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EDUCATIONAL CONDITIONS OF SCHEDULED TRIBE STUDENTS

Dr. N. R. Savatkar

Asst. Professor of Sociology

KLE's SVS Bellubbi Arts and Com. College,

Saundatti, Dist: Belagavi

Abstract

Education is the media through which one can have better understanding in life. Almost all societies, stress on education in order to mould the future generations. Education is the means for many achievements in human civilization but for the development of science and technology the life pattern of man would have been more painful involving lot of human labour. A better life has become possible only through development and the spread of education. All most all the contemporary societies in the world have given preference to the education of their people. At the individual level education brings self- satisfaction. With the formation of a new democratic society, based in new values, education has a very important role to play. In modern India the social responsibility of the educational system assumes great significance. Education can no longer be only a matter of communication of skill, knowledge and technique but it is also a major vehicle of social transformation. Education is a very complex process, which helps in the development of the body, mind and spirit of an individual. It is not merely a technique, method or an approach, but is a basic weapon for stimulating individuals to think and perform better in ordering their lives in a fruitful manner. Education implies the transmission of culture from one generation to another by creating the power to awaken men to their social responsibilities. It provides a strong link between the past and the present with a view to fashioning a future that meets the socio-economic needs of mankind.

Keywords : Scheduled Tribes, Education Problems, Karnataka

Introduction

Education has a marked influence on the future of an individual, hence education is often called the key to bright future. An individual who has acquired higher education will also have higher occupational aspirations. In Indian history, we find that the upper castes have benefited with the help of education, but lower castes and tribes lagged behind socially, economically, culturally because they were denied the benefits of education until recently.

At the higher level of education there is specialization of education, which enables one to enter a profession of his liking. Hence his desire is fulfilled in both education and occupation. In the past the responsibility of a government was mostly the maintenance of law and order and defending the country from external aggression. Today however a government is responsible for discharging many welfare activities for the people, particularly for those who have remained backward and poor on account of denial of equal opportunities in the past, such as the scheduled castes and tribes in India. The home environment does not provide any intellectual stimulus to tribal children. Most of the parents are illiterate or have extremely low level of education. Parent's illiteracy or low level of education is positively associated with children's level of education. Due to the poor economic condition parents remain absent from home most of the time and child stays with other children. The peer groups in which they live also do not help for their educability because they are also illiterates and disinterested in education.

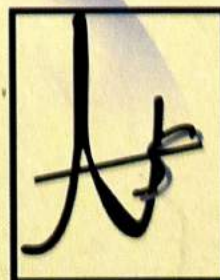
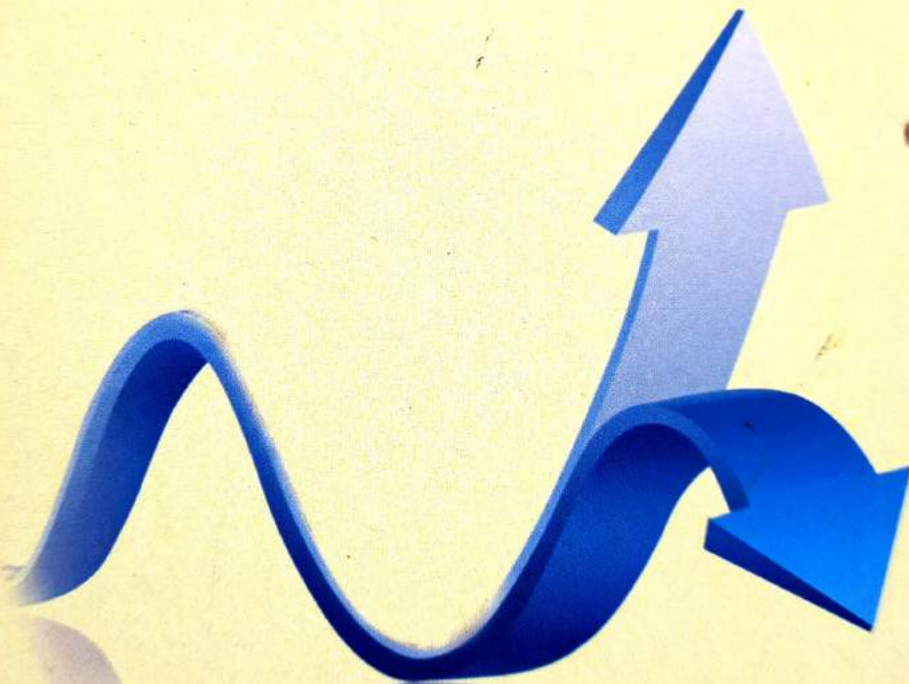
Review of Literature

The educational gap between the scheduled tribes and the rest of society is still very wide and the rate of improvement is very slow. Due to lack of proper guidance the scheduled tribe students are attending schools at a later age. Pimpley (1980) has revealed that college students among scheduled tribes were mostly over aged, in most cases their parents were illiterate with meager financial resources. Further they also had to spend a lot of time in performing domestic duties which interfered with their studies. Chitnis (1979) and Premi (1984) hold that instead of providing equal opportunity to all, the present system of education is creating new inequalities. The available data show that only a small proportion of scheduled caste and scheduled tribe students have been able to reap major benefits of higher education and modern education. It is because education among them is still a problem. In this context Naik, D.J. (1969) opined that "Expansion of education among scheduled tribes has made them conscious of their rights and has made

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Health Status of Women in India

Dr. Savatkar N. R.

