Any change in the structure or organisation of social institutions also indicates a precedence of change in the value system of the society. Therefore, a study of values and their changing nature becomes essential in our study of change in status and roles of women of Basavapura. As the same we first briefly study the fundamental and traditional values of the village and then the changes taken place in them and also the factors which have brought about this change. The areas of study chosen for this are the religion and rituals, health and hygiene, food and food habits, dress and ornaments, leisure and recreational activities. A comparative approach is utilized to show the difference in values between the literate and illiterate women studied.

Of late it is noticed that a good lot of change has taken place in the value system of the women of Basavapura. This can be attributed to many factors like urbanisation, modernisation, improved transport and communication facilities, including modern education. Now let us take up the different areas and discuss in detail.
Sasavapura is primarily a Hindu village, though there are a few local Muslim families. The Lingayats who own most of the land in the village and also form a numerical majority, dominate the village life. Thus, the Vīraśāiva way of life and values are generally accepted by the village as a whole.

We are aware of the fact that Vīraśāivism came into existence as a revolt against Hinduism which showed discrimination towards ritually low castes and women. It also propagated Jñāna Mārga and Kārese Mārga, which are elaborate, difficult to attain salvation. Instead Vīraśāivism give equal ritual opportunity to both men and women and high and low castes. It allowed women to conduct religious ritual independently and also to undergo initiation. Further, instead of the two difficult and costly paths advocated by Hinduism to attain salvation, the new faith propagated Bhakti Mārga, where one needed simple but strong devotion to god. Vīraśāivism also advocated the concept of Kēyaka, dedication in one's work where importance is given to dedication to work and not to its nature or ritual aspect. Doing one's duty or work properly is considered as important than the nature of work. Vīraśāivism also advocates that one does that performing one's duty properly itself become worship and maintains that 'Work is Worship' (Kēyakavē Kailēsa). The
importance attached to dignity of labour and simple dedication to god needed to attain salvation, attracted many caste Hindus, mostly the low castes, into the fold of Virasaivism. So in general the attitude of Virasavisas towards ritual purity and pollution is rather liberal and so the values attached towards these are also equally liberal.

Basavapura is still in the grip of folk religious belief and practices. Majority of the people are illiterate, tradition minded and have faith in fate evil spirits and witchcraft. The villagers' belief that the creator, Lord Brahma, writes one's fate on his forehead and this cannot be changed. What one can at most do is to go along with it, harveting the occurrences. This belief in fatalism has influenced the belief system and the way of life of the people of Basavapura as the result all the happenings of life - poverty, health, etc., as the results of one's own fate and never try to overcome them.

The belief in fatalism has also come in the way of the progress of the people. Since they think that fate rules over their destination, they have lost faith in their capacity and strength. They also believe that these are god sent solutions to all these problems. So, if some one befalls ill, crops fails, etc., it is believed to be due to a bad fate.
However, of late the situation is changing. Now the people are gaining faith in science and technology. So when someone falls ill, he is taken to the hospital. Then crops fail—a scientific reason—lack of rain, less fertility, bad quality of seed, diseases, etc., are given instead of the traditional explanation of fatalism. Same is also a changed situation in case of women.

22% of literate and 78% of illiterate informants expressed that they believe in magico-religious activities. The remaining who did not believe in it, were of the opinion that this is a blind belief. This change in them is owing to the influence of modern education, urbanisation etc. Now-a-days many of their problems are explained in terms of science and technology. So belief in ghosts, spirits, fate, etc., are gradually disappearing.

Regarding belief in the omens 16% of literate and 68% of illiterate informants accepted that they believed in them. Whereas 84% of literate and 32% of illiterate held that they did not. The latter were of the opinion that in olden days these things were believed very much, since man's understanding about certain things and his capacity to control nature were less. Now man can not only anticipate but also successfully encounter them. Above all today the improved
means of transport and communication facilities have helped him to overcome these difficulties to the most extent. Further, one cannot afford to cancel a trip or even postpone it owing to lack of control on the modern public transportation modes like buses and trains. 72% of literate and 100% of illiterate informants were of the opinion that visits to holy places on a pilgrimage bring merit to an individual. However, 25% of literate informants expressed that any number of pilgrimages to shrines will not do any good unless one is good, honest and dedicated in his faith in God.

