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One-Day National Multidisciplinary Conference on
**“MASSIVE CHANGES AND
CHALLENGES IN SOCIAL SCIENCES”**



Organized by

Department of Sociology
Government Arts College [Autonomous]
Chitradurga -577501, Karnataka, India



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MASSIVE CHANGES AND CHALLENGES IN SOCIAL SCIENCES**



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About Us

The fort city, Chitradurga is a center Place on the map of Karnataka. It is famous for its historic and pre-historic Values. The famous inscription of the Great Emperor Ashoka of Mourya Dynasty is located in Siddapura Village in Molakalmuru Taluk of this District. Similarly the inscription of the period of Mayura Varma of Kadamba Dynasty is located in Chandravalli, a place on the out skirts of Chitradurga City. This inscription is also called as Chandravally inscription which is the next important one after the Halmadi inscription in the history of Karnataka. The magnificent rocks and sprawling hillocks of Chinmuladri Hills on which the famous seven round forts is built by the palegars of Chitradurga have earned a sobriquet of “FORT CITY” to this city. It has been said that Buddhist Monks were residing in the beautiful caves of Chandravally from where the Jogimatti Reserve Forest Starts.

In this fort city which was a small town earlier an intermediate college got started by the then Government of Mysore in 1948 and named later as Govt Arts and Science College. Later it was upgraded as Degree College affiliating to the University of Mysore. The unwieldy strength of students warranted Govt. to bifurcate it as Govt. Arts College and Govt. Science College. New buildings were raised on the site adjacent to National Highway-4. The present spacious land accommodates these two colleges on the Campus of about twenty acres. Now the college is an independent First Grade College affiliated to the Davanagere University, since chitradurga happens to be a backward district, students who hail from poverty stricken muffusil areas cannot afford to pay donations and increased amount of fees for the college education. Govt. Colleges are the unique opportunity to them. Hence the Govt. Arts College has been serving the real public interest and Social Justice.

At present the college houses three UG Programmes BA, B.COM and BBM and Four P.G Programmes, MA in Kannada and MA in History. MA in English, MA in Political Science Department of collegiate education has given permission vide order No Ed/225/UNE/2018 date:- 18/07/2018 to start M.A. in Sociology, M.A. in Economics and M.Com programs from the academic year 2019-20 Our College caters primarily to the needs of rural SC, ST and backward students. The majority of the students come from rural areas both for U.G and P.G Programmes. The College has 2241 UG and 266 PG Students, 39 permanent faculty members, 72 Guest Faculty and 20 Supporting staff. Top Priority is given to achieve and ensure academic excellence and professional skills. To fulfill these priorities we have adequate infrastructural facilities.

The College underwent the Assessment by the NAAC in October 2015 and accredited with “B” Grade. With 2.71 CGPA assessment, UGC has confirmed Autonomous status from 2014-15 to the college vide order No F:22-1/2015 GAC.



THEME

Intellectual activity is an important part of our life. No matter what we do and where we are, we are always surrounded by the results of human creativity and inventions which make our life easier. **MCCSS (Massive Changes and Challenges in Social Sciences)** is concerned with the protection of concrete & insubstantial property. MCCSS protection encourages the publication, distribution and disclosure of the creation to the public, rather than keeping it secret while at the same time encouraging commercial enterprises to select creative works for exploitation. Eminent experts in the field of MCCSS have been invited as Speakers for this Seminar. You are cordially invited to register for conference and attend the same.

Original research papers are invited from scholars, researchers, practitioners, academicians, stake holders and students on the themes and tenors mentioned hereunder. All those interested may send an abstract of not more than 250 words, highlighting the key issues intended to be discussed in the article. Acceptance of abstracts will be duly intimated by **27th FEBRUARY, 2019**, and the full papers will be required to be submitted by the authors thereafter within the stipulated time. Here in, the authors of selected papers will be given an opportunity to present their paper on the day of the conference. In addition to this, the selected papers from those submitted will also be duly acclaimed by ISSN 'Publication' [Through Online] and a 'Certificate of Participation' would be awarded to all the participants. **"NO OPPURTUNITY TO SPOT SUBMIT OF MANSCRIPTS"**

The Main Theme of the Seminar is **"Massive Changes and Challenges in Social sciences"**. Sub themes

- Integrated approach towards the development for social sciences
- Interdisciplinary Approaches to Rural Development
- Public Private Partnership in Modern Higher Education
- The Role of Literature in Modern Feminism
- Smart Cities and Legal Challenges
- The Role of Economic Policy in Panchayat Raj System
- Integrated approach in Child welfare
- Outlook of Business in the Exchange of Indian Rupee at INM[International Market]
- Tourism and Hospitality changes and challenges
- Strategies of Women empowerment
- Urban and Town Planning
- Marginalized Groups- Problems and Prospects

The above is only an indicative list of sub-themes. Papers on any other theme not mentioned above but having relevance to the main theme of the Seminar may be submitted.



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27th February 2019

RESEARCH ARTICLES LIST

SL. NO	NAME-DESIGNATION	TITLE of the PAPER	Page No
1	Dr. Bheemappa M.P Assistant Professor	Dalit Movements and Contributions A-Preview	1
2	Patrick Rajkumar Asst. Prof & H.O.D	Gender Democracy-Strategy for women Empowerment	10
3	Dr. Reshma Assistant professor of Sociology	Strategies of Women Empowerment and Challenges	14
4	POORNIMA S.V. Assit, Professor	Psychosomatic Tumult in Marginalized Trans-Sexual Brood	22
5	NARESH K V Assistant Professor	A Pacing Nugget of Upgrading in Tourism-Karnataka	26
6	Prakash.H.B Assistant Professor	Dairy Industries and Rural Development in India	37
7	HARISH N. Lecturer in Economics	Poverty and Employment Generation in India for Rural Development	39
8	S.B.Shivakumar Associate Professor in Sociology	Smart Cities and Legal Challenges.	47
9	Dr.Nahida Begum. N. Assistat Professor	Slum Dwellers in India Problems and Prospects	49
10	Gnanadeva S Assistant Professor	Women Empowerment Programmes in Karnataka State- A TheoreticalOverview	53
11	Thippeswamy J Librarian,	A survey on reading habit of the clientele of Taluk Pu Library in Holalkere, Chitradurga District	62
12	Prof. Ramanna. T Assistant Professor	Rural Education Unemployment Youths	68
13	Srinivasamurthy.AT Assistant Professor Dr.Doddamani Lokaraj Assistant Professor	Rehabilitation and Reintegration of Juvenile in Conflict With Law	72
14	Dr.Somya Sharma, Asst Professor	Women State of Prolonged Anguish and Privation	79



15	Mr. Harish K M Physical education director, Dr. Munegowda P Physical education director, Mr. Lokesh S	Study of Psychological Factors Influencing performance Among Female Athletes of University of Bangalore	88
16	Dr.Ganapathi.H.B. Assistant Professor of Sociology	Religious Conversion And Social Change Among Scheduled Tribes in Karnataka	94
17	Dr.Rajendraprasad.N L. Assistant professor, Department of PG Studies and Research in Sociology,	Identification of the Problems of the Physical Disabled and Their Awareness Welfare Schemes in Koppal Dist.	101
18	Mohan Kumar K. S. Assistant Professor of Sociology	Promotion of social science research in India – time of policy interventions	108
19	Dr. Vidya H .N. Associate Professor of History	Empowerment of women	114
20	PRABHU NAIK S Assistant professor	The role of Economic Policy in Panchayath Raj System	118
21	Deeksha Kamath Assistant Professor, Dr. Somya Sharma. Assistant Professor,	Literature and Feminism goes Conjointly	121
22	Mr. Sunil Manakawad. Assistant Professor	Rural Development and MGNREGA: An Overview	124
23	ASHA.H. S Assistant Professor of Economics Dr Komala A C Associate professor	The role of Microfinance in Women Empowerment	130
24	Dr Chalawadi C I Assistant Professor Doctoral Research Scholar	The Role of Public and Private Partnerships in Modern Higher Education in India	137
25	Rangaswamy.H HOD of Economics	Economic Policy in the Role of Panchayat Raj	138
26	Prof.S.I.Malagali Assistant Professor,	The Problems of Marginalized Groups in India.	142
27	Prof.S.I.Malagali Assistant Professor, & H.O.D	Strategies Of Women Empowerment.	146
28	B L Ashoka Librarian Yamanurappa Bhovi Librarian	E-Resources: An Study	148
29	Dr. Padmalatha R Assistant Professor,	Impact of Corporate Social Responsibility on Rural development in India	150



30	Viswanatha K N Principal,	MGNAREGA & Rural Development	155
31	AsmaBanu Lecturer	Policies and Programmes of Rural Development	160
32	S.Ananda Assistant Professor	The Socioand Economic Analysis of Black Smith Especially In Chitradurga Town	165
33	Dr. Doddamani Lokaraj A K Asst. Professor	Socio-Cultural and Economic Condition of Sindhollu tribe Community in Karnataka	175
34	Dr. Kemparaja Assistant Professor	Strategies of Women Empowerment	179
35	Dr. Asha K.B Assistant professor	Massive changes & Challenges in Social Science- Strategies of Women Empowerment	183
36	Dr. Bheemappa M Assistant Professor Kotragowda K Lecturer	strategies for women empowerment	189
37	Ramesha K Assistant Professor	The rejuvenation of community Development Programe	196
38	Dr.R,V,Hegadal Associate Professor Dr.S.V.Hegadal HOD,	Strategies of Women Empowerment and Constitutional; Provisions	203
39	Dr. N.D Gowda Assistant Professor Kariyanna K. S Assistant Professor	An Analysis on Social Responsibility of Media in Creating Legal Awareness on Contemporary Issues in the Present Society	209
40	Jagadeesha M Lecturer in Sociology Dr.Ngaraja S Assistant Professor	Hospitality and tourism trends in India	216
41	Lakshmana.E Assit Professor	Current Trends In Smart City Intiatives in Indian Perspective	222
42	Papanna S. Librarian	Digital Repository of HPPC Library and Information Centre: An Overview	227
43	L. Rajanaik HOD, Political Science	“SMART CITIES AND LEGAL CHALLENGES”	230
44	Basavaraja.C Asst.Professor of English and HOD	Cultural Resistance in the novels of Rohinton Mistry	235
45	Sangameshwara.N.S Asst.Prof. Sociology	Massive Changes And Challenges In Social Science Marginalization of old aged in India	238



46	Dr.Veerendra Kumar N Assistant Professor, Department of Sociology	Occupational Changes of Vishwakarma Community in Karnataka: A Sociological Outlook	242
47	N. Chitrakala Assistant Professor of Sociology, Dr. M.Purvachar Associate Professor of Sociology	Gender Perspectives towards Women Empowerment in Corporate Office Metropolitan Areas in Bangalore	249
48	DR.KRUPALINI, H S, Asst. Professor Sociology,	Social Medis and Social change	258
49	Dr. Sunitha V Ganiger Asst.professor, Dept of studies and research in sociology	Impact on the MGNREGS programmes in creating awareness and shortage of labour in agricultural sector	263
50	Dr.Jyothi D B Assistant professor of sociology Smt, Shubha Asst professor of history	Working women in Twenty First century	270
51	Suresh G D Assistant Professor, Dept. of Post Graduate in English	Autobiographies in Dalit Literature: An Investigative Study	279
52	Prof . Thippeswamy .P ASST. Professor of English	Strategies of Women Empowerment	285
53	M.Sunitha Assit Professor	Role of SHGS for women empowerment	287
54	Dr. B.Shivakumar Assistant professor of Com. &Mgt Prof. Mujammil Pasha Assistant professor of Com. &Mgt	Women Entrepreneurs in India	296
55	Purushothama.G. Assistant Professor	Tourism and Hospitality Industry in Karnataka: Issues and Challenges	303
56	Dr.Rajendra Prasad N L Assistant professor of Sociology	Social Change Of Devadasi System In Karnataka: (With Special Reference To Ballari District)	311
57	Dr.Rajendra Prasad N L Assistant Professor of Sociology	A Sociological Study of Gender Inequality in Karnataka	319
58	Thippeswamy BM Assistant Professor of English	Aspects of Identity and trauma in Modern Feminism- Study of Taslima Nasreen's French Lover	329
59	Nayaz Ahmed , Assistant Professor of Sociology	Women Empowerment	334
60	Selvi.V Assistant professor, Economics	Strategies of Women Empowerment	338
61	Dr. Gangadhara.R, Assistant Professor of Economics,	Economics of Groundnut Production in Chitradurga District of Karnataka – A Study	347



62	Gayatra.P.S Research Scholar	Mahatma Gandhi in the Context of Enhancement of Rural Development in India	353
63	Dr. Adinarayanappa .N.A, Assistant Professor, Sociology	Importance of Research in Social Sciences	359
64	Dr.Harsha.T.E, Asst. Professor, History	Empowerment of Marginalized Women-A case Study in Bengaluru	362
65	Dr. Latha .B.R, Assistant Professor of Sociology	Role of Case study Method and Questionnaire in Social Sciences	369
66	Prof. Nanjappa .H, Asst. Prof, Dept. of English	Feminist Epistemology –A Distinctive Method Within Social Science Research	373
67	Aswatha, _Asst. Prof, Dept. of Sociology	Role of NGOs in Development of Marginalized women-A Study	379
68	Dr. Veena Rani .P, Assistant Professor of Sociology	Purpose and types of Social Science Research	385
69	Prof;Mohammed Sattar English	Status of Women Empowerment in the novels of Nadine Gordimer’s ‘My Son’s Story’ and Lalithambika Antharjanam’s ‘Agnisakshi’: A Comparative Study’	388
70	Dr.P.H.Govindaraya, Assistant Professor	The Impact of MGNREGA on Migration: (With special reference to Belegere gram panchayat of Chitradurga District	393
71	Sowmya .G.R. Assit Professor of Economics Bramarambha. S.M Assit Professor History	Status of Women in Transition	403
72	Prof. Madanaik.H. Asst. Professor of Sociology	Gender Inequality in India-An Assessment	405
73	Deepa S.V, Assistant Professor Sociology,	Development Studies as an Academic Discipline	411
74	Dr.K.C.Sharanappa HOD of Sociol;ogy	Chitradurga Tribales Hatti Chlture. A social study	414
75	Dr.Lepaksha. S.R. Assistant Professor	The Role of Women In Local Panchayat Raj System	419
76	Salma Taj Asst. Prof. Department of Commerce	Problems and Challenges faced by India in Adopting International Financial Reporting Standards(IFRS)”	425
77	Nagesh.T Assist Professor Political Science	Political Communication	428
78	Dr. Turamari Girija Basavanth Lecturer, Dept. of Economics,	An Economic Analysis of Drop-Outs in Primary Schools	432
79	Dr. Hanumanthappa H Assistant Professor & HOD of Economics,	Agricultural Finance and its impact on Rural Development.	443



80	Shivaprasad Physical Education Director,	Importance of Sports and Physical education in Education: a diagnostic Study	447
81	Saswathi L N, Research Scholar, Dept of Development Studies Dr.Gnapati K Lamani Principle and Reseach Guide, Govt First Gread College, Koppala	Role Of Education In Empowering Women Among Banjara Community In Karnataka: A Sociological Study.(With Special Reference To Ballari District In Karnataka)	451
82	Dr. Veerendra ,N kumar Assistant Professor of Sociology	Marginalized group of tribal Education in India	458
83	Poornima.S.R. Assis Professor Sociology	Empowerment of Women in Different Dimensions	465
84	Gowramma D N, Asst. Professor of sociology	Socio-economic conditions of rural Women Labourers	471
85	Jamunarani H.S, Mcom, Mphil., Assistant professor of commerce H.P.P.CGFGCCHALLAKERE,	Women empowerment through skill development the role of Rudseti in India.	474
86	Latha,M Assist Professor	Challenges and Issues with Higher Education in India	481
87	Viswanatha H.B, Lecturer in BSW	Understanding Vikas: How Dalits Make Sense of Development in Rural India	486
88	Dr.C.M.Prakasha Assistant Professor of Sociology	Changing Trends in Social Sciences and Higher Education in India	496
89	Shakunthala.B.H Assistant Professor of History	A Case Study of Harihareshwara Temple in Harihara Taluk, Davanagere District.	502
90	Dr. Shakuntala. N Assistant Professor History	Women Empowerment Awareness and Implementation	505
91	Purushothama. G. Assistant Professor	Tourism and Hospitality Industry in Karnataka: Issues and Challenges	508
92	Dr. Ravikumar. D.B Assistant Professor Law L. Srishyla Assistant Professor Law	Urban Planing and Role of Local Government in Protection of Environment	517
93	Anusuyamma	Concepts of Disaster Management & Vulnerability of Karnataka	522
94	ShwethaBai,C, M,A, in Economics	A Study of Strategy of Women Empowerment	527
95	Nagappa B E Research scholar	Social change of Devadasi System in Karnataka [with Special Reference to Bellary Dist]	533
96	Revanna B. Research Scholar	A Sociological Study of Gender Inequality in Karnataka	541



97	Mr.Hanumana Gouda, Research Scholar, Department of PG Studies and Research in Sociology,	Identification of the Problems of the Physical Disabled and Their Awareness Welfare Schemes in Koppal Dist.	552
98	Ela Gore Research Scholar	The existing scenario asking to go about the Interdisciplinary approaches to Rural Development	560
99	Lokesh Naik.B. Research Scholar Dr. Sunith V Ganiger, Research Guide	Socio Economic and Health Conditions of Lambani community in Karnataka	567
100	P.VIJAYAKUMAR Research Scholar	Sharanatatva mattu murugha PARAMPARE	575
101	KAVITHA.U.M Research scholar	POST- Modernization Theory	586
102	MANJUNATHA BADIGER Research Scholar	Smart Cities And Legal Challenges	590
103	M.A. SUDHA research scholar Department of Education	Public Private Partnership In Teacher Education	602
104	Akkasali Shivakumarachari Research Scholar, ICSSR Doctoral Fellow, Sociology	Occupational Changes of Vishwakarma Community in Karnataka: A Sociological Outlook	607
105	SHARDHAMMA, Research Scholar Sociology,	Social Medis and Social change	614
106	Ranganatha.B Research Scholar Department of Studies and Research in Sociology	Impact onthe MGNREGS programmes in creating awareness and shortage of labour in agricultural sector	621
107	Mallikarjuna H S Doctoral Research Scholar	The Role of Public and Private Partnerships in Modern Higher Education in India	628
108	Salman.M M.A. in Economics, P.G. Centre,	Gender bias in Higher Education-A case study of Chitradurga Jnanagangotri, P.G.Centre	629
109	Pooja H N Department of Commerce and Management	Employment Opportunities and Challenges in Tourism and Hospitality Sectors	634
110	Dr. Chandrakala T. Halemani Dept. of Criminology	Women Empowerment: Challenges and Strategies	642
111	SHILPA KH Research scholar Department of tribal studies	Tribal identity crises (Kuruman's Tribe)	651
112	MANASA S K Asst. Professo of sociology	Problems faced by old age people with reference to Davanagere District	655
113	Yogeswarappa S Asst.Professor in Economics	Mahatma Gandhi National Rural Employment Guarantee Progamme and Rural Development: Challenges	659



Conference proceedings: National Conference on MASSIVE CHANGES AND CHALLENGES IN SOCIAL SCIENCES

114	Godlaiah T Research Scholar, Dept. of Sociology [132]	Marginalized group tribal Community Education in India	663
115	Ms. Deepasri B K, Lakshmi,T, 2 nd Year M,A,in Economics	Role of Panchayat Raj Institutions in Implementation of Rural Development programmer	670
116	B K Manjunath Research Scholar & Assistant Professor Department of English	Feministic Ideologies in the Novels of Shobha De with special reference to “The Second Thoughts” and “Sisters”.	677
117	Madhuri H M 3 rd BA, EHS	Straggles of women empowerment	680
118	PRIYA.A Student	A. Special Outlook of Indian Terrorism	688
119	Chaithanya .C.M. II Bcom (IV SEM)	Strategies of Women Empowerment	692
120	Mr. ADARSHA 2 nd Year M.A. in Economics	A Study on the impact of Demonetization on Indian Agriculture	695
121	Ms. Deepa .H M.A. In Economics, P.G. Centre	Smart Cities and Legal Challenges	702
122	ಜಿ.ಎಸ್.ಕುಶ ತೃತೀಯ ಬಿ.ಎ , ಹೆಚ್.ಎಸ್.ಕೆ	ಬುಡಕಟ್ಟು ಜನಾಂಗಗಳಲ್ಲಿ ಅಸ್ಪೃಶ್ಯತೆ	709
123	Dr. Suresh D T Guest Lecturer Dept. of Sociology	ಹೆಳವರ ಸಾಮಾಜಿಕ ಹಾಗೂ ಆರ್ಥಿಕ ಸ್ಥಿತಿಗತಿಗಳು	713
124	Dr.Nandini T Lecturer in Kannada	ಸಾಹಿತ್ಯ ಸಮಾಜ ಮತ್ತು ಆಧುನಿಕ ಮಹಿಳಾವಾದ	720
125	G.V.RAJANNA Assit, Professor	ಮಾನವ ಸಂಸ್ಕೃತಿ ಪ್ರಾದುರ್ಭಾವ - ಒಂದು ಅವಲೋಕನ	723
126	Siddappa.D.O Assistant Professor	ಮ್ಯಾಸಬೇಡ ಮಹಿಳಾ ಕೃಷಿ ಕಾರ್ಮಿಕರ ಸಾಮಾಜಿಕ ಮತ್ತು ಆರ್ಥಿಕ ಸ್ಥಿತಿಗತಿಗಳು : ಒಂದು ಸಮಾಜಶಾಸ್ತ್ರೀಯ ಅಧ್ಯಯನ (ಚಿತ್ರದುರ್ಗ ಜಿಲ್ಲೆ ಚಳ್ಳಕೆರೆ ತಾಲ್ಲೂಕಿನ ದೊಡ್ಡೇರಿ ಗ್ರಾಮ ಪಂಚಾಯಿತಿಗೆ ಸಂಬಂಧಿಸಿದಂತೆ)	728
127	ಪ್ರೊ. ನಾಗರಾಜ. ಟಿ. ಮುಖ್ಯಸ್ಥರು ಹಾಗೂ ಸಹಾಯಕ ಪ್ರಧ್ಯಾಪಕರು	ಚಳ್ಳಕೆರೆ ತಾಲ್ಲೂಕಿನ ರೈತರ ಆತ್ಮಹತ್ಯೆಗಳು: ಒಂದು ಸಮಾಜಶಾಸ್ತ್ರೀಯ ಅಧ್ಯಯನ	735
128	ಡಾ.ಸುರೇಶ್.ಸಿ. ಸಹಾಯಕ ಪ್ರಾಧ್ಯಾಪಕರು	ಹೆಚ್‌ಐವಿ/ಏಡ್ಸ್ ಸೋಂಕಿತರು (ಒಂದು ಸಮಾಜಶಾಸ್ತ್ರೀಯ ಅಧ್ಯಯನ ವಿಶೇಷವಾಗಿ ಹಾಸನ ಜಿಲ್ಲೆಗೆ ಸಂಬಂಧಿಸಿದಂತೆ)	746
129	ಡಾ ಹೆಚ್.ಚಿತ್ತಯ್ಯ ಸಹಾಯಕ ಪ್ರಾಧ್ಯಾಪಕರು	ಆಧುನಿಕತೆಯ ನಡುವೆ ಬುಡಕಟ್ಟು ಸಮುದಾಯದ ಜಾತ್ರಾ ಆಚರಣೆ'	753



Conference proceedings: National Conference on **MASSIVE CHANGES AND CHALLENGES IN SOCIAL SCIENCES**

130	ಶ್ರೀನಿವಾಸ ಟಿ.ಕೆ ಸಮಾಜಶಾಸ್ತ್ರವಿಭಾಗ, ಸಹಾಯಕಪ್ರಾಧ್ಯಾಪಕರು	ಗ್ರಾಮೀಣಾಭಿವೃದ್ಧಿಯಲ್ಲಿ ಗ್ರಾಮ ಪಂಚಾಯಿತಿಗಳ ಪಾತ್ರ [ಪರಶುರಾಮಪುರ ಗ್ರಾಮ ಪಂಚಾಯಿತಿಗೆ ಸಂಬಂಧಿಸಿದಂತೆ]	756
131	Shashikumar.K.N ಸಮಾಜಶಾಸ್ತ್ರ ಅಧ್ಯಯನ ಮತ್ತು ಸಂಶೋಧನಾ ವಿಭಾಗ,	ಭೂ ಹಂಚಿಕೆಯ ಅಸಮಾನತೆಯಿಂದಾಗಿ ಪರಿಶಿಷ್ಟ ಜಾತಿಯವರ ಮೇಲಾದ ಪರಿಣಾಮಗಳು	761
132	Dr.Chandrashekar.E ಸಹ-ಪ್ರಾಧ್ಯಾಪಕರು ಮತ್ತು ಮಾರ್ಗದರ್ಶಕರು	ಗ್ರಾಮೀಣ ಸಮುದಾಯದಲ್ಲಿ ಹೆಚ್ಚುತ್ತಿರುವ ಅನಿಮಿಯಾ ಕಾಯಿಲೆ : ಸಮಾಜಶಾಸ್ತ್ರೀಯ ಅಧ್ಯಯನ	768
133	Paramesh .B.H. Research Scholar	ಮಹಿಳಾ ಅಪರಾಧಿಗಳ ಕಾನೂನಾತ್ಮಕ ಸೌಲಭ್ಯಗಳು (ವಿಶೇಷವಾಗಿ ಶಿವಮೊಗ್ಗ ಕೇಂದ್ರ ಕಾರಾಗೃಹಕ್ಕೆ ಸಂಬಂಧಿಸಿದಂತೆ)	777
134	ಮಲ್ಲಿಕಾರ್ಜುನ ಮೊರಬದ (ಎಂ.ಎಸ್.ಡಬ್ಲ್ಯೂ.) ಪಿಎಚ್.ಡಿ. ಸಂಶೋಧನಾರ್ಥಿ	ಗ್ರಾಮೀಣ ಪಂಚಾಯತ್ ರಾಜ್ ವ್ಯವಸ್ಥೆಯ ಹುಟ್ಟು ಹಾಗೂ ಬೆಳವಣಿಗೆಯಲ್ಲಿ ಆಯೋಗ(ಸಮಿತಿ)ಗಳ ಪಾತ್ರ	785
135	ಡಾ. ಚಂದ್ರಶೇಖರ್. ಪ್ರಾಧ್ಯಾಪಕರು,	ಪರಿಶಿಷ್ಟ ಜಾತಿಯ ಯುವಕರ ರಾಜಕೀಯ ಒಲವುಗಳು: ಒಂದು ಸಮಾಜಶಾಸ್ತ್ರೀಯ ಅಧ್ಯಯನ	799
136	ಡಾ.ತಿಪ್ಪೇಸ್ವಾಮಿ.ಹೆಚ್, ಸಹಾಯಕ ಪ್ರಾಧ್ಯಾಪಕರು,	ಸಣ್ಣ ಭೂ ಹಿಡುವಳಿದಾರರ ಸ್ಥಿತಿಗತಿಗಳು: ಸಮಾಜಶಾಸ್ತ್ರೀಯ ಅಧ್ಯಯನ	812
137	Srinivasa Doddamane.C Asst. Proffessor	ಮಹಿಳಾ ಸಶಕ್ತೀಕರಣದ ಕಾರ್ಯತಂತ್ರಗಳು	823
138	ಡಾ. ಸಿ. ಚನ್ನಕೇಶವ, ಸಹಾಯಕ ಪ್ರಾಧ್ಯಾಪಕರು,	ಕಂಬಳಿ ಸಾಂಸ್ಕೃತಿಕ ಅಧ್ಯಯನ - ಚಿತ್ರದುರ್ಗ ಜಿಲ್ಲೆಯ ಒಂದು ಅಧ್ಯಯನ	829
139	ಕೆ. ಪ್ರಶಾಂತ ಗ್ರಂಥಪಾಲಕರು ಪಾಪಣ್ಣ ಎಸ್. ಗ್ರಂಥಪಾಲಕರು	ಪ್ರಚಲಿತ ದಿನಗಳಲ್ಲಿ ಗ್ರಂಥಾಲಯ ಎದರಿಸುತ್ತಿರುವ ಸಮಸ್ಯೆಗಳು.	834
140	ಡಾ.ಸಂಜೀವಕುಮಾರ.ಮು.ಪ್ರೋತೆ ಸಹಾಯಕ ಪ್ರಾಧ್ಯಾಪಕರು, ಅರ್ಥಶಾಸ್ತ್ರ	ದಲಿತರ ಸಾಮಾಜಿಕ - ಆರ್ಥಿಕ ಸಮಸ್ಯೆಗಳು ಹಾಗೂ ಸವಾಲುಗಳು	838
141	ಡಾ ಹೆಚ್.ಬಸವರಾಜ, ಸಹಾಯಕ ಪ್ರಾಧ್ಯಾಪಕರು ರಾಜ್ಯಶಾಸ್ತ್ರ ವಿಭಾಗ	ಗ್ರಾಮ ಪಂಚಾಯಿತಿಯ ಕಾರ್ಯಚರಣೆ ದುಗ್ಭವತಿ ಗ್ರಾಮ ಪಂಚಾಯಿತಿ ಒಂದು ಅಧ್ಯಯನ	844
142	ಮೋಹನ ಎಸ್. ಸಂಶೋಧಕರು, ಸಮಾಜಶಾಸ್ತ್ರ	ದೃಷ್ಟಿ ಸವಾಲುಗಳ ವಿಧ್ಯಾರ್ಥಿಗಳ ಶೈಕ್ಷಣಿಕ ಮತ್ತು ಸಾಮಾಜಿಕ ಸ್ಥಿತಿಗತಿಗಳು	852



Conference proceedings: National Conference on MASSIVE CHANGES AND CHALLENGES IN SOCIAL SCIENCES

143	ಶ್ರೀಮತಿ ಲಕ್ಷ್ಮಿ ಎ.ಎಂ., ಸಹಾಯಕ ಪ್ರಾಧ್ಯಾಪಕರು, ಕನ್ನಡ	ಸ್ಮಾರ್ಟ್ ನಗರಗಳು ಮತ್ತು ಅವುಗಳ ಸವಾಲುಗಳು	863
144	ರಾಘವೇಂದ್ರ. ಆರ್ ಸಂಶೋಧನಾರ್ಥಿ, ಸಮಾಜಶಾಸ್ತ್ರ ವಿಭಾಗ, ಡಾ. ತಿಪ್ಪೇಸ್ವಾಮಿ.ಹೆಚ್ ಸಹಾಯಕ ಪ್ರಾಧ್ಯಾಪಕರು, ಸಮಾಜಶಾಸ್ತ್ರ ವಿಭಾಗ,	ದೊಂಬಿದಾಸಿ ಸಮುದಾಯ: ಒಂದು ಅಧ್ಯಯನ	867
145	ವೆಂಕಟೇಶ ಬಿ. ಸಂಶೋಧನಾ ವಿದ್ಯಾರ್ಥಿ, ಸಮಾಜಶಾಸ್ತ್ರ	ಭೋವಿ ಸಮುದಾಯದ ಬದಲಾಗುತ್ತಿರುವ ಸಾಂಪ್ರದಾಯಿಕ ವೃತ್ತಿಗಳು: ಒಂದು ಸಮಾಜಶಾಸ್ತ್ರೀಯ ಅಧ್ಯಯನ	877
146	ತಿಪ್ಪೇಶ. ಎನ್ ಸಂಶೋಧನಾ ವಿದ್ಯಾರ್ಥಿ, ಸಮಾಜಶಾಸ್ತ್ರ	ಗ್ರಾಮೀಣ ಜನರ ಆರೋಗ್ಯ ಸೌಲಭ್ಯಗಳು (ವಿಶೇಷವಾಗಿ ಮಲೆನಾಡಿನ ಗ್ರಾಮಗಳಿಗೆ ಸಂಬಂಧಿಸಿದಂತೆ)	886
147	ಡಾ. ಮಂಜುನಾಥ. ಕೆ	2006 ರ ಅರಣ್ಯ ಹಕ್ಕು ಕಾಯಿದೆಯಡಿ ಹಸಲರ ಸಮಸ್ಯೆ ಮತ್ತು ಸವಾಲುಗಳು: ಮಾಜಿಶಾಸ್ತ್ರೀಯ ಅಧ್ಯಯನ	896
148	ಸತೀಶ್.ಎ.ಎಸ್. ಸಹಾಯಕ ಪ್ರಾಧ್ಯಾಪಕರು ಸ್ನಾತಕೋತ್ತರ ಕನ್ನಡ ವಿಭಾಗ	ಜಿ.ಎಸ್.ಶಿವರುದ್ರಪ್ಪನವರ 'ಅವಸ್ಥೆ' ಕಾವ್ಯದ ಆಯಾಮಗಳು- ಒಂದು ಚಿಂತನೆ	905
149	ಡಾ.ವಿ.ನಾಗಪ್ಪ ಸಹಪ್ರಾಧ್ಯಾಪಕರು ಸಮಾಜಶಾಸ್ತ್ರ	ನಿತ್ಯಬದುಕಿನಲ್ಲಿ 'ಆರೋಗ್ಯ ಮತ್ತು ಸ್ವಚ್ಛತೆಯ ಮಹತ್ವ'	908
150	ಪಿ.ಎಂ. ಬೀರಲಿಂಗಪ್ಪ, ಸಹಾಯಕ ಪ್ರಾಧ್ಯಾಪಕರು,	ಮಹಿಳಾ ಸಬಲೀಕರಣದಲ್ಲಿ ಸ್ತ್ರೀ ಶಕ್ತಿ ಸಂಘಗಳ ಪಾತ್ರ	911
151	ಡಾ. ಪ್ರೇಮಪಲ್ಲವಿ ಸಿ.ಬಿ. ಕನ್ನಡ ಸಹಾಯಕ ಪ್ರಾಧ್ಯಾಪಕರು	ಮಹಿಳಾ ವಿಮೋಚನೆ : ಅಂಬೇಡ್ಕರ್ ದೃಷ್ಟಿಕೋನ	915
152	ಡಾ. ಜಿ.ಇ.ಅಜ್ಜಪ್ಪ ಕನ್ನಡ ಸಹಾಯಕ ಪ್ರಾಧ್ಯಾಪಕ	ಗಾಂಧಿ ಮತ್ತು ಅಂಬೇಡ್ಕರ್ ಚಿಂತನೆಯಲ್ಲಿನ ಸಾಮ್ಯತೆ	922
153	Kariyanna. D. Assit professor Sociology	ಕಾಡುಗೊಲ್ಲ ಸಮುದಾಯದ ರಾಜಕೀಯ ಭಾಗವಹಿಸುವಿಕೆ	927
154	ಪ್ರೊ. ಮೀನಾಕ್ಷಿ.ಬಿ ಸಹಾಯಕ ಪ್ರಾಧ್ಯಾಪಕರು, ರಾಜ್ಯಶಾಸ್ತ್ರ ವಿಭಾಗ,	ಮಹಿಳಾ ಸಬಲೀಕರಣದ ವಿವಿಧ ಆಯಾಮಗಳು	933
155	ಮುರಳೀಧರ್. ಬಿ ಆಂಗ್ಲ ಭಾಷಾ ಸಹಾಯಕ ಪ್ರಾಧ್ಯಾಪಕರು	ಸಹಜ ಕೃಷಿ	937



Conference proceedings: National Conference on **MASSIVE CHANGES AND CHALLENGES IN SOCIAL SCIENCES**

156	ಪ್ರೊ. ಎಲ್ ನಾಗರಾಜಪ್ಪ ಸಹಾಯಕ ಪ್ರಾಧ್ಯಾಪಕರು ಮತ್ತು ಮುಖ್ಯಸ್ಥರು ರಾಜ್ಯಶಾಸ್ತ್ರ ವಿಭಾಗ,	ಭಾರತ ಸಂವಿಧಾನ ಮತ್ತು ಜಾತ್ಯಾತೀತತೆ	941
157	ಡಾ. ಗಂಗಾಧರ.ಪಿ.ಎಸ್ ಸಹಾಯಕ ಪ್ರಾಧ್ಯಾಪಕರು, ರಾಜ್ಯಶಾಸ್ತ್ರ ವಿಭಾಗ,	ಭ್ರಷ್ಟಾಚಾರ - ಭಾರತದ ಪ್ರಜಾಪ್ರಭುತ್ವಕ್ಕೆ ಒಂದು ಸವಾಲು	943
158	ಪ್ರವೀಣಕುಮಾರ್.ಬಿ ಪಿಹೆಚ್.ಡಿ ಸಂಶೋಧನಾರ್ಥಿ	ಕೊಟ್ಟೂರೇಶ್ವರ ಸ್ವಾಮಿಯ ಜಾತ್ರಾ ಸಂಪ್ರದಾಯ ಮತ್ತು ಆಚರಣೆಗಳು-ಕೊಟ್ಟೂರು	947
159	ಯಶೋಧರ ಜಿ ಎನ್ ಕನ್ನಡ ಅಧ್ಯಾಪಕರು	ಕಾಡುಗೊಲ್ಲರ ಪಂಚಲಿಂಗಗಳು ಮತ್ತು ಅವುಗಳ ನೆಲೆಗಳು	962
160	ಮಂಜುನಾಥ ಡಿ ಸಂಶೋಧನಾ ವಿದ್ಯಾರ್ಥಿ	ಹಾಲಕ್ಕಿ ಒಕ್ಕಲಿಗರು: ಕೊಪ್ಪ ಹಾಗೂ ಸೀಮೆಗಳ ಒಳಾಡಳಿತ ಪದ್ಧತಿ	966
161	ಡಾ. ಸಬಿಹ ನಾಜ್ Guest faculty	“ಚಪ್ಪರ್‌ಬಂದ್ ಅಲಕ್ಷಿತ ಸಮುದಾಯದ ಚಾರಿತ್ರಿಕ ಹಿನ್ನೆಲೆ”	972
162	ತಿಮ್ಮೇಶ ಜೆ ಪಿಎಚ್.ಡಿ ಸಂಶೋಧನಾರ್ಥಿ	ಮಹಿಳೆಯರ ಶಿಕ್ಷಣದಲ್ಲಿ ಸಾಮಾಜಿಕ ಒತ್ತಡಗಳು	979
163	ರಾಜಣ್ಣ ಡಿ ಪಿಎಚ್.ಡಿ ಸಂಶೋಧನಾರ್ಥಿ	ಮಾದಿಗ ಸಮುದಾಯದ ಮಹಿಳಾ ಸಬಲೀಕರಣ (ಚಿತ್ರದುರ್ಗ ಜಿಲ್ಲೆಯನ್ನು ಅನುಲಕ್ಷಿಸಿ)	9
164	ನಾಗೇಶ ಎಂ ಪಿಎಚ್‌ಡಿ ಸಂಶೋಧನಾರ್ಥಿ	ಆಚರಣೆಗಳು: ಸಾಂಸ್ಕೃತಿಕ ಕಥನಗಳು	989
165	Smt. JYOTHI N ASST PROFESSOR OF SOCIOLOGY	ಮಹಿಳಾ ಸಬಲೀಕರಣದ ಕಾರ್ಯತಂತ್ರಗಳು	995
166	ಲಕ್ಷ್ಮೀಕಾಂತ.ಎಸ್. (ಪಿ.ಹೆಚ್‌ಡಿ. ಸಂಶೋಧನಾ ವಿದ್ಯಾರ್ಥಿ)	ಭಾರತದ ಆರ್ಥಿಕ ಅಭಿವೃದ್ಧಿ ಮತ್ತು ಮಹಿಳಾ ಸಬಲೀಕರಣದ ಒಂದು ವಿಶ್ಲೇಷಣೆ	1002
167	ಕಾವ್ಯಶ್ರೀ ಕೆ ಸಂಶೋಧನಾ ವಿದ್ಯಾರ್ಥಿ	ಹಸೆ ಚಿತ್ತಾರದೊಳಗಿನ ದೀವರು	1006
168	Dr. Veena Assistant Professor of History Govt. Arts College Chitradurga, Karnataka, India	ಮಹಿಳಾ ಸಬಲೀಕರಣ ಮತ್ತು ಭಾರತದ ಸಂವಿಧಾನ	1013
169	ಪ್ರಭು ಎಸ್.ಬಿ. ಸಂಶೋಧಕರು ರಾಜ್ಯಶಾಸ್ತ್ರ ವಿಭಾಗ	ಬುಡಕಟ್ಟುಗಳ ಅಭಿವೃದ್ಧಿಗಾಗಿ ಶೈಕ್ಷಣಿಕ ನೀತಿ ಹಾಗೂ ಕಾರ್ಯಕ್ರಮಗಳು : ಒಂದು ವಿಶ್ಲೇಷಣಾತ್ಮಕ ಅಧ್ಯಯನ	1017
170	NAZIRUNNISA . S Asst. Professor & HOD	आधुनिक स्त्रीवाद में साहित्य का पात्र	1024



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PART-A

English

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DALIT MOVEMENTS AND CONTRIBUTIONS: A PREVIEW

Dr. Bheemappa M.P.

Assistant Professor & Head, Department of English,

Govt. First Grade College For Women,

Davangere-577004,

E-mail-bheemrajmp627@gmail.com

Mob: 09844444459/08073676430

ABSTRACT: The upper castes enjoy social power, regardless of their individual circumstances with respect to their control over material resources, through their linkages with the other caste fellows in the political system –in the bureaucrac, judiciary and legislature. So , the Dalits require power to control the economic scenario and thereby the politics of the country. Power can be cut by only power. Hence, to attain power, the first thing required is knowledge. It was thus, Phule and Ambedkar gave the main emphasis on the education of the Dalits, which will not only bestow them with reason and judgement capacity, but also political power, and thereby socio—economic status and a life of dignity. They knew that the political strategy of gaining power is either an end in itself or a means to other ends. In other words, if the Dalits have power, then they do not have to go begging to the upper castes. Also they will get greater economic and educational opportunities.

Phule thus added that without knowledge, intellect was lost; without intellect, morality was lost; without morality, dynamism was lost; without dynamism, money was lost; without money Shudras were degraded, all this misery and disaster were due to the lack of knowledge. Inspired by Thomas Paine’s —”The rights of Man”, Phule sought the way of education which can only unite the Dalits in their struggle for equality. The movement was carried forward by Ambedkar who contested with Gandhi to give the Dalits, their right to equality. In the words of Ambedkar, Educate, Organize and agitate. Education, the major source of reason, inflicts human mind with extensive knowledge of the world, whereby, they can know the truth of a phenomena, that is reality. It therefore, would help to know the truth of Brahmanism in Indian society, and will make them to agitate against caste based inhuman practices. Only when agitation begin, in the real sense, can the Dalit be able to attain power and win the movement against exploitation. Gandhis politics was unambiguously centring around the defiance of caste with the preservation of social order in Brahmanical pattern. He was fighting for the rights of Dalits but was not ready for inter-caste marriage.

KEY WORDS: Phule, Kanshiram, Ambedkar, Radicalism ,Naxalites, BSP, DSS, Dalit Mahasabha, untouchability, avarna, savarna

Introduction: The human rights violation in this country is one of the major problems. The socio-economic milieu of Indian society is inherently hostile towards protection of human rights of Dalits. It is the cast and Varna system of social stratification which promotes the societal violation of Dalit human



rights. The rule laid down by the Hindu law giver, Manu, is that there are only four Varnas of Hindus and there is not to be fifth Varna . The four Varnas are Brahmins, Kshatriyas, Vaishyas and Sudras. Gandhiji and others in their campaign against un-touchability contended that untouchables and scheduled Tribes fall under the fourth Varna namely Sudras on the basis of Manus law of stratification. Dr. Ambedkar has pointed out that this theory is not acceptable because Manu speaks of untouchables as varn-baya which means those outside the Varna system. The four classes of Hindus are called Savarnas while those outside the four classes like the untouchables are called Avarnas. Manu has stated in his smiriti that the devilling's of the Chandals shall be outside the village and their wealth shall be dogs and donkeys, their dress shall be the garments of the dead, they shall eat their food in broken dishes and black iron shall be their ornaments, they must wander from place to place and they shall not sleep in villages and towns at nights. 3 It is well known that in villages the untouchables live in separate localities, while other castes live in the main village. It cannot, thus be denied that untouchables are not part of Hindu society and they must remain separate and segregated.

Dalit (oppressed or broken) is not a new word. Apparently it was used in 1930s as a Hindi and Marathi translation of „Depressed Classes“, the term the British used for what are now called the scheduled castes. Dr. Ambedkar chose the term Broken man as English translation Dalits in his paper- “The Untouchables” in 1948. The Dalit Panthers revived the term Dalit” and include in it the scheduled tribes in 1973 in their manifesto. Buta Singh (ex- Chairman National Commission for Scheduled Castes) said the word Dalit is an unconstitutional

Dalit Panther as a social organization was founded by Namdev Dhasal in April 1972 in Mumbai, which saw its heyday in the 1970s and through the 80s. Dalit Panther is inspired by Black Panther Party, a revolutionary movement amongst African-Americans, which emerged in the United States and functioned from 1966-1982. The name of the organization was borrowed from the ‘Black Panther’ Movement of the USA. They called themselves “Panthers” because they were supposed to fight for their rights like panthers, and not get suppressed by the strength and might of their oppressors. The US Black Panther Party always acknowledged and supported the Dalit Panther Party through the US Black Panther Newspaper which circulated weekly throughout the world from 1967-1980.

Its organization was modelled after the Black Panther. The members were young men belonging to Neo-Buddhists and Scheduled Castes. Most of the leaders were literary figures .The controversy over the article “Kala Swatantrata Din” (Black Independence Day) by Dhale which was published in “Sadhana” in 1972 created a great sensation and publicised the Dalit Panthers through Maharashtra. The Panther’s full support to Dhale during this controversy brought Dhale into the movement and made him a prominent leader. With the publicity of this issue through the media, Panther branches sprang up spontaneously in many parts of Maharashtra.

The Dalit Panther movement was a radical departure from earlier Dalit movements. Its initial thrust on militancy through the use of rustic arms and threats, gave the movement a revolutionary colour. Going by their manifesto, dalit panthers had broken many new grounds in terms of radicalising the political space



for the dalit movement. They imparted the proletarian – radical class identity to dalits and linked their struggles to the struggles of all oppressed people over the globe. The clear cut leftist stand reflected by this document undoubtedly ran counter to the accepted legacy of Ambedkar as projected by the various icons, although it was sold in his name as an awkward tactic. The pathos of casteism integral with the dalit experience essentially brought in Ambedkar, as his was the only articulate framework that took cognisance of it. But, for the other contemporary problems of deprivations, Marxism provided a scientific framework to bring about a revolutionary change.

Although, have-nots from both dalits and non-dalits craved for a fundamental change, the former adhered to what appeared to be Ambedkarian methods of socio-political change and the latter to what came to be the Marxian method which tended to see every social process as the reflection of the material reality. Both caused erroneous interpretations. It is to the credit of Panthers that the assimilation of these two ideologies was attempted for the first time in the country but unfortunately it proved abortive in absence of the efforts to rid each of them of its obfuscating influence and stress their non-contradictory essence. Neither, there was theoretical effort to integrate these two ideologies, nor was there any practice combining social aspects of caste with say, the land question in the village setting. This ideological amalgam could not be acceptable to those under the spell of the prevailing Ambedkar-icons and therefore this revolutionary seedling in the dalit movement died a still death.

The reactionaries objected to the radical content of the programme alleging that the manifesto was doctored by the radicals – the Naxalites. There is no denying the fact that the Naxalite movement which had erupted quite like the Dalit Panther, as a disenchantment with and negation of the established politics, saw a potential ally in the Panthers and tried to forge a bond right at the level of formulation of policies and programme of the latter. But even if the Panthers had chosen to pattern their programme on the ten-point programme of the Black Panther Party (BPP) in the USA, which had been the basic inspiration for their formation, it would not have been any less radical. The amount of emphasis on the material aspects of life that one finds in the party programme of the BPP could still have been inimical to the established icon of Ambedkar.

Radicalism was the premise for the very existence of the Dalit Panther and hence the quarrel over its programme basically reflected the clash between the established icon of Ambedkar and his radical version proposed in the programme. The fact that for the first time the Dalit Panther exposed dalits to a radical Ambedkar and brought a section of dalit youth nearer to accepting it certainly marks its positive contribution to the dalit movement.

There were material reasons for the emergence of Dalit Panthers. Children of the Ambedkarian movement had started coming out of universities in large numbers in the later part of 1960s, just to face the blank future staring at them. The much-publicised Constitutional provisions for them turned out to be a mirage. Their political vehicle was getting deeper and deeper into the marsh of Parliamentarism. It ceased to see the real problems of people. The air of militant insurgency that had blown all over the world during those days also provided them the source material to articulate their anger.



Unfortunately, quite like the BPP, they lacked the suitable ideology to channel this anger for achieving their goal. Interestingly, as they reflected the positive aspects of the BPP's contributions in terms of self-defence, mass organising techniques, propaganda techniques and radical orientation, they did so in the case of BPP's negative aspects too. Like Black Panthers they also reflected 'TV mentality' (to think of a revolutionary struggle like a quick-paced TV programme), dogmatism, neglect of economic foundation needed for the organisation, lumpen tendencies, rhetoric outstripping capabilities, lack of clarity about the form of struggle and eventually corruptibility of the leadership. The Panthers' militancy by and large remained confined to their speeches and writings.

Phenomenon of Kanshiram and Mayawati (Bahujan Samajwadi Party):

In 1971 Kanshiram quit his job in DRDO and together with his colleagues established the Scheduled Castes, Scheduled Tribes, Other Backward Classes and Minorities Employees Welfare Association. Through this association, attempts were made to look into the problems and harassment of the above-mentioned employees and bring out an effective solution for the same. Another main objective behind establishing this association was to educate and create awareness about the caste system. This association turned out to be a success with more and more people joining it.

In 1973, Kanshiram again with his colleagues established the BAMCEF: Backward And Minority Communities Employees Federation. The first operating office was opened in Delhi in 1976 with the motto-"Educate Organize and Agitate". This served as a base to spread the ideas of Ambedkar and his beliefs. From then on Kanshiram continued building his network and making people aware of the realities of the caste system, how it functioned in India and the teachings of Ambedkar.

In 1980 he created a road show named "Ambedkar Mela" which showed the life of Ambedkar and his views through pictures and narrations. In 1981 he founded the Dalit SoshitSamajSangharsh Samiti or DS4 as a parallel association to the BAMCEF. It was created to fight against the attacks on the workers who were spreading awareness on the caste system. It was created to show that workers could stand united and that they too can fight. However this was not a registered party but an organization which was political in nature. In 1984, he established a full-fledged political party known as the Bahujan Samaj Party. However, it was in 1986 when he declared his transition from a social worker to a politician by stating that he was not going to work for/with any other organization other than the Bahujan Samaj Party. Later he converted to Buddhism.

The movement of Kanshiram markedly reflected a different strategy, which coined the 'Bahujan' identity encompassing all the SCs, STs, BCs, OBCs and religious minorities than 'dalit', which practically represented only the scheduled castes. Kanshiram started off with an avowedly apolitical organisation of government employees belonging to Bahujana, identifying them to be the main resource of these communities. It later catalysed the formation of an agitating political group creatively coined as DS4, which eventually became a full-fledged political party – the Bahujan Samaj Party (BSP).



Purely, in terms of electoral politics, which has somehow become a major obsession with all the dalit parties, Kanshiram's strategy has proved quite effective, though in only certain parts of the country. He has given a qualitative impetus to the moribund dalit politics, locating itself into a wider space peopled by all the downtrodden of India. But he identified these people only in terms of their castes and communities. It may be said to his credit that he reflected the culmination of what common place icon of Ambedkar stood for. Apart from these broad political trends, there are many regional outfits like Dalit Mahasabha in Andhra Pradesh, Mass Movement in Maharashtra, Dalit Sena in Bihar and elsewhere, etc., some of which dabble directly into electoral politics and some of them do not. So far, none of them have a radically different icon of Ambedkar from the ones described above. They offer some proprietary ware claiming to be a shade better than that of others.

Ghanshyam Shah, a scholar who wrote article on Dalits, classifies the movements into reformative and alternative movements. The reformative is the one that tries to reform the caste system to solve the problem of untouchability. The alternative movement attempts to create an alternative socio-cultural structure by conversion to some other religion or by acquiring education, economic status and political power. Both type of movements use political means to attain their aims and objectives. The reformative movements are further divided into Bhakti movements, neo-Vedantik movements and Sanskritisation movements, and the alternative movements are divided into the conversion movement and the religious or secular movements. Bhakti movement in 15th century developed two traditions of saguna and nirguna.

Mahatma Jyotiba Phule formed the SaytaShodak Mandal in 1873 with the aim of liberating non-Brahmins from the clutches of Brahminism. Shahu Maharaj of Kolhapur started Satya Shodak Mandal in 1912 and carried forward the movement started by Phule. In the pre-independence period, the Dalit movements comprised of a strong non-Brahman movement against Brahmanism in Maharashtra, Adi Dravidas movement in Tamil Nadu, Shri Narayan Dharma Paripalan movement in Kerala, Adi Andhras movement in Coastal Andhra and the like. Phule tried to formulate a new theistic religion.

Ambedkar at Mahad Satyagrah: The religious reformers of the 19th century were influenced by the work of Christian missionaries in India. The Brahmo Samaj (1828), the PrarthanaSamaj (1867), the Ramkrishna Mission, and the Arya Samaj (1875) are the examples of such institutions founded with a view to fight against social evils practiced by the caste Hindus. Dr. Ambedkar, on his part, turned to Buddhism. In Tamil Nadu, non- Brahmin movement tried to claim Saivism as an independent religion although both Ayyapan proclaimed no religion, no caste and no god for mankind. All the above movements led, to some extent, to the social upliftment of Dalits. All India HarijansSevak Sangh founded by Gandhi in 1923 started numerous schools for the Harijans including residential vocational schools. Dr. Ambedkar struggled to secure social recognition and human rights for Dalits. The all India Depressed Association and the All India Depressed Classes Federation, the principal organizations of these classes, initiated a movement to improve their conditions.

All these efforts aimed at improving the miserable economic condition of Dalits, and to spread education among them. They worked to secure for them the rights to draw water from public wells, admission into



schools, and to the use of roads; and the right to enter the public temples. The Mahad Satyagrah for the right of water led by Dr. Ambedkar was one of the outstanding movements of the untouchables to win equal social rights. In Una, Gujarat a couple of months ago, a group of Dalits was brutally assaulted by self-styled cow vigilantes (gaurakshaks) for skinning a dead cow. This place turned into an epicenter of anti-Brahmanical assertion for upcoming Gujarat Assembly elections in 2017, threatening to unseat the BJP's 20+ years old run in the state which was and still remains the first ever laboratory of Hindutva's project. Rohith Vemula's mother Radhika Vemula hoisted the national flag in Una shortly after Modi did the same at Red Fort. Among others, the rally had significant presence of Gujarat's Muslims and Muslim organizations from different corners of the Gujarat, who have not found a political voice since the 2002 pogrom spearheaded by PM Narendra Modi. Jignesh Mevani, Una Dalit AtachiyarLadat Samiti (ULS) convener, raised the slogan "Dalit-Muslim Ekta Zindabad," with Radhika Vemula. Other social activists and student leaders also joined the protest in solidarity.

Dalit movement in Karnataka: The emergence of the Dalit movement in Karnataka in 1973 had a far-reaching impact not only among the untouchable communities across the state, but also in challenging the dictates of caste. The movement ushered in a new vision of civil rights across India. In order to understand the dynamics of caste and state bureaucracy, this paper specifically tries to capture the social evolution of a Dalit movement, the Dalit SangarshaSamithi (DSS) in Kolar District of Karnataka. The impact of the DSS among the Dalit communities in the district is analysed by focusing specifically on the ethnographic details of Valagalaburre village. Finally the paper considers how the state machinery responded to the DSS. By taking the fact sheets of the atrocities recorded by the social welfare department of Kolar District the paper contends that the DSS did alter the ethnographic map of social relations, drastically reducing the number of atrocities perpetrated upon Dalit communities. This in turn inspired the committed workers of the DSS to organize villagers to come together to shackle the age-old oppressive caste structures that defined the relations to resources in the villages. This study is well aware that unfortunately the DSS has currently fallen into a sad state of affairs with innumerable factions. However the present situation does not invalidate the very real achievements of the DSS, which are aptly captured in the words of one of those involved: "The Dalit movement in Karnataka in the past three decades was a vigorous march towards self-dignity. But today it sadly gives an impression of being at a tangent turn of events. Indeed, as it emerged from a long historical slumber, it gave rise to a stormy wave of protest against all sorts of oppressive tendencies inherent in the very social fabric of the society in Karnataka. It played a decisive role in awakening the Dalits in Karnataka.

But it also shook the rigid, irresponsible Hindu conscience. The movement spread like a wild fire burning every sluggish mind to transform itself into a zealous flame... It really hailed a new era of hope for Dalits in Karnataka"2 It is this saga that will never allow the spirit of the DSS to die in spite of carnages like the Kambalapalli episode. The Kambalapalli carnage took place in 2000, and the following account of it illustrates precisely what the DSS struggles against: "a flock of sheep belonging to both Vokkaligas and Dalits was stolen from KambalaPalli Village. In this connection a 'Panchayath' was held in the village and it was unilaterally decided that Venkataramanappa, Anjanappa and Ravanappa - all Dalits - had stolen



the sheep inspite of their denial and it was also decided to file a police complaint of theft against them. Fearing police action the above named Dalits left their village along with their families.

A police complaint was filed in this connection and during investigation it came to light that the sheep were stolen and taken to Andhra Pradesh and sold for Rs. 9,000/- by K.M. Maddireddy, Anjaneyareddy, Reddappa, Narayanaswamy, Kittanna alias Krishnareddy and their followers all belonging to Vokkaliga community of the same village. The sheep belonging to the Dalits were recovered and brought back and handed over to the owners. Dalit Venkataramanappa and his two brothers who had left the village took leading part in the detection of the stolen sheep which resulted in the exposure of Vokkaligas' conspiracy. Further it also brought contempt and ridicule to Vokkaligas as a whole in the village.

They wanted to do away with Venkataramanappa and were waiting for a chance for him to come back to the village. According to Section 3(1) (VIII) of the Scheduled Castes and Scheduled Tribes (Prevention of Atrocities) Act., 1989 whoever not being a member of a Scheduled Caste or Scheduled Tribe institutes a false criminal or other legal proceedings against a member of a Scheduled Caste or a Scheduled Tribe shall be punishable with imprisonment for a term which shall not be less than six months but which may extend to five years and with a fine. The police should have booked a criminal case against the Vokkaligas who had filed false complaints against Dalits in the matter under the above provision of law. That would have checked them from advancing further with their criminal activities. On hearing the delivery of his wife Venkataramanappa came to the village on 5-6-1998 at about 10.30 p.m. On getting information about his arrival Maddireddy, Anjaneyareddy and another 39 persons including Kittanna alias Krishnareddy formed an unlawful assembly and chased him to his house and stoned him to death in the presence of his wife and other family members. He was buried under the stones numbering about 50. All the above 41 culprits were released on bail and were roaming in the locality.”³ This study highlights the value of the DSS in its continued challenges to local caste relations and to LPG policies (liberalisation, privatisation and globalisation) in Karnataka. More particularly, the present study challenges the normative theoretical underpinnings of 'caste' to show that Dalit activism did unravel the much-ignored fact of caste as experienced distance from powerful castes that hinders the self-determination of Dalit communities.

The post-1947 State, which has never tired of propagandising its concern for dalits and poor, has in fact been singularly instrumental in aggravating the caste problem with its policies. Even the apparently progressive policies in the form of Land Ceiling Act, Green Revolution, Programme of Removal of Poverty, Reservations to Dalits in Services and Mandal Commission etc. have resulted against their professed objectives. The effect of the Land Ceiling Act, has been in creating a layer of the middle castes farmers which could be consolidated in caste terms to constitute a formidable constituency. In its new incarnation, this group that has traditionally been the immediate upper caste layer to dalits, assumed virtual custody of Brahminism in order to coerce dalit landless labourers to serve their socio-economic interests and suppress their assertive expression in the bud.

The Green Revolution was the main instrument to introduce capitalisation in agrarian sector. It reinforced the innate hunger of the landlords and big farmers for land as this State sponsored revolution produced



huge surplus for them. It resulted in creating geographical imbalance and promoting unequal terms of trade in favour of urban areas. Its resultant impact on dalits has been far more excruciating than that of the Land Ceiling Act. The much publicized programme for Removal of Poverty has aggravated the gap between the heightened hopes and aspirations of dalits on one hand and the feelings of deprivation among the poorer sections of non-dalits in the context of the special programmes especially launched for upliftment of dalits. The tension that ensued culminated in increasingly strengthening the caste – based demands and further aggravating the caste – divide.

The reservations in services for dalits, notwithstanding its benefits, have caused incalculable damage in political terms. Reservations created hope, notional stake in the system and thus dampened the alienation; those who availed of its benefit got politically emasculated and in course consciously or unconsciously served as the props of the system. The context of scarcity of jobs provided ample opportunity to reactionary forces to divide the youth along caste lines. Mandal Commission, that enthused many progressive parties and people to uphold its extension of reservation to the backward castes, has greatly contributed to strengthen the caste identities of people. In as much as it empowers the backward castes, actually their richer sections, it is bound to worsen the relative standing of dalits in villages.

Conclusion

Institutionalized efforts made by Dalit community leaders for the liberation of the downtrodden masses can be termed as Dalit movement. These movements are protests against untouchability, casteism, injustice and inequality in all sectors and for exterior classes, depressed classes or Scheduled Castes. It aims to uplift the Dalits to the level of non-Dalits and to regain self-respect and equal human status for them in the society, as well as to establish a new social order based on equality, fraternity, liberty, social justice, and social, economic, cultural and political development of Dalits. All this is the result of the consciousness of Dalits of their own identity as human beings, equally equipped with physical and mental capacities as other human beings, and equally entitled to enjoy all the human rights “without any infringement, abridgment or limitations. Let’s be a witness to know how far these moments continue to get the justice, equality and freedom for Dalits from the so-called upper caste Brahmins, how many lives they claim to treat man as man, when their thirst of blood will end after killing hundreds of Dalits and Dalit farmers by banning beef which is their livelihood.

New politics or alternative politics need to be started to provide justice to these marginalized communities, as few of the Dalit leaders are tools in the hands of many politicians for their political gains and few Dalit leaders are corrupt to the extent of being ready to betray the trust of their community just for few luxuries. This paper is an attempt to look at dalit movements in their historical and social context and to find important players of this struggle.



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GENDER DEMOCRACY- STRATEGY FOR WOMEN EMPOWERMENT

Patrick Rajkumar,

Asst. Prof & H.O.D Department of Political Science
Government First Grade College, K.R. Puram, Bangalore.
Mob.9742198935, Email: patrickcoach72@gmail.com

Abstract

Gender democracy is a normative idea and strategy related to gender empowerment . Its aim is to achieve democratic environments between men and women within society as a whole, as well as specifically within companies, bureaucracies, and other organizations. Among other things, this is realized by means of gender empowerment that raise awareness of existing inequalities and develop methods to democratize relations between genders. The term gender democracy was first coined and developed by German sociologist Halina Bedkowski. According to her the term and concept of gender democracy in the early 1990s was with the aim of identifying innovative projects against domestic violence. The pioneers of gender democracy refused to provide a fixed and static definition of the term. Bedkowski stated: "As soon as a term has been defined in a dictionary and recycled by other theorists, it will have lost most of its vitality. It is true, terms are alive - and this is especially true for terms that have been developed in the course of actual political conflicts. "Gender democracy has no ready-made theoretical or practical precepts. It is an exploratory movement in search of new outlooks and models. The development of a methodology for the assessment of gender democracy that combines quantitative and qualitative indicators is a complex task, involving questions of feasibility, reliability and objectivity that need to be addresses at every step of the process right form the definitions and operationalization of indicators to the data collection and assessment methods. The biggest challenges to participation of women in politics are many fold such as the issue of empowerment has become an increasing concern with preparing women for the role of leadership.

Introduction

Gender democracy is a normative idea related to gender mainstreaming. Its aim is to achieve democratic conditions between men and women within society as a whole, as well as specifically within companies, bureaucracies, and other organizations. Among other things, this is realized by means of gender trainings that raise awareness of existing inequalities and develop methods to democratize relations between genders. The term gender democracy was first coined and developed by German sociologist Halina Bedkowski. According to her the term and concept of gender democracy in the early 1990s was with the aim of identifying innovative projects against domestic violence. The pioneers of gender democracy refused to provide a fixed and static definition of the term. Bedkowski stated: "As soon as a term has been defined in a dictionary and recycled by other theorists, it will have lost most of its vitality. It is true, terms are alive - and this is especially true for terms that have been developed in the course of actual political conflicts. "Gender democracy has no ready-made theoretical or practical precepts. It is an exploratory movement in search of new outlooks and models. Despite this, some of the fundamentals of gender democracy can be defined:



- Gender democracy is a normative precept, that is, an absolute moral and ethical postulate.
- Gender democracy posits that the principles of democracy should not be limited to the sphere of politics but equally apply to the workplace and to personal life

Gender democracy aims to achieve the equal participation of women and men in politics, the corporate world, and in all parts of society by reforming and abolishing undemocratic structures and all forms of power that are based on oppression and violence. This approach is based on a broad definition of democracy - one that demands equal rights and opportunities for people in all their diversity. As there is a large number of gender identities, gender democracy rejects the male- female dichotomy, arguing instead that each human being - female, male, or otherwise - must have the right and the ability to self-determine their lifestyles, type of relationships in ways that go beyond stereotypical notions and any type of essentialism about men and women

Gender democracy investigates and questions structures and contents of democratic systems that were developed by men in order to transform them in ways that provide for gender equality. A key tool for implementing gender democracy are the so-called "gender trainings" that aim to question traditional gender roles, analyze the social framework, and develop methods that provide for greater gender equality within organizations.

Assessing Gender Democracy

In recent years, democratic performance assessments have become a widespread practice around the globe. The assessments come in different forms, as they use mythological framework that vary considerably in relation to the purpose of the assessment, definitions of democracy, choice of indicators, and assessment methods. Yet if there is one feature that is shared by these assessment methodologies, it is that consideration of the gender dimension of democracy and democratic practice is virtually absent. As a rule, these methodologies define the concept of democracy in gender-neutral terms so that the need not include gender sensitive indicators of democratic performance is often neglected. One gender sensitive indicator of democratic performances widely deployed in these assessment is the ratio of women in political office vis-a vis men. Even this is used on its own this is crude a measure of gender democracy, since it leaves other important dimensions of his concept largely unexplored.

Despite this generalized 'gender blindness' of democracy assessments, little attempts have been made to redress such deficiencies. This stands in contrast with the amount of efforts recently invested- by international organizations, national governments and supranational institutions in developing gender equality. Some examples include the UNDP gender development index, GEM, gender empowerment measure, world Economic forum gender gap index etc. However, there are no similar indexes aimed at assessing the extent to which democracy in a polity is engendered. One possible reason resides in the difficulties that are inherent in such a task is because democracy is a qualitative concept par excellence designing a gender democracy which calls for the development of different indicators to those typically contained in the gender equality indexes as mentioned above. The development of a methodology for the assessment of gender democracy that combines quantitative and qualitative indicators is a complex task, involving questions of feasibility, reliability and objectivity that need to be addresses at every step of the



process right from the definitions and operationalization of indicators to the data collection and assessment methods.

There should be political equality, which indicates that participation in deliberations and decisions making process should be included on equal terms and that is all have equal rights and effective opportunities to express their interests and concerns in a free debate, where no participation in in a position to coerce or threaten others into accepting proposals or outcomes

Strategies for women empowerment:

Gender equality should not be the concern of women alone, but of all citizens who want to live in a democratic polity and an equitable society. Sure, this cannot be achieved by dedicating one day to the cause. But that one day should serve to re-examine the work agenda towards equality and rededicate every organization to this goal.

Some of the key strategies include

1. Advocacy to protect gender equality through international and national policy reforms and to develop and implement equal opportunity policies. Try also to develop new tools for better analysis and statistics of national and international policy making.
2. Greater access to assets and economic opportunities for women such as access to financial institutions, improved access to water, energy, sanitation and transport. There is also the necessity to reform land and inheritance laws, adherence to core labour standards and develop better family-friendly practices.
3. More equality for women in human development areas such as education and health care. There should not be any barriers to gender education and introduction of policies and programmes to ring down maternal mortality and increase access to reproductive services. This also includes the availability of improved national statistics system to provide sex-disaggregated data across all key social indicators.
4. More participation of women in decision- making and leadership roles through capacity building and other support to women's organizations. Women participation in public life should be enhanced through electoral and other reforms and thus create public awareness by challenging gender stereotypes.
5. Increase women's personal security and reduce violence against women by reforming and strengthening criminal and civil law. Raise awareness about women's rights among judiciary and police jurisdiction. It is also important to organize public information campaigns and improved knowledge and statistics.
6. Advocacy to promote women's participation in government and civil society through civil and public spending reforms to establish and support appropriate government structures. The civil society organizations must be strengthened in advancing gender equality.
7. Promote equality of women under the law by reforming and strengthening civil law, organize legal literacy programmes and training. Capacity building for the police, judiciary and civil society organizations is also vital to promote women empowerment.



Conference proceedings: National Conference on **MASSIVE CHANGES AND CHALLENGES IN SOCIAL SCIENCES**

8. Reduce gender stereotyping and bring about changes in social attitudes towards women by support to media projects and campaigns, including gender training for journalist programme- makers and create awareness among policy makers and political leaders
9. Gender-aware approaches to management of the environment and women's participation in the development of strategies for sustainable development.
10. Uphold the rights of boys and girls in the Convention on Rights of the child through implementation of the Convention on the Rights of Child and support programmes to eliminate the worst forms of child labour.

Conclusion:

Women's empowerment has to be a core part of any development strategy as, apart from being denied equal status, women bear the brunt of poverty in poor societies. In many, if not most rural poor families in India, women do more physical labour than men, eat less, have less access to health and education facilities, get less wages, and bear the major part of the responsibility of bringing up children and looking after the family. This enormous contribution goes largely unrecognized. Women are even denied a role in household (let alone village) decision-making. If one accepts this position and the principle that gender roles must be changed to ensure equality and equity to women, the term 'women's empowerment' becomes easier to understand -- it means women acquiring the power to think and act freely, so that they can exercise choice and fulfil their potential as full and equal members of society. Empowering women is thus clearly a basic human rights issue. It is also an issue linked closely to reducing poverty. There is a large body of evidence to show that empowerment of women leads to better progress in poverty reduction.

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Strategies of Women Empowerment and Challenges

***Dr. Reshma**

Assistant professor of Sociology

Govt: F G College Bapuji nagar Shivamogga

email: reshmabaig.21@gmail.com cell: 9448948451

“Woman is the incarnation of ahimsa. Ahimsa means infinite love, which again means infinite capacity for suffering”- GANDHIGIRI

Abstract:

Women's Empowerment has been an issue of immense discussions and contemplation over the last few decades worldwide. This as an agenda has been on top of the lists of most government plans & programs as well. Efforts have been made on a regular basis across nations to address this issue and enhance the socioeconomic status of women. However, it has been observed that most of the policies and programs view empowerment in the economic sense only working in the belief that economic self-reliance empowers women ignoring other variables like health, education, literacy etc. The status of women in India has been subject to many great changes over the past few millennia. The history of women in India has been eventful. Women play a vital role in society. Women have contributed in all areas and there are so many examples in all fields. There is a need of time to frame the women empowerment programme at all levels. The great contribution expect from advocacy groups, policymakers, social researchers, health workers, social thinkers and sociologist for the women empowerment. Women Empowerment commission is a tool to eradicate various women problem and provide right track for them. In this article, the main focus has been given on status, role, situation, authority and problems with the role of women empowerment of India. The various suggestions have been inserted as a part of eradication plan to make successful to Indian women.

Keywords: Women Empowerment; Socio-Economic Status; Constitution, Government & Policies.

Justice Rama Swami. K has remarked: “Self- sacrifice and self denial are their nobility and fortitude and yet they have been subjected to all inequities, indignities inequality and discrimination”ⁱ

Introduction:

India, the second highest populous country of the world, comprises women as half of its total population. Women of ancient India, especially during the Vedic and Indus civilization, received a great divine honor and were worshipped as goddess. As a part of the society she used to perform her independent role, as she was given more prominence in decision making in the social institutions. Later on, gradually her position slipped into the abyssal depths that deprived her of independence; social, economic and political; and thereby, made her dependent on the male members of her family. All the decisions for her were taken by men only. Since ages she has been deprived of opportunity and made to suffer inequalities. She is made as a mere chattel and placed at the receiving end, at the mercy of the male chauvinistic society. It is very pathetic to note that even after adopting the constitution, the Indian women did not, so far, get



their due share; of justice-social , economic and political, and Equality- of status and opportunity; which they are entitled to. Unfortunately, the mandate of the Constitution; the personal Laws or the laws with general or special application; all manmade; did not effectively come to her rescue.

Women are the backbone of society. Society never complete without women. Men and women are the two wheels of life. There should be uniformity in both parties. But when we see the structure of Indian society, it always gives the secondary status to the women. As per the development of education, the changes have been taking place in the position of women. After independence in India, there are the special women related articles created by experts. In the Indian constitution, the principle of gender equality is enshrined with preamble, fundamental rights, fundamental duties and directive principles. The Constitution not only grants equality to women, but also empowers the state to adopt measures of positive discrimination in favour of women. Empowerment is the one of the key factors in determining the success of development is the status and position of women in the society. For the healthy development of society there is a need to special focus on social, economical and political overall development of women. We need to augment our efforts for empowering women and enhance their progress. It is our moral, social and constitutional responsibility to ensure their progress by providing them with equal rights and opportunities. Today women with their smartness, grace and elegance have conquered the whole world.

Position of women in Present scenario:

In this contemporary world, women need to gain the same amount of power that men have. Now, it is time to forget that men are the only holders of power. In India, women are still facing different obstacles in male-dominated cultures. Now a day's women are coming the main stream of development. The government of India established a special commission for the women development i s. women commission in India. Today, women are having the position in every place. Recently feminism concept added in the women empowerment which stress on the fundamental and human rights of women. In India, women are facing various problems, heinous practice of female feticide and infanticide wherein nearly 10 million baby girls have been killed in the last twenty years alone. In fact, safety is an obsolete word in today's India. Even law enforcement is unable to control the situation in India. Every person should think about women development. This is the need of the hour. Everyone must think of changing society. If we all abide by the rules, women in our cities will surely be safer. This situation has caused immense loss to their self- dignity as human beings and also their independent entities, associated with men, apart from other matter, in context with intellectual and professional capability. In spite of all these, the patience of greatness of Indian women to serve the family and the society is incomparable. That's why she deserves the designation of -Devatha- of -Goddess- worth to be worshipped for all her patience, services and sacrifices.

Concept of Empowerment: Empowerment is a multi-dimensional process, which should enable women or group of women to realize their full identity and power in all spheres of life (Surekharao and Rajamanamma, 1999). It consists of greater access to knowledge and resources, greater autonomy in decision making to enable them to have greater ability to plan their lives, or to have greater control over the circumstances that influence their lives and free from shocks imposed on them by custom, belief and practice. Generally development with justice is expected to generate the forces that lead to empowerment of various sections of population in a country and to raise their status specially in



case of women. “Empowerment comes from Women’s groups who seek to empower themselves through greater self-reliance. They have right to determine their own choices in life. They also seek to gain control and access to resources”. Empowerment is process, which helps people to gain control of their lives through raising awareness, taking action and working in order to exercise greater control. Empowerment is the feeling that activates the psychological energy to accomplish one’s goals (Indiresan, 1999).

Various problems faced by Indian women

Violence against Women: The life of Indian women is full of sorrow and anxiety. There are various types of crime like rape, molestation, dowry harassment, wife-battering, kidnapping, female children to be sold into brothel homes, forcible embracement etc. problems faced by Indian women.

Gender Discrimination: Gender discrimination refers to “the practice whereby one sex is given preferential treatment over the others. After overpopulation second number greatest problem in India is the female foeticide and discrimination. The practice of giving social importance to the biological differences between men and women is everywhere. In some societies, these differences are very much pronounced while in others, they are given less importance.

Negligence and poor health: Indian women are the most exploited in the world. Socially, psychologically, politically and economically she is always on secondary place. Improper haemoglobin, different medical problems, malnutrition and high death rate are the feathers of Indian women.

Unequal sex ratio: Normally, in the population of any country, male- female ratio remains more or less the same. That is 50:50. In India as the census reports reveal female population has been steadily declining ever since 1901. This is serious indicator in society. Efforts should be takes place for identification and sort out these problems.

Un-attraction of Female Education: Since an ancient time we have been seen that generally women ignored from the education. ‘Ladki to paraya dhan hoti hai’ is common tendency observe among the Indians. Accordingly, much attention is paid to the education of women after independence. The female literacy level is also increasing steadily. It has increased from 18.7% in 1971 to 39.42% in 1991 and to 64% in 2011. In spite of this change in the trend towards literacy, some problem has cropped up.

Dowry a curse: At the time of marriage ceremony, the gift or amount given by the parents of girl is general trend in India. In later stage it became problem called dowry. Every year so many cases of dowry exposed in India. It is a very serious problem faced by Indian women and their parents.

Violence against: women Sexual exploitation, female foeticide, dowry, domestic violence etc are the common practices can see in Indian society. The rate of such problems is high in rural society. Main cause of it is that spoil mentality with old customs and traditions.

Sexual Harassment: Now days so many cases are exposing related to sexual harassment of women. Delhi gang rape and so many incidents’ taking place in India. Child abuse, sexual exploitation, human trafficking, child labour etc are the various problems are present in Indian society.

Organizational problems: In working place, women face a lot of problems regarding various matters. May be some times sexual harassment and other conflicts can creates at working place. Excessive bossing, unequal shifts, unwanted demands by high authority etc are the factors responsible for women exploitation in organization.



Familiar and Social Problems: Family and society have to take the cognizance about women issues. The intensity and proportion of works is always more than men. In religious and cultural activities women generally ignore and put secondary place. Whatever the situation is there, the women assume a responsible for that act. Also there is a tendency that women are the factories of child creation.

The Role of Women Empowerment: in India Empowering women usually involves giving them opportunity for better education. Focus on the overall development in India is the main work of women empowerment commission in India. Basically as per the human rights there should be the same place to men and women but society doesn't accept this situation and made the discrimination in society. When we study the evolution of man, it is noticed that gradually women tilted towards secondary place and started the exploitation through various problems. To stop and eradication of these problems, the women commission established by Govt. of India. After independence the direction has been fixed and various acts, plans have been started for the women development in India. Definitely we can say that India has done the improvement in social, economical and political status of women. Again there is need to strictly implementation and development of scheme and plans started by Government of India.

Following are some plans for the women development and empowerment.

The independent Indian Government has undertaken a number of measures with a view to promote the development and welfare of women. Some of them may be briefly mentioned here.

Constitutional Privileges

- Equality before law for women (Article 14)
- The State not to discriminate against any citizen on grounds only of religion, race, caste, sex, place of birth or any of them (Article 15 (i))
- The State to make any special provision in favour of women and children (Article 15 (3))
- Equality of opportunity for all citizens in matters relating to employment or appointment to any office under the State (Article 16)
- The State to direct its policy towards securing for men and women equally the right to an adequate means of livelihood (Article 39(a)); and equal pay for equal work for both men and women (Article 39(d))
- To promote justice, on a basis of equal opportunity and to provide free legal aid by suitable legislation or scheme or in any other way to ensure that opportunities for securing justice are not denied to any citizen by reason of economic or other disabilities (**Article 39 A**)
- The State to make provision for securing just and humane conditions of work and for maternity relief(**Article 42**)
- The State to promote with special care the educational and economic interests of the weaker sections of the people and to protect them from social injustice and all forms of exploitation (**Article 46**)
- The State to raise the level of nutrition and the standard of living of its people (**Article 47**)
- To promote harmony and the spirit of common brotherhood amongst all the people of India and to renounce practices derogatory to the dignity of **women (Article 51(A) (e))**



- Not less than one-third (including the number of seats reserved for **women** belonging to the Scheduled Castes and the Scheduled Tribes) of the total number of seats to be filled by direct election in every **Panchayat** to be reserved for women and such seats to be allotted by rotation to different constituencies in a **Panchayat (Article 243 D(3))**
- Not less than one- third of the total number of offices of Chairpersons in the **Panchayats** at each level to be reserved for **women (Article 243 D (4))**
- Not less than one-third (including the number of seats reserved for **women** belonging to the Scheduled Castes and the Scheduled Tribes) of the total number of seats to be filled by direct election in every **Municipality** to be reserved for **women** and such seats to be allotted by rotation to different constituencies in a **Municipality (Article 243 T (3))**
- Reservation of offices of Chairpersons in **Municipalities** for the Scheduled Castes, the Scheduled Tribes and **women** in such manner as the legislature of a State may by law provide (**Article 243 T (4)**)

Some acts which have special provisions to safeguard women and their interests are

- The Employees State Insurance Act, 1948
- The Plantation Labour Act, 1951
- The Family Courts Act, 1954
- The Special Marriage Act, 1954
- The Hindu Marriage Act, 1955
- The Hindu Succession Act, 1956 with amendment in 2005
- Immoral Traffic (Prevention) Act, 1956
- The Maternity Benefit Act, 1961 (Amended in 1995)
- Dowry Prohibition Act, 1961
- The Medical Termination of Pregnancy Act, 1971
- The Contract Labour (Regulation and Abolition) Act, 1976
- The Equal Remuneration Act, 1976
- The Prohibition of Child Marriage Act, 2006
- The Criminal Law (Amendment) Act, 1983
- The Factories (Amendment) Act, 1986
- Indecent Representation of Women (Prohibition) Act, 1986
- Commission of Sati (Prevention) Act, 1987
- The Protection of Women from Domestic Violence Act, 2005

Women-Specific Legislations

- The Immoral Traffic (Prevention) Act, 1956
- The Dowry Prohibition Act, 1961 (28 of 1961) (Amended in 1986)
- The Indecent Representation of Women (Prohibition) Act, 1986



- The Commission of Sati (Prevention) Act, 1987 (3 of 1988)
- Protection of Women from Domestic Violence Act, 2005
- The Sexual Harassment of Women at Workplace (PREVENTION, PROHIBITION and REDRESSAL) Act, 2013
- The Criminal Law (Amendment) Act, 2013
- **SPECIAL INITIATIVES FOR WOMEN**
- **National Commission for Women**
- **SPECIAL INITIATIVES FOR WOMEN**
- **National Commission for Women**

In January 1992, the Government set-up this statutory body with a specific mandate to study and monitor all matters relating to the constitutional and legal safeguards provided for women, review the existing legislation to suggest amendments wherever necessary, etc.

- **Reservation for Women in Local Self -Government**

The 73rd Constitutional Amendment Acts passed in 1992 by Parliament ensure one-third of the total seats for women in all elected offices in local bodies whether in rural areas or urban areas.

- **The National Plan of Action for the Girl Child (1991-2000)**

The plan of Action is to ensure survival, protection and development of the girl child with the ultimate objective of building up a better future for the girl child.

- **National Policy for the Empowerment of Women, 2001**

The Department of Women & Child Development in the Ministry of Human Resource Development has prepared a “National Policy for the Empowerment of Women” in the year 2001. The goal of this policy is to bring about the advancement, development and empowerment of women.

Apart from Constitutional provisions and privileges’ Indian government is always few rebel and conscious about women development. Time to time different schemes and plans has been implemented for the success of women.

1. **Mahila Cosh Yojana:** This is first plan started for especially rural women of India in which self employment, stress on supplementary occupation are the most priority factors.
2. **Training and Employment Programme for Women (TEPW):** To build up the confidence, economically strong and for enhancing the productivity are the main targets of this plan. 2120 Narendra Madankar, The problems, strategy and women empowerment in India
3. **Rashtriya Mahila Kosh (RMK):** for social and economical changes, financial improvements through various programmes are the main objects of this plan. Micro finance to poor women, agriculture women, shop keeping and handcrafts etc are important objects of this plan.
4. **Rajiv Gandhi Scheme for Empowerment of Adolescent Girls (RGSEAG):** This is especially well-known for the overall development of teen age girls for the issues like nutrition, education, medical facilities and eradication of the different problems



5. **Central Social Welfare Board (CSWB)** This scheme is especially famous for stimulation of the NGO which work for development of women.
7. **Indira Gandhi Matritva Sahyog Yojana (IGMSY):** For the improvement to the health and nutrition status of pregnant, lactating women and infants, child vaccination with sort out the various problems.
8. **Swayam Siddha Yojana:** Creation of self help groups with financial support and availability the fund for poor women in society.
9. **Short Stay Home for Women and Girls (SSH):** Arrangement of temporary accommodation of deprived, mentally affected, very poor, widow, exploited and rejected by society and family. With the help of this plan various works knowledge given and try to become self to such type of women.
10. **Swadhar:** This plan is especially for the support of women those really want to do the advance type of work. Some financial support given by government to start the occupations.

Suggestions for the effectiveness of Women empowerment

1. Involvement in women's mobility and social interaction
2. Modification in working are and organization
3. Participation into each and every sphere of life.
4. Utilization in recourses
5. Support and exposure from legislative and constitutional side
6. Suitable coordination between women empowerment and globalization
7. Creation of convenient environment for women's at working places.
8. Social and education empowerment for women.
9. Role of NGOs and international agencies
10. Provision of finance for overall development for women.
11. Avoidance and presentation to sexual harassment and domestic violence related issues.
12. Coordination in administrative and political reformation process.
13. Entrepreneurship application for equal participation at workplace.
14. Supportive and positive role of media about women empowerment.
15. Representation of women at different places.
16. Health related issues of girls and women.
17. Participation in endowments and ownership of assets.
18. Equal kinship pattern in society
19. Access to credit, inputs and extension services, training, etc.
20. Provision to employment, wages and terms of employment, and bias in division of labour and work burden.
21. Permission to household, community and state resources: particularly food, education and health.
22. Entrance to public decision-making.
23. As per the constitutional provisions, all women's should get food, water, shelter, clothing, health facilities, employment support and services for the convenient survival.



Conclusion: It must be asserted that a social reform should be done in consonance with social thinking, behaviour and after creation of a strong public opinion, as laws could only be effective when they are backed by major section of the society. Moreover, law can only catalyze change in social behaviour, but the real change in society can be brought through the creation of new values and aspirations and willingness of the people to change their centuries old attitude. The massive task of social engineering cannot be achieved as long as the centuries old attitude and thinking remains deep rooted in the prevailing society.

Community awareness on the benefits of empowering women should be carried out in order that the empowerment may be supported by the community as whole. For the suitable construction of society, there is need to give special attention on women empowerment in India. Also traditional attitude has to change regarding women. Awareness programme, education and positive role of every indivisible will help to development the status of women in India. Strictly implementation, creation and support of legislative, judiciary will be beneficial to sort out the women related problems in India. To stop the women exploitation, rape sexually harassment, acid throwing, domestic violence, child marriages and female foeticide with effective instruments and control on these problems.

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PSYCHOSOMATIC TUMULT IN MARGINALISED TRANS-SEXUAL BROOD

POORNIMA S.V.

ASSISTANT PROFESSOR OF ENGLISH
GFGC, BAPUJINAGAR, SHIVAMOGGA

Contact: 9844660455 Email: poornimaenglish@gmail.com

Abstract

OBJECTIVE: The Transgender community is often seen as a monolithic entity, with everyone working towards the same end goal. It's certainly easy to think that way, since they're united as a community by the marginalization they experience for their sexuality and gender expression. But that acronym itself shows the inaccuracy of that assumption. This community includes gay men and lesbians, who are linked by their homosexuality but often experience different, gender-specific forms of homophobia. Transgender brood who have socially transitioned, who are identified as the gender "opposite" of their natal sex are supported to live amenably as that gender, and are progressively noticeable in the society, yet we know nothing about their psychological trauma i.e. mental health. This paper contains a short outline of issues that arise for transgender individuals, particularly those effecting one's emotional and psychological state.

The process of marginalization or social exclusion is to systematically keep individuals and communities away from the resources, opportunities and their rights. As a result of this the individuals and communities are kept away from socio, political, economical and cultural activities. So the society sees to that the power is restored with one individual or one community so that they have the extreme control over the others and resources. So technically, majority of the Indian people are kept away from the productions because of varied forms of social marginalization. One such exclusion is exclusion of the TRANSGENDER communities across the globe as well as in India. They have been the subject of mockery and social rejection. At the same time they are subjected to violence. Transgender people face staggering levels of discrimination and violence.

This is a fundamental unease and dissatisfaction with the biological sex one is born with which results in anxiety, depression, restlessness, and other symptoms. The dysphoria often acts as a catalyst to change one's body and gender expression (how one presents to the world) to be more in keeping with what is felt to be one's gender identity (the gender that one feels oneself to be).

Mass media are repeatedly displaying the stories of a subset of prepubescent transgender children (those who persistently, insistently, and consistently identify as the gender identity that is the "opposite" of their natal sex). More striking to many, a large number of these children have "socially transitioned": they are being elevated and are showing to others as their gender identity rather than their natal sex, a reversible nonmedical intervention that involves changing the pronouns used to describe a child, as well as his or her name, hair length and clothing. These stories have ignited an international debate about whether parents of young transgender children should support their children's aspiration to live exhibiting their



gender identity. Despite considerable and frenzied have discussion on the topic and these children appear at gender clinics, for rest of them, there have been no reports to date on the mental health of transgender children who have socially transitioned, forcing clinicians to make recommendations to parents without any systematic, empirical investigations of mental health among socially transitioned children.

Amid a flurry of cabinet appointments and immigration policies, the Trump administration has announced one thing it will not do: pursue policies that protect transgender children in public schools. There was an announcement underlined by Obama administration guidelines stating that transgender kids should be allowed to use common bathrooms and participate in sports. In a Feb news briefing, White House press secretary Sean Spicer said that this is a states' rights issue. "States should enact laws that reflect the values, principles, and will of the people in their particular state," he said. "That's it, plain and simple." But this "plain and simple" move could be quite dangerous, even deadly, science suggests. Transgender children, who are born one biological sex but identify as the other, already face enormous challenges as they move through a society that often doesn't understand or accept them. Nearly half (46.5 percent) of young transgender adults have attempted suicide at some point in their lives, a recent survey of over 2,000 people found.

A 2015 study in the Journal of Adolescent Health found that transgender youth are two to three times as likely as their peers to suffer from depression and anxiety disorders, or to attempt suicide or harm themselves. The science is clear: Many transgender kids already have to overcome big challenges. To have the federal government proclaim that it won't stop states from denying equal protection to transgender children makes a difficult situation even worse.

As that statement points out, policies that run counter to a child's gender identity can cause harm in several ways. One obvious way comes from the physical effects of not having access to bathrooms. In a study of 93 transgender adults, 68 percent reported having been verbally harassed while trying to use a public bathroom, and 18 percent said they had been turned away from a bathroom. To avoid these confrontations, transgender people often resort to not drinking water or simply holding in their urine, measures that can cause dehydration or urinary tract infections that same survey found.

Studies on mental health amongst transgender of adolescents have consistently shown elevated rates of anxiety, depression and suicidal tendency. These raised rates of psychopathology are likely to have prejudice, discrimination, conflict between one's appearances and stated identity along with general rejection by the people in their social setup including their families. It's a mounting evidence that social support is linked with the better mental health of transgenders. These findings suggest the possibility that social transitions in children, a form of affirmation and support by a prepubescent child's parents could be associated with good mental health in transgender children.

Socially transitioned, prepubescent transgender children experience isolation, hiding and secrets, which can lead to depression and anxiety. Transgender adults are much more likely to have suicidal thoughts, with 50% of adults reporting some suicidal ideation. There seem to be two paths that people take early



on: either one tries to hide their inner feeling of being the wrong sex and “passes” for what looks like a boy or girl, or one is incapable of hiding and presents as either a tom-boyish girl or a feminine boy. Either path is fraught with problems for one’s emotional development. The second scenario – of presenting as gender non-conforming is known to elicit harsh responses from society. This is true for non-transgender people as well and many gay men and women experience this early on.

Experiences	School-age harassment of those who were out or perceived as transgender
Verbally harassed because people thought they were transgender	54%
Not allowed to dress in a way that fit their gender identity or expression	52%
Disciplined for fighting back against bullies	36%
Physically attacked because people thought they were transgender	24%
Believe they were disciplined more harshly because teachers or staff thought they were transgender	20%
Left a school because the mistreatment was so bad	17%
Sexually assaulted because people thought they were transgender	13%
Expelled from school	6%
One or more experiences listed	77%

A 2015 survey of over 27,000 transgender adults in the United States found that over three quarters of respondents who were out or were perceived as transgender in kindergarten through 2th grade experienced harassment as students.

Children in the study (unlike many children with the GD classification), have binary identities, meaning they identify as male or female. Thus, we cannot make predictions about the expected mental health of children who identify as male and female, as neither male nor female, or who identify as the gender associated with their natal sex but nonetheless exhibit behavior more often associated with the “other” gender after a social transition. Thus, just because a child behaves in a way consistent with a gender other than their natal sex does not mean that child is transgender or that a social transition is advisable. Second, the children are unique in many critical ways. They transition at a time when such transitions are quite controversial and yet do so anyway.

We cannot rule out several alternative explanations for the findings. First, rather than a direct impact of parental support, these generally positive mental health findings could be a more indirect result of parent support: namely, feeling supported in general (independent of a social transition) may lead to higher self-esteem,40 which in turn may lead to better mental health. Second, as alluded to earlier, there could be some unique third variable that explains the observed occurrence of typical mental health among socially transitioned transgender children. For example, perhaps some attribute unique to the subset of transgender children who are able to convince their parents to allow them to transition (eg, verbal skill, self-



confidence) is responsible for these children having particularly good mental health, and it was this unique cognitive ability or aspect of personality that is either correlated with better mental health or leads to better mental health when a child feels he or she achieved his or her goal. Future studies examining children before and after social transitions may be able to address this concern. Finally, parents of transgender children could have biased reporting, reflecting a desire for their children to appear healthier than they are. We have no reasons to believe this was an issue but in the future aim to include other reporters (eg, teachers) to address this concern that others are likely to raise.

In sum up, this provides a novel evidence of low rates of internalizing psychopathology in young socially transitioned transgender children who are supported in their gender identity. This article suggests at least the possibility that being transgender is not synonymous with, nor the direct result of, psychopathology in childhood. Instead, it provides clear evidence that transgender children have levels of anxiety and depression no different from their non-transgender siblings and peers. As more and more parents are deciding to socially transition their children, continuing to assess mental health in an increasingly diverse group of socially transitioned children will be of utmost importance.

Not everyone is able or wants to transition. This is a perfectly valid choice for people to make. However these individuals must learn to cope with the tension that the gender dysphoria produces. Sometimes this can be helped by having times when one can cross-dress; interact with others who are aware of one's status, talk about the issue, and take low-levels of hormones (that don't effect the body outwardly).

Just because someone is transgender doesn't mean they don't have other issues in their lives. It can be hard for some people to let themselves seek treatment for other issues when the gender dysphoria is so prominent a concern.

It's important not to lose sight of the satisfaction one can have by acknowledging and (if possible) changing what can be changed and moving towards of one's authentic self.

Responsibilities of civil society:

1. Stop discriminating people just because they are transgender
2. Respect their identity
3. Let us not subject them to dehumanizing treatments
4. Let the families accept their individuality
5. Everyone has the right to life and freedom of expression
6. Everyone has the right to participate in the political engagement. Let us encourage transgender in participating in the political discourse.
7. Lets us be more inclusive and let's not exclude them
8. Everyone has the right to education. Lets us work towards getting the transgender too under the Right to Education act.

Source:

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A PACING NUGGET OF UPGRADING IN TOURISM- KARNATAKA

Prof. NARESH K V

Assistant Professor

Post Graduate Commerce and Management
Seshadripuram First Grade College, yelahanka
Bengaluru, Karnataka 560 064.

ABSTRACT:

The tremendous increase in economy is service sector or industrial sector. In India, tourism is the major strengthening of the service sector. According to World Tourism Organisation (WTO), "Tourism comprises the activities of persons travelling to and staying in places outside their usual environment for not more than one consecutive year for leisure, business and other purposes not related to the exercise of an activity remunerated from within the place visited." The cultural tourism, adventure tourism, Rural tourism, health tourism, business, tourism, costal/ maritime tourism, city tourism, educational tourism, sports tourism as attract a lot of tourists to destinations. It's Vitol responsibility for the tourist department to offer the quality facilities to their tourists. The Paper is focused on domestic tourist arrival, foreign tourist arrival to India, mode of entry, and briefing about the Karnataka tourism. It mainly concentrates on the SWOT analysis of the Karnataka tourism has the potential to grow in the Indian market. But loop pole as made a major default hitch in this sector. At the end some of recommendation and suggestion, scope for improvement, In order to enrich the Tourism Sector.

Key words: Karnataka Tourism, SWOT, types of tourism

Introduction

Tourism in India is very imperative in country economy and growth of the nations. In India is a very rich in prospective in the spot of tourism. As per report of Travel and Tourism competitive era report in 2019, India ranks at 40th out of 136 country. Hence, India is a vast opportunity and diversified culture.

Objectives

- To find out the influence of tourism on development in Karnataka
- To explore the role in the employment, income generation, infrastructure and growth of tourism in Karnataka.
- To find out SWOT analysis of tourism in Karnataka
- To study the role of government, role of the society and role of tourist.

Research Methodology:

Sources of data:

This work is based on the secondary data. The secondary data were collected from published and unpublished authors. Some of the important sources of data are a department of tourism in India, article, magazine, government websites, Annual Report research paper and other relevant resources.



Review of literature

A study review about the tourism in Jammu and Kashmir Economy: Role and Performance by Kulwinder Singh and Irfana Unjum (2016). In his study, the decline in the tourism will going reduce the economic activity. This will have an impact to the Tourism Sector. He has also reviewed that the 90% of revenue generate by the only two organizations as J&KTDC and CCC. Moreover, the Pilgrimage has earning capacity also increased. He also shows a direct relationship between the economic growth and tourism will have a severe impact on tourism activity.

Dr. Sutinder Singh & John Mohd Magray (2017) the aim motives is know the policies of tourism department and new model of tourism. In his study reveals that in Jammu and Kashmir, Tourism in the only sector has a positive growth in the state. He also show that the brand image of the State is also give more positive impact on tourism sector. All the information is based on observations of officials, visiting tourist local inhabitants, tourist guide, artisans, craftsmen and travel agent.

Dr. Suresh Sachdeva and Prof. Ishfaq Ahmad Ganai (2017) the main objective is to sightsee type of tourist is famous among the tourist in Jammu and Kashmir. In his study reveals about “the tourist are not aware about the destination. He also mentioned about the problem such as political violence, harsh climate, lack of basic facilities etc... However, not only government can always be responsible about the tourism it’s about the citizen of that region”.

Prof. Hilal Ahmad Mir (2014) research was conducted about the examining the parameters of development, such as state gross domestic product. He stated 15% State GDP contributes more in tourism. He also showed the worth of unexplored or remote destination of J & K. In his study also suggested findings, which may prove valuable for the future development of tourism in J and k.

Tourism in India

Travelling from north to south and east to west or nook and corner of India. They follow a variety of culture, language, lifestyle, food, state tradition and so on. This conducts to a magnification development of tourism in India. In the late stage, we haven’t given more importance in the tourism but now, the scope of tourism in India and started paying more importance in India.

In order to development the tourism in their state has started to promote by a taglines. Some of the examples are Kerala as Gods own country, Karnataka as One state. Many world, Gujarat as vibrant Gujarat, Himachal Pradesh as unforgettable himachal , Jammu and Kashmir as chalo Kashmir, Haryana as A pioneers in highway tourisms, Jharkhand as A New experience, Lakshadweep as 99% fun and 1% land/ Enjoy the coral paradise, Madhya Pradesh as The Heart of Incredible India, Maharashtra as unlimited, Manipur as Jewel of Incredible India, Meghalaya as Half Way To Heaven, Nagaland as Land of Festivals , Orissa as The Soul of Incredible India, Pondicherry as Give Time a Break, Punjab as India Begins Here, Rajasthan as The Incredible State of India, Sikkim as Small But Beautiful , Telangana as It's all in it, Tamil Nadu as Enchanting Tamil Nadu, Uttar Pradesh as Amazing Heritage Grand Experiences, Uttarakhand as Exploring Uttarakhand, West Bengal as Beautiful Bengal, Andhra Pradesh



as The Essence of Incredible India, Arunachal Pradesh as The Land of Dawnlit Mountains, Dadra and Nagar Haveli as The Land of Natural Beauty and Goa as A Perfect Holiday Destination. Over the period of time, development in not only in the form of industrialization, trade and commercialism. Even tourism as becomes one major instrument for all the state for development. Ultimately, it's the god gift as converted to growth and stainable by the state or a country.

Foreign Tourist Arrivals

According to the report of India tourism report 2017 the opportunity of tourisms in having a more potential. The foreign tourist arrivals in India to grow from 2.65 million in 2000 to 10.04 in 2017. The tourism is developing at a fast pace. As compared to table the visit of foreign tourist arrival is fluctuating manner. Some of the year in increasing at growths rate of 2001, 2002, 2009 as shown as negative figures as -4.2, -6.0 and -2.9, respectively. The remaining year shows positive growth rate in all years. Therefore, tourism is an attracting number of tourists from all over the world.

Table 1.1 Foreign Tourist Arrivals (FTAs), Arrivals in India 2000-2017

Year	FTAs in India (in million)	Percentage(%) change over previous year
2000	2.65	6.7
2001	2.54	-4.2
2002	2.38	-6.0
2003	2.73	14.3
2004	3.46	26.8
2005	3.92	13.3
2006	4.45	13.5
2007	5.08	14.3
2008	5.28	4.0
2009	5.17	-2.2
2010	5.78	11.8
2011	6.31	9.2
2012	6.58	4.3
2013	6.97	5.9
2014	7.68	10.2
2015	8.03	4.5
2016	8.80	9.7
2017	10.04	14.0

Sources: Bureau of Immigration, Govt. of India



Domestic Tourist Arrivals

Looking at the information of Number of visitors as foreign tourist arrivals is important as a domestic tourist arrivals. Here, domestic tourist arrivals are also an important role for the growth and development of tourism. In the table 1.2 shows that the number of domestic tourist visitor to all states/UTs in India. During the 2001, 2002, 2009 are negative sign as -7.6, -3.0 and -5.9 respectively. However, 2000, 2003 to 2008, 2010 to 2018 (June) showing the progressive growth within India. As compared to Revenue is also generated between the FTAs and DTVs.

Table 1.2 Number of Domestic Tourist Visits (DTV) to all States/UTs in India, 2000 – 2017

Year FEE from Tourism in India (in US\$ million)	Percentage(%) over	change the previous year
2000	3460	15.0
2001	3198	-7.6
2002	3103	-3.0
2003	4463	43.8
2004	6170	38.2
2005	7493	21.4
2006	8634	15.2
2007	10729	24.3
2008	11832	10.3
2009	11136	-5.9
2010	14490	30.1
2011	17707	22.2
2012	17971	1.5
2013	18397	2.4
2014	19700	7.1
2015	21013	6.7
2016	22923	9.1
2017	27310	19.1
2018#1 (Jan-June)	14625	12.9@

Sources: Ministry of Tourism, Govt. of India, for 2016-2018

Mode of Tourist to India:

The table 1.3 showing the foreign tourist arrival to India. Hence, air, ocean and land (rail and road) are mode of transport. As per the report of Indian tourism 2017 shows that tourist is more interested in means of air, rather than sea and land (consist of rail and road). During 2001-2016. In the year 2001 the tourist is more interested in the means of air passage. It consist of 87.1% of share, 12% state and 0.9% means of



sea. During the year 2010 to 2013 has crossed more the 90% of the share, apart from it ranges from 80% to 89% only. In observation the sea No growth as show in the past 15 years. 2009 to 2013 share of the land is reduced to single digit. In the year 2001 to 2008 and 2014 to 2016 is more that 10%.

Therefore, a foreign tourist is more interested in the means of airway, as fast and convenient means of transportations. The seaway and roadways is not convenient and also a very slow operation.

Table 1.3 Foreign tourist arrival FTAs- the way of tourist to India

year	arrivals	% distribution by mode of travel		
		Air	Sea	Land
2001	2537282	87.1	0.9	12
2002	2384364	81.9	0.6	17.5
2003	2726214	83.1	0.5	16.4
2004	3457177	85.6	0.5	13.9
2005	3918610	86.5	0.4	13.1
2006	4447167	87.1	0.6	12.3
2007	5081504	88.4	0.6	11
2008	5282603	89.4	0.7	10.2
2009	5167699	89.8	1.0	9.2
2010	5775692	91.8	0.7	7.5
2011	6309222	92	0.8	7.2
2012	6577745	91.7	0.7	7.6
2013	6967601	91	0.5	8.5
2014	7679099	86.1	0.4	13.5
2015	8027133	84.5	0.7	14.8
2016	8804411	84.1	0.9	15

Tourism in Karnataka

The Karnataka is located in the southern region of India. It has shared the geographical boundary lines with the Maharashtra, Goa, Andhra Pradesh, Kerala, and Tamil Nadu. In spite of stiff competition among the other province. Karnataka stands at 3rd rank in domestic tourist visitors. Karnataka is majorly covered by the mountain ranges in the western portion of Karnataka is called Western Ghats. It is rich in sports tourism as consist of more the 320km of coastal region. A silicon city Bengaluru as attracted the IT across the world come under educations tourist. As UNSCO has recognized the unique of culture stone in Hampi, come under culture tourism. A god gift of the two river has led to construction of dam, back water, check dam, water falls etc... Hence, state as inspired many tourists in and around the world a given a way of nomenclature called One state. Many worlds. In the table below, reveal that the Tamil Nadu has the major share in the domestic share of 20.9%. A followed by Uttar Pradesh and Karnataka, 14.2% and 10.9% respectively. Andhra Pradesh,



Maharashtra, Telangana, west Bengal, Madhya Pradesh, Gujarat, Rajasthan has a percentage of 37.8% and the rest of the other state of India. The below table also give the opportunity of the other for growth.

Table 1.4 Shares of Top 10 States/UTs of India in Number of Domestic Tourist Visits in 2017

Rank	State/UT	Domestic Tourist Visits in 2017	
		Number	Percentage (%) Share
1	Tamil Nadu	345061140	20.9
2	Uttar Pradesh	233977619	14.2
3	Karnataka	179980191	10.9
4	Andhra Pradesh	165433898	10.0
5	Maharashtra*	119191539	7.2
6	Telangana	85266596	5.2
7	West Bengal	79687645	4.8
8	Madhya Pradesh	78038522	4.7
9	Gujarat	48343121	2.9
10	Rajasthan	45916573	2.8
Total of top 10 States		1380896844	83.6
Others		271588513	16.4
Total		1652485357	100.0

Sources: Bureau of Immigration, Govt. of India

SWOT analysis

In the SWOT analysis Strength, Weakness, Opportunity and Threats have been studied in Karnataka tourism. It has presented an idea for Karnataka tourism industries can analysis of strength in the tourism, overcome with weakness, identifying the opportunity and the threats. This can ideal strategy to develop the tourism in Karnataka. Pursuit is a detailed analysis of SWOT are:

Strength

The following are strength of tourism in Karnataka. They are:

- Karnataka consists of more than 350km of coastal region. Some of the important Coastal region in Karnataka tourism are Gokarna, Karwar, kaupa, Malpe beach, Murudeshwar Beach, Panambur Beach and minor beaches.
- Karnataka is well diversified in flora and fauna. The Western Ghats consist of wildlife sanctuary and National parks .They are Anshi National Park, Attiveri Bird Sanctuary, Bandipur National



Park, Bannerghatta National Park, Bhadra National Forest, Biligiriranga Swamy temple, wildlife Sanctuary, Cauvery Wildlife sanctuary, Dandeli Wildlife sanctuary, Dandeli Wildlife Sanctuary, Dubare Elephant Camp, Gudavi Bird Sanctuary, Kaveri Nisargadhama, Kokkrellur, Kudremukh National Park, Mandagadde Bird Sanctuary, Mookambika Wildlife Sanctuary, Ranganathittu Bird Sanctuary and Nagarhole National Park

- In Karnataka an existence of major waterfalls in a state are Gaganachukki and Bharachukki Falls, (Chamarajanagar), Apsarakonda Falls (Uttara Kannada) Lalguli Falls (Uttara Kannada), Nisargadhama Falls (Madikeri), Burude Falls or Dodmane Falls (Uttara Kannada) Shivagange Falls (Uttara Kannada) Dabbe Falls (Shimoga) Waate halla Falls (Uttara Kannada) Vibhooti Falls (Uttara Kannada) Alekan Falls (Dakshina Kannada) Dondole Falls (Dakshina Kannada) Shanti Falls (Chikmagalur) Abbey Falls (Kodagu) Arisina Gundi Falls (Udupi) Agumbe Bennehole Falls (Uttara Kannada) Chunchanakatte Falls (Mysore) Godchinamalaki Falls (Belgaum) Gokak Falls (Belgaum), Hebbe Falls (Chikmagalur) Irupu Falls (Kodagu) Jomlu Theertha Falls (Udupi) Chelavara Falls (Kodagu) Mallalli Falls (Kodagu) Jog Falls or Gersoppa Falls (Shimoga & Uttara Kannada) Bangara kusuma Falls (Uttara Kannada) Hidlumane Falls (Shimoga) Kalhatti Falls (Chikmagalur) Unchalli Falls or Keppa Falls (Uttara Kannada) Koosalli Water Falls (Udupi) Kudumari Falls or Belligundi Falls (Udupi) Magod Falls (Uttara Kannada) Manikyadhara Falls (Chikmagalur) Muthyala Maduvu Waterfall (Bangalore) shivanasamudra Falls (Chamarajanagar) Sathodi Falls (Uttara Kannada) Varapoha Falls (Belgaum) Sirimane Falls (Chikmagalur) Sogal Falls (Belgaum) Chunchi Falls (Bangalore) Suthanabbe Falls or anumanagundi Falls (Chikmagalur) and Kunchikal Falls (Shimoga).
- Karnataka also enrich in prevailing of Heritage monument. Even the Hampi is recognized monument by UNESCO. Some of the significant monuments are Hampi, Mysore, Badami, Bidar, Belur, Shravanabelagola, Srirangapatna, Aihole, Halebidu, and Pattadakal.
- The temperature remain a moderate through year. It has four seasons such as summer, monsoon, pre monsoon and winter. Mostly, it ranges from 35oC to 21oC.
- Accessible to all modes of conveyance, such as railway or roadway or airways. It is feasible accessible for both domestic tourist as well as foreign tourist.
- Artificial tourism has given an opportunity for the upliftment of tourism in Karnataka. In Karnataka has more than 28 dams. Some of the important dams as led to growth of tourism are Aheri-Jumbagi Dam and Almati Dam in Bijapur, Amarja Dam, Bennithora Dam, Chithapur, Chandrampalli Dam in Gulbarga, Arkavathy Dam, Kanakapura in Ramanagara, Bhadra Dam in Chikmagalur, Chakra Dam, Gajanur Dam, in Shimoga, Kabini Dam, Nugu Dam, Heggadadevana Kote, KRS Dam / Brindavan Gardens, in Mysore, Lakhya Dam in Kudremukh, Basava Sagar Dam or Narayanpur Dam, Yadgir in Raichur, Bheemasamudra Dam in Chitradurga, Chiklihole Dam, Nanjarayapattana near Madikeri, Gandorinala Dam in Gulbarga, Hemavathy Dam in Hassan, Kadavinakatta Dam in Bhatkal, Tungabhadra Dam, in Hospet and other minor dams



Weakness

The adopting are the weakness of tourism in Karnataka.

1. Politics is unstable, so the Government of Karnataka not able to concentrate on tourism department, has insufficient fund for the development.
2. Narrow road and acute shortage of mode of transportation available in Karnataka. Only major cities as all-round facilities.
3. Lack of awareness about tourism in Karnataka. The government needs to get hold of some initiatives encourage of tourism in Karnataka.
4. No coordination among all the government department of tourism-associated issues.
5. Inadequate professional tourism for human development in tourist in Karnataka
6. No proper facility available for the tourist in a certain tourist spot in Karnataka
7. Nevertheless, the untapped tourist destination was not yet been identified by the tourist department.

Opportunity

The following are the opportunity for to tap the potential tourism in Karnataka. Some of them are:

- The business model for tourism:

It has a great opportunity for creating a unique business for model or course for the end users to understand the potential growth and opportunity in tourism. Even higher education also has a course like Tourism and Management, Hospitality and Service Management

- Educational Tourist:

This is not the only recreational activity is conducted by all the tourists. But, It will also educate the tourist-related to the culture, heritage, and the importance of place and so on.

- Economic activity

It has also led to the development of infrastructure facilities like new road, public toilets, parking facility, Hotels, Restaurants and resorts. It also contributes directly or indirectly

- Employment:

It can also the encouragement of employability in the tourist spotlight. This will also offer both part time and full time guide for tourist destinations

- Adventure tourism.



At present days, it has become more popular adventure or camp activity in the most the tourist destination. Water sport like kite boating, jet setting, rafting, skirt king, windsurfing, fly board, dragon boat, barefoot skiing. Adventure touring also includes trekking. It has earned more attention in adventure tourism, as provide a new experience in the life.

- Software:

Software has become more viable tools for collects the information and tourist destinations. The information such as, transport facility, available hotels, restaurants, Advance ticket booking and many other facilities has led grow of software in Tourism Industry Some of Software are Paytm, Make My Trip, Wego, TripAdvisor, Oyo rooms

- Social media:

The most agile way of spreading of information in social media has attracted many more tourists all-round the world. It helps to share the experience, photography, location and other information concerned to the tourist destination. Some of the social media are Facebook Instagram, google Hangouts, WhatsApp, YouTube, travel magazine, modern picture taking and so on.

Threats

The following are the threats for the Karnataka tourism. They are

1. The people are facing a heap of problems like inadequate information the tourist destination, the major threats for foreign tourist.
2. It has encouraged in the theft in a tourist valuable stuff. Equally it is unorganized sectors.
3. Inadequate management of tourism in Karnataka, leads to chaos among the tourist.
4. No proper regular updates are available in Mobile applications or web sites.
5. Social media is also threats to individual people taking all the personal information will be updated in the server.

Findings and Suggestions

From the above study, it's readable that the tourism in Karnataka is having vast opportunity for development in the Karnataka tourism sector. The following are some of finding and suggestion for the rapid increase of tourism. They are:

1. It is the responsibility of the government to take proper strict action against, who do not follow the rules and regulation.
2. The tourist satisfaction or suggestion box as to put up in the tourist destination. Thus, that valuable database information can be retrieved.
3. A proper tourist mobile application can be brought out or updated an existing mobile software.



4. Rush of people in tourist destination has to be controlled by advance booking facilities, so that tourism management can be performed easily
5. A medical attention needs to grant higher priority for tourist. They lack in medical first Aid treatment.
6. Government can take initiative to provide the certified tourist guide, so that foreign risk can be cut back.
7. Frequently, foreign tourist charges more price as compared to domestic tourist. A gap between domestic and foreign tourist, it will demotivated the foreign tourist. If reduce or eliminated. This will boost the foreign tourist to visit tourist destination.
8. A multiple website had created chaos in the mind of foreign tourist. A unique website with the proper information can clear idea for tourist.
9. A special tourist packages for tourist can be proposed to foreign and domestic tourist.
10. In Karnataka, Research and Development have not given any priority for the growth for the tourism industry. Now, At least, it can be promoted.
11. Food quality has to uphold a certain standard for the hotel industry, but poor quality. This as lead to impact on tourism.

Conclusion

In any types of industrialist, customer satisfaction is more significant in the business era. But in the tourism industry has failed. A survey shows the arrivals of tourist both in foreign and domestic tourist has fasten the growth. A SWOT analysis has enlightened the opportunities, strengths, weakness and threats of tourism in the country. The political disturbance, lack of analysis of opportunist, personality development has made barrier to tourist. As the economy change, the given technology as changes. We citizen and the government of Karnataka and central government need to require action for sustainable development.

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DAIRY INDUSTRIES AND RURAL DEVELOPMENT IN INDIA”

Prakash.H.B

Assistant Professor of Sociology,
Sri Manjunathaswamy First Grade College,
Saraswathi Nagar, Davangere-04
Email:prakashhb7337@gmail.com

ABSTRACT

This paper attempts to give a clearer view the role of the Dairy farming of rural Development in India. Dairy has become an important secondary source of income. It is considered as one of the activities aimed at alleviating poverty and unemployment for marginal and women farmers especially, in the rural areas and in the rain fed and drought prone regions of India. This paper concentrates importance and objectives of Indian dairy industries.

INTRODUCTION

India is a rural society according to 2011 population census 64.8% people life leading under the rural community, 52% people are dependent on agriculture occupation. Famous Indian sociologist says that, Indian society have the three basic pillars, there are Rural community, Joint family and Caste system. These are not only basic pillars as well as backbone of our society. among those rural communities are highly depend on Dairy farming.

Agriculture along with animal husbandry has been and will continue to be the lifeline of Indian economy. India is the largest and one of the most economical milk producers in the world (estimated production of 105 million tons). It is the most important sector of the Indian economy particularly in poverty alleviation and employment generation. This sector contributes close to one-fourth of India's National income and total work force engaged in agriculture is about 60 per cent.

In India, the dairy sector plays an important role in the country's socio-economic development, and constitutes an important segment of the rural economy. Dairy industry provides livelihood to millions of homes in villages, ensuring supply of quality milk and milk products to people in both urban and rural areas. With a view to keeping pace with the country's increasing demand for milk and milk products, the industry has been growing rapidly.

India in the early 1950s was importing around 55000 tons of milk powder annually to meet the urban milk demand. Most of the significant developments in Dairy Industry have taken place in this century only now. According to research report, Indian Dairy Industry Analysis, India is the world's largest milk producer, accounting for around 17% of the global milk production. Besides, it is one of the largest producers as well as consumers of dairy products. Due to their rich nutritional qualities, the consumption of dairy products has been growing exponentially in the country, and considering such facts and figures, our study anticipates that the milk production in India will grow at a CAGR of round 4% during 2011-17.

The Indian development is quite different from those of the developed countries. As India enters an era of economic reforms, agriculture, particularly the livestock is positioned to be a major growth area.



The fact that dairying could play a more constructive role in promoting rural welfare and reducing poverty is increasingly being recognized. All these above aspects are the stepping-stones to reach white revolution.

Many efforts have been made in this regard and have been proved to be fruit full. Among these are the Operation Flood program which was launched in 1970-71, and dairy development through producers Cooperatives and milk production based on milk shed was promoted in rural areas.

OBJECTIVES:

1. Known the role of dairy farming in Indian villages.
2. How the dairy industries help about the economic independency of men and women in rural communities.
3. Known problems of dairy industries.
4. Planning and projects of dairy industries and its role.
5. Known about the how it is backbone of rural people for their life upliftment With economic field.
6. Known about dairy industries plays a vital role in rural development.

IMPORTANCE OF DAIRY INDUSTRIES

1. It is help about the rural people social and economic life.
2. Provide the job for poor and low income formers.
3. It is the best source for women, the landless, small and marginal farmers to get rid of the rural poverty.
4. These activities increase the household income, food basket, nutrition security in the families of rural India.
5. It is considered one of the activities aimed at alleviating poverty and unemployment for marginal and women formers especially, in the rural areas and in the rain fed and drought prone regions of India.

CONCLUSION

An attempt has been made in this paper to begin with a general overview of Dairy in India. This is followed by a detailed study of dairy farming in India, particularly of the small-scale producers owing two to four milking animals who form the majority. The purpose is to assess their prospects for earning more from dairy farming, and to identify which areas of intervention in terms of management or policy are likely.

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- Key Notes = Alleviation = Act of Mitigating ,CAGR: Compound Annual Growth Rate.



POVERTY AND EMPLOYMENT GENERATION IN INDIA FOR RURAL DEVELOPMENT

***HARISH N.**

Lecturer in Economics
Adarsha PU College
12th Cross, 1st Block, R.T.Nagar,
Bengaluru-560032, Karnataka
E-mail: hariniki14@gmail.com
Mobile: 9480196752

Abstract- Poverty and Employments Generation is one of the most significant goals of growth approach since the initiation of planning in India. The concept of sustainable economic growth that implies progressive changes in the socio-economic formation of a country or society in terms of eradicate poverty, and unemployment and also inequality, illiteracy, malnutrition has been accepted as a proper intension to desire for. Anti-poverty and employment generation programmers are implementing a proper way to eradicate poverty and increasing employment generation. The present study uses the concept of “poverty and employment generation” to address the problems of poverty and employment generation in all state wise in India. The study analysis the state wise percentage of population below the poverty line, and to understand the number of poor and poverty ration of measured by Rangarajan committee and Tendulkar committee. The study analysis the growth of employment generation in economic sector, unemployment ratio and status of absolute employment ratio in major states and also poverty alleviation programmes in India This study is purely based on secondary data sources from ministry of labour and employment Govt. of India, Planning commission report and etc. The analysis will be done using the appropriate statistical tools and techniques.

Key Note: Poverty, Employment generation and Poverty alleviation programmes

I. INTRODUCTION

Poverty and Employments Generation is one of the most significant goals of growth approach since the initiation of planning in India. Creation of employment generation, eradicate poverty and employment generate the basic services programmes has been process in few decades and later economic reforms in progress to eradicate anti-poverty and employment generation has been ample variations across the states in rural and urban areas. Anti-poverty strategy has three components and three main aspects of employment problems in India. India is a country of continental significance, and poverty is a multidimensional phenomenon it is a greatest challenge to the mankind and the most critical issues being faced by any economy. Poverty is a multidimensional phenomenon and it is a greatest challenge to the mankind. In India context, poverty is measured in terms of a specified normative poverty line reflecting the minimum living standard of people. The official approach has laid emphasis on ensuring a subsistence minimum and hence, on eradicating absolute poverty. Poverty is defined as deprivation in well-being, and comprises many dimensions. It includes low incomes and the inability to acquire the basic goods and



services necessary for survival with dignity. It also encompasses low levels of health and education, attainment, poor access to clean water and sanitation, inadequate physical security, and insufficient capacity and opportunity to better one's life (World Bank 2006).

The measurement of poverty is a complex exercise and the estimates are broadly based on per capita consumption expenditure of household consumption expenditure surveys of NSS. As per the estimates of Tendulkar committee in 2011-12, is 21.9 percentage of population are poor that is 269.9 millions of population is living below the poverty line. Globally two-third of world population is living below the international poverty line which is measured in terms of Purchasing Power Parity (PPP), of \$ 1.90 per day. Dadabhai Naoroji was the first person to discuss the concept of poverty line. After independence there have been several efforts to develop mechanisms methodologies o construct poverty line and also identify the number of poor in the country. In 1962, the Planning Commission constituted the working group to define the poverty line based on minimum calorie requirements suggested by the Indian Council for Medical Research (ICMR) 2,200 calories for rural and 2,100 calories for urban areas. The monetary value of these calories for a family of 5 people is fixed at Rs.100 per month or Rs.20 per capita per month in 1960-61 prices for urban areas. In 1979 the planning commission constituted Task Force committee to estimate the percentage of population below the poverty line the committee fixed 2400 calorie per capita per day in rural area and 2100 calories calorie per capita per day in urban area and estimated Rs.49.09 & Rs.56.64 monthly per capita for all India rural and urban areas. The expert group (1984) did not re-defined the estimation methodology of poverty, it adopted the earlier task force committee estimation To define Rs.89.50 and Rs.115.65 Monthly per capita for rural & urban area and find out the percentage of population below the poverty line of 45.65% rural area and 40.79% of urban area and total 44.48% population below the poverty line in all India.

Later the planning commission constituted of expert group under the chairmanship of Tendulkar Committee. The committee did not construct a poverty line but they espouse earlier expert group of Lakdawala methodology to estimate Rs.447 & Rs.579 per capita per month of both rural and urban area based on minimum calorie requirements is 2100 calorie for rural and 1776 calorie for urban. In 2012 the Rangarajan Committee computed the average requirements of calories of 2,155 kcal per person per day in rural areas and 2,090 kcal per person per day in urban areas to find out 30.9% & 26.4% population below the poverty line in rural and urban area and 29.5% in all India. The World Bank set a new goal to end extreme poverty in a generation target is to have no more than 3 percent of the world's population living on just \$1.90 a day by 2030 and there has been marked progress in reducing poverty over the past decades. Recently in 2013, estimates to the word bank 10.7 percent of the population lived or below \$1.90 a day.

II. LITERATURE REVIEW

Filds S. Gary (1999) in this study has been three mechanism first to present comparative data showing rates at which employment opportunities improve and eradicate poverty in mirror countries with disparity growth experience, secondly, examine the differences in labour market institutions, representative of those in East Asia have similarity more likely to lead market output with living conditions and thirdly analyzing synergy between countries choice of trade and labour policies. Employment generation one of the most output of the growth in developing countries **Shukla S. Shubhendu and Mishra Ashutosh (2013)** in this



study analysis employment generation and poverty alleviation in developing countries with poverty alleviation programmes and creation of employment opportunities with macroeconomic environment stability on the industry speed generation and more jobs in higher level through increasing productivity. Especially in rural areas the poverty alleviation programmes **Dr.anandharajkumar.P & Dr.suriyan.K (2014)** In this study focus on poverty alleviation programmes and protect marginalized with appropriate strategies especially rural areas Though there were so many programmes implemented by both central and state governments in India but it never been decreased at a larger extent. One of the most importance role of Poverty alleviation **Bisnoi India et.all (2012)** poverty alleviation and employment generation through Mahatma Gandhi national rural employment guarantee act. The study conducted primary data through structured interview method from Khota Mahawa village of babhani block of Uttar Pradesh and to analysis performance of MNREGA and socio-demographic information of beneficiaries both male and female.

III. OBJECTIVES

1. To understand the Poverty in India.
2. To understand the Status of Employment Generation in India.
3. Anti-Poverty and Employment Generation Programs in India.

IV. DATA AND METHODOLOGY

To conduct research work information to be collected from secondary data and it will be collected from ministry of labour and employment Govt. of India, Planning commission report and published and unpublished data. The data collected will be tabulated and analyzed with statistical tools and techniques.

V. POVERTY IN INDIA

Poverty is a wide spread evil in the world, particularly in Asia and Africa countries. It is greatest challenge to the mankind. India is a country characterized by multi-layered diversity and it is a multidimensional phenomenon. Despite the encouraging growth experience, one of the most critical and determined problems, staring the country, is that of the level and extent of poverty. The measurement of poverty is a complex of exercise and estimates are broadly consistent with independent evidence on per capita expenditure, state domestic product and real agricultural wages. A study of poverty of India is of great importance today even though so many measures have been taken by various governments and International Organizations to alleviate the global poverty be mass poverty exists in vast areas of Asia, Africa, and Latin American countries. As per the estimates of Tendulkar committee in 2011-12, 21.9 per cent of the populations are poor that is 269.9 millions of population is living below the poverty line. Globally two-third of the world population is living below the international poverty line which is measured in terms of Purchasing Power Parity (PPP), of \$ 1.90 per day.

Table No: 01

Number of Poor and Poverty Ratio in India

Committee	Year	Poverty Ratio			Number of Poor (Million)		
		Rural	Urban	Total	Rural	Urban	Total
Rangarajan	2011-12	30.9	26.4	29.5	260.5	102.5	363



	2009-10	39.6	35.1	38.2	325.9	128.7	456.6
Reduction		8.7	8.7	8.7	65.4	26.2	91.6
Tendulkar	2011-12	25.7	13.7	21.9	216.7	53.1	269.8
	2009-10	33.8	20.9	29.8	278.2	76.5	354.7
Reduction		8.1	7.2	7.8	61.5	23.4	84.9

Source: Planning Commission Government of India 2014 Report

Above the shows that the Indian poverty measured by Rangarajan and Tendulkar Committee in the year 2009-10 and 2011-12. According to Rangarajan report rural poverty ratio was 30.9% (260.5 million poor people) and urban poverty ratio was 26.4% (102.5 million poor people) in urban areas and both rural & urban areas ratio of poverty is 29.5% (363 million people) in the year 2011-12 respectively 39.6% (325.9 million poor people) rural areas and 35.1% (128.9 million poor people) in urban areas and both areas 38.2% (456 million people) in 2009-10. On average of poverty ratio decline 8.7% (65.4 million people) in rural and 8.7% (26.2 million people) total 8.7% (91.6 million people) from 2009-10 to 2011-12. The all state wise average performance of actual poverty ratio or no of people is higher than compare to estimate by Tendulkar committee report that result will be shows below the table no.02 state wise percentage of population below the poverty line recently estimates by Rangarajan committee and Tendulkar committee.

VI. EMPLOYMENT GENERATION IN INDIA

Employment generation one the most important factor of eradicate poverty since first five year plan to till today. The growth of employment generation scenario of primary sector, secondary sector and tertiary sector it was attitude of employment opportunities is increasing trend. Below the table show the allocation performance of employment generation in economic sectors.

Table No: 02

Growth of Employment Generation in Economic Sector (in Millions)

Years	1983	1993	2001	2010
Primary Sector	208.99	245.16	239.83	228.43
	69%	65.50%	60.40%	55.07%
Secondary Sector	41.66	55.53	66.91	78.12
	13.80%	14.80%	16.80%	18.82%
Tertiary Sector	52.11	73.76	90.26	108.35
	17.20%	19.70%	22.70%	26.11%
Total Employment	302.76	374.45	397	414
	100%	100%	100%	100%

Source: S.S Shukla & A. Mishra (2013)

The above the Table no 02, shows that scenario of number of million people and percentage of sector wise employment generation it was increasing from 1983 to 2010. In primary sector

the percentage of employment generation declining from 1983 to 2010 due to development or growth of secondary and tertiary sector. In 2010 the total employment generation is 302.76 million in 1983 is



followed by 374.45 million in 1993, 397 million in 2001 and 414 million in 2010. It around increasing 111.24 million of employment increased in all the sectors between periods of 1983 to 2010.

Table No: 03

Unemployment at Current Daily Status (CDS) in Million

	Sector	Male	Female	Total
2004-05	Rural	17	7.8	24.8
	Urban	6.9	2.6	9.5
	Total	23.9	10.4	34.3
2009-10	Rural	14.6	6.3	20.9
	Urban	5.2	1.9	7.1
	Total	19.8	8.2	28

Source: Ministry of Labour and Employment, Govt. of India.

The above the Table no 03, shows that declining unemployment at current daily status in millions of male and female people both rural urban areas and it was declining percentage of unemployment rate since 2004-05 to 2009-10. In 2004-05 34.3 per cent of Unemployment at CDS which is 23.9 per cent male and 10.4 per cent of female. In 2009-10 28 per cent of Unemployment at CDS which is 19.8 per cent of male and 8.2 per cent of female. Below the tale no 05, shows that allocation of people of absolute employment ratio in million in major sector by state wise in India period of 2004-05 and 2009-10.

VII. ANTI-POVERTY AND EMPLOYMENT GENERATION PROGRAMS IN INDIA

The problem of poverty poses the greatest challenge for us and we have to launch full-scale war against it, while poverty in itself is a curse that needs for removed at the earliest both on ethical and humanitarian consideration, there is a strong economic rationale for promoting poverty alleviation programs. Poverty eradication is one of the major objectives of planned development in India since independence. There is an extensive, literature on the effects of growth on poverty and the general conclusion has been that the proportion of the poor has declined over time but not fast enough. In India, the economic growth with a focus on employment generation has remained as a key element of the strategy for poverty reduction along with emphasis laid on the provision of basic minimum services like health, education, water supply, sanitation, etc.

Poverty reduction has been on the important goal of development policy since the inception of planning in India. Various anti-poverty, employment generation, and basic services programmes have been in operation for decades in India. The ongoing reforms attached great importance to the removal of poverty and addressing specifically the wide variations across states and him rural urban divide. The various programmes targeted at the poor have been streamlined and strengthened in recent year.

(A) Integrated Rural Development Programme (IRDP): The Integrated rural development programme I was introduced in 1978-79 and Structure of subsidy and bank credit to create employment opportunities to raise the income generation capacity of generation of among poor



and meant to provide for supporting to the rural poor. Later this programme merged into a single programme is known as Swarnajayanti Gram Swarozgar Yojana (SGSY) on 1st April, 1999.

- (B) **Jawahar Rozgar Yojana (JRY)/Jawahar Gram Samrudhi Yojana:** The Jawahar Rozgar Yojana was launched 1st April, 1989 and this program by merging National Rural Employment Programme 1980 (launch in six five year plan and to provide to implementation of additional employment o under employed persons) and Rural Landless Employment Guarantee Programme 1983 (employment to landless farmer and labours). In this programme the main objectives of creation of rural economic infrastructure with employment generation and Poverty alleviation in rural areas.
- (C) **Rural Housing-Indira Awaas Yojana/Pradhan Mantri Grameen Awaas Yojana:** the Indira Awaas Yojana (IAY) it was the important programme of social welfare and it aims to providing free housing facilities to families of below the poverty line in rural areas. This function will be founded sharing basis released by central and state government ratio of 75% and 25%, North-Eastern states share of 90% & 10%, and Union Territories states for 100% share of central government. Later this programme merged to Pradhan Mantri Grameen Awaas Yojana in 2015 and to provide housing facility for all rural poor in India by targeting in year of 2022.
- (D) **Employment Guarantee Scheme:** this scheme introduced in Maharashtra in the early 1970. Is an innovative of antipoverty intervention and is provides a guarantee of employment to all adult 18 year of age who are willing to unskilled manual work on a price rate basis.
- (E) **National Food for Work Programme:** the national food for work programmes it was launched on 14th November, 2004 under Ministry of Rural Development, Gov. of India. Under this scheme the most 150 backward districts of India for the purpose of generating supplementary wage employment only for who are poor with unskilled labours.
- (F) **Samporna Grameen Rozgar Yojana (SGRY):** this scheme launched on 25th September, 2001. By merging the requirements of Employment Assurance Scheme (EAS-1993), Food for Work Programme (1977-78) and Jawahar Gram Samrudhi Yojana (1989). This scheme especially provision of Women, Schedule Cast, Scheduled Tribes and parents of children reserved from dangerous occupations those families of below the poverty line. This programme founded sharing basis of 75% & 25% of Central and State government through district panchayats, intermediate panchayats and gram panchayats.
- (G) **Training Rural Youth for Self-Employment (TRYSEM)** this scheme was launched in 1979 as a special nation scheme for training rural youth of age between 18-35 , and the scheme initiated to provide basic technical and marginal skill to rural youth who family below the poverty line to enable them to take up self employment and wage employment
- (H) **Swarna Jayanti Shahari Rozgar Yojana:** this scheme launched by Govt. of India in 1997, and the addressing eradicate urban poverty through provide productive employment to the rural areas through encouraging them to setup self-employment and supporting to skilled development and training programmes to facilitate the urban poor have access to employment opportunities and empowering community to attempt the issue of urban poverty through suitable self managed



community structures like Neighborhood Groups (NHGs), Community development Society (CDS), etc. this scheme was subsumed earlier three urban poverty alleviation programme.

National Rural Employment Guarantee Act or MGNREGA 2005: the national rural employment guarantee scheme was later (after 4 years) renamed as “Mahatma Gandhi national rural employment guarantee act by our Ex. Prime minister Manmohan Singh. It aims of enhancing employment securities in rural areas by providing at least 100 days of in a financial year to eligible of every household whose adult members. Under this scheme provides economic security and creates rural assets for its can help to eradicate poverty, protection of environment, empowering rural women and reducing rural & urban migration. This scheme is the largest and most shifting social security and public world by (2014) world development report. In the recently 2015-16 financial year under this programme applying total issue the job card 12,34,82,673 out of 12,60,29,673 and released the amount (in lakhs) Rs. 2,65,20,39,70,412 of total work 7,09,59,300. This scheme totally implemented by grampanchayats.

Recently the Government of India launches several healthy schemes for eradicating poverty and employment generation in India.

- 1. Pradhan Mantri Jan Dhan Yojana (26th Jan 2015):** aims to eradicating the financial un-touch ability by providing bank accounts to the poor and the scheme aims is financial inclusion to ensure access to financial services. On the inaugural day 1.5 crore bank account opened across country this is the world record.
- 2. ROSHNI Skill Development Scheme for Tribal Youth (7th June 2013):** this scheme launched in Jammu Kashmir by ministry of rural development for providing employment to Tribal youth in 24 Naxal affected districts and an average 50,000 youth in the 10-35 year age group.
- 3. MUDRA (Micro Units Development and Refinance Agency 8th April 2015):** to providing fund for non corporate small business sector. In this scheme have provides three categories of releasing fund. First one is **Shishu** for Rs.50,000, second one **Kishore** for Rs. 50,000 to 5 lacks and third one is **Tarun** for Rs. 5 lacks to 10 lacks for business sector. Under this program the financial year (FY) 2015-16 sanctioned number of loan is 3,48,80,924 persons and sanctioned amount of Rs.13744.27 Crore and in FY 2016-17 number of loan is 2,17,93,908 persons and sanctioned amount Rs.81721.09 Crore.
- 4. Deen Dayal Upadhyaya Grameen Kaushalya Yojana 25th Sep 2014:** under this scheme aims to target to youth under 15-35 age group population of BPL and SC/ST to have a increase the employment generation through skill raining programme for especially. In financial year (FY) 2016-17 total 688 training centers trained 1,17,077 population and there placed 63,830 people. While in FY 2015-16 the scheme 1,096 training centers trained 2,70,399 population and there placed 1,34,744 people.
- 5. Digital India 1st July, 2015:** under this scheme the government of India and the scheme main objective is connecting rural area with high speed internet technology for improving literacy and the dream of this programme is inclusive growth of electronic services, manufacturing, products and job opportunities.
- 6. National Rural Livelihood Mission (NRLM-2011):** The schemes implemented by Ministry of Rural Development, Govt. of India for eradicate extreme poverty and focused on promoting



increase self employment, skill wage employment and organization of rural poor. It is one of the world largest leads to improve the livelihood of poor and supporting World Bank with credit of \$1 billion for this scheme and this scheme was succeeded by Deen Dayal Antodaya Yojana On 25th Sep, 2015

VIII. CONCLUSION

The poverty of India is of great importance today even though so many measures have been taken by various Governments and International Organization to alleviate the global poverty. Poverty and Employments Generation is one of the most significant goals of growth approach since the initiation of planning in India. Creation of employment generation, eradicate anti poverty programmes has been process in few decades and later economic reforms also progress the eradicate anti-poverty and employment generation has been ample variations across the states in rural and urban areas. The estimated poverty by Rangarajan committee was more than the poverty ration of Tendulkar committee report because of Rangarajan committee using food and non-food item of basket and another most important aspect of employment generation by sector wise. Since the Government of India has initiated of various poverty alleviation programmers in both rural and urban areas have achieved to eradicate extreme poverty through MGNREGA, rural housing, training for youth of rural areas, skill development and self employment programmes.

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SMART CITIES AND LEGAL CHALLENGES

S.B.Shivakumar

Associate Professor in Sociology

S J M Womens College, Chitradurga- 577501

Mob no: 9448180732.

Email: shivakumarsjm@gmail.com

Introduction:

A smart city is a designation given to city that incorporates information and communication technologies (ICT) to enhance the quality and performance of urban services such as energy transportation utilities in order to reduce resource consumption, wastage and overall costs.

Smart cities use data and technology to create efficiencies, improve sustainability, create economic development, and enhance quality of life factors for people living and working in the city. It also means that the city has a smarter energy infrastructure. In the approach to the smart city Mission, the objective is to promote cities that provide core infrastructure and give a descent quality of life to its citizens, a clean and sustainable environment and application of smart solutions. Smart cities use data and technology to create efficiencies, improve sustainability, create economic development and enhance quality of life factors for people living and working in the city has a smarter energy infrastructure.

Vision of the Smart City concept is to improve capabilities and simplify numerous problems of the city through optimized energy consumption, carbon emission mitigation, smart transportation, 24 hours services for inhabitants and security. Smart city mission agreed to make Six Smart cities in Karnataka namely Hubballi and Dharwad, Shivomoga, Tumkur, Belgavi, Davangere and Mangalore.

Honourable Prime Minister Narendra Modi government conceptualised ambitious smart City Project which targets to build 100 high tech cities by 2022 on 26 June 2016. A total of 98000 crores or 14 Billion Dollars has been approved by the Indian cabinet.

Features of smart city:

- 1) Promoting mixed land use in area based developments, planning for unplanned area.
- 2) Housing inclusions expand Housing opportunities for all.
- 3) Creating walkable localities reduce congestion, air pollution and ensure security.
- 4) Preserving and developing open spaces parks play grounds recreational spaces in order to enhance the quality of life of citizens.
- 5) Promoting variety of transport options, public transport.

Objectives:

- 1) To provide cities that cater core infrastructure,
- 2) To provide its citizens a decent quality of life.
- 3) To Develop more efficient power electronics converter for renewable energy
- 4) To identify analyses the problems of financing urban Housing.



Methodology:

The current study has been exploratory in nature where reliable information has been collected from various secondary sources of data based on secondary sources of data Journals News Papers and website

Challenges of Smart Cities;

- 1) Lack of confidence Shown by citizens.
- 2) Technology Challenges with coverage and capacity
- 3) Challenge of funding and business Models,
- 4) Political and legal consequences of smart cities.
- 5) Digital security is another threat of cities face when try to implant smart city projects.
- 6) Financing smart cities.
- 7) Providing clearance in a timely manner.
- 8) Smart cities mission requires small people who actively participate in governance and Reforms.
- 9) Availability of Master plan or city development plan.
- 10) Problem of Waste Management.

Suggestions:

- Promoting energy management practices to improve water efficiency.
- Bringing sanitation solution in slum areas by installing modern technology,
- Smart cities are the future for India will. But the concept will only be successful if it is properly planned and executed.

Conclusion:

Integrating smaller technologies with their economic development and public services plans. Smart city concept has gained a lot of attention lately and it will most likely continue to do so in the future. The smart technologies can provide solutions for cities by helping them save money and manage traffic flows.

The smart cities are thus becoming the most important part of government.

The execution of the smart cities plan can be take India into major leap forward in the race of development .The phrase of smart city is an interdisciplinary and a multifaceted concept. The smart city is promoted to use the urban informatics and technology to improve the efficiency services. India's smart city program hopes to revolutionize city life and improve quality of life for India's urban population.

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SLUM DWELLERS IN INDIA: PROBLEMS AND PROSPECTS

Dr. NAHIDA BEGUM N
ASST PROFESSOR
DEPT OF POLITICAL SCIENCE
GFGC, K R PURAM
E mail-mifzala@gmail.com

ABSTRACT

The citizens make immense contribution to economic growth and development of the country. They are the assets of a nation, without them a country would remain a desolate tract and would not be in a position to build an image of its own. In other words, human resources play a very important role in the nations growth. All the people contribute towards the progress of its nation in a different way. But today it is disheartening to see that all the sections of the society are not treated on an equal footing and hence are far away from the mainstream. These people can be referred to as the marginalized sections of the society. This paper focuses on slum dwellers in general and in particular, India. The paper emphasizes on the various factors responsible for the growth of slums. It highlights the plethora of problems faced by them. The paper also mentions about some of the cities of India and the conditions of the slum dwellers there on.

According to the noble laureate Amartya Sen, the nation's progress should be evaluated based upon the extent of freedom people enjoy in the country. Freedom according to him, is the expanding peoples access and opportunities to the things they value the most. But a contradictory situation arises, wherein a country's growth and development is measured in terms of the GDP and not on the amenities made available to the people and their standard of living. Consequently, few sections of the populace remain unrepresented and marginalized. To illustrate-women, children, farmers, slum dwellers etc.,

The word 'slum' connotes the disparities existing in the metropolitan cities. It was first used in London in the 19th Century. In the 1960s Charles Abrams remarked that, the word 'slum' is a catchall for poor housing of every kind as well as a label for the environment. The same word denotes a Chicago mansion turned into furnished rooms and a cardboard carton sheltering a human being in Lima. A slum is a lifestyle, a society with customs and beliefs rooted in unhygienic and unhealthy environment, eccentric conduct and dispiritedness. The emergence of slums can be attributed to several factors like resettlement of people from villages to the cities, rising deprivation and discrimination in the cities, poor accommodation facilities etc., Slums can be of two types viz., notified and non-notified. Notified slums are those that are identified by municipalities and corporations. Non-notified slums are those that are provisionally occupied by the manual workers who cannot afford a better accommodation due to low income. These non-notified slums consists of approximately 60-70 families living under filthy and unhygienic conditions with poor housing facilities (Chandrasekhar 2006).



More than 32 percent of the global populace in the metropolitan areas of the third world countries inhabit in the shantytowns. These people mainly come from the country side for various reasons of which their enticement towards the city lifestyle and to avoid any kind of suffering and adversity can be the significant reasons. According to the Global Report on Human Settlements 2003, slum areas are characterized by acute privation, scarcity of rudimentary requirements like water and cleanliness, redundancy, shattered relations, marginalized and segregated from the rest of the society. The report also emphasis the fact that shanty towns are a place for the emigrants to settle at a reasonable charge. Greater part of the people living in these areas maintain their livelihood through unorganized segments. The Global Report has ascertained, poverty eradication as an appropriate measure to elevate slums. It also insisted on applying such measures at all the levels. It calls upon the representatives of the countries and the Nongovernmental organizations to take up the cause of the slum dwellers.

In the year 2000, in the Millennium Development Goals, the United Nations championed the mantra 'Cities Without Slums' and vowed to bring about substantial development at best of 100 million people inhabiting in slums by 2020. In 2012, the condition of more than 200 million slum dwellers have been improved. In addition to this, in the 2015, United Nations adopted the Sustainable Development Goals (SDGs) with a target to accomplish these goals in 2030. In the SDGs it has vowed to elevate the slum dwellers.

Several reasons can be ascribed for the mushrooming of slums. For instance, in Malaysia, the corporate sector is concerned more about providing accommodation facilities to the middle class people, as a result of which the slum dwellers are left with filthy and unhygienic settlements. On the other side, in Vietnam, in Ho Chi Minh city, both the public and the corporate contractors are not undertaking any initiative to deliver settlements required for more than 50,000 emigrants annually. This shows the pathetic condition of the slum dwellers.

India is not an exception when it comes to slums. There is an augmentation in the growth of slums in India. There are many factors responsible for their growth. Partition of India and Industrial Revolution can be cited as the two main reasons. The slums in the pre-independent era were located near the industrial units and mills.

The inability on the part of the governments have resulted in slum dwellers being affected by various ailments such as maggots in infants, diseases caused through polluted water and other dangerous diseases affecting the health of slum dwellers. WHO, in its recent study mentioned that for about 100 million people each year fall below the poverty line because of huge amount of expenses on treating diseases due infections and ailments. According to a research conducted by Sakdapolark, P., Seyler, T and Ergler, C (2013) of slum dwellers in Chennai, India, the people living in slums have to spend more on their sickness regardless of the government providing free medical facilities.

Migration of people from the rural areas to cities have also resulted in scarcity of settlements to the migrators, rise in air, noise, water pollution and trash management. This state of affairs can be found



in the big cities of Mumbai, Kolkata, Delhi, Kanpur, Bangalore etc., The number and type of slums found in India varies from one state to another in terms of size and the problems faced by them. The development and rise of slums in India is astonishing. The number of people living in slum areas have increased 5 times in comparison to the people with better housing facilities.

A complex and a confused picture of urban development can be perceived in India, as the development in all the cities are not planned on an equal footing. The WHO, in order to build up the well-being of the underprivileged classes residing in unhealthy and unhygienic settlements came out with a blue print based on the idea of healthy cities globally. In 1999, the same was initiated in India. The purpose behind this initiative centered on the betterment of livelihood of the deprived and underprivileged class. The National Urban Health Mission (NUHM) under this project makes available the basic medical services to the people living in slum areas. 640 municipalities have been recognized as the municipalities inhabited by the slum dwellers by NUHM (2012).

Apart from the problems faced by them, it is important to note here that the slum dwellers among others have been responsible for the environmental degradation as this proves to be an obstacle in the growth of cities. But in fact the government should be held responsible for it as it is under obligation to provide housing facilities to the homeless. Slums are deleterious for the existence of cities as such the government need to make sincere attempt to eliminate them. The need of the hour is to assist the people living in filthy areas to enjoy a better existence. The responsibility of elevating slums rests with the government. It should formulate sound policies and implement them on the needs basis. This probably might improve the living conditions of the slum dwellers. The government at its best should take initiative to encourage people living in these areas to participate in the devising and enforcement of policies.

But off late in reality what is noticed is that the influential at the political fora pay heed to these kind of the people only when the elections are under way. They try to fulfill their demands at the maximum under the garb of vote bank politics. Once they assume power the conditions of the slum dwellers are unnoticed. Perhaps, this might be the reason why the condition of the slum dwellers remains the same. It is said that the people living in slum areas mainly depend on the politicians for upgrading their state of affairs as they are unable to redress their grievance through other platforms.

CONCLUSION

In order to accomplish the objective of slum free urban areas, the third world countries should exuberantly execute policies pertaining to city planning and administration. The government should focus on providing the required amenities to the slum dwellers as they too are part of the nation and directly or indirectly contribute towards economic growth of the country. To achieve this, it is required to adopt inclusive method of development which would enable even slum dwellers to live a decent and a satisfied life like their other urban counterparts. This would in a way entail the government to make it feasible for the enjoyment of economic equality on par with the prosperous people as enshrined in the sacred document. Media can also provide a helping hand to the government in successfully formulating and



implementing the policies by identifying the number of slums and beneficiaries to the programmes formulated by the government.

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Women Empowerment Programmes in Karnataka State- A Theoretical Overview

Gnanadeva S

Assistant Professor of Economics
GFGC, Chikkanayakanahalli, Tumakuru District

Abstract- The World Bank has suggested that empowerment of women should be the key aspect of Social Development Programmes (World Bank, 2001). India has also ratified various international convention committed to securing equal rights to women. The National Policy for the empowerment of women (2001) states that “The women’s movement and a wide spread network of NGOs which have strong grass roots presence and deep in right into women’s concerns have contributed in inspiring initiatives for the empowerment of women”. However, the policy also speaks of “a wide gap between the goals enunciated in the constitution, legislative policies, plans, programmes, and the related mechanisms on the one hand and the situational reality of the status of women in India, on the other..... gender equality manifests itself in various forms, the most obvious being the trend of continuously declining female reaction in the population in the last few decades. Socio strangling and violence at the democratic and societal levels are some of the other manifestations”. The concept of empowerment has been the subject of much intellectual discourse and analysis for the purposes of this discussion, the conceptual frame work expounded by United Nations is a useful starting point (United Nations 2001), Empowerment is defined as the processes by which women take control and ownership of their lives through expansion of their choices. Thus, it is the process of acquiring the ability to make strategic life choices in the context where this ability has previously been defined. The core elements of empowerment have been defined as agency (the ability to define one’s goals and act upon them), awareness of gendered power structures, self – esteem and self – confidence (Kabeer 2001). Empowerment can take place at a hierarchy of different levels – individual, household, community and societal and is facilitated by providing encouraging factors (e.g., exposure to new activities, which can build capacities) and removing inhibiting factors (e.g., lack of resources and skills). According to Pillai (1995) “Empowerment is an active multi dimensional process which enables women to realize their full identity and powers in all spheres of life. In recent years the focusing of women in planning, policy making, government have been implemented effective roles, polices, programmes for the development and empowerment. Empowerment of women and also it will provide more employment opportunities changing their socio-economic, political, educational, fields of the study. The Government of India and Karnataka state has initiated so many programmes for women empowerment. The Study is Purely Theoretical. The Study is based on secondary data sources. The necessary information about the Women Empowerment Programmes in Karnataka state and its various components are collected from Books, Journals, Internet Source or related topic. The Researcher study about the women Empowerment programmes in Karnataka state. The Research Work includes,

- I Concept of Women Empowerment
- II Methodology
- III Women Empowerment Programmes in Karnataka state.



Key words: Women Empowerment, Multi dimensional process, Government Programmes, Policies.

I. INTRODUCTION

Empowerment is defined as the processes by which women take control and ownership of their lives through expansion of their choices. Thus, it is the process of acquiring the ability to make strategic life choices in the context where this ability has previously been defined. The core elements of empowerment have been defined as agency (the ability to define one's goals and act upon them), awareness of gendered power structures, self – esteem and self – confidence (Kabeer 2001). Empowerment can take place at a hierarchy of different levels – individual, household, community and societal and is facilitated by providing encouraging factors (e.g., exposure to new activities, which can build capacities) and removing inhibiting factors (e.g., lack of resources and skills).

Mayoux's (2000) definition of empowerment relates more directly to power, as “a multidimensional and interlinked process of change in power relations” it consists of: one is “power within”, enabling women to circulate? their own aspirations and strategies for change;

another one is “power to”, enabling women to develop the necessary skills and access the necessary resources to achieve their aspirations; third one is “power with”, enabling women to examine the circulate their collective interests, to organize, to achieve them and to link with other women and men's organization for change; and lastly “power over; changing the underlying in inequalities in power and resources that constrain women's aspirations and their ability to achieve them. These power relations operate in different spheres of life (e.g., economic, social, political) at different levels (e.g., individual, household, community, market, institutional) etc.

Concept of Women Empowerment

The concept of empowerment has been the subject of much intellectual discourse and analysis for the purpose of this discussion, the conceptual frame work expounded by United Nations is a useful starting point (United Nations 2001). Empowerment is defined as the processes by which women take control and ownership of their lives through expansion of their choices. Thus, it is the process of acquiring the ability to make, strategic life choice in a context which this ability has previously been denied. The core elements of empowerment have been defined as agency, (the ability to define one's goals and act upon them) awareness of gendered power structures, self esteem and self-confident (Kabeer 2001). Empowerment can take place at a hierarchy of different levels – individual, household community and societal and is facilitated by providing encouraging factors (e.g. exposure to new activities, which can blind capacities) and removing inhibition factors (e.g. Lack of resources and skills). Empowerment is a word with so much meaning handed into it. It means recognizing women's contributions and their knowledge. It means enhancing their self respect and self dignity. It means women controlling their resources; it means women becoming economically independent. It means being able to forget their tears, anxiety, their feelings of inadequacy, inferiority etc.

Definitions of Women Empowerment



According to Moser (1989) empowerment is the capacity of women to increase their self – reliance and internal strength. This is identified as the right to determine choices in life and to influence in direction of change through the ability to gain control over material and non – material resources. In the words of clothes but CK and Stuart (1992) we need not “empowerment women but “power man”. According to Pillai (1995) “Empowerment is an active multi dimensional process which enables women to realize their full identity and powers

in all spheres of life Hoshemi (1996) developed five indicators to measure women’s empowerment: mobility, economic security, ability to make larger purchases, realize freedom from domination within the family and political and legal awareness and involvement in political campaigning and protests with this in mind. An attempt is made in the following situation to measure empowerment of women respondents.

1. **Social Empowerment of Women:** Education, health, nutrition, drinking water and sanitation, housing and shelter, environment, science and technology, women in different circumstances, violence against women, rights of the girl child, man media.

2. **Economic Empowerment:** Poverty eradication, micro credits, women and economic globalization, women and agriculture, women and industry, support services.

3. **Political Empowerment:** Decision making, leadership, administration capacity building, international cooperative, Panchyat Raj institutions, action plans, legislations, judicial legal system.

Methodology

The study is based on the secondary data sources. The necessary information about the women Empowerment programmes in Karnataka and its various components are collected from various books, journals, internet source of related topics.

Women Empowerment Programmes in Karnataka state.

The Researcher has studied the Women Empowerment Programmes in Karnataka State in Detail. The Researcher reviewed The Women Empowerment Programmes conducted by Women and Child Development. Women and Child Development initiated so many Programmes for Women Empowerment. The Programmes described by the Researcher. The strategy adopted for the programmes in the areas of women development involves empowerment of women through education and awareness generation and greater emphasis on vocational training and employment so as to enable them to enter the mainstream of economic development as equal partners. The department implements programmes in the areas of employment, training for women, awareness generation and gender sensitization. The emphasis is on helping women to become self sufficient and economically independent with the help of training and income generating activities so as to enhance their earning capacity and to bring up their status in life.

The department aims at the economic development and integration of women into the main stream of society and also as individuals with a right to human dignity. Besides expanding the on-going programmes, the department has evolved some innovative schemes such as "Stree Shakthi" for empowerment of women and "Santhwana" for providing assistance to victims of various atrocities in the society.



1. Stree Shakthi

The scheme was launched during 2000-01 with an objective to empower rural women and make them self reliant by inculcating the habit of savings and proper utilization of financial resources. Anganwadi workers and supervisors are instrumental in organizing rural women in self help groups. About 15 to 20 women who belong to below poverty line families, landless agricultural labourers, SC/ST join together to form one self help group.

Objectives :

1. To strengthen the process of economic development of rural women and create a conducive environment for social change.
2. To form one lakh Self Help Women Groups based on thrift and credit principles which builds self reliance and enable women to have greater access to control over resources.
3. To create self confidence in rural women by involving them in income generating activities thereby contributing to poverty alleviation.
4. To provide opportunities to the members of the groups to avail the benefits of other departmental schemes by converging the services of various departments and lending institutions to ensure women's access to credit financing.

SAVINGS AND INTER LOANING:

The self help groups conduct regular weekly meetings and save minimum of Rs. 10/-. So far these women self help groups have saved an amount of Rs. 444.91 crores and have lent Rs. 1251.98 crores internally to the members. This enthusiastic savings activity has weaned them away from the clutches of money lenders and take up income generating activities.

REVOLVING FUND:

To help SHGs to take up income generating activities, the department has contributed an amount of Rs.- 5,000/- as revolving fund to add to the corpus of each group which is used for taking up income generating activities. So far 1, 13,478 SHGs have been given this revolving fund

TRAINING:

Training to members of women SHGs constitutes an important component in Stree Shakthi Programme. The first phase of training for 11 lakh members was taken up to orient SHG members about the Stree Shakthi Programme. In the second phase training in gender issues, leadership qualities, communication skills were taken up. In the third phase training in book keeping, credit management and social issues were taken up. Training in Fashion Designing was given to 30 members from Stree Shakthi groups through National Institute of Fashion Technology.

CREDIT LINKAGES TO SHGs:

As at the end of March 99,969 groups were eligible for credit linkage with banks and also to take up income generating activities. So far 90,182 groups have been credit linked and given financial assistance to the extent of Rs. 496.13 crores.

INCOME GENERATING ACTIVITIES:



SHGs have taken up various IGA programmes available in other Government Departments namely, Animal Husbandry, Nirmithi Kendras etc., A few of these groups have been given training and technical support under Giriraja Scheme of Animal Husbandry Department. The department has also assisted the SHGs to procure Giriraja birds.. The different activities taken up are as follows;

1. Dairying
2. Production and sale of readymade garments
3. Blanket marketing
4. Marketing of seeds and manure
5. Production and sale of
 - a. Papad making
 - b. Sambar Powder
 - c. Agarbathi etc.
6. Production and sale of composite manure
7. Production and sale of soap and detergent

2. NEW SWARNIMA PROGRAMME:

SHGs who belong to backward classes are given financial assistance from Backward Class and Minorities Development Corporation for taking up income generating activities.

CONSTRUCTION OF MARKETING COMPLEX

To encourage SHGs to take up more income generating activities and provide marketing facilities for their products, the department initially was given sanction for the construction of marketing complex at the district level

EXHIBITION AND MARKETING MELAS:

Exhibition and marketing melas are a big attraction for public in the districts and boon for SHGs for marketing of their products locally. Rs.75, 000/- was released to each district for conducting exhibitions and marketing melas at District and Taluk Level.

BLOCK SOCIETY FEDERATION:

In order to strengthen the functioning of SHGs and federate them at taluk level federations have been formed in all taluks and registered. An amount of Rs.30,000/- for each and a total of Rs.54.60 lakhs was released for the strengthening of these societies.

3. Santhwana

Women who are victims of various atrocities such as dowry, rape, sexual harassment, domestic violence etc are subjected to physical and mental torture besides having to face social & financial problems. With a view to console these women and rehabilitate them, the scheme of “Santhwana” was launched during the year 2001-02.

Objective:The scheme not only aims at providing legal assistance, financial relief, temporary shelter, protection to victims of atrocities, but also helps them to be self reliant by providing training in order to empower these women to lead a life like other women in the society. Scheme outline: The



Santhwana centres are run through Non Governmental organizations; preference is given to NGOs who are running short stay homes, Family Counseling Centres & to those who are actively working in the field of women welfare. Santhwana scheme is implemented in all the 27 district head quarters and also in 23 taluk head quarters. A total of 51 santhwana centres are functioning in the state. Services provided: Facilities and services will be provided for women who seek assistance/help depending on the gravity of the case. The assistance provided to these women range from immediate relief to rehabilitation to enable them to lead a confident & self reliant life.

The services are as follows.

- 1) Each centre will have a women's help line with toll free telephone no 1091. The Help Line receives complaints from distressed & victimized women from 6 am to 12 midnight. This toll free call can be made from any Public Call Office.
- 2) Arrangements are made in short stay homes for women who are in need of shelter. In places where there are no short stay homes, such women are housed in Reception centres or State Homes.
- 3) Counseling services if needed are provided, by trained counselors. If legal assistance is necessary the same will be provided through Legal Services authority or through the legal aid committee functioning under the chairmanship of a District magistrate.

Training in income generation activities : Karnataka State Women's Development Corporation provides financial assistance to women recommended by the santhwana centres to undergo any skill development training of their preference / interest . Arrangements will be made for their stay in a working women's hostel during the training period and the cost of their stay and food during this period is met by Women's Development Corporation. Training programmes are selected based on the educational qualifications & the area of their interest. District level committee

4. FINANCIAL ASSISTANCE TO RUN HOSTELS FOR GIRLS FROM RURAL AREAS :

Objective: To enable girls from rural areas to avail facilities for higher education. **Eligibility:** Admissions to the hostels are available for students residing in rural areas, whose family income is less than Rs. 10,000 p.a. and studying from 6th Std. Onwards in the institutions run by Government or NGOs recognized by Govt. of Karnataka.

Pattern of Assistance : Maintenance grant of Rs.500/- p.m. per boarder and expenses towards Salary of staff, rent, contingencies etc. are met as prescribed by government from time to time.

5. SCHEME OF FINANCIAL ASSISTANCE FOR REMARRIAGE OF DESTITUTE WIDOWS AND MARRIAGE OF DEVADASIS

a) Financial Assistance of Rs. 10,000/- is being given for the remarriage of destitute widows. The destitute widow should be in the age group of 18 and 35 years and she must be a domicile of Karnataka for more than 5 years. The annual income should be as per the Integrated Rural Development Programme norms. Initially an amount of Rs. 5,000/- is given to the couple to meet the expenses of the marriage and



the balance amount of Rs.5000/- is kept in the form of National Savings Certificate in the name of the woman.

b) Financial Assistance of Rs.10, 000 will be given to a couple where the bride is a devadasi. The devadasi woman should be in the age group of 18 to 35 years and must be a domicile in Karnataka for more than 2 years. The suitor should be above 21 years of age at the time of submitting the application. He should have a permanent source of income of not less than Rs.500/- per month. The state government has enhanced the financial assistance for general category to Rs 20,000/- and to Rs 25,000/- for Scheduled caste and Scheduled Tribes.

6. CELL FOR THE ERADICATION OF SOCIAL EVILS

A Special Cell is created in the directorate of Women and Child Development to handle issues related to eradication of various social evils such as dowry system, child marriages, devadasi system, drug addiction and atrocities on women. The functions of the cell are:

- to create public awareness so as to highlight the harmful effects of these evil systems
- to launch anti-dowry campaigns through education and publicity with the involvement of voluntary organizations.
- to take action on the representations received from the victims of dowry disputes and other atrocities on women in the State.
- to bring amendments to the Acts and Rules pertaining to women.

7. KARNATAKA MAHILA ABHIVRUDHI YOJANE

Karnataka is the first state in the country to introduce a scheme of inter sectoral allocations for women. The scheme is to earmark one third of resources for women in individual beneficiary oriented schemes and labour intensive schemes of various departments of government. The department launched Karnataka Mahila Abhivrudhi Yojane (KMAY) during 1995-96 to ensure gender equality and to integrate women in the mainstream of development. It was a land mark government order as it was for the first time that a conscious and positive attempt was made by Government to address gender issues

8. KITTUR RANI CHANNAMMA AWARD

The State Government has instituted the Kittur Rani Channamma award as a state recognition of voluntary efforts rendered by individuals and institutions working

- i) in the field of development of women welfare.
- ii) protecting women/preventing women from becoming victims of crimes and other social evils in society.

These State Awards in the name of "Kittur Rani Channamma" are presented on the occasion of International Women's Day. The awards are given to a voluntary organization and an individual working in the field of women welfare for the past 5 years. Awards are also given to women who have excelled in the field of Art, Education, Literature and Sports. A citation and a cash award of Rs.25,000/- is given to each voluntary organization and a citation and a cash award of Rs.10,000/- each is given to individuals.



9. FINANCIAL ASSISTANCE TO WOMEN LAW GRADUATES:

Financial assistance is given to women law graduates to undergo on the job training to practice law in the court. Women law graduates whose family income does not exceed Rs. 40,000/- per annum are eligible to avail the assistance. An amount of Rs.1000/- p.m. is given for a period of 4 years. In addition to this, Rs. 500/- is given for purchase of essential books pertaining to law and Rs.460/- is given to register their names in bar council.

10. SCHEME OF ASSISTANCE TO WOMEN FOR TAKING UP JOB ORIENTED COURSES:

In order to raise the status of women from the lower strata of the society and to equip them with necessary skills so that they become economically independent, women and girls from lower income groups are assisted to take up diploma courses in any ITI/Polytechnic course, any short term skill imparting courses, and secretarial practice. Financial assistance in the form of fees, scholarships and hostel charges are provided.

II. FINDINGS AND SUGGESTIONS:

Women Empowerment is multidimensional Process. Women empowerment is a one of the important prospectus of empowering of women in SHGs by providing training, organization the community, facilities to the networking of SHGs and some of important promoting Govt. programmes for promoting women empowering by building up social work capacity through all their procedures and methods implementing of women empowerment by social work and social aspects. The study is based on the secondary data sources. The necessary information about the women Empowerment programmes in Karnataka and its various components are collected from various books, journals, internet source of related topics. The Govt. of India as well as Karnataka State Government has initiated a number of projects and programmes for socio – economic empowerment of women. Thus most of the studies on women related policies and development programmes have confined to the general nature of the programmes and future that made it success or failure. here Natural policy for empowerment of women (2001) is successful policy in India's The study attempted on the impact me generating programmes on rural women through one of the aims of the programmes is to uplift rural women through the implantation of the programme. The Researcher has focused the Women Empowerment Programmes in Karnataka state in Detailed. Main Findings have finalised by the Researcher.

1. The personal background of Women and other variables have something to do with the aspect of empowerment.

2. Women in rural area are so innocents and they are leading simple life. They do not know the meaning of women empowerment in particular way. So Rural women are to know the empowerment programmes in Karnataka State.

3. The Central and State Government have initiated so many programmes and policies for women empowerment.

4. Most of the women are illiterates in rural area. They don't know the government programmes and policies for women empowerment in particular. So the Researcher focus on the women empowerment programmes for women in Karnataka state in Detail.



5. The women of rural area are facing so many basic problems. In such a way policies and programmes are major role in bringing desirable changes with reference to social and economic life of women.

6. Government Policies, programmes and rural women empowerment have a variation as the methodology and approach varies in functioning of them.

7. Proper and timely interventions and suggestions have something to do in bringing desirable changes in the life of the women and their status.

III. CONCLUSION

Women empowerment is a very important aspect. Women Empowerment Programmes have taken significant role in society. Women empowerment is a one of the important prospectus of empowering of women in Women groups by providing training, organization the community, facilities to the networking of Departments and some of important promoting Govt. programmes for promoting women empowering by building up social work capacity through all their procedures and methods implementing of women empowerment by social work and social aspects. The Govt. of India as well as Karnataka State Government has initiated a number of projects and programmes for socio – economic empowerment of women. Thus most of the studies on women related policies and development programmes have confined to the general nature of the programmes and future that made it success or failure here Natural policy for empowerment of women (2001) is successful policy in India's The study attempted on the impact me generating programmes on rural women through one of the aims of the programme is to uplift rural women through the implantation of the programmes. Especially Women and Child Development has conducted so many programmes for empowerment of Women in Karnataka state.

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A survey on reading habit of the clientele of Taluk Public Library in Holalkere, Chitradurga District

Thippeswamy J

Librarian, Bapuji First Grade College, Challakere, Chitradurga Dist.

e-Mail: thipputhippu921@gmail.com

Abstract: This study was conducted with the help of structured questionnaires to examine the reading habit of library users randomly selected 250 users at Public Library, Holalkere town, Chitradurga District of Karnataka. The data was entered and analyzed in MS excel using simple average and percentage methods and presented using charts option available in MS Excel. Major findings of the study are: 86.66% of male users and 11.34% of female users respond to the given questionnaire. In that that 32.35% of respondents visit library for preparation of competitive examinations, 23.52% of respondents visit to read newspapers, magazines and books to getting knowledge, 22.26% read for education purpose, 13.02% for recreation and 2.10% for other purposes. Majority of the respondents like to read competitive exams related sources. 31.93% of the respondents were give average satisfaction rating, 28.57% satisfied, 23.52% not satisfied, only 15.96% much satisfied with the available service and facilities in the Library

Keywords: User study, Public Library, Reading habit, Users interest

I. Introduction:

A good reading habit is necessary for a healthy intellectual growth and plays a very crucial role in enabling a person to achieve practical efficiency. Furthermore, an individual's interests are determined to a considerable extent by the amount he will read and the intensity with which he will pursue his reading activity. By reading books, one gets confirmation or rejection of one's own ideas, which makes one think more critically about right and wrong in the society. Reading provides people with a sense of values, which enable them gradually to develop the greatest of all virtues, that is the ability to understand rather than condemn. Books can also be very comforting, especially at times when one doubts one's self and one's beliefs.

Reading is a long-term habit starting with the very early ages, reading habit is the prominent gateway to the knowledge room. It can be assumed as a practice that assists individuals to gain creativeness and develops their critical thinking capacities. In this sense, reading habit is an important tool for the development of personalities and mental capacities of individuals. In addition to personal and mental developments, reading is an access to social, economic and civic life. Moreover, all reading patterns in terms of emotional response enhance emotional satisfaction of individuals. The activity of reading is regarded as a habit when it is repeatedly carried out. In measurable terms reading habits is often considered in terms of the amount of materials being read, the frequency of reading as well as the average time spent on reading, and this habit can be cultivated.



II. Review of Literature:

Md. Sohail and Andleeb Alvi (2011) has collected data collected from 56 users by the administrating questionnaires among their attitudes towards reading habits and purpose of the visiting of libraries at Delhi Public Library, New Delhi, indicate that the, purpose of reading, preference of language, form of library collection, assistance from the library staff in the use of resources and services is necessary to help users meet their information requirements. This study finds that people are unable to visit the library regularly due to lack or shortage of time and literature being mostly read by the users are magazines and newspapers.

Khaiser and Ramesh have assessed the reading interest; factors inimical to the use of city central library, Mysore; and the necessary improvements suggested by the users to the existing condition of this Library. The major finding of the survey is lack of books, noisy environment, inadequate seating arrangements, distance and improper location are the key factors affecting the use. Respondents gave some suggestions to improve the existing system are: 1) More books in different subject areas 2) Additional space with chairs and tables 3) Modern Photocopying units, 4) More reference books and 5) Provision for carrels and computerization.

Ravanan C (2013) has analyzed the reading habits among the users of Vellore district public Library, Tamilnadu. The researcher collected data from 120 users by administrating questionnaires among them to elicit their attitude towards reading habits and purpose of the visiting of libraries at Vellore District Public Library Tamilnadu. It indicates the purpose of reading, preference of language, form of library collection, assistance from the library staff in the use of resources and services necessary to help users to meet their information requirements. The findings are that the users are unable to go to library regularly for reasons such as personnel work and shortage of time, respondents rarely use non-print materials, The users of Vellore district library are much appreciative of the good relation maintained by the staff of the library and reader-friendly atmosphere, Majority of the library visitors read to keep themselves abreast of the activity of the world and to update their knowledge, respondents prefer Tamil books and no-fiction to read, The reading attitude of the visitors Vellore district public library is moderately positive.

III. Objectives of the study:

The main objectives of the study are as follows:

1. To identify the purpose of the reading
2. To identify the users interest in reading like subjects and languages
3. To identify the users problems and suggestions

IV. Scope and limitations of the study:

Present study applicable to the 250 library users of the public library in Holalkere town, Chitradurga District. This study mainly focused on the purpose of reading, interested area in reading and users suggestions to improvement of existing system of the Library.

V. Methodology:

Reading habit differs from one to another. Present study aims to know the users reading habit of the town public Library. The town public library has 1103 active members and nearly 500 common visitors. Since the complete coverage of the total population is a tedious job and time consuming. Hence,

the researcher adopting sampling technique in this study. A sample of 250 users was chosen and 238 responses were received.

VI. Data analysis and interpretation:

1. Distribution of respondents by sex:

Sl No.	Sex	No. of respondents	Percentage
01	Male	211	88.66
02	Female	27	11.34
Total		238	100.00%

Table 1.

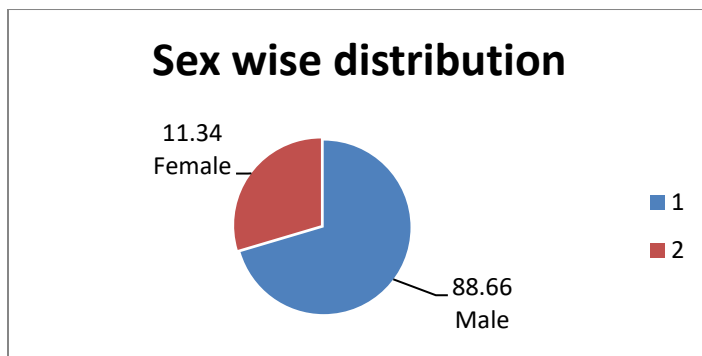


Figure 1.

Table 1. and figure 1 shows that 86.66% of male users and 11.34% of female users respond to the given questionnaire.

2. Purpose of reading

Sl No.	Purpose of Reading	No. of respondents	Percentage
1	Education	53	22.26
2	Gain Knowledge	56	23.52
3	Preparation of competitive exams	77	32.35
4	Recreation	31	13.02
5	Hobby	16	06.72
6	Others	05	02.10
Total		238	100%

Table 2 shows that 32.35% of respondents visit library for preparation of competitive examinations, 23.52% of respondents visit to read newspapers, magazines and books to getting knowledge, 22.26% read for education purpose, 13.02% for recreation and 2.10% for other purposes.

3. Reading time preferred by users:

Sl No.	preferred time Of users	No. of respondents	Percentage
1	Morning	153	64.29
2	Evening	85	35.71
Total		238	100%



Table 3 reveals that 64.29% of respondents were preferred reading time at the morning, and 37.71% of respondents preferred in the evening.

4. Subjects of interest in reading:

Sl. No.	Subjects of interest	No. of respondents	Percentage
1	Novels	41	17.22
2	Business	12	05.04
3	Science and Technology	11	04.62
4	Politics	27	11.34
5	News Papers	39	16.38
6	Competitive exams	77	32.35
7	Sports	12	05.04
8	Others	19	07.98
Total		238	100%

Table 4 shows that 32.35% of respondents were interested in competitive exams related sources, 17.22% respondents were interested in reading novels, 16.38% of interests in newspaper reading, 11.34% were interested in politics related sources, 7.98% were interested in other subjects, 5.04% of respondents were chosen Business and Sports and few number of respondents interested in science and technology i.e., 4.62%. This table shows that majority of the respondents like to read competitive exams related sources.

5. Time spent on reading in a day:

Sl. No.	Time spent on reading in a day	No. of respondents	Percentage
1	½ an hour	72	30.25
2	1 hour	89	37.39
3	1-2 hours	41	17.22
4	More than 2 hours	36	15.12
Total		238	100%

Table 5 reveals that 37.39% respondents were spent one hour for reading, 30.25% were spent half an hour in a day, 17.22% were spent 1-2 hours and 15.12% were spent more than two hours to read in a day.

6. Satisfaction level of available services and facilities by the respondents :{ Rating Scale: 1. Highly satisfied 2.Much satisfied 3.Satisfied 4.Average 5. Not satisfied}

Sl. No.	Level of Rating	No. of respondents	Percentage
1	Highly Satisfied	00	00
2	Much satisfied	38	15.96
3	Satisfied	68	28.57

4	Average	76	31.93
5	Not Satisfied	56	23.52
Total		238	100%

Table 6 focus that 31.93% of the respondents were give average satisfaction rating to available services and facilities, 28.57% were mentioned satisfied, 23.52% of the respondents not satisfied with the available services and facilities, whereas only 15.96% of the respondents were much satisfied with the available services and facilities.

7. preferred language:

Sl No.	preferred Language	No. of respondents	Percentage
1	Kannada	168	70.59
2	English	22	09.24
3	Both	48	20.17
Total		238	100%

Table 7 shows that 70.59% respondents preferred mother tongue Kannada to read, 20.17% were preferred both kannada and English language and only 9.24% of respondents preferred English language.

8. Sex wise views about the preferred languages for reading:

preferred Language	Sex			
	Male	Female	Total	Percentage
Kannada	147 (69.66%)	21 (77.77)	168	70.59
English	21 (9.95)	01 (3.70)	22	09.24
Both	43 (20.37)	05 (18.51)	48	20.17
Total	211	27	238	100%

Table 8 indicates the preferred language by sex for reading purpose and it could be noted that both male (69.66%) and female (77.77%) preferred language is Kannada. 20.37% of male, 18.51% of female respondents preferred both the languages like Kannada and English. Finally 9.95% of male 3.70% of female respondents preferred English language.

VII. Findings and Suggestions:

In this survey the researcher quoted findings as follows:

1. Majority of the respondents visit the Library for preparing competitive examinations. This means most of the users are under employment category.
2. More number of respondents preferred morning time for reading.
3. Majority of the respondent's preferred to read current affairs and competitive exams related sources.
4. Large number of respondents were spent one hour time to read daily
5. Majority of the respondent's preferred language is Kannada.



6. Respondent's satisfaction level was average with the available services and facilities.

Suggestions:

In this study researcher made provision to respondents to express their opinion and suggestions to improvement of the existing facilities. As researcher observed that the library has not enough space, not enough staff, there is no drinking water facility, toilet facility and many more. Below listed suggestions mentioned by the respondents are,

1. Most of the female respondents suggested making arrange separate reading area for female users.
2. Enhance reading room space and extend the stock area because the library has not enough space to house library collection and seating capacity.
3. Users Demanding ICT facilities in the Library.
4. Users suggesting to add more number of magazines/periodicals.

Conclusion:

Since most of the users purpose of library visit for study, to read newspapers, gets some information to prepare competitive examination. In the changing IT environment the library should provide internet access to the user community and making available e-resources in the Library. As researcher observed that most of the users are not aware of the Library resources and services. Hence, suggested that Library orientation and user education programs should be conducted for the Library users. Based on these kind of programs librarians can develop reading habits in users.

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Rural Education Unemployment Youths

Prof. Ramanna. T

Assistant Professor of Sociology

HPPC. Govt. First Grade College, Challakere

Email-ID: ramannat1973@gmail.com

1.1. Preamble

Unemployment in common parlance anybody who is not gainfully employed in any productive activity is called unemployed. However, for any scientific treatment we shall have to distinguish between voluntarily unemployed and involuntarily unemployed persons India presently suffer mainly from structural unemployment, which exists in open and disguised forms. Further, the concept of unemployment is to restrict by only to the working population of country only the adults more specially the people in the age group of 15-60 years. Comprise the working population of a country. Children, old persons and otherwise disabled people or not to be included in the category of working population obviously in a class society a section of working population will not be interested in any gainful employment, a large number of people who will be to accept job at the prevailing wage rate get none." An increase in the volume of unemployment from one plan period to another."

Educated unemployed rural youth in India according to the 1991 Census, there were 214.3 million youth in India comprising 121.3 million in the age group of 15-24 years and 93.2 million in the age group of 25-34 years of these 156.8 million of youth (73.1%) lived in rural areas. Therefore, rural youth contributed a numerically dominant, potentially resourceful and adventurous segment of the country population.

The size of rural unemployment in India has all align between increasing. The recent estimates by the planning commission indicate that the size of labour force would be 37 million in the country during 1990-95. This would increase by another 41 million during 1995-2000. It is further estimated that there would be 65 million job seekers during 1990-1995 and 105 million over the decade 1990-2000. The backlog of rural unemployment over the 1970s and 1980s was about 2% per annum. It is estimated to be around 1:55% percent in recent years. The country required this growth rate to be at 3% per annum during 1990s. if the goal of providing employment to all it is to be achieved by 2000 A.D. The scenario indicates how alarming the phenomenon of unemployment in India has become. This is in spite of the country's experience of more than 40 years of planned Economic development youth symbolizes Y=Young, O=Objectives, U=Upright, T=Truth-Worthy, H=Honesty along with courage, Initiative, energy and activity.

The future of any country largely depends on the lines on which the young are moulded as a group with little status, youth become easy victims of exploitation, discrimination and even a person in the Economic and political Sectors as well as social relations. Such imbalances and deprivations have obstructed the aspirations of young people for more meaningful role and opportunities for participation in



development. It can be said that the fulfillment of the aspirations of young people” is crucially with the development of the region.

A recent study revealed that the key words in the experience of young people in the present decade are scarcity, unemployment, under-Employment, anxiety, confidence, subsistence and survival, particular categories of youth such as young women, rural youth and young refugees are particularly valuable to the modern social problems which are compounded by rapid Economic and Technological change. It is a tragic that the education revolution has failed to keep pace with the tremendous changes that have overtaken the global society in the year past.

The importance of youth in India is self-evident. The Indian youth population is not only large in number but is vigorous and active open and responsible to new ideas and change also. About 30% of the population in India is in India represent an extraordinary important group. India is still predominately agricultural more than 70% of the youth population in the age group 15- 35 years live in rural areas are engaged in agriculture.

A rural unemployed person is “one who is having potentialities and willingness to earn, is unable to find a remunerative work”. **Sociologically**, it has been defined as forced or involuntary separation from remunerative work of a member of the normal working force (that is of 15-59 age groups) during normal working time of normal wages and under normal conditions”. Defining unemployment, Karl Pribram, has written that Unemployment is a condition of the labour market in which the supply of labour is greater than the number of the available opening.”

According Fiarchild- “Unemployment is forced and involuntary separation from remunerative work on the part of the normal working force during normal working time, at normal wages and under normal conditions”. NagaGopal Das has explained rural unemployed as “condition of involuntary idleness”.

Rural unemployment refers to a situation when people who are willing and able to work are not gainfully employed in any productive activity unemployment is normally found in every economy developed or under developed. Rural youth unemployment has been defined as a situation when a person able and willing to work does not get a suitable unemployment opportunity. And hence is denied access to a source of income. The nature of unemployment in the rural sector differs, insists, from that found in the urban sector rural unemployment. In the main, takes who forms viz. (a) Seasonal of causal rural unemployment (b) Disguised rural unemployment- (they actually do not contribute to the total output). The given table shows that the India level unemployed educated rural youths.

Table-1. Shows the level of unemployed educates in rural youth

Sl. No	Year	Total Percentage
1	1950	0.75
2	1960	2.5
3	1970	5.5
4	1980	10
5	1990	12.85

Above table indicates in Lakhs



The education system of the country too has had much to contribute to this unhappy situation. The mass production of matriculates under graduates, engineers, doctorsetc., has increased the gap between employment opportunities and employment seekers in the category of educated middle class people go through books and laboratories for many years and come out with certificates, diplomas and degrees which have little relevance to the realities. Besides the educated middle class suffers from the white collar complex, dignity of labour. From a very long time we have been treating a section of people as condemned to pursue all the blue collar or manual jobs of course. It is the socio-political context, which is permitting such a system to prevail.

To solve the rural unemployment, the rural road construction programme expansion of irrigation works and provision of electric-power to the villages have been suggested. However, government's efforts alone are not sufficient everybody has a responsibility in this task. The youth must not always be seeking white collar jobs. The educated young man can start their own ventures and provide employment for others. No work shall be decried the problems encountered by rural youth were categorized in to social problems. Economic problems, psychological problems and miscellaneous types of problems unemployment is normally found in all market economics, irrespective of their level of development. It does not remain continued only to unskilled workers often a sizeable number of skilled workers. Sometimes even they who have good training in sophisticated technological fail to get jobs for long periods. There should be a job oriented education. Technical education must be given priority over literary education. Large scale industries should be young man and women for self employment. Of all these measures checking population growth is the most important one.

It may be started that the rural youth, both men and women, have a positive attitude towards education.

Rural Educated unemployment is one of the major problems of the rural areas. Government has launched various programmes like viz., I.R.D.P., N.R.E.P., R.L.E.G.P., T.R.Y.S.E.M., G.J.S.Y., S.J.S.R.Y., E.A.S., P.M.R.Y., N.R.Y., J.R.Y., D.W.C.R.A. Employment graduate scheme and self employment scheme for educated unemployed youth (S.E.E.U.Y.) For creating employment opportunities for the rural working forces.

1.2. Conclusion:

In rural area unemployment is a major problem, and also it is in common parlance anybody who is not gainfully employed in any productive activity is called unemployed. However, this article to know the understand the various dimension of the existence, to the problems faced by unemployed, socio-economic status, the leisure time utilization pattern, personal characteristics and beneficiaries towards the rural educated in Unemployed in Indian area. Finally, the government of India should be broadly think about this concept.



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Rehabilitation and Reintegration of Juvenile in Conflict With Law

SRINIVASA MURTHY A T

Assistant Professor of Sociology
LBS Govt. First Grade College
R T Nagar, Bangalore

Dr. DODDAMANILOKARAJ

Assistant Professor
Govt. First Grade College
Jagaluru

ABSTRACT

Children are the precious asset of our country and it is the responsibility of everyone to ensure that they have a safe environment to live in. But the last decade has seen a huge leap in the rate of Juvenile crime in a developing country like India. Today, Juvenile crime is like a disease to our society.

Criminal justice system of India treats differently for different crimes and also gives some exceptions and leniency to some class of people. These exceptions are mentioned in Indian penal code, while the court is lenient for giving punishment in case of juveniles and separate act has also been made for juveniles. Juvenile has been defined differently in different acts but as per latest act i.e. The Juvenile justice (care and protection) Act, juveniles are those who has not attained the age of 18 years. There is a juvenile justice system that treats juveniles differently than adults because our society believes juveniles are different from adults, both in terms of level of responsibility and potential for rehabilitation. Although there is concern with public safety and holding juvenile offenders accountable for their actions, there is greater emphasis on rehabilitation than on punishment in the juvenile justice system. "Rehabilitation" means to restore someone to a useful life through therapy and education. For example, a juvenile who commits an offense may be required to participate in counseling or a program to help him or her make better decisions in the future. But in the light of the present scenario does the "Rehabilitation" really leads to a reformation in the child? In spite of the presence of the welfare laws for juveniles, there is a rise in the number of Juvenile offenders across the country. juveniles are sent to the rehabilitation centre in order to make their future better. For this purpose, rehabilitation centre are made so that special care and protection can be given to these children and it is assumed that they will return back as a reformed person.

Introduction

A "Juvenile" or "Child" means a person who has not completed eighteen years of age.

The proviso to section 10 of Juvenile Justice (Care and Protection of Children) Act, 2015 makes it very clear that in no case a child alleged to be in conflict with the law shall be placed in a police lock-up or a jail. The new bill will allow minors in the age group of 16-18 to be tried as adults if they commit heinous crimes. The crime will be examined by the Juvenile Justice Board to ascertain if the crime was committed as a 'child' or an 'adult'.

Juvenile Justice is a key area of social policy, dealing with a growing number of children and youth who have been marginalized and displaced by rapid socioeconomic changes. The framers of the Constitution of India placed a duty on the State to ensure that children live a life of dignity and respect. By also ratifying the United Nations Convention on the Rights of the Child, the Government of India had, in 1992, agreed to the international legal obligation to protect, promote, and fulfill the civil, political, cultural, economic and social rights of children. Yet, 40% of our children continue to live in deplorable situations both



within the statutory homes established under law in the Juvenile Justice System, as well as in the wider community. This is a harsh reality which clearly demonstrates that justice is not being done to children despite several laws having been passed by the legislature.

Studies indicate that the most effective way to find constructive solutions to involvement of children in activities that violate a law is to involve children in the process of rehabilitation and not to consider them as merely ‘trouble makers’ or ‘problem children’ in need of punishment. Recognition of and respect for their rights as human being and as a child is an important first step in this direction.

Thus Juvenile delinquency is a serious and multidimensional problem which is on rise. It is necessary to deal with this problem with a multidimensional approach. For this we need to evaluate the working of the police, juvenile courts, and other segments of the social control machinery that influences juvenile delinquency. It is crucial to frame a comprehensive social welfare programme with better resource utilization and emphasis on effective planning, monitoring and evaluation of the existing programmes. Thus rather than cutting the weeds from the top it should be destroyed by pulling it out completely. Similarly in order to get rid of juvenile delinquency we should destroy the conditions under which it breeds and for doing so a coordinated effort by the community is the only way out.

Methodology

The present study is a doctrinal study and is based on secondary sources which includes books e sources newspaper articles, journals etc.

Function of rehabilitation Centre

In this paper focus has been done on the functioning of rehabilitation Centre and rights of juvenile Every child in conflict with the law shall have the following rights, including but not limited to:

- a) Humane treatment
- b) No corporal punishment
- c) Separation from adult criminals, if detained
- d) Access to legal assistance
- e) Bail and release on recognizance
- f) Privacy g) Diversion, if qualified
- h) Proportionate judgment
- i) Restrictions on liberty kept to a desirable minimum
- j) Automatic suspension of sentence
- k) Probation, if qualified
- l) Confidentiality of proceedings
- m) Right against discrimination
- n) Constitutional rights.

Historical Background

1850 – The Apprentices Act,

It was the first law which required that children between the ages of 10-18 convicted in Courts, to be provided vocational training as part of their rehabilitation process

1897 – Reformatory school Act,



Under the Act, the court could detain delinquents in a reformatory school for a period of two to seven years but after they had attained the age of eighteen years, the court would not keep them in such institutions.

1920 – Madras Children Act,

The Juvenile Court philosophy was first introduced in the Madras Children Act 1920, (followed by the Bengal Children Act (1922) and the Bombay Children Act (1924), thereafter by many other Children Acts).

1923 – Amendment in Criminal Procedure Code

The Criminal procedure code (CrPC) was amended to provide a special procedure for adjudicating criminal cases concerning child offenders.

1960 – The Children Act,

The children act was passed to function as a model legislation and for use in union territories. This Act established separate Child Welfare Boards to handle cases relating to neglected children. It also created the position of a probation officer who could “advise and assist neglected or delinquent children.”[5] In addition, it established separate Children’s Courts for cases related to delinquent juveniles, thereby separating the judicial process for delinquent and neglected children.

1986 – The Juvenile Justice Act

The Juvenile Justice Act, 1986, was enacted to provide for care, protection, treatment, development and rehabilitation of neglected and delinquent juveniles and for the adjudication of certain matters related to the disposition of delinquent juveniles.

It repealed all other Children Acts and provided for a uniform legal framework for the juvenile justice system throughout the country.

2000 – The Juvenile justice (care and protection) Act,

The Juvenile Justice (Care and Protection) Act was re-enacted with some modifications. It came into effect in April 2001. The ‘Central Rules’ were notified in June 2001. The Juvenile Justice (Care and Protection) Act (2000) has ensured that irrespective of religion, children in need of care and protection are provided the benefits of a separate judicial process. However, in addition to the Juvenile Justice (Care and Protection) Act (2000), Hindu and Muslim personal laws also govern children in India.

Juvenile Justice (Care and Protection of Children) Act, 2015 has been passed by Parliament of India amidst intense controversy, debate and protest on many of its provisions by Child Rights fraternity. It replaced the Indian juvenile delinquency law, Juvenile Justice (Care and Protection of Children) Act, 2000, and allows for juveniles in conflict with Law in the age group of 16–18, involved in Heinous Offences, to be tried as adults. The Act came into force from 15 January 2016.

Rehabilitation and Reintegration

The idea of preventing crime and delinquency is based on the premise that an ounce of prevention is worth a pound of cure.((See: K. Kusum, Juvenile Delinquency – A Socio Legal Study, KLM Book House, New Delhi, 1979)) The detection, prevention and rehabilitation form the series of intervention essential for reducing the frequency and repetition of juvenile delinquency. For this the primary prevention of delinquency includes action at the school and community level through imparting social skills training, cognitive and behavioral self-control strategies.((See: Dolly Singh, Child Development Issues, Policies



and Programmes, Kanishka Publishers, New Delhi, 1995)) The secondary prevention((See: S.P. Srivastava, Juvenile Justice in India: Policy Programme and Prospective, Ajanta Publication, New Delhi, 1989)) or rehabilitation focuses on the juvenile delinquent and his family or community.

Prevention: It is the first step towards the curbing delinquency. Delinquency is an evolutionary process as the child starts his delinquent acts at an early stage which is evident in the form of petty stealing, neglecting studies and gradually developing other notorious tendencies. Observing such behaviours, teachers and family members should counsel such children. Also prevention of delinquency includes averting delinquent behaviour by taking action in terms of individual and environmental adjustments. It includes curing the factors responsible for juvenile delinquency like improving family bonds, better adjustment in schools, provision of educational and recreational activities.((See: S.L. Goel and R.K. Jain, Social Welfare Administration: Organisation and Working, Deep & Deep Publications, New Delhi, 1989))

Dealing: Police and Courts are the two major components of the criminal justice system. Police has a more significant role to play in cases related to juveniles delinquents.((See: K. Kusum, Juvenile Delinquency – A Socio Legal Study, KLM Book House, New Delhi, 1979)) Even the statutory provisions provides for the active participation of police in cases concerning juveniles.((Such as the Central Children Act, 1960, the Prevention of Beggary or Vagrancy Acts of some of the States, The Central Probation of Offenders Act 1958 and the Suppression of Immoral Traffic in Women and Girls Act, 1956)) For this juvenile police units with special training must be set up who will help in discovering delinquents and pre-delinquents.

Treatment: Modification of delinquent behaviour is one of the basic purposes of the correctional institutions. The Juvenile Justice (Care and Protection for Children) Act, 2000 gives special attention to the children who are in a situation of social maladjustment. The Act provides for the constitution of the Board((The State Government has been authorised to constitute for a district or a group of districts one or more Juvenile Boards for exercising the powers and discharging the duties, conferred or imposed on such Boards in relation to Juveniles in conflict with the law under this act. The Board shall consist of a Metropolitan Magistrate or a Judicial Magistrate of the first class, as the case may be, and two social workers of whom at least one shall be a woman; Section 4, the Juvenile Justice (Care and Protection of Children) Act, 2000)) that will hold the inquiry and may make such order as it deems fit.((Section 14, the Juvenile Justice (Care and Protection of Children) Act, 2000)) The juveniles may be kept in observation homes((Section 8, the Juvenile Justice (Care and Protection of Children) Act, 2000)) where juvenile is provided accommodation, maintenance and facilities for medical examination and treatment apart from informal education and moral teaching. State Governments have been empowered to establish and maintain special homes((Section 9, the Juvenile Justice (Care and Protection of Children) Act, 2000)) in every district for the reception and rehabilitation of juvenile in conflict with law. In case of the child in need of care and protection, the State Governments have been empowered to constitute a Child Welfare Committees((Section 29, the Juvenile Justice (Care and Protection of Children) Act, 2000)) for every district. The Committee shall have the final authority to dispose of cases for the care, protection, treatment, development and rehabilitation of the children as well as to provide for their basic needs and protection of human rights.((Section 31(1), the Juvenile Justice (Care and Protection of Children) Act, 2000))



Rehabilitation and Reintegration: Social reintegration of children shall be carried out alternatively by adoption, foster care, sponsorship, and sending the child to an after-care organisation. ((Section 40, the Juvenile Justice (Care and Protection of Children) Act, 2000)) The foster care may be used for temporary placement of those infants who are ultimately to be given for adoption. After-care organisations ((Section 44, the Juvenile Justice (Care and Protection of Children) Act, 2000)) are set up for the purpose of taking care of juveniles or the children after they leave special homes, children homes and for the purpose of enabling them to lead an honest, industrious and useful life. A report is submitted by the probation officer or any other officer appointed by the Government in respect of each juvenile or the child prior to his discharge from a special home, children's home, regarding the necessity and nature of after-care of such juvenile or of a child, the period of such after-care, supervision thereof. ((Section 44(c), the Juvenile Justice (Care and Protection of Children) Act, 2000))

The Juvenile Justice (Care and Protection of Children) Act, 2015 will allow a Juvenile Justice Board, which would include psychologists and sociologists, to decide whether a juvenile criminal in the age group of 16–18 should be tried as an adult or not. The bill introduced concepts from the Hague Convention on Protection of Children and Cooperation in Respect of Inter-Country Adoption, 1993 which were missing in the previous act. The bill also seeks to make the adoption process of orphaned, abandoned and surrendered children more streamlined.

Other Suggestive Measures

The Juvenile Justice (Care and Protection of Children) Act, 2000 is a very good law however the necessary infrastructure is lacking. According to statistics there is a lack of Juvenile Justice Boards, observation homes or special homes for children in various districts. The back up infrastructure of counsellors, psychiatrists, medical personnel, trained social workers that help the Board arrive at appropriate decisions is also a great lacking in the implementation of the Act. Thus it must be ensured that each State constitute them in every District with sensitised members within the shortest time period.

The creation of the Juvenile Justice Board acknowledges the principle that a child should not be tried in an ordinary court of law. There are however, instances where child victims have to give evidence in a court of law.

The media attention to children either as offenders or as victims can have a very damaging effect on the child. The Act provides for not disclosing such a child's identity in the media and not publishing a photograph of the child ((Section 36 in The Children Act, 1960: Prohibition of publication of names, etc., of children involved in any proceeding under the Act. (1) No report in any newspaper, magazine or news sheet of any inquiry regarding a child under this Act shall disclose the name, address or school or any other particulars calculated to lead to the identification of the child, nor shall any picture of any such child be published: Provided that for reasons to be recorded in writing, the authority holding the inquiry may permit such disclosure, if in its opinion such disclosure is in the interest of the child. (2) Any person contravening the provisions of sub-section (1) shall be punishable with fine which may extend to one thousand rupees)) but these provisions are often ignored in practice by the police and juvenile units. Strict guidelines and penalties must be prescribed for preventing this.



It must be ensured that child alleged of petty offences shouldn't languish in jail for long. Thrust should be on the treatment, education, health care and their re-socialisation. The Juvenile should be counseled, given psychological support, training and education and they need to be sensitised to their social environment, their duties and rights. Rehabilitation and re-integration of the child in the society through adoption, foster care and sponsorship is a very good provision however it should be done with care and caution and with child oriented approach.

Since the welfare and protection programmes for children are implemented by different ministries, it is essential to have a strong inter-ministerial co-ordination. Financial and fiscal resources should be apportioned and preferential allocation for preventing delinquency must be made. Emphasis should be laid on more effective planning, monitoring and evaluation of existing programmes through result oriented mechanism operating at different levels.

CONCLUSION

From the above discussion we can say that serious crimes like rape and murder also go unpunished with the offender wearing the grab of juvenility. Juvenile crimes cannot be stopped only through the proper implementation and amendments of Juvenile Justice Act. In order to reform the juvenile in conflict with law, the juvenile system as a whole needs to be reformed first. The ramshackle conditions of observation homes and juvenile justice boards need to be addressed immediately. The nation must strike to provide education, health care, sanitation and housing to every child. Apart from multiple laws governing children, there exist many other problems at the grassroots level. Government-sponsored children's homes are often unable to accommodate neglected children. Children are sometimes even kept in jail. Thus, there is a problem in the execution of laws pertaining to children and the maintenance of children's homes due to both a lack of awareness of child rights and India's burgeoning child population.

Juvenile crimes cannot be stopped only through the proper implementation and amendments of Juvenile Justice Act. It is vital to make aware of civil society about this disease that exists in our sick society. Juveniles involved in crimes are not criminals, in fact, they are victims of society. Juvenile delinquency can be stopped at an early stage, provided special care is taken both at home and in school. Parents and teachers play a significant role in nurturing the mind of a child. Instead of labeling them as „criminals“ or „delinquents“- steps need to be taken to give them a scope of rectification and it would be better if the errors in their lives (involving social and psychological) are brought to their notices. The problem of child crime like many other social evils is linked up with the imperfections and maladjustment of our society. The ideal is gradually gaining wider acceptance that juvenile delinquent needs the sympathy and understanding of our society and not the heavy hand of the law.

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WOMEN STATE OF PROLONGED ANGUISH AND PRIVATION

Dr Somya Sharma, Asst Professor (English)
K.R. puram First Grade Govt College, Bangalore
Contact Details 9379639038
email : somya1612@gmail.com

ABSTRACT

In the ancient Indian society women were adored and worshiped as goddesses. However in the middle age, the status of women got down to a great extent. Women are considered in the society only to perform duties like bring up children, caring every family member, and other household activities. There are old and traditional faith of people coming out for years that men are for thy field whereas women are only for the home. Now-a-days, women are breaking all the barriers of social issues and problems against them in the society. They are getting ahead and enjoying equality of status in almost all fields because of being financially independent and economically sound.

Earlier to this women were facing a lot of problems because of male dominated, patriarchal society system, practice of old traditional believes, etc. Women were only responsible to the traditional roles like childbearing and child rearing. In the modern world, where women status has been improved a little while, still they are facing problems. They have to perform both family and professional responsibilities together without the help of their husbands. In some cases, the condition of women become more embarrassed when they get tortured by their family members instead of getting help. Sexual harassment is more common at homes as well as in the offices by the family members, relatives, neighbors, friends, boss, etc. They have to suffer a lot in their daily life to nourish their career as well as saving their family relationships.

Taking birth as a woman in the Indian society can be said as curse for the women. Women in India face lots of social issues and problems all through the life which are big struggle for them right from their beginning of life. Female infanticide is the most common practice of killing girl child in mother's womb in the Indian society. Women in India are considered as burden for their parents and husbands as they think that women are here only to consume money whole life without earning a little bit.

Another common problem for women is sex discrimination which they face from their birth and continues till their death. Illiteracy, lack of proper education, responsible for household works, rape, sexual harassment at workplace, etc are some big issues for the women in India. However, a lot of positive changes has occurred in the women status as the number of educated people is increasing in the country.

INTRODUCTION

Women are an important part of our society. In order to maintain the natural balance of the society both, men and women need to have their own power and ability take their own decision. But unfortunately, this is not the reality of the society today. Today women are suffering from many problems and issues. These issues are hampering the women from progressing and have become impediments in their way of



success and development. Women face problems like violence, sexual harassment, dowry system, child marriage, female infanticide, eve teasing, rapes, domestic abuse and many others in their day to day life. Students are the future citizens of the society and hence they should be made aware of the problems faced by women in society. Various issues which are faced by women in the society such as dowry, domestic abuse, unequal pay, gender inequality, violence, sexual harassment, eve teasing, rapes and many others. This information will put the light on various issues of women, the history of those problems, the causes and reasons behind those problems, effects of the problems and the solutions and ways to reduce and eradicate those problems.

Women's problems however backdated it sounds remains one of the most unfortunate realities of our times. Today's youth have a moral obligation to find a way to bring the next generations out of the scourge of such practice. Before proceeding to the solutions, it is helpful to understand the basis of women and the various problems faced by them.

History of Women's Problems

Across the globe, the role women played remained more or less similar in the fact that in most cases, women were seen as the childbearing and child rearing agent with little functional roles that affected or touched public life and spaces. Forget women franchise in voting or financial rights, from Britain to Germany to China, despite movements of Renaissance that led to the advent of reason, even then women were naturally seen as subject's inferior to the men population.

In India, traditionally women assumed a secondary role as upper castes associated women with purity and thus there was the need to protect the purity. Such an understanding ultimately gave rise to regressive thought process including Purdah, Sati system. The understanding stemmed from the biological interpretation of primitive social order where men by the virtue of being stronger were meant to play the role of the protector and females born physically weaker was supposed to lend gentleness at home.

Even though the world progressed from primitive to feudal to Renaissance to Industrial to post-colonial phase, even then feminism could hardly make a difference till as late as the 1950s. It was only after the Second World War, that women were being recognized to be equal to men by the means of access to the property, voting rights and equal right to work.

In spite of all recognition, problems faced by women continued to rage as a reality. Whether in the form of pay gap or doubled up labor to be given to both house and workplace or the immense stress of performance at every stage, problems faced by women are raw and relevant on an everyday basis.

Causes behind Problems Faced By Women

That women face hurdles in almost every stage of their life is a known thing. However, if one ponders hard the reasons that come up seem obsolete given that we live in the 21st century. Nevertheless, quite tragically the causes remain totally relevant and become the ground reality for most women across the globe.

- Insufficient access to economic resources:

Till date, most countries do not legislate equal property rights for women. This implies that whether the woman is liable to inherit something or wants to give a share of her own earnings to her chosen sector, she will not be allowed so. In most cases, brothers have a share in father's property while husband decides the fate of a wife's earnings.



- Unequal access to political resources:

Several countries do not support the universal franchise for women. Which implies that they do not go to vote or are influenced by male voters of her family. Therefore, in the long run, they sideline themselves from accessing to various welfare schemes available for them due to lack of awareness and courage to make a political or legal step.

- The gap in salary structure:

For the same job a man and a woman do, most countries tend to pay marginally or significantly less to the woman employee. Even corporate houses follow a similar practice of discriminatory salary. In the long run, the wide pay gap ensures that for the same amount of work done, the woman has lesser savings and equal expenditure.

- The culture of violence against women:

Across the globe, women are subject to the higher degree of violence as a result of deeply rooted patriarchal culture. Most men feel women exist for reproduction only and it is legally and morally okay to hit and abuse her. This becomes the basis why beating a wife is often pacified as 'natural' even by women themselves. A deep inherent sense of patriarchal thought process cultivated across a long time sensitizes the illegal to be a customary evil.

- Low level of education:

Given the fact that even now most women are viewed as the tool to make babies and progress bloodline, even today female education is prioritized much behind male education. The general idea is to keep the woman less aware of her legal position in society so that it is easy for men and elders to coerce them into submission. Thus even though a woman might want to complain about her condition, yet her lack of knowledge will not allow her to take the decisive step.

Importance of Female/Women Education Essay, Speech & Article

- The higher burden of domestic responsibilities:

Even today the primary duty of a woman remains towards her domestic household. Even for working women, it is expected that the woman will do outside job only once her domestic duties have been fulfilled. Most women cannot cope with the pressure of managing both children, household as well as the workplace and mostly the workplace is forced to be resigned. Thus, the causes for problems faced by women remains deeply disturbing as well as widespread.

Issues and Problems faced by Women's in today's society

The culture and tradition of India is considered as old and great all over the world where people used to worship various female goddesses, saints and poets. India is also a powerful nation and famous worldwide for being the largest democracy in the world however, women backwardness is also very clear in the Indian society because of the social issues, problems and lots of restrictions against women. Women belong to the lower- and middle-class family suffers more than the women of higher-class family. Women in the Indian society generally face problems of sex discrimination, high percentage of illiteracy, female infanticide, dowry system, etc

Women in the Indian society have been considered as inferior than men for many years. Because of such type of inferiority, they have to face various issues and problems in their life. They have to go extra miles than men to prove themselves equivalent to men. People in the middle age were considering women as



key to destruction so they never allowed women to go outside and participate in the social activities like men. Still in the modern age, women have to face many more problems in their daily life and struggle a lot to establish their career. Still there are many parents who prefer to have only boy baby and allow education to boys only. Women for them are only medium to keep family happy and healthy.

A woman is seen in the society with more intense ridicule sight and become at higher risk of honor killing if she is involved in the love marriage or inter caste love marriage. Women face a lot of challenges because of the existence of patriarchal society, child bearing and family care roles, deep rooted cultural norms, etc in the Indian society. Women in India do not have equal access to autonomy, mobility to outside the home, social freedom, etc than men. Some of the problems faced by the women are because of their domestic responsibilities, cultural and social specified roles, etc.

Taking birth as a woman in the Indian society can be said as curse for the women. Women in India face lots of social issues and problems all through the life which are big struggle for them right from their beginning of life. Female infanticide is the most common practice of killing girl child in mother's womb in the Indian society. Women in India are considered as burden for their parents and husbands as they think that women are here only to consume money whole life without earning a little bit.

Another common problem for women is sex discrimination which they face from their birth and continues till their death. Illiteracy, lack of proper education, responsible for household works, rape, sexual harassment at workplace, etc are some big issues for the women in India. However, a lot of positive changes has occurred in the women status as the number of educated people is increasing in the country.

Sexual Harassment and Eve Teasing

Over 50 percent of the female population on an average across the globe face the terror called sexual harassment and eve teasing. In India, owing to the deep male-dominated culture, almost 75 percent women face sexual harassment on a yearly basis. Workplace harassment is a major issue where often bosses hold the power to manipulate a woman threatening her with sacking in order to obtain sexual favors.

Eve teasing made popular with films and rampant objectification of women is another horror most women have to put up with on a daily basis. Public spaces or private, sexual harassment often happens with the offender being a known person to the woman in question. Such issues more than anything else creates immense pressure on the woman's mind.

Gender Discrimination

The reality for most women across the world is an acute sense of discrimination vis a vis their male counterparts. At home, women are viewed primarily as the working labor without a say in important and tangible matters say financial decisions and role in property matters. Further, even though a woman might not be biologically fit enough yet due to lack of reproductive right and awareness, she might be forced to bear children. At workplace too, pay parity exists in few domains. Further, in case of sexual crimes, most offices do not have adequate measures in place to register complaints specific to women. In public spaces, women are often assigned a role of beauty, aestheticism without the recognition of their rights and self-respect.

Dowry and Bride Burning, child marriage



The malice of dowry exists predominantly in South Asia and in India, the issue has a more profound impact than other countries. The practice of giving dowry in exchange for marrying off a girl to a suitable groom, not only commodifies a woman but also encourages the society into believing that unless a woman can bring the free property into a groom's house, her status will not be uplifted. Often in India, the denial of giving or receiving dowry results in social shame and continuous violence against the bride at the hands of her in-laws and husbands. In 1980s hundreds of cases were registered where brides were burnt as they could not bring the necessary dowry with them.

A girl child is often viewed as a marriageable property in several parts of India like Uttar Pradesh, Rajasthan, Bihar and Madhya Pradesh. Incidents of girl child marriage take place even till date and resistance by girls is often quashed under parental force. Most girls do not even get the opportunity to prevent the marriage and as a result, are forced to start a family and bear children as a result of getting married prematurely.

Selective Abortion and Female Infanticide

Several countries across the world indulge in the horrific practice of sex-selective abortion and resultant female feticide or infanticide. Preference for a male child in countries like India, China, and Nepal has resulted in a skewed demographic statistic in those countries. AS per 2011 census, there were only 940 females per 1000 males in India. In 1994, India took legislation to ban the practice of selective sex determination before birth in order to tackle this problem. However, even till date quack medical centers, illegal ultrasound trade continues this practice and run a business at the cost of ever deteriorating sex ratio in the country. As the system of dowry still exists, therefore in most cases the birth of a girl child is seen as an economic burden which is best prevented by her death.

Domestic Violence

Despite steps towards economic liberalism and women entering in greater numbers in the labor force, the issue of domestic violence still haunts most women in the confines of home. Coming in various forms of emotional abuse, economic denial, and physical violence, domestic violence is an issue that remains much under-addressed and unresolved. Often, as victims are tied to their family for reasons like children, their welfare, social stigma, lack of financial support, they fall under a vicious cycle of exploitation and subjugation. In India, various acts and laws were passed in order to help women achieve quick redress. The 498A Act of the Indian Penal Code made domestic violence an offense for immediate arrest. However, the Act was amended due to various exploitations in a wrongful manner.

Social Media Harassment

About one-third of women internationally face the recent spate of social network harassment. Cyberbullying is the latest bug to hit the deep male dominated socio cultural pattern. Shaming of young teenage girls for their liberal choice of dress or conduct gives the presumption of being available for easy sexual favors. Given the universal access to social media platforms irrespective of educational and cultural backgrounds, cyber molestation and shaming is currently a non-deniable aspect of the youth. The various ways in which girls are targeted for their gender includes shaming them over western liberal outlook or being fashionable or implying them of sexual provocation by sending lewd messages. All these are various ways in which bullying is yet another problem faced by women across the globe.

Inadequate Nutrition



Women, more often than not become victims of undernourishment despite the fact that they do almost an equal share of physical work and labor. Anemia is a leading cause of neo natal death in women. Most women, especially belonging to low-income group sector, suffer from several nutritional deficiencies which are mostly attributed to lack of time after domestic duties, the custom of eating after the male members have completed, illiteracy in scientific nourishment ideas. All such aspects make them not only malnourished but raise pregnancy complications affecting even the newborn child. Nutritional deficiency is a much-neglected aspect of discussion while dealing with problems faced by women, which is all the more important as a well-fed woman is naturally stronger and can execute her responsibilities better.

There are various other issues and problems which women generally face in the society in India. Some of the problems are mentioned and described below:

- Dowry and Bride burning: It is another problem generally faced by women of low or middle class family during or after the marriage. Parents of boys demands a lot of money from the bride's family to be rich in one time. Groom's family perform bride burning in case of lack of fulfilled dowry demand. In 2005, around 6787 dowry death cases was registered in India according to the Indian National Crime Bureau reports.
- Disparity in education: The level of women education is less than men still in the modern age. Female illiteracy id higher in the rural areas. Where over 63% or more women remain unlettered.
- Domestic violence: it is like endemic and widespread disease affects almost 70% of Indian women according to the women and child development official. It is performed by the husband, relative or other family member.
- Girls have no property rights like boys forever.
- Child Marriages: Early marriage of the girls by their parents in order to be escaped from dowry. It is highly practiced in the rural India.
- Inadequate Nutrition: Inadequate nutrition in the childhood affects women in their later life especially women belonging to the lower middle class and poor families.
- Domestic violence and status in the family: It is the abuse or violence against women.
- Women are considered as inferior to men so they are not allowed to join military services.
- Status of widows: Widows are considered as worthless in the Indian society. They are treated poorly and forced to wear white clothes.
 - Problems of female education: Women education percentage is low in India especially in the rural areas because they are discouraged for higher education like professional and technical education.
 - Problems related to unemployment: Women are getting more problem in searching their suitable work. They become more prone to the exploitation and harassment in the work areas.
 - They are given more work and hard tasks by their boss intentionally. They have to prove their devotion, seriousness and sincerity towards work time to time.
 - Women who are uneducated more prone to divorce and desertion by their husbands on any stage of life. They have to live whole life with fear of divorce. In some cases, they have to finish their life because of unbearable conditions.

Earlier women were facing problems like child marriage, sati pratha, pardapratha, restriction to widow remarriage, widow's exploitation, devadasi system, etc. However, almost all the old traditional problems



have been disappeared gradually from the society but given rise to other new issues. Women are continuously facing many problems even after having self-confidence, individuality, self-respect, personality, capacity, talent, and efficiency more than men. They are facing problems in their daily life even after they are given equal rights and opportunities like men by the Constitution of India.

Effects Of Problems Faced By Women

As it can be derived from the long discussion above, the multifarious problems pinning down women in the various sector remains a reality. The effects of such problems are even more complex. Some of them include:

- Traumatic Disorder and Other Mental Issues:

Currently, more women face post-traumatic disorders and other mental troubles than men. This can be directly attributed to the various forms of abuse specific only to women.

- Lack of confidence and passing on to next generation:

A mother who faces trauma is also likely to lack the confidence to both embolden her child or embolden herself to resist. More often than not daughters of battered mothers run the risk of facing similar mental frame.

- Lack of Education:

The problem runs mostly because most women stay less educated. On account of problems, they have even lesser access to education as mostly men or family prohibits them from having it and therefore, they tend to make it a natural affair of getting exploited.

Solutions for Addressing Women's Problems

Across the globe, the United Nations works under several heads in order to solve the problems faced by women. The 57th Status Report on the Commission for the status of women recognized the importance of achieving gender equality and ending gender violence across the globe. It also works under Partners of Prevention Acts where various NGOs and other related bodies coordinate their work in order to achieve a universal standard of preventing problems of women.

In India, several measures and steps were taken post-Independence to address the issue of women. The establishment of National Commission For Women in 2010, Swamsidhya Programme where women self-help groups were encouraged to form under a substantial financial sanction by the government, various acts including death for dowry case or special cyber cells to take care of cyberbullying, all these are the tools which women can always use effectively to address their problems.

Nine Suggestions for Solving the Problems Faced by Women in India are as follows:

1. In the first-place women should be educated as education widens their horizons and broadens their outlook making them aware of their constitutional and legal rights, reproductive rights, and human rights both in their work and in the social sphere.

So mass literacy campaigns should be organized on a large scale. Emphasis should be laid on enrolment and retention of the girl child in formal schooling and no- formal education through incentive schemes such as mid-day meals, free supply of text books, uniform, school bags, science kits, scholarship and residential and hostel facilities and removal of gender bias in the curriculum.



2. Vocational and Entrepreneurship Development program should be organized to make women self employed by increasing their efficiency and capabilities in decision making.
3. Prenatal Diagnostic. Techniques, Regulation and prevention of misuse Act 1994 to ban the sex determination of unborn child to check female feticide and infanticide and other enactments relating marriage divorce, adoption, succession, dowry and moral protection should be implemented for the protection and emancipation of women.
4. National and state level commissions for women, NGO, Task force for women and child development, DWACRA (Development of Women and children in real areas), ICDS programs should undertake awareness campaign about legal rights, women's rights, human rights, child rights as well as about AIDS and STD, population education health education, environmental education, education about saving schemes, disaster management and rehabilitation programs with all sincerity and honesty.
5. The attitude of husband and other family members should be changed through mass media and other ways. The husband should treat his working wife with respect and as a co-partner. He should help her in the domestic sphere to reduce her stress and strain. Moreover, she should be given the facilities of Servants and modern and time-saving gadgets to relieve her mental tension and work load.
6. Proper crèches should be made available at or near her place of work for the proper care of her children while she is away to work.
7. A keen interest and sincere attention of government is highly essential to improve the health and nutrition of this vulnerable section of the society. Protection should be given against sexual harassment. Women must not be discriminated upon.
8. Women should change their attitude towards their family members and colleagues. They should respect them, be co-operative and inculcate noble qualities like love, affection, sincerity, faithfulness etc. to maintain smooth relation with them. They should be dressed decently and soberly in the office as well as in the public places.
9. Lastly women should realize that opportunities will not land in their laps. They will have to create them and if need be, fight for them. The women should fight back to restore their dignified position in society. They should thrive hard to enforce their rights and establish due justice, equality in society and work-hard for total elimination of illiteracy, poverty, dowry-ills and all for effective implementation of all women related programs and laws.

Thus women are the most important human resource and an asset in accelerating economic growth and ensuing social change in the desired direction. If we really want to eradicate their problems, then both men and women have to change their mind-sets. Women should be given due respect and status which they rightfully deserve in society. Jawaharlal Nehru has pointed out "To awaken the people, it is the women who must be awakened. Once she is on the move, the family moves, the village moves and the Nation moves."

Conclusion

Women are an essential part of our society and they deserve equal rights and opportunities. To create a happy and loving environment for women we need to eradicate the problems faced by women.



The government should take necessary steps to stop the crimes against women and it is our moral responsibility at an individual level to contribute in abolishing the crimes against women.

In the ancient Indian society women were adored and worshiped as goddesses. However in the middle age, the status of women got down to a great extent. Women are considered in the society only to perform duties like bring up children, caring every family member, and other household activities. There are old and traditional faith of people coming out for years that men are for thy field whereas women are only for the home. Now-a-days, women are breaking all the barriers of social issues and problems against them in the society. They are getting ahead and enjoying equality of status in almost all fields because of being financially independent and economically sound.

Earlier to this woman were facing a lot of problems because of male dominated, patriarchal society system, practice of old traditional believes, etc. Women were only responsible to the traditional roles like childbearing and child rearing. In the modern world, where women status has been improved a little while, still they are facing problems. They have to perform both family and professional responsibilities together without the help of their husbands. In some cases, the condition of women become more embarrassed when they get tortured by their family members instead of getting help. Sexual harassment is more common at homes as well as in the offices by the family members, relatives, neighbors, friends, boss, etc. They have to suffer a lot in their daily life to nourish their career as well as saving their family relationships.

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STUDY OF PSYCHOLOGICAL FACTORS INFLUENCING PERFORMANCE AMONG FEMALE ATHLETES OF UNIVERSITY OF BANGALORE

Mr. Harish K M¹ Physical education director, ADVS First grade college sasvehalli, Davanagere.

Dr. Munegowda P² Physical education director, SFS Institution Bangalore.

Mr. Lokesh S³ Sri Chitralingeshwara institute Chitrahalli .

Abstract:

Stress as an element of fear may originate from physical, psychological or biological factors. There is no believe that athlete do not encounter the same range of psychological stress that other experience or that response to stress is different for athlete. The impact of psychological stress on athlete has become an increasingly important area of study with in the decade and has added significantly to our under standing of psychological and behavioral aspects of athletics and sports. In this scale 52 items are included. This scale measured the aspects of Frustration, Conflict, Pressure and Anxiety. The results of SSB & SSW was 3273.49, 2038.25 and F -value was 2.40 when table value is 3.-35. F Ratio (2.40) is less then table value of 3.35 at 0.05blevel with (3.27) degree of freedom. This result shows. The non significant difference on total amount of stress among female players of Judo, Table Tennis and Athletics. **Results:** The analysis of data and result of 3.5 as been presented in the chapter. The data on Raner's Locus of Control scale, Frustration, Conflict, Pressure and Anxiety were analyzed by applying ANOVA analysts of the significant difference among female players of athletics, Judo and Table Tennis. **Conclusion:** One-dimensional anxiety and athletic performance have, more frequently been related to a variety of casual events. Cognitive motor demands of various sports also present unique aspects and results I various forms of stress. Individual differences and expectations of self efficacy and self- confidence may affect athletic performance and show a casual relationship between stress of sports and resulting performance of the athlete.

Keyword: Psychological factors, stress, sports performance, Athletics.

INTRODUCTION

Stress is characterized by the body's non-specific response varying demands that are placed upon it. Many times it is response to in a negative light; now ever stress can help a person to be alert and motivated allowing a person to accept more than they would otherwise. A lack of stress cans much a problem as too much stress. The goal in treating stress is not eliminate it but to manage it and use it to our advantage. As we strive optimal level of stress in our lives we should see the amount of stress motivate us in our performance.

Kimball and Feryinger: Examined collegiate sport and individual experiences of stress because of their predication in this kind leisure. Subjects were 7 male and female athletes representing 9 sports and each academic level. The research is a secondary analysis of an interpretive study conducted. The original findings of stress among collegiate student athletes. The original findings were re-interpreted



in the context of the leisure as stress coping literature. In a qualitative interview approach. The author has studies race gender and social class of influencing the athlete experience. Results show that collegiate sports are perceived to be both a buffer and an experience of stress and that the race and gender are important in shaping collegiate athletes experiences of stress.

Sport Performance

Sport performance is the manner in which sport participation is measured. Sport performance is a complex mixture of biomechanical function, emotional factors, and training techniques. Performance in an athletic context has a popular connotation of representing the pursuit of excellence, where an athlete measures his or her performance as a progression toward excellence or achievement.

METHODOLOGY

In this chapter the selection of students, variables, reliability of data, procedure for administration of the tests and collection of data and statistical techniques employed in this study have been described.

SELECTION OF SUBJECTS:

Thirty female in athletics, Judo and Table Tennis, 10 from each sport from amongst those who are participating in Inter-University Competition from Bangalore University, were selected as subjects for this study. They were all between of 18-25 years.

TOOLS USED FOR COLLECTION OF THE DATA:-

ROTTER'S LOCUS of control scale. In this scale 29 item are included. This scale measured the aspect of external locus of control.

BISHT BATTERY of stress scale collecting the data. In this scale 52 items are included. This scale measured the aspects of Frustration, Conflict, Pressure and Anxiety.

RELIABILITY OF DATA:-

The reliability of data was ensured to establish the tools of reliability, Tester reliability, reliability of test a subjects reliability.

TOOLS RELIABILITY:-

Reliability of ROTTER'S LOCUS of control scale by spilt half method 88 and by test Re-Test – 85.

Reliability of BISHI BATTERY of stress scale Test spilt half method – 66.

Subject Reliability:

The test-retest method established the subject's reliability. It was significant at 0.5 level of confidence at the same tester, using the same subject under similar conditions and no motivational technique being used.

Administration of test a collection of data:-

The test was administered during the various Inter-university comps held by university sports board. The subjects were made aware of the study and its significance prior to the administration of the test. The confidentiality of test taken was maintained. People involved in the administration of the test were given a brief training before the Test.

Showing the comparison on players of Judo Athletics and Table Tennis by ANOVA:-

Source of Variance	D.F.	SS	MS	Female Value
SSB	3	6.07	2.02	0.46
SSW	27	178.9	6.63	NS

F^* Ratio at (df 2,27) at 0.05 level = 3.35

*Non significant at 0.05 levels

The table indicates the SSB & SSW was 2.02, 6.63 and F^* value was 0.46 when table value is 3.35 F^* Ratio 0.46 is less than the table value of 3.35 at .05 level with (3,27) degree of freedom This shows the difference on locus of controlling among female players of Athletics, Judo and Table Tennis was not significant.

Showing the internal of locus of control among female players of Athletics, Judo and Table Tennis (Score in point)

Sports	Number of Sample	Mean
Athletics	10	9.8
Judo	10	10.4
Table Tennis	10	10.9

Table- indicates the mean number of sample of player. Number of sample of each sport was 10 and the Mean Athletic, Judo and Table Tennis was 9.98, 10.4 - 10.9. This is less than 12 that shows the player of Athletic, Judo and Table Tennis were internal Locus of Control.

Comparison on frequency of frustration among female players of Judo, Athletics and Table Tennis

Source of Variance	D.F.	SS	MS	Female Value
SSB	3	496.27	165.42	1.93
SSW	27	3461.23	128.36	NS

F^* -Ratio at(df2,27) at .05 level=3.35

*Non significant at 0.05 levels

The table shows the SSB was 165.42 and 128.36 and F^* Ratio was 1.93 when table value is 3.35 F^* Ratio (1.93) is less than the table value of (3.35) at 0.05 level with (3,27). This show the difference on frequency of Frustration among female players of Athletics, Judo and Table Tennis was non significant.

Comparison on Quantity of frustration among female players of Judo, Athletics and Table Tennis by ANOVA:-.



Source of Variance	D.F.	SS	MS	Female Value
SSb	3	256.27	85.42	1.30
SSw	27	2663.2	98.63	NS

f^{*} Ratio at (df2,27) at .05 level=3.35

*Non significant at 0,05 levels

The table indicates that the SSb and SSw 85.42, 98.63 and F value was 1.30 when table value (3.35) is greater than the F value of (1.30) at 0.05 level with (3.27) degree of freedom. This indicates that the difference on Quantity of Frustration in female players of Athletics, Judo and Table Tennis was not significant.

DISCUSSION OF FINDING ON LOCUS OF CONTROL

The finding of the study indicates Table-T & Table-2 that there was no significance difference (046) among female players of Athletic. Judo and Table Tennis on loom of control. The omits of the study clearly indicate that the roam score of female players of Judo (10.4) end Table Tennis (10.9) was significantly high comparative to female players (9.0) fatter shows that the Athletes female players were more internal than the female players of Judo and Table Tennis.

SIGNIFICANCE OF THE STUDY

The finding of this study, thus will be significant in the following way-

1. It will lead to the use of the appropriate coping strategies model for stress management Technique and total understanding cultural differences in sport.
2. Stress management programs will help to reduce the frequency.

SAMPLE Thirty female players in Athletics, Judo and Table Tennis, 10 from each sports participating in Inter-University Competition from Bangalore University were selected as subjects for this study they are between in range of 18-25 Years.

DISCUSSION OF FINDING ON STRESS:-

The analysis of data revealed that there were significant difference (10.73 13.06) among female players of Judo, Table Tennis, and Athletics on frequency of pressure and Total amount of stress. This can be seen from the result of ANOVA.

The study further revealed that the mean score on frequency of Pressure was greater in female players of Table Tennis (32.5)

Comparative to Judo (29.8) and Athletics (23.7).

The study indicates that the total quantity of stress among female players of judo was found more high compared to Athletics (72.3) and Table tennis (79.3).

The study further indicates that the mostly players of Athletics, judo and Table Tennis were in High Stress.

FINDINGS:

In the course of the study the following conclusion were drown-

1. There were no significant difference players of Judo, Athletic and Table Tennis in the locus



of control Athletic to Judo and Table Tennis.

2. The analysis of data revealed that there were significant difference amongst female players of Athletics, judo and Table Tennis on frequency of pressure and total amount of stress.
3. The study further indicates that there were no significant difference amongst female players of athletics, judo and table tennis ion frustration of frequently & quantity, convict of frequency & quantity, pressure of quantity Anxiety, Total amount of stress and total stress on frequency.
4. Mostly students in average & high stress which have a direct impact on the onset of anxiety during competition and hence on the performance of female athlete.

RECOMMENDATIONS

On the basis of the above conclusion the following recommendation may be made:-

1. Similar studies may be carried out on other age level and sexes of the athlete.
2. Similar studies may be done on different level of athlete.
3. Such type study may be conducted on team game such as hockey, basket ball.
4. A comparative study may be conducted on non sports person or sports person.
5. Social cultural variable can be taken for the study.
6. We can take the sample of big size. .
7. A comparative study may be conducted on university players.
8. In the study we can take use other psychological factors such as motivation fear; Emotion, Anger, Confidence, Aggression, which affect the performance of the player.

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RELIGIOUS CONVERSION AND SOCIAL CHANGE AMONG SCHEDULED TRIBES IN KARNATAKA

Dr. Ganapathi. H. B.

Assistant Professor of Sociology,

A.D. V.S. First Grade College,

Sasvehalli Tq: Honnali

Dist: Davangere Karnataka

Abstract : A man does not change religion as he changes his clothes. He takes it with him beyond the grave. Religion is a matter of life and death. But today innumerable people are changing their original religion and converting to other religions. Majority of these are of deprived sections of the society, particularly Dalits and scheduled tribes. Most of the Dalits are embracing to Buddhism, where as scheduled tribes embrace to Christianity. In the beginning the tribals, who were despised by the Hindus as uncivilized, very backward group and looked down upon, the Christian missionaries provided with essential educational and medical services, they won over their confidence and affection. The sympathetic understanding shown by the Christian missionaries about the day-to-day problems and coming to their rescue and assistance at times of need has had its impact. Many tribals areas have come under the impact of Christianity more readily than with Hinduism. In many areas the native religious beliefs and practices of the tribals continued hand-in-hand with Christianity.

Keywords : Religion, Conversion, Scheduled Tribes

Introduction

No doubt, Christianity has been an important factor of cultural and social change among the tribals. After baptism the mentality of the aboriginals began to change in an extensive way the value patterns of the indigenous way of life experienced a service confrontation with the newly development thoughts and ideas resulting from the change of religion. The territories, where Christianity took a deep based and wide spread role, become so much influenced that the physical as well as social setting of the tribal villages developed. In course of time most of the tribal groups came under the spell of the caste system which resulted in the formation of a large number of low – graded communities within the Hindu fold, many other have taken shelter to Christianity and by this way the despotic exercise of power of the caste based society had been avoided. Thus Christianity appeared as a protective force to these ill-fated people.

Since time immemorial they live in isolation, observing a totally different value system, culture and life style, which have virtually remained unchanged since ancient times. Their economy also been independent of wider economic system and mainly depends on the forestry, livestock and agriculture. In fact, the issue of tribal identity is not something new or a very recent phenomenon. In one stage, tribals preferred to follow the upper caste. Hindus in the process of Sanskritization, giving up many of their own traditional beliefs, values and customs just to include themselves in the Hindu fold. Then with the rapids



industrialization tribals faced a different type of identity crisis. Change in their traditional economic spheres because of adopting many industrial jobs, resulted into the reorientation in tribal way of life with some structural and organizational changes too.

Review of Literature

Patel, Tara (1984:42) is also of the opinion that upto the end of the 19th century, the spread of education among the tribal people was very insignificant and that too only at the primary level. Later on, the missionaries, with the support of the government, continued their efforts. While most native states did not make any significant contribution towards the welfare of the aborigines, some of the advanced native states, such as Baroda, opened a new vista in the area of tribal education and welfare.

Similarly Kamat A.R. (1981:1282) has opined that with the spread of education the Christian missionary influence became predominant in certain regions while with the growth of nationalist movement Indian missionary influence became predominant areas. Inevitably their land started the process of consensus and conflict, of emulation of the dominant classes and of search for new self-identity.

Danda (1988:327) says that, the processes today are not exactly the same as they were immediately before independence of the country, still it is a matter of gratification that due to exposure to the government sponsored programmes, particularly of education and development, the scheduled tribe in India, instead of feeling shy of or losing their identity by way of absorption could become assertive about their right to maintain their independent cultural identity and at the same time become partner of the larger national whole on equal terms.

