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PERCEPTION OF HEALTH NEEDS AMONG LAMBANIS OF ALURHATHI VILLAGE

Rajiv M.
Research Scholar, Dept of Sociology, Karnatak University, Dharwad, Karnataka

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.

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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.

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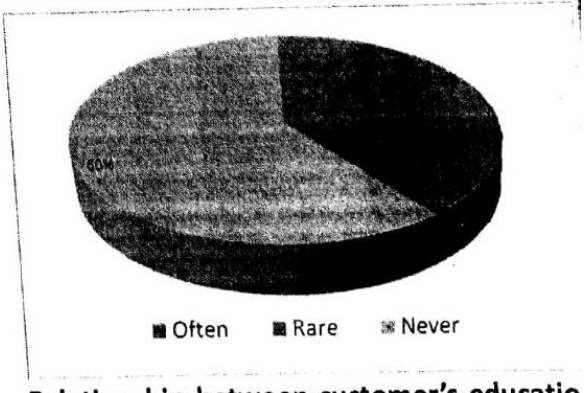
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HEALTH PROBLEMS AMONG LAMBANIS OF ALURHATHI VILLAGE

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Karnatak University, Dharwad, Karnataka

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

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

Vijay Kumar,
Ph.D. Scholar (Law)
OPJS University, Churu , Rajasthan

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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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03

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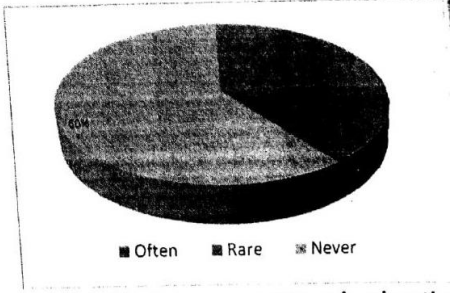
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Health problems of khanderayanahalli in Haveri District of Karnataka

Rajiv M.
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Karnatak University, Dharwad, Karnataka

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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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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[6] https://twitter.com/makeinindia_

[7] https://www.facebook.com/makeinindiaofficial

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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.

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

Devaraj Hanchinamani, *Behind Agri Office, Vivekananda Nagar, Hirekeruru-581111, Dt: Haveri, Karnataka*

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!

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

Devaraj Hanchinamani, *Behind Agri Office, Vivekananda Nagar, Hirekeruru-581111, Dt: Haveri, Karnataka*