Under the traditional set up it was believed that like produces the alike effects and to get benefits one has to part with something in the form of offering, gift, etc., to the gods, priests, poor and destitutes. Therefore, offering of gifts (dhana) was common. Similarly visit to holy shrines on a pilgrimage to pay respects or to make gifts was common. In the past visits to shrines to fulfil a vow and to offer money, hair, service, respect, etc., were common. So people looked forward to visit shrines for years and went there with all respect and dedication. Today pilgrimages have not only become easy but have also become some sort of pleasure trips. Instead of visiting the deity people show more interest in sight seeing. Instead of the holy objects some type of art or fancy objects are brought
from that place. These days in Basavapura, going on a pilgrimage has become a status symbol and well-off families go on such trips arranged by a few travel agencies at Davangere.

Regarding giving religious instruction to children, 70% of literate and 16% of illiterate informants did not approve it and 30% of literate and 84% of illiterate informants welcomed giving of religious instruction in school. However, emphasis is given to this now. In the past it was thought that religious knowledge helped in getting merit in life and also earned salvation. Now the trend is altogether different, a more worldly and secular one. It is believed that it helps to develop moral conduct, discipline, good character, obedient nature, faith in god, and respects to elders. These are believed to be most essential to make a comfortable and good life in the society.

Those informants who opposed giving religious instruction to children argued that it brings sectarianism, conservatism and narrow mindedness among the children. So they feel that instead of religious instruction moral education can be given to children.
In their daily life the villagers come in contact with their caste and religious leaders. The Lingayats have their religious establishments - matts, and the high priests, Swamijis, from these visit their devotees on invitation, during marriage, death and other occasions. The Kuruba have their own priest, the Sadayar. Nayaks and Madars do not have any priests. But those who are dedicated to the service of god in their caste like the Junappa and Dasappa among the Nayaks and Gwarappa and Jogavva among the Madars, act as priests. On other occasions the temple priests and even the elderly persons of the caste play ritual roles. However, these castes have begun to invite priests belonging to the higher castes for their rites and rituals.

Apart from these occasions the priests are also invited to the house warming ceremony or just for a puja, when the priest visits the village. But now the trend is changing. If not for ritual merits the priests are invited for social purposes to enhance their status and to seek their advice on worldly matters like education, development etc. Regarding the involvement of the religious leaders in the village development, 60% of literates and 80% of illiterates welcomed their involvement. They believed that religious leaders provide leadership, help, co-ordination and guidance to the villagers with their respectful status.
They also help to solve disputes. However, 40% of literates and 20% of illiterates opposed their involvement in worldly matters.

Now the attitude of the villagers towards the celebration of festivals and rituals has also changed. In the past when a religious rite was celebrated it was celebrated at three stages – preparatory, actual rite and post festival stage. This order was strictly followed since more importance was given to the ritual part. Equally much importance was given to purity and pollution matters. Therefore, it needed an elaborate preparation and women played an important role in it. Houses, household objects and members got ritually cleaned through washing and fasting. A lot of restriction on children and others were put to guard the ritual purity. During festival part celebration strict watch was also maintained to make the rite a successful one. It was only during the post festival period the people got little opportunity for merry making and engage in cultural activities.

However, the trend is changing now. Owing to education and employment the values attached to ritual purity and pollution are gradually changing and one cannot afford to spend much time on them. At the most one or half
a day is devoted to festivals. Many a times no special arrangements are made in the house because these days every one takes bath daily and change their clothes. Those who are employed outside cannot observe fasting strictly. Now-a-days festivals and rites are celebrated more as social or cultural celebrations. Instead of spending money on religious acts like feeding of the poor and priests, and giving gifts, the same is used to buy a radio or a bicycle for the family. The women-folk also do not take much trouble and observe all the formalities the way their mothers did in the past. This is all due to less and less of importance given to ritual part of the festivals. This in turn is the result of the modern education which teach people to stop wastage and channelise their resources for welfare needs.

