

COUNSELLING

Certificate Course in HIV/AIDS Counseling

Paper-I

Lesson Writers

Prof. M.Lakshmi pathi Raju M.A. Ph.D.
Coordinator,
Dept. of Sociology, HRM & History
Maharaja PG College
Vizayanagaram

Dr. A. Gowri Shanka Rao M.A., Ph.D.
Assistant Professor
Dept.of Sociology, Social Work & IRPM
Acharya Nagarjuna University
Nagarjuna Nagar

Dr.V.Venkateswarlu M.A., Ph.D.
Assistant Professor
Dept.of Sociology, Social Work & IRPM
Acharya Nagarjuna University
Nagarjuna Nagar

Dr.Y.Ashok Kumar M.A. Ph.D.
Assistant Professor
Dept.of Sociology, Social Work & IRPM
Acharya Nagarjuna University
Nagarjuna Nagar

Dr.Saraswati Raju Iyer M.A., Ph.D.
Assistant Professor
Dept.of Sociology, Social Work & IRPM
Acharya Nagarjuna University
Nagarjuna Nagar

Dr.K.Dhanalakshmi M.A., Ph.D.
Assistant Professor
Dept.of Sociology, Social Work & IRPM
Acharya Nagarjuna University
Nagarjuna Nagar

Editor

Prof. M.Lakshmi pathi Raju M.A. Ph.D.

Coordinator

Dept. of Sociology, HRM & History
Maharaja PG College Vizayanagaram

Director

Dr.Nagaraju Battu

M.H.R.M., M.B.A., L.L.M., M.A. (Psy), M.A., (Soc), M.Ed., M.Phil., Ph.D.

Centre for Distance Education

Acharya Nagarjuna University

Nagarjuna Nagar-522510

Phone No.0863-2346208, 0863-2346222,

0863-2346259 (Study Material)

Website: www.anucde.info

e-mail: anucdedirector@gmail.com

COUNCELLING

First Edition: 2022

No. of Copies : 100

© Acharya Nagarjuna University

This book is exclusively prepared for the use of students of Certificate Course in HIV/AIDS Counselling, Centre for Distance Education, Acharya Nagarjuna University and this book is mean for limited circulation only

Published by

Dr.Nagaraju Battu

Director

Centre for Distance Education

Acharya Nagarjuna University

Nagarjuna Nagar-522510

Printed at

FOREWORD

Since its establishment in 1976, Acharya Nagarjuna University has been forging ahead in the path of progress and dynamism, offering a variety of courses and research contributions. I am extremely happy that by gaining 'A' grade from the NAAC in the year 2016, Acharya Nagarjuna University is offering educational opportunities at the UG, PG levels apart from research degrees to students from over 443 affiliated colleges spread over the two districts of Guntur and Prakasam.

The University has also started the Centre for Distance Education in 2003-04 with the aim of taking higher education to the door step of all the sectors of the society. The centre will be a great help to those who cannot join in colleges, those who cannot afford the exorbitant fees as regular students, and even to housewives desirous of pursuing higher studies. Acharya Nagarjuna University has started offering B.A., and B.Com courses at the Degree level and M.A., M.Com., M.Sc., M.B.A., and L.L.M., courses at the PG level from the academic year 2003-2004 onwards.

To facilitate easier understanding by students studying through the distance mode, these self-instruction materials have been prepared by eminent and experienced teachers. The lessons have been drafted with great care and expertise in the stipulated time by these teachers. Constructive ideas and scholarly suggestions are welcome from students and teachers involved respectively. Such ideas will be incorporated for the greater efficacy of this distance mode of education. For clarification of doubts and feedback, weekly classes and contact classes will be arranged at the UG and PG levels respectively.

It is my aim that students getting higher education through the Centre for Distance Education should improve their qualification, have better employment opportunities and in turn be part of country's progress. It is my fond desire that in the years to come, the Centre for Distance Education will go from strength to strength in the form of new courses and by catering to larger number of people. My congratulations to all the Directors, Academic Coordinators, Editors and Lesson- writers of the Centre who have helped in these endeavours

Prof. P. Raja Sekhar
Vice-Chancellor
Acharya Nagarjuna University

CENTRE FOR DISTANCE EDUCATION
ACHARYA NAGARJUNA UNIVERSITY :: NAGARJUNA NAGAR – 522 510

SYLLABUS

CERTIFICATE COURSE IN HIV/AIDS COUNSELLING (COURSE CODE: 77)

PAPER - I : COUNSELLING

UNIT - I

Basics of counselling - Introduction to counselling - counseling process and skills of counseling - Types of counselling and important techniques of counselling - STD & HIV/AIDS counselling - counselling of sexuality and sensitive issues - Family and premarital counselling.

UNIT - II

Opinion leaders : Leadership types - Traits, functions - Leadership in community - Opinion leaders in community - Role of teacher and religious leaders - Community heads - Panchayats - Role of opinion leaders in creating awareness about HIV/AIDS - Importance of Focus Group discussions - Community education and involvement.

UNIT - III

Indian family system - Changing Indian Family retrospect and prospect - Family types - Changes in the structure and Functions - Marriage, forms of marriage - its social significance and values - Family life education.

UNIT - IV

Culture and religious influence on family life - Ashrama Dharmas - Indian family moral and spiritual values - Religious influence on Hindu social Organization - Communication concepts and process - Use of media for promotion of HIV/AIDS and Family Education Programmes.

UNIT - V

Social Stigma & Social Pathology : - Social Pathology - Concept - Meaning - Social disorganization - Social Problem - Concept and meaning - Contemporary social problems- Alcoholism, Drug addiction, Poverty, Unemployment, Human trafficking, Problems of sexual health, Role of school, Home and Media - Social Stigma - STD, AIDS, Sexual health education, Concept and objectives.

REFERENCES :

1. Ackerman, N.W. : Psycho-dynamics of Family life, New York, Basic Book inc.
2. Fouseca Habel : Counseling for marital Happiness.
3. Gokan, N.A. (1988) : Monography : Family life Education, Family and Child welfare Department, TSS, Bombay.
4. Good, W.J. : The Family, New Jersey, Prentice Hall, Inc.,
5. Prof. Lakshmi pathi Raju. M : Future of Indian Family - Challenges for Social Work Education, Department of Social Work, Sri Padmavathi Mahila University, Tirupathi.
6. Prof. Lakshmi pathi Raju, M., Family counselling perspectives and practices, Department of Social Work, Sri Padmavathi Mahila University, Tirupathi.
7. P.N. Prabhu, Hindu Social Organisation.
8. Mabel B, Fonseca, "Counseling for marital happiness", Bombay, P.C. Manaktala and sons Pvt. Ltd. 1996.

CONTENTS

	Pg. No
Lesson 1 : Basics of Counselling, Counselling process and Skills of Counselling	1.1-1.8
Lesson 2 : Types of Counselling and Important Techniques of Counselling	2.1-2.7
Lesson 3 : STD, HIV/AIDS Counseling of Counseling of Sexuality & Sensations Issue	3.1-3.15
Lesson 4 : Premarital Counselling and Family Counselling	4.1-4.12
Lesson 5 : Leadership, Types, Traits And Functions	5.1-5.7
Lesson 6 : Role of religious leaders and community heads, focus group discussion and community education	6.1-6.8
Lesson 7 :Indian family system, changing Indian Family, retrospect and prospect	7.1-7.13
Lesson 8 : Family types- changes in the structure And functions	8.1-8.9
Lesson 9 : Marriage And Forms Of Marriage	9.1-9.10
Lesson 10 : Family Life Education	10.1-10.6
Lesson 11: Cultural and religious influence on family Life - ashrama dharma - Indian family moral And spiritual values	11.1-11.5
Lesson 12: Religious influence on hindu Social organisation	12.1-12.7
Lesson 13: Communication concept –types And process	13.1-13.9
Lesson 14: Use of Media for Promotion of HIV/AIDS and Family Education Programmes	14.1-14.14
Lesson 15 : Social Stigma and Social Pathology	15.1-15.8
Lesson 16: Social disorganisation, social Problems concept and meaning	16.1-16.6
Lesson 17 : Alcoholism And Drug Addiction	17.1-17.8
Lesson 18 : Poverty And Unemployment	18.1-18.13
Lesson 19: Human trafficking and problems of Sexual health	19.1-19.7
Lesson 20 : Role of school, home and media, social Stigma - S.T.D, aids, sexual health education, Concept and objectives	20.1-20.6

Lesson No: 1**Basics of Counselling, Counselling process and Skills of Counselling****1.0 Objective:**

The objective of the lesson is to explain the basics of counselling, introduction to counselling, counselling process and skills of counselling.

Contents:

- 1.1 Introduction**
- 1.2 Basics of Counselling**
- 1.3 Introduction to Counselling**
- 1.4 Definitions of Counselling**
- 1.5 Specific features of Counselling**
- 1.6 Counselling Process**
- 1.7 Stages of Counselling**
- 1.8 Skills of a Counsellor**
- 1.9 Summary**
- 1.10 Key words**
- 1.11 Self Assessment Questions**
- 1.12 Reference Books**

1.1 Introduction:

Indian society is changing at a fast pace. Technological changes in the form of industrialization and modernization have changed the life of man. There is a tremendous change in the family, behaviour of individuals, interpersonal relationship, communication, custom, fashion, folkways and mores. The changing situation brought in challenges to the mankind in the form of various personal, social, economical and other problems. In order to cope up with the rapid changing situation man has to strive for help and guidance from various individuals and sources. Younger persons seek the advise of more successful person, woman seek the advise of man, son seek the advise of parents, students seek the advise of the teacher, a subordinate seek the guidance of the superior, the less educated seek the guidance of educated and so on.

Whenever an individual who is in difficulty tries to get the help and advice or guidance from someone in whom he has confidence, a situation arises for Counselling. Though the situation

exist for providing Counselling, the expertise for giving appropriate help is not common. It requires special knowledge; skill and competence of a Counsellor in order to understand the problem of other person; in the perspective of the other person and to lead the person through the process of discovering a solution to his problem.

1.2 Basics of Counselling:

Counselling is a way of helping people with psychological problems. It is a particular way of relating and responding to people who are temporarily in the role of client. Through talking, clients are helped to explore their problems, develop a clearer understanding of them and then to use their strengths and resources to resolve or cope more effectively with them. Counselling can enable people to make choices or change in how they think, feel or behave, or it can help to reduce confusion and enable people to live more fulfilling lives.

Counselling practice is highly diverse. It can be delivered to individuals, couples, families and groups, usually in face-to-face contact but also over the telephone and even through books and self-help manuals (McLeod, 1993). There are many disparate views on what is meant by counselling and how, and indeed if, it is different from psychotherapy. Traditionally, counsellors were seen, at least by some, as working with people who were less severely ill, people with situational or life adjustment problems rather than mental illness per se (NHS, 1996). However Patterson (1986:xiv) concluded:

... there are no essential differences between counselling and psychotherapy in the nature of the relationship, in the process, in the methods or techniques, in the goals or broadly conceived outcomes, or even in the types of clients involved.

Similarly, Inniss and Bell (1996) conclude that the difference within psychotherapy are at least as great as, if not more complex and intense than, any possible differences between counselling and psychotherapy. It seems clear that what Thorne (1992:244) described as 'the apparent hopelessness of the quest for differences' is more about professional status, prestige, privilege and money than it is to do with scientific theory and technical practice. Counselling and psychotherapy are both psychological and therapeutic in nature and are recognized as forms of psychological intervention or treatment. However, some perceived differences exist in particular settings. For example, in primary care the term 'counsellor' is often used in preference to 'psychotherapist' as it is perceived as less stigmatizing and off-putting to general practice patients (NHS, 1996).

1.3 Introduction to Counselling:

Counselling is a scientific process of assistance extended by an expert, in an individual or group situation, to needy person/s. The process aims at enabling the individual to learn and pursue more realistic and satisfying solution to his difficulties.

Counselling fulfills three criteria (1) the goal must be desired by the client; (2) the counsellor should be willing to help the client achieve this goal; and (3) it must be possible to assess the extent to which the client achieves the goal. However Krumboltz (1966a, 1966b) indicated that these criteria could be met in a one-to-one interaction between the counsellor and the client. In the counselling situation, the person receiving the service is considered a "client" or "counselee", he may have adjustmental problems but is not mentally ill. The focus of treatment is on the present

and the future rather than the analysis of past experiences. Emphasis is placed on helping the client understand or gain insight into his thoughts, feelings and behaviour. The process of counselling revolves primarily around the relationship between the Counsellor and the client. It is the relationship that leads to growth and change.

The client is made to understand all the information that has been accumulated about himself in the context of his world. The Counsellor helps him to develop the ability to take wise, discrete, independent and responsible decisions.

1.4 Definitions of Counselling:

Various authorities have seen Counselling from various angles. This has resulted in differences due to historical changes and philosophy among practitioners. Thus definitions of Counselling are as numerous as there are writers in the area.

In defining Counselling a consensus type of definition was put forward by Gustard (1953). He defined "Counselling as learning oriented process, carried on in a simple, one-to-one social environment, in which a Counsellor, professionally competent in relevant psychological skills and knowledge seeks to assist the client by methods appropriate to the latter's needs and within the context of the total personnel programme, to learn more about himself to learn how to put such understanding into effect in relation to more clearly perceived, realistically defined goals to the end that the client may become a happier and more productive member of his / her society."

In a more psychologically oriented definition (Pepinsky and Pepinsky 1954) defined "Counselling as a process involving an interaction between a Counsellor and a client in a private setting, with the purpose of helping the client change his / her behaviour to a satisfactory resolution of needs".

(Krumboltz, 1965: 384) defines that "Counselling consists of whatever ethical activities a counsellor undertakes in an effort to help the client engage in those types of behaviour which lead to a resolution of the client's problems.

Patterson (1962) further defined "counselling as a process that develops reasonable independence in a client, who can take responsibility for his choices, decisions, values and goals.

Counselling has also been defined as "a process which takes place in a one-to-one relationship between an individual beset by problems with which he cannot cope alone and a professional worker whose training and experience have qualified him to help others reach solutions to various types of personal difficulties" (Hahn and Maclean, 1955).

Indu Dave (1989) defines Counselling as a scientific process of assistance extended by an expert in an individual situation to a needy person.

Smith (1955) defines counselling as "a process in which the counsellor assists the counsellee to make interpretations of facts relating to a choice, plan, or adjustments which he needs to make".

Rogers (1952) describes counselling as the process by which the structure of the self is relaxed in the safety of the client's relationship with the therapist and previously denied experiences are perceived and then integrated in an altered self.

A popular definition is, "Counselling is an interactive process conjoining the counsellee who needs assistance and the counsellor who is trained and educated to give this assistance" (Perez, 1965). The counsellor can initiate, facilitate and maintain the interactive process if he communicates feelings of spontaneity and warmth, tolerance, respect and sincerity.

In other words, Counselling is planned and systematic application of psychological facts and social understanding to the alleviation of a large variety of human ailments and disturbances particularly those of psychogenic and interpersonal origin.

1.5 Specific Features of Counselling:

1. Counselling is concerned with influencing voluntary behaviour changes on the part of the client;
2. The purpose of Counselling is to provide conditions, which facilitate voluntary change on the part of the client;
3. Listening is present in Counselling, but not all Counselling is listening;
4. Counselling is a series of activities performed in relation to an individual / group and his / its needs;
5. The activities comprising this series are systematically planned and integrally inter-related;
6. These activities are carried over a period of time, the length of which is commensurate with the differential needs of the individual. Counselling sessions are usually held every alternate day initially and once a week or less frequently in the later stages. Each session lasts for 30 to 60 minutes;
7. The inter-relational structure of the developmental activities may be compared to the structure of a chain;
8. This structure suggests an inherent flexibility which is opposed to rigidity of approach, and a movement signifying constant restructuring according to the needs of the situation;
9. Counselling is conducted in privacy and the discussion is confidential.

1.6 Counselling Process:

The goal of Counselling is to make the client a fully functional person. The Counsellor provides the client an unconditional acceptance and helps him try to modify his behaviour and attitudes. The Counsellor also shows positive regard, warmth, interest and understanding. This climate makes the individual to understand his environment, explore about himself, understand about himself and examine his self. When the client tries to discover himself then; both pleasant and unpleasant feelings may result in. But the process progresses as a result of exploration, also the relationship becomes stable regulate attitudes are experienced and perceived as freely as the positive attitudes. Thus the client reaches a stage at which he has recognized himself.

Counselling process can also be examined with the help of a diagram given below (Fig-1 Prasthantham, 1988) Let us draw two circles let the inner circle represent the client and the outer circle represent the Counsellor. Make four parts. In the first part let us say the client shared and poured out his difficulties. The Counsellor listened with keen interest and responded with an intention of understanding the client. In the second quarter we may say the client discussed various options open to him in the situation. The Counsellor can be said to have clarified, summarized, shared ideas and concepts, and confronted as the client worked through in coming to a decision. In the third quarter, we can say, the client came to an action plan what he will do and how he will feel about it. The Counsellor supported this well considered option and encouraged him. And in the fourth quarter the client returned to give the feed back. The Counsellor celebrated with the client over his victory in this business of living. They may have continued further if other difficulties were encountered.

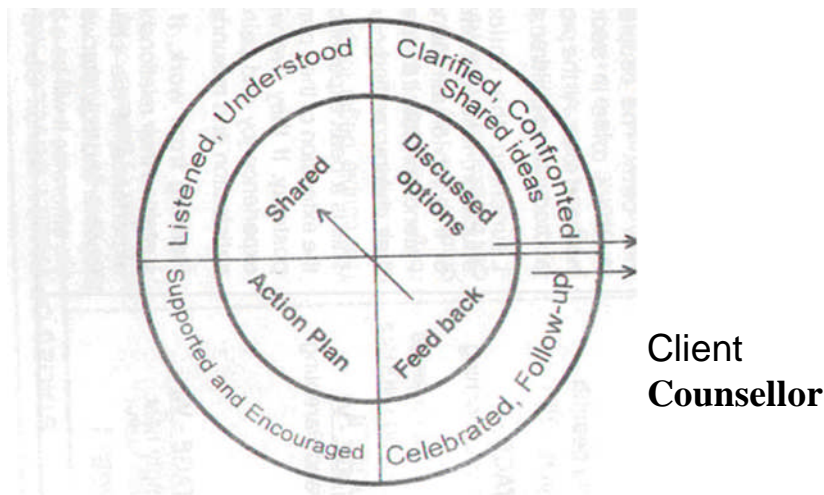


Fig-1 A MODEL OF THE COUNSELLING PROCESS (PRASHANTHAM: 1988)

1.7 Stages of Counselling:

Since Counselling is a process it is quite apparent that it goes through various stages Counselling goes through five stages in the following manner:

1. In the first stage Counsellor establishes working relationship or rapport with the client. As a result, the client tends to trust the Counsellor and reveals his problems to the Counsellor.
2. In the second stage, the Counsellor makes an assessment of the problem by collecting information related to presenting problem, client's current life setting, family and personal history including his careful observations / perceptions during the interview sessions. In this stage, the Counsellor makes an assessment of the psychosocial situations and problems of the client.
3. In the third stage, depending on the problems, the Counsellor with the help of the client sets certain goals for solving the problems.

4. In the fourth stage, he adopts certain systematic techniques (like – assertive training, catharsis, classification, environment manipulation, interpretation, reassurance, relaxation, suggestion, support, self-esteem reconstruction, insight facilities, etc.)
5. In the final stage, he terminates the professional contact and advises suitable follow-up action. The client is asked to consult the Counsellor in case of problems, which he finds difficult to manage.

The Counsellor should refer the client to someone else 1) If the Counsellor feels that he / she is unable to empathize with the client. 2) If the Counsellor feels that the problem is of such a nature he or she will not be able to help 3) If a working relationship is not established.

A competent Counsellor knows that he or she can work with and help some people but not all and that it is in the client's and Counsellor's best interests to refer those he / she cannot help to someone else who can.

1.8 Skills of a Counsellor:

There are three important skills required for a successful counsellor. They are (1) Rapport, (2) Empathy and (3) Attentiveness.

1. Rapport:

Rapport means the relationship between the client and the counsellor. To establish a purposeful relationship the counsellor needs a skill. Shertzer and Stone (1968) defined rapport as an essential condition for a comfortable and unconditional relationship between the counsellor and the client. Rapport forms the basis for the counselling process and occupies the very first place in the counselling process. Taking the client's needs, interests, attitudes, moods, emotions, feelings, and conflicts, into consideration the relationship is established. In order to have a good rapport the counsellor may require abilities like versatility, flexibility and reliability.

2. Empathy:

Empathy is the skill required to understand the feelings and emotions and thoughts of the client. Hence empathy is the imaginative transposing of one self into the thinking, feeling and acting of another and so structuring the world as he does.

3. Attentiveness:

This is the skill required for a counsellor in the form of observing both verbal and non-verbal communications. The clues, the facial expression, nervousness, the posture, the sitting position, feeling of anger, happiness, emotions should be carefully noted so as to have a deeper understanding about the client.

1.9 Summary:

Whenever an individual who is in difficulty tries to get the help and advice of guidance from someone in whom he has confidence, a situation arises for counselling. Though the situation exists for providing counselling, the expertise for giving appropriate advice is not common. It requires special knowledge, skill and competence of a counsellor in order to understand the problem of other person; in the perspective of the other person and to lead the person through the process of discovering a solution or an alternative solution which are not only feasible but also acceptable to the person.

Counselling which has developed from Scientific Psychology is a recent development. It is an act of assistance extended to individuals who seeks it. The art of counselling depends so much on the specific knowledge, understanding, skill, attitude and values of the counsellor. It is needless to say that counselling is a process and that counselling skills occupies a very significant place in counselling.

1.10 Key Words:

Counselling
Psychotherapy
Counsellor
Client
Basics in Counselling
Process of Counselling
Counselling Skills

1.11 Self Assessment Questions :

1. Define counselling and enumerate the process of counselling.
2. Explain counselling and stress the need for counselling skills.

1.12 Reference Books:

1. Carkhuff, R.R. Helping and Human Relations, Holt, Rineheart and Winston Inc, New York, 1969.
2. Gustard, J.W. The Definition of Counselling. In R.F. Birdie (Ed.), Roles and Relationships in Counselling, Minneapolis University of Minnesota Press, 1953, 3-19.
3. Hahn and MaxLean, Counselling Psychology, New York: McGraw Hill, 1955, p.6.
4. Indu Dave, The Basic Essentials of Counselling, New Delhi: Sterling Publishers Pvt. Ltd. 1989
5. Inniss, S. and Bell, D. (1996) Final Project Report for Therapeutic Counselling, Couple Counselling and Psychotherapy Competencies (Report 39, May 1996). Welwyn: The Advice, Guidance, Counselling and Psychotherapy Lead Body.
6. Krumboltz, J.D. Behavioural Counselling: Rationale and Research. Personnel and Guidance Journal, 1965,44, 383-387.
7. Krumboltz, J.D. Behavioural Goals for Counselling. Journal of Counselling Psychology, 1966, 13, 155-159 (a).
8. Krumboltz, J.D. Stating the Goals of Counselling. Monograph No.1. California Counselling and Guidance Association, 1966 (b)

9. Lakshmipathi Raju, M.(Ed.). Family Counselling: Perspectives and Practices, Tirupati, 1999.
10. McLeod, J. (1993) An Introduction to Counselling. Buckingham. Open University Press.
11. NHS (1996) Psychotherapy Services in England: Review of Strategic Policy. Wetherby, Department of Health.
12. Patterson, C.N.Counselling & Guidance in Schools, New York: Harper & Row, 1962.
13. Patterson, C.H. (1986) Theories of Counselling and Psychotherapy. New York: Harper & Row.
14. Pepinsky, H.B., & Peinsky, P. Counselling Theory and Practice. New York Ronald Press, 1954.
15. Prastantham, B.J. Indian Case Studies in Therapeutic Counselling, Christian Counselling Center, Vellore, 1988.
16. Rogers, C.R. Client-Centered Therapy, Houghton Mifflin Co. Boston, 1951
17. Rogers, C.R. "Client- Centered Psychotherapy", Scientific American, 187. Nov.P.70. 1952.
18. Smith, G.E. Counselling in Schools, New York: Macmillon, 1955, P.56.
19. Thorne, B. Psychotherapy and Counselling: the quest for differences. Counselling 3 (4) 244-48,1992.
20. William Thomas, A. Counselling, Medical Sociology, J. J. Publications, Madurai, 1999.

- Dr.Saraswati Raju Iyer

Lesson No: 2

Types of Counselling and Important Techniques of Counselling

2.0 Objective:

The objective of the lesson is to explain the types of counselling and important techniques of counselling.

Contents:

- 2.1 Introduction**
- 2.2 Scope of Counselling**
- 2.3 Types of Counselling**
- 2.4 People who Offer Counselling**
- 2.5 Important Techniques of Counselling**
- 2.6 Summary**
- 2.7 Key words**
- 2.8 Self Assessment Questions**
- 2.9 Reference Books**

2.1 Introduction:

Counselling is regarded as a method for self-exploration to assist “normal” people in fully realizing their human potentials. It is meant for relatively healthy population, composed of people who seek therapy for personal growth experience or as a means to help resolve situational crises. Individuals turn to counsellors for help, in dealing with problems arising out of psychological, social and physiological factors that influence behaviour, or for behaviour that is socially unacceptable, symptomatic or problematic. Counselling as an intervention method can be used in bringing about changes in the behaviour of the individual.

Counselling is one of the most useful methods for assisting an individual to arrive at a solution to his problem/s. It is a personal meeting of two individuals – the counsellor who assists in analyzing and understanding the problem and the counsellee who has a problem and needs assistance in arriving at a solution to the same.

The nature of the problem of the counsellee may be academic, social, emotional or psychological. It may range from a very simple problem to an extremely complex one. For example, sudden outburst of students, depression resulting from poor academic performance, lack of motivation, improper adjustment with peers and others, drug abuse and so on are the types of problems which come under the umbrella of counselling.

2.2 Scope of Counselling:

The scope of counselling is not only to solve the individual’s personal, social, emotional,

health and other types of problems rather it also extends to developmental ends. Counselling aims at helping individuals to come out from the present problems, to prepare them for their future life, to attain higher standards of efficiency and wellbeing and to develop personal resources for growth. Hence counselling can be understood in a broad sense and not in the restricted sense. It becomes an ally of educative process.

2.3 Types of Counselling:

This section tells you about different methods of counselling. The ensuing paragraphs give you an idea about the following :

- [How to decide between types of counselling](#)
- [Supportive one to one counselling](#)
- [Cognitive behavioural therapy \(CBT\)](#)
- [Group counselling](#)
- [Family counselling](#)

How to choose a type of counselling?

The type of counselling you have will depend on

- What you feel most comfortable with
- How serious the issues are that you want to discuss
- How long you have been having the problems
- The type of issues you have (e.g. general worries about not coping, relationship problems, phobias)

The important thing to remember is to tell your counsellor if you feel uncomfortable. For example, if the counsellor asks you questions that you don't want to answer. Or they delve into past events that you don't feel are appropriate.

If you don't feel that you're getting on very well with your counsellor, you can always try someone else. Personality clashes do happen. So don't feel bad. It doesn't mean that counselling won't help you or that the counsellor is bad at their job. It's just life and most counsellors will understand.

1. Supportive one to one counselling:

You may just need some 'one to one' supportive counselling sessions. This basically means that you need a caring and patient person to talk your worries over with in privacy, knowing that what you say is confidential. You may have some [practical issues](#) that you want help in sorting out. The counsellor may not use a particular counselling method here. But they're a trained person who will listen to you, and help you work out some solutions. This can be very helpful.

2. Cognitive Behavioural Therapy:

You may hear the terms 'cognitive therapy' or 'cognitive behavioural therapy' (CBT). Cognitive describes the mental process that people use to remember, reason, understand, problem solve and judge things. Behaviour describes your actions or reactions to something.

CBT aims to help you change how you respond to situations or emotions.

It helps you understand how your thought patterns may be contributing to feeling depression or fear. This therapy also teaches you how to calm your body and mind. This helps you to control your feelings more, think more clearly and generally feel better about things.

Cognitive Behavioural Therapy is often used to help people overcome

- Difficulty in keeping emotions such as anger, sadness, fear and guilt under control
- Feeling very stressed
- Addictions
- [Depression](#)
- [Panic attacks](#) and phobias
- [Anxiety](#)
- Insomnia and other sleep problems
- Low self esteem

3. Group counselling:

There is also group counselling, sometimes called 'group therapy'. This means joining in a group where everyone discusses their problems together. Usually, everyone in the group is facing similar problems, but not always. The counsellor will facilitate the group and encourage people to express their feelings within it. Some people find it very helpful to learn that they are not alone with their worries. But this method doesn't suit everyone, especially if you have some very personal and painful issues you want to discuss.

4. Family counselling:

Because cancer often affects the whole family it can sometimes help if you all see a counsellor together. Family members may be too scared to express to you how they really feel about your illness. You may not feel well enough or have the time to sit and talk honestly with your partner and children. Talking to children about cancer can be very difficult and upsetting. Having the support of a family counsellor may help make these things easier.

Children may be keeping a lot of their feelings to themselves for fear of upsetting you. They're likely to be trying to deal with your illness as well as keeping up with schoolwork, looking after younger siblings and wanting to feel supported and accepted by friends.

How a child deals with a parent being ill will depend very much on their age. Very young children may not be emotionally developed enough to express their real feelings in words. They often express their feelings through play or their mood rather than in words, and they are often spontaneous in the way they do this. They may not be able to tap into how they are feeling on a specific occasion. A family counsellor may be able to help you recognise what your child is actually feeling. And suggest the best ways to support them.

Children aged between 8 and 12 have some understanding about a serious illness and how it will affect them. You have to be sensitive but straightforward. If you're too subtle, they will lose the point. It may help to understand that children of this age may feel guilty when a parent is seriously ill. As if it's somehow their fault. Or they might feel angry with a parent for not being there. Having said that, children can often react in a positive way too, reacting in a more mature way than you thought they could.

Being a teenager can be a time of emotional ups and downs. Teenagers often feel confused and unsure about themselves anyway. This can make the way they deal with a parent's illness very different to that of a younger child. And their reactions are likely to be more intense than an adult's. It's very important that they have the time to grieve about the illness and be included in what's happening. They may become anxious, angry, moody, depressed or pretend that they're coping very well when actually inside they're feeling very scared and lonely. Equally many teenagers behave in a mature and supportive way, and remain or become very close to their parents.

Seeing a counsellor together allows you all a set time to listen to each other's worries. It can really help give everyone in the family a better understanding of what is happening. It can also bring you much closer together and encourage you to give each other more support.

➤ **Three Types of Counselling:**

Further there is another set of three main types of counselling or support. These are:

- Individual work with one counsellor and either one client, a couple or some members of a family.
- Group work where a counsellor leads or facilitates the group.
- Self-help groups where there is no leader. Members attend on an equal basis for mutual support.

A group called a support group may have a counsellor as a leader or facilitator, or it may be a self-help group without a leader. Some self-help groups follow the 12 step program developed by Alcoholics Anonymous.

No one has found an approach to counselling that will work with everyone in every situation. Some will work better for you than others. You need to find a counsellor with beliefs compatible with your own. Self-help groups usually have some common beliefs about the issue they share. The 12 step groups, for example, share common beliefs about the causes of addiction and the steps necessary for recovery.

No matter how much knowledge a counsellor has, if she can't listen to you and understand you she won't be able to help you. In fact, some women believe that the personality of the counsellor is more important than technical skill or training.

A counsellor may have trained in a particular style of counselling but use other types as well. Very few of the training courses for counsellors include training in cultural awareness or working with an interpreter. A counsellor's training may not have challenged her racism or sexism or prejudices about lesbians or women with mental illnesses.

Some counsellors are trained to use the medical model and only look at what is happening within you, your body or your mind. They ignore things that are happening to you and the ways you're

affected by other people. For example, you may be very stressed by your family situation in which you're being abused or not getting enough support. You may be told that 'it's just your nerves' and only be given pills to take. You may have been diagnosed as having a mental illness but find that it is treated as purely a physical problem when you also need to talk about traumatic experiences you've had. You need to ask each individual counsellor about her work.

2.4 People Who Offer Counselling:

Counsellors:

People with many different backgrounds work as counsellors. The name is not used to refer to any one type of training or qualification. There are many training courses in counselling skills and the following can practice counselling.

Psychotherapists:

Psychotherapists have a variety of qualifications. They have usually been in counselling or psychotherapy themselves and can work on personal change at a deeper level.

Community Health Nurses:

They are qualified nurses who have completed extra training in community health, which includes some counselling skills.

Family Therapists:

They have a variety of qualifications. Members of the Victorian Association of Family Therapists (VAFT) have at least two years additional training in working with individuals and families.

Feminist Counsellors:

There is no specific qualification in Victoria in feminist counselling. They have an awareness of the specific experiences and pressures on women. You need to ask each individual what she means by feminist counselling.

Financial Counsellors:

They are trained to help sort out finances and renegotiate contracts and other financial obligations.

Social Workers:

Social workers have a degree in social work. Some of them do counselling and they use a variety of approaches.

Psychiatrists:

They are medical doctors with extra training in psychiatry. They deal with the diagnosis and treatment of mental illness. They can prescribe drugs. Some of them use other approaches as well.

Psychologists:

They have university qualifications in psychology. Some with extra training are registered psychologists. They counsel people in a variety of settings using a range of techniques. They do not prescribe drugs.

Psychoanalysts:

They can train in several ways that are regulated by the Psychoanalysts Association. Some are medical doctors. They use a specific process to explore buried feelings from childhood. It can

involve several sessions per week and take many years.

'Support groups are good later on, particularly with incest the secrecy means that it is incredibly threatening to start doing that in a group it's very exposing. Later on it's great and what you get is understanding and not feeling isolated and validating your own experiences.'

'I was on medication prescribed by a psychiatrist, but another doctor said that it was bad for me and took me off it.'

2.5 Techniques of Counselling:

Different Approaches:

There are different approaches that a client can look into help sort out issues or manage mental health difficulties. Counsellors, psychologists, social workers, and psychiatrists are likely to specialize in a particular approach, or they may use a number of approaches depending on their training and your needs. There are different techniques that can be broadly split into 3 groups. These include:

Insight Therapies:

This type of therapy is often known as "talk therapy". Talking about one's own experiences will help in getting an understanding of the difficulties he may face and sort through the possible solutions. The more common types of insight therapy are psychoanalysis, psychodynamic approaches, client centred approaches, and cognitive therapy.

A common form of insight therapy is Cognitive Behavioural Therapy. This therapy looks at changing negative thought patterns and maladaptive beliefs. Maladaptive beliefs are ideas about oneself that may not necessarily be true, but still have a negative impact on their wellbeing. Cognitive Behavioural Therapy (CBT) is one of the most common forms of counselling.

Behaviour Therapies:

Behaviour therapies focus on the changing behaviour patterns. Behaviour therapists will often use some principles of learning, such as providing punishments for bad behaviour and rewards for good behaviour. This type of therapy may be used to change compulsive behaviours, to help with learning problems, or to modify avoidance behaviours. With this type of therapy it is assumed that the behaviours are a product of learning in terms of what can and cannot be learned.

Biomedical Therapies:

This involves the use of drugs to help to manage mental health difficulties. Drugs may be used to treat anxiety, psychosis or depression. It is a good idea to talk to the psychiatrist or doctor about the type and dosage of the drugs a client is having. Everyone is different and it is possible that one may experience side effects.

It is not unusual for these approaches to overlap or for the social worker, counsellor, psychologist or psychiatrist to use a combination of approaches to help his clients. It would be ideal if the counsellor talks about the approaches that he is using and why he is using them.

2.6 Summary:

The type of counselling you have will depend on what the client feels most comfortable with, the seriousness and severity of the issues brought for counselling session, duration of the problems and the type of issues or the nature of the problems. Techniques occupy a very significant position in counselling. There are different approaches that a client can look into help sort out issues or

manage mental health difficulties. Counsellors, psychologists, social workers, and psychiatrists are likely to specialize in a particular approach, or they may use a number of approaches depending on their training and the clients' needs. There are different techniques that can be broadly categorized into three groups namely insight therapies, behaviour therapies and biomedical therapies. Individuals are unique and they are as unique as their fingerprints. Therefore it may be understood that while one approach is good for one person it may not suit someone else. It is a good idea to talk to the counsellor, social worker, psychologist or psychiatrist about which approach they are trained in. It is possible that they may use a mixture of techniques to help his clients. If the client is not finding a particular approach helpful, it may be useful to look at the other options.

2.7 Key words:

1. Counselling
2. Types of Counselling
3. Techniques of Counselling
4. Counsellor
5. Counsellee

2.8 Self Assessment Questions:

1. What is Counselling? Explain the different types of Counselling.
2. What are the different techniques of counselling?
3. How does a Counsellor choose an approach of counselling?

2.9 Reference Books:

1. Carkhuff, R.R. Helping and Human Relations: Selection and Training, New York : Holt Rinehart and Winston, 1969.
2. Carhuff, R.R. The art of helping (6th ed.). Amherst. M.A: Human Resource Development Press, 1987.
3. Davis, G.A. An Instructional Method of Increasing Originality, Psychonomic Science, 6, 73-74, 1966.
4. Lakshmiathy Raju, M. (Ed), Family Counselling: Perspectives and Practices, Tirupati, 1999.
5. Rogers, C.R. The Necessary and sufficient conditions of therapeutic change, Journal of Counselling, 21, 95-103, 1958.
6. Rogers, C.R. On Becoming a Person: A Therapist's view of Psychotherapy, Boston, and Houghton Mifflin, 1961.
7. Tyler, Leone E. The work of the Counsellor, New York, Appleton Century Crafts, 1961.
8. William Thomas, Counselling. Medical Sociology, J.J. Publications, Madurai, 1999.

- Dr. Saraswati Raju Iyer

Lesson – 3**STD, HIV/AIDS Counseling of Counseling of Sexuality & Sensations Issue****3.0 Objectives**

The objectives of the present lesson is to study the STD, HIV/AIDS Counseling and Sexuality and Sensation issues

Contents:

- 3.1 Introduction**
- 3.2 Counseling**
- 3.3 Process involved in Counselling**
- 3.4 Supportive and Behavioural techniques**
- 3.5 STD Counselling**
- 3.6 HIV/AIDS Counseling**
- 3.7 Types of HIV related counseling**
- 3.8 Ethical Issues in HIV/AIDS Counselling**
- 3.9 Counseling on Sexuality and Sensitization issues**
- 3.10 Guidelines for talking about sensitive topics**
- 3.11 Sexual Myths and Misconceptions**
- 3.12 Summery**
- 3.13 Key words**
- 3.14 Exercise**
- 3.15 Reference Books**

3.1 Introduction:

The importance of counseling in the area of HIV/AIDS can no longer be ignored. Unlike other diseases, HIV/AIDS require special care and attention to the client. Although the concept of counseling in medical services is well known, the practice of this strategy in developing countries is almost absent. In India, efforts have been made to provide counseling services at least in some of the medical institutions. However much needs to be done so that more and more people may take up counseling services at least in some of the medical institutions. However much needs to be done so that more and more people may take up counseling as their profession and may seek required training in that field. In this unit we shall try to define the concept of counselling and other introductory characteristics pertaining to the area of counseling. This will enable some of you who

are either involved or interested in getting involved in pre-test and post test counseling of the HIV/AIDS patients and will also be able to understand the basic aspects related to counseling.

STDs and HIV/AIDS have emerged as major public health problems in India. It is estimated that there are 40 million new cases of STDs in the country every year (NACO 1998). The prevalence rate are up to 10 per cent in urban areas and 7 per cent in rural areas (NACO1998). India also has the largest number of HIV/AIDS cases. They increase rapidly the acute and complex psycho-social and economic burden of the disease on the individual, family and the community is becoming evident.

Relation between STDs and HIV:

The predominant mode of transmission of both STDs and HIV is through sexual intercourse. The same risk behaviour for a STD also puts the person at risk for HIV/AIDS. STDs promote the transmission of HIV, especially, ulcerative STDs and discharge. Studies have shown that persons with HIV infection, STDs may be more severe and resistant to treatment. With longer lasting symptoms the facilitation of STDs and HIV infection is much easier, furthering already rapid spread of the AIDS epidemic. Counselling has been recognized by the programme at having to play a very important role in the prevention of STDs and HIV besides providing psycho-social support to those already affected, especially by HIV/AIDS.

3.2 Counseling:

Counselling may be defined as an interpersonal process through which guidance and support are provided to persons with psychological problems. These problems may be personal or interpersonal in nature. The individual who provides the support and guidance is known as the counselor. The individual who receives the support and guidance is known as the client. Counselling resolves personal and interpersonal problems through a variety of approaches, in a way that is consistent with the values and goals of society in general, and the client in particular.

Goals in Counselling

1. To reduce the emotional distress of the client.,
2. To reduce the dysfunctional behavior of the client,
3. To promote better adaptation of the client to his environment, and to develop his potential, and
4. to assist the client in important personal decisions.

Although clients typically expect the counselor to resolve their difficulties, the counseling relationship is actually collaborative; client and counselor collaboratively work towards the goals of counseling, with the counselor acting chiefly as a facilitator of behavioral change. To facilitate the achievement of the goals of counseling, the counselor uses his understanding of behaviour, learning and interpersonal relationships to establish conditions favorable to client change.

While much of the work in counseling may involve one to one interaction with the client, interaction with significant other persons in the client's life can also contribute towards the attainment of the goals of counseling. The nature, course, and techniques of counseling vary widely across client groupings, such as seen in individual counseling, couple counseling, group counseling etc.

3.3 Process involved in Counselling:

Counsellors who are new to the field often do not know how to begin counseling, or what to do with the client after the initial few sessions. Often counselors-in training lose their direction during therapy. It has also been observed that counsellors do not know how to identify when the process of counseling is approaching its end. Process in counseling comprises the following (1) The initial interview, (2) the assessment phase, (3) the middle phase, and (4) the termination phase. The initial interview describes the first contact with the client; that is, the individual in need of counseling, it completes the intake process, which recruits the client into the formalities of counseling. In short, the initial interview will help the client and the counselor to accept each other.

The Initial interview proceeds along the following lines:

1. Statement of the problem in clear, unambiguous terms.
2. Systematic evaluation of the problem, its cause and its effects.
3. Identification of circularity.
4. feedback to the client
5. evaluation of the client's motivation for counseling
6. clarification of the expectations
7. setting of goals
8. establishing a contact.
9. making the practical arrangement for counseling.

In assessment phase the information is obtained primarily from the client, but may also be sought from significant others in the clients life, should the counselor deem it necessary, and should the client consent. The information should be obtained about the client's problems. Areas of enquiry include the following:

1. the primary problem, and its effects on the client and his environment
2. accessory problems, and their effects on the client and his environment
3. factors that generate and maintain these problems
4. factors that relieve these problems
5. the client's understanding of these problems and
6. the client's efforts to tackle these problems

In middle phase occupies the bulk of the period of counselling. It is the phase during which the counselor analyzes the clients feelings and behaviour, provides a feed back to the client, provides support and guidance, and effects behavioural change. Therapeutic gains during the middle phase might include the following:

1. Resolution of the emotional crisis;
2. resolution of the problem behaviors;
3. improved self-confidence and self-esteem;
4. improved self-control and frustration tolerance;
5. improved reality orientation and appraisal of threats;
6. improved communication and problem-solving skills; and
7. improved overall adjustment, judgment, emotional stability.

These gains are obtained through the use of supportive, psychoanalytical, cognitive, problem-solving and other techniques.

The termination of counseling should never be abruptly terminated; rather, it should follow a series of formal stages, letting the client down gradually, so to speak.

The Stages of termination are as follows:

1. Evaluate readiness for termination;
2. provide advance notice of termination;
3. discuss readiness for termination;
4. review the course of therapy;
5. emphasize the client's role in effecting change;
6. warn against fight into health;
7. give instructions for maintenance to adaptive functioning ;
8. discuss follow up sessions, and
9. stress open doors.

3.4 Supportive and Behavioral techniques:

The counselor needs to familiarize himself with the important techniques that are used in counseling. Although these techniques are chiefly employed during the middle phase, they can be used at all phases of counseling, from the beginning to end. The appropriate use and timing of these techniques depends upon the situation, and upon the judgment of the counsellor.

Supportive Techniques: Supportive techniques are generally measures that control and guide the client. They are directed at reducing client-distress without specifically addressing the psychological and behavioral causes. Thus, supportive procedures are non specific in nature. Supportive techniques can be used at any time during therapy, but are commonly most employed during the early phases of therapy, more specific techniques may be required. There are many supportive techniques. These are briefly discussed below.

Ventilation: Ventilation means allowing the client to speak about his problems without restrictions or inhibitions. Ventilation is an important technique in therapy, particularly during the early phases. The importance of allowing the client to talk cannot be overemphasized.

Catharsis: Catharsis refers to the tumultuous expression of emotions; a letting off of steam. This often takes the form of tears, but may include an expression of anger. Catharsis can be useful at any time during therapy, but may be more helpful during the early phases. Most persons feel better after they have had a good cry, or after they have let off steam in some appropriate way. The release of pent-up emotions can be therapeutic in itself.