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

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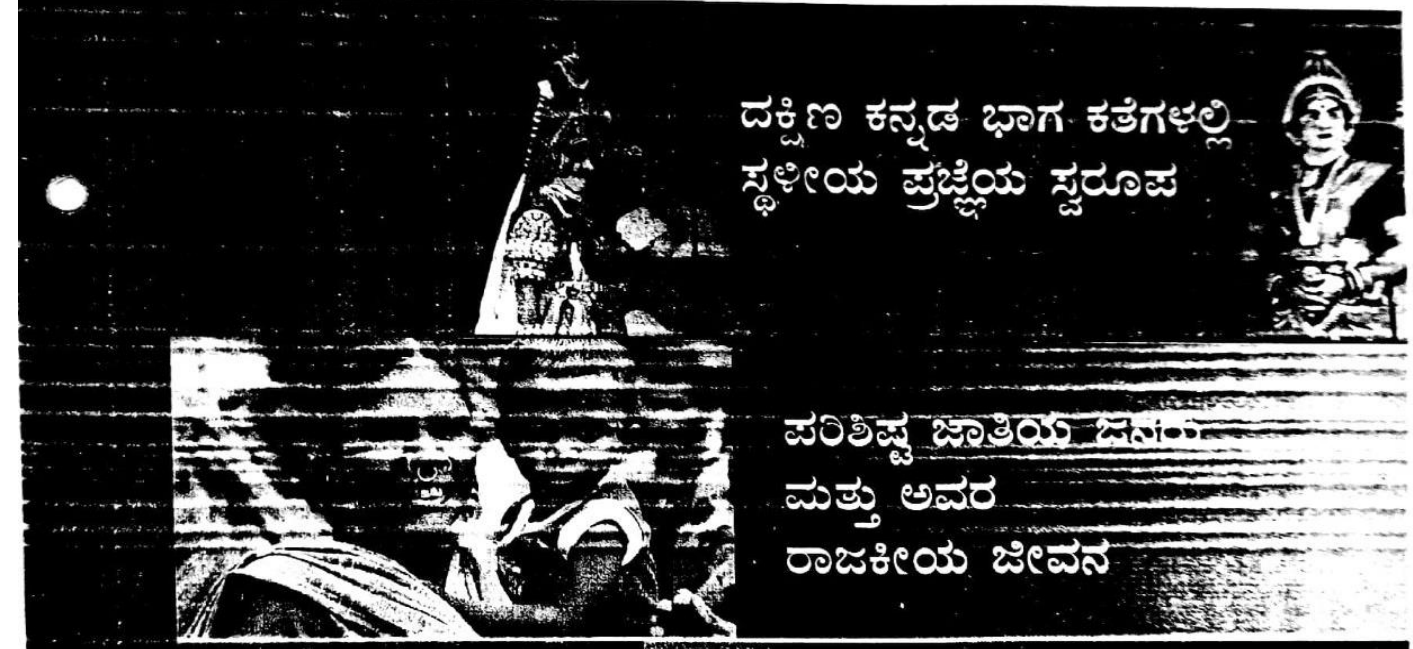
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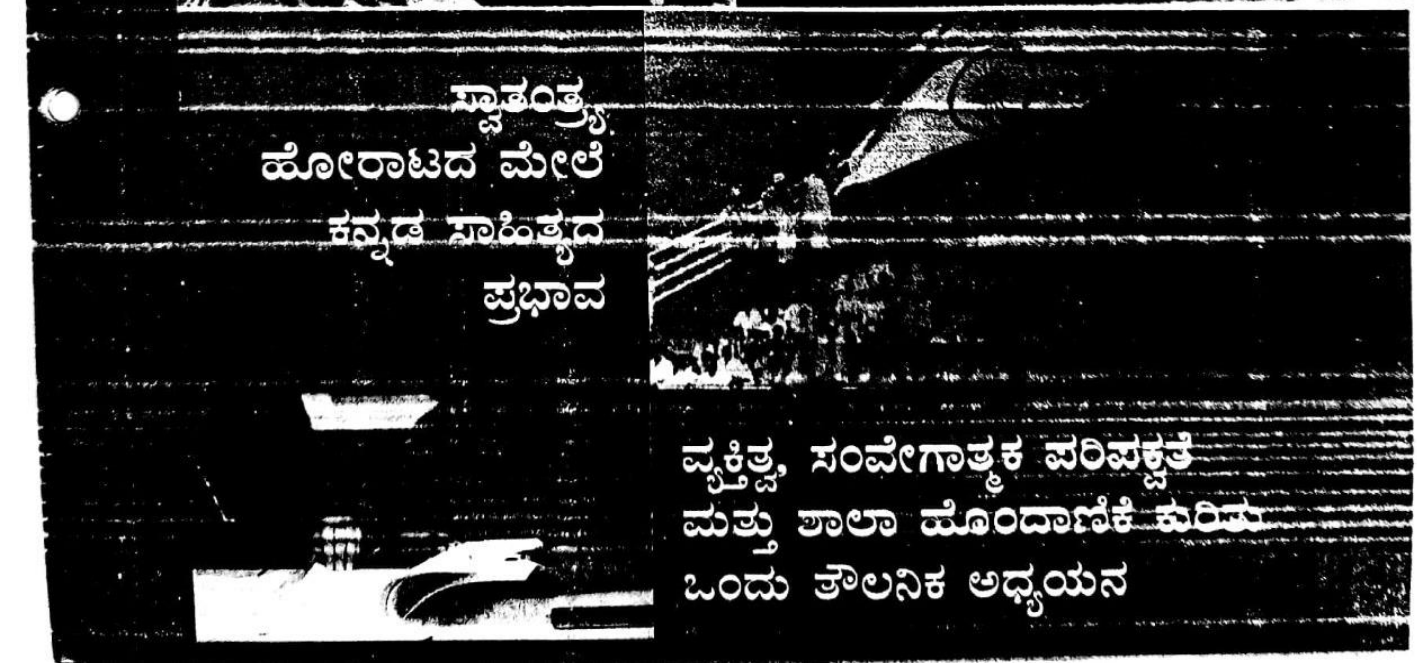
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SHIKSHAN SOUDHA *A Quarterly Education and Research Journal*



ದಕ್ಷಿಣ ಕನ್ನಡ ಭಾಗ ಕತೆಗಳಲ್ಲಿ
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ಕಡೋಲಿ ಜಾತ್ರೆ