Clothing is basically meant to keep the body warm. However, clothes also have had many uses besides providing warmth, like esthetic and social values. Dress also indicates the social, economic and ritual status of the wearer. Wherever clothing is used, it is divided into two types - special and daily wear. In Baavapura common dress of a woman is a saree and a blouse, worn by both rich and poor, but the quality may be different. Economically poor use either factory or hand woven cotton saree, which
is also cheap in cost and quality. Women coming from well-off families use costly sarees, mostly factory made and of good material.

The ideal saree of a Basavapura woman is a silk saree, from Banaras or Kanjivaram. The other ideals are the Ilkal, Mysore, and Kagi sarees. In the past, women preferred these and gifts of sarees made during marriage to specially invited kin were only of this type. They were known for the texture, bold colour and traditional designs like temple tower, lotus flower, mango fruit, and peacock and parrot. These were also eight yard sarees and were equally heavy. Now-a-days they are considered as traditional type and heavy. However, today light, dazzling coloured nylon, rayon and terrycloth sarees are preferred. Today designs and colours are more approved than the durability. The traditional minded women may not like them. But the young prefer them though they are semi-transparent, less durable etc.

Now-a-days owing to the modern fashion the young and educated wear a variety of handloom and cotton sarees. The embroidery or design may also be classical. In the past young girls, married, widowed and old used different types of material and of different texture and design.
Now-a-days this gap is narrowing and all the age groups have begin to use similar sarees. It is very rarely the new types of sarees are brought by a few, though they are costly.

It is found that the attitude of the informants towards clothing material changed with their educational attainment. Among the literates 16% approved terylene, 8% woolen, 6% silk, 20% tericotton, 12% jargon, 4% neiler, 32% cotton clothes. Among illiterates 2% approved terylene, 12% tericotton, 8% jargon, 72% cotton. It was observed among the illiterate informants those who come from rich family background preferred terylene, tericotton, jargon clothes and those who come from economically poor background preferred cotton clothes.

Regarding spending money on dress and ornaments — 84% of literate and 40% of illiterate informants expressed that spending any money on dress and ornament is worth. The remaining 16% of literate and 60% of illiterate informants held it is a waste to spend on these. However, the former group had the view that one should dress properly and also should have more than one set from health point of view as well.
Society in Basavapura is changing and a similar trend is noticed in the field of dress and ornaments. But the changes taking place are not very sharp. Old ones still persist but have undergone some modification.

The people have increasingly come in contact with city influences, especially those who go for work, study, business, etc., have adopted city ways to some extent. Those who visit, usually taste the food in the city hotels and imitate latest fashions in clothes. Formerly they seldom used to get their clothes stitched outside the village and also eat outside their homes. But now educated and employed men and women get their dresses stitched in Davanagere or even buy ready made dresses. However, the poor and the traditional minded still get their dress made by the village tailor himself.

Foot wear is not only a necessity but also a status symbol in Basavapura. In the past only the upper casts and elderly persons used leather foot wear which were supplied by their traditional jaamani cobbler. However, children and women rarely used any foot wear and when they went out they used the foot wear of men though they were big and heavy. However, the bridal couple were supplied with a pair of new foot wear by
the family cobbler. Now owing to ready and easy availability of different types of foot wear in the market, most of the people use foot wear from the shops. However, wearing of the factory made ones, among those a few costly brands, have become a status symbol to the villagers. A few youth also use fashionable, including high heeled foot wear. Thus most of the foot wear is purchased from the city shops. The local leather workers, the Māders, have either given up their traditional job or started buying machine or factory tanned leather and have began to imitate the city products and sell them in the village market. Though it is a poor imitation because of their durability they are bought by the poor and those who need them for rough use. However, today those who have realised the importance of foot wear in the field of hygiene and physical safety, make it a point to wear them when they go out to fields or to answer nature calls. But a few have caught the idea from a wrong end and use the foot wear as a status symbol.

Ornaments:

Jewels and gold ornaments have their own value in Indian culture from the ancient past to the present times. In the past jewelers made elegant and fine pieces of ornaments that were clearly appreciated for their aesthetic value. Indeed the presence of jewelery was virtually
considered an important asset to personal beauty and they also had ritual significance as well. Amount of ornament worn by an individual clearly indicated one's social status and position. It is believed that ornaments served as an important form of investment or savings for the owners.