In this regard Pati, R.N. and L. Jagatdeb (1991) in their book tribal demography in India have opined that education is essential for the socio-economic modernization of all the societies. It is one of the important keys, which unlock the door of modernization.

The discussion of social change among the tribal communities in India will be incomplete without a discussion of the role of Christian missionaries. The missionary effort in education, health and proselytisation, was an important agency of starting for reaching social amongst them. As K.S. Singh (1978) has remarked, "Christianity gave them an ideology created a myth and a sense of history sharpened the feeling of separateness and emphasized identity".

Christian missionaries working in tribal areas were the first to start modern formal education among them in 1831, when the illiterate and ignorant folk was found to be exploited in various ways by the landlords, the moneylenders and non-tribals. It was against this background that the work of the Christian missionaries comes as relief to the tribals. G.E.L. Mission, S.P.G. mission and Roman Catholic mission were some of the important missions, which took a leading role in educating the tribals by opening hundreds of primary and secondary schools in different tribal belts of the country.

Similarly the role of Christian missionaries was also notable, which brought about lot of changes among weaker sections and tribals in this context Nurullah and Naik (1951:427) have observed that "In Bengal and Assam the education of the tribal children has been partly taken up by the direct



instrumentality of the state, but chiefly by the missionary societies with help and encouragement from the government”.

Objectives

1. The study aims at understanding the perception of scheduled tribes P.G. students towards process of conversion and change in their social status.
2. The study proposes to understand the impact of conversion to enhance their status in the society.

Methodology

This study was conducted in four universities of Karnataka, which represent different regions of the state. The universities are Mysore university, Mysore, Gulbarga University, Gulbarga, Karnatak University, Dharwad and Kuvempu University, Shimogga. The study is based on survey method to select samples quota sampling method was used. To collect the required information interview schedules were used. For the present study 300 scheduled tribe PG students were selected as samples.

Limitations of the Study

The present study is confined only to post-graduate scheduled tribe students. The study covers the respondents from only four universities representing different regions of the Karnataka state.

Analysis

Christianity has been an important factor of cultural change among the tribals since the British rule. Initially the conversion begun at individual and family level and was an uphill task. It is significant to note that during the process of conversion the choice fell on the numerically major tribes. Sahay, K.N. (1967) said that the first impact of proselytization in the tribal areas was felt by the Khasis of Assam in 1813, the Oraons of Chotanagpur in 1850 and Bhils of Madhya Pradesh in 1880.

The impact of Christianity on the tribes of India has opened up a lot of changing situations. The converted tribals witnessed a rapid process of transformation.

After baptism the mentality of the aboriginals began to change in an extensive way the value patterns of the indigenous way of life experienced a severe confrontation with the newly development thoughts and ideas resulting from the change of religion. The territories, where Christianity took a deep based and wide spread role, become so much influenced that the physical as well as social settings of the tribal villages developed there in faced thorough change over. In course of time most of the tribal groups came under the spell of the caste system which resulted in the formation of a large number of low-graded communities within the Hindu fold, many other have taken shelter to Christianity and by this way the despotic exercise of power of the caste based society had been avoided. After getting lowly based position in the caste graded Hindu society many transformed tribal groups had to face severe hardships created by the Hindu landlords in their large scale malpractices of snatching agricultural lands from the grip of the so-called socially upgraded tribals. They were faced to become daily wage earners under the disposal of these landlords. In this meagre income they hardly could

escape from the greedy clutches of the money lenders. Christianity appeared as a protective force to these ill-fated people in that specific situation of degradation and oppression.

After the attainment of India's independence the tribal people of India have been focussed in a different perspective. It has been felt by the national government that the tribes of India are to be treated as the specific part and parcel of the traditional Indian civilization and as a necessary consequence, they should be integrated with the mainstream of national social system by means of directed developmental processes. In order to protect the tribals in the transitional phase some constitutional safe-guards have been provided by the government. Various measures have been adopted to help the tribes of India in developing themselves socially, economically and educationally.

Recent-past the process of conversion among scheduled tribes has gradually increased. As a result they are beginning to enter the main stream of social economic, cultural and political life. Therefore here an attempt is made to understand the process of conversion and its impact on the status of scheduled tribes.

Table 1

Social class and opinion regarding conversion to other religions

Sl. No.	Social class	Opinions			Total
		Yes	No	Not decided	
1.	Upper class	03 (8.3)	22 (61.1)	11 (30.6)	36 (100.0)
2.	Middle class	16 (11.5)	66 (47.5)	57 (41.0)	139 (100.0)
3.	Lower class	17 (13.6)	59 (47.2)	49 (39.2)	125 (100.0)
	Total	36 (12.0)	147 (49.0)	117 (39.0)	300 (100.0)

As far as social class is concerned a most of the upper class respondents do not want to convert to other religions. But among the respondents who have already decided to convert, most of the respondents belonged to middle and lower social classes. It shows upper class respondents have been enjoying equal social status with the mainstream of the society, whereas the respondents of lower social class have been experiencing inferiority complex. Hence one may find differences of opinions concerning to conversion.

Table 2

Reasons for conversion

Sl. No.	Reasons	Frequency	Percentage
1.	Inequality in Hinduism	80	26.7
2.	To remove caste stigma	45	15.0
3.	To acquire higher status in the society	112	37.3
4.	Attraction towards other religions	63	21.0
	Total	300	100.0

The study revealed that conversion helps for attainment of higher social status in society. Because in most of other religions there is no caste based discrimination resemblance to caste system of Hinduism. Among all the respondents 37.3%(112) respondents have opined that so many people convert to other religions to acquire higher status in the society.26.7%(80) respondents have said that low caste people and scheduled tribe people convert to other religions due to practice of inequality of Hinduism. In Hinduism the practice of casteism is present even today 21.0%(63) respondents have opined that the people convert to other religions only due to attraction towards other religions other religions like christainity, Buddhism are based on equality. Remaining 15.0% (45) respondents have indicated that the people embrace to other religions to remove caste stigma in Hinduism.

Thus the people of lower castes and scheduled tribes convert to other religions to enhance their social status, to come out of clutches of Hinduism and to inculcate the principles of other religions. In this way it is clear that conversion is helpful to achieve higher social status.

Further in the present study an attempt is made to understand the opinions of the respondents conversing changes after conversion.

Table 3

Opinion regarding changes after conversion

Sl. No.	Opinions	Frequency	Percentage
1.	Yes	142	47.3
2.	No	34	11.3
3.	I don't know	124	41.3
	Total	300	100.0

The data has clearly indicated that conversion definitely brings about changes in the life of the converted people. But some respondents have not given clear opinion concerning the aspect. Among all the respondents 47.3(142) respondents have opined that no doubt conversion brings about changes. But 11.3%(34)respondents are of the opinion that conversion does not bring any changes in the life of converted people. But remaining 41.3%(124) respondents have no idea regarding conversion and results of conversion.

Thus from the above table it is clear that conversion brings about lot of changes in the life of the converted people. Therefore further an attempt is made to know the changes occurred after conversion.

Table 4

Changes occurred after conversion

Sl. No.	Changes	Frequency	Percentage
1.	High status in the society	39	13.0
2.	Remove caste identity	89	29.7
3.	Bring socio-economic change	14	4.7

4.	No opinion	154	51.3
5.	Others	04	1.3
	Total	300	100.0

The study has shown that from the conversion one cannot be identified with caste. But he is being identified by religion but not caste. At the same time they can get higher social status in the society. Among all the respondents, who have said that conversion brings about changes, 29.7%(89) respondents have opined that conversion removes caste identity 13.0%(39) respondents have opined that conversion provides higher social status in the society. 4.7%(14) respondents have said that conversion brings about social, economic changes among converted people. Remaining 51.3%(154) respondents have not given any definite opinion regarding this aspect.

Thus it is understood that conversion brings about changes in the life of converted people. Further an attempt is made to understand the feelings of respondents if they would convert to other religions.

Table 5

The feelings of respondents if they convert to other religions

Sl. No.	Opinions	Frequency	Percentage
1.	Sense of liberation from caste bindings	60	20.0
2.	A sense of feeling something new in future	71	23.7
3.	One can achieve higher social status in society	19	6.3
4.	Others	08	2.7
5.	No opinion	142	47.3
	Total	300	100.0

As it is already clear that most of the respondents have not interested in conversion to other religions. These respondents have not given any response to the above question. Among other respondents 23.7%(71) respondents have opined that after conversion they feel a sense of something new in future. They look forward in their life. 20.0%(60) respondents have opined that after conversion they feel a sense of liberation from caste bindings and casteism. 6.3%(19) respondents have said that conversion helps one to achieve higher social status in the society. Remaining 2.7%(08) respondents have opined that conversion can bring about changes other than the above. But 47.3%(142) respondents have not given any opinion. They are of the opinion that conversion does not help to achieve higher social status in the society. Only self effort, good employment, proper utilization of government facilities can help depressed class people to achieve higher social status.

Conclusion

Thus the study has revealed that conversion helps for attainment of higher social status in the society. It is because in most of other religions there is no caste based discrimination resemblance to caste system of Hinduism. Therefore, the people of scheduled tribes wish to convert to other religions to enhance



their social status to come out of clutches of Hinduism and to inculcate the principles of other religions. In this way it is clear that conversion is helpful to achieve higher social status.

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IDENTIFICATION OF THE PROBLEMS OF THE PHYSICAL DISABLED AND THEIR AWARENESS WELFARE SCHEMES IN KOPPAL DISTRICT

Dr.Rajendraprasad N L.

Assistant professor, Department of PG Studies and Research in Sociology, Vijayanagara Sri Krishnadevaraya University Jnanasagara Campus, Ballari – 583105, Karnataka

Mr.HanumanaGouda,

Research Scholar, Department of PG Studies and Research in Sociology, Vijayanagara Sri Krishnadevaraya University Jnanasagara Campus, Ballari – 583105, Karnataka

Abstract:

The physically challenged persons are one of the excluded sections of the society and also they face number of problems in their daily life. In order to bring them in the main stream both the central as well as the state governments are introducing many welfare schemes in Karnataka stat. To avail these welfare measures and the schemes, first of all they must aware about the same. The present study is conducted among the physically challenged persons about their problems in the daily life and also their awareness about various government welfare measures. The result of the present study indicated that the officials who are implementing the welfare measures know only few of the familiar welfare programmes of the physically challenged people awareness welfare schemes in Karnataka stats.

Introduction

From time immemorial, man has been struggling against the ravages wrought by disease, accident or feud. The problem of the physically handicapped is, therefore, as old as human life itself. But it was only after the World Wars that the special attention of the all belligerent nations of the world was drawn towards it. At no point of time in the history of the human race has there been so much national or international interest in finding a solution to this problem as there is today. Problems of the physically handicapped vary in time and space. Their problems are multi-dimensional physical, psychological, social, cultural, educational and vocational. Each category of the disability poses a different set of problems. The problems troubling the blind most are unknown to the disabled of other categories. Hence disabled themselves are blind to the problems of the blind. Problems of the persons with congenital deformity are different from those of the disabled by accident or disease caused later in life. Their problems vary with their place of residence - rural or urban. The problems experienced by disabled housewives are different from those of married disabled men. Age and sex of the disabled also have problems of their own type. A young unmarried disabled girl may experience problems totally unknown to an aged disabled male.

Education, too, determines the nature of the problems faced by the disabled. For example, illiterates may face different problems than educated ones. Employment, again, is a decisive factoring determining the problems of the disabled. For example, a well placed disabled may have least of social and psychological problems than his counter-parts seeking employment. The Government of Karnataka



has established 8 Res. Special schools for children with visual or hearing impairment. Out of 8 Res. Special schools four schools are for children with visually impaired and four schools are for children with hearing impairment. The details of the schools are follows: Special Education, Boarding, Medicines and clothing are provided at free of cost. All the above institutions are residential school Education and boarding services are provided free of cost to all the children. Text books in brail language are printed at the government Special schools as well as in private special school free of cost besides providing clothing and medical facilities. There are 30 special schools running under state grnats and 82 schools under central Assistance, details given below

Problem of Physical Mobility:

There are hundreds of activities which a person performs from the moment he wakes up in the morning till he goes to sleep at night. The activities comprise everything entailed in human life and relationships. Many of such activities require physical mobility of some degree or the other. A person with a normal body performs these activities without noticing the importance of mobility involved in the process. However, the physically handicapped person faces a great deal of uncertainty because of his restricted movements or limitation or the loss of locomotors abilities.

Educational Problems:

Education moulds and builds a new and better society, a society that can face the challenges of life with courage and conscience. In spite of the UN proclamation of declaring 1992 as 'International Year of Literacy, illiteracy is particularly prevalent among disabled people and constitutes for them a double disadvantage. In addition to being disabled, they are isolated by illiteracy.

Employment/Vocational Problems:

The ancient physician, Galen, said as long back as 172 A.D. that "employment is nature's best physician and essential to human happiness work is more than an activity," Work is often the measure of social as well as economic status. Occupation of a person is an important factor deciding the type of social life he/she can have. The social status of the individual depends upon the nature and type of job he is doing. By depriving the disabled individual of a job, society also deprives him of a 'congenial social life. The economic loss is, of course, always there.

Globally, around 785-795 million persons aged 15 years and older are living with disability based on 2010 population estimates. Of these, the World Health Survey estimates that 110 million people 2% have very significant difficulties in functioning while the Global Burden of Disease Survey estimates 190 million have 8% have severe disability. Including children, over a billion people (about 15% of the world's population) were estimated to be living with disability. Systematic research into prevalence and determinants of disability has been scanty from India although it is an important public health problem. Disability is the best example of the iceberg phenomenon of disease. This is because of difficulty in identifying the mild and moderate degrees of physical and mental disability which are unrecognized by the health care delivery system and the survey team members

The Government also as part of welfare measure introduced various welfare schemes to benefit physically challenged persons. However, there exists a gap in the utilization of the services. Hence, there is a need to study in detail about the problems, support systems and utilization of rehabilitation measures



introduced by various agencies. As a matter of policy, Government has extended the rehabilitation programme in the field of medical, education, psychological support etc., for disabled persons.

Social Problems for Disabled People

Disabled people sometimes have difficulty doing things and other people may take for granted, such as travelling on public transport, climbing stairs or even using some house hold appliances. However, the greatest challenge that disabled people have had to face has been society's misperception that they are the "breed apart". Historically they have been pitied, ignored, vilified-even hidden away in institutions. Until the second half the 20th century, it was unfortunate today that the disabled people have some abilities, needs and interests as the rest of the populations. Nevertheless, discriminations continued to exist in certain important areas. Some employers were reluctant to take on or promote disabled people; some landlords refused to give the land on rent to them; and courts sometimes deprived them of basic rights, including custody of their children. In recent decades, this situation has undergone some positive changes through adjustments in legislation and public attitudes. Also people with disabilities have lobbied for their rights as full citizens and productive individuals.

Karnataka state Awareness Welfare Schemes

Karnataka state Awareness Welfare Schemes came into existence. It was at this time a school for the blind was started at Sri Siddharudha Mutt, Hubli by a voluntary organisation. During 1958-59 a Christian missionary started an institution called Divine Light school for the blind at White Field, near Bangalore. In the following year the Janapada Seva Trust was established at Melrose in Mandya District for the welfare of the disabled. the same year i.e. 1960 the Association of physically handicapped came into existence in Bangalore. Some of the important welfare measures of Government of Karnataka are noted below Their Awareness Welfare Schemes,

1. Seed money scheme for the disabled entrepreneurs
2. Education training under rehabilitation programme for
3. physically and mentally handicapped Hostel for working disabled men and women
4. Supply of telephone booths to the disabled persons
5. Incentive scheme for the marriage of the disabled
6. Training-cum-production centre
7. Scheme for incentive award to the merited disabled students
8. State award for the work done for the disabled welfare
9. Scheme for strengthening the grant-in-aid institutions
10. Training of integrated education
11. Public awareness programme and prevention of disability

Karnataka Government Schemes for persons with Disabilities

❖ Public Awareness Programme

Under this programme posters, Broachers will be distributed to create the awareness among the public about disability.



- ❖ **Counseling and Information Center**
This center provides information to persons with disabilities about the facilities and the schemes available under the State and the Central Govt. The institutions providing special education. Vocational training and also information about procuring quality aids and appliances.
- ❖ **Schemes for Promotion of Cultural Activities and Sports**
Prathibhe aims at promoting disabled artists. The schemes provide financial assistance to the disabled artists. Under 'SADAHANE' the disabled sportsmen get financial assistance to participate in National & International Games.
- ❖ **Identity Cards to Persons with Disabilities**
Under this scheme, Identity cards are issued to disabled persons. The budget allocation is Rs. 0.50 lakhs. Identity Cards will be issued in different colours to different categories of disabled.
- ❖ **Bus Pass**
The state has announced concessional bus passes for 1.00 lakh disabled persons to travel 100 KMs from their living places. Here the disabled persons have to pay 15% of the total cost.
- ❖ **State Awards**
The Govt. of Karnataka has instituted awards for the best work done for the cause of disabled for one institution and 6 individuals and 5 special teachers awards for the best teachers who serve in the special schools every year.
- ❖ **Special Employment Exchange for the Physically Handicapped**
It was established in the year 1981 in Bangalore. Ther exchange has helped the physically disabled in setting suitable job in government, boards and corporations, There are two special employment units, one each at District employment exchange, Koppal , Gulbarga and two special cells for Disabled one at District Employment Exchange, Myrora are functioning with Central assistance
- ❖ **Self-Employment Scheme for Disabled Entrepreneurs (KSFC)**

In order to encourage self-employment, certain categories of disabled persons are given preference in allotment of telephone booths, petrol pumps, gas agencies, KIOSKS, small scale industries, etc. These have helped a number of disabled8 even livelihood, banke also have a scheme of providing loanr at differential rater of intareat,

- ❖ **Free Hoatel Faailitistr**
There faailitiae were extended to the disabled students pursuing higher education (M.A., M.8cmr M.Com., B.E., M.B.O.B. r 4 MaPhil., PhoD.)
- ❖ **Reservation in Teahniaal Education**
The governmont made 2 per cent rerervation in Surathkal Engineering College for disabled students In addition to the above, roma more programmer have been launched by the Government of Karnataka for the welfare of adults, aged and women and children with disabilities. They are
- ❖ **Cash payments to adults with disabilities under the old age pension scheme.**
- ❖ **Free medical aide and free supply of medicines**
- ❖ **Cash payments and residential homes for the war veteran with disabilities**



- ❖ Government aid to associations engaged in the welfare activities for the disabled
- ❖ Special employment exchanges for the placement of disabled persons
- ❖ Special directorate for the disabled
- ❖ Special reservations (upto 5 per cent) for the placement and recruitment of disabled persons
- ❖ Special transport facilities for the disabled

Government disability schemes for providing callipers, spectacles, wheel-chairs, clutches, shoes, tri-cycle and hearing aid. (Government of Karnataka passed an order for all these welfare measures. Please see Appendix 111).

Review of Literature

The relevant literature pertaining to the present investigation reports on problem faced by physically challenged persons and their rehabilitative measures. The main thrust of research is to understand the type of problems experienced by the physically challenged persons both within family and outside the family and their utilization of welfare measures which are implemented by both the central as well as the state government. Disability as a condition of impairment physically or mental is having an objective aspect that can be usually described by a physician (Coft and Tindall, 1974). Impairment is defined as any deviation from the normal which results in defective function, structure, organization or development of whole or any part of the individual (Sussaman, 1977). The term “crippled” or orthopedically “Handicapped” is restricted to one group among the disabled, i.e. those who have physical defect or deformity which causes an interference with the normal functioning of the bones, muscles and joints. (Jansson, 1957). As said earlier orthopedically handicapped are those whose physical capacity is impaired by the loss, deformity or paralysis of one or more limbs. They are the victims of diseases or injuries which after cure, leave behind a certain disability which is permanent and lifelong (Government of India, Planning Commission, 1951-61). The physically handicapped face problems as they attempt to adjust the demands of living in social environment. Their problems are not only those caused by their disability but also that of adjustment in a world that has apathetic or hostile attitude towards them magnifies their troubles and threatens their very existence as human beings. They face psychological, educational, employment and social problems. Among these, the most difficult is the adjustment to the hostile social forces in the society (Sharma, 1981), disabled person suffers with the erroneous beliefs, which dry up their day-to-day way of life. It automatically generates a social resistance to accepting means of treating or ameliorating disability (Nirmala, 1977). The above literature gives an account of the problems experienced by the physically challenged and various welfare schemes introduced by the government. Yet very few empirical studies are available regarding the utilization of welfare services. In order to fill this research gap the present study being conducted among the physically challenged persons.

Methodology

The study is combination of both exploratory as well as descriptive in nature. The study is conducted within the urban limits of Karnataka and the beneficiaries are identified through the list available in the Social Welfare Department, Government of Karnataka and later 25 respondents are selected through accidental sampling method. The interview schedule is used as a tool to collect the data from the respondents. The schedule contains personal profile of the physically challenged persons and their awareness on the various welfare schemes of the government.



Results and Discussion

Among the 25 respondents, three fourth of the respondents are males and the remaining one third are females. A greater proportion of the employed work as coolies (60%) and three respondents work in white collar jobs (6%) and two fifth of the respondents earn less than 1499 rupees per month and one third of respondents are not working since they are students and aged people. Respondents in the age group 15 and 29 years are more confident (40%) in facing problems. Considering respondents marital status one half are married.

A little above one half of respondents are orthopedically handicapped while 12% are blind, 6% are deaf and 12% are mentally disordered and one in ten is deaf and dumb. One third of respondents have a family size of three members while the educational qualification of the respondents show that one fifth of are illiterates and a similar proportion are educated up to middle school and high school. Majority of the respondents move from one place to another place on their own without others help and the one third of respondents are dependent on others.

Half of the respondents express that they are treated with discrimination, both inside and outside the family, three fourth of respondents report low self esteem as they are not earning money and unable to communicate properly. Greater proportion of respondents reported that they receive high level emotional support from family members, whereas others get moderate level of emotional support. A great proportion consider themselves as a burden to family because since they are not in a position to support their family members in any way, while three out of ten express that their inability to financially support their family in a major setback. Social Welfare department organizes tour every year for three to four days for the physically challenged persons. Only nine respondents have attended such tours. Except one all respondents have received financial assistance, two fifth of respondents have received the identity card but many of them feel it was not much use. All respondents have received 10 kgs of rice per month but they complained that it was not regular. One fourth of the respondents have participated in awareness camp and four respondents have utilized welfare schemes for the professional training for typewriting and computer course.

Three fourth of the respondents came to know about various welfare scheme from the Anganwadi workers, Two third of respondents stated that they follow cinema actors as role models in their life. Two fifth of respondents read books during the free time. In the light of the above analysis, it is possible to outline certain basic tenets in planning for rehabilitation. Respondents express that increase in amount of financial assistance and scholarships would be beneficial. Government should also take steps to create awareness about the welfare schemes through the Anganwadi workers, Television, Radio, Newspapers. Respondents also opine that it would be beneficial if government give money for travel rather than the bus pass since they have to wait only for government buses to travel.

Suitable self employment opportunities should be provided for all physically challenged person. Rehabilitation attempt should be functional and should enable the physically challenged persons to be economically independent, provide capacity, building and integrate them into the society. Rehabilitation should be viewed as total community service involving a combination of preventive, curative and servicing aspects. Government should ensure that every child with a disability has access to a free education in an appropriate environment until he /she attains 18 years of age. It is observed that the



physically challenged people do not consider disability as a problem. They are confident of performing jobs but only when they are depressed. They feel that they are unable do the work.

Conclusion

Most of the officials and Anganwadi workers are not aware of the various government schemes which introduced for the welfare of the physically challenged. In general, they are only aware about financial assistance and provisions of 10 Kg. of rice per month but they are not aware of other types of welfare schemes and measures. Therefore it is necessary for the officials and other service providers must know the various welfare schemes of the physically challenged and that in turn help them to introduce the same to the beneficiaries. The new schemes should be given sufficient publicity and awareness campaigns should be conducted at various level. The respondents also stated that it takes more time for processing of their requests and availing benefits. Therefore a genuine attempt has to be made to remove any discrimination in sharing the development benefits, there by integrating this group into society's mainstream.

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Promotion of social science research in India – time of policy interventions

Mohan Kumar K. S.

Assistant Professor

Department of Sociology

Government First Grade College, Alur, Hassan District

Ph : 9731351920

e-mail : mohan.kuramkote @gmail.com

Abstract

This paper focuses on the social science research challenges and addresses the reflective practices for considerations in bringing timely policy intervention pertaining to social science research. Social science deals with aspects of society . Indian society is a heterogeneous society with innumerable social issues. .Social science researcher will apply scientific methods of researching in to human actions and interactions and will follow the impact of such actions through intricate and micro level research . The Indian social science research is facing several challenges. Social thinkers demand developing supportive documentation centers for supplying data to social science researchers across the country. At the same time, social science researchers demand that they have to be supported with financing seminars and orientation session about emerging research areas and innovative methodologies. Disseminating knowledge about social science and understanding that it is a key discipline dealing with society and social behavior needs special focus by policy formulators as well as social thinkers.

Keywords: social science research ,challenges, policy interventions , role of government

Introduction- Social science deals with aspects of society . Indian society is a heterogeneous society with innumerable social issues. . Social science researcher will apply scientific methods of researching in to human actions and interactions.

A social science researcher follows following methods in his research

1. Selection of a problem
2. Review of literature
3. Formulating objective / hypotheses
4. Preparing research design
5. Collection of data
6. Analysis of data
7. Conclusion
8. Final reporting



A social science researcher can apply following methods in to research . The following social science researchers showed that social science research need focus as each and every action will have direct impact on society . Earl Babbie, *The Practice of Social Research*, (2016) , Glenn Firebaugh, *Seven Rules for Social Research*, (2008,) Kenneth D. Bailey *Methods of Social Research*. (2009)

1. Applied research
2. Exploratory research
3. Diagnostic research
4. Evaluation research
5. Action research

Social science areas include disciplines dealing with human life human behavior social groups and social institutions. This includes

1. Anthropology
2. Behavioral science
3. Commerce
4. Demography
5. Economics
6. Education
7. Geography
8. History
9. Law
10. Legislation
11. Linguistics
12. Management
13. Political science
14. Psychology
15. Public administration
16. Social work
17. Sociology

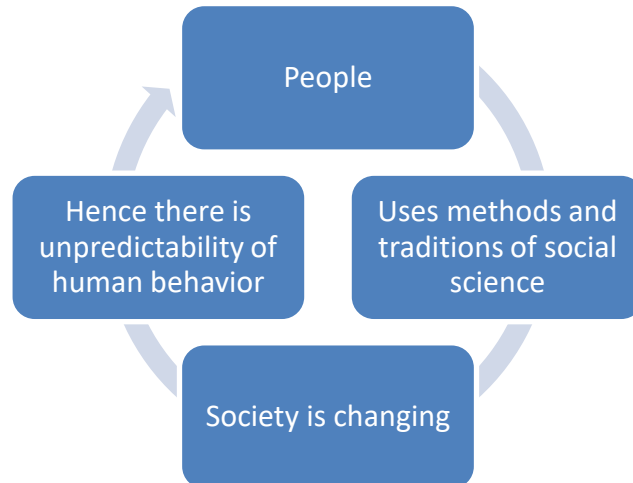
Organizing managing and carrying out research in the areas of social science are as listed below

1. Child care & related issues
2. Child rights & related issues
3. Education & related issues
4. Elderly care & related issues
5. Empowerment & related issues
6. Environment & related issues
7. Gender & related issues

8. Girl child & related issues
9. Health care & related issues
10. Human rights & related issues
11. Hygiene & related issues
12. Orphanages & related issues

It is known that social science deals with

1. People
2. Uses methods and traditions of social science
3. Society is changing
4. Hence there is unpredictability of human behavior



The social science research is reliant on societal changes and transformations hence a review of impact of social subjects on human actions provides wide researching. To list a few

1. The impact of technology
2. The impact of addiction to technology ,
3. The impact of terrorism related clashes ,
4. The impact of domestic violence,
5. The impact of youth aggression,
6. The impact of ethnic clashes,
7. The impact of gender discrimination,
8. The impact of gender bias,
9. The impact of societal divisiveness,
10. The impact of ecological crisis,
11. The impact of health care disparities
12. The impact of hygiene care



Multi-disciplinary approach of research- social science researchers can relate research which can be psychological, temperamental, socio-cultural and geographical. It is being conjectured that social science research is essential for proper understanding of the society and proper collection and analysis of social facts. Social science researchers always rely on social data but a multi disciplinary approach can be very supportive to understanding social issues and this can also influence policy making. The extensive social science research can support micro research which can be very effective method in finding answers to numerous micro social issues. These can be listed as below

1. Society behavior towards HIV/A IDS sufferers
2. Society behavior towards war widows
3. Society behavior towards rural widows
4. Society behavior towards child less parents
5. Society behavior towards child adoption
6. Society behavior towards drug addicted children
7. Society behavior towards urban migration
8. Society behavior towards rural old age people care
9. Society behavior towards
10. Society behavior towards
11. Society behavior towards
12. Society behavior towards
13. Society behavior towards
14. Society behavior towards

Benefits of social science research on policy making- Social science researchers help to meet social issues through their intensive research . besides it supports

1. tackles societal challenges
2. to meet national developmental challenge
3. Combating issues including poverty, hunger, gender disparity, gender discrimination, child labor, child prostitution, child rights, sex ratio, health care, sanitation, hygiene drinking water.
4. policy framing authorities such as governments to concentrate and prioritize on sustainable policy interventions.

Considerations

1. There is a need to review the progress of social science research
2. There is a need to sponsor social science research programmes and projects
3. There is a need to administer grants to institutions and individuals for research in social sciences;
4. There is a need to Institute and administer scholarships and fellowships for research in social sciences;
5. There is a need to adopt special measures for development of research in neglected or new areas;



6. There is a need to provide financial support to institutions, associations, and journals engaged in social science research;
7. There is a need to arrange for technical training in research methodology
8. There is a need to provide guidance for research in social sciences in higher educational institutions
9. There is a need to co-ordinate research activities taken up by private and Government sponsored agencies.
10. There is a need to encourage programmes for interdisciplinary research;
11. There is a need to Develop and support centres for documentation services
12. There is a need to timely supply of data for social science researchers
13. There is a need to Organize, sponsor, and finance seminars, workshops for study groups / SFGs / Institutions
14. There is a need to undertake publication of social science research.
15. There is a need to assist publication of journals and books in social sciences;
16. There is a need to give advice the Government both state and centre on all matters pertaining to social science research

The time for application of Social innovation in social science research - All these lead to innovation in social research . As new research in social science has shown innovation would support further in addressing social issues .

1. Social Innovation can help address various social challenges social exclusion, poverty, substantial levels of inequalities, as well as health and demographic challenges.
2. Social Innovation can address social exclusion by reducing unemployment and providing employment opportunities for disadvantaged groups. Moreover, new products and services (e.g. cheaper and simplified versions of existing goods) can help reduce inequalities and differences in living standards between groups in society.
3. Social Innovation can also contribute towards addressing health challenges by providing more personal, predictive and preventive health care products.
4. Social Innovation can contribute towards addressing demographic challenges by helping elderly individuals stay healthier, live independently longer, and counteract the lessening of physical capabilities that become more prevalent with age.
5. Finally, social innovation can help introduce new answers to social problems when conventional approaches have not allowed solutions.

Conclusion- Sponsoring research in social science is very difficult and they suffer because of lack of funding agencies , There is a need to develop and support documentation centers for supplying data to social science researchers. At the same time, social science researchers have to be supported with



financing seminars and orientation session about emerging research areas and innovative methodologies. Thus social science is a key discipline dealing with society and social behavior hence it needs special focus by policy formulators as well as social thinkers.

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Empowerment of women

Dr. Vidya H .N.

Associate Professor

Department of History

Government Arts, Commerce & Post graduate College (Autonomous)

Hassan- 573201, Karnataka state

Ph 9448870802

vidyasridhara365@gmail.com

Abstract

This paper focuses on tourism industry and addresses the issues of women empowerment through tourism and tourism related industries. The identification of barriers for women empowerment through dynamic tourism industry needs prioritization . The tourism Industry in India has developed as a 7.8 trillion US dollar Industry (2017). Tourism sector has multitude of opportunities for creation of employability and specially poor and marginalized women can be fit in several roles in this vast and developing sector. Indian women labor work force is very less while compared to their numbers and the empowerment of women through sustainable opportunities becomes a distant dream. Women perform several traditional roles but when it comes to sustainability women are cornered. UNESCO Report on Gender Equality & Culture focused the need for deeper debate & research awareness raising on the need for equal rights responsibilities in the fields of history , heritage & creativity for women. Across the globe countries have gainfully n been supported with the extension of opportunities for women in the tourism industry.

Keywords: Indian Tourism sector, sustainable opportunities, empowerment of women, challenges

Introduction: - Women consist of nearly 50% of the population in India but their representation in labor force is very dismal. It is often seen that women are cornered in labor market and tourism sector which has lots of potentialities to include women lag behind in considering women as labor force.

Opportunities for women

Indian women need awareness about breaking their traditional roles as home makers and foray into tourism related opportunities.

Opportunities for women in adventure sports – training for women in tribal areas can help them found sustainable jobs. They can be given apprenticeships for women in hilly areas. women can be given training in

1. Becoming a trekking guide
2. Trekking trainer
3. Trekking entrepreneur
4. Mountaineering
5. Ice climbing
6. Rock climbing
7. Hill climbing



8. Trekking

Opportunities for women in aqua sports -Women have opportunities in adventure sports events in tourist destinations. Women can be given training in

1. Canoeing
2. Dinghy sailing
3. Diving deep sea diving
4. Kayaking
5. Kayoing
6. Plunging
7. Scuba diving
8. Skiing rafting
9. Wind surfing

Opportunities for women in hospitality sector- Women can be given opportunities in hospitality sector. They can be trained in home stay sector with housekeeping, gardening, cleaning, decorating, trimming etc

Opportunities for women in adventure sports Women can be gainfully employed in handicraft industries such as toy making , incense sticks , dress making , beads making jewelry making Jardozi ,embroidery , basket making , hand weaving , painting , chicken works , embossing , inlaying works , etc.

Challenges in retention & recruitment challenges - but the sector is facing challenges of retention. Retention & recruitment challenges of women in Tourism sector is a great task as listed below

1. poor gender mainstreaming
2. poor identification of training needs
3. existence of wage inequities
4. understanding of women issues in labor market
5. poor awareness about human rights
6. poor support from NGOs

1. **Gender mainstreaming** – gender mainstreaming is needed to transform organization related challenges. appropriate acknowledging the needs of women have to be taken up. Empowerment of women can be made more supportive with women inclusive strategies while designing tourism policies.

2. **Identifying specific training needs** - Specific training needs have to be identified. Creation of specific recruitment of women in Tourism & related sector is necessary. There is a need enable potential workers to combine their working & career responsibilities through specific training such as retailing , reception , back office , front office , hospitality , food cuisine , etc . It is often seen that women have family & household responsibilities and they leave the jobs midway. Retaining the women works force becomes a challenge. But strategic plans through Tourism industry can lend a hand . Supportive child care centers, day care centers, baby food centers, play homes etc lessen the burden of women and retention will be more supportive., These initiatives can motivate



women to retain in labor market & retention of women labor force on Tourism sector can be very easy .

3. **Removal of wage inequities-** Most of the women labor employed in Tourism sector are employed in low paid jobs . They have very few opportunities for career advancement in these professions. There is a discernible wage gap between men and women employees. This wage inequality is the main cause for women leaving their jobs mid way. Hence there is need to make provision for equal wage. The low wages, low incentives, & low career moves makes it as disincentive & retention of women workers becomes a great challenge. In India women comprise 50% of the population & majority of them are part time workers identifying inequalities should be taken up remedial action for making their jobs benefit them economically. This can be overcome by applying proactive gender equality policies & training aimed at combating gender stereotypes. Jobs have to be made more attractive this makes potential workers to tap into new opportunities.
4. **Recognition of gender issues** - recognition of gender issues have to be taken up within the frame work of sustainable tourism. Any enterprise or industry can grow only when it is gender supportive. Women empowerment is directly linked to progression of the community and the real empowerment is linked to timely identification of gender issues. The policies surrounding the society's all round progression needs to be linked with gender issues.
5. **Creation of awareness about human rights-** TIs & TRIs help the women empowerment as it breaks their poverty . TRIs support income generation, self confidence building ,community development & awareness about their rights . Women can be easily employed in TIs & TRIs which are informal & promote self employability & home based works which are in plenty. TIs & TRIs can play an important role in empowering women as they can provide a number of entry points for currently inactive house wives.
6. **Role of government & non-profit NGOs-** NGOs can support women empowerment issues through women friendly awareness activities as listed below
 1. Creating women co-operatives in rural / tribal areas,
 2. Motivating women entrepreneurs towards handicrafts
 3. Supporting women owned micro & medium sized industries ,
 4. Supporting women SHGs to arrange training and capacity building sessions at village level
 5. Supporting women social enterprises ,
 6. Supporting women with computer skills
 7. Supporting women with smart apps
 8. Supporting women with vocational guidance
 9. Training women in gaining market access knowledge

All these activities through NGOs will assist to generate an environment which directly supports women & boost up their self confidence.

Role of government -Government needs to monitor private travel agencies to incorporate women supportive travel policies. Government agencies need to supervise the private travel agencies to recruit



women in tourism related industries . Government needs to seal off those travel companies which follow gender bias in their recruitment policies.

Conclusion-

Thus women empowerment issues can be linked to sustainability through opportunities in tourism sector. Women are suffering from several barriers which can be contained through sustainable tourism policies. Indian tourism policies need renewed focus on skill development. The programs such as atithi deva bhava & Incredible India needs to be strengthened to make social inclusion of women more easier. Tourism sector is growing steadily and it can support women involvements through implementation of all global conventions & declarations on gender equality. Besides strengthening gender responsive policies is also deemed a necessary. A co-ordination of strategies reinforcing national , Institutional , local capacities to promote equal access in decision making process can become further supportive. Financial resource sharing , education opportunities , awareness creation , human rights advocacy campaign & involving all members of community in promotion of gender equality will be productive.

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17. Women can help the industry through their creativity & inventiveness but they should be given awareness about the multi dimensional opportunities available through TRIs.



THE ROLE OF ECONOMIC POLICY IN PANCHAYATH RAJ SYSTEM

PRABHU NAIK S

Assistant professor

Govt first grade college harapanahalli

Mobile-7411884435

Mail- prabhumcom87@gmail.com

Abstract

In India, the Panchayat Raj generally refers to the system of local self-government in India introduced by a constitutional amendment in 1992. In India, the Panchayat Raj now functions as a system of governance in which gram panchayats are the basic units of local administration. The system has three levels: Gram Panchayat (village level), Mandal Parishad or Block Samiti or Panchayat Samiti (block level), and Zila Parishad (district level). It was formalized in 1992 by the 73rd amendment to the Indian Constitution.

The economic policy of governments covers the system for setting levels of taxation, government budgets, the money supply and interest as well as labour market, national ownership and many other areas of government's intervention into the economy

Local economic development is not just about development of basic needs of individuals, Employment and income are needed to prosper. This implies creation of more employment in the Gram Panchayats, promotion of entrepreneurship and addition of further opportunities for economic growth.

Objectives of the paper

- a) To know the importance of panchayat raj in economic development
- b) To know how panchayat raj helpful in economic policy development

Methodology

The data which are used in this paper are secondary source in nature which are availed in books, articles, and important websites

Introduction

Panchayats have been the backbone of the Indian villages since the beginning of the recorded history. Gandhi's dream of every village being a republic has been translated into reality

Overall development of country is the main objective of Indian government since its independence. In the earlier Plans the main thrust for development was laid on Agriculture, Industry, Communication, Education, Health and Allied sectors but soon it was realized that the all-round development of the country is possible only through the development of rural India.



Keeping this in view, Panchayat Raj Institutions have been introduced under the 73rd Amendment Act of the Constitution of India in 1992. Rural Development includes measures to strengthen the democratic structure of society through the Panchayat Raj Institutions (PRIs). It also includes measures to improve the rural infrastructure, improve income of rural households and delivery systems pertaining to education, health & safety mechanisms. Government of India has taken many steps to develop rural India and for this, Department of Rural Development has been setup under the control of Ministry of Rural Development. The Panchayats are expected to play an important role in rural development in India and to implements economic policy, particularly after independence. Plan documents of both the central and state governments and various committees have emphasized the importance of these bodies in the polity. Five-year plans, specially the second five-year plan, laid special emphasis on the role of Panchayats in rural developments.

The economic policy of governments covers the systems for setting levels of taxation, government budgets, the money supply and interest rates as well as the labour market, national ownership, and many other areas of government interventions into the economy.

Most factors of economic policy can be divided into either fiscal policy, which deals with government actions regarding taxation and spending, or monetary policy, which deals with central banking actions regarding the money supply and interest rates.

Panchayat raj means democratic decentralisation .the study of panchayat raj according to sociology perspective this is the study of

(a) The decentralisation of democratic power

(b) The panchayat is a link between the people and the bureaucracy at the state level

Important functions of panchayat are

1. Agriculture development and irrigation facilities
2. Eradication of poverty
3. Land reforms
4. Primary education, adult education and informal education to rural people
5. Roads and building construction to rural population
6. Facilitating markets and fairs etc.

Decentralisation of administration to panchayat is important to fast implementation of economic policy because it has close contact with general public

Decentralisation at local level is needed to encourage local initiatives and run the socio-economic programmes efficiently

Decentralisation has become necessary to ensure efficient and economical administration, speedy and realistic decision-making which is a pre-requisite for a big and complex organisation like that of rural



development. . Decentralisation can protect the individual against the threats from large, remote and impersonal bureaucracies, as well as provide a preparation and foundation for a healthy democratic society

Decentralisation could lead to the development for greater administrative capability among local governments and private institutions in the region and provinces, thus, expanding their capacities to takeover functions that are not usually performed well by central ministries,

A decentralised Government structure can facilitate the exchange of information about local needs and channel political demands from the local community to national ministries.

Panchayats Poverty alleviation programmes have been designed to address different facets of rural poverty. Micro-credit-linked programmes provide a package of services including credit and subsidy to set up micro-enterprises. Wage employment programmes address the issue of transient poverty. Besides, the scheme of infrastructure development and provision of basic services contribute to the well-being of the rural people. Successful implementation of these programmes requires an appropriate policy framework, adequate funds, and an effective delivery mechanism. Past experience shows that mere availability of funds is not likely to eradicate rural poverty.

International experience shows that greater functional and financial devolution to local governments results in higher allocation of resources for social sectors and more efficient use of resources. Such trends in social spending have been witnessed in many Indian states as well

In present day the biggest project NREGS program which is most job creation program in rural area is running by panchayats which is creating most employment opportunity to reduce poverty and to stop migration

The economic plans such are majorly created to bring all people of the nation into financial inclusion

Conclusion

the role of the panchayat in economic plan implementation is very important because India is developing country which is majorly depending on agriculture so most of the people are living in village so development of the villages are depends on the panchayats which is close connected to mass public so any economic policy implementations are depends on panchayats such are agriculture subsidies, NREGS which is most job providing to rural people are examples for economic policy which implementing with panchayat raj

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Literature and Feminism goes Conjointly

Deeksha Kamath

Assistant Professor,
Department of English,
PES Institute of Technology and Management, Shimoga.
Mob: 9739270989

Dr. Somya Sharma.

Assistant Professor, Department of English,
Government First Grade College, Bangalore.
Mob: 9379639032

Abstract:

If we look at the history it is very clear that literature and feminism have played a significant role in modern feminism. This paper shows that how literature has helped to be a very good platform for most of the women writings. Particular works of literature has come to be known as key feminist texts. Much of the early period of feminist literary scholarship was given over to the rediscovery and reclamation of texts written by women. The widespread interest in women's writing is related to a general reassessment and expansion of the literary canon. The number of published women authors was greater in the nineteenth century than in any preceding century. The progress that had been made in recognizing women's role in each and every aspects of the society. This paper clearly indicates that how the literature and feminism is going conjointly in modern feminism.

Key words: Literature, women's writing, changes, platform

Introduction:

Literature plays a noteworthy role in Modern Feminism. The specific study of women's writing as a distinct category of scholarly interest is relatively recent.

The feminist movement produced feminist fiction, feminist non-fiction and feminist poetry, which created a new interest in women's writing. It also prompted a general reevaluation of women's historical and academic contributions in response to the belief that women's lives and contribution have been underrepresented as areas of scholarly interest. It has also been a close link between feminist literature and activism, with feminist writing typically voicing key concern or ideas of feminism in a particular era.

Literature and Feminism:

There are examples in the 18th century of catalogues of women writers, including George Ballard's *Memoirs of Several Ladies of Great Britain Who Have Been Celebrated for their Writing or Skill in the Learned Language, Arts, and Science* (1752); John Duncombe's *Feminiad*, a catalogue of women writers. Similarly, women have been treated as a distinct category by various misogynist writings. Commensurate



with this growth in scholarly interest various presses began the task of reissuing long-out-of-print text. Virago press began to publish its large list of 19th and 20th century novels in 1975 and became one of the first commercial presses to join in the project of reclamation. In the 1980s Pandora press, responsible for publishing Spender's study, issued a companion line for 18th century novels written by women. More recently, Broadview press continues to issue 18th and 19th century novels, many hitherto out of print and the University of Kentucky has a series of republications of early women's novels.

Women writers themselves have long been interested in tracing a "Woman's tradition" in writings. Mary Scott's *The Female Advocate: A Poem Occasioned by Reading Mr Duncombe's Feminead* (1774) is one of the best known such works in the 18th century, a period that saw a budding of women writers being published. In addition, collection and anthologies of women's writing continue to be published by both trade and academic presses.

The widespread interest in women's writing is related to a general reassessment and expansion of the literary canon. Interest in post-colonial literature, gay and lesbian literature, writing by people of color, working people's writing, and the cultural productions of other historically marginalized groups has resulted in a whole scale expansion of what is considered "literature", and genres hitherto not regarded as "literary", such as children's writing, journals, letters, travel writings and many others are now the subject of scholarly interest. Most genres and subgenres have undergone a similar analysis, so literary studies have entered new territories such as the "female gothic" or women's science fiction.

Feminist nonfiction has played an important role in voicing concerns about women's lived experiences. For example Maya Angelou's *I Know Why the Caged Bird Sings* was extremely influential, as it represented the specific racism and sexism experienced by black women growing up in the United States. In addition to this, many feminist movements have embraced poetry as a vehicle through which to communicate ideas to public audiences through anthologies, poetry collections and public readings.

The mediums for initiating social change are growing today. Feminism and literature has been closely associated with the birth and growth of queer studies. Modern feminist literary theory seeks to understand both the literary portrayals and representation of both women and people in the queer community, expanding the role of a variety of identities and analysis within feminist literary criticism. At the same time, new feminist literary critics examine the universal images used by women writers to uncover the unconscious symbolism women have used to describe themselves, their world, female society across time and nationalities to uncover the specifically feminine language in literature.

Conclusion:

Feminism as a movement has developed significantly during centuries; nonetheless, the word feminism itself may still evoke negative meaning to some. A brief historical background Britain as well as France were among the first countries where women started fighting for their rights, education and above all respect. Simone de Beauvoir wrote that "the first time we see a woman take up her pen in defence



of her sex was when Christine de Pizan wrote *Epitre au Dieud'Amour* (Epistle to the God of love) in the 15th century". However, it was not until the early 19th century in society.

Literature and Feminism is a wide phenomenon and it still a topic to be discussed; I have been interested in it for some time now which is also why I have chosen to write about this matter. The above written shows that how literature has been a platform for the notion of feminism.

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RURAL DEVELOPMENT AND MGNREGA: AN OVERVIEW*

***Mr. Sunil Manakawad.** Assistant Professor in Social Work, Government First Grade College, Parashuramapura, Challakere(Tq) Chitradurga (Dist)
Email: manakawadsunil@gmail.com Mb: 9731260596.

Abstract

MGNREGA marks a paradigm shift from previous wage employment programmes through its rights-based framework that provides a legal guarantee of wage employment, and its measures for empowerment of stakeholders. It is also marked by its scale and with an approximate annual expenditure of Rs 40,000crore, is the biggest public works programme in the world. It has an integrated natural resource management and livelihoods generation perspective. The transparency and accountability mechanisms under MGNREGA create a scope for unprecedented accountability of performance, especially towards immediate stakeholders.

MGNREGA shifts the focus from the administration to the people, who are the ultimate stakeholders of the Act. It abides by the principles of 'decent work'. There are ample examples envisages the MGNREGA playing a pivotal role in rural development. An overview of the performance of MGNREGA in rural development on selected parameters is presented in this paper.

Key Words: MGNREGA, Rural Development.

INTRODUCTION:

Indian society is primarily a rural society though urbanization is growing. The majority of India's people live in rural areas they make their living from agriculture or related occupations. However from the contemporary point of view, they are considered to be socio-economically less developed. Therefore, several development activities have been undertaken in India to improve the socio-economic conditions of rural population.

Objectives of the present paper are:

1. To understand the concept of Rural Development and MGNREGA.
2. To review the performance of MGNREGA in rural development.

Methodology Used: Descriptive Research design has been used in this study. The major goal of descriptive research is to describe events, phenomena and situations (Ahuja, 2003). The major purpose of descriptive research is description of the state of affairs as it exists at present. Present paper is solely based on secondary data which includes Reports, Publications, Research Articles, Journals, Books, various website information, etc...

RURAL DEVELOPMENT IN INDIA: BACKGROUND



Drudgery of people, food shortage, poverty, illiteracy and prevailing social evils in our society led the social reformers, missionaries and the British Government during pre-independence period to initiate development/extension efforts for the welfare of the rural people. These efforts differed in size, approach, methodology, aims and objectives evolved out of certain necessities.

The earlier efforts of Shantiniketan, Gandhian Constructive Programme, Gurgaon Project, Marhandum Project, Indian Village Service, Sarvodaya, Etawah Pilot Project and Nilokheri Project made specific contributions and the experiences gained through these were included as guiding principles for the Government of India to start a nation-wide Community Development Programme during 1952. In addition to the National Extension Service introduced in 1953, intensive efforts for development were made during 60s in the name of IADP, IAAP, Intensive Cattle Development Project (ICDP), Intensive Poultry Development Project (IPDP), and High Yielding Variety Programme (HYVP) and Programmes for weaker sections such as SFDA, MFAL, Drought Prone Area Programme (DPAP), Training & Visit (T&V), Krishi Vigyan Kendra (KVKs) etc. were started during 70s. Integrated development programmes later initiated among others included, Integrated Rural Development (IRD) and Command Area Development (CAD) programmes. Besides these extension efforts, State Agricultural Universities, Indian Council for Agricultural Research (ICAR). Nationalized Banks, Input manufacturers and suppliers and many other organizations and agencies initiated extension work.

MGNREGA:

Government of India formulated the Mahatma Gandhi National Rural Employment Guarantee Act (MGNREGA) in 2005. With its legal framework and rights-based approach, MGNREGA provides employment to those who demand it and is a paradigm shift from earlier programmes. Notified on September 7, 2005, MGNREGA aims at enhancing livelihood security by providing at least one hundred days of guaranteed wage employment in a financial year to every rural household whose adult members volunteer to do unskilled manual work. The Act covered 200 districts in its first phase, implemented on February 2, 2006, and was extended to 130 additional districts in 2007- 2008. All the remaining rural areas have been notified with effect from April 1, 2008. Since 2008, MGNREGA has covered the entire country with the exception of districts that have 100 per cent urban population.

Objectives and salient features of MGNREGA:

The Mahatma Gandhi National Rural Employment Guarantee Act (MGNREGA) was notified on 7 September 2005. The mandate of the Act is to provide 100 days of guaranteed wage employment in a financial year (FY) to every rural household whose adult members volunteer to do unskilled manual work. The objectives of the programme include:

- Providing at least 100 days' work as per demand resulting in the creation of **productive assets** of prescribed quality and productivity.
- Strengthening the **livelihood resource** base of the poor.
- Proactively ensuring social inclusion.



- Strengthening Panchayat Raj Institutions (PRIs).

Salient features of the Act:

Registration: Adult members of a rural household willing to do unskilled manual work may apply for registration either in writing, or orally to the local Gram Panchayat (GP). The unit for registration is a household. Under the Act, each household is entitled to 100 days of employment every year. FRA beneficiaries are entitled to 150 days of employment. In states like Rajasthan, communities like the Sahriyas have been given an entitlement of 200 days.

Application for Work: A written/oral application seeking work is to be made to the GP or block office, stating the time and duration for which work is sought. The GP will issue a dated receipt of the written application for employment against which the guarantee of providing employment within 15 days operates.

Job Cards: After due verification of place of residence and age of the member/s (only adult members are eligible for employment), the registered household is issued a job card (JC). A job card forms the basis of identification for demanding employment. A JC is to be issued within 15 days of registration. Each JC has a unique identification number. The demand for employment in the GP or at block level has to be made against the JC number. JCs are also supposed to be updated with days of work and payment made to the beneficiary as and when the work is undertaken.

Unemployment Allowance: In case work is not provided within 15 days of the date from which demanded, the state (as per the Act) will pay an unemployment allowance to the beneficiary.

Provision of Work: While allocating work, the following considerations are followed: Work is provided within a 5 km radius of the village. In case, work is provided beyond 5 km, extra wages of 10 per cent are payable to meet additional transportation and living expenses. Priority is given to women, such that at least one-third of the beneficiaries under the scheme are women. At least 50 per cent of the works in terms of cost are to be executed by the GPs. Sixty per cent of the costs incurred have to be on agriculture related works.

Wages: The wage rate is notified state-wise by the Government of India and this is indexed to the inflation as measured by the Consumer Price Index. Wages are also to be paid according to piece rate, as per the Schedule of Rates (SoRs).

Timely Payment: Payment of wages has to be done on a weekly basis and not beyond a fortnight in any case. Payment of wages is mandatorily done through individual/joint bank/post office beneficiary accounts. The MGNREG Act mandates that it is the obligation of the state to address a delay in payments for the works, if any.

Planning: Plans and decisions regarding the nature and choice of works to be undertaken in a financial year are to be decided in open assemblies of a Gram Sabha (GS).⁴ Works can also be identified at the block and district levels which have to be approved and assigned priority by the GS before administrative approval can be given.



Cost Sharing: Govt. of India bears 100 per cent wage cost of unskilled manual labor and 75 per cent of material costs, including the wages of skilled and semi-skilled workers and administrative costs at 6 per cent of the total expenditure. The State Government meets the rest of the expenditure.

Work Site Management: To ensure that the workers benefit directly under the scheme, the Act prohibits the use of contractors or machinery in execution of the works. To ensure that the spirit of the Act is not diluted and wage employment remains its main focus, MGNREGA mandates that in the total cost of works undertaken in a GP, the wage expenditure to material expenditure ratio should be 60:40. Worksite facilities such as crèches, drinking water and shade have to be provided at all worksites.

Transparency and Accountability: Transparency and accountability in the programme is ensured through:

- A social audit to scrutinize all the records and works under the scheme is to be conducted once in six months in every GP. The social audit is to be conducted in the manner prescribed in the Audit of Scheme Rules 2011.
- Every district shall have an ombudsman who is mandated to receive complaints, verify them and pass awards which are to be complied with by the administration.
- There shall be proactive disclosure of all the information regarding implementation using the web portal.

An overview of the performance of MGNREGA:

- **Impact of MGNREGA on the incomes and livelihoods of the poor and vulnerable households:**

Studies reveal that MGNREGA has helped rural households (HHs) in a sustained manner to smooth consumption between the agricultural peak season and lean season. **Klonner and Oldiges** (2013, 2014) report in their research that the poverty gap between Phase I and Phase II districts has decreased. The authors used a fuzzy regression discontinuity design to estimate programme effects using NSSO data and also present a detailed descriptive analysis from 2003 to 2011. Therefore, the main conclusion of their study is that the programme has been successful not only in increasing consumption levels of particularly vulnerable HHs but also in reducing these HHs' exposure to the risk of seasonal drops in consumption.

Similarly, in a search study conducted in the coastal areas of Andhra Pradesh, **Johnson** (2009) used secondary data provided by the Andhra Pradesh government to estimate the responsiveness of programme participation to changes in rainfall. Author analyzed the impact of rainfall in each agricultural season on MGNREGA participation in the following nonagricultural (lean) season, the findings support the conclusion from other studies that non-normative rainfall during the agricultural season leads to higher overall participation in MGNREGA programmes during the following lean season and vice versa, good weather leads to lower participation levels. This study too confirmed the impact of MGNREGS as a risk mitigating mechanism for households.

Similar evidence is provided by **Gehreke** (2013), who demonstrates that households with access to MGNREGA found an increase in the share of inputs allocated to more profitable crops. According to the author, MGNREGA, by enabling a shift to high risk-profitable crops, raised incomes of small marginal farmers.



- **Impact of MGNREGA on human development indicators**

Ravi and Engler (2015) analyzed MGNREGA's impact on rural poor households. The authors studied the impact of the programme on food security, savings and health outcomes by constituting a panel data of 1,064 households from 198 villages in erstwhile Andhra Pradesh. (Note that Andhra Pradesh is a high performance state for MGNREGA) The research indicated that MGNREGA significantly increased monthly per capita expenditure on food and non-food items. It improved food security by reducing the number of meals foregone. Further, participation in MGNREGA increased the probability of savings by households.

Similarly, evidence by **Dasgupta** (2013) exploiting the spatial and temporal variation in NREGA coverage, estimated the extent to which nutritional shocks in early childhood can be offset by access to MGNREGS. The study found that while the policy did not help correct for long-term past health deficiencies it was useful in buffering recent drought shocks, the effect size of which varied by policy relevant sub-groups.

'Intellectual human capital' **Mani et al.** (2013) found that access to the programme had large and positive effects on children's performance on reading comprehension tests, and tests of verbal ability (Peabody Picture Vocabulary test). A comparison of the post-intervention households' monthly per capita consumption expenditure between the early phase-in and late phase-in districts suggested that on average children residing in the early phase-in districts experienced an almost 40 per cent increase in test scores relative to children residing in the late phase-in districts. This is a significant study which substantiates that children in a household are benefiting from the wages earned by adult family members. This is a promising result and has potential for further research that will broaden the impact of MGNREGA to include human development indicators like health and education.

- **Impact of MGNREGA on agricultural productivity**

A study by **Rao and Madhusudan** (2013) conducted in two districts of Karnataka, Dharwad and Gulbarga, concluded that the benefits of effective utilization of labor and increased productivity were reported by the sample beneficiaries. About 55 per cent of the sample beneficiaries reported increased labor utilization while 40 per cent of the beneficiaries reported increased production and 32 per cent confirmed increase in incomes. Improved land productivity was found in Athani and Hubli taluk as in the study areas.

Study conducted on wells in one GP in Jharkhand by **Agarwal, Gupta and Kumar** (2012) found that the wells constructed under MGNREGA increased cropping intensity, crop productivity and a decrease in cultivation costs for individual beneficiaries.

- **Key achievements of the MGNREGA.**

MGNREGA is playing an important role in rural development through creating livelihood facilities, strengthening community assets by active participation of the rural people. The key achievements of MGNREGA are follows:



- Since its inception in 2006, around 1.29.000 crores have been disbursed directly as wage payment to rural households.
- 1348 crore person-days of employment have been generated.
- On an average five crores households have been provided with employment every year since 2008.
- Schedule caste and schedule tribes have accounted for 51% of the total person-days generated.
- Since the beginning of the programme 146 lakhs works have been taken up under the act.

Summary and conclusion:

From the above ongoing discussion it is clear that, there are ample examples envisages the MGNREGA playing pivotal role in rural employment generation, enhancing the rural livelihood, improved women participation etc... Evidence clearly points towards the fact that the self-selecting nature of MGNREGA ensures that it targets the poor and the marginalized.

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THE ROLE OF MICROFINANCE IN WOMEN EMPOWERMENT

ASHA.H. S

Assistant Professor

Department of Economics

Government First Grade College,

Kolar 563101

Mobile number: 9845045665

ashahs2010@gmail.com

Dr Komala A C

Associate professor

Department of Economics

Government First Grade College,

Kolar 563101

Mob: 9449397226

Email : komala.gcb@gmail.com

ABSTRACT

The Empowerment of women has become one of the most important concerns of 21st century. But in reality women empowerment is still an illusion. Empowerment is essentially the process of upliftment of socio-economic and political status of women. Women must swim against the stream that requires more strength. Such strength comes from the process of empowerment. Micro finance occupies a crucial place in women empowerment in terms of poverty alleviation, reduction of inequality, providing financial services and improving the lives of the weaker sections of the society. MFI (Micro Finance Institutions) also improves social status of women in several ways through multiple dimensions: economic, socio-cultural, familial, legal, political and psychological. This paper studies the role of Micro Finance Institutions (MFI) with respect to economic empowerment and poverty alleviation of rural women.

Keywords: women empowerment, Microfinance.

INTRODUCTION

Empowerment of women has becoming a burning issue all over the world including India since last few decades. Empowerment of women as a concept was introduced at the international women conference in 1985 at Nairobi. Women are the main pillar of on economy, as her empowerment is essential for the society and economy. Empowerment means encouraging and developing skills for self-sufficiency, self-economic interdependence and growth-oriented approach. Empowerment of women means economic development in terms of financial independence.



Empowerment: means to increase the spiritual, political, social, racial, educational, gender or economic strength of individuals and communities. It often involves the empowered developing confidence in their own capacities. Women empowerment includes women awareness of their rights, self-confidence, to have a control over personal and professional lives and their ability to bring a change in the society through the microfinance.

The concept of micro finance institutions and its operations emanates from the model of the Grameen Bank in Bangladesh founded by the prestigious Nobel peace prize winner Professor Mohammed Yunus who was celebrated as the founder of the most successful micro-finance. Microfinance has defined as “Provision of thrift, credit and other financial services and products of very small amounts to the poor in rural, semi-urban or urban areas for enabling them to raise their income levels and improve living standards”.

OBJECTIVES OF STUDY:

The main objectives of the study are as follows:

- To study the meaning and features of Micro finance.
- **To study the different types of microfinance institutions in India.**
- To study the impact of micro finance on women.

METHODOLOGY

This study has been with the help of the secondary data. Secondary data are collected from the various websites, Books, Journals and Magazines.

Microfinance Services Regulation Bill of India, defines microfinance services as financial assistance to be provided to an eligible individual directly or by a group mechanism for:

- An amount of maximum fifty thousand in aggregate per person for small and cottage enterprises, agricultural and allied activities (consumption purposes of the person is also included) or
- A maximum amount of one lakh fifty thousand in aggregate per person for the purpose of housing or
- Such like the above amounts may be prescribed to a person for other purposes also.

Micro finance is the provision of a diverse range of financial services and product including small loans, savings accounts, insurance, pensions and money transfers. These are designed to assist people living in poverty who are not able to access financial services in the mainstream banking sector because they have no collateral, formal identification or steady income. Poor people borrow from informal moneylenders and save with informal collectors. They receive loans and grants from charities.

“Microfinance is the provision of financial services to low-income clients or unity lending groups including consumers and the self-employed, who traditionally lack access to banking and related services.”

Microfinance is not just about giving micro credit to the poor rather it is an economic development tool whose objective is to assist poor to work their way out of poverty. It covers a wide range of services like credit, savings, insurance, remittance and also non-financial services like training, counselling etc.

Salient features of Microfinance:

- Borrowers are from the low income group
- Loans are of small amount – micro loans



- Short duration loans
- Loans are offered without collaterals
- High frequency of repayment
- Loans are generally taken for income generation purpose

Different types of microfinance institutions in India

The microfinance models are developed in order to cope with the financial challenges in financially backward areas. There are various types of microfinance companies operating in India.

Joint Liability Group (JLG)

Joint Liability Group can be explained as the informal group consists of 4-10 individuals who try to avail loans against mutual guarantee from banks for the purpose of agricultural and allied activities. This category generally consists of tenants, farmers and other rural workers. They work primarily for lending purposes, although they also offer the savings facility. In this type of institution every individual of a borrowing group is equally liable for the credit (Singh, 2010). This kind of institution is simple in nature and requires little or no financial administration (UBI, no date).

However, one of the serious problems of this structure is personal preferences in lending credit which resulted in a partial failure of the system. Of late due to various promotional initiatives taken by banks such as Indian bank, Karur Vysya Bank and Indian Overseas Bank, the credibility of Joint Liability Group model has received a boost (The Hindu, 2016). It still remains a landmark movement in the area of protection of farmer's land ownership rights.

Self Help Group (SHG)

Self Help Group is a type of formal or informal group consisting of small entrepreneurs with similar kind of socio-economic backgrounds. Such individuals temporarily come together and generate a common fund to meet the emergency needs of their business. These groups are generally non-profit organizations. The group assumes the responsibility of debt recovery. The advantage of this micro-lending system is that there is no need for collateral. Interest rates are also generally low and fixed especially for women (Chowdhury, 2013; Business Standard, 2017). In addition various tie-ups of banks with SHGs have been implemented for the hope of better financial inclusion in rural areas (Jayadev and Rao, 2012).

One of the most important ones is **NABARD** SHG linkage program where many self-help groups can borrow credit from bank once they successfully present a track record of regular repayments of their borrowers. It has been very successful especially in Andhra Pradesh, Tamil Nadu, Kerala and Karnataka and during the year of 2005-06. These states received approximately 60% of SGH linkage credit (Taruna and Yadav, 2016).

The Grameen Bank Model

Grameen Model was introduced by the Nobel laureate Prof. Muhammad Yunus in Bangladesh during 1970s. It has been widely adopted in India in the form of Regional Rural Banks (RRB). The goal of this system has been the overall development of the rural economy which generally consists of financially backward classes. But this model has not been fully successful in India as rural credit and system of recovery are a real problem. Huge amount of non-performing assets also led to failure of these regional



banks (Shastri, 2009). Compared to this model Self Help Groups have been more successful as they are more suited to the population density of India and far more sustainable (Dash, 2013).

Rural Cooperatives

Rural Cooperatives in India were set up during the time of independence by the government. They used the mechanism to pool the resources of people with relatively small means and provide financial services. Due to their complex monitoring structure, their success has been limited. In addition, this system only catered to the credit-worthy individuals of rural areas, not covering a large part of the country's financially backward section (Rajendran, 2012).

	Joint Liability Group	Self Help Group	Grameen Bank Model	Rural Cooperatives
Size	5-10 members per group	10-20 members per group	Starts with only 2 members per group in a village, eventually increased after loan is successfully repaid	70-80 members per group
Services	Generally lending only, irrespective of savings amount	Regular savings in deposit accounts with the financial institutions.	Savings and deposits to extremely poor sections of the society for business, health and housing	Primarily lending services for agricultural purposes
Model	Members invest loan amount for different purposes, but are guarantors of each other	All individuals of group work together on the same activity	Field Manager visits villages to form groups of 5 and lends to 2. Amount recovered is reinvested in further lending and infrastructure development in villages	Cooperative society consisting of members are formed for a singular purpose; such as real estate, agriculture, infrastructure, etc.



Structure	All members interact with the financial institution individually	More formal with defined positions in each group like treasurer and secretary	Formal structure consisting of Unit Manager, Field Manager, etc. Who interact with every family in a village	All members interact with the financial institution jointly
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IMPACT OF MICROFINANCE

The principal focus of micro finance programmes is on helping poorer to graduate from the micro enterprise stage and in successfully accessing credit from financial intermediaries. Now its scope has been widened, micro credit is provided not only for productive purpose but also for livelihood promotion and daily consumption needs.

Micro finance programmes for women are increasingly seen by development agencies as effective poverty alleviation intervention, High repayment rates are interrelated to mean that women are using loans productively and controlling credit. It is widely assumed that is a clear and direct relationship between access to credit and an increase in the status of women within their households and communities. NABARD's Self Help Group- Bank linkage programme, which is the largest microfinance programme in the world, today touches 101 million households through 7.9 million SHGs with thrift & deposits of about INR 1,36,914 million, annual loan offtake of INR 3,72,869 million and loan outstanding of nearly INR 5,71,192 million. Despite these milestones, a large section of the poor population still remain unreached and even majority who are in the SHG fold face the issue of inadequate credit. Bridging the last mile gap and forging partnerships to meet the myriad needs of the poor and to ensure sustainable livelihoods to them are the biggest challenges being faced today. Recently, NABARD and NRLM collaborated in a meaningful way to bring greater synergy in efforts and in taking SHG Bank linkage programme to a higher plane. Financial inclusion and women empowerment tool with a positive impact on economic growth of a nation. High repayment rates are interpreted to mean that women are using loans for productive purpose, and use it for personal benefit.

Women are now able to make strategic choices in their lives that require access to both material and social resources such as credit, money, education, and business knowledge. Their newfound ability to define goals, make choices and work towards their empowerment at an individual level stimulates social change as women are seen gaining self-esteem, and increase their status and active roles in their families and societies.

The active performances of women can be indicated as follows:

- Contribute to regular family consumption in either cash or kind
- Develop assets of their own and family
- Make banking transaction and open personal account for savings



- Develop skills and capabilities through training
- Improve their status and respect within the household
- Feel dignity, fearless, open and self-confident
- Get the literacy by the illiterate women to increase the skill and capabilities
- Get more information about the government programmes due to their more exposure and can apply for them for their own betterment and the benefit of the community
- Talk to the different personalities to promote business, which they were not confident to do earlier due to cultural reasons
- Meet with the government officials confidently
- Adopt and encourage family planning measures
- Aware of health and hygiene healthy practices following the immunisation schedule of women and children

Conclusion

Microfinance plays a major role in the financial inclusion. Varied schemes and microfinance programmes are initiated by the government with a focus on mitigating poverty and to improve the lives of rural poor with the help of income generating economic activities. Microfinance is a developmental approach towards alleviating poverty and vulnerability of women. It is also acknowledged as a cost effective tool to provide financial services to the underprivileged. Microfinance through Self-help group Model results in greater impact in transforming the lives of poor. Through Micro finance services, women become more assertive and confident, have increased mobility, are more visible in their communities and play stronger roles in decision making.

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The Role of Public and Private Partnerships in Modern Higher Education in India

1. Dr Chalawadi C I

Assistant Professor

Dept of studies and Research in Commerce

VSK University Yalbuga PG Centre, Yalbuga.

2.Mallikarjuna H S

Doctoral Research Scholar

Dept of studies and Research in Commerce

VSK University Yalbuga PG Centre,
Yalbuga-

Abstract

Public-private partnership (PPP) describes a government service or private business venture which is funded and operated through a partnership of government and one or more private sector companies. These schemes are sometimes referred to as PPP, or P3. PPP involves a contract between a public sector authority and a private party, in which the private party provides a public service or project and assumes substantial financial, technical and operational risk in the project the government may provide a capital subsidy in the form of a one-time grant, so as to make it more attractive to the private investors. In some other cases, the government may support the project by providing revenue subsidies, including tax breaks or by providing guaranteed annual revenues for a fixed period.

Owing to the popularity of the public-private partnerships in provision of public goods, the author in this paper have tried to analyze whether public-private partnerships could work in higher education and if yes, than what should be the proper model which should be followed. Secondly, the author has made an attempt to analyze whether the problems which public-private partnerships deem to solve could be solved in a better manner by de-licensing the establishment of educational institution and by allowing education to be a for-profit activity.

The author concluded that public-private partnerships are not that much effective in the higher education sector and that the benefits they seek to bring in the higher education system could easily be achieved by de-licensing and having amore market friendly approach towards higher education in India. Since independence India's education sector has grown enormously and has expanded into the third largest higher education system in the world, after the United States of American and China¹;it has grown from 30 universities and 695 colleges in 1950-51 to 903 universities and 39,050 colleges in 2017-18. ² Even with such rapid expansion the Gross Enrolment Ratio in higher education remains very low at about 12 percent; almost half of that of China's 21%, and lower than many developing countries.³The number of student enrolling in higher educational institutions in India demonstrates an upward trend; from 3.6 million in 1985-86 to 28.5% in 2017-18.⁵Unfortunately, the said expansion of the higher education system has bettter to fulfill the need for quality higher education among the Indian youth, and also it did not keep pace with the growing demand.

Keywords: Public Private Partnership, Higher Education



Economic Policy in the Role of Panchayat Raj

Rangaswamy.H

HOD, of Economics

Email. Rangaswamyh68gmail.com

Government Arts College [Autonomous] Chitradurga.

Introduction:

Panchayat Raj Institutions in India are outcome of natural groupings and associations. Rural local governments existed during the Indus Valley civilization here has been no historical continuity of Panchayat Raj in India. The British India was ruled by a centralized system. After Independence the constituent Assembly set up two committees, one to draw up the union constitution and the second the Provincial committee. In neither of these committees, any mention was made of Panchayat of Gandhian ideals. It was largely through the initiative of late K.Santhanam, who always stood for economic and financial decentralization of powers. The resolution on Panchayat Raj was moved by him in the Constituent Assembly. There was an all-round criticism of overcentralization and denial of village government. It was thus village panchayat found its way into Directive Principles of state policy of the constitution. Article 40 of the constitution reads “The state shall take steps to organize village panchayats and endow them with such powers and authority as may be necessary to enable to function as local self government”. The Balwant Rai Mehta Committee (1957) and Ashok Mehta committee (1978) recommended for nominal representation to women in the form of two representatives in each elected body of the PRIs. It was further stated that if no women came forward to become a representative women representation must be ensured by co-opting two women as members for the elected body. The committee on the National Perspective Plan for women 1988 recommended that 30% seats in local self –government as well as the post of president and vice president of these bodies must be reserved for women. The main objective of introducing Panchayat Raj system is to extend democracy up to grassroots level and ensure involvement of the people in all governmental process and development activities. Though the basic structure of the PRIs is identical across the states of India, it is described via different nomenclatures in different states. Panchayats in every state has its own characteristics and even election procedures to these institutions are at variance.

A District Panchayat or Zilla Parishad is co terminus with the district. Each district has one Zilla Parishad. Similarly Block Panchayats or Panchayat Samitis are co terminus with blocks of the said district.

A Block may have several villages within it, but Gram Panchayats are not necessarily co terminus with each village. Depending on the size of population (as a matter of fact, number of voters) a Gram is defined under the law with a specific geographical area, which may consist of a single village or a cluster of adjoining villages.

Members of Panchayats:

A. Zilla Panchayat:

Each block Panchayat under a ZP elects one/two/three members directly (depending on number of voters within it). Presidents of all the Block Panchayats are also ex-officio members of the ZP. In some states



the Member of Legislative Assembly (MLA) and Member of Parliament (MP) of the district/constituency are also ex-officio members.

B. Block Panchayat or Panchayat Samiti:

Each GP under a Block Panchayat elects one/two/three members directly to the Block Panchayat. GP pradhans are ex-officio members of the Block Panchayats.

C. Gram Panchayat:

A Gram as defined under the Act (meaning a village or a cluster of villages) is divided into a minimum of five constituencies (again depending on the number of voters the Gram is having). From each of these constituencies one member is elected. Body of these elected members is called the Gram Panchayat. Size of the GPs varies widely from state to state. In states like West Bengal, Kerala etc. a GP has about 20000 people on an average, while in many other states it is around 3000 only.

D. Gram Sabha:

In most of the states, each constituency of the members of the Gram Panchayat is called the **Gram Sabha** and all the voters of the same constituency are members of this body. However, in some states this is called Ward Sabha/Palli Sabha etc. In West Bengal it is called Gram Sansad (village parliament). Gram Sabha in West Bengal has a different meaning. Here all the voters of the Gram Panchayat as a whole constitute the Gram Sabha.

Under the Constitution there can be only three tiers of the Panchayat. The Gram Sabha is not a tier of the PR system. It does not have any executive function and operates as a recommending body only.

Gram Sabhas hold meetings normally 2 to 4 times a year, but can meet as and when necessary. In some states dates of these meetings are fixed (Madhya Pradesh, Gujarat etc.) while in others dates are fixed by the Gram Panchayats. Issues to be discussed in the meetings can be wide ranging but the essential agenda should include: Annual Action Plan and Budget, Annual Accounts and Annual report of the GP, selection of beneficiaries for different social service programmes (Indira Awas Yojana (IAY), Pension Schemes etc.), identification of schemes for preparation of Annual Plan for development programmes (e.g. MGNREGS) of GP, consideration of the Audit reports, analyses of GP's performance etc.

The diagram at the end of the note demonstrates the typical structure of the rural local governance system in India, taking the example of West Bengal.

Functioning of Panchayats

As per the Constitution, Panchayats in their respective areas would prepare plans for economic development and social justice and also execute them. To facilitate this, states are supposed to devolve functions to Panchayats (29 subjects as mandated) and also make funds available for doing these (as per State Finance Commission's recommendations). The functions of Panchayats are divided among different Committees (as ministries are formed in state and union governments), which are called Standing Committees/Sthayee Samitis/Upa Samitis etc. One of the members remains in charge of each of such committees while the over-all charge rests with the chairperson of the Panchayat. Panchayats are supported by a host of other officials, the number of which varies from state to state.

Apart from grants received from the government under the recommendation of the Finance Commission, Panchayats receive schematic funds for implementation of schemes (MGNREGS, BRGF, IAY etc.). They can also raise revenue by imposing taxes, fees, penalties etc. as per rule of the state.



As economies become more integrated, trade barriers lessen and economic and political coordination between countries increases. There are seven stages of economic integration: preferential trading area, free trade area, customs union, common market, economic union, economic and monetary union, and complete economic integration. The final stage represents a complete monetary union and fiscal policy harmonization.

The advantages of economic integration fall into three categories: trade benefits, employment, and political cooperation. More specifically, economic integration typically leads to a reduction in the cost of trade, improved availability of and a wider selection of goods and services, and efficiency gains that lead to greater purchasing power. Employment opportunities tend to improve because trade liberalization leads to market expansion, technology sharing, and cross-border investment flows. Political cooperation among countries can improve because of stronger economic ties, which can help resolve conflicts peacefully and lead to greater stability.

Despite the benefits, economic integration has costs. The disadvantages include trade diversion and the erosion of national sovereignty. For example, trade unions can divert trade from non-members, even if it is economically detrimental for them to do so. Additionally, members of economic unions are typically required to adhere to rules on trade, monetary policy, and fiscal policy, which are established by an unelected external policymaking body.

Because economists and policymakers believe economic integration leads to significant benefits for society, there are many institutions that attempt to measure the degree of economic integration across countries and regions. The methodology for measuring economic integration typically involves the combination of multiple economic indicators, including trade in goods and services, cross-border capital flows, labor migration, and others. Assessing economic integration also includes measures of institutional conformity, such as membership in trade unions and the strength of institutions that protect consumer and investor rights.

Fast Facts

- Economic integration can broaden markets, boost employment, and spur political cooperation.
- Trade unions may divert trade from nonmembers even if doing so is detrimental to one or more members.
- Strict nationalists may oppose economic integration on the basis of a loss of sovereignty.

Real World Example of Economic Integration

The European Union includes 28 member states and formally came into being in 1993. Since 2002, 19 of those nations have adopted the euro as a shared currency. According to the International Monetary Fund, the EU accounted for 7.3% of the world's population, as of 2017, and 24.6% of the world's gross domestic product.

PRI is a success story. But the measures of this success must be somewhat different from the indicators that are commonly used to identify success stories. Examples of such commonly used indicators include the capability (vision, insight, commitment) of organisations of women, or NGOs, to establish movements which generate ideas and prototypes for people-led development activities (e.g. the Green Belt Movement in Kenya and the Sewa Movement in India), or the success of organised advocacy and pressure groups, such as the "Support Stockings" in Sweden and the National Women's Coalition of South Africa, in



transforming political representation by putting direct pressure on the State from outside. But in this story, the success of PRI lies in the possibility of women transforming the State from within. I argue that this new arrangement provides the first step to converting grassroots leadership into State leadership, which many feel is the key to ushering in equitable, people-led development. What appears to be happening is that as women enter the structures of governance in large numbers, they are changing these structures so that they reflect more closely the concerns of women. This is different from the usual process by which a small number of grassroots representatives are elected and can easily be isolated and forced to make compromises. The sheer number of women that PRI has brought into the political system has made a difference. But the difference is also qualitative, because these women are bringing their experience in governance of civic society into governance of the State. In this way, they are making the State sensitive to issues of poverty, inequality and gender injustice. Measuring and assessing these qualitative changes is not easy, however. Furthermore, the immeasurable is sometimes invaluable. Thus, while much in this document is subjective and preliminary in character, it gives a strong indication of positive outcomes for gender-equitable governance, and is very suggestive of areas for future research.

Conclusion

PRI reminds us of a central truth; power is not something people give away. It has to be negotiated, and sometimes wrested from the powerful. Enshrining political change within the law has forced both the pace and direction of such change. Democratic politics is, in reality, the interplay of vested interests and PRI's great achievement has been to mandate a vested, and mutual interest, between women and the political process. The lesson of PRI is clear: if the wisdom of grassroots organizations, especially the courage and clarity of women, is to become policy, it will not be through the art of intellectual persuasion but by the arrangements made within a political system for their voice to have power.

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- 3] Social Media
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The Problems of Marginalized Groups in India.

Prof. S.I.Malagali

Assistant Professor, Sociology & H.O.D

In C.S.Bembalagi Arts, Sha.M.R.Palaresha Science & G.L.Rathi Commerce college,Ramdurg.

Dist-Belagavi 591123 Cell No-9739964865 , E-mail ID:simalagali@gmail.com.

INTRODUCTION

Marginality is an experience that affects millions of people throughout the world. People who are marginalized have relatively little control over their lives, and the resources available to them. This results in making them handicapped in delving contribution to society. A vicious circle is set up whereby their lack of positive and supportive relationships means that they are prevented from participating in local life, which in turn leads to further isolation. This has a tremendous impact on development of human beings, as well as on society at large. Development is always broadly conceived in terms of mass participation. Marginalization deprives a large majority of people across the globe from participating in the development. It is a complex problem, and there are many factors that cause marginalization.

MEANING OF MARGINALIZED GROUPS AND MARGINALIZATION

In general, the term ‘marginalization’ describes the overt actions or tendencies of human societies, where people who they perceive to undesirable or without useful function, are excluded, i.e., marginalized. These people, who are marginalized, from a GROUP or COMMUNITY for their protection and integration and are known as ‘marginalized groups’. This limits their opportunities and means for survival. Peter Leonard defines marginality as, “being outside the mainstream of productive activity and/or social reproductive activity”.

The Encyclopedia of Public Health defines marginalized groups as, ‘To be marginalized is to be placed in the margins, and thus excluded from the privilege and power found at the center’. Latin observes that, “‘Marginality’ is so thoroughly demeaning, for economic well-being, for human dignity, as well as for physical security. Marginal groups can always be identified by members of dominant society, and will face irrevocable discrimination.”

To further clarify the meaning and concept let us discuss certain characteristics of marginalized groups.

- 1) It suffers from discrimination and subordination.
- 2) They have physical and/or cultural traits that set them apart, and which are disapproved of, by a dominant group.
- 3) They share a sense of collective identity and common burdens.
- 4) They have shared social rules about who belongs, and who does not.



5) They have a tendency to marry within the group. Thus, marginalization is a complex as well as shifting phenomenon linked to social status.

PROBLEMS OF MARGINALIZED GROUPS

1. Women

Under different economic conditions, and under the influence of specific historical, cultural, legal and religious factors, marginalization is one of the manifestations of gender inequality. In other words, women may be excluded from certain jobs and occupations, incorporated into certain others, and marginalized in others. In general they are always marginalized relative to men, in every country and culture. Women (or, men) don't present a homogeneous category where members have common interests, abilities, or practices.

2. People with disabilities

People with disabilities have had to battle against centuries of biased assumptions, harmful stereotypes, and irrational fears. The stigmatization of disability resulted in the social and economic marginalization of generations with disabilities, and, like many other oppressed minorities, this has left people with disabilities in a severe state of impoverishment for centuries. The disabled face various types of barriers while seeking access to health and health services. Among those who are disabled women, children and aged are more vulnerable and need attention.

3. Schedule Castes(Dalits) –

The caste system is a strict hierarchical social system based on underlying notions of purity and pollution. Brahmins are on the top of the hierarchy and Shudras or Dalits constitute the bottom of the hierarchy. The marginalization of Dalits influences all spheres of their life, violating basic human rights such as civil, political, social, economic and cultural rights. Dalits does not refer to a caste, but suggests a group who are in a state of oppression, social disability and who are helpless factors affect their health status, access to healthcare and quality of life. There are high rates and poor. Literacy rates among Dalits are very low. Physical segregation of their settlements is common in the villages forcing them to live in the most unhygienic and inhabitable conditions. Caste-based discrimination entails social and economic exclusion, segregation in housing, denial and restrictions of access to public and private services and employment, and enforcement of certain types of jobs on Dalits, resulting in a system of modern day slavery or bonded labour. However, in recent years due to affirmative action and legal protection, the intensity of caste based marginalization is reducing.

4. Scheduled Tribes

The Scheduled Tribes like the Scheduled Castes face structural discrimination within the Indian society. Unlike the Scheduled Castes, the Scheduled Tribes are a product of marginalization based on ethnicity. They are mainly landless with little control over resources such as land, forest and water. They constitute



a large proportion of agricultural laborers, casual laborers, plantation laborers, industrial laborers etc. This has resulted in poverty among them, low levels of education, poor health and reduced access to healthcare services. They belong to the poorest strata of the society and have severe health problems.

5. Elderly Aged people Ageing is an inevitable and inexorable process in life. In India, the population of the elderly is growing rapidly and is emerging as a serious area of concern for the government and the policy planners. According to data on the age of India's population, in Census 2001, there are a little over 76.6 million people above 60 years, constituting 7.2 per cent of the population. The number of people over 60 years in 1991 was 6.8 per cent of the country's population. The vulnerability among the elderly is not only due to an increased incidence of illness and disability, but also due to their economic dependency upon their spouses, children and other younger family members. According to the 2001 census, 33.1 per cent of the elderly in India live without their spouses. The widowers among older men form 14.9 per cent as against 50.1 per cent widows among elderly women. Among the elderly (80 years and above), 71.1 per cent of women were widows while widowers formed only 28.9 per cent of men. Lack of economic dependence has an impact on their access to food, clothing and healthcare.

6. Children Children Mortality and morbidity among children are caused and compounded by poverty, their sex and caste position in society.

All these have consequences on their nutrition intake, access to healthcare, environment and education. Poverty has a direct impact on the mortality and morbidity among children. In India, a girl child faces discrimination and differential access to nutritious food and gender based violence is evident from the falling sex ratio and the use of technologies to eliminate the girl child. The manifestations of these violations are various, ranging from child labor, child trafficking, to commercial sexual exploitation and many other forms of violence and abuse. With an estimated 12.6 million children engaged in hazardous occupations (2001 Census), for instance, India has the largest number of child laborers under the age of 14 in the world. Among children, there are some groups like street children and children of sex workers who face additional forms of discrimination. A large number of children are reportedly trafficked to the neighboring countries.

7. Sexual Minorities

Another group that faces stigma and discrimination are the sexual minorities. Those identified as gay, lesbian, transgender, bisexual, kothi and hijra; experience various forms of discrimination within the society and the health system. Due to the dominance of heteronomous sexual relations as the only form of normal acceptable relations within the society, individuals who are identified as having same-sex sexual preferences are ridiculed and ostracized by their own family and are left with very limited support structures and networks of community that provide them conditions of care and support. Their needs and concerns are excluded from the various health policies and programs.



CONCLUSION

Improved Access to Agricultural Land The reasons for the high incidences of poverty and deprivation among the marginalized social groups are to be found in their continuing lack of access to income-earning capital assets (agricultural land and non-land assets), heavy dependence on wage employment, high unemployment, low education and other factors. Therefore, there is a need to focus on policies to improve the ownership of income-earning capital assets (agriculture land, and non-land assets), employment, human resource & health situation, and prevention of discrimination to ensure fair participation of the marginalized community in the private and the public sectors.

Improved Employment in Public and Private Sectors- There is a need to review and strengthen employment guarantee schemes both in rural and urban areas, particularly in drought-prone and poverty-ridden areas. Rural infrastructure and other productive capital assets can be generated through large-scale employment programmes. This will serve the dual purpose of reducing poverty and ensuring economic growth through improvement in the stock of capital assets and infrastructure.



Strategies Of Women Empowerment.

Prof. S.I.Malagali

Assistant Professor, Sociology & H.O.D

In C.S.Bembalagi Arts, Sha.M.R.Palaresha Science & G.L.Rathi Commerce college,
Ramdurg.Dist-Belagavi 591123 Cell No-9739964865 , E-mail ID: simalagali@gmail.com.

Though women produce roughly half of the world's food supply and are often held responsible for their family's well being, they are treated as second-class citizens in many places around the world. According to the United Nations, women's empowerment is important not only from a human rights standpoint but also because it is "a pathway to achieving the Millenium Development Goals and sustainable development." Listed below are five ways to empower women that will simultaneously bolster the fight against global poverty

Help Girls Empower Each Other

End Gender-Based Violence, Grant Equal Educational Opportunities

Help Women Recover from Conflicts, Mentor a girl close to home.

Invest in a small business owner., Create a safe space

Support independence and mobility

Build self-esteem and confidence, Build networks, Create public leaders

When it comes right down to it, empowerment isn't something another person gives you, like in a business setting. Empowerment is something you claim for yourself, for your life. It's very possible for one to develop their own skills, resources, authority, opportunity, and motivation!

Empowerment in the larger sense is the process of becoming stronger and more confident, especially in controlling one's life and claiming one's rights - Google's second definition. You can experience empowerment anytime, anywhere and it serves you in more ways than one. When I coach others toward personal empowerment these are the things we focus on:

Personal Autonomy

– Empowerment begins with something we call autonomy, otherwise known as the right to act according to what is right for you in any given moment. This means that no matter what your circumstances are, you claim the power to think and act independently, free from external control or influence. This one can be difficult to learn in a world where most people believe they are controlled by external circumstances, but the reality is we're not. The sooner we take back our self rule, the sooner we'll experience personal power.

Freedom of Choice

– This one is related to autonomy. Once you claim power over your thoughts and actions then you understand the importance of your decision making capacity. You can exercise free will in a way that supports the best possible version of you. Once you take responsibility for the outcomes of your decisions, then you also own the right to change your my mind without needing to defend how or why. Making choices free from influence you become the author of your own life.

Self Love/Self Respect



– Self respect is an outcome of self love. It involves taking care of yourself first; knowing that you can only do your best when you feel your best. Valuing self means not allowing other people’s opinions to shape the way you think about yourself or to influence the way you act. Self respect happens when you stay true to yourself and your authentic nature. Often when we are closely involved with others as in a marriage, or parent-child relationship, we defer our needs. We think it’s required, but when we do, we end up feeling resentful because we’ve drained our personal resources. We become dysfunctional and disempowered as a result. Empowerment means you take self love seriously and make it a priority in your life.

Personal Awareness

– Practicing self awareness allows you to become a barometer for your life. Listening to your inner thoughts and being honest with yourself helps you identify negative self talk and counter it with words of loving kindness. When you’re aware, you function better in relationships because you’re able to witness the effects of your actions on others. You can identify areas of your life you want to improve on and give yourself credit for the things you’re doing well. Awareness allows you to celebrate your strengths and work on becoming the best version of you possible.

I did a quick poll recently asking other women to share how they defined empowerment and these are the words they gave me.

- “Loving and accepting yourself and everyone else”
- “Having 100% control over my body”
- “Letting go of self judgment and conformity to society's standards. Trusting my gut and growing without restriction.”
- “Feeling confident with who you are and why you're here so that you don’t need others to change to make you happy. Allowing others to be themselves and knowing you don’t have to change to make anyone else happy either.”
- “Enabling her to live the life she wants as defined by her.”
- “I can be the person that I want to be. I am no better and no less than the next fellow human.”

Becoming an empowered individual takes time, awareness and a strong commitment to self. It requires facing one’s fears and asking important, and sometimes uncomfortable questions.

Bravery is the base ingredient to build an empowered life. When we embark on this journey, we will invite opportunities to demonstrate our personal power, to step into our greatness and shine brighter than ever before. Believe me, it takes guts. It might not be easy. It might be scary, but freedom, confidence and passionate living are the promises empowerment offers us in exchange. I don’t know about you, but I’ll take it.

Well there is real empowerment which comes from acknowledging the differences between men and women and trying to be the best woman one can be, having a family and so on. And there is fake feminist empowerment which means getting the state to force companies to hire women on jobs they are not competent of doing and then them bragging they can compete with men although they cannot.



E-Resources: An Study

B L Ashoka

Librarian

SB Govt.First Grade College, Mayakonda
9739255473

Yamanurappa Bhovi

Librarian

TSHMS Govt.First Grade College,
Siruguppa

Abstract : E-resources are electronic equipment of their print parts possessing many features, multiple access to the same issue, inbuilt searching facility, multi media capacity and reduced storage concert – libraries today buy licenses for an increasing number of e resources from different publishers. Consortium based library subscription to e-resources full text database are pickup well object.

Key Words:Library, E-Resources, online database, OPAC.

Introduction:

- *In a recent trends E-resources become crucial role in users in 21st century
- *The information technique trends has changes the human acting as the important tool kit gaining information.
- *The rapid growth and development in the area of information together with the broad networked information sources has make important influencing in the area of information services.
- *The wide spread of information and abundant library libraries to choose new techniques for collection development and reduce the costs information.
- *Concept of E-resources consortia can good work the libraries , without requiring additional fees to access the E-resources

Need of Library E-Resources :

- *Change can be made available suddenly with the help of E-resources
- * E-resources helpful in changing recent trends in publishing
- *They feel more easy to access the scholarly information at their desktop
- *Different types of users can uses E-resources
- *Any user search different type of E-resources

Access to E-resources:

- E-resource are more and more quickly usable to users no need to purchase and delivery system
- The Important basic for E-resources is must in internet connectivity for web based resources, and access is by only user ID with password



Types of E-resources:

The new technology helps to a plenty of E-resources, those are as below detailed

- E-Books
- E-journals
- E-News paper
- E- Magazines

E-Books:E-books are available in electronic format and read using a desktop.It include the recent and also updated in formations. E-books can be stored easily and save library area.E-journals are a important part in the users development activity.

E-journals are replaced by electronic media available in DVD, CD-ROMs etc.

E-journals helped the publishers and users, a computerized form as E-journals.

E-News paper:An E-newspaper is a self content repeated and refresh version of all types of news papers. That include and holding all information in this newspaper electronic version

E-Magazines:E-Magazines also called as web zine. Any articles are stored on a file server may be access through a computer network.

Online Public Access Cataloguing (OPAC)

Opac is a access tool and resources root to the collection of the library, and readable machine form and searched interact on computer junction by user.

Advantages of E-resources

- *E-resources provides access to plenty of e-resources at less cost
- *Facilities to build up digital libraries
- *Provide best library services as CAS and SDI
- *Available 24 hours
- *E-resources demand neither library space, nor costs nor can they be stolen from the library

Disadvantages of E-resources

- *It must need computer skilled staff in handling e- document troubled in copy
- *Internet access must be required
- *User not accepting E-resources as like with the printed resources
- *Problems of archiving and back files available

Conclusion

Number of colleges and universities are using recent information technology to access E-information technology to access e-information, vital part of there learning and teaching strategic. The collective strength of participating institutions, has attracted highly discounted rates of subscription with the favorable terms of agreement. The increase in the value for in formations puts pressure on libraries to offer more more effectiveness service to user.

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Impact of Corporate Social Responsibility on Rural development in India

***Dr. Padmalatha R,**

Abstract: In India, there is a growing realization that business cannot succeed in isolation and social progress is necessary for sustainable growth. An ideal CSR practice has both ethical and philosophical dimensions, particularly in India where there exists a wide gap between sections of people in terms of income and standards as well socio-economic status. Despite several growths orientated policies adopted by the government, the widening economic, regional and gender disparities are posing challenges for the health care sector which account for one third of population, have 70% of their population living in rural areas. Corporate Social Responsibility is not a new term in India, but however there is a shift in focus towards the challenges faced by society which is a good positive sign. Each company has responsibility of contributing something to the society and can no longer exploit the environmental resources. Most of the companies in India have identified the need of CSR and already in target of the wellness of the society. In the last decade, CSR has rapidly evolved in India with some companies focusing on strategic CSR initiatives to contribute toward nation building. Gradually, the companies in India started focusing on need-based initiatives aligned with the national priorities such as public health, education, livelihoods, water conservation and natural resource management. Intensive national level deliberations on the potential role and responsibility of the corporate sector in contributing toward addressing social issues were witnessed. CSR is regarded as vehicle through which companies give something back to the society. It involves providing innovative solutions to society and environmental challenges. But the challenge for development professionalism and well health community where it is to be identify as CSR priorities and the areas of interventions which are meaningful in the context of rural development sector. Therefore, there is a need to study and understand how corporate enterprises are using CSR initiatives and which makes an on impact of CSR actions on health care development of people in rural areas.

Key Words: Corporate Social Responsibility, Rural health, government policy, Sustainable growth, Socio-economic development.

* Assistant Professor, Government Law College, Hassan, padmacta@gmail.com

Introduction

The last decade of the twentieth century witnessed a shift in focus from charity and traditional philanthropy toward more direct engagement of business in mainstream development and concern for disadvantaged groups in the society. In India, there is a growing realization that business cannot succeed in isolation and social progress is necessary for sustainable growth. An ideal CSR practice has both ethical and philosophical dimensions, particularly in India where there exists a wide gap between sections of people in terms of income and standards as well socio-economic status. Despite several growths orientated policies adopted by the government, the widening economic, regional and gender disparities are posing challenges for the health care sector. Majorities of the India's poverty lies in villages and these villages are in a state of neglect and under development with poor people. The problems with Health, hunger, ignorance, contagious diseases, high mortality and illiteracy are most in rural areas. Thus, the meaning of



CSR has two fold. On one hand, it exhibits the ethical behaviour that an organization exhibits towards its internal and external stakeholders. On the other hand, it denotes the responsibility of an organization towards the environment and society in which it operates. CSR is regarded as vehicle through which companies give something back to the society. It involves providing innovative solutions to society and environmental challenges. But the challenge for development professionalism and well health community where it is to be identify as CSR priorities and the areas of interventions which are meaningful in the context of rural development sector. Therefore, there is a need to study and understand how corporate enterprises are using CSR initiatives and which makes an impact of CSR actions on health care development of people in rural areas.

CSR can help to improve rural health

No doubt, India lives in villages and country's vast population is based on agriculture for living. Agriculture covers almost one-fifth of the gross domestic product in India. The Government has planned several programs pertaining to Rural Development in India to increase the growth of agriculture. Rural development seeks to change the socio-economic structure of the rural community. As far as rural areas are concerned CSR is considered very important. CSR in India, Indian companies are now expected to perform their stakeholder responsibilities and societal obligations, along with their shareholder-wealth maximization goal. In India as in the rest of the world there is a growing realization that business cannot succeed in a society which fails. An ideal CSR has both ethical and philosophical dimensions, particularly in India where there exists a wide gap between sections of people in terms of income and standards as well as socio-economic status. CSR is regarded as vehicle through which companies give something back to the society.

The Companies Act 2013 states CSR as every company, private limited or public limited, which either has a net worth of Rs 500 crore or a turnover of Rs 1,000 crore or net profit of Rs 5 crore, needs to spend at least 2% of its average net profit for the immediately preceding three financial years on corporate social responsibility activities. According to Infosys founder, Narayan Murthy, "social responsibility is to create maximum shareholders value working under the circumstances, where it is fair to all its stakeholders, workers, consumers, the community, government and the environment."

- The CSR approach is integrated with the core business strategy for addressing social-economic impacts of businesses.
- CSR needs to address the well-being of all stakeholders and not just the company's shareholders.

Thus, the meaning of CSR reveals the ethical behavior that an organization exhibits towards its internal and external stakeholders and simultaneously it represents the responsibility of an organization towards the environment and society in which it operates. Therefore, it is very necessary to understand and study how corporate enterprises are working on CSR initiatives and what effects it gives to the rural population.

OBJECTIVES

1. To study and understand the CSR initiatives being taken by companies for development of rural health.
2. To study the challenges faced by CSR in rural India.
3. To make suggestions for accelerating CSR initiatives for rural health progress.



RESEARCH METHODOLOGY

This paper is based on secondary data obtained from various data sources available. Author has used several published journal and records and web resources to frame the comparative conclusion. This article throws light on the importance of corporate social responsibility in context to health of rural India. This paper put emphasis on social investment for the development of rural health of India.

LIMITATIONS

- The data is very small, focused on very small group of companies so we cannot generalize completely.
- Information was collected from secondary data like print media and official websites of the companies.
- Primary data was not collected for this research.

CORPORATE SOCIAL RESPONSIBILITY IN RURAL DEVELOPMENT

The impact of CSR programs of some of the Companies are classified into livelihood, health, education, environment and infrastructure. The study shows that all companies surveyed appear to have Policies and practices of CSR. Most companies design and implementation of CSR initiatives in area of work covers the entire community. A wide range CSR initiatives ranging from income generation subsistence activities, the health checkup camps, mobile health services, education, adult literacy, agriculture development, provision of drinking water management and natural resources development, infrastructure services are developed by these companies. Although way of working is switching from philanthropic development to sustainable welfare but there was no association between company CSR Agenda and the Millennium Development Goals. It has also been revealed during the study that many companies promote and implement CSR initiatives through Human Resources Department, foundation or collaboration with NGOs, but there is lack of fully fledged Corporate Social Responsibility department. CSR initiatives undertaken by the Indian companies for rural development have a positive effect and impact on the overall development of society and business.

Corporates are operated in rural area for gaining profit but they are equally responsible towards the society and its betterment. The current opportunity of huge funding in the form of social investment by corporate houses under the new law a change can be made if proper investment policy envisaged under UNO charter of “Millennium development goals” is adhered to. Social investments in rural areas can be in the form of agricultural system advancement and related livelihood; Community development etc. Agriculture which is the back bone of rural development needs a lot of support to increase the farm income. Social investments in terms of creating knowledge parks for updating the knowledge on improved agricultural practices and cultivation of high value crops will enhance farm income and on-farm employment. Health which is seen as index of development needs an effective delivery system. Social investments can also be done in



health sector by establishing rural health care units, conducting health camps to prevent major diseases. Information kiosks can be established by training the rural youth for delivering various services at the rural level. Training rural women in value addition to the farm produce and by creating market avenues will help in addressing gender issues in rural areas. A better infrastructure in rural areas can build the rural economy making easy access to all the available services. Social investments in creation of infrastructure help in providing urban facilities in rural area and also, prevent the urban migration in search of livelihood. At last, in rural area there are many factors which hinder the development of rural area and its progress. Hence, proper planning and government's policy need to be framed and legal policies should be made in response to Social investment.

CHALLENGES OF CSR

The Government is applying thrust in rural India in number of fields which primarily includes literacy, health, infrastructure etc to develop that particular area in a more inclusive way. But the real challenge arises when due to one reason or the other this aim of government is not fully fulfilled. Now when a corporate house sets up industrial hub in a particular area, a sense of social responsibility itself develops towards the development of that area and its residents. Major challenges in rural India mainly comprise of better education, pure drinking water, good health facilities, and of strengthened road network in area. The CSR reform helps to eradicate problems in the area as well as to take that area on path of development with the financial and social support of organizational base setup at that location. Today the investor and stakeholder also pose a question to the management of a corporate house to make sure that the CSR initiative does not retard the profit of the organization as a whole. This pressure sometimes results in negative way to the development of that particular area. People have little knowledge about CSR activities so they don't show enough interest in participation and contribution towards it.

CONCLUSION & RECOMMENDATIONS

All companies that were surveyed show that they are involved in CSR in one way or another. A majority of the companies reflect their CSR philosophy or social, environmental and ethical objectives in mission and vision statements, CSR policy and plan. It is surprising to note that education take the top priority of the companies surveyed, followed by health and livelihood. Corporate sustainability is kind of evolution and not an ending process. Now, Indian companies have realized that, there can be no stability and sustainability without socio-economic development of the local communities for doing business so as to compete with the global market. It is evident from study of all surveyed companies engaged in CSR practices and most of the companies which design and implement CSR initiatives in the vicinity of their manufacturing unit cover entire community. Most of the companies India are promoting and implementing CSR initiatives through Human Resource Department, foundation or in collaboration with NGOs, but do not have fully fledged CSR department.

- The company should have well trained CSR department with qualified and experienced professionals for better planning, implementation and evaluation of CSR policies.



- Each of the company should prepare its annual CSR report which now mandatory under new company act. In the Annual report the company should publish the detail report on CSR with name and address of the beneficiary.
- There is necessity to generate more for rural community in India.
- Before launching the CSR project the company must survey the area concerned, to take first hand information about the need of the local people so that involvement of the local people would enhance.
- The company should also conduct a social performance audit of their CSR program to judge their continuity.
- The Government must play the role of motivator, facilitator and persuade corporate to take into account ethical, social and environmental criteria.

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MGNREGA AND RURAL DEVELOPMENT-A STUDY

Viswanatha K N

Principal, S J M Law College,
Chitradurga

ABSTRACT

The term Rural Development is the overall development of rural areas to improve the quality of life of rural people. In India, out of total population, 83.3 crores of population living in rural areas (Census of India, 2011) and this populations characterized by mass poverty, low levels of literacy and income, high level of unemployment, and poor nutrition and health status. The rural developmental programmes intend to reduce the poverty and unemployment, to improve the health and educational status and to fulfill the basic needs such as food, shelter and clothing of the rural population. To improve the conditions of rural people, Government of India has launched various schemes such as Mahatma Gandhi National Rural Employment Guarantee Act (MGNREGA), Rastriya Sama Vikas Yojana (RSVY), Indira Awas Yojana (IAY), Sampoorna Grameen Rozgar Yojana (SGRY), Integrated Tribal Development Project (ITDP), Pradhan Mantri Gram Sadak Yojana (PMGSY), Integrated Child Development Services (ICDS), Development of Women and Children in Rural Areas (DWCRA), etc. All these schemes are aimed to reduce the gap between rural and urban people, which would help reduce economical imbalances and speed up the development process.

KEY WORDS: MGNREGA, Rural Employment, Rural Development, Social Security.

INTRODUCTION:

The National Rural Employment guarantee Act, 2005 (No.42 of 2005) having received the assent of the President on 5th September 2005 was published in the Gazette of India on 7th September 2005 and was renamed as MGNREGA (Mahatma Gandhi National Rural Employment guarantee Act) on 2 October 2009. MGNREGA is the largest employment providing scheme in the world. The Mahatma Gandhi National Rural Employment Guarantee Act, 2005 (MGNREGA) guarantees 100 days of employment in a financial year to any rural household whose adult members are willing to do unskilled manual work. This Act is an important step towards the realization of the right to work. It is also expected to enhance people's livelihoods on a sustained basis, by developing the economic and social infrastructure in rural areas. The Village Panchayat will issue job cards to every registered individual. Payment of the statutory minimum wage and equal wages for men and women are the notable features of the scheme.

OBJECTIVES OF THE STUDY:

The present research study sets the following objectives;

1. To analyse the need and importance of building inclusive growth in India.
2. To assess the impact of MGNREGA on man days of employment generation in rural areas.
3. To examine the wage rates and its variation among different states of India.

SIGNIFICANCE OF THE STUDY:



The present study is an attempt to highlight the significant aspects and weakness of rural development programs. It is helpful for scientific and systematic planning and proper implementation of different rural development programs/schemes in the rural areas. Thus, in order to determinate the effectiveness of these programs, it is important to examine the impact and performance of these programs in the rural areas.

REVIEW OF LITERATURE

Mathur (2009) states that in social audit undertaken in Andhra Pradesh (India), it was found that in certain villages, some people stated that they had not been paid for the work done. When comparisons were made of the payments as per the pass-book with the payment as per the job card, it was discovered that the job card did not contain the inner pages that record the work done by each person; the job card itself was incomplete.

The Economic Times, 2009:The MGNREGA needs to be a support system for the desperately poor and should enable, encourage and empower them to stand on their own feet. In its present format, the MGNREGA could become yet another subsidy programme that runs the risk of becoming a burden on the nation.

Tata Institute of Social Sciences (TISS) in 2011 studied implementation of the MGNREGA and stated that the response from the Kerala state in towards programme implementation was quite remarkable as it capitalized on its achievements in implementing democrating decentralization. **Bipul & Sebak (2013)** studied the implementation status of MGNREGA in tenvillages of Sonamukhi block of district Bankura in West Bengal so as to identify the emerging strengths & weaknesses of the programme. Based on their studies they concluded that though the programme has the potential for upliftment of the socioeconomic status of the rural poor by providing guaranteed employment but because of some irregularities in implementation people were not satisfied.

The following section provide information about table prepared by using the collected information, diagrams and pie charts are used to substantiate the information drawn through the tables.

Table 1: Social Conditions of the Respondents

Category	Number of Respondents	Percentage
Sex		
Male	60	60
Female	40	40
Marital status		
Married	56	56
Unmarried	34	34
Widow	10	10
Age group		
Below 30	8	8
31 to 50	77	77
Above 50	15	15
Educational qualification		
Below 5 th	23	23



5 th to 8 th	25	25
8 th to 10 th	41	41
Above 10 th	11	11
Categorization of workers		
APL	35	35
BPL	65	65
Type of work		
Concrete	60	60
Tiles	29	29
Sheeted	11	11

Under the surveyed sample 40 per cent of the respondents are Females (table 1), 60 per cent of the sample are males. Due to low wages (Rs.150 per day) Female workers are not attracted towards this job. Males prefer this job due to more security in the wage and lower risks etc. Table also shows that 56 percent are married, 34 percent are unmarried and 10 percent are widow. Majority of the surveyed persons are married and they prefer this job only for earning an extra income to maintain their family. The security provided by this job and the intention of getting a better status in the society compared to earlier period. The extra income in addition to widow pension, earned through this job helped the widows to improve their living condition. This shows that no basic qualification or skill is required for getting job under the scheme. Table also reveals that, 65 percent of the surveyed persons are from BPL families and only 35 percent are from APL families. The scheme is mainly intended for the up liftmen of the poor people, which are satisfied to a greater extent by increasing the participation of poor people. Among the total surveyed samples 20 percent are suffering from health problems and these 30 per cent are old age workers. Remaining 80 percent are not suffering from any kinds of serious health problems

Table 2: Economic Conditions of the Respondents

Category	Number of Respondents	Percentage
Main areas of expenditure		
Meeting home needs	35	35
Medicine	20	20
Repayment of loan	25	25
Travelling	13	13
Others	7	7
Savings		
Below 500	40	40
500-750	30	30
Above 750	Nil	Nil
No savings	30	30

The collected data shows that NREGP played a significant role in increasing the earnings of the rural poor. Income earned through this job is providing an additional support for these workers. Table also shows that 40 percent of respondents are taken this wage as a saving. It is evident that, the main areas of expenditure of samples 20 per cent of samples are using their wages for buying medicine. 30 percent of the people are



using their wages for meeting day to day expenditure, 13 percent are using wages for travelling and 30 percent are using their wages for repaying loan. Most of the surveyed samples are old age people ,they are suffering from different kinds of body pains, veasing, back pain, leg pain etc. therefore, they have to buy medicines-ayurvedic, allopathy or homeopathy for getting relief from these diseases.

Table 3: Reason for selecting work under NREGA

Category	Number of Respondents	Percentage
Reasons for selecting the job		
Other work is not available	10	10
Scope for doing less work	30	30
Work suits for women of different age group	60	60
Relatives engaged in NREGP		
Yes	28	28
No	72	72
Opinion of family members		
Supporting	68	68
Not supporting	32	32
Social status		
Increased	90	90
Not increased	10	10

The work provide under this scheme require less hard work and do not involve any risk (30 percent). Sixty percent of the surveyed respondent likes this job, because it suit women of different age groups. The NREGP card is available only to one person in a family. Therefore, one person in a family gets the job under NREGP. But relatives of some of the NREGP workers are also engaged (28 percent) in different jobs under the NREGP scheme. The family members of the respondent provide all support to do the work under NREGP. Sixty-eight percent of the surveyed respondents are getting support from their family. This is one of the important factor for which women are showing interest to do job under this scheme. Thirty two percent are not supportive, it is not because of any defects of NREGP but because of they are old aged and therefore, their relatives are reluctant to send them to do the work. But the attitude of the old age respondents is to be encouraged because they prefer jobs due to an independent existence at their old ages. The table also depicts that, 90 per cent of the surveyed respondent believe that their social status is improved after joining in this programe, especially for widows. They got more self-respect than earlier period. People are able to mingle with others, share their feelings, and increase their participation in Gram Sabha.

SUGGESTIONS& RECOMMENDATIONS

The following are the suggestions for making changes in the implementation of the programme:

- The amount of employment provided by this scheme is limited in the agricultural sector. Some extent in agricultural sector, it is help to be growth rate on generation of employment and agricultural production in rural India.



- There is need to motivate the small and marginal farmers to register under NREGA, so more projects may be started for the development of agricultural sector.
- Social audit under MGNREGA should be strengthened. More creative useful of information technology should be made. This can greatly strengthen social audit and reduce chances of fraud and leakage.
- Facilitate speedy registration, job card and application of programme for improvement of this scheme in prospect.
- Allocation of fund for the purpose of promotion in a campaign made with the support from media and other agencies. It will be help to reduce corruption while the fund allocation.

CONCLUSION:

Rural development is the need of the hour. It not only constitutes the development of rural regions but also aims at improving the well-being and quality of life to the rural poor through collective process. It is clear from the review that though this programme is meant for improving the life conditions of the people in the rural settings but this programme suffers from a number of shortcomings.

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Policies and Programmes of Rural Development

Asma Banu

Lecturer

Department of Studies and Research in Sociology

Tumkur University, Tumkur

Emailid: asmabanu491@gmail.com

Mob no: 6361073055

ABSTRACT

Rural development is the process of improving the quality of life and economic well-being of people living in rural area, often relatively centred on the exploitation of land intensive nature resources such as agriculture and forestry. Sustainable rural development is vital to the economic social and environmental viability of nations. It is essential for poverty eradication. Since global poverty is overwhelming, Sustainable by developing maintaining and implementing various policies and programmes for the wellbeing of rural dwellers/people to maintain natural resources for future. In the contexts of this report greeting rural development refers to five board green outcomes, improved natural resources conservation, increased efficiency of resources use, reduces negatives environmental impact, strengthened climate resilience of communities and contributing to climate change mitigations. Other method to safe environment or sustainability the following are steps, promote safe environmentally should waste management practices, enhances access of rural population to safe drinking water and adequate sanitation, creating awareness among the rural people about sustainable concept through TV media, promoting poverty eradication in rural area, promoting pro poor planning and budgeting at national and local levels.

Key words: Rural System, Government policies, programmes and Schemes.

INTRODUCTION

In India, out of total population of 121 crores 83.3 crores live in rural area [census of India, 2011]. Thus nearly 70 per cent of the India's population live in rural area. These rural populations can be characterized by poverty, low level of literacy and income, high level of unemployment, lack of knowledge about sustainability and poor nutrition and health status. In order to tackle these specific problems, a number of rural development programmes are being implemented to create opportunities for improvement of the quality of life of these rural people.

The term rural development is the overall development of rural area to improve the quality of life of rural people. And it is a process leading to sustainable improvement in the quality of life of rural people especially the poor. Thus rural development programmes



intended to reduce the poverty and unemployment ,to improve the health and educational status and to full fill the basic needs such as food ,shelter and clothing of the rural population .To improve the conditions of rural people ,Government of India launched some schemes through the planning commission of India **The seven**

Objectives of the study

The main objective of the study is to understand the various policies and programmes of rural development

Methodology

The study based on secondary sources such as books, journals, research journals and articles

Review of literature

1. Mehrotra(2008) a civil servant who worked in implementation the schemes, believes that 4 per cent of programmes costs allocated as administrative cost and professional support is still quite low and does not recognise the facts that a programme
2. Mathur (2009) states that in social audit undertaken in Andhra Pradesh (India) it was found that in certain villages,some people state that they had not been paid for the work done.When comparison were made of the payment as per the pass-book with the payment as per the job card it was discovered that the job card did not contain the inner pages that record the work done by each,the job card itself was incomplete.
3. But Goulet (1971) finds that development starts from within the socialsystem and touches the individual towards some conditions regarded as humanly better.Tdevelopmentprocesses do not manipulate from the outsiders and the individualswould move towards self-sustenance. Therefore it is a movement towards socioeconomic changes.
4. Ball (1974) had similar view that development involved changes Ball (1974) had similar view that development involved changes in people's life.
5. Namara (1973) felt that development would be meaningless unless it touches the individual human being especially the poor people. This strategy also came to be known as 'growth with justice' or 'redistribution with growth' (Chenery 1974).
6. Hold croft (1978). These programs will begin to be replaced at the end of the sixties, by so-called Integrated Rural Development (IRD) Programs, which enjoy the support strategies of the World Bank, and that will be conducted from the perspective of Basic Needs approach and the new goals of "growth with equity".
- 7.Chambers(1983) specifically mentioned that the target group in rural development should include poor man, women and children, poorest of the poor among the small scale farmers ,tenants and the landless laborers .He has critically analyzed and stated that the poorest should be first put in order to narrow down the gap between the rich and the poor



8. Singh (1986) pointed out that development is not only an increase in income and infrastructure facilities but it also brings about change in the attitudes of the people. Development is not only implementing government package programmes but it means development and to obtain a desirable change of the rural people.

Major Rural Development policies are

1. Land Policy Land policy is crucial development in a rural development strategy. It is well-known that distribution of land and other assets is very skewed in India as the large majority have small land holdings.
2. Technology Policy Nowadays technology plays a very important role in all-round development of a country. Improvement in technologies available to rural societies can have a big impact on them.
3. Agricultural Policy India is a land of villages where majority of people their main occupation is agriculture. Agriculture remains the main avenue for providing income and employment in rural areas. Agricultural policy is vital for rural development strategies.
4. Employment Policy The growth of non-agricultural activity can also relieve the pressures of population on the land. There is need for well-formulated employment programmes for rural people.
5. Education, Research and Extension Policy In India the problem of illiteracy is particularly acute in rural areas. The lack of education can act as a constraint in furthering rural development. Rural societies are also characterized by wide spread inequalities in the distribution of income and assets.
6. Rural Institutions Policy The institutions such as panchayat need to be nurtured, so that there is popular participation in rural development. These structures can act as powerful agents in actually implementing the development strategies.
7. Price Policy The use of price is also a crucial element in rural development, the price policy through the use of subsidies can act as a means of providing essential items of mass consumption to people residing in rural areas.

Various programmes and Schemes for Welfare of Rural Development

- 1952: Community Development Programmes [CDP]
- 1960-61: Intensive Agricultural Development Programme [IADP]
- 1964-65: Intensive Agriculture Area Programme [IAAP]
- 1965: Credit Authorization Scheme [CAS]
- 1966-67: High Yielding Variety Programme [HYVP]
- 1966-67: Green Revolution
- 1969: Rural Electrification Corporation
- 1972-73: Accelerated Rural Water Supply Programme [ARWSP]
- 1973: Drought Prone Area Programme
- 1973: Crash Schemes for Rural Employment [CSRE]
- 1973-74: Marginal Farmer and Agriculture Labor Agency [MFALA]
- 1974-75: Small Farmer Development Schemes [SFDS]
- 1975: Command Area Development Programme [CADP]
- 1975: Twenty Point Programme [TPP]
- 1977: National Institution of Rural Development



- 1977-78: Desert Development Programmes [DDP]
- 1977-78: Food For Work Programme
- 1977-78: Antyodaya Yojana
- 1979: Training Rural Youth for Self Employment [TRYSEM]
- 1980: Intergrated Rural Development Programmes [IRDP]
- 1980: National Rural Development Programme [N REP]
- 1982: Development of Women and Children in Rural Area [DWCRA]
- 1983: Rural Landless Employment Guarantee Programme [RLEGP]
- 1983-84: Farmers Agriculture Services Centre [FASC]
- 1984: National Fund for Rural Development
- 1985: Comprehensive Crop Insurances Schemes
- 1986: National Drinking Water Mission
- 1986: Self Employment Programmes for the poor [SEPUP]
- 1988: Services Area Account
- 1989: Jawahar Razgar Yojana [JRY]
- 1989: Nehru Rozgar Yojana [NRY]
- 1990: Agriculture and Urban Wage Employment [SUWE]
- 1991: National Housing Bank Voluntary Deposit Schemes
- 1992: National Renewal Fund
- 1993: Members of Parliament Local Area Development Schemes [MPLADS]
- 1993: District Rural Development Agency [DRDP]
- 1993: Mahila Smridhi Yojana
- 1994: Child Labor Eradication Schemes
- 1995: National Social Assistances Programme
- 1996-98: Ganga Kalyan Yojana
- 1997: Kastoorba Gandhi Education Schemes
- 1997: Swaran Jayanta Shahari Rojgar yojana
- 1998: Bhagya Shree Bal Kalyan Policy
- 1999: Swaran Jayanta Gram Swarojgar Yojana
- 2000: Jan Shree Bima yojana
- 2000: Pradhan Mantri Gramodaya Yojna
- 2000: Antodaya Anne Yojna
- 2001: Valimiki Amdedkar Awas Yojana
- 2004: Vanda Mata ram Schemes [VMS]
- 2005: Janani Suraksha Yojana
- 2005: National Rural Health Mission
- 2005: Rajeev Gandhi Grameena Vidyuti Karan Yojana
- 2005: Jawaharlal Nehru National Urban Renewal Mission [JNNURM]
- 2006: National Rural Employment Guarantee Schemes [NREGS]
- 2007: Rastriya Swasthya Bima Yojana
- 2007: Aam Adami Yojana
- 2009: Rajiv Awas yojna



Objectives of Rural Development

Following are the primary objectives of rural development

To improve the living standards by providing food shelter, clothing, employment and education.

To increase productivity in rural area and reduce poverty.

To involve people in planning and development through their participation in decision making through centralization of administration.

To ensure distributive justice and equalization of opportunities in the society

Conclusion

Around 70 per cent of the Indian population is living in rural areas. People in rural areas should have same QOL as is enjoyed by people living in sub-urban and urban areas. Furthermore, the cascading effects of poverty, unemployment, poor and inadequate infrastructure in rural areas on urban centres is leading to socio-economic tensions manifesting in economic deprivation and urban poverty. Rural development is a process of qualitative and quantitative changes to improve conditions in rural regions. Such a process needs to be an integrated programme where all aspects of rural life should be taken into account. The development of rural area for the entire societal development remains a central problem to policy makers.

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THE SOCIOAND ECONOMIC ANALYSIS OF BLACK SMITH ESPECIALLY IN CHITRADURGA TOWN.

S.ANANDA

Assistant Professor, Research Scholar,
Dept of Sociology S.J.M Arts, Commerce, Science College Chitradurga
Email;anandsjm@gmail.com

INTRUDUCTION

A blacksmith is a metal smith who creates objects from wrought iron or steel by forging the metal, using tools to hammer, bend, and cut (cf. whitesmith). Blacksmiths produce objects such as gates, grilles, railings, light fixtures, furniture, sculpture, tools, agricultural implements, decorative and religious items, cooking utensils and weapons. While there are many people who work with metal such as furriers, wheelwrights, and armories, the blacksmith had a general knowledge of how to make and repair many things, from the most complex of weapons and armor to simple things like nails or lengths of chain.



Origin of the term

The "black" in "blacksmith" refers to the black fire scale, a layer of oxides that forms on the surface of the metal during heating. The origin of "smith" is debated it may come from the old English word "smythe" meaning "to strike or it may have originated from the Proto-German "smithaz" meaning "skilled worker."

Smiting process

Smiting process in Mediterranean environment, Valencia Museum of Ethnology

Blacksmiths work by heating pieces of wrought iron or steel until the metal becomes soft enough for shaping with hand tools, such as a hammer, anvil and chisel. Heating generally takes place in a forge fueled by propane, natural gas, coal, charcoal, coke or oil. Some modern blacksmiths may also



employ an oxyacetylene or similar blowtorch for more localized heating. Induction heating methods are gaining popularity among modern blacksmiths.

Color is important for indicating the temperature and workability of the metal. As iron heats to higher temperatures, it first glows red, then orange, yellow, and finally white. The ideal heat for most forging is the bright yellow-orange color that indicates forging heat. Because they must be able to see the glowing color of the metal, some blacksmiths work in dim, low-light conditions, but most work in well-lit conditions. The key is to have consistent lighting, but not too bright. Direct sunlight obscures the colors. The techniques of smithing can be roughly divided into forging (sometimes called "sculpting"), welding, heat-treating, and finishing.

Forging

Forging—the process smiths use to shape metal by hammering—differs from machining in that forging does not remove material. Instead, the smith hammers the iron into shape. Even punching and cutting operations (except when trimming waste) by smiths usually re-arrange metal around the hole, rather than drilling it out as swarf.

Forging uses seven basic operations or techniques:

1. Drawing down
2. Shrinking (a type of upsetting)
3. Bending
4. Upsetting
5. Swaging
6. Punching
7. Forge welding

These operations generally require at least a hammer and anvil, but smiths also use other tools and techniques to accommodate odd-sized or repetitive jobs.

Drawing

Traditional blacksmith next to his forge of stone and brick

Drawing lengthens the metal by reducing one or both of the other two dimensions. As the depth is reduced, or the width narrowed, the piece is lengthened or "drawn out." As an example of drawing, a smith making a chisel might flatten a square bar of steel, lengthening the metal, reducing its depth but keeping its width consistent. Drawing does not have to be uniform. A taper can result as in making a wedge or a woodworking chisel blade. If tapered in two dimensions, a point results.

Drawing can be accomplished with a variety of tools and methods. Two typical methods using only hammer and anvil would be hammering on the anvil horn, and hammering on the anvil face using



the cross peen of a hammer. Another method for drawing is to use a tool called a fuller, or the peen of the hammer, to hasten the drawing out of a thick piece of metal. (The technique is called fullering from the tool.) Fullering consists of hammering a series of indentations with corresponding ridges, perpendicular to the long section of the piece being drawn. The resulting effect looks somewhat like waves along the top of the piece. Then the smith turns the hammer over to use the flat face to hammer the tops of the ridges down level with the bottoms of the indentations. This forces the metal to grow in length (and width if left unchecked) much faster than just hammering with the flat face of the hammer.

Bending

Heating iron to a "forging heat" allows bending as if it were a soft, ductile metal, like copper or silver. Bending can be done with the hammer over the horn or edge of the anvil or by inserting a bending fork into the hardy hole (the square hole in the top of the anvil), placing the work piece between the tines of the fork, and bending the material to the desired angle. Bends can be dressed and tightened, or widened, by hammering them over the appropriately shaped part of the anvil.

Some metals are "hot short", meaning they lose their tensile strength when heated. They become like Plasticize: although they may still be manipulated by squeezing, an attempt to stretch them, even by bending or twisting, is likely to have them crack and break apart. This is a problem for some blade-making steels, which must be worked carefully to avoid developing hidden cracks that would cause failure in the future. Though rarely hand-worked, titanium is notably hot short. Even such common smithing processes as decoratively twisting a bar are impossible with it.

Upsetting

Upsetting is the process of making metal thicker in one dimension through shortening in the other. One form is to heat the end of a rod and then hammer on it as one would drive a nail: the rod gets shorter, and the hot part widens. An alternative to hammering on the hot end is to place the hot end on the anvil and hammer on the cold end.

Punching

Punching may be done to create a decorative pattern, or to make a hole. For example, in preparation for making a hammerhead, a smith would punch a hole in a heavy bar or rod for the hammer handle. Punching is not limited to depressions and holes. It also includes cutting, slitting, and drifting—all done with a chisel.

Combining processes

The five basic forging processes are often combined to produce and refine the shapes necessary for finished products. For example, to fashion a cross-peen hammer head, a smith would start with a bar roughly the diameter of the hammer face: the handle hole would be punched and drifted (widened by



inserting or passing a larger tool through it), the head would be cut (punched, but with a wedge), the peen would be drawn to a wedge, and the face would be dressed by upsetting.

As with making a chisel, since it is lengthened by drawing it would also tend to spread in width. A smith would therefore frequently turn the chisel-to-be on its side and hammer it back down—upsetting it—to check the spread and keep the metal at the correct width. Or, if a smith needed to put a 90-degree bend in a bar and wanted a sharp corner on the outside of the bend, they would begin by hammering an unsupported end to make the curved bend.

Then, to "fatten up" the outside radius of the bend, one or both arms of the bend would need to be pushed back to fill the outer radius of the curve. So they would hammer the ends of the stock down into the bend, 'upsetting' it at the point of the bend. They would then dress the bend by drawing the sides of the bend to keep the correct thickness. The hammering would continue—upsetting and then drawing—until the curve had been properly shaped. In the primary operation was the bend, but the drawing and upsetting are done to refine the shape.

Welding

Welding is the joining of the same or similar kind of metal.

A modern blacksmith has a range of options and tools to accomplish this. The basic types of welding commonly employed in a modern workshop include traditional forge welding as well as modern methods, including oxyacetylene and arc welding.

In forge welding, the pieces to join are heated to what is generally referred to as welding heat. For mild steel most smiths judge this temperature by color: the metal glows an intense yellow or white. At this temperature the steel is near molten. Any foreign material in the weld, such as the oxides or "scale" that typically form in the fire, can weaken it and cause it to fail. Thus the mating surfaces to be joined must be kept clean. To this end a smith makes sure the fire is a reducing fire: a fire where, at the heart, there is a great deal of heat and very little oxygen. The smith also carefully shapes mating faces so that as they come together foreign material squeezes out as the metal is joined. To clean the faces, protect them from oxidation, and provide a medium to carry foreign material out of the weld, the smith sometimes uses flux—typically powdered borax, silica sand, or both.

The smith first cleans parts to be joined with a wire brush, then puts them in the fire to heat. With a mix of drawing and upsetting the smith shapes the faces so that when finally brought together, the center of the weld connects first and the connection spreads outward under the hammer blows, pushing out the flux (if used) and foreign material.

An artist blacksmith and a striker working as one



The dressed metal goes back in the fire, is brought near to welding heat, removed from the fire, and brushed. Flux is sometimes applied, which prevents oxygen from reaching and burning the metal during forging, and it is returned to the fire.

The smith now watches carefully to avoid overheating the metal. There is some challenge to this because, to see the color of the metal, the smith must remove it from the fire—exposing it to air, which can rapidly oxidize it. So the smith might probe into the fire with a bit of steel wire, prodding lightly at the mating faces. When the end of the wire sticks on to the metal, it is at the right temperature (a small weld forms where the wire touches the mating face, so it sticks).

The smith commonly places the metal in the fire so he can see it without letting surrounding air contact the surface. (Note that smiths don't always use flux, Now the smith moves with rapid purpose, quickly taking the metal from the fire to the anvil and bringing the mating faces together. A few light hammer taps bring the mating faces into complete contact and squeeze out the flux and finally, the smith returns the work to the fire. The weld begins with the taps, but often the joint is weak and incomplete, so the smith reheats the joint to welding temperature and works the weld with light blows to "set" the weld and finally to dress it to the shape.

Finishing

Depending on the intended use of the piece, a blacksmith may finish it in a number of ways:

A simple jig (a tool) that the smith might only use a few times in the shop may get the minimum of finishing a rap on the anvil to break off scale and a brushing with a wire brush. Files bring a piece to final shape, removing burrs and sharp edges, and smoothing the surface. Heat treatment and case-hardening achieve the desired hardness. The wire brush as a hand tool or power tool can further smooth, brighten, and polish surfaces.

Grinding stones, abrasive paper, and emery wheels can further shape, smooth, and polish the surface. A range of treatments and finishes can inhibit oxidation and enhance or change the appearance of the piece. An experienced smith selects the finish based on the metal and on the intended use of the item. Finishes include (among others): paint, varnish, bluing, browning, oil, and wax.

Striker

Blacksmith's striker

A blacksmith's striker is an assistant (frequently an apprentice), whose job it is to swing a large sledgehammer in heavy forging operations, as directed by the blacksmith. In practice, the blacksmith holds the hot iron at the anvil (with tongs) in one hand, and indicates where to strike the iron by tapping it with a small hammer in the other hand. The striker then delivers a heavy blow to the indicated spot with a sledgehammer. During the 20th century and into the 21st century, this role has become increasingly unnecessary and automated through the use of trip hammers or reciprocating power hammers.



Blacksmith's materials

When iron ore is smelted into usable metal, a certain amount of carbon is usually alloyed with the iron. (Charcoal is almost pure carbon.) The amount of carbon significantly affects the properties of the metal. If the carbon content is over 2%, the metal is called cast iron, because it has a relatively low melting point and is easily cast. It is quite brittle, however, and cannot be forged so therefore not used for blacksmithing. If the carbon content is between 0.25% and 2%, the resulting metal is tool grade steel, which can be heat treated as discussed above.

When the carbon content is below 0.25%, the metal is either "wrought iron (wrought iron is not smelted and cannot come from this process) " or "mild steel." The terms are never interchangeable. In preindustrial times, the material of choice for blacksmiths was wrought iron. This iron had very low carbon content, and also included up to 5% of glassy iron silicate slag in the form of numerous very fine stringers. This slag content made the iron very tough, gave it considerable resistance to rusting, and allowed it to be more easily "forge welded," a process in which the blacksmith permanently joins two pieces of iron, or a piece of iron and a piece of steel, by heating them nearly to a white heat and hammering them together. Forge welding is more difficult with modern mild steel, because it welds in a narrower temperature band. The fibrous nature of wrought iron required knowledge and skill to properly form any tool which would be subject to stress. Modern steel is produced using either the blast furnace or arc furnaces. Wrought iron was produced by a labor-intensive process called puddling, so this material is now a difficult-to-find specialty product. Modern blacksmiths generally substitute mild steel for making objects traditionally of wrought iron. Sometimes they use electrolytic-process pure iron.

Many blacksmiths also incorporate materials such as bronze, copper, or brass in artistic products. Aluminum and titanium may also be forged by the blacksmith's process. Each material responds differently under the hammer and must be separately studied by the blacksmith.

Terminology

Hot metal work from a blacksmith

Iron is a naturally occurring metallic element. It is almost never found in its native form (pure iron) in nature. It is usually found as an oxide or sulfide, with many other impurity elements mixed in.

Wrought iron is the purest form of iron generally encountered or produced in quantity. It may contain as little as 0.04% Carbon (by weight). From its traditional method of manufacture, wrought iron has a fibrous internal texture. Quality wrought-iron blacksmithing takes the direction of these fibers into account during forging, since the strength of the material is stronger in line with the grain, than across the grain. Most of the remaining impurities from the initial smelting become concentrated in silicate slag trapped between the iron fibers. This slag produces a lucky side effect during forge-welding. When the silicate melts, it makes wrought-iron self-fluxing. The slag becomes a liquid glass that covers the exposed surfaces of the wrought-iron, preventing oxidation which would otherwise interfere with the successful welding process.



Steel is a mixture of Iron and between 0.3% to 1.7% Carbon by weight. The presence of carbon allows steel to assume one of several different crystalline configurations. Macroscopically, this is seen as the ability to "turn the hardness of a piece of steel on and off" through various processes of heat-treatment. If the concentration of carbon is held constant, this is a reversible process. Steel with a higher carbon percentage may be brought to a higher state of maximum hardness.^[2]

Cast iron is iron that contains between 2.0% to 6% Carbon by weight. There is so much carbon present, that the hardness cannot be switched off. Hence, cast iron is a brittle metal, which can break like glass. Cast iron cannot be forged without special heat treatment to convert it to malleable iron

Steel with less than 0.6% Carbon content cannot be hardened enough by simple heat-treatment to make useful hardened-steel tools. Hence, in what follows, wrought-iron, low-carbon-steel, and other soft unhardened iron varieties are referred to indiscriminately as just **iron**.

Before the Iron Age

Gold, silver, and copper all occur in nature in their native states, as reasonably pure metals - humans probably worked these metals first. These metals are all quite malleable, and humans' initial development of hammering techniques was undoubtedly applied to these metals.

During the Chalcolithic era and the Bronze Age, humans in the Mideast learned how to smelt, melt, cast, rivet, and (to a limited extent) forge copper and bronze. Bronze is an alloy of copper and approximately 10% to 20% Tin. Bronze is superior to just copper, by being harder, being more resistant to corrosion, and by having a lower melting point (thereby requiring less fuel to melt and cast). Much of the copper used by the Mediterranean World came from the island of Cyprus. Most of the tin came from the Cornwall region of the island of Great Britain, transported by sea-borne Phoenician and Greek traders.

Copper and bronze cannot be hardened by heat-treatment; they can only be hardened by work-hardening. To accomplish this, a piece of bronze is lightly hammered for a long period of time. The localized stress-cycling causes the necessary crystalline changes. The hardened bronze can then be ground to sharpen it to make edged tools.

Clock smiths as recently as the 19th century used work hardening techniques to harden the teeth of brass gears and ratchets. Tapping on just the teeth produced harder teeth, with superior wear-resistance. By contrast, the rest of the gear was left in a softer and tougher state, more capable of resisting cracking.

Bronze is sufficiently corrosion-resistant that artifacts of bronze may last thousands of years relatively unscathed. Accordingly, museums frequently preserve more examples of Bronze Age metal-work than examples of artifacts from the much younger Iron Age. Buried iron artifacts may completely rust away in less than 100 years. Examples of ancient iron work still extant are very much the exception to the norm.



Iron Age

Concurrent with the advent of alphabetic characters in the Iron Age, humans became aware of the metal iron. In earlier ages, iron's qualities, in contrast to those of bronze, were not generally understood though. Iron artifacts, composed of meteoric iron, have the chemical composition containing up to 40% nickel. As this source of this iron is extremely rare and fortuitous, little development of something skills peculiar to iron can be assumed to have occurred. That we still possess any such artifacts of meteoric iron may be ascribed to the vagaries of climate, and the increased corrosion-resistance conferred on iron by the presence of nickel.

During the (north) Polar Exploration of the early 20th century, Inughuit, northern Greenlandic Inuit, were found to be making iron knives from two particularly large nickel-iron meteors.^[6] One of these meteors was taken to Washington, D.C., where it was remitted to the custody of the Smithsonian Institution.

The Hittites of Anatolia first discovered or developed the smelting of iron ores around 1500 BC. They seem to have maintained a near monopoly on the knowledge of iron production for several hundred years, but when their empire collapsed during the Eastern Mediterranean upheavals around 1200 BC, the knowledge seems to have escaped in all directions.

In the Iliad of Homer (describing the Trojan War and Bronze Age Greek and Trojan warriors), most of the armor and weapons (swords and spears) are stated to have been of bronze. Iron is not unknown, however, as arrowheads are described as iron, and a "ball of iron" is listed as a prize awarded for winning a competition. The events described probably occurred around 1200 BC, but Homer is thought to have composed this epic poem around 700 BC; so exactitude must remain suspect.

It is uncertain when Iron weapons replaced Bronze weapons because the earliest Iron swords did not significantly improve on the qualities of existing bronze artifacts. Unalloyed iron is soft, does not hold an edge as well as a properly constructed bronze blade and needs more maintenance. Iron ores are more widely available than the necessary materials to create bronze however, which made iron weapons more economical than comparable bronze weapons. Small amounts of steel are often formed during several of the earliest refining practices, and when the properties of this alloy were discovered and exploited, steel edged weapons greatly outclassed bronze.

Another major difference between bronze and iron fabrication techniques is that bronze can be melted. The melting point of iron is much higher than that of bronze. In the western (Europe & the Mideast) tradition, the technology to make fires hot enough to melt iron did not arise until the 16th century, when smelting operations grew large enough to require overly large bellows. These produced blast-furnace temperatures high enough to melt partially refined ores, resulting in cast iron. Thus cast iron frying pans and cookware did not become possible in Europe until 3000 years after the introduction of iron smelting. China, in a separate developmental tradition, was producing cast iron at least 1000 years before this.



Although iron is quite abundant, good quality steel remained rare and expensive until the industrial developments of Bessemer process et al. in the 1850s. Close examination of blacksmith-made antique tools clearly shows where small pieces of steel were forge-welded into iron to provide the hardened steel cutting edges of tools (notably in axes, adzes, chisels, etc.). The re-use of quality steel is another reason for the lack of artifacts.

Medieval period

In the medieval period, blacksmithing was considered part of the set of seven mechanical arts.

Prior to the **industrial revolution**, a "**village smithy**" was a staple of every town. Factories and mass-production reduced the demand for blacksmith-made tools and hardware.

The original fuel for forge fires was charcoal. Coal did not begin to replace charcoal until the forests of first Britain (during the AD 17th century), and then the eastern United States of America (during the 19th century) were largely depleted. Coal can be an inferior fuel for blacksmithing, because much of the world's coal is contaminated with sulfur. Sulfur contamination of iron and steel make them "red short", so that at red heat they become "crumbly" instead of "plastic". Coal sold and purchased for blacksmithing should be largely free of sulfur.

European blacksmiths before and through the medieval era spent a great deal of time heating and hammering iron before forging it into finished articles. Although they were unaware of the chemical basis, they were aware that the quality of the iron was thus improved. From a scientific point of view, the reducing atmosphere of the forge was both removing oxygen (rust), and soaking more carbon into the iron, thereby developing increasingly higher grades of steel as the process was continued.

Industrial era

During the eighteenth century, agents for the Sheffield cutlery industry scoured the British country-side, offering new carriage springs for old. Springs must be made of hardened steel. At this time, the processes for making steel produced an extremely variable product—quality was not ensured at the initial point of sale. Springs that had survived cracking through hard use over the rough roads of the time, had proven to be of a better quality steel. Much of the fame of Sheffield cutlery (knives, shears, etc.) was due to the extreme lengths the companies took to ensure they used high-grade steel.

As demand for their products declined, many more blacksmiths augmented their incomes by taking in work shoeing horses. A shoe-of-horses was historically known as a furrier in English. With the introduction of automobiles, the number of blacksmiths continued to decrease, many former blacksmiths becoming the initial generation of automobile Mechanics. The nadir of blacksmithing in the United States was reached during the 1960s, when most of the former blacksmiths had left the trade, and few if any new people were entering the trade. By this time, most of the working blacksmiths were those performing furrier work, so the term blacksmith was effectively co-opted by the furrier trade.



20th and 21st centuries

During the 20th century various gases (natural gas, acetylene, etc.) have also come to be used as fuels for blacksmithing. While these are fine for blacksmithing iron, special care must be taken when using them to blacksmith steel. Each time a piece of steel is heated, there is a tendency for the carbon content to leave the steel (decarburization). This can leave a piece of steel with an effective layer of unparadonable iron on its surface. In a traditional charcoal or coal forge, the fuel is really just carbon. In a properly regulated charcoal/coal fire, the air in and immediately around the fire should be a reducing atmosphere. In this case, and at elevated temperatures, there is a tendency for vaporized carbon to soak into steel and iron, counteracting or negating the decarburizing tendency. This is similar to the process by which a **case** of steel is developed on a piece of iron in preparation for case hardening.

A renewed interest in blacksmithing occurred as part of the trend in "do-it-yourself" and "self-sufficiency" that occurred during the 1970s. Currently there are many books, organizations and individuals working to help educate the public about blacksmithing, including local groups of smiths who have formed clubs, with some of those smiths demonstrating at historical sites and living history events. Some modern blacksmiths who produce decorative metalwork refer to themselves as artist-blacksmiths. In 1973 the Artists Blacksmiths' Association of North America was formed with 27 members. By 2013 it had almost 4000 members. Likewise the British Artist Blacksmiths Association was created in 1978, with 30 charter members and had about 600 members in 2013^[12] and publish for members a quarterly magazine.

While developed nations saw a decline and re-awakening of interest in blacksmithing, in many developing nations' blacksmiths continued doing what blacksmiths have been doing for 3500 years: making and repairing iron and steel tools and hardware for people in their local area.



Socio-Cultural and Economic Condition of Sindhollu tribe Community in Karnataka

Dr. Doddamani Lokaraj A K

Asst. Professor in Sociology

Dept of Sociology

Govt .First grade college Jagalur.

Davanagere dist, Karnataka State, India,

Ph.No:9902906083

Email:drlokarajad.prof@gmail.com

ABSTRACT

Socio-cultural and economic condition of sindhollu community in Hyderabad Karnataka, A community survey study of Ballary district and Andhra provinces. The main object of the study area was to describe socio-cultural and economic condition of sindhollu community of Karnataka. Research design with quantitative and qualitative data was aimed to determine socio-cultural and economical condition of sindhollu community. Primary data was collected via interview schedule and key informative interviews. Observation technique was also used to observe the activities and patterns of the communities.

The major findings of the study are socio-cultural and economic changes. There were plenty of problems to begging and their life the customs ,values and cultural of the community need to be well organized and preserved work opportunity need to be created and agriculture needs to modernize

In conclusion, the sindhollu community of study area is not yet receiving proper support from the concern authorities to improve their social, cultural and economic situation. The socio-cultural and economic condition is also gradually changing. However there are numbers of values which are preserved, will contribute the social solidarity and identify the sindhollu and still there are certain issues where various kind of reform needed to be made.

INTRODUCTION

This study is organized into three chapters. the first section presents the introduction of the study and sindhollu community. This chapter discuss about about the background of the study , problems, objectives, conceptual frame work and significance .The second chapter presents the background of the sindhollu community and their history, origin and places. The third chapter presents the method of study, which deals with research design, rational and selection of study area,data collection techniques . The final sections are conclusion and reference

1.1 BACKGROUND OF THE STUDY

Sindhollu is one of the major nomadic communities in Karnataka. They are in the scheduled caste.



The people of sindhollu tribal community roam from place to place by carrying an idole of god/godess in the basket over their head and hence their community is called as nomad community. In Karnataka they are recognized with distinguished name like Benki maramma, Buru Buracha, durga Murgi,jeeburi, Sunkalammanor.

They are largely distributed in the Telangana area of Andra Pradesh.

Their community is derived from their occupation. That is Sindhatha of chindata or Vedhibhagratham in 1909. Thurston writes about them that. Sindhuvallu (drummers) are madhigas who go about acting scenes from the Ramayana or Mahabharatha and the story of Ankamma

In Andhra Pradesh they are notified as sindhollu, chindholly. Their population according to 1981 census is 2383. Their houses are located where Madhigas live, they mostly live in rural places.

1.2 STATEMENT OF THE PROBLEM

- a) Illiteracy, Poverty, Domestic violence.
- b) Improper Sanitation, Child marriage.
- c) Lack of healthcare.
- d) Limited access to primary education or some of the main factors which affect to the Sindhollu Community in Karnataka.

1.3 OBJECTIVES OF THE STUDY

- a) To study the social economical condition of the sindhollu community.
- b) To study the educational status.
- c) To apprise the facilities to be a valid by the government.
- d) To study about the prevailing problems

2. INTRODUCTION OF THE STUDY AREA

a. Community History

A nomad is a person with no settled home, moving from place to place as a way of obtaining food, finding pasture for livestock, or otherwise making a living. The word Nomad comes from a Greek word that means one who wanders for pasture. Most nomadic groups follow a fixed annual or seasonal pattern of movements and settlements. Nomadic peoples traditionally travel by animal or canoe or on foot. Today, some nomads travel by motor vehicle. Most nomads live in tents or other portable shelters.

Origin

Nomadic pastoralism seems to have developed as a part of the secondary products revolution proposed by Andrew Serrate, in which early pre-pottery Neolithic cultures that had used animals as live meat ("on the hoof") also began using animals for their secondary products, for



example, milk and its associated dairy products, wool and other animal hair, hides and consequently leather, manure for fuel and fertilizer, and traction.

The first nomadic pastoral society developed in the period from 8,500–6,500 BC in the area of the southern Levant. There, during a period of increasing aridity, Pre-Pottery Neolithic B (PPNB) cultures in the Sinai were replaced by a nomadic, pastoral pottery-using culture, which seems to have been a cultural fusion between a newly arrived Mesolithic people from Egypt (the Harifian culture), adopting their nomadic hunting lifestyle to the raising of stock.^[8]

This lifestyle quickly developed into what Jar's Yuri's has called the circum-Arabian nomadic pastoral techno-complex and is possibly associated with the appearance of Semitic languages in the region of the Ancient Near East. The rapid spread of such nomadic pastoralism was typical of such later developments as of the Yamnaya culture of the horse and cattle nomads of the Eurasian steppe, or of the Mongol spread of the later Middle Ages.^[8]

Trekboer in southern Africa adopted nomadism from the 17th century.^[9]

Nomads of India

Nomads are known as a group of communities who travel from place to place for their livelihood. Some are salt traders, fortune-tellers, **conjurers**, ayurvedic healers, jugglers, acrobats, actors, story tellers, snake charmers, animal doctors, tattooists, grindstone makers, or basket makers. All told, anthropologists have identified about 5 nomadic groups in India, numbering perhaps 1 million people—around 1.2 percent of the country's billion-plus population.^[1]

The nomadic communities in India can be broadly divided into three group's hunter gatherers, pastoralists and the peripatetic or non-food producing groups. Among these, peripatetic nomads are the most neglected and discriminated social group in India. They have lost their livelihood niche because of drastic changes in transport, industries, and production, entertainment and distribution systems. They find pastures for their herders

Nomadas of Karnataka

Sidhollu is one of the major Community's in Karnataka, they are scheduled caste. They largely distributed in Thelangana area of Andra Pradesh and other communities are Budga Jangama, Channa Dasaru , Dakkaliga Akki Pakki, Gonadali, Aemari, Kubaru etc...

The Pepole of Sindhollu are nomadic tribele Communitie who carry ideals of god-godess in the basket over their head and move from place to place Karnataka, they are called has Benkimaramma, Buru/burucha, Duruga murugi, Marammana adisoru and sunklamnoru. Their mother tongue is telugu are Muruga language and their main occupation is religion begging.

Location: places are Bidar, Gulbarga, Raiachur, Bellari to Andra Pradesh.



Gadag, Dharwad, Haveri and belagavi District to Maharastra and Bangalore to Temlunadhu.

3. RESEARCH METHOD

3.1 Literacy data: Among 12,000 People no one has become Graduate and even at Degree holders. The literacy rate is 1% this is biggest paradox of 70 years of independence.

3.2 Social Stigma: they suffer from the course of untouchability as they are beggars they have locked down and have no social status at all.

3.3 Finding: Mother tongue is Telugu and Morugu language.

3.4 occupation : Beggary (we cary the idol of Durugamma, Kongamma, Sunkallamma, in the streets of begging and lives in the tents)

4. CONCLUSION

The empowerment of sindhollu community is one of the central issues in the process of development in Karnataka therefore government should be provide socio- cultural and economic conditions of sindhollu community. As the Sindhollu community in the Karnataka is suffering from social injustice, economic deprivation and lack of provision infrastructure. That is why government should be support for the up liftmen of sindhollu tribal community in Karnataka.

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Strategies of Women Empowerment

Dr. Kemparaja

Assistant Professor

Sri Um pragathi First Grade Collge,

Kyathasandra, Tumakuru.

Mob : 96205 22438

e-mail : kemparaju.kodi@gmail.com

In the contemporary society women need to gain the same amount of power that men have. It is time to reset the trend to provide equality to women. In India and other developing countries women are still facing different obstacles in male dominated cultures. The government of India established a special commission for the women development. Recently feminism concept added in the women empowerment which stress on the fundamental and human rights of women. In India women are facing various problems, heinous practices of female feticide and infanticide where in nearly ten million baby girls have been killed in the last twenty years alone. Even law enforcement is unable to control the situation in India. Every person should think about women development. Everyone must think of changing society. If we all abide by the rules women in our will surely be safer. This situation has caused immense loss to their self dignity as human beings and also their independent entities associated with intellectual and professional capability. In spite of all these, the patience of greatness of Indian women to serve the family and the society is incomparable. That's why she deserve the designation of Devatha of Goddess worth to be worshipped for all her patience, service and sacrifices.

Women are the backbone of society, society never complete without women. Men and women are the two wheels of life. There should be uniformity in both parties. But when we see the structure of Indian society, it always gives the secondary status to the women.

As per the development of education the changes have been taking place in the position of women. After independence in India special policies and programmes created by experts. In the Indian constitution the principal of gender equality in enshrined with preamble, fundamental rights, empowers to adopt measures of positive discrimination in favour of women. Empowerment is the one of the key factors in determining the success of development in the status and position of women. For the healthy development of society there is a need to special focus on social, economical and political. It is our moral, social and constitutional responsibility to ensure their progress by providing them with equal rights and opportunities. In recent decades women with their smartness, grace and elegance have conquered the whole world. In its simple words "strategy in a decisive method to address the problems of the women. It provides ability to make informal decisions for their honorable life as equal to their partners. Each and every society derive suitable strategies to solve the problems of the women. Every strategy has to provide empowerment to challenge the complex problems. All strategies must be on the bar's of definite theory.



All these theories and action strategies that challenge socially and historically built inequalities that are ingrained in our systems and institutions. All these strategies must have women centred approach and recognizing that violence against women, patriarch power, discrimination and oppression.

Many theories developed strategies to provide solutions to the women problems.

- Strategies to address the safety challenges of ending an abusive relationship.
- Strategies to provide possible choices and community resources for building an economically independent secured life.
- Strategy to improve quality of life by education and skill development.
- Resources for working through economic challenges after ending an abusive relationship.
- Strategies must provide better financial resources to make secured stronger financial foundation for their future.
- Strategies to provide access to safe housing, jobs and economic resources for their families.
- Strategies must provide violence free honourable independent life.
- Strategies must provide equality, equal opportunity on par with their counter part.
- Strategies are tools to eradicate social, economic problem and provide right track for them.

In main objective of these strategies has to provide empowerment to women by providing good status, valuable role, better situation, authority in decision making power in personal as well as public life.

The following are the various problems faced by the women-violence against women gender discrimination, negligence and poor health, unequal ratio, low percentage of female education, dowry curse, sexual harassment, problems of working women and familial problems.

All these problems are addressed by the government and other organizations by their own strategies. Indian government consciously derived several policies and programmes as important strategies for the women development.

1. Training and Employment programme

Mahila Cosh Yojana is the first plan especially for rural women of India. This programme stressor (MSME) for self employment. Time to time different schemes and plan has been implemented for the empowerment of women. To build up the confidence economically strong and for enhancing the productivity are the main targets of this plan. It enhance the empowerment of women skillfully. For social and economical changes, financial improvements through various programmes. The main objects of this plan is self employment. In this programme micro finance to poor women, agricultural women shop keeping and handicrafts etc are important objects of this plan.

- **Rajiv Gandhi Scheme for empowerment of adolescent girls (RGSEAG)**



This programme is overall development of teenage girls for the issues like nutrition, education, medical, financial facilities and eradication of different problems.

- **Central Social Welfare Board (CSWB)**

This scheme is especially famous for stimulation of the NGP, which work for the development of women. Many voluntary organizations which works for the empowerment of women both in rural and urban areas.

- **Indira Gandhi Matriyva Sahayog Yojana (IGMSY)**

For the improvement of the health and nutrition status of pregnant, lactating women and infants child vaccination which sort out the various problems.

- **Swayam Siddha Yojana**

Creation of self help groups with financial support and availability of the fund for poor women in society. It alleviate the position of poor women in society.

- **Short Stay Home for Women and Girls (SSH)**

Arrangement of temporary accommodation for the derived, mentally affected, very poor, widow, exploited and rejected by society and family. With the help of this plan various works provided to need women for their secured future life. The Swadhar plan is especially for the support of women these really want to do the advance type of work. The government provides financial support to start the occupations.

- The government by its political policies and programmes it provides political representations at all levels of organizations and administrative organizations. It provides rights and responsibilities to the women in modern society. It empower the women in all fields of life from village level to national level.
- It provides equal opportunities in all occupations as per with men from teacher to Army. It provide equal participation at workplace to gain social status. It provide equality in employment, equal wages and terms of employment.
- The legal aid provide community and state resources particularly for food, education and health. As the constitutional provisions, all women's should get food, water, shelter, clothing, health facilities, employment support and services for the convenient survival.

Community awareness should be provided for the benefits of empower of the women. There is a need to give special attention on women empowerment in India and other countries. The traditional attitude has to change regarding women. Awareness programme on education and positive role of every indivisible will help to development women empowerment and status, Strictly implementation, creation and support of legislative, judiciary will be beneficial to sort out the women related problems. To stop the women exploitation, rape, sexual harassment, domestic violence, child marriages and female feticide with effective instruments and control on these problems



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Massive changes & Challenges in Social Science- Strategies of Women Empowerment

Dr. Asha K.B

Assistant professor

Dept. Of Sociology

Govt. First Grade College for Women

Hassan

+91-9980667028

ABSTRACT--- This paper attempts to analyze the status & Strategies of Women Empowerment in India and highlights the Issues and Challenges of Women Empowerment. Today the empowerment of women has become one of the most important concerns of 21st century. But practically women empowerment is still an illusion of reality. We observe in our day to day life how women become victimized by various social evils. Women Empowerment is the vital instrument to expand women's ability to have resources and to make strategic life choices. Empowerment of women is essentially the process of upliftment of economic, social and political status of women, the traditionally underprivileged ones, in the society. It is the process of guarding them against all forms of violence. The study is based on purely from secondary sources. The study reveals that women of India are relatively disempowered and they enjoy somewhat lower status than that of men in spite of many efforts undertaken by Government. It is found that acceptance of unequal gender norms by women are still prevailing in the society. The study concludes by an observation that access to Education, Employment and Change in Social Structure are only the enabling factors to Women Empowerment.

Key Words: Women Empowerment, Strategies, Hindrances, Education, Health, Socio-Economic Status. Policy implications.

Introduction:

Women empowerment refers to increasing the spiritual, political, social, educational, gender or economic strength of individuals and communities of women. Women's empowerment in India is heavily dependent on many different variables that include geographical location (urban / rural) educational status social status (caste and class) and age. Policies on Women's empowerment exist at the national, state and local (Panchayat) levels in many sectors, including health, education, economic opportunities, gender based violence and political participation. However there are significant gap between policy advancements and actual practice at the community level. Empowerment of women is essentially the process of upliftment of economic, social and political status of women, the traditionally underprivileged ones, in the society. It is the process of guarding them against all forms of violence. Women empowerment involves the building up of a society, a political environment, wherein women can breathe without the fear of oppression, exploitation, apprehension, discrimination and the general feeling of persecution which



goes with being a woman in a traditionally male dominated structure. Women constitute almost 50% of the world's population but India has shown disproportionate sex ratio whereby female's population has been comparatively lower than males. As far as their social status is concerned, they are not treated as equal to men in all the places. In the Western societies, the women have got equal right and status with men in all walks of life. But gender disabilities and discriminations are found in India even today. The paradoxical situation has such that she was sometimes concerned as Goddess and at other times merely as slave.

Status of Women in Pre Independence India

To understand in depth the role that Gandhi played in improving the position of women in society, it is essential to look at women's status, prevalent at that time. When Gandhi emerged on to the political scenario, social evils like child marriage and dowry system were rampant. Indian women had an average life span of only twenty seven years. Death of women in labor was a common phenomenon. The percentage of women with basic education was as low as two percent. The patriarchal nature of the society confined women to the status of an inferior sex subordinate to their male counterparts. The purdah system was in full vogue in Northern India. Unless accompanied by their male guardians, the women were not permitted to venture out on their own. Only a handful few could avail of education and attend schools. It was in such a dismal milieu that Gandhi took the responsibility of shouldering a social crusade that led to a major reorientation of the common notion of women in the Indian society.

Present Situation of Women

Being equal to their male counterparts is still a far cry for Indian women. Not only are they marginal as public figures an average Indian women can hardly call the shots at home or outside. In 2012, women occupied only 8 out of 74 ministerial positions in the union council of ministers. There were only 2 women judges out of 26 judges in the Supreme Court and there were only 54 women judges out of 634 judges in various high courts. According to 2013, UNDP report on Human Development Indicators, all south Asian Countries except Afghanistan, were ranked better for women than India It predicts: an Indian girl child aged 1-5 years is 75% more likely to die than the boy child. A women is raped once in every 20 min and 10% of all crimes are reported. Women form 48% of India's Population, only 29% of the National workforce, only 26% women have access to formal credit.

Why Need of Women Empowerment

Reflecting into the "Vedas Purana" of Indian culture, women is being worshiped such as LAXMI MAA, goddess of wealth; SARSWATI MAA, for wisdom; DURGA MAA for power. The status of women in India particularly in rural areas needs to address the issue of empowering women. About 66% of the female population in rural area is unutilized. This is mainly due to existing social customs. In agriculture and Animal care the women contribute 90% of the total workforce. Women constitute almost half of the population, perform nearly 2/3 of its work hours, receive 1/10th of the world's income and own less than 1/ 100th the world property. Among the world's 900 million illiterate people, women out number



men two to one. 70% of people living in poverty are women. Lower sex ratio i.e. 933, The existing studies show that the women are relatively less healthy than men though belong to same class. They constitute less than 1/7th of the administrators and managers in developing countries. Only 10% seats in World Parliament and 6% in National Cabinet are held by women.

Hindrances of Women Empowerment:

The main Problems that were faced by women in past days and still today up to some extent:

Gender discrimination, Lack of Education , Female Infanticide , Financial Constraints , Family Responsibility, Low Mobility, Low ability to bear Risk, Low need for achievement, Absence of ambition for the achievement, Social status , Dowry, Marriage in same caste and child marriage, Atrocities on Women (Raped, Kicked, Killed, Subdued, humiliated almost daily.)

Reasons For The Empowerment of Women

Today we have noticed different Acts and Schemes of the central Government as well as state Government to empower the women of India. But in India women are discriminated and marginalized at every level of the society whether it is social participation, political participation, economic participation, access to education, and also reproductive healthcare. Women are found to be economically very poor all over the India. A few women are engaged in services and other activities. So, they need economic power to stand on their own legs on par with men. Other hand, it has been observed that women are found to be less literate than men. According to 2001 census, rate of literacy among men in India is found to be 76% whereas it is only 54% among women. Thus, increasing education among women is of very important in empowering them. It has also noticed that some of women are too weak to work. They consume less food but work more. Therefore, from the health point of view, women folk who are to be weaker are to be made stronger. Another problem is that workplace harassment of women. There are so many cases of rape, kidnapping of girl, dowry harassment, and so on. For these reasons, they require empowerment of all kinds in order to protect themselves and to secure their purity and dignity. To sum up, women empowerment can not be possible unless women come with and help to self-empower themselves. There is a need to formulate reducing feminized poverty, promoting education of women, and prevention and elimination of violence against women.

Strategies:

There are several constraints that check the process of women empowerment in India. Social norms and family structure in developing countries like India, manifests and perpetuate the subordinate status of women. One of the norms is the continuing preference for a son over the birth of a girl child which is present in almost all societies and communities. The society is more biased in favor of male child in respect of education, nutrition and other opportunities. The root cause of this type of attitude lies in the belief that male child inherits the clan in India with an exception of Meghalaya. Women often internalize the traditional concept of their role as natural thus inflicting an injustice upon them. Poverty is the reality



of life for the vast majority women in India. It is the another factor that poses challenge in realizing women's empowerment.

There are several **Strategies** that are plaguing the issues of women's right in India. Targeting these **Strategies** will directly benefit the empowerment of women in India

1. **Education:** While the country has grown from leaps and bounds since independence where education is concerned. the gap between women and men is severe. While 82.14% of adult men are educated, only 65.46% of adult women are known to be literate in India. The gender bias is in higher education, specialized professional trainings which hit women very hard in employment and attaining top leadership in any field.
2. **Poverty:** Poverty is considered the greatest threat to peace in the world, and eradication of poverty should be a national goal as important as the eradication of illiteracy. Due to this, women are exploited as domestic helps.
3. **Health and Safety:** The health and safety concerns of women are paramount for the wellbeing of a country and is an important factor in gauging the empowerment of women in a country. However there are alarming concerns where maternal healthcare is concerned.
4. **Professional Inequality:** This inequality is practiced in employment sand promotions. Women face countless handicaps in male customized and dominated environs in Government Offices and Private enterprises.
5. **Morality and Inequality:** Due to gender bias in health and nutrition there is unusually high morality rate in women reducing their population further especially in Asia, Africa and china.
6. **Household Inequality:** Household relations show gender bias in infinitesimally small but significant manners all across the globe, more so, in India e.g. sharing burden of housework, childcare and menial works by so called division of work.

Ways to Empower Women

- Changes in women's mobility and social interaction
- Changes in women's labour patterns
- Changes in women's access to and control over resources
- Changes in women's control over Decision making
- Providing education
- Self employment and Self help group
- Providing minimum needs like Nutrition, Health, Sanitation, Housing and Other than this society should change the mentality towards the word women
- Encouraging women to develop in their fields they are good at and make a career

Constitutional Provisions For Empowering Women In India

- Equality before law for all persons (Article-14).
- Prohibition of discrimination on grounds of religion, race, caste, sex or place of birth (Article



15(I)). However, special provisions may be made by the state in favors of women and children Article 15(3).

- Equality of opportunity for all citizens relating to employment or appointment to any office under the state (Article 16).
- State policy to be directed to securing for men and women equally the right to an adequate means of livelihood (Article 39(a); (v) equal pay for equal work for both men and women (Article 39(d).
- Provisions to be made by the state for securing just and humane conditions of work and maternity relief (Article 42).
- Promotion of harmony by every citizen of India and renouncement of such practices which are derogatory to the dignity of women Article 51A(e).
- Reservation of not less than one-third of total seats for women in direct election to local bodies, viz; Panchayats and Municipalities (Articles 343(d) and 343 (T).

Conclusion

Thus, the attainment in the field of income / employment and in educational front, the scenario of women empowerment seems to be comparatively poor. The need of the hour is to identify those loopholes or limitations which are observing the realization of empowerment of women and this initiative must be started from the women folk itself as well as more importantly policy initiative taken by the state and society. Let us take the oath that we want an egalitarian society where everybody whether men or women get the equal opportunity to express and uplift one's well being and well being of the society as whole.

Women's empowerment is not a Northern concept women all over the world, including countries in South, have been challenging and changing gender inequalities since the beginning of the history. These struggles have also been supported by many men who have been outraged at injustice against women. Women represent half the world's population and gender inequality exists in every nation on the planet. Until women are given the same opportunities that men are, entire societies will be destined to perform below their true potentials. The greatest need of the hour is change of social attitude to women. When women move forward the family moves, the village moves and the nation moves. It is essential as their thought and their value systems lead the development of a good family, good society and ultimately a good nation. The best way of empowerment is perhaps through inducting women in the mainstream of development. Women empowerment will be real and effective only when they are endowed income and property so that they may stand on their feet and build up their identity in the society.

The Empowerment of Women has become one of the most important concerns of 21st century not only at national level but also at the international level. Government initiatives alone would not be sufficient to achieve this goal. Society must take initiative to create a climate in which there is no gender discrimination and women have full opportunities of self decision making and participating in social, political and economic life of the country with a sense of equality.



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STRATEGIES FOR WOMEN EMPOWERMENT

. Dr. Bheemappa M

Assistant Professor

Government First Grade College Harapanahalli.

2. Kotragowda K Lecturer

HPS Arts and Commerce Degree College Harapanahalli

Abstract

Women are the most significant part of our social structure, but despite this fact, they usually face a number of obstacles in their way to avail their rights. Power, Prestige and Status should be given to the women with their rights of jobs, skills, education, security, health, better standards of living etc.

Economic Empowerment Strategies for Women curriculum presents a strong anti-oppression, women-centred model. Anti-oppression lens provides theories and action strategies that challenge socially and historically built inequalities that are ingrained in our systems and institutions, and allow certain group dominate others. Adopting a women-centred approach means placing women at the centre and recognizing that violence against women is about patriarchal power and control, and discriminations such as racism and classism.

Once women leave an abusive partner, they face multiple economic barriers to maintaining their independence and meeting basic needs for themselves and their children. Economic security exists on a continuum and is fluid. Based on individual circumstances, women can move toward greater economic and personal autonomy over time. It is possible for women survivors of abuse to become increasingly secure economically as each small financial success occurs.

Introduction

Women empowerment means their capacity to participate as equal partners in cultural, social, economic and political systems of a society. Even though the world economy has developed into global economy, in both developed and developing countries women have been suppressed in all walks of life for generations. Women empowerment is far easier said than done. This in a certain respect demands a revolutionary change in the socio cultural values of the society. In USA and western countries the education and health of a woman is much higher comparatively with developing countries. Still gender bias and beliefs are playing as chief obstacles for the growth of women empowerment worldwide. In India also, in spite of various laws that protect women's rights, the gender inequalities are one of the highest in the world.

Coming back to women empowerment, in the simple words it is the creation of an environment where women can make independent decisions on their personal development as well as shine as equals in society. Women want to be treated as equals so much so that if a woman rises to the top of her field it should be a commonplace occurrence that draws nothing more than a raised eyebrow at the gender. This can only happen if there is a channelized route for the empowerment of women.



Thus it is no real surprise that women empowerment in India is a hotly discussed topic with no real solution looming in the horizon except to doubly redouble our efforts and continue to target the sources of all the violence and ill-will towards women.

Economic Empowerment Strategies for Women curriculum is designed to help women survivors of abuse who might be struggling to eat, find a safe place to live, hold a job, achieve academic goals, support children, seek shelter from violence and abuse, rebuild a life after an identity change, protect assets or overcome identity theft.

OBJECTIVES OF THE STUDY

- Encouraging corporate leadership capacity with the quality to ascertain gender equality
- Encouraging adequate respect and support for human rights and non-discrimination and in consequence treating men and women equally at workplaces
- Making sure that all men and women workers are provided with equal facilities in terms of their overall welfare and safety at workplaces
- Educating women according to the professional requirement and encourage them to grow further in life
- ‘Encouraging women to develop entrepreneurial skills, which in turn, would make them self-dependent
- Advocating the promotion of gender equality within in a community
- Proper measurement and letting people know of the achievement of gender equality

STATUS OF WOMEN IN INDIA

Indian cultural history has a very old and long roots, it can be traced back to thousands of years. Sociologists have analyzed the status of women from these early ages to the present day by different methods. Scholars have believed that women of ancient India enjoyed equal status with men in all aspects of life.

The influence of women is marked in every page of Hindu history, right from the most remote periods. What led to the epic wars? Whether it is the abduction of Sita or the insult of Draupadi always the causes which overturned kingdoms committed to the scepter and the pilgrim’s staff and formed the ground work of all the grand epics, were women.

It is evident from all available accounts that in early Vedic society, women occupied the same position as men. Reference to complete gender equality is found in all parts of Vedic literature. Women reached a very high standard of learning and culture, and made all round progress. They could move freely with their husbands or lover, and were employed in a number of professions. Literary women scholars like Gargi, Maitrayi, Godha, Vishwashrawere well known and acknowledged for their intellectual and literary abilities. The practice of allowing women to select a husband out of a chosen group ruled out the possibility of child marriages. A man could not undertake any social or religious duty without his wife. Divorce was not permitted in fact marriage is considered as “Saat janmo ka bandhan”. There are evidences to show that widow marriages prevailed and Sati Pratha did not exist in Vedic period. Women had absolute control over their gifts and property received at the time of marriage (it was called “Parinaya”) and it was considered a sin if relatives took away any sort of property belonging to the wife (Stridhana). But the



status of women starts declining during the period of Smritis (period of codification of social laws). During this period women were denied the right to study the Vedas. Marriage or domestic lives become compulsory for women. The Moguls, during their rule, allowed a sudden fall in the dignified position occupied by Indian women. Education for women was stopped and they became victims of evil practices like early child marriage. The Purdah system came into existence. Some social scientists have described the Mogul era as the dark age of women. The atmosphere was so vitiated that even the horrid acts like female infanticide had to be performed for self preservation and even a marriage had to be celebrated secretly to prevent the abduction of new bride. But worst scenario was about to come, Indian women's position in society further deteriorated during the medieval period when Sati, child marriages and a ban on remarriage by widows became part of social life in some communities in India. Among the Rajputs of Rajasthan, the Jauhar was practiced. In some parts of India, the Devadasis or temple women were sexually exploited. Polygamy was widely practiced, especially among Hindu Kshatriya rulers. In many Muslim families, women were restricted to Zenana areas of the house. Then Britishers arrived in India they listened to the wise counsel of social reformers like Raja Ram Mohan Roy and Swami Dayanand and they enacted several laws to improve the position of women, to bring back the dignity and glory of women. Some of these enactments were:

1. Act prohibiting the practice of sati (in 1850)
2. Cast disabilities removal act, 1850
3. The Hindu widow remarriage act, 1856
4. The special marriage act III of 1872
5. The married women's property act, 1874
6. The child marriage act, 1929
7. The Hindu gains of earning act, 1930
8. The Hindu women's right to property, 1937
9. The Christian marriage act, 1872
10. The Parsee marriage and divorce act, 1936
11. The dissolution of the Muslim marriage act 1939

These acts in themselves were very good but, since there was no matching enforcement, they were largely on paper and were not reflected in the actual society. But these acts gave a spark, a chance to various reformers and social workers like Ishwar Chandra, Vidya Sagar, Ranade, and Annie Besant. And the inclination of status of women starts from this period.

In emerging India as far as women is concerned this factual inequality is expected to be taken care of by the paternalistic role which the state is expected to play. Legal paternalism is inherent in the directive principles of the Indian Constitution. The preamble of Indian constitution goes one step further and expresses the people's resolve to secure, among other things, the dignity of the individual. Then, of course, the fundamental rights, clearly reflecting the egalitarian concept, proclaim manifestly the power of the state to take affirmative action for the benefit of women of India. So, at least, since independence it would seem that women in India are no more prisoners of tradition, culture and history, but their destination is governed by moral, natural and written laws, and also by the abiding creed built into our constitution.



CHALLENGES FOR WOMEN IN INDIA

There are many challenges that are currently plaguing the issues of women's rights in India. A lot of issues are redundant and quite basic which has been faced across the country; they are contributory causes to the overarching status of women in India. Targeting these issues will directly benefit the empowerment of women in India.

- **EDUCATION**

While the country has grown from leaps and bounds since its independence the gap between women and men education is severe. In comparison to 82.14% of adult educated men, only 65.46% of adult literate women are there in India. Additionally, the norm of culture that states that the man of the family is the be-all and end-all of family's decisions is gradually deteriorating the Indian society. Eradicating this gap and educating women about their real place in the world is a step that will largely set this entire movement rolling down the hill to crash and break the wall of intolerance, negligence and exploitation.

- **POVERTY IN THE COUNTRY**

Poverty is considered the greatest threat to peace in the world, and eradication of poverty should be a national goal as important as the eradication of illiteracy. Due to abject poverty, women are exploited as domestic helps and wives whose incomes are usurped by the man of the house. If poverty were not a concern, then the girl child will be able to follow her dreams without concerns of sexual exploitation, domestic abuse and no education or work.

- **HEALTH AND SAFETY**

The health and safety concerns of women are paramount for the wellbeing of a country, and are important factors in gauging the empowerment of women in a country. However there are alarming concerns where maternal healthcare is concerned. While there are several programs that have been set into motion by the Government and several NGOs in the country, there is still a wide gap that exists between those under protection and those not. Poverty and illiteracy add to these complications with local quacks giving ineffective and downright harmful remedies to problems that women have. The empowerment of women begins with a guarantee of their health and safety.

- **NATIONAL COMMISSION FOR WOMEN**

It was launched by the government of India on International women's day in 2010 with the aim to strengthen the overall processes that promote all round development of women. It has the mandate to strengthen the inter-sector convergence; facilitate the process of coordinating all the women's welfare and socio-economic development programs across ministries and departments. The Mission aims to provide a single window service for all programs run by the Government for Women under aegis of various Central Ministries. In light with its mandate, the Mission has been named Mission Purna Shakti, implying a vision for holistic empowerment of women.

The National Resource Centre for Women has been set up which functions as a national convergence centre for all schemes and programs for women. It acts as a central repository of knowledge, information, research and data on all gender related issues and is the main body servicing the National and State Mission Authority. [1]

This commission has around 15 major ministries of Indian government as its partner.



There are number of schemes running under the women empowerment mission we will discuss the major schemes here:-

Poverty Alleviation and Economic Empowerment of Women

1. Schemes of Department of Animal Husbandry Dairying Fisheries
2. Scheme on Development of Inland Fisheries and Aquaculture
3. Scheme on Development of Marine Fisheries, Infrastructure and Post harvest Operations
4. Scheme on Fisheries Training and Extension
5. Assistance to Cooperatives
6. National Bamboo Mission
7. Central Poultry Development Organisation
8. Development of Commercial Horticulture through Production and Post-Harvest Management
9. Promotion and Strengthening of Agricultural Mechanization through Training, Testing & Demonstration
10. Gramin Bhandaran Yojna
11. Capacity Building to enhance Competitiveness of Indian Agriculture and Registration of Organic Products
12. Technology Development and Transfer for Promotion of Horticulture
13. Marketing Assistance Scheme
14. Scheme of Support to Voluntary Agencies for Adult Education and Skill Development
15. Scheme of Fund for Regeneration of Traditional Industries (SFURTI)
16. Performance & Credit Rating Scheme for Small Industries
17. Entrepreneurship Development Institutions (EDIs) Scheme
18. National Award Scheme/ Guidelines
19. Credit Linked Capital Subsidy Scheme (CLCSS) for Technology Upgradation of the Small Scale Industries
20. Management Training Programs
21. Scheme For Market Development Assistance For MSME Exporters
22. Credit Guarantee Cover Fund Scheme for Small Industries
23. Rajiv Gandhi Udyami Mitra Yojana (RGUMY)
24. Raw Material Assistance Scheme
25. Bamboo Cultivation
26. Organic Farming
27. Swarnajayanti Gram Swarozgar Yojana (SGSY)
28. Mushroom Farming
29. Scheme of Financial Assistance for Preparing Young Professional in Rural Areas
30. Mahatma Gandhi National Rural Employment Guarantee Scheme
31. Pottery Technology
32. Technopreneur Promotion Program
33. Consultancy Promotion Program



34. Technology Development & Utilization Program for Women
35. Industrial R&D Promotion Program(IRDPP)
36. National Backward Classes Finance and Development Corporation
37. National Scheduled Castes Finance & Development Corporation
38. Marketing and Export Promotion Scheme
39. Scheme for Working Women Hostel
40. Grant in Aid Scheme – Export
41. Diversified Handloom Development Scheme (DHDS)
42. Grant in Aid Scheme – Ambedkar Hastshilp Vikas Yojna
43. Jute Manufactures Development Council Schemes
44. Scheme for Integrated Textile Parks
45. Grant in Aid Scheme – HRD Scheme
46. Technology Upgradation Fund Scheme
47. Technology Upgradation Fund Scheme (Handloom Sector)
48. Dairy/Poultry Venture Capital Fund
49. Targeted Public Distribution System (TPDS)
50. Antyodaya Anna Yojna (AAY)
51. Old and Infirm Persons Annapurna
52. National Iodine Deficiency Disorders Control Program (NIDDCP)
53. Nutrition Education and Extension
54. Rashtriya Swasthya Bima Yojana(RSBY)
55. Total Sanitation Campaign (TSC)
56. National Rural Drinking Water Program
57. Assistance to Cooperatives Scheme
58. Strengthening Infrastructure for Quality & Clean Milk Production

The all above schemes are indirectly influencing the women workers and their economic condition. These schemes basically give stress on the individual training and entrepreneurship. They also provide employment to the people through various means. So these schemes provide supplements and food items to poor families, hence playing a pivotal role in women empowerment.

CONCLUSION

Thinking on development has shifted repeatedly over the past forty years. So has thinking on women in development. This shift in thinking coincides with a growing concern about the lack of progress observed in improving the quality of life for women viz a viz men over the past few decades. This leads one to suggest that the past shifts in development thinking have not been of much help to women.

Women around the world share a common condition; they are not full and equal participants in public policy choices that affect their lives. Nowhere is the gap between de jure and de facto equality among men and women greater than in the area of decision making. The top decision making position remain largely male dominated spheres where women have little influence.



The lack of women's participation in political decision making has important consequences. It deprives women of important rights and responsibilities as citizens, and excludes their perspectives and interests from policy making and decision making. Their voices are missing from key decisions on national budgets and setting of government priorities. Their skills and viewpoint often remain unheard, underrepresented or ignored.

India as a country is still recovering from years of abuse in the time of the Raj and more years of economic suffering at the hands of the License Raj. It is only now that globalization, liberalization and other socio-economic forces have given some respite to a large proportion of the population. However, there are still quite a few areas where women empowerment in India is largely lacking.

To truly understand what women empowerment is, there needs to be a sea-change in the mind-set of the people in the country. Not just the women themselves, but the men have to wake up to a world that is moving towards equality and equity. It is better that this is embraced earlier rather than later, for our own good.

We have many schemes, many programs for the purpose of women empowerment at every stage of administration, all we need is a good system and agencies for the implementation of these policies and programs. And if we can build up that system, if we can implement these programs then the goal of women empowerment can be achieved very easily through these programs.

Swami Vivekananda once said "arise away and stop not until the goal is reached". Thus our country should thus be catapulted into the horizon of empowerment of women and revel in its glory.

We have a long way to go, but we will get there someday. We shall overcome.

SUGGESTIONS

- Proper awareness for laws should be there that is law should not be restricted to papers only but the implementation of law should be there so that every woman can be familiar with her rights. Significant steps should be taken to implement all the laws which are amended to facilitate detention, prevention and punishment of crimes against women.
- Women education has to be made compulsory and women should be encouraged to become literate because without being educated women cannot have a access to her right.
- Strict implementation of the schemes and policies for women empowerment should be done.
- Awareness camps for women should be organized where they can become familiar with the framed schemes and policies and can take benefit of those schemes and policies.

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THE REJUVENATION OF COMMUNITY DEVELOPMENT PROGRAMME

Ramesha K

Assistant Professor

Saraswathi Law College

Chitradurga, Karnataka.

Email. ramesh.somu07@gmail.com

Mobile no: 9964514385

The Rejuvenation of Community Development Programme

Introduction:

The community development programme was started in India just after independence (1952). It was a multi project programme with the aim of an overall development of rural people. This programme consisted of agriculture, animal husbandry, irrigation, cooperation, public health, education, social education, communication, village industries etc. In fact all these aspects of life relate to the 80 per cent of India's farming population. There are officials for each activity at district level to plan, execute and evaluate the programme up to the village level. Community development is an exclusive term. It is frequently used to encompass any and every effort towards the advance of community interests. A variety of interpretations are therefore easily available. Community development is a compound term. It is useful, therefore, to consider its components.

This programme was formulated to provide an administrative framework through which the government might reach to the district, tehsil / taluka and village level. All the districts of the country were divided into "Development Blocks" and a "Block Development Officer (BDO)" was made in charge of each block. Below the BDO were appointed the workers called Village Level Workers (VLW) who were responsible to keep in touch with 10-12 villages. So, a nationwide structure was started to be created. Thousands of BDOs and VLW's were trained for the job of carrying out display of government programmes and make it possible to reach the government to villages. Top authority was "Community Development Organization" and a Community Development Research Center was created with best academic brains of the country at that time. In the first five year plan, the emphasis was on agriculture. The food production started growing and by the end of first five year plan, the food import decreased substantially. However, the bad monsoon in the first two three years of second five year plan the food production again tumbled down and the production was now around pre-1954 levels.

Its successful execution will bring back to village economic prosperity which characterised them in the not too distant past. The programme, therefore, seeks to regain a lost paradise. It is intended to bring both outward and inward grace to the Indian village. An attempt has been made to awaken him from the long stupor of ages, so that he may realise his due in life as well as shake off his lethargy and work in co-operation with government agencies to ameliorate his lot. The Community Development Programme of



the present form is, in the main, an American concept. It is, in a way, the culmination of the economics of rural reconstruction as learnt and developed in the United States with its practical usefulness justified under the Indian conditions.

The Community

The term community is a group of people, who live in a geographical area and have an interest in each other for the purpose of making a living.

“A community, while in it consisting of several parts, is also a part of a larger social system. It is a dynamic social unit which is subject to change of internal or external origin”.

A community, while in itself consisting of several parts, is also a part of a larger social system. It is a dynamic social unit which is subject to change of internal or external origin. Some of the important characteristics of the community are

1. Communities are close-knit
2. Their customs are interrelated
3. These communities are complexes of sub-group relationship and
4. There is a discernible leadership within the community.

Development

The development connotes growth or maturation. It implies gradual and sequential phases of change. According to MacIver “Development” to signify an upward course in a process that is, of increasing differentiation.

The term development connotes growth or maturation. It implies gradual and sequential phases of change.

By understanding the above terms, we can say that community development programmes means a programme for gradual change in a group of people living in a geographical area and have interest in each other for the purpose of making a living.

Concepts of Community Development:

- Community development is a movement designed to promote better living for the whole community with the active participation and on the initiative of the community.
- Community development is a balanced programme for stimulating the local potential for growth in every direction. Its promise is of reciprocal advance in both wealth and welfare, not on the basis of outside charity but by building on the latent vitality of the beneficiaries themselves with the minimum of outside aid.
- Community development is technically aided and locally organized self-help.



- The term community development has come into international usage to denote the process by which the efforts of the people themselves are united with those the governmental authorities to improve the economic social and cultural conditions of the communities, to integrate these communities into the life of the nation and enable them to contribute fully to national progress.
- Community development is the term used to describe the technique which many governments have adopted to reach their village people and to make more effective use of local initiative and energy for increased production and better living standards.
- Community development is a process of social action in which the people of a community organize themselves for planning and action, define their needs and problems.

Community development has now set the pattern for the development of the rural people and the rural areas. The objectives of development and the new approach it makes to the solution of the problem of rural reconstruction, the comprehensive nature of the programme that it is promoting.¹ The approach to the programme is twofold, educational and organizational. The rural people are to be educated in the art of better living, for bringing about a change in their attitude, for breaking away from primitive methods of production, unhygienic ways of living based on tradition and for the adopting of progressive ways based on science and technology.

Philosophy behind Community Development Programme

The philosophies on which the Community Development Programme should be based are as follows:

- 1) Work based on felt needs: The programme should help the community to solve some of the problems which it feels are existent.
- 2) Work based on assumption that people want to be free from poverty and pain: It is assumed that the members of the community want a standard of living that allows them to be free from pain caused due to lack of sufficient, food, lack of sanitary conditions, lack of clothing and shelter.
- 3) It is assumed that people wish to have freedom in controlling their own lines and deciding the forms of economic, religious, educational and political institutions, under which they will live.
- 4) People's values given due consideration: It is presumed that cooperation, group-decision, self-initiative, social responsibility, leadership, trust worthiness and ability to work are included in the programme.
- 5) Self-Help: The people actually plan and work on the solution of their problems themselves of the problems of the community are entirely ameliorated through the efforts of some outside agency, then the development of such things as group decision making, self-initiative, self-reliance leadership etc. will not be forth coming and it cannot be said that the community is developing.
- 6) People are the greatest resource: It is by getting the participation of the people in improvement activities that they become developed.¹



- 7) The programme involves a change in attitudes, habits, ways of thinking, relationships among people in the level of knowledge and intellectual advancement of people, changes in their skill practices of agriculture, health etc.

Causes of failure:

The causes of the failure of the community development programme are as follows:

- Uneven distribution of the benefits of the programme
- Absence of clearly defined priorities in the programme.
- Failure to evoke popular response.
- Unqualified personnel
- Lack of functional responsibility.
- Ritualism: A spirit of ritualism permeated the block programmes and inauguration, opening or foundation stone lying became the be all and end all at all block activities. The project officers were purposely emphasizing the welfare aspect of the programmes so that they could show to the visiting dignitaries some tangible result of thus efforts. But the creation of these welfare activities only kindled the dissatisfaction with the economic condition of the people.

Weaknesses in the community development Programme:

A Critical analysis of the Programme with regard to the objective shows that the programme has some weaknesses there are discussed as

- The Programme has remained largely a government administered programme without people's participation and has not yet become a people's programme with assistance from government agencies no single agencies operating in the field is responsible for this weakness.
- There has been too much emphasis on end result and less emphasis in following the correct methods and process to bring about change in the attitudes of the people.
- Due to lack of understanding of the objectives of the CD programme there has often been lack of adherence to the real objectives of the C.D Programme there has not been much concentration on essential items.
- Extension education methods which are so essential for a democratic approach remained mostly as a claim.
- Lack of uniform understanding about the concept principles methods role function etc, at all levels from village to national level.
- Lack of proper and adequate supervision and guidance both administrative and technical at various levels.
- Establishment of superiority by providing democratic leadership is very much lacking to replace autocratic authority.



- The Community Development workers feel unhappy at all levels their moral is not very high unhappy workers or change agents can not a make a good organization.ⁱ

CDP IN THE FUTURE COURSE:

The launch of Community development programme in India is the strong initiative taken by DLF (Delhi land and finance) Foundationⁱ. At DLF, we aim to bring together the people of diverse communities to establish clean and green ecosystems in India. With this programme, DLF focuses at the upliftment of the rural section of the society. This includes agriculture, animal husbandry, health, education, and housing, and employment, social and cultural activities.

With this programme, we have been able to provide better employment and livelihood opportunities to the unemployed youth. Moreover, education and health of the underprivileged is improved with our society improvement schemes. Under their educational programmes, DLF Foundation has established schools and Rural Learning Excellence Centers that imparts training to the students without any educational expenses involved. Under the healthcare programmes, DLF has built primary health care centers at every nook and hook of the rural society. These centers provide free medical treatment, free diagnostics as well as medicines to more than one lakh people of Indian rural community.

With community development programme in India, we have also paid significant attention to environmental improvements. Swachh City Campaign strives to make India, a healthy and an empowered state. With this, we believe in creating DLF City as a litter-free society where waste removal services and proper sewage disposable practices are efficiently carried out. With the current scenario, DLF Foundation has currently adopted proactive approach to all the challenges rural India is facing today. With addressing the gaps in the fields of Education, Healthcare, Environment and Labor Welfare, DLF has gained global recognition for its noteworthy contribution in community development in India.

In the course the Community Development Programme can be revived under following principles:

1) Help in Planning:

The Community Development Projects are aimed at helping the villages in planning and developmental activities. Through these projects, schemes for improving the agricultural production are undertaken.

Involving Villages in National Reconstruction:

An important objective of Community Development Project is to make village people self-dependent and encourage them to take part in the activities of national reconstruction.

- i. Changing the traditional and conservative outlook of the village people.
- ii. Organizing youth and women bodies to take part in the developmental and welfare activities.
- iii. Making arrangements for recreation of the village youth and women including other backward classes like the Scheduled Caste and the Schedule Tribes.

2) Political Training:



Through the Community Development Projects, village people are also given training in administrative activities. Through the work-ing of Community Development Projects, people are trained in the practi-cal working of democracy. The village people are trained in the area of civic affairs.

3) Development Projects:

Community Development Project is a new experiment in the development and planning activities of the world. Such projects have been specially launched only in Asian Countries. It is an experiment intended at fulfilling the various need of the village society and also making it self-dependent. It is a part of the Indian Constitution aimed at estab-lishing a socialist society in this country.

Conclusion:

Farmers in several states have established cooperatives for processing sugarcane, oil-seeds, milk, fruits and vegetables. With professional management and application of modern technologies, these organisations have brought economic stability and eliminated exploitation by intermediary traders. Encouragement is being given to strengthen such organisations throughout the country. Under a nationwide programme for water resource development, involvement of NGOs as facilitators and formation of water users' organizations have been encouraged to prepare the micro-level plan and implement the project directly. This programme has made a significant impact on the supply of drinking water and greater awareness is being created on the need to conserve water and energy resources. There is scope for promoting such people's organizations in other fields as well to develop necessary infrastructure required to enhance economic prosperity.

Considering the need for promoting people's initiatives and local organizations, Self Help Groups, comprising of poor families have been promoted under the Ninth Five Year Plan (1997-2002), through the Swarnajayanti Gram Swarojgar Yojana (SGSY) in 1999. SHGs consisting of 10-20 members belonging to backward socio-economic status encourage the participants to meet regularly to collect their savings and disburse it as loan to needy members. During this process, they also discuss their problems and find suitable solutions. Finally, it is the people's initiative which can sustain the development. The government has the will to support people's movement and this is the only ray of hope for sustainable development of the rural poor in India.

Suggestions:

There is a necessity to carry out an in depth review of these rural development programmes with two different strategies those are:

- All India study by capturing signals from all corners of the country, taking into account all the regions, and
- Comprehensive coverage of all the objectives and clauses preserved in the MGNREGA in a broad manner. Thus, there is also a need to critically examine the implementation process of this programme and its impact on livelihood of the rural people. It can be concluded that the success of this Act depends upon its proper implementation and in this scenario, the community participation is very important to make this programme more effective.



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Strategies of Women Empowerment and constitutional provisions

Dr. R V Hegadal

Associate Prof in Commerce
SJM Arts Science And Commerce College
Chandravalli
Chitradurga, Karnataka

Dr. SV HEGADAL

HOD OF Commerce CSI College Of Commerce
Dharwad, Karnataka

Abstract

In the 21st century, the term “Empowerment of Women has become a well known subject on many occasions. The vast majority of the politicians – so called well wishers of the public never left opportunity to talk about their concern and responsibility in giving priority to the empowerment of women. Since old times, women have been viewed as substandard and subordinate to man. Women’s empowerment in India is heavily dependent on many different variables that include geographical location, educations, social status and age. The government of India frames different policies and programmes at different levels cover various proportions and strategies of gender development. Efforts have been made to empower women in a social, economical and political context over the years but due to lack of synchronization and coordination, the achievements are not satisfactory. It is fact not only for unorganized rural women, but also for urban women employees.

WHAT IS WOMEN EMPOWERMENT

Women empowerment in simple words can be understood as giving power to women to decide for their own lives or inculcating such abilities in them so that they could be able to find their rightful place in the society. According to the United Nations, women’s empowerment mainly has five components: Generating women’s sense of self-worth;

Women’s right to have the power to regulate and control their own lives, within and outside the home; and Women’s ability to contribute in creating a more just social and economic order. Thus, women empowerment is nothing but recognition of women’s basic human rights and creating an environment where they are treated as equals to men

Why we Need women Empowerment?

Need for empowerment arose due to centuries of domination and discrimination done by men over women; women are the suppressed lot. They are the target of varied types of violence and



discriminatory practices done by men all over the world. India is no different. India is a complex country. We have, through centuries, developed various types of customs, traditions and practices. These customs and traditions, good as well as bad, have become a part of our society's collective consciousness. We worship female goddesses; we also give great importance to our mothers, daughters, sisters, wives and other female relatives or friends. But at the same time, Indians are also famous for treating their women badly both inside and outside their homes. Indian society consists of people belonging to almost all kinds of religious beliefs. In every religion women are given a special place and every religion teaches us to treat women with respect and dignity. But somehow the society has so developed that various types of ill practices, both physical and mental, against women have become a norm since ages. For instance, sati pratha, practice of dowry, pardapratha, female infanticide, wife burning, sexual violence, sexual harassment at work place, domestic violence and other varied kinds of discriminatory practices; all such acts consists of physical as well as mental element.

The reasons for such behaviour against women are many but the most important one are the male superiority complex and patriarchal system of society. Though to eliminate these ill practices and discrimination against women various constitutional and legal rights are there but in reality there are a lot to be done. Several self-help groups and NGOs are working in this direction; also women themselves are breaking the societal barriers and achieving great heights in all dimensions: political, social and economic. But society as a whole has still not accepted women as being equal to men and crimes or abuses against women are still on the rise. For that to change, the society's age-old deep-rooted mind set needs to be changed through social conditioning and sensitization programmes.

Therefore, the concept of women empowerment not only focuses on giving women strength and skills to rise above from their miserable situation but at the same time it also stresses on the need to educate men regarding women issues and inculcating a sense of respect and duty towards women as equals. In the present write-up we will try to describe and understand the concept of Women Empowerment in India in all its dimensions.

Introduction

Today, empowerment has become one of the most central concerns of 21st century. But practically it is still an illusion of reality. This paper throws light upon several challenges faced by Indian woman and why there is still requirement for their advancement. It will likewise concentrate on the steps taken by the Government and portray suggestions for their development

Empowerment in its broadest sense is the expansion of freedom of choice and action meaning thereby increasing one's authority and control over the resources and decisions that affect one's life. As people exercise real choice, they gain increased control over their lives. The choices of disadvantaged groups including women are extremely limited, both by their lack of assets and by their powerlessness to negotiate better terms for themselves with a range of institutions, both formal and informal. Since powerlessness is embedded in the nature of institutional relations, empowerment is thus the expansion



of assets and capabilities of the target group to participate in, negotiate with, influence, control, and hold accountable institutions that affect their lives. India is among the few developing countries where gender equality and improvement in the status of women are specifically stated to be central goals of development and social policy.

Constitutional provisions

Women as an independent group constitute 48% of the country's total population as per the 2001 Census. The importance of women as a important human resource was recognized by the Constitution of India which not only accorded equality to women but also empowered the State to adopt measures of positive discrimination in their favor. A number of Articles of the Constitution (Box 1) specially reiterated the commitment of the constitution towards the socio economic development of women and upholding their political right and participation in decision making

Box 1

Article 14 - Men and women to have equal rights and opportunities in the political, economic and social spheres.

Article 15(1) - Prohibits discrimination against any citizen on the grounds of religion, race, caste, sex etc.

Article 15(3) - Special provision enabling the State to make affirmative discriminations in favour of women.

Article 16 - Equality of opportunities in matter of public appointments for all citizens.

Article 39(a) - The State shall direct its policy towards securing all citizens men and women, equally, the right to means of livelihood.

Article 39(d) - Equal pay for equal work for both men and women.

Article 42 - The State to make provision for ensuring just and humane conditions of work and maternity relief.

Article 51 (A)(e) -To renounce the practices derogatory to the dignity of women.

Legislations and laws for women

The State enacted several women-specific and women-related legislations (Box 2) to protect women against social discrimination, violence and atrocities and also to prevent social evils like child marriages, dowry, rape, practice of Sati etc.



Indian Penal Code

Child Marriage Restraint Act of 1976 raises the age for marriage of a girl to 18 years from 15 years and that of a boy to 21 years and makes offences under this Act cognizable.

Medical Termination Pregnancy Act of 1971 legalises abortion by qualified professional on humanitarian or medical grounds. The maximum punishment may go upto life imprisonment. The Act has further been amended specifying the place and persons authorized to perform abortion and provide for penal actions against the unauthorized persons performing abortions.

Indecent Representation of Women (Prohibition) Act of 1986 and the Commission of Sati (Prevention) Act, 1987 have been enacted to protect the dignity of women and prevent violence against them as well as their exploitation.

The Protection of Women from Domestic Violence Act, 2005 provides for more effective protection of the rights of women guaranteed under the Constitution who are victims of violence of any kind occurring within the family and for matters connected therewith or incidental thereto. It provides for immediate and emergent relief to women in situations of violence of any kind in the home.

Equal Remuneration Act of 1976 provides for equal pay to men and women for equal work.

Hindu Marriage Act of 1955 amended in 1976 provides the right for girls to repudiate a child marriage before attaining maturity whether the marriage has been consummated or not.

The Marriage (Amendment) Act, 2001 amended the Hindu Marriage Act, Special Marriage Act, Parsi Marriage and Divorce Act, the Code of Criminal Procedure providing for speedy disposal of applications for maintenance; the ceiling limit for claiming maintenance has been deleted and a wide discretion has been given to the Magistrate to award appropriate maintenance.

The Immoral Traffic (Prevention) Act of 1956 as amended and renamed in 1986 makes the sexual exploitation of male or female, a cognizable offence. It is being amended to decriminalize the prostitutes and make the laws more stringent against traffickers.

An amendment brought in 1984 to the **Dowry Prohibition Act of 1961** made women's subjection to cruelty a cognizable offence. The second amendment brought in 1986 makes the husband or in-laws punishable, if a woman commits suicide within 7 years of her marriage and it has been proved that she has been subjected to cruelty. Also a new criminal offence of "Dowry Death" has been incorporated in the

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The recently notified Prevention of Domestic Violence Act is a landmark law in acting as a deterrent as well as providing legal recourse to the women who are victims of any form of domestic violence. Apart from these, there are a number of laws which may not be gender specific but still have ramifications on women. Even amongst six basic principles of governance laid down by the Government one of which is to empower women politically, educationally, economically and legally

Box 3: Critical areas of concern

1. Women and Poverty
2. Education and training of women
3. Women and health
4. Violence against women
5. Women in armed conflict
6. Women and economy
7. Women in power and decision-making
8. Institutional mechanisms for the advancement of women
9. Human rights and women
10. Women and media
11. Women and environment
12. Girl child

Woman Empowerment – Conceptual Framework

The beginnings of the idea of empowerment do a reversal to the social liberties development in the USA in the 1960. It has characterized in an alternate manner and filled with new implications.

Today it is utilized in various sectors such as social work, business and by advocates of very different political agendas. This idea is characterized as political procedure of conceding social equity and human rights to disadvantage group of people. Women Empowerment is the skill of women to exercise full control over their activities. It means control over intelligent assets, material resources, and even over their philosophies. There is a dire requirement for reframing strategies for the strengthening of women at miniaturized scale level.

Need For Woman Empowerment

“You can tell the condition of a country by looking at the status of its women” said Jawaharlal Nehru. Empowerment of women has become the solution to many societal problems, said Rameshwari Pandya (2008). In 21st century, women have to come out of her long cherished male supremacy and her weaknesses. She must have capacity to battle the issues of this globe. We have a few ideals of successful women in every field except these numbers can be checked just on fingertips. In India, women occupying highest offices of



Prime Minister, President, Lok Sabha Speaker and most eminent positions in the corporate segments yet without a doubt

despite everything we witness abusive behavior at home, dowry deaths and mistreatment of women. The female feticide is not an uncommon wonder. The census of 2014 demonstrates that the present sex proportion of India, 943 females per 1000 males is still far from satisfactory. Women's contribution in the state assemblies and Parliament was just 8 to 10% respectively.

Today, women are missing of chances in different fields of employment and are segregated on account of they are women. Deep biases and severe poverty against women create a pitiless cycle of inequity that keeps them from satisfying their maximum capacity. The incidence of rape and cruel attacks is alarming. Empowerment is the helping tool for women to attain equality with men and to reduce gender bias noticeably. Women play an important role in the development of different sectors and contribute for economic improvement in the visible and invisible form. Hence there is a need of social, political, economical and cultural empowerment of women simultaneously to remove this cruel cycle in which Indian women have been entrapped very badly. The actual truth is dreadful conditions and exploitation of women specially women from deprived sectors of the society and those belonging to rural areas.

Conclusion

The Constitution of India assures equality to women by presenting (Article 14), equivalent privilege of women, Prohibition of discrimination on grounds of religion, sex, caste or place of birth (Article 15(1)), Equal opportunity for all residents concerning with employment (Article 16) etc. The constitution of India provided at least one – third seats for reservation in Municipalities and Panchayats for ladies by 73rd and 74th amendments (1993). And 33% seats reserved in the Parliament and State Legislatures by the 84th Constitutional Amendment Act (1998). Different welfare schemes have been launched by the Government to empower women such as Training for - Employment Programme (1987), Rashtriya Mahila Kosh (1992 - 1993), DWACRA Plan (1997), Indira Mahila Yojna (1995), Mahila Samridhi Yojna (1993), Balika Samridhi Yojna (1997) & Swayam Siddha (12th July, 2001) etc.

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An Analysis on Social Responsibility of Media in Creating Legal Awareness on Contemporary Issues in the Present Society

Dr.N.D Gowda

Assistant Professor

Saraswathi Law College, Chitradurga

Mobile No: 8867137156

Email: gowda.nd@gmail.com

Kariyanna K. S

Assistant Professor

Saraswathi Law College, Chitradurga

Mobile No: 9964646769

Email: ksachu.kariyanna@gmail.com

Introduction

The notion of the social responsibility of the media is derived from the social responsibility theory of the press which arose as a result of the ability of the media to influence the belief, ideas and behaviour of people on very important issues. It came about as a result of the view that since the press was influential, it had social responsibilities. Hence, every media ought to deliver accurate and unbiased news to meet the divergent needs of the heterogeneous public, without confining their role to being the, mouthpiece of those with special interests or political agendas. Communication is a process to achieve mutual understanding or to have an interaction or exchange of ideas, opinions, facts, information, etc among all human beings or communication is the act of transmitting information, ideas, knowledge from one person to another. Media are viewed as mass media because their reach extends the vast heterogeneous masses of the population of the country at the same time. With the help of mass media messages can be sent and received in any part of the world may be rural or urban. Role of print media as well as electronic media is the awareness of people as well as society has increased enormously. Electronic media has more impact on society as compare to print media because it is visual aid of information. The press in India has always shown its solidarity with the socio economic problems of this country. There are no two opinions about the significant contribution that press, journalists, and the media people have done good work in bringing to light the major issues of social concern. The press in India has always been responsive in performing its duties so that those who are involved in the matters of policy making can give justice to their duties.

Multiplicities of communication media have brought a sea change in the psychology of people. People became more awakened, well informed and cautious. They could know different views of the same problem, they could perceive, understand and analyze a situation well. Further advancement of media and mass literacy has also changed the composition of our society. Now, people are becoming conscious and logical thinking and rational bent of mind. The role of media has also broadened. It has undertaken many ventures, along with entertainment, education and enhancement of social structure. Thus, the new media is a mirror of modern society expressing its needs, aspirations, expectations and failures.



Role of Media in Public Awareness

In today's world, media has made a very special place for itself in our lives. The term media refers to several different forms of communication required to educate and make a socially aware nation. The communication forms can be radio, television, cinema, magazines, newspapers, and Internet-based web sites. These forms often play a varied and vital role in our society. With the evolution in the field of economic reforms, India has witnessed a major advancement in the role played by the media. Media has impacted our society in many ways. It has always played a very crucial role as a source of information, education and entertainment. The media play an important role in increasing public awareness and formation of their views and attitudes toward certain issues. Through various mediums of media whether it is radio, television, newspaper or internet, we are able to connect with large number of people around us. Especially internet has truly become the need of every individual both for our work and to connect with our friends and well wishers.

Besides connecting with our friends, media also informs us about the world happenings. In one line I can say that media is like a mirror of the society which reflect each and everything about the society to us. Media people from television and print takes the risk of their lives to inform us about important news. To some extent I can compare these brave journalists with our soldiers who do not bother about their lives and takes the responsibility to aware the general masses about the truth. I think it is almost impossible to imagine a life without media. But media is not just confine to informing us about the world happenings and serving a means to connect with people, in fact it also affects our thinking patterns as well. The way we think and perceive various issues about the world is also shaped up by media. Today everyone especially youth is growing so aware about his responsibilities towards society is because of media.

During the early days of advancement, media was not only informative but also catered to the development of a civilized society. These days, we find that the television channels and newspapers are racing and competing with each other to make fast money. In order to do so, the channels and news distributors are cashing on the news in an unethical way. The condition is bad to such an extent that to become more popular and make more money, the communication medium have surpassed all the limits in misguiding the society. The fact that media is a critical resource in building a healthy and progressive society is nowhere observed within our communication forms. Moreover, at times, the media also hurt the sentiments of the people. The information that people get to know from the media has a great power associated with it. It influences the masses in many ways. Further, the impact of an unethical and unprofessional information shared through the various communication forms leads to an avoidable aggression within our society.

Social Responsibility of Media on Contemporary Issues

1. Consumer Problems

Now it is universally accepted that the consumer has a right to be provided with all relevant information in order to avoid exploitation and make a considered choice in availing of products and services from the market. These rights are well-defined, both on international and national platform and several agencies like the Government as well as voluntary organizations are constantly working towards



safeguarding them. As a general rule, the problem of society, a social group or in some cases, the problems of individual are well expressed by no one else but media. Our civilization is characterized by impact of media on its structure, value system and outlook. Many socioeconomic problems, education of masses and social awakening can best be done by media. Media presently deals with problems of current importance. Where investigative journalism, reporting of pertinent and important facts and high lightening those events which otherwise cannot be noticed occupies prime position. Due to advent of T.V. a large section of society is now influenced by media activities to a great extent. It has become a silent opinion maker and hence it is working on a larger plane than any other institution. In the current past, media has undertaken the job of consumer education and fighting against exploitation of consumers. Further advancement of media and mass literacy has also changed the composition of our society. Now, people are becoming conscious and logical thinking and rational bent of mind. The role of media has also broadened. It has undertaken many ventures, along with entertainment, education and enhancement of social structure. Thus, the new media is a mirror of modern society expressing its needs, aspirations, expectations and failures.

2. Human Rights Issues

Media has influenced the society in many ways and primarily it has played immense role in promoting Human Rights. The social responsibility of the media is fostered when the media engage in what is referred to as ‘committed journalism’, in which priority is placed on values such as democracy, free choice, openness, morality, and serving the common good, thereby informing the public about political, social, economic, and cultural affairs. Committed journalism would best manifest when the media undertake to be the public watch dog. In terms of Human Rights promotion or protection, the concepts of media social responsibility, “committed journalism or watchdog journalism” is perhaps irrelevant fragmentations of the role expected of the media as long as the media make sincere efforts in clinging to their professional codes of ethics.

While covering Human Rights violations, it is the role of a journalist to search and uncover the truth, the exposure of the truth is in harmony with the public interest, which, when effectively carried out may be productive in bringing about change. The media’s role is instrumental to the promotion of Human Rights. The media provide most of the information about Human Rights should be totally unbiased. However, there seems to be multiple division of the act of journalism based on the different roles expected from journalists to do so fairly, accurately, or consistently, public perceptions will be unfair, inaccurate and inconsistent. The media plays an enormously important role in the protection of Human Rights, most significantly by exposing Human Rights violations and offering the required space for different voices to be expressed and heard in public discourse. The role played by the media especially print media in educating and informing citizens of their rights as well as the violation of such rights, particularly in geographically remote regions of the country.

Some of the newspapers that boldly exposed the truth of various events like Emergency, Babri Masjid demolition, the Godhra carnage and the mass killings that followed, state repression and violence in Nandigram, conflicts in central India, Kokrajhar, Muzzafarnagar etc. Both electronic and print media have played a vital role in protecting and promoting Human Rights in India by acting as the eyes and ears



of our democracy and bringing to light the gaps in the effective realization of civil and political rights and social and economic justice. It remains to the credit of the media that several issues related to human rights violations, when brought to light have been taken up by the Indian judiciary and landmark judgements have been delivered, thereby, upholding and expanding the meaning of Human Rights.

3. Legal Awareness Campaign Programme

There are different professions and careers in our country, all the professions are not provided the legal educations during their studies or when they are at work. They are taught or educated only in their own professional courses therefore there is no guarantee that they know or learn their rights or legal rights of this country. Thus, it is necessary to conduct awareness campaign on legal rights to provide basic and essential knowledge of fundamental legal rights to those professional people and also the law and ethics of their professions. In a nutshell, the legal awareness campaign is required for all the professions such as legal practitioners, Government servants, professors, security forces, police personals, Doctors, engineers, nurses, political leaders, civil society leaders, Human Right activists, village authority leaders, women society leaders, churches leaders, students' union leaders, youth leaders, club leaders, common man, and all sections of society. In many cases these people are ignorant to the fundamental legal rights or they are confused when there is a violation or infringement of a right enforceable in law. These legal rights, ethics, norms, and rule and regulations should be practiced impartially or without discrimination while dealing with poor, weak, rich, caste, creed, marginalized and religious minority groups of the society by different professionals.

For the legal awareness program to succeed it is necessary to involve public participation from all walks of life and, for this purpose, one of the best options available are to operate through voluntary organizations or NGOs, civil society organizations, and social action bodies. The concern authority or state should encourage and support financially to such bodies in operating the legal aid program. The electronic and print media house also must join hands and publish at their respective field. The concern authority or the State Legal Services Authorities should make more publicity or publicize through mass media in regards to norms and funds provided by them to conduct legal aid program.

4. Awareness on Surrogacy or Surrogate Mother

Surrogacy means “the practice by which a woman becomes pregnant and gives birth to a baby in order to give it to someone who cannot have children”. It is an arrangement whereby a woman agrees to give birth to a baby for someone else. Surrogate mother is one who substitutes for that woman who cannot bear a baby of her own. It’s the wonderful joy for such misfortune couple who have a hope in their life. It’s the blessing to human life. I really have a high regard for the advanced science for its venture in reproduction specialty. Often we observe media coverage of surrogacy arrangements has tended to focus on the negative aspects of surrogacy, such as the ‘Baby M’ case in the India where the surrogate mother refused to surrender the child, surrogate scandals, negative showcase of commercial surrogacy and so on.

The surrogate mother refuses to hand over the baby, which creates a negative impact on the viewers about the surrogate mother. At all these stages surrogacy is considered as a taboo because couples do not disclose about the fact to their family members. They hide the matter and give the impression that Wife



herself having a baby. This again showcases wrong impression among the viewers that even if the couple is going for the surrogacy process, they should not mention it because societies do not accept those couples or that baby as their own. The effectiveness of media in spreading awareness about the surrogacy can be identified by the way interviewee's responded. When the word surrogacy or surrogate mother was mentioned those interviewee who were unaware about the concept, could find out only when mentioning of some films. They took the help of films to understand the concept of surrogacy or surrogate mothers. This means that media has an effective role in spreading out the information about surrogacy whether negative or positive.

Media being the single most source of information about surrogacy or surrogate mother is covering the issue more effectively. It could be print, online, cinema or broadcast media. But in the entire scenario media does its best to spread awareness about not only surrogacy, but also all other concepts related to surrogacy and health. Even though the society has developed over a period of time, the unmentionable concepts are still alive. Surrogacy, being one among those taboos, it is considered unmentionable and unaccepted. Those who have received a baby through surrogacy do not wish to confront the truth. Society especially in India considers such process as unusual and forbidden. Talking about those women who wish to be a surrogate mother, they would not reveal the truth. Even though those mothers are eligible for appreciation and praises, no much women discloses it because of the fear and shame they are going to face by the society. This situation has to be changed. Society has to realize that it's a great favor surrogate mothers are performing. It's filling hands of bare hands. Spreading happiness in lives of such couple whose life is hopeless. There is a need of positive coverage by media, issues related to the surrogacy or surrogate mother. The media have to extend their coverage or telecast on the legal issues and the reality of such crimes related to surrogacy motherhood. By acknowledging the people from all the perspective, they would be able to understand the concept much deeper and accept it soon. This would help women to get conscious by the crimes related to surrogacy motherhood as well as to lead a better and respectful life with dignity and basic Human Right to live.

Talking about the legal aspect of surrogacy, it is legal in Indian context. The commercial surrogacy has been legal since 2002. Surrogacy in India is of low cost and the law allows for the process. In 2008, the Supreme Court of India in the Manji's case (Japanese Baby) has held that commercial surrogacy is permitted in India. This increased the confidence to go for surrogacy in India. But during 2014, surrogacy was banned on homosexual couples and single parents.

5. Spreading the Legal Culture in Society

With the increasing of problems and issues which face our societies today, Not a little number of people exist between us, who are unaware of what is going on around them of events, thus they do not interact with it, not because of the lack of sense or ignoring these events, but because of failing to understand the content and objectives of these events, this lack needs for what is known as cultural awareness for everything that goes on around us from events, culture and knowledge of the rights and obligations that everyone must know them, for them to understand and be aware of the simplest transactions that interact in their normal life.



It is recognized by the rules that being aware of the law is the normal expected position, and no excuse nor an argument for the ignorance of the law, this rule is considered a legal conclusive presumption unable to prove its opposite in the judicial applications, in other words, people are supposed to know any law newly issued or amended after its publication in the Official Gazette, and it's not accepted from anyone to apologize for his ignorance of the law, and its provisions, so, do all the members of the community know what do laws contain from texts and provisions that govern their lives specially those laws which are treated with its provisions largely, as the law of penalties and civil law and civil contracts such as contract of sale and rent, insurance and social security law, corporate law, transactions commercial law, labor law and others, and does everyone watch and read the official Gazette and what it contains of the various legal topics.

The answer to these questions will be negative. The only guaranteed way to resolve this problem, will be by publishing the culture of the legal awareness and working on delivering legal information to all segments of society so that they can see what laws and regulations do govern them and regulate their transactions and protects their interests. Some of the most important methods to deliver legal information to individuals, aware them and spread the legal culture are the different media devices, specially the written media, which is the ideal method to communicate with the members of the local community, to deliver the news and information to individuals at all their levels. The written media is specialized from the other methods of communication with the high credibility, because the printed word has its own charm, which affects the reader, besides that it's a physical body that can be kept and read several times and can re-retrieval information from it, unlike the other methods, like the television and radio. Spreading the culture of law and giving it the suitable position for it in the daily newspapers and weekly magazines, newsletters and websites pages, falls on the responsibility of who are responsible about it, and we wait the day when we read between the pages of a newspaper, and in a separate page entitled legal topics on the table, or legal opinions on an issue of interest to the citizen, or awareness legal article of legal problem encountered by the citizen in his dealings with official institution or with natural or legal persons, or a statement of opinion of law in transactions or legal relationship happens frequently between members of the community, or other legal issues, the ignorance became inside it as a big loophole, black hole in the social and cultural local evolution.

Media device: the role of the media in developing a culture of awareness of the law is a central and active role, whether written (newspapers and magazines) or television or radio or electronic (on internet), as those methods are the eyes of the masses and tongue, and its prompt collective mind and a public culture organizer to spread those methods and reach the intensive audiences, and its continuously and urgency insist all the time, in addition to its public discourse that reaches a large number of disparate humans, that some of them suffering from the low culture, illiteracy and ignorance, and then it must play its full part in the development of a culture of awareness of the law.

The Media has an important enlightening role in informing the community members the importance of law and the need to apply it and be bound by it, and telling them their rights and duties and developing the Human Rights awareness of the civil society and addressing Human Rights issues and awareness of political, civil, economic and cultural rights, and the consolidation of democratic awareness,



and monitoring of the nests of corruption and the failure, to reach a serious treatments for the aspects of the default, in transparency and objectivity, by provoking a legal motion and promote civil rights issues to create a civil society that understands the rights and competences and duties.

Conclusion

Media in all its form, print or electronic, is a mirror of the times and society we live in. It connects us to the world and the world to us. Media is an integral part of our life. In today's world, where one's social circle is mostly just worked related, based on some or the other selfish motive, we tend to believe and depend more on the media for every type of information. Media thus has tremendous impact on the way a society conducts itself in the present, as well as the shape it would take in the future. It influences people of all age group. Media can also give publicity to the individuals and organizations, which are engaged in securing consumer problems and Human Rights. This will encourage as well as motivate others to do the similar work. Media can inform and educate the people of their rights and suggest ways and means by which they can solve their problems and thus empowering them to protect their rights. Since media plays the role of communication between the state and the public, it can also play an effective role of making the authorities aware of their duties. Media is often considered as a mirror of the society. The main objective should be to inform, educate and entertain the people. These days, media has solely become the voice of some political parties. It presents the information in a more sensationalized form than ever before. The only motive is to attract the society and increase the TRP ratings.

We must not forget the fact that there are some honest communication forms also. These forms often put their lives at risk to inform us about an event or activity. These events or activities may be in the form of a terrorist attack, natural disaster and sting operation to eradicate the social evil, viz. Corruption or other crime related news. Thus, these forms result in creating awareness amongst the society. But one also can not overlook this fact that slowly commercialization is also coming in media. Media has a huge responsibility of conveying the truth and relevant information to the common man. But somewhere this seems to be taking a back seat for media people as they are focusing more on commercialization. Now a days, hot news which can help in increasing the TRP rates of the channel becomes the priority for them. But there are still some ethical people in media who are struggling to maintain the real purpose of it.

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HOSPITALITY AND TOURISM TRENDS IN INDIA

Jagadeesha M

Lecturer in Sociology
SSCASCW Tumkur
Ph: 9449368870

Dr.Ngaraja S

Asst.prof.Dept.of Studies
Sociology, TumkurUniv.Tumkur.
Ph: 9481852923

ABSTARCT

The Hospitality and Tourism Industry, undoubtedly has been a formidable pillar as an Unfailing and reliable source of revenue and capital for many nations. Many countries have been elevated from poor to appreciable economic statuses as a result of the invaluable contributions their tourism sectors have succeeded in adding to their overall economic growth. Tourism is a major contributor to the Indian economy. The tourism industry in India has a share of 0.59% of world tourism and the receipts as 0.91% of the world receipts. There have been significant improvements in the spheres of increasing air seat capacity, trains and railway connectivity to important tourist destinations, as well as connecting roads.

Accommodation facilities have been redefined for the convenience of the visitors. With the industry in perspective, there is quite a vast array of key players such as businesses, modern technology and hotel marketing trends etc., that are set to take root and impact the industry as a whole in 2018 and the years to come. This paper primarily, aims and seeks to identify and examine the paradigm shifts in the tourism industry over the seeming years and how the trends have behaved in India. It seeks to examine the current trends in the hospitality and tourism industry, bring to light the challenges faced by the hospitality and tourism industry and lastly critically analyze the future prospects of the hospitality and tourism industry in India. The study employed secondary data from the Indian Tourism Corporation to ascertain its findings and conclusions. It was however revealed that globally hospitality and tourism activities are increasing by leaps and bounds hence a proportionate increase in expenditure both for tourists and service providers.

KEYWORDS: Hospitality, Tourism, contributions, economic growth, and paradigm shifts.

INTRODUCTION

The robust nature of the Hospitality and Tourism industry has led to the cursory attention and concentration of Governments, corporate organizations and individuals towards the industry. Not only because it affords people the pleasure of sight-seeing and stress release, but as the thronging of tourists increases and intensifies, it serves as a strong economic booster for countries and a major source of revenue for governments, organizations and private individuals. With the industry in perspective, the hospitality and tourism industries are the largest and fastest growing industries in the world (Walker, 2010). The hospitality and tourism sector has a very high employment potential with approximately 90 jobs creation per Rs. 10 lakhs of investment. Most of all, hospitality should be a "place" where people can



still be exceptional individuals and they can extend their own personality and style (Hogan, 2008). The Indian tourism and hospitality industry has emerged as one of the key drivers of growth among the services sector in India. The second-largest sub-segment of the services sector comprising trade, repair services, hotels and restaurants contributed nearly US\$ 295.7 billion or 19.2 per cent to the Gross Domestic Product (GDP) in 2018-17, while growing at 8.9 per cent year-on-year. Tourism in India has significant potential considering the rich cultural and historical heritage, variety in ecology, terrains and places of natural beauty spread across the country. Tourism is also a potentially large employment generator besides being a significant source of foreign exchange for the country.

OBJECTIVES OF THE STUDY

In the light of the topic under discussion, the following objectives are pursued:

- To examine the current trends in the hospitality and tourism industry.
- To bring to light the challenges faced by the hospitality and tourism industry.
- To critically analyse the future prospects of the hospitality and tourism industry.

CURRENT TRENDS IN THE HOSPITALITY AND TOURISM INDUSTRY

Foreign Tourist Arrivals

The Ministry of Tourism supports the initiative regarding the implementation of Tourist Visa on Arrival enabled with Electronic Travel Authorisation (ETA) (renamed as e-Tourist Visa) strongly and committed all support to Ministry of Home Affairs and Ministry of External Affairs and Ministry of Civil Aviation for implementing the programme. The year 2017 witnessed a growth of 4.5 % in Foreign Tourist Arrivals (FTAs) in India, this growth is equivalent to the medium growth rate of 4.5 % witnessed in International Tourist Arrivals, globally. FTAs during 2017 were 80.27 lakh as compared to the FTAs of 76.79 lakh during 2018. The Foreign Exchange Earnings (FEEs) from tourism in rupee terms during 2017 were Rs.1, 35,193 crore with a growth of 9.6 %. The Government of India launched the e-Tourist Visa on 27.11.2018. During January- December, 2017 a total of 4, 45,300 tourist arrived on e-Tourist Visa. 150 countries are eligible for e-tourist visa as on 26.02.2018. This facility is now available in 16 airports as on 26.02.2018. The Government of India, w.e.f November, 2017, has also revised the e-Tourist Visa (e-TV) fee in four slabs of 0, US\$ 25, US\$ 48, and US\$ 60. Presently e-TV application fee is US\$ 60 and bank charge is US\$ 2 which is uniform for all the countries. The revision of Visa fee has been done on the principle of reciprocity. Bank charges have also been reduced from US\$ 2 to 2.5 % of the e-TV fee. There is no bank charge for zero visa fees.

Developing State-of-the-Art Technology

Technology is considered the fuelling power that offers good prospects for efficiency, effectiveness and consolidation for better guests' services. Technology has become a tourism in development of strategic resources and is considered as a tool to increase competitiveness. Kapiki, tourism professor at ATEL, expresses that effective use of Information Technology can



make significant operational improvements. Advanced software and communication tools allow enlarging operational efficiency, for example orders may be made better, faster and cheaper. Moreover, making decisions have been quicker and easier through state-of-the-art technology by the use of decision support tools. Thanks to expert systems, sophisticated expertise can be met by any manager (Romanovs, 2000). Technology has succeeded in changing the tourism business landscape by making information readily available for accessibility wherever and whenever, more tailor-made services are now being provided with marketing opportunities increasing by leaps and bounds.

Niche Tourism

The Ministry of Tourism has taken the initiative to identify and promote niche products in the country. This is done in order to attract tourists with specific interest, and to ensure repeat visits for the unique products in which India has a comparative advantage. The Ministry of Tourism has constituted Committees for the promotion of Golf Tourism and Medical & Wellness Tourism. The following Niche Products have been identified by the ministry of tourism development and promotion: Cruise, Adventure, Medical, Wellness, Golf, Polo, Meetings Incentives Conferences & Exhibitions (MICE), Eco-tourism, Film Tourism, and

st

Sustainable Tourism. During the year 2017-16 (up to 31 December 2017) the Ministry of Tourism released an amount of Rs.64.59 lakh to IIS&M for activities related to Adventure Tourism. Also, during the year 2017-16 (till December 2017), the Ministry of Tourism under MDA scheme provided a financial assistance of Rs. 84.84 lakh/- to the Medical Tourism Service Providers.

CHALLENGES FACED BY THE HOSPITALITY AND TOURISM INDUSTRY

Despite the industry's immense contribution to socio-economic developments as are obvious, there still are major challenges that confront the Hospitality and tourism industry. According to the industry report as released by the International Society of Hospitality Consultants (ISHC), the following among others are the overriding challenges of the hospitality and

tourism industry. Escalating operating cost There are concerns that operating expenses are on the rise due to the sophisticated turn that the industry is taking. Energy cost, labour cost, insurance cost, construction and renovation cost among others were identified as major expenses that are incurred for the smooth running of the industry. Many brands are changing brand standards, and "raising the bar" via increased services and/or amenities in an attempt to gain a competitive edge in the marketplace which has resulted in increases in operating costs for many hotels and other tourist attraction sites.

Natural Disasters

Natural disasters seem to be a major challenge confronting the industry since research proves that most of the disaster prone areas are major centres for tourist attraction. Whether a long-term trend from global warming or part of a long-term cycle, natural disasters appear to have become more frequent in recent years. Travellers are increasingly choosing destinations in parts on the perceived level of risk. Post disaster consequences also put many destinations in a difficult come-back situation. Resources that go into rebuilding local infrastructure drain funds that might otherwise go toward economic growth.



Evolving Customer Expectations

The ability to satisfy and anticipate evolving customer needs continues to be a significant priority. Specifically, customers are increasingly sophisticated in their use of technology to research, select and purchase lodging. Furthermore, customers are resisting a “chain mentality” and there is true opportunity in creating unique and customized experiences, while minding the “bottom line”. As a result, marketing approaches need to be adapted and updated to effectively reach the customer. In addition, true differentiation is increasingly difficult to achieve in the luxury market as it has become the “mainstream”.

FUTURE PROSPECTS OF THE HOSPITALITY AND TOURISM INDUSTRY

The future prospects of the hospitality and tourism industry is that of a promising one. It is certainly predicted of a high level buoyancy and resilience. Peculiar paradigm shifts are also anticipated to boost the industry the more. According to the UNWTO (United Nations World Tourism Organisation), international tourist arrivals worldwide grew by 4% between January and June 2018 as compared to the same period last year and this is expected to further increase in the ensuing years. It is predicted that Asia and the Pacific will continue to receive more than 9% international tourists. Among the various prospects that are anticipated to strengthen the industry are discussed below.

Employment Creation

In 2017, the total contribution of Travel & Tourism to employment, including jobs indirectly supported by the industry was 8.7% of total employment (37,315,000 jobs). Further, it is expected to rise by 3.0% in 2018 to 38,441,000 jobs and rise by 1.9% pa to 46,422,000 jobs in 2020 (9.0% of total). The total contribution of T&T to GDP is expected to rise by 7.3% in 2018, and rise by 7.5% pa to INR 18,362 bn in 2020.

More investment in the sector

In 2017, the industry contributed Rs.8.22 trillion i.e. 7% of Gross Domestic Product (GDP) and 37.4 million jobs about 9% to the Indian economy. India has an excellent opportunity to benefit from visa reforms and infrastructure improvements under the new government. But the overall contribution of India’s travel and tourism sector to the overall economy is still relatively low (7% of GDP, against a global average of 9.8%). Investment in the sector is likely to rise by 4.8% in 2018 and further it is expected to rise by 6.3% per annum over the next 10 years to Rs.4, 356.7 billion in 2020. The sector has the potential to contribute 46 million jobs to the Indian economy by 2025.

The following are also anticipated to boost the industry the more:

- Development of mega hotels (multi- purpose facilities with casino, shops, theatre, theme park, etc.)
- More boutique hotels.
- More green and eco-lodgings.
- Intelligent hotels with advanced technology using the guest’s virtual fingerprint in order to perform all the operations (check-in, charges, check-out, etc.).
- Increasing employee salaries in order to retain the existing staff.
- More emphasis on the internet and technology.
- Guests’ virtual and physical social networks will be the best distribution channels.



METHODOLOGY

The design used for this study was that of a descriptive research design which sought to examine, evaluate and assess the emerging trends in the hospitality and tourism industry. Data was collected for this research using secondary sources. Thorough studies were conducted on existing literature by reviewing textbooks, related literature, articles, journals and online resources and the seaming trends were identified to predict the future prospects of the industry.

RESULTS

Global hospitality and tourism is increasing by leaps and bounds hence a proportionate increase in expenditure both for tourists and service providers. Tourism has proven to be one of the most resilient economic sectors worldwide creating jobs for millions and also creating bonds among people of all nations and backgrounds, bringing down stereotypes and fighting fear and distrust (Rifai, 2018). The industry has grown quite a number of concerns that are presumed to fuel a future prosperous and robust hospitality and tourism market. Concerns such as tourist safety and security, the use of high-end technology to commensurate the current and ongoing demand, promotion of cultural diversity among a few have taken centre stage in various discussions. The future prospects of the industry happens to be bright as current trends that are translated quantitatively point to strong surviving industrial hospitality and tourism sector worldwide. Tourism is a major contributor to the Indian economy. It has contributed substantially to the nation's foreign exchange earnings (FEEs). FEEs from tourism in rupee terms during 2017 were Rs.1, 35,193 crore with a growth of 9.6% as compared to the FEE of Rs.1, 23,320 crore during 2018. Dollars during January- December 2017 were US\$ 21.071 billion as compared to US\$ 20.236 billion during January- December 2018. The tourism industry in India has a share of 0.52% of world tourism and the receipts as 0.89% of the world receipts. Among the countries expected to grow their travel and tourism demand most rapidly up to 2017 are China, Montenegro and India, whereas the countries expected to generate the largest volume of demand in 2017 are the United States, China and Japan (Kapiki, 2012). UNWTO's Tourism Vision forecasts that by the year 2020 the top three receiving regions will be Europe, East Asia & the Pacific and the Americas.

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CURRENT TRENDS IN SMART CITY INITIATIVES IN INDIAN PERSPECTIVE

SRI LAKSHMANA E.,

Assistant Professor

Department Of Economics

Sri Basaveshwara Govt. First Grade College,

Mayakonda – 577534

Email: Lakshmana67@Gmail.Com

ABSTRACT:

The current study is based on smart city initiatives led by Honorable Prime Minister Narendra Modi Government; to enhance the life quality of Indian citizen and residents which has been gaining increasing importance in the agendas of policy makers. This paper provides with a comprehensive understanding of the notion of SC through the elaboration of a natural resources and energy, transport and mobility, buildings, living, government, and economy and people. Results reveal that a lot of strategies are yet to be decided by the government since the concept of smart cities is very new in India and there are lot of challenges (unexpected unpredicted) that would be faced by the government during the implementation stage of the smart city project. Keywords Smart City, Urban, GDP, Modi Government

INTRODUCTION:

India is the third-largest economy in the world in terms of purchasing power parity (PPP) with a 6.4% share of the worldwide gross domestic product (GDP) on a PPP basis. The country also ranks second in terms of population, with more than 1.2 billion people, out of which, nearly one-third are urban dwellers. The urban proportion in the country has increased from 17.3% in 1951 to 31.2% in 2011. Over the last decade, Indian cities have witnessed a high rate of urbanization with Delhi leading the race, registering a growth rate of 4.1%, followed by Mumbai and Kolkata with growth rates of 3.1 and 2% respectively. The new Indian government is poised and determined to provide the right impetus and policy environment to take its smart city agenda forward. Venkaiah Naidu, Union Minister of Urban Development recently said, “Initiatives to set up 100 smart cities across the country by 2022 are underway and being implemented at a fast pace.” This is a huge opportunity for progressive companies and solution providers to come invest and contribute their knowledge, experience as well as value proposition in fostering the smart city transformation journey.