Dept of Sociology,
SVS Bellubbi College, Saundatti Dist- Belagavi
E-mail-savatkar1967@gmail.com

Abstract: Poverty constitutes the underlying factor for poor health status among large masses in India. The era of globalization marked by unemployment, depleting wages, rising health care costs, hazardous working and living environment has clear gender specific impacts. The patriarchal forces act in alliance with the forces of globalization to accentuate gender related subordination. Hence, one needs to go beyond the biological determinants of health and understand that women's poor health status is inextricably linked to their social and economic inequalities, which restrict their access to and control over resources. In doing so, we analyze and examine the factors which make women vulnerable to mortality, communicable diseases, mental health problems; occupational health hazards and impinges on their right to health and well-being. India accounts for the second highest maternal mortality rate in the world⁴⁰. The figures are on a consistent rise, with National Family Health Survey (NFHS) II indicating an increase from 424 deaths per 100,000 live births in 1991 to 540 in 1997-98 and have remained stagnant till 2000⁴¹. In numbers, this translates to one woman dying every five minutes primarily from sepsisinfection, haemorrhage, eclampsia, obstructed labour, abortion and anaemia. With 85% of pregnant women being anaemic, blood loss due to haemorrhage in pregnancy and labour can be fata A vicious circle of under nourishment and ill health is set in motion; poor nourished mothers give birth to low birth weight babies. Low birth weight babies have a greater risk of dying from diarrhoea and acute respiratory infections. Besides posing risks during pregnancy, anaemia increases women's susceptibility to illnesses such as tuberculosis and malaria, and reduces the energy women require for daily activities.

Key Words: Sociology of Health, Sociology of Gender

Introduction:

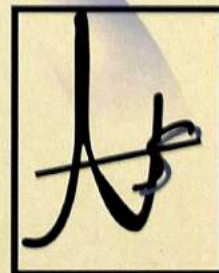
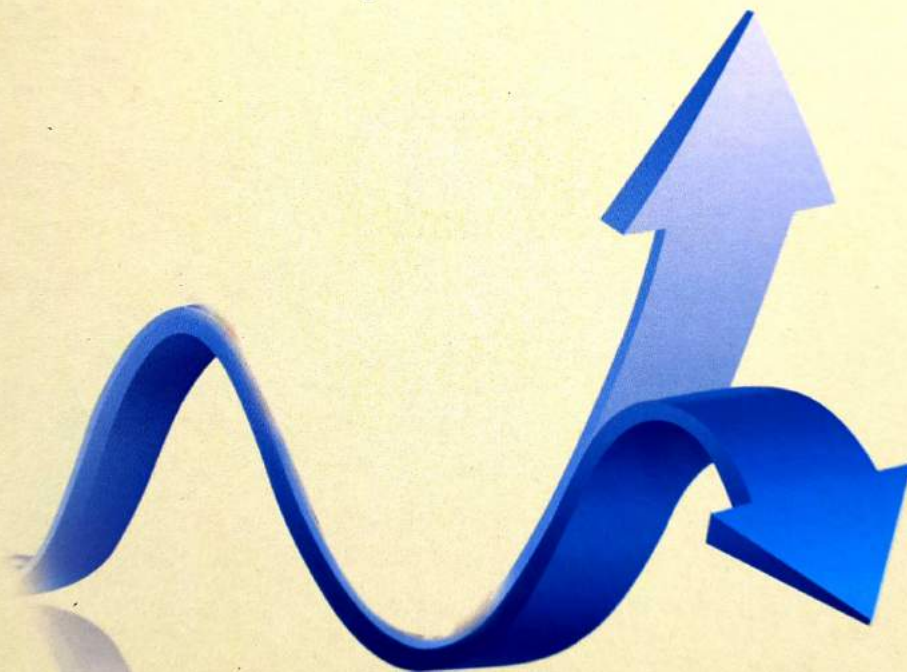
Women's access to health services is much less in comparison to men. The underlying reason being their lower status in the family and lack of decision- making power regarding ill health, expenditure on health care

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Women SHG Entrepreneurship in India

Dr. N. R. Savatkar

Assistant Professor of Sociology,
SVS Bellubbi Arts and Commerce College Savadatti

Dist: Belagavi Karnataka

E-mail- savatkar1967@gmail.com

Abstract:

There is a need for changing the mindset towards women so as to give equal rights as enshrined in the constitution. Women SHG Entrepreneurs are inspiring. An SHG entrepreneur is someone that organizes, manages, and assumes the risk of a business enterprise. Today, more women are breaking free from the traditional, gender-specific roles and venturing into the business world. Not only are they holding high corporate positions but they are also successful women entrepreneurs. The steady rise in female entrepreneurs can be due to many different reasons, most of which share the same rationale as their male counterparts – passion for their ideas, the desire to become their own boss, and the need to address philanthropic causes. Keeping the above background, it is very clear that the SHG entrepreneurship for women group is essential and it is to be developed. So some measures should be introduced to reduce their household burden. This requires a drastically change in the mind set of the men towards women in general and working women in particular. Hence, it becomes necessary for the society and Government to find remedies for the problems of women SHG entrepreneurship.

Key words: Sociology of gender, Self Help Group, Entrepreneurship.

