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Editorial

Integrate and harmonize the intellectuals concerning various disciplines is a great task in the dynamic world. Meanwhile, International Journal of Academic Research - A Common Platform of Voice of Intellectuals as Change Agents for better Society' has been taking care towards the stare with the well acknowledged advisory and editorial committee speaks of strong backbone and its conscious action to deliver the best to the society, state, nation and the world by its unique features covering the areas of Social Science, Humanities and Technology. To add to this thought and idea, with the contributors from various university Professors and institutions of national and international importance, IJAR establish its credibility with the continuous effort to deliver the qualitative aspect of International repute.

IJAR enriches the world by adding the committed dynamic researchers and wish to utmost cooperation from the readers and intellectuals of institutions, universities, colleges etc. in improve the journal. IJAR believes that the present Issue enriches the aim of the journal. IJAR is conveying special thanks and congratulations to the participants with their valuable writings.

This volume is the glimpses of voice of authors that are enthusiastically associated with various issues. The present issue is really useful to reference for multi-dimensional aspects. I am grateful to the paper writers for their valuable contributions on different dimensions of disciples.


Editor-in-Chief



ECONOMIC EMPOWERMENT THROUGH WOMEN ENTREPRENEURSHIP IN KARNATAKA, WITH SPECIAL REFERENCE TO MANDYA TALUK

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Abstract: Women entrepreneurs may be defined as the women or a group of women who initiate, organise and run a business enterprise. According to Schumpeter, "Women who innovate, imitate or adopt a business activity are called women entrepreneurs." According to the Government of India, a woman entrepreneur is defined as "an enterprise owned and controlled by a woman and having a minimum financial interest of 51 percent of the capital and giving at least 51 percent of the employment generated in the enterprise to women." But this definition is opposed by the women entrepreneurs because of the imposition of the condition of employing more than 50 percent women workers. They point out that this condition is discriminatory. They argue that the enterprises set up by women should be provided with incentives and support on the basis of their ownership and management characteristics and not on the basis of employment of women. In a nutshell, we may state that women entrepreneurs are those women, who think of a business enterprise, initiate it, organise and combine the various factors of production, operate the enterprise and undertake risks and handle economic uncertainties involved in running a business enterprise.

Key words; Women entrepreneurs, Gender inequality, Economic Empowerment , Schemes for women.

Introduction

The emergence of entrepreneurs in a society depends to a great extent, on the economic, social, religious, cultural and psychological factors prevailing in the society. In the advanced countries of the world, there is a phenomenal increase in the number of self-employed women after the World War II. In the U.S., women own 25 per cent of all businesses, even though their sales on an average are less, than two-fifths of those of other small businesses. In Canada, one-third of small businesses are owned by women and in France it is one-fifth. In the U.K., since 1980, the number of self-employed women has increased three times as fast as the number of self-employed men. Women are no longer confined to the hearth and home. The entrepreneurial capacity of women has made a mark in many areas and women have entered the industrial segment, too. It is time to foster and harness the entrepreneurship of women in a big way.

According to the second census of small-scale industries, women entrepreneurs accounted for 7.7 per cent of the total small-scale enterprises in India. Though their share is less than 10 per cent, the heartening feature is that it is steadily increasing. A stage is set for

social take-off for women from a low development path to an accelerated pace is achieving a higher level of self-sustaining economic growth. Women entrepreneurs have to graduate from a state of dependence of subsidies/concessions to that of seizing opportunities as they emerge in an open and competitive modern economy.

Women are now more cognisant about their existence, roles and rights. Women entrepreneurs are those who explore new paths of economic involvement and contribution. Women entrepreneurs have been making a significant impact in all segments of the economy in Canada, Great Britain, Germany, Australia and the United States. The areas chosen by women are retail trade, restaurants, and hotels, education, cultural, cleaning, insurance and manufacturing.

Economic Empowerment of Women through Entrepreneurship

In the early 1980s the United Nations reported that globally women performed two thirds of the world's work, earned one tenths of the world's income and owned one-hundredths of the world's economic resources. Instrument of women empowerment is self-employment or



entrepreneurship. Why women are choosing self-employment or entrepreneurship? One study revealed that autonomy was rated high as a means to obtain personal freedom. This level of autonomy provides the opportunities to: (1) Able to make their own decisions:-decision making indicates the choice which is the basis of empowerment; (2) Able to do preferable work- work in non:- traditional fields implies opening to more powerful networks, which leads directly to the empowerment. (3) Attain financial independence:- financial independence is a major contributing factor in the empowerment of women. The following are the impact of ED on Empowerment.

1. **Self-confidence of Women**
2. **Economic Solvency**
3. **Capital Building**
4. **Role of Status**

Women Entrepreneurs and Economic Development

The role of women in the economic development of the nation cannot be neglected. In fact they have to be encouraged and motivated to take active part in any business activity. Women occupy a larger share of the informal economy and also in the micro and small enterprise sector in India. The acceleration of economic growth requires an increased supply of women entrepreneurs. Women entrepreneurs play the role of change makers both in the family and also in the society and inspire other members of the society to take up such activities. Women entrepreneurs are assets of the nation as they are engaged in certain productive activity and also the create job opportunities for others. This leads to poverty reduction and minimising the problem of unemployment.

1. **Capital Formation**
2. **Improvement in per capita income**
3. **Generation of employment**
4. **Balanced regional development**
5. **Improvement in standard of living and Innovation**

Objectives of the Study

The proposed study is intended to carry out the following objectives in view:

1. To analyze the trend and pattern of women entrepreneurship in India and Karnataka.
2. To analyze the motivational factors & other factors that influence women to become entrepreneurs.
3. To examine economic empowerment of women through small entrepreneurship in case study area.

Research Methodology

The present study is based upon Primary and Secondary data. The secondary data is collected from research books, previous research studies, research journals, Government. The collection of the primary data will be done through questionnaire method. The primary data collection was done in a very simple manner. At the very beginning questionnaire consisting of 26 questions was prepared with the help of guide. Later data was collected from various urban market area of Mandya taluk of Mandya district. Then information related to the study was collected from 20 un-organized women entrepreneurs by direct interview method and observation whose ages were 18 years & above. After the collection of required data, each women entrepreneur were asked to give a signature and also clicked photographs with their consent to observe their reaction. In this way the total procedure of data collection was completed.

Methodology and Sample

Descriptive survey method was employed in the study. Semi structured interviews were conducted on the basis of self-made questionnaire. Primary data was collected from sample of 60 organized or un-organized women vendors randomly whose ages were 18 years & above, at various rural and urban market areas of Mandya taluk. Basically the methods used for collecting primary data were observation and interview. The information related to the study was collected using a self prepared questionnaire by the personal direct interview method. Entrepreneurs were randomly selected.

Challenges faced by Women Entrepreneurship

Women have to face various problems in both the cases--while entering into any entrepreneurial activity and also while they are



continuing with their business. No doubt even men entrepreneurs also have to face challenges but 'being a woman' or the womanhood has created certain challenges which the women have to face exclusively.

1. Conflicts between domestic and entrepreneurial commitments
2. Gender gaps in education
3. Not Being Taken Seriously
4. Fear of taking risks
5. Wanting to please everyone
6. Wanting to be perfect in all tasks
7. Patriarchal Society
8. Lack of family support
9. Lack of capital
10. Lack of confidence and faith
11. Lack of right public/ private institutions

At present, the Government of India has over 27 schemes for women. Some of these are:

1. Assistance to Rural Women in Non-Farm Development (ARWIND) schemes
2. Entrepreneurial Development programme (EDPs)
3. Indira MahilaYojana
4. Indira Mahila Kendra
5. Integrated Rural Development Programme (IRDP)
6. Khadi And Village Industries Commission (KVIC)
7. Management Development programmes
8. Women's Development Corporations (WDCs)
9. Marketing of Non-Farm Products of Rural Women (MAHIMA)
10. MahilaVikasNidhi
11. MahilaSamitiYojana
12. MahilaVikasNidhi
13. Micro Credit Scheme
14. Micro & Small Enterprises Cluster Development Programmes (MSE-CDP).
15. NGO's Credit Schemes
16. NABARD- KfW-SEWA Bank project
17. National Banks for Agriculture and Rural Development's Schemes
18. Priyadarshini Project- A programme for Rural Women Empowerment and Livelihood in Mid
19. Gangetic Plains'
20. Prime Minister's RojgarYojana (PMRY)
21. RashtriyaMahilaKosh

22. Rajiv Gandhi MahilaVikasPariyojana (RGMVP)
23. SIDBI's MahilaUdyamNidhi
24. SBI's Stree Shakti Scheme
25. Trade Related Entrepreneurship Assistance and Development (TREAD)
26. Working Women's Forum
27. Training of Rural Youth for Self-Employment (TRYSEM)

Women Entrepreneurship in Karnataka

The women entrepreneurs shape the economy by creating new wealth and new jobs and by inventing new products and services. Entrepreneurship is a state of mind, which develops naturally, based on her surrounding and experiences, which her think about life and career in a given way. The women have achieved immense development in their state of mind. With increase in dependency on service sector, many entrepreneurial opportunities especially for women have been created where they can excel their skills with maintaining balance in their life. Accordingly, increasing number of women has entered the field of entrepreneurship and also they are gradually changing the face of business of today, both literally and figuratively. But still they have not capitalized their potential in India the way it should be. Last five decades have seen phenomenal changes in the status and work place diversity of women in India.

Entrepreneurship in Karnataka, to motivate them in establishing new enterprises and to upgrade and develop the existing ones In Karnataka the responsibility of women entrepreneurial development has been taken up by the Department of Industries and Commerce which operates through District Industries Center (DIC), Technical Consultancy Service Organisation of Karnataka (TECSOK), Karnataka Small Scale Industries Development Corporation (KSSIDC), Karnataka Industrial Area Development Board (KIADB), Karnataka State Finance Corporation (KSFC), Centre for Entrepreneurship Development of Karnataka (CEDOK) and Karnataka State Women Development Corporation (KSWDC). In October 2010, the KSIIDC set-up a new helpline for women entrepreneurs. It offers guidance, facilitates loans and training in different skills under its new scheme called



'Udyogini,' and also motivates women entrepreneurs in establishing new enterprises and to upgrade and develop the existing ones.

This below study deals with economic empowerment through women entrepreneurship

in Mandya taluk of Mandya district. A detailed case study analysis has been presented in this chapter; the analysis starts with the profile in Mandya Taluk of Mandya district.

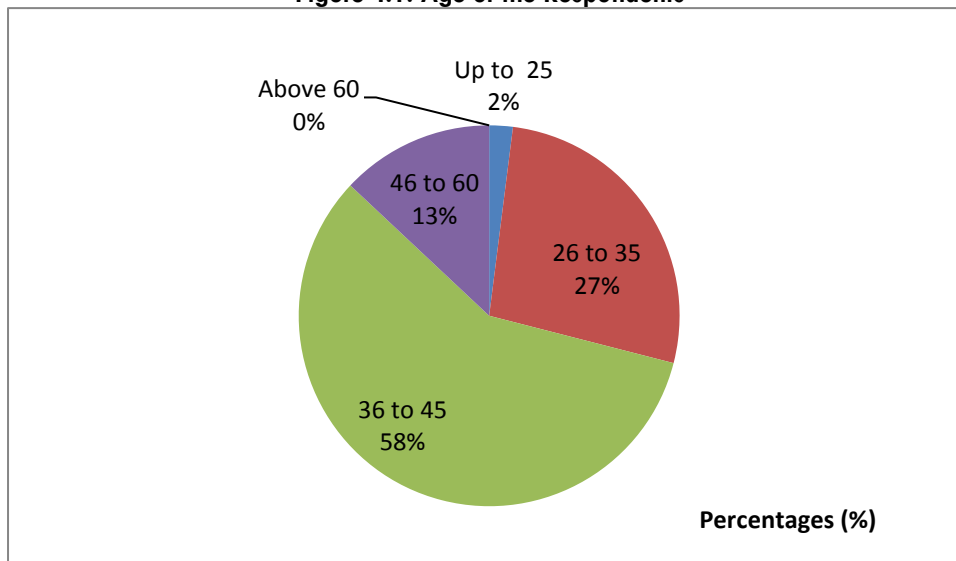
Case Study Analysis

Table 4.1
Age of the Respondents

Sl. No	Contents	Frequency	Percentages (%)
1	Up to 25	01	02
2	26 to 35	16	27
3	36 to 45	35	58
4	46 to 60	08	13
5	Above 60	00	00
Total		60	100.00%

Source: Case Study Analysis

Figure 4.1: Age of the Respondents



From the above table and figure 4.1 reveals that out of total respondents taken for the study, 58% Respondents are in the age group of 36 to 45 followed by 27 % in the age group of 26 to 35, 13% in the age group of 46 to 60 and 2% in the age group of up to 25 and 00% in the age group of above 60 respectively.

Table 4.2
Category of the Respondents

Sl. No	Contents	Frequency	Percentages (%)
1	GM	00	00.00
2	OBC	32	53.00
3	SC	19	32.00
4	ST	09	15.00
Total		60	100.00%

Source: Case Study Analysis

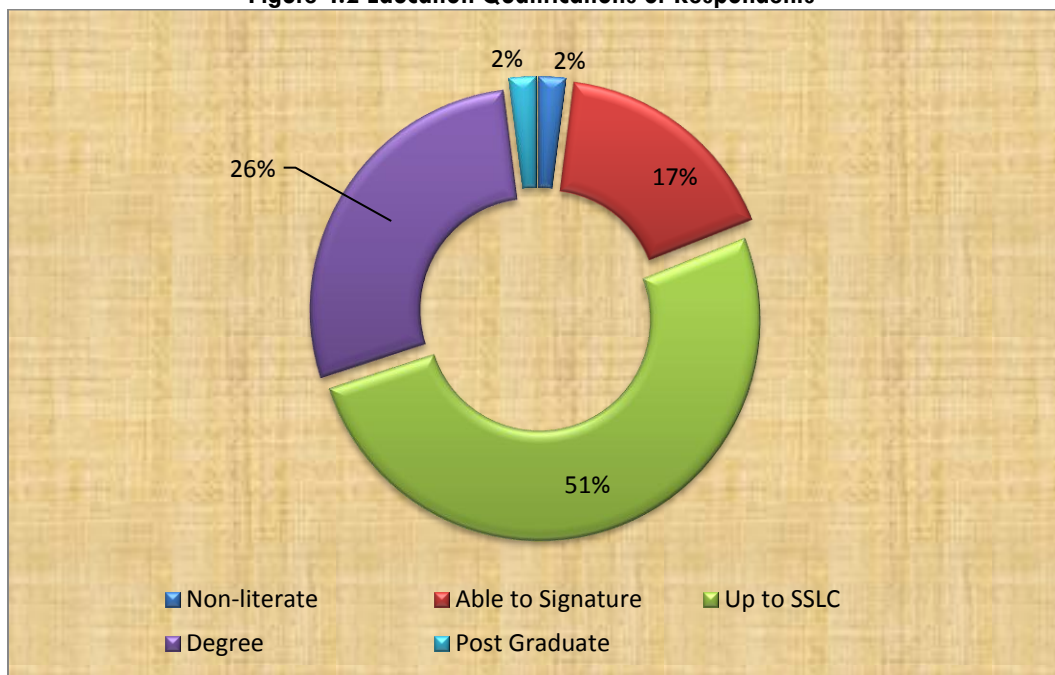


Table 4.2
Education Qualification of Respondents

Sl. No	Contents	Frequency	Percentages (%)
1	Non-literate	01	02.00
2	Able to Signature	10	17.00
3	Up to SSLC	31	51.00
4	Degree	17	28.00
5	Post Graduate	01	02.00
Total		60	100.00%

Source: Case Study Analysis

Figure 4.2 Education Qualifications of Respondents



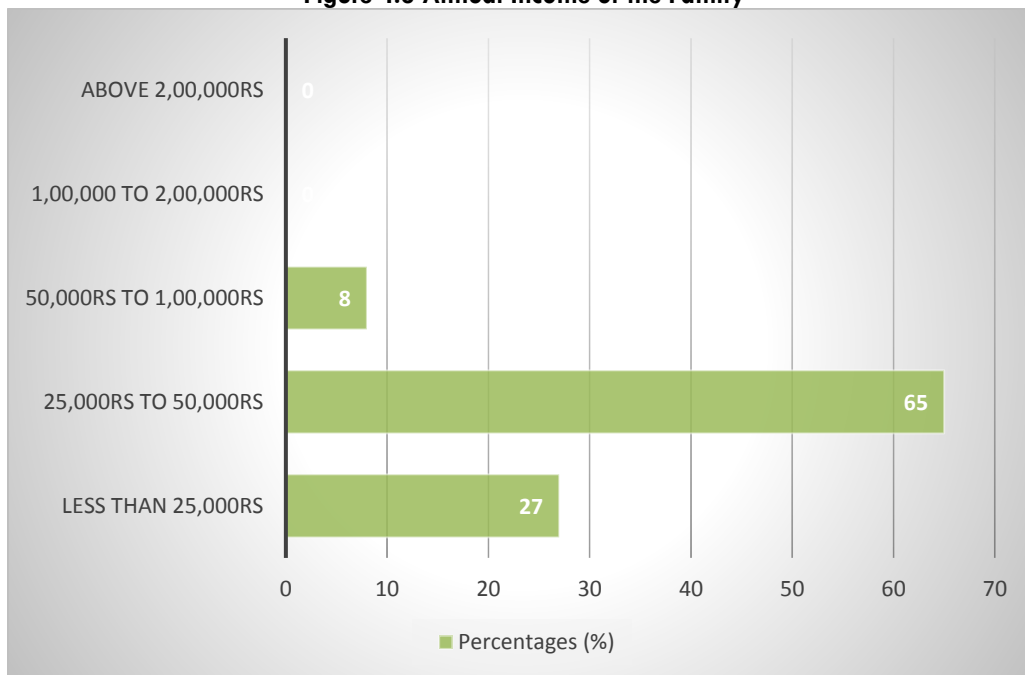
From the above table and figure 4.2 reveals that out of total respondents taken for the study, Education is a major factor which determines the quality of human resources of an area. Economic development largely depends on the quality of human resource; Education keeps him aware of various facilities, incentives and policies of the government. 51% respondents were up to SSLC followed by 26% degree, 02% Post graduate, 17% able to signature and 2% non-literate.

Table 4.3
Annual Income of the Family

Sl. No	Contents	Frequency	Percentages (%)
1	Less than 25,000rs	16	27.00
2	25,000rs to 50,000rs	39	65.00
3	50,000rs to 1,00,000rs	05	08.00
4	1,00,000 to 2,00,000rs	0	00.00
5	Above 2,00,000rs	0	00.00
Total		60	100.00%

Source: Case Study Analysis

Figure 4.3 Annual Income of the Family



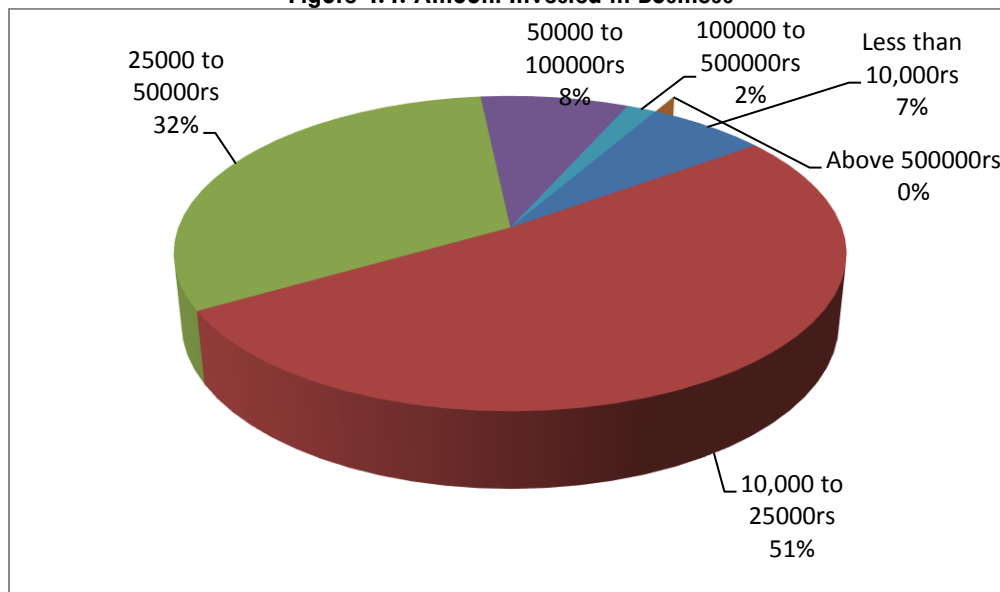
The above table and figure 4.3 gives the family income of the sample respondents. 65percent of the selected sample respondents reported their family income Rs25,000, to 50,000,27percent of the selected sample respondents reported their family income less than 25,000rs, and only 8percent of the respondents reported their family income Rs 50,000 to Rs. 1, 00,000 respectively.

Table 4.4
Amount Invested in Business

Sl. No	Contents	Frequency	Percentages (%)
1	Less than 10,000rs	04	07.00
2	10,000 to 25000rs	31	52.00
3	25000 to 50000rs	19	32.00
4	50000 to 100000rs	05	08.00
5	100000 to 500000rs	01	02.00
6	Above 500000rs	00	00.00
Total		60	100.00%

Source: Case Study Analysis

Figure 4.4: Amount Invested in Business



The table and figure 4.4 gives amount invested an Entrepreneurship in the study area. Out of 60 sample respondents, it reveals that 51% percent of sample respondents belong to Rs10,000 to Rs25000, followed by 32 % percent of belongs to Rs. 25,000 to 50,000, 8% percent of belongs Rs. 50000 to Rs. 1,00,000 invested Respectively.

Introduction

This chapter deals with the summary of the present study, major findings, suggestions and conclusion of the study. Women entrepreneurship has emerged as a dynamic and vibrant sector of the economy.

Major Findings of the Study

This section provides brief findings of the research work

- The study reveals that there are 00 general, 32 OBC, 019 SC, and 09 ST in this sample group. In terms of percentage 00 percent of the entrepreneurs belong to general, 53 percent of the entrepreneurs belong to OBC and 32 percent of the entrepreneurs belong to SC.
- The study found that 51% respondents were up to SSLC followed by 26% degree, 02% Post graduate, 17% able to signature and 2% non-literate.
- In this study 65 percent of the selected sample respondents reported their family income Rs 25,000, to 50,000, 27 percent of the selected

sample respondents reported their family income less than 25,000rs, and only 8 percent of the respondents reported their family income Rs 50,000 to Rs. 1, 00,000.

- The survey shows that majority (32) of the women entrepreneur belongs to small farmer followed by 22 of medium women entrepreneur.
- The study shows that 77% percent belongs to single size of the family of the percentage of sample respondents, and 023 % percent belongs to joint family of the respondents.
- The survey shows that majority (47) of the women entrepreneur belongs to newly established of the sample respondents, and 13 respondents of belongs to family based established in the study area.
- The study found that 52% of the sample respondent's got idea from family members, followed by 22 % percent of the respondents belongs to friends.
- The study reveals that 51% percent of sample respondents belong to Rs10,000 to Rs25000, followed by 32 % percent of belongs to Rs. 25,000 to 50,000,
- In this study reveals that 32 % sample entrepreneurs said that women entrepreneurship leads to economic empowerment and social empowerment
- Out of 60 sample respondents in the study area, 45% percent respondents have sole proprietor.



Suggestions

- Finance cells ought to be opened in order that the ladies marketers will get finance and lot financial schemes which are available to them.
- Women entrepreneurs shall have to create a strong support business network.
- Women entrepreneurs should inculcate the art of balancing life and work.
- Women entrepreneurs shall hire a skilled and efficient employee.
- Women entrepreneurs shall have a good education in order to have a good knowledge for running a business.
- Women entrepreneurs shall have awareness in relating their business.
- Women entrepreneurs shall know the market strategy in order to run the enterprise to have a global reach.
- Women entrepreneurs shall have a proper and procedural training in order to enhance their business.
- Women entrepreneurs shall have a clear vision ,direction and focus ,so that to have smoother running of business.
- Women entrepreneurs should have self confidence and self motivation while running an enterprise.
- Ensuring the availability of affordable child care and equal treatment at the work place to increase the ability of women to participate in the labor force

5.4 Conclusion

According to the study it has been observed that Women are very good entrepreneurs, and prefer to choose the same as they can maintain work balance in life. Even though we have many successful Women Entrepreneurs in our country, but it should be cross-checked with the real entrepreneurs. These factors may vary from place to place and business to business but women entrepreneurship is necessary for the growth of any economy whether it is large or small. It is observable that women entrepreneurs have proved to be a strong driving force in today's corporate world. They are competent to balance their duties of both motherhood and entrepreneurship but they comprise of almost half of all businesses owned today. Woman can pick up a job any day, but if she becomes an

entrepreneur she can provide a livelihood to 10 more women at least..!! Highly educated, technically sound and professionally qualified women must be encouraged for managing their own business, rather than being employed in any outlets.

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Abstract: The knowledge and practices towards COVID-19 of population in each region may vary based on their socio-economic characteristics. This was a cross sectional study conducted in two wards of Thiruvananthapuram Municipal Corporation of Kerala state. The sample size was 100 and the study group was educated and dominated by females. In the study group, 33.0% had good knowledge, 6.0 % had good attitude and 29.0 % had good practice. Knowledge, attitude, practice was almost similar across categories of selected socio demographic variables. However education had an effect on knowledge, attitude, and practice. The reason for universal behaviour of knowledge, attitude and practice may be due to large scale and centralised provision of health information and propagation of the same by various government and non government agencies.

Key words: Attitude, COVID 19, Health promotion, Knowledge, Practice.

Introduction

In January 2020 first outbreak of Novel Corona virus disease occurred in Hubei Province, Wuhan China¹. World Health Organization (WHO) declared it as a public health emergency of international concern on January 30, 2020². Kerala was the first state in India to get affected by the COVID-2019 corona virus³. COVID-19 has affected day to day life of the people in our country. This viral disease affected humans for the first time. Massive increase in the total number of new infections and death shows the importance of prevention of COVID 19 infection. On 15th October 2021 there were 2,03,678 active cases in India and 4,51,814 deaths had been

reported⁴. Kerala, currently have more than 11,079 cases and 123 deaths⁵. India had started with a proactive approach, intense information, education, and communication (IEC) activities and strict containment measures by the stakeholders but is presently facing a steady increase in daily new case.

Changing human behaviour is the best way to prevent COVID-19 infection. There has been a lot of confusion and misunderstanding about the Corona virus spread among the common people. The knowledge, attitudes and practices (KAP) towards COVID-19 play an integral role in determining the behaviour of the people. Behavioural factors can play a large



part in stopping the spread of this disease. The present study provides baseline information that will be helpful for the better insight to the proper knowledge about the disease and prevention of disease among the urban population of Kerala. It also aims to assess the knowledge, attitude and practices of COVID-19 among the people residing in Thiruvananthapuram Municipal Corporation, Kerala.

Methodology

This is a community based cross sectional descriptive study conducted among the population in a residential area in Thiruvananthapuram Corporation.

Objectives of the study are:-

- (1) To assess the knowledge, attitude and practice towards covid-19 among urban population.
- (2) To study the association of socio demographic variables , knowledge, attitude and practice on COVID-19.

The participants of the study were those aged above 15 years and who would understand the content of the study and agreed to participate in the study. The survey was carried out through online platform. Out of 100 wards of Thiruvananthapuram corporation two wards were selected randomly for the study. From each ward 50 people were selected by random sampling. Pretested questionnaire was used to collect data. Questionnaire consisted of four main parts-socio demographic information, knowledge, attitudes and practices relevant to COVID-19. There were 9 questions to assess knowledge, 12 questions to assess attitude and 9 questions to assess the practice.

Descriptive statistics like proportions and percentage were used for measuring knowledge, attitude and practice. To find the significance of difference t test was used when there were two categories and ANOVA was used when there were more than two categories. To classify the knowledge, attitude and practice 33.3rd percentile and 66.7th percentile of the respective scores were found and scores above 66.6th percentiles were taken as good, scores below 33.3rd percentiles were taken as poor and scores in between were taken as average.

