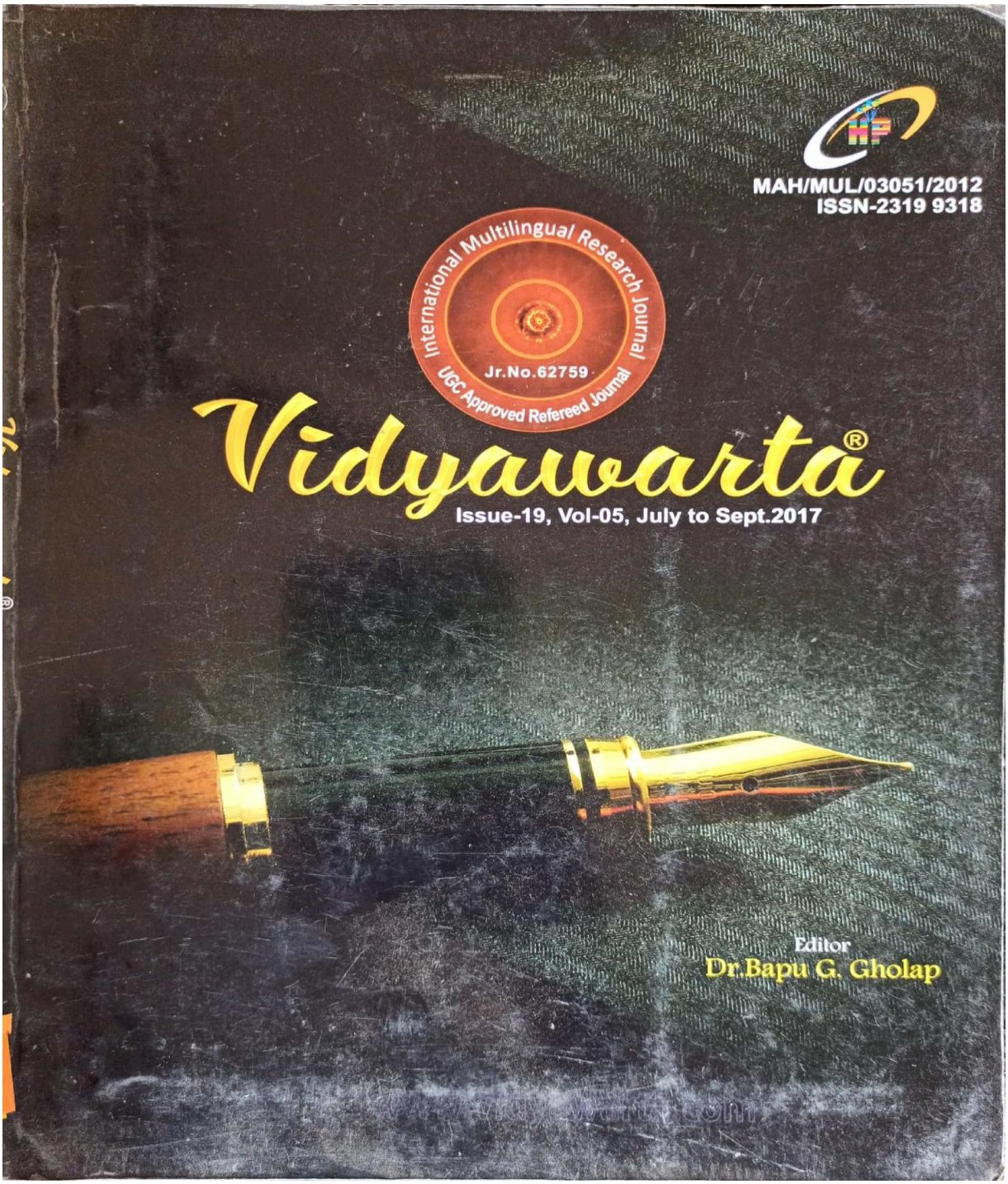
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Health problems of khanderayanahalli in Haveri District of Karnataka

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INTRODUCTION

WHO definition of health as contained in its constitution: "Health is a state of complete physical, mental and social well-being and not merely the absence of disease or infirmity." This fact file highlights the important aspects of mental health and disorders. The characteristics of a healthy person include a high level of high-density lipoprotein cholesterol, a low resting heart rate, balanced muscular strength, a high level of cardiovascular fitness and being happy in work and home life. The Division of Health Care Services provides access and oversight to the full range of appropriate Medicaid health care services to all eligible Alaskans in need. These services include but are not limited to hospitals, physicians, pharmacy, dental, vision, durable medical equipment, and transportation. Good nutrition is an important part of leading a healthy lifestyle. Combined with physical activity, your diet can help you to reach and maintain a healthy weight, reduce your risk of chronic diseases (like heart disease and cancer), and promote your overall health. The detailed study of people in Khanderayanahalli, Haveri district is explained below.

TABLE– 1 RESPONDENTS OCCUPATIONAL ATTAINMENT OF ENTIRE GENERATION

Sl.no	Family members	OTHER	AGRICLTURE	COOLIE	LABOR	SERVICE
1	Grand father	01	25	13	03	00
2	Grand mother	04	19	16	03	01
3	Father	01	19	20	02	00
4	Mother	00	12	22	02	07
5	Children	00	05	19	01	01

Respondent's family background (entire family data)

The above data clearly shows that there were 124 male members in the family and 115 female members in the family which was interviered among them married male members were 61 female were 55 and un- married male were 66 female were 54

Education level in respondent's family

The data shows that there were illiterate 48 members and who studied primary were 87. The members who finished SSLC were 59 and graduate were 11 and Post graduation degree holders were 3 members and professional courses persuers were 8 of them.

Occupations performed in respondent's family

The data show that there were 3 members who had no job to do. 50 members did coolie work. Electrical work was done by 1 and agriculture work was done by 22 members lastly, house wife were 24 and job holders were 24.

GRAND FATHER

The above data shows that 25 (51.00%) respondent's grandfather worked as agriculturist and 13 (27.00%) respondents grandfather worked as coolie and 3 respondent's grandfather (6.00%) worked as labor 1 respondent's grandfather (2.00%) and as the other rest 7 respondents (14.00%) data was unavailable.

GRAND MOTHER

As far as grandmother are concerned 19 respondents (39.00%) worked as agriculturists and 16 respondents (33.00%) as coolie, 3 respondents (6.00%) as labour 1 respondent (2.00 %) as service 4 respondents (8.00 %) worked other professions. As far as left 6

14 respondents (28.57%) said scarecity of water.

Conclusion

The people of khanderayanahalli suffered from common ailments like fever, headache, cold and cough, skin diseases like scabies, eczema, eye disease diarrhoea and dysentery, jaundice, pain in abdomen, were also found in the village. Apart from these the major health problem was heart related problems which is caused by Alcohol consumption and food habits. Some of the reasons are given below.

The Latrine facility in the village is needed to improve as only 45 percent of the families have the latrine facility in the house and 55 percent of the families go field defecation. In order to improve health and hygiene villagers need to build toilet facilities and political institutions need to build community toilet system for the usage of those who do not have toilets. Nearly 50 percent of the respondents and their families do not wash their hands with soap after field defecation they wash with plain water and ash. The same response was obtained when they were asked whether they wash their hands with soap before having their food. It was mainly due to their ignorance and economic condition of their families.

The people of Khanderayanahalli take both vegetarian and Non-vegetarian. The source of Non-vegetarian is mainly Mutton, chicken and fish. They prepare the food at home only. Nearly 90 percent of the respondents take Non-vegetarian twice in a week. The people of Khanderayanahalli (especially elders) need to be careful in the consumption of both liquor non vegetarian as the study shows that nearly 53 percent of people are suffering from heart related problems, blood pressure and sugar etc. and rest are suffering from minor ailments.

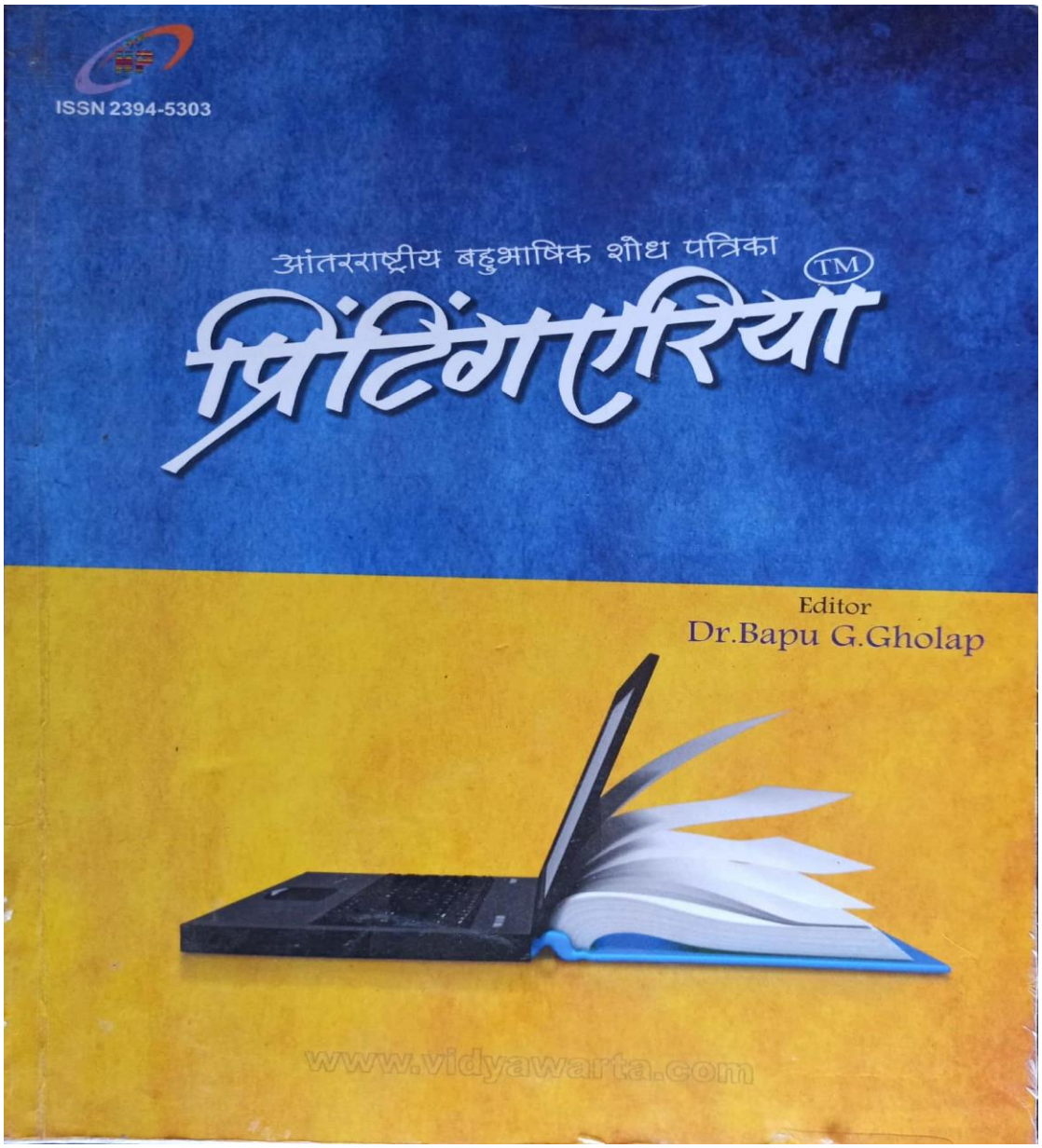
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08

PERCEPTION OF HEALTH NEEDS AMONG LAMBANIS OF ALURHATHI VILLAGE

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****

Introduction

The perception of health needs and personal Hygiene and habits among the people of the Lambani community which may reflect upon their social, political, economical, educational and religious conditions of the people The empirical data given in the preceding and the following shows the impact of these factors on their health conditions and the necessary measurements to adopt in order to improve and bring changes not only in their health conditions, but also in other spheres o f life.

Table1
Age –Wise classification of the respondents

SL.NO	Particulars	Total respondents	Total %
1	20-25	1	1.7%
2	26-30	10	16.7%
3	31-35	6	10.0%
4	36-40	12	20.0%
5	41-45	6	10.0%
6	46-50	5	8.3%
7	51-55	5	8.3%
8	56 and above	15	25.0%
	TOTAL	60	100%

The above table, indicates that the age classification. Of the respondents who were interviewed from the house hold survey schedule method, Out of 60 respondents, 15(25%) respondents belong to the age 56 and above, 12(20%) respondents belong to the age group of 36-40,Respondents who aged 26-30, 31-35 and 41-45 all together constitute 30 percent, where the male respondents were 46(76%) and women respondents were 14(23.3%),The place of these respondents was in the village only, The majority of the respondents were aged above30 years, Even though the lineage of the family is found to be patrilineal along with male respondents women respondents were also interviewed, because for the reasons that their husbands were out for the work and some were widow.