Introduction:

SHG is the small group formed by the women members residing in a particular locality, possessing the core skill, capacity of producing a product individually or in groups and have started business venture of their own with the support of the government agencies. A SHG is a group of about 20 people from a homogenous class, who come together for addressing their common problems. They encouraged making voluntary thrift on a regular basis. They use this pooled resources to make small interest bearing loans to members. The process helps them imbibe the essentials of intermediation, prioritization of needs, setting conditions, and accounts keeping. This gradually builds discipline and credit history for them, as the money involved in the lending operations is their own hard earned over time with great difficulty. They also learn to handle resources of a size that is much beyond their capacities. Once the groups show this mature financial behaviour, banks are encouraged to make loans to the SHG in certain multiples of the accumulated savings of the SHG. The bank loans are given without any collateral and at market interest rates. Banks find it easier to lend money to be groups as the members have developed a credit history cold (outside money) money gets added to the own "Warm money" in the hands of the groups, which have become structures, which are able to enforce credit discipline among the members.

The group containing members are identified through Magalir Mandrams of the rural areas by the government where the members are from families which are in below poverty line, not much educated and unemployed but young and energetic who are interested in becoming entrepreneurs. Government wants to help these groups during initial period of the business to overcome the teething problems and provides support and training ultimately to function independently as a successful business venture. SHGs normally engage themselves in the manufacturing and marketing business in



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ಸವದತ್ತಿ ಎಲ್ಲಮ್ಮ: ಇತಿಹಾಸ ಮತ್ತು ಪುರಾಣ

ರಾಮರೆಡ್ಡಿ. ಕೆ

ರಾಮರೆಡ್ಡಿ. ಕೆ
ಸಹಾಯಕ ಪ್ರಾಧ್ಯಾಪಕರು,
ಕನ್ನಡ ವಿಭಾಗ,
ಕೆ. ಎಲ್. ಇ. ಸಂಸ್ಥೆಯು,
ಎಸ್. ಪಿ. ಎಸ್. ಜಿಲ್ಲಾ ಕಲಾ
ಮತ್ತು ವಾಣಿಜ್ಯ
ಮಹಾವಿದ್ಯಾಲಯ, ಸವದತ್ತಿ,
ಜಿಲ್ಲೆ ದೆಳಗಾಪಿ.

ಭಾರತ ದೇಶದಲ್ಲಿ ದೇವರು ಮತ್ತು ಧರ್ಮಗಳ ಕುರಿತಾಗಿ ಇರುವ ನಂಬಿಕೆ ಅಗಣಿತವಾದದ್ದು. ಆನಾದಿ ಕಾಲದಿಂದಲೂ ಆ ನಂಬಿಕೆ ಸಾಗುತ್ತಲೇ ಇಲ್ಲಿಯವರೆಗೆ ಬಂದಿದೆ. ಪ್ರಕೃತಿಯಲ್ಲಿನ ಮಣ್ಣು, ಕಲ್ಲು, ಮರ, ಗಾಳಿ, ಬೆಂಕಿ, ನೀರು, ಪ್ರಾಣಿ, ಪಕ್ಷಿ ಮತ್ತು ಕೊನೆಗೆ ಮನುಷ್ಯ ಕೂಡ ದೇವತ್ವವನ್ನು ಪಡೆದುಕೊಂಡಿದ್ದಾನೆ. ಒಟ್ಟಿನಲ್ಲಿ 'ಸಮಗ್ರ ಪರಿಸರದ ಎದುರಾಳಿಯಾಗಿ ಬದುಕಲು ಕಷ್ಟ ಸಾಧ್ಯವೆಂದು ಅರಿತ ಮಾನವ, ಪ್ರಕೃತಿಯೊಂದಿಗೆ ಸಂಬಂಧ ಅನ್ಯೋನ್ಯವಾಗಿದ್ದರೇನೇ ಹೆಚ್ಚು ಸಮಂಜಸವೆಂದು ಭಾವಿಸಿದನು. ಅದಕ್ಕಾಗಿ ಅವನು ತನ್ನ ಜೀವನ ಪ್ರಕೃತಿಯ ಅವಲಂಬಿತವಾಗಿದೆ' ಎಂದು ನಂಬಿ ಆ ಹಿನ್ನೆಲೆಯಲ್ಲಿ ದೇವರು ಮತ್ತು ಧರ್ಮಗಳನ್ನು ಸೃಷ್ಟಿಸಿಕೊಂಡನು.