Clarification: Clarification refers to the process where by confused thoughts in the clients mind are sorted out so that she/he understands better the why and how of his /her feelings and reactions. To some extent, clarification occurs spontaneously during ventilation. To some extent, the counsellor helps the client clarify his/ her thoughts and feeling. Clarification is an ongoing process, all through therapy.

Education: Some times, provision of information about a subject can have a therapeutic impact upon a client. For example, a short, educative discussion about the harmful effects of alcohol and drugs on the body can have far-reaching effects on behaviour. Or, a little education about the need of adolescents to develop their own identities may reassure a parent who is anxious about her son's newly developed rebelliousness. Education can be provided at any time, as long as the client is sufficiently calm to absorb what is conveyed.

Guidance: Client's in counseling are frequently uncertain, and require to be advised lest they embark on an inadvisable course of behaviour. For example, a depressed man may contemplate resigning from his job because he believes that he is no longer competent in his work. Counselors need to be constantly alert to situations in which their guidance may prove invaluable. Guidance should be provided in a tactful manner, and the client should gradually be led up to the suggestion, lest the suggestion be perceived as an infringement of sovereignty.

Prestige Suggestion : Most clients who enter therapy suffer from loss of confidence, and low self esteem. Counsellors constantly need to remind these clients of their positive attributes, achievements, and capabilities. Clients are better equipped to face their problems when they understand that there is much that can be appreciated in their personality and behaviour.

Behavioural Techniques:

Problem Solving : Many clients enter counseling because of difficulties that they have not attempted to resolve, or difficulties that they have failed to resolve. These difficulties can be resolved into specific problems which can be addressed by conventional problem-solving methods. The steps of problems-solving are:

1. Listing the problems
2. Stating each problem as sub-problems, each of which can be specifically discussed and tackled.
3. Selecting a problem to be addressed.
4. Listing possible approaches to solving each sub-problem.
5. Selecting the most viable approach.
6. Implementing this approach.
7. Evaluating the results.
8. Returning to an earlier step if the results are unsatisfactory.

This process might seem to be a rather elaborate way to handle difficulties. However, it is very effective because it encourages clear thinking, because it leads to practical solutions, and because it goes beyond thinking into doing. Problem-solving is a practical, sensible, 'get off your backside and see what you can do now' approach.

Rehearsal and Role Play: Clients can sometimes improve their assertiveness, self confidence and ability to handle difficult situation by anticipating these situations and rehearsing their responses thereto. A degree of role play between client and therapist may be called for.

Contracting: Contracting seeks to effect behavior change by offering incentives that are contingent on the clients compliance. There are two important kinds of contracts; good faith contracts, and quid pro quo contracts.

In a good faith contract, the client is given incentives with a hope and expectation that he will show the desired behavior change. In a quid pro quo contract, the client receives an incentive for each occasion that he shows the desired behavior change. Thus, a quid pro quo contact is a 'you scratch my back and I scratch your back' arrangement.

3.5 STD Counselling:

STDs are not discussed openly because of the shame and stigma associated with them. They are in fact referred to by some people as "private" or "secret" diseases. It is wrongly believed that STDs happen to "bad" people or women prostitutes. Due to these reasons persons with STDs do not seek treatment. However, STDs can not only cause much pain and discomfort but have many damaging consequences. Counsellors need to be sensitive to these perceptions. They need to demonstrate acceptance and a non judgmental attitude to client. Every attempt should be made by them to safeguard the privacy and confidentiality of their clients.

When counseling someone with an STD the following points should be covered

- What are STDs and how are they contracted
- The common symptoms and signs of STDs in men and women. Counsellors need to emphasize that there may not always be symptoms or they may be so slight that they do not bother the patient. Women, especially, often do not have any symptoms at all. However, without treatment the patient is and will remain infectious and can unknowingly pass on the disease.
- Myths about STD's and HIV
- Where a person can go for further information and tests-primary health centers, STD departments in government hospitals, dermatologists, gynecologists, family physician etc.
- Diagnosis and treatment. The importance of early treatment and compliance needs to be stressed to ensure complete cure. STD patients should be counseled to take all medication as prescribed even if the symptoms disappear or the person feels better.

Guide lines for STD/HIV prevention to clients:

For Unmarried: It is best to abstain from sex. By indulging in sex with any one other than ones own spouse, you will be involving in risk behaviour which may even endanger your life. HIV/AIDS is also an STD and there is no known cure for it till to day. Even the use of condoms does not guarantee full protection and safety. Therefore have sex only with one faithful sexual partner who never indulges in sex with any one else and does not have an STD.

For Married: keep safe by staying with one faithful sexual partner. If you have sex with many partners, there is a great risk that one of them might harbour an STD and can infect you. Therefore, stick to one faithful partner, i.e. your spouse.

Partner Notification: Counsellors need to encourage those clients to inform the persons that she/he had sexual contact with about the risk of STD infection. The sexual partner/s could

have the STD too, even if there are no symptoms. If clients find it difficult to tell the sexual partners then the counsellor could provide the necessary support to do so. This issue has to be very sensitively handled so as not to cause any irreparable damage. Partner notification should always be done with the permission of the client, except in the case of a client infected with HIV who has not informed the sexual partner of his his/her status and continues to have unprotected sex. Under such circumstances the counsellor may inform the partner responsibility.

3.6 HIV/AIDS Counseling:

HIV/AIDS counseling has two general objectives: To provide psychological support to those already affected; and to prevent HIV infection by changing life style/behaviour. In order to achieve these objectives, counseling seeks to enhance self determination, boost self-confidence, and improve family and community relationships and quality of life. HIV/AIDS counseling therefore also means providing support to families and loved ones, so that they, in turn, can help to encourage and care for people with HIV infection.

HIV Counselling is recommended for the following:

- Persons already identified as having AIDS or being infected with HIV, and their families.
- Those being tested for HIV (pre-and post-testing)
- Those seeking help because of past or current risk behaviour and planning their future, and
- Those not seeking help but who practice high-risk behaviour
- People with AIDS or other diseases related to their HIV infection;
- People considering being tested for HIV;
- People who have been tested for HIV (whether or not they are infected);
- The family and friends of people who are infected with HIV;
- Health workers and other professionals who come into regular contact with people infected with HIV;
- People who choose not to be tested despite past or present risk behaviour; and
- People who are unaware of the risk of HIV infection involved in specific behaviours they have, or are engaged in.

Counselling Settings:

HIV/AIDS counseling can take place in any setting where there is, or could be a discussion about HIV/AIDS. Such settings include wards in hospitals, centers of sexually transmitted diseases, antenatal and postnatal clinics, family planning clinics, blood donation centers, schools, places of worship, out patient clinics and all health outreach or community-based programmes. There will inevitably be other type of settings that should be considered for this purpose.

However, the counsellor should pay attention to the specific setting in which the client or family is seen. Each of these settings will call for different response from the counsellor, Each will influence responses from those being interviewed. A supportive, helpful relationship cannot develop if the counsellor does not acknowledge both the gravity to the problem and the context within which discussions about it take place.

In addition to doctors, nurses, psychologists, psychotherapists and social workers, other people can readily be encouraged and trained to provide counseling support. Counselors need not be professional health care providers. Teachers, health educators, laboratory personnel, religious and community leaders, youth group workers, traditional healers, and members of self-help groups can undertake both preventive and supportive counseling.

Being diagnosed as having, recognizing the possibility of, or suspecting the existence of HIV infection or AIDS will have profound emotional, social behavioural and medical consequences, the type of personal and social, behavioural, and medical consequences. The type of personal and social adjustment required in the context of HIV infection often has implications for family life, for sexual and social relations, for work and education, for spiritual constant stress management and adaptation. It is a dynamic, evolutionary and life long process that makes new and changing demands on individuals, their families and the communities in which they live.

3.7 Types of HIV related Counselling:

i). Preventive Counselling: Preventive counseling is very important (a) those seeking help because of past or current risk behaviour and planning their future, (b) those not seeking help but who practice high-risk behaviour, (c) those not involved in any risk behaviour currently so that they may be aware of HIV/AIDS. Further, in some places facilities for testing are not readily available. Where this is so, every effort should be made to emphasize preventive counseling, especially, the need for behavioural change where there has been high-risk activity, and the maintaining of low-risk behaviour where change has been practiced. Preventive counseling would include risk assessment, risk reduction, counseling and information on HIV/AIDS. Counsellors function more as health educators who provide clear and simple information, clarify misinformation and assist in decision making and implementation of behavioural changes.

The goal of preventive counseling are to help the client to personalize his or her risk of HIV infection by recognizing that it is a personal threat; and assess his or her current and past risk of HIV infection. In the counseling session it is important to

- To discuss the importance of assessing the risk of getting HIV so that the disease can be prevented.
- Explain that in order to do this explicit sexual behaviour and substance use, including behaviours which may be culturally considered taboo subjects must be discussed.
- Explain that the purpose is not to make assumption about or judge a person's behaviour but rather to prevent the person from becoming sick or transmitting HIV to others.
- Explain the necessity of reviewing all forms of risk behaviour with each individual
- Explain the specific area of HIV risk assessment.
- Assess the client's knowledge of how HIV is transmitted and clarify any malformation.
- Ask the client to assess his or her current or past high risk behaviours.
- Ask the client to assess his or her risk of HIV infection. Discuss any concerns and clarify misconceptions.
- Summarize the discussion about the client's risk of HIV infection, leading to discussion about risk reduction.

- Acknowledge the discomfort and embarrassment that the client may feel in discussing explicit sexual behaviour and substance use openly. Reassure them that these are normal reactions.
- Explain that the client will be asked to reveal very personal and explicit information that is not normally discussed with others, and that confidentiality will be maintained.

ii) Pre-test Counselling:

Counselling before the test should provide individuals who are considering being tested with the information on the technical aspects of screening and on the possible personal, medical, social, psychological, and legal, implications of being found either HIV-positive or HIV-negative. The information should be given in a manner that is easy to understand and should be up-to-date. Testing should be seen as a positive act that is linked to changes in risk behaviour. The decision to be tested should be an informed decision. Informed consent implies awareness of the possible implications of a test result. In some countries, the law requires explicit informed consent before testing takes place; in others, implicit consent is assumed whenever people seek health care. There must be a clear understanding of the policy on consent in every instance, and any one considering being tested should understand the limits and potential consequences of testing.

Testing for HIV infection should be organized in such a way that minimizes the possibility of information disclosure or of discrimination. In screening, the rights of the individual must also be recognized and respected. Counselling should actively endorse and encourage those rights, both for those being tested and for those with access to records and results. Confidentiality should be ensured in every instance.

Pre-test counseling should include a careful consideration of the person's ability to cope with a diagnosis and the change that may need to be made in response to it. It should also encourage the person being counseled to consider why he or she wishes to be tested and what purpose the test will serve when the counsellor enquires about personal history, it is important to remember that the client:

- May be too anxious to fully absorb what the counsellor says;
- May have unrealistic expectations about the test;
- May not realize why questions are being asked about primitive matters and therefore be reluctant to answer; and
- May not be willing to change behaviour irrespective of the result.

During the pre-testing counselling, it is also important that the client be told that current testing procedures are not infallible. Both false-positive and false-negative results occasionally occur although supplemental (confirmatory) tests are very reliable if an initial test is positive. These facts must be clearly explained, together with information about the "window period" during which the test may be unable to assess the true infection status of the person. The pre-test counseling should;

- Determine what that person understands about HIV and AIDS;
- Provide factual information as needed;
- Discuss potential implication of a positive and negative test result;

- Explain and obtain informed consent;
- Review the test procedure;
- Assess the person's ability to cope with a positive result; and
- Establish a relationship as a basis for post-test counseling.

iii) Post – test counseling:

Post-testing counseling is very important especially if the test result is positive. However, a negative test result does not mean that the need for post-test counseling is less important. HIV testing can have three possible outcomes;

1. A negative result;
2. a positive result; or
3. an equivocal result.

Counselling after a Negative Result:

It is very important to carefully discuss the meaning of a negative result. The news that the result was negative is likely to produce a feeling of relief or euphoria, but the following points must be emphasized;

1. Following possible exposure to HIV, the 'window period' must have elapsed before test results can be considered reliable. This means that most cases, a minimum of at least three months must have elapsed from the time of possible exposure before a negative test result carries greatest certainty if at least six months have elapsed since the last possible exposure.
2. Further exposure to HIV infection can be prevented only by avoiding high risk behaviours. Safer sex and avoidance of needle sharing must be fully explained in a way that is understood and permits appropriate choice to be made.
3. Other information on control and avoidance of HIV infection, including the development of positive health behaviours must be provided. It may be necessary to repeat such explanations and for the counselor and the person being counseled to practice together methods of negotiating these with others, in order to assist the client in introducing and maintaining the new behaviours.

Counselling after a Positive Result:

People diagnosed as having HIV infection or disease should be told as soon as possible. The first discussion should be held in private and under conditions of confidentiality, and the client should be given time to absorb the news. After a period of preliminary adjustment, the client should be given a clear, factual explanation of what this news means. It is time to encourage hope – hope that achievable solutions can be found to the resulting personal and practical problems. Where resources are available, it may also be justifiable to talk about possible treatments for some symptoms of HIV infection and about the efficacy of new antiviral drugs. Important practical information for people with HIV infection must be provided.

Counselling after an Equivocal Test Result:

The test is used to determine whether the person is infected with HIV. The first test most commonly used is ELISA, which is 100 per cent sensitive with specificity approaching 99.5 per cent, so that a negative result can be regarded as a definite indicator that the person is not infected, except for tests carried out during the “window period”. Correspondingly, a positive result suggests the possibility of HIV infection. The usual procedure then is to retest, again using ELISA with specificity of 100 per cent. The result of such supplemental testing can either be positive, strongly indicating HIV infection, is to be confirmed as third ELISA with a specificity of 100 per cent may be carried out on seropositive with the first two ELISA tests. If it is positive, it strongly indicates HIV infection. If it is negative, it is indeterminate.

3.8 Ethical Issues in HIV/AIDS Counselling:

When someone seeking to be tested gives an history of high risk behaviour, the counsellor should enquire into the reasons why testing is sought, and offer preventive and supportive counseling. The counsellor may discourage people who do not want to know the test result from taking it, but should make it quite clear to them that they must behave as if they were seropositive in order to prevent infection of themselves or transmission to others.

Mandatory Testing: Mandatory testing may be carried out only for certain medical purposes and not for identifying the infected individuals for ulterior motives. This risk must be weighed against the cost to and consequence for social order and the civil right of compulsory testing. Counseling should encourage motivation and voluntary action to bring about behaviour change. Mandatory testing should be extended only to blood and blood products, organs, breast milk, and other tissues in order to avoid the risks of HIV transmission to the recipients of these products. Trust in terms of confidentiality is one of the most important factors in the relationship and improves the chance that the person being counseled. It enhances the relationship and improves the chances that the person will act decisively on the information provided. Given the possibility of discrimination, ostracism, and personal recrimination when an individual is diagnosed as having HIV infection, it is all the more important that confidentiality be guaranteed. The counseling relationship must be based on the understanding that whatever is discussed will remain confidential until and unless the client decides to share that information with someone else. A breach of confidentiality is unethical.

Counsellors must be aware of the limits of medical confidentiality in a particular culture. The ideal is total confidentiality of test result and respect for privacy. Where the rights of individuals are highly valued, it is easy for counselors to explain the need for confidentiality. In community or group-oriented cultures, counselors will have to adapt their concept of confidentiality to cultural expectations and traditional norms.

3.9 Counselling on Sexuality and Sensitive issues:

It is essential to be able to discuss sex and sexuality openly and comfortably when working in the field of HIV/AIDS, since almost nine out of ten persons in India are infected through sex. It is impossible to talk about AIDS without talking about sex.

Sexuality:

Sexuality refers to gender male or female but has been relegated to imply doing something, such as intercourse/such as intercourse/orgasm, or to the vagina, penis the genitals. Sexuality is more complex phenomenon which is difficult to define but perhaps easy to understand. Sexuality refers to the total sexual make up of an individual. The World Health Organization (WHO) defines sexual health as the integration of physical, emotional, intellectual and social aspects of sexuality in a way that positively enriches and promotes personality, communication and love. Understanding sexuality is important for healthy sexual behaviour.

Sexual Orientation:

A person's sexual orientation, that is, whether a person is emotionally and sexually attracted to a person of the same sex, opposite sex or both is a fundamental part of the person's over all identity. It also plays a large part in determining a person's intimate relationships. In the context of HIV/AIDS, an understanding of a client's sexual orientation is important for purposes of assessment of sexual behaviour and risk perception to self and partners.

Heterosexuality- People who are emotionally attracted to and chose to share their bodies sexually with persons of the opposite gender, are called heterosexuals. Generally speaking these male-female relationship are more common among people. In the context of HIV/AIDS in India. The spread of HIV infection among the heterosexual group who involved in sex outside marriage is possible in most cases.

Homosexuality- Persons who choose to share their bodies sexually with persons of the same gender are called homosexuals. In a male-male relationship, the person may be termed gay. In a female-female relationship, the person is known as a lesbian. Why homosexual behaviour is preferred by some is still debated. The term 'alternative sexuality' is becoming a more acceptable term. It is stated by some people that attitudes towards homosexuality are changing although there is still a great deal of antagonism, contempt, anger and misunderstanding among people. Oral sex which is a popular sexual activity among the homosexuals, can be unsafe if a partner has mouth, vaginal or penile lesions. Sex between lesbians can be unsafe in terms of HIV/AIDS risk is there in an exchange of body fluids or sharing of sex objects with more than one partner without washing.

Bisexuals: Bisexuals are persons who frequently indulge in both homosexual and heterosexual activities. They are persons who are sexually attracted to or have intercourse or other sexual activities with both men and women. A number of homosexuals are unable to stand up to a societal disapproval or family pressure for marriage and may, thus enter into a bisexual role. Studies also suggest that homosexuals in India some times maintain a bisexual existence, in that the heterosexual occasionally have sex with other men which they consider to be 'masti'. Often such practices are not viewed as risky in terms of HIV infection. This can be dangerous not only for themselves but also for their sexual partners.

3.10 Guidelines for talking about sensitive topics:

It is necessary for counselors to obtain an understanding, or history of the behaviour which may have exposed the client of HIV infection or AIDS, This means that counselors must be able to gather and interpret information about very private- and some times illegal or socially condemned

– behaviour. There is no simple formula for getting people to talk about topics such as their own sexual activities, drug injection or response to infection from blood transfusions; effective discussion of sensitive topics will depend in large part upon the ability of the counsellor to gear his/her communication to the emotional and intellectual level of the client; to make the client feel safe, secure and accepted by establishing a supportive relationship; and to demonstrate his/her own ease in talking about topics usually avoided in ordinary social life or in medical consultations.

Whatever approaches a counsellor uses, it will require skill, tact and sensitivity towards the client. With some clients, counseling can be a process, which develops gradually and may need to be eased into slowly. Early on, a rapport will need to be established, together with an overall atmosphere that helps the client to develop a feeling of safety and trust, without which the counseling process will not be completely successful. The counsellor's style must therefore be reassuring, confident and direct, but considerate of the client's feeling and fears and acknowledging the client's difficulty.

Guidelines: The following are the guidelines on talking about sensitive topics will be useful to counselors:

- Ask direct questions so as to be clear about what is worrying the client to counselors;
- Anticipate a certain degree of embarrassment at discussing sex; point out that you realize that people do not usually discuss it in such depth.
- Explain clearly why you must inquire into sexual practices and drug injection that it is in order to determine precisely what the client needs to do to prevent becoming infected or passing the injection on to other.
- In such interview the counsellor should use formal expression first (e.g. Vaginal intercourse). If it is not understood, the slang expression should be used and the client should be asked which one she/he prefers. The client must not feel that the counsellor is making any moral judgment on any sexual behaviour or other risk behaviour.
- Cultural factors influencing sexual behaviour.

The counsellor should anticipate that some of this information may be met with embarrassment, laughter, turning away, or even anger depending on the cultural context. On religious grounds, for example, a person might become angry with a counsellor who mentions masturbation and perhaps safe sex. As always, the counsellor should respect the client's beliefs, but point out that every one is entitled to complete information, whether or not a decision is made to act on it.

3.11 Sexual Myths and Misconceptions:

Some of the common myths and misconceptions that counselors may encounter are mentioned below:

- Nocturnal emissions make boys weak: Loss of semen through a "wet dream" or nocturnal emissions (involuntary ejaculation during sleep) is perfectly normal, and harmless. It does not make one weak. A male client may suffer from guilt, shame or anxiety when such dreams occur. Counsellors must make their clients understand that nocturnal emissions are perfectly normal.

- The size of penises is equivalent to masculinity or virility: The size of the penis either when it is flaccid or erect is no indication of a man's masculinity or ability. It is a myth that a long penis is necessary for adequate sexual pleasure. Primarily, it is the labia, the clitoris and the outer one third of the vagina that are sensitive to sexual touch; the penises size is not an important factor.
- A drop of semen is equal to 20 drops of blood: Semen has no relationship to blood and its loss causes no weakness to the body. Semen is meant to be released from the body. Dissipation of semen does not devitalize a man, promote ageing or lead to seminal bankruptcy.
- Masturbation is harmful: it is a common sexual activity practiced by both male and females. It does not affect sexual functioning. Masturbation does not lead to acne, insanity, impotence, and homosexuality, mental retardation diminishing size of the penises or change in the angle of the penis as many commonly believed.
- Using a Copper "T" or having undergone a tubectomy or vasectomy for birth control also protects from HIV. This is not true. Use of Copper "Y" may actually increase the rate of transmission as well as in case of infection of the reproductive tract.
- STDs can be cured if the infected man has sex with a virgin: STDs require medical treatment. Sex with a virgin will only pass on the infection to that innocent girl, very often a girl child.

A girl cannot get pregnant if a boy doesn't ejaculate or "come" inside her: even if a boy does not ejaculate inside a girl's vagina, it is still possible that the pre-seminal fluids which contain sperm, can cause pregnancy. If the boy is infected with HIV the girl will be at risk because the fluids will contain the virus.

Coitus should be avoided during pregnancy: Coitus during pregnancy is alright unless the doctor advises otherwise for medical reasons. However, the sexual activity should not be uncomfortable for the pregnant women. In case of pain, vaginal bleeding or a past history of abortion, coitus has to be avoided. It is necessary to consider the wishes of the pregnant women particularly during certain periods of pregnancy which can affect the safety of the child.

3.12 Summary:

Human sexuality is a very important aspect of people's lives and needs to be well understood by counselors when doing HIV prevention and supportive counseling. It refers not only to sexual intercourse but also to feelings, attitudes and values, what is considered as normal by one person in one society may be considered as abnormal by someone else in another social environment. It is important for counselors to be non-judgmental about

3.13 Key Words:

1. STD Counselling
2. Ventilation
3. Extension in Education

3.14 Self Assessment Questions

1. Explain importance of Counselling for HIV/AIDS
2. what are the Guidelines for talking about sensitive topics
3. Discuss types of HIV related counselling

3.15 Reference Books:

1. McLeod.J.(1954) 'An Introduction to Counselling' Open University Press, Portland.
2. Trower P.(1998) 'Cognitive-behavioural Counselling in Action', Sage Publication London.
3. Seden J.(1999) 'Counselling skills in Social Work Practice, Open University press, Poland.

Y. Ashok Kumar

Lesson No: 4**Premarital Counselling and Family Counselling****4.0 Objective:**

The objective of the lesson is to explain premarital counselling and family counselling.

Contents:

- 4.1 Introduction
- 4.2 Premarital Counselling
- 4.3 Premarriage Preparation and Counselling
- 4.4 What to look for in Premarriage Programmes and Counselling?
- 4.5 Family Counselling
- 4.6 Family Therapy
- 4.7 Family Therapy a form of Psychotherapy
- 4.8 Who can benefit from Family Therapy?
- 4.9 How does Family Therapy work?
- 4.10 How to choose a family Therapist?
- 4.11 Basic Techniques in Marriage and Family Counselling and Therapy.
- 4.12 Summary
- 4.13 Key words
- 4.14 Exercises
- 4.15 References

4.1 Introduction:

Marriage and family the two social institutions also called the domestic institutions are considered the significant institutions in any society. These two institutions are going through rapid changes in the contemporary Indian society. Premarital counselling aids the prospective couple to face the challenges of marriage and help them cope up with the demands of marriages. It prevents unhappy marriages since premarital counselling addresses the normal issues and challenges that all couples face in the course of their marriage.

Families can be torn apart by illness, divorce or other problems that create conflict and stress. Family counselling can help families identify and resolve problems. Family is the greatest source of support, comfort and love. But it can also be the greatest source of pain and grief. A health crisis, work problems or teenage rebellion may threaten to tear the family apart.

Family counselling may help the family weather the storm. It can help patch strained relationships among family members and improve the functioning of the family. Whether it's an individual, his partner a child or even a sibling or parent, family counselling can help all to relate more harmoniously and live life in an effective manner.

4.2 Premarital Counseling:

Getting married without pre-marriage preparation is like starting a business or any important venture without preparing. Half of all marriages end in divorce, and only half of those that endure are truly happy in the long run. Many happy engaged couples assume that they won't be contributing to these statistics. But, if you just wing it and count on your luck to make your marriage a success, your odds are only one in four. There is another way.

Most couples just don't realize that good, skill-based pre-marriage counseling or classes can reduce the risk of divorce by up to thirty percent and lead to a significantly happier marriage, according to marriage research. It can also reduce the stress of the pre-wedding period. Just a little effort now can make your odds a whole lot better over the long run. You want to do everything you can to ensure that your dreams of a great marriage and a great life are realized.

Pre-marriage preparation is based on the reality that it's important to strengthen your relationship and prepare constructively for future challenges and conflicts that everyone will inevitably face at some point in their marriage, now while you have so much fresh positive energy in your relationship. Don't stick your head in the sand. The research shows that there is a window of opportunity during the year before the wedding and the six months or so after when couples get the optimum benefit from marriage preparation. Later, under stress, negative habits and relationship patterns may become established and be much harder to resolve.

Couples now face more demands and have fewer supports than ever before. The typical complex marriage - managing two careers while rearing children - really requires that couples have very strong, well-established abilities to communicate, resolve issues, maintain mutuality and set goals. Without this foundation, it's easy to feel overwhelmed by stress and time pressures. Problems can intrude much more easily than most couples realize. As much as it's important to come to terms with unrealistically positive expectations, those who grew up with divorced or unhappily married parents may find that they have unacknowledged and unexplored expectations that their marriage, too, may become unhappy. Marriage preparation functions as an immunization that boosts your capacity to handle potential difficulties. Couples need every advantage to succeed in today's marriages.

4.3 Pre-Marriage Preparation and Counseling:

Most commonly, those couples who do receive some premarital counseling get it from their religious adviser. This can range from one or two meetings to an extended series of sessions. Sometimes an assessment inventory and skills training are included, often they are not. Non-religious professional counselors also provide premarital counseling services. Again, the content and amount of service depends on the orientation of the counselor and what you ask for. Often it doesn't cover all the preparation that couples need.

Marriage preparation classes or workshops are an alternative or supplementary approach to educating engaged couples and newlyweds in the skills, habits, attitudes, and enrichment tech-

niques that research shows lead to happy, enduring marriages. Such marriage preparation programs, is education, not therapy. Like premarital counseling, some of these classes have religious sponsors while others are secular. You might consider them in many ways analogous to career counseling. They address the normal issues and challenges that all couples face in the course of their marriage. Some people think that marriage preparation is well on the way to becoming as commonplace as driver's training or test preparation.

Susan Piver's, *The Hard Questions: 100 Essential Questions to Ask Before You Say I Do* is on the bestseller list. A marriage preparation program can give couples the benefit of a supportive environment and framework in which to ask these questions and some skills to deal with the answers.

Whatever marriage preparation program couples choose - religion-based or religion-neutral the counseling or class should include activities to give them real skills, real expectations and real knowledge of self and partner to face the inevitable challenges of a committed relationship.

4.4 What to look for in Pre-Marriage Programmes and Counsellors:

Here's a concise list of seven relationship skill and knowledge areas that research has shown to contribute to the success and endurance of marriage:

- Compatibility
- Expectations
- Personalities and families-of-origin
- Communication
- Conflict resolution
- Intimacy and sexuality
- Long-term goals

Make sure that the pre-marriage counseling or preparation you choose covers all of these. Here are some questions to help you select the pre-marriage prep that's right for you:

- Does it include an assessment inventory to help you understand your areas of compatibility and strength, as well as areas you may need to address?
- How many couples will attend the class or workshop? A small group setting is higher quality, more engaging and individualized than large classes. On the other hand, it can also be more comprehensive, systematic and skill-based than most pastoral or couples counseling. A group experience can also be more involving and stimulating than individual counseling.
- Does the program focus specifically on the needs of engaged couples and newlyweds? Some marriage skills programs mix troubled couples from later stages of marriage in the same class. This can detract from the experience for engaged couples and newlyweds.
- Is the class or counseling approach flexible enough to allow for your relationship and learning style or is it a one-size-fits-all program? It's best to practice specific communication, conflict resolution and goal-setting skills and strategies, and then select those skills and strategies that are most congruent with your relationship style and best meet your needs.
- Is the content based on marriage research?

- Will the counseling or class help you and your partner agree on goals and strategies for managing and continuing to work on your most important unresolved issues?

The answers to these questions will help you approach selecting your premarital classes and counseling as an educated consumer.

If a couple's premarital counseling with a religious advisor or lay professional does not address some important areas, the couple should think about supplementing with a program that does. Many couples use marriage prep and counseling in combination, covering the foundation issues and skills in a class or workshop, then focusing on religious or other special issues in their counseling.

4.5 Family Counselling:

Family counselling services include a variety of activities taken up by the counsellor during the counselling sessions which are spread over a period of time depending upon the client's needs. A family counsellor provides individual, marital, and family counseling services to adults and children, to assist clients to identify personal and interactive problems, and to achieve effective personal, marital, and family development and adjustment: He collects information about clients (individuals, married couples, or families), using interview, case history, and observation techniques, funnel approach, and appraisal and assessment methods, analyzes information collected to determine advisability of counseling or referral to other specialists or institutions. He reviews notes and information collected to identify problems and concerns. He consults reference material, such as textbooks, manuals, and journals, to identify symptoms, make diagnoses, and develop therapeutic or treatment plan. He counsells clients, using counselling methods and procedures, such as psychotherapy and hypnosis, to assist clients in gaining insight into personal and interactive problems, to define goals, and to plan action reflecting interests, abilities, and needs. Further he evaluates results of counseling methods to determine reliability and validity of treatment used and interacts with other professionals to discuss therapy or treatment, new resources or techniques, and to share information.

4.6 Family Therapy:

Family therapy, also referred to as couple and family therapy and family systems therapy, and earlier generally referred to as marriage therapy, is a branch of psychotherapy that works with families and couples in intimate relationships to nurture change and development. It tends to view these in terms of the systems of interaction between family members. It emphasizes family relationships as an important factor in psychological health. As such, family problems have been seen to arise as an emergent property of systemic interactions, rather than to be blamed on individual members.

Family therapists may focus more on how patterns of interaction maintain the problem rather than trying to identify the cause, as this can be experienced as blaming by some families. It assumes that the family as a whole is larger than the sum of its parts.

Most practitioners are "eclectic", using techniques from several areas, depending upon the client(s). Family therapy practitioners come from a range of professional backgrounds, and some are specifically qualified or licensed/registered in family therapy (licensing is not required in some jurisdictions and requirements vary from place to place). In the UK, family therapists are usually psychologists, nurses, psychotherapists, social workers, or counselors who have done further training in family therapy, either a diploma or an M.Sc..

Multicultural and inter-cultural approaches are being developed.

Family therapy has been used effectively where families, and or individuals in those families experience or suffer:

- serious psychological disorders (e.g. schizophrenia, addictions and eating disorders);
- interactional and transitional crises in a family's life cycle (e.g. divorce);
- as a support of other psychotherapies and medication.

Methodology

It uses a range of counselling and other techniques including:

- psychotherapy
- systems theory
- communication theory
- systemic coaching

The number of sessions depends on the situation, but the average is 5-20 sessions. The basic theory of family therapy is derived mainly from object relations theory, cognitive psychotherapy, systems theory and narrative approaches. Other important approaches used by family therapists include intergenerational theory (Bowen systems theory, Contextual therapy), EFT (emotionally focused therapy), solution-focused therapy, experiential therapy, and social constructionism.

A family therapist usually meets several members of the family at the same time ("conjoint family therapy" is used in the approach of Virginia Satir.) This has the advantage of making differences between the ways family members perceive mutual relations as well as interaction patterns in the session apparent both for the therapist and the family. These patterns frequently mirror habitual interaction patterns at home, even though the therapist is now incorporated into the family system. Therapy interventions usually focus on relationship patterns rather than on analyzing impulses of the unconscious mind or early childhood trauma of individuals as a Freudian therapist would do.

Family therapy is really a way of thinking, an epistemology rather than about how many people sit in the room with the therapist. Family therapists are relational therapists; they are interested in what goes between people rather than in people.

Depending on circumstances, a therapist may point out to the family interaction patterns that the family might have not noticed; or suggest different ways of responding to other family members. These changes in the way of responding may then trigger repercussions in the whole system, leading to a more satisfactory systemic state.

A novel development in the field of couples therapy in particular, has involved the introduction of insights gained from affective neuroscience and psychopharmacology into clinical practice. There has been particular interest in use of the so-called love hormone – oxytocin – during therapy sessions, although this is still largely experimental and somewhat controversial.

In the United States Prior to 1999 in California, counselors who specialized in this area were called Marriage, Family and Child Counselors. Today, they are known as Marriage and Family Therapists, (MFTs) and work variously in private practice, in clinical settings such as hospitals, institu-

tions, or counseling organizations. MFTs are often confused with Clinical Social Workers (CSWs). The primary difference in these two professions is that CSWs focus on social relationships in the community as a whole, while MFTs focus on family relationships.

Since issues of interpersonal conflict, values, and ethics are often more pronounced in relationship therapy than in individual therapy, there has been debate within the profession about the values implicit in the various theoretical models of therapy and the role of the therapist's own values in the therapeutic process, and how prospective clients should best go about finding a therapist whose values and objectives are most consistent with their own. Specific issues that have emerged have included an increasing questioning of the longstanding notion of therapeutic neutrality, a concern with questions of justice and self-determination, connectedness and independence, 'functioning' versus 'authenticity', and questions about the degree of the therapist's 'pro-marriage/family' versus 'pro-individual' commitment.

4.7 Family Therapy, a form of Psychotherapy:

Family therapy is a type of psychotherapy. It helps families or individuals within a family understand and improve the way family members interact with each other and resolve conflicts.

Family therapy is usually provided by therapists known as marriage and family therapists. These therapists provide the same mental health services as other therapists, simply with a different focus — family relationships.

Family therapy is often short term. You usually attend one session a week, typically for three to five months. In some cases, though, families may need more intensive treatment.

4.8 Who can benefit from Family Therapy?

In general, anyone who wants to improve troubled relationships can benefit from family therapy. Family therapy can help with such issues as:

- Marital problems
- Divorce
- Eating disorders, such as anorexia or bulimia
- Substance abuse
- Depression or bipolar disorder
- Chronic health problems, such as asthma or cancer
- Grief, loss and trauma
- Work stress
- Parenting skills
- Emotional abuse or violence
- Financial problems

Family therapy may be an addition to other types of treatment, particularly for certain mental disorders that require more in-depth treatment. Family therapy shouldn't substitute for other necessary treatments. For instance, family therapy can help family members cope if a relative has schizophrenia. But the person with schizophrenia should continue with his or her individualized treatment plan, such as medication and possibly hospitalization.

In some cases, family therapy may be ordered by the legal system. Adolescents in trouble with the law may be ordered into family therapy rather than serving jail time, for instance. Violent or abusive parents are sometimes spared jail if they enter family therapy. Divorcing couples may also be required to attend family therapy.

4.9 How does Family Therapy work?

Family therapy often brings entire families together in therapy sessions. However, family members may also see a family therapist individually, and family therapy may include non-family members, such as school teachers, other health care providers or representatives of social services agencies.

Working with a family therapist, you and your family will examine your family's ability to solve problems and express thoughts and emotions. You may explore family roles, rules and behavior patterns in order to spot issues that contribute to conflict. Family therapy may help you identify your family's strengths, such as caring for one another, and weaknesses, such as an inability to confide in one other.

For example, say that your adult son has depression. Your family may not understand the roots of his depression or how best to offer help. Although you're worried about your son's health, you have such deep-rooted family conflicts that conversations ultimately erupt into arguments. You're left with hurt feelings, decisions go unmade, and the rift grows wider.

Family therapy can help you pinpoint your specific concerns and assess how your family is handling them. Guided by your therapist, you'll learn new ways to interact and overcome old problems. You'll set individual and family goals and work on ways to achieve them. In the end, your son may be better equipped to cope with his depression, you'll understand his needs better, and you, your spouse and your son may all get along better.

4.10 How to Choose a Family Therapist?

Like other psychotherapists, family therapists are licensed mental health professionals. Although different states have different licensing or credentialing requirements, most require advanced training, including a master's or doctoral degree, graduate training in marriage and family therapy, and training under the supervision of other experts. Most family therapists work in private practice. They may also work in clinics, mental health centers, hospitals and government agencies.

How do you find a family therapist who's right for you? The same way you'd find a psychiatrist, psychologist or other therapist: Ask lots of questions. Among them:

- Are you a clinical member of the Association or licensed by the state, or both?
- What is your educational and training background?
- What is your experience with my type of problem?
- How much do you charge?
- Are your services covered by my health insurance?
- Where is your office, and what are your hours?
- How long is each session?

- How often are sessions scheduled?
- How many sessions should I expect to have?
- What is your policy on canceled sessions?
- How can I contact you if I have an emergency?

Ask your primary care doctor for a referral to a marriage or family therapist. Family and friends also may give you recommendations based on their experiences. Your health insurer, employee assistance program, clergy or state or local agencies also may offer recommendations.

4.11 Basic Techniques in Marriage and Family Counselling and Therapy:

The area of marriage and family counselling/therapy has exploded over the past decade. Counsellors at all levels are expected to work effectively with couples and families experiencing a wide variety of issues and problems. Structural, strategic, and transgenerational family therapists at times may seem to be operating alike, using similar interventions with a family. Differences might become clear when the therapist explains a certain technique or intervention. Most of today's practicing family therapists go far beyond the limited number of techniques usually associated with a single theory.

Techniques:

The following select techniques have been used in working with couples and families to stimulate change or gain greater information about the family system. Each technique should be judiciously applied and viewed as not a cure, but rather a method to help mobilize the family. The when, where, and how of each intervention always rests with the therapist's professional judgment and personal skills.

The Genogram:

The genogram, a technique often used early in family therapy, provides a graphic picture of the family history. The genogram reveals the family's basic structure and demographics. (McGoldrick & Gerson, 1985). Through symbols, it offers a picture of three generations. Names, dates of marriage, divorce, death, and other relevant facts are included in the genogram. It provides an enormous amount of data and insight for the therapist and family members early in therapy. As an informational and diagnostic tool, the genogram is developed by the therapist in conjunction with the family.

The Family Floor Plan:

The family floor plan technique has several variations. Parents might be asked to draw the family floor plan for the family of origin. Information across generations is therefore gathered in a non-threatening manner. Points of discussion bring out meaningful issues related to one's past.

Another adaptation of this technique is to have members draw the floor plan for their nuclear family. The importance of space and territory is often inferred as a result of the family floor plan. Levels of comfort between family members, space accommodations, and rules are often revealed. Indications of differentiation, operating family triangles, and subsystems often become evident. Used early in therapy, this technique can serve as an excellent diagnostic tool (Coppersmith, 1980).

Reframing:

Most family therapists use reframing as a method to both join with the family and offer a different perspective on presenting problems. Specifically, reframing involves taking something out of its logical class and placing it in another category (Sherman & Fredman, 1986). For example, a mother's repeated questioning of her daughter's behavior after a date can be seen as genuine caring and concern rather than that of a nontrusting parent. Through reframing, a negative often can be reframed into a positive.

Tracking:

Most family therapists use tracking. Structural family therapists (Minuchin & Fishman, 1981) see tracking as an essential part of the therapist's joining process with the family. During the tracking process the therapist listens intently to family stories and carefully records events and their sequence. Through tracking, the family therapist is able to identify the sequence of events operating in a system to keep it the way it is. What happens between point A and point B or C to create D can be helpful when designing interventions.

Communication Skill-Building Techniques:

Communication patterns and processes are often major factors in preventing healthy family functioning. Faulty communication methods and systems are readily observed within one or two family sessions. A variety of techniques can be implemented to focus directly on communication skill building between a couple or between family members. Listening techniques including restatement of content, reflection of feelings, taking turns expressing feelings, and nonjudgmental brainstorming are some of the methods utilized in communication skill building.

In some instances the therapist may attempt to teach a couple how to fight fair, to listen, or may instruct other family members how to express themselves with adults. The family therapist constantly looks for faulty communication patterns that can disrupt the system.

Family Sculpting:

Developed by Duhl, Kantor, and Duhl (1973), family sculpting provides for recreation of the family system, representing family members relationships to one another at a specific period of time. The family therapist can use sculpting at any time in therapy by asking family members to physically arrange the family. Adolescents often make good family sculptors as they are provided with a chance to nonverbally communicate thoughts and feelings about the family. Family sculpting is a sound diagnostic tool and provides the opportunity for future therapeutic interventions.

Family Photos:

The family photos technique has the potential to provide a wealth of information about past and present functioning. One use of family photos is to go through the family album together. Verbal and nonverbal responses to pictures and events are often quite revealing. Adaptations of this method include asking members to bring in significant family photos and discuss reasons for bringing them, and locating pictures that represent past generations. Through discussion of photos, the therapist often more clearly sees family relationships, rituals, structure, roles, and communication patterns.

Special Days, Mini-Vacations, Special Outings:

Couples and families that are stuck frequently exhibit predictable behavior cycles. Boredom is present, and family members take little time with each other. In such cases, family members feel unappreciated and taken for granted. "Caring Days" can be set aside when couples are asked to show caring for each other. Specific times for caring can be arranged with certain actions in mind (Stuart, 1980).

The Empty Chair:

The empty chair technique, most often utilized by Gestalt therapists (Perls, Hefferline, & Goodman, 1985), has been adapted to family therapy. In one scenario, a partner may express his or her feelings to a spouse (empty chair), then play the role of the spouse and carry on a dialogue. Expressions to absent family, parents, and children can be arranged through utilizing this technique.

Family Choreography:

In family choreography, arrangements go beyond initial sculpting; family members are asked to position themselves as to how they see the family and then to show how they would like the family situation to be. Family members may be asked to reenact a family scene and possibly resculpt it to a preferred scenario. This technique can help a stuck family and create a lively situation.

Family Council Meetings:

Family council meetings are organized to provide specific times for the family to meet and share with one another. The therapist might prescribe council meetings as homework, in which case a time is set and rules are outlined. The council should encompass the entire family, and any absent members would have to abide by decisions. The agenda may include any concerns of the family. Attacking others during this time is not acceptable. Family council meetings help provide structure for the family, encourage full family participation, and facilitate communication.

Strategic Alliances:

This technique, often used by strategic family therapists, involves meeting with one member of the family as a supportive means of helping that person change. Individual change is expected to affect the entire family system. The individual is often asked to behave or respond in a different manner. This technique attempts to disrupt a circular system or behavior pattern.

Prescribing Indecision:

The stress level of couples and families often is exacerbated by a faulty decision-making process. Decisions not made in these cases become problematic in themselves. When straightforward interventions fail, paradoxical interventions often can produce change or relieve symptoms of stress. Such is the case with prescribing indecision. The indecisive behavior is reframed as an example of caring or taking appropriate time on important matters affecting the family. A directive is given to not rush into anything or make hasty decisions. The couple is to follow this directive to the letter.

Putting the Client in Control of the Symptom:

This technique, widely used by strategic family therapists, attempts to place control in the hands of the individual or system. The therapist may recommend, for example, the continuation of a symptom such as anxiety or worry. Specific directives are given as to when, where, and with whom, and for what amount of time one should do these things. As the client follows this paradoxical directive, a sense of control over the symptom often develops, resulting in subsequent change.

The techniques suggested here are examples from those that family therapists practice. Counsellors will customize them according to presenting problems. With the focus on healthy family functioning, therapists cannot allow themselves to be limited to a prescribed operational procedure, a rigid set of techniques or set of hypotheses. Therefore, creative judgment and personalization of application are encouraged.

4.12 Summary:

Premarital counselling and family counselling are the two important tools in preventing unhappy marriages as well as helping clients cope up with the changing demands of the families in the present society. Family counselling is a psychotherapy practice in serving the clients encountering problems in life. Family counselling proves to be a specialized service in helping children, adolescents, adults and families find real solutions to improve their lives.

Family counsellors believe that problems are a part of life. It is not the presence of problems that determines our health and well-being, but what we do when we encounter them. The objective of family counselling is to help the clients find solutions that will lead to personal joy and healthy relationships. Family counselling is an effective tool in helping many people find solutions to difficult life situations.