The objective of this research project is to provide an overview of the opportunity landscape for smart cities in India as well as facilitate global solution providers to take stock of the current situation and support the Indian government’s smart city initiative. A strong and stable democratic government coupled with the relatively free play of market forces today makes India the most attractive investment destination. This Research Project focuses on knowing the feasibility of Smart City Project’s execution in India by 2022.



RESEARCH METHODOLOGY

The study is quantitative in nature. We will be relying exclusively on secondary sources of data significantly the reports generated by the Indian Ministry of Urban Development. The methodology is used for analyzing the feasibility of the project undertaken by the Government of India. This report primarily focuses on finding out the strategies of the Modi government and also examines the underlying challenges faced by them while taking pro-active smart city planning measures within the stated time frame which is aimed to foster socio-economic growth of India.

SCOPE OF STUDY:

The following are some of the objectives that we hope to accomplish during the course of our study.

- a. To understand the concept of a smart city.
- b. To understand the current status smart city project in India.
- c. To understand the difficulties in implementing the project.

SIGNIFICANCE OF STUDYLITERATURE REVIEW:

The research is a study on the concept of Smart Cities introduced by Honorable Prime Minister Mr. Narendra Modi. It tries to identify the reasons behind introducing this concept and how it will help in the development of the nation. No specific study has been yet undertaken for the same and hence dependence on the existing information from the Government forms a major part of the study.

LIMITATION OF STUDY:

The major problems being faced is scarce information regarding continuous development of the Smart Cities project by the Government

- Lack of open source information.
- Time constraint will limit the extent & depth of the study.

CONCEPT OF A SMART CITY:

Smart cities do not have a single, acceptable definition. The concept of smart cities is a very broad in nature and encompasses many dimensions including smart urban systems for transport, energy, healthcare and education, water and waste, aimed at improving economic prospects, environment and quality of life, etc. In short, smart cities are the cities that leverage data gathered from smart sensors through a smart grid to create a city that is livable, workable and sustainable. However, some of the experts in India believe that if Modi government aims to achieve build smart cities in India, in the exact same sense that Europe or U.S (developed countries) has achieved built in recent years then that's not really realistic



or feasible. What the government needs to do is turn around and ask “what do people want in a city” Experts are of the opinion that India has to define the smartness of its cities from its people’s perspective. Smart Cities Mission of the Government is a bold, new initiative. It is meant to set examples that can be replicated both within and outside the Smart City, catalyzing the creation of similar Smart Cities in various regions and parts of the country. The core infrastructure elements in a smart city as per people’s perspective would include

- i. adequate water supply
- ii. assured electricity supply
- iii. sanitation, including solid waste management
- iv. efficient urban mobility and public transport
- v. affordable housing, especially for the poor
- vi. robust IT connectivity and digitalization
- vii. good governance, especially e-Governance and citizen participation
- viii. sustainable environment
- ix. safety and security of citizens, particularly women, children and the elderly, and
- x. health and education.

CURRENT STATUS OF THE SMART CITY PROJECT IN INDIA:

Think tanks, big corporates and various ministries in the country are putting their heads together to make the 100 smart cities initiative a success. While the whole country waits to see this grandiose dream of the new government to become a reality, the question is how close the new government has actually reached in achieving its dream of 100 smart cities. The three key metrics that constitute the design of the ICT (Integrated Communication Technology) master plan for any of the upcoming smart cities in India are as follows-

- | | | | |
|---------------|----------------------|-------------|-------------------------|
| -Stakeholders | -Value Added | -Government | -Optimize resources |
| -Residents | -Improved livability | -Business | -Ease of doing business |

Industrial Corridors To promote economic activity in India, six new industrial corridors are in the offing i.e. Delhi-Mumbai Industrial Corridor, Amritsar-Delhi-Kolkata Industrial Corridor, Bengaluru-Mumbai Economic Corridor, East Coast Industrial Corridor Visakhapatnam-Chennai Industrial Corridor, Chennai-Bengaluru Industrial Corridor and Bhopal Indore Corridor. Each industrial corridor will have several key nodes developed on smart city principles using Public Private Partnership (PPP) model. 7.2 GIFT city India's push to accommodate a booming urban population and attract investment rests in large part with dozens of smart cities like the one being built on the dusty banks of the Sabarmati River in western India. The Gujarat International Finance Tec-City (GIFT City) has been rolled out and is being executed as the first financial tech city of Gujarat. It is an 886 acre global financial hub, one of its kind in the country, with a state-of-the-art infrastructure for transacting various international and domestic



services such as banking, finance, insurance, information technology and information-technology enabled services. This project was initialized in 2011 and is expected to be concluded by 2021. The government of Gujarat (GOG), through its undertaking, the Gujarat Urban Development Company Limited (GUDCOL) and the Infrastructure Leasing and Financial Services (IL&FS) has established a joint venture company, the Gujarat International Finance Tec-City Company Limited (GIFTCL) to develop and implement the GIFT City project. GIFTCL leveraged the public private partnership model for encouraging significant private sector participation into specific viable components. In addition, special purpose vehicles (SPVs) were established to implement the critical utility components through major private sector participation.

CHALLENGES:

States and ULBs (Urban Local Bodies) will play a key supportive role in the development of Smart Cities. Smart leadership and vision at this level and ability to act decisively will be important factors determining the success of the Mission. Understanding the concepts of retrofitting, redevelopment and greenfield development by the policy makers, implementers and other stakeholders at different levels will require capacity assistance. Major investments in time and resources will have to be made during the planning phase prior to participation in the Challenge. This is different from the conventional DPR-driven approach.

The Smart Cities Mission requires smart people who actively participate in governance and reforms. Citizen involvement is much more than a ceremonial participation in governance. Smart people involve themselves in the definition of the Smart City, decisions on deploying Smart Solutions, implementing reforms, doing more with less and oversight during implementing and designing post-project structures in order to make the Smart City developments sustainable. The participation of smart people will be enabled by the SPV through increasing use of ICT, especially mobile based tools. Latest News on Smart Cities- 1. None of the 20 candidates selected for the first phase of the smart city project has got any funding from the Centre so far as on 23rd February 2016. Officials working on the project pointed out that the money is linked to formation of the Special Purpose Vehicle (SPV) by the city municipalities concerned. The Centre's funding of Rs 200 cr. for each city in the first phase was now expected in 2016-17, they said. According to the plan, this should have come in 2015-16. 2. The first phase of Kerala's dream Smart City project inaugurated on 20th February 2016 including a 6.5 lakhs square feet IT tower. As many as 27 IT companies have been leased out 75 per cent of the leasable space in the first IT tower and many of them have started their 'fit-out jobs. The companies are expected to be fully functional within the next 3 to 4 months. Once fully operational, Phase 1 can generate a minimum of 5000 job opportunities in one shift.

3. Seeking business opportunities in India's Smart City initiative, the US on 9th February 2016 said it is looking to participate in all the proposed 100 smart city projects and offered technological support for developing a sustainable economy. US Deputy Secretary of Commerce Bruce Andrews, who was on a five-day visit to India, said that the US can be a "valuable partner" for India in providing sustainable



solutions for Smart City initiative. He was leading a delegation of 18 US companies on a Smart Cities Infrastructure Business Development Mission.

CONCLUSION:

There are a lot of challenges which the government has to face in order to achieve its dream of 100 smart cities in India by 2022. Hence, it is propelling the new government to explore smarter ways of management. Government has created strategies for smart city transformation in order to improve operational efficiencies, maximize environmental sustainability efforts, and create new citizen services. However, a lot of strategies are yet to be decided by the government since the concept of smart cities is very new in India and there a lot of challenges (unexpected unpredicted) that would be faced by the government during the implementation stage of the smart city project and strategies has to be formed spontaneously by the government then. The inclination to develop 100 smart cities in India is mainly driven by the inspiration to surpass challenges posed by the current traditional and conventional cities. Overcoming these critical challenges in a systematic manner is critical for smart cities which are inspired to shift towards more sustainable measures among all stakeholders, citizens, businesses and governments.

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Digital Repository of HPPC Library and Information Centre: An Overview

Papanna S.

Librarian

HPPC. Government First Grade College, Challakere, Chitradurga Dist. Karnataka.

Email. ID: Librarian1871980@gmail.com

Mobile No: 7619164271

Abstract:

This paper deals with the detailed information on '<http://www.hppclibrary.wordpress.com>'. It is the library website of HPPC Government First Grade College, Challakere and it provides more than 5 Crore Information resources i.e. e-books, e-journals, e-newspapers, e-databases, e-thesis, old question papers, teaching related videos, and other higher educational related links. All users can search it worldwide.

[**Keywords:** E-resources, Repository, E-journals, Digital collection, Electronic form]

1. Introduction

The Digital Libraries are very significant role in a digital society and scope and can be managing by persons or institutions. Its content may be stocked locally or searched remotely via the computer based networks. These systems of information retrieval are able to interchange information with all other through inter-operability and sustainability.

Currently, library users have a lot of change from the traditional reading system, as the reason is the rapidly growing science and information technology. So libraries can be convinced that their storage system, with the changing system, has a lot of changes in services. The digital repository is a collection of online books, journals, databases, and other digital electronic resources. Today many libraries have built the separate websites. The librarians have uploaded a lot of e-resources in this system for the users' benefit and various types of the users can search and download e-books, e-journals, e-magazines, e-new papers, e-databases, etc. in particular time.

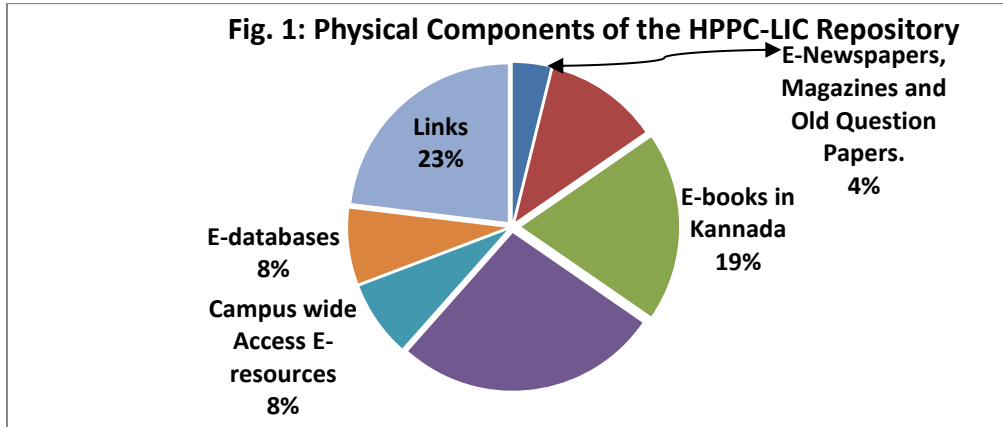
The HPPC library and information website is designed to allow the users to access the e-resources from various web links on various subject areas; the users can download them directly searching the particular e-resources without giving any user ID and password, read the downloaded e-resources and send them to any social networking sites such as WhatsApp, facebook and Twitter, etc.

2. What is Digital Repository?

Digital Repository is a collection of electronic based resources. This is the component that systematically collects the information through the Internet, CD-ROM, DVDs, Blogs, etc., and the information is made available for the users. **Margaret Rouses defined** "A digital library or digital repository means a collection of the e-documents in organized an electronic based form, available on the Internet or on CD-ROM. Depending upon the particular library, the user may be able to search e-books, e-magazine articles, e-newspapers, sound file, videos and images".

3. Physical Components of the HPPC-LIC Repository

a) E-Newspapers, Magazines and Old Question Papers	Robos -01
b) Open Access Resources	Robos -03
c) E-books in Kannada	Robos -05
d) E-books and E-journals	Robos -07
e) Campus wide Access E-resources	Robos -02
f) E-databases	Robos -02
g) Links	Robos -06



4. Description of Physical Components of the HPPC-LIC Repository

a) **E-Newspapers, Magazines and Old Question Papers:** With this component, the users can be able to obtain the old question papers of Davangere University and also 51 e-Newspapers-magazines of various languages.

b) **Open Access Resources:** This component contains 03 Robos and it provides e-books of PDFDrive, databases, e-thesis of Shodhganga, new arrivals, Kanaja's e-books, Kannada and Culture department's e-resources and other undergraduate related e-books of Karnataka University, Dharwad.

c) **E-books in Kannada:** The component of E-books in Kannada consists of five Robo. The first Robo offers over 5000 PDF e-books in alphabetical order and allows downloaded books to be printed and simply transferable to social networks and email. After that, the second Robo offers total 2700 free online e-books on arts, environmental science, education, general science, Kannada literature and mythology, etc. in PDF mode and after downloading e-books, it offers printing, reading and then can be sent to the social networking sites. Third Robois related to electronic resources of Kannada language, i.e. e-books, e-journals, educational related videos, etc. Then Robo four provides novels and free downloadable e-books in Kannada language, which the users can download. With Robo five the users can download e-resources in Kannada language, form 12th century to 18th century.

d) **E-books and E-journals:** It has seven Robos and also these Robo links are to provide e-resources on Arts, Commerce, Science and Technology and other e-resources. These Robo links are related to University of Mysore, Bangalore University, Sanskrit University and Sahithya Academy website of the Indian government.

e) **Campus wide Access E-resources:** With this particular link the user can search the e-resources through the INFLIBNET N-List and N-List is an initiative of the Ministry of Human Resource Development-under the NME-Information Communication Technology now funded by University Grant



Commission, as college component under e-Shodhsindhu Consortium. In this system only for the Inlibnet N-List enrolled college users can search the e-resources by using a specific password. And Robo of this link is to provide K-SET, NET question papers of all UGC based subjects and also the users will be able to get the KAS examination old question papers.

f) E-databases:

HPPC Library E-Databases Robo-1 is to provide total 110 e-databases of the Digital Theoretical Library (DTL). The DTL has e-databases on Agriculture, Anthology, Archaeology, Biology, Buddhism, Business, Economics, Education, Ethics, History, Law, Philosophy, Political science, Sociology, Science, e-thesis, e-dissertations and on 19 other subject areas.

HPPC Library E-Databases Robo-2 has Databases by subject, e-journal collection, e-book collections, mobile access, open access resources, videos, and multimedia, and data resources of Fordham University Library. With help of this link, the users can be searching the related databases in Golden Open Access and Green Open Access mode.

g) Links:

The component of links are to provide updated information on University Grant Commission (UGC), National Assessment Accreditation Council (NAAC), Ministry of Human Resource Development (MHRD), Department of Collegiate Education (DCE), Davangere University (DVU). and from the World Wide Radio Stations (WWRS) invited by Indian Space Research Organisation (ISRO) scientists. So any user clicks on the green dots part of the Glob and they can listen FM radio station in various languages without Earphone.

5. Conclusion:

At present we are living in the computer-based information explosion technology world. Modern users are using data from computer based google search engine, digital repositories, digital libraries through computer, laptop and smart phone instead of printing books for information. The website of HPPC Library and Information Centre, Challakere provides more than 5 Crore Information resources to its users, i.e. e-books, e-journals, e-newspapers, e-databases, e-thesis, old question papers, teaching related videos, and other higher educational related links and others can also access this website free of cost from anywhere around the world.

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SMART CITIES AND LEGAL CHALLENGES

L. Rajanaik

HOD in Pol Science

SJM Arts College for Women, Chitradurga.

Karnataka.

Mobile : 8951457429.

Abstract

After coming to power in 2014 Prime Minister Narendra Modi's government announced the ambitious programme of building 100 smart cities in India. The idea behind is to rejuvenate the ailing urban system, improve urban infrastructure, quality of life and achieve sustainable and inclusive development besides other things.

The notion of the "smart city" has been gaining attention around the world. Also called the "wired", "networked" or "ubiquitous" city, the "smart city" is the latest in a long line of catch-phrases, referring to the development of technology-based urban systems for driving efficient city management and economic growth.

In this backdrop of India's urban challenges this paper seeks to examine some critical issues associated with the development of smart cities to understand: Will smart cities serve India's aspiration or fulfill its urban needs? Can it address the contemporary and future needs of India's urbanization? This paper explains the various challenges in implementing the smart cities.

Keywords: Smart city, Urbanization, Sustainability, Inclusive development.

I. INTRODUCTION:

After coming to power in 2014 Prime Minister Narendra Modi's government announced the ambitious programme of building 100 smart cities in India. The idea behind is to rejuvenate the ailing urban system, improve urban infrastructure, quality of life and achieve sustainable and inclusive development besides other things. The notion of the "smart city" has been gaining attention around the world. Also called the "wired", "networked" or "ubiquitous" city, the "smart city" is the latest in a long line of catch-phrases, referring to the development of technology-based urban systems for driving efficient city management and economic growth.

These can be anything from city-wide public wifi systems to the provision of smart water meters in individual homes. Any feature which uses information and communication technologies to make a city more efficient or more accessible is said to come under the umbrella of the "smart city".

Going by the growth plans envisaged by the present government, India will need to invest more its cities to make them livable. Urbanization increasing at a rapid pace, and currently about 30 to 33 % of Indians live in cities. This is estimated to reach upwards of 40% by 2030. The Urban population would about 600 million people at that point. It is further estimated that the number of cities with population of a million or more are likely to double in that time.



A large component of this urbanization would be in the form of migration to the existing cities, which would expand and grow in size. Unfortunately, most Indian cities are currently challenged in terms of infrastructure, and their inhabitant's access to basic services continues to be poor. An increase in urbanization will result in more stress and breakdown of these cities, quality of life there will deteriorate. They have to learn to identify new and smart ways to manage the complexity and urban living, and problems ranging from pollution, overcrowding and urban sprawl to inadequate housing, high unemployment, resource management, environmental protection, and rising crime rates. These challenges can be met in two ways- building new (Greenfield) cities or transforming existing ones.

To be able to continue with the required momentum, it is expected that India would need at least 100 new cities over the next 10 years. These cities would essentially be Greenfield (built from scratch) entities adjacent to existing cities, and developed and dependent on the existing cities. These cities will be built around economic drivers like industries and industrial clusters, SEZs transport nodes, and satellite or intermediate cities.

Concept: Over the next few years, India is going to see a fair share of such Greenfield cities. One envisages that these cities will be developed in a structured manner and built for the future in other words; they will be future-ready. They should have adequate control on their natural resources, and will need high grade urban planning.

The dynamic changes in physical, economic and technological environments across the globe have resulted in cities using smart elements to improve the quality of life of their citizens and provide superiors services to businesses. Smart cities provide a high-level of livability, work environment, and sustainability to their residents through superior urban planning and adequate provisions for base utilities and control of resources. The conceptualization of a smart city varies from city to city and from country to country, depending on the level of development, willingness for changes and reforms, availability of resources and aspirations of the residents.

Smart cities mission is a urban renewal and retrofitting program by Government of India with a mission to develop 100 cities all over country(except west Bengal) making them citizen friendly and sustainable. Financial aid will be given by the central and state Government between 20017-2022 to the cities and mission starts showing results from 2022 onwards.

Each city will create a corporate company headed by full time CEO to implement the smart city mission. The execution of projects may be done through joint ventures, subsidiaries, public private partnerships (PPP), turnkey contracts, etc suitably dovetailed with revenue streams. Centre and state government will provide INR 1,000 crore funding to the company, as equal contribution of INR 500 crore each. The company has to raise additional fund from the financial market as debt or equity.



Smart cities mission of the government is a bold, new initiative. It is meant to set examples that can be replicated both within and outside the smart city, catalyzing the creation of similar Smart cities in various regions and parts of the country. The core infrastructure elements in a smart city would include:

1. Adequate water supply
2. Assured electricity supply
3. Sanitation, including solid waste management
4. Efficient urban mobility and public transport
5. Affordable housing, especially for the poor.
6. Robust IT connectivity and digitalization
7. Good governance, especially e-Governance and citizen participation.
8. Sustainable environment
9. Safety and security of citizens, particularly women, children and elderly and
10. Health and education.

By 2050, around 66% of the world's population will reside in urban cities. As of 2014, 32% of Indian population lives in urban areas.

Surprisingly, for the first time since Independence, the growth in urban population is higher than rural. This paired with rising migration to these developed cities necessitate that our cities be smarter '. Realizing this need, the government has shortlisted 20 smart cities out of 98 for its 'Smart cities Mission'.



II. Why Do we need Smart Cities In India?

Smart cities are fundamental for sturdy infrastructure has the ability to support the rising population. It offers facilities such as water, sanitation and 24*7 electricity to residents in an efficient manner. The smart model promotes development of small business, educational institutions and commercial spaces. Overall, these facilities increase employment and in turn 'enhance the residents' quality of life.

III. Challenges for Smart Cities:

Although a boon for our country, there are certain hurdles that can affect the execution of the Smart city Mission. The following challenges are unique to India are:

1. **Retrofitting existing legacy city infrastructure to make it smart:** There are a number of latent issues to consider when reviewing a smart city strategy. The most important is to determine the existing city's weak areas that need utmost consideration, e.g. 100-per-cent distribution of water supply and sanitation. The integration of formerly isolated legacy systems to achieve citywide efficiencies can be a significant challenge.

2. **Financing smart cities:** The High Power Expert Committee (HPEC) on Investment Estimates in Urban Infrastructure has assessed a per-capita investment cost (PCIC) of Rs 43,386 for a 20-year period. Using an average figure of 1 million people in each of the 100 smart cities, the total estimate of investment requirements for the smart city comes to Rs 7 lakh crore over 20 years (with an annual escalation of 10 per cent from 2009-20 to 2014-15). This translates into an annual requirement of Rs 35,000 crore. One needs to see how these projects will be financed as the majority of project need would move through complete private investment or through PPPs (public-private partnership).

3. **Availability of master plan or city development plan:** Most of our cities don't have master plans or a city development plan, which is the key to smart city planning and implementation and encapsulates all a city needs to improve and provide better opportunities to its citizens. Unfortunately 70-80 per cent of Indian cities don't have one.

4. **Financial sustainability of ULBs:** Most ULBs are not financially self-sustainable and tariff levels fixed by the ULBs for providing services often do not mirror the cost of supplying the same. Even if additional investments are recovered in a phased manner, inadequate cost recovery will lead to continued financial losses.

5. **Technical constraints of ULBs:** Most ULBs have limited technical capacity to ensure timely and cost-effective implementation and subsequent operations and maintenance owing to limited recruitment over a number of years along with inability of the ULBs to attract best of talent at market competitive compensation rates.

6. **Three-tier governance:** Successful implementation of smart city solutions needs effective horizontal and vertical coordination between various institutions providing various municipal amenities as well as effective coordination between central government (MoUD), state government and local government agencies on various issues related to financing and sharing of best practices and service delivery processes.

7. **Providing clearances in a timely manner:** For timely completion of the project, all clearances should use online processes and be cleared in a time-bound manner. A regulatory body should be set up for all



utility services so that a level playing field is made available to the private sector and tariffs are set in a manner that balances financial sustainability with quality.

8. Dealing with a multivendor environment: Another major challenge in the Indian smart city space is that (usually) software infrastructure in cities contains components supplied by different vendors. Hence, the ability to handle complex combinations of smart city solutions developed by multiple technology vendors becomes very significant.

9. Capacity building programme: Building capacity for 100 smart cities is not an easy task and most ambitious projects are delayed owing to lack of quality manpower, both at the centre and state levels. In terms of funds, only around 5 per cent of the central allocation may be allocated for capacity building programs that focus on training, contextual research, knowledge exchange and a rich database. Investments in capacity building programs have a multiplier effect as they help in time-bound completion of projects and in designing programs, developing faculty, building databases as well as designing tool kits and decision support systems. As all these have a lag time, capacity building needs to be strengthened right at the beginning.

10. Reliability of utility services: For any smart city in the world, the focus is on reliability of utility services, whether it is electricity, water, telephone or broadband services. Smart cities should have universal access to electricity 24×7; this is not possible with the existing supply and distribution system. Cities need to shift towards renewable sources and focus on green buildings and green transport to reduce the need for electricity.

11. Higher Costs: Smart cities will prove to be expensive for the major population- which happens to be middle-class Indians. They would find to be hard to be able to afford a house in the city. The poor sections of the society will be further segregated.

12. Lack of efficient administration: With a large population and unorganized administrative systems, it is a hard task to identify the misuse of resources.

IV. CONCLUSION:

As much as the vision of the smart cities in India is both vast and rational, their implementation within the context of existing socio-economic conditions might be tad difficult. However as rapidly developing economy, the country must doubtlessly keep up with global standards. The execution of the smart cities plan can be take India into major leap forward in the race of development, so no efforts must be spared to make them happen.

Addressing these key issues with a citizen centric solution is the key for success of this mission. Only then can smart cities be innovative, inclusive and truly urban.



Cultural Resistance in the novels of Rohinton Mistry

Basavaraja.C

Asst.Professor and HOD, Dept.of.English

Govt. First Grade College For Women, Chitradurga

Email Id:sscbasavaraja@gmail.com

Cell no:9886575697

The present research paper intends to analyze and assess cultural resistance in the novels of Rohinton Mistry. As the Indian diasporic novelist, he has contributed to the Indian writing in English. The paper is the critical survey of his novels i.e. Such A Long Journey, A Fine Balance and Family Matters. Mistry as a Parsi writer delineates about his community, its identity and its culture in his novels like other Parsi writers. The Parsis are a minority in India and are struggling to maintain and assert their identity. Their culture is being marginalized by the large number of Hindu population. So they are in cultural conflict. As a result most of the Parsi writers have focused in their works on their community which is fast diminishing. They are in danger of extinction due to many reasons. Major characters have taken from his middle class Parsi community and through them he reflects the cultural conflict and cultural resistance of his community.

Keywords: culture, identity, resistance, cultural conflict and marginalized.

The Parsis are an ethno-religious minority in India. Though they are a minority, their contribution to the society, economics, commerce, science, politics and literature has been remarkable. They are small in number, yet are a united religious community. During the British rule they were very much attracted to the English as there are number of ideals and virtues in the community i.e. hardwork, sincerity, high thinking, peace-loving nature, faith in democratic values, sense of humour, charity, social service etc. Thus Parsi culture has had an ever lasting effect on India and the Indians.

There are many Parsi writers like Bapsi Sidhwa, Firdaus Kanga, Farrukh Dhondy, Boman Desai, Dinshaw, Dina Mehta, Meher Pestonjee, Nergis Dalal, Perin Bharucha, Gieve Patel, Keki N. Daruwala, Rohinton Mistry and many others. They are completely conscious of the fact that their community is fast disappearing. They focus to preserve their ethnicity through their works for ages to come. Nevertheless their literature deals with their community, its religion, its customs and traditions, its likes and dislikes and their role in the development of the country.

Rohinton Mistry is one of the prominent Indian diasporic novelists. He was born in Bombay and has been living in Canada since 1975. He has gained immense recognition as a literary figure like Salman Rushdie, V.S.Naipaul, Kiran Desai, Aravind Adiga, Nayantara Sahgal, Shashi Deshpande, Manju Kapur, Arundathi Roy, Jumpa Lahiri, Bharathi Mukherjee, Shashi Taroor Githa Hariharan and others. He is deeply concerned with history. He has written three novels i.e. Such a Long Journey, A fine Balance and Family Matters. These novels are about India and the Parsis who are living in India. Mistry has practiced



the history-fiction interface Which is fascinating and culturally significant. He delineates in his novels about the relationships among self, community, place, identity, cultural and political resistance and also validating the local and embracing the syncretic nature of post colonial experience, be it in North America and India. Most of his characters come from his middle class Parsi community. His main intention is to reflect his culture.

The emergence of the second generation of Indian English writers in the 1980s coincides with period that Edward Said calls the second stage of anti-colonial resistance. The chief occupation of the post colonial writers of this period like Salman Rushdie, Rohinton Mistry, Firdaus Kanga and Vikram Seth has been to search for a cultural territory for the post colonial society in order to repossess its own history. This period also called the “Cultural Nationalist Phase” according to Frantz Fanon. The post colonial concern for Parsi writers like Rohinton Mistry is not only to fight for a cultural territory but also to create distinct identity of their own. The Parsis are a moribund community whose number is declining very sharply, with such grave concerns in sight, Mistry as young writer takes this onus on himself and says that his works will preserve a record of how they lived to some extent when the Parsis become extinct. As such his first novel *Such A Long Journey* not only problematizes the Parsi diaspora in the Indian context but also projects his anti colonial resistance. Almost all the characters in the novels are chosen from the middle class Parsi background and are shown resisting the snares of power in their idiosyncratic way. As Michael Foucault writes; “Where there is power, there is resistance”. In the cultural specific context within which different forms of resistance is to be reflected in Mistry’s novels.

Such a Long Journey

This is the Mistry’s recreation of the life and times of Gustad Noble Who is an aging Parsi, The protagonist of the novel. Mistry has presented various narratives with the central narrative of Gustad. The novel depicts life style of the Parsis living in khodadad building, the microcosm of the parsis in India. There are various patterns of empowerment and modes of resistance in cultural context has been carved out through the life of the central character Gustad Noble and his family.

One such instance of resistance is Gustad’s father is too bound by parental loyalty to salvage his share of the parental property. Gustad’s initiation to the resistance of patriarchal authority for the first time in his life is his father’s insistence on handing over the management of his book store to his brother despite his repeated imploration. Virtually losing his lost source of income. Sohrab the son of Gustad expresses his resistance as he does not want to join IIT shows the resistance to the imposition of paternalistic will.

Dinshawji has strong feelings and emotions of her living streets. She laments on the change of street names that bring forth the notion of displacement effectively, it posits Mistry’s resistance to the name changing politics of the cultural majority, “Names are so important, I grew upon Lamington road, but it has disappeared in its place is Dada Saheb Bhadkhamar Marg. My school was on Carnac road, now suddenly Lokamanya Tilak Marg. I live at Sleator road. Soon that will disappear”. Thus , the researcher makes an attempt to show modes of resistance along with cultural resistance in the novel.



A Fine Balance

It is the second novel of Rohinton Mistry. Many critics considered it to be a significant landmark in recent Indian fiction in English. It was shortlisted again for the Booker prize in 1996. But it won the Commonwealth Writer's Prize. It focuses the microcosm of Indian society. Mistry in the novel reflects the cultural conflict at an individual level as well as at a larger level, struggling to keep intact its language, customs and religion. He is committed towards his cultural roots that provide him infinite inspirational material for his fiction and with great sensitivity and truthfulness he renders the tails of protagonists from the parsi community caught in their beliefs, lifestyle and peculiar situation. Parsi orthodoxy separates the sect from the mainstream Hindu religion of India and Mistry's fiction traces the inextricable pattern of various Parsi individuals who struggle to find space and roots in the mainstream.

Dina Dalal a Parsi widow is the protagonist of the novel, the other characters are Maneck, Nussawan, Omprakash and Ishwar. Nussawan, the brother of Dina Dalal wants to live with him, but she resists the male chauvinism and lead her life independently. In her life finally she is tormented by the land lord. Thus she resisted a wealthy and manipulative brother. It shows how Dalal breaks away of her traditions and customs by resisting her brother.

Family Matters

It is Mistry's eagerly anticipate third novel, following the success of his highly acclaimed A Fine Balance which won several major literary awards internationally. Nariman Vakeel is a 79 year old Parsi widower and the patriarch of a small discordant family. He lives with his stepchildren Coomy under brother Jal. Nariman is the embodiment of Parsi community. In his young age he resists his parents not to marry a parsi widow with two children as he wanted to marry non Parsi girl, Lucy. The parents of Nariman finally married in with a Parsi widow. His resistance shows, how he is suffering with a Parsi widow and forget his lady love in his old age and until his death.

Thus, the researcher intends to delineate the cultural resistance and its modes of resistance i.e. Gustad's resistance of patriarchal authority, Sohrab's resistance to the imposition of paternalistic will, Dina Dalal's resistance on male chauvinism and Nariman Vakeel's resistance to his parents in different situations in the novels of Rohinton Mistry.

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Massive Changes And Challenges In Social Science Marginalization of old aged in India.

SANGAMESHWARA.N.S

ASSISTANT PROFESSOR OF SOCIOLOGY
GOVERNMENT FIRST GRADE COLLEGE
BHARAMASAGARA, CHITRADURGA DISTRICT
KARNATAKA. PH.NO;-8123870227.
MAIL;- sangam227@gmail.com

Abstract

This paper tries to understand the nature of marginalization of old aged in rural and urban area. It evaluates the causes and consequences of marginalization and finds solution to the problem of old aged in India. Socio, economic factors have created condition for the growth of old age homes. Old age is emerging as a social problem because of fast growth of elderly population and lack of facilities to take care of them. Family and old age home are the institutions which contribute to the problem of marginalization of old aged. Structure and function of Joint family has underwent rapid change due to Industrialization, urbanization and Globalization. Emergence of nuclear family and individualistic attitude among younger generation has further marginalized elderly population in Indi

Introduction

Old age is a natural process . It emerge as social problem when population is rapidly increases due to decline in death rate and improvement in life expectancy . Old age people over 60 years of age are increasing. This has created socio, economic problems such as increasing economic dependence and marginalization of elderly.

Objectives:-

- 1) To understand the nature of marginalization of old aged in rural and urban area.
- 2) To evaluate the causes and consequences of marginalization.
- 3) To find solution to the problem of marginalization.

Methodology :-

The methodology of the present study depends on secondary data collected from Elders in India –profile and programmes-2016 by Government of India, Ministry of statistics and programme implementation, Census 2011, National, International Reports, books and information from internet.



Review of Literature:-

- 1) Wason and Jain 2011 , In a study of 962 elderly persons aged 60 and above in Jodhpur city. It was found that nearly 50% of the subjects were at risk of malnutrition in low income group which was higher than the high income(29.5%) and middle income group(33.3%).It was also observed that respondents age and income significantly affect the Mini-Nutrition scores of the aged population. Income significantly influence the access to nutrition and health facilities. poor people are unable to avail themselves of medical facilities due to affordability.
- 2) Kohli 1996 decline in employment of rural and urban elderly was due to adoption of new technology or methods of production difficult for the elderly ,work conditions are difficult and harder for them. this make them economically dependent. Majority of elderly persons in rural areas are working in informal and unorganized sectors of the economy and hence, not being covered by any social security programme.
- 3) Gore 1992 in rural areas they continue in occupational and familial roles of the elderly, particularly among males. They continue to be active until physical incapacity prevents them from working. Whether a man is self employed as a cultivator, artisan, farm labourer. the chances are that he will continue to remain employed longer in rural areas than urban area.
- 4) Maintenance and Welfare of parents and senior citizens Act 2007 provides legal remedies to parents and senior citizens in distress.
- 5) Study of elderly women in Delhi by Agewell Foundation. It interviewed 1,000 elderly women across nine districts of Delhi and found Over half of all elderly women above the age of 60 years face marginalisation and isolation due to gender discrimination in India due to social and traditional family structures, elderly women are forced to live with several restrictions. They often find themselves marginalised and isolated. Almost all elderly women face the same problems: health, financial, emotional, abuse, discrimination and crime,”

Dimensions of marginality

Marginality is an involuntary position and condition of an individual or group at the margins of social, political, economic, ecological and biophysical systems, preventing them from access to resources, assets, services, restraining freedom of choice, preventing the development of capabilities, and eventually causing extreme poverty. From sociological point view it is social injustice and a failure of the social Inclusion process. Marginality is simply a position in which a group of people or individual are at the end of the periphery, completely excluded or likely to be excluded. It excluded people from their all claimable rights.

Increasing old age population

According to Population Census 2011 there are nearly 104 million elderly Persons (aged 60 years or above) in India; 53 million females and 51 million males. Both the share and size of elderly population is increasing over time. From 5.6% in 1961 the proportion has increased to 8.6% in 2011. As



regards rural and urban areas, 71% of elderly population resides in rural areas while 29 % is in urban areas. “India Ageing Report 2017” by the United Nations Population Fund (UNFPA) says the share of population over the age of 60 could increase from 8 per cent in 2015 to 19 per cent in 2050.

Role Of Institutions In The Process Of Marginalization

Marginalization of old aged is due to the institution of family. Values of Joint family is declining in urban area. Urbanization and industrialization has created the condition for the growth of Individualism and Independence . These values are against the tradition values of collectiveness. Consumerism, professional success, self centeredness are the main feature of urban society. Joint family which cared for all the members of family is declining. This has resulted in neglect of old aged in urban area. Old aged suffer from social isolation due to change in interpersonal relations and decline of patriarchy.

Old age homes are emerging as alternative to family in urban area. The emergence of old age home is due to influence of western values. Change in occupation structure and change in structure of family from joint family to nuclear family has created conditions for the emergence of old age home.

There are 728 Old Age Homes in India . 325 homes are free of cost while 95 old age homes are on pay and stay basis. 565 old-age homes in Kerala accommodating 10,500 persons. It has highest percentage of elderly,12.6% of population. This is due to increasing migration of youth to other countries and emergence of nuclear families. The state with the least number of elderly is Arunachal Pradesh, with only 4.6 per cent of the population over 60, followed by Meghalaya at 4.7 per cent. Increasing number of old age home shows the commercialization of old age home in India.(Sarah)majority of old age homes in Kolkata are businesses

Old age dependency in India

The old-age dependency ratio climbed from 10.9% in 1961 to 14.2% in 2011 for India as a whole. For females and males, the value of the ratio was 14.9% and 13.6% in 2011. Dependency of old aged is increasing over the years. Females are more dependent than male members. This shows increasing economic dependence of old aged on members of family. In rural areas, 66% of elderly men and 28% of elderly women were working. Elderly men continue to engage in economic activities than women in agriculture and unorganized sector. while in urban areas only 46% of elderly men and about 11% of elderly women were working. Involvement of urban elderly men is more than elderly women in economic activities. Increasing economic dependency shows decline in their economic ability to sustain themselves. The Sample Survey conducted by National Sample Survey Office in 2004 reveals that 65 per cent of the aged persons had to depend on others for their day-to-day maintenance.

Consequence of marginalization:-

Exclusion of old aged in social, Economic, political sphere leads to marginalization. Their participation is limited as they are isolated from social interaction. They suffer from multiple problems. Most common disability among the aged persons was locomotors disability and visual disability as per Census 2011. Prevalence of heart diseases among elderly population was much higher in urban areas than in rural parts . They also suffer from psychological problems such as Depression due to social isolation and neglect. Inequality in economic status leads to social inequality and Deprivation. Economic Deprivation leads to



poverty among old aged in urban areas. Gore1992 estimated that about 6 percent of poor persons 16.3 million persons are above the age of 60 years are poor. He also added that a vast majority of the poor elderly were not receiving old age pension.

Findings:-

- 1) Number of old aged as well as old age homes are increasing.
- 2) Dependency of old aged is increasing over the years. Females are more dependent than male members.
- 3) Kerala has highest percentage of elderly population in India.
- 4) Economic marginalization leads to social marginalization.

Suggestions:-

- 1) There is a need to create awareness among elderly of legal rights available to their protection and Maintenance.
- 2) Since, concentration of old aged population is more in rural area. There is need to take rural issues into consideration while making policies with regard to elders.
- 3) There is a need for Resocialization of younger generation, through education system ,who appreciate traditional social and moral values.

Conclusion

Social and economic changes have created conditions for marginalization of elderly in India. Urbanization, Industrialization, Globalizations have given birth to old age homes to cater to the needs of elderly population. They can not replace family. Family and it's values continue to have relevance in accommodating elderly population.

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Occupational Changes of Vishwakarma Community in Karnataka: A Sociological Outlook

Dr. Veerendra Kumar N

Assistant Professor, Department of Sociology

Vijayanagara Sri Krishnadevaraya University, Bellary. Karnataka- 583105, India.

Akkasali Shivakumarachari

Research Scholar, ICSSR Doctoral Fellow and Department of Sociology

Vijayanagara Sri Krishnadevaraya University, Bellary. Karnataka- 583105, India.

Email: nveerendrakumar@yahoo.com & shivuvskub@gmail.com

ABSTRACT

The Vishwakarma community has existed since long back and has been engaging in different occupations in the history of India. The Vishwakarmas are known for their artistic work and have contributed not only to art, architecture, sculpture and also to the agriculture and others in manufacturing tools and implements required by them. The Vishwakarmas are the traditional artisans. Basically they constitute five occupational groups namely Blacksmith, Carpenter, Braziers, sculptor and Goldsmith in Society. They believed that they are descendents of Vishwakarma, a Hindu deity.

Method: adopted for this study paper is through the means of secondary source of data based on literature review of various studies so far.

Aims: The present paper and its study area are pertaining to Vishwakarma's in Karnataka state. This study paper attempts to understand their occupational changes in the history, composition of population, literacy level, socio-economic status etc.

Conclusion: The cluster of these occupational together constitutes an ethnic group or community called Vishwakarmas. They have scattered in villages and towns all over India since the down of civilization. Though they constitute tiny minority, functionally plays significant role in the Socio-economic and Occupational Changes and development of the state in particular and country in general.

A. Introduction:

The Vishwakarma community, sometimes referred to as Vishwabrahmins in some parts of India, is however a group of five communities of artisans and crafts persons in India. The five sub-groups- Carpenters, Blacksmiths, Bronze smiths, Sculptures and Goldsmiths trace their descent from Vishwakarma, a Hindu deity. Vishwakarmas today worships various forms of this deity as well as other deities of the Hindu Pantheon. Composite Vishwakarmas is the term used in India for a caste of priests, engineers, architects, sculptors, temple builders and artists. The term is applied to five sub-castes; blacksmiths, carpenters, coppersmiths, Sculptors and goldsmiths. The community is spread widely throughout India and played a vital role in the village economy. Their socio-economic status varied from a very high level to the low level in different parts of India, as they earned high wages in towns because



of their factory employment and low wages in villages. About Vishwabrahmins, Anand K. Kumaraswamy says "the Kammalar were known as Vishwa or Dev Brahman. They spread gradually towards the south and then reached Ceylon, Burma & Java. The Vishwabrahmins claim to have been the spiritual guides and priests and their position in the society survives in the saying the "Vishwakarma is guru to the world".

These diverse generic terms, designated to one group of people called Vishwakarma are skilled craftsmen in India living in almost all the states. Though they comprise a small number, yet occupy an extraordinary position in the development of art, architecture and cottage industries. They are famous for artistic skills in metal, wood, stone, ivory, and in the field of fine arts. Present this community Occupational Changes in Society. Their past and present role in the field of social, economic and cultural spheres makes them one of the most significant and Interesting people,

B. Origin of the Vishwakarmas:

The origin of Vishwakarma can be identified from Indus valley culture. Further, we find various ancient literary sources like Vedas, Brahman's, Upanishads, Puranas, historical events and valuable records that explain Hindu life and thought. The other important sources of information The God Vishwakarma is considered by followers of the Hindu faith to be the divine architect or engineer of the universes. He had five children – Manu, Maya, Tvastar, Shilpi, and Vishwajna. Five sub – groups being respectively the gotras of Blacksmith, Carpenters, Bell metal workers, Stonemasons and Gold smith. This is a frequently found feature of the Indian caste system.

C. History of the Vishwakarmas:

While many sources refer to the five sub-groups of the Vishwakarma as artisans, Ramaswamy believes that the Vishwakarma of the medieval period should be distinguished as craftsmen, arguing that "... while every craftsman was an artisan, every artisan was not a craftsman". Ramaswamy notes that the socio-economic and geographic stability of a medieval village-based maker of ploughs differed considerably from that of the various people who banded together as Vishwakarma and lived a relatively itinerant lifestyle that was dependent on the "temple economy" that waxed and waned as dynasties such as the Vijayanagara Empire were formed and disintegrated. The latter group, who did work in proximity to each other while constructing and embellishing temples, had opportunities for socio-economic advancement but also bore the risks of withdrawal of patronage and changes in religious focus.

Archaeological discoveries show the highly advanced civilization emerged in India as far back as 5000 years. Hither to some scholars assumed that civilization had been brought from Outside by Aryans. The people who lived in Indus valley had knowledge of agriculture, sculpture, engraving, carving, jewellery, astrology, agriculture etc. They were skilled craftsmen in gold, silver and bronze. Rich ornaments like bangles, ring, necklaces, ear rings, bronze mirrors and cosmetics were clearly enjoyed great popularity among noble citizens. They worshiped Shiva or pashupathi and mother goddess. Edifices of temples were also found in these settlements.

D. Methodology of the Study:

Method adopted for this study paper is as usual to the social science. The authors adopted secondary source of data. Data is generated from research books, articles and the electronic media.



E. Objectives of the Study:

1. To know the different Divisions, Structure and Occupations of Vishwakarma Community
2. To know the Occupational Changes of the Vishwakarma Community.
3. To know the Population of this Community.

1. The Different Divisions, Structure and Occupations of Vishwakarma Community:

According to purusha Sukta of Rigveda, Vishwakarma is none other than ‘the purusha’ from whose faces five sons have sprung. These sons are the author of five Vedas. These five Vedas are Rigveda, yajurveda, samaveda, atharvanaveda and pranavaveda. They are also the creators of ‘pancha shilpas’ – five crafts

Sons of Vishwakarma	Occupation	Nomenclature	Gotras	Division
Manu	Blacksmith (iron)	Kammara	Sanaga	Rigveda
Maya	Carpentry (wood)	Badigera (Rathakara)	Sanathana	Yajurveda
Twastri	Brazier (bronze,copper, and other metals)	Kanchugara	Ahabhuvana	Samaveda
Shilpi	Sculptor (stone)	Stapathy(shilpakara)	Prathnasa	Atharva
Vishwajna	Goldsmith (gold and silver)	Swarnakara	Suparnas	Pranava

The descendants of these sons of Vishwakarmas together are called kammara or panchala or vishwabrahmins. They belong to a class of Brahmins who follow vedic rituals and customs and profile the hereditary calling.

The five gotras are further divided into a total of 25 sub-clans called upagotras. For instance: Virupasksha, Charuhasta, Bhadradata, Brahmadiakshita, Vedapala, Shilpi, Aditya, Yajna, Vipala, Revata.

2. Occupational Changes of the Vishwakarma Community:

Vishwakarmas are basically artisans. They comprise five occupational groups namely Blacksmiths, Carpenters, Braziers, sculptors and Goldsmiths. It is a matter of surprise and also disappointment that sociologists have not studied thoroughly about the Vishwakarmas, their life and thoughts so far. Even what has been said is in ambiguity, because of lack of understanding about their origin, Socio-economically, occupation and the position in the Society. So an intensive study is required to get precise picture about the origin, their functional significance as artisans for the entire society.

One important and interesting point is that several nomenclatures are used linguistic region to denote Vishwakarmas throughout India. The names vary from linguistic region to another, but some names may be common in certain places.

In south India, the Vishwakarmas caste is known by such names as Kammalar, Kamsala, Devakammalar, Acharya, Asari, Shilpi, Pattar, Badigera, Akkasale, Rathakar, Sonar, Sthapati, Swarnakara, Daivajna, Vishwa Brahmin, Tachchan, Tattan, Kannan, Kaltachechan, Kollan, Panchala, Badiwadla etc.



One of the principles of the caste is to regard common occupation as they very foundation of the caste. Long back Portuguese observed that the Hindus were divided into a great number of exclusive hereditary groups distinguished by their special occupations and graded in sort of hierarchy called castes. There are many castes which are called by the name of the profession. But in reality a professional caste, according to Emile senart “need not embrace in a single unit all the people who live the by calling from which it takes its name. Under a single trade name we find distinct castes and tribes, and All Community members Different Life Styles and part of this Community.

They are:

1. Kammara (Blacksmith)
2. Rathakar or Badigera (Carpenter)
3. Kanchugara (Brazier)
4. Shilpi (Sculptor)
5. Swarnakara (Goldsmith)

1. Kammara (Blacksmith):

Generally Kammara are specialized in the manufactured of iron tools and implements. They are found in the villages of India, whose occupation is very essential for the formers, since they are engaged in the routine work of manufacturing and repairing of agricultural tools. In English, the word ‘smith’ is applicable to Kammara. In ancient and medieval period the services rendered by blacksmith in the manufacture of different kinds of war weapons were immense. At the time of war they assisted the kings by supplying weapons and also chariot. Their importance was very much felt at times of war. They were also socially and economically useful to the citizens and the king. Hence they were highly respected in the society.

The blacksmiths worked as ‘Ayagars’ to formers ‘Aya’ means it is the practice of getting a part of grain grown by the formers during the harvest season for the service rendered by them in villages. Due to industrialization and urbanization such practices have been gradually replaced by getting cash for their labour. Most of the blacksmiths and other traditional professionals have migrated to cities and changed their occupations. Only a few blacksmiths are found in villages. At present working this community lot of changes in structure machinery depends on new design arising the artisans.

2. Rathakar or Badigera (Carpenter):

Rathakar or carpenters manufacture the wooden ‘Rathas’ for the temples gods,, chariots used in wars and also fir gods. They also manufacture agricultural implements like plough, yoke, carts, palanquins, doors, windows and all varieties of wooden furniture with grate artistic skill. Sandal wood and rose wood carving are world famous even today. The Rathakar had high position in Vedic period. Brigus, Ribhus were chariot builders. From vajasenayi samhita and atharvaveda, we learn that the Rathakar occupied a position of importance in the society, at present working this community lot of changes in structure machinery depends on new design the Wood work in society

They worship Vishwakarma, kali as their caste deities and the local gods and goddesses. The Ratha, or chariot, a vahanas, forms an important aspect of the religious tradition a cultures of temples in



Karnataka. The craft of creating wooden temple chariots has traditionally been undertaken by the Rathashilpi.

3. Braziers (Kanchugara):

Kanchugara constitute another occupational group under Vishwakarma caste. The word Kanchugara is derived from the Sanskrit word “Kansyakara”. The Bronzes are said to be descendants of Twastri –the son of Vishwakarma. They are experts in metallurgical science. Mainly they use copper, brass and bronze. They are specialized in the manufacture of bell metal, copper and brass articles like vessels plates and the various artistic articles used by the priests on religious occasions and in day to day life and on various religious functions, At present working this community lot of changes in structure machinery depends on new design work in Artisans.

They manufactured icons of panchaloha or alloy of five metals (Gold, Silver, Copper and German silver). They manufactured vessels for sacrificial ceremonies, for the worship of gods, like bell gong, lamps. Bronzes are famous in the manufactured of Prabhavali, Silver, chariot, gold chariot, vahanas (vehicles) of gods and goddesses to be used at the time of procession like Nandivahan, Lions, Peacock, Serpent, Elephant, Garuda, Crow, etc. They are well trained metal sculptors, loha shilpis, and exquisite in artistic skills in society.

4. Shilpi or (Sculptor):

The word Shilpi is derived from the Sanskrit word ‘Silpin’ which means mechanics, technologists and architects. Shilpis are also known as Stapathy. They are generally the idol makers, temple builders, manufacturers of metal images, palace builders and great architects, architectural technologists. The shilpis belongs to the lineage of great many Shilparshis that follow Vedic traditions and Shilpashastras. Even today only the Vishwakarma shilpis are entrusted with the task of idol making and temple construction,

The shilpis are famous for their skills of amazing beauty and exquisite pieces of art not only in India but also in many parts of the world. The temples of Badami, Ihole, Pattadakal, Beluru, Halebeedu, Nanjanagudu, Hampi in Karnataka, for example: the famous temples of Tanjore, Chidambaram, Tiruchi, Madurai, Kumbakonam in Tamilunadu Ex. They are famous for the creation of different tradition of Shilpa like Gandhara, Hoysala, Rastrkuta and Cholas etc. Present Work is Changes of Occupational Lifestyles in society.

5. Swarnakara (Goldsmiths):

Goldsmith are engaged in the manufacture of ornaments, not only for men and women but also for the decoration of gods and goddesses installed in temples. They manufacture different varieties of gold and silver ornaments, known for their artistic skill. The goldsmith separately melts the required gold and hammers the same at an auspicious day and time.

Further goldsmiths were employed as treasures and to mint the coins of the gold and silver by the kings. In north India, the terms ‘badal’ ‘Sonar’ are designated to them. Goldsmiths enjoyed fairly better economic and social status in the society. An overview of the goldsmith reveals certain sociologically



interesting facts. Goldsmiths enjoy better economic status than the other four occupational that belongs to the heritage of Vishwakarmas following are the factors that facilitate their economic prosperity.

Among the rich and middle class people, women have passion to themselves with different designs of ornaments. So the goldsmiths are in greater demand. Particularly during wedding and festivals season. India is the largest consumer of gold in the world. In early days goldsmiths was home industry, At present working this community lot of changes in structure machinery depends on new design in Artisans in society. In every village there lived one or two families of goldsmiths. They used to work in a small workshop in their house. This community seems to be very honest in Society.

3. Population of the Vishwakarmas:

The main Objective of the study was to add to the existing scanty knowledge about the Vishwakarmas, Whose population is nearly six to seven crores in India in Karnataka, their population is estimated at 708836 which constitute 1.96% of the total population of Karnataka as per the socio-economic cum educational survey 1984 and these artisans were classified under backward community. Vishwakarma population in the state at around 15 lakh, Siddaramaiah said his government will work towards opening an exclusive university for youngsters of the Community.

F. Significance of the Study:

Traditional artisans are defined as those native engineers, known for the artistic excellence namely Blacksmith, Carpenters, Braziers, Sculptors and Goldsmiths, the cluster of these occupational together constitute an ethnic group or community called Vishwakarmas. Though they comprise a small number, yet they contributed much in the development of art, architecture and cottage industries. They are famous for artistic skills in metal, wood, stone, ivory, and in the field of fine arts. Their past and present role in the field of social, economic and cultural spheres makes them one of the most significant and Interesting people in Society.

G. Review of Literature:

Unfortunately the study of the traditional craftsmen, who are noted for their unique artistic skill, who preserved the rich heritage of Indian culture, has been relatively unnoticed for a long period by sociologists. The following works of great scholars reviewed by the scholar.

Mrs. M. Epstein (1962): "To understand the position of Panchala caste in the village social structure, we would need more data on the relationship between other Hindu castes, which to my knowledge are not available". She points out the need for the investigating interrelationships with castes, to have more sociological data, before arriving at any sort of generalizations about the Vishwakarma in the society.

Louis Dumont (1970) : A study is required of the singular, nor to say aberrant situation of five important specialized crafts, sometimes grouped in a single caste (in the south: the Panchala, comprising goldsmiths, braziers, carpenters, stonemasons and blacksmiths among other things, they are 'castes of the left hand' call themselves. Unfortunately no intensive study is yet available, needs careful interpretation". Dumont has also stated that we can find a brief description of castes and tribes by Thurston.



J.E. padfield (1885): notes that the “goldsmith caste, many of whom are carpenters, workers in brass and copper etc are themselves a class of Brahmins having their own share in Vedas and their rituals”. Based on such descriptions Roberts asserts that “the people of Vishwakarma caste undoubtedly are pure original Brahmins. Further he explains that Manu, the first son of Vishwakarmas comes from the solar race or Suryavamsha and in ancient Ceylon” from vijayodown to Mahasena derive their origin from this descent.

H. Findings and suggestions:

1. Socio-Economically backward of this community.
2. This Community Members not has machinery equipments.
3. Literacy level is very poor in this society.
4. Vishwakarma community have been successful in their efforts to improve their status and position.
5. Goldsmiths as artisans making a livelihood out of their capabilities suffer as they need capital to invest.
6. The government has neglected the artisans.

I. Conclusion:

The cluster of these occupational together constitutes an ethnic group or community called Vishwakarmas. They have scattered in villages and towns all over India since the down of civilization. Though they constitute tiny minority, functionally plays significant role in the Socio-economic and Occupational Changes and development of the state in particular and country in general. It may be viewed that if formers are “the backbone of India”, Artisans are “the backbone of farmers”. Such is the significance and indispensability of these professions in day to day activities.

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Gender Perspectives towards Women Empowerment in Corporate Office Metropolitan Areas in Bangalore

N. Chitrakala* and Dr. M.Purvachar**

*Assistant Professor of Sociology, GFGC Arsikere, Hassan District

**Assistant Professor of Sociology, Sahyadri College, Shimoga

ABSTRACT

The word gender was used by Ann Oakley and others in the 1970s to describe those characteristics of men and women which are socially determined, in contrast to those which are biologically determined. Essentially, the distinction between sex and gender is made to emphasise that everything women and men do, and everything expected of them, with the exception of their sexually distinct functions (childbearing and breastfeeding; impregnation) can change, and does change, over time and according to changing and varied social and cultural factors. A working definition of gender: people are born female or male, but learn to be girls and boys who grow into women and men. They are taught what the appropriate behaviour and attitudes, roles and activities are for them, and how they should relate to other people. This learned behaviour is what makes up gender identity, and determines gender roles. There seems to be lot of obstacles for women to gain gender equality in all the dimensions of their life. But it is particularly so strongly present among the educated especially in the employed category of men and women. It is believed that women's position improves with their capacity to earn, access to land, money and other assets, by reducing their dependent status on men. Hence women empowerment in the public sector, it is imperative to understand the evolution of empowerment. This paper attempts to focus on the gender perspective towards women empowerment in the Corporate Office in Bangalore city.

Keywords: Gender and Empowerment

Introduction

Gender Perspectives

Women in India are typically poorer than men and have fewer options for earning a livelihood that provides adequate food, housing, and education for their children. As culture and society define gender, the child soon after its birth, is put through a process of gendering according to norms prevailing in society at the time. Dress, attitude, access to education and health, games function and roles performed at home are all dictated by socio-cultural frame in which gender is placed. Masculine and feminine attitudes are developed through this process of gendering which involves manipulation, direction, repetition and exposure. As a result of this, girls and boys, men and women, behave differently.

The main role of a woman was considered to be her reproductive role, which is, giving birth to children. Associated with this, caring, cooking and all other household tasks were given and considered to be their gender role. More over, the reality is that, except for bearing children, both men and women can take on all other roles. Men can also cook, and take care of children, if they wish to.



Patriarchal society considered men to be head of household, breadwinners, manager of property and leader in politics, regin business act. Women were confined to the role of bearing and looking after children, which is considered to be less important role, and so accorded then, a subservient status.

Therefore, it was the basic factor, which made men superiors and gave them a higher status. The basic construct of gender thus determined the relationship between men and women. Family, therefore, became a place where men and women negotiated their roles and power. These factors are also influenced by religion, caste, class, which set different codes of behaviour for men and women. But it is evident from the studies and experiences of women that their status is low in society. Therefore considering the importance of gender balance, it was planner to obtain both men and women's perspectives.

Women's Empowerment

There has been much talk about women empowerment at the national level and international level but in spite of that rights of women have been violated up to maximum level and various incidents have taken place in India which has shaken the soul of every Indian. As women are oppressed in all spheres of life, they need to be empowered in all walks of life. There cannot be a piecemeal approach to women's empowerment; hence, all aspects of society have to be restructured.

Empowerment is an active process. Power is not a commodity to be transacted. Power cannot be given away as alms. Power has to be acquired. Once acquired, it needs to be exercised, sustained and preserved. Women have to empower themselves.

Empowerment literally means 'becoming powerful'. The Dictionary of Social Work defines empowerment as the theory concerned with how people may gain collective control over their lives so as to achieve their interests as a group. The dictionary definition links empowerment with self help.

Women's Empowerment Perspective

In its classical formulation, women's empowerment signifies increase in women's power to achieve equality with men. The Harvard framework for women's empowerment which is based on Sara Longwe's formulation (1991) entails five levels of gender equality as outlined in chart.

This chart can be read in two ways: from bottom – upward and from top – downward. Viewed from the vantage point of bottom – upward, the five levels of gender equality figure in the following order: material welfare, access to resources and benefits, conscientization (debunking the belief in the natural determination of gender inequality), participation in the decision – making process, and, above all, control over one's life and levers of power. It is implied that there are gender gaps at all the five levels and that women's empowerment implies progressive elimination of gender disparities at every level. This way of viewing the diagram presents a broader view of women's empowerment. Font, it covers social, economic, psychological and political dimensions altogether. Welfare, for example, signifies the social dimension of empowerment, access to opportunities and resources the economic dimension, conscientization the psychological dimension and participation and control the political dimension.

Another way of looking at this hierarchy is to view it from top – downward. It is widely believed that control over one's own life and over the levers of power holds the key to empowerment. With



increased control over power structure, the gender equality at the other levels like participation, access and material welfare will automatically follow. Hence, the primary concern of women's empowerment with equal control over levers of power both in the domestic power structure and in community power structure. This way of viewing the diagram presents a focused view of women's empowerment, or a power – centric view of it, to be exact.

Review of Literature

Balsara Amita H and pestonjee D M (2000), an attempt is made to study how far working women enjoy freedom to take investment related decisions on their own and the pattern of investments in the male dominated investment world in India. The questions related to investment pattern and its decision maker with respect to working women was studied by taking 277 respondents from 3 cities, 108 in Ahmedabad, 60 in solapur, 59 in Gulbarga. Oueslionaire method was administrated and data more collected on savings type of investment, influencears, expenditure and devision makers. In order to answer the questions, conventional and non-conventional statistics were used. There is no significant difference among the respondents across the cities with respect to age, family size, type of family, marital status, level of education, occupation and annual income No cultural and demographical patterns are associated with devision making of working women.

Cecilia NG 2 Stnastn Mitter (2005), this article discussion the experiences of women workers in the emerging Information Technology enabled service Sector (ITES) in particular those working in the call center, representing customer care service for both national and globally outsourced business entities. The case study illustrated in this article reveals that most of the young women feel they acquired good communication skills, knowledge enhancement, etc in working with call centers and earn quite good amount. Women's inter personal skills are now being recognised and calued economically.

Phadre Shilpa (2005) safety of women in cities doesn't flow directly from institutional or infrastructure factors, but has to be strategically produced. This paper explored women's negotiation with risk and danger in creating 'space' for themselves in public. It examined particularly how class and religion identity has an impact on women's access to public space. The paper also seeks to examine the everyday worlds of women accessing public space and to integrate the behaviour of safety, Violence, risk, rationality and respectability the assumption on which they are based.

B.S. Corporate Beware in New Delhi (2005), This report is based on united Nations Developed fund for Womens findings on global patterns of inequality and measuring the gap between men and women in 5 critical areas like economic participation, economic opportunity, political empowerment, access to education and reproductive health care 58 nations corered under this study, and the world Economic Forum has ranked India a lowly 53. At the same time, the report cites political empowerment of women in India as a key development, in which argued well for the future. India is ranked 24th in term of political empowerment of women, both at the parliamentary and grassroots level.

Puhazhandhi V and Jayaraman.B (2007) found out through a study on “Increasing women's participation and employment Generation among rural Groups. The fact that the credit management of groups had enlarged the role of access to credit and entrepreneurship developments”, at Chitradurga



District in Karnataka and Periyar District in Tamil Nadu. The enterprises of women revealed that as a result of group formation, women have diversified their activities such as animal husbandry, Poultry etc., non –farm activities like petty shop, kirana shop, flower selling business etc., which provided employment to a greater extent. Self-Help Groups (SHGs) inspite of initial year problems, emerge as group enterprises capable of taking up economic activities.

Objectives of the Study

- To ascertain the socio-economic development of working women in the corporate office.
- To study the attitudinal changes of both the gender on women empowerment with specific references to (Sex Difference, Leadership and Access to control over ones assets)

Methodology

Staff of departments of Corporate office metropolitan areas in Bangalore altogether there are 3000 staff working.

Sources of Data

The primary and secondary data have been considered as a source of the study.

Secondary Data

The secondary Data were used to as certain the background of the organization, the staff and administrative details, where the study was carried only

Primary Data

The primary data were collected through structured questionnaire and interview schedule.

Stratified Techniques

Stratified sampling techniques were adopted in the study, in which the researcher used a combination of both random and purposive sample selection. Altogether 50 samples out of 125 staff were collected in the tine departments including both men and women. This does not include the staff who are stationed outside the office. Out of 50 samples, 12 men and 10 women in the 1st strata 5 men and 5 women in the 2nd strata and 8 men and 10 women in the 3rd strata were selected.

Analysis and Interpretation

Table 1
Respondents Details on Age & Sex

Gender	Age				Total
	18-25	26-35	36-45	45& above	
Men	1	4	16	4	25
	4%	16%	64%	16%	100%
Women	4	5	15	1	25
	16%	20%	60%	4%	100%
Total	5	9	31	5	50
	10%	18%	62%	10%	100%

In total, 50 samples were taken, out of which the respondents were predominantly, between the age group of 36 and 45. The rest represent the age group of 18 and 25, 26 and 35 and 45 and above. The sample size shows that most of the respondents were experienced in the government service that is a good sign for getting the perspectives on women Empowerment in corporate sectors.

Table 2
Gender perception percentage of income by women

Sex	Percentage of income						Total
	0%	20%	40%	60%	80%	100%	
Men	4	3	11	4	2	1	25
	16%	12%	44%	16%	8%	4%	100%
Women	1	1	4	10	2	8	25
	-	4%	16%	40%	8%	32%	100%
	-	25%	26.60%	71.40%	50%	88.80%	50%
Total	4	4	15	14	4	9	50
	8%	8%	30%	28%	8%	18%	100%
	100%	100%	100%	100%	100%	100%	100%

The table indicates that most of the men and women have agreed that the percentage of income has increased between 20% and 100%. But it is so evident that out of 25 in each gender 11 men stated 40% and 10 women stated 60% and 8 women stated 100% compared to men's opinions women's opinion is stronger in the ranges of 60% and 100% most of the men are still value women's income below 50%.

Table 3
Independency of working women un financial Decision making

Gender	Independency in financial decision			Total
	Working			
	Yes	No	In consultation	
Men	3	2	20	25
	12%	100%	80%	100%
	25%	100%	55.50%	50%
Women	9	-	16	25
	36%	-	64%	100%
	75%	-	44.40%	50%
	12	2	36	50
Total	24%	4%	72%	100%
	100%	100%	100%	100%

Majority of the response reveals that they are taking decisions related to financial matter by discussing with their husbands if married if not with fathers. One stated that it is the responsibility of women to take part in family development.

Table: 4
Women's Participation in Financial Management at office.

Participation in Finance Mgt.	Gender		Total
	Men	Women	
Yes (1 within Bud & sex)	21	22	43
	48.80%	51.70%	100%
	84%	88%	86%
No.(1 within Bud & sex)	4	3	7
	57.10%	42.80%	100%
	16	12	14
Total	25	25	50
	50%	50%	100%
	100%	100%	100%

More than 84% in both the sex have indicated that working women participate in general discussion and decision and decision-making process about fund allocation and financial management at working spot it is an indicator that women's potential on financial management is valued at office.

Table 5
Sex difference

No		SA		A		AS		D		SD		Total	
		M	F	M	F	M	F	M	F	M	F	M	F
1.	Male helpful than female (% within sex)	-	6	6	9	4	2	6	3	9	5	25	25
		-	24	36	36	16	8	24	12	36	20	100	100
2.	Male best income Earner (% within sex)	2	7	8	2	4	6	6	2	5	8	25	25
		8	28	32	8	16	24	24	8	20	32	100	100
3.	Female less income Earner (% within sex)	-	4	1	3	6	3	11	-	7	15	25	25
		-	16	4	12	24	12	44	-	28	60	100	100
4.	Gender Equity (% within sex)	14	20	9	2	-	-	2	-	-	3	25	25
		56	80	36	8	-	-	8	-	-	12	100	100

The above table indicates that 60% of women 24% of men perceive that 'male children are helpful than female'. At the same time 60% of men and 32% of women have not accepted the statement. 60%

women and 56% of men agreed men are the best earner. 40 women and 60 men disagree that 28% women and 4% of men strongly agreed that female are less income earner while 68% of men and 60% of women strongly disagree that 88% women and 92% men strongly agree that women are equally important as men and 12% women and 8% men strongly disagree that while comparing women's response with men, it depicts that women are still having the perception of sex difference in mind than men.

Table : 6Sex Difference

No	Sex Difference Issues	SA		A		AS		D		SD		Total	
		M	F	M	F	M	F	M	F	M	F	M	F
1.	Female infanticide is justifiable (% within sex)	-	-	-	-	-	-	7	1	18	24	25	25
		-	-	-	-	-	-	28	4	72	96	100	100
2.	No Need to Educate female children (% within sex)	-	-	-	-	-	-	7	-	18	25	25	25
		-	-	-	-	-	-	28	-	72	100	100	100
3.	Higher Education Problematic (% within sex)	-	-	1	13	2	-	9	5	13	17	25	25
		-	-	4	12	8	-	36	20	52	63	100	100

Thought the previous table gives a pessimistic picture about women's perception towards sex difference, when it comes for 'female infanticide' (96% of women and 72% of men are strongly disagreeing while 28% of men are just disagreeing the same) and 'no need to educate female children' both men and women are in the same wavelength by showing strong negatives in to the issue 12% of both men and women stated that higher education of women create problem while 88% of men and women denying that this may due to ego clash they have in mind.

Table: 7

Working Women's participation in outstation training.

Women's Interest on outstation Trg	Family Type		Total
	Number	Joint	
Net (% within interest & family type)	1		1
	100%		100%
	2.70%		2%
Yes (% within interest & family type)	20	10	30
	66.70%	33.30%	100%
	54.05%	76.90%	60%
No (% within interest & family type)	16	3	19
	84.20%	15.80%	100%
	43.20%	23.80%	38%

Family burden is not the cause that binders the working women's participation in training at intstation, because both the respondents from the nuclear and joint family revealed they can attend the Programme. But 19 respondents revealed that they are not interested in participating the training which is held at outside.

Table: 8:

Women's access to skill Development Training equating Men.

Gender	Women's Access to Training		
	Yes	No	
Men	22	3	25
	88%	12%	100%
	46.80%	100%	50%
Women	25	-	25%
	100%	-	100%
	53.10%	-	50%
Total	47	3	50
	94	6	100%
	100%	100%	100%

100% working women responded that they receive skill development training related to their job as equal to men 88% men have also agreed upon women's comment on the subject But there are 12% men who denied the same and since it is much lesser, it is so evident that they need not be given much importance.

Conclusion

Concluding this the study on 'Gender Perspectives Towards Women Empowerment' has given a good outlook and over view of both the gender perception on socio economic, socio cultural and attitudinal changes of men and women on sex differences, leadership and access to and control over resources. Undertaking the study helped the research to understand various issues the research to understand various issues pertaining to women empowerment through review of literature. Some of the findings of this study was correlating with the review of literature that working women have good exposure to outside world which helps them to equip their skills on communication and decision making. Similarly there are certain areas where the literature illustrates there are gender discrimination in the work force that women are lesser in number. This study also brings that as an issue that hampers women empowerment.

This study reveal that working women have socio economic development in terms of financial contribution and management to the family and office and skill development, socio cultural development in terms of decision making and participation, and attitudinal changes of both-the gender on women empowerment with specific reference to sex difference, leadership and access to control over assets.



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SOCIAL MEDIA AND SOCIAL CHANGE

SHARDHAMMA, Research Scholar

,Dept of Sociology, Kuvempu University,
JnanaSahyadri, Shankargatta, Shimoga.

Dr.KRUPALINI, H S, Asst. Professor, Dept of Sociology,
Sahyadri Arts College, Shimoga.

Abstract

Social media, defined by its interactive nature and user-generated content, has largely been a tool and a toy for the wealthy and bored. Blogs, photo sharing sites, and online social networking sites have allowed peers and increasingly organizations and companies to share thoughts, messages, information, images, and videos. By the turn of 21st Century, the information era has invaded all corners of the globe in an increasingly powerful way. Today the media plays a central role in society communicating enormous amounts of information that transforms and shapes new values, costumes and ideas whether political, economical, religious, cultural, or educational etc. In order to understand various media perspectives it is important to start by identifying communication as such. Thus, communication can be summarized as peoples' interaction through the transmission and/or exchange of messages. Communication is talking to one another, it is television, it is spreading information, it is our hairstyle, it is literary criticism, it is personal interests, it is sharing beliefs, exchange of ideas etc. Media create senses of togetherness and belonging or feelings of exclusion and isolation are other functions of media. Generally, societies have a need of belonging and hence avoid alienation. This study try's to find out the need of social medias in development of communities.

INTRODUCTION: By the turn of 21st Century, the information era has invaded all corners of the globe in an increasingly powerful way. Today the media plays a central role in society communicating enormous amounts of information that transforms and shapes new values, costumes and ideas whether political, economical, religious, cultural, or educational etc. In order to understand various media perspectives it is important to start by identifying communication as such. Thus, communication can be summarized as peoples' interaction through the transmission and/or exchange of messages. Communication is talking to one another, it is television, it is spreading information, it is our hairstyle, it is literary criticism, it is personal interests, it is sharing beliefs, exchange of ideas etc. In this study it is assumed that communication is central to the existence of any culture and hence communication studies include the study of the culture in which communication is embedded. Media have been described as "the plural of medium" and have come to mean communications media specifically contexts like press, radio, and television broadcasting, photography, videos, satellites, cable, computers, photocopiers and flyers. Media is also known as the human enterprise that activates the whole physical structure i.e. TV-sets, TVcameras, computers and technical devices of the like. This study will use the term in both senses; the operating organization and the physical structure. Media is viewed as a source of power that influences, controls and promotes new standards in society. Media is also a platform for the transformation of social life by blurring previously distinct private and public behaviors. Moreover, media have its place in the interplay



between the individual's ongoing construction of identity on the one hand and the general 'macro' functions of society on the other. Media create senses of togetherness and belonging or feelings of exclusion and isolation are other functions of media. Generally, societies have a need of belonging and hence avoid alienation. The current trend of integration of all groups in a society into a shared sphere and the need to feel and be treated both as individual and as a member of a specific group or culture is taken into account by the media. For instance, various independent media organizations in the developing world are promoting women's rights. The media is used to create awareness and consensus regarding improved status in society by promoting both individual and communal interests and rights. The media is therefore an influential instrument in the aspect of gender issues and human rights all over the world. Communications media has also started to play a role in the field of development of the third world and it is believed to play an instrumental function in social change. The task of investigating the role of media in social development includes the understanding that social change comprises the transformation of the organization of society, in institutions and the distribution of power. Diffusion of information and participatory communication where the community is central provide the fundament for development communication. The importance of social networks in behavior change, proposes that the degree of social interconnectedness determine the probability of exposure to new ideas and behavior, and determines the degree of social comparison and influence. Thus social influence theories consider mass media as a significant social power that is able to shape and legitimize norms and personal beliefs. Development communications becomes an important vehicle to bring about change in a variety of ways and through diverse channels. It seeks to raise quality of life, eradicate social injustice, freedom of beliefs, human security, economic progress and freedom of speech, among others.¹⁰ Thus, to benefit societies that are less privileged and in need of opportunities to experience transformation and progress is the fundamental objective of development communication. Objectives: a) This study try's to find out the need of social media for the social change of communities. b) This study try's to concentrate more on media advocacy. c) This study try's to understand the role of social mobilization, in the development of rural communities. Methodology: This study is based on secondary sources such as printed material and information. Media Advocacy: Media advocacy is the use of mass media to advance social or public policy initiatives. It seeks to stimulate debate and promote responsible representation and coverage of social issues. Advocacy requires the mobilization of resources and groups in support for specific issues and policies to change public opinion and political decisions through various interpersonal and media channels. Media advocacy argues for the capacity of the media to transmit information that can result in changes. It is not information-centered but aims to incorporate social themes in entertainment formats in order to influence public agendas. This approach hence promotes social, rather than individual changes in regards to for example, health issues, domestic violence, democratic elections, land reform, human rights, etc. Thus, media advocacy approaches problems not as personal issues but as a matter of social justice. For instance, it sees tobacco and alcohol companies rather than the individual smokers and drinkers as responsible for unhealthy behavior. Therefore, those companies should be the targets of advocacy and communication activities. Development for the well being of communities can be achieved through advocacy for the promotion of structures and policies that support healthy lifestyles, human rights and fair governments. Community organization is the process by which community groups are helped to identify common



problems or goals, mobilize resources, and develop and implement strategies for reaching their goals. Media advocacy does not minimize the importance of individual changes but, instead, strongly argues that the latter require changes in social conditions. Promoting individual healthy lifestyle in developing countries without, for example, advocating for clean water supplies underplays important factors responsible for diseases. Media advocacy also adopts a participatory approach that emphasizes the need of communities to gain control and power to transform their environments. It assigns the media a pivotal role in raising issues that need to be discussed and putting pressure on decisionmakers. However, advocacy is not solely concerned with media actions. Because it concludes that health, social and political problems are fundamentally rooted in power inequalities, advocacy promotes a dual strategy to build power that includes the formation of coalitions and grassroots actions coupled with media actions. Thus, media advocacy consists of large information activities, such as lobbying with decision makers through personal contacts and direct mail; holding seminars, rallies and news making events; production of regular newspaper, magazine, television and radio coverage and obtaining endorsements from contacts. In the context of development programmes, media advocacy can be achieved by important people in international agencies and can be gradually taken over by people in national and local leadership positions.⁴³ Media advocacy is employed not only in regards to health but also women's rights, domestic violence and many other development issues. Social mobilization Community empowerment requires communities to make decisions for themselves and acquirement of knowledge such as health, family, and women's issues, educational, social, political or economical problems. Community empowerment is highly relevant to sustainable development and should be a central part of development communication projects. Community empowerment therefore finds its bases mainly in the participatory theory principles where the community develop communication processes that encourage discussions about the needs and issues involved in the daily life of community. Understanding of their issues is fundamental to community empowerment as well as the encouragement to get involved in the solutions in voluntary bases. Dialogue at all levels and in all directions is central to this approach. Participatory theory and advocacy approaches view empowerment as changes in power distribution, and behavior models use empowerment to represent ways for communities to change behavior, for example, discontinuing unhealthy practices. Advocates of social marketing suggest that marketing empower people by providing information and having constant feedback from consumers so they can be increasingly responsible for their own wellbeing. Conventional educational projects might be recommended in critical situations such as epidemics or natural disasters when large masses of people need to be reached in a short period of time and for which radio and television are best. Such strategies, however, would be unlikely to solve structural, long-term health issues such as HIV/AIDS, domestic violence, children's abuse or economic development projects, these problems require more community involvement and social mobilisation. Social marketing is useful to address issues such as increasing vaccination rates, awareness of the existence of leprosy treatment or natural disaster related problems, but it is inadequate to address deeper problems of community participation and empowerment that can bring permanent changes such as human rights, women's issues etc. Another problem is that projects often conclude when public information campaigns finish because of dependency on media programmes. Instead, in programmes where the community itself have chosen to get involved, a focus on self-maintaining resources can encourage local responsibility for the long-term sustainability of



the intervention. Other strategies are also needed to address the problem of empowerment and involvement of different groups or communities. Social mobilization, for example, offers a way to deal with certain issues such as domestic violence, education accessibility, sanitation, malnutrition, AIDS, good governance, human rights and peace events in areas of conflict among others. Although the mobilization of a big number of partners is necessary, it does not exclude the uses of media advocacy and social marketing to target specific problems according to the nature and objectives of the project. Some approaches might not work everywhere for political, cultural, religious, economical or topographical reasons among others. It is difficult to bring together a wide spectrum of forces to deal with family problems, HIV/AIDS cultural causes ('curative' raping of virgins), and literacy, sex and women's issues, freedom of speech and good governance in some restricted countries. Under these circumstances, searching for a broader coalition of actors including the community, careful research is recommended. In cases where governments strictly control the mass media, for instance hindering non- governmental actors in public information campaigns, social marketing interventions encounter many problems. In countries where political and cultural factors limit participation and maintain hierarchical relationships, participatory approaches might be difficult to implement, as they require a longterm and highly political process of transformation, as is the case of the Middle East. Obstacles for participatory approaches arise for example, where populations are reluctant to participate for fear of repression or because of past frustrations. This does not mean that participation should be abandoned as a desirable goal but that interventions that aim to mobilize communities necessarily adopt different characteristics in different circumstances. When access to national media is limited or extremely conditional, grassroots strategies whether community participation and local media can offer an alternative. Many argue today that successful projects combine media channels and interpersonal communication. Against arguments of powerful media effects that dominated development communication in the past, recent conclusions suggest that combination of media and interpersonal channels is fundamental for effective interventions. This emerging idea suggests interactive processes where the community dialogue and collective action work together to produce social changes that improve the welfare of all its members. An example is the case of a small Colombian community in 'San Jose de Apart ado' that have chosen to oppose the long Colombian war and resist peacefully. The changes have been gradual and slow but they have already received government assistance. Strong community dialogue and collective action have been central to this intervention. The media are extremely important in raising awareness and knowledge about a given problem and are able to expose large amounts of people to messages and generate conversation among audiences and others who were not exposed to the programmes. However, development requires more than media channels, it also requires social learning and decision-making that considers media messages and exchange opinions with a variety of sources. Communications development projects cannot rely only on the mass media. Although television, radio, internet, printed and other media are important in disseminating messages, social networks are responsible for the diffusion of new ideas. Entertainment-education programming is one way, for example to activate social networks and peer communication in the diffusion of information. Community involvement and interpersonal communication with community workers explain much of the success of several projects. It is impossible to replace community involvement and education in the effective dissemination of information. Media-centered models are



insufficient for behavior change. Successful strategies in family planning, HIV/AIDS, nutritional programmes, literacy and domestic violence projects have involved multiple channels, including strong, community-based programming, networks, group counseling, government and NGO field workers. Successful initiatives attest to the fact that redundancy and multiple channels should be used. The media has powerful effects only indirectly by stimulating group communication and thus making possible for messages to enter social networks and become part of everyday interactions. Community empowerment, based on interpersonal communication, is instrumental as well as the mass media in behavior change. It would be incorrect to ignore the unequalled power of the media, particularly among certain groups and regions. Mass media messages itself, however, do not explain the success of a project; it provides specific information that people need in order to engage in expected behaviors. Other factors are also fundamental in making behavior change possible, for instance the community and NGOs interventions. Finally, the integrated model of communication for social change presents a dynamic interactive process that starts with a catalyst or stimulus for instance the media. The catalyst can be external or internal to the community, and when effective, leads to a dialogue, which then in turn can simulate collective action to solve a common problem. Thus, social change and development is understood as a continual process intertwined with the active participation of the local community and society. Summary The presentation of various theories and approaches is given with the intention to give a glimpse of the existing views on development communication. In contrast to modernization theory, the new definition of communication development describes a participatory process of social change intended to bring social and material progress. Communication as means of persuasion only is not anymore in focus. It is understood as a process by which participants create and share information with one another in order to reach a mutual understanding. Development communication emphasizes the satisfaction of needs, self-reliance, and life in harmony with the environment. Accordingly, development is a multidimensional process that involves change in social structures, attitudes, institution, economic growth, reduction of inequality, and the eradication of poverty. The idea of communication as process has gained a central position in approaches dealing with both behavior change models and participatory models. Development communication can and does affect situations, attitudes, and behavior, and its content, context, direction, and sustainability are also affected by prevailing circumstances. Importantly, communication should be viewed as an integral part of development plans; a part whose major objective is to create systems, modes, and strategies that could provide opportunities for people to gain access to and make use of relevant information channels, and ensuring a communication environment for improving the quality of people's lives. Findings and Conclusion: Social media is an effective area that mobilizes the community and strengthens the internal sources the latent role of social media is highlighted is redefining the role and responsibilities of individuals at in the communities.

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Impact on the MGNREGS programmes in creating awareness and shortage of labour in agricultural sector

1. Ranganatha.B

Research Scholar

Department of Studies and Research in Sociology
Tumkur University, Tumkuru

2. Dr. Sunitha V Ganiger

Asst. professor

Dept of studies and research in sociology
Tumkur University, Tumkur

Abstract :

This article reviews the impact and effectiveness in implementation of the Mahatma Gandhi National Rural Employment Guarantee Act (MGNREGA) at state level as well as at village level with focus on inclusiveness, rural labour markets and agriculture. The paper finds that some states are more effective in implementation than others. The states which effectively integrated MGNREGA works with local planning gained much in terms of employment generation and asset creation leading to increased agricultural potential. The scheme is more inclusive of vulnerable sections of the society including scheduled castes and tribes. Study also highlights the village level differences in implementation and effective implementation leads to reduction of hunger and poverty. More importantly the scheme increased bargaining power of rural ensuring livelihood security, resulted in higher wage rates, better work environment and less exploitation.

Key word: MGNREGA, Social Security, Rural Employment, ensuring livelihood, etc.,

Introduction:

The Indian government has taken up various measures to overcome the problem of poverty. Poverty alleviation programmes comprising of wage employment programmes, rural housing schemes and a public distribution system have been initiated from time to time. Some were partially successful in addressing the issue of poverty whereas others suffered from major flaws in their implementation. National Rural Employment Programme (NREP) 1980-89; Rural Landless Employment Guarantee Programme (RLEGP) 1983-89; Jawahar Rozgar Yojana (JRY) 1989-99; Employment Assurance Scheme (EAS) 1993-99; Jawahar Gram Samridhi Yojana (JGSY) 1999- 2002; Sampoorna Grameen Rozgar Yojana (SGRY) since September 2001; National Food for Work Programme (NFFWP) since November 14, 2004 (SGRY and NFFWP now merged with NREGS 2005) were national level rural employment generation schemes. However these programmes could not provide social security to the rural poor. The Central Government launched NREGA on February 2, 2006. The Act guarantees the right to work to by providing



100 days of guaranteed wage employment in a financial year to every rural household whose adult members are willing to do unskilled manual work. MGNREGA is the first ever law internationally, that guarantees wage employment on an unprecedented scale. Its auxiliary objective is to strengthen natural resource management through works that address causes of chronic poverty like drought, deforestation and soil erosion and so encourage sustainable development. The outcomes include strengthening grassroots processes of democracy and infusing transparency and accountability in governance. MGNREGA covers the entire country with the exception of districts that have 100 percent urban population. MGNREGA provides a statutory guarantee of wage employment and is demand driven which ensures that employment is provided where and when it is most needed. The legal mandate of providing employment in a time bound manner is underpinned by the provision of an Unemployment Allowance. The right to work brings security in people's lives. Today, labourers cannot count on employment being provided to them during the lean season. An employment guarantee gives labourers more confidence in the prospect of local employment, and discourages seasonal migration. These migrants from the rural areas to cities could have crossed the poverty line, had industrial development in this country been sufficiently rapid to absorb them adequately in the modern manufacturing industries. But this was not to be. Some of the urban poor have enough in cities and have acquired distinct characteristics. However, the major causes of poverty in India are to be found in the socio-economic structure prevailing in the country side. It is this reason why major policy measures to remove poverty have been undertaken with a view to tackle rural poverty. To alleviate poverty and generate employment to the rural people, the Government launched a good number of anti-poverty programmes. The MGNREGA aims at enhancing the livelihood security of the rural households and can provide the basis of permanent social security system and even act as an instrument for planned and equitable rural development.

Livelihood security among MGNREGS :

Households earn income from diverse allocations of their natural, physical and human capital assets among various income generating activities. The struggle for livelihood has always been of central concern to working class rural people. Hence the concentration of unemployment on working class people in the country raises issues which must be seen as part of an historical process, involving the reconstruction of social division and the struggle for the right to subsistence. Prior to the emergence of industrialised society most members of Indian society had at the very least an established right to the resources necessary for subsistence. Rural development has been the focus of Government intervention since independence. In all the 11 Five Year Plans of the Government of India there were many programmes for rural development. The concept of a livelihood strategy has become central to development policies, programmes and practice in recent years. Nonetheless, given the uncountable possible proportional mixes of activities undertaken by a household, it is not always clear what constitutes a distinct livelihood rather than just a slightly different mix of activities within the same general livelihood. A precise operational definition of livelihood remains elusive, as does an associated method for identifying livelihoods in quantitative terms and data. Government of India has been one of the largest agencies involved in such livelihood promotion efforts. However, the cooperative sectors, the corporate sector as also the NGO



sector, have also contributed to promoting livelihoods. Livelihood enhancement can contribute to linking humanitarian assistance, social protection and long-term development through the provision of effective support in ways that are consistent with principles from humanitarian, livelihoods and rights based approaches. Livelihood project is a strategy to enable the rural people to gain more economic values, improve production system and social justice. Hence, Govt. of India implemented various rural development programmes to uplift the rural poor. Due to the development of science and technology over the years various policies and programmes have been implemented in India as well as in. Among this SGSY, NFFWP, RLEGP, DPAP, CADP, IRDP, IAY, SGRY and MGNREGS aimed to providing increased income and upgrading the skills of the rural poor. As compared to other schemes programs MGNREGS has aims to provide increasing employment opportunities, enhancing wage earning and impacting on minimum wage. The enhanced wage earnings have led to strengthening of the livelihood resources base of the rural poor, increasing outreach to the poor and financial infusion of the poor. SC and ST are vital and productive workers in Indian economy. Hence, many plans and programmes have consistently placed special emphasis on family welfare, nutrition and education for women and children. Various welfare and development services have been introduced to improve living conditions of women and to increase their access to and control over material and social resources. Special steps have been taken to remove legal, social and other constraints to enable them to make use of the rights and new opportunities becoming available to them.

Review of Literature :

Narayana and Das (2014) Guarantee for women in India: Evidence on participation and rationing in MNREGA” and examine the performance of states in terms of participation and rationing of women in the programmed relative to that of men ,including widows, mothers of young children etc. They found there are substantial variations both across states and sub population need for a differentiated policy focus across states to support women’s access to and participation in the MNREGA.

Babu and Panda, (2015) studied on “Performance Assessment Study of Mahatma Gandhi National Rural Employment Guarantee Scheme: An Overview”. They observed the act provide employment to every rural household for 100 days in a year, MNREGA increased purchasing power of rural, poor, livelihood security, reduce distress migration and create useful assets in rural Indian Union Rural development Minister proposed to limit MGNREGA programmes within tribal and poor area

Krishna Kumar (1996) paper was aimed at measuring not only the incidence of poverty but also the effectiveness of poverty alleviation programmes by choosing a better measure of poverty that is suited for such a purpose. Thakur et al examined the impact of the integrated tribal development programmes on the socio- economic parameters of the SC and ST assessed the specific problems encountered during the implementation of the programmes.

Objective of the study:

The main objective of this paper is to assess the impact of National Rural Employment Guarantee Scheme on ensuring livelihood security income and employment generation of the sample beneficiaries and non-beneficiaries with regard to SC and ST population.



Research Methodology:

The study is based on the primary study, by collecting data based on the experiences and opinion of the beneficiaries of the scheme. The study was conducted in tumkur districts from each 2taluks, Madhugir and pavagada with each 2panchayats and each panchayath 2 villages are selected for the study. The study places arepannasmaddra, Rajavanthe,Garani, and SiddapuraSimple random sampling method is adopted and through structured interview schedule data was collected

Table 1.1 Age of the Respondent

S.L NO	Age	Frequency	%
1	20-30 Year	60	48%
2	31-40 year	40	32%
3	41-50 year	15	12%
4	51 and above	10	8%
	Total	125	100

The present study focused on impact of the MGNREGS programme in ensuring livelihood security among SCand for quantitative analysis only those were included in the sample who areworking in the MGNREGS. Itwas assumed that MGNREGS legislative enforcement job security is plays significant role in determine the work for the youths and adults. Since the study followed random sampling method age of the group in to the four different categories 48% of the respondent belonged to 20-30 year age which are the most productive age group followed by 31-40 years age group. However, only 8% respondent were 51 year age and above. This shows that the objective of MGNREGS to provide job to youths and curb migration is successful.

Table 1.2 Marital status of the respondent

Sl.No	Marital status	Frequency	%
1	Unmarried	75	60%
2	Married	50	40%
	Total	125	100

In the present study makes an attempt to study marital status of the respondent. The study finds that majority of the respondents were married constituting 60 % while unmarried formed 40 %. In India marriage is considered to be sacrament and fulfilment of a complete family which compels majority to be married

Table 1.3 occupationof the respondent

S.L NO	Sector	Frequency	%
1	Agriculture	65	52



2	Animal husbandry	30	24
3	Hereditary occupation	18	14.4
4	Private	12	9.6
	Total	125	100

Table no 1.3 highlights that majority of respondent were in agriculture farming formed 52% followed by 24% in the animal husbandry sector another 14.4% followed hereditary occupation 9.6 per cent people worked in private sectors.

Table No: 1.5 Level of awareness of the scheme

S.L NO	awareness of the scheme	Frequency	%
1	Fully	80	64
2	Partially	33	24.4
3	Not all aware	12	9.6
	Total	125	100

The Table No:1.5 gives information about the awareness on the scheme among the beneficiaries. It is found from the table that, most of the beneficiaries that is, 64% percent are them are having full awareness about the scheme, partially aware about the MGNREGS scheme in the districts tumkur formed 24.4%. Only about 9.6 % them said that they are not at all aware about the scheme. From inception to now the government authorities are giving awareness to the people through various ways like banner, panchayat meetings etc

Table No: 1.5 Impact on MGNREGS of the respondents

S.L NO	Impact on MGNREGS	Frequency	%
1	Yes	96	76.8
2	No	29	23.2
	Total	125	100

The Table No:1.5 tries to know sc and st community whether they are facing the problem of agricultural labour becoming costly because of the scheme. It is interesting to note that 76.8 percent have replied that agricultural labours have not become costly. Only the remaining 23.2 percent have said that the agricultural labour has become costly. Many of the landlords during the survey blamed that they could not get enough labour as many of the workers preferred to work in the scheme due to good wages, flexibility of timings, in time payment, equal payment good livelihood among sc and st community.

Concluding observations of MGNREGS:

India's MGNREGA is the only Act which gives its rural people such a right and that too in the era of Liberalization, Privatization and Globalization (LPG). It has a vital role to play because of its humane



approach. It serves as an effective safety net for the unemployed especially during famine and drought. It has enabled them with sufficient purchasing power and they are able to at least to supports their basic necessity i.e. food. The Act has confined the rural poor to their areas and stopped migration to the cities. It is not only giving rural livelihoods but also involving them in other non-agricultural work. This has helped in handling disguised workers. Employment in other non-agricultural work will also improve the rural infrastructure i.e. rural asset building. It will ultimately lead to sustainable development.

MGNREGA is a mile stone in providing rural employment. To this the trends of MGNREGA in India have been discussed in reference to the findings of the study. The impact assessment is examined concerning the prospective areas .Furthermore; attempt has also been made to unfold the emergent inadequacies of MGNREGA. The central point of MGNREGA is located in the very fact that it brings home the distinctive practicality of providing alternative livelihood. In effect it also supports to agrarian activities. Besides, it gives extensive opportunities to hitherto dormant sections: SCs and STs .Additionally, it comes as a reasonable check to migration. Therefore, 100 days employability of rural households with the coming of MGNREGA is one of the most progressive policies of post-independent India, at least to speak in terms of its associate values. Nevertheless, the intent and practice of program, despite its challenging experience, is proving to be delivering its goods by bringing in positive changes in the lives of rural unskilled workforce.

Impact on empowerment of women: MGNREGA provides opportunities to redefine the rural Indian women's identity in various ways; decision making, spending their wages independently or on their children's education, healthcare and clearing debts etc.

Impact of physical needs: The respondents were asked to what extent the scheme has enhanced their food security, better clothing, better health facilities, better dwelling and affordability to purchase durable goods. In the overall, MNNREGS has enabled better food security was reported by 34%, better clothing by 39%, better health facilities by 33% and better clothing by 30 % respondents.

Impact on quality of life: MGNREGA had brought changes in the lives of beneficiaries even if there is a feeling among a substantial proportion of them that this changes brought by MGNREGA .

Impact on economic condition: Reported income before and after joining the scheme by respondents depicts the positive change brought out by MGNREGA in the economic condition of beneficiaries.

Impact on education of children: A significant difference in expenditure on education of children is clearly documented by this study. Increase in expenditure on education in terms of books, pencils, erasers, bags, water bottles and tiffin boxes is acknowledged by majority of the respondents as a result of MGNREGA.

Impact on social life: There is no evidence that participation in MGNAREGA had brought changes in the social lives of beneficiaries. However many admitted that after joining MGNAREGA they are able to celebrate festivals with more zeal and they felt that they could spend more money for clothes, food and recreational activities like films etc during festival seasons as an impact of MGNAREGA.

Impact on assets creation: Regarding assets, there were a sizeable number of respondents who said that MGNREGS has made some impact in their 268 areas. 31 per cent said it increased the local transportation,



19 per cent said water facility was improved IMPACT ON MIGRATION: One of the most positive trends in all the states studied under this study has been on the issue of migration. It has been seen that migration has not been high in the areas

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WORKING WOMEN IN TWENTY FIRST CENTURY

Dr. Jyothi DB

Assistant professor Det of sociology.
GVPP Govt 1st grade college Hagribommanahalli Bellary
E-mail jyothi.ajjaya@gmail.com

Smt. Shubha

Asst professor of history
Govt 1st grade college hospetroad ,koppal.
E-mail Shubhalsagarad@gmail.com

Abstract

“An enlightened woman is a source of infinite energy.” (Swami Vivekanand)

Twenty first century has brought in its trail a new hope for women. Dramatic changes had happened in the role, am Twenty initial century has brought in its path a brand new hope for ladies. Dramatic changes had happened within the role, ambitions and perspective of ladies throughout the previous couple of decades of twentieth century and are happening quite quick even currently. girls have departed from their ancient role of reproducers, mothers and wives solely. Till now, they were living below the shadow of father, husband or son. currently from a non-entity, they need been able to establish their freelance identity.

Issues

Feminist Movement for empowerment

With times, girls have up to scenario – trendy girls have established that they're second to none, even outside home at their geographical point, even in areas, that were far from their ancient role of a house-maker or a mother. With dynamic times, they need up the occasion and managed the work each within and out of doors the house at their work place – similar to in trade, media, IT, politics, technology, administration/ management, militia or civil services.

At home, they rear youngsters amorously and fondness reception and manage family activities. they need shown their capability to manage the recent economic depression – a scenario of – with ingenuity. sort of a monetary knowledgeable they meet the challenges of the current times of ever economic process in their own financial gain.

Outside, they work shoulder-to-shoulder with men virtually all told the areas. they're educated. several of them area unit financially freelance.

Modern girl's area unit additional aware than their precursor of their rights and area unit keen to exercise them. They recognize their price in at intervals the family, within the society and within the world.



It didn't happen long. girls fought a fierce battle to succeed in up-to gift position. They endlessly worked exhausting to urge equality, liberty and chance.

Movement for empowerment of women

Since campaign for liberation and different revolutions materialized in western world, the western society realised a lot of earlier the requirement to boost the position of girls in society. There the governments and also the society created several efforts/reforms – legal, social, economic and political too gave to ladies a lot of and a lot of freedom and liberty to require their own call while not being influenced by the men-folk.

Women of Western world these days' fancy a lot of privileges in matters of education, employment, freedom, liberty & equality than their counterparts in jap world.

But the erosion of family values and decay of day these days 'social life' has continuously been a matter of concern USA and also the West. There folks and leaders often involve the restoration of social/family values and systems, that primarily rely upon culture of 'inclusiveness' and not on the construct of 'exclusiveness', that Western societies glamorizes.

Beauty of Indian movement

In India, at first the main focus of the movement for emancipation/empowerment of women-folk was to enhance and to not denounce the traditional values and systems. it had been to guide girls to freedom and take away darkness unfold complete because of the apathy of powerful lobbies of the society, that crushed the spirit of men and girls alike. It aimed to empower not solely the ladies, however the state as an entire. Therefore, underneath the steerage, encouragement and support of eminent male leaders like Gandhi, Nehru, Patel and social reformers like Raja Ram Mohan Roy, Ishwar Chand Vidyasagar, Vivekananda etc., girls in Asian country conjointly challenged those quarters that were fascinated by holding all backwards.

Confusion in women's mind about their role in life

There is a confusion in women's mind similarly on what ought to be their role in life – that of a home-maker or a career girl. On one hand they're below constant pressure, as a result of psychological strains area unit created by the necessity to evolve to socially elicited pictures of trait – to be a decent married woman, good mother and economical home-maker. On the opposite, need to determine their own identity or money strains in family force them to become career girls.

Why Indian women feel insecure in general?

- Generally, ladies suffer deprivation, discrimination, humiliation and denial of basic human rights in varied degrees at some purpose or the opposite. Discrimination against them is at each stage of life and each



wherever. it's going to be a lady kid, a wife, one lady, an operating lady, refugees or lady's happiness to lower, middle or higher strata of society.

- In India, ladies normally type one in every of the foremost vulnerable sections of Indian Society. ladies square measure at disadvantage due to:
- Class oppression due to poverty,
- Economic dependence on male counterpart,
- Caste oppression due to inter caste clashes
- Social taboos and
- Gender oppression
- Increasing number of crimes.

Many transitions in one life for a woman

A woman faces several transitions in one life. nearly each tenth year brings a serious amendment in her life. With every transition, her role and position in society changes drastically. She wants attention, support, care and love of her close to and pricey ones throughout transition from one part to a different – in her childhood of her oldsters and shut relations, in her youth of her domestic partner, in her maturity of her sons and daughters. it's typically apathy of individuals involved, at each stage of her life, that makes a woman's life miserable. Discrimination against her starts abundant before she is born- within the kind of continues until her last breadth.

Position of women in the nineteenth century

Up-tile the start of twentieth century ladies in Republic of India in conjunction with alternative ladies everywhere the planet was qualified in by several social, economic, legal and spiritual restrictions. Most of them were illiterate, ignorant and confined them among the four walls of the house for hundreds of years. They weren't conscious of their rights. mental object and deprivation were accepted as their ton. They were remote from the thought, cut off from all the communications with outside world and usually confined among the four walls of their house.

Still victims of social evils and discrimination

A large vary of girls are still victims of the various evil social customs and traditions, that are constituted at intervals the history, culture and laws of the paternal system of society. Most atrocious crimes are still done against girls irrespective of caste, creed, time or place corresponding to infanticide, feticide, physical abuse, early wedding, illiteracy, unequal rights in wedding, divorce, rape, molestation, dower deaths, inheritance, polygamy, inauspicious widowhood with severe disabilities and restrictions, restrictions on widow wedding or Sati etc. The list is endless. Crimes against girls are increasing every day.



Reasons

Societal bias against girls continues as discovered by falling sex-ratio. country is additionally progressing economically, but socially it's on its back gear. On gender issues it lags behind alarmingly – be it sex-ratio or style of crimes, as statistics show, against girls. On paper their square measure enough laws to tackle the issues, but whereas not copious positive results. The sex quantitative relation has steady declined over the 20th century. The sex quantitative relation in 1901 census was 975 females to every one thousand males. presently in line with provisional data of Census 2011, discharged on thirty initial Gregorian calendar month 2011, national sex quantitative relation is 940 females for every one thousand males in 2011, child sex (0-6years) has worsened to 914 in 2011 from 927 in 2001. Decline is intense since 1961 Census.

Darker Side – In general, women are still victims of discrimination.

Plight of women in India

At present, there exist three types of groups amongst women in Indian society belonging to:

- (i) Those of homemakers only;
- (ii) Those of career-women;
- (iii) Those, who opt both for career and family.

Plight of home-makers

A woman as a housewife contributes a great deal directly by providing a sound foundation for well-set family and a stable society and indirectly in development of nation by giving it assured, inspired and accountable young voters. She inculcates positive qualities in future voters of the state i.e. their kids, that once imbibed, inevitably become a part of their nature and supply pointers for his or her wholesome behavior pattern.

In return, what she gets is barely hypocrisy and apathy of everyone. a lady in her ancient role as a homemaker/ wife is that the most neglected person in trendy society. Degree of negligence differs at completely different places and is deep-seated in mentality of its folks, laws, history, customs and cultures of various societies.

In India, most of Indian ladies are homemakers solely either by selection or per-force of circumstances. Task of running a house and rearing up kids are by no suggests that simple tasks. it's terribly tedious and repetitive in nature. They face several difficulties and build several sacrifices whereas doing multi- faceted jobs among their house, the' in smaller space, like house-keeping, accounting, counseling, commuting, nursing, taking care of elders within the family, rearing up kids, educating them, inculcating confidence and smart values in them, etc. etc.



A home-maker generates in every and each member of family a sense of being wished and fair-haired. She provides to her husband tension-free atmosphere to develop his temperament fully and prosper in life. He gets enough time, energy and purpose to pursue/progress in his career while not trouble. To elders she provides a fascinating shelter and luxury. She is, in true sense, a trainer of a toddler from its infancy. of these jobs need ample patience, tolerance and sense of responsibility. Contribution of homemakers to society and therefore the nation in socio-economic areas is huge.

A few years back, Salary.com an internet site tracks the worth for the variability of jobs done by a contemporary lady. it's been assessed that in USA average housewife's job saves cash price \$134,000 a year. Urban Indian lady may well be doing the maximum amount as their North American nation counterparts.

But what do homemakers get reciprocally from the society or the state for disbursement all their time and energy in managing all family affairs/chores with efficiency and creating everyone within the family happy, snug and contented. it's not recognized as a satisfying and revered job by trendy society. it's thought-about as a thankless job. The contribution of homemakers to the family or society as a female offspring, as a spouse or as a mother sometimes remains invisible, undervalued, unpaid. it's taken with a pinch of salt. folks sometimes pay solely hypocrisy to stay-at-home ladies.

Willingly or unwillingly, a housewife continues to be underneath several social, economic, legal and non-secular restrictions. once wedding, she loses her individual identity. Since she doesn't earn cash directly, her position in family is small. Economically she invariably remains enthusiastic about man throughout her life either on father or husband or sons. Society considers her a giant burden/liability. She is victim of the many evil social practices like dower, infanticide, violence etc.

Homemakers are considered ignorant drudge, unworthy interest, useless and boring creatures. very often, she is formed fun for wasting her time and energy in conversation and quarrelling with different one another or cookery and doing other thankless/boring family jobs. Even career ladies be mock of home-makers considering them ok solely to marry and do family jobs. The worst a part of it's that no housewife herself raises voice against such misconceptions.

Such associate angle of society either shakes her confidence or works as a rational motive. the entire atmosphere has become therefore dyspnea for a contemporary home-maker, that she herself has started considering management of house a thankless job and wishes to hitch the thought and earn directly.

Plight of career women

In recent past, fashionable girls have departed from their ancient role of solely being housewives/homemakers or reproducers, mothers and wives. Price-rise, inflation, economic strains on family has forced girls to figure and add one thing to the family financial gain. the sole respectful suggests that for augmenting the family financial gain desires each husband and adult female to travel for a paid job.



The number of girls choosing career likewise as family life is increasing day-by-day. 2 financial gain families are quick changing into the norm of Indian Society. an everyday paid job has created her financially secure and glad, liberated and sceptered. however, seeing the difficulties, a career girl faces, one is commonly forced to assume will employment create a girl economically sturdy, however socially and showing emotion broken.

Rejection becomes an enormous hurdle for her. there's perpetually a worry at the rear of her mind that if she loses the prospect, there are several others waiting within the queue It makes it easier for her to become a prey of exploitation/oppression.

Taking up a full time job isn't abundant of a retardant for single girls/childless girls or women having grown-up kids. the quantity of girls, WHO take up career and don't enter into married bondage, is extremely very little. however, expulsion some stray cases, it becomes terribly tough and strenuous for a career lady to manage each the chores and therefore the responsibilities allotted to them at their work place.

All the time, they need to figure very-very onerous, a touch here and a touch there and therefore they need to influence the work on home and within the workplace. Their issues relate to having the ability to manage each the home chores and responsibilities of geographic point and at a similar time contend equally with men at geographic point. She is often during a robust competition along with her male counterparts throughout her career, WHO are carefree and have all the time to devote to additional their career prospects. it's easier for them to pay full attention at workplace and move within the ladder quicker.

Sometimes, owing to stress and strains, a career lady, she faces health issues likewise like issue in conceiving or delivering a healthy baby, miscarriages, birth of abnormal/unhealthy baby etc. At later stages, her busy schedule affects adversely correct growth of youngsters in several degrees.

Education of a girl child

So far, Government has tried to coach all the ladies, however while not fascinating results. per 2011 census the attainment rate amongst ladies might reach solely up-to sixty fifth. Reluctance of oldsters to send their daughters to co-educational establishments or hostels, or their economic difficulties creates issues for ladies to urge educated. very often gifted and hard-working ladies square measure by-passed, whereas arrangements square measure created for the brother.

Challenge of education, A Policy Perspective 1985 has discovered "As so much because the participation of women in education cares, it's clear that even when extensive acceleration in recent years as a result of deliberate measures to facilitate their participation, ladies square measure still approach behind the boys. To an excellent extent this inequality is additional the results of economic and activity issues and cultural biases of society than the accessibility of academic facilities. albeit the performance of women compares favorably with the boys, comparatively fewer ladies get admission to skilled courses except those concerning medication, teacher coaching and nursing."



Many folks still don't prefer to send their daughters to far faculties. They still hesitate to send ladies to co-educational establishments and square measure significantly loth to those, within which their square measure male academics. an oversized range of women get very little education or no education in the least thanks to money constraints or domestic responsibilities or early wedding or early kid birth etc.

As a results of this angle, many ladies rarely get chance to develop their temperament and fulfil their ambitions. half the opportunities/career-courses offered to them aren't glorious to several ladies particularly that happiness to poor families or living in remote areas. it's still troublesome for them to urge free access to trendy facilities like laptop or web.

Their easy accessibility to university and distance teaching programs might solve these issues to an excellent extent.

Sound system of education and coaching makes a person broad-minded, liberated and financially freelance and to infuse in them information. coaching imbibes in them angle, work-habits and skills. Hindu Vivekananda has aforesaid after you educate a person you educate just one person. however, after you educate a girl you educate an entire family.

Prepare them to join mainstream

The number of utilized girls is additionally not in the least satisfactory. it's solely twelve-tone music of the whole range of ladies. Even this employment figure is that the results of the contribution created by those uneducated rural girls, World Health Organization work as marginal labor in agricultural sector while not increasing productivity. It implies that majority of Indian girls, whether or not educated or uneducated whether or not living in urban areas or in rural areas, stay either pink-slipped or part-time. Economically girl continues to be addicted to man.

Women population consists of concerning five hundred of total population. They type a massive reservoir of human resource, that is however to be a broach and utilized absolutely. At present, career opportunities don't have any matching coaching facilities. there's absence of enough job orientated courses for ladies. many women are left with no different however to affix native colleges/universities simply to pass time, keep them busy until they unite and procure degrees in Arts, Science or Commerce.

Therefore, a lot of and a lot of job orientated line of work course, skilled education, coaching and refresher courses have to be compelled to be created for them. it'd instill in them information, attitude, work-habits and skills and to form teams of ball-hawking girls. conjointly enough special short term refresher coaching and training programs have to be compelled to be organized so as to fill the gap incurred in their career thanks to familial liabilities. there's a necessity to form enough job-opportunities for ladies. It conjointly needs that data concerning the opportunities ought to be offered to them.

Entrepreneurship among girls has to be promoted. Government will facilitate credit by providing monetary help to them. There ought to be no age-bar for ladies to affix jobs in organized sector. it'd modify them to affix organized sector at applicable purpose of your time in their life and fill the gap incurred in



their career thanks to familial liabilities. a lot of and a lot of job orientated line of work courses and an honest and congenial atmosphere to figure.

If planned properly the education and family-life, with the norm of 2 youngsters in an exceedingly family, most of ladies may be free from their relationship liabilities and will notice enough time to affix the thought and arrange their career while not hindrance. Arrangements of short term refresher coaching or coaching job programmers will solve the matter of filling the gap acquisition between their graduation from instructional establishments and begin of a daily career. advantage of university and distance education schemes may be taken for this purpose. it'd modify girls to induce utilized once more. The gap incurred in their career wouldn't block their thanks to enter into the thought once more.

Requirements of 21st century

The need of the modern times is to maintain a balance between femininity and ambition. The measures for improving the status of women should not destroy those valuable components of Indian culture, which sustains life, activity and happiness of all within a family. Without them a woman's life becomes just like a bouquet of paper flowers, which does not have any fragrance and after sometimes loses its charm.

Nucleus family system gives enough space and opportunity to grow and adjust with each other. Her husband shares all her familial liabilities and willingly takes care of her parents and blood relatives. Both have equal share in matters relating to finances. Husband shares the responsibility for parenting/child-rearing and home-management. Still many couples are not able to create an environment of partnership that is comfortable to all the nucleus family members, leave aside the extended family.

Now in most of the families, elders cannot interfere in young couple's decisions. It is considered to be absolutely personal matter. There is no emotional pressure of on the woman of a nucleus family. However, the more she gets, more she desires. Now she wants complete freedom from all familial responsibilities including that of her own household.

Conclusion

Today, the modern woman is so deft and self-sufficient that she can be easily called a superwoman, juggling many fronts single-handedly. Women are now fiercely ambitious and are proving their metal not only on the home front, but also in their respective professions. Women in Indian are coming up in all spheres of life. They are joining the universities and colleges in large numbers. They are entering into all kinds of professions like engineering, medicine, politics, teaching, etc. A nation's progress and prosperity can be judged by the way it treats its women folk. There is a slow and steady awareness regarding giving the women their dues, and not mistreating them, seeing them as objects of possession. Despite progress, the very fact that women, along with being achievers, also are expected to fulfil their roles as wives or mothers, prioritizing home against anything else.

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Autobiographies in Dalit Literature: An Investigative Study

Suresh G D

Assistant Professor, Dept. of Post Graduate in English
Govt. Arts College (Autonomous) Chitradurga.

Abstract:

Dalit literature is about the Dalits the broken class under caste system forms an important and separate part of literature. Dalit narratives have been a part of the Indian social narratives since 11 century onwards, with Sekkizhar's Periya Puranam portraying Dalit women like half-naked and sexually exploitable and praising the killing of thousands of Dalits on Kazhumaram in the hands of Gnasambandan. Dalit literature emerged significantly as once and as a collective voice after 1960 starting with Marathi and shortly appeared in Hindi, Kannada, Telugu, and Tamil languages from first to last the poems, short stories and most importantly autobiographies. This paper gives an overview of Dalit autobiographies, importance and its impact on social movement, its merits and demerits etc.

Keywords: Dalit Literature, Autobiographies, Dalit movement, Caste exploitation.

1. Introduction

On the immense landscape of India, there lived the people of various castes, communities and religions. Hindu, Buddhist, Jain, Islam and Christian had seen dominant sects made their essence clear with the religion. Among them, most of the communities tried their best to bring the social change in society but in vain. Due to these various ways of thinking took place on Indian canvas. One group demanded to have changes in religion and still remained firm to keep the religion as it is. Other group demanded to have changes in the way of life. It gave importance to enrich change in Nineteenth and Twentieth century. As a result of this, society makes two groups such as the exploiter and exploited. There are numbers of traditions found in India, among them only Christian and Buddhist culture have caring untouchables or Dalits.

One of the first Dalit writers was Madara Chennai 11 century cobbler saint who lived in the reign of Western Chalukyas and who is regarded by the father of Vachana poetry. Another poet who finds mention is Dohara Kakkaiyah a Dalit by birth six of whose confessional poems survive. In the 20th century, the term Dalit literature came into existence in 1958 when the first conference of Maharashtra Dalit Sahitya Sangha (Maharashtra Dalit Literature Society) was held at Mumbai a movement driven by thinkers like Jyotiba Phule and Dr. B. R. Ambedkar pioneer of Dalit writings in Marathi was Baburao Bagul (1930 to 2008). His first collection of stories Jevha Mi Jat Chorali (When I had Concealed My Caste) was published in 1963 created a thrash in Marathi literature with its fervent portrayal of a rough society and brought in new energy to Dalit literature. Today it is seen by many critics as the epic of the Dalits and was later made



into a film by actor-director VinayApte. Gradually with other writers like NamdeoDhasal, these Dalit writings paved way for strengthening Dalit.

Nowadays 'Dalit' is actually used by most of the Maharashtra former untouchable as a comprehensive revolutionary category specifically designating those social sectors of Indian society which are culturally, socially and physically self-conscious by dominant and obedient sections called untouchability. For radical Dalit thinkers (for instance BaburaoBagul major ideological of the Dalit Panther Manifesto of Dalit Panther,1972) the category is constructed and extended as to carry the history of the revolutionary struggles of all Dalit people and has the ontological ability to define itself with all the lower castes, tribal people and women. The term represents those who have been broken and ground down by those above them in a deliberate manner.

It is essential for the right understanding of the Dalit autobiographies to keep in mind general past surroundings. Dalit autobiographies are literary forms of social protest practices. The critique is used to evaluate Dalit literature as being one dimensional namely negatively focusing on revolt only. It is nevertheless obviously literature especially the first poetry which often pours forth revolt and discharges a burden of hatred and contempt accumulated since centuries or even sometimes hurls abuses at and spits out back on high castes the poison that they had for ages. But that suspected disapproval is actually a form of bold genuine and strongly positive assertion. Reserved and ruined human beings break the status of animal servility to which they were reduced by a shout of complaint which sign the origin of a human being. The unique motivation remains strong support to lift up one's voice and denounce as loudly as possible breaking forever a silence for centuries.

2. The consequence of Dalit literature

Dalit literature is the main forum. It is the medium of expression of the experiences of the communities which is exploited and humiliated for ages in India. Dalit literature is studied mostly in regional languages. The origin of Dalit literature in the contemporary usage of the term which is largely written and published in regional Indian language is in the late nineteenth century. Some of the most prominent writers of Dalit literature which is translated in English they are as follows, LaxmanGaikwad, Bama (Karukku and Sangati), Dr. NarendraJadhav (Untouchables: My Family's Triumphant Journey Out of the Caste System in Modern India), Dr. SharankumarLimbale (The Outcaste: Akkarmashi), Joseph Macwan (The Stepchild), Om PrakashValmiki (Joothan: A Dalit's Life), Baby Kamble (Our Existence) and Imayam (Beats of Burden). NamdeoDhasal, LakshmanMane,Abhimani, Poomani, Marku, MangalRathod, Neerave Patel, PerumalMurugan,Palamalai, DayaPawar, Arjun Dangle, SachiRautray, KumudPawde, Rabi Singh, BasudevSunai, Sudhakar, D. Gopi, T.K.C. Vaduthala (T.K.C. VaduthalayudeKathakal) and Narayan (Kocharayathi). Some Dalit critics like Limbale argue that Dalit literature is the exclusive strong point of writers who are by birth Dalits and that upper caste writers like Mahasweta Devi (Breast stories), Sara Joseph (Thaikulam), KumaranAsan (Chandalabhikshuki), MulkrajAnand (Untouchable) and Premchand (Kafan) Though they are not Dalits they have portrayed the problems and sufferings of Dalits.



That is the social reality which is seen all over the world. Dalit and Hindus in this Country are two such groups living in proximate places all over the Country for nearly three millenniums, but still are different, looking diametrically in different directions in many respect, opposed, aggressive and cannot digest or accept the presence of each other, even though social necessities.

3. Autobiographies in Dalit Literature

Autobiography is a story of the writer's own life in which he looks back towards his past at a certain point in his life and creates the character of his own self' with the help of his memory. From the autobiographies of the suppressed people, one comes to know about the character of the author how he faced the difficulties and conflicts of his life and with what stuff his personality is formed. Yet while narrating the experiences of his life the author gives an objective analysis of his life and it is due to such objectivity and disinterestedness his autobiography successfully creates the image of his self in conflict with oppressive social and cultural conditions Hence the author has taken four autobiographies for her studies that are Dr. SharnkumarLimbale's 'The Outside': Akkarmashi, UrmilaPawar's 'The Weave of My Life', Dr. NarendraJadhav's 'Untouchables': My Family's Triumphant Journey Out of the Caste System in Modern India., and DayaPawar's 'Baluta'.

3.1 The summary of Outcaste: Akkarmashi

Dr. SharankumarLimbale is born in 1956 Masamai was his mother and HanmantaLimbale a Patil of Baslegaon was his father. Masamai was beautiful lady. She suffered for it. She was divorced by her husband IthalKamble. After that Hanmanta enjoyed her and then deserted her. Then kaka Patil of Hanoor joined her. The Patil'ss in every village had made whores of the wives of Dalit farm laborers. There were Dalit families that survive by pleasing the Patil's sexually. Masamai his mother treated Sharankumar as her stepson whenever she beat him his grandmother saved him, that's why he had more attachment with his grandmother Santamai. Once Masamai quarreled violently with Santamai from that Santamai left Mahardwada and started living at bus stand with Sharankumar and dada. They lived openly behind the bus stand. They ate and lived in the open space. Dada was a porter. Santamai was a sweeper in the village. In those days three of them tried and worked hard to fill stomach but that was in vain.

Limbale describes the life a man who suffered not only through this caste system but also through the pain of not even being allowed into the caste system he was an outcaste below everyone. The one thing that prohibited his life from the hunger he knew that a man was no bigger than his own hunger and that there was no escape from it. Not only has he suffered from his deep greedy hunger his entire life but he lived under the curse of not having pure blood. Because his mother had out of marriage with the chief of the village nowhere and nobody would accept him. At the end, he found his relief in Buddhism. His entire life he had watched religion people and families apart.



3.2 The Summary of Weave of My Life- A Dalit Woman's Memoir

The Weave of My Life represents a significant departure from the path trod by other Dalit autobiographies. It is a complex narrative of a gendered individual who looks at the world initially from her location within the caste but also goes on to transcend the caste identity from a feminist perspective. It captures effectively the transition of the Mahar community rooted geographically in the agrarian and rural areas of the Konkan region into a people relocated in urbanized spaces like Mumbai, with a more modern sensibility. The journey demonstrates how the lineages of suffering in the past branch out in myriad different ways in the present as a result of the logic of development, modernity and progress followed in the past Nehruvian era in India taking into account the exploitative allowed to function In rural areas they lived a subhuman existence in Maharwada in Mumbai they had to live in slums on the banks of gutters and nallah where rats chewed on their sweat-soaked toes. There was an increasing feminization of labor and poverty in the era of neo-liberal policies of the market economy. Poor women in cities got some work on the small scale and ancillary industries or in the home-based industries and there was no job security. Sexual violence was always present. They suffered more violence at the hands of dominating castes when there caste riots. On the contrary, they had to face the double bind of exploitation as workers and housewives.

Urmila Pawar describes the tough bonding loves of these women both in their husband's house as well as in their childhood. This book is a multilayered personalized saga of the social transformation of Dalits in India. At one level it is loving a tribute from a son to his father at another it gives an intelligent evaluation of the caste system in India and traces the story of the awakening of Dalits traversing three generations at yet another level it is reflective of the aspirations of millions of Dalits in India. Like many of the earlier works The Weave of My Life also portrays the conditions of a subhuman existence of an entire community, shamelessly exploited by the upper castes, reduced to a status of beasts of burden extremely marginalized. In Urmila's autobiography, their houses were in the center of the village because it was convenient for the upper caste, or could be attacked from all sides if anything goes wrong. They were supposed to work hard during the preparation of festivals like Holi but they were not entitled to participate in it like the upper caste. If they tried to do so they were beaten up till they bleed. They were made to dispose of dead animals: they were entitled only to leftovers of food even on festive occasions.

3.3 Summary of Untouchables: My Family's Triumphant Journey out of the Caste System in Modern India

Damodar Jadhav (the author's father) is the outstanding person whose story is told in this book. Facing prejudices in his village he leaves for Bombay in 1930. Through purpose hard work and luck he lifts his family out of poverty. His life is energetic by the ideas of Dr. B.R. Ambedkar. Ambedkar may not be as well known to the West as Gandhi and Nehru but is an equally important figure in the story of modern India. His ideas of social justice shaped Indian constitution and continue to shape the national debate to this day. Damu Jadhav faces a rigid social structure in his village where the circumstances of his birth determine his livelihood. The poverty of rural India is heartbreaking. But life in the village is not all



misery. The Mahar's strong social bonds their love for their gods Khandoba and Mariaai the joy of their weddings is interesting. One scene, in particular, stands out the Mahar's Buffalo feast. Later in the book Damu decides that his family will leave the Hindu fold and become Buddhists. Sonu (Damu's wife) is distraught at having to leave her beloved gods Khandoba and Mariaai. Her distress is one of the more moving parts of the book. Life in Bombay is different. In the big city, Damu is no longer defined by his caste. He finds profitable work in a series of jobs newspaper seller, , and port trust employee.

The author's parents fought to stand up for what is right and vowed to give their kids a better life but there are countless other people in India who's the story is very different. Dr. NarendraJadhav's autobiography 'Untouchables: My Family's Triumphant Journey Out of the Caste System in Modern India' is a story of the impact of teaching his children that gave them a sense of self-esteem, pride, uniqueness, and awareness of human rights. The details of Dr. Jadhav's parents' life in village India his family's struggles in Mumbai their hard-fought successes their conversion to Buddhism under Dr. Ambedkar's influence and his father's strong spirit that sees them through the slings and blows of extreme social and economic practices his uncompromising honesty and his belief in education as the ultimate empowerment of his children. It is also a great story about the love Dr. Jadhav's parents had for both and for their children. Both village and urban India appear in Dr. NarendraJadhav's Untouchables within a reality rarely experienced in works on Indian fiction.

3.4 The summary of Baluta: DayaPawar

DayaPawar in his autobiography Baluta searches the meaning of the reality of the Dalit women. They are subjected to sexual misuse by the Dalit men. Dalit men involve in immoral activities with Dalit women. Thus the institution of family is challenged through the extra-marital affairs of the Dalit men. He also talks about Dalit men who are exploited by the women from the Maratha castes. But caste is maintained in such relationships. Dalit men who suspect their wives and desert them stand for the diabolic activities of Dalit male bigot.

DayaPawar or DagduMarutiPawar is one of those who has most explicitly expressed the feeling of being split. He was known in literary circles as a leading writer of poems before the remarkable success of his autobiography 'Baluta' in 1978 made him one of the most renowned Dalit writers in Marathi. He dealt with the atrocities experienced by the Dalits under the Indian caste system. 'Baluta' recounts the experiences of an untouchable struggling for a peaceful existence mentally but incapable of retaliation in word and action. The strength of this work lies in a simple, straightforward to-the-point portrayal and a transparent realistic narration of the culture around him. This brought a critical success in both Marathi and in its Hindi translation and received considerable anti-Dalit disadvantage for its frank exposition.' Baluta' created ripples in the literary circles and earned him many awards at all levels including one from the 'Ford Foundation'. This created a new genre in Marathi literature and many autobiographical books talking about harsh experiences and hard realities were quickly written after 'Baluta'. Word 'Baluta' draws upon the typical mark of the Dalit humiliation having to beg for leftover food as Baluta. Baluta historicizes the figure of the stigmatized Dalit by locating him within an economy of suffering. DayaPawar undercuts



the invented reality effect of the autobiographical from its origin, characterizing his story as a secret that must not be exposed perhaps because of the shame as well as the pain that attaches to confronting the self.

4. Conclusion

Education plays a very important role in empowering Dalits. It can bring about a positive attitudinal change. It increases economic social and political opportunities available to them. It decreases the fertility rate. It brings dignity, prestige, recognition, and status to Dalits. Follow of Buddhism and setting a personal example of academic achievement, Ambedkar is everywhere in all author's life. The philosophy of Ambedkar brought a new consciousness among the Dalits. The consciousness about their exploitation, atrocities, and injustice experienced by the Dalits help them in shaping their intellectual life. Dalit writing doesn't aim at spreading against the Hindus but to fights for human rights.

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Strategies of Women Empowerment

Prof . Thippeswamy .P

ASST. Professor, Dept. of English

HPPC .Govt .First Grade College

Challakere

Abstract

This paper mainly highlights the religious orthodoxy and the status of women in olden days . And the latest, techniques towards the women empowerment in modern movement . In addition to that ,it also highlights the basic introduction of literary theory and summary of great writers inspire re-sources that can be approached from feminist prospective.

Introduction

Feminism is the political , cultural or economical movement aimed at establishing equality and protection for all women . Nowadays women are fighting for their equal treatment with men . It is still not seen in the many parts of the world . There is great upsurge in awareness about women rights in doubling their expectancy over the last 50 years and considerably reducing female infant morality and child rates. Women needed proper opportunities and good quality of education to grow in their life . Today , The community have given good chance and which have denied opportunity to them . As a result . They could not develop .So, she should shun the inferiority complex and move forward with confidence and courage with positive attitude . It can send her to happy life like men. Apart from this, women also utilize the benefits of various schemes implemented by government for them . Then only , their development is possible. Religious orthodoxy and the status of women in older days .- Religion entails both utopia and ideology ,it is a utopian in that it holds out vision of ideal society of justice ,equality ,righteousness even in the midst of oppression suffering and gloom.It is ideological in that it upholds the established order of things and prevailing power structure. While early religions appear to have treated women and men as equal. The so called world religions associated with the great civilization have exposed sexist and misogynist ideologies and practices . Apparently , social progress that brought the institution of class and the state also brought the gender inequality and sexism . These religions have played major role in systematically elaborating sexist ideology and practice . Although ,even the vision of liberation and gender equality is kept alive in many subtle ways . It is not accidental, however ,that some of the worst forms of misogyny and women's oppression have occurred during conservative upsurges in the great world religions. Every resurgence of religious orthodoxy appears to have carried with it new form of misogyny and control over women. Hence, the



objective of this paper in examining ,religious orthodox is main responsible for control men over women .In addition to that ,it is also examing .How feminism is being role played in modern days.

To begin with , religion is not a term that can be precisely delineted , it is a collective term applied to such a wide range of phenomina and conflicting beliefs that it might be impossiable to provide single principle by which it can be defined .However, religion has been one of the most important instuations in the human society from the earlist of times . It is universal as language .the creeds ,unity ,belifs and practices and organization of religion plays a significant role in helping to form not only the relation of human beings to the transidentle but also there relaetion to other human beings and the world of nature around us . ‘The dynamatics of religion propels it to center stage of culture creation. Over the ages ,the status of women in society of women in society has always been secondary to that of men . And she has no right to live for herself and she is the root –cause of all evil . They are meant for only entertainment purpose .sexual alienationof this kind is mythatic theme , women are often instruments of destrucation the loss of paradise stories . This is actually surprising that historical evidence shows that during the pre - historic times .It was the women leader of the house .As men made more tasks and moved about more then the women. The shift in status gradually happened and over in period of time men become the domainate. The ‘women’ movement of the 1960 was not, of course the start of feminism rather ,it was a renewal its classic books , which can slove the problem of women in the society .Steps to be taken for women empowerment- There are many formulating and initiating processes started by the government of India in order to bring women into mainstream of development. Women constitute half population and need to be independent in every area for the holistic development of women and children . For them women empowerment is necessary . It is empowering women to understand their rights to be independent in every area for their proper growth and development . Women give birth to baby means future of nation .so, only they can better involve in making the bright future of the nation through the proper growth and development of the children According to the global gender gap index . India needs to take some advance steps to improve the women position in the society through the proper health , higher education and economic participation.

1-Education should be given to them 2- Still in backward areas . There is trend of early marriage and childbirth be cause of the poverty . Insecurity and illiteracy of the parents . Therefore , proper education and proper basic needs must be given to them by the government . 3- Women are being more conscious about there health education , career job and responsibilities towards family , society and country. Finally , after long years of hard struggle they are getting their rights to go ahead on the right track 4- Women also need entrepreneurship and business management skills to apply I.Tskills.

Conclusion

The term ‘women empowerment refers to empowering women with education ,employment, decision making and better health in a view of an equal and just society . Women empowerment is a process to make the women financially independent , educated and progressive enjoying good social status.



ROLE OF SHGS FOR WOMEN EMPOWERMENT

M. Sunitha M.com, MBA, M.phil

Assistant professor of commerce

Government Arts College

Chitradurga .

E-Mail: sunitam.gac@gmail.com

Mobile: 9880522484

ABSTRACT

Women are the pillars of the family means they run the family in proper way. Women play a very important role not only in running the household but also the nation. They provide the anchorage and support that working men seek for their success. They are not only good home makers but also the care takers of the culture and tradition. The development of women is very necessary in our country. Reduce the inequality between men and women. As per the 2001 census, women constitute about 48% of the total population of the country. The Government has been implementing various schemes for the Socio-Economic development of women in the country. The schemes are as follows: Swayamsidha, Swashakti Project, Swavalamban, Swadhar, Rashtriya Mahila Kosh, Priyadarshini Project, Self help groups.

Women who once considered being the masters in the art of home making are now considered to be the forces that shape a country. Today women are participating fully in areas such as Education, Sports, Politics, Media, Art and Culture. Service sectors, Science and Technology in present day Self Help Groups play a very important role of women's Development now in this study make an attempt to understand how Self Help Group plays a very important role for women empowerment.

Women empowerment has long been a central feature of the partnership between IFAD and the government of India. Key instruments for supporting women empowerment are Self Help Groups where by 10-20 rural women from the same village. Mostly poor women come together to contribute two weekly or monthly dues as savings and provide group loans to their members. The Self Help Group approach was not created by IFAD operations.

INTRODUCTION

Self help groups-also called mutual help or mutual aid groups-are composed of peers who are interested in a focal issue, such as education or parenting. Historically, people banded together to improve their chances for survival by pooling their social and economic resources; however, contemporary groups are more likely to organize around a theme or problem. Self help group consists of people providing support and help for each other in an informal way, rather than relying on the government, authorities, or other official organizations.

Self-help consist of doing things yourself to try and solve your own problems without depending on other people. The practice of solving one's problem by joining or forming a group designed to help those suffering from a particular problem.



The concept of self help groups serves to underline the principle “For the people, by the people and of the people”. The self help groups are the brain child of Gamelan bank of Bangladesh, which was founded by Prof. Mohammed Yunus of Chittagong University in the year 1975.

The self help groups are the major resource of inspiration for women’s welfare. The SHGs in India operating from April 1999, have entered into various fields like dairy farms, fisheries, ration shops, handlooms, farm cultivation, rain water harvesting etc.

The SHGs may be registered or unregistered. It typically comprises a group of micro entrepreneurs having homogeneous social and economic backgrounds, all voluntarily coming together to save regular small sums of money, mutually agreeing to contribute to a common fund and to meet their emergency needs on the basis of mutual help. They pool their resources to become financially stable, taking loans from the money collected by that group and by making everybody in that group self-employed the group members use collective wisdom and peer pressure to ensure proper end-use of credit and timely repayment. This system eliminates the need for collateral and is closely related to that of solidarity lending, widely used by micro institutions to make the book –keeping simple flat interest rates are used for most loan calculation.

SHGs can be all women group, all men group, or even a mixed group. However, it has been the experience that women’s groups perform better in all the important activities of SHGs. Mixed group is not preferred in many of the places, due to the presence of conflicting interests.

The SHGs is an informal association to enhance the member’s financial security as primary focus and other common interest of members such as area development, awareness, motivation, leadership, training and associating in other social inter-mediation programmes for the benefit of the entire community.

SHGs have been able to mobilize small savings either on weekly or monthly basis from person who was not expected to have any savings they have been able to effectively recycle the resources generated among the members for meeting the emergent credit needs of members of the group.

NEED FOR THE STUDY

The empowerment of women generally refers to the process of improving the quality of life and the economic wellbeing of women living in relatively isolated and sparsely populated areas. Women are regarded as the “Better half” of the society and at par with the men. But unreality, our society is still male dominated and women are not treated as equal partners both inside and outside the four walls of the house. In fact they are treated as weak and dependent on men. As such women enjoy an unfavorable status in society.

OBJECTIVES OF THE STUDY

1. To analyse the income, expenditure and savings pattern of the self help groups members.
2. To explore future strategies and to suggest measures for the better management of SHGs.
3. To know the roles of Self Help Groups for women development.
4. To find out the problem faced by the members in Self Help Groups.

METHODOLOGY



To conduct this study the following parts of research methodology are adopted they are:

Collection of data:

Data are collected through secondary sources.

Secondary source:

Secondary data are collected with the help of text books, magazines, journals, newspapers and internet sources.

ROLE OF WOMEN IN ECONOMIC DEVELOPMENT

The role that women can play in the economic development of a country are made clear from the following points:

1. Chief architecture of family

Women are the main architecture of families. She works in different capacities in the family like mother guide, mentor, counselor, friend and philosopher.

2. The first teacher

Mother is the first teacher to a child she teaches her children to basic elements of life and moulds their character, the adviser, directions, and guidance given by her to children play a decisive role in deciding their future.

3. Supply of labour power

Women supply necessary labour power for the production of goods and services if females are educated and trained and are active participants on the work force, the national economy starts breathing with both the lungs.

4. Main role in Agricultural development

In rural areas female participation in labour force is age old and they constitute the main village manpower. Women till the field, bring water at irrigation, cook the meals and do all sorts of work, they lend helping hand during the busy agricultural season. Thus, they play as important role in agricultural development.

5. Contribution to industrial development

Women's contribution to industrial development is great. In the advanced countries 26.5 percent of total industrial labour force are women. In fact, the countries which have more female labour force have achieved tremendous industrial development. Now days women are active in various types of industrial activities.

6. Service sector development

Service sector is the largest economic sector in all most all economics, women are playing a major role in the development of this sector they are active in various fields of service sector like health, education, trade, banking, insurance, tourism, telecommunications, transport, research and development etc. In Latin American countries, female participation in this sector is as high as 63% of total labour force.

7. Socio-cultural development

In the socio-cultural development of a country, a crucial central position is assigned to women folk, they are the real ambassadors of art and culture.

8. Progress of handicrafts



In many handicraft works, there are always some tasks to be performed by females their skill, intelligence, creativity and artful mind will certainly be helpful for the development of handicrafts industry.

9. Political development

Women can be involved well in the policy and decision making process. India has set high standards for female representation in the local bodies like village panchayats, municipalities, city corporations and district bodies and also in various other bodies like co-operatives institutions, milk societies, self-help groups etc.

10. Efficient administration

The efficiency of general administration will improve a lot if more women work force are involved. It is because women generally are more efficient and less corrupt than men, their devotion of work is certainly unquestionable.

EMPOWERING WOMEN THROUGH SELF-HELP GROUPS

The government of India and state authorities alike have increasingly realized the importance of devoting attention to the economic betterment and development of rural women in India the Indian constitution guarantees that there shall be no discrimination on the grounds of gender in reality. However, rural women have border lives and are often discrimination against with regard to land and property sights, and in access to medical facilities and rural finance. Women undertake the more onerous tasks involved in the day-to-day running of households, including the collection of fuelwood for cooking and the fetching of drinking water, and their nutritional status and literacy rates are lower than those of men. Women's empowerment has long been a central feature of the partnership between IFAD and the government of India by instruments for supporting women's empowerment are self-help groups, whereby 10-20 rural women from the same village, mostly dues as savings and provide group loans to their members. The self-help group approach was not created by IFAD supported operations, but IFAD has contributed to the main streaming of this approach in India and to financing programmes for promoting self-help groups in states such as Tamilnadu and Maharastra supported by the women's development corporation an arm of the state government involved in supporting women's development.

ROLE / SIGNIFICANCE

The following role played try by self-help groups for women empowerment.

1. Savings and financial decision making

One of the primary benefits of participation in a SHG is the opportunity to save regularly, access, formal savings institutions and participate in the management of these savings. They save re regularly have their own bank accounts and make deposits into these accounts. SHG is having a good impact on members in their ability to save their hard earned money.

2. Access to credit

A corollary of participation in SHG's in an improvement in a women's access to credit. Since the project is perhaps too early in its implementation to directly improve women's access to credit the financial mobility due to participation in the SHG has led to an improvement in the quality of life according to some



of the successful groups. Overall, many families were able to address their basic needs better than before some of NGO's reports have shown that the record in the repayment of loans by women was often better than that of men and that women were also more likely to spend the income earned, on their families leading to improved health.

3. Employment

The implementation of SHG has generated self-employment opportunities for the rural poor the progress of the program since inception assisted in information of 35.7 lakh SHGs; assisted 1.24 crore. swarozgaries is establishing their own micro-enterprise the government of India released Rs.11,486 crore under the program; bank credit mobilization is Rs.19,017; total subsidy provided is Rs.9,318 crore.

4. Decision-making within the household

The social impact of the SHG program increased involvement in decision-making, awareness about various programs and organizations, increased access to such organizations increased expenditure on health and marriage events, there a change in the attitude of male members of the families, now they are convinced about the concept of SHG and encourage women to participate in the meetings and women reported that they have savings in their name and it gives them confidence and increased self respect , within family the respect and status of women has increased. Children education has improved significantly especially girl education was very low but now SHG members one sending their children including girls to school. The sanitation in members "households as improved and it has led in better health in members families". Now women are taking treatment from qualities doctors, even if they have to travel to nearby towns, members are now confident enough to raise social status.

5. Participation in local government

Because of SHG women know about their local political institutions. Such as the gram panchayats and house better knowledge of where to report certain types of grievances as part of the political empowerment process, it is a pertinent fact that many women have not only been elected to the grama panchayat but have become the role holders too. In a majority of the cases, the women perceived themselves as now having some influences over decisions in the political life of village and in a smaller number of cases, the women named their participation and influences in village political life as an important and note-worthy change. Though the SHGs generate positive impact on the rural economy through empowering women and enhancing the rural income of those participant households the issue of group size has been of long standing concern.

6. Communication level of members

Microfinance investments having a good impact of members in their ability to express their feelings and has made people more confident to express themselves.

7. Self confidence among members

The group formation brought out the hidden talent and leadership qualities among the members. Therefore, it can be concluded that after joining the SHG. The members have improved their status in family, become helpful in family finance and sometimes helped others too. Now, most of the SHG people feel that they get more respect, not only in the village, but our own family members treated us more respect fully. People of the village now invite us for social and community functions. Now our family members



value our opinions whereas earlier they had no use for it. They encourage us and support us in our activities. “Now they get respected in the village society and have a definite identify in society, family members think of them as a working women and encourage them in their work”, improve their knowledge of banking, of how to undertake the different banking transactions, as also of dealing with government officials. They now feel confident about these things. They too feel an improvement in their social status.

8. Change in family violence

Involvement with SHG has reduced this violence in 25% cases especially due to reduction in the economic difficulties. In most of cases the members revealed that their husbands should also be involved in SHGs.

9. Frequency of interaction with outsiders

Members generally, got lesser opportunity to interact with bankers, government officials, NGOs and others in the pre-SHG period, it can be seen that in the pre SHG period 25% of the members were not interacting with officials whereas after associating with SHGs. 91% members had interacted with the outsiders and out of total 44% have interested more than 4 times with outsiders, this interaction helped them to articulate their problems and improved their self-confidence.

10. Status of access to amenities

Since SHG programme has economic as well as social implications. It can be seen that there has been an increase of 40% in SHG members in terms of their status of access to amenities factors therefore, it can be concluded that after joining the SHG the members have improved in getting access to amenities like medical, sanitation, education, market, water supply, transport.

11. To learn discipline

The member of self help group can be learn discipline means everybody know the time sense, co-operation with other members and improve the basic skills also etc. In the rural women’s development and empowerment project, for example, 90% of the beneficiaries reported increased access to and control over resources such as land, dwellings and livestock under the livelihoods improvement project in Himalayas, women self-help group members in Uttara Khand were even elected as “gram pradhans” (heads of the local governments at the villages or small town level) in 170 out of 669 panchayats in villages. In those operations, the country programme evaluation also found unequivocal advances in the self-confidence and assertiveness of self-help group members. In the Tamilnadu women’s development project, 50% of women self-help group members reported that, for the first time in their lives. They had visited new places and travelled longer distances, while 90% had interacted with institution. Such as banks, NGOs and project agencies. The impact study on the Jharkhand and Chhattisgarh project reveals that access to finance through group savings and lending to members had allowed women to become increasingly involved in the economic activities such as the collection and sale in local markets of non-timber forest products.

IMPACT OF SELF-HELP GROUPS ON SOCIO- ECONOMIC DEVELOPMENT OF POOR HOUSEHOLD WOMEN AND ECONOMICALLY WEAKER SECTION SOCIETY

1) Micro- Financing benefit for rural poor households



Self-help has aimed at enhancing profitability for rural people. The low economic growth of this country was perceived to be due to lack of capital resources, especially in rural areas. A vicious cycle of low capital, low productivity, low incomes, low savings and weak capital base was perceived to be operating perpetuating a permanent poverty syndrome. Therefore, cheap rural credit policies like micro financing SHGs were designed to provide rural poor with access to adequate capital. Microfinance through SHG has become a ladder for the poor to bring them up not only economically but also socially, mentally and attitudinally and above all help them break through the stronghold of exploitative money lenders.

2) Bank – SHG linkage

In this type of linkage banks provided financial support to SHGs which had grown almost spontaneously without any intervention of any SHPI. The SHGs were initially on the basis of a common activity, Problem and took up thrift and credit activities. The case of such linkages is not very common. In this model, the SHPI have taken the role of a financial intermediary between the banks and a number of SHGs.

3) Economic empowerment

According to the report by National Commission for Women (NCW) - (Status of women 2011), in India, women work for longer hours than men do. The proportion of unpaid activities to the total activities is 51% for females as compared to only 33% for males. Over and above this unpaid work, they have the responsibilities of caring for household which involves cooking, cleaning, fetching water and fuel, collecting fodder for the cattle, protecting the environment and providing voluntary assistance to vulnerable and disadvantaged individuals in the family. This shows that though there is still a long journey ahead towards women empowerment. Women's are save small amount of money regularly and mutually agree to contribute a common fund. But this does not fulfill all their needs. Indebtedness has become the hallmark of the rural life.

4) Social empowerment

The social empowerment means that the woman should get an important place in her family and society, and should have a right to enable her to make use of available resources. It has resulted in developing self-confidence, self-esteem and self-respect also. And uplift the living conditions of the poor household women's. As the woman has now increased presence in banks, Gram Panchayats, various Government committees etc., her social status is seen somewhat elevated. The social impact of the SHG program increased involvement in Decision-making, awareness about various programs and organizations, increased access to such organizations, increased expenditure on Health and Marriage events, there is a Change in the attitude of male members of the families, now they are convinced about the concept of SHG and encourage women to participate in the meetings and women reported that they have savings in their name and it gives them confidence and increased self-respect.

5) Saving and Financial Decision Making

One of the primary benefits of participation in a SHG is the opportunity to save regularly, access formal savings institutions and participate in the management of these savings. They save regularly, have their own bank accounts and make deposits into these accounts. SHG is having a good impact on members, in their ability to save their hard earned money.

6) Access to credit



A corollary of participation in SHGs is an improvement in a woman's access to credit. Since the project is perhaps too early in its implementation to directly improve women's access to credit. The financial mobility due to participation in the SHG has led to an improvement in the quality of life, according to some of the successful groups. Overall, many families were able to address their basic needs better than before. Some of NGOs reports have shown that the record on the repayment of loans by women was often better than that of men, and that women were also more likely to spend the income earned, on their families, leading to improved health and nutrition of the poor population and for improving the quality of their lives.

7) Employment

The implementation of SHG has generated Self-employment opportunities for the rural poor. The progress of the program since inception assisted in formation of 35.7 lakh SHGs; assisted 1.24 Cr. Swarozgaris in establishing their own micro-enterprises. The Government of India released Rs.11, 486 Crore under the program; bank credit mobilization is Rs.19, 017; Total subsidy provided is Rs.9, 318 Cr. The program helped many participants in improving their economic conditions. Another good accomplishment of the program is that it has adopted the SHG strategy.

8) Challenge to target the real poor and vulnerable sections

A comprehensive study by BIRD, 2007 on coverage of SCs/ STs in SGSY, which covered 10,848 Swarozgaris and non-Swarozgaris (control sample), pointed out exclusion of SCs and STs in the following ways and for the following reasons. Physical exclusion – by not being accepted as group members, Financial exclusion by denial of their due share either by group leaders or by implementing bank or block officials, Exclusion because they are already covered under some state government sponsored programs (often implemented by state (ST/ SC corporations) and in many cases are already defaulters of bank loans (BIRD, 2007).

SUGGESTIONS

- The group has to instruct to its members for maintain the family expenses in proper way for reducing the unnecessary expenses.
- The group have to increase the income level of its members for starting the new business.
- The group should give necessary information about savings schemes, investment avenues to its members for improving their saving habit it leads they are involved in any entrepreneurial activities.
- The group has to teach writing, reading, communication skills in proper manner to its members for abolish the illiteracy and to improve the learning attitude of them.
- The group has to create the training facilities like Handicraft, tailoring, and also create the employment opportunities among group members.
- The group has to conduct meetings and awareness programs to increase the knowledge of group members.

CONCLUSION

The study has been undertaken to identify women empowerment through self help Groups. The government have been conducted various programmes for women empowerment in present days the



Programmes like Sri Shakthi project, Swayamsidha, Swalamban, Rashtriya Mahila Kosh, Swa-shakthi project, Priyadarshini project etc. Women empowerment is necessary in present day because women can involve economic development of a country like by giving contribution to industrial development, progress of handi crafts etc.

The government has established various self help groups at various places for women empowerment programmes and Bank can also play a very important role for women empowerment through they providing loan facilities at cheaper rate of interest to women for starting the new business.

The main objective of self help group to develop the backward areas women's i.e., to improve the standard of living, to create self confidence, and create the saving habit. The present study summarized that women are equal to men and women can involved any business activity.

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Women Entrepreneurs in India

Dr. B.Shivakumar

Assistant professor

Dept., of Com. & Mgt,

Govt. Arts College (Autonomous)

Chitradurga- 577501,

Mob: 944801333

E-mail:bskumar68@gmail.com.

Prof. Mujammil Pasha

Assistant professor

Dept. of Com. & Mgt,

Govt. Arts College (Autonomous)

Chitradurga- 577501,

Mob:7019783336

E-mail:mujamilpasha@gmail.com.

ABSTRACT:

In today's world, women entrepreneurs are playing very vital role and they have become important part of the global business environment and it's really important for the sustained economic development and social progress. In India, though women are playing key role in the society, but still their entrepreneurial ability has not been properly tapped due to the lower status of women in the society. The main purpose of this paper is to find out the status of women entrepreneurs in India. This paper includes rationale grounds behind the women entrepreneurship. Another main purpose of this paper is to analyze policies of Indian government for women and also to analyze that are those policies adequate for the growth of women entrepreneurship. Main reasons for women to become an entrepreneur, the institutions that are serving the women to put their views into action are also included in this study. On the basis of this study some suggestions are given to encourage spirit of women entrepreneurship to become a successful entrepreneur.

Key words: Women Entrepreneur, Development, India

“Women Entrepreneurs in India”

Introduction:

Women **entrepreneurs** have been making a significant impact in all segments of the economy in India, The areas chosen by women are retail trade, restaurants, hotels, education, cultural, cleaning, insurance and manufacturing The New Thrust suggests following two factors pulling or pushing women in an entrepreneurship Factors leading women to be an entrepreneur: Women entrepreneurs choose Women to take up business enterprises to Profession as a challenge and to get over financial difficulties and respond- adventure with an urge to do some - visibility is thrust on them due to family liking for business and circumstances to have an independent occupation. With the spread of education and new approaches/awareness.

Entrepreneur means an innovator. Today's world is vastly different from what it was earlier. Besides the existing generation of entrepreneurship is also passing through the transition period. They experience financial resource limitation to promote or to develop a venture and there is also look for research and innovation to meet the marketing challenges. Indian rural economy is also experiencing behaviour of entrepreneurial. Aim of most farmers is to earn profits from farming as from any other business, if he determines the objectives. A farm business necessarily requires deliberate decision and proper investment after assessing risk and available resources to maximize profit. Therefore



entrepreneurship is not simply adoption of new activity but it is transformation of a person from traditional of modern India is known as “Home spices” and is in fact the largest producer, consumer and exporter of spices in the world.

During the last two decades, Indian women entrepreneurship is changing the face of business and entered the field of entrepreneurship in greatly increasing numbers. With the emergence and growth of their businesses, they have contributed to the global economy and to their surrounding communities. Women are breaking free from the traditional, gender-specific roles and venturing into the business world. Not only they are holding high corporate positions but they are also successful women entrepreneurs who own almost all businesses. The steady rise in female entrepreneurs can be due to many different reasons, most of which share the same rational as their male counterparts—passion for their ideas, the desire to become their own boss, and the need to address philanthropic causes. Women business owners contribute to the overall employment to the needy unemployed persons.

Women empowerment in India:

Women's empowerment in India is still an illusion. Many people are found to hesitate while answering questions about women empowerment. It is too unfortunate. Empowering women entrepreneurs are essential for achieving the goals of sustainable development and the bottlenecks hindering their growth must be eradicated to entitle full participation in the business. In India, empowerment is not properly and fully given to both the men and women. There are so many reasons for this behavior of the Indian people, at the same time improper empowerment may leads to some misuse behavior.

Every Indian, know the empowerment level of women’s various hidden factors that hinder the women entrepreneur. Even though, now a day many of the families are realizing the importance of empowerment to their girl child. But this has reached to every individual in the country or not, especially to women. A successful woman entrepreneur should be given with proper empowerment that will increase her success with the society.

Objectives of the study

1. To know the challenges of women entrepreneurs
2. To know the opportunities of women entrepreneurs.
3. To know various factors influence the women entrepreneurs.

Challenges of women entrepreneurs :

Entrepreneurship as a strategy to promote enterprise can be successful only if the same is duly imparted and conscientiously induced. The argument holds strong particularly when such a strategy is being tried on women. The Women entrepreneurship and the formation of women business networks are steadily rising; there are still many prospective women entrepreneurs who do not follow through with their great business ideas. This is widely due to the fact that many challenges exist for them to overcome. First and foremost, many prospective women entrepreneurs may fear the debt associated with their startup. They may not have the resources available to make educated decisions about properly raising capital or may even have been discouraged by family and friends. As mentioned earlier, if an entrepreneur truly believes in their business ideas, then they will seek any means to move forward and commercialize their concepts.



The important women entrepreneurs' challenges may be their lack of knowledge in information technology and business skills. Even though many successful business ventures are IT-related, there are many other thriving industries that do exist. Experience is always an advantage; however, one just has to conduct ample research on their industry, their consumer base and competitors, and speak to entrepreneurs who have already gone through the process. Entrepreneurship is a learning experience and even the most successful business owners have to learn new things throughout the development of their company.

Another major challenge that many women entrepreneurs may face the traditional gender-roles society may still have on women. Entrepreneurship is still a male-dominated field, and it may be difficult to surpass these conventional views. Many women feel a great deal of empowerment by the opportunity to own their own company and may now be motivated by such high statistics.

The Other Important Challenges:

The other major obstacle faced by women entrepreneurs has been that they are not taken seriously. Even though women have achieved credibility as competent entrepreneurs in areas such as retail, personal services and business services, perceptions that women-owned businesses are less successful, credit worthy & innovative continues to be a barrier.

Besides this, there are several other challenges being faced by Women Entrepreneurs:

- 1. Lack of Visibility as Strategic Leaders:** Changing the perceptions about the likely success of women-owned businesses depends on increasing women's visibility in leadership positions within the greater business community. In an assessment of women's presence as CEOs or Directors of large business enterprises. It has been anticipated that the exodus of women to entrepreneurial growth firms might be because women believe that have greater representation in strategic leadership positions in privately-held or family-owned firms as they provide better opportunities for leadership than available to women in publicly-traded companies.

- 2. Differential Information and Assistance Needs:**

The most significant need of many women business owners is obtaining the appropriate assistance and information needed to take the business to the next level of growth. The various study reveals that gathering the information needs of women entrepreneurs are little tough for starting their ventures, requested assistance and training in implementing the business idea, identifying initial sources of financing, and advertising/promotion. The established entrepreneurs, had a somewhat different set of needs including financing for expansion and increasing sales. The women entrepreneurs identify ten most desired needs of fast growth:

- (a) using cash flow to make operational decisions
- (b) financing growth
- (c) increasing the value of the business
- (d) compensation for self and associates
- (e) hiring, training and motivating for growth
- (f) succeeding in a rapidly changing world
- (g) successful selling
- (h) sales force management
- (i) management success



(j) problems and pitfalls of growth.

Unfortunately, they would not get what they expected information and assistance. The assistants need not co-operate and co-ordinate in-time with this they frustrated and bear loss and loose their confidence.

3. Family Influences on Women Entrepreneurs:

The overlapping of the family and the firm is not significant for women business owners. Unfortunately, little research has been conducted on the dynamics of family-owned firms headed by women. As the boundaries between the firm and the family tend to be indistinct, women operating family businesses face a unique set of issues related to personal identity, role conflict, loyalties, family relationships, and attitudes towards authority. Additionally, family businesses owned by women are at a disadvantage financially and are forced to rely on internal resources of funding rather than outside sources. The critical role of family in business, also emerges in cross-cultural studies which show a women relying heavily on the family for start-up capital.

4. Family burden:

It is clear, that women have the responsibility of getting children and taking care of them. Very few societies accept fathers taking over the role of staying home and taking care of the children. Once these children are old enough to take care for themselves, they have to bear an additional responsibility of taking care of elder parents. If they want to become entrepreneurs, the society expects them to be able to do both: take care of family and home and do business.

5 Discrimination:

It is hard to believe that women are still treated differently in our society. Women do get lower salaries compared to men doing the same job. Women do not have access to men dominated networks who take their decisions about successors in the company during golf plays or sauna meetings.

6. Difficulty in borrowing fund:

In Indian context the women's are dependent to their parents or their husbands. The banks, financial institutions are afraid to provide loans to women because they are not having the property though they have and they are not been able to sell it. Hence, in the bankers view women tell stories about not being taken serious, when they wanted to get a loan for their business. Often enough, they have to bring their husbands or fathers to be able to be heard and receive financing. So, the domination of men in the banking world is a problem.

Opportunities of women entrepreneurs:

Women sector occupies nearly 45% of the Indian population. The literary and educational status of women improved considerably during the past few decades. More and more higher educational and research institutions are imparting knowledge and specialization. At this juncture, effective steps are needed to provide entrepreneurial awareness, orientation and skill development programmes to women. The institutions available at present are very limited. Moreover, their functions and opportunities available with them are not popularized much.

Changes in Global level



Entrepreneurship has gained greater significance at global level under changing economic scenario. Global economy in general and Indian economy in particular is poised for accelerated growth driven by entrepreneurship. Admits environment of super mall culture we find plenty of scope for entrepreneurship in trading and manufacturing.

An entrepreneur is a person who is able to look at the environment, identify opportunities to improve the environmental resources and implement action to maximize those opportunities, it is important to bear in mind the entrepreneurial skills that will be needed to improve the quality of life for individuals, families and communities and to sustain a healthy economy and environment. Taking this into consideration, we will find that each of the traditional definitions has its own weakness

The innovations that are not on the technological or organizational cutting edge, such as, adoption of older technologies to a developing-country context, or entering into export markets already tapped by other firms. Entrepreneurship as risk-taking neglects other major elements of what we usually think of as entrepreneurship, such as a well-developed ability to recognize unexploited market opportunities.

Grabbing opportunities

Entrepreneur as a stabilizing force limits entrepreneurship to reading markets disequilibria, owning and operating a business, denies the possibility of entrepreneurial behaviour by non-owners, employees and managers who have no equity stake in the business. Therefore, the most appropriate entrepreneurship as: "a force that mobilizes other resources to meet unmet market demand", "the ability to create and build something from practically nothing", "the process of creating value by pulling together a unique package of resources to exploit an opportunity".

Entrepreneurship is considered to be a prime mover in development of nations, regions and communities that actively promote entrepreneurship development, demonstrate much higher growth rates and consequently higher levels of development. than nations, regions and communities whose institutions, politics and culture hinder entrepreneurship. An entrepreneurial economy, whether on the national, regional or community level, differs significantly from a non-entrepreneurial economy in many respects, not only by its economic structure and its economic vigorousness, but also by the social vitality and quality of life which it offers with a consequent attractiveness to people.

There are many promising predictions for women entrepreneurs in the near future. More coalitions will be formed among female associates, enabling the establishment of female business networks to flourish in the business world.

Increase in conscious of entrepreneurs

Women are increasingly becoming conscious of their existence, their rights and their work situations. Today, women entrepreneurs represent a group of women who have broken away from the beaten track and are exploring new avenues of economic participation. Among the reasons for women to run organised enterprises are their skill and knowledge, their talents and abilities in business and a compelling desire of wanting to do something positive. Life for a woman entrepreneur having a small scale industry is not a bed of roses. The individual woman entrepreneur single-handedly faces a plethora of seemingly endless problems. But despite these numerous barriers and tangible obstacles women are, today, entering the field of business in increasing numbers.

Factors Influence Women Entrepreneurs:



The growing number of female entrepreneurs, the share of female entrepreneurs is still significantly low when compared to their participation rate. However, there are several factors influence the increasing level of female entrepreneurship in India

1. Nature of Entrepreneurship: In India, women's entry into business is a new phenomenon. It can be traced out as an extension of their kitchen activities mainly to 3Ps viz Pickles, Powder & Pappad. But with growing awareness about business and spread of education among women over the period, Women enter into entrepreneurial activity because regular employment does not provide them with the flexibility, control or challenge offered by business ownership.

2. Motivation: Several evidences suggest that women do not lack the motivation to enter into business ownership. They are often highly motivated than their male counterparts to overcome the barriers to business start-up. female entrepreneurs has highlighted the following strong points in their favour, cheap labour, above average technical & intellectual level of women entrepreneurs, investment growth, growing demand for products. The growing awareness of female entrepreneurs for finance and marketing organizations, growing need to form partnerships. However to make dreams come true and to turn visions into reality, certain extra efforts are being explored like monitoring the environment by raising political awareness on this issue, working to make the female economically independent, reassessment of traditional customs & values to sustain the development of women, better credit facilities for women, a better distribution of aid towards female organizations, aid for educating young women, training women entrepreneurs to upgrade marketing and product knowledge, etc. are motivational factors in women entrepreneurs.

3. Empowerment: Indian women are becoming more empowered now-a-days. Legislations are being progressively drafted to offer them more opportunities at various levels.

4. Social Conditions: Population growth results in a strong positive relationship on entrepreneurial activity. Across genders, the increase in demand and competition for jobs pushes more people into necessary entrepreneurship. For women, in particular, the relatively high involvement in necessary entrepreneurship indicates that self-employment is used as a way to circumvent institutional and cultural constraints with respect to female employment, as well as a way to provide supplemental family income.

5. Economic Conditions: Auspicious economic conditions favour the participation of women in entrepreneurial activity. The smaller amount of financial capital requirement and higher proportion of available bank loans. In one study in India (Kaur and Bawa, 1992), 54 % of women entrepreneurs had started their business with their own personal savings and some financial assistance from their spouse, 23 per cent received finances from their parents, 13 per cent from relatives and friends and only 10 per cent from government agency and nationalized banks. Many other studies in South Asia have substantiated these findings The positive correlates the level of female entrepreneurship to economic conditions. In fact, in a country like India, the relationship between the size of unofficial economy and entrepreneurial activity is positive.

6. Literacy & Education: Increased levels of education has played a crucial role in initiating the process of entrepreneurship. It is not only the illiterate that are starting the businesses but those with education & skills are also exploiting profit opportunities.



7. Cheap labour force: The female entrepreneurs has highlighted the strong points in their favour cheap labour, above average technical & intellectual level of women entrepreneurs, investment growth, growing demand for products for, growing awareness of female entrepreneurs for finance and marketing organizations, growing need to form partnerships. However to make dreams come true and to turn visions into reality, certain extra efforts are being explored like monitoring the environment by raising political awareness on this issue, working to make the female economically independent, reassessment of traditional customs & values to sustain the development of women, a better distribution of aid towards female organizations, aid for educating young women, training women entrepreneurs to upgrade marketing and product knowledge, etc.

Conclusion :

women in this country have been socially and economically handicapped. Women entrepreneurs have become a strong driving force in today's corporate world. They have been deprived of equal participation in the socio-economic activities of the nation. Not only they are able to equalize their duties of both motherhood and entrepreneurship but they also comprise of almost half of all businesses owned today. Women entrepreneurs have been making a significant impact in all segments of the economy in India, The areas chosen by women are retail trade, restaurants, hotels, education, cultural, cleaning, insurance and manufacturing sectors. Their primary goal is not monetary reward but rather personal satisfaction and community involvement. Yet despite the many opportunities, many prospective women entrepreneurs are intimidated to move forward. Overall, there are many promising forthcoming predictions for women business owners. They will continue to form female business networks, transition towards information Jan-02technology, and rely strongly on e-commerce as their form of trade. Our **Beloved Ex-Prime Minister Jawaharlal Nehru** said that "You can tell the condition of the nation by looking at the status of women." And in the same manner our **Father of Nation Mahatma Gandhi**, expressed that "If you educate a man you educate an individual, but if you educate a woman you educate an entire family." Hence, in this manner our Government of India, has declared as the year of 2001 is as "**Year of Women Empowerment**".

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Tourism and Hospitality Industry in Karnataka: Issues and Challenges

Purushothama.G.

Designation- Assistant Professor

Government First Grade College, Alur Taluk ,Hassan District

Mobile no-9481712439

.Email-bgpurushi@gmail.com

Abstract : The Tourism and Hospitality industry is one of the largest service industries in India. Tourism plays a role of significant economic multiplier and becomes critical since India has to grow at rapid rates and create jobs. Tourism is the third largest foreign exchange earner after gems, jewellery and readymade garments. Karnataka's tourism is truly at crossroads as such this paper highlights the responsibility of management of tourist destinations, tourist departments, experts and government to rethink and to redesign their marketing strategies, developmental priorities to fill the gap of demand and supply and other problems of regional linkages, connectivity, accommodation and lack of financial resources for the proper development of tourism in Karnataka. In this paper information collected from the secondary data like Journals, Magazines, Newspaper and from different publication. This Paper will focus on the issues and challenges Tourism and Hospitality in Karnataka.

Key words:: issues ,challenges, suggestions in Tourism and Hospitality

INTRODUCTION:

Tourism has now become a significant industry in India. It is a sun rise industry, an employment generator, a significant source of foreign exchange for the country. Tourism in India is the third largest foreign exchange earner of the country. The booming tourism industry has had a cascading effect on the hospitality sector with an increase in the occupancy ratios and average room rates

Tourism

Tourism is the activities of persons travelling to and staying in places outside their usual environment for not more than one consecutive year for leisure, business and other purposes not related to the exercise of an activity remunerated from within the places visited. Tourism is travel for recreational or leisure purposes. It is a short term and temporary movement of people. It provides a source of income for the country. Tourism includes transportation, accommodation and entertainment. There are different types of tourism like adventure tourism, cultural tourism, medical tourism, sports tourism, water tourism, wild life tourism, space tourism etc. It is rightly said that, "All tourism is travel but all travel is not tourism". Tourism is related to pleasure, holidays, travel and going or arriving somewhere. It involves movement of people to, and their stay at various destinations.

Hospitality

Hospitality is the relationship between a guest and a host. Hospitality is the act or practice of being hospitable. Tourism and hospitality industry are related to each other. Hospitality is the act of welcoming, receiving, hosting or entertaining the guest. It involves ward and generous welcome of the tourist. Hospitality reflects courtesy and respect to the guest. Hospitality occupies local services such as entertainment, accommodation and catering for tourists. It is the business of providing catering, lodging and entertainment service and welcoming, receiving, hosting, or entertaining guests. Hospitality Industry



is closely linked with travel and tourism industries. Hospitality industry plays a major role in the overall economic growth of the country

Hospitality industry may include the following sectors.

- Licensed clubs
- Food shops
- Catering activities
- In-house catering
- Exhibition and fair organizer's activities
- Activities of conference organizers
- Other food services

Tourism and Hospitality in India

The terms tourism and hospitality are co-related and grouped together as a single industry. Tourism is not the subsector of the Hospitality merely a source of the tourist services. In this way we have made a clear difference between two overlapping industries However these both hospitality and tourism industries are viewed as two individual sectors. There exist overlapping between these two. Tourism is defined as the persons travel and goes for the places outside of their usual environment for less than one year to accomplish their business purpose and for leisure; they are not employed there on visiting places. Hospitality is the provision of the accommodations, venues, meals and drinks to those people who are out of their homes.

- As per world travel and tourism Council (WTTC), India is one of the favorite tourist destinations from the year 2009 and will continue to be one of the favorite tourist destinations. Further, the Travel and Tourism Competitiveness Report by World Economic Forum, has ranked India at the sixth place in tourism and hospitality.
- The tourism and hospitality sector is among the top 10 sectors in India to attract the highest Foreign Direct Investment (FDI). According to the data released by Department of Industrial Policy and Promotion (DIPP), the hotel and tourism sector attracted around US\$ 10.6 billion of FDI between April 2000 and September 2017.

The hospitality sector (hotel and restaurant) are the essential components of this industry. Luxury hotels with other services like beds, breakfast, inns and also cover wide range of accommodation services.

Current Trends in the Tourism and Hospitality industry in India

Tourism is also a potentially large employment generator besides being a significant source of foreign exchange for the country. A strong economy, rising global consumer purchasing power, and digital innovation have all fueled record growth in the travel and hospitality industry. But there are still several challenges that could throw the industry off course in 2019.

the hospitality industry is immense because it contains businesses in the food and beverage area, travel, and entertainment, India is a large market for travel and tourism. It offers a diverse portfolio of niche tourism products - cruises, adventure, medical, wellness, sports, MICE, eco-tourism, film, rural and religious tourism. India has been recognized as a destination for spiritual tourism for domestic and international tourists.



Total contribution by travel and tourism sector to India's GDP is expected to increase from Rs 15.24 trillion (US\$ 234.03 billion) in 2017 to Rs 32.05 trillion (US\$ 492.21 billion) in 2028. India was ranked 7th among 184 countries in terms of travel & tourism's total contribution to GDP in 2017. Travel and tourism is the third largest foreign exchange earner for India. During January-October 2018 FEEs from tourism increased 8.30 per cent year-on-year to US\$ 23.54 billion.

During January-November 2018, FEEs from tourism increased 6.40 per cent year-on-year to US\$ 25.84 billion. Foreign Tourist Arrivals (FTAs) increased by 5.60 per cent year-on-year to 9.37 million in the same period. Foreign tourist arrivals for medical purpose increased from 427,014 in 2016 to 495,056 in 2017(P). During January-November 2018, arrivals through e-tourist visa increased 41.50 per cent year-on-year to 2.06 million.

As of 2017-18, 81.1 million people are employed in the tourism sector in India which was 12.38 per cent of total employment in the country. The Government of India has set a target of 20 million foreign tourist arrivals (FTAs) by 2020 and double the foreign exchange earnings as well.

The launch of several branding and marketing initiatives by the Government of India such as 'Incredible India!' and 'Athiti Devo Bhava' has provided a focused impetus to growth. The Indian government has also released a fresh category of visa - the medical visa or M visa, to encourage medical tourism in the country. Incredible India 2.0 campaign was launched in September 2017. In September 2018, the Indian government launched the 'Incredible India Mobile App' to assist the traveller to India and showcase major experiences for travelling. The Government of India is working to achieve one per cent share in world's international tourist arrivals by 2020 and two per cent share by 2025.

In October 2018, Statue of Sardar Vallabhbhai Patel, also known as 'Statue of Unity', was inaugurated as a tourist attraction. It is the tallest statue in the World standing at a height of 182 metre. It is expected to boost the tourism sector in the country and put India on the world tourism map.

The Government has also been making serious efforts to boost investments in tourism sector. In the hotel and tourism sector, 100 per cent FDI is allowed through the automatic route. A five-year tax holiday has been offered for 2, 3 and 4 star category hotels located around UNESCO World Heritage sites (except Delhi and Mumbai). Total FDI received by Indian hotel & tourism sector was US\$ 11.39 billion between April 2000 and June 2018. India is a large market for travel and tourism. It offers a diverse portfolio of niche tourism products - cruises, adventure, medical, wellness, sports, MICE, eco-tourism, film, rural and religious tourism. India has been recognized as a destination for spiritual tourism for domestic and international tourists.

Tourism sector in Karnataka

Karnataka, one of the most progressive and well developed industrial states in the country, is focused on development of trade and service sectors, through various initiatives and policies. It is home to several forts, architectural marvels and is blessed with a rich cultural heritage of over 1500 years. Other diverse visitor attractions include pilgrim sites, coastal landscape, wildlife / national parks, Eco Tourism, Wellness Tourism – Alternate Lifestyle/ Yoga, Voluntary Tourism and Adventure Tourism. Over the years, Karnataka has also emerged as a strong contender in the global market for Business Tourism. The State has been ranked as the 4th preferred destination among domestic tourists and is the 3rd preferred destination for attracting investments in the tourism sector.



The “Karnataka Tourism Policy 2014-2019” focuses on accelerating and facilitating private investments in the tourism sector, and strives to be an outcome based initiative. The policy follows a non discriminatory approach to incentivise and promote the local community as well as private sector for contributing towards the development of tourism sector.

- **Healthcare tourism**

Karnataka has emerged as the hot spot for healthcare tourism, a concept of travelling to a particular destination to avail the opportunity of the world-class healthcare services offered by the front-runners in healthcare facilities. Karnataka has the highest number of approved health systems and alternative therapies in India

- **Heritage tourism**

Karnataka has an extremely diverse and varied heritage, both tangible and intangible. Karnataka is home to several heritage sites, forts and palaces. 507 of the 3,600 centrally protected monuments in India are in Karnataka. The State has more than 50 unique monuments, temples & palaces, including two UNESCO World Heritage sites at Hampi & Pattadakal. Other key heritage locations include Mysore/Srirangapatnam, Bijapur, Belur, Halebid, Hampi, Badami, Aihole and Pattadakal and Halasi. Intangible heritage of the State includes varied customs, music, indigenous languages, poetry, dance, festivities, religious ceremonies as well as systems of healing, traditional knowledge systems and skills connected with the material aspects of culture.

- **Home Stays in Karnataka**

A network of home stays will be developed across the state and branded as ‘Atithi’. The home stays will be minimally regulated and will be treated as a non-commercial venture. One could compare it with the “Bed & Breakfast” you see in the western countries.

- **Eco Tourism**

Karnataka with its scenic hills, forests with abundant wildlife and beautiful beaches, has a lot of potential for development as an ecotourism destination. Kodagu, Kabini, Nagarhole, Dandeli, Murudeshwar, Gokarna, Bandipur, Kudremukh, Devbagh, Kaup, Chikmagalur, Ranganthithu, Kemmanagundi, Jog Falls and Shivanasamudram Falls are some of the destinations which have a potential to be developed as ecotourism destinations.

- **Developing Adventure Tourism**

Karnataka has diverse tourist products ranging from Heritage, Nature, Beach, Pilgrim, urban, rural, eco tourism and adventure tourism. Karnataka has a huge potential for development of adventure tourism. There are a vast number of Adventure Tourism Activities being conducted in the State. Adventure Tourism proves the tourist with a special thrill and feeling of adventure while participating in sporting events in rivers, water bodies, and hills etc.

KARNATAKA’S OPPORTUNITY:

UNESCO WORLD HERITAGE PROPERTIES UNESCO’s World Heritage list is an internationally renowned selection of the most outstanding heritage sites in the world. They are recognized as being so exceptional that they represent achievements of humanity at large beyond that of the region or the nation in which they are located. An inscription in UNESCO’s listing provides international recognition of the



highest calibre – recognition of the quality and value of a place and its heritage. Inclusion in UNESCO's World Heritage list brings significant international recognition and status both to Karnataka and India.

Karnataka already has three significant sites that are UNESCO World Heritage Properties:

- 1) Hampi (Cultural)
- 2) Pattadakal (Cultural)
- 3) Western Ghats as Natural Heritage.

Inscription on the UNESCO World Heritage list brings status and visibility and an enormous increase in tourism as well as the potential for international funds and partnerships for conservation work. However, in order for Karnataka to get the maximum benefit from these sites, appropriate policies need to be put in place to address conservation, local development, and tourism development. At the same time, we need to prepare for some new nominations as this is a long and important process and we must compete nationally for a slot to compete at the international level. Within India, all the states compete for the opportunity to nominate a site because the nominations each year must be selected from those put forward by each of the States. All other states are rushing in to push their nominations. The national Advisory Committee for World Heritage under the Ministry of Culture has just completed extensive national process to identify, evaluate, and shortlist cultural heritage and natural heritage properties throughout India to place on UNESCO's Tentative List for nomination to World Heritage. The properties in Karnataka that the Advisory Committee for World Heritage has shortlisted for the UNESCO's tentative List of World Heritage properties are:

- 1) Hoysala Architecture Series including Belur, Halebeedu, and Somnathpura
- 2) Srirangapatna
- 3) Deccan Sultanate Architecture including Gulbarga, Bidar, Bijapur, Golconda Furthermore, a proposal is already underway from the ASI and the Ministry of Culture to extend the UNESCO World Heritage property from Pattadakal to include Badami and Aihole. Hence, the careful management (conservation and sustainable development) of these premier properties is of utmost value to Karnataka. Recognizing and making accessible its rich history and heritage will make Karnataka a more attractive destination for international investors and tourists.

Karnataka Tourism Department wants to tie-up with land owners and investors to boost tourism in the state. For tourism based projects the government would like to make land conversions less cumbersome. About 150 government owned properties have been identified for investment for boosting tourism. Investors can develop projects ranging from lodging, hotels, amusement parks, amenity centres etc. Loss making KSTDC properties will be auctioned to private players.

Government would like to open up three segments for investors – Heritage Tourism, Eco Tourism and Coastal Tourism. 1,134 acres of government land spread across 13 districts and 2,365 acres of private land is available for development of tourist infrastructure.

There is a proposal to promote coastal tourism from Mangalore to Karwar. Lately cruise tourism had picked up with about 3000 passengers travelling in 20 vessels in 2007.

Investors will be given an opportunity to develop 30 beaches along the coastline. There is a shortage of 2500 hotel rooms along the coastline. The state has earmarked a 200-acre patch at Bengre for the development of a golf course and a 300-acre plot at Mulki to investors to develop



Management issues in the Hospitality industry:

1. Continued Technological Changes and regular innovation

Today, hotel guests are more tech-savvy than ever. Dealing effectively and profitably with this savviness is one of the top management issues in the hospitality industry today.

When they choose to stay in one hotel over the other, they expect to find free Wi-Fi, flat-screen TVs, USB ports and so on. Hotels and other businesses in the hospitality industry are relying heavily on technology to streamline their services. Keeping up with technology is one of the major issues faced by hotel managers, but when dealt with properly, it is definitely worth it.

2. Political and Security issues

This again is one of the top management issues in the hospitality industry.

The issue of managing the macro issues dealing with the socio-political as well as economic challenges. The threat of terrorism today has changed how people travel and where they travel.

Hotel managers are tasked with the duty of ensuring that proper surveillance systems are installed and maintained throughout so that guests can feel comfortable and safe.

To deal with security challenges, hotel managers have to rely on high tech gadgets and software, which can be expensive to acquire and maintain.

3. Skilled labour shortage, staff turnover and Irregular working hours

Staff turnover in the hospitality industry is almost double the average across industries. This can be said to be the biggest management issue in the hotel industry. In the recent years, the high turnover and increasing competition has only added flame to the issue of the skilled labour shortage in the hospitality industry on the whole. Because customers expect a lot more nowadays, employees in the hospitality industry, in turn, are forced to deal with long and sometimes irregular working hours. To make sure that everything is running smoothly at all times, managers have to find new ways to manage their stress because they cannot afford to lose it or burnout.

4. Booking and Revenue challenges

Today, guests have several options to choose from, which has forced managers to up their marketing and advertising game. This has created revenue challenges whereby if managers are unable to keep up with their competitors, they risk losing loyal customers and share of the local business. It is thus important to understand the booking ecosystem and have the best strategic partners in place. Increasing cost and decreasing revenue come up as one of the key management issues in the hospitality industry.

7. Seasonality of the hospitality industry

Peak seasons in the hospitality industry tend to bring a lot of business but it also brings with undue stress to the management and its staff. Managers are also charged with the responsibility of keeping up with the ongoing changes in booking and pricing, which can be daunting for anyone.

Challenges faced by the Hospitality and Tourism Industry

Despite the industry's immense contribution to socio-economic developments as are obvious, there still are major challenges that confront the Hospitality and tourism industry. According to the industry report as released by the International Society of Hospitality Consultants (ISHC), the following among others are the overriding challenges of the hospitality and tourism industry.

- **Escalating operating cost**



there are concerns that operating expenses are on the rise due to the sophisticated turn that the industry is taking. Energy cost, labour cost, insurance cost, construction and renovation cost among others were identified as major expenses that are incurred for the smooth running of the industry. Many brands are changing brand standards, and “raising the bar” via increased services and/or amenities in an attempt to gain a competitive edge in the marketplace which has resulted in increases in operating costs for many hotels and other tourist attraction sites.

- **Evolving Customer Expectations**

The ability to satisfy and anticipate evolving customer needs continues to be a significant priority. Specifically, customers are increasingly sophisticated in their use of technology to research, select and purchase lodging. Furthermore, customers are resisting a “chain mentality” and there is true opportunity in creating unique and customized experiences, while minding the “bottom line”. As a result, marketing approaches need to be adapted and updated to effectively reach the customer. In addition, true differentiation is increasingly difficult to achieve in the luxury market as it has become the “mainstream”.

- **Growth in the Sector = More Competition**

There are many reasons for increased competition in this industry. A majority of hospitality businesses attribute industry growth to the growing foodie culture captivating Karnataka. Foodies are more often than not young and engaged in social media. Although they are time-poor, they have a larger disposable income to spend on dining out.

- **Finding & Keeping Valued Customers**

The growth in the industry and increased competition could be a contributing factor to your hospitality business’ ability to attract and retain customers. Nearly half of owners, managers and staff surveyed said they experience this challenge.

- **Produce Going to Waste**

There are a lot of reasons your restaurant or café might be throwing out food. Besides the run-of-the-mill reasons, planning can play a big part in preventing massive food waste. Even the smallest mistake however can throw off the entire system

- **Hiring the Best Staff**

Finding the best staff is a problem for all employers, but it can be particularly challenging for hospitality businesses..

- **The Costs of Operating: Penalty Rates, Taxes & Fees**

One of the most common factors hindering businesses according to restaurateurs, café and bar owners, is the cost of operating. Whether that be penalty rates and staff costs, or tax and GST obligations.

Suggestions and Recommendations

- Establish eco-sensitive zones prohibiting commercial activity, in consultation with the stake holders Tourism offices to be established in all major road heads
- Promote Tour Circuits for Coffee, Religious, Adventure Sports, Wildlife, etc.



- Carrying capacity needs to be assessed before granting additional/ new licences in ecosensitive zones.
- District Tourism Council meetings to be held regularly with representations from all stakeholders
Elephant training and joy ride camps to be distributed, instead of being concentrated presently only in Dubare.
- Ban plastic in all eco-sensitive zon
- The Government should think of Nationalizing historical/heritage monuments to ensure the continuity and preservation of these beautiful structures and the buffer zone around them
- To create an Inclusive program with the Local Residents that allows them to participate in the profits generated by Tourism. Also making them caretakers who benefit from the process and ensures their cooperation in preserving this historically significant monument & its environs.
- Create an environment conducive for adventure tourism
- Encourage Basic Study and research by existing operators and experts.

Conclusion

Today, Tourism and Hospitality sectors are the foremost sectors of the world economy. In this article, we have outlined a few of the top management issues and challenges in the tourism and hospitality industry. At the same time, it is necessary to recognize that such responses are not universal and that more traditional practices remain widespread in the sector, challenging aspirations towards the achievement of decent work throughout the sector. Many of the principles of decent work have proved particularly challenging for SMEs and operators in less developed regions of the world. Changing consumer expectations and behaviour towards environmental issues and climate change give the sector the opportunity to modify its ways to operate in terms of consumption levels, efficiency, and impact on the environment.

The government needs to improve on governance. The improve road network to tourist areas, improve the supply of electricity, water supply, construct stadiums in all bigger township, have adequate drugs in hospitals, improve airports for international flights and ICT infrastructural development to facilitate e-business. The government needs to foster legal instruments to combat corrupt and fraudulent practices. The government should set aside funding for training or reintroduce the training levy. The government institutions should be supported to train the people. It is important to be ahead of the pack by tackling these major issues.

Hoteliers and hospitality managers need to keep themselves on the edge while tackling the issues.

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SOCIAL CHANGE OF DEVADASI SYSTEM IN KARNATAKA: (WITH SPECIAL REFERENCE TO BALLARI DISTRICT)

¹Nagappa B E, & ²Dr. Rajendra Prasad N L,

¹Research Scholar, Dept. Of Sociology, Vijayanagara Sri Krishnadevaraya University, Ballari- 583105.

²Assistant professor, Dept. Of Sociology, Vijayanagara Sri Krishnadevaraya University, Ballari- 583105

ABSTRACT:

The Devadasi system is a Hindu religious practice which offers prepubescent girls in marriage to deities. As 'servant' ordained by deities, Devadasis are ritually forced to offer sexual services upon attaining puberty. It's been long back devadasi practice has been outlawed and the system is slowly out of the eyes or declining. Devadasi practice is not only a social evil but also a social stigma and heinous practice of India specifically in south India, more than 6 states largely practicing this hilarious culture from the centuries. For instance Karnataka, Andhra Pradesh, Maharashtra, Kerala, Goa, Tamil Nadu, Orissa, with different names as Devadasi, basavi, muralis, jogathi, Kuddikars etc, simply we can define devadasi as "servant of god," in particular a girl before crossing her puberty she dedicates to a deity or god and lives without marriage rest of her life. The practice itself considered as social evil and many social reformists, and activists fight against the devadasi system and try to abolish, at the same time no one tries to understand the miserable life of devadasi system and their social life, economic status, educational background. However the present study intends to throw light on this special devadasi system of the society. Systems of devadasis are the outcome of ignorance, lack of cultural background, and lack of their father identity. They are living in a pain full life, frustrated in daily routine leading vulnerable life, therefore the present study tries to understand socio economic life of devadasi System, With keeping the following objectives: 1. To assess the socio-economic status of devadasi System 2. To understand the problems and challenges of devadasi System in the study area 3. To analyze the educational background of devadasi educational background. The system continues because it is religiously sanctioned, allows economic exploitation, preys on landless Dalits and gives upper-caste men control over the bodies and sexualities of Dalit females. Second, under the scheme of distribution of powers in the Seventh Schedule of the Indian Constitution, all matters relating to policing and public order responsibility of state governments.

KEY WORDS: Devadasi, Servant, Educational, background, Social life.

INTRODUCTION:

This is hilarious, and heinous and shabby, and utterly influenced by one of the most evil practices in India called as devadasi practice. The information more than enough to understand how devadasi system is going to take place in Indian orthodox culture. But the present research is mainly concentrating on not devadasi practice but concentrating on the devadasi children. As we carefully look in to the present situation certainly the time has been changed and the new challenge, new circumstances present new challenges and possibilities. It is absolutely true in the present scenario of typical Indian society, because



devadasi practice is not so flourish in the present society often we could have been experienced that the girls were dedicated to god secretly by their parents support. The system continues because it is religiously sanctioned, allows economic exploitation, preys on landless Dalits and gives upper-caste men control over the bodies and sexualities of Dalit females. However, the advisory merely lists counseling, medical treatment, “guidance, support and motivation to lead a dignified life” as rehabilitation for Devadasis who are landless, illiterate and marginalized.

But this practiced outlawed and declining gradually. This practice has been abolished due to the effort of many reformist and social activist and the extend support of social organization. Meanwhile recent stories could have been found out that there is change in davadasi system. This causes to bring many changes in the life style of devadasis. At the same time some stories reveals that the Devadasi system alive in the society changing its nature it’s a stigma of Indian social system. Keeping all these facts the study includes finding out the social life of Devadasi children. Because an information provided by a study I,e “96% of the Devadasis Change their partners. Only 4% of Devadasis would have been stick on one partner, (KotlamnaDevadasi Budakattu adIngana). The Problem of devadasi System had begun before the birth. In Indian tradition getting regency is an important step of women.

Devadasis are also known by various other local terms, such as jogini. Furthermore, the devadasi practice of religious prostitution is known as basivi in Karnataka and matangi in Maharashtra. It is also known as venkatasani, nailis, muralis and theradiyan. Devadasi are sometimes referred to as a caste; however, some question the accuracy of this usage. “According to the devadasis themselves there exists a devadasi 'way of life' or 'professional ethic' (vritti, murai) but not a devadasi Jati (sub-caste). Later, the office of devadasi became hereditary but it did not confer the right to work without adequate qualification” (Amrit Srinivasan, 1985). In Europe the term 'Bayadere' was occasionally used. Where as in the devadasi family the situation is totally change. If devadasi girl or women get pregnancy even her family does’t look after her and the society shows irresponsibility and there is no demand for the children. Members of the Devadasi family creates unawareness about marriage. Preferably girls do not extend their interest on marriage. Further it may be pointed out that there is no future for girls a place for moral life with sexual harassment from sex maniacs. Most importantly even educated devadasi System suffered by sexual harassment, and they live without marriage.

LITERATURE REVIEW:

- ❖ Orchard (2007) published a paper entitled “**The Impact of Gender and Tradition on Sexuality and Relationships for Devadasi Sex Workers in Rural India**” in ‘Sexuality & Culture’. In the popular imagination and certain academic fields, sex workers' experiences of sexuality and intimate relationships are often ‘naturalized’, to the point where they are assumed to be deviant or completely different than those of women in mainstream society. Researchers and sex worker organizations are challenging these reified constructions by examining more diverse and representative models of sexuality and relationships. However, the experiences of women selling sex in the "third world" are consistently portrayed as violent, non-pleasurable, and oppressive,



characteristics often applied universally to “third world women” Using data from ethnographic fieldwork with girls and women who belong to the Devadasi tradition of sex work in rural Karnataka, India, this paper examines the cultural dynamics of sexuality and relationships. Gender and dominant models of feminine identity emerge as powerful factors in shaping these facets of life, producing experiences among Devadasis that are similar to those of other Indian women. Yet, Devadasis also encounter additional constraints in their lives because of their participation in the morally and culturally contested Devadasi system. These data contribute to emerging research that destabilizes images of sex workers as “different” from other women, while also highlighting the impact of tradition on sexual mores and relationship structure in this unique cultural context.

- ❖ **Lakshmi Vishwanathan (2008)** writes book entitled “**Women of Pride: The Devadasi Heritage**”. Devadasi is community of women who dedicated their lives to the service of God, had a special significance in South India. They performed the sacred temple dance called Sadir, which in the modern times is popularly known as Bharatanatyam. A tradition that was monopolized by them, has now acquired worldwide reputation, and is being practiced by members of other communities. The author is a renowned Bharatanatyam danseuse and dance researcher has provided an interesting account of the life history of the Devadasis, emphasizing on their significance in South Indian societies and temples, and their roles in the major institutions of religion, kinship, economy and polity. Divided into eight chapters, the book enlightens readers on the Devadasi way of life.
- ❖ **According to Rowland 2009**, In Andhra Pradesh 20% of Devadasi is dedicated because there is no son in the family. By dedicating their daughter to the goddess, not only do poor families avoid the cost of a dowry, but the daughter can then take on the role of a son in providing for the family, and perhaps even in performing certain religious rites.
- ❖ **According to Devaraj 2012**, Devadasi practice is an ancient still due to social beliefs, is still prevailing in Karnataka, especially in the temples of Renuka, Yellamma of Saundatti and Chandragutti.
- ❖ **Colundalur, 2011**: There is information regarding devadasi in temple inscriptions of “Korangunathan”, “Pipilikeswar” and “Sundereswar” of Thiruchirapalli district. Chalukya King Vikramaditya I constructed a temple in 12th century in the name of Chandaleswar and brought beautiful women from different parts of the world and made them temple dancers. Raja I appointed 400 girls for the purpose of dancing in the temple. Many devadasis were appointed in the Siva temple of Deopara in Bengal during the reign of Vijaya Sen. The practice of Devadasi system was more prevalent in south Indian states such as Maharashtra, Karnataka, Andhra and Tamil Nadu but there are evidences that the system was practiced in other parts of India as well. Devadasis were present in the Lord Jaganath temple, Orissa for several hundred years and in Orissa, the system originated during the 6th and 7th centuries during the Sailadbhawa dynasty.



HISTORY OF DEVADASI SYSTEM:

Meghadootha of Kalidasa has given information about dancing girls in temples. The sources said that dancing girls were present at the time of worship in Mahakal Temples of Ujjain. Some scholars have argued that dancing girls to temple was quite common in 6th century the puranas containing reference to it (Anil Chawla – 2002) during the medieval period they were regarded as part of the normal establishment of temples. The Status of Devadasi can be seen to be parallel to the rise and fall of the Hindu Temple.

Many scholars are now of the opinion that the devadasi practice has no sanction of the scriptures. These scholars treat devadasi practice as “sacred or religious prostitution” and plead that Hindu scriptures do not have any mention of sacred prostitution. Various Smritis have recognized prostitution and there are instances of being taxed. For Arthasastra written during 300 Bc has a chapter dealing with “Superintendent of prostitutes” similarly kamasutra and the classic “mrichha Katika” also given examples of devadasi practicing in Temples.

YALLAMMA CULT IN KARNATAKA:

“In the state of Karnataka the devadasi system was following for over 10 centuries. Chief among them was “Yellamma cult” There are many stories about the origin of the yallamma cult. The most prevalent one says that Renuka was the daughter of a Brahmin married to sage Jamadagni and was the mother of five sons. She used to bring water from the river Malaprabha for the sages worship and rituals. One day while she was at the river she saw a group of youths engaged themselves in water sports and forgot to return home in time which made Jamadagni to suspect her chastity. He ordered his sons one by one to punish their mother but four of them on one pretext or the other. The sage cursed them to become eunuchs and got her beheaded by his fifth son Parashurama. To everybody’s astonishment, Renuka’s head multiplied by tens and hundreds and moved to different regions. This miracle made her four eunuch sons and others to become her followers and worship her head and a number of young girls of lower caste started to be dedicated to the goddess Yallamma Vijayakumar, Chakrapani 1993.

The system of Devadasi has been mostly found in Dalit communities in India “According to the national commission of women over 2.5 lakhs girls most of whom belong to the Dalit communities in India. Beside Karnataka the devadasi system in Maharashtra Andrapradesh and Tamilnadu A 1993-94 Survey found there were 22,873 Spread across 10 districts and a re -survey 2007 revealed that there are around 30,000 Devadasi in the district. But the number of Devadasi dedication and the total number of devadasi girls in south India is difficult to obtain because most of the traditional devadasi sex worker is now home based in rural villages and these girls continue to serve where they reside. Other reason the Devadasi system has not appear in upper caste. The above mentioned information shows that the practice of Devadasi is mostly found in Dalit and Backward class communities.

SOCIAL CHANGE OF DEVADASIS IN KARNATAKA:



Recently the devadasi practice has started to disappear, having been outlawed in all of India in 1988. However, devadasis still exist in India today, as shown in a 2004 report by the National Human Rights Commission of the Government of India. According to this report, “after initiation as devadasis, women migrate either to nearby towns or other far-off cities to practice prostitution”. A study from 1990 recorded that 45.9% of devadasis in one particular district were prostitutes, while most of the others relied on manual labour and agriculture for their income. The practice of dedicating devadasis was declared illegal by the government of the Indian state Karnataka in 1982 and by the government of Andhra Pradesh in 1988. However as of 2006 the practice was still prevalent in around 10 districts of northern Karnataka and 14 districts in Andhra Pradesh. It is unfortunate that the devadasis are living with forced prostitution and begging for their livelihood. As such, considering their vulnerable conditions, the state governments have formulated welfare schemes and policies for their empowerment. Devadasi welfare schemes aim at creating an environment that ensures a smooth transition. Initiatives in the districts where the devadasi system persists are strong. There is a realization that empowering devadasis to abandon their professions by choice and motivation is the best way. Nothing proves this better than the Devadasi Rehabilitation Programme (DRP) of the Karnataka State Women's Development Corporation (KSWDC), under implementation in Bijapur, Belgaum and Bagalkot districts.

Government of Karnataka passed the Karnataka Devadasis (Prohibition of Dedication) Act in 1982 and also amended the same in 2010 to rehabilitate the existing devadasis. As per these rules, devadasi practice is strictly prohibited, but still many people are practicing devadasi practice. The government formulated “Devadasi Rehabilitation Programme” by providing counseling and awareness and shall be economically empowered by involving the staid woman in income generating activities, if necessary by providing protection or shelter in remand home up to six months and see that the staid woman shall become self-sustained by availing subsidy and loans through banks. Further, Government has also announced financial assistance to those who marry devadasis and devadasis are also given reservation in getting employment. In noted places, where devadasi practice is prevalent, that is in Chandragutti and Saundatti, the Non-Governmental Organizations are active in abandoning devadasi practice by increasing the awareness of the people. It is emphasized that the Self-Help Groups are also of immense help for the devadasis to engage in self-employment.

The Indian central government considers the Devadasi system to be an issue of policing and public order. This classification entrenches the system in two ways. First, by regarding the Devadasi system as a matter of ‘policing’ and ‘public order’, the Indian government fails to account for the social, economic and religious factors that perpetuate the Devadasi system. The system continues because it is religiously sanctioned, allows economic exploitation, preys on landless Dalits and gives upper-caste men control over the bodies and sexualities of Dalit females. Second, under the scheme of distribution of powers in the Seventh Schedule of the Indian Constitution, all matters relating to policing and public order responsibility of state governments. Consequently, there are no uniform laws, policies or welfare become the programs in the country to protect Devadasis. In 2015, the central government issued an advisory to all state governments to strictly implement the law prohibiting the Devadasi system and conduct identification



surveys to rescue Devadasis. However, the advisory merely lists counselling, medical treatment, “guidance, support and motivation to lead a dignified life” as rehabilitation for Devadasis who are landless, illiterate and marginalised.

Numerical status of devadasis in Bellary district in 2007-2008 re surveys

SL NO	NAME OF THE TALUK	NUMBER OF DEVADASIS
01	BELLARY	1466
02	SIRAGUPPA	1071
03	HOSAPETE	1171
04	SANDURU	2852
05	HUVINAHADAGALI	1036
06	HAGARI BOMMANAHALLI	1952
07	KUDLIGI	1215
	TOTAL	10789

(The survey of devadasis is in the process for the first time in Bellary district)

OBJECTIVES OF THE STUDY

The present study intends to look in to the status and position of the devadasi System in socio economic point of view in contemporary society keeping this in mind the present research work is taken up with the following objectives.

1. To assess the socio-economic status of devadasi System
2. To understand the problems and challenges of devadasi System in the study area
3. To analyze the educational background of devadasi System.

RESEARCH METHODOLOGY:

The Study will follow the proposed study was started with the literature search. The researcher referred leading regional, national and international journals, newspapers, web sites and books published in the fields such as social evils, destitute women, Devadasis, Jogins, Basavis, Jogathis, servants of god, etc. Based on these secondary literatures, the researcher understood the conceptual background to the research topic. The study is also field based as the researcher collected primary and secondary data.

PROBLEMS:

- ❖ Lack of legal husband, all the costs of child-raising fall on the mother.
- ❖ Failure of the authorities to implement laws and policies on their behalf. Sexual abuse from men.
- ❖ Discrimination in the home, at work and in the community.
- ❖ Lack of education (themselves and their children).
- ❖ Children of Devadasi suffer discrimination because they have no legal father. Due to this school managements are denied admission.



- ❖ Dalit women she suffers from triple oppression resulting by gender, caste and class.
- ❖ But in the case of Dalit Devadasi she suffers a lot.

SUGGESTIONS:

- ❖ Awareness Camps should be conducted in those areas.
- ❖ Government should establish Adult Education Schools at their locality to educate Devadasis. Education will bring Awareness regarding this evil system.
- ❖ Government has to conduct skill training programmes and also provide financial assistance to establish small scale and cottage industries to stand on their own with self respect.
- ❖ Government and NGO's should adopt their children and take them away from such unhealthy environment at an early age and provide residential education.
- ❖ Employment should be provided by establishing industries. Government must provide governmental jobs to their children.
- ❖ Vigilance committees should be formed in villages in relevant areas.
- ❖ Housing construction or grants for home improvements.
- ❖ Scholarships to mainstream schools or provision of special educational facilities (Bridge Courses) for children of Devadasi.
- ❖ Provide free health cards.
- ❖ Establishing and Strengthening of Devadasi groups and federations.
- ❖ Government pensions for Ex-Devadasis.

Conclusion:

Devadasi system is a socio-cultural practice which has a long history in India. In the years around Indian Independence, there was a widespread demand for the abolition of Devadasi system by the Reformists and Revivalists. This was precipitated by the anti-Nautch campaign of the British colonial government. The Devadasi system was abolished in 1982 in Karnataka but owing to a variety of reasons including low socio-economic factors, widespread beliefs in superstition and caste operationalization, many young girls were dedicated to the temple. This classification entrenches the system in two ways. First, by regarding the Devadasi system as a matter of 'policing' and 'public order', the Indian government fails to account for the social, economic and religious factors that perpetuate the Devadasi system. The system continues because it is religiously sanctioned, allows economic exploitation, preys on landless Dalits and gives upper-caste men control over the bodies and sexualities of Dalit females. Second, under the scheme of distribution of powers in the Seventh Schedule of the Indian Constitution, all matters relating to policing and public order become the responsibility of Karnataka state governments. Consequently, there are no uniform laws, policies or welfare programs in the country to protect Devadasis. In 2015, the central government issued an advisory to all state governments to strictly implement the law prohibiting the Devadasi system.



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A Sociological Study of Gender Inequality in Karnataka

¹ Dr. Rajendraprasad N. L. & ² Revanna B.

Assistant Professor & Research scholar

Department of Sociology

Vijayanagara Sri Krishnadevaraya University, Ballari.

Gmail. revannanagavalli@gmail.com

ABSTRACT:

The mandate for equal rights for men and women is embedded in India's Constitution. Gender equality is a constituent of development as well an instrument of development. It is a constituent of development as no country can be deemed developed if half its population is severely disadvantaged in terms of basic needs, livelihood options, knowledge access, and political voice. It is an instrument of development because without gender equality other goals of development like poverty alleviation, economic growth and environmental sustainability will not be achieved.

Gender inequalities hinder development. Ignoring gender disparities comes at great cost-to people's well-being and to the country's abilities to grow in a sustainable manner, to govern effectively. Social hierarchies are embedded in social institutions which are designed to perpetuate them through control over the environment and the socio-economic resources. The gender inequality is manifested by the unequal power relations between women and men. Equality of control enables women to gain improved access to resources. Social equity can enhance livelihood security, productivity and sustainability of all members in building their capacity for their own development.

So, this paper highlights the multi-dimensional context of gender inequalities prevalent in Karnataka. Overall, the study indicates the inequality in economic, social, cultural and legal biasness which are of a great challenge for policy-makers and social scientists to establish proper equality in the entire social field. The researchers have tried to suggest some relevant strategies and policies implication for reducing this gender inequality and to promote the dignified position for Karnataka women

Key word: Gender, Inequality, Women

INTRODUCTION:

After the World War II, in the post modernization era, one of the issues which had attracted the attention of the policy makers and social scientists was gender issues and concerns. Gender issues mean the discussion on both men and women, though women who suffer from gender inequality. From all gender issues, gender inequality is the most prevalent in India. Consideration of gender inequality is now common in Government, Non-Government organizations, and in the politics in India. The policy makers are strongly believed that a positive commitment to gender equality and equity will strengthen every area of action to reduce poverty because women can bring new energy and new sights. A lot of debates are going



on women and their development since last few decades. Thus, several national and international organizations are trying to promote the advancement of women & their full participation in developmental process & trying to eliminate all forms of inequality against women. The importance of feminism has been steadily growing and gaining intellectual legitimacy.

GENDER INEQUALITY

We proud Indians of 21st century rejoice in celebrations when a boy is born, and if it is a girl, a muted or no celebrations is the norm. Love for a male child is so much so that from the times immemorial we are killing our daughters at birth or before birth, and if, fortunately, she is not killed we find various ways to discriminate against her throughout her life. Though our religious beliefs make women a goddess but we fail to recognize her as a human being first; we worship goddesses but we exploit girls. We are a society of people with double-standards as far as our attitude towards women is concerned; our thoughts and preaching are different than our actions. Let's try to understand the phenomenon of gender inequality and search for some solutions.

DEFINITION AND CONCEPT OF GENDER INEQUALITY

Gender is a socio-cultural term referring socially defined roles and behaviours assigned to males and female in a given society, whereas, the term sex is a biological and physiological phenomenon which defines man and woman. In its social, historical and cultural aspects, gender is a function of power relationship between men and women where men are considered superior to women. Therefore, gender may be understood as a man-made concept, while sex is natural or biological characteristics of human beings.

Gender Inequality, in simple words, may be defined as discrimination against women based on their sex. Women are traditionally considered by the society as weaker sex. She has been accorded a subordinate position to men. She is exploited, degraded, violated and discriminated both in our homes and in outside world. This peculiar type of discrimination against women is prevalent everywhere in the world and more so in Indian society.

CAUSES AND TYPES OF GENDER INEQUALITY IN INDIA

The root cause of gender inequality in Indian society lies in its patriarchy system. According to the famous sociologists Sylvia Walby, patriarchy is "a system of social structure and practices in which men dominate, oppress and exploit women". Women's exploitation is an age old cultural phenomenon of Indian society. The system of patriarchy finds its validity and sanction in our religious beliefs, whether it is Hindu, Muslim or any other religion.

For instance, as per ancient Hindu law giver Manu: "Women are supposed to be in the custody of their father when they are children, they must be under the custody of their husband when married and under the custody of her son in old age or as widows. In no circumstances she should be allowed to assert herself independently".



The above described position of women as per Manu is still the case in present modern day social structure. Barring few exceptions here and there, women have no power to take independent decisions either inside their homes or in outside world.

In Muslims also the situation is same and there too sanction for discrimination or subordination is provided by religious texts and Islamic traditions. Similarly in other religious beliefs also women are being discriminated against in one way or other.

The unfortunate part of gender inequality in our society is that the women too, through, continued socio-cultural conditioning, have accepted their subordinate position to men. And they are also part and parcel of same patriarchal system.

Extreme poverty and lack of education are also some of the reasons for women's low status in society. Poverty and lack of education derives countless women to work in low paying domestic service, organized prostitution or as migrant laborers. Women are not only getting unequal pay for equal or more work but also they are being offered only low skill jobs for which lower wages are paid. This has become a major form of inequality on the basis of gender.

Educating girl child is still seen as a bad investment because she is bound to get married and leave her paternal home one day. Thus, without having good education women are found lacking in present day's demanding job skills; whereas, each year's High School and 10+2 standard results show that girls are always doing better than boys. This shows that parents are not spending much after 10+2 standard on girl child and that's why they lack in job market.

According to Nobel Laureate Prof. Amartya Sen (2001), there are seven types of gender inequalities at present in India. Here is a brief explanation of all the types of gender inequality.

1) Mortality Inequality:- In this, Inequality between women and men directly involves matters of life and death, and takes the brutal form of unusually high mortality rates for women and a consequent preponderance of men in the total population, as opposed to the preponderance of women found in societies with little or no gender bias in health care and nutrition.

2) Natality Inequality: - In this kind of inequality a preference is given to boys over girls. It is ardent in many of the male dominated societies and these manifests in the form of parents wanting their newborn to be a boy rather than a girl. With the availability of modern techniques to determine the gender of foetus, sex selective abortions has become common in India.

3) Employment Inequality: - In terms of employment as well as promotion at work women often face greater handicap than men. This is clearly exemplified as men getting priorities in getting better work opportunities and pay scale than their female counterparts.

4) Ownership Inequality: - In many societies ownership of property can also be very unequal. Since ages the traditional property rights have favored men in the most parts of India. The absence of claims to



property can not only reduce the voice of women, but also make it harder for women to enter and flourish in commercial, economic and even some social activities.

5) Special Opportunity Inequality: - Even when there is little difference in basic facilities including schooling, the opportunities of higher education may be far fewer for young women than young men. Indeed, gender biasness in higher education and professional training can be observed in India.

6) Basic-Facility Inequality: - Even when demographic characteristics do not show much or any anti-female bias, there are other ways in which women can have less than a square deal. 7) Household inequality: - There are often enough, basic inequalities in gender relations within the family or the household, which can take many different forms. Even in cases in which there are no overt signs of anti-female bias in, say, survival or son-preference or education, or even in promotion to higher executive positions, the family arrangements can be quite unequal in terms of sharing the burden of housework and child care.

HISTORY OF GENDER INEQUALITY:

If we highlight ancient India, an Indian woman was in the position of high esteem and was pronounced by the word of maata (mother) or Devi (goddess) in the Vedas and Upanishads. Same as Manu Smriti, woman was considered as a precious being and in the early Vedic age, girls were looked after with care. Then practice of polygamy deteriorated the position of woman and in the medieval period, the practices of purdha system, dowry system, and sati system came into being. But with the passage of time, the status of woman was lowered.

After the development of science and technology, female feticides is being practiced by large number of people. This has also led to a drop in the female ratio. The Indian census 2011 state wise shows that Kerala represent the highest sex ratio with 1084 females per 1000 males while Haryana represents the lowest sex ratio with just 877 women per 1000 males. Then the dowry became popular and it was the starting period of female infanticide practices in few areas.

In India, a sex-selection phenomenon has been in place since the 1980s, with men born during this period now at marriageable age. Then the urbanization since the 1990s where a lot of families and men have moved to cities to look for work. People are much wealthier but at the same time there's pressure to produce sons as an heir, so educated, wealthy families are now more likely to have sex selection. These entire factors are coming to play and creating this toxic mixture, which has turned violence against women into a bigger issue today.

The origin of the gender inequality has been always the male dominance. At least in India, a woman still needs the anchor of a husband and a family. Their dominating nature has led women to walk with their head down. It was all practiced from the beginning and is followed till date. In the case of a woman's reservation in parliament, the opposing parties believe that women are born to do household tasks and manage children and family.



In many parts of India, women are viewed as an economic and financial liability despite contribution in several ways to our society, economy and by their families. The crime against women is increasing day by day. Domestic Violence, Rape, Sexual harassment, molestation, eve-teasing, forced prostitution, sexual-exploitation, at work places are a common affair today. So, it's an alarming issue for our country.

The major reasons for the gender inequality are identified as the need of a male heir for the family, huge dowry, continuous physical and financial support to girl child, poverty, domestic – violence, farming as major job for poor and the caste system.

Legal and Constitutional Safeguards against Gender Inequality:

Indian Constitution provides for positive efforts to eliminate gender inequality; the Preamble to the Constitution talks about goals of achieving social, economic and political justice to everyone and to provide equality of status and of opportunity to all its citizens. Further, women have equal right to vote in our political system. Article 15 of the Constitution provides for prohibition of discrimination on grounds of sex also apart from other grounds such as religion, race, caste or place of birth. Article 15(3) authorizes the State to make any special provision for women and children. Moreover, the Directive Principles of State Policy also provides various provisions which are for the benefit of women and provides safeguards against discrimination.

Other than these Constitutional safeguards, various protective Legislations have also been passed by the Parliament to eliminate exploitation of women and to give them equal status in society. For instance, the Sati (Prevention) Act, 1987 was enacted to abolish and make punishable the inhuman custom of Sati; the Dowry Prohibition Act, 1961 to eliminate the practice of dowry; the Special Marriage Act, 1954 to give rightful status to married couples who marry inter-caste or inter-religion; Pre-Natal Diagnostic Techniques (Regulation and Prevention of Misuse) Bill (introduced in Parliament in 1991, passed in 1994 to stop female infanticide and many more such Acts. Furthermore, the Parliament time to time brings out amendments to existing laws in order to give protection to women according to the changing needs of the society, for instance, Section 304-B was added to the Indian Penal Code, 1860 to make dowry-death or bride-burning a specific offence punishable with maximum punishment of life imprisonment.

So there are varied legislative safeguards and protection mechanisms for women but the ground reality is very different. Despite all these provisions women are still being treated as second rate citizens in our country; men are treating them as an object to fulfill their carnal desires; crimes against women are at alarming stage; the practice of dowry is still widely prevalent; female infanticide is a norm in our homes

GENDER INEQUALITY IN INDIA: IMPORTANT DATA

Global Indices:

Gender Inequality is also reflected in India's poor ranking in various global gender indices.

- UNDP's Gender Inequality Index- 2014: India's ranking is 127 out of 152 countries in the List. This ranking is only above Afghanistan as far as SAARC countries are concerned.



- World Economic Forum's Global Gender Gap Index- 2014: India's ranks at 114 in the list of 142 countries of the world. This Index examines gender gap in four major areas:
- Economic participation and opportunity.
- Educational achievements.
- Health and life expectancy.
- Political empowerment.

India's position on these indicators was as follows:

- Economic participation and opportunity: 134th
- Educational achievements: 126th
- Health and Life expectancy: 141st
- Political empowerment: 15th

These two important Global Indices show the sorry state of affairs in India as far as gender equality is concerned. Only in case of 'Political Empowerment' India is doing fine which is a welcome sign. But other indices are very poor and a lot need to be done to improve the same.

Gender Inequality Statistics:

Gender inequality manifests in varied ways. And as far as India is concerned the major indicators are as follows:

- Female Foeticide
- Female Infanticide
- Child (0 to 6 age group) Sex Ratio: 919
- Sex Ratio: 943
- Female literacy:46%
- Maternal Mortality Rate: 178 deaths per 100000 live births.

These above mentioned indicators are some of the important indices which show the status of women in our country.

Objective and data base:

In this paper the specific objective is to analyze the trends in gender inequality (disparity) in Karnataka over a period of time and to describe the programmes/schemes for women empowerment. And in this research paper is purely based on the secondary data sources of information

Gender Disparity in Many Faces:

Amratya Sen in his work on 'theory of the household' explains the seven types of inequalities faced by women. Disparity between men and women is not everywhere the same.



Gender Inequality at a Glance in Karnataka

Indicators	Karnataka		
	Male 31058	Female 30073	Gap between male & Female 985
Population 2011 Census (in 000s)			
Sex Ratio (Census 2011)	1000	968	32
Literacy rate (%) (2011 census)	82.85	68.13	14.72
Rural Literacy rate (2011 census)	77.92	59.6	18.32
Urban literacy rate (2011 census)	90.54	81.71	8.83
Total labour participation rate (2010)	61.4	30.4	31
Total work Participation rate (2010)	60.7	30.1	30.6
Unemployment rate Rural (2010)	3.9	4.1	0.2
Unemployment rate Urban (2010)	4.4	6	-1.6
Average wage regular workers (2010) in Rs.	361.56	231.25	130.31
Average wage casual Rural labourers (2010) in Rs	96.91	62.77	34.14
Average wage casual Urban labourers (2010) in Rs	123.03	67.88	55.15
Incidence of Anemia (%) (2008)	19	15	4
Elected Representatives (GP) (%) (2008)	55.7	44.3	11.4
Elected Representatives (ZP) (%) (2008)	61.9	38.1	23.8
MLA's (2013 elections) (nos) (2008)	218	6	224

Sources: Census of India & Govt. of Karnataka various reports 2008 to2011:

Sen's 'Many faces of Gender Disparity' as illustrated that mortality inequality, natality inequality, basic facility inequality, special opportunity inequality, professional inequality, ownership inequality and household inequality is facing women in many different gender disparity in the present situation(Sen, Amartya 2001a). According to the census report of India, there is constantly declining of sex ratio, lower literacy rate of females than males and lower participation of women than men in the work force. With respect to Karnataka shows the inequalities between male and female in many indices. Gender disparities in sex ratio, wage differentials, health, education and various dimensions are still prevalent in the State (see Table 1).

Table 2: Changes in Composition of Population (%) in India and Karnataka

Census Years	Karnataka			India		
	Male	Female	Gender Gap	Male	Female	Gender Gap
1901	50.42	49.58	0.84	50.71	49.29	1.42
1911	50.48	49.52	0.96	50.93	49.07	1.86
1921	50.78	49.22	1.56	51.24	48.92	2.32
1931	50.88	49.12	1.76	51.29	48.71	2.58
1941	51.02	48.98	2.04	51.4	48.57	2.83
1951	50.86	49.14	1.72	51.4	48.6	2.8
1961	51.05	48.95	2.1	51.53	48.47	3.06
1971	49.73	50.27	-0.54	51.83	48.3	3.63
1981	50.94	49.06	1.88	51.7	48.3	3.4
1991	51.03	48.97	2.06	51.9	48.1	3.8
2001	50.93	49.07	1.86	51.74	48.26	3.48
2011	50.81	49.19	1.62	51.54	48.46	3.08

Disparity in Population Growth:

It is evident from Table-2 that the decade wise population growth of female percentages is slightly declined from 1901 to 2011 in Karnataka, but it is crossed 50 percent total population on 1971 as same in GDI over a period.

On the other hand, the percentage of gender wise population in India is almost restrained from beginning 1901 to 2011 and comedown significantly. It shows that comparing to national level gender disparity much better in Karnataka

Table 3: Literacy rate and Sex Ratio in Karnataka and India 1951-2011

Year	Karnataka					India				
	Persons	Male	Female	Gender Gap	Sex Ratio	Persons	Male	Female	Gender Gap	Sex Ratio
1951	19.3	29.1	9.2	19.9	966	18.3	24.9	7.9	17	946
1961	29.8	36.1	14.2	21.9	959	28.3	34.4	12.9	21.5	941
1971	31.5	48.6	27.8	20.8	957	34.5	39.5	18.7	20.8	930
1981	46.2	58.7	33.2	25.5	963	43.6	56.4	29.8	26.6	933
1991	56	67.3	44.3	23	960	52.2	64.1	39.3	24.8	927
2001	66.6	76.1	56.9	19.2	965	64.8	75.3	53.7	21.6	933
2011	75.6	82.9	68.1	14.87	968	74	82.1	65.5	16.6	940



Disparity in Literacy Rate:

Literacy is one of the key socio-economic indicators which helps map the development path of a country. According to the census of India 1951 to 2011 literacy rate both male and female Karnataka as well as India present in Table -3. It reveals that in 2011, 83 percent of the male and female 68 percent literacy rate recorded. It shown that there are marked gender disparities in literacy rates has been found from 1951 to 2011 both in Karnataka as well as India. Likewise in sex ratio, it has been also proved that women ratio is still less than men, but comparing to India level statistics slightly better in Karnataka.

Disparity in work participation:

Moving to work participation according to Census of India (1991-2001) and HDR report (2005) has clear that female work participation rate increased from 29 to 31 percent in the decades of 1991 to 2001 respectively. In 2001 census, 56 percent of male and 31 percentages of female participated as workforce in Karnataka. The gender gap between male and female was around 25 percent. It is due to 70 percent of the population is living in rural India and more than 65 per cent of them mainly depending upon the agriculture. Over a period population dependence on agriculture has declined in the country, due to technology intervention in the agriculture. The modern agriculture farming starts to reduce the manual labour, particularly female workforce in farming activities.

Government Programmes for Gender Equity

After the independence the Government of India has taken major steps to improvement of women empowerment. The launching of Rashtriya Mahila Kosh, Indira Mahila Yojana, Mahila Samridhi Yojana, reserving of one third of the number of seats in Panchayats and the local bodies are programmes launched with a view to improve women socially, economically and in political frontiers.

Formation of SHGs and distribution of micro finance under Stree Shakti (Women power) is launched by Government of Karnataka in 2000. The aim of the project is to empower women economically and socially by organizing them in self help groups. And introduced various schemes like Santhwana scheme has been assisting women who are victims of domestic violence, rape, sexual abuse and dowry harassment cases to providing legal assistance, temporary shelter, and financial relief and training to enable them to be self-reliant and also to achieve social and economic empowerment. Working Women's Hostels Scheme, it has envisaged provision of safe and affordable accommodation to working women, women being trained for employment and girl students studying in professional courses. And the government has given Financial Assistance to Women Law Graduates for further encouragement of women higher education. For effective implementation of Protection of Women from Domestic Violence Rules in 2006 came into force in the state June-2007. The Karnataka Marriage Act, 1976 was brought into force on 2004 and the state rules were notified on 18.4.2006 to avoid illegal marriages and provided financial assistance of Rs. 10,000/- to widows remarriage and for marriage of Devadasis, Recently Bhagyalakshmi scheme has promoting the birth of girl children in BPL raise the status of the girl child in the family. This scheme has financial assistance providing to the girl child through her mother/father or natural guardian subject



to the fulfillment of certain conditions. Overall schemes were making efforts towards eradicating of gender disparity in the state.

Conclusion:

Women are disadvantaged absolutely and relative to men in terms of access to education, resources and employment. Prevalence of disparities across gender is a reality in contemporary society despite many initiatives. The gender wise population growth, literacy level, sex ratio, working participation and political reservation and economic status is very low among women than men. To properly address these issues, effective inclusive policies are required to reduce gender disparity gap through active participation in economic, social and political spheres. To achieve gender equality in child sex ratio, it requires awareness and understanding among parents as female children are equal to male children. Concerted efforts are needed to emphasize the value of girls and women and to promote equality among sexes. There is a need to promote education, training and professional development for women.

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Aspects of Identity and trauma in Modern Feminism- Study of Taslima Nasreen's French Lover

Thippeswamy BM

Assistant Professor of English, Government First Grade college, Chitrahalli

E-mail : thippeswamybm22@gmail.com PH: 9538952246, 8073539407

Modern Feminism takes a shift from the earlier waves of Feminism and looks into the issues of women in a new way. Subjugation of women in 21st century is not done with the use of physical forces but with panoptic hegemonic forces which controls the minds of women and subjugate them into patriarchy. It is in this light psychoanalysis approach to analyse literary works gain significance. Traumatic experiences faced by female protagonists in the works of women writers further raises the questions regarding identity of women.

There are two aspects to this paper. First, the paper reads Taslima Nasreen's French Lover through Freud, to be precise Freud's point of view of trauma, and then deals with the diasporic character Nila who experiences traumatic situations in the entire novel. Second, the paper talks about the crisis of identity which in turn is connected to the trauma of an individual.

The word 'trauma' is etymologically linked to the Greek word 'wound'. It was at first used in surgery to denote a violent injury from an external cause that breached the body's integrity. In the late 19th Century, the notion of trauma was connected to the ideas of shock and physical breach. It was only after 1890s, that the idea of trauma moved from the aspect of real physical trauma to 'psychic trauma', where stress was laid no longer on the reality of the event, but rather on the mental representation, which is experienced as an internal foreign body, which becomes the source of excitationⁱ.

In its psychoanalytical sense, trauma denotes an event of such violence and suddenness that it occasions an inflow of excitation sufficiently strong to defeat normally successful defence mechanisms; as a general rule trauma stuns the subject and, sooner or later, brings about a disorganization of the psychic economyⁱ.

The basic psychoanalytical meaning of trauma by Freud is that it is an event defined first of all its intensity, secondly by the subjects' incapacity to respond adequately to it, and thirdly, trauma leaves long lasting effects on psychic life of the subject. In other words, trauma is seen as excessive influx of excitations or is a kind of breach, puncturing. Further, Freud adds that, during such a situation, ego acts something like a shield, that protects the psyche from external stimulus letting only right amounts. So when an organism cannot deal with a traumatic situation, the ego develops a pathological defence.(Anna Freud, Ego and the Mechanisms of Defence)ⁱ

A broader definition of psychic trauma was provided by Greenacre (1967) as "Any conditions which seem definitely unfavourable, noxious, or dramatically injurious to the developing young individual" (128).

Anna Freud gives a much narrower definition in her book The Ego and the Mechanisms of Defence (1937) as "Psychic trauma is associated with devastating and shattering experiences that result in internal



disruption as a result of putting ego functioning and ego meditation out of action, and may interfere with or threaten the integrity of the sense of the self.” (242)

Against this backdrop, this paper analyses the character of Nila in Taslima Nasreens’s novel *French Lover*. Nilanjana (Nila), a young Bengali woman belonging to a schedule caste from Kolkata is at the beginning of the novel seen to be betrayed by her lover Sushant, as he is forced by his parents to marry a girl belonging to his caste. So Nila, in order to forget her past, blindly accepts the proposal of a Punjabi boy, Kishan who has settled in France. Nila wonders “...if I did so in order to live or was this a different kind of death, or did she do it because one had to get married; otherwise people would frown upon her” (*French Lover*, 15). Through her flight to France she tries to give wings to her thoughts and expectations. But Nila does not realise that she was moving from a place which is entirely different in its culture, environment, traditions, belief system than she was leaving in. It is only after she reaches home in Paris that she realises how different things are. It is just not the geographical journey that Nila experiences, but it is also the drastic change of cultures, language, traditions, beliefs and mindset of the people that Nila experiences to its zenith as both Kolkata and Paris seem to be the cultural hubs of two different countries. Nila says while talking to Kishan : “This is my first time outside the country. Although there were no oceans to cross, I felt I’ve crossed the seven seas to get here. It’s a whole new world, totally strange.” (*French Lover*, 28)

Here Nila can also be called as a diasporic character. It could be justified by the aspect of diaspora where people move to some other country willingly, feel that they have landed up amongst some alien culture and therefore find themselves in a conflicting situation, which in turn creates psychological traumatic situations. This influences women more than men as they can be considered to be the main particles who carry culture and traditions of a country. For example, if we consider the character Nila, she finds everything that she encounters in as alien and shocking and therefore the first move that she does is she tries to come out of the patriarchal norms that are attached to her in her traumatic situation which suggests her try to negotiate with the alien culture. Nila’s sense of alienation and inability to adjust in the new surroundings make her uncertain and insecure. She tries to make friendship with Mojammal, Bachhu and other immigrants who are working in Kishan’s restaurant. In the beginning she tries to cope up with her sense of elsewhere by creating a home for her by cherishing her left culture, customs in an effort to ward off exile and to prevent its devastation.

On the other hand, this can be an example for the sudden change of things which causes excitations and thus resulting to cultural shock in Nila. She also fails to realise that the aspect of freedom in two different countries are different. In a Third World country like India, going to school or college, or wearing the dress one wants itself can be freedom.

Nila stays back at home all day and plays the role of a traditional wife. In their relationship, she plays the role of a maid who is made to cook and clean. She also feels that her existence is like a prostitute and thus deplors her situation as:



“The only difference she could find was that the client can get away only after paying of the prostitute whereas the husband can get off the hook without even paying the wife’s dues. She felt the prostitute actually had more freedom than the wife in more ways than one.” (French Lover, 28)

After some days, she finds her new life suffocating and yearns to escape from the loveless marriage. Her heart beats like a caged bird and in order to get rid of the monotonous life, she decides to earn. She takes up a menial job, even after serious opposition from Kishan, because she does not want to become a slave of her husband by allowing him to be a paying master at home. It is at the work place that she meets Daniella, her co-worker and soon breaks up with Kishan. Daniella gives Nila shelter, but uses her as an object for her lesbian pleasures. Nila being unaware of the aspect of homosexuality is completely shocked when Daniella shows her a homosexual couple at Café Bo-Bo. She gets “dazzled”(French Lover, 99) by the at extent of freedom people have in this society where they can kiss whom they want and dress however they want.

After returning to their room, Nila becomes a victim of the sexual pleasures of Danielle, but still is unable to accept the fact that her friend and co-worker Danielle is a lesbian. She then confronts the fact that homosexuals did not look any different and Danielle looked just like another girl to Nila (French Lover ,99) . So when Danielle caresses her all night, Nila lies on the bed completely confused, speechless and breathless. This again puts Nila into deep cultural shock because of which she fails to react to whatever is happening to her in the bed.

“Nila had not only never heard it, she couldn’t even stretch her imagination as far as and come up with a mental image that vaguely resembled such a possibility.” (French Lover, 99)

In another incident, she passes through the same traumatic situation when Sunil, whom she considers to be her brother, rapes her. Her silence and her lying in the bed without moving and refusing makes Sunil think that she accepts and is ready for whatever he is doing. It is because she is conditioned in such a way that she cannot imagine the person whom she thinks as her brother could rape her, which was beyond the realms of her imagination. So here comes in Freud’s explanation of trauma that any act of violence and suddenness stuns the subject and later brings disorganisation in the psyche of the subject.

Nila’s mother’s death also puts her into severe shock as her mother was her only strength to Nila. Nila’s mother passes all the inheritance that she had to Nila and not her ideas and ways in which she lived, since she realised the importance of economic independence in a woman’s life. It is through this money that Nila steps towards freedom.

When she inherits a lot of money from her mother, she splurges mindlessly, since she wants to take up the dominant role; in opposition to Kishan and Dupont. Nila by spending a lot of money for buying things for her new apartment and Dupont, wants to show that she isn’t helpless anymore and can survive to the best.

During her return to Paris from India, she meets a French man Dupont and develops intimacy towards him. Nila’s relationship with Dupont becomes complicated when she realises that he is a married



man and has a daughter. She feels that Pascale, Dupont's legal wife has more right on him than herself. So she makes up her mind to abort the child. Even if he proposes her, she rejects him and moves to live in a cheap part of the town.

So in a traumatic journey in search of identity and destiny she says: "I fell in love and came out of it myself."

Her moving to the cheap part of the town leaving behind everything shows that she wants to isolateⁱ herself. In her conversation with her servant, Marilu she says: "Look at my skin- is it very white? In a way it's black. Is it only the unemployed people who rob and steal? Those who have jobs, get fat salaries, don't they steal? So what if it is chock full of black people. Don't the white people do drugs? Murder? Tell me is there a good place on this earth? Where would you say there is total safety? Aren't there addicts in Manila? Robbers, murderers? There is poverty, sorrow and superstition there, as it is here. This country has racism, so does India. women are raped in Calcutta, and it's the same here. This Rue de Vouyere, where only white people stay, do you think murders never happen here? Of course they do. One could have happened just today!" (French Lover, 293)

This conversation of Nila is an example of denial and displacementⁱ where she blocks the reality that is threatening and also generalises all the things by redirecting the impulse it to a substitute target.

Also, many a times, it can be seen that Nila's thoughts contradict her own actions. She muses once: "Love wasn't the only joy in life. There was so much more: listening to the sound of falling leaves, floating with a transient cloud, reading an entire book of verses in one long evening, so many ways of fulfilling life." This in turn, reflects 'turning towards the self'ⁱ which is a very important form of displacement, where the person becomes their own substitute target. It is normally used in reference to hatred, anger and aggression, rather than more positive impulses, and it is the Freudian explanation of inferiority, guilt and depression.

Thus, Nila's entire life is marked by three stages that can be called as pre-marital, marital and post-marital stages. In all these three stages she is 'stunned' and 'ditched' by man's parochial and superior strengthⁱ.

She gets into relationships, first with a man, Sushant in Kolkata, again with a man who she gets married, Kishan in Paris and later with a woman, who is her co-worker, Danielle and then with a French man, Dupont. In her quest for identity, she explores life and liberation. Though she seeks freedom and gets it, she fails due to a series of traumatic situations that she encounters. In spite of yearning for freedom, she never shows a temperament to become financially independent. Nevertheless, Taslima Nasreen creates Nila as a protagonist of the novel, she fails miserably as Taslima Nasreen tries to embody freedom in a flesh which is tuned to the Indian mindset.



So, this kind of traumatic situation is created by multiplicity of cultures or diasporic people who try to negotiate their traumatic situation, by trying to come in terms with the foreign culture, where most of the time it leads to because of the failure to negotiate with that foreign culture. This is the importance of multiplicity of cultures in South Asian Literature where characters such as Nila can be explored within this perspective.

So the aspects of identity and trauma which are crucial areas of study in modern feminism occupies a significant position in Taslima Nasreen's French Lover. Nila is symbolic of a female protagonist who represents the issues of modern feminism.

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WOMEN EMPOWERMENT THROUGH EDUCATION

Sri. Nayaz Ahmed,

Assistant Professor,

Department of Sociology,

Govt. Arts College, Chitradurga

Karnataka

Education is an all-round drawing out of the best in child and man-body, mind and spirit. –Mahatma Gandhi

If you Educate a man you educate an individual but if you educate a woman you educate an entire family. – Mahatma Gandhi

Empowerment is increasing the spiritual, political, social or economic strength of individuals and communities and often involves developing confidence in one's own capacities.

Women empowerment is the ability of woman to exercise full control over one's actions

CHALLENGES

- ❖ Declining sex ratio
- ❖ Discrimination
- ❖ Women violence
- ❖ Sexual harassment in work place
- ❖ General prejudice in education
- ❖ Female infanticide
- ❖ Foeticide
- ❖ Women and health

REMEDIES

- ❖ Upgrading status of women
- ❖ Provide education
- ❖ Provide good health and nutrition
- ❖ Avoiding maternal mortality rate
- ❖ Government policies
- ❖ Human rights
- ❖ Creating good environment for women
- ❖ Equal access to participation in job
- ❖ Equal access to participation in politics

Education is regarded as key instrument for the empowerment of women. Education changes their world view, improves their chances of employment, Facilitates their participation in public life. And also influences their fertility. Several studies indicate that educated women have, on an average fewer children and they take good care of their socialization.



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Women empowerment is the ability of woman to exercise full control over one's actions.

STATUS OF WOMEN IN PAST

Women were treated as mere house makers. They were expected to be bound to the house, while men out and worked.

Women are regarded as the weaker sections. They are regarded as weaker compared to men in social terms. But not all women are the same status.

Most of Indian Society, which is patriarchal, irrespective of religion, is characterized by male dominance.

On the other, several restrictions are imposed on women.

- ❖ There are stricter norms to control their sexuality.
- ❖ To restrict their movements.
- ❖ To disallow them several property rights, and other social privileges.
- ❖ Even today remarriage is generally discouraged.
- ❖ Girls are still married in their childhood.
- ❖ They are confined to their homes as they grow.
- ❖ And they are generally denied access to education.

CHALLENGES

- ❖ Declining sex ration
- ❖ Discrimination
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CHANGING SITUATIONS IN WOMEN STATUS

During the British Period some legal steps were taken to the improve the status of women.

- ❖ Banning of Sati and Child marriages.
- ❖ Some Indian reformists also worked for the spread of education among women. (Rajaram Mohan Roy, EswarchandraVidyasagar, Dayananda Saraswati, JyotiBapule, Mahatma Gandhi, etc.,)
- ❖ The constitution of India provides some rights.
- ❖ Article 14 ensures equality before law.
- ❖ Article 15 prohibition any discrimination, and make special provisions for women and children.

