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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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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

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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03

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

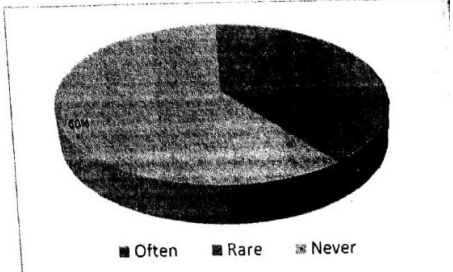
Education	Often	Rare	Never
12th	03	01	11
UG	03	02	10
PG	04	02	09
Professionals	05	04	06

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



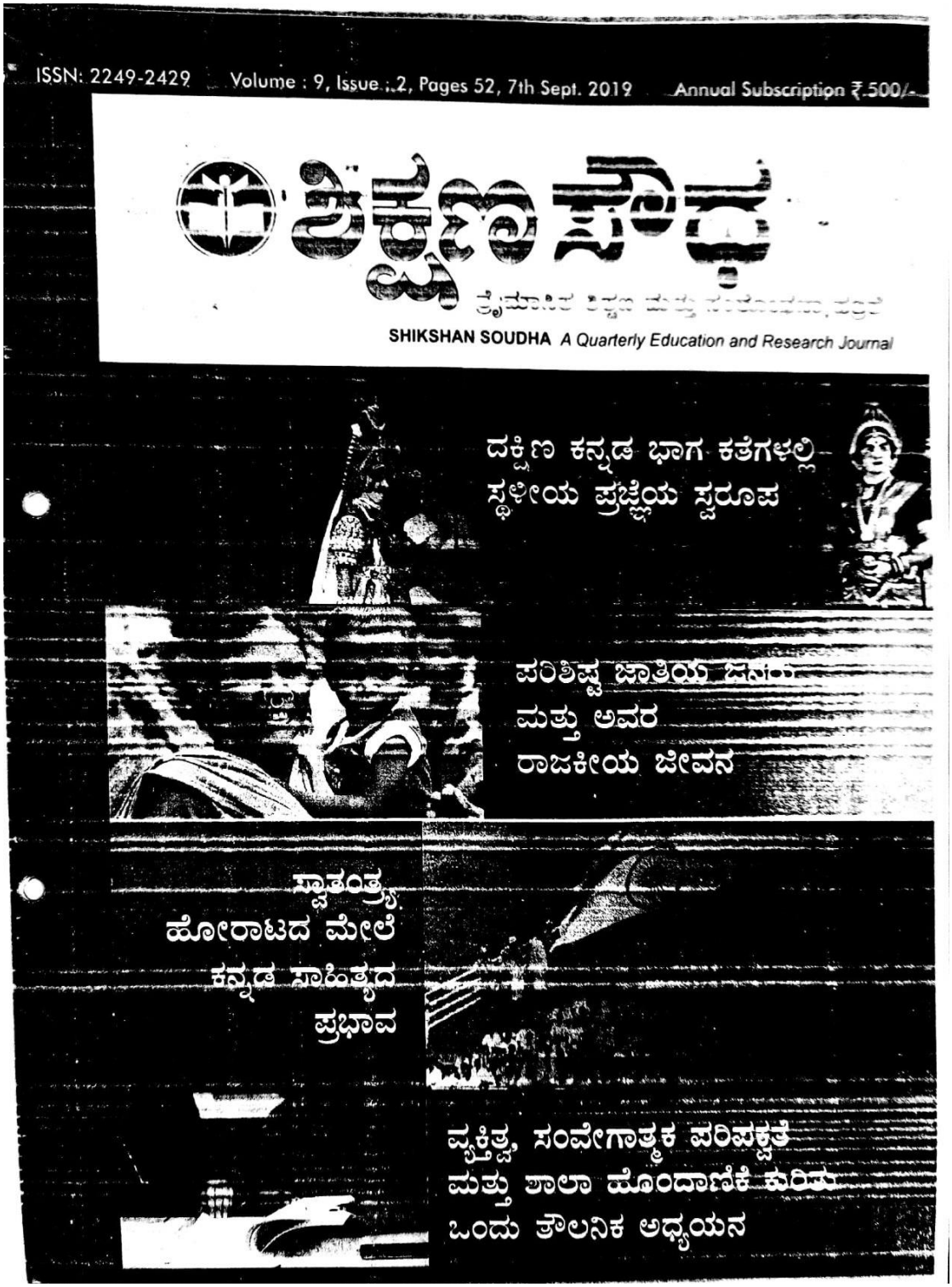
Relationship between customer's educatio