4.13 Key Words:

1. Premarital counselling
2. Family counselling
3. Family therapy
4. Psychotherapy

4.14 Self Assessment Questions

1. What is premarital counselling? Discuss the significance of premarital preparation and counselling.
2. Write an essay on family counselling.
3. Discuss the basic Techniques in Marriage and Family Counselling and Therapy:

4.15 References:

1. Atkinson, B., Atkinson, L., Kutz, P., et al. (2005). Rewiring Neural States in Couples Therapy: Advances from Affective Neuroscience. *Journal of Systemic Therapies*. 24 (3): 3-16.
2. Bateson, G., Jackson, D. D., Jay Haley & Weakland, J., "Toward a Theory of Schizophrenia", *Behavioral Science*, vol.1, 1956, 251-264.
3. Bateson, Gregory (1958). *Naven*. Stanford, CA: Stanford University Press.

4. Bateson, Gregory (1972). *Steps to an Ecology of Mind: Collected Essays in Anthropology, Psychiatry, Evolution, and Epistemology*. University Of Chicago Press.
5. Bateson, Gregory (1979). *Mind and Nature: A Necessary Unity (Advances in Systems Theory, Complexity, and the Human Sciences)*. Hampton Press.
6. Coppersmith, E. (1980). The family floor plan: A tool of training, assessment, and intervention in family therapy. *Journal of Marital & Family Therapy*, 6, 141-145.
7. Doherty, W. (2002). Bad Couples Therapy and How to Avoid It: Getting past the myth of therapist neutrality. *Psychotherapy Networker*, 26 (Nov/Dec), 26-33.
8. Duhl, F. S., Kantor, D., & Duhl, B. S. (1973). Learning Space and action in family therapy: A primer of sculpting. In D. Bloch (Ed.), *Techniques of family psychotherapy: A primer*. New York: Grune & Stratton.
9. Fowers, B.J. & Richardson, F.C. (1996). Individualism, Family Ideology and Family Therapy. *Theory & Psychology*, 6 (1): 121-151.
10. "http://en.wikipedia.org/wiki/Family_therapy"
11. McColdrick, M., & Gerson, R. (1985). *Genograms in family assessment*. New York: Norton.
12. Melito, R. (2003). Values in the role of the family therapist: Self determination and justice. *Journal of Marital and Family Therapy*. 29(1):3-11.
13. Minuchin, S., & Fishman, H. (1981). *Techniques of family therapy*. Cambridge, MA: Harvard University Press.
14. Perls, F. S., Hefferline, R. F., & Goodman, P. (1951). *Gestalt therapy*. New York: Julian Press.
15. Resnikoff, R. (2002). Couples Therapy and Psychopharmacology. *Psychiatric Times*. 19 (7).
16. Sherman, R., & Fredman, N. (1986). *Handbook of structural techniques in marriage and family therapy*. New York: Brunner/Mazel.
17. Smith, D. Clashing couples to get a spray of love. *Sydney Morning Herald* May 26, 2007.
18. Smith, Robert L. - Stevens-Smith, Patricia, ERIC Clearinghouse on Counselling and Personnel Services Ann Arbor MI.
19. Stuart, R. (1989). *Helping couples change*. New York: Guildford Press.
20. Wall, J., Needham, T., Browning, D.S., & James, S. (1999). The Ethics of Relationality: The Moral Views of Therapists Engaged in Marital and Family Therapy. *Family Relations*, Vol. 48, No. 2 (Apr.), 139-149.

- Dr.Saraswati Raju Iyer

Lesson: 5**LEADERSHIP, TYPES, TRAITS AND FUNCTIONS.****5.0 OBJECTIVE**

The objective of this lesson is to make the student understand the concept and nature of leadership types of leaders, personality traits of leadership and the experimental studies in leadership.

STRUCTURE:

- 5.1 Introduction
- 5.2 Types of Leaders
- 5.3 Personality Traits of Leaders
- 5.4 The Situation Factor in Leadership
- 5.5 The Two Views
- 5.6 Functions of Leaders
- 5.7 Leadership and Morale
- 5.8 Psychoanalytical Approach to Leadership
- 5.9 Authoritarian and Democratic Leadership
- 5.10 Experimental Studies In Leadership
- 5.11 Summary
- 5.12 Keywords
- 5.13 Self -Assessment Questions
- 5.14 Reference Books

5.1 INTRODUCTION:

Leadership is an example of interaction among members of a group and represents a social role. Leadership is described as process of social control as it makes the group accept certain goals and values and means of achieving them. A highway robberer also exerts perfect control and makes the band of robberers move towards their desired goal. This cannot be called leadership. Personal traits sometimes makes one a leader sometimes it is the situation that brings out leadership. The first one is greatman theory which emphasizes the leaders personality where as the second one is times theory stressing the situations and circumstances in which leadership arises. Study of leadership includes analysis of personal traits or social situations in which leaders arise.

The key position in a group is leader's position. Group morale ie., group satisfaction always depends on leaders. The leaders will influence the group elivate. Even in groups where members are enjoying ample freedom, the leader is able to influence their thoughts, attitudes and behaviours of people either directly or indirectly. Leader always is a source of inspiration and stimulation and

also communication. They can both form and direct public opinion. Sometime they clarify and promote better understanding of the issues involved. In times of crisis or when the group takes up a particular task, the leader will help in guiding and directing group energy towards the goal.

Diverse forces may arise in the group and subgroup may be formed. But the leader influences the people, directs them with collective effort towards the goal.

To illustrate an example one can site the example of leadership of **Mahatma Gandhi** during freedom struggle. **Mahatma Gandhi** was able to bring different communities in India and presented a United Front to the British Government and was able to succeed. This indicates the power and value of leadership to the nation. Many groups were unable to pool their resources and mobilise their strength for want of suitable leader.

5.2 TYPES OF LEADERS:

Leaders can be classified depending on life and thought in which they operate or according to the type of control they exercise. They may be listed as follows: The intellectual leader dominates in the world of ideas. He has broad vision and plans for the future of the group. He is an idealist and a dreamer. He may fail on practical side in the execution of his plans but he can foresee the possible consequences of different courses of action. **Galileo, Darwin, Lenin, Gandhi and Goethe** were great leaders of thought.

The Administrative Leader is a man of action who has a knack of getting things done. He is a successful executive commonly seen in business, government and politics. He is unable to see people's point of view; he will have single track mind in execution. The administrative leader may be authoritarian or democratic.

The authoritarian leader works in a group which admits of one-man rule. He is dogmatic, inflexible and autocratic. He acts quickly and makes snap decisions. Such leaders are found in totalitarian states. **Hitler, Mussolini, Stalin** and other dictators are examples of authoritarian leadership; trade unions and business organisations may have such type of leaders.

The democratic leaders, is sober, steady and is eager to feel the change in the public opinion before taking a decision. He checks his power basing on the public opinion. **Baldwai** and the longline of Prime Ministers in England were democratic leaders.

Some leaders are agitators and they take up a cause and lead a vigorous crusade for it. Their persuasive power and propaganda drives are very effective. Social reformers like **Rajamohan Rai, Mahatma Gandhi and Dayanand Saraswathi** were able to lead powerful movement for social reform and were having great capacity, in effecting changes in the thoughts and attitudes of the people.

Some leaders are symbolic like Queen of England and President of India. They wield power just in name hence they are nominal leaders and have no authority.

Some leaders are experts in the specific area of their work. They are creative geniuses like Einstein, Darwin, Freud and number of scientists will come under this cadre, their leadership rests on their achievements.

Barthelett classified leaders into three types; they are institutional leaders, dominant leaders and persuasive leaders. Some social Psychologists added charismatic leaders i.e. saints and mystics whose leadership is based on spiritual power. Ex-Joan of Arc Mohammed and the pope; their followers are fascinated and guided by their divine powers.

5.3 PERSONALITY TRAITS OF LEADERS:

What are the traits essential in the mental and moral makeup of a leader? What kind of people become leaders? Caryle is a good exponent of traditional approach. An understanding of traits of heroes and heroship will enable educational parents to train their people with proper selection and training. Some people worship their heroes and follow them blindly. Leaders are made by followers; there are certain distinguishing qualities that make a leader. Certain leaders are not intellectually superior but the social situation is mainly responsible in making them leaders. Some studies on personality traits of leaders indicate that good leaders are found in groups and objectives of the group, administrative skill and tactability to insight of what the group, administrative skill and tact, ability to inspire and will win the confidence of the members and an insight of what the group wants.

Some of the personality traits found among leaders were intelligence, social participation, socio-economic status, dependability, initiative, persistence, self confidence, knowing how to get things done, popularity, masculinity, verbal facility, adaptability extroversion, intreversion scales or in qualities like self sufficiency, emotional control, height, appearance or dominance, leaders have been found to be average.

Many people believe that to be leader one should have light physical statue. Leaders like **Lincoln** and other were tall, but **Nepolean** and **Hitler** were below average in their height. Some believe that abundance of physical energy is important for a successful leader but **Mahatma Gandhi** had a frail physical body. Some argue that people of low stature and poor physical statue to ever compensated themselves by dominating others. Many non leaders were high in their intelligence than leaders. Intelligence by itself does not account for leadership though it is a contributing factor.

Scholastic achievement score is high among women leaders compared to new leaders. Some studies indicate that scholarship among new leaders was also high. Athletic leaders have only average scholastic achievements. Students of colleges who have higher scholastic achievement and also have time for extra curricular activities emerge as leaders, in most extroverts compared to non leader and women leaders.

Higher socio economic status contributes to leaders qualities. Studies show that fifty percent of leaders are from business class. Economic disability prevents youth in securing a position of advantage in the competitive world. Economically poor from their very early age were forced to contribute to family income thereby lose opportunity for participating in extra-curricular activities.

5.4 THE SITUATION FACTOR IN LEADERSHIP:

The second view is that leadership is a process arising out of a social situation in which atleast from factors are present, a group, need for group action a leader and followers.

1. The qualities necessary for leadership will depend on nature and function of the group. In

different social situations, leaders are those who respond most adequately to the needs of the situation. A change in social situation needs a change in leadership as well. **Shamberlani Fitted** in British situation in peace where as war time demanded a leader like **Churchill**. Soon **Churchill** was also replaced when the purpose is over. **Mahatma Gandhi's** entry into **Indian National Congress** changed the programs and organisation of political party.

2. Second factor for emergence of leadership is need for action leaders like **Gandhi, Nehru** and **Rajendra Prasad** who created political needs and showed the way to mass action. **The Swadeshi Movement, Salt Satyagraha, Quit India Movement** are some examples.
3. The third factor in leadership is the leader himself. He is more acceptable than any other members of the group. He will understand his role better than others. Leadership also depends on group structure. The function and performance will depend on the size of the group. Small groups give opportunity for face to face relationship which is intimate whereas in large groups leadership is dominant and can take decisions with greater independence.
4. Every leader must have followers. Followers interact with leaders and their role is a subordinate one. It is the leader who analyses the situation and suggest ways and means of solving the problem. Leaders chalkout programme of action and followers carry it out. Leaders enjoy great power and prestige.

Some studies related to leader follower relationship were conducted; one study shows leader and followers in American Army during World War II reveals, soldiers drawn from democratic setup disliked the power and privileges given to higher cadre. But mostly followers because of the great qualities and sacrifice on the part of leaders make them think ideal for them. Leaders influence the followers. At the same time followers also influence their leaders. Their expectations make them assure new roles. Leaders identify themselves with followers; **Gandhi** identified with the poor and stayed in Bhangi Colony in Delhi and East End in London, and wore simple dress of a common man.

5.5 THE TWO VIEWS:

The first view is that leaders are necessary to bring about social change and holds that certain personality traits will make them leaders. Where as the greatman's theory maintains that leaders are born and the qualities of leadership are in born and inherited and the democratic theory states that the qualities of leadership are learned; certain schools presume to train leaders. The person who is having an opportunity and desire will become a leader.

The second view of leadership is that leaders are creatures of social situations. They came out of public expectation that is they are products of time. New situations will bring out new leaders. Research studies support both the views and it is difficult to prove or disprove either of them.

5.6. FUNCTIONS OF LEADERS:

Leaders and followers have a sense of mutual identity.

1 . Membership character: The leader must belong to the group which he seeks to lead. He must be a member of the group that is he should identified be with the members of group. **Nehru**

dressed like any other Indian, sat to spin and he wore head dress, ate and danced with the rural mass there he achieved membership. Members identified with their leader.

2. Background of achievement and success: Mahatma Gandhi after his success in South Africa in great movement was able to lead Indians in freedom struggle. People accepted his leadership because of his success in South Africa. **Nehru** coming from a wealthy family gave up all his luxuries and accepted imprisonment for the sake of independence.

3. Leaders must fully understand his followers: Leaders should know the pulse of the people. He should know their fears, hopes and frustations, needs, goals and values. Leader travels a lot to remote places to know people better.

4. Leader must be a Policy maker: Through policies only groups will achieve their goals. **Gandhi** gave us **Satyagraha, Non-cooperation, Khadi** and **Spinning** where as, **Nehru** was able to give **Secularism, non-alignment** and **Industrial Planning**. Both are good policy-makers.

5. Leader must be skillful administrator and organiser: Some campaigns were well organised by **Mahatma Gandhi** and even his worst critics were silenced. Non-cooperation was seen with suspicion. When it was pronounced but soon everybody appreciated because of the organising and administrative skill of **Gandhiji**. He was able to select good assistants and was able to coordinate their work plan for programme and the groups were able to reach their goals.

6. Leader must be an ideal example for the group to emulate: Gandhiji's personal example of preaching what he is practising and practising what he is preaching made him an ideal to masses.

7. Leader must symbolize in himself the unity of his group: Diverse groups were brought together by Gandhi in India. He expressed their desires and demand as a group to the authorities.

5.7 LEADERSHIP AND MORALE:

When we say that members have high group morale it means that members accept the goal of the group and are hopeful of attaining it. Leaders create high degree of morale among members. The leader gives his own personal example of courage, sacrifice and service and with his able planning he will mobilize the resources of the group to reach the desired goal. In his trials he will face number of forces threating his work. For some the threatening force may bring about unity among its members under the efficient guidance of the leader. The number of sub groups the leader will unite them with his tact.

One such hindrence to group morale is narrow selfishness and interest of the leaders. Those leaders who are free from such flaws like corruption can lead the members to the expected goals.

5.8 PSYCHOANALYTICAL APPROACH:

All eminent leaders are given loyalty and devotion. People love their leader as much as they loved their father. **Gandhi** was called '**Bapu**' not because he is aged but for his fatherly guidance when things are wrong and people are disappointed and frustrated, they make their leader the scapegoat of their complaints and troubles. This type of attitude is common among

children. Children love their father and hate him for snatching away the love of their mother. Freudian theory stressed the importance of early childhood experiences like material pampering and sexual repression in explaining the rise of great leaders. They used compensation for weakness, inferiority or guilt in explaining leadership.

Enrich made an interesting study of **Hitler** and came to the conclusion that masochistic and sadistic drives lead to authoritarian type of leadership. **Hitler** created a hierarchy power in the state that everybody had somebody above whose lust for power must be satisfied.

5.9 AUTHORITARIAN AND DEMOCRATIC LEADERSHIP:

Leadership in democracy is different from leadership in a totalitarian state. Democracy is a way of group living in which persons who like it share responsibility in making decisions affecting common interests and about common problems. Individuals enjoy greater freedom of thought and expression; they have a right to criticise and even condemn government decisions. But in a totalitarian state all the thinking and deciding is done by one individual i.e. the authoritarian leader and others have only to carry out the decisions taken by the leaders. There is great flexibility of inter-action in democracy. While in autocracy social interaction is rigid and inflexible. Authoritarian leader has great power; he alone plans the policies and programmes. He fully controls the activities of the group. He has absolute power to reward or punish the members of the group. But a democratic leader also has power but his role is different.

He encourages free interaction and inter-communication among the members of the group. He will make his followers understand the meaning and implementation of his policies and programmes. He tries to reduce tensions among subgroups. If he is unable to take the group along with him, he is prepared to remove himself from leadership. The means of social control setup by him are voluntary; unlike authoritarian leader, he does not insist on obedience, submissiveness and repression, but encourages initiative, responsibility and cooperation.

5.10 EXPERIMENTAL STUDIES IN LEADERSHIP:

Study of effect of social climate created by different types of leaders was studied. By using four groups of 11 year old boys, each group was placed under the supervision of an adult leader for seven weeks. All the three types of leaders, one authoritarian, an other democratic and third one is an indifferent leader, supervised the boys seven weeks each.

Later they studied the groups they found; autocratic leader excited hostility on one hand and extreme dependence on the other. Some members rebelled against him. The democratic group had high morale and friendliness and developed a high level of efficiency and the other groups were at the end turned to be disorganised.

Experimental studies have also made of leaderless groups. A number of persons were given a task and then left alone to do it. In the beginning the group is confused then it has become disorganised leading to helplessness. Later they came out of that mood and started working.

In conclusion we can say that a leader's presence is very essential in leading a group and a democratic leader can help them to achieve the desired goal very easily.

5.11 SUMMARY:

The concept and nature of leadership, the personality traits of leaders, the functions of leaders

and the different types of leaders and some experimental studies regarding leadership were given in this lesson.

5.12 KEY WORDS:

Intellectual Leader
Administrative leader
Authoritarian leader
Democratic leader
Extroversion
Introversion
Social participation
Adaptability
Self sufficiency
Emotional control
Scholastic achievement score
Situational factor (in leadership)
Group morale
Psychoanalytical approach.

5.13 SELF - ASSESSMENT QUESTIONS:

1. Analyse Various types of leaders.
2. Discuss the personality traits of leaders.

5.14 REFERENCE BOOKS:

Han Raj Bhatia: "*Elements of Social Psychology*", 1965, Manatala & Sons, Bombay.

Kuppuswamy B.: "*An Introduction to Social Psychology*": Bombay : Asia Publishing House.

- Dr. V. KANAKA DURGA

LESSON-6**Role of religious leaders and community heads,
focus group discussion and community
education****6.0 Objective:**

The objectives of this lesson are to explain role of teachers and religious leaders and community Heads - Importance of focus Group discussion - community education and involvement.

Structure

6.1 Role of teachers

6.2 Religious Leadership

6.3 Importance of Focus Groups Discussion

6.4 Community Education

6.5 Summary

6.6 Key words

6.7 Self Assessment Questions

6.8 Reference Books

6.1 Role of The Teacher**TEACHER STANDS FOR**

T	Stands for	TRUTHFULNESS
E	Stands for	EARNEST
A	Stands for	AFFECTIONATE
C	Stands for	CHARACTER/CULTURED
H	Stands for	HONESTY
E	Stands for	ENTHUSIASTIC
R	Stands for	RIGHTEOUS

Teacher occupied a very important role in the society from the ancient period up to the present period. The teacher is supposed to mould the personality of the student. Any nation's development mainly depends upon the efficiency of the teacher. Teacher can be compared to a gardener. As the gardener takes all the pain to see that the garden is beautiful with colorful flowers and good fruits, the teacher in the same way works hard to prepare good and responsible members for the development of the society. The teacher has to play different roles towards the student like father, mother, brother, friend so on and so forth. Like a mother the teacher has to share the feelings of the student, like a friend the teacher has to spend time with the student. The teacher tries his best to develop the student mentally, physically and socially. He is considered to be a nation builder, and backbone of the society. He is a good social engineer and social worker. The teacher is the educational parent of the student, Parents give birth to the child where as the teacher imparts knowledge, manners, morals inspiration to the students. He has to develop correct attitudes among the children. The teacher has to build up the character of the student. The teacher has to develop positive ness in the minds of the students. The teacher has to be the role model for the student.

CONCEPT OF EFFECTIVE TEACHER:

The foundation of democracy should be laid in the classroom by the teacher. So the teacher may be considered as the nation builder. The quality of education mainly depends upon the efficiency of the teacher. Teaching is not an easy profession. It needs some special skills and techniques and it is considered as a programme which is based on two persons-teacher and pupil. Through his/her teaching the teacher has to create about the subject.

Effective teaching mainly depends upon the special skills and teaching techniques of the teacher. In olden days education was teacher centered but today it has become child-centered. The teacher has to develop certain skills, attitudes, interest among the students through education. The teacher has to prepare the student for the changing conditions of the society. The main duty of the teacher is to draw out the inherent talents of the students. In order to draw out the inherent talents of the students the teacher has to keep in mind the following elements and principles in teaching-learning process. Which will make him/her an effective teacher?

The teacher should know how to motivate the students for the learning process.

The teacher should converse with the students to encourage them in their talents, create interest in their subjects and develop enthusiasm.

Teacher should develop the student towards the social life so that he/she can be useful for the society.

Teacher should select good methods and techniques for an effective teaching.

The class-room teaching should be suitable to the changing conditions of the society.

Teacher through his teaching should fulfill the needs of the society.

Teacher occupies a very important role in the society. He is a public person. Through his external appearance he should create a best impression. His appearance should be neat and clean so that it gives gentle appearance to him/her. The teacher should be active and should respect his job. He/She should not be an emotional person .He/She should always be a truthful leader.

The teachers own character should be such that there is no difference what they say and do as said by Dr.Rajendra Prasad. Teaching profession is said to be the most sacred one, demands high character and perfect morality. The teacher should never be jealous, quarrelsome or trouble maker. The teacher should be an integrated person .The teacher should never show partiality towards his students. He/She should command respect through purity of hi/her character. The teacher should develop self-discipline and self-control.

6.2 Religious Leadership:

Social change often requires an effective leader who can express desired change, motivate followers to action, and direct their actions in to some larger movement for change. Religion has historically been a major source of such leaders largely because religious claims form a potent basis of authority. The prototype of the change-oriented religious leader is the prophet, whose social role is especially significant.

A prophet is someone who confronts the powers that be and the established ways of doing things, claiming to be taken seriously on religious authority. There are two types of prophetic roles. One is the exemplary prophet, whose challenge to the status quo consists of living a kind of life that exemplifies a dramatically different set of meanings and values. The Buddha is a good example of this kind of prophet, whose very way of life in his message. The other type is the emissary prophet, who confronts the established powers as one who is sent by god to proclaim a message. Most of the Old Testament prophets were of this type. The emissary prophet has historically been an important source of change because the message proclaimed offered a new religious idea (i.e., ethic) and a different basis of authority. The prophetic message was often one of judgment and criticism. Whether the message called the people back to a previous way of life or directed them to some new way, it nevertheless called for change.

The role of the prophet is the opposite of the priestly role. A priest is any religious functionary whose role is to administer the established religion—to celebrate the traditional rituals, practices, and beliefs. Most clergy and church officials perform priestly roles. The basis of priestly authority is priests' location in the religious organization as representatives of that establishment, and their actions mediate between its traditions and people. The prophet, by contrast, challenges the established way of doing things, not only by messages of criticism but also by claiming an authority outside the established authority. Thus, the role of the prophet is essentially a force for change in society. Thus the religious leader is a source of both new ideas and new obligations the modernization of which had upset large segments of the populace. Counter posing a religious charismatic figure against the political leaders fit a traditional Shiites model of religious action. The development of mass communications, especially those using image technologies such as television and mass advertising, has added a new and complex dimension to the generation of charisma and the uses of public ritual. Mass media possess much more flexible and powerful means to shape the presentation of a leader or group to generate the image of exceptional powers or qualities for which the audience might impute charismatic authority. Modern movements may use these mass media to create and sustain a sense of urgency, crisis, or imminent disaster to appeal to a mass constituency.

Not only political figures but also religious leaders can frame their images and their messages for maximum media impact. The television coverage of the journeys of pope John Paul

It resembled a serialized narrative, evoking recurrent themes. In repetitive short news clips, the television viewer “saw” the pope set in images of conquest (e.g., with the keys of the city, honor guards, red carpets, in palatial settings). Other media images included symbolic confrontations with death. Religious figures portrayed by the media are thus transformed by the selection process inherent in those media: Images mediate the reality to the audience. Some would-be charismatic figures also deliberately manipulate mass media to enhance their position by creating a sense of awe and power unlikely to be attributed in face-to-face interaction with the leader.

Because it is the followers who impute charismatic authority to their leader and who put the charismatic ideal into practice, any analysis of the impact of religion on social change must examine the role of the religious group or community in that change.

6.3 FOCUS GROUPS DISCUSSION:

Focus groups are a form of group interview that capitalizes on communication between research participants in order to generate data. Although group interviews are often used simply as a quick and convenient way to collect data from several people simultaneously, focus groups explicitly use group interaction as part of the method. This means that instead of the researcher asking each person to respond to a question in turn, people are encouraged to talk to one another: asking questions, exchanging anecdotes and commenting on each others’ experiences and points of view.¹ The method is particularly useful for exploring people’s knowledge and experiences and can be used to examine not only what people think but how they think and why they think that way.

Focus groups were originally used within communication studies to explore the effects of films and television programmes,² and are a popular method for assessing health education messages and examining public understandings of illness and of health behaviours. They are widely used to examine people’s experiences of disease and of health services and are an effective technique for exploring the attitudes and needs of staff.

The idea behind the focus group method is that group processes can help people to explore and clarify their views in ways that would be less easily accessible in a one to one interview. Group discussion is particularly appropriate when the interviewer has a series of open ended questions and wishes to encourage research participants to explore the issues of importance to them, in their own vocabulary, generating their own questions and pursuing their own priorities. When group dynamics work well the participants work alongside the researcher, taking the research in new and often unexpected directions.

Group work also helps researchers tap into the many different forms of communication that people use in day to day interaction, including jokes, anecdotes, teasing, and arguing. Gaining access to such variety of communication is useful because people’s knowledge and attitudes are not entirely encapsulated in reasoned responses to direct questions. Everyday forms of communication may tell us as much, if not more, about what people know or experience. In this sense focus groups reach the parts that other methods cannot reach, revealing dimensions of understanding that often remain untapped by more conventional data collection techniques.

6.4 COMMUNITY EDUCATION:

In most of the earlier attempts to improve the conditions of the villagers, the emphasis was on the improvement of cultivation methods and the increase of food production. It was taken for granted that the betterment of rural society as a whole involved, but in most of the organized efforts this was regarded either as a means to the end or as a by-product of the process of crop improvement.

The present concept of community education has combined the concern of the philosopher and philanthropist for the development of the whole man with the methodology and efficiency of an organized programme. It recognizes the need for scientific knowledge and the large scale application of scientific methods, and at the same time it goes deeper to the human need for dignity, self reliance, freedom and moral responsibility. In short, it emphasizes the need for development of the whole man, for total involvement, total participation, and total conviction. It is this change of emphasis that most clearly distinguishes present community educational work in India from the previous efforts in this direction.

The basic philosophy of extension work that it is directed at conversion of the whole man determines the approach that must be adapted for its implementation. Compulsion does not persuade, and even a beneficent act does not necessarily improve the man whole lot is improved thereby. The only way to secure the intelligent and whole-hearted cooperation of a person is to educate him. Nor does education mean the mere dissemination of knowledge the peddling the facts through the facts are necessary. The primary aim is to influence attitudes, modes of thinking, and ways of doing things. The last mentioned will almost automatically change with a change in the other two, but it is not a simple thing to change attitudes and thinking process.

As already noted, the Indian peasant, like peasants the world over, is instinctively conservative. He resists change almost as a matter of conscience and certainly as a matter of expediency. If this resistance is to be overcome, its causes must be studied and removed. the extension worker must, himself study the complex creature which is man.

In this study he will find many traits common to all men. He will find that all human beings have some sort of conscience, that they are all bound by loyalties and spurred on by some aspirations, that all are capable of reverence and admiration and love. He will find also that all are endowed with some degree of reason and imagination. The capacity to reason enables man to discern the relationship between cause and effect; it enables him to solve problems. the ability to imagine is in some respects, even more remarkable, not only of things he has seen in the past but also things that he has never actually seen. With it he can put himself in the position of another. With it, he can evaluate his own experiences over and over again in different contexts, visualize and benefit from the experiences of others and determine from hypothetical situations what conditions should be brought about, or need to be avoided.

In his study of human nature, the extension worker will also find that he is not dealing with human nature in a mass. Despite the easy talk about the 'ignorant masses,' the, 'typical peasant,' or the 'mass mind,' human beings are not mere swarms of identical creatures. Each one is unique being and possesses importance and significance in his own right. Each has a unique and different personality quite aside from the superficial differences of height, weight and outward appearance. There are differences in general intelligence, in learning ability, in memory, sensitivity

and ability to respond to sensations, and in a myriad of other qualities. In each there is a 'hidden depth' that longs for sympathy, understanding and recognition. Some of these differences make the task of the extension worker at once more difficult, more challenging and more rewarding.

The worker must be intimately acquainted with the individual if he is to take advantage of these differences to bring about the progress at which he aims. He will find some people more curious than others, and some more inclined to look into new possibilities; some will be more dependent than others, and some will accept advice more readily once their confidence is won. Some will have a more highly developed aesthetic sense which will lead them to accept and participate in programmes of cultural improvement. Some, it must be recognized, will be of such a texture as to tempt the extension worker to despair, but these are the ones who most need his encouragement and guidance and who also need the support of their fellow villagers through both example and direct assistance.

If the common concept that 'you cannot change human nature' was correct, then there would be no point in extension work, for the aim of community Education is to bring about a complete transformation, social and economic, of the individual and of the community. It is generally accepted the human nature is influenced by environment. A change in the environment will, and then leaves some imprint on the human beings living in that environment. The injection of effective extension work into a community constitutes such a change,

Irrespective of natural mental capacity, education can increase the effective intelligence of an individual or a group. even a savage tribe can profit by education; the most primitive people learn new social customs, become law abiding, and improve their living conditions. The pattern of thinking of a young mind can be changes quite markedly by education and even an older person sometimes alters his views radically if confronted with convincing evidence. So, despite the instinctive behavior patterns over which he has little conscious control, despite intellectual shortcomings, despite the tenacity of prejudices and superstitions, man has a great capacity for education a greater capacity than any other creature and because of the complicated environment in which he is placed, he of all creatures has the greatest need for it.

What, then, is the education to be imparted by the extension worker? In this short Chapter emphasis has been repeatedly put on the method of education. The reason for this is that the method and the substance are closely associated. It is, of course, essential that the farmers and their families learn to grow better crops, to keep better homes, to educate their children, to make wise use of their resources in short, they should absorb all the knowledge that modern science can provide and benefit by it. It is essential that their material welfare should be improved. Greater than any of these, however, is the education that goes to make up the new peasant and the new peasant woman. As the villagers learn scientific facts through the democratic process there is born in them a desire to continue the work, to approach every new problem with hope, determination, self-reliance, and a sense of fair play. They develop a new attitude toward change itself, an objective, inquiring attitude that neither embraces nor rejects a method simply because it is now or old. They learn to cooperate for the common good. They learn to discern real values. They achieve a new sense of fulfillment of the glory that attaches to God's highest creature on earth. They see that the struggle is theirs, and that in serving god and their fellow men they are finding their own salvation. Their minds are opened, their energies released, their senses alerted. They not only accept, but demand and achieve further progress. This is the essence of the education which extension work seeks to impart.

6.5 Summary:

Participants in all focus group meetings concurred about a number of different topics and points. They agreed that the experience of participating with a variety of records keepers and users had been stimulating and enlightening. They agreed that the opportunity to meet with others broadened their ideas about what constituted historical records and provided opportunities to share information about identifying and caring for records. They agreed that further meetings that involved individuals of varying backgrounds and experiences with a broad range of historical records would be beneficial, and they believed that those constituents should participate in educational, strategic, and lobbying activities on local, county, and state levels.

Participants also expressed concern that many individuals whose public policy decisions directly impact historical records were not in attendance at the focus group meetings, and they identified participation by those individuals at future meetings as a high priority. Such individuals, who include county judges, county commissioners, and state legislators, often “hold the purse strings” but just as often are unaware of the value of historical records or unresponsive to the needs of records managers. On occasion, funding that has been earmarked by law for records preservation is used for other purposes. Participants the focus groups strongly believed that it is important to educate such public officials, to lobby them, and to include them in future discussions.

Participants in the earliest focus group meetings were nearly uniform in their agreement that the formation of a state-wide advocacy group and convening of a statewide conference of records custodians and users, and of individuals responsible for public policy would be beneficial. However, participants in subsequent focus groups, which met in the Valley, Panhandle, and West Texas, also were nearly uniform in their support for a regional approach. Issues such as the time and expense involved in participating on a state-wide as opposed to a regional level were paramount, and they were complemented by concerns rooted in a heightened sense of regional identities that might impact the formation of policies.

All participants agreed on the need for the Texas State Library & Archives Commission and the Texas Historical Records Advisory Board to take larger roles in providing information about training and fund raising; assisting regional and local groups to network with one another; acting as advocates for historical records and record keepers and users; and assisting in the basic organizing tasks that are integral to the formation of regional groups. They also agreed that the commission and board should take the lead in encouraging the formation of and regional centers where individuals can go for hands-on education, training, and workshops, information about grants and activities in other regions, and other pertinent topics, some of which may be particular to each region.

Focus group participants spoke frequently of a desire to connect with a state-level entity, but not necessarily in a format that involved a state-wide conference. Rather, participants strongly suggested either that 1) effort should go first to building regional organizations that would form the basis for a state-wide conference, or that 2) work on regional organizations should occur concurrently with lobbying and networking by influential individuals and existing organizations whose targets would be officials whose public policy actions impact records, records managers, and records users.

6.6 Key words:

PHILOSOPHY

Participants

Custodians

Deliberately

6.7. Self Assessment Questions :

- 1) Define focus group discussion and what are their uses in the community motivation?
- 2) What are the roles of the teachers and Religious leaders in community participation?

6.8 Reference Books:

1. Arora, Ramesh. K (1979) People's participation in Development, THW HCM State Institute of Public Administration, Jaipur.
2. Bhaduri, AMit (Ed. 1982) studies in Rural Participation Oxford & IBH publishing Co, New Delhi.
3. Meredith B.MC Guire, Religion, The Social Context (Fifth Edition) July 2, 1970 – October 10, 1995.

- Dr. K. Dhana Lakshmi

LESSON- 7**INDIAN FAMILY SYSTEM, CHANGING INDIAN FAMILY, RETROSPECT AND PROSPECT****Contents****7.1 Introduction****7.2 Meaning of family****7.3 General characteristics of the family 7.4 Distinctive features of the family****7.5 Functions of the family****7.6 Sociological importance of family****7.7 Hindu family****7.8 During the post – Vedic period****7.9 Features of modern family****7.10 Key words****7.11 Model questions****7.12 References****7.1 Introduction**

The word 'Family' has been taken over from Latin Word 'Famulus' which means a servant. In Roman Law the word denoted a group of producers and slaves and other servants as well as members connected by common descent or marriage. Thus, originally, family consisted of a man and woman with a child or children and servants. The meaning of family can be explained better by the following definitions.

7.2 Meaning of family

1. M.F Nimkoff says that “Family is a more or less durable association of husband and wife with or without child, or of a man or woman alone, with children”.
2. Burgess and Locke, “Family is a group of persons united by ties of marriage, blood or adoption constituting a single household interacting and intercommunicating with each other in their respective social roles of husband and wife, father and mother, son and daughter, brother and sister creating a common culture.
3. Eliot and Merrill: Family is “The biological social unit composed of husband, wife and children”.
4. Maclver: Family is “a group defined by sex relationship sufficiently precise and enduring to provide for the procreation and upbringing of children”.

7.3 General Characteristics of the Family

(i) A Mating Relationship.

A family comes into existence when a man and woman establish mating relation between them

(ii) Selection of Mates.

Wife or husband may be selected by parents or by the elders, or the choice may be left to the wishes of the individuals concerned. Various rules govern this selection.

(iii) A Form of Marriage.

The mating relationship is established through the institution of marriage. Marriage is an institutional arrangement made by the society according to which the individuals establish marital relationships among themselves. Marriage may assume any one of the forms— monogamy, polygamy, polyandry or group marriage

(iv) A System of nomenclature.

Every family is known or recognized by a distinctive name.

(v) A Way of Tracing the Descent:

Every family has its own mode of tracing the descent. Descent refers to the social recognition of biological relationship between individuals. Descent may be traced through the male line (Patrilineal Descent) or through the female line (Matrilineal Descent) or through both the lines (Bilateral Descent).

(vi) A Common Residence.

Family requires a home or a household to live in. After the marriage the wife may reside in husband's parental home (Patrilocal or Virilocal Residence) or she may stay in her parental home to which the husband pays occasional visits (Matrilocal or Uxorilocal Residence) or both of them may establish a separate home of their own (Neolocal Residence).

(vii) An Economic Provision:

Family provides for the satisfaction of the economic needs of its members.

7.4 Distinctive Features of the Family

The family is an organization par excellence. Of all the social organizations, large or small, family is of the greatest sociological significance. It occupies the central position in our social structure. The family, unlike other institutions, enjoys a unique position in society. Its distinctive features may be noted here.

1. Universality:

After having made an analysis of more than 250 societies, Murdock concludes that the family is universal. There is no human society in which some form of the family does not appear nor has there ever been such a society. B. Malinowski writes: "The typical family, a group consisting of mother, father, and their progeny, is found in all communities, savage, barbarians, and civilized". The irresistible sex need, the urge for reproduction and the common economic needs have contributed to this universality.

2. Emotional Basis.:

The family is grounded in emotions and sentiments. It is based on our impulses of mating, procreation, maternal devotion, fraternal love and parental care. It is built upon sentiments of love, affection, sympathy, co-operation and friendship

3. Limited Size:

The family is smaller in size. As a primary group its size is necessarily limited. It seems to be the smallest social unit. The biological conditions have also contributed to its small size

4. Formative Influence.:

The family is the earliest social environment which surrounds, trains and educates the child. It shapes the personality and moulds the character of its members. It emotionally conditions the child. It is the 'nursery of human nature'. And the 'breeding ground of our mores and nurse of our loyalties'

5. Nuclear Position in the Social Structure:

The family is the nucleus of all other social organizations. The whole social structure is built of family units. It influences the whole life of society.

6. Responsibility of the Members:

The member of the family has certain responsibilities, duties and obligations. The smooth running of family depends on how best the members discharge their responsibilities in co-

ordination with the other individuals of the family. As Maclver points out, "In times of crises men may work and fight and die for their country, but they toil for their families all their lives".

7. Social Regulation:

The family is peculiarly guarded both by social taboos and by legal regulations. The society takes precaution to safeguard this organization from any possible break-down: by divorce, desertion or separation.

8. The Permanent and Temporary Nature of the Family:

The family as an institution is permanent. Since it is based on the organic and emotional nature of man, it continues to exist. But family as an association may be temporary in character. These characteristics indeed reveal the sociological significance of the family.

7.5 Functions of the Family

The family as a social institution performs several functions. Various opinions have been expressed regarding the functions of family. Kingsley Davis speaks of four main functions of the family: (i) Reproduction, (ii) Maintenance, (iii) Placement, and (iv) Socialisation.

Ogburn and Nimkoff have mentioned six major functions of family: (i) Affectional, (ii) Economic, (iii) Recreational, (iv) Protective, (v) Religious, and (vi) Educational. Reed has described four functions of the family: (i) Race perpetuation, (ii) Socialisation, (iii) Regulation and satisfaction of sex needs, and (iv) Economic functions.

Primary and Secondary or Essential and Non-essential Functions

Maclver classifies the functions of family into two types: Essential and Non-essential functions. According to him, the essential functions include (i) the stable satisfaction of sex need, (ii) production and rearing of children, and (iii) provision of a home. Under the non-essential functions he includes, religious, educational, economic, health and recreation, and other functions.

The Primary Functions

Some of the functions of family are basic to its continued existence. They are referred to as essential functions by Maclver. They may also be regarded as Primary functions of family. They are explained below.

(i) Stable Satisfaction of Sex Need:

Sex drive is powerful in human beings. Man is susceptible to sexual stimulation throughout his life. The sex need is irresistible also. It motivates man to seek an established basis of its satisfaction. Family regulates the sexual behaviour of man by its agent, the marriage. Thus it provides for the satisfaction of the sex need for man. Even Manu, the Hindu Law-giver and Vatsyayana, the author of Kamasutra, have stated that sexual satisfaction is one of the main aims of family life.

(ii) Reproduction or Procreation:

Reproductive activity is carried on by all lower and higher animals. But it is an activity that needs control or regulation. The result of sexual satisfaction is reproduction: The process of reproduction is institutionalized in the family. Hence it assumes a regularity and a stability that all societies recognize as desirable. Thus family introduces a legitimacy into the act of reproduction. All societies surround this function with norms and support them with strong sanctions. By fulfilling its reproductive function family has made it possible to have the propagation of species and the perpetuation of the human race.

Production and Rearing of the Child.:

The family gives the individual his life and a chance to survive. We owe our life to the family. The human infancy is a prolonged one. The child which is helpless at the time of birth is given the needed protection of the family. Further, family is an institution par excellence, for the production and rearing of children. No other institution can as efficiently bring up the child as can the family. This can be referred to as the function of 'maintenance' also.

(iii) Provision of Home:

Family provides the home for its members. The desire for home is strongly felt in men and women. Children are born and brought up in homes only. Though, often children are born in hospitals, clinics, maternity homes, etc., they are nursed and nourished in the homes only. Even the parents who work outside are dependent on home for comfort, protection and peace. Home remains still the 'sweet' home

(iv) Family—An Instrument of Culture Transmission and An Agent of Socialisation:

The family serves as an instrument of culture transmission. The family guarantees not only the biological continuity of the human race but also the cultural continuity of the society of which it is a part. It transmits ideas and ideologies, folkways and mores, customs and traditions, beliefs and values from one generation to the next. '

The family is an agent of socialization also. Socialisation is its service to the individual. Socialisation is the process whereby one internalizes the norms of one's groups so that a distinct 'self emerges unique to the individual. The family indoctrinates the child with the values, the morals, beliefs, and ideals of the society. It prepares its children for participation in larger world and acquaints them with a larger culture. It is a chief agency which prepares the new generation for life in community. It emotionally conditions the child. It lays down the basic plan of the personality. Indeed, it shapes the personality of the child. Family is a mechanism for disciplining the child in terms of cultural goals. In short, it transforms the infant barbarian into the civilized adult.

(v) Status Ascribing Function:

The family also performs a pair of functions—(i) Status ascription for the individual, and (ii) Societal identification for the individual. Statuses are of two kinds: Ascribed and achieved. The family provides the ascribed statuses. Two of these, age and sex are biological ascriptions. Others, however, are social ascriptions. It is the family that serves almost exclusively as the conferring agency or institution.

People recognize us by our names, and our names are given to us by our family. Here, the family is the source of our societal identification. Various statuses are initially ascribed by our families. Our ethnic status, our nationality status, our religious status, or residential status, or class status—sometimes our political status and our educational status as well—are conferred upon us by our families. Of course, these may be changed later. Wherever statuses are inherited as in the case of royalty and nobility it is the family that serves as the controlling mechanism. Status ascription and societal identification are two faces of the same process. The importance of family in this regard can hardly be exaggerated;

(vi) Affectional Function:

Man has his physical, as well as mental needs. He requires the fulfillment of both of these needs. Family is an institution which provides the mental or the emotional satisfaction and security to its individual members. It is the family which provides the most intimate and the dearest relationship for all its members. The individual first experiences affection in his parental family as parents and siblings offer him love, sympathy and affection. Lack of affection actually damages an infant's ability to thrive. A person who has never been loved is seldom happy.

Secondary Functions of Family

In addition to the above described essential or primary functions the family performs some secondary or non-essential functions in some way or the other. Of these, the following may be noted.

(1) Economic Functions:

The family fulfils the economic needs of its members. This has been the traditional function of family. Previously, the family was an economic unit. Goods were produced in the family. Men used to work in family or in farms for the production of goods. Family members used to work together for this purpose. It was to a great extent self-sufficient. A clear cut division of labour between sexes, that is, between men and women, was evident. But today, the situation has changed. The family members do not work together at home. They are engaged in different economic activities outside the home. They are no longer held together by division of labour.

The economic role of modern family is considerably modified. The process of industrialization has affected family. The centre of production has moved from home to the factory. The factory giving job only to the individual worker and not to the entire family. The factory is producing goods which are consumed within the family. Thus, family has become more a consuming unit than a producing one. Its members are busy with "earning wages" rather than with "making a living". Family is thus slowly transferring its economic functions to the external agencies. Still, the institution of property is embedded with the family.

(ii) Educational Functions:

The family provides the basis for the child's formal learning. In spite of great changes, the family still gives the child his basic training in the social attitudes and habits important to adult participation in social life. "The manner in which he learns how to get along with his family will be carried over to his interactions with school authorities, religious leaders, the police and other agents of social control". When the child grows up, he learns to manage situations outside the home and family. He

extends his interests to other groups. With all this his intelligence, his emotions, and his social habits develop until he weans himself from the original dependence on the mother, father and other family members.

(iii) Religious Functions:

The family is a centre for the religious training of the children. The children learn from their parents various religious virtues. Previously, the homes were also centres of religious quest. The family used to teach the children the religious values, moral precepts, way to worshipping God, etc. Even today, it is in the family that the foundations are laid down for the moral standards that are to guide the children throughout their life. The family meets the spiritual needs of its members. It is through the family that the religious inheritance is passed on to the next generation.

