

SAHITYETAR KSHETRA MEIN HINDI KA YOYADAN

Edited by : Dr. Vidyashree

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प्रस्ताविका

सितंबर 17-18, 2014 में हिंदी विभाग, महाराज विश्वविद्यानिलय, अपने विभाग के अमृत महोत्सव (1939-20 भारतीय भाषा संस्थान, मैसूर के संयुक्त तत्वावधान में 'साहित्ये का योगदान' विषयक द्विदिवसीय राष्ट्रीय संगोष्ठी का आ सौभाग्य से इसका आयोजन मुझे ही करना पड़ा। इस देश के विभिन्न क्षेत्रों से कई वरिष्ठ राजभाषा अधिकारी, विद्वा भाग लेकर विचार-विमर्श किए।

स्वतंत्रता पूर्व से ही देश की एकता, अखंडता में हि योगदान रहा। भारत के स्वतंत्रता आन्दोलन के दौरान हिंदी ने निभाई है। कश्मीर से कन्याकुमारी तक हिंदी ने सम्पर्क भा लोगों की भावनाओं से जुड़कर इसने लोगों में राष्ट्रप्रेम को कारण यह भारत के बहुसंख्यक लोगों की भाषा बन गयी। ही हिंदी साहित्यिक भाषा के रूप में अवतरित हो गयी थी। क कविता, उपन्यास, कहानी, निबंध, आलोचना आदि विभिन्न हि सुसज्जित हैं, वहीं इसका साहित्येतर रूप भी उतना ही सश से प्रगति की ओर अग्रसर है। राष्ट्रभाषा के रूप में भले ही इ गया हो परंतु राजभाषा और संपर्क भाषा के रूप में इसका म है। केंद्र एवं अनेक सरकारी, सचिवालयों और कार्यालयों, बैंकों, जीवनबीमा निगम और बड़े-बड़े व्यापारिक प्रतिष्ठानों के प्रयोग की आवश्यकता महसूस की जा रही है।

आजकल हिंदी भाषा राष्ट्रविकास और आर्थिक विका है। इस दृष्टि से हमने संगोष्ठी के लिए 'साहित्येतर क योगदान' विषय को चुना। इसमें विभिन्न क्षेत्रों के वरिष्ठ रा ने भाग लेकर अपने-अपने क्षेत्रों में हिंदी की भूमिका को गंभीर चिन्तन-मनन किए हैं। इससे हमारे विद्यार्थियों को यह कि साहित्येतर क्षेत्र में हिंदी की भूमिका और भी महत्त्वपूर्ण पढ़ने से सिर्फ साहित्यिक क्षेत्र में ही नहीं साहित्येतर क्षेत्र में उज्ज्वल भविष्य मिलने वाला है।

अतः मैं आशा करती हूँ कि हमारे विद्यार्थियों को

अनुक्रमणिका

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ಯಲಹಂಕ ಪರಿಸರದ ಶಿಲಾಯುಗ ಸಂಸ್ಕೃತಿಯ ನೆಲೆಗಳು

ಡಾ. ಸಿ.ಕೆ. ಲೋಕೇಶ್*

ಹಾಸನ ಜಿಲ್ಲೆಯ ಬೇಲೂರು ತಾಲೂಕಿನ ಯಲಹಂಕ ಗ್ರಾಮವು ಬೇಲೂರಿನಿಂದ ಪೂರ್ವಕ್ಕೆ ಸರಿಸುಮಾರು ೧೫ ಕಿ.ಮೀ. ದೂರದಲ್ಲಿದೆ. ಈ ಊರಿನ ಸುತ್ತಮುತ್ತಲಿನ ಪರಿಸರದಲ್ಲಿ ಬೃಹತ್‌ಶಿಲಾಯುಗ ಸಂಸ್ಕೃತಿಗೆ ಸೇರಿದ ಅನೇಕ ಶಿಲಾವೃತ್ತಾಕಾರದ ಸಮಾಧಿ ನೆಲೆಗಳು ಇವೆ. ಈ ಶಿಲಾಸಮಾಧಿಗಳು ಅಲ್ಲಲ್ಲಿ ಚದುರಿಹೋಗಿವೆ. ಹಾಗೂ ಆ ಪರಿಸರ ವ್ಯವಸಾಯ ಯೋಗ್ಯ ಭೂಮಿಯಾದ್ದರಿಂದ ಇಂತಹ ಅಪರೂಪದ ಅನೇಕ ಸಮಾಧಿಗಳು ನಾಶವಾಗಿವೆ. ಅಳಿದುಳಿದ ಕೆಲವು ಮಾತ್ರ ಉಳಿದುಬಂದಿವೆ.

ಇವುಗಳ ಸಮಗ್ರ ಚಿತ್ರಣ ಈ ಕೆಳಕಂಡಂತೆ ಇವೆ.

ಸಮಾಧಿ ೧: ಇದು ಕರೆಯ ಪಕ್ಕದಲ್ಲಿಯೇ ಇರುವ ಜಮೀನಿನಲ್ಲಿ ಇರುವ ಸಮಾಧಿ ನೆಲೆಯಾಗಿದ್ದು, ಆ ಜಾಗವನ್ನು ವ್ಯವಸಾಯಕ್ಕೆ ಬಳಸಲಾಗಿದೆ. ಕೇವಲ ಒಂದು ಮೂಲೆಯಲ್ಲಿ

ಈ ಸಮಾಧಿಯ ಕುರುಹುಗಳಿದ್ದು ಸರಿಸುಮಾರು ೨೫ ದೊಡ್ಡ ದೊಡ್ಡದಾದ ಕಲ್ಲುಗಳನ್ನು ವೃತ್ತಾಕಾರದಲ್ಲಿ ಜೋಡಿಸಲಾಗಿದೆ. ಇದರ ಕೇಂದ್ರಬಿಂದುವಿನಿಂದ ಇದರ ಸುತ್ತಲಿನ ಸುಮಾರು ೧೦ ಅಡಿಗಳಷ್ಟು ವೃತ್ತಾಕಾರವಾಗಿ ನಿರ್ಮಿಸಿರುತ್ತಾರೆ. ಮಧ್ಯದಲ್ಲಿಯೂ ಕಲ್ಲುಗಳು ಗೋಚರಿಸುತ್ತಿವೆ. ಜೊತೆಗೆ ಈ ಸಮಾಧಿಯ ಪಕ್ಕದಲ್ಲಿ ಒಂದು ದೊಡ್ಡದಾದ ಅಗಲವಾದ ಕಲ್ಲು ಬಿದ್ದಿದ್ದು ಅದರ ಮಧ್ಯದಲ್ಲಿ ಒಂದು ರಂಧ್ರವನ್ನು ಕೂಡ ಮಾಡಲಾಗಿದೆ. ಮೊದಲನೇ ಸಮಾಧಿಯಿಂದ ಸರಿಸುಮಾರು ೨೦ ಅಡಿಗಳ ದೂರದಲ್ಲಿದ್ದ ಮತ್ತೊಂದು ಸಮಾಧಿ ಸಂಪೂರ್ಣವಾಗಿ ನಾಶವಾಗಿದ್ದು, ವೃತ್ತಾಕಾರದ ಕಲ್ಲುಗಳನ್ನು ಸಾಲಾಗಿ ಜೋಡಿಸಲಾಗಿದೆ. ಈ ಎಲ್ಲಾ ಕಲ್ಲುಗಳು ಸ್ಥಳಾಂತರಗೊಂಡಿವೆ.

ಸಮಾಧಿ ೨: ಇದು ಕೂಡ ವ್ಯವಸ್ಥಿತ ರೂಪದಲ್ಲಿಯೇ ಇದ್ದು ಸುಮಾರು ೨೫ ಕಲ್ಲುಗಳಿಂದ ನಿರ್ಮಾಣವಾಗಿದ್ದು ದೊಡ್ಡ ದೊಡ್ಡದಾದ ಕಲ್ಲುಗಳನ್ನು ವೃತ್ತಾಕಾರದಲ್ಲಿ ಜೋಡಿಸಲಾಗಿದೆ. ಇದು ಕೂಡ ಸಮಾಧಿಯ ಕೇಂದ್ರಬಿಂದುವಿನಿಂದ ೯ ಅಡಿಗಳ ಸಮಾನಾಂತರ ತ್ರಿಜ್ಯದಿಂದ ವೃತ್ತಾಕಾರವಾಗಿ

ನಿರ್ಮಿಸಲಾಗಿದ್ದು ಮಧ್ಯಭಾಗದಲ್ಲಿ ಸುತ್ತಲಿನ ಹೊಲಗಳ ತ್ಯಾಜ್ಯವನ್ನು ಹಾಕಿರುವುದರಿಂದ ಸಮಾಧಿಯ ಮಧ್ಯಭಾಗದ ಮಾಹಿತಿಗಳು ಅಸ್ಪಷ್ಟವಾಗಿವೆ.

ಸಮಾಧಿ ೩: ಈ ಸಮಾಧಿಯು ಇಂದಿಗೂ ವ್ಯವಸ್ಥಿತವಾಗಿ ಗೋಚರಿಸುವ ಶಿಲಾವೃತ್ತವಾಗಿದ್ದು ಜಮೀನಿನ ಮಧ್ಯಭಾಗದಲ್ಲಿದ್ದರೂ ಯಾವುದೇ ಹಾನಿಯು ಉಂಟಾಗಿಲ್ಲ. ಈ ಸಮಾಧಿಯು ೨೫ ದೊಡ್ಡ ಗಾತ್ರ ಕಲ್ಲುಗಳನ್ನು ಮಧ್ಯಭಾಗದಿಂದ ಸುಮಾರು ೯ ಅಡಿ ತ್ರಿಜ್ಯದಲ್ಲಿ ಸುತ್ತಲು ವೃತ್ತಾಕಾರದಲ್ಲಿ ಜೋಡಿಸಲಾಗಿದೆ. ಮಧ್ಯಭಾಗದಲ್ಲಿ ಕಲ್ಲಿನ ಅನೇಕ ಕುರುಹುಗಳು ಕಂಡುಬಂದರೂ ಹುತ್ತ ಬೆಳೆದಿದ್ದು ಅಲ್ಲಿ ನಾಗದೇವತೆ ಇದೆ ಎಂಬ ಪ್ರತೀತಿ ಇದೆ. ಹಾಗಾಗಿಯೇ ಈ ಸಮಾಧಿ ಹೊಲದ ಮಧ್ಯದಲ್ಲಿದ್ದರೂ ಯಾವುದೇ ಹಾನಿಯಾಗದೆ ಉಳಿದುಕೊಂಡಿದೆ.

