



## कुरुक्षेत्र में आधुनिक समता भावना MODERN THOUGHTS AND EQUALITY IN KURUKSHETRA

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### भूमिका

कुरुक्षेत्र दिनकर का महाकाव्य है, जिसमें आधुनिक युग के प्रायः सभी विचारों को स्थान मिला है। महाभारत की कथा के माध्यम से युद्ध, शान्ति, प्रजातन्त्र की महत्ता, सहिष्णुता, त्याग, बलिदान आदि का वर्णन नवयुग की नवीन चेतना के साथ के साथ किया गया है।

प्रस्तुत लेखन में दिनकर के कुरुक्षेत्र में परिलक्षित समताभावना का विवेचन करते हुए यह निरूपित किया जा रहा है कि आधुनिक विचार की प्रमुख समता भावना को दिनकर कुरुक्षेत्र में महत्वपूर्ण स्थान देते हैं। समता भाव रहता तो कुरुक्षेत्र का युद्ध होता ही नहीं था। इसमें दिनकर यह तथ्य प्रकाश में लाते हैं कि जब तक समवितरण नहीं होगा, तब तक मानव जाति में शान्ति नहीं रहेगी। आधुनिक युग में समताभाव के अभाव के कारण ही समरों का जाल बिछा हुआ है। जातिभेद, धर्मभेद, अधिकार भेद, वर्णभेद आदि का खण्डन करते हुए दिनकर विश्वशान्ति के लिए समता तत्व को आवश्यक बताते हैं। आधुनिक युग की स्थिति गति का वर्णन करते हुए दिनकर यह सिद्ध करते हैं कि समताभाव के अभाव के कारण ही आज विश्व में अशान्ति फैली हुई है।



### आधुनिक समता भावना

कुरुक्षेत्र को समीक्षक युद्ध काव्य मानते हैं। युद्ध काव्य होते हुए भी यह मानवतावाद व समतावाद का घोषणा पत्र बन पड़ा है। युद्ध की अनिवार्यता पर प्रकाश डालते हुए दिनकर प्रस्तुत काव्य में युद्ध के निवारण का संदेश देते हैं। समर की विभीषिका से संतप्त युधिष्ठिर को भीष्माचार्य इस काव्य में बीती हुई बात को गाढ़कर मानवता के उद्धार का पथ अपनाने का संदेश देते हैं। वे स्पष्टतः कहते हैं कि अब धर्मराज मानवता के स्वर्ग की सीढ़ियाँ अपना लें और समताभावना की स्थापना कर अपने पाप को धो लें। प्रस्तुत काव्य में आधुनिक मानवतावाद और समतावाद के दो कगारों के बीच में काव्य सरिता आगे बढ़ती है। सप्तम सर्ग में भीष्माचार्य आधुनिकता के धरातल पर समता धर्म के विभिन्न आयामों का अनुष्ठान करते हैं। वे कहते हैं “इस संसार में सबसे महान आयाम मानवत्व है। मुकुट, साम्राज्य, धन, तप-जप, याग-योग आदि से मानवता महान है। भेद भाव यहाँ धर्म सिद्ध रूप नहीं है। कोई भी मनुष्य अन्य किसी भी मनुष्य के समान है। निर्धन और बलहीन व्यक्ति भी मनुष्य है और वह भी मनुष्य है, जो धनी और बलवान है। प्राकृतिक रूप से प्राप्त जीवन में कहीं भेद भाव दिखाई नहीं देता है।”

प्राचीन साहित्य में समताभावना रूपी पुष्प कांटों से घिरा हुआ है। राजा-प्रजा, ब्राह्मण-हरिजन, अधिकारी और सेवक आदी भेद भाव प्राचीन साहित्य में सर्वत्र दिखाई देता है। आधुनिक विचार धारा इस भेद से मुक्त है। इसका एक कारण प्रजा तंत्र का प्रभाव भी है। प्रजा तंत्र में सबको समान अधिकार है। बल, बुद्धि और योग्यता के आधार पर कोई भी व्यक्ति कुछ भी बन सकता है। चुनाव में निर्धन व्यक्ति भी विजेता बनकर प्रधान मंत्री या राष्ट्रपति बन सकता है। ऐसा बनना बहुत कठिन है। पर बनने का रास्ता खुला हुआ है। नीग्रो ओबामा बहु संख्यक अंग्रेजी के देश अमेरिका में अध्यक्ष बना है। एक शाला के अध्यापक के पुत्र लाल बहदूर शास्त्री भारत के प्रधान बने हैं। चाय बेचनेवाला महानपुरुष नरेन्द्र मोदी जी आज हमारे भारत देश के प्रधान मंत्री हैं।



