CHAPTER VI

THE CONTRIBUTION OF BETHANY CONGREGATION IN THE SOCIAL CHANGE THROUGH THE NON-FORMAL EDUCATION

6.1. Bethany Congregation walks along the non-formal education

The sixth chapter deals with, Bethany sisters inter-mediation, which brought change in the lives of the poor, the marginalized, the oppressed and especially the women who have changed the attitude of the society. Society is a mirror of the activities and the works of the Bethany Congregation are the images mirrored in the society. Bethany Congregation’s history from the viewpoint of its impact to Non – Formal Education shows that the years of experience that Bethany Congregation has is as old as its commencement. Bethany Congregation was founded in 1921 in order to respond to the dire educational needs of the time, when illiteracy and poverty were prevalent, especially in the villages. Msgr. Raymond Mascarenhas visualized that Bethany Congregation will be a light in the villages, to address this problem to a great degree. So he encouraged adult education and vocational training especially for girls and women. Though the word non-formal education was in vogue at that time, but for Msgr. Raymond Mascarenhas education was a change in the behavior, improvement in capacities, development of skills and values. This concept of education and his belief in dignity of labor persuaded him to set up an industrial complex in the Bethany Congregation in the year 1933. ¹
Undoubtedly it also aimed at meeting the economic requirements of the indigenous Bethany Congregation that had no financial assistance from foreign Countries. He also started a dairy farm and later St Martha’s industrial school with three different courses recognized by the then Madras State Government. The Archives of the Bethany Congregation contain the merit certificates obtained by these institutes in various subjects such as embroidery, gold lace and gold brocade works, carpet weaving and in making dairy farm products. These vocational training centers were a boon for hundreds of rural girls who could not afford to get a certificate of formal education. Owing to certain departmental problems there arose after the institute came under the state of Karnataka was closed down in 1966.²

Inspired by the Gandhian principle of learning by doing, Msgr. Raymond Mascarenhas started the basic Training School at Rosa Mystica in Gurpur in 1945 which focused on job oriented education. He trained the sisters in Gandhi Basic School at Coimbatore in Tamilnadu. After their return the Bethany sisters started a training programme for five months at Rosa Mystica in Gurpur, which was attended by many sisters of various Congregations and other women. The students of Basic Training School were taught weaving, cooking, and gardening. Later this programme was substituted with Teachers Training Institute in 1945.³

Following in the footsteps of Msgr. Raymond Mascarenhas and in 1981 the Jyothi Sava Kendra, Chittapur in Karnataka came into existence planned to provide facilities such as sponsorship programmes for education and skill development programmes, such as, motor winding, watch repairs, tailoring and embroidery to the people of this village.⁴

The XI General Chapter of the Congregation in 1986 helped the Bethany Sisters to rediscover their true identity and goal. So Bethany Congregation rose up to meet the challenges of poverty and illiteracy through mass education. There was a determined drive to village’s to help the poor, marginalized ,the oppressed, specially the women .At the same time a variety of experimentations in non-formal education
was taken up in the other parts Karnataka. They included the Cluster School movement in Doddabelavangala, Bangalore in Karnataka. Here Bethany Congregation worked in collaboration with the Jesuit Fathers who by their life and leadership initiated the Bethany sisters to live and work in solidarity with the poor in the remotest villages. Responding to the signs of the time Bethany education was oriented towards the empowerment of the poor and the marginalized. Hence, vocational centres and other non-formal education centres were set up all over the country.5

The Vanitha Vocational Training Centre at Rosa Mystica and Jeevandhara Vocational Centre at Kulshekar are a few of the many centres of non–formal education in Dakshina Kannada District. The stress in these centres is not only training but also production. Thus, helping the people to make their daily living. In response to the need of the changing times Bethany Sisters were sent for BSW and MSW and other rural development programmes, which helped in starting non–formal education more systematically in the villages of all Karnataka. The formal schools served as launching pads for starting non–formal education in the remote villages. The teachers as well as the students of various formal institutes participate actively in non–formal educational programmes that are organized in the villages. In view of carrying on the non–formal educational activities methodically several social service societies Trust and Seva Kendras were set up in the states of Karnataka, Goa, Maharashtra, Punjab, Haryana, Tripura, Assam and Mizoram. The list of which is given in a table form.
Table No.53. The social service Trust/Society of the Bethany Congregation (1921-2005)

<table>
<thead>
<tr>
<th>Name</th>
<th>Date of registration</th>
<th>Place</th>
</tr>
</thead>
<tbody>
<tr>
<td>Jeevandhara Social Service Trust</td>
<td>28.09.1992</td>
<td>Kulshekar, Mangalore, Karnataka</td>
</tr>
<tr>
<td>Bethany Social Service Society of Tripura</td>
<td>24.03.1992</td>
<td>Agartala, West Tripura.</td>
</tr>
<tr>
<td>Bethany Social Welfare Society of Mizoram</td>
<td>04.03.1993</td>
<td>Aizawl, Mizoram.</td>
</tr>
<tr>
<td>Bethany Social Service Society of Nagaland</td>
<td>24.08.1992</td>
<td>Kohima, Nagaland</td>
</tr>
<tr>
<td>Bethany Social Service Society, Punjab</td>
<td>14.06.1993</td>
<td>Punjab</td>
</tr>
<tr>
<td>Bethany Social Service Society</td>
<td>21.01.1978</td>
<td>Haryana.</td>
</tr>
<tr>
<td>The Bethany Society (Panel)</td>
<td>04.04.1988</td>
<td>Panel, Maharastra</td>
</tr>
<tr>
<td>The Abhyudaya Kendra</td>
<td>12.08.1996</td>
<td>Santibastwad, Belgaum, Karnataka</td>
</tr>
<tr>
<td>Shubhada Trust</td>
<td>28.01.1978</td>
<td>Shubhada, Dakshina Kannada, Karnataka</td>
</tr>
<tr>
<td>Shubhada Society</td>
<td>02.01.1985</td>
<td>Shubhada, Dakshina Kannada, Karnataka</td>
</tr>
</tbody>
</table>

The table below gives us the information of the Mahila Mandals and the number of Self Help Groups along with the total membership who are the beneficiaries of the Bethany sister’s social work under the various Provinces of Karnataka in the Bethany Congregation.
Table No.54. The Number of Empowered to Empower

<table>
<thead>
<tr>
<th>Unit</th>
<th>Mangalore Province</th>
<th>Bangalore Province</th>
<th>Northern Province</th>
<th>Northeast Province</th>
<th>Southern Province</th>
<th>Central</th>
<th>Total</th>
</tr>
</thead>
<tbody>
<tr>
<td>No. of SHG's + Mahila Mandalis</td>
<td>132</td>
<td>192</td>
<td>747</td>
<td>196</td>
<td>55</td>
<td>59</td>
<td>1381</td>
</tr>
<tr>
<td>Total membership</td>
<td>2062</td>
<td>6064</td>
<td>10042</td>
<td>2087</td>
<td>750</td>
<td>1205</td>
<td>22210</td>
</tr>
</tbody>
</table>

Table No. 55. The Number of Social Service Centres the Bethany Congregation Serves and Manages as on 01.06.2010.

<table>
<thead>
<tr>
<th>units</th>
<th>1</th>
<th>2</th>
<th>3</th>
<th>4</th>
<th>5</th>
<th>6</th>
<th>7</th>
</tr>
</thead>
<tbody>
<tr>
<td>Production centers</td>
<td>BES</td>
<td>03</td>
<td>01</td>
<td>-</td>
<td>02</td>
<td>01</td>
<td>08</td>
</tr>
<tr>
<td>Houses for aged and needy</td>
<td>-</td>
<td>01</td>
<td>01</td>
<td>-</td>
<td>-</td>
<td>-</td>
<td>02</td>
</tr>
<tr>
<td>Pilgrim centre</td>
<td>-</td>
<td>-</td>
<td>-</td>
<td>-</td>
<td>-</td>
<td>-</td>
<td>-</td>
</tr>
<tr>
<td>Media center</td>
<td>-</td>
<td>-</td>
<td>-</td>
<td>-</td>
<td>-</td>
<td>-</td>
<td>-</td>
</tr>
<tr>
<td>Pastoral center</td>
<td>-</td>
<td>-</td>
<td>-</td>
<td>-</td>
<td>-</td>
<td>-</td>
<td>-</td>
</tr>
<tr>
<td>Reg. trust societies</td>
<td>-</td>
<td>-</td>
<td>-</td>
<td>-</td>
<td>-</td>
<td>-</td>
<td>-</td>
</tr>
<tr>
<td>Total</td>
<td>-</td>
<td>-</td>
<td>-</td>
<td>-</td>
<td>-</td>
<td>-</td>
<td>-</td>
</tr>
</tbody>
</table>

Besides this Bethany Congregation manages Crèches in Faridabad, in Haryana state and Palliative care unit in Puthantope in Kerala state.

In the other states and abroad Bethany Congregation continues to work in the above mentioned social service Organizations which is given in the table. They serve in 3 production centers, six houses for the aged and needy, one pilgrim center, and two centers of Caritas at West Africa.

357
Bethany Congregation’s major concern as we have discussed has been bringing modern education to the marginalized, especially to the rural poor, to tribal and women in the remote villagers. Even today the study reveals that quite a many schools are in rural areas and sisters are serving the poor and the under privileged. The education of Bethany Educational Society has opened many closed doors of knowledge, to the countless marginalized giving them a status of dignity in the society irrespective of caste and religion. It has used non-formal education centers like open schools, health centers, community colleges and empowerment of women to train, organize and empower the poor, the dalits and tribal giving top priority, in and through the social apostolate. Many non-formal education sectors of Bethany Educational Society are invisible, seeking no publicity and improved the quality of thousands of people especially in the remotest villages.  

6.2. Social work in Dashina Kannada

6.2.1 Upliftment of the poor

Msgr. Raymond Mascarenhas was chosen for a special mission of educating the girls, rural women and the poor destitute, the marginalized in the remotest villages of Dakshina Kannada in Karnataka. Through the Bethany Congregation he founded, he wanted to bring this education within the reach of the marginalized and under privileged, specially the girls. Msgr. Raymond Mascarenhas as the priest visited the poor in their huts, riding on their bicycles through the muddy lanes.

Msgr. Raymond Mascarenhas was the first one to send the women religious to the remotest villages to open schools, orphanages, Industrial schools and agricultural farms. So much so when the local people needed the daily wagers to work in their farms they came in search for Bethany sisters to provide them. Ramakrishna Achar a science teacher of one of the religious institution chose to be a Headmaster of the poorest school in the village used to say in his talks to the public, “If education in this country has become widespread especially in the villages, we have to give credit to
Msgr. Raymond Mascarenhas who founded the Bethany Congregation and through them radiated the light of education to remote villages of India.”

Msgr. Raymond Mascarenhas vision was one of the service to the society of the deprived, disadvantaged, especially women and children of rural area, thus bringing new life and new hope to the hundreds of people through social concern. This is expressed by opening an orphanage at Kinnigoly in 1935 to provide an opportunity to continue the education of the girls who had discontinued their studies.

He was a promoter of education of girls, as there were hardly any schools for girls in the rural areas. Facilities for elementary girl’s school were lacking because of lack of women teachers to teach. People feared to send girls to boy’s schools under the men teachers. This being a great concern of Msgr. Raymond Mascarenhas, he founded the Bethany Congregation as the answer to the above problem. The contribution of Msgr. Raymond Mascarenhas to the empowerment of women is a milestone not only for the empowerment of women but also for the development of South Canara and Karnataka. Through the committed service, for the all-round education of the rural poor especially the girls who are totally neglected, irrespective of their caste and religion aimed to realize his dream by making a difference in the lives of women in the empowerment of women and rural people Karnataka, by contributing immensely to the transformation of Karnataka.

