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KNOWLEDGE AND PRACTICES RELATED TO MENSTRUATIONAMONG ADOLESCENT GIRLS OF GORAKHPUR CITY, UTTAR PRADESH

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Abstract:- Menstruation is a phenomenon unique to the females. Globally, approximately 52% of the female population (26% of the total population) is of reproductive age. But in the existing Indian cultural milieu, the society in interwoven into a set of traditions, especially about menstruation and related issues. Menstruation is generally considered as unclean in Indian society. Isolation of the menstruating girls and restrictions imposed on them in the family have reinforced negative attitude towards this phenomenon in girls. Several studies (Center for Social Research 1990, Talwar1997, Singh 2006, and Paul 2007) have reported restrictions in daily activities such as, not being allowed to take bath, change clothes, comb hair, and enter holy places. Apart from these, dietary restrictions (taboo on consumption of food like rice, curd, milk, lassi, potato, onion, sugarcane, etc.) during the menstrual period are also imposed.

Objectives:-

- To find out the menstrual history of respondents.
- To assess the knowledge related to menstruation among adolescent girls.
- To assess the hygienic practices related to menstruation among adolescent girls.

Material and methods:- A descriptive cross sectional study was conducted among 300 adolescent girls of different school and intermediate college situated in Gorakhpur city. Data were collected with the help of predesigned and pretested questionnaire in Hindi language.

Results:- Most of girls (68%) had attained menarche in the ageof 12 years or above. The common source of information for the majority (86%) of respondents. Knowledge regarding menstruation is still lacking among the school girls. Regarding menstrual practices, only 44% of girls use sanitary pads as absorbent in the period. And frequency of changing pads during period is twice in a day or as they required are 39% and 31% respectively.

Keywords:- Menstruation, Adolescent, Knowledge, Prctices

1. INTRODUCTION

The one set of menstruation and appearance of secondary sexual characters are important changes that occur in adolescent girls. Menstruation is a phenomenon unique to the females. Among the entire developmental milestone associated with the adolescent years, menarche may be the most important. Globally, approximately 52% of the female population (26% of the total population) is of reproductive age. Most of these women and girls will menstruate each month. Girls typically start to menstruate (the time of menarche) during puberty or adolescence, typically between the ages of ten and 19.

At this time, they experience physical changes (e.g.-growing breasts, wider hips and body hair) and emotional change due to hormones. Menstruation continues until they reach menopause, when menstruation ends, usually between their late forties and fifties. Menstruation is sometimes knows as 'menses' or described as a 'menstrual period'. In the existing Indian cultural milieu, the society in interwoven into a set of traditions, especially about menstruation and related issues. Menstruation is generally considered as unclean in Indian society. Isolation of the menstruating girls and restrictions imposed on them in the family have reinforced negative attitude towards this phenomenon in girls.

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IMPACT OF EDUCATIONAL PROGRAMME ON KNOWLEDGE AND HYGIENIC PRACTICES TOWARDS MENSTRUATION AMONG ADOLESCENT GIRLS

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Abstract:- Menstrual hygiene is a neglected subject in schools and majority of adolescent girls usually have lack of scientific knowledge and hygienic practice during menstruation and puberty, also adolescent girls often are reluctant to discuss this embracing topic with their care- provider and often hesitate to seek help regarding the menstrual problem from external sources. So girls should be educated about 'menstruation and healthy menstrual practices" through expended programe of health education. This fact were also proved by many studies for example Kadam, A(2014) found that structured education progamme was highly effective to improve the knowledge score.

Objectives:-

- To assess the knowledge of adolescent girls before and after educational programme.
- To assess the menstrual practices of adolescent girls before and after educational programme.
- To assess the impact of educational programme on knowledge, practices and beliefs related to menstruation.

Material and methods:- A descriptive cross sectional study was conducted among 300 adolescent girls of different school and intermediate college situated in Gorakhpur city. Data were collected with the help of predesigned and pretested questionnaire in Hindi language in pre and post phase of research.

Results:- In the finding of this study it can be concluded that adolescent's girls lacked appropriate knowledge about menstruation and menstrual hygiene practices in pre phase of research. After implementation of the programme considerable improvements were noticed in adolescent knowledge and practices.