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ಕಡೋಲಿ ಜಾತ್ರೆ

ದಕ್ಷಿಣ ಮಹಾರಾಷ್ಟ್ರದಲ್ಲಿರುವ ಕೊಲ್ಲಾಪುರ ಜಿಲ್ಲೆಗೆ ಸೇರಿರುವ ಹಾತಕಣಗಲೆ ತಾಲೂಕಿನ ಪಟ್ಟಣ ಕಡೋಲಿ. ಈ ಹಿಂದೆ ಅಚ್ಚಗನ್ನಡ ಪ್ರದೇಶವಾಗಿದ್ದು, ಜಾತ್ರೆಗೆ ಅತೀ ಹೆಚ್ಚಿನ ಸಂಖ್ಯೆಯಲ್ಲಿ ಭಕ್ತರು ಇವತ್ತಿಗೂ ಕನ್ನಡ ನಾಡಿನಿಂದಲೇ ಬಂದು ಸೇರುತ್ತಾರೆಂದರೆ 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 ಪೊದಲೆ 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, ಬೀಳಿಮೊಡ ತೆಲುವಂತೆ ಕುರಿ ಉಣ್ಣೆಯ ಕೆಂತುರು, ಕೈತಾಳ ಹಾಗೂ ಡೋಳ್ಕಿನ 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, ಕೋಲಕಾರಗು ಸುಂತಾದ ವೀರಪಡೆ ಇರುತ್ತದೆ. ಇಲ್ಲಿ ಈರಗಾರರ ಪಾತ್ರ ಬಹು ಮುಖ್ಯವಾಗಿದ್ದು, ಜಾತ್ರೆಯ ದಿನ ಮೆರವಣಿಗೆ ನಡೆಯುವಾಗ ಬೀರದೇವ ಇಟ್ಟಪ್ಪರ ಪಂಜಿನ ಸಲಾಮಿನೆರು ಸಲಾಮ ಸೇವೆ ಸಲ್ಲಿಸುತ್ತಾರೆ. ನಾಲ್ಕು ದಿಕ್ಕಿಗೆ ಪಂಜನ್ನು ಬೆಳಗಿ ಅಷ್ಟ 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. ಆದನ್ನುಇವತ್ತಿಗೂ ಫರಂಡಿ ಕಟ್ಟೆಯೆಂದು ಕರೆಯುತ್ತಾರೆ.

ಹೆಗಡೆಯವರ ಜೋನದ 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 ಕಟ್ಟ ಫರಂಡಿಯ ಕೈಯಲ್ಲಿ ಹೊಡಲಾಗುತ್ತದೆ. ಇದಕ್ಕಿಂತ ಒಂದು ತಾಸು ಮುಂಚಿತವಾಗಿ ಫರಂಡಿಯ ಮುಂದೆ ಡೊಳ್ಳು ಸೇವೆ, ದಿತ್ತ ಸೇವೆ, ಸತ್ತಿಗೆ ಸೇವೆ ನಿರಂತರವಾಗಿ ನಡೆಯುತ್ತಲೇ ಇರುತ್ತವೆ. ಫರಂಡಿಯನ್ನು ಎದರುಗೊಳ್ಳಲು ಕೊತ್ವಾಲ ಪಸಕ ಬಂದಿರುತ್ತದೆ.