So initially, the schools he opened in the villages for the poor sections helped large number of girls to have primary and later higher-primary education. Some as per their desire to pursue higher studies had a chance to study in the high schools of Bethany Educational Society; few others were trained in the Training School in order to serve as teachers in the neighborhood schools. By opening the Little Flower Girls High School, Kinnigoly in South Canara, Karnataka in 1941, Sacred Heart’s High School in Kulshekar- South Canara, Karnataka in 1943 and the Teachers Training Institute at Rosa Mystica, Kinnikambla South Canara, in Karnataka in 1945, along
with the boarding facility for the girls of the rural areas with the minimum fees, he reached out to the girls of the remotest villages..17

The Bethany Congregation believes in the education of the girls that bring transformation and liberate them from all the social evils of the society. For this purpose Bethany Congregation started children’s homes and Hostels as the integral part of the institutions ministry from the very beginning. Many hostels also have become the candles of vocation for religious life. In the hostels human dignity of each child is respected. The present data 18 Shows that there are thirty nine hostels all over India with one thousand six hundred fifty five girls, under the Bethany Congregation hostels in India. But as per the study is limited to Karnataka, we see there are eighty hostels in Karnataka with six hundred ten girls. Out of the ninety eight institutions of Bethany Educational Society there are seven schools in Karnataka exclusively for girls.

Table No.56. The Statistics of Hostels and Hostellers (2010-2011) 19

<table>
<thead>
<tr>
<th>Province</th>
<th>Central</th>
<th>Mangalore</th>
<th>Bangalore</th>
<th>Western</th>
<th>Southern</th>
<th>North</th>
<th>North East</th>
<th>Total</th>
</tr>
</thead>
<tbody>
<tr>
<td>No. of Hostels</td>
<td>2</td>
<td>3</td>
<td>4</td>
<td>4</td>
<td>7</td>
<td>10</td>
<td>9</td>
<td>39</td>
</tr>
<tr>
<td>No. of Hostellers</td>
<td>184</td>
<td>238</td>
<td>265</td>
<td>295</td>
<td>155</td>
<td>730</td>
<td>390</td>
<td>BES</td>
</tr>
<tr>
<td></td>
<td>-</td>
<td>7</td>
<td>58</td>
<td>19</td>
<td>-</td>
<td>-</td>
<td>227</td>
<td>Others</td>
</tr>
</tbody>
</table>

The sisters were guided by Msgr. Raymond Mascarenhas the founder of Bethany Congregations to take care of the boarders and orphans. He says “the sisters should render this service to the children with a holy joy and to take the place of a mother, to make the children good, industrious and useful members of the society. Start the day with a prayer and work according to an approved time table. Seeing the aptitude of the children they should be trained for a further profession to encourage for their future welfare”20
6.2.2 Agricultural and Industrial training programme

Msgr. Raymond Mascarenhas considered literacy as a gateway to people development. He had a new vision of education which comprised of three dimensions: Literacy, Industrial and agricultural. Along with St. Margaret Mary School he had set up St. Martha’s Industrial School at Bendur in 1922 which was the first of its kind in Dashina Kannada. The records bring to our notice that this school was exclusively for girls having the facilities to learn weaving, knitting, needle work, embroidery, toy and doll making flower making and looms. At that time it was the only place in Bethany Bendur, Mangalore that the above courses were conducted for women and had asked for grants from the government. Bethany Congregation in 1937 the institute bagged a merit certificate for embroidery work. Class I certificate for gold lace and brocade and for carpet weaving of sheep wool.

St. Martha’s Industrial School was an aided recognized institution by the department of industries and Commerce, Madras in proceedings D, Dis No, 1063, D/43 dated 10/11/1943. Sr. Fausta was the first headmistress of this school and Sr. Mida succeeded her from August 1944 to October 1955. On 28, November 1955 St. Martha’s Industrial School was permitted to open a training section, by the Director of Industries and Commerce Madras No, 17857 No.2/56 to train pupil teachers in embroidery, needle work and dress making. The students had a year’s course in sewing, embroidery, textile study, methods and theory of teaching and drawing. Sr. Lumina was the first headmistress of this school.

People speak of non–formal education now, but Msgr. Raymond Mascarenhas had thought of it in 1922 by starting St. Martha’s Industrial School. Many girls benefited from it, since it was aided and recognized by the Madras state Government. There were certificates given to the women so that they could start their livelihood. Pupils had three years course and then converted into two years and they were awarded certificates. These pupils started earning good and decent salary as they were employed in the Samarias. With the integration of states in November 1956, the Mysore government had taken up this school and continued to grant aid to it till 1962.
Bethany Congregation brought new hope in the lives of the people because of this school and hundreds of women got jobs. After learning, they were preparing the articles, clothing, mattresses, embroidery works on pillow case, bed-spreads etc. and were selling them to eradicate poverty and dependency. Due to the various unfavorable factors this training institute had to be terminated in 1966.  

The Government provided sewing machines at subsidiary rates. Industrial School served two categories of courses, i.e. Private course and Government aided course. Industrial school had one year course in needle work and embroidery. This would help the children to stitch and do embroidery at home and sell and thus they had their living. Qualification required was Std. fifth. Industrial school had a lower and higher grade and the exam which was conducted by the Government. They could appear for Teachers’ Training and could get a post, as craft teachers in the high school. Each batch consisted of thirty to forty girls.

Msgr. Raymond Mascarenhas the Founder of Bethany congregations would visit the Industrial school often and supervise it. He was quite delighted to see the girls/women walking out of the Industrial school with a certificate. Due to his visit to other parishes St. Martha’s Industrial school became famous and flow of students doubled. Sr. Lumina encouraged the students to continue the studies up to SSLC and to do Teacher’s Training. Many students would come from far apart of Mangalore; from Puttur and neighbouring parishes of Mangalore. Some would stay in their relatives’ houses and others would stay in the Bethany boarding. Sr. Lumina expresses happiness that many girls have joined the Bethany Congregation even from the private stream of students. Later on they have become craft teachers in the schools of Bethany Congregation. Msgr. Raymond Mascarenhas the Founder of Bethany Congregation would help the poor girls who could not even buy thread or cloth etc. from his own fund. He was so compassionate and sympathetic towards married women and used to encourage them to learn sewing and embroidery as private students. He was delighted to see them later to be self-sufficient and economically well off.
The Bethany Congregation sought ways and means to reach out to the poor people. So Bethany Congregations Vincent Industry was started in 1929, by the parishioners of Bendur seeing the large unemployment India was facing. Solution was nothing but self-employment or micro Entrepreneurship. “St.Vincent Bethany Congregation Industries, with a view to tackle the problem of pauperism within the kind co-operation of Bethany sisters, started a few industries in the building placed at the disposal by the Parish priest, Msgr. Raymond Mascarenhas. In order that none but the deserving poor may at least receive the barest necessities of life, as simple method had been adopted. They say “every case is personally visited by the members of Vincent De Paul Society and carefully investigated, old people are, as a rule, arranged to be at Antony’s asylum Jeppu Mangalore, and the infirm are given aid in their own homes, while the able bodied are provided with work. It is precisely for this last class that St. Vincent Bethany Congregation Industries are intended...” The work is under direct supervision of the Bethany sisters who also take an active part in the preparation and above all seeing that things are clearly and neatly done. Every package bears the St. Vincent Bethany Congregation Industries label which stands as a guarantee of genuineness, cleanliness and quality. The Mangaloreans at Rome and abroad are kindly requested to patronage the St. Vincent Bethany Congregation Industries and help the poor...”

This news item substantiates the fact that Bethany Congregation has a very long tradition of working for an empowerment of the poor.

Msgr. Raymond Mascarenhas a man who wanted to reach out to the downtrodden and rural poor started Industrial schools and agricultural farms so that people could have daily necessities of life. He gave more emphasis to dignity of manual labour and taught Bethany sisters to do the same. They worked on the farms, growing paddy, ragi, vegetables etc. and taught the people to do the same. Msgr. Raymond Mascarenhas said to the sisters, “Let us not be ashamed of manual work: I hope Bethany Congregation will outlive all these prejudices against agriculture and manual work.” Msgr. Raymond Mascarenhas encouraged manual work and said, “we should do manual work and take up agriculture wherever possible, with the people.”
He wanted the Bethany sisters to teach the people to grow in their own lands in order to meet their daily needs. Bethany Sisters came together with the people to work. Msgr. Raymond Mascarenhas had found a solution to the problem in Dakshina Kannada district by this pioneering work in rural upliftment in the extensive agricultural colony at Rosa Mystica, Gurpur in South Canara.  

In the beginning of the Bethany Congregation Bethany sisters were making simple canvas shoes for the daily wear and for others for home wears as well as and when necessary. Sisters also made tocks and stocking on the machines, they also made Bridal bouquets, floral crosses and wreaths for funerals. These were a few items that came out of the Bethany sisters’ manual work apart from the weaving which we will discuss later under this chapter. They also made articles required for the church and the mass. Many criticized Msgr. Raymond Mascarenhas for employing the religious sisters to work which was hardly appropriate for women much less for religious women during those days. As we go through the activities and their engagement with the people in the rural areas shows that the Bethany sisters share Msgr. Raymond Mascarenhas great vision of building a transformed society. Bethany Congregation itself engaged in the house hold works, weaving, agriculture and other cottage industries, has set up revolutionary trend of self-confidence and dignity of manual labour. Bethany Congregation being spread far and wide in India and abroad in Europe and Africa has percolated into hundreds of cultures, thus making the joys, sorrows and problems of the people as their own.

Another off-shoot of the non-formal education of Bethany Congregation was the starting of St. Josephs Girls Industrial School (weaving center) Rosa Mystica Gurpur Dakshina Kannada thus Bethany Congregation became the a trend setter. When other Congregations depended on foreign funds, Bethany Congregation taught the society to tap the local resources and talents for funds. With the desire to uplift the poor of the remotest villages specially the women Msgr. Raymond Mascarenhas started a weaving center on 14.07.1933, with the help of Fr. J.S. Pinto of Tanjore, who provided a weaver to train the candidates of the weaving school. Two sisters were...
sent for training in Diploma of handloom weaving in the government Textile Institute Madras. Under the guidance of Sr. Aurea the first Headmistress from 1943-1945. There were thirty three students attending both in lower and higher grades. This was the first and only kind in Dakshina Kannada availing the scholarship from the government and training girls in handlooms.

Many Bethany sisters were also trained here and they toiled hard keeping in mind the ideal of maintaining the ‘Dignity of Labour’. Also it brought the source of income to the infant Congregation, especially during the economic crisis of the Second World War. This school was closed reluctantly by Msgr. Raymond Mascarenhas in 1954, for which reasons are not mentioned anywhere. When the idea of basic education was introduced by the government St. Joseph industrial school was the earliest one to take up the challenge and introduced it. The children began to be taught useful trades like spinning and kitchen gardening. To go along with the other Educational Institutions of the campus the name of the school was later changed as Rosa Mystica Higher Primary School.

From 1938 to 1949 many Bethany sisters were working at the looms. They used to prepare different types and variety of goods like border sarees with flowers, lungis, Cora material, white cloth, checked material, gauze and bandages. Sarees, lungis and cloth prepared was carried to the port to be exported. Gauze and bandages were sold to Fr. Muller’s Hospital. Every weekend two hundred meters of gauze and bandages had to be produced in the looms. Bethany Sisters had to be educated from the money collected by selling goods produced in the looms. Thus, Msgr. Raymond Mascarenhas made aware of the hardships to the Bethany Sisters working in the loom as well as the college going student sisters. Bethany sisters had no proper food so Msgr. Raymond Mascarenhas went from place to place to collect rice as the ration was not available during that days.

Being an indigenous Congregation and one with the people in their hardships, Bethany Sisters were also sent to Madras to learn the technics of dairy farming.
domestic workers of Bethany Congregation used to milk the cows and sell milk in different neighbouring houses. Money collected was used for the maintenance of the Bethany sisters and their further studies. Bethany Congregation was no less in animal husbandry too. In 1938, in the exhibition conducted by the diocese of Mangalore on the occasion of their diocesan Eucharistic Congress, Bethany Congregation won the gold medal and a certificate, for dairy produce.

