Chapter II
The Field and the Method of Study

The present study is an attempt to understand the level of awareness among women in accessing their rights and thereby to assess the quality of women's life. The study is concerned with the level of their awareness of their rights and also it suggests some strategies for their empowerment. The aim of this research is to understand the conditions of life as well as life experiences of women in day-to-day life.

Statement of the Problem

It was assumed that in post independence period the enacted laws would play a dynamic and deciding role in bringing social, economic and political equality between men and women. But experiences of the last six decades have shown that in social perspectives the laws cannot step far ahead of social conscience and public opinion. And that the statutory means alone without co-operation of the awakened citizens it would not be sufficient to establish the ideal of social justice. Hence the issues to be tackled are, whether the women have become conscious of their rights. Should women's claim to various rights are based upon their awareness or on their needs? Which is the main factor of their subjugation? Is it women's emotional and economic dependence on men, Is male dominance causing violation of women's rights? What are the social, psychological, cultural and political problems connected with the implementation of legislative decisions? What are the implications of non-implementation of legislative decisions? What is the setback for not
achieving women's empowerment?" Such questions have drawn the attention of the researcher and inspired this study. The following are the objectives of the study.

Objectives of the Study

In view of above statement, the present study has been undertaken to achieve the following objectives.

1) To observe the level of awareness among women to access of human rights.
2) To study the present position of women and to bring out their problems.
3) To study the violation of women's rights.
4) To examine the traditional factors that prevent women to access their rights.
5) To examine the attitudes of women towards enforcement of their rights.
6) To suggest some measures to empower about their rights.

Hypotheses

In the light of the above objectives the following hypotheses have been framed and the same have been tested on the basis of the analysis of the primary data collected by the researcher.

1) Higher the caste, greater is the level of education and empowerment.
2) Higher the caste greater is the income and greater the income more is the awareness of access of rights as well as empowerment.
3) Higher the level of education of women greater is the awareness of access the right to mate selection that implies more empowerment.
4) Higher the level of education of women higher the age at marriage which implies more awareness of their rights and greater empowerment.

5) Women's access to right to inheritance of property is less in joint family than in nuclear family.

6) Women in joint family do not have free social environment to access political rights compared to the nuclear family.

Scope and Limitations of the Study

1) The study is confined only to the women of the selected town i.e. Guledgudd.

2) The study is mainly based on primary data collected from the respondents of the said town.

3) The study is confined to the population mainly dominated by weaving community.

The Profile of the Setting
Profile of Bagalkot District

In 1997, with re-organization of the district Karnataka the new Bagalkot district has come into existence. The district is located in the northern part of Karnataka. The most elevated portion of the district lying between 450 to 800 meters above sea level extends over an area of 6593 sq.kms. Bijapur district towards north, Gadag district towards south, Raichur district towards east, Koppal district towards south-east and Belgaum, district towards west, bound the district.
Table 2.1  
General Profile of Bagalkot District

<table>
<thead>
<tr>
<th>Geographical area in sq.kms</th>
<th>6593 sq, kms</th>
</tr>
</thead>
<tbody>
<tr>
<td>Number of revenue Blocks</td>
<td>06</td>
</tr>
<tr>
<td>Number of educational blocks</td>
<td>06</td>
</tr>
<tr>
<td>Number of Gram Panchayat</td>
<td>163</td>
</tr>
<tr>
<td>Number of Taluk Panchayat</td>
<td>06</td>
</tr>
<tr>
<td>Number of Assembly constituencies</td>
<td>07</td>
</tr>
<tr>
<td>Number of Zilla Panchayat Constituencies</td>
<td>26</td>
</tr>
<tr>
<td>Number of towns (CMC 2, TMC 5, TPC 5)</td>
<td>12</td>
</tr>
<tr>
<td>Number of Wards</td>
<td>270</td>
</tr>
<tr>
<td>Number of Revenue Villages</td>
<td>625</td>
</tr>
<tr>
<td>Number of Habitations</td>
<td>244</td>
</tr>
</tbody>
</table>

2. Demographic features:

According to 2001 census report the district’s population constitutes 1,651,892 i.e. 3.19% of the total population of the state. The population growth during 1991-2001 was 18.8% per annum. Nearly 1,173,372 people live in rural areas and 478,520 live in the urban areas. Scheduled Castes and Scheduled Tribes account for 250604 and 80181 respectively. The density of population is 251 per Sq K.M. 34% of the total population are workers which is comparable to the state figure of 44.1% The literacy rate at 57.3% stood marginally above the state figure of 55%. The literacy rate among the males is 70.9% whereas among females it is only 43.6%
Table 2.2
Showing Population Features