ಸಮಾಧಿ ೪: ನಾಲ್ಕನೆಯ ಸಮಾಧಿಯು ಗಿಡ, ಪೊದೆಗಳ ಮಧ್ಯದಲ್ಲಿದ್ದು ಸುತ್ತಲೂ ಕೃಷಿಭೂಮಿ ಇರುವುದರಿಂದ ಒತ್ತುವರಿಯಾಗಿದ್ದು ವೃತ್ತಾಕಾರದ ಕಲ್ಲುಗಳು ಅಲ್ಲಲ್ಲಿ ಸ್ಥಾನಪಲ್ಲಟಗೊಂಡಿದ್ದು, ನೆಲೆಯು ಭಾಗಶಃ ಸುಸ್ಥಿತಿಯಲ್ಲಿದೆ.

ಸಮಾಧಿ ೫: ಐದನೆಯ ಸಮಾಧಿಯು ಕೂಡ ನಾಲ್ಕು ಕಡೆಯಿಂದಲೂ ಕೃಷಿಭೂಮಿಯಿಂದ ಸುತ್ತುವರಿಯಲ್ಪಟ್ಟಿದ್ದು, ವೃತ್ತಾಕಾರದಲ್ಲಿ ಜೋಡಿಸಿರುವ ಸುಮಾರು ಐದು ಕಲ್ಲುಗಳು ಸ್ಥಾನಪಲ್ಲಟಗೊಂಡಿವೆ ಮತ್ತು ಅಲ್ಲಿಯೇ ಸುತ್ತಮುತ್ತ ಬಿದ್ದಿವೆ. ಈ ಸಮಾಧಿಯು ಕೂಡ ೨೫ ದೊಡ್ಡಗಾತ್ರದ ಕಲ್ಲುಗಳಿಂದ ಕೂಡಿವೆ. ಮಧ್ಯಭಾಗದಲ್ಲಿ ಒಂದು ಮರ ಬೆಳೆದಿದೆ.

ಹೀಗೆ ಕೇವಲ ಐದು ಸಮಾಧಿಗಳು ಪ್ರಸ್ತುತ ಲಭ್ಯವಿದ್ದು ಇವುಗಳನ್ನು ಪಾಂಡವರ ಮನೆ ಎಂಬ ಭಾವನೆಯಿಂದ ಮಾತ್ರ ಉಳಿಸಿಕೊಂಡಿದ್ದಾರೆಂದು ತಿಳಿದುಬರುತ್ತವೆ. ಆದರೆ ಸುತ್ತಮುತ್ತಲಿನ ಕ್ಷೇತ್ರಧಾರಿಯನಿಂದ ತಿಳಿದುಬಂದ ಮಾಹಿತಿ ಎಂದರೆ ಅನೇಕ ಬೃಹತ್ ಶಿಲಾ ಸಮಾಧಿಯ ಕುರುಹುಗಳು ಅಲ್ಲಲ್ಲಿ ಚದುರಿರುವುದನ್ನು ನೋಡಿದರೆ ಆ ಪರಿಸರದಲ್ಲಿ

೧. ನ
೨. ಶಿ
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೪. ಕ

* ಸಹಾಯಕ ಪ್ರಾಧ್ಯಾಪಕರು, ಪ್ರಾಚೀನ ಇತಿಹಾಸ ಮತ್ತು ಪುರಾತತ್ವ ವಿಭಾಗ, ಮಹಾರಾಜ ಕಾಲೇಜು, ಮೈಸೂರು-೫೭೦೦೦೫.

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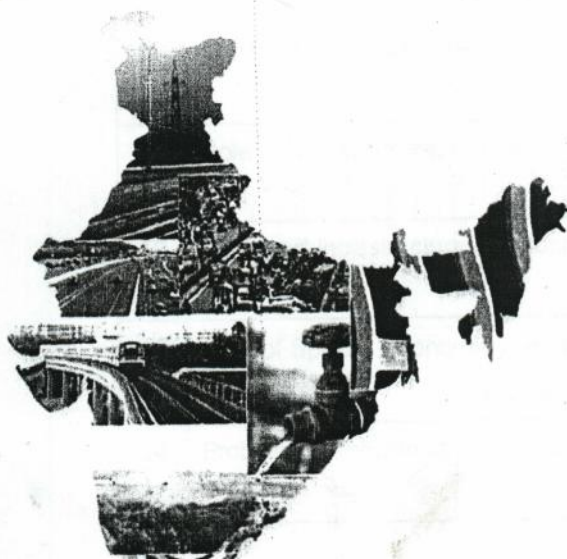
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INFRASTRUCTURE DEVELOPMENT IN INDIA



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अमन प्रकाशन कानपुर

QUALITY AND SUSTAINABLE HUMAN DEVELOPMENT

- ISSUES AND POLICY IMPLICATIONS

CONFERENCE PROCEEDINGS



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RURAL DEVELOPMENT AND INCLUSIVE GROWTH

Linkage and Implications

Siddaraju V.G.
and
Ramesh



दयाप्रकाशसिन्हा का नाटक साहित्य

(पाश्चात्य अंधानुकरण से बिखरते मानवीय मूल्य और ओह अमेरिका नाटक)

- डॉ. नामदेव एम. गौडा

समकालीन हिन्दी नाटक साहित्य के प्रमुख नाटककार श्री दयाप्रकाश सिन्हा का जन्म 2 मई 1935 को कासगंज में हुआ। अपने पिता अयोध्यानाथ सिन्हा द्वारा नाटक के प्रति उन्हें रुची प्राप्त हुई। सिन्हा जी के पिता स्वयं अभिनेता थे। पिता के पदचिन्हों पर अग्रसर होनेवाला पुत्र स्वयं अभिनेता, नाटककार, नाट्यकला के मर्मज्ञ, निर्देशक होने के कारण दर्शकों को ध्यान में रखकर नाटकों की रचना की। उनका पूरा परिवार नाटक के रंग में रंग चुका था। सिन्हा जी की पत्नी श्रीमती प्रतिभा सिन्हा, दोनों पुत्रियाँ प्राची और प्रतीची भी अभिनय में रुची रखती थी। नाटक एवं दर्शकों के प्रति उनकी प्रतिबद्धता अटूट थी वे लिखते हैं - "मैं मूलतः अभिनेता हूँ। जिस तरह अभिनेता चाहता है कि उसका अभिनय दर्शकों तक पहुँच सके। इसलिए मैं जान बूझकर नाटकीय संरचना में कथ्य का सरलीकरण कर देता हूँ।"

सिन्हा जी का नाटककार के रूप में आगमन साठ के दशक में ही हुआ। उनका पहला नाटक 'पंचतंत्र लघु नाटक' 1960 में प्रकाशित हुआ तब से लेकर आज तक वे निरंतर नाट्य रचना से जुड़े रहे हैं। उन्होंने चौदह नाटकों की रचनाकार नाटक विधा को समृद्ध करने का स्तुत्य कार्य किया है। उनके नाटक इस प्रकार हैं - मन के भँवर (1968), दुश्मन (1969), हास्य एकांकी (1972), इतिहास चक्र और ओह अमेरिका ! (1973), अपने अपने दाँव (1973), मेरे भाई मेरे दोस्त (1974), साँझ सबेरा (1974), कथा एक कंस की (1976), सादर आपका (1980), सीढियाँ (1990), इतिहासवृत्त नाटक (1999) तथा रक्त अभिषेक (2004)।

'ओह अमेरिका' दयाप्रकाश सिन्हा जी का नाटक ब्यंग्य के भरमार से ओतप्रोत नाटक है। नाटक में तीन खंड हैं जो विभिन्न कालों में स्थित हैं - 'पूर्वरंग' - 17 वीं शताब्दी का

TRANSPORT INFRASTRUCTURE DEVELOPMENT IN INDIA – ISSUES AND CHALLENGES

Prof. Jagadeesha
Smt. A.C. Pramila ✓

ABSTRACT

India is one of the fastest growing countries in the world and needs to maintain its growth momentum in a sustainable manner to improve its overall standard of living and reduce poverty. Sustaining economic growth in India depends on developing quality infrastructure network all over the country. The infrastructure development is one of the major determinants contributing to overall economic development in many ways such as (a) direct investment in infrastructure creates production facilities and stimulates economic activity, productivity and enhances the quality of life (b) reduces transaction costs and trade costs and thereby improves competitiveness and (c) provides employment opportunities. Thus, infrastructure forms the backbone of the economy of a nation. An efficient transport system is a prerequisite for sustained economic development. It is a key infrastructural input for the growth process. The transportation plays an important role in promoting the development of the backward regions and integrating them with the mainstream economy by opening them to trade and investment. Therefore, an efficient and well developed transport network is required for promoting trade and commerce and also to fulfill the needs of a sound transportation system for sustained economic development.

The policy makers have reiterated that any credible efforts for sustainable economic growth in India must involve substantial up-gradation of infrastructure investment and provision of quality infrastructure facilities. In this backdrop, there have been concerted efforts in recent years to improve both physical and social infrastructure facilities in India. In this context, this paper highlights the major issues in infrastructure sectors in India like financing of infrastructure, land acquisition, environmental clearances, private sector participation etc. The paper also offers suggestions to overcome the constraints in the approval and implementation of infrastructure projects.

Keywords : Financing Infrastructure, Private sector Participation etc.