ये सभी उपलब्धियाँ आधुनिक युग में ही संभव हो सकी हैं। कहा जाता है कि प्राचीन काल में तपस्या के बल पर मनुष्य महान से महान पद पा सकते थे। मानवता की शक्ति ही आधुनिक युग की तपस्या है। इसी मानवता और समता भावना की आधुनिक चेतना को कुरुक्षेत्र में स्थान दिया गया है। इसी चेतना से अनुप्राणित होकर दिनकर कहते हैं कि मनुष्यता और समताभावना सबसे महान है। प्राचीन काल की तपस्या शक्ति अब मानवतावादी चेतना में निहित है।

### मानव जीवन का शिव रूप

मानव जीवन के शिव रूप का अन्वेषण युग-युग से चल रहा है। यह अन्वेषण कभी सफल हो सकता है। जब मनुष्य अमानवीयता, स्पर्धा, ईर्ष्या, द्वेष और युद्ध की विषैली चेतना से मुक्त होगा। आधुनिक युग में सैकड़ों योगी एवं मानवता के आचार्य प्राचीन मुनियों की तरह मानव जीवन के रूप का अन्वेषण कर रहे हैं। कुरुक्षेत्र में दिनकर इसी तत्व को आधुनिक तत्वों से अनुरंजित कर प्रस्तुत करते हैं। इस शिव रूप को ढूँढते हुए सागर का मंथन किया गया है। आकाश में ज्ञान के बाण छोड़ दिये गये हैं। पाप के पंक में इसे खोजते हुए मनुष्यों ने बलिदान किया है। इसी को खोजते हुए वैराग्य और युद्ध के मार्ग अपनाये गये हैं –

“कोटि नर वीर, मुनि मानव के जीवन का  
रहे खोजते ही शिवरूप आयु-भर हैं।  
खोजते इसे ही सिन्धु मथित हुआ है और  
छोड़े गये व्योम में अनेक ज्ञान शर है।  
खोजते इसे ही पाप पंक में मनुष्य गिरे,  
खोजते इसे ही बलिदान हुए नर हैं।  
खोजते इसे ही मानवों ने है बिराग लिया,  
खोजते इसे ही किये ध्वंसक समर है।<sup>1</sup>

<sup>1</sup> कुरुक्षेत्र – रामधारी सिंह दिनकर, पृ 75-76



मानव के शिव रूप अन्वेषण को दिनकर आधुनिकता के परिपेक्ष्य में प्रस्तुत करते हुए कहते हैं कि यह कार्य पाप के पंक में गिरे हुए व्यक्तियों से हुए है। पाप और पुण्य वस्तुतः मानवता रूपी नदी के दो तट हैं। समता एवं मानवता के लिए जो क्रान्ति होती है, वह भी मानव जीवन के शिव रूप का अन्वेषण है।

### युद्ध निवारण में समता चेतना

इतिहास इसका साक्षी है कि वैषम्य तथा स्वार्थ के कगारो के बीच में युद्ध की नदी बह पड़ती है। इस वैषम्य और स्वार्थ का निवारण ही मानव जीवन की शिव प्राप्ति है। इसे खोजने के लिए ज्ञान द्वीप का प्रज्ज्वलन आवश्यक है। इसके लिए कुरुक्षेत्र के स्मशान से हमें आगे बढ़ना पड़ता है। हमें अनुराग में विरागी और गजदंड साथ रखनेवाले योगी बनना पड़ता है। ये त्याग और बलिदान से ही संभव है। निगर्वी बनकर हिम जैसी शीतल भावना में अनुभूति का अनल भरना चाहिए। मानवतावादी समता भावना के बिना युद्ध निवारण की हिम शीतल भावना मन में उदित नहीं हो सकती। कुरुक्षेत्र में दिनकर ने इसी तत्व को प्रगतिवाद के परिपेक्ष्य में या प्रस्तुत किया है –