ದಕ್ಷಿಣ ಮಹಾರಾಷ್ಟ್ರದಲ್ಲಿರುವ ಕೊಲ್ಲಾಪುರ ಜಿಲ್ಲೆಗೆ ಸೇರಿರುವ ಹಾತಕಣಗಲೆ ತಾಲೂಕಿನ ಪಟ್ಟಣ ಕಡೋಲಿ. ಈ ಹಿಂದೆ ಅಚ್ಚಗನ್ನಡ ಪ್ರದೇಶವಾಗಿದ್ದು, ಜಾತ್ರೆಗೆ ಅತೀ ಹೆಚ್ಚಿನ ಸಂಖ್ಯೆಯಲ್ಲಿ ಭಕ್ತರು ಇವತ್ತಿಗೂ ಕನ್ನಡ ನಾಡಿನಿಂದಲೇ ಬಂದು ಸೇರುತ್ತಾರೆಂದಿಗೆ ತಪ್ಪಾಗಲಾರದು. ಕೊಲ್ಲಾಪುರದಿಂದ ಸುಮಾರು ಇಪ್ಪತ್ತು ಕಿ.ಮೀ. ದೂರವಿದ್ದ ಪಟ್ಟಣ ಕಡೋಲಿ ಕುರುಬರ ಜೋಡಿ ದೈವಗಳಾದ ಇಟ್ಟಪ್ಪ – ಬೀರಪ್ಪರ ಪರಂಪರೆಯ ಸುಪ್ರಸಿದ್ಧ ಪುಣ್ಯಕ್ಷೇತ್ರವಾಗಿದೆ.ಕುರುಬರ ಆರಾಧ್ಯ ದೈವ ಇಟ್ಟಪ್ಪ. ಇಲ್ಲಿ ಇಟಲನಾದರೆ, ಕುರುಬರ ಕುಲದೈವವಾದ ಬೀರಪ್ಪನು ಇಲ್ಲಿ ಬ್ರಮಲ ಅಥವಾ ಬೀರೋಬನಾಗಿದ್ದಾನೆ. ಮಹಾರಾಷ್ಟ್ರ ಹಾಗೂ ಮುಂಬೈ ಕರ್ನಾಟಕದ ಲಕ್ಷಾಂತರ ದನಗರ– ಕುರುಬ ಸಮುದಾಯದ ಭಕ್ತರು ಈ ಕ್ಷೇತ್ರಕ್ಕೆ ನಡೆದುಕೋಳ್ಳುತ್ತಾರೆ. ಇಟಲನು ಬೀರಪ್ಪನ ಸಖ ಅಥವಾ ಸಹೋದರ, ಶಿಷ್ಯನಾಗಿದ್ದಾನೆಂದು ನಂಬಲಾಗಿದೆ. ಯಾದವರ ದೇವರಾದ ಈತ ಇಂದಿಗೂ ತನ್ನ ಗೋವಳಿಗರ ಮೂಲರೂಪದಲ್ಲಿ ಕಡೋಲಿಯಲ್ಲಿ ನೆಲೆಸಿದ್ದಾನೆ.

ಪ್ರತೀ ವರ್ಷ ಮೊದಲೆ ನಿಶ್ಚಯವಾಗಿರುವಂತೆ ಭೌಮ್ ಪೂರ್ಣಿಮೆಯ ನಂತರ ಬರುವ ಶೀಗಿ ಹುಣ್ಣಿಮೆಯ ನಂತರದ ಮೃಗ ನಕ್ಷತ್ರದಲ್ಲಿ ಮೂರು ದಿನಗಳ ಕಾಲ ಭಾರಿ ಜಾತ್ರೆಯು ನಡೆಯುತ್ತದೆ. ಮಹಾರಾಷ್ಟ್ರದ ನಾಸಿಕದಲ್ಲಿ ಹನ್ನೆರಡು ವರ್ಷಕೊಮ್ಮೆ ಕುಂಭ ಮೇಳ ಜರಗುವಂತೆ ಕಡೋಲಿಯಲ್ಲಿ ಪ್ರತೀ ವರ್ಷ ಕುರುಬರ ಕುಂಭ ಮೇಳ ನಡೆಯುತ್ತದೆ ಎಂದರೆ ತಪ್ಪಾಗಲಿಕ್ಕಿಲ್ಲ. ಅಲ್ಲಿ ಬೂದಿ–ವಿಭೂತಿ ಬಳಿದುಕೊಂಡು ಸಾದು ಸಂತರು ಜಮಾಯಿಸಿರುವಂತೆ. ಇಲ್ಲಿ ಬಂಗಾರ ವರ್ಣದ ಭಂಡಾರವನ್ನು ಲೇಪಿಸಿಕೊಂಡು ಲಕ್ಷಾಂತರ ಕುರುಬ ಭಕ್ತರು ಕಾಣಿಸಿಗುವರು.