EQUALITY AND SUSTAINABLE HUMAN DEVELOPMENT - ISSUES AND POLICY IMPLICATIONS

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प्रस्तावना

मेरे लिए यह सचमुच प्रहर्ष की बात है कि द्वारा आयोजित दो दिवसीय अर्थात् २७ से २८ दिसंबर सेमीनार में देश के सुदूर प्रदेशों से बड़े उत्साह एवं आपने अपनी अभिनंदनीय उपस्थिति दर्ज की है। प्रतिनिधियों का इतनी सार्थक संख्या में आकर इस २१ वीं शती का कथा साहित्य आधार विषय के नाभिविचार-विमर्श से संलग्न करना ही सेमीनार की स्तुत्य व लिए भी मैं विशेष रूप से आप सभी का अन्तर्गमन से कंप्यूटर, सूचना प्रौद्योगिकी, विचार की गति, एवं मानवीय सोच की इस नूतन शताब्दी में कहानी तथा जगत में विषय-वस्तु, शिल्प वैशिष्ट्य, संवेदना, अभिव्यक्ति आदि के क्षेत्र में आमूलच-चूल-परिवर्तन हुए हैं तथा झरोखे खुले हैं। इसी प्रखर संदर्भ में तेरह वर्षीय २१ हिन्दी कहानियों और उपन्यासों की स्थिति, दिशा एवं करवटों का अनुशीलन-परिशीलन करना इस सेमीनार किया गया है। इसे कारगर एवं प्रेरक बनाने के लिए प्र शिक्षाविद् एवं कर्मठ शोधार्थीगण कहानी और उपन्यास विमर्श, नारी विमर्श, मानवीय संवेदना, सांप्रदायिक सामाजिक यथार्थ आदि विषयों पर अपने शोध-विमर्श निर्णायक निष्कर्षों को गहराई में रेखांकित करेंगे।

लेखक समाज का इंजीनियर होता है और इसे दृष्टि प्रदान करता है। आज देश में भ्रष्टाचार, व्यवस्था विघटित होते मानव-मूल्यों, सांस्कृतिक संघर्षों, पीढ़ी वैयक्तिक अन्तर्द्वन्द्वों ने आधुनिक परिवेश को बदरंगा ब अस्वस्थ स्थिति में साहित्यकार की भूमिका और भी महत्वपूर्ण है। वर्ष २००० से २०१३ के दरमियान रचित कहानियों सामाजिक, राजनैतिक, सांस्कृतिक, आर्थिक एवं मनोवैयक्तिक विमर्शों को जो गंभीर स्वर मिले हैं, उन्हीं को विश्लेषण इस संगोष्ठी का प्रतिपाद्य विषय है। गंभीर चिंतन-मनन से निश्चय ही सदिनष्कर्ष सामने आएंगे, ऐसी मेरी क धन्यवाद !

Finance

In India transport Infrastructure projects have traditionally been initiated, owned and managed by the State. The fundamental need for Infrastructure development is to increase investment. However, the ability of governments to fund for Infrastructure projects is increasingly being limited by resource constraints and the sheer scale of demand for both maintenance of existing infrastructure and provision of additional services.

Financing Infrastructure particularly transport Infrastructure is a complex and difficult matter as Infrastructure projects need high initial capital cost and involves complex and varied mixture of financial and contractual arrangements.

Some of the major constraints for financing Infrastructure are:

1. Non availability of well planned and designed number of Infrastructure projects to choose
2. Limited exit options for investors
3. Weak corporate governance
4. Interest cap and lack of deep forward foreign exchange market
5. Lack of depth in government bond market
6. Weak fiscal policies of the government making less bankable business partners for infrastructure projects.

Public- Private Partnership

Infrastructure development in India faces lot of difficulties. Though there are increasing number of public- private partnership initiated in recent years in India, the PPPs have been far from satisfactory to meet the supply and demand gap in infrastructure facilities.

Some of the issues for PPPs are:

1. Lack of clear cut and stable legal framework
2. Lack of information and guidance materials
3. Incompetent Institutional mechanism to priorities investment projects
4. Inefficient mechanism for dispute resolution
5. Problem of land acquisition and
6. Lack of developed financial markets.

Though the government is aiming at supporting PPPs, the position of the government for financial support and undertaking risk limits the success of PPPs particularly in capital intensive transport infrastructure in India.

Fiscal Measures and Governance

Government can facilitate infrastructure investment and reduce cost by giving fiscal incentives such as reducing the customs duty on capital goods, tax concessions on long term investments in infrastructure, providing concessional land and other utilities. There are other serious constraints affecting the infrastructure financing such as time consuming government approvals, red-tapism and administrative hurdles.

Infrastructure projects generally needs clearances from different government ministries at different levels leading to long time and project costs over running.

Co-Ordination between Centre and States



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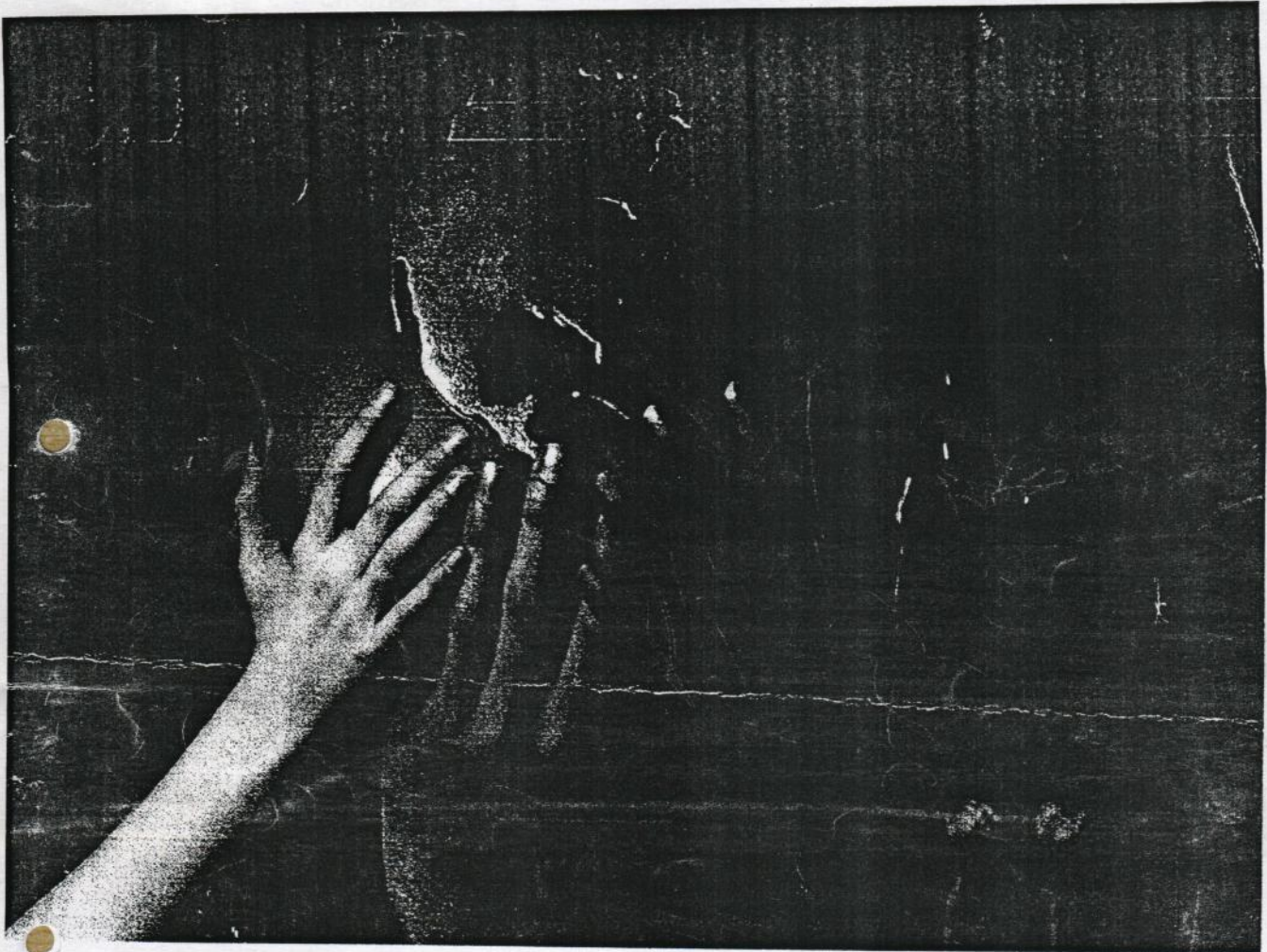
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EQUALITY AND SUSTAINABLE HUMAN DEVELOPMENT 313
- ISSUES AND POLICY IMPLICATIONS



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Role of Media in Fighting Against Corruption

M.C. Janaki and Dr. Ashoka

I. INTRODUCTION

In the modern and technologically advanced world media plays a vital role. Media is not only represents the culture of country but also the political system. They are the one who are keeping an eye on the overall development of the society, they inform the people about the development and pitfalls as well as solutions to such problem.

Corruption is not just a legal problem it is also a problem of society, culture, ethics etc, fighting against such huge problem is very difficult task for which a very strong medium such as media can play a very important role. Corruption is one such which attracts the eye of media in order to fight against it.

II. DEFINITIONS

What is Corruption?

Corruption is derived from the Latin verb *tumpeo*, to break. According to this approach, corruption is where the law is clearly broken. This requires that all laws must be precisely stated, leaving no doubts about their meaning and no discretion to the public officials. A legal interpretation of corruption provides a clearly demarcated boundary between what is a corrupt activity and what is not. 'If an official's act is prohibited by laws established by the government, it is corrupt; if it is not prohibited, it is not corrupt even if it is abusive or unethical'. (Gardiner, 1993)

Morality is increasingly being legislated for in the absence of and a loss of faith in self-regulated behavior. Although an act is committed within legal parameters it may lie outside moral boundaries. A corrupt act can be camouflaged by lawful justification. For example, undue emphasis on narrow legalism has obscured more subtle yet costly manifestations of misgoverned where "legal corruption" may be more prevalent than illegal forms (Kaufmann, 2006).

Khittgard, (1987), suggested that the level of corruption (C) could be expressed as $C = M + D - A$. (i.e., Corruption = monopoly power + Discretionary power - Accountability), the more concentrated the supply of a good service, the higher the discretionary power of those that control the supply; lower their accountability to the authorities, the higher the corruption level will be. Moreover corruption will also be directly proportional to the degree of discretion accorded to those in charge of making decision

Media

Communication channels through which news, entertainment, education, data, or promotional message are disseminated. Media includes every broadcasting and narrowcasting medium such as newspapers, magazines, TV, radio, direct mail, telephone, fax and Internet.