1. INTRODUCTION

Adolescent is the most important and sensitive period of one's life. The one set of menstruation and appearance of secondary sexual characters are important changes that occur in adolescent girls. Menstruation is natural process of girl's life but still clouded by taboos and socio – cultural restrictions resulting in adolescent girls remaining ignorant of the scientific facts and hygienic health practices, which sometimes result into adverse health outcomes.

Some complications are take place during menstruation such as, Oligomenorrhea, Amenorrhea, and Menorrhagia. In Oligomenorrheathe women gets her periods but they are either infrequent or very scant. In Amenorrhea, the menstrual cycle stops coming. But in some conditions such as after menopause, during pregnancy, or breastfeeding stage Amenorrhea is normal. Likewise Menorrhagia is another menstrual complication characterized by very heavy and prolonged bleeding.

This is indicated when the girls soak one pad within an hour or so. Besides these some disease or complications are not common or normal in women or girls which are related to menstrual hygiene like UTI. Despite these reasons menstrual hygiene practices are poor in developing countries. In recent years, the tremendous publicity given to sanitary product by means of social communication, such as television, radio and other audio visual aids has indirectly exposed the concept of menstruation to the public.

Nevertheless it is a matter of great surprise that many young girls, even today are completely ignorant when they get their first period, especially in the

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TO STUDY ABOUT KNOWLEDGE AND ATTITUDE TOWARDS FUSION OF MADHUBANI PAINTING MOTIFS AND AARI EMBROIDERY ON WOOLEN GARMENTS

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Abstract:- Indian art paintings can be found in different designs or forms and it varies from region to region. Madhubani painting originated in small village, known as Mithila of the Bihar state. Madhubani paintings also known as Mithila paintings is practiced in the state of Bihar. The use of embroidery to decorate clothes has been around since man began to wear clothes. As a method of decorating and embellishing clothing, embroidered designs came out of a result of hard work and care. The present study on "To study about attitude towards madhubani painting motifs on woollen garments" was conducted for exploring the possibility to strengthen creativity by fusion of traditional painting motifs with aari work. The concept behind the theme was to create new range of textile designs by maintain the beauty and originality of madhubani painting. The objectives of this study are-

- To know the use and need of the madhubani painting in present time.
- To know the attitude towards madhubani painting motifs on woollen garments with aari embroidery.

This study is an attempt to investigated the attitude towards madhubani painting on woollen garments. The study was conducted among 300 respondents (100 housewife, 100 shopkeeper, 100 student). The data was collected through primary and secondary sources. The research was mainly used survey method and the data was classified by the tool such as frequency and percentage score was used.

According to finding most of respondents were like to use madhubani motif on woollen garments using aari embroidery. 82% housewife, 85% shopkeeper and 80% students introduce about madhubani painting. 40% housewife, 80% shopkeeper and 43% students use madhubani painting at her home in different way. 47% housewife, 70% shopkeeper and 61% students want to use madhubani painting on woollen fabric with natural madhubani motifs. 63% housewife, 75% shopkeeper and 56% students have knowledge about aari embroidery and they want to prefer aari embroidery on woollen garments with madhubani motifs.

Most of respondents like use of cotton thread with aari embroidery. So the main findings of this study is majority of respondents said that if madhubani painting done on woollen garments using aari embroidery than the market value of woollen garments will increased. We can conclude that in future we develop woollen garments using aari embroidery with madhubani motifs it will gain more popularity and its marketability and saleability will definitely increase.

1. INTRODUCTION

Textile designing has been an ancient art and perhaps the most ancient craft of India. Textile designing is the most demanding and emerging field as it is full of scope and creativity. Any objects or things we see in our daily routine are possible design source. There may include nature, temples, famous monuments, furniture, various kinds of toys, folk arts and crafts etc. Indian art and crafts encompass various forms such as paining, home decoration, cloth making, jewelers and so on with exquisite designs and patterns. These crafts are not only used for decorative and religious purpose but they also cater to the day to day needs of the people.