<table>
<thead>
<tr>
<th></th>
<th>Total Population</th>
<th>1,651,892</th>
</tr>
</thead>
<tbody>
<tr>
<td>i)</td>
<td>Male</td>
<td>834,247</td>
</tr>
<tr>
<td>ii)</td>
<td>Female</td>
<td>817,645</td>
</tr>
<tr>
<td>iii)</td>
<td>City Population</td>
<td>478,520</td>
</tr>
<tr>
<td>iv)</td>
<td>Population density</td>
<td>251</td>
</tr>
<tr>
<td>vi)</td>
<td>Growth Of population</td>
<td>18.8</td>
</tr>
</tbody>
</table>

Historical Background of the District

Historically it is the homeland of the great Chalukya dynasty. Aihole is the place described as the laboratory for architecture, rather a university of Indian architecture. Badami is internationally famous for caves monolithic carved in single stone during the period of Immadi Pulakeshi-I. There are historically famous temples at Pattadakal and Mahakuta, Shivayogmandir famous veershaiv Gurukul and shri Banashankari temple is known for Shakti Peeth. Mudhol is the birthplace of great poet “Ranna”. Galagali village in Bilagi taluka is famous for Balava Maharshi. Jamakhandi was the capital city of “Patawardhana” Kingdom.

Kudalasangam is the place where Lord Basaveshwar religious reformer and the great social revolutionist of 12th century attained spiritual enlightenment. The fact that the galaxy of sharanas lived in this holy land is itself a matter of great pride.

The district has 605 Revenue villages and 244 habitations, 270 wards as per the recent house-to-house survey of January 2001. For the administrative the District purpose has been divided into 2 divisions i.e. Bagalkot and
Jamakhandi. Bagalkot comprises of 3 taluks. viz, Bagalkot, Badami, Hunagund and Jamakhandi division comprises the remaining 3 taluks namely Jamakhandi, Mudhol and Bilagi.

Three Rivers the Malaprabha, the Ghatprabha and the Krishna flow across the district.

Language: The prominent language spoken is Kannada. Other languages like Marathi, Urdu, Telugu and Gujarati are also spoken by a small portions of the population.

As per as religious composition is concerned the majority of the people belong to Hinduism. There are of course the followers of Islam, Jainism and Christianity of course they are in minority.

Bagalkot is 90 Km away from the city of Bijapur. According to a legend, the town was believed to be granted to the Vajantries (i.e. Village orchestra) of Ravana. In inscriptions, the old name of the town was quoted as Bagadage, and headquarters of a unit called Bafgadage-70 under the Chalukyas. One of the Bijapur kings is said to have presented this town as a gift to his daughter as bangle or ornament money; consequently the place is said to have been called Bagdikot and later this name got corrupted to Bagilakote or Bagalkot. Earlier to this, Vijayanagara kings had held sway over this part of the country. Between 1664 and 1755 this territory was under the management of the Savanur Nawab from whom Balajirao the Peshwa, annexed it. During 1778, Muslim King Haider Ali took possession of Bagalkot and was later held by the Savanur Nawab as his vassal. Again it fell into the hands of the Marathas by the agreement of Srirangapattna (1792). In 1809, the provincial manager, Anandarao Bhikaji belonging to the Rastia family residing at Bagalkot built a Fort. In 1810, Peshwa Bajirao II gave the area to Nilkantharao.
Sarsubedar who held Bagalkot Fort supported by a garrison till Gen. Munro occupied it in 1818.

The place was a noted center of Freedom Movement and also of Unification movement. It is on the banks of the Ghataprabha River and after the completion of Second stage of Upper Krishna Project at Almatti, a large part of the town has been submerged. The place has a cement factory and it is center of trade in cotton and groundnut.

In the initial stages of the British regime, cavalry was stationed here by the Southern Maharastra Jagirdars. It was found to be a very suitable place for the movement of troops. After the war in 1864, it was made the district headquarters. In 1884 the district headquarters was shifted to Bijapur. Here is a fine temple of ‘Basavanna’, built out of famous ‘shellikery’ blackstone. The place is well known for fruit gardens, several old buildings, monuments and a few tombs of the Britishers, still remain at this place.