ಹೀಗೆ ಬೆಳೆದು ಬಂದಿರುವ ಅನೇಕ ದೇವರುಗಳಲ್ಲಿ ಸವದತ್ತಿ ಎಲ್ಲಮ್ಮ ಕೂಡ ಪ್ರಸಿದ್ಧಳು. ಎಲ್ಲಮ್ಮನ ಕುರಿತಾಗಿ ಈಗಾಗಲೇ ಅನೇಕ ವಿದ್ವಾಂಸರು ಅಧ್ಯಯನ ಮಾಡಿದ್ದಾರೆ. 'ಎಲ್ಲಮ್ಮನನ್ನು ಕುರಿತಾದ ಸಾಮಗ್ರಿ ಮೂರು ವಿಭಿನ್ನ ಆಕರಗಳಲ್ಲಿ ತೊಡಗಿಕೊಂಡಿದ್ದು ಒಂದೊಂದು ಅನೇಕ ಸಾಮ್ಯ ಮತ್ತು ವೈರುಧ್ಯಗಳನ್ನು ಒಳಗೊಂಡಿವೆ. ಅವುಗಳನ್ನು ಶಿಷ್ಟಪದ ಪುರಾಣದಲ್ಲಿ ದೊರೆಯುವ ಕಥೆಗಳು; ಐತಿಹಾಸಿಕ ವ್ಯಕ್ತಿಗಳ ಜೊತೆ ಹೆಣೆಯಲಾದ ಸಂಗತಿಗಳು; ಜನಪದ ಹಾಡುಗಳ ಮೂಲಕ ವಿಭಿನ್ನ ಪ್ರದೇಶಗಳಲ್ಲಿ ಹರಡಿ ಚದುರಿದ ಸ್ಥಿತಿಯಲ್ಲಿರುವ ಘಟನೆಗಳು.' ಎಂದು ವಿಂಗಡಿಸಬಹುದು. ಇವು 'ಸಂಶೋಧಕರಿಗೆ ಮತ್ತು ಸಂಸ್ಕೃತಿಯ ಅಭ್ಯಾಸಿಗಳಿಗೆ ಒಂದು ದೊಡ್ಡ ಸವಾಲು. ರೇಣುಕೆಯ ಮತ್ತು ಎಲ್ಲಮ್ಮನ ಕಥೆಗಳು ಒಂದರೊಳಗೊಂದು ತಳುಕು ಹಾಕಿಕೊಂಡು ಅನೇಕ ಗೊಂದಲಗಳನ್ನು ಸೃಷ್ಟಿಸಿವೆ. ಅದಷ್ಟೋ ಸಮಸ್ಯೆಗಳನ್ನು ನಮ್ಮೆದುರು ನಿಲ್ಲಿಸಿವೆ. ಆದರೆ ಇವುಗಳಲ್ಲಿ ನಿಜರೂಪ ಯಾವುದು? ಎಂಬ ಪ್ರಶ್ನೆ ಇಂದಿಗೂ ಉಳಿದುಕೊಂಡಿದೆ.

ಏಳುಕೊಳ್ಳದ ಎಲ್ಲಮ್ಮನೆಂದು (ಸಿದ್ಧರ ಕೊಳ್ಳ, ಪರಸಗಡಕೊಳ್ಳ, ಗೊರವನಕೊಳ್ಳ, ತಮ್ಮಣ್ಣ ಕೊಳ್ಳ, ಮಾವಿನಕೊಳ್ಳ, ಸಂಗಪ್ಪನಕೊಳ್ಳ, ಬೋರೆಸಾಬನ ಕೊಳ್ಳ) ಅಥವಾ ಏಳು ಗುಡ್ಡದ (ಮುರಗೋಡ, ಸೊಗಲ, ನವಿಲುತೀರ್ಥ, ಪರಸಗಡ, ಸವದತ್ತಿ, ಮುನವಳ್ಳಿ ಮತ್ತು ಎಲ್ಲಮ್ಮನಗುಡ್ಡ) ಎಲ್ಲಮ್ಮನೆಂದು ಕರೆಯಿಸಿಕೊಳ್ಳುವ ಎಲ್ಲಮ್ಮ ಲಕ್ಷಾಂತರ ಭಕ್ತರು ನಡೆದುಕೊಳ್ಳುವ ದೇವತೆ. ಒಂದೆಡೆ ಈಕೆಯನ್ನು ಪಾರ್ವತಿದೇವಿಯ ಅಂಶ ಸಂಭೂತಳು ಎಂದು ನಂಬಲಾಗುತ್ತದೆ. ಮತ್ತೊಂದೆಡೆ ಈಕೆಯನ್ನು ರೇಣುಕಾ ಎಲ್ಲಮ್ಮನೆಂದು, ಕರೆಯಲಾಗುತ್ತದೆ. ಶಿಷ್ಟಪದ ಪುರಾಣದಲ್ಲಿ 'ರೇಣುಕಾ' ಎನ್ನುವ ಹೆಸರು ಬರುತ್ತದೆಯೇ ಹೊರತು ಅಲ್ಲಿ ಎಲ್ಲಿಯೂ ರೇಣುಕೆಯೇ 'ಎಲ್ಲಮ್ಮ' ಎಂದು ಹೇಳಲಾಗಿಲ್ಲ. ರೇಣುಕೆಯ ಹೆಸರಿನಲ್ಲಿ ಎಲ್ಲಿಯೂ ದೇವಾಲಯಗಳಿಲ್ಲದಿರುವುದು ಮತ್ತು ಎಲ್ಲಮ್ಮನ ಹೆಸರಿನ ಗುಡಿಗಳು ಕರ್ನಾಟಕ ಮತ್ತು ಆಂಧ್ರಪ್ರದೇಶ ಮಹಾರಾಷ್ಟ್ರದ ಗಡಿಭಾಗಗಳಲ್ಲಿರುವುದು ಕಂಡುಬರುತ್ತದೆ. ಇದಕ್ಕೆ ಕಾರಣ ಜನಪದ ಮತ್ತು ಶಿಷ್ಟಪದ ಪರಂಪರೆಗಳ ಸ್ವೀಕರಣ ಮತ್ತು ನಿರಾಕರಣಗಳು.