ಕನ್ನಡ ನಾಡಿನ ಬೇರೆ ಬೇರೆ ಭಾಗಗಳಿಂದ ಬಂದ ಅನೇಕ ಮೇಳದವರು ಜನ ತಲೆದೂಗುವಂತೆ ಭಾರಿಸುತ್ತಾರೆ. ಕಿವಿಗಡಚಿಕ್ಕುವಂತೆ ದೊಡ್ಡನಾದ ಹೊರಡಿಸುವ ಡೊಳ್ಳಿನಂತಹ ಎಶಿಷ್ಟ ವಾದ್ಯವನ್ನು ನಡಕ್ಕೆ ಕಟ್ಟಿಕೊಂಡು ಕೈಗಳಿಂದಲೇ ಭಾರಿಸುತ್ತ ಮೃದು ಮಧುರ ಧ್ವನಿ ಹೊರಡಿಸಿ ಶಹನಾಯಿಯವರ ರಾಗ ತಾಳಗಳೊಂದಿಗೆ ಮೇಳ್ಯೈಸಿಕೊಂಡು ಮೈಮರೆತು ವಾದನದಲ್ಲಿ ತಲ್ಲಿನನಾದಾಗ ಜನರೆ ತಲೆದುಗುತ್ತಾರೆ. ಎಂಬ ಹಳ್ಳಿ ಕೇರಿಯವರ ಮಾತು ಕೈಪಟ್ಟನ ನಿನಾದವನ್ನು ತಿಳಿಸುತ್ತದೆ.

ಮೂರನೇ ದಿನದ ಜಾತ್ರೆ

ಕಳೆದ ಎರಡು ದಿನಗಳಷ್ಟು ಏನು ವಿಶೇಷತೆ ಇರದಿದ್ದರು ಭಕ್ತರ ಸಂಖ್ಯೆಗೆ ಏನು ಕೊರತೆ ಇರುವದಿಲ್ಲ. ಡೋಳ್ಳಿನ ಮೇಳದವರು ಗುಂಪು ಗುಡಿ ಡೋಳ್ಳನ್ನು ನಡಕ್ಕೆ ಕಟ್ಟಿಕೊಂಡು ಭಾರಿಸಲು ಪ್ರಾರಂಭಿಸಿದರೆ. ಕಿವಿಗಳು ಮಾರ್ಧನಿಸುತ್ತವೆ. ಎದೆ ನಡಗುವುದಲ್ಲದೆ. ಭೂಮಿಯು ಅದರುತ್ತಿರುವಂತೆ ಭಾಸವಾಗುತ್ತದೆ. ಶಂಖ ಬೇರಿಗಳ ನಿನಾದವು ಆಕಾಶವನ್ನೆಲ್ಲ ತುಂಬಿತು ಎಂಬುದನ್ನು ಪುರಾಣಾದಿಗಳಲ್ಲಿ ಓದಿ ಅದು ಹೇಗೆ ಎಂದು ಶಂಕೆ ಪಡುವವರು ಇಲ್ಲಿ ಬಂದರೆ ಮಾತು ಮಾತಿಲ್ಲದೆ ಒಪ್ಪುತ್ತಾರೆ ಎಂಬಷ್ಟೆ ಆ ಧ್ವನಿ ವಾತವರಣವು ನಾದಮಯವಾಗಿರುವುದಲ್ಲದೆ, ಭಕ್ತರು ಅದರಲ್ಲಿ ಮುಳುಗಿ ಯೋಗಿರುತ್ತಾರೆ.