ಕಡೋಲಿ ಜಾತ್ರೆ ಅಕ್ಷರಶಃ ಹಳದಿ ವರ್ಣ ರಂಜಿತ ಹಬ್ಬ. ಕಣ್ಣಿಗೆ ಕಾಣಿಸುವಷ್ಟು ದೂರದವರೆಗೂ ಭಂಡಾರದ ಜಡಿ ಮಳೆ, ಸುರಿಮಳೆ, ಭಂಡಾರದಲ್ಲಿ ಮಿಂದೆದ್ದ ಲಕ್ಷೋಪಲಕ್ಷ ಭಕ್ತ ಜನಸ್ತೋಮ. ಕಾರ್ಮೋಡ, ಬೀಳಮೊಡ ತೆಲುವಂತೆ ಕುರಿ ಉಣ್ಣೆಯ ಕೆಂತುರು, ಕೈತಾಳ ಹಾಗೂ ಡೋಳ್ಳಿನ ಮೇಳಗಳ ತಾಂಡವ ಸದ್ದು, ಹರಿತವಾದ ಅಲಗುಗಳೊಂದಿಗೆ ಹೌಹಾರುವಂತಹ ಸಾಹಸ ಪ್ರದರ್ಶನ ಮಾಡುವ ಫರಂಡೆ, ನಾನಾ ನಮೂನೆ ಸೇವೆಗಳಲ್ಲಿ ಮೈಮರೆತು ಸೇರುವ ಭಕ್ತ ಸಮೂಹ, ಕುರುಬರ ಜೋಡಿ ದೈವಗಳ ಜಾತ್ರೆ ಭಕ್ತಿ ಭಾವದಿಂದ ನಡೆಯುತ್ತದೆ.

ಎಲ್ಲರಿಗೂ ಗೊತ್ತಿರುವಂತೆ ಕುರುಬರ ಆರಾಧ್ಯ ದೇವರಾದ ಬೀರಪ್ಪನನ್ನು ಹಲವು ವಿದ್ವಾಂಸರು ಹಾಲುಮತ ಧಾರ್ಮಿಕ–ಸಾಮ್ರಾಜ್ಯದ ಚಕ್ರವರ್ತಿಯೆಂದೆ ಕರೆದಿದ್ದಾರೆ. ಒಬ್ಬ ಚಕ್ರವರ್ತಿಗೆ ಇರಬೇಕಾದ ರಾಜ ಪರಿವಾರ ಇರುವಂತೆ ಇಟ್ಟಪ್ಪ – ಬೀರಪ್ಪರಿಗೆ ದಳವಾಯಿ, ಈರಗಾರ, ಪೂಜಾರಿ, ಪರಿಚಾರಕರು, ಕೋಲಕಾರರು ಮುಂತಾದ ವೀರಪಡೆ ಇರುತ್ತದೆ. ಇಲ್ಲಿ ಈರಗಾರರ ಪಾತ್ರ ಬಹು ಮುಖ್ಯವಾಗಿದ್ದು, ಜಾತ್ರೆಯ ದಿನ ಮೆರವಣಿಗೆ ನಡೆಯುವಾಗ ಬೀರದೇವ ಇಟ್ಟಪ್ಪರ ಪಂಜಿನ ಸಲಾಮಿನರು ಸಲಾಮ ಸೇವೆ ಸಲ್ಲಿಸುತ್ತಾರೆ. ನಾಲ್ಕು ದಿಕ್ಕಿಗೆ ಪಂಜನ್ನು ಬೆಳಗಿ ಅಪ್ಪ ದಿಕ್ಪಾಲಕರಿಗೆ ನಮಿಸಿ, ನಂತರ ಜೋಡಿ ದೇವರಿಗೆ ನಮಸ್ಕರಿಸಿ ನಂತರ ಈರಗಾರನು ಇಟ್ಟಪ್ಪ–ಬೀರಪ್ಪರ ಮೂರ್ತಿಯ ಮುಂದೆ ಬಂದು ಈರಗಾರಿಕೆ ಮಾಡಿ ಸುಕ್ ಸುಖೋ, ಶಿವ್ ಶಿವೋ ಸುವೋ, ಎಂದು ಘರ್ಜಿಸುತ್ತಾನೆ. ಇದು ದೇವರಿಗೆ ಭಕ್ತಿಯಿಂದ ಸ್ವಾಗತ ಕೋರಿ ಮುಂದುವರೆಯಲು ಬೇಡಿಕೊಂಡಂತೆ ಎಂಬ ಅಭಿಪ್ರಾಯ ಭಕ್ತರಲ್ಲಿದೆ.