Ornaments are worn by both men and women in Beeswāpura, and are made both of gold and silver, with or without stones. Women are supposed to wear particular ornaments to indicate their marital status. So a bride is traditionally presented with five essential ornaments like bangles, ear and nose ring, toe and finger rings, necklace. Depending upon one's ability the same can be made heavier or more in number.

Today in Beeswāpura, all females wear at least a few ornaments and those who can afford wear more. Except the essential ones, costly ornaments are usually not worn daily and instead kept safely in a trunk and taken out only on special occasions like festivals and weddings.

In the olden days the ornaments were of traditional type and heavy and but they now considered rough and rude by the modern standards. Regarding their opinion on the design and shape of ornaments it is observed that 28% of literate and 60% of illiterate informants liked the traditional ornaments.
because of their simplicity and quality of gold. Whereas 72% of literate and 20% of illiterate informants liked modern and recent designs. However, the value attached to traditional type of ornaments is still retained by a few persons. For example the elderly women-folk in the village are still wearing pieces of ornaments which they received as brides. The well-off and traditional minded families also never took away ornaments given to their women-folk. However, a few took back to buy property or to invest in some other form. Most others took them back to be given to the daughters to be married. In that case the old ones are smelted and out of it modern ones are made.

Today the values attached towards wearing and owning ornaments has changed significantly and it can be seen at two levels - societal and individual. These days owing to high price gold ornaments are rarely presented to bride and those presented are light and of low quality gold. At the individual level also women do not want to own ornaments for their sake. So they may rather prefer to give them to the family, for a better use to buy land, construct a house or to educate or celebrate the marriage of children. Thus one can see them wearing the essential or daily wearing instead of many. This is more because of the poor economic background of the family who can hardly
allow their women-folk to keep the gold ornaments. As a result a well ornamented woman is still looked at jealously by the village women-folk.

In the past the traditional minded wore only the gold ornaments. But now a days owing to its high price gold has become a dream to poor families. So younger women, who have come into the fold of modernity have accepted this fact and have changed their value and have begun to wear imitation or golden ornaments. However, it is only for their satisfaction and others may laugh at them for their craze for ornaments.

Health, hygiene and values:

One of the aims of modern education is to teach the students about good health, hygiene and good food. The new education is expected to scientifically educate and make them change their blind or traditional beliefs. So an educated person will not only become conscious about health and hygiene but also practice it in life and thus help to maintain a good and healthy environment in the family and community. Keeping this in mind now let us see the changes taken place in the value system of educated women of Basavapura.
Physical and social setting of a community contributes much to its healthy and hygienic considerations. Basavapura is a clustered type of settlement where houses are converged in one place, with little or no open space between them.

The settlement is also surrounded by irrigated fields. Water which is collected in pits, ponds and fields provided lot of scope for the breeding of flies, mosquitoes and other insects. The drainage facility in the settlement is also inadequate and so water from bath and rain water are led to drainages which are shallow and also full of silt, stones and garbage. As a result water is collected in the very heart of the settlement.

It is also a common practice of the village to keep cattle inside or near the house. Their breathing and also the dung and urine not only cause foul smell but also provide scope for breeding of harmful insects and bacteria. Further, the houses are of mud or thatch type and thus contribute for the breeding of insects and rats, which act on the sanitation of the house.

Here in Basavapura the traditional house type is of safety and hygiene oriented protection-oriented etc., as the same houses do not get sufficient air and light.
There may be holes for light here and there and very rarely windows and ventilation are provided with. The flooring is of mud and plastered with cowdung, which makes the house unhygienic. However, in the past this necessity was also not felt. But today the situation is changing.

In the past personal hygiene was equally bad. People took bath keeping ritual purity in view and not hygiene. So were the change of clothing. On the other hand proper knowledge about the personal cleanliness and also the financial conditions did not permit them to take bath everyday and change clothes. As the result it was a common sight in the village to see women sitting and picking-up bodily louse from hair and clothing. They were attributed to religious factors and not to hygiene. However, today they taken bath often, if not daily. The observation of week and special days also require them to take a bath and change their dress. Similarly the use of mud and leaves has been dropped in favour of toilet soaps. Use of oil and combing the hair regularly has come to stay. In the past a woman who took bath daily and combed her hair regularly was considered a woman of low morals. When such a person was noticed the elders discourage her. But now the things have changed and instead one who fails to care
for her cleanliness and neatness is scolded. Similarly the use of cosmetics like talcum powder, snow, cream, etc., is on the increase. But unfortunately the village women have become victims of imitation and buy cheap toilet material which some times may cause more problems than help.