6.2.3 Adult Education

Msgr. Raymond Mascarenhas was not satisfied by the work and Industries they were engaged in but wanted to bring literacy to the people. He had a great foresight and ideas in many respects. Education for all was his vision, being clearly ahead of his times thought of the education of adults, what we now call “adult education” or “informal education/functional education”, to make people literate and bring them to a level where they could read and write at least the bare minimum. Being an educationalist he stressed on the importance of adult education way back in 1930. He composed and wrote a book called ‘Poilem Pustok’ in Konkani, bold type, with familiar colloquial words of the people use in daily life. The methodology of those books reflected the modern methodology of today. It is said that the teaching material used, at the start of the literacy campaign in 1980’s emulated the booklet ‘poilem pustok’ brought out by him, way back in 1930 “since formal education was difficult to that juncture Msgr. Raymond Mascarenhas advocated adult education programme to create a new awareness among women”.

6.2.4 Vocational Training Centers

The work of uplifting and emancipating the rural poor educationally and economically has achieved by the Bethany Congregation through their various projects and programmes. The Bethany Sisters are working among the poor and the needy, particularly among women, making them realize of their God given dignity and rights. To this effect, non-formal education is introduced in many areas of the country where
the Bethany sisters have been working. There are fifteen Vocational training centers for women in India. There are five centers each in Karnataka and North Indian states; two are in North Eastern states of India and three are in Kerala state. Among the five which are in Karnataka three belong to Dakshina Kannada and Udupi district. They are Vanitha Centre, Rosa Mystica, Kinnikambla and Maryvale Tailoring Centre, Kinnigoly in Dakshina Kannada, Loretto Vocational training Centre, Moodubelle in Udupi district. Bethany Vocational training Centre, Mankale, Sagar in Shimoga district and Jyothi Seva Kendra, Chittapur in Gulburga district in Karnataka. The Bethany sisters are empowering the women through Mahila Mandals and various conscientization programmes like leadership, housekeeping courses, mother and child welfare schemes, family education, legal education, women co-operatives, handicrafts and tailoring to make their future better, as today's girl will play the different roles of tomorrow like, a role of a daughter, a sister, a wife, a mother, and any profession.

While mentioning the contribution of Msgr. Raymond Mascarenhas Rev. Dr. Pius F. Pinto says, “he was radical within the frame work of the diocesan clergy of Mangalore. His specialty was to do the uncommon things for the good of the common and oppressed masses. He lived the vitreous life in the midst of many controversies surrounding him. He worked hard for the betterment of the downtrodden, especially the poverty stricken women.” 44 Further he says women in our society are in the receiving end. There is a life of unrecognized hard work, poverty and suffering, due to the ignorance. Msgr. Raymond Mascarenhas, the founder of Bethany Congregation approached this problem of downtrodden women through the means of non-formal education, as he believed that education alone will obliterate ignorance and untimely liberates women and makes her an equal partner in the society”. 45

All over the Bethany Congregation, sisters are working for the upliftment of women and girls. In Karnataka we find full time work is being done in Dakshina Kannada, Bidar, Shimoga, Bangalore, Belgaum and Gulburga districts and contribution of Bethany Congregation is carefully recorded as we go through it later in this chapter, which helps us to realize how the feminine energy of the Bethany
sisters adds life to the Congregation and to the society and very specially to the thousands of women of the remotest villages of Karnataka which resulted to bring changes in the society.

Table No. 57. The Number of Non formal schools Bethany Congregation serves and manages in Karnataka (01. 06. 2010)  

<table>
<thead>
<tr>
<th></th>
<th>1</th>
<th>2</th>
<th>3</th>
<th>4</th>
<th>5</th>
<th>6</th>
<th>7</th>
<th>8</th>
</tr>
</thead>
<tbody>
<tr>
<td>Karnataka open school</td>
<td></td>
<td>03</td>
<td>13</td>
<td>14</td>
<td>07</td>
<td>03</td>
<td>39</td>
<td></td>
</tr>
<tr>
<td>Ballade &amp; non-formal education center</td>
<td></td>
<td></td>
<td></td>
<td>02</td>
<td></td>
<td></td>
<td>02</td>
<td></td>
</tr>
<tr>
<td>Boarding, orphanage, hostels</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Vocational training centers</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Community colleges</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Total</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

Besides this Bethany Organization reaches out also to the people in the other states and abroad through the non-formal schools in 5. National open schools 5, 5 national open schools study centers, fifteen Balwadis and non-formal Education centres, twenty eight boarding’s, orphanages and Hostels, seven Vocational training centers and three community colleges.

St Raymond’s Vocational training center, Vamanjoor, Dakshina Kannada is offering twenty seven courses like tailoring, soft toys, drawing, nib painting, stick work, foil work, tie and dye, machine embroidery, Tanjavoor painting, and sand painting, preparing candles, zinc powder work are some of them. In all these the focus is on the poor and the women and girls. Msgr. Raymond Mascarenhas had a dream for St. Raymond’s Vamanjoor School from the very beginning. This dream is fulfilled in Bethany Congregation, especially in Vamanjoor by providing the above courses for the upliftment of the society.

Bethany Congregation reaches out to the masses in the society specially the girls through the Vanitha Vocational Training Center at Rosa Mystica Kinnikambla, Gurpur Dakshina Kannada started in 1994 with seventeen students for a residential
course of six months. The main purpose is to equip the young women specially the school drop-outs with general and scientific knowledge, to train them in the art of living together in co-operation, to give guidelines to supplement their income and to make them confident leaders and effective members of the society. Here they are offered various courses like rexin bag making, screen and sand painting, tailoring, embroidery, fabric painting and computer education in batches of two for twenty five students in collaboration with women polytechnic, Mangalore. The beneficiaries were eight hundred and twenty three girls specially the drop-outs girls of neighbourhood of whom Muslims forms a majority.49

6.2.5 Open schools

Here we find Bethany Congregation continues to bring literacy by lessening the drop-outs through the open schools. Along with the open schools, the slum schools and mobile schools of Bethany Organization came into being in order to reach out to the remotest village where nobody ever reached. The open schools which were started by Bethany Organization in Karnataka in 1994 in Kannada medium is a special contribution of Bethany Congregation to the people of the remotest villages of Karnataka50.

St. Raymond’s Karnataka open school, Vamanjoor Dakshina Kannada was registered in 1995. Which offers an education both for children and adults an opportunity to learn at their own pace, to develop abilities, knowledge and skills to bring about changes in attitude and behavior in order to achieve personal development in the society at large. This school is raised to the standard of nodal institution for the meritorious services it has rendered to the marginalized drown trodden, unemployed and illiterate youth of Dakshina Kannada. Among those who have passed, some have become balwadi teachers, some others are self-employed and the rest are pursuing their higher studies.51
National Open Schools (NOS) and Karnataka Open School (KOS) are preparing the drop outs to answer SSLC standard Board exam and thus to give a second chance for the students through the open school. These centers are also giving counseling to people to solve their problems affecting their life, their community and society at large. Other non-formal sectors of Bethany Educational Society will be dealt separately in this chapter; under different headings. The table below gives the information of the statistics of the KOS/NOS schools of Bethany Educational Society

Table No. 58. The Statistics KOS / NOS of BES((2009 – 2010) 52

<table>
<thead>
<tr>
<th>Name of the Institution</th>
<th>Class</th>
<th>No of students enrolled</th>
<th>No appeared for exam</th>
<th>No passed</th>
<th>Result %</th>
</tr>
</thead>
<tbody>
<tr>
<td><strong>Mangalore Province</strong></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>St Raymond’s High School Vamanjoor , Dakshina Kannada, Karnataka</td>
<td>X</td>
<td>38</td>
<td>35</td>
<td>03</td>
<td>8.6%</td>
</tr>
<tr>
<td><strong>Bangalore Province</strong></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Bethany Congregation Vocational Training Centre Sagar , Shimoga , Karnataka</td>
<td>X</td>
<td>30</td>
<td>25</td>
<td>5</td>
<td>20%</td>
</tr>
<tr>
<td><strong>Western Province</strong></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Bethany Congregation Convent High School, Salcete – Goa</td>
<td>X</td>
<td>74</td>
<td>74</td>
<td>67</td>
<td>90.54%</td>
</tr>
<tr>
<td><strong>Northern Province</strong></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>St Theresa’s convent Sr. Sec, School Karnal, Haryana</td>
<td>X</td>
<td>50</td>
<td>43</td>
<td>14</td>
<td>32.55%</td>
</tr>
<tr>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>St. Vincent’s Convent School Berhampur, Ganjam Dt. Orissa</td>
<td>X</td>
<td>226</td>
<td>226</td>
<td>63</td>
<td>27.87%</td>
</tr>
<tr>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>St Joseph’s Convent School Civil Lines Bathinda, Punjab</td>
<td>X</td>
<td>60</td>
<td>56</td>
<td>16</td>
<td>28.57%</td>
</tr>
<tr>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td>XII</td>
<td>43</td>
<td>38</td>
<td>10</td>
<td>26.31%</td>
</tr>
</tbody>
</table>

370
North East Province

<table>
<thead>
<tr>
<th>Madona Education Centre</th>
<th>X</th>
<th>97</th>
<th>97</th>
<th>30</th>
<th>30.92%</th>
</tr>
</thead>
<tbody>
<tr>
<td>Kolasib, Mizoram</td>
<td>XII</td>
<td>78</td>
<td>78</td>
<td>23</td>
<td>29.48%</td>
</tr>
</tbody>
</table>

6.2.6 Community colleges

Bethany Educational Society has seven Community colleges all over India, of four colleges in Karnataka, two each in Dakshina Kannada and North Canara. Bethany community college at Kulshekar also offers the courses in tailoring and embroidery. Shantikiran Community College, Bidar has forty three students studying computer application, secretarial practice is taken up by nine students, and spoken English is taught for eight students. And in Bethany College, Mankale Sagar tailoring and fashion designing courses are offered. Out of twenty students, sixteen students learn secretarial and computer practice. In Early childcare and education there are twenty students and for beautician course there are twelve students. All together there are 68 students learning the above skills to make their livelihood. Besides in Karnataka Bethany Congregation have such colleges in Ludhiana, Punjab, and Greater Noida Delhi and in Guwahati, Assam providing the similar courses with life coping skills.

Bethany Organization has made a difference in the life of the lives of thousands of people, especially the youth. The fruitfulness of one’s life depends on the choices one make. The pains taking choice of Msgr. Raymond Mascarenhas was the founding of the Bethany Congregation. Youth by and large are intelligent but they lack guidance and exposure. Bethany Congregation networks with carrier advancement programme of transforming youth, so that they being transformed are able to transform the society. Bethany Congregation desires that today’s youth should stand up courageously and confidently to transform oneself and the society from within. Msgr. Raymond Mascarenhas the founder of Bethany Congregation was versatile personality of Mangalore, who touched the youthful hearts with compassion. He set them on fire to serve the rural masses in educating thousands of youth and children who today have made a difference in the society. The Bethany Congregation joins the visionaries of
career Advancement Programme and pays a humble tribute of love and gratitude to this great man Msgr. Raymond Mascarenhas who transformed ordinary men and women into agents of social transformation. \(^{54}\)

6.2.7 Bethany Congregation   Social Service Trust – Sahodaya, Jeevandhara and Shubada

In order to reach out the social work activities Bethany Congregation   has formed a society called Sahodaya. As per the records \(^{55}\) Bethany Congregation   social service society - Sahodaya is one among the NGO’s of Dakshina Kannada District which undertakes many developmental programmes for the upliftment of the weaker sections of the society, the poor, the marginalized, women and girls. They also organize women by forming Mahila Mandals under Jeevan Dhara Social Service Trust, the sister concern of Sahodaya. \(^{56}\) Shubhada is another sister concern NGO of Bethany Congregation   ‘Sahodaya’ which provides a short stay home for distressed women in Suralpady which also works in the twenty four villages of Gurpur, Mangalore Dakshina Kannada. We will discuss the contribution of these NGO’s in detail, later in this chapter.