Results

Majority of the respondent in the study were people less than age 39years (55%).Female respondents were more (52.0%) and employed and business people forms 47.0%. All respondents were educated where 44.0% were graduates or post graduates. Generally the study group were young and literate and follows the religious distribution of selected wards.

The details are explained in Table-1:-

Table1: Socio demographic characteristics of the study participants.

Age	No	Percentage
<20	8	8.0
20-29	25	25.0
30-39	22	22.0
40-49	21	21.0
50-59	12	12.0
60-69	10	10.0
70-79	2	2.0
Total	100	100.0
Sex		
Male	48	48.0
Female	52	52.0
Total	100	100.0
Occupation		
House wife	20	20.0
Daily wagers	11	11.0
Business/Employed	47	47.0
Other services	22	22.0
Total	100	100.0
Education		
Higher secondary	36	36.0
Diploma	20	20.0
Graduate	31	31.0
Post graduate	13	13.0
Total	100	100.0
Religion		
Hindu	81	81.0
Christian	15	15.0
Muslim	4	4.0
Total	100	100.0



Table 2: Level of Knowledge, Attitude and Practice on COVID 19

	Good		Average		Poor	
	No	%	No	%	No	%
Knowledge	33	33.0	40	40.0	27	27.0
Attitude	6	6.0	44	44.0	50	50.0
Practice	29	29.0	54	54.0	17	17.0

Majority had average knowledge (40.0%) and one third of the respondents had good knowledge. Attitude was poor for half of the respondents and only 6.0% had good attitude. Practice score was good for 29.0% and 17.0% had poor practice.

Table 3 depicts the association of selected socio economic variables on knowledge scores of the residents of the urban Thiruvananthapuram on COVID-19

Table 3: Knowledge level on COVID -19 based on socio economic characteristics

Variables		N	Mean	Std. Deviation	Test statistic	p
Age	<30	33	14.73	2.04	3.62	0.031
	30-49	43	14.98	1.92		
	>50	24	13.67	1.88		
	Total	100	14.58	2.00		
Sex	Male	48	14.60	2.08	0.76	0.452
	Female	52	14.56	1.94		
	Total	100	14.58	2.00		
Occupation	House wife	20	14.15	2.03	3.50	0.019
	Daily wagers	11	13.09	1.81		
	Business/Employed	47	14.83	1.95		
	Other services	22	15.18	1.84		
Education	Higher secondary	36	13.33	2.06	13.40	0.000
	Diploma	20	14.85	1.50		
	Graduate	31	15.00	1.41		
	Post graduate	13	16.62	1.56		
	Total	100	14.58	2.00		
Religion	Hindu	81	14.51	2.06	0.293	0.747
	Christian	15	14.87	1.88		
	Muslim	4	15.00	1.15		
	Total	100	14.58	2.00		

Mean knowledge in the study group was 14.58 ± 2.0 . Generally knowledge levels were higher for those below 50 years. Knowledge levels were almost same for males and females. Knowledge levels were generally higher for those who are engaged in other services followed by business people and employed and house wives. Knowledge was more for post graduate degreeholders, graduates and diploma holders. Among the religious groups Muslim had higher knowledge. The differences with respect to age, occupation and education were statistically significant.

Table 4: Attitude level on COVID -19 based on socio economic characteristics

Variables		N	Mean	SD	F/t	
Age	<30	33	22.485	1.6225	.0880	0.916
	30-49	43	22.326	1.7958		
	>50	24	22.375	1.4084		



	Total	100	22.390	1.6385		
Sex	Male	48	22.729	1.7103	2.02	0.046
	Female	52	22.077	1.5191		
	Total	100	22.390	1.6385		
Occupation	House wife	20	22.550	1.3945	0.264	0.852
	Daily wagers	11	22.636	1.1201		
	Business/Employed	47	22.362	1.8466		
	Other services	22	22.182	1.6514		
Education	Higher secondary	36	21.833	1.8283	2.47	0.066
	Diploma	20	22.550	1.6051		
	Graduate	31	22.677	1.4465		
	Post graduate	13	23.000	1.2247		
	Total	100	22.390	1.6385		
	Hindu	81	22.296	1.7062	2.08	0.773
	Christian	15	22.867	1.1255		
	Muslim	4	22.500	1.9149		
	Total	100	22.390	1.6385		

The mean attitude score was 22.4 ± 1.6 . Generally attitude scores show only slight variation across the categories of selected socio economic variables. Young people aged less than 30 have higher attitude followed by people aged above 30 years. A significant difference in attitude score was observed between males and females, but this is only a marginal difference.

Table 5 explains about the practice of urban people during COVID 19. The mean

practice score was 16.1 ± 1.6 . Good practices were followed by people in the younger age group compared to those above 50 years. Practice score towards COVID-19 was more or less similar among males and females. Daily wagers had good practice compared to business people and house wives. Those who have post graduate education had good practice than graduates and diploma holders and it was statistically significant.

Table 5: Practice level on COVID -19 based on socio economic characteristics

Variables		N	Mean	Std. Deviation	F/t	
Age	<30	33	16.242	1.3926	0.2330	0.793
	30-49	43	16.256	1.7874		
	>50	24	16.000	1.3513		
	Total	100	16.190	1.5550		
Sex	Male	48	16.313	1.8002	0.755	0.452
	Female	52	16.077	1.2962		
Occupation	House wife	20	16.000	1.2140	1.39	0.249
	Daily wagers	11	16.727	1.5551		
	Business/Employed	47	16.362	1.7499		
	Other services	22	15.727	1.3159		
	Total	100	16.190	1.5550		
Education	Higher secondary	36	15.667	1.5306	2.69	0.050
	Diploma	20	16.350	1.3870		
	Graduate	31	16.387	1.6058		
	Post graduate	13	16.923	1.4412		



	Total	100	16.190	1.5550		
Religion	Hindu	81	16.160	1.4270	1.27	0.284
	Christian	15	16.600	1.4041		
	Muslim	4	15.250	3.7749		
	Total	100	16.190	1.5550		

Discussion

The study was covering urban residents of Thiruvananthapuram Corporation. Majority were below 50 years of age and the study group was dominated by females. The study group was well educated. Majority were employed. Knowledge was more among youngsters compared to those above 50 years. Those in business and employment had more knowledge compared to daily wagers. A consistent increase in knowledge level can be seen in different categories of education, increase in mean knowledge values with increase in the level of education. A clear pattern in mean attitude scores was difficult to identify with different categories of the selected socio demographic variables. One noteworthy observation was that the increasing level of education can bring an increase in the mean scores of knowledge, attitude and practice.

The reasons for almost similar mean values for knowledge, attitude, and practice among different categories of socio demographic variables could be (1) this disease was new one and the entire population was exposed to a flood of information produced and provided by the government agencies. (2) Kerala had better health infrastructure facilities equally matched by an army of health workers engaged in field activities compared to rest of India (3) because of high literacy level the people were aware about the importance of prevention of disease and adapted to the restrictions placed by the government to ensure survival and (4) presence of high proportion of elderly and high proportion of persons with life style diseases created an atmosphere conducive to the easy reception of the health promotion activities. The media and Non-governmental organisations (NGOs) and youth wings of political parties made significant impact in spreading messages across all categories of population irrespective

of their socio economic status. Like a few KAP surveys conducted in India and other parts of the globe, our survey also revealed adequate levels of knowledge, positive attitude and good practices to prevent the spread of COVID-19 infection⁶⁷. Better educated had more knowledge and more favourable attitude and good practice. But this didn't mean that others were behind, they too joined the movement by obeying the guidelines given by the government in the fight against the pandemic.

Conclusion

The present study examined the knowledge, attitude and practice of people towards COVID-19. The findings suggest that the urban population has an acceptable level of knowledge on COVID-19 and were generally positive in their outlook. Consistent messaging from the government and health authorities played a key role in overcoming the pandemic. Systematic approach and health communication through media influenced the population to acquire more knowledge on the spread of the diseases and preventive strategies. The people also modified their behaviour and acted wisely.

Limitation

As this study was conducted only in two Wards of the Corporation with smaller sample size, the findings may not be generalise with to the entire urban population of Kerala.

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THE GROWTH OF WOMEN ENTREPRENEURSHIP: A CASE STUDY

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The concept of Entrepreneur:

Entrepreneur is the organizer of economic venture, especially one who organizes, owns, manages and assumes the risk of the business. An entrepreneur may also be defined as the economic functionary, who undertakes such responsibilities, which cannot be insured or capitalized or salaried. He/She is one who makes the utilization of available resources for the creation of economic goods. Schumpeter defines entrepreneur as an innovator who is characterized by potentialities of doing new things or doing in a newer way. Leibenstein defines an entrepreneur as an individual or group of individuals, who connects different markets, capable of making market deficiencies, expands time-binding input transforming entities for firms.

No doubt to say that woman is also a powerful weapon as entrepreneur in different fields. Participation of women in economic activities is hotly debated issue now a day for planners and academicians at different levels. Now-a-days women are sharing the economic burden along with her family members. Woman as entrepreneur will get economic freedom, which was the idea of pandit Jawaharlal Nehru; vividly highlight the importance of economic independence of women.

Women's participation in Economic Development as entrepreneur:

Woman entrepreneur is regarded as a person who accepts a challenging role to quench her personality needs and to become economically independent by making suitable adjustments in both family and social life. They are constantly on the lookout for new and innovative ways, which lead to strong economic participation. Their adeptness skill and knowledge, their acumen in business and a pushing desire to do something positive are among the reasons for women to establish and manage different organized productive

industries and take up challenging ventures. It indicates the empowerment of women.

It is evident that women constitutes around 50% of the world's population, do the two-third of world's work hours, receive 10% of world's income and own less than one per cent of world's property (ILO Report 1980). Women owned business are becoming increasingly important in the economies of almost all countries. To the U.S. economy, they contribute more than \$250 billion annually and create new business opportunities at two to three times the rate of their male counterparts.

Women constitute nearly 50% of national population and are very important human resources in the Nation's development. According to Survey Report on Indian Women, women entrepreneurs constitute 47% of the total urban population. The participation of women in the economy (GDP growth) is as low as 8%, but the work participation of men was 49.6% during 1980s. In India, according to the census the female labour force participation, rated in their total population, is 25.7 per cent but it is 31 per cent in rural and 11.6 per cent in urban areas. They are engaging in different sectors.

Many efforts were taken to improve the position of women by increasing the literacy rates. Now, both government and non-government organizations are taking steps to promote entrepreneurship among women. But the results are not in commensurate with the efforts. A recent study of the Town and country planning reveals that self-employment is a powerful motivating factor. It should motivate her to set up an enterprise.

It is estimated that the invisible work of housewives contributes nearly one-third of India's GNP. Over the last few decades, women have come forward to establish their own enterprises. Earlier studies revealed that economic role played by women couldn't be isolated from the framework of development.



The contribution of women in the socio-economic development particularly in the rural areas has been vital. Around 77 % of the total female population of the country lives in rural areas. Out of the main workers as many as 80% are live in rural areas and the percentage of women engaged in cultivation was 33.2. As major part of the agricultural operations like breaking clods of earth, manage wading, transplanting, harvesting, threshing and winnowing, women do most of the work of caring the dairy animals and marketing of their products. In house hold industries, it is 46% against the male percentage of 43.7 working in the same sector. They also extend their helping hand in other small industries like rope and basket making, pottery, handloom, weaving and food processing indicating that women playing multi-dimensional role in the society. However except some cases, it is an indisputable fact that out of more than 370million women in the country almost 150 million are below the poverty line. Hence, the policies of government should concentrate on women empowerment and facilitate necessities through developmental programs to uplift their economic conditions. In this context central and state governments supporting entrepreneurship among women through which women can overcome their subordination within the family and the society as a whole.

The national policy for empowerment of women was adopted in 2001 with the objective of ensuring women their rightful place in society by empowering them as agents of socio-economic change and development. Empowerment of women is therefore, an important approach adopted in the Tenth Five-year plan for development of women. The new industrial policy has stressed the need for conducting a special Entrepreneurship Development Programme (EDP) and some other programmes supporting and promoting entrepreneurial skills. Government financial institutions and national banks also have special cells to assist women entrepreneurs.

The need of Women Entrepreneurship:

Majority of the women population in Andhra Pradesh living in rural areas without any financial support and freedom of livelihood, but they think a lot about their

families compared with men. In general, women in rural areas have an idea of saving in a spices box. The earnings of husbands are generally inadequate to sustain the needs of the family. Added to this, majority of male members are addicted to various bad habits such as drinking; gambling etc. Under these circumstances the meager earnings of male are not sufficient to provide hygienic food and better education to their children, leads to housewife becomes an earning member.

An urge amongst women to provide themselves, viable economic conditions and growing confidence in women were cited as the other reasons which have resulted in more number of women opting for entrepreneurial career. The family background of entrepreneurs influences their occupational choice. It is often said that families in business supplies more entrepreneurs than any other type. Generally no person have desire to opt new occupation due to the business constraints, the family contacts utilized by the entrepreneurs to their advantage.

The government of Andhra Pradesh has taken up the women empowerment as one of the strategies to tackle the problem of economic poverty. The movement of self-help groups is one of them and there are 319060 SHGs formed during 1992-93 to 2003-04. Now the cumulative figure is 475646 covering nearly 53.59 lacks of women. The programme of SHGs spread over the state and Srikakulam district is occupied second place in the state. It is a great virtue in the case of women empowerment and influences the women entrepreneurship. In this context, the present study has concentrated on the factors determining the growth of women entrepreneurs through SHGs in the district.

OBJECTIVES OF THE STUDY:

In view of the initiatives taken by women in various economic activities, promotional organizations, the study has undertaken the following objectives:

- 1) To study the growth of entrepreneurs (women SHG groups) in the Srikakulam district
- 2) To assess the perceptions of women entrepreneurs regarding availability



of business opportunities and income generating activities.

- 3) To examine the family occupations of women entrepreneurs.
- 4) To find the factors determining the growth of women entrepreneurship in the district.

DATA AND METHODOLOGY:

The study is based on the sources of both primary as well as secondary data. The Srikakulam district was selected for the study because it is one of the most backward districts in the state of Andhra Pradesh. The district has high poverty, lowest female literacy rate, poor health status etc.(second place in the state). Secondary data of SHGs has been collected from Commissioner of Rural Development (Hyderabad) Annual Reports of IRDP (Srikakulam), Chief Planning Officer (CPO), Srikakulam.

To find out the growth of entrepreneurs, three mandals were selected from each division viz., Laveru (Srikakulam division), Seethampeta (palakonda division) and Narasannapeta (Tekali division). Six groups were selected from six villages of three mandals. It consists 90 entrepreneurs (each mandal covers 30 entrepreneurs). Information was collected through predesigned questionnaire for the study in August 2005.

ANALYSIS OF THE STUDY:

The information of year wise groups formation and caste wise classification of groups and total respondents during 1997-2004. Among the castes BCs are taken first place by 72.36 per cent during 1997-2004. It may be because the percentage of BC population is higher than the other communities. It can be noted that SHG formation is absolutely for poorer sections of the society but the study mainly concentrated on weaker sections (SC, ST &BC) only.

By social status, among the total groups SC respondents are 10.41 per cent, STs are 6.62 per cent, BCs are 72.36 per cent, OCs are 8.57 per cent and combined groups are occupied 2.04 per cent being organized in the district. Total beneficiaries are 268864. The highest beneficiaries are recorded in the year 1999. However, it is evident from the table that

the formation of SHGs and beneficiaries are declined in the later years.

The main income generating activities (IGA) are vegetable vending (occupied 12.35 percent in total IGA), Sheep rearing (15.14 per cent), Fish vending (10.76 per cent), dairy (8.63 per cent), Adda leaves (4.50 per cent), agriculture (8.23 per cent), labour (3.98 per cent), small business (3.72 per cent), spinning (3.32 per cent), stone cutting (2.79 per cent), papad making (2.66 per cent), wearing (2.66 per cent), cultivation (2.25 per cent), pottery (1.73 per cent), coconut business (1.73 per cent), Brooms making (1.59 per cent), Koir (1.33 percent) and the remaining brick making, basket making, poultry, pickles making, mat making, flower vending, etc. are registered less than one per cent respectively in the district. As is evident from table 2 that 13.88 per cent of the beneficiaries selected are vegetable vendors and 12.48 per cent are shepherds. At the same time there should be need of marketing facilities to sale their final products in the market.

Family occupations and education level of women entrepreneurs:

The information about entrepreneurs' family occupations is presented in Table-1. The information shows that families with business occupation provided 33 entrepreneurs, which constitutes 55% of the total. The families with agriculture contributed 12 entrepreneurs. The business families were in all kinds of business, including manufacturing and non-manufacturing, trading and construction, etc. Service and technical work contributed 6 entrepreneurs each of the total, which constitutes 10 per cent each.

Table-1: Entrepreneurs family occupations

S.No.	Type of occupations	No. Of families	percentage
1.	Business	33	55%
2.	Agriculture	12	20%
3.	Service	6	10%
4.	Technical	6	10%
5.	Profession	3	5%

The relationship between entrepreneurs's occupational back ground and their family occupation is studied in Table-2. The information indicates that entrepreneurs with different occupation came from varied family occupations. The entrepreneurs joining



business just after completing their studies came from families in business, technical work, agricultural and service. The entrepreneurs with business background came from all types of families. Similarly, entrepreneurs with other occupational backgrounds also belonged to families engaged in varied activities. Only 5

persons out of 16 with agriculture occupation had their families in a similar activity and only one person out of 5 with service occupation had their family in a similar activity. So, the analysis of information shows that there was no relation between previous occupation followed by entrepreneurs and that of their families.

Table-2: Entrepreneur's occupational background and family occupations

S.No.	Occupational background of entrepreneurs	Business	Agriculture	Service	Technical	Profession	Total
1.	Student	15	2	1	2	1	21
2.	Agriculture	8	5	2	1	-	16
3.	Business	6	2	2	2	1	13
4.	Technical job	2	2	-	-	1	5
5.	Service	2	1	1	1	-	5
6.	Total	33	12	6	6	3	60

Source: Field Survey

The data of educational qualifications of entrepreneurs for the study area is presented in Table-3. It has been observed from the table that 24 entrepreneurs out of 60 of the study of the study area are educated at primary level, constituting 40 per cent of the total. 18 SHG entrepreneurs were illiterate, which constitutes 30 per cent of the total, even that they effectively organizing the groups. There are 12 entrepreneurs in secondary education and 3 each in intermediate and higher education.

Table-3: Educational qualifications of entrepreneurs

S. No.	Type of education	No. of entrepreneurs	Percentage
1.	Primary	24	40%
2.	Secondary	12	20%
3.	Inter mediate	3	5%
4.	Degree & above	3	5%
5.	Technical	-	-
6.	Illiterate	18	30%
7.	Total	60	100%

Source: Field Survey

Factors strengthening women entrepreneurship:

The women entrepreneurs who are participating in income generating activities

asked to give their opinion as to whether the women have entrepreneurial opportunities. The categories of respondents were further asked to assign ranks to certain factors, which have brightened prospects of women participation. Their collective response is indicated in Table-

As is evident from the table that the respondents ranked income generation activity as the main reason that has been instrumental in increasing their participation in entrepreneurial activities. The findings are not surprising, as the income generation has always been considered as an important aspect of an individual entrepreneur in building her operational career. In the study area the educational qualifications of the majority of respondents is below secondary level education. On the other side, an illiterate member in the group has not participate in IGA/entrepreneurial activities. This was followed by factors such as education of women as the reason for getting second rank. Availability of raw material at cheaper cost is another factor to determine the entrepreneurship. The relation between activity and availability of materials is identified at positive level.

The success of women in various fields including entrepreneurship has definitely boosted the morale of women entrepreneurship. As a result they are actually coming out of the shadows of their male counterparts and have



started establishment of their own independent identities as successful businesspersons. It can be held from liberty and encouragement from the head of the house /husband and other NGO's. These are final issues in determining the growth of women entrepreneurship by the ranks 4 as shown in the table. A perceptible change in the attitude of the society by way of increased social freedom and liberty to women has also contributed significantly in their new role as women entrepreneurs.

Table-4: Factors determining the women entrepreneurship

S.No.	Reasons	Collective rank
1.	Income generation	1
2.	Education of the respondent	2
3.	Husband income	6
4.	Liberty	7
5.	Encouragement to NGOs	5
6.	Availability of raw material	3
7.	Market facilities	4

Source: Field Survey

Conclusions:

It has observed in the study that 753 groups are participating in IGA out of 19944 groups in the district. The remaining groups may be participates in cash business and other business activities among group members. It indicate that majority of the groups are not enter in to IGA according to the study. Among the categories of IGA activities identified, 68.58 per cent of members are BCs, SCs are 14.32 per cent, OCs are 10.50 per cent and 6.61 per cent are belongs to STs respectively. It has also observed that Self Help Groups have been increasing year by year in Srikakulam District. The growths of SHGs are reached high level during 1999 when the new programme SHGY introduced. Now there are 25,169 groups in the district and got second place in the state of Andhra Pradesh and India. Out of 25,169 groups during 1997-2004, the numbers of groups occupied were 19944 and 268864 members are benefited according to the official records of District Rural Development Agency (DRDA) Srikakulam.

Special efforts have been made in developing entrepreneurs through systematic

entrepreneurship development programmes. This has resulted in accelerating industrial growth in the small-scale sector and also increasing new employment opportunities. Special training programmes and efforts to train and promote women as entrepreneurs is a recent phenomenon as their contribution in national economy has assumed greater importance. Hence the policy makers and economists should recommend special income generation programs for women.

However, during the course of fieldwork it was found that some of the women entrepreneurs were dummy entrepreneurs. Those who were totally dummy ones and their contribution is only lending their names to the business with a view to avail of certain facilities and incentives were out rightly rejected. It was observed that woman entrepreneurs employing more than 10 persons were found to be quite concerned while furnishing figures relating to employment.

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వడలి రాధాకృష్ణ 'అంతర్నేత్రం' కథా సంపుటి - పాత్ర చిత్రణ

డా॥ లంకివల్లె జ్యోతిశ్వర నాయుడు,
ఆంధ్రోపన్యాసకులు,
వి.ఆర్.యస్. & వై.ఆర్.ఎస్. కాలేజి,
బీరాల, ప్రకాశంజిల్లా.

కథను నడిపించేవి పాత్రలు. రచయిత తన సృజనాత్మక శక్తితో పాత్రల్ని సృష్టిస్తాడు. పాత్రలు సహజంగా వుండాలి. సమాజంలోని వ్యక్తుల్ని ప్రతిబింబించాలి. పాత్రల ద్వారా రచయిత చెప్పదలచుకున్న విషయం నేరుగా పాఠకుణ్ణి చేరుతుంది. ప్రభావితం చేస్తుంది. వారి ఆలోచనల్లో మార్పు తెస్తుంది. మానవ నైజాన్ని, అందుకు గల కారణాలను అర్థం చేసుకొనే ప్రయత్నంలో కథలను రచించిన వడలి రాధాకృష్ణ పాత్రల్ని అదే దృష్టితో మలచారు.

కథ చదవడం అయిపోయిన తర్వాత కూడా మన కళ్ళ ముందు ప్రత్యక్షం అయ్యేవి ఆయా పాత్రలు. పాత్రలకు ఉన్న పేర్లు మన మనసుని ప్రభావితం చేస్తాయి. అంత శక్తి ఈ కథలోని పాత్రలకు ఉంది. బలీయంగా కథలో పాత్రల్ని ప్రవేశపెట్టడం వడలి వారి పాత్ర చిత్రణా నైపుణ్యం.

కథలో ఇమిడి పోయే పాత్రలు, తగు పాత్రలు వీలయినంత హృద్యంగా, సమానంగా, కథను పాఠకుల చేత ఆసాంతం చదివించేంతగా పాత్రలు ఉండటం కథా ఔచిత్యము. ఈ ఔచిత్య ధోరణిలో పాత్రలు ప్రవేశపెట్టడం వడలి వారి పాత్ర చిత్రణా ఔచిత్యము.

ఈయన కథా సంపుటాలన్నింటిలోని పాత్రలు సమాజంలో నిత్యం జరిగే, కుటుంబాల్లో జరిగే పాత్రల వంటివే. ప్రతి సంపుటిలోని ప్రతి కథా చదువుతున్నప్పుడు అన్ని రకాల పాత్రలు మన కుటుంబంలో లేకపోయినప్పటికీ, మిగతా కుటుంబాల్లో, సమాజంలో మనం దాదాపు చూసిన పాత్రలలాగే వున్నాయి. అయితే వాటిని కొత్త కోణంలో రకరకాల సమస్యలతో, రకరకాల పరిష్కారాలతో మనముందు ఉంచారు వడలి రాధాకృష్ణ.

కథలోని ప్రధాన పాత్ర ద్వారా మొత్తం నడవడం మొదలు, చివర ఆ పాత్ర ప్రాధాన్యత ఉండటం ఆ కథ యొక్క ఆయువు పట్టు.

జోగారావు :

అంతర్నేత్రం కథా సంపుటిలోని 'శ్వేతసాధం' కథలోని ప్రధాన పాత్ర జోగారావు. ఒకమాట మనం మాట్లాడినా, సలహా ఇచ్చినా ఎదుటి వారి జీవితాన్ని మంచిగా ప్రభావితం చేసే విధంగా ఉండాలి. మంచి స్నేహితుడిగా, మంచి సలహాదారుగా తన స్నేహితులకి మంచి, చెడూ చెప్తూ వారిలో కలిసిపోయే పాత్ర జోగారావు. ఏదైనా ఒక మంచి పని చేస్తే అది స్వార్థపూరితంగా కేవలం మనకు మాత్రమే ఉపయోగపడటం కాక సమాజ హితానికే ఉపయోగపడాలనేది జోగారావు మనస్తత్వం.

జోగారావుతో సమానంగా ఉద్యోగం చేసే శౌరికి ఒక మంచి సలహా ఇస్తాడు జోగారావు. జోగారావు ఆర్థికంగా వెనుకబడినవాడు. కానీ శౌరి మాత్రం ఆర్థికంగా ఒక స్థితిలో వున్నవాడు. అయితే ఎప్పుడూ



మంచి సలహాలిచ్చే జోగారావుతో 'ఒరేయ్ జోగీ నేను ఒక మంచి పని చేయాలనుకుంటున్నాను దానికి నీ సలహా కావాలంటాడు. జోగారావు వెంటనే అందరూ దేవాలయాలని అదనీ ఇదనీ పరిగెత్తుతారు. కానీ నీవు మాత్రం మానవసేవా మందిరం నిర్మించి నలుగురి పేద వృద్ధులకి ఆశ్రయం ఇవ్వమంటాడు శౌరితో.

పెద్దమనసు ఉన్నా ఆర్థికంగా పెద్దకాలేని జోగారావు తన స్నేహితుని ద్వారా సమాజానికి మేలు చేసే కార్యక్రమం చేయమనటం ఆ పాత్ర యొక్క ఔచిత్యాన్ని తెలుపుతున్నది. అదియే శ్వేత సౌధంగా వెలిగి ఓల్డ్ డివైజ్ గా రూపుదిద్దుకుంది.

మీనాక్షి :

అంతర్నిత్రం సంపుటిలోని 'నేనున్నాను' కథ ద్వారా మీనాక్షి పాత్రను పరిచయం చేశారు రచయిత. సంస్కృతి సంప్రదాయాలు జతకలిసిన శ్రోత్రియ కుటుంబం నుంచి వచ్చిన అచ్చతెనుగు గృహిణి. చదువు తక్కువే అయినా లోకజ్ఞానం తెలిసిన పిల్ల. పట్టాభిని పెళ్ళిచేసుకొని భార్యగా అత్తగారింట్లో కాలుపెడుతుంది మీనాక్షి

మీనాక్షి సంస్కారవంతమైన పిల్ల. కానీ పట్టాభి అంత సంస్కారవంతుడు కాదు. భర్త చేసే అసంబద్ధ చర్యలను సహనంగా భరిస్తూ కాలం కలిసిరావాలనే ఆలోచన కల్గిన అమ్మాయి. తొందరపాటు లేని మీనాక్షి, సమయం కోసం, మనుషుల్లో మార్పుకోసం చూస్తుంటుంది. భర్త ఆక్రమ సంబంధం పెట్టుకున్నాడని తెలిసినా భర్తలో మార్పుకోసం ఎదురు చూసే సహనమూర్తి మీనాక్షి

భర్త వెళ్తున్న వేశ్యకి ఎయిడ్స్ ఉందని తెలియడంతో భర్త వేశ్యకు దూరమయ్యి ఇంటి పట్టున ఉంటున్నాడని సంతోషిస్తుంది. కానీ! సామాజిక స్పృహ ఉన్న మీనాక్షి వేశ్యని ఎయిడ్స్ కారణం చేత ఊరి నుండి వెలివేస్తున్నారని తెలిసి, సాటి స్త్రీగా ఆమె మీద జాలి కలుగుతుంది.