खोजता इसे हो, तो जलाओ शुभ्र ज्ञान-दीप,  
आगे बढ़ो वीर, कुरुक्षेत्र के स्मशान से।  
राग में विरागी, राज-दण्ड-धर योगी बनो,  
नर को दिखाओ पन्थ त्याग-बलिदान से।  
दलित मनुष्य में मनुष्यता के भाव भरो,  
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हिम शीत भावना में आग अनुभूति की दो,  
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### निष्कर्ष

निष्कर्षतः कह सकते हैं कि समूचे कुरुक्षेत्र में समता तत्व की आवश्यकता का विवेचन किया गया है। दिनकर इस काव्य में यह तथ्य निरूपित करते हैं कि समता के अभाव के कारण ही कुरुक्षेत्र का युद्ध हुआ था और आज भी समता के अभाव के कारण ही समूचे विश्व में संघर्ष का वातावरण फैला है। आधुनिक विचारधारा के परिपेक्ष्य में दिनकर यह तथ्य निरूपित करते हैं कि जब तक समाज में समता चेतना सफल नहीं होगी, तब तक शान्ति संभव नहीं है। शासकों और प्रजा के बीच में जो विषमता संव्याप्त है उसका खण्डन भी दिनकर ने कुरुक्षेत्र में किया है। आधुनिक विचारधारा के अनुसार समता तत्व से ही मानवता का उद्धार संभव है। धन, दौलत, शासन, अधिकार आदि क्षेत्रों में जो भयंकर विषमता की खाई दिखाई देती है, उसके कारण विश्वशान्ति शश विषाण बन गयी है। आधुनिक युग का वास्तविक धर्म समता धर्म है। इस विचारधारा के परिपेक्ष्य में मानव और मानव के बीच में विषमता की जो दीवारे खड़ी हुई है, उनका खण्डन करते हुए दिनकर यह संदेश देते हैं कि समता धर्म के पालन के बिना मानव जाति का उद्धार संभव नहीं है।





## The Neglect of ECCE in RTE-2009

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**Abstract:** *Child's mind grows at an extra-ordinary pace during the initial six years of their life and lays foundation for life long development. This important aspect of education has been neglected by Right to Free and Compulsory Education Act-2009, which was a revolutionary step taken by government of India. The present article aims at reflecting upon the necessity to review Section 11 of Right to Free and compulsory education act-2009 and bring necessary amendments for the successful realization of universalization of elementary education.*

**Keywords:** *RTE-2009, ECCE, Neglect, Uniformity in structure*

**Introduction:** Education is neither a need nor a privilege but a necessity for the exercise of all other human rights. Education brings about blossoming of mental faculties and transforms a raw unlettered human being into an accountable member of society.

India is the largest democracy in the world with over one billion population but the resentful truth is that millions of children remain deprived of necessary educational opportunities. In this direction, a revolutionary step has been taken by the government of India in August,2009. The parliament of India passed the historic RTE-2009 Act which was formally implemented from April,2010. The act entitle all children between the age of 6 -14 years to an education based on principles of equity and nondiscrimination. This step was historical as it was the first time an act on school education passed by central legislation. While RTE-2009 ensures universal education to all children upto the age of 14 years but there is a line between the age groups 0-6 years and 6-14 years resulting in the neglect of Early

Childhood Care and Education which is evident from the statement

“With a view to prepare children above the age of 3 years for elementary education and to provide early childhood care and education for all children until they complete the age of 6 years, the appropriate government **may** make necessary arrangements for providing free pre-school education for such children” RTE-2009.

### **Why ECCE is important?**

Many researches show that the period of 3-6 years is a crucial phase for complete development of child's brain. It creates base that helps in the formation of attitude and values. A child who does not undergo pre-school programme faces difficulty at primary level and may end up either being a slow learner or drop out of school education programme. Many critic believe that “lack of school readiness” among children is the main reason behind drop out of children at primary level. Hence, school readiness can be culminated if good quality of pre-school education is provided to the



children. The statistics of Ministry of Human Resource and Development says 39% boys and 33% girls dropped out before completing elementary education in 2013. The data clearly depicts that there is need of ECCE, which act as a strengthening factor for child development as well as for enrollment and retention of children in primary school. Another interesting fact in this direction is that first chapter of NCERT class 1 Hindi textbook expects children to write small words and name. It is already assumed that children have knowledge of alphabets. Similarly first chapter of mathematics textbook assumes that children already have number knowledge. There is a huge learning gap among students who entered grade 1 without pre-schooling. It is reflected every year in PRATHAM'S ASER 2014 Survey. Around 50% of grade 5 children cannot even read grade 2 text. Although the government is trying to frame regulations but how much of it is implemented is a matter of study.