ಅಲಗು ಸೇವೆ

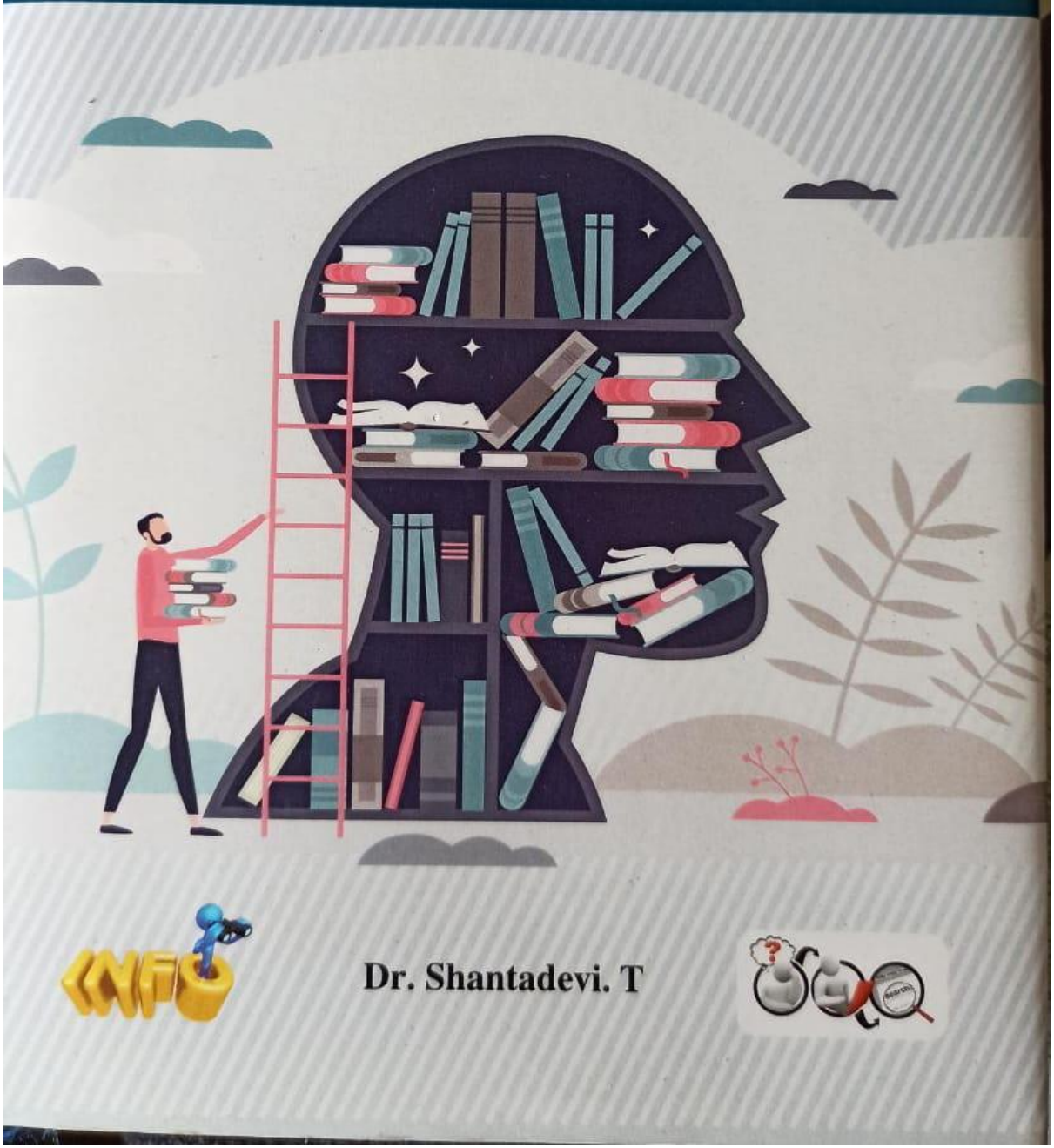
ಹಾಲು – ಮತದ ಕುರುಬರಲ್ಲಿ ಅಲಗು ಸೇವೆ ಒಂದು ವಿಶಿಷ್ಟ ಪದ್ಧತಿಯಾಗಿದೆ. ಅದರಲ್ಲು ಬೀರಪ್ಪ, ಇಟ್ಟಪ್ಪ, ಮಾಳಿಂಗರಾಯರ ಸಂಪ್ರದಾಯದಲ್ಲಿ ಈ ಸೇವೆ ಕಂಡುಬರುತ್ತದೆ. ಸಾಮಾನ್ಯವಾಗಿ ಅಲಗು ಎಂದರೆ ವೀರಯೋದನ ಕೈಯಲ್ಲಿನ ಕತ್ತಿ ಎಂದರ್ಥ. ಈ ಕತ್ತಿಯೂ ನೇರವಾಗಿದ್ದೂ ಎರಡು ಅಂಚುಗಳನ್ನು ಹೊಂದಿದ್ದು ಹರಿತವಾಗಿರುತ್ತದೆ. ಅಲಗನ್ನು ಹಾಯಲು ಫರಂಡಿ ನಾಡಿನಿಂದ ಅಂದರೆ ಸೊಲ್ಲಾಪುರ ಜಿಲ್ಲೆಯ 'ಮಂಡ' ತಾಲ್ಲೂಕಿನ ಅಂಜನಗಾಂವ ಊರಿನಿಂದ ಜಾತ್ರೆಯ ಸಲುವಾಗಿ ಒಂದು ತಿಂಗಳ ಕಾಲ ಉಪವಾಸ ಮಾಡುತ್ತಾ ಕಡೋಲಿಗೆ ಬಂದು ದೇವಸ್ಥಾನದ ಮುಂದೆ ಇರುವ ಸುಮಾರು ಒಂದು ಫರ್ಲಾಂಗು ದೂರದಲ್ಲಿ ಅವನಿಗಾಗಿ ಕಟ್ಟಿರುವ ಕಟ್ಟೆಯ ಮೆಲೆ ಆಸಿನನಾಗುತ್ತಾನೆ. ಅದನ್ನುಇವತ್ತಿಗೂ ಫರಂಡಿ ಕಟ್ಟೆಯೆಂದು ಕರೆಯುತ್ತಾರೆ.