నిన్నటి వరకు ఆమె చూపులకు పరితపించే వారంతా, ఆమెను ఆ పరిస్థితికి తీసుకువచ్చిన వారంతా అంటే ఆఖరికి ఆమె భర్తతో సహా ఆమెను అదుకోకపోవడం చూసి చలించిపోతుంది. వేశ్యకు తనవంతు ఆర్థిక సహాయం చేసి ఆదుకుంటుంది. గృహిణి అంటే ఎంత సహనంగా ఉండి సమస్యలను ఎదుర్కోవాలో తెలిపే పాత్ర మీనాక్షిది.

విరజ :

'మనసైన మగువ' కథలో నాయిక పాత్ర. విరజ లీడింగ్ లాయర్ విశ్వనాథం గారి అమ్మాయి. డిగ్రీ పూర్తి చేసి కమనీయమైన కలలు కంటున్న కుందనపు బొమ్మ, కడిగిన ముత్యం. అందానికి తోడు చలాకీతనం, చురుకుతనంతో చాలా అందంగా ఉంటుంది విరజ.

విరజ వాళ్ళింటికి వంశీ అన్న అతను అద్దెకు వస్తాడు. కుటుంబ కట్టబాల్లతో, సమాజంలో తన తండ్రి పరవతి వలన పద్దతిగా పెరిగిన పిల్ల విరజ. కానీ వంశీ వారింటికి అద్దెకు వచ్చిన దగ్గర నుండి కూతురిలో మార్పు గమనిస్తుంది విరజ తల్లి.

వంశీ కూడా చాలా మంచివాడు. వ్యక్తిత్వం ఉన్నవాడు. అయితే తొలిచూపులోనే విరజ, వంశీ మనసులు కలుస్తాయి. కానీ సంస్కారం, విజ్ఞత వున్న, బాధ్యత కలిగిన యువకుడిగా తొందరపడని



మనస్తత్వం వంశీది. ఈ విషయం గమనించిన విరజ వారి తల్లిదండ్రులను ఒప్పించి మార్గం సుగమం చేసుకుంటుంది.

వంశీ మనసు కనిపెట్టి, తనూ మనసుపడింది. కనుక తన తల్లిదండ్రులు ఇంకా మంచి సంబంధం తెచ్చి పెళ్లి చేయాలనుకున్నా సాగనీయదు విరజ. వంశీ మనసుగ్రహించి తల్లిదండ్రులను ఎలా ఒప్పించాలో తెలుసుకుని వారి వివాహం జరిగే విధంగా చూసిన విరజ 'మనసైన మగువ'గా రచయిత వదలి చిత్రీకరించిన తీరు పాఠకులను ఆకట్టుకుంది.

తల్లిదండ్రులను కష్టపెట్టకుండా, ఇష్టమైన వాడిని వివాహం చేసుకునే విధానం విరజ పాత్ర ద్వారా రచయిత కొత్త కోణంలో ఆవిష్కరించారు.

జాగృతి :

'స్వజాతి పక్షులు' కథలో జాగృతి సరదాగా ఉండే అమ్మాయి. ఒకసారి రైలు ప్రయాణం చేస్తుంటుంది. అప్పుడు ఆర్నెల్ల పసిపాపతో ట్రైన్ ఎక్కుతుంది జాగృతి. రైలులో పరిచయం నందు. నందుకు వివాహం అవుతుంది. ఇద్దరికి పరిచయాలు ఏర్పడతాయి. జాగృతి విషయం తెలుసుకుంటాడు నందు.

జాగృతి చాలా కష్టాల్లో ఉంటున్నానని, తన భర్త మంచివాడు కాదని తన బాధలు చెప్తుంది నందుకి. ఇద్దరూ హైద్రాబాద్ లో దిగుతారు. కష్టాల్లో ఉంది అన్న సానుభూతితో సహాయం చేస్తానంటాడు నందు. ఏదో ఒక ఉద్యోగం ఇప్పించమంటుంది. ఉద్యోగం ఇప్పిస్తాడు నందు.

నందు, జాగృతిల పరిచయం పెరుగుతుంది. మంచి స్నేహితుల్లా ఉంటారు. ఎప్పుడైనా తొందరపడి మాట్లాడాలన్నా స్నేహం చెడిపోతుందేమోనని చాలా జాగ్రత్త పడ్తాడు నందు. అసలు విషయం కొన్ని రోజుల తర్వాత తెలుస్తుంది నందుకి. జాగృతి చాలా అల్లరి పిల్ల. తన భర్త చాలా మంచివాడు. తను కావాలని ఏడిపించిందని తన భర్త వస్తున్నాడనీ, ఇన్నాళ్ళు ట్రైనింగ్ కు వెళ్లాడనీ, నిన్ను సరదాగా ఏడిపించాలని ఈపని చేశానని నందుకి ఒకరోజు చెప్తుంది జాగృతి.

అయితే నందూకి వివాహమయిందన్న సంగతి జాగృతికి కూడా చెప్పడు. తను చేసిన పనికి, నేను చేసిన పని జత కలిసిందని అనుకుంటాడు. జాగృతి లాంటి సరదా పాత్రలు కూడా ఉంటాయని మనకు చెప్పడమే ఈ పాత్ర ఉద్దేశం.

మహాలక్ష్మి :

అంతర్వేతం కథా సంపుటిలోని 'అంతర్వేతం' అనే కథలో మహాలక్ష్మి పాత్ర ప్రాధాన్యత కలిగిన పాత్ర. ఉన్నత భావాలు కలిగిన భార్యగా, స్త్రీ గా, తల్లిగా అన్ని షాత్రలు చక్కగా నెరవేర్చగల ఇల్లలు మహాలక్ష్మి. తన భర్త గోపాలానికి విలువనిస్తూ, భర్త అడుగుజాడల్లో, ఆశయాల్లో, కష్టాల్లో పాలుపంచుకున్న మహాలక్ష్మి భారత స్త్రీకి ప్రతీక. మహాలక్ష్మికి, గోపాలానికి ఇద్దరు కొడుకులు. తల్లిదండ్రుల సంస్కారం అలవదని స్వార్థపరులు. పట్నాల్లో ఉద్యోగాలు, పెళ్లం పిల్లలతో కాలక్షేపం చేస్తూ తల్లిదండ్రుల ఊసే ఎత్తని కొడుకులు.

నిస్వార్థంగా తమకంటూ ఏమీ చేసుకోకపోయినా పిల్లలకు మంచి చదువులు, ఉద్యోగాలు, పెళ్లిళ్ళు



బాధ్యతలు నెరవేర్చిన తల్లిదండ్రులు గోపాలం, మహాలక్ష్మి, వృద్ధాప్యంలో పల్లెటూర్లో ఉంటారు. భర్త గోపాలం అస్వస్థతతో కన్నుమూస్తాడు. కబురు చేసినా తలకొరివి పెట్టడానికి కూడా కొడుకులురారు. ఆ తరుణంలో మహాలక్ష్మి నిర్ణయం సముచితమవుతుంది. కొడుకులు చేయాల్సిన పని చేయకపోతే అనాధలా నా భర్తని వదిలివేయడం నా వల్ల కాదు. నేను తలకొరివి పెద్దానని తలకొరివి పెట్టి అంత వేదనలోనూ ఆత్మతృప్తి పొందుతుంది మహాలక్ష్మి.

తండ్రికి తలకొరివి పెట్టడానికి వస్తే ఎక్కడ తండ్రి చేసిన అప్పులు చుట్టుకుంటాయోనని రాని కొడుకుల స్వార్థం మహాలక్ష్మిని కలచివేస్తుంది. ప్రేమను-అనురాగాన్ని పంచి, పిల్లల్ని పెంచి పెద్ద చేసినా ఏమీ మిగలలేదు. అందుకే మానవత్వాన్ని రంగరించి మరో అనాధ పిల్లని పెంచాలని జీవితం చివరిలో కూడా మంచి నిర్ణయం తీసుకుంటుంది మహాలక్ష్మి. ఆమె ధైర్యమూ, సమయోచితము ఈ పాత్ర తెలుపుతుంది.

సత్యవర్ధన్ :

ఏ విషయంలోనైనా నాయకుడి సమర్థత, నిజాయితీ, చిత్తశుద్ధిల మీదే అక్కడ రాచరికం గానీ, అరాచకం గానీ, ఆధారపడి ఉంటాయన్నది నిత్యసత్యం. కాల ప్రవాహంలోని మార్పులు పసికట్టి వాటిని తమ పనివిధానాలకు అన్వయించుకొని వాటికి అనుగుణంగా ప్రణాళికలను రూపొందించుకునే నాయకులు విజయవంతంగా నాయకత్వం వహిస్తారు. ఈ విధంగా సమర్థవంతమైన నాయక పదవికి సరిపోయిన వాడు సత్యవర్ధన్.

చేనేత కార్మిక కుటుంబంలో జన్మించిన సత్యవర్ధన్ తన తండ్రి పట్టుదలతో పై చదువులు చదువుకొని మంచి బిజినెస్లో అభివృద్ధి పథంలో ఉంటాడు. సత్యవర్ధన్ తండ్రి, తాత వీరంతా చేనేత కుటుంబాలలో ఉన్న బాధలన్నీ పడి, బ్రతుకులు ఈద్యలేని దుర్భర పరిస్థితులు ఎదుర్కొన్నారు. ఉన్నంతలో సత్యవర్ధన్ తాత చాలా వరకు చేనేత దుస్థితిని ఆ కుటుంబాలు ఎదుర్కొంటున్న ఇబ్బందులను ప్రభుత్వం దృష్టికి తీసుకువెళ్ళేవాడు. ఆయన నాయకత్వాన కొంత న్యాయం జరిగేది.

సత్యవర్ధన్ తండ్రి ఈ బాధలు నీకు వద్దు. నువ్వు బయటకు వెళ్లి ఉన్నత చదువులు చదువుకోమన్న తండ్రి ప్రోత్సాహంతో ఉన్నతస్థితికి వస్తాడు సత్యవర్ధన్. సత్యవర్ధన్ తాత పోయిన తర్వాత వ్యవస్థ అంధకారంలో మునిగిపోతుంది. ఉన్నత స్థితికి వచ్చిన సత్యవర్ధన్కి తాత నాయకత్వం, తండ్రి త్యాగధనం మనసులో మెదిలి తన బాధ్యత గుర్తుచేసుకుంటాడు.

ఉన్నత స్థితిలో వున్న తన చేనేత కార్మికులకు అండగా ఉండి, తండ్రిలాగే అందరూ ఇబ్బందులు పడకుండా ఉండాలంటూ తన నాయకత్వం వహించి చేనేత పరిశ్రమకు జీవం తేవాలన్న సంకల్పంతో ముందుకి వస్తాడు సత్యవర్ధన్. సరియైన నాయకుడంటే ఇబ్బందులకు భయపడకుండా పరిస్థితులను చక్కదిద్దేవాడని రచయిత ఈ పాత్ర ద్వారా చెప్పారు.

శ్రీనివాస్ :

‘అభిమానపు అంచులలో...’ నిరంతరం ఉండేవారి మనస్తత్వానికి, అభిమానం నిండా ఉన్న వ్యక్తి వ్యక్తిత్వానికి అద్దం పట్టే పాత్ర శ్రీనివాస్. మన కులము, మన మతము, మన ఆచార వ్యవహారాలే గొప్ప

అని ఎవరికి వారే చెప్పుకు తిరుగుతున్న రోజుల వచ్చాయి. ఇటువంటి రోజులలో కూడా అందరి, ఆచార వ్యవహారాలను, అన్ని కులాల మతస్థల భావాలను సమానంగా ఎంతమంది చూస్తున్నారు. కానీ శ్రీనివాస్ కులం, మతం వేరైనా అందిరితో ఒకే విధంగా ఉంటాడు. అందునా నేడు బ్రాహ్మణులన్నా, బ్రాహ్మణ ఆచారాలన్నా, బ్రాహ్మణ కులమన్నా సమాజంలో దీనస్థితి ఏర్పడింది. ఒకప్పుడు సమాజాన్ని శాసించిన బ్రాహ్మణులకు మారిన సమాజ పరిస్థితులు దుర్భరస్థితిని కలుగజేస్తున్నాయి. ఈ పరిస్థితుల్లో బ్రాహ్మణులు ఉండటం శ్రీనివాస్ కి ఒకే జాలి.

శ్రీనివాస్ అతని మిత్రుడు సుదర్శనం తీర్థయాత్రలకు బయలుదేరుతారు. తప్పని పరిస్థితుల్లో బ్రాహ్మణ సత్రంలోనే శ్రీనివాస్ చేరవలసి వస్తుంది. అలా మోసం చేసి ఆ సత్రంలో ఉండటం శ్రీనివాస్ కి ఇష్టం వుండదు. కానీ మిత్రుడు సుదర్శనం కోసం ఉంటాడు. అక్కడ పూట పూట బ్రాహ్మణులకు భోజనాలు, వారికి కావలసిన సదుపాయాలు చూసేవారు కొందరు వుంటారు. వారిలో శ్రీదేవి అనే 25 సం||ల యువతి శ్రీనివాస్ కి పరిచయం అవుతుంది. ఆ అమ్మాయి నడవడిక, మాటతీరు, మంచితనం అన్నీ శ్రీనివాస్ ని ఆకర్షిస్తాయి. ఆ అమ్మాయికి కూడా శ్రీనివాస్ తనని ఒక దరికి చేర్చే వ్యక్తిగా కనపడతాడు.

పెళ్ళి చేసుకుని పిల్లాపాపలతో హాయిగా ఉండాలని వయసులో ఈ సత్రంలో నిరంతరం వంటా, వార్పు అంటూ ఆ అమ్మాయి ఎందుకలా ఉందో తెలుసుకుంటాడు. శ్రీదేవిని చేసుకునే వాడు నిజంగా అదృష్టివంతుడు అనుకుంటాడు శ్రీనివాస్. ఆ అవకాశం తనకే కల్పిస్తుంది శ్రీదేవి. అయినా “సంస్కృతిని పోషించి సంరక్షించిన వైదికమీనాడు ఛిద్రం కాకూడదని, సజీవంగా వర్ణిల్లాలి” అని అనుకున్న శ్రీనివాస్ ఆమె కోరిక తిరస్కరిస్తాడు. కానీ ఆమెని ఒక మంచి వ్యక్తికి, ఆమెకు అన్ని విధాల తగిన భర్తని చూసి పెళ్ళి చేస్తానని ఉత్తరం ద్వారా చెప్పి బయటకు వస్తాడు శ్రీనివాస్. మంచి సంస్కృతీ సంప్రదాయాలను మంచి వ్యక్తిత్వం ఉంటే అడుగడుగునా కాపాడవచ్చని శ్రీనివాస్ పాత్ర ద్వారా రచయిత మనకి తెలియజేసిన సందేశం.

ఈ విధంగా వడలి రాధాకృష్ణ తన కథా సంపుటాల ద్వారా తన కథలలోని పాత్రలు చాలా సహజంగా చిత్రించారు. అన్ని కథలలో కూడా ఇలాంటి పాత్ర ఎక్కడా లేదులే అనే అభిప్రాయం పాఠకుడికి కలగకుండా రోజూ మనకి తారసపడే వ్యక్తుల స్వభావాలను, సామాజిక సమస్యలను, వాటి పరిష్కారాలను వీలైనన్ని ఎక్కువ పాత్రల ద్వారా మన పాఠకులకు అందించారు.

ప్రతి పాత్ర మనం ఇంట్లోదేమో, మన ఇంటి పక్కదే, మన వీధిలోదే, మన ఊరిలోదే అనే విధంగా ప్రతి మనిషినీ చాలా దగ్గరగా ఉన్న పాత్రలను ఎన్నుకొని చిత్రించటం ఆయనకు ఆయనే సాటి అనిపించారు వడలి రాధాకృష్ణ. ప్రతి పాత్ర ద్వారా సమాజానికి చాలా హితము చేకూరిందని వందకు వంద శాతం చెప్పవచ్చు.



ఆధార గ్రంథాలు :

1. 'అంతర్నితం' కథాసంపుటి - వడలి రాధాకృష్ణ
2. వెంకటరామ నరసింహం కాకర్ల - సాహిత్యదర్శనము



An Unheard Voice: In Voices in the City by Anita Desai

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Abstract

Anita Desai's works represents a sense of universal feminist consciousness and a critical understanding of the obstacles that women in general and her female characters in particular had to face in their quest for self. This paper explores the quest for a meaningful life and struggle for existence by the female protagonist, Monisha. The effects of suppression, depression and silent sufferings results in the tragic end of Monisha. She miserably fails in adjusting to the cross-currents in the new environment after her marriage. She becomes a stranger amidst her large joint family. Her lack of belief in the social taboos and patriarchal norms make her unfit for the family. The insensitiveness and lack of support of her husband reduces her to a state of delirium. She struggles for reconstructing a liberated individual identity for herself. But due to lack of confidence and extremely sensitive nature she fails in her attempt. Monisha's subjugation represents a universal problem of women's quest.



Keywords: Cross-currents, suppression, depression, sensitive, Feminist consciousness, quest for identity, delirium.

Anita Desai is a world famous Indo English writer. In the critical perspective she can rightly be called as the Jane Austen and Virginia Woolf of India. Her works deal with the social and psychological problems of Indian women. She depicts about the inner-world of the characters through exploring the human psyche. In her works Desai tries to understand closely the plights of her female characters. She depict different aspects of feminine psyche in her works. Desai portrays female's desire of liberty from social and traditional bondages in the patriarchal society. Her novels deal with feminine sensibility and the turbulent psyche of the modern Indian women.

Anita Desai's *Voices In The City* (1963), is a story of three siblings Nirode, Monisha and Amla, two sisters and a brother, struggling to adjust themselves to the cross-currents of the city of Calcutta (now Kolkata). This paper deals with the silent sufferings of the female character Monisha and her tragic death. It also explores the psychological trauma, feminine sensibility, quest for identity, struggle to establish oneself and perplexities in her life. She has explored various dimensions of patriarchy and the existential problems. Monisha is a lonely, sensitive, depressed and tragic character. She becomes the victim of an mismatched marriage, just like Maya, in *Cry, the peacock*. Although, she is an educated woman well versed with Kafka and Camus, but after marriage her



passion and interest are overlooked by her in-laws and husband. She has also achieved scholarly achievements and she possesses books that comprises the works of art of various dialects, but she never gets any appreciation for that, from her in-laws. She longs for reading the literary gems but scarcely she is left alone or get time from her mundane household duties. Her longing for privacy and getting time for herself is thus reflected when she says:

Kalyani di throws open my wardrobe in order to inspect my saris. 'How many did you get at the wedding?' she asks 'How many?' and sees my books. The whole wardrobe full of books. To my perplexity, she laughs. . . . I see that of course she cannot know that there is nothing to laugh at in Kafka or Hopkins or Dostoyevsky or my Russian or French or Sanskrit dictionaries. But I wish they would leave me alone sometimes, to read.
(Desai 116)

Monisha differs a lot in her thoughts and attitude from that of her in-laws family. Her new family believes in middleclass common values. But Monisha doesn't believe in these rigid ideas and taboos which makes her unfit for accepting and adjusting to the realities of life. She has a strained relationship with her in-laws and also with her husband. Her husband, Jiban is an insensitive and down to earth person. Monisha finds herself as a stranger in her own family after marriage. She becomes hypersensitive day by day, just like Maya in Cry, the Peacock, after being failed to adjust herself with her new family members.



In *the Second Sex* Simone de Beauvoir, about women in general, says that: "... she has always been given in marriage by certain males to other males" (446) Similarly, Monisha's marriage to Jiban was an arranged one in which her father chooses her life partner regardless of the fact that in no way he is suitable for her daughter. Monisha silently accepted the proposal but later she realize her mistake.

Monisha and Jiban are opposite to each other. She is a refined, sensitive, and a peace loving person, whereas her husband is an insensitive, moderate, realistic and conservative person. This results in the marital discontentment. Their relationship was a mechanical type which has no feelings. It becomes the cause of great despair on the part of Monisha. Shanta Krishnaswamy points out about the relationship of Monisha and Jiban that: "While she thumps and quivers like a finely tuned musical instrument, he is stolid, glum and impervious to her fine vibrations" (240). Monisha keeps suffering silently and Jiban remains uncertain of her emotions. P.F.Patil, writes about the marriage of Monisha and Jiban as: " a pathetic illustration of maladjustment in a marriage." (134) Monisha irrespective of so many attempts fails at adjusting to the environment of her in-laws home. She remains as a stranger among them. Her marital home does not provide her comfort and she feels like being captivated in her own home. She gets irritated of the barred windows that gave her the feeling of a prison. She mention it in her diary and also about the suffocation she feels within them. "... the tiered balconies - four tiers of them - rise all around us, shutting out light and enclosing



shadows like stagnant well waterThrough the thick iron bars I look out on the other walls, other windows, other bars." (Desai 109)

The family strictly follows many rituals and customs. Monisha writes in her diary about her first acquaintance with the family:

. . . while placing her hand on my head in blessing, also pushes a little harder than I think is necessary and still harder till I realize what it means and go down on my knees touch her feet . . . How they all honor their own feet! More – I lose count – but many more. Feet before faces here . . . (Desai 109)

Monisha finds these rituals meaningless and does not believe in them. She finds it difficult to practice such rituals and the role for women in that home. She not only suffers herself silently but also feels plight for the other women of the house as well as society who tolerates all these rigid, worthless, patriarchal rules and regulations. She says, I see many women, always Bengali women, who follow five paces behind their men . . . like the female birds in the cages. She thinks of the women of her own house and their mundane lives. She finds their life meaningless and without an identity. She gets furious at these women who doesn't have any choice but to go on living a worthless life, blindly following the orthodox norms. She utters in great despair:

I think of generations of Bengali women hidden behind the barred windows of dark rooms, spending centuries in washing clothes, kneading dough and murmuring aloud verses from the Bhagavad Gita and the Ramayana in the



dim light of sooty lamps. Life spent in waiting for nothing, waiting for men self-centered and indifferent and hungry and demanding and critical, waiting for death and dying misunderstood, always behind bars, those terrifying black bars that shut us in , in the old houses in the old city. (Desai 120).

Desai talks about one of the mean tendency of the orthodox people of India who regard woman as incomplete unless and until she becomes a mother. It is one of the major issues related to women in India who have to suffer if she fails at providing a child to the husband and his family. Monisha undergoes much humiliation for inability to bear a child. She is continuously taunted and accused by her in-laws, for her inability to become a mother. Monisha feels insulted and helpless when her inability of becoming mother is discussed openly by her family members:

No, no, the doctor has said it is not the womb. It is these tubes, what do you call them, Fallopian or Pallopan, what is it – they are blocked . . . 'the womb may be in the wrong position, then also an operation is required.' But it is the tubes, they are blocked. (Desai 113)

Simone de Beauvoir remarks that, a woman is described as “ a womb, an ovary,” (36). After marriage, becoming a mother is regarded as the prime duty of a woman by many and Jiban's family has the same mentality. When she hears the conversation of her in-laws, while working in the kitchen, she feels humiliated. Her self-respect is marred. Her utter



despair can be felt when she says:

Like a burst of feathers, released full in my face, comes the realization that they are talking of me, my organs, the reason why I cannot have a child . . . but I stop listening and regard my insides : my ovaries, my tubes, all my recesses moist with blood, laid open, laid bare to their scrutiny.(Desai 113)

Monisha starts hating her surroundings, her in-laws and her husband when they accused her of theft. In order to pay the hospital bills of her brother Nirode, she takes money of her husband without his permission as she thinks she has every right to use her husband's money. But to her astonishment she was accused of stealing and to the worse her husband also did not support her, she feels humiliated. At this point she regrets for not being financially independent. She feels disheartened after listening to her mother-in law's, unbearable taunts. She expresses :

They think me a thief. To be regarded so low by men and women themselves so low, it is to be laid on a level lower than the common earth. I find that I am alone here . . . I am willing to live here , a little beyond and below everyone else, in exile" (Desai 135). Monisha exclaims: "I opened the door and went quickly in, and on my back felt their white-hot brand sink in and burn through my skin.: Thief."(Desai 135)

Monisha wants to take breath of freedom and always thinks of escaping



from the prying eyes of the family members. She feels happy and relaxed outside her home. She becomes child-like and her happiness knew no bounds when she visits a zoo in Calcutta with the children in her family. One can see her delight when she exclaims:

And for a while I think there is a place in Calcutta where there is rest, a relief from claustrophobia. Here the jaruls are in bloom, . . . the lake wild ducks are scattered as thick as dry leaves, and like leaves they crackle and stir in the wind – why don't they fly out of the city, into the open, I wonder. (Desai 119 - 120)

Anita Desai has interlinked the images of animals at zoo with the thoughts and feelings of Monisha. Her wonderment at the wild ducks not trying to fly out into the open depicts her own desire 'to break the chains', of confinement of her life and lead a free independent life. Her despair at the fact of not being able to give birth to a child is clearly felt when she says: "A kangaroo lies on its back to sun soft honey fur on its belly, but its pouch, alas, is empty" (119). This shows her longing to become a mother. Monisha's failure as a wife, daughter-in-law and mother, makes her slowly drew away from reality and she feels lonely. She goes on suffering silently all the plights and false blames of her in-laws. The lack of support of Jiban, makes her life more difficult. She finds her life meaningless and unworthy. Jena relating to the situation and married life of Monisha, rightly remarks that the "ultimate solution to such relationships in



marriage is the: "ultimate fatality for a woman in a society where everything including philosophy seems to conspire against her longing for individual freedom" (37). Monisha desire for an escape but couldn't get it. She feels as if there is no ending, no solution to her predicaments and she has to carry the burden of silent sufferings throughout her life. She writes about her meaningless existence in her diary thus: "Is this what life is then, my life? Only a conundrum that I shall brood over forever with passion and pain, never to arrive at a solution? Only a conundrum - is that then life?" (Desai 125).

Monisha tries her best to find a solution to her problems but fails miserably. Slowly she lose hope and interest in her life and herself. According to N. Sethuraman, "Fear creeps into her troubled mind and the lack of sympathy and understanding on the part of others sicken her." He further says, "These fears sweep upon her in great waves smothering all vestiges and reason and drive her to the point of no return" (69). Monisha slips away into a state of delirium and says about herself, "I grow smaller everyday, shrink and lose more and more of my weight, my appurtenances, the symbols of my existence that used to establish me in the eyes of the world. I am already too small to be regarded much by anyone. I will be invisible yet" (Desai 139). Finally when she could not tolerate anymore, she ends her life by committing suicide. In her death she finds the solution of putting an end to the agony that her life was. In utter despair she takes a drastic step of self - immolation to put an end to her problems. Desai describes the pathetic death of Monisha:



When her blouse and sari were soaked, she lowered the tin. Her arms relaxed a moment, recollecting their strength. . . .To her astonishment, the very first match struck fire, and it's clear flame was as straight and golden as a promise kept. She brought it close to her face so close that she flinched and dropped it in her lap. The oil soaking her garments responded with a leap of recognition. Two elements had met and in their embrace she was caught . . . she screamed 'No!, No!, No!' Screamed. Screamed. Fell unconscious. (Desai 240)

In the fictional world of Desai, Monisha remains the most pathetic character. Her tragic end has a universal significance as many women under societal pressure, often take this drastic step. Monisha although rebel against the conventions of the society, but she lacks courage to fight and ends up destroying her own life. The situation of Monisha presents the social condition of women of India who suffers in a male dominated world. Women, who attempts suicide due to endless sufferings and torment in their in-laws home is a matter of great concern.