ಕುರಿ ಕಾಯುವ ಕಾಯಕದಲ್ಲಿ ನಿರತರಾಗಿದ್ದ ಸಮಯದಲ್ಲಿ ಕುರಿಗಾರರು ಅನೇಕ ಸಾಹಸ,ಕಸರತ್ತು ಕಲೆಗಳನ್ನು ಅಭ್ಯಾಸ ಮಾಡಿದ್ದು ಅವುಗಳನ್ನು ಮೂರನೇ ದಿನದ ಜಾತ್ರೆಯಂದು ದೇವರ ಗರ್ಭಗುಡಿಯ ಮುಂದಿನ ಪಾಳಿಯಲ್ಲಿ ಪ್ರದರ್ಶಿಸುತ್ತಾರೆ. ಅವುಗಳನ್ನು ನೋಡುವಾಗ ಬೆರಗಾಗುವುದಲ್ಲದೆ. ಹುಬ್ಬೇರಿಸಿ ಬಾಯಿ ಮೇಲೆ ಬೆರಳಿಡುವಂತೆ ಮಾಡುತ್ತವೆ. ನಿಂತ ಮನುಷ್ಯನ ಭುಜದ ಮೇಲೆ ನಿಂತು ಲಾಗ ಹಾಕುವುದು ಸಾಲಾಗಿ ಆರರಿಂದ ಏಳು ಜನ ಮಲಗಿಸಿ ಅವರನ್ನು ಮುಟ್ಟದ ಹಾಗೆ ಜಿಂಕರದಲ್ಲಿ ಒಂದು ಕಥೆಯಿಂದ ಮತ್ತೊಂದು ಜಿಕೆ ಹಾರುವದು, ಮಲಗಿ ಬೆನ್ನ ಮೇಲೆ ಒಬ್ಬ ವ್ಯಕ್ತಿಯನ್ನು ಕುಳ್ಳರಿಸಿಕೊಂಡು ಮೇಲೆಳುವಂತದ್ದು ಶೀರ್ಸಾಸನದ ರೀತಿಯಲ್ಲಿ ತಲೆಯನ್ನು ಕೆಳಗೆ ಮಾಡಿ ಕಾಲನ್ನು ಮೇಲೆ ಮಾಡಿ ಚಕ್ರಾಕಾರವಾಗಿ ತಿರುಗುವದು ಹೀಗೆ ಅನೇಕ ಕಸರತ್ತು, ಸಾಹಸಗಳು ಜನರನ್ನು ಮನರಂಜಿಸುವುದರ ಜೊತೆಗೆ ಬೆರಗುಗಣ್ಣಿನಿಂದ ನೋಡುವಂತೆ ಮಾಡುತ್ತವೆ.

ದಟ್ಟಿ ಕುಣಿತದ ಸೇವೆ

ಕೊನೆಯ ಅಂದರೆ ಮೂರನೆಯ ದಿನದ ರಾತ್ರಿ ಮತ್ತೊಂದು ಸಾಂಸ್ಕೃತಿಕ ಕಲೆಯಾದ ದಟ್ಟಿ ಕುಣಿಯುವ ಕಾರ್ಯಕ್ರಮ ನಡೆಯುತ್ತದೆ. "ಒಂದು ವಿಶಿಷ್ಟ ವೇಷ ಹಾಕಿಕೊಂಡು ಕೈ ಪಟ್ಟು ಭಾರಿಸುವವನ ತಾಳಗತಿಯು ಸಂಜ್ಞೆಗೆ ಸರಿಯಾಗಿ ವಿವಿಧ ರೀತಿಯಿಂದ ಕುಣಿಯುವುದಕ್ಕೆಯೇ ದಟ್ಟಿ ಕುಣಿತವೆಂದು ಹೆಸರು" ದಟ್ಟಿ ಅಥವಾ ದಟ್ಟಲು ಎಂದರೆ ಕೈ ಪಟ್ಟು ಎಂಬರ್ಥವನ್ನು ಕೊಡುತ್ತಿದ್ದು, ಕೈಪಟ್ಟು ವಾದ್ಯದೊಡನೆ ಕೆಂಪು ಸಮವಸ್ತ್ರ ಧರಿಸಿ ಲಾಗ ಹಾಕುತ್ತ ಮಾಡುವ ಕುಣಿತವಾಗಿದೆ. ಹಾಲುಮತದ ಆರಾಧ್ಯ ದೈವಗಳಾದ ಇಟ್ಟಪ್ಪ, ಬೀರಪ್ಪ, ಮೈಲಾರಲಿಂಗನನ್ನು ಒಲಿಸಿಕೊಳ್ಳಲು ಮಾಡುವ ನೃತ್ಯ ಇದಾಗಿದೆ. ಒಂದು ವಿಶಿಷ್ಟ ವೇಷ ಹಾಕಿಕೊಂಡು ಕೈ ಪಟ್ಟು ಭಾರಿಸುವವನ ತಾಳಗತಿಯ ಸಂಜ್ಞೆಗೆ ಸರಿಯಾಗಿ ವಿವಿಧ ರೀತಿಯಿಂದ ದಟ್ಟಿ ಕುಣಿಯುವ ಇವರು ಮೈ ಮರೆತು ಕುಣಿಯುತ್ತಿರುವಾಗ ಶಿವನು ತನ್ನ ಗಣದೊಂದಿಗೆ ಭರತನಾಟ್ಯದಲ್ಲಿ ತೊಡಗಿರುವನೋ ಎಂಬ ಭಾವನೆ ಮೊಳೆಯುತ್ತದೆ. ಈ ಹಾಲುಮತದವರು ವೀರ ಬೀರದೇವರ ಭಕ್ತರಲ್ಲದೆ. ಅಂತೆಯೇ ಈ ದಟ್ಟಿ ಕುಣಿಯುವ ಭಂಗಿ ಭರತ ನಾಟ್ಯಕ್ಕೆ ಸಮೀಪವಾಗಿರಬಹುದು ನಾನು ಅನ್ನುವುದು ಎಂಬ ಮಾತು ಸಾಕ್ಷಾತ್ ಪರಿವರ್ತನ ರೂಪದಲ್ಲಿರುವ ಇಟ್ಟಪ್ಪ- ಬೀರಪ್ಪನನ್ನು ಒಲಿಸಿಕೊಳ್ಳಲು ದಟ್ಟಿ ಕುಣಿತ ಬಳಸುತ್ತ ಬರಲಾಗಿದೆ.