ಪೌರಾಣಿಕ ಒನ್ನೆಲೆ: ಪೌರಾಣಿಕ ಕಥೆಯ ಮತ್ಸ್ಯ, ವಾಯು, ಮಾರ್ಕಂಡೇಯ, ಸ್ಕಂದ, ಬ್ರಹ್ಮಾಂಡ ಮೊದಲಾದ ಪುರಾಣಗಳಲ್ಲಿಯೂ, ಮಹಾಭಾರತ, (ಆದಿ, ಸಭಾ, ಅನುಶಾಸನ ಮತ್ತು ವನಪರ್ವಗಳಲ್ಲಿಯೂ) ರಾಮಾಯಣ(ಬಾಲಕಾಂಡ)ದಲ್ಲಿಯೂ ಅಲ್ಪ ಸ್ವಲ್ಪ ವ್ಯತ್ಯಾಸದೊಡನೆ ಉಲ್ಲೇಖವಾಗಿದೆ. ಇಲ್ಲಿ ಒಂದೊಂದು ಕಡೆ ಭಿನ್ನವಾದ ಕತೆಯನ್ನು ಕಾಣಬಹುದಾಗಿದೆ.

Correspondence
ರಾಮರೆಡ್ಡಿ. ಕೆ
ಸಹಾಯಕ ಪ್ರಾಧ್ಯಾಪಕರು,
ಕನ್ನಡ ವಿಭಾಗ, ಕೆ. ಎಲ್. ಇ.
ಸಂಸ್ಥೆಯು, ಎಸ್. ಪಿ. ಎಸ್.
ಜಿಲ್ಲಾ ಕಲಾ ಮತ್ತು ವಾಣಿಜ್ಯ
ಮಹಾವಿದ್ಯಾಲಯ, ಸವದತ್ತಿ,
ಜಿಲ್ಲೆ ದೆಳಗಾಪಿ.



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ರಾಮರೆಡ್ಡಿ ಕೆ
ಸಹಾಯಕ ಪ್ರಾಧ್ಯಾಪಕರು, ಕನ್ನಡ
ವಿಭಾಗ, ಕೆ. ಎಲ್. ಇ. ಸಂಸ್ಥೆಯು,
ಎಸ್. ವಿ. ಎಸ್. ಬೆಳ್ಳುಬ್ಬಿ ಕಲಾ
ಮತ್ತು ವಾಣಿಜ್ಯ
ಮಹಾವಿದ್ಯಾಲಯ, ಸವದತ್ತಿ,
ಜಿಲ್ಲೆ ಬೆಳಗಾವಿ.

ವಚನಕಾರರ ಮಾನವೀಯ ಚಿಂತನೆಗಳು

ರಾಮರೆಡ್ಡಿ ಕೆ

ಆದಿಮ ಕಾಲದಲ್ಲಿ ಮಾನವ ಕಾಡಿನಲ್ಲಿ ವಾಸಿಸುತ್ತಿದ್ದಾಗ ಪ್ರಾಣಿ ಸಹಜವಾದ ವರ್ತನೆಗಳನ್ನು ಹೊಂದಿದ್ದನು. ಅನಾಗರೀಕನಾಗಿದ್ದ ಅವನು ಕಾಲಾನುಕ್ರಮದಲ್ಲಿ ಭೌತಿಕ ಮತ್ತು ಬೌದ್ಧಿಕ ವಿಕಾಸ ಹೊಂದಿ ನಾಗರೀಕನೆನಿಸಿ, ತನ್ನದೇ ಸಮಾಜವನ್ನು ನಿರ್ಮಿಸಿಕೊಂಡನು. ನಾಗರೀಕತೆಯನ್ನು ಕಂಡ ಸಮಾಜವು ಸುಧಾರಣೆಯ ಹಂತ ತಲುಪಿದ್ದೂ ಎಷ್ಟು ನಿಜವೋ! ಅಷ್ಟೇ ಪ್ರಮಾಣದಲ್ಲಿ ಬೌದ್ಧಿಕವಾಗಿ ಅನಾಗರೀಕ ವರ್ತನೆಯನ್ನು ಕೆಲವರು ಇನ್ನೂ ಉಳಿಸಿಕೊಂಡಿರುವುದು ಇಂದಿನ ಸಮಾಜದ ದುರಂತವೇ ಸರಿ. ಹಾಗಾದರೆ ನಾಗರೀಕ ಸಮಾಜದ ಪ್ರಮುಖ ಲಕ್ಷಣಗಳಾವುವು ಎಂಬ ಪ್ರಶ್ನೆ ಎಳತೊಡಗುತ್ತದೆ.

ನಾಗರೀಕ ಸಮಾಜದ ಲಕ್ಷಣಗಳೆಂದರೆ ನಿಸರ್ಗದಲ್ಲಿರುವ ಪಶು, ಪಕ್ಷಿ ಮತ್ತು ಇತರ ಜೀವ ಸಂಕುಲಗಳಿಗಿಂತ ಮಿಗಿಲಾದ ಸುಸ್ಥಿರ ಬದುಕನ್ನು ಕಟ್ಟಿಕೊಳ್ಳುವುದು. ಇತರ ಜೀವಿಗಳಿಗಿಂತ ಶ್ರೇಷ್ಠನಾಗಿ ಬದುಕುವುದು. ಮಾನವನಿಗಿರುವ ದೊಡ್ಡ ವರವೆಂದರೆ ಬುದ್ಧಿ ಮತ್ತು ಮಾತು. ಬುದ್ಧಿ ಮತ್ತು ಮಾತು ಸಿದ್ಧಿಸಿದ ಮೇಲೆ ಮನುಷ್ಯನ ಆಲೋಚನಾ ಕ್ರಮದಲ್ಲಿ ಮಾನವೀಯ ಎಳೆಗಳು ಕಾಣಿಸಲೇಬೇಕು. ಆ ಮಾನವೀಯತೆ ಭೂಮಿಯ ಮೇಲೆ ಹುಟ್ಟಿದ ಪ್ರತಿ ವ್ಯಕ್ತಿಯಲ್ಲಿ ಸಾಕಾರಗೊಳ್ಳಬೇಕಾಗಿತ್ತು. ಆದರೆ ಕೆಲವರಲ್ಲಿ ಹಾಗಾಗಲಿಲ್ಲ.