Similarly one can also see women insisting their children to wash their mouth and teeth with tooth powder or salt. In the past the villagers used mud for this. Now either charcoal powder or tooth powder from the city is used. The fact that they insist on mouth wash itself indicates that they have understood the importance of the dental and oral hygiene and health.

Values connected with food:

We find that knowledge of good food is also traditional in nature. Most of the women-folk of Basavapura do not know the meaning of balanced diet. What little knowledge they have is also based on the traditional value. Daily routine of food are traditional and far from nutritional requirements needed for a healthy person.

Though old fashioned, a few traditional foods were good for health. Similarly the ritual rules observed
regarding food and eating were also good for health. But these days they have been considered crude and blind beliefs and have been discarded. In their place new items have come. In their race to get modernised people have badly imitated the city folk. These days eating a breakfast in the morning and drinking tea and coffee has become common. For a few it has become a status symbol. Because of their ignorance a portion of milk yield in the family which is a good food is used for the same. Because of this the children are not only deprived of the rich food but also are made to drink the tea or coffee. The tea leaves and coffee and used for breaching the drink are of very low quality; some times even already used and dried and coloured stuff is utilized. Lack of scientific or hygienic knowledge makes the situation much more grave.

The people of Sassenpura have also badly imitated the city folk in terms of food items. The traditional type of foods are gradually discarded on the ground that they are crude and new varieties have been accepted. Without proper means and knowledge to buy proper ingredients or to prepare them, they have landed in difficulty. The instant food items, chemicals and acids used in kitchen for taste and colour, have become problems to their health and the villagers seem to be ignorant about them.
In their haste to become advanced and modernized, many of the villagers have begun to feed their babies with canned milk. Though good milk is available in the village and a few mothers can also breast feed their babies, they are taken to bottle feeding.

A few traditional foods used by the pregnant women, wet mothers and infants were good for them, but recently they have been discarded in the name of modernity. As a result these are supplemented with vitamin tablets and tonics. Those who can not afford to spend face nutrition problems. In this way the change in the value of educated women to discard the old and traditional foods indiscriminately has landed several of them into troubles.

Recreation, Leisure and Changing Values

Recreation is a creative self-fulfilment. Spontaneity and creativity are its two chief traits. Recreation means choosing an area of action that provides opportunities for imitative self-expression and self development. Primary function of recreation is to balance life in relation to work, to rectify deficiencies in the totality of our experience and need fulfillsments (c.f.A. Balini, 1974: 62). It enriches life by creating a rest for it and makes human interactions delightful. Recreation
also provides relaxation from mechanical and routine work and also frustrations. It opens up avenues for expressions of self-image and builds confidence in one's life.

Any activity which satisfies the desire of an individual cannot become recreation. Recreation is personally enjoyable and satisfying and always takes place during leisure time. It is not to deny that certain personal satisfaction can also be derived by work. Further, the distinction between leisure and recreational activities is only of degrees. As individual or a few individuals may involve in leisure time activities but in recreation different groups are involved. Participation in dramatic performances, arts, crafts, and hobbies, etc., which please an individual are known as recreational activities.

In Basawapura there is no organised or institutionalised recreational facilities like clubs, exclusively meant to provide recreation to people. But there are quite a few traditional, informal sources which provide recreation like participation in religious and social activities conducted in the village. The village being a closed community each one knows the other. Kins men of all types—affinal and fictitious, come together and partake in all their rites and ceremonies.
Festival celebrations also have a post festival period meant specially for recreation. Therefore, during fairs and festivals a lot of cultural activities like dramas, fancy fairs, dances, etc., are arranged. In the past the different socio-ritual activities and rites of passage like marriage, etc., served as occasions for deriving fun and recreation. These being the occasions of meeting of kinsmen and friends, they brought opportunity for joking relations among themselves and at the cost of bridal couple or their kin. Singing of folk and other songs also served as a means of recreation.