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“AN ECONOMICAL ANALYSIS OF URBAN UNEMPLOYMENT CHALLENGES IN INDIA WITH SPECIAL REFERENCE TO BENGALURU CITY”

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ABSTRACT: Currently, urban unemployment is alarming with drastic scenario. In this regard urban areas are highly affected by unemployment's. For this problem several factors are assumed to be in charge. Unemployment is a situation characterized by the existence of those able bodied persons who are willing to work but have to do without a job that may give them some regular income. Unemployment is a universal feature of capitalist societies. Unemployment does not mean, 'No employment'. It means 'Lack of employment'. Unemployment may be defined as state of affairs in a country where there are large number of able bodied persons of working age who are willing to work but cannot find work at the current rate of wage level. The research paper objectives are to study on Urban Unemployment Challenges in India and Karnataka. To study on Urban Unemployment Measures in India and Karnataka. The researcher randomly selected 60 respondents in Bangalore city. The data analysis used correlation and t-test. The paper overall positive relationship between unemployment and economic growth of study area.

Key Words: Urban Unemployment, Urban Unemployment Problems and Challenges

Introduction

Currently, urban unemployment is alarming with drastic scenario. In this regard urban areas are highly affected by unemployment's. For this problem several factors are assumed to be in charge. These factors themselves vary from place to place. Urban areas occupied by numerous residents. Those residents are mainly jobseekers. Urban unemployment touches enormous issues include difficulties related to joblessness, system of dealing with such difficulties, entrepreneurship or self-employment tendencies and complexity of the patterns of urban unemployment problems. Unemployment is a growing challenge around the world, though it is not a full-blown crisis yet. However, when the crisis comes, it is likely to erupt among urban youth. While heading off such a calamity will not be easy, the global benefits of doing so would be great. As productive and socially responsible adults, the youth of today and in years to come could make planet Earth a better place for all.

Since World War II there has been a net emigration of over 150 million persons to urban areas. The scale of this movement, to which is added a considerable natural increase

in the population of towns (due to a high birth rate and a reduced death rate resulting from the age composition of the population), has led to an extremely rapid growth of the urban population during this period, which increased at an average rate of over 4.5% a year. The 750 million jobless in the Third World in 1975 is expected to increase to 1,320 million by the year 2000. Meanwhile, the number of new jobs needed is expected to be 630 million in Asia, 250 million in black Africa, 190 million in Latin America (as compared with 360 million jobs needed in Western countries). Figures for 1975 show that whereas unemployment as a whole in the developing countries was 5% of the total labour force, rural unemployment was 3.6% and in the towns 8% of the potential workforce was jobless.

The rapid growth of the urban population in developing countries is largely due to rural migrations which, given their social and economic origin, are less predictable than are the other two growth factors, fertility and mortality rates. Some migratory movements are encouraged by the reality of growing urban industries, but it is mainly the erratic migrations from destitute rural areas, motivated by



despair rather than by definite objectives, which furnish the greater part of the displaced peasants flooding the urban labour market in the cities of Asia and Latin America. Long years of unemployment gradually undermine their moral and physical strength and further reduce their chance for future economic and social advancement.

Urban Unemployment in India

Unemployment is a common economic malady faced by each and every country of the world, irrespective of their economic system and the level of development achieved. But the nature of unemployment prevailing in underdeveloped or developing countries sharply differs to that of developed countries of the world.

While the developed countries are facing unemployment, mostly of Keynesian involuntary and frictional types but the underdeveloped or developing countries like India are facing structural unemployment arising from high rate of growth of population and slow economic growth.

In India's unemployment rate in urban areas for all ages was 9.3% in the January. March Quarter of 2019 Compared to 9.9% in the trailing 3 Months periods. Unemployment among those aged between 15-29 years was 22.5% in the quarter ending March 2019 from 23.7% in the preceding quarter.

1) Educated unemployment: The problem of the educated unemployment constitute a very serious problem. Out of total numbers of job seeker, registered with employment exchange, about 50% are educated unemployed. The number of educated job seeker, was increasing at the annual rate of more than 20%. The educated unemployed were 2.44% lakh's in 1951 and they reached to 224 lakhs in 1991.

2) Industrial unemployment: The exact size of the industrial unemployment in India is not known because the necessary data for its estimation are not available. During planning period, Industrial sector has expanded and employment in it has slowly increased. During last 25 years, unemployment in the industrial sector has increased due to failure of small scale and large scale industries.

Objectives of Study

1. To Study on Urban Unemployment challenges of India and Karnataka.
2. To examine the incidence, type and characteristics of urban unemployment in Karnataka and Bangalore City.
3. To present explanations for the high incidence of unemployment.

Hypotheses of the Study

1. There is correlation between unemployment and economic growth of the Study area.
2. Urban areas are faced unemployment challenges in Karnataka and study area.

Causes of Urban Unemployment in India

- a) Increasing output of Indian universities.
- b) Literacy character of education.
- c) Under developed of economy.
- d) Lack of dignity of labour and hunt for the white collar jobs.
- e) More and more expectations.
- f) Lack of training facilities.
- g) Lack of vocational and professional guidance.
- h) Joint family system.

Measurement of Unemployment

The ILO definition of unemployment is based on three criteria to be satisfied simultaneously: "without work", "currently available for work" and "seeking work". Accordingly, the "unemployed" comprise all persons above the age specified for measuring the economically active population who during the reference period were: (a) "without work", i.e., were not in paid employment or self-employment as specified by international definition of employment. (b) "Currently available for work", i.e., were available for paid employment or self-employment during the reference period; and (c) "seeking work", i.e., had taken specific steps in a specified recent period to seek paid employment or self-employment.

Measures are to Remove Urban Unemployment

- a) Reform of the education with vocational and technical courses.
- b) Repaid economic development.
- c) Improving of employment exchanges.
- d) Vocational and career guidance.
- e) Encouragement to the small scale industries.



- f) Expansion of social services like education, housing and health services.
- g) Aiding self-employment etc.

Remedies to remove Unemployment

- 1) Rapid economic development is necessary.
- 2) Labour intensive industry should be promoted.
- 3) Spread of new technology in agriculture is necessary to increase the production.
- 4) Employment exchanges to be established throughout country in urban and rural areas.
- 5) Adequate financial facilities are to be made available for self-employment.
- 6) Establishment of work and training at places where work opportunities have been provided.
- 7) Special assistance be provided to individuals or small groups of people for establishing small scale industries and business.
- 8) Training facilities expanded in those line in which manpower shortage at present exists.
- 9) Active encouragement be given to products of cottage and small scale industries.
- 10) Road transport facilitates be developed.
- 11) Improvement of educational facilities with training courses is necessary.
- 12) Private sector industries should be promoted than public sector.
- 13) The government should plan to utilize fully the human and natural resources etc.

Urban Unemployment in Karnataka

Bucking the national trend, which has seen a rise in unemployment rates in the last three years, Karnataka has seen a dip to 0.7% from 6.4% in January 2016. The only other state to have witnessed a decline in unemployment levels is Goa, where unemployment dipped to 3.7% in August, from 12.3% in January 2016. Other states having lower degree of unemployment are Meghalaya (1.6%), Sikkim (2.1%). Karnataka also performed better than its neighbouring states of Kerala (9.1%), Tamil Nadu (5.8%), Andhra Pradesh (3.7%) and Telangana (2.4%).

The number of people unemployed in Karnataka amounts to just 3,44,292, according to January 2019 data revealed by the ministry of Department of Skill Development,

Entrepreneurship and Livelihood. Karnataka had the lowest unemployment rate at 1.2 percent according to Centre for Monitoring Indian Economy (CMIE) while Tripura had the highest unemployment rate at 22.9 percent in March 2019.

Karnataka's unemployment rate increased 26.3 percentage points, rising to 29.8% in Apr 2020, according to a survey conducted by the Centre for Monitoring Indian Economy (CMIE). Over a longer time period, unemployment has moved from 0.5% in Apr 2019 to its current rate.

Unemployment in Karnataka was greater than the national rate of 23.5%. Nationwide, unemployment was highest in Tamil Nadu, Jharkhand, and Bihar at 49.8%, 47.1%, and 46.6% respectively. It was lowest in Punjab, Chhattisgarh, and Telangana at 2.9%, 3.4%, and 6.2% respectively.

About Bangalore City

Bangalore, also known as Bengaluru (Kannada) is the capital of the Indian State of Karnataka. Bangalore is nicknamed the Garden City and was once called a Pensioner's Paradise. Located on the Deccan Plateau in the south-eastern part of Karnataka, Bangalore is India's third most populous city. There are a number of expats from across the world living in the city, thanks to the growing presence of Multi-National Companies.

Today as a large city and growing metropolis, Bangalore is home to many of the most well-recognised colleges and research institutions in India. Numerous public sector heavy industries, software companies, aerospace, telecommunications, and defence organizations are located in the city. Bangalore is known as the Silicon Valley of India because of its position as the nation's leading IT exporter. A demographically diverse city, Bangalore is a major economic and cultural hub and the fastest growing major metropolis in India.

Methodology

The study used both primary and secondary sources of data. Primary sources data was collected through the selected respondents in study area. Secondary sources of data can use from CSO, NSSO and CMIE



reports. The researcher used self-structured questionnaire to collect the primary data.

Data Analysis of the Study

Null Hypotheses-1: There is correlation between unemployment and economic growth of study area.

Variables	N	Mean	SD	r-value	Sig
Unemployment	60	36.36	2.24	-0.125	0.343
Economic Growth	60	34.65	3.10		

The above table indicate that mean value are 36.36 and 34.65, standard deviation values are 2.24 and 3.10. correlation r-value is -0.125 and significance value is 0.343. Therefore, positive relationship between unemployment and economic growth of the study area.

Null Hypotheses-2: Urban areas are faced unemployment challenges in Karnataka and study area.

Variable	N	Mean	SD	t-value	Sig
Unemployment challenges in Karnataka and Study area.	60	35.24	2.25	125.35	0.000
95% level of significance					

The above table indicate that Mean and Standard Deviation values are 35.24 and 2.25 respectively. The one sample t-test table value is 1.98. The testing t value is 125.35 is greater than table value. So, null hypotheses is accepted. Therefore, **Urban areas are faced unemployment challenges in Karnataka and study area.**

Results of the Study

1. Positive relationship between unemployment and economic growth of the study area.
2. Urban areas are faced unemployment challenges in Karnataka and study area.

Conclusion

The eradication of poverty requires universal access to economic opportunities that will promote sustainable livelihood and basic social services. The broad alleviation efforts include provision of food security, land rights, education, employment, primary health care services including reproductive health care, safe drinking water and sanitation. Nowadays the unemployment is one of the crucial problem of India. Particularly technology unemployment highly increases in Urban areas and seasonal Unemployment highly increases rural areas.

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“Historical Prospects of Raja Ram Mohan Roy Life and Contributions for Indian Society”

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Abstract: Raja Rammohun Roy is a great historical figure, who put laudable efforts to transform the face of India and dared to defy the age-old Hindu traditions. He was the first Indian to use the English language to communicate his views on religious, social, and political issues. He also was possibly the first to make Bengali prose his vehicle to communicate his message. The essential message he wished to convey was that of rationalism and of an anxiety to convey Western advances in knowledge, especially science, to his fellow countrymen. He thus preferred English to Sanskrit education. His fight against sati was based not only on a call for humanity but also on a reform of traditional Hinduism and improvement of the position of women.

Key words: Raja Ram Mohan Roy, Sati Custom, Women Education, English Education, Contributions of Indian Society

Introduction:

Raja Ram Mohan Roy was a great socio-religious reformer. He was born in a Brahmin family on 10th May, 1772 at Radhanagar, in Hoogly district of Bengal (now West Bengal). Ramakanto Roy was his father. His mother's name was Tarini. He was one of the key personalities of “Bengal Renaissance”. He is known as the “Father of Indian Renaissance”. He re-introduced the Vedic philosophies, particularly the Vedanta from the ancient Hindu texts of Upanishads. He made a successful attempt to modernize the Indian society.

Life History of Raja Ram Mohan Roy

Raja Ram Mohan Roy was born into an elite Bengali Hindu family on May 22, 1772, in Radhanagar village of Hoogly district, Bengal Presidency. He was born to Ramkanto Roy, his father and Tarinidevi, his mother in the darkest era in the history of India. At that time, the country was suffering from numerous socio-economic and political problems which created disarray in the name of religions.

He did his schooling in Sanskrit and Bengali languages in the village school after which he was sent to Madrasa in Patna where he learned Persian and Arabic. Later on, he moved to Kashi to learn the complexity of Sanskrit and Hindu scriptures like the Vedas and Upanishads. He learned the English language at the age of 22.

He extensively studied Christianity and the other religions. This made him realize that some Hindu traditions and superstitions were required to be reformed while working for the East India Company. Apart from this, he was born into a family with religious diversity which probably controlled his thinking. Roy was against the idol worship and propagated the idea of oneness of God through Brahma Samaj.

He was the founder of the Brahma Samaj at Kolkata in 1828. His efforts actually led to the resumption of the ethical principles of the Vedanta school of philosophy. He co-founded the Calcutta Unitarian Society.

The title ‘Raja’ was bestowed upon him by the Mughal Emperor, Akbar II. Raja Ram Mohan Roy was the first educated Indian to travel to England and went on to become an ambassador of the Mughal emperor, Akbar II.

Objectives of the Study

1. To study on contributions of Raja Ram Mohan Roy in Indian society.
2. To study on social reformer of Raja Ram Mohan Roy in modern era.
3. To understand contribution of Sati Custom, Women Education and English Education for Indian Society.

Methodology of the Study

The present used secondary sources of the data, text books, biography text, journals and websites etc. the researcher used



explanatory research design used in the present study.

Raja Ram Mohan Roy Contributions of Indian Society

Rajram Mohan Roy Socialistic, Economic, Ideological and Social reformer in the field of society. Raja Ram Mohan Roy major contributions are Indian Society. They are

Ideology of Raja Ram Mohan Roy

Ram Mohan Roy was greatly influenced by western modern thought and stressed on rationalism and modern scientific approach. Ram Mohan Roy's immediate problematique was the religious and social degeneration of his native Bengal. He believed that religious orthodoxies have become causes of injury and detrimental to social life and sources of trouble and bewilderment to the people, instead of tending to the amelioration of the condition of society.

Abolition of Sati custom:

Ram Mohan Roy was the man who boldly challenged evils like the Sati and caste systems. Rammohan Roy openly said that Sati system was more than murders according to all Shastra as well as to the common science of every nation. He protested against the Sati system inside and outside his home. Consequent upon this the orthodox community rose up in protest and social boycott was organized against him. His life was threatened. It goes to his credit that he proposed to the Government of his times to legally abolish Sati which was a curse on the fair name of Hindu society. At that time the papers like "Samachar Darpan", "Sambad Kaumudi", "Bengal Harkara", "Indian Gazette", "Calcutta Journal", "Friend of India" etc. protested against Sati. To establish the right of women in their paternal property, Ram Mohan quoted the Yajnavalkya Smriti and said that women have rights in their paternal properties. With the earnest efforts of Ram Mohan, Bentinck prohibited Sati by "Bengal Sati Regulation – XVII" in 1829 A.D.

Educational reforms of Raja Ram Mohan Roy

Roy did much to disseminate the benefits of modern education to his countrymen. He supported David Hare's efforts to find the Hindu College in 1817, while Roy's English school taught mechanics and Voltaire's philosophy. In 1825, he established Vedanta college where

courses in both Indian learning and Western social and physical sciences were offered.

Women Education of Raja Ram Mohan Roy

Equally able was the Raja's advocacy of the education of Women. Although the concept had already been put forward by missionaries, it was the Raja who helped to popularize it among the Hindus. He said that the women of India were highly educated and that the education of women was in keeping with ancient religious traditions and beliefs.

English Education of Raja Ram Mohan Roy

In field of education, Ram Mohan was one of the first thinkers in India to realize the value of Western Science, and thought. He created major opinion in favor of the English education that could generate a sense of unity among the Indian educated youths. His ideas of western education helped the Government of Lord William Bentinck to introduce European learning in India.

Literature of Raja Ram Mohan Roy

Ram Mohan's contributions to other aspects of social and literary life were highly valuable. True it is that, Mrityunjoy Vidyalkar, Ram Mohan Bose, Rajiblochan, Carey etc. had preceded him in the field of Bengali prose literature, yet it must be admitted that Ram Mohan contributed a style and standard which facilitated the development of Bengali prose as a vehicle of stories, novels as well as polemical literature (Banerjee, J. P., 2004).

Language of Raja Ram Mohan Roy

The great contribution of Ram Mohan Roy to the system of modern education was his emphasis on the study of modern Indian languages. He himself gave a great lead in the matter by writing books in Bengali on Grammar, Geography, Astronomy and Geometry and he is considered as the father of modern literary Bengali prose. His advocacy of the study and development of modern Indian languages.

Brahmo Samaj's

Brahmo Samaj's chief aim was the worship of the eternal god. It was against priesthood, rituals and sacrifices. It focused on prayers, meditation and reading of the scriptures. Basically Brahmo Samaj was started to expose the religious hypocrisies. Raja Ram Mohan Roy and his Brahmo Samaj played a vital



role in awakening Indian society to the pressing issues plaguing society at that time.

The main aim of the Samaj was to foster the idea of brotherhood of men since all men are the creation of the eternal Being. It advocated for the promotion of charity, morality, piety, benevolence, virtue and the strengthening of the bonds of union between man of all religious beliefs.

Conclusion

Raja Ram Mohan Roy was one of the few people in his time to realize completely the significance of modern age. He knew that the ideal of human civilization does not lie in isolation of independence, but in the brotherhood of inter-dependence of individuals as well as nations. His attempt was to establish Indian people in the full consciousness of their own cultural personality, to make them comprehend the reality that was unique in their civilizations in the spirit of sympathetic cooperation.

He was the first visionary in modern India who spoke for the rights of women, strove for the spread of the best of Western education, highlighted the suffering of peasants and spoke against the oppression by rapacious officials of the ruling establishment. Roy was also among the earliest crusaders of the vernacular press and its freedom, and fought against discrimination on grounds of race and religion. He was, in fact, the first modern Indian who spoke in the language of plurality and secularism. Rammohun Roy, the father of the Indian renaissance, was truly a maker of India—as an idea, a reality and a civilization that is wedded to the principles of multi-culturalism.

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ಮೈಸೂರು ಸಂಸ್ಥಾನದಲ್ಲಿ ಪಂಚಮರ ಶಿಕ್ಷಣ-ಒಂದು ವಿಶ್ಲೇಷಣೆ

ಡಾ.ಎಸ್.ನಾಗರತ್ನಮ್ಮ

ಪ್ರಾಧ್ಯಾಪಕರು

ಇತಿಹಾಸ ವಿಭಾಗ, ಜ್ಞಾನಭಾರತಿ,
ಬೆಂಗಳೂರು ವಿಶ್ವವಿದ್ಯಾಲಯ, ಬೆಂಗಳೂರು

ಆಧುನಿಕ ಭಾರತದ ಇತಿಹಾಸದಲ್ಲಿ ಮೈಸೂರು ಸಂಸ್ಥಾನ ತನ್ನದೇ ಆದ ವಿಶಿಷ್ಟ ಸ್ಥಾನವನ್ನು ಹೊಂದಿದೆ. ಮೈಸೂರು ಮಹಾರಾಜರು ಸಾಂಪ್ರದಾಯಿಕ ಹಾಗೂ ಆಧುನಿಕ ಶಿಕ್ಷಣದ ಮಹತ್ವವನ್ನು ತಿಳಿದು ಹಿಂದುಳಿದವರಿಗೆ, ಪಂಚಮರಿಗೆ, ಶೋಷಿತರಿಗೆ, ಕೆಳವರ್ಗದವರಿಗೆ ಬುಡಕಟ್ಟು ಜನಾಂಗ ಹಾಗೂ ಮಹಿಳೆಯರಿಗೆ ಮೊದಲ ಬಾರಿಗೆ ಶೈಕ್ಷಣಿಕ ಸೌಲಭ್ಯಗಳನ್ನು ಕಲ್ಪಿಸಿಕೊಡುವುದರ ಮೂಲಕ ಅವರಲ್ಲಿ ಸಾಮಾಜಿಕ ಜಾಗೃತಿ ಮೂಡಿಸಿದರು.

ಪಾಶ್ಚಾತ್ಯ ಶಿಕ್ಷಣ ಭಾರತಕ್ಕೆ ಪರಿಚಯವಾದ ಪರಿಣಾಮವಾಗಿ ಶಿಕ್ಷಣವು ಸಮಾಜದ ಎಲ್ಲಾ ವರ್ಗದವರಿಗೂ ದೊರೆಯುವಂತಾಯಿತು. ಭಾರತ ದೇಶದಲ್ಲಿ ಮೊಟ್ಟಮೊದಲ ಬಾರಿಗೆ ಕಡ್ಡಾಯ ಶಿಕ್ಷಣವನ್ನು ಬರೋಡ ಸಂಸ್ಥಾನ (1905-06), ಎರಡನೆಯದಾಗಿ ಮೈಸೂರು ಸಂಸ್ಥಾನವು (1909) ಜಾರಿಗೆ ತಂದವು. ಜೊತೆಗೆ ಸಂಸ್ಥಾನದಲ್ಲಿ ಸರ್ಕಾರ ಹಾಗೂ ಕ್ರೈಸ್ತ ಮಿಷನರಿಗಳು ಹಾಗೂ ಸಾಮಾಜಿಕ ನ್ಯಾಯಪರರು ಶಿಕ್ಷಣದ ಅಭಿವೃದ್ಧಿಗೆ ಶ್ರಮಿಸಿದರು.

ಕ್ರಿ.ಶ.1840ರಲ್ಲಿ ಲಂಡನ್ ಮಿಷನ್ ಬೆಂಗಳೂರಿನಲ್ಲಿ ಸ್ಥಳೀಯ ಪಂಚಮ ಹೆಣ್ಣು ಮಕ್ಕಳಿಗಾಗಿ ಶಾಲೆಯೊಂದನ್ನು ಸ್ಥಾಪಿಸಿತು. ಅಲ್ಲಿಯವರೆಗೂ ಸಂಸ್ಥಾನದಲ್ಲಿ ಯಾವುದೇ ವರ್ಗದ ಹೆಣ್ಣು ಮಕ್ಕಳಿಗೆ ಇಂತಹ ಶಾಲೆಯಿರಲಿಲ್ಲ. 1891-92ರಲ್ಲಿ ಲಂಡನ್ ಮಿಷನ್ ಚಿಕ್ಕಬಳ್ಳಾಪುರ, ಶಿಡ್ಲಘಟ್ಟ, ದೇವನಹಳ್ಳಿ, ಮಂಚೇನಹಳ್ಳಿಗಳಲ್ಲಿ ಪಂಚಮರ ಶಾಲೆಗಳನ್ನು ಪ್ರಾರಂಭಿಸಿತು. ಈ ಶಾಲೆಗಳಿಗೆ ಸ್ಥಳೀಯರ ಸಹಕಾರ ಲಭ್ಯವಾಗದೇ ಹಲವಾರು ತೊಡಕುಗಳನ್ನು ಎದುರಿಸಬೇಕಾಯಿತು.

ವೆಸ್ಟಿಯನ್ ಮಿಷನ್ ಸಹ ಪಂಚಮರ ಶಿಕ್ಷಣ ಅಭಿವೃದ್ಧಿ ಸಾಧಿಸಲು ಶ್ರಮಿಸಿತು. 1864ರಲ್ಲಿ ಬೆಂಗಳೂರಿನ ಹಲಸೂರಿನಲ್ಲಿ ಪಂಚಮರ ಶಾಲೆಯನ್ನು ಪ್ರಾರಂಭಿಸಿತು. ಈ ಶಾಲೆ ಆರಂಭಿಕ ಹಂತದಲ್ಲಿ ಹಲವು ತೊಂದರೆಗಳನ್ನು ಅನುಭವಿಸಿತು. ನಂತರ ಉತ್ತಮ ಪ್ರಗತಿಯನ್ನು ಸಾಧಿಸಿತು. ಇದೇ ಸಂಸ್ಥೆ ನಂತರ ಚನ್ನಪಟ್ಟಣ, ದೊಡ್ಡಬಳ್ಳಾಪುರ, ಬೆಂಗಳೂರಿನ ದೇವನಹಳ್ಳಿ ಇನ್ನೂ ಮುಂತಾದ ಕಡೆ ಪಂಚಮರಿಗಾಗಿ ಶಾಲೆಗಳನ್ನು ಪ್ರಾರಂಭಿಸಿತು.

1890ರವರೆಗೂ ಪಂಚಮರ ಶಿಕ್ಷಣಾಭಿವೃದ್ಧಿಗೆ ಕ್ರೈಸ್ತ ಮಿಷನರಿಗಳು ಪ್ರಯತ್ನಿಸಿದವು. ತದನಂತರದಲ್ಲಿ ಮೈಸೂರು ಸರ್ಕಾರ ಪಂಚಮರ ಶಿಕ್ಷಣಾಭಿವೃದ್ಧಿಗೆ ಕೋಲಾರ ಜಿಲ್ಲೆಯ ಆನೇಕಲ್ ತಾಲ್ಲೂಕಿನ ಹುಸ್ಕೂರಿನಲ್ಲಿ ಹಾಗೂ ಮಾಲೂರು ತಾಲ್ಲೂಕಿನ ನರಸಾಪುರಗಳಲ್ಲಿ ಶಾಲೆಗಳನ್ನು ಪ್ರಾರಂಭಿಸಿತು. ಇದರ ಜೊತೆಗೆ ಪಂಚಮರಿಗೆ ಶಿಕ್ಷಣ ನೀಡಲು ಪ್ರಾರಂಭಿಸಿದ್ದ ಖಾಸಗಿ ಶಾಲೆಗಳಿಗೂ ಸರ್ಕಾರ ಅನುದಾನ ನೀಡಿತು, ಪಂಚಮರ ಶಿಕ್ಷಣಕ್ಕೆ ಪ್ರಾಧಾನ್ಯತೆ ನೀಡಿದ ಸರ್ಕಾರ ಅವರಿಗೆ ಉಚಿತ ಜಶಿಕ್ಷಣ ಹಾಗೂ ವಿದ್ಯಾರ್ಥಿ ವೇತನ ನೀಡಿ ಪ್ರೋತ್ಸಾಹಿಸಿತು. ಪಂಚಮ ವಿದ್ಯಾರ್ಥಿಗಳು ಸ್ವಂತ ಉದ್ಯೋಗ ಹೊಂದಲು ಅನುಕೂಲವಾಗುವಂತಹ ವೃತ್ತಿ ತರಬೇತಿ ಶಿಕ್ಷಣವನ್ನು ನೀಡಲಾಯಿತು.

ಮೈಸೂರಿನಲ್ಲಿ 1890ರಲ್ಲಿ ಸರ್ಕಾರವು ಪಂಚಮರ ಶಿಕ್ಷಣಾಭಿವೃದ್ಧಿಗಾಗಿ ಶಾಲೆಯೊಂದನ್ನು ಸ್ಥಾಪಿಸಿತು. ಇದು 1915ರ ವೇಳೆಗೆ ಪಂಚಮ ವಸತಿ ಶಾಲೆಯಾಗಿ ಪರಿವರ್ತಿತವಾಯಿತು. ಈ ಶಾಲೆಯಲ್ಲಿ ಪಂಚಮ ವಿದ್ಯಾರ್ಥಿಗಳ ಸ್ವ ಉದ್ಯೋಗಕ್ಕೆ ಅನುಕೂಲವಾಗುವ ವಿಧದಲ್ಲಿ ಔದ್ಯಮಿಕ ಮತ್ತು



ವೃತ್ತಿಪರ ಶಿಕ್ಷಣಕ್ಕೆ ಪ್ರಾಧಾನ್ಯತೆ ನೀಡಿ ಅವರಿಗೆ ಚಾಪೆ ಮತ್ತು ಬುಟ್ಟಿ ಹಣೆಯುವುದು, ಬೂಟು ತಯಾರಿಕೆ ಚರ್ಮ ಹದ ಮಾಡುವುದು ಹೊಲಿಗೆ ಇನ್ನೂ ಮುಂತಾದ ವಿಷಯಗಳಲ್ಲಿ ಶಿಕ್ಷಣ ನೀಡಲಾಗುತ್ತಿತ್ತು. ಈ ಶಾಲೆ 1918ರ ವೇಳೆಗೆ ಕೇಂದ್ರೀಯ ಪಂಚಮ ವಸತಿ ಶಾಲೆ ಹಾಗೂ ಕೈಗಾರಿಕಾ ತರಬೇತಿ ಕೇಂದ್ರವಾಗಿ ಪರಿವರ್ತಿತವಾಯಿತು.