(iv) The Recreational Functions:

At one time, recreation was largely family based. It fostered a close solidarity. Reading aloud, visiting relatives, family reunions, church socials, singing, dancing, playing indoor games, etc., brought together the entire family. Elders would organize social gathering among themselves in each other's homes. Children would organize their own recreations among themselves or together with other children. Often parents and children would join together in the same recreational activities. The effect of this on the cohesion of the family was considerable.

Recreation is now increasingly organized outside the family. Modern recreation is not designed for family-wide participation. Whether in the form of movies, sports events, plays, cricket, 'Kabaddi', tennis, dinner parties, or 'yakshagana', it is designed for the couple or individual participation.

7.6 SOCIOLOGICAL IMPORTANCE OF FAMILY

Family is a group of people having certain special kind of social relationship to one another "A family consists of husband and a wife with children having more or less permanent relationship accepted by the society through the marriage". People can not perform marriage or establish family just on their own but it requires recognition by the society. Their roles "rights" duties and their interactions are culturally determined and socially sanctioned. Both husband and wife have to play various roles in accordance with the culture of a society.

Men lived in small families in ancient times. Family lacked any kind of organization and permanency. The practice of settled agriculture gave permanency to the family. Family is a fundamental unit of society. Its foundations rest upon biological and psychological needs. In modern age the function of the family have been taken over by various other institutions, but there are certain biological and psychological needs which can be satisfied by men only within the family.

The family has a nuclear position in human society. Family members work for the common good of the family. Division of labour is also based on the family. The family has lost some of its importance in a complex society, but the activities of most members are revolved around the family. It seems usually people work for their personal comforts. Thus the family is the nucleus of major part of man's activities. Well organized families lead to the formation of good social organization. The character of the individuals is developed only in the family. Family is one of the important agencies of socialization. It is an enduring association of parents and children provides a greater scope for free expression of thoughts and development of the child's entire personality.

So the home is the first school and the father and mother are the first teachers of the child. From this it is clear that family is the primary and fundamental unit in the society. Confucius said that, if you want to improve society, improve the family. Family has been changing in its structure and character because of several changes in economic religious, and political life of the society.

7.7 Hindu Family

Among Hindus a Snathaka i.e., one who has completed his course of the Brahmacharya Asrama, starts family life with his marriage (Vivaha). The Hindu family in many of its tenets today is the same as it was during the Vedic period, though many changes have been realized in its structure and functions. Sociologically human family is an organization based on sex relationship, through marriage, which endures and provides for the procreation and nature of children. The universal feature of family life in all communities is to regulate sex-relationship through marriage.

7.8 During the Post – Vedic period :

Ancient Hindu family underwent several modifications. Manu prescribed the laws of inheritance giving pre-eminent claims to the eldest son. Partition of property was advocated by Goutama and Apastamba. The tendency for breaking down the Joint Family as a result of claims over property is found during the epic period. The age of Puranas witnessed code for a clear partition of Joint Family property. Renowned legislators like Yagnavalkys, Vysya, Narada, Brihaspathi, Vatsayana, prescribed law for partition of property for sons. The eldest son had the privilege of a large share of property. So the right of inheritance was not a claim since property vested in the hands of the father who was not a claim since property vested in the hands of the father who was the head of the family. Male members below the age of sixteen years are dependent and they could not claim property. So father, mother and eldest son had the exclusive right and control over property and could dispose of it whenever they wished. The family continued to be traditionally Patriarchal, but there were trends towards individual family by setting up separate residences after marriage by sons. Right over self earned property Streedhana interest of claim in ancestral property affected the Patriarchal family but Joint family withstood all these changes by harmonizing individual interests through worship, progeny inheritance and sense of belongingness.

In Modern India, Joint family is characteristically prevalent in agricultural communities. Collective forming collective living and share in family wealth are the traditional features of Hindu Joint Family. Even now the Hindu Family is Patriarchal with a common roof, common kitchen, worship of family gods, and maintenance of property, obedience to elders, mutual love, and regard. Agricultural Joint family assured economic security. But now in modern society the factors of urbanization, modern education, social legislation, etc., to improve the status of women have affected traditional family individual freedom and independent living initiated by democratic outlook contributed much to the deterioration of joint family.

Family and Samskaras:

According to Hindu Dharma Sastra every individual in a family has to pass through many Samskaras beginning from the birth to the death of a person. Each of these Samskaras is followed by a symbolic sacrifice namely home. The Griha Sutras enumerate about forty eight Samskara as and the most important ones are as follows:

1. Garbhadana :

Garbhadana is the first ceremony performed at the consummation of marriage. The real family life of an individual starts with his marriage. So it is the first and foremost of a family. This ceremony is in accordance of the pleas taken by the marrying parties at their wedding namely to fulfill the obligations of the family life. Also, the mating of husband and wife as identified with the foetus-laying ceremony suggests that mating is conceived as a part of the obligations of the married couple towards the family and the community.

2. Pumsavana Samskara or the Male Making :

The Second ceremony is the Pumsavana Samskara or the Male making. It is performed during the third month of the wife's pregnancy. It is intended to propitiate the deities which are supposed to govern the sex of the foetus, to get a male child. The male child is an important adjunct in the family, for he helps the continuity of the family. So the basic aim of mating is conceived as serving the welfare of the family, and through it the welfare of the community.

3. Jata Karma :

The third ceremony Jata-Karma is performed at the birth of the child. Here father touches and smells the child and utters benedictory mantras into its ears, expressing his wish that it may be endowed with long life, and intelligence. The child is then fed with honey and butter and is thereafter fed on the breast of the mother for the first time. The umbilical cord of the child is cut after this. General care is taken to ensure the safety of the mother and the child.

4. Nama Karna :

The Nama Karna is performed on the tenth or twelfth day after the birth of the child when it is given a name. According to some authorities the question of naming is important and certain broad rules have to be followed here in order that the name may refer to the family, the community and the social class to which the person belongs. In Manu's opinion for instance, the name given to the newly born baby should be such as to signify his Varna. Thus the name of each Varna should denote something auspicious and imply contentment.

5. Nishkramana :

The Nishkramana ceremony is performed in the fourth month after the child's birth. Here the child is as if presented to the Sun and thus its first contact with the greatest natural force that welds power over the world, as also its first contact with the world outside the home, is ritually celebrated.

6. Anna-prasana :

The anna-prasana (anna-boiled rice, cooked food, Prasanna-eating) rite is performed in the sixth month of the child after his birth. The child is fed with cooked food for the first time.

7. Cludes-Karma or the First tonsure of the Hair :

The cludes-Karma or the first tonsure of the hair, for the sake of dharma is performed in the first or the third year or at any age according to the tradition in the family. This ceremony is perhaps intended to celebrate the child's introduction to the rules of bodily hygiene.

8. Upanayana Ceremony :

When the boy is initiated into the study of the Vedas, the Upanayana Ceremony is performed at different ages for different Varnas. With this ceremony the boy is really accepted as a member of the group and of the spiritual life of the community to which fore-fathers belong to . With this ceremony he enters into Brahmacharyasrama i.e. the first ashram or the stage of life during which the individual receives Vedic education. In fact traditionally the rite of Upanayana heralds the second birth of the individual namely the spiritual birth as a member of the group and its cultural heritage. Therefore it is significant that the term Dwija * or Dwijanma or Dwaja i.e. twice-born is applied to the members of the first three Varnas.

9. Grihya Sutras :

The Savitri is to be performed, according to the Grihya Sutras immediately after the Upanayana or after third year of Upanayana. According to Manu it is to be performed sometime before the completion of the sixteenth year for a Brahmana, twenty second year for Kshatriya and twenty fourth years for Vaisya. This rite forms part of the duties of Brahmacharyashram.

10. Samavarthana:

The Samavarthana rite is celebrated at the time when the student returns to his ancestral home after the completion of his studies at the Guru. This Samskara is the point in the individual's career which marks the completion of his education and his fitness to enter into and accept the responsibilities of a family life.

11. Vivaha (Marriage) Ceremony:

The Vivaha (Marriage) Ceremony makes the individual's entry into the Grihasthasrama. This ceremony may be said to be the socialization of individual for here he takes the pledge for the continuation of the race. He also accepts the fundamental doctrine of Yajna and takes an oath to keep on the home Fire (Agni) continuously alive.

12. Antyeshti or the funeral rite:

The Antyeshti or the funeral rite, performed at the time of the death of an individual marking the end of his career and entering into the realm of his ancestors.

7.9 Features of Modern Family

Above we have described the factors that have substituted the modern family in place of the traditional patriarchal family. Now we may examine some of the salient features of modern family.

1. Decreased control of the marriage contract:

Marriage is the basis of family. In traditional family the marriage was contracted by the parents. The marriage ceremony was based on the principle of male dominance and female obedience. In modern family people are less subject to the parental control concerning whom and when they shall marry. The marriage is now settled by the partners themselves. It is choice of mate by mate usually preceded by courtship or falling in love.

2. Changes in the relationship of man and woman:

In modern family the woman is not the devotee of man but an equal partner in life with equal rights. The husband now does not dictate but only requests the wife to do a task for him. She is now emancipated of the man's slavery. She is no longer the drudge and slave of olden days. She can divorce her husband as the husband can divorce her. She can sue the husband for her rights and likewise be sued.

3. Laxity in Sex relationships:

The rigidity traditionally associated with sexual relationships no longer characterizes the modern family, cases of illegitimate sex relationship of the husband and wife too can be seen in modern family.

4. Economic independence:

Women in modern family have attained an increasing degree of economic independence. It is not only the husband who leaves the home for work but it is also the wife who goes out of doors for work. The percentage of women employed outside the home is continually on the increase. In India the number of women going out for employment is steadily increasing. In upper classes women are property owners and in lower classes they are wage earners or professional workers. This economic independence has largely affected the attitude of modern woman. Formerly she had no choice but to find a male partner who could marry her and support her economically. She now does not feel helpless before man but settles matters with him in terms of her own. She is not a slave of the man who provides her with food, clothing and shelter but she can now earn her own living. Such a feature did not mark the traditional family. According to Maclver and Page, "Not only the economic and the religious changes but the whole process of modern civilization within which they fall has worked towards giving woman a new position in society and specially in relation to man" In short, woman in the modern family has come as near achieving equality with men and children emancipation from parents.

5. Smaller family:

The modern family is a smaller family. It is no longer a joint family. Moreover the tendency is to have a smaller family and the contraceptives help in checking the birth.

6. Decline of religious control:

The modern family is secular in attitude. The religious rites of the traditional family such as early prayer, yagya etc. are no longer performed in modern family. Marriage also has become a civil contract rather than a religious sacrament. It can be broken at any hour. The authority of religion over the conditions of marriage and divorce has markedly declined. Divorce is a frequent occurrence in modern family. In traditional family it was a rare phenomenon.

7. Separation of non-essential functions:

The modern family has given up a great many functions which were performed by the traditional family. These functions have now been taken over by specialized agencies. Thus the hospital offers room for the birth of child, in the nursing home he is brought up, in the kindergarten

he is educated and in the playground he recreates. Not only this much but many of the traditional tasks of the household such as cooking and baking, cleaning and washing are also performed outside the household by specialized agencies. The process advances still further as more and more families rely upon prepared and manufactured goods consumed by the family.

8. Filocentric family:

In the modern family the trend is towards the filocentric family. A filocentric family is one wherein the children tend to dominate the scene and their wishes determine the policy of the family. In modern family physical punishment is rarely awarded to the children. The children now decide which school they will study in, what clothes they will wear., what food will be cooked and which movie they will go to enjoy.

Thus the family has been subjected to profound modifications of an economic, social and biological nature. The modern family is no longer the economic and self-sufficient unit. The women are no longer subordinated to the male dominance and are no longer confined to the drudgery of incessant toil in addition to the continual bearing of children. The use of contraception has reduced the number of children born during marriage. Ceremony and religion have lost almost all connection with the home as an entity. The individuation of family members has reached a point beyond which it cannot go. The size and functions of the family have been reduced. It has suffered a change in regard to both its structure and functions. It now consists of the married couple and two or three children. Even this smallest family unit has shown a tendency towards instability. Its functions of the present day family tend to revolve around personality. Burgess referred to the modern family as “a unity of interacting personalities>” The modern family is more individualized and democratic where women enjoy a high prestige and position. From an institution, it has moved towards companionship.

7.10 Key Words

1. Mating relationship
2. Reproduction
3. Procreation
4. Socialisation
5. Filocentric Family

7.11 Model Questions

1. Define Family? Explain the characteristics and functions of family?
2. Discuss the features of modern family?

7.12 References

1. Aruna Jhasgiwala, (1993), “ Family dynamics – Social Work Perspective”, Anmol Publications, New Delhi.

2. Jhonson, H.M (1970), “ Sociology: A Systematic Introduction”, Allied Publishers, New Delhi.
3. Maciever, R.M. and Page, C.H. (1959), “ Society, An Introductory Analysis”, London, Macmillan and Co.,
- 4.Sachdeva, D.R and Vidya Bhushan (1982), “ An Introduction to Sociology “, Kitab Mahal, Delhi, Allahabad.
- 5.Sankara Rao,C.N. (2003), “ Sociology- Primary Principles”, S. Chand & Company Ltd., New Delhi.

LESSON- 8**FAMILY TYPES- CHANGES IN THE STRUCTURE AND FUNCTIONS****Contents**

- 8.1 Introduction**
- 8.2 Types of family**
- 8.3 Changes in the structure and functions of family in India**
- 8.4 Factors contributing for changes in functions:**
- 8.5 Features of modern family:**
- 8.6 Factors contributing toward changes in the structure and functions of family in India**
- 8.7 Key Words**
- 8.8 Model Questions**
- 8.9 References**

8.1 Introduction

The family has a nuclear position in human society. Family members work for the common good of the family. Division of labour is also based on the family. The family has lost some of its importance in a complex society, but the activities of most members are revolved around the family. It seems usually people work for their personal comforts. Thus the family is the nucleus of major part of man's activities. Well organized families lead to the formation of good social organization. The character of the individuals is developed only in the family. Family is one of the important agencies of socialization. It is an enduring association of parents and children provides a greater scope for free expression of thoughts and development of the child's entire personality. So the home is the first school and the father and mother are the first teachers of the child. From this it is clear that family is the primary and fundamental unit in the society. Confucious said that, if you want to improve society, improve the family.

8.2 Types of Family

Families may e classified variously.

- (1) On the basis of authority:** A family may be patriarchal or matriarchal.

The Patriarchal Family

The patriarchal family was prevalent not only in the civilized society of antiquity but also in the feudal society. This type of family has become world famous. The Old Testament affords many descriptions of patriarchal families, such as those of Abraham, Jacob and Issac.

What is a patriarchal family? Under the patriarchal family the male head of the family is possessed of inclusive powers. He is the owner and administrator of the family property and right: to him all persons living in the family are subordinated. He presides over the religious rites of the family, he is guardian of the 'family gods', of the sacred hearth. In short, the family father or the eldest male descendant is the protector and ruler of the family enjoying full authority over the family members.

The chief characteristics of a patriarchal family are the following:

1. The wife after marriage comes to live in the home of the husband.
2. The father is the supreme lord of the family property.
3. Descent is reckoned through the father. The children are known by the name of the family of their father.
4. The children can inherit the property of their father only. They have no right over the property of the mother's family.

The Matriarchal Family

What is a matriarchal family? Maclver prefers to call it by the name of Maternal family rather than the matriarchal family. In a matriarchal family the authority vests in the woman head of the family with the males being subordinate. She is the owner of property and rules over the family. There are grave doubts whether this type of family ever existed in society, though L.H. Morgan, McLennan and Bachopen believe it to have been the earliest form of family. Bachopen maintained that in early times mankind lived in a state of promiscuity and that the earliest type of family was the matriarchal. Morgan referred to as the 'father of American anthropology' postulated that the family evolved through various stages, from the lowest promiscuity to the highest monogamy. The chief characteristics of matriarchal family are the following.

1. Descent is reckoned through the mother, not the father because maternity is a fact while paternity is only an opinion. This is the matrilineal system.
2. Marriage relations are transient. The husband is sometimes merely a casual visitor.
3. The children are brought up in the home of the wife's relatives. Descent is not only matriarchal but also matrilineal.
4. The authority in the family rests in the hands of wife or in some representative of the wife's kin.
5. Property is transferred through the mother and only females succeed to it.

(2) On the basis of structure:

The family has been classified nuclear and extended family. A nuclear family is one which consists of the husband, wife or wives and their children. The children leave the parental households

as soon as they are married. A nuclear family is an autonomous unit free from the control of the elders.. Since the newlyweds create a separate residence the physical distance between parent and married child or parent and grand parent minimizes the interdependence between them. The American family is of a nuclear type.

An extended family can be viewed as a merger of several nuclear families. Thus a small extended family may include an old man and his wife, their son, the son's wife and the son's children, two nuclear families, the son being a member of both. A large extended family may include the old man and his four wives, their unmarried children and married sons, and the son's wives along with their unmarried children. An extended family may be crammed into a single house, or it may occupy a cluster of houses within an extended family compound, or the houses may be more widely dispersed than this. The Hindu family is an extended family

(3) On the basis of residence the family may be classified as follows:

- (i) Matrilocal Family. In this type of family the husband goes to live in the house of his wife
- (ii) Patrilocal Family. In this kind of family, the wife goes and lives in the house of her husband.

(4) On the basis of marriage, the family may be classified into:

- (i) Monogamous family. In which one man marries one woman only at one time.
- (ii) Polygamous family. In this kind of family one man marries many women at one time.
- (iii) Polyandrous family. In this kind of family one woman marries many men and lives with all of them or with each of them alternately.

(5) On the basis of ancestry the family is classified into :

- (i) Matrilineal family
- (ii) Patrilineal family

In the matrilineal family mother is the basis of ancestry. A woman is believed to be the ancestor of the family. The rights of each member of the family depend on his relation to the mother.

In the patrilineal family ancestry continues through the father. This is the common type of family prevalent today.

(6) On the basis of in group and out group affiliation:

A family may be classified into endogamous family and exogamous family. An endogamous family is one which sanctions marriage only among members of the ingroup, while exogamous family sanctions marriage of members of an ingroup with members of an outgroup.

(7) On the basis of blood relationships:

A family may be conjugal family or consanguineous family. A conjugal family consists of spouses, their offspring and relatives through marriage. A consanguineous family consists of blood relatives together with their mates and children.

It may also be pointed out that the patriarchal or patrilineal or patrilocal family is more common than the matriarchal or matrilineal or matrilocal family. The matrilineal family among the Khasis also is undergoing the process of disintegration which is partly due to the influence of Christianity and partly due to the migration of educated Khasis to the cities. Though it may also be said that the patriarchal family in traditional sense has also changed in its nature on account of the new social and economic forces particularly the women's Lib. Movement, yet the fact still remains that family system is patriarchal in the greater parts of the world.

8.3 Changes in the Structure and Functions of Family in India

The traditional family system was Joint Family System in which the great grand father, his children and grand children, were lived. While living under the same roof and dining in the same kitchen all accepted the authority of the head of the family who was a doctor. A physician, a commander, an ideal agriculturist and house holder etc. He was the friend, guide, and philosopher for the whole family. But this traditional Joint Family system is now cracking up It is now being replaced by the single family system. Whereas Joint Family system is now quite common in the rural areas and single family system is very much prevalent in the urban areas. Not only the structure of the family changing but along with that the functions of the family are now changing very rapidly. A modern single family is not required to perform all those functions which were previously performed by the Joint Family. Following are the factors responsible for the break down of Joint Family in India.

1. Industrial Economy:

Indian society is basically an agrarian society. But due to industrialization many industries have come up in different parts of the country. This has attracted people living in villages which ultimately gave rise to the split in the Joint Family System.

2. Influence of Western Civilization:

Having got attracted to the Western style of life and its civilization, many people have migrated to industrial areas and settled their lives. But their old generation being conditioned by the tradition, expressed their reluctance to leave their villages. This cause split in the Joint Family.

3. Pressure on Land :

Due to the growth of population in rural areas the pressure on agricultural land was considerably increased. Many able and energetic people remained jobless. But for their maintenance they should find some job or the other and the same intention enabled them to migrate to different places along with their wives and children, leaving their parents in the villages. This ultimately results in the breakdown of the Joint Family.

4. Quick means of Transportation:

In the past there was no developed transportation system. With the result even if the members of the Joint Family had an intention to get themselves separated from their elders and to leave their village they could not do so. But today with the development of transportation system, people can easily move out of the village and settle in town areas.

5. Shortage of Accommodation:

Shortage of accommodation in industrial and urban areas is another factor causing split in the Joint Family. Due to the lack of accommodation in work places of the younger generations their parents and other elder members remains at villages looking after their traditional occupation.

6. Desire of Woman to lives separately:

The young woman folk in India are now inclined to live under the domination of their-in-laws. Similarly the young woman are not interested in remaining within the house doing all house hold work. Instead they engage in different jobs and intend to live separately from their-in-laws.

7. Spread of Education:

The spread of education among men and women is also another important leading factor to the breakdown of joint family. Indian women are now getting both elementary and higher education and it is increasing every year. The educated women in India after marriage feel that in a joint family they cannot give fullest expression to their personality. A joint family checks their growth and advancement. Therefore, they want to leave the Joint Family and to live separately. In this way the spread of education disintegrated the Joint Family System.

8. Economic Freedom:

Economic freedom is also changing the structure of family. Now all the members of the family are economically not tied up to land . Usually the educated boys and girls are employed in offices and industries, with the result that they can afford to live independently leaving other members of the family to their own care.

9. Our Social Legislation :

The Government of India has passed certain laws which have contributed to the disorganization of Joint Family system. Hindu married women's right to separate residence and maintenance Act of 1946. Hindu Marriage Act of 1955 and Hindu Succession Act of 1956 are some such examples. By the provision of these laws women have right to live separately and to seek divorce under special circumstances. These laws have given a set back to our Joint Family System.

8.4 Factors Contributing for Changes in Functions:**1. Medical Functions:**

In the past medical facilities were very limited. With the result that every member of the family had to depend on the other experienced members of the family for their medical cure. Need of the family was particularly felt at the time of delivery of a child or to cure the child and the mother after delivery. But today there are a number of maternity hospitals, general hospitals, and baby clinics, to take care of the medical needs of the individuals. Thus the availability of medical facilities has considerably reduced family responsibility, towards medical needs of its members.

2. Recreational Functions:

1. In the past family used to provide recreational facilities to its members. But today there are various bodies such as libraries, parks, amusement clubs, cinemas, to meet the recreational needs of individuals, educational institutions also provide sufficient recreation to the children inside the institution as well as by taking them out on tours to places of recreation.

3. Economic Function:

In the past family was considered more responsible for providing shelter to its members. It was an economic unit. All the male members used to follow traditional occupation and work together to maintain their dependents. But to day every member in the family including men and women, married and unmarried are working in various offices and they rely on restaurants and other business shops for their food and clothing etc.,

4. Educational Functions:

In the past schools and college facilities were very limited and family used to take responsibility of educating the children. But today more educational institutions are opened through Government and other voluntary organizations to meet the educational requirements of individuals.

5. Religious Functions:

Each family in the past used to perform religious functions. The head of the family as a priest and performs all religious functions properly and smoothly. But due to spread of religious institutions and rise of priestly class the family is no longer required to perform religious functions. Not only this but the modern family is not more religious as a result the religious functions is the family have also changed.

Remedial Measures:

In spite of the fact that the time is not very favourable for Joint Family System yet it is not very correct to say, that it has outlived its utility. In our rural areas it is still in much existence. The remedial measures to reconstruct the Joint Family are the following. There is no denial to the fact that our family is faced with a very serious danger and problem of maladjustment. So the Joint Family really distinguishing and disorganizing itself. Some of the methods suggested for the reconstructions of the family by our modern thinkers. They are:

1. Hasty marriages basing on romantic love should be discouraged since such marriages are emotional in nature and once the lustful desires are satisfied the couple loses interest in each other and they cannot lead a compatible life. This ultimately effects the family stability.
2. Marriage among the physically disabled or mentally retarded persons should be legally banned and public opinion should be created against such marriages.
3. As far as possible family should be run on democratic principle in the sense that it should give due weightage to all members feelings and opinions. In a family no drastic (emotional) and fundamental changes should be brought about unless all the affected persons in the family are agreed to them.
4. Efforts should be made to see that no member of the family becomes over sensitive. Every incident in the family should be taken sportively.
5. Members of family should realize that marriage is not simply a social contract but something much more beyond that.
6. Every effort should be made to avoid needless and useless discussions in the family and in their place spirit of love and affection is created. Every member must be given opportunity to discuss their feelings in a free and frank manner.

7. Nobody in the family should demand justice. On the other hand justice should be flown equality on its own to all members in the family. As far as possible differences of opinions and disagreements should be avoided.

8.5 Features of Modern Family:

1. The members of the modern family re not economically dependent on the head of their family. All the members of the family are economically self sufficient and if any one of them is not he is trying to become.
2. Even the girls have become economically self sufficient therefore of they are no longer required to depend on their parents to select their life mates who could fed them. Thus she has now taken upon herself the responsibility of selecting a life partner whether he is earning or not.
3. In the past after marriage, wife was required to live under dominance and control of the husband, she was not considered an equal partner in life but to act and behave only as a subordinate;, But today the position has changed. Now she is a partner in family affairs and not a subordinate but equal and husband can not command but only suggest to his wife.
4. Today the parents in a family are not burdened with the responsibilities of getting their children married. Now instead of arranged marriages love marriages are on the increase.
5. In the past family used to perform both essential and non-essential functions,. But today family is required to perform only essential functions where as non-essential functions are performed by other agencies like hospitals, nursing homes, maternity and child welfare centres etc.,
6. Modern family is democratic in nature as against the old family where the eldest member of the family was an authoritative figure ruling over the whole family. But today one commands respect in the family due to personal qualities.
7. A modern family is a single unit consisting of husband wife and their unmarried children. Due to long absence of parents from the house the families are unable to provide them affection and love without any proper care and supervision. Problems for the poor section of our society. The Act provides that those who give dowry can e punished by imprisonment upto 6 months or fine up to Rs. 5,000/- Similar punishment has been prescribed for those who demand dowry.

The above mentioned Acts under Hindu code have widely influenced he status of Women in Hindu society. In addition to the above Acts the marriage laws amendment Act 1976 and child marriage restraint Act has been amended the age at marriage of a girl raised from 15 to 18 years and for boys from 18 to 21 years. The Hindu code provided equal right to male and female, end of males domination in family, abolition of polygamy, restrictions on child marriages, women's right of inheritance, equal right of guardianship to both wife and husband life insurance of old and disabled etc., are the main effects on Hindu marriage and family. It also brought certain changes in the status of women.

8.6 Factors Contributing Toward Changes in the Structure and Functions of Family in India

The traditional family system was Joint Family System in which the great grand father, his children and grand children, were lived. While living under the same roof and dining in the same kitchen all accepted the authority of the head of the family who was a doctor. A physician, a commander, an ideal agriculturist and house holder etc. He was the friend, guide, and philosopher for the whole family. But this traditional Joint Family system is now cracking up It is now being replaced by the single family system. Whereas Joint Family system is now quite common in the rural areas and single family system is very much prevalent in the urban areas. Not only the structure of the family changing but along with that the functions of the family are now changing very rapidly. A modern single family is not required to perform all those functions which were previously performed by the Joint Family. Following are the factors responsible for the break down of Joint Family in India.

1. Industrial Economy:

Indian society is basically an agrarian society. But due to industrialization many industries have come up in different parts of the country. This has attracted people living in villages which ultimately gave rise to the split in the Joint Family System.

2. Influence of Western Civilization:

Having got attracted to the Western style of life and its civilization, many people have migrated to industrial areas and settled their lives. But their old generation being conditioned by the tradition, expressed their reluctance to leave their villages. This cause split in the Joint Family.

3. Pressure on Land :

Due to the growth of population in rural areas the pressure on agricultural land was considerably increased. Many able and energetic people remained jobless. But for their maintenance they should find some job or the other and the same intention enabled them to migrate to different places along with their wives and children, leaving their parents in the villages. This ultimately results in the breakdown of the Joint Family.

4. Quick means of Transportation:

In the past there was no developed transportation system. With the result even if the members of the Joint Family had an intention to get themselves separated from their elders and to leave their village they could not do so. But today with the development of transportation system, people can easily move out of the village and settle in town areas.

5. Shortage of Accommodation:

Shortage of accommodation in industrial and urban areas is another factor causing split in the Joint Family. Due to the lack of accommodation in work places of the younger generations their parents and other elder members remains at villages looking after their traditional occupation.

6. Desire of Woman to lives separately:

The young woman folk in India are now inclined to live under the domination of their-in-laws. Similarly the young woman are not interested in remaining within the house doing all house hold work. Instead they engage in different jobs and intend to live separately from their-in-laws.

7. Spread of Education:

The spread of education among men and women is also another important leading factor to the breakdown of joint family. Indian women are now getting both elementary and higher education and it is increasing every year. The educated women in India after marriage feel that in a joint family they cannot give fullest expression to their personality. A joint family checks their growth and advancement. Therefore, they want to leave the Joint Family and to live separately. In this way the spread of education disintegrated the Joint Family System.

8. Economic Freedom:

Economic freedom is also changing the structure of family. Now all the members of the family are economically not tied up to land. Usually the educated boys and girls are employed in offices and industries, with the result that they can afford to live independently leaving other members of the family to their own care.

9. Our Social Legislation :

The Government of India has passed certain laws which have contributed to the disorganization of Joint Family system. Hindu married women's right to separate residence and maintenance Act of 1946. Hindu Marriage Act of 1955 and Hindu Succession Act of 1956 are some such examples. By the provision of these laws women have right to live separately and to seek divorce under special circumstances. These laws have given a set back to our Joint Family System

8.7 Key Words

Patriarchal Family

Matriarchal Family

Patrilocal Family

Matrilocal Family

Patrilineal Family

Matrilineal Family

8.8 Model Questions

What are the various types of families? Explain

Discuss the factors contributing the changes in family system?

8.9 REFERENCES

1. Aruna Jhasgiwala, (1993), " Family dynamics – Social Work Perspective", Anmol Publications, New Delhi.
2. Jhonson, H.M (1970), " Sociology: A Systematic Introduction", Allied Publishers, New Delhi.
3. Maciever, R.M. and Page, C.H. (1959), " Society, An Introductory Analysis", London, Macmillan and Co.,
4. Sachdeva, D.R and Vidya Bhushan (1982), " An Introduction to Sociology ", Kitab Mahal, Delhi, Allahabad.
5. Sankara Rao, C.N. (2003), " Sociology- Primary Principles", S. Chand & Company Ltd., New Delhi.

LESSON- 9**MARRIAGE AND FORMS OF MARRIAGE****Contents**

- 9.1 Introduction**
- 9.2 Definition of Marriage**
- 9.3 Characteristics of Marriage**
- 9.4 Functions and importance of marriage**
- 9.5 Major Aims of Hindu Marriage:**
- 9.6 Traditional forms of Hindu Marriage:**
- 9.6 Traditional forms of Hindu Marriage:**
- 9.7 Types of Marriage:**
- 9.8 Rules of Selection of spouse among the Hindus :**
- 9.9 Key Words**
- 9.10 Model Questions**
- 9.11 References**

9.1 Introduction

Marriage is one of the universal social institutions. It is established by the human society to control and regulate the sex life of man. It is closely connected with the institution of family. In fact, family and marriage are complementary to each other. As Gillin and Gillin have said, "Marriage is a socially approved way of establishing a family of procreation". As Westermarck has remarked, "Marriage is rooted in the family rather than the family in the marriage". Marriage is an institution of society which can have very different implications in different cultures. Its purposes, functions and forms may differ from society to society, but it is present everywhere as an institution.

9.2 Definition of Marriage

There is no definition which adequately covers all types of human marriage. It has given a number of definitions and explanations among which the following may be noted.

1. Edward Westermarck in his "History of Human Marriage" defines marriage as "the more or less durable connection between male and female lasting beyond the mere act of propagation till after the birth of offspring".
2. Malinowski says that marriage is a "Contract for the production and maintenance of children".

9.3 Characteristics of Marriage

1. Universality:

Marriage is more or less a universal institution. It is found among the preliterate as well as literate peoples. It is enforced as a social rule in some of the societies. Examples: In Japan celibacy is publicly condemned. In Korea, unmarried individuals are called 'half' persons. Among the Hindus, marriage is a sacrament which is regarded as more or less obligatory. The Todas of Nilagiri refuse to perform funeral rites for a girl if she dies before her marriage. But they do perform it after completing some sort of marriage ceremony for the corpse. According to the Chinese philosopher Confucius, an individual who remains unmarried throughout his life commits a great crime. As Levi-Strauss has observed that the unmarried primitives of Central Brazil are made to lead a miserable life.

2. Relationship between man and woman:

Marriage is a union of man and woman. It indicates relationship between one or more men to one or more women. Who should marry whom? One should marry how many? – are the questions which represent social rules regarding marriage which differ significantly.

3. Marriage Bond is Enduring:

Marriage indicates a long lasting bond between the husband and wife. Hence it is not coextensive with sex life. It excludes relationships with prostitutes or any other sexual relationship which is viewed as casual and not sanctioned by custom, law or church. Marital relationship between man and woman lasts even after the sexual satisfaction is obtained. The Hindus, for example, believe that marriage is a sacred bond between the husband and wife which even the death cannot break.

4. Marriage Requires Social Approval.

A union of man and woman becomes a marital bond only when the society gives its approval. When marriage is given the hallmark of social approval, it becomes a legal contract.

5. Marriage is Associated with Some Civil or Religious Ceremony:

Marriage gets its social recognition through some ceremony. This ceremony may have its own rites, rituals, customs, formalities, etc., It means marriage has to be concluded in a public and solemn manner. Sometimes it receives as a sacrament the blessings of religion. Marriage among the Hindus, for example, is regarded as a sacrament. It is connected with rituals such as – Homa, Saptapadi, Panigrahana, Mangalya-Dharma, etc.

6. Marriage Creates Mutual Obligations:

Marriage imposes certain rights and duties on both the husband and wife. Both are required to support each other and their children.

9.4 Functions and Importance of Marriage

The importance of marriage consists in the functions that it performs. The main functions of marriage are as follows:

1. Regulation of Sex Life:

Marriage is the powerful instrument of regulating the sex life of man. Sexual impulse is powerful in man. He is exposed to its influence throughout his life. It is an urgent and an irresistible need of man. It has to be controlled and regulated in a proper manner to avoid chaos and confusion in society. Marriage has come to be such a regulative means. Hence marriage is often called the licence for sex life.

Marriage regulates sex relations also. It prohibits sex relations between the closest relatives, that is, between father and daughter, mother and son, brother and sister, etc. Such a kind of prohibition is called "incest taboo". Marriage also puts restrictions on the premarital and extra-marital sex relations.

2. Marriage leads to the Establishment of the Family:

Sexual satisfaction offered by marriage results in self-perpetuation. It means marriage insists on the couple to establish a family of procreation. It is here the children are born and bred up. It is the marriage which determines the descent of the new born individual. Inheritance and succession follow the rule of descent.

3. Provides for Economic Cooperation:

Marriage makes division of labour possible on the basis of sex. Partners of marriage distribute and divide work among themselves and perform them. In some of the primitive tribes we find a clear-cut division of work between the husband and wife. Even in the modern industrial societies, we find husband and wife working outside the family to get more income to elevate their economic status.

4. Marriage Contributes to Emotional and Intellectual Interstimulation of the Partners:

Marriage brings life-partners together and helps them to develop intense love and affection towards each other. It deepens the emotions and strengthens the companionship between the two. It also helps them to develop intellectual cooperation between them.

5. Marriage aims at Social Solidarity:

Marriage not only brings two individuals of the opposite sex together but also their respective families, groups and kindreds. Friendship between groups is reinforced through marriage. It is often suggested that by encouraging marriage between different groups, castes, races, classes, religious, linguistic and other communities, it is possible to minimize the social distance between groups and strengthen their solidarity.

9.5 Major Aims of Hindu Marriage:

The purpose of Hindu marriage, according to the sastras, is to enable a man to become a householder, to procreate sons necessary for salvation and for performance of sacrifices to the gods. Vatsayana, although mainly concerned with the physical side of marriage, also considered dharma and artha, i.e. spiritual as well as social and economic welfare alongwith progeny. K.M. Kapadia viewed three basic aims of Hindu marriage: (1) Dharma, (2) Praja and (3) Rati.

(1) Dharma:

'Dharma' plays a great role in Hindu marriage. The Hindu way of life and culture has always been influenced and guided by 'dharma'. As such the Hindu marriage is concerned with the fulfillment of 'dharma' or religious duties. In this regard, says K.M. Kapadia. "marriage was desired not so much for sex or for progeny as for obtaining a partner for the fulfillment of one's religious duty." The Vedas ordain that the householder should perform the Pancha Maha Jajnas or five great sacrifices for the rishies, gods, ancestors, guests and all creatures of the world. This repayment of debt can be performed only when the man lives with his wife in the household and the presence of both of them is required for this religious rite. Because of the necessity of the wife for performance of religious rit she is designated as the "Dharma Patni" . In no other religion excluding Hinduism marriage has been more strongly associated with and prompted by religion.

(2) Praja:

Praja or progeny has been considered as the second major aim of Hindu marriage. "The sastras enjoin man to marry for the purpose of procreating a son necessary for the salvation of his soul". In the ancient age it was believed that a Hindu must marry in order to beget a male child who will come to the rescue of his father from falling in to the ditch of hell called 'Put Narka'. The son performs the funeral rites of the father and enables him to avoid the 'Put Narka' after his death. Therefore the son has been termed as 'Putra'.

(3) Rati:

'Rati' or the satisfaction of sexual desire is given the least importance in Hindu marriage. Therefore, Kapadia has said, "marriage was not desired so much for sex or elaborate as for obtaining a partner for the fulfillment of one's religious duty." Vatsayana was mainly concerned with the physical side of marriage, relating to pleasures and amenities of married life.

9.6 Traditional forms of Hindu Marriage:

From the days of Grihas Sutra, Dharma Sutra and Smritis the forms of marriage are said to be eight. But according to historical point of view there were more prevalent forms than eight. It is believed that the other forms of marriage, apart from the eight forms of marriage as ordained by the sastrakaras, were based on custom and convenience of people.

Manu's description of the eight forms of marriage is given below:

(1) Brahma form of marriage:

Brahma form of marriage is said to be the best and mostly practiced throughout India. It is considered an advanced stage of social progress. Manu, the Hindu law-giver, laid so much importance on this form of marriage that he placed it even above divine marriage. Manu described this brahma form of marriage as "the gift of a maiden spontaneously after clothing and reverencing her, to one learned in the Vedas and of good character." Thus the "gift of the daughter, clothed and decked, to a man learned in the Vedas, whom her father voluntarily invites and respectfully receives, is the nuptial rite called "Brahma".

(2) Daiva form of Marriage:

The Daiva form of marriage was slightly different from the Brahma form of marriage in the sense that the suitor was an official priest. Special qualities life good character, scholarship in the

Vedas or good family background of the bridegroom were not emphasized in selection. "The rite which sages call 'Daiva' is the gift of a daughter whom her father has decked in gay attire when the sacrifice is already begun, to the officiating priest, who performs the act of religion. The Daiva form of marriage was described by Manu as "the gift of a daughter, after having adorned her, to a sacrificial present rightly doing his work in a sacrifice begun."

(3) Arsha form of Marriage:

"When the father gives his daughter away after having received from the bridegroom one pair of kine, or two pairs for uses prescribed by law, that marriage is termed Arsha". This form of marriage is called Arsha because it was current mostly in the priestly families as its very name suggests. In this form of marriage, the pair of Kine, or two pairs, constitute the price of the bride. Sir Gooroodas Banerjee holds the view that "it means the ceremony of the Rishis and is perhaps indicative of the pastoral state of Hindu society, when the free gift of daughters in marriage was not common and cattle formed the pecuniary consideration for the gift." The epics and Puranas contain many examples of this form of marriage, one such being the marriage of sage Agastya with Lopamudra.

(4) Prajapatya form of marriage:

In this form of marriage, the father gives away his daughter with due honour saying, distinctly: "May both of you perform together your civil and religious duties". "You two be the partners for performing religious and secular duties. The very name Prajapatya indicates that the pair enters the solemn bond for repayment of debts or rinas to Prajapati for procreation and upbringing of children.

(5) Asura form of Marriage:

In the Asura form of marriage, the bride was given to the husband in payment of a consideration called 'sulka' or bride-price. When the bridegroom, having given as much wealth as he can afford to the father or paternal kinsmen and to the damsel herself, takes her voluntarily as his bride" it is called the Asura Marriage.

(6) Gandharva form of marriage:

The Gandharva form of marriage is the union of a man and woman by mutual consent, According to Manu "The voluntary connection of a maiden and a man is to be known as a Gandharva union which arises from lust" Thus "the reciprocal connection of a youth and a damsel with mutual desire is the marriage denominated "Gandharva", contractual for the purpose of amorous embraces and proceeding from sensual inclination."

(7) Rakshasa form of marriage:

In simple terms the 'Rakshasa' form of marriage may be described as marriage by capture, resembling the right of a victor to the person of the captive in war. Manu holds, "The seizure of maiden by force from her house while she weeps and calls for assistance, after her kinsmen and friends have been slain in battle or wounded, and their houses broken open, is the marriage styled Rakshasa"

(8) 'Paishacha' form of marriage:

It is the worst form of marriage among the Hindus. "When the lover secretly embraces the damsel, either sleeping or flushed with strong liquor, or disordered in her intellect, that sinful

marriage, called paishacha is the eighth and the lowest form. This form of marriage was the most abominable and reprehensible, originating from a sort of rape committed by man upon a damsel either when asleep or when made drunk by administering intoxicating drug.

Some other forms of marriage:

Apart from the eight forms of traditional marriage, discussed above, some other forms of marriage are also found among the Hindus in the past and the present, but these are not recognized by the ancient Hindu law-givers.

(1) Marriage Based on Contract or Mutual Consent:

Despite the concept that the Hindu marriage is a religious sacrament, instances are there where in the past contractual marriages were solemnized. The Rigveda records that Pururavas and Urvashi married on the contractual basis. In the Mahabharat and episode of Santanu and Ganga provides an example of contractual marriage.

(2) Marriage by Exchange:

This form of marriage is based on the principle "take thou my sister and give me thy sister." Thus in this marriage two brothers exchange their sisters. It does away with the necessity of paying for wife." The marriage by exchange should not be construed as a customary practice. It is rather a compelling situation and poor pecuniary condition which impels them to enter into such a wedlock wherein a brother and sister of one family marry the sister and brother of another family respectively.

Family		Family
(A)		(B)
X	X1	
Y	Y1	

X & Y — Brother and sister of Family A

X1 & Y1 — Brother and Sister of Family B

XY1 = Couple (X = husband and Y1 = Wife)

X1Y = Couple (X1 = husband and Y = Wife)

(3) Marriage by Service:

According to this practice the male, aspiring for marrying a girl, goes to the damsel's house and serves her family as a labourer until the family members of the girl are satisfied with his work or till the expiry of the stipulated time, whichever comes first. This practice may be viewed as an indirect way of compensating the bride price. That apart, the emotional attitude of the would-be partners can be tested through this procedure. That apart, the emotional attitude of the would-be partners can be tested through this procedure. The Reddis of Andhra Pradesh practise this form of Marriage through Illotam form of adoption.

(4) Swayamvara as a form of marriage:

'Swayamvara' is known as the self-choice marriage and as such it is different from the other stereotyped forms of marriage. It is mentioned in the Rigveda that Surya, the maiden of sun got married to Soma (Moon) ; But since this form of marriage is not contained in the smritis, the Brahmins did not consider the ordinary swayamvara as one among the traditional forms of marriage (50). However, the Kshatriya's daughter had the privilege of choosing her husband through the 'swayamvara'.

9.7 Types of Marriage:

The types of marriage among the Hindus may be considered on the basis of the number of spouses involved in a marital relationship. As such, all the commonly listed types of marriage, say, monogamy, polygyny and polyandry are found in the Hindu society. With regard to the prevalence of these three types of marriage, one has to note the difference between the approval and practice by different sections of the society down the ages.

Monogamy:

Monogamy has always been the ideal type of marriage among the Hindus. It is the marriage practice wherein one man is married to one woman at a time. Simply speaking, it is the union of one man with one woman. Monogamy as a form of marriage has been highly praised in the Manu Smriti which states, "Let mutual fidelity continue until death." The Vedas are univocal as regards monogamy as the highest form of marriage.

Polygamy:

Either male or female is allowed by the society to have more than one wife or husband. Polygamy has been classified into two types.

(1) Polygyny:

This type of marriage allows a man to marry more than one wife at a time. This type of marriage was prevalent in the Hindu society until the enactment of Hindu Marriage Act, 1955. It was mainly practiced by the rich people in the Hindu society. Despite its social approval prior to the enactment of the Hindu Marriage Act, 1955 it was never regarded as an ideal type of marriage among the Hindu. The Hindu law-givers had made provision for it only under certain special circumstances.

(2) Polyandry:

In this type of marriage a woman accepts more than one husband. It has two sub-types, fraternal polyandry and non-fraternal polyandry. In fraternal polyandry the woman becomes the wife of several brothers. In non-fraternal polyandry the woman forms simultaneous alliances with two or more men who are not necessarily related to each other. Abraham reports that fraternal polyandry was practiced by the Irava, Vaniyan, the Vellon and the Asari in Central Travancore. The case of Draupadi in the Mahabharat is a classic example of the fraternal polyandry type of marriage among the Hindus.