SEX RATIO(1901-2011)

Sl. No.	Census Year	Sex Ratio Females per 1000 males	Female Child
1	1901	972	
2	1911	964	
3	1921	955	
4	1931	950	
5	1941	945	
6	1951	941	
7	1961	930	976
8	1971	934	964
9	1981	934	962
10	1991	927	945
11	2001	933	927
12	2011	940	914

Sex Ratio has always been unfavourable to women, its continuous decline is a cause for worry. It is found that the high priority given to the male child in patrilineal societies has led to practices such as female infanticide and neglect of the girl child in the family. The high dowry demands and incidence of domestic violence against women have also contributed to the general dislike for a female child.

MALE FEMAL GAP IN LITERACY RATE

Census year	Male Female Gap in Literacy Rate
1951	18.0
1961	25.0
1971	24.0
1981	26.6
1991	24.8
2001	21.6
2011	16.7



MALE FEMALE LITERACY RATE

Census year	Female Literacy	Male Literacy
1951	07.93%	24.95%
2001	54.16%	75.85%
2011	53.07%	75.30%

Education is regarded as key instrument for the empowerment of women. Education changes their world view, improves their chances of employment, and facilitates their participation in public life. And also influences their fertility. Several studies indicate that educated women have, on an average fewer children and they take good care of their socialization.

Preference of women in Lokasabha and Rajyasabha

Year	Lokasabha	Rajyasabha
1952	4.4	7.3
1957	5.4	7.5
1962	6.8	7.6
1967	5.9	8.3
1971	4.2	7.0
1977	3.4	10.2
1980	7.9	9.8
1984	8.1	11.4
1989	5.3	9.7
1991	7.2	15.5
1996	7.2	9.0
1998	8.0	9.0

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STRATEGIES OF WOMEN EMPOWERMENT

Selvi.V

email.id ivlessweet@yahoo.co.in. Ph.No.7760627110

Assistant professor, Department of Economics,

Dr.S.Gopalaraju Government First Grade College, Anekal.

ABSTRACT: The preamble of universal declaration of human rights states that the recognition of the inherent dignity and of the equal and inalienable rights of all members of the human family is the foundation of freedom, justice and peace in the world.

All man are born free and nobody is bonded. Ignorance make them bonded if they are born in poverty and the chances of inheriting poverty is inevitable provided the environment is conducive for them to acquire the knowledge to sharpen their skills which can enhance their living standards and among them the more vulnerable groups are women.

Around fifty percent of population in the world consist of women their potential need to be harnessed to optimum level to achieve higher rate of economic growth. Either men or women the potential resources have to be optimally utilized and the rewards need to be fairly distributed to contribute to growth. Contribution to economic development can be either directly or indirectly from human resources but women perse contribute to the development of economy by ensuring the wellbeing of all the members of the family and the sacrifice of her own quality of life and gets involved to mould the family members and make them economically independent by fully taking responsibility of household work at home which does not fetch her income generating hence her economic freedom is under stakebut her sacrifice which goes unaccounted nor has been economically rewarded from the family or socially recognized. Welfare and wellbeing of a family and the onus of managing the welfare lies on women.Since women are engaged at house hold work which is not remunerative they should be a means to earn income to fulfill the quality of life and the choice of expenditure on those goods and services which satisfies their needs and interest. It also emphasizes that if single women in empowered the trickle down effect on its family members and impacts on other women for making a chain of women entrepreneurs. Thus women need to be empowered to attain economic and social freedom. This paper makes an attempt to find out the gaps in women empowerment and the need to fill the gaps.

Keywords: Entrepreneur, quality of life, economic freedom, women empowerment,

INTRODUCTION

In the world of dynamics change is the only constant to absolve women from the clutches of poverty, inequal distribution of income and wealth. They need to be educated and socialized with their peers so that it increases their self confidence and motivates them to become economically independent. Women education trickles downs the effect and spreads the joy of learning to others.

Empowerment is the power or right or authority to do something which can be in any field which includes economic, social, political, religious etc., A women is empowered when her decision making skills are applied in all the activities. The hidden talents of women are exposed and takes the forefront stage. With



this kind of exposure and nurturing of her skills to contribute for the economic prosperity of the family and the society at large. The economic independence of a women depends on family commitments and effective management of time to contribute for income generating activities provided the required skills are nurtured or possessed skills are exhibited to engage in economic activity to earn income. This is an attempt to study women entrepreneurs basically those women committed wholly to household work/ domestic work but in their leisure they have invested their time for generating income to support their family expenditure. A meagre earning in their leisure time have made them economically independent and in some cases they have earned income but the expenditure from the earnings is influenced by the members of family hence unable to decide on spending/consuming to maintain her quality of life which is ignored, it means economic freedom is not exercised in spending or consuming. Prioritizing expense of her income which is solely earned by her is influenced by many factors and deters her growth and confines only as earner of income.

Meaning of women entrepreneurs: According to Schumpeter, women who innovate, initiate or adapt a business activity are called women entrepreneurs". (pg 27)

Strategies: a long range of plan for achieving something or reaching a goal or a skill of making such plans. (dictionary meaning)

Empowerment: The term empower literally refers to the power or authority given to a person to have independent control over her own life or the situation she lives in.

Economic Freedom: the free market defines economic freedom is to produce, trade and consume any goods and services acquired without the use of force, fraud and threat. (Wikipedia)

Quality of Life: The world Health Organization (WHO), Quality of life is defined as "the individual's perception of their position in life in the context of the culture and value systems in which they live and in relation to their goals"

NEED OF THE STUDY:

In the world population women are 50% of the population. If the world economy need to grow the potentials of women need to be harnessed to the fullest by exercising the power of political representation, economic and social freedom etc... Women contribute to the family welfare at a micro level and at the macro level her potentials can be harnessed by contributing to the economic activities. But contribution to economic activities and the income earned out of the contribution there always remains a gap between earning and spending income earned exclusively by her. Her income earning has not meet her own needs/spending for her quality of living but always prioritized needs/spending decided by the other factors which influences the common family welfare hence her net sacrifice is greater and real economic freedom becomes a myth.

SCOPE OF STUDY:

It covers women entrepreneurs from unorganized sector. It's a pilot study of few women entrepreneur initially started as sole vendors and gradually penetrated in the business by developing a chain of sole vendors belonging to the same community. Those families which faced the drought and failure in agriculture migrated to other places to earn a living not just for themselves but for the family settled in their natives and for repayment of loans at native which was borrowed during drought. Gradually the members of the family have also migrated to do the same business by developing a chain of sole vendors.



The income earned out of business is spent for the needs of family members other than for their own consumption and they have neglected their own well being. Other factors can be factored in the study which influences the women empowerment.

STATEMENT OF PROBLEM:

Women accomplishes the family commitments and during leisure earns an income by contributing to economic activities but her decision of expenditure on purchase of goods and services are determined and influenced by other factors like children education, old age parents, circumstances and environment, pressure for repayment of loans borrowed by their children, the family customs and traditions, rather than for herself. Decisions which holds good for earning the income does not hold good for determining the expenditure of the same according to her needs. Net sacrifice is the sacrifice of her needs and comforts which is forgone/compromised while purchasing goods and service in her earned income. "What is true of earning the income should also be true of expenditure of income for purchase of goods and services of her like" to maintain her quality of life but whether this holds good in all women is a subject of study considering different strata of women from different socio and economical background.

SIGNIFICANCE OF THE STUDY:

The study encourages the women to obtain economic freedom by earning income and expenditure of the same which is determined by their own interest and not being determined by others or getting influenced by other factors. It emphasis on the various means of increasing the income through support of basic infrastructure which need to be provided to the entrepreneurs. It also focuses on enhancing the quality of life of the women entrepreneurs. Though many factors can be factored for the study but only one factor i.e., income and expenditure is emphasized for the study.

OBJECTIVE OF STUDY:

1. Today women are income earners hence expenditure on spending her income must be decided by women.
2. To understand and analyse the choice of expenditure on purchase of goods and services from their earned income are determined by the earners of income .
3. Women Empowerment is a trickle down effect for the family and society at large.
4. To enhance the quality of life of women.

HYPOTHESIS

1. Women income earning decision and expenditure on purchase of goods and services are independent of each other.(null hypothesis)
2. Expenditure is not related to quality of life. (null Hypothesis)

METHODOLOGY OF STUDY:

In the present study a survey was done at Bangalore North district, kammanahalli market of which fifteen women entrepreneurs from the unorganized sector were interviewed. The data is collected using a convenient sampling method and secondary data was also used in the study. In secondary source includes books, journals and magazines were used. The primary data was collected by raising questioners and also



interviewing some of the women entrepreneurs. The study pertains to women entrepreneurs in unorganized sector contributing to household work and in managing time from the routine work to earn a meagre income which will inevitably assist their family by compromising on their own expenditure though it is essential. In unorganized sector the focus of study was on flower vendors, sugarcane juice sellers, vegetable vendors.

TOOLS OF ANALYSIS:

Fifteen sole vendors were interviewed and structured questioners were prepared. The respondents answered the questions pertaining to family members, no of dependents and their contribution to business or family income, education standards, respondents aspirations, deviations of expenditure from their own aspiration to meet the family commitments, pressure of repayment of loans borrowed by their children. Statistical tools of mean, median and standard deviation were used. Correlation was used to study the relationship between income and expenditure.

Statistics

	female vendors	age
N Valid	15	15
Missing	0	0
Mean	8.00	45.27
Median	8.00	46.00
Std. Deviation	4.472	12.691

Inferences: most of the women entrepreneurs belong to the age group of 46 years and have an experience of at least ten years in the same business.

Statistics

	female vendors	earnings
N Valid	15	15
Missing	0	0
Mean	8.00	293.33
Median	8.00	300.00
Std. Deviation	4.472	120.811

Inferences: Most of the women entrepreneur earn a income of three hundred rupees per day in vegetables which is sold in market.

Statistics

		female vendors	origin
N	Valid	15	15
	Missing	0	0
Mean		8.00	1.40

Origin

		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	migrated_from_tirunamalai	10	66.7	66.7	66.7
	migrated_from_andhra	4	26.7	26.7	93.3
	Other	1	6.7	6.7	100.0
Total		15	100.0	100.0	

Inferences: Majority of women entrepreneurs have migrated from Tirunamalai to make a living in Bangalore. Its found that Bangalore urban is conducive for women entrepreneurs to grow and sustain in the business since many have migrated and settled in the vegetable business.

Statistics

		earnings	expenditure
N	Valid	15	15
	Missing	0	0
Mean		293.33	1.00
Median		300.00	1.00
Std. Deviation		120.811	.000

Inferences: The income earned is spent on family expenditure and hardly anything is saved for their future.

Earnings

		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	100	1	6.7	6.7	6.7
	200	4	26.7	26.7	33.3
	250	2	13.3	13.3	46.7
	300	5	33.3	33.3	80.0
	500	3	20.0	20.0	100.0
	Total	15	100.0	100.0	



Expenditure

	Frequency	Percent	Valid Percent	Cumulative Percent
Valid expenditure for family	15	100.0	100.0	100.0

Inferences: Majority of women entrepreneurs earn an income of three hundred rupees per day. The income earned is totally spend for the family expenses.

Correlations

		earnings	expenditure
Earnings	Pearson Correlation	1	.961**
	N	15	15
Expenditure	Pearson Correlation	.961**	1
	N	15	15

** . Correlation is significant at the 0.01 level (2-tailed).

Inference: There is a positive relationship between income earned and expenditure for the family.

Health

	Frequency	Percent	Valid Percent	Cumulative Percent
Valid very_healthy	4	26.7	26.7	26.7
not_healthy	10	66.7	66.7	93.3
worst_health	1	6.7	6.7	100.0
Total	15	100.0	100.0	



Correlations

		age	health
Age	Pearson Correlation	1	.741**
	N	15	15
Health	Pearson Correlation	.741**	1
	N	15	15

** . Correlation is significant at the 0.01 level (2-tailed).

Inference: There is a positive correlation between age and health of women entrepreneurs. As women grow older their health deteriorates and well being is ruined in spite of it they remain to work hard to earn their living.

FINDINGS:

1. There is a positive correlation between income earned and expenditure. The income earned is spent for the family wellbeing rather than on themselves. They hardly save for their future.
2. As they grow older their health is under stake. Their health does not support them to stand for long hours to sell the vegetable/other goods. They are not insured or covered since they hardly save anything.
3. Initially women entrepreneurs started as sole vendors and gradually built a chain of vendors by accommodating their family members and community members from their natives. Hence a single woman led other women to start the business by sharing the markets, to earn a source of income to remove them from the clutches of poverty. The strategies of forming a chain of vendors have helped them to earn their living and have protected their family.

SUGGESTIONS:

1. All these women invest their money on purchase of goods on daily basis and some times if they are unable to rotate the amount for investment they should be a provision of getting loan of one thousand to two thousand rupees from micro finance to continue their business.
2. These women need to form a team and work in a system so that not all women need to go to purchase of goods in the morning. They need to co-ordinate with the suppliers or growers directly and purchase goods in bulk and distribute among the vendors. A system/institution need to be put in place to co-ordinate between the growers and vendors.
3. The quality of life of these women are at stake. As they sell the goods on road side they are exposed to pollution and unable to attend nature's call hence health of women is at stake. Once they leave home at morning they return back home only at dusk. Hence public toilets need to be built.
4. They are not covered in any insurance. For single parenting women entrepreneur neither they have a own house nor land hence if some untoward incidence happens to mother the girl children life is ruined. The circumstance and situation will make the girl children to deviate their life.
5. Empowerment is not just earning income but right to do expenditure on those goods and service for their well being and to enhance their quality of life. But due to hurdles in family the choice of



expenditure if arises women prioritize children health and education, children welfare, age old members or family welfare and ignore their wellbeing.

6. Awareness of Self Help Groups and Government schemes for start up entrepreneurs need to be propagated.

Limitations of the study

The sample study is very small in size.

Some women entrepreneurs do not want to reveal their identity and family problems. Hence full data cannot be collected for the study.

They are not willing to reveal the cost of investment and income earned per day. Every information on cost of investment and income is approximated since the respondent gave information in approximation.

Women entrepreneurs are facing fear of high competition.

They do not have knowledge about self help groups or neither formed self employed women association. They hardly find time to think about anything other than household work and going for market to purchase goods.

No awareness programme on self help groups for getting financial assistance.

CASE STUDY OF ENTREPRENEURS-UNORGANISED SECTOR WOMEN VEGETABLE VENDORS- HARDSHIP TO OWN AN ASSET.

This case is pertaining to a vegetable vendor around 65 years but quite dynamic, wakes up early morning to sell vegetable on the carts. The income she earned by selling vegetables is pooled together to set off the debts which is borrowed for purchasing a land for cultivating purpose at Tirunamalai, Tamilnadu. The land which she bought did not fetch her income because of drought. Hence she is returned to Bangalore started selling vegetables which she buys at wholesale and sells at retail and makes a profit of three hundred Rupees on an average per day. But though her income increased but she retained the same expenditure on necessities and household expenses but making payment towards the interest and principal amount which was borrowed for purchase of land for cultivating purpose.

Similar case with regard to vegetable vendors interviewed at kammanahalli. Most of the women have migrated from Tirunamalai or Andhra Pradesh to Bangalore in search of employment and invested their meagre savings in purchase of vegetable from whole sale markets and sell the same at retail in carts. Women entrepreneur manages both the household/family maintenance as well as retail from the profit which they earn at the end of the day. The day begins with family commitments of taking care of children and the aged members of the family. After completing the regular work of cooking and other house hold work these women enter as vendors for selling vegetables. In most of the cases its observed that women form a group to proceed for purchase of vegetable at wholesale market in a light vehicle and in some cases men purchases the vegetables from whole sale market and they give it to their wife or daughters to resell it in the retail in vendors cart which is permanently stationed in the market. Women toil in the hot sun to earn a meagre income at the end of the day with hardship of avoiding natures call. The income earned is meant to meet an expenditure for family needs including purchase of house hold groceries, provisions for monthly expenses and the medical expenses of aged members of the family and the education of children. After meeting the minimum expenditure of the family the remaining is paid towards the interest on borrowed loans from money lenders. The choice of expenditure does arise only if she earns



better income. But even today the vegetable vendors are in the clutches of money lenders. The interest are paid to the borrowed loans on a daily basis. One specific observation was that the women selling vegetable on carts did not have cut throat competition but followed ethics in selling.

Tested the women vegetable vendors with regard to honesty an ethics of profession. After purchase of vegetables the goods purposefully was left in the cart to find out whether they were honest. It proved that they followed the ethics and most of the vendors handed back the goods to the customer. Since these vendors have experienced hardship of life they value the money spent by customer hence followed ethics.

WOMEN FROM DARJEELING- WOMEN SEPERATED FROM CHILDREN

Woman from Darjeeling migrated to Bangalore with her husband living their children at Darjeeling under the care of grandparents. She earns five hundred on an average by selling mustard greens vegetable which she buys from farms. She earns the income and transfers the same to Darjeeling for maintaining aged members and education of children. She acknowledges Bangalore environment for being conducive or favorable for women entrepreneurs.

WOMEN FLOWER VENDOR-A WIDOW WOMEN

A woman named laxmibai lost her husband twenty years ago. She is the bread earner of the family. She has no other income source other than flower business. She had no income to raise her two girl children hence ventured into flower selling to earn a meagre income. She wakes up early morning sells flower by 6.30am to 8.30am and from 8.30 to 11.00am does domestic work as a maid/servant. She returns home cooks food and again travels to market to buy flowersand distributes the flower to labours for getting it tied. she employs laborers to tie flowers. Per kilogram of flower the tying cost is sixty rupees. She sits below a electric pole to sell the flowers from 5.00pm till night 9.00pm. Her investment per day on flower is minimum one thousand rupees and on Fridays its one thousand five hundred rupees. She earns a profit of two hundred to three hundred rupees per day. But during festivals her investment is two thousand to three thousand rupees. Her earnings of income sets of topayment of rent of the house. She pays rent of Rs.9000/- per month and the household expenditure and provision is taken care from her daughtersincome working as sales women in a shop. She had to discontinue her daughters education since it was too difficult for her to pay school fees besides maintaining/ taking care of children. But now she has invested her small savings in chit funds to pool the resources for getting her daughters married. The question of choice of expenditure does not arise because its inevitable that she has to take care of her daughters. She has maintained her daughters by sacrificing her well being. Flower selling business made her and her family to fulfill basic necessities of life. The question of quality of life does not arise for single parenting women with hardships in life.

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Economics of Groundnut Production in Chitradurga District of Karnataka – A Study

Dr. Gangadhara.R,

Assistant Professor of Economics,
Government Arts College Chitradurga - 577501

“It is impossible to have a healthy and sound society without a proper respect for the soil.”

-Peter Maurin

Introduction

Agriculture plays an important role in the process of economic improvement and occupies a prominent position in the developing countries. It provides food for living beings, raw materials and productive factors such as capital and labour to the industries. In a developing economy agriculture is the most significant sector in terms of contribution to Gross National Product (GDP), labour absorption and provision of livelihood to the people. Overall economic development of a country is possible only when agriculture is strengthened.

The Indian economy is mainly depend an agricultural sector. Still around 50 per cent of the working population depended upon agriculture, and more than 75 per cent survive on it in rural side. It is in a position we have to achieve self-sufficiency in food grains. For this purpose, the Government of India has taken so many steps to increase food grain production during plan periods. Even though, the food demand of the country is increasing day by day, the total producing area is diminishing. An increase is not anticipated. In this regardt, possibly groundnut is one of the most significant food crop in our country which fulfils almost all the criteria for a good food and offers a potential for growing food production and income to our country. This commercial food crop helps to raise the income level of farmers by dominating the food grains market always.

Chitradurga district is having appropriate soil and climate for cultivation of groundnut. Particularly, Molakalmuru, Challakere, Chitradurga and Hiriyr taluks are having right soil for groundnut cultivation.

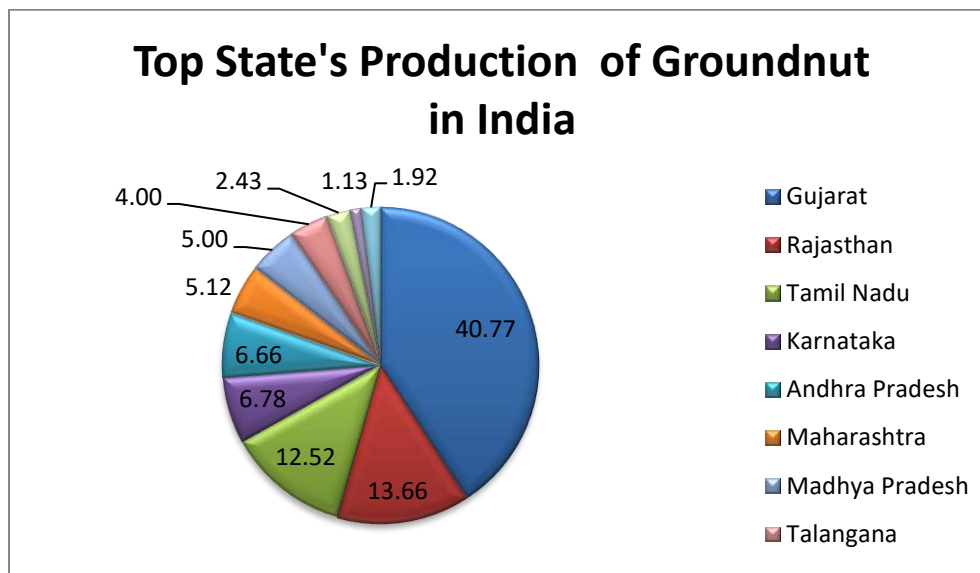
WORLD SCENARIO

The groundnut is one of the world’s most popular and universal food as well as commercial crop, cultivated in more than 60 counties in the world. China is the largest producer of the groundnut in the world (more than 40 percent) followed by India (20 percent). Though, India is the cultivator of groundnut crop, low unimpressive yields have brought it to second place in terms of output. On the other hand, the US and Egypt occupy the first two places in terms of yield while India stands much below the world’s average (1.45 tonnes per hectare), in the fifth place from below in a list Of 20 major groundnut cultivating countries. Yields have been more or less constant in the recent years and as a result, production levels have been changing in tune with area cultivated. India, till 1991 was the largest producer of groundnuts in the world, then by 2001 China overtook India holds for the first position. The twenty major producers of groundnut together account for around 90 percent of the total world production.

INDIAN SCENARIO

India has remained as the second largest producer of groundnut despite containing the largest area under cultivation due to low yield. Groundnut production, within the country is mainly concentrated in five states including Gujarat, Andhra Pradesh, Tamil Nadu, Karnataka and Maharashtra, accounting for 90 percent of the total area under cultivation in the country. The remaining groundnut cultivated area is scattered in the states of Madhya Pradesh, Uttar Pradesh, Rajasthan, Punjab and Orissa. Gujarat is the largest as well as the best quality groundnuts producer in the country. So, father of the nation Mahatma Gandhi likes it very much and popularised the groundnut kernel and goat milk.

Details of the State wise production of groundnut in India for the year 2014-15 is given in Pie Chart.



In the above Chart representing Statewise production of groundnut in india for the year 2014-15, Gujarat occupies top position with 3018000 tonnes having market share of 40.77 % in the country followed by Rajasthan with 1011200 tonnes with market share of 13.66 % and Tamilnadu with 926400 tonnes with market share of 12.78 %. Whereas Karnataka is having only a market share of 6.78 % with 502000 tonnes production. Followed by other states like Andra Pradesh with market share of 6.66 %, Maharaashtra-5.12%, Madhya Pradesh 5%, Telangana 4% and 2.43 %, 1.13% and 1.92 % of West

KARNATAKA SCENARIO

In Karnataka, normal area under groundnut cultivation is 8.6 lakh hectares with a production of 6 lakh tonne. In Karnataka Chitradurga, Dharwad, Belagavi, Vijayapur, Raichur, Bellary and Bidar are the major groundnut growing districts. In these districts black soils predominate as compared to the red soils. About 70 percent of the crop is grown in block soil and the remaining in red soil.

CHITRADURGA DISTRICT SCENARIO

The present study is carried out in Chitradurga district of Karnataka. Chitradurga district has an area of 8344.4 square kilometres and in size it ranks eleventh among the districts of Karnataka state. The population of the district according to 2011 census is 16.59.456 and its ranks 18th in the State. The district



has 50 percent of the annual rainfall during the south west monsoon season. The average annual rainfall in the district is about 580 mm.

Agriculture is the vital economic activity in Chitradurga district, 82 per cent of the total population live in rural areas and almost 75 percent of it depends entirely on agriculture. Chitradurga district total geographical area is 770702 hectares. Out of these 3.5 lakhs hectares of cultivable land in Chitradurga district, groundnut is grown on 194453 hectares in six taluks of the district. The district groundnut/oilseeds production in tonnes during 2001-02 is 198441, and yield of groundnut per hectare 1020 kg. Groundnut is the major commercial crop of the district, which is the backbone of oil mills.

OBJECTIVES

The major objective of the present study is to analyse the problems of cultivation of the groundnut crop in the Chitradurga district.

Following are the objectives of the present study:

1. To examine the growth in area sown, production and productivity and the sources of instability in groundnut production in Chitradurga district including India and Karnataka.
2. To study and analyse the costs and returns from groundnut cultivation with its competing crops in Chitradurga district.

METHODOLOGY

The present study has been depended on both Secondary and Primary data for its analysis.

REVIEW OF LITERATURE

A considerable amount of research has been done on that focused on Groundnut Cultivation in India, by the academicians and researchers. The literature obtained by the investigator, in the form reports and research studies, is briefly reviewed in this part.

Krisel (1968) examined the trends in production and arrivals of groundnut in Nigeria and found that both were characterized by seasonal patterns. To reduce seasonal fluctuations, he suggested the need for developing warehousing facilities.

Gurumallappa (1972) in his study on marketing groundnut in Raichur district, observed a continuous increasing trend both in arrival and prices between 1950 and 1968. The relationship between arrivals and prices over the years was thus found to be positive. The analysis of seasonal variations in prices of "Gunguru" variety (bunch type) of groundnuts in Raichur market showed that the seasonal index was the lowest in October followed by November and was highest in June.

Singh and George (1972) on the basis of data collected for the year 1976-68 analyzed the arrivals and prices of groundnut and found that the bulk of the groundnut produce arrival during the months of October to December. One of the reasons for this was found to be lack of storage facilities. The prices showed a decreasing trend in there periods. The markets were found to be less integrated mainly due to the adequacy of transport facilities.

Binod.C.H. Mohanty and DibularNaik (1988-89) studied the area production and productivity of groundnut in Orissa during the period 1988-89. It was found that except Koraput entire district showed a positive sign in area production and yield level in this state. It was highest in Balasore and lowest in Mayarbari respectively for area and production.

Socio-economic characteristics of sample farmers



The variables like Gender, age, level of education, size of family, pattern of occupation, land holding size and farming experience have been taken for assessing the socio-economic status of the respondents. Further all the data and Figures collected are distributed in parenthesis indicate percentage to respective total as indicated Cropping System-I (Groundnut+ Red gram + Green gram+ Cowpea), Cropping System-II (Groundnut+ Red gram), Cropping System-III (Groundnut sole crop) respectively.

The results of the respondents on Socio-economic characteristics of sample farmers are presented as below: Study on gender reveals that, out of total respondents around 86.91 percent people belong to male and only about 13.10 percent are female. This indicates that male respondents are more active in farming activities, even it is observed in different Cropping System. Male respondents are more when compared to female in CS-I 86.84 percent and 13.16 percent, in CS-II, 86.98 percent and 13.05 percent and in CS-III 86.96 percent and 13.04 percent represents male and female.

While analysing the age of the respondents in our study, it has come to notice that the respondents were of upper middle age group i.e., between 41 to 50 year, which is nearly about 44.73 percent of total respondents, and it has forced to the farmers to take inventive and timely decisions for adopting different cropping systems to enhance their farm income. The farmers of upper middle age group have clubbed the interest and experience in farming. Whereas second comes 26.52 percent of respondents are above the age of 51 years, 22.04 percent belongs to age group of 31 to 40 and only 6.71 percent of total respondents are below the age of 30 years.

Research pertaining to the education level of the sample respondents, has been found that, 39.62 percent respondents have completed Secondary education, where as 14.38 percent were illiterates, 22.69 percent farmers had pursued basic education till primary and 15.98 percent have managed to reach Pre-university. Very negligible numbers of farmers amounting to 5.11 percent have continued for higher education and less than 1.60 percent of respondents have reached Masters. Considering the above numbers it is understood that, there is need to educate the farmers about modern developments in agriculture and other enterprises to enhance their level of income and productivity in the farm. Additionally, the farmer's receptive ability may ease the process and adoption of new technology.

85.09 percent of families among the total respondents being nuclear type, when compared to only 14.91 percent of joint family and in all the cropping systems the proportion of Male per family was high, followed by the proportion of female and children which led to shortage of availability family labour during some farm activities.

The pattern of occupation of the sample respondents revealed that, the number of chosen sample respondents involved in agriculture stood at 93.17 Percent, in business 3.73 Percent, in self-employment 0.62 percent and the number of salaried persons were 2.48 percent. This shows the majority of respondent families depend on agriculture for their source of revenue and employment.

Cost and Returns under different cropping systems

In table 4.7 and in chart No. 4.11, total cost incurred, total returns got and net returns realized in various cropping systems, have been calculated and presented. The cost of cultivation per acre was high in cropping system II (Rs. 11,849.97). In the case of cropping system I the share of total variable cost to the total cost per acre was higher i.e. Rs. 10,098.47, whereas in cropping system II it was Rs. 10,073.71 per



acre and in cropping system III it was Rs.9,482.21 per acre. It was mainly due to the higher cost of labour in the cropping system I.

In cropping system-I, the net returns were high and was Rs. 6,370.63/acre if compared with cropping system-II (Rs.4, 337.48/acre) and in cropping system-III (Rs. 4,497.96/acre).

The returns were high per rupee of investment in cropping system-I (1.56) as compared to system-II (1.38) and system-III (1.40) over the total cost. This could be because of better farm management.

The present study has under taken to analysis of economic factors of groundnut cultivation in Chitradurga district of Karnataka. Those data has collected from the farmers who are into groundnut cultivation in study area. The analyses have been done to study the whereabouts and economic involvement concentrated groundnut cultivation. Some of the major findings are as follows:

Findings

- The variable like Age, education level, family size, occupational pattern and size of land holding are considered to assess the socio-economic status of the sample respondents. While analysing the age of the respondents in our study, it has come to notice that of the respondents were of upper middle age group i.e., between 41 to 50 year, which is nearly about 44.72 per cent of total respondents, this has influenced the farmers to take innovative and timely decisions to adopt different cropping systems to increase enhance their farm income. Upper Middle age group farmers have combined the enthusiasm and experience in farming.
- With regard to education level of the sample respondents, it was noticed that 39.75 per cent of the respondent have completed Secondary education, whereas 14.29 per cent were illiterates and 22.98 per cent farmers had pursued basic education till primary.
- 85.09 per cent of families among total respondents being nuclear type and the proportion of Male per family were high in all the cropping systems, followed by the proportion of female and children, which in turn results in shortage of family labour availability during some critical farm operations.
- Occupational pattern of the sample respondents revealed that, the proportion of Sample respondents involved in agriculture (Primary) (93.17%), followed by Business (3.73%), Salaried (2.48%) and self-employed (0.62%). This indicates that majority of farm families depend on agriculture for their livelihood and employment.

Suggestions:

Further the above analysis made in the study area, the following are the few suggestions to improve the productivity of groundnut crop, improve the cropping systems which will led to stabilize the income of the farmers.

- Cropping System-I (Groundnut+Redgram+Greengram+Cowpea) is considered as the highest beneficial under rainfed condition, when compare to Cropping System-II (Groundnut+Redgram), and Cropping System-III (Groundnut sole crop). Efforts should be made through Raitha Samparka, Krishi Vigyana Kendras and other medium of farmer communication to popularize these cropping systems to utilize farm resources rationally and to enhance productivity and profitability.



- Intercropping system need to be promoted among farmers growing Groundnut which will minimise the production and marketing risk associated with the weather and market fluctuations.
- Most of the farmers sell their produce immediately after the harvest through Channel I (Producer-Commission agent –Wholesaler - Dal miller – retailer- consumer) as there will be financial requirements. Hence, there is need to strengthen financial institutional support for provision of credit facility and encourage the farmers to sell their produce at better price.
- The major problems faced by the sample farmers in production and marketing includes Constraints like high wage rates, incidence of pests & diseases, low price for the produce, high short term price fluctuations and lack of market information. Hence, it is suggested that, appropriate policies may be formulated for safe guarding the interest of the farmers.

Conclusion:

The study concludes that groundnut is gaining importance in the inter-cropping system even in dry land and not only for its use as food but also for its industrial use. The cultivation of Groundnut with right Cropping system is considered as profitable in study area in particular

The major problems that were identified as a challenge affecting groundnut productivity in the study area were: pest and diseases, high cost of fertilizer, high cost of ploughing, inadequate credit facilities, high cost of herbicides, high cost of labour and drought. The study therefore recommends that, government and the private sector should make available and affordable soft micro credits or loans to the farmers at good time for the production activities. Government should in addition identify suitable and reliable market and link the producers with marketers, processors, and distributor's vis-à-vis moderating their activities. The major problems that were identified as a challenge affecting groundnut productivity in the study area were: pest and diseases, high cost of fertilizer, high cost of ploughing, inadequate credit facilities, high cost of herbicides, high cost of labour and drought. The study therefore recommends that, government and the private sector should make available and affordable soft micro credits or loans to the farmers at good time for the production activities.

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Mahatma Gandhi in the Context of Enhancement of Rural Development in India

Gayatra.P.S

Research Scholar

Kannada Vishavidyala, VidyaranyaHampi

B A J S S Boy's College

RANEBENNUR

Abstract

Gandhi firmly believed that the essence of swadeshi consisted in producing enough cloth to wrap each Indian, which would be possible through spinning and weaving by the masses. The people needed to pledge themselves to the use of swadeshi cloth only. He added that the use of Khadi cloth for covering the body has greater implications. In his own words, "Khadi must be taken with all its implications. It means a wholesale Swadeshi mentality, a determination to find all the necessities of life in India and that too through the labour and intellect of the villagers.

That means a reversal of the existing process. That is to say that, instead of half a dozen cities of India and Great Britain living on the exploitation and the ruin of the 7,00,000 villages of India, the latter will be largely self-contained, and will voluntarily serve the cities of India and even the outside world in so far as it benefits both the parties".

The potential to produce khadi lying at the fingertips of an individual makes him/ her empowered and proud of the identity. For Gandhi, khadi was a means of uniting the Indians, of acquiring economic freedom and equality. More importantly, khadi marked the decentralisation of production and distribution of the "necessaries of life". "If we feel for the starving masses of India, we must introduce the spinning wheel into their homes. We must, therefore, become experts and in order to make them realise the necessity of it, we must spin daily as a sacrament. If you have understood the secret of the spinning wheel, if you realise that it is a symbol of love of mankind, you will engage in no other outward activity. If many people do not follow you, you have more leisure for spinning, carding or weaving".

Keywords: decentralization, khadi, Swadeshi, Cottage industry, Inclusive Economics, Village Sarvodaya, Non-Violent Economy, Food Problem

Introduction

According to Gandhi, economic laws which aim at material progress as well as social harmony and moral advancement, should be formulated according to the laws of nature. There is no conflict between the laws of nature and laws of economics. The laws of nature are universal. The laws of economics, which deal with practical problems, are not universal. The economic laws of a country are determined by the climatic, geological and temperamental conditions of that country. Hence they vary with the conditions of the nations.

Gandhi advocated non-violence and hence his economics may be called economics of non-violence. The principle of non-violence is the principle of Gandhian philosophy. As there was no industry and no activity without certain violence, he wanted to minimize it. He believed that violence in any form breeds greater



violence. He defined a non-violent occupation as one “which is fundamentally free from violence and which involves no exploitation or envy of others”. The solution to Indian basic problems lies in the practice of non-violence. Gandhiji opposed capitalism as it resulted in exploitation of human labour. He believed that nature produced enough for the satisfaction of the people’s wants and there would be no pauperism and starvation if everybody took only that much that was sufficient to him.

Gandhiji described machinery as ‘great sin’. He believed that the modern technology was responsible for human frustration, violence and war. It was also responsible for the multiplication of material wants. The use of machines created a class of wealthy people and led to unequal distribution of wealth. Gandhiji was not against machinery. He says “the spinning wheel itself is a machine; a little toothpick is a machine, what I object to is the craze for labour saving machinery. Men go on saving labour, till thousands are without work and thrown on the open streets to die of starvation”. But he was against all destructive machinery. He welcomed such instruments and machinery that saved individual labour and lightened the burden of millions of cottage workers.

Objective

The present paper aims to study the relevance of Gandhian vision of cottage industry as

- a. A viable alternative of present day mindless industrialization
- b. A solution to employ and feed large rural population of India

Gandhiji’s emphasis on cottage industry

Gandhiji emphasized that he was against large scale production only of those things which villages can produce without difficulty. He believed that machinery was harmful when the same thing could be done easily by millions of hands. He wrote “mechanisation is good when the hands are too few for the work intended to be accomplished. It is an evil when there are more hands than required for the work, as is the case in India”.

In 1938 in ‘Harijan’ he wrote, “If I could produce all my country’s wants by means of 30,000 people instead of 30 million, I should not mind it, provided that the 30 million are not rendered idle and unemployed.” In short, Gandhi was aware of the menace of technological unemployment. He emphasized the need for labour-intensive methods of production in a country with surplus labour. Gandhiji’s ideas on machinery are still relevant. In spite of more than six decades of planned, machine using and power driven economic development unemployment is still there and is still growing.

Gandhi was not in favour of large scale industrialisation, as it was responsible for many socio-economic evils. He believed that large scale use of machinery led to drudgery and monotony. He was in favour of decentralised economy. In such an economy, exploitation of labour would be nil. His belief was strong in the context of the Indian economy. India has plenty of human resources but capital supply was poor, therefore labour intensive technology should be followed. Gandhiji advocated a decentralised economy. Production should be organised in a large number of places on a small scale. As Gandhiji was for the development of cottage and rural industries, he suggested delocalization of industries. Gandhiji believed that decentralisation was essential for the survival of democracy and for the establishment of a non-violent state. Gandhi preferred the decentralisation of small units of production to the concentration of large scale



units in few places. He wanted to carry the production units to the homes of the masses, particularly in villages. Cottage and village industries help increasing employment. Commodities can be produced cheaply as there is no need for a separate establishment; very few tools are needed. There is no problem of storage. Transport cost is negligible.

There is no overproduction and wastes of competition. All these factors make the production by the small units economical and thus, provide logic to the Gandhian scheme of decentralisation of village and cottage industries, Integration of cottage industries with agriculture provides work to the farmer in their spare time and thus harnesses “all the energies that at present run to waste”.

In fact, these industries are best suited to the rhythm of rural life. These industries increase the income of the villages and satisfy their basic requirements. They not only remove poverty and unemployment from the villages but also make them self-sufficient economic units.

Khadi Industry

Every Indian needed at least 13 yards of cloth per year. Gandhiji believed that multiplication of mills could not solve the problem of cloth supply; therefore he stressed the development of Khadi industry. For Gandhiji, khadi was the “symbol of unity of Indian humanity of its economic freedom and equality”. Khadi means the decentralisation of production and distribution of the necessities of human life. Khadi movement began only after Gandhiji’s return from South Africa.

He believed that Khadi industry would save millions of people from starvation and would supplement the earnings of poor people. To him, the music of the spinning wheel was sweeter and more profitable than harmonium. Gandhiji advocated the use of charkha due to its advantages. Charkha requires a small amount of capital; it is simple in operation. It is a source of steady income; it does not depend upon monsoon; it helps in solving the problem of unemployment. Charkha was considered to be the symbol of non-violence. His slogan was “swaraj through spinning”. Hiskhadi scheme included the following:

1. Compulsory spinning in all primary and secondary schools.
2. Cultivation of cotton in areas where it was not grown.
3. Organisation of weaving by the multipurpose co-operative societies.
4. All employees in the department of education, co-operation, municipalities, district boards and panchayats should be required to pass a test in spinning, otherwise they may be disqualified.
5. Control of prices of handloom cloth woven of mill yarn.
6. Imposition of a ban on the use of mill cloth in areas where the hand woven cloth was in abundance.
7. Use of hand-spun cloth in all Government and textile and weaving departments.
8. The old cloth mills should not be allowed to expand and new ones should not be opened.
9. Import of foreign yarn or cloth should be banned.

However Gandhiji’s belief in charkha as a means to solve the problem of poverty was criticised as stupid, and childish. Some people criticised Khadi as a non-economic proposition because its roughness caused it to soil more quickly than the mill made cloth.

It required more frequent washing and its thickness used up more soap and therefore khadi wear was not economic but expensive. Further the wages paid to spinners were low. Khadi arrested the forward march of prosperity.



Gandhiji's views on modern industry and its implications

Gandhiji remarked that the capitalist who had amassed a large sum of money was a thief. If a person had inherited a big fortune or had collected a large amount of money by way of trade and industry, the entire amount did not belong to him. It belonged to the entire society and must be spent on the welfare of all. He wanted to avoid a violent and bloody revolution by gearing a permanent stability of economic equality. He wanted the capitalists to be trustees and he enunciated the doctrine of **trusteeship**.

All social property is meant for all people—rich or poor. Capitalists being trustees would take care of not only themselves but also of others. The workers would treat the capitalists as their benefactors and would keep faith in them. In this way there would be mutual trust and confidence with the help of which the remarkable ideal of economic equality could be achieved.

His entire ideology is summed up as follows:

- (i) "Trusteeship provides a means of transforming the present capitalist order of society into an egalitarian one. It gives no quarter to capitalism, but gives the present owning class the chance of reforming itself. It is based on the faith that human nature is never beyond redemption.
- (ii) "It does not recognise any right of private ownership of property except in as much as it may be permitted by society for its welfare.
- (iii) "It does not exclude legislative regulation of the ownership and the use of wealth.
- (iv) "Thus, under state-regulated trusteeship, an individual will not be free to hold or use his wealth for selfish satisfaction or in disregard of the interest of society.
- (v) "Just as it is proposed to fix a decent minimum living wage, even so, a limit should be fixed for the maximum income that could be allowed to any person in society. The difference between such minimum and maximum incomes should be reasonable and equitable and variable from time to time so much so that the tendency would be towards obliteration of the difference.
- (vi) "Under the Gandhian economic order the character of production will be determined by social necessity and not by personal whim or greed".

Gandhian idea on exchange economy is based on the swadeshi spirit. Every Indian village should be a self-supporting and self-contained unit exchanging only necessary commodities with other villages where they are not locally producible. The person who has accepted the discipline of swadeshi would not mind physical discomfort or inconvenience caused by the non-availability of certain things which he has been using. He would gradually learn to do without those things which up to this time he has been regarding as necessary for his life.

Mahatma Gandhi asked people not to worry about the non-availability of such things as pin and needle, because these were not manufactured in India. He was prepared to buy from other countries those commodities (like watches from Switzerland, surgical instruments from England, etc.) which were needed for his growth; but he was not prepared to buy an inch of cotton of the finest variety from England or Japan or any other country of the world because the importation of cloth had caused the ruin of the home industry – it had harmed the interests of the millions of inhabitants of this country. The guiding principle that he laid down in respect of all foreign goods was that those things should not be imported which were likely to prove harmful to the interests of the indigenous industry.



Mahatma Gandhi was against the multiplication of human wants. In order to lead a simple life — a life untouched by immorality, untruth and political gain, he did not want many things. He eventually succeeded in complete renunciation. He firmly believed that Western materialism and industrialisation had increased human wants. He always pleaded for a simple life, life of plain living and high thinking, so that the requirements of such a life could be satisfied easily. To Mahatma Gandhi, happiness lay in the curtailment of wants, and not in their multiplication. As he observed — “The less you possess, the less you want, the better you are, better not for the enjoyment of this life but for the enjoyment of personal service to one’s fellow beings, service to which you dedicate yourself, body, soul and mind”.

One of the important fields where Mahatma Gandhi extended his right for economic equality was the factory. He saw that workers were subjected to gross injustice and the treatment meted out to them was below dignity. To him, the employment of children was a national degradation. He always pleaded for shorter hours of work and more leisure so that workers might not be reduced to the condition of beasts. He also demanded safety measures inside factories.

Mahatma Gandhi laid emphasis on the welfare of the worker, his dignity and proper wages. In the Harijan dated June 9, 1946 he wrote that all useful work should bring to the worker the same and equal wages. Until then, he should be paid at least that much which could feed and clothe himself and his family. In order to improve the condition of the worker, first of all he laid claims on a minimum living wage so that a family of 4 to 6 members might live a human life. He wrote as far back as 1920 that the worker should get more wages, and should be given less work to do so that the following four things might be guaranteed to him — clean house, clean body, clean mind and a clean soul. In so far as the relation between labour and capital is concerned, Mahatma Gandhi always suggested harmony between them. He argued that if the distinction of high and low disappeared, it would have a healthy reaction on all aspects of life. Consequently, the struggle between labour and capital would come to an end; and would give place to co-operation between them.

According to him, “capital should be labour’s servant, not its master”. Moreover, he believed in the formation of labour unions. If the rights of workers were not conceded, they could go on a strike which should be based on non-violence and truth.

Conclusion

Small cottage industries promoted by today's economists were envisaged decades ago by Mahatma Gandhi, said speakers at a discussion yesterday. Gandhi believed that economic emancipation can be achieved through small and medium enterprises and rural village based economic activities.

Like most of Gandhi's philosophies, his thoughts on economy have transcended the barriers of time. Mahatma Gandhi recognised money as a token of exchange only. In the economy envisaged by him, commodities were to be exchanged with commodities. The part played by money was insignificant. It became instrumental in the exploitation of the weak by the strong. To him, money was as useful as labour. He suggested that in order to make khadi universal, it should be made available in exchange for yarn, i.e., yarn-currency. Through this paper author exhorts that Gandhiji’s model of village industry needs to be explored in today’s day and age.



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IMPORTANCE OF RESEARCH IN SOCIAL SCIENCE

Dr. Adinarayanappa .N.A,

Assistant Professor, Department of Sociology,
Government First Grade College, Sulibele, Hosakote taluk, Bangalore Rural dist.

INTRODUCTION TO SOCIAL SCIENCE RESEARCH:

Man has been making endless efforts to understand the happenings around him from time immemorial. Due to his ignorance, blind beliefs, irrational thinking and so on his life was miserable and to break through such problems, rational and scientific thinking was a must thus, emerged the concept of search and re-search in order to understand the situations and activities around him.

The 'Era of Research' began with the ideologies and thoughts of great social thinkers like; Socrates, Aristotle, Copernicus, Rousseau Newton, Darwin, Karl Marx, Max Weber and such others. The term RESEARCH is a combination of two words viz, Re+Search, Re means – again and again, Search means - to find out something and both put together implies again and again to find out something. Research is carried out with the question 'what'. It means to search the truth about a subject.

THE NEED FOR RESEARCH:

Why **Research** is necessary? The answer to this question may be given as, to get a degree, to get respectability, to face a challenge, to solve a problem, to get intellectual joy, to serve society by showing right path to society so on and so forth. To do this, we need to understand what is **Social Research?**

- It is research involving social scientific methods, theories and concepts, which can enhance our understanding of the social processes and problems encountered by individuals and groups in society.
- It is conducted by Social Scientists like Sociologists, Psychologists, Economists, Historians, Political Scientists and Anthropologists.
- It is not just common sense, based on facts without theory, using personal life experience or perpetuating media myths.

SOCIAL RESEARCH IS A SCIENTIFIC PROCESS:

There has been a great debate whether social research is a scientific process or not. In this regard, it can be argued that it is scientific in nature as;

- It involves the systematic collection of methods to produce knowledge.
- It is objective.
- It can tell you things you do not expect.
- It consists of theory and observation.
- Sometimes called 'soft science' because its subject matter (human beings) is fluid and hard to measure accurately.
- It is an empirical research – i.e. facts are assumed to exist prior to the theories that explain them.

BENEFITS OF SOCIAL SCIENCE RESEARCH:

Social science research is of great use and importance to the mankind for the reason that it provides and promotes;

- Advancement of wealth of human knowledge.



- Tools to carry out research enables to look at things in life objectively.
- Develops a critical and scientific attitude, disciplined thinking 'bent of mind' to observe objectively.
- Provides chance to study a subject in depth and best way to learn to read and think critically
- Enable us to make intelligent decisions, Helps to understand the 'researcher' as a user of library.
- Enables critical evaluation of literature. Facilitates reference and information service.
- Develops special interests and skills. Helps to understand attitude of others.
- Creates awareness of special needs of research process

ADDITIONAL BENEFITS:

- Helps to understand the 'researcher' as a user of library
- Helps to learn how to use libraries & other information resources
- Enables critical evaluation of literature. Develops special interests & skills
- Helps to understand attitude of others. Creates awareness of special needs of research process
- Facilitates reference and information service

METHODOLOGY FOR CONDUCTING SOCIAL SCIENCE RESEARCH:

1. **Selection and formulation of Research Problem** - It is very important stage, as it forms the foundation for research. The researcher has to consider various aspects like feasible from time to time, resource point of view etc. Factors like availability data, suitable methodological techniques, etc. Researcher should be very much interested to take up the research and should be a first research.
2. **Literature survey** - A literature review is a necessity. Without this step, you won't know if your problem has been solved or what related research is already underway. When performing the review one should start searching professional journals. Begin with the most recent articles that can be found. Keep track of relevant articles in a bibliography. Don't be discouraged if work on the topic is already underway. Be very careful to check your sources when doing your literature review. The Internet can be a good source of information. It is also full of pseudo-science and poor research. Researcher should start to collect available direct or indirect, written or unwritten information concern to the topic.

Sources like journals, books, research reports, periodicals, publications, Office documents, Office files, Governments and NGO's reports, News papers and magazines etc should be looked into. Literature is to explain with the researcher with all the knowledge pertaining to the problem. It also helps to form of Hypothesis, prepare techniques and identify the work field.

CHARACTERISTICS OF SOCIAL SCIENCE RESEARCH:

Research originates with a question or problem- need not be earth shaking. It requires clear articulation of a goal. It follows a specific plan or procedure. It often divides main problem into sub problems. It is always guided by specific hypothesis or hypotheses. It accepts certain critical assumptions. It requires collection and interpretation of data. It is cyclical (helical) in nature.



WRITING A RESEARCH REPORT:

A research report can be based on practical work, research by reading or a study of an organization or industrial/workplace situation.

- 1. Preparation:** Identify the purpose/the aims of the research/research question. Identify the audience - Lecturer/supervisor/company/organization management/staff. The amount of background included will vary depending on the knowledge of the 'audience'.
- 2. Collecting and organizing information:** There are two main sources of information depending on the research task;
 - Reading — theory and other research
 - Research — experiments, data collection - questionnaires, surveys, observation, interviews.Organize and collate the information in a logical order. Make sure you record the bibliographic information of your reading as you go along. See Quick Tips on mind mapping techniques.
- 3. Planning:** Before writing the report, prepare a detailed plan in outline form. Consider the following:
 - **Logical organization** - Information in a report must be organized logically. Communicate the main ideas followed by supporting details and examples. Start with the more important or significant information and move on to the least important information.
 - **Headings** - Use headings and suitable sub headings to clearly show the different sections. In longer reports the sections should be numbered.

4. Writing the report:

Draft the report from your detailed plan. Do not worry too much about the final form and language, but rather on presenting the ideas coherently and logically. Redraft and edit. Check that sections contain the required information and use suitable headings, check ideas flow in a logical order and remove any unnecessary information. Write in an academic style and tone.

- Use a formal objective style.
- Generally avoid personal pronouns; however, some reports based on your own field experience or work placement can be reflective the first person can be used. For example, 'I observed...' If in doubt about this, check with the lecturer.

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EMPOWERMENT OF MARGINALIZED WOMEN – A CASE STUDY IN BENGALURU

Dr.Harsha.T.E

Asst. Professor, Department of History,
Uma Prgathy First Grade College Tumkur, Karnataka

INTRODUCTION:

Development and empowerment of marginalized social groups in general and women in particular in order to bring them to the mainstream of the society is a vow enshrined in the Constitution. Education, Health, Access to resources, Participation and Decision making are found to be the basic requirements and also the most effective instruments to measure social empowerment. Achieving empowerment especially through educational development, accessibility to health services, economic empowerment through employment and income generation activities and poverty alleviation as an overall outcome has been the most sought after. Creating an enabling environment that is conducive for these groups to exercise their rights freely, enjoy their privileges and be able to lead a life with confidence and dignity is the need of the hour. Eliminating exploitation, suppression and providing protection to the disadvantaged and marginalized groups, ensuring removal of disparities, ensuring that developmental benefits reach the hitherto unreached through equitable distribution has been the main agenda of most of the developmental projects initiated by the government.

This could be made possible by adopting the approach of social justice to ensure equal rights, access to benefits and resources and empowerment to enable them to develop their potential and capacities as agents of social change, through the process of planned development. Acceleration of the on-going process of improving the socio-economic status of the disadvantaged and marginalized groups through effective implementation of various policies and programmes is necessary to bring them at par with rest of the society. Formation and functioning of Self Help Groups has been looked upon as a tool for social empowerment of the women from weaker sections.

OBJECTIVES AND METHODOLOGY:

The present study makes an attempt to know correlate the social empowerment aspects in the formation and functioning of Self Help Groups. Further, efforts are made to analyze the knowledge and perception of Self Help Group members regarding Education, Health, Access to resources, Participation and Decision making as social empowerment aspects. The following methods are employed in the study.

- Primary data - Interview Schedule, Case study and observation method.
- Secondary data - Library and reference material, News Papers, Journals etc.
- Data analysis and interpretation.

DISCUSSION:

Women's effort is of incredible significance to family, society and state, but it has at all times remained unseen. The goal of total literacy, declared at the time of independence, has not been realized; worse the issues of retention, drop-outs, Commissions and committees on education, the ambivalent attitude to woman's education and shifts in disciplines in higher education are now serious concerns. The Gender Gap study released by the World Economic Forum, while highlighting the areas in which less developed countries lag behind in gender equality, also indicates the huge gaps between men and women in the developed economies. According to the study, released recently, India ranked at 53, is virtually at the bottom of the ladder, scoring however way above its league in political empowerment (24). In health and well being, the country is ranked 34; in economic opportunity 35; in economic participation 54; and in educational attainment a shocking 57.

Table: 4.5 - Educational Composition

Education by Zone

Education	zone					Total
	East	West	North	South	Central	
Illiterate	0	2	3	0	1	6
	.0	2.5	3.8	.0	1.3	1.5
Lit-Infomal	2	1	2	0	1	6
	2.5	1.3	2.5	.0	1.3	1.5
Pry(1-4)	2	7	10	4	4	27
	2.5	8.8	12.5	5.0	5.0	6.8
Middle(5-7)	18	23	18	13	23	95
	22.5	28.8	22.5	16.3	28.8	23.8
High Sch(8-10)	36	32	31	38	34	171
	45.0	40.0	38.8	47.5	42.5	42.8
PUC	14	10	8	17	9	58
	17.5	12.5	10.0	21.3	11.3	14.5
Dip/Tch	3	4	2	4	3	16
	3.8	5.0	2.5	5.0	3.8	4.0
Degree	4	1	5	2	4	16
	5.0	1.3	6.3	2.5	5.0	4.0
Professional	1	0	1	2	1	5
	1.3	.0	1.3	2.5	1.3	1.3
Total	80	80	80	80	80	400
	100.0	100.0	100.0	100.0	100.0	100.0



Almost all theories of development consistently argue that education is the single most important factor for socio-economic development of people who belong to weaker sections of society. Even though government claims to have extended the benefits of education to girl child/women in particular and urban poor in general, it appears to have made only a marginal impact. Non-government organizations also often claim to concentrate their efforts in giving education to poor people and women but, the data do not bare it out. Notwithstanding their sufficient exposure to urban life the mission of education is yet to reach the urban poor and women. There are still enough of opportunities for people who want to take education to urban poor areas. Baring primary education the so called government funded higher education is yet to reach the urban poor.

It can be seen in the table that 42.8 per cent of sample are educated up to high school, South zone being the highest with 47.5 per cent and West zone being least by 40 per cent. 23.8 per cent of the sample has studied up to middle school. We notice some significant point here that the percentage of illiterates and informal literates are very less i.e., 6 per cent each which shows that the illiterate number is gradually decreasing. Here it should be noted that the age group of the SHG members is generally from 18-50 and hence this could also be a reason to find very few illiterates and this also implies that educated people are more interested to become the members of these groups since they understand better about the functioning of the groups and participate better in the activities. But then it is also be kept in mind that the number of highly educated people is very less among the members which implies either the high educated people does not feel comfortable in mixing with the less educated or they does not feel the necessity of becoming the members of these groups from their empowerment point of view.

Occupation has been extensively investigated in social research. It determines income and hence one's social status in society. It is believed that what a person really is depends upon what he does. The job of a person determines his status not only in organization in which he works but also outside. Industrial sociologists (Brown, 1974) argue that workers show intense concern for status, so much so that they often become status panicky. Just as occupation determines one's income and hence social status, it is believed that it also influences the social image which people carry in their interaction with others in day-to-day situations (Martin, 1975). (Prof. Y. Narayana Chetty, 2004)

Urban poor people have been known for engaging themselves almost out of necessity in certain economic activities which are predominantly manual, unskilled, and semi-skilled. These activities however are useful for them to earn the livelihood. The data analysis regarding occupational composition of the sample acquires a special importance as the main objective of the SHG formation is economic development of its members. Unskilled Manual Wage Labourers (construction, domestic worker, toilet cleaning, drainage cleaning, road cleaning, loading and unloading, agriculture and gardening, etc), Skilled Manual Labourers (painter, mason, electrician, mechanic, carpenter, leather worker, beedi, agarabathi making, plumber, doll making and zary work etc), semi-skilled manual worker – government workers, service workers and petty business (vegetable vendor, ice candy vendor, balloon vendor and paper vendors, etc), Business (Tailoring Shop, Ration shop, Electric shop, Chicken and mutton centre, STD

Shop etc.), Teacher, Sales men, house wife, government employees and host of other lower level and subordinate services.

Table: 4.6 - Occupational Composition of the Sample

Occupation

Occupation	zone					Total
	East	West	North	South	Central	
Manual Labourer	10	2	14	1	10	37
	12.5	2.5	17.5	1.3	12.5	9.3
Skilled Labourer	21	1	16	16	11	65
	26.3	1.3	20.0	20.0	13.8	16.3
Petty Business	3	2	4	3	2	14
	3.8	2.5	5.0	3.8	2.5	3.5
Business	6	1	5	3	4	19
	7.5	1.3	6.3	3.8	5.0	4.8
Industrial workers	13	10	13	25	14	75
	16.3	12.5	16.3	31.3	17.5	18.8
Teacher	3	4	2	6	0	15
	3.8	5.0	2.5	7.5	.0	3.8
House wife	22	59	25	25	39	170
	27.5	73.8	31.3	31.3	48.8	42.5
Govt employee	2	1	1	1	0	5
	2.5	1.3	1.3	1.3	0	1.3
Total	80	80	80	80	80	400
	100.0	100.0	100.0	100.0	100.0	100.0

From the table it is evident that in the city both husband and wife have to work to run their family and hence 57.5 per cent of the total sample is occupied in one or the other job and the remaining 42.5 per cent are housewives. Of this, 9.3 per cent are manual labourers and 16.3 per cent are skilled labourers, while far less proportion of the sample reported to have engaged in service occupations like teaching (3.8%) and government employment (1.3%) to mention a few. Further, about 3.5 per cent are engaged in petty business while 4.8 per cent are into business. Of the sample, a highest of about 18.8 per cent is engaged in industrial employment. Theories of urbanization argue that increase in urbanization is accompanied by a shift in the occupational distribution of population. The shift takes place from agriculture and allied manual primary occupations to predominantly service occupation like education research, health, transport, communication, hotel and entertainment to mention but a few examples. It is



indeed surprising to note that slum population in Bangalore city continues to depend upon and actually find employment only in primary activities.

While having meetings in the group, it is important for building solidarity and larger vision for vibrancy. It appeared that they would like to work with one another for more self-reliance, and for greater visibility. In many areas, women had spoken of helplessness in the face of ill health, especially children's ill health, and had said that the Self-Help Group provided the financial support needed at such times. Prior to the formation of Self-Help Groups, they were not able to access external funds.

Almost all the members were assertive and made a point of responding directly to the information sought on the Self-Help Groups. The representatives felt that the Self-Help Group was not a burden, and that they could do Self-Help Group work along with all other works. They felt that Self-Help Group is a forum for learning and that makes them happy. When asked if the burden on women had not increased as a result of the Self-Help Groups, they responded sharply, "No, there is no load on us. We go to meetings because we learn. We also teach as a result. We go to the area councillor to solve drinking water and other problems. Earlier we used to be afraid of our mothers-in-law which do not mean that we do not respect them anymore but, now we do what we think to be right. That strength came not just from the fact that we now have money, but from the fact that we have a collective strength and boldness in their attitude."

The women along with their routine Self-Help Group activities also discussed upon issues like, premature births and miscarriages/abortions. Further, they also discuss about the family planning methods, immunization to their children, schooling, etc. In some Self-Help Groups they said that initially they could hardly speak. At first they did not come forward to become the members.

The women have become very vocal and assertive. Earlier, when outsiders visited their groups, the women would ask their husbands or children to speak to them. Now, they come forward themselves and are at ease in having discussions with the outsiders. Similar is the statement about their interactions with bankers and others who have visited them. Almost all women spoke of the widening of their world because of the Self-Help Group. Given the heterogeneous composition of the urban population where different caste groups live in there the women reported that the Self-Help Group had helped them come together across caste lines around issues.

For an empowerment approach to be well integrated into any programme it is important that women's participation is incorporated at each stage of the programme and issues regarding power structures are also dealt with. The entire conceptual shift from targeted implementation with limited aims and objectives does not allow women to voice their preference and needs. However, for women to be able to speak out within the family and community social factors have to be taken into account and conditions create for an enabling environment which would allow this to happen. For empowerment, women need to have a voice in decision making and planning through adequate representation. Reservation of women in the rural and urban local bodies had enabled representation of nearly a million women at the grassroots



who play a very important catalytic role in transforming the society. Similar representation in State Legislature and Parliament would further strengthen the process of empowerment of women.

The issue of empowerment is intimately linked to access to and control over local, social, and economic structures. For women to be empowered we need to ensure

- a) Equitable access and distribution of resources like money, credit etc.
- b) Access to education.
- c) Access to health /nutrition
- d) Access to water and sanitation

Decision making power is one such aspect which actually helps us to find out whether the status of women has really improved or not. Given the patriarchal form of society, it can be seen that on the one hand, in spite of the efforts made 28.25 per cent of the respondents agree that still there has been no change in their status in the family. They have ‘no word to say’ in the decision making process in their family and is still in the hands of the male members and in-laws. On the other side, it is interesting to note that about 54.75 per cent of them opine that they have got recognition in their families and their opinion has been sought while making decisions like preparation of food items or sending children to school to begin with. However, it can be said that the membership has helped them to take right decisions at right times.

It very much clear from the discussions with respondents that almost all them (99 %) agree that they are able to develop high aspirations towards better and improved living conditions for their children. 90.5 per cent of the respondents have said to be felt empowered in their personal and also social life as members of the Self-Help Groups which has been discussed in detail in the previous chapter. The remaining 9.5 per cent of them have said that they do not find any significant changes in their status. Their vision towards good and bad has improved due to their active participation in the discussions and decision making process during the meetings of the groups and remaining 1.25 per cent of the respondents feel that the group membership has not influenced much on their thinking towards good and bad.

FINDINGS AND CONCLUSIONS:

The Self-Help Group members today not only have access to resources but have also acquired knowledge and skills to utilize the resources for their development in turn leading to empowerment. From the study it is evident that no doubt Self-Help Groups are in the path of empowering the members in social aspects. Though most of the respondents possess only the basic level of education, they are able to understand the importance and are supporting their children to pursue higher education. Feasible income generating activities have led to economic improvements with and increased income levels and their accessibility to health services has been further made better with many health schemes introduced by both government and non-governmental institutions. The participation level of the respondents in economic, social and cultural spheres has been better in comparison to their non-member counterparts. However, focus has to be given to address the issues of women’s marginalization in economic, social and political



decision making. Ensuring the involvement of the socially marginalized groups in the process of planning not merely as beneficiaries but also as participants in the formulation of need-based programmes/projects, as well as implementation, supervision and monitoring of those programmes by themselves would go a long way in achieving the desired goals.

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ROLE OF CASE STUDY METHOD AND QUESTIONNAIRE IN SOCIAL SCIENCE RESEARCH

Dr. Latha .B.R,

Assistant Professor, Department of Sociology,
Maharani Women's Arts, Commerce & Management College, Bengaluru

INTRODUCTION:

The credit of introducing case study method goes to Frederic Leplay, an English philosopher. Herbert Spencer adopted it and Healey was the first who supported this method and studied Juvenile Delinquency. Later on sociologists, Anthropologists, Ethnologists and other researchers employed case study method in the study of various cultures.

Meaning of Case Study Method:

A case study is a comprehensive study of a social unit of society, which may be a person, family group, institution, community or event. A case study focuses attention on a single unit thoroughly. The aim is that to find out the influencing factors of a social unit and the relationship between these factors and a social unit. Case study research refers to an in-depth, detailed study of an individual or a small group of individuals. The main characteristics of case study research are that it is narrowly focused, provides a high level of detail, and is able to combine both objective and subjective data to achieve an in-depth understanding. Basically, a case study is an in depth study of a particular situation rather than a sweeping statistical survey. It is a method used to narrow down a very broad field of research into one easily researchable topic.

Definitions of Case Study Method:

According to J. Creswell, data collection in a case study occurs over a 'sustained period of time.' One approach sees the case study defined as a research strategy, an empirical inquiry that investigates a phenomenon within its real-life context.

A case study is about a person, group, or situation that has been studied over time. If the case study, for instance, is about a group, it describes the behavior of the group as a whole, not the behavior of each individual in the group.

P.V. Young defines, 'Case study is a comprehensive study of a social unit, be it a person, a group of persons, an institution, a community or a family'.

Goode and Hatt defines case study as, 'it is a method of exploring and analyzing the life of a social unit'.

According to C.H. Cooley, 'Case study depends on our perception and gives clear insight into life directory'.

According to Thomas, 'Case studies are analyses of persons, events, decisions, periods, projects, policies, institutions, or other systems that are studied holistically by one or more method. The case that is the subject of the inquiry will be an instance of a class of phenomena that provides an analytical frame an object within which the study is conducted and which the case illuminates and explicates.'



One approach sees the case study defined as a research strategy, an empirical inquiry that investigates a phenomenon within its real-life context. Case-study research can mean single and multiple case studies, can include quantitative evidence, relies on multiple sources of evidence, and benefits from the prior development of theoretical propositions. As such, case study research should not be confused with qualitative research, as case studies can be based on any mix of quantitative and qualitative data. Similarly, single-subject research might be taken as case studies of a sort, except that the repeated trials in single-subject research permit the use of experimental designs that would not be possible in typical case studies. At the same time, the repeated trials can provide a statistical framework for making inferences from quantitative data.

Case studies can be produced by following a formal research method. These case studies are likely to appear in formal research venues, as journals and professional conferences, rather than popular works. The resulting body of 'case study research' has long had a prominent place in many disciplines and professions, ranging from psychology, anthropology, sociology, and political science to education, clinical science, social work, and administrative science.

In doing case study research, the 'case' being studied may be an individual, organization, event, or action, existing in a specific time and place. For instance, clinical science has produced both well-known case studies of individuals and also case studies of clinical practices. However, when 'case' is used in an abstract sense, as in a claim, a proposition, or an argument, such a case can be the subject of many research methods, not just case study research.

Characteristics of Case Study Method:

- The number of unit to be studied is small.
- It studies a social unit deeply and thoroughly.
- It is qualitative as well as quantitative.
- It covers sufficient wide cycle of time.
- It has continuity in nature.

Stages in Case Study Method of Data Collection:

The techniques and processes of a case study method are given as following.

- Choice of a case or selection of a problem.
- Description of the events.
- Factors influencing study.
- Data recording.
- Data processing.

Sources of Data for Case Study:

- Personal documents, viz diaries, memories, autobiographies, letters etc of the researcher.
- Qualification and interest of the researcher.
- Life history of the respondents.
- Aims and objectives of the study.



QUESTIONNAIRE:

A **questionnaire** is a research instrument consisting of a series of questions and other prompts for the purpose of gathering information from respondents. Although they are often designed for statistical analysis of the responses, this is not always the case. The questionnaire was invented by the Statistical Society of London in 1838. A copy of the instrument is published in the Journal of the Statistical Society, Volume 1, Issue 1, 1838, pages 5–13.

Questionnaires have advantages over some other types of surveys in that they are cheap, do not require as much effort from the questioner as verbal or telephone surveys, and often have standardized answers that make it simple to compile data. However, such standardized answers may frustrate users. Questionnaires are also sharply limited by the fact that respondents must be able to read the questions and respond to them. Thus, for some demographic groups conducting a survey by questionnaire may not be concrete.

Basic rules for questionnaire item construction:

- Use statements which are interpreted in the same way by members of different subpopulations of the population of interest.
- Use statements where persons that have different opinions or traits will give different answers.
- Think of having an ‘open’ answer category after a list of possible answers.
- Use only one aspect of the construct you are interested in per item.
- Use positive statements and avoid negatives or double negatives.
- Do not make assumptions about the respondent.
- Use clear and comprehensible wording, easily understandable for all educational levels
- Use correct spelling, grammar and punctuation.
- Avoid items that contain more than one question per item (e.g. Do you like strawberries and potatoes?).
- Question should not be biased or even leading the participant towards an answer.

A set of printed or written questions with a choice of answers, devised for the purposes of a survey or statistical study.

A paper form, yet to be filled in by the respondent. A **questionnaire** is a research instrument consisting of a series of questions and other prompts for the purpose of gathering information from respondents. Although they are often designed for statistical analysis of the responses, this is not always the case.

Advantages of questionnaires:

The advantages of questionnaires are as follows:

- Practical.
- Large amounts of information can be collected from a large number of people in a short period of time and in a relatively cost effective way.
- Can be carried out by the researcher or by any number of people with limited affect to its validity and reliability.
- The results of the questionnaires can usually be quickly and easily quantified by either a researcher or through the use of a software package.



- Can be analyzed more 'scientifically' and objectively than other forms of research.
- When data has been quantified, it can be used to compare and contrast other research and may be used to measure change.
- Positivists believe that quantitative data can be used to create new theories and / or test existing hypotheses.

Disadvantages of questionnaires:

The disadvantages of questionnaires are as follows:

- Is argued to be inadequate to understand some forms of information - i.e. changes of emotions, behaviour, feelings etc.
- Phenomenologist's state that quantitative research is simply an artificial creation by the researcher, as it is asking only a limited amount of information without explanation.
- Lacks validity.
- There is no way to tell how truthful a respondent is being.
- There is no way of telling how much thought a respondent has put in.
- The respondent may be forgetful or not thinking within the full context of the situation.
- People may read differently into each question and therefore reply based on their own interpretation of the question - i.e. what is 'good' to someone may be 'poor' to someone else, therefore there is a level of subjectivity that is not acknowledged.
- There is a level of researcher imposition, meaning that when developing the questionnaire, the researcher is making their own decisions and assumptions as to what is and is not important, therefore they may be missing something that is of importance.

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FEMINIST EPISTEMOLOGY: A DISTINCTIVE METHOD WITHIN SOCIAL SCIENCE RESEARCH

Prof. Nanjappa .H

Asst. Prof, Dept. of English,
Govt. First Grade College for Women,
Doddaballapura, Bnagalore Rural Dist

INTRODUCTION:

The existing knowledge in Social sciences has all along been viewed from the men's perspective so much so women and women issues have either been treated peripherally or not considered as serious issues. Though women constitute 50 per cent of the total World's population, research methods content of different subjects have obscured problems peculiar to women. The question that arises here is what makes feminist research distinctive from traditional research in social sciences. We have to examine the Feminist Epistemology in terms of theories and methods, tools and techniques of data collection utilized by the Feminist researchers. Contrary to traditional epistemologies, feminist methodologies are built around questions;

- 1) How people come to know what they know? and
- 2) what is the origin of knowledge concerning women?

Feminist Epistemology stem from a wide range of disciplines like sociology, psychology, political science, education and women studies. The present paper makes an attempt to know how feminist epistemology helps in understanding the issues of women from their own perspective. Feminist knowledge seeks to entail like there are distinct women's ways of knowing, women's ways of understanding, women's experiences, and women's knowledge. Feminist epistemology also deals with integrating women's knowledge and experiences inherent in feminist knowledge are 'multiplicity of women's voices.' Feminist researchers need not search for the one truth but for multiple truths that exists in researching the oppression of women. Feminists try to include issues and problems which have been left untouched by traditional epistemologies. This feminist knowledge is concerned with feminist desires to get women's experiences recognized, legitimated and as possible subjects of research.

FEMINIST EPISTEMOLOGY:

There are many questions surrounding feminist research. The most common question is: 'What makes feminist research distinctive from traditional research within the Social Sciences?' In trying to answer this question, we need to examine feminist epistemology and the intertwining nature of epistemology, methodology including theory and analysis of how research should proceed, and methods encompassing the tools and techniques for gathering data utilized by feminist researchers. Feminist epistemology in contrast to traditional epistemologies is the foundation on which feminist methodology



is built. In turn, the research that develops from this methodology differs greatly from research that develops from traditional methodology and epistemology. Therefore, one must have a general understanding of feminist epistemology and methodology before one can understand what makes this type of research unique. Such a foundation will assist us in our exploration of the realm of feminist research, while illuminating the differences between feminist and traditional research.

Epistemology is the study of knowledge and how it is that people come to know what they know (Johnson, 1995, p. 97). Originating from philosophy, epistemology comes to us from a number of disciplines, i.e.: sociology, psychology, political science, education, and women's studies (Duran, 1991, p. xi). Feminist epistemology emerged from research within these fields that professed to spell out what 'feminist knowledge' entails, what is implied by women's ways of knowing, and research on women's lives (p. xi).

Unlike traditional epistemology, the term feminist epistemology does not have a single referent. Feminist theorists have used the term variously to refer to women's 'ways of knowing', 'women's experiences', or simple 'women's knowledge' (Alcoff & Potter, 1993, p. 1). Therefore, the term feminist epistemology is a means of summarizing, to some extent, and integrating women's knowledge and experiences. Inherent in feminist epistemology is the 'multiplicity of women's voices' (Duran, 1991, p. xiii). This is central to feminist research. It implies that feminist researchers need not search for the one 'Truth' but for the multiple 'truths' that exist in researching the oppression of women.

The recent literature on feminist epistemology suggests that the word 'epistemology' has been 'reconstructed' by feminists to include the broadest possible sense of the term. This has been done by drawing attention to areas previously left untouched by traditional epistemologies and research. Additionally, by creating 'gynocentric epistemics', knowledge centered on women's realities, a new knowledge is brought forth. The reason for these actions is the feminist desire to have women's experiences recognized, legitimated, and included as possible subjects of research.

As seen above, feminist epistemology evolved from a critique of traditional epistemology and its search for a dominant narrative. Today, feminist epistemology is comprised of research programs that move beyond the critique of traditional research to a reframing of the problematic of knowledge to unearth the politics of epistemology (Alcoff & Potter, 1993, pp. 2-3). Alcoff and Potter suggest that feminist epistemologies should not be taken as involving a commitment to gender as the primary axis of oppression or positing that gender is a theoretical variable separable from other axes of oppression and susceptible to a unique analysis (pp. 3-4). If feminist research is to assist in the liberation of women by researching our oppression, then it must address virtually all forms of domination because women fill the ranks of every category of oppressed people. Feminist epistemology 'seeks to unmake the web of oppressions and reweave the web of life' (p. 4). This is similar to what Lorraine Code describes as standpoint epistemologies. In her discussion, 'Taking Subjectivity into Account', Code argues that traditional, mainstream epistemology creates the illusion of a universal 'Truth' through the removal of 'unacceptable' points of view. These 'unacceptable' points of view are the experiences of the oppressed. Therefore,



according to Code, the goal of feminist epistemology is to overturn ‘perspectival hierarchies’ (Alcoff & Potter, 1993, p. 5).

Feminist epistemology distinguishes what women’s knowledge is and how it may differ from the knowledge that dominates, which is usually men’s knowledge and traditional research. This is done by specifying the sex of the ‘knowers’. Feminist epistemologies also examine by what means someone becomes the knower and ‘the means by which competing knowledge-claims are adjudicated and some rejected in favor of another/others’ (Stanley & Wise, 1993, p. 188). I believe that this is fundamental to feminist research, ‘for it is around the constitution of a feminist epistemology that feminism can most directly and far-reaching challenge non-feminist frameworks and ways of working’ (Stanley & Wise, 1993, pp. 188-189). Stanley and Wise allege that there are key areas of the feminist research process that draw from feminist epistemology, which sets it apart from traditional research, such as:

1. The researcher/research relationship should not be a hierarchical relationship;
2. Emotions should be seen as valuable aspects of the research process;
3. The conceptualizations of ‘objectivity’ and ‘subjectivity’ as binaries or dichotomies must not occur in research;
4. The researchers’ intellectual autobiography must be taken into consideration when viewing their conclusions;
5. The researcher must consider the existence and management of the different ‘realities’ or versions held by the researchers and the researched
6. The researcher must be aware of issues surrounding authority and power in research;
7. The researcher must recognize that there is authority and power in the written representation of research.

Harding (1991) also discusses two other types of feminist epistemologies: feminist empiricism and feminist postmodernism. Basically, feminist empiricism attempts to bring the feminist criticisms of scientific claims into the existing theories of scientific knowledge (p. 48). Feminist empiricists argue that sexist and andro-centric ways of knowing result from ‘bad science’. Feminist empiricists work within the standards of the current norms of research, however; their research ‘proceeds on the assumptions of intersubjectivity and commonly created meanings and the realities between researcher and participant’ (Olsen, 1994, p. 163). Scholars working within this genre do not reject traditional research per se, but try to do it better. Feminist empiricism undercuts traditional assumptions of research by recognizing that bias is introduced by the very nature of the context of discovery (Danner & Landis, 1990, p. 107). Similarly, feminist researchers recognize the social identity of the research, i.e.: race, ethnicity, class, and gender, as relevant to the validity of the knowledge produced by the research process. ‘Acknowledging the subjective stance of the researcher at once increases the objectivity of the research and decreases the objectivism which hides this kind of evidence from the public’ (Danner & Landis, 1990, p.107 citing Harding, 1987).



Feminist postmodernists argue that feminist empiricists and ‘stand pointers’ are not radical enough. It is believed that these two approaches still adhere to the ‘damaging Enlightenment beliefs about the ability to produce one true story about reality that is out there and ready to be reflected in the mirror of our minds’ (Harding, 1991, p. 48). Postmodern feminist researchers regard truth as ‘a destructive illusion’ and view the world as ‘endless stories or texts, many of which sustain the integration of power and oppression and actually constitute us as subjects in a determinant order’ (Olsen, 1994, p. 164). With such a foundation, the focus in postmodern feminist research is narrative. The distinction between text and reality where gender is no longer privileged, as seen in standpoint feminist research, is important to this ‘new’ ethnography offered by postmodern feminists. This ‘new’ ethnography is more than just ‘writing it up’; it lets the people we are studying ‘speak for themselves’ (p. 164).

Postmodern feminist research rejects the oedipal logic of realist narrativity (Clough, 1998, p. xiii). Feminist critics of traditional research refer to ‘the narrative of the heroic scientists, the researcher who goes out in search of truth, struggling to get there, stay there, and return from there with a truly objective story of the world’ (p. xiii). Framing research in such a manner grants a form of subject-identity that privileges masculinity and serves to authorize cultural constructions of reality (p. xiii). Thus, rather than maintain the same male-dominated focus of traditional research, feminist research focuses on ‘the problem of discursive authority at the level of literary practices – at the level of a political unconscious, which the narrative logic of Western, modern discourse puts into play’ and on ‘the way narrativity elicits the participation of readers and writers in the practices of dominant forms of knowledge, thereby showing how a male-dominated production of knowledge is linked to modern practices of reading and writing – practices of meaning construction generally’ (Clough, 1994, p. 3). This focus on discursive authority may seem too narrow. Postmodern feminist researchers have argued to extend their focus to include the assumptions and methodological orientations of research.

Feminist epistemology not only impacts what researchers examine, it also affects the methodology utilized by the researcher. Therefore, we must understand the intertwining nature of epistemology, methodology, and methods in order to recognize the impact that feminist epistemology has upon the research that evolves from its basic assumptions.

With this distinguished, feminist research methods can range from questionnaires to oral histories. The recognition of the plurality that exists within feminist research methods is important. I say this because this plurality of methods is a reflection of basic epistemological assumptions of feminist research, which contradict the epistemological assumptions of traditional research. The feminist epistemological assumption, of which I speak, is the recognition of the multiplicity of women’s voices and experiences. In other words, traditional research fails to recognize that women experience the world differently than men and each other. Traditional research has silenced these voices and experiences by not including them in the realm of study. Therefore, feminist epistemological assumptions are based on the desire to create something different from that, which already exists, dominates, and oppresses women. Traditional research ignores the experiences of women, while feminist research celebrates them.



CONCLUSION:

In conclusion, no matter what the discipline or method of research, the unique nature of feminist research is its foundation of basic feminist epistemological assumptions. These assumptions are critiques of traditional research. Feminist researchers argue that there is a pervasive lack of information about women's worlds and the oppression they experience. There is also a bias in the under-representation of women researchers. Therefore, feminist researchers believe there is a need to re-conceptualize traditionally investigated phenomena to include women's experiences. They also argue that new research questions must be asked that have crucial implications both for the results obtained and for practical action (Cook, 1983, p. 127). These basic assumptions, as well as the fore mentioned epistemological assumptions, lay the foundation for feminist methodology and the resulting research. Therefore, it is the epistemological assumptions that affect the methodology that ultimately create feminist research. From the above, it can be said that feminist epistemologies are the golden keys that unlock the door to feminist research. Once the door is unlocked, a better understanding of the distinctive nature of feminist research can occur.

Debnarayan Sarker in his article titled, '**Development theory and gender approach to development: A review in third world perspective**', makes an analysis of the concept of '**Women in Development**' (WID) and opines that feminist academics have been trying to make sure that gendered analysis is incorporated into all areas and in all development plans and projects. However, new directions have emerged in both policy analysis of development plans and projects, particularly in the third world countries, with the predominance of the WIDs efficiency approach through active involvement of women in development plans and projects. New areas and forms of analysis are being explored. The 'bottom-up' development schemes have entailed a vibrant civil society created to grassroots collective organizations. Acknowledging differences among women, these organizations have also necessitated greater consideration of the construction of identity and interests and have highlighted the need of alliances between different groups of women. Governments of the third world countries have taken up legislative and reformative measures for smooth and successful functioning of gender-sensitive planning in various fields. A number of non-governmental organizations have become the torch bearers of this movement, even in remote areas in the third world countries. The new directions have wider implications for gender equity and efficiency in all future development policy and planning in these countries.

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ROLE OF NGOs IN DEVELOPMENT OF MARGINALIZED WOMEN – A STUDY

Aswatha,

Asst. Prof, Dept. of Sociology,
Govt. First Grade College, Gudibande

INTRODUCTION:

Development with empowerment has been the mantra of independent India. Since independence, the government has been planning and implementing various programmes for the development of the country in all sectors. However, development particularly of social sector; experience has shown that wealth can be generated by higher growth but it need not necessarily lead to equitable distribution of fruits of higher economic growth. This has necessitated the demand for 'economic development with a human face', 'development for social justice'. Economic development is meaningful only if it leads to the development and empowerment of the hitherto underdeveloped, marginalized and disempowered social groups like Dalits, unorganized workers, women and other weaker sections of the society.

To bring this into reality, efforts of government alone is not sufficient as the population is more and also the issues. Hence, NGOs that is, Non-governmental organizations (NGOs) are playing in providing the backward and forward linkages to the beneficiaries and are functioning as the bridge between the government and the common people.

NGOs are generally considered to be not-for-profit groups or associations, whether local or international, acting outside political institutions. They pursue the interests of one or more groups through lobbying or direct action. A Non-Governmental Organization (NGO) is citizen-based group that functions independently of government. NGOs, sometimes called civil societies, are organized on community, national and international levels to serve specific social or political purposes, and are cooperative, rather than commercial, in nature. Examples of NGOs include those that support human rights, advocate for improved health or encourage political participation. Two broad groups of NGOs are identified by the World Bank: operational NGOs, which focus on development projects; and advocacy NGOs, which are organized to promote particular causes. Certain NGOs may fall under both categories simultaneously. While the term "NGO" has various interpretations, it is generally accepted to include private organizations that operate without government control and that are non-profitable and non-criminal. Other definitions further clarify NGOs as associations that are non-religious and non-military.

OBJECTIVES AND METHODOLOGY:

In the present study, an attempt has been made to study the NGOs working on developmental activities of marginalized women groups in Bengaluru city in general and the study area that is Bapuji Nagar in particular. Further, the contributions of NGOs in bringing awareness among the marginalized women groups on issues of development and empowerment has also been analyzed.

- Primary data - Interview Schedule, Case study and observation method.
- Secondary data - Library and reference material, News Papers, Journals etc.
- Data analysis and interpretation.



AREA PROFILE:

Bapuji Nagar slum is placed adjacent to the Bengaluru-Mysore Highway with a population of about 5,000. This is considered to be one among the developed slums in Bengaluru city. Compared to other slums, the living conditions of the people are higher. Most of the houses are RCC roofed (75%-80%). Basic amenities like water supply and drainage are well established. There are public taps, mini water tanks, and also individual taps which cater to the drinking water needs of the people. There are closed drainages around the houses with a big open drainage running along the slum. The garbage is disposed through corporation vehicle which collects it under “Swacha Bengaluru” programme in collaboration with NGOs. There is cleanliness in and around the area but, due to the big open drainage which runs along the slum, the people are encountered with many health hazards. There are two big temples of **Sri Gali Anjaneya Swamy** and **Sri Beereshwara swamy** which attracts a huge number of devotees. The temple also provides livelihood to the slum residents. They are engaged in activities like flower vending, fruit vending, vending of pooja materials and the like and many run petty shops in relation to pooja activities.

A Government School up to 10th standard and few private schools are operating in the area. A Corporation Hospital is existing which was built under India Population Project-VIII and is catering to the health needs of the slum dwellers in general and women and children in particular. It provides ante-natal care, post-natal care, immunization to pregnant women and children and family planning methods. There is a Samudaya Bhavan built by BBMP under UBSP Scheme. There are two Anganwadis in the slum. A tailoring class is being run from the Corporation which gives training to the poor women.

NGOs OPERATING IN THE SLUM:

‘SAMRUDDHI’ and ‘ASHWA RURAL DEVELOPMENT SOCIETY’ are two NGOs operating in this area. Their activities include Capacity Building, Self Help Group formation, Women Empowerment and Health Awareness etc. Profile of an NGO is given below in detail.

ASHWA RURAL DEVELOPMENT SOCIETY ® (ARDS)

Byatarayanapura, Mysore Road, Bengaluru – 560026

ARDS is a voluntary organization registered under Societies Registration Act XXI of 1860 in the year 1994 on 18th of November. From past 15 years, the organization is engaged in various developmental activities pertaining to Education, Environment, Health, Nutrition, Child Labour Eradication and Rehabilitation, Natural Resource Management, watershed Development, Enlightenment and Empowerment of Women on welfare activities, legal affairs, dowry harassments and other such atrocities on women, Formation and maintenance of Self-Help Groups, Self employment trainings etc, focusing on the downtrodden urban poor population in general and slum population in general. They are currently operating in slums present in and around Bengaluru city urban and also rural taluks of the district.

The organization is actively implementing some Government aided projects in assistance with departments like Women Development Corporation, Women and Child Development Department,



Karnataka State Social Welfare Advisory Board, Directorate of Municipal Administration etc., in many slums of the city and also taluks belonging to Bengaluru rural district.

Skill Development Training Programmes are conducted to the poor and unemployed women of slums. The beneficiaries are now enabled to get better job opportunities. For example those who were working as helpers in garments are now been taken as tailors which has helped them to increase their income levels and improve their living conditions.

Blood Donation Camps are organized in the colleges and university, the blood collected is donated to NIMHANS, Bengaluru. This has helped many poor and needy to get required blood for their survival.

13 Self Help Groups are formed and maintained in slum areas belonging to Bapuji Nagar, Kaveri Nagar, Kasturba slum and Avalahalli slum in Bengaluru city. In slum areas of Dasarahalli CMC, 42 Self Help Groups are formed and maintained by the organization. The members have been linked to Banks and other NGOs like Myrada for loans to take up income generation activities which have in turn helped them to improve their living conditions.

Entrepreneurship Development Training Programmes for Women are conducted for a period of two months in Bapuji Nagar, Pantharapalya and Ramanagara of Bengaluru Rural District. The beneficiaries are trained in the preparation of items like Phenyl, Plain Shampoo, Herbal Shampoo, Pappad, Nutritious Food, Candle, Soap Powder, Soap Liquid, Sabena, Liquid Blue, Pickle etc. They are being guided and facilitated to start the production and marketing linkages are also provided for the products.

A non-formal School is run for the benefit of school drop-outs, illiterate youth and adults in the slums. The students are provided with free study material and other accessories.

Many awareness programmes and meetings are held with respect to Reproduction and Child Health, Immunization, Family Planning Methods, Hepatitis, Tuberculosis, HIV/AIDS, Cancer, Health and Hygiene, Health, AIDS awareness, During swine flu epidemic, Empowerment of differently-abled children, Activities for visually impaired, Rehabilitating lepers, Education, Orphanages, Empowerment of women, Human rights campaign, Fighting for the rights of underprivileged women, Relief and rehabilitation during natural calamities, Following the 2001 Gujarat Earthquake, Following the 2004 tsunami, During floods in South India (2009), Rehabilitating the victims of terrorism, Other activities, Drinking water, Environment awareness, Activities for senior citizens etc. They are actively participating in the Polio Immunization Programme every year by motivating the public to bring the children to the booths and get immunized on the scheduled dates.



Imparting awareness to women (discussion)



Women given economic independence can come out of the vicious circle of violence and sabotage (Self employment training)





At a school for underprivileged children in Bengaluru



Volunteers with the children with cancer at Kidwai hospital, Bengaluru. The Seva Bharati organizational report states that it has over five thousand health care centers spread across India, including 2761 rural health care centers, 385 mobile clinics, 161 resident clinics in urban areas, 30 counseling centers and 7 leprosy medication and rehabilitation centers. It has a chain of 14 Blood banks and over three hundred blood donation indexes that serve in times of emergencies.



FINDINGS AND CONCLUSIONS:

- NGOs have been playing a vital role in effective implementation and positive organization of developmental activities
- Involving and supporting campaigns of various coalitions and associations against developmental activities and social injustice including other Initiative programmes, Conservation and Livelihoods Network, the Right to Information network, and various Ministries of the Government.
- Supporting Public Campaigns and Public Interest Litigations.
- Conducting various awareness programmes with the help of local Self Help Groups and Local government bodies.

To conclude with, it can be said that NGOs have been playing the role of gap-filling between the government and the beneficiaries. With proper usage of NGOs identification of beneficiaries, implementation of the programmes, monitoring and supervision during the implementation, follow-up activities for sustainability and the like can be done effectively and efficiently.

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PURPOSE AND TYPES OF SOCIAL SCIENCE RESEARCH

Dr. Veena Rani .P

Assistant Professor, Department of Sociology,
Maharani Women's Arts, Commerce & Management College, Bangalore

INTRODUCTION

Man has been able to gain grip on his environment and to understand the nature through experience, reasoning and research. Experience in terms of personal experience, i.e., body of knowledge and skills derived from encounters and acquaintance with facts and events in his environment, experience of other fellow human beings and learning through such experiences and also sources beyond immediate circle, i.e., authoritative sources. As Aristotle explains research is deductive that is from whole to part and as Francis Bacon understands, it is inductive that is from number of observations to whole. But, in reality it can be said that it is combined that is both deductive and inductive.

RESEARCH means systematic, controlled, empirical & critical investigation of hypothetical propositions about the presumed relations among phenomena. A voyage of discovery; A journey; An attitude; An experience; A method of critical thinking; A careful critical enquiry in seeking facts for principles. It is an art of scientific investigation that is scientific and systematic search for pertinent information on a specific topic. It is a Process of arriving at dependable solutions to problems through the planned and systematic collection, analysis and interpretation of data. It is a systematized effort to gain new knowledge; A movement from the known to the unknown. It is a search for new knowledge/facts through objective, systematic and scientific method of finding solution to a problem. It is; Implicit question + Explicit answer + data to answer the question. It is not synonymous with commonsense, but systematic, objective (purposeful), reproducible, relevant activity having control over some factors. It is an activity caused by instinct of inquisitiveness to gain fresh insight / find answers to question / acquire knowledge. In a broad sense, everyone does research, but don't write it up; without trustworthy and tested published research available we are dangerously lost in the experience, opinions and hearsay. It is research involving social scientific methods, theories and concepts, which can enhance our understanding of the social processes and problems encountered by individuals and groups in society. It is conducted by sociologists, psychologists, economists, political scientists and anthropologists. It is not just common sense, based on facts without theory, using personal life experience or perpetuating media myths.

As a systematic process, it involves the systematic collection of methods to produce knowledge. It is objective in nature and it can tell you things you do not expect. It consists of theory and observation. Sometimes called 'soft science' because its subject matter (humans) are fluid and hard to measure precisely. It is an empirical research i.e. facts are assumed to exist prior to the theories that explain them.



DIFFERENT PURPOSES OF RESEARCH

1. Exploratory Research:

The main goal of exploratory research is to generate many ideas, to develop tentative theories and conjectures, to become familiar with the basic facts, people and concerns involved. It also helps to formulate questions and refine issues for future research. It is mostly used when little is written on an issue. It is the initial research usually qualitative in nature.

2. Descriptive Research:

This research helps to present a profile of a group or describe a process, mechanism or relationship or present basic background information or a context. It is used very often in applied research. For E.g.: General Household survey which describes demographic characteristics, economic factors and social trends. It can be used to monitor changes in family structure and household composition. Further, it can also be used to gain an insight into the changing social and economic circumstances of population groups. It is often a survey research.

3. Analytical or Explanatory Research:

This goes beyond simple description to model empirically the social phenomena under investigation. It involves theory testing or elaboration of a theory. It is used mostly in basic research.

4. Evaluation Research:

Evaluation research is characterised by the focus on collecting data to ascertain the effects of some form of planned change. It is used in applied research to evaluate a policy initiative or social programme to determine if it is working. It can be small or large scale, e.g.: effectiveness of a crime prevention programme in a local housing estate.

TYPES: In research we find two types.

- 1. BASIC OR PURE RESEARCH:** Its aim is to develop a body of general knowledge for the understanding of human social behaviour by means of a combination of empirical enquiry and application of theory. Basic Research is done by academics. Success for basic social researchers is when results are published in a peer reviewed journal and have an impact on the scientific community.
- 2. APPLIED OR POLICY ORIENTED RESEARCH:** Its aim is to provide knowledge and information that can be used to influence social policy. Applied Research is conducted by applied social researchers employed by sponsors. Success for applied social researchers is that their results are used by their sponsors in decision making.

BASIC V/S APPLIED RESEARCH:

- **Basic research** – It is type of research that may have limited direct application but in which the researcher has careful control of the conditions.



- **Applied research** – It is type of research that has direct value to practitioners but in which the researcher has limited control over the research setting.

CONTINUUM OF BASIC V/S APPLIED RESEARCH:

A. Level I - Basic research:

- a. Goal: Theory-driven
- b. Approach: Laboratory

B. Level II—Moderate relevance:

- a. Goal: Theory-based using relevant movements
- b. Approach: Similar to real-world task or setting

C. Level III—Applied research

- a. Goal: Immediate solutions
- b. Approach: Real-world settings

RESEARCH PROCESS:

Research process originates with a question or problem. It requires a clear articulation of a goal. It follows a specific plan of procedure. Usually divides the principal problems into more manageable sub-problems (hypotheses), which guide the research. It accepts certain critical assumptions. It requires collection and interpretation of data to answer original research question.

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‘Status of Women Empowerment’ in the novels of Nadine Gordimer’s ‘My Son’s Story’ and Lalithambika Antharjanam’s ‘Agnisakshi’ : A Comparative Study’.

Prof .MOHAMMED SATTAR

MA., PGDE., LLB., M.Phil. Ph.D.,

HPPC Govt. First Grade College Challakere-577 522

Chitradurga (D) Karnataka (S)

e-mail:prof.mdsattar@gmail.com

Mobile:6360056021, 9880461845

The Status of Women Empowerment itself extends that Social Rights, Political rights, Economical Status, Judicial strength and some other rights should be also equal to women in India and Africa. There should not discrimination between men and women in the nations. Women should know there Fundamental and Social rights which they get once they born as human beings in the world. The status of Women Empowerment has the philosophical dogmas to dodge domain dimension in the literary trends and movements in the literature.

African and Dravidian novelists represent ‘the Status of Women Empowerment’ in their modern literature. To study ‘the Status of Women Empowerment’ in African Literature is like “honey comb”. Because it is squeezed and squeezed the honey is still in it. Likewise, the African literature covers conditions, situations, issues, and events very appropriate to prove ‘the Status of Women Empowerment’ through the clan and tribal traditions of African novels and their writers. The term African literature covers a vast and complex body of creative literary works. Even though to study Dravidian literature is like “Sugar-Cane”. Because it is crushed and crushed the juice is still in it. Like that in Dravidian literature the concept ‘the Status of Women Empowerment’ is common cultural features and social customs and traditions between tribal, clan and mainly “caste” families’ bear ample evidence to the above assumptions.”¹

Nadine Gordimer’s novel ‘My Son’s Story’ is on ‘Apartheid’ base. Like that the concept ‘the Status of Women Empowerment’ in African literature are to reveal the pen pictures of Nation’s nature of individual protagonist through her novel. She has been a fervent campaigner against racism in South Africa and has long held an iconic status there as a champion of tolerance, free speech and understanding. She exemplifies a belief, now seemingly forgotten in a literary culture which has been under attack by the ubiquity of the superficial, that a writer can be the mouthpiece of a time, a spokesperson for a crusade, and a tireless examiner of moral and psychological truth. She has also displayed great conviction and self-belief in refusing to become an exile, despite the banning of her three works by the South African regime. She has written more than a dozens of novels. For this paper I have selected Gordimer’s 10th novel ‘My Son’s Story’ (1990). As ‘The New York Times’ review noted, Gordimer herself said about this book: “The book is really about the problems of an ordinary forms of love of country is inextricably bound up with these other types of love. And by love of country, I don’t mean gung-ho patriotism, but involvement with the time”.



In the novel 'My Son's Story' I took as the central character of Aila is an attractive and revolutionary minded woman in the novel. Aila plays an important role in the novel. The tragic end of his high hopes and ideals are partially narrated by his teenage son Will, bitter and cynical over his father's betrayal and cheated. The interplay of public and private 'the Status of Women Empowerment' reveal the agonizing moral complexities which relationships bring in a world that divides human beings. Gordimer's study of the psychological dilemmas faced by a coloured family and the heavy price paid by those involved in the anti-apartheid struggle is a hunting indictment of an unjust and oppressive system in society. 'Thus, I have found the basis of a moral code that is valid for me. Reason and emotion meet in it and perhaps this is as near to faith as I shall ever get.'² Nadine Gordimer is explaining her function as a writer, has stated that she has no alliance to South Africa "as a writer" but "as a person." She says: "I have no religion, no political dogma—only plenty of doubts about everything except my conviction that the colour-bar is wrong and utterly indefensible." After that we have seen Aila's involvement in political activities and as a revolutionary in the novel as a protagonist. 'My Son's Story' is a novel of conviction—a passionate novel. Aila is more considerable rather than Sonny. Aila's nature of the protagonist is active. As the role player protagonist Aila is very important in the novel. Aila has acquired majority part of the novel. It is a tough and unsentimental work of art which is moving in the extreme. Aila, is wife of Sonny and mother of Will progresses as the individual in the novel to prove the concept 'the Status of Women Empowerment'.

Thus, anti-apartheid sought to control and divide South African society through an elaborate set of race-based laws, restricting not only where people could live or work but also with whom they could marry or even associate. In addition to racial categories, apartheid recognized ten black African "tribes" or Bantu nations, each of which was assigned a "Bantu" homeland. Although the National Party claimed that these homelands allowed blacks to maintain their tribal customs and political structures, the primary objective of the homelands was to prevent formation of class-based resistance movements among black workers. The anti-apartheid movement gained momentum in June 1955, when several groups gathered outside Johannesburg at a meeting known as the Congress of the People. Here a Freedom Charter outlining demands for a non-racial South Africa was adopted. At the time 'Riots' were happened throughout the country. The event provoked international condemnation and economic boycotts against South Africa. Aila has played as the figure of the revolutionary nature in her activities as the protagonist in the novel to provide the concept 'the Status of Women Empowerment'. So, career is the sphere in which a person's individuality is expressed and rewarded 'the Status of Women Empowerment'. A women's commitment to a career reflects her desire to fulfill her own potential. It conglomerates to the rejection of an identity based solely a relationship as a mother, wife or a daughter.

Lalithambika Antharjanam is one of the major and excellent novelists in Malayalam Literature. She was born in Kerala and the only daughter among nine children. Antharjanam has worked in nearly all genres of Malayalam literature, including the drama, short story, poetry and novel. 'Fire as Witness' ('Agnisakshi') is her only novel in 1976, but with this one text she has established herself as a significant name as a novelist in Malayalam literature. She has received the Vayalar Award, the Odakkuzhal award and the centre and Kerala Sahitya Akademy awards for 'Agnisakshi' ('Fire as Witness' in 1980). The



novel depicts the aspect of the individual protagonist as Tethikutty. The story is told from the view of a half caste Namboodiri girl, who had access to the inner sanctums of Namboodiri household due to her parentage (her father was a Brahmin) but was still considered untouchable because her mother was from a lower caste. It is a story about the age old struggle of old and new, the traditional and the modern. Her novel has provided insights into the many levels of alienation women of her powerful orthodox community experienced, much of it resulting from pointless rituals and the burden of tradition and caste which served only the family patriarch and harmed practically everybody else. In the wake of social modernity, the Brahmin community lost much of its power and the Kerala society as whole became radicalized in conjunction with the nationalist struggle. It helped to bring more women into the 'the Status of Women Empowerment' ways.

In the novel Tethikutty is a wonderful and the woman as the central character and an individual to prove the concepts of Realism and Existentialism. Antharjanam's novel reflects sensitivity to the women's role in society, and the tension between the woman as a centre for bonding and the woman as an individual. She was concerned particularly the nature of the sexual contact concept in the novel. Lalithambika Antharjanam wants to fight against social evils and she naturally goes out. So she left the house on the pretext of going to a temple in the vicinity. She was already dressed in a sari – she used to dress this way from time to time, since her parents had not insisted dress code for her from the time she was a child. She threw away her palm-leaf umbrella when she reached the bus stand to attend a social meeting. But in the meeting a huge crowd had gathered and Padmanabhan gave a lively speech. He made a witty reference to the popular belief that any man who saw an antharjanam without her umbrella and shawl would be instantly struck blind: 'What you see here now is not an illusion. All these women are antharjanams who have shed their stigma. Close your eyes, those who are afraid that you will go blind if you look at antharjanams!' Lalithambika felt very proud and unhappy to have been part of such a function. But when she got back home, she found that her family was horrified at what she had done. Her mother was so upset that she said she wished she had never borne a daughter like her. Although Lalithambika's father remained silent, it was he who finally came up to her help. Her father bought them a piece of land and built a small house which they named 'Bhaskara Vilasam'. She and her family lived ten happy years in the house. She was soon to lose this freedom. After her father's death, economic difficulties and her own ill health forced Lalithambika and her husband to leave this little house they had grown to love so much, and move to her husband's household. Through the character of Tethikutty, Lalithambika Antharjanam has reflected much more background of her troubled previous days. Because of the rules that governed life in Lalithambika's father's illam or residence were far from liberal and her father's first reaction when a daughter was born to him was one of grief because he realized and existentialised that, much as he wished to, he would never be able to educate the child or allow her to grow up in freedom. Although the characters belong to the Namboodiri community, she touches upon problems that are not the concern of that community alone in the novel.

The novel tells the story of a Namboodiri woman, who is drawn into the struggle for social emancipation but cannot easily shake of the chains of tradition that bind her. The young rebel eventually



comes to terms with herself in the solitude of an ashram in the foot hills of the Himalayas. Within this thin story framework the novelist provides self 'the Status of Women Empowerment' pictures of individual and the society under stressing pressure of circumstances. An Indian woman, in the past, has been denied of opportunities to come up professionally in life. Early marriage and pardah system confined her to her home. Woman identity is deeply embedded in the entire family and her roles as wife and mother were given importance.

Comparatively, Nadine Gordimer's 'My Son's Story' and Lalithambika Antarjanam's 'Fire as Witness' ('Agnisakshi') are also fine novels to prove the concepts of 'the Status of Women Empowerment'. Both the feminine novelists have fought against their society's evil conditions and situations in their novels. Gordimer has fought against the colour bars of apartheid system in her novel 'My son's Story'. It is within these tensions, contradictions and ambiguities surrounding the issue of 'coloured' identity that Gordimer explores, through the 'coloured' narrative, the possibilities of social transformation in South Africa. The narrative describes Sonny's racial identity as black, especially when he faces the black uprisings at schools, and blurs the distinction between 'real blacks' as siblings of the 'coloureds', the novel underlines 'black solidarity' (P.27) as a focus of political mobilization in the liberation movement. She takes a new identity in her society as a revolutionary. Gordimer's attempt to explore the roles for women in the new landscape of contemporary South Africa is well demonstrated in the portrayal of Aila and her transformation. While Hannah's relationship with Sonny is based on a 'special morality' of fascination with political commitment and sexual desire, which is cut off from everyday life, Aila is depicted as representing the banalities of everyday life, the politics 'from the centre of life': "The centre of life was where the banalities are enacted – the fuss over births, marriages, family affairs with their survival rituals of food and clothing, that were with Aila. Because of Hannah, Aila was gone. Finished off, that self that was Aila... Yet she lays beside him alive. Something bigger than self saves self" (P.243).

Likewise, Antharjanam has fought against the Namboodiri and Nayar caste system in her novel 'Fire as Witness'. Her female character Tethikutty has taken much more importance in the novel to take a new type of identity as a revolutionary in the novel. Time and again in 'Fire as Witness', Lalithambika Antharjanam compares the woman, with all her pent longings within her, one with the land itself/ in each, innate femaleness turning incendiary, is ready to burn and consume. Yet at the very same time, there is nurturing power, a grace, a gift for possible order glimpsed as maternal, though in a manner that does not readily fit with the requirements of previous, traditionally acceptable definitions of the feminine. "Let him worship his mother, I shall serve my motherland. Both are, after all, alike" (P.116) says Devaki Manapalli with more than a trace of bitterness when her husband Unni bows to his mother's wishes and refuses to let her return. But if the mother-in-law maintains the codes of previous order, it is Tethikutty, the heroine who shivers and shifts, as Devaki Manapalli, Devi Bahen, Sumitrananda, the ascetic, her varied names indicative of being in a world that transforms so swiftly that female identity is necessarily irresolute, mobile, anguished. It is this Tethikutty, the outcaste satyagrahi, who points forward to an otherness that lie at the heart of female experience. Antharjanam's attempt to explore the roles for women in the new



landscape of contemporary South Indian is well demonstrated in the portrayal of Tethikutty and her transformation. Sonny neglects his wife in the novel 'My Son's Story' whereas Unni neglects his wife Tethikutty in the novel 'Fire as Witness' ('Agnisakshi'). Both the male characters of the two novels are reserved to their situational societies. Female characters have much more considerable in these novels. Because of 'My Son's Story' and 'Agnishakshi' have the female importance and their emancipation aspects in the society. The female characters exposed in the novels to prove the concept of 'the Status of Women Empowerment'. So, this effect has, of course, varied from society to society and nation to nation. For instance, African society and Indian society have not been affected in the same way by the colonial rule.

So, some findings are in the novels:- 1) I have found that both the novelists have concentrated on the middle class women as the protagonists. 2) Their protagonists have come to awakening through crisis. 3) In their novels, we locate extreme forms of love, ranging from sexual abuse and cruelty to altruistic love that transcends sex. 4) According to them, woman should not merely lament their victimize but accept their own share in perpetuating patriarchy, understand themselves and work hard to realize their hidden potential. 5) For all their protagonists, writing/creation is an important means of liberation. 6) Both the novelists implicit and explicit forms of patriarchy have been criticized. 7) In their novels we come across an extensive range of women, belonging to different classes, castes and their educational levels. 8) Their novels reflect changing times through private lives and breaking up of the joint families, the empowerment of the suppressed, communal violence, corruption and more and more liberation are some of the major changes. 9) Nadine Gordimer and Lalithambika Anantharjanam's protagonists are in search of an identity and this is the common quest leads to the repetition of form, but not of content.

Thus, the paper presenter has proved the comparative aspects in that manner and mood of African and Dravidian two novels through the female protagonists. African and Dravidian writers, like African and Dravidian artists, try to proclaim their identity and of African and Dravidian fiction to prove concept 'the Status of Women Empowerment'.

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The Impact of MGNREGA on Migration: (With special reference to Belegere gram panchayat of Chitradurga District)

Dr.P.H. Govindaraya,
Assistant Professor,
Government First Grade College,
Chikkanayakanahally, Tumkur District, Karnataka,
Email:govindarayaph@gmail.com, Mobile:9902794311

Abstract

In the present scenario, Migration balances as well as imbalances the development of that nation. Migration from rural to urban areas is occurring due to several reasons in India. Lack of employment opportunities in rural areas is one of the major reasons of migration to urban areas. Since independence, Government of India has introduced several wage employment programs with the aim of preventing migration from rural to urban areas, generating adequate employment opportunities and creating durable assets and infrastructure facilities in rural areas. One such major milestone program is MGNREGA introduced in February 2006 with the main objective of enhancing the livelihood security in rural areas through providing 100 employment guarantee days with minimum wage for every rural household who are willing to do unskilled manual work. This study is based both on primary and secondary data. The size of the study is 50 from the study area. The study examine that how does the MGNREGA program impact on migration and employment in rural areas in Belegere gram panchayat of Chitradurga District. It also discusses features of migration households and the performance of MGNREGA program at grass root level.

Keywords: MGNREGA, Employment, Distress Migration, Performance, Loopholes

Introduction

Migration has taken different dimension in the present scenario. Migration in modern world is shaped by a number of factors related to economic, political and religious, life risk, and various ethnic and socio-cultural issues. If we analyze the migration status in Census 2001 and 2011, Migration has tremendously increased in census 2011 from rural to urban. Migration is occurring due to several reasons. Rural to Urban migration is a response to diverse economic opportunities across the space. One of the major causes for the migration is the failure of agriculture because lack of rain. Historically, it has played a significant role in the urbanization process of several countries and continues to be significant in scale. However, migration rates have slowed down in some countries (Lall, Selod and Shalizi, 2006).

Migration from rural to urban areas has taken significant role in a major developing country like India. If we compare the migration rate in developed and developing countries, Migration plays an important role in developing countries. Since lack of employment opportunities in rural areas is one of the major causes of migration, the rural people migrate to cities looking for livelihood opportunities. The rapid migration to cities has become a part of the development process of different regions, creating imbalance



in development and growth among states. The close operation of the pull and push factors of migration become very pronounced due to the imbalance in the growth process of the different regions of the country. The surplus low skilled individuals in the rural areas do not find desirable employment with a decent wage; as a result, they get absorbed in the urban informal sector as a casual worker. In many instances, they work and stay in the urban area for a longer term. In some instances, they come to work in the urban area during the season when there is no rain and agricultural activity in their village and then return to their native place when there is rain. These people move to the urban region for a temporary period of time. The motive behind migrating to the city is to facilitate more earning than migrants would be able to within traditional primary economic activities (Deshingker, 2004).

In India, Rural-urban migration has been found to be modest (accounting for around 30 per cent of the total urban growth). In the context of urban poverty, urban slums and informal sector employment a great deal has been talked in reference to rural-urban population mobility. In other words, much of the urban ills are attributed to the rural-spills(Mitra, et,all, 2008).

The increase in rural to urban migration is due to the lack of work, closeness of the area to the urban center and recent phenomena of change in agriculture markets brought by liberalization and globalization. It is assumed that the marginal farmers and poor groups who cannot compete in the rural area are being pushed out to urban areas for work. The earlier studies on migration almost always emphasized the distress dimension of migration. Now, migration has become a routine livelihood strategy for many rural households. Rogaly and Copperhead (2003) observed migration as a way of accumulating a useful lump sum rather than as in the past, simply surviving (Deshingker, 2004).

A wide range of social security programs have been implemented in India with the aim of eradicating poverty, vulnerability and social inequalities. India is the only country in South Asia where the poor have access to either national or state-led social assistance programs (Baulchet, all, 2008). It is in this backdrop that we analyze the MGNREGA as a significantly different from other earlier programs which generate employment and create durable assets.

National Rural Guarantee Employment Act (NREGA) -2005

The National Rural Employment Guarantee Act (NREGA) is the first wage guarantee employment program implemented in the country. The National Rural Employment Guarantee Act came exit in August 2005, came into force in February 2006. It was renamed as Mahatma Gandhi National Rural Employment Guarantee Act (MGNREGA) in 2nd October 2009. The main objective of the Act is „to enhance livelihood security of household in rural areas of the country by providing at least one hundred days of guaranteed wage employment in a financial year to households, whose adult member volunteers to do unskilled manual work”.

The scheme was expanded in a phased manner. The program was first launched on 2nd February 2006 in Ananthapur District of Andhra Pradesh. In Phase I, it was introduced in 200 most backward districts, and in Phase II, it was implemented in 133 districts in 2007-08. The scheme was further extended in phase III, to the remaining 285 rural districts of India on 1st April 2008 in order to bring the whole nation under its safety net.



In Karnataka, Phase I, the MGNREGA program was operational in 5 districts such as Bidar, Gulbarga, Raichur, Davanagere and Chitradurga in the year of 2006-07. In Phase II, the MGNREGA program was operational in 6 districts in the year of 2007-08. In Phase III, remaining 18 districts was implemented in the year 2008-09.

Review of Literature

The review of literature in this section will give a hypothetical foundation for the research and help us to establish the nature of our research. There are several studies conducted on different aspect of the program at national level and gross root level.

Kundu and Sarangi (2005) examine the eliminating urban areas from the scope of guaranteed employment opportunities, given socio-economic deprivation and vulnerability in small and medium towns. The lack of employment opportunities in rural areas impacts on demographic growth distortions in urban areas in urban hierarchy.

Chari (2006) argues that the Employment Guarantee Program are attracted more women because nature of program was women friendly. The participation of women in the activities of earlier programs was limited, therefore, this program assigned more preference for women along with men in way equal wages with men, services children crèche's and drinking water, and sanitation facilities at worksite relief. It is found that several organisations have been involved to mobilize the women participation more in the program.

Ambastha, et al. (2008)examine the vigilance, social of audit of program and its impact on behavior of administration mechanism to check performance, transparency and effective performance of program at all stages. They find that the program has introduced greater information technology for better performance, check the corruption, strengthen democracy and effective social accountability. The NREGA program holds out the prospect of not only transforming livelihoods of the poorest people of our country but also heralding a revolution in rural governance in India.

Ghosh (2008) found that the MGNREGA program have positive impact on increasing employment opportunities in rural area directly and indirectly and providing stable income, better consumption, improved bargaining power and wage of labour and stimulating rural economy.

Prasad and Sarad (2015) examine the impact of MGNREGA on labour market and its consequence on agriculture and migration in Bundelkhand district in Uttar Pradesh. They found that in rural area wages have been pushed up because of MGNREGA program. The farmer are unable to pay wages to labourer than or equal to wage of MGNREGA program. Nobody is willing to work in agriculture below the MGNREGA wage rate. The farmers are looking for alternative mechanizing agriculture in order to minimize cost of labor but limitation is that the small and marginal farmer could not adopt or fallow technology. The shortage of labourers in agriculture is because of more labour participation in MGNREGA works.

Research Questions and Objectives of the Study

The scheme envisages visible outputs and outcomes. What are the problems experienced by the various stakeholders especially at the grassroots level? Does this scheme have any impact on migration



especially on distress migration? These are all some of the major issues which require a study and an in-depth analysis. Such a study will throw light on the functioning of the scheme, the actual outcome against the expected outcome, the problems that crop up in implementing program and so on. Against this backdrop, the present study has been undertaken in Belegere gram panchayat of Chitradurga District. One of the objective the MGNREGA program is to generate the awareness about the guarantee employment days and reduce migration and vulnerably. The present study has scope of evaluating the impact of MGNREGA on migration and development in rural areas of Chitradurga district.

Objectives of the study

1. To analyse the performance of program at village level.
2. To examine the impact of MGNREGA on distress migration from rural to urban areas.
3. To provide a constructively critique of the limitations of the program so as to identify the points of intervention.

Methodology

The present study is based on both primary and secondary data. The primary data is collected from the Belegere gram panchayat of Chitradurga district of state Karnataka with the following objectives i) To analyse the performance of program at village level ii) To examine the impact of MGNREGA on distress migration from rural to urban areas. iii) To provide a constructively critique of the limitations of the program so as to identify the points of intervention. The research methodology followed in this research was descriptive research. A simple random sampling technique is adopted in the paper to select the sample respondents. The source of data is the primary research done by conducting survey of the targeted individuals. The respondents filled up the data using interview and questionnaire method . The file was analyzed using in-depth analysis and insights were drawn which are shared in this paper. The targeted sample size was 50 respondents, from Belegere gram panchayat of Chitradurga district.

Findings

Performance of MGNREGA at Gram panchayat

Table-1 shows that performance of the program at Gram panchayat level. Total 1850 household registered under the scheme till 2018. But all households did not participate in the work because of lack of awareness of program and improper implementation of the MGNREGA. Persondays generated in the year of 2017-18 is 44,975 and in the year 2014-15 is 16,767. The present study analyzes that how does the persondays are increasing year by year? If we analyze SC persondays % as of total person days, 2016-2017 is 27.93% and in 2018-19 it is 13.6%. There is gradual decrease in the SC persondays because there is migration from the village to Bangalore city. If we observe the column of women persondays out of total, year 2018-19 is 51.59% and in the year 2014-15 it has 43.95%. The Average days of employment provided per household has been decreased from 66.68% in 2016-17 to 59.68% in 2018-19. There is gradual decrease in the average days of employment mainly due to the increase in the migration rate.



Financial Year	Person days Generated so far	SC person days % as of total person days	ST person days % as of total person days	Women Person days out of Total (%)	Average days of employment provided per Household	Average Wage rate per day per person(Rs.)	Total No of HHs completed 100 Days of Wage Employment	Financial progress : Wages(Rs. In Lakhs)
2014-15	16,767	19.27	3.41	43.95	44.71	190.76	04	48.19
2015-16	32,047	16.19	4.82	46.15	62.47	204.04	97	57.47
2016-17	39,806	27.93	2.56	44.67	66.68	223.51	135	101.86
2017-18	44,975	18.25	2.53	46.37	58.79	235.95	02	98.4
2018-19	39,983	13.6	3	51.59	59.68	248.8	145	74.5

Table 1:- Performance of MGNREGA at Gram panchayat

Source of information:- www.mgnrega.nic.in

Impact on Migration

One of the major problems that MGNREGA face is that of distress migration. The distress migration is of grave concern which is adopted as a survival strategy on account of push factors and cannot be seen as indicative of development. Mobility under these circumstances is a compulsion not on account of a rational choice but rather due to lack of choice. The MGNREGA is providing alternative survival opportunity in the place of origin and the necessary precondition for a rational choice decision. The distress migration has serious adverse social implications often contributing to precarious employment conditions, agriculture failure, low wages, insecurity of incomes and other forms of exploitation seen as propelling un-freedom for the labouring poor. Since the migrants from the study village end up in construction activity, brick kilns and stone work all of which are known to have precarious conditions and un-free employment relations. To analyse the impact of MGNREGA on distress migration in the study village therefore assume immense significance.

In this village, most of the people are engaged in agriculture works and unskilled labour. Generally their employments depend upon the rainfall. If there is timely and sufficient rainfall, the working poor in the village have an opportunity to find employment either in their own farms or as wage labour in other farms. Usually labour get employment for activities such as ploughing, sowing, weeding, plantation, spraying pesticides and fertilizers and plantation harvesting, and sugar cane cutting etc. This employment however is only Peak Season which is available during the kharif season following the south-west monsoon (July-October) and Rabi season (October-February). The crops cultivated in the region include barley, wheat, sugar cane and a variety of oil seeds. The quantum of work available during the Kharif season is dependent on the amount of rainfall while the work available during the Rabi season depends on the irrigation sources. While the region where the study village is located is a backward region also identified as drought prone receiving scanty rainfall, a large proportion of the farming in the study village



does not have assured irrigation source during the Rabi season. While the above stated factors cause huge fluctuations in the available employment, it is implicit that this contributes to uncertainty of employment for the households and causes income insecurity. The conditions with reference to availability of employment become much worse after the kharif and Rabi seasons when the labour do not find work. Following these conditions, the intensity of people migrating to Tandur, Hyderabad and Medak for employment opportunities in urban informal sector increases during the summer season (February to June) and some people have become part of seasonal migration to near Medak district for sugar cane cutting, loading and unloading work. As already stated the labour are employing themselves as casual and contract unskilled workers in the stone cutting, stone polishing, construction work and cement company work etc in urban areas and sub-urban new industrial towns. And more significantly, those households who are landless labourer migrate for an entire year.

Nature of Migration Activities

Other impact of MGNREGA program is on the nature of employment of migrant labour from the study village. The migrants from this village usually get employed in stone works; polish machine works, cement factory works, construction and centring works, driving and hotel works also. More families are migrating to polish machine works and stone works. While these informal and precarious forms of employment that are more likely to be exploitative have decreased after the introduction of MGNREGA program, those migrants employed on more regular basis have not been affected by MGNREGA. The MGNREGA program has therefore brought down migration of casual labour. (Table 2).

Sl.No	Type of activities	Numbers	Percentage
	Not migrated	32	64.00
1.	Stone work	2	4.00
2.	Polish Mission work	0	0.00
3.	Centring working	0	0.00
4.	Cement factory work	1	2.00
5.	Hotel work	1	2.00
6.	Driver	2	4.00
7.	Watchman	3	6.00
8.	Garment	9	18.00
	Total	50	100.00



Relative Reduction of Distress Migration

Migration helps to reduce the distress migration relatively. The reduction in relative distress can be measured in terms of the reduction in the number of days villagers are migrating and working in precarious conditions in the urban areas.

Problems and Challenges

Before embarking on a critique of the program it needs to be stated at the outset that 68.87 percent of the sample households have stated that they have been immensely benefited by the MGNREGA programs. The critique is therefore aimed at constructively improving the program for better outcomes.

Implementing Agencies and Grass-Roots Administration of MGNREGA

Although according to the MGNREGA, the Program Officer and especially the Panchayat and the Gram Sarpanch are the crucial agencies in designing the priorities and activities and in implementing the program, in the study village the Sarpanch has a very nominal role in the implementation of the MGNREGA program. Although the Panchayat and Sarpanch are being involved in some decisions regarding priorities, the major role in the implementation of the program is being played by the field assistants and maities (supervisors). Gram sabhas which are mandatory are being irregularly and with very nominal participation of the villagers. While the lack of participation partly represents lack of information, it also reflects the more substantive problem of structures of power at the village level.

Unemployment Allowance

In the initial year of implementation of MGNREGA, 1769 households were registered under the program. Eventually, job cards have been issued to everyone irrespective of whether someone has applied for it or not. Since a large proportion of households are unaware of the registration process, such universal issuance of job cards may be a desirable act. It is therefore quite understandable that there is a huge gap between registration for job cards and actual participation in the MGNREGA works. However, for those who were waiting to participate in MGNREGA works, employment was provided after 3 months of issuance of job cards. However, none of the households has received unemployment allowance. No one has applied for the unemployment allowance in this village due to lack of knowledge about unemployment allowance.

Worksite Facilities

According to MGNREGA program providing drinking water, other worksite facilities viz. crèche, resting place, first-aid, recreational facility for children etc, for the workers is mandated by law. However, the ground level realities with reference to the actual implementation of MGNREGA deviates in several instances from the stated norms in the rule book. The empirical findings of the survey pertaining to the actual availability of some of these facilities for the MGNREGA workers are presented below.

In case of drinking water facilities 62.68 per cent of the respondent replied that they are not being provided with drinking water facility. In the study village, some of the respondents have stated that



drinking water facility is provided only to some sections of workers such as the Maities. No other worksite facilities such as crèche, resting place, change room and first-aid were made available to the workers. Some of the respondents have observed that the provisioning of worksite facilities is couched in prejudice. Despite the MGNREGA being a government program, the worksite facilities have not been able to surmount caste prejudices.

Accident Coverage

Although the MGNREGA program works related accidents are covered by insurance programs like AbhayaHastham and ApadBhandu, in the study village, such insurance programs are not being implemented. In one such episode that brings out the significance of implementing such insurance programs, one of the female workers employed in an MGNREGA activity had fallen at the worksite and sustained an injury to her hand. Immediately her husband rushed her to the nearest hospital where she was treated. Initially the household bore all the expenses for treatment but later the family approached field assistant for some compensation. The field assistant insisted on bills but the household had not taken any bills as a consequence they did not receive any compensation. Unless the worksite related accidents are immediately attended to by the concerned authorities, informal health care transactions could pose limitations in securing compensation or claims.

Wage Payment

As per the provisions of the Act, workers must be paid within 15 days. However, wages could not be paid within the stipulated period of time. The main reason causing the delay is the inability of the banks and post offices to handle mass payment of MGNREGA wages. There are other reasons too such as delay in issuing payment orders to the banks and post offices by the Panchayat, delay in work measurement, bottlenecks in flow of funds and irresponsible record keeping (Dreze 2007). Whatever might be the reasons, it has to pointed out that even small delays cause enormous hardships to workers who live on the margin of subsistence. In the study village as already pointed out, indebtedness is an additional problem and delayed payments of wages have implications for the amount of compound interest that the households pay for the debt. Factoring in the costs due to interest on debt could also have implications for decisions on distress migration. In the study village 72.16 percent of respondents have stated that there has been a delay in wage payments. The average delay in payments ranges between one to three months.

Need for Transparency

Possession of job card provides a legal entitlement and guarantee to seek job from the Panchayat. The job card should be with the households. All details such as date of application for work, date of employment demanded, date and details of employment provided, description of work, muster roll ID in which attendance is recorded and wages paid, unemployment allowance paid etc, are recorded in the job card. Transparency warrants that details pertaining to the description of the work provided, time period of the work and the wages paid should be mentioned on the job cards of the beneficiaries. However, such details are being mentioned as already stated partially in account books to which beneficiaries have no access to. This inaccessibility and lack of transparency especially in a highly unequal and backward



society where as already stated public participation and public scrutiny in Gram Sabhas is lacking could close all avenues for public scrutiny.

Providing 100 days of Employment

The Act has guaranteed 100 days of work per year to all the rural households registered under the scheme. In the study village however, employment under MGNREGA is available for a limited number of days. In 2014-15 only 4 household(i.e., only 0.22%) got employed for hundred days. In 2015-16, the number of households who secured employment for hundred days increased to 97(5.48%). In 2016-17, the number further increased to 135 households(7.63%). However, in the year 2017-18 the total number of households that worked for all the hundred days saw a drastic decline to only 2 households(0.11%). Next year it has extended to 145 household(8.19) in 2018-19. All these information are from the gram panchayati. This has to be understood in the backdrop of the fact that while the total number of households willing to participate in MGNREGA has been increasing, the work available in terms of total person days has declined. There is a need to increase the person days of work available by designing productive and asset generating activities for sustainable use of labour power.

Social Audit

The problems of false muster rolls, non-payment or underpayment of wages, under measurement of work are important issues which need to be addressed. The anti-MGNREGA lobbies have used some comments of the CAG report to conclude that MGNREGA has utterly failed and are an avenue for massive corruption. However partial is allowed to be diluted, weakened, circumscribed and ultimately destroyed.

Social audit is a necessary requirement for the effective implementation of the program. However, as a practice it has barely taken root in state as well as in this village and needs to be remedied urgently. Although, the respondent households have stated that sometimes the field assistants are taking measurement of works of MGNREGA, however, in this village social audit not conducted seriously.

Even though MGNREGA has the best in-built mechanisms for social control and anti-corruption measures compared to all previous schemes, vested interests at different levels seek to utilize the funds of NREGA to line their own pockets.

Conclusion

Thus, we observe that while MGNREGA has played a significant role in reducing the distress, the program is yet to realize its full potential. While some problems are linked with the development of infrastructure such as post offices etc., that would improve the access to the beneficiary households, other problems are linked to functional gaps such as lack of proper information dissemination. A third category of problems are linked with inadequacy of resources and proper designing of the activities to create durable, productive public assets. The more substantive challenges in this context are to do with the structural revival of the rural economy making it part of the priority areas as part of the development model and addressing the political economy questions of enable collective action seeking to democratize power relations in the rural societies which is the only method to control pilferages and other distortions intruding and constraining the exercise of the right guaranteed to the people.



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STATUS OF WOMEN IN TRANSITION

SOWMYA G R

Assistant Professor

Department of Economics

Government Arts College,

Chitradurga, Karnataka

BRAMARAMBHA S M

Assistant Professor

Department of History

Government Arts College,

Chitradurga, Karnataka

‘status’ is sociological concept. An individual, as a member of the society, occupies a number of statuses that gives the person a ‘station’ in the social system.

Women are the regarded as the weaker section. They are regarded as weaker compared to men in social terms. But not all women are of the same status. In each society, there are rich and poor women, educated and uneducated women, rural and urban women, employed and unemployed women, women in higher position and women in lower position. But in every respect, come in the category of the ‘backward’, but they do not constitute a ‘class’ by themselves. We should distinguish between a category and a class. It should be said that the use of the word ‘status’ in the context of women is not in the strict sociological terms. Common, people do not make fine technical distinctions.

Most of Indian society, which is patriarchal, irrespective of religion, is characterized by male dominance. Despite the fact that in Hindu religion, there is strong current of goddess worship, and women are depicted as the embodiment of shakti – moving force, power – in every day life, women are regarded as inferior to men. On the one hand, it is proclaimed that “the gods live where women are worshipped (yatra nariyestu pujayante ramante tatra devta)”, on the other, several restrictions are imposed on women. There are stricter norms to control their sexuality, to restrict their movements, and to disallow them several property rights and other social privileges. Even today, widow remarriage is generally discouraging the custom of sari – a widow being burnt alive on the funeral pyre of her husband – is long banned, yet whenever such an aberration occurs, people exhibit mixed responses. In some parts of India, girls are still married in their childhood, they are confined to their homes as they grow, and they are generally denied access to education. This situation is rapidly changing, and denied access to education. This situation is rapidly changing, and yet its incidence is matter of great worry.

During British period, some legal steps were taken to improve the status of women. Banning of sati, and child marriage were two such actions. Some Indian reformists also worked for spread of education among women. As part of the worked freedom movement and to promote literacy amongst them. The constitution of India incorporated the concept of gender equality by guaranteeing to all citizens “equality of status and opportunity assuring the dignity of the individual”. Article 14 ensures equality before law and Article 15 “prohibits any discrimination” and makes special provision for women and children. Preparatory to international women’s Year in 1975, the government of India appointed a notional committee was entrusted with the task of examining the impact of constitutional, legal, and administrative provisions on the status of women since independence. The report came out with the following conclusion:

1. The majority of women still do not enjoy the rights and privileges guaranteed to them by the constitution;



2. A favorable environment does not exist for women to play the multiple roles.
3. Increasing incidence of practices like dowry indicates a further lowering of the status of women;
4. The concern for women and their problems, which received an impetus during the freedom movement, has suffered a decline; and
5. Women are generally ignorant of their legal rights.

The committee made the following observation with regard to status of women in India:

1. Equality of women is necessary not merely on the grounds of social justice, but as a basic condition for the social, economic, and political development of the nation;
2. Improvement of employment opportunities and earning power is essential to free women from their economic dependence;
3. Safe bearing and rearing of children by father, the family, and society at large.
4. The contribution made by an active housewife to the running and management of a family should be regarded as economically and socially productive and should be regarded as economically and socially productive;
5. Marriage and motherhood should not become a disability in women's fulfilling their role in the task of national development;
6. Any policy or movement for the emancipation and development of women has to form a part of a total movement for removal of inequalities and oppressive social institution; and
7. Effective steps should be taken to transform de jure equality into de facto equality.

SEX RATIO (1901 TO 2011)			
Sl No	CENSUS YEAR	SEX RATIO FEMALES PER THOUSAND MALES	FEMALE CHILD
1	1901	972	-
2	1911	964	-
3	1921	955	-
4	1931	950	-
5	1941	945	-
6	1951	941	-
7	1961	930	976
8	1971	934	964
9	1981	934	962
10	1991	927	945
11	2001	933	927
12	2011	940	914

Sex ratio as always been unfavorable to women. Its continuous decline is a cause for worry, it is found that the High priority given to the male child.

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GENDER INEQUALITY IN INDIA-AN ASSESSMENT

Prof. Madanaik.H.

Asst. Professor of Sociology,
Govt. First Grade College. Holalkere.

n.madhudas@gmail.com

Mobil:9481092419

Abstract:

This paper tries to investigate the problem of gender inequality faced by women in India. The women in India are considered as Shakthi-meaning source of power, but they are also considered weaker sex and always depend on men folk. Even though our constitution speaks of equality between sexes, male chauvinism is still the order of the day. Women in India are taking more responsibilities in the family level, the task of coordinating various activities in a much effective manner, without feeling the pinch of inconveniences, is being carried out by the women folk. Gender inequality exists in the form of socially constructed, predefined gender roles firmly anchored in India's socio-cultural fabric that has deep cultural and historical roots. Socio-cultural influences have spillover effects across all domains, including the economic, social and political contexts.

The study is an exploratory research. The data used in this paper from secondary sources. The secondary data were collected from reports journals magazines and surfing on the Net.

Some of the major problems identified are women's gender inequality. The paper concludes that the problems of women can be eradicated by appropriate training, incentives, encouragement and motivation, social recognition of their abilities, and family's moral support. The purpose of this article is to provide an analysis of the causes of gender inequality in India. A secondary purpose is to outline the possible policies and practices that could be implemented as productive steps toward reducing gender inequality in the India. This article will assist researchers in their understanding of how social, cultural, and historical contexts must be considered when studying gender inequality in India.

Key Words: Women, gender inequality, socio-cultural, decision making, patriarchy, violence

GENDER INEQUALITY IN INDIA-AN ASSESSMENT

Introduction

India struggles with gender inequality issues beyond just equal economic growth and access to educational resource opportunities. The Indian constitution prohibits discrimination on the basis of sex, but the position of women remains unequal, according to a United Nations report. Women in India have long been subject to entrenched cultural biases that perpetuate the valuing of sons over daughters, who are often seen as an economic burden to families that fear high dowries and wedding costs, experts say.

Love for a male child is so much so that from the times immemorial, killing daughters at birth or before birth, and if, fortunately she is not killed we find various ways to discriminate against her



throughout life. Though Indian religious beliefs make women a goddess but we fail to recognize her as a human being, we worship goddess but we exploit girls. We are a society people with double standards as for as our attitude towards women is not concerned; our thought and preaching different than our practice. This right time to trying understanding the phenomenon of gender inequality and searching for some solutions.

Definition of Gender inequality

The term gender is associated with two wards, 'gender' and 'sex'. 'Gender' is a socio-cultural term referring socially defined roles and behaviors assigned to males and females in given society. The term 'sex' is a biological and physiological phenomenon which defines man and women. Gender is function of power relationship between men and women where men are considered superior to women. Therefore, gender may be understood as a man made concept, while sex is natural or biological characteristics of human beings.

Gender Inequality, in simple words may be defined as discrimination against women based on their sex. Women are traditionally considered by the society as weaker sex. She has been accorded a subordinate position to men. She is exploited, degraded, violated and discriminated both in our homes and in outside world. This peculiar type of discrimination against women is prevalent everywhere in the world and more so in Indian society.

Causes of gender inequality:

The inequality or discrimination against women and girls is a pervasive and long-running phenomenon either in home or outside home. The aspects are main causes of gender inequality.

Cultural institutions in India, particularly those of patrilineality (inheritance through male descendants) and patrilocality (married couples living with or near the husband's parents), play a central role in perpetuating gender inequality. The root cause of gender inequality in Indian society lies in its patriarchy system. According to the famous sociologists Syalvi Walby, patriarchy is "a system of social structure and practices in which men dominate, oppress and exploit women". Women's exploitation is an age old cultural phenomenon of the society. The system of patriarchy finds its validity and sanction in our religious beliefs, whether it is Hindu, Muslim or any other religion.

For instance, as per ancient Hindu law giver Manu: "Women are supposed to be in the custody of their father when they are children, they must be under the custody of their husband when married and under the custody of her son in old age or as widows. In no circumstances she should be allowed to assert herself independently".

The above described position of women as per Manu is still the case in present modern day social structure. Barring few exceptions here and there, women have no power to take independent decisions either inside their homes or in outside world.

In Muslims also the situation is same and there too sanction for discrimination or subordination is provided by religious texts and Islamic traditions. Similarly in other religious beliefs also women are being discriminated against in one way or other.

The unfortunate part of gender inequality in our society is that the women too, through, continued socio-cultural conditioning, have accepted their subordinate position to men. And they are also part and parcel of same patriarchal system.



Poverty and lack of education are also some of the reasons for women's low status in society. Poverty and lack of education derives countless women to work in low paying domestic service, organized prostitution or as migrant laborers. Women are not only getting unequal pay for equal or more work but also they are being offered only low skill jobs for which lower wages are paid. This has become a major form of inequality on the basis of gender.

Educating girl child is still seen as a bad investment because she is bound to get married and leave her paternal home one day. Thus, without having good education women are found lacking in present day's demanding job skills; whereas, each year's High School and 10+2 standard results show that girls are always doing better than boys. This shows that parents are not spending much after 10+2 standard on girl child and that's why they lack in job market.

Family food system is main reason for women's malnutrition. The male child who gets all the nutritious and choicest foods while the girl child gets whatever is left behind after the male members have taken their meals or the food which is low in both quality and nutrition. And this becomes a major health issue in her later years. One of the main reasons for the high incidences of difficult births and anemia in women is the poor quality of food which a girl always gets either in her paternal home or in her in-laws as also is the excessive workload that they are made to bear from their early childhood.

The dowry system, involving a cash or in-kind payment from the bride's family to the groom's at the time of marriage, is another institution that gender discrimination. The incidence of dowry payment, which is often a substantial part of a household's income, has been steadily rising over time across all regions and socioeconomic classes. This often results in dowry-related violence against women by their husbands and in-laws.

These practices create incentives for parents not to have girl children or to invest less in girls' health and education. Such parental preferences are reflected in increasingly masculine sex ratios in India. In 2011, there were 919 girls under age six per 1000 boys, despite sex determination being outlawed in India.

This reinforces the inferior status of Indian women and puts them at risk of violence in their marital households. According to the National Family and Health Survey of 2005-06, 37% of married women have been victims of physical or sexual violence perpetrated by their spouse.

Gender Inequality in India: Important data Analysis

Gender Inequality is also reflected in India's poor ranking in various global gender indices. UNDP's Gender Inequality Index- 2014: India's ranking is 127 out of 152 countries in the List. This ranking is only above Afghanistan as far as SAARC countries are concerned.

World Economic Forum's Global Gender Gap Index- 2014: India's ranks at 114 in the list of 142 countries of the world. This Index examines gender gap in four major areas:

India's position in world on these indicators was as follows:

- Economic participation and opportunity: 134th rank in the list of 142 countries.
- Educational achievements: 126th rank in the list of 142 countries.
- Health and Life expectancy: 141st rank in the list of 142 countries.
- Political empowerment: 15th rank in the list of 142 countries.



These two important Global Indices show the sorry state of affairs in India as far as gender equality is concerned. Only in case of 'Political Empowerment' India is doing fine which is a welcome sign. But other indices are very poor and a lot need to be done to improve the same.

Gender inequality manifests in varied ways. And as far as India is concerned the major indicators are as follows:

- Female Feticide and Female Infanticide:

Female feticide and female infanticide are most inhuman of acts. And it is a shame that in India these practices are prevailing at large scale. The data shows that despite the law in place viz Prenatal Diagnostic Techniques (Regulation and Prevention of Misuse) Act, 1994 sex selective abortion is still on the rise. One estimate done by MacPherson shows that more than 100000 illegal abortions are being performed every year in India mainly for the reason that the fetus is of girl child.

Sex-selective abortions have occurred at staggering rates in India despite a 1996 ban on screening for such purposes: researchers say up to six hundred thousand female fetuses are aborted in India every year, or 2.2 percent of the annual birth rate. This has tipped the gender ratio so dramatically that in 2011, there were 914 girls for every one thousand boys among children up to six years old—the most imbalanced gender ratio since India's independence in 1947.

- Crimes against women show an upward trend, in particular brutal crimes such as rapes, dowry deaths and honour killings(900/year). These trends are disturbing, as a natural prediction would be that with growth come education and prosperity, and a possible decline in adherence to traditional institutions and socially prescribed gender roles that hold women back.

- Child (0 to 6 age group) Sex Ratio:

Due to this, there is an alarming trend which has come to the notice in 2011 census report; the report shows Child Sex-Ratio (i.e sex-ratio of children between the age group 0 to 6) at 919 which is 8 points lesser than the 2001 data of 927. The data indicates that sex-selective abortion is increasing in our country.

- Sex Ratio:

As far as overall sex-ratio is concerned, it's 943 in 2011 report as compared to 933 of 2001 which is 10 points increase. Though it is a good sign that overall sex ratio is increasing but it's still tilted against females.

- Female literacy:

Female literacy is at 65.46% in 2011 as against 82.14% of male literacy. This gap indicates a wide gender disparity in India that Indians do not give enough importance to the education of girls. Over the last few decades, with multiple state-led child education programmes targeting school enrolment levels, the enrolment rate for females have gone up in the primary schooling system, supplemented with a drop in the child dropout ratio for girls. Out of 20% dropouts 70% are girls.

- Maternal Mortality Rate: 178 deaths per 100000 live births.

* Healthcare: If we observe trends in healthcare indicators like mortality rates, adolescent fertility rate, life expectancy (68 years) for females and so on, the overall situation for females continues to get worse across India. A poorly-financed healthcare system accompanied by a limited social security coverage system makes it extremely difficult to finance rising out-of-pocket expenditure, particularly for women.



- **Employment scenario:** The lag in women's access to basic social opportunities presents an enormous challenge for women when it comes to being absorbed by a highly-fragmented organised sector (20.7%), thereby forcing most women to work in the unorganised, informal sector (59.8 %). In addition, youth unemployment rate for females (ages 12-24) too has considerably gone up over the last decade.
- The continuous drop in the overall female labour force participation rate reflects a macro employment policy failure. It is important to mention here that most women working in the self-employed or unpaid household employment category are inadequately captured by indicators measuring labour productivity. This raises fundamental questions on a gendered understanding of what we define as "work", which in traditional economic measurement indices include only the monetised aspects of work as employment.
- **Lack of entrepreneurial aptitude:** Lack of entrepreneurial aptitude is a matter of concern for women entrepreneurs. They have no entrepreneurial bent of mind. Even after attending various training programs on entrepreneurship they fail to tide over the risks and troubles that may come up in an organizational working.

Instances of gender-based violence: In accounting for gender-based violence or crimes against women, a number of recent studies document the increasing violence faced by women across India. The indicator above attempts to account for cross-country sampled responses of married women across India to gauge the extent to which married women find physical violence from their husband justifiable, and under what circumstance. More than 45% of the women believe that a husband is "justified in beating his wife for either a) neglecting the children, b) refusal to sex with him, c) going out without his permission, d) burning the food, e) as a result of verbal argument with him".

Rape complaints increased 25 percent between 2006 and 2011 in India,

- **Political Representation:** One of the major elements hampering women's rights progress in India is the chronically low level of female political representation, analysts say. While Sonia Gandhi, the widow of former Prime Minister Rajiv Gandhi, presides over the Indian National Congress Party, only about 10 percent of parliament members are women.
- Tackling a deep, socially-embedded problem like gender inequality requires coordinated social policy and long-term measures from any developing state. Apart from the need to closely study the patterns emerging from the data highlighted here, there is an urgent need for the Indian state and non-state actors (via greater awareness and education) to address intra and extra-household gender inequality, measurable here through the distributional patterns of economic and social resources between women and men. Prioritising the need to address gender inequality remains a critical developmental issue for the state and its citizens.
- Women entrepreneurs faced so many problems in aspects of financial, marketing, health, and family problems. Only 7% women are self employed out of half of the population.

These above mentioned indicators are some of the important indices which show the status of women in our country.



Suggestions:

- Education that helps, create attitudinal shifts towards gender bias and activities to spread awareness. Educating Indian children from an early age about the importance of gender equality could be a meaningful start in that direction.
- Continuous efforts towards breaking myths and stereotypes around gender.
- Ensuring State accountability to implement various schemes, policies, laws, constitutional guarantees and international commitments.
- Institutionalising gender sensitive processes within various systems such as law and programmes.
- Encouraging community ownership in preventing violations based on gender discrimination

While increasing representation of women in the public spheres is important and can potentially be attained through some form of affirmative action, an attitudinal shift is essential for women to be considered as equal within their homes and in broader society.

Conclusion

The Indian social set up has been traditionally a male dominated one. This traditional set up is changing in the modern era. The transformation of social fabric of the Indian society, in terms of increased educational status and varied aspirations for better living, necessitated a change in the life style of Indian women. Indian families do have the privilege of being envied by the westerners, since women here are taking more responsibilities in bringing up children and maintaining a better home with love and affection.

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Development Studies as an Academic Discipline

Deepa S.V,

Assistant Professor, Department of Sociology, GFGC, Chikkaballapura

E-Mail Id: anu09.dsv@gmail.com, Mob No: 7760162461.

Development studies as a discipline is a multidisciplinary branch of social science. It is offered as a specialized master's degree in a number of reputed universities across the world, and, less commonly, as an undergraduate degree. It has grown in popularity as a subject of study since the early 1990s, and has been most widely taught and researched in the third world and in countries with a colonial history, such as the UK, where development studies originated. Students of Development Studies often choose careers in International Organizations such as United Nations, World Bank, non-governmental organizations, media and journalism houses, private sector development consultancy firms, corporate social responsibility bodies and research centers.

Throughout the world, a number of professional bodies for development studies have been given funds:

- Europe: European Association of Development Research and Training Institutes (EADI)
- Latin America: Consejo Latino americano de Ciencias Sociales (CLACSO)
- Asia: Asian Political and International Studies Association (APISA)
- Africa: Council for the Development of Social Science Research in Africa (CODESRIA) and Organization for Social Science Research in Eastern and Southern Africa (OSSREA)
- Arabic world: Arab Institutes and Centers for Economic and Social Development Research (AICARDES)

The common umbrella organization of this association is the Inter-regional Coordinating Committee of Development Associations (ICCDA). In the UK and Ireland, the Development Studies Association is a major source of information for research on and studying in development studies. Its mission is to connect and promote those working on development research.

History of Development Studies

The emergence of Development Studies as an academic discipline in the second half of the twentieth century is in large part due to increasing concern about economic prospects for the third world after decolonization. In the immediate post-war period, development economics, a branch of economics, arose out of previous studies in colonial economics. By the 1960s, an increasing number of development economists felt that economics alone could not fully address issues such as political effectiveness and educational provision. Development Studies arose as a result of this, initially aiming to integrate ideas of politics and economics. Since then, it has become an increasingly inter- and multi-disciplinary subject, encompassing a variety of social scientific fields. In recent years the use of political economy analysis- the application of the analytical techniques of economics- to try and assess and explain



political and social factors that either enhance or limit development has become increasingly widespread as a way of explaining the success or failure of reform processes. **The era of modern development is commonly deemed to have commenced with the inauguration speech of Harry S. Truman in 1949.** In Point Four of his speech, with reference to Latin America and other poor nations, he said:

More than half the people of the world are living in conditions approaching misery. Their food is inadequate. They are victims of disease. Their economic life is primitive and stagnant. Their poverty is a handicap and a threat both to them and to more prosperous areas. For the first time in history, humanity possesses the knowledge and the skill to relieve the suffering of these people.

But Development Studies has since also taken an interest in lessons of past development experiences of Western countries. More recently, the emergency of human security – a new, people-oriented approach to understanding and addressing global security threats – has led to growing precognitions of a relationship between security and development. Human security argues that inequalities and insecurity in one state or region have consequences for global security and that it is thus in the interest of all states to address underlying development issues. This relationship with studies of human security is but one example of the interdisciplinary nature of development studies.

Disciplines of Development Studies

Development Studies as an academic discipline is not an independent one. It includes various disciplines. And definitely it has wider perspective in its approach. The disciplines that come under this subject are as below:

Community Development, Demography, Diaspora Studies, Economic History, Environmental Studies, Ecology, Extension Studies, Gender Studies, Human Rights, International Development, International Relations, Migration Studies, Peace & Conflict Studies, Public Administration, Rural Development, Queer Studies, Public Health, Human Rights, Sustainable Development and What not???

Key Skills and Knowledge that we acquire

As students of Development Studies one can acquire the below mentioned skills. This is certainly going to make the students to gain confidence.

- 1) **Community Development**: One can anticipate and plan for the effect of change on the development of a community. They can incorporate understanding of past issues and events as well as contemporary issues to plan and anticipate future needs. They also develop cultural awareness and sensitivity.
- 2) **Project Management**: Organization and Planning as special skills will be learnt by the students of Development Studies. Identification of the root causes of social problems and work towards solutions with people from diverse backgrounds. They become more adaptable, will be able to work in chaotic and unpredictable environments.
- 3) **Interdisciplinary Lens**: Deep rooted with knowledge from various disciplines, DS Students are better able to assess, evaluate the issues and trends in international development. They gain more



knowledge in history, social justice, regional development, understand economic development, power and international relations. There by their analytical/critical skills become stronger.

- 4) **Research:** The students of DS will be able to monitor and evaluate data, conduct qualitative and quantitative research.

Career options and professional bodies

Business or Government Consultant, Community Development Worker, Development Officer, Diplomat, Economic Development Advisor/Officer, Economic Policy Analyst, Ecotourism Guide/Agent, Foreign Service Officer, Fundraiser, Government Relations Advisor, Immigration Officer, Intelligence Officer, International Aid Worker, International Communications Expert, International Policy Analyst, International Youth Worker, Market Researcher, Peace/Human Rights Activist, Policy/Political Risk Analyst, Program Analyst, Project Coordinator, Research Assistant/Researcher, Teacher/Professor, Volunteer Co-ordinator/Recruiter.

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Chitradurga Tribales Hatti Chlture. A social study

Dr. K.C. Sharanappa

HOD of Sociol;ogy

Government Arts College [Autonomous] Chitradurga

Email. sharansneha@gmail.com

Has the man in his historical stride attained civilization? If so, the human community seen all over the world reached the stage of civilization. The incisive and inevitable relation between civilization and development do establish it. Recent dimensions have given substance for varied discussions on this. The different communities found throughout India are different and diverse to the communities found elsewhere. If we view India in this background despite different traditions, castes, sub castes, language and mores, we find oneness in culture. The Anthropologists, Sociologists and other experts have been studying the base communities of India. They have noted the feature of base communities, tribal communities and nomadic communities in their studies. The culture forms an identity in social life. It is both ancient and sacred too. It is represented in many celebrations. The living style itself is culture we should note. Culture forms a recognised refinement, a value, literature, music, drama, dance etc activities. If the word of religion is added to the cultural living it has given birth to Hindu culture, Islam culture etc. If viewed in language sphere, we see Marathi culture, Kannada culture and if seen in Tribal and caste spheres, we come across, culture of Siddhis, culture of Dalits etc. Likewise if see in regional spheres urban and rural culture. Different concepts, languages have come in to being by using the word culture. The same denotes character and many scholars who have studied culture have interpreted so.

Culture means the sum total of community living. The life of a community includes, the drees, the food, language, celebration of traditions and the beliefs and includes the details of whole life, (Rahmat Tarikere) if culture is viewed generally the language spoken, the caste of birth, the religion adopted and the place of living are considered. Culture according of the Kannada dictionary and Kannada literary parishath, is a mental achievement of a community in a country Rev. Kittel has recorded culture as refinement in his dictionary. Refinment denotes purification and sacred too.

Culture is the term that a community lives. and thinks etc. There will not be a common culture in a country. The regional, caste, religious and tribal forms will also be there. It doesn't have types of high and low. Morally good or bad, backward or forward in terms of evolution, high or low in hierarchically not possible. We should agree that culture includes all beliefs and observations of a community. We cannot grade high, or low, high, mean, sacred, or un sacred etc. Every community will have its own culture, and the communities have beset with it.

Different scholars have observed culture in varied ways. Dr .M. Chidananda murthy who has relied upon Arnel, Emerson, Ravindranath Tagor, T.S Eliot etc has made two divisions of individual evolution and community living and accepted the second explanation that connotes the ways of living, religion, economic system, caste, morals etc Values have guided their life styles, is culture. (A study of Kannada inscriptions by Dr.M.Chidananda murthy, complete edition-1,1996)



The Anthropologists have studied culture in depth, E.B.Tailer has formed the ways of study of tribes. in his work “The primitive culture” he explains the entire beliefs celebration of the members of a community forms culture, this explanation has affirmed confidence among social scientists. anthropologists to understand culture more clearly, as they all adopted it.

If the treading of the path from primitive stage till the present level of civilization is reviewed, we could know whether the culture has evolved, if evolved from which direction to what direction it has continued its movement and has it acquired regional characteristics will supply much material for discussion. the anthropologists have noted 3 stages, in this background.

Tribal Culture Rural culture Urban culture

Many anthropologists have noted in their studies that culture has adopted all cultural aspects of all stages starting from man’s pastoral life. All aspects such as searches, symbols, language, fire, hunting, animal rearing, farming, songs, dance, life styles and other celebrations include. The rural culture forms differently from that of aboriginal culture.

The complex life developed on commerce, industry, transport etc has complexities of regionalism.

Likewise the hatti culture is inclusive of aboriginal culture. The tribal’s started living together by settling in hattis and adopted folk culture. Many studies have noted the human beings from the beginning who were nomadic in forests, hillocks, valleys, searching for pastoral life, settled in hattis.

Although human being is akin to other living beings, claims different from these. How he is different because animals lack intelligence, social behaviour. They cannot talk like humans, as such humans have tamed many animals and reared for his use. Animals lack culture like humans and it is the one striking feature, that is why few humans who lack cultured behaviour are branded as animals. As such the anthropologists have noted the humans as intelligent and super one in their studies.

Tagore has observed culture as with “mindful life” on an occasion. That means it is a mental achievement in different context. If the observations of T.S.Eliot are considered in theoretical approach. The base culture becomes a subject for discussion, It is also different too. The culture could be seen in the life style of a community than of an individual it is inclusive of mans desires, aspirations, since he adopts the patterns of a community.

This study confines to the hattis inhabited by Kadugollas and Myasabedas who have heredity and historical background, in Chitradurga district. Some more hattis who have preserved their distinct culture in the district. We can see the hattis inhabited by Lambanis, Korachas, Helavas etc.

This study mainly concentrates on the traditional life preserved by the Kadugollas and Myasabedas and tries to understand their cultural richness, including the changes with the time. Mr. Krishnamurthy Hanoor has studied the cultural aspect of bedas, gollas, and Lambanis in his work ‘Malenadu Janapada’. The settlements built by Kadugollas and Myasabedars are available in the information (throughout the district). The present study concentrates on the development of hattis and the features of their legendry heroes.

The two communities have spread over the taluks of Chitradurga, Hiriur, Challakere, Molakalmuru, Holalkere and Hosadurga and have Setup their cultural centres, from the studies.The Myasabeda’s have concentrated in Chitradurga, Challakere, Molakalmuru, and found scarce in Hiriur, Holalkere and Hosadurga, taluks.



The study has tried to know the traditions regarding birth, naming ceremony, attaining puberty, marriage, celebration of pregnancy and death etc interwoven in their living. Both Kadugollas and Myasabedars living in the hattis adjacent to villages have retained their distinct traditions is noted in the study. They tread in the path of their cultural heroes which they consider as sacred. Both Ettappa and Junjappa are like mirrors of their culture. Ettappa has given a set of rules like that of a constitution which are called as 'Ettappa's kattu'.

The researchers have noted the life of Yaramanchi nayaka, Gadari pala nayaka, Jagalur Papanayaka, Daddi Suranayaka and sub castes in their names. These cultural leaders have continued the traditions adopted earlier. The celebrations, traditions, rituals, festivities, jatras etc add to their cultural legacies. Mr.T.N.Shankarnarayana in his doctoral thesis submitted in 1978 states the traditions and beliefs of Kadugollas (has) found the life pattern. S.K. Sannobayya in his study has depicted a comparative life of both communities. Both Kadugollas and Myasabedars celebrate same types of festivities, is found from the study. Guggari habba, Dipavali, Sivaratri and hatti festival are found among the two. The Devine spots, Jatras and celebrations are important. The offerings to deities and offering of milk and taking out the deity to a stream are common and important.

While the Kadugollas worship Kyatappa, Junjappa, Gourasandra Marakka, Maralahally Bhutappa etc deities, the Myasabedars worship Thippeswamy etc. Since this a dry area the Jatras and festivities are celebrated through out. Since have come from a pastoral life they offer pooja to cattle and unity is found among them on this score. The abodes they live have square stone structure in the base and thatched roofing's, with triangular shape, on top and have a small entrance.

The hatti culture has been attracted by the education. Industrial revolution, science and technology innovations and are opening up new avenues of earning on the one side and the influence of globalisation, urbanisation, modernisation and educational opportunities on the other. Some studies have noted the speedy pace of hatti culture towards these. The young generation expects some change from hatti culture. As such the traditional life has been affected. The traditional profession, dressing, their beliefs, marriage system, medical care have seen a change. This has resulted in reaching a cultural slowing down, still the basic observations are followed despite these changes.

The basic adherence to deities and beliefs on original clan founder's have not eroded. Their art and literatures are rich and the folk art forms like Bhajan, Kolata, legends among both Kadugollas and Myasabedars are continued, the singing of deity songs, sobane singing in marriages, and while deity celebrations are intact.

The folk literature of Kadugollas of Chitradurga is rich. Folk singers like Siriyajji, Eranna of Yaraballi and their contribution is in vogue to day. There are many illiterate folk litterateurs living. Dr. T.N.Shankaranarayana has failed to record these in his thesis of 1978.

The traditional professions like cattle rearing is diminishing and they have shifted to farming activities. Still at few places some tribal's are found in sheep rearing These sheep rearers have become semi nomadic, since the district is a drought prone area and some agricultural lands are being utilised for industrial purpose. As the pasture for sheep is diminishing they are migrating to neighbouring places seeking green pastures. As such the hatti culture is under stress.



The places of living of the Kadugollas and Myasabedas are beside forests, and valley and hillocks and are very much akin in their way of living, dress, profession etc.

Distinct name: While the tribal's have distinct names, the hattis do have distinct names. Some tribal's have Khasi, Caro, Todas, Mundas and Santals etc, the hattis in Chitradurga have separate names, for example Kadugollas, Myasabedas and Lambanis etc. These names denote their castes or tribes and as such distinct in nature, the names such as Kenjadiya, Kariobi, Siriyajji, Kyasappa, Patappa, Katappa and Ningavva are some names linked to certain deities, the names among Myasabedas such as Papayya, Palanaik, Surayya, Dodapalayya, Gadri palanayak etc have tribal character. some hattis do have the names of individuals.

General language: The language is the communicative media in the world. The inhabitants of the hattis since belong to tribe. It is difficult to understand their language by others, while the Kadugollas talk in Kannada language, the Myasabedas converse in Telugu and their languages denote their tribal character.

Beliefs among ancestors: The inhabitants of hattis have reposed more confidence in ancestors and elders, and worship as deities. This system of worshipping rests on their clan and family. A ritual of worshipping the deceased as deities in the articles such as Sword, Bow, Blade, gong stick used by ancestors etc.

Blood relation/ Kinship: The tribal community has been giving importance to blood relation is a practice. The family descent, relationship all based on blood relation, as their brotherhood, friendship feelings are deep. They do express their love and affection in family, marriage and occasions etc.

Religious beliefs: The hattis dwellers have more religious consciousness and faith. They are basically nature worshippers, since they rely more on nature. Nature worshipping, parental worshipping, worshipping of family deities, tools, both Kadugollas and Myasabedas find sacredness in air, water, earth, sun, moon, trees, cows etc. Likewise they worship bowl, stick, blade etc.

Findings:

1. Similarity is more between Kadugollas and Myasabedas than Difference which is analysed by the methods of practices. The study examines that these tribal community are similar in the fields of cattle rearing culture, beliefs, customs and practices. These similarities are due to both communities are found in the same definite territory, they observe most of the communities to another communities and follow them. If we rise the question of differences between these communities, firstly Kadugolla's mother tongue is kannada language while the Myasabeda's mother tongue is Telugu language. They are regional disparities in languages but exist in same geographical are of Chitradurga district. Secondly they are quite different in their occupation as Myasabeda's depend upon agriculture and Business whereas Kadugolla's depends on agriculture and animal husbandry .Finally both communities simultaneously improve the speed in social and culture.
2. With regard to Individuals of Hatti Samskruthi and Existence, based on natives 60.53% of natives are found in Kadugolla but 34.87% says that they were from North India. With respect to their culture, habits, and Language in different dimensions proves that they are the natives. In Myasabeda 100% says that they are native of Andhra Pradesh. Based on their mother tongue and official language which is telugu proves that they are the natives of Andhra Pradesh.
3. Is Kadugolla and Myasabeda community still believe in tradition and custom? For which what ? and in which Quantity they believe? The study analyses that 51.32% of Kadugollas while in Myasabedas 54.55%



believe in God. If we identify the nature of heritage of Hatti Samskruthi, their art, belief and values are known. Kolata, Bhajan, Sobhanepada, Drama, Hachhe, Rangoli, Instruments like Dagamu, Urume, Dakke, Shankajagate, Hulikatte ata, Gotagoni ata. The study analyses that these traditional games existence proves that they still follow the methods of observing the God.

4. Is Kadugolla and Myasabeda community still believe in black magic? For why? and in which Quantity they believe? They believe in very least quantity. The study analyses that 28.95% of Kadugolla believe in Black magic while 71.05% does not believe. In Myasabedas 31.82% believe in black magic and 68.18% does not believe. Why these belief in Black magic is reduced in recent days? Due to the education, modernization, technology and effect of Globalization has reduced the belief of black magic in people.

Suggestions:

- 1) The knowledge, behaviour and practice of two hatti dwellers are to be changed in the context of globalisation and progress, Sadly they are out side the purview and they need to be imparted with knowledge to bring to mainstream, for their survival from hunger.
- 2) Both the tribes should be imparted with techniques of achieving progress. There is obstruction in their basic avocations and lesser number of land holders more farm labourers, techniques for their progress are to be drafted.
- 3) The pace of implementation of welfare schemes should be enhanced in all stages of implementation. The percentage of knowing the employment affirmation scheme is 10.53 among Kadugollas and 4.55 among Myasabedas. About food security it is 11.18 and 13.46 among Myasabedas, totally it is 11.49 among both the communities. The percentage of ignorance of schemes is 48.68 among Kadugollas and 49.43 among Myasabedas, and they needed to be made aware of the schemes.

CONCLUSION

The Kadugollas and Myasabedas are the two tribes found in Chitradurga in the plain. Despite many researchers have studied the tribes, the social and cultural changes, identification and uniqueness of hattis and how the communities receive the changes needed to be studied. With this purpose the study was undertaken. The bases of the communities, geographical area, population, their rituals and celebrations, origin of the clans, legends, stories and their oral traditions etc are discussed.

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The Role of Women In Local Panchayat Raj System

Dr. Lepaksha.

Assistant Professor

Government Arts College [Autonomous] Chitradurga

Email;lepakshahiriur@gmail.com

Introduction

Gender equality and empowerment of women is recognized globally as a key element to achieve progress in all areas. It is one of the eight Millennium Development Goals to which World leaders agreed at the Millennium summit held in New York 2000. The charter of the United Nations signed in 1945 is the first international agreement that proclaimed gender equality as a fundamental right. Ever since there had been many conventions, programmes and goals to help humankind by conferring on them human rights which are universal, indivisible, interdependent and interrelated.

The study of review of literature is an important aspect of any research. It enables one to identify the past trends in any particular area of research. Many researchers have contributed various research findings about the status, nature and functioning of Panchayat Raj, status of women Panchayat Presidents and environmental issues both relating to developed countries and developing countries. Hence, a review of a few studies could deserve due attention on the part of the present study.

The collected data are classified and tabulated with the help of a master table. Cross tabulation is done representing socio economic status of the respondents in terms of caste, education, income, age and family to study the respondents' views on role of political participation on women development in the study area. In order to study the relationship between age of the respondents and their priority issues representation in the village council meetings, the researcher has applied correlation techniques

In order to study the association among socio economic status of the respondents and their views on purposes of power utilization, types of community works undertaking, mode of public communication about village council activities and suggestions to improve the activities of village council, the chi square test is applied.

ANOVA two way model is applied to study the variation within sample and between samples, particularly to study the respondents' perception on priority issues representation in village council meeting, socio-cultural changes, legal and political changes, changes in health care behavior, problems in participation in village council activities, ways and means of overcoming barriers in participation in village council activities and suggestions to improve the activities of village council.

The calculated values of 'F' are compares with the table values. If calculated value of F is greater than the table value at pre-assigned level of significance, the null hypothesis is rejected, otherwise accepted. The general data interpretation is done with the help of percentage and average analysis.



Majority of the women village council members in the age group 51 and above (48.89%) and women village council members in the age group 41-50 years (32.94%) make suggestions towards expand their capabilities and improving the activities of the village council by the way of conducting training and workshops on mode of implementing new government programmes. A considerable number of the respondents in the age group 31-40 years (31.96%) make suggestions towards expand their capabilities and improving the activities of the village council by the way of regular administrative monitoring and supervision and maintaining mobile training team.

The chi square test is applied for further discussion. The computed chi square value 77.17 is greater than its tabulated value at 5 per cent level significance. Hence there is a significant difference between the age status of the village women council members and their suggestions to improve the activities in their village council.

It could be seen clearly from the above discussion that the young age group women village council members make suggestions to expand their capabilities and improve the activities of village council through conducting timely and continuous training and there must be some follow-up session and Honorarium should be increased to the village council members to get more service and daily food should be given to them during the day time.

Table 51 presents data on the income wise women village council members' suggestions and opinion expand their capabilities and to improve the activities in village council. It could be noted that majority of the highest income group women village council members (45.83%) make suggestions towards expanding their capabilities and improving the activities of the village council by the way of conducting timely and continuous training and there must be some follow-up session. A considerable number of the women village council members in the income group Rs.10001-15000 (28.79%) and women village council members in the income group Rs.20001-25000 (24.00%) make suggestions towards improving the activities of the village council by the way of Honorarium should be increased to the village council members to get more service and mid day meals also given to them. A one third of the lowest income group respondents (33.33%) suggest that the activities of the village council by the way of conducting training and workshops on mode of implementing new government programmes.

The chi square test is applied for further discussion. The computed chi square value 41.93 is greater than its tabulated value at 5 per cent level significance. Hence there is a significant difference between the income status of the village women council members and their suggestions to improve the activities in their village council.

The women village council members have moderate level rural development issues representation to the village council meetings with respect to SHG formation, rural livelihood promotion, proper functioning of health sub-centre, undertaking rural infrastructure works, proper implementation of Swarnjayanti gram Swarozgar Yojana, undertaking social works, proper implementation of national rural employment



scheme, proper implementation of national social assistance scheme, undertaking rural industry works, undertaking rural forestry works, undertaking drainage works, undertaking rural road works and proper implementation of women and child development programme as they secured mean score in the range of 2.5 to 3.5 on a 5 point rating scale. The women village council members have low level rural development issues representation to the village council meetings with respect to proper implementation of prime minister rural employment scheme, promotion of rural non-farm employment, proper implementation of integrated child development scheme, undertaking rural sanitation works, provision of urban amenities in rural areas and undertaking rural sanitation works as they secured mean score below 2.5 on a 5 point rating scale.

The result of education wise analysis reveals that the degree level educated respondents rank the first position in their overall rural development issues representation in the village council meetings, PUC level educated women village council members the second, high school level educated women village council members the third, middle school level educated, women village council members the fourth and illiterate village council members the last. The result of family size wise analysis reveals that the small family size group respondents rank the first position in their overall rural development issues representation in the village council meetings, medium family size group women village council members the second and large family size group village council members the last. The result of age wise analysis reveals that the respondents in the age group below 30 years rank the first position in their overall rural development issues representation in the village council meetings, women village council members in the age group 31-40 years the second, women village council members in the age group 41-50 years the third and women village council members in the age group 51 and above the last. The result of income wise analysis reveals that the highest income group respondents rank the first position in their overall rural development issues representation in the village council meetings, women village council members in the income group Rs.20001-25000 the second, women village council members in the income group Rs.15001-20000 the third women village council members in the income group Rs.20001-25000 the fourth and lowest income group women village council members the last.

The findings of women village council members' purpose of power utilization at the village council meetings reveal the following facts. The women village council members have first order power execution towards Supplying basic minimum needs for poor people, power execution towards development works and promotion of village sanitation and health the second, power execution towards social development and fight against social injustice the third, power execution towards women development and protection women rights the fourth and power execution towards economic development of the women the last. The result of education wise analysis reveals that the illiterate women council members mainly use of their powers towards Supplying basic minimum needs for poor people in their village council meetings. The result of family size wise analysis reveals that the small family size group women village council members mainly make use of their services towards supplying basic minimum needs for poor people and development works and promotion of village sanitation and health. The result of age wise analysis reveals that the above 40 years age group women village council members make use



of their powers towards economic development of the women and supplying basic minimum needs for poor people. The result of income wise analysis reveals that the lowest income group women village council members mainly make use of their powers towards supplying basic minimum needs for poor people and social development and fight against social injustice.

The findings of women village council members' mode of communicating with the public about the activities taken in the village council meetings indicate the following facts. The women village council members have first order communicating with the public about village council activities through village council meeting along with women self help groups, talking with each household mode the second, through husband or any family members mode the third, at weekly meeting and friends and relatives mode the fourth and through party workers and women self help groups mode the last. The result of education wise analysis reveals that the illiterate women village council members convey the village council activities to the public through husband or any family members. The result of family size wise analysis reveals that the small family size women village council members inform the village council activities to the public through village council meetings and women self help groups and through talking with each household. The result of age wise analysis reveals that the women village council members inform in the age group 30-40 years the village council activities to the public through village council meetings. The result of income wise analysis reveals that the lowest income group respondents mainly convey the activities of village council through husband or any family members and Village council meetings and women self help groups.

The findings of socio-economic status of the respondents reveal the following facts. It could be noted that majority of the respondents (36.33%) belong to other backward community. Out of the total 300 respondents 30.67 percent of them have attained high school level of education. It is noted that 14.67 percent of the respondents are illiterate. It is interesting to note that 51.67 percent of the respondents come under the small family size i.e. below 4 members. It is observed that out of total 300 respondents majority (32.33 percent) of them come under the age group of 31-40 years and the low income group respondents i.e. below Rs. 10,000 as their monthly income rank the first order in their representation in the study. The study found that the general category respondents rank the first position in their overall rural development issues as a first priority representation in village council meeting.

The findings of women village council members' priority representation in village council meeting indicate the following facts. The women village council members have high level rural development issues representation to the village council meetings with respect to supply of drinking water, proper implementation of rural housing scheme and proper implementation of immunisation for pregnant mother and children as they secured mean score above 3.5 on a 5 point rating scale. The women village council members have moderate level rural development issues representation to the village council meetings with respect to SHG formation, rural livelihood promotion, proper functioning of health sub-centre, undertaking rural infrastructure works, proper implementation of Swarnjayanti gram Swarozgar Yojana, undertaking social works, proper implementation of national rural employment scheme, proper implementation of national social assistance scheme, undertaking rural industry works, undertaking rural



forestry works, undertaking drainage works, undertaking rural road works and proper implementation of women and child development programme as they secured mean score in the range of 2.5 to 3.5 on a 5 point rating scale. The women village council members have low level rural development issues representation to the village council meetings with respect to proper implementation of prime minister rural employment scheme, promotion of rural non-farm employment, proper implementation of integrated child development scheme, undertaking rural sanitation works, provision of urban amenities in rural areas and undertaking rural sanitation works as they secured mean score below 2.5 on a 5 point rating scale.

The result of education wise analysis reveals that the degree level educated respondents rank the first position in their overall rural development issues representation in the village council meetings, PUC level educated women village council members the second, high school level educated women village council members the third, middle school level educated, women village council members the fourth and illiterate village council members the last. The result of family size wise analysis reveals that the small family size group respondents rank the first position in their overall rural development issues representation in the village council meetings, medium family size group women village council members the second and large family size group village council members the last. The result of age wise analysis reveals that the respondents in the age group below 30 years rank the first position in their overall rural development issues representation in the village council meetings, women village council members in the age group 31-40 years the second, women village council members in the age group 41-50 years the third and women village council members in the age group 51 and above the last. The result of income wise analysis reveals that the highest income group respondents rank the first position in their overall rural development issues representation in the village council meetings, women village council members in the income group Rs.20001-25000 the second, women village council members in the income group Rs.15001-20000 the third women village council members in the income group Rs.20001-25000 the fourth and lowest income group women village council members the last.

Conclusion

The findings of women village council members' purpose of power utilization at the village council meetings reveal the following facts. The women village council members have first order power execution towards Supplying basic minimum needs for poor people, power execution towards development works and promotion of village sanitation and health the second, power execution towards social development and fight against social injustice the third, power execution towards women development and protection women rights the fourth and power execution towards economic development of the women the last. The result of education wise analysis reveals that the illiterate women council members mainly use of their powers towards Supplying basic minimum needs for poor people in their village council meetings. The result of family size wise analysis reveals that the small family size group women village council members mainly make use of their services towards supplying basic minimum needs for poor people and development works and promotion of village sanitation and health. The result of age wise analysis reveals that the above 40 years age group women village council members make use of their powers towards economic development of the women and supplying basic minimum needs for poor people. The result of



income wise analysis reveals that the lowest income group women village council members mainly make use of their powers towards supplying basic minimum needs for poor people and social development and fight against social injustice.

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Problems and Challenges faced by India in Adopting International Financial Reporting Standards (IFRS)

Asst. Prof. Salma Taj

Department of Commerce

Government First Grade College, Jagalur

Davangere(D)-577528

Contact No- 8050695257

Email ID- salmat912@gmail.com

Abstract

Trust and transparency led to a discussion of the fundamental purpose of financial reporting. Consistent, comparable and understandable financial information is the lifeblood of commerce and making investment. In India the Institute of Chartered Accountants of India (ICAI) has decided to adapt IFRS for accounting periods commencing on or after April 1, 2011. . This paper discusses the IFRS adoption procedure in India and the utility for India in adopting IFRS, the problems and challenges faced by the stakeholders and its impact on India. Lastly, paper concludes with the ways through which these problems can be addressed.

KEY WORDS: Accounting Standards, IFRS, IASB, stakeholders.

a. Introduction:

India today has become an international economic force. To stay as a leader in the international market, India opted the changes it need to interface Indian stakeholders', the international stakeholders' and comply with the financial reporting in a language that is understandable to all of them. The International Financial Reporting Standards (IFRS) aims to make international financial reporting comparisons as easy as possible because each country has its own set of accounting rules. It is a set of international accounting and reporting standards that will help to harmonize company financial information, improve the transparency of accounting, and ensure that investors receive more accurate and consistent reports. IFRS in Indian context At present, Accounting Standards Board (ASB) formulates and issues accounting standards in India which are more or less in line with IFRS except for a few instances where departure is necessary to comply with the legal, regulatory and economic environment. Council of the Institute of Chartered Accountants of India (ICAI) opined in May 2006 that adopting IFRS was considered and supported by the ASB. IFRS task force was set up to provide a road map for convergence and it decided to converge with IFRS from the accounting period commencing on or after 1 April 2011. In India, Ministry of Corporate Affairs carried out the process of convergence of Indian Accounting Standards with IFRS after a wide range of consultative process with all the stakeholders in pursuance of G-20 commitment and as result thirty five Indian Accounting Standards converged with International Financial Reporting Standards (henceforth called IND AS).



1.2 Objectives of the Study:

To study the Problems and Challenges faced by Indian Companies in the process of Convergence to IFRS.

To focus on the Measures taken to address the Challenges.

1.3 Methodology

For the purpose of the present study, mainly literature survey and secondary data has been used. The required secondary data was collected from the authorized Annual Reports and Official Website of ICAI and IFRS, various Journals and Research

Papers, diagnostic study reports and newspaper articles have been surveyed in making this study.

Key study on convergence with IFRS in India

Adoption of IFRS has become a vital issue of discussion and debate in the different country. Due to the variation in different country's GAAP of an individual country, a threat is always sustain on the harmonization of accounting standards. IFRS is one of the best financial reporting systems, which does not include any country with variation of accounting policies. Now a single set of financial reporting is final statement to present across the world at a reduced cost and more reliable, transparent and fair reporting of an entity. These benefits are attracting each country to set mandatory for adopting IFRS in their country. India has also mandate the IFRS for financial reporting statement from 1st April 2011 but still India have been not succeeded to resolve its issues relating to conversion with IFRS such as taxation. Corporate Affairs Minister Salman Khurshid said on the sidelines of an ASSOCHAM seminar on International Financial Reporting Standards (IFRS) here "We are still working on fair value concepts and other issues like depreciation, but I can assure you that we will stick to the roadmap laid for the convergence of Indian standards with the IFRS".

After enactment of Companies Act 2013 the ministry of corporate affairs has focus to implement IFRS from April 1 2011. According to the draft plan the ministry announce to implement IFRS in the companies having turnover over Rs. 1000 crore from April 1 2015 and from April 1 2016 for those whose turnover is between Rs. 500 crore to Rs. 1000 crore but the professionals are still having difference on how to get fair value of assets and liabilities.

Therefore India needs to develop its conference regarding to IFRS convergence. Also need to develop some training programs for IFRS policies. For the purpose of successful conversion of IFRS with Indian Corporate, India needs to have efficient professionals to operate in this field. Apart from this, IFRS require the fair market value applications in financial reporting this may create significant differences in financial information currently presented in financial reports. This may result in the reduction in earnings of the company. Therefore Indian companies will have to create awareness amongst its customers, investors and stakeholders as well as they need to make clear themselves to explain the reason for this changes and maintain understanding, transparency and reliability of their financial statements. Due to the lack of availability of professionals with adequate valuation skills to stimulate Indian Corporate to get fair value estimate, India has not gain benefits of IFRS. But those companies are



talking the challenging of convergence of IFRS effectively have succeed to get more earning in the last year like IT companies have gain benefits from the convergence with IFRS.

Azim Premji, Chairman of Wipro, commenting on the results said – "There are positive indicators on the global economy. Client confidence is on the uptick and we see it reflected in our results."

Problems And Challenges:

Despite several benefits as may be looked out by the different people, there will be several challenges that will be faced on the way of IFRS convergence.

Difference in GAAP and IFRS:

Adoption of IFRS means that the entire set of financial statements will be required to undergo a drastic change. The differences are wide and very deep routed. It would be a challenge to bring about awareness of IFRS and its impact among the users of financial statements.

Issue of GAAP Reconciliation:

The Securities Exchange Commission (SEC) laid out two options in its proposal—one calling for the traditional IFRS first-time adoption reconciliation, the other requiring that step plus an on-going unaudited reconciliation of the financial statements from IFRS to U.S. GAAP. Clearly the second one is a more costly approach for companies and for investors.

Training and Education:

Lack of training facilities and academic courses on IFRS will also pose challenge in India. There is a need to be educated on IFRS and its application. Charles Noski,



POLITICAL COMMUNICATION

Nagesh T

Assistant Professor

Department of Political Science

Government First Grade College, Harihara.

ABSTRACT

Political communication is a sub-field of political science and communication that deals with the production, dissemination, procession and effects of information, both through media and interpersonally, within a political context. This includes the study of the media, the analysis of speeches by politicians and those that are trying to influence the political process, and formal and informal conversations among members of the public, among other aspects.

Defining the concept

The study and practice of political communication focuses on the ways and means of expression of a political nature. Robert E. Denton and Gary C. Woodward, two important contributors to the field, in *Political Communication in America* characterize it as the ways and intentions of message senders to influence the political environment. This includes public discussion (e.g. political speeches, news media coverage, and ordinary citizens' talk) that considers who has authority to sanction, the allocation of public resources, who has authority to make decision, as well as social meaning like what makes someone American. In their words "the crucial factor that makes communication 'political' is not the source of a message, but its content and purpose."

David L. Swanson and Dan Nimmo, also key members of this sub-discipline, define political communication as "the strategic use of communication to influence public knowledge, beliefs, and action on political matters." They emphasize the strategic nature of political communication, highlighting the role of persuasion in political discourse. Brian McNair provides a similar definition when he writes that political communication is "purposeful communication about politics." For McNair this means that this not only covers verbal or written statements, but also visual representations such as dress, make-up, hairstyle or logo design. With other words, it also includes all those aspects that develop a "political identity" or "image".

Denton and Woodward, for example, provide one definition of political communication as pure discussion about the allocation of public resources (revenues), official authority (who is given the power to make legal, legislative and executive decision), and official sanctions (what the state rewards or punishes).

Political Communication involves;

1. All forms of communication undertaken by politicians and other political actors for the purpose of achieving specific objectives.
2. Communication addressed to these actors by non-politicians such as voters and newspaper columnists.



3. Communication about these actors and their activities, as contained in news reports, editorials, and other forms of media discussion of politics.

1. Political Organisations

2. Media

- First, we may speak of an objective political reality, comprising political events as they actually occur
- There is then a subjective reality – the ‘reality’ of political events as they are perceived by actors and citizens
- Third, and critical to the shaping of the second category of subjective perceptions, is constructed reality, meaning events as covered by the media.

3. Citizen

Propaganda

Propaganda is a form of communication that attempts to achieve a response that furthers the desired intent of the propagandist. Persuasion is interactive and attempts to satisfy the needs of both persuader and persuadee. A model of propaganda depicts how elements of informative and persuasive communication may be incorporated into propagandistic communication, thus distinguishing propaganda as a specific class of communication. References are made to past theories of rhetoric that indicate propaganda has had few systematic theoretical treatments prior to the 20th century. Public opinion and behavioral change can be affected by propaganda.

Propaganda model

The propaganda model is a conceptual model in political economy advanced by Edward S. Herman and Noam Chomsky to explain how propaganda and systemic biases function in mass media. The model seeks to explain how populations are manipulated and how consent for economic, social and political policies is "manufactured" in the public mind due to this propaganda.

The theory posits that the way in which news is structured (through advertising, concentration of media ownership, government sourcing and others) creates an inherent conflict of interest which acts as propaganda for undemocratic forces.

First presented in their 1988 book *Manufacturing Consent: The Political Economy of the Mass Media*, the "propaganda model" views the private media as businesses interested in the sale of a product—readers and audiences—to other businesses (advertisers) rather than that of quality news to the public. Describing the media's "societal purpose", Chomsky writes, "... the study of institutions and how they function must be scrupulously ignored, apart from fringe elements or a relatively obscure scholarly literature". The theory postulates five general classes of "filters" that determine the type of news that is presented in news media. These five classes are:

- Ownership of the medium
- Medium's funding sources
- Sourcing
- Flak



- Anti-communism and fear ideology

The first three are generally regarded by the authors as being the most important. In versions published after the 9/11 attacks on the United States in 2001, Chomsky and Herman updated the fifth prong to instead refer to the War on Terror and antiterrorism, although they state that it operates in much the same manner. Although the model was based mainly on the characterization of United States media, Chomsky and Herman believe the theory is equally applicable to any country that shares the basic economic structure and organizing principles which the model postulates as the cause of media biases

Spin

A contemporary term for a form of propaganda that relies on deceptive methods of persuasion.

In politics, business, and elsewhere, spin is often characterized by exaggeration, euphemisms, inaccuracies, half-truths, and excessively emotional appeals.

A person who composes and/or communicates spin is referred to as a spin doctor.

In public relations, spin is a form of propaganda, achieved through providing an interpretation of an event or campaign to persuade public opinion in favor or against a certain organization or public figure. While traditional public relations may also rely on creative presentation of the facts, "spin" often implies disingenuous, deceptive and/or highly manipulative tactics.

Politicians are often accused by their opponents of claiming to be honest and seek the truth while using spin tactics to manipulate public opinion. Because of the frequent association between spin and press conferences (especially government press conferences), the room in which these take place is sometimes described as a spin room. A group of people who develop spin may be referred to as "spin doctors" who engage in "spin doctoring" for the person or group that hired them.

Spin involves the following tactics:

1. Manipulation of meaning
2. Deception
3. Impression Management
4. Selective Disbursal of Information

Spin Doctors

Person who specializes in Spin can be termed as spin doctors. Most of the party spoke persons and public relation officers are good spin doctors.

Techniques

- The techniques of spin include:
- Selectively presenting facts and quotes that support one's position (cherry picking)
- Non-denial denial
- Non-apology apology
- Mistakes were made
- Phrasing in a way that assumes unproven truths, or avoiding the question[5]
- "Burying bad news": announcing one popular thing at the same time as several unpopular things, hoping that the media will focus on the popular one.
- Misdirection and diversion



For years businesses have used fake or misleading customer testimonials by editing/spinning customers clients to reflect a much more satisfied experience than was actually the case. In 2009 the Federal Trade Commission updated their laws to include measures to prohibit this type of "spinning" and have been enforcing these laws as of late. Additionally, over the past 5 to 6 years several companies have arisen that verify the authenticity of the testimonials businesses present on the marketing materials in an effort to convince one to become a customer.

Another spin technique involves a delay in the release of bad news so it can be hidden in the shadow of more important or favorable news or events.

Conclusion

Political communication is a hot and happening field in the field of political science in India. It shapes the perception of the general public towards the governing bodies. All government irrespective of ideologies, political parties are entertaining political communication over mass media to retain their popularity and acceptance.

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An Economic Analysis of Drop-Outs in Primary Schools

Dr. Turamari Girija Basavanth

Lecturer, Dept. of Economics, Government First Grade College, Koppal.

E-Mail:girijaturamari3@gmail.com , Mobile No: +918618604038

Abstract

International Bureau of Education finds that the problem of school drop outs or wastage occurs in all the countries. In a developing country like India it is an alarming, problem. The extent of dropouts is considerably large in our country. This paper mainly focused on identifying the problem of drop-outs in the State, National and International level. Secondary data used from the MHRD Annual Report, Statistical Year Book - 1998 UNESCO, NSSO Report etc. For the analyzing simple statistical tools like average and percentage are used to analysis the time series data. The study has attempted to grasp the reality and quality of children's life vis-a-vis education, to be seen not merely as a number game to reach a minimum literacy, level but as something that should be closely related to the lives of the learners.

Key words: Economic Analysis, Drop-outs, Primary School, Pupil teacher ratio, Cohort Method.

1. Introduction

In this context Kenedy's¹ study of dropouts is very relevant. Future of any country depends on the will and wisdom of citizens. It is damaged and irreparably damaged, whenever; any of its children are not educated to the fullest extent of its capacity. Today an estimated four out of ten students will not finish high schools". In spite of constant attention the problem of dropouts remains a serious problem all over the world. Regarding areas of research that Indian Education Commission² pointed out that "the problem of priority in education is complex". International Bureau of Education finds that the problem of school drop outs or wastage occurs in all the countries. Even advanced countries are facing the wastage problem. In a developing country like India it is an alarming, problem. The extent of dropouts is considerably large in our country. The problem of early school leavers has been agitating the best minds of various countries of the world especially the developing ones. The reasons are they are spending money running into enormous figures over universal literacy, but that it not bearing fruits due to the large number of drop-outs. It is these drop outs and school leavers who some times constitute the anti social elements³.

2. Objective of the paper is to identify the problem of drop-outs in the State, National and International level.

3. Data source for Research: Secondary data used from the Ministry of Human Resources Development Annual Report, Statistical Year Book - 1998 UNESCO, National Sample Survey Organization (NSSO) Report etc. Tools and Techniques: For the analyzing simple statistical tools like average and percentage are used to analysis the time series data.

4. Meaning and Definition

According to ‘Hertog Report’ 6 the child joins a school spends a few years in it but then for a variety of reasons leaves the school. This practice leads to extra expenditure and wastage of resources. The draft plan for primary education points out as long as every child does not obtain primary education, the removal of immature children from schools leads to a waste. The dropping out of the child from the educational process i.e. his leaving school at an unsuitable time is known as wastage. This wastage involves a waste of national labour and wealth and its long term consequences are necessarily disastrous. “A drop-out is a pupil of any age who leaves school for any reason other than death before completion of elementary education”. This drop-out or wastage is different from stagnation.

5. Drop-outs Rate in the World

Is the universalisation of primary education so very difficult? The developed countries have achieved universal primary education long ago⁹. It is in this context that we selected eighty Afro-Asian countries that had about the same or lower per capita income 25/30 years age and were faced with an equally formidable problem of illiteracy rate.

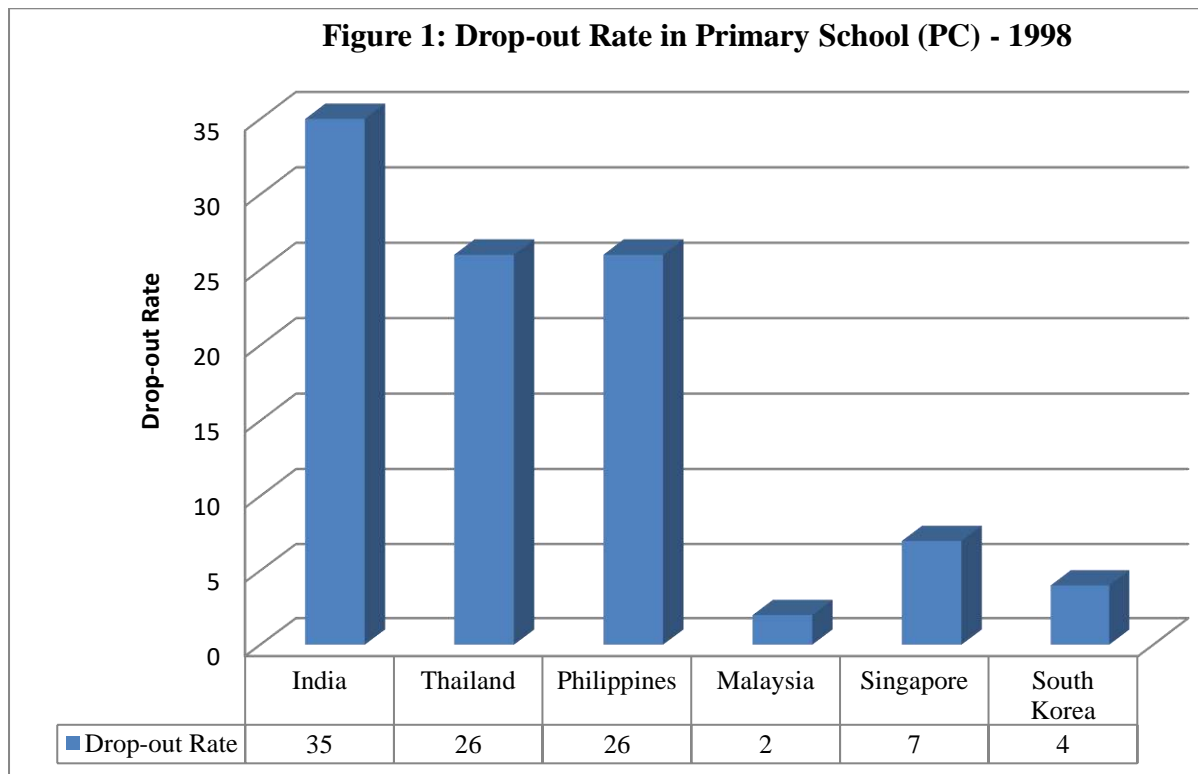
Table 1: Illiteracy Rate - 1990-91

Country	Over all	Females	pupils reaching literacy	GNO Capita in USA	
			As % of cohort	25/30 yr ago	Most recent
Africa Botwana	29.2	30.5	95.1	180	1600
Congo	37.1	44.6	85.4	180	940
Gabon	30	46.6	78.9	400	2900
Kenya	40.8	50.8	74.2	100	230
Lesotho	26.4	15.5	80.4	60	470
Maduascur	32.4	38.4	9.2	130	230
(15/20 yrs ago)					
Mauritus	17.2	22.9	98.9	310	1950
Zaire	40	55.3	75.3	240	260
Zambia	24.3	32.6	99.9	260	390
Aisa China	30.1	44.5	96.8	90	360
Indonasia	25.9	35.6	89	30	510
Korea Republic	-	-	99.4	130	4400
Malaysia	26.6	34	99.4	320	2160

Myanmar	29	-	48.5	-	-
(15/20 yrs ago)					
Philippines	14.3	14.6	78.7	180	700
Srilanka	12.9	17.3	98	160	430
Thailand	9.5	12.2	83.9	140	1230
India	56.5	71.1	58.2	90	340
India	47.89	60.52	51.4	-	-

Source: Social Indicators of Development – 1990, Published for World Bank 1991.
 Ministry of Human Resources Development Annual Report - 1990-91

Progress in reducing illiteracy rate and increasing the percentage of pupils reaching grade IV, which is the minimum level for retention of literacy were tabulated (Table No.1).¹⁰ It will be seen from the Table No. 1, that India has the highest percentage of both over all illiteracy and female illiteracy of population above fifteen years and the lowest percentage of pupils reaching to among eighteen Afro-Asian countries listed in this Table (only Myanmar has a lower percentage of pupils reaching grade IV, but that was 15/20 years ago). Some of these countries had above the same or lower per capita income GNP about 25 to 30 years ago. This is shown in the figure number one.



Source: Statistical Year Book - 1998 UNESCO.

Table 2: International Comparison on PTR-2014

Countries	Pupil Teacher Ratio	
	Lower Primary(I-V)	Higher Primary (VI-VIII)
Bangladesh	40.2	36.9
Brazil	21.2	18.5
China	16.2	12.6
Germany	12.3	11.2
India	25	17
Nepal	24	35.4
Pakistan	46.5	17.7
Russia	19.8	NA
South Africa	32.3	NA
Sri Lanka	23.7	17.3
UK	17.4	15.3
USA	14.5	14.8

Source: Educational Statistics at a Glance, Government of India Ministry of Human Resource Development Department of School Education & Literacy, New Delhi.

Pupil per teacher in developed countries is very good condition i.e., USA 14.5, UK 17.4 and Germany 12.3. The ratio of pupil teacher is medium in developing countries like India (25) in lower primary school. In the countries like Pakistan (46.5) and Bangladesh (40.2) the pupil teacher ratio is not in good condition with compare to other neighbour countries (Table 2). This scenario is similar in Higher primary, except Nepal (35.4) and Pakistan (17.7).

6. Drop-outs Rate in India

The role of education becomes much more important in the wake of liberalization, privatization and globalization policies introduced in India in 1990-91. Under these conditions only the well read and skilled can avail the available opportunities. Higher literacy levels played a major role in the success of Asian Tigers¹³. Recognizing the importance of education universalisation of elementary education and elimination of adult illiteracy has been accepted as the basic objectives of the education policy of India. During seventh and eighth five year plans, primary education was given priority following direction of National Policy on Education (1986 revised 1992). District Primary Education Programme (DPEP) and the nutrition support to primary education (mid day meals) were introduced during the eighth five year plan.

The goal of ninth plan is to make the nation fully literate by the year 2005. Launching of the National Literacy Mission (NLM) in 1988 was a breakthrough in the promotion of adult literacy. Imparting functional literacy to the illiterate in the age group of 15-35 by mobilizing mass scale human resources

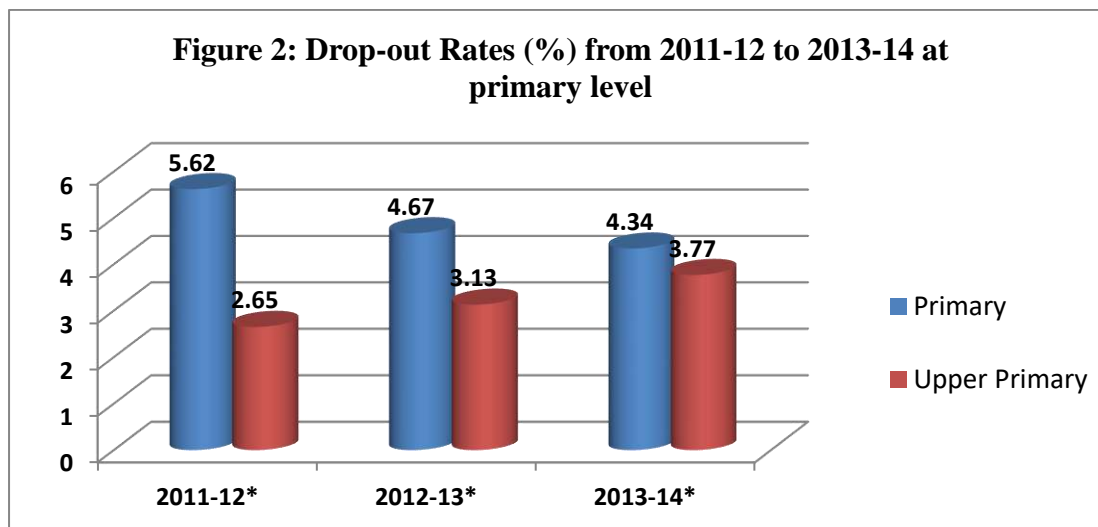
materials and administration is the objective of this programme. A mass campaign approach to literacy was adopted in 1989. For those who attained the literacy level. Post literacy and continuing education facilities have been included in the NLM¹⁴.

Table 3: Average Annual Drop-Out Rate in School Education

Classes/ Year	Primary			Upper Primary		
	Boys	Girls	Total	Boys	Girls	Total
2011-12	5.89	5.34	5.62	2.13	3.2	2.65
2012-13	4.68	4.66	4.67	2.3	4.01	3.13
2013-14	4.53	4.14	4.34	3.09	4.49	3.77

Source: Educational Statistics at a Glance, Government of India Ministry of Human Resource Development Department Of School Education & Literacy, New Delhi

The drop-out rates of children in class's I-V and I-VIII are quite high in India. More than one third of the total children admitted in class. I do not reach class VIII and discontinue their education after completing the first level. The main reasons include poverty of the family, inaccessibility to school, social prejudice, and the lack of parental support¹⁷.



Source: Educational Statistics at a Glance, Government Of India Ministry Of Human Resource Development Department Of School Education & Literacy, New Delhi

Figure 2 indicates the Drop-out Rates in Primary schools over the year 2011-12 to 2013-14. Drop-out rate was 5.62 and 2.62 in respectively primary and upper primary schools in the year 2011-12. Primary school drop-out rate is slightly decreased from 2011-12 (5.62) to 2013-14 (4.34) in India. But in higher

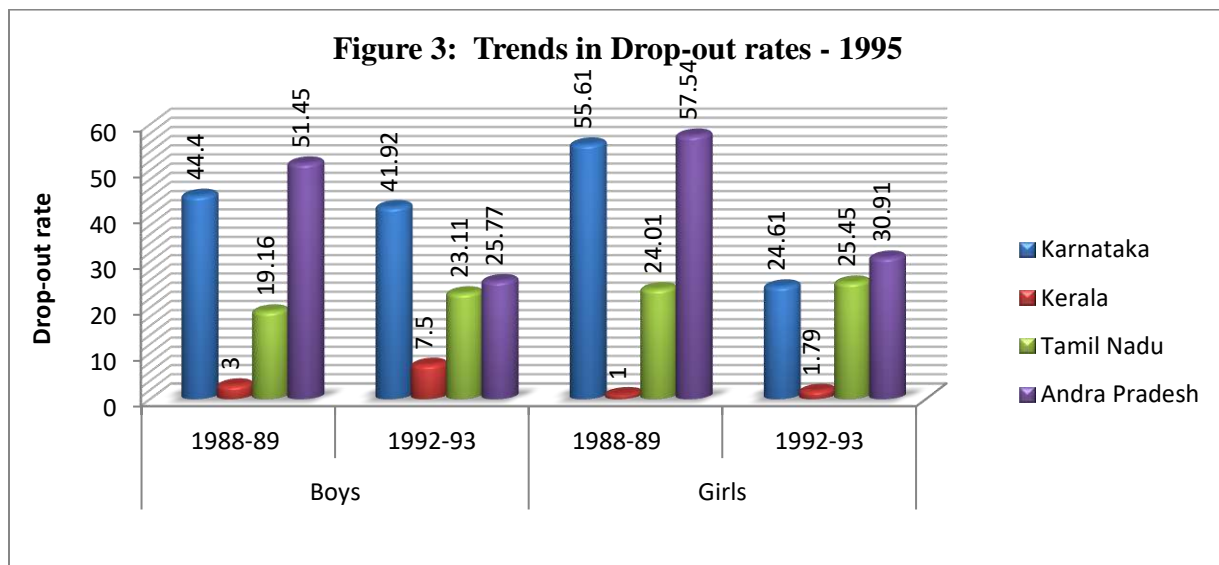
primary school drop-out rate is continuously increased from 2011-12 (2.62) to 2013-14 (3.77). This shows the drop-out in upper primary school is very high.

Table 4: Drop-outs Rate at Primary and Middle school stage

Class/Sex	1960-61	1970-71	1980-81	1990-91	1991-92
Class 1-5					
Boys	61.1	64.5	56.2	42	41
Girls	70.9	70.9	62.5	47.6	45.2
Total	64.9	69	58.7	44.3	42.8
Class 1-8					
Boys	75	74.8	68	60.6	54.3
Girls	85	83.4	79.4	67.6	62
Total	78.3	77.9	72.7	63.4	57.5

Source: GOI (1994) Secondary Education Statistics (1993-94) studies in Education statistics No. 1. Ministry of Human Resources and Development, GOI.

From primary education drop-out rates will change from state to state within the country, compared to the all state drop-outs, it is as low as 0.41 in Kerala, 5.32 in Haveli and 11.13 in Lakshadweep. While it goes upto 66.99 in Meghalay, 72.86 in Manipur. This is showing only lower primary drop-outs rates. As well as in upper primary education drop-outs rate also change from state to state, compared to the all state dropouts it is as low 14.63 in Haveli, 18.71 Kerala. While it goes up to 86.60 in Meghalaya, 81.08 in Andra Pradesh. Even though the official enrolment statistics appear impressive and the country has crossed the midway mark of 50 per cent as for as literacy is concerned, it still has the obvious distinction of having 57.5 per cent drop-out rate the highest in the world (MHRD)¹⁹.



Source: Margin Vol-29 (January-March, 1995)



Drop-out rate at primary levels is highest in Karnataka. According to the estimates of the NCAER 33.54 per cent of the children are drop-out at primary level highest among the southern states. However, a welcome trend is that the drop-out rate among the girls has in Karnataka has come down considerably.

7. Drop-outs Rate in Karnataka :

At present the education structure in the stage consists of four year of lower primary, three years of higher primary and three years of high school or secondary education. Karnataka is yet to restructure the 10 years of secondary system into the 5+3+2 pattern as envisaged in the national policy on education (1980). The plus two stage is available in composite as well as independent pre-university colleges and composite degree colleges. ²¹Karnataka may possibly be seen as being representative of the country in the sphere of primary education in that it is not as backward as Bihar nor as advanced as Kerala. Also, there exist within the state contrasting educational levels ranging from the most backward districts such as Gulbarga to the relatively more advance ones like Dakshina Kannada and Kodagu. The 1991 census data indicates the literacy rate as 56.04 per cent as against 29.80 per cent in 1981. Yet, 2.5 million persons in the age group of 15 to 35 are illiterate (GoK, 1999). The male-female differential in literacy is still high literacy among males is 67 per cent while it is only 44 per cent among females.

Karnataka spends 3.2 per cent of its State Domestic Product on education. But as for priorities within the sector, elementary education gets the major share - 54.5 per cent of the education budget followed by secondary and university education. Expenditure on primary education per child at current prices in Rs.1350 but 90 per cent of this expenditure is on salaries of government and aided school teachers with little left over for quality improvement. There has been a rapid increase in primary schools and enrolments - the number of primary schools -government, aided and private in Karnataka went up from 27050 in 1960-61 to over 46900 in 1997-98 (Status report on Elementary Education; Human Development in Karnataka, 1999).

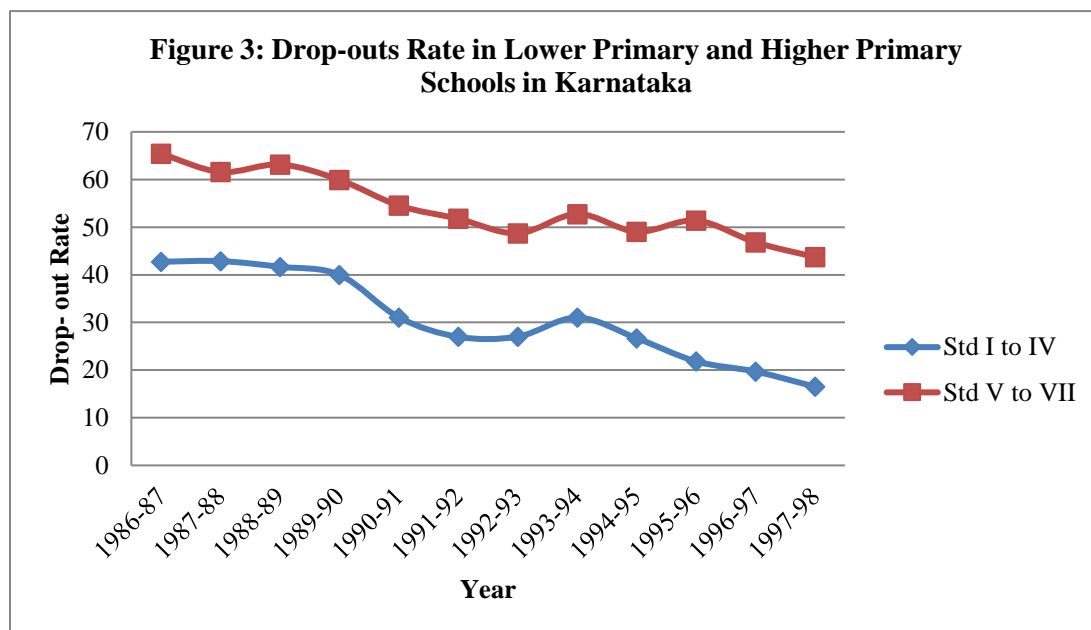
Table 5: Drop-outs Rate in Primary School Stage in Karnataka (1986-87 to 1997-98)

Year	Std I to IV			Std V to VII		
	Boys	Girls	Total	Boys	Girls	Total
1986-87	36.65	50.33	42.75	63.34	67.86	65.41
1987-88	35.54	50.65	42.87	55.84	67.66	61.58
1988-89	35.85	47.95	41.68	57.96	68.73	63.15
1989-90	33.17	47.15	39.99	54.46	65.68	59.94
1990-91	26.13	36.8	31.06	51.33	58.25	54.53
1991-92	24.92	29.31	26.98	48.69	55.24	51.76
1992-93	24.89	29.44	27.03	43.84	54.22	48.71
1993-94	28.29	33.99	31.01	50.38	55.36	52.76
1994-95	23.39	30.31	26.69	47.14	51.15	49.05

1995-96	16.82	27.37	21.82	49.41	53.58	51.39
1996-97	16.54	23.16	19.69	45.65	48.09	46.81
1997-98	16.88	16.1	16.51	41.34	46.28	43.71

Source: Ministry of Human Resources and Development, GoI.

As a result of the increase in the number of schools, primary enrolment from classes I to VH has increased from 2.3 million in 1959-60 to over 8.2 million in 1998-99. However, gross enrolment ratios are 84 per cent for girls and 92 per cent for boys in classes I to VII (Human Development in Karnataka, 1999). Although there are 1.92 lakh teachers working in primary schools, the teachers - pupil ratio is as high as 1:60 in rural areas while in urban areas it is 1:47. There are 6074 single teacher schools in the state.



Source: Ministry of Human Resources and Development, GoI.

In addition to drop-outs, an alarmingly high number of boys and girls are out of school. In 1980-81, of the child population of 8.1 million in the 6-14 age group, many as 3.8 million (48 per cent) were out of school. Though the percentage of children out of school has dropped, in absolute numbers, the total number of these children is as high as 2.6 million or 26 lakh as in 1999.

Table 6: Drop-out Rates in Lower Primary and Higher Primary Stages (2017-18) (In %)

Stage	All children	All (Boys)	All (Girls)
Lower Primary	1.62	1.85	1.38
Higher Primary	2.56	2.38	2.77

Source: Education Dept. (SSA)



Drop-out Rates in Karnataka is elaborated in the Annual report 2016-17, Sarva Shiksha Abhiyan (SSA) had identified 17005 (7 to 14 years) drop-out children in state. Most of the drop-out children were in the districts namely Vijayapura, Yadgir, Kalburgi, Bengaluru North and Bengaluru South, and Ballari (Table no 6). The main reasons for the drop-out are migration from one place to another place within the state (Internal migration) for their livelihood, not interest of child in education and negligence of parents.

8. Reasons for Drop-outs

One of the reasons for dropouts is the detention of students in a class. The policy of automatic promotion subject to minimum attendance during the year should be followed. This reform involves no financial burden¹².

Table 7: Reasons for Drop-outs

	Rural		Urban	
	Male	Female	Male	Female
Not interested in education /further study	26.57	35.15	23.62	28.47
Participate in Household Economic activity	26.8	9.38	22.8	6.71
Other economic reasons	20.63	14.97	24.15	15.92
Domestic chares	2.01	14.25	2.2	15.93
Failure	5.56	11.47	5.95	14.7

Source: NSS 42nd Round July 1986 -June 1987

Greater percentage of female children will leave the school to participate in household work as compared to male children both in rural and urban areas. But greater percentage of male children will leave the school to participate in economic activities as compared to female children in both the rural and urban areas. The basic questions around education are political and structural, related to issues of caste, gender, and land and power relations in society. Poverty, child labour, and unattractive school, and indifferent teaching may also be cited as a factor, which contributes to early elimination from school. However, the rhetoric and activity linked to educating very often functions to legitimate those with political power to change social reality (Ginsburg, 1991). Neither political parties nor social movements in the country have paid in such attention to education. If there is interference by political parties, it is only to gain political mileage or control; parties may often mould or alter the syllabi or course to suit their own perceptions of Indians or regional favor, but seldom do they intervene to alter caste, gender or rural-urban divides.



9. Conclusion

The state of primary education as viewed in the analysis provides us a window to several issues - it explains inter linkages among the lack of denial of education, deprivation and poverty, low income levels and caste and gender divides in society. Our observations in the study also point to the larger implications vis-a-vis access and retention in primary education. To begin with, education of children has to be viewed in terms of the larger social reality, which implies greater power to the marginalized and weaker groups. This can be done through the formulation of need based education practices, which can enable the weaker groups to negotiate the unequal world from a position of strength (Ramachandran, 1988). The study has attempted to grasp the reality and quality of children's life vis-a-vis education, to be seen not merely as a number game to reach a minimum literacy, level but as something that should be closely related to the lives of the learners. The primary responsibility for achieving the goal still rests with the democratic state.

However, politics, conflicts and contradictions notwithstanding, if education has to serve the needs of the excluded strata - the dalits, tribals and the backward amongst the OBCs as well as the landless and poor - and become an intrinsic part of their struggle for survival and dignity, it is necessary to address issues of social and economic disparities and gender inequalities. One way to do this is to adopt more integrated development programmes which rather than treat the problems of education in isolation, are also able to view them in relation to other core issues such as poverty alleviation, upliftment of the girl child, removal of bonded labour and landlessness. Another way to do this entails organising around communities, such as by strengthening community and group mechanisms for fetching fodder, water and fuel, sibling care, etc. thus overcoming individual poverty barriers and enabling children to reach schools. Efforts such as these can go a long way in diminishing caste and class disparities and village and family patriarchy to allow for wider access to education.

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Agricultural Finance and its impact on Rural Development.

Dr. Hanumanthappa H

Assistant Professor & HoD of Economics,
SSS GFGC&PG Centre, Channagiri-577213,
Davanagere Dist.,

Cell No: 9480506149, Email: 66hanumanthappah@gmail.com

1.1 Introduction.

Finance in agriculture is as important as development of technologies. Most of the times farmers suffer from the problem of inadequate financial state. This situation leads to borrowing from any source that leads them to fall in debt trap.

Professional money lenders were the only source of credit to agriculture till independence. They used to charge unduly exorbitant rates of interest and follow serious practices while giving loans and recovering them. As a result, farmers were heavily burdened with debts and many of them are left with perpetuated debts. There were widespread discontents among farmers against these practices.

After nationalization of banks, it was made mandatory for these banks to provide finance to agriculture as a priority sector. These banks undertook special programs of branch expansion and created a network of banking services throughout the country and started financing agriculture on large scale. Thus agriculture credit acquired multi-agency dimension. In bringing "Green Revolution", "White Revolution" and now "Yellow Revolution" finance has played a crucial role.

1.2 Meaning and Importance.

Agricultural finance is the study of financing and liquidity services credit provides to farm borrowers. It is also considered as the study of those financial intermediaries who provide loan funds to agriculture and the financial markets in which these intermediaries obtain their loanable funds.

Agricultural production in this country depends upon millions of small farmers. Their intensity, effort and efficiency have helped in raising yields per acre. Finance in agriculture act as a key to farmers. Money is always inadequate and he needs outside finance or credit. Because of inadequate financial resources and absence of timely credit facilities at reasonable rates, many of the farmers, are unable to go in for improved seeds and manures or to introduce better methods or techniques.

The farming community must be kept informed about the various sources of agriculture finance. Agricultural finance possesses its usefulness to the farmers, lenders and extension workers.

The needs of the farmers can be classified into three categories

(i) Short term. (ii) Medium term, and (iii) Long term.



Short-term loans are required for the purchase of seeds, fertilizers, pesticides, feeds on fodder of livestock, marketing of agricultural produce, payment of wages of hired labour are classified according to the use and kind of application as insecticides, fungicides, herbicides and other pesticides.

Insecticides account for the major share of pesticides consumption in India that includes both preventive treatments, which are applied before infestation levels are known, a implementation treatments which are based on monitored infestation levels and expected crop damages. The use of pesticides in Indian agriculture was negligible in early 1950s with only 100 tones of pesticides being consumed at the beginning of the first adoption of the new agriculture strategy in mid-1960.

The use of pesticides increased considerably as the new varieties are more prone to attack by pests and insects. The pesticides application in 1970-71 stood at about 24.3 thousand tones. Consumption of pesticides (technical grade material) stood at 41 thousand tones for unproductive purposes.

Period of such loans are up to 15 months. Agencies for granting such loans are the moneylenders and cooperative societies. Medium-term loans are obtained for the purchase of cattle, small agricultural implements, repair and construction of wells etc. The period of such loans extends from 15 months to 5 years. These loans are generally provided by money-lenders, relatives of farmers, cooperative societies and commercial banks.

Long-term loans are required for effecting] permanent improvement on land, digging tube wells, purchase of larger agriculture implements and machinery like tractors, harvesters etc. and repayment; of old debts. The period of such loans extends beyond; 5 years. Such loans are normally taken from Primary Cooperative Agricultural and Rural Development Banks (PCARDBS).

b. Role of Agricultural Finance.

Agriculture plays a crucial role in the development of the Indian economy. It accounts for about 17 per cent of GDP and about 55 per cent of the population is dependent on this sector. Agricultural finance is a subset of rural finance dedicated to financing agricultural related activities such as input supply, production, distribution, wholesale, processing and marketing.

Financial service providers face distinct challenges when dealing with this sector like for example, the seasonal nature of production, droughts, floods or diseases. The modern agriculture has increased the use of inputs specially for seed, fertilizers, irrigational water, machineries and implements, which has increased demand for agricultural credit. The farmer income is seasonal while his working expenses are spread over time. In addition, farmer's inadequate savings require the uses of more credit to meet the increasing capital requirements. Furthermore, credit is a unique resource, since it provides the opportunity to use additional inputs and capital items now and to pay for them from future earnings.

The rural population in India suffers from a great deal of indebtedness and is subject to exploitation in the credit market due to high interest rates and the lack of convenient access to credit. Since cash flows and savings in rural areas for the majority of households are small, rural households typically tend to rely on credit. Rural households need access to financial



institutions that can provide them with credit at lower rates and at reasonable terms than the traditional money-lender and thereby help them avoid debt-traps that are common in rural India.

c. Strategy to achieve Rural Development through Agricultural finance.

Timely and adequate agricultural credit is important for the increase in fixed and working capital for farmers. In order to provide sufficient credit to the farmers, many institutional and non-institutional agencies are working. Under institutional agencies cooperative, commercial, regional rural banks and different Government organizations are supplying credit to the needy farmers on priority basis.

For providing these facilities all the existing agencies like money lenders, commercial banks, cooperatives and the State have to be integrated and harnessed to a common purpose. Such a comprehensive approach is essential for ensuring the best use of all the available resources and thereby developing rural areas of the nation.

i. Drivers of Rural Development

- Overall economic growth
- Effective land reform
- Rural infrastructure
- Effective Panchayat Raj Institutions (PRI's)
- Rural financial services
- Dynamic agriculture sector
- Rural non-farm enterprises
- Subsidies

b. Summary and Conclusion

The potential role for agriculture development is to reduce poverty and drive growth for countries whose economies are agriculture-based. Growing population size requires agriculture growth compatible to meet required level of food. The change in consumption pattern with a change in per capita income level requires more proteins containing diet. The transition of agriculture from traditional to modern farming techniques is based on adequate availability of inputs like certified seeds, balanced use of fertilizers, mechanization, and agricultural finance. Agricultural finance plays an important role in enhancing the agricultural productivity in developing countries.

Rural credit, though not a direct tool of production, can help break the vicious circle of 'grow-eat-grow' by removing financial constraints and accelerating the adoption of new technologies. Credit facilities are thus the integral part of the process of commercialization of the rural economy. The introduction of easy and cheap credit is the quickest way to give boost to the agricultural production by which rural development is achieved.



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Importance of Sports and Physical education in Education: a diagnostic Study

Shivaprasad

Physical Education Director,
Govt. First Grade College ,J.G.Halli, Hiriya,Chitradurga

Abstract: Sports should be given importance at academic environment, because it gives the base of in cultivating sports activities at basic level. Sports activities at basic level works towards the overall benefit, if there is some sports activity in students daily activities then it would contribute toward his overall brain development and physical development. Earlier more importance was given to grades rather than any extracurricular activities. But since then education system has been changed and no more focus is given on holistic development of students. To make students all rounders, priority has to give equal importance on sports and academics. Students need to keep a balance between sports and education to excel in both the fields. This paper gives over view on importance of sports, impact on education as well as personality development and its related issues which are related to the topic of the study.

1. Introduction

As the saying in English goes, “All work and no Play makes Jack a Dull boy”. It has been forgotten that academic learning and sports education complement each other. They resemble the two sides of the same coin. If sports education is carried out accompanied with the academic curriculum, the overall personality of the student is increased to quite an extent. The qualities of the leadership, sharing, team spirit and tolerance are learnt from sports.

Sports education not only teaches the students to maintain the physical stamina, but also the habit of obedience, discipline, the determination to win, willpower, etc. The power of reasoning, mental development, vocational specialization comes from the academic education of the students. Therefore, sports education along with the academics result in the all-round development of the students.

Now-a-days the system of education makes the students stress more on their mental development and completely rejects the physical activities. The overall outcome of this is that the developing groups of graduates and professionals have weak bodies and poor physique. The curriculum should include sports, games and physical health education for the all-round development of the students.

2. Qualities which sports can teach us are

- ❖ Tolerance
- ❖ Patience
- ❖ Handling pressure
- ❖ Team spirit
- ❖ Proficiency to share victory and defeat
- ❖ Obedience
- ❖ Will power
- ❖ Self- confidence



The curriculum should include sports for an all round development of a child. A good academic background is important towards pursuing a career in sports as education qualification is necessary in the long run. Sufficient amount of school time should be allotted towards sports and physical training. A good educational backup will help to maintain a good lifestyle beside continuing sports.

3. Morality

Sports have a great importance in human life. In the past no importance was attached to sports in our country. But now we have realized that sports are very useful. So, every educational institution of our country provides for sports. As a matter of fact sports are a necessary part of education. The value of sports is very great. To enjoy good health we should take part in sports.

Sports are essential for the development of body and mind. We cannot do any work if we have a poor health. Sports teach us many qualities. When we take part in sports, we have to obtain some rules. So, sports teach us discipline which is very useful in practical life. Sports also teach us self - control. A good sportsman does not exult in victory. He does not lose heart when he is defeated. But, sometimes sports became the chief interest of life. When students make sports the chief object of their life, they ruin their career. They must strike a balance between sports and studies.

Sports education has direct impact on maintaining the child's health and increasing their physical stamina. One of the most important thing that is required in sports is the discipline, which has been derived from the word disciple – follower of a learned teacher. Having coaching in sports helps develop obedience, self-confidence and the ability to determine winning or losing with extreme will power.

4. Advantages of sports

- ✓ **Social interaction** - Playing sports in school and participating in school sport team helps students to socialize and bond with each other.
- ✓ **Physical health** – Playing sports daily will make a student healthy and stress free which in turn will boost his performance in school.
- ✓ **Boost confidence**-Sports helps students to gain confidence by playing with their classmates and engaging in friendly competition.
- ✓ **Leadership skill**- Playing in groups require a student to lead his/her team, which not only boosts his confidence but is also a great practice for future.

Sports in education help to develop mental growth and increase the power of reasoning of students. Being actively involved in sports can help students relax from their daily routine of learning syllabus and



reduces exam stress. One needs to keep a balance between work and play to keep the body and soul in sync. Sports not only make a person strong from outside but also develop a fit and sound body.

5. Impact of Sports on Education and Health

- **Making children active and agile:** With the invent of Internet, computers and television, children these days are leading a sedentary lifestyle, either being glued on their TV sets or playing/surfing on their computers. This has led to various lifestyle diseases such as diabetes, heart problems even in kids. Also, obesity has become a major challenge in these children. In order to combat these issues, it is important to inculcate the habit of playing outside or develop a passion for sports that would ensure certain amount of physical exercises.
- **Developing mental abilities:** In order to play any sports, together with physical ability, it is also important to create mental faculties of the players. A child is taught to sharpen his problem solving abilities, take instant decisions, and handle pressure situations while on the field. These skills are also important in personal life as well, and help in developing the overall personality of a student.
- **Nurturing sportsmanship spirit:** Sportsmanship spirit teaches to be fair and ethical in one's conduct, strives to have a winning attitude and even while being in the losing team, should be graceful in one's behavior. Such an attitude is also essential in equipping a person with life skills and to face various challenges in one's life.
- **Initiating team building:** A person cannot work in silo, it is essential for people to work together to create greater impact. When a student learns any sports, they also taught the basics of being a team member and how a match could be won only through team collaboration. They are informed that besides individual brilliance, team effort is also needed for success.
- **Giving wings to passions:** Many students are passionate about sports. They often want to become a sports person rather than an academician. A parent should respect the interest of their children and encourage their kids to take up this passion and translate it into a profession.

Sports in fact, is the medium through which a student is initiated into another dimension altogether. He is shown another perspective to nurture his curiosity and channelize his energy in a positive manner, these surely would go a long way in the holistic development.

5. Conclusion

The good academic background is an important aspect towards pursuing a career in sports as the education qualification will serve as a supporting pillar in the long run. In sports there can be hits and misses but a good educational backup will help maintain a good lifestyle beside continuing sports.



Students should give equal importance to both education and sports and maintain a proper balance to excel in both the areas.

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Role Of Education In Empowering Women Among Banjara Community In Karnataka: A Sociological Study.

(With Special Reference To Ballari District In Karnataka)

Saswathi L N¹

Research Scholar, Dept of Development Studies
Kannada University

Dr.Gnapati K Lamani²

Principle and Reseach Guide, Govt First Gread College, Koppala

ABSTRACT: Lambanis as nomadic people migrated from the Indian state of Rajasthan, North – West Gujarat, Western Madhya Pradesh and Eastern Sindh province of pre-independence Pakistan. They claim to belong to the clan of Agnivanshi Rajputs and are also known as Banjari, Lamadi, Lambani, Labhani, Lambara, Tanda, Vanjari, Vanzara, and Wanji. Together with the Domba, they are sometimes called the gypsies of India. Women are known to wear colourful and beautiful costumes like phetiya and kanchalli and have mehendi and tattoos on their hands. The dress is considered fancy and attractive by Western cultures. They use mirror chips and often coins to decorate it.

Key Words: Lamani, nomadic people, sindh, Banjari, Labhani, costumes.

INTRODUCTION: India is unique country with diversify in its culture. The Tribal community people constitute major core of the poor. Banjara women were not strictly under the control of men and they don't have much liberty when compared to men. These communities women's are also allowed to diverse, re marry and also if any injustice happens she will be given half of the husband's property. This community women's involved in cattle breeding, Agriculture, Collection of firewood, etc., they can participate in social, political and religious activities but men only have Confirmed religious rituals.

According to 2011 Census of India: population is 1210.19 million comprising 586.47 million (48.50%) females and 623.72 million(51.50%)males. Females have a share of 48.1% in the urban population and 48.60% in the rural population. The average annual exponential growth rate of population during 2001-2011 is 1.64%. Among them 84% of the population are Hindu, 12.90% are Muslim, 1.9% are Christian, 0.7% are Janis, 0.2% are Buddhist, lesser than 0.1% are Sikhs, and remaining belong to other religions. Karnataka is also the location of some tribes like Nayaka, Kadu Kuruba, Hakki Pikki, Sindollu, Rajugonda, Yerava and Banjara etc., The Schedule casts and Schedule Tribe population comprise about 16.60% and 8.60% respectively of India population. In India Women accounts nearly 50% of the total population If we do not assist their empowerment then the overall development will not take place of any country. Women Empowerment means power or authority given to someone for something. In this study



we focus on empowerment of women in Banjara/Lambani Community at Ballari District. In India the total population of SC community when compared with as per 2011 data census is as follows:

SCHEDULE CASTE POPULATION GROWTH IN INDIA (as per 2011)

	Absolute			Percentage to Total Population		
	Total	Rural	Urban	Total	Rural	Urban
PERSONS	201,378,086	153,850,562	47,527,524	16.60	18.50	12.60
MALES	103,535,165	79,118,138	24,417,027	16.60	18.50	12.50
FEMALES	97,842,921	74,732,424	23,110,497	16.70	18.40	12.70

The following tables show you the SC literacy rate:

SCHEDULE CASTE LITERACY RATE IN INDIA

	Absolute			Percentage to Total Population		
	Total	Rural	Urban	Total	Rural	Urban
PERSONS	10,474,992	7,495,763	2,979,229	17.10	20.00	12.60
MALES	5,264,545	3,771,506	1,493,039	17.00	19.90	12.40
FEMALES	5,210,447	3,724,257	1,486,190	17.30	20.10	12.80

Women Empowerment:

We all know that India is a male dominated country where males are dominated in every area and females are forced to be responsible for only family care and live in the home including other many restrictions. Almost 50% of the population in India is covered by the female only so the full development of the country depends on the half population means women, who are not empowered and still restricted by many social taboos. In such condition, we cannot say that our country would be a developed in the future without empowering its half population means women. If we want to make our country a developed country, first of all it is very necessary to empower women by the efforts of men, government, laws and women too.



Women's Education in India:

Education is one of the basic activities of people in all human societies. The continued existence of society depends upon the transmission of culture to the young. It is essential that every new generation must be given training in the ways of the group so that the same tradition will continue. Every society has its own ways and means fulfilling this need.

Definitions of Education Durkheim:

describes Education as “The socialization of the younger generation”. He further states that it is “continuous effort to impose on the child ways of seeing, feeling and acting which he could not have arrived at spontaneously”.

National Policy on Education in India:

Before 1976, education was the exclusive responsibility of the states. After the constitutional amendment of 1976, education became a new sharing of responsibility between the union and the states. To monitor the educational policies and programmes, the central government proposed a National Policy on Education (NPE) and Programme of Action (POA) in 1986 as updated in 1992.

Right to Education:

Article 21A of the Constitution says that the state shall provide free and compulsory education to all children of the age of six and fourteen in such manners the state may, by law, determine. The Constitution (86th Amendment) Act, 2002 seeks to make free and compulsory education a fundamental right for all children in the age group of 6 – 14 years. In pursuance of the Article 21A, referred above, Right to Education (RTE) Act was enacted in 2009. Accordingly, all children between 6 – 14 years of age have got the right to free and compulsory education. Till the end of primary education, no child will either be detained or be expelled on account of his/her bad performance.

Education and Modernisation:

Education has become today an essential aspect of the modern industrial society. It is more regarded as an agent of social change than an instrument of social control. It has become increasingly secular. All the nations of the world are investing huge amount of money on education for it has become an essential condition of advancement.

Socio Cultural Status Of Banjara Community:

The Banjara community belongs SC/ST in different states of India. But in Karnataka this community belongs to SC. In history, scheduled caste have been refused from basic rights and considered they belong to outside of the caste system. The word “ Harijan ” means “Children of God” In the Hindu social hierarchy the Banjara are considered as Sudras. But by origin, they have descended from Kshatrias and Brahmin castes and have Pamhar, Rathod, Chauhan and Vadatygothras, adopted during the period of Rajputs in



Rajasthan. The Vadatyas are descendants of Saahu Brahmin and in the absence of a Brahmin purohit, a member of this gotra function as a purohit during marriage ceremonies. In some parts they wear the sacred thread and even obtain from eating meat. This Community mainly accounts for 1.1 million population of the state population and accounts for second highest population of karnatka as per the census report 2011. In that report a total of 12,67,306 people found in this community. The following table shows the district wise population of Banjara/Lambani in Karnataka...

Sl. No	District Name	Population			Population –Rural			Population – Urban		
		Person	Male	Female	Person	Male	Female	Person	Male	Female
01	Belagam	28,134	14,553	13,581	23,956	12,376	11,580	4,178	2,177	2,001
02	Bagalkot	49,699	25,312	24,387	41,085	20,910	20,175	8,614	4,402	4,212
03	Bijapur	155,383	81,456	74,382	128,860	67,286	61,574	26,978	14,170	12,808
04	Bidar	64,275	33,291	30,984	85,766	30,396	28,370	5,509	2,895	2,614
05	Raichur	55,851	28,736	27,115	51,986	26,679	25,307	3,865	2,057	1,808
06	Koppal	41,856	21,119	20,467	38,963	19,838	19,125	2,623	1,281	1,342
07	Gadag	50,702	25,871	24,831	46,171	23,551	22,620	4,531	2,320	2,211
08	Dharwad	13,488	6,920	6,568	7,109	3,636	3,473	6,379	3,284	3,095
09	Uttara Kannada	7,986	4,099	3,887	5,003	2,541	2,462	2,983	1,558	1,425
10	Haveri	55,937	28,906	27,031	53,177	27,411	25,766	2,706	1,495	1,265
11	Ballari	91,135	46,431	44,704	80,793	41,137	39,656	10,342	5,294	5,048
12	Chitradurga	50,805	25,535	25,270	46,858	23,553	23,305	3,947	1,982	1,965
13	Dhavanagere	104,583	53,215	51,368	93,293	47,303	45,990	11,290	5,912	5,378
14	Shivamoga	64,694	32,636	32,058	53,353	26,782	26,571	11,341	5,854	5,487
15	Udupi	1,505	899	686	1,166	631	535	339	188	151
16	Chikka Mangalore	36,451	18,306	18,145	34,256	17,189	17,067	2,195	1,117	1,078
17	Tumakur	40,154	20,447	19,706	36,399	18,551	17,848	3,754	1,896	1,858
18	Bangalore	23,796	12,810	10,986	6,453	3,503	2,950	17,343	9,307	8,036
19	Mandya	2,281	1,191	1,090	1,915	997	918	366	188	151
20	Hassan	19,623	9,811	9,812	17,733	8,841	8,892	1,890	970	920
21	Dakshina Kannada	1,438	769	699	384	198	186	1,054	571	483
22	Kodagu	604	309	295	537	272	265	67	37	30
23	Mysore	3,168	1,663	1,535	2,305	1,164	1,141	863	469	394
24	Chamaraja Nagara	7,759	4,197	3,562	7,469	4,013	3,456	290	184	106
25	Gulbarga	183,612	95,043	88,569	157,676	81,470	76,206	25,936	13,573	12,363
26	Yadgiri	80,900	41,274	39,626	77,966	39,706	38,260	2,934	1,568	1,366
27	Kolar	256	126	130	140	72	68	166	54	62
28	Chikaballapur	8,813	4,617	4,196	8,168	4,278	3,890	645	339	306
	Bangalore Rural	5,422	2,810	2,612	4,699	2,419	2,280	723	391	332
	Ramanagar	16,542	8,573	7,969	15,423	7,978	7,445	1,119	595	524
	Karnataka (Total)	1,267,306	650,815	616,221	1,102,062	564,681	537,683	164,974	16,134	78,840



The total female population in Banjara community accounts for 48.62% of total state population, among them 48.76% lives in rural and 47.79% lives in urban. This rate considering by the following values with the total population of the Karnataka state. Total Banjara Women – **6,16,221**

Total Banjara women in Rural – **5,37,381**

Total Banjara women in Urban – **78,640**

The below table shows the Banjar Community total population, literacy and literacy rate as per **2011** census

Population And Literacy Rate of Banjara Community Karnataka

Caste	population			literacy			Literacy Rate		
	Person	Male	Female	Person	Male	Female	Person	Male	Female
Banjara	1,267,036	650,815	616,221	719,676	445,157	275,451	56.8	68.4	44.7

CONCEPTUAL FRAE WORK

The research study aims its focus on education at drawing a linkage between lambani’s and their role in the revival of values with preserving the tradition and culture in society. The study assesses the involvement of individual in lambani community as revival of socio-economic life based on platform of education as important tool of development. So, generation of livelihood to bring transformation in the lives of the community toward uplifting people of the region with special reference to Ballari district.