1911ರಲ್ಲಿ ಭಾರತದ ವೈಸ್ರಾಯ್ ಲಾರ್ಡ್ ಹಾರ್ಡಿಂಗ್ ಮೈಸೂರು ಮಹಾರಾಜರು ಶಿಕ್ಷಣದ ಪ್ರಗತಿಗಾಗಿ ಕೈಗೊಂಡ ಶಿಕ್ಷಕರ ನೇಮಕಾತಿ ಪಂಚಮರ ಶಿಕ್ಷಣಕ್ಕಾಗಿ ಸ್ಥಾಪಿಸಿದ ವಸತಿ ಶಾಲೆಗಳು ಇನ್ನೂ ಮೊದಲಾದ ಶೈಕ್ಷಣಿಕ ಸುಧಾರಣೆಗಳ ಬಗ್ಗೆ ಪ್ರಶಂಸಿಸಿದರು. ಮಹಾರಾಜರು 1911ರ ಜೂನ್-11ರಂದು ಆರ್ಥಿಕ ಸಮೀಳನದಲ್ಲಿ ಭಾಷಣ ಮಾಡುವಾಗ “Education is the Sovereign Remedy for All Economic Evils” ಎಂದು ಹೇಳಿ ಶಿಕ್ಷಣದ ಮಹತ್ವವನ್ನು ಎತ್ತಿ ಹಿಡಿದಿದ್ದಾರೆ. ಪಂಚಮರ ಶಿಕ್ಷಣಕ್ಕಾಗಿ ಮೈಸೂರು ಸಂಸ್ಥಾನದಲ್ಲಿ 1910-11ರ ವೇಳೆಗೆ 67 ಸರ್ಕಾರಿ ಶಾಲೆಗಳು ಹಾಗೂ 37 ಅನುದಾನಿತ ಶಾಲೆಗಳು ಹಾಗೂ 4 ಅನುದಾನಿತ ಶಾಲೆಗಳು ಪ್ರಾರಂಭವಾದವು. 1915ರ ವೇಳೆಗೆ ಪಂಚಮರ ಶಿಕ್ಷಣಕ್ಕಾಗಿ 171 ಸರ್ಕಾರಿ ಶಾಲೆಗಳು ಸ್ಥಾಪನೆಯಾದವು.

ಗೋಪಾಲಸ್ವಾಮಿ ಅಯ್ಯರ್

ಮೈಸೂರು ಸಂಸ್ಥಾನದಲ್ಲಿ ಸ್ವಾತಂತ್ರ್ಯ ಪೂರ್ವದಲ್ಲಿ ಪಂಚಮರ ಆರ್ಥಿಕ ಮತ್ತು ಸಾಮಾಜಿಕ ಏಳಿಗೆಗಾಗಿ ಸಂಸ್ಥಾನದ ಆಡಳಿತ ವರ್ಗದ ಜೊತೆಗೆ ಕೆಲವು ಶಿಕ್ಷಣ ಪ್ರೇಮಿಗಳು ಕೈ ಜೋಡಿಸಿರುವುದನ್ನು ಕಾಣಬಹುದು. ಅಂತಹ ಮಹಾನೀಯರಲ್ಲಿ ಗೋಪಾಲಸ್ವಾಮಿ ಅಯ್ಯರ್, ಸಿ.ಆರ್.ರೆಡ್ಡಿ, ನರಸಿಂಹ ಅಯ್ಯರ್‌ರವರ ಶ್ರಮವನ್ನು ಸ್ಮರಿಸಲೇಬೇಕು. ಆರ್.ಗೋಪಾಲಸ್ವಾಮಿ ಅಯ್ಯರ್ ರವರು ವೃತ್ತಿಯಲ್ಲಿ ವಕೀಲರು. ಇವರು ಶಿಕ್ಷಣದಿಂದ ಮಾತ್ರ ಸಮಾಜದಲ್ಲಿ ಶೋಷಿತ ವರ್ಗಗಳ ಸಾಮಾಜಿಕ, ಆರ್ಥಿಕ ಅಭಿವೃದ್ಧಿ ಸಾಧ್ಯ ಎಂಬ ತತ್ವದಲ್ಲಿ ನಂಬಿಕೆ ಇಟ್ಟಿದ್ದರು. 1915 ಮೈಸೂರು

ಸಿವಿಕ್ ಅಂಡ್ ಸೋಷಿಯಲ್ ಪ್ರೋಗ್ರೆಸ್ಸಿವ್ ಅಸೋಷಿಯನ್ ಪ್ರಾರಂಭಿಸಿದರು. ಈ ಸಂಸ್ಥೆ ಮೂಲಕ ಶೋಷಿತ ವರ್ಗಗಳಿಗೆ ಸಾರ್ವಜನಿಕ ಸ್ಥಳಗಳಿಗೆ ಅವಕಾಶ ಕಲ್ಪಿಸಲು ಹೋರಾಡಿದರು. ಕ್ರಮೇಣ ಪಂಚಮ ವರ್ಗಗಳನ್ನು ಆದಿ ದ್ರಾವಿಡ ಮತ್ತು ಆದಿ ಕರ್ನಾಟಕ ಎಂದು ಕರೆಯುವುದು ಮುಂದೆ ಅಧಿಕೃತವಾಯಿತು.

ಇವರು ತಮ್ಮ ಧರ್ಮ ಪತ್ನಿಯಾದ ತಂಗಮ್ಮನವರ ಸಹಕಾರದೊಂದಿಗೆ ಶೋಷಿತ ವಿದ್ಯಾರ್ಥಿಗಳಿಗೆ ವಸತಿ ನಿಲಯಗಳನ್ನು ಕಲ್ಪಿಸಿದರು. ವಿಶೇಷವಾಗಿ ಬೆಂಗಳೂರು ಮತ್ತು ಮೈಸೂರುಗಳಲ್ಲಿ ಇವರು ಮೈಸೂರು ಪ್ರಜಾಪ್ರತಿನಿಧಿಯ ಸಭೆಯ ಸದಸ್ಯರಾಗಿದ್ದಾಗ ಸಭೆಯಲ್ಲಿ ಶೋಷಿತ ಸಮುದಾಯಗಳಿಗೆ ಶಾಲೆಗಳನ್ನು ಮತ್ತು ವಿದ್ಯಾರ್ಥಿ ನಿಲಯಗಳನ್ನು ಸ್ಥಾಪಿಸಲು ಸರ್ಕಾರಕ್ಕೆ ಬೇಡಿಕೆ ಇಡುತ್ತಿದ್ದರು. ಇವರ ಈ ಬೇಡಿಕೆಯಿಂದ/ಮನವಿಯಿಂದ ಸರ್ಕಾರವು ಮೈಸೂರು, ಬೆಂಗಳೂರು, ತುಮಕೂರು, ಹಾಸನ ಮತ್ತು ಚಿಕ್ಕಮಗಳೂರುಗಳಲ್ಲಿ ವಿಶೇಷ ಶಾಲೆಗಳನ್ನು ಸ್ಥಾಪಿಸಿದರು. ಜೊತೆಗೆ ರಾಜಕೀಯ ಸಂಸ್ಥೆಗಳಲ್ಲಿ ಪ್ರಾತಿನಿಧ್ಯ ನೀಡಲು ಪ್ರಯತ್ನಿಸಿದರು.

1925ರಲ್ಲಿ ಗೋಪಾಲಸ್ವಾಮಿ ಅಯ್ಯರ್‌ರವರ ನೇತೃತ್ವದಲ್ಲಿ ತುಮಕೂರು ಜಿಲ್ಲೆಯ ಕೊರಟಗೆರೆಯಲ್ಲಿ ಪಂಚಮರ ಸಮೀಳನವು ನಡೆಯಿತು. ಈ ಸಮೀಳನದ ಅಧ್ಯಕ್ಷತೆಯನ್ನು ತುಮಕೂರಿನ ಅಂದಿನ ಜಿಲ್ಲಾಧಿಕಾರಿಯಾದ ಕೆ.ವಿ.ಅನಂತರಾಮಯ್ಯನವರು ವಹಿಸಿದ್ದರು. ಅಂದು ಆ ಸಭೆಯಲ್ಲಿ ಪಂಚಮರನ್ನು ಇನ್ನು ಮುಂದೆ ಆದಿ ಕರ್ನಾಟಕ ಸಮುದಾಯ ಎಂದು ಕರೆಯಬೇಕೆಂದು ಮೈಸೂರು ಸರ್ಕಾರಕ್ಕೆ ಮನವಿಯನ್ನು ಸಲ್ಲಿಸಲು ತೀರ್ಮಾನಿಸಿದ್ದರು. ಆ ಮನವಿಯಂತೆ ದಿನಾಂಕ: 16/10/1925ರಂದು ಸರ್ಕಾರವು ಆದಿ ಪಂಚಮರನ್ನು ಇನ್ನುಮುಂದೆ ಆದಿದ್ರಾವಿಡ ಮತ್ತು ಆದಿಕರ್ನಾಟಕ ಸಮುದಾಯಗಳು ಎಂದು ನಮೂದಿಸಬೇಕೆಂದು ಆಜ್ಞೆ ಹೊರಡಿಸಿತು.

1930ರಲ್ಲಿ ಈ ಸಮುದಾಯಗಳ ಕೌಶಲ್ಯವನ್ನು ಪ್ರದರ್ಶಿಸಲು ಡ್ರಾಮ ಗುಂಪು ಎಂಬ ನಾಟಕ ಮಂಡಳಿಯನ್ನು ಪ್ರಾರಂಭಿಸಿದರು.



ಮೈಸೂರಿನ ನರಸಿಂಹರಾಜ ಹಾಸ್ಟೆಲ್‌ನಲ್ಲಿ ವಿದ್ಯಾರ್ಥಿಗಳಿಗೆ ಒಂದು ಗ್ರಂಥಾಲಯವನ್ನು ಪ್ರಾರಂಭಿಸಲು ನೆರವು ನೀಡಿದರು. ಜೊತೆಗೆ ಇಂಗ್ಲೀಷ್ ಭಾಷೆಯಲ್ಲಿ ಪ್ರಾವೀಣ್ಯತೆ ಪಡೆಯುವಂತೆ ತರಬೇತಿಯನ್ನು ಪ್ರಾರಂಭಿಸಿದರು.

ಗೋಪಾಲಸ್ವಾಮಿ ಅಯ್ಯರ್‌ರವರು 1932ರಲ್ಲಿ ಬೆಂಗಳೂರಿನಲ್ಲಿ ಪಂಚಮ ಬೋರ್ಡಿಂಗ್ ಹೋಮ್‌ನ ಒಂದು ಶಾಖೆಯನ್ನು ಸ್ಥಾಪಿಸಿದರು. ಇದು ಸರ್ಕಾರದ ಅನುದಾನದಿಂದ ನಡೆಯುತ್ತಿದ್ದವು. ಬೆಂಗಳೂರಿನ ಬಂಬೂ ಬಜಾರ್, ಮೈಸೂರಿನ ನಜರಾಬಾದ್‌ನ ಆದಿಕರ್ನಾಟಕ ಸಮುದಾಯ ವಿದ್ಯಾರ್ಥಿಗಳಿಗೆ ವಿದ್ಯಾರ್ಥಿ ನಿಲಯಗಳನ್ನು ಸ್ಥಾಪಿಸಲು ಸರ್ಕಾರವು ಅನುಮತಿ ನೀಡಿತು. ಮೈಸೂರು, ಮಂಡ್ಯ, ಹಾಸನ, ಮಳವಳ್ಳಿ, ಕೋಲಾರ, ಕೆ.ಜಿ.ಎಫ್ ಚಿತ್ರದುರ್ಗ ತುಮಕೂರುಗಳಲ್ಲಿ ವಿದ್ಯಾರ್ಥಿನಿಲಯಗಳನ್ನು ಸಂಸ್ಥಾನದ ಸರ್ಕಾರ ಸ್ಥಾಪಿಸುವಲ್ಲಿ ಅಯ್ಯರ್‌ರವರ ಪ್ರಯತ್ನವೂ ಇತ್ತು. ಗಾಂಧೀಜಿಯವರು ಕರ್ನಾಟಕಕ್ಕೆ ಭೇಟಿ ನೀಡಿದ ಸಂದರ್ಭದಲ್ಲಿ ಈ ಹಾಸ್ಟೆಲ್‌ಗೆ ಭೇಟಿ ನೀಡಿದ್ದರು. ಇದೇ ಸಂದರ್ಭದಲ್ಲಿ ಗಾಂಧೀಜಿಯವರು ತುಮಕೂರಿನ ಪಂಚಮ ಬೋರ್ಡಿಂಗ್ ಹೋಮ್‌ಗೆ ಭೇಟಿ ನೀಡಿದ್ದರು. ತದ ನಂತರ ಗೋಪಾಲಸ್ವಾಮಿ ಅಯ್ಯರ್‌ರವರು ಬೆಂಗಳೂರಿನಲ್ಲಿ ಗಾಂಧೀಜಿಯವರಿಂದ ಆದಿಜಾಂಬವ ವಸತಿ ನಿಲಯದ ಶಂಖು ಸ್ಥಾಪನೆಯನ್ನು ಮಾಡಿಸಿದರು.

ಚಟ್ಟ ಮಂಚಿ ರಾಮಲಿಂಗಾರ್ಡ್ಡಿ

ಸಿ.ಆರ್.ರೆಡಿಯವರು ಒಬ್ಬ ಶಿಕ್ಷಣತಜ್ಞ ಹಾಗೂ ರಾಜಕೀಯ ಚಿಂತಕರು, ಆರ್ಥಿಕ ತಜ್ಞರು, ಉತ್ತಮವಾಗ್ನಿ ಭಾರತದ ಶಿಕ್ಷಣ ನೀತಿಯನ್ನು ರೂಪಿಸುವಲ್ಲಿ ಪ್ರಮುಖ ಪಾತ್ರ ವಹಿಸಿದ್ದಾರೆ. 1916ರಲ್ಲಿ ಮೈಸೂರು ಸಂಸ್ಥಾನ ಇನ್‌ಸ್ಟಿಟ್ಯೂಟ್ ಜನರಲ್ ಆಫ್ ಎಜುಕೇಷನ್ ಆಗಿ ನೇಮಕಗೊಂಡರು. ಈ ಸಂದರ್ಭದಲ್ಲಿ ಅಕ್ಷರಗಳಿಂದ ದೂರವಿದ್ದ, ಪಂಚಮ ಮಕ್ಕಳಿಗೆ ಹಲವಾರು ಶಾಲೆಗಳನ್ನು ತೆರೆದು ಅಕ್ಷರ ಕಲಿಯುವ ಅವಕಾಶವನ್ನು ನೀಡಿದರು. 1920ರ ಮಿಲ್ಲರ್ ಸಮಿತಿಯ ವರದಿಯ ಜಾರಿಗೆ ಆದ ನಂತರ

ಪಂಚಮ ಸಮುದಾಯಗಳಿಗೆ ಶೈಕ್ಷಣಿಕ ಸೌಲಭ್ಯಗಳನ್ನು ನೀಡಲಾಯಿತು. ಮೈಸೂರು ಸಂಸ್ಥಾನದಲ್ಲಿ ನಡೆಯುತ್ತಿದ್ದ ಬ್ರಾಹ್ಮಣೀತರ ಚಳವಳಿಗೆ ಬೆಂಬಲವಾಗಿ ನಿಂತು ಸಹಕರಿಸಿದರು.

1917ರ ವೇಳೆಗೆ ಈ ಶಾಲೆಯಲ್ಲಿ ಸುಮಾರು 55 ವಿದ್ಯಾರ್ಥಿಗಳು ಲೋಯರ್ ಸೆಕೆಂಡರಿ ಹಂತದ ತನಕ ಉತ್ತಮ ಶಿಕ್ಷಣ ಪಡೆಯುತ್ತಿದ್ದರು. ಆದರೆ ಸಂಸ್ಥಾನದ ಇತರೇ ಕಡೆ ಇರುವ ಪಂಚಮ ವಿದ್ಯಾರ್ಥಿಗಳಿಗೆ ಇಂತಹ ಸೌಲಭ್ಯಗಳು ಇರಲಿಲ್ಲ. ಆದ್ದರಿಂದ ಪಂಚಮ ವಿದ್ಯಾರ್ಥಿ ವಸತಿ ಶಾಲೆಗಳನ್ನು ತುಮಕೂರು ಹಾಗೂ ಹಾಸನಗಳಲ್ಲಿ ಪ್ರಾರಂಭಿಸಲು ಸಾರ್ವಜನಿಕ ಶಿಕ್ಷಣ ಇಲಾಖೆಯ ಅಂದಿನ ಇನ್‌ಸ್ಟಿಟ್ಯೂಟ್ ಜನರಲ್ ಆಗಿದ್ದ ಸಿ.ಆರ್.ರೆಡಿಯವರು ಸರ್ಕಾರಕ್ಕೆ ಶಿಫಾರಸ್ಸು ಮಾಡಿದರು. ಇದಕ್ಕೆ ಪೂರಕವಾಗಿ ಜಿಲ್ಲಾವಾರು ಪಂಚಮ ಜನಸಂಖ್ಯೆಯ ಮಾಹಿತಿಯನ್ನು ಸರ್ಕಾರದ ಗಮನಕ್ಕೆ ತರಲಾಯಿತು.

ಎಜುಕೇಷನ್ ಇನ್‌ಸ್ಟಿಟ್ಯೂಟ್ ಜನರಲ್ ಆಗಿದ್ದ ಸಿ.ಆರ್.ರೆಡಿಯವರ ಶಿಫಾರಸ್ಸಿನಂತೆ ತುಮಕೂರಿನಲ್ಲಿ ಸುಮಾರು 11561 ರೂಪಾಯಿಗಳ ವೆಚ್ಚದಲ್ಲಿ ಪಂಚಮ ವಸತಿ ಶಾಲೆಯನ್ನು ಪ್ರಾರಂಭಿಸಲು ಸರ್ಕಾರ ಅನುಮತಿ ನೀಡಿತು. ಅದರಂತೆ ಜುಲೈ 1, 1918 ರಂದು ತುಮಕೂರಿನಲ್ಲಿ ಪಂಚಮ ವಸತಿ ಶಾಲೆ ಪ್ರಾರಂಭವಾಯಿತು. ಅದೇ ರೀತಿ ಹಾಸನದಲ್ಲೂ ಪಂಚಮರ ಶಿಕ್ಷಣಾಭಿವೃದ್ಧಿಗೆ ವಸತಿ ಶಾಲೆಯನ್ನು 1918ರಲ್ಲೇ ಪ್ರಾರಂಭಿಸಿತು. ಸರ್ಕಾರದಿಂದ ಅನುದಾನ ಪಡೆಯುತ್ತಿದ್ದ ಶಾಲೆಗಳನ್ನು ಅಸ್ಪೃಶ್ಯರಿಗೆ ಪ್ರವೇಶ ನೀಡಬೇಕು. ಇಲ್ಲದಿದ್ದರೆ ಸರ್ಕಾರದ ಅನುದಾನ ನಿಲ್ಲಿಸಬೇಕಾಗುತ್ತದೆ ಎಂದು ಎಚ್ಚರಿಸಿದರು. ಪಂಚಮರಿಗೆ ಶಾಲೆಗಳಲ್ಲಿ ಪ್ರವೇಶವನ್ನು ದೊರಕಿಸಿಕೊಟ್ಟರು. ಜೊತೆಗೆ ಉಚಿತ ಊಟ-ವಸತಿ-ವಿದ್ಯಾರ್ಥಿವೇತನ ಸೌಲಭ್ಯಗಳನ್ನು ಮಹಾರಾಜರ ಸಹಕಾರದಿಂದ ಕಲ್ಪಿಸಿಕೊಟ್ಟರು. ಸಾರ್ವಜನಿಕ ಕಾರ್ಯಕ್ರಮಗಳಲ್ಲಿ ಪಂಚಮರ ಏಳಿಗೆಯ ಕುರಿತು ಮಾತನಾಡಿ, ಸರ್ವರ್ಣೀಯರು ಈ ಕಾರ್ಯದಲ್ಲಿ ಸಹಕರಿಸಬೇಕೆಂದು ಮನವಿ ಮಾಡುತ್ತಿದ್ದರು. ಸಿ.ಆರ್.ರೆಡಿಯವರು ಸಂಸ್ಥಾನದಲ್ಲಿ ಪಂಚಮರ ಶಿಕ್ಷಣಕ್ಕೆ ಸಂಬಂಧಿಸಿದಂತೆ ಕ್ರಾಂತಿಕಾರಕ



ತೀರ್ಮಾನಗಳನ್ನು ಕೈಗೊಂಡು ಇವರು ಶಿಕ್ಷಣ ಅಭಿವೃದ್ಧಿಗೆ ಸ್ಪಂದಿಸಿದರು.

ಮಹಾತ್ಮ ಗಾಂಧೀಜಿ

ಗಾಂಧೀಜಿಯವರು ಸ್ವಾತಂತ್ರ್ಯ ಹೋರಾಟದ ಜೊತೆಜೊತೆಯಲ್ಲೇ ಸಾಮಾಜಿಕ ಸುಧಾರಣೆಗಳನ್ನು ಕೈಗೊಂಡಿದ್ದರು. ಈ ನಿಟ್ಟಿನಲ್ಲಿ ರಚನಾತ್ಮಕ ಕಾರ್ಯಕ್ರಮಗಳನ್ನು ಪ್ರಚಾರಕ್ಕೆ ತಂದರು. ಈ ರಚನಾತ್ಮಕ ಕಾರ್ಯಕ್ರಮಗಳಲ್ಲಿ ಅಸ್ಪೃಶ್ಯರ ಏಳಿಗೆಯು ಒಂದಾಗಿತ್ತು. “ಅಸ್ಪೃಶ್ಯತಾ ಆಚರಣೆಯು ಹಿಂದೂ ಧರ್ಮಕ್ಕೆ ಅಂಟಿದ ಶಾಪ. ‘ಅಸ್ಪೃಶ್ಯತೆಯು ನಿರ್ಮೂಲನೆಯಾಗದ ಹೊರೆತು ಸ್ವರಾಜ್ಯ ಸಾಧ್ಯವಿಲ್ಲ.’ ಅಸ್ಪೃಶ್ಯತೆ ಮಾನವ ಜನಾಂಗಕ್ಕೆ ಒಂದು ಪಾಪ ಪೂರಿತ ಶಾಪ. ಮಾನವ ಎಂದಿನವರೆಗೂ ಮಾನವೀಯತೆಯನ್ನು ಅರಿಯದೆ ಈ ಪಾಪವನ್ನು ಮುಂದುವರೆಸುತ್ತಾನೋ ಅಂದಿನವರೆಗೂ ನಾವು ಸ್ವತಂತ್ರರಾಗಿಯೂ ಪರತಂತ್ರರು.” ಎಂದು ಅಭಿಪ್ರಾಯಪಟ್ಟಿದ್ದರು. ಇವರು ಅಸ್ಪೃಶ್ಯತಾ ನಿವಾರಣೆಗಾಗಿ ಒಂದು ಯುದ್ಧವನ್ನೇ ಸಾರಿದರು. ತಮ್ಮ ರಾಷ್ಟ್ರ ನಿರ್ಮಾಣ ಚಟುವಟಿಕೆಗಳಲ್ಲಿ ಈ ಅಂಶವನ್ನು ಸೇರಿಸಿ ಇದರ ಉದ್ಧಾರಕ್ಕಾಗಿ ಜನತೆಯನ್ನು ಸಂಘಟಿಸಿದರು. ತಮ್ಮ ಆಶ್ರಮವನ್ನೂ ಸಹ ಹರಿಜನ ಸೇವಕ ಸಂಘಕ್ಕೆ ಬಿಟ್ಟುಕೊಟ್ಟು ದೇಶದಲ್ಲಿ ಹರಿಜನ ಪ್ರಚಾರ ಪ್ರವಾಸವನ್ನು ಕೈಗೊಂಡರು.

ಈ ಸಂದರ್ಭದಲ್ಲಿ ಮೈಸೂರು ಸಂಸ್ಥಾನದಲ್ಲೆಲ್ಲಾ ಸಂಚರಿಸಿ ಅಸ್ಪೃಶ್ಯತೆಯನ್ನು ನಿರ್ಮೂಲನೆ ಮಾಡಲು ಹೊರಟರು. ಸಂಸ್ಥಾನದ ಬೆಂಗಳೂರು, ಮೈಸೂರು, ತುಮಕೂರು, ಕೋಲಾರ ಇನ್ನಿತರೆ ಜಿಲ್ಲೆಗಳಲ್ಲಿ ಹರಿಜನ ಕೇರಿಗಳಿಗೆ ಭೇಟಿ ನೀಡಿ ಅವರಲ್ಲಿ ಮಕ್ಕಳನ್ನು ಶಾಲೆಗಳಿಗೆ ಕಳುಹಿಸಬೇಕೆಂದು, ದುಶ್ಚಟಗಳಿಂದ ದೂರವಿರಬೇಕೆಂದು ಮನವಿ ಮಾಡಿದರು. ಗಾಂಧೀಜಿಯವರ ಈ ರೀತಿಯ ಪ್ರಯತ್ನದಿಂದ ಸಂಸ್ಥಾನದಲ್ಲಿ ತಗಡೂರು ರಾಮಚಂದ್ರರಾಯರಂತಹ ಗಾಂಧೀಜಿಯವರ ಅನುಯಾಯಿಗಳು ಪಂಚಮರ ಶಿಕ್ಷಣಕ್ಕಾಗಿ ಶ್ರಮಿಸಿದ್ದನ್ನು ಕಾಣಬಹುದು.

ಉಪಸಂಹಾರ

ಮೈಸೂರು ಸಂಸ್ಥಾನದಲ್ಲಿ ಆಧುನಿಕ ಶಿಕ್ಷಣ ಕ್ರಿಶ್ಚಿಯನ್ ಮಿಷನರಿಗಳಿಂದ ಪ್ರಾರಂಭವಾಯಿತು. ಆಧುನಿಕ ಶಿಕ್ಷಣದಿಂದ ಪ್ರೇರಿತರಾದ ಸಂಸ್ಥಾನದ ರಾಜರು ತಮ್ಮ ಎಲ್ಲಾ ಪ್ರಜೆಗಳಿಗೂ ಶಿಕ್ಷಣ ಲಭಿಸುವಂತೆ ಮಾಡುವ ಘನ ಉದ್ದೇಶ ಇಟ್ಟುಕೊಂಡವರು. ಮೈಸೂರು ಸಂಸ್ಥಾನದಲ್ಲಿ ಪಂಚಮರ ಶಿಕ್ಷಣಕ್ಕಾಗಿ ಶ್ರಮಿಸಿದ ಸಂಸ್ಥಾನದ ಮಹಾರಾಜರಾದ ನಾಲ್ವಡಿ ಕೃಷ್ಣರಾಜ ಒಡೆಯರ್, ಶಿಕ್ಷಣ ಪ್ರೇಮಿಗಳಾದ ಗೋಪಾಲಸ್ವಾಮಿ ಅಯ್ಯರ್, ಸಿ.ಆರ್.ರೆಡ್ಡಿ ಇಂತಹವರ ಶ್ರಮದಿಂದ ಇಂದು ಆದಿಕರ್ನಾಟಕ ಮತ್ತು ಆದಿದ್ರಾವಿಡ ಸಮುದಾಯಗಳು ಸಮಾಜದಲ್ಲಿ ಶೈಕ್ಷಣಿಕವಾಗಿ, ಸಾಮಾಜಿಕವಾಗಿ ಪ್ರಗತಿ ಸಾಧಿಸುತ್ತಿವೆ.

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తెలుగు రాష్ట్రాల లోని జానపద వాద్యాలు, విశిష్టత

బురుగు సంజీవ (M.Phil)

జానపద కళల శాఖ.9618990549

తెలంగాణ రాష్ట్రంలో జానపద వాద్యాలకు విశిష్ట ప్రాధాన్యత ఉంది. నాటి నుండి నేటి వరకు జానపద కళారూపాలలో జానపద వాద్యాల పాత్ర చాలా కీలకమైనది. నాటి నుండి నేటి వరకు కూడా అనేక జానపద కళారూపాలలో ఈ జానపద వాద్యాలను వినియోగించడం జరుగుతుంది. ఏ జానపద కళారూపం అయినప్పటికీ జానపద వాద్యాల పాత్ర చాలా కీలకమైనది. ఈ వాద్యాలు లేకుంటే అనేక కళారూపాలను ప్రదర్శించ లేము. అంటే జానపద వాయిద్యాలు కళా ప్రదర్శనలకు ఎంత అవసరమో తెలుస్తుంది.