Social Media

Social media is today's most transparent, engaging and interactive form of public relations. It combines the true grit of real time content with the beauty of authentic peer-to-peer communication. Lisa Buyer - *The Buyer Group*

Social media is not about what each one of us does or says, but about what we do and say together, worldwide, to communicate in all directions at any time, by any possible (digital) means. Michelle Chmielewski - *Synthesio*.

Fighting Against Corruption

The origin of the term 'fighting' corruption is not clear. It has come into common usage in the 1990s onwards due to the rise of general public against corruption, more particularly, after the foundation of Transparency International. Perhaps, its origin may be linked to the fight against corruption in Hong Kong in the 1970s. It has been a sign of the

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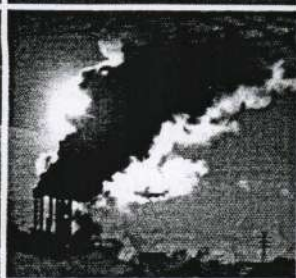
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Global Climate Change

Challenges and Policy Implications



Editor
Dr. W. Shanthakumar

GOVERNMENT FIRST GRADE COLLEGE

Gandhian Approach Towards Sustainable Rural Development

Dr.G.H.Nagaraja³

Abstract:

The Gandhian ideology, whose main focus is on welfare and dignity of the individual, provides us a broad framework into the new philosophy of economic development that we need today. The economic system should be so organised that every individual has an opportunity of getting gainful employment, so that he can buy his own bread and essential means of living. Gandhi did not believe in the poor living on the charity or mercy of others and wanted eradication of poverty which is possible only through everyone getting employment. The Gandhian model is holistic and people-centered. It is rooted in Gandhi's conviction in the tenets of truth, non violence and goodness of human beings. It places more emphasis on moral and spiritual values than economic motives as means of overall development.

Key words: Mahatma Gandhi, rural development, village economy, self sufficiency.

Introduction

In the Indian context rural development may be defined as maximizing production in agriculture and allied activities in the rural areas including development of rural industries with emphasis on village and cottage industries. It attaches importance to the generation of maximum possible employment opportunities in rural areas, especially for the weaker sections of the community so as to enable them to improve their standard of living. Provision of certain basic amenities like drinking water, electricity, especially for the productive purpose, link roads connecting villages to market centers and facilities for health and education etc. figure prominently in the scheme of rural development.

Objectives;

This paper makes an attempt to

1. Explore and understand the principles and components of Gandhian approach to Sustainable Rural Development
2. Examine its relevance in the present context of Rural Development

Methodology;

The present study purely based on the secondary sources. The data were collected from the books, Journal, Articles and also visit related websites.

Basic Principles of the Model

The principles components of the Gandhian Model are as follows.

³ Associate Prof. Dept. of Political Science and Public Administration, Maharaja's College, University of Mysore, Mysore

ROLE OF NARRATIVE PANELS IN SOCIAL CHANGE (A CASE STUDY OF HOYSALESHWARA TEMPLE AT HALEBIDU)

Dr.C.E.LOKESHA

Asst. Professor, Dept. of Ancient History And Archaeology, Maharaja's College, University of Mysore, Mysore

INTRODUCTION :

Ancient India has been ruled by many dynasties. These dynasties had contributed immensely to the growth of the art and architecture since the pre Christian periods. The whole of India was ruled by various dynasties respectively in North and the south. Among the rulers from South India, the Shathavahanas, the Kadambas, the Gangas, the Chalukyas, the Pallavas, the Cholas, the Sevunas, the Kakathiyas, the Hoysalas and many others have carved their names in the history of India by contributing their unique architectures all over Karnataka. The remnants of the bygone era in the form of temples and inscriptions records the ancient history of culture and politics that shed light on religion and also about the donations given to the temples.

The objective of the present paper is to present about the Narrative Sculptures and the architecture of the Hoysaleshwara temple at Halebidu. The temple is one of the magnificent examples of the Hoysala architecture.

The Hoysalas ruled from Halebidu for more than three and half centuries, from about 1050 A.D to 1346 A. D. During the vast ruling period Hoysala kings and their ministers patronized construction of the temples, donations were given to the renovations and also temple administrations. Prior to the Hoysalas, it is well known fact that the Chalukyas of Badami and Pallavas of Kanchi had their own styles of temple architecture. The Hoysalas architects had adopted the Dravida, Nagara, Vesara and Bhumiya temple styles. Of these, Vesara temple style was particularly popular in Hoysala architecture. About 200 temples have been built in this style by Vesara style. Many of these temples have been decorated with beautiful sculptures, which represent various themes and stories. Interestingly, the Hoysala temples followed varied popular religious faiths. The SriVaishna, Shaiva, Shakta, Kalamukha and the Jain faiths were very popular during the Hoysala period. The temples architecture also follow the same religious sentiments.

The temples apart from their religious establishments, were the centers of power, moral, culture and education. One can rightly say that the temples were the powerful centers of the society. Therefore all the kings were giving importance for building the temples, through which they were trying to teach their subjects moral education by carving idols and sculptures.

Hoysaleshwara temple, present subject of discussion was built in 1121 A D by Khethumayya, the commander in chief: Dandanayaka of King Vishnuvardhana, a well known personality of the dynasty.

This *Dwikuta* temple had been constructed above 5ft high platform *jagati*. The walls of the temple have been decorated with beautiful stone carvings. At the bottom of the walls a frieze of horses, above that lines of elephants, above that we can see the lines of flowers. In between these there are fine set of narrative carvings measures about 9 inches high. These carvings depicts the stories chosen from the Mahabharatha, the Ramayana, the Bhagavatha, Samudra Manthana, Prahlad Charita, Kiratarjuniyam and others. Apart from these we can also see the stone carvings depicting Pancha Tantra stories, to present the moral stories to the society. These stone carvings on the temple not only present the religious themes but also about the flora and fauna, animals, environment, and various life styles of the period.

Among the narrative themes, the *Bhagavata* has more numbers of the episodes depicted on the friezes. In *Bhagavata* story one can see carvings representing the birth stories of Sri Krishna starting from birth scenes to *Rukmini kalyana* as well as *parijatha parinaya*. In other words we can see the scenes of Vasudeva and Devaki, the parents of Sri Krishna, who were jailed by Kamsa, the birth of Sri Krishna in the jail, the hood of Adishesha protecting Krishna when he was playing in the garden, the miracles of Krishna and many others scenes can be seen on the walls of the temple. These examples have been adjusted within the vertical space as to set within the height of the space. The

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ಪ್ರತಿಮಾನಾಟಕದ ಸಂವಿಧಾನ ಕೌಶಲ

- ಡಾ|| ಎಸ್. ಶಿವರಾಜಪ್ಪ *

ಭಾಸನ ಹದಿಮೂರು ನಾಟಕಗಳಲ್ಲಿ ಪ್ರತಿಮಾನಾಟಕ ಮತ್ತು ಅಭಿವೇಕನಾಟಕಗಳು ವಾಲ್ಮೀಕಿ ರಾಮಾಯಣದ ವಿಷಯವನ್ನು ಆಧರಿಸಿ ಮೂಡಿ ಬಂದಿವೆ. ಭಾಸನ ಪ್ರತಿಮಾನಾಟಕವು ಏಳು ಅಂಕಗಳನ್ನು ಒಳಗೊಂಡಿದೆ. ಅದರಲ್ಲಿ ಲೋಧ್ಯಾಕಾಂಡ ಮತ್ತು ಅರಣ್ಯಕಾಂಡಗಳ ಕಥೆಯನ್ನು ಮಹತ್ತರವಾದ ಬದಲಾವಣೆಗಳೊಂದಿಗೆ ನಿರೂಪಿಸಲಾಗಿದೆ. ಮತ್ತು ಕೈಕೇಯಿಯರ ಪಾತ್ರಗಳು ಆಸಕ್ತಿಯ ಕೇಂದ್ರವಾಗಿವೆ. ದಶರಥ ಮಹಾರಾಜನಿಗೆ ಬಂದಿದ್ದ ಪುತ್ರೋತ್ಸಾಹದ ವಿಷಯವನ್ನು ರಾಮನಿಗೆ ಅಶುಭಕರವಾಗಿತ್ತು. ಪತ್ನಿಯ ಗೌರವ ಮತ್ತು ಸವತಿಯ ಮಗನಾದ ರಾಮನ ಜೀವನವನ್ನು ರಕ್ಷಿಸುವುದರಿಂದ ಮೇಲುನೋಟಕ್ಕೆ ಕೂರವಾಗಿ ಕಾಣುವ ಕನ್ಯಾಶುಲ್ಕದ ಪ್ರಸ್ತಾವವನ್ನು ಮಾಡಿ ಪತಿಯ ಮರಣಕ್ಕೆ ತಾನೇ ಉದ್ದೇಶಿಸಿ ಪ್ರಪಂಚದ ನಂದೆಗೆ ತನ್ನನ್ನು ತಾನು ಗುರಿ ಮಾಡಿಕೊಂಡಿರುವ ಕೈಕೇಯಿಯ ಪಾತ್ರ ಅನುಕಂಪಕ್ಕೆ ಉದ್ದೇಶಿಸಿ ನಿರೂಪಿಸಲಾಗಿದೆ. ತಾಯಿಯ ಉದ್ದೇಶವನ್ನು ತಿಳಿಯದೆ ನಿಂದಿಸುವ ಭರತನ ಸೋದರ ಪ್ರೇಮ, ನಿಷ್ಠೆ, ಸಹೃದಯತೆ ಇವುಗಳಿಂದ ಚಿತ್ರಿಸಲ್ಪಟ್ಟಿದೆ. ಕೈಕೇಯಿಯ ಉದ್ದೇಶದ ರಹಸ್ಯವೇ ವಸ್ತು ವಿನ್ಯಾಸದಲ್ಲಿ ಇರುವ ಚಾತುರ್ಯ ಹಾಗೂ ಅದರಲ್ಲಿ ಅನುಕರಣೆಯಾಗಿದೆ.