Table 2
Education- wise classification of the respondents

Sl No	Particulars	Total respondents	Total %
1	Illiterate	40	66.7%
2	Primary	03	5.0%
3	Middle school	00	00%
4	High school	04	6.7%
5	College	11	18.3%
6	University	02	3.3%
	TOTAL	60	100%

The above table indicates the educational qualifications of the respondents who were interviewed and these include both men and women, Out of 60 respondents, 40(66.7%) both men and women respondents were illiterates, 03(5.0%) respondents had primary education, 4 respondents (6.7%) had finished studying in high school. 11(18.3%) respondents had their education will the college level and lastly 2(3.3%) respondents completed their university level of education.

The education level of the people of Alurhatti village is very poor. The respondents replied that education, facilities were not made available to them because of the family conditions and there were no facilities till so for in their village. One of the main reasons for lack of the education level of the respondents was the occupation and economic conditions of their families Agriculture being their basic occupation of the entire family members was made to work, in the field to improve, their

ender all banking services electronically, with quate security and at lower costs, many king activities are operated through the rnet.

jectives of study

To find the relationship between Customers education and usage habits of online banking services in Manora region.

To examine customer's reasons of avoiding the online banking services.

ypothesis

There is significant relationship in the Customer education and usage habits with online banking services.

Review of Literature

Banking is undergoing a rapid and radical transformation due to all-pervasive influence of IT, telecommunication and electronic data processing, still so many customers are not aware about different products and services provided by their bank. Majority of the respondents of public sector banks were not using IT enabled services except ATM due to factors like risk, lack of need and operating problem (Rao and Bhatnagar, 2012). Hundal (2005) stated that new technology created new markets and opportunities for the banking sector. Rapid penetration of mobile phones, as a result of new technology innovation in telecommunications, lead to usage of mobile devices in banking services. Customers who adopt electronic financial services are more likely to perceive problems related to loss of privacy, as the internet seemingly allows other people to access their information easily (Jones, 2000).

Research Methodology

Efforts are done to examine the relationship between the education of Customers and their usage rate, satisfaction and problem faced during the use of online banking services. For this study primary data is collected from sixty customers in each category on the basis of education (12th, UG, PG and Professionals) from Manora town of Washim district by stratified randomly sampling method through walk-in interview and analyzed using Percentage analysis & graphical presentation. The collected data in the present study is analyzed through descriptive statistical techniques. Percentage method is used to test the collected data.

Table 1: Usage habit and Education

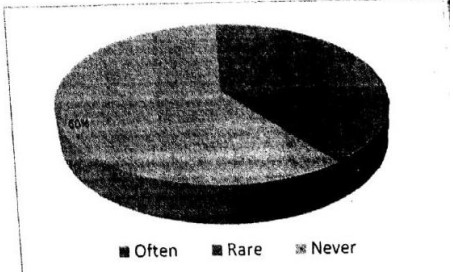
Education	Often	Rare	Never
12th	03	01	11
UG	03	02	10
PG	04	02	09
Professionals	05	04	06

Knowledge of the basic characteristics of the customers would help in understanding usage habits and category of customers using online banking facilities. The general characteristics of sample Customers include educational status.

Table 2: Percentage of Frequency of use of online banking services

Frequency of use of online banking services	No of respondents	Percentage
Often	15	25%
Rare	09	15%
Never	36	60%

Graph 1: Showing Percentage of Frequency of use of online banking services



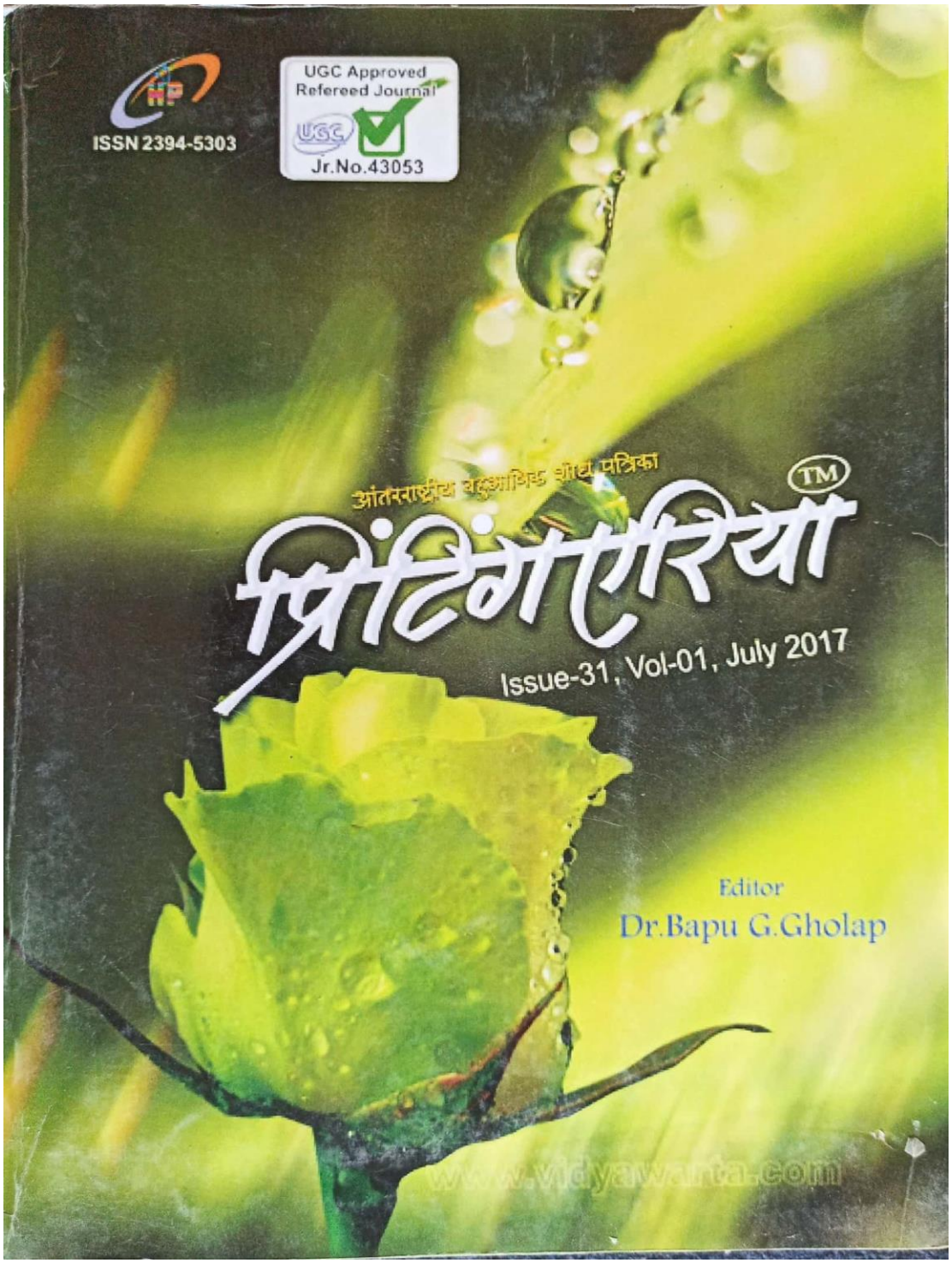
Relationship between customer's educatio

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18

HEALTH PROBLEMS AMONG LAMBANIS OF ALURHATHI VILLAGE

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INTRODUCTION

The definition of disease -There have been many attempts to define decease; Webster defines disease as "a condition in which body health is impaired, a departure from a state of health, an alteration of the human body interrupting the performance of vital functions" The oxford English dictionary define disease as "a condition of the body or some part of organ of the body in which its function are disrupted or deranged "From an ecological point of view, disease is defined as maladjustment of the human organism to the environment"

Form a sociological point of view, disease is considered as a social phenomenon, occurring in all societies and defined and fought in terms of the particular cultural forces prevalent in the society. The simplest definition is, of course that disease is just the opposite of health any deviation from normal functioning or state of complete physical or mental well being since health and disease are mutually exclusive. These definitions are considered as inadequate because these do not give a criterion by which to decide when a disease state begins, nor do they lend themselves to measurement of disease.

The WHO has defined health but not disease, " This is because disease has many shades ranging from in apparent cases to severe manifest illness some disease commence acutely (e.g. food poisoning) and some insidiously (e.g. mental illness, rheumatoid arthritis) In some diseases a carrier state occurs in which the individual remains outwardly healthy, and is able to infect others (e, g, typhoid fever), In some instances, the same organism may cause more than one clinical manifestation (e, g, streptococcus). In some cases, the same disease may be caused by more than one organism (e, g, and diarrhea). Some diseases have a short course, and some may have a prolonged course, it is easy to determine illness when the signs and symptoms are manifested, but in many diseases the border-line between normal and abnormal is distinct as in the case of diabetes, hypertension and mental illness. The end point or final outcome of disease is variable-recovery, disability or death of the host "In our study region Lambanis were facing many health problems, In context to this the researcher explained in detail about their diseases, illness and sickness with the available empirical data and PHC Centre.

BELIEFS ABOUT DISEASE

When the respondents were asked about the general cause of disease, out of 60 respondents 30(50%) said that poverty and germs+confine to bed, Out of 60 respondents 20(33.3%) replied it was due to unhealthy environment +wrong combination of food, 10(16.7%) respondents replied it was due to excessive heat or cold+bad and irregular habits, when the respondents were asked about the external symptoms of disease such as jaundice, fever and cholera nearly 90 percent of the respondents were able to recognize the symptoms and the other 10 percent were unaware of the external symptoms and they were made to know the symptoms by the researcher. As researcher observed the effect of the modernization and westernization on most of the respondents" beliefs about disease were defined through scientific reasons. There was no trace of old taboos and beliefs like sins

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village. In the broader view the health report of the PPHC also reveals that the health condition of the Alurhatti village people is in very good condition from the reports provided by the PHC. The main causes for these health problems are food system, consumption of Alcohol, lack of drainage system, housing pattern leading to leading to less ventilation in the houses and going to fied for defecation and not using soap for hand wash after defecation and before taking of meals. The perception of their health needs , personal hygiene , the perception of respondent regarding treatment of diseases etc.,..

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Women Rights: Many More Miles to Go

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"मुख्योधर्मःस्मृतिपुविहितोभार्तृशुश्रुषानमहिं"

In any society Condition of women is not a secret. It is common to take this gender as granted. In any society, any state, any religion condition of women was pathetic; though there were occasions when it was tried to be improved. From making the law to executing the law or to giving the verdict every act of state was assigned to men.

As it has been rightly observed by Wikipedia, "Few texts exist that specifically deal with the role of womenan important exception is the Stri Dharma Paddhati of Tryambakayajvan, an official at Thanjavur c. 1730. The text compiles strictures on women's behaviour dating back to the Apastamba sutra (c. 4th century BCE).The opening verse goes:women are enjoined to be of service to their husbands.

In spite of these conditions, women often became prominent in the fields of politics, literature, education and religion.[5]Razia Sultana became the only woman monarch to have ever ruled Delhi. The Gond queen Durgavati ruled for fifteen years before losing her life in a battle with Mughal emperor Akbar's general Asaf Khan in 1564. Chand Bibi defended Ahmednagar against the powerful Mughal forces of Akbar in the 1590s. Jehangir's wife NurJehan effectively wielded imperial power, and was recognised as the real power behind the Mughal throne. The Mughal princesses Jahanara and Zebunnissa were well-known poets, and also influenced the

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Mr. Rajjabali* and Mr. Sunil Hiremani**

ABSTRACT

The Make in India initiative was launched by Prime Minister in September 2014 as part of a wider set of nation-building initiatives. Devised to transform India into a global design and manufacturing hub, Make in India was a timely response to a critical situation: by 2013, the much-hyped emerging markets bubble had burst, and India's growth rate had fallen to its lowest level in a decade. The promise of the BRICS Nations (Brazil, Russia, India, China and South Africa) had faded, and India was tagged as one of the so-called 'Fragile Five'. Global investors debated whether the world's largest democracy was a risk or an opportunity. India's 1.2 billion citizens questioned whether India was too big to succeed or too big to fail. India was on the brink of severe economic failure.With one million people to enter the job market each month creating opportunities to such a vast talent pool is a humongous task. Jobs need to be created in both organized and unorganized sectors. The effort in improving the unorganized sector outlook is a story for another day. Notwithstanding apprehensions by the opposition parties, the early signs look exciting for the future of India. Let us look at some of the early success stories of the "Make in India" campaign. Of course, we need to be cognizant of the fact that many projects are in the early stages and it would take time to see the results. However, it would be interesting to know the sectors/industries/companies that have brought into this idea.

Introduction

'Make in India' initiative aims at promoting India as an important investment destination and a global hub for manufacturing design and innovation, to invite both domestic and foreign investors to invest in India. The initiative is aimed at creating a conducive environment for investment, development of modern and efficient infrastructure, opening up new sectors for foreign investments and forging a partnership between government and industry through a positive mind-set. The "Make in India" initiative is based on four pillars, which have been identified to give boost to entrepreneurship in India, not only in manufacturing but also other sectors. The four pillars are New Processes, New Infrastructure, New Sectors and New Mind-set. Sectors under Make In India: 25 sectors have been identified under 'Make in India' initiative are:

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felt that the government does not walk its talk - labour reforms and policy reforms which are fundamental for the success of the Make In India campaign have not yet been implemented. A number of layoffs in companies such as Nokia India cast long shadows over the campaign. A number of technology based companies have not been enthused by the campaign launch and have professed to continue getting their components manufactured in China.