ಹಾಗಾದರೆ ಮಾನವೀಯತೆ ಎಂದರೇನು? ಎಂಬ ಪ್ರಶ್ನೆ ಉದ್ಭವಿಸುತ್ತದೆ. ಮಾನವೀಯತೆ ಎಂದರೆ 'ಮನುಷ್ಯನಿಗೆ ಇರಬೇಕಾದ ಸಹಜ ಧರ್ಮ, ಮನುಷ್ಯತ್ವ'. ಈ ಮನುಷ್ಯತ್ವ ಸಕಲ ಜೀವಿಗಳ ಮೇಲೆ ಅಂತಃಕರಣಯುಳ್ಳದ್ದಾಗಿರಬೇಕು. ಇದರಲ್ಲಿ ಯಾವುದೇ ತರತಮ ಭಾವನೆಯಾಗಲಿ ಇರಬಾರದು. ಸಾಹಿತ್ಯಿಕ ವಲಯದಲ್ಲಿ ಗಮನಿಸುವುದಾದರೆ ಹಳಗನ್ನಡ ಕವಿಗಳು, ವಚನಕಾರರು, ದಾಸರು ಮತ್ತು ಆಧುನಿಕ ಕವಿಗಳು ಮಾನವೀಯ ಚಿಂತನೆಯ ಪ್ರತಿಪಾದನೆಯನ್ನು ತಮ್ಮ ಕೃತಿಗಳಲ್ಲಿ ಪ್ರತಿಪಾದಿಸಿದ್ದನ್ನು ಕಾಣಬಹುದು.

ಹನ್ನೆರಡನೆಯ ಶತಮಾನ ಕನ್ನಡ ನಾಡಿನಲ್ಲಿ ಪ್ರಮುಖವಾದ ಘಟ್ಟ. ಆಗ ಬಹಳಷ್ಟು ಜನ ಸಮುದಾಯಗಳು ಸಾಮಾಜಿಕ, ಧಾರ್ಮಿಕ, ಆರ್ಥಿಕ ತಲ್ಲಣಗಳನ್ನು ಅನುಭವಿಸುತ್ತಿದ್ದ ಕಾಲ. ಅಂದಿನ 'ಸಾರ್ವಜನಿಕ ಬದುಕು ಯಾವುದಾವುದೋ ಕಾರಣಕ್ಕೆ ಚಲನಶೀಲತೆಯನ್ನು ಕಳೆದುಕೊಂಡಿತ್ತು. ಸ್ಥಗಿತಕ್ಕೆ ಅಥವಾ ತಲ್ಲಣಕ್ಕೆ ಒಳಗಾದಾಗ, ಅಂಧಶ್ರದ್ಧೆ, ಅಸಂಗತಗಳ ಹುತ್ತವಾಗಿ, ಶೋಷಣೆ-ಅಸಮಾನತೆಗಳೇ 'ಧರ್ಮ' ಎನಿಸಿದ್ದವು. ಅಂತಹ ವ್ಯವಸ್ಥೆಯಿಂದ ಜನಸಮುದಾಯವನ್ನು ಮುಕ್ತಗೊಳಿಸಲು ಒಂದು ಪರಿಣಾಮಕಾರಿ ಪರ್ಯಾಯ ವ್ಯವಸ್ಥೆಯ ಹುಟ್ಟು ಅಗತ್ಯವಾಗಿತ್ತು. ಆ ಅಗತ್ಯವನ್ನು ಪೂರೈಸಿದ ಚಳವಳಿಯೇ ವಚನ ಚಳವಳಿ. ಈ ಚಳವಳಿಯ ಮುಖ್ಯ ಗುರಿ ಸಮಾನತೆ, ಧಾರ್ಮಿಕ ನಿರಪೇಕ್ಷತೆ, ಆರ್ಥಿಕ ಬಲ ಮತ್ತು ಮಾನವೀಯ ನೆಲೆಗಟ್ಟಿನ ಮೇಲೆ ಕಟ್ಟುವುದಾಗಿತ್ತು. ಈ ಎಲ್ಲ ಆಲೋಚನೆಗಳು ವೈಜ್ಞಾನಿಕ ಮನೋಭಾವದಿಂದ ಕೂಡಿದ್ದವು.