Therefore neglect at this stage can lead to negative consequences. ECCE provides experience for all round development and school readiness. It is a necessary component of education as learning at this stage is directed by the child's interest and contextualized by his/her experience. Even the Charter of Integrated Child Development Services (ICDS) describes the pre-schooling as a significant input for providing sound foundation for a child's development but also as a contributing role in the universalization of primary education. So in order to achieve the goals of RTE-2009, universalization of ECCE should be a pre-requisite.

**Present Scenario of ECCE:** The nurturing of young children is a

combined responsibility of family and society where parents, teachers, school and government are stakeholders. It is interesting to note that our country where Right to Education has been declared a fundamental right but it is dilemma that there is no uniformity regarding minimum age for admission to class 1. The minimum age for admission is 5 and 5+ year in twenty states (viz. Andhra Pradesh, Arunachal Pradesh, Assam, Chhattisgarh, Goa, Gujarat, Haryana, Himachal Pradesh, Jammu & Kashmir, Jharkhand, Karnataka, Kerala, Madhya Pradesh, Manipur, Odisha, Rajasthan, Tamil Nadu, Uttar Pradesh, Uttarakhand and West Bengal) and in 6 Union territories (viz. Andaman and Nicobar, Chandigarh, Dadra and Nagar Haveli, Daman and Diu, Delhi and Puducherry) whereas the minimum age for admission to grade 1 is 6 and 6+ years in Bihar, Maharashtra, Meghalaya, Mizoram, Nagaland, Punjab, Sikkim and Tripura, UT of Lakshadweep. Another noteworthy fact is that age is not prescribed for preprimary level of education in most of the states except for Andhra Pradesh, Arunachal Pradesh, Kerala, Meghalaya, Tripura, Chandigarh, Daman and Diu, Lakshadweep and Puducherry (selected information on school education (2011-12) government of India, MHRD, Bureau of Planning, monitoring and statistics, Statistics division). The Sarva Shiksha Abhiyan was implemented as India's main programme for universalization of elementary education. But the uniform structure of school education throughout the country should have been an important agenda before declaration of Right to Education as a fundamental right. There is ardent need to make amendments in article 21A on the right to free and compulsory education for 6-14





years old children and Article 45 to urge states to provide ECCE for all children until they complete the age of 6 years. The government of India approved the National Early Childhood Care and Education(ECCE) Policy in 2013. The policy framework also includes the National Curriculum Framework and quality standards for ECCE. But still it is not recognized as a compulsory provision by RTE-2009. Despite the recognition of the importance of ECCE by government of India, the challenges in implementation still persist. The nodal department for ECCE is the Ministry of Women and Child Development(MWCD). MWCD is responsible for the ICDS(Integrated Child Development Service) programme,which is a centrally sponsored and state administered ECCE programme, covering around 38 million children , still the huge drop out rate is an enormous matter of concern. The Ministry of Human Resource and Development also took cognizance of the importance of ECCE as an important factor in promoting retention of children in pre-primary schooling, which is evident from District Primary Education Program. It aims at strengthening existing provisions for ECCE through the ICDS by strengthening their linkage with primary school's. Also Law of Commission of India on 27<sup>th</sup> August 2015 has submitted its Report No. 259 titled "Early Childhood Development and Legal Entitlement" to the Union Minister of Law and Justice. As per the commission , "during a time when the world is debating the Post 2015 sustainable development goals, which include the guarantee of early childhood development ,the time is ripe to position the rights of young children within the development agenda and create appropriate entitlement with respect to ECD"

Hence, it can be said that government of India has recognized its importance but more concrete and fast action need to be implemented towards this direction in order to achieve long term effect on future social adjustment and economic success of children.

### Conclusion

Early Childhood Care and Education is an integral part of Indian Education System. It should be made a compulsion on the states of India to provide free and compulsory ECCE and bring uniformity regarding age of admission in pre-school and grade 1 throughout the country. In order to achieve this agenda , Section 11 of the Right to Education Act-2009 should be made mandatory and should read as "With a view to prepare children above the age of three years for elementary education and to provide early childhood care and education for all children until they complete the age of six years ,the appropriate government **shall** make necessary arrangement for providing free pre-school education for such children.