Another traditional means of recreation was gossiping. Even today there are a few raised public platforms in the village where village men sit during their free time and gossip over general things. The carpenter, blacksmith and barber's shops, tea shops, etc., serve as good places for gossiping. The women also have their own places of meeting for gossip like home, the village tank or channel, where they went for washing clothes. They also gossiped a lot while working in the fields and at home when food grains, etc., were cleaned. Apart from this, going to places for fairs and festivals and meeting friends and relatives and talking to them served this purpose. The dramas, puramag, singing of
bhajans, etc., arranged from time to time, also brought them recreation. The women-folk of Basavapura also played a variety of outdoor and indoor folk games such as Kunta, Kunta balpi, Nippal kodu, Chawka bāra, paccada ata, Kanna muchhāle, topi ata, kurchi ata (musical chair), Kolāta, Hale-ata, sfe ata, etc. Playing and watching others playing the games bring lot of recreation to them. Similarly telling folk stories, riddles, and other type of folklore also served as a means of recreation to some extent.

Today improved means of transportation and communication and education have made the village women to get recreation through cinema, radio, newspapers and magazines. Owing to education they can also read novels and news. In Basavapura 40 families, including schools and other government offices like Veterinary Hospital and Village Panchayat, get daily news and in addition 30 families get weekly magazines. They derive a variety of interests from stories, movie news, riddles and knowledge about cooking, baby care, knitting and embroidery etc. When the educated ones read and adopt these new things and ideas others learn from them or just imitate them and in this way get the benefit of new things and ideas.
Our data reveals that both illiterate and literate informants visit the cinema frequently. Depending upon their age and financial status they visit the movies once in a week or month. However, there are a few in the village who have not seen a cinema in their life.

The village has a touring talkies and new and old cinemas are projected daily, in two shifts. The improved means of transportation has also made it easy and quick for the villagers to reach the nearby city to visit a cinema. Many women-folk specially the educated and labour class visit the city in the morning and see a noon show and come back by 7.30 in the evening.

These days radio serves in an important means of recreation. There are 40 radios and transistors in the village. Of them four are in the village hotels. Radio programmes are heard in groups by friends and neighbours. So the number of radios present in the village is not an indication of its actual use. The popular programmes heard are movie songs, dramas and womens' programmes. In this way the family and community in general and women in particular have made use of this media for their recreational purpose to a large extent.
Leisure:

Bassavapura is basically an agricultural village and agricultural activity closely follows the ecological rhythm of the area. So the rhythm of work and leisure are based on both agricultural and the cultural activities of the village. In the past, when the village-folk totally depended on ecology or were not guided by science and technology, they had never paid any importance to time; everything was slow and easy. Further, a group of kin or caste members undertook certain work together and so there was no pressure to work fast. So it was difficult to distinguish whether they worked or enjoyed leisure. It also made it more difficult to differentiate work from leisure since they gossiped and sang songs while at work. The work they did was being manual and mechanical there was no need for them to mentally concentrate on the work very much. Therefore, there was no organised need for leisure time and leisure time activity.

Today the situation has changed. One gets leisure when not working and he is supposed to learn as to how to use it best. As Ott Romney (loc. cit. Wright/1959: 50) says that recreation is not a matter of motions but rather of emotions. He believes that it is a personal response and a way of life and concludes that goals of recreation and
education are not poles apart, since both are aiming towards individuals enrichment of life. Thus schools and educational institutions have an important function to perform and the aim of education should consist of attempting to instil in the children ideas about what are worthwhile ways of spending leisure and those that are not.

Today the western societies have reached a stage where engaging oneself during leisure has become a problem. John Dewey, the eminent educationist, recognised the importance of play and recreation in life and said "play is an attitude of mind which is attainable in any situation" and believed that in order to have flood of leisure and how to use leisure, it is the duty of the schools to educate the people" (opt. cit. Bright Hill 1959: 30).

Today like the religious festivals, social gatherings are getting more and more importance in Basavapura. The village nursery, primary, middle and high schools have become centres of socio-cultural activities. People of the village like these activities. During the academic year, teachers and school childrens arrange for different entertainment programmes ranging from individual songs to dramas. These programmes being organised by educated and urbanised
teachers do have a role to play in influencing the villagers. These schools particularly the high school, has become a bridge and centre for cultural activities, here in Basavapura. These programmes provide ample scope to the villagers to have contact with the urban culture.