9.8 Rules of Selection of spouse among the hindus :

As regards the pattern of selection of spouse, among the Hindus, two kinds of rules exist. They are : (i) the rules of endogamy and (ii) the rules of exogamy. The former indicate the groups within which a person is expected to find a spouse, the latter prohibits a person from marrying certain groups. Both the endogamic and exogamic rules are concerned with the caste and kinship structure. That apart, another striking feature of the pattern of mate selection is that the Hindu marriages are mostly arranged by the parents or guardians.

(1) Endogamy:

The endogamic rules require an individual to get married within a specified or defined group in terms of caste, clan, racial, ethnic and religious group. The individual belongs to that group as a member. Thus endogamy, as a rule, forbids marriage outside the group. Among the Hindus, the concept of endogamy prevails in the sphere of caste or religion. Therefore, despite legal provision inter-religious marriages are not popular or arranged by the parents or guardians. The practice of endogamy was so rigid that the inter-caste marriages were also looked down upon by the society. The sub-castes marriages were also looked down upon by the society. The sub-castes are, however, considered endogamous groups. Of course, the operation of the endogamic rules is subject to regional variation. Whereas cross-cousin marriage is preferred in South India, in North India parallel or cross-cousin marriages are prohibited.

The practice of endogamy among the Hindus, is classified into three categories: (1) Varna Endogamy (II) Caste Endogamy (III) Sub-caste endogamy.

(i) Varna Endogamy:

According to this endogamic rule a person should marry within his own varna. The 'Varna' system is a four-fold division of the Hindu society such as the 'Brahman', the 'Kshatriya', the 'Vaishya' and the 'Sudra'. According to the practice of varna endogamy, a Brahmin should marry a Brahmin, a Kshatriya should marry a Kshatriya and so on. Of course, there were occasional instances of inter-varna marriages, but such a marriage was not considered desirable by the Hindu society.

(ii) **Caste Endogamy:** This rule prescribed that both the parties to a Hindu marriage should belong to the same caste. Westermarck regarded endogamy as an essence of the caste system. People had to abide by this marriage restriction due to the provision of ostracizing arising out of violation of endogamic principles. This rule was quite rigid until the enactment of the Hindu Marriage Act, 1955.

(iii) **Sub-Caste Endogamy:** It has already been said that in India there are innumerable sub-castes, due to the division of castes. Each sub-caste, like the castes, is considered an endogamous unit for the purpose of marriage. Thus the sub-caste endogamy further restricts the choice of selection of spouse to a still smaller group. Again, the sub-castes are further divided into subsections and each of them is endogamous. Thus among the Hindus, as a result of these rules, the choice of marriage may ultimately be restricted to a series of kin clusters living in a fairly restricted geographical area.

(2) Exogamy:

Exogamous restrictions in Hindu marriage are defined in terms of 'gotra', 'pravara' or 'sapinda' relationship. Hindu marriage must not take place between members of different groups related by

blood. As such, family and kinship groups are the exogamous groups. Gotra, being a unilateral kin group, is also exogamous. A Hindu must marry outside his own family, kinship group or gotra but within his own caste.

(i) Gotra exogamy.

The term 'Gotra' is used in the sense of an organized group whose members believe that they are the descendants of a common ancestor figure. Although the term 'Gotra' originally meant cow-hoarders, at the later stage this has been used to describe the members of an organized group related by blood on the basis of their belief in a common ancestor, therefore marriage cannot take place between the members of the same 'Gotra'. But 'Gotra' exogamy has been abolished by the Hindu Marriage Act, 1955.

(ii) Pravara exogamy:

The Brahmins have followed the custom of naming certain famous ancestors (Rishies) when performing sacrifices. These ancestors were called 'Pravara'. The Brahmins had 'gotras' as the family names and each 'gotra' claimed to have certain famous ancestors called 'pravaras'. Hence 'pravara' exogamy is applicable only to Brahmins wherein marriages between the members of the same 'pravara' is forbidden. Hence, this rule is applied only to Brahmins. However, this rule of mate selection has become inoperative after the enactment of the Hindu Marriage Act, 1955.

(iii) Sapinda Exogamy:

Sapinda marriage is prohibited among the Hindus. Sapinda relationship exists between those who are connected by having particles of the same ancestors and they possess the legal and religious right to offer 'pinda' or the ball of rice to the same ancestors. Marriage between those members is prohibited with the limit that one can marry within the 'pinda' group avoiding seven generations from father's side and five generations from mother's side.

9.9 Key Words

1. Endogamy
2. Exogamy
3. Monogamy
4. Polygamy
5. Polygyny
6. Polyandry

9.10 REFERENCES

- 1. Aruna Jhasgiwala, (1993), “ Family dynamics – Social Work Perspective”, Anmol Publications, New Delhi.**
- 2. Jhonson, H.M (1970), “ Sociology: A Systematic Introduction”, Alled Publishers, New Delhi.**
- 3. Maciever, R.M. and Page, C.H. (1959), “ Society, An Introductory Analysis”, London, Macmillan and Co.,**
- 4. Sachdeva, D.R and Vidya Bhushan (1982), “ An Introduction to Sociology “, Kitab Mahal, Delhi, Allahabad.**
- 5. Sankara Rao, C.N. (2003), “ Sociology- Primary Principles”, S. Chand & Company Ltd., New Delhi.**

LESSON NO – 10**FAMILY LIFE EDUCATION****10.0. Objectives:**

The objectives of this lesson are to explain family life education.

CONTENTS:

10.1. Introduction

10.2 Goals

10.3 Objectives

10.4 Aims of family life education

10.5 Family life value education

10.6 Family as a unit of society

10.7 Students right to healthy parental attitudes

10.8 Family life education -government activities.

10.9 Summary.

10.10 Key words.

10.11 Self Assessment Questions

10.12 Reference books.

10.1 INTRODUCTION:

Family Life Education is an education in values and relationships.

Family Life Education is so called, because every individual comes from a family; Family Life Education is education in values and relationships.

Family Life Education is so called, because every individual comes from a family; and every individual lives in a family or community of persons where life consists of a series of inter-relationships.

Hence it is educating or preparing young people to live a 'full and harmonious life' by giving them the knowledge and skills to develop satisfying and stable relationships and a sound system of values.

Family Life Education therefore has as its main objective

10.2 GOALS:

1. To inculcate a sound system of values with correct priorities.
2. To help the youth to acquire in the process of growing up, the skills necessary to develop and maintain satisfying and stable relationships.

10.3 SUB - OBJECTIVES

In the process of reaching these goals the following sub- objectives will also be sought.

1. To gain competency in the area of personality, sexuality, and normal growth and development; to recognize deviations from the normal and to learn how to deal with them effectively.
2. To help the 'problem' student to adjust better to home and college situations.
3. To establish as part of the syllabus a meaningful course in family life education, marriage and vocation and responsible parenthood.
4. To set up a referral system for health, for study and personal problems, in other words, a counseling cell.
5. To establish a meaningful rapport with students, staff and administration which will make the college a community in the fullest sense of the word.

We educationists are guilty of many errors and many faults, but as Gabriela Mistral says, 'our worst crime is abandoning the children and neglecting thereby the very fountain of life. There are many things we need which cannot wait. The child cannot wait. Right now is the time his bones are being developed. To him we cannot answer 'tomorrow'. His name is today'.

10.4 Aims of Family life Education

1. Family Life Education aims to supplement the education given by the family, especially by the parents in the home.
2. It aims to develop a good character or personality in the growing adolescent.
3. It seeks to provide the youth with a good moral and spiritual code, conducive to healthy living.
4. Wherever parents abdicate their responsibility due to various reasons, family life education will seek to fill this gap in the school or college.
5. By means of various audio-visual aids, exercises etc, and these aims will be aided toward achievement.

10.5 FAMILY LIFE VALUE EDUCATION:

DEFINITION OF FAMILY VALUES:

Value is a word that takes a prominent place among the few words that express intense human meaning such as life, love and work. A value is an attitude for or against an event or phenomenon based on a belief that it benefits or penalizes some individual, group or institution, or more simply, 'Value is defined as a belief upon which man acts by preference.'

We shape ourselves through our choices and bring form and line to our being, to our person' – Naipaul.

Wherever freedom is present, man acts by choice and that involves him in the sphere of values. Our real selves lie behind the things we strive for and the causes for which we have an enduring commitment. They are in fact the values we live by.

Values are inherent in the structure of reality; they are their own justification. Values transcend fact .when one takes a stone in one's hand, it is just a fact , but when it is cast against something or someone a value enlarges that fact. The casting of the stone becomes good or bad in relation to its purpose.

MATERIALISM

There is a level at which material things have their value. The value of food, of money, of physical strength and of various other tangibles exists on the surface for all to see. The sense of values at a higher level enters them as soon as we think of the ways in which to use them .Man cannot live without bread and therefore providing oneself with bread is a value. But a greater value consists in sharing one's bread with others who are in need. Similarly, pleasure is a value but all values are not identical with what is pleasurable

FAMILY VALUE AND CHOICE.

Values can be seen in full play whenever decisions are called for. Life is made of decisions and choices involving values which are distinctly human. When a young teacher decides to attend an orientation course for teachers, he is making a value decision. He decides that the effort to make himself a better teacher is worth making and surely there is a sense of values involved in that decision.

SOURCES AND CATEGORIES OF FAMILY VALUES:

Where are the sources of values? In one sense the seat of values is within ourselves is within ourselves, in our conscience the common human sense of right and wrong in spite of differences on what is the primary sources of right and wrong. And the sense that we 'ought to do certain things are a powerful sign of the inwardness of values. The human conscience is a primary source of value awareness. Even those who are unable to relate it to the still small voice of good can stifle the voice of their conscience only at the peril of stifling their human.

PROFESSED AND OPERATIONAL FAMILY VALUES:

Values may be categorized on different levels. The values we publicly hold up [like the creed for the Christians or the Indian constitution for us all] are our professed values which are bases on which we actually practice.

The gap between professed and operational values tends to erode credibility and encourage hypocrisy. The dichotomy between Sunday's creed and Monday's deed is a perennial one. The nature of the values one upholds will necessarily be reflected in a reaction to particular events. The identification of oneself with the weaker sections of society for example, would be a better touch stone of values than a self-proclaimed faith in the equality of men. Learning from our experiences and from history, we can adopt values and renew them. This will make our approach to values dynamic. Values, in order to be meaningful, have to be both operative and dynamic. If educators of youth fail in making their own values operational and dynamic, their credibility with young people will suffer.

PERSONAL, SOCIAL AND SPIRITUAL FAMILY VALUES:

Values may be categorized as personal, social and spiritual, although they are not water-tight compartments. Personal values consist in truthfulness, cleanliness, commitment and such other qualities with primary reference to the first person singular. Social values such as cooperation, civic sense, concern for justice, responsibility, etc, have a direct bearing on our human togetherness.

Spiritual values such as love for God and for man, prayer, charity and moral conduct can add a whole new dimension to social and personal values.

SOCIAL GROWTH AND FAMILY VALUES:

A close look at the history of a country (India for instance) shows a significant correlation between traditional values and the growth of society. Values widely shared determine the manner in which human beings respond to their environment. The development of a people is significantly conditioned by the values held by them. Superstitions or wrong values always inhibit the growth process of a people just as climate and food habits condition their health and lifecycle.

Human values have a significant role in national development. The transformation of an under- developed country, presupposes a change in values conducive to development, such as in work, ethic and social contract. While on the one hand we in India have to be aware and even be proud of the glory of our heritage, we should never be blind to the defects in our civilization and its influence over the centuries.

FAMILY VALUE TRANSFORMATION:

Transformation is supremely important in certain areas of Indian life; it is self-evident that education has to be the principal agent in this process.

We have in India a large numbers of traditional forms and modes for the transmission of received values, but besides family education is perhaps our only other effective instrument for bringing about any transformation or conformation of values. Left to the imperceptible forces of history, values change very slowly, particularly in countries like India and therefore the role of education in this area has to be purposeful and positive.

THE INDIAN IDEAL FAMILY LIFE

The atmosphere of the home must be such that children may develop in happiness therein, fully secured in their parents love and care.

10.6 FAMILY AS A UNIT OF SOCIETY:

Definition:

“The family is the basic unit of society with the members of each unit finding mutual fulfillment leading to maturity

THE FAMILY BUILDS SOCIETY:

Since the creator of all things has established the conjugal partnership as the beginning and basis of human society, the family is the first and vital cell of society.

EDUCATION TOWARDS JUSTICE:

From the very first year of their lives, children should be imbued in their homes with the spirit of justice, without which love is fruitless and impossible.

A positive beginning could be made by relating in a just and human way to the domestic workers, and by refusing to employ children for domestic work, even more so when the family has children of a young age.

10.7 STUDENTS RIGHT TO HEALTH Y PARENTAL ATTITUDES:

A Side from the demands for a healthy spiritual life, the student has a right to healthy, Parental attitudes if he or she is to be properly equipped for the Serious work of adult living. It is to be emphasized at this point that parents are the first educators and that education in the art of living begins at birth.

In conclusion, a wholesome parent –child relation ship must be begun even before the child is born and continued throughout life.

Remember parents and teachers, “That nothing that your heart gives away is ever lost, for it lives on in the hearts of others and these your children are the others”.

1. WHAT IS LIFE?

Life - is a challenge, meet it.

Gift – Accept it

Sorrow- Overcome it.

Duty – perform it.

Game – play it.

Song – sing it.

Promise- fulfill it.

Puzzle – Enjoy it.

Beauty- praise it.

10.8 Family Life Education ; [GOVERNMENT ACTIVITIES]

In a country where close to a third of the population is under the age of fifteen, the potential for social change clearly rests with the youth. In rural area however, low literacy, gender inequality and limited awareness of reproductive health and family planning severely restricts the options available

to village youth. The average age of marriage is fourteen years for girls and seventeen years for boys, and on average, each family has six children. The status of women is very low; a local saying defines a good daughter-in-law as "one who finishes the day's work, feeds the family, and goes to sleep on an empty stomach without a whimper."

Involving parents Workshops and focused group discussions are held with parents to promote understanding between generations, and to discuss issues such as the age of marriage and the need for educating the girl child. Supporting schools ·

Infrastructure development

Capacity building of Village Education Committees (VEC) ·

Improving the quality of education (provision of temporary teachers and teacher training) ·

Setting up libraries Family Involvement: Parents are one of the most important ingredients to a successful school year for a child. The Parent Involvement office works with staff and parents in a variety of ways to strengthen the partnership between home and school. Staff is available to work with parents, teachers and community groups to increase and strengthen involvement in children's learning. The Family Education program offers parenting classes for parents with children in grades kindergarten through senior high. Parents are encouraged to be involved with programs and activities at their school. Parent Involvement/Volunteer Coordinators at each school can share with you the information about the variety of volunteer opportunities and how to get started. Family Life Education 10.9 SUMMARY: The Family Life Education (FLE) program aims to empower youth with knowledge and skills, so as to enable them to make well-informed life decisions. It provides informal education to adolescents – primarily girls – and supports schools. 10.10 Key words: 1. Adolescents. 2. Empower. 3. Community sentiment.

10.11 Self Assessment Questions

1. Discuss the family life education?.
2. Define government activities?

10.12 Reference Books:

Marie Mignon Macarena's 1986, Family Life Education Value Education

Prof. M. Lakshmipathi Raju 1996 Future Of Indian families-challenges to Social work profession

Prof. M. Lakshmipathi Raju 1999 Family Counselin and perspectives

- K. Dhana Lakshmi

Lesson : 11

CULTURAL AND RELIGIOUS INFLUENCE ON FAMILY LIFE - ASHRAMA DHARMA - INDIAN FAMILY MORAL AND SPIRITUAL VALUES

11.0 Objective:

The objective of this lesson is to explain cultural and religious influence on family life, ashrama dharma and moral and spiritual values inculcated by Indian family.

Contents

- 11.1 Introduction**
- 11.2 Cultural and Religious Influence on Family Life**
- 11.3 Transmission of values - Role of Family**
- 11.4 Ashrama Dharma**
- 11.5 Ashrama Dharma in the Modern World**
- 11.6 Summary**
- 11.7 Key Words**
- 11.8 Self Assessment Questions**
- 11.9 Reference Books**

11.1 Introduction:

The central point of family life is values and relationship. The member in the family especially young people are to be educated and prepared to live a “full and harmonious life”. This is possible only by giving them the knowledge and skills to develop satisfying and stable relationships and a sound system of value. Family life is an important aspect in any society and is influenced by various factors. Culture, religion and values (personal, social and spiritual) influence family life to a great extent. Good moral and spiritual code is conducive to healthy living values specially moral and spiritual values guide our behaviour and add meaning to our very existence. The values we cherish are bound to issue into action and shape our lives. Apart from culture, religion and values the stages in human life the ashrama dharma also explains the four stages in the life of a person reminding us the duties and responsibilities of the people at different points of time.

11.2 Culture and Religious Influence on Family Life:

Culture and religion play an important role in influencing family life. Therefore it is essential to understand family life in this context. Family life is an important area in any given society. Family life education is vital in the contemporary Indian Society and is aimed at a better understanding of the physical and emotional changes associated with growing up, establishing and maintaining personal relationship among the family, friends and society at large and developing knowledge and values related to the successful marriage, child rearing and other aspects of family development.

One of the major parts of family life education deals with adolescent fertility, which is an emerging concern in the developing country like ours. While designing family life education we need to take into consideration the cultural patterns. It is obvious that educational innovations in the field of family life which affect human relationships would have to take into account the varying cultural traditions of their people, as well as the milieu in which they live. For a country like India, this would be a most fascinating and formidable challenge for it is inevitable that in a nation of millions of people there should be wide ranging. Variations in social and cultural patterns influenced by religious beliefs, and ethnic, geographic, economic and other factors. India is a secular state where Hindus form about 82.5% of the people with 12.7%, being Muslims, 3%, Christians 1.79%, Sikhs and a smaller minorities of Buddhists, Jains, Parsees and others. Thus it can be clearly seen that the different culture followed by different groups of Indian Society definitely influence family life.

The origin of Hindu attitudes towards sex and marriage which form important aspects of family life stem from the remote vedic age. Over the centuries, these traditions have been formed and transformed and proliferated into a bewildering variety of expressions. But nevertheless there is a fundamental unifying influence which permeates them all and has developed into a recognizable culture and a living tradition.

The ancient Sanskrit classics cover an amazingly wide range of human activities and aspirations. In the realm of daily living, the shastras provided guidelines which still exert an influence on the older people. The Dharma Shastra dealt with religious and philosophic life, the Artha Shastra with the acquisitions of material wealth and prosperity, and the Kama Shastra with the knowledge of love and sex. Vatsyana in his Kama Sutra (thought to have been composed anywhere between the first and fourth century) said that a man should practice Dharma, Artha, and Kama in such a manner that they harmonized. He also affirmed that 'Kama' was a subject which required to be learned and could not be left unstudied. What is very significant is that he affirmed that this applies to both men and women.

For the Christians too, sexuality is a gift from God designed to bring harmony and fulfillment to two persons who join together to continue God's plan for the human race. Similar is the case of other religions.

11.3 Transmission of Values - Role of Family:

Family is the custodian and transmitter of values. Family occupies a vital place in the thoughts of those who are concerned about the future of human civilization. Values are transmitted from parents to offsprings. The following values are passed on in family.

1. Value of Appreciation:

A deep union of minds and hearts in genuine love should be the day to day acceptance and appreciation amongst the family members. They should consult together and share the views, gladness, joys with openness, freedom and understanding. They must think of each other as "persons" not just as "parents and children".

2. Value of Team Work:

The value of team work comes through sharing a common goal which requires unselfishness, eagerness to lighten the burdens which requires understanding and co-operation. Dr. S. Radhakrishnan said that "Moral qualities are of greater value than intellectual accomplishments parents teach their children that mutual give and take by each member of the family is essential and valuable for the well being of everyone.

3. Encouragement:

A constructive sympathetic and comprehensive approach and reassurance is far more valuable and effective (than any amount of nagging) in bringing out good qualities and in overcoming fault.

4. Moral Value:

Moral values are vital for individuals to lead an effective life. It is said that living according to moral values and consciousness is what god himself expects from the members of every family.

5. Value of Adjustment and Tolerance:

Treating all people with respect, encouraging good idea and deeds, praising sincere efforts of others, participating in healthy competitions, and mooting new ideas in honoured traditions of the past.

All these valuable cultures help the family to come to grips with a complex and challenging world and help them to keep up with a changing world and change it for the better.

The value of adjusting and adapting to people of other faiths, castes and cultures is very important.

6. Value of Persistence and Effort:

Achievement requires failures, long hours, loneliness, frustrations, struggles, sweat, tears and sacrifice. Nobody knows this better than the dedicated members of the family. But the valuable achievement of joy, success and peace is worth all the frustrations, struggles, pains and efforts. It gives the family the value of life and living amidst its joys and adversities.

7. The Value of Good Discipline:

In this era of lawlessness, discipline should be strongly stressed on, not just for the sake of enforcing discipline. Discipline should not inhibit the personality, rather it should bring out the best of valuable qualities in all the family members. For it is useless conquering all if one has not conquered oneself. Such discipline calls for an understanding, appreciative, accepting dialogue between the members of the family, in genuine cooperation, kindness and love.

8. The Value of Service:

Einstein said - "A life lived for others is a life lived well" service to others and good example are valuable assets of family life. Service and good example should be shown by the family members and gradually to the widening circle of humanity. The value of good deeds and good examples help to build sound and strong characters among the family members.

9. Spiritual Values:

Values may be categorized as personal, social and spiritual values although they are not water-tight compartments. Personal values consist in truthfulness, cleanliness, commitment and such other qualities with primary reference to the first person singular. Social values such as cooperation, civic sense, concern for justice, responsibility have a direct bearing on our human togetherness. Spiritual values such as love for God and for man, prayer, charity and moral conduct can add a whole new dimension to social and personal values.

Value transformation is supremely important in certain areas of Indian life and it is clearly evident that family is an important social agency responsible for the transformation of values.

11.4 Ashrama Dharmas - Stages in Human Life:

The ashrama Dharma of vedic idealism envisages resting place in the forest of human life for people to achieve their liberation from the cycle of births, by adhering to a code of conduct and a map of life. Its principal aim is to inculcate divine centered living and encourage people to uphold vedic dharma, as they pursue the chief aims of human life, namely dharma (religion), artha (wealth), Kama (pleasures) and moksha (Salvation), in the course of their journey upon earth, without neglecting their obligatory duties and without sacrificing their spiritual ideals and human values.

The ashrama dharma, in its current form, recognizes four ashramas or stages in the life of a human being. They are brahmacharya (stage of studentship), grihastha (the stage of a householder), Vanaprastha (stage of a forest dweller) and sanyasa (stage of renunciation). Symbolism of the Ashrama Dharma. These four stages symbolically represent the divinity in the following manner.

Brahma	Brahmacharya
Vishnu	Householder
Siva	Vanaprastha
Iswara	Saguna Sanyasa Brahman

The four stages of human life is also meant to deal with the imbalance of the qualities of nature, namely sattva, rajas and tamas, which is responsible for the delusion of the soul. In each stage of life, a particular quality of nature becomes predominant thereby giving us an opportunity to deal with it appropriately.

Develop	Sattva	Brahmacharya
Control	Rajas	Householder
Control	Tamas	Vanaprastha
Overcome the effect of qualities		Sanyasa.

The four stages of human life also correspond with the four aims (Purushasthras) of human life. In other words what it means is that in each stage a particular aim becomes the predominant goal of human life. The Chief pursuit of each phase of life is shown below.

Dharma	Brahmacharya
Artha	Householder
Kama	Vanaprastha
Moksha	Sanyasa

11.5 Ashrama Dharma in the Modern World:

The following table describe how a person can observe these four stages in the present day world.

1. Brahmacharya (As a student):

Study and acquire some degree, skill or expertise in some field that is in harmony with ones inner disposition.

2. Grihasthashrama (As a Householder):

Marry, rear children, perform his responsibilities towards his parents, wife, children, relatives, friends, organization, society and the world in general. Treat all life as sacred and be philanthropic.

3. Vanaprastha (As a Retiree):

Evaluate and review what he has done so far in life in terms of completion of obligatory duties towards his family and relatives. Is he in a position to slowdown, to withdraw and spend more time in mentally satisfying and spiritually uplifting tasks? Vanaprastha is not an escape but a kind of obligatory retirement for a higher cause.

4. Sanyasa (The last phase):

This is the phase of complete withdrawal. One has seen it all. He has enjoyed his life. It is time he sits down and relaxes, reminisce and look at life as if in a film and draw into oneself his attention and thoughts. It is time to wake up the God in him.

11.6 Summary:

It is quite apparent that cultural and religious influence has a direct bearing on family life. Besides culture and religion the moral and spiritual values that are transmitted from one generation to the other by the family also influences family life. Ashrama Dharma or the stages in human life also influence family life more so in the first and second phases namely as a student and householder in the contemporary society.

11.7 Key Words:

1. Culture and religious influence
2. Ashrama Dharmas
3. Moral and spiritual values

11.8 Self Assessment Questions:

1. Write an essay on the cultural and religious influence on family life.
2. Describe ashrama dharma.
3. What is the role of Indian family in the transmission of moral and spiritual values.

11.9 Reference Books:

1. Marie Mignon Mascarenhas, Family Life Education Value Education, Evangelical Literature Service Press, Bangalore, 1986.
2. Marie Mignon Mascarenhas, Counselling Youth, Asian Trading Corporation, Bangalore, 1986.

- Dr. Saraswati Raju Iyer

LESSON - 12**RELIGIOUS INFLUENCE ON HINDU
SOCIAL ORGANISATION**

12.0: OBJECTIVES: The objectives of this lesson are to explain religious influence on Hindu social organization.

Structure

12.1 .INTRODUCTION

12.2. HINDU SOCIAL ORGANIZATION

12.3. RELIGIOUS INFLUENCE ON HINDU SOCIAL ORGANISATION

12.4 HINDU VIEW OF RELIGION

12.5. GOD AS SUPREME KNOWER

12.6. KNOWLEDGE OF GOD

12.7. SUMMARY

12.8. KEY WORDS

12.9. SELF ASSESSMENT QUESTIONS

12.10.REFERENCE BOOKS

12.1. INTRODUCTION:

Swamy Vivekananda states, ' Our sacred mother land is a land of religion and philosophy – the birth place of spiritual giants – the land of renunciation where and where alone, from the most ancient to the most modern times, there has been the highest ideal of life open to man .”

Each nation has a theme; India’s theme is religion. Social reform and everything else are secondary. The life of this nation is religion; and our politics, society, municipality, plague prevention work, and famine relief work- all these things will be done as they have been done all along here, viz, only through religion. If we succeed in the attempt to throw of our religion and take up either politics, or society, or any other thing as our centre, as the vitality of our national life, the result will be that we will become extinct.

From the careful study of the history, it appears that the four castes, the Brahmin, Kshatriya, Vaishya, and Shudra, govern the country. Whether the leadership of society be in the hands of those who monopolize learning or wield the power of riches or arms, the source of its power is always the subject masses.

12.2.HINDU SOCIAL ORGANIZATION

It was the Brahmins who made a monopoly of the religious Books and kept the question of sanction and prohibition in their own hands. They repeatedly called the other races of India low and vile, they put this belief into their heads that they were really such. Caste is a Social law and is based on diversity of guna and karma. The original idea of Jati was freedom of the individual to express his nature, his prakruti, his Jati, his caste; and so it remained for Thousands of years.

As there are Sattva, Rajas and tamas - one or other of these gunas more or less - in every man, so the qualities which make a Brahmin, Kshatriya, Vaishya, or Sudra are inherent in every man more or less. Naturally it is quite possible for one to be changed from one caste into another. Otherwise how did viswamitra become a Brahmin and Parashurama a Kshatriya? This system of division into different varnas is the stepping stone to civilization making one rise higher and higher in proportion to one's learning and culture.

The institution of caste has always been very flexible, sometimes too flexible to ensure a healthy uprise of the races very low in the scale of culture. The whole of India was under the guidance - not of wealth, nor of the sword - but of intellect - intellect controlled by spirituality. In every other country the highest honour belongs to Kshatriya - the man of the sword. In India, the highest honour belongs to the man of peace - the Brahman, the man of god.

In later ages, the lower castes suffered most from it. The higher castes also suffered in other forms. Throughout the history, it was a weakening factor. Along with the growth of rigidity in the caste system, grew rigidity of mind and the creative energy of the race faded away. Nehru has made the following observations in the "Discovery of India", "The ultimate weakness and failing of the caste system and the Indian social structure were that they degraded a mass of human beings and gave them no opportunities to get out of that condition educationally, culturally or economically. That degradation brought deterioration of even the upper classes". It points to the overwhelming power of myth on the minds of men. Some myths die a natural course of death; others continue to hold away for a very long time over the minds. The myth that whites are intrinsically superior to the blacks is still continuing among white men. Similarly, caste superiority is even now considered to be a matter of pride for some of the "Upper Caste" Hindus.

Nehru is not in favour, of retaining "The Basic idea of caste" while eradicating its harmful ramification" only. "If merit is the only criterion and opportunity is thrown open to everybody, then", says Nehru "Caste loses all its present-day distinguishing feature and, in fact, ends".

Mahatma Gandhi was of the view that untouchability was the real evil, not the varna system on which casteism is based. According to Gandhi, Varnasrama Dharma is the most essential feature of Hinduism; caste system which is based on the concept of Varna should not be eradicated all together, but it needs to be reformed.

K. Satchidananda Murthy, an eminent Philosopher of our country says, "They (some of the best minds in modern India) admit that as it exists today, the caste system has many evils, but they are not prepared to destroy it; They propose to reform it and restore it to its pristine purity". Nehru points out, "it is sometimes said that the basic idea of caste might remain but its subsequent harmful development and ramifications should go; that it should not depend on birth but on merit.

12.3. RELIGIOUS INFLUENCE ON HINDU SOCIAL ORGANISATION

The Hindu civilization is so called, occupied the territory drained by the Sindhu (The Indus) River system corresponding to the North-west frontier province and the Punjab. This is recorded in the 'Rig Veda', the oldest of the Vedas. The people on the Indian side of the sindhu are called Hindu by the Persian and the later western invaders. The term 'Hindu' had originally a territorial and not a credal significance. It implied residence in a well-defined geographical area. Aboriginal tribes, savage and half-civilized people, the cultured Dravidians and the Vedic Aryans were all Hindus as they were the sons of the same mother. The Hindu thinkers reckoned with the striking fact that the men and women dwelling in India belonged to different communities, worshipped different gods, and practiced different rites.

The differences among the sects of the Hindus are more or less on the surface, and the Hindus as such remain a distinct cultural unit, with a common history, a common literature and a common civilization.

"Mr. Vincent Smith observes," India beyond all doubt possesses a deep underlying fundamental unity, far more profound than that produced either by geographical isolation or by political superiority. That unity transcends the innumerable diversities of blood, colour, language, dress, manners and sect" (S. Radha Krishnan).

The Hindu attitude to religion is interesting. While fixed intellectual beliefs mark off one religion from another, Hinduism sets itself no such limits. Intellect is subordinated to institution, dogma to experience, outer expression to inward realization, religion is not the acceptance of academic abstractions or the celebration of ceremonies, but a kind to life or experience. It is insight into the nature of reality (darshana) or experience of reality (Anubhava). This experience is not an emotional thrill, or a subjective fancy, but is the response of the whole personality, the integrated self to the central reality. Religion is a specific attitude of the self, itself and no other, though it is mixed up generally with intellectual views, aesthetic forms, and moral valuations. (S. Radha Krishnan).

Religious experience is of self-certifying character. It carries its own credentials. But the religious seer is compelled to justify his innermost convictions in a way that satisfies the thought of the age. If there is not this intellectual confirmation, the Seer's attitude is one of trust. Religion rests on faith in this sense of the term. Wesley means by faith, 'Not an opinion nor any number of opinions put together, be they ever so true. It is the vision of the soul, that power by which spiritual things are apprehended, just as material things are apprehended by the physical senses'. If we take faith in the proper sense of trust or spiritual conviction, religion is faith or intuition.

The chief sacred scriptures of the Hindus, the Vedas, register the intuitions of the perfected souls. The Vedas bring together the different ways in which the religious minded of that age experienced reality and describe the general principles of religious knowledge and growth. As the experiences themselves are of a varied character, so their records are many-sided (visvatomukham) or 'suggestive of many interpretations' (anekarthatam).

It is essential to every religion that its heritage should be treated as sacred. The vedic tradition became surrounded with sanctity, and so helped to transmit culture and ensure the continuity of civilization.

Men with their problems and perplexities, sins and sorrows, have no patience for balanced arguments or sustained meditation, but they want some formula or rule of life which they can accept as valid. Through it, they are inducted into a new way of life. A living tradition influences our inner faculties, humanizes our nature and lifts us to a higher level. By means of it every generation is moulded in a particular cast which gives individuality and interest to every cultural type.

12.4 HINDU VIEW OF RELIGION

The Hindu attitude to the Vedas is one of trust tampered by criticism, trust because the beliefs and forms which helped our fathers are likely to be of use to us also. Our interpretation of religious experience must be in conformity with the findings of science. As knowledge grows, our theology develops. The Hindu philosophy of religion starts from and returns to an experimental basis. Only this basis is as wide as human nature itself.

Religion and philosophy, life and thought, the practical and the theoretical, to use the language of Croce form the eternal rhythm of the spirit. We rise from life to thought and return from thought to life in a progressive enrichment which is the attainment of ever higher levels of reality. If a tradition does not grow, it only means that its followers have become spiritually dead. Throughout the history of Hinduism, the leaders of thought and practice have been continually busy experimenting with new forms.

The three Prasthanas, or divisions, of the Vedanta, the Upanishads, the Brahma sutra and the Bhagavadgita, answer roughly to the three stages of faith, knowledge and discipline. The Upanishads embody the experiences of the sages. Logic and discipline are present in them, though they are not the chief characteristics of those texts. The Brahma sutra attempts to interpret in logical terms the chief conclusions of the Upanishads. The Bhagavadgita is primarily a Yoga Sastra giving us the chief means by which we can attain the truly religious life. They form together the absolute standard for the Hindu religion.

12.5 GOD AS SUPREME KNOWER

We are persons, purusas, and god is perfect personality (Uttama Purusa). God is viewed as the supreme knower, the great lover, and the perfect will, Brahma, Vishnu, Siva. These are not independent centres of consciousness, as popular theology represents, but three sides of one complex personality. The different pictures of God which prevailed in the country were affiliated to one or the other of this trinity.

The seers of the Upanishads were impressed by the unreality of the world, its fleeting and transitory character, and sought for the infinite real, the 'sat' which would not roll away like the mists of Maya, or illusion. The sorrow or the suffering of the world cut into the soul of the Buddha and added a poignancy to his conviction of the unreality of finite things, and he found an escape from it in the eternal Dharma, or righteousness.

Every view of god from the primitive worship of Nature up to Father-Love of a St. Francis and the Mother-Love of Ramakrishna represents some aspect or other of the relation of the human to the divine spirit. While Hindu thought does justice to the personal aspect of the supreme, it does not allow us to forget the supra-personal character of the central reality. When we emphasize the nature of reality in itself, we get the absolute Brahman; When we emphasize its relation to us we get the personal Bhagavan.

12.6 KNOWLEDGE OF GOD

Hinduism insists on our working steadily upwards and improving our knowledge of god. “The worshippers of the Absolute are the highest in rank; second to them are the worshippers of the personal god; Then come the worshippers of the incarnations like Rama, Krishna, Buddha; below them are those who worship ancestors, deities and sages, and lowest of all are the worshippers of the petty forces and spirits”. Again, “The deities of some men are in water (i.e. bathing places), those of the more advanced are in heavens, those of children (in religion) are in images of wood and stone, but the sage finds his god in his deeper self”. The seers see the supreme in the self, and not in images. The temples, shrines and sanctuaries with which the whole land is covered may be used not only as places of prayer and altars of worship, but as seats of learning and schools of thought which can undertake the spiritual direction of the Hindus.

Worshippers of different gods and followers of different rites were taken into the Hindu fold. Krishna, according to Bhagavadgita, accepts as his own, not only the oppressed classes, women and Sudras, but even those of unclean descent (Papayo-Nayah), like the Kiratas and the Hunas.

One’s knowledge of god is limited by one’s capacity to understand him. Differences in name become immaterial for the Hindu, since every name, at its best, connotes the same metaphysical and moral perfections, Brahma, Vishnu, Siva, Krishna, Kali, Buddha and other historical names are used indiscriminately for the Absolute reality.

It is not fair to god or man to assume that one people are the chosen of god, that their religion occupies a central place in the religious development of mankind, and that all others should borrow from them or suffer spiritual destitution. Religion is not correct belief but righteous living.

Hindus ideas and ideals, Sir Herbert Risley says:”These ideas are not the monopoly of the learned, they are shared in great measure by the man in street. The terms of Paramatma, Karma, Maya, Mukti and so forth are familiar to any intelligent Hindu peasant. He has formed a rough working theory of their bearing on his own future. There is inner cohesion among the Hindus from the Himalayas to cape Comorin.

While there is nothing which is not lit by god, god is more fully revealed in the organic than in the inorganic, more in the conscious than in the unconscious, more in man than in lower creatures, more in the good man than in the evil. There are divine potentialities even in the worst of men, the everlasting arms of god underneath the worst of sinners. The worst sinner has a future as the greatest saint has had a past.

The theory of Karma recognizes the rule of law not only in outward nature, but also in the world of mind and morals. Even little good that we may do will protect us against great odds. What we have set our hearts on will not perish with this body. This fact inspires life with the present sense of eternity.

“Hinduism is not a codified religion. In Hinduism we have got an admirable foot-rule to measure every “Shashtra “ and every rule of conduct, and that is truth. What ever falls from truth should be rejected, no matter where it comes from. The burden lies on shoulders of that person who upholds a practice which is inconsistent with truth; so that if a man wants to defend for instance , untouchability, he has to show that it is inconsistent with truth, unless he shows that, all the authorities that he may cite in support of it are to me irrelevant”(MK.Gandhi).

The essence of true religion consisted of nothing but the eternal truths and laws of the spiritual world. These principles had been discovered by the sages of ancient India and were collectively known as the Vedanta. The degradation of India took place because these life-giving principles of Vedanta had not been applied in practical life to solve social and national problems and the poor masses had been denied access to these enlightening principles. Vivekananda Swamiji gained the conviction that if these spiritual principles were spread among the poor masses, it would awaken the dormant powers in them, and then they would be able to solve their problems themselves. Swamiji has outlined the Universal Principles which form the foundation of Hinduism, such as divinity of the soul, basic solidarity of life, self realization as the highest fulfillment and lasting peace, and the principle of harmony of religions. Swamiji defined religion as direct self realization and manifestation of innate divinity. Swamiji's attempt to develop a new system of Ethics based on the intrinsic purity, freedom, Immortality, and unity of the self constitutes a very important contribution to moral philosophy. If applied in practical life, it can usher in a new social order based on love, equality and service.

12.7 SUMMARY

India's theme is religion. The life of this nation is religion; and our politics, society, Municipality, plague prevention work, and famine relief work- all these things will be done as they have been done all along here, VIZ , only through religion. From the careful study of the History, it appears that the four castes, the Brahmin, Kshatriya, Vaishya and Shudra , govern the country.

There is overwhelming power of myth on the minds of men. Some myths die a natural course of death; other continue to hold sway for a very long time over the minds. According to Gandhi Varnasrama dharma is the most essential feature of Hinduism.

The Hindu thinkers reckoned with the striking fact that the men and women dwelling in India belonged to different communities, worshipped different gods, and practiced different rites. The differences among the sects of the Hindus are more or less on the surface, and the Hindus as such remain a distinct cultural unit, with a common history, a common literature and a common civilization.

The Hindu attitude to religion is interesting. Religion is a specific attitude of the self, itself and no other; though it is mixed up generally with intellectual views, aesthetic forms and moral valuations.

12.8 KEY WORDS

- a) Religion
- b) Varna
- c) Jati
- d) Caste

12.9 SELF ASSESSMENT QUESTIONS

1. Discuss the religious influence on Hindu social Organization.
2. Explain Hindu attitude to Religion and god.

12.10 REFERENCE BOOKS

1. Nayak, G.C.(Ed) : Nehru and Indian culture 1991 Sri jagannath Sanskrit, Viswavidyalaya, Puri, Orissa.
2. Radhakrishnan.S : The Hindu View of Life, 1971 London, UNWIN Books.
3. Vivekananda.Swamy : Rebuild India, 993 Ramakrishna math& Ramakrishna Mission, Belur math, Dt. Howrah, West Bengal.

- Prof. M.Lakshmipathi Raju

LESSON-13**COMMUNICATION CONCEPT –TYPES
AND PROCESS****13.0: OBJECTIVES:**

The objectives of this lesson are to explain the communication concept, types and process.

CONTENTS:

- 13.1 Introduction**
- 13.2 Definition**
- 13.3 Objectives**
- 13.4 Concept of communication**
- 13.5 Types of communication**
- 13.6 Process of communication**
- 13.7 Communication skills**
- 13.8 Functions of communication**
- 13.9 Summary**
- 13.10 Key words**
- 13.11 Self Assessment Questions**
- 13.12 Reference Books**

13.1 INTRODUCTION:**WHAT IS COMMUNICATION?**

Communication is a universal phenomena .As soon as the child is born, it is communicated. Broadly speaking communication is the means by which intentions of the programmes are classified to ensure fruitful results.

It may be looked upon as the means by which special information inputs are fed into social system.

It is the means by which behaviour of the personnel engaged in the programme is modified; change is effected; information is made productive and goals are achieved. The process of interpersonal communication is both, an art and a science. The art of communication has its root in the principles of psychology and science, in the use of technology for communication. It is, therefore, necessary to understand and apply the principles of psychology and to learn and practice the use of audiovisual materials.

Some thoughts on group communications are necessary to make the meetings and group discussions more effective, i.e., less time-consuming, more communicative and result-oriented. While the basic principles are taken up here, details of employing audiovisuals are attempted in subsequent modules.

13.2 DEFINITION:

Barnard has aptly viewed communication as the means by which people can be linked together in an organization to achieve the objectives of the programme.

Newman and summer have viewed communication as an exchange of facts, ideas, opinion, or emotions by two or more persons.

COMMUNICATION IS A PROCESS WHICH INCREASES COMMUNALITY-BUT ALSO REQUIRES ELEMENTS OF COMMUNALITY FOR IT TO OCCUR AT ALL.

DENIS MCQUAIL.

“ ALL THE PROCEDURES BY WHICH ONE MIND CAN EFFECT ANOTHER”

WARREN WEAVER.

“COMMUNICATION IS A PROCESS BY WHICH AN INDIVIDUAL COMMUNICATOR TRANSMITS TO MODIFY THE BEHAVIOUR OF OTHER INDIVIDUALS”

HOYLAND.

Thus communication is the imparting or interchange of thoughts, opinion, or information by speech, writing or signs.

From the above definitions, it is perceived that the word 'communication' has the features of interaction, interchange, sharing and commonness.

13.3 Modular objectives

On successful completion of all the activities, planned and provided, you will be able to:

- Understand the underlying elements of communication;
- Suggest means to overcome barriers to communication;
- Outline the spiral convergence process;
- Develop the art of listening to other persons;
- State the role of nonverbal forms of communication;
- Describe the effect of type and size of a group on group dynamics;
- Select a network appropriate to the purpose and desired style of group communication; and
- Communicate effectively in group discussions, meetings, etc.

13.4 CONCEPT OF COMMUNICATION:

In this unit, we discuss about the general concept of communication, its importance, function, principles, patterns and barriers in effective communication. As we all know, no organization can exist without a communication system. If there is no communication, the people do not know what others are doing. We may say that communication is an inevitable part of an organization, which influences the organization in multifarious way.

Communication is the transfer of information and understanding from one person to another person. It is a way of reaching others with ideas, facts, thoughts, feelings and values. The word communication is derived from the French word, 'Communis' and Latin 'communicate' meaning 'common' and to share respectively. Communication is the method used to serve a purpose.

Communication is basic to all human performance and interaction. It refers to the transmission of thoughts, information and commands by employing the sensory channels. The message should ideally be conveyed, undiminished and without distortion.

13.5 TYPES OF COMMUNICATIONS:

TYPES OF COMMUNICATION. < Formal

Informal <Audio

Visual

Audio visual

COMMUNICATION<Verbal

Non verbal<Upward

Downward.

COMMUNICATION CAN BE FORMAL OR INFORMAL;

Written communications are usually the mainstay of the formal communication system of the organization perhaps because the fluidity and impermanence of oral communication whether conducted face to face or by telephone does not lend it to planning or control. However in the field of social welfare administration formal communication is not sufficient.

It has to be supplemented to a great extent by informal communication.

Informal communication is based on a sharing of interests or affinities among individuals.

The importance of informal communication to the social welfare administration is to help him to communicate information that cannot be transmitted through formal channels i.e. it provides opportunities to communicate with organization members who cannot be reached directly through the formal channels of hierarchy.