VII. Conclusions

India has that capability to push the GDP to 25% in the next coming years. The government of India has taken tremendous steps to encourage investment and to improve further business climate. "Make in India" mission is one such long run initiative which will accomplish the dream of transforming India into manufacturing Hub. Start-ups in the core manufacturing sectors are poised to play a crucial role in the success of 'Make in India' ambitions, said experts at a panel discussion at the 11th India Innovation Summit 2015 in the fields like telecom, defense manufacturing, automobile, Internet of Things, financial technology modules and mobile internet have immense potential to succeed in the scheme of 'Make in India'," said Siddhartha Das, general partner, Venture East addressing aspiring entrepreneurs at the discussion on "Entrepreneurship - Role of Start-ups towards Make in India".

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The impact on FDI after launching the "Make in India" campaign

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Annihilation of Caste : the force behind dalit movement

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Abstract

Annihilating Caste' is perhaps the most eminent and desirable social and political objective that has confronted progressive forces in Indian society, especially since the country's independence in 1947. Among all political forces, Ambedkarites and communists have played a prominent role in seeking an end to caste-based oppression in the country and yet these two forces have failed to see eye to eye on most issues that fall in their political trajectories. The author uses a recent conversation that he had with an Ambedkarite friend on identity politics as a pretext to tease out tensions that exist between Ambedkarites and communists. Issues thrown up by the conversation have been elaborated upon in order to attain some understanding of the path that can be used to achieve the unfulfilled task of 'annihilating caste' to paraphrase Amedkar's immortal phrase.

Keywords caste, Ambedkar, communists, class, annihilation

Introduction

In a letter dated 12 December 1935, the secretary of the Jat-Pat Todak Mandal (Society for the Abolition of Caste system), an anti-caste Hindu reformist group organisation based in Lahore, invited B. R. Ambedkar to deliver a speech on the caste system in India at their annual conference in 1936. Ambedkar wrote the speech as an essay under the title "Annihilation of Caste" and sent in advance to the organisers in Lahore for printing and distribution. The organisers found some of the content to be objectionable towards the orthodox Hindu religion, so intemperate in the idiom and vocabulary used, and so incendiary in promoting conversion away from Hinduism, that they sought the deletion of large sections of the more controversial content endangering Brahmanical interests. They wrote to Ambedkar seeking the removal of sections which they found, in their words, "unbearable.". Ambedker declared in response that he "would not change a comma" of his text. After much deliberation, the committee of organizers decided to cancel their annual conference in its entirety, because they feared violence by orthodox Hindus at the venue if they held the event after withdrawing the invitation to him. Ambedkar subsequently published 1500 copies of the speech as a book on 15 May 1936 at his own expense as Jat-Pat Todak Mandal failed to fulfill their word.

In the essay, Ambedkar criticized the Hindu religion, its caste system and its religious texts which are male dominant and spreading hatred and suppression of female interests. He argued that inter-caste dining and inter-caste marriage is not sufenough annihilate the caste system, but that "the real method of breaking up the Caste System was... to destroy the religious notions upon which caste is founded"

Many people confuse the Dalit movement with the anti-caste movement, often seeing them as one and the same thing. They forget that caste is not exclusive to Dalits. Everyone who claims to be a Hindu falls somewhere on the caste hierarchy and therefore is a part of the caste system.Dalits are at one end of this spectrum – they have experienced extreme oppression, deprivation and humiliation. But at the other end are those born in privileged families, their privilege lying in the fact that they aren't exploited on the basis of their caste identity. Instead, they often benefit from their privileged caste status.These are the people who, thus, go on denying the existence of caste, not acknowledging the role their privilege plays in cushioning their lives. As Anupama Rao puts it, being from a privileged caste offers the "luxury" of ignorance of caste.Nobody who is a Hindu is free of caste. So how can the caste system, which has trapped the entire Hindu society in its divisive structure and rigid identities, be countered by Dalits alone? How can the caste system ever be annihilated without people at all levels of the caste hierarchy fighting hard against it?

Objective:

This paper intends to explore the role played by Ambedkar in general and his views enunciated in 'Annihilation of Caste' in particular to Dalit revival

Dalit voices in search of representative

To say that the battle to annihilate caste is to be fought by the Dalits alone is to deliberately keep this movement from reaching its full magnitude. It is also to say that the dirty problem (i.e. casteism) of about 80% of the Indian population (the proportion of the Hindu population) should be cleaned by only 17% of them (the proportion of the Scheduled Caste population), thereby re-enacting the caste system when it comes to social reform. It is, therefore, crucial to acknowledge that an anti-caste movement should not be limited to Dalits. Fighting the caste system is definitely an inherent part of the Dalit movement, but the anti-caste movement needs to grow beyond it.There are other reasons why it is more challenging for the Dalits to fight the caste system alone. Being systematically sidelined and excluded from the cardinal spaces of a Hindu society – from its celebrations, rituals, holy places, markets and settlements, intellectual endeavours and discourses, and positions of power – even strong and rational Dalit voices like Ambedkar's often get ignored.

Kisan Sabha organizing, in its areas of strength, benefited dalits more directly. The fight against feudal forced-labour struck at bondage within the village; the organisation of agricultural labourers, which had its beginnings in the 1940s, also involved a challenge to feudal servitude: as a Kerala landlord put it, "His body and his father's body are my property and he dares to ask for wages. Is it right?"

Still the achievements of the dalit movement are impressive, and are too often overlooked. They have given birth to a tradition of struggle in many areas, not only on cultural and ritual issues but on breaking feudal bonds. They have mounted powerful pressure on the national movement resulting in constitutional provisions for reservations and laws making untouchability an offence; unsatisfactory as these have been, they have still provided weapons in the hands of low-caste organizers. They have created a deep-seated conviction of equality and self-confidence which is inevitably making itself heard. If this has not yet achieved a revolutionary transformation in the life of the most exploited sections of society, it is because of the incompleteness of the revolutionary and democratic movement itself. If this is to go forward, the dalit movement will inevitably be a part of it.

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Women Empowerment in India: Now and Then

by Sunil Hiremani Dr. N. S. Mugadur

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Women Empowerment in India: Now and Then

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Abstract

Countries around the globe, focusing on the concept of empowerment not just mere empowerment of women but making all the possible affords. In India, the concept of women empowerment started gaining its effective role; history says that women's were treated badly. Sati Pratha, in ancient times, even for women's abortion in the present context, women are facing such violence. Of the total population, 50 per cent of the population should include women. But in reality, due to the practice of female feticide, the number of females in India is decreasing drastically. Therefore the present study seeks to understand the programmes implemented and over the decades socio-economic scenario of women in India. The sources of data gathered are purely based on the secondary data from various governmental reports. Thus, the study attempts to establish women empowerment from the perspective of rural and urban dimensions over the decade.

Keywords: Empowerment, Socio-economic

Introduction

History says that women were treated badly. Sati Pratha, in ancient times, for women's abortion in the present context, women are facing such violence. Moreover, very dreadful crimes against women such as dowry systems, family violence, rape, honor killings, acid attacks and are still going on in India.

Of the total population, 50 per cent of the population should include women. But in reality, due to the practice of female feticide, the number of females in India is decreasing drastically. It has also affected the sex ratio in India. The literacy rate in girls is very low. Most girls cannot even afford elementary education. In addition, they get married quickly and have children to raise and do only household chores. As a result, their labour participation rate has remained constant or increasing at a declining rate.

Literature review

The Government of India (2002), which recognizes women empowerment as a global issue, considers empowerment as an active, multidimensional process that allows women to

discover their identity and realize their full potential in all spheres of life. Kabir (2005) has identified the absence of any rigorous method for measuring the level of empowerment, and its determinants of failure to detect and achieve changes in its level over a period of time. Accordingly King and Mason (2001); DFID, (2007), the Government of India has formulated and implemented policies from time to time to provide education, employment and legal rights to hold resources for the moral and physical development of women. Jejeebhai (2000) in her study found that women's employment and education levels on different dimensions of women's empowerment and different traditional aspects of India's two states - Uttar Pradesh and Tamil Nadu. Both, Mahendra Dev (2004) and Kishore and Gupta (2004) analyzed the NFHS-2 data for the period 1998–1999 by the states. The first study attempts to determine the contribution of women's education as a determinant of female employment applying the logit model.

Objectives of the study

1. To review women empowerment activities in India
2. To analyse the pattern of women empowerment in India

Methodology

The study is purely dealt by secondary data where the sources gathered from various publications of different institutions like Indian Public Finance Statistics, RBI Bulletin, Budget Documents, SSA Annual Reports of Karnataka, Human Development Report (UNDP), National Human Development Report (2018), CSO and Economic Survey. Simple calculation in the form of percentage have been used to analyse the study by limiting its focus mainly on literacy rates, gender ratio, and labour force with the different programmes implemented for women empowerment.

Results and discussions

Following are the results and discussions laid to identify the situation of women empowerment in India:

A) Women Empowerment Activities:

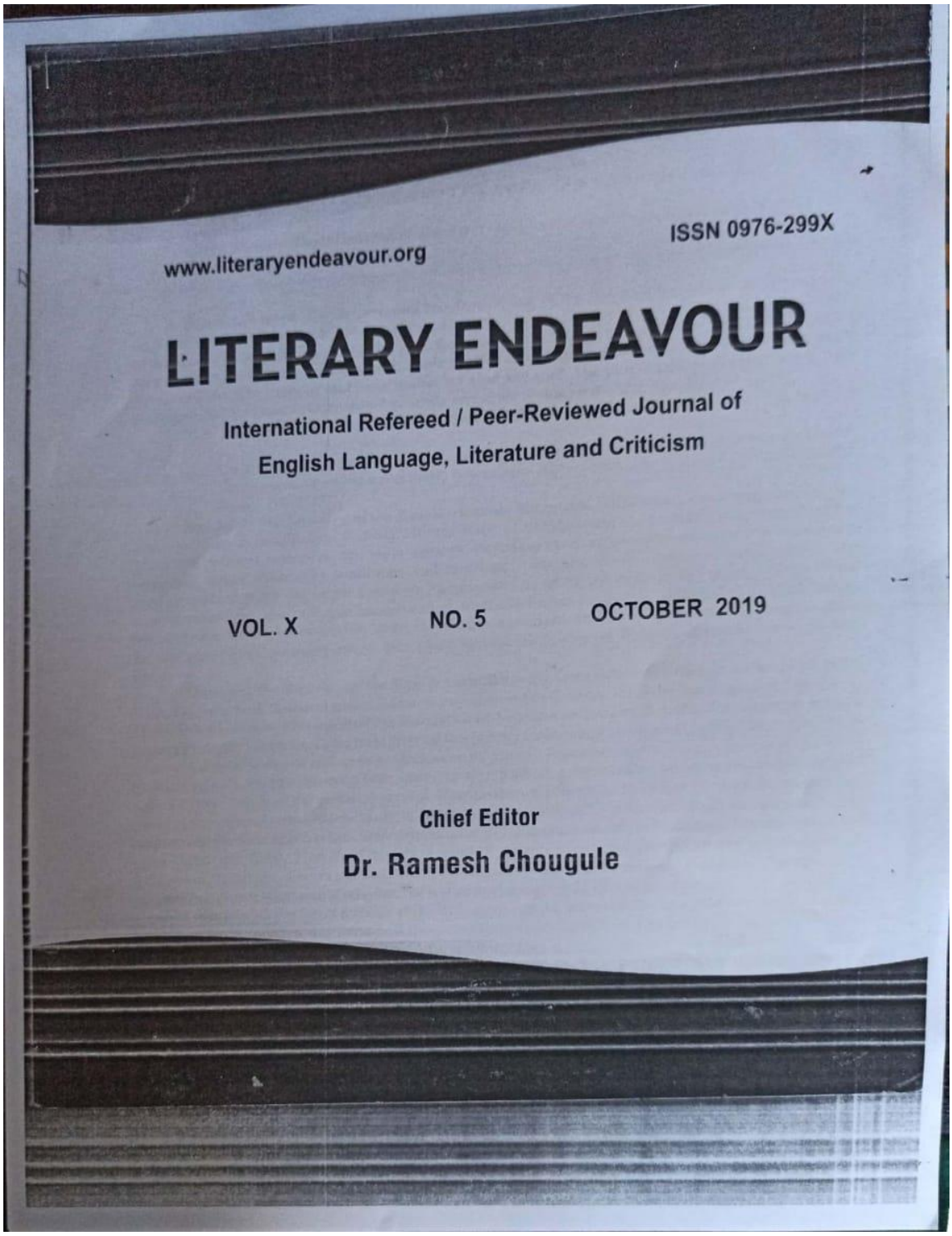
Countries around the globe, focusing on the concept of empowerment not just mere empowerment of women but making all the possible affords. In India, the concept of women empowerment started gaining its effective role; as a result, many programmes have been brought by the government of India to empower women from all the aspects.