Guledgudd Town
Geographical features

The present study was conducted at Guledgud. It is one of the biggest towns, which is geographically situated in Badami taluk of Bagalkot district in northern part of Karnataka State. The town lies between 16°-30' North Latitude and 75°-46' East longitude. Its area coverage is 450 hectors i.e. 3.5 percentage of the district. Its total population as per the census report of 2001 is 33,991 out of which 16,975 are males, (49.98%) and 17,016 are females, (51.02%) of the total population. The density of population in the town is 8634 and number of houses is 5942. The sex ratio for 1000 males there are 1002 females.

Historical Background

The town is surrounded by attractive hills (Gudda). Etymologically Gule means migration Gudda means hill, hence this is known as place of in migration. There is evidence that in the year 1580 Ningappa Naik Desai, who was Command Officer under the rule of Ibrahim Adilshai II of Bijapur, built a fort around the town. Several natural spots surround the town. Behind the town, we find a marvelous waterfall, which is known as HireDidaga. In fact in the early days the actual living of the place was found on the west hill only. Even today some ruins of early houses are found. As per the local opinion in the year 1705 the hill dwellers migrated to the present town, which was then a dry lake area.

Demographic features-

According to the 2001 census the Guledgud town included 23 wards with 5,942 houses. As far as composition of population is concerned the total population is 33,991 out of which 16,975 are males and 17,016 females. The sex
ratio of the place is 1002 females for 1000 males. The total literacy rate in this area is 74% out of these 86.7% males and 61.5% females. The work participation in this place is about 71% out of which 51.4% are male and 19.6% are female. So far as religious composition is concerned, 74% of the population belong to Hinduism, Muslims 16%, Christians 6% and others 4%. And out of the total 2131 belong to Scheduled Castes population, 1057 male and 1074 female and 1402 people belong to Scheduled Tribe, 715 males 687 females (Source: Census Report of 2001).

Table 2.3
Population Profile of the Guledgudd

<table>
<thead>
<tr>
<th>Ward</th>
<th>Total population</th>
<th>Literacy rate</th>
<th>Work participation</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>Persons</td>
<td>Male</td>
<td>Female</td>
</tr>
<tr>
<td>1</td>
<td>1473</td>
<td>752</td>
<td>721</td>
</tr>
<tr>
<td>2</td>
<td>1726</td>
<td>833</td>
<td>891</td>
</tr>
<tr>
<td>3</td>
<td>1409</td>
<td>686</td>
<td>723</td>
</tr>
<tr>
<td>4</td>
<td>1505</td>
<td>760</td>
<td>745</td>
</tr>
<tr>
<td>5</td>
<td>1049</td>
<td>532</td>
<td>512</td>
</tr>
<tr>
<td>6</td>
<td>1247</td>
<td>648</td>
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</tr>
<tr>
<td>7</td>
<td>1355</td>
<td>660</td>
<td>695</td>
</tr>
<tr>
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<td>1312</td>
<td>658</td>
<td>654</td>
</tr>
<tr>
<td>9</td>
<td>1276</td>
<td>626</td>
<td>650</td>
</tr>
<tr>
<td>10</td>
<td>1540</td>
<td>752</td>
<td>788</td>
</tr>
<tr>
<td>11</td>
<td>1546</td>
<td>761</td>
<td>785</td>
</tr>
<tr>
<td>12</td>
<td>1384</td>
<td>710</td>
<td>674</td>
</tr>
<tr>
<td>13</td>
<td>1737</td>
<td>848</td>
<td>889</td>
</tr>
<tr>
<td>14</td>
<td>1360</td>
<td>677</td>
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<tr>
<td>15</td>
<td>1323</td>
<td>651</td>
<td>672</td>
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<tr>
<td>16</td>
<td>1666</td>
<td>831</td>
<td>835</td>
</tr>
<tr>
<td>17</td>
<td>1447</td>
<td>733</td>
<td>714</td>
</tr>
<tr>
<td>18</td>
<td>1626</td>
<td>853</td>
<td>773</td>
</tr>
<tr>
<td>19</td>
<td>1388</td>
<td>670</td>
<td>718</td>
</tr>
<tr>
<td>20</td>
<td>1365</td>
<td>671</td>
<td>694</td>
</tr>
<tr>
<td>21</td>
<td>1687</td>
<td>851</td>
<td>836</td>
</tr>
<tr>
<td>22</td>
<td>1456</td>
<td>750</td>
<td>706</td>
</tr>
<tr>
<td>23</td>
<td>2114</td>
<td>1060</td>
<td>1054</td>
</tr>
<tr>
<td>Total</td>
<td>33991</td>
<td>16975</td>
<td>17016</td>
</tr>
</tbody>
</table>
Physiography

