of the following kinds of conduct or circumstances of the other spouse:

- Adultery;
- Treating with cruelty;
- Desertion for at least two years;
- Incurable insanity or mental disorder (as defined in the section) being such that the petitioner cannot be reasonably expected to live with the opposite party;
- Leprosy not contracted from the petitioner;
- Venereal disease in a communicable form;
- Opposite party not being heard of for seven years;
- Opposite party undergoing a sentence of imprisonment of seven years or more for an offence under Indian Penal Code;
- Non-resumption of cohabitation after a decree of judicial separation, for at least one year;
- Non-compliance with a decree of restitution of conjugal rights, for at least one year;
- Husband being guilty of rape or unnatural sex after marriage;
- Husband failing to pay the wife maintenance ordered through a court.

**Divorce through Mutual Consent**

Divorce through mutual consent is accessible under the Special Marriage
Act, 1954. The party’s necessity present a joint petition to the competent court
and necessity have lived separately for at least one year. On such a petition,
the court does not grant divorce immediately. The court has to wait for the
specified period and the party’s necessity then again apply to the court for the
grant of divorce and, in that matter, re-affirm their joint determination to end
the marriage. On these formalities being completed, the court can dissolve the
marriage through a decree of divorce. The court necessity is satisfied that
consent to divorce has not been obtained through force, fraud or under power.
The second motion necessity is made not less than six months and not less
than 18 months after the initial petition.

Jurisdiction of Courts

A petition for matrimonial relief under the Special Marriage Act can be
filed in the competent court within whose jurisdiction the marriage was
solemnized, or the spouses reside together. In addition, if the opposite party
/respondent) is residing outside India or has not been heard of for seven years,
the petition can be filed in the competent court within whose jurisdiction the
petitioner resides.

Appeals

Against the decree passed through the competent court (granting divorce,
judicial separation, restitution of conjugal rights or nullity of marriage), an
appeal can be filed before the High Court.

Maintenance of Spouses

A court competent to grant matrimonial relief under the Act is empowered
to award maintenance (interim or permanent) in favor of the wife and against
the husband for such sums as the court thinks reasonable in the circumstances.
Such an order can be passed through the court whether the relief claimed is
annulment of marriage, restitution of conjugal rights, judicial separation or
divorce.
**Children**

Under the Special Marriage Act, the court has jurisdiction to make appropriate orders concerning the custody, education and maintenance of children, and also orders as to who shall bear the expenses of maintenance.

**The Hindu Marriage Act, 1955**

The Hindu law of marriage is contained in the Hindu Marriage Act, 1955, which is an Act of the Parliament of India. The Act came into force on May 18, 1955. The Hindu law does not allow polygamy or polyandry. After 1955, no Hindu male can have more than one wife and no Hindu female can have more than one husband. Other Acts governing Hindu way of life are the following:

- The Hindu Succession Act, 1956
- The Hindu Adoption and Maintenance Act, 1956
- The Hindu Minority and Guardianship Act, 1956

There are other enactments in the States as well, separately from the above Acts and local customs. Under this Act, the expression, “Hindu” comprises any person who may not be Hindu, but may be a Sikh, Jain and Buddhist. It leaves out the Muslims, Christians, Parsis and Jews from the Hindu fold. Marriage under the Hindu Marriage Act (HMA) is both a sacrament and a contract and it can be solemnized in accordance with customary rites and ceremonies of either party to the marriage. Monogamy is the law and bigamy is punishable under the penal code. Prohibited degrees of relationships are illustrated and marriages that are null and void are clarified. As the marriage is sacred, the law enjoins the spouses to have the society of each other. A Hindu and a non-Hindu cannot marry under the Hindu Marriage Act. But they can enter into what is popularly recognized as a “civil marriage”. This is performed through the Marriage Registrar appointed through the State Government under the Special Marriage Act, 1954.
The Hindu Marriage Act applies to Jains, Buddhists and Sikhs also. Though, the Act itself permits customs to operate concerning marriage ceremonies. The bridegroom should have completed 21 years and the bride 18 years of age at the time of marriage. Though, violation of this condition does not invalidate the marriage, though the persons infringing the law become punishable in a criminal court. Parties are free to perform Sastric ceremonies or to follow any customary ceremony, which prevails in the caste or community to which, one of the parties belongs. If the Sastric ceremonies are followed, performance of saptapadi (taking seven steps) is essential and the marriage becomes binding on taking the seventh step. A Hindu marriage need not be registered except in those States where the State Government has made it compulsory. Even in such States, non-registration does not invalidate the marriage, though it may draw criminal penalties.