Above diagrams explain the importance of Education along with Socio-Economic-Cultural Factors towards development of Community / Society

REVIEW OF LITERATURE: The review of literature is an important aspect of any research; it enables their identity in past trends particular to this area of research. Many researchers have contributed towards the study of Lambanis by focusing upon their status, problems and opportunities to the lambanis based on their knowledge.

RuplaNaik, Y (1998) describes occupation, trades practices, dress and ornaments, marriage procedures, social customs, habits and beliefs, their special dialect, GorBoli, Panchayat system, feasts and festivals, songs and sayings of lambanis in Karnataka.

Sannarama (1999): speaks of the various dimensions of Lambani culture. It focuses on the cultural aspects of Lambanis especially in Karnataka. but it also illuminates various facets of the development and modification of rational phenomena.

Need for the Present Study:

The overall development is not possible until and unless all the population of country are educated. Especially Women’s education, because it is male dominant society in country like India, in the past



women's were treated as their worker or toys as to listen or receive orders. If the order not followed then they will be punished like anything. Even after 69 years of independence, still in many state women's are down trodden or treated badly by people in power.

Objectives

1. To assess the cultural life among Banjara's based on Education.
2. To identify various problems and challenges in socio – economic domain of Banjara's to bring about change.
3. Evaluation of education & community through various government initiatives.

LIMITATIONS OF THE STUDY

1. The study is restricted to Chikmagalore district only.
2. The study is confined to the social change observed among Banjara/Lambani community.
3. The present study is restricted to the selected villages in the district.

STATEMENT OF THE PROBLEM

The present study will help to analyse their education and socio-economic position of the lambani community in terms of their present status, as it represents a different level of acculturation with a colorful culture. Earlier the lambanis led a nomadic life, but of late, they have been developing socially, economically and even politically. Thus, it is interesting factor to study their changing culture, their development as well as their assimilation with exotic culture by continuing their traditional knowledge.

METHODOLOGY

The primary aim of the present study is to understand the education and socio-economic change among lambani community with special reference to Chikmagalore district to explain the social change. The Primary information will be collected through structured interview schedule with the help of participant observation and Interview method and the responses will be collected through well-structured interview schedule.

SAMPLING DESIGN

The present research work is going to take place in Chikmagalore district which is in southern Karnataka. It has seven taluks and the Lambani's are found in majority of the taluks. In Chikmagalore there are about 67 tandas of accounting to 1,33,000Lambanis. For the study purpose 25 tandas with a sample size of 500 are selected for the study purpose.

SAMPLING METHOD

The simple random sampling method is adopted for studying the lambani community



LIMITATIONS OF THE STUDY

1. The study is restricted to Chikmagalore district only.
2. The study is confined to the social change observed among lambani community.
3. The present study is restricted to the selected villages in the district

METHOD OF ANALYSIS AND INTERPRETATION

After collecting the data, it will be edited and scrutinized. Code book will be prepared which the help of verbal response and they will be transformed in to numerical data, to analyze essential statistical tests used to tabulate the data, a descriptive method will be followed in data analysis. On the basis of the analysis the interpretation of the data is made with proper explanation.

Suggestions For Improving Quality Of Education

There are some suggestions and Expectations from Government, Industry, Educational Institutions, Parents and Students for improving quality of education.

- Student-Centered Education and Dynamic Methods
- Examination Reforms
- International Cooperation- To increase Quantity of Universities
- Cross Culture Programmes
- Action Plan for Improving Quality
- World Class Education
- Personality Development
- High-tech Libraries

CONCLUSION

India is an 'ethnological museum'. The Indian social order is primarily responsible for the deprivation, degradation and depression of a vast majority of indigenous people of India. The Lambanis had led a gypsy life in the past and primarily lived in the western Indian state of Maharashtra and Andhra Pradesh. Banjara is the biggest ethnic tribal group of India which is not a conventionally construed caste.

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Marginalized group of tribal Education in India

Dr. Veerendra kumar N¹ and Godlaiah T²

¹Assistant Professor, Dept. of Sociology Vijayanagara Sri Krishnadevaraya University Ballari. KARNATAKA

² Research Scholar, Dept. of Sociology, Vijayanagara Sri Krishnadevaraya University Ballari. KARNATAKA

Abstract:

The objective of the paper is to analyse the status of tribal education with literacy rate, gross enrolment ratio, dropout rates and Gender Parity Index in India. The analysis is based on secondary data of Census of India, 2011. The percentage of literacy of tribes was only 8.54 per cent in 1961 which has increased to 63.1 per cent in 2011. The gross enrolment ratio is higher in class I to V which is 137.2 for ST boys and 136.7 for ST girls. The Gender Parity Index for ST children is almost same as all categories of children except for class XI to XII.

Key Words: Drop out, Education, Enrolment, Literacy, Tribes

Introduction

India is a home to a large variety of indigenous people. The Scheduled Tribe population represents one of the most economically impoverished and marginalized groups in India. With a population of more than 10.2 crores, India has the single largest tribal population in the world. This constitutes 8.6 per cent of the total population of the country (Census of India, 2011). Education is one of the primary agents of transformation towards development. Education is in fact, an input not only for economic development of tribes but also for inner strength of the tribal communities which helps them in meeting the new challenges of life. It is an activity, or a series of activities, or a process which may either improve the immediate living conditions or increase the potential for future living. It is the single most important means by which individuals and society can improve personal endowments, build capacity levels, overcome barriers, and expand opportunities for a sustained improvement in their well-being. Professor Amartya Sen recently emphasized education as an important parameter for any inclusive growth in an economy. So, education is an important avenue for upgrading the economic and social conditions of the Scheduled Tribes. Education is in fact, an input not only for economic development of tribes but also for inner strength of the tribal communities which helps them in meeting the new challenges of life. Literacy and educational attainment are powerful indicators of social and economic development among the backward groups in India. Currently, the tribes lag behind not only the general population but also the Scheduled Caste population in literacy and education. This disparity is even more marked among Scheduled Tribe women, who have the lowest literacy rates in the country (Maharatna, 2005). The male-female gap in literacy and educational attainment among the scheduled tribes is significant. Education, especially in its elementary form, is considered of utmost importance to the tribals because it's crucial for total development of tribal communities and is particularly helpful to build confidence among the tribes to deal with outsiders on



equal terms. Despite the sincere and concerted efforts by the government for the overall development of the scheduled tribes, they are still far behind in almost all the standard parameters of development. They are not able to participate in the process of development, as they are not aware of most of the programmes and policies made for their upliftment. This is mainly due to the high incidence of illiteracy and very low level of education among the tribal people. Hence, the educational status of the scheduled tribes and the role of governance in this direction are highly essential. It is well known that the educational background of tribes is very discouraging as compared to the rest of the population. So, education is an important avenue for upgrading the economic and social conditions of the Scheduled Tribes. In this context, the objective of this paper is to analyse the trend of literacy rate, gross enrolment ratio, dropout rates and Gender Parity Index of tribal education in India.

Literature Review

There exists a substantial amount of literature on the condition of tribal education in India. A brief review is worthwhile in order to highlight what has already been done in the field. In a study on tribes of Andhra Pradesh,

K. Sujatha (1994) contends that the perspective adopted for educational development of tribal communities fails to adequately address the specific disadvantages characterizing the tribal population. She found that one of the major constraints of tribal education at the planning level is the adoption of a dual system of administration.

Rani, M (2000) observed in her study that due to the language barrier the tribal children are unable to establish communication link with the teacher and thus leading to the termination of their education in some point or the other.

Vaidyanathan and Nair, (2001) suggested that teacher motivation contributes more to teaching – learning process than teacher competence.

Sujatha, K. (2002) revealed that though education was not a critical demand among Scheduled Tribes, government policy focused on education as the main avenue by which to integrate them into „mainstream“ society.

Jha&Jhingran, D. (2002) have strongly advocated the use of the mother tongue or home language as medium of instruction in early stages of education. This assumes greater significance in the context of education of tribal children because their mother tongue is often quite distinct from the prominent languages in the state or regional languages and it is desirable to have a local teacher from the same tribal community.

The Praitichi Committee Report (2002) identifies cost of schooling, lack of motivation of teachers, lack of inspection, and the increasing dependence on private tutoring to be the main hurdles in the path of education for tribal children.



Gautam, V. (2004) in his article found that high “dropout” rates among tribal children. He analysed that due to wrong medium of instruction, the appointment of non-tribal teachers in tribal areas and communication gap between the teachers and tribal children are the causes of high dropout rates in tribal schools.

Maharatna, A. (2005) the key challenge does not concern how tribes can be brought within the folds of mainstream society and culture, but how a more voluntary and mutual interaction between tribes and mainstream society can be developed.

Lal, M. (2005) found that among all school dropouts, Adivasis and Dalits form the biggest group. Further, the largest group amongst them is girls. Education, thus for the weaker sections of the society needs to become the panacea and an inclusive growth strategy for their economic and social upliftment. Education has special significance for the SCs and STs who are facing a new situation in the development process.

Nair, P. (2007) has given importance on non-formal education in tribal areas particularly to reach out to the hardest-to-reach group of children in remote areas. NFEs therefore target children who are drop-outs from the formal system of education. This non-formal method provides room for innovations and injects flexibility to a rigid system in terms of organization, teaching method, content, target group of learners and evaluation procedures.

Sedwal, M. and Kamat, S. (2008) focused on issues related to Scheduled Castes and Scheduled Tribes – groups which are recognised for affirmative action within the Constitution of India.

Abdulraheem, A. (2011) explained that education as an important parameter for any inclusive growth in an economy and the policies have to focus on inclusive rather than divisive growth strategies.

Methodology: The data has been collected through secondary source such as research based articles, books and Census of India, 2011

Objectives:

1. To analyse the status of tribal education with literacy rate,
2. To gross enrolment ratio, dropout rates and
3. To Gender Parity Index in India

Status of Tribal Population in India

The tribal population constitutes a majority in the north eastern states of Mizoram and Lakshadweep (94.4 per cent), Meghalaya (86.1 per cent), and Nagaland (86.5 per cent). The states with no Scheduled tribe groups are Punjab, Chandigarh, Haryana, Delhi and Pondicherry. India has total tribal population of 10.43 crores (Table-1) which is 8.6 per cent (Table-2) of total population of India as per 2011 census.

Table-1 Scheduled Tribe population and decadal change by residence in 2011

India	Scheduled Tribe population 2011			Decadal change 2001-2011		
	Total	Rural	Urban	Total	Rural	Urban
	104,281,034	93,819,162	10,461,872	23.7	21.3	49.7



Source - Census of India, 2011 during 2001 and 2011, the decadal change in the scheduled tribe urban population is 23.7 per cent where as it is 49.7 per cent in urban area and 21.3 per cent in rural area. The urban India has only 2.8 per cent ST population but Rural India has 11.3 per cent ST population.(Table-2)

Table-2 Percentage of Scheduled Tribes to total population in India: 2001-2011

India	Percentage of Scheduled Tribes 2001			Percentage of Scheduled Tribes 2011		
	Total	Rural	Urban	Total	Rural	Urban
	8.2	10.4	2.4	8.6	11.3	2.8

Source - Census of India, 2011

Literacy Trends of tribes in India

Literacy is an important indicator of development among tribal groups. The trend of literacy of tribes in India from 1961 to 2011 is shown in table – 3. The percentage of literacy of tribes was only 8.54 per cent in 1961 which has increased to 63.1 per cent in 2011. But female literacy of tribes is only 54.4 per cent compared to male literacy of 71.7 per cent. During the post-Independence period, the Indian government implemented legislation and allocated funds to facilitate access to enrollment in primary education (grades I-V) in India. As a result, both literacy rates and gross enrollment ratios of boys and girls across the general population have increased substantially during the past 50 years.

Table- 3 Literacy Trends of Scheduled Tribes in India from 1961 to 2011(in Percent)

Year	Male	Female	Total
1961	13.83	3.16	8.54
1971	17.63	4.85	11.39
1981	24.52	8.05	16.35
1991	40.65	18.19	29.60
2001	59.17	34.76	47.10
2011	71.70	54.4	63.1

Source: National Commission for SCs & STs, Fifth Report & Census, 2011

Enrolment Ratio of ST students

Gross enrolment ratio of ST boys is more than ST girls in all classes. The gross enrolment ratio is higher in class I to V which is 137.2 for ST boys and 136.7 for ST girls but it is only 90.7 and 87 in class VI to VIII. It implies that the tribal enrolment declines significantly in higher class.



Table-4 Gross Enrolment Ratio

Classes	ST (Boys)	ST (Girls)
Classes I – V (6 - 10 Years)	137.2	136.7
Classes VI - VIII (11 - 13 Years)	90.7	87
Classes IX – X (14 - 15 Years)	57.1	49.1
Classes XI – XII (16 - 17 Years)	32.7	24.8
Classes I - XII (6 - 17 Years)	96.8	92.8

Source-Statistics of School Children, 2010-2011

Gender Parity Index reflects the enrolment of girls in school in comparison to boys. The index for ST children is almost same as all categories of children except for class XI to XII. (Table-5)

Problems of Tribal Education

There are many critical issues and problems in the field of tribal education. They are as follows:

1. **Medium of language** – Language is one of the important constraints of tribal children which prevents them access to education.
2. **The Location of the Village** - The physical barriers creates a hindrance for the children of a tribal village to attend the school in a neighboring village.
3. **Economic Condition** - The economic condition of tribal people is so poor that they do not desire to spare their children or their labour power and allow them to attend schools.
4. **Attitude of the parents** - As education does not yield any immediate economic return, the tribal parents prefer to engage their children in remunerative employment which supplements the family income.
5. **Teacher Related Problems** -In the remote tribal areas the teacher absenteeism is a regular phenomenon and this affects largely the quality of education.
6. **Lack of Proper monitoring** - Proper monitoring is hindered by poor coordination between the Tribal Welfare Department and School Education Department

Government Policies and Programmes for Tribal Education

Starting from the First Five Year Plan Period (1951-1956) the government is steadily allocating financial resources for the purpose of tribal development. Towards, the end of the plan (1954), 43 Special Multipurpose Tribal Development Projects (MTDPs) were created. During the Third Five Year Plan Period (1961-1966), the government of India adopted the strategy of converting areas with more than 66 per cent tribal concentration into Tribal Development Blocks (TBDs). By the end of Fourth Five Year



Plan (1969-1974), the number of TBDs in the country rose to 504. Additionally, in 1972 the Tribal Sub-Plan Strategy (TSP) was implemented by the Ministry of Education and Social Welfare. TSP was based on twin objectives of socio-economic development and protection against exploitation. It was generally implemented in the areas where the Scheduled Tribe population was more than 50 per cent of the total population.

The PESA (The Panchayats Extension to Scheduled Areas) Act, 1996 in fact, has made it mandatory for the States having scheduled areas to make specific provisions for giving wide-ranging powers to the tribes on the matters relating to decision-making and development of their community. A centrally-sponsored government scheme of ashram schools exclusively for ST children from elementary to higher secondary levels was initiated in the 1970s. But the poor quality of education in ashram schools, however, has undermined confidence in education as a Agencies – UNDP, UNICEF, UNESCO, ILO and UNFPA – a community based primary education vehicle for social mobility.

The Janshala Programme is a collaborative effort of the Government of India (GOI) and five UN programme, aims to make primary education more accessible and effective, especially for girls and children in deprived communities, marginalised groups, Scheduled Caste/Scheduled Tribes/minorities, children with specific needs.

Suggestions

Some suggestions for improvement of tribal education are as follows-

1. Literacy campaign - Proper awareness campaign should be organized to create the awareness about the importance of education. Extensive literacy campaign in the tribal dominated districts may be undertaken on a priority basis to literate the tribal.
2. Attitude of the tribal parents - The attitude of the tribal parents toward education should be improved through proper counseling and guidance.
3. Relevant study materials in local languages - All study materials should be supplied in local languages of tribes
4. Appointment of Local teachers and female teachers - It is suggested to appoint more tribal teachers and female teachers in the tribal areas. The ecological, cultural, psychological characteristics of tribal children should be considered carefully by the teachers in tribal areas.
5. Stipends and various scholarships - Since higher education among the tribes is less, special ST scholarships should be provided to the tribal students perusing higher education, particularly in medical, engineering, and other vocational streams.
6. Residential schools - More residential schools should be established in each states and districts and extended up to PG level in tribal areas.
7. Social security- Social security of students, especially of adolescent girls is of great concern in residential schools.
8. Proper Monitoring - Higher level officials should check the functioning of schools frequently relating to the teaching methods, working hours, and attendance registers.



Conclusion

Education is the key to tribal development. Tribal children have very low levels of participation. Though the development of the tribes is taking place in India, but the pace of development has been rather slow. If govt. will not take some drastic steps for the development of tribal education, the status of education among tribes will be a story of distress, despair and death. Hence time has come to think it seriously about tribal education and inclusive growth. So, there is an urgent need for various govt. interventions, planners and policy makers to address this problem and allocate more funds in the central and state budgets for tribal education. Easy access and more opportunities should be provided to the tribal children in order to bring them to the mainstream of economic development.

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Empowerment of Women in Different Dimensions

Smt. POORNIMA S.R

Assistant Professor

Department Of Sociology

Government First Grade College For Women

Davanagere-577004.

Karnataka State, India

“EVERY ONE NEEDS TO BE VALUED. EVERY ONE HAS THE POTENTIAL TO GIVE SOME
THING BACK.”

PRINCESS DIANA

Abstract:

Women have been relegated to secondary position despite the fact that they numerically constitute about half the world population today. From the early 19th century we find the debates and discussions about the dynamic nature of women's fight for her empowerment, educational, social and economic equality, political participation rights and to see women as human being.

Since from the older times, women have been treated as second rate citizens of all across the globe. The situation is almost the same everywhere-irrespective of the developed country or the developing country, caste, community, color or creed a position which is comparable in many ways with that of racial minorities.

Empowerment is a multi-dimensional, multi-faceted and multi-layered concept. Empowerment generally refers to moving from a position of enforced powerlessness to one of power or authority. It also refers to giving a sense of confidence or self-esteem.

Women's empowerment is a process in which women gain greater share of control over Resources (material, human and intellectual like knowledge, information, ideas and Financial resources like money) and access to money and control over decision-making in the home, gain power in community, society and nation.

During the course of social development, the position of women also changed. When society was formed, patriarchy was established. Gradually, males became dominant in society. They were to write the codes for all times and obviously women were given a subordinate position. A prominent feature of hegemonic ideologies is the projection of the dominant viewpoint as universally true. This paper reveals about women in different role towards new concept.

Keywords: Empowerment, Status, Socio-Economic and Rural development

Introduction

Women constitute almost 50% of world population as far as their social status is concerned, they are not treated as equal to men in all the places. The disabilities and inequalities between men and women have given rise to gender problems. Social empowerment is understood as the process of developing a sense of autonomy and self-confidence, and acting individually and collectively to change social relationships and the institutions and discourses that exclude poor people and keep them in poverty.



The biological fact of sex has created much difference between them. The aims and objectives, desires and aspirations, duties and responsibilities, dress styles and behavioral patterns, roles and statuses of men and women are different. No where in the history of humanity men and women were treated alike and assigned statuses alike, women have not been able to lead a life exactly on par with men in spite of their urge for equality.

The Karnataka's directorate of economics and statistics in a sample survey of women group belonging to self-help groups financed under two government programmes asked the basic question of what empowerment refers to them?. The women members gave a variety of answers to this question. They offered several definitions of which many may be justified as the process of empowerment. In the context of poverty, women put the ability to improve their economic status on top followed by an improvement in their status in their families in terms of both greater respect and, more concretely enhanced participation in family decision making.

Position of women status from past:

In the God's own land, women even today are struggling to find her rightful place. From time immemorial Mother Goddesses were worshipped and at the same time in ancient India women were equated with Shudras and all basic fundamental rights were denied to both of them. The Purana's spoke of ArdhaNarishwara where women was treated as half of men, while Dharma shastras especially Manuscript confined women status to that of slave. Manu opined that women should be always under the control and confinement of men. Hence women from birth till her marriage should be under the authority of father, when she was young, after the marriage under the authority of her husband and when she becomes old under the control of her son. The 16 samaskaras performed for men were equated with one samskara for a woman that is marriage. Women were treated as servant, slave, or to serve the purpose of procreation, in order to continue their lineage.

Some social scientists opine that the status of women in early Vedic times was equal to that of men in all respects hence she is also economically empowered. They justify it quoting the verses written by Ghosha, Lopa, Mudra, and Apala in early Vedic times. They also points out to Sulabha discussing in the court and Droupadi of epic period questioning her husband. Even The Sati, female infanticide is continued even today in different forms. During any point of time, hand few women would have been blessed ones, but the common women were not only denied the economic, social, and political rights but also human rights. Even today, majority of women in India as well as the world spends their whole life cultivating food, cooking the food, raising children, caring for the elderly, cleaning the house, washing clothes, cleaning the vessels, hauling water etc...

In the very beginning of civilization, women enjoyed a respectable equal position in society with men. They actively participated in social, religious affairs as well as in warfare. The social, religious ceremonies were considered incomplete unless women participated in them. However, it was their physical constitution which acted as hurdles on the way to doing their various different difficult tasks.

Gradually, they became dependent on men for food, protection for their other necessities. It was due to the strong built-up of men they risked their lives in course of hunting and food collection. It is really ironical that superiority is not accorded to the fair sex who are responsible for carrying forward lives on this planet but to men who have muscle power with the help of which they can subjugate others.



During the course of social development, the position of women also changed. When society was formed, patriarchy was established. Gradually, males became dominant in society. They were to write the codes for all times and obviously women were given a subordinate position. A prominent feature of hegemonic ideologies is the projection of the dominant viewpoint as universally true.

Various reformers from time to time have tried their best to empower the women. The important among them are Buddha, Basavanna, Raja Ram Mohan Ray, Iswar Chandra VidyaSagar, Swami Vivekananda, B.R Ambedkar and Mahatma Gandiji. In political free India Dr.BR Ambedkar was pioneer in his efforts for emancipation of women. The National commission for women was established by the act of parliament in 1990. The 73rd amendment to Constitutional Act, 1992, provides for reservation in elective posts for women. The act enabled to reserve the posts not less than one-third of total number of posts of Members and Chairpersons at all three tiers of Panchayati Raj Institutions i.e. Gram Panchayat, Taluk Panchayat and District Panchayat shall be reserved for women. The national policy for empowerment of women was also availed in 2001.

Socio- economic condition of women

Empowerment of women needs to begin with her participation in different spheres of life. Education is a great determinant in this regard. To achieve empowerment women have to be educated to be aware of their rights and privileges in a modern society. It is education which can bring about awareness in them related to their social status, injustice and differentiation meted out to them. Besides, economic independence is a major factor which can contribute in empowering women. India in the very beginning realized this need.

The architect of Indian Constitution was of the opinion that unless and until women are empowered, nothing was going to bring about any change in their destiny. At that time, the women, in the name of samskaras were tied up with the bondage of superstitions, which they had to carry till the last breath of their lives. They were considered just a matter of joy and a source of amusement. She was, according the Hindu Dharma, depended on father when she was young, to her husband when she was middle-aged and to her son when a mother. Of course, all the proverbs, and truism have been naked truth about the importance of women in India.

In this direction, Dr. Ambedkar tried to break down the barriers in the way of advancement of women in India. He laid down the foundation of concrete and sincere efforts by codifying the Common Civil Code for the Hindus and the principle is capable of extension to other sections of the Indian society. Besides, he also made provision in the Constitution to ensure a dignified social status to women. He, by codifying Hindu Law in respect of marriage, divorce and succession rationalized and restored the dignity of women. His perception on women's problem emphasized on women's right to education, right to property, involvement in the political process and gender equality.

Women role in politics:

Traditionally, Indian women had four fold status role sequences; these were her role as a daughter, wife, housemaker and mother. The women in modern times is entering into certain new fields that were unknown to the women's sphere of role sets, they are activating their participation in social, economic and political activity.



Education of women has not helped them to become aware of the political problems but they are gradually become active participants in the political life .some are enrolling themselves as members of political parties attending party meetings ,conventions and carrying out political programs. Some women are shaping the public opinion for the betterment of women's conditions in society .Women s equality in terms of education employed and power, is still an individual rather a universal achievement women are not adequately protected from exploitation.

Mahatma Gandiji vision that women must play an equal and important role in national development , however the movement for raising the socio economic political status of women had involved generally the middle class educated women in major urban center ,while the great mass of rural women are to enjoy the rights and privileges as enshrined in the constitution.

Agriculture and Women:

In India Nearly 70% of all farming activities are carried out by women often .The role of rural women in agriculture in developing countries is essential for ensuring food and nutrition security and eradicating hunger. Many rural women are not only food producers but they also have the primary responsibility for food distribution at the household level.

Work is generally more likely to be either unpaid or low-wage, informal, vulnerable, and to lack social protection.They are paid less and often exploited. Women should be given more training and extension on various programmes like dairy, social forestry, poultry and fisheries, so that more women will become economically independent. Initiatives for measuring, reducing and redistributing the burden of unpaid work are essential both for recognizing and making more visible the agricultural and non-agricultural work of rural women and for increasing their access to all forms of paid employment.

A good health plays a crucial role in the empowerment of women. But it largely depends on the economic and education empowerment of women. Many women still does not have the right to take decision on their own health and of her children and family size the infant mortality and maternal mortality is also very high. The birth of girl child is looked as contempt. The sex ratio though is better relatively at 945, more the nursing homes and city hospitals displaying the board that "Fetus test not done here Sex detention is Crime"; there will be more the abortions of female fetus. There is a long way to go as the selective abortions is more in so called urban based educated!

the modern women are inclined towards the social issues and trying hard to improve the social status of women at large .increased awareness and education has inspired women to come out of the four walls of the home, many women actively supported and participated in the nationalist movement and secured eminent position in administration and public life in free India.

Rural Women's Development and Empowerment (Swa-Shakti) Project:

The Rural Women's Development and Empowerment Project, also known as the Swa-Shakti Project had been sanctioned on 16 Oct1998 as a Centrally-sponsored project for a period of 5 years with an estimated outlay of Rs. 186.21 crore. In addition, an amount of Rs 5 crore is being provided during the project period, for facilitating the setting up, in the project States, of Revolving Funds for giving interest-bearing loans to beneficiary groups primarily during their initial formative stage. The overall objective of the project is to strengthen the processes, and create an environment for empowerment, of women. Its specific objectives are:-



- * Establishment of 7400 to 12000 self-reliant women's Self-Help-Groups(SHG)s having 15-20 members each, which will improve the quality of their lives, through greater access to, and control over resources;
- *Sensitizing and strengthening the institutional capacity of support agencies to pro-actively address women's needs;
- *Developing linkages between SHGs and lending institutions to ensure women's continued access to credit facilities for income generation activities;
- *Increased control of women, particularly poor women, over income and spending, through their involvement in income generation activities which will indirectly help in poverty alleviation.

Indira Mahilayojana (IMY):

Launched on 15th August, 1995, the scheme is being implemented in 238 blocks in the country for the holistic empowerment of women. The main strategy of the scheme is to create an organisational base for women to come together, to analyse and fulfil their needs through existing departmental programmes of the State and Central Governments. Till December 1999, 40,000 small homogenous women groups have been formed under the scheme.

MahilaSamridhhiYojana (MSY):

MahilaSamridhhiYojana was started in 1993 to inculcate the habit of savings among rural women in the country. After evaluation of this scheme by Programme Evaluation Organisation and rapid evaluation of Indira MahilaYojana, the Planning Commission advised the Department to merge both these schemes.

Support to Training and Employment Programme for Women (STEP):

This programme launched in 1987, seeks to provide updated skills and new knowledge to poor and asset less women in the traditional sectors, such as agriculture, animal husbandry, dairying, fisheries, handlooms, handicrafts, khadi and village industries, sericulture, social forestry and wasteland development for enhancing their productivity and income generation. This would enhance and broaden their employment opportunities including self-employment and development of entrepreneurial skills. Women beneficiaries are organized into viable and cohesive groups or co-operatives. A comprehensive package of services, such as extension, inputs, market linkages, etc. are provided besides linkage with credit for transfer of assets. So far, women in the dairying sector have been receiving the maximum support, keeping in view the nature of demands. This is followed by handlooms, handicrafts, sericulture and poultry.

Rural development has traditionally centered on the exploitation of land-intensive natural resources such as agriculture and forestry. However, changes in global production networks and increased urbanization have changed the character of rural areas. The need for rural communities to approach development from a wider perspective has created more focus on a broad range of development goals rather than merely creating incentive for agricultural or resource based businesses. Education, entrepreneurship, physical infrastructure, and social infrastructure all play an important role in developing rural regions.. Rural development is also characterized by its emphasis on locally produced economic development strategies

Rural development is a comprehensive term. It essentially focuses on action for the development of areas outside the mainstream urban economic system. We should think of what type of rural development is needed because modernization of village leads to urbanization and village environment disappears.



Conclusion:

Women in India are yet to be treated equal to men. They want their interests to be protected and problems to be solved. Change in the attitudes of men towards them and expect greater freedom, better education and proper treatment and socio-economic environment free from all types of exploitation. Women's empowerment is good for the economy and the environment. It enables the economic, social, political and cultural development. The educated women will not only take care of herself and her family, but of the community and nation too. They oversee the family health and diet and also preserve the environment and natural resources. The education and economic empowerment will also enable to lower fertility and infant mortality.

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Socio-economic conditions of rural Women Labourers

Gowramma D N,

Asst. Professor, Department of sociology
SSS GFGC Channagiri

Introduction :

The importance for rural economy and agricultural activities always retained primary attention in India. Agriculture plays very significant role in India's development. Even today, it is empirically evident that the number of people living in villages is higher than the people living in urban areas. It also provides employment for 65% of the population in India. Rural women occupy vital position in agriculture and its related activities. As the studies on women participation in agriculture indicate that rural women are responsible for the 55% of agricultural production and they comprise of 67% of total labour force in the primary sector. In the recent study by the Food and Agriculture Organization it was mentioned that women consist 43% in total agricultural labour force in the world. The activities of women pertaining to agriculture vary from culture to culture, society to society and from country to country.

Rural women have been involved themselves in numerous agricultural activities such as crop production, agro forestry, livestock rearing, horticulture, post harvest activities, fisheries, etc. The rural women in farm are the contributors of labour in agricultural production.

In the district it is a special characteristic feature of rural women participating in the labour force as workers, cultivators, producers, along with besides carrying out all the household chores which are regarded as unproductive. As it is seen that without the participation of women in agriculture it is impossible to imagine the completion of agricultural productions throughout the country. However, the roles of rural women in agriculture are also looked down and not acknowledged as it should have been.

In most of the situations rural women were unpaid or less paid for their contribution in the field of agriculture owing to its informal and non organizational sector. Hence the present study has been placed in this context to analyse and examine the socio-economic conditions of rural women working in agricultural sectors, particularly in the district of Davanagere in Karnataka state.

Socio-economic conditions of the rural women

Women in rural areas play significant role ranging from household activities to farm activities. Looking at the important roles played by rural women it is important to find out the magnitude of women labours over the years. So that it will give us a clear picture about the condition of women agricultural labourers over the years.

The rural women perform crucial activities which are very critical and they are usually un noticed in economic terms. As the study found that even though large number of rural women working in agriculture and their contribution to the rural development is very significant, these women didn't get required appreciation and acknowledgement. These rural women working in agriculture face numerous hurdles due to their distressing and hardworking conditions such as long working hours, meagre wages, and gender discrimination. Due to the participation of rural women in agricultural economy these rural



women were able to achieve economic empowerment, whereas this has led to the improved conditions of women like good education, healthcare and better services.

Health status of rural women : As the primary data shows that the majority of the women labourers were facing many health problems due to their working and living conditions. Further, the ill-health among their children and family members constrain working in agricultural fields. Significantly, many of these women do not have supportive mechanisms for child care or care of the older members of the family. Institutions such as primary health care or anganawadis have not developed into the status of agencies which would take care of young children of employed mothers. These women have this problem of taking care of children while working, often limit their working days as well as income generation. Invariably, this situation impacts on the rural women, their children and the members of their families.

Gender discrimination in agricultural work : Earlier it was found that majority of the people both men and women used to work in agriculture in rural areas. But, the number of men working in agriculture has declined over a period of time comparing with the involvement of men due to various reasons. As it is seen that men tend to go out or migrate for better employment and other benefits, whereas women are handling agricultural activities.

The conditions of rural women in households : As it is seen in all the societies women have a higher responsibility of domestic labour. It is no different among the agricultural workers households too, rural women are performing a significant proportion of the various chores domestic work which are non paid. Further these women also have to work in the farms as agricultural labourers. Hence they have to perform two major roles; one as working in farm and another is working in the household. As almost 75% of the rural women have responded that they do not get any help from their men in the discharge of domestic works such as cooking, fetching water, washing clothes, cleaning floors or caring of children. There is no difference in this regard even in the better off families among them. The few women who get support get it either in fetching water or in the care of children. The gendered relations have created an environment at home which does not allow women to put their feet up even after long hours of tedious hard work such as transplanting, weeding or harvesting. After collecting wages, these women rush to the nearby shops for buying food items and then to their kitchen for preparing dinner. Usually, women do errands and fetch food articles and other household items, in addition to the work in the kitchen. They are considered women's responsibility.

Wage discrimination against women : As it is seen in the villages there is an existence of gender discrimination in giving wages to women and men who perform similar works. Discrimination against women in the payment of wages is wide spread throughout the country.

The importance for rural economy and agricultural activities always retained primary attention in India. In India women consist more than 60% of the total agricultural labour force. Rural women are engaging in some of the most laborious and very hard work pertaining to agriculture under various harsh climatic conditions and for the meagre earnings. However, the roles of rural women in agriculture are also looked down and not acknowledged as it should have been. In most of the situations rural women were unpaid or less paid for their contribution in the field of agriculture owing to its informal and non organizational sector. Hence the present study has been placed in this context to analyse and examine the socio-economic conditions of rural women working in agricultural sectors, particularly in the district of



Davanagere in Karnataka state. In the study it is found that there is gender discrimination at agricultural work, while choosing the women, assigning work to women, paying wages and including the number of hours of work. Pertaining to the health status of rural working women in Davanagere district it was found that the majority of them were facing many health problems. Further, many more interesting findings have been analysed in this study.

iii) Objectives of the study :

- The present study aims at examining the study on the socioeconomic conditions of rural women labour in Davanagere district of Karnataka state.
- For this purpose following objectives have been outlined
- To analyse the socio-economic conditions of working women in agricultural sectors of Davanagere district.
- To make a profile of rural women working in agriculture to facilitate the magnitude of rural women labour force.

iv) Methodology

To examine the socio-economic conditions of rural women working in agriculture both qualitative and quantitative methods will be used. Both questionnaires and interview methods are employed to acquire the required primary data from the rural women and their employers in the district of Davanagere of Karnataka state. The sources of secondary data for the study are; existing literature and data in websites, various publications of Central and State, and other sources like books, magazines, newspapers, reports, articles, seminar papers published by universities and research institutions.

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Women empowerment through skill development the role of Rudseti in India.

Jamunarani H.S, Mcom, Mphil.,

Assistant professor of commerce

H.P.P.CGFGCCHALLAKERE, Chitradurga 577501

Email jamunaranicta@gmail.com , Mobile no: 9980187177

Abstract

This paper studies contributing to the skill and economic development of women and their employment. The skill development initiatives taken up by the government of India to make India a global reservoir of skilled women in the years to follow. Empowerment of women is one of the central issues in the process of development of country. While everything about women in the past and in history is dark and dismal. Women of late are seen in the forefront both in economic and social activities, several NGOs, voluntary organizations training establishments such as Rural development and self-employment training institutions(RUDSETIS) have been conducting customized and innovative skill building training programs. entrepreneurship development programs(EDPs) which contribute to economic empowerment of women through self-employment.

Keywords: women empowerment, skill development, RUDSETIS, entrepreneurship development, inclusive growth.

INTRODUCTION

“there is no tool for development more effective than the empowerment of women” – Kofi Annan.

Women constitute half of total population in our country, women have significant priority in all development efforts. Allover the world women have been accepted as powerful agents of social change empowerment of women is one of the central issues in the process of development of country. In order to fill up to empowerment of women have been built for the betterment and prosperity of women, various programmers were launched by the government. voluntary agencies NGOs are activity involved in the process to improve and empower women socially, economically, and in political frontiers, the basic need for empowering women to acquire basic skills and abilities in order to raising their status in the society.

The educated women do not want to limit their lives in the four walls of the house. They demand equal respect from their partners. However, Indian women have to go a long way to achieve equal rights and position because traditions are deep in Indian society where the sociological set up has been a male dominated one. These women leaders are assertive, persuasive and willing to take risks. They managed to survive and succeed in this cut throat competition with their hard work. Diligence and perseverance. Ability to learn quickly from her abilities. Her persuasiveness, open style of problem solving. Willingness to take risks and chances. Ability to motivate people, knowing how to win and lose gracefully are the strengths of the Indian women entrepreneurs.



Concept of empowerment of women

Empowerment literally means making or becoming powerful. Empowering actually means strengthening them to confirm family, community caste and traditional forces such as patriarchal forces. This inevitable confrontation ensures their full participation in every aspect of social and economic development. Empowerment is multifaceted, multi-dimensional and multi layered concept. Women empowerment is a process in which women gain greater share of control over resources material, human and intellectual like knowledge, skills, information, ideas and financial resources like money and access to money and control over decision making in the home. Community, society and nation empowerment is also the process of challenging existing power relation and gaining greater control over the sources of power. Empowerment cannot occur as a revolution but only as evolution.

Skills

Skills as abilities for adaptive and positive behavior that enable individuals to deal effectively with the demands and challenges of every day life.

Need for the study

Women in country like India, are just seen as someone to look after the home and bear children and thus treatment they get is below with their male counterparts. Even they get higher education without permission from the side their family they are not allowed to outside. But in view of financial constraints that a family faces, empowering them through skill-building programs will also help them to raise their voice against the ill treatment accorded to them more avenues to earn their living and become in the process self- reliant. Such programs will also outside. All these clearly indicate that there is an imperative need to find out some alternative ways as mentioned above to tackle this burning problem. Empowerment women through skills. With the talents inner urge, training schemes, incentives ,policies that is encouragement of women and various agencies help to them.

Review of literature

1. Asharani and sriramapa (2014) in their study have observed that women are very good entrepreneurs and those who are get training from RUDSETI they are more successfully compared to others.
2. Esther du(2011) stated that women empowerment and economic development are closely related each one.
3. Manish raj(2014) empowerment of women either through their in built skills or NGOs, banks government assistance and micro finance institutions, self-help groups,etc.
4. Mamathabannur and rebuke(2012) in their research study stated that the major factors which contributed for establishment and development of an enterprise are availability of specialized skill to work on special project.
5. Nit in curia(2013) in his research paper stated that empowerment of women is given bright future to national economy of the nation.



Objectives of the study:

- to examine different EDPs offered by the RUDSETI unit to the unemployed youth with special focus on women for empowering them in the process.
- To analyze the reasons behind success of these EDPs in promoting wage and self-employment among the women- trainees.
- To record the feedback from some of the alumni on the training received which contributed to their economic development.

Scope of the study

The present study examines the important role being played by the RUDSETI unit in INDIA contributing to women empowerment through various EDPs and encouraging them thereby to establish their own small business enterprises by taking up self employment with or without the financial assistance of banks and other financial institutions.

Methodology of the study

This study is based on the data gathered from the primary sources such as interaction with the institute and some of the alumina of the institute who established their business ventures in india. Secondary sources such as going through the monthly and annual reports, brochures of institute and information get in internet. The data collected from the institute for the period 2011-11 to 2016-17 only. On the basis of collection of data we conclude that empowering the women through their various kinds EDPs.

Limitations of the study

The study is going on only the role of RUDSETI in INDIA . empowerment of women so many institutions are there but here we studied only one institution. The data is considered only five years of the institution.

WOMEN EMPOWERMENT IN INDIA

In India for the development of the women in different plans and programmers are lunched. to avoid discrimination of male and female to participation of women in different fields, from the fifth five year plan (1974-78) onwards there has been a marked that women issues from welfare development and the from eight five year plan emphasis was shifted from development to empowerment declaring 2001 as the year of women empowerment(swashakthi). The government of India passed the national policy for the empowerment of women which has the goal to bring the advancement, development and empowerment of women. The national mission for empowerment of women was launched by the government with the aim to strengthen overall processes that promote all round development of women. It has the mandate to strengthen the inter-sector convergence facilities the process of coordinating all the women's welfare and socio economic development programmers across ministers and departments. One



of the key strategies of NMEW is investment in skill entrepreneurship development. Microcredit, vocational training and SHG development for economic empowerment of women, the higher education is not only important some skills and training is need to be able to stand on their feet and be the earning members of the family. women have been taking increasing interest in recent years in income generating activities, self –employment and entrepreneurship that also lead to property rights, political representation, social equality, personal right, family development market development, community development and at last the national development.

About RUDSETI

RURAL DEVELOPMENT AND SELF EMPLOYMENT TRAINING INSTUTITE a unique imitative mitigating the problem of employment., was taken in a small village ujire near dharmasthala in Karnataka way back in 1982 jointly by sri dhamasthala manjunatheshwara educational trust and nationalized banks which syndicate bank and canara bank under the visionary leadership of padmabhushan Dr. D. veerendraheggade. Dharmadhikari of of dharmasthala. The collectivethinking hadled to giving a shape and an institutional framework taken up in the form of RUDSETI in 1982, which was registered under Karnataka socities registration act 1960. Encouraged by the success of ujire experiment, RUDSETI has now established 27 UNITS IN 16 STATES.

Mission

To channelize youth power in wealth creation and empower youth to share economic progress equitably.

Approach of RUDSETI

The broad thematic areas that fall under skill and EDPs of RUDSETIs are both farm and non-farm sector activities. The post training follow up for sustained motivation among the trainees happens to be the cutting edge of RUDSETI's approach. The effort to make them rise to peaks of their careers includes - two years follow-up through regular correspondence, individual contacts, unit visits, Village/ Taluk/ District/ Branch level meetings etc., and facilitating credit linkage with the banks for setting up of micro enterprises. The approach the RUDSETIs adopt in offering various self-employment or skill building training courses include important steps such as –

- (1) A meticulously designed selection process to identify and select only those people (youth) who have proactively learnt some basics of the skill which they want to make it as a life time business activity for their economic development;
- (2) A well-designed program schedule keeping in view the interest level and future growth opportunities for the candidate.
- (3) Use of innovative training methodologies such as - experiential learning, group discussions and field level experience and participation methods to impart training;
- (4) Effective use of market survey and interface with successful entrepreneurs to familiarize trainee with field level situation; and



(5) Systematic follow up and monitoring system during the post training phase in the form of escort services (handholding) to provide counseling, support and liaison.

Types of Entrepreneurship Development Programs (EDPs)

RUDSETI offers around 70 types of Entrepreneurship Development Programs (EDPs) in various areas. All the programs are of short duration intervention ranging from one to six weeks. Mainly they are classified into two categories as shown below.

	types-EDPs	Scope / Objective	Examples
1	Agri. EDPs	Focus: Both Agri and Allied Sectors	Comprehensive Agri & Allied Activities, Dairy Farming, Poultry, Bee Keeping, Horticulture, Plant Nursery etc.
2	Product EDPs	Focus: Trained youth make a living by establishing small business enterprises. (Manufacturing	Dress Designing(Tailoring) for Women/Men, Agarabathi making, Candle making, Pickle making, Soft Toys making, Food Processing & Bakery Products, Embroidery & Fabric Painting etc. Dress Designing; Fruit preservation & pickle making; Leaf plate making; Bag making; Agarabathi making; Phenyl preparation; Multiproduct Manufacturing for Women; Zardosi& Maggam Work; Textile Fabric & Screen Printing; Bamboo Gift Article Making

Reasons for Success of EDPs in Promoting Wage and Self-Employment among the Women

Training Components

RUDSETI's technical training under a chosen skill is handled by an expert practitioner in the respective field. The other important components of EDPs viz., motivational, managerial, financial planning (financial literacy) which account to 30% of the program-duration, are imparted by the in-house faculty (the deputed officer of the sponsor banks or the faculty member recruited by the RUDSETIs).

Skill Segment

Detailed curricula for all the EDP-categories mentioned above are available at all RUDSETIs. Further, they introduce innovative programmers every year to focus on programmers having demand and enlarge their course-offerings.

Soft Skills (Behavioral) Segment

Topics coming under Effective Communication skills, Self management skills, Interpersonal skills, Team work etc., form part of this segment.



Business Management Segment

Topics covered are- What is Self-employment, Difference between Self-employment and Wage-employment, Entrepreneurial competencies, Strengths, Weaknesses, Opportunities and Threats (SWOT) Analysis, Ways to get innovative business ideas, Customer Service, Selling and Marketing, Market Survey, Steps in setting up of an enterprise (flowchart), Project report preparation, ‘Whom to contact for what’ during venture launching, Management of Seven crises, Importance of Public Relations in Entrepreneurship etc.,

Financial Literacy Segment

Why to save, budget, why financial planning, understanding important banking terminology, Key points to be remembered for getting bank facilities, What is interest? How moneylenders charge very high interest rates? How to be confident while communicating etc.

Table No. 1: Trained between 2010-11 and 2015-16

Year	Trained	Men	Women
2011-12	492	155	337
2012-13	533	243	290
2013-14	494	252	242
2014-15	618	216	402
2015-16	468	182	286
2016-17	764	344	420

Table no:2 shows settled entrepreneurs;

Year	Settled (total)	Settled (men)	Settled Women	Wage employed	Self employed
2011-12	362	160	202	13	189
2012-13	388	161	227	8	219
2013-14	400	160	240	8	232
2014-15	389	169	226	14	212
2015-16	315	113	202	41	161
2016-17	467	200	267	15	252

The findings of the study:

- We find that the training taken by the women they are started ventures and helping their families in the process.
- Majority of the women they are came from agricultural families and low and medium groups. And their education backgrounds very low
- Majority of the women they are enrolled standup garment making, beauty parlour, dairy farming
- Their get average income 8000 to 20000 per month



- Majority of the skill oriented women are success in their business.

Recommendations

Poverty and un employment are the twin problems rural India has been facing for several decades. Of self employment among educated and qualified women is increasing on one hand and on the other. the opportunities. Of self-employment for rural youth especially women have also increased significantly. though entrepreneurship which not only promotes self-employment among them. But leads to their creating employment opportunities also to other rural people in their respective areas. Though creation of favorable atmosphere by the policy makers is essential for a healthy development of entrepreneurship. The women have to come forward to help themselves and their families by observing and acting on the opportunities available around, which sets the tone for this momentum

Conclusion

Learning is a continuous process. Training a financial support adds depth to this continuous process. Entrepreneurship should become a centripetal force as well as centrifugal force in the strategy of development of any economy. It relevance is high in India, which is plagued by a dismally low level of entrepreneurialism and hence a high level of mass unemployment coupled with the parasitic nature of her people to cling to a paid job. Institutional Financial Assistance in the development of entrepreneurship will go a long way in averting the socio-economic problems of India.

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Challenges and Issues with Higher education in India

Latha S M

Assistant Professor

Govt. First Grade College

Davanager-4

9481161214.

lathasocio6@gmail.com

Introduction:

India has to become an economic power then it has to focus on education.

Government has to focus on both form of education higher and primary.

In this article we are focusing on Higher Education. However focusing on higher education does not mean I am belittling the need of primary education. Both are relevant and both have importance if country has to be changed holistically. In coming paragraph we will be debating the difference between higher education and primary education. How both are different and one can't replace each other. Later we talk about issues and challenges related to Higher Education only.

India's number one challenge is poverty, we have to lift millions of people out of poverty and we can't do it unless we focus on primary education. Primary education starts from Class 1st when child is 5 years old. Primary education does not only mean a classroom, books and a teacher (that is bare minimum) but nutrition, clothes and creating an environment where a child can learn new things every day, an environment that can help in bringing out best within a child. Infrastructure like chair, table, books, stationery, a classroom and teachers is bare minimum that any government could provide. They need to do more than that like teaching children how they can imagine and bring out their inner talent that they can use later in their life. If we have to bring people out of poverty then we need social mobility and social mobility can't be achieved unless we focus on primary education and health. However on the other hand higher education does not solve this problem. Higher education starts when you come out of high school or 10+2. So if child is 5 years old and lives in a family which is below poverty line then the child needs primary education not higher education. Therefore if government is spending only on higher education that is not going to change the status of child because higher education is all about colleges. And by the time the child living in a family below poverty line reaches the age of 16 his or her mind has already been shaped.

So it is of no use if the government is spending on higher education.

That is the difference between importance of higher and primary education.

State of Higher Education in India

State of Higher education in India is in between good and bad. I mean in a nutshell to say neither it is good nor it is that bad. So in this paragraph we shall talk about number of universities, colleges, number of



teachers & professors and students enrolled. In the year 2014 India has over 670 universities, at least 38,000 colleges, 817000 professors and teachers and over 28000,000 students enrolled. There is growth in numbers of colleges, universities, students and teachers year after year. Different students apply for different courses. Like there are over 14, 000, 0000 students applied for graduate's courses all over the country. For post graduate there are over 20490000 students enrolled. For research around 1370000 and for diploma over 1710000 students enrolled in the year 2014. Now we should also look at the budget issue. How much government of India is allocating for education. In the year 2014 the government of India spent over Rs. 65,000 Crore. This amount is 17% more than the last in 2013. The department of Higher education has allocated Over Rs 16,000 crore which is 20% hike from last year. Similarly government has allocated Rs 24,00Crore for IITs, Rs 1300 for NIT's, and Rs 350 Crore to IIM's this year. So this sums up the state of higher education in India.

Issues with Higher Education in India

Let us talk about some of the issues related to higher education in India.

Teaching Quality: The first issue that higher education in India is facing is decreasing teaching quality. Teachers are not well trained and qualified for the job they are assigned to.

Some colleges recruit young graduates as professors who have no experience or knowledge. So this is a big problem.

Financing: Financing is also an issue with higher education in India. Yes India is already spending very much on higher education and it can't spend more.

However if the quality of higher education has to be improved then more financing is needed.

Privatization: Privatization is also a big problem that higher education faces.

Privatization of higher education is the way to go. However just privatization is not going to solve the problem. You need to foster the culture of creativity, imagination and learning new skills in young students.

Quota System: Debating quota system is very controversial. But if you are being honest then I must tell you quota is not good for the quality of higher education. Talent and merit is more important than your identity. However quota system is still a challenge.

Political Factor: Political influence is also a bad thing and an issue with higher education. Governing bodies do not want any political influence or interference in their affairs.

Moral Issues: Younger generation is not interested in serving their country and they are more interested in just taking up a job and a hefty pay package.

Problems with Higher Education in India

So above we discussed issues that higher education is facing. Now we shall debate about some of the serious challenges that higher education is facing.

1. Miss match in supply and demand

India's GER is lingering around 19 percent at the moment, 6 % below the world average and at least 50 % lesser than countries such as Australia and the United States of America. GER stands for gross



enrolment rate, or the percentage of students enrolling into higher education institutes each year post high school. The government apparently has a vision to increase this to 30 percent by the year 2020.

To give that information some context, India has the largest population of teens with close to 100 million in number between 17 to 19. But each year only 19 % students enrol into higher education institutes which translates to 20 million according to a joint survey by aspiring minds. That leaves a whopping 81 % or 80 million in number who do not have the opportunity to study even if they wanted to. And to think only 3.5 million graduates join the workforce each year among the 20 million, I wonder how many people drop out eventually.

There is a massive gap that is created due to the difference in the number of schools and higher education institutes that really needs to be bridged. There is either a lack of seats to accommodate the rest or seats are available in colleges nobody has heard of.

2. Mushrooming of Low Quality Institutes

As a result of that huge gap, people who have no reason to be in the field of education want to capitalize on the shortage of supply. It's no secret that the education industry has long lost its noble cause and is more of a business. Politicians, realtors, businessmen/women - basically anybody who wants to mint some serious cash, start to open colleges. (Probably already own half the colleges in the country)

Take Bangalore for example, by the time you travel from one part to the other, you will notice colleges at every nook and corner, housed in what probably looks like a 3 storied apartment complex. It's hard to even imagine quality infrastructure and facilities inside these colleges. And a glimpse of the teaching staff shows you how poor they are in quality (that topic deserves its own separate article, unfortunately). This farce exists not only in a large city like Bangalore, but in smaller areas as well.

We recently travelled across most of Karnataka as a part of our awareness and marketing campaign, and were overwhelmed with the number of colleges that were present in the smallest of towns. While some were headed by passionate people with a clear vision, most were obsessing over donations and admissions. (It's like hunting season for them around this time of the year).

And if you interact with the management of the latter type colleges, you can see they have zero intentions of churning out quality graduates. The moment we revealed to them that we did not have siblings who wanted to enrol in their "prestigious" institutions, and that we were in fact there to boost students' awareness and empowerment, we got shooed away in a hurry.

3. Lack of relevant opportunities and project based learning

Higher education lack project based learning. Young graduates need to learn new skills especially vocational skills that can give them job. So we are not focusing on project based learning at all. Just theory is not enough; we also need practical knowledge is also. Most of us in the cities have had the privilege of studying in some of the better institutions. But the way they function is a far cry from their more superior counterparts across the globe, nor are they that much better than their inferior counterparts locally. There is a reason not a single Indian University ranks in the world top 200. Even at top institutes, students are force fed a few kilos of textbooks, spend a relatively short time on hands-on project based learning and are absorbed into fields irrelevant to their subjects. Lack of relevant opportunities and project based learning



To put things into perspective, engineering graduates have to study about 40 subjects - that's close to 250,000 pages worth of information, spend an average of 6000 hours attending classes out of which only 500 hours are spent interacting in "Labs" across 4 years, have to write 120 internal assessment papers and 50 main exams, undertake a couple of "projects" which was probably stolen from their seniors and let's not even get into the amount of time and resources spent on travelling and studying. And then after all that effort, most of them get jobs in the I.T service industry which has absolutely nothing to do with what they learnt. Only 15 % are lucky enough to get into relevant industries.

Oh and did I forget to mention that 85 % of graduates are considered unemployable due to lack of relevant Industry experience? Where on earth are these students supposed to get "Relevant Industry Experience" if they are busy eating outdated textbooks instead of some industry relevant training and project based learning.

4. India's obsession with the service industry.

The buzzword globalization has been around for quite some time now, and it caused one of the most important changes in our country's Economy. India inc saw a gradual shift from being a manufacturing hub to a service provider. This was fueled mainly by the boom in I.T and B.P.O industries, and has had a large role to play in the way our education system has been modelled the past decade or more. Along with the I.T and B.P.O industries, education institutes started seeing themselves as service providers, rather than being a place where the youngsters were moulded into innovators and architects of the future. The service they provided was that of certifying graduates as "employable by the service industry". For 3 to 4 years, students stuff their minds with information which they would probably never use, because each of these I.T and B.P.O companies have their own training programs which have no relation to a student's field of study.

Colleges proudly put up banners and hoardings of the 50 different companies that hired their students. These accomplishments act as some killer marketing material, because why wouldn't you want to study in a college that assures you a job after graduating? It also gives the false notion that the only jobs present belong to the I.T , B.P.O and other service industries, thus forcing youngsters to enroll only in courses that cater to them. And finally, the most terrible effect it has had is that it provides no incentives for these colleges to improve.

5. Too much time spent on assessing the problems, rather than finding tangible solutions

Let's look at the service and solution providers as an example. Attend any educational conference frequented by them and it's like listening to a broken record player. You have hour long speeches, expert panel discussions and solutions from experts in the industry. And these solutions are more or less the same – "Attitude needs to change", "We need to get back to the basics", "Funding needs to increase", "Structural and design changes", "Awareness needs to increase" and my personal favorite, "we need more data and analysis". All good points no doubt, but these conferences are mostly for networking purposes where individuals want to establish themselves as thought leaders in order to impress the right people and move up in their careers. In the end the sponsors get their 2 second vote of thanks, visiting cards are exchanged and everybody leaves with some souvenirs to carry home.



Conclusion

Finally I will conclude by saying for any country higher education, are needed. However higher education is very important for growing our economy. Higher education in India has many challenges and issues. Presently higher education is not on par with international community in most of the universities of India. There is an increasing gap between education and employability. Many of industrial persons complained about the quality of students coming from colleges. Mostly, students lacking in job skills. The needs of higher education cannot be met by the government alone. It needs the participation of the Government, the private providers and perhaps selectively participation of foreign universities. We have to free ourselves from the mind set and take a realistic attitude, taking into consideration the fact that a major revolution is taking place in higher education in the world. We have to take certain steps for improvement of higher education system.

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Understanding Vikas: How Dalits Make Sense of Development in Rural India

7. Viswanatha H.B,

Lecturer in BSW, Department of social work, Government First Grade College,
Chikkanayakanahally, Tumkur District, Karnataka, Email : viswa.mswhrm@yahoo.in,
Mobile : 9632655497

Abstract:

It is said that that India is at the threshold of a Dalit Revolution, dalits being the most marginalised people in India. The experiences, views and opinions of the marginalized people have generally not been included in the development discourse, even though they supposedly are the beneficiaries of development. Dalits are not only marginalized but also untouchable in the Hindu caste hierarchy. Notion of 'untouchability' labeled the Dalits unique characters in their identity from which other castes do not suffer. This paper opens a debate on participation and poverty of dalits in India's social and economic spheres by introducing the lens of "inclusion" to arrive at a more nuanced understanding of the issue. It highlights and discusses the present conditions and challenges of India's 167 million of oppressed and marginalised sections of society who – by and large – have for thousands of years – remained neglected and ignored in the social milieu. It shows that the meaning of development is contextual and Dalits understand it differently according to their age and educational background. Their understanding on development mostly refers to infrastructural, social, economic, human, cultural and political aspects of development. This study suggests a more culturally sensitive development practices that address/incorporate Dalits issues in a holistic way.

Key words: Vikas, development, caste, Dalits, rural and social change, empowerment, exclusion India, oppression

Introduction

If we analyze the Daliths in different dimension, A discussion on emancipation and development of dalits in India is legitimate within modern historical canon as also in the on-going political and economic reforms. The situation of dalits and their voice for betterment needs to be heeded considering the teeming numbers of oppressed – the dalits, who are perpetual victims of marginalisation and socio-economic exclusion. India's 170 million of oppressed and marginalised sections of society (i.e. about 16.23 per cent of India's population, according to the 2011 Census) have for thousands of years remained neglected and ignored in the social milieu. Indian society is a marginalised society consisting of diverse groups of dalits, backward classes and women who have different socio-economic characteristics and problems (Hans, 2008a). More than 60 years after gaining Independence, India is still very much afflicted by the cancer of the caste system. Dalits remain the most vulnerable, marginalised and brutalised community in the country.

If we rise the debate of why to study daliths? One immediate answer is the cliché: inequality – a bane in Indian society. As Frank Herbert says, 'All men are not created equal, and that is the root of social evil'. Inequality has bred ills of denial and deprivation in dalit people's access to education and employment opportunities. For example, the stigmatised inequality between mental and manual work



owing to caste remains entrenched at the end of the extremes, even when in theory both cultural and social capital (including skills) are most valued. This is not “enabling” at all; it is “excluding” from noble identity. Cultural and knowledge value-addition makes the case for social emancipation, political nurturing and economic empowerment that much stronger. We cannot ignore the fact that in a dialectical unfolding of historical process the subaltern, in our case, the dalits do not secure to themselves in overnight, historical advance into their political consciousness. In fact they are bound as several subaltern studies show – awoken first to sub-cultural consciousness which is the first glimpse of the political consciousness (Guru, 1998).

Dalits: The Concept

A broad view is that the word “dalit” is not pertaining to any caste; it includes the poor, exploited, and workers of all castes; and who are unable to work upright in the society are regarded as dalits. Prof. Aravinda Malagatti defines: ‘The people who are economically, socially and politically exploited from centuries, unable to live in the society of human beings have been living outside the village depending on lower level of occupation, and unable to spell out their names, lived as “untouchables” are regarded as dalits’. The journey to present dalit identity has travelled a long road from being identified as “untouchable”, “unseeable”, “unapproachable”, “black castes”, “ati-sudra”, “Harijan” (= children of God), ‘depressed caste’, “adivasis” (= indigenous people) and ‘Scheduled Caste’. None of these has brought about a real change of meaning, since dalits continue to be tied to the notion that at the end of the day, we are “different”, “segregated” and “excluded”.

Kisan (2013) argues that the term 'Dalit' basically stands for four aspects in general i) social, cultural, economic and political deprivation, exploitation and exclusion ii) rejection of the concept of purity-pollution and caste-based hierarchy, iii) historically untouchables and discriminated iv) unity, change and revolution. Nevertheless, the ongoing debate attempt to define and analysis the term 'Dalit' on three distinct premises, class based analysis, communal analysis and caste-based analysis. The persons and institutions, whose analysis is based on class, argue that Dalits include the group of people who represent lower class in terms of economic, educational and political ability. BK (2009) argues that the meaning of Dalit has been constructed in two domains: political and social. For Dalit activists it is political. They use the term to claim equality and social justice and to gather the maximum number of votes. However, ordinary rural Dalits understand the term with reference to their low social or ritual status. For them, it is attached to the Hindu notion of a hierarchy of purity and pollution. Their daily lives are still largely shaped by caste and particularly by their ritual and economic relationships with the high castes. Dalits comprises of approximately 14 percent of the population (CBS, 2012). National Dalit Commission has listed 671 Dalits surnames belonging to 21 distinct Dalit sub-castes five in the hill Dalits category and sixteen in the Medhesi Dalits category. Although the highest concentrations of Hill Dalits are in the Mid-Western and Far-Western Regions and Madhesi Dalits are largely concentrated in the Central and Eastern regions, Dalits are scattered across India. In some places, they have converted to other religion, but they have rarely been able to escape the stigma of their formal position in the Hindu caste hierarchy (Bennett et al., 2013).



Dalit Movement in India

The Dalit movement, in the familiar sense of organised resistance of the ex-untouchables to caste oppression, may not be traced beyond colonial times. However, in a wider sense of the struggle of lower castes against the hegemony of Brahminical ideology, it has had to coexist with the history of caste itself. In another sense, it could be taken as the articulation phase of the numerous faceless struggles against the iniquitous socio-economic formation ordained by the caste system that has occupied vast spaces of Indian history (Teltumbde, 2000).

Dalit politics emerged in modern India as a sharp critique of the existing social order, unsettling the manner in which inequality and hierarchy was understood, and redefining the whole concept of justice. But it is startling to find politics today in the currency of hurt sentiments which shuts all doors to reasoned critique and has become (?) the favoured weapon of the chauvinist (EPW, 2012). There is also a worrisome feature in recourse to 'alliance politics' that overtly represents the myopic vision of the dalit leadership which is strategizing mainly to remain visible in the political scenario. Dalits as the native proletarian class cannot be liberated by sops granted in a prison. Their liberation is only conceivable in dynamiting this prison and constructing a new shelter in its place as per their own desire (Teltumbde, 2000; Wankhede, 2012). This requires good (political) representation of social views. The roles played by communities, social-action groups and political parties will decide the outcome. With multiple communities, castes, classes as well as political parties, each individual/group has different opinion and interests. Conflicting interests requires good politics: the art of generating consensus-majority (Gudavarthy, 2012; Mukhia, 2012). Mukhia (ibid) feels that a choice between politics and social activism is not a happy one and that social activism seeks to change the nature of politics, not become a substitute for it. Perhaps the best result can emerge with a happy marriage between the two, where (only) one is not subservient to the other.

Review of Literature

Nadkarni (1997) explained about the elite and the Dalits. The study suggests that ritual hierarchy and ideas of caste relations have already vanished in urban India and in future, it will also be vanished in rural areas. And in addition to that the study found that, the members of the Madiga and Holeya caste (Dalits) groups' people in Karnataka state still follow their traditional occupations. The study noted that urbanization is very important for Dalits to escape from Untouchability (caste discrimination), oppression and discrimination.

According to Hazra (2012) rural poor are moving towards urban areas to improve their living standards of life and in searching for better livelihood opportunities. Poverty, job searching, and family influence have been the main push factors towards out-migration. Searching for better employment opportunities, prior migrants and availability of better educational facilities have been identified as the key pull factors behind migration.

Objectives

- i) To understand the present status of Dalit development.
- ii) To understand the problems and challenges of Dalit in the present.



Methodology

The present study is based on secondary data. The secondary data is collected in accordance with the present status of dalit development all over the state of Karnataka. The study has the following objectives: i) To understand the present status of Dalit development. ii) To understand the problems and challenges of Dalit in the present. The research methodology followed in this research was descriptive research. The source of data is the secondary research done by analyzing the secondary data. The file was analyzed using in-depth analysis and insights were drawn which are shared in this paper.

Major Post-Independence Events Planning

Planning in India was launched in a feudal, hierarchically ordered, and egregiously unequal socio-economic structure. Major programs like Land Reforms and Green Revolution bypassed the dalits, the traditional landless tillers of the soil. They had to be satisfied with reservation in education, employment and politics. In the larger society, persons from property-owning groups came to occupy important positions. In every field, their positions have been at the top and their movements ever forward. There occurred what Gunnar Myrdal called “cumulative causation”, i.e., to paraphrase Myrdal, initial advantages drawing more advantages. When systems change, persons in controlling positions in the preceding system come to occupy such positions in the new system as well. Look at the sociological background of the leading personalities in politics, academia, media, judiciary, science and technology etc. Everything like property, knowledge, English language are their preserve. They are the beneficiaries of the caste system, for it gave them freedom from poverty, feeling of superiority, courage and confidence. Of course, they have merit; but, then, merit is a social product, not God-given. What the ruling class called ‘development’ further widened and deeply entrenched inequalities. After all, development is not the concern of the deprived; it is in the interest of property/resource-owning/controlling groups and persons and, hence, their concern. Inexorably, two India’s eerily co-existed: one controlling group, selectively including a few persons from marginalized/excluded groups with hopes, optimism, confidence and high aspirational mobility; the other hapless, helpless and hopeless, wallowing in poverty, illiteracy, and malnutrition and fatalism. Increasing tertiarization and informalization [15] gave rise to a burgeoning group of lumpenised dalit mass incapable of cognition and cogitation. Their ignorance and incomprehension deterred them from moving forward. Concertizing and mobilizing such a resigned group were, indeed, a historic, blockbuster, revolutionary [16] feat that Kanshiram and Mayavaty accomplished in the 1980s. The historical importance of the political mobilization of the dalits lies in the fact that it forced every political party to sit up and take note and redraw the contours of the differential political calculus. This process of dehumanization, Promethean awakening and phoenix-like plunge are taking place in the economic field also, as evidenced by the emergence of ‘dalit capitalism’, a masterstroke causing seismic waves in the power-dominated civil society, new social kinetics and redrawing the contours of the caste calculus.

Dalit Capitalism

The emergence of a few dalit capitalists in and around Pune has evoked wide interests for its novel and promising potential. Whether this brand of capitalism is structurally different from capitalism in general is beside the point. During the feudal period, no dalit could become a landlord for there was



religious/social sanction against it. And that situation continued till the end of the 1980s. In a society where, social relations defined and determined production relations, and where the cavernous caste system crushed and atrophied the untouchables, this is least surprising. It must be underscored that caste was not just a status group as Max Weber thought [17]; it was a socio-economic group; at its hard core, class. Scholars like Weber lack a historical understanding of caste-class correspondence in India. The planning era could not raise the expectations of the dalits; but post-dirigiste, neo-liberal era could. Liberalism in its plenitude is secular and reassuring in throwing the iron grip of the caste hierarchy into the dustbin of history.

“Politics becomes a handmaiden to international capital markets instead of being responsive to genuine popular interests” [23]. The authors further point out the substantial leverage of business interests” and the “declining influence of electoral democracy] over policy formation.”.Now, there are no capitalists; there are only investors who are given red carpet welcome by governments, national, regional and local. Capitalists are not surplus-value extractors and exploiters; they are employment creators/ providers. Class harmony rather than class conflict is the new focus. Noam Chomsky puts it unambiguously: ““Jobs” has become the technical term for “profits”; it’s considered improper to mention the word, “profits” in public discourse, so you may say jobs instead, and the important people understand that it means profits” [24,25]. Governments are falling head over heels in making their countries/states attractive investment destinations. They are seldom concerned with what their people think about them; they are ever and exclusively concerned with the judgement of the rating agencies. After all, people are mere voting animals. After elections, the democratically elected dictators make policies and take decisions with disdain and nonchalance. Recent experience shows that elections have become the process of making law-breakers law-makers.

Development in the field of education (Women)

Government Initiatives for ensuring equity

The educational development programmes and schemes launched by the centre and state government have impacted on vulnerable group including SC/STs. The scholarships and other facilities make education attractive to the SC and STs. This chapter reviews the educational development among SC’s with emphasis on SC women and the changes came out through education and challenges face while accessing education. Education as an instrument of socializing is considered as powerful catalytic agent of social change. This is most effective changing agent for the improvement of socio-economic condition of SCs removal of their disabilities and acceleration of the integrate process. Realizing the importance of education the framers of the constitution have envisaged a number of steps by ways of „compensatory Discrimination““. It guarantees in a number of economic, social, and political rights to the members of SCs, Article 15 which affirms the principle of non-discrimination on the basis of caste and gender. Article 21 guarantees the right to life and to security of life; Article 46 specifically protect Dalits from social injustice and all forms of exploitation therefore, focuses on the very basic tool for empowering the member of SCs through education and economic rights.,, The State shall promote with special care the education and economic interest of the weaker sections of the people , and in particular to the scheduled caste and Scheduled Tribes, and shall protect them from special injustice and all forms of exploitation.9““



Art. 45: Provision for free and compulsory education for children. The State shall endeavor to provide, within a period of ten years from the commencement of the Constitution, for free and compulsory education for all children until they complete the age of fourteen years.

There have been specific amendments to the Constitution affecting education, as can be seen in 42nd, 73rd, 74th and 83rd Amendment Acts. These amendments pertain to provisions to enable education being included in the Concurrent List, devolution of powers to local bodies and making elementary education a Fundamental Right formally (from its present status of Directive Principles though this has been ruled as such through judicial interpretation even otherwise).

The constitution of India provides numerous initiatives, programmes and policies to raise the educational level of Scheduled caste and with special provisions for scheduled caste women.

Incentive Schemes

One way of getting Scheduled Caste students into school is through the provision of various incentives. Incentives can be categorised in a variety of ways – they can be tangible or intangible, financial or non-financial, direct or indirect. The four major categories are:

1. Financial Interventions: cash transfers directly to a family/child or in a bank (to access later); scholarships/stipends; provision of textbooks, stationery and uniforms; school vouchers and transport assistance (bus passes/cycles).
2. Provision of Mid-Day Meals and other health related interventions: provision of free meals, food distribution to families, provision of Iron and Vitamin A tablets, inoculation and vaccination, separate sanitation facilities and provision of water.
3. Social Welfare Intervention: provision of hostels and interventions for children with special needs.
- 4 Additional Incentives aimed at qualitative improvements: improving infrastructure, provision of quality teaching-learning, introduction of computers, sports facilities and remedial teaching (Educational Research Unit, 2006)

Literacy Rates of SC/ST by Sex and Urban-Rural Distribution

Scheduled caste

Year	Rural			Urban			Combined		
	Female	Male	Total	Female	Male	Total	Female	Male	Total
1961	2.52	15.06	8.89	10.04	32.21	21.81	3.29	16.96	10.27
1971	5.06	20.04	12.77	16.09	38.93	28.65	6.44	22.36	14.67
1981	8.45	27.91	18.48	24.34	47.54	36.60	10.93	31.12	21.38
1991	19.45	45.95	33.25	42.29	66.90	55.11	23.76	49.91	37.41
2001	37.84	63.66	51.16	57.49	77.93	68.12	41.90	54.69	34.76
2011	52.60	72.60	62.80	68.60	83.30	76.20	56.50	75.20	66.10
% Increase in	39%	14%	23%	19%	7%	12%	35%	38%	90%

2011 over 2001

Source: Census of India, Office of Registrar General, India



The literacy rate among scheduled castes and tribes remains well below the rest of India's population, but the gap has closed significantly in the last decade. During this period (2001-2011), SC women made the most rapid progress, latest census data reveals. Data shows a 39% percentage point increase in literacy among SC Rural women over the decade, compared to a jump of 14 percentage points for rural males. The literacy rate of total SC has jumped from 54.76% to 66.10% from 2001 to 2011 respectively. SC women showing a higher increase in literacy holds well across almost all states, and in both rural and urban areas. Of course, the base was very low to start with in the case of both women and men in the SC communities, compared to the general population. Bihar, with around 16% of its population comprising SCs, shows the biggest increase in literacy among SCs - a jump of 20.2 percentage points, from 28.5% in 2001 to 48.6% in 2011.

These above mentioned Schemes and programmes launched by the government to ensure change and raise literacy level among scheduled castes have no doubt impact positively on educational development of SC and SC women in terms of literacy rate but still there is a need of effective implementation of such programmes and look after the issue of drop outs, problems and challenges in accessing education.

Challenges of Dalit women in accessing education

- 1. Availability and accessibility of educational institutions** this plays a vital role especially in case of Dalit girls for their education. As Dalit parents do not encourage or permit their girls to go far places for attaining education. Education is considered important or relevant only for boys and not for girls as girls are considered as „Parayadhan“ and after their marriage; girls education will not be fruitful for any of the family. Girls are considered to be meant for household work, child rearing and bearing, look after the siblings. So with this thought pattern it leaves little time for Scheduled caste and specially Scheduled caste girls for studies. Even if they get enrolled in schools the most serious problem that SC students face is the Discrimination.
- 2. Awareness or the attitude of the parents** towards the need of education. The majority of SC households are engaged in some form of manual labour – cultivation, grazing, mining, scavenging, construction work, or metal, leather or brick work. Mainstream education is singularly focused on building mental skills, however, and so manual skills are generally ignored and devalued. Understandably, SC children internalize the hierarchy of mental skills versus manual labour and learn to consider the latter as inferior.

Due to the poor economic status Dalit parents lacked ability to pay school fees or to buy uniform or books. In most cases Dalit girls were able to enter the portals of education only when free schooling was available to them. In most cases the parents of the first generation learners were illiterate and had no understanding of the educational process. Despite this, many recognised the importance of education and accepted that their daughters should attend such free schools (M. B. Chitinis 1973, quoted in Joshi 1986, 43-45). Parents are unaware that free education was provided



even at college level. One of the example is quoted from the narratives from shailja Paik Urmila Pawar reported (2004):

It was only when I came to Mumbai that I felt that I was so close to the college. It had an evening programme; I did not have to pay any fees like the others. So I told myself of this significant opportunity. Earlier, when I was in my village, I did not want any of this. But when I was in Mumbai, working, I understood the importance of higher education and the concession given. We have free scholarships that have come to us on their own, so why not to use them prudently? Only a few, however, took advantage of the various other concessions that were available on paper. As most of them are unaware of them. Parent's failure to take advantage of these concessions often had a very detrimental effect on children's education.

- 3 **Difficulties at home/ home environment** prevents them from donating enough time for study or sometimes these children are forced to help their parents in agriculture or other household work and this is very common among Dalit girls as Indian society is patriarchal in nature Home environment plays an important role in attaining and accessing education for Dalit's and especially dalit girls. Dalit's lived in poor home environment that is not conducive to education. Subsistence and indebtedness are perennial problems and the home could hardly provide a space where difficulties pertaining to home work or school could be solved
- 4 **Attitude and Quality of Teachers** Shailaja Paik 2009, some teachers enjoyed their position and power and did everything possible to maintain their exalted position and refused to befriend the student and made every effort to present the image of strict disciplinarian. Shailaja Paik argued in her article „ Chhadi Lage Chham Chham, Vudya Yeyi Gham Gham (The Harder the sticks Beats, the faster the flow of Knowledge) is an old Marathi proverb. It refers to the corporal punishment rampantly practised by teachers and parents in order to discipline the children, where chhadi signifies the disciplining of Dalits through overt and covert means, through methods of verbal and psychological/mental crippling carried out by the larger society and how „untouchability“ is re-vised and reproduced within formal institutions. Teacher often force pupils to learn lessons by rote rather than trying to help them understand a topic and students do not ask their doubts, economically well off students, general category student can afford to attend tuition classes or coaching classes and can clear all their doubts and problems related to studies but this luxury are not with scheduled caste students especially Scheduled caste girls, which are somehow managing their school fees and stationary etc. If these student dare to ask their doubts the response by the teachers are so harsh, that either they don't reply or insulted them. Dalit girls were at a greater disadvantaged and could not voice their question in the class at all. It would be blasphemy for a Dalit girl, „the slave of the Slave“ to question the upper-caste teacher
- 5 **Curriculum and Pedagogical Issues:** The marginalisation of Scheduled Castes is closely related to their low occupational status, which is predetermined by caste ideology. In the agricultural sector, Scheduled Castes are mostly landless and marginal farmers, while in the non-farm sector they work in jobs that are seen as demeaning and „dirty“, such as street cleaning, sewage and sanitation work, as cobblers, etc. School curricula are heavily biased in favour of middle class professional households. Textbooks represent middle class lifestyle and preferences, and often portray them as



models to emulate. The explicit discrimination faced by Scheduled Caste students from teachers and students is therefore implicitly legitimated through the curricula used in schools.

- 6 **Sharing/Serving Food in School: Mid-Day Meal Scheme:** The Mid day meal scheme also a failure as it was launch for the intention of providing nutritious food and inculcate the feeling of sharing among children but these common practices in school like not permitting a Dalit as a cook, not allowing the Dalit children to enter the kitchen while it was possible for other caste children to do so, and Dalit children's not allowed and involved in the serving of food and other works in MDMS. Dalit students are not allowed in School Ceremonies and not being allowed to serve guests during the annual celebrations of national festivals.
- 7 **Prejudice attitude towards SCs** – There are pre conceived notion about academic calibre of the SCs students and hence they are labelled as „academically backward“. Today in college these student identity manipulated as „reserved quota“ students. Thus, in spite of academic competence comments like „these reserved chaps will never be as good as us“ are passed. Another issue is the non- admission of „merit“ students in the „open“ category, despite a central direction that they must be. It is always thought why enrol low caste student when we already have to admit a certain number of them?
- 8 **Discrimination at higher level of teaching** – Thorat committee was appointed by the government to find out the reported discrimination in India's most reputed All –(AIIMS) in New Delhi. The report revealed that, the struggle that SC/ST students face to enter premier institutions of the higher learning seems mild compared to what they have to put up with later. On top of coping with academic challenges and a totally unfamiliar environment, many dalit students have to deal with the hostility that comes with being a „reserved category student“. Most of the students complained that teachers were inaccessible and indifferent to them. The committee found that over a period of time, SC/ST students have moved from their allotted rooms to be closer to other SC/ST students. The one-month of ragging to which the authorities turn blind eye is sheer hell for these students since they are publically subjected to caste-based questions, taunts and jeering. Many of the students said they moved because their rooms would be locked from outside repeatedly while they were in, vulgar abuse would be scrawled on the doors and it would be made clear that this would stop only if they moved to floors where other SC/ST students stayed. They also faced social

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CHANGING TRENDS IN SOCIAL SCIENCE AND HIGHER EDUCATION IN INDIA: A STUDY

Dr.C.M. Prakasha¹, Dr. Ananda²

Assistant Professor

Department of Sociology

SSS Government First Grade College and P.G, Centre,
Channagiri, Karnataka, Email: cmprakasha@gmail.com

Abstract: This paper studies on challenging for present higher education system in India, education is one of the basic activities of people in all human societies. It is essential that every new generation must be given training in the ways group so that the same tradition will continue. Every society has its own ways and means of fulfilling this need. Education has come to be one of the ways of fulfilling this need. The present system of higher education does not serve the purpose for which it has been started. In general education itself has become so profitable a business that quality is lost in the increase of quantity of professional institutions with quota system and politicization adding fuel to the fire of spoil system. Indian college and universities are facing major changes as they navigate the 21 century and make decisions that will not only impact higher education but will also contribute to our country's future competitiveness in the global marketplace. The overall scenario of higher education in India does not match with the global quality standards, hence, there is enough justification for an increased assessment of the quality of the country's educational institutions, traditionally, these institutions assumed that quality could be determined by their internal resources. The present article gives some details about the relative position of Indian education.

Key words: Higher education, Government, Social Science, Value Education

INTRODUCTION

Higher education in India today lacks the potential and capacity to promote cognitive knowledge, social skills, values and actions for civic learning and democratic engagement that are so essential to build citizenship. Democratic insight and competence are always in the making, always incomplete. Therefore, civic learning needs to be an integral component of every level of education, from grammar school through graduate school, across all fields of study.

THE OBJECTIVE OF HIGHER EDUCATION:

1. To augment the quantity of education, but nevertheless, the quality of education through effective teaching, thus strengthening and enhancing Higher Education.
2. Through research, making Higher Education more effective and relevant to business community.
3. Making Human Resource more efficient to achieve meaningful sustainable development and empowering them to withstand global competition which is vital for survival in modern times.



4. To explain the deteriorating nature of social sciences in our present society
5. To explain the theoretical and practical components of social sciences

CHANGING TRENDS IN EDUCATION:

We have presently paced into the doorsill of the 21st century-and the new millennium faces the big challenge of adapt education to the changing requirements of the society. By way of the scientific and technological improvement taking place in leaps and bounds, change is unavoidable in all walks of life. In this competitive world, varied sources of information are trying to educate the future generation on a broad range of knowledge. Today, the transmission of information and explosion of knowledge is very fast and it is very urgent to take immediate steps to make the education more useful and relevant

As we enter the new millennium the world economy is experiencing unprecedented change. New development in science and technology, competition, media revolution and internationalization are revolutionizing the education sector. They make new demands and pose fresh challenges to our established educational systems and practices.

Kofi Annan, UN Secretary General, highlighted the priorities of education for the new century in his message to National Commission on Human Rights on the occasion of Human Rights Day, December 10, 1999: “As we cross into the new century, let us all do our part to advance understanding and defeat racism of embracing diversity, by teaching tolerance and by treating every human being with the dignity he or she desires. It only requires humanity to live up to its name”.

In order to fulfill the requirements of the new millennium successfully all nations must determine the extent to which their educational systems are preparing the next generation for successful participation in the existing enterprise. For this it is essential to understand the requirements, possibilities and problems of a country, and prepare an alternative plan based on the challenges of the new millennium.

Some ‘Functions of Education in Social Change’ are as follow: 1.Assistance in adopting social change 2. Overcoming resistance to change 3.Analysis of Change 4.Emergence of new Changes 5.Leadership in Social Change 6.Advances in the sphere of knowledge

Global higher education has undergone a paradigm shift. The cloistral pursuit of knowledge for its own sake initiated by the Renaissance prevailed in academic campuses for many centuries. It ushered in “Liberal Education” which emphasized an unmixed philosophic inquiry into Truth, whatever that may be and rejected the pursuit of knowledge for utility. Thus, study for work, skill acquisition and other interests had no place in the ivory tower. “However , historical developments, such as the Industrial Revolution, the rise of the middle class, the growth of the global mass community, the affirmation of democracy and the advancement of science and technology brought with them other needs that higher education was required to meet. Academic institutions of our time cannot avoid the reversal of their goals and the processes to reach them. This reversal is substantial; it is not an exaggeration to describe it as a paradigm shift-from elitist esotericism to the common man’s right to knowledge; from an inverted inquiry into the mind to an exploration of its environment, be it economic, political, scientific or technological; and from being culture- specific to becoming universal and global. This paradigm shift is unique in the history of global higher education.



All of this brought a proposed a new approach to training. Immense importance is now placed on an excellent start through initial job training, supplemented by orientation session or by nicely produced printed material unfolding the nature and objectives of the employment and the circumstances of work. Ever since changes are regular with technological advances, refresher training has become universal in clerical as well as in industrial work.

Present society is one step ahead. Our young generation committed to utilize their life time without waste a single day. Arts students are not happy with their social studies because there is no job guarantee to their degrees. They expect that the education which they are learning must be useful for their livelihood. Therefore they prefer job oriented courses instead of ordinary arts subjects of social sciences. Hence this is the time to make social sciences as placement oriented as possible. Phil Race explained the steps of any new academic programme as follows Designing a new Programme, Identify the market for your Programme, Clarity the rationale for the new Programme, and Expect to become involved in the recruitment of students. If we follow these steps certainly solve the problem of students of social sciences.

Universities can strengthen their links with the world of work by offering industry linked-fee bearing programmes to retrain the personnel of business and industry in newer technologies, methods, tools and knowledge in the light of changing trends in the world of work on account of major advances in science and technology.

Some innovative experiments like linking education with employment are taking place in our educational institutions and “placement learning is becoming a common term in our educational field. Now it is our duty “to make our course content more career-oriented and practical.

PRESENT PROBLEMS AND FUTURE OF SOCIAL SCIENCES:

Higher Educational Problems are nothing but the problems of Social Sciences. Contribution of social sciences to the problems of higher education is very high. “Indeed, the challenges facing higher education call for new thinking, new relationships between universities and governments, new strategies for international linkages, new ways of fund raising, new methods of teaching, research and educational delivery system. Social Sciences are facing 1.Problem of Relevance 2.Problem of Global standard 3. Problem. of Placement. Therefore Neelamegham suggested to making Education as.

- From National to Global Education
- State Controlled to an OPEN Market Economy
- From General Education to an Educational System driven by Market Forces
- Education for a Few to Education for All
- From Teacher Centered to Learner Centered
- One time Education to “Lifelong Education



HIGHER EDUCATION IN 21ST CENTURY:

EDUCATION:

“**Education**” is the process of teaching or learning in a school or college, or the knowledge that you get from this: It's important for children to get a good education. Reducing the size of classes may improve educational standards. A person who has a special knowledge of the principles and methods of teaching is called as **educationalist and a person** having learned a lot at school or university and having a good level of knowledge is called as educated. But Higher Education is the education at a college or university where subjects are studied at an advanced level. College is an institution that offers post-secondary education. The term is used without uniformity of meaning. **University** is an institution of higher education, usually comprising graduate and professional schools and having the authority to confer degrees in various fields of study. “A university differs from a college in that it is usually larger, has a broader curriculum, and offers graduate and professional degrees in addition to undergraduate degrees”.

In the 21st century New social and educational trends are most likely to emerge, “role of Education in 2010 will be dynamic, future Indian education will be vigorous and bold, focus will be on Technical and Professional Education, our traditions will be ignored in future, our traditional society will surely change, the future Indian society will be a better place to live in, future belongs to those who are willing to work for it, our future teachers will be better than the present ones, Future Indian Education will have all features of Global Education. The nature of higher education will change. In coming decade more professional education will be given to students undergoing graduation. Social Sciences which are facing crucial problems should become job oriented. Educationist can give more suggestions to solve the problems of social sciences. Just holding a graduation degree will not do. Imparting any sort of professional education will become the necessity of the coming generation.

DEVELOPMENT OF HIGHER EDUCATION IN INDIA:

Higher education in India has been a subject of much controversy in the recent past; it has been criticized on grounds of irrelevance, student indiscipline, falling standards and other related issues. Perhaps some of the charges have some truth in them. Perhaps too, some of the difficulties encountered by higher education are inevitable in a developing society. Indian colleges and universities are facing major changes as they navigate the century and make decisions that will not only impact higher education but will also contribute to our country's future competitiveness in the global marketplace. India's modern education system which is as old as almost 150 years has made a tremendous headway nowadays. In 1857, there were only 3 universities- Calcutta, madras and Bombay under the British rule. In 1951 there were only 27 universities and institutions of university status in the country. At present the number of schools, colleges, universities, technical and research institutes has increased considerably.

India at present in 2011 has 450 universities and equivalent institutions. There are 237 government recognized universities in India. Out of them 30 are central universities, 109 are deemed universities and 11 are open universities, 8 iit's, 7 iims, 20 iiit's, 2 iisc's, 5 institutions established under state act and 13 institutes of national importance apart from around 20,000 colleges including 1800 women colleges in



India. The total enrolment of students in universities and colleges is 106 lakh while the number of teachers is 4.5 lakh. Apart from these higher education institutes there are several private institutes in India that offer various professional courses in India. Distance learning is also a feature of the Indian higher educational system. We find in our educational institutions a large army of students. Enrolled strength of students. In higher education is around 7.418 million and the teachers number about 0.342 million. As many as 80,000 have been enrolled for research and nearly 10,000 are awarded Ph.D, every year. Today, knowledge is power, the more knowledge one has, the more empowered one is. According to the university grants commission (ugc), India needs 1500 more universities with adequate research facilities by the end of the year 2015 in order to compete in the global market.

CHALLENGING OR PROBLEMS OF PRESENT HIGHER EDUCATIONAL SYSTEM IN INDIA:

Indian higher education system does not create a conducive environment for internationalization of its higher educational service. There are many basic problems facing higher education in India today. These include inadequate infrastructure and facilities, and facilities, large vacancies in faculty positions and poor faculty thereof, low student enrolment rate, outmoded teaching methods, declining research standards, unmotivated students, overcrowded classrooms and widespread geographic, gender, income, and ethnic imbalances. Apart from concerns relating to deteriorating standards, ensuring equitable access to quality higher education for students coming from poor families is a major challenge. These problems are common to all societies. However they have an additional dimension in a developing society.

- 1) lack of financial assistance
- 2) lack of brand equity, low market linkages
- 3) under weighed quality of education
- 4) complicated and paper based hurdles during admission
- 5) poor recognition internationally
- 6) lots of administrative guidelines
- 7) ineffective career placement, low industry participation in education
- 8) regulatory and bureaucratic hurdles

SUGGESTIONS FOR IMPROVING OF HIGHER EDUCATION IN INDIA:

There are some suggestions and expectations from government, educational institutions, parent and students for improving of higher education.

- 1) Incentives to teachers and researchers
- 2) To mobilize resources for higher education
- 3) Improved learning and socio-cultural advances
- 4) Towards a learning society
- 5) Information age and developments in communication
- 6) Student-centered education and dynamic methods



- 7) Public private partnership
- 8) Privatization of higher education
- 9) Action plan for improving quality
- 10) To provide need based job-oriented courses
- 11) Cross culture programmes

CONCLUSION

The Higher Education system should be well equipped to deal with old and new problems facing the society and should suggest remedial measures for managing the same. Higher Education should help in mitigating issues like Corruption, Disaster Management, Population Control, Unemployment, Inequitable distribution of resources, etc.

Higher Education should strive to reach even in stray and remote areas. It should also be helpful in understanding local governance, fighting terrorism, protecting environment, controlling inflation, understanding Right to Information and Right to basic Human Rights.

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A Case Study of Harihareshwara Temple in Harihara Taluk, Davanagere District.

SHAKUNTHLA, BH

Assistant Professor

Dept of History

S.S.S.Govt First Grade College and P.G, Centre, channagiri,

Davanagere District – 577213, Karnataka State

Introduction:

Davanagere, typically spelt as Davangere, is an important city and an administrative centre of the district of Davanagere in the southern state of Karnataka. It has traditionally been a centre of commerce and education and has been categorized as the 6th biggest city in the state of Karnataka. It is also a much sought after tourist destination due to its good connectivity, animal sanctuaries and historical places. The history of this city is closely linked to that of the state of Karnataka and dates back to the 4th century.

It is believed that the origin of the name of Davanagere lies in a legend of the times of the Chalukya kings. It is believed that once during their prolonged travels on horseback, they camped at this region and decided to form a lake or a water source to satisfy their thirst. Although there does not remain any evidence of a lake, this lake or Kere as its known locally became the title of this village. Davanagere literally stands for a village of lakes".

Objectives of the study:

- To focus on the history of the district.
- Helps to know about the contribution of the Hoysala to the Davanagere district.

Methodology: This study will be done through collection of secondary data.

Significance of the study:

This study helps to know about the historical background of the district and to preserve the same for future.

Review of Literature:

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- wikipedia.

Prior to the 4th century it is believed that the Mauryan Empire, a feared empire in the Iron Age with vast regions under its control, had influence over the region of Karnataka. This empire was succeeded by the Satavahanas and later by the Pallavas. It was only during the 5th century when the Kadamba dynasty exercised its control, the independent region of Karnataka came into existence with Kannada as its language.

A multitude of rulers gained power only to pass it on to other empires and by the 11th century Davanagere was under the influence of the Pandyas. These Tamil rulers were soon over thrown by the Hoysala kings who brought in a revival of architectural designs. These kings expanded their empire through much of the 12th century to be soon overthrown by the Muslim rulers in the 13th century.



In the early 17th Century Sultan Hyder Ali a Mughal ruler and his son Tipu Sultan cemented the stature of the city of Davanagere. This city, once an unnoticeable village on the outskirts of Bettur, was originally given as a jagir or a feudal land grant by Sultan Hyder Ali to a chief of the Marathas called Apoji Ram. Under Apoji Ram, this region attracted merchants and eventually grew under the graces of the ruler Tipu Sultan.

The fourth Anglo-Mysore war in the year of 1799 caused the death of Tipu Sultan and opened by the state to the British Empire. European firms then gained control over this region and initiated a cotton mill to take advantage of the surplus of locally produced cotton.

Davanagere had a big tank filled with water throughout the year. Close to the tank, it is believed, there existed a large grazing field. It is said that the travelling public used to retire in this place and the horses, oxen used to be tied in this grazing field. As they were tying both the oxen and the buffaloes through a single rope in a special way, the place came to be called as 'davanakere'. During the British administration the name got corrupted and came to be called 'Davangere'. Davanagere or the "village of lake" was ruled and administered by Hoysalas, Pandyas and pallavas which later came to be ruled by the famous Tipu Sultan.

Jagaluru has Rangayyanadurga forest and it is a house for four horned-antelope an endangered species in India. People say that Jagalur has got its name by a sage named Jagalurajja . Imam Sab, who served as an education minister in the period of Maharaja of Mysore Sri Krisnaraja wodeyer IV, has done memorable services for the development of Jagalur.

Harihareshvara Temple at Harihar, with large inscription slabs standing in foreground, taken by Henry Dixon around 1868. The town of Harihar is situated on the right bank of the Thungabhadra river. The Harihareshvara temple is located in a large compound which includes the main temple and several small temples. Outside the temple there are many inscription slabs. It seems that the temple replaced another in the reign of the Hoysala ruler Narasimha II, so it was built around AD 1225.

The sanctuary faces east and is preceded by a closed hall with two side entrances and porches and an open hall, built on a stepped plan. The superstructure of the sanctuary is a recent addition. The parapet-walls of the porches are decorated with very fine carvings of small sculptures of gods. The great open hall has heavy bell pillars and its parapet is carved with figures of musicians and dancers. Within the shrine there is an image of Harihara, a divinity that represents both Shiva and Vishnu.

The Harihareshvara Temple at Harihar in Karnataka state, India, was built in c. 1223–1224 CE by Polalva, a commander and minister of the Hoysala Empire King Vira Narasimha II. Vira Narasimha II (r.1220–1234) was a king of the Hoysala Empire. During his reign the Hoysalas gained much influence in the affairs of the Tamil country. He defeated the Kadavas and Pandyas and levied a tribute. He acted as a support to Chola king Rajaraja Chola III, who was possibly his son-in-law, against Pandya incursions. During his rule, Vira Narasimha made Kannanur Kuppam near Srirangam his second capital, with an intent to maintain close watch and control over affairs in Tamil country. Later he fought for the Chola cause again and marched all the way to Rameswaram. The Kannada poet Sumanobana was the court poet of King Vira Narasimha II.

In 1268 CE, Soma, a commander of King Narasimha III of the same dynasty made some additions. Narasimha III (r.1263~1292) During his rule over the Hoysala Empire, internal feud between the king and



his brother Ramanatha ruling from Kannanur came to the forefront. He also had to face invasions from the Seuna who attacked his regal capital Halebidu. However, Narasimha III was able to inflict defeat on these incursions and safeguard his kingdom. He was succeeded by his notable son Veera Ballala III.

The temple houses the deity Harihara, a fusion of the Hindu Gods Vishnu and Shiva. The image of the deity is a fusion of the right vertical half of Shiva and left vertical half of Vishnu. The image holds in its right hand, the attributes of Shiva and in the left hand, those of Vishnu.

History of the Harihareshwara Temple: According to a Hindu legend, a demon named Guha (or Guhasura) once lived in these parts and a considerable surrounding region, from Uchchangi Durga in the east, Govinahalu in the south, Mudanur in the west and Airani in the north was under his control. Guha successfully appeased Hindu god Brahma with his penance and obtained a boon, by virtue of which, it would be impossible for either Hari (Vishnu) or Hara (Shiva) to singly kill him. Guha then became a regular tormentor of gods and humans alike. In order to overcome Brahma's boon and eliminate Guha, Vishnu and Shiva together took the form of Harihara (a fusion), came down to earth and killed the demon. The descent of the incarnation on earth is said to be at nearby Kudalur, at the confluence of the rivers Tungabhadra and Haridra.

The temple is constructed in a staggered square mantapa (hall) plan, typical of Hoysala constructions. Therefore, the outer wall of the mantapa shows many projections and recesses. The wall of the mantapa is a parapet wall resting on which are half pillars that support the outer ends of the roof (cornice). The ceiling of the open mantapa is adorned with artistic decoration such as lotuses. The ceiling is supported by lathe turned full pillars. The material used for the temple is soapstone (also called potstone). The original tower over the shrine (Vimana) is missing and has been replaced in modern times with one of brick and mortar. Preserved within the temple premises are several old-Kannada inscriptions and hero stones.

Conclusion:

Harihareshwara is the fused representation of Vishnu (Hari) and Shiva (Hara) from the Hindu tradition. Also known as Shankaranarayana ("Shankara" is Shiva, and "Narayana" is Vishnu) like Brahmanarayana (Half represents Brahma and half represents Vishnu), Harihara is thus revered by both Vaishnavites and Shaivites as a form of the Supreme God.

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WOMEN EMPOWERMENT AWARENESS AND IMPLEMENTATION

Dr. Shakuntala. N

Assistant Professor, HoD of Department of History,
Government First Grade College for Women, Davangere.

Introduction

Today, in contrast to the past centuries, we find women literate, educated, and liberated to lead. We find their surge forward not only in the political front, but also in social life where they act as agents of change contributing to economic development as well.

But first of all we need to understand what empowerment of women really means; if we have to understand its impact.

Empowerment is about being given authority and power to do something.

Empowerment is about becoming stronger and confident.

Empowerment again means to become aware of one's rights and privileges.

Empowerment also means the ability to control one's life in a more meaningful and fulfilling way.

Women empowerment means empowering women physically, socially, and emotionally. When women in the country are empowered with education and career, they are improving the economic status of the family and help reduce poverty in the country. With women's empowerment, the productivity of the family and the entire community improves. It is said that when the women in a family are educated the future generation is getting a better chance¹.

In India, there are so many social issues hindering women's empowerment. Gender-based violence, abuse, reproductive health inequities, economic discrimination, traditional practices are few forms of inequality targeted towards women². It is important for our country to fight all the social issues against women and support women empowerment in a full-fledged way. For this private and government organizations need to lend their support by promoting equal policies, improving women's health awareness, and giving women equal status in the workplace.

Women need to empower themselves by being strong and showing power in the male-dominated society. They have to take the lead in heading the household system like men and should manage all the financial activities at home. It is said that every change starts at home. Also, the government has to provide all the resources for women to get educated and become independent in life. So, with women empowerment come the social and economic betterment of the women in the country³. So we as citizens of India, have to change our mindset and support women empowerment by helping the women in our lives gain power in the house-hold and in the society. As a girl and woman in the society, you have to empower yourself by becoming independent and present your power in all aspects of life⁴.

Indian Government Schemes for Women Empowerment:

Countries around the world including India are emphasizing on women empowerment. With initiatives like #metoo and #time'sup, violence and discrimination against women gained attention and



helped raise the voice of vulnerable and silent victims around the world⁴. The Indian government has also recognised women issues and their contribution to the country's economy. Some of the women empowerment initiatives are:

1. **Mahila E-haat:** It is a direct online marketing platform launched by the Ministry of Women and Child Development to support women entrepreneurs, Self Help Groups (SHGs) and Non- Governmental Organisations (NGOs) to showcase products made and services rendered by them. This is a part of the 'Digital India' initiative⁵.
2. **Beti Bachao, Beti Padhao:** This is a social campaign aimed at eradication of female feticide and raising awareness on welfare services intended for young Indian girls. This was Launched on 22 January 2015, it is a joint initiative run by the Ministry of Women and Child Development, the Ministry of Health and Family Welfare and the Ministry of Human Resource Development.
3. **One Stop Centre Scheme:** It was implemented on 1st April 2015 with the 'Nirbhaya' fund. The One Stop Centers are established at various locations in India for providing shelter, police desk, legal, medical and counseling services to victims of violence under one roof integrated with a 24 hour Helpline. The toll free helpline number is 181.
4. **Working Women Hostels:** The objective of the scheme is to promote availability of safe and conveniently located accommodation for working women, with day care facility for their children, wherever possible, in urban, semi urban, or even rural areas where employment opportunity for women exist.
5. **Swadhar Greh:** The Swadhar scheme was launched by the Union Ministry of Women and Child Development in 2002 for rehabilitation of women in difficult circumstances. The scheme provides shelter, food, clothing and care to the marginalized women/girls who are in need. The beneficiaries include widows deserted by their families and relatives, women prisoners released from jail and without family support, women survivors of natural disasters, women victims of terrorist/extremist violence etc. The implementing agencies are mainly NGOs.
6. **STEP:** The Support to Training and Employment Programme for Women (STEP) Scheme aims to provide skills that give employability to women and to provide competencies and skill that enable women to become self-employed/entrepreneurs. Sectors which include Agriculture, Horticulture, Food Processing, Handlooms, Tailoring, Stitching, Embroidery, Zari etc, Handicrafts, Computer and IT enable services along with soft skills and skills for the workplace such as Spoken English, Gems and Jewellery, Travel and Tourism, Hospitality, etc.
7. **Nari Shakti Puruskars:** The Nari Shakti Puruskars are national level awards recognizing the efforts made by women and institutions in rendering distinguished services for the cause of women, especially vulnerable and marginalized women.

Thus, road map for women empowerment is there but still we have miles to go on this path of empowerment. We hope that in coming years ahead women empowerment will prove its worth. Women are an integral part of a society. They play an important role in determining the destiny of a nation⁶. It has been rightly said by Sri Swami Vivekanand that, "The Best thermometer to the progress of nation is its treatment of women". Therefore, due recognition to them in the society and their greater involvement in



socio-economic and political affairs becomes all the more important. Every person should come forward to ensure equal status for women in all spheres of life⁷.

Recommendations:

1. While programme for women will continue to be implemented by different ministries, there is need for a strong inter-ministerial coordination and monitoring body in the Department of Women and Child Development.
2. Education to girls should be given priority and awareness needs to be generated regarding the necessity of educating girls so as to prepare them to contribute effectively to the socio-economic development of the country.
3. There is strong need to eliminate all forms of discrimination in employment especially to eliminate wage differentials between men and women.
4. The Planning Commission and all ministries and government departments must have a women's cell.
5. In order to change the attitudes towards women and girls and to raise the social consciousness of the country, a conscious strategic change is required in national media and communication effort.
6. Law drafting technologies and enforcement mechanism including police, judiciary and other components need to be reviewed, sensitised and strengthened so as to provide equality and justice⁸.
7. 30% reservation should be provided at Panchayat and at district level for women.
8. There is urgent need to improve the effectiveness of voluntary action.

Conclusion:

In India, there are so many social issues hindering women's empowerment. Gender-based violence, abuse, reproductive health inequities, economic discrimination, traditional practices are few forms of inequality targeted towards women. It is important for our country to fight all the social issues against women and support women empowerment in a full-fledged way. For this private and government organizations need to lend their support by promoting equal policies, improving women's health awareness, and giving women equal status in the workplace. Central Government introduced best programmes but to get the desired result and success of the programmes will all depends on implementation and effective execution of the programmes.

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Tourism and Hospitality Industry in Karnataka: Issues and Challenges

Purushothama.G.

Assistant Professor

Government First Grade College, Alur Taluk ,Hassan District

Mobile no-9481712439

.Email-bgpurushi@gmail.com

Abstract : The Tourism and Hospitality industry is one of the largest service industries in India. Tourism plays a role of significant economic multiplier and becomes critical since India has to grow at rapid rates and create jobs. Tourism is the third largest foreign exchange earner after gems, jewellery and readymade garments. Karnataka's tourism is truly at crossroads as such this paper highlights the responsibility of management of tourist destinations, tourist departments, experts and government to rethink and to redesign their marketing strategies, developmental priorities to fill the gap of demand and supply and other problems of regional linkages, connectivity, accommodation and lack of financial resources for the proper development of tourism in Karnataka. In this paper information collected from the secondary data like Journals, Magazines, Newspaper and from different publication. This Paper will focus on the issues and challenges Tourism and Hospitality in Karnataka.

Key words:: issues ,challenges, suggestions in Tourism and Hospitality

INTRODUCTION:

Tourism has now become a significant industry in India. It is a sun rise industry, an employment generator, a significant source of foreign exchange for the country. Tourism in India is the third largest foreign exchange earner of the country. The booming tourism industry has had a cascading effect on the hospitality sector with an increase in the occupancy ratios and average room rates

Tourism

Tourism is the activities of persons travelling to and staying in places outside their usual environment for not more than one consecutive year for leisure, business and other purposes not related to the exercise of an activity remunerated from within the places visited. Tourism is travel for recreational or leisure purposes. It is a short term and temporary movement of people. It provides a source of income for the country. Tourism includes transportation, accommodation and entertainment. There are different types of tourism like adventure tourism, cultural tourism, medical tourism, sports tourism, water tourism, wild life tourism, space tourism etc. It is rightly said that, "All tourism is travel but all travel is not tourism". Tourism is related to pleasure, holidays, travel and going or arriving somewhere. It involves movement of people to, and their stay at various destinations.

Hospitality

Hospitality is the relationship between a guest and a host. Hospitality is the act or practice of being hospitable. Tourism and hospitality industry are related to each other. Hospitality is the act of welcoming, receiving, hosting or entertaining the guest. It involves ward and generous welcome of the tourist. Hospitality reflects courtesy and respect to the guest. Hospitality occupies local services such as entertainment, accommodation and catering for tourists. It is the business of providing catering, lodging



and entertainment service and welcoming, receiving, hosting, or entertaining guests. Hospitality Industry is closely linked with travel and tourism industries. Hospitality industry plays a major role in the overall economic growth of the country

Hospitality industry may include the following sectors.

- Licensed clubs
- Food shops
- Catering activities
- In-house catering
- Exhibition and fair organizer's activities
- Activities of conference organizers
- Other food services

Tourism and Hospitality in India

The terms tourism and hospitality are co-related and grouped together as a single industry. Tourism is not the subsector of the Hospitality merely a source of the tourist services. In this way we have made a clear difference between two overlapping industries However these both hospitality and tourism industries are viewed as two individual sectors. There exist overlapping between these two. Tourism is defined as the persons travel and goes for the places outside of their usual environment for less than one year to accomplish their business purpose and for leisure; they are not employed there on visiting places. Hospitality is the provision of the accommodations, venues, meals and drinks to those people who are out of their homes.

- As per world travel and tourism Council (WTTC), India is one of the favorite tourist destinations from the year 2009 and will continue to be one of the favorite tourist destinations. Further, the Travel and Tourism Competitiveness Report by World Economic Forum, has ranked India at the sixth place in tourism and hospitality.
- The tourism and hospitality sector is among the top 10 sectors in India to attract the highest Foreign Direct Investment (FDI). According to the data released by Department of Industrial Policy and Promotion (DIPP), the hotel and tourism sector attracted around US\$ 10.6 billion of FDI between April 2000 and September 2017.

The hospitality sector (hotel and restaurant) are the essential components of this industry. Luxury hotels with other services like beds, breakfast, inns and also cover wide range of accommodation services.

Current Trends in the Tourism and Hospitality industry in India

Tourism is also a potentially large employment generator besides being a significant source of foreign exchange for the country. A strong economy, rising global consumer purchasing power, and digital innovation have all fueled record growth in the travel and hospitality industry. But there are still several challenges that could throw the industry off course in 2019.

the hospitality industry is immense because it contains businesses in the food and beverage area, travel, and entertainment, India is a large market for travel and tourism. It offers a diverse portfolio of niche tourism products - cruises, adventure, medical, wellness, sports, MICE, eco-tourism, film, rural and



religious tourism. India has been recognized as a destination for spiritual tourism for domestic and international tourists.

Total contribution by travel and tourism sector to India's GDP is expected to increase from Rs 15.24 trillion (US\$ 234.03 billion) in 2017 to Rs 32.05 trillion (US\$ 492.21 billion) in 2028. India was ranked 7th among 184 countries in terms of travel & tourism's total contribution to GDP in 2017. Travel and tourism is the third largest foreign exchange earner for India. During January-October 2018 FEEs from tourism increased 8.30 per cent year-on-year to US\$ 23.54 billion.

During January-November 2018, FEEs from tourism increased 6.40 per cent year-on-year to US\$ 25.84 billion. Foreign Tourist Arrivals (FTAs) increased by 5.60 per cent year-on-year to 9.37 million in the same period. Foreign tourist arrivals for medical purpose increased from 427,014 in 2016 to 495,056 in 2017(P). During January-November 2018, arrivals through e-tourist visa increased 41.50 per cent year-on-year to 2.06 million.

As of 2017-18, 81.1 million people are employed in the tourism sector in India which was 12.38 per cent of total employment in the country. The Government of India has set a target of 20 million foreign tourist arrivals (FTAs) by 2020 and double the foreign exchange earnings as well.

The launch of several branding and marketing initiatives by the Government of India such as 'Incredible India!' and 'Athiti Devo Bhava' has provided a focused impetus to growth. The Indian government has also released a fresh category of visa - the medical visa or M visa, to encourage medical tourism in the country. Incredible India 2.0 campaign was launched in September 2017. In September 2018, the Indian government launched the 'Incredible India Mobile App' to assist the traveller to India and showcase major experiences for travelling. The Government of India is working to achieve one per cent share in world's international tourist arrivals by 2020 and two per cent share by 2025.

In October 2018, Statue of Sardar Vallabhbhai Patel, also known as 'Statue of Unity', was inaugurated as a tourist attraction. It is the tallest statue in the World standing at a height of 182 metre. It is expected to boost the tourism sector in the country and put India on the world tourism map.

The Government has also been making serious efforts to boost investments in tourism sector. In the hotel and tourism sector, 100 per cent FDI is allowed through the automatic route. A five-year tax holiday has been offered for 2, 3 and 4 star category hotels located around UNESCO World Heritage sites (except Delhi and Mumbai). Total FDI received by Indian hotel & tourism sector was US\$ 11.39 billion between April 2000 and June 2018. India is a large market for travel and tourism. It offers a diverse portfolio of niche tourism products - cruises, adventure, medical, wellness, sports, MICE, eco-tourism, film, rural and religious tourism. India has been recognized as a destination for spiritual tourism for domestic and international tourists.

Tourism sector in Karnataka

Karnataka, one of the most progressive and well developed industrial states in the country, is focused on development of trade and service sectors, through various initiatives and policies. It is home to several forts, architectural marvels and is blessed with a rich cultural heritage of over 1500 years. Other diverse visitor attractions include pilgrim sites, coastal landscape, wildlife / national parks, Eco Tourism, Wellness Tourism – Alternate Lifestyle/ Yoga, Voluntary Tourism and Adventure Tourism. Over the years, Karnataka has also emerged as a strong contender in the global market for Business Tourism. The State



has been ranked as the 4th preferred destination among domestic tourists and is the 3rd preferred destination for attracting investments in the tourism sector.

The “Karnataka Tourism Policy 2014-2019” focuses on accelerating and facilitating private investments in the tourism sector, and strives to be an outcome based initiative. The policy follows a non discriminatory approach to incentivise and promote the local community as well as private sector for contributing towards the development of tourism sector.

- **Healthcare tourism**

Karnataka has emerged as the hot spot for healthcare tourism, a concept of travelling to a particular destination to avail the opportunity of the world-class healthcare services offered by the front-runners in healthcare facilities. Karnataka has the highest number of approved health systems and alternative therapies in India

- **Heritage tourism**

Karnataka has an extremely diverse and varied heritage, both tangible and intangible. Karnataka is home to several heritage sites, forts and palaces. 507 of the 3,600 centrally protected monuments in India are in Karnataka. The State has more than 50 unique monuments, temples & palaces, including two UNESCO World Heritage sites at Hampi & Pattadakal. Other key heritage locations include Mysore/Srirangapatnam, Bijapur, Belur, Halebid, Hampi, Badami, Aihole and Pattadakal and Halasi. Intangible heritage of the State includes varied customs, music, indigenous languages, poetry, dance, festivities, religious ceremonies as well as systems of healing, traditional knowledge systems and skills connected with the material aspects of culture.

- **Home Stays in Karnataka**

A network of home stays will be developed across the state and branded as ‘Atithi’. The home stays will be minimally regulated and will be treated as a non-commercial venture. One could compare it with the “Bed & Breakfast” you see in the western countries.

- **Eco Tourism**

Karnataka with its scenic hills, forests with abundant wildlife and beautiful beaches, has a lot of potential for development as an ecotourism destination. Kodagu, Kabini, Nagarhole, Dandeli, Murudeshwar, Gokarna, Bandipur, Kudremukh, Devbagh, Kaup, Chikmagalur, Ranganthithu, Kemmanagundi, Jog Falls and Shivanasamudram Falls are some of the destinations which have a potential to be developed as ecotourism destinations.

- **Developing Adventure Tourism**

Karnataka has diverse tourist products ranging from Heritage, Nature, Beach, Pilgrim, urban, rural, eco tourism and adventure tourism. Karnataka has a huge potential for development of adventure tourism. There are a vast number of Adventure Tourism Activities being conducted in the State. Adventure Tourism proves the tourist with a special thrill and feeling of adventure while participating in sporting events in rivers, water bodies, and hills etc.

KARNATAKA’S OPPORTUNITY:

UNESCO WORLD HERITAGE PROPERTIES UNESCO’s World Heritage list is an internationally renowned selection of the most outstanding heritage sites in the world. They are recognized as being so



exceptional that they represent achievements of humanity at large beyond that of the region or the nation in which they are located. An inscription in UNESCO's listing provides international recognition of the highest calibre – recognition of the quality and value of a place and its heritage. Inclusion in UNESCO's World Heritage list brings significant international recognition and status both to Karnataka and India.

Karnataka already has three significant sites that are UNESCO World Heritage Properties:

- 1) Hampi (Cultural)
- 2) Pattadakal (Cultural)
- 3) Western Ghats as Natural Heritage.

Inscription on the UNESCO World Heritage list brings status and visibility and an enormous increase in tourism as well as the potential for international funds and partnerships for conservation work. However, in order for Karnataka to get the maximum benefit from these sites, appropriate policies need to be put in place to address conservation, local development, and tourism development. At the same time, we need to prepare for some new nominations as this is a long and important process and we must compete nationally for a slot to compete at the international level. Within India, all the states compete for the opportunity to nominate a site because the nominations each year must be selected from those put forward by each of the States. All other states are rushing in to push their nominations. The national Advisory Committee for World Heritage under the Ministry of Culture has just completed extensive national process to identify, evaluate, and shortlist cultural heritage and natural heritage properties throughout India to place on UNESCO's Tentative List for nomination to World Heritage. The properties in Karnataka that the Advisory Committee for World Heritage has shortlisted for the UNESCO's tentative List of World Heritage properties are:

- 1) Hoysala Architecture Series including Belur, Halebeedu, and Somnathpura
- 2) Srirangapatna
- 3) Deccan Sultanate Architecture including Gulbarga, Bidar, Bijapur, Golconda Furthermore, a proposal is already underway from the ASI and the Ministry of Culture to extend the UNESCO World Heritage property from Pattadakal to include Badami and Aihole. Hence, the careful management (conservation and sustainable development) of these premier properties is of utmost value to Karnataka. Recognizing and making accessible its rich history and heritage will make Karnataka a more attractive destination for international investors and tourists.

Karnataka Tourism Department wants to tie-up with land owners and investors to boost tourism in the state. For tourism based projects the government would like to make land conversions less cumbersome. About 150 government owned properties have been identified for investment for boosting tourism. Investors can develop projects ranging from lodging, hotels, amusement parks, amenity centres etc. Loss making KSTDC properties will be auctioned to private players.

Government would like to open up three segments for investors – Heritage Tourism, Eco Tourism and Coastal Tourism. 1,134 acres of government land spread across 13 districts and 2,365 acres of private land is available for development of tourist infrastructure.

There is a proposal to promote coastal tourism from Mangalore to Karwar. Lately cruise tourism had picked up with about 3000 passengers travelling in 20 vessels in 2007.



Investors will be given an opportunity to develop 30 beaches along the coastline. There is a shortage of 2500 hotel rooms along the coastline. The state has earmarked a 200-acre patch at Bengre for the development of a golf course and a 300-acre plot at Mulki to investors to develop

Management issues in the Hospitality industry:

1. Continued Technological Changes and regular innovation

Today, hotel guests are more tech-savvy than ever. Dealing effectively and profitably with this savviness is one of the top management issues in the hospitality industry today.

When they choose to stay in one hotel over the other, they expect to find free Wi-Fi, flat-screen TVs, USB ports and so on. Hotels and other businesses in the hospitality industry are relying heavily on technology to streamline their services. Keeping up with technology is one of the major issues faced by hotel managers, but when dealt with properly, it is definitely worth it.

2. Political and Security issues

This again is a one of the top management issues in the hospitality industry.

The issue of managing the macro issues dealing with the socio-political as well as economic challenges.

The threat of terrorism today has changed how people travel and where they travel.

Hotel managers are tasked with the duty of ensuring that proper surveillance systems are installed and maintained throughout so that guests can feel comfortable and safe.

To deal with security challenges, hotel managers have to rely on high tech gadgets and software, which can be expensive to acquire and maintain.

3. Skilled labour shortage, staff turnover and Irregular working hours

Staff turnover in the hospitality industry is almost double the average across industries. This can be said to be the biggest management issue in the hotel industry. In the recent years, the high turnover and increasing competition has only added flame to the issue of the skilled labour shortage in the hospitality industry on the whole. Because customers expect a lot more nowadays, employees in the hospitality industry, in turn, are forced to deal with long and sometimes irregular working hours. To make sure that everything is running smoothly at all times, managers have to find new ways to manage their stress because they cannot afford to lose it or burnout.

4. Booking and Revenue challenges

Today, guests have several options to choose from, which has forced managers to up their marketing and advertising game. This has created revenue challenges whereby if managers are unable to keep up with their competitors, they risk losing loyal customers and share of the local business. It is thus important to understand the booking ecosystem and have the best strategic partners in place. Increasing cost and decreasing revenue come up as one of the key management issues in the hospitality industry.

7. Seasonality of the hospitality industry

Peak seasons in the hospitality industry tend to bring a lot of business but it also brings with undue stress to the management and its staff. Managers are also charged with the responsibility of keeping up with the ongoing changes in booking and pricing, which can be daunting for anyone.



Challenges faced by the Hospitality and Tourism Industry

Despite the industry's immense contribution to socio-economic developments as are obvious, there still are major challenges that confront the Hospitality and tourism industry. According to the industry report as released by the International Society of Hospitality Consultants (ISHC), the following among others are the overriding challenges of the hospitality and tourism industry.

- **Escalating operating cost**

there are concerns that operating expenses are on the rise due to the sophisticated turn that the industry is taking. Energy cost, labour cost, insurance cost, construction and renovation cost among others were identified as major expenses that are incurred for the smooth running of the industry. Many brands are changing brand standards, and “raising the bar” via increased services and/or amenities in an attempt to gain a competitive edge in the marketplace which has resulted in increases in operating costs for many hotels and other tourist attraction sites.

- **Evolving Customer Expectations**

The ability to satisfy and anticipate evolving customer needs continues to be a significant priority. Specifically, customers are increasingly sophisticated in their use of technology to research, select and purchase lodging. Furthermore, customers are resisting a “chain mentality” and there is true opportunity in creating unique and customized experiences, while minding the “bottom line”. As a result, marketing approaches need to be adapted and updated to effectively reach the customer. In addition, true differentiation is increasingly difficult to achieve in the luxury market as it has become the “mainstream”.

- **Growth in the Sector = More Competition**

There are many reasons for increased competition in this industry. A majority of hospitality businesses attribute industry growth to the growing foodie culture captivating Karnataka. Foodies are more often than not young and engaged in social media. Although they are time-poor, they have a larger disposable income to spend on dining out.

- **Finding & Keeping Valued Customers**

The growth in the industry and increased competition could be a contributing factor to your hospitality business' ability to attract and retain customers. Nearly half of owners, managers and staff surveyed said they experience this challenge.

- **Produce Going to Waste**

There are a lot of reasons your restaurant or café might be throwing out food. Besides the run-of-the-mill reasons, planning can play a big part in preventing massive food waste. Even the smallest mistake however can throw off the entire system



- **Hiring the Best Staff**

Finding the best staff is a problem for all employers, but it can be particularly challenging for hospitality businesses..

- **The Costs of Operating: Penalty Rates, Taxes & Fees**

One of the most common factors hindering businesses according to restaurateurs, café and bar owners, is the cost of operating. Whether that be penalty rates and staff costs, or tax and GST obligations.

Suggestions and Recommendations

- Establish eco-sensitive zones prohibiting commercial activity, in consultation with the stake holders Tourism offices to be established in all major road heads
- Promote Tour Circuits for Coffee, Religious, Adventure Sports, Wildlife, etc.
- Carrying capacity needs to be assessed before granting additional/ new licences in ecosensitive zones.
- District Tourism Council meetings to be held regularly with representations from all stakeholders Elephant training and joy ride camps to be distributed, instead of being concentrated presently only in Dubare.
- Ban plastic in all eco-sensitive zon
- The Government should think of Nationalizing historical/heritage monuments to ensure the continuity and preservation of these beautiful structures and the buffer zone around them
- To create an Inclusive program with the Local Residents that allows them to participate in the profits generated by Tourism. Also making them caretakers who benefit from the process and ensures their cooperation in preserving this historically significant monument & its environs.
- Create an environment conducive for adventure tourism
- Encourage Basic Study and research by existing operators and experts.

Conclusion

Today, Tourism and Hospitality sectors are the foremost sectors of the world economy. In this article, we have outlined a few of the top management issues and challenges in the tourism and hospitality industry. At the same time, it is necessary to recognize that such responses are not universal and that more traditional practices remain widespread in the sector, challenging aspirations towards the achievement of decent work throughout the sector. Many of the principles of decent work have proved particularly challenging for SMEs and operators in less developed regions of the world. Changing consumer expectations and behaviour towards environmental issues and climate change give the sector the opportunity to modify its ways to operate in terms of consumption levels, efficiency, and impact on the environment.

The government needs to improve on governance. The improve road network to tourist areas, improve the supply of electricity, water supply, construct stadiums in all bigger township, have adequate drugs in hospitals, improve airports for international flights and ICT infrastructural development to facilitate e-business. The government needs to foster legal instruments to combat corrupt and fraudulent practices.



The government should set aside funding for training or reintroduce the training levy. The government institutions should be supported to train the people. It is important to be ahead of the pack by tackling these major issues.

Hoteliers and hospitality managers need to keep themselves on the edge while tackling the issues.

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URBAN PLANNING AND ROLE OF LOCAL SELF GOVERNMENT IN PROTECTION OF ENVIRONMENT

Dr. Ravikumar. D.B

L. Srishyla.*ⁱ

Introduction :

After the Emergence of L P G (Liberalization, privatization and globalization) the economic and social condition of country has taken major development. In urban area, industries and manufacturing units created many job facilities to the people of our country in urban side. In the mean time lack rain and fail to adopt proper agricultural mechanisms, leads to poverty and unemployment in villages, so villagers shifted to urban for their livelihood. It resulted in overcrowded in urban areas, so we needed an urban planning to meet the over crowded problem.

Urban planning is a technical and political process concerned with the development and design of land use and the built environment, including air, water, and the infrastructure passing into and out of urban areas, such as transportation, communications, and distribution networksⁱ. Urban planning deals with physical layout of human settlementsⁱ. The primary concern is the public welfare, which includes considerations of efficiency, sanitation, protection and use of the environment, as well as effects on social and economic activities.ⁱ Urban planning is considered an interdisciplinary field that includes social, engineering and design sciences. It is closely related to the field of urban design and some urban planners provide designs for streets, parks, buildings and other urban areasⁱ. Urban planning is also referred to as **urban and regional planning, regional planning, town planning, city planning, rural planning, urban development** or some combination in various areas worldwide.

Urban planning guides orderly development in urban, suburban and rural areas. Although predominantly concerned with the planning of settlements and communities, urban planning is also responsible for the planning and development of water use and resources, rural and agricultural land, parks and conserving areas of natural environmental significance. Practitioners of urban planning are concerned with research and analysis, strategic thinking, architecture, , urban design, public consultation, policy recommendations, implementation and management. Enforcement methodologies include governmental zoning, planning permissions, and building codes, as well as private easements and restrictive covenants.ⁱ

Urban planners work with the cognate fields of architecture, landscape architecture, civil engineering, and public administration to achieve strategic, policy and sustainability goals. Early urban planners were often members of these cognate fields. Today urban planning is a separate, independent professional discipline. The discipline is the broader category that includes different sub-fields such as land-use planning, zoning, economic development, environmental planning and transportation planning.



Problems of urbanization

Rapid urban population growth

In 2008, more than half of the world human population, 3.3 billion people, lived in urban areas. By 2030, this is expected to balloon to almost 5 billion. Most of this growth will be in developing countries. The urban population of Africa and Asia is expected to double between 2000 and 2030 (UNFPA, 2007).

Rise of megacities

Urban centers are increasing in size and number. At the beginning of the last century, there were only 11 megacities in the world with populations of more than 1 million each. By 2030, UN predicts that there will be more than 500 cities in the world with populations of more than 1 million each; more than half of these cities will be in Asia. In addition, the peri-urban areas in many big cities are rapidly expanding.

High urban poverty level

Asia's poor represent about 70% of the world's poor-nearly one in three Asians is poor. Almost 25% of Asia's urban population is poor, and the rate is increasing, as there is a continuous influx of poor people into cities.

Inadequate basic services

Large number of Asian cities cannot adequately provide urban basic services to the increasing number of urban residents. Less than half of the cities population is covered by water supply. A number of cities do not have efficient systems of solid waste collection. Majority of the cities in developing countries do not have sewerage system connections, and sanitary landfill facilities.

Environmental degradation

With an increasing population density, especially in slums areas, environmental and health problems are rising. In addition to mitigating air and noise pollution and controlling wastes, managing the consumption of non-renewable resources have become more serious concerns. In order to overcome from this problem local government has made effort to eradicate the environmental degradation and prevention of environmental pollution

Local self government

The term "Local Government" literally means management of the local affairs by the people of the locality. It is based on the principle that the local problems and needs can be looked by the people of the locality better than by central or state governments. The administration of local affair is entrusted to the representative selected by the people of the locality on regular intervals.



CHARACTERISTICS OF LOCAL GOVERNMENTS

Important characteristics of Local Governments are as follows:-

- (i) **Local Areas:-** A Local Government unit as far as its jurisdiction is concerned has a well defined area which is fixed by the concerned state government. This area can be termed as a city, a town or a village. The territorial limits of a local body unit are fixed by the state government subject to changes from time to time through legislation.
- (ii) **Local Authority:-** The administration of a particular locality is run by an authority or body of persons who are elected directly by the people residing in that particular area. The authority which includes the elected representatives of the people is responsible for management of local affairs in that area.
- (iii) **Civil Amenities For Local Inhabitants:-** The Primary objective of Local Government is to provide certain civic amenities to the people at their door-steps. The provision of these civic amenities ensures the healthy living of local community. These services are specifically meant for those inhabitants who are living in that restricted area for which the local government unit has been created. It has been rightly pointed out that all these amenities which make living better, physically, economically, socially and culturally should be assigned to the local inhabitants.
- (iv) **Local Finance:-** In order to perform its functions effectively, it is necessary that every local government unit is provided with adequate finances. The services provided to the local inhabitants are largely financed out of finances raised locally. The local inhabitants are required to pay taxes imposed by the concerned local authority. It is the authority of local government. However, unlike other levels of government that accords it a unique position among corporate bodies, this authority has legal and constitutional basisⁱ. In fact, the local government possesses revenue raising and spending authority only to the extent that the state/central government grants it to them.
- (v) **Local Autonomy:-** Local Autonomy means the freedom of the local government to decide and act in the sphere of activities and functions allotted to them by the statute under which they are created. Among other things, it implies the legal right of the inhabitants of a local area to choose their representatives to govern the locality concerned, according to the laws framed by the local council and to adopt the budget. It is however, to be understood that the authorities which have been given the responsibility to run the local government are neither sovereign nor self-created entities and they will have to depend upon the higher levels of government for their creation, rank, powers and functions.
- (vi) **Local Participation:-** The success or failure of developmental plans at the local level depends upon the active participation of local people for whom these plans are made. It is a local government which provides an opportunity to the local people to participate in administration. If the goals of development have to be achieved, people's participation is a pre-requisite for it.



- (vii) **Local Leadership:-** The people who come under the purview of local government, especially those living in rural areas, are generally illiterate, inexperienced, non-professional and unaware about the functioning of local bodies. Strong leadership therefore needs to be provided to those people. This leadership is provided to the people from the local area in the shape of elected representatives and elected office bearers of the elected councils in regard to the policies and programmes of the government.
- (viii) **Local Accountability:-** Local Government units which are created to provide civic amenities to the people are accountable to the local people. The residents of a local area keep a watch on local authorities to ensure effective performance of their functions. If a local body becomes inefficient and is not in a position to provide satisfactory services to the people, it faces severe criticism of local residents.
- (ix) **Local Development:-** Local Government is concerned with the overall development of the people living within its area. Every activity of local government is therefore aimed at development. To sum up, it can be pointed out that in spite of the legal authority given to the local governments; the impoverished state of the finances of most authorities in the developing countries is a severe handicap to responsible local government since the backbone of local government is financial autonomy.³⁵ That is why in India since independence, the local finance has been critical in local government reforms.³⁶ Several Commissions have been appointed exclusively on the problems of local finance since independence both by the central and state governments

Functions of local governments in protection of environmentⁱ

The Local government has following power to improve the environmental conditions in the society. It can execute the following function and improve the living condition of every human being the functions are as follows

1. Power regarding streets, etc.ⁱ.—(1) It shall be lawful for the municipal council to lay out and make new public streets, and to construct tunnels and other works subsidiary to the same, and to widen, open, enlarge, or otherwise improve any such streets, and to turn, divert, discontinue, or close any such streets, and subject to the provisions of sub-sections (1), (2) and (3) of section 72 to lease or sell any such land theretofore used or acquired by the municipal council for the purposes of such streets, as may not be required for any public street or for any other purpose of this Act.
2. Improvement of huts.— Whenever the Municipal Commissioner or Chief Officer is of opinion that any huts or sheds, whether used as dwellings or stables or for any other purposes, and whether existing at the time when this Act comes into force, or subsequently erected, are by reason,— (i) of insufficient ventilation or of the manner in which such huts or sheds are crowded together, or (ii) of the want of a plinth or of a sufficient plinth or of sufficient drainage, or (iii) of the impracticability of scavenging, attended with risk of disease to the inhabitants of the neighborhood, he shall cause a notice to be affixed to some conspicuous part of each such hut or shed, requiring the owner or occupier thereof, or the owner of the land on which such hut or shed is built, within such reasonable time as may be fixed by the Municipal Commissioner or Chief Officer for that purpose to take down and remove such



hut or shed, or to execute such operations as the Municipal Commissioner or Chief Officer may deem necessary for the avoidance of such riskⁱ.

3. Municipal control over drains, etc.—(1) All sewers, drains, privies, water-closets, house-gullies and cesspools within the 1[municipal area]1shall be under the survey and control of the municipal council.
4. To make proper drainages in cities.
5. To provide Sufficient drainage of houses.ⁱ
6. Power of carrying water mains, etc.ⁱ
7. To provide Troughs and pipes for rain water.ⁱ
8. To prohibit Dangerous quarrying.ⁱ
9. Provision as to dogs.ⁱ
10. Provision as to keeping of pigs.ⁱ
11. Provide bathing facilities.ⁱ
12. To prohibit Consumption of smoke in public places.ⁱ
13. Prohibition of nuisance in public placesⁱ

Etc. are some of the environmental provisions, which are inserted and adopted in local laws.

Conclusion

The environmental issue has been largely ignored in conventional economic analysis and decision-making, whose main objective has generally focused on profit maximization. The environmental system is a key development factor and that it has a finite capacity to provide for human needs; in economic terms, it is a scarce resource.

We know that Economic, social and cultural development is necessary for development of country, but we should not forget, it should not be at cost of life of the people. Now a day's healthy environment is cheaply available in the nature without any cost, but we continued environmental degradation, definitely it will be high expense to human being. So while making the urban planning, the policy makers has to plan to preserve the healthy environment.

Local government has huge responsibility to protect environment. The state government can frame the policy, but actual implementation of the policies are executed by local government so they are having responsibility more than that of state. State has also having responsibility to frame good and effective legislation to protect the environment . If the state government neglected to frame the environmental rules properly it cost huge loss, which is unliquidated.

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Concepts of Disaster Management & Vulnerability of Karnataka

Anusuyamma B

DISASTER

Disaster can be defined as a sudden event as a result of natural or man-made hazard that has a negative impact on the society. Disaster may also be defined as a serious disruption of functioning society causing wide-spread losses. Disasters have different kinds of impact; these include direct, secondary and indirect effect. Direct effects refer to deaths injuries and physical damage. However, secondary disaster impacts such as releasing fire or hazardous material that is triggered by disasters.

Types of Disasters as per High Power Committee of GoI

WATER AND CLIMATE RELATED DISASTERS

1. Floods
2. Cyclones
3. Tornadoes & Hurricanes
4. Hailstorm
5. Cloud Burst
6. Thunder & Lightning
7. Snow Avalanches
8. Heat Wave and Cold Wave
9. Sea Erosion
10. Droughts

BIOLOGICALLY RELATED DISASTERS

1. Biological Disasters & Epidemics
2. Pest Attacks
3. Cattle Epidemics
4. Food Poisoning

GEOLOGICALLY RELATED DISASTERS

1. Earthquakes
2. Landslides and mudflows
3. Dam bursts
4. Mine Fires

CHEMICAL, INDUSTRIAL & NUCLEAR RELATED DISASTERS

1. Chemical & Industrial Disaster
2. Nuclear Disasters

ACCIDENT RELATED DISASTERS

1. Urban Fires
2. Villages
3. Forest
4. Electrical Disasters
5. Serial Bomb Blast
6. Oil Spill
7. Festival Related Disasters
8. Air, Road & Rail Accidents
9. Boat Capsizing
10. Mine Flooding



HAZARD

Hazard is a damaging physical event, phenomenon or human activities that may cause the loss of life or injury, property damage, social and economic disruption or environmental degradation.

RISK

Risk is defined as the probability of harmful Consequences, or expected losses resulting from interaction between natural or human-induced hazards and vulnerable conditions.

VULNERABILITY

Vulnerability is defined as the condition determined by physical, social, economic, and environmental factors or processes, which increases the susceptibility of a community to the impact of hazards. Based on the factors and processes the vulnerability may be classified as physical vulnerability, Social Vulnerability, Economic Vulnerability, and Environmental Vulnerability.

CAPACITY

VULNERABILITY

- It is the extent to which a community, structure, service or geographic area is likely to be damaged or disrupted by the impact of a particular hazard on account of its nature, construction, and proximity to hazardous terrain or a disaster prone area.”
- It is the likely extent of damage due to a hazard.

Physical Vulnerability:

- Depends on physical location of people and elements at risk
- Technical capacity of Buildings, structures, infrastructure
- Varies according to construction techniques, materials used and location.

Economic Vulnerability:

- Women
- Children
- Physically and mentally handicapped
- Old aged people
- Those dependent critical facilities

Vulnerability of India

- About 57% of the land mass is prone to earthquakes.
- Over 40 million hectares (about 8%) is prone to floods
- 8000 KM coast line is prone to cyclones/high wind velocity.

- Costal states/ UTs are vulnerable to Tsunamis.
- 68% of the area is susceptible to Drought.
- Hilly terrain is prone to landslides/ Avalanches.
- Man-made disasters

Response

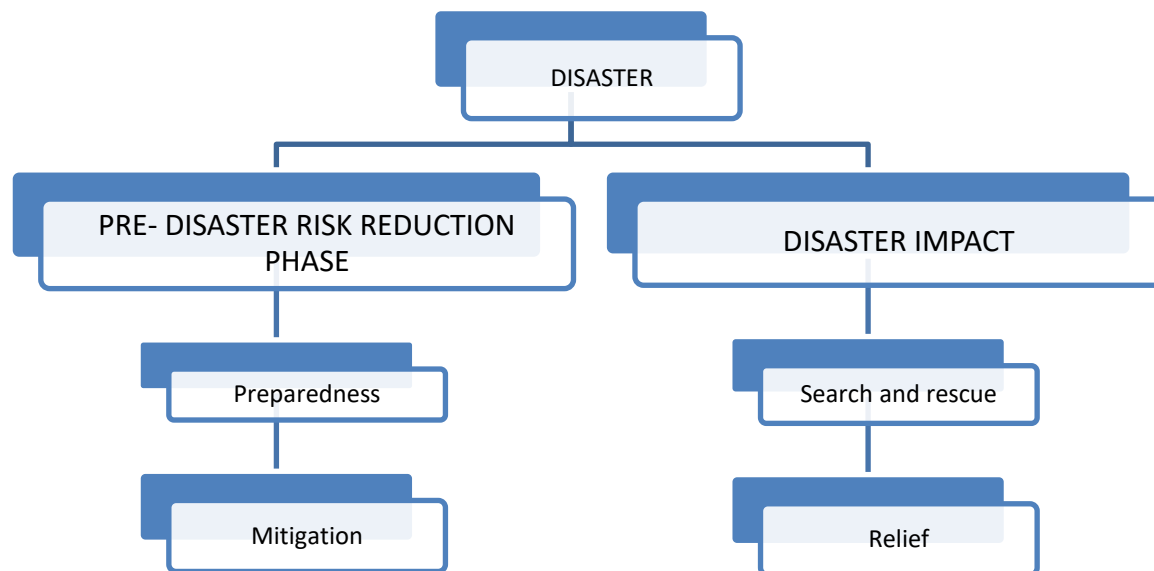
Response refers to actions taken in a short period before, during or after the disaster in order to reduce the impact and attend to the immediate need of the victims.

Post-disaster assessment

It is the process of determining the impact of a disaster or events on society, the needs for immediate, emergency measures to save and sustain the lives of survivors, and the possibilities for quick recovery and development.

Recovery

This refers to the provision of aid for reconstruction and restoration of public facilities. Depending upon the extent of the disaster, recovery period may take up to weeks or even months.



Search and rescue

- First 48-72 hours in which lives can be saved
- Army, community and local administration plays a role



Relief

- Setting up of temporary shelters
- Providing food, clothing and shelter to people according to local conditions
- Physical as well as mental relief

Rehabilitation

- Physical rehabilitation by providing permanent shelters.
- Economic rehabilitation by providing sustainable livelihood
- Social rehabilitation by establishing community networks and taking care of the vulnerable groups.
- Mental rehabilitation by providing psychosocial counseling

Mitigation

- Learning from the past disaster
- Incorporating the learning in present scenario
- Building back better to reduce the impact of future disasters

Mitigation Measures

Structural Measures:

- Multihazard resistant buildings
- Shelters
- Retrofitting
- Building byelaws revision
- Microzonation for risk assessment
- Modernizing early warning system

Non structural measures:

- A wareness generation
- Training and capacity building
- Policy and regulations
- Mock drills and demos
- Effective dissemination of early warning
- Development of state, district village plans



Preparedness

- To minimize the adverse effects of a hazard through effective precautionary actions and to ensure timely, appropriate and efficient organization and delivery of emergency response following the impact of disaster.
- For e.g. Floods
- Building shelters
- Sand bags deposits
- Embankments made
- Water storage for drinking water

Role of Government

- Primary responsibility of State Government
- Central Government supplements the efforts of State Government by providing financial and logistic support in case of a major calamity.
- Supplementary support by centre



A STUDY ON STRATEGY OF WOMEN EMPOWERMENT

Ms. SHWETHA BAI .C

M.A IN ECONOMICS, P.G. CENTRE,
DAVANGERE UNIVERSITY, CHITRADURGA
MOB: 7899428264, E-Mail: shwethabai321@gmail.com

ABSTRACT

Women's Empowerment has been an issue of immense discussions and contemplation over the last few decades world-wide. This as an agenda has been on top of the lists of most government plans & programs as well. Efforts have been made on a regular basis across nations to address this issue and enhance the socio-economic status of women. However, it has been observed that most of the policies and programs view empowerment in the economic sense only working in the belief that economic self-reliance empowers women ignoring other variables like health, education, literacy etc. This working research paper attempts to understand the concept of women empowerment and strategies of women on a holistic basis and critically examine the efforts initiated towards empowering women.

Key Words: Women Empowerment, strategy, education, etc.

INTRODUCTION

Women are the pillars of the family, they run the family in proper way. Women play very important role not only in running the house hold but also the nation. They provide encouragement and support the working men seek for their success.

The strength of chain is the strength of its weakest link. In a society, women are the weakest links, so that they may be strengthened for strengthening the society as a whole and that is possible only by empowering them. Nehru said, "Women should be uplifted for the upliftment of the nation, if a women is uplifted, society and nation is uplifted." Women empowerment is critical to the process of development of the community. Empowerment of women is essential to harness the women labour in the mainstream of economic development. According to Swami Vivekanand, "..... there is no chance for the welfare of the world unless the condition of the women is improved. It is not possible for a bird to fly on one wing. Women have to play an important role in the building up of every economy. Women who form almost one half of the world's population constitute the visible majority of the poor. Women either solely or largely support an increasing number of families. Women experience poverty more than man. When money is given to men, it may not benefit the family but when women manage money, it is found to be better utilized. Projects aiming to improve the living conditions of the poor cannot, therefore be effective unless women participate in their formulation and implementation as contributors as well as beneficiaries. "Increasing women's capabilities and empowering them is the surest way to contribute to economic growth and overall development.



In India, apart from the provision in the constitution and the ratification of different international conventions, several legislative acts have also been passed to ensure women empowerment. Moreover, women empowerment has received attention of the government right from the beginning of Indian planning.

Bringing women into the mainstream of development has thus been major concern of the government since independence. In order to empower and bring them into the mainstream, an enabling environment with requisite policies and programmes, institutional mechanisms at various levels and adequate financial resources has all along been tried to be created. The Ministry of Rural Area and Employment has special components for women in all its programmes and certain amount of funds is earmarked as women's component to ensure a flow of adequate resource for women.

At present women empowerment is very important because the socio-economic development of the women. Her contribution to economic development is great and is both in the visible and invisible form. If she is transformed from being primarily a vehicle of human reproduction. Producing biological goods to a vehicle of Social, Cultural and Economic good, She can certainly create wonders. The status of women in India has been subject to many great changes over the past few millennium from equal status with men in ancient times through the low points of the medieval period to the promotion of equal rights by many reformers. The history of women in India has been eventful. Today many women are well educated and they are now into different professions.

NEED FOR THE STUDY

The status of women in India has been subject to many great changes over the past few millennia. The history of women in India has been eventful. Women play a vital role in society. Women have contributed in all areas and there are so many examples in all fields. There is a need of time to frame the women empowerment programme at all levels. The great contribution expect from advocacy groups, policymakers, social researchers, health workers, social thinkers and sociologist for the women empowerment. Women Empowerment commission is a tool to eradicate various women problem and provide right track for them. Thus, there is a need to study the strategies for women empowerment.

OBJECTIVES OF THE STUDY

1. To know the roles of women empowerment.
2. To know the Plans for Women Development and Empowerment implemented by government.
3. To find out the problems of women empowerment.
4. To explore future strategies and to suggest measures for women empowerment.

RESEARCH METHODOLOGY

Keeping in view the objectives of this study, research design was adopted to have greater accuracy and in depth analysis of the research study. Available secondary data was extensively used for the study.



The investigator procures the required data through secondary survey method. Different news articles, Books and Web were used which were enumerated and recorded.

THE ROLE OF WOMEN EMPOWERMENT IN INDIA

Empowering women usually involves giving them opportunity for better education. Focus on the overall development in India is the main work of women empowerment commission in India. Basically as per the human rights there should be the same place to men and women but society doesn't accept this situation and made the discrimination in society. When we study the evolution of man, it is noticed that gradually women tilted towards secondary place and started the exploitation through various problems. To stop and eradication of these problems, the women commission established by Govt. of India. After independence the direction has been fixed and various acts, plans have been started for the women development in India. Definitely we can say that India has done the improvement in social, economical and political status of women. Again there is need to strictly implementation and development of scheme and plans started by Government of India.

STEPS IN WOMEN EMPOWERMENT

1. The first step begins at a personal level. An individual women develops feelings of personal power, command and self-sufficiency over material and inherent choices she has to make.
2. In the second step, empowerment takes place on an interpersonal level. Here a woman influences the decision making power of another women through their contact and working together.
3. In the third step, they emphasize the goals for social action and social change. A community development programmes develops through a group effort. But there can be possibility of backward linkages also. A community development programmes can lead to individual empowerment and interpersonal empowerment.

FOLLOWING ARE SOME PLANS FOR THE WOMEN DEVELOPMENT AND EMPOWERMENT

Indian government is always few rebel and conscious about women development. Time to time different schemes and plans has been implemented for the success of women.

1. Mahila cosh yojana

This is first plan started for especially rural women of India in which self employment, stress on msme and supplementary occupation are the most priority factors.

2. Training and employment programme for women (TEPW)

To build up the confidence, economically strong and for enhancing the productivity are the main targets of this plan.

3. Rashtriya Mahila Kosh (RMK)



For social and economical changes, financial improvements through various programmes are the main objects of this plan. Micro finance to poor women, agriculture women, shop keeping and handcrafts etc are important objects of this plan.

4. Rajiv Gandhi Scheme for Empowerment of Adolescent Girls (RGSEAG)

This is especially well-known for the overall development of teen age girls for the issues like nutrition, education, medical facilities and eradication of the different problems.

5. Central Social Welfare Board (CSWB)

This scheme is especially famous for stimulation of the NGO which work for development of women.

7. Indira Gandhi Matritva Sahyog Yojana (IGMSY)

For the improvement to the health and nutrition status of pregnant, lactating women and infants, child vaccination with sort out the various problems.

8. Swayam Siddha yojana

Creation of self help groups with financial support and availability the fund for poor women in society.

9. Short Stay Home for Women and Girls (SSH)

Arrangement of temporary accommodation of deprived, mentally affected, very poor, widow, exploited and rejected by society and family. With the help of this plan various works knowledge given and try to become self to such type of women.

10. Swadhar

This plan is especially for the support of women those really want to do the advance type of work. Some financial support given by government to start the occupations.

NEW SCHEMES INTRODUCED BY THE GOVERNMENT FOR WOMEN EMPOWERMENT

1. Mahila E-haat

It is a direct online marketing platform launched by the Ministry of Women and Child Development to support women entrepreneurs, Self Help Groups (SHGs) and Non- Governmental Organisations (NGOs) to showcase products made and services rendered by them. This is a part of the 'Digital India' initiative.

2. Beti Bachao, Beti Padhao

This is a social campaign aimed at eradication of female foeticide and raising awareness on welfare services intended for young Indian girls. Launched on 22 January 2015, it is a joint initiative run by



the Ministry of Women and Child Development, the Ministry of Health and Family Welfare and the Ministry of Human Resource Development.

3. One Stop Centre Scheme

It was implemented on 1st April 2015 with the 'Nirbhaya' fund. The One Stop Centres are established at various locations in India for providing shelter, police desk, legal, medical and counselling services to victims of violence under one roof integrated with a 24 hour Helpline. The toll free helpline number is 181.

4. Working Women Hostels

The objective of the scheme is to promote availability of safe and conveniently located accommodation for working women, with day care facility for their children, wherever possible, in urban, semi urban, or even rural areas where employment opportunity for women exist.

5. Swadhar Greh

The Swadhar scheme was launched by the Union Ministry of Women and Child Development in 2002 for rehabilitation of women in difficult circumstances.

The scheme provides shelter, food, clothing and care to the marginalized women/girls who are in need. The beneficiaries include widows deserted by their families and relatives, women prisoners released from jail and without family support, women survivors of natural disasters, women victims of terrorist/extremist violence etc.

The implementing agencies are mainly NGOs.

6. STEP

The Support to Training and Employment Programme for Women (STEP) Scheme aims to provide skills that give employability to women and to provide competencies and skill that enable women to become self-employed/ entrepreneurs.

Sectors include Agriculture, Horticulture, Food Processing, Handlooms, Tailoring, Stitching, Embroidery, Zari etc, Handicrafts, Computer & IT enable services along with soft skills and skills for the workplace such as spoken English, Gems & Jewellery, Travel & Tourism, Hospitality, etc.

7. Nari Shakti Puruskars

The Nari Shakti Puruskars are national level awards recognizing the efforts made by women and institutions in rendering distinguished services for the cause of women, especially vulnerable and marginalized women.

SUGGESTIONS

- Involment in women's mobility and social interaction
- Modification in working are and organization
- Participation into each and every sphere of life.
- Utilization in recourses



- Support and exposure from legislative and constitutional side
- Suitable coordination between women empowerment and globalization
- Creation of convenient environment for women's at working places.
- Social and education empowerment for women employment, and bias in division of labour and work burden.
- Permission to household, community and state resources: particularly food, education and health.
- Entrance to public decision-making.

CONCLUSION

Community awareness on the benefits of empowering women should be carried out in order that the empowerment may be supported by the community as whole. For the suitable construction of society, there is need to give special attention on women empowerment in India. Also traditional attitude has to change regarding women. Awareness programme, education and positive role of every indivisible will help to development the status of women in India. Strictly implementation, creation and support of legislative, judiciary will be beneficial to sort out the women related problems in India. To stop the women exploitation, sexually harassment, acid throwing, domestic violence, child marriages and female foeticide with effective instruments and control on these problems.

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SOCIAL CHANGE OF DEVADASI SYSTEM IN KARNATAKA: (WITH SPECIAL REFERENCE TO BALLARI DISTRICT)

¹Nagappa B E, & ²Dr. Rajendra Prasad N L,

¹Research Scholar, Dept. Of Sociology, Vijayanagara Sri Krishnadevaraya University, Ballari- 583105.

²Assistant professor, Dept. Of Sociology, Vijayanagara Sri Krishnadevaraya University, Ballari- 583105

ABSTRACT:

The Devadasi system is a Hindu religious practice which offers prepubescent girls in marriage to deities. As 'servant' ordained by deities, Devadasis are ritually forced to offer sexual services upon attaining puberty. It's been long back devadasi practice has been outlawed and the system is slowly out of the eyes or declining. Devadasi practice is not only a social evil but also a social stigma and heinous practice of India specifically in south India, more than 6 states largely practicing this hilarious culture from the centuries. For instance Karnataka, Andhra Pradesh, Maharashtra, Kerala, Goa, Tamil Nadu, Orissa, with different names as Devadasi, basavi, muralis, jogathi, Kuddikars etc, simply we can define devadasi as "servant of god," in particular a girl before crossing her puberty she dedicates to a deity or god and lives without marriage rest of her life. The practice itself considered as social evil and many social reformists, and activists fight against the devadasi system and try to abolish, at the same time no one tries to understand the miserable life of devadasi system and their social life, economic status, educational background. However the present study intends to throw light on this special devadasi system of the society. Systems of devadasis are the outcome of ignorance, lack of cultural background, and lack of their father identity. They are living in a pain full life, frustrated in daily routine leading vulnerable life, therefore the present study tries to understand socio economic life of devadasi System, With keeping the following objectives: 1. To assess the socio-economic status of devadasi System 2. To understand the problems and challenges of devadasi System in the study area 3. To analyze the educational background of devadasi educational background. The system continues because it is religiously sanctioned, allows economic exploitation, preys on landless Dalits and gives upper-caste men control over the bodies and sexualities of Dalit females. Second, under the scheme of distribution of powers in the Seventh Schedule of the Indian Constitution, all matters relating to policing and public order responsibility of state governments.

KEY WORDS: Devadasi, Servant, Educational, background, Social life.

INTRODUCTION:

This is hilarious, and heinous and shabby, and utterly influenced by one of the most evil practices in India called as devadasi practice. The information more than enough to understand how devadasi system is going to take place in Indian orthodox culture. But the present research is mainly concentrating on not devadasi practice but concentrating on the devadasi children. As we carefully look in to the present situation certainly the time has been changed and the new challenge, new circumstances present new challenges and possibilities. It is absolutely true in the present scenario of typical Indian society, because



devadasi practice is not so flourish in the present society often we could have been experienced that the girls were dedicated to god secretly by their parents support. The system continues because it is religiously sanctioned, allows economic exploitation, preys on landless Dalits and gives upper-caste men control over the bodies and sexualities of Dalit females. However, the advisory merely lists counseling, medical treatment, “guidance, support and motivation to lead a dignified life” as rehabilitation for Devadasis who are landless, illiterate and marginalized.

But this practiced outlawed and declining gradually. This practice has been abolished due to the effort of many reformist and social activist and the extend support of social organization. Meanwhile recent stories could have been found out that there is change in davadasi system. This causes to bring many changes in the life style of devadasis. At the same time some stories reveals that the Devadasi system alive in the society changing its nature it’s a stigma of Indian social system. Keeping all these facts the study includes finding out the social life of Devadasi children. Because an information provided by a study 1,e “96% of the Devadasis Change their partners. Only 4% of Devadasis would have been stick on one partner, (KotlamnaDevadasi Budakattu adIngana). The Problem of devadasi System had begun before the birth. In Indian tradition getting regency is an important step of women.

Devadasis are also known by various other local terms, such as jogini. Furthermore, the devadasi practice of religious prostitution is known as basivi in Karnataka and matangi in Maharashtra. It is also known as venkatasani, nailis, muralis and theradiyan. Devadasi are sometimes referred to as a caste; however, some question the accuracy of this usage. “According to the devadasis themselves there exists a devadasi 'way of life' or 'professional ethic' (vritti, murai) but not a devadasi Jati (sub-caste). Later, the office of devadasi became hereditary but it did not confer the right to work without adequate qualification” (Amrit Srinivasan, 1985). In Europe the term 'Bayadere' was occasionally used. Where as in the devadasi family the situation is totally change. If devadasi girl or women get pregnancy even her family does’t look after her and the society shows irresponsibility and there is no demand for the children. Members of the Devadasi family creates unawareness about marriage. Preferably girls do not extend their interest on marriage. Further it may be pointed out that there is no future for girls a place for moral life with sexual harassment from sex maniacs. Most importantly even educated devadasi System suffered by sexual harassment, and they live without marriage.

LITERATURE REVIEW:

- ❖ Orchard (2007) published a paper entitled “**The Impact of Gender and Tradition on Sexuality and Relationships for Devadasi Sex Workers in Rural India**” in ‘Sexuality & Culture’. In the popular imagination and certain academic fields, sex workers' experiences of sexuality and intimate relationships are often ‘naturalized’, to the point where they are assumed to be deviant or completely different than those of women in mainstream society. Researchers and sex worker organizations are challenging these reified constructions by examining more diverse and representative models of sexuality and relationships. However, the experiences of women selling sex in the "third world" are consistently portrayed as violent, non-pleasurable, and oppressive,



characteristics often applied universally to “third world women” Using data from ethnographic fieldwork with girls and women who belong to the Devadasi tradition of sex work in rural Karnataka, India, this paper examines the cultural dynamics of sexuality and relationships. Gender and dominant models of feminine identity emerge as powerful factors in shaping these facets of life, producing experiences among Devadasis that are similar to those of other Indian women. Yet, Devadasis also encounter additional constraints in their lives because of their participation in the morally and culturally contested Devadasi system. These data contribute to emerging research that destabilizes images of sex workers as “different” from other women, while also highlighting the impact of tradition on sexual mores and relationship structure in this unique cultural context.

- ❖ **Lakshmi Vishwanathan (2008)** writes book entitled “**Women of Pride: The Devadasi Heritage**”. Devadasi is community of women who dedicated their lives to the service of God, had a special significance in South India. They performed the sacred temple dance called Sadir, which in the modern times is popularly known as Bharatanatyam. A tradition that was monopolized by them, has now acquired worldwide reputation, and is being practiced by members of other communities. The author is a renowned Bharatanatyam danseuse and dance researcher has provided an interesting account of the life history of the Devadasis, emphasizing on their significance in South Indian societies and temples, and their roles in the major institutions of religion, kinship, economy and polity. Divided into eight chapters, the book enlightens readers on the Devadasi way of life.
- ❖ **According to Rowland 2009**, In Andhra Pradesh 20% of Devadasi is dedicated because there is no son in the family. By dedicating their daughter to the goddess, not only do poor families avoid the cost of a dowry, but the daughter can then take on the role of a son in providing for the family, and perhaps even in performing certain religious rites.
- ❖ **According to Devaraj 2012**, Devadasi practice is an ancient still due to social beliefs, is still prevailing in Karnataka, especially in the temples of Renuka, Yellamma of Saundatti and Chandragutti.
- ❖ **Colundalur, 2011**: There is information regarding devadasi in temple inscriptions of “Korangunathan”, “Pipilikeswar” and “Sundereswar” of Thiruchirapalli district. Chalukya King Vikramaditya I constructed a temple in 12th century in the name of Chandaleswar and brought beautiful women from different parts of the world and made them temple dancers. Raja I appointed 400 girls for the purpose of dancing in the temple. Many devadasis were appointed in the Siva temple of Deopara in Bengal during the reign of Vijaya Sen. The practice of Devadasi system was more prevalent in south Indian states such as Maharashtra, Karnataka, Andhra and Tamil Nadu but there are evidences that the system was practiced in other parts of India as well. Devadasis were present in the Lord Jaganath temple, Orissa for several hundred years and in Orissa, the system originated during the 6th and 7th centuries during the Sailadbhawa dynasty.



HISTORY OF DEVADASI SYSTEM:

Meghadootha of Kalidasa has given information about dancing girls in temples. The sources said that dancing girls were present at the time of worship in Mahakal Temples of Ujjain. Some scholars have argued that dancing girls to temple was quite common in 6th century the puranas containing reference to it (Anil Chawla – 2002) during the medieval period they were regarded as part of the normal establishment of temples. The Status of Devadasi can be seen to be parallel to the rise and fall of the Hindu Temple.

Many scholars are now of the opinion that the devadasi practice has no sanction of the scriptures. These scholars treat devadasi practice as “sacred or religious prostitution” and plead that Hindu scriptures do not have any mention of sacred prostitution. Various Smritis have recognized prostitution and there are instances of being taxed. For Arthasastra written during 300 Bc has a chapter dealing with “Superintendent of prostitutes” similarly kamasutra and the classic “mrichha Katika” also given examples of devadasi practicing in Temples.

YALLAMMA CULT IN KARNATAKA:

“In the state of Karnataka the devadasi system was following for over 10 centuries. Chief among them was “Yellamma cult” There are many stories about the origin of the yallamma cult. The most prevalent one says that Renuka was the daughter of a Brahmin married to sage Jamadagni and was the mother of five sons. She used to bring water from the river Malaprabha for the sages worship and rituals. One day while she was at the river she saw a group of youths engaged themselves in water sports and forgot to return home in time which made Jamadagni to suspect her chastity. He ordered his sons one by one to punish their mother but four of them on one pretext or the other. The sage cursed them to become eunuchs and got her beheaded by his fifth son Parashurama. To everybody’s astonishment, Renuka’s head multiplied by tens and hundreds and moved to different regions. This miracle made her four eunuch sons and others to become her followers and worship her head and a number of young girls of lower caste started to be dedicated to the goddess Yallamma Vijayakumar, Chakrapani 1993.

The system of Devadasi has been mostly found in Dalit communities in India “According to the national commission of women over. 2.5 lakhs girls most of whom belong to the Dalit communities in India. Beside Karnataka the devadasi system in Maharashtra Andrapradesh and Tamilnadu A 1993-94 Survey found there were 22,873 Spread across 10 districts and a re -survey 2007 revealed that there are around 30,000 Devadasi in the district. But the number of Devadasi dedication and the total number of devadasi girls in south India is difficult to obtain because most of the traditional devadasi sex worker is now home based in rural villages and these girls continue to serve where they reside. Other reason the Devadasi system has not appear in upper caste. The above mentioned information shows that the practice of Devadasi is mostly found in Dalit and Backward class communities.



SOCIAL CHANGE OF DEVADASIS IN KARNATAKA:

Recently the devadasi practice has started to disappear, having been outlawed in all of India in 1988. However, devadasis still exist in India today, as shown in a 2004 report by the National Human Rights Commission of the Government of India. According to this report, “after initiation as devadasis, women migrate either to nearby towns or other far-off cities to practice prostitution”. A study from 1990 recorded that 45.9% of devadasis in one particular district were prostitutes, while most of the others relied on manual labour and agriculture for their income. The practice of dedicating devadasis was declared illegal by the government of the Indian state Karnataka in 1982 and by the government of Andhra Pradesh in 1988. However as of 2006 the practice was still prevalent in around 10 districts of northern Karnataka and 14 districts in Andhra Pradesh. It is unfortunate that the devadasis are living with forced prostitution and begging for their livelihood. As such, considering their vulnerable conditions, the state governments have formulated welfare schemes and policies for their empowerment. Devadasi welfare schemes aim at creating an environment that ensures a smooth transition. Initiatives in the districts where the devadasi system persists are strong. There is a realization that empowering devadasis to abandon their professions by choice and motivation is the best way. Nothing proves this better than the Devadasi Rehabilitation Programme (DRP) of the Karnataka State Women's Development Corporation (KSWDC), under implementation in Bijapur, Belgaum and Bagalkot districts.

Government of Karnataka passed the Karnataka Devadasis (Prohibition of Dedication) Act in 1982 and also amended the same in 2010 to rehabilitate the existing devadasis. As per these rules, devadasi practice is strictly prohibited, but still many people are practicing devadasi practice. The government formulated “Devadasi Rehabilitation Programme” by providing counseling and awareness and shall be economically empowered by involving the staid woman in income generating activities, if necessary by providing protection or shelter in remand home up to six months and see that the staid woman shall become self-sustained by availing subsidy and loans through banks. Further, Government has also announced financial assistance to those who marry devadasis and devadasis are also given reservation in getting employment. In noted places, where devadasi practice is prevalent, that is in Chandragutti and Saundatti, the Non-Governmental Organizations are active in abandoning devadasi practice by increasing the awareness of the people. It is emphasized that the Self-Help Groups are also of immense help for the devadasis to engage in self-employment.

The Indian central government considers the Devadasi system to be an issue of policing and public order. This classification entrenches the system in two ways. First, by regarding the Devadasi system as a matter of ‘policing’ and ‘public order’, the Indian government fails to account for the social, economic and religious factors that perpetuate the Devadasi system. The system continues because it is religiously sanctioned, allows economic exploitation, preys on landless Dalits and gives upper-caste men control over the bodies and sexualities of Dalit females. Second, under the scheme of distribution of powers in the Seventh Schedule of the Indian Constitution, all matters relating to policing and public order responsibility of state governments. Consequently, there are no uniform laws, policies or welfare become the programs in the country to protect Devadasis. In 2015, the central government issued an advisory to all state



governments to strictly implement the law prohibiting the Devadasi system and conduct identification surveys to rescue Devadasis. However, the advisory merely lists counselling, medical treatment, “guidance, support and motivation to lead a dignified life” as rehabilitation for Devadasis who are landless, illiterate and marginalised.

Numerical status of devadasis in Bellary district in 2007-2008 re surveys

SL NO	NAME OF THE TALUK	NUMBER OF DEVADASIS
01	BELLARY	1466
02	SIRAGUPPA	1071
03	HOSAPETE	1171
04	SANDURU	2852
05	HUVINAHADAGALI	1036
06	HAGARI BOMMANAHALLI	1952
07	KUDLIGI	1215
	TOTAL	10789

(The survey of devadasis is in the process for the first time in Bellary district)

OBJECTIVES OF THE STUDY

The present study intends to look in to the status and position of the devadasi System in socio economic point of view in contemporary society keeping this in mind the present research work is taken up with the following objectives.

1. To assess the socio-economic status of devadasi System
2. To understand the problems and challenges of devadasi System in the study area
3. To analyze the educational background of devadasi System.

RESEARCH METHODOLOGY:

The Study will follow the proposed study was started with the literature search. The researcher referred leading regional, national and international journals, newspapers, web sites and books published in the fields such as social evils, destitute women, Devadasis, Jogins, Basavis, Jogathis, servants of god, etc. Based on these secondary literatures, the researcher understood the conceptual background to the research topic. The study is also field based as the researcher collected primary and secondary data.



PROBLEMS:

- ❖ Lack of legal husband, all the costs of child-raising fall on the mother.
- ❖ Failure of the authorities to implement laws and policies on their behalf. Sexual abuse from men.
- ❖ Discrimination in the home, at work and in the community.
- ❖ Lack of education (themselves and their children).
- ❖ Children of Devadasi suffer discrimination because they have no legal father. Due to this school managements are denied admission.
- ❖ Dalit women she suffers from triple oppression resulting by gender, caste and class.
- ❖ But in the case of Dalit Devadasi she suffers a lot.

SUGGESTIONS:

- ❖ Awareness Camps should be conducted in those areas.
- ❖ Government should establish Adult Education Schools at their locality to educate Devadasis. Education will bring Awareness regarding this evil system.
- ❖ Government has to conduct skill training programmes and also provide financial assistance to establish small scale and cottage industries to stand on their own with self respect.
- ❖ Government and NGO's should adopt their children and take them away from such unhealthy environment at an early age and provide residential education.
- ❖ Employment should be provided by establishing industries. Government must provide governmental jobs to their children.
- ❖ Vigilance committees should be formed in villages in relevant areas.
- ❖ Housing construction or grants for home improvements.
- ❖ Scholarships to mainstream schools or provision of special educational facilities (Bridge Courses) for children of Devadasi.
- ❖ Provide free health cards.
- ❖ Establishing and Strengthening of Devadasi groups and federations.
- ❖ Government pensions for Ex-Devadasis.

Conclusion:

Devadasi system is a socio-cultural practice which has a long history in India. In the years around Indian Independence, there was a widespread demand for the abolition of Devadasi system by the Reformists and Revivalists. This was precipitated by the anti-Nautch campaign of the British colonial government. The Devadasi system was abolished in 1982 in Karnataka but owing to a variety of reasons including low socio-economic factors, widespread beliefs in superstition and caste operationalization, many young girls were dedicated to the temple. This classification entrenches the system in two ways. First, by regarding the Devadasi system as a matter of 'policing' and 'public order', the Indian government fails to account for the social, economic and religious factors that perpetuate the Devadasi system. The system continues because it is religiously sanctioned, allows economic exploitation, preys on landless Dalits and gives upper-caste men control over the bodies and sexualities of Dalit females. Second, under



the scheme of distribution of powers in the Seventh Schedule of the Indian Constitution, all matters relating to policing and public order become the responsibility of Karnataka state governments. Consequently, there are no uniform laws, policies or welfare programs in the country to protect Devadasis. In 2015, the central government issued an advisory to all state governments to strictly implement the law prohibiting the Devadasi system.

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A Sociological Study of Gender Inequality in Karnataka

¹ Dr. Rajendraprasad N. L. & ² Revanna B.

Assistant Professor & Research scholar

Department of Sociology

Vijayanagara Sri Krishnadevaraya University, Ballari.

Gmail. revannanagavalli@gmail.com

ABSTRACT:

The mandate for equal rights for men and women is embedded in India's Constitution. Gender equality is a constituent of development as well an instrument of development. It is a constituent of development as no country can be deemed developed if half its population is severely disadvantaged in terms of basic needs, livelihood options, knowledge access, and political voice. It is an instrument of development because without gender equality other goals of development like poverty alleviation, economic growth and environmental sustainability will not be achieved.

Gender inequalities hinder development. Ignoring gender disparities comes at great cost-to people's well-being and to the country's abilities to grow in a sustainable manner, to govern effectively. Social hierarchies are embedded in social institutions which are designed to perpetuate them through control over the environment and the socio-economic resources. The gender inequality is manifested by the unequal power relations between women and men. Equality of control enables women to gain improved access to resources. Social equity can enhance livelihood security, productivity and sustainability of all members in building their capacity for their own development.

So, this paper highlights the multi-dimensional context of gender inequalities prevalent in Karnataka. Overall, the study indicates the inequality in economic, social, cultural and legal biasness which are of a great challenge for policy-makers and social scientists to establish proper equality in the entire social field. The researchers have tried to suggest some relevant strategies and policies implication for reducing this gender inequality and to promote the dignified position for Karnataka women

Key word: Gender, Inequality, Women

INTRODUCTION:

After the World War II, in the post modernization era, one of the issues which had attracted the attention of the policy makers and social scientists was gender issues and concerns. Gender issues mean the discussion on both men and women, though women who suffer from gender inequality. From all gender issues, gender inequality is the most prevalent in India. Consideration of gender inequality is now common in Government, Non-Government organizations, and in the politics in India. The policy makers are strongly believed that a positive commitment to gender equality and equity will strengthen every area of



action to reduce poverty because women can bring new energy and new sights. A lot of debates are going on women and their development since last few decades. Thus, several national and international organizations are trying to promote the advancement of women & their full participation in developmental process & trying to eliminate all forms of inequality against women. The importance of feminism has been steadily growing and gaining intellectual legitimacy.

GENDER INEQUALITY

We proud Indians of 21st century rejoice in celebrations when a boy is born, and if it is a girl, a muted or no celebrations is the norm. Love for a male child is so much so that from the times immemorial we are killing our daughters at birth or before birth, and if, fortunately, she is not killed we find various ways to discriminate against her throughout her life. Though our religious beliefs make women a goddess but we fail to recognize her as a human being first; we worship goddesses but we exploit girls. We are a society of people with double-standards as far as our attitude towards women is concerned; our thoughts and preaching are different than our actions. Let's try to understand the phenomenon of gender inequality and search for some solutions.

DEFINITION AND CONCEPT OF GENDER INEQUALITY

Gender is a socio-cultural term referring socially defined roles and behaviours assigned to males and female in a given society, whereas, the term sex is a biological and physiological phenomenon which defines man and woman. In its social, historical and cultural aspects, gender is a function of power relationship between men and women where men are considered superior to women. Therefore, gender may be understood as a man-made concept, while sex is natural or biological characteristics of human beings.

Gender Inequality, in simple words, may be defined as discrimination against women based on their sex. Women are traditionally considered by the society as weaker sex. She has been accorded a subordinate position to men. She is exploited, degraded, violated and discriminated both in our homes and in outside world. This peculiar type of discrimination against women is prevalent everywhere in the world and more so in Indian society.

CAUSES AND TYPES OF GENDER INEQUALITY IN INDIA

The root cause of gender inequality in Indian society lies in its patriarchy system. According to the famous sociologists Sylvia Walby, patriarchy is "a system of social structure and practices in which men dominate, oppress and exploit women". Women's exploitation is an age old cultural phenomenon of Indian society. The system of patriarchy finds its validity and sanction in our religious beliefs, whether it is Hindu, Muslim or any other religion.

For instance, as per ancient Hindu law giver Manu: "Women are supposed to be in the custody of their father when they are children, they must be under the custody of their husband when married and under



the custody of her son in old age or as widows. In no circumstances she should be allowed to assert herself independently”.

The above described position of women as per Manu is still the case in present modern day social structure. Barring few exceptions here and there, women have no power to take independent decisions either inside their homes or in outside world.

In Muslims also the situation is same and there too sanction for discrimination or subordination is provided by religious texts and Islamic traditions. Similarly in other religious beliefs also women are being discriminated against in one way or other.

The unfortunate part of gender inequality in our society is that the women too, through, continued socio-cultural conditioning, have accepted their subordinate position to men. And they are also part and parcel of same patriarchal system.

Extreme poverty and lack of education are also some of the reasons for women’s low status in society. Poverty and lack of education derives countless women to work in low paying domestic service, organized prostitution or as migrant laborers. Women are not only getting unequal pay for equal or more work but also they are being offered only low skill jobs for which lower wages are paid. This has become a major form of inequality on the basis of gender.

Educating girl child is still seen as a bad investment because she is bound to get married and leave her paternal home one day. Thus, without having good education women are found lacking in present day’s demanding job skills; whereas, each year’s High School and 10+2 standard results show that girls are always doing better than boys. This shows that parents are not spending much after 10+2 standard on girl child and that’s why they lack in job market.

According to Nobel Laureate Prof. Amartya Sen (2001), there are seven types of gender inequalities at present in India. Here is a brief explanation of all the types of gender inequality.

1) Mortality Inequality:- In this, Inequality between women and men directly involves matters of life and death, and takes the brutal form of unusually high mortality rates for women and a consequent preponderance of men in the total population, as opposed to the preponderance of women found in societies with little or no gender bias in health care and nutrition.

2) Nataly Inequality: - In this kind of inequality a preference is given to boys over girls. It is ardent in many of the male dominated societies and these manifests in the form of parents wanting their newborn to be a boy rather than a girl. With the availability of modern techniques to determine the gender of foetus, sex selective abortions has become common in India.



3) Employment Inequality: - In terms of employment as well as promotion at work women often face greater handicap than men. This is clearly exemplified as men getting priorities in getting better work opportunities and pay scale than their female counterparts.

4) Ownership Inequality: - In many societies ownership of property can also be very unequal. Since ages the traditional property rights have favored men in the most parts of India. The absence of claims to property can not only reduce the voice of women, but also make it harder for women to enter and flourish in commercial, economic and even some social activities.

5) Special Opportunity Inequality: - Even when there is little difference in basic facilities including schooling, the opportunities of higher education may be far fewer for young women than young men. Indeed, gender biasness in higher education and professional training can be observed in India.

6) Basic-Facility Inequality: - Even when demographic characteristics do not show much or any anti-female bias, there are other ways in which women can have less than a square deal. 7) Household inequality: - There are often enough, basic inequalities in gender relations within the family or the household, which can take many different forms. Even in cases in which there are no overt signs of anti-female bias in, say, survival or son-preference or education, or even in promotion to higher executive positions, the family arrangements can be quite unequal in terms of sharing the burden of housework and child care.

HISTORY OF GENDER INEQUALITY:

If we highlight ancient India, an Indian woman was in the position of high esteem and was pronounced by the word of maata (mother) or Devi (goddess) in the Vedas and Upanishads. Same as Manu Smriti, woman was considered as a precious being and in the early Vedic age, girls were looked after with care. Then practice of polygamy deteriorated the position of woman and in the medieval period, the practices of purdha system, dowry system, and sati system came into being. But with the passage of time, the status of woman was lowered.

After the development of science and technology, female feticides is being practiced by large number of people. This has also led to a drop in the female ratio. The Indian census 2011 state wise shows that Kerala represent the highest sex ratio with 1084 females per 1000 males while Haryana represents the lowest sex ratio with just 877 women per 1000 males. Then the dowry became popular and it was the starting period of female infanticide practices in few areas.

In India, a sex-selection phenomenon has been in place since the 1980s, with men born during this period now at marriageable age. Then the urbanization since the 1990s where a lot of families and men have moved to cities to look for work. People are much wealthier but at the same time there's pressure to produce sons as an heir, so educated, wealthy families are now more likely to have sex selection. These entire factors are coming to play and creating this toxic mixture, which has turned violence against women into a bigger issue today.



The origin of the gender inequality has been always the male dominance. At least in India, a woman still needs the anchor of a husband and a family. Their dominating nature has led women to walk with their head down. It was all practiced from the beginning and is followed till date. In the case of a woman's reservation in parliament, the opposing parties believe that women are born to do household tasks and manage children and family.

In many parts of India, women are viewed as an economic and financial liability despite contribution in several ways to our society, economy and by their families. The crime against women is increasing day by day. Domestic Violence, Rape, Sexual harassment, molestation, eve-teasing, forced prostitution, sexual-exploitation, at work places are a common affair today. So, it's an alarming issue for our country.

The major reasons for the gender inequality are identified as the need of a male heir for the family, huge dowry, continuous physical and financial support to girl child, poverty, domestic – violence, farming as major job for poor and the caste system.

Legal and Constitutional Safeguards against Gender Inequality:

Indian Constitution provides for positive efforts to eliminate gender inequality; the Preamble to the Constitution talks about goals of achieving social, economic and political justice to everyone and to provide equality of status and of opportunity to all its citizens. Further, women have equal right to vote in our political system. Article 15 of the Constitution provides for prohibition of discrimination on grounds of sex also apart from other grounds such as religion, race, caste or place of birth. Article 15(3) authorizes the State to make any special provision for women and children. Moreover, the Directive Principles of State Policy also provides various provisions which are for the benefit of women and provides safeguards against discrimination.

Other than these Constitutional safeguards, various protective Legislations have also been passed by the Parliament to eliminate exploitation of women and to give them equal status in society. For instance, the Sati (Prevention) Act, 1987 was enacted to abolish and make punishable the inhuman custom of Sati; the Dowry Prohibition Act, 1961 to eliminate the practice of dowry; the Special Marriage Act, 1954 to give rightful status to married couples who marry inter-caste or inter-religion; Pre-Natal Diagnostic Techniques (Regulation and Prevention of Misuse) Bill (introduced in Parliament in 1991, passed in 1994 to stop female infanticide and many more such Acts. Furthermore, the Parliament time to time brings out amendments to existing laws in order to give protection to women according to the changing needs of the society, for instance, Section 304-B was added to the Indian Penal Code, 1860 to make dowry-death or bride-burning a specific offence punishable with maximum punishment of life imprisonment.

So there are varied legislative safeguards and protection mechanisms for women but the ground reality is very different. Despite all these provisions women are still being treated as second rate citizens in our country; men are treating them as an object to fulfill their carnal desires; crimes against women are at alarming stage; the practice of dowry is still widely prevalent; female infanticide is a norm in our homes



GENDER INEQUALITY IN INDIA: IMPORTANT DATA

Global Indices:

Gender Inequality is also reflected in India's poor ranking in various global gender indices.

- UNDP's Gender Inequality Index- 2014: India's ranking is 127 out of 152 countries in the List. This ranking is only above Afghanistan as far as SAARC countries are concerned.
- World Economic Forum's Global Gender Gap Index- 2014: India's ranks at 114 in the list of 142 countries of the world. This Index examines gender gap in four major areas:
 - Economic participation and opportunity.
 - Educational achievements.
 - Health and life expectancy.
 - Political empowerment.

India's position on these indicators was as follows:

- Economic participation and opportunity: 134th
- Educational achievements: 126th
- Health and Life expectancy: 141st
- Political empowerment: 15th

These two important Global Indices show the sorry state of affairs in India as far as gender equality is concerned. Only in case of 'Political Empowerment' India is doing fine which is a welcome sign. But other indices are very poor and a lot need to be done to improve the same.

Gender Inequality Statistics:

Gender inequality manifests in varied ways. And as far as India is concerned the major indicators are as follows:

- Female Foeticide
- Female Infanticide
- Child (0 to 6 age group) Sex Ratio: 919
- Sex Ratio: 943
- Female literacy:46%
- Maternal Mortality Rate: 178 deaths per 100000 live births.

These above mentioned indicators are some of the important indices which show the status of women in our country.

Objective and data base:



In this paper the specific objective is to analyze the trends in gender inequality (disparity) in Karnataka over a period of time and to describe the programmes/schemes for women empowerment. And in this research paper is purely based on the secondary data sources of information

Gender Disparity in Many Faces:

Amratya Sen in his work on ‘theory of the household’ explains the seven types of inequalities faced by women. Disparity between men and women is not everywhere the same.

Gender Inequality at a Glance in Karnataka

Indicators	Karnataka		
	Male	Female	Gap between male & Female
Population 2011 Census (in 000s)	31058	30073	985
Sex Ratio (Census 2011)	1000	968	32
Literacy rate (%) (2011 census)	82.85	68.13	14.72
Rural Literacy rate (2011 census)	77.92	59.6	18.32
Urban literacy rate (2011 census)	90.54	81.71	8.83
Total labour participation rate (2010)	61.4	30.4	31
Total work Participation rate (2010)	60.7	30.1	30.6
Unemployment rate Rural (2010)	3.9	4.1	0.2
Unemployment rate Urban (2010)	4.4	6	-1.6
Average wage regular workers (2010) in Rs.	361.56	231.25	130.31
Average wage casual Rural labourers (2010) in Rs	96.91	62.77	34.14
Average wage casual Urban labourers (2010) in Rs	123.03	67.88	55.15
Incidence of Anemia (%) (2008)	19	15	4
Elected Representatives (GP) (%) (2008)	55.7	44.3	11.4
Elected Representatives (ZP) (%) (2008)	61.9	38.1	23.8
MLA’s (2013 elections) (nos) (2008)	218	6	224



Sources: Census of India & Govt. of Karnataka various reports 2008 to2011:

Sen’s ‘Many faces of Gender Disparity’ as illustrated that mortality inequality, natality inequality, basic facility inequality, special opportunity inequality, professional inequality, ownership inequality and household inequality is facing women in many different gender disparity in the present situation(Sen, Amartya 2001a). According to the census report of India, there is constantly declining of sex ratio, lower literacy rate of females than males and lower participation of women than men in the work force. With respect to Karnataka shows the inequalities between male and female in many indices. Gender disparities in sex ratio, wage differentials, health, education and various dimensions are still prevalent in the State (see Table 1).

Table 2: Changes in Composition of Population (%) in India and Karnataka

Census Years	Karnataka			India		
	Male	Female	Gender Gap	Male	Female	Gender Gap
1901	50.42	49.58	0.84	50.71	49.29	1.42
1911	50.48	49.52	0.96	50.93	49.07	1.86
1921	50.78	49.22	1.56	51.24	48.92	2.32
1931	50.88	49.12	1.76	51.29	48.71	2.58
1941	51.02	48.98	2.04	51.4	48.57	2.83
1951	50.86	49.14	1.72	51.4	48.6	2.8
1961	51.05	48.95	2.1	51.53	48.47	3.06
1971	49.73	50.27	-0.54	51.83	48.3	3.63
1981	50.94	49.06	1.88	51.7	48.3	3.4
1991	51.03	48.97	2.06	51.9	48.1	3.8
2001	50.93	49.07	1.86	51.74	48.26	3.48
2011	50.81	49.19	1.62	51.54	48.46	3.08

Disparity in Population Growth:

It is evident from Table-2 that the decade wise population growth of female percentages is slightly declined from 1901 to 2011 in Karnataka, but it is crossed 50 percent total population on 1971 as same in GDI over a period.

On the other hand, the percentage of gender wise population in India is almost restrained from beginning 1901 to 2011 and comedown significantly. It shows that comparing to national level gender disparity much better in Karnataka

Table 3: Literacy rate and Sex Ratio in Karnataka and India 1951-2011

Year	Karnataka					India				
	Persons	Male	Female	Gender Gap	Sex Ratio	Persons	Male	Female	Gender Gap	Sex Ratio
1951	19.3	29.1	9.2	19.9	966	18.3	24.9	7.9	17	946
1961	29.8	36.1	14.2	21.9	959	28.3	34.4	12.9	21.5	941
1971	31.5	48.6	27.8	20.8	957	34.5	39.5	18.7	20.8	930
1981	46.2	58.7	33.2	25.5	963	43.6	56.4	29.8	26.6	933
1991	56	67.3	44.3	23	960	52.2	64.1	39.3	24.8	927
2001	66.6	76.1	56.9	19.2	965	64.8	75.3	53.7	21.6	933
2011	75.6	82.9	68.1	14.87	968	74	82.1	65.5	16.6	940

Disparity in Literacy Rate:

Literacy is one of the key socio-economic indicators which helps map the development path of a country. According to the census of India 1951 to 2011 literacy rate both male and female Karnataka as well as India present in Table -3. It is reveals that in 2011, 83 percent of the male and female 68 percent literacy rate recorded . It shown that there are marked gender disparities in literacy rates has been found from 1951 to 2011 both in Karnataka as well as India. Likewise in sex ratio, it has been also proved that women ratio is still less than men, but comparing to India level statistics slightly better in Karnataka.

Disparity in work participation:

Moving to work participation according to Census of India (1991-2001) and HDR report (2005) has clear that female work participation rate increased from 29 to 31 percent in the decades of 1991 to



2001 respectively. In 2001 census, 56 percent of male and 31 percentages of female participated as workforce in Karnataka. The gender gap between male and female was around 25 percent. It is due to 70 percent of the population is living in rural India and more than 65 per cent of them mainly depending upon the agriculture. Over a period population dependence on agriculture has declined in the country, due to technology intervention in the agriculture. The modern agriculture farming starts to reduce the manual labour, particularly female workforce in farming activities.

Government Programmes for Gender Equity

After the independence the Government of India has taken major steps to improvement of women empowerment. The launching of Rashtriya Mahila Kosh, Indira Mahila Yojana, Mahila Samridhi Yojana, reserving of one third of the number of seats in Panchayats and the local bodies are programmes launched with a view to improve women socially, economically and in political frontiers.

Formation of SHGs and distribution of micro finance under Stree Shakti (Women power) is launched by Government of Karnataka in 2000. The aim of the project is to empower women economically and socially by organizing them in self help groups. And introduced various schemes like Santhwana scheme has been assisting women who are victims of domestic violence, rape, sexual abuse and dowry harassment cases to providing legal assistance, temporary shelter, and financial relief and training to enable them to be self-reliant and also to achieve social and economic empowerment. Working Women's Hostels Scheme, it has envisaged provision of safe and affordable accommodation to working women, women being trained for employment and girl students studying in professional courses. And the government has given Financial Assistance to Women Law Graduates for further encouragement of women higher education. For effective implementation of Protection of Women from Domestic Violence Rules in 2006 came into force in the state June-2007. The Karnataka Marriage Act, 1976 was brought into force on 2004 and the state rules were notified on 18.4.2006 to avoid illegal marriages and provided financial assistance of Rs. 10,000/- to widows remarriage and for marriage of Devadasis, Recently Bhagyalakshmi scheme has promoting the birth of girl children in BPL raise the status of the girl child in the family. This scheme has financial assistance providing to the girl child through her mother/father or natural guardian subject to the fulfillment of certain conditions. Overall schemes were making efforts towards eradicating of gender disparity in the state.

Conclusion:

Women are disadvantaged absolutely and relative to men in terms of access to education, resources and employment. Prevalence of disparities across gender is a reality in contemporary society despite many initiatives. The gender wise population growth, literacy level, sex ratio, working participation and political reservation and economic status is very low among women than men. To properly address these issues, effective inclusive policies are required to reduce gender disparity gap through active participation in economic, social and political spheres. To achieve gender equality in child sex ratio, it requires awareness and understanding among parents as female children are equal to male children. Concerted efforts are



needed to emphasize the value of girls and women and to promote equality among sexes. There is a need to promote education, training and professional development for women.

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IDENTIFICATION OF THE PROBLEMS OF THE PHYSICAL DISABLED AND THEIR AWARENESS WELFARE SCHEMES IN KOPPAL DISTRICT

Dr.Rajendraprasad N L.

Assistant professor, Department of PG Studies and Research in Sociology, Vijayanagara Sri Krishnadevaraya University Jnanasagara Campus, Ballari – 583105, Karnataka

Mr.HanumanaGouda,

Research Scholar, Department of PG Studies and Research in Sociology, Vijayanagara Sri Krishnadevaraya University Jnanasagara Campus, Ballari – 583105, Karnataka

Abstract:

The physically challenged persons are one of the excluded sections of the society and also they face number of problems in their daily life. In order to bring them in the main stream both the central as well as the state governments are introducing many welfare schemes in Karnataka stat. To avail these welfare measures and the schemes, first of all they must aware about the same. The present study is conducted among the physically challenged persons about their problems in the daily life and also their awareness about various government welfare measures. The result of the present study indicated that the officials who are implementing the welfare measures know only few of the familiar welfare programmes of the physically challenged people awareness welfare schemes in Karnataka stats.

Introduction

From time immemorial, man has been struggling against the ravages wrought by disease, accident or feud. The problem of the physically handicapped is, therefore, as old as human life itself. But it was only after the World Wars that the special attention of the all belligerent nations of the world was drawn towards it. At no point of time in the history of the human race has there been so much national or international interest in finding a solution to this problem as there is today. Problems of the physically handicapped vary in time and space. Their problems are multi-dimensional physical, psychological, social, cultural, educational and vocational. Each category of the disability poses a different set of problems. The problems troubling the blind most are unknown to the disabled of other categories. Hence disabled themselves are blind to the problems of the blind. Problems of the persons with congenital deformity are different from those of the disabled by accident or disease caused later in life. Their problems vary with their place of residence - rural or urban. The problems experienced by disabled housewives are different from those of married disabled men. Age and sex of the disabled also have problems of their own type. A young unmarried disabled girl may experience problems totally unknown to an aged disabled male.

Education, too, determines the nature of the problems faced by the disabled. For example, illiterates may face different problems than educated ones. Employment, again, is a decisive factoring determining the problems of the disabled. For example, a well placed disabled may have least of social and psychological problems than his counter-parts seeking employment. The Government of Karnataka



has established 8 Res. Special schools for children with visual or hearing impairment. Out of 8 Res. Special schools four schools are for children with visually impaired and four schools are for children with hearing impairment. The details of the schools are follows: Special Education, Boarding, Medicines and clothing are provided at free of cost. All the above institutions are residential school Education and boarding services are provided free of cost to all the children. Text books in brail language are printed at the government Special schools as well as in private special school free of cost besides providing clothing and medical facilities. There are 30 special schools running under state grnats and 82 schools under central Assistance, details given below

Problem of Physical Mobility:

There are hundreds of activities which a person performs from the moment he wakes up in the morning till he goes to sleep at night. The activities comprise everything entailed in human life and relationships. Many of such activities require physical mobility of some degree or the other. A person with a normal body performs these activities without noticing the importance of mobility involved in the process. However, the physically handicapped person faces a great deal of uncertainty because of his restricted movements or limitation or the loss of locomotors abilities.

Educational Problems:

Education moulds and builds a new and better society, a society that can face the challenges of life with courage and conscience. In spite of the UN proclamation of declaring 1992 as 'International Year of Literacy, illiteracy is particularly prevalent among disabled people and constitutes for them a double disadvantage. In addition to being disabled, they are isolated by illiteracy.

Employment/Vocational Problems:

The ancient physician, Galen, said as long back as 172 A.D. that “employment is nature's best physician and essential to human happiness work is more than an activity,” Work is often the measure of social as well as economic status. Occupation of a person is an important factor deciding the type of social life he/she can have. The social status of the individual depends upon the nature and type of job he is doing. By depriving the disabled individual of a job, society also deprives him of a 'congenial social life. The economic loss is, of course, always there.

Globally, around 785-795 million persons aged 15 years and older are living with disability based on 2010 population estimates. Of these, the World Health Survey estimates that 110 million people 2% have very significant difficulties in functioning while the Global Burden of Disease Survey estimates 190 million have 8% have severe disability. Including children, over a billion people (about 15% of the world's population) were estimated to be living with disability. Systematic research into prevalence and determinants of disability has been scanty from India although it is an important public health problem. Disability is the best example of the iceberg phenomenon of disease. This is because of difficulty in identifying the mild and moderate degrees of physical and mental disability which are unrecognized by the health care delivery system and the survey team members



The Government also as part of welfare measure introduced various welfare schemes to benefit physically challenged persons. However, there exists a gap in the utilization of the services. Hence, there is a need to study in detail about the problems, support systems and utilization of rehabilitation measures introduced by various agencies. As a matter of policy, Government has extended the rehabilitation programme in the field of medical, education, psychological support etc., for disabled persons.

Social Problems for Disabled People

Disabled people sometimes have difficulty doing things and other people may take for granted, such as travelling on public transport, climbing stairs or even using some house hold appliances. However, the greatest challenge that disabled people have had to face has been society's misperception that they are the "breed apart". Historically they have been pitied, ignored, vilified-even hidden away in institutions. Until the second half the 20th century, it was unfortunate today that the disabled people have some abilities, needs and interests as the rest of the populations. Nevertheless, discriminations continued to exist in certain important areas. Some employers were reluctant to take on or promote disables people; some landlords refused to give the land on rent to them; and courts sometimes deprived them of basic rights, including custody of their children. In recent decades, this situation has undergone some positive changes through adjustments in legislation and public attitudes. Also people with disabilities have lobbied for their rights as full citizens and productive individuals.

Karnataka state Awareness Welfare Schemes

Karnataka state Awareness Welfare Schemes came into existence. It was at this time a school for the blind was started at Sri Siddharudha Mutt, Hubli by a voluntary organisation. During 1958-59 a Christian missionary started an institution called Divine Light school for the blind at White Field, near Bangalore. In the following year the Janapada Seva Trust was established at Melrose in Mandya District for the welfare of the disabled. the same year i.e. 1960 the Association of physically handicapped came into existence in Bangalore. Some of the important welfare measures of Government of Karnataka are noted below Their Awareness Welfare Schemes,

12. Seed money scheme for the disabled entrepreneurs
13. Education training under rehabilitation programme for
14. physically and mentally handicapped Hostel for working disabled men and women
15. Supply of telephone booths to the disabled persons
16. Incentive scheme for the marriage of the disabled
17. Training-cum-production centre
18. Scheme for incentive award to the merited disabled students
19. State award for the work done for the dirabled walfare
20. Scheme for strengthening the grant-in-aid institutions



21. Training of integrated education
22. Public awareness programme and prevention of disability

Karnataka Government Schemes for persons with Disabilities

❖ Public Awareness Programme

Under this programme posters, Broachers will be distributed to create the awareness among the public about disability.

❖ Counseling and Information Center

This center provides information to persons with disabilities about the facilities and the schemes available under the State and the Central Govt. The institutions providing special education. Vocational training and also information about procuring quality aids and appliances.

❖ Schemes for Promotion of Cultural Activities and Sports

Prathibha aims at promoting disabled artists. The schemes provide financial assistance to the disabled artists. Under 'SADAHANE' the disabled sportsmen get financial assistance to participate in National & International Games.

❖ Identity Cards to Persons with Disabilities

Under this scheme, Identity cards are issued to disabled persons. The budget allocation is Rs. 0.50 lakhs. Identity Cards will be issued in different colours to different categories of disabled.

❖ Bus Pass

The state has announced concessional bus passes for 1.00 lakh disabled persons to travel 100 KMs from their living places. Here the disabled persons have to pay 15% of the total cost.

❖ State Awards

The Govt. of Karnataka has instituted awards for the best work done for the cause of disabled for one institution and 6 individuals and 5 special teachers awards for the best teachers who serve in the special schools every year.

❖ Special Employment Exchange for the Physically Handicapped

It was established in the year 1981 in Bangalore. The exchange has helped the physically disabled in setting suitable job in government, boards and corporations, There are two special employment units, one each at District employment exchange, Koppal, Gulbarga and two special cells for Disabled one at District Employment Exchange, Myrora are functioning with Central assistance

❖ Self-Employment Scheme for Disabled Entrepreneurs (KSFC)

In order to encourage self-employment, certain categories of disabled persons are given preference in allotment of telephone booths, petrol pumps, gas agencies, KIOSKS, small scale



industries, etc. These have helped a number of disabled even livelihood, banke also have a scheme of providing loanr at differential rater of intareat,

❖ Free Hoatel Faailitistr

There faailitree were extended to the disabled students pursuing higher education (M.A., M.8cmr M.Com., B.E., M.B.O.B. r 4 MaPhil., PhoD.)

❖ Reservation in Teahniaal Education

The govornmont made 2 per cent rerervation in Surathkal Engineering College for disabled students In addition to the above, roma more programmer have been launched by the Government of Karnataka for the welfare of adults, aged and women and children with disabilities. They are

❖ Cash payments to adults with disabilities under the old age pension scheme.

❖ Free medical aide and free supply of medicines

❖ Cash payments and residential homes for the war veteran with disabilities

❖ Government aid to associations engaged in the welfare activities for the diaabled

❖ Special employment exchanges for the placement of disabled persona

❖ Special directorate for the diaabled

❖ Special reservations (upto 5 per cent) for the placement and recruitment of disabled persons

❖ Special transport facilities for the diaabled

Government disability schemes for providing callipers, spectacles, wheel-chairs, clutches, shoes, tri-cycle6 and haring aid.(Government of Karnataka pramsd an order6 for all these welfare measures Please see Appendix 111).

Review of Literature

The relevant literature pertaining to the present investigation reports on problem faced by physically challenged persons and their rehabilitative measures. The main thrust of research is to understand the type of problems experienced by the physically challenged persons both within family and outside the family and their utilization of welfare measures which are implemented by both the central as well as the state government. Disability as a condition of impairment physically or mental is having an objective aspect that can be usually described by a physician (Coft and Tindall, 1974). Impairment is defined as any deviation from the normal which results in defective function, structure, organization or development of whole or any part of the individual (Sussaman, 1977). The term “crippled” or orthopedically “Handicapped” is restricted to one group among the disabled, i.e. those who have physical defect or deformity which causes an interference with the normal functioning of the bones, muscles and joints. (Jansson, 957). As said earlier orthopedically handicapped are those whose physical capacity is impaired by the loss, deformity or paralysis of one or more limbs. They are the victims of diseases or injuries which after cure, leave behind a certain disability which is permanent and lifelong (Government of India, Planning Commission, 1951-61). The physically handicapped face problems as they attempt to adjust the demands of living in social environment. Their problems are not only those caused by their disability but



also that of adjustment in a world that has apathetic or hostile attitude towards them magnifies their troubles and threatens their very existence as human beings. They face psychological, educational, employment and social problems. Among these, the most difficult is the adjustment to the hostile social forces in the society (Sharma, 1981), disabled person suffers with the erroneous beliefs, which dry up their day-to-day way of life. It automatically generates a social resistance to accepting means of treating or ameliorating disability (Nirmala, 1977). The above literature gives an account of the problems experienced by the physically challenged and various welfare schemes introduced by the government. Yet very few empirical studies are available regarding the utilization of welfare services. In order to fill this research gap the present study being conducted among the physically challenged persons.

Methodology

The study is combination of both exploratory as well as descriptive in nature. The study is conducted within the urban limits of Karnataka and the beneficiaries are identified through the list available in the Social Welfare Department, Government of Karnataka and later 25 respondents are selected through accidental sampling method. The interview schedule is used as a tool to collect the data from the respondents. The schedule contains personal profile of the physically challenged persons and their awareness on the various welfare schemes of the government.

Results and Discussion

Among the 25 respondents, three fourth of the respondents are males and the remaining one third are females. A greater proportion of the employed work as coolies (60%) and three respondents work in white collar jobs (6%) and two fifth of the respondents earn less than 1499 rupees per month and one third of respondents are not working since they are students and aged people. Respondents in the age group 15 and 29 years are more confident (40%) in facing problems. Considering respondents marital status one half are married.

A little above one half of respondents are orthopedically handicapped while 12% are blind, 6% are deaf and 12% are mentally disordered and one in ten is deaf and dumb. One third of respondents have a family size of three members while the educational qualification of the respondents show that one fifth of are illiterates and a similar proportion are educated up to middle school and high school. Majority of the respondents move from one place to another place on their own without others help and the one third of respondents are dependent on others.

Half of the respondents express that they are treated with discrimination, both inside and outside the family, three fourth of respondents report low self esteem as they are not earning money and unable to communicate properly. Greater proportion of respondents reported that they receive high level emotional support from family members, whereas others get moderate level of emotional support. A great proportion consider themselves as a burden to family because since they are not in a position to support their family



members in any way, while three out of ten express that their inability to financially support their family in a major setback. Social Welfare department organizes tour every year for three to four days for the physically challenged persons. Only nine respondents have attended such tours. Except one all respondents have received financial assistance, two fifth of respondents have received the identity card but many of them feel it was not much use. All respondents have received 10 kgs of rice per month but they complained that it was not regular. One fourth of the respondents have participated in awareness camp and four respondents have utilized welfare schemes for the professional training for typewriting and computer course.

Three fourth of the respondents came to know about various welfare scheme from the Anganwadi workers, Two third of respondents stated that they follow cinema actors as role models in their life. Two fifth of respondents read books during the free time. In the light of the above analysis, it is possible to outline certain basic tenets in planning for rehabilitation. Respondents express that increase in amount of financial assistance and scholarships would be beneficial. Government should also take steps to create awareness about the welfare schemes through the Anganwadi workers, Television, Radio, Newspapers. Respondents also opine that it would be beneficial if government give money for travel rather than the bus pass since they have to wait only for government buses to travel.

Suitable self employment opportunities should be provided for all physically challenged person Rehabilitation attempt should be functional and should enable the physically challenged persons to be economically independent, provide capacity, building and integrate them into the society. Rehabilitation should be viewed as total community service involving a combination of preventive, curative and servicing aspects. Government should ensure that every child with a disability has access to a free education in an appropriate environment until he /she attains 18 years of age. It is observed that the physically challenged people do not consider disability as a problem. They are confident of performing jobs but only when they are depressed. They feel that they are unable do the work.

Conclusion

Most of the officials and Anganwadi workers are not aware of the various government schemes which introduced for the welfare of the physically challenged. In general, they are only aware about financial assistance and provisions of 10 Kg. of rice per month but they are not aware of other types of welfare schemes and measures. Therefore it is necessary for the officials and other service providers must know the various welfare schemes of the physically challenged and that in turn help them to introduce the same to the beneficiaries. The new schemes should be given sufficient publicity and awareness campaigns should be conducted at various level. The respondents also stated that it takes more time for processing of their requests and availing benefits. Therefore a genuine attempt has to be made to remove any discrimination in sharing the development benefits, there by integrating this group into society's mainstream.



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The existing scenario asking to go about the Interdisciplinary approaches to Rural Development

Ela Gore,

Research Scholar, TCET, Mumbai

University of Mumbai

Email ID: elagore@yahoo.com

Abstract

Our country has been implementing many discipline oriented programmes like Drought Prone Area programmes, Antyodaya Schemes, Swachhata Abhiyan, Training of Rural Youth for Self-Employment (TRYSEM) and innumerable such. In order to enhance the progression of rural areas, one discipline cannot provide sound basis for action. It can be dangerous when solutions for the rural problems are rooted on the finding of one discipline because other disciplines are excluded. A vivid example is where agronomists indicating the main reason for poverty is that poor do not have opportunity to produce more because they lack inputs like fertilizers, however the fact is overlooked that there are socio-political mechanisms like market system where although the poor peasants receive the inputs, their increase in income is siphoned off to the rich. Thus requiring an approach to rural development to be an intersection of agricultural, non-farm activities, socio-cultural patterns, behavioral, environmental, government policy, market conditions, engineering and management sciences. The art of convincing farmers or children of farmers to sustain crop & livestock production and to encourage the urban people to settle back in rural areas unless they will also become aged themselves in future are the emerging and challenging approaches which needs to be given emphasis for the rural upliftment.

Keywords: Rural development, People participation, Bottom- up approach

INTRODUCTION

A country is guised into urban and rural civilizations. The Father of our nation, Mahatma Gandhi had told India lies in its villages. The welfare and upliftment of villages is the upliftment of India. Since independence lot of programmes have been launched for the rural areas focusing on areas like agriculture, irrigation, education, employment, drought-prone schemes, Gram Udyog, self- Help Groups, Minimum Wage Initiatives and many more. These had been undertaken singly with one discipline or one programme in mind. The knowledge of several disciplines is needed to lay the foundation for sound policies and their implementation.

THE TERM RURAL DEVELOPMENT

Like a towering lighthouse guiding sailors towards the coast, “development” stood as the idea, which oriented emerging countries in their journey through post-war history. No matter, whether democracies or dictatorships, the countries of the south proclaimed development as their primary aspiration, after being



freed from colonial subordination [1]. In spite of several rural development schemes, poverty and hunger still hog the limelight. In order to have rural poverty reduction, farm and non- farm activities be encouraged. The word ‘rural development’ came up with the background of agriculture. It has remained with agriculture for a longer time. Rural development should not only focus on farm activities but also on non- farm activities like small scale industries be considered alternative means of livelihood. One discipline has been Agricultural economics –where policies are devised for crop and livestock production. Other discipline which can walk along with agriculture is landscape architecture. It is not only concerned about aesthetics of landscapes but has also evolved to integrate ecological sustainability in influencing spatial development in terms of design, organization and uses. [2] Understanding the landscape of the village, geographical favors, and region’s land types like plains, plateaus, hilly, valley, coastal areas, drylands, grasslands etc. have to be taken into consideration while designing the policies for that particular region. Because policies have been designed but these topographical factors have never been considered.

The World Bank defines - “rural development as a strategy designed to improve the economic and social life of a specific group of people - The rural poor. Rural development involves extending the benefits of development to the poorest among those who seek livelihood in the rural areas. The group includes small-scale farmers, tenants and the land less.”

DEVELOPMENT PROGRAMMES

Development takes up naturally in every community as the evolution goes on through years and years. Government intervention is necessary to make that development happen socially desirable and acceptable.

First Five Year Plan (1950-51 to 1955-56)	Harrod Domar model of capital accumulation and saving mobilization	<ul style="list-style-type: none"> • 55 Community Development Programmes • Block administration was created as a Centre of rural development activities. • This failed, as blocks were quite big and left the weaker sections untouched • Investment in heavy industries , cottage and small industries • No important specialized rural development programme was launched • Panchayat Raj System was introduced • ‘Intensive Agricultural District Programme’ (IADP),
Second Five Year Plan (1955-56 to 1960-61)	Feldman -Mahalnobis model of sectoral growth	



Third Five Year Plan (1960-61 to 1965-66)	All round agricultural development was envisaged	<p>‘Khadi and Village Industries programme’ (KVI), Multipurpose Tribal Development, and Village Housing Projects/Schemes were also introduced</p> <ul style="list-style-type: none"> • (IADP) and High Yield Varieties Programme (HYVP) were implemented • Landless and agricultural laborers were left untouched.
Annual Plans (1966-1969)	All round development	<p>‘Farmers Training and Education Programme’, ‘Well construction Programme’, ‘Rural works programme’ (RWP), ‘Tribal Development Block’, ‘Rural Manpower Programme’, ‘Composite Programme for Women and Primary School Children’ were introduced</p>
Fourth Five Year Plan (1969-74)	“Growth with Social Justice”, the Dandekar and Rath study	<p>Small Farmers Development Agency (SFDA), Marginal Farmers and Agricultural Laborers Development Agency (MFAL), Drought Prone Area Programme (DPAP), Tribal Area Development Programme (TADP)</p>
Fifth Five Year Plan (1974-79)	Inter-sectoral transactions model of Leontif	<ul style="list-style-type: none"> • Command Area Development Programme (CADP), Hill Area Development programmes (HADP), Minimum Needs Programme 86 (MNP), Food for work programme (FFW) • ‘District Industrial Centre’s (DICs) were set up • 20-point Economic programme was also introduced



Sixth Five Year Plan (1980-85)	Aimed at the removal of poverty, modernization, self-reliance and social justice.	National Rural Employment Programme (NREP), Rural Land less Employment Guarantee Programme (RLEGP), Economic Rehabilitation of Rural Poor (ERRP), Training of Rural Youth for Self-Employment (TRYSEM), Self-Employment for the Educated Unemployed Youth (SEEVY), Development of Women and Children in Rural Areas (DWCRA)
Seventh Five Year Plan(1985-90)	Rural infrastructural development programmes	Indira Awaz Yojan (IAY), Integrated Rural Energy Planning Programme (IREP), Jawahar Rozgar Yojana (JRY), and Million Wells Scheme (MWS)
Eighth Five Year Plan(1992-97)	Employment generation programmes	Intensified Jawahar Rozgar Yojana (IJRY), Employment Assurance Scheme (EAS), Operation Black Board (OBB), and District Primary Education Programme (DPEP) were introduced
Ninth Five Year Plan (1997-2002)	Employment opportunities in the secondary sector	<ul style="list-style-type: none"> • Antipoverty programmes were in operation till the end of 1998-99, merged into a single new scheme called Swamajyanthi Gram Swarojgar Yojana (SGSY) • Jawahar Gram Samridhi Yojana (JGSY)
Tenth Five Year Plan (2002-07)	Participatory strategy	Rural Employment Guarantee Scheme, Gram Sadak Yojana and National Rural Health Mission
Eleventh Five Year Plan (2002-2007)	Enrolment in higher education of 18-23 years of age group	distant education, convergence of formal, non-formal, distant and <u>IT</u> education institutions



Twelfth Plan(2012-2017)	Five Year	Reduce poverty by 10% by Deputy Chairman of the Planning Commission Montek Singh Ahluwalia	To create 50 million new work opportunities in the non-farm sector, remove gender and social gap in school enrolment, provide electricity to all villages
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Table 1. Five Year Plans of India by Planning Commission [4]

The faults from previous year plans to be studied and not to be repeated in the subsequent plans. But the errors are there on papers but not translated to the ground reality. The major hindrance to our rural development is lack of participation of the rural people.

Many development projects are undertaken but without taking the people into consideration. They are taken for granted. Lack of respect for the community participation is observed in these development initiatives. Active participation of local should be the centerpiece of development. Though having the five year plans, poverty is the still the persistent problem facing India. This indicates that locals' participation has not been there. As the development plans cannot be imposed from outside and can be implemented only with the active involvement of the rural people.

Successful implementation of development requires the cooperation from all sections of the community. It can be achieved through continuous dissemination of information, education that paints the advantages and disadvantages of the project and more importantly, active, free and meaningful participation of the community. In Peru, when the indigenous Amazon Indians resisted government's plan to allow multinational companies to develop the jungle, they were labeled barbarians, terrorists and obstacles in the way of development. It is not that the Nyangavi community did not want water and the accompanying change; or the Amazon Indians did not want decent accommodation, electricity and running water coming with the development; what they were against was being ignored.

Bottom up approach where the schemes start from the people leading to the officials need to be encouraged rather than top down approach of officers to officers to superintendents to Sarpanch to people where a little support is reached up to the people.

POTENTIALS OF INTERDISCIPLINARY APPROACH

Many problems facing the rural areas are complex that one discipline cannot provide the sound basis for action. It can be dangerous when solutions for the rural problems are rooted on the finding of one discipline because other disciplines are excluded. A vivid example is where agronomists indicating the main reason for poverty is that poor do not have opportunity to produce more because they lack inputs like fertilizers, however the fact is overlooked that there are socio-political mechanisms like market system where although the poor peasants receive the inputs , their increase in income is siphoned off to the rich.

There is also this school of thought holding the view that capitalists and market oriented economic process are powerful instead they are responsible for rural underdevelopment and stagnation. As these capitalists



cannot bear the thought that the living condition of rural people could get improved and their livelihood would increase which is natural to them because capitalists focuses only on their profits and earnings, they have no interest in rural people's lives though they will start and support the development projects in rural areas. It is to be noted that they have vested interests in them. Otherwise proper sanitation, access to clean drinking water and electricity could have come to the villages with the massive development programmes till date. If the basic needs could have been addressed with these existing programmes, we could have moved further to education, higher education, employment etc. But alas! A lot of coordination is required among all the programmes and amongst the rural people.

On the basis of work programs presented by the separate disciplines , a general work program to be prepared, designating what time, each discipline could be collecting , what kind of data & if possible where collection will occur. Furthermore the time when a discipline will deliver specific data to another discipline should be mentioned. If agronomists do not receive timely information from climatologists and soil scientists, they are not in a position to indicate the physical agricultural production potential of a region. Upon receiving this input other disciplines then focus their own research and planning activities such as agronomy & animal husbandry that in turn provide information for sociology and economy. [3]

Most rural areas have underutilized their assets,their various natural and cultural amenities to build new economic competitiveness and overlooked potential intra- and interregional linkages that can make rural regions competitive in a globalizing economy.

Following approaches to rural development

- There is no longer a “one-size-fits-all” policy for rural regions. Policy must be flexible enough to support multiple economic development strategies, each in tune with the respective region's unique complement of assets.
- Merging public policy and community action which had been acting independently rather than interacting synergistically.
- Regional economic policy is a “trial and error” process with “no blueprints,” regions can still usefully learn from each other's' experiences. The need to share policy experiences so that best practices can emerge.
- Rural policy remains heavily oriented toward subsidies such as those targeting agriculture and industrial recruitment. Yet these policies are increasingly anachronistic to the changing economic base of rural areas—and are likely to hinder rather than enhance prospects for rural dynamism. Proper policy perspectives can in fact reduce longer-term dependence of rural regions on subsidies
- Policies should support robust analytics that help regions assess opportunities with the greatest promise for their unique set of assets.
- The art of convincing farmers or children of farmers to sustain crop and livestock production is a challenging task to be analyzed in a broader context. Rural areas experience a decline in population



and majority of these people are the elderly making it necessary to look deeper through the lens of development.

- It is very arduous task to encourage urban people to settle back in rural areas unless they will also become aged themselves in future

The knowledge of several disciplines is needed to lay the foundation for sound policies and their implementation. A common misconception is that interdisciplinary research means all disciplines are merged. Agronomists and sociologists should have as much to say about soil classification as soil scientists.

Interdisciplinary research is characterized by [3]:-

1. An integrated research design, made and agreed upon by all disciplines involved.
2. A period during which monodisciplinary field research takes place with an intensive exchange of information that can influence the direction of monodisciplinary research
3. An integrated analysis of the problem under study

Translation of the policy problem into a researchable problem is a rather crucial stage in policy oriented research process. At this stage the views of scientists and policy makers may diverge. Therefore there must be regular consultation between researchers and the commissioner of research. After all the aim of development studies is result oriented not the discipline oriented. Hence rural development should be multi-disciplinary in nature representing a junction of agricultural, social, behavioral, engineering and management services.

CONCLUSION

The approach used should be development “with the people” and not “for the people”. We need no new policy to be formed for rural development but to have an intersection and cooperation of the existing policies and rural development projects. An amalgamation of the schemes and Yojanas to be working hand in hand with the active participation of people would lead to rural development in realistic terms.

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SOCIO-ECONOMIC AND HEALTH CONDITIONS OF LAMBANI COMMUNITY IN KARNATAKA

LOKESH NAIK .B. *

Research Scholar

Department Of Studies And Research In Sociology
Tumkuru University Tumkuru

Dr, Sunith V Ganiger**

Research Guide

Department Of Studies And Research In Sociology
Tumkuru University Tumkuru

Abstract:

The Lambanis have a unique culture of their own, and it occupies an important role in Indian culture, their life style is unique which does not have anything in common either with the population of plain areas or with the local tribes who are popularly called as Lambani's or Lambadas or Sugali or Labhani are different names used for the same community, in different parts of the country. The paper focuses socio, cultural and economic conditions of present day scenario of Lambani Community. It is examine various adverse impact of globalization on Lambani;s culture, dressing patterns, working and living conditions. More than 90 percent of Lambani s are now following the non- Lambani s traditions for marriages. They are paying dowry as compared to non- Lambani's reasons are education, employment and they would like to away from discrimination from non- Lambani's. Majority people of this community are now vicious cycle of poverty, it results debt trap and it leads to sale of baby girls, migration. 85 percent of the people are consuming alcohol at early age, 67 percent are under malnutrition, frequently exposing to waterborne diseases. Lambani's culture, social system, administration system and economic system and their societal values are getting eroded in the globalization era in Karnataka tribal villages.

Keywords: Lambani s, Culture, Health, economic conditions, poverty.

Introduction:

Lambani's are geographically spread all over the country, from north to south. The Lambani's constitute about five per cent of the total country population. They are culturally advanced; they have been relatively isolated, living on the edge from the mainstream. The Lambani community generally lives in the inaccessible hilly and forest regions. The economy is largely self-sufficient, unstructured and non-specialized. Their social system is simple and more democratic way of functioning. The total population of Lambani's is 5.6 million in the country. Region-wise its percentage in Andhra Pradesh is 2.2, Karnataka 1.1, Maharashtra 0.9, Madhya Pradesh 0.4, Rajasthan 0.3, and Rajasthan 0.3 millions of population respectively. In Andhra Pradesh the Lambani's are called with three different names such as Lambanis, Sugalis and Lambadas. Nearly 10 percent of this population lives in Telangana Region, three percent in



Rayalaseema and two percent in Andhra region (Suresh Lal-2005). The Lambani's is an ethnic group among larger populations in any society with a unique culture and common characteristics such as physical features, common language, habits, cultural homogeneity, unifying social organisation and habitats in the same territory. Their settlements are organised around lineage, clan and cultural and economic resources, irrespective of the invasion of outsiders on their land. The families or communities making up an ethnic group are linked through socio-economic relations, religion and customary laws. Their land and territories (forests, hills, valleys, water, river beds and islands) are of crucial importance to their indigenous economic and cultural identity. The Lambanis value community life and have collective property resources for common use. They are loyal and care for each other and frame their own moral economic systems, sharing their economic resources equally following their egalitarian customs (Suresh Lal-2005).

The People: The Lambani's have a unique culture of their own, and it occupies an important role in Indian culture, their life style is unique which does not have anything in common either with the population of plain areas or with the local tribes who are popularly called as Lambani's or Lambadas or Sugali or Labhani are different names used for the same community, in different parts of the country. The study the socio-cultural and economic, Health aspects of Lambani's are one of the Tribes of Karnataka State, they speak dialect known as GhorBoli, which has no script and has mixed languages of Sanskrit, Hindi, Marathi, and Gujarathi. The Lambani's have been called with different names such as Banjari, Vanjari, Brinjari, Labhani, Labhany, Labhana, Lambadi, and Lambani.

According to D.R.Prathap the Lambanis are called as banjari, lambadi, lambani, lambany, brinjari, vanjari, boypara and sugali.

According to (Edgar-1975) described all these words have been mainly derived from the two words banjari and lambhani.

(N. Jeevla Naik-1990) in his "Lambani-Vamshavale" has given a list of names which are in use they are Lambani, vanjara, banjari, brajavasi, baladia, lambada, laman, lavani, lambadi, labhan, ladiniya, labhani, panda singalibanjari, shirkinbond and romaLambani we have to make a clear analysis of these words according to the etymology of these words.

Methodology: The paper is based on the primary and secondary data sources. Primary data was collected such as interviews with elders and the Naiks of the Thanda. Secondary sources like various past field studies, reference books, research journals, census data and report were used. Most of the data collected at random sampling techniques from victims of Lambani's tribes respondents.

Objectives:

1. To focus the significance of the Lambani's culture in the present day scenario.
2. To study the socio-cultural and economic aspects of Lambani's
3. To examine impact of globalization on socio-economic and health conditions of Lambani's
4. To suggest appropriate measures to renovate/ restore their culture.



Results and Discussion: Socio-Cultural Aspects: "Cultural Collapse leads to Economic Sickness/weakness".

Embroidery is the art of decorating a fabric with stitches to enrich or add to its beauty. Through the centuries embroiderers have experimented with the materials available to them, adopting and Refining their techniques, drawing inspiration from their surroundings or from the art and ornament of their times and cultures. Lambanis have very rich cultural heritage of embroidery. Since olden days they wore all their wealth, they were famed for their colorful dress and spectacular jewelry, and known for their lyricism, for song, poetry and dance, and for the maintenance of a unique aesthetic in their embroidery (Lal B. Suresh-2003). The Lambanis embroideries are designed for a nomadic life style and, while featuring geometric, floral and animal motifs used by a majority of India's village peoples, Lambani embroidery design is strikingly different. For dancing and ordinary ceremonial wear, women use traditional skirts, shawls and backless blouses generally made of commercial textiles, synthetic yarns and locally available mirrors and metal ornaments. The blouses usually are ornamented on the sleeves and fully embroidered with mirrors across the front. Embroidered flaps with metal ornaments are added to the blouses of married women. The shawls have embroidered borders along the top and bottom edges with a wider more elaborate strip of mirror embroidery at the center top that frames the face. The skirts, hanging low on the hips, are worn with the kodisadak, a long rope of cowries; the waist bands are generally reinforced with sturdy embroidery, worked on a red quilted or twined ground. Particularly fine pieces are made for prospective brides. Lambani women throughout India wear elaborate twisted and braided hairdos that support and display jewelry and textiles; those styles are typical of Rajasthan. The traditional dress is completed with rows of ivory or bone bracelets, nowadays made of white plastic, worn on the arms, with silver bangles, nose gold ring (bhuria), beads or silver coins necklaces. Amongst the Lambanis, the single most important ceremonial textile is an embroidery approximately 50 cm. square, of many uses including wedding water pot cover or ritual table cover. It can pre folded to make up different kind of elaborately embroidered dowry bags (Lal B. Suresh-2000).

Changing Dressing Pattern: Women are known to wear colorful and beautiful costumes like phetiya (as ghagra) and kanchalli (as top) and have mehendi tattoos on their hands. The dress is considered fancy and attractive by Western cultures. They use mirror chips and often coins to decorate it. Women put on thick bangles (bandiya) on their arms (patli). Their ornaments are made up of silver rings, coins, chain and hair pleats are tied together at the end by chotla. Men wear dhoti and kurta (short with many folds). These clothes were designed especially for the protection from harsh climate in deserts and to distinguish them from others. More than 98 percent of Lambani men and women have changed their traditional dresses, because of two reasons - one to follow non-Lambani style and two to avoid discrimination from non-Lambanis and due to impact of globalization. Now embroidery costumes are very fashion to the all sections of the people, it has got very crazy demand and high cost. High income group people only afford these embroidery costumes now. Therefore again there is a thrust need to encourage and provide appropriate financial support to the Lambanis to restore Lambani costumes as part of their rich culture (Lal B. Suresh-2000).



Marriage System: Lambanis marriage is a complex marriage system, as it includes marriage by negotiation, marriage by trial, marriage by Bride Price and a few marriages by elopement. Ninety five percent Lambani marriages are arranged by trial and the remaining are marriages by elopement. There is an argument that tribal customs and traditions are not easily amenable to change. But it is proved to be wrong. Changes in tribal customs and traditions are taking place rapidly. The disturbing feature of this change is that the most retrograde and unjust aspects of the other cultures are being absorbed into it and positive aspects are being eliminated. For instance, it is becoming fairly common now for Lambani girls to pay dowry instead of accepting the traditional “ Mamlo”, of course, giving mamlo and taking dowry, both are equally undesirable. It is the responsibility of all of us to prevent the decay in tribal culture and to initiate a new direction for positive changes for the betterment of the tribal community, now a days tribal traditional marriage system we could not find in plain areas except in rural some pockets only. All most all Lambani tribes are following non-tribal (Hindu) marriage system (Suresh Lal-2009).

Age at Marriage: A girl in tribal societies is considered for marriage generally after puberty and in Lambani community marriages takes place after attaining puberty i.e. at the age 15-20 years. The early marriages lead to major life threatening complications like frequency of abortions or miscarriages and high blood pressure.

Place of Delivery and Birth Attendant: Place of delivery is an important determinant of infant mortality and mother health. Usually, among tribals, deliveries are taking place at home due to poor economic conditions. In the study villages, home deliveries are a common practice among Lambani tribals. Customarily, among Lambanis when the pregnant women start getting labour pains, she is taken into a separate room and room is spread with cow-dung where the delivery has to take place. A traditional untrained woman assists in massaging her stomach and waist with oil. It is found that majority of deliveries (65 percent) were conducted at home with the help of traditional dais, leading to several complications to child and mother in some cases.

Cutting the Umbilical cord and Dressing: In the study area, the instruments used for cutting the umbilical cord are unsterilised scissor, blade, knife and thread. As a result infant mortalities are taking place in tribal areas and often causing tetanus neonatal deaths on account of the traditional instruments used by untrained untrained woman (dai.)The material used for dressing the umbilical cord among Lambanis is talcum powder, medicated powder or ointment. Most of the mothers (80 per cent) did not dress the cord, think that it would be cured in its natural course of time but which leads to problems like infection and infant mortality.

The Status of the Women: The status of Lambani women is markedly better than that in the Hindu caste society. Women play an important role in the domestic economy of tribal societies, they are usually allowed to move freely, and have the right to choose their marriage partners or at least have a large say in this (it is always, at the very least, a family affair). Divorce is usually possible and much easier and tribal widows – unlike their Hindu sisters – have no problem in remarrying. But, again, these are generalizations



and there are indigenous societies in which a woman could be married several times as she wishes. A woman married and divorced seven times in her past 70 years of life, name is Nunsavath Ambali, wife of Bheemla Naik village of Papaiahpally, mandal Govindaraopet in Warangal district of TS. In many tribal societies, paying a bride price is part of the marriage arrangement. This stands in contrast to the dowry practice in Hindu society, which means that the birth of a baby girl represents a heavy economic burden for poorer families, with enormous repercussions on the status of women, and on the sex ratio in the population. Studies have shown that baby girls are less well looked after than boys, leading to a higher infant mortality rate. The possibility of prenatal sex identification has led to a rapid drop in the births of baby girls.

Economic Conditions of Lambanis-: Lambanis traditional occupation is nomadic cattle herding. Later they slowly moved into agriculture and trade. The Lambanis were bullock transport carriers and builders of great monuments, who ranged throughout the subcontinent negotiating and maintaining expensive contracts to supply goods to

Occupation Pattern: Nearly 90 percent Lambanis are working as farmers, tenants and coolies. They are of very hard working nature. More than 48 percent of them do not possess any piece of land. About 15 percent of Lambanis have below five acres of land. Remaining 38 percent of people possess between 1-2 acres of land. These landholdings are fragmented without minimum facilities such as irrigation, transportation and marketing etc. These holding are unfertile too. As result Lambanis could not adequate income to lead a dignified life in the society by cultivating these lands. Therefore they are forced to depend on other alternative sources of income. In the way they were forced to migrate to urban areas in search of livelihood.

Changes in Cropping Pattern: Cropping pattern has been defined as the proportion of area under different crops at a particular period of time. A change in the cropping pattern means a change in the proportion of area under different crops. Cropping pattern goes throughout the year in tribal areas/Lambani thandas, provided water is available. Therefore, it is difficult to calculate the area under different crops at a particular time and the changes that are taking place in the proportion of area under different crops. Generally Lambanis grow jawar, maize, cereals, pulses, rice, turmeric and onion, garlic etc. But due to globalization impact now Lambanis are growing commercial crops like cotton, chilies and rice. These crops require high investment. The farmer thinks that it provides high profit and shift to modern cultivation. As the modern cultivation involves use of modern inputs- hybridized seeds, chemical fertilizers and pesticides, the cost of cultivation increased many folds. On the other hand the success of modern cultivation very much depends upon land fertility and facility of irrigation but in many areas Lambani agriculture the Irrigation facility is very less. Due to this the yielding of various crops is not up to the expectations. The increased expenditure of cultivation forced the farmer to depend upon external finance sources and borrow money. As institutional credit facilities are unavailable they are ultimately depending on non-institutional credit facilities which are costlier. As per the prices of agricultural produce are concerned they are not remunerative. In this way the modern cultivation resulted in high cost of



cultivation and non-remunerative prices leading the farmers into debt trap. The modernization of agricultural also changed the agrarian economy of Lambanis from self-sustained and self-reliant to market dependent. The market dependent economy threw them into debt web. The changed cropping pattern and modernization of cultivation also have some allied impacts on the Lambanis' life styles. Their food habits undergone a sever change. The staple food of Lambanis comprise of Jawar Before globalization Lambanis main diet was bajra, maze, millet, cereals, with roots, potatoes. Limes and most of times they were depending on forest based fruits which they produce themselves or collect from forests, but now their main diet is rice with vegetables, people who are still consuming old staple food have to depend on market. In this way the modernization of agriculture made Lambanis market dependant with regard to even food habits.

Migration to Urban Areas: Lambanis people migrated to urban areas usually get unskilled wage employment in construction sector which is uncertain. They also work as domestic helps, in shops, in commercial outlets and also engaged in other miscellaneous works for livelihood. They face many problems at work place and at place of stay. The problems of migrants can be seen in two ways – problems at migrated places and problems at native places. In the urban areas migrated people do not find proper dwelling places. They usually live in slum areas which are vulnerable to many diseases due to non-availability of wage employment they are forced to accept low wage jobs for survival in degraded working conditions. They are also vulnerable to different kinds of illegal acts against them. The conditions of women workers and children are even worst. Women and children who work as domestic helps and engage in other miscellaneous work face trafficking, flesh trade and other physical and mental abuses. As for problems at native places are concerned, they lose livestock, withdraw children from school, old family members are being sent out or left alone. Increased land mortgages and leaving lands uncultivated are also other problems that migrated people are facing.

Health Issues of Lambani:

The World Health Organization (WHO) has defined Health as not merely the absence of disease of infirmity but a state of complete physical, mental and social wellbeing Health transition refers to the transformation of a society with high morbidity and mortality rates into one, in which people live long disease free lives. Health transition has to be a central feature of social Progress. Health further implies complete adjustment of the individual to his total environment, physical and social. Health involves primarily the application of medical science for the benefit of the individual and of society. But, many other factors, social, economic and educational have an intimate bearing on the health of the community. Health is thus, a vital part of a concurrent and integrated programme of development of all aspects of community life.

Alcohol Consumption: Health is fundamental to national progress in any sphere. In terms of resources for economic development, nothing can be considered of higher importance than the health of the people which is a measure of their energy and capacity as well as of the potential of men-hours for productive work in relation to the total number of persons maintained by the nation. For the efficiency of industry and of agriculture, the health of the worker is an essential consideration. This study throws light on



concerns of alcohol misuse and associated problems. The use of alcohol results in a large range of personal, social and health problems. Alcohol use and abuse can contribute to a variety of medical problems such as cardiovascular diseases, Heart attack and stroke, Hematological diseases, Cancer, Urinary system and Nervous system, etc.

Alcoholism is a disease in which the person has an emotional or physical need for alcohol even though drinking hurts his or her life. It is a disease that cannot be helped by will power alone; it must be treated. If it is not treated it will get worse and may ruin a personal/s family and social life, career, physical health, sense of worth and well-being etc. Alcoholism is often called a family disease because it hurts the lives of family members and others who are close to the Alcoholic. For the alcoholic to get well, family members must often take part in the treatment. There is no one cause for alcoholism. About 98 percent of Lambanis in rural packets consume alcohol (gudumba or cheap liquor), which is made by them.

Medical care during Pregnancy: Majority pregnant women received medical care from traditional medical practitioners, followed by registered or unregistered medical practitioners, who claim to be registered medical practitioners (RMPs). They also follow self-medication, herbal medicine and depend on elderly, experienced women for advice. Most of the women are facing deficiency of iron and „A“ vitamin. Due to lack of proper medical care, pregnant women face many pre delivery and post-delivery problems. The study found that water-borne diseases, different deficiencies, conducting home deliveries by traditional Dais, unhygienic conditions, lack of conducting delivery knowledge to dais, no scientific base to take ante-natal and post-natal care, primitive/ unscientific instrument to cut umbilical cord, unqualified medical practitioners/ quacks, high doses are adversely affecting tribal's health in rural/ tribal areas. Most of the Lambanis still believe that the illness is caused on account of the wrath of the god or goddesses, spirit intrusion sorcery and casting of evil eye. Therefore, they do not go for treatment until patient becomes seriously ill. The medical care they practiced is traditional medicines, self-medication, herbal medicines and lastly Allopathic. The study undertaken in the Govindaraopet mandal of Warangal district indicate that tribes have distinct health problems, mainly governed by multi-dimensional factors like their habitat, difficult terrain, ecologically variable, isolation, superstitions, deforestation and illiteracy. Lack of infrastructure, inaccessibility to health institutions and affordability are some of the problems contributing to their poor health status and practices. The health care and health practice behavior is still rudimentary in these areas. They still follow their own traditional beliefs, customs and practices depending on unqualified Para-Medical and Quacks. Health services availability is dismal though there are Primary Health Centers (PHCs) and sub-centers, because of lack of specialists, the unwillingness of the doctors to work in these remote areas. In case of thandas, availability of these services is very poor.

Malnutrition: Malnutrition is a double burden to the families of Lambani and tribal's. Majority of families are with low-income and very poor dietary consumption. The consequences of malnutrition, including stunting, wasting and underweight all of which result in increased risk of death and illness for both pregnant women and children. The survey notes that the prevalence of malnutrition is significantly higher among children from Lambani and other tribal families. It found that children from same households



generally had worse nutrition indicators. Birth weight is an important risk-factor for child malnutrition. The prevalence of underweight in children born with a weight below 2.5 kg is 50 per cent, while that among children born with a weight above 2.5 kg is 34 per cent. The Prime Minister Manmohan Singh describes as a “national scheme.” Under nutrition affects development of a child, with consequences ranging from poorer school performance to increased susceptibility to infectious disease. Population of the country, they contribute 25% of the total malaria cases and 15% of total P.falciparum cases.