Guledgudd, is located on the Deccan Plateau of Peninsular India and its land is mostly hilly area with an altitude of 563 meters above sea level. It represents monotonous, treeless extensive plateau landscape. The general slope is towards the east. This region is largely covered with rich black cotton growing soil.

Rainfall –

Guledgudd receives a moderate rainfall of about 60 cms per year. Having dry monsoon climate conditions, it receives about 70 per cent of annual rainfall during south-west monsoon known as wet season (June to September) and the remaining 20 percent during the North-East monsoon, which is called cold and dry season. During October to December 10 percent rainfall comes from cyclone from Andhra Coast. And during the month of April and May rainfall events with high heating of the land. Locally it is called mango showers, and this season is known as hot and dry season.

Climate

The town comes under tropical monsoon climatic region, which is having high temperature throughout the year except November December and January with moderate temperature of 30\(^{\circ}\)C during the daytime and 15\(^{\circ}\)C to 20\(^{\circ}\)C during the nighttime. The climatic condition in the town is healthy and agreeable and attributed generally to dryness except during the monsoon season. The seasons of the year are classified into four seasons. (1) Summer, March to May with maximum temperature. (2) June to September, Southwest Monsoon when the humidity is very high. (3) October & November constitute the post-monsoon season when humidity decreases. (4) From December to February cold season, when the night temperature is at its minimum.
The Flora –

Round about the town forest area is hardly found. The soil of the place is black; somewhere mixed with red, which is useful to grow some kind of trees and crops. The trees commonly found in the area are neem, (Azarirachta India) tamarind (Tamarindus India), Karijali (Accia Arabica), Banni (Acacia Ferruginea) Arali (Ficus religious), Karibevu (Murraya Koenigii) Neelgiri (Eucalyptus erticornis) (Vataria India) and coconut trees. The fruit yielding trees that are found in the town are Mango (Mangifera India), Peralu (Guava) Chikku (sapota Indica) Papaya (carica Papaya) and Grapes. People use wood of the trees like neem, mango, for making furniture, hand looms, window and shutters for their houses. As the trees like Bannii and Arali are being treated sacred, wood of these trees is not generally used.

The Fauna

In the hills of Guledgudd the animals like fox, deer and rats are mainly found. Similarly good number of pet animals like dogs, cats, are also seen. As the locality is surrounded by big hills and lakes the animals like thorn pigs, bear, rabbit etc are found in large number. There are two tanks named as Ganjikere and Irannakere, where crocodiles were found. Among the reptiles’ snakes’ antipodes, scorpions are found here. Some times deaths are caused due to biting of these, crawling creatures. However people are alert about all the dangerous animals. As for the birds are concerned crow, cuckoo, partridge, parrot, goose and dove may be seen, peacocks and rattanpakshi are also found here. Recently, poultry business is taking place.

Language structure

The distribution of families according to the languages spoken shows that the families with Kannada as their mother tongue constitute the largest group. There are also families who speak Hindi and Urdu as their mother
tongue however they do speak Kannada also though their mother tongue is not kannada.

Religious structure

Hindus form the major part of the population of the town. Next come Muslims, Christians Jains and Buddhists. The Hindu community in the town is as large as elsewhere in India. The religious practices and beliefs of the Hindus, their way of adoration worship and prayers play a prominent role in their life. The religious life of the higher class Hindus, the town in particular is influenced to a large extent by the local institutions of Mathas and the temples. The Mathas of the Veershaivas in particular are common in the town. Each Matha is an independent institution headed by swamiji a guru who is highly venerated by the community people.

Political Structure

The Guledgud Municipality was first constituted on 29th November 1886 with 13 members, of whom six were elected and seven were nominated. In May 1916, the strength was increased to 18 of whom 12 were elected and six were nominated. On 18th January 1917, the municipality was upgraded as City Municipal Council under the appropriate statute. The strength of the members was again increased to 25 in May 1921 of whom 20 members were elected and five were nominated. Under Government Notification dated 1st July, 1938, the strength was further increased to 30 and this strength is continuing.