It helps in making of internal and external communication.

Therefore there is a great need to train the social welfare administration in the art of informal communication as according to Ordway egad, communication is the touching of mind to mind of person whether it is one man, to a thousand, it can include conversation interview dialogue visual technique carefully used.

According to millet seven factors make communication effective i.e. it should be clear consistent with the expectation of the recipient adequate, timely inform, flexible and acceptable. An organization is grouping and interaction of men material, machines and money, to achieve the set aims and objectives of the organization.

This is a common feature with any organization be it small or by social welfare organization or a private sector organization.

As an organization grows in size and complexity, certain problems arise and communication and co-ordination become more important and more example. With this development the need for establishing an effective information system also arises.

An information system is the network of communication channels in an organization.

Any system of management is dependent upon the flow of information for the decision making process both in planning and control.

The major structural elements in the anatomy of an information system are data capture, processing feedback, analysis, decision and control.

The more the clarity of understanding of the objectives, policies and programmes, the greater participation, co-operation and team work on the part of the employees and the larger measure of identification amongst them.

Broadly communication in an organization may be classified as [a]internal[b] external or [c] interpersonal.

A] One type of communication deals with the relationship between the organization and its employees. Communication in managerial relations; such communication would automatically generate effective coordination.

Discussions with the officials engaged in the field of welfare administration have revealed that internal communication does not appear to be satisfactory within the organizations.

Studies conducted on welfare organizations favour this view.

B] The second type of communication relates to the public i.e. communication in public relations.

C] The third type of communication is related to the relationship among the organizations

Employees:

Communication is a two-way process. Any administrators must understand their workers.

The first important technique in this context is devoting time to listening the workers relating to their problems, ideals and suggestions pertaining to the area of their welfare activity.

The following principles may be kept in mind while listening.

1. Feel interested in listening on all areas even if they do not interest the listener immediately. Elective listening and pseudo listening should be avoided.
- 2] Adjust to the speaker and ignore mannerism which distract and concentrate on what he is saying.
- 3] Avoid reacting to points that do not suit you I.e. defensive listening.
- 4] Recognize central ideas i.e., what he is really driving at.
- 5] Take notes of the main ideas.

Based upon the scientific study of the material talked at the time of listening, the welfare officers must plan and provide, Counseling; this would generate the belief among the subordinates that the welfare administrators are genuinely interested in communication with them. After this the complaints and grievances of the employees must be removed to generate the climate of goodwill. A healthy organization should therefore have built in machinery capable of promoting a climate in which the subordinates will not feel discouraged to come up with their complaints and grievances;

The communication has three aspects namely upward, downward and lateral .The purpose of all these types is to make the personal beneficiaries and the people in general about the achievements and failures of an organization, so that all of them may participate and help in programme implementation. Systematic, written and verbal reports of the performance and progress, statistical and accounts reports [concerning with guidance] suggestions and discussion etc. Often help upward communication. The perusal of records of welfare organizations have shown that up to 1969, the reports giving such information were not brought out periodically and whatever reporting was done and made available was not comprehensive. From 1963 onwards however, such reports however are yet to gain coherence and comprehensiveness. There are two problems which are faced in this process, i.e. the information reaching the top level may be distorted and the top management may not be willing to listen. These must take care to improve upward communication.

“Downward” communication is achieved through procedures and devices such as directives manuals, specific written or verbal orders or instructions, staff conferences, budget sanctions and establishment authorization, the following area is generally covered for downward communication.

- 1] To give information about the rationale of the job.
- 2] To give specific task directives about job instructions.
- 3] To give information about organizational procedures and practices.
- 4] To tell sub ordinates about their performance.
- 5] To provide ideological type information to facilitate indoctrination of goals.

The published documents of ministry may be treated as providing substantial information for an executive face-to-face communication is usually best but it does consume time and resources frequently executives communicate with groups of employees through the medium of formal and

informal meeting informal meeting-planned regularly help provide the opportunity for the development of a team effort; formal planned meeting need adequate advance preparation, counseling on agenda ,providing time for preparation and assembling of needed data and designation of speakers. Communication gaps exist in the field of welfare and it has to be bridged especially where the welfare organizations are engaged in developmental and promotional activities.

13.6 PROCESS OF COMMUNICATION:

The essential elements of the communication process involve the following.

- The sender
- The receiver
- The message
- The channel
- The feedback and
- The situation

THE SENDER:

The originator or sender of a message has to transmit it in an idiom familiar to the receiver. The status-authority, knowledge, prestige and reputation of the sender will have greater impact on sending message.

THE RECEIVER:

The receiver like sender has his own frame of reference. The receiver's attitude, opinion, prejudice and the relationship with the sender, besides the type of message, the type of channel used, the manner of its reception, etc, will play a greater role in receiving effective message. Equally important is interpretation i.e. organization of ideas for suitable transmission of the message on the receiver's frame of mind.

THE MESSAGE:

The message will be transmitted through a channel. The receiver may not often receive the transmitted message in original form due to distortions arising out of channel noise and psychological selectivity which the receiver exercises as he listens to the message. In addition to these, he will interpret the message in terms of his past experience with the sender, his ability in understanding the language of the message.

THE CHANNEL:

The medium used for conveying a message is known as channel. It is the means by which a message moves between the sender and the receiver. The television, print media, face-to-face Communications are the important channels in communication.

THE FEEDBACK:

Feedback is the reaction or response of the receiver to the sender. In other words, it is the receiver's response to a message. For completion of the circuit between the sender and the receiver, so as to increase the accuracy as well as confidence and reduce the doubts and misgivings in the relationship, the feedback is so essential. It may be in a form different from the form in which the original message was sent. The medium and channel may also be different.

THE SITUATION:

The situation refers to the whole-physical, psychological and socio-cultural framework. It is a primary determinant of meaning of the message. The employees' attitude towards job, towards others etc. originates within the organization. For example, if the employees of a factory are prejudiced against employers' communications. Thus, 'communication is a two-way process, not a movement along a one-way track'.

The two-way process model of communication explains how the sender's idea reaches the receiver in a sequential process. The idea of the sender is reduced in the form of a message and encoded. It is transmitted through the appropriate transmission channel to the receiver. The receiver receives the message [with or without reaction] and develops an idea to reply back to the sender. As in this case, the decoding of message takes place and reaches the sender. Though some receiver may be un-co-operative and may try to misunderstand, normally they make a genuine attempt to understand the intended message. But the perception of individual varies from one individual to other. The process of two-way communication is drawn diagrammatically for better understanding as above, which is self explanatory.

13.7 COMMUNICATION SKILLS:

Edgar Stein ¹ visited Australia in 1980. On one occasion he described the most important management skills as technical, interpersonal and emotional.

By emotional skills Stein meant the ability to make difficult decisions, to take responsibility, and the like. A simpler equivalent term is courage, with elements of self-management.

Emotional skills, he said, were most important. Without emotional skills the interpersonal skills cannot be used to most effect. And without interpersonal skills the technical skills may be wasted. Emotional skills are a necessary foundation for interpersonal skills, which in turn are needed to make the most of technical skills.

Stein was talking about managers. I believe the same can be said for action researchers and evaluators.

Below ² I set out the bare elements of good interpersonal skills. I describe them in such a way that under some circumstances you can get by with only moderate levels of emotional skills. You communicate as if you are self-confident. You achieve this by using an explicit problem-solving approach in your communication.

The real gains are achieved, however, when you have the courage as well. The usual forms of communication in our culture do not usually favour effective problem solving. There are rules which discourage people from giving the information which is often important to developing a solution.

Especially important are rules which forbid exchanging information about motives and about negative feelings.

To communicate well you often have to change the rules. You have to renegotiate the unstated rules of communication. To complicate matters, there are rules against renegotiating the rules. There are rules against making the rules explicit. ³

That is where the courage comes in. It is needed to challenge the taboos and renegotiate the rules. With courage, though, it usually works. The result, for both parties, is a clearing of the air and an improved relationship. ⁴

This is most apparent when you are involved in difficult communication. When you are severely under threat, you will find the approach to be described below may work if you are a person of robust self-confidence, well practiced in this approach. Otherwise you will probably do as most people do: act impulsively, and perhaps regret it later.

To make matters worse, threat triggers a set of defensive strategies. Emotional skills are required for people to accept that they may be part of the problem. People are least able to understand their own contribution when they are most under threat.

13.8 FUNCTIONS OF COMMUNICATION:

With the changed concept of management in modern era, the functions of communication are broadly grouped into four categories. They are 1] information 2] Instruction 3] Influence and 4] Integration.

FUNCTION OF INFORMATION:

It deals with the conveying of information. It also provides much needed information for knowledge from one person to another. An organization is an aggregate of its workers. The workers eagerly await information regarding [i]the concern's structure, growth and development, its products design as well as manufacturing process, the market for its products,[ii] the concern's policy, rules and procedure and any change therein, [iii] perspective information about new market and new products and [iv] job fitting and prospects of promotion. The channel of communication provides also this required information now and then.

FUNCTION OF COMMAND AND INSTRUCTION:

This function is in the nature of directives. It draws employees' attention towards job and provides them with necessary guidance for better performance for higher productivity. The information is to pass on downward channel of communication in the concern.

FUNCTION OF INFLUENCE AND PERSUASION:

This function is primarily concerned with the influencing of the behaviour as well as attitude of people by means of persuasion, action and interaction, promoting mutual understanding and fostering cooperation towards attainment of goals.

FUNCTION OF INTEGRATION:

This function brings about interrelationship leading to unification between the works being performed by individuals as a work-team for achievement of common organizational objectives.

13.9 SUMMARY:

Effective communication is successful in changing the behaviour of workers and management in a business concern. It also develops leadership and economic impact by means of higher production and productivity.

13.10 KEY WORDS:

Psychological distance
Feed back
Integration
Persuasion

13.11 Self Assessment Questions

1. Communication is an inevitable process in organization discuss.
2. Explain the two-way model of communication with suitable examples.
3. Give brief discussion of various types of communication.

13.12 Reference Books:

Suresh Kumar 2002

K. L. Kumar 2006

L. M. Prasad2007

Methods for community Participation

Educational Technology

Organizational Behaviour

- K. Dhana Lakshmi

Lesson – 14

Use of Media for Promotion of HIV/AIDS and Family Education Programmes

14.0 Objective:

The objectives of the present lesson are to study impact of Media in control of HIV/AIDS and promotion of Family Education Programme.

Contents:

- 14.1 Introduction**
- 14.2 Folk Media and Group Media**
- 14.3 Kinds of Group Media**
- 14.5 Performing Arts and Music**
- 14.6 Mass Media**
- 14.7 Role of Home in imparting Family life Education**
- 14.8 Role of School in imparting Family life Education**
- 14.9 Role of Religion in imparting Family life Education**
- 14.10 Methods of imparting Family Life Education**
- 14.11 Summery**
- 14.12 Key words**
- 14.13 Exercise**
- 14.14 Reference Books**

4.1 Introduction:

Since the publication of the first reports about AIDS there has been a lot of panic and concern worldwide about it. To day it is agreed that the only available weapon to control AIDS through education and awareness, thereby effecting a change in the attitude and behaviour of people. Folk media and alternative media which can be used effectively in order to create awareness about HIV/AIDS. Mass media, particularly, newspapers, magazines, journals, leaflets, television and radio have helped to provide information and create awareness among the people about HIV and other health related issues. In a country with a large illiterate population, many people tend to think that sickness like HIV-AIDS, other sicknesses and physical or mental disabilities are a result of the punishment of God, fate or one's Karma. As a result many choose superstitious practices like witchcraft, magic, sacrifices etc. instead of adopting scientific and medical methods.

Media can play a key role in creating awareness about AIDS, spreading knowledge about its symptoms, the mode of transmission, methods of preventing infection etc. Media also help to keep up abreast with the latest information and data gathered from various studies and research going on in the field.

4.2 Folk Media and Group Media:

Most people think of media as press, cinema, radio and television. These are called Mass media, or 'big media'. They are big because of the large audience they address vastness of their production, involvement of huge capital, costly equipment and qualified personnel. The group media or mini 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 with the groups. These experiences involve a media presentation aimed at promoting a group reaction, followed by a group discussion.

Characteristics of Folk media and Group media:

a) Folk Media: Folk media are based on indigenous culture, produced and consumed by members of a group. They reinforce the values of the group. They are invisible cultural features often quite strictly convenient by which social relationship and worldview are maintained and defined. They take on many forms and are rich in symbolism. Folk media cannot be separated from folk cultures. They are available to all at no cost, they are anonymous in origin. There is little difference between producers and their consumers. There is a dialogue and verbal exchange. Their aim is to provide teaching, initiation; they impart traditional aesthetic, historical, technical, social, ethical religious values. They provide a legal code, which rests on stories and proverbs, generated through the spoke word. They mobilize people's awareness of their own past, they tend to unite a people and give them cohesion.

b) Group Media: Group media are directed to groups to encourage exchange of ideas and experience on relevant, interesting themes, presented in an artistically acceptable form, using a medium that is technically and financially within the reach of the group and are usually brief.

1. Group media are directed to groups, group media are used with small groups to enable each member to participate in discussion.
2. They encourage exchange of ideas and experiences: Group media productions provide the material for consideration, analysis and discussion among the participants. The fact that they are usually open-ended and without a formulated conclusion should act as a stimulus to begin group work.
3. They deal with relevant, interesting themes. Group media productions are neither simply for entertainment, nor are they programmes of a purely informative, artistic, and humorous, of folkloric nature. They may contain some, or all of these elements, but their primary function is to propose a discussion on a problem, which is in some way vital to the group itself.
4. They are presented in an artistically acceptable form. The production's artistic quality should enable the group to go beyond the images or words to the essential theme.
5. They use a medium that is technically and financially within the reach of the group. e.g. audio cassettes, slide montages, dramatic sketches, marionettes etc. Since possibilities and needs of group will differ from place to place, there should be a great deal of flexibility here.
6. They are usually brief the maximum time is spent on discussion.

Creating Awareness through Group Media:

Paul Freire's work of 'concretization' and the people of Latin America highlighted the potential of group work in social process. He coined the "CODE" to describe a community which is familiar but is as yet not willing to face up to its life situation. The life situation is encoded and presented in the form of a picture, song, mime or other media. The group decodes and tries to understand the situation.

Kinds of Group Media:

There are a wide variety of group media. In this section we shall study briefly some of the important kinds of group media that are popularly used in India.

Posters: Poster is a fairly large piece of paper containing some kind of brief visual information and usually fixed on a wall, fence, or bulletin board. A poster contains pictures, drawing, cut-outs, illustrations and captions. A good poster presents a singly idea concisely and powerfully.

The main purpose of a poster is to communicate pertinent information in a way that, it attracts attention, emphasize the most important points, reads easily, looks pleasing, crease a favourable reaction, and leads to action. A poster must urge people to action, to do something, not to use alcohol, drugs to attend a meeting or discussion; to contribute money or skills; to vote for a party, to use a product. A good poster must have.

1. Pictorial element: a good balance between pictures, text and white space.
2. Choice of colours: colours should be matching and attractive. Colours signify meaning. Colours provide emotional effects, visual appeal and emphasis.
3. Words/Text: should be brief, catchy and draw the attention of readers. The text should include a brief statement of the problem, call to action, and the identify other, elements which make them attractive or appealing.

Collages:

A Collage is a composition of pictures, words or objects, which have been collected according to a given theme. The process of selection and arrangement must be done carefully to convey the theme and facilitate discussion. A group or individual may make collages, but the discussion should be in groups. The symbols must suit the theme. Picture may overlap but there should be harmony in the collages, but the discussion should be harmony in the collage. Collages may be made picture cut-outs with a symbolic representation: an outline map of India with different faces (to convey the idea of unity in diversity), a burning candle with motifs or various religious symbols to show harmony among all religions etc. Collages may be made of words or photographs instead of pictures.

Banners:

Banners are flying messages, written or stitched of cloth. The message is composed as in poster and painted, struck or sewn into the cloth. Banners should be made with arrangements at the top or sides to enable hanging or displaying them.

Murals:

The word mural means wall. Murals are visual displays on the walls. Instead of chart paper or picture cut outs, the graphics and text are portrayed on the wall. Murals may be supplemented with letter cut-outs to present a theme verbally.

Flip Charts:

Flip charts are a collection of posters, clipped together at the top. As sheet after sheet is flipped over, people concentrate on one sheet at a time without being distracted by the others.

A story or a theme can be illustrated like this through a number of posters using picture, photos, words, texts or stick figures, the speaker can use the flip chart as she or he talks. Old wall calendars are useful for making flip charts.

Flash Cards: 'flash cards' are so named as a message is flashed by the use of cards. The cards should be big enough to be seen by the group. A postcard size flip card is easy to handle. Flash cards serve as teaching aids and should be accompanied by a talk or discussion. A story can be developed using flash cards. The cards should be placed in a sequence. The story may be written briefly at the back of the cards to help the narrator.

Mobile Displays: Mobile Display is a visual aid, like a collage. The aspect of mobility is its advantage. Its chief characteristics are that it is visible from all sides, and portable. Umbrellas (as used by vendors or in a circus), a tree (as in the Christmas tree), a basket etc, can be used for display of pictures with appropriate themes. Mobiles provide scope for a lot of originality and creativity. They are portable and so can reach much wider audiences. They produce greater impact on the audience than charts and posters.

Freize (Folder): Freize of folder is a small poster of half or quarter size charts depicting different aspects of a theme, joined together to form one whole line. They follow a sequence of story or theme. The posters are folded and opened up one at a time to explain or discuss the visual or idea. At the end the whole freize can be opened up for display.

Comic Strip, Gag Cartoon, and Comic Book: The Comic strip and comic books are very popular among all categories of people, especially the youth. It creates interest and speaks the idioms or language of the young. Both the drawings and dialogue should be carefully prepared if they are to draw the attention of those that read or see them. Comic strips are a row of pictures with dialogue balloons. Gag Cartoon is a single picture, consists of one box rather than a strip. Comic book is a collection of stories told through comic style drawings.

Blackboards: The Black board and chalk are the most widely used and elementary low cost group media. Blackboards may be replaced with more expensive green boards or whiteboards for writing and drawing. It is an important teaching aid commonly used in classroom activity. Portable blackboards were used for adult literacy programmes in rural areas of India. Black sheets fixed with two wooden or plastic poles on top and bottom is also used for writing with chalk or chalk pencils. The advantage of the latter is that it is lighter and can be rolled up and taken from place to place without difficulty. A black board can be used by anyone without much training or skill. It helps to focus attention and concentration. It has immediacy and helps participation. Black boards help illustrate ideas, clarify points and is an effective tool to enliven group discussions.

Chalk Talk: Chalk talk is a simple and easy-to-use form of group communication. It consists in speaking the message and at the same time dramatizing it by means of simple line drawings. A blackboard or other device may be effectively used if one has skill in the use of chalk talk. The simultaneous talking and drawing by the group leader helps to maintain concentration and attention of the audience. The visuals help to understand the message and reinforce retention and memory of the theme. It is a powerful low cost medium with great potential especially among rural folks, illiterates and children. Colour chalk could be used to create greater visual effect.

Bulletin Board: Bulletin board is a display board where information can be displayed. Some of the elements of the poster like layout, colour, visual quality, can make the bulletin board a powerful means of communication. It can be used to display photographs, newspapers or magazine clippings, illustrations, samples of products, present competition themes. Material displayed should be/must be educative and have positive benefit, it should be presented in a neat and aesthetic manner, it should be large enough for viewing, each display should have a suitable theme. Participation of the grouping preparing the display should be ensured.

Flannel graph: A stiff board is wrapped with flannel, khadi or rough cloth like blankets. Using the flannel board as a background, pictures are displayed on them. Pictures are cut out and stuck to the flannel. Small pieces of flannel, wool, khadi or sand paper is pasted on the reverse side of the pictures, drawings or letters. When pressed against the flannel, these will stick to them since the surface is rough. Several pictures can be stuck, removed and replaced as the animator speaks. Besides the preparation of the material, considerable time should be devoted to developing the theme and the story or message that is to be conveyed.

Story Board: Story board is a visual aid to tell a story using images. The images may be drawings made for the purpose, photographs, pictures gathered from magazines of other sources. There should be continuity of the story and visuals. Interest must be sustained by choosing appropriate images that will enliven the story.

Drawings: Drawing and pictorial representation, it is believed, predates written alphabets. A picture speaks a thousand words, and any text with illustrations, any story accompanied by pictures, can draw greater attention than mere text. Drawing is an important pastime for children. It gives creative expression to the ideas of the person. These innate skills can be purposefully channeled to present suitable themes. One can develop the art of using simple line drawings and sketches to illustrate ideas. Colours can communicate emotions and feelings. Symbols too can help convey meaning. For instance, the road and railway signs are simple conventional signs, which one can master. There are also universally accepted symbols for peace, love, friendship and so on.

Hoardings: Our highways, city streets and even rooftops are today covered with large and colourful hoardings that advertise goods and services. They do not address only small groups, but are intended for mass audience. These hoardings are large metal, plastic or wooden boards on which various commercial companies, governments and other organizations advertise their products or services. They contain colourful backgrounds, catchy words and phrases, attractive pictures, logo or symbols of the product or the organization. The plan is evolved by professional advertising agencies and executed by skilled artisans.

Wall Writings: Wall writings are very common especially in cities. They are less expensive compared to hoardings. They are also temporary. Wall space is used much during elections to

make known candidates and to influence voter preference. Walls of private institutions often put up “Stick No Bills” signs, which prevent using them by the public.

Photo Language: We live in a world of images. Photo language is a powerful way of reading a photograph or picture and trying to understand and interpret the message it contains. Photos can stir emotions, kindle hope or create sorrow. Pictures can shock us, make us weep or laugh. If we can try to think to the ways pictures and images affect us, we can understand the powerful sway they hold on us.

Photo language requires photos or pictures that can convey meanings and messages. Photos may be cut out and struck on a uniform size paper or card board, mounted or laminated. If particular themes or ideas are to be presented one may take photographs and develop them to a suitable size. Photos can be used to tell story, or for group discussion. The participants of a group may be given photo and read the message they contain. Then they can be asked to share with one another or in groups the message or idea they derive from them. For instance a photograph of Individuals suffering from AIDS in a hospital or care home may be used for sessions. The photos may stir emotions of concern, sympathy and help people to become more aware of the issue of HIV/AIDS and the need to prevent it. They may also become more conscious of the need to create awareness, care for those affected, promote prevention etc.

Slides: Slides serve a similar purpose as the photos, but have a definite advantage over photos as slides can be projected on the screen or wall. They enjoy greater visibility and clarity. A projected image is luminous, and with the use of bright colours, can draw attention. The medium can be made alive if we add sound music, commentary or dialogue. A slide or montage resembles a story board with the difference that the latter uses a projector and needs electricity. It is easier to prepare slides by using glass slides and writing or drawing or drawing with china ink or wax pencil. Slides can be made with the help of glass. The glass surface should be clean and dry. Glass slides need a special magic lantern - petromax or lantern.

Filmstrips can be prepared by using pieces of film, which may be spoilt while photographing or processing. After processing the filmstrip, drawings and writings can be made with permanent ink or over head projector pens and they can be projected.

News letters: News letters or mimeographed papers are a good way of sharing information. They are inexpensive, deal with specific themes, have clear objectives and readers. Newsletters can vary from multi-colour pages printed on an offset machine and on glossy papers, or can be simply typeset on a computer and photocopied or printed. They may also be stenciled and cyclostyled. Besides ensuring that the matter to be included in the newsletter and should have a suitable name, logo. Its format should be more or less fixed, so that readers become familiar with it. Two or three columns can make the page attractive. Black ink has the highest readability an looks good even on coloured paper. Coloured ink may be used on white paper, which is white or has lighter tinge of the colour. Before starting a news letter, certain important issues must be sorted out. These include: the aim and objectives of the newsletter, the content, target readers, finance those responsibilities for editing and circulation, mode of printing, logo and name periodicity, format and style.

Wall Papers: Wall papers are single page broadsheet papers, which may be hand written or printed and displayed on the walls of bulletin boards. The major difference between a poster and wall paper is that the former has only a few captions and titles while the latter consist mostly of written texts. Wall papers are low cost. They can be used for sharing ideas, news and information on a regular basis. It provides opportunity for group activities-preparation of the paper, discussion on themes or content, sharing and action plan. Wall papers are an inexpensive and effective means to disseminate information especially in places where people gather frequently – the school, place of worship, the market place or city centre, and walls of public buildings and homes.

4.5 Performing Arts and Music:

Performing art and music are popular people's media, which have variations according to place and culture. They are informal; include narrative, dialogue, action and improvisation. The leaders play an important role. Audience tends to identify with the characters. Unlike in formal drama, the varieties of performing arts have a high degree of creativity and flexibility. Costumes and make-up are unimportant. We shall examine some of the important performing arts. Music as a vehicle of communication is as old as human history itself. There are innumerable forms of music, which express human emotions and feelings, thoughts and ideas. Music is an integral part of many forms of performing arts programmes based on music in television and radio.

Mime and Pantomime: Mime and pantomime are powerful means to communicate ideas express feelings. Both consist in using the body and bodily movements to express idea and feelings. Mime, with an offstage commentary and read by a narrator, is a powerful medium. When a song or poem is mimed, the song is sung and the poem is read, as a background. Pantomime is a performance only through bodily actions to express ideas feelings. The emphasis is on development of an idea. Some times music or sound may be used to support the action or gestures. But the emphasis is on action and body movements. Some gestures are precise and smaller while others are large and difficult to understand. Pantomime involves the audience.

Role Play: Role play is a relatively new form of communication with a lot of communication potential. In role-play, people spontaneously act out of problems of human relations of things that affect the community, and analyse them with the help of participants and audience. Role playing helps a person to relive, re-enact some moments of life – its experiences, problems and challenges. Role play should help define problems, establish the situation being played out. Actors must be serious and committed and should cast the characters effectively. Role plays should be short and should be followed by discussion and analysis of the situation. Since the role play is a means to effect some kind of change, the discussion should lead the members to adopt some specific action plans.

Ballard forms: The method of story telling to express ideas and convey messages used by many cultures in India may be grouped under the Ballard form of art. Every state has a variety of Ballard forms such as Alhar (Uttar Pradesh) Burra Katha (Andhra Pradesh), Villupattu (Tamil Nadu), Jugani and Vaar (Punjab) etc. The Ballard forms are being effectively used by political parties as well as business promotion agencies, governments and the non-governmental organizations.

Folk music: India is estimated to have more than 300 folk musical styles. Folk music are not songs simply sung, but their chief characteristics include the presence of some theme or message, the participation of the community, improvisation, flexibility and participation of the audience. Action dominates many of the folk singling. (Doha and Garba – Gujarat; Daul ad Bhatiali – West Bengal; Bihu – Assam; Kolkali Pattu – Kerala; Mand and Panihari – Rajasthan).

Folk Saying and Riddles: The rural people and those with illiteracy or minimum literacy, have a strong memory. They express traditional wisdom and pass it to successive generations through folk saying and riddles. The Mahabharata and Jataka tales contain many riddles and tales. Some time plain speech is considered inadequate to express important or sacred notions. They adopt a kind of riddle to couch the language to make the speech sophisticated.

Proverbs: Proverbs provide a window to the wisdom of the people. Proverbs are traditionally used as a means to communicate worldviews, values of a community. The word 'proverb' comes from the Latin word 'Proverbium' meaning 'before' or 'forth to the world' and 'verbum' meaning 'word'. Proverbs are pithy saying. Proverbs touch on every aspect of the life of people who create them.

Story: Story is a powerful and ancient form of communication. The popular perception is that stories are fictional and not factual. Every culture and community has a vibrant and strong traditions of story telling. Stories explain origins, provide role models, create and sustain in cultural and religious values, encourage the spirit of adventure and romance. Stories appeal to the intellect and emotions. They arouse sympathy and anger. They kindle hope or cause frustration. All stories need inspiration. They communicate values, help create favorable or unfavorable opinions and shape attitudes. The story genre has many types such as: autobiography, biography, myth, legend, saga, history, fiction, love-story historical novels, comedy, fable, allegory, travel stories, narrative poems. To communicate effectively with a community, one must try to understand the important stories of that community and the significance of the story for them. Stories are not neutral. They are loaded with meaning and hence must be interpreted and analyzed. One must also be aware of stories that create counter culture.

Puppetry: The students should try to focus on practical exercise in puppetry by preparing the script, constructing the puppets and putting up the show for an audience. At the end of the programme conduct an evaluation or collect feedback to assess the result of the programme. The theme of the puppet show should be centered on issues related to community health and HIV/AIDS.

Street Theatre: Street theatre in India is more than eighty years old. It played an important role in the freedom struggle. The Indian People's Theatre Association (IPTA) has taken pioneering steps in India in the political use of theatre. Today street theatre is being widely used by non-governmental organizations to create mass awareness among people through social concretization, education and empowerment. The actors in the popular idiom, songs, dialogues, actions drive home with powerful message. The actors try to involve the audience in a discussion and drive home the message intended by the performers. The street is a non – formal theatre, closer to life situations of people and it breaks down many barriers between the actors and the spectators. The barrier between art and life is dissolved in a street theater performance.

4.6 Mass Media:

We can discuss the mass media under the following heads:

Broadcast Media: Radio is the most popular medium among the mass media in its ability to reach vast audiences. There is a lot of space in radio where individuals or organizations can present their programmes. The radio broadcasts include national and regional programmes. There are programmes to cater to the various linguistic and cultural groups. Broadly radio programmes are classified into two broad categories: spoken word programme and music programme. Newsreels present 'spot' reports, comments interviews and extracts from speeches. Documentaries and radio features are actual information that combines the techniques of talk, drama and story telling. It may deal with the interpretations of an event, profile of a person; highlight the culture of a people etc. This format is a good slot for presenting a feature on health issues, HIV/AIDS and other related topics.

Radio can also aid quizzes, talks, discussions, advertisements and music programmes that highlight that particular theme one wants to present. Radio can increase audience participation if competitions and feedback mechanisms are built into the programmes. Radio is directly under the administrative control of the government and operates primarily for national welfare. Therefore concerned individuals and organizations can use the medium for issues that relate to national or community welfare like health care and family welfare.

Telecast Media: Television in India began as an educational and community service medium. Today it has grown in extent and coverage. With the mushrooming of television channels and growth of the number of TV sets in the country, one should not ignore the power of this medium to reach millions of viewers within a short time. Issues concerning health and HIV/AIDS can be presented in the form of serials, dramas, music developed on the basis of the theme. Panel discussions, talk shows, quizzes, interviews, testimony, features, advertisements and quickies can be used to create awareness among the audience.

Cinema: The potential of Cinema as a popular medium is evident from the large crowds that the cinema theatres in India draw, and the popularity of film artists. The Cinema theaters can be a powerful medium to reach the masses with the message of HIV/AIDS. Documentaries and advertisements at intervals are also occasions to communicate ideas about health. The advantage of using this medium is that we can reach a vast number of people who are illiterate, who are otherwise difficult to reach.

Print Media: Besides the efforts of the government and non-governmental agencies to popularize the concept of health and promote education on HIV/AIDS, through newsletters, magazines, and pamphlets devoted to the theme, the national and regional newspapers and magazines can highlight the issue through their columns. Newspaper should regularly publish case studies, reports, advertisements, features, reports of medical research in HIV/AIDS etc. Special days like international AIDS awareness days could be used to issue supplements.

Multi Media: Multimedia is a means of communication to a group or an audience by a good combination of different media and techniques. Multimedia presentations, using computer, video projectors, digital cameras etc. can be effective to present the theme of HIV/AIDS. The internet is

a powerful tool to gather and disseminate data on the nature of sickness, measures for prevention, and developments in medical research and above all promote awareness. Multimedia presentations call for technical skills as well as costly equipments.

4.7 Role of Home in imparting Family life Education:

Without role of family, one cannot think of family life education. Individuals usually perform certain functions within the context of family which is not possible out side the family. In other words, family promotes certain 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 sowing their love for each other. This provides not only sexual gratifications for the spouses but also strengthens their interpersonal relations, love and unity as result of the powerful and often binding emotions which accompany sexual activities which unit a husband and wife. The sexual functions also help to stabilize the society. The family provides opportunities in which sexual drives find both expressions as well a control. Parenting has also long term functions as the child is extremely helpless and dependent on its parents for food and shelter for a number of years.

Cultural Functions: Family helps the child to acquire valuable, beliefs, customs and traditions of the society. It is in the family that the child's basic attitudes develop. If family performs puja in the morning, then child also learns and acquires this value of prayer and religiosity. What child considers right or wrong largely depends on what the family in practice believes in. They may, later on in their lives, question these values and expectations of the family. It is 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 resources so that they can have maximum satisfaction by budgeting efficiently. This economic co-operation with in the family not only goes a long way towards fulfilling the economic function for the 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 various ways such as wife's employment, business etc. to maintain the social status of the family.

Emotional and Psychological Functions: Human beings are emotionally and psychologically sensitive and need the family to recharge themselves for their struggle in the world. Especially in times of crisis the family works as a shock absorber and gives stability and anchors the members emotionally. The picture of family is one of inclusion and caring. One can quit his/her job, drop out of school, and move to another city or village, but the family will always be there to provide support. Adolescent's children ad unemployed youth are supported by the family so that they do not loose art and go astray. The family acts as a compensatory agency which offers comfort and esteem to the worker who return from the factory or office where he has no control or full satisfaction. With the changing values, norms and patterns of family, members sometimes may not find required support from it. But even then those who consider their own family as a "problem family" should learn to understand problems in the family and to work on them to resolve them, by sharing and expressing feelings.

Educational Function: Beginning with toilet training, language skills or socially acceptable behaviours, the family performs the important functions of education of children and their socialization. Vocational skills of varying nature are also learnt at times within the family. Basic education is given by the family, this training prepares a child to learn her classmates. Within the family the child learns to conform and to submit to authority. It also learns to negotiate with authority.

Cosmic Function: Man feels a drift in the large impersonal universe. He becomes largely alienated in the industrialized and urban society. living in a family helps to give him/her a place in the cosmos that makes him feel connected to others and rooted to earth.

4.8 Role of School in imparting Family life Education:

Even though the family has the primary responsibility for family life education, the school also has an important role. School is an extension of the family. Since the school has regular and continuous contact with all children, it has a unique opportunity to supplement family training. School age is the period at which the child's world widens gradually. He/she come into contact with other socializing agents such as teachers, other adults and peers. So the school can provide more opportunities to learn about family life.

The basic goal of education is to provide a back ground for choices in life. To make intelligent decisions in the area of family living, children should get correct information about sex and family life. A co-operative effort is needed between the parents and teachers in the matter of family life education. in school, the information can be imparted in a much more impersonal way with out anxiety and tension.

Sex education is one of the most important aspects of family life education. Teacher can give his education with out much inhibition. The teacher can impart a noble understanding to this deepest personal mystery. Students tend to come more and more to their teachers to parents for this. They believe that teachers are better adjusted persons. Teachers help children to understand themselves better, adjustments in life. A teacher's task is to impart information, clarify doubts, and give guidance – in short to be a mentor. Armed with knowledge, rather than ignorance, the young generation will face the challenges of growing up with a better understanding of the values of sex and marriage as well as its pitfalls.

4.9 Role of Religion in imparting family life Education:

Family life education was given through the families, in an informal way by all religions. In the Indian context, religion occupies an important place in the life of an individual. Marriage and family are considered sacred and holy by all religions. Each religion has its own laws and regulations for marriage and family.

So far, a formal training for family life was not seriously thought of by religions. But due to the high percentage of marital breakdown and problems in family life, all religions are now taking up the matter seriously. Many religions, especially Christians have come out with some positive steps in family life education. Attempts are made to give orientation in family life. Premarital and post marital courses are offered. Family counseling facilities are organised. Church centered

programmes are gaining momentum and wide acceptance. Many couples come to these centers for help and guidance. All religions have the responsibility to provide family life education for its members. The youth should be given opportunities to learn about marriage and family before they enter into them. Religious values can reinforce the personality of an individual.

4.10 Methods of imparting Family Life Education:

Family life education is a life long process. It includes the knowledge, skills attitudes and values involving 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. Marriage and family occupy a very important 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 many mistakes. Most parents rely on what they remember on their own upbringing. They also depend upon the device from their parents and friends. Since family life education is mainly given by the home and school, we shall discuss the methods adopted by them at different stages of development Pre School, stage, primary stage (ages 6-9), pre adolescent stage and adolescent stage.

Pre-school stage: This is the stage where the whole responsibility of the family life education is on the family. The school does not come into the picture. The basic attitude established in the home during 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 the home. During infancy and early childhood, mothers have to take the lead. The basic pattern of the personality is formed during childhood. It is said that even 'sex education' is given by parents to their young child, many years before they can begin to give him or her the sex information. To the growing girl, the mother is the model. The little girl will try to identify with her mother in many ways. But the girl should feel the warmth of her father, his voice, his touch etc. The growing boy learns from his mother. The mother's concern and affection, care of little things-tenderness, warmth, patience- all give him the idea of a good woman – his wife.

The child learns from the examples set by the parents and elders. The physical and emotional environment of the home is very important – harmonious, peaceful and serene. The most crucial influence to the development of the child is the training given at home-order, system, punctuality, cleanliness, books, art, music prayer or the absence of these. These are vital factors in the building up of a family later.

School years 6 -9: Now the child becomes aware of gender roles. Appropriate role models are necessary at this stage. In this stage also the most important guidance the child gets will be from the way his parents towards each other's work and duties will be reflected by the children. If the father looks down upon the mother's work a woman's work, or thinks that he 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 femininity and the father's attitude to his masculine role, his firmness, his sense of purpose etc. are predominant factors in the formation of the personality of the child. The tenderness and warmth between the parents, the special bond between father and mother, and the physical affection are very good experiences for the child. It makes children understand that affection is permissible, desirable and important. When they later learn the facts of life, they know it is an expression of love.

Pre-adolescent stage: This is the best stage for acquiring basic knowledge on family life. The growing child wants to learn, to know he/she observes every thing that happens in the various social settings of home, school and neighborhood. In this age he /she tries to understand and to work out the meaning of what he/she observes. So the home and school should provide ample experience for the child to understand the life around him/her. As the child grows up, help him/her feel proud and happy to be a male/female. In the long process of growing up to adulthood, children may have to face many challenges in life at one time or other. Love in the home is absolutely necessary to the healthy development of the child. A home is a place where the child is needed, wanted, appreciated – where it is good to be. But love should be expressed. The love between 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.

Adolescence: This stage has a tremendous impact on the growing youngsters. It is transitional period in personality development bridging the years between children and adulthood. Like any other period of transition adolescence brings a number of adjustment problems. Adolescent's needs interests and problems are different from those of childhood and adulthood. Parents have a vital role to play in preparing the adolescent for his future family life. In the home the adolescent learn what it means to be a man and woman. Through his family experience the boy is forming the concept of man husband and father. The girl learns the role and gives 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 to adulthood. Parents need not grow anxious or unhappy about the youngster's needed for getting married and founding his/her own family. Special efforts must be made by parents to train and help the adolescent for choosing his/her partner and establishing a family.

4.11 Summary:

The home is the ideal place for imparting family life education. The basic attitudes formed during the childhood about family life will influence later attitudes. Parents are the first and best educators for family life. Home has an important role in character building and also building up the personality of the child. Parents have the moral responsibility for preparing children for family life. Sex education is another responsibility of the home. Many parents do not have the technical knowledge and competence to give family life education to their children. So the school has an important role in family life education. In school the teacher is the key person to impart this education. Teachers are competent and children have more confidence in their teachers. The peer group also helps the youth to get socialized conforming to social pattern and norms. The youth are more open and free with the peer group.

Family life education should be given at different stages of development like pre-school primary, pre-adolescent and adolescent stages. The family is the main agency for imparting this education. The methods adopted by the family are mostly informal. Children learn from the examples they see and the experience they gain in the day-to-day life of the family. Father and mother are the role models and main educators. They should answer the questions of their children regarding sex, marriage and family. Learning by doing is the best method that can be adopted by the family.

At the school level, honest and accurate information about sex and sexual problems, reproduction, STD, AIDS etc; should be given. Pre- marital preparation is very important. Discussions and seminars can be arranged on topics related to marriage and family. Social and religious organizations can also impart family life education. The mass media can be utilized to a very great extent. Counseling centers are very helpful in giving guidance to the youth.

4.12 Key words:

1. Adolescent
2. Sexuality
3. Mass media

4.13 Exercise:

1. Explain role of media in promotion of family life education
2. What is the role of school in imparting family life education
3. Discuss Methods of imparting family life education

4.14 Reference Books:

1. Areus, M.E. Schvaneveldt, J.D. Moss J.J (eds) (1993), Handbook of Family Life Education, Sage Publications Vol, I, Vo2.
2. UNESCO, (1988) Family Life Education: Package one, PROAP, Bangkok.
3. Thomas, Gracious (1985) AIDS and Family Education, Rawat Publications, New Delhi.

-Y. Ashok Kumar

Lesson – 15**Social Stigma and Social Pathology****15.0. Objective:**

The objective of this lesson is to explain the concept, meaning of social pathology and social stigma

Contents:

- 15.1. Introduction**
- 15.2. Meaning of Social Pathology**
- 15.3. Scope of Social Pathology**
- 15.4. Importance of Social Pathology**
- 15.5. Concept of Social Problem**
- 15.6. Social Stigma**
- 15.7. Summary**
- 15.8. Keywords**
- 15.9. Self Assessment Questions**
- 15.10. Reference Books**

15.1. Introduction:

Social pathology is indebted to Biology. The science of Zoology has its Branch Medical Pathology. Botany has its branch plant pathology, in the same way sociology has as its branch social pathology. In anatomy, we study the structure of body and its function is physiology. In pathology we study abnormalities and diseases of the body. In the same way the sociologists study the functional aspects of the society. We study the abnormal functions of social relations and deviations of normal social relations. The branch of study is called social pathology.

The society has a definite structure; but the structure of society and other structures are not alike. There are fundamental differences between these. The social structure, unlike bodily structure, is not concrete and it is abstract. The various biological structures show a definite relationship between its sub structures; these relations are not only definite but also are relatively fixed and stable. But the relationships between social structure and its sub-structures is neither fixed nor definite. It is dynamic and fluid. Society is a dynamic organization in which changes are constantly occurring.

Definition:

John Lewis Gillin and John Phillip Gillin define social pathology, “ By social pathology we mean such serious maladjustments between the various elements in the cultural configuration so

as to endanger the survival of the group or as seriously to interfere into the satisfactions of the fundamental desire of its members, with the result that social cohesion is destroyed". .

John Lewis Gillin in his book 'Social Pathology' has defined social pathology thus: " Social pathology is the study of man's failure to adjust himself and his institutions to the necessities of existence to the end that he may survive and meet fairly with the felt needs of his nature".

15.2. Meaning of social pathology:

Every society has its own unique culture. Each culture has many components and aspects. It is imperative that there should be harmony among the various parts; components and aspects of culture. The absence of harmony is bound to generate conflicts and tensions. If these conflicts and tensions persist, they start undermining the very foundations of the society. The various components of the structure of society (institutions, groups etc.,) are not independent of each other. They are interactive and affect each other. For example, problems in sexual relations between young persons may make them incapable of having fruitful marriage. Conflict in sexual relations may lead to divorce. This may threaten the very institution of marriage and family whenever there is maladjustment in sexual relations between wife and husband, the marital bliss is ruined. Wherever there is maladjustment of relations, the social pathology results. If communalism or economic exploitation is widely prevalent in the society, its cohesion is disturbed and maladjustments ensue. The people will mistrust each other. Unless maladjustments are eradicated and 'status quo' restored or new readjustments are made, the social pathology envelops the whole society.

Social pathology studies the social structure and sub structures, institutions, groups and cultural element in so far as these exhibit disintegration and imbalance. The purpose of social pathology is to determine the factors which lead to imbalance, maladjustment and consequently disintegration. If we know what ails a group and what are the factors which generate tension and conflict, we can restore readjustment by adopting remedial measures. Social pathology is a diagnostic science like medical pathology; both try to determine the causes, general and specific of disease. Social pathology includes all problems related to maladjustment and social disorganization

15.3 Scope of Social Pathology:

Some sociologists opine that the study pathology is not within the purview of sociologists. It is a subject matter of interest to social reformers. The sociologist must not regard any behaviour, however deviant as pathological; he should avoid undue intrusion of moralism in his study. This exclusive view was valid in the early stages of social research, when the distinction between normal and abnormal was based on moralistic considerations. Now the social researchers study such emotional and difficult problems as rape, incestuous relations, the sociology of crime etc., with most impartiality and normal attitude. Moreover social research has developed definite rules which obviate moral intrusion. The formation of hypothesis, collection, tabulation and interpretation of data and their inference of conclusions are considered tentative and subject to verification. These set of rules and procedures were not adopted earlier and conclusions were by personal prejudices and prejudices. Now the sociologists follow the scientific techniques and procedures of social research. On the basis of social investigations sociologists believe that social organization and social disorganization are the two processes or aspects of a single social function.