Owing to their liking towards modern education even the illiterates attracted to it and are changing their attitudes. Now parents voluntarily send their children to school and also visit the school to witness the cultural programmes and also to know the progress of their children. On the days of national celebrations like Independence Day, Republic Day, and Children's Day, parents attend the celebrations in the school in good number and also give a helping hand in decorating or erecting the place.

In Basavapura majority of the radios are owned by Lingayat families. People of the low caste like weavers, washermen and Mādāres and even the Muslims hardly have a radio-set. But still they like to hear radio programmes like film songs, dramas, news, track, folk songs, dramas etc. Though recreation is the sole aim of owning a radio, a few also listen to educational programmes. The Radio has also become a status symbol and sign of modernity and prosperity. So those who afford try to buy one, even on
Youth are seen carrying transistors with them wherever they go and even to the fields. Middle and High Schools also own radio sets and provide news, school programmes, and children programmes to school students during leisure time or the hour meant for moral lessons. The village panchayat also owns a radio set and amplifies news both in the morning and the evening.

Here in Basavapura except a touring talkies there is no other organized or commercial agency to provide recreation. There are no reading rooms, recreational clubs, mahila samaja or youth club. But during the summer months and the festivals of Ganesh and other village level festivals the village youth come together and stage folk and social dramas and other cultural activities. They also organize district and taluk level volley-ball and ball badminton tournaments with the cooperation of High School teachers and villagers. Though the village women-folk do not participate in these activities a few readily come to witness the games.

The village women-folk have a sense of ready humour. Teasing one another, narrate an incident in a humorous way, joking relations, fooling each other, etc., are common. Specially the young and the kin women indulge in this type
of activity in a way and this serves as a pastime and recreation to women.

Members belonging to traditional families visit temples in the village daily and participate in the bhajans and temple activities. A few families specially arrange for bhajans and also arrange for the recitation of holy scripts and purāṇas like Śani-purāṇa, Mahāshu-purāṇa, Laxmi Vratika, etc., and invite kin and neighbours to participate. But today value towards such activities is decreasing. Instead, people observe occasions like birth days, marriage anniversaries, and arrange for tea parties etc.

It is a belief among the Hindus that paying a visit to places of pilgrimages helps to get peace of mind. Because of the availability of easy transportation facility both literate and illiterate women often join men-folk and go on pilgrimages and visiting places of cultural and historical importance like Bangalore, Mysore, Sri Brangapatna, Tirupati, Dharmasthala, Bree Sheila, Kemmanagundi, Jog falls, Ooty, Goa and other places in the country. Apart from these going on short trips to Harihar, Kondajji, Bhetihill temple, etc., for a picnic or to see a cricket or valley-ball match, has also become common.
Change in the values of village women is also noticed in marriage matters, dowry, number of children, desirable, attitude towards male and female birth, their opinion about living with in-laws, marriage range, level of education for girls, beliefs in ghosts, black magic, etc. Here it was found that the opinion of literates differed sharply from that of the illiterate. It is an accepted fact that traditionally the consent of both the boy and girl was not taken about their marriage. Many times it was restricted to having a look at other once or twice. Since most of the marriages were prescribed marriages the youth had no say in the matter of the appearances, manners and education of the girl. Later when non-kin marriages were contracted and dowry become almost a deciding factor of marriages, the opinion of boy was considered, and of course no girl was ever asked about her opinion. But now owing to education and modern influence a few girls have begun to express their likes and dislikes. When their voice is not heard a few have even committed suicide or eloped with their lovers. Today therefore, parents have begun to consider their opinion before finalising a marriage.

Of our informants 100% of literate and 92% of illiterate were of the opinion that consent of the girl should be taken into consideration while arranging her
We can see a sharp disparity in their opinion about the dowry. 32% of literates and 72% of illiterates approved payment of dowry. Against this 68% of literates and 28% of illiterates opposed this. The farmer group approved payment of dowry since it brought better marriage prospects to girls and a few who are not good looking or come from shady family background got married because of dowry only. This is why they approve dowry system and not because of the superiority of men over women. Many a times dowry is given in the form of help for higher education or a scooter or a house site. This will be again useful to their daughters as well and hence their approval of the system.