Elections to the municipality are held once in five years based on adult franchise, which was made applicable to Guledgud Municipal Council in 1950 under the Bombay Act No XVII of 1950. There are twenty-three wards in the town, 18% of the seats are reserved for scheduled caste, 3% for scheduled tribe and 33% for women. Its structure is based on the rules and regulations of
Nagarapalika of Karnataka state. In early days, the source of drinking water supply was a small tank which was constructed across a lake called Didaganakere, but now as the population has increased a small dam is constructed across the Malaprabha River which flows on the east side of the town. Guledgudd had an assembly constituency. It is a Hobli to which 40 surrounding villages are attached. The constituency of Guledgudd had got of 2,05000 voters.

Economic Structure

The place is famous for weaving. Here mainly the Khanas (blouse pieces) and sarees are being manufactured. More than 80% of the population is involved in weaving. Approximately 3,50,000 Khanas (blouses pieces) worth of crores of rupees are woven in handlooms. The yearly average income of a weaver family is Rs 15000. Here we find 5000 handlooms and 100 power looms. And there are 42 twisting factories. In addition to these, other occupations like high tech poultry farms, offset printing press, brick manufacturing, preparation of spice, pickles, scented sticks and other home industries have provided ample employment opportunities to the people of Guledgudd. The master weavers import the raw materials like yarn and silk from Thaiwan, Korea and Italy. Agriculture is also done around Guledgudd town. And this agriculture is mostly done during the southwest monsoon season and failure of the rains leads to severe famine conditions. Near by Guledgudd, the river Malaprabha is flowing and along the banks of this river, the lands are well-irrigated and they yield good crops.

Educational Structure

The educational infrastructure in the town is remarkably noted for a good and quality education. There are several educational institutions. The literacy rate in the town as per the 2001 census is 74.0 percent (86.7 males and 61.5 for
females). There are 18 Primary schools, 08 Secondary schools (five kannada, one English, one Hindi and one Urdu medium schools). 04 Pre-University Colleges (3 co-education and one for girls) only degree college of Arts, Commerce and Science are being run. This Guledgudd town has got one Polytechnic institute, B.S.W degree college, ITI, IED teacher training college, Anganawadi teachers training college, D,Ed college, B,Ed, BCA college and a Nursing school.

Transport

Guledgudd is located on the railway line of Solapur - Gadag route, which was completed in 1879. And this railway station called Guledgud Road is about 8 kms from the actual town. This railway line mainly connects Guledgud to Sholapur, Bijapur Gadag, Hubli Bangalore and Guntakal. The meter gauge is being converting to broad gauge. The work is in progress. The roadways connect the town with Taluk and District headquarters. Many rich people have their own cars, tempos, and two-wheeler vehicles etc, which are being used for their personal and public use. There are direct buses to the cities of Maharastra like, Mumbai Sholapur, Ichalakaranji, Miraj, Sangli, Pune etc, and some urban centers of the state like Bangalore, Mangalore, Dharmasthal Shivamoga, Raichur, Bidar, Bellari. Gulabarga, Udupi. Belgum, Panaji etc. The NWKSRTC has established a bus Depot

Medical facilities-

A good health service is provided to the people of Guledgud. For there is government hospital with facility of 100 beds. Besides there are 2 private Nursing Homes and two Maternity homes. In spite of the measures taken by the government, the high-tech medical facilities are rarely made available to the people. They dependent vary much upon the district head quarters for such medical facilities.
Tools and Techniques of the Study

The present study aims at anyalysing awareness among the women for accessing human rights and the impact of that awareness on the degree of their empowerment. To achieve this task, a sample unit consisting of 300 women respondents above the age of 18 and below 60 years was selected. The sampling is done by using disproportional stratified sampling method. On the basis of nature of the work the women are conveniently divided into nine parts with varying number of women in each ward and organization. As per 2001 census there are 23 wards out of which five wards were selected and 30 respondents from each ward were selected. The remaining 150 respondents were selected from working sectors like, twisting factory, power looms, educational institutions and government office. Details of the selection of the samples is given in Table 2.4