Sahodaya aims to address the factors that hinder the development of the people in the society through their rights and through the exercise of their duties. About one third of the population that Sahodaya serves belongs to the S.C and backward classes. The main occupation of these people is beedi rolling. Sahodaya unites all the social works activities of the Bethany Congregation especially activities related to women and children. It locates the women of lower strata of the society and tries to help them. The dynamic and vibrant spirit of Msgr. Raymond Mascarenhas the founder of Bethany Congregation   has impelled its Bethany Sisters to march ahead in the service of the poor people with a motto “A Service Born out of Love” It was in response to the vision of the XII General Chapter of the Congregation. \(^{58}\)
The Sahodaya Kendra came into existence in 1994 and later it was registered in 1995 as Bethany Congregation Social Service Trust. The Bethany Congregation Seva Kendra, as a unit of the Trust has continued Social Service activities systematically in collaboration with her sister concerns, government and non-government Organizations. The activities of which are published in its quarterly news bulletin named ‘Sahodaya’, ‘Fullness of life for all’, especially the poor and the marginalized this being the goal, they work in collaboration to empower the target groups mainly the women, youth and children. Women are organized to form self-help groups and Mahila Mandalas and children to form children’s groups. They work mainly among the villages of Dakshina Kannada. They see to the formal and non-formal education, Women’s groups are organized to form federations to deal with issues affecting their life in their villages. They are taught to have their savings, encouraged to take loans especially from Sanchi Registered Trust.

They are also enlightened on socio-economic and developmental schemes and are motivated to avail of benefits offered by the government and NGO’s. They are also given training programme on health care, herbal and low cost medicines, HIV/AIDS, family life education, women’s and children’s rights and duties, panchayat raj, leadership training, watershed management, legal aid, environment protection and awareness on social evils in Dakshina Kannada and Udupi Districts.

Sahodaya, Bethany Congregation Seva Kendra is a training centre for the young Bethanites in their formation, in mission training programmes, in social analysis, gender justice, Human rights through the social exposure programmes. The BSW and MSW students from various colleges of Mangalore are placed for their field work at various centres of Sahodaya. The spirit of networking and collaboration is a special feature of Bethany Congregation. The impact of the programme of the Sahodaya is, a large number of women are engaged in self-employment schemes, like have become self confident. In two villages the empowered worked for water shed management in the village and succeeded in getting roads, people constructed in twelve villages and in three villages the electrification of roads was done. Anganwadi
and community hall facility is provided for the people of the villages, toilet facilities. One hundred forty one families in three villages, Ashraya Yojana houses for 80 families, secured widow and old age pension in most of the villages and through protest marches women groups have combated social evil such as alcoholism, exploitation of women and child labour.\textsuperscript{59}

Sahodaya, Bethany Seva Kendra Mangalore with a vision to build a just and humane society, by restoring the human dignity, with the vision of transforming the lives of the poor and the marginalized has the following objectives. To impart value education and family development schemes by strengthening and by the sustainability of Mahila Okkuta of Dakshina Kannada and to form integral development schemes for children, women and rural poor and promoting local leadership. Sahodaya has twenty four Self Help groups (SHG’s) at zonal and federation levels. Responsible leadership, land rights, consumers right, awareness on communal harmony, right to information, Herbal medicine, right to food , women and culture, organic farming , constitutional rights and values and gender sensitization and value education are imparted in groups through the input sessions in order to strengthen the members.\textsuperscript{60}

Sahodaya, Bethany Seva Kendra is a registered body with a coordinator with four full times and one part time social working in three social work centers. Their focus group is children, women and rural poor, small agricultural farmers, beedi rolling workers and coolie workers in Dakshina Kannada. They operate in the areas of Mangalore and Bantwal Taluka of Dakshina Kannada District. They cover twenty two villages, in it there are three villages from the city areas. Their work is extended to ten Panchayats and three municipalities. \textsuperscript{61} They also work with the SC, ST, Muslims and women in Udupi district.

Various programmes like ‘Sahaya Nidhi’ raising funds, eye camps, participating in the rally of demanding rights of women, arranging tailoring classes, availing loans through the various trust, medical camps, and summer camp for primary students, are conducted. Sahodaya Networks with Roshni Nilaya school of social
work, Shri. Dharmasthala Manjunatheshwara college, Ujire, Mangalore, NGO’s, women forums, citizen forums for the development of Mangalore, Diocesan council of Catholic women, Sanchi Trust, all the sister concerns Social work centres of Bethany Congregation, Samanvayya – Mangalore, Kripa foundation, Bhandavya and peoples movement of enforcement of constitutional Rights and values. Report also confirms that thirty seven aged persons, were helped to get old age pension and thirty two families were guided to secure BPL cards.

Lack of job opportunities, low wages, problems resulting from industrialization, low status of women, superstition, violence against women, gender inequality, illiteracy were the main problems of the area has become the main concern area of Sahodaya. As the people have no alternative jobs to earn their income, 90% of the women are engaged in beedi rolling. The fast developing technology and industrialization has a greater impact on women in the rural areas. Women are facing cultural shocks in the changed situation. The basic needs like water, fuel, electricity and living environment is affected by various diseases. Lack of employment sometimes drives women to vices like prostitution, as there are no other survival alternatives.

The birth of a girl is very much resented, which affects her personality, self-image and self-esteem. Consequently she feels helpless, weak and a burden in spite of her endless toil, while a boy is made much of. Bethany sisters work in collaboration with the NGO’s to combat evils of child labour and illiteracy among women. The intervention of NGO has enabled the empowerment of women and children in a particular manner. The highlight areas of empowerment are under four aspects.

Under the economic changes we see that most of women groups have started SHG’s, leading to increase of income, eight groups have got the benefit of government scheme for tailoring and embroidery. A good number of women have started stitching their own cloths thus minimizing expenditure. A good number of women have started their own entrepreneurship. Income of the family is enhanced through jasmine
cultivation, women have more control over resources, better food habits are introduced in the family and agricultural produce has improved.

Under the social and cultural changes, caste system is replaced with unity and feeling of oneness. There is more respect and tolerance of different religions, increased consciousness of the need of education; women are able to organize celebrations with the help of the village leaders. They are able to hold training programme and conduct competitions and awareness programme for the children of the villages. They are able to conduct their own meetings and to voice their opinion. They take initiatives to get the government schemes. Ten women groups have taken action against atrocities done to women in the locality and they have become more assertive and have better status in the family and society.

Under the political changes, increased number of women participates in Taluka and Zilla Vedike meetings and discusses the local issues and particular cases regarding women abuse. Five groups of women contested as local MLA, Municipality and Panchayat leaders. Regarding water supply, cleanliness and land distribution, two women filed case in the court regarding property rights and women-legal consciousness is improved. Women demand the Panchayat to give information regarding the gram Sabha meetings.

Ecological changes, five groups have taken initiative to contact the local agricultural office and to conduct training programmes on agriculture and watershed management. Six groups organized Vanamahotsava programmes in their respective villages. They have become more eco-friendly. Increased number of women has started preparing compost manure instead of buying artificial one. Women have started planting more trees. More women have started using herbal medicine and herbal oil and they plant medicinal plants and there is reduction in the use of plastics.

The impact on the wider society is that the villages in general have become open-minded and allow the women to participate in the meetings. Muslim population has become more conscious of the need for education of women. Fundamentalism has
been replaced by co-operation and communal harmony. People in general have become aware of various government schemes and also the ways and means of procuring it. The health of the communities on the whole has improved and people have become health conscious. People have become aware of the need of education for their children and enroll them in schools. The wider society has realized the potentiality of women especially in the illiterate ones. Most women have learnt to express their views on journals and newspaper. People provide public forum for women to voice out their opinion and take part in programme. Women have realized the importance of organizing themselves to get their rights. The table below enlightens us about the social work activities of Sahodaya Social Service Trust Regd. which works with the largest group of population.

Table No.59. The Target population of Sahodhya Social work (2002-2007) 63

<table>
<thead>
<tr>
<th>Population</th>
<th>Male</th>
<th></th>
<th></th>
<th></th>
<th>FEMALE</th>
<th></th>
<th></th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>general</td>
<td>SC/dalits</td>
<td>OBC</td>
<td>ST</td>
<td>general</td>
<td>SC/dalits</td>
<td>OBC</td>
<td>ST</td>
</tr>
<tr>
<td>0-14 years</td>
<td>9800</td>
<td>1160</td>
<td>990</td>
<td>9809</td>
<td>10904</td>
<td>1264</td>
<td>1496</td>
<td>9630</td>
</tr>
<tr>
<td>15-60 years</td>
<td>15090</td>
<td>1796</td>
<td>3504</td>
<td>13969</td>
<td>14368</td>
<td>1840</td>
<td>5038</td>
<td>15908</td>
</tr>
<tr>
<td>Above 60 years</td>
<td>8504</td>
<td>56</td>
<td>540</td>
<td>-</td>
<td>9425</td>
<td>165</td>
<td>900</td>
<td>126</td>
</tr>
<tr>
<td>Total</td>
<td>33,394</td>
<td>3012</td>
<td>5034</td>
<td>23778</td>
<td>34697</td>
<td>3196</td>
<td>7434</td>
<td>23664</td>
</tr>
</tbody>
</table>

Sahodaya works with the objectives to promote women leaders and to sustain the group with its activities. It enables groups for mutual help and to have access to credit. It trains them entrepreneurship skills and formation of taluka level federation. It develops skills in the people to take up the responsibility of running, managing and governing their own Congregation collectively. Sahodaya to empower and to strengthen the existing twenty groups in fifteen villages and organize twenty more
women groups in nineteen villages of Dakshina Kannada District conducted the following training. The detail of it is given in the table given below.

Table No.60. The Number of trainings conducted by Sahodaya – the topics and the beneficiaries

<table>
<thead>
<tr>
<th>SL No.</th>
<th>Programmes</th>
<th>No. of training</th>
<th>No. of trainees</th>
<th>Topics</th>
</tr>
</thead>
<tbody>
<tr>
<td>1</td>
<td>Awareness building</td>
<td>44</td>
<td>855</td>
<td>Group Dynamics, formation of groups, concept of Mahila mandals, gender sensitization leadership</td>
</tr>
<tr>
<td>2</td>
<td>Saving Scheme Credits</td>
<td>44</td>
<td>855</td>
<td>SHG, bank dealings, Bank applications, maintaining accounts</td>
</tr>
<tr>
<td>3</td>
<td>IGP</td>
<td>44</td>
<td>855</td>
<td>Prepare food products, Agriculture developments, beautician, electrical and home appliances repairs</td>
</tr>
<tr>
<td>4</td>
<td>Health Education</td>
<td>44</td>
<td>855</td>
<td>Endemic diseases, herbal medicine, home remedies women and health</td>
</tr>
<tr>
<td>5</td>
<td>Children’s training programmes</td>
<td>20 camps</td>
<td>1357</td>
<td>Children rights, save water, media and effects leadership creative art</td>
</tr>
<tr>
<td>6</td>
<td>Environment</td>
<td>44</td>
<td>660</td>
<td>Planting trees, plastic menace, preservation of environment, watershed management</td>
</tr>
</tbody>
</table>

Sahodaya Competitive Examination is conducted by the ‘Bethany Congregation Social Service Trust’, to enhance the capacity of the students of higher primary schools. For the current year it shows two thousand one hundred eighty six students from thirty Kannada Medium Schools appeared for the examination. Sahodaya publishes quarterly news bulletin which highlights the main
activities of ‘Bethany Congregation Social Service Trust’, Karunalaya, Jeevandhara, Shubhada, Sanjeevini, Community college and Vanitha Self Employment Centre. It serves as a link among the institutions and agencies.

The Karunalaya is the Centre for women development in Babugudda area of Mangalore city. It is an off shoot of Sahodya Bethany Congregation social service Trust. Karunalaya took its birth on 21.06.2001 in order to combat the struggles of beedi rolling women who were poor illiterate migrants, struggling to make both ends meet. Finding an alternative was the focus of this Kendra. Here the women are organized in five SHG’s groups and are given the similar outputs like Sahodaya SHG’s groups. They are trained in the preparation of edible products like bakery items, detergents, screen printing, tailoring, embroidery, fashion designing, art work and marketing. Karunalya has extended its service to Katipalla Parish in the outskirts of the city of Mangalore, with five SHG’S groups wherein one hundred women participate. It works with the government and Non Government Organizations for better work and greater support. Karunalaya has a small ready- made cloth sale unit that helps the members to reach out to other women in the city.