Restitution of Conjugal Rights

As marriage is sacred, the Hindu law enjoins on the spouses to have the society or the company of each other. The term “Restitution of Conjugal Rights” in the normal sense means restoration of conjugal rights, which were enjoyed through the parties previously. Whether there was reasonable excuse to withdraw from the society of the other is to be proved through the party who withdraws. This withdrawal involves a mental procedure besides physical separation. Failure to render conjugal duties, refusal to stay together or have marital intercourse with the other person would normally constitute the withdrawal from the society of the other spouse.

What would be a reasonable excuse cannot be reduced to a formula. It would vary with times and circumstances and it has to be decided in each individual case. The expression, “any other justifying cause” used in Hindu Adoption and Maintenance Act, 1956, and “presently ground” used in Section 125 of the Criminal Procedure Code, are relied upon in the interpretation of “reasonable excuse”. Under the old Hindu law, the husband was the breadwinner and the wife used to look after the household duties. The wife used to move to the husband’s family from the time of marriage and the
husband used to decide matrimonial home. But times have changed today and now both the husband and the wife have to earn their bread, some times working in dissimilar places. This leads to tricky situations as to matrimonial homes and the withdrawal without reasonable excuses. Cruelty, both mental and physical, will be reasonable excuses under this section. From the behaviour of the husband, if the wife fears for her life, it amounts to reasonable excuse. Impotency of the husband or the refusal of the wife to have intercourse with him is presently grounds under this section.

The aggrieved party can petition for a decree for restitution of conjugal rights. Such a decree calls upon the other party to resume cohabitation. Non-resumption of cohabitation after such a decree, becomes a ground for divorce if one year has elapsed since the decree.

**Judicial Separation**

A wife or husband, who does not want immediate dissolution of the marriage but desires to provide to the other party some time, can seek judicial separation (through court) instead of divorce. Under the Hindu Marriage Act, the grounds of judicial separation are the same as the grounds of divorce. After a decree of judicial separation, the parties are not bound to cohabit with each other. The marriage as a legal relationship continues, subject to the above modification. If there is no resumption of cohabitation flanked by the parties for one year after the decree of judicial separation, then either party can petition the court for divorce. This time, no other ground of divorce need be proved and the non-resumption of cohabitation itself constitutes a ground of divorce.

**Grounds for Divorce**

Under the Hindu Marriage Act, divorce can be obtained through one spouse through court on the ground of following kinds of conduct or circumstances of the other spouse:

- Adultery;
- Treating with cruelty;
● Desertion for at least two years;
● Conversion to another religion (of the other spouse);
● Incurable insanity or mental disorder;
● Incurable and virulent leprosy;
● Venereal disease in a communicable form (not contracted from the petitioning spouse);
● Renouncing the world and becoming a sanyasi;
● Not being heard of for seven years;
● Non-resumption of cohabitation after a decree of judicial separation, for at least one year;
● Non-compliance with a decree of restitution of conjugal rights for at least one year;
● Husband being guilty of rape or unnatural sex after marriage;
● Husband failing to pay the wife maintenance ordered through a court; and
● Mutual consent.

Besides the above, there can be customary divorce.

**Explanatory of the Terms Used: Adultery**

“Adultery” means voluntary sexual intercourse flanked by persons not married to each other.

**Cruelty**

“Treating with cruelty” is a ground for divorce. Cruelty is not defined in the Act. Though, according to current judicial interpretation, it means the conduct of a spouse, which is of such a nature that the other spouse cannot be reasonably expected to live with him or her. Cruelty can be physical or mental. It is not necessary that there should be danger to life or limb. Trifling acts in separation may not amount to cruelty, but, in their totality, they may.
**Conversion**

If one spouse, who is a Hindu, embraces any other religion, the other spouse can petition for divorce on that ground. The converted spouse cannot remarry unless divorce is granted to the other spouse. The cause why conversion is recognized as a ground of divorce is that the whole personality of a person undergoes change after conversion and it would not be reasonable to expect the other spouse to live with him or her after conversion.

**Mutual Consent**

Since 1976, a Hindu couple can, through mutual consent, obtain divorce through court. The party’s necessity presents a joint petition to the competent court. Divorce is not granted immediately. The court has to wait for the specified period and then, the parties necessity again apply to the court for grant of divorce, i.e. they necessity reaffirm their determination to seek divorce. Once this is done, the court will grant a decree of divorce. The district court is the competent court for divorce and other matrimonial proceedings. In cities where there is a City Civil Court, that court is vested with this jurisdiction. The State Government can, through notification, invest courts subordinate to the district court with this jurisdiction. A petition for matrimonial relief can be filed in the district court within whose jurisdiction the marriage was solemnized, or the spouses reside or last resided together. Besides this, if the opposite party (respondent) is residing outside India or has not been heard of for seven years, the petitioning party can file the petition in the district court within whose jurisdiction the petitioner resides.