ಹೆಗಡೆಯವರ ಬೋನದ ಕಾರ್ಯಕ್ರಮ ಮುಕ್ತಾಯವಾದ ಮೇಲೆ ಕಡೋಲಿ ಊರಿನ ಗೌಡರನ್ನು ಮೇರವಣಿಗೆಯ ಮೂಲಕ ದೇವಸ್ಥಾನಕ್ಕೆ ಕರೆದುಕೊಂಡು ಬರಲಾಗುತ್ತದೆ. ಅವರ ಜೊತೆಗೆ ಅಲಗನ್ನು ತೆಗೆದುಕೊಂಡು ಬರಲಾಗುತ್ತದೆ. ಪ್ರತಿ ವರ್ಷ ಜಾತ್ರೆ ಮುಕ್ತಾಯವಾದ ಮೇಲೆ ಫರಂಡಿಯ ಅಲಗನ್ನು ಗೌಡರ ಮನೆಯಲ್ಲಿ ಇಡಲಾಗುತ್ತಿದ್ದು, ಅದನ್ನು ಮುಂದಿನ ಜಾತ್ರೆ ಬರುವವರೆಗೂ ಸುರಕ್ಷಿತವಾಗಿ ಕಾಪಾಡುವುದಲ್ಲದೆ. ಅದನ್ನು ಜಾತ್ರೆಯ ದಿನ ಶುಚಿಗೊಳಿಸಿ ದೇವಸ್ಥಾನಕ್ಕೆ ತರುವುದು ಗೌಡರಿಗೆ ಇರುವ ಮಾನ. ಮೃಗ ಮಹೂರ್ತದಂದು ಮಧ್ಯಾಹ್ನ ಎರಡು ಗಂಟೆಯ ಹೊತ್ತಿಗೆ ಅಲಗು ಸೆವೆಯನ್ನು ಪ್ರಾರಂಭಿಸುವಂತೆ ಆಹ್ವಾನಿಸಲು ದೇವಸ್ಥಾನದಿಂದ ಒಂದು ಫರ್ಲಾಂಗ ದೂರದಲ್ಲಿರೋ ಫರಂಡಿ ಕುಳಿತಿರುವ ಫರಂಡಿ ಕಟ್ಟೆಗೆ ಮಾನಕಾರರಾದ ಹೆಗಡೆ, ಬಂತ್ಯಾ ಪೂಜಾರಿ, ಗೌಡ್ರು, ಕುಲಕರ್ಣಿ ಎಲ್ಲರು ಸೇರಿ ಫರಂಡಿ ಕಟ್ಟೆಗೆ ಬಂದು ಅಲ್ಲಿ ಗದ್ದುಗೆಯನ್ನು ಮಾಡಿ ಜೋಡು ಅಲಗನ್ನು ಇಟ್ಟು, ಕೊಬ್ಬರಿ, ಖಾರೀಕ, ಎಲೆ, ಅಡಿಕೆ ಇಟ್ಟು ಪೂಜೆಗೊಂಡು ಅಲಗಿನ ಮುಂಭಾಗದಲ್ಲಿ ಹಿಡಿದುಕೊಳ್ಳುವಂತೆ ಅನುಕೂಲವಾಗಲು ಬಟ್ಟೆಯಿಂದ ಕಟ್ಟಿ ಫರಂಡಿಯ ಕೈಯಲ್ಲಿ ಕೊಡಲಾಗುತ್ತದೆ. ಇದಕ್ಕಿಂತ ಒಂದು ತಾಸು ಮುಂಚಿತವಾಗಿ ಫರಂಡಿಯ ಮುಂದೆ ಡೊಳ್ಳು ಸೇವೆ, ಬೆತ್ತ ಸೇವೆ, ಸತ್ತಿಗೆ ಸೇವೆ ನಿರಂತರವಾಗಿ ನಡೆಯುತ್ತಲೇ ಇರುತ್ತವೆ. ಫರಂಡಿಯನ್ನು ಎದುರುಗೊಳ್ಳಲು ಕೊಪ್ಪಾಲ ಸಹ ಬಂದಿರುತ್ತದೆ.