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## Health Hazards of Pregnancy

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### Abstract

The existence of teenage pregnancy do not auger well for the development of the girl-child. This is attributable to the girl's age and the absence of any consistent means of support to care for the children and themselves when they should have been in school. It is alleged the teenage pregnancy and its associated motherhood are characterized with shame, disgrace and school dropout and sometimes end of the individual's dreams of achieving higher pursuits. Approximately 73 percent go on welfare within 5 years of giving birth asserted that teenage pregnancy has a lot of social consequences which included school drop-out or interrupted schooling, falling prey to criminal activity, abortion, ostracism, child neglect, school adjustment difficulties for their children, adoption, lack of social security, poverty, repeated pregnancy and negative effects on domestic life. Infants of teen mothers are more likely to be premature and experience infant mortality. The children of teenage mothers do less well on indicators of health and social wellbeing than do children of older mothers

**Key Words :** Teenage pregnancy, Immunization, Vaccinations, Anemia and Early marriages

### Introduction

In India about 78,000 women die while going to children birth every year. The reproductive organs of the girls are not fully developed when they are teenagers. Their lives become at risk during pregnancies. Even those girls, who deliver successfully, suffer from pain in the backend waist, poor immunity and severe anemia for the rest of their lives. Their children will also be often unhealthy and susceptible to infections. Teenage mothers have a much higher risk of pregnancy such as hypertensions, lower genital tract infections caesarean section because, large size babies with in a small pelvis, fetal distress and sudden infant death syndrome. The major complications in young mothers are high blood pressure iron deficiency anemia, disproportion and low birth weight babies etc. Early marriages seriously affect the health of girls. Similarly low weight

accidental trauma and poisoning, minor acute infections, lack of immunization or vaccinations and developmental delays, affect mother's health.

Teen age mothers are more likely to have unhealthy habits that place the infant at greater risk for inadequate growth, infection, or chemical dependence. The younger a mother is below age of 20 years, the greater the risks of her infant dying during the first years of life. Several factors contribute to adolescent births, in many societies, because, girls may be under pressure to marry and bear children early due to limited education and employment opportunities. Education on the other hand is a major protective factor of early pregnancy, the more years of schooling the fewer early pregnancies. Many adolescents do not know how to avoid pregnancies and are unable to obtain contraceptives.



**Objectives:** To assess the socio-economic and demographic characteristics of teenage mothers in the study area.

1. To find out the factors responsible for early marriages and teenage pregnancy.
2. To analyze the risk factors that contributes to teenage pregnancy.

**Methodology:** The present study was carried out in Chandragiri Mandal of Chittoor District. The sampling unit for the study was married teenage and young mothers who gave birth to a child in their teenage. The age group consists of 15-25 years. The sample of 100 rural teenage mothers from the villages of Chandragiri Mandal was selected by using purposive sampling method and snow-ball technique.

**Interview Process:** An interview schedule was prepared carefully to collect information from the respondents.

**Data Collection:** The data for the present study was collected by using interview and observation method. Before administrating the interview schedule to each respondent an effort was made to establish rapport with them. Field study for the collection of relevant primary data

is much crucial risk in any research work. A good rapport between the researcher and the respondents helped much to quicken the process of interview.

**Analysis of the data:** After completing the data collection the data were decoded, pooled and analyzed by using simple statistical techniques like frequencies and percentages and have been presented in the form of tables. On the basis of tally method tables were drawn from the data according to different variables and responses such as sex, age, educational status, income of husbands, occupation etc. both open-ended and close-ended questions were analysed.

#### Socio-economic conditions

**Age of the respondents:** Age constitutes an important element of social variable. Variation in age can bring about variation in the responses. Generally, experience comes with age and thereby better exposure, provides better vision. Age indicates changes in the structural aspects of the problem under study. The age of the respondents in analysed and presented in the below table 1.

**Percentage distribution of the respondents according Age**

| Age group (in years) | Number of respondents | Percentage |
|----------------------|-----------------------|------------|
| 18-20                | 26                    | 26.0       |
| 20-22                | 60                    | 60.0       |
| 22 – above           | 14                    | 14.0       |
| Total                | 100                   | 100.0      |

The above table shows the age wise distribution of the respondents. More than (60 percent) of the respondents belong to the age group of 20 to 22 years



and more than one fourth (26 percent) of the respondents were in the age of 18 -20 years and a small percent (14 percent) were in the age group of above 22 years.