A party whose marriage is dissolved under the Hindu Marriage act can remarry after the period of appeal against the decree has expired. If an appeal has already been filed, the party cannot remarry until the appeal is disposed of. Against the decree of divorce, judicial separation, restitution of conjugal rights or nullity of marriage passed through the district court, an appeal can be filed before the High Court. Against the appellate decree passed through the High Court, there can be an appeal to the Supreme Court in sure cases. The High Court necessity has certified that the case involves a substantial question of
 Maintenance of Spouses

While passing any decree for matrimonial relief (divorce, judicial separation, nullity of marriage or restitution of conjugal rights), the court can make appropriate orders concerning the maintenance to be paid through one spouse to the other. On the grant of divorce or other matrimonial relief, the court can order either the husband to pay maintenance to the wife or the wife to pay maintenance to the husband, taking into explanation their respective circumstances. The Hindu Marriage Act does not lay down any limit in this matter. The amount depends on the circumstances of the case. Maintenance orders can be varied or rescinded through the court on a change of circumstances. This can be done at any time.

An order for maintenance can be rescinded through the court if it is shown that the party in whose favor such order was made has remarried, or is leading an immoral life. If an order for maintenance is not complied with, an application can be made to the court for executing the order through attachment and sale of the property of the person bound to pay maintenance under the order. An order for maintenance through a matrimonial court can be passed only against the spouse. Where maintenance is ordered, its payment can be secured through the court through ordering that the amount ordered shall be charged on specified immovable property of the party ordered. The Hindu Marriage Act empowers the court to direct that throughout the pendency of the proceeding, the wife or the husband shall pay to the other party as interim maintenance such amount as the court considers reasonable in the circumstances. The amount can be varied if circumstances change.

 Custody of Children

Under the Hindu Marriage Act, the court has jurisdiction to make appropriate orders concerning the custody, education and maintenance of children, and also orders as to who shall bear the expenses of maintenance.
The paramount consideration according to current judicial attitudes is the welfare of the child. The court will take into explanation to which parent the child is deeply attached, which parent will be able to bring up the child properly, what are the facilities accessible for looking after the child, and so on. If the child is old enough to express its preference, the court will take into explanation that preference, though the court is not bound to follow it in every case. It is permissible to ask for the child to be produced in the court for the purpose.

The court will have to take into explanation all the circumstances of the case before awarding custody to any parent. There are no hard and fast rules. The court sometimes makes an order that while the child will remain in the custody of the mother, the father will have a right to visit the child (say, once a week and spend a few hours with the child) or vice versa. This is described the right of “visitation” or “access” to the child. All orders of the court concerning custody, education and maintenance of children can be varied or rescinded if there is a change in the circumstances. The paramount consideration is the child’s welfare. The Hindu Marriage Act provides that the annulment of a marriage does not make the children already born or conceived illegitimate. But such children cannot inherit the property of any person except the parents whose marriage is annulled.

_Proceedings_

The court is required through the Hindu Marriage Act to effort reconciliation flanked by the spouses (who are parties to a matrimonial proceeding), uniformly with the circumstances of the case. Under the Hindu Marriage Act, the court necessity sit behind closed doors if either party so desires or the court so orders. When the court sits behind closed doors (in camera), the press cannot publish the proceedings without prior permission of the court. Family Courts are special courts to be recognized under the Family Courts Act, 1984. They are planned to be manned through especially experienced judges expected to follow a less formal approach than ordinary courts. When a family court is recognized for an area, the jurisdiction under
the Hindu Marriage Act will be transferred to that court. The creation of a family court does not enlarge the grounds of divorce as accessible under the law. It only modifies the jurisdiction and procedure as explained above. In family courts, lawyers can appear only with the permission of the court.

**REVIEW QUESTIONS**

- Explain the meaning of the term ‘Divorce’.
- Explain the causes of divorce.
- Explain the divorce and its effects.
- Explain the Dowry Prohibition Act, 1961
- Briefly Explain the Christian Marriage Law
- Briefly Explain the Muslim Marriage and Divorce Act
- Briefly Explain the Special Marriage Act, 1954
- Briefly Explain the Hindu Marriage Act, 1955
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