Sanitation: (Open defecation): more than 87 percent of Lambanis are open defecating at roadsides, open agricultural fields, nearby canal and bank of canal and rivers.

Conclusion and Suggestions: In the present day scenario the Lambanis culture, social system, administration system and economic system and their societal values are getting eroded.

- Social scientist, anthropologist and other people who concerned of Lambanis come forward to restore and protect the culture of Lambanis for future generation.
- Embroidery should be encouraged as small scale industry in Lambanis areas. so that culture can be sustained and employment could be provided.
- There is a need to improve agricultural productivity in tribal areas that the increase in agricultural productivity will help in bringing down poverty levels in tribal areas.
- There is strong correlation between agricultural productivity and poverty.
- Where agricultural productivity is more there is less poverty.
- The Government should encourage and provide appropriate financial support to the Lambanis to restore Lambani costumes as part of their rich culture and it provide them livelihood.
- The government should establish skill development training centers, to provide training to Lambani widow women who were victims.
- Government should provide schooling facilities to every village/ thanda to improve literacy level among the Lambanis.

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CRITICAL STUDY OF SHARANA PHILOSOPHY AND MURUGHA ORIGIN

P.VIJAYAKUMAR, M.A, M.Phil.

Research Csholar

Kannada University Hampi Vidhyaranaya

Abstract: Chitradurga is Located at a Distance of 202 kms, North-west of Bangalore, in the heart of the Deccan Plateau. Chitradurga is one of the famous historical centers of Karnataka State. It is located in the central part of Karnataka. This city is about 200 kms away from the Capital City Bangalore on National Highway No.-4 towards Mumbai. It is a District Head Quarters and connected to Rail & Road routs of all important cities and towns of the Karnataka State. Sri Jagadguru Murugharajendra Brihanmath is an outstanding institution in Religious History of Karnataka. The Math is situated on the western side of Chitradurga in a beautiful and calm location. With a celebrated tradition of more than three centuries, the Math, engaged itself in social, religious, educational and cultural activities, is rendering a yeoman service in the development of the state. Thus it is a great asset of the country and hence has acquired a high place. Though it is called in several ways live Murige Math, Muriga Math, Murugha Math, Vishala Math, Maha Math, etc., it is popularly known as **Murugi Math**

Key words: Murugha Math, Parampare, Sharanaru, Chitradurga, Madakari Nayaka

INTRODUCTION:

Sri Jagadguru Murugharajendra Brihanmath

Sri Jagadguru Murugharajendra Brihanmath is an outstanding institution in Religious History of Karnataka. The Math is situated on the western side of Chitradurga in a beautiful and calm location. With a celebrated tradition of more than three centuries, the Math, engaged itself in social, religious, educational and cultural activities, is rendering a yeoman service in the development of the state. Thus it is a great asset of the country and hence has acquired a high place.

Though it is called in several ways live Murige Math, Muriga Math, Murugha Math, Vishala Math, Maha Math, etc., it is popularly known as **Murugi Math**.

Although the Math was established in the 17th century A.D., the tradition conceived out the Math belongs to the ideals of the great Sharanas like Basaveshwara etc., 12th Century A.D. Period of Sharanas is an illuminating chapter in the history of Karnataka. Sharanas of this era have left behind a saga of culture and literature which lead the mankind from darkness to light. The total revolution took place under the stewardship of Sri Basaveshwara is an inspiring event for all those who wish to become fore runners in the bid of social transformation. They gave expression to their genuine feelings and experiences in the form of Vachanas. These are the simple verses in Kannada language which can be understood by even a lay man in the street. Compassion and co -existence was their way of life. Hundreds of persons from all corners of the country came and joined the team of Sharanas to transform themselves and society. Their forum was formally called as 'Anubhava Mantap'. The history of the Math is so vast as it is traditionally known to be the Shoonya Peetha which is believed to have been established by Basaveshwara, enthroned by Allama Prabhu (nick named as the spiritual emperor) and succeeded by Chenna Basavanna. Further



the Peetha being succeeded by great personalities like Thontada Siddalinga Yathi, Siddaveeranna Odeya, Gangadayya, Kattigehalli Siddalingadeva was stationed at Chitradurga by Shanthaveera Desika (Murige Swamiji -I).

Murige Shanthaveera Swamiji spent most of his life time in religious tour, in his ripe age he was very most bound to the honour and devotion of Baramanna Nayaka, the ruler of Chitradurga and decided to stay at Chitradurga to spend his last days. The Nayaka built two Maths for Swamiji, one on the hill and another at eh bottom towards the west. Thus the Shoonya Peetha which was Chara(mobile) in earlier centuries became Sthira (immobile) at this juncture. The Swamiji who was in the Math, down the hill, entered into the celestial abode on the 5th day of July 1703.A.D. The tomb constructed for him is called Karthru Gaddige.

The Swamiji during his religious tour was honoured by several rulers like Dodda Devaraja and Chikka Devaraj of Mysore, Qutub Badshah of Bhaganagar(Golkonda), Chatrapathi Shivaji of Marathas, Dakina Desai of Gadag, Basavanta Nayaka of Harapanahalli, the ruler of Havanur and so on. The Swamiji was honoured also by a large number of folks belonging to several states. He has written so many works on philosophy and literature.

Gurusiddha Swamiji popularly known as Murige Swamiji II succeeded him and remained as the head of Math upto 1729.A.D. He was honoured as the Raja-guru by the rulers Baramanna Nayaka and his son Hire Madakari Nayaka(1721-48.A.D). He was a profound scholar in both Kannada and Sanskrit and had poetic talent. He has so many works in both the languages his credits.

The Next successors Swadi Channabasava Swamiji, Sirahatti Siddalinga Swamiji, Nayakanahatti(Dodda)Gurupada Swamiji, Murusavirada(Sanna) Gurupada Swamiji, were treated with respect as Raja-gurus by Hire Madakari Nayaka, (Kasturi Rangappa Nayaka II (1748-54 AD) and the last Madakari Nayaka (1754-79AD) the rulers of Chitradurga in the year 1779 A.D.,the heritage of the Math continued.

Within two or three decades after the establishment of the Math, hundreds of branch maths were established in various parts of South India, due to the religious influence on the people. The local public began to call the branch maths as "Virakta Maths" and "Murige Maths", to show their devotion.

For these branch maths, the rulers like those of Keladi, Kodagu(Coorg), Sode(Swadi), Harapanahalli, Mattodu, Tarikere, Hagalawadi, Savanur, Sirasangi, Lakshmeswara, Mysore, Ummattur, Punganur, Kolhapur, etc., including Muslim Nawabs and the subjects of all communities showed respect and released so many grants. This clearly indicates the secularism and greatness of the Math. Remarks of two western scholars of the past century and the beginning of the present century are also the clear evidences for the prominence and the high position of the Math. Edward P. Rice author of " A History of Canarese Literature" states that "Lingayatism was the state religion of the early Wodeyars of Mysore and of Ummatur from 1399-1610 and of the Nayaks of Keladi (Ikkeri or Bednur) from 1550-1763. Their Principal Matha in the Mysore country is at Chitradurga". Edgar Thurston who made a survey of "Tribes and castes of South India"., writing on the Lingayat Maths has pointed out that "Each Virakta Math is

directly subject to the Murige Math at Chitaldurga(Chitradurga), which has absolutely jurisdiction over all the Viraktas".

Starting from Sri Murige Swamiji-I to the present Sri Shivamurthy Murugha Sharanaru, twenty pontiffs have adorned the religious seat of the Math.

Chitradurga is Located at a Distance of 202 kms, North-west of Bangalore, in the heart of the Deccan Plateau. Chitradurga is one of the famous historical centers of Karnataka State. It is located in the central part of Karnataka. This city is about 200 kms away from the Capital City Bangalore on National Highway No.-4 towards Mumbai. It is a District Head Quarters and connected to Rail & Road routes of all important cities and towns of the Karnataka State.

05.01. HISTORICAL LEGACY OF THE PLACE

This place is known for historical and archeological monuments of pre-historic period. The magnificent rocks on Chinmuladri Hills, seven round rock fort built by the famous Palegars who ruled the region during the middle of the last century, the Chandravalli inscription of Kadambas period and Sri Jagadguru Murugharajendra Math have added ancient value to the place.

CHITRADURGA IN KARNATAKA



OLD MURUGHA MUTH IN THE PORT OF CHITRADURGA



Chitradurga features bold rock hills and picturesque valleys, huge towering boulders in unimaginable shapes. It is known as the "stone fortress" (Kallina Kote). The landscape looks much like a mischievous giant's playground, with boulders thrown around, forming silhouettes against the sky. According to a story in the Epic Mahabharatha, a man-eating gaint named Hidimbasura lived on the Chitradurga hill and was a source of terror to everyone around. When the Pandavas came with their mother Kunti in the course of their exile, Bhima had a duel with Hidimba. Hidimba was slain by Bhima and peace returned to the area. Legend has it the boulders were part of the arsenal used during that duel. In fact, the boulders on which major part of the city rests belong to the oldest rock formation in the country.³

HOLY THRONE



05.02. HISTORY OF MURUGHA MUTH

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KARTHUR GADDIGE



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GURU MANTAPA IN MURUGHA VANA



. PALLAKKI IN MURUGHA MUTH



MANUSCRIPTS IN THE MUTH



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all the Viraktas" Starting from Sri Murige Swamiji-I to the present Sri Shivamurthy Murugha Sharanaru, twenty pontiffs have adorned the religious seat of the Math.

Sri Jagadguru Murugarajendra math is located in the vicinity of Chitradurga city, Karnataka state, India. It inherits the culture and lineage of Sharanas, the proponent of bhakti movement of 12th century A.D in Karnataka. Allamaprabhu, was a mystic and ascetic of that time, is believed to be the first president of Shoonya Peetha the throne of the void- which established by Basavanna in 12th century. It was the symbolic throne of the spiritual headship of Anubhava Mantapa, a forum for sharing spiritual experiences of sharanas. The Chitradurga Murugarajendra math continues that tradition today. The present pontiff of the math, Sri Shivamurthy Murugarajendra Sharanaru ascended in holy throne on 31st January 1991. He is the successor of Sri Jagadguru Mallikarjuna Murugarajendra Mahaswamiji. Sri Shivamurthy Murugarajendra swamiji born on 11th April 1958, in the village called Godabanahal, near Chitradurga. He completed his education in chitradurga. While he was studying for his graduation he attracted the attention of the then pontiff, Sri Jagadguru Mallikarjuna Murugarajendra Mahaswamiji, by his sober attitude and spiritual interest. Later Sri Mallikarjuna Swamiji declared him as his successor. Since 1991, as the head of math, Sri Shivamurthy Murugarajendra Swamiji has brought the in great changes in functioning of the Math.

He has discarded age old meaningless rituals blindly practiced for centuries in the math and which were not consistent with the Sharana culture. He has given a progressive dimension to the activities of the Math. He has switched over to acts of social service from religious ceremonies. He has given up the suffix Swamiji and substantiated it with Sharana- one who has submitted himself to god. He has given up the rituals of sitting in traditional palanquin a sitting on the throne. He has stopped the traditional Abhishekam to the karthru gadduge the holy burial place of the founder, the Samadhi of Muruge Shanthaveera Swamiji. Women are now allowed to enter this sanctorum which was closed for them for centuries. New aims: Sri Swamiji has dedicated himself and the math to propagate the preaching's of basavanna and other sharanas of 12th century. He has organized Basava Kendras- Basava Centers- throughout the state and country. He has traveled abroad to spread out the message of the Sharanas globally. He has sworn to work for the emancipation of mankind from the materialistic way of life. A set of new programs: For the purpose of transforming his dreams into reality, Sri Shivamurthy Murugarajendra Sharanaru has conceived and executed the programs of his own like Sharana Sangama(congregation of sharanas), Sharana Samskriti Utsav(festival to celebrate sharana culture), Sahaja Shivayoga(the natural path of Shiva yoga), Maneyalli Mahamane, Janajagriti Padayatra(march for awareness among the people). Sharana Sangama is the monthly program conducted at different places in different dates.

All Basava Kendras conduct this program. At the chitradurga math the head quarter of Basava Kendra it is conducted on the date 5th of every month. On this day discourses and discussions on the preaching of a particular Sharana take place. The intension is to find solutions to the contemporary problems of society and to find out how best we can adapt the preaching of Sharanas. Mass marriage is a popular program conducted by the math. On an average, about 100 couples begin their married life without

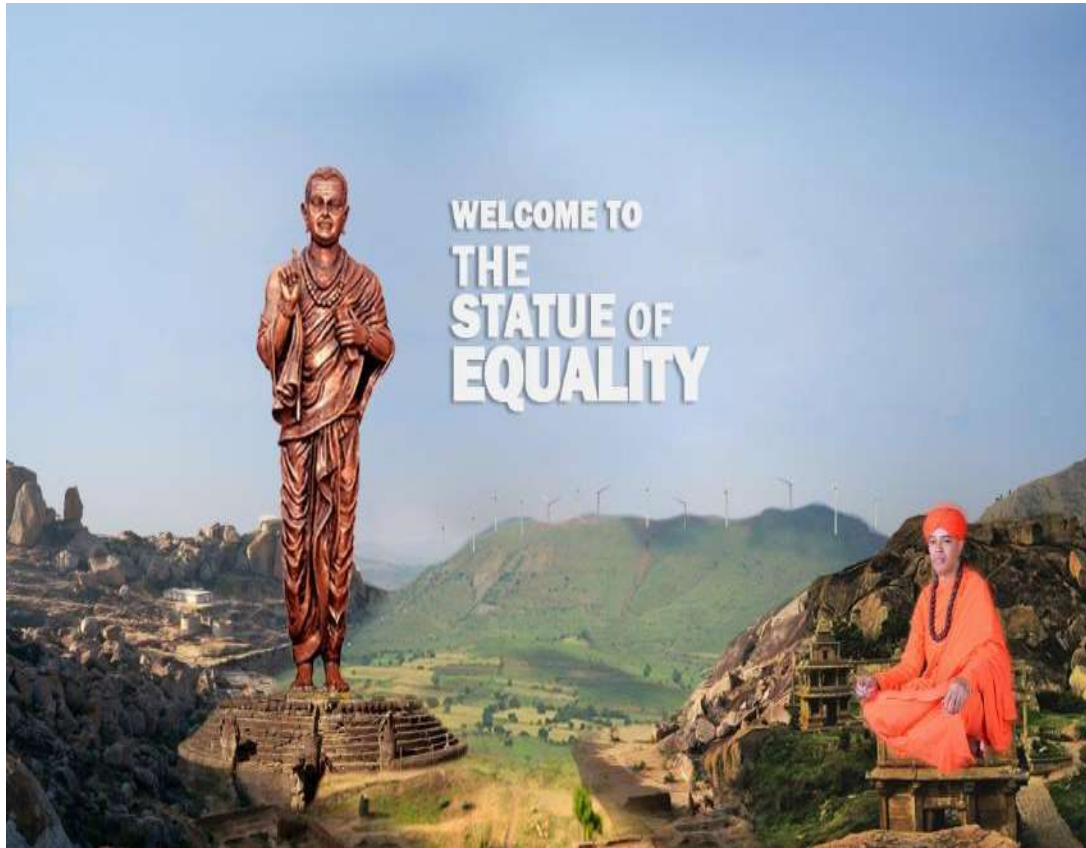


any expense. It has become a boon for those who ill afford to bear the cost of marriage. People from all class, caste and creed make use of this program. More than 12,000 such marriages have been taken place so far. Sahaja Shiva yoga is a meditation training and personality development program. Meditation on Isthalinga is conceived by swamiji to develop concentration, confidence and creativity among the seekers. Sahaja Shiva yoga as administered to all age groups. People from all walks of life participate in this program. Sri Swamiji conducts about 50 such programs every year. Training in Sahaja Shiva yoga, which is of 3-5 days of duration is also considered as a stress management course. Maneyalli Mahamane is conducted in the homes of those who are desirous of inviting Sri Swamiji to their houses on the occasions like marriage, naming ceremony of children, death ceremony, and anniversaries. In these programs several invited scholars and Sri Swamiji delivers discourses and enlightens the members of the family and the gathering. Stress management family problems, and communal harmony are some of the topics dealt with on these occasions. Swamiji plants a seeding to commemorate the occasion of that house. Janajagrithi Padayatra takes place when swamiji visits various Basava Kendras. He takes a march in the village streets, meets the people personally and requests them to give up their bad habits. He asks them to keep their area clean and plant seedlings to green the place. There are number of instances where in the people pledge to be away from evils. Swamiji has toured the villages and towns struck by communal violence. He has persuaded the people to live in harmony, and provided them with immediate financial relief. Through this Padayatra he has collected money for the relief measures during natural disasters. During his padayatra he enlightens the people about blind beliefs and dogmas. Maha Dasoha Under the guidance of swamiji Maha Dasoha free food is arranged at the math every day for the visitors. Maha dasoha is also a part of mass- marriage program. Cultural activities Sri Swamiji has founded the JAMURA Kalaloka- Jagadguru Murugharajendra Kalaloka- a cultural team, to present skits, act plays, and organize musical concerts for singing of Vachanas of sharanas. This team has given more than a hundred shows and presentations so far. The melody of music, performance of trained and dedicated actors and actresses on the stage are widely appreciated. Swamiji has provided literature for these skits or rupakas Basavashree Award is established for the purpose of recognizing and rewarding the great personalities and laureates who work for the propagation of sharana culture. It carries Rs. 1 lack cash and a citation. Persons like Anna Hazare, Medha Patkar, have conferred with this award.

For the year 2002 it has been decided the honor his holiness Sri Dalai Lamaji, Tibetan saint and head of the Tibetan government in exile. SJM publications The publication division of the Math brings out books, newsletters and periodicals. Sri Swamiji has written about 30 books. Being with you, around us, waves of thoughts, revolutionary sayings, the path of transformation, from within, an anthology of vachanas, eight fold path of meditating on Isthalinga, towards light, and moving around the world are some his well known books. Administration of institution SJM math has many branches throughout the state and the country. It has SJM Vidyapeetha, an apex body to manage educational institutions starting from crèches of medical, dental and engineering colleges. It has about 120 schools and colleges. Sri Shivamurthy Swamiji is the administrative head of all these institutions. A unique institution called Basava Tatva Maha Vidyalaya has been started to provide spiritual and social training to the aspirants who wish to work for the society. About 40 seers, men and women are trained every year in this way. This Vidyalaya

conducts Vachana examinations for the school children and college students. Every year more than 50,000 students appear for these examinations. Study material and coaching will be provided to these students at their places and institutions.

STATUE OF EQUALITY IN MURUGHA MUTH



A Great Legacy of the Past Sheers

LINEAGE OF MURUGHA MUTH, CHITRADURGA

SL. NO.	NAME OF THE SWAMIJI	DURATION
1	Sri Murugha Shanthaveereshwara Swamiji	1640-1703
2	Sri Immadi Murugha Gurusidda Swamiji	1703-1729
3	Sri Swadhi Channabasava Swamiji	1729-1730
4	Sri Shirahatti Siddalinga Swamiji	1730-1757
5	Sri Gurupada Swamiji	1759-1760
6	Sri Moorusavirada Sannagurupada Swamiji	1760-1779
7	Sri Moorusavirada Siddalinga Swamiji	1779-1790
8	Sri Voppathina Channaveera Swamiji	1790
9	Sri Vyakaranada Siddalinga Swamiji	1790-1800
10	Sri Naighantina Siddabasava Swamiji	1800-1820



11	Sri Sannabarahada Raachavatti Swamiji	1820-1830
12	Sri Savalige Gurushantha Swamiji	1835-1840
13	Sri Sannapadada Channaveera Swamiji	1840-1854
14	Sri Mahalinga Swamiji	1854-1870
15	Sri Hebbalu Rudraswamiji	1870-1881
16	Sri Muppinendra Swamiji	1881-1902
17.	Sri Jayadeva Swamiji	1903-1943/56
18	Sri Javavibhava Swamiji	1949-1964
19.	Sri Mallikarjuna Swamiji	1964-1994
20	Dr. Sri Shivamurthy Murugha Sharanaru	1991- TILL

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POST- MODERNIZATION THEORY

KAVITHA.U.M

Research Scholar, Department of Development Studies
Kannada University, Hampi. Vidhyaranya
EMAI-kavithacta8664@gmail.com

ABSTRACT: The term postmodern was first used around the 1880s. **John Watkins Chapman** suggested "a postmodern style of painting" as a way to depart from French Impressionism. Social scientists, primarily of white European descent, formulated modernization theory during the mid-twentieth century. Reflecting on a few hundred years of history in North America and Western Europe, and taking a positive view of the changes observed during that time, they developed a theory that explains that modernization is a process that involves industrialization, urbanization, rationalization, bureaucracy, mass consumption, and the adoption of democracy. During this process, pre-modern or traditional societies evolve into the contemporary Western societies that we know today.

KEYWORDS:- Modernization, intellectual, social scientists

INTRODUCTION

The term postmodern was first used around the 1880s. **John Watkins Chapman** suggested "a postmodern style of painting" as a way to depart from French Impressionism. Postmodernism is largely a reaction against the intellectual assumptions and values of the modern period in the history of Western philosophy (roughly, the 17th through the 19th century). Indeed, many of the doctrines characteristically associated with postmodernism can fairly be described as the straightforward denial of general philosophical viewpoints that were taken for granted during the 18th-century Enlightenment, though they were not unique to that period. The most important of these viewpoints are the following.

J. M. Thompson, in his 1914 article in *The Hebert Journal* (a quarterly philosophical review), used it to describe changes in attitudes and beliefs in the critique of religion, writing: "The raison d'être of Post-Modernism is to escape from the double-mindedness of Modernism by being thorough in its criticism by extending it to religion as well as theology, to Catholic feeling as well as to Catholic tradition."

In 1921 and 1925, postmodernism had been used to describe new forms of art and music. In 1942 H. R. Hays described it as a new literary form. However, as a general theory for a historical movement it was first used in 1939 by Arnold J. Toynbee: "Our own Post-Modern Age has been inaugurated by the general war of 1914–1918". Social scientists, primarily of white European descent, formulated modernization theory during the mid-twentieth century. Reflecting on a few hundred years of history in North America and Western Europe, and taking a positive view of the changes observed during that time, they developed a theory that explains that modernization is a process that involves industrialization, urbanization, rationalization, bureaucracy, mass consumption, and the adoption of democracy. During this process, pre-modern or traditional societies evolve into the contemporary Western societies that we know today.

Modernization theory holds that this process involves increased availability and levels of formal schooling, and the development of mass media, both of which are thought to foster democratic political institutions.



Through the process of modernization transportation and communication become increasingly sophisticated and accessible, populations become more urban and mobile, and the extended family declines in importance. Simultaneously, the importance of the individual in economic and social life increases and intensifies.

Organizations become bureaucratic as the division of labor within society grows more complex, and as it is a process rooted in scientific and technological rationality, religion declines in public life.

Lastly, cash-driven markets take over as the primary mechanism through which goods and services are exchanged. As it is a theory conceptualized by Western social scientists, it is also one with a capitalist economy at its center.

Cemented as valid within Western academia, modernization theory has long been used as a justification for implementing the same kinds of processes and structures in places all over the world that are considered "under-" or "undeveloped" as compared with Western societies. At its core are the assumptions that scientific progress, technological development and rationality, mobility, and economic growth are good things and are to be constantly aimed for.

Postmodernism is largely a reaction against the intellectual assumptions and values of the modern period in the history of Western philosophy (roughly, the 17th through the 19th century). Indeed, many of the doctrines characteristically associated with postmodernism can fairly be described as the straightforward denial of general philosophical viewpoints that were taken for granted during the 18th-century Enlightenment, though they were not unique to that period. The most important of these viewpoints are the following.

1. There is an objective natural reality, a reality whose existence and properties are logically independent of human beings—of their minds, their societies, their social practices, or their investigative techniques. Postmodernists dismiss this idea as a kind of naive realism. Such reality as there is, according to postmodernists, is a conceptual construct, an artifact of scientific practice and language. This point also applies to the investigation of past events by historians and to the description of social institutions, structures, or practices by social scientists.

2. The descriptive and explanatory statements of scientists and historians can, in principle, be objectively true or false. The postmodern denial of this viewpoint—which follows from the rejection of an objective natural reality—is sometimes expressed by saying that there is no such thing as Truth.

3. Through the use of reason and logic, and with the more specialized tools provided by science and technology, human beings are likely to change themselves and their societies for the better. It is reasonable to expect that future societies will be more humane, more just, more enlightened, and more prosperous than they are now. Postmodernists deny this Enlightenment faith in science and technology as instruments of human progress. Indeed, many postmodernists hold that the misguided (or unguided) pursuit of scientific and technological knowledge led to the development of technologies for killing on a massive scale in World War II. Some go so far as to say that science and technology—and even reason



and logic are inherently destructive and oppressive, because they have been used by evil people, especially during the 20th century, to destroy and oppress others.

4. Reason and logic are universally valid i.e., their laws are the same for, or apply equally to, any thinker and any domain of knowledge. For postmodernists, reason and logic too are merely conceptual constructs and are therefore valid only within the established intellectual traditions in which they are used.

5. There is such a thing as human nature; it consists of faculties, aptitudes, or dispositions that are in some sense present in human beings at birth rather than learned or instilled through social forces. Postmodernists insist that all, or nearly all, aspects of human psychology are completely socially determined.

6. Language refers to and represents a reality outside itself. According to postmodernists, language is not such a “mirror of nature,” as the American pragmatist philosopher Richard Rorty characterized the Enlightenment view. Inspired by the work of the Swiss linguist Ferdinand de Saussure, postmodernists claim that language is semantically self-contained, or self-referential: the meaning of a word is not a static thing in the world or even an idea in the mind but rather a range of contrasts and differences with the meanings of other words. Because meanings are in this sense functions of other meanings—which themselves are functions of other meanings, and so on they are never fully “present” to the speaker or hearer but are endlessly “deferred.” Self-reference characterizes not only natural languages but also the more specialized “discourses” of particular communities or traditions; such discourses are embedded in social practices and reflect the conceptual schemes and moral and intellectual values of the community or tradition in which they are used. The postmodern view of language and discourse is due largely to the French philosopher and literary theorist Jacques Derrida (1930-2004), the originator and leading practitioner of deconstruction.

7. Human beings can acquire knowledge about natural reality, and this knowledge can be justified ultimately on the basis of evidence or principles that are, or can be, known immediately, intuitively, or otherwise with certainty. Postmodernists reject philosophical foundationalism—the attempt, perhaps best exemplified by the 17th-century French philosopher Descartes’ dictum *cogito, ergo sum* (“I think, therefore I am”), to identify a foundation of certainty on which to build the edifice of empirical (including scientific) knowledge.

8. It is possible, at least in principle, to construct general theories that explain many aspects of the natural or social world within a given domain of knowledge e.g., a general theory of human history, such as dialectical materialism. Furthermore, it should be a goal of scientific and historical research to construct such theories, even if they are never perfectly attainable in practice. Postmodernists dismiss this notion as a pipe dream and indeed as symptomatic of an unhealthy tendency within Enlightenment discourses to adopt “totalizing” systems of thought (as the French philosopher Emmanuel Lévinas called them) or grand “met narratives” of human biological, historical, and social development (as the French philosopher Jean-François Lyotard claimed). These theories are pernicious not merely because they are false but because they effectively impose conformity on other perspectives or discourses, thereby



oppressing, marginalizing, or silencing them. Derrida himself equated the theoretical tendency toward totality with totalitarianism.

Postmodernism and Relativism

As indicated in the preceding section, many of the characteristic doctrines of postmodernism constitute or imply some form of metaphysical, epistemological, or ethical relativism. (It should be noted, however, that some postmodernists vehemently reject the relativist label.) Postmodernists deny that there are aspects of reality that are objective; that there are statements about reality that are objectively true or false; that it is possible to have knowledge of such statements (objective knowledge); that it is possible for human beings to know some things with certainty; and that there are objective, or absolute, moral values. Reality, knowledge, and value are constructed by discourses; hence they can vary with them. This means that the discourse of modern science, when considered apart from the evidential standards internal to it, has no greater purchase on the truth than do alternative perspectives, including (for example) astrology and witchcraft. Postmodernists sometimes characterize the evidential standards of science, including the use of reason and logic, as “**Enlightenment rationality.**”

The broad relativism apparently so characteristic of postmodernism invites a certain line of thinking regarding the nature and function of discourses of different kinds. If postmodernists are correct that reality, knowledge, and value are relative to discourse, then the established discourses of the Enlightenment are no more necessary or justified than alternative discourses. But this raises the question of how they came to be established in the first place. If it is never possible to evaluate a discourse according to whether it leads to objective Truth, how did the established discourses become part of the prevailing worldview of the modern era? Why were these discourses adopted or developed, whereas others were not?

Part of the postmodern answer is that the prevailing discourses in any society reflect the interests and values, broadly speaking, of dominant or elite groups. Postmodernists disagree about the nature of this connection; whereas some apparently endorse the dictum of the German philosopher and economist Karl Marx that “the ruling ideas of each age have ever been the ideas of its ruling class,” others are more circumspect. Inspired by the historical research of the French philosopher Michel Foucault, some postmodernists defend the comparatively nuanced view that what counts as knowledge in a given era is always influenced, in complex and subtle ways, by considerations of power. There are others, however, who are willing to go even further than Marx. The French philosopher and literary theorist Luce Irigaray, for example, has argued that the science of solid mechanics is better developed than the science of fluid mechanics because the male-dominated institution of physics associates solidity and fluidity with the male and female sex organs, respectively.

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Smart Cities And Legal Challenges

MANJUNATHA BADIGER

Research Scholar

Department of Development Studies

Kannada University, Hampi

INTRODUCTION

As the saying goes, the road to the City of Emeralds is paved with yellow brick. Throughout the human history, urban settlements have been centres of business, talent, entrepreneurship, wealth, ideas, art and culture. In 1800, only three per cent of people lived in a city of one million or more. In 1950's there were only 83 cities worldwide with populations over one million; by 2007 there were 468. In April 2008, the world passed the 50 per cent urbanization mark (UNDESA, 2011). With more than half of the world's humanity now living in urban areas, some of it in most abject poverty, destitute and vulnerable circumstances, it is evident that the path to sustainable development must pass through cities. Undoubtedly, role and responsibility of cities is increasing in international debates of economy, environmental governance and sustainability. They are estimated to contribute 70- 80 per cent of global Gross Domestic Product and likewise accountable for 70-80 per cent of greenhouse gas (GHG) emissions that cause global warming(World Bank, 2010; UN Habitat, 2011). The global urbanization trend is creating an urgency to find smarter ways to manage the accompanying challenges (Nam and Pardo, 2011). UN Habitat forecasts that by 2050, global urban population would comprise 75 per cent of the planet's humankind and seeks

larger role of cities in upcoming Sustainable Development Goals (SDGs), planned to replace the existing Millennium Development Goals (MDGs) and post 2015, steer the world's future growth trajectory. The SDGs have set a goal to "Make cities inclusive, safe, resilient and sustainable" (Goal 11) in one of the recent Working Group meetings. Meanwhile, the just convened Seventh World Urban Forum (WUF) in Medellin also pledges to convert cities into "inclusive, safe, prosperous and harmonious spaces for all". The need for smart living in cities is becoming clearer and louder.

India on its development pathway faces a similar urban challenge. According to the 2011 census, about 32 per cent (377 million) of the country's population lives in urban areas as against 28 per cent in 2001 and 17 per cent in 1991. Projections of Census of India 2011 data suggested that urban population was about to grow at the pace of 2.83 per cent from 340 million in 2008 to 590 million in 2030, living in at least 60 cities with a population of more than one million (Mckinsey, 2010; MoUD, 2011). By 2039, most estimates consider India to be 50 per cent urbanized. To keep pace with that, India would have to spend \$1.2 trillion in its urban areas. While, worldwide there is a call to battle global challenges like climate change, poverty, inequality and sporadic development in developing societies through transformative sustainability, innovation and low-carbon societies, there is a smouldering pressure from



Indian urbanites for enhanced economic growth, job creation, systems efficiency, urban renewal, municipal reform and international living standards. Hence, with the recent announcement of 100 new smart cities, Government of India has strategically responded to both the international and the domestic audience.

The Union Budget earmarked Rs. 7,060 crore during the 2013- 14 financial year for developing 100 „smart cities“ in the country. Announcing this in his budget speech, the Finance Minister (FM) said that the Prime Minister (PM) has a vision of developing 100 satellite towns of larger cities as „Smart Cities“. The government will also modernize existing mid-sized cities under the programme. “With development reaching an increasingly large number of people, the pace of migration from rural areas to cities is increasing. The new cities should be developed to accommodate the burgeoning number of people. Otherwise, existing cities will soon become unliveable”, he said (PTI, 2014). Very soon, these advanced and intelligent human- ecosystems are set to find their foot in India. But there were little details divulged on what the government perceives as a Smart City and what would be the means and methods to achieve 100 of them in the next five years. The Union Urban Development (UD) Minister clarified that, „Smart Cities“ should bring quality of life with inclusivity”. The Minister talking on future urban development plans further suggested that

there could be two different schemes, one for renewal of 500 urban habitations and the other for „Smart Cities“ (Zee News, 2014). This as we know, has now materialized into the Atal Mission for Rejuvenation and Urban Transformation (AMRUT) and Smart Cities Mission (SCM) respectively. Meanwhile, the overall allocation for the sector has been hiked by a whopping 133 per cent in 2014-15 budget. The UD ministry has been allocated Rs. 17,628 crore in 2014-15 as against Rs. 7,548 during 2013- 14. In a bid to bring in more foreign investors and help them develop projects in smaller cities, the FM announced the government’s decision to not only reduce the minimum carpet area for construction to 20,000 square metre (sq. m) from the existing 50,000 sq mt but also to reduce the minimum capital to US five million dollar from US 10 million dollar with a three year post lock-in. It seems quite likely that the Government perceives 100 Smart Cities as a massive Greenfield project that is set to change the landscape of this country. A major national daily reported that seven out of 25 Smart Cities have been planned in the first phase of Delhi Mumbai Industrial Corridor. There would be one each in UP, Haryana, Rajasthan, Maharashtra, Madhya Pradesh and two in Gujarat. The leading one in the pack is Gujarat International Financial Tec-City in about 886 acres, while Dadri-Noida-Ghaziabad Investment Region extending over 50,000 acres in U.P. is the also being commissioned.

Deciphering Smart Cities

With the emergence of sustainable development on the global consciousness (Brundland Commission: Our Common Future in 1987; World Summit on Sustainable Development, Rio in 1992), Sustainable cities have become a favourable but challenging goal for future human development. These cities converge economic growth, environmental conservation and social well-being while



maintaining inter-generational equity. With the growing importance of climate change and GHG emissions dawning upon the global environmental discourse, this trend was followed by a much nuanced approach to aim for a low-carbon city which could essentially reduce the carbon footprint of its citizens by mitigating harmful impacts from industries, transportation, thermal power plants and municipal waste. Since the early 2000s, the concept of Smart City, which is understood as the new process of urbanization became quite fashionable in the policy, entrepreneurial and academic arenas.

According to some recent reports, Stanford University's research shows that there are currently around 150 smart city projects on going or completed. Most of them are found in Europe (47), Asia (40) and North America (35). Smart City is also used as a marketing label by companies and cities themselves that help guide their urbanization processes and increase their level of competitiveness. Top IT-based leading companies have targeted smart cities as its main markets and blue oceans of business development. Furthermore, academia is also increasingly embracing the topic of Smart Cities as one of the hottest emerging research areas launching post-graduate courses and research lines centred exclusively on the theme (CIDOB, 2014). Surprisingly, in spite of so much of buzz around Smart Cities, with numerous agencies promoting, evaluating and developing them world-wide, there is a great deal of ambiguity even on its normative definition, parameters and international authority on its standardization. While some argue ISO 37120: 2014 to be standard indicators for smart cities, the International Organization for Standardization itself calls them „Sustainable development of communities -- Indicators for city services and quality of life“. They are basically an extension of the Global City Indicators Facility, initially sponsored by the World Bank (World Bank, 2008). For the scope of this research, the scholarly definition of Smart Cities is, “Cities where “investments in human and social capital and traditional (transport) and modern (ICT) communication infrastructure fuel sustainable economic growth and a high quality of life, with a wise management of natural resources, through participatory governance” (Caragliu and Nijkamp, 2011, 6). Smart cities highlight important aspects of sustainability, such as the need for responsible resource management, energy efficiency, and citizen engagement (Colldahl, Frey & Kelemen, 2013). Furthermore, they could be understood with six characteristics namely; smart economy, smart people, smart governance, smart mobility, smart environment and smart living (Giffinger et al. 2007, 11). The concept is intricately related to intelligent, innovative or knowledge based cities that mobilize information and communication technologies (ICT) to deliver better services, reduce carbon footprint, create sustainable environments and improve living conditions. The core idea behind smart cities could be better interpreted through their best practices evident across the globe.

Issues and Challenges

In practice, the Smart Cities challenge in India not only seeks technological leapfrogging but a giant leap of faith. Unlike smart phones and smart card technology, smart cities could neither be imported nor



transplanted, they probably need to be adapted to the local context and assessed for their value to urban sustainability. This poses numerous intervening issues as discussed here:

Ideological Issues: India in the past has had a sort of love and hate relationship with urbanization. It primarily started with the pressing need of resettlement after partition. This was followed by a perception of towns being a „necessary evil“ while modern industrial and capital towns came into the being (believing India lives in its villages, cities were regarded as a social threat). Post-70s drew in an attitude of uncomfortable acceptance (as Census noted the realities of rural-urban migration, growing urban slums that lead to commissioning of several development authorities, counter-magnets and Awas Yojana projects). Post- liberalization era has viewed urbanization as a challenge. While the private sector confronted it as a real estate opportunity, the government made attempts with the Jawaharlal Nehru National Urban Renewal Mission (JNNURM), Rajiv Awas Yojana and Provision of Urban Infrastructure in Rural Areas, etc. with varying results. Today, India stands at crossroads as the new government has taken urbanization head on as an opportunity, with a dream to go Smart. In this regard, it becomes vital for the Government to clarify on its vision and strategy for Smart Cities, considering the fact that there is no universally accepted metrics. To make the matters worse, India does not have a national urbanization policy that could serve as a blueprint of how many, where and what kind of cities should come and when. Will 100 new Smart Cities put conventional urban regional theories, scientific, integrated and multi-levelplanning head over heels? This was the practice with previous public policies, more as a norm than an exception while commissioning special economic zones, industrial areas, development authorities, transport corridors that had little or no relevance to regional needs, resource base, land use, district and local-level planning whatsoever. The present ravaged landscape of the country today is a mute witness to indiscriminate abuse and misuse of agricultural lands, non-compliance of regulations by authorities, intermittent and patchy urbanization, urban fringes, sprawls, squatter settlements that the entire country seemingly resembles a slum and filth in continuity. The Government will have to convince the citizens that if 100 Smart Cities are seen as an opportunity, how will it effectively meet the challenge of sustainable urbanization? Will it provide a paradigm shift from prevailing pattern of unchecked migration, urban growth and rural-urban divide? After all, inequity of energy and resources, income, infrastructure, socio-economic facilities between urban and rural areas have been a consequence of poor planning, industrialization and urbanization patterns in the past.

Even amongst and within the cities there is a stark disparity in availability of municipal services. In 2011, the Urban Development Ministry surveyed 1,405 cities in 12 Indian states and found that more than half of them do not have access to either piped water supply or sewage systems; that 80 per cent of the households there get water for less than five hours a day; and, more gravely, more than 70 per cent do not have access to toilets. Between 2001 and 2011, India’s urban population grew from 27 per cent to 31 per cent but urban infrastructure hopelessly lagged behind (HPEC, 2011; Narayan, 2014). Some Indian cities or



specific localities within a city desperately call for a basic level of urban amenities and quality of life. While certain resources like water, electricity are being actually wasted by some rich and upper middle class people and definitely need to be plugged, but comparing against the developed countries, they are still being consumed at one third to one-fourth level on per-capita basis. With such global and local inequities amongst the population at large, the ideological challenge is to justify how 100 new IT- savvy cities would balance the prevailing norms.

Technical Issues and Challenges

The ideological challenges discussed above would require exploring tough possibilities and decisions, which could be made relatively easy if the technical challenges are meticulously addressed. Smart Cities would involve a network of sensors, cameras, Wi-Fi, data centres, e-meters, hand held monitors, smartphone apps, and the biggest of all „the internet of things“, but what would one do with the data, privacy and security issues. The Government would have to face the challenge of managing this mass data. Who is going to process it, how and to what purpose? It is generally felt that city councils are in an increasingly complex position to manage open data processes with their own capabilities. Thereby, most find themselves forced to outsource these services to the higher expertise of the private sector. But at this point, too much dependency on private initiative and know-how can create a technological loop that compromises the security of data. It risks the system to fail; it diminishes the ownership of data storage; and it deals with the issues about its ethical use (CIDOB, 2014). Hence creating technical capacity at the local body level to handhold the entire process will be an utmost requirement, which could be possible if they are actively engaged as a stakeholder right from the beginning.

In addition to the much debated ICT component, there are technical issues associated with traditional infrastructure, planning and construction. Indian cities rank very poorly when compared to their international counterparts. New Delhi and Mumbai ranked 46 and 52, respectively, on the Spatially Adjusted Liveability Index and 52 and 53 on the Economist Intelligence Unit Liveability Index, in 2013 (Financial Express, 2014). Joshi-Ghani, Urban Sector Manager at the World Bank notes that many of the needs of developing countries centre on providing and maintaining modern infrastructure (roads, power plants, water treatment plants, sewage systems, transit systems). Since this built environment lasts a long time, getting the right infrastructure in place shapes a city for decades to come. Planning a city with the right infrastructure, and not merely replicating past practices that often have been haphazard, means relying more on evidence and analysis about how sustainable cities can and should grow (UN/World Bank, 2012). In this regard, there is a strong technical basis that as India re-imagines its urban landscape, it needs to focus on making its top-100 cities livable rather than creating 100 new cities. As some would argue, the idea of creating new cities utopian belonging to the era of manufacturing led growth, although we know that India has been riding heavily on the tertiary (service sector) wave that is not necessarily location based. This prompts to evaluate each project proposal on its



technical merit for the additional time, money and efforts invested in a new city given that in the present world an individual can work smartly from the luxury of one's home.

But the biggest challenge that the Government would have to face as it walks deep into this initiative is perhaps not on account of the inherent technicalities associated with Greenfield projects as against the Brownfield ones pointed above, but more so with their timelines. The ICT technologies are installed at the end of the construction phase, which involves initial planning, site selection, land procurement, making detailed project reports, issuing tenders, developing land, civil construction, installing services, etc. Even if the government is able to manoeuvre time overruns in land acquisition, creating a special purpose vehicle for projects and working on public-private partnership (PPP) mode, it would be still an arduous task for the smart city to see the light of the day in less than four - five years. Greenfields appear to be easier and fancier, but very soon the Government would realize that in order to show tangible results to public, it will have to put its money where its mouth is, i.e. treading the challenge of working in a filthy old city. The bigger the risks, greater the benefits. In practice, leaving aside few sectors, with part-infrastructure already given, Brownfields would turn out to be rather encouraging, affordable giving plausible and immediate relief to the citizens. Best practices across the world show that smart mobility and smart energy are the low hanging fruits that ensue multiple benefits and public appeal, while the complex ones may follow suit. Smart after all, is not just about technology, but being innovative, thinking out of the hat, and enterprising to experiment with little resources at hand. Common sense techniques like walk to work, shaded pathways, lively street designs and use of natural features and materials in cities need to be genuinely brought back.

Societal Issues and Challenges

“What is a city, but the people?” said Shakespeare. Will technical solution drop from the heavens or based on societal needs? As mentioned in the Medellin Declaration at the WUF, the New Urban Agenda will have a big responsibility in addressing future needs, advancing towards greater social cohesion, breaking down social divides, promoting participatory and inclusive local governance, and fostering sustainable development. Smart Cities cannot only be about displaying technology and delivering services; fundamentally, they have to be inclusive and equitable places to live in. A strong pursuit of technological innovation without well-defined and targeted inclusive policies can be risky. It is likely to leave lower income and vulnerable populations behind the opportunity path. If the income inequality gap increases and citizen participation can be undermined (CIDOB, 2014). If the policy-makers prefer to view Smart Cities as small enclaves on the urban periphery probably out of convenience, these would have the tendency of turning into expensive and exclusive gated communities. India has had a long colonial and modern history of exclusive estates like the princely estates, civil lines, bungalow zone, urban farms houses, rich-suburbs to the recent special economic zones, that only provided servitude, inferiority and no respectable spaces to the commoners. Is Smart City movement scaling up the gated community phenomenon to the city level? If the state overlooks the existing city and privileges new enclaves, the urban fabric will split into two unequal halves.



Theoretically, there are some counter arguments to this apprehension too. Joshi- Ghani argues that cities are growth escalators, but smart cities are more than that. They make urbanization more inclusive, bringing together formal and informal sectors, connecting urban cores with peripheries, delivering services for the rich and the poor alike, and integrating the migrants and the poor into the city. Promoting smart cities is about rethinking cities as inclusive, integrated, and liveable . But is there an evidence in support of this assertion. Practitioners who have worked on creating smart cities have expressed difficulties in holding effective engagement processes. Further, prioritization processes were often determined by political ambitions and available budgets (Colldahl, Frey & Kelemen, 2013). For inclusiveness, they made recommendations with respects to sustainable urban development, effective planning, measuring success, engaging stakeholders, and developing actions plans through prioritization processes. As Mischa Dohler, chair professor in Wireless Communication at King’s College London, points out, “big data is not enough, it’s just half the way”. Ensuring a pro-poor access to smarter public services is, therefore, crucial (CIDOB, 2014). The Smart Cities must go a long way ahead of delivering technical solutions, if they wishes to socially walk the talk.

Governance There is a general perception as to whether Smart City is being passed as the new bottle with e-governance being the old wine. Well just as a foreign technology has to pass the test of the society, so does it need to find coherence with its legislative, policy and administrative framework. This creates several challenges and unanswered questions, for instance, is prevailing legal and governing environment conducive for 100 new Smart Cities? What role and initiative will the state governments, local government and the private sector have? Would a Smart City be executed under: (i) a flagship programme as had been done

previously with JNNURM, RAY, IAY, BSUP under the urban portfolios with state nodal agencies, or (ii) through a separate statutory body created to plan and develop all the 100 Smart Cities in the country or (iii) through separate special purpose vehicle in every state with Centre, State, ULBs as the stakeholders or perhaps more likely (iv) a combined but modified approach of (i) and (iii) where Centre and state oversee fiscal planning and mobilization and at the same time develop Smart Cities on a project mode through either line departments, private agencies or preferably on PPP mode, while ULB is also a stakeholder within a state level constituted authority, which could work for both Greenfield and Brownfield projects.

The Government would have to clarify how would it treat a Smart City. Is it merely a functional city or would it have a constitutional mandate under an Act for, e.g. Exclusive Economic Zones, Special Economic Zones. Like industrial areas, corridor zones and development corporations they could also be governed by separate statutes. Its ideological, technical and societal implications are already discussed. In terms of good governance, there is an already overlapping complex network of jurisdiction and functions between authorities created for special purposes and the constitutional agencies at the local level, namely the urban local bodies and the gram panchayats. It needs to be seen with keen interest that how does the Government tread this tightrope. There can be a likelihood of bringing Smart Cities under the folds of a new Act, considering that manufacturing goods, FDI and Greenfield development seems to be the key



generator; rather than taking a more nuanced, demanding and unprecedented approach of working with the urban local bodies. The latter could lead to better devolution of powers to the local bodies as mandated by the 74th Constitutional Amendment Act 1992. It also needs to be considered that municipal governments can play a vital role during implementation and creating synergies with the existing city. A common authority will command citizen participation, ownership and global brand equity for both the parent city and the Smart City and could lead to a new sunrise for the urban bodies in the modern history of India.

Smart Cities should not turn out as Centre's edifices or white elephants at the local level. There needs to be a fine balance of roles and responsibilities of the Centre, state, local governments and the private sector for integration of several systems. Role of private sector also needs to be explored further, e.g. which ICT provider has the expertise of providing basic services and infrastructure? Probably none. In fact execution of ICT services comes at the fag end of the project, though their technical inputs would be very important during the planning phase (in case of new projects). Resting the entire project on to an individual technology provider could not just turn out to be technically unwise, financially risky but a major managerial challenge. PPP should rather support a much wider participation from private sector on multiple criteria, allow consortiums, joint bidding, and possibly sub-contracts to local enterprises. The Government also needs to devise a criteria how greater number of cities could participate – like in JNNURM, considering their administrative and population profile, or based on local public needs, political demands, business interests, etc. Would there be a scientific criteria or it would be free lunch for all? Whatever it be, the yardstick ought to be flexible to offer opportunity for late comers unlike in JnNURM.

Financial Issues and Challenges India's steady urbanization has the potential to bring in investments of Rs.120-150 trillion over the course of the next 11 years till 2025, says the Kotak Institutional Equities Report titled Multiplicities. Though several aspects of finance have been discussed in previous sections, a few challenges in particular seek attention. Going by the initial commitment by the FM, Rs.70.6 crore per Smart City is a small stepping stone as physical infrastructure sap high-investment. Benefits of smart cities are normatively undoubtful but the most critical question is at what price and what are the cost recovery mechanisms? In words of the Songdo's International Business District CEO, "the city itself is just a normal city with state-of-the art technology that struggles like any other city to attract citizens and firms to settle down" (CIDOB, 2014). Hence, the Smart Cities would have to come up with non-traditional and innovative ways of self-sustenance.

This prompts to ponder the role of the state and local government in question, and would it also involve a similar sharing of liabilities and profit? How would this be negotiated? on a predetermined formula given by the Centre or on the merits of feasibility of an individual project. The above questions become important because India has not had a spectacular track record in inviting foreign investments in the manufacturing sector while investments from urban programmes like JNNURM in the past have ended up



as an asset creating black hole. Secondly, if they are developed on PPP mode as proposed, amassing of land and its monetization is inevitable as it is the most vital cost-recovery component (as well as the most controversial). But the Government would have to ensure that the Smart City movement does not turn into another land grabbing real estate venture that anticipates higher returns with time over-runs. There needs to be sufficient checks and balances in its financial planning, implementation, contracts, risks and liabilities. Moreover, the initial commitment should be used as a seed fund, and every effort should be explored to make Smart Cities self-sustaining.

They ought be smart when it comes to investments, project costs, gauging demand and supply, return on investments, etc. There should also be due financial consideration for maintenance and overheads during implementation phase, capacity building of stakeholders, etc.

Possibilities for 100 new Smart Cities In view of the global challenges, cities need to serve as living laboratories to deal with complex intervening issues like job creation, poverty and inclusion, freedom and democracy, safety and security, innovation, economic growth, global markets, climate change, etc. In order to address the above discussed challenges, this research puts forward a series of possibilities to shape 100 new Smart Cities in India, keeping in view Sustainability, Metrics, Adaptiveness, Reporting, Technology for Inclusiveness (collectively forming a new acronym for SMART) :

S - Sustainability: Smart Cities should be taken as a logical opportunity to realize this challenge, with sustainable urbanization as the over-arching goal. The Government's decision to formulate a new urbanization policy with a vision for the next 20 years would go a long way in creating this. Land and urban planning are a state subject, but urbanization is a regional and national phenomenon with increasing global associations like globalization, trade, climate change, etc. The Government should consider what should be its priority, to make „100 Smart Cities“, 100 „Smart“ cities or 100 „Smarter“ cities. The basic idea should be to refrain from being over ambitious, splurging settlements, as happened in the past-regimes either abetting unplanned, squatter settlements that were then regularized later or else creating ill-planned economic zones, industrial and real estate townships sprawling over the landscape with no genuine takers. Sustainability also mandates to be flexible and adaptive with the laws of the nature. Given the fact that the existing cities which host a bulk of the population in old localities, waste a lot of resources, are highly energy-inefficient are the ones that urgently require smart solutions. At times redeveloping dilapidated parts of a city may bring better returns than sub-urbanization. Global cities have time and again proved this through urban revival. Similarly, decentralized action in municipal services, traffic, waste and wastewater management and participation of people could bring greater benefits, in spite of having a centralized control over data. After all, being „Smart“ and “Sustainable“ goes hand in hand.

M - Metrics: Smart Cities are all about finding and implementing suitable metrics, which forms the bedrock for transparency, objectivity and rational decision-making. The absence of a standard definition in this regard should rather be taken as an advantage. The Government needs to adopt a normative basis for its Smart City concept considering the Indian context, decide the main objectives, its components and



devise suitable indicators like quality of life, inclusiveness, level of services/ performance, etc. to be adopted during planning and implementation. Drafting of guidelines, toolkits, laying procedures for public and stakeholder participation needs attention. Incite specific ideas and problems from experts and stakeholders. Employ backcasting to do scenario analysis and find solutions. Make list of do able actions, monitoring plans and reporting structures.

A – Adaptiveness: Smart Cities would require to adapt according to India’s federal and governance framework – which cuts across jurisdictions, sectors and spatial scale. Since land development is a State subject, their enthusiastic participation is crucial. The Government has to put in place a detailed framework to guide investment and demarcate responsibilities. A combined but modified approach as discussed earlier in this article seems more credible, where Centre and state oversee fiscal planning and mobilization and simultaneously develop smart cities on a project mode on PPP mode including ULB as a stakeholder. This could work for both Greenfield and Brownfield projects. Funds are only one part of the problem. The key challenge would be to overhaul urban governance and infrastructure, both physical and digital and explore the possibility of cross subsidy between one another at various project stages. Before initiating a robust framework that could give excessive powers to technology providers of private origin, who essentially fall short of adequate skills and experience associated with non-ICT infrastructure at the city scale, it may be worth to develop few pro types in upcoming cities where basic infrastructure is already in place.

R – Reporting: Cities around the world are using big data on a range of urban issues including transport, employment, migration, housing and education to generate savings, promote innovation and make cities a better place to live and work (Centre for cities, 2014). As such the projects focus on how big data can be presented in an easy to interpret and /or visual compelling way. In the USA for example, cities such as New York and Boston have seen the development of apps and service improvements through making data available to all. Since there is no precedent of a planned Smart City in India, there is a need to simultaneously create and share knowledge through documentation, reporting and creating knowledge networks, while actualizing projects on the ground. It has been noted that Tim Campbell in his book, Beyond Smart Cities, finds that cities tend to form learning networks between cities that share similar levels of development, socio economic context, and challenges (CIDOB, 2014). This would not only serve into the feedback loop but also lead to horizontal expansion of the Smart Cities movement.

T - Technology for Inclusiveness: Technology should work with the motto „citizen first“. Directly linked to the empowerment of cities and local governance, technological change is driving urban transformation. For instance, opening the „black box“ of urban data stored in the hard disks of public computers has been another major breakthrough in promoting local level participatory planning. Concepts such as open data and big data refer to the facilitation of public data to public consultation and its processing for a social service-based use (CIDOB, 2014). Holland 2008 views this internalization as the Smarter Cities. Existing educational and technical institutes



should be pressed into service to handle urban data for innovation and practical use. Technology serves as a medium to attain higher ethical, socio- economic and public good. Joshi-Ghani sees in this a key to adapting “Smart City” precepts. The concept of “Smart Cities,” she says, is “really about good governance. It is about giving basic services to our citizens. It is about livability. It is about how we are using our resources. It is how a city functions on a day-to-day basis. I think smartness is about doing more with less” (UN/World Bank, 2012). In this regard, the importance of amenities like potable water, clean and noise free surroundings, space to walk and commute, safety and security, health and hygiene, reliable power supply, hassle free civic services for the most simplest of things like bill payments, issuance of birth, death, marriage certificates, forms attestation, police verification, etc. could not be undermined. It is provision of these petty small technical solutions that could bring immense value to life of common people.

Conclusion This research started with some fundamental inquiries about Smart Cities like what they really stand for, or the challenges and possibilities to achieve 100 new Smart Cities in India. The research reveals that, in spite of having no internationally accepted definition of a Smart City and a national urbanization policy in India, the Smart Cities concept nonetheless holds immense potential to achieve multiple benefits of sustainability, systems efficiency, economic growth, participatory governance and better quality of life. While techno- financially, a Smart City does not seem to be much of an issue, the biggest challenge is to fuse it with the existing urban, governance and the social fabric of the country. This could be fulfilled effectively if 100 new Smart Cities initiative focus on sustainable urbanization, good governance, transparent metrics and reporting, and last but not the least keeping people at the forefront. Post Script: The author would express gratitude to Dr. V.N. Alok, Assistant Editor and IIPA for giving the opportunity to update the article before being accepted for publication in its present form. The paper was drafted during the formative stage of the SCM and before the release of the SCM Guidelines. While most of the assertions, issues and challenges highlighted in this article have reasonably been addressed in the Government’s policy or the Guidelines, including but not limited to the open selection of cities, adaptiveness of the agenda to the local needs, focus on brownfield development than greenfield, the setting up of a modified SPV for implementation, monitor able and reportable indicators; it is imperative to review that to what extent do individual smart city proposals incorporate these principles and explore means for their effective implementation.

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PUBLIC PRIVATE PARTNERSHIP IN TEACHER EDUCATION

M.A. SUDHA

research scholar Department of Education Annamalai University,
Annamalai Nagar-608002, TAMILNADU.

ABSTRACT

As teacher education is a part of larger system of education, PPP in teacher education is also a part of the role and functions of private and public sectors in the all-round development of educational system. Therefore, consider PPP in teacher education in the context of overall development of the system of modern education. It is essential to ensure that supply of trained teachers keeps pace with the exponentially growing enrolments and ever-increasing number of schools that tend to keep the demand for trained teachers ever-bulging. This makes it necessary to consider PPP in teacher education in the wider context. This study throws light on the need, role, models and recommended measures of ppp in teacher education.

Key Words: Public private partnership, Teacher education trained teachers.

INTRODUCTION

Technically, Public refers to the Ownership of and Management Government and its Agencies, while Private stands for the Ownership of Enterprises and Institutions and their Management by Individuals/Households. Partnership refers to joint ownership of and management of operations of institutions of teacher education. Public-Private Partnership (PPP) in Teacher Education should, refer to the joint public –private ownership and management of the operations of institutions of teacher education. Several Kendriya Vidyalayas (KVs) have local management Committees, having local non-government representatives, though the ownership vests with the government. In the wider sense, PPP in teacher education refers to the shouldering of responsibility of establishing, developing and managing of institutions of teacher education both by public agencies and private enterprise.

There is another reason for considering PPP in teacher education as a part of the education system as a whole. There may be few colleges that exclusively service teacher education because such colleges may not be financially viable. Financial viability of a college exclusively for teacher education is constrained by limited number of enrollees. First there are restrictions on intake capacity and secondary, only a fraction of graduates chooses teaching as profession.

Total educational expenditure both from public and private sources, was Rs. 674.26 crore in the first plan, Rs. 1,357.78 crore in the second plan and Rs. 2,478.86 crore in the third plan. Thus, outlay on education increased by about 101 and 268 percent during the second and the third plans over the expenditure incurred in the first plan. Relative to national income, educational expenditure increased from 1.2 percent in 1950-51 to, 2.4 percent in 1960-61, to 2.9 percent in 1968-69 and to 3.46 percent in 1970-



71. Even then the proportion of national income spent on education, per capita educational, expenditure and cost per student in India continue to be among the lowest in the world. Interestingly, growth of educational expenditure has been much more rapid than the growth of national income and population. However, growth of expenditure has lagged behind the growth of enrolments.

Equalization of educational opportunity through the provision of facilities of education for girls, rural areas, Scheduled Castes (SCs) and Scheduled Tribes (STs) and Other Backward Classes (OBCs) were important elements of the state policy. So, the important objective was to raise the qualitative standards simultaneously with quantitative expansion. It was recognized that expansion of education and training facilities should be closely related to future requirements of economy. 'Growth of educational facilities in those directions which may further accentuate the problem of unemployment among the educated' were to be avoided. Need to treat manpower planning as an integral and inseparable part of economic planning has been among important objectives of Indian planning.

However, exploitation of teachers by private institutions led to public out-cry against their managements, forcing government to introduce and enforce stricter rules for recognition of new and wider regulation of existing institutions. This, coupled with public policy to provide incentives for attracting the gifted, motivated and committed persons to teaching as a profession, has led to perceptible improvement in the emoluments and working conditions of teachers.

Institutions of teacher education have flourished and continue to flourish, leading to bridging the gap between supply and demand for institutions of teacher education and teacher educators. Proliferation of such institutions in private sector led to recognition of the need for a regulatory authority of teacher education. The National Council of Teacher Education (NCTE) was established in response to this.

Equilibrium of an educational system has, therefore, three aspects: requires balance between: (i) the supply of and demand for places in educational institutions; (ii) the qualified manpower of various grades and types that the educational system produces and the demand that the economy generates for them each year; and (iii) demand for and supply of instructional and infrastructural inputs of education. Last aspect is as important as the first two. Past experience tells us that the supply of reading-teaching material has not only been delayed but it has often also fallen short of requirements due to lags in supplies. Similarly, shortages of such construction material as cement and steel obstructed the time schedule of construction of numerous university and college campuses in sixties and early seventies. Schools faced not only shortages of teachers but many of these schools had to operate from tents for years. Besides, shortages of manpower with specific levels and types of education and surpluses of graduates of general education characterized the job market for the educated from fifties to eighties. Such phenomena have resulted from unbalanced growth of education.

Taking the whole school system together, this represents around 26.6 % of teachers in the school system. The introduction of such large number of teachers in the school system provides challenges, but also a unique opportunity for qualitative improvement. Teacher Education has taken on a special urgency.



To prepare 9.73 lakh teachers, 22,500 teacher educators per year are required. The present institutional capacity is only 3775. An additional 19,000 teacher educators are urgently required (MHRD, TE-EFC, 2011).

The Rashtriya Madhyamik Shiksha Abhiyan (RMSA) launched by the MHRD aims to universalise education at the secondary level by 2016-17. This calls for additional preparation for teachers and teacher educators.

It is clear that neither planning for controlled and regulated development alone nor the free forces of the market alone could be relied upon to guide the social, economic and educational system, including teacher education, along its equilibrium growth path. This needs public-private partnership under public guidance and regulation so as to make the system move along desired directions without leaving the market forces to turn into unwanted channels.

Course wise recognition granted by NCTE up to 31.07.2011

Course	No. of Govt. Institutions	Approved intake	No. of private institutions	Approved Intake	Total Intake (Govt.+Pvt.)
Elementary (D.Ed.)	757	49,089	4,831	2,98,278	3,47,367
Secondary (B.Ed.)	224	20031	5,730	6,09,486	6,29,517
M.Ed.	102	3672	790	25,285	28,957
B.P.E.D.	19	1284	538	58,150	29,434
Others	76	16760	800	51,422	68,182
Total	1178	90836	12,689	10,12,621	11,03,457

Therefore, it is essential to work out balanced growth of teacher education in future. For this, we have to consider the use of regulation and free market forces together in order to guide factors that affect demand and supply of teachers and teacher educators. This has acquired utmost urgency as elementary education is likely to be universalized by 2011 Then, universal secondary education will be the next target. Eleventh five year plan has already taken cognizance of this eventuality. An increasing fraction of basic education graduates will seek entrance into secondary and then senior secondary schools that will lead to highly bulging enrolments first in secondary and then in senior secondary education. Naturally, demand for places in secondary and senior schools, and hence, teachers is expected to grow exponentially. This has already been experienced in the past when rapid growth of enrolments in basic education has led to subsequent growth of enrolments in secondary education.

PPP became all the more important because additional facilities were to be created for training more teachers. Infrastructure for training of teachers in non-formal and early childhood education was to be created and existing teacher training centres required suitable strengthening. Special attention was to



be given to teaching methods and other measures required for first generation learners and for reducing drop-outs. Teacher training institutions were to be developed and strengthened accordingly.

The following training arrangements were made:

- a) In-service education through mass media;
- b) Adoption of schools of lower levels of education by institutions of higher levels for upgrading teacher competencies;
- c) Provision of teacher guidance notes by training schools;
- d) Publication of bulletins containing information about new developments; and
- e) Use of correspondence course materials supported by occasional contact.

For the reformation of the teacher education in India the public private partnership in teacher education should focus on :

- Providing pre service and in service training to a large number of teachers without compromising with quality.
- Strengthening District Institutes of Education and Training (DIETs) and Colleges of Teacher Education (CTEs).
- Improving quality through ICT.
- Teacher capacity building.

Models for Public Private Partnership in Teacher Educations are.

- 1) **Joint Venture Model** : Private sector forms a joint venture company along with the government where private sector is responsible for investment in construction and management of the operations while government contributes by way of fixed assets at predetermined value, whether it is land, building or facilities or it may contribute to the share holding capital.
- 2) **Management Contract Model**: Private sector invests in infrastructure and runs operations and management and the government takes the responsibility to pay the private investor for specified services.
- 3) **Equity Model**: The government and private sector both invest in infrastructure and the management operations are done by private investors.
- 4) **Annuity Model**: The private sector invests in the infrastructure and the government runs the operations and management of the institutions in turn making annualized payments to private investor.

Public private participation in teacher education can work successfully following the recommended measures.

- Building trust as core value between the public and private sector.



- Negotiating a fair deal structure.
- Securing consistent and coordinating leadership.
- Designing transparent management system.
- Establishing an accreditation ensuring quality teacher education.

CONCLUSION

Within a perfect participative PPP framework, credible and large players, working in education and related sectors, would need to synergize their efforts with the Central and State Governments for taking up large sectoral programmes and use their experience of programmatic and implementation capabilities of large scale programmes with the Government. In order that each teacher education institution emerges as a quality institution in itself, there would be a need for larger financial allocations to ensure quality delivery of services. As a long term measure, it will require putting into place effective management structures for the newly created PPP initiative. In this case, therefore, the private sector would be invited to become a partner which could include commitment of funds to the newly created joint body for the management of PPP, besides programmatic collaboration to ensure quality in the envisioned teacher education institutions. This kind of a long term partnership would make the burden on the government, light and easy to meet.

The advantages of such a PPP model will be:

- Minimal budgetary outlay up-front by the Government
- Government obligations will only commence after the institutions are established and are up and running to Government satisfaction
- Higher levels of accountability will be possible as contractual agreements with the private sector can be enforced
- Time-bound implementation of the programmes will be facilitated
- Standards of construction and design parameters could be pre-specified
- Innovative and professional approaches to quality education with uniformity and standardization of quality across locations of the institutional infrastructure.

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Occupational Changes of Vishwakarma Community in Karnataka: A Sociological Outlook

Dr.Veerendra Kumar N

Assistant Professor, Department of Sociology

Vijayanagara Sri Krishnadevaraya University, Bellary. Karnataka- 583105, India.

Akkasali Shivakumarachari

Research Scholar, ICSSR Doctoral Fellow and Department of Sociology

Vijayanagara Sri Krishnadevaraya University, Bellary. Karnataka- 583105, India.

Email: nveerendrakumar@yahoo.com & shivuvskub@gmail.com

ABSTRACT

Introduction: The Vishwakarma community has existed since long back and has been engaging in different occupations in the history of India. The Vishwakarmas are known for their artistic work and have contributed not only to art, architecture, sculpture and also to the agriculture and others in manufacturing tools and implements required by them. The Vishwakarmas are the traditional artisans. Basically they constitute five occupational groups namely Blacksmith, Carpenter, Braziers, sculptor and Goldsmith in Society. They believed that they are descendents of Vishwakarma, a Hindu deity.

Method: adopted for this study paper is through the means of secondary source of data based on literature review of various studies so far.

Aims: The present paper and its study area are pertaining to Vishwakarma's in Karnataka state. This study paper attempts to understand their occupational changes in the history, composition of population, literacy level, socio-economic status etc.

Conclusion: The cluster of these occupational together constitutes an ethnic group or community called Vishwakarmas. They have scattered in villages and towns all over India since the down of civilization. Though they constitute tiny minority, functionally plays significant role in the Socio-economic and Occupational Changes and development of the state in particular and country in general.

H. Introduction:

The Vishwakarma community, sometimes referred to as Vishwabrahmins in some parts of India, is however a group of five communities of artisans and crafts persons in India. The five sub-groups- Carpenters, Blacksmiths, Bronze smiths, Sculptures and Goldsmiths trace their descent from Vishwakarma, a Hindu deity. Vishwakarmas today worships various forms of this deity as well as other deities of the Hindu Pantheon. Composite Vishwakarmas is the term used in India for a caste of priests, engineers, architects, sculptors, temple builders and artists. The term is applied to five sub-castes; blacksmiths, carpenters, coppersmiths, Sculptors and goldsmiths. The community is spread widely throughout India and played a vital role in the village economy. Their socio-economic status varied from a very high level to the low level in different parts of India, as they earned high wages in towns because



of their factory employment and low wages in villages. About Vishwabrahmins, Anand K. Kumaraswamy says "the Kammalar were known as Vishwa or Dev Brahman. They spread gradually towards the south and then reached Ceylon, Burma & Java. The Vishwabrahmins claim to have been the spiritual guides and priests and their position in the society survives in the saying the "Vishwakarma is guru to the world".

These diverse generic terms, designated to one group of people called Vishwakarma are skilled craftsmen in India living in almost all the states. Though they comprise a small number, yet occupy an extraordinary position in the development of art, architecture and cottage industries. They are famous for artistic skills in metal, wood, stone, ivory, and in the field of fine arts. Present this community Occupational Changes in Society. Their past and present role in the field of social, economic and cultural spheres makes them one of the most significant and Interesting people,

I. Origin of the Vishwakarmas:

The origin of Vishwakarma can be identified from Indus valley culture. Further, we find various ancient literary sources like Vedas, Brahman's, Upanishads, Puranas, historical events and valuable records that explain Hindu life and thought. The other important sources of information The God Vishwakarma is considered by followers of the Hindu faith to be the divine architect or engineer of the universes. He had five children – Manu, Maya, Tvastar, Shilpi, and Vishwajna. Five sub – groups being respectively the gotras of Blacksmith, Carpenters, Bell metal workers, Stonemasons and Gold smith. This is a frequently found feature of the Indian caste system.

J. History of the Vishwakarmas:

While many sources refer to the five sub-groups of the Vishwakarma as artisans, Ramaswamy believes that the Vishwakarma of the medieval period should be distinguished as craftsmen, arguing that "... while every craftsman was an artisan, every artisan was not a craftsman". Ramaswamy notes that the socio-economic and geographic stability of a medieval village-based maker of ploughs differed considerably from that of the various people who banded together as Vishwakarma and lived a relatively itinerant lifestyle that was dependent on the "temple economy" that waxed and waned as dynasties such as the Vijayanagara Empire were formed and disintegrated. The latter group, who did work in proximity to each other while constructing and embellishing temples, had opportunities for socio-economic advancement but also bore the risks of withdrawal of patronage and changes in religious focus.

Archaeological discoveries show the highly advanced civilization emerged in India as far back as 5000 years. Hither to some scholars assumed that civilization had been brought from Outside by Aryans. The people who lived in Indus valley had knowledge of agriculture, sculpture, engraving, carving, jewellery, astrology, agriculture etc. They were skilled craftsmen in gold, silver and bronze. Rich ornaments like bangles, ring, necklaces, ear rings, bronze mirrors and cosmetics were clearly enjoyed great popularity among noble citizens. They worshiped Shiva or pashupathi and mother goddess. Edifices of temples were also found in these settlements.

K. Methodology of the Study:

Method adopted for this study paper is as usual to the social science. The authors adopted secondary source of data. Data is generated from research books, articles and the electronic media.



L. Objectives of the Study:

4. To know the different Divisions, Structure and Occupations of Vishwakarma Community
5. To know the Occupational Changes of the Vishwakarma Community.
6. To know the Population of this Community.

4. The Different Divisions, Structure and Occupations of Vishwakarma Community:

According to purusha Sukta of Rigveda, Vishwakarma is none other than ‘the purusha’ from whose faces five sons have sprung. These sons are the author of five Vedas. These five Vedas are Rigveda, yajurveda, samaveda, atharvanaveda and pranavaveda. They are also the creators of ‘pancha shilpas’ – five crafts

Sons of Vishwakarma	Occupation	Nomenclature	Gotras	Division
Manu	Blacksmith (iron)	Kammara	Sanaga	Rigveda
Maya	Carpentry (wood)	Badigera (Rathakara)	Sanathana	Yajurveda
Twastri	Brazier (bronze,copper, and other metals)	Kanchugara	Ahabhavana	Samaveda
Shilpi	Sculptor (stone)	Stapathy(shilpakara)	Prathnasa	Atharva
Vishwajna	Goldsmith (gold and silver)	Swarnakara	Suparnas	Pranava

The descendants of these sons of Vishwakarmas together are called kammara or panchala or vishwabrahmins. They belong to a class of Brahmins who follow vedic rituals and customs and profile the hereditary calling.

The five gotras are further divided into a total of 25 sub-clans called upagotras. For instance: Virupasksha, Charuhasta, Bhadradata, Brahmadiakshita, Vedapala, Shilpi, Aditya, Yajna, Vipala, Revata.

5. Occupational Changes of the Vishwakarma Community:

Vishwakarmas are basically artisans. They comprise five occupational groups namely Blacksmiths, Carpenters, Braziers, sculptors and Goldsmiths. It is a matter of surprise and also disappointment that sociologists have not studied thoroughly about the Vishwakarmas, their life and thoughts so far. Even what has been said is in ambiguity, because of lack of understanding about their origin, Socio-economically, occupation and the position in the Society. So an intensive study is required to get precise picture about the origin, their functional significance as artisans for the entire society.

One important and interesting point is that several nomenclatures are used linguistic region to denote Vishwakarmas throughout India. The names vary from linguistic region to another, but some names may be common in certain places.

In south India, the Vishwakarmas caste is known by such names as Kammalar, Kamsala, Devakammalar, Acharya, Asari, Shilpi, Pattar, Badigera, Akkasale, Rathakar, Sonar, Sthapati,



Swarnakara, Daivajna, Vishwa Brahmin, Tachchan, Tattan, Kannan, Kaltachechan, Kollan, Panchala, Badiwadla etc.

One of the principles of the caste is to regard common occupation as they very foundation of the caste. Long back Portuguese observed that the Hindus were divided into a great number of exclusive hereditary groups distinguished by their special occupations and graded in sort of hierarchy called castes. There are many castes which are called by the name of the profession. But in reality a professional caste, according to Emile senart “need not embrace in a single unit all the people who live the by calling from which it takes its name. Under a single trade name we find distinct castes and tribes, and All Community members Different Life Styles and part of this Community.

They are:

6. Kammara (Blacksmith)
7. Rathakar or Badigera (Carpenter)
8. Kanchugara (Brazier)
9. Shilpi (Sculptor)
10. Swarnakara (Goldsmith)

5. Kammara (Blacksmith):

Generally Kammara are specialized in the manufactured of iron tools and implements. They are found in the villages of India, whose occupation is very essential for the formers, since they are engaged in the routine work of manufacturing and repairing of agricultural tools. In English, the word ‘smith’ is applicable to Kammara. In ancient and medieval period the services rendered by blacksmith in the manufacture of different kinds of war weapons were immense. At the time of war they assisted the kings by supplying weapons and also chariot. Their importance was very much felt at times of war. They were also socially and economically useful to the citizens and the king. Hence they were highly respected in the society.

The blacksmiths worked as ‘Ayagars’ to formers ‘Aya’ means it is the practice of getting a part of grain grown by the formers during the harvest season for the service rendered by them in villages. Due to industrialization and urbanization such practices have been gradually replaced by getting cash for their labour. Most of the blacksmiths and other traditional professionals have migrated to cities and changed their occupations. Only a few blacksmiths are found in villages. At present working this community lot of changes in structure machinery depends on new design arising the artisans.

6. Rathakar or Badigera (Carpenter):

Rathakar or carpenters manufacture the wooden ‘Rathas’ for the temples gods,, chariots used in wars and also fir gods. They also manufacture agricultural implements like plough, yoke, carts, palanquins, doors, windows and all varieties of wooden furniture with grate artistic skill. Sandal wood and rose wood carving are world famous even today. The Rathakar had high position in Vedic period. Brigus, Ribhus were chariot builders. From vajasenayi samhita and atharvaveda, we learn that the



Rathakar occupied a position of importance in the society, at present working this community lot of changes in structure machinery depends on new design the Wood work in society

They worship Vishwakarma, kali as their caste deities and the local gods and goddesses. The Ratha, or chariot, a vahanas, forms an important aspect of the religious tradition a cultures of temples in Karnataka. The craft of creating wooden temple chariots has traditionally been undertaken by the Rathashilpi.

7. Braziers (Kanchugara):

Kanchugara constitute another occupational group under Vishwakarma caste. The word Kanchugara is derived from the Sanskrit word “Kansyakara”. The Bronzes are said to be descendants of Twastri –the son of Vishwakarma. They are experts in metallurgical science. Mainly they use copper, brass and bronze. They are specialized in the manufacture of bell metal, copper and brass articles like vessels plates and the various artistic articles used by the priests on religious occasions and in day to day life and on various religious functions, At present working this community lot of changes in structure machinery depends on new design work in Artisans.

They manufactured icons of panchaloha or alloy of five metals (Gold, Silver, Copper and German silver). They manufactured vessels for sacrificial ceremonies, for the worship of gods, like bell gong, lamps. Bronzes are famous in the manufactured of Prabhavali, Silver, chariot, gold chariot, vahanas (vehicles) of gods and goddesses to be used at the time of procession like Nandivahan, Lions, Peacock, Serpent, Elephant, Garuda, Crow, etc. They are well trained metal sculptors, loha shilpis, and exquisite in artistic skills in society.

8. Shilpi or (Sculptor):

The word Shilpi is derived from the Sanskrit word ‘Silpin’ which means mechanics, technologists and architects. Shilpis are also known as Stapathy. They are generally the idol makers, temple builders, manufacturers of metal images, palace builders and great architects, architectural technologists. The shilpis belongs to the lineage of great many Shilparshis that follow Vedic traditions and Shilpashastras. Even today only the Vishwakarma shilpis are entrusted with the task of idol making and temple construction,

The shilpis are famous for their skills of amazing beauty and exquisite pieces of art not only in India but also in many parts of the world. The temples of Badami, Ihole, Pattadakal, Beluru, Halebeedu, Nanjanagudu, Hampi in Karnataka, for example: the famous temples of Tanjore, Chidambaram, Tiruchi, Madurai, Kumbakonam in Tamilunadu Ex. They are famous for the creation of different tradition of Shilpa like Gandhara, Hoysala, Rastrkuta and Cholas etc. Present Work is Changes of Occupational Lifestyles in society.

5. Swarnakara (Goldsmiths):

Goldsmith are engaged in the manufacture of ornaments, not only for men and women but also for the decoration of gods and goddesses installed in temples. They manufacture different varieties of gold and silver ornaments, known for their artistic skill. The goldsmith separately melts the required gold and hammers the same at an auspicious day and time.



Further goldsmiths were employed as treasures and to mint the coins of the gold and silver by the kings. In north India, the terms 'badal' 'Sonar' are designated to them. Goldsmiths enjoyed fairly better economic and social status in the society. An overview of the goldsmith reveals certain sociologically interesting facts. Goldsmiths enjoy better economic status than the other four occupational that belongs to the heritage of Vishwakarmas following are the factors that facilitate their economic prosperity.

Among the rich and middle class people, women have passion to themselves with different designs of ornaments. So the goldsmiths are in greater demand. Particularly during wedding and festivals season. India is the largest consumer of gold in the world. In early days goldsmiths was home industry, At present working this community lot of changes in structure machinery depends on new design in Artisans in society. In every village there lived one or two families of goldsmiths. They used to work in a small workshop in their house. This community seems to be very honest in Society.

6. Population of the Vishwakarmas:

The main Objective of the study was to add to the existing scanty knowledge about the Vishwakarmas, Whose population is nearly six to seven crores in India in Karnataka, their population is estimated at 708836 which constitute 1.96% of the total population of Karnataka as per the socio-economic cum educational survey 1984 and these artisans were classified under backward community. Vishwakarma population in the state at around 15 lakh, Siddaramaiah said his government will work towards opening an exclusive university for youngsters of the Community.

M. Significance of the Study:

Traditional artisans are defined as those native engineers, known for the artistic excellence namely Blacksmith, Carpenters, Braziers, Sculptors and Goldsmiths, the cluster of these occupational together constitute an ethnic group or community called Vishwakarmas. Though they comprise a small number, yet they contributed much in the development of art, architecture and cottage industries. They are famous for artistic skills in metal, wood, stone, ivory, and in the field of fine arts. Their past and present role in the field of social, economic and cultural spheres makes them one of the most significant and Interesting people in Society.

N. Review of Literature:

Unfortunately the study of the traditional craftsmen, who are noted for their unique artistic skill, who preserved the rich heritage of Indian culture, has been relatively unnoticed for a long period by sociologists. The following works of great scholars reviewed by the scholar.

Mrs. M. Epstein (1962): "To understand the position of Panchala caste in the village social structure, we would need more data on the relationship between other Hindu castes, which to my knowledge are not available". She points out the need for the investigating interrelationships with castes, to have more sociological data, before arriving at any sort of generalizations about the Vishwakarma in the society.

Louis Dumont (1970) : A study is required of the singular, nor to say aberrant situation of five important specialized crafts, sometimes grouped in a single caste (in the south: the Panchala, comprising goldsmiths, braziers, carpenters, stonemasons and blacksmiths among other things, they are 'castes of the left hand' call themselves. Unfortunately no intensive study is yet available, needs careful interpretation". Dumont has also stated that we can find a brief description of castes and tribes by Thurston.



J.E. padfiled (1885): notes that the “goldsmith caste, many of whom are carpenters, workers in brass and copper etc are themselves a class of Brahmins having their own share in Vedas and their rituals”. Based on such descriptions Roberts asserts that “the people of Vishwakarma caste undoubtedly are pure original Brahmins. Further he explains that Manu, the first son of Vishwakarmas comes from the solar race or Suryavamsha and in ancient Ceylon” from vijayodown to Mahasena derive their origin from this descent.

H. Findings and suggestions:

1. Socio-Economically backward of this community.
2. This Community Members not has machinery equipments.
3. Literacy level is very poor in this society.
4. Vishwakarma community have been successful in their efforts to improve their status and position.
5. Goldsmiths as artisans making a livelihood out of their capabilities suffer as they need capital to invest.
6. The government has neglected the artisans.

Conclusion:

The cluster of these occupational together constitutes an ethnic group or community called Vishwakarmas. They have scattered in villages and towns all over India since the down of civilization. Though they constitute tiny minority, functionally plays significant role in the Socio-economic and Occupational Changes and development of the state in particular and country in general. It may be viewed that if formers are “the backbone of India”, Artisans are “the backbone of farmers”. Such is the significance and indispensability of these professions in day to day activities.

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SOCIAL MEDIA AND SOCIAL CHANGE

SHARDHAMMA,

Research Scholar ,Dept of Sociology, Kuvempu University,
JnanaSahyadri, Shankargatta, Shimoga.

Dr. KRUPALINI, H S,

Asst. Professor, Dept of Sociology, Sahyadri Arts
College, Shimoga.

Abstract

Social media, defined by its interactive nature and user-generated content, has largely been a tool and a toy for the wealthy and bored. Blogs, photo sharing sites, and online social networking sites have allowed peers and increasingly organizations and companies to share thoughts, messages, information, images, and videos. By the turn of 21st Century, the information era has invaded all corners of the globe in an increasingly powerful way. Today the media plays a central role in society communicating enormous amounts of information that transforms and shapes new values, costumes and ideas whether political, economical, religious, cultural, or educational etc. In order to understand various media perspectives it is important to start by identifying communication as such. Thus, communication can be summarized as peoples' interaction through the transmission and/or exchange of messages. Communication is talking to one another, it is television, it is spreading information, it is our hairstyle, it is literary criticism, it is personal interests, it is sharing beliefs, exchange of ideas etc.

Media create senses of togetherness and belonging or feelings of exclusion and isolation are other functions of media. Generally, societies have a need of belonging and hence avoid alienation. This study try's to find out the need of social medias in development of communities.

INTRODUCTION

By the turn of 21st Century, the information era has invaded all corners of the globe in an increasingly powerful way. Today the media plays a central role in society communicating enormous amounts of information that transforms and shapes new values, costumes and ideas whether political, economical, religious, cultural, or educational etc.

In order to understand various media perspectives it is important to start by identifying communication as such. Thus, communication can be summarized as peoples' interaction through the transmission and/or exchange of messages. Communication is talking to one another, it is television, it is spreading information, it is our hairstyle, it is literary criticism, it is personal interests, it is sharing beliefs, exchange of ideas etc.



In this study it is assumed that communication is central to the existence of any culture and hence communication studies include the study of the culture in which communication is embedded. Media have been described as “the plural of medium” and have come to mean communications media specifically contexts like press, radio, and television broadcasting, photography, videos, satellites, cable, computers, photocopiers and flyers.

Media is also known as the human enterprise that activates the whole physical structure i.e. TV-sets, TVcameras, computers and technical devices of the like. This study will use the term in both senses; the operating organization and the physical structure. Media is viewed as a source of power that influences, controls and promotes new standards in society. Media is also a platform for the transformation of social life by blurring previously distinct private and public behaviors.

Moreover, media have its place in the interplay between the individual’s ongoing construction of identity on the one hand and the general ‘macro’ functions of society on the other. Media create senses of togetherness and belonging or feelings of exclusion and isolation are other functions of media. generally, societies have a need of belonging and hence avoid alienation.

The current trend of integration of all groups in a society into a shared sphere and the need to feel and be treated both as individual and as a member of a specific group or culture is taken into account by the media. For instance, various independent media organizations in the developing world are promoting women’s rights. The media is used to create awareness and consensus regarding improved status in society by promoting both individual and communal interests and rights. The media is therefore an influential instrument in the aspect of gender issues and human rights all over the world. Communications media has also started to play a role in the field of development of the third world and it is believed to play an instrumental function in social change.

The task of investigating the role of media in social development includes the understanding that social change comprises the transformation of the organization of society, in institutions and the distribution of power. Diffusion of information and participatory communication where the community is central provide the fundament for development communication. The importance of social networks in behavior change, proposes that the degree of social interconnectedness determine the probability of exposure to new ideas and behavior, and determines the degree of social comparison and influence.

Thus social influence theories consider mass media as a significant social power that is able to shape and legitimize norms and personal beliefs. Development communications becomes an important vehicle to bring about change in a variety of ways and through diverse channels. It seeks to raise quality of life, eradicate social injustice, freedom of beliefs, human security, economic progress and freedom of speech, among others.¹⁰ Thus, to benefit societies that are less privileged and in need of opportunities to experience transformation and progress is the fundamental objective of development communication.



Objectives:

- a) This study tries to find out the need of social media for the social change of communities.
- b) This study tries to concentrate more on media advocacy.
- c) This study tries to understand the role of social mobilization, in the development of rural communities.

Methodology: This study is based on secondary sources such as printed material and information.

Media Advocacy:

Media advocacy is the use of mass media to advance social or public policy initiatives. It seeks to stimulate debate and promote responsible representation and coverage of social issues. Advocacy requires the mobilization of resources and groups in support for specific issues and policies to change public opinion and political decisions through various interpersonal and media channels. Media advocacy argues for the capacity of the media to transmit information that can result in changes. It is not information-centered but aims to incorporate social themes in entertainment formats in order to influence public agendas. This approach hence promotes social, rather than individual changes in regards to for example, health issues, domestic violence, democratic elections, land reform, human rights, etc.

Thus, media advocacy approaches problems not as personal issues but as a matter of social justice. For instance, it sees tobacco and alcohol companies rather than the individual smokers and drinkers as responsible for unhealthy behavior. Therefore, those companies should be the targets of advocacy and communication activities.

Development for the well being of communities can be achieved through advocacy for the promotion of structures and policies that support healthy lifestyles, human rights and fair governments. Community organization is the process by which community groups are helped to identify common problems or goals, mobilize resources, and develop and implement strategies for reaching their goals. Media advocacy does not minimize the importance of individual changes but, instead, strongly argues that the latter require changes in social conditions. Promoting individual healthy lifestyle in developing countries without, for example, advocating for clean water supplies underplays important factors responsible for diseases.

Media advocacy also adopts a participatory approach that emphasizes the need of communities to gain control and power to transform their environments. It assigns the media a pivotal role in raising issues that need to be discussed and putting pressure on decisionmakers. However, advocacy is not solely concerned with media actions. Because it concludes that health, social and political problems are fundamentally rooted in power inequalities, advocacy promotes a dual strategy to build power that includes the formation of coalitions and grassroots actions coupled with media actions. Thus, media advocacy consists of large information activities, such as lobbying with decision makers through personal contacts and direct mail;



holding seminars, rallies and news making events; production of regular newspaper, magazine, television and radio coverage and obtaining endorsements from contacts. In the context of development programmes, media advocacy can be achieved by important people in international agencies and can be gradually taken over by people

in national and local leadership positions.⁴³ Media advocacy is employed not only in regards to health but also women's rights, domestic violence and many other development issues.

Social mobilization

Community empowerment requires communities to make decisions for themselves and acquirement of knowledge such as health, family, and women's issues, educational, social, political or economical problems. Community empowerment is highly relevant to sustainable development and should be a central part of development communication projects. Community empowerment therefore finds its bases mainly in the participatory theory principles where the community develop communication processes that encourage discussions about the needs and issues involved in the daily life of community. Understanding of their issues is fundamental to community empowerment as well as the encouragement to get involved in the solutions in voluntary bases. Dialogue at all levels and in all directions is central to this approach. Participatory theory and advocacy approaches view empowerment as changes in power distribution, and behavior models use empowerment to represent ways for communities to change behavior, for example, discontinuing unhealthy practices. Advocates of social marketing suggest that marketing empower people by providing information and having constant feedback from consumers so they can be increasingly responsible for their own wellbeing.

Conventional educational projects might be recommended in critical situations such as epidemics or natural disasters when large masses of people need to be reached in a short period of time and for which radio and television are best. Such strategies, however, would be unlikely to solve structural, long-term health issues such as HIV/AIDS, domestic violence, children's abuse or economic development projects,

these problems require more community involvement and social mobilisation. Social marketing is useful to address issues such as increasing vaccination rates, awareness of the existence of leprosy treatment or natural disaster related problems, but it is inadequate to address deeper problems of community participation and empowerment that can bring permanent changes such as human rights, women's issues etc.

Another problem is that projects often conclude when public information campaigns finish because of dependency on media programmes. Instead, in programmes where the community itself have chosen to get involved, a focus on self-maintaining resources can encourage local responsibility for the long-term sustainability of the intervention. Other strategies are also needed to address the problem of empowerment and involvement of different groups or communities.



Social mobilization, for example, offers a way to deal with certain issues such as domestic violence, education accessibility, sanitation, malnutrition, AIDS, good governance, human rights and peace events in areas of conflict among others. Although the mobilization of a big number of partners is necessary, it does not exclude the uses of media advocacy and social marketing to target specific problems according to the nature and objectives of the project. Some approaches might not work everywhere for political, cultural, religious, economical or topographical reasons among others. It is difficult to bring together a wide spectrum of forces to deal with family problems, HIV/AIDS cultural causes ('curative' raping of virgins), and literacy, sex and women's issues, freedom of speech and good governance in some restricted countries. Under these circumstances, searching for a broader coalition of actors including the community, careful research is recommended. In cases where governments strictly control the mass media, for instance hindering non-governmental actors in public information campaigns, social marketing interventions encounter many problems.

In countries where political and cultural factors limit participation and maintain hierarchical relationships, participatory approaches might be difficult to implement, as they require a longterm and highly political process of transformation, as is the case of the Middle East. Obstacles for participatory approaches arise for example, where populations are reluctant to participate for fear of repression or because of past frustrations. This does not mean that participation should be abandoned as a desirable goal but that interventions that aim to mobilize communities necessarily adopt different characteristics in different circumstances. When access to national media is limited or extremely conditional, grassroots strategies whether community participation and local media can offer an alternative. Many argue today that successful projects combine media channels and interpersonal communication. Against arguments of powerful media effects that dominated development communication in the past, recent conclusions suggest that combination of media and interpersonal channels is fundamental for effective interventions.

This emerging idea suggests interactive processes where the community dialogue and collective action work together to produce social changes that improve the welfare of all its members. An example is the case of a small Colombian community in 'San Jose de Apart ado' that have chosen to oppose the long Colombian war and resist peacefully. The changes have been gradual and slow but they have already received government assistance. Strong community dialogue and collective action have been central to this intervention. The media are extremely important in raising awareness and knowledge about a given problem and are able to expose large amounts of people to messages and generate conversation among audiences and others who were not exposed to the programmes. However, development requires more than media channels, it also requires social learning and decision-making that considers media messages and exchange opinions with a variety of sources. Communications development projects cannot rely only on the mass media. Although television, radio, internet, printed and other media are important in disseminating messages, social networks are responsible for the diffusion of new ideas. Entertainment-education programming is one way, for example to activate social networks and peer communication in



the diffusion of information. Community involvement and interpersonal communication with community workers explain much of the success of several projects. It is impossible to replace community involvement and education in the effective dissemination of information. Media-centered models are insufficient for behavior change. Successful strategies in family planning, HIV/AIDS, nutritional programmes, literacy and domestic violence projects have involved multiple channels, including strong, community-based programming, networks, group counseling, government and NGO field workers. Successful initiatives attest to the fact that redundancy and multiple channels should be used. The media has powerful effects only indirectly by stimulating group communication and thus making possible for messages to enter social networks and become part of everyday interactions. Community empowerment, based on interpersonal communication, is instrumental as well as the mass media in behavior change. It would be incorrect to ignore the unequalled power of the media, particularly among certain groups and regions. Mass media messages itself, however, do not explain the success of a project; it provides specific information that people need in order to engage in expected behaviors. Other factors are also fundamental in making behavior change possible, for instance the community and NGOs interventions.

Finally, the integrated model of communication for social change presents a dynamic interactive process that starts with a catalyst or stimulus for instance the media. The catalyst can be external or internal to the community, and when effective, leads to a dialogue, which then in turn can simulate collective action to solve a common problem. Thus, social change and development is understood as a continual process intertwined with the active participation of the local community and society.

Summary

The presentation of various theories and approaches is given with the intention to give a glimpse of the existing views on development communication. In contrast to modernization theory, the new definition of communication development describes a participatory process of social change intended to bring social and material progress. Communication as means of persuasion only is not anymore in focus. It is understood as a process by which participants create and share information with one another in order to reach a mutual understanding. Development communication emphasizes the satisfaction of needs, self-reliance, and life in harmony with the environment. Accordingly, development is a multidimensional process that involves change in social structures, attitudes, institution, economic growth, reduction of inequality, and the eradication of poverty. The idea of communication as process has gained a central position in approaches dealing with both behavior change models and participatory models. Development communication can and does affect situations, attitudes, and behavior, and its content, context, direction, and sustainability are also affected by prevailing circumstances. Importantly, communication should be viewed as an integral part of development plans; a part whose major objective is to create systems, modes, and strategies that could provide opportunities for people to gain access to and make use of relevant information

channels, and ensuring a communication environment for improving the quality of people's lives.



Findings and Conclusion:

Social media is an effective area that mobilizes the community and strengthens the internal sources the latent role of social media is highlighted is redefining the role and responsibilities of individuals at in the communities.

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Impact on the MGNREGS programmes in creating awareness and shortage of labour in agricultural sector

1. Ranganatha.B

Research Scholar

Department of Studies and Research in Sociology
Tumkur University, Tumkuru

2. Dr. Sunitha V Ganiger

Asst. professor

Dept of studies and research in sociology
Tumkur University, Tumkur

Abstract :

This article reviews the impact and effectiveness in implementation of the Mahatma Gandhi National Rural Employment Guarantee Act (MGNREGA) at state level as well as at village level with focus on inclusiveness, rural labour markets and agriculture. The paper finds that some states are more effective in implementation than others. The states which effectively integrated MGNREGA works with local planning gained much in terms of employment generation and asset creation leading to increased agricultural potential. The scheme is more inclusive of vulnerable sections of the society including scheduled castes and tribes. Study also highlights the village level differences in implementation and effective implementation leads to reduction of hunger and poverty. More importantly the scheme increased bargaining power of rural ensuring livelihood security, resulted in higher wage rates, better work environment and less exploitation.

Key word: MGNREGA, Social Security, Rural Employment, ensuring livelihood, etc.,

Introduction:

The Indian government has taken up various measures to overcome the problem of poverty. Poverty alleviation programmes comprising of wage employment programmes, rural housing schemes and a public distribution system have been initiated from time to time. Some were partially successful in addressing the issue of poverty whereas others suffered from major flaws in their implementation. National Rural Employment Programme (NREP) 1980-89; Rural Landless Employment Guarantee Programme (RLEGP) 1983-89; Jawahar Rozgar Yojana (JRY) 1989-99; Employment Assurance Scheme (EAS) 1993-99; Jawahar Gram Samridhi Yojana (JGSY) 1999- 2002; Sampoorna Grameen Rozgar Yojana (SGRY) since September 2001; National Food for Work Programme (NFFWP) since November 14, 2004 (SGRY and NFFWP now merged with NREGS 2005) were national level rural employment generation schemes. However these programmes could not provide social security to the rural poor. The Central Government launched NREGA on February 2, 2006. The Act guarantees the right to work to by providing



100 days of guaranteed wage employment in a financial year to every rural household whose adult members are willing to do unskilled manual work. MGNREGA is the first ever law internationally, that guarantees wage employment on an unprecedented scale. Its auxiliary objective is to strengthen natural resource management through works that address causes of chronic poverty like drought, deforestation and soil erosion and so encourage sustainable development. The outcomes include strengthening grassroots processes of democracy and infusing transparency and accountability in governance. MGNREGA covers the entire country with the exception of districts that have 100 percent urban population. MGNREGA provides a statutory guarantee of wage employment and is demand driven which ensures that employment is provided where and when it is most needed. The legal mandate of providing employment in a time bound manner is underpinned by the provision of an Unemployment Allowance. The right to work brings security in people's lives. Today, labourers cannot count on employment being provided to them during the lean season. An employment guarantee gives labourers more confidence in the prospect of local employment, and discourages seasonal migration. These migrants from the rural areas to cities could have crossed the poverty line, had industrial development in this country been sufficiently rapid to absorb them adequately in the modern manufacturing industries. But this was not to be. Some of the urban poor have enough in cities and have acquired distinct characteristics. However, the major causes of poverty in India are to be found in the socio-economic structure prevailing in the country side. It is this reason why major policy measures to remove poverty have been undertaken with a view to tackle rural poverty. To alleviate poverty and generate employment to the rural people, the Government launched a good number of anti-poverty programmes. The MGNREGA aims at enhancing the livelihood security of the rural households and can provide the basis of permanent social security system and even act as an instrument for planned and equitable rural development.

Livelihood security among MGNREGS :

Households earn income from diverse allocations of their natural, physical and human capital assets among various income generating activities. The struggle for livelihood has always been of central concern to working class rural people. Hence the concentration of unemployment on working class people in the country raises issues which must be seen as part of an historical process, involving the reconstruction of social division and the struggle for the right to subsistence. Prior to the emergence of industrialised society most members of Indian society had at the very least an established right to the resources necessary for subsistence. Rural development has been the focus of Government intervention since independence. In all the 11 Five Year Plans of the Government of India there were many programmes for rural development. The concept of a livelihood strategy has become central to development policies, programmes and practice in recent years. Nonetheless, given the uncountable possible proportional mixes of activities undertaken by a household, it is not always clear what constitutes a distinct livelihood rather than just a slightly different mix of activities within the same general livelihood. A precise operational definition of livelihood remains elusive, as does an associated method for identifying livelihoods in quantitative terms and data. Government of India has been one of the largest agencies involved in such livelihood promotion efforts. However, the cooperative sectors, the corporate sector as also the NGO



sector, have also contributed to promoting livelihoods. Livelihood enhancement can contribute to linking humanitarian assistance, social protection and long-term development through the provision of effective support in ways that are consistent with principles from humanitarian, livelihoods and rights based approaches. Livelihood project is a strategy to enable the rural people to gain more economic values, improve production system and social justice. Hence, Govt. of India implemented various rural development programmes to uplift the rural poor. Due to the development of science and technology over the years various policies and programmes have been implemented in India as well as in. Among this SGSY, NFFWP, RLEGP, DPAP, CADP, IRDP, IAY, SGRY and MGNREGS aimed to providing increased income and upgrading the skills of the rural poor . As compared to other schemes programs MGNREGS has aims to provide increasing employment opportunities, enhancing wage earning and impacting on minimum wage. The enhanced wage earnings have led to strengthening of the livelihood resources base of the rural poor, increasing outreach to the poor and financial infusion of the poor. SC and ST are vital and productive workers in Indian economy. Hence, many plans and programmes have consistently placed special emphasis on family welfare, nutrition and education for women and children. Various welfare and development services have been introduced to improve living conditions of women and to increase their access to and control over material and social resources . Special steps have been taken to remove legal, social and other constraints to enable them to make use of the rights and new opportunities becoming available to them.

Review of Literature :

Narayana and Das (2014) Guarantee for women in India: Evidence on participation and rationing in MNREGA” and examine the performance of states in terms of participation and rationing of women in the programmed relative to that of men ,including widows, mothers of young children etc. They found there are substantial variations both across states and sub population need for a differentiated policy focus across states to support women’s access to and participation in the MNREGA.

Babu and Panda, (2015) studied on “Performance Assessment Study of Mahatma Gandhi National Rural Employment Guarantee Scheme: An Overview”. They observed the act provide employment to every rural household for 100 days in a year, MNREGA increased purchasing power of rural, poor, livelihood security, reduce distress migration and create useful assets in rural Indian Union Rural development Minister proposed to limit MGNREGA programmes within tribal and poor area

Krishna Kumar (1996) paper was aimed at measuring not only the incidence of poverty but also the effectiveness of poverty alleviation programmes by choosing a better measure of poverty that is suited for such a purpose. Thakur et al examined the impact of the integrated tribal development programmes on the socio- economic parameters of the SC and ST assessed the specific problems encountered during the implementation of the programmes.



Objective of the study:

The main objective of this paper is to assess the impact of National Rural Employment Guarantee Scheme on ensuring livelihood security income and employment generation of the sample beneficiaries and non-beneficiaries with regard to SC and ST population.

Research Methodology:

The study is based on the primary study, by collecting data based on the experiences and opinion of the beneficiaries of the scheme. The study was conducted in tumkur districts from each 2taluks, Madhugir and pavagada with each 2panchayats and each panchayath 2 villages are selected for the study. The study places are pannasmaddra, Rajavanthe, Garani, and Siddapura. Simple random sampling method is adopted and through structured interview schedule data was collected

Table 1.1 Age of the Respondent

S.L NO	Age	Frequency	%
1	20-30 Year	60	48%
2	31-40 year	40	32%
3	41-50 year	15	12%
4	51 and above	10	8%
	Total	125	100

The present study focused on impact of the MGNREGS programme in ensuring livelihood security among SC and for quantitative analysis only those were included in the sample who are working in the MGNREGS. It was assumed that MGNREGS legislative enforcement job security is playing significant role in determining the work for the youths and adults. Since the study followed random sampling method age of the group is divided into four different categories 48% of the respondent belonged to 20-30 year age which are the most productive age group followed by 31-40 years age group. However, only 8% respondent were 51 year age and above. This shows that the objective of MGNREGS to provide job to youths and curb migration is successful.

Table 1.2 Marital status of the respondent

Sl.No	Marital status	Frequency	%
1	Unmarried	75	60%
2	Married	50	40%
	Total	125	100

In the present study makes an attempt to study marital status of the respondent. The study finds that majority of the respondents were married constituting 60 % while unmarried formed 40 %. In India



marriage is considered to be sacrament and fulfilment of a complete family which compels majority to be married

Table 1.3 occupationof the respondent

S.L NO	Sector	Frequency	%
1	Agriculture	65	52
2	Animal husbandry	30	24
3	Hereditary occupation	18	14.4
4	Private	12	9.6
	Total	125	100

Table no 1.3 highlights that majority of respondent were in agriculture farming formed 52% followed by 24% in the animal husbandry sector another 14.4% followed hereditary occupation 9.6 per cent people worked in private sectors.

Table No: 1.5 Level of awareness of the scheme

S.L NO	awareness of the scheme	Frequency	%
1	Fully	80	64
2	Partially	33	24.4
3	Not all aware	12	9.6
	Total	125	100

The Table No:1.5 gives information about the awareness on the scheme among the beneficiaries. It is found from the table that, most of the beneficiaries that is, 64% percent arethem are having full awareness about the scheme, partially aware about the MGNREGS scheme in the districts tumkurformed 24.4%. Only about 9.6 % them said that they are not at all aware about the scheme. From inception to now the government authorities are giving awareness to the people through various ways like banner, panchayat meetings etc

Table No: 1.5 Impact on MGNREGS of the respondents

S.L NO	Impact on MGNREGS	Frequency	%
1	Yes	96	76.8
2	No	29	23.2
	Total	125	100

TheTable No:1.5 tries to knowsc and st community whether they are facing the problem of agricultural labour becoming costly because of the scheme. It is interesting to note that 76.8percent have



replied that agricultural labours have not become costly. Only the remaining 23.2 percent have said that the agricultural labour has become costly. Many of the landlords during the survey blamed that they could not get enough labour as many of the workers preferred to work in the scheme due to good wages, flexibility of timings, in time payment, equal payment good livelihood among sc and st community.

Concluding observations of MGNREGS:

India's MGNREGA is the only Act which gives its rural people such a right and that too in the era of Liberalization, Privatization and Globalization (LPG). It has a vital role to play because of its humane approach. It serves as an effective safety net for the unemployed especially during famine and drought. It has enabled them with sufficient purchasing power and they are able to at least to supports their basic necessity i.e. food. The Act has confined the rural poor to their areas and stopped migration to the cities. It is not only giving rural livelihoods but also involving them in other non-agricultural work. This has helped in handling disguised workers. Employment in other non-agricultural work will also improve the rural infrastructure i.e. rural asset building. It will ultimately lead to sustainable development.

MGNREGA is a mile stone in providing rural employment. To this the trends of MGNREGA in India have been discussed in reference to the findings of the study. The impact assessment is examined concerning the prospective areas .Furthermore; attempt has also been made to unfold the emergent inadequacies of MGNREGA. The central point of MGNREGA is located in the very fact that it brings home the distinctive practicality of providing alternative livelihood. In effect it also supports to agrarian activities. Besides, it gives extensive opportunities to hitherto dormant sections: SCs and STs .Additionally, it comes as a reasonable check to migration. Therefore, 100 days employability of rural households with the coming of MGNREGA is one of the most progressive policies of post-independent India, at least to speak in terms of its associate values. Nevertheless, the intent and practice of program, despite its challenging experience, is proving to be delivering its goods by bringing in positive changes in the lives of rural unskilled workforce.

Impact on empowerment of women: MGNREGA provides opportunities to redefine the rural Indian women's identity in various ways; decision making, spending their wages independently or on their children's education, healthcare and clearing debts etc.

Impact of physical needs: The respondents were asked to what extent the scheme has enhanced their food security, better clothing, better health facilities, better dwelling and affordability to purchase durable goods. In the overall, MNNREGS has enabled better food security was reported by 34%, better clothing by 39%, better health facilities by 33% and better clothing by 30 % respondents.

Impact on quality of life: MGNREGA had brought changes in the lives of beneficiaries even if there is a feeling among a substantial proportion of them that this changes brought by MGNREGA .

Impact on economic condition: Reported income before and after joining the scheme by respondents depicts the positive change brought out by MGNREGA in the economic condition of beneficiaries.



Impact on education of children: A significant difference in expenditure on education of children is clearly documented by this study. Increase in expenditure on education in terms of books, pencils, erasers, bags, water bottles and tiffin boxes is acknowledged by majority of the respondents as a result of MGNREGA.

Impact on social life: There is no evidence that participation in MGNAREGA had brought changes in the social lives of beneficiaries. However many admitted that after joining MGNAREGA they are able to celebrate festivals with more zeal and they felt that they could spend more money for clothes, food and recreational activities like films etc during festival seasons as an impact of MGNAREGA.

Impact on assets creation: Regarding assets, there were a sizeable number of respondents who said that MGNREGS has made some impact in their 268 areas. 31 per cent said it increased the local transportation, 19 per cent said water facility was improved
IMPACT ON MIGRATION: One of the most positive trends in all the states studied under this study has been on the issue of migration. It has been seen that migration has not been high in the areas

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The Role of Public and Private Partnerships in Modern Higher Education in India

1. Dr Chalawadi C I

Assistant Professor

Dept of studies and Research in Commerce
VSK University Yalbuga PG Centre, Yalburga.

2. Mallikarjuna H S

Doctoral Research Scholar

Dept of studies and Research in Commerce
VSK University Yalbuga PG Centre, Yalburga-

Abstract

Public-private partnership (PPP) describes a government service or private business venture which is funded and operated through a partnership of government and one or more private sector companies. These schemes are sometimes referred to as PPP, or P3. PPP involves a contract between a public sector authority and a private party, in which the private party provides a public service or project and assumes substantial financial, technical and operational risk in the project the government may provide a capital subsidy in the form of a one-time grant, so as to make it more attractive to the private investors. In some other cases, the government may support the project by providing revenue subsidies, including tax breaks or by providing guaranteed annual revenues for a fixed period.

Owing to the popularity of the public-private partnerships in provision of public goods, the author in this paper have tried to analyze whether public-private partnerships could work in higher education and if yes, than what should be the proper model which should be followed. Secondly, the author has made an attempt to analyze whether the problems which public-private partnerships deem to solve could be solved in a better manner by de-licensing the establishment of educational institution and by allowing education to be a for-profit activity.

The author concluded that public-private partnerships are not that much effective in the higher education sector and that the benefits they seek to bring in the higher education system could easily be achieved by de-licensing and having amore market friendly approach towards higher education in India. Since independence India's education sector has grown enormously and has expanded into the third largest higher education system in the world, after the United States of American and China¹; it has grown from 30 universities and 695 colleges in 1950-51 to 903 universities and 39,050 colleges in 2017-18. ² Even with such rapid expansion the Gross Enrolment Ratio in higher education remains very low at about 12 percent; almost half of that of China's 21%, and lower than many developing countries.³ The number of student enrolling in higher educational institutions in India demonstrates an upward trend; from 3.6 million in 1985-86 to 28.5% in 2017-18.⁵ Unfortunately, the said expansion of the higher education system has better to fulfill the need for quality higher education among the Indian youth, and also it did not keep pace with the growing demand.

Keywords: Public Private Partnership, Higher Education



GENDER BIAS IN HIGHER EDUCATION- A CASE STUDY OF CHITRADURGA JNANAGANGOTRI, P.G. CENTRE

SALMAAN .M

M.A. in Economics, P.G. Centre, Jnanagangotri

Davangere University, Chitradurga

Mob: 8970351118 , E-Mail: salmanm897035@gmail.com

ABSTRACT

The Present article focuses on the in Higher Education in India. Because the ‘Gender Bias’ is a term commonly used to illustrate how far women have remained in seizing opportunity for improving their level of living. The Law treats women and men as enjoying equal rights. Focusing on gender issues in the context of the social sector development means empowering women as agents of socio-economic change. This paper reveals that there is a considerable difference between male and female in taking their higher education. Even though the importance of learning and grasping a quality education enables the individual to put his or her potential use are clear and which makes a person right thinker and a correct decision-maker the enrollment of women in education that to in higher education is very less. The current picture related to our country shows however that the gender gap remains persistent in literacy rate. Despite the increasing literacy rates of all individuals and of women, the gender gap continues to be inflexibly wide.

Key words: Socio-Economic, Gender bias, Higher education etc.

INTRODUCTION

In recent years, analysts have focused attention on trying to understand institutions and organization from a gender perspective. The capacity of institutions to incorporate a gender equality perspective is fundamental cornerstone of a mainstreaming strategy. The emphasis on mainstreaming gender perspectives in all sectors recognition that the interests and need of women (as well as those of men) must be systematically pursued in the formulation and execution of all policies and programmes. Gender Bias is a process of assessing policies, practices and procedures in an organization from a gender perspective. The primary purpose of such bias is to (a) profile the representation and participation of women in organization. (b) Identify the developmental dimensions that provide opportunities for advancement of women in an organization and (c) identify the structural barriers that impede that impede their growth. The process of gender bias is anchored within a framework of gender equity and justice. The bias of the outcome of initiatives taken for promotion of women’s development and for according visibility and significance to gender concerns can be a pointer to how women resources are being utilized in the organizations.



GENDER BIAS

According to UN Millennium Declaration, “Men and women have the right to live their lives and raise their children in dignity, free from hunger and from the fear of violence, oppression of injustice”. Sustainable development must be for all, men and women alike. It requires the full and equal participation of women at all levels. Women’s rights are universal human rights and are protected by international human rights conventions (Hemmati and Gardiner, 2002). Yet, women and men do not experience today’s challenges in the same way, be they economic development, environmental degradation, threats to biodiversity or violent conflicts. It is clearly inappropriate to try and address problems, to identify the appropriate strategies, or to implement the solution if women are not involved in the process. Gender equity is essential building block in sustainable development. Indeed, none of the pillars of sustainable development can be achieved without finding solution to the problem of gender inequity (Earth Summit, 2002). Sustainable development must extend to all aspects of women’s contribution to development of a nation and its security whether environmental, economic, social, cultural or personal. Sustainable development demands that women’s priorities and vision of development goals and approaches be clearly addressed, integrated and promoted, especially in policies related to education, employment, science, culture, communication and information. It is a question of equity and ultimately of human rights. This is why UNESCO gives lot of importance to women’s needs in all its programmes.

IMPORTANCE OF EDUCATION

“Let us think of education as the means of developing our greatest abilities, because in each of us there is a private hope and dream which, fulfilled, can be translated into benefit for everyone and greater strength for our nation”. John F. Kennedy (1917-1963). The importance of learning and grasping a quality a quality education enables the individual to put his or her potentials to optimal use are clear. Without education, the human mind is incomplete. No individual is a human being in the working world has been able to succeed without some proper source of some kind of education; the mind was made to be trained and without education, a person is incomplete in that sense. Education makes a person right thinker and a correct decision-maker. It achieves this by bringing him knowledge from the outside world, teaching him to reason, and acquainting him with past history, so that he may be a better judge of today. Without education, a man just sees a room. With education, he finds himself in a room with all its windows open to the outside world. In other words, people who are not educated have less chance to do what they want to do. A person that gets a good education will become a more dependable worker, a better citizen, and a stronger consumer. The past three decades have witnessed a steadily increasing awareness the world over of the empower women-through measures that enhance social, political and economic equity, provide broader access to human rights, education, health care and nutrition. In recent years, there has been and engendering of documents and reports-at the global level, as in the case of World Development Report, Human Development Report- or at the National Level, as in the National Planning Documents- all of which have emphasized on gender indices to evaluate, assess and monitor the action taken by the governments and institutions with regard to issues of women’s participation in all aspects of development.



OBJECTIVES OF THE STUDY

1. To know the gender bias in higher education in India.
2. To study the gender bias in higher education in Karnataka.
3. To examine the gender bias in Chitradurga P.G. Centre, Davangere University.

METHODOLOGY

In order to attain the research objectives, descriptive research design has been adopted. The research is based mainly on secondary sources from Chitradurga P.G. Centre. The secondary data has been taken from, National & international Journals, government reports, research report, publications from various websites which focused on various aspects of gender bias.

HIGHER EDUCATION IN INDIA- WITH SPECIAL REFERENCE TO GENDER BIAS

The history of Indian economic development of the last half century witnessed a lot of changes. India's status has changed from a less developed country to that of a developing one. But in the literature, serious criticism exists with regard to the measures taken up by the government of India, particularly in the social sector. The critics argue that since independence, the performance of India in the social sector has been far from satisfactory and more could have been achieved if a proper policy measure was adopted. As far as policy measures are concerned, the measures taken up in the education sector since 1990, like cost share financing in public universities or encouraging privatization, have important implication for the equity aspects of the higher educational system of the country. It is in this background that the present study attempts to explore the relative picture of the higher education system in the pre and post-reform India, especially, in terms of the participation of women in higher education. We consider the higher education as university, as well as, college level education and estimate student's participation in terms of the student enrolment based on the secondary data.

ENROLLMENT FOR HIGHER EDUCATION IN INDIA (IN NUMBERS)

YEARS	ARTS		COMMERCE	
	Male	Female	Male	Female
2005-06	2367566	1841682	975459	636712
2006-07	2470623	1902249	1002396	610694
2007-08	2813584	2449813	1172779	743392
2008-09	3084378	2684371	1025697	863169
2009-10	3794370	3263293	114855	2454722

Source: Statistical Year Book of India - 2013, CSO

Enrollment for Higher Education in Karnataka (in numbers)

Years	ARTS		COMMERCE	
	Male	Female	Male	Female
2008-09	83324	78606	48754	41818
2009-10	186083	174619	105372	88114



Source: Statistical Year Book of India - 2013, CSO

CHITRADURGA P.G CENTRE ENROLLMENT OF MALE AND FEMALE OF ARTS

Years	Male	Female
2014-15	26	23
2015-16	30	28
2016-17	29	28
2017-18	25	15
2018-19	25	44

CHITRADURGA P.G CENTRE ENROLLMENT OF MALE AND FEMALE OF COMMERCE

Years	Male	Female
2014-15	30	39
2015-16	37	39
2016-17	29	52
2017-18	42	41
2018-19	23	54

ENROLLMENT OF MALE AND FEMALE OF ARTS IN CHITRADURGA P.G. CENTRE CATEGORY WISE

Years	SC		ST		GM	
	Male	Female	Male	Female	Male	Female
2014-15	03	02	04	05	14	17
2015-16	08	10	08	06	14	12
2016-17	08	05	06	04	15	19
2017-18	06	09	06	-	12	07
2018-19	02	08	10	04	07	13

ENROLLMENT OF MALE AND FEMALE OF COMMERCE IN CHITRADURGA P.G. CENTRE CATEGORY WISE

Years	SC		ST		GM	
	Male	Female	Male	Female	Male	Female
2014-15	03	03	06	05	21	31
2015-16	05	05	06	02	25	32
2016-17	05	05	06	12	20	35
2017-18	04	04	04	06	34	35
2018-19	02	05	03	10	18	39



CONCLUSION

Higher education is a vast and complex field and gender mainstreaming a varied and intensive process. Gender mainstreaming in higher education requires high-level commitment among advocates and champions at different levels in universities and institutions. The experience of mainstreaming gender in other sectors like elementary education and primary health, underscores the need to recognise that it is a long haul. Gender mainstreaming involves both intellectual conviction as well as emotional readiness among all the key stakeholders to face obstacles at every stage. A core group of policy-makers, advocates and champions needs to support each other. If it is planned well and if governments in the region can bring together such a core group, they can together change the face of higher education in the Asia-Pacific region. The following decade should be to higher education what the post-Jomtien period was to elementary education.

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Employment Opportunities and Challenges in Tourism and Hospitality Sectors

Miss. Pooja H N

Department of Commerce and Management

Govt. Arts College (Autonomous)

Chitradurga- 577501

E-mail:pooja7hn.clk@gmail.com.

Abstract:

Tourism is one of the main economic engines for nations with total contribution of 7.2% to global GDP and 9.9% of total employment in 2018. Tourism can only flourish if the industry can employ qualified staff or sustainable workforce which is the heart for excellent and prompt service delivery system. Thus, this review made to give summarized information about challenges and opportunities of tourism and hospitality employment. Narrative review was used where selected and related articles, reports and studies of the topic are compared and summarized. Tourism and hospitality creates diversified employment opportunities in different sectors like accommodation, food and beverage establishments, transportation services, travel agencies, tour operation companies, natural and cultural attractions sites. The challenges are poor pay and working conditions, sexual harassment, discrimination, unequal treatment, low education and training, undemocratic and rigid corporate culture, seasonality and political instability which drastically reduce the number of visitors which in turn brings high employees' turnover. Concerned stakeholders including, academicians, policy makers and business owners of tourism and hospitality shall take actions to bring sustainable work force for the development tourism and hospitality sectors.

Keywords: Employment; Challenges; Opportunities; Tourism and Hospitality

Abbreviations:

EU: European Union; GDP:Gross Domestic Product; HCT: Hotel Catering and Tourism; ILO:International Labor Organization (of the UN); ISO: InternationalOrganization for Standardization; IUCN: International Union for Conservation of Nature (The world conservation Union); MoCT: Ministry of Culture and Tourism; NGOs: Non-GovernmentalOrganizations; UNWTO; United Nations World Tourism Organisation; UK: United Kingdom; UNDP: United Nations Developmental Program; WTTC: World Travel and Tourism Council.

Introduction

Tourism is one of the world's largest and rapidly growing industries. In the 21st century, global economy is driven by three major industries includes technology, telecommunication and tourism. Tourism is the collection of activities, services and industries that deliver a travel experience including attractions,



transportations, accommodations, eating and drinking establishments of retail shops, entertainment, business and other hospitality services provided for individuals or groups of travelling away from home.

In 2018, Travel and Tourism's total contribution to the global economy rose to 10.4% in 2017, to raise by 4.0% in 2018, and to raise by 3.8% pa to USD12450.1bn (11.7 of GDP) IN 2028. In total, 118,454,000 jobs (3.8% of total employment) were supported by Travel and Tourism and raise by 3.0% in 2019 (1 in 11 of all jobs in the world). According to ILO Global Dialogue Forum on New Developments and Challenge report, even though international tourism is affected by the global economic and social crisis, it is anticipated that the tourism sections global economy to provide 150,139,000 jobs in 2028 so that tourism has the potential to become a major generator of job.

Tourism and hospitality industries create many employment opportunities in different areas like accommodations, transportation, attractions sites. Therefore, the availability of skilled and trained manpower is a crucial element in the success of any tourism development plan or programme, hence employees is a sine qua non of tourism industry. However, the constraints of employment in tourism industry are unstable employment, low job status, long antisocial working hours and low pay. The immediate and most obvious consequences of such a situation is the difficulty of recruiting suitable staff and high staff turnover, these are costly to the success of the industry.

Indeed, less due attentions have been giving to employees working in tourism and hospitality sectors. However, staffs are the heart for excellent and prompt service delivery system. Thus, such staffs are arguably the most indispensable assets of the organization. The relationship between human resources and tourism can be expressed in two main aspects. First, tourism can only flourish if the industry can employ an adequate supply of good quality staff or sustainable workforce. The other issue is that the way in which staffs are treated by both managers and customers and vice versa should be in line with social equality and justice. Equally important, the quality of tourists' experiences and images in a destination is highly depending on employees' professionalism. Therefore, this review paper is aimed to give summarized information on the issues of employment opportunities and challenges of tourism and hospitality and indicated the implication of the findings to concerned stake holders including, academicians, policy makers and business owners of tourism and hospitality so as to take actions to bring sustainable work force in the industry.

Objectives of the study:

1. To know the challenges in tourism and hospitality sector.
2. To know the employment opportunities in tourism and hospitality sector.
3. To know the various services in tourism sector.

Methods:

In this review, the findings of different studies related to employment opportunities and challenges of tourism and hospitality sectors were seriously reviewed that address the question: what are the challenges of employment in tourism and hospitality? And what are the employment opportunities of



tourism and hospitality sectors? Academic articles, grey literature, and media sources were gathered in a comprehensive fashion in order to answer this question.

Philip Mayer guideline for a review article was adopted mainly narrative review of methodological approach. Status quo review will be employed, which adopted from cited in Mayer, to present most current researches, reports and articles conducting during the last 10years having issues related with challenges and opportunities of employment diversification of tourism and hospitality sectors. Since, the review paper presents a summarized comprehensive topic, readers who haven't read original articles, reports and studies, they will get brief key points of issues.

Moreover, questions relating to employments in tourism and hospitality sectors and challenges and opportunities were identified. Then relevant academic articles and journals were identified. In the review, more than 50 articles and journals were identified and 16 of them were critically reviewed to address the formulated questions then reviewed. Finally, by charting the data and assembling, summarizing and reporting the results on the basis of the author's experience, existing theories and models. It also incorporates some statistical data, reports and proceedings published by World Tourism Organization, World Travel and Tourism Council and Culture and Tourism Minister.

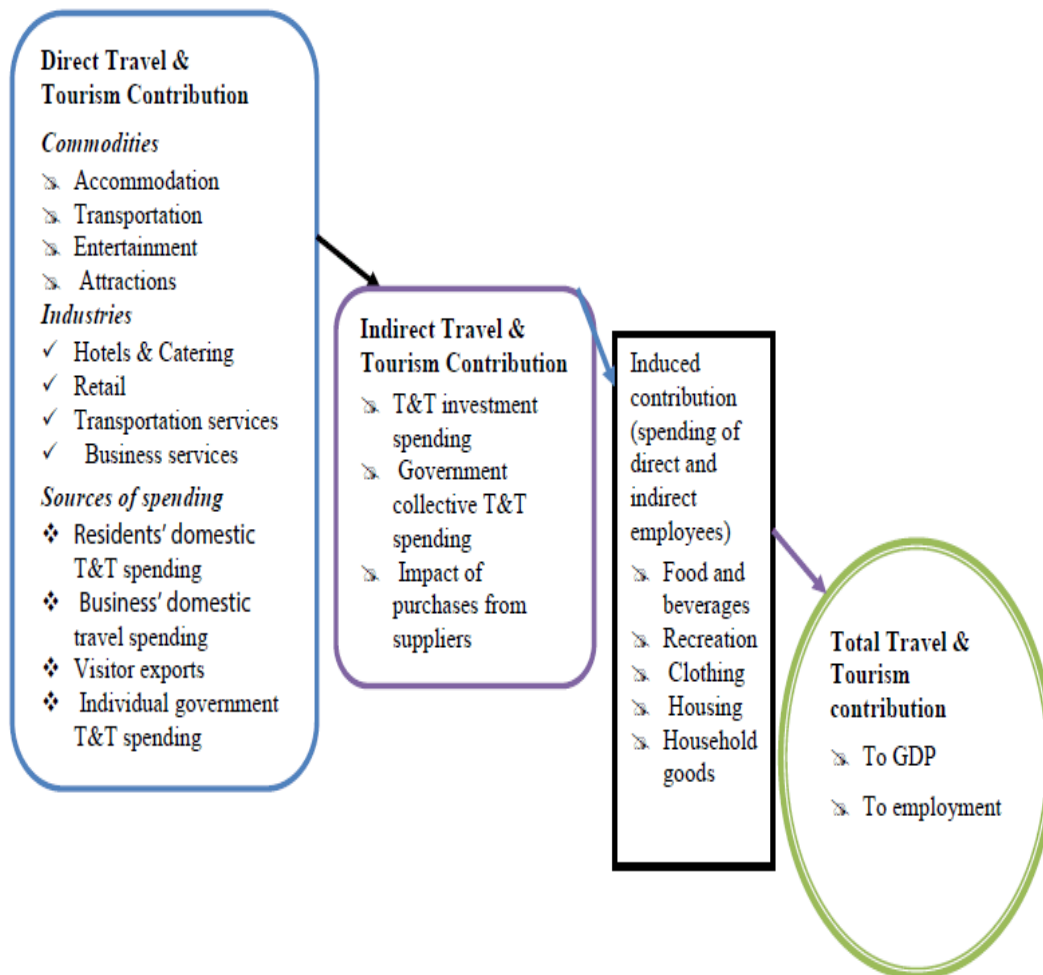
Employment opportunities of tourism and hospitality sectors:

Based on the involvement or contribution tourism supply side, employment opportunities in tourism and hospitality sectors can be created either directly or indirectly. Direct Employment opportunities are the total number of job opportunities supported by directly in travel and tourism. For example employment by hotels, restaurants, travel agencies, tourism information offices, museums, protected areas such as national parks, palaces, religious sites, monuments, aircrafts, cruise lines, resorts or shopping outlets, souvenirs, photography, sightseeing tours, farmhouses, bed and breakfast, rural inns, and guest houses local transportation (state owned airlines and railways, private transport facilities), Guides, cooks and scouts.

Tourism and hospitality also supports indirect employment in activities like restaurant suppliers, construction companies that build and maintain tourist facilities, as well as necessary infrastructure, aircraft manufacturers, various handicrafts producers, marketing agencies, accounting services, which are more or less dependent on the companies providing direct employment for their revenues.

The economic impact of tourism is measured in terms of its effect on: income, employment, investment and development; and balance of payment. In a labour intensive industry such as tourism and hospitality the greater proportion of income is likely to be derived from wages and salaries paid to those working in jobs either directly serving the needs of tourists or benefitting indirectly from tourists' spending. Income will be high in tourist destinations which attract large numbers of visitors; where visitors length of stay is maximum, customer spending of money is very high provided that multiple opportunities and activities are existing for customers to participate.

The other reasons that employment opportunities are diversified ever before, are tourism and international travel become popular all over the world and people themselves considered that travel is human rights; destinations are worried much to meet the needs and wants of tourists to offer high standard of services in the destinations; tourists have wide choice of holidays; international standards and quality assurance system are being set by national and international tourism and hospitality organizations to provide standardized and quality customer services thereby this is resulted for ensuring sustainable development in the sectors; the continuous decline of international oil price is also reduced the cost of travel. All the aforementioned cases are the main reasons for the growing number of tourist flow in the destinations. Therefore, high number of workforces are required to provide services for the tourists. Due to this facts, tourism and hospitality sectors with supporting industries provide a diversified employment opportunities.



(Source: Caribbean Hotel and Tourism Association, 2011)

Figure 1: Direct, Indirect and Induced Contribution of Tourism and hospitality sectors.

Challenges of employments in tourism and hospitality:



Most research findings identified the major challenges of employment in tourism and hospitality, which are discussed in the following paragraphs.

Unequal treatment:

There is no equal treatment for all type of employees. For example, according to ILO-UNDP, cited Thomas gender inequality is manifested in the sectors. Women perform 66 percent of the world's work, produce 50 percent of the food, but earn 10 per cent of the income and own 1 per cent of the property. Such circumstances are avail due to the fact that women have lower access to land, capital and education than men women tend to work at home or family enterprises unprotected by law, and women face discrimination and overload of work at business enterprises and family life.

As per UNWTO report on the assessment of the opportunities and challenges which face women with respect to employment in tourism conducted in 2011 noted that unskilled or semi-skilled women tend to work in the most vulnerable jobs, where they are more likely to experience poor working conditions, inequality of opportunity and treatment, violence, exploitation, stress and sexual harassment. In developing countries, additional factors such as low level of education and training, widespread poverty, poor maternal health and lack of sex education together with socio- cultural factors have prevented women from being empowered as economic actors. Businesses can be located at some distance from residential areas, particularly in poorer countries and communities, imposing both travel and time costs on women who frequently have limited access to both financial and time-flexibility resources.

The other issue is that lower levels and occupations with few career development opportunities being dominated by women while key managerial positions are dominated by men (Vargas, N.d). Women are under-represented in managerial and senior positions. For example, women represent only 32 per cent of managers in companies within the EU, 10 percent of members of management boards of the largest companies, and 29 per cent of scientists and engineers across Europe.

Poor pay and working condition:

A European Foundation for the Improvement of Living and Working Conditions (Eurofound) report states that the average payment rate in the hotels and restaurants is low when compared to average wages in almost all EU member states. Generally speaking, the tourism and hospitality sector is recognized by Low hourly rates of pay, over time work without extra money, long working hours of 50 hours per week, little or no adequate breaks during peak season periods.

The other challenges are inappropriate management style/corporate philosophy and leadership style such as unplanned recruitment, little due attention for staff turnover, imported workforce, considering staffs as cost rather than asset, rigid leadership which is against the concept of democracy, inadequate trainings, and many tasks, such as making computer bookings and working theme park rides are monotonous. The reason being that tourism employment is often challenged by one or more of the following factors: seasonality (during some months of the year the number of tourists is very low so that



tourism and hospitality business sectors cut staffs. A very good example is tourists come to Ethiopia from September up to February, and the rest months their number significantly reduced) part-time and/or excessive hours of work; Low-paid (or unpaid) family labour; and informal or sometimes illegal labour where measurement is notably more difficult.

Best practices:

The Euro Zone and some western countries can be taken as best practices in Hotel, catering and Tourism since these sectors are very large and growing rapidly with an average female participation of 50-70% (more than 60% in UK, Portugal and Austria, as well as 70% in Finland). More importantly, Euro zone as well as Croatia, Serbia, Norway and Switzerland can be taken as an exemplary for higher women's share with attractive pay and working condition in both the food, catering and accommodation industries than in the economy as a whole. In other countries such as Bahamas, Canada, Australia; the share of women in accommodation sector is more than 55%. Canada, Dominican Republic, India and Jamaica best practice for tourism human resources management. However, in Egypt women represent only 25% of the total tourism work force.

Implication of findings and the way forwarded:

A high-quality skilled workforce will ensure greater competitiveness and innovation, improve job prospects and ease the process of adjustment in changing markets. Given that, employment and human resource issues should be key topics for research and analytical studies in the tourism industries.

Thomas emphasized that the collaboration of all stakeholders including governments and intergovernmental bodies, local government sector, trade unions, local communities and their different member groups, NGOs, community based tourism initiatives through social dialogue and discussions can encourage equality of opportunity and treatment; reduction of wage and salary gaps between men and women for jobs of equal value; increased women's participation in decision making for higher female representation in managerial positions, and accommodating the cultural customs, traditions and practices of employees. Through regular meetings and discussions among various stakeholders with ILO, we have to strive for enhancing good pay and working conditions which is free from sexual harassment, discrimination and exploitation as well as creation of jobs that are stable, permanent and full-time that provide fair salaries and benefits as well as ensuring and enforcing relevant labour regulations which reflect basic human rights, the prohibition of forced labour and exploitation of child labour, eliminating any discrimination based on race, colour, sex, religion, political opinion, national extraction or social origin.

Most importantly, in order to have effective work forces in tourism and hospitality industries much should be devoted to build democratic, participative management cultures; emphasis for human resource management to bring quality, recognizing employees as assets, rewarding staffs with best performance, strengthen linkage with educational institutions to provide courses which are more closely geared to the needs of the tourism industry, in terms of both course content and the mode of delivery, such as the use



of open and distance learning. This is the only way by which the majority of the staff in the industry can gain access to educational opportunities.

United Nations Environment Programme and ILO gives due attentions for standardization and certification which have a central role to play in promoting environmental and social performance and satisfying consumer demand for responsible travel. Certification schemes may be applied to tourism enterprises such as hotels, resorts, marinas, travel agencies, tour operators, and transportation services. They may also be used to certify the environmental soundness of tourist destinations and natural resources at these destinations. Various standards of the International Organization for Standardization (ISO) have been used in the tourism sector to improve the overall quality of service.

National and local governments should strive to provide the best possible wages and benefits that can be extended to include contributions to health care, disability, maternity, education and retirement, where these are not legally mandated. Amenities such as housing, food and medical care should be provided where needed and should be of a good standard. Service charge distribution should be a well-documented and transparent process.

Conclusion:

Today, Tourism and Hospitality sectors are the foremost sectors of the world economy. It improves balance of payments as well as income creation and employment opportunities. Besides, tourism can be also nurturing sociocultural amplification of the people, empowering women and disabled communities by creating favorable job options. Due to this, both developed and developing countries give due attention for creating quality staff for quality tourism and hospitality industries to step on the sectors contribution for the country's development.

Based on the review, tourism and hospitality industries have creating many job opportunities for millions of people in the world in different areas like accommodation, food and beverage (restaurants, dining rooms, cafes, fast food outlets, pubs, nightclubs, bed and breakfasts, motels, hotels, resorts, lounges, catering operations; airlines, airports, aircrafts, ships, boats, cruises, land transportations like train, bus, travel agencies, tour operation companies), natural and cultural attractions such as national parks, caves, monuments, museums and galleries, theatres, concerts, festivals, carnivals, conferences, trade shows, and exhibitions). Political stabilities, reduced working hours, technological advancement, increased income and conducive climate are the major favorable conditions for the development of the stated tourism and hospitality establishments to create millions of jobs.

Unfair treatment among men and women employees; untrained workforce, poor working condition, seasonality of the sectors, sexual harassment and stress; high working hours without overtime payment, the sector is low paid salary payer and other socio-cultural related factors are some to be noted as challenges for employment condition in tourism and hospitality business.



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Women Empowerment: Challenges and Strategies

Dr. Chandrakala T. Halemani

Guest faculty dept Criminology

C.G Bellad Government First Grade Degree College Akkialur

Email Id: ashu.halemani@gmail.com

Mobil no 9535143963

Abstract:

This paper attempts to analyze the status of Women Empowerment in India and highlights the Challenges and Strategies of Women Empowerment. The status of women in India has been subject to many great changes over the past few millennia. The history of women in India has been eventful. Women play a vital role in society. Today the empowerment of women has become one of the most important concerns of 21st century. But practically women empowerment is still an illusion of reality. We observe in our day to day life how women become victimized by various social evils. Women Empowerment is the vital instrument to expand women's ability to have resources and to make strategic life choices. Empowerment of women is essentially the process of upliftment of economic, social and political status of women, the traditionally underprivileged ones, in the society. It is the process of guarding them against all forms of violence. The study is based on purely from secondary sources. The study reveals that women of India are relatively disempowered and they enjoy somewhat lower status than that of men in spite of many efforts undertaken by Government. It is found that acceptance of unequal gender norms by women are still prevailing in the society. The study concludes by an observation that access to Education, Employment and Change in Social Structure are only the enabling factors to Women Empowerment.

Key Words: Women Empowerment, challenges, Policy implications.

Introduction:

Women in any society are considered at secondary position. Women in India are treated as vulnerable section of the society. The traditional Indian society was patriarchal in character, so the women's dependency on men is the major obstacle in women empowerment. In India the concept and process of empowering of women has started late as compared to western countries. In modern period of India, our legislature made various legislative enactments to save and protect women from crime and offences and gives the concept of Empowerment of women. Empowered women play important role in democracy. Women today occupy high ranking post in the society.

Swami Vivekananda said, "There is no chance for the welfare of the world unless the situation of women is improved." All through history, gender disparity was a part of an approved men commanded society. The traditional attitudes of India expect that the role of women is mainly focused to the household activities like upbringing of the children and kitchen work. This partition of work was the main reasons



why certain evils like „Bal Vivah“, „Dowry System“, „Sati Pratha“, „PardahSystem“, etc. took birth in our culture.

Objectives of the study:

1. To know the need of Women Empowerment.
2. To assess the Awareness of Women Empowerment in India.
3. To study the Government Schemes For Women Empowerment.
5. To identify the Hindrances in the Path of Women Empowerment.
6. To offer useful Suggestions in the light of Findings.

Research methodology: This paper is basically descriptive and analytical in nature. In this paper an attempt has been taken to analyze the empowerment of in India. The data used in it is purely from secondary sources according to the need of this study.

Empowerment: Concept and its Meaning:

Empowerment can be viewed as means of creating a social environment in which one can make decisions and make choices either individually or collectively for social transformation. It strengthens the innate ability by way of acquiring knowledge, power and experience (Hashemi Schuler and Riley, 1996).

Empowerment is the process of enabling or authorizing individual to think, take action and control work in an autonomous way. It is the process by which one can gain control over one's destiny and the circumstances of ones lives. Empowerment includes control over resources (physical, human, intellectual and financial) and over ideology (beliefs, values and attitudes). (Baltiwala, 1994). It is not merely a feel of greater extrinsic control, but also grows intrinsic capacity, greater self-confidence and an internal transformation of one's consciousness that enables one to overcome external barriers to accessing resources or changing traditional ideology (Pinto, 2001). Women's empowerment is very essential for the development of society. Empowerment means individuals acquiring the power to think and act freely, exercises choice and fulfill their potential as full and equal members of society.

Social Women Empowerment A critical aspect of social empowerment of women is the promotion of gender equality. Gender equality implies a society in which women and men enjoy the same opportunities, outcomes, rights and obligations in all spheres of life.

Educational Women Empowerment It means empowering women with the knowledge, skills, and self-confidence necessary to participate fully in the development process. It means making women aware of their rights and developing a confidence to claim them.



Economic and occupational empowerment It implies a better quality of material life through sustainable livelihoods owned and managed by women. It means reducing their financial dependence on their male counterparts by making them a significant part of the human resource

Legal Women Empowerment It suggests the provision of an effective legal structure which is supportive of women empowerment. It means addressing the gaps between what the law prescribes and what actually occurs.

Political Women Empowerment It means the existence of a political system favoring the participation in and control by the women of the political decision-making process and in governance.

Various challenges faced by Indian women

Hindrances of Women Empowerment: The main challenges that were faced by women in past days and still today up to some extent:

Un-attraction of Female Education: While the country has grown from leaps and bounds since independence where education is concerned. the gap between women and men is severe. While 82.14% of adult men are educated, only 65.46% of adult women are known to be literate in India. The gender bias is in higher education, specialized professional trainings which hit women very hard in employment and attaining top leadership in any field. Since an ancient time we have been seen that generally women ignored from the education. 'Ladki to paraya dhan hoti hai' is common tendency observe among the Indians. Accordingly, much attention is paid to the education of women after independence. The female literacy level is also increasing steadily. It has increased from 18.7% in 1971 to 39.42% in 1991 and to 64% in 2001. In spite of this change in the trend towards literacy, some problem has cropped up.

Poverty: Poverty is considered the greatest threat to peace in the world, and eradication of poverty should be a national goal as important as the eradication of illiteracy. Due to this, women are exploited as domestic helps.

Health and Safety: The health and safety concerns of women are paramount for the wellbeing of a country and are an important factor in gauging the empowerment of women in a country. However there are alarming concerns where maternal healthcare is concerned. Negligence and poor health: Indian women are the most exploited in the world. Socially, psychologically, politically and economically she is always on secondary place. Improper hemoglobin, different medical problems, malnutrition and high death rate are the feathers of Indian women.

Professional Inequality: This inequality is practiced in employment sand promotions. Women face countless handicaps in male customized and dominated environs in Government Offices and Private enterprises.



Morality and Inequality: Due to gender bias in health and nutrition there is unusually high mortality rate in women reducing their population further especially in Asia, Africa and china.

Household Inequality: Household relations show gender bias in infinitesimally small but significant manners all across the globe, more so, in India e.g. sharing burden of housework, childcare and menial works by so called division of work.

Violence against WomenThe life of Indian women is full of sorrow and anxiety. There are various types of crime like rape, molestation, dowry harassment, wife-battering, kidnapping, female children to be sold into brothel homes, forcible embracement etc. problems faced by Indian women.

Gender Discrimination: Gender discrimination refers to “the practice whereby one sex is given preferential treatment over the others. After overpopulation second number greatest problem in India is the female feticide and discrimination. The practice of giving social importance to the biological differences between men and women is everywhere. In some societies, these differences are very much pronounced while in others, they are given less importance.

Unequal sex ratio: Normally, in the population of any country, male- female ratio remains more or less the same. That is 50:50. in India as the census reports reveal female population has been steadily declining ever since 1901.This is serious indicator in society. Efforts should be takes place for identification and sort out these problems.

Dowry a curse: At the time of marriage ceremony, the gift or amount given by the parents of girl is general trend in India. In later stage it became problem called dowry. Every year so many cases of dowry exposed in India. It is a very serious problem faced by Indian women and their parents.

Violence against women: Sexual exploitation, female feticide, dowry, domestic violence etc are the common practices can see in Indian society. The rate of such problems is high in rural society. Main cause of it is that spoil mentality with old customs and traditions.

Sexual Harassment: Now days so many cases are exposing related to sexual harassment of women. Delhi gang rape and so many incidents’ taking place in India. Child abuse, sexual exploitation, human trafficking, child labour etc are the various problems are present in Indian society.

Organizational problems: In working place, women face a lot of problems regarding various matters. May be some times sexual harassment and other conflicts can creates at working place. Excessive bossing, unequal shifts, unwanted demands by high authority etc are the factors responsible for women exploitation in organization.

Familiar and Social Problems: Family and society have to take the cognizance about women issues. The intensity and proportion of works is always more than men. In religious and cultural activities women



generally ignore and put secondary place. Whatever the situation is there, the women assume a responsible for that act. Also there is a tendency that women are the factories of child creation.

The Role of Women Empowerment in India

Empowering women usually involves giving them opportunity for better education. Focus on the overall development in India is the main work of women empowerment commission in India. Basically as per the human rights there should be the same place to men and women but society doesn't accept this situation and made the discrimination in society. When we study the evolution of man, it is noticed that gradually women tilted towards secondary place and started the exploitation through various problems. To stop and eradication of these problems, the women commission established by Govt. of India. After independence the direction has been fixed and various acts, plans have been started for the women development in India. Definitely we can say that India has done the improvement in social, economical and political status of women. Again there is need to strictly implementation and development of scheme and plans started by Government of India.

Reason for Empowerment

Kamela Basin (1992) asks a question - Why women need to be empowered. According to her sustainable development has to be women centered.

Empowerment of women means many things to Basin like --

- (1) It means recognizing women contribution and development knowledge.
- (2) It means helping women fight against their own fears, feelings of inadequacy and inferiority.
- (3) It means enhancing their self-respect and self-dignity
- (4) It means women controlling their own bodies
- (5) It means women becoming economically independent and self-reliant
- (6) It means women controlling resources like land prosperity
- (7) It means reducing women's burden of work especially within the house
- (8) It means creating and strengthening women's group and organizations
- (9) It means promoting equalities of nurturing. varying gentleness etc.10

Characteristics of Women Empowerment

Women empowerment processes certain characteristics, they are the following:-

1. Women empowerment is giving power to women; it is making women better off.
2. Women empowerment enables a greater degree of self-confidence and sense of independence among women.
3. Women empowerment is a process of acquiring power for women in order to understand her rights and to perform her responsibilities towards oneself and others in a most effective way.



4. Women empowerment gives the capacity or power to resist discrimination imposed by the male dominated society.
5. Women empowerment enables women to organize themselves to increase their self-reliance.
6. Women empowerment provides greater economy to women.
7. Women empowerment means women's control over material assets, intellectual resources and ideology.
8. Women empowerment challenges traditional power equations and relations.
9. Women empowerment abolishes all gender based discrimination in all institutions and structure of society.
10. Women empowerment means participation of women in policy and decision making process at domestic and public levels.
11. Women empowerment means exposing the oppressive power of existing gender and social relations.
12. Empowerment of women makes them more powerful to face the challenges of life, to overcome the disabilities, handicaps and inequalities.
13. Empowerment of women enables women to realize their full identity and power in all spheres of life.
14. Empowerment also means equal status to women.
15. Empowerment also means providing greater access to knowledge and resources, greater autonomy in decision making, greater ability to plan their lives and freedom from the shackles imposed on them by custom belief and practice.
16. Women empowerment occurs within sociological, psychological, political, cultural, familiar and economic spheres and various levels such as individual, group and community.
17. Empowerment of women is an on going dynamic process which enhances women's abilities to change the structures and ideologies that keep them subordinate.
18. Women empowerment is a process of creating awareness and capacity building.

Following Are Some Plans for The Women Development And Empowerment

Indian government is always few rebel and conscious about women development. Time to time different schemes and plans has been implemented for the success of women. The Government programmes for women development began as early as 1954 in India but the actual participation began only in 1974. At present, the Government of India has many schemes for women operated by different department and ministries. Some of these are as follows;

1. Rastria Mahila Kosh (RMK) 1992-1993
2. Mahila Samridhi Yojana (MSY) October, 1993.
3. Indira Mahila Yojana (IMY) 1995.
4. Women Entrepreneur Development programme given top priority in 1997-98.
5. Mahila Samakhya being implemented in about 9000 villages.
6. Swayasjdha.
7. Swa Shakti Group.
8. Support to Training and Employment Programme for Women (STEP).
9. Swalamban.



10. Crèches/ Day care centre for the children of working and ailing mother.
11. Hostels for working women.
12. Swadhar.
13. National Mission for Empowerment of Women.
14. Integrated Child Development Services (ICDS) (1975),
15. Rajiv Gandhi Scheme for Empowerment of Adolescence Girls (RGSEAG) (2010).
16. The Rajiv Gandhi National Crèche Scheme for Children of Working Mothers.
17. Integrated Child Protection scheme (ICPS) (2009-2010).
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19. Short Stay Homes.
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21. Scheme for Gender Budgeting (XI Plan).
22. Integrated Rural Development Programme (IRDP).
23. Training of Rural Youth for Self Employment (TRYSEM).
24. Prime Minister's Rojgar Yojana (PMRY).
25. Women's Development Corporation Scheme (WDCS).
26. Working Women's Forum. 27. Indira Mahila Kendra.
28. Mahila Samiti Yojana.
29. Khadi and Village Industries Commission.
30. Indira Priyadarshini Yojana.
31. SBI's Sree Shakti Scheme.
32. SIDBI's Mahila Udyam Nidhi Mahila Vikas Nidhi.
33. NGO's Credit Schemes.
34. National Banks for Agriculture and Rural Development's Schemes
35. Beti Bachao Beti Padhao Scheme
36. One Stop Centre Scheme
37. Women Helpline Scheme
38. NARI SHAKTI PURASKAR
39. Awardees of Stree Shakti Puruskar, 2014 & Awardees of Nari Shakti Puruskar 21. Awardees of Rajya Mahila Samman & Zila Mahila Samman
40. Archived Maternity Benet Programme
41. Mahila police Volunteers
42. Mahila E-Haat

The efforts of government and its different agencies are ably supplemented by nongovernmental organizations that are playing an equally important role in facilitating women empowerment. Despite concerted efforts of governments and NGOs there are certain gaps. Of course we have come a long way in empowering women yet the future journey is difficult and demanding.



Suggestions for the Effectiveness of Women Empowerment

1. Involment in women's mobility and social interaction
2. Modification in working are and organization
3. Participation into each and every sphere of life.
4. Utilization in recourses
5. Support and exposure from legislative and constitutional side
6. Suitable coordination between women empowerment and globalization
7. Creation of convenient environment for women's at working places.
8. Social and education empowerment for women.
9. Role of NGOs and international agencies
10. Provision of finance for overall development for women.
11. Avoidance and presentation to sexual harassment and domestic violence related issues.
12. Coordination in administrative and political reformation process.
13. Entrepreneurship application for equal participation at workplace.
14. Supportive and positive role of media about women empowerment.
15. Representation of women at different places.
16. Health related issues of girls and women.
17. Participation in endowments and ownership of assets.
18. Equal kinship pattern in society
19. Access to credit, inputs and extension services, training, etc.
20. Provision to employment, wages and terms of employment, and bias in division of labour and work burden.
21. Permission to household, community and state resources: particularly food, education and health.
22. Entrance to public decision-making.

As per the constitutional provisions, all women's should get food, water, shelter, clothing, health facilities, employment support and services for the convenient survival.

Findings of the Study

1. Globalization, Liberalization and other Socio - Economic forces have given some respite to a large proportion of the population. However, there are still quite a few areas where women empowerment in India is largely lacking.
2. There needs to be a sea – change in the mind set of the people in the country. Not just the women themselves, but the men have to wake up to a world that is moving towards equality and equity. It is better that this is embraced earlier than later for our own good.
3. There are several Government programmes and NGOs in the Country, there is still a wide gap that exists between those under protection and those not.
4. Poverty and illiteracy add to these complications, The Empowerment of Women begins with a guarantee of their health and safety.



5. Empowerment of Women could only be achieved if their economic and social status is improved. This could be possible only by adopting definite social and economic policies with a view of total development of women and to make them realize that they have the potential to be strong human beings.
6. In order to create a sustainable world, we must begin to Empower Women.

CONCLUSION:

India has enacted many legislative and constitutional provisions and many progressive plans to improve position of women. Government activities alone would not be sufficient to accomplish this objective. Society must take up activity to make a domain in which there is no sexual orientation inclination and ladies have full chances of self choice making and taking an interest in political, social and financial existence with a feeling of equity. □ Women's Empowerment could only be accomplished if their social, educational and economic status is improved. The top preference should be given to the education which is the real issue. Development plans should be constructed to remove female illiteracy and creating skills & capability among women for empowering them to remain all alone on their feet. □ An urgent need for a constant effort at all levels to uproot the issue of gender unfairness in a focused manner. "The country which does not respect women have never become great now and nor will ever in future" said Swami Vivekananda. To make India a great country, let us strive to empower women to the most extreme "We have a long way to go, but we will get there one day". We shall overcome.

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Tribal Identity Crises (Kuruman's Tribe)

SHILPA. K H

Research Scholar, Department of Tribal Studies
Kannada University, Hampi.

Email id. shilpakh95@gmail.com mobile: 7760677970

The tribes are heterogeneous and scattered over different parts of country. The communities are varied from the point of view of ethnic identity, language spoken, culture, customs and rituals, religion practices, occupation, geographical location and so on. Yet in such diversions they have same terrible problem in one or the other mode on of the problem is identity crisis.

Kuruman tribe is one among all the tribes of southern India. They are located in Tamilnadu, Karnataka, Kerala and Andhra Pradesh. The word kuruman's sometime synonym by kuruva, kurumbar, kurumba and kuruba. Some opine that the kuruman's and kurumba are the same tribe but among the community it is been disagreed.

The literal meaning of kuruman is shepherds or one who grace the sheep. Kurubas and kurumans share the same (caste) occupation that is sheep rearing. May be because of that shepherds are called synonyms as kurumans kurubkuruva.

They are the pastoral community, constitute a considerable bulk of population in Tamilnad. They are fairly distributed in the district of Dharwad, Krishnagiri, Salem. They have their distinct customs tradition and culture. They have marriage and cultural link with kurumans tribe in Karnataka state. Kurumans of Tamilnad come to Kolligal area in Karnataka for worship the family clan temple. Kurumans of Tamilnad and Karnataka share same clan.

Mother tongue of kurumans tribe is Kannada slightly mixed Tamil words, Tamilnadu kurumans speak Tamil with others and partially Tamil mixed Kannada at home. The practice of both bury and burn are there during funeral. After giving bath to dead body they apply kuru to forehead and below the neck then bury. Kuru here is remark prepared by sandalwood as lotion. Caste panchayat is practiced all the family and tribal related problems are solved by the caste panchayat. Folk singers and story tellers are also present in this community.

They also perform fairs (jatara). Especially for 5 or 10 years a particular fair performed for the purpose of hair cutting for the kids for the first time. The children born after fair have to wait till next fair to conduct for their first haircut.

Karnataka Kurumans reside in Chamarajanagar district Kolligal taluk Hugiya & Minam Gram Panchayat villages. Karnataka kurumans also called as kongakuruba, the kurumans word is derived from Tamil so the proper usage of word is under confusion.



Myths in Karnataka and Tamilnadu kurumans, they believe that their ancestors will protect and provide good life's for present and future generation so when the community member got death they treat him as a god and after 3 months they go for river or pond brings a small stone and place it in the temple as dead person's representation. They believe in almighty god, and also allurements, ghost, bad spirit. During the festival they use whip or lash to send the ghost, bad spirit irrespective of men women and children has to get lash by pujari (purohith). They use allurements for curing disease. One more important practice in Kurumans are cutting body parts to get success in life. The organs like tongue, neck, heart, head, belly, bottom, and hand symbolically they cut the skin of the body where the organ is situated.

Basically Kurumans are sheep, hunting and goat grazers and depends on forest for livelihood. Those who leaves near agricultural civilization they are depending on agricultural laborers, cattle grazing and waiving. As time passed may be by the influence of modernization or for the economical eager slowly kurumans works in brick industry and in small scale industries.

Hero stones and the History of Kurumans Tribe

I have collected many hero stones in Dharmapuri, district, most of them were the clans of Kurumba tribe. These people worship their ancestors even today. To shelter the spirit of the departed people, they built a house like structure in the place where dead people were buried. The pyramids that were built in Egypt are also a symbol of worship like this.

Stone Temples

Their temples came arose out of the graves. Hero stones are evolved symbols of departed people. The hero stones are the augmentation of Paleolithic temples are built in the form old stone houses and ancestors are worshipped in the form of statues in it.

Their stone temples are built in three sides, like pa shape two parallel stone standing and a stone bridging the parallel stones in the top of it eastern side is made as the entrance of this temple, and images are sculpted in the western side and other side of the temples.

Identity Crises

According to the Oxford Dictionary of English, the word "identity" originated in the late Sixteenth century from the Latin word "idem" which means "same." The term states the "fact of being who or what a person or thing is," and it also stands for "a close similarity or affinity"

These definitions of identity crisis fit in very well in the context of the tribal. From the colonial times onwards we discover that rather than identifying tribes by their ethnic names, they have been given some other names. Thus, identity from outside has been imposed upon them. In this process they have gone through crisis. The imposed identity was quite different from what they thought themselves to be or derived from within.



The following are some of the factors that have threatened and are still threatening tribal identity:

1. A total breakdown of tribal social institutions during colonial period:
2. Developmental processes:
3. Loss of cultural practices/ritual:
4. Breakdown of community and traditional form of governance in contemporary times:
5. Impoverishment and unemployment:
6. Distortion of identity:
7. No constitutional recognition for some tribes:

Basically Kurumans are identified or taken shelter under other communities, may be because of the confusing term or improper knowledge among communities.

Identity of Kurumans is difficult due to the revenue and administrative records of government, kollagala Kurumans have no records named kurumans they share same cultural practices and marital relation with Kurumans of Tamilnadu and they get identity with Karnataka Kruba community but Kurumans don't share any cultural similarities or marital relationship with Kuruba instead they say kuruba community is superior then us but we have relationship with Tamilnadu people.

In Tamilkuruman is singular, kurumbar is plural. Kurumans is the plural English of kuruman, people call them as kuruman, kuruvans, kurumbar. In most of the birth and death records this community is recorded as kuruman or kurumbar. In school records teachers record in their own way, revenue department in different way and in census by different name or clubs with some another community. Due to this kurumans are unable to get there proper community certificate.

Due to illiteracy and innocence of the kurumans, community name has been miss recorded. Example Tamilnadu kurumans mother tongue is kannada but records has been made as tamil.and when they speak Kannada they are considered inferior.

When it comes to worship of god they says our main god is Veerabadhra. Andnon says Veerabadhra is their family deity, basically Kurumans worship hero stones and hero stones are only the family deity of them. None of the hero stones has the Veerabadhra depicted in it. But when shift of stone to metal idols there comes where to worship as because all stones which were previously worshiped are at open space there were no shelters. There is no history or oral stories or songs or any culture including Veerabadhra entering in to the community but all the idols are kept in the Veerabadhra temple. And after then even the hero stones got temple built and latest veerabadhra idols were kept inside and named the temple as Veerebadhra temple. Some were cultural intervening of external community the basic culture is diverted.

The solution to Tribal identity crisis lies in the understanding of the worldview of the tribal and respecting their cultural difference. Since, land is central to their identity steps should be taken so that their land remains with them and the scheduled area laws and other tribal rights laws are seriously implemented. Care should be taken so that their languages are promoted and measures be adopted to create opportunities for them



Objectives of the study

- To Study about origin and social background of Kurumans tribe
- To study about Kuruman culture
- To study about current socio economic and cultural identity problems
- Difficulties that are facing by Kurumans tribes in getting constitutional rights and reservation.

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Problems faced by old age people with reference to Davanagere District

MANASA S K

Asst. Professor, Department of sociology, SSS GFGC Chanagiri

Introduction

Old age is the last stage of life, when physical strength deteriorates, mental ability weakens, the individual becomes economically dependent and sometimes, emotionally disturbed. These changes are natural accompaniments of what is known as “aging”. Old age is in fact, a period of decline in life cycle. While most of the early stages of life is characterized by changes that are evolutionary, in that they lead to maturity of structure and functioning, old age is mainly involutinal, involving a regression to earlier stages (Hurlock, Developmental psychology). But the fact is ageing is a part of human finitude and a living process.

Ageing has been studied from various perspectives such as the biological, psychological and sociological. Biological perspective regards ageing as a progressive loss of functional capacity of the person who has reached certain level of maturity. They affect physical as well as mental structures and functioning. Psychological ageing refers to personality changes taking place as a result of biological ageing. Psychological decline may be due to unfavorable attitudes toward oneself, other people, work and life in general, may lead to senility, mentally less acute. Sociological ageing indicates the changes in the roles, and status in relation to one’s family and communities around. But it must also be recognized that the process of ageing involves an interaction of these various elements.

Physiological Problems:

Old age is a period of physical decline. Even if one does not become sans eyes, sans teeth, sans everything, right away, one does begin to slow down physically. The physical condition depends partly upon hereditary constitution, the manner of living and environmental factors. Vicissitudes of living, faulty diet, malnutrition, infectious, intoxications, gluttony, inadequate rest, emotional stress, overwork, endocrine disorders and environmental conditions like heat and cold are some of the common secondary causes of physical decline.

Due to the loss of teeth, the jaw becomes smaller and the skin sags. The cheeks become pendulous with wrinkles and the eye lids become baggy with upper lids over hanging the lower. The eyes seem dull and lusterless and they often have a watery look due to the poor functioning of the tear glands. Loss of dentures affect speech and some even appear to lisp.

The skin becomes rough and loses its elasticity. Wrinkles are formed and the veins show out prominently on the skin. Perspiration is less profuse and other skin pigmentation appears as the age advances. The hair becomes thin and grey, nails become thick and tough. Tremors of the hands, forearms,



head and lower jaw are common. Bones harden in old age, become brittle and are subject to fractures and breaks.

Changes in the nervous system have a marked influence on the brain. Atrophy is particularly marked in the spleen, liver and soft organs. The ratio of heart weight to body weight decreases gradually. The softness and pliability of the valves change gradually because of an increase in the fibrous tissue from the deposits of cholesterol and calcium. The aged are also prone to heart disease, other minor ailments and chronic diseases.

Due to the weakening regulatory mechanism, the body temperature is affected. Therefore the old persons feel the change in climate more profoundly than others. They suffer from digestive troubles, insomnia. Due to dental problems they are not able to chew or swallow well.

The old are more accident prone because of their slow reaction to dangers resulting in malfunctioning of the sense organs and declining mental abilities, the capacity to work decreases. Eyes and ears are greatly affected. Changes in the nerve centre in the brain and retina affect vision and sensitivity to certain colours gradually decreases. Most old people suffer from far sightness because of diminishing eye sight.

With advancing age, the sexual potency decreases along with a waning of secondary sex characters. Women go through menopause generally at the age of 45 – 50 years accompanied by nervousness, headaches, giddiness, emotional instability, irritability and insomnia. The movements of the aged are fewer co-ordinates. They get fatigued easily. Due to lack of motivation, they do not take interest to learn new skill and become lethargic. Above all visits to the doctor becomes a routine work for them.

Psychological Problems:

Mental disorders are very much associated with old age. Older people are susceptible to psychotic depressions. The two major psychotic disorders of older people are senile dementia (associated with cerebral atrophy and degeneration) and psychosis with cerebral arterio sclerosis (associated with either blocking or ruptures in the cerebral arteries). It has been observed that these two disorders account for approximately 80% of the psychotic disorders among older people in the civilized societies.

Psychosis with cerebral Arteriosclerosis: This is accompanied by physiological symptoms such as acute indigestion, unsteadiness in gait, small strokes resulting in cumulative brain damage and gradual personality change. Convulsive seizures are relatively common. This is also associated with symptoms such as weakness, fatigue, dizziness, headache, depression, memory defect, periods of confusion, lowered efficiency in work, heightened irritability and tendency to be suspicious about trivial matters. Forgetfulness is one of the main psychological problems of old age. General intelligence and independent creative thinking are usually affected in old age.



Emotional Problem: Decline in mental ability makes them dependent. They no longer have trust in their own ability or judgements but still they want to tighten their grip over the younger ones. They want to get involved in all family matters and business issues. Due to generation gap the youngsters do not pay attention to their suggestion and advice. Instead of developing a sympathetic attitude towards the old, they start asserting their rights and power. This may create a feeling of deprivation of their dignity and importance.

Loss of spouse during old age is another hazard. Death of a spouse creates a feeling of loneliness and isolation. The negligence and indifferent attitude of the family members towards the older people creates more emotional problems.

Social Problems: Older people suffer social losses greatly with age. Their social life is narrowed down by loss of work associated, death of relatives, friends and spouse and weak health which restricts their participation in social activities. The home becomes the centre of their social life which gets confined to the interpersonal relationship with the family members. Due to loss of most of the social roles they once performed, they are likely to be lonely and isolated severe chronic health problem enable them to become socially isolated which results in loneliness and depression.

Financial Problem: Retirement from service usually results in loss of income and the pensions that the elderly receive are usually inadequate to meet the cost of living which is always on the rise. With the reduced income they are reversed from the state of “Chief bread winner to a mere dependent” though they spend their provident fund on marriages of children, acquiring new property, education of children and family maintenance. The diagnosis and treatment of their disease created more financial problem for old age.

Old age is a period of physical deterioration and social alienation in some cases, loss of spouse, friends, Job, property and physical appearance. In old age physical strength deteriorates, mental stability diminishes, financial power becomes bleak and eye sight suffers a setback. It is a period of disappointment, dejection, disease, repentance and loneliness.

Nevertheless grandparents provide an additional source of affection and enrichment of experience in respect of child care and family business. Despite various problems of old age, one must keep himself actively engaged for the personal well being and social good as well.

Some of the Present Government policies to oldage people are

- Integrated Programme for Older Persons (IPOP)
- National Programme for the Health Care of Elderly (NPHCE)
- The Pradhan Mantri Vaya Vandana Yojana
- Varishtha Pension Bima Yojana (VPBY)
- Indira Gandhi National Old Age Pension Scheme (IGNOAPS).



Review of literature : Sharma Dak (1987) have edited a book on the process of ageing in India and the socio-psychological problem attached to this process. Their work is a product of joint ventureship of Help-age India and Department of Sociology.

Significance of the study : Issues or problems related to old rich peoples care are in the spotlight of policy debate nowadays; when there is rapid social and economic changes in its India and around the world, face financial hardship. Therefore it is important to focus on the various major social and economic problems faced by old age people, and the factors like family care and support. It is also significant to know the perceptions of oldest people about the major causes of problems and their negative attitudes towards life, so that may help in assessing the scope of social work intervention in the terms of medical/health care, emotional support, counselling et cetera.

iii) Objectives of the study :

To know about the staying arrangements of the old age people.

- To focus on the major socio economic problems faced by old age people
- To understand the opinions of old age people regarding care and treatment given by family members and other relatives.
- To know the perceptions of old age people about the causes of problems and negative attitudes towards life
- To understand about the chronic diseases existed in the old age people

iv) Methodology

Research Methodology The study is descriptive in nature. A sample can taken by using convenience sampling method. This sample can be identified in the demarcated geographical area of Davanagere District. The study is mainly based on primary data which was collected through small questionnaire. The primary data collected from the respondents have been processed and analysed by using percentage method. Data will also be collected the secondary data like Internet, Books, journals and etc.,

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Mahatma Gandhi National Rural Employment Guarantee Programme and Rural Development: Challenges

Yogeswarappa S

Asst.Professor in Economics

Government First Grade college, Kadur, Chikkamagalure (Dist)

Rural employment is inextricably bound with the challenge of meeting to first millennium development Goal of reducing by half the proportion of people living on less than a dollar a day. Ways to improve existing rural jobs and to create additional jobs for more than 100 million new workers expected in the decade leading up to 2015, need to be found. Employment generation in rural India has emerged as the most crucial socio economic issues in India recent year.

Higher unemployment and low income in the rural areas results in low purchasing power of the people, ultimately affecting their quality of life. The government has launched several schemes to generate employment especially in the rural areas. To achieve growth with equity and social justice, the government of India has been implementing specific poverty removal programs since 5th five year plan (1974-79). This direct attack on poverty was spear headed by a two- pronged strategy of wage and self-employment programs, poverty alleviation and employment generation programs have been re-structured and re-designed from time to time to make them more effective. Government of India most recent initiative under the wage employment programs is the launch of Mahatma Gandhi National Rural employment guarantee at (MGNREGA) on February 2006.

This flagship programmer of the government of India aims at enhancing livelihood security of households in rural area of the country by providing at least one hundred days of guaranteed wage employment in a financial year to every household whose adult members volunteer to do unskilled manual work. It also mandates 1/3 participation for women. The primary objective of the scheme is to augment wage employment. This is to be done while also focusing on strengthening natural resource management through works that address causes of chronic poverty like drought deforestation and soil erosion and thus encourage sustainable development. The MGNREGA was notified in 200 districts in the first phase with effect from 2 February 2006 and then extended to an additional 130 district in the financial year 2007-08. The remaining district with rural areas was brought under the Act with effect from 1 April 2008. The programmed was renamed by the Government as adding the name of Mahatma Gandhi on October 2 2009.

Out of total outlay of Rs. 40,000 crore approved for 2011-12 Rs. 21471.92 crore has been released to the states/union territories and the total funds available with states including the opening balance of 18,185,23 crores (on April 2011) are Rs. 41615.05 crore of these Rs 21.124.74 crore has been utilize as reported on 19th January 2012. About 3.80 crore households have been provided employment under the programme. During the same period 122.37 crore person days employment has been generated across the country out of which 60.45 crore were women (49.40%), 27.27 crore (22.62%) SCs and 20.97 crore (17.13%) STs. At



national level the average wage paid under the MGNREGA has increased from Rs. 65 in Financial year 2006-07 to Rs. 120 this has led to substantial increasing in purchasing power leading to strengthening of the lively hood resource based of the rural food in India. The MGNREGA has successfully raised the bargaining power of agricultural labor resulting in higher agricultural wages, improved economic outcomes and reduction in distress migration. However building of throw Panchayat raj institutions (PRIs) pitfalls in implementation could be plugged to a great extent and the asset so created could make a much large contribution to increasing land productivity. Many initiatives are being taken for better and more effective implementation of the MGNREGA. The performance of the MGNREGA since its inception has been showing an upward trend in terms of households provided employment average wages per person days and percentage share women in total person days generated. Though the share of women has now stagnated at 48%, it is well above the stipulation of 1/3 in the Act. Person days generated both in absolute terms and average person days per house hold however show a slight fall in 2010-11 which may be due to the fact demand came down owing to a god monsoon. The overall performance of the MGNREGA has been good, there is scope for improvements like focused planning, shifting the permanent asset and infrastructure building activities, skill up gradation for enhanced employability reducing transaction and extension to urban areas .

Wage guarantee and Livelihood

The main object of MGNREGA is to provide for the enhancement of livelihood security of the rural households by ensuring a legal right of at least 100 days of unskilled wage employment to willing adult members. As a safety net for the poor, this act aims at creating a demand-driven village infrastructure, including durable assets, to increase the opportunities for sustained employment. Thus MGNREGA supplements and broadens rural occupational choices besides regeneration natural resources. Now it is being implemented in 626 districts, physical performances of the programme indicates that the wage employment generated per households is much below the minimum of 100 persons days. During the period of 2009-10 there was 16 states which experienced employment generations below the national average of 54 person days. During 2010-11 and 2011-12 states which witnessed employment generation lower than the average of 47 and 43 person days respectively.

It focuses on planning for productive absorption of under employment and surplus labor forcing rural area by providing up to 100 days of direct supplementary wage employment to the rural households, from 48 to 34 person days. (2008-09 to 2012-13).

Registration for job : Demand for works under MGNREGA is generally by Gram Rozgar Sewaks functioning at village level on the basis of applications received from the register households. This process is a bit cumbersome for the illiterate and unskilled workers. But there is inadequate staff strength at the village level limits the demand registration process and restrict labor demand. To improvement of implementation adequate number staff to be needed. It experienced difficulty not only in registering but also in receipt examination and redressal of grievance related registration of workers.



Payment of wages in proper time

Registration of labor demand is depend on timely wage payment of their work. There is a close and direct relationship between timely payment of wage and demand for registration. The timely payment depend largely on apt and well time measurement of work. It need good staff and improved executive system like e-based innovative system viz. electronic fund management system any day today transaction should be uploading to the ministry's websites.

Strength of the staff and ability

To implementation of this programme requires mission mode approach. The implementation meet to constitute state level MGNREGA mission a dedicated statelevel management team it should extends support services to the nodal department on technical and administrative issues and guide the panchayath institutions in effective implementation of the scheme in this regard experts, specialist appoint as nodal officers should be professionals they work technically, administrative financial, information, education and communication, management information system and monitoring evaluation system social audit and grievance redressal. Each local bodies should plan for appoint a separate experts sell to implement the programme.

Planning public works

It is mandatory under this programme to formulate action plans and perspectives plans prior to implementation. This act focus should be on activities related to water conservation, water harvesting, flood and drought proofing, irrigation, land development and rural road connectivity. For the cause of lack of preplan beneficiaries and executing government official seem to have no satisfactory answer onn the work e.g form points are being dug in several place, without having a plan of action such points should recharge the ground water aquifer are provide water facility to beneficiaries it needs active involvement of national and state level experts like engineers architect and planners is a must in identifying land masses leading proper management, arriving at topographic specificities effective flood proofing method and forecasting services in India any works under the scheme should need goods and worth full action plan.

Quality of asset

Really it is challenge to ensures that quality asset under this programme. The programme mean for unskilled labors in the rural areas yet proper planning and technical appraisal of the activities would ensure quality and durable rural infrastructure. The state needs to create a separate asset quality and implementation partners to ensure productivity and sustainability of assets and suggest work wise improvements. Assessment reports on quality of assets and their utility should be uploaded.

Convergence efforts

Land and water shed development water conservation, flood and draught proofing and newly notified agree-related activities promise to contribute greatly to the economic and ecological development of rural areas particularly in draught prone and dry land area. The objective of asset creation should take into account local needs and priorities further, construction of assets like irrigation flood protection water



conversation etc. should tap the funds budgeted by sectorial departments of the state concerned, though the government of India has initiated its efforts in conveying MGNREGA either other ion going programmes of ministry of RD. Ministry of Agree. Ministry of water or , ministry of environment or forest, department of land resources, there is an emerging need to design and implement policy directives ad convergence at the local level.

People's participation

It envisages an active participation on the three their self-government the implementing mechanism under the scheme advocates free participation to democratically discuss local issues problems, find the ways means for their resolution and demand such facilities which could the quality of life of the village community at large. This objective will be achieved only when Panchayat functionaries in consultation with the local people review the exiting infrastructure and the need for their expansion under the Act for making the MGNREGA activities demand driven.

Social Audit

As per the notified NREG Audit schemes rules 2011 each Gram Panchayat has to conduct at least one social audit every six months to facilitate the social audit process, each state needs to setup an independent organization, preferable an autonomous society to spearhead the social audit process of NREG in the state.

Pro-Active Disclosure of Information

To facilitated social audit and to enhance transparency, al information about MGNREG scheme including families the benefitted estimate of works payments made, etc. should be displayed in all gramPanchayat by way of wall painting and notice board. A detailed report all NREG schemes giving of employment provided households benefitted, wages paid works under taken, etc. may be prepare and placed in the Gram Sabha by the Gram Panchayath beginning of the financial year this kind of proactive disclosure of information to the people in transparency and account ability in this programme implementation.

These are the challenges faced by the implementation authority without interest in the transparency in developmental programmes those can not be success all the process of the government schemes must have advocate account ability and aimed at providing benefits to the actual beneficiaries.

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Marginalized group of tribal Education in India

Dr. Veerendra kumar N¹ and Godlaih T²

¹Assistant Professor, Dept. of Sociology Vijayanagara Sri Krishnadevaraya University Ballari. KARNATAKA

² Research Scholar, Dept. of Sociology, Vijayanagara Sri Krishnadevaraya University Ballari. KARNATAKA

ಮಾರ್ಗದರ್ಶಕರು:

ಡಾ ಗಂಗಾಧರ ದೈವದ್ವೈ, ಪ್ರಾಧ್ಯಾಪಕರು

ಬುಡಕಟ್ಟು ಅಧ್ಯಯನ ವಿಭಾಗ, ಕನ್ನಡ ವಿಶ್ವವಿದ್ಯಾಲಯ, ಹಂಪಿ

ಸಹಮಾರ್ಗದರ್ಶಕರು

ಡಾ ಕುಮಾರ, ಸಹಾಯಕ ಪ್ರಾಧ್ಯಾಪಕರು

ಸ್ನಾತಕೋತ್ತರ ಸಮಾಜಕಾರ್ಯ ಅಧ್ಯಯನ ವಿಭಾಗ

ವಿಜಯನಗರ ಶ್ರೀಕೃಷ್ಣದೇವರಾಯ ವಿಶ್ವವಿದ್ಯಾಲಯ, ಬಳ್ಳಾರಿ

Abstract:

The objective of the paper is to analyse the status of tribal education with literacy rate, gross enrolment ratio, dropout rates and Gender Parity Index in India. The analysis is based on secondary data of Census of India, 2011. The percentage of literacy of tribes was only 8.54 per cent in 1961 which has increased to 63.1 per cent in 2011. The gross enrolment ratio is higher in class I to V which is 137.2 for ST boys and 136.7 for ST girls. The Gender Parity Index for ST children is almost same as all categories of children except for class XI to XII.

Key Words: Drop out, Education, Enrolment, Literacy, Tribes

Introduction

India is a home to a large variety of indigenous people. The Scheduled Tribe population represents one of the most economically impoverished and marginalized groups in India. With a population of more than 10.2crores, India has the single largest tribal population in the world. This constitutes 8.6 per cent of the total population of the country (Census of India, 2011). Education is one of the primary agents of transformation towards development. Education is in fact, an input not only for economic development of tribes but also for inner strength of the tribal communities which helps them in meeting the new challenges of life. It is an activity, or a series of activities, or a process which may either improve the immediate living conditions or increase the potential for future living. It is the single most important means by which individuals and society can improve personal endowments, build capacity levels, overcome barriers, and expand opportunities for a sustained improvement in their well-being. Professor AmartyaSen recently emphasized education as an important parameter for any inclusive growth in an economy. So, education



is an important avenue for upgrading the economic and social conditions of the Scheduled Tribes. Education is in fact, an input not only for economic development of tribes but also for inner strength of the tribal communities which helps them in meeting the new challenges of life. Literacy and educational attainment are powerful indicators of social and economic development among the backward groups in India. Currently, the tribes lag behind not only the general population but also the Scheduled Caste population in literacy and education. This disparity is even more marked among Scheduled Tribe women, who have the lowest literacy rates in the country (Maharatna, 2005). The male-female gap in literacy and educational attainment among the scheduled tribes is significant. Education, especially in its elementary form, is considered of utmost importance to the tribals because it's crucial for total development of tribal communities and is particularly helpful to build confidence among the tribes to deal with outsiders on equal terms. Despite the sincere and concerted efforts by the government for the overall development of the scheduled tribes, they are still far behind in almost all the standard parameters of development. They are not able to participate in the process of development, as they are not aware of most of the programmes and policies made for their upliftment. This is mainly due to the high incidence of illiteracy and very low level of education among the tribal people. Hence, the educational status of the scheduled tribes and the role of governance in this direction are highly essential. It is well known that the educational background of tribes is very discouraging as compared to the rest of the population. So, education is an important avenue for upgrading the economic and social conditions of the Scheduled Tribes. In this context, the objective of this paper is to analyse the trend of literacy rate, gross enrolment ratio, dropout rates and Gender Parity Index of tribal education in India.

Literature Review

There exists a substantial amount of literature on the condition of tribal education in India. A brief review is worthwhile in order to highlight what has already been done in the field. In a study on tribes of Andhra Pradesh,

K. Sujatha (1994) contends that the perspective adopted for educational development of tribal communities fails to adequately address the specific disadvantages characterizing the tribal population. She found that one of the major constraints of tribal education at the planning level is the adoption of a dual system of administration.

Rani, M (2000) observed in her study that due to the language barrier the tribal children are unable to establish communication link with the teacher and thus leading to the termination of their education in some point or the other.

Vaidyanathan and Nair, (2001) suggested that teacher motivation contributes more to teaching – learning process than teacher competence.

Sujatha, K. (2002) revealed that though education was not a critical demand among Scheduled Tribes, government policy focused on education as the main avenue by which to integrate them into „mainstream“ society.



Jha&Jhingran, D. (2002) have strongly advocated the use of the mother tongue or home language as medium of instruction in early stages of education. This assumes greater significance in the context of education of tribal children because their mother tongue is often quite distinct from the prominent languages in the state or regional languages and it is desirable to have a local teacher from the same tribal community.

The Praitchi Committee Report (2002) identifies cost of schooling, lack of motivation of teachers, lack of inspection, and the increasing dependence on private tutoring to be the main hurdles in the path of education for tribal children.

Gautam, V. (2004) in his article found that high “dropout” rates among tribal children. He analysed that due to wrong medium of instruction, the appointment of non-tribal teachers in tribal areas and communication gap between the teachers and tribal children are the causes of high dropout rates in tribal schools.

Maharatna, A. (2005) the key challenge does not concern how tribes can be brought within the folds of mainstream society and culture, but how a more voluntary and mutual interaction between tribes and mainstream society can be developed.

Lal, M. (2005) found that among all school dropouts, Adivasis and Dalits form the biggest group. Further, the largest group amongst them is girls. Education, thus for the weaker sections of the society needs to become the panacea and an inclusive growth strategy for their economic and social upliftment. Education has special significance for the SCs and STs who are facing a new situation in the development process.

Nair, P. (2007) has given importance on non-formal education in tribal areas particularly to reach out to the hardest-to-reach group of children in remote areas. NFEs therefore target children who are drop-outs from the formal system of education. This non-formal method provides room for innovations and injects flexibility to a rigid system in terms of organization, teaching method, content, target group of learners and evaluation procedures.

Sedwal, M. and Kamat, S. (2008) focused on issues related to Scheduled Castes and Scheduled Tribes – groups which are recognised for affirmative action within the Constitution of India.

Abdulraheem, A. (2011) explained that education as an important parameter for any inclusive growth in an economy and the policies have to focus on inclusive rather than divisive growth strategies.

Methodology: The data has been collected through secondary source such as research based articles, books and Census of India, 2011

Objectives:

4. To analyse the status of tribal education with literacy rate,
5. To gross enrolment ratio, dropout rates and
6. To Gender Parity Index in India



Status of Tribal Population in India

The tribal population constitutes a majority in the north eastern states of Mizoram and Lakshadweep (94.4 per cent), Meghalaya (86.1 per cent), and Nagaland (86.5 per cent). The states with no Scheduled tribe groups are Punjab, Chandigarh, Haryana, Delhi and Pondicherry. India has total tribal population of 10.43 crores (Table-1) which is 8.6 per cent (Table-2) of total population of India as per 2011 census.

Table-1 Scheduled Tribe population and decadal change by residence in 2011

India	Scheduled Tribe population 2011			Decadal change 2001-2011		
	Total	Rural	Urban	Total	Rural	Urban
	104,281,034	93,819,162	10,461,872	23.7	21.3	49.7

Source - Census of India, 2011 during 2001 and 2011, the decadal change in the scheduled tribe urban population is 23.7 per cent where as it is 49.7 per cent in urban area and 21.3 per cent in rural area. The urban India has only 2.8 per cent ST population but Rural India has 11.3 per cent ST population. (Table-2)

Table-2 Percentage of Scheduled Tribes to total population in India: 2001-2011

India	Percentage of Scheduled Tribes 2001			Percentage of Scheduled Tribes 2011		
	Total	Rural	Urban	Total	Rural	Urban
	8.2	10.4	2.4	8.6	11.3	2.8

Source - Census of India, 2011

Literacy Trends of tribes in India

Literacy is an important indicator of development among tribal groups. The trend of literacy of tribes in India from 1961 to 2011 is shown in table – 3. The percentage of literacy of tribes was only 8.54 per cent in 1961 which has increased to 63.1 per cent in 2011. But female literacy of tribes is only 54.4 per cent compared to male literacy of 71.7 per cent. During the post-Independence period, the Indian government implemented legislation and allocated funds to facilitate access to enrollment in primary education (grades I-V) in India. As a result, both literacy rates and gross enrollment ratios of boys and girls across the general population have increased substantially during the past 50 years.

Table- 3 Literacy Trends of Scheduled Tribes in India from 1961 to 2011 (in Percent)

Year	Male	Female	Total
1961	13.83	3.16	8.54



1971	17.63	4.85	11.39
1981	24.52	8.05	16.35
1991	40.65	18.19	29.60
2001	59.17	34.76	47.10
2011	71.70	54.4	63.1

Source: National Commission for SCs & STs, Fifth Report & Census, 2011

Enrolment Ratio of ST students

Gross enrolment ratio of ST boys is more than ST girls in all classes. The gross enrolment ratio is higher in class I to V which is 137.2 for ST boys and 136.7 for ST girls but it is only 90.7 and 87 in class VI to VIII. It implies that the tribal enrolment declines significantly in higher class.

Table-4 Gross Enrolment Ratio

Classes	ST (Boys)	ST (Girls)
Classes I – V (6 - 10 Years)	137.2	136.7
Classes VI - VIII (11 - 13 Years)	90.7	87
Classes IX – X (14 - 15 Years)	57.1	49.1
Classes XI – XII (16 - 17 Years)	32.7	24.8
Classes I - XII (6 - 17 Years)	96.8	92.8

Source-Statistics of School Children, 2010-2011

Gender Parity Index reflects the enrolment of girls in school in comparison to boys. The index for ST children is almost same as all categories of children except for class XI to XII. (Table-5)

Problems of Tribal Education

There are many critical issues and problems in the field of tribal education. They are as follows:

- 7. Medium of language** – Language is one of the important constraints of tribal children which prevents them access to education.
- 8. The Location of the Village** - The physical barriers creates a hindrance for the children of a tribal village to attend the school in a neighboring village.
- 9. Economic Condition** - The economic condition of tribal people is so poor that they do not desire to spare their children or their labour power and allow them to attend schools.
- 10. Attitude of the parents** - As education does not yield any immediate economic return, the tribal parents prefer to engage their children in remunerative employment which supplements the family income.
- 11. Teacher Related Problems** -In the remote tribal areas the teacher absenteeism is a regular phenomenon and this affects largely the quality of education.
- 12. Lack of Proper monitoring** - Proper monitoring is hindered by poor coordination between the Tribal Welfare Department and School Education Department



Government Policies and Programmes for Tribal Education

Starting from the First Five Year Plan Period (1951-1956) the government is steadily allocating financial resources for the purpose of tribal development. Towards, the end of the plan (1954), 43 Special Multipurpose Tribal Development Projects (MTDPs) were created. During the Third Five Year Plan Period (1961-1966), the government of India adopted the strategy of converting areas with more than 66 per cent tribal concentration into Tribal Development Blocks (TBDs). By the end of Fourth Five Year Plan (1969-1974), the number of TBDs in the country rose to 504. Additionally, in 1972 the Tribal Sub-Plan Strategy (TSP) was implemented by the Ministry of Education and Social Welfare. TSP was based on twin objectives of socio-economic development and protection against exploitation. It was generally implemented in the areas where the Scheduled Tribe population was more than 50 per cent of the total population.

The PESA (The Panchayats Extension to Scheduled Areas) Act, 1996 in fact, has made it mandatory for the States having scheduled areas to make specific provisions for giving wide-ranging powers to the tribes on the matters relating to decision-making and development of their community. A centrally-sponsored government scheme of ashram schools exclusively for ST children from elementary to higher secondary levels was initiated in the 1970s. But the poor quality of education in ashram schools, however, has undermined confidence in education as a Agencies – UNDP, UNICEF, UNESCO, ILO and UNFPA – a community based primary education vehicle for social mobility.

The Janshala Programme is a collaborative effort of the Government of India (GOI) and five UN programme, aims to make primary education more accessible and effective, especially for girls and children in deprived communities, marginalised groups, Scheduled Caste/Scheduled Tribes/minorities, children with specific needs.

Suggestions

Some suggestions for improvement of tribal education are as follows-

9. Literacy campaign - Proper awareness campaign should be organized to create the awareness about the importance of education. Extensive literacy campaign in the tribal dominated districts may be undertaken on a priority basis to literate the tribal.
10. Attitude of the tribal parents - The attitude of the tribal parents toward education should be improved through proper counseling and guidance.
11. Relevant study materials in local languages - All study materials should be supplied in local languages of tribes
12. Appointment of Local teachers and female teachers - It is suggested to appoint more tribal teachers and female teachers in the tribal areas. The ecological, cultural, psychological characteristics of tribal children should be considered carefully by the teachers in tribal areas.



13. Stipends and various scholarships - Since higher education among the tribes is less, special ST scholarships should be provided to the tribal students perusing higher education, particularly in medical, engineering, and other vocational streams.
14. Residential schools - More residential schools should be established in each states and districts and extended up to PG level in tribal areas.
15. Social security- Social security of students, especially of adolescent girls is of great concern in residential schools.
16. Proper Monitoring - Higher level officials should check the functioning of schools frequently relating to the teaching methods, working hours, and attendance registers.

Conclusion

Education is the key to tribal development. Tribal children have very low levels of participation. Though the development of the tribes is taking place in India, but the pace of development has been rather slow. If govt. will not take some drastic steps for the development of tribal education, the status of education among tribes will be a story of distress, despair and death. Hence time has come to think it seriously about tribal education and inclusive growth. So, there is an urgent need for various govt. interventions, planners and policy makers to address this problem and allocate more funds in the central and state budgets for tribal education. Easy access and more opportunities should be provided to the tribal children in order to bring them to the mainstream of economic development.

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ROLE OF PANCHAYAT RAJ INSTITUTIONS IN IMPLEMENTATION OF RURAL DEVELOPMENT PROGRAMMER

MS. DEEPASHRI .B.K, MS. LAKSHMI .T

2nd year M.A in Economics

Jnanangotri, P.G. Centre, Chitradurga

ABSTRACT

Panchayath Raj institutions have been assigned the most important task of rural development this institution is back bone of the Indian villages. Since the beginning of the recorded history. Panchayath raj was a pious dream of our great leader and father of the nation mahatma Gandhi who wanted to strengthen the democracy at the grass roots level by this system.

Panchayath have mandate to make plans and implement them in areas of small scale industries, food processing industries, khadi and cottage Industries, there industries require proper planning and financing with co- ordination among central, state & panchayath level bodies it will help in realizing the full potential. Panchayath raj is a three tier system of administration for the development of rural areas. With the gram panchayath at the village level the panchayath samiti at the block level and Zilla parishad at the district level.

It has been introduced to provide a bold and imaginative leadership for all round development of the village community. As the economic uplift of the community cannot be entrusted to any other organization than the one represented by the village people themselves, the role of the Panchayath raj institution in the rebuilding of rural india becomes inevitably important. The Panchayath raj movement was launched in the state on 2 October 1961.

Key words: Panchayat raj, Rural development, Rural development, Decentralization of power, Devilment of financial

INTRODUCTION

Forming a part of Indian customs and traditions, the institution of gram panchayats in the village is as old as Indian history. Panchayat system is well entrenched in the very mind and thinking of Indian villagers. "God lives in five" is still a well admitted doctrine of the village community especially in the-

In the olden days panchayats had been wielding a great influence upon the village life economic, social and political there were full fledged miniature autonomous republics, the details of the working of the panchayats in the villages of this district are not clearly known for want of records, but the panchayats in the villages of this district did exercise sufficient revenue, Judicial, municipal and administration, if has 3 levels: village, block and district.



REVIEW OF LITERATURE

Ashok Mehta Committee (1978) was set up to enquire into the working of the panchayati raj institutions and to suggest measures for strengthening them soon to enable centralized planning and development in order to be effective. The committee suggested the formation of structure, functions and utilization of financial, administrative, and human resources on panchayati raj institution should be determined on the basis of emerging functional necessity of administration of rural development.

B.S Bhargava(1972) has discussed issues and problems in regard to panchayati raj movement in the country in general and Karnataka in Particular. Efforts have been made to discuss major recommendation of the Ashoka Mehta committee with a view to highlight issues and problems of great significance in reforming panchayati raj. finally suggested the three is a need for rural development to strengthen the rural infrastructure for development, faith in panchayati raj and timely elections to bodies.

S.P. Jain (1999) has emphasized the need for action plan for awareness generation about working over the years that the performance of the gram sabha has suffered due to lack of awareness among the people about the concept and utility of the institution of gram sabha, and their own role in making it successful. Any effort directed towards strengthening this institution, therefore, requires a very sessions action plan for awareness generation about various aspect of working of gram sabhas among the people”.

OBJECTIVES OF THE STUDY

1. To understanding the working of panchayat raj institution in rural development
2. To study the impact of functioning the Panchayath raj institution in rural development
3. To identify the problem in implementing rural development program e
4. To give suggestion for the better implementation of policies and development

SIGNIFICANCE OF THE STUDY

The significance of the work of the work lies in analysis of role of the panchayath raj institution in rural development the importance of the work is that it that focuses on various rural development Programmes acquired a high degree of performance in this planes documents. It also helps the process of people participation in development programmers.

METHODOLOGY

The required data for the study has been collected Secondary data.

Secondary data

Secondary data ate not originally collected but rather obtained from published or unpublished sources , and which has processed previously and collected by some organization secondary data has been collected through journals, magazines, newspapers, text books, thesis and internet.



LIMITATIONS OF THE STUDY

The present study is confined only to the role of Panchayath Raj institutions in rural development in Karnataka. It deals only with nature, growth in general & role of the Panchayat Raj institutions in rural development in Karnataka. However this study discusses in brief role of leaders and their attitude at local level.

DECENTRALIZATION & PANCHAYATI RAJ INSTITUTIONS (PRIS)

It is more than seven years since the constitution 73rd Amendment art 1992 came into force most of the panchayati Raj institutions (PRIs) Constituted under the new art are completing their first five year tenure. Therefore, it is an appropriate time for appraising the functioning of the PRIs in different status so as to reflect on emerging trends and to identify the impediments that have emerged in the process of democratic decentralization.

VILLAGE LEVEL PANCHAYAT

It is called a panchayat at the village level. It is a local body working for the good of the village, the number of members usually ranges from 7 to 31; occasionally, groups are larger, but they never have fewer than 7 members. The block level institution is called the panchayat samiti, the district level institution is called the zilla parishad.

Departments

The common departments in the Samiti are as follows:

1. General administration
2. Finance
3. Public works
4. Agriculture
5. Health
6. Education
7. Social Welfare
8. Information Technology and others.

There is an officer for every department. A government appointed block development officer is the executive officer to the samiti and the chief of its administration the department of implement schemes for the development of agriculture.

FUNCTIONS OF PANCHAYATI RAJ INSTITUTIONS (PRIS)

Establishment of primary health centres and primary schools.

1. Supply of drinking water, drainage, construction/repair of roads.
2. Development of cottage and small-scale industries and opening of co-operative societies.
3. Establishment of youth organizations.
4. This matrix summarizes the work done by various PRI support organizations in India each



5. Organizations efforts are categorized by activity focus to and by sector focus. For the most part,
6. Organizations do not fit a specific activity focus to a particular sector but instead use a variety of
7. Approaches across sectors. Brief descriptions of activity and sector focuses follow.

POWER AND RESPONSIBILITIES OF PANCHAYATIRAJ (PRIS)

According to the constitution, panchayats shall be given powers and authority to functions as institutions of self government, the following powers and responsibilities are to be delegated to panchayats at the appropriate level:

- a. Preparation of plan for economic development and social justice.
- b. Implementation of schemes for economic development and social justice in relation to 29 subjects given in eleventh schedule of the constitution.
- c. To levy, collect and appropriate taxes, duties, tolls and fees.

ROLE OF PANCHAYATS IN SOCIAL MOBILIZATION AND PARTICIPATION FOR DEVELOPMENT:

Panchayati Raj system has provided avenues for facilitating people's participation at the grass root level in the following ways.

- a. Grain Sabha will provide an open forum for discussion on various village level development activities there by ensuring peoples participations.
- b. Representation of weaker sections in the decision making process.
- c. Empowering rural women through are induction of 1/3 reservation in the panchayati Raj bodies.

DEVELOPMENT OF VILLAGE THROUGH PANCHAYATI RAJ INSTITUTIONS (PRIS):

Panchayati raj institutions are the backbone of village/rural development which inculcate the sense of care of rural development and rural management for sustainable development. The various types of programmes for rural developments such basic primary education, health centres, cottage industries, agriculture development, and agriculture marketing, transportations and others village developments work under panchayatraj system/village developments authority. Panchayatiraj institutions also work for the rural development and protection of environment panchayati raj institutions play a vital role in development of village especially primary education. Education is an important tool which cultivates the sense of responsibility among the people towards rural development, how to develop the village and its surroundings and how to sustain the village development.

RURAL DEVELOPMENT PROGRAMS IN INDIA

1. Bharat Nirman:-

Bharat Nirman, launched in 2005-06 by the govt to provide basic amenities and infrastructure to rural India has six components irrigation, roads, housing, water supply, electrification and telecommunication connectivity.

This plan aims to supply telecommunication facilities to remote areas of rural areas. It aims in increasing the rural telecommunication facilities by 40% (2014) it also aims to supply broadband and



Bharat Nirman Seva Kendras in 2.5 lac Panchayats. There are 66,822 villages which are still left to be covered. The Karnataka State Percentage of Rural teledensity is 14.36 in 2009, and 34.26 percent of rural teledensity in 2011.

2. Indira Awas Yojana (IAY):-

The IAY is one of the six components of Bharat Nirman During 2012-13 as against a physical target of 30.10 lakh houses. This centrally sponsored scheme was introduced during 1989-90 for rural homeless people who are below the poverty line. 60 percent of the target is earmarked for SCs/STs, 15 percent for minorities and remaining 25 percent for general category of people.

Since the inception of this scheme, still 31, December 2012, 301 lakh houses have been constructed. As per the enhanced unit cost of Rs.1.20 lakh, from 2015-16, subsidy from the centre works out to Rs.35000 and Rs. 85000 is to be borne by the state.

During the last eleven years (from 2004-05 to 2014-15) 8,40,038 houses have been constructed under the scheme.

3. Pradhan Mantri Gram Sadak Yojana (PMGSY):-

The PMGSY was launched in December 2000 as a fully funded centrally sponsored scheme with the objective of providing connectivity to the eligible unconnected habitations in the core network with a population of 500 persons and above (as per census 2001) in plains areas and 250 persons and above in hill states, since inception, projects totaling about 4,74,584 km of road to connect 1,26,176 habitations have been cleared with an estimated cost of Rs. 1,42,946 crore including upgrading.

During 2012 a total of 3,63,652 km road length has been completed and new connectivity has been provided to over 89,382 habitations by the states, work on a road length of about 1,07,739 km is in progress. 82 percent were already connected by December 2017 and work-in progress on the remaining 47,000 habitations was on track for completion by March 2019.

4. Rural Water Supply Programme:-

Rural water supply projects for providing drinking water supply facilities in rural areas of the state providing safe drinking water supply is included 20 point program and the targets are fixed for coverage of habitations. About 73.91 percent of rural habitations are fully covered under the provision of safe drinking water provision of at least 40 liters per capital per day of safe drinking water, during the eleventh five year plan, the coverage up to 31 March 2012 was 6,65,052 (83.23 percent). Rural drinking water supply increased considerably under Bharat Nirman from Rs. 4,098 crore in 2005-2006 to Rs. 10,500 crore in 2012- 13. Census 2011 reported that 84.2 percent rural households as having improved drinking water source with tap water, hand pumps, and covered well constituting the major source.

5. Central Rural Sanitation Programme or Total Sanitation Campaign (TSC):



According to census 2011, only 32.7 percent of rural households have latrine facilities. The TSC renamed the Nirmal Bharat Abhiyan (NBA) Aims to transform rural india into 'Nirmal Bharat' by adopting a community saturation approach and achieve 100 percent access to sanitation for all rural households by 2022, Allocation for the NBA has increased from Rs. 1500 crore in 2011-12 to Rs. 2500 crore in 2012-13.

Since 1999, over 8.97 crore toilets have been provided to rural households under the TSC/NBA. A total of 12.5% lakh school toilet units and 4.24 lakh anganawadi toilets have also been constructed with increasing budgetary allocation and focus on rural areas, the number of households being provided toilets annually has increased from 5.96 lakh in 2002-03 to 88 lakh in 2011-12 in the year 2012-13 more than 27 lakh toilets have been provided to rural households. A total of 28,002 gram panchayats, 181 intermediate panchayats and 13 district panchayaths have been awarded the Nirmal Gram Puraskar (NGP) in the last seven years.

6. Integrated Rural Development Program:-

Implementation of the IRDP Provided income generating assets and self – employment opportunities to BPL families in the village since the last few years. Most of the families purchased assets belonging to the primary sector. These included pack animals, cows and mithuns and pigs, some beneficiaries set up shops. There is not much scope for the secondary sector activities in the area, majority of the beneficiaries was, of course, found happy with their new assets that have increased the flow of income to the family. This activity has created not only self – employment for the etc. beneficiary but also wage employment opportunities for a few others.

7. DDP watershed Development Programme:-

The objective of each watershed development project is to promote the economic development of the village community which is directly or indirectly dependent on the watershed and to encourage restoration of ecological balance in the village. It also includes development of Agricultural lands, Horticulture, grassland, forest land soil and water conservation measures, creation of water resources etc. It is a 4/5 years project and during these period funds amounting to Rs. 30 lakh for one watershed development .

Project are allocated for different components (works, training, community organization, entry point activity and an area of 1250 Acres (Approx, 500 hectare) is covered under this project.

8. Swarnajayanti Gram Swarozar Yojan (SGSY):-

This programme was launched in April 1999. The families living below the poverty line belonging to rural areas are assisted under this programme – individually as well as in groups (self help group), funds to be received under the scheme are shared by centre and state Government in the ratio of 75:25 rations. Assistance is provided for income generating activities. After 6 months of the formation of a Self Help Group Rs. 10,000/- is provided as revolving fund and after completion of 2nd grading (one year) subsidy @ 50% subject to maximum of Rs. 1,25,000/- is provided to a Self Help Group.



9. Mahatma Gandhi National Rural Employment Guarantee Act (MGNREGA):-

Mahatma Gandhi National Rural Employment Guarantee Act (MGNREGA) is the renamed Scheme of national Rural employment guarantee act which was enacted by the parliament as an Act no. 42 of 2005. The Act provides a guarantee for rural employment to households whose adult members volunteer to do un-skilled manual work not less than 100 days in a financial year in accordance with the scheme made under the act.

10. Sampoorna Grameen Rojgar Yojana (SGRY):-

Sampoorna Grameen Rojgar Yojana was launched on 25th September 2001, by merging the ongoing schemes of EAS and the JRY. This is a centrally sponsored wage employment scheme, implementation of which will be done through Panchayati Raj institutions (PRIS). The scheme has the objectives:

- i) To provide food security.
- ii) To provide additional wage employment in rural areas.
- iii) To create durable community, social and economic in fracture in rural areas.
- iv) Special emphasis to provide wage employment to women, scheduled caste, scheduled tribes and parents of children with drawn from hazardous occupations.

SUGGESTIONS AND CONCLUSION

Panchayath Raj institutions have been playing an important role in order to monitor rural development programmes, these institution have been helpful in identifying real beneficiaries in order to get maximum benefits out of various schemes. Panchayati Raj Institutions in India there are need to the elected representatives of the Panchayats should exercise superiandance and control over government officials. The gram sabhas should be fully involved in the plan formulation, implementation, monitoring and evaluation of the development works to be undertaken by the gram panchayats. The NGOs of repute may be arrigned the job of creating awareness among the members of gram Sabha. The presence of the women should also be ensured in particular. Since woman for the first time have entered into panchayati Raj politics at a large scale, proper training for them is highly essential.

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Feministic Ideologies in the Novels of Shobha De with special reference to “The Second Thoughts” and “Sisters”.

B K Manjunath

Research Scholar & Assistant Professor

Department of English

Govt First Grade college, Harihar,

Davangere, Dist, Karnataka 9945974390.

E-mail: bkmhrr1974@gmail.com

Abstract:

Shobha De is one of the great Indian Feminist writers. Who is always at the top of discussion in critic's world, She has written many novels. Among such novels, the most considerable novels are Socialite Evenings, Starry Nights, Sultry Days, Sisters and Second Thoughts. Feministic Ideologies are main aspects of her writings. Women were happy under their protective veils and enjoyed their due respect, but the structure of the society has changed due to different political and social ideologies; women were scorned, insulted and humiliated in the process, so she herself labeled as feminist, feminism is an offshoot of western, Women liberation movement and looked down it as a sacrilege of tradition. Feminism has no apt definition.

Key Words: Self-identity, Feminism dawn of total freedom, legitimate and illegitimate, reality and imagination

Introduction:

Shobha De is one of the contemporary novelists, who presents the modern Indian woman at the center of her fiction, who is bold, daring and ambitious. It is the image of this new woman and the metro life of Mumbai that Shobha de presents in all her novel. Shobha De was born in Maharashtra in 1948 and graduated from St Xavier's College, Bombay. She had psychology in her degree course. She began a career in journalism in 1970 in the course of which she founded and edited three popular magazines namely Stardust, Society, and Celebrity. At present, she is a freelance writer and columnist for several newspapers. Presently she lives in Mumbai with her husband Dilip De and six children.

Feminist movement in the west has influenced on Indian thought, the oppression and vacant feeling of women lay buried, unspoken for many years has now given expression to consciousness. Sexual exploitation and getting burnt for the sake of dowry is the time for women to unite and strive towards to set a goal for men and women to enjoy equal status. The women's problems in Indian society in totally different from that of west. Lower middle class, rural based women who contribute their labor for agriculture and industrial production are illiterate and bound by superstitions.



A few upper class are aristocratic and the rest are neo rich, who are the first generation educated have leisure and money, they can digest homogeneous nature of metropolitan culture. Homogeneous nature of metropolitan culture. A sense of continuity between east and west is converted by the topical word socialite. A person prominent in fashionable society.

Sisters, Deals with the psychic conflict in liberated women, the protagonist who is caught between personal self and societal self. This novel focuses the inner turmoil of protagonist about corrupt world of business and interesting emotional bond between two sisters, who involved in rivalry. The novel thus focuses as much as the seamy side of the business life the inner turmoil of the protagonist corrupt world of big business appears as total an interacting story of two wealthy and lust are involved in an ending rivalry. Millika (miki) encounter a woman who struggles against constraints of being a woman and finally completes herself.

Mallika a protagonist compelled by the death of her parents in air crash to leave America and to move towards Bombay to take a charge of her father's industries. Which is on verge, on her 20th birthday was there month away; her responsibilities can deprive all her personal freedom, fear of losing colourful life and first taste of her life in America. Having learnt that Alisha her father illegitimate child. Mikki feels to make her as business partner this made sense of solace .she strengthened morally.

In reality Mikki has human values that prompt to establish Alisha as her sister. Shannay her cousin advised to save the verging industries from going bankrupt, , Mikki decides to take financial assistance from Navin. Navin puts this responsibilities his mother's hand but she rejects to help her, so in order to save respect of her father she accepts for engagement with Navin but she failed. Makki meets middle aged Binny gets into wedlock as an progressive educated America,she enjoyed with him discovering aspects of her owe security. Later, she cannot tolerate Biny's indifferent behaviour in her life it becomes a veritable hell.All her property transferred to Binny, he does not like to be a partner as both in life & bu siness. He characteristically out spoken that she should stay at home & to look after him as perfect house wife, no office going.Millk's situation in the navel throws light on the harsh realities of patriarchal society. Ironically she never thinks of a life beyond material bounds, it is her dream to be both India wife & responsible social being that gives the moral dimension of novel. She returns rebellion. All her efforts failed to mend or change her husband. But unfortunately meets accidental death along with the illegitimate family. Mallika as a butterfly turned as matured women Alishas hated Mallka for as she had the sense of the being negated by are father. Mallika was once insulted by Navin, but Alisha had some contact with Navin for that Mallika was misunderstood about Alisha. Ironically Mallika & Alisha reconciled by the death of her mother. Both sisters realising the need to get together, The Rivalry and Emotional bond is the structure of the novels, a cinematic, complex human situations.

The Second Thought is DE's masterpiece, Maya female protagonist, It is explosive tale of love betrayal, hollowness and hierocracy, the novel focuses on hollowness of Indians marriage middle class girl Calcutta. Rajan a handsome American bank representative married Maya ideal women, Rajan appreciates her mother an ideal women, by that he insults his wife Maya These words of Rajan upsets Maya Rajan is not honest towards his wife.



Maya experiences four days clumsy honey moon at Mahabaleshwara hill resorts, she found him that he shared bed with other women he tried it didn't work. Maya is in love making mood Rajan asked her to her wait, He can't. whether she have patience. He asked her to stop behaving like cheap women, he called her as prostitute. This incident makes the reader to understand Maya's plight sympathetically, Maya needs someone be a partner of life. She turns to wards to Nikhil a college going boy, a good looking confident sportive .Maya not a cheap women, she really good at heart. Her wedding with Rajan was blunder on her part.

Rajan tries to restrain Maya's freedom, not to mix with other women and do any other job. Literary critics agreed that the title of the novel is apt, the second thought of Maya's relationship with Nikil, De's exploration of new horizons is really wonderful. She denied to listen to the song of Nikil to listen because of shyness. Nikil worked as post man intended to meet Maya and he helped her in washing cleaning, polishing in her home in the absence of her husband in which Maya feels comfort.

When Rajan was on official trip both these Maya and Nikil enjoyed by riding to Malabhar hills, mutually both are made for each other. He used the flattery to carve a feel of love in her heart, Nikil calls her for movies, she feels shy because of neighbours at lost she marries Nikil

Conclusion:

The Indian writing has achieved autonomous status gradually ever since the nineteenth century both men and women writers began contributing for the artistic development of literary works written in English. Indian women novelists have concentrated on women's problems in their works and have given vent to a new approach to and consciousness of the emerging phenomenon. But there are some Indian writers in English who have expressed their revolt against men and their authority. This may be called feminism The structure of the society has changed due to different political and social ideologies; she was scorned, insulted and humiliated in the process, so she herself labeled as feminist, feminism is an offshoot of western, Women liberation movement and looked down it as a sacrilege of tradition. Feminism has no apt definition.

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Strategies of women empowerment

Madhuri H M

3rd BA, EHS [optional English]

GVT. ARTS COLLEGE [AUTONOMOUS] CHITRADURGA

9353051829

Madhuriputtij12@gmail.com

Abstract

Women empowerment is the process for development of women in society. The exploitation of women is the common tendency from ancient time to till now. Women were denied in opportunity to make their own decision of their own life. She has been exploited in every field. The upliftment of women in all the fields as taken under the program of women empowerment. Women are also a member or part of society. Women has not been treated as the same as man, women is under the control of man in every stage of her life and leading her life as the dependent on male. The empowerment of women are now programming like Feminism which work for the welfare of women. Feminism is not against man but it works for the welfare of women and for improving the mentality of our men. Even in the field of working area women still facing problems like sexual and physical harassment. There is no safety for women. The salary paid to the work of men and women is not equal, man is receiving more salary than women even they both work for same amount of time. Feminism program is now approaching women to come out and to achieve something in her life and to solve their problems. Prostitution is also one of the major problems facing by women. Feminism is working for those women who are in problems. The welfare programs are working towards women progress. Some evil practices are taken place in rural areas like devadasi system which has been solving and child marriage is now been reduced and also widow remarriage has been encouraged. Sati system is completely abolished. More importance to women education and protection should be provided in working sector. Killing of infant baby is completely banned. Hence the present research article focusing on the various strategies of women empowerment also discusses about problem and give equal opportunities.

Introduction

The development of women in all the field of society is done by the programs of women empowerment. But still some women's and not coming out and they still have a fear of society. By the name of culture and tradition the members of family are not sending there girls out of their home. People of rural says that women is meant to work in home doesn't have any freedom to go out coming of the home. The great scholar Manu says that "women is not meant for freedom". Government of India is producing so many facilities to the progress of women. Like 1974 report of 'TOWARDS ERUALITY', that put status of women forcefully on the national agenda by arguing that the position of India had decline. A group of organisations like All India Democratic Women's Association (AIDWA), Center for Women's



Development Studies (CWDS), All India Coordination Committee of Working Women (AICCWW), National Federation of Working Women (NFWW), Joint Women's Programme (JWP), even in UNO there so many programs are taken for women such as in 1947- Independence women commission, 1975- International year of women, 1976-Women studies newspaper, and other programs and taken as progress but still women are facing problems.

What is women empowerment and the concept of empowerment

In simple words, empowerment is given power. Power is the keyword of the term empowerment. According to the international Encyclopedia (1999), power means having the capacity and the means to direct one's life towards desired social, political and economic goals or status. Power means control over material assets, intellectual resources and ideology. In Webster's English dictionary, the verb empower means to give the means, ability and authority. Empowerment is a multi-dimensional social process that helps people to gain control over their own lives and in their society, by acting on issues that they consider as important. Empowerment occurs within sociological, psychological and economic spheres and at various levels such as individual, group and community and challenges our assumptions about the status-quo, asymmetrical power relationship and social dynamics. Empowerment implies a state of mind and attitude of a person. It is a process through which people or communities increase their control or mastery of their own lives and the decision that affect their day-to-day life. Awareness is a necessary part of empowerment. Awareness of rights is required for a person to develop his capacity of self-control, self-strength and self-reliance and to build freedom of choice and action. Empowerment is about change, choice and power. It is a process of change by which the individual and groups with little or no power gain the power an ability to make choices that affect their lives.

History of women empowerment

India in ancient time like Ahalyabai, Razia Begum, Jhansi Rani Lakmi Bai (manikarnika) kuttur Rani Chennamma etc, were the great women's of our nations. They were rare and remarkable in nature. In Vedic period like rig Veda has been written by some of the women writes like Gargi, Mitreyi. They are also example of the ancient period great women who were been treated as equal to men in their society. After some years later then end of Vegas and even Veda period some of the society did not give much more impartments to women. Women faced so many problems like there was rise of sati system and there no permeation for widow remarriage child marriage wasencouraged more there society.

Then after the arrival of Muslim rulers to India the condition of women was entirely bad they had been treated as a thing to use for their needs. In their period the great women name called padmavti wife of Ratan Singh had been presented herself to fire instead of surrendering to Muslim ruler. The country under the Muslim the entire Indian wealth was been taken away for them.

In the period of reformist movement some great peoples like Raj Ram Mohan Roy. He revolted against the women. Child marriage and polygamy too were opposed by him. He worked for gender equality and encouraged for widow remarriage. He was attacked by the orthodox Hindus when he began a vigorous



campaign against sati. William Bentinck banned the practice of sati in 1839 with his support. Dr Athmaram Pandurang condemned child marriage encouraged inter caste marriage, widow remarriage. The prarthana samaj opened many orphanages, national school and homes for widows. Then he started first girl's high school at Poona in 1884. Gopal Ganesh Agarkar supported widow remarriage equal status to women and widow home at Poona. Dhando Keshav Karve married widow some orthodoxy opposed him and he also established S N D T University for women. The establishment of women's university in Poona. In Sathya Shodhak Samaj by Jyotiba Phule one of the member of the samaj called Tarabai Shinde, was first dalit women who wrote 'Stri Purusha Tulna'. In it she asked the women to reject the meaningless tradition and demand equal treatment from men. Then Annie Besant Theosophical Society says soul has no gender and men and women are equal.

Five year plan for women's

India after the independence there were so many programs taken for the progress of women in the country the five year plan was also includes the progress of women. The first five year plan (1951-1956) concerned. The central Social Welfare Board (CSWB) undertook a number of welfare measures through the voluntary sector. The programmes for women were implemented through the National Extension Service Programmes through community Development Blocks. Second

five year efforts were geared to organise "mahila mandals" (women's plan (1956-61) group) at grass-root level to ensure better implementation of welfare schemes. Third, Fourth, Fifth they accorded

high priority to women's education. Measures to and other Interim improve maternal and child health services, and supplementary plans (1961-74) feeding for children, nursing and expectant mother were also introduced. Sixth five year plan this is regarded as a landmark in women's development.

The plan (1980-85) adopted a multidisciplinary approach with a three-pronged thrust on health, education and employment of women. Seventh

five year Development programmes for women were continued, with the plan (1985-90) objective of raising their economic and social status and bring them into the mainstream of nation development. A very significant step there in was to identify and promote "beneficiary- oriented programmes" which extended direct benefits to women. Eight five year it attempted to ensure that the benefits

of development from plan (1992-97) different sector did not bypass women. Special programmes were implemented to complement the general development programmes. The flow of benefits to women in the three core sectors of education, health and employment were monitored and participants in the development process with reservation in the membership of local bodies. This approach of the Eighth plan marks a definite shift from 'development to empowerment' of women. ---Ninth five year plan (1997-

2002) a) empowerment of women and socially disadvantage group such scheduled castes, scheduled tribes and other backward classes and minorities as agents of socio-economic change and development. b)

Promoting and development people's participatory institutions like panchayati raj institutions, cooperatives and self-help groups. c) Strengthening efforts to build self-reliance. d) The convergence of

services from different sectors. e) A women's component plan at the central and state level. Tenth five year plan was formulated to ensure requisite access plan (2002-2007) of women to information, resources

and services, and advance gender equal goals. Eleventh five year plan proposes



to undertaken special plan (2007-2012) measures for gender empowerment and equality. The ministry of women and child development would make synergistic use of gender budget and gender mainstreaming process.

Reason for empowerment

Kamela basin (1992) asked a question- why women need to be empowered. According to her sustainable development has to be women centred.

- It means recognizing women contribution and development knowledge.
- It means helping women fight against their own feelings of inadequacy and inferiority.
- It means enhancing their self-respect and self-dignity.
- It means women controlling their own bodies.
- It means women becoming economically independent and self-reliant.
- It means women controlling resources like land prosperity.
- It means reducing and strengthening women's group and organizations.
- It means promoting equalities of nurturing. Varing gentleness etc.

Characteristics of empowerment

- Women empowerment is giving power to women; it is making women better off.
- Women empowerment enables a great degree of self-confidence and sense of independence among women.
- Women empowerment is a process of acquiring power for women in order to understand her rights and to perform her responsibilities towards oneself and other in a most effective way.
- Women empowerment gives the capacity or power to resist discrimination imposed by the male dominated society.
- Women empowerment enables women to organize themselves to increase their self-reliance.
- Women empowerment provides greater economy to women.
- Women empowerment means women's control over material assets, intellectual resources and ideology.
- Women empowerment challenges traditional power equation and relation.
- Women empowerment abolishes all gender based discrimination in all institution and structure of society.
- Women empowerment is a process of creating awareness and capacity building.

Education of women

Education to women is the powerful instrument of changing their position in the society. Education also brings about reduction in inequalities and also acts as a means to improve their status within the family. In lording to encourage education of women at all level and to dilute gender bias in the provision and acquaintance of education, school, collages and even universities were established exclusively for women



in the state. To bring more girl children into the main stream of education, government has been providing a package of concessions in the form of free supply of books, uniform, boarding and lodging for hostilities, mid-day meals, scholarships, free by-cycles and so on. As result the women education rate has been increased in India. Highest literary states in India.

Literate population	N u m b e r	%
M a l e s	339,969,048	7 5 , 8 5
F e m a l e s	226,745,947	5 4 , 1 6
B o t h s e x e s	566,714,995	6 5 . 3 8

Constitution of India guarantees

- Equal before law for women (article 14)
- The state not to discriminate against any citizen on grounds only of religion, race, caste, sex, place of birth or any of them (article 15(1))
- The state to make any special provision in favour of women and state to make any special provision in favour of women and children (article 15(3))
- Equality of opportunity for all citizens in matters relating to employment or appointment to any office under the state (article 16)
- The state to direct its policy towards securing for men and women equally the right to an adequate means of livelihood (article 39 (A)); and equal pay for equal work for both men and women (article39(A))
- To promote justice, on a basis of equal opportunity and to provide free legal aid by suitable legislation or scheme or in any other way to ensure that opportunities for securing justice are not denied to any citizen by reason of economic or other disabilities (article39 A); and equal pay for equal; work for both men and women (article 39(B))
- the state to make provision for securing just and humane condition of work and for maternity relief (article 42)
- the state to promote with special care the education and economic interests of the weaker sections of the people and to protect them from social injustice and all forms of exploitation(article 46)
- the state to raise the level of nutrition and the standard of living of its people and the improvement of public health (article 47)
- to promote harmony and the spirit of common brotherhood amongst all the people of India and to renounce practices derogatory to the dignity of women (article 51(A) (E))
- not less than one-third of the total number of seats to be filled by direct election in every panchayat to be reserved for women and such seats to be allotted by rotation to different constituencies in a panchayat (article 243D (3))
- Not less than one-third of the total number of offices of chairpersons in the panchayats at each level to be reserved for women (article 243 D (4))



- Not less than one-third of the total number of seats to be reserved for women and such seats to be allotted by rotation to different constituencies in a municipality (article 243 T(3))
- Reservation of offices of chairpersons in municipalities for the scheduled castes, the scheduled tribes and women in such manner as the legislature of state may be law provide (article 243 T(4))

Legislations and laws for women

- Equal remuneration Act of 1976-provides for equal pay to men and women
- Hindu marriage Act of 1955
- The marriage (amendment) Act 2001
- The immoral traffic (prevention) Act of 1956-sexual exploitation of men and women
- Dowry prohibition Act of 1961 child marriage restraint Act of 1976
- Medical termination pregnancy Act of 1971
- Indecent representation of women (prohibition) act of 1986 and the commission of sati (prevention) Act 1987
- The protection of women from domestic violence Act, 2005

Most of famous women of India

N	a	m	e	s	T	h	e	i	r	a	c	h	i	e	v	e	m	e	n	t	s	Y	e	a	r	
1	Anandubai	Gopalrao	Joshi	First	Indian	female	physician	1	8	8	8															
2	Mother	Teresa	First	women	win	noble	peace	prize	1	9	7	9														
3	Bachendri	Pal	First	Indian	women	summit	mount	Everest	1	9	8	4														
4	Harita	kaur	deol	First	women	pilot	to	fly	solo	in	the	Indian	air	force	1	9	9	4								
5	Mary	Kom	First	women	boxer	qualified	for	Olympics	2	0	0	1														
6	Sania	Mirza	First	women	win	the	women's	tennis	association	(WTA)	2	0	0	5												
7	Justice	M.	Fathima	Beevi	First	female	judge	appointed	to	the	supreme	court	of	India	1	9	8	9								
8	Kalpan	Chawala	First	women	reached	space	1	9	9	7																
9	Pratibha	Patil	First	women	president	of	India	2007-2012																		
10	Kiran	Badi	First	women	officer	in	India.	1	9	7	2															
11	Indira	Gandhi	First	women	prime	minister	1966-1977																			



12	Arastic Saha	First indian swim across English channel.	1 9 5 9
		First female sportsperson to be awarded Shri	1 9 6 0
13	Reita Faria Powel	Indian model, doctor and beauty queen won miss world	1 9 6 6
14	Priya Jhingan	First lady cadet of Indian army	1 9 9 3
15	Saina Nehwal	First women win medal in badminton (1 st position in world ranking)	2 0 1 2

Feminism movement

Feminism refers to a series of political campaigns for reforms on issues such as reproductive rights, domestic violence, maternity leave, equal pay, women's suffrage, sexual harassment, and sexual violence. International women's day (IWD) is celebrated march 8 every year. After the socialist party of America organised a women's day on February 28, 1909 in New York, the 1910 international socialist woman's conference suggested a women's day be held annually. After women gained suffrage in soviet Russia in 1917, March 8 become holiday there. The day was then predominantly celebrated. It was adopted in 1975 by the UNO. Feminism working in all the areas of the developing progress of women in the entire world and also in India. India feminism is a program which is helping the progress of women in all the fields. Ela Bhat a trained as a lawyer, Ela Bhat is a major figure in international movements for various causes including and especially women's rights. In 1972, Ela founded the self-employed women's association of India (SEWA). She helps the position of general secretary from 1972 to 1996. Ela is a strong advocate of equality for women and girls, especially on the issue of child marriage and works towards this goal along with the elders.

Conclusion

The progress of women empowerment has been taken as a series note, that there are still some more measures which as to been benefits for women. Still there are so many villages which are not given more importance of women development in there society. Women those who live in rural area are still had not been empowered. Government has given so meanly facilities to women in India. Empowerment of women all the fields like education employment, industries, software companies and even in also political field that there are few countable women are found in political area. Now day's women education is given much importance. The ratio of women is been decreased in the record of censuses of 2011 report. A woman has to been given there educational right and right live and she should have the right to make their own life decision. Now women have got a platform to solve their problems and raise their issues. There is a change in the societal attitude towards women at the grassroots level. They are getting more respect in the society. They have now greater say in the decision-making process of the family. The patriarchal nature of our rural society is gradually changing. Women desire to get engaged in certain economically gainful activities. It is important to educate rural women especially with the help of the national literacy mission. Government should organize training programmes, camps, workshops, seminars, orientation programmes etc. Now day's women tariffing has been increasing all around the world including India.



Girls of India are facing this tremendous problem. So many countless girls have been kidnapped for these forces all around the country. So many girls has been missing and some had been dead also.to over come from these problem government should provide more protection to girls and women all around the country.

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A-SPECIAL OUT LOOK OF INDIAN TERRORISM

PRIYA. A

Ist B.A IInd SEM HSE
SJM COLLEGE FOR WOMEN
CHITRADURGA

INTRODUCTION

Terrorism is a global phenomenon. We know that and also we should know that the 'Terrorists are not born they are Made' according to their situation. Terrorism is a generate of the fear among the public. It is one of the organized activities and act of violence. Terrorism in India is a burning topic. It is nothing more that of jealousy, poverty, illiterate and poor in their society. Some terrorist are do their work for earning money, their happiness and specifically for religion.

Terrorism is one of the worst job in the world. It will affect the nation. It may aware the people lives. These are brought to our world due to argent. Some of these may happens in the past. But in now-a-day somewhat it gets avoided. Most of times terrorism happens in India due to political election. That time it might have more police security in all the areas. So it will get avoid.

Another way is education, It alone can't change the scenario of terrorism highly skilled educated people can hack the way of terrorism. But in most of the peoples mind muslin can be marked as a terrorist. Because they peoples will have more religious problem, it seems their way of customs, praying and dress sense is totally different than other religion. It is mainly for a poor person.

So guys avoid terrorism in the world is way students are best the best means if mass communication as it be their future responsible. India is the third most effected country in world by terrorism. Mainly Jammu and Kashmir, since 1989 terrorism is increasing in j and k. China and Pakistan creating three for India. Recently, Pakistan has invested in India 1500cr rupees for pelting stone, providing weapon, compel them to pelting stone. Recently Kerela was in news for ISIS.

Encyclopedia of Social Sciences:- The words terrorism, insurgency, civil war, revolution, guerilla war, intimidation, and extremism are most often interchanged ad used very loosely. What is common in all is 'violence'. Terrorism is an organized system of intimidation. It is broadly defined as "violent behavior designed to generate fear in the community or a substantial segment of it, for political purposes" It is also defined as "a method where by an organized group or party seeks to achieve its avowed aims chiefly through the systematic use of violence"

CHARACTERSTICS

Terrorism is characterized by a technique of perpetrating random and brutal intimidation, coercion, or destruction of human lives and property and used intentionally by sub national groups operating under varying degrees of stress to obtain realistic or illusory goals. The main features of terrorism

- It is against the state or community
- It is illegal and unlawful
- It aims at intimidating and creating impact of fear and panic not only for the victim but also for the people at large. Caused for the purpose of coercing or subduing.



- It has a political purpose
- It is accompanied by a feeling of importance and helplessness on the part of the masses.
- It stops rational thinking
- It leads to reaction of fight or flight
- It contains arbitrariness in violence as victim's selection is random or indiscriminate.

Terrorism is a world-wide problem. It is there in the middle-east and in most countries of Europe. Very often it is seen that terrorist groups receive money, weapons, training and guidance, from other countries and this enables them to attain a high level of performance. In the case of the Punjab terrorists, there were no doubt they were receiving training, weapons, sanctuary and other forms of material assistance from Pakistan. It was not an easy job to seal the long border completely and prevent flow of arms to the terrorists, but through strong and determined steps, thus terrorists are completely flushed out and peace is restored in Punjab.

For dealing with these terrorists, the government had to arm itself with greater powers. The anti-terrorist act passed by the parliament provides for deterrent punishment for terrorist acts. The act also provides punishment for "disruptive activities" which have been defined as any action taken to disrupt the sovereignty or the territorial integrity of the nation. Earlier, the parliament had passed laws amending the arms act to curb unauthorized access to arms and ammunition. The act lays down that possession of unlicensed or unauthorized arms in disturbed areas will entail a minimum punishment of imprisonment for a period of three years. The minimum punishment earlier provided in the act was merely six months. The national police commission, in its report, had rightly advocated the enactment of a new arms act to provide for stricter conditions for the issue of licenses and enhanced responsibilities on the part of the licensees for security and accountability of ammunition. Laws have also been enacted to prohibit the use of religious places for political purposes or for hiding and sheltering anti-social elements. Stringent punishment is to be meted out in case of misuse of a religious place.

The series of bomb blasts in Delhi and neighboring states and spate of murders of eminent personalities show how difficult it is to curb terrorist activities. The Punjab terrorists were an organized group working to achieve 'Khalistan' or a separate Sikh state under the guidance and inspiration of late Sant Bhinderwale and others like him. After "operation blue star" it was hoped that the extremist activities in Punjab would be successfully encountered, as it was through that without a protected sanctuary it would become difficult for the extremists to carry on their acts of sabotage and violence. However the assassination of late Mrs. Indira Gandhi was the direct consequence of "operation blue star". After the "operation blue star" the terrorists again re-grouped and entrenched themselves in the Golden Temple. However "the operation black thunder" was a complete success and terrorists and anti-social elements were flushed out. The sanctity of the Golden Temple was restored again.

Terrorism could not, and it cannot, be curbed by the law enforcing agencies alone. It was the tact, prudence and sagacity of the late Prime Minister Rajiv Gandhi and Sant Longowal which, after protracted negotiations, resulted in the historic Punjab accord which not only gave a knockout blow to terrorism but also saved the nation from disintegration. No doubt, the Sant paid for it with his life, but it ushered in an era of cooperation instead of confrontation in Punjab and Kashmir. However, elections have been held successfully in the state, and a popularly elected chief minister is now at the helm of affairs. The terrorists



have lost the sympathy and co-operation of the people and they stand isolated. Let us hope that the country would be entirely free from this menace very soon.

Terrorist incidents in India

Year	Number of incidents	Deaths	Injuries.
2017	966	463	702
2016	1025	340	636
2015	883	387	647
2014	860	490	776
2013	694	467	771
2012	611	264	651
2011	643	484	727
2010	661	812	659

SOURCE; Wikipedia

There are many causes to terrorism

1. Poverty.
2. Lack of education.
3. Unemployment.
4. Religious teachings
5. Neighborhood
6. Vested interests
7. Lack of Govt effort.
8. Ethnic causes:
9. Family background
10. Lack of effective tasks

EFFECTS

- ❖ Loss of money and value
- ❖ Loss of public property
- ❖ Destruction of private property
- ❖ Destruction of holy places
- ❖ Death and violence
- ❖ Disorganization of Family and Society
- ❖ Effects on community
- ❖ Imbalance of youths future
- ❖ Anti legal activities
- ❖ Increasing the smuggling and illegal tasks
- ❖ Headache to government
- ❖ Obstacle to Economic growth



REMEDIES

- The state police and its intelligence set-up:
Under India's federal Constitution, the responsibility for policing and maintenance of law and order
- The advice, financial help, training and other assistance
- Strengthen their professional capabilities
- Share with them the intelligence collected by it.
- The responsibility for follow-up action lies with the state police.
The national intelligence community:
This consists of the internal intelligence agency
- The external intelligence agency
- The Defense Intelligence Agency
- The intelligence directorates general of the armed forces.
The IB collects terrorism-related intelligence inside the country and RAW does it outside
- . The DIA and the intelligence directorates general of the armed forces essentially collect tactical intelligence
- Counter-terrorism operations in areas such as Jammu and Kashmir, Nagaland, etc, where they are deployed.
- Responsible for physical security at airports and sensitive establishments;
- The National Security Guards,
- A specially trained intervention force to terminate terrorist situations such as hijacking, hostage-taking,
- Special Protection Group, responsible for the security of the prime minister and former prime ministers.
- Paramilitary forces:
• Central Reserve Police Force and the Border Security Force,
• Which assist the police in counter-terrorism operations when called upon to do so.
The Army:
• Their assistance is sought as a last resort when the police and paramilitary

CONCLUSION

The terrorism is one of the most dangers anti legal activities. It is like a decease of leprosy. If we will control one part it will arise another part of our society. So we must control under the one umbrella. It is not an India problem it is universal problem. So all countries of the world unite and fight for the remove of terrorism along with root.

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STRATEGIES OF WOMEN EMPOWERMENT

Chaithanya .C.M.

II Bcom (IV SEM)

SJM Arts, Science & Commerce College

Chitradurga.

ABSTRACT

Women's Empowerment has been an issue of immense discussion and contemplation over the last few decades worldwide. This as an agenda has been on top of the lists of most government plans and programs as well. Effects have been made on a regular basis across nations to address this issue and enhance the socioeconomic status of women. However it has been observed that most of the policies and programs view empowerment in the economic sense only working in the belief that economic self reliance empowers women ignoring other variable like health, education literacy etc.

The prime objectives of this study is to examine the women empowerment through decision, making power not only at household level, but in all aspects. Thinking on development has shifted repeatedly over the past forty (40) years. So has thinking on women in development many strategies and policies have been implemented by political bodies. This shift in thinking coincide with a growing concern about the lack of progress observed in improving the quality of life for women viz a viz men over the past few decades . Strict implementation of the schemes and policies of women empowerment should be done for the better glory of our society. Swamy Vivekananda once said "arise away and stop not until the goal is reached". Thus our country should this be catapulted into the horizon of empowerment of women and revel in its glory.