Printing, painting, embroidery and brocading techniques that have been traditionally used all over the world to decorate textile, apparel and home furnishing articles for their personal use. Madhubani which by one account means **forest of honey**, (madhu-honey, ban-forest or woods) is a region in the Northern part of Bihar. **(Ghosh Shirsendu, 2013)** Mithila painting is an contemporary art from rooted in the

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FUSION OF MADHUBANI MOTIFS AND EMBROIDERY ON WOOLLEN SHAWLS

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Abstract:- Folk paintings are pictorial expressions of village painters which are marked by the subject chosen from the epics like Ramayan and Mahabharat. Madhubani art of the Bihar state has been undergoing transition where its application is original composition has been declined owing to social and economic changes now-a-days. The reason for using traditional motifs in textile is to keep our designs or motifs alive. The Indian folk arts with painting play important role in creating new designs. The effort was targeted towards finding the possibility fusion of madhubani painting and embroidery on woolen shawls. Total three madhubani designs were selected through internet, books and magazine for designing of garments through button and fabric painting. Three madhubani motifs was applied on the shawl and aari work done on this shawl. Then cost was calculated of each garment. The total cost of shawl no. 1 was Rs.1500, shawl no. 2 was Rs. 3025 and shawl no.3 was Rs. 2250 depending on the raw materials, embroidery threads and 20% labor cost. The prepared shawls were finally subjected to visual evaluation by fifty girls age between 21-25 years on the basis of color combination, purchasing preference, placement of design, cost and overall appearance. In all shawls on the basis of colour combinartion shawl no. 1 and shawl no. 2 was highly appreciated by the respondents followed by shawl no.3.

1. INTRODUCTION

Indian art and history has given a rich storage of traditional painting in India sub- continentfrom prehistory to present time. The Indian folk arts with painting play important role in creating new designs. Indian art and crafts encompass various forms such as painting, pottery,home decoration, cloth making, needle craft, jewelry and so on with exquisite designs and patterns. These crafts are not only used for decoration and relgious purpose but they also cater to the day to day needs of the people.

These are sources of inspiration for contemporary designers and have emerged as the subject for representation of India and global platformbecause of their ethnic and traditional beauty. Madhubani painting comes from the Indian villages of Madhuabni and Mithila in Bihar. The painting was traditionally done on freshly plastered mud wall of huts, but now it is also done on cloth, hand-made paper and canvas. Traditionally, Painting was one of the skills that was passed down from generation to generation in the families of the Mithila region, mainly by women.

The painting was usually done on wall during festivals, religious events and other milestones of the life cycles such as birth, upanayanam and marriage. Madhubani painting mostly depict nature and Hindu religious motifs, and the themes generally revolve around Hindu deities like Krishna, Ram, Shiva, Durga, Lakshmi and Saraswati. Natural Objects like the Sun, The Moon, and Religious Plants like Tulsi are also widely painted. Along with scenes from the royal court and social events like Weddings.

Generally no space is left empty, the gaps are filled by painting and flowers, animals, birds, and even geometric designs are also used. Objects depicted in the walls of Kohabarghar (where newlywed couple see each other in the first night) aresymbol of sexual pleasure and pre-creation. Aari is a type of embroidery which is done on a stretched fabric and stitching the design with a long needle which has a hook in the end. The needle is named as Aari, from which the embroidery work derives its name as aari work.

This work consists of beads, stones, golden and silver threads which gives a royal richness to the design. India is a lane where every corner is evident with the greatness of art ant craft. Indian richness in art and craft can be seen in every product whether garments, jewelries