ಪ್ರತಿಮಾಗ್ರಹದ ದೃಶ್ಯವು ಅತ್ಯಂತ ಚುಚ್ಚುವ ಸಂವಿಧಾನ. ಭರತನು ತನ್ನ ತಂದೆಯ ಮೂರ್ತಿಯನ್ನು ಅಲ್ಲಿ ಇಡಲು ತನ್ನ ತಂದೆಯ ಗತಿಸಿದುದನ್ನು ತಿಳಿದುಕೊಳ್ಳುವಂತೆ ಮಾಡಲಾಗಿದೆ. ಸೀತೆಯ ಅಪಹರಣದ ಸನ್ನಿವೇಶದಲ್ಲಿಯೂ ಇದೇ ಬದಲಾವಣೆಯಿದೆ. ಇದೂ ಕೂಡ ಚಾತುರ್ಯದ್ಯೋತಕವಾಗಿದೆ. ದಶರಥನ ದುಃಖದ ಸನ್ನಿವೇಶವಂತೂ ಭರತನಿಂದ ಒಂದು ಶ್ರೇಷ್ಠ ಸಂದರ್ಭ ನಿರ್ಮಾಣವಾದಂತಾಗಿದೆ.

ಪ್ರತಿಮಾನಾಟಕದ ಕಥಾಭಾಗವು ರಾಮಾಯಣದ್ದೇ ಆದರೂ ಅದರಲ್ಲಿ ಕಂಡು ಬರುವ ವಸ್ತು ಕಲ್ಪನೆ, ಸಂವಿಧಾನ ರಚನೆ, ಪಾತ್ರ ಪ್ರದರ್ಶನ ಹಾಗೂ ರಸಪರಿಪೂರ್ಣತೆಗಳೆಲ್ಲವೂ ಭಿನ್ನವಾಗಿವೆ. ಇವೆಲ್ಲವೂ ಫಲವಾಗಿ ಪ್ರತಿಮಾನಾಟಕವು, ಕರುಣರಸ ಪ್ರಾವೀತವಾದರೂ ತನ್ನೊಳಗೆ ಒಂದು ಅಪೂರ್ವ ಪ್ರೇಮಸಂಸಾರವನ್ನು ಚಿತ್ರಿಸಿದೆ. ಅಳುವ ಸನ್ನಿವೇಶದಲ್ಲಿ ಬೆಳಗುವ ಹೃದಯವು ಪ್ರತಿಫಲಿಸಿದೆ. ರಾಮನು ಪ್ರಬುದ್ಧನೂ, ಬುದ್ಧಿ ಚಾತುರ್ಯವುಳ್ಳವನೂ, ಶಾಂತಿಯುತನೂ ಚಿತ್ರವುಳ್ಳವನೂ. ಸಮುದಾಯ ಶ್ರೀತಿಗೆ ತಕ್ಕಂತೆ ನಡೆದು ಕೊಳ್ಳುವ ಸಮಯ ಪ್ರಜ್ಞೆಯುಳ್ಳವನೂ ಆದ ಭೀಮಕೇಶವಂತ.

ಸೀತೆಯ ಮೈಮನರನ್ನು ಮಕ್ಕಳಂತೆಯೂ, ಅತ್ತೆಯನ್ನು ತಾಯಿಯಂತೆಯೂ ಆದರಿಸುತ್ತ ಗಂಡನಿಗೆ ಅನುಕರಣೆಗಳಾಗಿದ್ದ ಸಹಧರ್ಮಿಣಿ. ಸುಖದಲ್ಲಿ ಹೇಗೋ ಹಾಗೆಯೇ ಕಷ್ಟದಲ್ಲಿಯೂ ಸಹಧರ್ಮಿಣಿಯಾಗಿದ್ದಳು. ದಶ-ಲಕ್ಷಣರು ರಾಮನಿಗೆ ಎರಡು ತೋಳುಗಳಂತಿದ್ದ ಪ್ರಾಣಪ್ರಿಯರಾದ ಸಹೋದರರು. ಕೌಸಲ್ಯಾದಿಗಳು ಪತಿಯಾಗಿದ್ದೂ ಸಹೋದರಿಯರಂತೆ ಅನೋನ್ಯವಾಗಿದ್ದುಕೊಂಡು ಮಕ್ಕಳ ಯೋಗಕ್ಷೇಮವನ್ನು ನೋಡಿಕೊಳ್ಳುತ್ತಿದ್ದವರೂ. ಈ ಕುಟುಂಬವು ಭಾಸನ ಪ್ರತಿಭಾ ಪ್ರಭಾವದಿಂದ ನಿಷ್ಕಂಟಕವೂ, ನಿಷ್ಕಳಂಕವೂ ಆದ ಪ್ರೇಮಸಂಸಾರವಾಗಿ ನಿರೂಪಿಸಿದೆ. ಇದನ್ನು ಕಲ್ಪಿಸಿದ ಕವಿಯ ಮನೋಧರ್ಮವು ಅತ್ಯಂತ ಮಧುರವಾದದ್ದು.

ಭಾಸನ ಕಲಾಚಮತ್ಕಾರಗಳಲ್ಲಿ ಭವಿಷ್ಯದರ್ಶನ ಸೂಚನೆಯು "ಸ್ವಪ್ನವಾಸವದತ್ತ" ದಂತೆ ಇಲ್ಲಿಯೂ ಕಂಡುಬರುತ್ತದೆ. ಉದಾ:- ನಾರುಮಡಿಯ ವೃತ್ತಾಂತ; ಸೀತೆಯು ದಶರಥನ ಕ್ಷೇಮದಲ್ಲಿ ಸಂದೇಹ ಪಡುವುದು ; ಸಮಂತನು ತಂದ ರಥ ಕೃತಾಂತನು ಅಟ್ಟಿದ ರಥವೆಂದು ವರ್ಣಿಸುವುದು ; ಮತ್ತೆ ಕೆಲವು ಸುಂದರವಾದ

* ಸಹ ಪ್ರಾಧಿಕಾರ, ಮಹಾರಾಜ ಕಾಲೇಜು, ಮೈಸೂರು.

ಉಪಮಾನಗಳಿವೆ; ಸ್ವಾಪನೆಯಲ್ಲಿ ಸಂಭ್ರಮದಿಂದ ದುಡುದುಡನೆ ಮಳಲೊಟ್ಟಿನಲ್ಲಿ ಕಾಶಮುಷ್ಠಗಳ ನಡುವೆ ಓಡಾಡುವ ಹಂಸಕ್ಕೂ, ದೈತ್ಯ ಸೀತೆಯನ್ನು ಹೊಯ್ಯಾಡುವ ಪಣಿಮಣಿಗೂ, ರಾವಣನೊಡನೆ ವನವಾಡವಕ್ಕೂ, ರಾಮ-ಸೀತಾ-ಲಕ್ಷ್ಮಣರನ್ನು ಸೂರ್ಯನ ದೃಷ್ಟಾಂತವಾಗಿ ಇಲ್ಲಿ ಕಾಣಬಹುದು. ಪ್ರತಿಮಾನಾಟಕದಲ್ಲಿ ಕವಿಯು ಇವು ಪ್ರಯತ್ನಪೂರ್ವಕವಾಗಿ ಬಂದರೆ ಅಲಂಕಾರಕ್ಕಿಂತ ಕಾವ್ಯಕ್ಕೆ ಸಂವಸ್ತು ಪಾತ್ರ ರಸಪರಿಮುಷ್ಠಿಯ ಮೇಲೆಯೇ ಇದೆ. ವರ್ಣನೆಗಳೂ ಅವುಗಳಲ್ಲಿ ಎರಡನ್ನು ಮಾತ್ರ ಇಲ್ಲ ಉದಾಹರಿಸಿದೆ.

ಭರತನು ರಾಮಾಶ್ರಮದ ಬಾಗಿಲಲ್ಲಿ ಬಂದು ಕೂಗಲು ಅಲಕ್ಷ್ಮಣ:- ಆರ್ಯ ಮಮಾಟ ಖಿಲ್ವೇಷ ಸ್ವರಸಂಯೋಗೋ ಬಂಧುಜಘನಃ ಸ್ವಷ್ಟೋಧೀರಃ ಸಮದವ್ಯವಭಿಷ್ಠ ಮಧುರಃ ಕಲಹಕಂಠಯಥಾಸ್ವಾನಂ ಪ್ರಾಪ್ಯ ಸ್ಫುಟಿಕರಣನಾನಾಕ್ಷರತಯಾ ಚತುರ್ಣಾಃ

ಒಬ್ಬ ಮನುಷ್ಯನ ಧ್ವನಿಯಲ್ಲಿ ಅಡಗಿರುವ ನಾನಾ ಗುಣಗಳ ಪ್ರತಿಯೊಂದು ಸ್ಥಿತಿಯಲ್ಲಿಯೂ ಇಷ್ಟು ಸ್ಫುಟವಾಗಿ ವಿವರಿಸಿ ವ್ಯಕ್ತಪಡಿಸಿ ಭಾಸನ ಕಲಾಪ್ರೌಢಿಮೆಗೆ ದ್ಯೋತಕವಾಗಿದೆ.