ಕೊನೆ ಟಿಪ್ಪಣಿ

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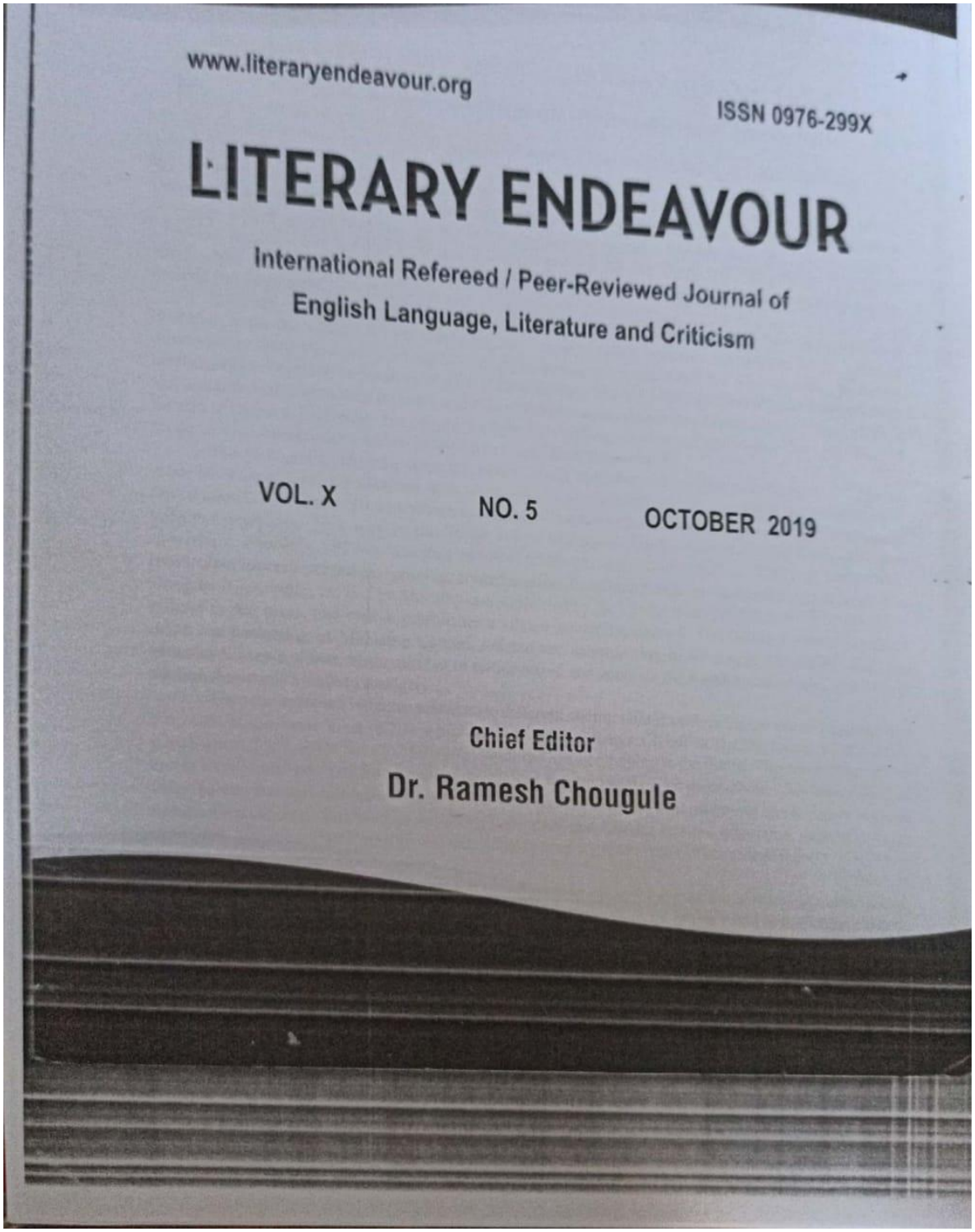
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LANGUAGE, TECHNIQUE AND STYLE IN RAJA RAO'S *KANTHAPURA*