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RAJA RAO'S *THE SERPENT AND THE ROPE* AS A METAPHYSICAL NOVEL

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Raja Rao's novel *The Serpent and the Rope* is one of the finest philosophical novels in Indian English fiction. This appeared 1960, and it received the Central Sahitya academy award in 1963. The title of the novel *The Serpent and the Rope* comes from Shankar's idiom. It tells that many people think that the rope is taken for serpent. Likewise, the limited self is often regarded as the individual soul. This is the aspect of God. The 'serpent' and 'rope' stands for God and soul. The title is very symbolic. This is from Rao's guru Sri Atmananda Guru from his words 'waves are nothing but water, so is the sea.'

M.K. Naik who has written a critical work on Raja Rao for Swayne Publishers, New York, observes that,

> The form of *The Serpent and the Rope* shows a successful blend of Indian and western modes. The inspiration for the novel partly comes from Rilke's book *The Notebooks of Malte Laurids Brigge*. (Naik 15)

Raja Rao's *The Serpent and the Rope* is variously interpreted. The western readers and critics view it as a conflict in immigrants. It deals with the issue of immigration. G. Ambika thinks migration has historical, political, economic and social reasons, including the issue of higher education in the western countries, better existential conditions and marriage. Here the author shows his own plights and predicaments through the major character Ramaswamy as an Indian migrant in France, Europe. What more Ramaswamy, also called as Rama for short, marries a French teacher; and worse than that he divorces her later after having bourn two children. He remains a bachelor and joins a Vedic guru's ashram in India for self-realization. So many events take place rapidly, disclosing the hazards of Hindu life in modern times.

The novel *The Serpent and the Rope* is a spiritual work. Here an Indian Brahmin settles down in the West. He faces both time and space. Ramaswamy is from South India. He is the descendant of a medieval Vedantin Vidyaranya (who inspired the foundation of Vijayanagar Empire in 1336). Ramaswamy is but a research scholar in France. Later he is married to a history teacher and intellectual called Madeleine. Their first child dies of ill-health and costs its shadow on its parents. Ramaswamy feels happy only when he visits his kindred in India. Ramaswamy later meets Savithri Rathod, a north Indian princess who is but engaged with a Pratap Singh of the political service. Ramaswamy's adherence to Indian heritage impresses her. Savithri likes Ramaswami immediately. So Ramaswamy after his visit to Savithri, feels that his marriage is inadequate. He feels that Savithri is an embodiment of Indian culture, while Madeleine is a stranger. Two other exiles join them. They are Georges, a white Russian convert to Catholicism and Lezo a Spanish follower of Buddhism. Lezo's belief in Buddhism arouses Madeleine's interest in Buddhism. Ramaswamy tells her Buddhism is not an old religion, but a historical thing, while Hinduism is eternal.

Later Madeleine bears another child. This time, we see Ramaswamy enlightening Savithri about Vedic religion. Somehow, the unhappy Ramaswamy stays with Savithri at Cambridge in England. The two Ramaswamy and Savithri are made close to each other. This is too strange but true. Back home, he finds Madeleine utterly unhappy. He regrets it. So, he plans to visit India in the name of his stepsister Saroja's marriage. Unfortunately, Madeleine's second child dies. One day, Savithri marries Pratap Singh, and this disheartens Ramaswamy. Maybe, he wanted to marry Savithri. Meanwhile, Ramaswamy has an affair with

So the idea of literature as anything but a spiritual experience or sadhana-a much better word-is outside my perspective. I really think that only through dedication to the absolute or metaphysical principle can one be fully creative. Literature as Sadhana is the best life for a writer. The Indian tradition which links the word with the absolute (subdabrahman) has clearly shown the various ways by which one can approach literature, without the confusions that arise in the mind of the Western writer viewing life as an intellectual adventure. Basically, the Indian outlook follows a deeply satisfying, richly rewarding and profoundly metaphysical path.

All this may sound terribly Indian, but it is not so really. Valery, Rilke, and Kafka, for instance, are as close to this view as Tagore in looking upon literature as *sadhana*. *(Mittapalli 118)*

Raja Rao himself surrendered to a guru in Kerala and the novel appeared after that in the 1960s. S.S. Agarwalla observes,

The Serpent and the Rope, therefore, contains the myths of Shiva, Parvathi and Nandi, Radha, Krishna and Durvasa, or the legends of Satyakama and Ramadevi, the princess of Avanti, of Jagannatha Bhatta and Shahjehan's daughter, or of Ishwara Bhatta's emphasising to his Brahma Bhatta the importance of retelling of Rama's story every Saturday, as well as the Chinese fable of Wang-Chu and Chang-fi, or the classical myths of Demster, Poseidon and Ulysses, or the tale of Tristan and Iseult. At some places the legend of one civilization is blended into that of another while at other places the mythical incident is related to the historical one. The love of Iseult for Tristan is analogous to that of Radha for Krishna or of Savithri for Satyavan. (Aggarwalla 125)

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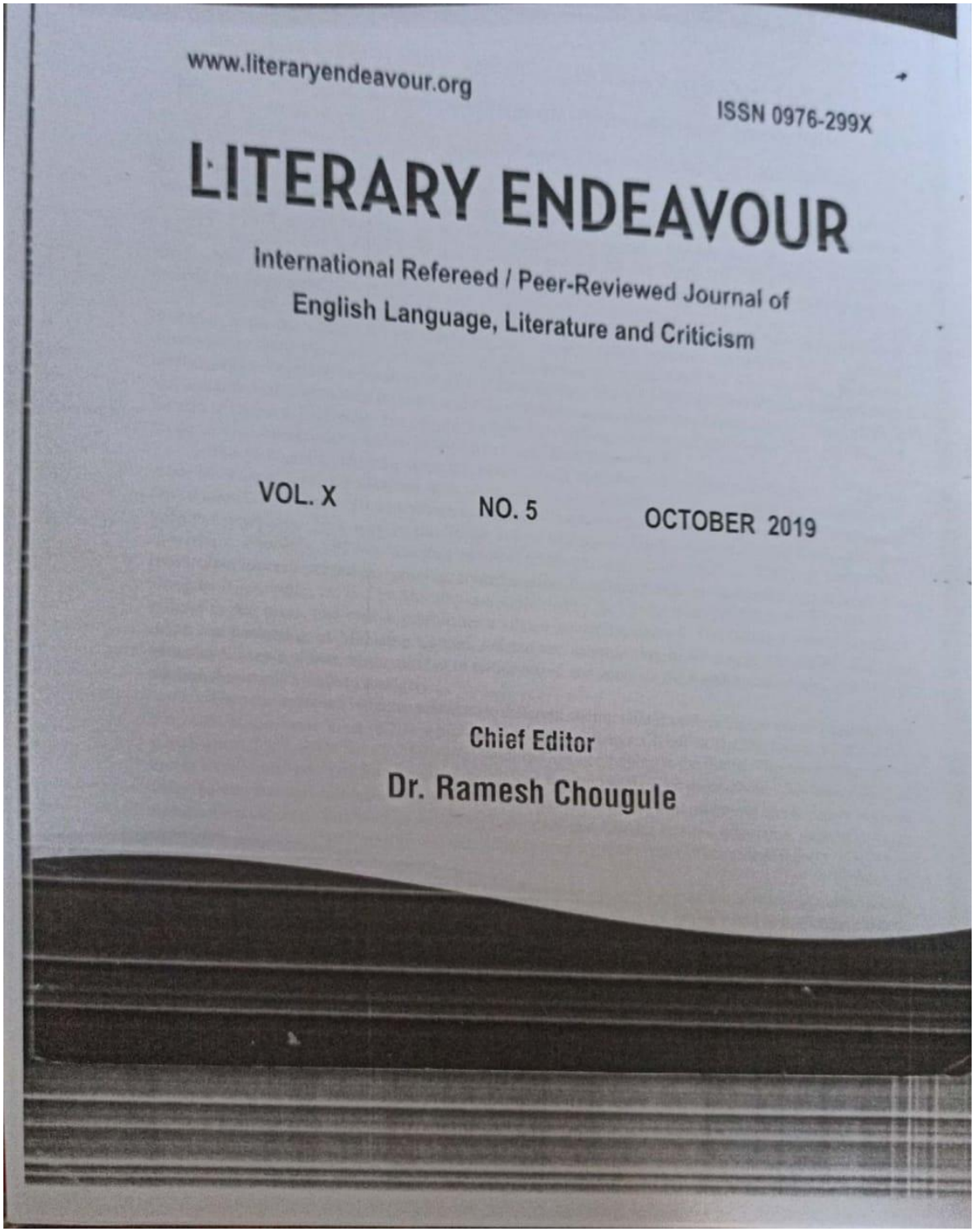
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LANGUAGE, TECHNIQUE AND STYLE IN RAJA RAO'S *KANTHAPURA*

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Raja Rao is continuously aware of his background steeped in Vedic experience. This is part of history and nation and race. The result is he mixes the present with the past, with the Vedantic myth. Here the myth is a structured essence. So his is a metaphysical attitude, distinct from the western Judeo-Christian concept. The present time is a historical present for the characters. Raja Rao's first novel *Kanthapura* displays this age-old life in the Gandhian times of freedom struggle. There are both forms the minetic and the mythic.

Kanthapura as a village has that static life. The village deity Kenchamma, a form of Parvati after Shaktism, rules the village. All else including the social hierarchy remains the same as in the times of Yajnavalkya. Here Moorthy is a Gandhi man representing the present and the real. Moorthy, however, awakens the village, for its freedom as part of the country's freedom. He asks the villagers to reject caste and untouchability and also patriarchy and follow the economic measures of spinning for clothes. This is the cult of charaka. He teaches the people the three Rs reading, writing and arithmetic. The opposition to modernism or emancipation and empowerment comes from two sources.

The protagonist Moorthy does not bother about both the evils -- one old (Bhat) and the other modern. He continues his idealism with missionary zeal. He reforms the coolies of the neighbouring Skeffington Coffee Estate. He establishes a Congress Committee for Kanthapura. He even gets arrested for seditious activities. This was in the 1930s when Mahatma Gandhi started his Civil-Disobedience movement. Moorthy follows Gandhi's political idealism, conducting such activities as temperance movement, literacy campaign, spinning, contribution to Gandhian funds, and enlightening the folks. The Congress Committee, headed by Moorthy and supported by the village head Patel Range Gowda himself, refuses to pay taxes, and even it establishes a village governing council. The Indian National Congress under the leadership of Mahatma Gandhi, hoisted the national flag of Swaraj in Lahore in 1929. So, Moorthy is aware of that. More number of police arrive and penalize the Kanthapura people. The British auction the people's lands to strangers.

Then the uprooted villagers scattered to different nearby villages where the people still live age-old life. This is the same kind of life which we saw in Kanthapura itself at the beginning of the novel *Kanthapura*. They just believe in Mahatma Gandhi as a savior, hoping in the future. They do not take up the law in their lands and flung into freedom movement, improving their lot themselves. They never think of individuality and self-reliance. Raja Rao thus ridicules them as the chip of the old block. There is also a streak of socialism as followed by Moorthy. It is noted that Gandhi was not a socialist, though he hated capitalism. But the author Raja Rao was a socialist later as we see his novel *Comrade Kirilov*.

Technique:

Kanthapura is a traditional novel. It introduces the place for setting the plot and characterization, and the historical background. Moorthy starts all the complications including his love for Ratna. He is set in opposition to Bhatta, the villain. He is paralleled with Patel Range Gowda. Rangamma and other ladies, and several men collaborate in his activities. He follows Gandhi's ideology faithfully. He becomes the village Gandhi that is to say. He conducts the freedom struggle against the British rule as Gandhi really conducted it in India then. All other characters suffer for his sake, and for Gandhi's sake and for God's sake!

This is but a traditional narrative.

Technically speaking the novel starts from the middle of Moorthy's life. There is shifting of scenes past and present. He is introduced as 'corner-house Moorthy', and is said to be quiet, generous, serene, and Brahminical. His past is established when Bhatta decides to stop Gandhi-business. His being excommunicated forces his mother Narasamma die. The violence of strike at the coffee estate forces him to observe fast. The same pattern informs the lives of Bhatta and Rangamma.

The narrative is linear when it describes the Kartika festival, monsoon and planting ceremony. The grandmother Achakka is the narrator here. The skaz or oral storytelling is there. The first-person narration establishes an intimacy with the reader. There are other narrators too. Whatever, Moorthy is the focus of all these narrations. There is much violence in almost two thirds of the novel, and then the village itself collapses. Moorthy is also disillusioned at the end as Gandhi was disillusioned when the issue of India's Partition took place. Even the characters of Range Gowda, Bhatta, Venkamma disappear and strange characters replace them at the end as if the hell is appearing. We get glimpses of Vedamma, Puttamma, Timmamma, Satamma, Laksamma and Nanjamma. As all the INC leaders were in jail after 1942, all the important characters are in jail. Bhatta himself visits Banaras for religious solace.