In society, interactions and interrelations between various units of the social structure are constantly going on. These interactions and interrelations generate associative and dissociative processes. The modern sociologist regards society as a dynamic process and not as a static structure. In society new ideas and inventions are being born every now and then. These new ideas and inventions disturb its equilibrium. Social adjustments cannot be taken for granted; these are under constant pressure of change. Unless suitable changes and modifications are forthcoming, the equilibrium cannot be restored and the maladjustments and conflicts cannot be averted. In fact crisis between old and new ideas and ways of life reflects progress and healthy change. According to Giddings, an eminent sociologist, in a progressive and dynamic society, maladjustments are inevitable. It is the price which has to be paid for progress.

Social pathology is an essential part of sociology. Without understanding it, our understanding of the society will not be complete. We can form an adequate picture of society by complete understanding of the society. Any study what is incomplete without including the pathological aspects and remedial measures. Necessary is readjustment of maladjustment. One cannot understand the machinery without knowing about its breakdown and repair. So also we cannot understand the society without the knowledge of social pathology. The study of social pathology is of great value and useful to social scientist. It is also of great practical value to many professions and walks of life.

15.4. Importance of Social Pathology:

1. Social Reforms:

The social reformer acts as the doctor of the society who works for the prevention, cure and eradication of the social ills and diseases. An adequate knowledge of social pathology is of utmost importance for the success of a social reformer.

2. Government:

Any government has to maintain social order and peace. If there is disorder and lawlessness, the government cannot continue in power for long. Hence the government has to keep a strict watch on social dynamism, and changing patterns of social relations. If there are serious conflicts, the government should try to prevent such a state of affairs. Our government pursued a policy of peace and non-violence and paid less attention to the need for powerful military organization. Its neglect of army resulted in a powerful attack by china on western and eastern borders. The zeal and sacrificial spirit of people coupled with foreign help forced china to stop its adventure. India is a multireligious and sexually unpermissive society. The government has to keep close watch on religious books so as to avoid opinions offensive to any community. Regarding religious and sexual aspects, the government maintains a film censor Board to remove objectionable scenes in the films.

For Common Man:

Knowledge of social pathology is useful to the common man for understanding the problems in human relations and to have successful adjustments in the society, particularly in marital relations.

Pathological situations in modern society:

The industrialization has brought a revolution in social life. It has affected the family life, standards of living and the stability of the social structure. The industrialization has increased urbanization. It has affected the joint family system and the family ties have loosened. It has intensified the sense of individualism. Women have become emancipated and they want to be independent economically and socially. It has revolutionized our sex mores. It gave rise to the problems of accommodation and commercialization of entertainment.

Scales of social pathology:

The sociologists devised certain scales to evaluate and measure the extent and intensity of social pathology. The following are the scales of social pathology.

1. Simple Rates:

An increase in the incidence of suicides, Juvenile delinquency, crimes, divorces, desertions, poverty and unemployment proportionately increases the rate of social maladjustments.

2. Composite devices:

Some sociologists are of the view that simple rates are inadequate. In their place composite indices are required.

3. Composition of Population:

The composition of population that is the relative strength of male and female of different age groups affect the social maladjustment. If the number of young people is much higher than that of the old, the chances of maladjustments are more.

4. Social Distance:

The more the social distance, the more the chances of maladjustment.

5. Participation:

The greater the participation of individuals in various social activities, the greater is the chance of appropriate adjustment.

15.5 Concept of Social Problem:

Social problems arise when large number of persons are not playing their expected social role. The central main role in our family system is that of bread winner. It is not possible for many people to fulfill this role adequately on account of mass unemployment. Hence the resulting situation is considered as social problem. Discrepancies in social structures are defined as social problems.

A changing society calls forth new adjustments many of which may conflict with established value patterns. The result is a social problem.

Social Values are normal group beliefs, either of a positive or a negative character pertaining to the important institutional relationships of a society. Democracy, monogamy and capitalism are some of the patterns of social values. Social values constitute the core of the social

problem. Without these the problem would never exist. Values are transmitted from generation to generation. The values are the ways of the group that have come to be accepted as desirable. There may be changes in the value judgement; the disparity between values may cause a social problem. Conflict between sovereign states threaten the values of both which often lead to war. War is considered a social problem.

Social values may conflict. Social values may give rise to confusion as to whether or not a situation is actually a social problem. There are various situations that are defined as problems by some groups and not by others. The employment of children under 15 years is considered a social problem by some people and not by others. Two sets of social values produce conflicts in the definition of the situation.

Social problems are the result of social change. Social problems are the heritage of a dynamic, democratic society where change is rapid. We may define a social problem as a condition believed to threaten a social value and conceived to be capable of change by constructive social action. The three elements of social problems are:-

1. The social situation,
2. The value Judgement,
3. The appropriate Social Action.

Social behaviour is variously defined by the group. Some behaviour is basic to social welfare and hence encouraged by the group. Other behaviour is permitted by the group but not encouraged. This is morally prohibited category. Other behaviour is believed to jeopardize the basic values of the group and is also believed susceptible for amelioration by social action. Social problems fall in this category. Some values are more important than others. Hence some behaviour is considered more serious than other behavior. For example murder is more serious than alcoholism.

Some problems involve both objective and subjective considerations. The objective elements include overt human behaviour. Crimes known to the police come under this category. The subjective aspects of problems involve social values. The situation must be defined before it is a social problem. The values define the situation. This is the subjective consideration. The values differ from society to society. Many white collar crimes are not defined as crimes by many people. Social problems are what the people think they are.

A society facing social problems is also a disorganized society. Social problems and social disorganization are not synonymous. Social disorganization is a process where by, the group is broken, when the relationships are broken. The breakdown of traditional family is an example of social disorganization. Many persons view this situation as social problem. Others view the emergence of nuclear family as a desirable change, that is how there is difference between social problems and social disorganization.

15.6 Social Stigma:

Social stigma is severe social disapproval of personal characteristics or beliefs that are against cultural norms. Social stigma often leads to marginalization.

Examples of existing or historic social stigmas can be physical or mental disabilities and disorders, as well as illegitimacy, homosexuality or affiliation with a specific nationality, religion (or lack of religion) or ethnicity, such as being a Jew, an African American, or a gypsy. Likewise, Criminality carries a strong social stigma.

Stigma comes in three forms. Overt or external deformations; Examples of this are physical manifestations anorexia nervosa, leprosy, disabilities. Second, the known deviations are personal traits. For example, drug addicts, alcoholics and criminals are stigmatized in this way. Third, "Tribal stigmas" are traits of race, nation, or religion that constitute a deviation from the normative race, nationality, or religion. For example, Jewish people in Nazi Germany.

Although the specific social categories that become stigmatized can vary across times and places the three basic forms of stigma (Physical deformity, poor personal traits, and tribal out group status) are found in most cultures and time periods, leading some psychologists to hypothesize that the tendency to stigmatize may have evolutionary roots.

Conceptualizing Stigma:

Social science research on stigma has grown dramatically over the past two decades, particularly in social psychology, where researchers have elucidated the ways in which people construct cognitive categories and link those categories to stereotyped beliefs. In the midst of this growth, the stigma concept has been criticized as being too vaguely defined and individually focused. In response to these criticisms, we define stigma as the co-occurrence of its components – labeling, stereotyping, separation, status loss, and discrimination- and further indicate that for stigmatization to occur, power must be exercised. The stigma concept we construct has implications for understanding several core issues in stigma research, ranging from the definition of the concept to the reasons stigma sometimes represents a very persistent predicament in the lives of persons affected by it. Finally, because there are so many stigmatized circumstances and because stigmatizing processes can affect multiple domains of people's lives, stigmatization probably has a dramatic bearing on the distribution of life chances in such areas as earnings, housing, criminal involvement, health, are interested in understanding the distribution of such life chance and life itself. It follows that social scientists who should also be interested in stigma.

Combating HIV/AIDS Stigma:

Mandatory testing policies affect individuals applying for jobs or insurance. HIV testing should be encouraged and even routinely offered via workplaces, however, not to qualify for employment. Workplace HIV programmes are critical tools in combating HIV/AIDS, especially programmes that include safeguards to protect individuals confidentiality and livelihoods.

Another approach has been to create very visible imagery and commentary of people living with HIV/AIDS (PLWHA). This helps to normalize the fact that PLWHA are just like every one else. If we can increase access for treatments PLWHA can live healthy and productive lives. We should diminish the stigma of HIV/AIDS and raise the real understanding of what it is by making PLWHA more visible. This has to be done through social marketing and communications programmes, behaviour change, changing policy and all kinds of visibility activities.

This includes trying to create more advocates at the community level so that stigma is not something you can get away with – that you get confronted if you engage in stigmatizing behaviour.

We have to educate young people who do not know about HIV/AIDS- related deaths. Education and prevention continue to be critical tools in combating stigma.

There is no cure for HIV/AIDS; but eliminating stigma will go a long way to creating an environment for motivating individuals at-risk to know their serostatus. If they find out that they are HIV-Positive, a stigma – free environment will also have fewer barriers

We can eliminate stigma. Once in the world, polio carried much of the same kinds of stigma as HIV/AIDS does now. Even before we had effective vaccine, we had improved knowledge and awareness, understanding of risk factors, compassion and support for those infected increased access to treatment—we have to get to the same place with AIDS.

1. How is HIV/AIDS Stigma Manifested:

HIV/AIDS stigma is changing, but not fast enough. People have lost their jobs, been kicked out of their homes, and generally ostracized by loved ones, colleagues and society. Stigma often takes the form of discrimination- acts that separate people living with the virus from those who are HIV/Negative.

People who know that HIV/AIDS is not transmitted through sharing eating utensils, but would still segregate utensils. There is a fear factor around AIDS that is very rational, but it has to be addressed.

In U.S.A, the individuals are still wary of disclosing their HIV/ status for fear of being ostracized by their families or loved ones.

HIV/AIDS Stigma:

HIV/AIDS stigma is manifested in many ways. People have lost their jobs, been kicked out their homes, and generally ostracized by their loved ones, colleagues and society. We should diminish the stigma of HIV/AIDS and raise the real understanding of what it is by making PLWHA more visible. This has to be done through social marketing and communications programmes, behaviour change, changing policy and all kinds of visibility activities.

15.7. Summary:

In pathology we study abnormalities and diseases of the body. In the same way the sociologists study the functional aspects of the society. We study the abnormal functions of social relations and deviations of normal social relations.

There should be harmony among the various parts, components and aspects of culture. The absence of harmony is bound to generate conflicts and tensions. The purpose of social pathology is to determine the factors which lead to imbalance, maladjustment and consequently disintegration.

In society new ideas and inventions are being born every now and then. These new ideas and inventions disturb its equilibrium.

Social pathology is of great practical value to many professions and walks of life. An adequate knowledge of social pathology is of utmost importance for the success of social reformer. The government has to keep a strict watch on social dynamism and changing patterns of relations.

Knowledge of social pathology is useful to the common man to get successful adjustments in the society.

Social stigma is severe social disapproval of personal characteristics or beliefs that are against cultural norms.

15.8. Key words:

- a) Stigma
- b) Pathology
- c) Social Problem
- d) HIV/AIDS Stigma

15.9. Self Assessment Questions

1. Discuss the importance of social pathology
2. Explain the concept of social problem
3. Discuss the concept and the implications of social stigma

15.10. Reference Books:

- | | |
|---|---|
| 1. Heatherton, TF, Kleck,
R.E Hebl, M.R & Hull ,J.G (Eds). | : The social psychology of Stigma,
Guilbord press 2000 |
| 2.Sharma,R.N1976. | : Introductory Sociology Rajhans,
Prakashan mandir publishers,
Murut. |

Prof. M.Lakshmipathi Raju

LESSON – 16

SOCIAL DISORGANISATION, SOCIAL PROBLEMS CONCEPT AND MEANING

16.0 OBJECTIVES :

The objects of the lesson are to explain the concept and Meaning, characteristics and types of social Disorganisation.

- 16.1. SOCIAL ORGANISATION Vs. SOCIAL DISORGANISATION
- 16.2. DEFINITION OF SOCIAL DISORGANISATION
- 16.3. CHARACTERITISTICS OF SOCIAL DISORGANISATION
- 16.4. TYPES OF SOCIAL DISORGANISATION
- 16.5. CAUSES OF SOCIAL DISORGANISATION
- 16.6. REMEDIAL MEASURES
- 16.7. SUMMARY
- 16.8. KEY WORDS
- 16.9. SELF ASSESSMENT QUESTIONS
- 16.10 REFERENCE

SOCIAL DISORGANISATION AND SOCIAL PROBLEMS

INTRODUCTION:

Like nature, the human society too has its own order. The orderliness of society depends on its internal strength to maintain into equilibrium society will be in a state of equilibrium as long as its various parts are properly adjusted and fulfil their functions. The orderliness or the equilibrium that Vs. normally maintained in the natural world is often upset due to certain forces at work. In the same manner, the equilibrium in the social world is also often disturbed. Whenever the social equilibrium is severely disturbed, 'social disorganisation, sets in. These 'social disorganisation, can be understood as nothing but the state of social disequilibrium, in which the smooth functioning of various parts of society gets disturbed.

Due to the disturbance in the society, social problems will also arise. Social problem especially in India is known not only for its big size of population but also for the multiplicity of social problems with which it is confronted. Problems are not new phenomena to India. There were problems in India before independence. After Independence also these problems continued to grow not only in their size but also in their number. Some of these have economic origin, and some others have social origin, while may more have multiple sources. Some of the problems which we find in India

are commonly found in many other developing countries; while some are peculiar to India. There is no doubt that these problems are hurdles on the path of India's march towards progress. It is necessary that these problems are be tackled and effectively dealt with..

CONCEPT:

The concept of 'disorganisation' occupies a prominent place in modern sociological literature the concept was developed by THOMAS and ZANANIECKI in his famous book "The Polish Peasant in Europe and America" According to them, the term 'Social disorganisation' refers to the decrease in the influence of the existing social rules of behaviour upon individual members. As a result of this there develops individuation and lack of cohesion in society. It was explained by them as a process which will automatically and inevitably create social problems.

The scientific study of social problems is an essential aspect of the role of sociologists. Sociologists are required to analyze these problems scientifically, find out the causes for them and finally suggest and recommend measures to combat or control them. It is also expected of them to create an awareness among the general public about these problems. It is a matter of pity that the important role of sociology and sociologists in countering and controlling these problems is not yet fully realised by our administrators, political leaders and the public. Our sociologists also have not been able to impress upon them about the importance of sociology in dealing with these problems effectively. If sociology and sociologists alienate themselves from the immediate issues and problems of our society, both our discipline and our scholars will render themselves irrelevant to the nation as well as to humanizing. It is time that the sociologists develop better predictive capabilities and present the options to the public in a comprehensive manner. This alone will help the society in tackling social problems effectively.

16.1. SOCIAL ORGANISATION VS SOCIAL DISORGANISATION

The 'Social disorganisation' is often held in contrast with 'Social organisation'. As GGBURN and NIMKOFF have pointed out that "an organisation is an orderly relationship of parts. But the significance of this orderly arrangement of parts lies in what it does". For example, a factory is an organisation for the purpose of production. A factory is composed of internal sub-organisations such as sales department, accounting department, supply department, etc. The factory as a social system performs yet another function. It serves to maintain a balance among its suborganisations or parts. This equilibrium of parts means a synchronisation or intergration of functions. Hence the functions of selling department, production department, buying department, etc, must be properly articulated and co-ordinated. "Disorganisation is a disturbance of the balance existing in the functioning of parts. The criterion of disorganisation Vs function, What is done or not done". Thus, a typewriter may write well or badly or not at all, because of in balance in the functioning of its parts as, for instance, in a ribbon or keys" – GGBURN and NIMKOFF.

What is true of a factory is also true of a society. Society can be said to be in a state of organisation, when all its parts such as associations and institutions are properly integrated so that they fulfil their recognised or implied breakdown in the social organisation. Due to this breakdown, the normal functioning of the parts of the society gets disturbed leading to some or the other kinds of problems. Disorganisation will lead to functional imbalance between various elements of social structure.

The term 'social organisation' and 'social disorganisation' are relative. They represent two aspects of the whole functioning of the social system as there may be various degrees of social organisation or disorganisation.

16.2 DEFINITION OF SOCIAL DISORGANISATION :

1. **EMILE DURKHEIM:** He consider social disorganisation as “ a state of disequilibrium and a lack of social solidarity or consensus among the members of a society”.
2. **GGBURN and NIMKOOF:** They have said that “When the harmonious relationship between the various parts of culture is disturbed, social disorganisation ensures.”
3. **ROBERT EOLOFAIRS :** He states that “ Social disorganisation is a disturbance in the patterns and mechanism of human relations”.
4. According to ELLIOT and MERRILL, “Social disorganisation represents a breakdown in the equilibrium of forces, a decay in the social structure, so that old habits and forms of social control no longer function effectively.”

The Social disorganisation implies a breakdown in the bonds of relationship, co-ordination, team work and morale among groups of interrelated persons so as to impair the functions of the society or smaller social organisation. “Social disorganisation implies relative disharmony between individual attitudes and social values, when common agreement breaks down, them consensus is partially or wholly disturbed, and, when individuals view the major group interest in individual rather than in common terms, some degree of social disorganisation is present”.

16.3 CHARACTERISTICS OF SOCIAL DISORGANISATION:

Just as a disease is known by its symptoms the nature of social disorganisations can be understood by means of its characteristics.

1. CONFLICT OF MORES AND OF INSTITUTIONS :

Every society has its own mores and institutions which regulate the social life of its members. With the passage of time some of these mores and institutions may become obsolete. New ideals and new institutions may arise to suite new needs. The existing mores and institutions instead of giving place for the new ones may come in conflict with them. This conflict between the old and new may destroy the social consensus. With the destruction of consensus, the organisaiton is disrupted. For example, in India, such conflicts may be found very often with regard to social practices, ideals, and institutions relating to divorce, female education, Joint family, family control, widow, remarriage, intercaste marriage, dowry system, untouchability, family planning etc.

2. TRANSFER OF FUNCTIONS FROM ONE GROUP TO ANOTHER:

In an organised society the functions of different groups are relatively well defined and almost predetermined. Due to the dynamic nature of society some of these functions either undergo radical change or get transferred to other groups or agencies. As a result of this, social disorganisation may set in even if it is for a temporary period. For example, the joint family in India is not more performing some of its traditional functions for these have been transferred to some external agencies. Hence joint family system is facing a crises now; some say, it is in a state of severe disorganisation, similarly the functions of caste and religious organisations have been transferred to other organisations or agencies leading to crisis.

3. INDIVIDUALISATION:

The modern age places a high premium an individualism or individualistic tendencies. Now

everyone is more prone to think of himself and in terms of his own pleasures and wishes and expectations. Important issues such as education, occupation, marriage, recreation, morality, etc., have almost become matters of individual decisions. Individuals often fail to think in terms of the expectations and wishes of the groups or organisations of which they are a part. This tendency is of course, caused by the changing social values. But it may shatter the social organisation and may drive it towards a state of disorganisation.

4. INCONSISTENCY BETWEEN EXPECTATIONS AND ACHIEVEMENTS:

In a disorganised society considerable inconsistency is visible between the expectations embodied in the social role and the extent to which these expectations can be realised by most persons. When a large number of people in the society try to achieve goals in an anti-social manner there is a clear indication of the society being in a state of social disorganisation. For instance, if a large number of students take part regularly in strikes and indulge in violence and resort to malpractices in examinations we have no hesitation to say that the college education system has become a disorganisation one.

5. INCONSISTENCE BETWEEN STATUS AND ROLE :

In an organised society the status and role of each individual are well defined and hence the possibility of a conflict taking place between the two is comparatively less. Changing social values and social conditions may bring about some conflicts between statuses of the individuals and their roles. Due to this disorganisation may set in. Thus, a disorganised society is characterised by an extreme uncertainty and ambiguity of social roles. Example: Due to the change in her status, a modern housewife in an advanced society is not sure whether she should play the role of mother, or an employee, or a light hearted companion, a social leader, and so on. She may try to perform all roles assigned to her, but not successfully. Her failure to perform the roles successfully may lead to personal dissatisfaction, frustration and insecurity which may disrupt the family life.

Finally, it may be said that in any instance of social disorganisation the following condition may be present in one way or another either individually or collectively. On most of the cases, they are found in a combined form. Those conditions are – (1) Diversity of opinions; (2) Heterogeneity of population (3) Mutual Distrust; (4) Uncertainty and insecurity (5) Individuality and varieties of interests and attitudes (6) Emphasis on rights rather than duties; (7) contradiction between status and function (8) Lack of clarity in status and role (9) conflict of mores and conflict between institutions. (10) Absence of or decreased social control (11) Conflict between society and individual and (12) Disregard of values, norms and laws.

TYPES OF DISORGANISATION :

Elliot and Merrill have spoken of three types of disorganisation which are, of course, interrelated. They are as follows:

(a) **FAMILY DISORGANISATION:** Which consists of divorce, desertion, separation, broken home, unmarried mothers, illegitimate births and venereal disease.

(b) **COMMUNITY DISORGANISATION:** Which comprises of poverty, beggary, unemployment, overpopulation, lawlessness, political corruption, crime and so on.

16.5 CAUSES OF SOCIAL DISORGANISATION:

A complex phenomenon such as social disorganisation is caused by number of factors.

These factors are so intermingled that it becomes difficult to say which of these are predominant. Different writers have highlighted the importance of different factors. For example, Elliot and Merrill have given four causes (1) The social processes under the three main heads: cultural, political and economic (2) cultural lag (3) conflicting attitudes and values, and (3) social crises.

SOROKIN is of the opinion that disorganisation is mainly due to cultural degeneration of values in various spheres such as art, science, philosophy, religion, law, politics, economics, family etc. In brief, change from the 'idealistic' and 'Ideational culture to "sensate culture" is the main cause of social disorganisation.

16.6 REMEDIAL MEASURES:

To face the challenges of social disorganisation it is necessary first of all study the nature and gravity of social disorganisation. Depending on its nature and gravity of social disorganisation, steps should be taken to counteract its influence, on this connection we may suggest the following remedial measures.

1. Able and efficient administration to fight against the disruptive forces.
2. Proper and comprehensive social and economic planning and policies.
3. Proper implementation of the plans and policies
4. Organised social work and social welfare activities, social security measures.
5. Appropriate steps to reliabilities and reform the beggars, criminals, Juvenile delinquents, prostitutes mentally and physically handicapped, the aged and the diseased persons.
6. Effective enforcement of land reforms and fixing a ceiling on urban property.
7. Making effective and attractive family planning and welfare programmes and projects.
8. Providing ample educational and employment opportunities .
9. To create a psychological atmosphere of security and confidence, assuring and providing social equality, Justice, assuring and providing.
10. Taking steps to mobilize public opinion against the evil practices of bribery, corruption, casteism communication , racism, exploitation etc.
11. Instilling in the minds of people sentiment of unity, solidarity, patriotism and nationalism by making use of mass media of communication in the best possible manner.

16.7. SUMMARY:

The orderliness of society depends on its internal strength to maintain its equilibrium. The orderliness or the equilibrium that is normally maintained in the natural world is often upset due to certain forces at work. When ever social equilibrium is severely disturbed, 'social disorganisation, set in" Thus 'social disorganisation' can be understood as nothing but the state of social disequilibrium. Due to disturbance in the society, social problems will also arise. 'Social disorganisation' refers to the decrease in the influence of the existing social rules of behaviour upon individual members. As a result of this there develops individualisation and lake of cohesion in society. It was explained by good number of sociologists as a process which will automatically and inevitably create social problems.

16.8. KEY WORDS:

1. Equilibrium
2. Social organisation
3. Cultural lag
4. Social consensus
5. Social control

16.9 Self Assessment Questions:

1. Write a short note on social disorganisation and social problems.
2. What are the characteristics of social disorganisation ?
3. What are the types and causes of social disorganisation ?
4. Explain the remedial measure for counteracting social disorganisation ?

16.10 REFERENCES :

1. C.N.Shankara Rao (2006) : Sociology : Principles of sociology with an Introduction to social thought.
2. C.N.Shankara Rao (2006) : Social problems, sociology of Indian society.
3. Dr.D.R.Sachdeva (2005) : Social Welfare : A conceptual overview, Social welfare administration. In India.

LESSON – 17

ALCOHOLISM AND DRUG ADDICTION

17.0 OBJECTIVES :

The objects of the lesson are to explain about Alcoholism, and drug addiction and its causes, effects, prevention, control and treatment.

- 17.1 INTRODUCTION**
- 17.2 ALCOHOLISM**
- 17.3 HABIT OF ALCOHOLISM**
- 17.4 EFFECTS OF ALCOHOLISM**
- 17.5 CAUSES OF ALCOHOLISM**
- 17.6 TRATEMENT OF ALCOHOLISM**
- 17.7 DRUG ADDICTION**
- 17.8 DRUG TYPES AND EFFECTS**
- 17.9 CAUSES OF DRUG ADDICTION**
- 17.10 PREVENTION AND CONTROL OF DRUG ADDICTION**
- 17.11 TREATMENT OF DRUG ADDICTION**
- 17.12 SUMMARY**
- 17.13 KEY WORDS**
- 17.14 SELF ASSESSMENT QUESTIONS**
- 17.15 REFERENCE BOOKS**

17.1 INTRODUCTION:

Alcoholism and drug addiction have been a source of serious behavioral problems for thousands of years in the world. Excessive indulgence in them has been considered undesirable or criminal behaviour. From time to time in almost all the countries, the law of the land has been given teeth for dealing with this menace but alcoholism and drug addiction are not so much the law and order problems. Recent studies have established that these are more of a psychiatric, psychological and social problems than anything else which ruin the individual and the society emotionally and economically.

17.2 ALCOHOLISM:

Alcoholism is usually referred to excessive drinking or dependence on alcoholic beverages, which people drink for many reasons and in many ways, situations and styles. They should not all be considered alcoholics. The World Health Organisation (WHO) has defined alcoholics as “excessive drinkers whose dependence on alcohol has attained such a degree that they show noticeable mental disturbance or an interference with their mental and bodily health, their interpersonal relations and their smooth social and economic functional, or who show the prodromal (beginning) sign of such development.

17.3 THE HABIT OF ALCOHOLISM:

The habit of excessive drinking dependence on alcoholic beverages is perpetuated gradually. E.M. JELLINCK (1971), an authority on alcoholism has pointed out the following four stages in the development of alcoholism.

1. PRE-ALCOHOLIC PHASE :

This initial phase lasts from two months to two years. The beginner who drinks for social reasons or merely on account of curiosity finds that it relieves him of anxiety and tension and as a result learns to use alcohol as a relief measure. Gradually, he begins to experience an increased tolerance for alcohol and needs a large amount to reach the same stage of sedation. This phase is characterised by a gradual shift from infrequent or light to frequent or heavy drinking.

2. PRODROMAL PHASE:

At this stage alcohol begins to be used more as a drug and less as a beverage with dependence on it increasing and manifested through the following behavioral phenomena.

- The individual becomes pre-occupied with drinking, worrying where and when he will have his next drink.
- There is a sudden onset of ‘blackouts’ for some of the periods of drinking.
- There is considerable memory impairment. One may remain conscious at the time of drinking but later unable to recall the event.

3. THE CRUCIAL PHASE:

The third stage is alarming. The dependency on alcohol increases to the extent that there is a danger of an individual losing everything that are values. He may drop friends, lose jobs and leave the members of his family including children and wife but not giving up the habit of drinking. The behaviour compels are to withdraw from the social environment, ending in the isolation further making him drink heavily at any time. In this stage drinking is sought to be rationalised as a source of comfort. The need of liquor becomes a constant source of worry, detrimental to diet combined with the harmful effects; Alcohol deteriorates his health, lowers his sexual drive and makes him hostile towards the persons and environment completely receiving his harmony and peace.

4. THE CHRONIC PHASE:

This is the most crucial stage where the individual lives only to drink. His bodily systems become so conditioned that these must be supplied with alcohol or he suffers withdrawal reactions. If the alcohol is not available, he is ready to consume any liquid containing alcohol like shaving lotion, hair tonic, spirit or a medical preparation. He loses control upon his behaviour and prolonged bouts of intoxication often lead to marked ethical deterioration (character disorders), complete neglect of personal appearance and concern for others, impairment of mental processes and even alcoholic psychosis in some cases. At a more advanced stage, the alcoholic admits defect and unless he receives treatment is unlikely to give up drinking.

17.4 THE EFFECT OF ALCOHOLISM:

Alcoholism may result in severe disturbances of physiological, psychological and social functions as given below :

1. PHYSIOLOGICAL DAMAGE :

Almost every tissue and organ of the body is adversely affected by alcohol. Since an alcoholic largely depends upon alcohol and neglects his diet, he suffers from vitamin and nutritional deficiencies. A drastic reduction in the intake of protein causes cirrhosis of the liver. Prolonged consumption of alcohol can damage the endocrine glands or cause heart failure, hypertension, shrinking and inflammation of the lining of the stomach, and capillary hemorrhage. It can also lead to the lowering of overall resistance to disease as a result of which the life expectancy of an alcoholic is considerably reduced. The incidence of death in the case of alcoholics may occur on account of depression leading to suicide; intercurrent infection, especially from respiratory infections; liver or cardiac failure, and inhalation of vomitus.

2. PSYCHO - PHYSIOLOGICAL DAMAGE:

This damage may result in a number of neurological and psychotic disorders (brain syndromes) such as pathological intoxication, delirium tremens, alcoholic hallucinosis, alcoholic deterioration.

3. BEHAVIOURAL DAMAGE :

Alcoholism can cause severe deterioration in the thought processes and damage intellectual functioning. Sufficient intoxication may lead an individual to 'black out' causing inability to remember what he said or did.

Motor behaviour is adversely affected on account of the deterioration in motor coordination, balance, speech and the power of sensation and perception.

It may cause severed personality or character disorders. These are likely to be a deterioration of personal habits, a lack of regard for one's appearance, self image and self respect. Alcoholics easily drift towards irresponsible behaviour and anti-social acts.

Intoxication adversely affects the sex behaviour of an individual who is likely to lose interest in the family. Sexual incapacity caused by alcoholism may further deteriorate the situation. Frustration, lack of inhibitions and defective intellectual and moral judgement may result in sexual deviations and crimes.

17.5. THE CAUSES OF ALCOHOLISM:

Since no person is born alcoholic, the causes of alcoholism are therefore to be found within the environment of an individual. The beginning of the drinking habit and later its continuation in a learned pattern of maladaptive behaviour. Drinking is learned and acquired like other personality traits and later maintained for its physiological and psychological dependence.

One learns many things from the environment. The behavior patterns of the elder members of the family and the society work as a model for the younger ones.

- The first drink may be taken in a social gathering with other members or secretly without the knowledge of elders.
- The youth or a child may be tempted to taste alcohol merely an account of the curiosity or for imitating the elders.
- Elders make youth to start drinking as a learned response to develop sociability, to alleviate the feelings of isolation and loneliness; to seek a readily available source of pleasure.
- To boost one's ego, remove hesitation and become courageous by acquiring feelings.
- The seek relief from tension and worries; to remove ethical restraints to engage in undesirable, immoral or antisocial behaviour without feeling guilty.
- To increase sexual interest, stimulation and for acquiring a feeling of sexual adequacy.
- People learn to drink excessively as a result of its rewarding effect. Alcoholic addicts feel that it is a very quick and effective method of reducing tension, removing hesitations and inhibitions.
- It leads to a pleasurable feeling of adequacy, relief from worries and sociability which reinforce the drinking behaviour.
- The psychological dependence further aggravates the situation when the individual consumes more and more alcohol for seeking pleasure and getting relief from unpleasant reality.

17.6. TREATMENT OF ALCOHOLICS:

There is no single effective way to deal with the problem of alcoholism. Attempts should be made to tackle it on medical, social and psychological levels. While resorting to treatment one should have a clear knowledge of the early symptoms of alcoholism. These may include continuous and heavy drinking or uncontrolled episodic bursts of drinking; morning drinking blackout; gaining pleasure in drinking; and undesirable uncontrolled extreme behaviour. It is then time to take corrective measures given below.

1. INSTITUTIONALIZATION AND HOSPITALIZATION:

It is better to arrange institution and hospitalisation for the treatment of the acute alcoholic intoxication. In many cases, compulsory hospitalisation is not needed, but it is important to keep the alcoholics away from aversive life situations and keep their behaviour under control.

2. CLINICAL INVESTIGATION:

It should include investigations like full blood count, chest and skull radiography, liver

function tests and as a result proper medical treatment should be provided for the diffidence and damage.

3. **DETOXICATION:**

The first step in treating alcoholics is deintoxication, that is, removal of alcoholic substances from the body and treatment of withdrawal symptoms. At this stage much care should be taken to compensate the alcoholics dietary deficiencies.

4. **DETERRENT MEASURES :**

After deintoxication, the following deterrent measures in the form of aversion therapy are commonly used for restraining the patient from drinking.

The patient may be given drugs like disulfiram (Antabuse) or citrated calcium carbimide (Abstens) for helping him resolve not to drink. These drugs cause episode of tense illness if the individual drinks alcohol and thereby act as strong deterrents in preventing drinking.

In making the patient develop hatred for alcohol, a substance which produces nausea and vomiting when taken with an alcoholic drink is given. With repetition, it results in a conditioned aversion to alcoholic drinks.

Shock therapy may also be used as an effective measure to cause aversion for liquor. Some times the shocks received from the adverse life situations may prove valuable in treating alcoholics.

5. **PSYCHOTHERAPY:**

When the patient has stopped drinking, he may be given group or individual psychotherapy for helping him gain insight into his behaviour and develop more effective adjustment techniques other than alcohol or drug addiction. However, its use is not recommended with alcoholics who are basically sociopathic.

6. **SOCIOTHERAPY :**

This treatment involves the modification of environmental situations, change in attitude, and the provision of healthy social gatherings and groups. It is directed towards counselling the patients wife or family and helping him make a readjustment in the family and community setting. To heal their social contracts in the form of a religious gathering, social clubs emphasizing inspirational and spiritual elements may also prove useful in the treatment of alcoholics. The staging of plays, cultural programmes, showing of movies emphasizing the ill effects of alcoholism and the tranquillity of life may also prove valuable. The participation in the social groups like Alcoholic Anonymous (a group composed of people who have given up drinking) may also prove useful for alcoholics to enjoy social fellowships to gain insight into their behaviour and overcome their addiction.

7. **DURATION OF TREATMENT AND FOLLOW-UP :**

The duration of treatment in the case of alcoholics depends largely on the severity of the case. If they remain away alcohol for five years, they can usually be regarded as cured. But there are many chances and incidences for relapse which is frequent in the first two years. Great care should thus be taken in following when treatment is over.

17.7 DRUG ADDICTION :

Drug addiction, like alcoholism, is also detrimental to the individual and the society. It concerns with an abnormal use of certain drugs like hashish, charas, marijuana, cocaine, LSD, mandrax, dexedrine and methidrin. The excessive use of these intoxicating drugs leads to increased tolerance and physiological or psychological dependence with prolonged use, the body systems habituate to the particular drug so that larger doses are necessary to maintain similar intoxicating effects. Consequently, the individual develops an increasing physiological and psychological dependence on them to the extent that he feels miserable whenever a particular drug is not administered. He begins to show withdrawal symptoms like lack of appetite, loss of weight, constipation, restlessness, nervousness, nausea, vomiting, diarrhoea, disinterest in sexual and social relationships and even epileptic seizures or acute brain syndromes in some cases. Besides, there is an intense craving for a particular drug which he tries to gratify regardless of consequences. When this happens, the individual is said to be addicted to a particular drug.

This drug addiction is a state of acute intoxication, detrimental to the individual and to society, produced by the prolonged and excessive use of a drug, natural or synthetic, and characterised by (a) an intense craving or compulsion to obtain or consume it regardless of consequences; (b) a tendency to increase the dosage with time; (c) Physiological and psychological dependence on the effects of the drug; and (d) manifestation of particular withdrawal symptoms on abrupt discontinuation of the drug.

17.8 DRUGS – TYPES AND EFFECTS :

Depending upon the nature of their effects, drugs may be classified as stimulant, sedative and deliriant (mind blowing)

1. STIMULANT DRUGS:

These drugs stimulate the brain and sympathetic nervous system resulting in alertness and increase in response and motor activity. The major drugs of this category are nicotine, cocaine, caffeine, and amphetamines like Benzedrine, Dexedrine and methedrine.

2. SEDATIVE DRUGS :

These drugs slow down the activities of an organism and diminish the response of the brain and nervous system. As a result they are used as pain relievers and sleep inducers and may be classified as narcotics and hypnotics. The major narcotic drugs are opium, morphine, heroin, codeine, demerol and methadone. Hypnotic drugs include barbiturates like amytal, nembutal, seconal, and non-barbiturates like bromides, and paraldehyde chloral hydrate.

3. DELIRIANT OR MIND – BLOWING DRUGS :

These drugs produce a transient state resembling psychoses resulting in marked confusion, distortion in thought process, delirium, illusions and hallucinations. Marijuana produces a euphoric state involving increased self confidence and a pleasant feeling of relaxation characterized by floating imagination. In some cases the individual becomes

irritable. There is marked impairment in the motor and intellectual functioning. In many individuals the intoxication of marijuana may produce acute psychotic reactions as found with Hallucinogenic drugs.

The most popular mind blowing or hallucinogenic drug is LSD-25 or Lysergic Acid diethylamide. Other hard drugs of two categories are mescaline, psilocybine, and bufotenin. Another drug of this category in the form of intravenous injection. Prolonged use of this drug results in malnutrition, brain damage, disturbance of the heart rhythm; and dangerous impulsive paranoid unpredictable behavior.

17.9. CAUSES OF DRUG ADDICTION :

These are purely environmental and drug addiction is a matter of learned behavior, and an inadequate adjustment to the stresses of life and style of living.

No one is born a drug dependent, but it is pattern of tolerance and psychological as well as physiological dependence on a particular drug is the result of the learning process. The first dose may be taken in the form of prescribed medicine or out of curiosity, pursuit of fun and pleasure, looking for new thrills, new kicks and possibility of a mystic experience. Some resort to drugs for the sake of company and others may seek escape from boredom. According to experts, stress is a great factor in turning an individual into a drug addict.

17.10 REVENTION AND CONTRON :

If involves measures like (1) Education of the public addiction (2) Restructurisation of unhealthy environmental and reduction in the problems leading to frustration , tension and anxieties among the citizens; (3) prohibition of low medical value and harmful drugs (4) Deterrent penal provisions against the Smuggling of trade in drugs.

17.11 TREATMENT :

It involves (1) compulsory hospitalization (2) Deintoxicating (3) Adoption of medical measures (4) Introduction of psychological treatment; and (5) Arranging for long-term therapy and rehabilitation.

17.12 SUMMARY

Alcoholism and drug addictions have been a source of serious behavioural problems for thousands of the years in the world. Both the addictions may result in severe disturbances of physiological, psychological and social functions. Both of them become a constant source of worry, detrimental to diet combined with harmful effects to the patients health, lowers their sexual drive and makes them hostile towards the persons and environment completely running his harmony and peace.

17.13 KEY WORDS

1. PRODROMAL PHASE
2. BEHAVIOURAL DAMAGE

3. INTOXICATION
4. DETOXICATION
5. DELIRIANT
6. SEDATIVE DRUGS

17.14 Self Assessment Questions :

1. Define Alcoholism and write about the four stages in the development of alcoholism ?
2. Write the effects and treatment of Alcoholism ?
3. Explain drug addiction, its types and effects.
4. What are the causes of drug addiction ? Explain its prevention, control and treatment of drug addiction.

17.15 REFERENCES :

- (1) R.N.Chopra and I.C.Chopra (1955) : Drug Addiction with special reference to India.
Concil of Scientific and Medical Research.
- (2) R.R.Diwakar (1981) : Alcoholic Drinks and prohibition, Yojna.
- (3) Dr.S.K.Mangal (2005) : Alcoholism and Drug Addiction Abnormal psychology.

LESSON- 18**POVERTY AND UNEMPLOYMENT****Contents****18.1 Introduction****18.2 The concept****18.3 Types of Poverty****18.4 Causes Poverty****18.5 Rural poverty****18.6 Some Effective Strategies for Alleviating Rural Poverty****18.7 State Poverty Alleviation Programmes****18.8 Unemployment****18.9 Types of Unemployment****18.10 Causes of Unemployment****18.11 Key Words****18.12 Reference Books****18.1 Introduction**

Poverty and unemployment are the two major social problems causing sickness, personal, family and community disorganization. They have been in existence since the dawn of civilization and one method or the other was devised to help the poverty stricken, the dependent and the unemployed. But since the technological advancement, industrial revolution and new concept of democracy unemployment has assumed a new shape. While workers and employees organized separately with diverse functions, poverty and dependency of many stand in better contrast with the enormous riches of the few. The causes of poverty and unemployment may be slightly different, but the effects of both are almost the same. Similarly, the remedies of both may be different but they are often similar. Some times under-employment and poverty are equated with each other. Therefore, we shall deal with them separately at places and at others in a combined way.

18.2 The concept

Poverty is a situation that gives rise to a feeling of a discrepancy between what one has and what one "should have". What one should have is an internal construct; hence each person's feeling and experience of poverty is individual and unique. But the feeling of 'powerlessness' and 'resourcelessness' is possessed by all poor people. Bernstein Henry (1992) has identified the following dimensions of poverty:

- Lack of livelihood strategies
- Inaccessibility of resources (money, land, credit)
- Feeling of insecurity and frustrations
- Inability to maintain and develop social relations with others as a consequence of lack of resources.

Three precepts are often used to define poverty: (i) the amount money required by a person to subsist, (ii) the life below a 'minimum subsistence level' and 'living standard' prevalent at a given time in a given place, and (iii) the comparative state of well-being of a few and the deprivation and destitution of the majority in society. The last approach explains poverty in terms of relativity and inequality. Whereas the first two definitions refer to the economic concept of absolute poverty, the third definition views it as a social concept, that is, in terms of the share of the total national income received by those at the bottom. We will explain each of the three views separately.

Manifestation or Measurements

What are the measurements of poverty? The important measurements are: malnutrition (below a limit of 2,100 to 2,400 calories per day), low consumption expenditure (below Rs. 259 per person per month at 1993-94 price level), low income (below Rs. 520 per person per month at 1993-94 price level), chronic illness or poor health, illiteracy, unemployment and /or underemployment, and unsanitary housing conditions. Broadly, the poverty of a given society is expressed in terms of poor resources, low national income, low per capita income, high disparity in income distribution, weak defence, and the like.

18.3 Types of Poverty

Poverty has been mainly classified into two types:

1. Absolute Poverty

Absolute Poverty is a condition in which persons are not able to satisfy the basic needs such as food, shelter and clothing.

2. Relative Poverty

Society consists of various groups with different economic backgrounds. One group may be able to satisfy the basic needs but lagging behind to other groups in economic status when compared with other groups. The condition is called Relative Poverty.

18.4 Causes Poverty

There are two extreme perspectives on the basis of which we can analyze the causes of poverty—the old and the modern. One view of poverty is that it is providential and it is the result of an individual's past Karmas (deeds) or sins. The other view ascribes poverty to be the result of a failure of an individual's working abilities or due to his lack of motivation. Describing the richness of a rich person in terms of his destiny and the poverty of a poor person in terms of his

lack of abilities serves the economic interest of the rich people as they escape paying high taxes to be used for uplifting the poor. One modern view links poverty with factors which are beyond an individual's control, the other describes the functioning of social systems in the society as the cause of poverty.

David Elesh (1973:359) has given three causes of poverty: individual, culture or sub-culture of poverty, and social structure.

(i) Individual

The ideology of individualism which finds the cause of poverty within the individual is that success and failure of an individual are his personal matters. If one ends up in poverty, it is his own fault, because he is lazy, dull, inefficient or lacks initiative. This ideology maintains that poverty is good for society because the fittest will survive. Another aspect of this ideology is the Protestant Ethics described by Max Weber which emphasizes on individual's success through individual hard work, virtue, and honest work.. If he fails, he has no one but himself to blame, for he has vices, is idle and has bad habits.

(ii) Culture or Subculture of Poverty

The second cause of poverty is the culture of poverty, or the way of life of the poor. Such a culture blocks all attempts of the society to change the values, norms, beliefs and lifestyle of the poor. The 'culture of poverty' concept suggests that despite economic changes, the poor have remained so because of their culture or subculture. The culture of the poor fosters behaviour and values associated with poverty; it has kept the poor out of the mainstream of industrial society. Oscar Lewis popularized the notion of culture of poverty in 1959. He maintained that it was a special culture that passes on poverty from generation to generation. This conservative concept, often shared by the politicians and the public, has given our society a reason for doing little or nothing about the poor and poverty as a social problem. Advocates of this ideology identify lower-class culture and assume that the lifestyle of the poor is the cause of continued poverty. Ryan and Chilman believe in this school of thought.

(iii) Social Structure

While 'individual' and 'culture of poverty' are accepted as causes of poverty by the conservatives, the liberals, the radicals, and the sociologists link poverty to social structure or to 'miserable and unjust social conditions'. Our social institutions, our economy, low educational attainment, lack of employable skills, long-term unemployment or underemployment cause and perpetuate poverty. Change in social and economic structures is not brought about, or hindered by the vested interests. Sociologist Herbert Gans has pointed out to three functional gains—economic, political and social—that the middle-class derive from having a poverty-group in society.