<table>
<thead>
<tr>
<th>SL NO</th>
<th>Ward No/Organization</th>
<th>Total population</th>
<th>Total number of selected Respondents</th>
</tr>
</thead>
<tbody>
<tr>
<td>1</td>
<td>First Ward</td>
<td>721</td>
<td>30</td>
</tr>
<tr>
<td>2</td>
<td>Fifth Ward</td>
<td>512</td>
<td>30</td>
</tr>
<tr>
<td>3</td>
<td>Tenth Ward</td>
<td>788</td>
<td>30</td>
</tr>
<tr>
<td>4</td>
<td>Fifteenth Ward</td>
<td>672</td>
<td>30</td>
</tr>
<tr>
<td>5</td>
<td>Twentieth Ward</td>
<td>694</td>
<td>30</td>
</tr>
<tr>
<td>6</td>
<td>Twisting factory</td>
<td>380</td>
<td>40</td>
</tr>
<tr>
<td>7</td>
<td>Power loom</td>
<td>450</td>
<td>35</td>
</tr>
<tr>
<td>8</td>
<td>Educational Institutions</td>
<td>210</td>
<td>60</td>
</tr>
<tr>
<td>9</td>
<td>Government offices</td>
<td>30</td>
<td>15</td>
</tr>
<tr>
<td></td>
<td>Total</td>
<td>4462</td>
<td>300</td>
</tr>
</tbody>
</table>
The sampling is made by using lottery method and care is taken not to attach any personal liking in selecting the samples. An electoral roll was collected from the local TMC and the list of the working women was obtained from working organizations. Thus the list of the universe of study consisting of 4462 women was made. Once the total number was obtained then 300 women are selected as samples for the study. The researcher for collecting the information went to their households and also gathered general information.

The Schedule:

The sociological research relies on the structured interview method. It is a useful technique for the collection of primary data from the given field. The present investigation is made on the basis of primary data gathered from the 300 respondents with the help of structured interview schedule.

Keeping in view the above mentioned objectives, the data relating to the socio-economic background of the respondents, were selected. The existing social, economic, and political rights and self-perception and attitudes of the women were also looked into.

The questionnaire schedule consisted of five sections with incorporation of qualitative and quantitative questions. They are as under.

1) Personal information

The first part aims at collection of information of respondents with regard to age, education, religion, caste, marital status, type of family, number of the family members, head of the family, economic status of the family, annual income, nature, type of the house and ownership, sanitary facilities, migration and present position etc.
II) Awareness of accessing social rights and its impact on achieving empowerment

The second part comprises the questions regarding marriage rights, family rights, reproductive rights, educational rights and other social rights.

III) Awareness of accessing economic rights and its impact on achieving empowerment

The third part comprises the questions Economic Rights.

IV) Awareness of accessing political rights and its impact on achieving empowerment

The fourth part comprises the questions on Political Rights.

V) Attitudes and self perception of women

This part covers the information of the respondents about their attitudes and self-perception towards husbands, fathers, brothers, in-laws, children, friends, neighbors, and government authorities and their future etc.

Pilot Study

In order to ascertain the suitability of the questions, a pilot study was conducted, as to finalize the main interview schedule. In the pilot study the interview schedule was administered on 30 respondents, the relevance of the schedule was tested and the result was good. On the basis of the experience gathered during the pilot study the schedule was slightly modified wherever necessary.

Thus the interview schedule was finalized for the main fieldwork.

Field Work

The present study was based on analysis of primary data on the topic. In the sociological research, the interview method is being used as a reliable...
technique for the collection of primary data. During the fieldwork, while collecting the data from the respondents the researcher came across with unique experiences. Some of them are worth mentioning.

It is worth to mention that, collection of information from the low class respondents was easier than from the middle and high-class respondents. The respondents belonging to low class were very open and free while answering the questions, and they responded on the very first visit itself. Whereas respondents belonging to middle and high class were somewhat hesitant while answering the questions and the researcher had to visit more than two times to collect the information. However, the researcher managed to establish rapport with them.

While collecting information on questions related to violation of women's rights, some higher class respondents looked at the researcher suspecting that the information given by them would create any difficulties in their family life. But when the researcher convinced them about objectives of study, then they readily agreed and responded well to the questions.

The researcher initially faced problem of collecting responses from the women. When they were approached personally most of them were shy and afraid to respond but the researcher convinced them, that it was an educational oriented study, the response that they gave would be kept secret and strictly used for the study purpose only, then they responded freely and frankly.