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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.

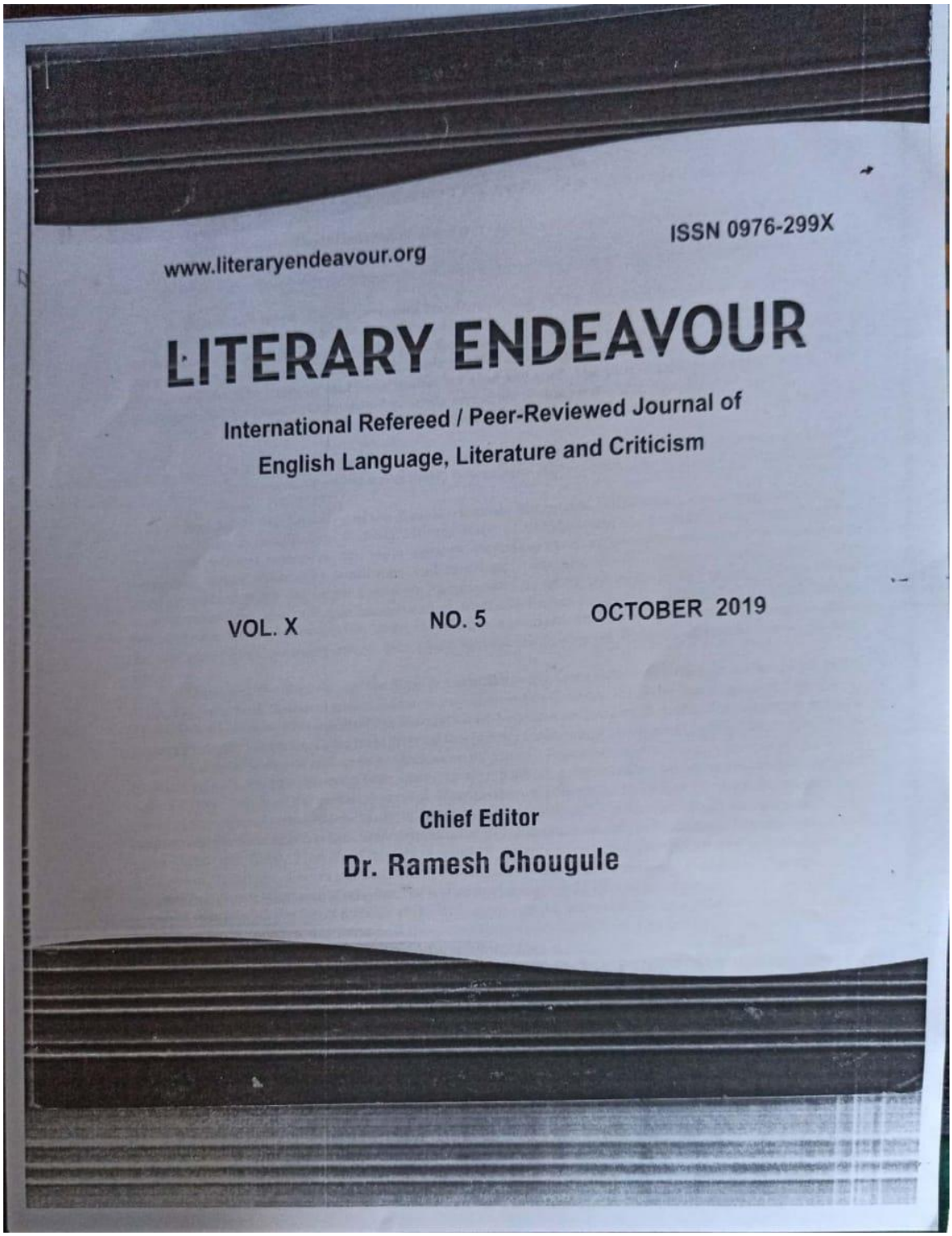
So, both experiences - the particular and the general - are in co-existence here. Local color is the