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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.

1. http://backwardclasses.kar.nic.in/BCWDHome.aspx. retrieved on 5/12/2019.

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ಶೋಧ ಬರಹ

(ಸಂಶೋಧನಾ ಲೇಖನಗಳ ಸಂಗ್ರಹ)

ಸಂಪುಟ–ಎರಡು

ಸಂಪಾದಕರು

ಮಂಜುನಾಥ ಎಸ್.ಪಿ.

ಪುರು ಪ್ರಕಾಶನ

ದಾಸರಹಳ್ಳಿ

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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

ಭಾರತೀಯ ಸಂಸ್ಕೃತಿಯಲ್ಲಿ ಪ್ರತಿಯೊಬ್ಬರು ಗೃಹಸ್ಥಾಶ್ರಮಕ್ಕೆ ಹೋಗಲೆ ಬೇಕು. ಅಂತಹ ಸಂದರ್ಭದಲ್ಲಿ ನೀರು ಹೇಗೆ ಒಂದು ಸಂಪ್ರದಾಯವಾಗಿದೆ ಎಂದು ನೋಡುವುದಾದರೆ ಈ ನೀರು ಮದುವೆಗೆ ಕನ್ಫರ್ಮ್ ಮಾಡಿದ ಮೇಲೆ ಕೆಲವು ಕಡೆಗಳಲ್ಲಿ ನೀರು ತುಂಬಿದ ಚರಗಿಯನ್ನು ಇಟ್ಟು ಪೂಜಿಸುವ ಪದ್ಧತಿ ಕಂಡುಬರುತ್ತದೆ. ಇದಕ್ಕೆ ಕಾರಣ ನೀರನ 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 ಸಾಯುವುದೆ ಈ ನೀರು ತುಂಬಿದ ಕೂಡ. ಅದೇ ರೀತಿಯಲ್ಲಿ ಮದುವೆಯಲ್ಲಿ ಸುರಗೆ ಕಾರ್ಯದಲ್ಲಿ ನೀರು ಅತ್ಯವಶ್ಯಕವಾಗಿ ಬೇಕು. ಏಕೆಂದರೆ ವಧು-ವರರಿಗೆ ಆರಿಶೀಣ ಶಾಸ್ತ್ರ ಮುಗಿದ ನಂತರ ಅವರಿಗೆ ಸ್ನಾನ ಮಾಡಿಸುವುದೆ 'ಸೂರಗೆ' 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 ಆರಿಶೀಣ 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 ಸ್ಮರಿಸಿ, ಪೂಜೆಯನ್ನು ಮಾಡಿ ನಂತರ ಕೊಡ ಅಥವಾ ಬಿಂದಿಗೆಯನ್ನು ಗಂಗಾದೇವಿಯನ್ನು ಸ್ಥಳಿಸಿಕೊಂಡು, ಬಿಂದಿಗೆಯನ್ನು ತುಂಬಿಕೊಂಡು ಬಂದು ಮನೆಯ ಬಾಗಿಲ ಬಳಿ ಮತ್ತೆ ತುಂಬಿದ ಕೊಡಕ್ಕೆ ಅವಳ ಗಂಡನ ಕೈಯಲ್ಲಿ ಪೂಜೆ ಮಾಡಿಸಿ, ಮನೆಯ ಹೊಸ್ತಿಲಿಗೆ ಮೊಳೆ ಬಡಿದು, ಮನೆಯ ಸೊಸೆಯನ್ನು ಮನೆ ತುಂಬಿಸಿಕೊಳ್ಳುತ್ತಾರೆ. ಅಂದರೆ ಮನೆಗೆ ಬಂದ ಸೊಸೆ ತುಂಬಿದ ಕೊಡದಂತೆ, ತುಂಬು ಜೀವನ ಸಾಗಿಸಲಿ ಎಂಬುದು ಜನಪದ ಸಂಪ್ರದಾಯದಲ್ಲಿ ಒಂದಾಗಿದೆ.