Every novel begins it with its milieu as the present one. Once we start reading the novel *Kanthapura*, we feel that it is a living Kannada village. The encounter between Range Gowda and Badekhan is illustrative of this. As a Muslim, Bade Khan is not welcomed in the Hindu village. The Patel is a veritable tiger. Badekhan is not provided with a house, and Patel warns him not to take bribes. Patel represents the whole village. Village women's meeting at river steps, their gossips, nuptials and festivals at home speak of domestic life vividly. This is true even when it comes to police brutality leased upon the villagers during strikes. See the following:

> There are cries and shrieks and moans and groans, and men fly to the left and to the right, and they howl and they yell and they fall and they rise and we rise, too, to fly, but the soldiers have seen us, and one of them rushes towards us, and we are felled and twisted, we are felled and kicked, we are felled and the bayonets waved over our faces-and a long time passes before we wake and we find Satamma fainted beside us, and Madanna and I, who were soaking in a ditch, crawl past him. And then there is a shot, and a fleeing man nearby is shot in the chest and he falls over us, and the moon splashed on his moustached face, his peasant-blanket soaked in blood. (*Kanthapura* 143)

Esha Dey thinks certain descriptions of the novel are far from the reality. She exemplifies the para. "And suddenly a boy rushes to the flag and a host of bayonets are thrust at him."

Language, style and experiment:

Raja Rao's use of language is very innovative. His Foreword is quite revealing to even the western readers. English, according to Rao, is "the language of our intellectual make-up but it is not the language of our emotional make-up." His main object is therefore to find stylistic equivalent in an alien language, of emotion and feeling, in other words, of the modes of actual and direct apprehension of life. This style is realistic for the expression of the self. He is clear at all levels - lexical, syntactic and metaphoric. Rao proposes an alternative stylistic mode of expression as Gabriel Okara did it in his novel *Voice* in Africa. Though Rao is not the first to use the structure of L1 over L2 or English, he is the first to find a meaningful relationship between the narrative form and the stylistic experiment. The language is quite adequate in *Kanthapura* for the indigenous people with little intellectual awakening. Critics think Rao has to combine two experiments: one, to present an intense and particular experience delimited in time and space; the other, to denote a general, timeless and eternal perspective and, if possible, to mingle the two in a golden mean.

So, both experiences - the particular and the general - are in co-existence here. Local color is the

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ಭಾರತೀಯಆದಿಮಜಾತಿಸೇವಕಸಂಘ (ರಿ)

ಬಿ.ಎ.ಜೆ. ಎಸ್. ಎಸ್. ಕಲಾಮತ್ತುವಾಣಿಜ್ಯಮಹಿಳಾಮಹಾವಿದ್ಯಾಲಯ

ಹಲಗೇರಿರಸ್ತೆ.

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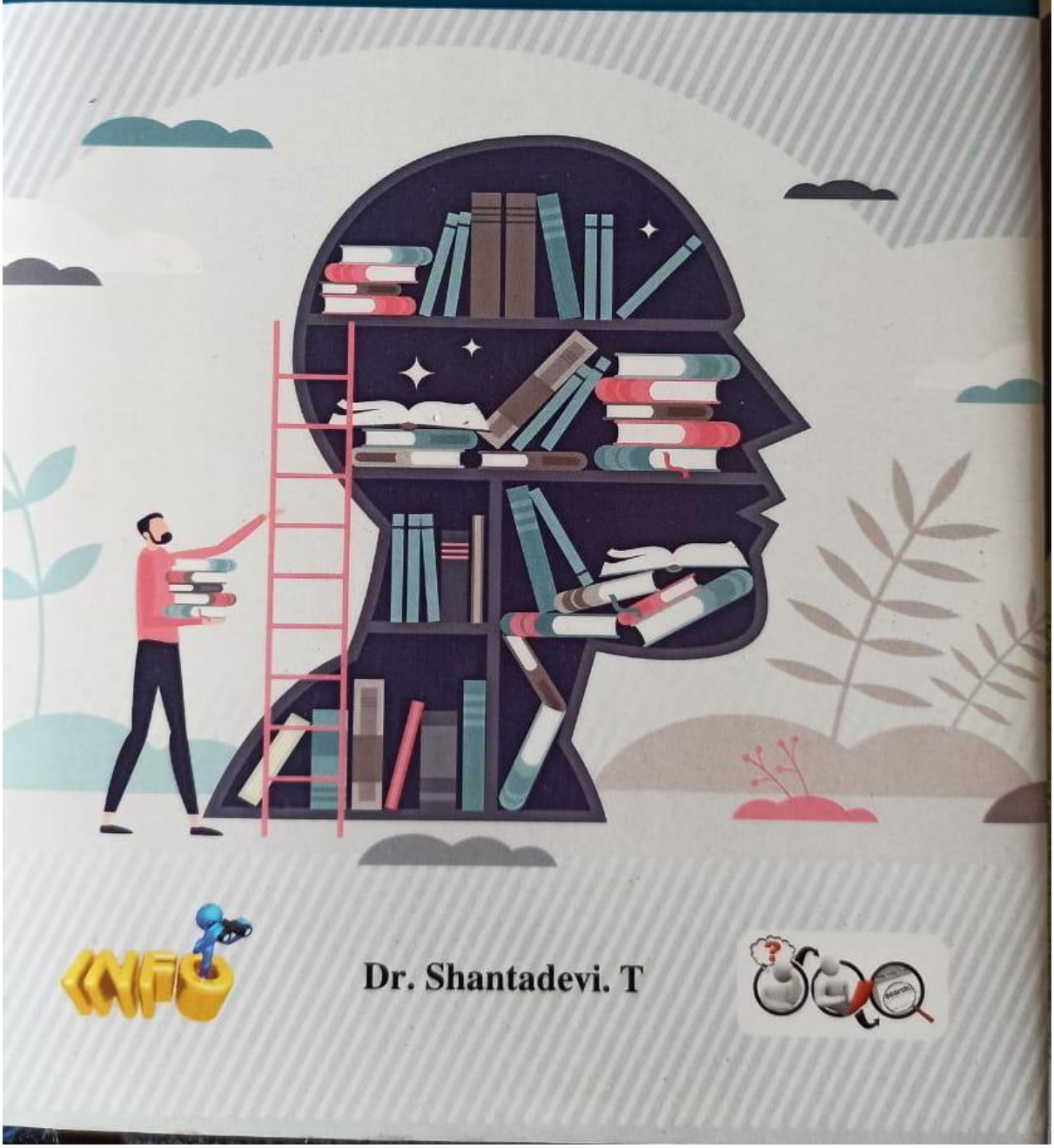
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INFORMATION NEEDS AND SEEKING BEHAVIOR

A Practical Approach



Dr. Shantadevi. T

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Preface

Libraries are now change as knowledge centers and service centers. Users are the centric component in the library system. Satisfying user needs by providing required information to the user is major objective of the libraries and information centers. According to S R Ranganathan provide right information at the right time to the user should be the major motto of the libraries and information centers.

User study is the process of studying the user needs, information gathering habits, seeking behavior of the users. To identify the needs of the users, requirements of the resources and services can be possible through conducting studies on users. Information seeking behavior is major area of research in the user studies. To study information seeking behavior of users is very important in the library system to determine the library organization, services to be provide and to establish satisfaction among the users.

This book provides a practical approach to the information seeking behavior studies. Articles in this book represents various aspects of information seeking behavior of various types of users like scientists, Farm scientists, students, faculty, engineers, medical professionals etc,. Present articles in this book are based on the practical field studies on various users. Hence this book definitely provide a direction towards how to conduct research on information seeking behavior and helps to specially new researchers in the field.

I am most gratified to place in the hands of the researchers of LIS this edited work on "Information Seeking Behaviour: A Practical approach." The aim of this work is to provide a bunch of articles on field based studies about information seeking behavior of various type of users which would be helpful to know the needs and seeking behavior of the users.

This book is dedicated to my family members who have been a all time inspiration. My thanks to my guide, my colleagues, friends, scholars, students for their support in completing this work. Contributions have made to this edited work from across the country and from other countries also. I would like to thank all professional colleagues

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10

Use of Health and Family Welfare Department website by Undergraduate Students of Government First Grade College in Haveri District, Karnataka

Jyoti Mudigoudar and Dr. Shantadevi. T

Introduction

Governments across the world make information available through different channels to citizens to create a level of transparency, to represent accountability and to bring to the attention of the general public their achievements. Citizens use this information to make decisions regarding the level of confidence and accomplishment of governments. Besides, such information empowers the citizens to make choices in addition to making them aware of the progress made in different areas. Government information such as acts, policies and schemes are of immense importance to citizens. The real objectives of these policies and schemes are achieved only when the associated benefits reach down to the masses. With the development of World Wide Web, governments are able to harness the rich potential of the web, and reach to the citizens. On the other hand citizens also have a ready access to government information available on the websites of different Ministries and departments. With many citizen-centric e-governance initiatives thousands of services are delivered at the doorstep.

The various types of websites are available in the internet, like commercial websites, Government departmental websites, social websites, and academic websites. A Government department website can help broadcast information about the Government department to the general public. It can help to increase awareness of schemes, services and facilities to the public.

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like laptops freely distributed to the Government First grade college. So in this study attempt has been made to analyze the devices available facilities provided, usefulness of websites and study reviles that the more number of students are using internet and websites to get various service facilities scholarships and other financial facilities provided by the Government.

The study was conducted on awareness and use of Government department websites, which are useful and helpful to undergraduate students. The findings of the study are useful to Government department to revise and update the information on websites. It is also useful to undergraduate students to use and search for schemes, facilities and services available in particular website and gets benefits.

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Analysis of use of Social Welfare Department Website Among Undergraduate Students of Haveri District, Karnataka".

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Abstract: This paper explains about awareness and usefulness of Social welfare department website among Undergraduate students of Haveri district. The author discusses about awareness of Schemes and services available in the website of Social welfare department. Article explains about usefulness schemes and facilities provided by the department also discusses about usefulness of schemes by the undergraduate students.

Introduction

Government across the world make information available through different channels to citizens to create a level of transparency, to represent accountability and to bring to the attention of the general public their achievements. Citizens use this information to make decisions regarding the level of confidence and accomplishment of governments. Besides, such information empowers the citizens to make choices in addition to making them aware of the progress made different areas. Government information such as acts, policies and schemes are achieved only when the associates benefits reach down to the masses. With the development of World Wide Web, Government are able to harness the rich potential of the web, and reach to the citizens. on the other hand, citizens also have a ready access to Government information available on the websites of different Ministries and departments. With many citizen-centric e-governance initiatives thousands of services are delivered at the doorstep.

The Government of Karnataka, through social welfare department, formulated various programs and schemes for the upliftment of scheduled casts and scheduled tribes (ear after mentioned of SC and ST) especially for their socio-economic and education advancement from the year 1956 onwards.

To implement various schemes and programs. Both central and state Government provide funds. Though some of the schemes are funded either wholly or partly by the central Government through the special central assistants,

10. The Male (18.76±1.69) students have significant and higher awareness about schemes available in social and welfare department.
11. The Urban (18.80±2.19) students have significant and higher awareness about schemes available in social and welfare department.

Suggestions

1. Study reveals that a significant difference was obsorved between male and female, urban and rural and arts and commerce students with aware and utilization of social welfare department website. Most of the students arts, male and urban undergraduate students are aware and use social welfare department. Government should organize awareness programme to commerce and science, female and rural undergraduate students to create awareness and get utilise about social welfare department website.
2. The hypothesis test shows that a significant difference was obsorved between male and female, urban and rural and arts and commerce science students with utilization of schemes in social welfare department website. Most of the students arts, male and urban undergraduate students are most used schemes available in social welfare department. Government should organize workshop to use schemes in social welfare department website among female, commerce and science and rural undergraduate students. Government should organize awareness programme to create awareness and get benefits

Conclusion

Information and Usability indicators of the Government of Karnataka websites are much appreciable. Most of the information is being delivered through the websites which can be accessed with little efforts. But the biggest concern is that when it comes to service delivery there is quite a lot to be improved. There might be many services and schemes delivered by these Departments through other portals but the linking is missing which might not help the Undergraduate students. So in this study attempt has been made to analyze the facilities provided, usefulness of Social welfare department website. And study reveals that the more number of students are using services, facilities, scholarships and other financial facililities provided by the Social welfare department.

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– ಸ್ವಾಮಿಲಿಂಗ ಹಾವಳ

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– ನಾಗರಾಜ ಮಲ್ಲಪ್ಪ ಕುರಿಯಾಳ

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– ಆಶ್ವಥ್ಥ ಕೆ.

೩೧. ಮಲೆ ಮಹದೇಶ್ವರ ಪರಂಪರೆಯನ್ನು ಪ್ರತಿಬಿಂಬಿಸುವ ನಂಬಿಕೆಗಳು ಮತ್ತು ಆಚರಣೆಗಳು
– ಮಂಜುನಾಥ ಎಸ್.ಪಿ.

೩೨. ದುಂಡಪ್ಪನ ಕಾವ್ಯ : ತಾಳೇಮರ್ಗಿ
– ಶಿವರಾಜು ಎಸ್.