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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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BACKWARD CLASS MOVEMENT IN KARNATAKA AND ITS IMAPACT

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Abstract:

An attempt is made in this paper is to analyse the backward class movement in Karnataka, its effects on Indian society. Due to the negative implications of caste system backward class movement arises. The caste system in India creates a bundle of social problems as a few castes are deliberate as greater to others. The social distinctions on the foundation of the caste system have been perpetuating because of the long tradition in giving significance to castes. There are violence and terrorism as people belonging to one caste attack people belonging to another caste. Backward Caste/class movements emerged among depressed castes and deprived sections of society in different parts of India with the broadening of the national movement.

Key words: Backward class, movement, impact.

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USE OF WEBSITE OF DEPARTMENT OF BACKWARD CLASSES WELFARE, GOVERNMENT OF KARNATAKA, BY STUDENTS: A CASE STUDY OF GOVERNMENT FIRST GRADE COLLEGE, RANEBENNUR, KARNATAKA

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ABSTRACT

The study deals with the use of website of the Department of Backward Classes Welfare of the government of Karnataka, by the undergraduate students of Government First Grade College, Ranebennur. Main objectives are to analyze the contents, awareness, usefulness, purpose, sources of getting information, awareness and usefulness of welfare schemes, services, usefulness of links and related links. Through questionnaire method 120 students responded. Major findings are i) majority use social websites ii) all students are aware and using Department of BCW website iii) Getting information of website from college notice board iv) students visit the website to know various welfare schemes v) Vidyasiri department scheme and hostel are aware by majority vi) Most of them search Vidyasiri, hostel, scholarship and fee concession vii) Final gradation list is preferred by most viii) Communication link most useful ix) majority are using useful link sakala.

Keywords : ***Website, Website use, Internet use, Government websites, E-governance, Social media, Students, Backward Class, Karnataka, India.***

1. Introduction

Information and Communication Technology made significant contribution in all fields and its advancement has revolutionized information storage, dissemination, services and retrieval. There is immense sea of information and endless use of internet. After its introduction evolved the websites and is the most important public communication portal for all and is much popular in today's world. A website is a collection of web pages containing images, video or other digital assets. These websites have rich information content and have interesting visual interfaces which support the community.

Today there are about two billion websites in the World but only 400 million are active (https://www.insight.diligent.com/boardroom-technology). There are different type of websites such as social, commercial, academic and governmental department websites.

Over the years a large number of websites belonging to different government bodies have been installed on the internet to facilitate government information and services. Among the government department

7. Suggestions

1. Regular up gradation of the content of Department of Backward Classes Welfare website is essential.
2. Remote access facility should be provided to undergraduate students to access the website of Department of Backward Classes Welfare.
3. Steps should be taken to create awareness about the website and other facilities among undergraduate students to get more benefits from the Department of BCW.
4. Orientation should be given to the students about schemes and facilities provided by the Department of BCW.

8. Conclusion

This study examined the utilization of the website of the Department of BCW by a group of college students in Karnataka state with eight objectives formulated. The results of the study showed that there is a remarkable awareness and use of this website by the undergraduate students. This website helped to know about the various schemes and services offered by the Government of Karnataka for the welfare of the backward classes and found that students have a positive attitude towards this website. But it is to be pointed out that there might be many services and schemes delivered by these departments through other portals but such links are missing which negatively affect the students in accessing it. Such type of studies should also be conducted on other government websites also among college as well as university students since such studies are less in India.

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