Nearly seventy percent of its women at Babugudda, Mangalore who were trained in alternative entrepreneur’s skills have become not only efficient entrepreneurs but also empowered women of the society and are training others to become role models. Social work in the Bethany Congregation is carried on different Provinces and in each and every Convent in it is a small scale. Here we discuss the social service Apostolate of Mangalore Province, which is carried on with the same vision, mission and goal of the Bethany Congregation with the objectives to liberate the women from the oppressive system, promotion of holistic community health, self-reliant community’s leadership for effective governance and development of children and youth. There are six social work centers under the Mangalore Province in Dakshina Kannada of which two are in Bidar, North Karnataka. In Mangalore province there are fifteen full time sisters, ten part time sisters along with the seventeen full time social workers in the social work field.
Now we focus our attention on the contribution of Jeevandhara Social Service Trust of Kulshekar, Mangalore. It has a directress with two assistant and three social workers. Areas covered by this trust are rural, urban poor women, children and youth, with seventy five groups and twenty five Mahila Mandals. Works undertaken by Jeevandhara are the awareness programmes, health education camps, motivating session on social responsibility and leadership skills and regular family visits to the poor villages.

In order to widen the scope of the social work and for a systematic planning the Jeevandhara Social Service Trust was formed and registered on January 7th 1998 with centers that function under the support of Jeevandhara, Social Service Trust. Jeevandhara women’s empowerment project Kulshekar. The other social service works are like Sanjeevini, integrated community health center, Shubhada, a short stay home for the women in distress, Seva ashram technical institute, Jalasangi, Karnataka open school, Vamanjoor, Anugraha Social and health center, Sampaje, Fr. L.M Pinto community health programme, Badyar, Jeevandhara legal aid service, St Raymond’s Technical Training Center, Vamanjoor.

Jeevadhara women’s empowerment project caters to the rural villages of Dakshina Kannada district. It has twenty five Mahila Mandals and thirty seven self-help groups. Sr. Michelle animates the programme of this center with four social workers who are involved in visiting the villages, in planning and conducting workshops for women. Self-employment skill training programmes are conducted for women and girls at Kulshekar under the guidance of Sr. Josephine. Six hundred women have benefited from their courses and are now employed, earning Rs.2, 500 to Rs.5000/- per month. To empower women, leadership and capacity building programmes, gender sensitivity training, financial management, legal aid, environmental education, health awareness and alternative system of medicine, people’s movement and formation of self-help groups, personality, and entrepreneurship development programmes are organized. Participatory rural appraisal programme is arranged. A good network with governmental and non-governmental
organization like CODP, family counseling centre, Deeds, YMCA, Sahodhaya, Disha, Dharmjyothi, Childline, Hospitals, Educational institutions and panchayats, has been maintained, through the Women’s Polytechnic and the Karnataka Polytechnic, courses on tailoring and embroidery. They are quite enthusiastic to learn embroidery rexin bag making, fabric painting, screen printing, beauty culture, preparation of detergents and bakery products are arranged. Sr. Mariola the Lawyer of the Bethany Congregation helps the couples with legal did for happy married life. Nearly 300 families are helped by her work. 73

Now we focus our attention on the Shubhada Trust, which was registered in 1986 to respond to the specific needs of women especially the women in distress. This institution aims at caring women who are at situations of crisis and suffer from violence in the family and society. They are given shelter, counselling, legal aid and assistance for reconciliation with the family. Shubhada also helps to rehabilitate some of them to give them better future. The process begins by identifying the distressed women either through direct or indirect approach by the individual. Here Women are accommodated for a period of three to six months on an average irrespective of the caste and religion. They are provided with accommodation and food until the time that they feel they can face life. Courses for women such as tailoring, training in herbal medicine, children’s rights, regular counseling is given at Shubada. It is networking with the NGO’S which are mentioned under the JeevandharaTrust.

Shubhada has been a blessing for women who are in a state of crisis and who suffer from violence in the family and society. This home is committed to their development by making them conscious of their self-worth and restoring their human dignity through legal aid, counselling and exposure to therapeutic atmosphere. Separated couples are helped to come together, strained relationships are smoothened; the depressed are helped to regain confidence; Alcoholics are rehabilitated. Visits to the families of the inmates are helpful in creating awareness and change of attitude among the family members. The inmates attend tailoring courses arranged for them along with the women of the neighbouring villages. They assist in the farm to grow
flowers and vegetable. This not only keeps them occupied but it becomes an income generating activity. Shubhada gives free services to all those in distress that come from low-income groups.\(^7\)

### 6.2 Social work in North Karnataka (Shimoga), Belgaum and Chittapur (Gulburga)

Bidar mission is carried on by the Mangalore province of Bethany Organization. Bidar is situated to the northern part of Karnataka with five talukas. It is educationally backward, with minimum job prospects of poor transportation facilities and is labeled as one of the backward districts of Karnataka. People of different religions Hindus, Muslims, Christians, Buddhists and Jains make a total population of 1.5 million. The area is dry, prone to earthquakes and is often hit by droughts that heighten the poverty of the masses. Fired by the missionary zeal, the late Bishop Basil D’Souza of Mangalore Diocese patronized this district and became its caretaker from the year 1983. In response to his invitation, Bethany sisters took up the developmental works; health care and teaching were taken in 1995 for the Madiga caste women by training four health workers. Women were systematically organized into self-help groups which led to their steady progress and empowerment. They have now become aware of their dignity in the society.

Another place where the Bethany Organization works is in Jalasangi centre in Humnabad taluka which has 58 SHGs with a membership of 838 women. Being trained appropriately most of the members of SHGs are self-employed and their activities include animal husbandry, electrical and mechanical fittings, preparation and sale of edible products, quarrying and masonry. Sharing and feedback, support and encouragement during group meetings sustain their interest and enhance their confidence. Being enlightened and empowered they have been availing the facilities offered by the government. Qualitative and quantitative changes are apparent in this area. Women of SHGs confidently participate in social, political and economic activities and issues related to their life. Seven of the 13 women who participated in
panchayat elections have won the elections. Special training programs are conducted for them to fulfill their job responsibly.\textsuperscript{75}

In Jalasangi the Health care centre was started in 1990, today it has full time nursing care unit. People from fifty villages are the beneficiaries of this care. The Bala Jyothi programme here helps the poor children. Bethany Sisters started the boarding in two thousand with twelve children today has the beneficiaries of seventy four per year. Children here are given coaching in the villages in basic education. Dayakiran Leprosy Rehabilitation Centre has a hope for the lepers as there is high rate of Leprosy in Bidar district. Along with this, Bethany sisters, with their team of workers try to combat the evil of Alcoholism through their family visits, awareness camps and counseling.\textsuperscript{76} Bethany Sisters also cover 16 villages and have 46 SHG’s groups with a Bethany sister local coordinator to carry on the women development programmes.\textsuperscript{77}

They also teach them communication skills, leadership training, typing, computer application and spoken English. Poor local children are helped in mastering the basic skills of education and personal Health Care, within two years. We see nearly 500 people have availed this facility. Girls are provided with residential facilities for open schooling.

The second convent of the Mangalore province is in Humanabad taluka, Bidar district which started in 2001, explored the needs of the people and started the Shanti Kiran Technical Institute with a prime aim of training the local youth in skills. These youth who are less fortunate from rural areas are provided with job-oriented courses and various life-skills, to build their personalities through value education.\textsuperscript{78}

Now we move on to Bangalore Province, which covers the districts of Mysore, Hassan, Coorg, Shimoga and Bangalore. Out of the nineteen Convents twelve convents are centered round the educational apostolate, three are fully in Socio-Medical Apostolate. Doddabelavangala has seventy two SHG’s, Sagar in Shimoga has sixty SHG’s and in Mudigere has one SHG and Kable in Shimoga four SHG’s together one hundred thirty seven SHG’s of which three thousand thirty six members
are the beneficiaries. They also have sixteen children parliament unit to address the issues in their locality like water, electricity and sanitation problems.\textsuperscript{79}

Sisters as per their charism go in search of the marginalized, the downtrodden poor people of the society, specially the women of the remotest places. Doddabelavangala in Doddaballapura, outskirts of Bangalore rural taluka is one of the places where Bethany sisters work among the poor and the marginalized people. Bethany Congregation responded to the invitation of the great Jesuit Educationist and Activist, Fr. Claude D’Souza S.J in June 1988. Though initially the local leaders were suspicious about the simple life-style of the pioneers of this mission they worked with the youth and children, enlistng the support from the local panchayat members and held trainings for the leaders of the village. Soon the women realized the importance of the SHG’s, saving schemes and self-employment. Once again sisters in 1996 launched into two more projects like rehabilitation of physically challenged persons and community based rehabilitation (CBR). Nationalized banks offered subsidies and loans on the rate of savings to the below mentioned groups accordingly here are the beneficiaries who benefited.

\textbf{Table No.61. The Number of beneficiaries of SHG savings} \textsuperscript{80}

<table>
<thead>
<tr>
<th>Beneficiaries</th>
<th>Women</th>
<th>Person with disabilities</th>
<th>Children</th>
<th>Youth</th>
</tr>
</thead>
<tbody>
<tr>
<td>No. of group</td>
<td>75</td>
<td>20</td>
<td>Number not given</td>
<td>02</td>
</tr>
<tr>
<td>Savings</td>
<td>15,00,000</td>
<td>50,000/-</td>
<td>53,000/-</td>
<td>22,000/-</td>
</tr>
</tbody>
</table>

Women sangha, physically challenged persons sangha and Dalit federation were registered under the guidance of Bethany sisters. They got loan facilities, apparatus to the differently abled persons and the benefit of a community hall for Dalits. This people’s movement was started with the people, for the people and by the
people. Bethany Sisters work with the help of the social workers who are motivated by the service rendered by these sisters.

Another place where Bethany sisters render their service is Kacharakanakally. It is a village which is in the outskirts of Bangalore. Because of the efforts of Sr. Lumina and to fulfill the desires of Fr. Ullasappa the then parish priest, the school was started on the 1st June 1971 for the children who had discontinued their education at the primary level. In 1986, awakened by the social conscious awareness the Bethany sisters explored the possibility for the school drop outs in non-formal education under the leadership of Sr. Paula the then Headmistress of Jyothi high school. She along with a lady teacher trained the young school drop-out girls in tailoring and fashion designing every year at the average of thirty girls. About fifty percent of them absorbed in the ready-made garments export companies in Bangalore. Then in 1996 a multipurpose social service centre was constructed. In addition to the above, training in computer education and Grahini Training was introduced. A short course in home nursing and maintenance of on herbal garden preparation of simple medicine was introduced. School dropout girls and boys were helped to pursue their higher studies through KOS (Karnataka Open School). In 2004 skill training in industrial trades with stipend benefits for the trainees was given. Girls and boys were taught electronic, assembling motor pumps to help them to take up independent training unite and to become self-employed. In 1989 Sr. Doreen initiated the work with the widows of (K.G F) Kolar district. They took the challenge in learning the Tamil language and concentrated the widows to save money working as vegetable and snacks vendors and some took up animal husbandry. The self-employment activity fetched the widows regular income, thus they repaid the loan and learnt to sustain their families. Today these empowered widows have formed SHG’S and are empowering others.

To lit the torch of primary education, the Bethany Congregation Sisters reached Sagar, a Malnad town in Shimoga district on 16th May 1950 at the invitation of Rev. Dr. Rene Fuego, the then Bishop of Mysore. After extending the educational facilities. Bethany Sisters started Ashram for the poor girls who were deprived of
education at Mankale village on the outskirts of Sagar town with 25 poor children. An orphanage was started under the name Jeevan Jyothi Ashram. Ever since its inception this ashram is giving a feeling of a home away from home for 20-30 poor children every year. Sr. Venera has availed various government schemes for them like ‘Mother and child’ scheme. The Mahila Samaj of Sagar for the selfless service rendered by Sr. Venera honoured her with the epithet Malnadina Mother Theresa.

Empowerment of girls and women in three districts of Shimoga was started on 5th July 2004 under the Bethany Congregation Vocational Training Centre, Mankale. It caters to the needs of the less fortunate women through the various skills taught to them which includes nursery teachers training, fashion designing, secretarial practice, computer education and spoken English. Bethany Sisters collaborate with the women development activities of the Diocese of Shimoga like creating awareness, gender sensitization, legal aid, health and hygiene, entrepreneurship development programmes and self-employment schemes with the help of the government Polytechnic school. Besides, they take up classes for the school dropouts to complete the secondary education through KOS Since 2001. Out of the two hundred students hundred who have passed. Nearly twenty five percent are pursuing their studies and others are self-employed and another few are on the look for job opportunities. Through this we realize that the Bethany sister’s presence is felt in Sagar and has a great impact on the general public especially in the women in the remotest villagers.