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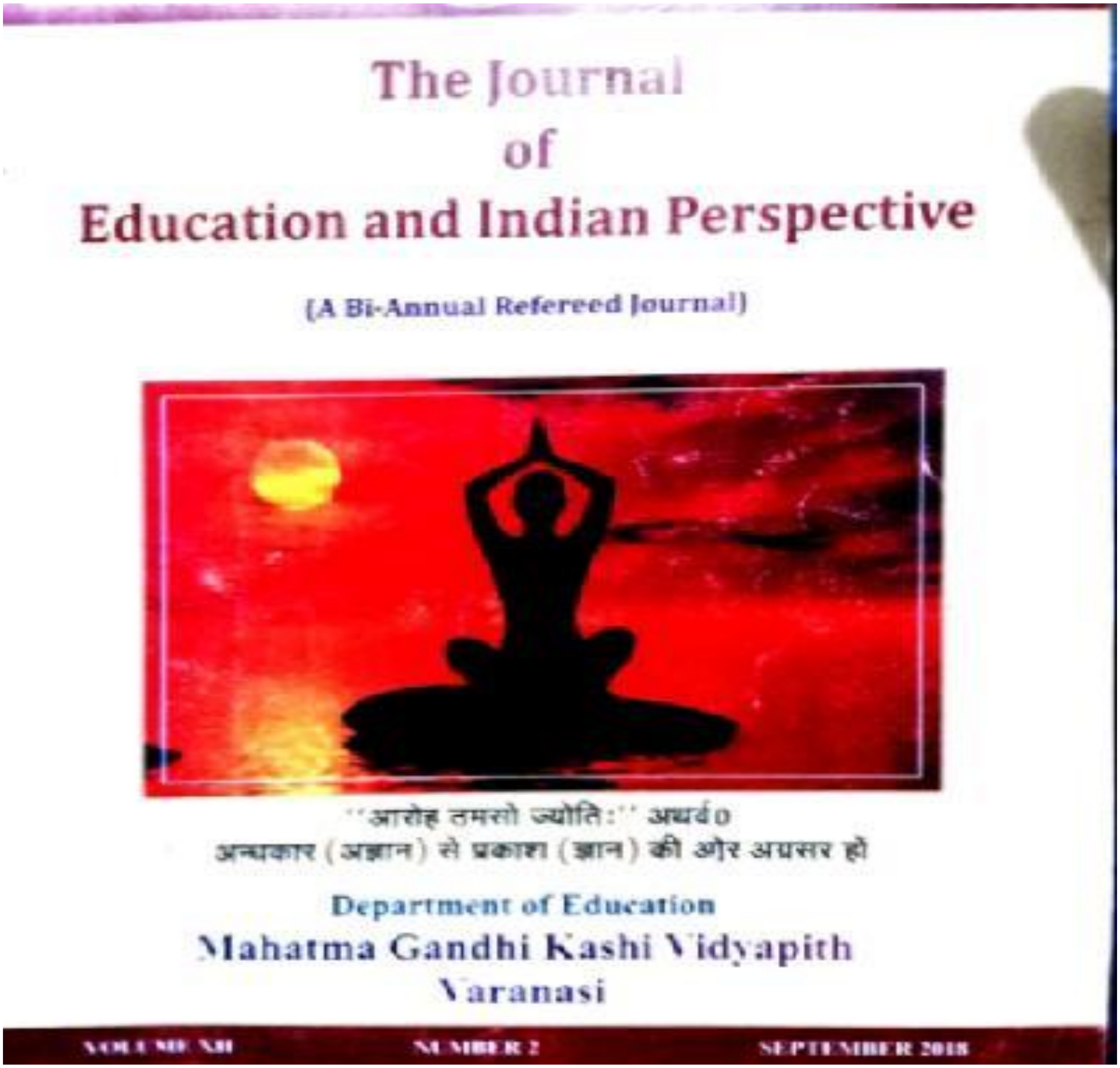

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RELEVANCE OF MALAVIYA'S EDUCATIONAL VIEWS IN THE CONTEXT OF INDIAN AND WESTERN COORDINATION.

Dr. Mamta Tiwari*

Abstract

In today's era new changes are being made in the field of education and these changes are aiming to enhance the quality of education. In one hand the privatization of education and the spread of technology has brought revolutionary changes in the field of education however on the other hand human values and ethics have declined. Westernization has impacted the complete existence and outlook of Indian society whereas the progressive ideology of Mahamana Malaviya appears to be very meaningful and useful to hold the routes of Indian society. The ideology of Mahamana Malaviya emphasizes the need to maintain the ancient cultural traditions of India along with the modern changes.

Malaviay's contribution in the spread of modern education in India is incomparable. Malaviya wants to make people self reliant by progressively progressing through education, Sanatan Religion and culture in India.Malaviya dreamt of that India where happiness, prosperity is flourishing allaround. The main goal of Malaviya was to revitalize and enrich India based on the ancient culture which he eventually gave a concrete shape by establishing Banaras Hindu University. This University is preserving the ancient and valuable methods of imparting knowledge and has been publishing the best of the theory from East as well as west. Along with the study of ancient rituals, methods and culture this university has a modern education system of science medicine and technology. He [illegible] of the [illegible] study [illegible] university. [illegible] as [illegible] He [illegible] should be abandoned for the [illegible]

Although Malaviya was the first to raise slogan of Hindi Hindu Hindustan but he wanted the development of foreign language [illegible] the usefulness of English language and believed that the English language [illegible] more beneficial for the youth of Hindustan [illegible] Therefore he favoured the inclusion of foreign languages in Indian education system.