Introduction

Women empowerment is the process of treating the women with same status with that of men in all the fields of the society. Women empowerment means this capacity to participate as equal partners in cultural, social, economic and political systems of a society. Even though the world economy has developed into global economy, in both developed and developing countries women have been suppressed in all walks of life generations.

In USA and western countries the educational and health of a woman is much higher comparatively with developing countries. still gender bias and beliefs are playing as chief obstacles for the growth of women empowerment worldwide. In India also, in spite of various laws that protect women's rights the gender inequalities are one of the highest in the world.

In simple words, women empowerment is a creation of an environment where women can make independent decisions on their personal development as well as shine as equals in society.



Status of women in India

Many laws were enacted to improve the position of women to bring back the dignity and glory of women some of these enactments were.

1. Act prohibiting the practice of sati (in 1850)
2. Cast disabilities removal Act 1850
3. The Hindu widow remarriage Act 1856
4. The special marriage Act 1872
5. The married women's property Act 1874
6. The Child marriage Act 1929
7. The Hindu women's right to property 1937
8. The Parsee marriage and divorce Act 1936.

These acts in themselves are good but since there was no matching enforcement they were largely on paper and were not reflected in the actual society.

In emerging India as far as women is concerned this factual inequality is expected to be taken care of by the paternalistic role which the state is expected to play. So at least since independence it would seem that women in India are no more prisoners of tradition, culture and history, but their destination is governed by moral, natural and written law built into our constitution.

Strategies / policies for women empowerment :-

Education for All

Educating women will make her to be in a better position and to have respect in society and family also they can better understand their rights.

Awareness

Each and every woman should be aware of female rights and their equality with men.

- Better health , sanitation facilities and hospitals especially in rural areas are essential.
- Political empowerment and adequate representation of women is necessary. Women in position of power will not only motivate others but will also work for their own rights.
- Proper Law and order enforcement is important for their safety.
- Economic empowerment increases women's agency mobility outside the home, economic independence and purchasing power.
- Eradication of violence against women. Women exploitation has become major issue so safety for women is necessary.



Conclusion :

India as a country is still recovering from years of abuse of economic suffering till now in many way women empowerment is lovely taking for the better empowerment of women there is a need to change in mind set of the people. Not just the women themselves, but the men have to wake up to a world that is moving towards equality and equality.

We have many schemes many programs for the purpose of women empowerment at every stage of administration all we need is a good system and implementation of these policies and programs then we can easily achieve women empowerment.

Swamy Vivekananda once said "arise away and stop not until the goal is reached". Thus our country should this be catapulted into the horizon of empowerment of women and revel in its glory.



A STUDY ON THE IMPACT OF DEMONETISATION ON INDIAN AGRICULTURE

* Mr. ADARSHA

2nd Year M.A. in Economics

P.G. Centre, Jnanagangotri, Chitradurga

Mob: 9663899963, E-Mail: 1995adarshm@gmail.com

INTRODUCTION

The Indian government decided to demonetize the 500, 1000 rupee notes the two biggest denomination notes. Demonetization has affected every Indian, but of has hit the agricultural sector the hardest agricultural in India accounts for 50% of the work force. Farmers who are the back bone of our national economy were severely offered by the note demonetization of which involve dated 86% of Indian currency, most of them will get loans from co-operative banks which now don't have count to supply them. So farmers cannot buy seeds, fertilizers also these things required for farming. It would few weeks to solve this issue. Till that time farmers will find out difficult. Farmers generally deal in cash and India is also largely a cash economy. The cash transactions in this economy are for more than the total number of electronic transactions done on a daily basis.

Agriculture sector this year was expected to witness high growth, about 6% amount put farmer income, after two years of poor performance due to back to back draughts, already kharif season which accounts for about half the annual crop output showed moderate to very high income on output of various crops. How even doubts have been revised about significant revival of agriculture growth this year due to effect of demonetization. As about 90% of rabi season are is put under cultivation by the end of December, some clear indications have become available to decipher the likely effect of demonetization on agriculture and prospects of achieving anticipated growth.

REVIEW OF LITERATURE

Ramesh Chand and Jaspal Singh, Agriculture sector this year was expected to witness high growth, about 6 per cent, in output and farmers' income, after two years of poor performance due to back to back droughts. Already, kharif season, which accounts for about half of the annual crop output, showed moderate to very high increase in output of various crops. However, doubts have been raised about significant revival of agriculture growth this year due to effect of demonetization. As about 90 per cent of rabi season area is put under cultivation by the end of December, some clear indications have become available to decipher the likely effect of demonetization on agriculture and prospects of achieving anticipated growth.

Sonia Goel (2018), concluded that demonetisation is likely to agricultural growth adversely and shrinks rural income and consumer Demand. It has already created a serious credibility crisis is for rural co operations. Demonetisation is unlikely to affect agriculture growth but it is likely to hit the farmers badly, unless the public procurement of pulses improves and distress sales of perishables are addressed.



Himanshu Kushwaha et.a., (2018), The move by the government to demonetise old currency and replacing it with the new one has taken the country by surprise. The move was an effort to handle the threat of illegal money, corruption, terror funding and counterfeit currency. The decision regarding demonetising the old currency was considered as a surgical strike against the undeclared money in the history of Indian Economy, it may be a move towards the cashless economy. The demonetisation is followed by a liquidity crunch in the country, banks and ATMs across the country faced severe cash shortages with detrimental effects on various small business, agriculture and transportation. Currency ban by the government of India created chaos in short-term as most people with old currency notes faced difficulties exchanging them in long queues outside banks and ATMs across India. The total value of old currency notes in the circulation was to the tune of Rs 14.2 trillion, which constitute about 86% of the total value in circulation. The black money has either been accounted by paying heavy taxes and penalties or has reached the bank accounts through direct or indirect channels. Demonetization would bring a positive impact on Indian economy as it encourages the digital mode of payment like E-wallets and apps, online transactions using E-banking, usage of plastic money etc Demonetization is beneficial for the economy in the medium to long-term.

NEED FOR THE STUDY

Interestingly villages have adopted on some ways better than cities. GOI allowing tax free deposits of any amounts for farmers have led to many of them getting 20% premium from traders when transacting. Informal credit for daily purchases and use of old notes for key inputs and selling produce have kept rural economy going. Crop planning increased 20-35%. Every week after demonetization and remained higher than last year in all weeks after November 8. But a lot depends on cash supply improving quickly in the new year.

OBJECTIVES OF THE STUDY

1. To access the impact of demonetization on agriculture.
2. To study the impact of demonetization on output crops.

RESEARCH METHODOLOGY

This study is of descriptive nature and tells about the meaning and reasons of demonetisation along with the sector-wise impact of demonetisation and positive and negative impacts of demonetisation on Indian economy. Hence makes use of secondary data. The entire study is based only on observation and documentary analysis. Furthermore, the required & relevant secondary data are collected from various Research Papers, Journals, & Publications, websites and many others. Books have also been referred for theoretical information on the topic as required.

IMPACT OF DEMONETIZATION ON AGRICULTURE

- ❖ **Agriculture:**



There are various factors impacting agriculture such as sale, distribution, marketing and transport, such factors are dominantly cash-dependent. Further, demonetisation disrupted the supply chains, this sector has severely been impacted by huge wastage of perishables. The small farmers selling their products on daily basis to the wholesale centres, mandis and to the consumers have also been impacted by demonetisation.

For the present study data from three different classes of farmers (i.e. large farmers, medium farmers and small farmers); two different class of traders from fruits and vegetables and grain markets (Wholesalers and retailers); and four different income class of consumers were collected. The results of the study are categorized into three groups i.e. impact on activities farmers; impact on activities of traders and impact on the consumption activities of the consumers.

Percentage of farmers affected in each category

Farmers Category	Sampled Respondents	Affected (%)
Large Farmers	7	28.57
Medium Farmers	18	55.55
Small Farmers	15	93.33

Source: [http://pib.nic.in/newsite/erelease.aspx?relid=0\[40](http://pib.nic.in/newsite/erelease.aspx?relid=0[40)

However, the secondary data for all India also suggested the marginal decline in Rabi sowing by 0.68 percent as compared to last year in the month of November which later exceeded the net sown area by 7.85 percent in December as compared to last year Table 4. The data on the progress of sowing of Rabi crops clearly indicate that, at the country level, there is absolutely no adverse effect of demonetization as for as sowing of major crops is concerned. There was a delay of 1-2 weeks in sowing this year in the beginning of Rabi season but it picked up pace subsequently. Normally Rabi sowing is completed on 88 percent area by 30th December. This year it has been completed on more than 91 per cent area.

Percentage of farmers whose sale of agricultural produce affected post

Farmers Category	Sampled Respondents	Affected (%)
Large Farmers	7	71.42
Medium Farmers	18	100
Small Farmers	15	100

Source: [http://pib.nic.in/newsite/erelease.aspx?relid=0\[40](http://pib.nic.in/newsite/erelease.aspx?relid=0[40)



The farmers have reported that they have faced the problems like delayed payment for produce, payment in parts, absence of aggregators in the village for a while, the absence of transportation, bumper harvest and unavailability of adequate storage infrastructure. The prices in consumer markets are higher, but in villages there are no buyers for the harvested crop. Inventories of commodities are piling up due to lack of buyers in the village market^[3]. Incidence of delay in payment to the producers in the market was also reported^[4]. However, they have managed the situation by retaining the non-perishable produce and delayed sale, sold perishables at a lower price, accepted payment in cheque, and sold perishables at debit, accepted half payment on the spot and remaining later to minimise their losses in the cash crunch period due to demonetization.

Effect on Output Growth

The situation prevailing at the end of December 2016 implies that rabi crop output will increase by 6.02 per cent over last year due to higher area sown. Lower use of fertilizer, as observed from the first point sale, can cause 1.06 per cent decline in output of rabi season. These two factors put together imply that rabi output in 2016-17 could be 4.96 per cent higher than 2015-16. Lower sale of quality seeds due to cash crunch can also affect growth but this impact is expected to be small. Other variable that can affect productivity and output growth is temperature in the forthcoming months of February and March.

Area sown in kharif season in the current year was 3.5 per cent higher than previous year. Level of productivity this year is estimated to be much higher than last year due to normal N-W monsoon rainfall in year 2016. As a result production of kharif crops this year was substantially higher than 2015-16. According to the first advance estimate for year 2016-17 the increase was 57.0% in pulses, 40.8% in oilseeds, 19.4% in coarse cereals, 6.7% in cotton and 2.8 per cent in paddy. Sugarcane production in 2016-17 is estimated to be 13.3 percent lower than 2015-16. These changes sum up to 10 percent increase in kharif output over the last year.

Based on above changes the growth rate for crop sector, which constitutes 62.3 percent of value of output of total agriculture, for the whole year is projected to be 7.48 percent, if there is no severe shock to crops during Feb –April, 2017. Livestock, which constitutes 26 percent VAO is likely have normal growth of 5.6 per cent. Fishery is projected to have at least same growth (4.8%) as last year and forestry is assumed to have negative growth of 1 per cent like previous year. The growth rate in all the four sub sectors ie crop, livestock, fishery and forestry, add up to 6.04 per cent.

The growth rate in farmers' income is projected to be slightly lower due to drop in prices of perishables during the months of November and December. The net effect of fall in prices on farmers' income is estimated to be -0.26 per cent. Factoring this change, farmers' income in year 2016-17 is projected to witness increase of 5.8 percent in real terms.

The above discussion shows that growth story of agriculture is in-tact as demonetization is found to cause small and insignificant effect on growth of output as well as farmers' income. Agriculture, which is largest informal sector of Indian economy, has shown strong resilience to effect of demonetization.



Short Term Impact And Long Term Impact

Short term impact

The farmers are classified on the aspect of demonitization:

- ❖ Farmers with KCC/Agri Loan account
- ❖ Farmers with no KCC/Agri Loan account

Long term Impact

Agricultural sector is still lacking behind in terms of innovation and irrigation. It is often seen that innocent farmers are exploited by the intermediaries. It is to be seen in future what Modi's government has in place for farmers in the future. Some of the impacts on presumptions would be:

- ❖ With recovery of black money likely to be in billions, the government can invest in the agricultural infrastructure.
- ❖ The rates of interest on loans are likely to fall. It will depend on how much the government does make recovery.
- ❖ Out of the money, the irrigation project can be financed.

The government should try to reach out to the farmers of rural areas also. Otherwise, we might see rise in prices of the commodities. So, in a nutshell, the farmers in rural areas being distantly linked with banking channels will be hit hard.

The Hardest Burnt Of Demonetisation For Farmers

1. Farmers were unable to purchase inputs like certified HYV seeds from market. They were using old seeds from the last year harvest and not purchasing quality seeds from market. This will adversely affect crop yields despite good monsoon this year.
2. Farmers suffered a setback due to nationwide cash crunch and a collapse in the demand for vegetables in wholesale markets
3. Fruit and vegetable farmers were badly hit. They need cash on daily basis to purchase inputs like pesticides, fertilizers and hired labour for harvest and also to transport and sell at urban centres. Lack of cash with farmers leading to less-than optimal use of inputs resulted in lower yields, reduced sales, higher wastage and lower price realization.
4. The small growers and retail vegetable sellers are bearing the brunt, as they are with inventories of perishable commodities.
5. Farm laborer are not paid with their wages to currency shortage and postponing of work is happening as farmers don't are not able to pay for the laborers.
6. Worst off are the farmers who take loans to buy raw material for growing crops.
7. Failure to get a reasonable price on their produce, will push many farmers under massive debts, burdened by interests.
8. Small farmers are also suffering a cash-crunch due to demonetisation, as many have crops lying around, but with no buyers whatsoever.



9. Formal financing in many parts, especially Punjab, Uttar Pradesh, Odisha, Maharashtra, Gujarat and Kerala is significantly from cooperative banks, which are barred from exchange-deposit of demonetized currency.

10. Agriculture was impacted through the input-output channels as well as price and output feedback effects. Sale, transport, marketing and distribution of ready produce to wholesale centres or mandis, is dominantly cash-dependent. Disruptions, breaks in the supply chains feedback to farmers as sales fall, increased wastage of perishables, lower revenues that show up as trade dues instead of cash in hand and when credited into bank accounts with limited access affect the sector.

11. A significant portion of the farmers depend on bank credit for their cash needs. Banks only grant new loans, if farmer repay their existing ones. Farmers are unable to withdraw the required cash from their accounts, not to talk about getting crop loans. Of the targeted Rs 18,000 crore crop loan for Rabi, banks have disbursed over Rs 1,500 crore in October. No significant amount was released as crop loans after November 8, when Rs 500 and Rs 1,000 notes became obsolete.

General Impacts

A farmer can take a day out and manage to go to a bank and get the cash back, however the limit on the amount forces him to do that again and again; and if your bank is some 20 or 25 kms from your home, the roads in rural areas can make it look like 50. However, the limit has been exceeded than before and government is taking other necessary steps which would ensure that the farmer doesn't have to commit suicide. It's a really tough time for farmers, who are unable to sell their crop after harvest, in MANDI/APMC who is unable to make payment to farmers due to cash crunch.

- ❖ No Harvest
- ❖ No sale
- ❖ No cash
- ❖ No purchase of seeds/ fertilizers as they dont use neft/netbanking, debit/credit card.
- ❖ No swip machines in rural areas.
- ❖ Fields are ready for sowing but farmers are unable to purchase seeds/ fertilizers/diesel for sowing.
- ❖ No further sowing..
- ❖ Fruits and vegetables which are perishable in nature are getting unused/un-sell due to no trade in mandis,
- ❖ Farmers are unable to pay to labours,

Many farmers use to take credit from commission agents for their needs due to their long term relations with them, are unable to take credit from them due to unavailability of cash 500/1000 notes with them. For farmer's commission agents are the banks, as current banking procedure has huge documentation and takes unnecessary long time for disbursement of payment.

FINDINGS

- ❖ Small and marginal farmers were most affected in contest to large farmers in case of sowing.
- ❖ Reason for demonetization.



SUGGESTIONS

- ❖ To provide subsidy on fertilizers, seeds, pesticides.....Etc
- ❖ Government should pay reasonable price to the crops produced during demonetisation.
- ❖ Government should take preventive measures that farmers are not affected by the demonetisation policy.
- ❖ Farmers should update themselves with technological changes.

CONCLUSION

Demonetization has affected every Indian, but it has hit the agricultural sector to the core. The government should try to reach out to the farmers of rural areas also to come out from the above issues. It is more likely that the government would come up with solutions.

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SMART CITIES AND LEGAL CHALLENGES

Ms. Deepa .H

M.A. In Economics, P.G. Centre
Davangere University, Chitradurga

Mob: 7975386066, E-Mail: deepikanaik810@gmail.com

ABSTRACT

The construction of smart cities will bring about a higher quality of life to the masses through digital interconnectivity, leading to increased efficiency and accessibility in cities. Smart cities must ensure individual privacy and security in order to ensure that its citizens will participate. If citizens are reluctant to participate, the core advantages of a smart city will dissolve. This study will identify and offer possible solutions to smart city challenges, in hopes of anticipating destabilizing and costly disruptions. The challenges include privacy preservation with high dimensional data, securing a network with a large attack surface, establishing trustworthy data sharing practices, properly utilizing artificial intelligence, and mitigating failures cascading through the smart network before their construction.

Keywords: Smart cities, information security, privacy protection, cyber-physical Systems etc

INTRODUCTION

The benefits of Information and Computing Technologies (ICT) in a Smart City and of the Internet of Things are tremendous. Smart energy meters, security devices, smart appliances for health and domestic life: these and more offer unprecedented conveniences and improved quality of life. City infrastructures and services are changing with new interconnected systems for monitoring, control and automation. These may include water and sanitation to emergency responders and disaster recovery. These benefits must be considered against the potential harm that may come from this massively interconnected world. Technical, administrative and financial factors must be weighted with the legal, political and social environment of the city.

It is the year 2027 and your day is full. As you finish your coffee and start to organize your desk to leave work, your boss tells you that you need to stay late. A quick moment of panic sets in, but you push past it and take action. In order to pick your son up from school you call an autonomous car with a quick swipe of your thumb and the service sends his smartphone the Quick Response (QR) code to access the car moments later. Considering the technologies mentioned all exist today, such a scenario is not farfetched. It is the seamless intersection of these technologies that seems so futuristic, and that is exactly what a smart city seeks to offer. However, it will be necessary to anticipate various security and privacy threats during the construction of smart city systems. For example, by completing the route from school to the home, intimate details about your child's schedule, preferences, and whereabouts are being provided to the service provider. Furthermore, even if the service provider refuses to monetize the valuable behavioral data of its passengers, the opportunity for cybercriminals to gain access to this information is



unsettling. Clearly, it would be worrisome to know that someone could gain knowledge of where your son goes to school and how to follow him home. In 2013, a group of researchers from the University of Texas at Austin were able to take control of an 80-million-dollar yacht in the Mediterranean by manipulating the GPS signals that the yacht relied upon for transportation; it would not be a stretch to suggest that a single autonomous vehicle could be remotely controlled with an unwitting passenger still in it.

NEED FOR THE STUDY

The idea of smart city provides numerous openings for different regions. It is a global trend of urban schemes which is aimed at restoring the quality of city dwellers and are leveraging on innovation and high technologies to provide solutions to the challenges confronting the city due to by high-population density. It is a remedy for issues of urbanization, especially, land use, environmental pollution, urban sprawl, transport congestion, energy needs, and difficulties in accessing public services.

Countries that have adopted the idea of smart cities are mostly in the developed region. They are characterized by high level adoption of technology and the sufficient infrastructure that supports the development of smart cities. In the developing region, India inclusive, urbanization and infrastructural development are not commensurate. Smart city concept holds the key to an efficient urban system the will tackle the challenges of rapid urbanization in India. The study intends to provide answers to the following critical question

1. What is the concept and idea of Smart City development?
2. What are the challenges that militate against its development in India?

OBJECTIVES OF THE STUDY

1. To describe the challenges of smart cities.
2. To identify and offer possible solutions to smart city challenges.
3. To suggest suitable measures for the identified problems.

RESEARCH METHODOLOGY

Keeping in view the objectives of this study, research design was adopted to have greater accuracy and in depth analysis of the research study. Available secondary data was extensively used for the study. The investigator procures the required data through secondary survey method. Different news articles, Books and Web were used which were enumerated and recorded.

CHALLENGES OF SMART CITY

1. Infrastructure

Smart Cities utilize sensor technology to gather and analyze information in an effort to improve the quality of life for residents. Sensors collect data on everything from rush hour stats to crime rates to overall air quality.



Complicated and costly infrastructure is involved in installing and maintaining these sensors. How will they be powered? Will it involve hard-wiring, solar energy, or battery operation? Or, in case of power failure, perhaps a combination of all three?

Major metropolitan areas are already challenged with replacing decades-old infrastructure, such as underground wiring, steam pipes, and transportation tunnels, as well as installing high-speed internet. Broadband wireless service is increasing, but there are still areas in major cities where access is limited.

Funding for new infrastructure projects is limited and approval processes can take years. Installing new sensors and other improvements cause temporary – though still frustrating – problems for people living in these cities.

Developers can help make it easier to install and utilize smart technology by considering these challenges at the very early stages of development. By beginning with the end in mind – which is the full implementation of the solution – developers and tech companies can speed up the process of making our cities smarter by implementing easy-to-install hardware.

As an example, the City of Oshawa, in association with key stakeholders, has entered Infrastructure Canada's Smart Cities Challenge aimed at developing smart city solutions that draw attention to local problems. Using data and connected technologies, the main goal is to collaborate with residents, businesses, and academic and civic organizations to identify common problems and create innovative projects that solve their most pressing challenges.

2. Security and Hackers

As IoT and sensor technology use expands, so does the threat level to security. This begs the question...is technology really considered "smart" if hackers can break into it and shut down an entire city?

Recent discussion involving cyber-terror threats to vulnerable and outdated power grids has everyone a bit more concerned and skeptical about technology and security. Smart Cities are investing more money and resources into security, while tech companies are creating solutions with new built-in mechanisms to protect against hacking and cyber-crimes. With blockchain being the topic du jour in the tech industry, many developers are looking for ways to incorporate these encryption techniques to increase security in new applications.

3. Privacy Concerns

In any major city, there's a balance between quality of life and invasion of privacy. While everyone wants to enjoy a more convenient, peaceful, and healthy environment, nobody wants to feel like they are constantly being monitored by "Big Brother."



Cameras installed on every street corner may help deter crime, but they can also install fear and paranoia in law-abiding citizens. Another valid concern is the amount of data being collected from all the smart sensors residents come into contact with each day.

Last year, the ACLU of Northern California did a study about privacy concerns in smart cities. In it, the organization stresses the importance of understanding the technology, identifying the types and sources of data it uses, and determining what will be done with the data collected.

Developers can help alleviate some of the anxieties of smart city residents by adding transparency and education to their solutions. By developing with the community in mind and considering how they might respond to new technology, companies can gain trust from the people their solutions are intended to help. Of course, local government officials and community boards need to be involved in the rollout and educational aspects as well.

4. Educating & Engaging the Community

For a Smart City to truly exist and thrive, it needs “smart” citizens who are engaged and actively taking advantage of new technologies. With any new city-wide tech project, part of the implementation process must involve educating the community on its benefits. This can be done through a series of in-person town hall-style meetings and email campaigns with voter registration, as well as an online education platform that keeps citizens engaged and up-to-date.

When a community feels like it’s playing a part in the overall decisions that affect daily life, and is being communicated to in a clear and thoughtful manner, it’s more apt to use the technology and encourage others to use it as well. This is key to a Smart City’s success.

For instance, Lyon, France has launched almost a hundred projects to improve city life, such as smart power grids, citizen empowerment, and better air quality. The city is collaborating with residents, entrepreneurs, large corporations and startups to create a ‘city of tomorrow.’

5. Being Socially Inclusive

Smart transit programs that give riders real-time updates are a great idea for a bustling city. But what if half the population of that city can’t afford to take mass transit or Uber? What about a growing elderly population that doesn’t use mobile devices or apps? How will smart technology reach and benefit these groups of people?

It’s vital that Smart City planning involves the consideration of all groups of people, not just the affluent and technologically advanced. Technology should always be working to bring people together, rather than divide them further based on income or education levels. Thinking of these communities, in conjunction with the other problems addressed in this article, will promote the overall success of a solution beyond the realm of tech-savvy users.



SOLUTIONS FOR SMART CITY CHALLENGES

- **Citizen Participation**

Citizen participation is the key to overcome these issues. Joint engagement of citizens and government will help in creating good policies that will be beneficial to the country. For good governance, citizens need to be involved in the decision-making process and take joint responsibility. This will make the smart city inclusive and sustainable for future developments.

- **Regulatory Authority**

A single regulatory body would centralize all the activities for a streamlined process. A common authority will be able to bring in uniformity in the private and public sector, especially for the utility industry. It would bring transparency in the process and help to ease various regulatory hurdles. Addressing these key issues with a citizen-centric solution is the key for success of this mission. Only then can smart cities be innovative, inclusive and truly urban.

- ◆ **Quick Approval and Clearance**

Availing approvals and clearances from any government institution is a time consuming process. Since the projects are time bound, all clearances and approvals must be granted within the stipulated deadlines so that the projects do not suffer any delays. To speed up the processes, approvals can be automated and made online. This needs to be changed while developing smart cities by deploying newer technologies- Big Data and Internet of Things (IoT). Big data technology can be tapped to enhance the design, construction, operation and maintenance of the built environment. Meanwhile, Internet of things can help control operations and maintenance of built environment assets & their components effectively. Further a board can be set up to manage approvals for services offered.

- ◆ **Channelling Finance to the Smart Cities**

The Per Capita Investment Cost has been estimated to be INR 43,386/- as reported by the High Power Expert Committee (HPEC). The total estimate of investment in implementing smart cities is INR 7 lakh crore within a span of 20 years and an annual requirement of INR 35,000 crore, assuming the population. Mobilizing such huge finance is a challenge for any government. Sourcing funds through public private partnerships, Viability Gap Funding are couple of ways to deal with this challenge. While ~20% of the net investment is from the government, the remaining investment has to be raised by the respective State governments, Union territories and through other private bodies.

- ◆ **Co-ordination among Multiple Stakeholders**

The central government faces severe coordination issues while implementing smart cities nationally as there are too many stakeholders involved. State governments, union territories, private sector, central government and other regulatory bodies are stakeholders in the smart cities' initiative. The roles and responsibilities need to be further defined with streamlined process flows and shared across the board to spread awareness. There should be no room for conflicts in segregation of duties that might arise due to individual or departmental workflows.



◆ **Retrofitting Existing Cities**

Retrofitting primarily means revamping existing cities to make them more efficient. The challenge lies in aligning new solutions to the existing master plan of the city, which is not available for >80% of the cities. The Government has to customize solutions and adopt a city-specific approach on the resources available, funds, citizen engagement and state control.

◆ **Human Resource**

There is a dire need for skilled workers and professionals to build 100 smart cities, some from scratch. It is important that adequate training programs are conducted for the workers employed in this project. There should be contests and programs organized to motivate skilled labor.

CONCLUSION

While most everyone can agree that smart technology has the power to make our lives much simpler especially in highly populated urban areas implementing that technology must be done in a carefully planned and highly secure manner. Rather than just focusing on what the solution can do, developers and tech companies must also consider how it will affect the people that come into contact with it.

When technology, city governance, and communities of people come together to improve the quality of life for everyone involved, that's when a city truly becomes "smart."

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PART-B

Other Indian Languages

(Papers written in Other Indian Languages)



ಬುಡಕಟ್ಟು ಜನಾಂಗಗಳಲ್ಲಿ ಅಸ್ಪೃಶ್ಯತೆ

ಜಿ.ಎಸ್.ಕುಶ

ಗೂಡನೂರನಹಳ್ಳಿ, ರಂಗೇನಹಳ್ಳಿ ಅಂಚೆ,
ಧರ್ಮಪುರ ಹೋಬಳಿ, ಹಿರಿಯೂರು ತಾಲ್ಲೂಕು
ಚಿತ್ರದುರ್ಗ ಜಿಲ್ಲೆ. ಮೊ : 9538398041

ಪೀಠಿಕೆ :

ಭಾರತಕ್ಕೆ ಸ್ವಾತಂತ್ರ್ಯ ಸಿಕ್ಕಿ 71 ವರ್ಷಗಳು ಉರುಳಿ ಹೋಗಿದ್ದಾವೆ. ಆದರೆ ಬುಡಕಟ್ಟು ಸಮುದಾಯಗಳು ಮಾತ್ರ. ನಾಗರಿಕತೆಯಿಂದ ದೂರವಿದ್ದು ತಮ್ಮದೇ ಸಂಪ್ರದಾಯ ಮತ್ತು ಸಂಸ್ಕೃತಿ ನಂಬಿಕೆಟ್ಟುಕೊಂಡು ಅವರ ಪ್ರಧಾನ ಸಂಸ್ಕೃತಿಯನ್ನು ಉಳಿಸಿಕೊಂಡಿದ್ದಾರೆ.

ಇಲ್ಲಿ ಮಾನವನು ಸಾಮಾಜಿಕವಾಗಿ ಮತ್ತು ವೈಜ್ಞಾನಿಕವಾಗಿ ದಿನದಿಂದ ದಿನಕ್ಕೆ ಸಂಶೋಧನೆ ಕಾರ್ಯ ಪ್ರವೃತ್ತಿ ಹೆಚ್ಚಿಸಿಕೊಂಡು ಇಂತಹ ಸಮುದಾಯವನ್ನು ಅಂದರೆ ನಾಗರಿಕತೆಯಿಂದ ದೂರವಿರುವ ಆದಿವಾಸಿ ಸಮುದಾಯಗಳನ್ನು ನಾಗರಿಕತೆಗೆ ಕರೆದು ಕೊಂಡು ಬಂದು ನಾಗರಿಕತೆಯ ಪ್ರಜ್ಞೆ ಮತ್ತು ನಾಗರಿಕತೆಯ ಮಹತ್ವವನ್ನು ತಿಳಿಸಿ ಕೊಡುವುದರಲ್ಲಿ ಸಮಾಜಶಾಸ್ತ್ರಜ್ಞರು ಸಂಶೋಧನೆ ನಡೆಸಿದ್ದರೆ ಸಹ ಆದಿವಾಸಿ ಸಮುದಾಯಗಳು ಪ್ರಗತಿಯನ್ನು ಕಂಡಿಲ್ಲ ಎಂದು ಹೇಳಬಹುದು.

ಆದಿವಾಸಿಗಳೆಂದರೆ :-

ಒಂದು ಸ್ಥಳದಲ್ಲಿ ನೆಲೆಸಿಕೊಂಡು ಒಂದೇ ಭಾಷೆಯನ್ನು ಆಡುವ ಜನಸಮುದಾಯಕ್ಕೆ ಆದಿವಾಸಿ ಸಮುದಾಯವೆಂದು ಕರೆಯುತ್ತಾರೆ.

- ಆದಿವಾಸಿ ಸಮುದಾಯವನ್ನು ಕುರಿತು ಜನಗಣತಿಯ ಮಾಹಿತಿ
- 1971ರ ಜನಗಣತಿ ವರದಿಯಂತೆ ದೇಶದಲ್ಲಿ 4.12 ಕೋಟಿ ಅಧಿಕವಾಗಿದ್ದರೆ, ಈ ವೊಂದು ಸಮೀಕ್ಷೆ.
- 2011 ರ ಜನಗಣತಿಯ ಪ್ರಕಾರ 8.6 ಬಿಲಿಯನ್ ಜನಸಂಖ್ಯೆಯ ಆದಿವಾಸಿಗಳು ಇದ್ದಾರೆ.
- ಕರ್ನಾಟಕದಲ್ಲಿ 2011 ರ ಜನಗಣತಿ ಆದಿವಾಸಿಗಳ ಪ್ರಮಾಣ 30,359 ಜನರನ್ನು ಒಳಗೊಂಡಿದೆ.
- ಕರ್ನಾಟಕದಲ್ಲಿ ಅತಿ ಹೆಚ್ಚು ಕಂಡು ಬರುವ ಆದಿವಾಸಿ ಸಮುದಾಯಗಳ ಪ್ರದೇಶಗಳು ಕೊಡಗು ಮತ್ತು ಮೈಸೂರಿನಲ್ಲಿ ಕಂಡು ಬರುತ್ತಾರೆ.

ಆದಿವಾಸಿ ಸಮುದಾಯದ ಲಕ್ಷಣ :

- 1) ಸಮಾನ್ಯ ಪ್ರದೇಶ
- 2) ವಿಶಿಷ್ಟ ಸಂಸ್ಕೃತಿ
- 3) ಧಾರ್ಮಿಕ ನಂಬಿಕೆ



4) ರಕ್ತ ಸಂಬಂಧದ ಬಂಧವ್ಯ

5) ಪೂರ್ವಜರಲ್ಲಿ ನಂಬಿಕೆ

ಆದಿವಾಸಿ ಸಮುದಾಯಗಳ ಸಮಸ್ಯೆಗಳು :

1) ಭೌಗೋಳಿಕ ಪ್ರತ್ಯೇಕತೆಯ ಸಮಸ್ಯೆ

2) ಸಾಂಸ್ಕೃತಿಕ ಸಮಸ್ಯೆ

3) ಸಾಮಾಜಿಕ ಸಮಸ್ಯೆ

4) ಆರ್ಥಿಕ ಸಮಸ್ಯೆ

5) ಶೈಕ್ಷಣಿಕ ಸಮಸ್ಯೆ

1) ಭೌಗೋಳಿಕ ಪ್ರತ್ಯೇಕತೆಯ ಸಮಸ್ಯೆ :- ಆದಿವಾಸಿಗಳು ನಾಗರಿಕತೆಯ ಜನತೆಯ ಪಟ್ಟಣಗಳು ಮತ್ತು ಹಳ್ಳಿಗಳಿಂದ ದೂರವಿದ್ದು ಕಾಡು ಮತ್ತು ಬೆಟ್ಟ ಗುಡ್ಡಗಳಲ್ಲಿ ವಾಸಿಸುತ್ತಿದ್ದಾರೆ. ಆದಿವಾಸಿಗಳ ಮತ್ತು ನಾಗರಿಕತೆಯನ್ನು ಹೊಂದಿರುವ ಜನರ ನಡುವೆ ಬಹಳ ವ್ಯತ್ಯಾಸವಿದೆ.

2) ಸಾಂಸ್ಕೃತಿಕ ಸಮಸ್ಯೆ :- ನಾಗರಿಕ ಜೀವನದ ರೀತಿ ನೀತಿಗಳು ಆಚಾರ ವಿಚಾರಗಳು ಆದಿವಾಸಿಗಳಿಗೆ ಅರ್ಥವಾಗದ ಮಟ್ಟಿಗೆ ಇದರಲ್ಲಿ ಸಾಂಸ್ಕೃತಿಕ ಗೊಂದಲಗಳು ಬ್ರಿಟಿಷರ ಕಾಲದಿಂದಲೂ ನೋಟಬಹುದು.

3) ಸಾಮಾಜಿಕ ಸಮಸ್ಯೆ :- ಆದಿವಾಸಿಗಳು ಸಂಪ್ರದಾಯ ಬದ್ಧ ಶರಣರು ಮೂಡನಂಬಿಕೆಗೆ ಬಲಿಯಾಗಿರುವ ಸಮುದಾಯ ಅದರಲ್ಲಿ ವಾಸ್ತವಿಕ ದೃಷ್ಟಿಗೆ ಹೊಂದಿಕೊಳ್ಳಲಾಗದೆ ಸಾಮಾಜಿಕ ಸಮಸ್ಯೆಯನ್ನು ಎದುರಿಸುತ್ತಿದ್ದಾರೆ.

4) ಆರ್ಥಿಕ ಸಮಸ್ಯೆ :- ಆದಿವಾಸಿಗಳು ಬಹುಶ ಅನಕ್ಷರಸ್ವರು ಅವರಿಗೆ ತಮ್ಮ ಸಂಪ್ರದಾಯಗಳನ್ನು ಆಚರಣೆಗಳನ್ನಾಗಿ ಮಾಡಿಕೊಂಡು ಅವುಗಳನ್ನು ಬಂಡವಾಳವಾಗಿಸಿಕೊಂಡಿದ್ದಾರೆ. ಆದ್ದರಿಂದ ಪ್ರಸುತ್ತ ಮಾರುಕಟ್ಟೆಯ ಆರ್ಥಿಕ ವ್ಯವಹಾರ ಆ ಒಂದು ಸಮುದಾಯದಲ್ಲಿ ಶೂನ್ಯವಾಗಿದೆ.

5) ಶೈಕ್ಷಣಿಕ ಸಮಸ್ಯೆ :- ಆದಿವಾಸಿಗಳಲ್ಲಿ ಅನೇಕ ತಲೆಮಾರುಗಳಿಂದ ಬೆಳೆದು ಬಂದಿರುವ ಅಜ್ಞಾನ ಇವರ ಮನಸ್ಸಿನಲ್ಲಿ ಸುಪ್ತವಾಗಿದೆ. ಆದ್ದರಿಂದ ಇಂತಹ ಅಂಶಗಳು ಉಳಿದುಕೊಂಡಿರುದಿಂದಲ್ಲೇ ನಾಗರಿಕ ಸಮಾಜದಿಂದ ದೂರವಿದ್ದಾರೆ.

ಆದ್ದರಿಂದ ಮೊದಲನೇ ಪಂಚವಾರ್ಷಿಕ ಯೋಜನೆಯಲ್ಲಿ ಇವರಿಗೆ ವಸತಿ, ಶಾಲೆ, ಶಿಕ್ಷಣಕ್ಕೆ 11 ಕೋಟಿ ರೂಪಾಯಿಗಳನ್ನು ನೀಡಿರುವುದನ್ನು ನಾವು ಕಾಣಬಹುದು.

ಆದಿವಾಸಿಗಳಿಗೆ ಸಂವಿಧಾನತ್ಮಕ ಸೌಲಭ್ಯಗಳು :-

· ಸ್ವಾತಂತ್ರ್ಯ ಭಾರತದ ಸರ್ಕಾರವು ದೇಶದ ಸಮಸ್ತ ಪ್ರಜೆಗಳನ್ನು ಸಮಾನಾಗಿ ಕಾಣುವುದಲ್ಲದೆ ಸಮಾಜದ ಎಲ್ಲಾ ವರ್ಗಗಳ ಕಲ್ಯಾಣವನ್ನು ಕೇಂದ್ರ ಮತ್ತು ರಾಜ್ಯ ಸರ್ಕಾರಗಳು ಸಮವಾಗಿ ನಿರ್ವಹಿಸಿವೆ.

· ಸಂವಿಧಾನದ 15ನೇ ವಿಧಿಯ ಪ್ರಕಾರ ಜಾತಿ ಜನಾಂಗ, ಮತ, ಪಂಥ, ಬೇಧವಿಲ್ಲದೇ ಆದಿವಾಸಿಗಳನ್ನು ಒಳಗೊಂಡು ಎಲ್ಲರಿಗೂ ಸಮಾನ ಅವಕಾಶ ನೀಡಿದೆ.



- 338 ನೇ ಕಲಂ ಆದಿವಾಸಿಗಳ ಹಿತ್ತಾ ಚಿಂತನೆಗೆ, ಅಭಿವೃದ್ಧಿಗೆ, ರಾಜ್ಯ ಮತ್ತು ಕೇಂದ್ರ ಸರ್ಕಾರಗಳು ಒಬ್ಬ ಕಮಿಷನರನ್ನು ನೇಮಕ ಮಾಡಿರುತ್ತಾರೆ.
- 330-32 ಮತ್ತು 334 ಕೆಲವು ಶಾಸನ ಸಭೆಯಲ್ಲಿ ಸ್ಥಾನ ಮೀಸಲು ಇರಿಸಲಾಗಿದೆ.
- 342ನೇ ವಿಧಿಯ ಪ್ರಕಾರ ಯಾವ ಕ್ರಮಗಳ ಆಧಾರದ ಮೇಲೆ ಹೊಸ ಸಮೂಹಗಳನ್ನು ವಿಶೇಷ ಸೌಲಭ್ಯಗಳನ್ನು ಪಡೆಯಲು ಪರಿಶಿಷ್ಟ ಪಟ್ಟಿಗೆ ಆದಿವಾಸಿ ಸಮುದಾಯವನ್ನು ಸೇರಿಸಲಾಗಿದೆ.
- 338ನೇ ವಿಧಿಯಂತೆ ಆದಿವಾಸಿಗಳ ಕ್ಷೇಮ ನೋಡಿಕೊಳ್ಳಲು ವಿಶೇಷ ಅಧಿಕಾರಿಗಳನ್ನು ನೇಮಿಸಿದೆ.

ಆದಿವಾಸಿ ಜನಾಂಗಗಳಲ್ಲಿ ಅಸ್ಪೃಶ್ಯತೆ

ಮಾನವನು ಈ ಒಂದು ಆಧುನಿಕ ಯುಗದಲ್ಲಿ ಸಾಧಿಸಿದ ಕ್ಷೇತ್ರವೇ ಇಲ್ಲ ಆದರೆ ಆದಿವಾಸಿ ಸಮುದಾಯಗಳಲ್ಲಿ ಸಮುದಾಯ ಜನರನ್ನು ಸಮುದಾಯಗಳಲ್ಲಿ ಅಸ್ಪೃಶ್ಯತೆಯಿಂದ ಕಾಣಬಯಸುತ್ತಿದ್ದಾರೆ ಮತ್ತು ಆ ಒಂದು ಸಮುದಾಯದಲ್ಲಿ ಮೂಢನಂಬಿಕೆ ಸಂಪ್ರಾಯಗಳು ಬೇರು ಬಿಟ್ಟಿದ್ದರಿಂದ ತಮ್ಮ ಸಮುದಾಯದ ಸದಸ್ಯನ್ನು ಅಥವಾ ಸದಸ್ಯಳು ಹೊರಗೆ ಒಂದು ನಿಗದಿತ ದಿನಗಳವರೆಗೂ ಸಮುದಾಯದ ಹೊರಗೆ ಇಡುವುದನ್ನು ನಾವು ಇನ್ನೂ ಈ ಒಂದು ಪ್ರಸುತ ಸಮಾಜದಲ್ಲಿ ಜೀವಂತವಾಗಿ ಕಾಣಬಹುದು.

ಅದರ ಆದಿವಾಸಿ ಸಮುದಾಯದ ಒಂದು ಕಡೆಗೆ ನಾಗರಿಕತೆ ಕಡೆಗೆ ಸಾಗುತ್ತಾ ಬಂದಿದೆ ಇನ್ನೊಂದು ಕಡೆ ತಮ್ಮ ಸಂಪ್ರಾದಯವೇ ಶೇಷವಾಗಿವೆ. ವ್ಯಕ್ತಿಗಿಂತ ಸಂಪ್ರಾದಯವೇ ಮುಖ್ಯವಾಗಿದೆ ಈ ಸಮುದಾಯದಲ್ಲಿದೆ.

ಒಂದು ಉದಾಹರಣೆ ಮೂಲಕ ಹೇಳಬಹುದಾಗಿದೆ ಗುಲಾಬಿಯ ಗಿಡ ಮಲ್ಲಿಗೆಯಾಗುವುದಿಲ್ಲ ಮಲ್ಲಿಗೆಯ ಗಿಡ ಗುಲಾಬಿಯಾಗುವುದಿಲ್ಲ ಹೀಗೆ ನೋಡಿ ಆದಿವಾಸಿ ಸಮುದಾಯ ಮತ್ತು ನಾಗರಿಕತೆ ಭಿನ್ನವೆಂದು ಹೇಳಬಹುದು.

ಒಟ್ಟಾರೆಯಾಗಿ ಹೇಳುವುದಾದರೆ ಒಂದು ಮೀರುವ ನೆಲ ಒಂದು ಅನುಸರಣೆ ನೆಲ ಒಂದು ಸ್ಥಾಪಿತ ನೆಲ ಇದರಲ್ಲಿ ಯಾವುದು ಮುಖ್ಯವಲ್ಲ ಅವರವ ಮನೋಭಾವಕ್ಕೆ ಬಿಟ್ಟಿದ್ದು.

ನಮ್ಮ ಭಾರತ ಒಂದು ಕಡೆ ಸಾಂಸ್ಕೃತಿಕಗಳ ನಾಡು ಪೈವಿಧ್ಯತೆ ನಾಡು ಎಲ್ಲರು ಏಕತೆ ಭಾವ ಹೊಂದಿದೆ ಅದರ ಯಾವ ಸಂಸ್ಕೃತಿ ಕೀಳು ಮೇಲು ಎಂಬುದು ನೋಡಬಾರದು. ಎಲ್ಲರೂ ಸಮುದಾಯಗಳನ್ನು ಏಕತೆ ದೃಷ್ಟಿಯಿಂದ ನೋಡಬೇಕು ಒಂದು ಚಿಂತನೆ.

ಆದಿವಾಸಿಗಳಲ್ಲಿ ಅಸ್ಪೃಶ್ಯತೆಯ ಅನುಕೂಲ ಮತ್ತು ಅನಾನುಕೂಲ

ಆದಿವಾಸಿಗಳಲ್ಲಿ ಅಸ್ಪೃಶ್ಯತೆಯ ಅನುಕೂಲ :-

- 1) ಆಧುನಿಕ ಸಮಾಜದಲ್ಲಿ ವಿವಿಧ ರೀತಿಯ ಸೌಲಭ್ಯವನ್ನು ನೀಡಬೇಕು.
- 2) ಪ್ರೀತಿ ಭಾವೈಕ್ಯತೆಯನ್ನು ನೋಡಬೇಕು.



- 3) ಕ್ರಾಂತಿಕಾರಿ ಬದಲಾವಣೆಗಿಂತ ಪ್ರಗತಿಕಾರಕ ಬದಲಾವಣೆ ಸೂಕ್ತವಾಗಿದೆ.
- 4) ಅತಿ ಹೆಚ್ಚು ಶೈಕ್ಷಣಿಕ ಸೌಲಭ್ಯ
- 5) ರಾಜಕೀಯ ಪ್ರಾತಿನಿಧ್ಯತೆ
- 6) ಆದಿವಾಸಿಗಳಲ್ಲಿ ಮೂಢನಂಬಿಕೆಯಿಂದ ಹೊರಗಡೆ ಬರಬೇಕು.
- 7) ಆದಿವಾಸಿಗಳಿಗೆ ವಿಶೇಷ ಸೌಲಭ್ಯವನ್ನು ನೀಡಬೇಕು.

ಆದಿವಾಸಿಗಳಲ್ಲಿ ಅಸ್ಪೃಶ್ಯತೆಯ ಅನಾನುಕೂಲ :-

- 1) ಸಂಸ್ಕೃತಿಯ ಅವನತಿಗೆ ಕಾರಣ
- 2) ಸಮುದಾಯದ ಭಾವನೆಗೆ ದಕ್ಕೆ
- 3) ನಾಗರಿಕತೆ ಇಲ್ಲದಿರುವುದು.
- 4) ಸಾಮಾಜಿಕ ಸೌಲಭ್ಯಗಳ ಕೊರತೆ
- 5) ಯೋಜನೆಗಳ ವಿಫಲ
- 6) ಅಧಿಕಾರಿಗಳ ನಿರ್ಲಕ್ಷ್ಯತನ
- 7) ಶೈಕ್ಷಣಿಕ ಕೊರತೆ
- 8) ಆಧುನಿಕ ವಿಜ್ಞಾನ ತಂತ್ರಜ್ಞಾನದ ಕೊರತೆ

ಉಪಸಂಹಾರ

ಆದಿವಾಸಿಗಳಲ್ಲಿ ಅಭಿವೃದ್ಧಿಯನ್ನು ಸಾಧಿಸಲು ಸರ್ಕಾರ, ಸಂವಿಧಾನ ಪಂಚವಾರ್ಷಿಕ ಯೋಜನೆಗಳನ್ನು ಮೊದಲ ಬಾರಿಗೆ ಕೈಗೊಂಡರು.

ಇವತ್ತಿಗೂ ಆದಿವಾಸಿ ಸಮುದಾಯಗಳು ತಮ್ಮ ಯೋಜನೆಗಳು ದೊರಕುತ್ತಿಲ್ಲ ತೃಪ್ತಿದಾಯಕವಾಗಿಲ್ಲ ಎಂದು ಸಮುದಾಯದ ಮತ್ತು ಸಮಾಜಶಾಸ್ತ್ರಜ್ಞರು ಯಾವಾಗಲೂ ನೇರ ಸಂಪರ್ಕವನ್ನು ಇಟ್ಟುಕೊಂಡಿರುವ ಸಮಾಜಶಾಸ್ತ್ರಜ್ಞರು ಸಂಶೋಧನೆಯಲ್ಲಿ ಸಾಮಾನ್ಯ ಜನರಿಗೆ ರಾಜ್ಯ ಹಾಗೂ ಕೇಂದ್ರ ಸರ್ಕಾರಕ್ಕೆ ತಿಳಿಯುವ ಹಾಗೇ ತಮ್ಮದೇ ಲೇಖನಗಳ ಮೂಲಕ ಬರೆದು ದಿನಪತ್ರಿಕೆಗಳಿಗೆ ನೀಡಿ ಬುಡಕಟ್ಟು ಸಮುದಾಯ ಮತ್ತು ಪರಿಹಾರ ಯೋಜನೆಗಳನ್ನು ತಲುಪಿಸುವ ಕಾರ್ಯ ದಿನ ಪತ್ರಿಕೆಗಳು ಸಮಾಜಶಾಸ್ತ್ರಜ್ಞರು ಮಾಡತೊಡಗುತ್ತಿದ್ದಾರೆ. ಆದರೆ ಇಂದಿಗೂ ಸಾರ್ವತೋಮುಖ ಅಭಿವೃದ್ಧಿ ಕಾಣುತ್ತಿಲ್ಲ ಸಮುದಾಯ ಬುಡಕಟ್ಟು ಜನರ ವಿಪರ್ಯಾಸವೇ ಇದು ಎಂದು ನಕರಾತ್ಮಕ ದೃಷ್ಟಿಯಿಂದ ಹೇಳಬಹುದು.



ಹೆಳವರ ಸಾಮಾಜಿಕ ಹಾಗೂ ಆರ್ಥಿಕ ಸ್ಥಿತಿಗತಿಗಳು

Dr. Suresh D T

Guest Lecturer, Dept. of Sociology
HPPC .Govt .First Grade College, Challakere

Jyothi

2nd Year MA, Dept of Sociology
HPPC .Govt .First Grade College, Challakere

ಸಾರಾಂಶ:-

ಪ್ರಸ್ತುತ ಸಂಶೋಧನೆಯನ್ನು “ಹೆಳವರ ಸಾಮಾಜಿಕ ಹಾಗೂ ಆರ್ಥಿಕ ಸ್ಥಿತಿಗತಿಗಳು” ಎಂಬ ಶೀರ್ಷಿಕೆಯಡಿಯಲ್ಲಿ ಕೈಗೊಳ್ಳಲಾಗಿದ್ದು ಇಲ್ಲಿ ಪ್ರಶ್ನಾವಳಿಯ ಮೂಲಕ ಯಾದ್ಯಚ್ಚಿಕವಾಗಿ ದತ್ತಾಂಶವನ್ನು ಪಡೆದು ವಿಶ್ಲೇಷಣೆ ಮಾಡಲಾಗಿದ್ದು ಈ ಸಂಶೋಧನೆಗೆ ಚಳ್ಳಕೆರೆಯ ವ್ಯಾಪ್ತಿಯಲ್ಲಿ ಬರುವ ಗೋಪನಹಳ್ಳಿ ತೋರೆಬೀರನಹಳ್ಳಿ ಬುರುಡುಕುಂಟೆ ಹಾಗೂ ಜಡೇಕುಂಟೆ ಇಲ್ಲಿನ ಪ್ರದರ್ಶಿತರಿಂದ ಮಾಹಿತಿ ಪಡೆಯಲಾಗಿದೆ. ಪ್ರಸ್ತುತವಾಗಿ ಹೇಳಿವ ಜನಾಂಗದವರ ವೈವಿವಾಹಿಕ ಅಂತಸ್ತು, ಶಿಕ್ಷಣ ಕೃಷಿ ಭೂಮಿ, ವಾರ್ಷಿಕ ಆದಾಯಗಳಲ್ಲಿ ಅಗಾದವಾಗಿ ಹಿಂದುಳಿದಿರುವಂತಹ ಅಂಶಗಳು ಅವುಗಳಿಗೆ ಸಂಬಂಧಿಸಿದ ಪರಿಹಾರೋಪಾಯಗಳನ್ನು ಪ್ರಸ್ತಾಪಿಸಿ ಇದರಲ್ಲಿ ಸಮಾಪ್ತಿಗೊಳಿಸಲಾಗಿದೆ.

1.1 ಪೀಠಿಕೆ:-

ಭಾರತವನ್ನು ಒಳಗೊಂಡಂತೆ ಜಗತ್ತಿನ ಎಲ್ಲಾ ಸಮಾಜಗಳಲ್ಲಿ ಸೌಲಭ್ಯಗಳವರು ಮತ್ತು ಸೌಲಭ್ಯ ವಂಚಿತರು ಹಾಗೂ ಹಿಂದುಳಿದವರ ವರ್ಗಗಳು ಮತ್ತು ಹಿಂದುಳಿದ ವರ್ಗಗಳು ಎಂಬ ವಿಷಯ ಸ್ತರಗಳಿವೆ. ಸಾಮಾನ್ಯ ಸಮಾನತೆಯನ್ನು ಸ್ಥಾಪಿಸಿ ಎಲ್ಲರಿಗೂ ಒಂದೇ ರೀತಿಯ ಸ್ಥಾನಮಾನ ಸೌಲಭ್ಯ ಸವಲತ್ತುಗಳು ಹಾಗೂ ಸಾಮಾಜಿಕ ಮನ್ನಣೆ ನೀಡುವುದಕ್ಕೆ ಇದುವರೆಗೂ ಯಾವ ಸಮಾಜಕ್ಕೂ ಸಾಧ್ಯವಾಗಿಲ್ಲ ಎಲ್ಲಾ ಸಮಾಜಗಳಲ್ಲೂ ಶ್ರೀಮಂತರು, ಸ್ಥಿತಿವಂತರು ಇರುವಂತೆ ಬಡವರು ಶೋಷಿತರು ದುಃಖತರು ಹಾಗೂ ದೌರ್ಜನ್ಯಕ್ಕೆ ಬಲಿಯಾದವರು ಇದ್ದಾರೆ. ಈವರ್ಗಗಳನ್ನು ಇತರೆ ವರ್ಗಗಳಿಗೆ ಹೋಲಿಸಿದಾಗ ಇವರು ಸಾಮಾಜಿಕವಾಗಿ, ಶೈಕ್ಷಣಿಕವಾಗಿ, ಆರ್ಥಿಕವಾಗಿ, ರಾಜಕೀಯವಾಗಿ ಹಾಗೂ ಸಾಂಸ್ಕೃತಿಕವಾಗಿ ತುಂಬಾ ಹಿಂದುಳಿದಿವೆ. ಎಷ್ಟರಮಟ್ಟಿಗೆ ಹಿಂದುಳಿದಿವೆ ಎಂದರೆ ನಮ್ಮ ಸಂವಿಧಾನವು ನೀಡಿರುವ ಸಮಾನ ಹಕ್ಕುಗಳು, ಅವಕಾಶಗಳು ಮತ್ತು ಸ್ವಾತಂತ್ರ್ಯವನ್ನು ಸದುಪಯೋಗಪಡಿಸಿಕೊಳ್ಳಲಾರದಂತಹ ಸ್ಥಿತಿಯಲ್ಲಿವೆ. ಸ್ವತಂತ್ರ ಭಾರತದಲ್ಲಿ ಡಾ.ಬಿ.ಆರ್.ಅಂಬೇಡ್ಕರ್ ಅವರ ಸಾಮಾಜಿಕ ಕಳಕಳಿಯ ಚಿಂತನೆಯ ಹಿನ್ನೆಲೆಯಲ್ಲಿ ವಿಮುಕ್ತ ಅಲೆಮಾರಿ ಮತ್ತು ಅರೆಮಾರ ಬುಡಕಟ್ಟಿಗಳನ್ನು ಮತ್ತು ದಲಿತ ಸಮುದಾಯಗಳನ್ನು ಸಂವಿಧಾನ ಬದ್ಧವಾಗಿ ಪರಿಶಿಷ್ಟ ಜಾತಿ, ಪಂಗಡ ಮತ್ತು ಹಿಂದುಳಿದ ವರ್ಗಗಳ ಪಟ್ಟಿಯಲ್ಲಿ ಸೇರಿಸಲಾಗಿದೆ. ಇರಿಸಲಾಗಿದೆ. ವಿಮುಕ್ತಿಗೊಳಿಸಿದ 489 ಸಮುದಾಯಗಳಲ್ಲಿ 295 ಪರಿಶಿಷ್ಟ ಜಾತಿ 47 ಪರಿಶಿಷ್ಟ ಪಮಗಡ ಮತ್ತು 207 ಸಮುದಾಯಗಳಿಗೆ ಹಿಂದುಳಿದ ವರ್ಗಗಳ ಪಟ್ಟಿಯಲ್ಲಿ ಸ್ಥಾನ ಕಲ್ಪಿಸಲಾಗಿದೆ. 200 ಅಲೆಮಾರಿ ಸಮುದಾಯಗಳಲ್ಲಿ 65 ಪರಿಶಿಷ್ಟ ಜಾತಿ 30 ಪರಿ ಪಂಗಡ 165 ಸಮುದಾಯಗಳ ಹಿಂದುಳಿದ ವರ್ಗಗಳ ರಾಜವಾರು ಪಟ್ಟಿ ಆಗಿವೆ.



ಭಾರತ ಸರ್ಕಾರ 1950 ರಲ್ಲಿ 571 ಬುಡಕಟ್ಟುಗಳನ್ನು ಪರಿಶಿಷ್ಟ ಬುಡಕಟ್ಟುಗಳೆಂದು ಘೋಷಿಸಿಲಾಗಿದೆ. ಕರ್ನಾಟಕಕ್ಕೆ ಸಂಬಂಧಿಸಿದ ಶ್ರಮ 56 ವಿಮುಕ್ತ ಅಲೆಮಾರಿ ಮತ್ತು ಅರೆ ಅಲೆಮಾರಿ ಬುಡಕಟ್ಟುಗಳಿವೆ. ಇವುಗಳನ್ನು ಸಂವಿಧಾನ ಬದ್ಧವಾಗಿ ಪರಿಶಿಷ್ಟ ಜಾತಿ ಮತ್ತು ಪಂಗಡ ಮತ್ತು ಹಿಂದುಳಿದ ವರ್ಗಗಳ ಪಟ್ಟಿಯಲ್ಲಿ ಇರಿಸಲಾಗಿದೆ. ವಿಮುಕ್ತಗೊಳಿಸಿದ 24 ಸಮುದಾಯಗಳಲ್ಲಿ 9 ಪರಿಶಿಷ್ಟ ಜಾತಿ 03 ಪರಿಶಿಷ್ಟ ಪಂಗಡ ಮತ್ತು 13 ಸಮುದಾಯಗಳಿಗೆ ಹಿಂದುಳಿದ ವರ್ಗಗಳ ಪಟ್ಟಿಯಲ್ಲಿ ಸ್ಥಾನವನ್ನು ಕಲ್ಪಿಸಿಲಾಗಿದೆ. 35 ಅಲೆಮಾರಿ ಸಮುದಾಯಗಳಲ್ಲಿ 05 ಪರಿಶಿಷ್ಟ ಜಾತಿ, 3 ಪರಿಶಿಷ್ಟ ಪಂಗಡ ಮತ್ತು 24 ಸಮುದಾಯಗಳನ್ನು ಹಿಂದುಳಿದ ವರ್ಗಗಳ ಪಟ್ಟಿಯಲ್ಲಿ ಇರಿಸಲಾಗಿದೆ.

ಭಾರತೀಯ ಸಮಾಜದಲ್ಲಿ ಬುಡಕಟ್ಟು ಸಮುದಾಯಗಳಿಗೆ ಸರಿಸುಮಾರು ನೂರು ವರ್ಷಗಳ ಇತಿಹಾಸವಿದ್ದು ಮಾನವ ಜೀವನವಾಗಿದೆ.

1.2 ಸಾಹಿತ್ಯವಲೋಕನ:-

ಪ್ರಸ್ತುತ ಅಂಶಿಕ ಕಿರುಪ್ರಬಂಧದ ಸಮಾಜಶಾಸ್ತ್ರೀಯ ಅಧ್ಯಯನಕ್ಕೆ ಸಂಬಂಧಿಸಿದಂತೆ ಹೆಳವ ಸಮುದಾಯದ ಹುಟ್ಟಿನ ಬಗ್ಗೆ ಕರಾರುವಕ್ಕಾದ ದಾಖಲಾತಿಗಳು ದೊರೆತಿಲ್ಲ. ಮೈಸೂರು ರಾಜ್ಯದ ಆಳ್ವಿಕೆಯಲ್ಲಿ 1930 ರಲ್ಲಿ ಸಂಪಾದಿಸಿದ ರಾಜ್ಯ ಪತ್ರದಲ್ಲಿ ನಂಜುಂಡಯ್ಯ ಮತ್ತು ಅಯ್ಯರ್ ಲೇಖನವೊಂದರಲ್ಲಿ ಹೆಳವ ಸಮುದಾಯದ ಹುಟ್ಟಿನ ಬಗ್ಗೆ ಮಾಹಿತಿ ನೀಡಲಾಗುತ್ತದೆ.

ಅದೇ ರೀತಿಯಲ್ಲಿ ಹೆಳವ ಸಮುದಾಯಕ್ಕೆ ಸಂಬಂಧಪಟ್ಟಂತೆ ಈ ಕೆಳಗಿನ ಸಾಹಿತ್ಯದ ಮೂಲಗಳ ಅಧ್ಯಯನದಿಂದ ಪಡೆದಿರುತ್ತೇನೆ.

- 1) ಅಂಬೇಡ್ಕರ್, ಡಾ.ಅಂಬೇಡ್ಕರ್ ಬರಹಗಳು ಮತ್ತು ಭಾಷಣಗಳು ಸಂ.1, ಕನ್ನಡ ಸಂಸ್ಕೃತಿ ಇಲಾಖೆ, ಬೆಂಗಳೂರು 1990
- 2) ಪ್ರಭಾಕರ್.ಎ.ಎಸ್. ಅಲೆಮಾರಿಗಳ ಶಾಪಗ್ರಸ್ತ ಪಯಣ, ಬುಡಕಟ್ಟು ಅಧ್ಯಯನ 3, ಸಂ.ಡಾ.ಹಿ.ಚಿ.ಬೋರಲಿಂಗಯ್ಯಕನ್ನಡ ವಿಶ್ವವಿದ್ಯಾಲಯ, ಹಂಪಿ 2005.
- 3) ಎ.ಎಸ್.ಪ್ರಭಾಕರ ಹೆಳವರು 5 ಕನ್ನಡ ವಿಶ್ವವಿದ್ಯಾಲಯ ಹಂಪಿ.
- 4) ಮಧು ಗಣಪತಿರಾವ್‌ರವರ, ಕರ್ನಾಟಕದ ಹೆಳವರ ಅಧ್ಯಯನ

1.3 ಅಧ್ಯಯನ ಸ್ವರೂಪ ಮತ್ತು ವ್ಯಾಪ್ತಿ

ಪ್ರಸ್ತುತ ಸಂಶೋಧನಾ ಅಧ್ಯಯನ ವಿಧಾನದಲ್ಲಿ ಹೆಳವರು ಹೊಂದಿರುವಂತಹ ಸಾಮಾಜಿಕ ಅಂತಸ್ತು ಅಂದರೆ ಲಿಂಗ ವ್ಯವಸ್ಥೆ ವಿವಾಹ ಕೌಟುಂಬಿಕ ಹಿನ್ನೆಲೆ, ಸಾಂಸ್ಕೃತಿಕ, ಸಂಪ್ರದಾಯಿಕ ಅಂಶಗಳನ್ನು ಎಂಬುವುದನ್ನು ಹಾಗೂ ಸಮಾಜದಲ್ಲಿ ಇವರ ವೃತ್ತಾತ್ಮಕ ಪಾತ್ರವೇನು ಎಂಬ ಅಂಶಗಳನ್ನು ಸಾಮಾಜಿಕವಾಗಿ ಒಳಗೊಂಡಿರುತ್ತದೆ. ಆರ್ಥಿಕವಾಗಿ ಮನಗಾಣುವುದಾದರೆ ಹೆಳವ ಸಮುದಾಯದವರು ವಾರ್ಷಿಕ ಆದಾಯ ಇವೆ ಮೊದಲಾದ ಅಂಶಗಳನ್ನು ಒಳಗೊಂಡಿದೆ. ಈ ಕ್ಷೇತ್ರ ಕಾರ್ಯವು ವಿಶೇಷವಾಗಿ ಚಳ್ಳಕೆರೆ ತಾಲ್ಲೂಕಿನ ಬೆಳಗೆರೆ ಬುರುಡುಕುಂಟೆ, ಗೋಪನಹಳ್ಳಿ, ಜಡಕುಂಟೆ



ಹಾಗೂ ತೊರೆಬೀರನಹಳ್ಳಿ ವ್ಯಾಪ್ತಿಯಲ್ಲಿ ಬರುವಂತಹ ಹೆಳವ ಜನಾಂಗದವರನ್ನು ಕುರಿತಾದ ಅಧ್ಯಯನವು ಇದಾಗಿದೆ.

1.3 ಅಧ್ಯಯನದ ಉದ್ದೇಶ:

1. ಅಧ್ಯಯನ ಕ್ಷೇತ್ರದಲ್ಲಿನ ಹೆಳವರ ಹೊಂದಿರುವ ಶಿಕ್ಷಣ, ವಿವಾಹ, ಕೌಟುಂಬಿಕ ಹಿನ್ನೆಲೆ ತಿಳಿಯುವರು.
2. ಅಧ್ಯಯನ ಕ್ಷೇತ್ರದಲ್ಲಿ ಹೆಳವರು ಹೊಂದಿರುವ ಸಾಮಾಜಿಕ ಸ್ಥಾನಮಾನ ಹಾಗೂ ವೃತ್ತಾತ್ಮಕ ಅಂಶಗಳು ಕುರಿತು ತಿಳಿಯಲು ಸಹಯಕವಾಗಿದೆ.
3. ಅಧ್ಯಯನ ಕ್ಷೇತ್ರದಲ್ಲಿ ಹೆಳವರು ಹೊಂದಿರುವ ಸಾಗುವಳಿ ಭೂವಿವರ ಹಾಗೂ ವಾರ್ಷಿಕ ಆದಾಯ ಕುರಿತು ಇವೆ ಮೊದಲಾದ ಅಂಶಗಳನ್ನು ಕುರಿತು ತಿಳಿಯುವುದು.

1.4 ಪ್ರಾಕ್‌ಕಲ್ಪನೆ

- 1) ಶೈಕ್ಷಣಿಕವಾಗಿ ಹೆಳವ ಜನಾಂಗದವರು ಹಿಂದುಳಿರುವರು
- 2) ಸಾಮಾಜಿಕ ಸ್ಥಿತಿಗತಿ ಅಭದ್ರತೆಯಿಂದ ಕೂಡಿದೆ.
- 3) ಬಹುಪಾಲು ಹೆಳವರು ಸಾಗುವಳಿ ಭೂಮಿ ಹೊಂದಿರುವುದಿಲ್ಲ.
- 4) ಅಧ್ಯಯನ ಕ್ಷೇತ್ರದ ಹೆಳವ ಸಮುದಾಯದವರು ಕಡಿಮೆ ವಾರ್ಷಿಕ ವರಮಾನವನ್ನು ಹೊಂದಿರುತ್ತಾರೆ.
- 5) ಜಾಗತೀಕರಣವನ್ನು ಹಾಗೂ ಆಧುನಿಕರಣದ ಪ್ರಭಾವದ ಕೊರತೆ ಇದರಲ್ಲಿ ಕಂಡುಬರುತ್ತದೆ.
- 6) ಹೆಳವರ ಅಭಿವೃದ್ಧಿಗೆ ಸರ್ಕಾರವು ಸೂಕ್ತ ಯೋಜನೆಗಳನ್ನು ರೂಪಿಸಿ ಜಾರಿಗೊಳಿಸಬೇಕಾಗಿದೆ.

1.5 ಸಂಶೋಧನಾ ವಿಧಾನ:

ಈ ಕ್ಷೇತ್ರ ಕಾರ್ಯದಲ್ಲಿ ಸರಳ ಯಾದೃಶ್ವಿಕ ವಿಧಾನವನ್ನು ಅಳವಡಿಸಿಕೊಂಡು ಅಧ್ಯಯನ ವ್ಯಾಪ್ತಿಗೆ ಒಳಪಡುವ ಪ್ರದೇಶಗಳಲ್ಲಿ ಒಟ್ಟು 122 ಸಂದರ್ಶಿತರಿಗೆ ಪ್ರಶ್ನಾವಳಿಗಳನ್ನು ಹಂಚಿಗೆ ಮಾಡಿ ಇದರಲ್ಲಿ ಒಟ್ಟು 112 ಸಂದರ್ಶಿತರಾದ ಮಾಹಿತಿ ಪಡೆಲಾಗಿದ್ದು ಇದರ ಒಟ್ಟಾರೆ ಶೇಕಡವಾರು 91.80 ಆಗಿದ್ದು. ಸಂಶೋಧನಾ ವಿಧಾನಕ್ಕೆ ಸಂಬಂಧಿಸಿದ ಹಂತಗಳನ್ನು ಈ ಕೆಳಕಂಡಂತೆ ಪ್ರಸ್ತಾಪಿಸಲಾಗಿದೆ.

ಪ್ರಾಥಮಿಕ ಮೂಲಗಳು:-

ಸಂಶೋಧಕರು ವಿಷಯ ಶೀರ್ಷಿಕನುಗುಣವಾಗಿ ಆರಂಭದಲ್ಲಿ ಸೂಕ್ತ ಪ್ರಶ್ನಾವಳಿಯನ್ನು ರಚಿಸಿಕೊಂಡು. ಸಂಶೋಧನೆಗೆ ಒಳಪಡುವ ಆಯಾ ಕ್ಷೇತ್ರಗಳ ವ್ಯಾಪ್ತಿಯಲ್ಲಿನ ನಿಗದಿ ಪಡೆಸಿಕೊಂಡು ಆಯ್ಕೆ ಮಾಡಿಕೊಳ್ಳಲಾಗಿದೆ ಸಂದರ್ಶಿತರಿಗೆ ಪ್ರಶ್ನಾವಳಿಯನ್ನು ಹಂಚಿಕೆ ಮಾಡಿ ಭರ್ತಿ ಮಾಡಿದ ಮಾಹಿತಿಯನ್ನು ಪಡೆಯಲಾಯಿತು. ಸಂಶೋಧನೆಯ ಮಾಹಿತಿ ಸಂಗ್ರಹಣೆಗಾಗಿ, ಟೀಸರೆಕಾರ್ಟ್, ಕ್ಯಾಮರ, ಐಪ್ಯಾಡ್ ಮೊದಲಾಗಿ ಉಪಕರಣಗಳನ್ನು ಬಳಸಿಕೊಳ್ಳಲಾಗಿತ್ತು.

ಅನುಷಂಗಿಕ ಮೂಲಗಳು:-



ಪ್ರಸ್ತುತ ಕ್ಷೇತ್ರ ಕಾರ್ಯಕ್ಕೆ ಸಂಬಂಧಿಸಿದಂತೆ, ಸಂಶೋಧಕರು, ವಿಷಯ ಶೀರ್ಷಿಕೆಗೆ ಸಂಬಂಧಿಸಿದಂತೆ, ಆಕಾರ ಗ್ರಂಥಗಳು, ಪರಾಮರ್ಶನಾ ಗ್ರಂಥಗಳು, ನಿಯತ ಕಾಲಿಕೆಗಳು, ದಿನಪತ್ರಿಕೆ ಇವೆ. ಮೊದಲಾದವುಗಳಿಂದ ಮಾಹಿತಿಯನ್ನು ಪರಾಮರ್ಶಿಸಿ ಸಂಗ್ರಹಿಸಲಾಗುವುದು.

ಮಾಹಿತಿ ವಿಶ್ಲೇಷಣೆ:-

ಪ್ರಶ್ನಾವಳಿಯಿಂದ ಹಾಗೂ ಸಂದರ್ಶನದಿಂದ ಸಂಗ್ರಹಿಸಿದಂತಹ ಮಾಹಿತಿಯನ್ನು ಸೂಕ್ತ ಪಟ್ಟಿಗಳ ರೂಪದಲ್ಲಿ ವ್ಯವಸ್ಥೆಗೊಳಿಸಿ ವಿಶ್ಲೇಷಿಸಲಾಯಿತು.

5.1 2.1 ಕ್ಷೇತ್ರದ ವ್ಯಾಪ್ತಿಯಲ್ಲಿ ಆಯ್ಕೆ ಮಾಡಿಕೊಳ್ಳಲಾದ ಹೆಳವ ಸಂದರ್ಶಿತರ ವಿವರ.

ಈ ಕ್ಷೇತ್ರ ಕಾರ್ಯಕ್ಕೆ ಸಂಬಂಧಿಸಿದಂತೆ ಬೆಳೆಗೆರೆ, ಬುರಡಕುಂಟೆ, ಗೋಪನಹಳ್ಳಿ, ಜಡಕುಂಟೆ ಹಾಗೂ ತೊರೆಬೀರನಹಳ್ಳಿಗಳಲ್ಲಿನ ಹೆಳವ ಸಮುದಾಯದ ವ್ಯಕ್ತಿಗಳನ್ನು ಸೂಕ್ತ ಮಾಹಿತಿಯನ್ನು ಯಾದೃಶ್ಚಿಕವಾಗಿ ಸಂಗ್ರಹಿಸಲಾಗಿದ್ದು ಈ ಕೆಳಗಿನ ಕೋಷ್ಟಕ ಹಾಗೂ ವಿವರಣೆಯಿಂದ ತಿಳಿಯಬಹುದಾಗಿದೆ.

ಕೋಷ್ಟಕ 1 :- ಆಯ್ಕೆ ಮಾಡಿಕೊಳ್ಳಲಾದ ಸ್ಥಳ ಹಾಗೂ ಯಾದೃಶ್ಚಿಕವಾಗಿ ಮಾಹಿತಿ

ಕ್ರ.ಸ	ಆಯ್ಕೆ ಮಾಡಿಕೊಳ್ಳಲಾದ ಸ್ಥಳ	ಅವೃತ್ತಿ	ಶೇಕಡವಾರು
1	ಬೆಳೆಗೆರೆ	25	22.32
2	ಬುರುಡಕುಂಟೆ	29	25.89
3	ಗೋಪನಹಳ್ಳಿ	22	19.64
4	ಜಡಕುಂಟೆ	20	17.85
5	ತೊರೆಬೀರನಹಳ್ಳಿ	16	14.28
	ಒಟ್ಟು	50	100%

ಮೇಲಿನ ಕೋಷ್ಟಕದಂತೆ ಪ್ರತಿ ಕ್ಷೇತ್ರ ಕಾರ್ಯದ ಸ್ಥಳಗಳಲ್ಲಿನ ವ್ಯಕ್ತಿಗಳಿಗೆ ತಲಾ 44 ಪ್ರಶ್ನಾವಳಿಗಳನ್ನು ಹಂಚಿಕೆ ಮಾಡಿ ಸಂದರ್ಶಕದಿಂದ ಈ ಮೇಲಿನ ಕೋಷ್ಟಕದಲ್ಲಿ ಉಲ್ಲೇಖಿಸಲ್ಪಟ್ಟಂತೆ ಹಿಂಪಡಿಯಲಾಗಿದ್ದು, ಹೆಚ್ಚಿನ ಪ್ರಮಾಣ ಅಂದರೆ 29 (25.89%) ಸಂದರ್ಶಿತರು ಬುರಡ ಕುಂಟೆಯಲ್ಲಿ ನಂತರ 25(22.32%) ಸಂದರ್ಶಿತರು ಬೆಳೆಗೆರೆಯಲ್ಲಿ 22(19.64%) ರಷ್ಟು ಗೋಪನಹಳ್ಳಿ 20 (17.85%) ರಷ್ಟು ಜಡಕುಂಟೆ ಹಾಗೂ ಶೇಕಡ 14.28 ರಷ್ಟು ತೊರೆಬೀರನಹಳ್ಳಿಯಲ್ಲಿ ಸಂದರ್ಶಿತರು ಮಾಹಿತಿಯನ್ನು ನೀಡಿರುವುದಾಗಿ ತಿಳಿದುಬಂದಿದೆ.

1.5 2.2: ಕುಟುಂಬದ ಮಾದರಿ ವಿವರ

ಸಮಾಜದ ಪ್ರಾಥಮಿಕ ಮೂಲಗಳಲ್ಲಿ ಪ್ರಮುಖವಾದ ಘಟಕವೆಂದರೆ ಕುಟುಂಬವಾಗಿದೂ ಅಧ್ಯಯನಕ್ಕೊಳಪಟ್ಟ ಸಂದರ್ಶಿತರ ಕುಟುಂಬದ ಮಾದರಿಯನ್ನು ಕೋಷ್ಟಕ 2 ರಿಂದ ತಿಳಿಯಬಹುದಾಗಿದೆ.



ಕೋಷ್ಟಕ 2: ಕುಟುಂಬದ ಮಾದರಿ

ಕ್ರ.ಸ ಕುಟುಂಬದ ಮಾದರಿ ಅವೃತ್ತಿ ಶೇಕಡವಾರು

1	ಅವಿಭಕ್ತ ಕುಟುಂಬ	107	95.54
2	ವಿಭಕ್ತ ಕುಟುಂಬ	05	4.46
	ಒಟ್ಟು	50	100%

ಮೇಲಿನ ಕೋಷ್ಟಕ ಪ್ರಸ್ತಾಪಿಸುವಂತೆ, ಸಂಶೋಧನೆಗೆ ಒಳಪಟ್ಟ ಸ್ಥಳಗಳಲ್ಲಿ ಹೆಚ್ಚಿನದಾಗಿ ಅಂದರೆ ಶೇಕಡ 95.53 ರಷ್ಟು 'ಅವಿಭಕ್ತ ಕುಟುಂಬಗಳನ್ನು ಹೊಂದಿವೆ ಮತ್ತು ಕೇವಲ ಶೇಕಡ 4.46 ರಷ್ಟು ವಿಭಕ್ತ ಕುಟುಂಬಗಳಿವೆ

1.5 2.3 ವಿವಾಹಿತರ ಹಾಗೂ ಅವಿವಾಹಿತರ ವಿವರ

ವಿವಾಹವೆಂಬುವುದು ಸಮಾಜದ ಪ್ರತಿಯೊಬ್ಬ ವ್ಯಕ್ತಿಯನ್ನು ಜವಾಬ್ದಾರಿತ ಬದುಕಿಗೆ ತೊಡಗಿಸುವಂತಹ ನಿಯೋಗವಾಗಿದ್ದು ಸಂಶೋಧನಾ ಕ್ಷೇತ್ರಕ್ಕೆ ಒಳಪಟ್ಟ ಸಂದರ್ಶಕರ ವೈವಾಹಿಕ ಹಂತವನ್ನು ಇಲ್ಲಿ ತಿಳಿಯಬಹುದಾಗಿದೆ.

ಕೋಷ್ಟಕ 3 ವೈವಾಹಿಕ ಹಂತವನ್ನು

ಕ್ರ.ಸ ವೈವಾಹಿಕ ಹಂತವನ್ನು ಅವೃತ್ತಿ ಶೇಕಡವಾರು

1	ಹೌದು	110	98.21
2	ಇಲ್ಲ	02	1.78
	ಒಟ್ಟು	50	100%

ಕೋಷ್ಟಕ 3 ರಲ್ಲಿ ತಿಳಿಸಿರುವಂತೆ ಹೌದು 110 (98.21%) ಸಂದರ್ಶಿತರು ವಿವಾಹಿತರಾಗಿದ್ದು 02(1.78%) ರಷ್ಟು ಸಂದರ್ಶಿತರು ಅವಿವಾಹಿತರಾಗಿರುತ್ತಾರೆ.

1.52.3 ಶಿಕ್ಷಣದ ವಿವರ

ವ್ಯಕ್ತಿಯ ಸರ್ವತೋಮುಖಾಭಿವೃದ್ಧಿಗೆ ಶಿಕ್ಷಣ ಅತ್ಯಾಮೂಲ್ಯ ಅಂಶವಾಗಿದ್ದು ಈ ಕೆಳಗಿನ ಕೋಷ್ಟಕ ಹೆಳವ ಜನಾಂದವರ ಶೈಕ್ಷಣಿಕ ವಿವರವನ್ನು ತಿಳಿಸುತ್ತದೆ.

ಕೋಷ್ಟಕ 3: ಶೈಕ್ಷಣಿಕ ವಿದ್ಯಾರ್ಹತೆ ವಿವರ

ಕ್ರ.ಸ ವಿದ್ಯಾರ್ಹತೆ ಅವೃತ್ತಿ ಶೇಕಡವಾರು

1	ಯಾವುದು ಇಲ್ಲ	85	75.89
2	1 ರಿಂದ 10 ನೇ ತರಗತಿ	12	10.71
3	ಎಸ್.ಎಸ್.ಎಲ್.ಸಿ. ರಿಂದ ಪಿ.ಯು.ಸಿ	08	7.14
4	ಪಿ.ಯು.ಸಿ. ರಿಂದ ಪದವಿ	06	5.35



5	ಪದವಿ ರಿಂದ ಸ್ನಾಕೋತ್ತರ ಪದವಿ	01	0.89
6	ಇತರೆ	00	0
	ಒಟ್ಟು	50	100%

ಕೋಷ್ಟಕ 4ರಲ್ಲಿ ತಿಳಿಸಿರುವಂತೆ ಒಟ್ಟು 85(75.89%) ರಷ್ಟು ಅನಕ್ಷರಸ್ಥರು ಇದ್ದು, 12(10.71) 1 ರಿಂದ 10 ನೇ ತರಗತಿಯವಿರಗೂ ಕಂಡುಬಂದಿದ್ದು, 08(7.14) ರಷ್ಟು ಎಸ್.ಎಸ್.ಎಲ್.ಸಿ. ರಿಂದ ಪಿ.ಯು.ಸಿ ವರೆಗೂ ಶಿಕ್ಷಣ ಪಡೆದವರು ಇದ್ದಾರೆ. 06(5.35%) ರಷ್ಟು ಪಿ.ಯು.ಸಿ. ರಿಂದ ಪದವಿವರೆಗೂ 01(0.89) ರಷ್ಟು ಪದವಿ ರಿಂದ ಸ್ನಾಕೋತ್ತರ ಪದವಿಯನ್ನು ಹೊಂದಿರುವವರಾಗಿತ್ತಾರೆ.

1.5 2.4 ಕೃಷಿ ಭೂಮಿ ವಿವರ

ಕೋಷ್ಟಕ 4: ಭೂಮಿ ಹೊಂದಿರುವ ಕೃಷಿ ಭೂಮಿ ವಿವರ

ವ್ಯಕ್ತಿಯ ತಮ್ಮ ಜೀವನೋಪಾಯಕ್ಕಾಗಿ ಹೆಚ್ಚಿನದಾಗಿ ಕೃಷಿಯನ್ನು ಅವಲಂಬಿಸಿದ್ದಾರೆ. ಇವರ ಜಮೀನುಗಳು ಹೆಚ್ಚಾಗಿ ಮಳೆಯಾದರಿತ ಒಣ ಭೂಮಿಯನ್ನು ಹೊಂದಿರುವ ಸಂಖ್ಯೆಯ ಹೆಚ್ಚಾಗಿದೆ ಈ ಕೆಳಗಿನ ಕೋಷ್ಟಕದಲ್ಲಿ ಹೇಳಿದಂತೆ, ಕೃಷಿಯ ಭೂಮಿಯ ವಿವರವನ್ನು ತಿಳಿಸಲಾಗಿದೆ.

ಕ್ರ.ಸ	ಹೊಂದಿರುವ ಭೂಮಿ	ಅವೃತ್ತಿ	ಶೇಕಡವಾರು
1	01-10 ಎಕರೆ	05	4.46
2	10-20 ಎಕರೆ	0	0
3	10-20 ಎಕರೆ ಮೇಲ್ಪಟ್ಟವರು	0	0
4	ಇಲ್ಲದವರು	107	95.5
	ಒಟ್ಟು	50	100%

1.5 ಕೃಷಿ ಭೂಮಿ ವಿವರ

ಈ ಮೇಲಿನ ಕೋಷ್ಟಕದಲ್ಲಿ ತಿಳಿಸಿದಂತೆ ಬಿಟ್ಟು 05 (4.46) 1-10 ಎಕರೆ ಹಾಗೂ 0% ರಷ್ಟು 10-20 ಎಕರೆ 0% 20 ಎಕರೆ ಮೇಲ್ಪಟ್ಟವರು, 107 (9.55%) ರಷ್ಟು ಭೂಮಿ ಇಲ್ಲದವರು ಕಂಡುಬರುತ್ತಾರೆ.

1.5 2.5 ವಾರ್ಷಿಕ ವರಮಾನ

ಕೋಷ್ಟಕ 5: ವಾರ್ಷಿಕ ವರಮಾನದ ವಿವರ

ಕ್ರ.ಸ	ವಾರ್ಷಿಕ ವರಮಾನದ	ಅವೃತ್ತಿ	ಶೇಕಡವಾರು
1	10,000-20,000	98	87.5
2	20,000-30,000	6	5.35
3	30,000-40,000	7	6.25
4	40,000-50,000	1	0.89



5 50,000 ಮೇಲ್ಪಟ್ಟು 0 0
ಒಟ್ಟು 50 100%

1.5 ವಾರ್ಷಿಕ ವರಮಾನ

ಈ ಮೇಲಿನ ಕೋಷ್ಟಕದಲ್ಲಿ ಪ್ರಾಸ್ತುತಿಸಿದಂತೆ ಒಟ್ಟು 98(87.5) ವಾರ್ಷಿಕ ವರಮಾನ 10,000-20,000 ರಷ್ಟಿದ್ದು, 6(5.35) 20,000-30,000ರಷ್ಟು, 7(6.25) 30,000-40,000 ರಷ್ಟು, 1(0.89) 40,000-50,000 ವಾರ್ಷಿಕ ವರಮಾನ ಹೊಂದಿರುವವರು ಕಂಡುಬರುತ್ತಾರೆ.

1.6 ಫಲಿತಗಳು:

1. ಹೆಚ್ಚಿನ ಸಂಖ್ಯೆಯಲ್ಲಿ ಅಂದರೆ ಶೇಕಡ 95.53 ರಷ್ಟು ಹೆಳವ ಜನಾಂಗದವರು ಅಧ್ಯಯನ ಕ್ಷೇತ್ರದಲ್ಲಿ ಅವಿಭಕ್ತ ಕುಟುಂಬಗಳನ್ನು ಹೊಂದಿರುವರು.
2. ಶೈಕ್ಷಣಿಕವಾಗಿ ಒಟ್ಟು 85(75.89%) ರಷ್ಟು ಅವಿದ್ಯಾವಂತರು ಈ ಸಮುದಾಯದಲ್ಲಿ ಕಂಡುಬಂದಿದ್ದಾರೆ.
3. 95.55% ರಷ್ಟು ಹೆಳವ ಸಮುದಾಯದ ಜನರು ಸಾಗುವಳಿ ಭೂಮಿಯನ್ನು ಹೊಂದಿರುವುದಿಲ್ಲ. ಕೇವಲ 4.46% ರಷ್ಟು ಮಾತ್ರ ಕೃಷಿಭೂಮಿ ಹೊಂದಿರುತ್ತದೆ.
4. ಹೆಚ್ಚಿನ ಸಂಖ್ಯೆಯಲ್ಲಿ ಅಂದರೆ ಶೇ 87.5 ರಷ್ಟು ಜನರು ಕಡಿಮೆ ವಾರ್ಷಿಕ ಆದಾಯ ಹೊಂದಿರುತ್ತಾರೆ.

1.7 ಸಲಹೆಗಳು

- 1) ಶೈಕ್ಷಣಿಕವಾಗಿ ಹಿಂದುಳಿದ ಈ ಸಮುದಾಯದವರಿಗೆ ಕಡ್ಡಾಯ ಶಿಕ್ಷಣದ ಕಾರ್ಯಕ್ರಮಗಳನ್ನು ಹಮ್ಮಿಕೊಳ್ಳುವುದು
- 2) ಕೌಟುಂಬಿಕ ನಿರ್ವಹಣೆ ಅಂಶಗಳ ಬಗ್ಗೆ ಅರಿವು ಮೂಡಿಸುವುದು.
- 3) ಆರ್ಥಿಕವಾಗಿ ಹಾಗೂ ಶೈಕ್ಷಣಿಕವಾಗಿ ಹಿಂದುಳಿದಿರುವ ಈ ಸಮುದಾಯದವರಿಗೆ ಸರ್ಕಾರಿ ಸೌಲಭ್ಯಗಳಾದ ಹೆಚ್ಚಿನ ಶಿಕ್ಷಣ ವಿಶೇಷ ಆಂತರಿಕ ಮೀಸಲಾತಿಯನ್ನು ಹೆಚ್ಚಿಸುವುದು.
- 4) ಸರ್ಕಾರವು ಸೂಕ್ತ ಯೋಜನೆಗಳನ್ನು ಈ ಸಮುದಾಯದ ಅಭಿವೃದ್ಧಿಗೆ ರೂಪಿಸಬೇಕಾಗಿದೆ.

ಉಪಸಂಹಾರ:-

ಈ ರೀತಿ ಸಾಮಾಜಿಕ ಆರ್ಥಿಕ, ಶೈಕ್ಷಣಿಕ, ಮತ್ತು ರಾಜಕೀಯವಾಗಿ ಅತೀ ಹಿಂದುಳಿದ ಹೆಳವ ಸಮುದಾಯವನ್ನು ಗುರ್ತಿಸಿ ಸರ್ಕಾರ ವಿಶೇಷ ಸೌಲಭ್ಯಗಳನ್ನು ಕೊಡುವ ಅಗತ್ಯವಿದೆ. ಆಧುನಿಕ ಯುಗದಲ್ಲೂ ಭೀಕೆ ಬೇಡಿಕೊಂಡು, ಹಲವು ಜಾತಿಗಳ ವಂಶಾವಳಿಯನ್ನು ಹೇಳಿಕೊಂಡು ಜೀವನ ಮಾಡುತ್ತಾ ತಮ್ಮ ಮಕ್ಕಳಿಗೆ ಶಿಕ್ಷಣ ಕೊಡಿಸುವ ಸುಸ್ಥಿತಿಯಲ್ಲಿ ಇವರು ಇಲ್ಲಿ ಯುವ ಪೀಳಿಗೆ ಅವರ ಕುಲ ವೃತ್ತಿಯಾದ ವಂಶಾವಳಿ ಹೇಳುವುದನ್ನು ಮುಂದುವರಿಸಲು ಬಯಸುತ್ತಿಲ್ಲ. ವಸತಿ ರಹಿತ ಮತ್ತು ಭೂಮಿ ರಹಿತ ಈ ಅಂಚೀಕೃತ ಸಮುದಾಯವನ್ನು ವಿಶೇಷ ಸೌಲಭ್ಯಗಳನ್ನು ಕೊಡುವ ಮೂಲಕ ಸಮಾಜದ ಮುಖ್ಯವಾಹಿನಿಗೆ ತರುವ ಕೆಲಸ ತುರ್ತಾಗಿ ಆಗಬೇಕಾಗಿದೆ.



ಸಾಹಿತ್ಯ ಸಮಾಜ ಮತ್ತು ಆಧುನಿಕ ಮಹಿಳಾವಾದ

Dr.Nandini T

Lecturer in Kannada, Kannada Department
Govt Arts college, Chitradurga

ಸಾಹಿತ್ಯ ಸಮಾಜದ ಪ್ರತಿಬಿಂಬ. ಪ್ರತಿಯೊಂದು ಸಾಮಾಜವುತನ್ನದೇ ಆದ ರೂಢಿಪದ್ಧತಿಗಳನ್ನು ರೂಪಿಸಿಕೊಂಡಿರುತ್ತದೆ. ಮಹಿಳೆಯು ಸಮಾಜದ ಅವಿಭಾಜ್ಯ ಅಂಗ. ಇಂದಿನ ಜಾಗತಿಕ ಸಂದರ್ಭದಲ್ಲಿ ಅವಳು ತೊಡಗಿಸಿಕೊಂಡಿರುವ ಅನೇಕ ಕ್ಷೇತ್ರಗಳಲ್ಲಿ ಗಮನಾರ್ಹವಾದ ಅಭಿವೃದ್ಧಿಪಥದಲ್ಲಿ ಸಾಗುತ್ತಿರುವಳು ಎಂಬ ಒಂದು ಸಾಮಾಜಿಕ ಚಿತ್ರಣವನ್ನು ನಾವು ದಿನನಿತ್ಯದ ಬದುಕಿನಲ್ಲಿ ಗಮನಿಸುತ್ತಿರುವೆವು.

ಆದರೆ ಆಧುನಿಕಜಗತ್ತಿನಲ್ಲಿ ಪ್ರಬಲ ಪೈಪೋಟಿಯನ್ನು ಮಹಿಳೆಯಷ್ಟು ಮತ್ತಾರು ಎದುರಿಸಿಲಿಕ್ಕೆ ಸಾಧ್ಯವಿಲ್ಲವೆನೋ ಎಂಬಂತಹ ಪರಿಸ್ಥಿತಿಯಿರುವುದು ಅಷ್ಟೇ ಸತ್ಯ. ಅವಳ ಹುಟ್ಟು ಬದುಕು ಬವಣೆ ಹೀಗೆ ಪಟ್ಟಿ ಸಾಗುತ್ತಲೇ ಇರುತ್ತದೆ

ಇಂದಿಗೆ ಸರಿಸುಮಾರು ಶತಮಾನದ ವರ್ಷಗಳ ಹಿಂದಿಗಿಂತಲೂ ಈಗಿನ ಮಹಿಳೆಯ ಸಾಧನೆಯು ಮೈಲಿಗಲ್ಲು ಮಾಡಿಕೊಂಡಿರುವ ಅನೇಕ ಹಂತಗಳನ್ನು ನಾವು ಕಂಡುಕೊಂಡಿದ್ದೇವೆ.

ಇಂದಿನ ನನ್ನ ಪ್ರಬಂಧದ ವಿಷಯ "ಆಧುನಿಕ ಮಹಿಳಾವಾದದಲ್ಲಿ ಸಾಹಿತ್ಯದ ಪಾತ್ರ" ಎಂಬುದಾಗಿದೆ. ಸಾಹಿತ್ಯವುಕೂಡ ಇಲ್ಲಿ ಮಹಿಳಾವಾದದಿಂದ ಬಹುದೂರವಾಗಿದ್ದಿತು. 19ನೇ ಶತಮಾನದಿಂದೀಚೆಗೆ ಮುನ್ನಲೆಗೆ ಬಂದಿರುವುದನ್ನು ನಾವು ಕಂಡುಕೊಂಡಿರುವೆವು. ಓದು ಬರಹಗಳೆಲ್ಲ ಮರೀಚಿಕೆಯಾದ ಸಂದರ್ಭದಲ್ಲಿ ಅಡುಗೆಮನೆ ಅಥವಾ ಹೊಸ್ತಿಲಿನೊಳಗೆ ಬದುಕು ಮಾತ್ರವೇ ಮಹಿಳೆಯ ಸಾಹಿತ್ಯದ ವಸ್ತು ಎಂದು ಹೀಗೆಳೆದು ಪ್ರಕಟಣೆಯೋಗ್ಯ ಸಾಹಿತ್ಯವಲ್ಲ ಎಂದು ಕಡೆಗಣಿಸಿರುವುದು ಇಂದಿಗೂ ಮಹಿಳಾ ಅಧ್ಯಯನದ ಚರಿತ್ರೆಯಲ್ಲಿ ಕಾಣಿಸಿಗುವ ಪುಟಗಳು. ಮಹಿಳೆಯರ ಅಭಿವ್ಯಕ್ತಿಯೆಂಬುದು ವ್ಯಕ್ತಿನಿಷ್ಠವಾದುದಲ್ಲ, ಕುಟುಂಬನಿಷ್ಠವಾದುದು, ಸಮಾಜನಿಷ್ಠವಾದುದು, 'ಹೆಣ್ಣೊಂದುಕಲಿತರೆ ಶಾಲೆಯೊಂದು ತೆರೆಕಂಡಂತೆ' ಎಂಬುದು ಸರ್ಕಾರದ ಘೋಷವಾಕ್ಯವಾದರೂ ಅದು ಅಕ್ಷರಶಃ ಸತ್ಯ. ಅದಕ್ಕಾಗಿಯೇ ಮನೆಯೇ ಮೊದಲ ಪಾಠಶಾಲೆ, ತಾಯಿ ಮೊದಲ ಗುರುವೆಂಬುದು ಎಂದಿಗೂ ತಾಯಿಗುಣದ ಮೌಲ್ಯವಾಗಿರುವುದು. ತಾಯಿ ಎಂಬುದು ಗುಣವಾಗಬೇಕೆ ಹೊರತು ಜೈವಿಕಲಿಂಗದ ಗುರುತಾಗಬಾರದು.

ಈ ವಿಚಾರವಾಗಿ ಮಹಿಳೆಗೆ ತನ್ನದೇ ಅಸ್ತಿತ್ವವಿದೆ. ಅದು ಮೊದಲಿಗೆ ಅವಳು ಪಡೆದಿರುವ ಧಾರಣಶಕ್ತಿ. ಅವಳ ಗುಣಸ್ವಭಾವಗಳನ್ನೂ ಆಕೆಯ ಧಾರಣಶಕ್ತಿ ಹಿನ್ನಲೆಯಾಗಿಟ್ಟುಕೊಂಡು ಸಮಾಜದ ಗುರುತಿಸುವಿಕೆ ನಡೆಯುತ್ತಿರುವುದು ಇಲ್ಲಿ ಮಹಿಳೆಯ ಬದುಕು ಬವಣೆಗಳ ಕುರಿತು ಅನೇಕರು ಸಾಹಿತ್ಯ ರಚಿಸಿರುವುದು. ಸಾಹಿತ್ಯದ ಪರಿಧಿಯಲ್ಲಿ, ಮಹಿಳೆಯ ಸಾಮಾಜಿಕ ಸ್ಥಾನಮಾನ, ಸಾಮಾಜಿಕ



ಅಭಿವೃದ್ಧಿ ಇನ್ನೂ ಮುಂತಾಗಿ ಅನೇಕ ವಿಚಾರಗಳಲ್ಲಿ ಸಾಹಿತ್ಯವು ತನ್ನದೇ ಆದ ರೀತಿಯಲ್ಲಿ ಪ್ರತಿಕ್ರಿಯಿಸುತ್ತದೆ.

ಮಹಿಳೆಯ ಕುರಿತು ನಡೆಸುವ ಅಧ್ಯಯನಗಳು ಸಾಹಿತ್ಯಕವಾಗಿ ಕವಿ, ಸಾಹಿತಿ, ವಿಚಾರವಾದಿ, ಪತ್ರಕರ್ತ, ವಕೀಲ, ವೈದ್ಯ, ಉಪನ್ಯಾಸಕಿ,ಹೀಗೆ ಸಾಮಾನ್ಯಕೂಲಿಕಾರ್ಮಿಕ ಮಹಿಳೆವರೆಗೂ ಅಧ್ಯಯನಗಳು ನಿರಂತರವಾಗಿವೆ. ಅವಳ ಬದುಕಿನ ಕಷ್ಟಕಾರ್ಪಣ್ಯಗಳ ಜೊತೆಗೆ ಅವಳಿಷ್ಟದ ಔದ್ಯೋಗಿಕಕ್ಷೇತ್ರದ ಸವಾಲನ್ನು ನಿಭಾಯಿಸುವ ಬಹುನೈಪುಣ್ಯದಗುಣಆಕೆಯ ಸಾರ್ಮಧ್ಯದ ಸ್ವರೂಪವಾಗಿದೆ.

ಈ ಕುರಿತು ಇಂದಿನ ನಮ್ಮ ಆಧುನಿಕ ಸಾಹಿತ್ಯದ ವಿಭಿನ್ನಮಾದರಿಯ ಪ್ರತಿಕ್ರಿಯೆಗಳನ್ನು ಇಲ್ಲದಾಖಲಿಸಬಹುದಾಗಿದೆ. ಮೊದಲಿಗೆ, ಲಂಕೇಶರ ಅವ್ಯ ಪದ್ಯದಲ್ಲಿ "ನನ್ನವ್ಯ ಎಲ್ಲರಂತಲ್ಲ ಪದ್ಯದ ಸಾಲುಗಳಲ್ಲಿ ಕಾಣಿಸಿಗುವ ಭಾಷಾಸ್ವರೂಪವುತಾಯಿಗುಣದ ವಿಭಿನ್ನ ಮಾದರಿಯನ್ನು ಪರಿಚಯಿಸುತ್ತಾರೆ. ಉದಾ: ನನ್ನವ್ಯ ಫಲವ್ಯತ್ತಾದಕಪ್ಪು ನೆಲ ಬನದಕರಡಿಯ ಹಾಗೆ ಸತಿ, ಸಾವಿತ್ರಿ, ಜಾನಕಿ, ಊರ್ಮಿಳೆಯಲ್ಲ ಚರಿತ್ರೆ ಪುಸ್ತಕದ ಶಾಂತ ಶ್ವೇತಗಂಭೀರೆಯಲ್ಲ ... ದೇವರ ಪೂಜಿಸಲಿಲ್ಲ ಹರಿಕತೆ ಕೇಳಲಿಲ್ಲ...

ಈ ಕವಿತೆಯ ಸಾಲುಗಳಲ್ಲಿ ಕಾಣುವ ಚಿತ್ರಾವ್ಯ ಎಂಬ ಅಪ್ಪಟದುಡಿಮೆಯ ಶಕ್ತಿಯನ್ನು ಹಾಗೂ ನಯ, ನೈಪುಣ್ಯ, ಸೌಂದರ್ಯಗಳೆಲ್ಲ ಅವಳಿಗೆ ನಿರಾರಾಕವೆಂದುಕವಿತೆಯುದ್ಯುಧಪಡಿಸುತ್ತದೆ. ಮುಂದುವರಿದು ಸಾಹಿತ್ಯದ ಮತ್ತೊಂದು ಮಗ್ಗುಲಲ್ಲಿ, ಸ್ತ್ರೀವಾದ ಇಂದಿಗೆ ಅತ್ಯಂತ ಪ್ರಚಾರವಾಗಿ ಮುನ್ನಲೆಗೆ ಬಂದಿರುವ ವಿಷಯ. ಇಲ್ಲಿಯೂಕೂಡ ಅವಳ ತಾಯಿಗುಣವೇ ಪ್ರಸ್ತಾಪಿಸುವ ವಸ್ತುವಿಶೇಷವಾಗಿದೆ. ಏಕೆಂದರೆ ಮಹಿಳೆ, ಹೆಣ್ಣು ಎಂದರೆ ಅವಳು ಜೈವಿಕ ಲಿಂಗದ ಪಾರಂಪಿಕಧರಣಕ್ಕೇ ಸೇರಿಸಿಬಿಡುವ ಹಿಂದೆ ಅವಳ ಸ್ವಂತಿಕೆ, ಇಷ್ಟ, ವಿರಾಮ, ಆನಂದಗಳೆಲ್ಲಾ ಕಳೆದು ಹೋಗಿರುವ ಅಪಾಯದ ಸ್ಥಿತಿಯನ್ನು ಇಂದಿನ ಸಾಹಿತ್ಯ ಪ್ರಸ್ತುತಪಡಿಸುತ್ತಿರುವುದು ಅಷ್ಟೇ ಆಶಾದಾಯಕ ವಿಚಾರವಾಗಿದೆ.

ಪ್ರತಿಭಾನಂದಕುಮಾರರವರಕವನದ ಸಾಲುಗಳಲ್ಲಿ ಹುಟ್ಟಿದೇ ಇದ್ದು ಮುಟ್ಟಿತೋರಿದ ಕವನದಲ್ಲಿ ಅರ್ಪಿತ, ಅನರ್ಪಿತಗಳು ಲೆಕ್ಕಕ್ಕೆ ಬಾರದೇ ಸಿದ್ಧಾ ಅವಳಂತರಂಗದಲ್ಲಿ ಸನ್ನಿಹಿತನು ಸದಾ ದೇವ, ಜೀವ, ಸಂಬಂಧಕ್ರಿಯಾ ಮಥನದಿಂದಕಾಯಜೀವದ ಹೊಲಿಗೆಯ ಬಿಡಿಸುವಗುಹ್ಯದರಿವಿನ ತವಕವೇಕೇ?

ಎಂಬ ಕವನದ ಸಾಲುಗಳಲ್ಲಿ ಹೆಣ್ಣುತಾನು ಅರ್ಪಿತಳಾಗಿ, ಅವಳಂತರಂಗದಲ್ಲಿ ಜೀವಬಿಂದುವಧರಿಸುವ ಮನವನೊಮ್ಮೆಯು ಅನರ್ಪಿತಗಳನ್ನು ಲೆಕ್ಕಕ್ಕೆಂದು ಎಣಿಸಿದವಳಲ್ಲ. ಅವಳ ಕ್ರಿಯಾಮಥನವೇಕಾಯಜೀವದಆರಂಭವೆಂಬುದು ಸೃಷ್ಟಿಕ್ರಿಯೆಯನ್ನು ತನ್ನೊಳಗೆ ಮೂಡಿಸಿಕೊಳ್ಳುವ ತಾದಾತ್ಮವೇ ಅವಳ ಸಾರ್ಥಕ್ಯದ ನಂಬಿಕೆಯಾಗಿದೆ.

ವೈದೇಹಿಯವರಕವನದ ಸಾಲುಗಳಲ್ಲಿ " ಮತ್ತೊಮ್ಮೆ ಹುಟ್ಟಿ ಬಾ" ಎಂಬ ಆಹ್ವಾನವೇ ಅವಳ ತಾಯನದಗಟ್ಟಿತನವು ಸಮಾಜನದಗೊಡ್ಡು ಬೆದರಿಕೆಗೆ ಅಂಜದು ಎಂಬುದನ್ನಿಲ್ಲಿ ಪ್ರಸ್ತುತಪಡಿಸುತ್ತಾರೆ. ಕವನದ ಸಾಲುಗಳಲ್ಲಿ 'ಒಬ್ಬಳೇ ಎಲ್ಲಿಗೆ ಹೊರಟಿರುವೆ, ಬೇಡಮಗು, ನಿರ್ಜನಪ್ರದೇಶ, ನದೀತೀರ, ರಾತ್ರಿತಿರುಗಬೇಡ, ಹೀಗೆ, ಎಲ್ಲ ಬೇಡಗಳನ್ನು ಹಾದು ಅವಳ ಬಾಲ್ಯ, ಯೌವನಗಳೆಲ್ಲಾ ಹಿಡಿಕಿರಿದ



ನಿಯಮ ರಕ್ಷಣೆಗಳಲ್ಲಿಡುವ ತವಕ ಸಾಮಾಜಿಕಿದ್ದರೇ, ಸಮಾಜದ ನೀತಿನಿಯಮಗಳಲ್ಲಿ ಬೆರೆತಕುಟುಂಬನೀತಿ ಹೆಣ್ಣೆ ಬೇಡಎಂಬುವುದಕ್ಕೆ ಇನ್ನೂ, 'ನಾ ಬರೀ ಭ್ರೂಣವಲ್ಲ' ಕವನದಲ್ಲಿ ಮಾಲತಿ ಪಟ್ಟಣಶೆಟ್ಟಿಯವರ ಈ ಕವನದ ಸಾಲುಗಳಲ್ಲಿ ಭ್ರೂಣವಾಗಿದ್ದಾಗಲೇ, ಇಲ್ಲವಾಗಿಸುವ ಹುನ್ನಾರಕ್ಕೆಯಾರನ್ನು ಹೊಣೆಯಾಗಿಸದ ಅಸಹಾಯಕತನವನ್ನು ನಾವು ಓದಬಹುದಾಗಿದೆ.

ಇನ್ನೂಯುವಕವಿಯತ್ರಿಯಾದ ಭವ್ಯನವೀನರವರಕವನದ ಸಾಲು " ಧಿಕ್ಕರಿಸುತ್ತೇವೆ ನಿಮ್ಮನ್ನು ' ಕವನದಲ್ಲಿ "ನಮ್ಮ ಬೋಳುಬೆನ್ನಿನಲ್ಲಿ ನಿಮ್ಮ ಕಾಮನೆಗಳು ಕುಣಿಯುತ್ತವೆಯಾದರೆ ಆಕಣ್ಣುಗಳಿಗೆ ನಕಾಬು ತೊಡಿಸಬೇಕು ನಿಮ್ಮ ನೋಟಗಳಿಗಿಲ್ಲದ ಶೀಲ, ನಮ್ಮ ದುಬಾರಿ ವಿನ್ಯಾಸದ ಕುಪ್ಪಸಕ್ಕಾದರುಯಾಕೆ ಬೇಕು' ಎಂಬುವ ಕವನದಲ್ಲಿ ನೋಡುವ, ಕಾಣುವ, ವ್ಯತ್ಯಾಸಗಳನ್ನು ಗಮನಿಸುವ ವ್ಯವಧನವಿಲ್ಲದ ಸಮಾಜಿಕಪರಿಸರವನ್ನು ಧಿಕ್ಕರಿಸುವಂತೆಯೇ...

ಇನ್ನೂ ಅನುವೋದಿಸುವುದಿಲ್ಲ, ನಿಮ್ಮ ವಿಕಾರಗಳ ಸಕಾರಣಗಳನ್ನು ಹಾಲಮೊಲೆಗಳ ರಕ್ತಹೀರುವುದಕ್ಕೆ ನೆಪಹುಡುಕುವ ನಿಮ್ಮ ಮನೋವಿಜಾಠನಗಳನ್ನು .. ಎಂಬ ಧಿಕ್ಕಾರ ಹಾಗೂ ತಿರಸ್ಕಾರಗಳನ್ನು ಒಟ್ಟೊಟ್ಟಿಗೆ ಹೇಳುತ್ತಾ ಮನದ ಹೀಕರಿಕೆಗಳನ್ನು ಕಳೆದುಕೊಳ್ಳಲೇ ಬೇಕು ಎಂಬ ಆಗ್ರಹವಿದೆ. ಅವಳ ರಕ್ತಮಾಂಸಗಳಿಂದ ಮಾಡಿದಜೀವವೇ ಅವಳ ರೂಪವನ್ನಿಲ್ಲಿ ಭೋಗಿಸುವ ಸಮಯಕ್ಕೆ ನೀತಿನಿಯಮಗಳ ತೂರಿಬಿಡುವಅಂಜಿಕೆ ಅಪಮಾನಗಳನ್ನು ಅಸ್ತವಾಗಿಸುವಲ್ಲಿ ಅವಳಮೌನಕ್ಕೆ ಮಾತು ಕಲಿಸುವ ದಿಟ್ಟತನವಿದೆ, ತಿರಸ್ಕಾರವಿದೆ. ಹೀಗೆ ಅನೇಕ ಇಂದಿನ ನವ ಉದಯೋನ್ಮುಖ ಕವಿ, ಸಾಹಿತಿಗಳ, ಸಾಲು, ಸಾಲೇ... ಮಹಿಳಾವಾದದ ಪರವಾಗಿಂತು ಅವಳ ಸಾಹಿತ್ಯವನ್ನು ಸಹ್ಯವಾಗಿಸುತ್ತಿರುವುದುಅತ್ಯಂತ ಸಕಾರಾತ್ಮಕವಾದುದು.

ಒಟ್ಟಾರೆಯಾಗಿ, ನಾವು ಇಲ್ಲಿ ಪ್ರಸ್ತಾಪಿಸುವ ವಸ್ತುವಿಗೆ ಸಕಾರಾತ್ಮಕ ನಿಲುವುಗಳಿರಬೇಕು. ಎಷ್ಟೇ ಅಡೆತಡೆಗಳುಂಟು ಮಾಡಿದರೂ ಹಿಂಜರಿಯದೆ, ಮುನ್ನುಗ್ಗುವ ಮಹಿಳಾವಾದಕ್ಕೆ ಸೂಕ್ಷ್ಮತೆಗಳು ಜನ್ಮಜಾತವಾಗಿಯೇ ಬಂದಿವೆ.

ಆದರೆ, ಮಹಿಳಾವಾದವನ್ನು ಒಪ್ಪುತ್ತಲೇ, ಇಂದಿನ ಜಾಗತೀಕರಣದ ಸಂದರ್ಭದಲ್ಲಿ ಸಾಮಾಜಿಕ, ರಾಜಕೀಯ, ಆರ್ಥಿಕ, ನೆಲೆಗಳಲ್ಲಿ, ಹೆಣ್ಣು ಇಂದಿಗೂ ತನ್ನ ಸ್ವಯಂ ನಿರ್ಧಾರಗಳನ್ನು ತಾಳುವಲ್ಲಿ ಸ್ವತಂತ್ರಳಾಗಿಲ್ಲ ಎಂಬುದುಖೇದಕರ ಸಂಗತಿ. ಹೆಣ್ಣುತಾಯಾಗಿ, ಮಗಳಾಗಿ, ಮಡದಿಯಾಗಿ, ಗೆಳತಿಯಾಗಿ ನೋಡುವ ಸಮಾಜ ಅವಳನ್ನು ಅಧಿಕಾರಿಯಾಗಿ, ಮುತ್ಸದ್ಧಿಯಾಗಿ, ಮುಂದಾಳುತನವನ್ನು ವಹಿಸಿಕೊಂಡಾಗ ಸಹಿಸಿಕೊಳ್ಳುವಲ್ಲಿ ಇನ್ನೂ ಮುಕ್ತವಾಗಿಲ್ಲದ ಸಾಮಾಜಿಕ ಪರಿಸರವಿದೆ. ಅವಳ ಹೆಣ್ಣನವನ್ನು ಹೊಗಳುತ್ತಲೇ ಅವಳ ಇರುವಿಕೆಯಕುರಿತು, ಉಡುಪಿನ ಕುರಿತು, ಶೀಲದ ಕುರಿತು ಇಂದಿಗೂ ಸಮಾಜದ ಅನಿಸಿಕೆಗಳು ಆಳದಲ್ಲೇ ಬೇರೂರಿಚಿಗಿಯುತ್ತಲೇಇದೆ. ಅವಳು ಹೀಗೇ ಇರಬೇಕೆಂಬ ಅಲಿಖಿತ ಕಾನೂನುಗಳು ಇಂದಿಗೂ ಜೀವಂತವಾಗಿವೆಎಂಬುದನ್ನು ನಮ್ಮ ಸಾಹಿತ್ಯದ ಸಾಲುಗಳು ಸಾದರಪಡಿಸುತ್ತಿವೆ. ಇಂತಹದರಿಂದ ಬಿಡಿಸಿಕೊಳ್ಳಲು ಶಿಕ್ಷಣಪಡೆದ ಮಹಿಳಾಸಮೂಹ ಬದುಕಿನ ನಿರ್ಧಾರ ತಳೆಯುವಾಗ ಪುನಃ ತನ್ನ ಹಿಡಿತವಿರುವ ಸಮಾಜದತ್ತಲೇ ನೋಡುವಅಭಾಸವನ್ನಿಲ್ಲಿ ನಾವು ಮನಗಾಣಬಹುದು.

ಕಟ್ಟಕಡೆಗೆ, ಸಾಹಿತ್ಯ ಸಮಾಜದ ಪ್ರತಿಹೆಜ್ಜೆಯನ್ನುದಾಖಲಿಸುತ್ತದೆಜೊತೆಗೆಅದರ ನಡೆಯನ್ನುತಿದ್ದುವ, ಪರೀಕ್ಷಿಸಿ ತಾಳಿಕೊಳ್ಳುವ, ಸಹನೆಯನ್ನು ಕಲಿಸುತ್ತದೆ. ಬದುಕಿನ ಬಂಡಿಗೆ ಹೆಣ್ಣುಗಂಡುಇಬ್ಬರ ಒಲುಮೆ,ನಲುಮೆಗಳಿರಬೇಕು ಎಂಬುದೇ ಸಾಹಿತ್ಯವಾಗಿದೆ.



ಮಾನವ ಸಂಸ್ಕೃತಿ ಪ್ರಾದುರ್ಭಾವ - ಒಂದು ಅವಲೋಕನ

ಪ್ರೊ. ರಾಜಣ್ಣ ಜಿ.ವಿ.

ಕನ್ನಡ ಸಹಾಯಕ ಪ್ರಾಧ್ಯಾಪಕರು

ಬಾಪೂಜಿ ಪ್ರಥಮ ದರ್ಜೆ ಕಾಲೇಜು

ಟಿ.ಆರ್. ನಗರ, ಚಳ್ಳಕೆರೆ-577522

ಮೊ: 9448966313

ಡಾ. ಶಂಬಾ ಕನ್ನಡ ಸಂಶೋಧನಾ ಲೋಕದ ದಿಗ್ಗಜರು. ಕಳೆದ ಶತಮಾನದ ಮಧ್ಯಭಾಗದಲ್ಲಿ ತನ್ನದೇ ಆದ ಸ್ವತಂತ್ರ ಚಿಂತನಾ ಕ್ರಮದಿಂದ ಕನ್ನಡ ಸಂಶೋಧನಾ ಲೋಕಕ್ಕೆ ಪಾದಾರ್ಪಣೆ ಮಾಡಿ ಹೊಸ ಮಾದರಿ ಹಾಗೂ ಹೊಸ ಅಲೆಯನ್ನು ಸೃಷ್ಟಿಸಿದ ಧೀಮಂತ ಚಿಂತಕರು. ನಾಡು ನುಡಿಯ ಬಗೆಗಿನ ಅಧ್ಯಯನಾನಾಸಕ್ತಿ ಅವರನ್ನು ಸಂಸ್ಕೃತಿ ಚಿಂತನೆಗಳ ಕಡೆಗೆ ಸಾಗಿಸುತ್ತಾ, ಸಂಸ್ಕೃತಿ ಚಿಂತನೆಗಳೆಂದರೆ ಹೇಗಿರಬೇಕೆಂಬ ಮಾದರಿಯನ್ನು ನಿರ್ಮಿಸಿ ಕೊಟ್ಟರು. ಅವರು ರಚಿಸಿದ 34 ಕೃತಿಗಳಲ್ಲಿ ಸಂಸ್ಕೃತಿ ಚಿಂತನೆಯು ನೂರಾರು ಆಯಾಮಗಳಲ್ಲಿ ವೀಶ್ಲೇಷಿಸುವ ಕೆಲಸ ಮಾಡಿದ್ದಾರೆ. ಕನ್ನಡ ಸಂಸ್ಕೃತಿ, ಭಾರತೀಯ ಸಂಸ್ಕೃತಿಯ ಜೊತೆಗೆ ಮಾನವ ಸಂಸ್ಕೃತಿ ಎಂಬ ಹೊಸ ಪರಿಕಲ್ಪನೆಯೊಂದನ್ನು ಸಂಶೋಧನಾ ಕ್ಷೇತ್ರಕ್ಕೆ ಪರಿಚಯಿಸಿ ವಿಶ್ವ ಮಾನವತ್ವದ ಪರಿಕಲ್ಪನೆಯ ಬಗೆಗೆ ಸವಿಸ್ತಾರವಾದ ಚರ್ಚೆಯನ್ನು ಹುಟ್ಟುಹಾಕಿದ್ದಾರೆ. ಇದು ಸಮಷ್ಟಿ ಪ್ರಜ್ಞೆಯಾಗಿದ್ದು ಇಂದಿನ ಜಾಗತಿಕ ಸಂದರ್ಭದಲ್ಲಿ ವಿಶ್ವವನ್ನು ಏಕಾತ್ಮಕ ದೃಷ್ಟಿಯಿಂದ ನೋಡುವ ಕ್ರಮ ಇಲ್ಲಿ ಪ್ರಸ್ತುತವಾಗುತ್ತದೆ. ಶಂಬಾ ಅವರ ಮಾನವ ಸಂಸ್ಕೃತಿ ಪರಿಕಲ್ಪನೆಯನ್ನು ಸಂಕ್ಷಿಪ್ತವಾಗಿ ಪರಿಚಯಿಸುತ್ತಾ ಅವರ ಕೃತಿಗಳ ಹಿನ್ನೆಲೆಯಲ್ಲಿ ಹಿಡಿದಿಡುವ ಪ್ರಯತ್ನ ಈ ಲೇಖನದಲ್ಲಿ ಮಾಡಲಾಗಿದೆ.

ಮಾನವ ಸಂಸ್ಕೃತಿ ಎಂಬ ಹೊಸ ಪರಿಕಲ್ಪನೆಯನ್ನು ಕನ್ನಡದಲ್ಲಿ ಪರಿಚಯಿಸಿದವರು ಡಾ. ಶಂಬಾ ಅವರಾಗಿದ್ದಾರೆ. ಕನ್ನಡ ಸಂಸ್ಕೃತಿ ಮತ್ತು ಭಾರತೀಯ ಸಂಸ್ಕೃತಿಗಳಾಚೆ ಮಾನವ ಸಂಸ್ಕೃತಿಯ ನಿಜ ನೆಲೆಗಳನ್ನು ಕುರಿತು ಸವಿಸ್ತಾರವಾದ ಚರ್ಚೆಯನ್ನು ಡಾ. ಶಂಬಾ ಅವರು ತಮ್ಮ ಕೃತಿಗಳಲ್ಲಿ ಎತ್ತಿಕೊಳ್ಳುತ್ತಾರೆ. ಮಾನವ ಸಂಸ್ಕೃತಿ ಎನ್ನುವ ಆಲೋಚನಾಕ್ರಮವು ಸಮಷ್ಟಿ ಪ್ರಜ್ಞೆಯಾಗಿದೆ. ವಿಶ್ವವನ್ನು ಏಕದೃಷ್ಟಿಕೋನದಿಂದ ನೋಡುವ ಸಾಧ್ಯತೆಯನ್ನು ಇದರಲ್ಲಿ ಕಾಣಬಹುದಾಗಿದೆ. ಮನುಷ್ಯ ತಾನು ಎಲ್ಲೆ ವಾಸವಾಗಿದ್ದರೂ ಯಾವ ಕಾಲಘಟ್ಟದಲ್ಲಿ ವಾಸವಾಗಿದ್ದರೂ ಹಾಗೂ ಯಾವ ಒತ್ತಡದಲ್ಲೇ ವಾಸವಾಗಿದ್ದರೂ ಅವನಲ್ಲಿ ಅಂತರ್ಗತವಾಗಿ ಸಿದ್ಧಗೊಂಡಿರುವ ಜೀವನಕ್ರಮದ ಮಾದರಿಯೊಂದು ಇರುತ್ತದೆ ಎನ್ನುವುದು ಡಾ. ಶಂಬಾ ಅವರ ಪ್ರತಿಪಾದನೆ. ಈ ಪ್ರತಿಪಾದನೆಯು ಹಲವು ಚಿಂತನೆಗಳನ್ನು ಒಳಗೊಂಡಿದ್ದು ಪ್ರದೇಶ ಕಾಲ ಮತ್ತು ಒತ್ತಡಗಳ ಹಿನ್ನೆಲೆಯಲ್ಲಿ ಅವರ ನಿರೂಪಣೆಗಳನ್ನು ಕಾಣಬಹುದಾಗಿದೆ. ಈ ಮಾದರಿಯ ಚಿಂತನಕ್ರಮ ಕನ್ನಡಕ್ಕೆ ಹೊಸದೆಂದು ತೋರುತ್ತದೆ. ಕನ್ನಡದ ಸಂಸ್ಕೃತಿ ಚಿಂತಕರು ಕರ್ನಾಟಕದ ಭೌಗೋಳಿಕ ವ್ಯಾಪ್ತಿಯನ್ನು ದಾಟಿ ಮುಂದೆ ಹೋಗಿರಲಿಲ್ಲ. ಯಾವ ಸಂಸ್ಕೃತಿ ಸಂಶೋಧಕ ಅಥವಾ ಚಿಂತಕ ಮಾನವ ಸಂಸ್ಕೃತಿಯನ್ನು ಸಮಷ್ಟಿಯಾಗಿ ತೆಗೆದುಕೊಂಡು ಈವರೆಗೆ ಚರ್ಚಿಸಿಲ್ಲ. ಆದರೆ ಡಾ. ಶಂಬಾ ಅವರು ಮಾನವ ಸಂಸ್ಕೃತಿಯ ವಿಕಾಸ ಮತ್ತು ನೆಲೆಗಳನ್ನು ಡಾರ್ವಿನ್, ಲೆವಿಸ್ಟ್ರಾಸ್, ಡೆಕಾರ್ಟ್, ವೆಲ್ಲಾಸ್ ಮುಂತಾದ ತತ್ವಜ್ಞಾನಿಗಳ ಬೆಂಬಲದಿಂದ ಮಾನವ ತನ್ನ ಜೀವಿತಾವಧಿಯಲ್ಲಿ ಹೇಗೆ ಯೋಚಿಸಿರುವನು ಎಂಬುದರ ಬಗೆಗೆ ಒಂದು ಸಂಯೋಜಿತ ಪ್ರಣಾಳಿಕೆಯನ್ನು ರೂಪಿಸುತ್ತಾರೆ. ಈ ಪ್ರಣಾಳಿಕೆಯಲ್ಲಿ ಪ್ರದೇಶಬದ್ಧವಾದ ಕಾಲಬದ್ಧವಾದ ಮತ್ತು ಸನ್ನಿವೇಶಬದ್ಧವಾದ ಬದುಕಿನ ಕ್ರಮಗಳನ್ನು ಸೂಚಿಸುತ್ತ ಹೋಗುತ್ತಾರೆ. ಅದಕ್ಕೆ ಪ್ರಾಚೀನ ಸಂಸ್ಕೃತಿ ಮತ್ತು ನಾಗರಿಕತೆಗಳ ಬೆಂಬಲವನ್ನು ಪಡೆದುಕೊಳ್ಳುತ್ತಾರೆ. ಚರಿತ್ರೆ, ಭಾಷಾವಿಜ್ಞಾನ, ಮನಶ್ಯಾಸ್ತ್ರ, ಪುರಾಣಶಾಸ್ತ್ರ,



ದೈವತಶಾಸ್ತ್ರ, ಪ್ರಾಕೃತಶಾಸ್ತ್ರ, ಮಾನವಶಾಸ್ತ್ರ, ಮುಂತಾದ ವರ್ತನಾಶಾಸ್ತ್ರಗಳ ಬೆಂಬಲದಿಂದ ಭಾರತೀಯ ಸಂಸ್ಕೃತಿಯ ಚಿಂತನೆಯನ್ನು ಕಟ್ಟುತ್ತಾ ಹೋಗುತ್ತಾರೆ. ಪ್ರಸ್ತುತ ಅವರ

ವೈವಸ್ವತ ಮನುಪ್ರಣೀತ ಮಾನವಧರ್ಮದ ಆಕೃತಿ, ಬುಧನ ಜಾತಕ, ಪ್ರವಾಹ ಪತಿತರ ಕರ್ಮ ಹಿಂದೂ ಎಂಬ ಧರ್ಮ, ಬಿತ್ತಿದ್ದನ್ನು ಬೆಳಕೋ, ಸಾಂಸ್ಕೃತಿಕ ಮೂಲದಲ್ಲಿನ ತಾತ್ವಿಕ ಚಿಂತನೆಗಳು, ಮುಗ್ಧದ ಸಾರ ನಾಗಪ್ರತಿಮಾ ವಿಚಾರ, ಭಗವದ್ಗೀತೆಯ ಆಶಯ ಅಥವಾ ರಾಜಯೋಗದ ಗುಹ್ಯಜ್ಞಾನ, ಜೀವನದ ಅರ್ಥಗ್ರಹಣ ಪದ್ಧತಿ

-ಮುಂತಾದ ಕೃತಿಗಳಲ್ಲಿ ಮಾನವಸಂಸ್ಕೃತಿಯನ್ನು ಕುರಿತು ವಿಸ್ತೃತ ಚರ್ಚೆಯನ್ನು ನಡೆಸುತ್ತಾರೆ. ಈ ಎಲ್ಲ ಕೃತಿಗಳಲ್ಲಿ ಮಾನವ ಸಂಸ್ಕೃತಿ ಎನ್ನುವ ಊಹೆಯ ಆಧಾರದ ಮೇಲೆ ಅಧ್ಯಯನವನ್ನು ನಡೆಸುತ್ತಾರೆ. ಮಾನವ ಸಂಸ್ಕೃತಿಯ ಆರಂಭವನ್ನು ಕುರಿತು ಅವರು ನೀಡುವ ಚಿಂತನೆಗಳನ್ನು ಈ ಕೆಳಗಿನಂತೆ ಸಂಗ್ರಹಿಸಬಹುದು :

ಮಾನವ ಸಂಸ್ಕೃತಿಯ ಪ್ರಾದುರ್ಭಾವವು ಒಂದು ನಿರ್ದಿಷ್ಟ ದಿನಾಂಕದಂದು ನಡೆದಿಲ್ಲ. ಅದು ಸಹಸ್ರ ವರ್ಷಗಳ ಮಾನವನ ಬದುಕಿನ ಪ್ರಕ್ರಿಯೆ. ಈ ಬದುಕಿನ ಸಾವಿರ ಪೀಳಿಗೆಗಳು ಚಿಂತಿಸಿದ ಹಾಗೂ ಜೀವನವನ್ನು ಕಂಡುಕೊಂಡ ಬದುಕಿನ ಸಿದ್ಧಾಂತಗಳು ಮುಂದಿನ ಮಾನವ ಸಂಸ್ಕೃತಿಯ ಪ್ರಾದುರ್ಭಾವವಾಗಿದೆ. ಡಾ. ಶಂಬಾ ಅವರ ನಿರೂಪಣೆ ಎಷ್ಟು ಖಚಿತವಾಗಿದೆಯೆಂದರೆ, ಡಾರ್ವಿನ್ ಅವರ ಚಿಂತನೆಯಾದ ವಾನರನಿಂದ ಮಾನವ ಎನ್ನುವ ಸಿದ್ಧಾಂತವನ್ನು ಅಲ್ಲಗಳೆಯುತ್ತಾರೆ. ವಾನರನಿಂದ ಮಾನವನಾಗಲು ಸಾಧ್ಯವೇ ಇಲ್ಲವೆಂದು ನಿರರ್ಥಕವಾಗಿ ನಿರೂಪಿಸುತ್ತಾರೆ. ಮಾನವ ಸಂಸ್ಕೃತಿಯ ಪ್ರಾದುರ್ಭಾವದಲ್ಲಿ ಈ ಬಗೆಯ ವಿಕಾಸವಾದವು ಅಸಮಂಜಸವೆಂದು ಹೇಳುತ್ತಾರೆ. ವೆಲ್ಲಾಸ್‌ನು ಹೇಳಿದ ಮಿಸ್ಸಿಂಗ್ ಲಿಂಕ್ ಪರಿಕಲ್ಪನೆಯನ್ನು ಬೆಂಬಲಿಸುತ್ತಾರೆ. ಡಾರ್ವಿನ್‌ನ ವಿಕಾಸವಾದವನ್ನು ಪ್ರಶ್ನಿಸಿದ ಏಕಮೇವ ತತ್ವಜ್ಞಾನಿಯಾಗಿ ಕನ್ನಡದಲ್ಲಿ ಡಾ. ಶಂಬಾ ಸಿದ್ಧಗೊಳ್ಳುತ್ತಾರೆ. ಏಕಾಏಕಿಯಾಗಿ ವಾನರನಿಂದ ಮಾನವನ ಪ್ರಾದುರ್ಭಾವವು ಸಾಧ್ಯವಿಲ್ಲ. ವಾನರನ ಮತ್ತು ಮಾನವನ ನಡುವೆ ನರನೆಂಬ ಮತ್ತೊಂದು ಪ್ರಾಣಿ ಇರಲೇಬೇಕು. ನರನೆಂದರೆ ಮನುಷ್ಯ ರೂಪದ ಒಂದು ಪ್ರಾಣಿ. ಅದಕ್ಕೆ ಬುದ್ಧಿಯಿದೆ, ಪ್ರಜ್ಞೆಯಿಲ್ಲ. ಮನುಷ್ಯನಿಗೆ ಅಂಗಾಂಗ ಬೆಳವಣಿಗೆಯು ಮುಖ್ಯವಲ್ಲ. ಪ್ರಜ್ಞಾಪ್ರಾದುರ್ಭಾವವು ಮುಖ್ಯವಾಗುತ್ತದೆ. ಪ್ರಜ್ಞೆಯಿಲ್ಲದ ವ್ಯಕ್ತಿ ಪಶು ಸಮಾನವಾದ ನರಸಂಸ್ಕೃತಿಯ ಜೀವಿಯಾಗುತ್ತದೆ. ಬುದ್ಧಿಪಾತಳಿಯ ಬದುಕು ಮಾನವ ಬದುಕಲ್ಲ. ಅದು ನರನ ಬದುಕು. ವಾನರನಂತೆ ಕಾಡಿನಲ್ಲಿರಬೇಕಾದ ಪ್ರಾಣಿಯು ಗ್ರಾಮಜೀವನವನ್ನು ಅಥವಾ ಸಮಾಜ ಸಂಸ್ಕೃತಿಯನ್ನು ಪ್ರವೇಶಿಸಿದಲ್ಲಿ ಅದು ನರನೆಂಬ ಮತ್ತೊಂದು ಜೀವಿಯಾಗುತ್ತದೆ. ಸಂಸ್ಕಾರವಿಲ್ಲದ ಸಮಾಜದಲ್ಲಿ ಕಚ್ಚಾಡುತ್ತ ಬದುಕಿಗಾಗಿ ಹೋರಾಟ ಮಾಡುತ್ತದೆ. ಬದುಕು ಮತ್ತು ಬಾಳುವೆ ಎನ್ನುವ ಎರಡು ಪದಗಳು ಸಂಸ್ಕೃತಿ ವಿಕಾಸದಲ್ಲಿ ಮಹತ್ವದ ಪಾತ್ರವನ್ನು ವಹಿಸುತ್ತದೆ. ಬದುಕು ಎನ್ನುವ ಪದವು ಹೋರಾಟವನ್ನು ಬಾಳುವೆ ಎನ್ನುವ ಪದವು ಪ್ರಜ್ಞಾಪೂರ್ವಕವಾದ ಜೀವನವನ್ನು ಸೂಚಿಸುತ್ತದೆ. ಈ ಬಗೆಯ ಸಂಕೇತಗಳನ್ನು ಡಾ. ಶಂಬಾ ಅವರು ನೀಡುತ್ತಾ ಹೋಗುತ್ತಾರೆ.

ವಾಸ್ತವವಾಗಿ ಮಾನವನ ಉಗಮವು ನಿರ್ದಿಷ್ಟ ಕಾಲಘಟ್ಟದಲ್ಲಿ ನಡೆದಿಲ್ಲ. ಮೇಲೆ ಹೇಳಿದಂತೆ ಇದು ಕೂಡ ಸಾವಿರ ವರ್ಷಗಳ ಪ್ರಕ್ರಿಯೆ. ಭಾರತೀಯ ಸಂದರ್ಭದಲ್ಲಿ ಕಾಣುವ ಮನುಗಳು ಈ ಮಾನವನ ಪ್ರಾದುರ್ಭಾವಕ್ಕೆ ಕಾರಣರಾಗಿದ್ದಾರೆ. ಮನ್ ಎನ್ನುವ ಧಾತುವಿನಿಂದ ಹುಟ್ಟಿಕೊಂಡ ಮಾನವ ಎನ್ನುವ ಶಬ್ದವು ಮನಸ್ಸನ್ನು ನಿರ್ದೇಶಿಸುತ್ತದೆ. ಯಾವ ನರನಲ್ಲಿ ಮನಸ್ಸಿರುತ್ತದೆಯೋ ಅವನು ಮಾನವನಾಗುತ್ತಾನೆ. ಅವನಲ್ಲಿ ಮಾನವತೆ ಇರುತ್ತದೆ. ಈ ಮಾನವತೆ ಬೆಳಗಿದಲ್ಲಿ ಮನು ಸಂಪ್ರದಾಯ ಬೆಳೆಯುತ್ತದೆ. ಮಾನವೀಯತೆ ಇಲ್ಲದಿರುವ ಸಮಿತಿ, ಸಮಾಜ, ಸಂಸ್ಕೃತಿ ಅಸಾಧ್ಯವಾದದ್ದು.



ಮನುಷ್ಯನಲ್ಲಿ ಪ್ರಜ್ಞೆಯ ಪ್ರಾದುರ್ಭಾವವಾದ ಸಂದರ್ಭವು ಮಾನವನ ಉಗಮವಾಗಿದೆ. ಡಾ. ಶಂಬಾ ಅವರು ವಿವಿಕ್ಟನ್ ಮನುವಿನೊಡನೆ ಮಾನವನ ಉಗಮವನ್ನು ಜೋಡಿಸುತ್ತಾರೆ.

ವಿವಿಕ್ಟನ್ ಎಂದರೆ ಸೂರ್ಯ. ಸೂರ್ಯ ನಿರ್ದೇಶಿಸಿದ ಜೀವನ ಪದ್ಧತಿಯೇ ಮಾನವನ ಜೀವನ ಪದ್ಧತಿ. ಆದುದರಿಂದ ವಿಶ್ವದ ಎಲ್ಲ ನಾಗರಿಕತೆಗಳ ಕಾಲಘಟ್ಟದಲ್ಲಿ ಸೂರ್ಯನನ್ನು ಆರಾಧಿಸುವ ಪರಿಪಾಠವಿತ್ತು. ಮನುಕುಲಕ್ಕೆ ಮಾತ್ರವಲ್ಲ, ಎಲ್ಲ ಪ್ರಾಣಿ ಪಕ್ಷಿಗಳಿಗೆ ಸೂರ್ಯನೇ ಮೂಲದೇವರು. ಜಗತ್ತು ಅಥವಾ ಭೂಮಿಯ ಉದಯ ಸೂರ್ಯನಿಂದಲೇ ಆದದ್ದು. ಲೋಕದ ಚೇಷ್ಟೆಗೆ ರವಿಬೀಜವಾದಂತೆ ಎನ್ನುವ ವಚನಕಾರರ ಮಾತನ್ನು ಇಲ್ಲಿ ನೆನೆಸಿಕೊಳ್ಳಬಹುದು. ವಿವಿಕ್ಟನ್ ಮನ್ವಂತರವು ಪ್ರಜ್ಞೆಯೊಡನೆ ಆರಂಭವಾಗಿದೆ. ನಮ್ಮ ಸಂಕಲ್ಪ ಮಂತ್ರಗಳಲ್ಲಿ ವೈವಸ್ವತ ಮನ್ವಂತರೇ ಎನ್ನುವ ಪದವು ಇದನ್ನು ನಿರೂಪಿಸುತ್ತದೆ. ಭಾರತೀಯರ ಪರಿಕಲ್ಪನೆಯಲ್ಲಿ ಹದಿನಾಲ್ಕು ಮನುಗಳು ಬಂದು ಹೋಗಿದ್ದಾರೆ. ಈ ಮನು ಪರಂಪರೆಯು ಒಂದು ವ್ಯಕ್ತಿ ಪರಂಪರೆಯಲ್ಲ. ಇದಕ್ಕೊಂದು ಪಂಥೀಯ ನೆಲೆಯಿದೆ. ಮನುಪಂಥಗಳು ಮನುಷ್ಯನ ಬೌದ್ಧಿಕ ಬೆಳವಣಿಗೆಯಲ್ಲಿ ಮಹತ್ವದ ಪಾತ್ರವನ್ನು ವಹಿಸಿವೆ. ನಮ್ಮ ಸಂಕಲ್ಪ ಮಂತ್ರಗಳಲ್ಲಿ ಹೇಳುವಂತೆ ಇಂದು ನಡೆಯುವುದು ವೈವಸ್ವತ ಮನ್ವಂತರ. ಅಂದರೆ ಸೂರ್ಯ ನಿರ್ದೇಶಿತ ಮನ್ವಂತರವಾಗಿದೆ.

ಸ್ವಾಯಂಭು ಮನುವು ಈ ಹದಿನಾಲ್ಕು ಮನುಗಳಲ್ಲಿ ಕೊನೆಯವನು. ಭಾರತೀಯ ಮನು ಪರಂಪರೆಯಲ್ಲಿ ವಿಕೃತ ರೂಪಕ್ಕೆ ಹೆಸರಾದವನು. ಈ ಪಂಥವು ಭಾರತದ ದಿಕ್ಕುದೇಸೆಯನ್ನು ತಪ್ಪಿಸಿತು. ಸಾಮಾಜಿಕ ವಿಘಟನೆ, ಶ್ರೇಣೀಕರಣ ವ್ಯವಸ್ಥೆ, ವಿಸಂಗತಿಗಳು ಸ್ವಾಯಂಭು ಮನುವಿನ ಆರಂಭದೊಡನೆ ಆರಂಭವಾಯಿತು. ಇಡೀ ಭಾರತ ಸ್ವಾಯಂಭು ಮನುವಿನ ಬಿಗಿಮುಷ್ಟಿಯಲ್ಲಿ ತನ್ನ ಬದುಕನ್ನು ಸಂಕೀರ್ಣ ಮಾಡಿಕೊಂಡಿತು. ವರ್ಣಾಶ್ರಮ ಧರ್ಮಗಳು ಕೃತಕವಾಗಿ ರೂಢಿಗತವಾದವು. ಅನೈಸರ್ಗಿಕ ಬೆಳವಣಿಗೆಯನ್ನು ಮಾನವನ ವಿಕಾಸವಾದದಲ್ಲಿ ಕಾಣಬಹುದಾಗಿದೆ. ಇದರಿಂದಾಗಿ ಸಾಂಸ್ಕೃತಿಕ ಚಲನೆಯು ಹಿಮ್ಮುಖವಾಗಿ ಚಲಿಸುತ್ತದೆ. ಭೋಗಸಂಸ್ಕೃತಿಯು ಇದರಿಂದ ಹುಟ್ಟಿಕೊಂಡಿದೆ. ಸಮಾಜದ ಒಂದು ವರ್ಗ ಬೌದ್ಧಿಕತೆಯನ್ನು ತಮ್ಮ ಆಸ್ತಿಯನ್ನಾಗಿ ಮಾಡಿಕೊಂಡು ಉಳಿದ ಮನುಷ್ಯವನ್ನು ಮಾನವೀಯತೆಯಿಂದ ನೋಡದೆ ಪಶುಸಮಾನವಾಗಿ ನೋಡುತ್ತಿದೆ. ಕ್ರಿ.ಶ. 6 ರಿಂದ 8ನೆಯ ಶತಮಾನದಲ್ಲಿ ಹುಟ್ಟಿಕೊಂಡ ಸ್ವಾಯಂಭು ಮನುವು ಭಾರತೀಯ ಸಾಮಾಜಿಕ ಸ್ವಾಸ್ಥ್ಯವನ್ನು ಹಾಳುಗಡವಿದೆ. ಇದರಿಂದಾಗಿ ವೇದಪಠ್ಯಗಳು ತಿರುಚಲ್ಪಟ್ಟಿವೆ. ಸಂಹಿತೆಗಳು ಹೊಸದಾಗಿ ರೂಪಿತವಾಗಿವೆ. ಹೀಗೆ ರೂಪಿಸಲ್ಪಟ್ಟ ಸಂಹಿತೆಗಳು ಸಮಾಜವಿರೋಧಿ ಅಥವಾ ಮಾನವವಿರೋಧಿ ನೆಲೆಗಳನ್ನು ಸಮಾಜದಲ್ಲಿ ಬಲವಂತವಾಗಿ ನೆಲೆಗೊಳಿಸಿವೆ.

ಪ್ರಜ್ಞಾಪ್ರಾದುರ್ಭಾವದೊಡನೆ ನರನು ಮಾನವನಾದ. ಇದು ಕೇವಲ ಭಾರತದಲ್ಲಿ ಮಾತ್ರ ಎಂದು ಭಾವಿಸುವುದು ಸರಿಯಲ್ಲ. ಬೇರೆ ಬೇರೆ ನಾಗರಿಕತೆಗಳಲ್ಲಿ ಹಾಗೂ ವರ್ತಮಾನದ ರಾಷ್ಟ್ರಪರಿಕಲ್ಪನೆಗಳಲ್ಲಿ ಈ ತರಹದ ಹಿನ್ನೆಡೆಯನ್ನು ಗಮನಿಸಬಹುದಾಗಿದೆ. ಸುಮೇರಿಯನ್, ಅಸೀರಿಯನ್, ಬೆಬಿಲೋನಿಯನ್, ಗ್ರೀಕ್ ಮತ್ತು ಈಜಿಪ್ಟ್ ಸಂಸ್ಕೃತಿಗಳಲ್ಲಿ ಸೂರ್ಯನೇ ಮೂಲದ ದೇವರಾಗಿದ್ದನು. ಸೂರ್ಯೋಪಾಸನೆಯು ಮನುಕುಲದ ದೇವರೆಂಬುದು ಒಪ್ಪಿತ ಸಂದೇಶವಾಗಿತ್ತು. ಭಾರತ ಮಾತ್ರವಲ್ಲ ಈ ಎಲ್ಲ ಸಂಸ್ಕೃತಿಗಳಲ್ಲೂ ಸೂರ್ಯನೇ ಪರಮ ಹಾಗೂ ಮೂಲ ದೈವತವಾಗಿದ್ದನು. ಸೂರ್ಯನ ನಿರ್ದೇಶನದಂತೆ ಮಾನವನ ಬದುಕು ರೂಪಿತವಾಗಿತ್ತು. ಕಾಲಾನಂತರದಲ್ಲಿ ಮಾನವ ಭೋಗ ಸಂಸ್ಕೃತಿಯ ಬೆನ್ನುಹತ್ತಿ ನಿಸರ್ಗ ಸಂಸ್ಕೃತಿಯನ್ನು ಹಿಮ್ಮೆಟ್ಟಿಸಿದನು. ಮಾನವನಿಗೆ ಒಂದು ರೀತಿಯ ಬದುಕಾದರೆ, ಇನ್ನುಳಿದ ಪಶು-ಪ್ರಾಣಿ, ವೃಕ್ಷಗಳಿಗೆ ಮತ್ತೊಂದು ಸಂಸ್ಕೃತಿಯಿದೆ. ಮನುಷ್ಯ ಬೇಕೆಂದಾಗ ಪ್ರಾಣಿಗಳನ್ನು, ವೃಕ್ಷಗಳನ್ನು ನಾಶಮಾಡಬಹುದು. ಇದಕ್ಕೆ ಕಾರಣ ಭೋಗ ಸಂಸ್ಕೃತಿ. ಬೇಕೆಂದಾಗ ಯಾವ ಪ್ರಾಣಿಯನ್ನು ಬೇಕಾದರೂ ಸಾಯಿಸುವ ಸಾಮರ್ಥ್ಯವನ್ನು ಮನುಷ್ಯ ಹೊಂದಿದ್ದಾನೆ. ಅರಣ್ಯವನ್ನು ಕಡಿದು ನಾಗರಿಕತೆಯನ್ನು



ಸ್ವಾಪಿಸಿ ಭೋಗ ಸಂಸ್ಕೃತಿಯನ್ನು ಹೆಚ್ಚಿಸಿಕೊಳ್ಳುವ ಹೀನ ಮನಸ್ಥಿತಿಯನ್ನು ಹೊಂದಿದ್ದಾನೆ. ಇದು ಸೂರ್ಯವಿರೋಧಿ ನಿಲುವು. ಆದುದರಿಂದ ಇಂಥ ಸೂರ್ಯನನ್ನು ಆರಾಧಿಸುವುದನ್ನು ಬಿಟ್ಟು ತಮಗೆ ಸರಿಕಾಣುವ ಭೋಗ ಸಂಸ್ಕೃತಿಗೆ ಹೊಂದುವ ನಾಗನನ್ನು ಆರಾಧಿಸುತ್ತಿದ್ದಾನೆ. ಈ ನಾಗಾರಾಧನೆಯು ಭೋಗ ಅಥವಾ ಲೈಂಗಿಕ ಸಂಸ್ಕೃತಿಯ ಸಂಕೇತವಾಗಿದೆ. ಇಂದಿನ ಎಲ್ಲ ಸಮಾಜ ಸಂಸ್ಕೃತಿಗಳಲ್ಲೂ ಈ ಬಗೆಯ ಚಿತ್ರಣಗಳನ್ನು ಕಾಣಬಹುದಾಗಿದೆ. ತನಗೆ ಒಲಿದುಬಂದಿದ್ದ ಬೌದ್ಧಿಕ ಬಲವನ್ನು ಭೋಗಸಂಸ್ಕೃತಿಯನ್ನು ರೂಢಿಸಿಕೊಳ್ಳುವುದಕ್ಕೆ ಮನುಷ್ಯ ಮನಸ್ಸು ಮಾಡಿರುವುದು ನಿಸರ್ಗವಿರೋಧಿ ನೀತಿಯಾಗಿದೆ.

ಇರಾನಿನ ರೈಂಡ್ ಅವೆಸ್ತಾದಲ್ಲಿ ಸಿಗುವ ಅಹುರ ಮುರ್ವುನು ಭಾರತೀಯ ವರುಣ ದೇವತೆಯನ್ನು ಹೋಲುತ್ತಾನೆ. ವರುಣನು ಅತಿ ಪುರಾತನ ದೇವರುಗಳಲ್ಲಿ ಒಬ್ಬನಾಗಿದ್ದಾನೆ. ಅಗ್ನಿವಿರೋಧಿ ನಿಲುವನ್ನು ತಾಳಿದ ಇವನು ಪ್ರಪಂಚದ ಬೇರೆ ಬೇರೆ ಭಾಷೆಗಳಲ್ಲಿ ವಿಭಿನ್ನ ಹೆಸರುಗಳಲ್ಲಿ ಗುರುತಿಸಿಕೊಂಡಿದ್ದಾನೆ. ಇಂದ್ರನಿಗೆ ವಿರೋಧಿ ನಿಲುವನ್ನು ಹೊಂದಿದ್ದಾನೆ. ಸೂರ್ಯನಿಗಿಂತ ಇವನಿಗೆ ಚಂದ್ರನೇ ಪರಮಾಪ್ತ. ವರುಣ ದೇವನ ಪರಿಕಲ್ಪನೆಯ ಪ್ರಾಯಶಃ ಎಲ್ಲ ನಾಗರಿಕತೆಗಳಲ್ಲಿ ಕಂಡುಬರುತ್ತದೆ. ವರುಣನೇ ಮತ್ತೊಂದು ರೂಪವಾಗಿ ಇಂದು ಬೇರೆ ಬೇರೆ ದೇವರುಗಳಾಗಿ ನೆಲೆನಿಂತಿದ್ದಾನೆ.

ಗ್ರೀಕ್‌ನ ಯುರೇನಸ್ ಮತ್ತು ಝೆಉಸ್ ಇಬ್ಬರೂ ಅತೀ ಪುರಾತನ ದೇವರುಗಳಾಗಿದ್ದಾರೆ. ಇವರಿಬ್ಬರು ಸೂರ್ಯ ಮತ್ತು ಚಂದ್ರರನ್ನು ಸಂಕೇತಿಸುತ್ತಾರೆ. ಅಪೋಲೋ ದೇವರನ್ನು ಪೂಜಿಸುತ್ತಿದ್ದ ಗ್ರೀಕರು ಯುರೇನಸ್ ಮತ್ತು ಝೆಉಸ್ ರನ್ನು ಯಾವಾಗ ಪೂಜಿಸಲು ಆರಂಭಿಸಿದರೋ ತಿಳಿಯದಾಗಿದೆ. ಅಪೋಲೋ ದೇವತೆಗೆ ಇದರಿಂದ ಮಾರಣಾಂತಿಕ ಪೆಟ್ಟು ಬಿದ್ದಿದೆ. ಅಪೋಲೋ ದೇವರಾಗಿದ್ದವರು ಜಡವಸ್ತುವಿನಂತೆ ಕೇವಲ ಸೂರ್ಯನಾಗಿದ್ದಾನೆ.

ಭಾರತೀಯರಲ್ಲಿ ಮಿತ್ರಾವರುಣ ಎನ್ನುವ ಒಂದು ಪದಸಂಕೇತವಿದೆ. ವರುಣನು ಸೂರ್ಯನ ಮಿತ್ರನಾಗಿದ್ದಾನೆ. ಅಗ್ನಿ ಮತ್ತು ಜಲ ಸಂಪ್ರದಾಯಗಳು ಮೇಳೈದ ಸ್ಥಿತಿಯಿದು. ಮಿತ್ರ ಎಂದರೆ ಸೂರ್ಯ. ಮಿತ್ರಾವರುಣ ಎಂದರೆ ಅಗ್ನಿ ಮತ್ತು ಜಲದ ಸಂಗಮದ ಸ್ಥಿತಿ. ಮಿತ್ರಾವರುಣ ಎನ್ನುವ ಸಂಕೇತ ರೂಪವು ಇರುಸುಮುರಿಸಿನ ಪ್ರಸಂಗವನ್ನು ಉಂಟುಮಾಡುತ್ತದೆ.

ಈಜಿಪ್ಟಿನಲ್ಲಿ ನಾಗಾಲಿಂಗಿತ ಸೂರ್ಯನ ಪ್ರತೀಕಗಳು ದೊರೆಯುತ್ತವೆ. ಸೂರ್ಯನನ್ನು ನಾಗವು ಸುತ್ತಿಕೊಂಡಿರುವ ಚಿತ್ರಣಗಳನ್ನು ಹೆಚ್ಚಿನ ಸಂದರ್ಭಗಳಲ್ಲಿ ಕಾಣುತ್ತೇವೆ. ಈ ಚಿತ್ರಣವು ಮನುಷ್ಯನ ಬೌದ್ಧಿಕತೆಯ ಸುತ್ತ ಲೈಂಗಿಕತೆಯು ಬೆಳೆದ ಅಥವಾ ತನ್ನ ಪ್ರಭಾವವನ್ನು ಸ್ವಾಪಿಸಿದ ಚಿತ್ರಣವಾಗಿದೆ. ಭೋಗ ಸಂಸ್ಕೃತಿ ಈ ಮೂಲಕ ಸೂರ್ಯನ ಪ್ರಜ್ಞಾ ಪ್ರಾದುರ್ಭಾವವನ್ನು ಬಿಡದೆ ನುಂಗಿಹಾಕಿದ ಚಿತ್ರಣವನ್ನು ಕಾಣುತ್ತೇವೆ.

-ಈ ಎಲ್ಲ ವಿವರಣೆಗಳ ಮೂಲಕ ಡಾ. ಶಂಬಾ ಅವರು ಜಾಗತಿಕ ಸಂದರ್ಭದ ಮಾನವ ಸಂಸ್ಕೃತಿಯನ್ನು ಚಿಂತನೆಗಳೆದುಕೊಳ್ಳುತ್ತಾರೆ. ಇದರಿಂದ ಅವರು ಇಂದು ಸಮಾಜ ಸಂಸ್ಕೃತಿಯಲ್ಲಿ ಕಾಣುವ ಭೋಗ ಸಂಸ್ಕೃತಿಯೇ ನಮ್ಮ ಸಂಸ್ಕೃತಿಯಾಗಿರುವುದನ್ನು ಕುರಿತು ವಿಷಾದ ವ್ಯಕ್ತಪಡಿಸುತ್ತಾರೆ.

ಅವರ 34 ಪುಸ್ತಕಗಳಲ್ಲಿ ಕನ್ನಡ ಸಂಸ್ಕೃತಿ, ಭಾರತೀಯ ಸಂಸ್ಕೃತಿ ಮತ್ತು ಮಾನವ ಸಂಸ್ಕೃತಿಗಳು ಅನೇಕ ಒಳನೋಟಗಳಿಂದ ಹಲವು ವಿವರಗಳನ್ನು ನೀಡುತ್ತಾರೆ. ಈ ವಿವರಗಳು ಏಕಘನಾಕೃತಿಯ ವಿವರಗಳಾಗಿವೆ. ಆರಂಭದಲ್ಲಿ ಕನ್ನಡ ಸಂಸ್ಕೃತಿಯನ್ನು ಅನಂತರದಲ್ಲಿ ಭಾರತೀಯ ಸಂಸ್ಕೃತಿಯನ್ನು ಅವರ ಕೊನೆಯ ನಿರೂಪಣೆಗಳು ಜಾಗತಿಕ ಅಥವಾ ಮಾನವ ಸಂಸ್ಕೃತಿಯ ವೈಚಿತ್ರ್ಯಗಳನ್ನು ಸಮೀಕರಿಸುತ್ತಾರೆ. ಇದರಿಂದ ಸಂಸ್ಕೃತಿ ಅಧ್ಯಯನ ಮಾಡುವವರಿಗೆ ಬಹುದೊಡ್ಡ ವೇದಿಕೆ ಸಿಕ್ಕುತ್ತಾಗಿದೆ.



ವಾಸ್ತವವಾಗಿ ಕನ್ನಡ ಸಂಸ್ಕೃತಿಗೂ ಮಾನವ ಸಂಸ್ಕೃತಿಗೂ ಸಂಬಂಧವೇ ಇಲ್ಲವೆನ್ನುವ ನಮ್ಮ ಪಾರಂಪರಿಕ ಸಂಶೋಧನಾ ತಿಳುವಳಿಕೆಗೆ ತಿಲಾಂಜಲಿ ಹೇಳುವುದರ ಮೂಲಕ ಹೊಸತನವನ್ನು ನಮೂದಿಸುತ್ತ ಹೋಗುತ್ತಾರೆ. ಕನ್ನಡ ಸಂಸ್ಕೃತಿ ಎನ್ನುವುದು ಕರ್ನಾಟಕದ ಜನತೆಯ ಜೀವನಪದ್ಧತಿಯನ್ನು ನಿರ್ದೇಶಿಸುತ್ತಿದ್ದರೆ ಅದರಲ್ಲಿ ಅಂತರ್ಗತವಾದ ಮತ್ತೆರಡು ಸಂಸ್ಕೃತಿಗಳಿರುವ ಸುಳಿವುಗಳನ್ನು ನೀಡುತ್ತಾರೆ. ಭಾರತೀಯ ಸಂಸ್ಕೃತಿ ಎನ್ನುವುದು ಭಾರತೀಯ ಉಪಖಂಡದ ಜೀವನ ಪದ್ಧತಿಯನ್ನು ನಿರೂಪಿಸುತ್ತದೆ. ಭಾರತೀಯ ಉಪಖಂಡದಲ್ಲಿ ಜೀವಿಸುವ ಜನರ ಬದುಕಿನ ಕ್ರಮವು ಜಾಗತಿಕ ಮಾನವ ಸಂಸ್ಕೃತಿಗಿಂತ ಹೊರತಾಗಿಲ್ಲ ಎನ್ನುವ ಅಂಶವನ್ನು ಎತ್ತಿ ತೋರಿಸುತ್ತಾರೆ. ಆದುದರಿಂದ ಸಂಸ್ಕೃತಿ ಚಿಂತನೆ ಎನ್ನುವುದು ಕೇವಲ ಒಂದು ಪ್ರದೇಶಬದ್ಧವಾದ ಚಿಂತನೆಯಲ್ಲ, ಅದು ಸಾರ್ವತ್ರಿಕವಾದದ್ದು ಎಂದು ತಿಳಿಸುತ್ತಾರೆ. ಅವರ ತಿಳುವಳಿಕೆಯಲ್ಲಿ ಮಹತ್ವದ ಹಲವಂಶಗಳಿವೆ. ಸಂಸ್ಕೃತಿಯನ್ನು ಅಖಂಡವಾಗಿ ಚಿಂತಿಸಬೇಕೇ ಹೊರತು ಖಂಡಖಂಡವಾಗಿ ಚಿಂತಿಸಿದಲ್ಲಿ ನಮ್ಮ ಸಾಂಸ್ಕೃತಿಕ ಚರಿತ್ರೆಯ ಪುನಾರಚನೆಯ ಆಶಯ ಕೈಗೊಡುವುದಿಲ್ಲ ಎನ್ನುವುದು ಅವರ ನಿಲುವಾಗಿದೆ.

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5. ಬಿತ್ತಿದ್ವನ್ನು ಬೆಳಕೋ. ಪ್ರ. || ಸಂಪುಟ 1.
6. ಪ್ರವಾಹ ಪತಿತರ ಕರ್ಮ ಹಿಂದೂ ಎಂಬ ಧರ್ಮ. ಪ್ರ. 3-4, 1976



ಮ್ಯಾಸಬೇಡ ಮಹಿಳಾ ಕೃಷಿ ಕಾರ್ಮಿಕರ ಸಾಮಾಜಿಕ ಮತ್ತು ಆರ್ಥಿಕ ಸ್ಥಿತಿಗತಿಗಳು :

ಒಂದು ಸಮಾಜಶಾಸ್ತ್ರೀಯ ಅಧ್ಯಯನ

(ಚಿತ್ರದುರ್ಗ ಜಿಲ್ಲೆ ಚಳ್ಳಕೆರೆ ತಾಲ್ಲೂಕಿನ ದೊಡ್ಡೇರಿ ಗ್ರಾಮ ಪಂಚಾಯಿತಿಗೆ ಸಂಬಂಧಿಸಿದಂತೆ)

Siddappa.D.O

Assistant Professor

Department of Sociology

Govt. First Grade College for women

Chitradurga-577501

Email Id : siddappaclk@gmail.com

Contact No : 9980762851

ಪೀಠಿಕೆ :

ಮ್ಯಾಸಬೇಡ ಜನಾಂಗವು ಚಿತ್ರದುರ್ಗ ಜಿಲ್ಲೆಯಾದ್ಯಂತ ಹೆಚ್ಚಿನ ಸಂಖ್ಯೆಯಲ್ಲಿ ಕಂಡು ಬರುವ ವಿಶಿಷ್ಟವಾದ ಬುಡಕಟ್ಟು ಜನಾಂಗವಾಗಿದ್ದು ಇವರ ಮುಖ್ಯ ಕಸುಬು ಕೃಷಿ ಮತ್ತು ಪಶು ಸಂಗೋಪನೆಯಂತಹ ಕಠಿಣ ದುಡಿಮೆಯನ್ನು ಮಾಡುವವರಾಗಿದ್ದಾರೆ. ಈ ಬುಡಕಟ್ಟು ಜನಾಂಗವು ಅತ್ಯಂತ ಹಿಂದುಳಿದಿದ್ದು ಬಡತನ, ಅನಕ್ಷರತೆ, ಅಜ್ಞಾನ ಮತ್ತು ಮೂಡನಂಬಿಕೆಗಳನ್ನು ಒಳಗೊಂಡಿದ್ದು ಇವರು ಆರ್ಥಿಕವಾಗಿ, ಸಾಮಾಜಿಕವಾಗಿ ತೀರಾ ಹಿಂದುಳಿದಿದ್ದಾರೆ.

ಚಿತ್ರದುರ್ಗ ಜಿಲ್ಲೆಯು ಬಯಲು ಸೀಮೆಯಾಗಿದ್ದು, ಮಳೆಯಾದಾರಿತ ಕೃಷಿಯನ್ನು ಜನರು ಅವಲಂಬಿಸಿದ್ದಾರೆ. ಆರು ತಿಂಗಳುಗಳ ಕಾಲ ಕೃಷಿ ಕೆಲಸ ಕಾರ್ಯದಲ್ಲಿ ತೊಡಗಿದರೆ ಇನ್ನು ಆರು ತಿಂಗಳುಗಳ ಕಾಲ ಅವರು ಜೀವನ ನಡೆಸುವುದೇ ಕಷ್ಟಕರವಾಗಿರುತ್ತದೆ. ಇಂತಹ ಸಂದರ್ಭದಲ್ಲಿ ಇವರುಗಳು ಬೇರೆಡೆಗೆ ವಲಸೆ ಹೋಗುವುದು, ಕೂಲಿನಾಲಿ ಮಾಡುವುದರ ಮೂಲಕ ಜೀವನ ನಡೆಸುತ್ತಾರೆ.

ಈ ಮ್ಯಾಸ ಬೇಡ ಬುಡಕಟ್ಟಿನಲ್ಲಿ ಮಹಿಳೆಯರ ಪಾತ್ರ ತುಂಬ ಮಹತ್ವರವಾದದ್ದಾಗಿದೆ. ಪ್ರತಿಯೊಂದು ಸಮಾಜದಲ್ಲಿ ಲಿಂಗಭೇದದ ನೆಲೆ ಅಥವಾ ಜೈವಿಕ ಅಂಶದ ಎರಡು ಸಮೂಹಗಳಿದ್ದು ಈ ಎರಡು ಸಮೂಹಗಳ ಮಧ್ಯೆ ಪ್ರಕೃತಿ ದತ್ತವಾಗಿ ಕೆಲ ಭಿನ್ನತೆಗಳಿವೆ. ಈ ಭಿನ್ನತೆಯಿಂದಾಗಿಯೇ ಮಾನವನ ಹುಟ್ಟು ಸಮಾಜದ ಉಳಿವು. ನಿರಂತರತೆಗೆ ಕಾರಣವಾಗಿದೆ. ಸ್ತ್ರೀಪುರುಷರಿಬ್ಬರೂ ಸಮಾಜದ ಎರಡು ಕಣ್ಣುಗಳು ಒಂದೇ ನಾಣ್ಯದ ಎರಡು ಮುಖಗಳು ಅಥವಾ ಸಮಾಜವೆಂಬ ರಥದ ಎರಡು ಗಾಲಿಗಳಿದ್ದಂತೆ ಹೆಣ್ಣಿಗೆ ಗಂಡಿನ ಅಗತ್ಯತೆ ಎಷ್ಟಿದೆಯೋ ಗಂಡಿಗೂ ಹೆಣ್ಣಿನ ಅವಶ್ಯಕತೆ ಅಷ್ಟೆ ಇದೆ. ಈ ರೀತಿ ಇವರಿಬ್ಬರ ಮಧ್ಯೆ ಅವಶ್ಯಕತೆ ಸಮಾನತೆ ಇದ್ದರೂ ವಾಸ್ತವಿಕವಾಗಿ ಕೆಲ ಅನುಭವ ಸತ್ಯ ಹಾಗೂ ಸಂಗತಿ ಸಂಶೋಧನೆಗಳ ಆಧಾರದ ಮೇಲೆ ಸ್ತ್ರೀಯೆ ಪುರುಷರಿಗಿಂತ ಹೆಚ್ಚು ಶ್ರೇಷ್ಠತೆ ಹೊಂದಿದ್ದಾಳೆನ್ನಬಹುದು.



ಇಂದಿನ ದಿನಗಳಲ್ಲಿ ನಾಯಕ ಸಮುದಾಯದ ಸ್ಥಿತಿಗತಿ ಸ್ಥಾನಮಾನ, ಬದುಕಿನ ನಿರ್ವಹಣೆಯ ಮಾನದಂಡಗಳ ಮೂಲಕ ಹೇಳುವುದಾದರೆ ಈ ಸಮುದಾಯದ ಜೀವನ ಸ್ಥಿತಿ ತುಂಬಾ ಶೋಚನೀಯ ಸ್ಥಿತಿಯಲ್ಲಿದೆ. ಇವರು ಮೂಲಭೂತ ಸೌಲಭ್ಯಗಳಿಂದ ವಂಚಿತರಾಗಿದ್ದಾರೆ. ಆರ್ಥಿಕವಾಗಿ ಶೈಕ್ಷಣಿಕವಾಗಿ, ರಾಜಕೀಯವಾಗಿ ತೀರಾ ಹಿಂದುಳಿದಿದ್ದಾರೆ. ಹಾಗೆ ಇವರಲ್ಲಿ ಹಸಿವು ಬಡತನ, ನಿರುದ್ಯೋಗ ಸಮಸ್ಯೆಯು ಹೆಚ್ಚಾಗಿದೆ.

ಮಕ್ಕಳ ವಿದ್ಯಾಭ್ಯಾಸಕ್ಕೆ ಮನೆ ಖರ್ಚನ್ನು ಸರಿದೂಗಿಸಲು ಕೆಲವೊಂದು ಸಲ ಗಂಡನ ಖರ್ಚನ್ನು ಸಹ ಅವಳ ನೋಡಿಕೊಳ್ಳಬೇಕಾಗುತ್ತದೆ. ಹೀಗೆ ಮಹಿಳೆ ಬಿಡುವಿಲ್ಲದೆ ದುಡಿದರೆ ಅವಳ ಪಾಡು ಏನಾಗಬೇಡ? ಒಂದು ದಿನವು ಮನೆಯಲ್ಲಿರದೆ ಕೆಲಸಗಳನ್ನು ಹುಡುಕಿಕೊಂಡು ಹೋಗಬೇಕು. ಇಲ್ಲದಿದ್ದರೆ ಆ ದಿನ ಗಂಡ ಮಕ್ಕಳು ತಾನು ಉಪವಾಸ ಇರಬೇಕು.

ಹಬ್ಬ ಹರಿದಿನ ಬಂತಂದರೆ ಸಾಕು ಸಾಹುಕಾರರ ಹತ್ತಿರ ಸಾಲ-ಸೂಲ ಮಾಡಿ ಹಬ್ಬ ಹರಿದಿನ ಮಾಡಬೇಕು. ಅವಳಿಗೆ ಹುಷಾರಿಲ್ಲ ಅಂದರೂ ಸಹ ಅವಳು ದುಡಿತನೇ ಇರಬೇಕು. ಒಂದು ದಿನ ಹೋಗಲಿಲ್ಲ ಅಂದ್ರೆ ಸಾಲ ಕೊಟ್ಟ ಸಾಹುಕಾರ ಮನೆ ಮುಂದೆ ಬರ್ತಾರೆ. ಹೀಗೆ ಅವಳು ಸಾಕಷ್ಟು ತೊಂದರೆ ಸಮಸ್ಯೆಗಳಿಗೆ ಸಿಲುಕಿ ನಲುಗಿ ಹೋಗಿದ್ದಾಳೆ. ದೈಹಿಕವಾಗಿ, ಮಾನಸಿಕವಾಗಿ ಜರ್ಜರಿತಳಾಗಿದ್ದಾಳೆ. ಹಾಗೆ ಸಾಕಷ್ಟು ಸಮಸ್ಯೆಗಳನ್ನು, ಸವಾಲುಗಳನ್ನು ಎದುರಿಸಬೇಕಾಗುತ್ತದೆ. ಈ ಮೇಲಿನ ವಿಷಯ ಗಮನಿಸಿದಾಗ ಮ್ಯಾಸಬೇಡ ಮಹಿಳಾ ಕೃಷಿ ಕಾರ್ಮಿಕರ ಸ್ಥಿತಿಗತಿ ತುಂಬಾ ಶೋಚನೀಯವಾಗಿದೆ. ಆದ್ದರಿಂದ ಈ ವಿಷಯದ ಕುರಿತು ಕ್ಷೇತ್ರಾಧ್ಯಯನವನ್ನು ಕೈಗೊಳ್ಳಲಾಗಿದೆ.

ಅಧ್ಯಯನದ ಉದ್ದೇಶಗಳು :

ಪ್ರಸ್ತುತ ಅಧ್ಯಯನವು ಸಮಾಜಶಾಸ್ತ್ರೀಯ ಅಧ್ಯಯನವಾಗಿದ್ದು ಅಂತರ್‌ಶಿಸ್ತಿನ ಅಧ್ಯಯನ ಮೂಲಕ ಈ ಕೆಳಕಂಡ ಅಂಶಗಳನ್ನು ಗಣನೆಗೆ ತೆಗೆದುಕೊಳ್ಳುವುದು ಅನಿವಾರ್ಯವಾಗಿದ್ದು, ಅದನ್ನು “ಚಳ್ಳಕೆರೆ ತಾಲ್ಲೂಕು ದೊಡ್ಡೇರಿ ಗ್ರಾಮ ಪಂಚಾಯಿತಿಗೆ ಒಳಪಡುವ” ಮ್ಯಾಸಬೇಡ ಮಹಿಳಾ ಕೃಷಿ ಕಾರ್ಮಿಕರ ಸಾಮಾಜಿಕ ಮತ್ತು ಆರ್ಥಿಕ ಸ್ಥಿತಿಗತಿ ಕುರಿತು ಅಧ್ಯಯನ ಮಾಡುವ ಕ್ಷೇತ್ರಾಧ್ಯಯನವು ಈ ಕೆಳಕಂಡ ಪ್ರಮುಖ ಉದ್ದೇಶಗಳನ್ನು ಹೊಂದಿದೆ.

- 1) ಮ್ಯಾಸಬೇಡ ಮಹಿಳಾ ಕೃಷಿ ಕಾರ್ಮಿಕರ ಜೀವನದ ಸ್ಥಿತಿಗತಿ ಕುರಿತು ಅಧ್ಯಯನ ಮಾಡುವುದು.
- 2) ಮ್ಯಾಸಬೇಡ ಮಹಿಳೆಯರ ಸ್ಥಾನಮಾನವನ್ನು ಕುರಿತು ಅಧ್ಯಯನ ಮಾಡುವುದು.
- 3) ಮಹಿಳಾ ಕೃಷಿ ಕಾರ್ಮಿಕರ ಸಮಸ್ಯೆಗಳನ್ನು ಕುರಿತು ಅಧ್ಯಯನ ಮಾಡುವುದು.
- 4) ಮ್ಯಾಸಬೇಡ ಮಹಿಳಾ ಕೃಷಿ ಕಾರ್ಮಿಕರ ಆರ್ಥಿಕ ಮತ್ತು ಸಾಮಾಜಿಕ ಪರಿಸ್ಥಿತಿಯನ್ನು ಕುರಿತು ಅಧ್ಯಯನ ಮಾಡುವುದು.
- 5) ಮ್ಯಾಸಬೇಡ ಮಹಿಳಾ ಕೃಷಿ ಕಾರ್ಮಿಕರ ಅಭಿವೃದ್ಧಿಯನ್ನು ಕುರಿತು ಅಧ್ಯಯನ ಮಾಡುವುದು.



ಅಧ್ಯಯನದ ಪ್ರಾಮುಖ್ಯತೆ :

ಚಿತ್ರದುರ್ಗ ಜಿಲ್ಲೆ ಹಾಗೂ ತಾಲ್ಲೂಕಿನಲ್ಲಿ ಹೆಚ್ಚಾಗಿ ಕಂಡು ಬರುವ ಮಾ್ಯಸಬೇಡ ಜನಾಂಗದ ಬಗ್ಗೆ ಈಗಾಗಲೇ ಸಾಕಷ್ಟು ಅಧ್ಯಯನಗಳು ನಡೆದಿದ್ದರೂ ಅವುಗಳೆಲ್ಲವೂ ಬಹುತೇಕ ಸಾಹಿತ್ಯಕ ಕೋನದಿಂದ ನಡೆದಿರುವುಗಳೇ ಆಗಿವೆ. ಅಲ್ಲದೆ ಇದುವರೆಲ್ಲೂ ಸಮಾಜಶಾಸ್ತ್ರೀಯ ದೃಷ್ಟಿಕೋನದಿಂದ ಅಧ್ಯಯನ ಮಾಡಲಾಗಿಲ್ಲ. ಈ ಮಾ್ಯಸಬೇಡ ಜನಾಂಗವು ತನ್ನದೇ ಆದ ವಿಶಿಷ್ಟ ರೂಪ ಸಂಪ್ರದಾಯದ ಪರಂಪರೆಯನ್ನು ಒಳಗೊಂಡಿದ್ದು ಅದನ್ನೇ ಮಾ್ಯಸಬೇಡ ಮಹಿಳೆಯರ ಕುರಿತಾದ ಅಧ್ಯಯನವು ಈವರೆಗೂ ವೈಜ್ಞಾನಿಕ ಕ್ಷೇತ್ರ ಕಾರ್ಯದ ಸಂಶೋಧನೆಯ ಮೂಲಕ ನಡೆದಿಲ್ಲ. ಇವರು ಹೊಟ್ಟೆ ಪಾಡಿಗಾಗಿ ಕೂಲಿ, ಕುರಿ ಸಾಕಾಣಿಕೆ ಮತ್ತು ಹೈನುಗಾರಿಕೆಯನ್ನು ಪ್ರಧಾನವಾಗಿ ಅನುಸರಿಸುವ ಇವರು ಆರ್ಥಿಕವಾಗಿ ತೀರಾ ಹಿಂದುಳಿದಿದ್ದಾರೆ. ಆದ್ದರಿಂದ ಇವರನ್ನು ಕುರಿತಾದ ಸಾಮಾಜಿಕ ಸ್ಥಿತಿ ಆರ್ಥಿಕಸ್ಥಿತಿ ಪ್ರಸ್ತುತವಾಗಿ ಅವರು ಎದುರಿಸುತ್ತಿರುವ ಸಮಸ್ಯೆಗಳು ಇತ್ಯಾದಿ ಅಂಶಗಳು ಅಧ್ಯಯನದ ದೃಷ್ಟಿಯಿಂದ ಪ್ರಾಮುಖ್ಯತೆ ಪಡೆದು ಕೊಂಡಿವೆ.

- 1) ಭೂ ಸುಧಾರಣಾ ಕಾಯ್ದೆಯು ಮಾ್ಯಸಬೇಡರ ಆರ್ಥಿಕತೆಯ ಮೇಲೆ ಪ್ರಮುಖ ಪರಿಣಾಮ ಬೀರುವುದನ್ನು ತಿಳಿಯಲು ಅವಶ್ಯಕವಾಗಿದೆ.
- 2) ಮಾ್ಯಸಬೇಡರು ಆರ್ಥಿಕವಾಗಿ ಹಿಂದುಳಿದಿದ್ದು ತುಂಬಾ ಬಡವರು ಅವರು ತಮ್ಮ ಜೀವನೋಪಾಯಕ್ಕಾಗಿ ಲಾಭದಾಯಕವಲ್ಲದ ಕೃಷಿ, ಪಶು ಸಂಗೋಪನೆ ಕೂಲಿಯನ್ನು ಅವಲಂಬಿಸಿಕೊಂಡಿದ್ದಾರೆ. ಇದರಿಂದ ಆರ್ಥಿಕತೆಯು ನೈಜ ಸ್ಥಿತಿಯನ್ನು ತಿಳಿಯಲು ಈ ಅಧ್ಯಯನ ಪ್ರಾಮುಖ್ಯತೆ ಪಡೆದುಕೊಂಡಿದೆ.
- 3) ಮಾ್ಯಸಬೇಡ ಮಹಿಳೆಯರು ಸರ್ಕಾರದ ದೃಷ್ಟಿಯಿಂದ ನಿರ್ಲಕ್ಷ್ಯತೆಗೆ ಒಳಗಾಗಿರುವುದರಿಂದ ಅವಶ್ಯಕತೆಯಾಗಿದೆ.
- 4) ಮಾ್ಯಸಬೇಡ ಜನಾಂಗದ ಕುಟುಂಬಗಳ ಆರ್ಥಿಕ ಸ್ಥಿತಿಗತಿಗಳನ್ನು ಸುಧಾರಿಸಲು ಸರ್ಕಾರದ ಯೋಜನೆಗಳಡಿಯಲ್ಲಿ ವಿಶೇಷ ಅವಶ್ಯಕತೆಯನ್ನು ನೀಡಲು ಅನುಕೂಲವಾಗುತ್ತದೆ.
- 5) ಮಾ್ಯಸಬೇಡ ಮಹಿಳೆಯರ ಅಧ್ಯಯನದಿಂದ ಅವರ ಸಮಗ್ರ ಬೆಳವಣಿಗೆಗೆ ಸರ್ಕಾರ, ಸಾರ್ವಜನಿಕ ಸೇವಾ ಸಂಸ್ಥೆಗಳು ಅಭಿವೃದ್ಧಿ ಕಾರ್ಯಕ್ರಮಗಳನ್ನು ಕೈಗೊಳ್ಳಲು ಸಹಾಯಕವಾಗುತ್ತವೆ.

ಅಧ್ಯಯನದ ವ್ಯಾಪ್ತಿ :

ಚಿತ್ರದುರ್ಗ ಜಿಲ್ಲೆ ಮತ್ತು ಚಳ್ಳಕೆರೆ ತಾಲ್ಲೂಕಿನಾದ್ಯಂತ ಮಾ್ಯಸಬೇಡರು ಹೆಚ್ಚಾಗಿ ಕಂಡು ಬರುವುದರಿಂದ ಅವರಲ್ಲಿ ಮಹಿಳಾ ಕೃಷಿ ಕಾರ್ಮಿಕರು ಆರ್ಥಿಕ ಸ್ಥಿತಿಗತಿಗೆ ಸಂಬಂಧಿಸಿದ ಹಿನ್ನೆಲೆಯನ್ನು ಆಧರಿಸಿ ಅಧ್ಯಯನವನ್ನು ಕೈಗೊಳ್ಳಲಾಗುವುದು.

ದೊಡ್ಡೇರಿ ಗ್ರಾಮವು ಪಂಚಾಯಿತಿ ವ್ಯಾಪ್ತಿಗೆ ಒಳಪಟ್ಟಿದ್ದು ಈ ಗ್ರಾಮ ಪಂಚಾಯಿತಿಗೆ ಒಳಪಡುವ ಹಳ್ಳಿಗಳಲ್ಲಿ ನನ್ನ ಕ್ಷೇತ್ರಾಧ್ಯಯನವು ಮೂರು ಹಳ್ಳಿಗಳನ್ನು ಒಳಗೊಂಡಿದ್ದು (ದೊಡ್ಡೇರಿ, ಕೆಂಚವೀರನಹಳ್ಳಿ, ಬೊಮ್ಮಸಮುದ್ರ) ಈ ಹಳ್ಳಿಗಳಲ್ಲಿ ಮಾ್ಯಸಬೇಡ ಮಹಿಳೆಯರ ಸಾಮಾಜಿಕ ಮತ್ತು ಆರ್ಥಿಕ ಪರಿಸ್ಥಿತಿ ಹಾಗೂ ಅವರ ಸ್ಥಾನಮಾನವು ಹಾಗೂ ಕೃಷಿ ಕಾರ್ಮಿಕರ ಸ್ಥಿತಿಗತಿಗಳ ಅಧ್ಯಯನಕ್ಕೆ ಒಳಪಡಿಸಿಕೊಳ್ಳಲಾಗಿದೆ.



ಸಂಶೋಧನಾ ಸಮಸ್ಯೆಯ ಹೇಳಿಕೆ :

ಪ್ರಸ್ತುತ ಸಂಶೋಧನ ವಿಷಯ ಮ್ಯಾಸಬೇಡ ಮಹಿಳಾ ಕೃಷಿ ಕಾರ್ಮಿಕರ ಸಾಮಾಜಿಕ ಮತ್ತು ಆರ್ಥಿಕ ಸ್ಥಿತಿಗತಿ ಕುರಿತು ಸಮಾಜಶಾಸ್ತ್ರೀಯ ಅಧ್ಯಯನವಾಗಿದ್ದು, ಮಹಿಳೆಯರ ಆರ್ಥಿಕ ಸ್ಥಿತಿ ಬಗ್ಗೆ, ಕೃಷಿಯಲ್ಲಿ ಮಹಿಳೆಯರ ಪಾತ್ರ ಅವರ ಅಂತಸ್ತು, ಸ್ಥಾನಮಾನ ಮತ್ತು ಅವರು ಎದುರಿಸುತ್ತಿರುವ ಸಮಸ್ಯೆಗಳ ಬಗ್ಗೆ ಸಮಾಜಶಾಸ್ತ್ರೀಯ ಅಧ್ಯಯನಕ್ಕೆ ಒಳಪಡಿಸಿ ದಾಖಲಿಸುವುದು ಈ ಕ್ಷೇತ್ರಾಧ್ಯಯನದ ಮುಖ್ಯ ಉದ್ದೇಶವಾಗಿದೆ.

ಪ್ರಾಕಲ್ಪನೆಗಳು:

- 1) ಮ್ಯಾಸಬೇಡ ಮಹಿಳಾ ಕೃಷಿ ಕಾರ್ಮಿಕರ ಜೀವನ ಸುಧಾರಿಸಿಲ್ಲ.
- 2) ಮಹಿಳೆಯರು ಆರೋಗ್ಯದ ಕಡೆ ಅಷ್ಟಾಗಿ ಗಮನಕೊಡುವುದಿಲ್ಲ.
- 3) ಮಹಿಳೆಯರು ಪುರುಷನಂತೆ ಕಠಿಣವಾದ ಕೆಲಸಗಳನ್ನು ನಿರ್ವಹಿಸುವಳು.
- 4) ಆರ್ಥಿಕ ಜೀವನದಲ್ಲಿ ಯಾವುದೇ ರೀತಿ ಬದಲಾವಣೆಗಳಾಗಿಲ್ಲ.
- 5) ಸರ್ಕಾರದ ಯೋಜನೆಗಳು ಮತ್ತು ಕಾರ್ಯಕ್ರಮಗಳು ಇವರ ಜೀವನದ ಮೇಲೆ ಅಷ್ಟಾಗಿ ಪರಿಣಾಮ ಬೀರಿಲ್ಲ.

ಸಂಶೋಧನಾ ತಂತ್ರಗಳು:

ಕ್ಷೇತ್ರ ಅಧ್ಯಯನಕ್ಕೆ ಉತ್ತಮವಾದ ಸಂಶೋಧನಾ ತಂತ್ರ ಮತ್ತು ವಿಧಾನಗಳನ್ನು ಬಳಸಿಕೊಂಡು ಸಂದರ್ಶನಕ್ಕೆ ಅಗತ್ಯವಿರುವ ಮಾಹಿತಿಗಳನ್ನು ಸಂಗ್ರಹಿಸಲು ಮ್ಯಾಸಬೇಡ ಕೃಷಿ ಕಾರ್ಮಿಕರಿಗೆ ಸಂದರ್ಶನ ಅನುಸೂಚಿಯನ್ನು ಮಾರ್ಗದರ್ಶಕರ, ವಿಷಯ ಪರಿಣಿತರ, ತಜ್ಞರ ಸಹಾಯದಿಂದ ರೂಪಿಸಿ ಪೂರ್ವ ಪರೀಕ್ಷೆಗೆ ಒಳಪಡಿಸಿ ಅಂತಿಮವಾಗಿ ಸಂದರ್ಶನ ಅನುಸೂಚಿಯನ್ನು ತಯಾರಿಸಿ ಮಾಹಿತಿ ಸಂಗ್ರಹಿಸಲಾಗುವುದು.

ಸಂದರ್ಶನ ವಿಧಾನ :

ಸಂದರ್ಶನ ಅನುಸೂಚಿಯನ್ನು ಬಳಸಿ ಸಂಶೋಧನಾ ಅಧ್ಯಯನಕ್ಕೆ ಬೇಕಾಗುವಷ್ಟು ನಮೂನೆ ತೆಗೆದುಕೊಂಡು ವೈಯಕ್ತಿಕವಾಗಿ ಸಂಗ್ರಹಿಸಲಾಗುವುದು.

ಅವಲೋಕನ ವಿಧಾನ:

ಅಧ್ಯಯನಕ್ಕಾಗಿ ಆಯ್ದುಕೊಂಡಿರುವ ಗ್ರಾಮಗಳಿಗೆ ಬೇಟಿ ನೀಡಿ ಅಲ್ಲಿನ ಸ್ಥಿತಿಗತಿಗಳನ್ನು ಸಮಾಜಶಾಸ್ತ್ರೀಯ ಹಾಗೂ ಹಲವಾರು ವೈಚಾರಿಕ ದೃಷ್ಟಿಕೋನಗಳಿಂದ ಅವಲೋಕಿಸಿ ವಸ್ತು ನಿಷ್ಠೆ ಮಾಹಿತಿಗಳನ್ನು ಸಂಗ್ರಹಿಸಲಾಗುವುದು. ಸಂದರ್ಶನದ ಜೊತೆಗೆ ಸಹಭಾಗಿ ಅವಲೋಕನ ವಿಧಾನವನ್ನು ಬಳಸಿಕೊಂಡು ಮ್ಯಾಸಬೇಡ ಮಹಿಳಾ ಕೃಷಿ ಕಾರ್ಮಿಕರ ಸಮಸ್ಯೆಗಳು ಅವರ ಜೀವನದ ಸ್ಥಿತಿಗತಿ ಮತ್ತು ಆರ್ಥಿಕ ಸ್ಥಿತಿಗತಿ ಮೊದಲಾದ ವಿಷಯಗಳನ್ನು ಅಧ್ಯಯನ ಮಾಡಲಾಗುವುದು.



ಮಾಹಿತಿ ಸಂಗ್ರಹಣೆ:

ಸಂಶೋಧನಾ ವಿಷಯ ಕುರಿತಾಗಿ ಎಲ್ಲಾ ಮೂಲಗಳಿಂದ ಮಾಹಿತಿಯನ್ನು ಕಲೆಹಾಕುವ ಕ್ರಮವೇ ಮಾಹಿತಿ ಸಂಗ್ರಹಣೆಯಾಗಿದ್ದು.

1) ಪ್ರಾಥಮಿಕ ಮೂಲಗಳು: ಸಂದರ್ಶನ ಅನುಸೂಚಿಯನ್ನು ಒಳಗೊಂಡು ವಯಸ್ಸು ಮತ್ತು ವೈವಾಹಿಕ ಸ್ಥಾನಮಾನದ ಆಧಾರದ ಮೇಲೆ ಮಹಿಳೆಯನ್ನು ಸರಳ ಯಾದ್ಯಾಚ್ಛಿಕ ಮಾದರಿಗೆ ಒಳಪಡಿಸಿ ಮಾಹಿತಿಯನ್ನು ಸಂಗ್ರಹಿಸಲಾಗುವುದು. ಹಾಗೂ ಕ್ಯಾಮರ ಮೊದಲಾದ ಮಾಧ್ಯಮಗಳನ್ನು ಬಳಸಿಕೊಂಡು ಮಾಹಿತಿ ಸಂಗ್ರಹಿಸಲಾಗುವುದು.

2) ಅನುಷ್ಠಾನಿಕ ಮೂಲಗಳು: ಅಧ್ಯಯನಕ್ಕೆ ಬೇಕಾದ ಮಾಧ್ಯಮಿಕ ಮಾಹಿತಿಗಳನ್ನು ಸಂಶೋಧನಾ ವಿಷಯಕ್ಕೆ ಸಂಬಂಧಿಸಿದಂತೆ ಸರ್ಕಾರಿ ಹಾಗೂ ಖಾಸಗಿ ಸಂಸ್ಥೆಗಳಲ್ಲಿ ದೊರೆಯುವ ಗ್ರಂಥಗಳು, ನಿಯತಕಾಲಿಕೆಗಳು, ದಾಖಲೆಗಳು, ಸಮೀಕ್ಷಾ ವರದಿಗಳು, ಮಹಾ ಪ್ರಬಂಧಗಳು ಮತ್ತು ವಿಶ್ವಕೋಶಗಳು ಇತ್ಯಾದಿಗಳಿಂದ ಮಾಹಿತಿಯನ್ನು ಸಂಗ್ರಹಿಸಲಾಗುವುದು.

ಮಾಹಿತಿ ವಿಶ್ಲೇಷಣೆ :

ಈ ಮೇಲೆ ತಿಳಿಸಿದ ಎಲ್ಲಾ ಸಂಶೋಧನಾ ವಿಧಾನಗಳು, ತಂತ್ರಗಳು ಇತ್ಯಾದಿಗಳಿಂದ ಸಂಗ್ರಹಿಸಿದ ಮಾಹಿತಿಯನ್ನು ಪರಿಮಾಣಾತ್ಮಕ ಹಾಗೂ ಗುಣಾತ್ಮಕ ವಿಧಾನದಿಂದ ವಿಶ್ಲೇಷಿಸಿ, ಸಂಕೇತೀಕರಣ, ಪರಿಕ್ಷರಣೆ, ವರ್ಗೀಕರಣ ಹಾಗೂ ಕೋಷ್ಟಕಗಳನ್ನು ತಯಾರಿಸುವುದರ ಮೂಲಕ ಹಾಗೂ ಅಗತ್ಯವಿದ್ದಷ್ಟು ಸಂಖ್ಯಾಶಾಸ್ತ್ರೀಯ ವಿಧಾನಗಳನ್ನು ಬಳಸಿಕೊಂಡು ಸಂಶೋಧನಾ ಮಾಹಿತಿಯನ್ನು ಸಮಾಜಶಾಸ್ತ್ರೀಯ ಚೌಕಟ್ಟಿನಲ್ಲಿ ವಿಶ್ಲೇಷಿಸಿ ವರದಿಯನ್ನು ತಯಾರಿಸಲಾಗಿದೆ.

ಮ್ಯಾಸಬೇಡ ಮಹಿಳಾ ಕೃಷಿ ಕಾರ್ಮಿಕರ ಸಾಮಾಜಿಕ ಸ್ಥಿತಿಗಳ ಚಿತ್ರಣ :

ಭಾರತೀಯ ಸಮಾಜವು ಏಣಿ ಶ್ರೇಣಿಯಿಂದ ಕೂಡಿದ್ದು, ಜಾತಿಯ ಅಸಮಾನತೆಗಳು ಪ್ರಮುಖ ಸ್ಥಾನ ಪಡೆದಿವೆ. ಭಾರತೀಯ ಸಮಾಜದಲ್ಲಿ ಸುಮಾರು 6500 ಕ್ಕೂ ಹೆಚ್ಚು ಜಾತಿ ಉಪಜಾತಿಯ ಸಮೂಹಗಳಿದ್ದು ಈ ಸಮುದಾಯಗಳು ಸಾಮಾಜಿಕವಾಗಿ ಸಮಾನಾಗಿರದೆ ಮೇಲು ಮತ್ತು ಕೀಳು ಎಂಬ ಭಾವನೆಯನ್ನು ಹೊಂದಿವೆ. ಇಂತಹ ಸ್ತರೀಕೃತ ಭಾರತೀಯ ಸಮಾಜದಲ್ಲಿ ದಲಿತ ಸಮುದಾಯ ಹಾಗೆಯೇ ಬುಡಕಟ್ಟು ಸಮುದಾಯಗಳಿದ್ದು ಅತ್ಯಂತ ಕೆಳ ಸ್ತರದಲ್ಲಿದೆ. ಅದರಲ್ಲೂ ಮ್ಯಾಸಬೇಡ ಸಮುದಾಯವು ತೀರಾ ಹಿಂದುಳಿದಿದ್ದು ಅವರಲ್ಲಿ ಮಹಿಳಾ ಕೃಷಿ ಕಾರ್ಮಿಕರ ಸ್ಥಿತಿ ತುಂಬಾ ಶೋಚನೀಯವಾಗಿದೆ. ಹಾಗೆಯೇ ಅವರ ಸ್ಥಾನಮಾನವು ತೀರಾ ಕೆಳಮಟ್ಟದಾಗಿದ್ದು ಸಾಮಾಜಿಕವಾಗಿ ಅತ್ಯಂತ ಹಿಂದುಳಿದಿದ್ದು ಅವರು ಸಾಮಾಜಿಕ ನ್ಯೂನತೆಗಳಿಂದ ಬಳಲುತ್ತಿದ್ದಾರೆ.

ಇವರಲ್ಲಿ ಬಡತನ, ಅನಕ್ಷರತೆ, ಮೂಡನಂಬಿಕೆ ಮತ್ತು ಅತಿಯಾದ ಸಂಪ್ರದಾಯಿಕತೆಯಿಂದ ಕೂಡಿದ್ದು ಈ ಸಮುದಾಯದ ಸಾಮಾಜಿಕ ಪರಿಸರ ಮತ್ತು ಜೀವನ ವಿಧಾನವನ್ನು ನೋಡಿದರೆ ಹಾಗೂ ಇತರೆ ಸಮುದಾಯಗಳಿಗೆ ಹೋಲಿಸಿದರೆ ಈ ಸಮುದಾಯದಲ್ಲಿ ಮಹಿಳೆಯರು ಸಾಮಾಜಿಕವಾಗಿ ತೀರಾ ಹಿಂದುಳಿದಿರುವುದು ಕಂಡು ಬರುತ್ತದೆ.



ಈ ಸಮುದಾಯದಲ್ಲಿ ವಿವಾಹ ಪದ್ಧತಿ, ಭಾಷೆ, ವೇಷಭೂಷಣ, ಮಡಿಮೈಲಿಗೆ ಅಂಶಗಳು, ಕಲೆ ಮತ್ತು ಸಾಮಾಜಿಕ ಸಾಂಸ್ಕೃತಿಕ ಅಂಶಗಳನ್ನು ನೋಡಿದರೆ ಮ್ಯಾಸಬೇಡ ಸಮುದಾಯವು ವಿಶಿಷ್ಟವಾದ ಆಚರಣೆಗಳನ್ನು ಒಳಗೊಂಡಿರುವ ಚಿತ್ರಣವನ್ನು ನೋಡಬಹುದಾಗಿದೆ.

ಮ್ಯಾಸಬೇಡ ಮಹಿಳಾ ಕೃಷಿ ಕಾರ್ಮಿಕರ ಆರ್ಥಿಕ ಸ್ಥಿತಿಗಳ ಚಿತ್ರಣ :

ಸಮಾಜದಲ್ಲಿ ಪ್ರತಿಯೊಬ್ಬ ವ್ಯಕ್ತಿಯ ಮೇಲೆ ಆರ್ಥಿಕತೆಯು ತುಂಬಾ ಪ್ರಭಾವ ಬೀರಿರುವುದನ್ನು ಗಮನಿಸಬಹುದು. ಆದರೆ ಇತರೆಯ ಸಮೂಹಗಳಿಗಿಂತ ಈ ಬುಡಕಟ್ಟು ಸಮುದಾಯಗಳು ಅನೇಕ ರೀತಿಯ ಆರ್ಥಿಕ ಸಮಸ್ಯೆಗಳನ್ನು ಎದುರಿಸುತ್ತಿದ್ದಾರೆ. ಅವರಲ್ಲಿ ಮ್ಯಾಸಬೇಡ ಕೃಷಿ ಕಾರ್ಮಿಕರ ಆರ್ಥಿಕ ಜೀವನದ ಪರಿಸ್ಥಿತಿ ತುಂಬಾ ಹದಗೆಟ್ಟಿರುವುದನ್ನು ಗಮನಿಸಬಹುದು. ಅವರ ಉದ್ಯೋಗದ ಅವಕಾಶ ಅರೇ ಉದ್ಯೋಗ, ಕೂಲಿಕಾರರ ಕೆಲಸದ ಸ್ವರೂಪ, ಕೆಲಸದ ಅವಧಿ, ಬದಲಾವಣೆ, ಹೊಂದಿರುವ ಆಸ್ತಿ ಪಾಸ್ತಿ, ಕೂಲಿ ವಿವರ, ಆದಾಯ, ಖರ್ಚು, ಸಾಲ ಮತ್ತು ಬಿಡುವಿನ ವೇಳೆಯಲ್ಲಿ ಬಯಸುವ ಕೆಲಸ ಮೊದಲಾದ ಅಂಶಗಳನ್ನು ತಿಳಿಯಬಹುದಾಗಿದೆ.

ಚಿತ್ರದುರ್ಗ ಜಿಲ್ಲೆ ಚಳ್ಳಕೆರೆ ತಾಲ್ಲೂಕಿನ ದೊಡ್ಡೇರಿ ಗ್ರಾಮ ಪಂಚಾಯಿತಿಗೆ ಒಳಪಟ್ಟ ಕೆಂಚವೀರನಹಳ್ಳಿ, ಬೊಮ್ಮಸಮುದ್ರ, ಉಪ್ಪಾರಹಟ್ಟಿ ಮೊದಲಾದ ಹಳ್ಳಿಗಳಲ್ಲಿ ಮ್ಯಾಸಬೇಡ ಮಹಿಳಾ ಕೃಷಿ ಕಾರ್ಮಿಕರು ಹೆಚ್ಚಿನದಾಗಿ ಕಂಡು ಬರುತ್ತಾರೆ. ಹಾಗೆ ಅವರು ಆರ್ಥಿಕವಾಗಿ ತೀರಾ ಹಿಂದುಳಿದಿರುವುದು. ಅಧ್ಯಯನದ ಮೂಲಕ ತಿಳಿದುಬಂದಿದೆ. ಮ್ಯಾಸಬೇಡ ಮಹಿಳೆಯರು ಪುರುಷರಂತೆ ಕಠಿಣವಾದ ಕೆಲಸಗಳಲ್ಲಿ ತೊಡಗಿಸಿಕೊಂಡಿದ್ದರಲ್ಲದೆ ಕುಟುಂಬಕ್ಕೆ ಆರ್ಥಿಕ ಬೆಂಗಾವಲಾಗಿ ದುಡಿಯುತ್ತಿದ್ದಾರೆ. ಗಾಣದೆತ್ತಿನಂತೆ ಹಗಲು ರಾತ್ರಿ ದುಡಿಯುವ ತನ್ನ ಮಕ್ಕಳ ಲಾಲನೆ ಪಾಲನೆ ಮಾಡಿಕೊಂಡು ಕುಟುಂಬವನ್ನು ರಕ್ಷಣೆ ಮಾಡುತ್ತಿರುವುದು ಮಹಿಳೆಯರೆ ಆಗಿದ್ದಾರೆ.

ಒಟ್ಟಾರೆಯಾಗಿ ಮ್ಯಾಸಬೇಡ ಮಹಿಳಾ ಕೃಷಿ ಕಾರ್ಮಿಕರ ಆರ್ಥಿಕ ಸ್ಥಿತಿಗತಿ ತುಂಬಾ ಕಷ್ಟಕರ ಸ್ಥಿತಿಯಲ್ಲಿರುವುದು ಕಂಡು ಬರುತ್ತದೆ.

ಸಲಹೆಗಳು:

ಪ್ರಸ್ತುತ ಅಧ್ಯಯನ ಅನೇಕ ಸಮಸ್ಯೆಗಳನ್ನು ಒಳಗೊಂಡಿದ್ದು ಮಹಿಳೆಯರ ಆರ್ಥಿಕ ಪರಿಸ್ಥಿತಿಯನ್ನು ಸುಧಾರಿಸಲು ಸರ್ಕಾರ ಮತ್ತು ರಾಜಕೀಯ ನಾಯಕರು ಅನೇಕ ಕಾರ್ಯಕ್ರಮಗಳನ್ನು ಕಾರ್ಯರೂಪಕ್ಕೆ ತಂದರೂ ಸಹ ಅವು ಅವರನ್ನು ತಲುಪದೆ ಇರುವುದು ವಿಪರ್ಯಾಸವಾಗಿದೆ.

1) ಮ್ಯಾಸಬೇಡ ಮಹಿಳಾ ಕೃಷಿ ಕಾರ್ಮಿಕರ ಬಡತನವನ್ನು ನಿವಾರಣೆ ಮಾಡಲು ಉದ್ಯೋಗಾವಕಾಶವನ್ನು ಕಲ್ಪಿಸಿಕೊಡಬೇಕು, ಹಾಗೆ ಸರ್ಕಾರದಿಂದ ಅನೇಕ ಉದ್ಯೋಗಗಳನ್ನು ಇವರಿಗಾಗಿಯೇ ಸೃಷ್ಟಿ ಮಾಡಬೇಕು.

2) ಮ್ಯಾಸಬೇಡ ಮಹಿಳಾ ಕೃಷಿ ಕಾರ್ಮಿಕರ ಮಕ್ಕಳಿಗೆ ಶಿಕ್ಷಣದ ಸೌಲಭ್ಯಗಳನ್ನು ಒದಗಿಸಿಕೊಡಬೇಕು. ಹಾಗೆ ಸಮುದಾಯದ ಎಲ್ಲಾ ಜನರಿಗೂ ಕನಿಷ್ಠ ಶಿಕ್ಷಣವನ್ನು ನೀಡಬೇಕು.



- 3) ಮ್ಯಾಸಬೇಡ ಮಹಿಳಾ ಕೃಷಿ ಕಾರ್ಮಿಕ ಮಹಿಳೆಯರಿಗೆ ಸ್ವಯಂ ಉದ್ಯೋಗಗಳನ್ನು ಕೈಗೊಳ್ಳುವಂತೆ ಗುಡಿ ಕೈಗಾರಿಕೆಗಳನ್ನು ಸ್ಥಾಪಿಸುವಂತೆ ಹಾಗೂ ಕೃಷಿಯಲ್ಲಿ ತಂತ್ರಜ್ಞಾನ ಅಳವಡಿಸಿಕೊಳ್ಳುವಂತೆ ಪ್ರೇರೇಪಿಸಬೇಕಾಗಿದೆ.
- 4) ಮ್ಯಾಸಬೇಡ ಮಹಿಳಾ ಕೃಷಿ ಕಾರ್ಮಿಕರಿಗೆ ಸಾಮಾಜಿಕ ಭದ್ರತೆ ಕಲ್ಪಿಸಿಕೊಡಬೇಕು.
- 5) ಭೂಮಿ ಇಲ್ಲದ ಕೃಷಿ ಮ್ಯಾಸಬೇಡ ಮಹಿಳಾ ಕಾರ್ಮಿಕರಿಗೆ ಭೂಮಿ ಹಂಚಿಕೆ ಮಾಡುವುದು.
- 6) ಪುರುಷರು ಮಹಿಳೆಯರ ಕಷ್ಟ ಸುಖಕ್ಕೆ ಸ್ಪಂದಿಸುವಂತಹ ಮನೋಭಾವನೆಯನ್ನು ಬೆಳೆಸಿಕೊಳ್ಳಬೇಕು.

ಉಪಸಂಹಾರ:

ಈ ಸಂಶೋಧನ ಅಧ್ಯಯನವು ದೊಡ್ಡದಿರಿ ಗ್ರಾಮ ಪಂಚಾಯಿತಿ ವ್ಯಾಪ್ತಿಗೆ ಒಳಪಟ್ಟಿದ್ದು ಮ್ಯಾಸಬೇಡ ಕೃಷಿ ಕಾರ್ಮಿಕರ ಸಾಮಾಜಿಕ ಮತ್ತು ಆರ್ಥಿಕ ಸ್ಥಿತಿಗತಿಗಳನ್ನು ಕುರಿತಾದ ವಿಷಯವಾಗಿದ್ದು, ಈ ಕೃಷಿ ಕೂಲಿಕಾರರ ಕುಟುಂಬದ ಮತ್ತು ಅವರ ಜೀವನದ ಮೇಲೆ ಯಾವ ರೀತಿಯ ಪರಿಣಾಮ ಬೀರಿದೆ ಎಂಬ ಅಂಶಗಳ ಮೇಲೆ ಸಂಶೋಧನೆಯನ್ನು ಕೇಂದ್ರೀಕರಿಸಲಾಗಿದೆ.

ಮ್ಯಾಸಬೇಡ ಜನಾಂಗದಲ್ಲಿ ಮಹಿಳಾ ಕೃಷಿ ಕಾರ್ಮಿಕರ ಸಾಕ್ಷರತೆಯ ಪ್ರಮಾಣವು ಸಹ ಅತ್ಯಂತ ಕಡಿಮೆ ಹಾಗೂ ಅನಕ್ಷರಸ್ಥರು ಹೆಚ್ಚಾಗಿರುವುದು ಕಂಡು ಬರುತ್ತದೆ. ಆದ್ದರಿಂದ ಇವರಿಗೆ ಶಿಕ್ಷಣದ ಅವಶ್ಯಕತೆಯಿದೆ ಈ ಮಹಿಳಾ ಕಾರ್ಮಿಕರು ಆರೋಗ್ಯದ ಸಮಸ್ಯೆಗಳನ್ನು ಎದುರಿಸುತ್ತಿರುವುದು ಕಂಡು ಬರುತ್ತದೆ. ನಿರಂತರವಾಗಿ ಕೆಲಸ ಕಾರ್ಯ ನಿರ್ವಹಿಸುತ್ತಿರುವುದರಿಂದ ಅವರ ಆರೋಗ್ಯದ ಮೇಲೆ ಗಾಢವಾದ ಪರಿಣಾಮ ಬೀರಿರುವುದನ್ನು ಕಾಣುತ್ತೇವೆ.

ಆಧಾರ ಗ್ರಂಥಗಳು:

- 1) ಡಾ.ವಿರೂಪಾಕ್ಷ ಪೂಜಾರಹಳ್ಳಿ, 2008, ಬೇಡ ಬುಡಕಟ್ಟಿನ ಚರಿತ್ರೆ ಮತ್ತು ಸಂಸ್ಕೃತಿ, ಕನ್ನಡ ವಿಶ್ವವಿದ್ಯಾಲಯ, ಹಂಪಿ.
- 2) ಕೃಷ್ಣಮೂರ್ತಿ ಹನೂರು, 1993, ಮ್ಯಾಸಬೇಡ ಸಂಸ್ಕೃತಿ, ಕರ್ನಾಟಕ ಸಾಹಿತ್ಯ ಆಕಾಡೆಮಿ, ಬೆಂಗಳೂರು.
- 3) ಕರಿಶೆಟ್ಟಿ ರುದ್ರಪ್ಪ, 1995, ಮ್ಯಾಸನಾಯಕರು ಒಂದು ಜನಾಂಗದ ಅಧ್ಯಯನ, ಕರ್ನಾಟಕ ಸಾಹಿತ್ಯ ಆಕಾಡೆಮಿ, ಬೆಂಗಳೂರು.
- 4) ರಾಜಣ್ಣ ಆರ್, 1982, ನಾಯಕ ಜನಾಂಗದ ಇತಿಹಾಸ, ಚಳ್ಳಕೆರೆ, ಚಿತ್ರದುರ್ಗ.
- 5) ಡಾ. ಪಿ.ಬಿ ಶಿವಣ್ಣ, 2003, ಮ್ಯಾಸಮಂಡಲ, ಚಳ್ಳಕೆರೆ, ಚಿತ್ರದುರ್ಗ.
- 6) ಡಾ. ಜಯಶೀಲಾ, 2007, ಮಹಿಳಾ ಮತ್ತು ಅಭಿವೃದ್ಧಿ.
- 7) ಡಾ.ಹೆಚ್.ಎಸ್ ಶ್ರೀಮತಿ, ಮಹಿಳ ಅಧ್ಯಯನ (ಉತ್ತರಾಯಣ ಸಂಚಿಕೆ) ಕನ್ನಡ ವಿಶ್ವವಿದ್ಯಾಲಯ, ಹಂಪಿ.
- 8) ಎ.ಎಸ್ ಪ್ರಭಾಕರ್, 2004, ಬುಡಕಟ್ಟು ಅಭಿವೃದ್ಧಿ ಮೀಮಾಂಸೆ, ಕನ್ನಡ ವಿಶ್ವವಿದ್ಯಾಲಯ, ಹಂಪಿ.
- 9) ಹೆಚ್.ಆರ್ ಕೃಷ್ಣಮೂರ್ತಿ, 2008, ಮೂಲ ಆರ್ಥಿಕ ಸಿದ್ಧಾಂತ, ಸಪ್ನ ಬುಕ್ ಹೌಸ್, ಬೆಂಗಳೂರು.
- 10) ಡಾ.ಯು.ಬಿ ಅಶೋಕ್ ಕುಮಾರ್, 2001, ಕೃಷಿ ಕೂಲಿಕಾರರ ಬದುಕು ಬವಣೆA, ಚೇತನ್ ಬುಕ್ ಹೌಸ್.



ಚಳ್ಳಕೆರೆ ತಾಲ್ಲೂಕಿನ ರೈತರ ಆತ್ಮಹತ್ಯೆಗಳು: ಒಂದು ಸಮಾಜಶಾಸ್ತ್ರೀಯ ಅಧ್ಯಯನ

ಪ್ರೊ. ನಾಗರಾಜ. ಟಿ.

ಮುಖ್ಯಸ್ಥರು ಹಾಗೂ ಸಹಾಯಕ ಪ್ರಧಾಪಕರು

ಸ್ನಾತಕೋತ್ತರ ಸಮಾಜಶಾಸ್ತ್ರ ವಿಭಾಗ

ಹೆಚ್.ಪಿ.ಪಿ.ಸಿ. ಸರ್ಕಾರಿ ಪ್ರಥಮ ದರ್ಜೆ A ಕಾಲೇಜು, ಚಳ್ಳಕೆರೆ.

E-mail ID: nagarajsociology@gmail.com

1.1 ಪೀಠಿಕೆ:

ಭಾರತ ಕೃಷಿ ಪ್ರಧಾನ ರಾಷ್ಟ್ರ. ಕೃಷಿ ಮೂಲ ಕಸುಬಾಗಿದ್ದು ಇಂದಿಗೂ 67% ಕೃಷಿಯನ್ನೇ ಅವಲಂಬಿಸಿದ್ದಾರೆ. ಕಾಡುಗಳ ನಾಶದಿಂದ ಕೃಷಿ ಮಾಡುವುದೇ ದೊಡ್ಡ ಸಮಸ್ಯೆಯಾಗಿದ್ದು, ಕೃಷಿ ಮಾಡುವ ಜನ ತಾವು ಬೆಳೆದ ಬೆಳೆಗಳಿಗೆ ವೈಜ್ಞಾನಿಕ ಬೆಲೆಸಿಗದೆ ಸಾಲದ ಸುಳಿಯಲ್ಲಿ ಸಿಕ್ಕು ಬೆಂದು ಹೋಗಿದ್ದಾರೆ. ಸಾಲದಲ್ಲಿ ಹುಟ್ಟಿ, ಸಾಲದಲ್ಲಿ ಬೆಳೆದು ಸಾಲದಲ್ಲಿಯೇ ಸಾಯುತ್ತಿದ್ದಾರೆ. ಪರಿಣಾಮವಾಗಿ ಕೃಷಿ ಚಟುವಟಿಕೆಗಳಿಂದ ಜನರು ವಿಮುಖರಾಗುತ್ತಿದ್ದಾರೆ. ಗ್ರಾಮೀಣ ಸಮುದಾಯದ ಜನ ಕೆಲಸಗಳನ್ನು ಹುಡುಕಿಕೊಂಡು ನಗರಗಳ ಕಡೆ ವಲಸೆ ಹೋಗುವುದು ಸಾಮಾನ್ಯವಾಗಿದೆ.

1995ರಲ್ಲಿ W.ಬಿ.ಔ(ವಿಶ್ವ ವ್ಯಾಪಾರ ಸಂಘಟನೆ) ಜಾರಿಗೆ ಬಂದ ನಂತರ ಕೃಷಿ ಮಾಡುವ ರೈತರ ಬವಣೆ ದಿನೇ ದಿನೇ ಹೆಚ್ಚಾಗುತ್ತಿದ್ದು ಆತ್ಮಹತ್ಯೆಗೆ ಶರಣಾಗುತ್ತಿದ್ದಾರೆ. ಒಅಖ: ವರದಿಯ ಪ್ರಕಾರ ಪ್ರತಿ 30 ನಿಮಿಷಕ್ಕೆ ಒಬ್ಬ ರೈತರಂತೆ ಇದುವರೆವಿಗೂ ಭಾರತದಲ್ಲಿ ಆತ್ಮಹತ್ಯೆ ಮಾಡಿಕೊಂಡವರ ಸಂಖ್ಯೆ ಸುಮಾರು ನಾಲ್ಕು ಲಕ್ಷ ದಾಟಿದೆ. ಜಾಗತೀಕರಣ, ಖಾಸಗೀಕರಣ, ಮತ್ತು ಉದಾರೀಕರಣದ ಮೂಲಕ ಭಾರತದ ಕೃಷಿಯ ಮೇಲೆ ಹೊಸ ತಂತ್ರಜ್ಞಾನಗಳನ್ನು ಹೊಸ ಹೊಸ ಕೃಷಿ ಸಲಕರಣೆಗಳನ್ನು ಕೃಷಿಗೆ ಅಳವಡಿಸುವ ಯೋಜನೆಯೊಂದು ಜಾರಿಗೆ ಬರುತ್ತಿದೆ. ಇಂತಹ ಕೃಷಿಗೆ ದೊಡ್ಡ ಬಂಡವಾಳದ ಅವಶ್ಯಕತೆಯಿದೆ ಎನ್ನುವ ಕಾರಣ ಹೇಳಿ ಸಾವಿರಾರು ಎಕರೆ ರೈತರ ಕೃಷಿ ಭೂಮಿಯನ್ನು ಬಂಡವಾಳದಾರರಿಗೆ ಕೊಡುವ ಹನ್ನಾರು ನಡೆಯುತ್ತಿದೆ. ಈ ರೀತಿ ರೈತರೊಂದಿಗೆ ಕೈಗಾರಿಕಾ ಕಂಪನಿಗಳು ಕರಾರುಗಳ ಮೂಲಕ ಕೃಷಿಯನ್ನು ಪ್ರಾರಂಭಿಸುವ ಕರಾರು ಕೃಷಿಯನ್ನು ಜಾರಿಗೆ ತರಲು ಪ್ರಯತ್ನ ಪಡಲಾಗುತ್ತಿದೆ.

ಕೃಷಿ ಕ್ಷೇತ್ರಕ್ಕೆ ಕೊಡುವ ಪರಿಹಾರವನ್ನು ತಡೆಯುವುದು, ಸುರಿಯುವ ಪದ್ಧತಿ, ಬಹುರಾಷ್ಟ್ರೀಯ ಕಂಪನಿಗಳ ಹಿತರಕ್ಷಣೆ, ಕ್ರಿಮಿನಾಶಕ ಮತ್ತು ಕಳೆನಾಶಗಳ ಬಳಕೆಯಿಂದ ಭೂಮಿ ಬರಡಾಗುವುದು, ಬಿ.ಟಿ.ತಳಿಯ ಉತ್ಪಾದನೆಗೆ ಅವಕಾಶ ಕೊಡುವುದು, ಕೃಷಿ ಸಾಲದ ಮೇಲಿನ ಅಧಿಕ ಬಡ್ಡಿ ದರ, ಕೃಷಿ ಉತ್ಪನ್ನಕ್ಕೆ ವೈಜ್ಞಾನಿಕ ಬೆಲೆ ಸಿಗದೇ ಇರುವುದು, ರೈತರನ್ನು ಆತ್ಮಹತ್ಯೆ ಮಾಡಿಕೊಳ್ಳುವಂತೆ ಮಾಡಿದೆ.

ಬರಗಾಲದ ಪ್ರದೇಶವೆಂದೇ ಹೆಸರುವಾಸಿಯಾದ ಚಿತ್ರದುರ್ಗ ಜಿಲ್ಲೆಯ ಚಳ್ಳಕೆರೆ ತಾಲ್ಲೂಕಿನ ರೈತರ ಆತ್ಮಹತ್ಯೆಗಳ ಸಮಾಜಶಾಸ್ತ್ರೀಯ ಅಧ್ಯಯನ ಮಾಡಲಾಗಿದ್ದು 2006 ರಿಂದ ಇದುವರೆಗೂ 14 ರೈತರು ಆತ್ಮಹತ್ಯೆ ಮಾಡಿಕೊಂಡಿದ್ದಾರೆ. ಈ ಅಧ್ಯಯನದಿಂದ ಕಂಡು ಬರುವ ಸಮಸ್ಯೆಗಳಿಗೆ



ಪರಿಹಾರೋಪಾಯಗಳನ್ನು ನೀಡಿ ರೈತರ ಸಾಮಾಜಿಕ ಮತ್ತು ಆರ್ಥಿಕ ಸ್ಥಾನಮಾನಗಳನ್ನು ಉತ್ತಮ ಪಡಿಸಲು ಸಹಾಯಕವಾಗಿದೆ.

ಚಿತ್ರದುರ್ಗ ಜಿಲ್ಲೆ 10900 ಚ.ಕಿ.ಮೀ ಪ್ರದೇಶ ಹೊಂದಿದ್ದು, 2011ರ ಜನಗಣತಿಯ ಪ್ರಕಾರ 1,659,456 ಜನಸಂಖ್ಯೆ ಹೊಂದಿದ್ದು, ಚುತ್ರದುರ್ಗ ಜಿಲ್ಲೆಯಲ್ಲಿ ಬರುವ ಚಳ್ಳಕೆರೆ ತಾಲ್ಲೂಕು 366267 ಜನಸಂಖ್ಯೆ ಹೊಂದಿದೆ. ಚಳ್ಳಕೆರೆ 2074 ಚದುರ ಕಿ.ಮೀ. ಪ್ರದೇಶವನ್ನು ಹೊಂದಿದ್ದು, 195 ಹಳ್ಳಿಗಳನ್ನೊಳಗೊಂಡಿದೆ. ಲಿಂಗಾನುಪಾತ 973 ಇದೆ. ಎಣ್ಣೆ ನಗರವೆಂದು ಖ್ಯಾತಿ ಪಡೆದ ಚಳ್ಳಕೆರೆ ನಗರವನ್ನು ಎರಡನೇ ಬಾಂಬೆ ಎಂದೂ ಕರೆಯುತ್ತಾರೆ. ಚಳ್ಳಕೆರೆಯಲ್ಲಿ ನಗರಸಭೆ ಇದ್ದು, 7 ಪ್ರಥಮ ದರ್ಜೆ ಕಾಲೇಜುಗಳು, 1 ಆಯುರ್ವೇದ ಕಾಲೇಜು 02 ಬಿ.ಎಡಿ. ಕಾಲೇಜುಗಳಿವೆ. ಅಲ್ಲದೇ IISಅ ಬಾಬಾ ಅಣು ಸಂಶೋಧನಾ ಕೇಂದ್ರ ಭಾರತೀಯ ವಿಜ್ಞಾನ ಸಂಸ್ಥೆ ಆಖ್ಯಾತಿ ಮತ್ತು ISಖ್ಯಾತಿ ಸಂಸ್ಥೆಗಳು ಇವೆ.

366267 ಜನಸಂಖ್ಯೆಯಲ್ಲಿ ಜನಸಾಂದ್ರತೆ 177 ಇದ್ದು, 47.10% ಹೆಣ್ಣು ಮತ್ತು 50.90% ಗಂಡಿನÀ ಪ್ರಮಾಣ ಇದೆ. ನಗರ ಸಮುದಾಯದಲ್ಲಿ 15.05% ಇದ್ದು, 84.95% ಗ್ರಾಮೀಣ ಪ್ರದೇಶದಲ್ಲಿ ವಾಸಮಾಡುತ್ತಿದ್ದು, ಇದರ ಪ್ರಮುಖ ಉದ್ಯೋಗ ವ್ಯವಸಾಯವೇ ಆಗಿದೆ. ವೇದಾವತಿ ನದಿ ಇಲ್ಲಿ ಇದ್ದರೂ ಮಳೆಯ ಕೊರತೆ ಇಂದÀ ಸದಾ ಕಾಲ ತುಂಬಿ ಹರಿಯುವುದಿಲ್ಲ. ವೆಂಕಣ್ಣಯ್ಯ, ತ.ಸು.ಶ್ಯಾಮರಾಯರು, ತ.ರಾ.ಸು. ನಾಡೋಜ ಸಿರಿಯಜ್ಜಿ, ಬೆಳೆಗೆರೆ ಕೃಷ್ಣಶಾಸ್ತ್ರಿ ಇದೇ ತಾಲ್ಲೂಕಿನವರು ಇಲ್ಲಿ ಸಾಗುವಳಿ ಭೂಮಿ 26878 ಹೆಕ್ಟೇರ್ ಇದ್ದು, ಮಳೆಯಾಶ್ರಿತ ಶೇಂಗಾ ಪ್ರಮುಖ ವಾಣಿಜ್ಯ ಬೆಳೆಯಾಗಿದೆ. ಸೂರ್ಯಕಾಂತಿ ಈರುಳ್ಳಿ, ತೋಟಗಾರಿಕಾ ಬೆಳೆಗಳನ್ನು ಅಲ್ಲ ಪ್ರಮಾಣದಲ್ಲಿ ಕಾಣಬಹುದು.

1.1.1 ಅರ್ಥ ಮತ್ತು ವ್ಯಾಖ್ಯೆ:

ಆತ್ಮಹತ್ಯೆ ಪ್ರಾಚೀನ ಕಾಲದಿಂದಲೂ ಸಮಾಜಗಳಲ್ಲಿ ವಾಸಿಸುವ ಜನರಲ್ಲಿ ಕಂಡುಬಂದಿದೆ. ಆದರೆ 20 ನೇ ಶತಮಾನದ ಕೊನೆಯ ಭಾಗದಲ್ಲಿ 1995 ರಿಂದ ಇತ್ತೀಚಿಗೆ ಕೃಷಿಕ ಸಮಾಜದಲ್ಲಿ ಕಂಡು ಬಂದಿದೆ. ಇದೊಂದು ಹೊಸ ರೀತಿಯ ಸಾಮಾಜಿಕ ಸಮಸ್ಯೆಯಾಗಿ ರೈತ ಸಮುದಾಯವನ್ನು ಕಾಡುತ್ತಿದೆ. ಸುಸೈಡ್ ಎನ್ನುವ ಪದಕ್ಕೆ ತನ್ನನ್ನು ತಾನೇ ಕೊಂದುಕೊಳ್ಳುವುದು ಎಂಬ ಅರ್ಥ ಕೊಡಬಹುದು. ಹಲವು ಒತ್ತಡಗಳಿಗೆ ಒಳಗಾಗಿ ನಿರಾಶೆಯಿಂದ ನಾನಿನ್ನು ಬದುಕಬಾರದು ಎನ್ನುವ ಅಂತಿಮ ತೀರ್ಮಾನಕ್ಕೆ ಬಂದು ವ್ಯಕ್ತಿಯೊಬ್ಬ ತನ್ನ ಜೀವನವನ್ನು ತಾನೇ ಕೊನೆಗೊಳಿಸಿ ಕೊಳ್ಳುವುದಕ್ಕೆ ಆತ್ಮಹತ್ಯೆ ಎನ್ನುತ್ತಾರೆ. W.ಖಿ.ಔ ಮತ್ತು ಉಂಖಿಖಿ ಒಪ್ಪಂದಗಳ ಫಲವಾಗಿ ರೈತ ಸಮುದಾಯದಲ್ಲಿ ಆತ್ಮಹತ್ಯೆಗಳು ಹೆಚ್ಚಾಗಿ ಸಂಬಂವಿಸಿರುವುದರಿಂದ ರೈತರ ಆತ್ಮಹತ್ಯೆಗಳು ಎಂದು ಕರೆಯಲಾಗಿದೆ.

ಪ್ರಸಿದ್ಧ ಸಮಾಜಶಾಸ್ತ್ರಜ್ಞ ಎಮಿಲೆ ಡರ್ಬೀಂರ ಪ್ರಕಾರ ಆತ್ಮಹತ್ಯೆ ಎನ್ನುವುದು ವೈಯಕ್ತಿಕ ಮತ್ತು ಖಾಸಗಿಯಾದ ಕ್ರಿಯೆಯಾಗಿರದೇ ಸಾಮಾಜಿಕ ಶಕ್ತಿಗಳೇ ಕಾರಣವಾಗಿದ್ದು ದೈಹಿಕ, ಮಾನಸಿಕವಾದ ಆಘಾತಗಳು, ಅಸಹನೀಯವಾದ ವೇದನೆಗಳು, ಸೋಲಿನ ಸರಮಾಲೆಗಳಿಂದ ಪರಿಹಾರ ಕಾಣದೆ ಮಾನಸಿಕ ಸಂಘರ್ಷದಿಂದ ತನ್ನ ಜೀವನವನ್ನು ಕೊನೆಗಾಣಿಸಿಕೊಳ್ಳುವುದು.



1.2. ಸಾಹಿತ್ಯವಲೋಕನ:

1. ಡಾ.ಶರಣಬಸವೇಶ್ವರರು (1993)1 ಡಂಕೆಲ್ ಪ್ರಸ್ತಾವ ಎಂಬ ಕೃತಿಯಲ್ಲಿ ಕೃಷಿಕ್ಷೇತ್ರದ ಅವನತಿ ಮತ್ತು ರೈತರ ಕಷ್ಟಗಳ ಬಗ್ಗೆ ತಿಳಿಸಿದ್ದಾರೆ.
2. ಕರ್ನಾಟಕ ರಾಜ್ಯ ರೈತ ಸಂಘ (2002)2 ಮತ್ತೆ ಪರ್ಯಾಯ ಸರ್ಕಾರದಡೆಗೆ ಎನ್ನುವ ಕೃತಿಯಲ್ಲಿ ರೈತರು ಕೃಷಿ ಕ್ಷೇತ್ರದಲ್ಲಿ ಎದುರಿಸುವ ಕಷ್ಟಗಳು ಅದಕ್ಕೆ ಕಾರಣವಾದ ಸರ್ಕಾರದ ನೀತಿಗಳು ಮತ್ತು ಅದಕ್ಕೆ ಪರಿಹಾರೋಪಾಯಗಳನ್ನು ತಿಳಿಸಿದ್ದಾರೆ.
3. ಪಿ.ಸಾಯಿನಾಥ (2009)3 ಉಳುವ ಯೋಗಿಯ ನೋಡಲಿ ಎನ್ನುವ ತಮ್ಮ ಕೃತಿಯಲ್ಲಿ ಭಾರತ ದೇಶದ ವಿವಿಧ ರಾಷ್ಟ್ರಗಳಲ್ಲಿ ರೈತ ಸಮುದಾಯ ಎದುರಿಸುವ ಸಮಸ್ಯೆಗಳನ್ನು ಅದಕ್ಕೆ ಕಾರಣಗಳನ್ನು ದುಷ್ಪರಿಣಾಮಗಳನ್ನು ಮತ್ತು ಪರಿಹಾರೋಪಾಯಗಳ ಬಗ್ಗೆ ಸೂಕ್ತ ವಿವರಣೆಯ ಮೂಲಕ ತಿಳಿಸಿದ್ದಾರೆ.
4. ಎಮಿಲಿ ಡರ್ಬೀಂ (1897)4 ಖೀ Suiಫಿಜೀ ಎನ್ನುವ ಗ್ರಂಥದಲ್ಲಿ ಆತ್ಮಹತ್ಯೆಯ ಬಗ್ಗೆ ಸಿದ್ಧಾಂತವನ್ನು ರಚಿಸಿದ್ದು ಆತ್ಮಹತ್ಯೆಗೆ ಕಾರಣಗಳು ಮತ್ತು ಪ್ರಕಾರಗಳನ್ನು ಗುರ್ತಿಸಿದ್ದಾರೆ.
5. ಚ.ನ.ಶಂಕರ್‌ರಾವ್ (2004)5 ಸಮಾಜಶಾಸ್ತ್ರೀಯ ಚಿಂತನೆಯ ಮೂಲ ನೆಲೆಗಳು ಆತ್ಮಹತ್ಯೆ ಸಿದ್ಧಾಂತ ಮತ್ತು ಪ್ರಕಾರಗಳನ್ನು ತಿಳಿಸಿದ್ದಾರೆ.
6. ಪ್ರಜಾವಾಣಿ, ಕನ್ನಡ ಪ್ರಭ, ಮತ್ತು ಸಂಯುಕ್ತ ಕರ್ನಾಟಕ ದಿನಪತ್ರಿಕೆಗಳಲ್ಲಿ ದೇಶ ಹಾಗೂ ರಾಜ್ಯಗಳಲ್ಲಿ ದಿನನಿತ್ಯ ನಡೆಯುವ ರೈತ ಆತ್ಮಹತ್ಯೆಗಳ ಬಗ್ಗೆ ವರದಿಗಾರರಿಂದ ಲೇಖನಗಳು ಪ್ರಕಟಗೊಂಡಿವೆ.

1.3. ಅಧ್ಯಯನದ ಸ್ವರೂಪ ಮತ್ತು ವ್ಯಾಪ್ತಿ:

ರೈತರ ಸಮುದಾಯದಲ್ಲಿ ಕಂಡು ಬರುವಷ್ಟು ಆತ್ಮಹತ್ಯೆಗಳು ಬೇರಾವ ಕ್ಷೇತ್ರದಲ್ಲಿಯೂ ಕಾಣಬರುವುದಿಲ್ಲ. ಆತ್ಮಹತ್ಯೆ ಒಂದು ಸಾಮಾಜಿಕ ಸಮಸ್ಯೆಯಾಗಿ ಪ್ರಾಚೀನ ಸಮಾಜಗಳಲ್ಲಿ ನೋಡಬಹುದಾಗಿದ್ದರೂ 20ನೇ ಶತಮಾನದ ಕೊನೆಯ ಭಾಗದಲ್ಲಿ ಆಧುನಿಕ ಕೃಷಿ ಪದ್ಧತಿಯನ್ನು ಅಳವಡಿಸಿಕೊಂಡು ನಂತರ ಅಧಿಕವಾಗಿದೆ. ಆತ್ಮಹತ್ಯೆ ಮಾಡಿಕೊಳ್ಳುವ ರೈತರು ಕೇವಲ ದೊಡ್ಡ ರೈತರಾಗಿದ್ದೇ ಸಣ್ಣ ರೈತರೂ ಇದ್ದಾರೆ. ಹಾಗೂ ಮಳೆಯಾಶ್ರಿತ ಪ್ರದೇಶದ ರೈತರಾಗಿದ್ದೇ ನೀರಾವರಿ ಆಶ್ರಿತ ರೈತರೂ ಸೇರಿದ್ದಾರೆ.