వివిధ కళారూపాలలో జానపద వాద్యాలు ఉండటం వల్ల ఎంతో రమణీయంగా, ఉత్తేజ భరితంగా, వినోదాన్ని పొందుతున్నాము.

అందుకే కళాపోషకులు జానపద కళారూపాలకు జానపద వాద్యాలు ప్రాధాన్యత పోస్తాయి అని అంటుంటారు.

ఈ వాద్యాలు వివిధ కళారూపాలలో అవసరాన్ని బట్టి, సందర్భానుసారంగా వాయిద్యం, వినియోగించడం, జరుగుతుంది. జానపద వాయిద్య

కారులు ఈ వాయిద్యం.... నాటి నుండి నేటి వరకు అనేక మంది కళాకారులు ఉపాధి పొందారు, నేటికి పొందుతూనే ఉన్నారు. వీటిని వాయిద్యం కళాకారులకు విశిష్టమైన గుర్తింపు ఉంది. నేడు కనిపిస్తున్న జానపద వాద్యాల పుట్టుకకు కూడా మూలం జానపద వాద్యాలు. తెలంగాణ రాష్ట్రంలో "జానపద వాద్యాలు చర్మ, గాలి, లోహ, మట్టి, తీగ ల తో తయారుచేయబడిన ఇటువంటి అనేక వాద్యాలు కలవు"

చర్మ వాద్యాలు: చర్మ వాద్యాలు ముఖ్యంగా డప్పు, డోలు, మృదంగం, తురుము, ఒగ్గుడోలు, తబలా, మద్దెల, డాప్పా,తాషా, జమిడిక, డమరుకం, వెళ్ళే మొదలగునవి చర్మ వాద్యాలలో కలవు.

డప్పు: చర్మ వాద్యాలలో అతి ముఖ్యమైన వాద్యం డప్పు. తెలంగాణ ప్రాంతంలో ముఖ్యంగా గురువు డప్పు, పెద్ద డప్పు, దండోరా డప్పు, కనక డప్పు, మాదిగ డప్పు, చిన్న డప్పు మొదలగు పేర్లతో పిలువబడే డప్పులు కలవు.

డప్పు వాద్యం అన్ని చర్మ వాద్యాలలో కన్నా ఎక్కువగా ఉపయోగపడుతుంది. పెళ్ళీల కు, చావులకు, పండుగలకు, పబ్బాలకు,



ఊరేగింపులకు, జాతర్లకు,నృత్యాలకు, వినోదాలకు, సంబరాలకు, ఉత్సవాలకు, వివిధ కళారూపాలకు ఇలా పుట్టుకతో మొదలుకొని చావు వరకు బతుకు జీవనం పరిణామంలో డప్పు అనేక కార్యక్రమాలలో ఉపయోగపడుతుంది.

డప్పు వాద్యం అన్ని చర్మ వాద్యాలలో కన్నా ఎక్కువగా ఉపయోగపడుతుంది. పెళ్ళీల కు, చావులకు ,పండుగలకు, పబ్బాలకు, ఊరేగింపులకు ,జాతర్లకు,నృత్యాలకు, వినోదాలకు, సంబరాలకు, ఉత్సవాలకు, వివిధ కళారూపాలకు ఇలా పుట్టుకతో మొదలుకొని చావు వరకు బతుకు జీవన పరిణామంలో డప్పు అనేక కార్యక్రమాలలో ఉపయోగపడుతుంది.

డోలు: డోలు రెండు రకాలుగా ఉంటాయి 1. సాధారణ డోలు పెళ్ళిళ్లకు, పూజలకు, వేడుకలకు, దైవ సంబంధిత ఊరేగింపులకు వాయిస్తారు. 2. ఒగ్గుడోలు ఇరువైపుల మేక లేదా గొర్రె చర్రంతో మూయబడిన టువంటి ఈ డోల్లు. కుర్మా కులం వాళ్ళు బీరప్ప ,మల్లన్న ,వంటి ఒగ్గు కళారూపాలను ప్రదర్శించినప్పుడు ఉపయోగిస్తారు

మద్దెల మరియు తబలా లు: ఇవి సాధారణంగా బాగోతాలు, వీధి భాగోతాలు, పటం కథలు మొదలగు వాటిలో కళా ప్రదర్శనలు వాయింపడం జరుగుతుంది.

డాపా: ఈ వాద్యం 25 అంగుళాలు నుండి 35 అంగుళాల వరకు పొడవు ఉంటుంది. ఇరువైపుల జంతు చర్రంతో మూయబడిన చక్కరాలకు తోలుతో లేదా బట్టతో కట్టబడిన మెడలో వేసుకోవడానికి కి ఉంటుంది. దీనిని డంగ్ అనే కర్ర సహాయంతో సహాయంతో వాయిస్తారు.

జమిడిక: జమిడిక చర్మ వాద్యం.. మేక చర్రంతో మూయబడిన ఈ వాద్యం డుబ్, డుబ్... అని పలికే విధంగా వినసాంపైన శబ్దాన్ని చేస్తుంది. దీన్ని బైండ్ల కులస్తులు ఎల్లమ్మ పండగకు వాయిస్తారు

వేట్టె: ఈ జానపద వాద్యం జంతు చర్రంతో వృత్తాకారంలో మూయబడి 12 అంగుళాల వరకుఉంటుంది గిరిజనులు అనేక కళారూపాలలో వాయిస్తారు.

డమరుకం: ఒక చేతితో తిప్పుతూ వాయింపడానికి వీలు ఉన్నటువంటి వాద్యం ఇది. డమరుకం మధ్యలో నుండి చిన్న దారాలు చివరకు ముడివేసి ఉంటాయి. దీన్ని ఒగ్గు కళాకారులు శివసత్తులు ఉపయోగిస్తారు.

తాషా: గరగ, వీరనాట్యం, పులి నృత్యం, ఎలుగుబంటి నృత్యం వంటి కళారూపాలలో వాడే తా షా.... టాంగ్ టాంగ్ మంటు అధిక శబ్దాన్ని చేస్తుంది.

గాలి వాద్యాలు: గాలి వాద్యాలు ముఖ్యంగా చెప్పాలంటే



పిల్లనగ్గరోవి,కొమ్ము ,హార్మోనియం ,నాగస్వరం.

పిల్లనగ్గరోవి: జానపద పాటలల్లో, కథలలో నాటకాలలో వాయిస్తారు. ఇది దాదాపుగా 8 అంగుళాల నుండి 20 అంగుళాల వరకు ఉంటుంది. అవసరాన్ని బట్టి తయారు చేసుకుంటారు.

నాగస్వరం: ఈ నాగస్వరం ని ముఖ్యంగా పాముల ఆట లాడించినప్పుడు ఉపయోగిస్తారు.

హార్మోనియం: దీన్ని భాగవతాలల్లో వీధి భాగవతల ల్లో, పటం కథలను నాటకాలల్లో, జానపద పాటలలల్లో, సందేశాత్మక కథలల్లో ఉపయోగిస్తారు.

కొమ్ము: ఊరేగింపు లల్లో, గీరామ దేవతల జాతరలల్లో, ఉపయోగిస్తారు. ఇది 30 అంగుళాల నుండి 70 అంగుళాల వరకు రెండు వంకలు తిరిగి ఉంటుంది. దీన్ని ఊపిరి బిగపట్టి బాగా ఊదుతారు. గాంభీర్యమైన శబ్దాలు నుండి రావడం జరుగుతుంది.

తేతిడి: అడవి దున్న లేదా బర్రె కొమ్ము తో 12 అంగుళాల నుండి 16 అంగుళాల పొడవు తయారుచేసి, వెదురుతో చేయబడినది సన్న గొట్టాన్ని బిగిస్తారు.

లోహ వాద్యాలు: రాగి ,ఇనుము, ఇత్తడి, కంచు, వంటి మొదలగు లోహాలతో

తయారుచేయబడిన వాద్యాలను లోహ వాద్యాలు అంటారు.

తాళాలు: వృత్తాకారంలో, కంచు లోహంతో తయారుచేయబడి వీటిని పట్టుకోవడానికి మధ్యలోని రంధ్రాల నుండి ఉన్న తాళ్లను పట్టుకోని వాయిస్తారు. ఈ తాళాలను వీధి బాగోతాల ల్లో, కథలల్లో,నాటకాలల్లో, యక్షగానాలల్లో ఉపయోగిస్తారు.

గజ్జెలు ,అందెలు, మువ్వలు: కంచుతో తయారు చేయబడినటువంటి వీటి మధ్యలో ఇనుము తో చేయబడిన చిన్న చిన్న గోటి లు మధ్యలోఉన్నందువల్ల ఇవి గళ్ళు గళ్ళు మనే శబ్దాన్ని చేస్తుంటాయి. కళా ప్రదర్శకులు వీటిని కాళ్లకు కట్టుకొని నాట్యాలల్లో, వివిధ నృత్యాలల్లో, భాగవతాలల్లో.... ఎక్కువగా ప్రదర్శిస్తారు.

తీగ వాద్యాలు: లోహంతో తయారుచేయబడిన తీగలను ఉపయోగించి తయారుచేయబడే వాద్యాలను తీగ వాద్యాలు అంటారు. తీగ వాద్యాలు ముఖ్యంగా సితార, తాంబూర,వీణ, కిన్నెర, మెట్ల కిన్నెర లు ముఖ్యంగా కనిపిస్తాయి.

తాంబూర, మరియు సితార: అందెపుకాయను ఎండబెట్టి, మధ్యలోగుడ్డు తీసేసి, కట్టె బిగించి తీగలతో అల్లి , కళాకారులు భుజంపై పెట్టుకుని వీళ్ళతో మీటుతూ... వాయిస్తారు. దాదాపుగా సితార కూడా



తాంబూర ను పోలి కొంచెం చిన్న పరిమాణంలో ఉంటుంది. వీటిని మీటుతూ కళాకారులు నీతి కథలు, రాజుల కథలు, వీరగాథలు చెబుతూ, పాటలు పాడుతూ, వాయిస్తారు,

కిన్నెర: వెదురు బొంగు తో తయారు చేయబడిన రెండు కిన్నెర తాంబూర ను పోలి ఉంటుంది. మైనం తో తయారుచేయబడిన నాలుగు మెట్లు కలిగి ఉంటుంది. కళాకారులు దీని తీగలను సున్నితంగా వాయిస్తూ పాటలు పాడుతూ, కథలు చెబుతారు.

పన్నెండు మెట్ల కిన్నెర: కిన్నెర ను ఆధారంగా చేసుకొని తయారు చేయబడినది పన్నెండు మెట్ల కిన్నెర. దీనికి చేయబడిన 12 మెట్లు ఉండడం దీని ప్రత్యేకత. దీనికి దాదాపు ఐదు వందల సంవత్సరాల చరిత్ర కలదు. దీన్ని ప్రముఖ కళాకారుడు మొగులయ్య భాగ్య వినియోగాన్ని, కళారూప చరిత్రను వెలుగులోకి తెస్తున్నాడు.

ముగింపు: నేడు జానపద వాద్యాలు ఎక్కువగా కనిపించడం లేదు కాలానుగుణంగా సాంస్కృతిక, కళారంగంలో వస్తున్నటువంటి వివిధ మార్పులకనుగుణంగా కొత్త రకపు వాద్యాలు అనేకంగా ఉద్భవిస్తున్నప్పటికీ వాటికి మూలాలు జానపద వాద్యాలు. కాబట్టి జానపద వాద్యాలకు అధిక ప్రాధాన్యత కలదు.



AN ANALYSIS OF PROHIBITION ACT-2006: SPICAL REFERENCE TO EARLY CHILD MARRIAGES IN CHAMARAJANAGARA DISTRICT

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Abstract: The Child Marriage Restraint Act, 1929, was amended in 1978, where the lawful age of marriage of girls was increased from 15 to 18 years and of boys from 18 to 21 years. The Indian Government enacted the Prohibition of Child Marriage Act of 2006 by replacing the earlier legislation of the Child Marriage Restraint Act, 1929, to ensure that child marriage is eradicated from within the society. Child marriages generally occur due to poverty and lack of education. The objective of this Act is to prohibit solemnization of marriage where either the groom or the bride is below the marriageable age (18 years in case of girls and 21 years for boys). To ensure that child marriage is eradicated from the society, the Government of India enacted Prevention of Child Marriage Act 2006 by replacing the earlier legislation of Child Marriage Restraint Act, 1929. This new Act is armed with enabling provisions to prohibit child marriage, protect and provide relief to victim and enhance punishment for those who abet, promote or solemnize such marriage. The research paper main objectives are the to know about the scenario of child marriage in India and Karnataka, to study the laws related to prohibition of child marriage act 2006 in India and Chamarajanagara district.

Keywords: Prohibition Act 2006, Early Child Marriage

Introduction

The child marriages are very commonly seen in India. In India, a lot of girls were married before the age of eighteen. Most of these girls were whom in poor socio-economic conditions. It is considered to be a child marriage when a girl is married below the age of 18 years. The United Nations (UN) Women has proposed that child marriage be defined as a forced marriage because they believe children under age 18 are incapable of giving a legally valid consent. It is to be noted that India has the highest number of child marriages in the world. It is estimated that 47% of girls in India are married before their 18 years of age. The rate of child marriages varies between states and are as high as 69% in Bihar and 65% in Rajasthan.

In India many girls are seen as an economic burden. So their parents think that marriage transfers the responsibility to her new husband after marriage. Poverty and marriage expenses such as dowry is a major factor that leads a family to marry off their daughter at a young age. Factors like controlling girls and their sexuality is also an influential factor in the practice of child marriage. Another factor is that the pressure towards early marriage aims to minimise the dishonour associated with improper

female sexual conduct, often leading to marriages arranged around the time of puberty.

Prohibition of Child Marriage Act, 2006

Under PCMA, the marriageable age for a female is 18 years and for a male, it is 21 years. A decree of nullity can be obtained by a girl who has entered into a child marriage within 2 years of attaining the age of 18 years.

Chamarajanagara District

Till 1997, Chamarajanagar district was part of Mysore district. This new district with four taluks was formed during 1997 after the reorganisation of districts in the state. The district comprises of four taluks namely Chamarajanagar, Kollegal, Yelandur and Gundlupet taluks. The district headquarters is Chamarajanagar town.

Objectives of the Study

1. To know about the scenario of child marriage in India and Karnataka
2. To study the laws related to prohibition of child marriage act 2006 in India and Chamarajanagara district.

Research Questions

1. How to prohibition Act-2006 in effect on early child marriage in Karnataka and Chamarajanagara district?



2. What is Prohibition Act 2006 for Child Marriages?

Methodology of the Research

The research focus on both primary and secondary sources of data. Primary data collected through citizens for Chamarajanagara residences. Secondary data as collected from

books, journals, websites and Judgement Reports. The researcher used analytical research method can be used to analyses the data.

Samples of the Study

The researcher randomly selected 80 respondents in Chamarajanagara district in Karnataka.

Data Analysis and Interpretation

Table-1: Pertaining to early marriages of girls.

Statement	Yes		No	
	N	%	N	%
Beliefs pertaining to early marriage of girls before maturity in our family?	30	37.5	50	62.5

The above table indicates that 37.5 percent of respondent’s beliefs pertaining to early marriage of girls before maturity in our family and 62.5 percent of respondents are beliefs not pertaining to early marriage of girls before maturity in our family. Majority respondents are suggested that poverty and financial insecurity reasons.

Table-2: Awareness of Prohibition Act-2006.

Statement	Yes		No	
	N	%	N	%
Are you lack of awareness among guardians in Prohibition Act-2006?	60	75.0	20	25.0

The above table indicates that 75 percent of respondents are you lack of awareness among guardians in Prohibition Act-2006 in study area and 25 percent of respondents are you awareness among guardians in Prohibition Act-2006.

Table-3: Awareness of Prohibition Act-2006.

Statement	Yes		No	
	N	%	N	%
Are you insecurity with regard to violence and atrocities?	52	65.0	28	35.0

The above table indicates that 65 percent of respondents are insecurity with regard to violence and atrocities and 35 percent of respondents are insecurity with regard to violence and atrocities.

Results of the Study

- 62.5 percent of respondents are beliefs not pertaining to early marriage of girls before maturity in our family.
- 75 percent of respondents are you lack of awareness among guardians in Prohibition Act-2006.

- 65 percent of respondents are insecurity with regard to violence and atrocities in study area.

Conclusion

A social issue like Child Marriage cannot be curbed without support from the society. A lot of work is being done to make child marriage void ab initio under the Prohibition of Child Marriages Act, 2006, but Indian society is very complicated and complex that the government believe that making child marriages void will only jeopardise the rights of women who are victims of child marriage. The legislations and laws alone cannot serve the



purpose of prohibiting child marriages unless and until there is a mere support and backing from the society.

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ಕರ್ನಾಟಕದಲ್ಲಿ ಗೋ ಸಂರಕ್ಷಣಾ ಕಾರ್ಯಕ್ರಮ: ಒಂದು ವಿಶ್ಲೇಷಣೆ

ಡಾ.ಶಿವಕುಮಾರ್.ಎ
ಸಹಾಯಕ ಪ್ರಾಧ್ಯಾಪಕರು,
ಇತಿಹಾಸ ವಿಭಾಗ,
ಕುವೆಂಪು ಪ್ರಥಮ ದರ್ಜೆ ಕಾಲೇಜು,
ಬೆಂಗಳೂರು

“ಅಪ್ಪು ಮಗು ನಡೆಯುವರೆಗೆ ಹಾಲನ್ನು
ನೀಡಿದರೆ, ಗೋಮಾತೆ ವ್ಯಕ್ತಿ ಸಾಯುವವರೆಗೂ
ಹಾಲನ್ನು ನೀಡುತ್ತಾಳೆ.”

ಭಾರತದಲ್ಲಿ ಬಿಟೀಷರ ಆಗಮನವು ಹಲವಾರು ಬದಲಾವಣೆಗಳಿಗೆ ಅವಕಾಶ ಕಲ್ಪಿಸಿತು. ಬ್ರಿಟೀಷರ ವಸಾಹತುಶಾಹಿ ಸಂಸ್ಕೃತಿ ಮತ್ತು ಹೊಸ ವಿಷಯಗಳ ಪ್ರಸಾರಣ ಇತ್ಯಾದಿ ಅಂಶಗಳಿಂದ ಪ್ರಚೋದಿತರಾದ ಭಾರತೀಯರು ತಮ್ಮನ್ನು ತಾವು ವಿಮರ್ಶಿಸ ತೊಡಗಿದರು. ಈ ವಿಮರ್ಶೆಯ ಪರಿಣಾಮಗಳು ಸಹಜವಾಗಿ ಭಿನ್ನವಾಗಿದ್ದವು. ಭಾರತ ರಾಷ್ಟ್ರೀಯ ಕಾಂಗ್ರೆಸ್ ಜನ್ಮತಾಳಿ ಭಾರತೀಯರ ಹೋರಾಟದ ದಿಕ್ಕು ಹೊಸ ದರ್ಶನವನ್ನೇ ಪಡೆಯಿತು.

ಬ್ರಿಟೀಷರ ದಾಸ್ಯವನ್ನು ವಿಮುಕ್ತಗೊಳಿಸಲು ಮಹಾತ್ಮಗಾಂಧೀಜಿಯವರು ಹಮ್ಮಿಕೊಂಡ ಅಸಹಕಾರ ಚಳವಳಿಯ ಸಂದರ್ಭದಲ್ಲಿ ಸ್ವದೇಶಿ, ಖಾದಿ ಪ್ರಚಾರ, ಮದ್ಯಪಾನ ನಿಷೇಧ ಮತ್ತು ರಾಷ್ಟ್ರೀಯ ಶಿಕ್ಷಣದ ಕಾರ್ಯಕ್ರಮಗಳು ಹೆಚ್ಚು ಹೆಚ್ಚು ಬೆಳಕಿಗೆ ಬಂದವು. ಈ ಕಾಲಘಟ್ಟದಲ್ಲಿ, ಸ್ವದೇಶಾಭಿಮಾನದಿಂದ ವಿದೇಶಿ ವಸ್ತುಗಳ, ವಿದೇಶಿ ವಸ್ತುಗಳ ಬಹಿಷ್ಕಾರಗಳು ಈ ಚಳವಳಿಯ ಪ್ರಮುಖ

ಚಟುವಟಿಕೆಗಳಾಗಿದ್ದವು. 1922ರಲ್ಲಿ ಸಂಭವಿಸಿದ ಚೌರಿಚೌರ ಘಟನೆಯಿಂದ ಮಹಾತ್ಮರು ಮನನೊಂದು ಅಸಹಕಾರ ಚಳವಳಿಯನ್ನು ಸ್ಥಗಿತಗೊಳಿಸಿ, ರಚನಾತ್ಮಕ ಕಾರ್ಯಕ್ರಮಗಳನ್ನು ಮುಂದುವರೆಸಿಕೊಂಡಿರುವುದನ್ನು ಗಮನಿಸಿದಾಗ ರಚನಾತ್ಮಕ ಕಾರ್ಯಕ್ರಮಗಳ ಮಹತ್ವವನ್ನು ತಿಳಿಯುವುದು.

ಗೋಸಂರಕ್ಷಣಾ ಕಾರ್ಯಕ್ರಮವು ಗಾಂಧೀಜಿಯವರ ರಚನಾತ್ಮಕ ಕಾರ್ಯಕ್ರಮಗಳಲ್ಲಿ ಒಂದಾಗಿದೆ. ಅವರ ಪ್ರಮುಖ ರಚನಾತ್ಮಕ ಕಾರ್ಯಕ್ರಮಗಳೆಂದರೆ ಸ್ವದೇಶಿ ಚಳವಳಿ, ಖಾದಿ ಮತ್ತು ಗ್ರಾಮೋದ್ಯೋಗ ಪ್ರಚಾರ, ಅಸ್ಪೃಶ್ಯತಾ ವಿರೋಧಿ ಆಂದೋಲನ, ಪಾನನಿರೋಧ, ರಾಷ್ಟ್ರೀಯ ಶಿಕ್ಷಣ, ಗ್ರಾಮಸ್ವರಾಜ್ಯ, ಹಿಂದೂ-ಮುಸ್ಲಿಂ ಐಕ್ಯತೆ, ಗೋಸಂರಕ್ಷಣೆ, ಮಹಿಳೆಯರ ಏಳಿಗೆ ಇನ್ನೂ ಮುಂತಾದ ಸುಮಾರು 18 ರಚನಾತ್ಮಕ ಕಾರ್ಯಕ್ರಮಗಳನ್ನು ಮಹಾತ್ಮ ಗಾಂಧೀಜಿಯವರು ರೂಪಿಸಿದರು. ಇವುಗಳಲ್ಲಿ ಸ್ವದೇಶಿ, ಖಾದಿ ಮತ್ತು



ಗ್ರಾಮೋದ್ಯೋಗ, ಪಾನನಿರೋಧ, ರಾಷ್ಟ್ರೀಯ ಶಿಕ್ಷಣ, ಗೋಸಂರಕ್ಷಣೆ ಮುಂತಾದ ಕಾರ್ಯಕ್ರಮಗಳು ರಾಷ್ಟ್ರದ ಆರ್ಥಿಕ ಅಭಿವೃದ್ಧಿ ಪರಿಸ್ಥಿತಿಯ ಬಗ್ಗೆ ಕಾರ್ಯಕ್ರಮಗಳನ್ನು ರೂಪಿಸಿದರೆ, ಅಸ್ವಶ್ಯತಾ ನಿವಾರಣೆ, ಗ್ರಾಮಸ್ವರಾಜ್ಯ, ಹಿಂದೂ-ಮುಸ್ಲಿಂ ಐಕ್ಯತೆ, ಮಹಿಳೆಯರ ಏಳಿಗೆ ಮುಂತಾದ ಕಾರ್ಯಕ್ರಮಗಳು ಸಾಮಾಜಿಕ ಅಸಮಾನತೆಯನ್ನು ನಿವಾರಿಸುವಂತಹ, ಸಮಾಜದ ಅಭಿವೃದ್ಧಿ ಕಾರ್ಯವನ್ನು ಕೈಗೊಳ್ಳುತ್ತಾರೆ.

ಕರ್ನಾಟಕವು ಈಗಿನ ಎಲ್ಲಾ ವಿಶಾಲ ಪ್ರಾಂತ್ಯಗಳನ್ನು ಒಳಗೊಂಡಿದ್ದ ಸಂದರ್ಭದಲ್ಲಿ ಮಹಾತ್ಮರು 1915 ರಿಮದ 1938ರವರೆಗೂ ಪ್ರವಾಸ ಮಾಡಿ ರಚನಾತ್ಮಕ ಕಾರ್ಯಕ್ರಮಗಳು ಫಲಪ್ರದವಾಗುವಂತೆ ಮಾಡಲು ಬಹಳವಾಗಿ ಶ್ರಮಿಸಿದರು. ಗಾಂಧೀಜಿಯವರ ಅಭಿಪ್ರಾಯದಲ್ಲಿ ಸ್ವಾತಂತ್ರ್ಯವನ್ನು ಪಡೆಯಲು ಸತ್ಯಾಗ್ರಹವು ಹೇಗೆ ರಾಜಕೀಯ ಅಸ್ತ್ರವೆಂದು ಎಲ್ಲರಿಗೂ ಸಾಬೀತಾಗಿದೆಯೋ ಅದೇ ರೀತಿ ರಚನಾತ್ಮಕ ಕಾರ್ಯಗಳು ಸಹ ಬ್ರಿಟೀಷರ ಆಡಳಿತ ಮತ್ತು ಶಕ್ತಿಗೆ ವಿರುದ್ಧವಾಗಿ ಆರ್ಥಿಕ ಹತೋಟಿಯನ್ನೆದುರಿಸಲು ಒಂದು ಪ್ರಮುಖ ಅಸ್ತ್ರವಾಗಿತ್ತು.

ಭಾರತದ ರೈತರ ಆರ್ಥಿಕಾಭಿವೃದ್ಧಿಯಲ್ಲಿ ಪಶು ಸಂಗೋಪನೆಯ ಪ್ರಾಮುಖ್ಯತೆಯನ್ನು ಗಾಂಧೀಜಿ ಗುರುತಿಸಿದ್ದಾರೆ. ಗ್ರಾಮೀಣ ಭಾಗದ ಬಹುಸಂಖ್ಯೆಯ ಜನರು ವ್ಯವಸಾಯದಲ್ಲಿ ನಿರತರಾಗಿದ್ದಾರೆ.

ವ್ಯವಸಾಯ ಎಷ್ಟು ಮುಖ್ಯವೋ ಪಶುಸಂಗೋಪನೆಯೂ ಅಷ್ಟೇ ಮುಖ್ಯ. ಭಾರತವು ಕೃಷಿ ಪ್ರಧಾನವಾದ ರಾಷ್ಟ್ರ ಕೃಷಿಗೆ ಹಸು ಮತ್ತು ಗೋವುಗಳು ಆಧಾರವಾಗಿವೆ. ಅದರಲ್ಲಿಯೂ ಸಹ ಗೋವುಗಳು ಗ್ರಾಮೀಣ ಪ್ರದೇಶದ ಅಭಿವೃದ್ಧಿಯಲ್ಲಿ ಬಹುಮುಖ್ಯವಾದ ಪಾತ್ರವನ್ನು ವಹಿಸುತ್ತವೆ. ದನಕರುಗಳು ಮಾನವ ಜನಾಂಗಕ್ಕೆ ಹಾಲು, ಮೊಸರು, ತುಪ್ಪ ಮತ್ತು ಕೃಷಿಗೆ ಬೇಕಾಗುವ ಗೊಬ್ಬರ ನೀಡುವಲ್ಲಿಯೂ ಉಪಯೋಗಕಾರಿ. ಆದ್ದರಿಂದ ಗೋಸಂರಕ್ಷಣಾ ಕಾರ್ಯದಲ್ಲಿ ಎಲ್ಲರೂ ಮುಂದಾಗಬೇಕು. ಗೋಸಂರಕ್ಷಣೆಯನ್ನು ಹಿಂದೂ ಧರ್ಮವು ಜಗತ್ತಿಗೆ ನೀಡಿರುವ ಶ್ರೇಷ್ಠ ಕೊಡುಗೆಯಾಗಿದೆ.