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''आरोह तमसो ज्योतिः'' अथर्व०
अन्धकार (अज्ञान) से प्रकाश (ज्ञान) की ओर अग्रसर हो

Department of Education
Mahatma Gandhi Kashi Vidyapith
Varanasi

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शिक्षा के विविध आयामों में सूचना एवं संचार प्रौद्योगिकी की [illegible]

सारांश

[illegible]

Keywords : शिक्षा, सूचना एवं संचार प्रौद्योगिकी, उपयोगिता

प्रस्तावना

सूचना एवं संचार प्रौद्योगिकी से तात्पर्य [illegible] प्रस्तुतीकरण, [illegible] [illegible] सैद्धान्तिक पक्ष वरन् व्यावहारिक पक्ष भी समाहित है।

सूचना एवं संचार तकनीकी ने हमारे जीवन के विविध क्षेत्र [illegible] बैंकिंग, कृषि, चिकित्सा, ट्रांसपोर्ट, टेलीकम्यूनिकेशन तथा [illegible] प्रतिदिन के जिन्दगी को प्रभावित करने वाले सभी क्षेत्रों में बदलाव [illegible] क्षेत्र में भी सूचना एवं संचार तकनीकी ने अभूतपूर्व परिवर्तन किया है।

* [illegible] शिक्षा [illegible] आर्य महिला पी०जी० कालेज [illegible]

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डॉ० इतेन्द्र धर दूबे
असिस्टेण्ट प्रोफेसर, बी०एड० विभाग
चन्द्रकान्ति रमावति देवी आर्य महिला पी०जी० कालेज, गोरखपुर

सारांश –

शिक्षा समाज मे नई तकनीक के साथ एक नया स्वरूप प्रदान करता है जिसके माध्यम से अपनी पहचान बनाने में कामयाब होता है। इसी बात को ध्यानन मे रखते हुए समय एवं आवश्यकताओं के अनुरूप वर्तमान मे शिक्षा के क्षेत्र में विभिन्न नयी–नयी तकनीके एव पद्धतियाँ विकसित हो रही है।[1] जो किशोरियों शारीरिक मानसिक एवं संवेगात्मक विकास मे महत्वपूर्ण भूमिका निभा रही है। और इस भूमिका को पूरा करना केवल विद्यालयो मे ही सम्भव है। शिक्षा मानवीय विकास का महत्वपर्ण अंग है। यदि किशोरियों के आन्तिरिक विकास (मस्तिष्क) को शिक्षित कर दिया जाये तो वे किसी भी कार्य को कर सकती है और शिक्षित किशोरी किसी से पीछे नहीं रह सकती है डॉ० बी० आर० अम्बेडकर ने संविधान को शिल्प करते समय इस बात का विशेष ध्यान रखा था कि किसी भी समाज का विकास जब तक पूर्णतया को प्राप्त नहीं होगा जब तक कोई स्त्री (किशोरी) पूर्ण रूप से शिक्षित नहीं होगी, क्योंकि यदि एक पुरूष शिक्षित है तो समाज का या देश एक नागरिक शिक्षित होगे। और नारी शिक्षित होगी तो पूरा परिवार शिक्षित हो जायेगा। जिनकी नारी परवरिश कर रही होगी।[2]

मुख्य शब्द –

कोठारी कमीशन, मानसिक एवं तार्किक प्रबन्ध, उपकरण, प्रदत्त विश्लेषण।

प्रस्तावना –

शिक्षा वह शेरनी का दूध है, जो इसे पियेगा, गुर्रायेगा, अर्थात शिक्षा वह विधि है जिसके माध्यम से कोई भी व्यक्ति अधिक से अधिक महान बन सकता है, शिक्षित व्यक्ति कभी किसी का गुलाम नहीं होता है। शिक्षा एक ऐसा अस्त्र है जिसके द्वारा कठिन से कठिन समाज को उसकी कठिनाइयों से बाहर निकाला जा सकता है। और बिना शिक्षा वाला व्यक्ति हमेशा दूसरे के अधीन और गुलामी की बेटियों को नहीं तोड सकता है। शिक्षा समाज में नई तकनीक के साथ एक नया स्वरूप प्रदान करता है जिसके माध्यम से अपनी पहचान बनाने मे कामयाब होता है। इसी बात को ध्यानन में रखते हुए समय एवं आवश्यकताओं के अनुरूप वर्तमान मे शिक्षा के क्षेत्र मे विभिन्न नयी–नयी तकनीके एव पद्धतियाँ विकसित हो रही है।[1] जो किशोरियों शारीरिक मानसिक एवं संवेगात्मक विकास में महत्वपूर्ण भूमिका निभा रही है और इस भूमिका को पूरा करना केवल विद्यालयों मे ही सम्भव है। शिक्षा मानवीय विकास का महत्वपर्ण अंग है। यदि किशोरियों के