೩೩. ಕುರುಬರ ಸಂಸ್ಕೃತಿ ಮತ್ತು ಡೊಳ್ಳಿನ ಪರಂಪರೆ
– ಬಿಳೇನಿಸಿದ್ದ ಬಿರಾದಾರ

ಮುಂದುವರೆಸುತ್ತಾರೆ. ಇಲ್ಲಿ ತುಂಬಿದ ಕೊಡ ಇಡುವ ಉದ್ದೇಶ ಏನೆಂದರೆ, ಮಗುವಿನ ಜೀವನ ಕೂಡ ತುಂಬಿದ ಕೊಡದ ಹಾಗೆ ತುಂಬು ಜೀವನ ನಡೆಸಲಿ ಎಂಬುದು ಜನಪದರ ಮುಖ್ಯ ಆಶಯವಾಗಿರುತ್ತದೆ. ಹೀಗೆ ನೀರು ಸಂಪ್ರದಾಯವಾಗಿ ಬಂದಿದೆ.

ಮದುವೆ ಕಾರ್ಯ

ಧಾರಣೀಯ ಸಂಸ್ಕಾರಯಲ್ಲಿ ಪ್ರತಿಯೊಬ್ಬರು ಗೃಹಸ್ಥಾಶ್ರಮಕ್ಕೆ ಹೋಗಲೆ ಬೇಕು. ಅಂತಹ ಸಂದರ್ಭದಲ್ಲಿ ನೀರು ಹೇಗೆ ಒಂದು ಸಂಪ್ರದಾಯವಾಗಿದೆ ಎಂದು ನೋಡುವುದಾದರೆ ಈ ನೀರು ಮದುವೆಗೆ ಕನ್ಯೆಯನ್ನು ನಿಶ್ಚಯಿಸಿದ ಮೇಲೆ ಕೆಲವು ಕಡೆಗಳಲ್ಲಿ ನೀರು ತುಂಬುವ ಚರಗಿಯನ್ನು ಇಟ್ಟು ಪೂಜಿಸುವ ಪದ್ಧತಿ ಕಂಡುಬರುತ್ತದೆ. ಇದಕ್ಕೆ ಕಾರಣ ನೀರಿನ ಮೇಲೆ ಪ್ರಮಾಣ ಮಾಡಿ ಒಪ್ಪಿಗೆ ಸೂಚಿಸುವ ಸಂಕೇತ ಎಂದು ಹೇಳುತ್ತಾರೆ. ಮದುವೆ ಪ್ರಾರಂಭದಲ್ಲಿ ಅನೇಕ ಪೂಜಾ ಕಾರ್ಯಕ್ರಮಗಳು ನಡೆಯುತ್ತವೆ. ಸಾಮಾನ್ಯವಾಗಿ ಒಳಕಲ್ಲು ಶಾಸ್ತ್ರ, ಬೀಸುವ ಕಲ್ಲಿನ ಶಾಸ್ತ್ರ ನಂತರ ಲಕ್ಷ್ಮಿ ಪೂಜೆ, ಮನೆದೇವರ ಪೂಜೆ ಹಲವು ಪೂಜಾವಿಧಾನಗಳು ನೆರವೇರಿದಾಗ ಅಲ್ಲಿ ಪ್ರತಿ ಪೂಜೆಯಲ್ಲಿ ನೀರು ಕೂಡ ಪ್ರಮುಖ ಸ್ಥಾನ ಪಡೆದಿದೆ. ಮದುವೆಯಲ್ಲಿ ನೀರು ತುಂಬಿದ ಕೊಡ ಅಥವಾ ಚರುಗೆಯನ್ನು ಇಟ್ಟು ಪೂಜೆ ಮಾಡುತ್ತಾರೆ. ಈ ತುಂಬಿದ ಕೊಡ ಸುಖ–ಸಮೃದ್ಧಿಯಿಂದ ತುಂಬಿದ ಜೀವನ ಇರಬೇಕೆಂಬ ಸಂಕೇತ ಸಾಮಾನ್ಯವಾದರೆ ಈ ನೀರು ತುಂಬಿದ ಕೊಡ. ಅದೇ ರೀತಿಯಲ್ಲಿ ಮದುವೆಯಲ್ಲಿ ಸುರಗಿ ಕಾರ್ಯದಲ್ಲಿ ನೀರು ಅತ್ಯವಶ್ಯಕವಾಗಿ ಬೇಕು. ಏಕೆಂದರೆ ವಧು–ವರರಿಗೆ ಅರಿಶೀಣ ಶಾಸ್ತ್ರ ಮುಗಿದ ನಂತರ ಅವರಿಗೆ ಸ್ನಾನ ಮಾಡಿಸುವುದೆ 'ಸೂರಗಿ' ಕಾರ್ಯಕ್ರಮ. ಈ ಸೂರಗಿ ಕಾರ್ಯಕ್ರಮದಲ್ಲಿ ನಾಲ್ಕು ದಿಕ್ಕಿನಲ್ಲಿ ನದಿ, ಕೆರೆ, ಬಾವಿಯಿಂದ ತಂದ ನೀರು ತುಂಬಿದ ಬಿಂದಿಗೆ ಇಟ್ಟು, ನಾಲ್ಕು ಕೊಡಗಳನ್ನು ನಾಲ್ಕು ದಿಕ್ಕಿನಲ್ಲಿಟ್ಟು, ಸುರಗಿ ದಾರ ಹಾಕಿ ಅದರ ಮಧ್ಯದಲ್ಲಿ ವಧು–ವರರನ್ನು ಕೂಡಿಸಿ, ಅವರಿಗೆ ಹಾಲು–ತುಪ್ಪವನ್ನು ಮೈಮೇಲೆ ಹಾಕಿ ನಂತರ ನೀರಿನಿಂದ ಸ್ನಾನ ಮಾಡಿಸುತ್ತಾರೆ. ಇದರ ಸಂಕೇತ ನಮ್ಮಲ್ಲಿರುವ ಪಾಪ–ಕರ್ಮಗಳನ್ನು ಶುದ್ಧಗೊಳಿಸಿ ಹೊಸ ಮನ್ವಂತರ ಕಾಲಕ್ಕೆ ಸಿದ್ಧರಾಗಿ ಎಂಬುದು ಜಲ ಶುದ್ಧಿಯ ಸಂಕೇತ.

ಮದುವೆಯಲ್ಲಿ ಮುಂದಿನ ಭಾಗ 'ಧಾರೆ ಎರೆಯುವ ಕಾರ್ಯ'. ಇದು ವಧು–ವರರ ಜೀವನದಲ್ಲಿ ಮಹತ್ತರವಾದ ಘಟ್ಟ ಎಂದು ಹೇಳಬಹುದು. ಅಂದರೆ ಗಂಡು–ಹೆಣ್ಣು ಹಿರಿಯರ ಸಾಕ್ಷಿಯಾಗಿ ಪ್ರಮಾಣ ಮಾಡಿ ಮದುವೆ ಆಗುತ್ತಾರೆ. ಇಲ್ಲಿ 'ಜಲ' ದೇವತೆಯ ಮೇಲೆ ಪ್ರಮಾಣ ಕಾರ್ಯ ನಡೆಯುತ್ತದೆ. ಹೇಗೆಂದರೆ ಗಂಡು–ಹೆಣ್ಣುವಿಗೆ ಅರಿಶೀಣ ಶಾಸ್ತ್ರ, ಸುರಗಿ ಶಾಸ್ತ್ರ, ನಂತರ ಮಾಂಗಲ್ಯ ಶಾಸ್ತ್ರಕ್ಕೆ ಬರುತ್ತಾರೆ. ಮಾಂಗಲ್ಯ ಶಾಸ್ತ್ರ ನಡೆಯುವ ಪೂರ್ವದಲ್ಲಿ ಗುರುಹಿರಿಯರ ಎದುರು ಹೆಣ್ಣಿನ ಸೋದರ ಮಾವ ಸಹಪತ್ನಿಯೆ ಜೊತೆ ಸೇರಿ ಹಾಲು–ತುಪ್ಪ ಮತ್ತು ನೀರನ್ನು ಅವರ ಕೈ ಮೇಲೆ ಹಾಕಿ ಪ್ರಮಾಣ ಮಾಡಿ ಧಾರೆ ಎರೆಯುತ್ತಾರೆ. ಅಂದರೆ 'ಜಲದೇವಿ'ಯ ಸಾಕ್ಷಿಯಾಗಿ ನಾನು ನನ್ನ ಸೊಸೆಯನ್ನು

ಧಾರೆ ಎರೆದು ಕೊಡುತ್ತೇನೆ ಎಂದು ಹೇಳುತ್ತಾರೆ. ಹಾಗಾಗಿ ನೀರು ಪ್ರಮುಖ ಸ್ಥಾನ ಪಡೆದಿದೆ. ಮದುವೆಯ ನಂತರ ವಧುವಿನ ಕೈಯಲ್ಲಿ 'ಕೆಲು ಹೊಡಿಯುವುದು' (ಕೆಲು ತರುವುದು) ಎಂಬ ಶಾಸ್ತ್ರ ಮಾಡಿಸುತ್ತಾರೆ. ಇಲ್ಲಿ ಮನೆಗೆ ಸೊಸೆಯಾಗಿ ಬಂದ ನವ ವಧು ಮೊದಲ ದಿನ ಊರಿನ ಹತ್ತಿರದ ಕೆರೆ, ಬಾವಿ, ಹಳ್ಳಗಳಿಗೆ ಹೋಗಿ ಅಲ್ಲಿ ಗಂಗಾದೇವಿಯನ್ನು ಸ್ಥಾಪಿಸಿ, ಪೂಜೆಯನ್ನು ಮಾಡಿ ನಂತರ ಕೊಡ ಅಥವಾ ಬಿಂದಿಗೆಯನ್ನು ಗಂಗಾದೇವಿಯನ್ನು ಸ್ಥಳಿಸಿಕೊಂಡು, ಬಿಂದಿಗೆಯನ್ನು ತುಂಬಿಕೊಂಡು ಬಂದು ಮನೆಯ ಬಾಗಿಲ ಬಳಿ ಮತ್ತೆ ತುಂಬಿದ ಕೊಡಕ್ಕೆ ಅವಳ ಗಂಡನ ಕೈಯಲ್ಲಿ ಪೂಜೆ ಮಾಡಿಸಿ, ಮನೆಯ ಹೊಸಿಲಿಗೆ ಮೊಳೆ ಬಡಿದು, ಮನೆಯ ಸೊಸೆಯನ್ನು ಮನೆ ತುಂಬಿಸಿಕೊಳ್ಳುತ್ತಾರೆ. ಅಂದರೆ ಮನೆಗೆ ಬಂದ ಸೊಸೆ ತುಂಬಿದ ಕೊಡದಂತೆ, ತುಂಬು ಜೀವನ ಸಾಗಿಸಲಿ ಎಂಬುದು ಜನಪದ ಸಂಪ್ರದಾಯದಲ್ಲಿ ಒಂದಾಗಿದೆ.

ಮಳೆರಾಯನ್ನು ಧರೆಗೆ ತರುವ ಸಂಪ್ರದಾಯಗಲು

ಊರಿನಲ್ಲಿ ಮಳೆ ಬರದಿದ್ದಾಗ ಊರಿನ ಮುಖಂಡರು ಸೇರಿ ಮಳೆರಾಯನ್ನು ಆಹ್ವಾನಿಸಬೇಕೆಂದು ಕೆಲವು ಸಂಪ್ರದಾಯ ಮಾಡುತ್ತಾರೆ. ಅವುಗಳಲ್ಲಿ ಊರಿನ ದ್ವಾರಬಾಗಿಲಲ್ಲಿರುವ ಬೊರಗಲ್ಲಿಗೆ ಊರಿನ ಸಣ್ಣ ಮಕ್ಕಳಿಂದ ಜಲಧಾರೆ ಮಾಡಿಸಿದರೆ ಮಳೆಯಾಗುತ್ತದೆ ಎಂದು ಹಲವು ಭಾಗಗಳಲ್ಲಿ ಆಚರಣೆಗಳಿವೆ.

ಮಳೆರಾಯನನ್ನು ಭೂಮಿಗೆ ಕರೆ ತರುವ ಹಲವು ಆಚರಣೆಗಳಲ್ಲಿ 'ಗಾರ್ಚಿಯಾಡುವ ಪದ್ಧತಿ' ಇದು ಕೂಡ ಒಂದು. ಇಲ್ಲಿ ಮುಖ್ಯವಾಗಿ ಜರಡಿಯನ್ನು ದೋರಲಾಗಿ ಇಟ್ಟುಕೊಂಡು(ಕೆಲವು ಕಡೆ ರೊಟ್ಟಿ ಹಂಚನ್ನು ಬಳಸುತ್ತಾರೆ) ಅದರ ಮೇಲೆ ಸಗಣಿಯಿಂದ ಗುಳ್ಳವ್ವನನ್ನು ಮಾಡಿಕೊಂಡು ಅದಕ್ಕೆ ಹೂವು ಜುಜ್ಜಿ ಒಲ್ಲ ಬೆತ್ತಲೆಯ ಹುಡುಗನ ತಲೆಯ ಮೇಲೆ ಇಟ್ಟುಕೊಂಡು ಮನೆ ಮನೆಗೆ ಹೋಗಿ ಅದರ ಮೇಲೆ ಪ್ರತಿ ಮನೆಯವರು ಅದರ ಮೇಲೆ ನೀರು ಸುರಿಸುತ್ತ ಸಡಗರದಿಂದ ಹಾಡನ್ನು ಹಾಡುತ್ತ ಇಡೀ ಊರಿನ ಮನೆಯಿಮದಂದ ನೀರು ಹಾಕಿಸಿಕೊಂಡು ಬರುತ್ತಾರೆ. ಅಲ್ಲಿ ಜರಡಿಯ ಮೇಲಿರುವ ಗುಳ್ಳವ್ವನಿಗೆ ನೀರು ಹಾಕುತ್ತಿರುವಾಗ ಹುಡುಗ 'ಜಲ್ಲ ಜಲ್ಲ ಗುಳ್ಳವ್ವ' ಎಂದು ಹಾಡು ಹೇಳುತ್ತಿದ್ದ. ಆಗ ಅದರ ಮೇಲೆ ಹಾಕಿದ ನೀರು ಚಕ್ರಾಕಾರವಾಗಿ ನೀರು ಛಿದ್ರಗೊಳ್ಳುತಿತ್ತು. ಅದೇ ರೀತಿ ಮಳೆಯೂ ಧರೆಗೆ ಸುರಿಯಲಿ ಎಂಬ ಆಶಯ ಅವರದಾಗಿತ್ತು ಆ ಆಚರಣೆ ಮಾಡುವುದರಿಂದ ಮಳೆ ಬರುತ್ತದೆ ಎಂಬ ಬಲವಾದ ನಂಬಿಕೆ ನಮ್ಮ ಪೂರ್ವಜರಲ್ಲಿತ್ತು.