The Western Province has three social service Kendra’s such as 1) Jyothi Seva Kendra Chittapur, in Gulburga district which covers elven villages focusing on the children, women, youth and HIV/AIDS and TB patients. 2) The Abhyudaya Kendra, Santibastwad in Belgaum district has eight villages and their focus group is same as above and 3). There is one more Bethany Sanjivini Kendra at Guledgudd, in Bijapur district which has eighteen villages and they focus on the differently abled persons. Besides, these Bethany sisters try to reduce the school dropout rate by gives remedial coaching and bring back the dropouts. The empowerment of women is done through SHG’s. At Chittapur they have forty two SHG’s with six hundred forty eight members,
Guledgudd fifty five SHG’s with eight hundred and sixty members and Santibastwad twenty six SHG’S with three hundred forty six members.\textsuperscript{85}

Here we would like to highlight the mission of Bethany Congregation sister’s mission in Belgaum region by the encouraging words to sisters by Msgr. Raymond, “We should be imbued with the missionary spirit. One who truly loves God must love souls as well, and we are supposed to love God truly. We must prove our zeal, love and effort for missionary enterprise.” \textsuperscript{86}

When India was still under the British rule, experiencing the evil effects of the First World War and the dangers of the Second World War. At that time Bethany Congregation set out of Mangalore Diocese to the diocese of the Poona to the mission stations of Dharwad when the Congregation was eighteen years old. People were generally poor in this area. Bethany Congregation started their mission in this area in 1930’s and 1940’s. Belgaum mission included the areas of Guleedgudd, Madanbhavi, Santibastwad, Balekundri, Nandgad and Londa which were inhabited by poor people, having no facilities for education, health care, proper housing or transport. Msgr. Raymond Mascarenhas established convents in these remote areas.

One of the objectives of Msgr. Raymond Mascarenhas was to impart faith Formation and Christian education to the girls in particular. He knew education is the powerful tool for the development of the people and liberate them from feudal lords, illiteracy, bonded labour, casteism, unemployment and other social evils. Christian Missionaries in these areas started catering to Harijans especially dalits. Their quality of life changed due to the interventions of missionaries. In times of drought famine, floods and epidemics the missionaries came to the rescue of the people. The dalits who were considered untouchables in the society wanted to enter the main stream of the society. They wanted equality. They started welcoming the sisters because majority of the Christians belonged to the Dalit community. They were socially discriminated and had to serve the masters of the families of the higher castes, due wages were deprived for them. They were deprived of property and jobs.
of any kind. They could not draw water from the public wells which were used by the Lingayat. Harijans had no identity of their own till the Christian missionary’s conscientized them through education to see their plight.

Bethany Congregation Sisters worked with close collaboration in the Belgaum Mission. In 1945 young Bethany Congregation Missionaries became suitable collaborators as they knew Kannada language and had experience in teaching, health care and pastoral works, they gave their best service and made the missions very effective. A report on the Belgaum Mission of the Jesuits writes in appreciation of Bethany Congregation Sisters Fr. Walter Mathias, SJ says “their five convents that is in Santibatwad, Nandgad, Londa, Madanbhavi and Balekundri are a great help in mission work. It is amazing to see how cheerfully with the little at their disposal they have adapted themselves to the laborious circumstances of our baby missions where the method of adaption is slowly being put into practice…”

Sr. Antoniette who was a craft teacher in 1949 at Dharwad recalls “I took up needle work classes at different hours of the day according to the convenience of the students. There were Rich and poor alike. I taught them needle work, dress making and machine embroidery. I remember…I made three big crests for big curtains with gold embroidery for the Agricultural college, Dharwad and got a letter of appreciation from the state ministry of Agriculture…” Sisters were not happy only with the classroom teaching so they took up family visits. They educated people on health and hygiene and ill effects of child marriage. Catholics and non-Catholics welcomed sisters in their houses. Recalling their missionary endeavours the sisters say “often we went on empty stomach, slept in their cowsheds, infested with mosquitoes, rats, snakes, mites and bugs. There were sleepless nights too.”

In Guledgudd sisters had to fight against the weather, it was cold compared to Mangalore. The sisters who had gone from Mangalore had to adjust to the food, culture, put up with the unpleasantness in the surrounding. It became a part of their missionary work. A teacher named Kumari Agnes Ullagudi started assisting the sisters
in the orphanage. She gradually attracted to the simple life style of the sisters and sought admission into Bethany Congregation in 1940. She took up the religious name as Sr. Alexandra and spent her life in the mission houses of Belgaum. Here in Guleddgud sisters carried out the social work and medical work simultaneously. They brought the women folk together and formed Mahila Sanghas, youth and children Sanghas. They created awareness among the families about the importance of nutritious food, healthy family life to the children of HIV/AIDS. Sisters in their visits found four hundred and sixty two children physically challenged with various disabilities. Sisters rendered them necessary help by distributing Dr. Shane’s medicine to treat the people. Sister Salome and Sister Philomena recall their journey in the mission land of Santibastwad, “We travelled by bullock cart to the missions without any provision for food but with two camp cots and little money.”

At Santibastwad people remember their institutions gratefully as they have passed and become the useful citizen of the society though they had no school in their village except the school of the Bethany Educational Society. Good many of the ex-students hold high positions in the society as I AS officers, doctors, teachers, army officers, priests and nuns. Abhyudaya Kendra, a registered social service society came into existence in 1994. This carries diverse activities for the benefit of the needy and the poor of the society and unemployed youth. Entrepreneurship training programmes, community health and women development programmes have given new life to people. Non-Formal education programmes as well as ‘Akshara Kalika Kendra’ and other literacy activities are also taken up in collaboration with Akshara Prabha Samithi, Belgaum, since November 2000 there are 12 SHG groups comprising of 18-20 members each. Sr. M. Annette BS., The Saga of Bethany Congregation in North Karnataka, (1939-2004), Bethany Congregation publications, Bethany Congregation Generalate, Mangalore, Prasad printers, Mangalore, 2004.

Madanbhavi was a very backward and totally underdeveloped area. The feudal lords of the time had many fields with agricultural labourers in the Harijan belt in every village. Fatima Convent was opened at Madanbhavi in 1946 a year before
Independence of India. Sisters began visiting the villages in order to light the torch of education to the children. They walked to these villages with little food packages in their bags. They stayed in poor dalits houses and spent the night in their cowsheds along with the people who worked for Lingayats. Besides, Sisters had no access to the drinking water from the well because they worked for dalit community. In spite of this they continued their work keeping in mind the vision of the founder. Sr. M. Prudence BS, who served Madanbhavi mission, rendering committed service to the children as a mother for thirty three years. She says, “I have taught for illiterate poor, who had no motivation for education. Though I am retired in 1976 from the school, I am not retired from my enthusiasm to serve the poor.”

Bethany Congregation’s presence was felt in Chittapur taluka in Gulburga District in 1981 as a response to the needs of thousands of children, women, and tribals of Chittapur. Ever since Jyothi Seva Kendra Chittapur started it has catered to the welfare of the developmental activities and empowerment of about one thousand hundred and eighty five children and families in the areas of education, health care, housing, agriculture, vocational training, SHG’s and safe drinking water. The families comprised of thirty two percent SC/ST, thirty five percent OBC, twenty three point five percent Hindus, six percent Muslims and three percent Christians. In the dental clinic at Chittapur in Gulburga district till 2000, with the intention of promoting healthy individuals in a healthy society, over one thousand patients have benefitted. Also health education and awareness programs are conducted on TB, HIV/AIDS and alternatives system of education. Terminally ill children and people are financial helped. This Kendra provides nutrition to children. Out of one thousand hundred and eighty five children, twenty seven percent have completed primary education, fifty two percent have completed High School, seventeen percent graduation course, two percent T.C.H, NTC and Bethany Educational and two percent have completed technical courses in computer and electronics.

This Kendra has formed fifty SHG’s with membership of one thousand and they manage on their own. To motivate the small and marginalized farmers, the
Kendra has provided technical assistance and financial aid to purchase pesticides, seeds and fertilizers and conducted exposure programs to improve dry farming and annual health camps in collaboration with the government, agriculture and Veterinary department and the local bankers. Two hundred and seventy four Youth are trained in motor rewinding and welding, twenty young girls are trained to make raxin bags, ten SC/ST youth learnt to make chapels three hundred seventy. Have learnt tailoring, embroidery and painting, four hundred ten learnt typing, three hundred fifty had computer education and forty nine have learnt the electronic repairs. All the trained youth are self-employed or employed in the factories or have their own workshops and production units.

Bethany social service office, the Jyothi Seva Kendra has become a beacon light in Chittapur in Gulburga district, in their poverty, illiteracy and ill health. It has rendered thirty years of service since 1981 in the areas of education, nutrition, health, sanitation, housing marketing, vocational skills training, promotion of income generating activities, agricultural development and formation of SHG’S. Those who moved out from the portals of this institute are disciplined, compassionate, integrated persons, honest and love self-esteem and are self-confident. Economically deprived were helped by this institution to pursue higher education and few in turn are serving as the animators in this centre because along with the education they have interiorized human values in their lives.

6.4 Medical service – Hospitals, Health centres in Karnataka

Here we highlight the Medical apostolate of the Bethany Congregation and the Contribution of the Medical Personnel to the advancement of rural folk of our country. The Bethany sisters engaged in medical and social work are accepted, recognized and appreciated by the poor and the rich alike. They move from village to village in the remotest area of Karnataka, calming distributed minds and curing the physically ill. The great plans of Msgr. Raymond Mascarenhas are the Founder mapped out for the villagers through the Bethany sisters in the social and medical apostolate. It would remain a mere dream, had initiated the Bethany sisters to the social work and the
healing mission along with the educational apostolate. As we trace the history of Bethany Congregation’s healing ministry one will be astounded to see how small the beginning was. Soon after Bethany Congregation was founded in July 1921, invitations came from the Parish priests working in different mission areas of Dakshina Kannada to have the services of Bethany sisters.

The opening of the first branch house in Puttur was a giant stride that Bethany Congregation took in terms of the expansions of her apostolate. The Sisters placed in Puttur were at the disposal of the parish priest for any work of evangelization in and around the place. Education, social work and faith formation alone did not suffice. The people needed better medical facilities and education in health and hygiene. Msgr. Raymond Mascarenhas the founder initiated the Bethany sisters to elementary medical care of the people. It was the time when the training facilities in general nursing were not available. Realizing the need of training the Bethany Sisters in the fundamentals of medical care, in 1935, Msgr. Raymond Mascarenhas the Founder sent a few Bethany Sisters who had apostitude for medical apostative to Fr. Muller’s hospital for a period of six months. Bethany Congregation’s approach right from the beginning was a holistic one and the care of whole person. Later the expansion of the activities entailed the training of personnel in medical care.99 A few sisters were sent abroad for training. After returning to India in 1957 Sr.M. Laetitia BS.served in the Concetta Hospital, Kinnigoly, in Dakshina Kannada District for some years and in Gadenanahally, Hassan district for nearly twenty years.100

In the years following Vatican Council II, in response to the call of the Church for greater humanitarian works Mother Macrina, the then Superior General sent more Bethany sisters to be trained as nurses, doctors and pharmacists. This enabled Bethany Congregation to set up more dispensaries and health centres with a few beds for in-patients, one such was started in Moodubelle South Canara in 1968.101 later owing to the shortage of medical personnel caused by the departure of the few Bethany sisters, doctors and nurses from the Bethany Congregation it had to be closed. It was a period of crisis and some thought that medical apostolate in the Bethany Congregation would
come to a standstill. But the Bethany Congregation was optimistic and mustered up courage and trained more sisters and sent them to the newly started mission of North and North-East and Wynad in Kerala. As they extended their service to the Northern areas of our country, equal attention was also given to the remote villages of Southern India specially in Karnataka. In 1970 Bethany Congregation extended her medical apostolate to Tamilnadu, at the invitation of Bishop Thomas Fernando of Tuticorin diocese Sr. M. Jessy Sequeira BS. It was again in 1970 that Bethany Congregation sent medical personnel to Germany. Six of the Bethany Sisters took nurses’ training in Germany. In the years following, as Bethany Congregation opened more convents in various remote areas of the country the need for medical apostolate become vital. Hence, more and more dispensaries, clinics, and health centers were set up by the Bethany Congregation. The service approach of the Bethany sisters was coupled with conscientization on the values of life and care of the elderly in their mission.