**Age at marriage of the respondents**

Marriage as an institution is universally acceptable especially in the Indian society. It is accepted only when a

girl crosses the legal age of above 18 years and for boy 21 years and above. But still the early marriages were taking place in most parts of the country. In the present study the researcher has divided the age at marriage of the respondents into three categories, i.e. below 19 years 20 to 22 years and below 25 years.

**Percentage distribution of the respondents according to the Age at Marriage**

| Age group (in years) | Number of respondents | Percentage   |
|----------------------|-----------------------|--------------|
| Below -19            | 75                    | 75.0         |
| 20 – 22              | 23                    | 23.0         |
| 23 – 25              | 02                    | 02.0         |
| <b>Total</b>         | <b>100</b>            | <b>100.0</b> |

Table above table shows the age at marriage of the respondents. Three-fourth (75 percent) of the respondents married at the age of below 19 years and

nearly one fourth (23 percent) married below the age of 22 years and only a little percent (2 percent) married at the age of below 25 years.

**Percentage distribution of the respondents of the according to the Age at marriage of their Husbands**

| Age (in years) | Number of respondents | Percentage (%) |
|----------------|-----------------------|----------------|
| Below 23       | 15                    | 15.0           |
| 23 – 25        | 67                    | 67.0           |
| 25 – 30        | 18                    | 18.0           |
| <b>Total</b>   | <b>100</b>            | <b>100.0</b>   |

The perusal of the above table shows the age at marriage of respondent's husbands. Majority (67 percent) of the respondent's husbands married at the age of below 25 years. 18 percent of them married below the age of

25 – 30 years and 15 percent were married at the age of below 23 years.

**Educational status of the respondents**

Education is the means of empowerment. It enables the people to become aware to assert their rights. The



researcher therefore has studied the variable. The table 4 focuses about the educational status of the respondents.

**Percentage distribution of the respondents according to their Educational Status**

| Educational status | Number of respondents | Percentage (%) |
|--------------------|-----------------------|----------------|
| Illiterates        | 10                    | 10.0           |
| Primary            | 31                    | 31.0           |
| High school        | 41                    | 41.0           |
| Graduate and above | 18                    | 18.0           |
| Total              | 100                   | 100.0          |

The above table shows depicts the educational status of the respondents nearly half (41 percent) of the respondents have education up to high school level one third (31 percent) of the respondents had education up to primary

level. And one tenth (18 percent) of the respondents has education up to graduate and above graduate level and a least percentage (10 percent) of respondents were illiterates.

**The percentage distribution of the respondents according to education of their Husband**

| Educational status | Number of respondents | Percentage (%) |
|--------------------|-----------------------|----------------|
| Illiterate         | 02                    | 02.0           |
| Primary            | 20                    | 20.0           |
| High school        | 45                    | 45.0           |
| Graduate and above | 33                    | 33.0           |
| Total              | 100                   | 100.0          |

It is clear from the above table nearly (45 percent) of the respondents spouses have education up to high school level on third (33 percent) of the respondent have education up to graduate and above graduate level. Nearly one fourth (20 percent) of the respondents had education up to primary level and a very

least of (2 percent) of the respondents were illiterates.

The above table deals with the occupational status of the respondents husbands. It has been found that nearly half of (51 percent) the respondent's husbands were self-employed while one fourth (25 percent) of the respondents husbands were private employees. One



tenth (19 percent) of the respondents husband were farmers and a least percent (5 percent) of the respondents husband were government employees.

**The percentage distribution of the respondents' husbands according to Occupation**

| Occupation       | Number of respondents | Percentage (%) |
|------------------|-----------------------|----------------|
| Farmer           | 19                    | 19.0           |
| Self-employment  | 51                    | 51.0           |
| Govt. employee   | 05                    | 05.0           |
| Private employee | 25                    | 25.0           |
| Total            | 100                   | 100.0          |

**Monthly Income of the husbands:**

**Percentage distribution of the respondents according to monthly Income of their husbands**

| Level of Income (in Rupees) | Number of respondents | Percentage (%) |
|-----------------------------|-----------------------|----------------|
| > 10,000 below              | 70                    | 70.0           |
| 10,000 – 15,000             | 15                    | 15.0           |
| 15, 000 – 20,000            | 15                    | 15.0           |
| Total                       | 100                   | 100.0          |

From the above, it can be perceived that nearly three-fourth (70 percent) of the husband's monthly income ranges below Rs. 10,000 and an equal percent (15 percent) of the husband's income ranges Rs. 10,000 to 15,000 and Rs. 15,000 – 20,000 approximately.