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ಮಹಿಳಾ ಸಬಲೀಕರಣದ ವಿವಿಧ ಆಯಾಮಗಳು

ಹನುಮಂತಪ್ಪ ಬ್ಯಾಡಗಿ
ಸಂಶೋಧನಾ ವಿದ್ಯಾರ್ಥಿ
ಜಾನಪದ ವಿಭಾಗ
ಕನ್ನಡ ವಿಶ್ವ ವಿದ್ಯಾಲಯ.ವಿದ್ಯಾರಣ್ಯ.ಹಂಪಿ

ಮಹಿಳಾ ಸಬಲೀಕರಣದ ಬಗ್ಗೆ ಚರ್ಚಿಸುವದಾದರೆ ಇದು ತನ್ನದೇ ಆದ ವಿವಿದ ಆಯಾಮಗಳನ್ನು ಕಂಡುಕೊಂಡು ಬಂದಿದೆ. ಏಕೆಂದರೆ ಸ್ವಚ್ಚಂದ ಪರಿಸರವೊಂದರ ಸೃಷ್ಟಿಗಾಗಿ ಸಮಾಜದಲ್ಲಿ ಹಲವಾರು ಬಗೆಯ ನಿಯಮಗಳನ್ನು ಸೂಚಿಸಲಾಗಿದೆ.ಈ ವ್ಯವಸ್ಥೆಯಲ್ಲಿ ಪ್ರತಿಯೊಬ್ಬರು ಸಂಘಜೀವ **"ಸರ್ವರಿಗೂ ಸಮಬಾಳು ಸರ್ವರಿಗೂ ಸಮಪಾಪಲು"**ಎಂಬುದು ಲೋಕಾರೂಪಿಯ ಮಾತಾಗಿದೆ. ಆದರೆ ಇದು ಕೇವಲ ಒಂದು ಪಕ್ಷದ ಪರವಾಗಿ ನಿಂತಿದೆ ಎಂಬುದನ್ನು ನಿರೀಕ್ಷಿಸಬಹುದು.ಯಾವ ಸಮಾಜದಲ್ಲಿ ಸ್ತೀಯರಿಗೆ ಉಚ್ಚ ಸ್ಥಾನಮಾನವಿದೆಯೋ ಆ ಸಮಾಜ ಶ್ರೀಮಂತಿಕೆ ಸಮಾಜವಾಗಿದೆ. ಒಂದು ಕಾಲದಲ್ಲಿ ಅಮೇರಿಕಾ ಸ್ತೀಯನ್ನು ದೇವತೆ ಎಂದು ಪೂಜಿಸುತ್ತಿತ್ತು. ಆದರೆ ಭಾರತ ಸ್ತೀಯನ್ನು ಮಕ್ಕಳ ಹೆರುವ ಯಂತ್ರವಾಗಿ ಭಾವಿಸಿದೆ. ಹಾಗಾಗಿ ಸ್ತೀಯರ ಸ್ಥಾನಮಾನ ದೈನೀಹ ಸ್ಥಿತಿಗೆ ಬಂದು ಬಿಟ್ಟಿದೆ. ಮಹಿಳಾ ಸಬಲೀಕರಣ ಎಂದರೇ ಹಳೆಯ ಸಾಂಪ್ರದಾಯಿಕ ಚೌಕಟ್ಟನ್ನು ಮೀರಿ ಹೊಸ ಅತ್ಯತ್ತಮ ಅವಕಾಶಗಳಿಗೆ ತಮ್ಮನ್ನು ತೆರೆದುಕೊಳ್ಳುವದಕ್ಕೆ ಅವರನ್ನು ಸಜ್ಜು ಮಾಡುವುದು ಎಂದರ್ಥ. ಈ ನಿಟ್ಟಿನಲ್ಲಿ ಕಾನೂನು ಜಾರಿ ಅಷ್ಟೆಅಲ್ಲದೇ ಹಲವು ಯೋಜನೆಗಳನ್ನು ಜಾರಿಗೊಳಿಸುವ ಮೂಲಕ ಭಾರತ ಸರಕಾರ ಮಹಿಳಾ ಸಭಲೀಕರಣಕ್ಕೆ ಹೊಸ ಅರ್ಥ ನೀಡಿದೆ.

ವೇದಗಳ ಕಾಲದಲ್ಲಿ ಸ್ತ್ರೀಗೆ ಒಳ್ಳೆಯ ಸ್ಥಾನಮಾನ ಕಂಡುಬಂದರು ಸಹ ಪುರುಷರ ಅದಿನದಲ್ಲಿದ್ದಳು. ಆದರೆ ಪುರುಷನಿಗೆ ಸಿಗುವಷ್ಟು ಸ್ಥಾನಮಾನಗಳು ಸಿಗುತ್ತಿರಲಿಲ್ಲ. ಆದರೆ ಬೆರಳಣಿಕೆಯಷ್ಟು ಮಹಿಳೆಯರು ಮಾತ್ರ ಸಬಲರಾಗಿದ್ದರು. ಅಂದ ಗಾರ್ಗಿ, ಅಪಾಲ, ಮೈತ್ರೇಯಿ, ಅಪಾರ ಜ್ಞಾನ ಪಡೆದು ಮಹಾ ಮೇದಾವಿಗಳಾಗಿದ್ದರು.

ಮಹಾಕಾವ್ಯಗಳಲ್ಲಿ ಸ್ತೀಯರಿಗೆ ಉತ್ತಮ ಸ್ಥಾನಮಾನ ಕಂಡುಬಂದರೂ ಅಲ್ಲಿಯೂ ಕೆಲವು ತೊಡಕುಗಳು ಕಂಡುಬರುತ್ತವೆ. ಅದರಲ್ಲೂ ಮಹಿಳೆ ಬಾಲ್ಯದಲ್ಲಿ ತಂದೆ ಪಾಲನೆ, ಯೌವ್ವನದಲ್ಲಿ ಪತಿಆಶ್ರಯ, ಮುಪ್ಪಿನಲ್ಲಿ ಮಕ್ಕಳ ಪೋಷಣೆಯಲ್ಲಿ ಬೆಳೆಯಬೇಕೆಂದು ಮನುಸ್ಮೃತಿ ತಿಳಿಸುತ್ತದೆ. ಮನು **"ಯತ್ರ ನಾರ್ಯಸ್ತು ಪೂಜ್ಯತೆ,ರಮಂತೆ ತತ್ರಾ ದೇವತಾ"** ಎಂಬುದನ್ನು ಮನು ಸಮಾನತೆಯ ಸಮಾಜ ಕುರಿತು ತಿಳಿಸುತ್ತಾನೆ.

ಬುದ್ಧಪ ಕಾಲದಲ್ಲಿ ಹೆಣ್ಣು ತನ್ನ ಅಸ್ತಿತ್ವವನ್ನು ಕಳೆದುಕೊಳ್ಳುತ್ತಾ ಬರುತ್ತಾಳೆ. ಅವಳಿಗೆ ಯಾವುದೇ ವೇದಾಧ್ಯಯನ, ಉಪನಯನ.ಇವುಗಳನ್ನು ಅಧ್ಯಯನ ಮಾಡಲು ಯೋಗ್ಯಳಲ್ಲ ಕೇವಲ ಅವಳು **ಸಂಸಾರದಲ್ಲಿ ಅಲಂಕಾರ ವಸ್ತು** ಎಂದು, ಹೇಳುವದರ ಮೂಲಕ ಅವಳ ಸ್ವತಂತ್ರ್ಯ ಕಳೆದುಕೊಳ್ಳುತ್ತಾಳೆ.

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ಸಮಾಜದಲ್ಲಾಗಲಿ ಪುರುಷ–ಮಹಿಳೆ ಇಬ್ಬರು ಪ್ರಮುಖರೆ ಎಂಬುದನ್ನು ಒಪ್ಪಿಕೊಳ್ಳದ ಮನಸ್ಥಿತಿಯಿಂದಾಗಿ ಇಂದಿನ ದಿನಗಳಲ್ಲಿ ಆಕೆ ಎದುರಿಸುತ್ತಿರುವ ತಾರತಮ್ಯ "ಕೇಳಿಕೊಂಡು ಬಿದ್ದಿರು" ಎನ್ನುವಂತ ದುರಂಹಕಾರ ಎಣಿಕೆಗೆ ನಿಲುಕದ್ದು.ಹೀಗಾಗಿ ಆಕೆ ಇಗಲೂ ಸಮಾನತೆಯ ಪ್ರಗತಿಯತ್ತ ಹೆಜ್ಜೆ ಹಾಕುವ ಅಗತ್ಯವಿದೆ .ಈ ಹಿನ್ನೆಲೆಯಲ್ಲಿ ಮಹಿಳೆಯರು ಸಬಲರಾಗಬೇಕಾದರೆ ನಾಣ್ನುಡಿಯಂತೆ **"ಹೆಣ್ಣೊಂದು ಕಲಿತರೆ ಶಾಲೆಯೊಂದು ತೆರೆದಂತೆ"** ಎಂಬ ವಾಕ್ಯದಡಿ ಸ್ತ್ರೀಯು ಸಾಮಾಜಿಕವಾಗಿ, ಶೈಕ್ಷಣಿಕವಾಗಿ, ಆರ್ಥಿಕವಾಗಿ, ಸಂವಿಧಾನಾತ್ಮಕವಾಗಿ, ತನ್ನದೇ ಆದ ಅಸ್ತಿತ್ವವನ್ನು ಕಂಡುಕೊಳ್ಳುವದರ ಮೂಲಕ ಸ್ವಾಲಂಭಿ ಜೀವನ ನಡೆಸಲು ಸಮರ್ಥಳಾಗುವ ರೀತಿಯಲ್ಲಿ ಅವಳು ಸಬಳಲಾಗಬೇಕಾಗಿದೆ. ಆಗ ಮಾತ್ರ ಮಹಿಳಾ ಸಬಲೀಕರಣ ಸಾಧ್ಯವಾಗುತ್ತದೆ.

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Women Empowerment through NGOs: A Case Study of SKDRDP

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ABSTRACT

Shri Kshethra Dharmasthala Rural Development Project, popularly known as SKDRDP. It was launched in 1982. It is undertaking the rural development in various parts of Karnataka. It was launched its microfinance Programme in 1996, following a Self-Help Group (SHG) model where in group of 15-20 members are collectively responsible for use of loans for self-employment sanctioned to each individual. SKDRDP encompasses all aspects of enriching the rural life. It is currently expanding its developmental activities to all the districts of Karnataka. It is currently engaged in development activities in Kerala also. Empowerment of women is one of very important issues in developing countries. As women are integral part of society, her status and participation in decision making as well as economic activities is very crucial, but progress in this dimension in India is poor. This paper has been explained about the programmes launched by SKDRDP for development of women. Further, the study has also suggested the implications to improve the SKDRDP in Karnataka. Thus, there is a need to study and evaluate this project's working for the betterment of women. SKDRDP not only provides financial aid to the women but empowers them. With the loans, people are equipped with the abilities to make something for their future and to improve their standard of living. Also it bestows upon them the responsibility of them making their own decisions and controlling their fate. Empowering the poor and enabling them with the capabilities is what SKDRDP strives to do with its programs. Therefore, it has become one of the crucial projects for the development of women.

Key words: Women, Empowerment, NGOs, Rural, Development.

Introduction

This paper is based on the fact that economy of a nation can be improved only when the quality of life of the citizens of a nation can be effectively improved by raising the standards of living of the people on the street and in backward

technology in uplifting the society is really appreciated. Hence we can conclude that the steps taken by the SKDRDP is a initiative which needs to be extend for huge period of time to ensure sweet results. The major findings in the study justify the greater role played by the SKDRDP in increasing empowerment of women, by making them financially strong, as well as it helped them to save some amount of money and invest it in further development.