'ಯುಗ, ಯುಗಗಳಿಂದ ಬಂದ ಪದ್ಧತಿ-ಪರಂಪರೆಗಳೆಂದು ಅವೆಲ್ಲ ದೈವ ನಿಯಮಿತಿ ಎಂದು, ಸಂಪ್ರದಾಯಕ್ಕೆ ವಿಧೇಯವಾಗಿ ನಡೆಸಿಕೊಳ್ಳದಿದ್ದರೆ ಧರ್ಮದ್ರೋಹವಾಗುತ್ತದೆ, ನರಕ ಪ್ರಾಪ್ತಿಯಾಗುತ್ತದೆ ಎಂದೆಲ್ಲ ಹೆದರಿಸಿ, ತಾವು ಹೇಳಿದ್ದೇ ಧರ್ಮ ಎಂದು ಜನ ಒಪ್ಪಿಕೊಳ್ಳುವಂತೆ ಮಾಡಿದ್ದ ಪಟ್ಟಭದ್ರ ಹಿತಾಸಕ್ತಿಗಳು ಮುಚ್ಚಿಕೊಂಡಿದ್ದ ಬಾಗಿಲನ್ನು ತೆರೆದು ಸತ್ಯವನ್ನು ಬಯಲಿಗೆ ತಂದ ಒಂದು ಅಪೂರ್ವ ಪ್ರಯೋಗ ನಡೆಸಿದ, ಸನಾತನವೆಂಬುದನ್ನು ಅನಾಥಗೊಳಿಸಿದ ಕೀರ್ತಿ ವಚನ ಸಾಹಿತ್ಯಕ್ಕೆ ಸಲ್ಲುತ್ತದೆ.' ದೇವಾಲಯಗಳಲ್ಲಿ ಶೋಷಣೆ ವಿಪರೀತವಾಗಿತ್ತು. ಅಷ್ಟೊತ್ತಿಗಾಗಲೇ ಅಸ್ತಿತ್ವದಲ್ಲಿದ್ದ ಸ್ಥಾವರ ಲಿಂಗಕ್ಕೆ

Correspondence

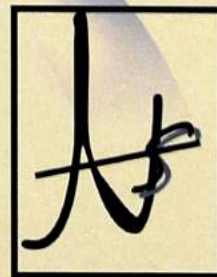
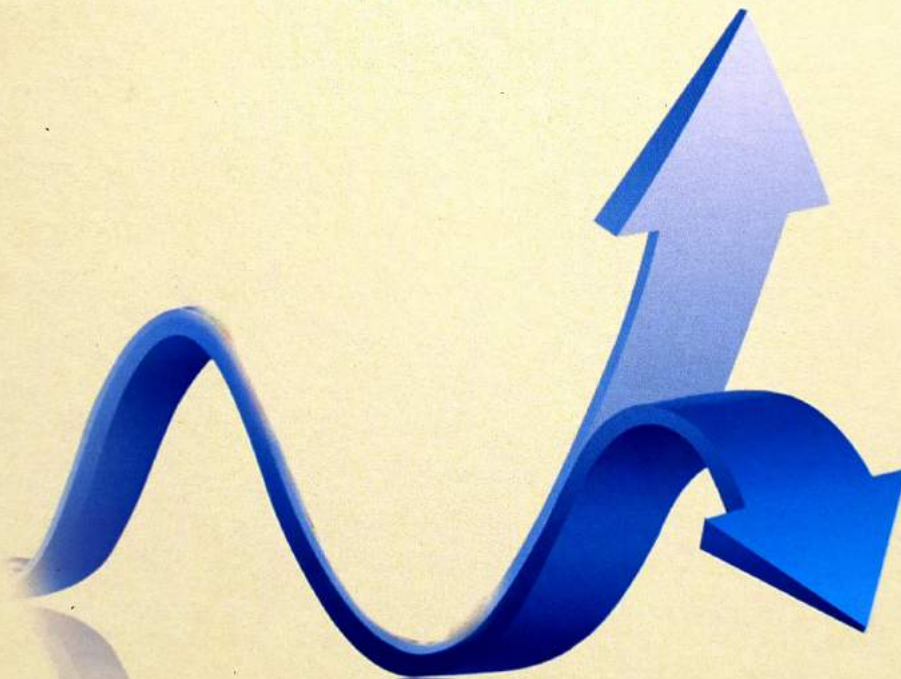
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ವಿಭಾಗ, ಕೆ. ಎಲ್. ಇ. ಸಂಸ್ಥೆಯು,
ಎಸ್. ವಿ. ಎಸ್. ಬೆಳ್ಳುಬ್ಬಿ ಕಲಾ
ಮತ್ತು ವಾಣಿಜ್ಯ
ಮಹಾವಿದ್ಯಾಲಯ, ಸವದತ್ತಿ,
ಜಿಲ್ಲೆ ಬೆಳಗಾವಿ.

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Impact of Globalization on Indian Culture and Institutions

Prof. M. C. Hadimani

Department of Economics,
KLE's S. V. S. Bellubbi Arts and Commerce College,
Saundatti-591126 Dt:Belagavi
E-Mail Id. Kumarhadimani@gmail.com

Introduction:

'Globalization' has become one of the defining buzzwords of our time—a term that describes a variety of accelerating economic, political, cultural, ideological, and environmental processes that are rapidly altering our experience of the world. Globalization has wide role to play worldwide. It has left back its footprints at every sphere of life. Not only in India but the inter change of world views and ideas has resulted in a major transformation of the life style and living standard of people globally. Globalization has not only inculcated the westernization in India, but conversely the Indian culture has also spread its impact globally.

What is Globalization?