ರಾಮನು ಸೀತೆಯನ್ನು ಹುಡುಕಿಕೊಂಡು ಬರುತ್ತ ಗಿಡಗಳ ಇರಬೇಕೆಂದು ಊಹಿಸುವನು. ಈ ಪದ್ಯದಲ್ಲಿ ಒಂದೊಂದು ಗಿಡದ ಕಾಲಾನುಕ್ರಮವನ್ನೂ ಹೇಗೆ ಉದಾಹರಿಸಿದ್ದಾನೆ ಎಂಬುದನ್ನು ನೋಡ

ಭ್ರಮತಿ ಸಲಿಲಂ ವೃಕ್ಷಾವರ್ತೇ ಸರ್ವೇನವಸ್ಥಿತಂ ತೃಷಿತ ಪತಿಃ ಸ್ಥಲಮಭಿಪತಂತ್ಯಾದ್ಯಾಃ ಕೀಟಾಖಿಲೇ ಜಲಪೂರಿತೇ ನವಃ

ಈ ಶ್ಲೋಕದ ನಾಲ್ಕು ಪಾದಗಳಲ್ಲಿ ನಾಲ್ಕು ಪಾತಿಗಳ ವರ್ಣನೆ ಹಾಕಿದೆ. ಆದ್ದರಿಂದ ನೀರು ಇನ್ನೂ ನಿಂತಿಲ್ಲ, ಸತ್ತುತ್ತಿದೆ ; ನೋರೆ ಅರಿಯೋತ್ತಾಗಿದೆ, ಆದ್ದರಿಂದ ನೀರು ನಿಂತಿದೆ. ತಿಳಿಯಾಗಿದೆ, ನೋರೆಯ ಅನಾಯಾಸವಾಗಿ ನೀರು ಕುಡಿಯುತ್ತಿದೆ. ಮೂರನೆಯದರಲ್ಲಿ ಇನ್ನೂ ಹೋಗಿ ಗಿಡದ ಸುತ್ತ ಗೂಡು ಮಾಡಿಕೊಂಡಿದ್ದ ಇರುವೆ ಗೊದ್ದ ಮುಂ ನಾಲ್ಕನೆಯದರಲ್ಲಿ, ಎಲ್ಲಕ್ಕಿಂತ ಮೊದಲೆ ಹಾಕಿದ್ದು ಆದ್ದರಿಂದ ಅದರ ಮಟ್ಟಕ್ಕೆ ಬಂದಿತ್ತು ಎಂದು ಸೂಚಿಸುವ ಗುರುತು ಮಾತ್ರ ಇದೆ.

ಇವುಗಳಲ್ಲಿ ಸ್ವಲ್ಪವೂ ಕೃತಕತೆ ಇಲ್ಲ. ಈ ಕಾವ್ಯವನ್ನು ಬರೆದ ರಚನಾ ಶೈಲಿಯಲ್ಲಿ ಜೀವಮತ್ತು ಹಾಗೂ ಸಹೃದಯರ ಮನಸ್ಸು ಕಾಣಬಹುದು. ಪ್ರತಿಭಾಸರಸಿನಲ್ಲಿ ಕವಿಸಮಯವೂ ಚಮತ್ಕಾರ ತಿ

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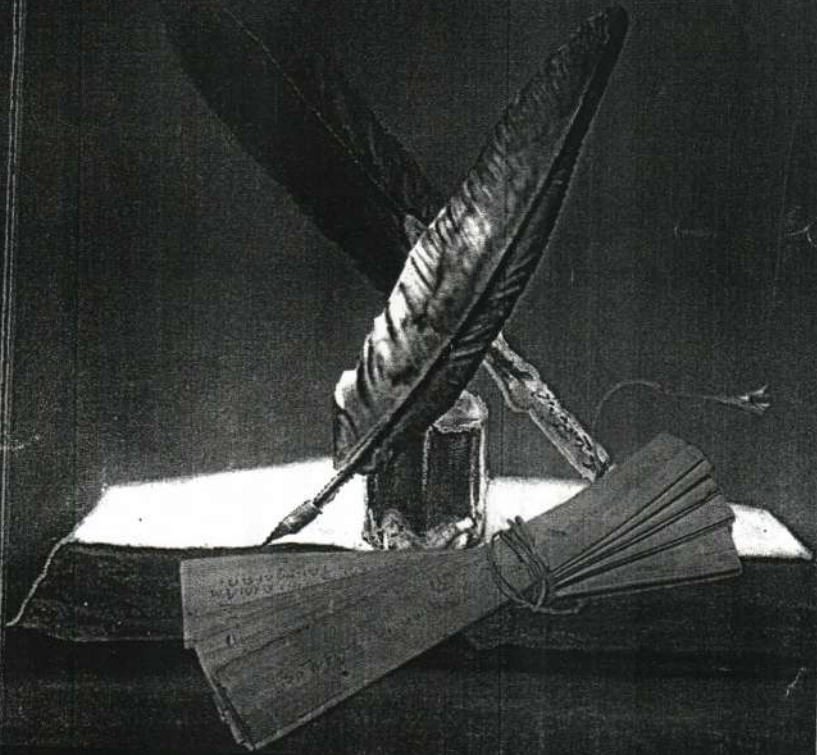
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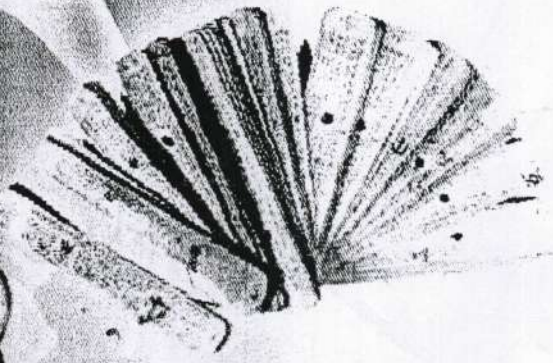
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"WOMEN EMPOWERMENT CHALLENGES AND REMEDIES"

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- *"Women have always been the strong ones of the world. The men are always seeking from women a little pillow to put their heads down on. They are always longing for the mother who held them as infants."* —Coco Chanel
- *"Women are the real architects of society."* —Harriet Beecher Stowe
- *"How wrong is it for a woman to expect the man to build the world she wants, rather than to create it herself?"* ? — Anaïs Nin
- *"A woman is the full circle. Within her is the power to create, nurture and transform."* — Diane Mariechild
- *"One of the most courageous things you can do is identify yourself, know who you are, what you believe in and where you want to go."* — Sheila Murray Bethel

CHALLENGES FACING IN EMPOWERING THE WOMEN OF SNAKE CHARMERS COMMUNITY

[WITH SPECIAL REFERENCE TO BANGALORE]

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ABSTRACT

Empowerment refers as a multidimensional social process that helps people gaining control over their own lives which increases the economic, political, social, educational or spiritual strength of an individuals and communities. Empowerment also means moving from enforced powerlessness to a position of power. Women's empowerment in India will take a look at our rich heritage and enlightened societies of the past where women were treated as equals.

Empowerment of women is essential for achieving social and economic, political and educational, cultural security among people .now in the present scenario of globalised world women empowerment is recognized as the burning issue, because it understood as the women can fully enjoy the same rights as men and are not discriminated against, is normatively desirable. Even the empowerment of women leads to the upliftment and development of women In all the fields of life. Having this much efforts towards attaining empowerment, Still many weaker sections of the society are facing the challenges in attainment of empowerment; likewise women of a snake charmers community in Karnataka is not exceptional from this. So this research paper tries to focus on the challenges facing by women of snake charmers at present scenario with respect to the empowerment, where still not at all aware of empowering in the society. So for the present study a survey has been conducted to know about the challenges facing by women of snake charmers community where empowerment is still not possible. So the Required information is collected through primary & secondary sources and analyzed in the present study.

Keywords: Heritage, Upliftment, weaker sections, Empowerment

INTRODUCTION:

Women empowerment is empowering the women to take their own decisions for their personal dependent. Empowering women is to make them independent in all aspects from mind, thought, rights, decisions, etc by leaving all the social and family limitations. It is to bring equality in the society for both male and female in all areas. Women empowerment is very necessary to make the bright future of the family, society and country. Women need fresh and more capable environment so that they can take their own right decisions in every area whether for themselves, family, society or country.

In order to make the country fully developed country, women empowerment is an essential tool to get the goal of development. They need to be strong, aware and alert every moment for their growth and development. Empowering women is the main motto of the development department, because an empowered mother with child makes the bright future of any nation. With the slogan of women

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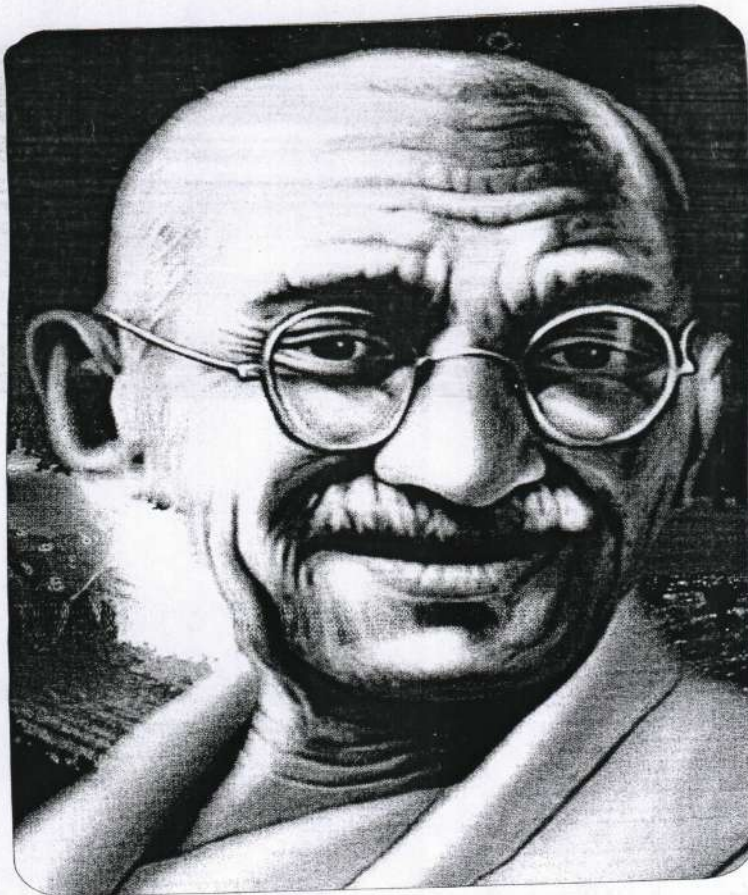
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- डॉ. नामदेव. एम. गौडा