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गन्धर्व–लोक सम्बन्धी अवधारणा :

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वृहदारण्यक उपनिषद में गन्धर्व–लोक सम्बन्धी अवधारणा मिलती है। याज्ञवल्क्य–गार्गी संवाद में गार्गी इस सम्पूर्ण प्रपंच को जल में, जल को वायु में वायु को अन्तरिक लोकों मे अन्तरिक लोक को गन्धर्व लोको में, गन्धर्व लोक को आदित्य लोको में आदित्य लोको को चन्द्रलोको में, चन्द्रलोक को नक्षत्र लोकों में नक्षत्र–लोक को देव–लोको में देव लोक को इन्द्र लोकों में इन्द्रलोक को प्रजापति लोको मे प्रजापति लोक को तथा ब्रह्मलोक में समाहित बताती है। ये लोक उत्तरोत्तर अधिक व्यापक होते गये हैं। इस विवरण से स्पष्ट होता है कि अन्तरिक्ष में गन्धर्व–लोक की अवधारणा की गई थी। इस लोक को मनुष्य लोक के आनन्द से सहस्रो गुना आनन्दमय माना गया था। वृहदारण्यक उपनिषद, मध्यवर्ती के अनुसार मनुष्यों के सौ आनन्दो के बराबर पितरों का एक आनन्द है। पितरों के सौ आनन्दों के बराबर गन्धर्वलोक का एक आनन्द है।

ऋग्वेद में पृथ्वी अन्तरिक्ष एवं द्युलोक की कल्पना की कई है एवं इसी के अनुसार देवताओं का विभाजन पृथ्वी स्थानीय देवता, अन्तरिक्ष स्थानीय देवता और द्युस्थानीय देवताओं के रूप में किया गया है। स्पष्टतः पृथ्वी एवं द्यु का मध्यवर्ती भाग अन्तरिक्ष था। जिसमें गन्धर्व लोक को स्थित बताया गया है। यद्यपि इन तीनों लोकों की स्पष्ट कल्पना थी किन्तु इन तीनों की उपस्थिति सम्भवतः पृथ्वी पर मान ली गयी थी। पृथ्वी के उच्चतम् भाग को द्युलोक (देवलोक या स्वर्ग), मध्यम ऊँचाई के भाग को अन्तरिक्ष एवं मैदानी भाग को पृथ्वी या मृत्युलोक की मान्यता दे दी गई थी। इसके अतिरिक्त अधोलोक पताल की संज्ञा से अभिहित किया गया। अवध बिहारी लाल अवस्थी ने पाताल लोक को काल्पनिक न मानकर दीपान्तर (दक्षिण समुद्र में स्थित द्वीपों के रूप में उनकी वास्तविक स्थिति स्वीकार की है)

ऋग्वेद से ज्ञात होता है कि अन्तरिक्ष आका"ा एवं पृथ्वी के मध्य स्थित गन्धर्वों का आवास स्थल था जो उनका अपना स्थान था एवं 'ध्रुवपाद' था। सम्भवतः यह स्थान उनके लिए साहित्य–संगीत के गम्भीर–चिन्तन के लिए आश्रय स्थल था। ऋग्वेद की व्याख्या के अनुसार वहाँ पर पानी अपने तरल रूप में दुष्प्राप्य रहा होगा अर्थात् पानी जमें हुए रूप में था एवं वह इतना मोटा रहा होगा जितना सामान्यतः 'घी' होता है। यदि हिमालय के विषय में ऐसा कहा जाए तो सत्यतः वहाँ बहुधा पानी जमी हुई द"ाा में प्राप्त

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Thanks
Regards

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