The term "Globalization" is itself self-explanatory. It is an international platform for maintaining evenness in the leaving mode of the people all over the world. And also it means "Increasing integration of the national economy with the world economy through removal of barriers on international trade and capital movements".

Impact of Globalization on Indian Culture and Institutions:

Globalization has both positive and negative impacts. Positive impacts are as follows.

Positive impacts:

1. On Education Sectors:

The ever increasing higher education and job opportunities open up due to Globalization. There are immense effects observed in educational sectors such as literacy rate become high and foreign universities are collaborating with different Indian Universities. It promotes new tools and technologies such as E-learning, Flexible Learning, Distance Education Programmes and Overseas Training.

2. Platform for MNCs:

Globalization has created platform for entry of MNCs to the Indian Economy and some Indian Companies have gained successful collaborations with the foreign companies. This has benefited to top Indian Companies from increased competition.

3. Creating Employment:

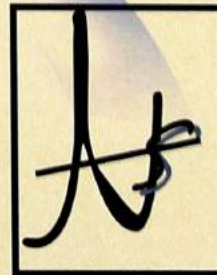
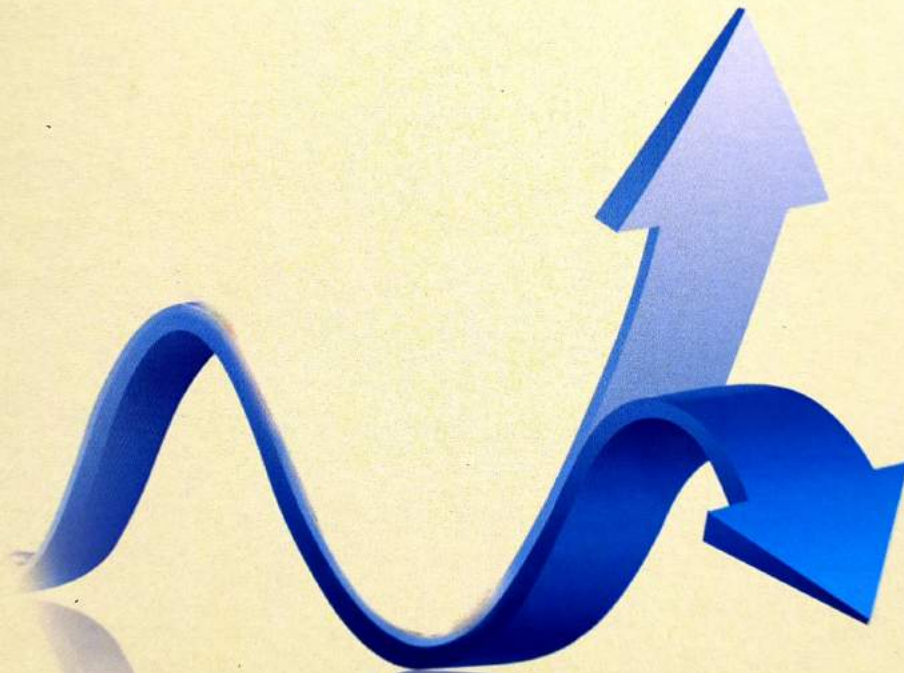
Due to Globalization many MNCs have increased their investment in India. This means thousand of peoples are getting highly paid jobs and, enjoy much higher standards of leaving than was possible earlier.

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Changing Roles of Libraries and Librarians in the 21st Century

Miss. Kavita R. Ranganagoudra

Librarian, KLE's S. V. S. Bellubbi Arts and Commerce College,
Saundatti E-mail ID: kavitar22@gmail.com

Miss. Vinita R. Ranganagoudra

Librarian

Abstract:

Libraries are the treasure house of knowledge as well as books and other reading materials. Libraries have existed since approximately 2600 BCE as an archive of recorded knowledge. From tablets and scrolls to bound books, they have cataloged resources and served as a locus of knowledge. Today, with the digitization of content and the ubiquity of the internet, information is no longer confined to print materials accessible only in a single, physical location. Libraries are reinventing themselves as content becomes more accessible online and their role becomes less about housing tomes and more about connecting learners and constructing knowledge. Printed books still play a critical role in supporting learners, but digital technologies offer additional pathways to learning and content acquisition. Where traditional libraries are often characterized as place of silent, independent study now library have been transformed into centers of active learning.

Librarian acts as bridge between information source and reader. Librarians have always played an essential role in research and information services, providing users with essential information and helping readers find what they need. However the modern librarians or we can say 21st century librarian role has evolved into one of the most multifaceted jobs on any kind of library.

Key words: Modern Libraries, Role of Librarians

Changing Roles of Libraries in the 21st Century:

Today with the internet, the librarian's job of sorting and providing access has become even greater. Not that paper based information has been replaced; in fact, there is more printed paper produced today than 20 years ago. But the real changes have been brought about by the so-called digital revolution. The New developments in information technology that have led to such explosive growth in information have also come to their rescue by revolting the way information is stored and accessed. The creation of bibliographic databases, RFID technology, the digital catalogues and the use of barcodes to store books are just a few valuable innovations. The new challenge is how to manage and alleviate the already existing problem for researchers of "information overload".

Information also called data and data bases are created and made accessible online via the internet and other readable formats. Search engines are made accessible to the public. In view of these conventional libraries seem to be giving way to hybrid and virtual libraries otherwise called libraries without walls or paperless libraries accessing or developing digital collections alongside print-based collections.