किसी भी काल की सामाजिक, राजनीतिक, सांस्कृतिक, आर्थिक परिवेश या उस काल की धडकन को सुनने या जानने के लिए उस समय का साहित्य ही एक मात्र साधन है। क्योंकि कविता या रचना इतिहास भूगोल को लपेटकर हमारे सामने लाती हैं। कवि अपनी कल्पना के अनुसार चित्रित आदर्शों को समाज के लिए प्रतिष्ठित करता है। मध्यकाल के अंतर्गत आनेवाला भक्तिकाल एक ऐसा युग है जिसके माध्यम से हम विश्व की धडकन को पहचान सकते हैं। अर्थात् विश्वबन्धुत्व की भावना को स्थापित करने के पीछे मध्यकालीन भक्ति परंपरा का महत्वपूर्ण योगदान रहा है। भारतवर्ष को सांस्कृतिक एवं सामाजिक संकट से उभारने के लिए भक्तिकाल ने ऐसा खाद्य दिया, परिणाम स्वरूप आज भी भक्ति की फसल हरियाली से चारों दिशाओं में लहरा रही है। भक्ति एक आध्यात्मिक तत्व है जिसके सम्मुख हर प्राणी नतमस्तक होता है। नतमस्तक होने का भाव ही समष्टिगत एकता का द्योतक है। भक्तिकालीन संत कवियों ने यह संदेश दिया है कि परमसत्ता के सामने नतमस्तक हो, जो इस सृष्टि का नियामक एवं संचालक है। यही भक्ति स्वरूपी भावधारा हर भाषा के भक्ति साहित्य का मूलाधार रही है।

'भक्ति' का सबसे पहले उल्लेख ऋग्वेद में पाया जाता है। ऋग्वेद में शिव और देवी दुर्गा का उल्लेख तो नहीं है, किन्तु विष्णु अवश्य ही एक प्रतिष्ठित देवता थे और उनकी स्तुति में कई ऋचाएँ गढ़ी गई थी। पर 'भक्ति' या 'भक्त' का स्पष्ट उल्लेख तो नहीं मिलता पर ऋचाएँ अनेक थी। ऋग्वेद की अनेक ऋचाओं में कवियों ने देवताओं को सजात्य 'एक ही नाभी से उत्पन्न' या 'सहोदर' कहा है और देवताओं से अपनी संगोत्रता जताई है। उत्तर वैदिक

युग में उपासक- उपास्य के आपसी स लुप्त प्रायः हो गया। भक्तिभावना महाभारत, रामायण एवं पुराणों में मिलता उपासना के केंद्र बिन्दु के रूप में उभ प्रभावपूर्ण प्रतिपादन वासुदेव कृष्ण के महाभारत, जिसका 'भगवद्गीता' एक भक्ति कल्पना उपासक के केवल मनो प्रबल सामाजिक पक्ष है निष्काम कर्म को वैदिक देवता नारायण-विष्णु का स्व आगे चलकर वैष्णव धर्म में परिवर्तित ह सातवीं-आठवीं सदी के आस-पास छठी-सातवीं सदी के अलवार एवं नाट रूप से देखा जा सकता है।

अखिलभारतीय भक्ति आंदोलन कन्नड का वचन साहित्य, १५वीं सदी के सदी तक का मराठी संत साहित्य के भ तथा तुकराम तथा १३वीं के हिन्दी संत तथा मीरीबाई आदि का दृष्टिकोण भारत धरातल पर सदृढ बनाना रहा है। यह युग अत्यंत कोलाहलपूर्ण और अशांत था। सामना कर रहा था। मुसलमानों के आ भारतीय वर्ण व्यवस्था में हिल-मिल गए जाति यहाँ के मूलनिवासियों से धर्मिक इसका स्पष्ट प्रभाव समाज पर दिखता है से नये संस्कृति का आना स्वीकार्य नह धर्मरक्षा की भावना से संकीर्णता और प

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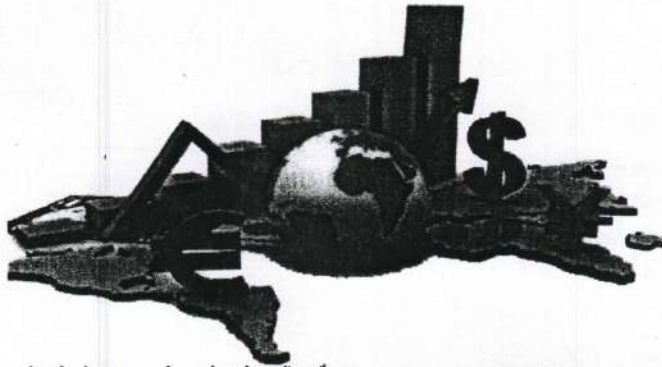
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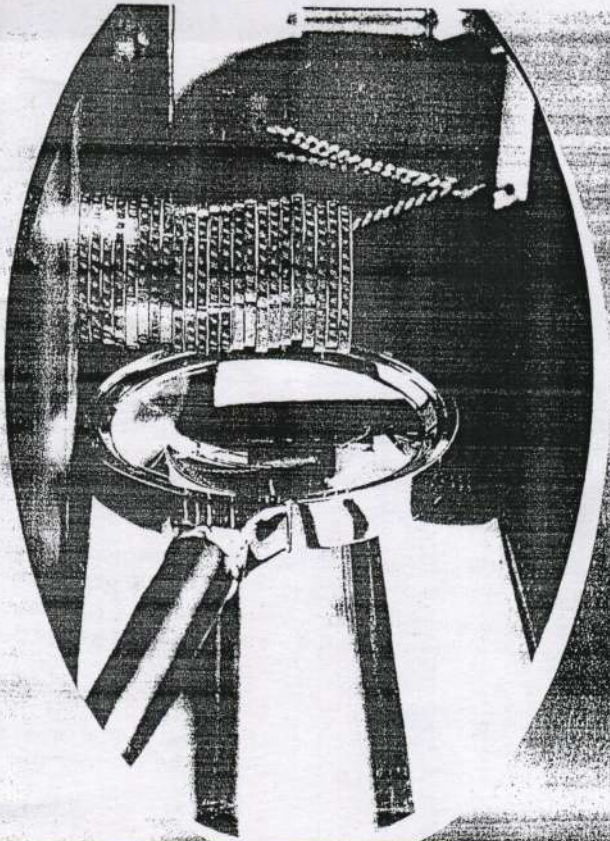
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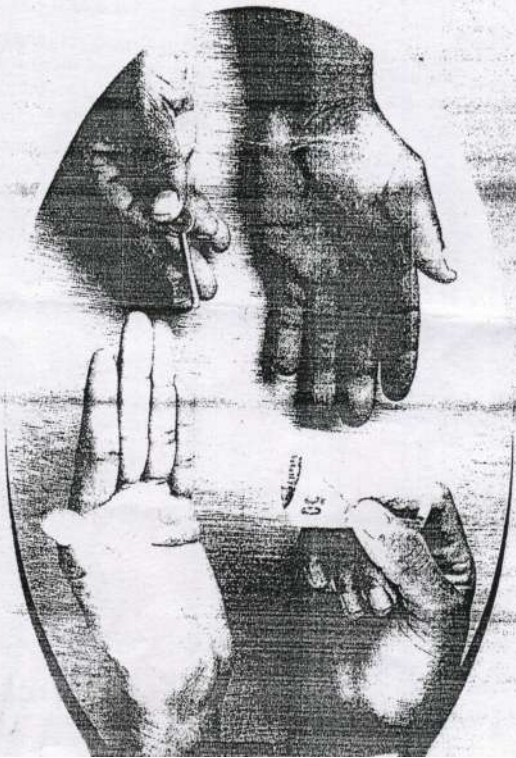
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Due to the Constitutional Amendment in 1992, the 73rd Constitutional Amendment Act was came in to existence. per the provisions made in the 73rd Amendment Act, all most all the states in India made amendments to the respective Panchayat raj Acts, facilitating a uniform pattern of Panchayat raj system. Among the major provisions of 73rd Act the reservation of seats to women in all the tiers of PRIs, is one of the most significant. Thus, women in India are taking part in the field of politics and slowly participating in the process of development.

Development today is human development, The accent is on the formation of human capabilities such as improved health, knowledge and skills and the use to which these are put in order to improve the quality of life. The development paradigm, therefore, puts the focus of development on people and their participation. Human development implies that people are Alpha and Omega of development. Undoubtedly, human development and people's participation go together. As the UN Human Development Report put it, "development must be participatory and for this people must have the opportunity to participate and to invest in the development of their capabilities. They also must have the opportunity to put their capabilities to use, to be fully involved in all aspects of life, to express themselves freely and collectively"

Therefore, in India, in recent past one can notice the significance of policies for women development, particularly under the VIth five year plans. It was a shift from viewing women as targets of 'welfare' policies in the social sector to regard them as 'critical' agent for development. Accordingly, the Government of India prepared the national perspective plan (1988-2000) which envisaged a multipronged strategy for integrating women in to the mainstream. The early 90's saw the reshaping of strategies of socio-economic development and the emphasis shifted from "development" to empowerment. There was a realization that women have limited access to capital market, education, skill training, financial advice and participation in the decision making process. The subject of women's development is multidimensional, multisectoral and multidisciplinary. Hence, several credits, income generation, skill building programmes were initiated under various policies and programmes for poverty alleviation through women."

Accordingly, the government of India had introduced various policies and programmes with the intention of poverty eradication. Such as Integrated Rural Development (IRDP) training of Rural Youth for Self Employment (TRYSEM) Development of Women and children in Rural Areas (DWCRA) Supply of Improved toolkits to rural women (SITRA), However all these programmes are concerned with the achieving of individual programme targets rather than focusing on the substantive issue of sustainable income generation, in order to rectify the situation, the government

After 1947, a series of rural development programmes are launched by the Government. After Independence, the first and foremost rural development programme was launched by Albert Mayor. Mayer and his team travelled the villages of Uttar Pradesh and submitted their 'Pilot Intensive Project for Etawah District' in 1948. The project had established linkage between agriculture and industry. Soon after the commencement of the First Five year plan, central

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This is to certify that **Dr. C.E. LOKESH**, Asst. Professor of Ancient History and Archeology **Maharaja's College**, University of Mysore has presented the paper on "**The Role Narrative Panels in Social Change - A Case Study of Hoysaleswara Temple at Halebeedu**", in Two-day International Conference on "**Community Empowerment in Changing World - Issues and Challenges**" jointly organised by University of Mysore, Karnataka State Planning Board, Karnataka State Open University, Development Research Foundation, Mysore and Naresuan University, Thailand on 27th and 28th February 2015 at Senate Bhavan, Manasagangotri Campus, Mysore, India and we appreciate your active participation in the Conference.