Initially the respondents were suspicious and they wanted to know as to how this study would benefit them to raise awareness of their right to gain their own empowerment. When the researcher convinced them about the
need of the hour to know their rights to rescue them from violation, then they agreed and responded well.

Some of the respondents wanted to know whether the researcher could help them to get any monetary or material help for their response, but they were convinced that it was an academic oriented study, then they realized and responded sincerely.

The researcher could explain the purpose of the study in easy colloquial language so as to build a good rapport to gain information in a free and frank way. The researcher visited the respondents during their convenient time to obtain the relevant data.

Among the respondents, the educated persons, who could read and openly respond, were given interview schedule and obtained information in a readily marked copy and extra opinion if any was sought in writing in the space provided for the same. With the persons who were illiterate, the researcher happened to spend more time and collected the information.

Initially the Interview schedule was framed in English. The same was translated into Kannada so as to enable the respondents to understand the questions and answer them easily.

In order to record information on other than the interview schedule, the researcher always kept a diary and that helped in maintaining notes on the discussions held with the respondent. It facilitates the researcher to gain additional information about their inner feelings.

Notwithstanding the above difficulties, the researcher obtained the necessary information, from the selected samples in order to fulfil the objectives of the investigation. The relevant information so collected from the
respondents, is processed, classified, analyzed and interpreted and then it is presented in the following chapters.

Statistical Analysis:

The data collected have been analyzed by using appropriate statistical techniques like percentage distribution and two variable tables. The chi-square test has been applied wherever possible. Various types of graphs like bar graphs, pie graphs and multiple bar graphs have also been incorporated to represent the data.

The final report of the study is presented in the following order of chapters for the purpose of systematic analysis and interpretation.

Structure of the Study

The present study is divided into eight chapters they are

Chapter I: Introduction and Review of Literature.

This chapter deals with introduction to the research topic, status of women, concept of empowerment, its meaning definitions and need of women empowerment. It also presents the concept of human rights, its nature meaning and definitions, origin, growth and operation, significance of the study, statement of the problem, theoretical perspectives and Review of literature.

Chapter II: Field and Method of the Study.

This chapter deals with objectives, hypotheses, scope and limitations of the study, universe of the study, the locale of the study, tools and techniques, pilot study, and fieldwork experiences.
Chapter III: Socio-economic Background of the Respondents

This chapter deals with the respondents socio-economic perspectives like age, education, religion, caste, marital status, type of family, number of family members, head of the family, economic standard of family, annual income, nature house and ownership, sanitary facilities, occupational position etc.

Chapter IV Social Rights and Empowerment of Women

It deals with level of awareness among the women of accessing social rights and its impact on their empowerment. Marriage right like right to mate selection, right to decide as age at marriage, right to marry without dowry, right to get divorce, right to widow remarriage. The family rights like right to fulfill basic needs, right to have cordial family relationship, right to equal treatment, right to mutual spouse respect. The reproductive right like right to decide on family size, right to health care, right to access equal medical service. The educational rights like right to access equal education, right to select the course of education on own choice, reasons for dropouts. And in other part of social rights right to decide on purchasing gold and jewels right to decide on purchasing house or land, right to decide on children’s education and matrimonial relation etc.

Chapter VI: Economic Rights and Empowerment of Women

This chapter deals with level of awareness of economic rights like. right to work, right to get equal pay for equal work, and the causes for denying women to work outside the home, right to make use of the earned money with self decision, right to inherit father’s property, reasons for not inheriting father’s property, right to take decision on savings etc were analyzed.
Chapter VII : Political Rights and Empowerment of Women

This chapter deals with awareness of accessing of political rights and its effect on their empowerment. Right to understand on political activities, right to participate in political campaign, right to vote with own decision, right to contest for election, right to access medias to learn on political activities, right to hold political position, right to attend public meeting etc were analyzed.

Chapter VII : Attitudes and Self Perception

This chapter deals with the information of the respondents' perception on accessing their rights as to seek their empowerment and attitudes towards husband; father, brother, in-laws, children, friends, neighbors. The information about the violation of rights, dowry system, authorities and about their future with regard to their accessing of rights is also analyzed.

Chapter VIII : Summary and Conclusion

In this chapter a brief explanation of the findings of this research work is revealed. Further the conclusions based on the study are stated. Also an attempt has been made to give some suggestions to increase the awareness of accessing the rights to achieve an empowerment of women.