ಮಳೆರಾಯನ್ನು ಧರೆಗೆ ತರುವ ಸಂಪ್ರದಾಯಗಳು

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 'ಗುರ್ಜಿಯಾಡುವ ಪದ್ಧತಿ' ಇದು ಕೂಡ ಒಂದು. ಇಲ್ಲಿ ಮುಖ್ಯವಾಗಿ ಜರಡಿಯನ್ನು ದೋರಲಾಗಿ ಇಟ್ಟುಕೊಂಡು(ಕೆಲವು ಕಡೆ ರೊಟ್ಟಿ ಹಂಚನ್ನು ಬಳಸುತ್ತಾರೆ) ಅದರ ಮೇಲೆ ಸಗಣಿಯಿಂದ ಗುಳ್ಳವ್ವನನ್ನು ಮಾಡಿಕೊಂಡು ಅದಕ್ಕೆ ಹೂವು ಜುಜ್ಜೆ ಒಪ್ಪು ದೆತ್ತಲೆಯ ಹುಡುಗನ ತಲೆಯ ಮೇಲೆ ಇಟ್ಟುಕೊಂಡು ಮನೆ ಮನೆಗೆ ಹೋಗಿ ಅದರ ಮೇಲೆ ಪ್ರತಿ ಮನೆಯವರು ಅದರ ಮೇಲೆ ನೀರು ಸುರಿಸುತ್ತ ಸಡಗರದಿಂದ ಹಾಡನ್ನು ಹಾಡುತ್ತ ಇಡೀ ಊರಿನ ಮನೆಯಿಮದಿಂದ ನೀರು ಹಾಕಿಸಿಕೊಂಡು ಬರುತ್ತಾರೆ. ಅಲ್ಲಿ ಜರಡಿಯ ಮೇಲಿರುವ ಗುಳ್ಳವ್ವನಿಗೆ ನೀರು ಹಾಕುತ್ತಿರುವಾಗ ಹುಡುಗ 'ಜಲ್ದ ಜಲ್ದ ಗುಳ್ಳವ್ವ' ಎಂದು ಹಾಡು ಹೇಳುತ್ತಿದ್ದ. ಆಗ ಅದರ ಮೇಲೆ ಹಾಕಿದ ನೀರು ಚಿಕ್ಕಾಕಾರವಾಗಿ ನೀರು ಛಿದ್ರಗೊಳ್ಳುತಿತ್ತು. ಅದೇ ರೀತಿ ಮಳೆಯೂ ಧರೆಗೆ ಸುರಿಯಲಿ ಎಂಬ ಆಶಯ ಅವರಾಗಿತ್ತು. ಆ ಆಚರಣೆ ಮಾಡುವುದುಂದ ಮಳೆ ಬರುತ್ತದೆ ಎಂಬ ಬಲವಾದ ನಂಬಿಕೆ ನಮ್ಮ ಪೂರ್ವಜರಲ್ಲಿತ್ತು.

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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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