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Customer Relationship Management Practices in Commercial Banks—with Special Reference to Rural Karnataka

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The banking business becoming increasingly complex and fast-paced both in urban and rural area. In the competitive arena every bank makes palatable strategies to attract more customers by offering different products and services to their customers. Now customers have multiple choices when it comes to transacting with the bank. Earlier it was only brick and mortar branch, thanks to advancement of technology, now customer can do transaction through ATM, Internet banking and Mobile banking etc. The consistent delivery of superior service require the careful design and execution of the whole system of activities that includes people, processes, and technology.

Banking sector has been operating vibrantly to the structural reforms which given impetus on Customer Care, Customer Satisfaction, and Customer Relationship. The banking operation gives more emphasis on customer centric approach. The Customer Relationship Management contributes to the growth of the bank while taking all the challenges linked to business development. Good customer relationship Management is all about retain, maintain and attract the customer for longer period. Rural banking is not considered an important plank of banking policy in India until the nationalization of the 14 major banks in 1969. The branch licensing policy was made rural oriented by directing banks to open rural branches in more numbers. The banks in rural has increased from 1833 to 33513. The share of rural branches has increased 22 % to 37 %. The RBI branch expansion policy once again emphasizes on Opening rural branches in the unbanked areas in specific time line. To bring the rural population to the mainstream of economy is by the adding more banks in rural sector.

SIGNIFICANCE OF THE STUDY

Rural banks are originally conceived as low cost institution having rural ethos, local feel, and pro-poor focus. The large number of customers using better services in urban and semi-urban area. It is very apparent to know the Customer Relationship Management Practices by banks in rural area of India. CRM in rural areas is still untapped; the effectiveness of usage of banking products, service and practice of CRM in rural banks is needed to be addressed

STATEMENT OF THE PROBLEM

Worldwide banks are pioneer in adopting the practices of customer relationship management philosophy to be adopted in rural areas. All banks are desperately looking ways

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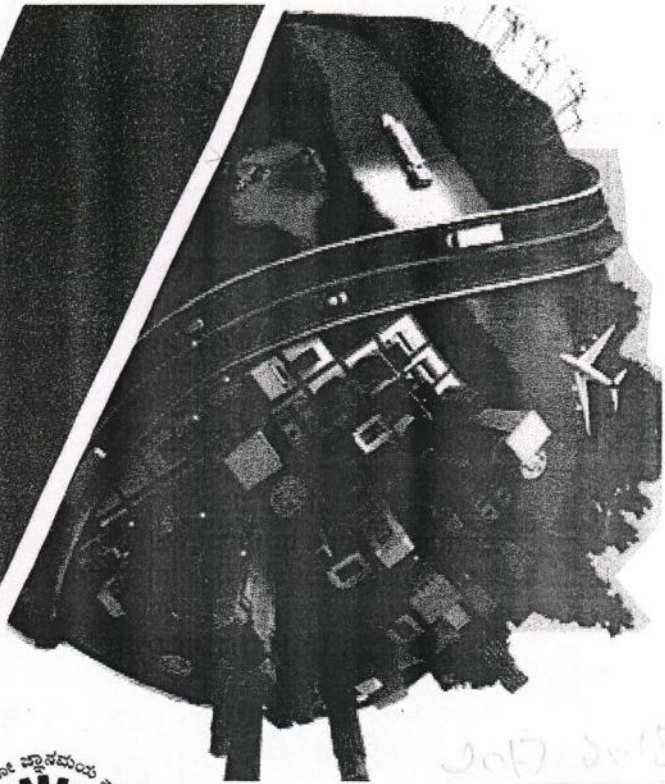
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INFRASTRUCTURE AND SUSTAINABLE DEVELOPMENT: ISSUES AND CHALLENGES

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Dr. M. MAHADEVAIAH

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DEVELOPMENT OF WOMEN HEALTH THROUGH NATURAL RESOURCES

Dr.R.SIDDARAJU

Asst. Prof. Dept. of Co-Operation and Economics Maharajas College Mysore

Introduction:

We can't see it or smell it. That's air pollution. Good quality of air is just as important as safe water or food for life. Many people, especially women and children in the developing countries, are breathing air that is highly polluted. Air pollution in general and indoor air pollution in particular has emerged as number one killer. In the developing world, one of the most insidious killers is indoor air pollution. Indoor air pollution is a result of stoves which are poorly ventilated and also very inefficient. Burning of bio mass fuel leads to a large number of deaths. More than half of these deaths occur among children under five years of age. Health can be improved only by making progress in access to alternative cooking fuels. Green household energy solutions will help overcome major hurdles in achieving the Millennium Development Goals. Improved household energy practices promote education, empower women, save the lives of children and their mothers and benefit our forests and our climate. Biomass smoke contains thousands of health-damaging substances. Dependency on fossil fuel and bio mass leads to deforestation, a process that contributes to the build-up of greenhouse gasses, particularly carbon dioxide, in the earth's atmosphere, and thus to global climate change. Deforestation can cause soil erosion, pollution of water bodies, loss of biodiversity and rise in temperatures leading to change in weather. All of which has an extreme impact on health. Shifting from solid fuels to cleaner energy technologies for instance, liquid petroleum gas (LPG), biogas or solar power generation can potentially yield the largest reduction in indoor air pollution levels while minimizing environmental impacts of energy production and consumption in general. Improved design of stoves and ventilation systems can reduce indoor air pollution in many poor communities. Public awareness of the health risks of indoor air pollution is also an important factor in change.

Women and Natural Resources:

There is direct and critical relationship between women and natural resources. Being a woman puts a lot of household responsibilities on her. Women have primary responsibility for rearing children, and for ensuring sufficient resources to meet children's needs for nutrition, health care and schooling. In rural areas women also have to arrange for essential household resources like clean water, fuel for cooking and heating and fodder for domestic animals. Women have the responsibility for managing household resources, but lack managerial control. As women interact with environment on daily basis, they are the worst affected by its degeneration. In India, women now spend four or five hours a day collecting fuel wood, where previously they would have done so once every four to five days. In urban areas air and water pollution may be extreme, and sanitation and waste treatment may be dysfunctional causing severe threat to women's health. In India, rivers are highly polluted resulting in contamination of water.

Millennium Development Goal:

By 2015, the world aims to have achieved eight goals for combating poverty, hunger, disease, illiteracy, environmental degradation and discrimination against women. There is no Millennium Development Goal on energy. Lack of energy, in particular lack of access to alternative cooking fuels and electricity is holding back progress and hindering growth. The United Nations Millennium Project proposes to confront the energy issue directly. Cleaner energy can reduce burden of diseases like child mortality, maternal health, reduce the time and transport burden on women and young girls, and lessen the pressure on fragile ecosystems. The main goal is by 2015 people should have access to improved and greener cooking stoves.

Clean Energy Solutions:

The UN MDGs have a huge potential in contributing to improving household energy practices. Extreme poverty and hunger can be eradicated, if women spend no time in collecting bio mass fuels and if women and their children are happy and healthy. Health will pave way for many opportunities for women and their families to do well economically. Children will be able to go to schools and primary education for all will become a reality. Access to alternate and green fuel for all will reduce indoor air pollution and promote women's and their family's health. Moving up the energy ladder and using improved stoves can increase energy efficiency and decrease greenhouse gas emissions. The UN is working in developing cleaner cooking and household solutions. This is being done in private-public partnership. UN Foundation is leading an initiative called Global Alliance for Clean Cook stoves. This initiative is supporting large-scale adoption of clean and safe household cooking

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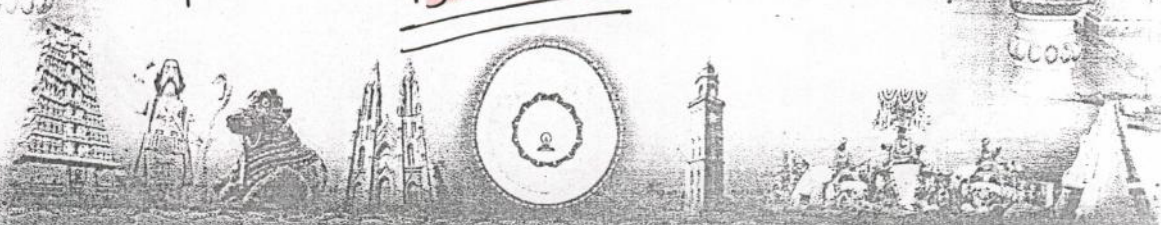
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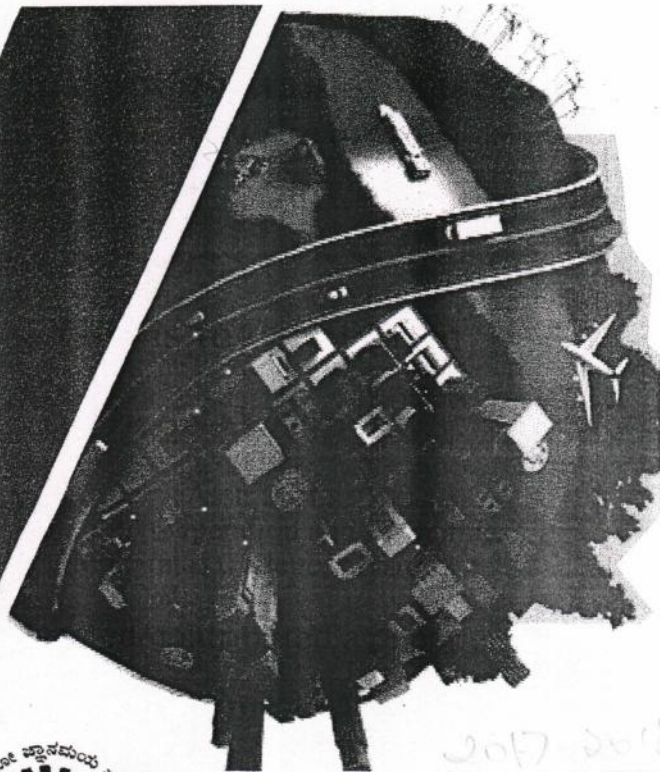


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