Here are the Hospitals and dispensaries run the Bethany Congregation. They are located in Mercy Dispensary Gadenahally, in Hassan, established in 1950, St. Thomas Hospital, Clinic, Tamilnadu in 1977, St Joseph’s clinic, Viswema, Nagaland in 1977, Sacred Heart dispensary, Madanbhavi, Karnataka in 1986, Bethany Congregation clinic, Ranchi, Punjab in 1989, St Theresa’s clinic, Maluka, Bihar in 1990, Bethany Congregation clinic Ramdas, Punjab in 1989, Seva ashram dispensary, Bidar Karnataka, 1990, Bethany Congregation Dispensary, Jharmunda 1991 and Bethany Congregation clinic, Pithoragarh, Uttar Pradesh in 1993 and they also take up the administration of the diocesan dispensaries and health centers as per the need of the place. They are the Health center, Bathinda, Punjab in 1970, Holy Cross Dispensary, Katalcherra, Tripura-1983, Holy Cross Dispensary, Dimapur, Nagaland-1985, Concetta Hospital, Kinnigoly, Karnataka established in 1986, Holy Cross Dispensary, Depacherra, Tripura 1988, St Joseph’s Memorial Dispensary, Damruhat, Bihar 1989, L.M Pinto Health center, Badyar, Karnataka in 1992, St. Antonious Hospital, Waldniel, Germany in 1994. In most of the remote areas where Bethany sisters work in their dispensaries and health centers cater the needs of several
villages of their neighbourhood. Difficult, to believe yet true to the people of these villages, they serve the people through mother and child programs, immunization of children, nutrition education, antenatal care health worker training program, family education, school health program and holistic health programs. Street plays, role plays, leadership programs are some of the various means used to impart health education. Herbal medicines are popularized by setting up herbal gardens. Dispensaries were the means they used to achieve this labour and made it a part of the Institutes life style as per the desire of Msgr. Raymond Mascarenhas to have total emancipation of Indian women especially women of the rural areas.

We focus our study on the Bethany Congregation’s contribution to the society through the medical apostolate in the concept, health means wholeness. It is imparted in the preventive, primitive and curative aspects of health. As per the vision of the founder Bethany sisters serve in the five hospitals, twenty seven villages’ dispensaries, one dental clinic, seven homes for the aged, remand homes, HIV/AIDS rehabilitation and care centres. They also work in the four drop-in –centres for commercial sex workers centers. Detail list is which is given below:

Table No. 62. The number of hospitals and the health centers Bethany Congregation serve and manage

<table>
<thead>
<tr>
<th></th>
<th>Hospitals</th>
<th>Homes for Senior citizens</th>
<th>Dental Clinics</th>
<th>Village Health care center</th>
<th>Differentially able institute</th>
<th>Differently able Citizens club</th>
<th>Alchoholics/Narcotic Anonymous club</th>
<th>Village Health Communities</th>
<th>HIV/AIDS peer groups &amp; Volunteer’s</th>
<th>HIV/AIDS support group</th>
<th>Drop in for CSN/IDU</th>
</tr>
</thead>
<tbody>
<tr>
<td>Bethany Congregation</td>
<td>3</td>
<td>2</td>
<td>1</td>
<td>20</td>
<td>2</td>
<td>2</td>
<td>15</td>
<td>326</td>
<td>432</td>
<td>44</td>
<td>04</td>
</tr>
<tr>
<td>Other</td>
<td>2</td>
<td>5</td>
<td>0</td>
<td>7</td>
<td>1</td>
<td>-</td>
<td>-</td>
<td>-</td>
<td>-</td>
<td>-</td>
<td>-</td>
</tr>
<tr>
<td>Total</td>
<td>5</td>
<td>7</td>
<td>1</td>
<td>27</td>
<td>3</td>
<td>2</td>
<td>15</td>
<td>326</td>
<td>432</td>
<td>44</td>
<td>04</td>
</tr>
</tbody>
</table>
Table No.63. The Number of hospitals dispensaries and the health Centers the Bethany Congregation Manages / services as on 01.06.2010

<table>
<thead>
<tr>
<th>Institutions</th>
<th>Hospitals</th>
<th>Dispensary/Health Centers/Clinics</th>
<th>Total</th>
</tr>
</thead>
<tbody>
<tr>
<td>Bethany Congregation</td>
<td>01</td>
<td>08</td>
<td>09</td>
</tr>
<tr>
<td>Others</td>
<td>02</td>
<td>-</td>
<td>02</td>
</tr>
</tbody>
</table>

Besides this the Bethany Congregation has two more Hospitals in Tamil Nadu Other than Karnataka Bethany Congregation run thirteen clinics/ Health centers/ Dispensaries in other states of India. They also serve in the 6 Diocesan/ Government Hospitals in the other states of India & Africa.

The Mangalore, Bangalore and Western provinces of Bethany Congregation come under the Karnataka state. In Mangalore province there are two hospitals one in Kinnigoly and another in Badyar, Mangalore. Both are in Dakshina Kannada district. There are three health centers. One in Bidar district Sampaje and Siddakatte in Dakshina Kannada. There are three sisters, doctors, three nurses, two pharmacists, 1 lab technician rendering their services. There are eight students Bethany sisters studying nursing. Bethany Sisters work in collaboration with the eighty four hospital staff in these hospitals. There is also one alternative system center at Shubada for the poor and the sick by herbal medicines and counseling centre.

Badyar is sixty three kms away to the east of Mangalore in Belthagady taluka to fulfill the desire of the founder Msgr. Raymond Mascarenhas the founder of Bethany congregation to reach out to the poor, especially the under privileged in the rural areas, a convent was started in 1983 and Bethany sisters started working in the health centre of the parish. Fr. Mullers Hospital, Kankanady took over this health centre on request in 1989 with the main objective of providing comprehensive health care to the people of ten neighboring villages. Bethany Sisters render their service to the people through this health Centre, Badyar. There is no sister doctor in this place.
but there are four Bethany sister nurses to assist the doctors who come from outside. There is altogether thirty four lay staff working in this place. Besides, attending to the patients Bethany sisters also carry on immunization services, health education is imparted and on regular basis school. Health checkup is undertaken for the school of the Bethany Educational Society, and the neighbouring schools. 111

The Concetta Hospital at Kinnigoly, Mangalore in Dakshina Kannada was opened in the year 1958 by the diocese of Mangalore. In 1986 the administration was transferred to the Bethany Congregation and Dr. Sr. Lillian was appointed as the first directress of this hospital. It is a boon for the locality and surrounding villagers specially the poor. 112 The goal of the Hospital is to provide holistic and compassionate care for the people who face various illnesses. There the interdisciplinary team consisting of physicians, surgeons, nurses, social workers and health assistants who provide quality medical care and spiritual support to the persons in need. 113

Another important mile stone in the history of Concetta hospital Kinnigoly’s is the Sanjeevini, Bethany community Health center established in 1996. A unit which is engaged in community health and social work with its motto ‘Life for all in its fullness’ 114 This was mainly started for the migrants numbering more than one thousand families who migrated from Tamil Nadu and North Karnataka in search of jobs at the Mangalore port and stone quarries around Kinnigoly in Dakshina Kannada, during monsoons the communicable diseases spread and women and children flocked to the hospital at Kinnigoly almost every day. This made Bethany Congregation to realize the need for the health center. Today it is functioning as the community Health Department of Concetta Hospital. While hospital attends to the curative needs of the people, Sanjeevani focuses on preventive and primitive aspects of health. More than five thousand people from thirty villages, several school children and women and institutions throughout the district have benefited from this project. 115

Sanjeevini wants to create healthy people for a healthy society through an integrated community health and women empowerment. There are thirty Mahila
mandals and they have gradually formed into SHG’s. Further these groups were divided into four zones. The focus group always was women and illiterate dalits. Awareness programmes are held for women and children in school, on fundamental rights, gender sensitivity, health and hygiene, stress management and on the preventive herbal medicine as Sanjeevini emphasis an alternative system of medicine. It has maintained an herbal garden ‘Sanjeevini Vana’ with one hundred twenty five species of medical herb. Demonstration lessons are periodically arranged on the preparation of preventive medicine for the women.

Shanti Seva Kendra which is situated at Arabia village, three kilometers away from Siddakatte, Dakshina Kannada district started in 2004, with the goal to promote holistic health and community development. The aims and objectives of the centre are creating awareness on health and hygiene, protection of environment and use of herbal medicines. They provide training programme in self-employment for the unemployed youth and to avail government facilities for health care. In Shanti Seva Kendra, training programmes sponsored by the Karnataka Polytechnic, in tailoring and embroidery are conducted for women and school drop outs thus facilitating self-employment. Through the benevolence of the Karnataka Polytechnic forty five students received a six months course in Nursing Aid. This institution is rendering useful service to villagers in the neighbourhood. Social Service activities had commenced ever since the Shanti Rani Convent was started in 1992 carried on under the guidance of Sahodaya social service Trust.116

At the request of Fr. L.A. Coutinho, the Anugraha health center and social service center at Sampaje, Dakshina Kannada was started on 24th September, 2003. The earnest and compassionate desire of Fr. L A Coutinho, the then parish priest of Xavier Church, Sampaje in the 1960’s, moved him to provide a Health Centre for the economically backward people of Sampaje who could not afford to travel to distant towns for medical treatment. Healthcare and other services to the poor and the marginalized are the main concerns of this center. Medical camps are conducted and healthcare facilities to the needy of the area and surrounding villages are provided.
About three hundred people have benefited through these camps. Over a thousand patients have come to the dispensary with a variety of disease, pains and aches and have returned being healed.\textsuperscript{117}

Bangalore province of Bethany Congregation has two dispensaries, under three trained sister nurses. At Gadenahally in Hassan Karnataka, Bethany sisters attend to the simple medical needs of the locality specially women and elderly. It has a small production center for herbal medicines. Per year nearly two thousand five hundred patients are treated. At Doddbelavangala, in the out skirts of Bangalore there is a mobile dispensary, which reaches out medicine for eight villages. It also has an herbal garden of about twenty five species of medicinal herbs.\textsuperscript{118}

The western province of the Bethany Congregation has one Hospital and three dispensaries and one dispensary of the diocese & a dental clinic. There is a well-equipped hospital at Chittapur Gulburga district. Annually two camps for surgery are conducted with the help of the doctors from Germany under Dr. Ohm. Free Dental Clinic services are given for 16 schools in and around Chittapur; number of beneficiaries are 6000-7000 children also for ninety pre-school children. Under 0-5 years children are given dental check-up and to the general public subsidized dental services are provided. The beneficiaries of the Mobile health care dispensaries at Chittapur, Guledgudd and Madanbhavii are five thousand four hundred adults and four hundred hostel children. This service is extended for twenty five villages, besides medicine and counselling is provided for the sick. Health and sanitation programmes are held for people in the forms of camps, one hundred fifteen free homeopathy camps for five hundred twenty people and three hundred Children, eye camp for one thousand twenty five outpatients, for health worker twelve camps are held.\textsuperscript{119}

6.5. Success story

This chapter contains the success stories in the lives of the poor, the marginalized the downtrodden specially the women of the remotest villages of Karnataka where the Bethany Sisters are working. We have mentioned these as we
have discussed under the various places wherever the Bethany Congregation had undertaken formal and non-formal education. Here are a few success stories of the empowered women the Jeevandhara Social Service Trust by the protest conducted by the women in three villages; they were able to close down arrack shops. They have succeeded in rotating leadership roles against domination, Women participate in gram Sabha meetings and assert their rights. Women have learnt bank transactions and to avail loans. Four women groups have procured government land. They participate in various exhibitions conducted by women and the child welfare department. Women reach out to the poor families in economic crisis. They are able to express their opinion confidently. Six HIV/AIDS victims and 4 physically and mentally challenged persons were identified, treated and rehabilitated. Ten widows were able to get widow pension and Women organize shramadhan in their villages for construction of roads.