ಗೋಸಂರಕ್ಷಣೆಯು ಹಿಂದೂ ಜನರ ಅಂತಃಕರಣಕ್ಕೆ ಸಂಬಂಧಿಸಿದೆ. ಅದರಂತೆ ಗೋಹತ್ಯೆಯು ಪಂಚಮಹಾ ಪಾಪಗಳಲ್ಲಿ ಒಂದು, ಗೋಸಂರಕ್ಷಣೆ ಎಂದರೆ ಮನುಷ್ಯ ಮತ್ತು ಪಶುವಿನ ನಡುವಿನ ಬಾಂಧವ್ಯ. ಹಾಗೆಯೇ ಸ್ವರಾಜ್ಯದಷ್ಟೇ ಮಹತ್ವದ್ದು ಎಂದು ಹೇಳುವುದಾಗಿದೆ. ಗೋಸಂರಕ್ಷಣೆಯಲ್ಲಿ ನಂಬಿಕೆ ಇಲ್ಲದವನು ನಿಜವಾದ ಹಿಂದೂ ಆಗಲಾರನು. ಏಕೆಂದರೆ ಅದೊಂದು ಪವಿತ್ರವಾದ ಉದಾತ್ತವಾದ ಕೆಲಸ. ಗೋವುಗಳು ಹೆತ್ತ ತಾಯಿಗಿಂತಲೂ ಶ್ರೇಷ್ಠವಾದುವು ಎಂದು ಹೇಳುತ್ತಾ ಈ ರೀತಿ ಪ್ರತಿಪಾದಿಸಬಹುದು. “ಹೆತ್ತ ತಾಯಿಯು ನಮಗೆ ಕೆಲವು ವರ್ಷಗಳು ಮಾತ್ರ ಹಾಲು ನೀಡುತ್ತಾಳೆ, ಹಾಗೂ ನಾವು ಬೆಳೆದ ಮೇಲೆ ನಮ್ಮಿಂದ ಸೇವೆಯನ್ನು ಬಯಸುತ್ತಾಳೆ. ಆದರೆ ಗೋಮಾತೆಯು ನಮ್ಮಿಂದ ಏನ್ನನ್ನೂ



ನಿರೀಕ್ಷಿಸುವುದಿಲ್ಲ. ಅದು ಕೇವಲ ಬದುಕುವುದಕ್ಕೆ ಬೇಕಾಗುವ ಹುಲ್ಲು ಮತ್ತು ನೀರನ್ನು ನಮ್ಮಿಂದ ನಿರೀಕ್ಷಿಸುತ್ತದೆ.¹ ಆದ್ದರಿಂದ ಗೋಮಾತೆಯನ್ನು ಹೆತ್ತ ತಾಯಿಯಷ್ಟೇ ಪೂಜ್ಯನೀಯ ಭಾವನೆಯಿಂದ ನೋಡಬೇಕು ಎಂಬ ತತ್ವವನ್ನು ಹೇಳಲಾಗುತ್ತದೆ.

ಗೋಹತ್ಯೆಯು ಪಂಚ ಮಹಾಪಾಪಗಳಲ್ಲಿ ಒಂದು ಎಂದು ಗೋಸಂರಕ್ಷಣಾ ಕಾರ್ಯವನ್ನು ಮಾಡಲು ಜನತೆಗೆ ಕರೆ ನೀಡಿದರು. ಗೋಸಂರಕ್ಷಣೆ ಮಾಡುವುದು ಪ್ರತಿಯೊಬ್ಬ ಹಿಂದೂವಿನ ಕರ್ತವ್ಯ. ಗೋಸಂರಕ್ಷಣೆ ಮಾಡದವನು ಹಿಂದೂವೇ ಅಲ್ಲ. ಒಂದು ಹಸುವನ್ನು ರಕ್ಷಿಸಲು ಒಬ್ಬ ಮನುಷ್ಯನನ್ನು ಕೊಲ್ಲಲಾರೆ, ಅದೇ ರೀತಿ 'ಒಬ್ಬ ಮನುಷ್ಯನನ್ನು ರಕ್ಷಿಸಲು ಒಂದು ಹಸುವನ್ನು ಕೊಲ್ಲಲಾರೆ' ಎಂದು ಗಾಂಧೀಜಿ ಹೇಳಿದ್ದಾರೆ. ಇಲ್ಲಿ 'ನರವಧೆಯು ಒಂದೇ, ಗೋವಧೆಯು ಒಂದೇ' ಇವುಗಳನ್ನು ನಿಲ್ಲಿಸಲು ಅಹಿಂಸಾ ಮಾರ್ಗ ಒಂದೇ ದಾರಿ. ಇದು ಕಾನೂನು ಕಟ್ಟಳೆಯಿಂದ ಆಗುವ ಕೆಲಸವಲ್ಲ. ಪ್ರತಿಯೊಬ್ಬ ಮಾನವನ ಪ್ರೇಮದಿಂದ ಆಗುವ ಕೆಲಸ ಎಂದು ಗಾಂಧೀಜಿ ತಮ್ಮ 'ಯಂಗ್ ಇಂಡಿಯಾ' ಪತ್ರಿಕೆಯ ಮೂಲಕ ಜನತೆಯಲ್ಲಿ ಗೋಹತ್ಯೆ ನಿಷೇಧದ ಬಗ್ಗೆ ಅರಿವನ್ನುಂಟು ಮಾಡಿದರು.

ಗೋವುಗಳನ್ನು ರಕ್ಷಿಸುವಲ್ಲಿ ಆರ್ಥಿಕ ಲಾಭಾಂಶವನ್ನು ಗಮನದಲ್ಲಿಟ್ಟುಕೊಂಡು

ನಾವು ಪರಿಗಣಿಸಬಾರದು. ಗೋವು ಹಾಲನ್ನು ಕೊಡುವಾಗ ಅದರಿಂದ ಸೌಲಭ್ಯ ಪಡೆದ ನಾವು ಹಾಲು ನಿಂತ ಮೇಲೂ ಅದನ್ನು ಪೋಷಿಸಬೇಕು. ಅಹಿಂಸೆ ಇದ್ದ ಜಾಗದಲ್ಲಿ ತಾಳ್ಮೆ, ತ್ಯಾಗ, ಆಂತರಿಕ ಶಾಂತಿ ಮುಂತಾದ ಅಂಶಗಳನ್ನು ಕಾಣುತ್ತೇವೆ. ಈ ನಿಟ್ಟಿನಲ್ಲಿ ಗೋಸಂರಕ್ಷಣಾ ಕಾರ್ಯ ನಡೆಯಬೇಕು.

ಕರ್ನಾಟಕದಲ್ಲಿ ಗೋಸಂರಕ್ಷಣಾ ಕಾರ್ಯಕ್ರಮಗಳನ್ನು ಬಹಳ ವಿಸ್ತಾರವಾಗಿ ನಡೆಸಲಾಯಿತು. ಗಾಂಧಿ ಪೂರ್ವದಲ್ಲಿ ಬಾಲಗಂಗಾಧರನಾಥ್ ತಿಲಕ್‌ರು, ಶಿವಾಜಿ, ಗಣೇಶ್, ಗೋವುಗಳು ಇತ್ಯಾದಿ ಸಂಕೇತಗಳ ಮೂಲಕ ರಾಷ್ಟ್ರೀಯ ಜಾಗೃತಿ ಮೂಡಿಸುವ ಪ್ರಯತ್ನ ಮಾಡಿ ಮಹಾರಾಷ್ಟ್ರದಲ್ಲಿ ತಿಲಕ್‌ರು 'ಗೋಸಂರಕ್ಷಣಾ ಚಳುವಳಿ'ಯನ್ನು ಪ್ರಾರಂಭಿಸಿದಾಗ ಧಾರವಾಡದಲ್ಲಿ ಶ್ರೀಗುರೂಜಿಯವರು ಪ್ರಥಮವಾಗಿ ಒಂದು ಗೋಶಾಲೆಯನ್ನು ತೆರೆದರು.² ನಂತರದಲ್ಲಿ ಹುಬ್ಬಳ್ಳಿ, ಬಾಗಲಕೋಟೆ, ಗದಗ ಇತ್ಯಾದಿ ಸ್ಥಳಗಳಲ್ಲಿ ಗೋಶಾಲೆಗಳು ಪ್ರಾರಂಭವಾದವು. ಈ ಗೋರಕ್ಷಣಾ ಕೆಲಸದಲ್ಲಿ ಗುರೂಜಿಯವರಿಗೆ ಮುದವೀಡು ಕೃಷ್ಣರಾಯರು, ಹೊಸಕೆರೆ ಅಣ್ಣಾಚಾರ್ಯರು, ಶಿವರಾಮ ಪಂಥ ಅಳೋಳ್ಕರ್ ಮೊದಲಾದವರು ನೆರವಾಗಿದ್ದರು.

ಗಾಂಧೀಜಿಯವರು ಬೆಳಗಾಂ ಕಾಂಗ್ರೆಸ್ ಅಧಿವೇಶನದ ಸಂದರ್ಭದಲ್ಲಿ ಗೋಸಂರಕ್ಷಣೆಯನ್ನು ಮಾಡುವಂತೆ ರಾಜ್ಯದ ಜನರನ್ನು ಪ್ರೇರೇಪಿಸಿದರು. ಈ ರೀತಿ

¹ ಸಂದರ್ಶನ: ರಾಜಲಕ್ಷ್ಮಿ, ಉಪಪ್ರತಿನಿಧಿ ಕಸ್ತೂರ ಬಾ ರಾಷ್ಟ್ರೀಯ ಸ್ಮಾರಕ ನಿಧಿ, ಅರಸೀಕೆರೆ, ಹಾಸನ ಜಿಲ್ಲೆ, ದಿನಾಂಕ:16-4-2011

² ಸಂದರ್ಶನ: ಗಂಗಪ್ಪ ಮುದ್ದಪ್ಪ ಮಾಳಗಿ, ಅಧ್ಯಕ್ಷರು, ಹುದಲಿ ಖಾದಿ ಗ್ರಾಮೋದ್ಯೋಗ ಕೇಂದ್ರ, ಹುದಲಿ, ದಿನಾಂಕ:13-12-2011



ಪ್ರೇರಣೆಗೊಳಗಾದ ಜನ ಗೋವುಗಳಿಗಾಗಿ ಗೋಮಾಳಗಳನ್ನು ಪ್ರಾರಂಭಿಸುವುದು, ಕಸಾಯಿ ಖಾನೆಗಳಿಗೆ ಸಾಗಿಸುವ ಗೋವುಗಳನ್ನು ಸಂರಕ್ಷಿಸುವುದು, ಪ್ರಾಣಿ ಸಂರಕ್ಷಣಾಲಯಗಳ ಸ್ಥಾಪನೆ ಮತ್ತು ಸಾರ್ವಜನಿಕರಲ್ಲಿ ಗೋಸಂರಕ್ಷಣೆ ಮಹತ್ವವನ್ನು ತಿಳಿಸುವುದು ಕಾರ್ಯಕರ್ತರ ಕೆಲಸಗಳಾಗಿದ್ದವು. ಈ ಚಟುವಟಿಕೆಗಳು ರಾಜ್ಯದ ಹಲವು ಕಡೆಗಳಲ್ಲಿ ಪ್ರಾರಂಭವಾದವು. ತುಮಖುರಿನ ಕೋಡಿಬಸವೇಶ್ವರ ದೇವಾಲಯದ ಮುಂದೆ ಒಂದು ಕಸಾಯಿಖಾನೆ ಇತ್ತು. ಈ ಕಸಾಯಿಖಾನೆಯಲ್ಲಿ ಗೋವಧೆಯನ್ನು ನಿಲ್ಲಿಸಲು ರಂಗಯ್ಯಂಗಾರ್, ತಾಳೆಗೆರೆ ಸುಬ್ರಮಣ್ಯಂ, ಡಿ.ಎಚ್.ಶಾಮರಾಜಪ್ಪ ಇವರುಗಳು ಜಿಲ್ಲಾಧಿಕಾರಿಗಳಿಗೆ ಮನವಿ ಸಲ್ಲಿಸುವ ಮೂಲಕ ಜಿಲ್ಲೆಯಲ್ಲಿ ಗೋಸಂರಕ್ಷಣೆಗೆ ಪ್ರಯತ್ನ ಮಾಡಿದರು.³ ಡಿ.ಎಸ್.ಶಾಮರಾಜಪ್ಪನವರು ದೇವರ ಹೆಸರಿನಲ್ಲಿ ಬಲಿಯಾಗುತ್ತಿದ್ದ ಪ್ರಾಣಿಗಳ ಹಾಗೂ ಪ್ರತಿದಿನ ಕಸಾಯಿಖಾನೆಗೆ ಎಳೆದೊಯ್ಯುತ್ತಿದ್ದ ಗೋವುಗಳ ರಕ್ಷಣೆಗಾಗಿ 1926ರಲ್ಲಿ ಪ್ರಾಣಿದಯಾ ಪ್ರಚಾರಕ ಸಂಗವನ್ನು ತುಮಕೂರಿನಲ್ಲಿ ಸ್ಥಾಪಿಸಿದರು.

1927ರಲ್ಲಿ ಗಾಂಧೀಜಿಯವರು ಖಾದಿ ಪ್ರಚಾರದ ನಿಮಿತ್ತವಾಗಿ ಮೈಸೂರು ಸಂಸ್ಥಾನದಾದ್ಯಂತ ಪ್ರವಾಸ ಕೈಗೊಂಡು ಜುಲೈ 14 ರಂದು ತುಮಕೂರಿಗೆ ಭೇಟಿ ನೀಡಿದಾಗ ಇವರು ಪುರಸಭೆಯ ಪ್ರತಿನಿಧಿಗಳಿಗೆ ಜನರಿಗೆ ಶುದ್ಧವಾದ ನೀರನ್ನು

ಒದಗಿಸಿದರೆ ಸಾಲದು, ನೀರಿನಷ್ಟೆ ಸುಲಭವಾಗಿ ಹಾಲು ಸಿಗಬೇಕು. ಹಾಲು ಸಿಗಬೇಕಾದರೆ ಊರಿಗೊಂದು ಗೋಶಾಲೆಯನ್ನು ನಡೆಸಬೇಕು ಮತ್ತು ಗೋಮಾಂಸ ಭಕ್ಷಿಸುವುದನ್ನು ನಿಲ್ಲಿಸಬೇಕೆಂದು ಹೇಳುವ ಮೂಲಕ ಗೋಸಂರಕ್ಷಣೆಯ ಬಗ್ಗೆ ಅರಿವು ಮೂಡಿಸಿದರು.

ಗಾಂಧೀಜಿಯವರು ತುಮಕೂರಿಗೆ ಭೇಟಿ ನೀಡಿದಾಗ ಆದಿ ಕರ್ನಾಟಕ ಔದ್ಯೋಗಿಕ ಮತ್ತು ವಸತಿ ಶಾಲೆಗೆ ಭೇಟಿ ನೀಡಿದರು. ಅಲ್ಲಿ ಅವರು ಹರಿಜನರು ಗೋಮಾಂಸವನ್ನು ಭಕ್ಷಿಸುವುದನ್ನು ಬಿಡಬೇಕು ಎಂದು ತಿಳಿಸಿದರು. ಇವರ ಮಾತುಗಳಿಮದ ಪ್ರಭಾವಿತರಾದ ಹೆಚ್.ಎಂ.ಗಂಗಾಧರಯ್ಯನವರು ಗೋಮಾಂಸ ತಿನ್ನುವುದನ್ನು ಬಿಟ್ಟು ಗೋಸಂರಕ್ಷಣಾ ಕಾರ್ಯದಲ್ಲಿ ತೊಡಗಿದರು.⁴

1930ರ ದಶಕದಲ್ಲಿ ತುಮಕೂರಿನ ಕಡೆಯಿಂದ ಒಬ್ಬ ಕುಡುಕನು ನೂರಾರು ಗೋವುಗಳನ್ನು ಹಗ್ಗಗಳಿಂದ ತೆಕ್ಕೆ ಹಾಕಿ ಕಸಾಯಿಖಾನೆಗೆ ತೆಗೆದುಕೊಂಡು ಹೋಗುತ್ತಿದ್ದ ದೃಶ್ಯವನ್ನು ಕಂಡ ಗಾಂಧೀವಾದಿ ಕ್ಯಾತ್ಸಂದ್ರದ ಕೆ.ಎಸ್.ರಾಜಪ್ಪನವರು ಗೋವುಗಳ ಹತ್ಯೆಯನ್ನು ತಪ್ಪಿಸಲು ಹರಿತವಾದ ಕುಡುಗೋಲನ್ನು ತೆಗೆದುಕೊಂಡು ಗೋವುಗಳ ತೆಕ್ಕೆ ಮತ್ತು ಮೂಗುದಾರಗಳನ್ನು ಕೊಯ್ದು ಎಲ್ಲಾ ಹಸುಗಳನ್ನು

³ ಮೈಸೂರು ಸ್ಟಾರ್ ಪತ್ರಿಕೆ, ದಿನಾಂಕ:02-12-1924

⁴ ಹಾಲಪ್ಪ.ಜಿ.ಎಸ್, ಹಿಸ್ಟರಿ ಆಫ್ ಪ್ರಿಥಂ ಮೂವ್‌ಮೆಂಟ್ ಇನ್ ಕರ್ನಾಟಕ, ಭಾಗ-2, ಮೈಸೂರು, 1968, ಪು.19



ಚೆಲ್ಲಾಪಿಲ್ಲಿಯಾಗಿ ಓಡಿಸಿದರು.⁵ ಇದು ಗೋರಕ್ಷಣೆಯ ಬಗ್ಗೆ ಇವರಿಗೆ ಇದ್ದ ಕಾಳಜಿಯನ್ನು ಸೂಚಿಸುತ್ತದೆ.

ಮೈಸೂರು ಸಂಸ್ಥಾನದಲ್ಲಿ ಗೋಸಂರಕ್ಷಣೆಗೆ ಕಾನೂನು ಬೆಂಬಲ ಕೊಡಬೇಕೆಂಬ ವಾದ ಹಿಂದೂ ಜನವರ್ಗದವರಿಂದ ಪ್ರಬಲವಾಗಿತ್ತು. ಮುಸ್ಲಿಂ ಸಮುದಾಯದವರು ಅದನ್ನು ಕಾನೂನಿನ ಮೂಲಕ ತಡೆಯಬಾರದೆಂಬ ಅಭಿಪ್ರಾಯವನ್ನು ಹೊಂದಿದ್ದರು. ಆಗ ದಿವಾನರಾಗಿದ್ದ ಸರ್.ಮಿರ್ಜಾ ಇಸ್ಮಾಯಿಲ್‌ರವರು 1926ರಲ್ಲಿ ಕೆ.ಪಿ.ಪುಟ್ಟಣ್ಣನವರ ಅಧ್ಯಕ್ಷತೆಯಲ್ಲಿ ಒಂದು ಸಮಿತಿಯನ್ನು ರಚಿಸಿದರು. ಈ ಸಮಿತಿಯು ಗೋಸಂರಕ್ಷಣೆಯು ತುಂಬಾ ಅತ್ಯಾವಶ್ಯಕವಾಗಿ ಮಾಡಬೇಕಾಗಿರುವ ಕಾರ್ಯ ಎಂದು ಅದಕ್ಕಾಗಿ ಕಾನೂನಿನಲ್ಲಿ ಅತ್ಯಗತ್ಯವಾದ ಮಾರ್ಪಾಡುಗಳನ್ನು ಸೂಚಿಸಿತು.⁶ 1927ರಲ್ಲಿ ನಾಲ್ವಡಿ ಕೃಷ್ಣರಾಜ ಒಡೆಯರ ಆಳ್ವಿಕೆಯ ರಜತ ಮಹೋತ್ಸವ ಸಂದರ್ಭದಲ್ಲಿ ಮೂಕ ಪ್ರಾಣಿಗಳ ವಿಷಯದಲ್ಲಿ ಕನಿಕರ ತೋರಬೇಕೆಂದು ವಿಶೇಷ ಸಂದೇಶ ನೀಡಿದರು.⁷

1928ರ ಡಿಸೆಂಬರ್ 26ರಂದು ಸಂಸ್ಥಾನದ ದಿವಾನರಾದ ಸರ್.ಮಿರ್ಜಾ ಇಸ್ಮಾಯಿಲ್ ರವರು ದೇವನಹಳ್ಳಿ ಹತ್ತಿರ ಒಂದು ಪಶು ವೈದ್ಯಶಾಲೆಯನ್ನು ಉದ್ಘಾಟಿಸಿದ ಸಂದರ್ಭದಲ್ಲಿ “ಭಾರತ ಕೃಷಿ

ಪ್ರಧಾನವಾದ ರಾಷ್ಟ್ರ ಇಂತಹ ರಾಷ್ಟ್ರದಲ್ಲಿ ದನಕರುಗಳು ರೈತರ ಆಸ್ತಿ, ರೈತ ರಾಷ್ಟ್ರದ ಬೆನ್ನೆಲುಬು ಆದ್ದರಿಂದ ದನಕರುಗಳನ್ನು ಕಾಪಾಡಿದರೆ, ದೇಶದ ಸಂಪತ್ತನ್ನು ಕಾಪಾಡಿದ ಹಾಗೆ” ಎಂದು ಹೇಳುವುದರ ಮೂಲಕ ಪ್ರಾಣಿಗಳ ಬಗ್ಗೆ ತಮಗಿರುವ ಕಾಳಜಿಯನ್ನು ವ್ಯಕ್ತಪಡಿಸಿದರು. ನಂತರ ದಿವಾನರು ಸಂಸ್ಥಾನದಲ್ಲಿ ಗೋಶಾಲಾ ಕೇಂದ್ರಗಳನ್ನು ತೆರೆದರು. ಪಶುಗಳ ಆರೋಗ್ಯವನ್ನು ಕಾಪಾಡಲು 1935ರಲ್ಲಿ ಗ್ರಾಮೀಣ ಪಶುವೈದ್ಯ ನೆರವು ಕಾಯಿದೆಯನ್ನು ಜಾರಿಗೆ ತಂದು ಅದರನ್ವಯ ಗ್ರಾಮೀಣ ಪಶುವೈದ್ಯ ಘಟಕವನ್ನು ಪ್ರಾರಂಭಿಸಿದರು.

ಬಳ್ಳಾರಿಯಲ್ಲಿ ಬಿ.ಬಿ.ಕೇಶವರಾಯರು ಹಳ್ಳಿ-ಹಳ್ಳಿಯಲ್ಲಿ ಸಂಚರಿಸಿ, ಪ್ರಾಣಿಬಲಿಯನ್ನು ನಿಲ್ಲಿಸುವಂತೆ ಜನತೆಯನ್ನು ಪ್ರಾರ್ಥಿಸಿಕೊಳ್ಳುವ ಮೂಲಕ ‘ಗೋರಕ್ಷಾ ಕಲ್ಪತರು’ ಎಂಬ ಪುಸ್ತಕವನ್ನು ಪ್ರಕಟಿಸಿದರು.⁸ ನಂತರ ಇವರ ಆಸಕ್ತಿಯನ್ನು ಗುರ್ತಿಸಿದ ಸರ್ಕಾರ ಇವರನ್ನು ‘ಗೋವಧೆ ನಿಷೇಧ ಕಮಿಟಿ’ಯ ಅಧ್ಯಕ್ಷರನ್ನಾಗಿ ನೇಮಿಸಿತು. ಮುಂದೆ 1948 ಮೇ 29 ರಂದು ‘ಗೋಹತ್ಯೆ ನಿಷೇಧ’ ಕಾನೂನನ್ನು ಸರ್ಕಾರ ಜಾರಿಗೊಳಿಸಿತು. ಈ ಕಾನೂನಿನ ಪ್ರಕಾರ ಗೋಹತ್ಯೆ ಮಾಡುವವರಿಗೆ ಕಠಿಣ ಶಿಕ್ಷೆ ವಿಧಿಸುವಂತೆ ಕ್ರಮ ಕೈಗೊಳ್ಳಲಾಯಿತು.

ಬೆಂಗಳೂರಿನ ದಾರಿದ್ರ್ಯ ನಾರಾಯಣ ಸಂಘವು, ಮದ್ರಾಸಿನ ಜೀವಿ ಕಾರುಣ್ಯ

⁵ ಪುಟ್ಟಗಂಗಮ್ಮ.ಬಿ.ಆರ್, ಕೆ.ಎಸ್.ರಾಜಪ್ಪನವರ ಜೀವನ ಚರಿತ್ರೆ ಸಾಧನೆ ಮತ್ತು ಸಿದ್ಧಿ, ಬೆಂಗಳೂರು, 2001, ಪು.18

⁶ ಕಂಠೀರವ (ದಿನಪತ್ರಿಕೆ), ದಿ:10-5-1940, (ಕ.ರಾ.ಪ.ಇ), ಬೆಂಗಳೂರು

⁷ ವಿಜಯ ವಾರಪತ್ರಿಕೆ (ಗೋವಧೆ ಕಮಿಟಿ ನಿರ್ಧಾರಗಳು), ದಿ:14-01-1927

⁸ ಬಿ.ಬಿ.ಕೇಶವರಾವ್ ಸಂಗ್ರಹ (ಕ.ರಾ.ಪ.ಇ), ಬೆಂಗಳೂರು.



(ಪ್ರಾಣಿಯ ಸಂಘ) ಸಂಘದೊಂದಿಗೆ ಬಹಳಷ್ಟು ನಿಹಿತ ಸಂಪರ್ಕವನ್ನಿಟ್ಟುಕೊಂಡಿತು. ಬೆಂಗಳೂರಿನಲ್ಲಿ ಈ ಸಂಘವು ಮದ್ರಾಸ್‌ನ ಈ ಸಂಸ್ಥೆಯ ಪ್ರಮುಖರನ್ನು ಆಹ್ವಾನಿಸಿ, ಇದರಿಂದ ಪ್ರಾಣಿ ಸಂರಕ್ಷಣೆಯ ಬಗ್ಗೆ ಉಪನ್ಯಾಸಗಳನ್ನು ಏರ್ಪಡಿಸಿ ಹಾಗೂ ಪ್ರಾಣಿ ದಯಾ ಸಂಘವು ಕಸಾಯಿ ಖಾನೆಗೆ ಸಾಗಿಸುತ್ತಿದ್ದ ಗೋವುಗಳನ್ನು ತಡೆದು ಅವುಗಳನ್ನು ಸಂರಕ್ಷಿಸುತ್ತಿತ್ತು. ಜೊತೆಗೆ ಪ್ರಾಣಿವಧೆಯ ಬಗ್ಗೆ ಅರಿವು ಮೂಡಿಸುವಂತಹ ಕೆಲಸ ಮಾಡುತ್ತಿತ್ತು.

ಕಾಸಲ ಶ್ರೀನಿವಾಸ ಶೆಟ್ಟಿಯವರು ದಾವಣಗೆರೆ ಜಿಲ್ಲೆಯ ಜೊತೆಗೆ ಉತ್ತರಕನ್ನಡ, ಧಾರವಾಡ, ಬಳ್ಳಾರಿ ಜಿಲ್ಲೆಗಳಲ್ಲಿ ಚಳುವಳಿಗೆ ಬೆಂಬಲ ನೀಡುತ್ತಿದ್ದರು. ಶ್ರೀಯುತರು 'ಪ್ರಾಣಿ ದಯಾ ಸಂಘ'ದ ಕ್ರಿಯಾಶೀಲ ಆಧಾರಸ್ತಂಭವಾಗಿದ್ದರು. ಅವರು ದೇವರಿಗೆ ಪ್ರಾಣಿ ಬಲಿ ನೀಡುವುದರ ವಿರುದ್ಧ ಚಳವಳಿ ನಡೆಸಿದರು.⁹ ಇವರು ದಾವಣಗೆರೆಯಲ್ಲಿ ಗೋಶಾಲೆಯನ್ನು ಪ್ರಾರಂಭಿಸಿದರು.