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119	ಜಯಂತ ಕಾಯ್ಕಿಣಿ ಅವರ ಕಥೆಗಳಲ್ಲಿ ಮಹಿಳಾ ಸಶಕ್ತೀಕರಣ	**ನೀಲೇಶ ಎಸ್.ಎಂ** ಕನ್ನಡ ಸಂಶೋಧನ ವಿದ್ಯಾರ್ಥಿ ಕುವೆಂಪು ವಿಶ್ವ ವಿದ್ಯಾನಿಲಯ ಹಾಗೂ ಕನ್ನಡ ಉಪನ್ಯಾಸಕರು, ಸರ್ಕಾರಿ ಪ್ರಥಮ ದರ್ಜೆ ಕಾಲೇಜು, ಸೊರಬ	647-650
120	**Shg's Impact On Women Empowerment**	Sneha M Shet M.Com 4th Sem KLE Society's G H College Haveri Prof.V.B.Jain PG Department of studies in Commerce KLE Society's G H College Haveri	651-652
121	**Role Of Women Empowerment In Economic Development Of India – A Study**	**Miss Sumangala G M** M.Com Final Year KLE's G H College, Haveri PG Department of Studies in Commerce **Prof.R B Ajaraddi and Prof Gururaj S Barki** Assistant Professor KLE's G H College, Haveri	653-657
122	**Women Empowerment In India – Rights, Laws & Policies**	Vijayalaxmi S. Mudasi Megha Kolavar M.Com IV semester KLE's G H College, Haveri **Prof. G V Salimath** Assistant Proffessor KLE's G H College, Haveri	658-659
123	**Role Of Self Help Groups Through Micro Finance: A Case Study Of Haunsabhavi**	**Miss. Priya Patil** B.A II Semester M. A. S. C. College, Haunsbhavi	660-664
124	**Women Empowerment Through Entrepreneurship**	**DIVYA GAONKAR & LALITA L BHAT** M.Com II semester Govt , First grade college & PG Studies in commerce. Yellapur	665-669
125	**Women Empowerment In India-Rights,Laws And Policies**	**JAYASHREE.G.SHIRANALLI** M.A English IV sem JSS SMI UG & PG Studies, Vidyagiri Dharwad	670-672
126	**Women Empowerment Throgh Entrepreneurship In India**	**Amruta B Devagiri & Archana S Devagiri** S.R.J.V. Arts & Commerce College Shiggaon.	673-681
127	**Women Empowerment Through Entrepreneurship**	**ANUPAMA. D. DESHPANDE** M.COM 1ST YEAR Smt/Shri. G S AKKIHAL COLLEGE OF COMMERCE, SAPTAPUR , DHARWAD.	682-687
128	ಮಹಿಳಾ ಸಬಲೀಕರಣದ ಸಮಸ್ಯೆ ಮತ್ತು ಸವಾಲುಗಳು	**ಕುಮಾರಿ ಪವಿತ್ರಾ .ಮ. ಹೂಗಾರ** ಶ್ರೀ ಜಗದ್ಗುರು ಫಕೀರೇಶ್ವರ ಸರಕಾರಿ ಪ್ರಥಮ ದರ್ಜೆ ಮಹಾವಿದ್ಯಾಲಯ, ಶಿರಹಟ್ಟಿ. ಜಿ. ಗದಗ	688-692

ಮಹಿಳಾ ಸಬಲೀಕರಣದ ವಿವಿಧ ಆಯಾಮಗಳು

ಹನುಮಂತಪ್ಪ ಬ್ಯಾಡಗಿ
ಸಂಶೋಧನಾ ವಿದ್ಯಾರ್ಥಿ
ಜಾನಪದ ವಿಭಾಗ
ಕನ್ನಡ ವಿಶ್ವ ವಿದ್ಯಾಲಯ.ವಿದ್ಯಾರಣ್ಯ.ಹಂಪಿ

ಮಹಿಳಾ ಸಬಲೀಕರಣದ ಬಗ್ಗೆ ಚರ್ಚಿಸುವದಾದರೆ ಇದು ತನ್ನದೇ ಆದ ವಿವಿದ ಆಯಾಮಗಳನ್ನು ಕಂಡುಕೊಂಡು ಬಂದಿದೆ. ಏಕೆಂದರೆ ಸ್ವಚ್ಚಂದ ಪರಿಸರವೊಂದರ ಸೃಷ್ಟಿಗಾಗಿ ಸಮಾಜದಲ್ಲಿ ಹಲವಾರು ಬಗೆಯ ನಿಯಮಗಳನ್ನು ಸೂಚಿಸಲಾಗಿದೆ.ಈ ವ್ಯವಸ್ಥೆಯಲ್ಲಿ ಪ್ರತಿಯೊಬ್ಬರು ಸಂಘಜೀವ **"ಸರ್ವರಿಗೂ ಸಮಬಾಳು ಸರ್ವರಿಗೂ ಸಮಪಾಪಲು"**ಎಂಬುದು ಲೋಕಾರೂಪಿಯ ಮಾತಾಗಿದೆ. ಆದರೆ ಇದು ಕೇವಲ ಒಂದು ಪಕ್ಷದ ಪರವಾಗಿ ನಿಂತಿದೆ ಎಂಬುದನ್ನು ನಿರೀಕ್ಷಿಸಬಹುದು.ಯಾವ ಸಮಾಜದಲ್ಲಿ ಸ್ತ್ರೀಯರಿಗೆ ಉಚ್ಚ ಸ್ಥಾನಮಾನವಿದೆಯೋ ಆ ಸಮಾಜ ಶ್ರೀಮಂತಿಕೆ ಸಮಾಜವಾಗಿದೆ. ಒಂದು ಕಾಲದಲ್ಲಿ ಅಮೇರಿಕಾ ಸ್ತ್ರೀಯನ್ನು ದೇವತೆ ಎಂದು ಪೂಜಿಸುತ್ತಿತ್ತು. ಆದರೆ ಭಾರತ ಸ್ತ್ರೀಯನ್ನು ಮಕ್ಕಳ ಹೆರುವ ಯಂತ್ರವಾಗಿ ಭಾವಿಸಿದೆ. ಹಾಗಾಗಿ ಸ್ತ್ರೀಯರ ಸ್ಥಾನಮಾನ ದೈನೀಹ ಸ್ಥಿತಿಗೆ ಬಂದು ಬಿಟ್ಟಿದೆ. ಮಹಿಳಾ ಸಬಲೀಕರಣ ಎಂದರೇ ಹಳೆಯ ಸಾಂಪ್ರದಾಯಿಕ ಚೌಕಟ್ಟನ್ನು ಮೀರಿ ಹೊಸ ಅತ್ಯತ್ತಮ ಅವಕಾಶಗಳಿಗೆ ತಮ್ಮನ್ನು ತೆರೆದುಕೊಳ್ಳುವದಕ್ಕೆ ಅವರನ್ನು ಸಜ್ಜು ಮಾಡುವುದು ಎಂದರ್ಥ. ಈ ನಿಟ್ಟಿನಲ್ಲಿ ಕಾನೂನು ಜಾರಿ ಅಷ್ಟೆಅಲ್ಲದೇ ಹಲವು ಯೋಜನೆಗಳನ್ನು ಜಾರಿಗೊಳಿಸುವ ಮೂಲಕ ಭಾರತ ಸರಕಾರ ಮಹಿಳಾ ಸಭಲೀಕರಣಕ್ಕೆ ಹೊಸ ಅರ್ಥ ನೀಡಿದೆ.

ವೇದಗಳ ಕಾಲದಲ್ಲಿ ಸ್ತ್ರೀಗೆ ಒಳ್ಳೆಯ ಸ್ಥಾನಮಾನ ಕಂಡುಬಂದರು ಸಹ ಪುರುಷರ ಅದಿನದಲ್ಲಿದ್ದಳು. ಆದರೆ ಪುರುಷನಿಗೆ ಸಿಗುವಷ್ಟು ಸ್ಥಾನಮಾನಗಳು ಸಿಗುತ್ತಿರಲಿಲ್ಲ. ಆದರೆ ಬೆರಳಣಿಕೆಯಷ್ಟು ಮಹಿಳೆಯರು ಮಾತ್ರ ಸಬಲರಾಗಿದ್ದರು. ಅಂದ ಗಾರ್ಗಿ, ಅಪಾಲ, ಮೈತ್ರೇಯಿ, ಅಪಾರ ಜ್ಞಾನ ಪಡೆದು ಮಹಾ ಮೇದಾವಿಗಳಾಗಿದ್ದರು.

ಮಹಾಕಾವ್ಯಗಳಲ್ಲಿ ಸ್ತ್ರೀಯರಿಗೆ ಉತ್ತಮ ಸ್ಥಾನಮಾನ ಕಂಡುಬಂದರೂ ಅಲ್ಲಿಯೂ ಕೆಲವು ತೊಡಕುಗಳು ಕಂಡುಬರುತ್ತವೆ. ಅದರಲ್ಲೂ ಮಹಿಳೆ ಬಾಲ್ಯದಲ್ಲಿ ತಂದೆ ಪಾಲನೆ, ಯೌವ್ವನದಲ್ಲಿ ಪತಿಆಶ್ರಯ, ಮುಪ್ಪಿನಲ್ಲಿ ಮಕ್ಕಳ ಪೋಷಣೆಯಲ್ಲಿ ಬೆಳೆಯಬೇಕೆಂದು ಮನುಸ್ಮೃತಿ ತಿಳಿಸುತ್ತದೆ. **ಮನು "ಯತ್ರ ನಾರ್ಯಸ್ತು ಪೂಜ್ಯತೆ,ರಮಂತೆ ತತ್ರಾ ದೇವತಾ"** ಎಂಬುದನ್ನು ಮನು ಸಮಾನತೆಯ ಸಮಾಜ ಕುರಿತು ತಿಳಿಸುತ್ತಾನೆ.

ಬುದ್ದನ ಕಾಲದಲ್ಲಿ ಹೆಣ್ಣು ತನ್ನ ಅಸ್ತಿತ್ವವನ್ನು ಕಳೆದುಕೊಳ್ಳುತ್ತಾ ಬರುತ್ತಾಳೆ. ಅವಳಿಗೆ ಯಾವುದೇ ವೇದಾಧ್ಯಯನ, ಉಪನಯನ,ಇವುಗಳನ್ನು ಅಧ್ಯಯನ ಮಾಡಲು ಯೋಗ್ಯಳಲ್ಲ ಕೇವಲ ಅವಳು **ಸಂಸಾರದಲ್ಲಿ ಅಲಂಕಾರ ವಸ್ತು** ಎಂದು, ಹೇಳುವದರ ಮೂಲಕ ಅವಳ ಸ್ವತಂತ್ರ್ಯ ಕಳೆದುಕೊಳ್ಳುತ್ತಾಳೆ.

ಸಮಾಜದಲ್ಲಾಗಲಿ ಪುರುಷ–ಮಹಿಳೆ ಇಬ್ಬರು ಪ್ರಮುಖರೆ ಎಂಬುದನ್ನು ಒಪ್ಪಿಕೊಳ್ಳದ ಮನಸ್ಥಿತಿಯಿಂದಾಗಿ ಇಂದಿನ ದಿನಗಳಲ್ಲಿ ಆಕೆ ಎದುರಿಸುತ್ತಿರುವ ತಾರತಮ್ಯ **"ಕೇಳಿಕೊಂಡು ಬಿದ್ದಿರು"** ಎನ್ನುವಂತ ದುರಂಹಕಾರ ಎಣಿಕೆಗೆ ನಿಲುಕದ್ದುಹೀಗಾಗಿ ಆಕೆ ಇಗಲೂ ಸಮಾನತೆಯ ಪ್ರಗತಿಯತ್ತ ಹೆಜ್ಜೆ ಹಾಕುವ ಅಗತ್ಯವಿದೆ .ಈ ಹಿನ್ನೆಲೆಯಲ್ಲಿ ಮಹಿಳೆಯರು ಸಬಲರಾಗಬೇಕಾದರೆ ನಾಣ್ನುಡಿಯಂತೆ **"ಹೆಣ್ಣೊಂದು ಕಲಿತರೆ ಶಾಲೆಯೊಂದು ತೆರೆದಂತೆ"** ಎಂಬ ವಾಕ್ಯದಡಿ ಸ್ತ್ರೀಯು ಸಾಮಾಜಿಕವಾಗಿ, ಶೈಕ್ಷಣಿಕವಾಗಿ, ಆರ್ಥಿಕವಾಗಿ, ಸಂವಿಧಾನಾತ್ಮಕವಾಗಿ, ತನ್ನದೇ ಆದ ಅಸ್ತಿತ್ವವನ್ನು ಕಂಡುಕೊಳ್ಳುವದರ ಮೂಲಕ ಸ್ವಾಲಂಭಿ ಜೀವನ ನಡೆಸಲು ಸಮರ್ಥಳಾಗುವ ರೀತಿಯಲ್ಲಿ ಅವಳು ಸಬಳಲಾಗಬೇಕಾಗಿದೆ. ಆಗ ಮಾತ್ರ ಮಹಿಳಾ ಸಬಲೀಕರಣ ಸಾಧ್ಯವಾಗುತ್ತದೆ.

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