Here is a success story to support our study, which is given in detail, which highlights the climax of the person who was empowered to empower others and bring hope in the lives of the people who had lost hope. Shivakumar, who had undergone a blurred vision in II PUC, had lost his eyesight completely. Inspite of this defect he completed his exam. Broken in life, he approached Daddabelavangala Seva Sadan run by the Bethany Congregation Sisters. These Sisters knowing his condition infused a ray of hope by deputing him for a special training at the National Association for the Blind (NAB) Bangalore. There the learnt the skills of basket making, weaving and mobility training. As he gained self-confidence and self-reliance he began to motivate the disabled persons and formed a SHG group after his return from the training. With the firm determination at the age of twenty three he became a teacher in the Rukum School for the blind at Bettayanahally in Rajankumli, Doddabelavangagla, in the outskirts of Bangalore in Karnataka.

After surveying the contribution of Bethany Organization in the social change through the Non Formal Education in Karnataka, we have arrived at few salient conclusions of our study.
Firstly we have assessed that at the time of Msgr. Raymond Mascarenhas the society where he lived was ignorant of education and the benefits of the literacy. In order to eradicate illiteracy Msgr. Raymond Mascarenhas thought of adult education and wrote a book called ‘Poilem Pustak’ in Konkani in 1930, to learn literacy in the familiar colloquial words of the people which they use in daily life. Many adults benefitted from this book, so much so, it is recorded that the teaching material used to start the literacy campaign in 1980, (after 50 years) emulated this booklet of Msgr. Raymond Mascarenhas.

Secondly, we notice since the society was poor, to eliminate poverty, from the existing society, Msgr. Raymond Mascarenhas, believed in the dignity of labour. So side by side, he thought of teaching self reliance trades to pupils to earn their livelihood, like dairy farming, cultivating the land and weaving through the industrial schools, which he started in the year 1933 at Bendur and in 1942 at Gurpur in South Canara respectively. The impact of this venture was so much that people came in search for Bethany Sisters when they wanted daily wagers to work in their farms and agricultural fields. This made the families self-confident. Also the products were sold to generate the income.

Thirdly, Since Bethany Organization was purely Indian founded by the Indian Priest of the Diocese of Mangalore, they started the vocational training centers for hundreds of rural girls, who could not afford to get a certificate of the formal education. Later we also looked at Msgr. Raymond Mascarenhas who was inspired by the Gandhiyan principle of learning by doing, started in 1945 Junior Grade Training School, which focused on job oriented education which brought hope to the hopeless. In this school Msgr. Raymond Mascarenhas not only trained Bethany Sisters, women of the remotest villages but also the Sisters of the other organization of foreign origin residing in Mangalore. Msgr. Raymond Mascarenhas trained them in weaving, cooking, gardening, dress making, textile study, flowers and toy making sewing, embroidery, knitting etc. Later we find that the school was substituted to train the teachers for formal education in 1952. We also find further in our study that Bethany
Sisters made available these non-formal courses through the vocational training centers and the community colleges they opened. We learn that the women, who were trained in these centers, later started earning good and decent salary as they were employed in the samajas and some were self-employed, as the Government supported them by providing sewing machines at subsidiary rates. Thus they became economically self-sufficient.

Fourthly, we see that to empower the women Msgr. Raymond Mascarenhas started free boarding houses for the girls of the neighboring villages of the Bethany Organization, who could not afford to walk the long distance and the parents who could not pay the fees to send their girls to school. We also notice Msgr. Raymond Mascarenhas welcomed the orphan children of the remotest villages in these free boardings and hostels to empower them. He also instructed the Bethany Sisters to be a mother to the motherless and give them the feeling of a home away from home. To continue in the spirit of the founder, Msgr. Raymond Mascarenhas we observe that the Bethany Sisters at present have eight hostels in Karnataka with 610 girls who belong to the poorest of the poor section from the remotest villages of Karnataka. We also learn out of the ninety eight schools of Bethany Educational Society in Karnataka seven schools is imparting education only to girls.

Fifthly, we learn that the women who considered as the weaker section of the society, who are always at the receiving end, who’s hard work unrecognized, women who are oppressed due to poverty, and illiteracy, are empowered by the Bethany Organization. Msgr. Raymond approached the problem of women of the remotest villages through the means of non-formal education as he believed that the education alone will abolish ignorance and untimely liberate women and make them equal partners in the society. In keeping up with Msgr. Raymond, the Founder’s spirit we find that the members of Bethany Organization are working for the upliftment of women and girls in Karnataka starting from Dakshina Kannada and Udupi Districts later Bethany Organization has spread its branches in Jalasangi and Humanabad in Bidar, Mankale in Shimoga, Doddabelavangala in the outskirts of Bangalore,
Shantibastwad, Madanbhavi and Londa in Belgaum, Guledgud in Bijapur, Chittapur in Gulbarga districts by helping them to form self-help groups. Mahila Mandals take care of the children increases and Balwadis, thus making provision for working women to work and earn their living.

Sixthly, we observe that the Bethany Sisters also take care of the school dropouts through the non–formal education and through the Community Colleges in order to provide them with job oriented education.

Lastly, after assessing the scattered work of liberating the poor, marginalized, the downtrodden, specially the women of the remotest villages of Karnataka we find that the Bethany Organization has thought systematic way of social work under the Social Service Trust called Sahodaya at Bendur in Mangalore, Jeevendhara at Kulshekar in Mangalore, Shubhada Trust and Society at Suralpady in Mangalore, Abbudaya Kendra at Shantibastwad in Belgaum and Jyoti Seva Kendra in Chittapur in Gulberga, Shanti Kiran Kendra at Bidar and Doddabehavangala Seva Adana Doddaballapura in Bangalore. These trust societies and seva Kendra’s promoted women leaders to sustain their groups with its activities. As we looked at the activities of the Trust, we observe that Bethany Sisters have worked at the grass root level to eradicate illiteracy and poverty specially working with the poor, the marginalized, the Dalith, Harijans, S.C/STS, the downtrodden specially women in the remotest villages of Karnataka. We further notice that their presence has brought social change wherever they have worked as people of those areas have become literate, economically self-sufficient and are able to empower others in their villages. Also we have scanned through the contribution of Bethany Congregation and have seen in the self-employment schemas and are also became the driving force of combating social evils like superstitions, child labour, bonded labour, alcoholism and have become the agents of providing status for women to live with dignity and with self-respect as women without the gender discrimination by fighting for their rights. Thus we have noticed the transformation taken place in the remotest villages of Karnataka as the women have become socially conscious and responsible. We also
notice that transformation also has taken place in most of the remotest villages by having good housing, hygiene’s, better health and cleanliness. In spite of all these the Bethany Sisters still feel that empowerment of women is an ongoing process and a constant struggle as the new problems emerge every day.

Finally, we see the Bethany Organization, through its Sisters contribution to bring social changes and transformation in remotest villages of Karnataka through its medical service in the hospitals, dispensaries, health centers and mobile medical service. Thus Bethany Organization has created awareness for the preventive methods for better health, cleanliness and hygiene.

Thus we find the non-formal approach of Bethany Sisters have empowered the weaker section of the society specially the poor the marginalized, the downtrodden especially the women of the remotest villages and empowered are able to empower their families and villages. Hence the social change noticed in the remotest villages has transformed the society.

NOTES AND REFERENCE


2. Ibid.


7. Ibid.,

8. Ibid.,


10. Ibid., p.67.

11. Ibid., pp.64-68.


19. Ibid.,


21. A.119.6.8 “Sr. Magdalene’s letter to the Director of Industries, 1941”


23. A.119.6.8. “Martha’s Industrial School, Bethany Congregation Mangalore,,1941”, p.1

24. Ibid.,

25. Ibid.,

26. Konkani Dirven of 15th October 1929


30. Ibid., p.59.

31. Sr. Jessy Rita BS, The Ripples, the original Development of the Mangalore province, Mangalore 2006, p.109

32. F.138.2-23 “Father Founder’s Global Vision”, Sr. Violette. BS.

33. A.119.5. “Working at the Looms and Dairy Farm, (1938-1949)”.

34. Ibid.,

35. Ibid.,

36. Ibid.,

37. Ibid.,

38. Ibid.,

39. Ibid., p.1

40. Raymond FC Mascarenhas, Poilem Pustak (First Book of Lessons), 1930


42. Sr. Celine Vas BS, “An Industries with Mr. V. J. P. Saldanha”, in 75 years the sisters of the little flower of Bethany Congregation (1921-1996), Mangalore, 1996, pp. 41-42
43. Sr. Wilberta BS, Msgr. RFC Mascarenhas “through the eyes of Dr. Dr. Pius F. Pinto”, in 50 (1948- 1998) of BES, Mangalore, 1999, pp. 30-31

44. Ibid.,

45. Ibid.,

46. The Congregation of the Sisters of the Little Flower of Bethany Congregation, Handbook (1921-2010) 2010 pp.50-64

47. Ibid.,


49. Sr. Theresine BS. “Vanitha vocational training center, in Samuddhara, Bethany Congregation social work (1921-2005)”, pp. 46- 47


51. Sr. Mediatrice BS. “St Raymond’s Karnataka Open School, Vamanjoor, in Samuddhara, 2005”, pp.92-93

52. “BES Bethany Educational Society .BES Central Office statistic(2009-2010)” KOS / NOS of BES Bethany

53. Suvidya Lahari, BES newsletter July – Sept 2011, pp.8-9

54. Patha Darshine, handbook of career guidance, compiler, Stephen Quadros, Permude, publishers, the Congregation of the Sisters of the Little Flower of Bethany Congregation, Mangalore, Career Advancement Programme cell, Diocese of Mangalore, CODP-ISD, Mangalore, Prasad Printers, Mangalore, 2007,p 4
55. Dr. Ronald Coutinho (Ed) Empower, Directory non-governmental organizations of Dakshina Kannada and Udupi Districts involved in social development, Samavaya Prakashana., pp 29-84

56. Ibid., p.35.

57. Ibid., p.52

58. Sahodaya office, Bethany Congregation Generalate, Mangalore,


62. Ibid.,


64. Ibid.,


69. *Ibid.*, pp. 52-54

70. Sr. Lillis, “From the desk of the director, Karunalayada Suttamutha, Babugudda, Attavar, Mangalore 2003”, p.12

71. Province Office Mangalore Province Vamanjur, Mangalore.


73. Sr. Michelle BS., “Jeevandhara Social Service Trust”, in *Samuddhara Bethany Congregation social work (1921-2005)*, 2005 pp 80-83


82. Ibid., p.126.

83. Sr. Winnifred BS. Bethany Congregation Vocational Training centre, Mankale in Samudhara, Bethany Congregation social work (1921-2005), p.113

84. Ibid., pp.113-114


88. Ibid., p.23.

89. Ibid., p.15

90. Ibid., p.23


92. Ibid.,


97. Sr. Shanti Priya BS, “Jyothi Seva Kendra, Chittapur” in *Samudhara, Bethany Congregation social work (1921-2005)*, pp.115-117

98. Impressions of Mr. C. B Awanti, a noted advocate of Chittapur a vibrant politician an active and collaborative chairperson of the governing body of Jyothi Seva Kendra for two terms a friend and guide to many, especially to the poor and the marginalized. “The beacon light of Chittapur”, *in Samudhara, Bethany Congregation social work (1921-2005)*, 2005 p.124


103. *Samudhara, Bethany Congregation social work (1921-2005)*, 2005, p.28


107. Ibid., p. 65.

108. Ibid., pp. 65-66.


113. Sr.M. Jessy Rita BS. *The Ripples, The Origin and Development of the Mangalore Province The Bethany Congregation of the Sisters of the*
114. Ibid., p. 70.


120. Sr. Michelle BS, “Jeevandhara Social Service Trust”, in *Samuddhara Bethany Congregation social work (1921-2005)*, 2005, pp 80-83