ವಿಶ್ವನೀಡಂನ ವಿನೋಬಾ ಗೋರಕ್ಷಾ ಸದನವು 1959ರಲ್ಲಿ ವಿನೋಬಾ ಭಾವೆಯವರ ನಾಯಕತ್ವದಲ್ಲಿ ಜಮ್ಮಾಲಾಲ್ ಬಜಾಜ್ ಟ್ರಸ್ಟ್‌ನ ಆಶ್ರಯದಲ್ಲಿ ನಾಲ್ಕು ನೂರು ಎಕರೆ ಜಾಗದಲ್ಲಿ ಪ್ರಾರಂಭವಾಯಿತು. ಇದರ ಕೇಂದ್ರ ಕಛೇರಿಯು ಬಾಂಬೆಯಲ್ಲಿದೆ. ಪ್ರಸ್ತುತ ಈ ವಿಶ್ವನೀಡಂ ಕೇಂದ್ರವನ್ನು ಡಾ.ರಮೇಶ್ ಶರ್ಮರವರು ಮುಖ್ಯ

ಆಡಳಿತಾಧಿಕಾರಿ (ಸಿ.ಇ.ಓ.)ಯಾಗಿ ಮುನ್ನಡೆಸುತ್ತಿದ್ದಾರೆ. ಈ ಕೇಂದ್ರದಲ್ಲಿ ಅಂದಿನಿಂದ ಇಂದಿನವರೆಗೂ ಗೋವುಗಳ ಸಂರಕ್ಷಣಾ ಕಾರ್ಯವನ್ನು ಮುನ್ನಡೆಸಿಕೊಂಡು ಬರುತ್ತಿದೆ. ಪ್ರಸ್ತುತ ಇಲ್ಲಿ ಗೋಶಾಲೆ ನಡೆಯುತ್ತಿದ್ದು ಇಂದು 15 ಹಸು ಮತ್ತು ಕರುಗಳಿವೆ. ಜೊತೆಗೆ ಇಲ್ಲಿಗೆ ಅನಾಮಧೇಯವಾಗಿ ಬಂದಂತಹ ಮತ್ತು ಇಲ್ಲಿಯೇ ಹುಟ್ಟಿ ಬೆಳೆದಂತಹ ಗೋವುಗಳನ್ನು ಪೋಷಿಸುವ ಅದು ಸತ್ತ ನಂತರ ಅದರ ಅಂತ್ಯಕ್ರಿಯೆಯನ್ನು ಮಾಡುವ ಹೊಣೆ ಈ ಕೇಂದ್ರದ್ದಾಗಿದೆ.¹⁰

1940ರ ನವೆಂಬರ್ 15ರಂದು ದಿವಾನ್ ಸರ್ ಮಿರ್ಜಾ ಇಸ್ಮಾಯಿಲ್‌ರವರು ಪಶುವೈದ್ಯ ಶಾಲೆಯ ಮಹೋತ್ಸವದಲ್ಲಿ ಮಾತನಾಡುತ್ತಾ 'ದನಕರುಗಳು ಮುಂತಾದ ಮೂಕ ಪ್ರಾಣಿಗಳು ನಮ್ಮನ್ನೇ ನಂಬಿಕೊಂಡು ನಮಗಾಗಿ ದುಡಿಯುತ್ತಿವೆ. ಅವುಗಳ ಬಗ್ಗೆ ದಯೆ ತೋರಿ, ಅವುಗಳ ರೋಗಗಳಿಗೆ ಚಿಕಿತ್ಸೆ ಕೊಡುವುದು, ಚಿಕಿತ್ಸೆಗೆ ಸೌಕರ್ಯ ಕಲ್ಪಿಸುವುದು ಬಹಳ ಉತ್ತಮ ಕಾರ್ಯ ಸರ್ಕಾರದವರೂ ಕೂಡ ಪಶುವೈದ್ಯ ಶಾಲೆಗಳನ್ನು ಹೆಚ್ಚಿಸಲು ತಮ್ಮಿಂದ ಸಾಧ್ಯವಿರುವಷ್ಟು ಹಣವನ್ನು ಒದಗಿಸುತ್ತಿದ್ದರು. ಈ ರೀತಿ ಸಂಸ್ಥಾನದ ಸರ್ಕಾರವು ಗೋಸಂರಕ್ಷಣಾ ವಿಷಯದಲ್ಲಿ ಗೋಶಾಲೆಗಳಲ್ಲಿ ಪಶು ವೈದ್ಯಶಾಲೆಗಳನ್ನು ತೆರೆದು ಗೋವುಗಳ ಅಭಿವೃದ್ಧಿಗೆ ಉತ್ತೇಜನ ನೀಡಿತು.

⁹ ಸೂರ್ಯನಾಥ ಕಾಮತ್ (ಸಂ), ಸ್ವಾತಂತ್ರ್ಯ ಸಂಗ್ರಾಮದ ಸ್ಮೃತಿಗಳು (ಸಂ.2), ಕನ್ನಡ ಮತ್ತು ಸಂಸ್ಕೃತಿ ನಿರ್ದೇಶನಾಲಯ, ಬೆಂಗಳೂರು, 1998.

¹⁰ ಸಂದರ್ಶನ: ವಿಶ್ವನೀಡಂ ಗೋರಕ್ಷಾ ಸದನ, ದಿನಾಂಕ:15-01-2013



ಅರಸೀಕೆರೆಯಲ್ಲಿರುವ ಮೈಸೂರು ಸಂಸ್ಥಾನದ ಕಸ್ತೂರ ಬಾ ಟ್ರಸ್ಟ್ ಸಹ 1944ರಲ್ಲಿ ಸ್ಥಾಪನೆಯಾದ ನಂತರ ಗೋಶಾಲೆಯನ್ನು ಪ್ರಾರಂಭಿಸಿ, ಅಲ್ಲಿ ಗೋವುಗಳ ಸಂರಕ್ಷಣಾ ಕಾರ್ಯವನ್ನು ಕೈಗೊಂಡಿತು. ಜೊತೆಗೆ ಈ ಸಂಸ್ಥೆಯ ಕಾರ್ಯಕರ್ತರು ರಾಜ್ಯದಾದ್ಯಂತ ಸಂಚರಿಸಿ, ಗೋಸಂರಕ್ಷಣೆಯ ಬಗ್ಗೆ ಜನರಲ್ಲಿ ಜಾಗೃತಿಯನ್ನುಂಟು ಮಾಡಿದರು. ಹಾಗೆಯೇ ಈ ಆಶ್ರಯದಲ್ಲಿ ಪ್ರಸ್ತುತ ಇಂದೂ ಸಹ ಗೋವುಗಳನ್ನು ಘೋಷಿಸುವ ಕಾರ್ಯ ನಿರ್ವಹಿಸುತ್ತಿದ್ದಾರೆ.¹¹

1944ರಲ್ಲಿ ಹುದಲಿಯಲ್ಲಿ ಪುಂಡಲಿಕಜಿಯವರು 'ಸಮಗ್ರ ಗ್ರಾಮ ಸೇವಾ ಸಮಿತಿ'ಯನ್ನು ಸ್ಥಾಪಿಸಿದರು. ಈ ಸಮಿತಿಯು ಖಾದಿ ಕಾರ್ಯದ ಜೊತೆಗೆ ಗೋಸಂರಕ್ಷಣೆಗಾಗಿ ಗೋಶಾಲೆಗಳನ್ನು ನಡೆಸುವ ಕಾರ್ಯಕ್ರಮವನ್ನು ಹಮ್ಮಿಕೊಂಡಿತು.¹²

1948ರಲ್ಲಿ ಕೇಂದ್ರ ಸರ್ಕಾರವು ಜಾನುವಾರುಗಳ ತಳಿಗಳನ್ನು ಅಭಿವೃದ್ಧಿಪಡಿಸುವುದಕ್ಕೋಸ್ಕರ ದೇಶದಲ್ಲಿ 'ತಳಿ ಅಭಿವೃದ್ಧಿ ಪಾರಂ'ಗಳನ್ನು ತೆರೆಯುವ ಯೋಜನೆ ಕೈಗೊಂಡಿತು. ಮೈಸೂರು ಸಂಸ್ಥಾನದ ಸರ್ಕಾರವು ತದನಂತರ ಅದೇ ವರ್ಷ ಫೆಬ್ರವರಿ 28 1948 ರಂದು ಬೆಂಗಳೂರಿನಲ್ಲಿ 'ದಕ್ಷಿಣ ಭಾರತದ ಗೋಸೇವಾ ಸಂಘ'ವನ್ನು ಸ್ಥಾಪಿಸಿತು. ದತ್ತಾತ್ರೇಯ ಮಂಜುನಾಥ ಬುರುಡೆ,

ಸಿದ್ದವನಹಳ್ಳಿ ಕೃಷ್ಣಶರ್ಮ ಮತ್ತು ಸತ್ಯವ್ರತರವರು ಈ ಸಂಸ್ಥೆಯ ಸಂಸ್ಥಾಪಕರಾಗಿದ್ದರು.¹³ ಈ ಸಂಸ್ಥೆಯ ಕಾರ್ಯಕರ್ತರು ಹಳ್ಳಿ-ಹಳ್ಳಿಗಳಲ್ಲಿ ಸಂಚರಿಸಿ ಗೋವುಗಳ ಮಹತ್ವವನ್ನು ಜನರಿಗೆ (ರೈತರಿಗೆ) ತಿಳಿಸುವುದು, ಗೋವುಗಳ ತಳಿಗಳನ್ನು ಅಭಿವೃದ್ಧಿಪಡಿಸುವಂತಹ ಕೆಲಸಗಳನ್ನು ಕೈಗೊಂಡರು. ಇವರು ಕೇವಲ ಸರ್ಕಾರವಷ್ಟೇ ಗೋಸಂರಕ್ಷಣಾ ಕೆಲಸವನ್ನು ಮಾಡುವುದಕ್ಕೆ ಸಾಧ್ಯವಿಲ್ಲ. ಪ್ರತಿಯೊಬ್ಬ ವ್ಯಕ್ತಿಯು ಗೋಹತ್ಯೆಯನ್ನು ನಿಲ್ಲಿಸಿ, ಗೋಸಂರಕ್ಷಣೆಯನ್ನು ಮಾಡಬೇಕೆಂದು ಈ ಸಂಸ್ಥೆಯ ವತಿಯಿಂದ ಪ್ರಚಾರ ಮಾಡಿದರು.

ಸ್ವಾತಂತ್ರ್ಯ ಪೂರ್ವದಲ್ಲಿ ಗೋಸಂರಕ್ಷಣೆ ಕಾರ್ಯ ಒಂದು ಪವಿತ್ರ ಕಾರ್ಯ ಎಂದು ಜನತೆ ಸ್ವೀಕರಿಸಿದ್ದರು. ಆದರೆ ಇತ್ತೀಚೆಗೆ ಕೇಂದ್ರ ಸರ್ಕಾರವು ಗೋಸಂರಕ್ಷಣಾ ಕಾರ್ಯದ ಪರವಾಗಿ ಕಾಯಿದೆಯನ್ನು ಪಾಸು ಮಾಡಿತು. ಆದರೆ ಅದಕ್ಕೆ ರಾಜಕೀಯ ಬಣ್ಣದ ಲೇಪನ ಹಚ್ಚಿ ಸಾಕಷ್ಟು ರಾಜ್ಯಗಳಲ್ಲಿ ಆ ಕಾಯಿದೆ ವಿರುದ್ಧ 'ನಮ್ಮ ಆಹಾರ ನಮ್ಮ ಹಕ್ಕು' ಎನ್ನುವ ಫಲಕಗಳನ್ನಿಡಿದು ಹೋರಾಟ ನಡೆಸುತ್ತಿವೆ. ಕರ್ನಾಟಕ 'ಗೋವಧೆ ಪ್ರತಿಬಂಧಕ' ಮತ್ತು 'ಜಾನುವಾರು ಪರಿರಕ್ಷಣೆ ಕಾಯ್ದೆ-1964ಕ್ಕೆ' ತಿದ್ದುಪಡಿ ತಂದು 2012ರಲ್ಲಿ ಮಸೂದೆ ಅಂಗೀಕರಿಸಲಾಯಿತು. ಈ ಕಾಯ್ದೆಗೆ ವಿರುದ್ಧವಾಗಿ ಜಾನುವಾರುಗಳನ್ನು ಹತ್ಯೆ ಮಾಡುವ ಅಥವಾ ಹತ್ಯೆಗೆ ಪ್ರೇರೇಪಿಸುವ

¹¹ ಅಡಿಟಿಪ್ಪಣಿ-1

¹² ಸಂದರ್ಶನ: ಸಿದ್ದಪ್ಪ ನಿಂಗಪ್ಪ ಜೋಶಿ ರಚನಾತ್ಮಕ ಕಾರ್ಯಕರ್ತ, ದಿನಾಂಕ:13-12-2011

¹³ ಸಾಧ್ಯ ಪತ್ರಿಕೆ, ದಿನಾಂಕ:08-05-1948 (ಕ.ರಾ.ಪ.ಇ) ಬೆಂಗಳೂರು



ಅಪರಾಧ ಎಸಗಿದವರಿಗೆ ದಂಡ ಮತ್ತು ಶಿಕ್ಷೆ ಹೆಚ್ಚಿಸುವುದನ್ನು ಕಾಯ್ದೆಯಲ್ಲಿ ತಿದ್ದುಪಡಿ ತರಲಾಯಿತು. ಈ ಕಾಯ್ದೆ ಉಲ್ಲಂಘನೆಯಾದರೆ ಏಳು (7) ವರ್ಷ ಶಿಕ್ಷೆ, 30 ಸಾವಿರ ರೂ ದಂಡ ವಿಧಿಸಬೇಕು ಎಂದು ಹೇಳುತ್ತದೆ. ಕರ್ನಾಟಕದಲ್ಲಿ ಈ ಕಾರ್ಯ ಇನ್ನೂ ಯಶಸ್ವಿಯಾಗಿಲ್ಲ. ಆದರೆ ಮಹಾರಾಷ್ಟ್ರ ಮತ್ತು ಹರಿಯಾಣ ರಾಜ್ಯಗಳಲ್ಲಿ ಗೋಹತ್ಯೆ ನಿಷೇಧ ಕಾಯಿದೆಯನ್ನು ಜಾರಿಗೊಳಿಸುವ ಮೂಲಕ ಗೋವುಗಳ ರಕ್ಷಣಾ ಕಾರ್ಯವನ್ನು ಮಾಡುತ್ತಿವೆ. ಆದರೆ ಈ ವಿಷಯದಲ್ಲಿ ಸರ್ಕಾರದ ಕಾನೂನು ಕಟ್ಟಳೆಗಳು ಕಾಗದದ ಮೇಲಿನ ಬರಹಗಳಾಗಿ ಉಳಿದಿವೆಯೇ ಹೊರತು ಯಶಸ್ವಿಯಾಗಿಲ್ಲ. ಹಾಗೆಯೇ ಗೋರಕ್ಷಕರು ಎಂದು ಹೇಳಿಕೊಂಡು ಅಮಾಯಕರ ಮೇಲೆ ಹಲ್ಲೆ ನಡೆಸುತ್ತಿರುವ ಪುಂಡರ ಹಾವಳಿ ಇತ್ತೀಚೆಗೆ ತುಂಬಾ ಇದೆ. ಇಂತಹ ಘಟನೆಗಳಿಂದ ಗೋರಕ್ಷಣೆ ಸಾಧ್ಯವಿಲ್ಲ. ಆದರೆ ಜನರೇ ಸ್ವತಃ ಈ ರಕ್ಷಣಾ ಕಾರ್ಯದಲ್ಲಿ ಮುಂದಾದರೆ ಮಾತ್ರ ಸಾಧ್ಯ ಎಮದು ಹೇಳಬಹುದಾಗಿದೆ.

ಪರಾಮರ್ಶನ ಗ್ರಂಥಗಳು

ಎ. ಪ್ರಾಥಮಿಕ ಆಕರಗಳು

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SPLINTERING THE STEREOTYPES THROUGH THE CONVERGENCE OF EXPERIMENTAL THEATRE AND DIGITAL MEDIA

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Abstract : *That the overarching objective of rectifying the ever-evolving world can be achieved through the antediluvian means of traditional theatre shall only be culminated in hogwash, should a panacea be not administered without more ado. In a world where flux is the sole survivor of time, this very antidote can be discovered with the confluence of digital media and experimental theatre. The pioneers of this unconventional theatre like Bertolt Brecht, Jean Genet and Eugene Ionesco and their ultimate aim of stimulating the thought-provoking nous can explore the virgin territories of the modern day world, remained untapped till date, through the state-of-the-art digital technology. Their unorthodox methods such as shifting the responsibility of a play's director to the on-stage performer, stoking the minds of the spectators by pervading through their senses, breaking the invisible, yet invincible, fourth wall between the play-goers and the stage, and communicating the incommunicable within the contours of experimental theatre can attain greater heights and embrace wider acceptability in the digital space, an all-encompassing horizon. The extinct dream of reinvigorating theatre to serve as a pole star for the society shall definitely gain traction through the marriage between experimental theatre and the new age digital media. This paper makes an earnest attempt to explore all such perspectives.*

Keywords: *Bertolt Brecht, Digital Media, Eugene Ionesco, Experimental Theatre, Jean Genet, Stereotype*

The modern world where we all live in today is occupied by many digital media products, and these products invariably enable and deliver high class experiences in many domains, including those that aren't traditionally associated with digital media. Theatre and enacting dramatic performance on stage are among such spheres of activity which remained out of reach of the digital technology revolution. The industries where it has been implemented are successful because they are thoroughly engaging, simple to use, even to the extent of inducing fun in the case of games, and most importantly, sending the correct message and delivering the targeted results. Digital Media is a proper blend of content and state-of-the-art technology which helps in building digital media products that require diverse groups of subject matter experts with niche skills. It encompasses cutting-edge technical skills, professional and artistic skills, and above all, analytical and production coordination skills. A proper balance of all of these skills needs to be maintained in a single team, with every team member aiming towards creating

the best user experience possible. Once this group is formed, the next step is to start engaging with the users and interact with them in a space that is digital in character which tempers with the quality. Since the end-users are always tech-savvy in this case, hence in an extended sense, the whole world has been transformed into a digital space.

With the aforementioned digital space enabled with the extensive use of digital technology, the dwindling trend of traditional theatre can be revived. And to make it happen, a little tweak can be applied in dramatic performances. The themes rightfully highlighted by the dramatists need not be tempered whereas the plays chosen for this purpose should always be dynamic in nature. No other forms of plays except those in experimental theatre suit this combination. The major proponents of this theatre during the modern and post-modern period include German theatre practitioner Bertolt Brecht and French dramatists Jean Genet and Eugene Ionesco. Not only did these dramatists pioneer a noble form



of drama, but they certainly provided much-needed impetus to theatrical performance. Hence, the confluence of experimental theatre and digital media is the need of the hour to revive theatre and restore its rightful place in serving a pole star for the ever-changing society.

Brecht's play *The Good Person of Szechwan* is an example of non-Aristotelian drama, a kind of drama made popular by Brecht. Greek philosopher Aristotle delineated the important differences between classical tragedy and epic in his *Poetics*; Brecht intended his new kinds of plays to be performed using the methods of epic theatre. The fundamental difference between the two forms lies in the methods of their construction. In most of the aspects *The Good Person of Szechwan* is just like any other play. The idea of kindness which is evident in the title of the play is turned out to be a multi-faceted virtue from the very start.

Brecht is known for his seminal idea of what he called the distancing effect or estrangement effect which compels the audience to view a play objectively without getting involved with its emotional content. In this play, one can pay attention to a unique occurrence happens at the end of the play, the epilogue. The epilogue exhorts the audience to decide on their own about how goodness can be possible in a world that is intrinsically not good. The Epilogue encourages the audience to decide their own ending based on their individual experience. It acknowledges that whatever ending may be presented won't be satisfactory to all. As this matter is subject to personal opinion, there can't be anything as a fixed-ending. The gods are unable to believe that the world they have created does no longer subscribe to their rules and hence they have to change their rulebook to make it possible for the people to be good in the world. This unique technique of addressing the audience at the end of a play is an example of estrangement or alienation, which forces the audience to consider and assimilate the play for what it is rather than drawing an analogy for their real life. If such pioneer method of dramaturgy is practiced in a digital space with

proper intent, it will hardly leave anyone uninfluenced by it.

The innovative method adopted by Brecht is at its very best at the end of the play when he employs a player to address the audience directly without resolving the problems arisen in the play. The epilogue starts with a player appears before the curtain and apologetically addresses the audience. Instead of presenting a solution for the problems occurred in the play or even proposing a possible solution, encouraging the audience to think a solution on their own and implement in the society will very well be received in current times, especially for the present-day youth who look forward to dismantle the stereotypes and try out their own approaches. Their own approaches may fail them, but that's way they like it to be. Hence, experimental theatre coupled with digital technology will appeal to today's audience like none other.

Taking the trend of experimental theatre forward post the Second World War, the French dramatist Eugene Ionesco's contribution is immense in this field. The futility or absurdity of human condition is the sole message one can draw from the just concluded war. This theme is thoroughly explored by Ionesco through his dramas. His play *The Rhinoceros* is all about highlighting the theme of absurdity. The term "absurd" was originally used for the first time by Albert Camus in his 1942 essay *Myth of Sisyphus*. In that essay, Camus described the condition of the human being as meaningless and absurd (Esslin04). Ionesco's *Rhinoceros* is a fascinating and critically much-admired social commentary on what is absurd about human life and nature. Just like the abstract theatre artists of the earlier period, Ionesco tries to abstract reality into comic situations and achieving its terrifying effects. His use of unusual language, elevated play structure, and striking symbolism define the playwright's rightful place as one of the leading pioneers in what is known as the Theater of the Absurd.

The play is a prime example of what a play in the genre of the Theater of the



Absurd can be. In the primary level of signification, it can be thought of a metaphor where people transforming into rhinoceroses are absurd. It is more than just a metaphor within the play, since it is very hard to believe that people become rhinoceros. It is conceivably not much of a loss, because the characters in the play were barely rational to begin with. This sense of absurdity, the thorough illogicality within human nature, works vividly with people because it airs the playwright's concerns about the core essence of humanity and alludes itself to a severe critique of dictatorial regimes, which pretend to look much more rational than they really are. Davies reviews Eugene Ionesco's play *Rhinoceros* and concludes that absurdist dramatists question the condition of human beings which is very true and the conversation among the characters in the play points at the difference between madness and absurdity (645). With the advent of digital media, such experimentation can be suitably tried and viewers may be encouraged to provide feedback online instantly. Once a considerable amount of user feedback is received in the digital environment, the dramatist can get a clearer sense of modern viewers' demand, and can subsequently adhere to them. This will make theatre accessible to all.

Perhaps the most important theme around which the plot of the play revolves around is individuality. More than anything else, it's individuality that closely underscores the opposite of the name of the play, *Rhinoceros*, used as a metaphor. M'Enesti notes that "Ionesco's complex view on humanism entails two fundamental notions: suffering and wonderment. Suffering engenders a closer fellowship between human beings, whereas wonderment allows for communion with the divine" (20). The fundamental difference between the central character of the play and everyone else is that he is determined in staying true to himself and abandons the idea of joining others. In today's connected society, themes like various aspects of humanity and that of related to feminism will appeal greatly to the modern generation if these are presented in the medium that are their cynosure, mobile devices. Once they start

viewing this kind of drama, latest digital trends like machine learning and artificial intelligence can come in handy to serve similar types of plays in the future. Hence, they can be engaged in a digitally connected space.

Paulesc studies Ionesco's another play from feminism point of view and opines that Ionesco strongly condemns the sexual domination and abuse of women in the society and reasons that a friendly liking escalates into rape because of male's misunderstanding of female sexuality (619). By the end of the play, his genuine feelings of guilt and sense of responsibility indicate that he resolutely practices the most selfless kind of love, the unmatched and unrequited love for all humanity at large, going to the extent of being concerned for the welfare of others, even of those who have ridiculed him. In essence, this type of all-encompassing love and dedication towards others' cause adds real meaning to one's life. Such a beautiful message is communicated through the play without much ado.

French playwright Jean Genet's *The Balcony* (1956) uses the backdrop of a brothel to denounce the corruption and meanness of which all people are inherently capable. Deeply influential and widely celebrated, the play maintains a profound and significant reflection of the playwright's contemporary society. The play is highly influenced by Antonin Artaud's *the theatre of cruelty*. Out of total nine scenes of the play, eight are set inside the Grand Balcony brothel. Genet has manifested the brothel as a repository of illusions parallel to a contemporary European city ablaze with unrest and revolution. Once the city's royal palace and existing rulers are destroyed, the brothel's costumed clientele imitate the earlier leaders of the city. As the masqueraders warm to play on their roles, they are convinced that the revolutionaries in their created illusion created inside the bordello are preferable to those in reality. Genet is predominantly contemptuous towards those in power. Outside of the brothel, the unnamed city is witnessing a revolution without any clear objective mentioned for it. For most parts of the play, it is



ambiguous whether the city's revolution is real, or a convoluted extension of the fantasies being panned out in the brothel, which is called the Grand Balcony.

Genet has purposefully concealed the location of the play to allow it to be interpreted for the stage in any meaningful way. Most of the characters in *The Balcony* are looking for opportunities to be memorialized in a remarkable way. Everyone is frantically looking forward to be remembered for days to come. This need is the prominent element in the play which seems to be linked to the horror of death that accompanies every single fantasy played out. The definition of reality and truth are almost imperceptible in *The Balcony*. Most events and actions of the play take place in an unusual post-modern state where only a few things can be taken at their face value. Men of lower strata of the society like to masquerade as authoritarian figures that they can only fancy about. Nelson says that the play declares another message having only an incidental connection with the brothel settings where reality and illusion are indistinguishable from one another, as indistinguishable as are dying and living (60).

An ordinary man always fancies the realities of a respectable society. Plunka says that "The Balcony is an attack on French society in the 1950s, when a postwar sense of national unity was purchased by a fascination with new commodities and stylish preoccupation" (140). The orchestrated illusions manifested inside the brothel are in fact far apart from day-to-day reality as are the divergence between life and death. In the midst of a war-torn city, a brothel, a place that can be seen as an extension of contemporary world, caters to the sophisticated role-playing fantasies of men from all walks of life much like one of the wishes of today's youth. The play is highly influenced by Antonin Artaud's 'Theatre of Cruelty' and is a theatre in the genre of anti-establishment of the mid-twentieth century. Artaud never trusted Western theatre to function as a real theatre and show the actual purpose of human beings and society in proper sense. The purpose of Artaud's innovative theatre is to demonstrate images on

stage and attack the senses of the audience that are cruel to the established norms of the society. Omar notes that "when the characters achieve a state of power, they show another side of their nature, in which they become cruel to the ones that are minor and powerless" (74).

Subject matters, concepts ingrained with the above mentioned themes, and characters so closely related to present day world have always been of much interest for the modern day youth. What's lacking is a proper means to express those and present before them by those media equally lovable to them. There is hardly any doubt left in one's mind that such requirements can be appositely fitted with the help of the new age digital technology and be made available on internet for its audience to watch as per their convenience. The waning viewership of theatre shall definitely show an upward surge with the confluence of experimental theatre and digital media. For in a modern day world, the age-old and conventional methods need an extensive overhaul. Stereotypes associated with traditional theatre should be replaced by the ever evolving protocols, supported by cutting-edge digital technology. By no means is the primary objective of fuelling the audience with thought-provoking ideas manifested by the theatre obsolete in any manner. It's just their method of representation needs a make-over and become compatible with a digitally connected world.

The dividing lines between the conventional plays and those in the sphere of experimental theatre are not certainly very much blurred, but it requires exhaustive efforts to etch those finer lines between the two with the help of digital media in a digital world. If this aim is achieved, it will go a long way in establishing the different dimensions of experimental theatre in a connected world through the selected plays of Brecht, Genet and Ionesco. Not only will this unique combination of experimental theatre and digital media make the unknown facets of experimental theatre come out in the open, but also will inspire the budding dramatists to adapt to the pressing needs of their contemporary society and very



well suited to a digitally connected audience. Consequently, the outcome of this confluence of experimental theatre and digital media will lay a foundation for a thought-provoking and action-oriented theatre and help the society transform itself into a better place for every human being.

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