**Occupational status of the respondents:**

Occupation is regarded as an indicator of social status. The researcher has divided the occupation of the respondents into two categories. i.e. daily labours and self-employed.

**Percentage distribution of the respondents by Occupation**

| Occupational status | Number of respondents | Percentage (%) |
|---------------------|-----------------------|----------------|
| Labourers           | 85                    | 85.0           |
| Self-employed       | 15                    | 15.0           |
| Total               | 100                   | 100.0          |





The above table deals with the occupational status of the respondents. Majority (85 percent) of the respondents were laborers and one tenth (15 percent) of the respondents were self-employed.

#### Caste Wise Distribution of the Respondents

##### The percentage distribution of the respondents according to their caste

| Category | Number of respondents | Percentage (%) |
|----------|-----------------------|----------------|
| SC       | 64                    | 64.0           |
| ST       | 03                    | 03.0           |
| BC       | 17                    | 17.0           |
| OC       | 16                    | 16.0           |
| Total    | 100                   | 100.0          |

The data in the above table shows that to BC category and one tenth (16 percent) of the respondents belongs to SC category. The above one tenth (17 percent) of respondents belongs to OC category. A negligible (3 percent) of the respondents were STs.

#### Percentage distribution of the respondents according to If yes age of Boys and Girls

| Boys age       | Number of respondents | Girls age | Number of respondents |
|----------------|-----------------------|-----------|-----------------------|
| Above 20 years | 06                    | >19 years | 28                    |
| 22 years       | 25                    | >21 years | 05                    |
| Above 25 years | 05                    | >23 years | 03                    |
| Total          | 36                    | -         | Total: 36             |

It is clear from the above table nearly equal percent (5 percent) stated that one-fourth (25 percent) of the respondents stated that the age of marriage for boys is above 22 years and for girls (28 years) above 19 years. An above 20 years for boys and 21 years for girls. A small percent (3 percent) stated that age of marriage for girls is above 23 years.

#### Percentage distribution of the respondents whether husband related to them before their marriage

| Response | No. of respondents | Percentage | If yes what is the relation ship | Percentage (%) |
|----------|--------------------|------------|----------------------------------|----------------|
| Yes      | 37                 | 37         | Paternal Cousin                  | 13             |
| No       | 63                 | 63         | Maternal Cousin                  | 24             |
| Total    | 100                | 100        | -                                | Total: 37      |



The above table find that majority, two third (63 percent) of the respondents do not have any relationship and only more than one third (37 percent) of the respondents said 'yes' husband was relative. One fourth (24 percent) of the respondents spouses were

maternal cousins and one tenth (13 percent) of the respondents spouses were paternal cousins.

**Major reasons for early marriage**

**Percentage distribution of the respondents according to major reasons of early marriage**

| Major reasons                       | Number of respondents | Percentage (%) |
|-------------------------------------|-----------------------|----------------|
| Family                              | 75                    | 75.0           |
| Individual interest (Love marriage) | 25                    | 25.0           |
| Total                               | 100                   | 100.0          |

The above table shows the major reasons for early marriages of the respondents. Majority of the respondents (75 percent) said that, force by the family members was the main reason for early marriages

and one-fourth (25 percent) of the respondents stated that the individual influence (Love marriage) was the main reasons for getting early marriage.

**Percentage distribution of the respondents the chief persons responsible for marriage**

| Chief persons    | Number of respondents | Percentage (%) |
|------------------|-----------------------|----------------|
| Parents          | 73                    | 73.0           |
| Relatives        | 02                    | 02.0           |
| Others (friends) | 25                    | 25.0           |
| Total            | 100                   | 100.0          |

The perusal of the above table shows that nearly three fourth (73 percent) of the respondents chief persons responsible for marriage were their parents. One fourth (25 percent) of the respondents chief persons responsible for marriage were friends. A negligible percent (2 percent) stated that the chief persons responsible for marriage were their relatives.

Form the above table it can be marked that nearly half (51 percent) of the respondents took medical help in PHC, nearly one fifth (28 percent) of the respondents took medical help in Hospitals and nearly one fourth (21 percent) of the respondents took medical help form A.N.M.