One can also see a change in the value towards children and their number among educated women. Among the literate 24% preferred one son and 76% preferred two and no one opted for more than two. On the contrary, among the illiterate informants 40% preferred one son and 60% two. Among them also no one approved for more than two sons.

However, the reasons given by both the categories of informants is different. The literate thought more number of sons means more problems and responsibilities to bring them up and educate them. Whereas the illiterate thought that more sons means a making of more landed property and
these days it is rather difficult to collect enough property to be given to each one of the sons.

In the same way 96% of literate informants and 76% of illiterates preferred one daughter only. 4% of literates and 26% of illiterates preferred two daughters. Here the reasons given about these preferences show the change in the status of women-folk. The literates say a daughter is a beauty to the family and she is also of help to the mother. But the illiterate informants say that more daughters means more help in the family work and later they can be given in marriage and thus collect more kinsmen in life. They also told that it is the daughters who are closer to the mother than sons and daughters-in-laws. This expectation from children and having their own views shows the value system of the illiterate informants.

One can also see such a change in the opinion of informants regarding the authority and roles of elderly person in the family and community. For a question whether they would like to live with their parents-in-law - 64% literates and 96% of illiterate informants expressed their willingness. Against this 36% of literates and only 4% of illiterate informants disliked this idea. This shows the latter's value towards kin ties, elders and norms.
asked for reasons about this the literates expressed that the presence of elders in the family curtails their movements etc. They also think that they are traditional minded and conservative in outlook and this make their life miserable. On the contrary some of the illiterates feel the presence of elders is an asset to the family as they help and guide at times of need. Above all where else can they go if they are not liked by their daughters-in-law. Further, they also say if the same thing happens to them in future they will also be in trouble and so one needs to be careful.

The opinion of the informants towards the range of marriage also shows a change in their value. For the question how much distance they approve 4% of literate and 48% of illiterate informants said 7 to 10 miles. Further 55% of literates and 44% of informants said 11 to 20 miles. 40% of literates and 8% of illiterates agreed for more than twenty miles. This disparity in the opinion of the literate and illiterate informants is due to kin values, ethnocentrism, localism, kin dependence and co-operation among kin and caste members. So to have all those benefits to have kin near is better. Above all they are all agriculturists or labourers and more distance from their village brought additional travelling and expenditure. On the contrary the educated informants thought distance is not a problem today owing to
improved means of transport and communication. They also opined that dependence on kin for help and cooperation is not possible in the present context of the situation. So the distance of the place where one marries does not matter to them and therefore they do not mind if the distance is more.

About the opinion of the informants regarding education prescribed for girls - only 24% of illiterates expressed that girls could be educated up to the primary level. However, 60% of literate and 68% of illiterate informants agreed for secondary level. The remaining 40% among the literate and 6% among the illiterate thought that the girls should get education up to the college stage. The reasons given by the illiterates to support their opinion is that higher the education they get the individualistic and disrespectful the girls become. On the contrary those who pleaded for higher education to girls said that the education will help her to know what is good and what is bad and so on. Education also makes her social and cultured and this in turn helps the family and society in many ways. In a few cases they also expressed that it helps them better in marriage prospects and later one can also take-up employment and earn for the family. This change in the attitude of women towards modern education is magnanious
when compared to the situation in the past, when education itself was a disqualification to a girl.

We also notice a change in the belief system of the people about ghosts, evil spirits, and black magic. Traditionally any deviant behaviour is attributed to the acts of a evil spirit or black magic. This was very dangerous because it was the women who participated very much in the development of a child, male or female and they actually transmitted their belief to children. Now modern education has brought explanation to many of these things and has offered scientific or rational explanations. This change in the values of woman has solved many problems in the fields of child rearing, food habits, health practices etc. With regard to belief in ghosts and evil spirits, 36% of literate and 76% of illiterate informants feel that they have belief in them. On the contrary 44% literate and 24% of illiterates expressed that they do not have the beliefs in such things. Similarly 8% of literate and 72% of illiterate informants felt that they believe in black magic and 92% of literate and 20% of illiterate opined that they did not. The disparity in the opinions of the literates and illiterates is significant and also an indication of change taken place of late in the value system of the women.