Economic Causes

For understanding the economic causes, we have to understand the difference between the people engaged in work and those not engaged in work. Why are the latter not engaged in work? Is it because of their own defects, that is, of 'flawed character' or because of the defects in the society, that is, of 'restricted opportunities'? This may be examined in terms of the following five factors: inadequate development, inflationary pressures, lack of capital, lack of skill in workers, and unemployment.

Inadequate development has been described as the cause of poverty in India because the planning between 1951 and 1997 has been so defective that the rate of growth has only been 3.5

per cent. Indian economy had stagnated over a period of nearly five decades before independence.

Inflationary pressures have also increased poverty. With 1960-60 as the base, the index of wholesale prices has been increasing every decade, every year.

Lack of capital too prevents industrial growth. The value of India's exports is much less than the value of imports. Export growth has been very sluggish. The target of 20 per cent of export growth in a year (particularly in four major product groups of gems and jewellery, leather products, tea, and carpets) appears to be a distant dream. The import growth of capital goods and machinery which contribute to boosting overall industrial growth has also slowed down.

Human capital deficiencies or lack of skills and abilities in workers prevents them from finding good employment and thereby increasing their income. Achieving skills and abilities depends more on the availability and accessibility of opportunities than on genetic endowments or natural ability. Since the poor belong to a social environment where they fail to get the required opportunities, they remain unskilled which in turn affects the industrial growth.

Demographic Causes

Population growth is the most important factor in poverty. According to one estimate, the per capita consumption expenditure, that is, the minimum amount required per person per year for food, shelter, health, education or to maintain a minimum standard at the 1981 price level in 2001 would be Rs. 1,032 and the per capita income per year at 6 per cent annual growth rate would be little less than Rs. 3,000 (in 1994-95, it was Rs. 2,362). At 1997 price level, it is expected to be about Rs. 20,000, apparently, the per capita income is enough to meet the consumption needs of the people. If the population can be restricted to 1,000 million by 2001, then the per capita income would be much higher. This would reduce the pressure on food, education and health services, while there would be income available for development.

18.5 Rural poverty

About 74 per cent of India's population lives in villages. The incidence of poverty is much higher in villages—roughly 39 per cent of the rural population. Agriculture is a source of livelihood for 70 per cent of the population but agriculture accounts for less than 40 per cent of the national income. One of the reasons for this is the unequal distribution of land. Ten to 20 per cent of landholders hold 70 per cent of the total land and 50 per cent of landholders are marginal farmers with less than one hectare (2,471 acres) of land. Thus, any agenda for fighting poverty must address itself to the rural sector. No doubt our policy-makers have always been emphasizing agricultural and rural development ever since the planning process was initiated in 1952. But how far have we been able to alleviate poverty in the villages?

According to the Integrated Rural Development Programme (IRDP) definition, approved by the Ministry of Rural Development, as revised in May 1991, a rural household with an annual income of less than Rs. 11,000 is described as a poor household. These 'poor households' have been further classified into four groups: the destitutes (with an income of less than Rs. 4,000 per annum at 1991-92 price level) extremely poor (with an income between Rs. 4,001 and Rs. 6,000 per annum), very poor (with an income between Rs. 6,001 and 8,500 per annum), and poor (with an income between Rs. 8,501 and Rs. 11,000 per annum).

Causes of Rural Poverty

The following causes of poverty in rural areas may be identified:

1. Inadequate and ineffective implementation of anti-poverty programmes
2. Low percentage of population engaged in non-agricultural pursuits.
3. Non-availability of irrigational facilities and erratic rainfall in several states.
4. Low agricultural productivity resulting from dependence on traditional methods of cultivation and inadequate knowledge of modern skills.
5. Non-availability of electricity for agricultural as well as industrial use in most of the villages.
6. Poor quality of livestock.
7. Imperfect and exploited credit market.
8. Lack of link roads, communication facilities and markets (i.e., infrastructure).
9. Low level of education. The general literacy level in the rural areas in the country is low while for females it is very low.
10. Absence of dynamic community leadership
11. Failure to seek women's co-operation in developmental activities and associating them with planned programmes
12. Intercaste conflicts and rivalries
13. Spending a large percentage of annual earnings on social ceremonies like marriage, death feast, etc., and people being unwilling to break the expensive customs.

18.6 Some Effective Strategies for Alleviating Rural Poverty

For reducing poverty in the rural areas, following strategies may be suggested:

1. Strengthening credit disbursing agencies
2. Providing cheap power supply for agricultural and industrial use.
3. Activating cooperative societies for selling products of household industries
4. Making allocations in poverty alleviation programmes (PAPs) flexible and sanctioning special allocations to districts/blocks/villages showing good results.
5. Integrating varied PAPs in one or two schemes and making the availability of benefits easier.
6. Developing human resources by focusing on education, health and skill programmes.
7. Introducing double distributive system for the destitutes and the extremely poor.
8. Creating social awareness to arrest increasing debt growth among the poor.
9. Improving animal husbandry and developing dairy and poultry farming.

10. Activating panchayats to focus on adult education programme, road construction and maintaining tree plantations.
11. Activating NGOs in role-play like digging of tanks, tree plantations, training of youth, imparting skills to women, creating social awareness among the people, and so forth.

18.7 State Poverty Alleviation Programmes

Several poverty alleviation programmes have been launched by the government for the rural poor, comprising the small and marginal farmers, landless labourers and rural artisans. The important programmes currently functioning are: IRDP (subsidies/loans for self-employment and supportive land-based activities like irrigation, animal husbandry, etc.), TRYSEM (Training Rural Youth in Skills for Self-Employment), Jawahar Rozgar Yojan (generates additional gainful employment for rural unemployed and underemployed, and provides employment for 50 to 100 days in a year to at least one member in poor family, NREP (wage employment in slack season), RLEGP (80 to 100 days of wage employment to every landless household), DPAP (area development of drought prone areas), and DDP (area development of hot and cold deserts). We will discuss each of these programmes separately .

IRDP

The Integrated Rural Development Programmes (IRDP) is a major instrument of the government to alleviate poverty. Its objective is to enable selected families to cross the poverty line by taking up self-employment ventures in a variety of activities like agriculture, horticulture and animal husbandry in the primary sector; weaving and handicrafts in the secondary sector; and service and business activities in the tertiary sector.

The aim of the IRDP is to see that a minimum stipulated number of families are enabled to cross the poverty line within a given investment and in a given time-frame. Thus, the three variables involved are: (a) number of poor households, (b) resources available for investment, and (c) the time-span over which the investment would yield an income which would enable the family to cross the poverty line.

The IPDP was launched by the Centre in March 1976 in 20 selected districts, but from October 1982 it was extended to all the districts in the country. This programme considers the household as the basic unit of development. The functional aspect of this programme can be gauged from the fact that above 77 lakh households are said to have been assisted in four years between 1993-94 and 1996-97 for improving their economic conditions and rising above the poverty line.

TRYSEM

The scheme of Training Rural Youth for Self-Employment was started on August 15, 1979 to provide technical skills to the rural youth to enable them to seek employment in fields of agriculture, industry, services and business activities. Only youth in the age group of 18-35, and belonging to families living below the poverty line are eligible for training. Priority for selection is given to scheduled Caste and Scheduled Tribe persons, ex-servicemen and those who are ninth pass. One-third seats are reserved for women. Stipend to the trainees ranges from Rs. 75 to Rs. 200 per month. On completion of training, TRYSEM beneficiaries are assisted under the IRDP.

NREP

The National Rural Employment Programme (NREP) was planned for creating additional employment opportunities in the rural areas with the help of surplus foodgrains. Initially this

programme was called Food for Work Programme (FWP) . It was drawn at the end of 1976-77 but it actually came into effect on April 1, 1977. . Under this scheme, millions of mandays of employment were created every year by utilizing lakhs of tonnes of foodgrains. The works undertaken were flood protection, maintenance of existing roads, construction of new link roads improvement of irrigation facilities, construction of panchayat ghars, school buildings, medical and health centres and improvement of sanitation conditions in the rural areas.

RLEGP

The Rural Landless Employment Guarantee Programme (RLEGP) aimed at providing supplemental employment to the poor on public works at a very low wage of Rs. 3 per day. Maharashtra was one state which had used the Employment Guarantee Scheme (EGS) for the unemployed in rural areas by levying EGS surcharge or collections of land revenue, sales tax, motor vehicles tax, irrigated holdings, and on professionals. The amounts so collected to an EGS fund for taking up employment works. This programme too has now been merged (along with NREP) in to the JRY.

Jawahar Rozgar Yojna

This programme was announced in April 1989. Under the scheme, it is expected that at least one member of each poor family would be provided with employment for 50 to 100 days in a year at a work place near his/her residence. About 30 per cent of the jobs under this scheme are reserved for women. Both the rural wage employment programmes (i.e., the REP, and the RLEGP) were merged in this scheme. Central assistance to the scheme is 80 per cent. The scheme is implemented through the village panchayats.

Antyodaya Programme

‘Antyodaya’ means development (udaya) of the people at the bottom level (ant), that is, the poorest of the poor. This programme was initiated by the Government of Rajasthan on October 2, 1977 for special assistance to the people below the poverty line. The idea was to select five of the poorest families from each village (out of 27,000 inhabited villages) every year and to help them in their economic betterment. Initially, a random survey was undertaken in 25 villages situated in different ecological regions of the state and information about individual families with regard to indebtedness, dependency ratio, physical assets of land, cattle, occupation, educational level, income and size of the family was collected. Thereafter, a detailed scheme of Antyodaya was drawn up.

Garibi Hatao and Bekari Hatao Programmes

The Garibi Hatao slogan was given by Indira Gandhi in March 1971 at the time of national elections while the Bekari Hatao slogan was given by the All India Congress Committee (AICC) at its annual session in April 1988. In fact, the Congress had been talking of ‘socialism’ since the 1950s. It declared ‘socialism’ as its main goal in its Avadi session of 1955, Bhubaneshwar session of 1964 and Kamraj Nagar session of April 1988. But to what extent the Congress was able to work for this goal is indicated by the fact that more than 10 lakh people in our country are living by begging and about half a lakh people are surviving on donated blood.

Effective Measures in Poverty Alleviation

Poverty alleviation has to go hand in hand with a vigorous drive for reforms. A former member of the Planning Commission suggested in December 1995 the following measures for economic reforms in India (Sunday, November-December 1995:67-69):

1. Distribution of income: Not only income has to be increased by stimulating policies of economic growth by the government (i.e., growth of output and employment) but distribution of income has also to be given importance in the country. The reforms must have a positive impact on the poor.
2. Encouraging private investment: Investment of capital in private industries has lagged behind in our country. It can come if there is a belief that profitability will increase over a period of time. Adopting liberalization can assure such beliefs.
3. Raising resources and planning expenditure: Till private investment increases, there has to be a substantial public investment in infrastructure. This requires raising resources and planning expenditure. The latter has to focus on cutting expenditure or reducing non-essential expenditure and raising revenue. The revenue can be raised not by increasing taxes but by increasing tax collection. At present a very small fraction of people pay income tax. We have to double the number of those who should be taxed compared to what we have today.
4. Containing inflation: Inflation may be contained by increasing production (the available figures show that industrial growth has slowed down in 1996-97 in relation to 1995-96 or 1994-95).
5. Creating independent banking institutions: In a market-based system, we must have institutions which are independent. We must therefore, work for more autonomy of the Reserve Bank. But the interest rates and the foreign exchange rate should not be entirely deregulated. The fundamental rates should be stable.
6. Reframing of disinvestments policy: The policy pertaining to disinvestments in public sector needs to be framed in such a way that if the unit is incurring losses, the government must get out. We have to have an exit policy.

18.8 Unemployment

The problem of unemployment is common to all the countries, whether industrially advanced as well as backward, although the causes and extent of such unemployment may differ from country to country. The term unemployment is a complex one and somewhat difficult to explain. As Professor Pigou rightly observes, "Unemployment is one of those many terms in common use the general significance of which is understood by all, but which is nevertheless somewhat difficult to define with accuracy. Are we, for example, to include among the unemployed those who are idle because they do not want to work. Are we to include sick persons, or workmen out on strike or the various classes of individuals who are for one reason or another unemployable. Any decision upon these points is more or less arbitrary. "

In simple terms then we may say that unemployment is said to exist in a country where the able-bodied persons of working age who are willing to work are not able to find work at the current wage levels.

18.9 Types of Unemployment

Various types of unemployment as distinguished according to different causes are: (a) casual and seasonal unemployment, (b) frictional and technological unemployment, (c) temporary unemployment, (d) voluntary unemployment, (e) cyclic unemployment (f) unemployment arising

from shortage of capital, equipment or other complementary resources, and (g) involuntary unemployment and underemployment which is mainly found in under developed countries.

(a) Seasonal or Casual Unemployment:

In many industries there are sudden fluctuations of activities in a particular period of the year. At one time activity is very brisk and the employer requires a large labour force to deal with the rush of work. At other times work is comparatively slack, when a part of the labour force becomes unemployed. This is the case with dock workers, building constructions, etc., There is thus a floating surplus of the unemployed called the "Reserve of Labour".

In some industries the workers get jobs only for a certain period of the year or in a particular season. Such is the case with woolen industry, sugar industry, etc., Work is carried in sugar industry in our country from November to April or May and the workers remain idle during the intervening period. This is also the case with agricultural labourers.

This seasonal or casual employment makes the labourers of migratory character. The hardships and privations of uncertain existence on the road demand a hardy constitution and only the strongest can survive in such conditions.

(b) Frictional and Technological Unemployment:

Frictional unemployment is caused by changes in the industrial structure which are constantly occurring. Modern businesses are essentially dynamic, throwing some workers out of employment for the time being. Demand is constantly shifting from one product to another leaving behind a trail of unemployment. There may be loss of time between different jobs.

Technological advancement creates unemployment in another way as well. The increase in technology means a displacement of human labour. With the advance in technology some manufacturing processes have become so perfect as to be virtually automatic. Some of this displaced labour may be absorbed in the production of new commodities, but it is a fact that advance in technology reduces the demand for labour.

(c) Temporary Unemployment:

When young men have completed their education and training they remain unemployed for a few years, because of overcrowding in the labour market of inexperienced persons for jobs. Older persons who have had a few years experience have some advantage in the competitive market.

(d) Voluntary Unemployment:

Voluntary unemployment is that which is caused by the refusal of labour to accept a cut in the rate of real wages. But such unemployment cannot exist under full equilibrium conditions, when there is free competition.

(e) Cyclic Unemployment:

The unemployment may be caused due to cyclic functions of the industry. The course of business shows a wave-like movement, consisting of alternating periods of booms and depressions. These trade cycles exercise great influence on the volume of unemployment which decreases when trade is good and increases when it is bad.

(f) Involuntary Unemployment or Underemployment:

Lord Keynes gives the concept of involuntary unemployment for underemployment. He defines the concept of involuntary unemployment as that when a person is willing to work at a

lower real wage than the current real wage, whether or not he is willing to accept a lower money wage. In simple words mere engagement in some productive occupation does not necessarily mean absence of unemployment. People who are partially employed or are doing inferior jobs while they could do better jobs are not adequately employed. It is called a state of underemployment, which is equally bad for the prosperity of a country.

Underemployment is present both in rural as well as urban sectors. As most of the occupations are overstaffed, the wages consequently paid are extremely low.

18.10 Causes of Unemployment

We have discussed above the various types of unemployment, and the causes giving rise to such types of unemployment. However, let us discuss those causes in brief in a more clear way. The causes may be divided into two broader categories, viz., subjective and objective, or internal and external, or (i) personal, and (ii) technological and economic.

(i) Personal Factors:

Personal factors include defects in character, physical disability, etc., which in other words means physical, mental and moral deficiency of the labourers. Many a time a person in spite of his desire is not able to work owing to his deformity, weak mentality, accidents, defective education and training etc.,

Elliott and Merrill have mentioned the following under the personal factors.

(a) Age factor :

They point out that both young and old persons have disadvantage in getting employment. This is because young men who have completed their education and training at this age find difficulty in getting jobs because of their inexperience. Similarly, persons above forty years and particularly those past fifty and sixty have the highest proportionate incidence of unemployment.

(b) Vocational Unfitness:

Too many young people have no understanding of their own abilities or interests and no particular task in mind when they get training. Willingness to do anything may seem to indicate a worthy desire on the part of the person seeking work

(c) Illness and/or Physical Disabilities:

Many workmen are temporarily or permanently unemployed because of illness or other physical disabilities. Illness induced by industrial conditions or the hazards of the particular industry account for a larger number.

(II) Technological and Economic Factors :

Among these factors are included mostly those causes which we have already discussed under the head "Types of Unemployment". The major factor in the unemployment complex may be ascribed to dislocations in industries and to disorganization of economic structure.

Alleviating the Problem

In order to meet the problem of unemployment and under-employment various measures were to be taken. These could be discussed under five heads: (a) removal of personal disabilities, (b) unemployment among the masses, (c) educated unemployed, (d) seasonal unemployment, and (e) unemployment due to immobility of labour and technological changes.

(a) Removal of Personal Disabilities

The personal disabilities of a person include illness, physical handicaps, old age, inexperience, etc., and for this the methods suggested are socialized health services, adequate wage provisions to maintain health, vocational rehabilitation, vocational education and educational planning, workmen's compensation and other social security schemes, and new vocational opportunities.

Provision of Health Services:

In order to put the worker back to work in the shortest possible time so that he and his family may not suffer from lack of income it is necessary to provide him medical facilities free of cost or at a nominal cost. Thanks to the passing of Employees' State Insurance Act, 1948 under which many of the factory workers are provided medical facilities and cash benefits under the sickness insurance scheme. But this is not enough as it covers only a very small percentage of the urban population, which is working in factories covered by the Indian Factories Act. Adequate medical facilities will have to be provided to all the population both in the rural as well as urban areas at a nominal cost as is done in U.K. if this loss of employment is to be saved.

Adequate Wages:

Along with adequate medical care, adequate wages are a first line of defence for the health of workers. A large percentage of population in this country is under-fed owing to poor income, and is susceptible to many through increase in productivity and proper economic development, which is a long-term question. This we shall discuss in the subsequent pages. In the agricultural sector where the wages are too low, Minimum Wages Act was passed in 1951. But it has not yet been enforced.

Vocational Education and Educational Planning:

Educators generally think they are preparing young people for life and not for making a living. Various faculties of man should be developed because man cannot live by bread alone. On the other hand, there is no life without a good living and educators must recognize the importance of preparation for a life work as part of the educational process.

Rehabilitation of the Physically Handicapped.

For those who cannot work because of physical injuries and handicaps, some steps will have to be taken by the welfare agencies providing services for particular type of handicapped persons. The number of such persons who are blind, deaf, dumb, without some limb, or are suffering from diseases which make them handicapped to do some job is very large in the country, and different steps will have to be taken to rehabilitate them.

Workmen Compensation:

To those workers who suffer injury during the course of work in the factory and become disabled or suffer death some provision for them and their families is necessary. Under the

Workmen's Compensation Act 1923 provision for such temporary or permanent disablement does exist. But it applies only to those establishments which come under the Indian Factories Act.

Discovering Occupational Opportunities for Young Men:

Securing a first job is the major hurdle for young persons seeking job. Guidance to such young men can be provided through employment exchanges who can provide them with jobs or can advise them to prepare for the available work.

Employment for the Older Workers:

If we would secure work for older people, several things have to be kept in view: (1) more liberal policy is to be followed by the employers, and (2) the necessity of the middle-aged possessing qualifications for higher jobs. This sometimes means further training which may be provided by employers. The Planning Commission remarks, "it is only by reservation of certain number of posts in public service and by persuading private employers to engage such persons, especially those with family responsibility that the unemployment of such persons can be tackled."

Comprehensive Social Security Measures:

Social provisions for financial aid to those who face economic disabilities alleviates the suffering which unemployed entails. The relief can be given by passing comprehensive social securities acts as has been done in some of the industrially advanced countries such as United Kingdom and U.S.A. Such measures include non-contributory pensions, pensions for the invalid, widow pensions, unemployment assistance, medical assistance and rehabilitation of the disabled on the one hand, and sickness insurance, pension insurance, unemployment insurance and workmen's compensation on the other. A beginning in this direction has already been made by passing some of the acts such as the Employees' State Insurance Act 1948, Employees Provident Fund Act 1952, etc., But much still remains to be done

The problem of unemployment assistance is a huge one in India owing to a large number of unemployed persons and limited financial resources of the state. The real solution lies in providing employment to those who seek employment.

18.11 Key Words

Absolute Poverty

1. **Relative Poverty**
3. **Frictional Unemployment**
4. **Cyclic Unemployment**
5. **Involuntary Unemployment**
6. **Underemployment**

18.12 Model Questions

1. What is Poverty? Explain types and causes of Poverty?
2. Define Unemployment? Discuss types and causes of Unemployment?

18.13 Reference Books

1. Ram Ahuja (2005), *Social Problems in India*, Rawat Publications Jaipur and New Delhi.
2. Bagachee, S., "Poverty Alleviation Programmes in Seventh Plain: An Appraisal," *Economic and Political Weekly*, Bombay, January 24, 1987.
3. Dantwala, M.L., "Garibi Hatao: Strategy Options", *Economic and Political Weekly*, March 16, 1985.
4. Douglas, Paul H. and Director, Aaron, *The Problem of Unemployment*, The Macmillan Company, New York, 1931.

LESSON –19

HUMAN TRAFFICKING AND PROBLEMS OF SEXUAL HEALTH

19.0 Objectives:

The objectives of this lesson are to explain about Human Trafficking and Problems of Sexual Health.

Contents:

- 19.1 Introduction
- 19.2 Legislative measures
- 19.3 Causes – The Family
- 19.4 Problems of Sexual Health
- 19.5 Treatment of the Child Victims
- 19.6 Summary
- 19.7 Key words
- 19.8 Exercises
- 19.9 Reference Books

19.1 Introduction:

Trafficking of women and children for the purpose of commercial sexual exploitation is getting well-organised as a lucrative trade, in the context of globalisation. Children from rural areas are commodified to meet the needs of their poor parents for consumption of rich adults in urban areas. Similarly, sex tourism is an expression of massive and obscene economic inequalities between affluent and poor countries, prevention of such exploitation, rehabilitation of the rescued children and prosecution of the offenders have become the most challenging issue in which social workers have an important role to play.

The emerging socio-economic and political context brought on by globalisation and liberalisation leave a large proportion of rural and urban families in increasingly difficult situations. The decline of the Indian agriculture and the overall increase in the rural employment rate is leaving people with no financial options. The absorption capacity of the informal sector of employment has also decreased in recent years. One that suffers due to these economic problems is education. Parents can no afford to send their children to school and Government's investment in education is not substantial enough to support the disadvantaged segment of the population.

19.2 Legislative Measures:

The state has responsibility for child victims of trafficking according to various acts and conventions. Article 36 of the convention on the Rights of the Child (CRC) provides for protection

of children from exploitation. Article 39 of the CRC provides for physical and psychological recovery and social reintegration of child victims of exploitation. The Juvenile Justice (Care and Protection) Act of 2000 (JJA), Immoral Traffic (Prevention) Act of 1956 (ITPA) are providing support, care, and protection to these children in various State Homes. In recent times, a lot of Non-Governmental Organisations (NGOs) have also started working with child victims of trafficking and commercial sexual exploitation. State and NGO-run institutions are running various protective and Social reintegration programmes for such children.

19.3 Causes – The Family:

The families of the children in prostitution are often the “Poorest of the Poor”. These children are from families that are “vulnerable”, “at risk”, “urban poor”, and “rural poor”. There are circumstances such as alcoholism, violence, drug abuse, prostitution, unemployment, child abuse and ill-health (Florence, Bruce, 1996). Some of the families may be mobile or migratory. Some of the families are sunk in debt. The children in such families often leave because of the dissent, unhappiness, or abuse in the family.

Famil, Socio-Cultural and Economic Forces:

Family Forces:

Girl Children often leave home due to sexual or physical abuse at home or simply to find a better life. These children often end up on the streets and get into prostitution.

Economic Forces:

Girl children voluntarily or involuntarily (who they are duped or tricked) get into prostitution to better their economic conditions and/or use it as a means to pursue avenues of their interest. There are many cases where the husband, uncle, in-laws, or other such relatives of the girl child have knowingly sold her for prostitution merely for monetary benefits.

Cultural Forces:

Indian society often treats the female child as a burden that can be got rid of through marriage. Health and educational facilities are not as easily accessible to girl children. Most girl children simply end up providing services to the house, caring for younger children, working in the fields, earning money for the family and performing other such tasks.

Ancient practices in India, like the Devadasi Custom, legitimize prostitution. Child marriage is also one of the practices that curbs the development of the female and pushes her into sexual exploitation and abuse as a minor.

Social beliefs and differential gender standards make it difficult to rehabilitate a girl child and future prospects are bleak. Such girl children are neither easily accepted in society nor for marriage. Most girl children who are unknowingly trafficked for prostitution do not realize that they are to be transported to another place for the purpose. When these children realize the situation, it is too late.

Physical Health:

These children suffer from a number of health problems. These include:

1. STDS (Sexually Transmitted Diseases)
2. T.B. (Tuberculosis)
3. HIV (Hum Immuno Deficiency)
4. Pregnancy and Repeated Abortions
5. Lack of Proper and Timely Medical Care
6. Respiratory Problems
7. Headaches, Exhaustion
8. Injuries resulting from Violence either self-inflicted or inflicted by others.
9. Malnourishment and debility because of poor living arrangements, poverty and self-neglect.
10. Use of Drugs and alcohol (Warburton & Camachi de la cruz, 1996)

Mental and Emotional Health:

The children suffer from a number of psychological and emotional problems. Some of the feelings they manifest are:

1. Love self esteem
2. Lack of self confidence
3. Self-hate
4. Being outcasts
5. Being unworthy, unloved and unlovable
6. Being degraded and violated
7. Inability to trust others
8. Emotional dependence
9. Helplessness, hopelessness
10. Desire to blur reality
11. Guilt because of repeated abortions

(Warburton and Camachi De La Cruz, 1996)

Additional Problems:

These children face a number of additional problems. These are:

1. Low academic achievement
2. Poor concentration
3. Loss of ability to use time

4. Feel powerless and unable to effect change
5. They internalize the stigma of being associated with the sex trade.

Social Stigma:

There is little understanding for and of them in society and this results in their being looked do were upon as “fallen” or “bad” Women (Warburton and Camachi De La Cruz, 1996).

Sexual and Physical Abuse:

Long term effects of sexual abuse may include feelings of having been exploited or abandoned; a sense of helplessness, depression, anxiety, insomnia or night marcs; substance abuse; an impaired ability to take pleasure in sexual activity, withdrawal from sexual relationships; sexual dysfunction and discomfort about personal sexuality.

Abused children lack persistence and ego control. Such adolescents find it difficult to trust adults and even other children. They have low self-esteem and tend to be lonely and friendless. Abused children continue to find relationships very difficult.

19.4 Problems of Sexual Health:**a) Sexually-Transmitted Infections (STIs):**

STIs are a crucial health issue relating to these children. STIs are age important aspect of health to be considered for rescued children because, untreated STIs can result in infertility and ectopic pregnancy. Child victims may not be aware of symptoms of such diseases while in the brothels. If the child reports any discomfort in her body, the physical examination will be conducted by the doctors. The physical examination will help the care takers to look after the child in the best way.

b) HIV/AIDS:

Due to multiple sexual contacts, especially unprotected sex, HIV and AIDS are areas of grave concern with regard to child victims. It is essential that the children are not denied admission to rehabilitation institutions because these have acquired the virus. In Maharashtra, the Child Development Policy State, “No child will be denied admission into institutions/Children’s homes on the ground of having HIV/AIDS.

HIV thrilies in the human blood and causes AIDS. HIV destroys the body’s immune system, which makes it impossible for the body to fight any diseases, even minor illness. AIDS is the last phase in HIV infection whereby a person dies of opportunistic infections.

c) Pregnancy related Problems:

Child victims of sexual exploitation are vulnerable to grave health problems in the form of repeated pregnancies. In fact, these girls are at a high risk of pregnancy related complications (wills & Levy, 2002), when the girl enters the institution, she may be pregnant, without any awareness of her pregnancy or with no knowledge on how to care for herself and the child. The institutions personnel should be aware of the care that she requires and be able to give it to her.

The girl needs special care and support when she is pregnant because:

1. Constant sexual abuse in the brothel may here resulted in reproductive health problems.
2. There is a lot of emotional and psychological trauma involved in prostitution.
3. The girl child is most likely to have feelings of guilt and shame.
4. Being a child himself, she is often unaware of the mechanics of pregnancy.

If the girl child decides to continue with the pregnancy, care should be given in terms of diet, medical check-ups to ensure that it is a safe one.

Adjustment:

The girl children in a brothel, after a while, adjust to all situations and learn to adopt. They become past of the brothel community and make friends with other girls in the brothels and the pimps. Quite often they seek to fill the emotional void in their lives through relationships with their pimps. Having adjusted and adopted to this way of life, these girls get a lot of privileges and perks. They develop an understanding of the business of prostitution.

Rescue:

When the police enter a brothel community for a rescue operation, there is a lot of confusion among the victims. The children resist the police and the rescue effort as most of them were brainwashed by the brothel community about the exploitative attitude of the police. The rescued children don't know what happened. They don't know what is going to happen and they are scared. Further frustration adds up due to legal issues and procedures that the children are forced to endure.

Rehabilitation:

Minor girls find themselves in institutions, under security and with limited mobility. They know very little about the status and progress of their cases. Most of these children wait for release, uncertain if there will be any release and after how long. The children have little hope or belief that the institution will offer anything substantial for meaningful rehabilitation. All these circumstances de-motivate the child to actually participate in the activities of the home.

The children should be allowed to plan for their future. They should be helped to see their future with more options other than prostitution for a living. The children should be in a position to determine their rehabilitation course. It is necessary to induce the children into the rehabilitation programme and to plan rehabilitation with their participation.

Motivating the Child for HIV/AIDS testing:

The child needs to be motivated to take the HIV test; provide information to the child about the test, explain to the child the reason for the test. The staff should explain to the child that to help them look after her better, they need to know the irregularities in her health and her health status.

In the case of positive result, the social worker in the rehabilitation institution has to explain to the child that the tests have revealed the presence of HIV antibodies in her blood stream. The social worker must prevent the transmission of the virus and extend positive support and hope to the child victim. This helps to build a sense of responsibility in the child's future sexual behaviour.

19.5 Treatment of the Child Victim:

Support to the HIV+ child:

HIV+ child has emotions that range from disbelief/shock, denial, guilt/self frame; anger and fatalism; loss and isolation; and ideas of suicide. The child may be allowed to express her feelings about the test result. The social worker needs to comfort the child with her listening skills. Once the child starts dealing with her feelings, she will be able to take a realistic view to the situation and attempt to cope with it.

Emotional Support:

Prior to and after the testing the child goes through emotional trauma and anxiety. The social worker needs to understand and empathize with her. Social workers should be tactful and emotionally supportive. The social worker has to keep emphasizing that the disease is not a punishment for her past behaviour and that medicines can slow down the progress of the disease, and increase life expectancy. Positive ideas for coping with HIV, and encouragement that the child can help other children to beware of the disease should be communicated.

The counsellor could help the child to tackle the socio-cultural aspects of the illness, like the discrimination and social stigma that she is likely to face; and the cultural taboos and practices. It is imperative that the counsellor does not hold any of her prejudices against the child. The child needs to be made aware of all psycho-social and physical repercussions of being infected.

Social work Intervention:

The social worker must be able to make the child realize that she and not the disease is in control of her life. The worker can emphasize small things like, eat the correct food for strength and nutrition, adequate sleep, and proper exercise, with the help of a doctor, the social worker and the child could together develop a health plan.

Though the child is infected with HIV, she needs to understand that she should lead a productive life. For this she should exhibit creativity through vocational training and show her talents for her peers. This would encourage her to see life beyond her physical condition. The child must be prevented from getting depressive or self destructive suicidal tendencies, aggressive, irritable or moody behaviour is detrimental for her and also for others. The social worker and the child should work together towards maintaining a positive approach to HIV.

The counsellor should address issues that the child is likely to grapple with. The social worker's moral support and mental strength would help her deal with her HIV status positively and with courage.

19.6 Summary:

Trafficking of women and children for the purpose of commercial sexual exploitation is getting well-organized as a lucrative trade, in the context of globalization. The state has responsibility for child victims of trafficking according to various acts and conventions. Families of the children in prostitution are often the "poorest of the poor".

Girl children often leave home due to sexual or physical abuse at home. Girl children get into prostitution to better their economic conditions. The child victims of sexual abuse suffer from

a number of health problems such as STDs, TB, HIV etc. They also suffer from a number of psychological and emotional problems. They have social stigma and adjustment problems.

It is necessary to induce the children into the rehabilitation programme and to plan rehabilitation with their participation.

Sexually transmitted infections (STIs) are a crucial health issue relating to these children, HIV/AIDS are areas of grave concern with regard to child victims. The child needs to be motivated to take HIV test. Malnutrition in an HIV+ person leads to disease progression. HIV+ child has emotions ranging from disbelief/shock, denial, guilt/self blame; anger and fatalism; loss and isolation; and ideas of suicide, social workers should be emotionally supportive.

19.7 Key Words:

- a) Child trafficking
- b) Sexual Abuse
- c) HIV/AIDS
- d) Social Stigma.

19.8 Exercises:

1. Discuss the causes of trafficking in children.
2. Explain the problems of sexual health.

19.8 Reference Books:

1. Department of women and child development & Unicef, 2005 : Manual for social workers dealing with child victim of trafficking and commercial sexual exploitation.
2. Warburton, J and M.T. Camachi de la Cruz, 1996 : A Right to Happiness Approaches to prevention & Psycho-social recovery of child victims of commercial Sexual exploitation, Geneva; NGO Group for the convention on the Right of the Child.

- Prof. M. Lakshmipathi Raju

Lesson - 20

ROLE OF SCHOOL, HOME AND MEDIA, SOCIAL STIGMA - S.T.D, AIDS, SEXUAL HEALTH EDUCATION, CONCEPT AND OBJECTIVES

20.0 Objective:

The objective of this lesson is to explain concepts, such as S.T.D., A.I.D.S., Sexual Health Education and its objectives, the role of school, home and media and social stigma.

Contents

- 20.1 Introduction
- 20.2 Sexually Transmitted Diseases (STD)
- 20.3 AIDS
- 20.4 Sexual Health Education - Concept and Objectives
- 20.5 Role of School, Home and Media
- 20.6 Social Stigma
- 20.7 Summary
- 20.8 Key Words
- 20.9 Self Assessment Questions
- 20.10 Reference Books

20.1 Introduction :

We are living in an era when healing sciences have to devote more attention to the mental health along with efforts for physical well-being. A sound sexual health education or emotional integration is the basis of mental health. HIV/AIDS patients are facing lot of problems and social stigma is one of the key issues that deserves attention. Attention to sexual health education is the need of the hour as sex is regarded as a taboo or something sinful. In this context, home, school and media play a key role in promoting sexual health education.

20.2 Sexually Transmitted Diseases (STD):

Sexually Transmitted Diseases (STD) are also called as Venereal Diseases (V.D.). Sexually Transmitted Diseases depends on sexual intercourse for its transmission of all the Sexually Transmitted Diseases, Gonorrhoea is the commonest followed by syphilis. The three minor venereal diseases are chancroid, granuloma inguinale and lymphogranuloma venereum.

Gonorrhoea and syphilis are increasingly prevalent among teenagers, and young adults. S.T.D. diseases are different from other diseases. Intimately related to human behaviour they create their own peculiar problems in society; we are often asked, are they really so prevalent in our country?. Are not these diseases confined more or less to the west?

According to the World Health Organization at the time, Bombay ranks among the ten most highly infected cities in the world. Gonorrhoea is far more prevalent than syphilis. People in the age group of 15-25 years account for more than half of the total number of freshly acquired, Venereal infections. In India we have established key clinics in metropolitan cities to address to the issue of STDs very recently.

Syphilis:

Syphilis is caused by *Treponema Pallida* and is transmitted by direct sexual intercourse with a person who is suffering from the disease. It could also be transmitted by kissing an infected person with mouth lesions. Rarely, transmission through blood transfusion have also been known to occur.

Infants may also be affected in 'Utero' through the placenta of the infected mothers, and if she is left untreated, severe deformities and even death of the child can occur. Every couple before marriage should have a blood test to rule out S.T.D. and also to determine blood groups. The incubation period is usually from 4 - 6 weeks. The history, physical and serological examination of the patient are important in establishing a diagnosis of syphilis. However a man who has syphilis can clearly see the ulcer or chancre on his organ.

Gonorrhoea:

Gonorrhoea is an acutely infectious venereal disease due to *Neisseria, gonococci*. The incubation period is about 3 - 6 days. It is transmitted by sexual intercourse with an infected person. Newborn babies may acquire a very serious infection of the eyes, called "ophthalmia neonatorum" from their mothers which may result in blindness if left untreated. In gonorrhoea where purulent secretions are available, the smear is an effective means of diagnosis. Very often the condition goes undetected in women as it is mistaken for the normal vaginal discharge.

Factors Contributing to STD:

Although correct statistical data is not available, the factors responsible for the persistence of these two common, venereal diseases are :

1. More cases are treated by private physicians and hence no proper record is maintained.
2. Moral laxity and sexual promiscuity has increased to a great degree in recent years.
3. Antibiotics used to check these conditions are freely available.
4. Increased use of contraceptives in illicit intercourse may prevent pregnancy but not S.T.D.
5. Lack of 'Contact' training (i.e. source of the disease in the contacts of infected person).

20.3 AIDS:

What is AIDS and HIV?

AIDS is the abbreviated form for Acquired Immuno Deficiency Syndrome. As the name implies it is a condition caused by a deficiency in the body's immune system. It is a syndrome because it encompasses a pattern of different symptoms with varied manifestations in different cases. It is acquired because AIDS is an infectious disease caused by a virus which is spread from person to person through a variety of routes. This makes it different from other immune deficiency conditions due to genetic causes or due to the use of anti-cancer drugs and immune system suppressing drugs given to persons who undergo transplant surgery, etc.

HIV is the abbreviation for Human Immuno Deficiency Virus, the virus that causes AIDS. Previously HIV was known by a variety of names such as LAV, and HTLV III.

HIV and AIDS in India:

In India the first cases of AIDS were detected in the cities of Madras and Bombay. Both these are port cities with a large migrant populations, alongwith a large population of brothel based sex workers. Another focus of HIV infection is in Manipur where infection of drugs such as heroin is common. HIV infection has been detected throughout India.

Probable sources of infections in India:

The probable sources of infections in India is given below:

1. Heterosexually Category Pranicuous
2. Blood Transfusion
3. Blood Product Infusion
4. Homosexual Contact
5. Spouse of AIDS Patient / Seropositive
6. Intravenous Drug Addicts

20.4 Sexual Health Education - Concept and Objectives:

We are living in an era when healing sciences have to devote more attention to the mental health along with efforts for physical well-being. A sound sex education or sexual health education is the basis of mental health. Attention to this neglected phase of human life deserves immediate attention. But unfortunately even now talking about sex is regarded as a taboo or something very sinful. The present day, attitude is a presudue against giving any information to young people on sex life. Parents have neglected to treat the matter in a serious and straight forward manner. Teachers ignore it, textbooks and school courses to which the subject should naturally belong. Some of the important reasons for this state of affairs are:

1. False sense of prudency on the part of the adults.
2. Ignorance of importance of sex knowledge for happiness of family life.
3. The belief that innocence and purity are achieved through ignorance of these facts and such innocence should be preserved as long as possible.

A number of orthodox educationists believe that if we were to give education of this nature we should probably start something.

Sexual Health Education - Concept:

Sexual health education refers to the educational programme designed to provide learners with adequate and accurate knowledge about human sexuality - its biological, psychological, cultural and moral dimensions. Sexual health education focusses largely through exclusively on the individual, on self awareness, personal relationship, human sexual development, reproduction and sexual behaviour - It helps people to understand their sexuality, to learn to respect others as sexual beings and not make responsible decisions about their behaviours.

Objectives of Sexual Health Education. The primary objectives of sexual health education are:

1. To impart correct, factual knowledge, skill, abilities and understanding regarding sex and reproduction to the child according to its age.
2. To prepare young adolescent girls to expect norms physical and psychological change at puberty.
3. To develop in young adults a wholesome positive attitude towards sexual behaviour compatible with the customs and traditions of their society not a negative one based on fear of venereal disease, shame or divine retribution.
4. To inculcate into the adult that marriage is a unification, not only of bodies but of ideas and ideals and not the sexual intercourse is mere tax - free entertainment.
5. To teach them to accept each other for what they are and not to try to do something from each other which neither of them could give and to each other giving rather than thinking.
6. To instal into parents the necessity of a correct child - parent relationship and the responsibilities of parenthood.
7. To impart training for home-making and for successful participation in family life.

20.5 Role of School, Home and Media:

Let us examine how different agencies can contribute to teaching of sexual health education. Home and family, school, community and media play an important role in disseminating information and in educating children on sexual health.

1. The Home and Family:

The most powerful influence in the child's life is his own family background. Children from happy homes have the best chances of successful marriage. Formally and informally by word, example and attitude. Parents are the best educators in family life, be that good, or bad or indifferent. A stable happy family is therefore necessary for the emotional development of the children.

Early developing symptoms of homosexuality can often be recognized by parents but unfortunately parents, teachers or hostel wardens often have a tendency to deny that such problems exist. Parents and teachers should discourage this practice. If persistent, it should be treated by every available means. For various reasons, if not cured during the adolescent phase of life, a person may live with the practice through adulthood and be a total failure, unable to take part in the divine plan of marriage and procreation, and live a normal fulfilling heterosexual life. The person should be encouraged to attempt heterosexual social contacts, pre marital sex, illicit sexual relations could be dealt with by family especially parents help their children overcome difficulties.

2. The School:

Since sex is considered as a taboo and talking about sex is considered bad in the family very often school is a place where sexual health education is given. Since parents fail to give their children adequate guidance about sex, sexuality, marriage the school must try to make up for their deficiency. The school can give more detailed and systematic teaching that the parents would be capable of and it can teach this subject in a wholesome way and to eliminate the unhealthy

discussions which are otherwise likely to take place among the children themselves. Talks, lectures, audio-visual aids, suitably illustrated text-books as well as individual guidance and counselling should form an essential part of the instruction and guidance.

3. The Media:

Using effective communication methods is essential in disseminating information related to HIV/AIDS, STD and sexual disorders: Mass media such as radio, television and newspaper is made use of extensively. Radio has several advantages as a communication medium for messages about, AIDS in India. Many people listen to radio even in remote rural areas, preparing radio programmes is not expensive, radio messages can reach people who are illiterate and education can be combined with entertainment.

Television combines a spoken with a visual dimension so it is possible to show and demonstrate things visually. It can be entertaining and people show respect for and often believe what they see on television.

Apart from radio, television, newspaper other media, such as role play, drama and story telling, visual aids, video, puppets, written material and posters could be made use of in promoting sexual health education.

20.6 Social Stigma:

Stigma and discrimination is one of the major issues pertaining to HIV/AIDS. More than the disease social stigma affects the patients psychologically. The act of social stigma is shown in number of ways such as blaming and finding fault with the persons for their HIV positive status. Treating them like untouchables, looking down upon them, ridiculing them, showing no priority to people lums with HIV/AIDS (PLHA) by family members. Cursing PLHA by their own family members and community members. Stigma and discrimination is also seen in operational areas such as 1) denying them permission to draw water from public water tap; people of their own community avoiding them. 2). Not allowing children affected by AIDS to play with other children in the community play ground and denying admissions in schools. 3). Isolating PLHA by their own family members is also typical of our Indian society.

20.7 Summary:

It goes without saying that there exists an urgent need for a coordinated systematized, concerted effort to impart essential sexual health knowledge to all our people - children and adults, male and female. But majority of us are still ignorant of what sexual health education or education for family life means. Parents, teachers and media play a crucial role in educating the masses on this vital issue of sex, sexuality and sex related diseases.

20.8 Key Words:

1. Sexually Transmitted Diseases
2. Acquired Immuno Deficiency Syndrome
3. Human Immuno Deficiency Virus
4. Media
5. Social Stigma
6. Sexual Health Education

20.9 Self Assessment Questions:

1. What is STD? Discuss the factors contributing to STD.
2. What is AIDS? Explain the role of family, teachers and media in preventing AIDS.
3. Social Stigma is a major issue in the context of HIV/AIDS - Comment.
4. Discuss the significance of sexual health education.

20.10 Reference Books:

1. Agostina Puttineni Thomas, Walk Along with Me in an AIDS Free World, Niba Digital Images, Vijayawada, 2002.
2. Gracious Thomas, Sinha, N.P. & Johnson Thomas K, AIDS, Social Work and Law, Rawat Publications, Jaipur and New Delhi.
3. Jagannath Mohanthy and Sugandhya Mohanty, Family Life Education, Deep and Deep Publication, New Delhi.
4. Rashmi. G. Sahrudaya, Volume.5, December 2005, Issue 6, Vijayawada.

- **Dr. Saraswati Raju Iyer**