ಆಹಾರದಲ್ಲಿ ಸ್ವಾವಲಂಬನೆ ಸಾಧಿಸುವ ಪ್ರಮುಖ ಉದ್ದೇಶದಿಂದ 1960 ರ ದಶಕದಲ್ಲಿ ಕೃಷಿ ಕ್ರಾಂತಿಯ ಮೂಲಕ ಅಧಿಕ ಇಳುವರಿ ಕೊಡುವ ಭಿತ್ತನೆ ಬೀಜಗಳನ್ನು ಬಳಸಿ ವೈಜ್ಞಾನಿಕವಾಗಿ ಕೃಷಿಯನ್ನು ಮಾಡಿ ಅಧಿಕ ಉತ್ಪಾದನೆ ಮಾಡಿದರೂ ಕ್ರಮೇಣವಾಗಿ ಕೃಷಿ ಅಧಿಕ ವೆಚ್ಚದಾಯಕವಾಗಿ ವೈಜ್ಞಾನಿಕ ಬೆಲೆ ಸಿಗದೆ ಸಾಲದಿಂದ ಬೇಸತ್ತು ರೈತರು ಆತ್ಮಹತ್ಯೆ ಮಾಡಿಕೊಳ್ಳುತ್ತಿದ್ದಾರೆ. ಇದಕ್ಕೆ ಸರ್ಕಾರದ ನೀತಿಗಳೂ ಕಾರಣವಾಗಿವೆ.



ಚಿತ್ರದುರ್ಗ ಜಿಲ್ಲೆ 10900 ಚ.ಕಿ.ಮೀ ವ್ಯಾಪ್ತಿ ಹೊಂದಿದ್ದು, 2011 ರ ಜನಗಣತಿ ಪ್ರಕಾರ 1659456 ಜನಸಂಖ್ಯೆ ಹೊಂದಿದೆ. ಚಿತ್ರದುರ್ಗ ಜಿಲ್ಲೆಯಲ್ಲಿ 6 ತಾಲ್ಲೂಕುಗಳಿದ್ದು ಚಳ್ಳಕೆರೆ ತಾಲ್ಲೂಕು 366267 ಜನಸಂಖ್ಯೆ ಹೊಂದಿದೆ. ಚಳ್ಳಕೆರೆ ತಾಲ್ಲೂಕಿನಲ್ಲಿ ಸುಮಾರು 84% ಗ್ರಾಮೀಣ ಪ್ರದೇಶಗಳಲ್ಲಿ ವಾಸ ಮಾಡುವ ಜನಸಂಖ್ಯೆ ಇದ್ದು, ಇವರುಗಳ ಪ್ರಮುಖ ಉದ್ಯೋಗ ವ್ಯವಸಾಯವಾಗಿರುತ್ತದೆ. ಮಳೆಯಾಶ್ರಿತ ಕೃಷಿ ಅಧಿಕವಾಗಿದ್ದು, ಶೇಂಗಾ, ಈರುಳ್ಳಿ ಪ್ರಮುಖ ವಾಣಿಜ್ಯ ಬೆಳೆಗಳಾಗಿವೆ.

ಇತ್ತೀಚಿಗೆ ಕೃಷಿ ವೆಚ್ಚದಾಯ ಉದ್ಯೋಗವಾಗಿರುವುದರಿಂದ ವ್ಯವಸಾಯ ಮಾಡುವ ರೈತರು ತುಂಬಾ ಸಂಕಷ್ಟದಲ್ಲಿದ್ದಾರೆ. 1995 ರಿಂದ ಮಳೆ ಸರಿಯಾಗಿ ಬರದೆ ಸರ್ಕಾರದ ನೀತಿಗಳಿಂದ ಕೃಷಿಕರು ಸಾಲ ಮರುಪಾವತಿಸದೆ ಆತ್ಮಹತ್ಯೆ ಮಾಡಿಕೊಳ್ಳುತ್ತಿದ್ದಾರೆ. ಚಳ್ಳಕೆರೆ ತಾಲ್ಲೂಕಿನಲ್ಲಿ ರೈತರು ಆತ್ಮಹತ್ಯೆ ಮಾಡಿಕೊಂಡಿರುವ ಗೋಪನಹಳ್ಳಿ, ಚಟ್ಟೀಕಂಬ, ಪರಶುರಾಮಪುರ, ದೊಡ್ಡಚೆಲ್ಲೂರು, ದೊಡ್ಡಬೀರನಹಳ್ಳಿ, ಮೀರಾಸಾಬಿಹಳ್ಳಿ, ಚಿಕ್ಕಮಧುರೆ, ಸಾಣಿಕೆರೆ, ಚಿಕ್ಕೇನಹಳ್ಳಿ, ಮತ್ತು ಸಿದ್ಧಾಪುರ, ಹಳ್ಳಿಗಳನ್ನು ಬೇಟಿ ಮಾಡಿ ಸಂಶೋಧನಾ ವಿಧಾನದ ಮೂಲಕ ಮಾಹಿತಿಯನ್ನು ಸಂಗ್ರಹಿಸಿ ರೈತರ ಸಾಮಾಜಿಕ ಮತ್ತು ಆರ್ಥಿಕ ಸ್ಥಿತಿಗತಿಯನ್ನು ತಿಳಿದುಕೊಂಡು ರೈತರ ಆತ್ಮಹತ್ಯೆಗಳಿಗೆ ಕಾರಣಗಳನ್ನು ಪತ್ತೆ ಮಾಡಲಾಗಿದೆ.

ವ್ಯವಸಾಯದ ಭೂಮಿ, ಚಳ್ಳಕೆರೆ ತಾಲ್ಲೂಕಿನಲ್ಲಿ ಅಧಿಕವಾಗಿ ಕೆಂಪು ಮಣ್ಣಿನ ಭೂಮಿಯನ್ನು ಹಾಗೂ ವಿರಳವಾಗಿ ಕಪ್ಪು ಭೂಮಿಯನ್ನು ಕಾಣಬಹುದು. ಮಳೆಯಾಶ್ರಿತ ಕೃಷಿಯೇ ಪ್ರಮುಖವಾಗಿದ್ದು, ಸ್ವತಃ ಬೋರ್ ವೆಲ್‌ಗಳ ಮೂಲಕ ತಮ್ಮ ಭೂಮಿಗಳಿಗೆ ನೀರುಣಿಸಿ ಬೆಳೆಗಳನ್ನು ಬೆಳೆಯುತ್ತಾರೆ. ಈ ತಾಲ್ಲೂಕಿನಲ್ಲಿ ಪ್ರಮುಖ ವಾಣಿಜ್ಯ ಬೆಳೆ ಶೇಂಗಾ ಮತ್ತು ಈರುಳ್ಳಿ ಅಲ್ಲಲ್ಲಿ ತೋಟಗಾರಿಕಾ ಬೆಳೆಗಳಾದ ದಾಳಿಂಬೆ, ಪಪ್ಪಾಯ, ಕಲ್ಲಂಗಡಿ ಹಣ್ಣು ಇತ್ತೀಚಿಗೆ ಹೂವಿನ ಕೃಷಿ ಕಾಣಬಹುದು.

1.4. ಅಧ್ಯಯನದ ಉದ್ದೇಶ:

1. ಚಳ್ಳಕೆರೆ ತಾಲ್ಲೂಕಿನ ರೈತರ ಸಾಮಾಜಿಕ ಮತ್ತು ಆರ್ಥಿಕ ಸ್ಥಾನಮಾನ ತಿಳಿಯುವುದು.
2. ರೈತ ಸಮುದಾಯದ ಕೃಷಿ ಕ್ಷೇತ್ರಕ್ಕೆ ಬಂಡವಾಳದ ಮೂಲವನ್ನು ಗುರುತಿಸುವುದು.
3. ಆತ್ಮಹತ್ಯೆಗೆ ಕಾರಣಗಳನ್ನು ಪತ್ತೆ ಮಾಡುವುದು.
4. ರೈತರ ಆತ್ಮಹತ್ಯೆಗಳು ಮುಂದುವರಿದಲ್ಲಿ ಅದರಿಂದಾಗುವ ದುಷ್ಪರಿಣಾಮಗಳನ್ನು ತಿಳಿಸುವುದು.
5. ರೈತರ ಆತ್ಮಹತ್ಯೆಗಳನ್ನು ತಡೆಯುವಂತೆ ಸರ್ಕಾರದ ಗಮನ ಸೆಳೆಯುವುದು.
6. ಸಮಸ್ಯೆಯ ಸುಳಿಯಲ್ಲಿರುವ ರೈತರಿಗೆ ಆತ್ಮಸ್ಥೈರ್ಯ ತುಂಬುವುದು.

1.5 ಅಧ್ಯಯನದ ಪ್ರಾಮುಖ್ಯತೆ:

ಚಳ್ಳಕೆರೆ ತಾಲ್ಲೂಕು ಸತತವಾಗಿ ಬರಗಾಲ ಪೀಡಿತ ಪ್ರದೇಶವೆಂದು ಗುರುತಿಸಲಾಗಿದ್ದು ಸಕಾಲಕ್ಕೆ ಸರಿಯಾಗಿ ಮಳೆಬಾರದೆ ಕೃಷಿ ಸಮುದಾಯದ ರೈತರು ತುಂಬಾ ಕಷ್ಟದಲ್ಲಿದ್ದಾರೆ. ಪರಿಣಾಮವಾಗಿ ರೈತರ ಸಾಮಾಜಿಕ, ಆರ್ಥಿಕ, ಮತ್ತು ಶೈಕ್ಷಣಿಕ ಸ್ಥಿತಿಗತಿಗಳನ್ನು ತಿಳಿಯಬಹುದು. ಸರಳ ಮತ್ತು ನೆಮ್ಮದಿಯಿಂದ ಬದುಕುತ್ತಿದ್ದು ರೈತರು ಸಾಲದ ಬಾಧೆಯಿಂದ ಆತ್ಮಹತ್ಯೆಗೆ ಶರಣಾಗುವುದರಿಂದ ಪ್ರಮುಖ ಕಾರಣಗಳನ್ನು ತಿಳಿಯಲು ಸಹಾಯಕವಾಗುತ್ತದೆ.



ಸಂಪ್ರದಾಯಿಕ ಕೃಷಿ ಪದ್ಧತಿಯಿಂದ ಅಧಿಕ ಬೆಳೆ ಬೆಳೆಯಲು ಸಾಧ್ಯವಾಗುವುದಿಲ್ಲ. ವೆನ್ನುವ ತಜ್ಞರ ಮತ್ತು ಸರ್ಕಾರದ ಮಾತನ್ನು ನಂಬಿ ವೈಜ್ಞಾನಿಕ ಕೃಷಿ ಪದ್ಧತಿಯನ್ನು ಅನುಸರಿಸಿ ಸ್ವಾಲಂಬಿಗಳಾಗಲು ರೈತರು ಪ್ರಯತ್ನ ಪಟ್ಟರೂ ಜಾಗತೀಕರಣ, ಖಾಸಗೀಕರಣ, ಮತ್ತು ಉದಾರೀಕರಣದ ನೀತಿಗಳು ಹೇಗೆ ಕೃಷಿಕ್ಷೇತ್ರವನ್ನು ಸಮಸ್ಯೆಗಳ ಸುಳಿಗೆ ತಳ್ಳಿದೆ ಎನ್ನುವುದು ತಿಳಿಯುತ್ತದೆ. ಗ್ಯಾಟ್, W.ಖಿ.ಐ. ಮತ್ತು ಬಹುರಾಷ್ಟ್ರೀಯ ಕಂಪನಿಗಳ ಕುರಿತು ನೀತಿಗಳು ರೈತರನ್ನು ಹತಾಶರನ್ನಾಗಿಸಿವೆ ಎನ್ನುವ ಸತ್ಯ ತಿಳಿಯುತ್ತದೆ.

ರೈತರು ಬೆಳೆಗಳನ್ನು ಬೆಳೆದರೂ ಸರಿಯಾದ ವೈಜ್ಞಾನಿಕ ಬೆಲೆ ಸಿಗದೆ ಲಾಭವೆಲ್ಲ ಹೇಗೆ ಮಧ್ಯವರ್ತಿಗಳ ಪಾಲಾಗುತ್ತಿದೆ. ಕೇವಲ ಸಾಲಮನ್ನಾದಂತಹ ತಾತ್ಕಾಲಿಕ ಪರಿಹಾರವನ್ನು ಕೊಡದೆ ಶಾಶ್ವತ ಪರಿಹಾರೋಪಾಯಗಳನ್ನು ಕೊಡುವಂತೆ ಸರ್ಕಾರದ ಗಮನ ಸೆಳೆಯುವಲ್ಲಿ ಈ ಅಧ್ಯಯನ ಪ್ರಮುಖವಾಗಿದೆ.

ಸತತ ಮಳೆಯಾಶ್ರಿತ ಮತ್ತು ಬರಗಾಲ ಪೀಡಿತ ಪ್ರದೇಶವೆಂಬ ಹಣೆಪಟ್ಟಿಯನ್ನು ಅಳಿಸಿ ಶಾಶ್ವತ ನೀರಾವರಿ ಸೌಲಭ್ಯಗಳನ್ನು ಒದಗಿಸುವಂತೆ ಸರ್ಕಾರದ ನೇರ ಗಮನ ಸೆಳೆಯುವಂತೆ ಮಾಡಬಹುದಾಗಿದೆ.

1.6 ಪಾಕ್ ಕಲ್ಪನೆ:

ಕೃಷಿ ಕ್ಷೇತ್ರದಲ್ಲಿ ಯಾವ ಸಮಸ್ಯೆಗಳನ್ನು ರೈತರು ಅನುಭವಿಸುತ್ತಿದ್ದಾರೆ. ಅವರ ಆತ್ಮಹತ್ಯೆಗಳಿಗೆ ಯಾವ ಕಾರಣಗಳು ಪ್ರಮುಖವಾಗಿವೆ. ಮತ್ತು ಅವರ ಸಾಮಾಜಿಕ ಮತ್ತು ಆರ್ಥಿಕ ಸ್ಥಿತಿಗತಿ ಏನೆಂಬುದನ್ನು ಪಾಕ್ ಕಲ್ಪನೆಯಲ್ಲಿ ಪ್ರಸ್ತಾಪಿಸಲಾಗಿದೆ.

1. ರೈತರು ಕೇವಲ ಮಳೆಯನ್ನು ಆಶ್ರಯಿಸಿ ಕೃಷಿಯನ್ನು ಮಾಡುತ್ತಿದ್ದಾರೆ.
2. ರೈತರಿಗೆ ತಾವು ಬೆಳೆದ ಬೆಳೆಗಳಿಗೆ ಬೆಲೆಯನ್ನು ನಿಗದಿಪಡಿಸುವ ಸ್ವಾತಂತ್ರ್ಯ ಇಲ್ಲ.
3. ರೈತರು ಬೆಳೆದ ಬೆಳೆಗಳಿಗೆ ಮಧ್ಯವರ್ತಿಗಳೇ ಬೆಲೆಯನ್ನು ನಿಗದಿಪಡಿಸುತ್ತಾರೆ.
4. ರೈತರು ಅಧಿಕ ಬಡ್ಡಿಗೆ ಖಾಸಗೀ ವ್ಯಕ್ತಿಗಳಿಂದ ಸಾಲ ಪಡೆಯುತ್ತಾರೆ.
5. ಆಧುನಿಕ ಕೃಷಿ ಪದ್ಧತಿಯು ಹೆಚ್ಚು ವೆಚ್ಚದಾಯಕವಾಗಿದೆ.
6. ರೈತರ ಆತ್ಮಹತ್ಯೆಗಳಿಗೆ ಅಧಿಕವಾದ ಸಾಲಗಳು ಕಾರಣವಾಗಿವೆ.

1.7 ಸಂಶೋಧನಾ ವಿಧಾನಗಳು-ದತ್ತಾಂಶ ಸಂಗ್ರಹ:

ಕ್ಷೇತ್ರ ಕಾರ್ಯಕ್ಕೆ ಸಂಬಂಧಿಸಿದಂತೆ ಸಂಶೋಧಕರು ಈ ಕೆಳಗಿನಂತೆ ಸೂಚಿಸಲ್ಪಟ್ಟ ವಿಧಾನಗಳನ್ನು ಅಳವಡಿಸಿಕೊಂಡು ದತ್ತಾಂಶವನ್ನು ಸಂಗ್ರಹಿಸಿ ವಿಶ್ಲೇಷಿಸಲಾಗಿದೆ.

1.7.1 ಪ್ರಾಥಮಿಕ ಮಾಹಿತಿಯ ಮೂಲಗಳು:

ಪ್ರಾಥಮಿಕ ಮಾಹಿತಿಯ ಮೂಲಗಳಾದ ಅವಲೋಕನ, ಸಂದರ್ಶನ, ಪ್ರಶ್ನಾವಳಿ, ಮೂಲಕ ಚಳ್ಳಕೆರೆ ತಾಲ್ಲೂಕಿನ ರೈತರು ಆತ್ಮಹತ್ಯೆ ಮಾಡಿಕೊಂಡ ಗ್ರಾಮಗಳಲ್ಲಿ ಸರಳ ಯಾದೃಚ್ಛಿಕ ವಿಧಾನದಿಂದ ಸಂದರ್ಶಿಸಿ ಮಾಹಿತಿಯನ್ನು ಸಂಗ್ರಹಿಸಲಾಯಿತು.



1.7.2 ಅನುಷಂಗಿಕ ಮಾಹಿತಿಯ ಮೂಲಗಳು:

ಈ ಸಂಶೋಧನಾ ಅಧ್ಯಯನದಲ್ಲಿ ಅನುಷಂಗಿಕ ಮಾಹಿತಿಯ ಮೂಲಗಳಾದ ಪುಸ್ತಕಗಳು, ದಿನಪತ್ರಿಕೆ, ಮಾಸ ಪತ್ರಿಕೆ, ಮತ್ತು ಅಂತರ್ಜಾಲದಿಂದ ಮಾಹಿತಿ ಸಂಗ್ರಹಿಸಲಾಗಿದೆ.

1.7.3 ಸಂಶೋಧನಾ ಸಾಧನ ಮತ್ತು ತಂತ್ರಗಳು:

ಈ ಸಂಶೋಧನೆಯಲ್ಲಿ ಅವಲೋಕನ, ಸಂದರ್ಶನ, ಪ್ರಶ್ನಾವಳಿ, ಮತ್ತು ಸರಳ ಯಾದೃಚ್ಛಿಕ ಮಾದರಿಯನ್ನು ಅನುಸರಿಸಿ ಉಪಯುಕ್ತ ಮಾಹಿತಿಯನ್ನು ಸಂಗ್ರಹಿಸಲಾಗಿದೆ. ಹಾಗೂ ಮಾಹಿತಿ ಸಂಗ್ರಹಿಸುವಾಗ ಕ್ಯಾಮರ, ಟೀಪ್ ರೆಕಾರ್ಡರ್ ಸಂಗ್ರಹಿಸಿದ ಮಾಹಿತಿಯನ್ನು ಫಿಬರ್ ಸೀಟ್‌ನ್ನು ತಯಾರಿಸಲು ಗಣಕಯಂತ್ರವನ್ನು ಸಂಶೋಧನಾ ತಂತ್ರಗಳನ್ನಾಗಿ ಬಳಸಲಾಗಿದೆ.

1.7.4 ಸಂಶೋಧನೆಯ ವಿವರ ಮತ್ತು ವಿಶ್ಲೇಷಣೆ:

ಈ ಸಂಶೋಧನೆಯಲ್ಲಿ ಸಂಶೋಧನಾ ವಿಧಾನಗಳಾದ ಪ್ರಾಥಮಿಕ ಮತ್ತು ಅನುಷಂಗಿಕ ಮಾಹಿತಿಯ ಮೂಲಗಳಿಂದ ಸಂಗ್ರಹಿಸಿದ ಮಾಹಿತಿಯನ್ನು ಗುಣಾತ್ಮಕ ಮತ್ತು ಪರಿಮಾಣಾತ್ಮಕ ವಿಧಾನಗಳಿಂದ ಮಾಹಿತಿ ವಿಶ್ಲೇಷಿಸಿ, ಸಾಂಕೇತಿಕರಣ ಗೊಳಿಸಿ ಪರಿಷ್ಕರಿಸಿ ವರ್ಗೀಕರಣದ ಮೂಲಕ ಎಲ್ಲಾ ಅಂಶಗಳನ್ನು ನಮೂದಿಸಿ ಶೇಕಡಾವಾರು ಅಂಶಗಳನ್ನು ತಿಳಿಸಲಾಗಿದೆ. ಸಂದರ್ಶನ ಮತ್ತು ಗ್ರಂಥಗಳ ಮೂಲಕ ಸಂಗ್ರಹಿಸಿದ ಮಾಹಿತಿಯನ್ನು ಸಮಾಜಶಾಸ್ತ್ರೀಯ ಅಧ್ಯಯನದಿಂದ ವಿಶ್ಲೇಷಿಸಿ ವರದಿ ತಯಾರಿಸಲಾಗಿದೆ.

1.7.4.1. ಆಯ್ಕೆ ಮಾಡಿಕೊಂಡ ರೈತರ ವಿವರ:

ಕ್ಷೇತ್ರ ಕಾರ್ಯಕ್ಕೆ ಸಂಬಂಧಿಸಿದಂತೆ ಈ ಕೆಳಕಂಡ ಕೋಷ್ಟಕದಲ್ಲಿ ತಿಳಿಸಿರುವಂತಹಾ ಸ್ಥಳಗಳಲ್ಲಿನ ರೈತರನ್ನು ಆಯ್ಕೆ ಮಾಡಿಕೊಂಡು ಪ್ರಶ್ನಾವಳಿಯ ಮೂಲಕ ಮಾಹಿತಿಯನ್ನು ಯಾದೃಚ್ಛಿಕವಾಗಿ ಪಡೆಯಲಾಗಿದೆ.

ಕೋಷ್ಟಕ-1. ಯಾದೃಚ್ಛಿಕವಾಗಿ ಆಯ್ಕೆ ಮಾಡಿಕೊಂಡ ರೈತರ ವಿವರ:

ಕ್ರ.ಸಂ	ಆಯ್ಕೆ ಮಾಡಿಕೊಂಡ ಸ್ಥಳ	ಆಯ್ಕೆ	ಶೇಖಡವಾರು
1	ಗೋಪನಹಳ್ಳಿ 15	13.15	
2	ಚಟ್ಟಿಕಂಬ 09	7.89	
3	ಪರಶುರಾಂಪುರ	18	15.78
4	ದೊಡ್ಡಚೆಲ್ಲೂರು	10	9.64
5	ದೊಡ್ಡ ಬೀರನಹಳ್ಳಿ	11	9.65
6	ಮೀರಾಸಾಭಿಹಳ್ಳಿ	19	16.66
7	ಚಿಕ್ಕಮಧುರೆ 7	6.14	
8	ಸಾಣಿಕೆರೆ 8	7.7	
9	ಚಿಕ್ಕೇನಹಳ್ಳಿ 5	4.34	



10 ಸಿದ್ಧಾಪುರ 12 10.52
ಒಟ್ಟು 114 100

ಕೋಷ್ಟಕ 1 ರಲ್ಲಿ ಅಧ್ಯಯನ ಕ್ಷೇತ್ರ ಉಪ ಪ್ರದೇಶಗಳಲ್ಲಿ ತಲಾ 20 ಪ್ರಶ್ನಾವಳಿಗಳಿಗೆ ಈ ಮೇಲಿನಂತೆ ಹಿಂಪಡೆಯಲಾಗಿದ್ದು, ಅಲ್ಲಿ ಉನ್ನತ ಹಂತದಿಂದ ಕಡಿಮೆಹಂತಕ್ಕೆ ಅನುಗುಣವಾಗಿ ವಿಶ್ಲೇಷಿಸುತ್ತಾ ಹೋಗಲಾಗಿದೆ. ಆವೃತ್ತಿ 10 (16.66%)ರಷ್ಟು ಹೆಚ್ಚಿನ ಸಂಖ್ಯೆಯ ರೈತರು ಮೀರಾಸಾಬಿಹಳ್ಳಿಯಲ್ಲಿ ಮಾಹಿತಿಯನ್ನು ನೀಡಿರುತ್ತಾರೆ. ಆವೃತ್ತಿ 18 (15.78%) ರಷ್ಟು ಪರಶುರಾಂಪುರ, ಆವೃತ್ತಿ 15 (13.15%) ರಷ್ಟು ಗೋಪನಹಳ್ಳಿ ಆವೃತ್ತಿ 12 (10.52%) ರಷ್ಟು ಸಿದ್ಧಾಪುರ ಆವೃತ್ತಿ 11(9.65%) ರಷ್ಟು ದೊಡ್ಡಬೀರನಹಳ್ಳಿ ಆವೃತ್ತಿ 10(9.64%) ದೊಡ್ಡಚಲ್ಲೂರು ಆವೃತ್ತಿ 9 (7.89) ರಷ್ಟು ಚಟ್ಟಿಕಂಬ ಆವೃತ್ತಿ 8(7.7%) ಸಾಣಿಕೆರೆ ಆವೃತ್ತಿ 7(6.14%) ರಷ್ಟು ಚಿಕ್ಕಮಧುರೆ ಆವೃತ್ತಿ 5(4.34%) ರಷ್ಟು ಚಿಕ್ಕೇನಹಳ್ಳಿ ಮಾಹಿತಿ ನೀಡಿರುವುದಾಗಿ ತಿಳಿಯಬಹುದಾಗಿದೆ.

1.7.4.2. ಸಂದರ್ಶಿತ ರೈತರ ವಯಸ್ಸಿನ ವಿವರ:

ಕ್ಷೇತ್ರ ಕಾರ್ಯಕ್ಕೆ ಸಂಬಂಧಿಸಿದಂತೆ ನಿಗದಿತ ಸ್ಥಳಗಳಲ್ಲಿ ಮಾಹಿತಿಕೊಟ್ಟ ರೈತರು ಈ ಕೆಳಗಿನ ಪಟ್ಟಿಯಲ್ಲಿ ಉಲ್ಲೇಖಿಸಿರುವಂತಹಾ ವಯಸ್ಸಿನವರಾಗಿರುತ್ತಾರೆಂದು ತಿಳಿಸಲಾಗಿದೆ.

ಕೋಷ್ಟಕ-2. ಸಂದರ್ಶಿತ ರೈತರ ವಯಸ್ಸಿನ ವಿವರ

ಕ್ರ.ಸಂ	ವಯಸ್ಸಿನ ವಿವರ	ಆವೃತ್ತಿ	ಶೇಖಡವಾರು
1	20-30	2	1.75
2	31-40	8	7.7
3	41-50	6	5.26
4	50+	98	85.96
	ಒಟ್ಟು	114	100

ಈ ಮೇಲಿನ ಕೋಷ್ಟಕದಲ್ಲಿ ವಿವರಿಸಿದಂತೆ 114 ಜನರನ್ನು ಒಳಪಡಿಸಿ ಸಂದರ್ಶನ ಕಾರ್ಯ ಕೈಗೊಳ್ಳಲಾಗಿದೆ. ಸಂಶೋಧನೆಯಿಂದ ತಿಳಿದುಬಂದಂತೆ 20-30 ವಯಸ್ಸಿನವರು ಶೇಕಡ 1.75 ರಷ್ಟು, 31-40 ವಯಸ್ಸಿನವರು ಶೇಕಡ 7.7 ರಷ್ಟು, 41-50 ವಯಸ್ಸಿನವರು 5.26 ಹಾಗೂ 50 ಕ್ಕಿಂತ ಹೆಚ್ಚಿನ ವಯಸ್ಸಿನ ರೈತರು ಅಂದರೆ ಹೆಚ್ಚು ಆವೃತ್ತಿ 98(85.96%)ರೈತರು ಈ ಸಂಶೋಧನೆಗೆ ಮಾಹಿತಿ ನೀಡಿರುತ್ತಾರೆ.

1.7.4.3. ರೈತರ ಕೌಟುಂಬಿಕ ವಿವರ:

ಸಂಶೋಧನಾ ಕ್ಷೇತ್ರದಲ್ಲಿ ಆತ್ಮಹತ್ಯೆಗೆ ಒಳಗಾಗಿರುವಂತಹಾ ರೈತರ ಕೌಟುಂಬಿಕ ವಿವರವನ್ನು ಈ ಕೆಳಗಿನ ಕೋಷ್ಟಕದಿಂದ ತಿಳಿದುಬರುತ್ತದೆ.

ಕೋಷ್ಟಕ-3. ರೈತರ ಕೌಟುಂಬಿಕ ವಿವರ



ಕ್ರ.ಸಂ	ವಿವರ	ಆವೃತ್ತಿ	ಶೇಖಡವಾರು
1	ಅವಿಭಕ್ತ ಕುಟುಂಬ	78	68.42
2	ವಿಭಕ್ತ ಕುಟುಂಬ	36	31.57
	ಒಟ್ಟು	114	100

ಕೋಷ್ಟಕ 7.3 ರಲ್ಲಿ ವಿವರಿಸಿದಂತೆ ಅಧ್ಯಯನ ಕ್ಷೇತ್ರದಲ್ಲಿ ಹೆಚ್ಚಿನ ಆವೃತ್ತಿ 78 (68.42%) ರಷ್ಟು ರೈತರು ಅವಿಭಕ್ತ ಕುಟುಂಬಗಳನ್ನು ಮತ್ತು ಆವೃತ್ತಿ 36 (31.57%) ರಷ್ಟು ರೈತರು ಮಾತ್ರ ವಿಭಕ್ತ ಕುಟುಂಬವನ್ನು ಹೊಂದಿರುವುದು ಯಾದೃಶ್ವಿಕವಾಗಿ ಕಂಡುಬರುತ್ತದೆ.

ಕೋಷ್ಟಕ 7.4 ರೈತರು ಹೊಂದಿರುವ ಸಾಗುವಳಿ ಮಾಡಲ್ಪಡುವ ಒಟ್ಟು ಭೂಮಿ

1.7.4.4. ಮನೆಯ ಸ್ವರೂಪ ವಿವರ:

ಪ್ರತಿಯೊಬ್ಬ ವ್ಯಕ್ತಿಯು ತನ್ನ ಅಂತಸ್ತಿಗೆ ತಕ್ಕಂತೆ ಮನೆಯನ್ನು ಹೊಂದಿರುತ್ತಾನೆ. ಸಮಾಜದ ಪ್ರತಿಯೊಬ್ಬ ವ್ಯಕ್ತಿಯ ವಾಸಸ್ಥಾನವೆಂದರೆ ಹಾಗೂ ಮೊದಲ ಪಾಠಶಾಲೆ ಎಂದರೆ ಮನೆಯೆ ಎಂದು ಹೇಳಬಹುದು. ಮಾನವ ಸಮಾಜದಲ್ಲಿ ಎಲ್ಲರೂ ಸಹಾ ಏಕ ರೀತಿಯ ಗೃಹ ವ್ಯವಸ್ಥೆಯನ್ನು ಹೊಂದಿರಲು ಸಾಧ್ಯವಿಲ್ಲ. ಆದ್ದರಿಂದ ಪ್ರಸ್ತುತ ಕ್ಷೇತ್ರ ಕಾರ್ಯಕ್ಕೆ ಸಂಬಂಧಿಸಿದಂತೆ ರೈತರ ಮನೆಯ ಸ್ವರೂಪವನ್ನು ಈ ಕೆಳಕಂಡ ಕೋಷ್ಟಕ ಹಾಗೂ ವಿಶ್ಲೇಷಣೆಯಲ್ಲಿ ಪ್ರಸ್ತಾಪಿಸಲಾಗಿದೆ.

ಕೋಷ್ಟಕ

ಕೋಷ್ಟಕ-4. ರೈತರ ಹೊಂದಿರುವ ಮನೆಯ ಸ್ವರೂಪ

ಕ್ರ.ಸಂ	ಮನೆಯ ಸ್ವರೂಪ	ಆವೃತ್ತಿ	ಶೇಖಡವಾರು
1	ಗುಡಿಸಲು ಮನೆ	6	5.26
2	ಮಾಳಿಗೆ ಮನೆ	52	45.61
3	ಶೀಟು /ಹೆಂಚಿನ ಮನೆ	14	12.28
4	ಆರ್.ಸಿ.ಸಿ. ಮನೆ	2	1.75
5	ಸರ್ಕಾರದ ಅನುದಾನಿತ ಮನೆ	40	35.8
	ಒಟ್ಟು	114	100

ಮೇಲಿನ ಕೋಷ್ಟಕದಲ್ಲಿ ತಿಳಿಸಿರುವಂತೆ ಹೆಚ್ಚು ಆವೃತ್ತಿ 25 (45.61%)ರೈತರು ಮಾಳಿಗೆ ಮನೆಯಲ್ಲಿ ಆವೃತ್ತಿ 40 (35.8%) ರಷ್ಟು ಸರ್ಕಾರದ ಅನುದಾನಿತ ಮನೆಗಳಲ್ಲಿ ಆವೃತ್ತಿ 14 (12.28%) ರಷ್ಟು ಶೀಟು ಅಥವಾ ಹೆಂಚಿನ ಮನೆಗಳಲ್ಲಿ ಆವೃತ್ತಿ 6 (5.25%)ರಷ್ಟು ಗುಡಿಸಲು ಮನೆಯಲ್ಲಿ ಹಾಗೂ ಆವೃತ್ತಿ 2(1.75%) ರಷ್ಟು ರೈತರು ಆರ್.ಸಿ.ಸಿ. ಮನೆಯಲ್ಲಿ ವಾಸ ಮಾಡುತ್ತಿರುವುದನ್ನು ಇಲ್ಲಿ ಮನಗಾಣಬಹುದಾಗಿದೆ.



1.7.4.5. ರೈತರ ವಾರ್ಷಿಕ ವರಮಾನ:

ಸಮಾಜದ ಪ್ರತಿಯೊಬ್ಬ ವ್ಯಕ್ತಿಯೂ ಹಣ ಅಥವಾ ಆರ್ಥಿಕ ವ್ಯವಸ್ಥೆಯು ಜೀನೋಪಾಯಕ್ಕೆ ಬಹು ಅತ್ಯಾವಶ್ಯಕವಾದ ಅಂಶವಾಗಿದ್ದು, ಸಂಶೋಧನಾ ಕ್ಷೇತ್ರದಲ್ಲಿ ದುಡಿಮೆಗೆ ತಕ್ಕ ಆದಾಯ ಎಷ್ಟು ಹೊಂದಿರುವರು ಎಂಬುವ ಅಂಶಗಳನ್ನು ಈ ಕೆಳಕಂಡ ಕೋಷ್ಟಕ ಹಾಗೂ ವಿಶ್ಲೇಷಣೆಯಿಂದ ತಿಳಿಯಬಹುದಾಗಿದೆ.

ಕೋಷ್ಟಕ-5. ವಾರ್ಷಿಕ ವರಮಾನದ ವಿವರ

ಕ್ರ.ಸಂ	ಆದಾಯ	ಆವೃತ್ತಿ	ಶೇಖಡವಾರು
1	10,000-50,000	5	4.38
2	50,000-1,00,000	101	88.59
3	1,00,000-2,00,000	6	5.26
4	2,00,000-5,00,000	2	1.75
5	5,00,000 ಮೇಲ್ಪಟ್ಟು	0	0
	ಒಟ್ಟು	114	100

ಕೋಷ್ಟಕ 5 ರಲ್ಲಿ ಪ್ರಸ್ತಾಪಿಸಿದಂತೆ ಶೇಕಡ 88.59 ರಷ್ಟು ರೈತರು 1 ಲಕ್ಷ ದಿಂದ 2 ಲಕ್ಷ, ಶೇಕಡ 4.38 ರಷ್ಟು 10 ಸಾವಿರದಿಂದ 50 ಸಾವಿರ, 1.75 ರಷ್ಟು 2 ಲಕ್ಷದಿಂದ 5 ಲಕ್ಷದವರೆಗೆ ಆದಾಯ ಹೊಂದಿದ್ದಾರೆ.

1.7.4.6. ಸಾಲಕುರಿತಾದ ಮಾಹಿತಿ:

ಆರ್ಥಿಕವಾಗಿ ರೈತರು ಸಬಲೀಕರಣ ಹೊಂದಬೇಕಾದರೆ ಹಣಕಾಸು ಬಹು ಮುಖ್ಯ ಹಾಗೂ ಆರಂಭದಲ್ಲಿ ಸಾಗುವಳಿ ಭೂಮಿಯ ಬಿತ್ತನೆ ಹಾಗೂ ಅವುಗಳಿಗೆ ಸಂಬಂಧಿಸಿದ ಉಪಕರಣಗಳ ಖರೀದಿ, ಬಿತ್ತನೆಯ ಬೀಜ, ಕೀಟನಾಶಕ, ಕೂಲಾಳುಗಳಿಗೆ ಕೂಲಿ ನೀಡಲು ಇವೆ ಮೊದಲಾದವುಗಳಿಗೆ ಹಣಕಾಸಿನ ವ್ಯವಸ್ಥೆ ಅತ್ಯಾವಶ್ಯಕವಾಗಿದ್ದು, ಈ ಬಹುವಾದ ಮೊತ್ತಕ್ಕಾಗಿ ರೈತರು ಅನಿವಾರ್ಯವಾಗಿ ಸಾಲದ ಮೂಲಗಳನ್ನು ಅವಲಂಬಿಸಬೇಕಾಗುತ್ತದೆ.

ಕೋಷ್ಟಕ-6. ಸಾಲದ ಮೂಲಗಳು

ಕ್ರ.ಸಂ	ಸಾಲದ ಮೂಲ	ಆವೃತ್ತಿ	ಶೇಖಡವಾರು
1	ಸರ್ಕಾರಿ ಬ್ಯಾಂಕ್	18	15.78
2	ಸಹಕಾರಿ ಸಂಘಗಳು	35	30.70
3	ಖಾಸಗಿ ಬ್ಯಾಂಕ್‌ಗಳು	05	4.38
4	ಚೀಟಿ	09	7.89
5	ಲೇವಡೇವಿಗಾರರು	41	35.96
6	ಇತರೆ ಹಣಕಾಸಿನ ಮೂಲಗಳು	06	5.26
	ಒಟ್ಟು	114	100



ಕೋಷ್ಟಕ 6 ರಲ್ಲಿ ಪ್ರಸ್ತಾಪಿಸಿದಂತೆ ಶೇಕಡ 35.96 ರಷ್ಟು ಲೇವದೇವಿಗಾರರಿಂದ 30.70 ರಷ್ಟು ಸಹಾಕಾರಿ ಸಂಘಗಳಿಂದ 15.78 ಸರ್ಕಾರಿ ಬ್ಯಾಂಕ್‌ಗಳಿಂದ 7.89 ರಷ್ಟು ಚೀಟಿಗಳಿಂದ 5.26 ಇತರ ಹಣಕಾಸಿನ ಮೂಲಗಳಿಂದ 4.38 ಖಾಸಗಿ ಬ್ಯಾಂಕ್ ಗಳಲ್ಲಿ ಸಾಲ ಪಡೆದಿರುತ್ತಾರೆ.

1.7. ಸಂಶೋಧನೆಯ ಫಲಿತಗಳು ಮತ್ತು ಸಲಹೆಗಳು:

1.7.1. ಫಲಿತಗಳು

- 1) ಮಳೆಯಾದಾರಿತ ಕೃಷಿ ಮತ್ತು ಸತತ ಬರಗಾಲ ರೈತರಿಗೆ ಸಂಕಷ್ಟ ತಂದಿದೆ.
- 2) ಮಳೆಯಾಶ್ರಿತ ಮತ್ತು ನೀರಾವರಿ ಸೌಲಭ್ಯಪಡೆದ ರೈತರು ಆತ್ಮಹತ್ಯೆ ಮಾಡಿಕೊಂಡಿದ್ದಾರೆ.
- 3) ಕಡಿಮೆ ವರಮಾನ ಪಡೆದ ರೈತರ ಸಂಖ್ಯೆ ಅಧಿಕವಾಗಿದೆ.
- 4) ಅಧಿಕವಾಗಿ ಸಾಲಪಡೆದ ರೈತರೇ ಆತ್ಮಹತ್ಯೆ ಮಾಡಿಕೊಂಡಿರುವುದು.
- 5) ಸಾಮಾಜಿಕ ಮತ್ತು ಆರ್ಥಿಕವಾಗಿ ರೈತರು ಹಿಂದುಳಿದಿದ್ದಾರೆ.
- 6) ಕೃಷಿಯನ್ನು ತೊರೆದು ನಗರಗಳ ಕಡೆ ವಲಸೆ ಹೋಗುವುದು ಹೆಚ್ಚಾಗಿ ಕಂಡುಬರುತ್ತದೆ.

1.7.2. ಸಂಶೋಧನೆಯ ಸಲಹೆಗಳ

- 1) ಭದ್ರಾಮೇಲ್ದಂಡೆ ಯೋಜನೆಯ ಮೂಲಕ ತ್ವರಿತವಾಗಿ ನೀರಾವರಿ ಸೌಲಭ್ಯ ಕಲ್ಪಿಸುವುದು.
- 2) ವೈಜ್ಞಾನಿಕ ಕೃಷಿ ಮತ್ತು ನೀರಿನನಿರ್ವಹಣೆ ಕುರಿತು ರೈತರಿಗೆ ಮಾಹಿತಿ ತಿಳಿಸುವುದು.
- 3) ಕೃಷಿ ಕ್ಷೇತ್ರಕ್ಕೆ ಬಡ್ಡಿರಹಿತ ಸಾಲಗಳನ್ನು ನೀಡುವುದು
- 4) ಮಧ್ಯವರ್ತಿಗಳಹಾವಳಿತಪ್ಪಿಸುವುದು ಮತ್ತು ಬಿಳಿ ಚೀಟಿಗಳನ್ನು ರದ್ದುಪಡಿಸುವುದು.
- 5) ಡಾ.ಸ್ವಾಮಿನಾಥನ್ ವರದಿಜಾರಿಗೊಳಿಸುವ ಮೂಲಕ ಕೃಷಿ ಉತ್ಪನ್ನಗಳಿಗೆ ವೈಜ್ಞಾನಿಕಬೆಲೆ ನಿಗದಿಪಡಿಸುವುದು.
- 6) ತುಂಬಾ ಸಂಕಷ್ಟದಲ್ಲಿರುವ ರೈತರ ಸಾಲಮನ್ನಾ ಮಾಡುವುದು
- 7) ಸಾವಯವ ಕೃಷಿಗೆ ಹೆಚ್ಚು ಒತ್ತು ಕೊಡುವುದು.
- 8) ಕೆರೆಕಟ್ಟೆಗಳಲ್ಲಿ ನೀರನ್ನು ತುಂಬಿಸುವ ಮೂಲಕ ಅಂತರ್ ಜಲವನ್ನು ಸಂರಕ್ಷಿಸುವುದು.
- 9) ಕೃಷಿ ಬೆಳೆಗಳ ಬೆಲೆ ದಿಡೀರ್ ಕುಸಿದಾಗ ಸರ್ಕಾರ ಮಧ್ಯಪ್ರವೇಶಿಸಿ ಬೆಳೆಗಳನ್ನು ಕೊಂಡುಕೊಳ್ಳಲು ಕೃಷಿ ಆರ್ವತ ನಿಧಿಯನ್ನು ಸ್ಥಾಪಿಸುವುದು

1.8. ಉಪಸಂಹಾರ:

ಮೇಲಿನ ವಿಧಾನಗಳಿಂದ ಚಳ್ಳಕೆರೆ ತಾಲ್ಲೂಕಿನ ರೈತರ ಆತ್ಮಹತ್ಯೆಗಳು ಕಾರಣಗಳು ದುಷ್ಪರಿಣಾಮಗಳು ಮತ್ತು ಪರಿಹಾರೋಪಾಯಗಳ ಸಮಾಜಶಾಸ್ತ್ರೀಯ ಅಧ್ಯಯನವನ್ನು ಮಾಡಲಾಗಿದೆ. ಸಮಾಜಶಾಸ್ತ್ರೀಯ ಅಧ್ಯಯನದ ಸಹಾಯದಿಂದ ಸಂಶೋಧನಾ ವಿಧಾನಗಳನ್ನು ಅನುಸರಿಸಿ ಮಾಹಿತಿ ಸಂಗ್ರಹಿಸಿ ವಿಶ್ಲೇಷಿಸಿ ರೈತರ ಆತ್ಮಹತ್ಯೆಗಳಿಗೆ ನಿಜವಾದ ಕಾರಣಗಳು ಯಾವುವು?



ಮತ್ತು ರೈರತ ಆತ್ಮಹತ್ಯೆಗಳನ್ನು ತಡೆಗಟ್ಟುವಲ್ಲಿ ಹಾಗೂ ರೈತರ ಸಾಮಾಜಿಕ ಮತ್ತು ಆರ್ಥಿಕ ಸ್ಥಿತಿಯನ್ನು ಉತ್ತಮಗೊಳಿಸಲು ಕೆಲವು ಸಲಹೆ ಮತ್ತು ಪರಿಹಾರ ಕ್ರಮಗಳನ್ನು ತಿಳಿಸಲಾಗಿದೆ.

-:ಆದಾರ ಗ್ರಂಥಗಳು:-

1. ಡಕಲ್ ಪ್ರಸ್ತಾವ ಡಾ.ಶರಣಬಸವೇಶ್ವರ ಅಂಗಡಿ (ಪುಟ-9-26)
2. ಮತ್ತೆ ಪರ್ಯಾಯ ಸರ್ಕಾರದಡೆಗೆ ಕರ್ನಾಟಕ ರೈತ ಸಂಘ (ಪುಟ -17-28)
3. ಅಳುವ ಯೋಗಿಯ ನೋಡಲ್ಲಿ - ಪಿ.ಸಾಯಿನಾಥ್ - (ಪುಟ - 19-22)
4. ಸಮಾಜಶಾಸ್ತ್ರ, ಚಿಂತನೆಯ ಮೂಲ ನೆಲೆಗಳು - ಚ.ನ.ಶಂಕರ್‌ರಾವ್ (ಪುಟ - 90-95)
5. ಪ್ರಜಾವಾಣಿ ಕನ್ನಡ ಪ್ರಭ, ಮತ್ತು ಸಂಯುಕ್ತ ಕರ್ನಾಟಕ ದಿನಪತ್ರಿಕೆಗಳು (2017-2019 ಜನವರಿ ತಿಂಗಳು)



ಹೆಚ್‌ಐವಿ/ಐಡ್ಸ್ ಸೋಂಕಿತರು

(ಒಂದು ಸಮಾಜಶಾಸ್ತ್ರೀಯ ಅಧ್ಯಯನ ವಿಶೇಷವಾಗಿ ಹಾಸನ ಜಿಲ್ಲೆಗೆ ಸಂಬಂಧಿಸಿದಂತೆ)

ಡಾ.ಸುರೇಶ್.ಸಿ.

ಸಹಾಯಕ ಪ್ರಾಧ್ಯಾಪಕರು, ಸ್ನಾತಕೋತ್ತರ ಸಮಾಜಶಾಸ್ತ್ರ, ಅಧ್ಯಯನ ವಿಭಾಗ,
ಸರ್ಕಾರಿ ಕಲಾ ವಾಣಿಜ್ಯ ಮತ್ತು ಸ್ನಾತಕೋತ್ತರ ಕಾಲೇಜು-ಸ್ವಾಯತ್ತ, ಹಾಸನ.

ಪೀಠಿಕೆ:

ಹೆಚ್‌ಐವಿ/ಐಡ್ಸ್ ಸೋಂಕು ಆರೋಗ್ಯದ ಸಮಸ್ಯೆಯಾಗಿ ಪ್ರಸ್ತುತ ದಿನಗಳಲ್ಲಿ ಜಗತ್ತಿನಾದ್ಯಂತ ಹರಡಿಕೊಂಡಿದೆ. ಈ ಸೋಂಕು ಆರೋಗ್ಯದ ಸಮಸ್ಯೆಯಷ್ಟೆ ಅಲ್ಲ ಇದಕ್ಕೆ ಆರ್ಥಿಕ, ಸಾಮಾಜಿಕ, ಸಾಂಸ್ಕೃತಿಕ ಹಾಗೂ ಮಾನಸಿಕ ಆಯಾಮಗಳು ಇವೆ. ಜಗತ್ತಿನಾದ್ಯಂತ ಈ ಸೋಂಕಿನಿಂದ ಬಳಲುತ್ತಿರುವವರಿದ್ದಾರೆ, ಹಾಗೂ ಪ್ರತಿದಿನ ಈ ಭಯಂಕರ ಮಾರಿಯ ಬಾಯಿಗೆ ಬೀಳುತ್ತಿರುವವರಿದ್ದಾರೆ. ಜಗತ್ತಿನಾದ್ಯಂತ ಪ್ರತಿಯೊಂದು ಸಮಾಜ, ಕುಟುಂಬವು ಸಾಮಾಜಿಕ ರಚನೆಯ ಸ್ತರವ್ಯವಸ್ಥೆಯ ಅಡಿಯಲ್ಲಿ ಬರುವುದು. ಮನುಷ್ಯ ತನ್ನ ನಿತ್ಯ ಜೀವನದಲ್ಲಿ ಅವಶ್ಯಕ ಬೇಡಿಕೆಗಳನ್ನು ಅವಶ್ಯಕವಾಗಿ ಹಿಡೆರಿಸಿಕೊಳ್ಳುತ್ತಾನೆ. ಇವುಗಳನ್ನು ಪಡೆಯುವಲ್ಲಿ ಕೆಲವೊಮ್ಮೆ ಹೋರಾಟದ ಜೀವನ ನಡೆಸಬೇಕಾಗಿರುವುದು ಇದೆ. ಜಗತ್ತಿನಾದ್ಯಂತ ಅಭಿವೃದ್ಧಿ ಹೊಂದಿರುವ ರಾಷ್ಟ್ರಗಳಲ್ಲಿ ಜನರ ಜೀವನ ಮಟ್ಟ ಉತ್ತಮವಾಗಿದ್ದು ಕೆಲವು ಕಡೆ ಏಶರಾಮಿ ಬದುಕು ಕಂಡುಬರುತ್ತದೆ. ಮೊತ್ತಂದು ಕಡೆ ಜೀವನ ಮಾಲ್ಯಗಳು ಮೌಲ್ಯವನ್ನು ಕಳೆದುಕೊಂಡಿರುವುದು ಇದೆ. ಹಾಗೆ ಅಭಿವೃದ್ಧಿ ಹೊಂದುತ್ತಿರುವ ರಾಷ್ಟ್ರಗಳಲ್ಲಿ ಜೀವನ ಮಟ್ಟವನ್ನು ಉತ್ತಮ ಪಡಿಸಿಕೊಳ್ಳುವುದಕ್ಕಾಗಿ ಹೋರಾಟ ನಡೆಯುತ್ತಿದೆ. ಆ ಹೋರಾಟದಲ್ಲಿ ತಮ್ಮ ಜೀವನ ಮೌಲ್ಯಗಳ ಮೌಲ್ಯಗಳು ಕೆಲವೊಮ್ಮೆ ಗಮನಕ್ಕೆ ಬಾರದಾಗುತ್ತವೆ.

1940ರ ಸುಮಾರಿನಲ್ಲಿ ದಕ್ಷಿಣ ಆಫ್ರಿಕಾದ ಚಿಂಪಾಂಜಿಗಳಲ್ಲಿ ಈ ಸೋಂಕು ಕಂಡುಬಂದಿದ್ದು ಅಲ್ಲಿಯ ಬೇಟೆಗಾರರು ಮಾಂಸಕ್ಕೊಸ್ಕರ ಪ್ರಾಣಿಗಳನ್ನು ಬೇಟೆಯಾಡುತ್ತಿದ್ದರು. ಅದರಲ್ಲಿ ಚಿಂಪಾಂಜಿಗಳು ಸಹ ಇದ್ದವು. ಈ ಚಿಂಪಾಂಜಿಗಳಲ್ಲಿ ಇದ್ದಂತಹ ಸೋಂಕು ಚಿಂಪಾಂಜಿಗಳನ್ನು ಕತ್ತರಿಸುತ್ತಿದ್ದಾಗ ರಕ್ತ ಚಿಮ್ಮಿ ಬೇಟೆಗಾರರಲ್ಲಿ ಇದ್ದಂತಹ ಗಾಯಗಳ ಜೊತೆ ಸೇರಿ ಮನುಷ್ಯನಲ್ಲಿ ಹರಡುವುದಕ್ಕೆ ಪ್ರಾರಂಭ ಮಾಡಿತು. ದಶಕಗಳ ನಂತರ ನಿಧಾನಗತಿಯಲ್ಲಿ ಈ ಸೋಂಕು ಹರಡುವುದಕ್ಕೆ ಪ್ರಾರಂಭಮಾಡಿತು ಮೊದಲಿಗೆ ದಕ್ಷಿಣ ಆಫ್ರಿಕಾದಲ್ಲಿ ಪ್ರಾರಂಭವಾಗಿ ನಂತರ ಇಡೀ ದಕ್ಷಿಣ ಆಫ್ರಿಕಾವನ್ನು ಆವರಿಸಿಕೊಂಡಿತು. ನಂತರದ ದಿನಗಳಲ್ಲಿ ಇಡೀ ಜಗತ್ತಿನಾದ್ಯಂತ ಹರಡುವುದಕ್ಕೆ ಪ್ರಾರಂಭ ಮಾಡಿತು. 1959ರಲ್ಲಿ ಕಿನ್‌ಶಾಸ ಎನ್ನುವ ಪ್ರದೇಶದಲ್ಲಿ (ಡೆಮೊಕ್ರಟಿಕ್ ರಿಪಬ್ಲಿಕ್ ಆಫ್ ಕೊಂಗೋ) ಮೊದಲಿಗೆ ಮನುಷ್ಯ ರಕ್ತ ಕಣದಲ್ಲಿ ಕಂಡುಬಂದಿತು. ಆದರೆ ಆ ಮನುಷ್ಯನಿಗೆ ಈ ಸೋಂಕು ಯಾವರೀತಿಯಲ್ಲಿ ಬಂದಿತು ಎನ್ನುವುದು ನಿಗೂಢವಾಗಿದೆ. ಮನುಷ್ಯನ ವಂಶವಾಹಿ ಅಧ್ಯಯನ ಮಾಡಿದಾಗ 1940ರ ನಂತರ 1950ರ ಒಳಗೆ ಈ ಸೋಂಕು ತಗಲಿರಬಹುದೆಂದು ಊಹಿಸಲಾಗಿದೆ. ತದನಂತರ 1970ರ ಆಸುಪಾಸಿನಲ್ಲಿ ಅಮೇರಿಕಾದಲ್ಲಿ ಹರಡುತ್ತದೆ. 1979ರಿಂದ 1981ರ ವರೆಗೆ ಅಮೇರಿಕಾದಲ್ಲಿ ಹರಡಿದಂತಹ ನ್ಯೂಮೋನಿಯ, ಕ್ಯಾನ್ಸರ್ ಇತರೆ ರೋಗಗಳನ್ನು ಅಧ್ಯಯನಮಾಡಿದ ಲಾಸ್ ಏಂಜಲಸ್ ಮತ್ತು ನ್ಯೂಯಾರ್ಕ್‌ನ ವೈದ್ಯರುಗಳು ಈ



ಸೋಂಕು ಲೈಂಗಿಕ ಸಂಪರ್ಕದಿಂದಾಗಿ ಹರಡಿರಬಹುದೆಂದು ಊಹಿಸಲಾಗಿದೆ. ಹಾಗೂ ಈ ವಿಧದ ರೋಗಗಳು ಅಲ್ಲಿಯವರೆಗೂ ಮನುಷ್ಯರ ರಕ್ತದ ಅಧ್ಯಯನದಲ್ಲಿ ಕಂಡುಬಂದಿಲ್ಲದಿರುವುದರಿಂದ ಈ ರೋಗ ಹೊಸ ಸೋಂಕಾಗಿ ಅಲ್ಲಿಯ ವೈದ್ಯರುಗಳಿಗೆ ಕಂಡುಬಂದಿತು

1982ರಲ್ಲಿ ಸಾರ್ವಜನಿಕ ಆರೋಗ್ಯಾಧಿಕಾರಿಗಳು ಈ ಸೋಂಕನ್ನು ಏಡ್ಸ್ (ಅಕ್ವೈಡ್ ಇಮ್ಯುನೋ ಡಿಫೀಶಿಯನ್ಸಿ ಸಿಂಡ್ರೋಮ್) ಎಂದು ಕರೆದರು. ಕಾರಣ ಹಲವು ರೋಗಗಳು ಒಟ್ಟಾಗಿ ಕಂಡುಬಂದಿರುವುದರಿಂದ ಈ ವಿಧದ ಸೋಂಕಿಗೆ ಏಡ್ಸ್ ಎಂದು ನಾಮಕರಣ ಮಾಡಿರುತ್ತಾರೆ. 1983ರಲ್ಲಿ ವಿಜ್ಞಾನಿಗಳು ಏಡ್ಸ್ ಕಾರಣವಾದ ವೈರಸ್‌ನ್ನು ಕಂಡುಹಿಡಿಯುತ್ತಾರೆ. ಅದಕ್ಕೆ ಹೆಚ್‌ಟಿಎಲ್‌ವಿ-3 (ಹ್ಯೂಮನ್ ಟಿ-ಸೆಲ್ ಲಿಮ್ಫೋಟ್ರೋಪಿಕ್ ವೈರಸ್ ಟೈಪ್ 3) ಎಂದು ಅಂತರಾಷ್ಟ್ರೀಯ ವೈಜ್ಞಾನಿಕ ಸಮಿತಿ ಈ ಹೆಸರಿನಿಂದ ಕರೆದಿದೆ. ಸ್ವಲ್ಪ ದಿನಗಳ ನಂತರ ಇದಕ್ಕೆ ಹೆಚ್‌ಐವಿ ಎಂದು ಹೆಸರಿಡಲಾಯಿತು.

1986ರಲ್ಲಿ ತಮಿಳುನಾಡಿನ ಚನ್ನೈನಲ್ಲಿ ಲೈಂಗಿಕ ಕಾರ್ಯಕ್ರಮದಲ್ಲಿ ಇದು ಕಂಡುಬಂದಿತು. ಪಾಶ್ಚಾತ್ಯ ಪುನಶ್ಚಿಂತನೆಯಿಂದ ಈ ಸೋಂಕು ಹರಡಿರಬಹುದೆಂದು ನಂಬಲಾಗಿದೆ. 1987ರ ಸುಮಾರಿಗೆ ಭಾರತದಾದ್ಯಂತ 135 ಜನರಿಗೆ ಈ ಸೋಂಕು ಹರಡಿತು ಅವರಲ್ಲಿ 14 ಜನರಿಗೆ ಏಡ್ಸ್ ಸೋಂಕಾಗಿ ಪರಿವರ್ತನೆಗೊಂಡಿರುತ್ತದೆ. 1987ರಲ್ಲಿ ರಾಷ್ಟ್ರೀಯ ಏಡ್ಸ್ ತಡೆಗಟ್ಟುವ ಕಾರ್ಯಕ್ರಮವು ಜಾರಿಗೆ ಬಂದಿತು. 1992ರಲ್ಲಿ ಭಾರತ ಸರ್ಕಾರ ರಾಷ್ಟ್ರೀಯ ಏಡ್ಸ್ ನಿಯಂತ್ರಣ ಸಂಸ್ಥೆಯನ್ನು ಜಾರಿಗೆ ತಂದಿತು. ಆ ಸಂಸ್ಥೆಯ ಉದ್ದೇಶ ಸೋಂಕಿನ ಬಗ್ಗೆ ಮುಂಜಾರುಕತೆ ವಹಿಸುವುದು ಮತ್ತು ಸೋಂಕನ್ನು ತಡೆಗಟ್ಟುವುದಾಗಿತ್ತು. ನಂತರ ರಾಜ್ಯ ಏಡ್ಸ್ ನಿಯಂತ್ರಣ ಸಂಸ್ಥೆ ಹುಟ್ಟಿಕೊಂಡಿತು. ಇದರ ಅಡಿಯಲ್ಲಿ ಎಲ್ಲ ರಾಜ್ಯ ಹಾಗೂ ಕೇಂದ್ರಾಡಳಿತ ಪ್ರದೇಶಗಳಲ್ಲಿ 25 ಸಂಸ್ಥೆಗಳನ್ನು ಸ್ಥಾಪಿಸಲಾಯಿತು ಕಾರಣ ರಕ್ತದಿಂದ ಹರಡುವ ಸೋಂಕಿಗೆ ಸಂಬಂಧಿಸಿದಂತೆ ಜನತೆಯಲ್ಲಿ ಜಾಗೃತಿ ಮೂಡಿಸಲು ಮುಂದಾಯಿತು. 1999ರಲ್ಲಿ ಎರಡನೇ ಹಂತದ ನ್ಯಾಷನಲ್ ಏಡ್ಸ್ ಕಂಟ್ರೋಲ್ ಪ್ರೋಗ್ರಾಮ್ ಹೆಚ್‌ಐವಿ ಸೋಂಕಿನ ಮಾಹಿತಿಯನ್ನು ಹೆಚ್ಚಿಸುವ ಪ್ರಯತ್ನ ಮಾಡಲಾಯಿತು. ಇದರಲ್ಲಿ ತಾಯಂದಿರಿಂದ ಮಗುವಿಗೆ ಸೋಂಕು ಹರಡುವುದರ ಬಗ್ಗೆ ಮಾಹಿತಿ ನೀಡಲಾಯಿತು. 2007ರಲ್ಲಿ ಮೂರನೇ ಹಂತದ ರಾಷ್ಟ್ರೀಯ ಏಡ್ಸ್ ನಿಯಂತ್ರಣ ಕಾರ್ಯಕ್ರಮ ಸಾರ್ವಜನಿಕರಿಗೆ ಜಾಗೃತಿ ಮೂಡಿಸುವ ಕ್ರಮದ ಭಾರತ ಸರ್ಕಾರ ಹಮ್ಮಿಕೊಂಡ ಕಾರ್ಯಕ್ರಮ ಇದು ಸ್ಥಳೀಯ ಸಾರ್ವಜನಿಕ ಆರೋಗ್ಯಾಧಿಕಾರಿಗಳಿಗೆ ಹಾಗೂ ಸರ್ಕಾರೇತರ ಸಂಘ ಸಂಸ್ಥೆಗಳಿಗೆ ಈ ಸೋಂಕಿನ ಮಾಹಿತಿ ನೀಡಲು ತಿಳಿಸಲಾಯಿತು.

ರಾಷ್ಟ್ರೀಯ ಏಡ್ಸ್ ನಿಯಂತ್ರಣ ಸಂಸ್ಥೆಯ ಸಮೀಕ್ಷೆ 2006ರ ಪ್ರಕಾರ ಭಾರತದಾದ್ಯಂತ 2.6 ಮಿಲಿಯನ್ ಜನರಿಗೆ ಹೆಚ್‌ಐವಿ/ಏಡ್ಸ್ ರೋಗವಿದೆ. ಕರ್ನಾಟಕದಲ್ಲಿ 5.2 ಲಕ್ಷ ಜನರಿಗೆ ಈ ಸೋಂಕಿರುವುದು ಕಂಡುಬಂದಿದೆ. ಮಹಾರಾಷ್ಟ್ರ, ಕರ್ನಾಟಕ, ತಮಿಳುನಾಡು, ಆಂಧ್ರ ಪ್ರದೇಶ, ಮಣಿಪುರ ಮತ್ತು ನಾಗಲ್ಯಾಂಡ್ ರಾಜ್ಯಗಳಲ್ಲಿ ಈ ರೋಗಿಗಳ ಪ್ರಮಾಣ ಹೆಚ್ಚಿದೆ. ಇದರಲ್ಲಿ ಶೇ 70% ಮಹಿಳೆಯರೆ ಇರುವುದು ಶೋಚನೀಯ ಅದರಲ್ಲಿಯೂ ಶೇ 70% ರಷ್ಟು ಮಹಿಳೆಯರಿಗೆ ಗಂಡನಿಂದಲೇ ಈ ರೋಗ ತಗಲಿರುವುದು ಕಂಡುಬಂದಿದೆ. ಉಳಿದ ಪ್ರಮಾಣದ ಸೋಂಕು ರಕ್ತದಿಂದ, ವೈದ್ಯರ ನಿರ್ಲಕ್ಷ್ಯದಿಂದ ಹಾಗೂ ಪುರುಷರ ಜೊತೆಗಿನ ಲೈಂಗಿಕ ಚಟುವಟಿಕೆಯಿಂದ ಬಂದದ್ದಾಗಿದೆ.



ಅಧ್ಯಯನದ ಉದ್ದೇಶಗಳು:

- ಹೆಚ್‌ಬಿ/ಐಡ್ಸ್ ರೋಗ ಸೋಂಕಿತರ ಸಾಮಾಜಿಕ ಸಮಸ್ಯೆಗಳನ್ನು ತಿಳಿಯುವುದು.
- ಹೆಚ್‌ಬಿ/ಐಡ್ಸ್ ರೋಗ ಸೋಂಕಿತರ ಆರ್ಥಿಕ ಸ್ಥಿತಿಗತಿ ತಿಳಿಯುವುದು.
- ಹೆಚ್‌ಬಿ/ಐಡ್ಸ್ ರೋಗ ಸೋಂಕಿತರ ಮಾನಸಿಕ ಸ್ಥಿತಿ ತಿಳಿಯುವುದು.

ಅಧ್ಯಯನದ ಪ್ರಾಮುಖ್ಯತೆ:

ಆರೋಗ್ಯದ ದೃಷ್ಟಿಕೋನದಿಂದ ಹಲವು ಅಧ್ಯಯನಗಳು ನಡೆದಿವೆ ಮತ್ತು ಆರೋಗ್ಯ ಎಲ್ಲರಿಗೂ ಮುಖ್ಯವಾದದ್ದು, ಅದರಲ್ಲಿಯೂ ಕೆಲವೊಂದು ಸೋಂಕುಗಳು ಮನುಷ್ಯನ ಜೀವ ಜೀವನ ನಡುಗಿಸುತ್ತದೆ ಅಂತಹುಗಳಲ್ಲಿ ಒಂದಾದ ಹೆಚ್‌ಬಿ/ಐಡ್ಸ್ ಸೋಂಕಿನ ಕುರಿತು ಅಧ್ಯಯನ ನಡೆಯಬೇಕಿದೆ ಸಾಮಾಜಿಕ ಜಾಗೃತಿಯ ಅವಶ್ಯಕತೆ ಇರುವುದರಿಂದ ಪ್ರಸ್ತುತ ಅಧ್ಯಯನ ಹೆಚ್‌ಬಿ/ಐಡ್ಸ್ ಸೋಂಕಿತರ ಸಮಸ್ಯೆಗಳ ಅಧ್ಯಯನವು ತುಂಬ ಪ್ರಾಮುಖ್ಯವಾದುದಾಗಿದೆ.

ಅಧ್ಯಯನ ಕಾರ್ಯಕ್ಷೇತ್ರ:

ಕರ್ನಾಟಕ ರಾಜ್ಯದ 30 ಜಿಲ್ಲೆಗಳಲ್ಲಿ ಹಾಸನ ಜಿಲ್ಲೆಯೂ ಒಂದು. ಹಾಸನ ಜಿಲ್ಲೆ ಕರ್ನಾಟಕದ ನೈರುತ್ಯ ಭಾಗದಲ್ಲಿದೆ. ಈ ಜಿಲ್ಲೆ ಬಹುದೊಡ್ಡದಾದ ಐತಿಹಾಸಿಕ ಹಿನ್ನೆಲೆಯನ್ನು ಒಳಗೊಂಡಿದೆ. ಬೇಲೂರು-ಹಳೆಬೀಡಿನ ಶಿಲ್ಪಕಲಾ ವೈಭವ, ಸಕಲೇಶಪುರದ ಹಸಿರು ರಾಶಿ, ಚನ್ನರಾಯಪಟ್ಟಣದ ಗೊಮ್ಮಟಗಿರಿ, ಹೇಮಾವತಿ ನದಿ ನೀರಿಗೆ ಮಾಡಿರು ಗೋರೂರು ಅಣೆಕಟ್ಟು ಮುಂತಾದವುಗಳು. ಹಾಗೂ 2011ರ ಜನಗಣತಿಯ ಪ್ರಕಾರ 1776421. ಜನಸಂಖ್ಯೆ ಇದೆ. ಅದರಲ್ಲಿ 9681 ಹೆಚ್‌ಬಿ/ಐಡ್ಸ್ ಸೋಂಕಿತರಿದ್ದಾರೆ.

ಅಧ್ಯಯನದ ಮಾದರಿ:

ಹಾಸನ ಜಿಲ್ಲೆಯಲ್ಲಿ ಹೆಚ್‌ಬಿ/ಐಡ್ಸ್ ಸೋಂಕಿತರು 9681ಜನರು ಇದ್ದಾರೆ ಇವರುಗಳಲ್ಲಿ 50 ಜನರನ್ನು ಸರಳ ಯಾದ್ಯಚ್ಛಿಕ ಮಾದರಿ ವಿಧಾನದಿಂದ ಆಯ್ಕೆ ಮಾಡಿಕೊಂಡು ಸಂದರ್ಶನ ಅನುಸೂಚಿ ಸಹಾಯದಿಂದ ಮಾಹಿತಿ ಸಂಗ್ರಹಿಸಲಾಗಿದೆ.

ಅಧ್ಯಯನದಲ್ಲಿ ಕಂಡುಬಂದ ಅಂಶಗಳು:

- ಹೆಚ್‌ಬಿ/ಐಡ್ಸ್ ಹೊಂದಿರುವವರಲ್ಲಿ ಮಧ್ಯಸ್ಥ ವಯಸ್ಸಿನವರ ಪ್ರಮಾಣ ಹೆಚ್ಚಾಗಿದೆ.

ಹೆಚ್‌ಬಿ/ಐಡ್ಸ್ ಮಾನವ ಜನಾಂಗದ ಸರಿ ಸುಮಾರು ಎಲ್ಲ ವಯೋಮಾನದವರಲ್ಲಿಯೂ ಕಂಡುಬರುತ್ತದೆ. ಈ ಸೋಂಕಿಗೆ ಬಲಿಯಾಗಿರುವವರು ಹಾಗೂ ಪ್ರತಿನಿತ್ಯ ಬಲಿಯಾಗುತ್ತಿರುವವರು ಇದ್ದಾರೆ. ಯಾವ ಯಾವ ವಯಸ್ಸಿನವರು ಈ ಸೋಂಕಿಗೆ ಬಲಿಯಾಗಿದ್ದಾರೆ ಎನ್ನುವುದನ್ನು ಈ ಮುಂದಿನ ಕೋಷ್ಟಕದಲ್ಲಿ ವಿವರಿಸಲಾಗಿದೆ.



ಕೋಷ್ಟಕ 01

ಹೆಚ್‌ಬಿ/ಏಡ್ಸ್ ಹೊಂದಿರುವವರ ವಯಸ್ಸಿನ ವಿವರ

ವಯಸ್ಸು ಆವೃತ್ತಿ ಶೇಕಡವಾರು

10-20 02 04%

21-30 08 16%

31-40 15 30%

41-50 20 40%

51 ಕ್ಕೂ ಮೇಲ್ಪಟ್ಟು 05 10%

ಒಟ್ಟು 50 100%

ಮೇಲಿನ ಕೋಷ್ಟಕದಿಂದ ಕಂಡುಬರುವುದೆಂದರೆ 10-20 ವಯಸ್ಸಿನವರು (02) 04%ರಷ್ಟು ಇದ್ದಾರೆ, 21-30 ವಯಸ್ಸಿನವರು (08) 16% ರಷ್ಟು ಇದ್ದಾರೆ, 31-40 ವಯಸ್ಸಿನವರು (15) 30%ರಷ್ಟು ಇದ್ದಾರೆ, 41-50 ವಯಸ್ಸಿನವರು (20) 40% ರಷ್ಟು ಇದ್ದಾರೆ ಇದರಲ್ಲಿ 31 ರಿಂದ 50 ವರ್ಷ ವಯಸ್ಸಿನವರ ಪ್ರಮಾಣ ಹೆಚ್ಚಾಗಿರುವುದು ಅಧಿಕವಾಗಿದೆ. ಇದನ್ನು ನೋಡಿದಾಗ ಮಧ್ಯಸ್ಥ ವಯಸ್ಸಿನವರು ಹೆಚ್ಚಾಗಿ ಹೆಚ್‌ಬಿ/ಏಡ್ಸ್ ರೋಗಕ್ಕೆ ತುತ್ತಾಗಿರುವುದು ಕಂಡುಬಂದಿದೆ.

· ಹೆಚ್‌ಬಿ/ಏಡ್ಸ್ ಹೊಂದಿರುವವರಲ್ಲಿ ಪುರುಷರ ಸಂಖ್ಯೆ ಅಧಿಕವಾಗಿದೆ:

ಭಾರತ ಪುರುಷ ಪ್ರಧಾನ ರಾಷ್ಟ್ರ, ಪ್ರಸ್ತುತ ಪುರುಷ-ಮಹಿಳೆಯರು ಇಬ್ಬರೂ ಸಮಾನರು ಎನ್ನುವ ಮಾತುಗಳು ಎಷ್ಟೇ ಕೇಳಿ ಬಂದರೂ ಪ್ರತಿಯೊಂದರಲ್ಲಿಯೂ ಪುರುಷರದೇ ಹೆಚ್ಚುಗಾರಿಕೆ ಕಂಡುಬರುತ್ತದೆ. ಹೆಚ್‌ಬಿ/ಏಡ್ಸ್ ಸೋಂಕಿತರಲ್ಲಿಯೂ ಪುರುಷರೇ ಹೆಚ್ಚಾಗಿ ಕಂಡುಬರುತ್ತಿದ್ದಾರೆ. ಪುರುಷರು ಅಧಿಕ ಸಂಖ್ಯೆಯಲ್ಲಿದ್ದಾರೆ ಎನ್ನುವುದರ ವಿವರಣೆಯನ್ನು ಈ ಮುಂದಿನ ಕೋಷ್ಟಕದಲ್ಲಿ ವಿವರಿಸಲಾಗಿದೆ.

ಕೋಷ್ಟಕ 02

ಹೆಚ್‌ಬಿ/ಏಡ್ಸ್ ಹೊಂದಿರುವವರ ವಿವರ

ವಿವರ ಆವೃತ್ತಿ ಶೇಕಡವಾರು

ಪುರುಷ 35 70%

ಮಹಿಳೆ 14 28%

ತೃತೀಯ ಲಿಂಗದವರು 01 02%

ಒಟ್ಟು 50 100%

ಮೇಲಿನ ಕೋಷ್ಟಕದಿಂದ ಕಂಡುಬರುವುದೆಂದರೆ (35) 70%ರಷ್ಟು ಪುರುಷರು, (14) 28%ರಷ್ಟು ಮಹಿಳೆಯರು ಹಾಗೂ ತೃತೀಯ ಲಿಂಗದವರು (01) 02%ರಷ್ಟು ಇರುವುದು ಕಂಡುಬರುತ್ತದೆ ಇದರಲ್ಲಿ ಪುರುಷರ ಸಂಖ್ಯಾ ಪ್ರಮಾಣ ಅಧಿಕವಾಗಿದೆ.

· ಹೆಚ್‌ಬಿ/ಏಡ್ಸ್ ಹೊಂದಿರುವವರಲ್ಲಿ ಅನಕ್ಷರಸ್ಥರು ಹೆಚ್ಚಾಗಿದ್ದಾರೆ:



ಅಕ್ಷರಜ್ಞಾನ ಎಲ್ಲರಿಗೂ ಎಲ್ಲದಕ್ಕೂ ಅರಿವಿನ ಮಾರ್ಗ ಸಾಕ್ಷರತೆ ಕೊರತೆಯಿಂದಾಗಿ, ಅಜ್ಞಾನದಿಂದಾಗಿ ಹಲವು ಸಮಸ್ಯೆಗೆ ಒಳಗಾಗುತ್ತಿರುವುದು ಮೊದಲಿನಿಂದಲೂ ತಿಳಿದುಬಂದಿದೆ. ಹಲವು ರೋಗಗಳು ಸೋಂಕುಗಳು ಸಹ ಅರಿವಿನ ಕೊರತೆಯಿಂದಾಗಿ ಬಂದಿರುವುದಕ್ಕೆ ಬರುತ್ತಿರುವುದಕ್ಕೆ ಹೆಚ್‌ಐವಿ/ಐಡ್ಸ್ ಸೋಂಕು ಪ್ರಸ್ತುತ ಹರಡಿರುವುದನ್ನು ಹರಡುತ್ತಿರುವುದನ್ನು ಕಾಣಬಹುದು ಎನ್ನುವುದನ್ನು ಈ ಮುಂದಿನ ಕೋಷ್ಟಕದಲ್ಲಿ ವಿವರಿಸಲಾಗಿದೆ.

ಕೋಷ್ಟಕ 03

ಹೆಚ್‌ಐವಿ/ಐಡ್ಸ್ ಹೊಂದಿರುವವರ ಸಾಕ್ಷರತೆಯ ವಿವರ

ವಿವರ	ಆವೃತ್ತಿ	ಶೇಕಡವಾರು
ಅನಕ್ಷರಸ್ಥರು	20	40%
ಪ್ರಾಥಮಿಕ/ಪ್ರೌಢಶಾಲೆ	07	14%
ಪದವಿ ಪೂರ್ವ	07	14%
ಪದವಿ	08	16%
ಸ್ನಾತಕೋತ್ತರ ಪದವಿ	03	06%
ಇತರೆ	01	02%
ಒಟ್ಟು	50	100

ಮೇಲಿನ ಕೋಷ್ಟಕದಿಂದ ಕಂಡುಬರುವುದೆಂದರೆ ಅನಕ್ಷರಸ್ಥರು (20) 40%ರಷ್ಟು, ಪ್ರಾಥಮಿಕ/ಪ್ರೌಢಶಾಲೆ ಶಿಕ್ಷಣ ಪಡೆದಿರುವವರು (07) 14%ರಷ್ಟು, ಪದವಿಪೂರ್ವ ಶಿಕ್ಷಣ ಪಡೆದಿರುವವರು (07) 14%ರಷ್ಟು, ಪದವಿ ಪಡೆದಿರುವವರು (08) 16%ರಷ್ಟು, ಸ್ನಾತಕೋತ್ತರ ಪದವಿ ಪಡೆದಿರುವವರು (03)06%ರಷ್ಟು ಹಾಗೂ ಇತರೆ ಅಂದರೆ ಎಂಬಿಬಿಎಸ್ ಪಡೆದಿರುವವರು (01) 02%ರಷ್ಟು ಇದ್ದಾರೆ ಇದರಲ್ಲಿ ಅನಕ್ಷರಸ್ಥರು ಹೆಚ್ಚಾಗಿರುವುದು ಅವರ ಅರಿವಿನ ಕೊರತೆಯನ್ನು ತೋರಿಸುತ್ತದೆ.

ಹೆಚ್‌ಐವಿ/ಐಡ್ಸ್ ಹೊಂದಿರುವವರಲ್ಲಿ ಕೂಲಿ ಕಾರ್ಮಿಕರು ಹೆಚ್ಚಾಗಿ ಬಲಿಯಾಗುತ್ತಿದ್ದಾರೆ:

ಜಗತ್ತಿನಾದ್ಯಂತ ಸಮಸ್ಯೆಯನ್ನು ಹೆಚ್ಚಾಗಿ ಅನುಭವಿಸುತ್ತಿರುವವರು ಮತ್ತು ಹೆಚ್ಚು ಸಮಸ್ಯೆಗಳನ್ನು ಎದುರಿಸುತ್ತಿರುವವರು ಕೆಲ ವರ್ಗದ ಜನರು ಆಗಿದ್ದಾರೆ. ಆರ್ಥಿಕತೆ ಸಾಮಾಜಿಕ ಸ್ಥಾನಮಾನಗಳು ವೃತ್ತಿವರ್ಗದಲ್ಲಿ ಕೆಲ ಹಂತದಲ್ಲಿರುವವರ ಸಮಸ್ಯೆಗೆ ಗುರಿಯಾಗುತ್ತಿರುವವರಾಗಿದ್ದಾರೆ. ಹೆಚ್‌ಐವಿ/ಐಡ್ಸ್ ದೃಷ್ಟಿಯಿಂದ ನೋಡಿದರೆ ಇಲ್ಲಿ ದಿನಗೂಲಿ ನೌಕರರು ಕೂಲಿಕಾರ್ಮಿಕರು ಹೆಚ್‌ಐವಿ/ಐಡ್ಸ್ ಬಾಧಿತರಾಗಿದ್ದಾರೆ ಕೆಲಹಂತದ ಜನರ ಹೆಚ್ಚಾಗಿ ಇದಕ್ಕೆ ತುತ್ತಾಗುತ್ತಿರುವವರಾಗಿದ್ದಾರೆ. ಎನ್ನುವುದರ ವಿವರಣೆಯನ್ನು ಈ ಮುಂದಿನ ಕೋಷ್ಟಕದಲ್ಲಿ ವಿವರಿಸಲಾಗಿದೆ.

ಕೋಷ್ಟಕ 04

ಹೆಚ್‌ಐವಿ/ಐಡ್ಸ್ ಹೊಂದಿರುವವರ ವೃತ್ತಿಗಳ ವಿವರ

ವಿವರ	ಆವೃತ್ತಿ	ಶೇಕಡವಾರು
ಕೂಲಿ ಕಾರ್ಮಿಕರು	28	56%
ನೌಕರರು	08	16%



ವ್ಯಾಪಾರಿಗಳು	07	14%
ಗೃಹಿಣಿಯರು	04	08%
ವಿದ್ಯಾರ್ಥಿಗಳು	03	06%
ಒಟ್ಟು	50	100%

ಮೇಲಿನ ಕೋಷ್ಟಕದಲ್ಲಿ ಕಂಡುಬರುವುದೆಂದರೆ ವೃತ್ತಿಯನ್ನು ನೋಡಿದಾಗ ಕೂಲಿ ಕಾರ್ಮಿಕರು (28) 56%ರಷ್ಟು, ನೌಕರರು (08) 16%ರಷ್ಟು, ವ್ಯಾಪಾರಿಗಳು (07) 14%ರಷ್ಟು, ಗೃಹಿಣಿಯರು (04) 08%ರಷ್ಟು, ವಿದ್ಯಾರ್ಥಿಗಳು (03) 06%ರಷ್ಟು, ಇದರಲ್ಲಿ ಕೂಲಿಕಾರ್ಮಿಕರು ಹೆಚ್ಚಾಗಿರುವುದು ವೃತ್ತಿಯಾದಾರಿತವಾಗಿಯೂ ಅರಿವಿನ ಕೊರತೆಯಿಂದ ಬರುತ್ತದೆ ಎನ್ನುವುದು ತಿಳಿದುಬಂದಿದೆ.

ಹೆಚ್‌ಐವಿ/ಐಡ್ಸ್ ಹೊಂದಿರುವವರಲ್ಲಿ ವಿವಾಹಿತರ ಹೆಚ್ಚಾಗಿದ್ದಾರೆ:

ಭಾರತದಲ್ಲಿ ವಿವಾಹ ಸಾರ್ವತ್ರಿಕವಾದದ್ದು ವಿವಾಹಕ್ಕೆ ಎಲ್ಲೆಡೆಯೂ ಮನ್ನಣೆಯಿದೆ. ವಿವಾಹದ ನಂತರ ಲೈಂಗಿಕತೆಗೆ ಎಲ್ಲೆಡೆಯಲ್ಲಿಯೂ ಗೌರವವಿದೆ ಹಾಗೂ ಸಂತಾನೋತ್ಪತ್ತಿಗಾಗಿ ವಿವಾಹದ ಮೂಲಕ ಲೈಂಗಿಕತೆ ಎನ್ನುವುದು ಸಾರ್ವತ್ರಿಕವಾದದ್ದು ಹೆಚ್‌ಐವಿ/ಐಡ್ಸ್ ವಿವಾಹಿತರನ್ನು ಬಾಧಿಸುತ್ತಿದೆ ಎನ್ನುವುದು ಅಧ್ಯಯನದಿಂದ ತಿಳಿದುಬಂದಿದೆ.

ಕೋಷ್ಟಕ 05

ಹೆಚ್‌ಐವಿ/ಐಡ್ಸ್ ಹೊಂದಿರುವವರ ವಿವಾಹದ ವಿವರ

ವಿವರ	ಆವೃತ್ತಿ	ಶೇಕಡ
ಅವಿವಾಹಿತರು	11	22%
ವಿವಾಹಿತರು	27	54%
ವಿಚ್ಛೇದಿತರು	12	24%
ಒಟ್ಟು	50	100%

ಮೇಲಿನ ಕೋಷ್ಟಕದಲ್ಲಿ ಕಂಡುಬರುವುದೆಂದರೆ ವಿವಾಹಕ್ಕೆ ಸಂಬಂಧಿಸಿದಂತೆ ಅವಿವಾಹಿತರು (11) 22%ರಷ್ಟು ಇದ್ದಾರೆ, ವಿವಾಹಿತರು (27) 54%ರಷ್ಟು ಇದ್ದಾರೆ, ವಿಚ್ಛೇದಿತರು (12) 24%ರಷ್ಟು ಇರುವುದು ತಿಳಿದುಬಂದಿದೆ. ಹಾಗೂ ವಿವಾಹಿತರಲ್ಲಿ ಹೆಚ್ಚಿನ ಪ್ರಮಾಣ ಇರುವುದು ಅಧ್ಯಯನದಿಂದ ತಿಳಿದು ಬಂದಿದೆ.

ಹೆಚ್‌ಐವಿ/ಐಡ್ಸ್ ಲೈಂಗಿಕತೆಯಿಂದ ಹೆಚ್ಚಾಗಿ ಹರಡುತ್ತಿದೆ:

ಮನುಷ್ಯನ ಬಯಕೆಗಳು ಅಪರಿಮಿತವಾದವುಗಳು ಹಸಿವು, ನಿದ್ರೆ ಇರುವಂತೆ ಮನುಷ್ಯ ಸಹಜವಾಗಿ ದೈಹಿಕ ಬಯಕೆಯು ಒಂದಾಗಿದೆ ದೈಹಿಕ ಬಯಕೆಯನ್ನು ಲೈಂಗಿಕತೆಯ ಮೂಲಕ ಮನುಷ್ಯ ಮತ್ತು ಪ್ರಾಣಿಗಳು ಹಿಡೆರಿಸಿಕೊಳ್ಳುತ್ತವೆ. ಲೈಂಗಿಕತೆಯನ್ನು ಹಿಡೆರಿಸಿಕೊಳ್ಳುವುದಕ್ಕೆ ವಿವಾಹವನ್ನು ಮಾಡಿಕೊಳ್ಳಲಾಗುವುದು. ವಿವಾಹ ಪೂರ್ವ ಲೈಂಗಿಕತೆಯನ್ನು ನಮ್ಮ ಸಮಾಜವು ವಿರೋಧಿಸುತ್ತಿದೆ. ಪ್ರಸ್ತುತ ದಿನದಲ್ಲಿನ ಮಾಹಿತಿ ಮತ್ತು ತಂತ್ರಜ್ಞಾನ ಮತ್ತು ಸಂವಹನ ಸಂಪರ್ಕದಿಂದಾಗಿ ಯುವಕರ ಗುಂಪು ದುಶ್ಚಟಗಳಿಗೆ ಬಲಿಯಾಗುತ್ತಿದ್ದಾರೆ. ಹಾಗೂ ಇಂದಿನ ಆರೋಗ್ಯ, ಹವಾಗುಣ, ಆಹಾರದ ವಿಧಾನ ಜೀವನ ಶೈಲಿ, ಲೈಂಗಿಕತೆಯಲ್ಲಿರುವ ಗೌಪ್ಯತೆ ಹೆಚ್ಚಿನ ಜನತೆಗೆ ಕೂತುಹಲವನ್ನುಂಟುಮಾಡುತ್ತದೆ.



ಕುತೂಹಲಕಾರಿತನದಿಂದ ಲೈಂಗಿಕತೆಯ ಪ್ರಚೋದನೆ ಹೆಚ್ಚಾಗುತ್ತಿದ್ದು ಕದ್ದು ಮುಚ್ಚಿ ಲೈಂಗಿಕತೆಯನ್ನು ಅನ್ಯ ಸ್ತ್ರೀ-ಪುರುಷರ ಜೊತೆಯಲ್ಲಿ ನಡೆಸುತ್ತಿರುವುದರಿಂದ ಹೆಚ್‌ಐವಿ/ಐಡ್ಸ್‌ನಂತಹ ಮಾರಕ ರೋಗಗಳು ಹರಡುತ್ತಿರುವುದನ್ನು ಕಾಣಬಹುದಾಗಿದೆ.

ಕೋಷ್ಟಕ 06

ಹೆಚ್‌ಐವಿ/ಐಡ್ಸ್ ಹರಡುತ್ತಿರುವುದರ ವಿವರ

ವಿವರ	ಆವೃತ್ತಿ	ಶೇಕಡವಾರು
ಲೈಂಗಿಕತೆ	46	92%
ಸಲಿಂಗದವರಿಂದ	01	02%
ರಕ್ತದಿಂದ	00	00
ಸಿರೆಂಜ್‌ನಿಂದ	00	00
ಪೋಷಕರಿಂದ	01	02%
ಗೊತ್ತಿಲ್ಲ ಎಂದು	02	04%
ಒಟ್ಟು	50	100%

ಮೇಲಿನ ಕೋಷ್ಟಕದಿಂದ ಕಂಡುಬರುವುದೆನೆಂದರೆ ಲೈಂಗಿಕತೆಯಿಂದ ಎಂದು (46) 92%ರಷ್ಟು, ಸಲಿಂದವರಿಂದ ಎಂದು (01) 02%ರಷ್ಟು, ಪೋಷಕರಿಂದ ಎಂದು (01) 02%ರಷ್ಟು ಹಾಗೂ ಗೊತ್ತಿಲ್ಲ ಎಂದು (02) 04%ರಷ್ಟು ತಿಳಿಸಿರುವುದು ಕಂಡುಬರುತ್ತದೆ. ಅಧ್ಯಯನದಿಂದ ಕಂಡುಬರುವುದೆನೆಂದರೆ ಲೈಂಗಿಕತೆಯಿಂದ ಹೆಚ್ಚಾಗಿ ಹರಡುತ್ತಿದೆ ಎನ್ನುವುದು ತಿಳಿದುಬಂದಿದೆ.

ಉಪಸಂಹಾರ:

ಹೆಚ್‌ಐವಿ/ಐಡ್ಸ್ ಸೋಂಕಿತರು ಹಲವು ಸಮಸ್ಯೆಗಳಿಂದ ಬಳಲುತ್ತಿರುವವರಾಗಿದ್ದಾರೆ ತನ್ನ ರೋಗವನ್ನು ಹೇಳಿಕೊಳ್ಳುವುದಕ್ಕೂ ಆಗದೆ ಇರುವಂತಹ ಸಂದರ್ಭವನ್ನು ಎದುರಿಸುತ್ತಿದ್ದಾರೆ ಮಾನಸಿಕ, ಕೌಟುಂಬಿಕ, ಆರ್ಥಿಕ, ಸಾಮಾಜಿಕ ಸಮಸ್ಯೆಗಳಲ್ಲಿ ಸಿಕ್ಕಿ ಬಳಲುತ್ತಿದ್ದಾರೆ ಅಪರಿಚಿತರೊಂದಿಗಿನ ಲೈಂಗಿಕತೆಯನ್ನು ನಿಲ್ಲಿಸುವುದರಿಂದ ಈ ಸೋಂಕು ನಿಯಂತ್ರಣಕ್ಕೆ ತರಬಹುದು. ಈಗ ಹೆಚ್‌ಐವಿ/ಐಡ್ಸ್ ಸೋಂಕಿತರು ಧೈರ್ಯದಿಂದ ಇತರ ಕಾಯಿಲೆಗಳು ಬಂದಾಗ ಯಾವ ರೀತಿಯಲ್ಲಿ ಜೀವನ ನಡೆಸುತ್ತಿದ್ದಾರೋ ಹಾಗೆ ಇದನ್ನು ಎದುರಿಸಬೇಕು ಮುಂದೆ ಇದು ಇತರೆಯವರಿಗೆ ಹರಡಿಕೊಳ್ಳದಂತೆ ಎಚ್ಚರವಹಿಸಿದಾಗ ಹೆಚ್‌ಐವಿ/ಐಡ್ಸ್‌ನ್ನು ನಿಯಂತ್ರಣಕ್ಕೆ ತರಬಹುದಾಗಿದೆ.

ಪರಾಮರ್ಶನ ಗ್ರಂಥಗಳು

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4. ಎಂ.ಚಂದ್ರಪೂಜಾರಿ, 'ಸಮಾಜ ಸಂಶೋಧನೆ' ಪ್ರಸಾರಾಂಗ ಪಬ್ಲಿಕೇಷನ್ ಹಂಪಿ- 2005



ಆಧುನಿಕತೆಯ ನಡುವೆ ಬುಡಕಟ್ಟು ಸಮುದಾಯದ ಜಾತ್ರಾ ಆಚರಣೆ

ಡಾ. ಹಟ್ಟಿ ಚಿತ್ರಯ್ಯ

ಸಹಾಯಕ ಪ್ರಾಧ್ಯಾಪಕರು

ಕನ್ನಡ ವಿಭಾಗ ಹೆಚ್‌ಪಿಪಿಸಿ

ಸರ್ಕಾರಿ ಪ್ರಥಮ ದರ್ಜೆ ಕಾಲೇಜು, ಚಳ್ಳಕೆರೆ

ಮಧ್ಯನಾಟಕದಲ್ಲಿ ಬುಡಕಟ್ಟು ಸಮುದಾಯಗಳ ಸಾಂಸ್ಕೃತಿಕ ಕೇಂದ್ರವಾದ ಚಿತ್ರದುರ್ಗ ಜಿಲ್ಲೆ ಚಳ್ಳಕೆರೆ ತಾಲ್ಲೂಕಿನ ಕಾಡುಗೊಲ್ಲರ ಆರಾಧ್ಯ ದೈವ ಹಾಗೂ ಸಾಂಸ್ಕೃತಿಕ ವೀರ ಕ್ಯಾತಪ್ಪನ ಪರಿಸೆ ಯಾವುದೇ ಜಾತಿ, ಧರ್ಮದ ಭೇದವಿಲ್ಲದೆ ಇಂದಿಗೂ ಭಾವೈಕ್ಯ, ಸಾಮಾಜಿಕ ಸಾಮರಸ್ಯದ ದ್ಯೂತಕವಾಗಿದೆ. ಈ ಪರಿಸೆಗೆ ಆಂಧ್ರಪ್ರದೇಶದ ರಾಯದುರ್ಗ, ಕಲ್ಯಾಣದುರ್ಗ, ಅನಂತಪುರ, ಬಳ್ಳಾರಿ, ಹಾವೇರಿ, ಮೈಸೂರು, ಬೆಂಗಳೂರು, ಶಿವಮೊಗ್ಗ, ದಾರವಾಡ, ಕೋಲಾರ, ಮೈಸೂರು ಸೇರಿದಂತೆ ವಿವಿಧೆಡೆಯಿಂದ ಸಾವಿರಾರು ಸಂಖ್ಯೆಯಲ್ಲಿ ಭಕ್ತರು ಸೇರುತ್ತಾರೆ.

· ಚಿತ್ರದುರ್ಗ ಮೂಲತಃ ಮ್ಯಾಸಬೇಡ ಮತ್ತು ಕಾಡುಗೊಲ್ಲರ ಸಾಂಸ್ಕೃತಿಕ ಕೇಂದ್ರವಾಗಿದ್ದು ಇಲ್ಲಿ ಕಾಡುಗೊಲ್ಲ ಸಮುದಾಯದ ಹದಿಮೂರು ಗುಡಿಕಟ್ಟಿನವರು ನವಣೆ-ಹುರುಳಿ ಬತ(ವ್ರತ) ಹಾಗೂ ಮನೆ ಶುದ್ಧೀಕರಿಸಿಕೊಳ್ಳುವುದರೊಂದಿಗೆ ವಿವಿಧ ವಿಶಿಷ್ಟ ರೀತಿಯ ಆಚರಣೆಗಳು ಆರಂಭವಾಗುತ್ತವೆ. ಪರಿಸೆ ಮುಗಿಯುವವರೆಗೆ ಹುರುಳಿ-ನವಣೆ ಬಳಸುವುದಾಗಲಿ, ಮುಟ್ಟುವುದಾಗಲಿ ಮತ್ತು ನವಣೆ-ಹುರುಳಿ ಬೆಳೆದ ಹೊಲದಲ್ಲಿ ಹೋಗದಂತೆ ಕಟ್ಟುನಿಟ್ಟಿನ ವ್ರತವನ್ನು ಇಂದಿಗೂ ಪರಿಸೆ ಸಂದರ್ಭದಲ್ಲಿ ಪಾಲಿಸುತ್ತಾರೆ.

· ಐತಿಹ್ಯ :-ಕ್ಯಾತೇದೇವರು ಕಾಡುಗೊಲ್ಲರಿಗೆ ಒಲಿಯುವ ಮೊದಲು ರೆಡ್ಡಿ ಜನಾಂಗದ ಹೇಮರೆಡ್ಡಿ ಮತ್ತು ಭೀಮರೆಡ್ಡಿ ಅವರಿಗೆ ಒಲಿದಿತ್ತು. ಇದರಿಂದ ರೆಡ್ಡಿಗಳಿಗೆ ಶ್ರೀಮಂತಿಕೆ ಬಂತು. ಆಗ ಅಲಕ್ಷ್ಯದಿಂದ ದೇವರನ್ನು ಹುರುಳಿ-ನವಣೆ ಕಣಜದಲ್ಲಿ ಹಾಕಿ ಮುಚ್ಚಿದರು. ರೆಡ್ಡಿಗಳ ನಿರ್ಲಕ್ಷ್ಯಕ್ಕೆ ಬೇಸತ್ತು ಕ್ಯಾತೇದೇವರು ಕಾಡುಗೊಲ್ಲರ ದನಗಾಹಿ ಬೊಮ್ಮಣ್ಣನಿಗೆ ಒಲಿದುಬಂದು ಗೊಲ್ಲರ ತಾಣದಲ್ಲಿ ನೆಲೆ ನಿಲ್ಲುತ್ತಾನೆ. ಆದ್ದರಿಂದ ಕಾಡುಗೊಲ್ಲರು ಇಂದಿಗೂ ಪರಿಸೆ ವೇಳೆಯಲ್ಲಿ ಹುರುಳಿ-ನವಣೆಯ ಕಟ್ಟುನಿಟ್ಟಿನ ವ್ರತ ಪಾಲಿಸುತ್ತಾರೆ. ಅತ್ತಿ, ಕಳ್ಳಿ, ಹಾಗೂ ಬೇಲದ ಮರವನ್ನು ಕಡಿದು ನೆಲ ಮುಟ್ಟಿಸದಂತೆ ಪರಿಸೆ ನಡೆಯುವ ಸ್ಥಳಕ್ಕೆ ಸಾಗಿಸುತ್ತಾರೆ. ಕ್ಯಾತಪ್ಪನ ಮೂಲ ನೆಲೆಯಾದ ಚನ್ನಮ್ಮನಾಗತಿಹಳ್ಳಿ ಗ್ರಾಮದ ದೇವರ ಗುಡಿಸುತ್ತಲೂ ಜೂಜಿನ ಕಳ್ಳಿ ಹಾಕುತ್ತಾರೆ.

· ಪಂಚಲಿಂಗಗಳು :-ಕಾಡುಗೊಲ್ಲರಲ್ಲಿ ಚಿತ್ರಲಿಂಗ, ಪಾತೇಲಿಂಗ, ಕಾಟಮಲಿಂಗ, ರಾಮಲಿಂಗ ಮತ್ತು ಕ್ಯಾತೇಲಿಂಗ ಎಂಬ ಪಂಚಲಿಂಗದ ದೇವರುಗಳ ಆಚರಣೆ ಕಂಡುಬರುತ್ತದೆ. ಚಿತ್ರಲಿಂಗ ಮತ್ತು ಕಾಟಮಲಿಂಗ ದೈವಗಳನ್ನು ಪುರಾಣ ಪುರುಷರು ಅಥವಾ ಶಿವಶರಣರು ಎಂತಲೂ ಕರೆಯುತ್ತಾರೆ. ಈ ಲಿಂಗದ ದೇವರುಗಳಲ್ಲಿ ಪ್ರಸಿದ್ಧಿ ಪಡೆದವನೇ ಕ್ಯಾತೇಲಿಂಗ. ಈತನನ್ನು ಜನಪದರು ಕೇತಪ್ಪ, ಕ್ಯಾತಪ್ಪ, ಕ್ಯಾತೇಲಿಂಗ, ಕೇದಾರಲಿಂಗ, ಹಾಲುಕ್ಯಾತೇಲಿಂಗ, ಕಂಚಿಡಿಕ್ಯಾತೇಲಿಂಗ, ಮಹಾಲಿಂಗ, ಲಿಂಗಣ್ಣ ಮುಂತಾದ ಹೆಸರಿನಿಂದ ಕರೆಯುತ್ತಾರೆ.

· ಕಳ್ಳಿ ಮುಳ್ಳಿನ ಗುಡಿ ನಿರ್ಮಾಣ :- ದೇವರ ಒಕ್ಕಲುಮಕ್ಕಳು ಸಜ್ಜಿರೊಟ್ಟಿ, ಶೇಂಗಾಚಟ್ಟಿ, ಅನ್ನಮೊಸರಿನ ಬುತ್ತಿ ಕಟ್ಟಿಕೊಂಡು ಪರಿಸೆಗೆ ಗುಡಿ ನಿರ್ಮಿಸಲು ಹೋಗುತ್ತಾರೆ. ಪರಿಸೆ ನಡೆಯುವ ಪುರ್ಲೆಹಳ್ಳಿಯ ವಸತಿದಿಬ್ಬದಲ್ಲಿ ಬೆಳಗಿನಜಾವ ಏಳುಗಂಟೆ ಸುಮಾರಿನಲ್ಲಿ ಹದಿನೆಂಟು, ಇಪ್ಪತ್ತು ಅಡಿ ಎತ್ತರದ ಕಾರೆ, ಬಾರೆ, ಬಂದ್ರೆ, ತುಗ್ಗಲಿಮೊರು ಮತ್ತು ಎರಡ ಕಳ್ಳೆಯಿಂದ ಕೇವಲ ಇಪ್ಪತ್ತು ನಿಮಿಷಕ್ಕೆ ಕೋಣನ ಮತ್ತು ಬೊಮ್ಮನ ಬೆಡಗಿನ ಕಾಡುಗೊಲ್ಲರು ಗುಡಿ ನಿರ್ಮಿಸಿ ಅದರ ತುದಿಗೆ ಕಂಚಿನ ಪಂಚಕಳಶಗಳನ್ನು ಏರಿಸುತ್ತಾರೆ. ಚನ್ನಮ್ಮನಾಗತಿಹಳ್ಳಿ ಕ್ಯಾತೇದೇವರು, ಪರಿವಾರದ ದೇವರುಗಳಾದ



ಬಂಜಗರೆಕಾರಣ, ಈರಬಡಕ್ಕ, ಆಂಧ್ರದ ಐಗಾರನಹಳ್ಳಿತಾಳಿದೇವರು, ಬತವಿನದೇವರು, ಕ್ಯಾತಗೊಂಡನಹಳ್ಳಿ ಕದರಿನರಸಿಂಹಸ್ವಾಮಿ, ಟಿ.ಎನ್.ಕೋಟೆಯ ಕೋಣನದೇವರು, ಸೇರಿದಂತೆ ಎಲ್ಲಾ ಪೆಟ್ಟಿಗೆದೈವಗಳು ಪರಿಸೆ ಜರುಗುವ ವಸತಿದಿಬ್ಬದ ಕಳ್ಳೆ ಮುಳ್ಳಿನ ಬೇಲಿಗುಡಿ ಒಳಗೆ ಪ್ರತಿಷ್ಠಾಪಿಸುತ್ತಾರೆ.

· ಅಲ್ಲಿ ಮೊದಲಿಗೆ ಹೊಳೆಪೂಜೆ, ಆವು ಮತ್ತು ಕರುವಿನಗೂಡಿನ ಪೂಜೆ, ಕೋಣನಪೂಜೆ, ಮಜ್ಜನಬಾವಿಪೂಜೆ, ಹುತ್ತದಪೂಜೆ ಮುಗಿದ ನಂತರ ಗುಂಡಿತೋಡಿ ಮಧ್ಯರಾತ್ರಿ ಮಡಿಯಿಂದ ಐದಜನ ಮುತ್ತೈದೆಯರು ಒನಕೆಯಿಂದ ನವಣೆಕುಟ್ಟಿ ದೇವರಿಗೆ ನೈವೇದ್ಯ ಅರ್ಪಿಸಿ, ಭಕ್ತರು ನವಣೆ ವ್ರತ ಅಳಿಯುತ್ತಾರೆ.

· ಪ್ರತಿವರ್ಷ ಜನವರಿ ತಿಂಗಳ ಸೋಮವಾರದಂದು ಚಳ್ಳಕೆರೆ ತಾಲ್ಲೂಕಿನ ಪುರ್ಲೆಹಳ್ಳಿಯ ಕನ್ನೇರುಬಂಡೆ (ವಸತಿದಿಬ್ಬದಲ್ಲಿ) ನಡೆಯುವ ಪರಿಸೆಗೆ ಬಂದ ಭಕ್ತರು ವಿವಿಧ ಹರಕೆ ತೀರಿಸುತ್ತಾರೆ. ಆ ದಿನ ಸಂಜೆ ನಾಲ್ಕುಗಂಟೆಗೆ ಸರಿಯಾಗಿ ತಣ್ಣೀರಿನಲ್ಲಿ ಸ್ನಾನಮಾಡಿದ ದೇವರ ಒಕ್ಕಲಿನ ಏಳೆಂಟುಜನ ವೀರಗಾರರು ಬರಿ ಮೈ, ಬರಿಗಾಲಲ್ಲಿ ನಾ ಮುಂದು, ತಾ ಮುಂದು ಎಂದು ಕೇಕೆ ಹೊಡೆಯುತ್ತ ಕಳ್ಳೆಮುಳ್ಳಿನ ರಾಶಿಯಲ್ಲಿ ಬಿದ್ದು ಎದ್ದು ಹೊರಳಾಡುತ್ತಾ ಹುರುಪಿನಿಂದ ಗುಡಿಹತ್ತಿ ಕಳಶ ಕೀಳುವ ಪರಿ ಕೆಲವೇ ನಿಮಿಷಗಳಲ್ಲಿ ನಡೆದು ಹೋಗುತ್ತದೆ. ಈ ಕ್ರಿಯೆ ನೋಡುಗರಲ್ಲಿ ಆಶ್ಚರ್ಯ ಮೂಡಿಸುತ್ತದೆ.

· ಪರಿಸೆಯಲ್ಲಿ ನವಣೆ ವ್ರತ ಅಳಿದರೆ, ಕಳಶ ಕಿತ್ತನಂತರ ಪರಿವಾರದ ಪೆಟ್ಟಿಗೆ ದೇವರುಗಳು ತಂತಮ್ಮ ಮೂಲ ಸ್ಥಳಕ್ಕೆ ಹಿಂತಿರುಗುತ್ತವೆ. ತದನಂತರ ಚನ್ನಮ್ಮನಾಗತಿಹಳ್ಳಿಯ ಕ್ಯಾತೇದೇವರ ಗುಡಿ ಬಾರೆ, ಕಾರೆ, ಬಂದ್ರೆ ಮತ್ತು ತುಗ್ಗಲಿಕಳ್ಳೆಯಿಂದ ಕಿರುಗುಡಿಕಟ್ಟಿ ಹುರುಳಿ ಬೇಯಿಸಿ ದೇವರಿಗೆ ನೈವೇದ್ಯವಿಟ್ಟು ತೊಕ್ಕನ್ನು ಪ್ರಸಾದವಾಗಿ ಸ್ವೀಕರಿಸಿ ಹುರುಳಿ ವ್ರತ ಬಿಡುತ್ತಾರೆ. ಇದನ್ನೇ ಮರಿಪರಿಸೆ ಎಂದು ಕರೆಯುತ್ತಾರೆ. ದೇವರಿಗೆ ಕಟ್ಟಿದ ಕಂಕಣ ಬಿಚ್ಚುವುದರ ಮೂಲಕ ಪರಿಸೆ ಅಂತ್ಯಗೊಳ್ಳುತ್ತದೆ.

· ಸಾಂಸ್ಕೃತಿಕ ವೀರರು:-ಜನಪದ ಪರಂಪರೆಯಲ್ಲಿ ಸಾಂಸ್ಕೃತಿಕ ವೀರರ ಪರಿಕಲ್ಪನೆ ಜನಸಮುದಾಯ ವಾಸವಾದಾಗಿನಿಂದಲೂ ಬೆಳೆದು ಬಂದಿದೆ. ಸಾಮಾಜಿಕ ಬದುಕನ್ನು ನಡೆಸಿದ್ದ ಕಾಡುಗೊಲ್ಲರ ಕ್ಯಾತಪ್ಪ ತಮ್ಮ ಜನರ ಬದುಕಿನ ಸಂಪ್ರದಾಯದಲ್ಲಿ ಸಾಂಸ್ಕೃತಿಕ ವೀರನಾಗಿ ಆರಾಧನೆಗೊಳಪಟ್ಟಿರುವುದು, ಸಮುದಾಯದ ಆಚರಣೆಯಲ್ಲಿ ಕಂಡುಬರುತ್ತದೆ. ಇಲ್ಲಿ ಕ್ಯಾತಪ್ಪ ದೇವರು ಕೇವಲ ಕಾಡುಗೊಲ್ಲ ಸಮುದಾಯಕ್ಕೆ ಮಾತ್ರ ಸೀಮಿತವಾಗಿರದೆ ಇರತೆ ಜಾತಿ ಧರ್ಮದವರು ಸಹ ಅವರವರ ಸಂಪ್ರದಾಯದ ಚೌಕಟ್ಟಿನೊಳಗೆ ಕ್ಯಾತಪ್ಪ ಆರಾಧನೆಗೊಳ್ಳುತ್ತಿರುವುದು ವಿಶಿಷ್ಟವಾಗಿದೆ. ಕ್ಯಾತಪ್ಪ ದೈವ ಕುರಿತ ಪವಾಡ ಕಥೆಗಳು, ಆತನು ಸುತ್ತಾಡಿದ ಪ್ರದೇಶಗಳು ಮತ್ತು ಮಹಿಮೆಗಳನ್ನು ಒಳಗೊಂಡ ಅಂಶಗಳು ಹೊಸ ಸಾಂಸ್ಕೃತಿಕ ಚರಿತ್ರೆಗೆ ಮೂಲ ಆಕರಗಳಾಗಿವೆ.

· ಪರಿಸೆ ಮತ್ತು ಆಧುನಿಕತೆ :- ಪಶುಪಾಲನೆ ಅವಲಂಬಿಸಿ ಅಲೆಮಾರಿ ಜೀವನ ನಡೆಸುತ್ತಿರುವ ಕಾಡುಗೊಲ್ಲರು ಅರಣ್ಯಮೂಲ ಸಂಸ್ಕೃತಿಯ ಪೋಷಕರು. ಇತ್ತೀಚೆಗೆ ನಾಗರಿಕತೆ ಪ್ರಭಾವದಿಂದ ಅವರ ಧಾರ್ಮಿಕ ಆಚರಣೆಗಳಲ್ಲಿ ಕೆಲವು ಸಡಿಲಗೊಂಡಿವೆ. ಆದರೆ ಕೆಲ ಬೆಡಗಿನ ಜನರು ವಾಸಿಸುವ ಹಟ್ಟಿಗಳಲ್ಲಿ ಜನ ಮೂಲ ಸಂಸ್ಕೃತಿ ಇಂದಿಗೂ ನಿಶ್ಚಲವಾಗಿ ಉಳಿದಿದೆ.

· ಈ ಸಮುದಾಯ ಅಲೆಮಾರಿ ಬದುಕಿನಲ್ಲಿ ಸುಖ-ಶಾಂತಿ, ನೆಮ್ಮದಿ ಕಂಡುಕೊಳ್ಳಲು ಆಚರಣೆ ಮತ್ತು ನಂಬಿಕೆಗಳನ್ನು ಆಶ್ರಯಿಸಿ ಇಂದಿಗೂ ಬದುಕುತ್ತಿದೆ. ಹಬ್ಬ-ಹರಿದಿನ, ಪರಿಸೆ, ಉತ್ಸವಗಳಲ್ಲಿ ಹುರುಳಿ-ನವಣೆ ವ್ರತ, ಮಹಿಳೆಯರ ಹರಿಗೆ ಸಂದರ್ಭದಲ್ಲಿ ಜನಿಗೆ ಮಹತ್ವ, ಕಳ್ಳುಬಳ್ಳಿ ಆಧಾರಿತ ಸಾಮಾಜಿಕ ಸಂಘಟನೆ ಮತ್ತು ಬುಡಕಟ್ಟು ಸಂಸ್ಕೃತಿ ಮೂಲದ ಈ ಜನರಿಗೆ ಗೋವು, ದನ, ಕುರಿಗಳ ಸಾಕಾಣೆ ಹಾಗೂ ಬಾರೆ, ಕಾರೆ ಕಳ್ಳೆಯಿಂದ ರೊಪ್ಪ ನಿರ್ಮಿಸುವ ಬಗ್ಗೆ ಅತೀವ ಕಾಳಜಿವಹಿಸುತ್ತಾರೆ.

· ದೈವ ಧಾರ್ಮಿಕ ಶ್ರದ್ಧೆ ಹೆಚ್ಚು ರಕ್ಷಣೆ ಮತ್ತು ಸಾಮಾಜಿಕ ಭದ್ರತೆ, ಮಡಿಮೈಲಿಗೆ ಸಂಪ್ರದಾಯ, ಹಟ್ಟಿಸುತ್ತ ಬಲವಾದ ಕಳ್ಳೆಬೇಲಿ (ಪಾರಿಬೇಲಿ) ಹಾಕುವುದು. ದೇವರಪೆಟ್ಟಿಗೆ, ಕೆಟ್ಟು ಸತ್ತವರ ಬಗ್ಗೆ



ಸೂತಕಾದಿ ನಂಬಿಕೆಗಳಿಂದ ತಮ್ಮದೇ ಆದ ಸಾಂಸ್ಕೃತಿಕ ಅನಾವರಣದಲ್ಲಿ ಬದುಕುತ್ತಿರುವ ಕಾಡುಗೊಲ್ಲರ ಆರಾಧ್ಯ ದೈವ ಕ್ರಾತಪ್ಪ ಪಂಚಲಿಂಗದಲ್ಲಿ ಪ್ರಸಿದ್ಧಿ ಪಡೆದುಕೊಂಡಿದ್ದಾನೆ. ಕ್ರಾತಪ್ಪ ಪರಿಸೆ ಮತ್ತು ಉತ್ಸವಗಳಲ್ಲಿ ನೈಜಸಂಸ್ಕೃತಿ ಚಿತ್ರಿಸುವ ಸಂಪ್ರದಾಯದ ವಿಶಿಷ್ಟ ಆಚರಣೆಗಳು ಸಹಜವಾಗಿ ನನ್ನ ಸಂಶೋಧನಾ ಆಸಕ್ತಿ ಕೆರಳಿಸಿವೆ. ಆದ್ದರಿಂದ ಪುರಾಣ ಪುರುಷರಾದ ಚಿತ್ತಯ್ಯ, ಕಾಟಯ್ಯ, ಸಾಂಸ್ಕೃತಿಕ ವೀರರಾದ ಎತ್ತಪ್ಪ, ಜುಂಜಪ್ಪ, ಈರಣ್ಣ, ಮುಂತಾದ ವೀರರ ಸಾಹಸಮಯ ಚಿತ್ರಣಗಳು ಜನಪದ ಹಾಡ್ಗತೆಗಳಲ್ಲಿ ರೂಪುಗೊಂಡಂತೆ ಸಾಂಸ್ಕೃತಿಕ ವೀರ ಕ್ರಾತಪ್ಪನ ಬಗೆಗೂ ಜನಪದ ಹಾಡ್ಗತೆಗಳು, ಸಾಂಸ್ಕೃತಿಕ ಹಾಗೂ ಸಾಹಿತ್ಯಿಕ ದೃಷ್ಟಿಯಿಂದ ಮಹತ್ವ ಪೂರ್ಣವೆನಿಸುತ್ತವೆ.

• ಬುಡಕಟ್ಟು ಜನರ ಮಧ್ಯೆ ಜನಪ್ರಿಯ ದೈವವಾಗಿ ಪ್ರಸಿದ್ಧವಾಗಿರುವ ಕ್ರಾತಪ್ಪ ಮತ್ತು ಆತನ ನೆಲೆಯ ಒಂದು. ಈ ಬಯಲು ಸೀಮೆಯಲ್ಲಿ ಕಂಡು ಬರುವ ಬಹುತೇಕ ಕಾಡುಗೊಲ್ಲರ ಹಟ್ಟಿಗಳಲ್ಲಿ ವಿಶಿಷ್ಟವಾದ ಸಂಪ್ರದಾಯಗಳನ್ನು ಆಚರಿಸುತ್ತಾರೆ. ಇಲ್ಲಿ ಆಚರಿಸುವ ಹಬ್ಬ-ಹರಿದಿನ, ಪರಿಸೆ-ಉತ್ಸವಗಳ ಸಂದರ್ಭದಲ್ಲಿ ಆಚರಿಸುವ ಆಚರಣೆಗಳು ಬುಡಕಟ್ಟು ಸಂಸ್ಕೃತಿಯ ಅಮೂಲ್ಯ ರತ್ನಗಳಾಗಿವೆ. ಆದರೆ ಇಂತಹ ಸಾಮಾಜಿಕ ಹಾಗೂ ಸಾಂಸ್ಕೃತಿಕ ವೀರರ ಬದುಕನ್ನು ಕುರಿತ ಅಧ್ಯಯನ ತುಂಬಾ ಅಗತ್ಯವಾಗಿದೆ.

• ಕ್ರಾತಪ್ಪನ್ನು ಕುರಿತ ಯಾವುದೇ ಲಿಖಿತ ಆಧಾರಗಳು ಎಲ್ಲೂ ದೊರೆಯುವುದಿಲ್ಲ ಆದರೆ ಕ್ರಾತಪ್ಪನ ಕುರಿತ ಐತಿಹ್ಯ, ಆಚರಣೆ ಮತ್ತು ಸಂಪ್ರದಾಯ ಜನಪದರ ಹಾಡ್ಗತೆಗಳಲ್ಲಿ ಕೆಲ ವಿವರಗಳು ಸಿಗುತ್ತವೆ. ಜನಪದರು ತಮ್ಮ ಕುಲ ಮತ್ತು ಕುಲದೈವದ ಪರಂಪರೆಯ ನೆನಪುಗಳನ್ನು ಅಲಿಖಿತ ರೂಪದಲ್ಲಿ ಉಳಿಸಿಕೊಂಡು ಬಂದಿದ್ದಾರೆ. ಈ ನಾಡಿನಲ್ಲಿ ಜನರ ಮಾತಿಗೆ ಅಕ್ಷರದಷ್ಟೇ ಮಹತ್ವ ನೀಡಿಕೊಂಡು ಬಂದಿದ್ದಾರೆ. ಇತ್ತೀಚಿನ ದಿನಗಳಲ್ಲಿ ಅಕ್ಷರಗಳು ಯಾವುದನ್ನು ಕರಾರುವಕ್ಕಾಗಿ ನಿರ್ವಹಿಸಿಕೊಂಡು ಬಂದಿದ್ದಾರೆ. ತುಂಬಾ ಕುತೂಹಲದ ಅಂಶವೆಂದರೆ ವಿಶಿಷ್ಟ ಸಂಪ್ರದಾಯದಿಂದ ಆರಾಧನೆಗೊಳ್ಳುತ್ತಿರುವ ಕ್ರಾತಪ್ಪನ್ನು ಕುರಿತ ಮೌಖಿಕ ಕಾವ್ಯ ವಿಪುಲವಾಗಿ ದೊರೆಯುತ್ತದೆ. ಇಲ್ಲಿನ ಜನರ ಅಚಾರ-ವಿಚಾರಗಳು, ಸಂಪ್ರದಾಯ, ನಂಬಿಕೆಗಳು, ಹಬ್ಬ-ಹರಿದಿನ ಮತ್ತು ಷರ ನಡೆಯುತ್ತವೆ.

• ನಾಗರಿಕತೆಯ ಪ್ರಭಾವದಿಂದ ಪರಿಸೆಯ ಆಚರಣೆಗಳಲ್ಲಿ ಸ್ವಲ್ಪ ಬದಲಾವಣೆ ಕಂಡುಬಂದರೂ, ಸೂಕ್ಷಮವಾಗಿ ಗಮನಿಸಿದಾಗ ಬುಡಕಟ್ಟು ಸಂಸ್ಕೃತಿಯ ಅಂಶಗಳು ಕಾಣಿಸಿಗುತ್ತವೆ. ಇಂತಹ ಕುತೂಹಲಗಳಿಂದ ಸಾಂಸ್ಕೃತಿಕ ವೀರ ಕ್ರಾತಪ್ಪನ ಪರಿಸೆಯನ್ನು ಕುರಿತು ಸಂಪ್ರದಾಯ, ಆಚರಣೆ, ಹಬ್ಬ ಮತ್ತು ಉತ್ಸವ ಮತ್ತು ಆಚರಣೆಗಳ ವಿಶ್ಲೇಷಣೆ ಅಗತ್ಯ. ಸಾಂಸ್ಕೃತಿಕ ವೀರ ಕ್ರಾತಪ್ಪನ್ನು ಕುರಿತ ಸಂಶೋಧನಾತ್ಮಕ ಅಧ್ಯಯನಗಳು ಹೆಚ್ಚಾಗಿ ನಡೆದಿಲ್ಲ ಆದರೆ, ಕಾಡುಗೊಲ್ಲರ ಜುಂಜಪ್ಪ, ಎತ್ತಪ್ಪ ಅವರ ಪವಾಡ ಕುರಿತ ಪುರಾಣಗಳು, ಕಥನ ಕಾವ್ಯಗಳು ಒಳಗೊಂಡ ಗ್ರಂಥಗಳು ಕಂಡುಬರುತ್ತವೆ.

• ಕ್ರಾತಪ್ಪ - ಜನಪದ ಸಾಹಿತ್ಯ :- ಕಾಡುಗೊಲ್ಲರ ಸಾಂಸ್ಕೃತಿಕ ವೀರ ಕ್ರಾತಪ್ಪನ ಸಾಂಸ್ಕೃತಿಕ ಕಥನವಾಗಿದ್ದು, ಆತನ್ನು ಕುರಿತ ಜನಪದಗೀತೆ, ಕಥನ, ಗಣಪದ, ಐತಿಹ್ಯ ಮತ್ತು ಪುರಾಣದ ಬಗೆಗಿನ ಅಂಶಗಳನ್ನು ಸಂಗ್ರಹಿಸಿ ವಿಶ್ಲೇಷಿಸಲಾಗಿದೆ. ಜನಪದ ಪರಂಪರೆಯಲ್ಲಿಯೇ ನೆಲೆಸಿರುವ ಕ್ರಾತಪ್ಪ ಹೆಚ್ಚಾಗಿ ಕಂಡುಬರುವಂತಹದ್ದು ಮೌಖಿಕ ಸಾಹಿತ್ಯದಲ್ಲಿಯೇ ಇದರ ಬಗೆಗೆ ಹೆಚ್ಚಿನ ವಿವರಗಳನ್ನು ಸಂಗ್ರಹವಾಗುವುದರ ಜೊತೆಗೆ ಜಾನಪದ ಸಂಶೋಧನಾ ವ್ಯಾಪಕ ಚರ್ಚೆಗೆ ಒಳಪಡಿಸುವ ಅಗತ್ಯವಿದೆ.



ಗ್ರಾಮೀಣಾಭಿವೃದ್ಧಿಯಲ್ಲಿ ಗ್ರಾಮ ಪಂಚಾಯಿತಿಗಳ ಪಾತ್ರ [ಪರಶುರಾಮಪುರ ಗ್ರಾಮ ಪಂಚಾಯಿತಿಗೆ ಸಂಬಂಧಿಸಿದಂತೆ]

ಶ್ರೀನಿವಾಸ ಟಿ.ಕೆ

ಸಮಾಜಶಾಸ್ತ್ರ, ವಿಭಾಗ,
ಸಹಾಯಕ ಪ್ರಾಧ್ಯಾಪಕರು
ಸರ್ಕಾರಿ ಪ್ರಥಮ ದರ್ಜೆ ಕಾಲೇಜು, ಪರಶುರಾಮಪುರ

- ಭಾರತವು ಗ್ರಾಮಗಳ ನಾಡು. ಇದನ್ನು ಗ್ರಾಮೀಣ ಭಾರತ ಎಂದು ಕರೆಯುವರು. ಗ್ರಾಮಗಳ ಅಭಿವೃದ್ಧಿಯ ಹೊರತಾಗಿ ಭಾರತದ ಒಟ್ಟಾರೆ ಅಭಿವೃದ್ಧಿ ಸಾಧ್ಯವಿಲ್ಲವೆಂದು ಗಾಂಧೀಜಿಯವರು ತಿಳಿಸಿದ್ದಾರೆ. ಇಲ್ಲಿ ಸುಮಾರು 6,48,867 ವಿವಿಧ ರೀತಿಯ ಗ್ರಾಮಗಳಿದ್ದು, ಶೇಕಡ 68.84 ರಷ್ಟು ಜನ ಗ್ರಾಮವಾಸಿಗಳೆಂದು 2011ರ ಜನಗಣತಿಯಿಂದ ಧೃಢಪಟ್ಟಿದೆ. ಪ್ರಸ್ತುತ ಈ ಗ್ರಾಮಗಳು ನಿರುದ್ಯೋಗ, ಕುಡಿಯುವ ಶುದ್ಧ ನೀರು, ನೈರ್ಮಲ್ಯ, ರಸ್ತೆ, ಆರೋಗ್ಯ ಮುಂತಾದ ಸಮಸ್ಯೆಗಳನ್ನು ಎದುರಿಸುತ್ತಿವೆ. ಇಂತಹ ಸಮಸ್ಯೆಗಳ ಪರಿಹಾರಕ್ಕಾಗಿ ಸ್ಥಳೀಯ ಸ್ವಾಯತ್ತ ಸರ್ಕಾರಿ ಮತ್ತು ಸರ್ಕಾರೇತರ ಸಂಸ್ಥೆಗಳು ತೊಡಗಿಸಿಕೊಂಡಿವೆ.
- ಸ್ಥಳೀಯ ಸ್ವಾಯತ್ತ ಸರ್ಕಾರಗಳ ಇತಿಹಾಸ:-
- ಸ್ಥಳೀಯ ಸರ್ಕಾರಗಳು ಭಾರತದಲ್ಲಿ ಪ್ರಾಚೀನ ಕಾಲದಿಂದಲೂ ಅಸ್ತಿತ್ವದಲ್ಲಿದ್ದು, ಕೆಳಹಂತದ ಘಟಕಗಳಾಗಿ ಕಾರ್ಯನಿರ್ವಹಿಸುತ್ತಿದ್ದವು. ಉದಾಹರಣೆ:- ಚೋಳರ ಅರಸನಾದ ರಾಜರಾಜಚೋಳನ ಗ್ರಾಮಾಡಳಿತ ವ್ಯವಸ್ಥೆ ಇದಕ್ಕೆ ನಿದರ್ಶನವಾಗಿದೆ.
- ಗಾಂಧೀಜಿಯವರ ಕನಸಾದ ಗ್ರಾಮ ಸ್ವರಾಜ್ಯ ಕಲ್ಪನೆಯನ್ನು ಜಾರಿಗೆ ತರಲು ಭಾರತ ಸಂವಿಧಾನದಲ್ಲಿ ಉತ್ತಮ ಅವಕಾಶ ಕಲ್ಪಿಸಲಾಗಿದೆ. ಸಂವಿಧಾನದ 40ನೇ ಅನುಚ್ಛೇದದ ರಾಜ್ಯ ನಿರ್ದೇಶಕ ತತ್ವಗಳು ಗ್ರಾಮ ಪಂಚಾಯಿತಿಗಳನ್ನು ದೇಶದ ಆಡಳಿತ ವ್ಯವಸ್ಥೆಯ ಕೆಳ ಸ್ಥರದ ಸಂಸ್ಥೆಗಳಾಗಿ ಅಧಿಕಾರ ವಿಕೇಂದ್ರೀಕರಣಗೊಳಿಸಿ ಗ್ರಾಮೀಣಾಭಿವೃದ್ಧಿಗೆ ಅವಕಾಶ ಮಾಡಿಕೊಟ್ಟಿವೆ.
- ಗ್ರಾಮ ಪಂಚಾಯಿತಿಯ ಅರ್ಥ:-
- ಸ್ಥಳೀಯ ಸ್ವಯಂಮಾಡಳಿತ ವ್ಯವಸ್ಥೆಯನ್ನು ಗ್ರಾಮ ಪಂಚಾಯಿತಿ ಎನ್ನುವರು. ಇದು ಆಡಳಿತ ವಿಕೇಂದ್ರೀಕರಣದ ಪ್ರಾಥಮಿಕ ಹಂತವಾಗಿದ್ದು, ಗ್ರಾಮೀಣ ಜನರಿಗೆ ಮೂಲಭೂತ ಅವಶ್ಯಕತೆಗಳನ್ನು ಒದಗಿಸುವ ಜವಬ್ದಾರಿ ಹೊಂದಿದೆ.
- ಬ್ರಿಟೀಷ್ ಭಾರತದಲ್ಲಿ ಲಾರ್ಡ್ ರಿಪನ್ ನನ್ನು ಸ್ಥಳೀಯ ಸರ್ಕಾರಗಳ ಜನಕ ಎನ್ನುವರು. ಸ್ವಾತಂತ್ರ್ಯ ನಂತರ ಗ್ರಾಮ ಪಂಚಾಯಿತಿಗಳು ಪುನರ್ ಅಸ್ತಿತ್ವಪಡೆದು ಗ್ರಾಮೀಣಾಭಿವೃದ್ಧಿಯಲ್ಲಿ ಮಹತ್ತರ ಪಾತ್ರವಹಿಸುತ್ತಿವೆ.
- “ಪಂಚಾಯಿತಿ ಎಂದರೆ 05ಜನ ಸದಸ್ಯರನ್ನೊಳಗೊಂಡ ಸಮಿತಿ ಎಂದರ್ಥ” . ಗ್ರಾಮದ ಜನರಿಂದ ಚುನಾಯಿತರಾದ ಐವರು ಹಿರಿಯ ಅನುಭವಿಗಳ ಸಮಿತಿಯ ಗ್ರಾಮ ಪಂಚಾಯಿತಿಯಾಗಿದೆ. ಪ್ರಸ್ತುತ ಇದರ ಸದಸ್ಯರ ಸಂಖ್ಯೆಯಲ್ಲಿ ಜನಸಂಖ್ಯೆಗನುಗುಣವಾಗಿ ವ್ಯತ್ಯಾಸವಾಗಿದೆ.
- ವ್ಯಾಖ್ಯೆ:-
- ಸರಳವಾಗಿ ವ್ಯಾಖ್ಯಾನಿಸುವುದಾದರೆ “ ಪ್ರಜಾಸತ್ತಾತ್ಮಕವಾಗಿ ರೂಪಿತವಾದ ಗ್ರಾಮೀಣ ಸ್ಥಳೀಯ ಹಂತದ ಆಡಳಿತಾತ್ಮಕ ಸಂಸ್ಥೆಯ ಗ್ರಾಮಪಂಚಾಯಿತಿ.
- ಬ್ರಿಟೀಷ್ ಅಧಿಕಾರಿಯಾದ ಚಾಲ್ನ್ಸ್ ಮೆಟ್ಕಾಫ್‌ರವರು ಗ್ರಾಮಗಳನ್ನು “ಸ್ಥಳೀಯ ಸ್ವಯಂಪರಿಪೂರ್ಣ ಪುಟ್ಟ ಗಣರಾಜ್ಯಗಳೆಂದು ಕರೆದಿದ್ದರು. ಇದನ್ನು ಹೆಚ್. ವಿ.ನಾಗೇಶ್‌ರವರು



ತಮ್ಮ "ಗ್ರಾಮಾಂತರ" -ಪುಟ 18-19ರಲ್ಲಿ ಗ್ರಾಮಗಳು ಎಂದಿಗೂ ಸ್ವಯಂಪರಿಪೂರ್ಣತೆ ಹೊಂದಿಲ್ಲವೆಂದಿದ್ದಾರೆ.

· ಇಂದು ಗ್ರಾಮೀಣಾಭಿವೃದ್ಧಿಯು ಒಂದು ಹೊಸ ಅಧ್ಯಯನ ಜ್ಞಾನಶಾಖೆಯಾಗಿ ಬೆಳೆದು ಗ್ರಾಮಗಳ ಅಭಿವೃದ್ಧಿಯ ಬಗ್ಗೆ ಅಧ್ಯಯನ ಮತ್ತು ಸಂಶೋಧನೆಗಳನ್ನು ನಡೆಸುತ್ತಿರುವ ಸಮಾಜಶಾಸ್ತ್ರದ ವಿಶೇಷ ಅಧ್ಯಯನ ಕ್ಷೇತ್ರವಾಗಿ ಗ್ರಾಮೀಣಾಭಿವೃದ್ಧಿ ಸಮಾಜಶಾಸ್ತ್ರವಾಗಿ ರೂಪತಾಳಿದೆ.

ಗ್ರಾಮೀಣಾಭಿವೃದ್ಧಿಯ ಅರ್ಥ:-

· ಗ್ರಾಮೀಣಾಭಿವೃದ್ಧಿಯು ಕೇವಲ ಕೃಷಿಯ ಅಭಿವೃದ್ಧಿಯನ್ನಷ್ಟೆ ಸೂಚಿಸದೆ ಗ್ರಾಮದ ಸರ್ವಾಂಗೀಣಾಭಿವೃದ್ಧಿಯನ್ನು ಒಳಗೊಂಡಿದೆ. ಗ್ರಾಮೀಣರ ಜೀವನ, ಜೀವನಾವಶ್ಯಕತೆ, ಜೀವನಶೈಲಿ ಮುಂತಾದ ಸುಧಾರಣಾ ಕಾರ್ಯಚಟುವಟಿಕೆಗಳ ಯೋಜಿತ ಬದಲಾವಣೆಯೆ ಇದರ ಉದ್ದೇಶವಾಗಿದೆ.

ಗ್ರಾಮೀಣಾಭಿವೃದ್ಧಿಯ ವ್ಯಾಖ್ಯೆ:-

· ವಿಶ್ವಬ್ಯಾಂಕ್‌ನ ಪ್ರಕಾರ:-' ಗ್ರಾಮೀಣ ಜನರ ಆರ್ಥಿಕ ಹಾಗೂ ಸಮಾಜಿಕ ಜೀವನವನ್ನು ಸುಧಾರಿಸುವ ಉದ್ದೇಶ ಹೊಂದಿರುವ ಒಂದು ಕಾರ್ಯತಂತ್ರವೆ ಗ್ರಾಮೀಣಾಭಿವೃದ್ಧಿಯಾಗಿದೆ.

ಅಧ್ಯಯನ ಕ್ಷೇತ್ರದ ಪರಿಚಯ ಮತ್ತು ಮಾದರಿ

· ಪ್ರಸ್ತುತ ಅಧ್ಯಯನವು ಚಿತ್ರದುರ್ಗ ಜಿಲ್ಲೆಯ ಚಳ್ಳಕೆರೆ ತಾಲ್ಲೂಕಿನ ಪರಶುರಾಮಪುರ ಗ್ರಾಮಪಂಚಾಯಿತಿಗೆ ಸೀಮಿತವಾಗಿರುತ್ತದೆ. ಈ ಗ್ರಾಮವು ಹೋಬಳಿ ಕೇಂದ್ರದ ಜೊತೆಗೆ ಗ್ರಾಮಪಂಚಾಯಿತಿ ಕೇಂದ್ರವಾಗಿಯೂ ಕಾರ್ಯನಿರ್ವಹಿಸುತ್ತಿದೆ. ಈ ಪರಶುರಾಮಪುರವು ಒಟ್ಟು 1905.1 ಹೆಕ್ಟೇರ್ ವಿಸ್ತೀರ್ಣ ಹೊಂದಿದ್ದು ಪಂಚಾಯಿತಿ ವ್ಯಾಪ್ತಿಗೆ 05 ಹಳ್ಳಿಗಳನ್ನು ಮತ್ತು ಹೋಬಳಿ ವ್ಯಾಪ್ತಿಗೆ 51 ಹಳ್ಳಿಗಳನ್ನು ಒಳಗೊಂಡಿದೆ. ಈ ಗ್ರಾಮಪಂಚಾಯಿತಿ ಕೇಂದ್ರವು ಒಟ್ಟು 10,056 ಜನಸಂಖ್ಯೆಯನ್ನು ಹೊಂದಿದ್ದು ಪುರುಷರು 5029 ಮತ್ತು ಮಹಿಳೆಯರು 5027 ರಷ್ಟಿದ್ದಾರೆ ಇವರಲ್ಲಿ 0-06 ವಯೋಮಾನದ ಮಕ್ಕಳ ಸಂಖ್ಯೆ 1109 ಇದ್ದು ಇವರ ಸಂಖ್ಯಾಪ್ರಮಾಣ 11%ರಷ್ಟಿದೆ. ಒಟ್ಟು ಜನಸಂಖ್ಯೆಯ ಲಿಂಗಾನುಪಾತ 973/1000ರಷ್ಟಿದ್ದರೆ, ಮಕ್ಕಳ ಲಿಂಗಾನುಪಾತ 892/1000ರಷ್ಟಿದೆ. ಇವರ ಸಾಕ್ಷರತೆಯ ಪ್ರಮಾಣ 74.40% ರಷ್ಟಿದ್ದು ಇದರಲ್ಲಿ ಪುರುಷರ ಸಾಕ್ಷರತೆ 81.97% ಹಾಗೂ ಮಹಿಳೆಯರ ಸಾಕ್ಷರತೆಯ ಪ್ರಮಾಣ 66.94%ರಷ್ಟಿದೆ. ಈ ಜನಸಂಖ್ಯೆಯಲ್ಲಿ ಪರಿಶಿಷ್ಟ ಜಾತಿ ಜನಸಂಖ್ಯೆ 1085 ಮತ್ತು ಪರಿಶಿಷ್ಟ ಪಂಗಡದವರ ಸಂಖ್ಯೆ 2060ರಷ್ಟಿದೆ. ಇವರಲ್ಲಿ ಉದ್ಯೋಗಿಸ್ಥರ ಸಂಖ್ಯೆ 4580ರಷ್ಟಿದೆ.

ಅಧ್ಯಯನದ ಉದ್ದೇಶಗಳು:

1. ಗ್ರಾಮೀಣ ಭಾರತದ ಸಂಕ್ಷಿಪ್ತ ಪರಿಚಯ.
2. ಸ್ಥಳೀಯ ಸರ್ಕಾರಗಳ ಹಿನ್ನೆಲೆ ತಿಳಿಯುವುದು.
3. ಗ್ರಾಮೀಣ ಅಭಿವೃದ್ಧಿಯಲ್ಲಿ ಗ್ರಾಮಪಂಚಾಯಿತಿಯ ಪಾತ್ರ ತಿಳಿಯುವುದು.

ಪ್ರಾಮುಖ್ಯತೆ:

1. ಗ್ರಾಮೀಣ ಅಭಿವೃದ್ಧಿಯ ಮಾಹಿತಿಯನ್ನು ಸಂಗ್ರಹಿಸುವುದು.
2. ಗ್ರಾಮೀಣ ಜನರ ಸಾಮಾಜಿಕ, ಆರ್ಥಿಕ, ರಾಜಕೀಯ ಸ್ಥಿತಿಗತಿಗಳ ಅಧ್ಯಯನ.
3. ಗ್ರಾಮೀಣ ಜನರ ಅಭಿವೃದ್ಧಿಯನ್ನು ತಿಳಿಯುವುದು.



ಸಂಶೋಧನಾ ವಿಧಾನ

ಪ್ರಸ್ತುತ ಅಧ್ಯಯನವು ಸಮಾಜ ಶಾಸ್ತ್ರೀಯ ಅಧ್ಯಯನವಾಗಿದ್ದು ಇದಕ್ಕೆ ಪ್ರಶ್ನಾವಳಿ, ಅವಲೋಕನ, ಸಂದರ್ಶನ ವಿಧಾನವನ್ನು ಬಳಸಿಕೊಳ್ಳಲಾಗಿದೆ. ಸರಳ ಯಾದೃಚ್ಛಿಕ ಮಾದರಿಯನ್ನು ಅನುಸರಿಸಿ ನೂರು ಜನ ಸೂಚನಾದಾರರನ್ನು ಆಯ್ಕೆ ಮಾಡಿ ಇವರಿಂದ ಪ್ರಾಥಮಿಕ ಮಾಹಿತಿಯನ್ನು ಸಂಗ್ರಹಿಸಲಾಗಿದೆ. ಜೊತೆಗೆ ಮಾಧ್ಯಮಿಕ ಮೂಲಗಳಿಂದಲೂ ಮಾಹಿತಿಯನ್ನು ಸಂಗ್ರಹಿಸಿ ಅಗತ್ಯಕ್ಕನುಗುಣವಾಗಿ ವಿಶ್ಲೇಷಿಸಿ ಪ್ರಸ್ತುತ ಅಧ್ಯಯನಕ್ಕೆ ಪ್ರಯತ್ನಿಸಲಾಗಿದೆ. ಮಾಹಿತಿ ವಿಶ್ಲೇಷಣೆ:

ಸೂಚನಾದಾರರ ಲಿಂಗವಾರು ಹಂಚಿಕೆ	ಲಿಂಗ	ಆವೃತ್ತಿ	ಶೇಕಡ (%)
ಗಂಡು	60	60%	
ಹೆಣ್ಣು	40	40%	
ಒಟ್ಟು	100	100%	

ಈ ಮೇಲಿನ ಕೋಷ್ಟಕದಲ್ಲಿ ಪ್ರಸ್ತುತ ಅಧ್ಯಯನಕ್ಕೆ ಒಳಪಟ್ಟ ಸೂಚನಾದಾರರ ಲಿಂಗವಾರು ಹಂಚಿಕೆಯನ್ನು ಕಾಣಬಹುದು. ಈ ಕೋಷ್ಟಕದಿಂದ ಅಧ್ಯಯನಕ್ಕೆ ಶೇ.60 ರಷ್ಟು ಪುರುಷರನ್ನು ಮತ್ತು ಶೇ.40 ರಷ್ಟು ಮಹಿಳೆಯರನ್ನು ಒಳಪಡಿಸಿ ಸಂದರ್ಶನ ಮಾಡಲಾಗಿದೆ.

ವಯೋರಚನೆ:

ಸೂಚನಾದಾರರ ವಯೋ ರಚನಾ ವಿವರ	ವಯೋಮಿತಿ	ಆವೃತ್ತಿ	ಶೇಕಡವಾರು %
	30-40	18	18%
	40-50	35	35%
	50-60	20	20%
	60-70	25	25%
	70 - ಮೇಲ್ಪಟ್ಟು	02	02%
	ಒಟ್ಟು	100	100%

ಈ ಮೇಲಿನ ಕೋಷ್ಟಕವು ಗ್ರಾಮೀಣಾಭಿವೃದ್ಧಿಯಲ್ಲಿ ಗ್ರಾಮ ಪಂಚಾಯಿತಿಗಳ ಪಾತ್ರ ಎಂಬ ಪ್ರಸ್ತುತ ಅಧ್ಯಯನಕ್ಕೆ ಸಮೀಕ್ಷೆಗೆ ಒಳಪಟ್ಟು ಸೂಚನಾದಾರರ ವಯೋಮಾನದ ವಿವರವನ್ನು ಒಳಗೊಂಡಿದೆ. ಗ್ರಾಮಗಳು ಪ್ರಸ್ತುತ ಬದಲಾವಣೆಯ ಪ್ರಕ್ರಿಯೆಗೆ ಒಳಪಟ್ಟಿವೆ. ಬದಲಾದ ಗ್ರಾಮದ ಸ್ಥಿತಿಗತಿಯನ್ನು ತಿಳಿಯಲು ಸೂಚನಾದಾರರ ವಯಸ್ಸು ಬಹುಮುಖ್ಯ ಪಾತ್ರವನ್ನು ವಹಿಸುತ್ತದೆ. 30-60 ನೇ ವಯೋಮಾನದವರು ಗ್ರಾಮೀಣ ಅಭಿವೃದ್ಧಿಯ ಕೆಲಸಕಾರ್ಯಗಳಲ್ಲಿ ಚಟುವಟಿಕೆಯಿಂದ ಸಕ್ರಿಯವಾಗಿ ಪಾಲ್ಗೊಳ್ಳುವ ವಯಸ್ಸಾಗಿದ್ದು ಇವರಿಂದ ಗ್ರಾಮೀಣ ಅಭಿವೃದ್ಧಿಯಲ್ಲಿ ಗ್ರಾಮ ಪಂಚಾಯಿತಿಗಳು ನಿರ್ವಹಿಸುವ ಅಗತ್ಯ ಕಾರ್ಯ ಚಟುವಟಿಕೆಗಳ ಮಾಹಿತಿಯನ್ನು ಸಂಗ್ರಹಿಸಲಾಗಿದೆ. ಸಾಮಾಜಿಕ, ರಾಜಕೀಯ, ಆರ್ಥಿಕ ಬದಲಾವಣೆಗಳು ಬಹಳ ಮಟ್ಟಿಗೆ ಸ್ವಲ್ಪ ಮಟ್ಟಿಗೆ ಇಲ್ಲವೆ ಇಲ್ಲ.

ಆವೃತ್ತಿ % ವಾರು

ಆವೃತ್ತಿ	ಶೇಕಡ	ಆವೃತ್ತಿ	ಶೇಕಡ	ಆವೃತ್ತಿ	ಶೇಕಡ
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ನೈರ್ಮಲ್ಯ ವ್ಯವಸ್ಥೆ ಸುಧಾರಿಸಿದೆ.	35	35%	25	25%	40	40%	100	100%
ಕುಡಿಯುವ ನೀರಿನ ಸಮರ್ಪಕ ಪೂರೈಕೆ	60	60%	20	20%	20	20%	100	100%
ಬೀದಿ ದೀಪಗಳ ವ್ಯವಸ್ಥೆ ಉತ್ತಮವಾಗಿದೆ	70	70%	20	20%	10	10%	100	100%
ಮಹಿಳೆಯರು ರಾಜಕೀಯದಲ್ಲಿ ಭಾಗವಹಿಸುವಿಕೆ	100	100%	30	30%	35	35%	35	35%
ರಸ್ತೆ ಸಮಸ್ಯೆ ಸುಧಾರಿಸಿದೆ	64	64%	28	28%	08	08%	100	100%
ವಸತಿ ಹಂಚಿಕೆ ತೃಪ್ತಿಕರವಾಗಿದೆ	55	55%	36	36%	09	09%	100	100%
ಉದ್ಯೋಗ ಖಾತ್ರಿ ಯೋಜನೆ ಅನುಷ್ಠಾನ	58	58%	24	24%	18	18%	100	100%
ಗ್ರಾಮೀಣ ಗುಡಿ ಕೈಗಾರಿಕೆಗಳಿಗೆ ಪ್ರೋತ್ಸಾಹ	100	100%	25	25%	15	15%	60	60%
ಗ್ರಾಮದ ಜನರು ಅಭಿವೃದ್ಧಿ ಕಾರ್ಯದಲ್ಲಿ ಭಾಗವಹಿಸಲು ಸಹಕಾರಿಯಾಗಿದೆ	45	45%	26	26%	29	29%	100	100%
ಗ್ರಾಮೀಣ ಜಾಗೃತಿಯ ಅರಿವು ಮೂಡಿಸಿದೆ	100	100%	62	62%	28	28%	10	10%

ಈ ಮೇಲಿನ ಕೊಷ್ಠಕವು ಕ್ಷೇತ್ರಕಾರ್ಯಾಧಾರಿತ ಗ್ರಾಮೀಣ ಅಭಿವೃದ್ಧಿ ಮಾಹಿತಿಯನ್ನು ಒದಗಿಸುತ್ತದೆ. ಗ್ರಾಮ ಪಂಚಾಯಿತಿಗಳು ಗ್ರಾಮೀಣ ಅಭಿವೃದ್ಧಿಯಲ್ಲಿ ನಿರ್ವಹಿಸುವ, ಅಭಿವೃದ್ಧಿ ಕುರಿತಾದ ಮಾಹಿತಿಯನ್ನು ತಿಳಿಸುತ್ತದೆ. ಪ್ರಸ್ತುತ ಸಮಾಜದ ಎಲ್ಲಾ ಕ್ಷೇತ್ರಗಳು ಬದಲಾವಣೆ ಪ್ರಕ್ರಿಯೆಗೆ ಒಳಪಟ್ಟಿರುವಂತೆ ಭಾರತದ ಗ್ರಾಮಗಳು ಅಭಿವೃದ್ಧಿ ಕಡೆಗೆ ಪರಿವರ್ತನೆಯಾಗುತ್ತಿವೆ. ಆಡಳಿತ ಕೆಳ ಸ್ತರದಿಂದ ಗ್ರಾಮ ಪಂಚಾಯಿತಿಯು ಗ್ರಾಮೀಣ ಅಭಿವೃದ್ಧಿಯಲ್ಲಿ ಜನರ ಸಾಮಾಜಿಕ, ರಾಜಕೀಯ, ಆರ್ಥಿಕ, ಕ್ಷೇತ್ರಗಳ ಜೊತೆಗೆ ರಸ್ತೆ, ಬೀದಿದೀಪ, ವಸತಿ ನೈರ್ಮಲ್ಯ, ಕುಡಿಯುವ ನೀರು ಇತ್ಯಾದಿ ಮೂಲಭೂತ ಅವಶ್ಯಕತೆಗಳನ್ನು ಜನರಿಗೆ ತಲುಪಿಸುವ ಜೊತೆಗೆ ಗ್ರಾಮೀಣ ಜಾಗೃತಿ ಮೂಡಿಸಲು ಪರಶುರಾಂಪುರ ಗ್ರಾಮ ಪಂಚಾಯಿತಿ ಶ್ರಮಿಸುತ್ತದೆ.

ಈ ರೀತಿಯ ಅಭಿವೃದ್ಧಿಯ ಕಾರ್ಯಗಳು ಗ್ರಾಮ ಪಂಚಾಯಿತಿ ವ್ಯಾಪ್ತಿಯಲ್ಲಿ ನೀರಿಕ್ಷಿತ ಮಟ್ಟದಲ್ಲಿ ಸುಧಾರಣೆಯಾಗದಿದ್ದರೂ ಆಧ್ಯತೆಗಳಿಗನುಗುಣವಾಗಿ ಸಮಸ್ಯೆಗಳ ನಿವಾರಣೆಯತ್ತ ಹೆಜ್ಜೆಯೆತ್ತೂ ಇಟ್ಟಿದೆ. ಸಂಪೂರ್ಣ ಗ್ರಾಮೀಣ ಅಭಿವೃದ್ಧಿಗೆ ತೊಡಕಾಗಿರುವ ಸನ್ನಿವೇಶಗಳೆಂದರೆ ಈ ಭಾಗದ ಸಾಮಾಜಿಕ ಸಂಪ್ರದಾಯಗಳು, ನಂಬಿಕೆಗಳು, ಸಮಾಜದ ಬಾಹ್ಯ ಶಕ್ತಿಗಳ ಪ್ರಭಾವ, ಗ್ರಾಮ ಪಂಚಾಯಿತಿ ಸದಸ್ಯರ ಇಚ್ಛಾಶಕ್ತಿ ಕೊರತೆ, ಭ್ರಷ್ಟ ಸದಸ್ಯರು ಇತ್ಯಾದಿಗಳು.

ಅಧ್ಯಯನದ ಫಲಿತಾಂಶಗಳು:

1. ಗ್ರಾಮೀಣ ಅಭಿವೃದ್ಧಿಗೆ ಗ್ರಾಮ ಪಂಚಾಯಿತಿಯಿಂದ ಹಣಕಾಸು ನೆರವು ದೊರೆಯುತ್ತಿದೆ.
2. ಮೇಲ್ವಿಚಾರಕರಿಂದಾಗ ಗ್ರಾಮದ ಕಾರ್ಯಗಳು ಉತ್ತಮವಾಗಿ ನಡೆಯುತ್ತವೆ.
3. ಗ್ರಾಮಗಳು ಆರ್ಥಿಕ, ಸಾಮಾಜಿಕ, ರಾಜಕೀಯ ಅಭಿವೃದ್ಧಿಯತ್ತ ಮುಖ ಮಾಡುತ್ತಿವೆ,
4. ಗ್ರಾಮ ಸರ್ವತೋಮುಖ ಬದಲಾವಣೆಯ ಪ್ರಕ್ರಿಯೆಗೆ ಒಳಗಾಗಿವೆ.

ಸಲಹೆಗಳು:

ಪ್ರಸ್ತುತ ಅಧ್ಯಯನದಲ್ಲಿ ವಿಶ್ಲೇಷಿಸಲಾಗಿರುವ ಹಲವಾರು ಅಂಶಗಳನ್ನು ಗಮನದಲ್ಲಿರಿಸಿಕೊಂಡು ಗ್ರಾಮೀಣ ಅಭಿವೃದ್ಧಿಯಲ್ಲಿ ಗ್ರಾಮ ಪಂಚಾಯಿತಿಯ ಪಾತ್ರದ ಬಲವರ್ಧನೆಗೆ ಕೆಲವು ಸಲಹೆಗಳನ್ನು ನೀಡಲಾಗಿದೆ.

1. ಗ್ರಾಮೀಣಾಭಿವೃದ್ಧಿಗೆ ಸ್ಥಳೀಯ ಮಟ್ಟದ ಪೂರಕ ಯೋಜನೆಗಳ ಅಗತ್ಯವಿದೆ.



2. ಗ್ರಾಮೀಣಾಭಿವೃದ್ಧಿ ಕಾರ್ಯಗಳಲ್ಲಿ ತೊಡಗುವ ಅಧಿಕಾರಿ ಹಾಗೂ ಜನಪ್ರತಿನಿಧಿಗಳಿಗೆ ಸಂವಹನ ಕೌಶಲ್ಯ ತರಬೇತಿ ಅಗತ್ಯವಿದೆ.
3. ಗ್ರಾಮೀಣ ರಾಜಕೀಯ ಸಹಭಾಗಿತ್ವಕ್ಕೆ ಪೂರಕವಾದ ಶಿಕ್ಷಣವನ್ನು ಮಹಿಳೆಯರಿಗೆ ಒದಗಿಸಬೇಕು.
4. ಗ್ರಾಮಪಂಚಾಯಿತಿಗಳು ಗ್ರಾಮೀಣಾಭಿವೃದ್ಧಿಯಲ್ಲಿ ಪ್ರಮುಖ ಪಾತ್ರವಹಿಸುವಂತೆ ವಿಶೇಷ ನಿಯಮಗಳನ್ನು ರೂಪಿಸಬೇಕು.

ಉಪಸಂಹಾರ:

ಭಾರತದ ಸರ್ವತೋಮುಖ ಅಭಿವೃದ್ಧಿಗೆ ಗ್ರಾಮಪಂಚಾಯಿತಿಗಳ ಪಾತ್ರ ಪ್ರಮುಖವಾಗಿದ್ದು, ಇದರ ಕಾರ್ಯದಕ್ಷತೆಯನ್ನು ಹೆಚ್ಚಿಸುವುದರ ಮೂಲಕ ಎಲ್ಲಾರೀತಿಯ ಮೂಲಭೂತ ಸೌಕರ್ಯಗಳನ್ನು ಒದಗಿಸಿ, ರಾಜಕೀಯ, ಸಾಮಾಜಿಕ ಹಾಗೂ ಆರ್ಥಿಕ ಕ್ಷೇತ್ರಗಳಲ್ಲಿ ಮಹತ್ತರ ಬದಲಾವಣೆ ತರಲು ಗ್ರಾಮಪಂಚಾಯಿತಿಗಳು ಶ್ರಮಿಸುತ್ತಿವೆ.

ಆಧಾರ ಗ್ರಂಥಗಳು :

- 1) ಭಾರತದಲ್ಲಿ ಗ್ರಾಮೀಣಾಭಿವೃದ್ಧಿ - ಸಿ.ಎನ್. ಶಂಕರ್ ರಾವ್.
- 2) ಸಾಮಾಜಿಕ ಅಭಿವೃದ್ಧಿಯ ಆಯಾಮಗಳು -(ಸಂ) - ಡಾ.ಆಂಜನಪ.ಪ ಬಿ.ಹೆಚ್.
- 3) ಭಾರತದ ಸಂವಿಧಾನ -ಡಾ.ಕೆ.ಎಂ.ಸುರೇಶ್.
- 4) ಭಾರತದ ಸಂವಿಧಾನ ಒಂದು ಪರಿಚಯ - ಮೇರುನಂದನ್.ಕೆ.ಬಿ.
- 5) ಗ್ರಾಮಾಂತರ - ಹೆಚ್.ಬಿ.ನಾಗೇಶ್.
- 6) ಅಂತರ್ಜಾಲದ ಬಳಕೆ.



ಭೂ ಹಂಚಿಕೆಯ ಅಸಮಾನತೆಯಿಂದಾಗಿ ಪರಿಶಿಷ್ಟ ಜಾತಿಯವರ ಮೇಲಾದ ಪರಿಣಾಮಗಳು

Shashikumar.K.N

ಸಮಾಜಶಾಸ್ತ್ರ ಅಧ್ಯಯನ ಮತ್ತು ಸಂಶೋಧನಾ ವಿಭಾಗ,
ಕುವೆಂಪು ವಿಶ್ವವಿದ್ಯಾಲಯ [13]

ಸಾರಾಂಶ

ಭಾರತದಲ್ಲಿರುವ ಅಸಮಾನತೆಗಳನ್ನು ಗಮನಿಸುತ್ತಾ ಇತ್ತೀಚಿನ ದಿನಗಳಲ್ಲಿ ಭೂ ಒಡೆತನದಲ್ಲಾಗುತ್ತಿರುವ ಬದಲಾವಣೆಗಳನ್ನು ಗಮನಿಸಿದರೆ ಭೂಮಿ ಎಷ್ಟು ಮುಖ್ಯ ಎಂಬುದು ತಿಳಿಯುತ್ತದೆ. ಭೂ ಒಡೆತನಗಳು ಕುಟುಂಬಗಳ ಮೇಲೆ ಯಾವ ರೀತಿ ಪರಿಣಾಮ ಬೀರಿದೆ ಎಂದು ತಿಳಿಯಬಹುದು. ಭೂಮಿಗೂ ಹಾಗೂ ಆರ್ಥಿಕ ಪ್ರಗತಿಗೂ ನಿಕಟವಾದ ಸಂಬಂಧವಿದೆ. ಯಾರು ಹೆಚ್ಚು ಭೂಮಿಯನ್ನು ಹೊಂದಿರುತ್ತಾರೋ ಅವರು ಆರ್ಥಿಕವಾಗಿ ಸಬಲರಾಗಿ ಹಾಗೂ ಅತ್ಯಲ್ಪ ಭೂಮಿ ಹೊಂದಿರುವವರು ಮತ್ತು ಭೂರಹಿತರು ಆರ್ಥಿಕವಾಗಿ ದುರ್ಬಲರಾಗುತ್ತಾ ಹೋಗುತ್ತಾರೆ. ಅಂದರೆ ಭೂ ಹಂಚಿಕೆಯಲ್ಲಾದ ಅಸಮಾನತೆಯು ಪ್ರಸ್ತುತವಾಗಿಯೂ ಕೂಡ ಸಾಮಾಜಿಕ ಅಸಮಾನತೆಯನ್ನು ಜೀವಂತವಾಗಿರಿಸಿದೆ.

ಪ್ರಸ್ತುತ ಅಧ್ಯಯನವು ಭೂ ಹಂಚಿಕೆಯ ಅಸಮಾನತೆಗೆ ಕಾರಣ ಮತ್ತು ಅಸಮಾನತೆಯಿಂದ ಉಂಟಾಗಿರುವ ಪರಿಣಾಮಗಳನ್ನು ಒಳಗೊಂಡ ಅಧ್ಯಯನವಾಗಿದೆ. ಈ ಒಂದು ಅಧ್ಯಯನಕ್ಕೆ ತುಮಕೂರು ಜಿಲ್ಲೆಯ ಮದುಗಿರಿ ತಾಲ್ಲೂಕಿನಲ್ಲಿನ ಪರಿಶಿಷ್ಟ ಜಾತಿಯಲ್ಲಿ ಭೂಮಿಯನ್ನು ಹೊಂದಿರುವಂತಹ 40 ಜನ ಮಾಹಿತಿದಾರರನ್ನು ಆಯ್ಕೆ ಮಾಡಿಕೊಂಡು ಮಾಹಿತಿಯನ್ನು ಕಲೆಹಾಕಲಾಗಿದೆ. ಈ ಅಧ್ಯಯನದಿಂದ ವ್ಯಕ್ತವಾದುದೇನೆಂದರೆ ಇವರು ಹೊಂದಿರುವ ಭೂಮಿಗಳಲ್ಲಿ ಹಕ್ಕುಪತ್ರಗಳ ಸಮಸ್ಯೆ ಇರುವುದು ಕಂಡುಬಂದಿದೆ. ಇದನ್ನು ಗಮನಿಸಿದರೆ ಭೂ ಅಸಮಾನತೆಗಳಿಂದಾಗಿರುವ ಅನೇಕ ಸಮಸ್ಯೆಗಳನ್ನು ತಿಳಿಯಲು ಈ ಅಧ್ಯಯನವು ಸಹಾಯಕವಾಗಿದೆ.

ಇನ್ನೊಂದು ಅಂದಾಜಿನ ಪ್ರಕಾರ ಕರ್ನಾಟಕದಲ್ಲಿ ಶೇಕಡ 83.22ರಷ್ಟು ಪರಿಶಿಷ್ಟ ಜಾತಿಯ ಕುಟುಂಬಗಳು (ಸ್ವಲ್ಪ ಭೂಮಿ ಇರುವವರು) ಕೇವಲ ಒಣ ಭೂಮಿಯನ್ನು ಹೊಂದಿರುವುದು ಕಂಡುಬರುತ್ತದೆ. ಅಂದರೆ ಶೇಕಡ 30ರಷ್ಟು ಇಲ್ಲದೇ 40 ಪ್ರತಿಶತ ದಲಿತ ಕುಟುಂಬಗಳು ಸಣ್ಣ ಪ್ರಮಾಣದ ಭೂ ಹಿಡುವಳಿಯನ್ನು ಹೊಂದಿದ್ದಾಗಿಯೂ ಆ ಭೂಮಿಯು ಬಂಜರು ಇಲ್ಲವೇ ಒಣ ಭೂಮಿಯಾಗಿರುವುದರಿಂದ ಸಾಗುವಳಿ ಮಾಡಲು ಯೋಗ್ಯವಾಗಿರುವುದಿಲ್ಲ. ಇದರಿಂದ ಇವರಿಗೆ ಕೃಷಿಯಿಂದ ಯಾವುದೇ ಉಪಯೋಗವಾಗದೇ ಭೂರಹಿತ ಕೃಷಿ ಕಾರ್ಮಿಕರಾಗಿಯೇ ಉಳಿದಿದ್ದಾರೆ.

ಸಾಹಿತ್ಯವಲೋಕನ

ಈ ಕೃತಿಯಲ್ಲಿ ತಿಳಿಸಿರುವಂತೆ ಭಾರತದಲ್ಲಿ ಕೃಷಿಯು ಪ್ರಧಾನವಾದ ಆರ್ಥಿಕ ಮೂಲವಾಗಿದೆ. ಆದರೆ ಕೃಷಿಯನ್ನು ಮಾಡುವ ಭೂಮಿಯು ವಿವಿಧ ಜನರಲ್ಲಿ ಹಂಚಿಕೆಯಾಗಿರುವುದನ್ನು ನಾವು ನೋಡಬಹುದು ಅಂದರೆ ಭಾರತದಲ್ಲಿ ಭೂ ಹಂಚಿಕೆಯನ್ನು ಪ್ರಧಾನವಾಗಿ ಮೂರು ರೀತಿಯಲ್ಲಿ



ವರ್ಗೀಕರಣ ಮಾಡಬಹುದಾಗಿದೆ. ಅವುಗಳೆಂದರೆ ದೊಡ್ಡ ಹಿಡುವಳಿದಾರರು ಅಥವಾ ಜಮೀನ್ದಾರರು, ಮಧ್ಯಮ ಹಿಡುವಳಿದಾರರು ಹಾಗೂ ಸಣ್ಣ ಮತ್ತು ಅತಿ ಸಣ್ಣ ಭೂ ಹಿಡುವಳಿದಾರರು. ಇವುಗಳಲ್ಲಿ ಸಣ್ಣ ಮತ್ತು ಅತಿ ಸಣ್ಣ ರೈತರನ್ನು ಗುರುತಿಸಿ ಅವರ ಆರ್ಥಿಕತೆಗೆ ಹಿನ್ನೆಲೆ ಹಾಗೂ ಪ್ರಸ್ತುತ ಸ್ಥಿತಿಗತಿಗಳನ್ನು ನೋಡುವುದಾದರೆ ಇವರುಗಳಲ್ಲಿ ಯಾವುದೇ ರೀತಿಯ ಆರ್ಥಿಕ ಭದ್ರತೆಯು ಕಂಡುಬರುವುದಿಲ್ಲ. ಅಂದರೆ ಅತಿ ಸಣ್ಣ ರೈತರನ್ನು ಹೋಲುವ ಅಲ್ಪ ಸಂಖ್ಯಾತರು, ಪರಿಶಿಷ್ಟ ಜಾತಿಗಳು ಹಾಗೂ ಪರಿಶಿಷ್ಟ ಪಂಗಡಗಳ ಆರ್ಥಿಕ ಸಮಸ್ಯೆಗಳು ಇಂದಿಗೂ ಕೂಡ ಜ್ವಲಂತವಾಗಿ ಕಾಡುತ್ತಿವೆ ಎಂದು ಅಭಿಪ್ರಾಯಪಟ್ಟಿದ್ದಾರೆ.

· ಶಿವಕುಮಾರ್ ಬಿ.ಎಸ್. (2010). "ಭಾರತೀಯ ಪ್ರಚಲಿತ ಸಮಸ್ಯೆಗಳು" , ಜ್ಞಾನ ಜ್ಯೋತಿ ಪ್ರಕಾಶನ ಭಾರತವು ಸಮಕಾಲೀನ ಪ್ರಪಂಚದಲ್ಲಿ ಅನೇಕ ಸಮಸ್ಯೆಗಳನ್ನು ಎದುರಿಸುತ್ತಿದೆ. ಈ ಸಮಸ್ಯೆಗಳು ವರ್ಗಗಳಿಂದ ವರ್ಗಗಳಿಗೆ ಹಾಗೂ ಜಾತಿಗಳಿಂದ ಜಾತಿಗಳಿಗೆ ಭಿನ್ನವಾಗಿವೆ. ಭಾರತೀಯ ಸನ್ನಿವೇಶದಲ್ಲಿ ಜಾತಿಯ ಸಮಸ್ಯೆಗಳೇ ಹೆಚ್ಚಾಗಿರುವುದರಿಂದ ಇವುಗಳಲ್ಲಿ ಕಂಡು ಬರುವ ಸಮಸ್ಯೆಗಳು ವಿವಿಧ ರೀತಿಯಲ್ಲಿವೆ ಅಂದರೆ ಭಾರತವು ಕೃಷಿ ಪ್ರಧಾನ ರಾಷ್ಟ್ರವಾಗಿರುವುದರಿಂದ ಕೃಷಿ ಆರ್ಥಿಕತೆಯ ಪ್ರಮುಖ ಮೂಲವಾಗಿದೆ. ಆದರೆ ಕೃಷಿಯನ್ನು ಉಳುಮೆ ಮಾಡುವ ಭೂಮಿಯು ಅಸಮಾನವಾಗಿ ಹಂಚಿಕೆಯಾಗಿದೆ ಅಂದರೆ ಒಂದು ಜಾತಿಯಿಂದ ಮತ್ತೊಂದು ಜಾತಿಗೆ ಭೂ ಹಂಚಿಕೆಯ ಪ್ರಮಾಣ ಭಿನ್ನವಾಗಿರುವುದರಿಂದ ಇದು ಪ್ರಸ್ತುತ ಹೆಚ್ಚು ಪ್ರಚಲಿತವಾಗಿರುವ ಸಮಸ್ಯೆಯಾಗಿದೆ. ಏಕೆಂದರೆ ಕಡಿಮೆ ಜನಸಂಖ್ಯೆಯುಳ್ಳವರು ಅತಿ ಹೆಚ್ಚು ಭೂಮಿಯನ್ನು ಹೊಂದಿದ್ದು ಅತಿ ಹೆಚ್ಚಿನ ಜನಸಂಖ್ಯೆಗಳವರು ಕಡಿಮೆ ಭೂಮಿಯನ್ನು ಹೊಂದಿದ್ದಾರೆ ಎಂದು ಅಭಿಪ್ರಾಯಪಟ್ಟಿದ್ದಾರೆ.

· ಶಿವಾನಂದ ಗುಬ್ಬಣ್ಣ (1995). "ನರಗುಂದ ನವಲಗುಂದ ರೈತ ಹೋರಾಟ", ಅಕ್ಷಯ ಪ್ರಕಾಶನ, ಧಾರವಾಡ

ಕರ್ನಾಟಕದಲ್ಲಿ ಈ ಒಂದು ಅವಧಿಯಲ್ಲಿನ ಅತ್ಯಂತ ಪ್ರಮುಖವಾದ ಸಮಕಾಲೀನ ಸಮಸ್ಯೆಯೆಂದರೆ ರೈತ ಹೋರಾಟಗಳು ಎಂದು ಹೇಳಬಹುದು. ನರಗುಂದ ನವಲಗುಂದ ಭಾಗಗಳಲ್ಲಿ ನೀರು ಸಮರ್ಪಕವಾಗಿ ಹಂಚಿಕೆಯಾಗದ ಕಾರಣ ಹಾಗೂ ಬರಗಾಲ ಎದುರಾದ ಕಾರಣ ಇಲ್ಲಿನ ರೈತ ಹೋರಾಟಗಳು ತೀವ್ರಗೊಂಡವು ಅಂದರೆ ಮೊದಲು ಆಲಮಟ್ಟಿ ಹಾಗೂ ಇನ್ನಿತರ ಜಲಾಶಯಗಳು ನಿರ್ಮಾಣವಾದ್ದರಿಂದ ಈ ಒಂದು ಪ್ರದೇಶಗಳಿಗೆ ಬರಬೇಕಾದ ನೀರನ್ನು ಜಲಾಶಯಗಳಲ್ಲಿ ಶೇಖರಣೆ ಮಾಡಿ, ಜಲಾಶಯಗಳಿಂದ ನೀರನ್ನು ಈ ಸ್ಥಳಗಳಿಗೆ ಬಿಡದೇ ಇದ್ದುದರಿಂದ ಇಲ್ಲಿ ನೀರಾವರಿ ಸಮಸ್ಯೆ ಹೆಚ್ಚಾಯಿತು. ಆಗ ರೈತ ಹೋರಾಟಗಳು ದೊಡ್ಡ ದೊಡ್ಡ ಪ್ರತಿಭಟನೆಯ ಮುಖಾಂತರ ತೀವ್ರಗೊಂಡವು. ಈ ಒಂದು ರೈತ ಹೋರಾಟದಿಂದ ಮುಂದಿನ ರೈತ ಹೋರಾಟಗಳು ಪ್ರೇರಣೆಗೊಂಡವು ಹಾಗೂ ರಾಜ್ಯ ಮಟ್ಟದ ರೈತ ಸಂಘಟನೆ ಹೊರಹೊಮ್ಮಲು ಕಾರಣವಾಯಿತು. ಇದರಿಂದ ದಲಿತ ಸಮುದಾಯಗಳೂ ಕೂಡ ಭೂಮಿಗಾಗಿ ಹೋರಾಟ ಮಾಡುವತ್ತ ದಾಪುಗಾಲನ್ನಿಡಲು ಪ್ರಾರಂಭಿಸಿದವು.

ಅಧ್ಯಯನದ ಉದ್ದೇಶಗಳು

1. ಪರಿಶಿಷ್ಟ ಜಾತಿಗಳ ಭೂ ಹಂಚಿಕೆಯ ಅಸಮಾನತೆಗೆ ಕಾರಣಗಳನ್ನು ತಿಳಿಯುವುದು.
2. ಭೂ ಹಂಚಿಕೆಯ ಅಸಮಾನತೆಗಳಿಂದಾಗಿ ಪರಿಶಿಷ್ಟ ಜಾತಿಯವರ ಮೇಲಾದ ಪರಿಣಾಮಗಳನ್ನು ವಿಶ್ಲೇಷಿಸುವುದು.

ಸಂಶೋಧನಾ ವಿಧಾನ ಮತ್ತು ತಂತ್ರಗಳು



ಪ್ರಸ್ತುತ ಅಧ್ಯಯನದಲ್ಲಿ ಮಾಹಿತಿ ಸಂಗ್ರಹಣೆಗಾಗಿ ವೈಜ್ಞಾನಿಕ ತಂತ್ರ ವಿಧಾನಗಳನ್ನು ಬಳಸಿಕೊಂಡು ಕ್ಷೇತ್ರಾಧ್ಯಯನ ಕೈಗೊಳ್ಳಲಾಗಿದೆ. ಇದರಿಂದ ಗುಣಾತ್ಮಕ ಮತ್ತು ಪರಿಮಾಣಾತ್ಮಕ ಸ್ವರೂಪದ ಮಾಹಿತಿಯನ್ನು ಸಂಗ್ರಹಿಸಲಾಗಿದೆ. ಸಂಶೋಧನೆಗೆ ಅಗತ್ಯವಿರುವ ಮಾಹಿತಿಯನ್ನು ಸಂಗ್ರಹಿಸಲು ಮಾಹಿತಿದಾರರಿಗೆ ಸಂದರ್ಶನ ಅನುಸೂಚಿಯನ್ನು ಮಾರ್ಗದರ್ಶಕರ ವಿಷಯ, ಪರಿಣಿತರ, ತಜ್ಞರ ಸಹಾಯದಿಂದ ರೂಪಿಸಿ, ಪೂರ್ವ ಪರೀಕ್ಷೆಗೆ ಒಳಪಡಿಸಿ, ಅಂತಿಮವಾಗಿ ಪರಿಪೂರ್ಣ ಸಂದರ್ಶನ ಅನುಸೂಚಿಯನ್ನು ತಯಾರಿಸಿ ಮಾಹಿತಿ ಸಂಗ್ರಹಿಸಲಾಗಿದೆ.

ಅಧ್ಯಯನದ ಕ್ಷೇತ್ರ

ಪ್ರಸ್ತುತ ಸಂಶೋಧನಾ ಅಧ್ಯಯನ ಕ್ಷೇತ್ರವನ್ನು ತುಮಕೂರು ಜಿಲ್ಲೆಯ ಮಧುಗಿರಿ ತಾಲ್ಲೂಕನ್ನು ಆಯ್ಕೆ ಮಾಡಿಕೊಳ್ಳಲಾಗಿದೆ. ಅಧ್ಯಯನಕ್ಕೆ ಪೂರಕವಾಗಿ 40 ಜನ ಮಾಹಿತಿದಾರರನ್ನು ಸರಳ ಯಾದ್ಯಚ್ಛಿಕ ಮಾದರಿ ವಿಧಾನದ ಮೂಲಕ ಆಯ್ಕೆ ಮಾಡಿಕೊಳ್ಳಲಾಗಿದೆ.

ಮಾಹಿತಿ ಸಂಗ್ರಹಣಾ ವಿಧಾನಗಳು

1. ಪ್ರಾಥಮಿಕ ಮಾಹಿತಿಯ ಮೂಲಗಳು

- ಸಂದರ್ಶನ ವಿಧಾನ : ಸಂದರ್ಶನ ಅನುಸೂಚಿಯನ್ನು ಬಳಸಿಕೊಂಡು ಪ್ರಸ್ತುತ ಸಂಶೋಧನಾ ಅಧ್ಯಯನಕ್ಕೆ ಆಯ್ಕೆ ಮಾಡಿಕೊಂಡಿರುವ ಮಾಹಿತಿದಾರರನ್ನು ವೈಯಕ್ತಿಕವಾಗಿ ಸಂದರ್ಶಿಸಿ ಅಗತ್ಯ ಮಾಹಿತಿಯನ್ನು ಸಂಗ್ರಹಿಸಲಾಗಿದೆ.
- ಅವಲೋಕನ ವಿಧಾನ : ಅಧ್ಯಯನದಲ್ಲಿ ಆಯ್ಕೆ ಮಾಡಿಕೊಂಡಿರುವ ಕ್ಷೇತ್ರಕ್ಕೆ ನೇರವಾಗಿ ಭೇಟಿ ನೀಡಿ ವಾಸ್ತವ ಸ್ಥಿತಿಗತಿಗಳನ್ನು ಸಮಾಜಶಾಸ್ತ್ರೀಯ ಹಾಗೂ ವೈಜ್ಞಾನಿಕ ದೃಷ್ಟಿಕೋನಗಳಿಂದ ಅವಲೋಕಿಸಿ ವಸ್ತುನಿಷ್ಠ ಮಾಹಿತಿಯನ್ನು ಸಂಗ್ರಹಿಸಲಾಗಿದೆ.

2. ಅನುಷಾಂಗಿಕ ಮಾಹಿತಿಯ ಮೂಲಗಳು

ಪ್ರಸ್ತುತ ಅಧ್ಯಯನಕ್ಕೆ ಅಗತ್ಯವೆನಿಸಿದ ಮಾಧ್ಯಮಿಕ ಮಾಹಿತಿಗಳನ್ನು ಸರ್ಕಾರಿ ಇಲಾಖಾ ದಾಖಲಾತಿಗಳು, ಜನಗಣತಿ ದಾಖಲಾತಿಗಳು, ಗ್ರಂಥಗಳು, ಪುಸ್ತಕಗಳು, ಸಮೀಕ್ಷಾ ವರದಿಗಳು, ಪತ್ರಿಕೆಗಳು, ಅಂತರ್ಜಾಲ, ಮಹಾಪ್ರಬಂಧಗಳು, ವಿಶ್ವಕೋಶಗಳು ಇನ್ನೂ ಮುಂತಾದವುಗಳಿಂದ ಅಧ್ಯಯನಕ್ಕೆ ಬೇಕಾದ ಮಾಹಿತಿಯನ್ನು ಸಂಗ್ರಹಿಸಲಾಗಿದೆ.

ಮಾಹಿತಿ ವಿಶ್ಲೇಷಣೆ

ಈ ಮೇಲೆ ತಿಳಿಸಿದ ಸಂಶೋಧನಾ ವಿಧಾನಗಳು, ತಂತ್ರಗಳು ಹಾಗೂ ವಿವಿಧ ಮೂಲಗಳಿಂದ ಸಂಗ್ರಹಿಸಿದ ಸಂಶೋಧನಾ ಮಾಹಿತಿಯನ್ನು ಪರಿಮಾಣಾತ್ಮಕ ಹಾಗೂ ಗುಣಾತ್ಮಕ ವಿಧಾನದಿಂದ ವಿಶ್ಲೇಷಿಸಿ, ಸಂಕೇತೀಕರಣ, ಪರಿಷ್ಕರಣೆ, ವರ್ಗೀಕರಣ ಹಾಗೂ ಸೂಚೀಕರಣದ ಮೂಲಕ ಹಾಗೂ ಅಗತ್ಯವಿದ್ದಷ್ಟು ಸಂಖ್ಯಾಶಾಸ್ತ್ರೀಯ ವಿಧಾನಗಳನ್ನು ಬಳಸಿಕೊಂಡು ಸಮಾಜಶಾಸ್ತ್ರೀಯ ಚೌಕಟ್ಟಿನಲ್ಲಿ ಮಾಹಿತಿಯನ್ನು ವಿಶ್ಲೇಷಿಸಿ ವರದಿಯನ್ನು ತಯಾರಿಸಲಾಗಿದೆ.

ಭೂ ಅಸಮಾನತೆ

ಭೂ ಅಸಮಾನತೆಯು ಗ್ರಾಮೀಣ ಸಮಾಜದ ಸಾಮಾಜಿಕ, ಆರ್ಥಿಕ, ರಾಜಕೀಯ ಹಾಗೂ ಸಾಂಸ್ಕೃತಿಕ ಜೀವನದಲ್ಲಿನ ಸಮುದಾಯದ ವಿವಿಧ ವಿಭಾಗಗಳ ಅನುಕ್ರಮವಾದ ವಿಶಿಷ್ಟ ತೂಕವನ್ನು ನಿರ್ಧರಿಸುತ್ತದೆ. ಆದುದರಿಂದ ಮಾಹಿತಿದಾರರ ಭೂ ಹಂಚಿಕೆಯ ಅಸಮಾನತೆಗೆ ಕಾರಣಗಳನ್ನು ಈ ಕೆಳಗಿನ ಕೋಷ್ಟಕದಲ್ಲಿ ವಿವರಿಸಲಾಗಿದೆ.

ಭೂ ಅಸಮಾನತೆಯ ಕಾರಣಗಳು



ಕಾರಣಗಳು	ಆವೃತ್ತಿ	ಶೇಕಡವಾರು
ಅವಿಭಕ್ತ ಕುಟುಂಬಗಳ ವಿಘಟನೆ	05	12.50
ಜಮೀನು ಮಾರಾಟ ಮಾಡಿರುವುದು	02	05.00
ಅಲ್ಪ ಪ್ರಮಾಣದ ಪಿತ್ರಾರ್ಜಿತ ಭೂಮಿ	25	62.50
ಆರ್ಥಿಕ ಹಿಂದುಳಿದಿರುವಿಕೆ	08	20.00
ಒಟ್ಟು	40	100.00

ಈ ಮೇಲಿನ ಕೋಷ್ಟಕದಲ್ಲಿ ಭೂ ಅಸಮಾನತೆಯ ಕಾರಣಗಳನ್ನು ತಿಳಿಸಲಾಗಿದೆ. ಸಂದರ್ಶಿತ ಒಟ್ಟು ಮಾಹಿತಿದಾರರಲ್ಲಿ ಶೇಕಡ 12.5ರಷ್ಟು ಅವಿಭಕ್ತ ಕುಟುಂಬಗಳ ವಿಘಟನೆಯೇ ಕಾರಣ ಎಂದು ತಿಳಿಸಿದರೆ, ಶೇಕಡ 5ರಷ್ಟು ಜಮೀನು ಮಾರಾಟ ಮಾಡಿರುವುದು ಎಂದು ತಿಳಿಸಿದರೆ, ಶೇಕಡ 62.5ರಷ್ಟು ಅಲ್ಪ ಪ್ರಮಾಣದ ಪಿತ್ರಾರ್ಜಿತ ಭೂಮಿಯೇ ಕಾರಣ ಎಂದು ಮತ್ತು ಶೇಕಡ 20ರಷ್ಟು ಆರ್ಥಿಕ ಹಿಂದುಳಿದಿರುವಿಕೆಯೇ ಭೂ ಅಸಮಾನತೆಗೆ ಕಾರಣಗಳು ಎಂದು ತಿಳಿಸಿರುವುದನ್ನು ಗಮನಿಸಬಹುದು. ಒಟ್ಟಾರೆಯಾಗಿ ಹೇಳುವುದಾದರೆ ಇಲ್ಲಿ ಹೆಚ್ಚಿನವರು ಅಂದರೆ ಶೇಕಡ 62.5ರಷ್ಟು ಅಲ್ಪ ಪ್ರಮಾಣದ ಪಿತ್ರಾರ್ಜಿತ ಭೂಮಿಯೇ ಭೂ ಅಸಮಾನತೆಗೆ ಕಾರಣ ಎಂದು ತಮ್ಮ ಅಭಿಪ್ರಾಯವನ್ನು ವ್ಯಕ್ತಪಡಿಸಿದ್ದಾರೆ.

ಭೂಮಿಯ ವಿಧ

ಗ್ರಾಮೀಣ ಪ್ರದೇಶದಲ್ಲಿ ಕೃಷಿಗೆ ಪರ್ಯಾಯವಾಗಿ ಬೇರೆ ಕೆಲಸ ಸಿಗುವುದು ತುಂಬಾ ವಿರಳ. ಕೃಷಿಯನ್ನು ಮಾಡಲು ಭೂಮಿಯು ಪ್ರಮುಖವಾಗಿ ಬೇಕಾಗುತ್ತದೆ. ಆದುದರಿಂದ ಮಾಹಿತಿದಾರರು ಯಾವ ವಿಧವಾದ ಭೂಮಿಯನ್ನು ಹೊಂದಿದ್ದಾರೆ ಎಂದು ಕೇಳಿದಾಗ ಕೋಷ್ಟಕದಲ್ಲಿ ವಿವರಿಸಲಾಗಿದೆ.

ಮಾಹಿತಿದಾರರ ಭೂಮಿಯ ವಿಧದ ವಿವರ

ಭೂಮಿಯ ವಿಧ	ಆವೃತ್ತಿ	ಶೇಕಡವಾರು
ಋಷಿ	33	87.50
ತರಿ04	10.00	
ತೋಟ/ಗದ್ದೆ	01	2.50
ಒಟ್ಟು	40	100.00

ಈ ಮೇಲಿನ ಕೋಷ್ಟಕದಲ್ಲಿ ಮಾಹಿತಿದಾರರ ಭೂಮಿಯ ವಿಧದ ವಿವರವನ್ನು ತಿಳಿಸಲಾಗಿದೆ. ಸಂದರ್ಶಿತ ಒಟ್ಟು ಮಾಹಿತಿದಾರರಲ್ಲಿ ಶೇಕಡ 87.5ರಷ್ಟು ಋಷಿ ಭೂಮಿಯನ್ನು ಹೊಂದಿದವರಾಗಿದ್ದು, ಇವರು ತಮ್ಮ ಬೆಳೆಗೆ ಮಳೆಯನ್ನೇ ನಂಬಿಕೊಂಡಿದ್ದಾರೆ. ಶೇಕಡ 10ರಷ್ಟು ತರಿ ಭೂಮಿಯನ್ನು ಹೊಂದಿದವರಾಗಿದ್ದು, ನಂತರ ಶೇಕಡ 2.5ರಷ್ಟು ತೋಟ/ಗದ್ದೆಯನ್ನು ಹೊಂದಿರುವುದು ಕಂಡುಬಂದಿದೆ. ಪ್ರಸ್ತುತ ಅಧ್ಯಯನದಿಂದ ತಿಳಿದುಬರುವುದೇನೆಂದರೆ, ಪರಿಶಿಷ್ಟ ಜಾತಿಗಳ ಭೂಮಿಯು ಅತಿ ಹೆಚ್ಚಿನದಾಗಿ ಋಷಿ ಭೂಮಿಯಾಗಿದೆ. ಅಂದರೆ ಈ ಭೂಮಿಯು ಮಳೆಯಾಶ್ರಿತ ಭೂಮಿಯಾಗಿದೆ. ಬೆಳೆ ಇಟ್ಟು ಸಂದರ್ಭದಲ್ಲಿ ಕೆಲವೊಮ್ಮೆ ಅತಿವೃಷ್ಟಿಯಾದರೆ, ಇನ್ನುಳಿದಂತೆ ಅತಿ ಹೆಚ್ಚಿನದಾಗಿ ಅನಾವೃಷ್ಟಿಗೆ ಸಂಭವಿಸಿದೆ. ಆದುದರಿಂದ ಇವರ ಜೀವನ ಮಟ್ಟ ಕೆಳ ಹಂತದಲ್ಲಿದೆ.



ಆರ್ಥಿಕ ಮೂಲ

ಸಮಾಜದಲ್ಲಿ ಪ್ರತಿಯೊಬ್ಬ ವ್ಯಕ್ತಿಯೂ ತನ್ನ ವಿವಿಧ ಉದ್ದೇಶಗಳಿಗಾಗಿ ಆದಾಯವನ್ನು ಗಳಿಸುತ್ತಾನೆ. ಅಂದರೆ ಈ ಆದಾಯವು ಜೀವನ ನಿರ್ವಹಣೆಗಾಗಿ, ಮಕ್ಕಳ ವಿದ್ಯಾಭ್ಯಾಸಕ್ಕಾಗಿ ಅಥವಾ ಮುಂದಿನ ಭವಿಷ್ಯಕ್ಕಾಗಿ ಇರಬಹುದು. ಪ್ರಸ್ತುತ ಮಾಹಿತಿದಾರರ ಆದಾಯಕ್ಕೆ ಸಂಬಂಧಿಸಿದಂತೆ ಯಾವ ಮೂಲದಿಂದ ಆದಾಯ ಗಳಿಸುತ್ತಾರೆ ಎಂಬುದನ್ನು ಈ ಕೆಳಗಿನಂತೆ ತಿಳಿಸಲಾಗಿದೆ.

ಮಾಹಿತಿದಾರರ ಆರ್ಥಿಕ ಮೂಲದ ವಿವರ

ಆರ್ಥಿಕ ಮೂಲ	ಆವೃತ್ತಿ	ಶೇಕಡವಾರು
ಕೃಷಿ	12	30.00
ಸರ್ಕಾರಿ ಕೆಲಸ	01	2.50
ವ್ಯಾಪಾರ	01	2.50
ಕೂಲಿ	21	52.50
ಇತರೆ	05	12.50
ಒಟ್ಟು	40	100.00

ಈ ಮೇಲಿನ ಕೋಷ್ಟಕದಲ್ಲಿ ಮಾಹಿತಿದಾರರ ಆದಾಯದ ಮೂಲದ ವಿವರವನ್ನು ತಿಳಿಸಲಾಗಿದೆ. ಸಂದರ್ಶಿತ ಒಟ್ಟು ಮಾಹಿತಿದಾರರಲ್ಲಿ ಶೇಕಡ 30ರಷ್ಟು ಕೃಷಿ ತಮ್ಮ ಆದಾಯದ ಮೂಲ ಎಂದು ತಿಳಿಸಿದರೆ, ಸರ್ಕಾರಿ ಕೆಲಸ ತಮ್ಮ ಆದಾಯದ ಮೂಲ ಎಂದು ತಿಳಿಸಿದವರು ಶೇಕಡ 2.5ರಷ್ಟು, ಶೇಕಡ 2.5ರಷ್ಟು ವ್ಯಾಪಾರ ಎಂದು, ಶೇಕಡ 52.5ರಷ್ಟು ಕೂಲಿ ತಮ್ಮ ಆದಾಯದ ಮೂಲ ಎಂದು ಮತ್ತು ಶೇಕಡ 12.5ರಷ್ಟು ಇತರೆ ಮೂಲಗಳಿಂದ ತಮಗೆ ಆದಾಯ ಬರುತ್ತಿದೆ ಎಂದು ತಿಳಿಸಿದ್ದಾರೆ. ಇಲ್ಲಿ ಹೆಚ್ಚಿನವರಿಗೆ ಆದಾಯದ ಮೂಲ ಕೂಲಿಯಾಗಿದೆ. ಆದುದರಿಂದ ಭೂ ಹಂಚಿಕೆಯ ಅಸಮಾನತೆಯ ಪರಿಣಾಮವಾಗಿ ಪ್ರಸ್ತುತವಾಗಿಯೂ ಇವರು ಆರ್ಥಿಕವಾಗಿ ಹಿಂದುಳಿದಿದ್ದಾರೆ.

ಸಾಲದ ಮೂಲ

ಮಾನವನಲ್ಲಿನ ಆದಾಯ ಗಳಿಕೆಯಲ್ಲಿ ಏರಿಳಿತವಾದಾಗ ಅವನ ಕುಟುಂಬ ನಿರ್ವಹಣೆಗೆ ಅಥವಾ ಇತರೆ ಉದ್ದೇಶಗಳನ್ನು ಈಡೇರಿಸಿಕೊಳ್ಳಲು ಸಾಲದ ಮೊರೆ ಹೋಗಬೇಕಾಗುತ್ತದೆ. ಪ್ರಸ್ತುತ ಮಾಹಿತಿದಾರರು ಯಾವ ಮೂಲಗಳಿಂದ ಸಾಲ ಪಡೆಯುತ್ತಿದ್ದಾರೆ ಎಂದು ಈ ಕೆಳಗಿನ ಕೋಷ್ಟಕದಲ್ಲಿ ವಿವರಿಸಲಾಗಿದೆ.

ಮಾಹಿತಿದಾರರ ಸಾಲದ ಮೂಲಗಳ ವಿವರ

ಸಾಲದ ಮೂಲ	ಆವೃತ್ತಿ	ಶೇಕಡವಾರು
ಕೃಷಿ ಸಹಕಾರಿ ಬ್ಯಾಂಕ್	09	22.50
ಸ್ವ-ಸಹಾಯ ಸಂಘಗಳು	23	57.50
ಲೇವಾದೇವಿಗಾರರಲ್ಲಿ	05	12.50
ಜಮೀನುದಾರರಲ್ಲಿ	03	07.50
ಒಟ್ಟು	40	100.00

ಈ ಮೇಲಿನ ಕೋಷ್ಟಕದಲ್ಲಿ ಮಾಹಿತಿದಾರರ ಸಾಲದ ಮೂಲಗಳ ವಿವರವನ್ನು ತಿಳಿಸಲಾಗಿದೆ. ಸಂದರ್ಶಿತ ಒಟ್ಟು ಮಾಹಿತಿದಾರರಲ್ಲಿ ಶೇಕಡ 22.5ರಷ್ಟು ಕೃಷಿ ಸಹಕಾರಿ ಬ್ಯಾಂಕ್‌ನಿಂದ ಸಾಲ



ತೆಗೆದುಕೊಂಡಿದ್ದೇವೆ ಎಂದು ತಿಳಿಸಿದರೆ, ಶೇಕಡ 57.5ರಷ್ಟು ಸ್ವ-ಸಹಾಯ ಸಂಘಗಳಿಂದ ಎಂದು, ಶೇಕಡ 12.5ರಷ್ಟು ಲೇವಾದೇವಿಗಾರರಿಂದ ಸಾಲ ತೆಗೆದುಕೊಳ್ಳುತ್ತೇವೆ ಎಂದು ಮತ್ತು ಶೇಕಡ 7.5ರಷ್ಟು ಜಮೀನುದಾರರಿಂದ ಸಾಲ ತೆಗೆದುಕೊಳ್ಳುತ್ತೇವೆ ಎಂದು ತಿಳಿಸಿರುವುದು ಕಂಡುಬಂದಿದೆ. ಇಲ್ಲಿ ಹೆಚ್ಚಿನವರು ಅಂದರೆ ಶೇಕಡ 57.5ರಷ್ಟು ಸ್ವ-ಸಹಾಯ ಸಂಘಗಳಿಂದ ಸಾಲ ತೆಗೆದುಕೊಂಡಿರುವುದು ಕಂಡುಬಂದಿದೆ.

ಸಂಶೋಧನಾ ಫಲಿತಗಳು

- ಪ್ರಸ್ತುತ ಅಧ್ಯಯನದಲ್ಲಿ ಶೇಕಡ 87.5ರಷ್ಟು ಮಾಹಿತಿದಾರರು ಖುಷಿ ಜಮೀನನ್ನು ಹೊಂದಿರುವುದು ಕಂಡುಬಂದಿದೆ. ಈ ಭೂಮಿಯು ಗರಿಷ್ಠ ಪ್ರಮಾಣದಲ್ಲಿ ಕೃಷಿಗೆ ಬಳಕೆಯಾಗದೆ ಬೀಳು ಬಿದ್ದಿದೆ. ಇದರಿಂದ ಇವರು ಆರ್ಥಿಕವಾಗಿ ಅಶಕ್ತರಾಗಿರುವುದು ಕಂಡುಬಂದಿದೆ.
- ಮಾಹಿತಿದಾರರ ಆರ್ಥಿಕ ಮೂಲಕ್ಕೆ ಸಂಬಂಧಿಸಿದಂತೆ ಅತಿ ಹೆಚ್ಚಿನದಾಗಿ ಕೂಲಿಯೇ ಇವರ ಆದಾಯದ ಮೂಲವಾಗಿದೆ. ಅಂದರೆ ಇವರು ಕೃಷಿಗೆ ಸಂಬಂಧಿಸಿದಂತೆ ಆಗುತ್ತಿರುವ ನಷ್ಟದಿಂದ ಹಾಗೂ ಇವರು ಭೂ ರಹಿತರಾಗಿರುವುದು ಒಂದು ಪ್ರಮುಖ ಕಾರಣ. ಇವರಲ್ಲಿ ಸರ್ಕಾರಿ ಉದ್ಯೋಗ ಮತ್ತು ವ್ಯಾಪಾರಗಳ ಪ್ರಮಾಣ ಕಡಿಮೆ ಇರುವುದು ಕಂಡುಬಂದಿದೆ.
- ಪ್ರಸ್ತುತ ಅಧ್ಯಯನದಿಂದ ಪರಿಶಿಷ್ಟ ಜಾತಿಗಳು ಹೆಚ್ಚಿನದಾಗಿ ಸಾಲದ ಮೂಲಗಳನ್ನು ಮಹಿಳಾ ಸ್ವ-ಸಹಾಯ ಸಂಘಗಳಿಂದ ಪಡೆಯುತ್ತಿದ್ದಾರೆ. ಅಂದರೆ ಇವರು ಕೃಷಿಗೆ ಸಂಬಂಧಿಸಿದಂತೆ ಸಾಲ ಸೌಲಭ್ಯಗಳನ್ನು ಹಾಗೂ ಸಹಾಯ ಧನಗಳನ್ನು ಪಡೆಯುವಲ್ಲಿ ವಿಫಲರಾಗಿದ್ದಾರೆ.
- ಕೃಷಿಗೆ ಸಂಬಂಧಿಸಿದಂತೆ ಪರಿಶಿಷ್ಟ ಜಾತಿಗಳು ವಿವಿಧ ಯೋಜನೆಗಳನ್ನು ಪಡೆದುಕೊಳ್ಳುವಲ್ಲಿನ ಪ್ರಮಾಣ ತುಂಬಾ ಕಡಿಮೆ ಇದೆ. ಕಾರಣ ಇವರು ಭೂಮಿಗೆ ಸಂಬಂಧಿಸಿದಂತೆ ಇವರಲ್ಲಿ ಹಕ್ಕುಪತ್ರಗಳ ಸಮಸ್ಯೆ ಇರುವುದರಿಂದ ಇವರು ಈ ಸೌಲಭ್ಯಗಳಿಂದ ವಂಚಿತರಾಗಿದ್ದಾರೆ.
- ಇಲ್ಲಿ ಹೆಚ್ಚಿನವರು ಅಂದರೆ ಶೇಕಡ 62.5ರಷ್ಟು ಅಲ್ಪ ಪ್ರಮಾಣದ ಪಿತ್ರಾರ್ಜಿತ ಭೂಮಿಯೇ ಭೂ ಅಸಮಾನತೆಗೆ ಕಾರಣ ಎಂದು ತಮ್ಮ ಅಭಿಪ್ರಾಯವನ್ನು ವ್ಯಕ್ತಪಡಿಸಿರುವುದನ್ನು ಕಾಣಬಹುದು.

ಸಲಹೆಗಳು

- ಪರಿಶಿಷ್ಟ ಜಾತಿಗಳು ಹೊಂದಿರುವ ಭೂಮಿಗೆ ಸಂಬಂಧಿಸಿದಂತೆ ಹಕ್ಕುಪತ್ರಗಳ ಸಮಸ್ಯೆ ಇರುವುದರಿಂದ ಇವರಲ್ಲಿ ವಿವಿಧ ಯೋಜನೆಗಳ ಸೌಲಭ್ಯಗಳನ್ನು ಬಳಸಿಕೊಳ್ಳುವಲ್ಲಿನ ಪ್ರಮಾಣ ಕಡಿಮೆ ಇದೆ. ಆದುದರಿಂದ ಈ ಹಕ್ಕುಪತ್ರಗಳ ಸಮಸ್ಯೆಗಳನ್ನು ಸರ್ಕಾರವು ಬಗೆಹರಿಸಬೇಕು.
- ಪರಿಶಿಷ್ಟ ಜಾತಿ ಮತ್ತು ವರ್ಗಗಳಿಗೆ ಇರುವ ಗಂಗಾ ಕಲ್ಯಾಣ ಯೋಜನೆ ಪ್ರಸ್ತುತ 2 ಎಕರೆ ಜಮೀನನ್ನು ಹೊಂದಿರಬೇಕೆಂಬ ನಿಯಮವಿದೆ. ಇದನ್ನು 1 ಎಕರೆಗೆ ಸಡಿಲಗೊಳಿಸಬೇಕು. ಏಕೆಂದರೆ ಇವರು ಹೆಚ್ಚಿನದಾಗಿ ಅತಿ ಸಣ್ಣ ಹಿಡುವಳಿದಾರರೇ ಆಗಿದ್ದಾರೆ.
- ಈ ಭಾಗಗಳಲ್ಲಿ ಶಾಶ್ವತ ನೀರಾವರಿ ಯೋಜನೆಗಳನ್ನು ಅನುಷ್ಠಾನಕ್ಕೆ ತರಬೇಕು ಮತ್ತು ಸರ್ಕಾರಿ ಸೌಲಭ್ಯಗಳನ್ನು ಬಳಸಿಕೊಳ್ಳುವಂತೆ ಇವರಿಗೆ ಮಾರ್ಗದರ್ಶನ ನೀಡಬೇಕು.
- ಸರ್ಕಾರವು ಭೂ ಹಂಚಿಕೆಯ ಅಸಮಾನತೆಯನ್ನು ಕಡಿಮೆಗೊಳಿಸಿ ಸಾಮಾಜಿಕ ನ್ಯಾಯವನ್ನು ಕಾಪಾಡಬೇಕು.

ಒಟ್ಟಾರೆಯಾಗಿ ಹೇಳುವುದಾದರೆ ಪರಿಶಿಷ್ಟ ಜಾತಿಗಳು ಹೊಂದಿರುವ ಭೂಮಿಯು ಇಂದಿಗೂ ಕೂಡ ಖುಷಿ ಜಮೀನು ಹೆಚ್ಚಾಗಿರುವುದು ಕಂಡುಬಂದಿದೆ ಹಾಗೂ ಅವರ ಜೀವನ ನಿರ್ವಹಣೆ ಮಾಡಲು



ಕಷ್ಟವಾಗುತ್ತಿದೆ. ಆದುದರಿಂದ ಸರ್ಕಾರವು ಭೂ ಹಂಚಿಕೆಯ ಅಸಮಾನತೆಯನ್ನು ಕಡಿಮೆಗೊಳಿಸಿ ಸಾಮಾಜಿಕ ನ್ಯಾಯವನ್ನು ಕಾಪಾಡುವುದು ಪ್ರಸ್ತುತ ಸಂಶೋಧನೆಯ ಸಾರಾಂಶವಾಗಿದೆ.

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ಗ್ರಾಮೀಣ ಸಮುದಾಯದಲ್ಲಿ ಹೆಚ್ಚುತ್ತಿರುವ ಅನಿಮಿಯಾ ಕಾಯಿಲೆ : ಸಮಾಜಶಾಸ್ತ್ರೀಯ ಅಧ್ಯಯನ

* ಪ್ರಕಾಶ ಡಿ.ಎನ್. ಮತ್ತು ** ಡಾ. ಚಂದ್ರಶೇಖರ್. ಈ.

ಸಾರಾಂಶ :

ಭಾರತವು ಜಗತ್ತಿನ ಎರಡನೇ ಅತಿದೊಡ್ಡ ಜನಸಂಖ್ಯಾ ರಾಷ್ಟ್ರವಾಗಿದ್ದು, ಅದಕ್ಕೆ ಅನುಗುಣವಾಗಿ ಪೂರಕವಾದ ಮತ್ತು ಮಾರಕವಾದ ವಾತಾವರಣ ಸೃಷ್ಟಿಯಾಗುತ್ತಿರುವುದನ್ನು ನೋಡುತ್ತೇವೆ. ಆ ಜನಸಂಖ್ಯೆ ಬೆಳವಣಿಗೆಗೆ ತಕ್ಕಂತೆ ಹಲವಾರು ಸಮಸ್ಯೆಗಳು ಸಹ ಕಂಡುಬರುತ್ತಿದೆ. ಅದರಲ್ಲಿಯೂ ಆರೋಗ್ಯಕ್ಕೆ ಸಂಬಂಧಿಸಿದಂತೆ ಹಲವಾರು ಆರೋಗ್ಯ ಸಮಸ್ಯೆಗಳನ್ನು ಅನುಭವಿಸುತ್ತಿರುವುದು ಕಂಡುಬರುತ್ತದೆ. ಉದಾಹರಣೆಗೆ ಎಬೊಲಾ, ಡೆಂಗೂ, ಎಚ್1ಎನ್1, ಹಂದಿಜ್ವರ, ಚಿಕನ್‌ಗುನ್ಯಾ, ಇನ್ನು ಮುಂತಾದ ಆರೋಗ್ಯ ಸಮಸ್ಯೆಗಳು ಕಂಡುಬರುತ್ತಿದ್ದು, ಅದರಲ್ಲಿಯೂ ಮುಖ್ಯವಾಗಿ ಇತ್ತೀಚಿನ ದಿನಗಳಲ್ಲಿ ಗ್ರಾಮೀಣ ಪ್ರದೇಶಗಳಲ್ಲಿ ಅನಿಮಿಯಾ ಆರೋಗ್ಯ ಸಮಸ್ಯೆಯು ಹೆಚ್ಚಾಗುತ್ತಿರುವುದು ಹಾಗೂ ಇದರ ತೀವ್ರತೆಯ ಪ್ರಮಾಣ ದಿನದಿಂದ ದಿನಕ್ಕೆ ನಿರಂತರವಾಗಿ ಏರಿಕೆಯಾಗಿದ್ದು ಹಾಗೂ ಇದು ಸ್ಥಳದಿಂದ ಸ್ಥಳಕ್ಕೆ ಪ್ರದೇಶದಿಂದ ಪ್ರದೇಶಕ್ಕೆ ಭಿನ್ನವಾಗಿರುವುದು ಕಂಡುಬರುತ್ತದೆ. ಅಷ್ಟೇ ಅಲ್ಲದೆ ಈ ಸಮಸ್ಯೆಗಳಿಗೆ ಪರಿಹಾರ ಕಂಡುಕೊಳ್ಳಲು ಇತ್ತೀಚಿಗೆ ಬಹುದೊಡ್ಡ ಸವಾಲು ಹಾಗೂ ಅದನ್ನು ನಿವಾರಿಸಲು ಪ್ರಯತ್ನಿಸುತ್ತಿರುವುದನ್ನು ನೋಡುತ್ತೇವೆ. ವಿಶೇಷವಾಗಿ ಕರ್ನಾಟಕದ ದಕ್ಷಿಣ ಭಾಗದ ಕೆಲವು ಜಿಲ್ಲೆಗಳಾದ ಚಿಕ್ಕಬಳ್ಳಾಪುರ ಮತ್ತು ಕೊಲಾರ ಭಾಗದಲ್ಲಿ ಅನಿಮಿಯಾ ಸಮಸ್ಯೆಯು ಒಂದು ದೊಡ್ಡ ಸಮಸ್ಯೆಯಾಗಿರುವುದು ವರದಿಗಳಲ್ಲಿ ಪ್ರಕಟವಾಗುತ್ತಿರುವುದನ್ನು ಗಮನಿಸಬಹುದಾಗಿದೆ.

ಪ್ರಸ್ತುತ ಸಂಶೋಧನಾ ಅಧ್ಯಯನದವು ಗ್ರಾಮೀಣ ಸಮುದಾಯದಲ್ಲಿ ಅನಿಮಿಯಾ ಕಾಯಿಲೆಯ ಪ್ರಸ್ತುತತೆಯನ್ನು ತಿಳಿಯುವುದು ಹಾಗೂ ಅನಿಮಿಯಾ ಕಾಯಿಲೆಗೆ ಕಾರಣ ಮತ್ತು ಪರಿಣಾಮಗಳನ್ನು ವಿಶ್ಲೇಷಣೆ ಮಾಡುವುದಾಗಿದೆ. ಸಂಶೋಧನಾ ಅಧ್ಯಯನ ಕ್ಷೇತ್ರವನ್ನು ಚಿಕ್ಕಬಳ್ಳಾಪುರ ಜಿಲ್ಲೆಯ ಗುಡಿಬಂಡೆ ತಾಲ್ಲೂಕನ್ನು ಆಯ್ಕೆ ಮಾಡಿಕೊಂಡು ಅಧ್ಯಯನಕ್ಕೆ ಪೂರಕವಾಗಿ 10 ಜನ ಪ್ರಾಥಮಿಕ ಆರೋಗ್ಯ ಕೇಂದ್ರದ ಸಿಬ್ಬಂದಿ ಹಾಗೂ ಆಶಾ ಕಾರ್ಯಕರ್ತೆಯರನ್ನು ಉದ್ದೇಶಿತ ಮಾದರಿ ವಿಧಾನದ ಮೂಲಕ ಆಯ್ಕೆ ಮಾಡಿಕೊಂಡು ಪ್ರಾಥಮಿಕ ಮೂಲಗಳಾದ ಸಂದರ್ಶನ ಅನುಸೂಚಿ, ಅವಲೋಕನ ವಿಧಾನಗಳ ಮೂಲಕ ಮಾಹಿತಿಯನ್ನು ಸಂಗ್ರಹಿಸಲಾಗಿದೆ ಜೊತೆಗೆ ಅನುಷಂಗಿಕ ಮಾಹಿತಿ ಮೂಲಗಳಿಂದ ಮಾಹಿತಿಯನ್ನು ಸಂಗ್ರಹಿಸಲಾಗಿದೆ. ಅಧ್ಯಯನದಿಂದ ವ್ಯಕ್ತವಾದ ಅಂಶವೆಂದರೆ ಈ ಪ್ರದೇಶದ ಗ್ರಾಮೀಣ ಸಮುದಾಯದ ಸಾಹಿತ್ಯವಲೋಕನ :-

ಈ ಲೇಖನದಲ್ಲಿ ತಿಳಿಸಿರುವಂತೆ ಭಾರತದಲ್ಲಿ ಮಗು ಜನನದ ನಂತರ ತಾಯಿ ಮರಣದ ಸಂಖ್ಯೆಯು ದಿನೇ ದಿನೇ ಹೆಚ್ಚುತ್ತಿದೆ. ಅದಕ್ಕೆ ಮುಖ್ಯ ಕಾರಣ ಎಂದರೆ ಅಸ್ತಿತ್ವದಲ್ಲಿರುವ ವೈದ್ಯಕೀಯವಲ್ಲದ ಅಂಶಗಳು (ಸಂಪ್ರದಾಯ ವಿಧಾನಗಳು) ಪ್ರಮುಖವಾಗಿವೆ. ಪ್ರಸವಪೂರ್ವದಲ್ಲಿ ಯಾವುದೇ ರೀತಿಯ ಆಸ್ಪತ್ರೆಗಳಿಂದ ರಕ್ಷಣಾ ಸಲಹೆಗಳನ್ನು ಪಡೆಯದೇ ಮಹಿಳೆಯರು ಹಲವಾರು ತೊಡಕುಗಳಿಗೆ ಒಳಗಾಗಿ ಮರಣ ಹೊಂದುತ್ತಿದ್ದಾರೆ. ಕೆಲವೊಂದು ಸಂದರ್ಭಗಳಲ್ಲಿ ಆಸ್ಪತ್ರೆಗಳಿಗೆ ತಲುಪುವಲ್ಲಿ



ನಿಧಾನವಾಗುವುದರಿಂದಲೂ ತಾಯಿ ಮರಣ ಸಂಭವಿಸುತ್ತಿದೆ. ಅದಕ್ಕೆ ಮುಖ್ಯ ಕಾರಣ ಸೂಕ್ತವಾದ ಸಾರಿಗೆ ವ್ಯವಸ್ಥೆ ಇಲ್ಲದಿರುವಿಕೆ, ಇದರ ಜೊತೆಗೆ ತುರ್ತು ಪರಿಸ್ಥಿತಿಯ ಸಂದರ್ಭದಲ್ಲಿ ಸರಿಯಾದ ಸನ್ನದ್ಧತೆ ಸೌಲಭ್ಯಗಳು ಇಲ್ಲದಿರುವಿಕೆ ಮುಂತಾದವು. ಇವರು ಸಂಗ್ರಹಿಸಿದ ದತ್ತಾಂಶಗಳಿಂದ ತಿಳಿಯುವುದೇನೆಂದರೆ ಅರ್ಧಕ್ಕಿಂತ ಹೆಚ್ಚು ಮರಣದ ಪ್ರಮಾಣವು ಆರೋಗ್ಯದ ಬಗ್ಗೆ ಅರಿವು ಇಲ್ಲದಿರುವಿಕೆಯೇ ಕಾರಣವಾಗುತ್ತಿದೆ. ಈ ಎಲ್ಲಾ ಸಮಸ್ಯೆಗಳಿಗೆ ಪರಿಹಾರ ಕಂಡುಕೊಳ್ಳಬೇಕಾದರೆ ಕುಟುಂಬದ ಸದಸ್ಯರಿಗೆ ಇದರ ಬಗ್ಗೆ ಅರಿವು ಮೂಡಿಸಬೇಕು ಹಾಗೂ ಅದಕ್ಕೆ ಸಂಬಂಧಿಸಿದಂತೆ ಆಯಾ ಸಮಯಕ್ಕೆ ಬೇಕಾಗಿರುವ ಪೂರ್ವ ತಯಾರಿಯಾಗಿರಬೇಕು. ಒಟ್ಟಾರೆಯಾಗಿ ಹೇಳುವುದೇನೆಂದರೆ ಮಹಿಳೆಯರ ಆರೋಗ್ಯಕ್ಕೆ ಸಂಬಂಧಿಸಿದ ಹಾಗೆ ಪ್ರಸವಪೂರ್ವ, ಪ್ರಸವನಂತರ ಅವರ ಕ್ಷೇಮಾಭಿವೃದ್ಧಿಗೆ ಮಹಿಳಾ ಸೇವಕಿಯರನ್ನು ಸರ್ಕಾರ ನೇಮಿಸಬೇಕು. ಆಯಾ ಕಾಲಕ್ಕೆ ತಕ್ಕಂತೆ ಮಹಿಳೆಯರಲ್ಲಿ ಕಂಡುಬರುವ ಸಮಸ್ಯೆಗಳಿಗೆ ಸಂಬಂಧಿಸಿದಂತೆ ಮಾಹಿತಿಯನ್ನು ನೀಡಿ ಧೈರ್ಯ ತುಂಬಿ ಅಗತ್ಯವಾದ ಸೌಲಭ್ಯಗಳನ್ನು ಸುಲಭವಾಗಿ ದೊರೆಯುವಂತೆ ಮಾಡಬೇಕೆಂದು ತಿಳಿಸಿದ್ದಾರೆ.

· Susmita Bharati (2007) : “Obstetric Care Practice in Birbhum District, West Bengal, India”, International Journal of Quality in Health Care, Vol. 19, No. 4, pp. 244-249

ಈ ಅಧ್ಯಯನದಲ್ಲಿ ತಾಯಂದಿರ ಸಾಕ್ಷರತಾ ಪ್ರಮಾಣ ಮತ್ತು ಜೀವನ ಮಟ್ಟಕ್ಕೆ ಮೊದಲ ಆದ್ಯತೆಯನ್ನು ಹಾಗೂ ಮಹತ್ವವನ್ನು ನೀಡಬೇಕು. ಹೀಗೆ ಆಸಕ್ತಿ ಹೆಚ್ಚಿಸುವುದರಿಂದ ಆರೋಗ್ಯ ರಕ್ಷಣೆಯ ಸ್ಥಾನಮಾನ ಬೆಳೆಯುತ್ತದೆ. ವಿದ್ಯಾವಂತ ಮಹಿಳೆಯರು ತಾಯಿಯ ಆರೋಗ್ಯ ರಕ್ಷಣೆಯಲ್ಲಿ ಹೆಚ್ಚು ಒತ್ತಾಯದ ಪಾತ್ರ ನಿರ್ವಹಿಸುತ್ತಾರೆ. ಇಂದು ಇಷ್ಟೊಂದು ವೈಜ್ಞಾನಿಕತೆ ಬೆಳೆದಿದ್ದರೂ ಸಹ ಪ್ರಸವಪೂರ್ವ ರಕ್ಷಣೆಯ ವ್ಯವಸ್ಥೆಯು ಸಂಪ್ರದಾಯದಿಂದ ಕೂಡಿರುವುದು ವಿಪರ್ಯಾಸ ಸಂಗತಿಯಾಗಿದೆ. ಆದ್ದರಿಂದ ಯಾರು ಶಿಕ್ಷಣವನ್ನು ಪಡೆಯುತ್ತಾರೋ ಆ ವೇಳೆಯಲ್ಲಿ ಪ್ರಸವದ ಬಗ್ಗೆ ಮತ್ತು ಗರ್ಭಿಣಿ ಸಂದರ್ಭದಲ್ಲಿ ಆರೋಗ್ಯ ರಕ್ಷಣಾ ಮಹತ್ವದ ಬಗ್ಗೆಯೂ ಮಹಿಳೆಯರಿಗೆ ತಿಳಿಸಿಕೊಡಬೇಕು ಎಂದು ಈ ಅಧ್ಯಯನದಿಂದ ತಿಳಿದುಬರುತ್ತದೆ.

· WHO Report (2009) : “Increasing Access to Health Workers in Remote and Areas through Improved Retention”

ವಿಶ್ವ ಆರೋಗ್ಯ ಸಂಸ್ಥೆ ವರದಿಯ ಪ್ರಕಾರ ಗ್ರಾಮೀಣ ಭಾಗದಲ್ಲಿ ಆರೋಗ್ಯಕ್ಕೆ ಸಂಬಂಧಿಸಿದಂತೆ ಹಲವಾರು ಕಾರ್ಯಕರ್ತೆಯರು ಸೇವೆಯಲ್ಲಿದ್ದಾರೆ. ಆದರೂ ಅಲ್ಲಿ ಕಂಡುಬರುವ ಮುಖ್ಯ ಸಮಸ್ಯೆ ಎಂದರೆ ಭೌಗೋಳಿಕ ಹಂಚಿಕೆಯಲ್ಲಿನ ಅಸಮಾನತೆ ಮತ್ತು ಕಡಿಮೆ ಪ್ರಮಾಣದ ವೈದ್ಯರುಗಳ ಲಭ್ಯತೆ. ಗ್ರಾಮೀಣ ಭಾಗದಲ್ಲಿ ಕಾರ್ಯನಿರ್ವಹಿಸುತ್ತಿರುವ ವಿವಿಧ ಆರೋಗ್ಯ ಸಿಬ್ಬಂದಿ ಕಾರ್ಯಕರ್ತರ ದೈನಂದಿನ ಚಲನೆಯಲ್ಲಿ ಸಾಮಾನ್ಯವಾಗಿ ಗೈರು ಹಾಜರಿ, ನಿರುದ್ಯೋಗ ಅಥವಾ ದ್ವಿಮುಖ ಉದ್ಯೋಗ ಮುಂತಾದ ಅಂಶಗಳು ಅವರ ಕಾರ್ಯನಿರ್ವಹಣೆಯ ಮೇಲೆ ಪ್ರಭಾವ ಬೀರುತ್ತದೆ. ಅದರಂತೆ ಅವರ ಆಯ್ಕೆ ಮತ್ತು ನಿರ್ಧಾರಗಳು ಅವರನ್ನು ನಿರಂತರವಾಗಿ ಅಭ್ಯಾಸಕ್ಕೆ ಒಳಪಡಿಸುತ್ತದೆ. ಈ ಎಲ್ಲಾ ಸಮಸ್ಯೆಗಳಿಗೆ ಪರಿಹಾರವೆಂದರೆ ಕಾರ್ಯಕರ್ತರ ಉತ್ತಮವಾದ ಸಾಮಾಜಿಕ, ಆರ್ಥಿಕ ಪರಿಸರ ನಿರ್ಮಾಣ, ಕೆಲಸ ಮತ್ತು ವಾಸದ ಪರಿಸ್ಥಿತಿ, ಮಕ್ಕಳಿಗೆ ಶಿಕ್ಷಣ ಒದಗಿಸುವಿಕೆ, ಪೋಷಕರ ಉದ್ಯೋಗ ಲಭ್ಯತೆ, ಅಸುರಕ್ಷತೆ ಮತ್ತು ಕೆಲಸದ ಒತ್ತಡ ಮುಂತಾದ ಅಂಶಗಳನ್ನು ಪ್ರಾಯೋಗಿಕತೆಗೆ ಒಳಪಡಿಸಬೇಕೆಂದು ಈ ವರದಿಯು ತಿಳಿಸುತ್ತದೆ.



ಉದ್ದೇಶಗಳು :-

- ಗ್ರಾಮೀಣ ಸಮುದಾಯದಲ್ಲಿ ಅನಿಮಿಯಾ ಕಾಯಿಲೆಯ ಪ್ರಸ್ತುತತೆಯನ್ನು ತಿಳಿಯುವುದು.
- ಅನಿಮಿಯಾ ಕಾಯಿಲೆಯ ಕಾರಣ ಮತ್ತು ಪರಿಣಾಮಗಳನ್ನು ವಿಶ್ಲೇಷಿಸುವುದು.

ಸಂಶೋಧನಾ ವಿಧಾನ ಮತ್ತು ತಂತ್ರಗಳು :-

ಪ್ರಸ್ತುತ ಅಧ್ಯಯನದಲ್ಲಿ ಮಾಹಿತಿ ಸಂಗ್ರಹಣೆಗಾಗಿ ವೈಜ್ಞಾನಿಕ ತಂತ್ರ ವಿಧಾನಗಳನ್ನು ಬಳಸಿಕೊಂಡು ಕ್ಷೇತ್ರಾಧ್ಯಯನ ಕೈಗೊಳ್ಳಲಾಗಿದೆ. ಇದರಿಂದ ಗುಣಾತ್ಮಕ ಮತ್ತು ಪರಿಮಾಣಾತ್ಮಕ ಸ್ವರೂಪದ ಮಾಹಿತಿಯನ್ನು ಸಂಗ್ರಹಿಸಲಾಗಿದೆ. ಸಂಶೋಧನೆಗೆ ಅಗತ್ಯವಿರುವ ಮಾಹಿತಿಯನ್ನು ಸಂಗ್ರಹಿಸಲು ಮಾಹಿತಿದಾರರಿಗೆ ಸಂದರ್ಶನ ಅನುಸೂಚಿಯನ್ನು ಮಾರ್ಗದರ್ಶಕರ ವಿಷಯ, ಪರಿಣಿತರ, ತಜ್ಞರ ಸಹಾಯದಿಂದ ರೂಪಿಸಿ, ಪೂರ್ವ ಪರೀಕ್ಷೆಗೆ ಒಳಪಡಿಸಿ, ಅಂತಿಮವಾಗಿ ಪರಿಪೂರ್ಣ ಸಂದರ್ಶನ ಅನುಸೂಚಿಯನ್ನು ತಯಾರಿಸಿ ಮಾಹಿತಿ ಸಂಗ್ರಹಿಸಲಾಗಿದೆ.

ಅಧ್ಯಯನದ ಕ್ಷೇತ್ರ :-

ಪ್ರಸ್ತುತ ಸಂಶೋಧನಾ ಅಧ್ಯಯನ ಕ್ಷೇತ್ರವನ್ನು ಚಿಕ್ಕಬಳ್ಳಾಪುರ ಜಿಲ್ಲೆಯ ಗುಡಿಬಂಡೆ ತಾಲ್ಲೂಕನ್ನು ಆಯ್ಕೆ ಮಾಡಿಕೊಳ್ಳಲಾಗಿದೆ. ಅಧ್ಯಯನಕ್ಕೆ ಪೂರಕವಾಗಿ 10 ಜನ ಮಾಹಿತಿದಾರರನ್ನು ಉದ್ದೇಶಿತ ಮಾದರಿ ವಿಧಾನದ ಮೂಲಕ ಆಯ್ಕೆ ಮಾಡಿಕೊಂಡು ಮಾಹಿತಿಯನ್ನು ಸಂಗ್ರಹಿಸಲಾಗಿದೆ.

ಮಾಹಿತಿ ಸಂಗ್ರಹಣಾ ವಿಧಾನಗಳು :-

1. ಪ್ರಾಥಮಿಕ ಮಾಹಿತಿಯ ಮೂಲಗಳು

- ಸಂದರ್ಶನ ವಿಧಾನ

ಸಂದರ್ಶನ ಅನುಸೂಚಿಯನ್ನು ಬಳಸಿಕೊಂಡು ಪ್ರಸ್ತುತ ಸಂಶೋಧನಾ ಅಧ್ಯಯನಕ್ಕೆ ಆಯ್ಕೆ ಮಾಡಿಕೊಂಡಿರುವ ಮಾಹಿತಿದಾರರನ್ನು ವೈಯಕ್ತಿಕವಾಗಿ ಸಂದರ್ಶಿಸಿ ಅಗತ್ಯ ಮಾಹಿತಿಯನ್ನು ಸಂಗ್ರಹಿಸಲಾಗಿದೆ.

- ಅವಲೋಕನ ವಿಧಾನ

ಅಧ್ಯಯನದಲ್ಲಿ ಆಯ್ಕೆ ಮಾಡಿಕೊಂಡಿರುವ ಕ್ಷೇತ್ರಕ್ಕೆ ನೇರವಾಗಿ ಭೇಟಿ ನೀಡಿ ವಾಸ್ತವ ಸ್ಥಿತಿಗತಿಗಳನ್ನು ಸಮಾಜಶಾಸ್ತ್ರೀಯ ಹಾಗೂ ವೈಜ್ಞಾನಿಕ ದೃಷ್ಟಿಕೋನಗಳಿಂದ ಅವಲೋಕಿಸಿ ವಸ್ತುನಿಷ್ಠ ಮಾಹಿತಿಯನ್ನು ಸಂಗ್ರಹಿಸಲಾಗಿದೆ.

2. ಅನುಷ್ಠಾನಿಕ ಮಾಹಿತಿಯ ಮೂಲಗಳು

ಪ್ರಸ್ತುತ ಅಧ್ಯಯನಕ್ಕೆ ಅಗತ್ಯವೆನಿಸಿದ ಮಾಧ್ಯಮಿಕ ಮಾಹಿತಿಗಳನ್ನು ಸರ್ಕಾರಿ ಇಲಾಖಾ ದಾಖಲಾತಿಗಳು, ಜನಗಣತಿ ದಾಖಲಾತಿಗಳು, ಗ್ರಂಥಗಳು, ಪುಸ್ತಕಗಳು, ಸಮೀಕ್ಷಾ ವರದಿಗಳು, ಪತ್ರಿಕೆಗಳು, ಅಂತರ್ಜಾಲ, ಮಹಾಪ್ರಬಂಧಗಳು, ವಿಶ್ವಕೋಶಗಳು ಇನ್ನೂ ಮುಂತಾದವುಗಳಿಂದ ಅಧ್ಯಯನಕ್ಕೆ ಬೇಕಾದ ಮಾಹಿತಿಯನ್ನು ಸಂಗ್ರಹಿಸಲಾಗಿದೆ.



ಮಾಹಿತಿ ವಿಶ್ಲೇಷಣೆ:-

ಈ ಮೇಲೆ ತಿಳಿಸಿದ ಸಂಶೋಧನಾ ವಿಧಾನಗಳು, ತಂತ್ರಗಳು ಹಾಗೂ ವಿವಿಧ ಮೂಲಗಳಿಂದ ಸಂಗ್ರಹಿಸಿದ ಸಂಶೋಧನಾ ಮಾಹಿತಿಯನ್ನು ಪರಿಮಾಣಾತ್ಮಕ ಹಾಗೂ ಗುಣಾತ್ಮಕ ವಿಧಾನದಿಂದ ವಿಶ್ಲೇಷಿಸಿ, ಸಂಕೇತೀಕರಣ, ಪರಿಷ್ಕರಣೆ, ವರ್ಗೀಕರಣ ಹಾಗೂ ಸೂಚೀಕರಣದ ಮೂಲಕ ಹಾಗೂ ಅಗತ್ಯವಿದ್ದಷ್ಟು ಸಂಖ್ಯಾಶಾಸ್ತ್ರೀಯ ವಿಧಾನಗಳನ್ನು ಬಳಸಿಕೊಂಡು ಸಮಾಜಶಾಸ್ತ್ರೀಯ ಚೌಕಟ್ಟಿನಲ್ಲಿ ಮಾಹಿತಿಯನ್ನು ವಿಶ್ಲೇಷಿಸಿ ವರದಿಯನ್ನು ತಯಾರಿಸಲಾಗಿದೆ.

ಅನಿಮಿಯಾ :-

ಅನಿಮಿಯಾ ಎಂದರೆ ಮಾನವನ ದೇಹದಲ್ಲಿ ಹಿಮೋಗ್ಲೋಬಿನ್ ಪ್ರಮಾಣವು ಕಡಿಮೆ ಆಗಿ ಉಂಟಾಗುವ ಅಥವಾ ಎದುರಾಗುವ ಸಮಸ್ಯೆಗಳನ್ನು ಅನಿಮಿಯಾ ಎನ್ನುವರು.

ಅನಿಮಿಯಾ ಎಂಬುದು ಸಾಮಾನ್ಯವಾಗಿ ರಕ್ತಕ್ಕೆ ಸಂಬಂಧಿಸಿದ ಕಾಯಿಲೆಯಾಗಿದ್ದು ಇದು ಸಾಮಾನ್ಯ ಮಟ್ಟದ ಕೆಂಪು ರಕ್ತ ಕಣಗಳ ಪ್ರಮಾಣಕ್ಕಿಂತ ಕಡಿಮೆ ಇರುವ ಸ್ಥಿತಿಯಾಗಿದೆ. ಅಂದರೆ ಕೆಂಪು ರಕ್ತಕಣಗಳಲ್ಲಿ ಹಿಮೋಗ್ಲೋಬಿನ್ ಪ್ರಮಾಣವು ಕೊರತೆಯಿಂದ ಕುಡಿರುವುದನ್ನು ತೋರಿಸುತ್ತದೆ.

ಒಟ್ಟಾರೆಯಾಗಿ ಅನಿಮಿಯಾ ಎಂದರೆ ಮಾನವನ ದೇಹದಲ್ಲಿ ಹಿಮೋಗ್ಲೋಬಿನ್ ಮತ್ತು ಕೆಂಪು ರಕ್ತ ಕಣಗಳ ಕೊರತೆಯಿಂದಾಗಿ ಉಂಟಾಗುವ ಒಂದು ಸಾಮಾನ್ಯ ರಕ್ತಹೀನತೆಯ ಸಮಸ್ಯೆಯಾಗಿದೆ ಎಂದರೆ ತಪ್ಪಾಗುವುದಿಲ್ಲ.

ಅನಿಮಿಯಾ ಪ್ರಕಾರಗಳು :-

ಯಗಳಲ್ಲಿನ ಜನರು ಅನಿಮಿಯಾ ಕಾಯಿಲೆಯಿಂದ ಬಳಲುತ್ತಿರುವುದು ಹೆಚ್ಚಿನ ಪ್ರಮಾಣದಲ್ಲಿ ಕಂಡುಬಂದಿದೆ.

ಈ ಅನಿಮಿಯಾ ಕಾಯಿಲೆಯನ್ನು ಪ್ರಮುಖವಾಗಿ ಅದರ ಪ್ರಮಾಣದ ಆಧಾರದ ಮೇಲೆ ಮೂರು ಪ್ರಕಾರಗಳಾಗಿ ವಿಂಗಡಿಸಲಾಗಿದೆ ಅವು ಯಾವುವೆಂದರೆ,

- ಅನಿಮಿಯಾ - ಇದರ ಹಿಮೋಗ್ಲೋಬಿನ್ ಪ್ರಮಾಣವು 11% ಕ್ಕಿಂತ ಕಡಿಮೆ ಇರುವ ಪರಿಸ್ಥಿತಿಯಾಗಿದೆ. (ಟೆಸ್ಟ್ ಣಹೆಟಿ 11%)
- ಮಾಡ್ರೇಟ್ ಅನಿಮಿಯಾ - ಇದರ ಹಿಮೋಗ್ಲೋಬಿನ್ ಪ್ರಮಾಣವು 07 ರಿಂದ 09 ಕ್ಕಿಂತ ಕಡಿಮೆ ಇರುವ ಪರಿಸ್ಥಿತಿಯಾಗಿದೆ. (ಟೆಸ್ಟ್ ಣಹೆಟಿ 07 ಣಂ 09)
- ಸಿವಿಯರ್ ಅನಿಮಿಯಾ - ಇದರ ಹಿಮೋಗ್ಲೋಬಿನ್ ಪ್ರಮಾಣವು 07 ಕ್ಕಿಂತ ಕಡಿಮೆ ಇರುವ ಪರಿಸ್ಥಿತಿಯಾಗಿದೆ. (ಟೆಸ್ಟ್ ಣಹೆಟಿ 07%)

ಇದರ ಜೊತೆಗೆ ಕಬ್ಬಿಣ ಕೊರತೆಯ ಅನಿಮಿಯಾ, ವಿಟಮಿನ್ ಕೊರತೆಯ ಅನಿಮಿಯಾ, ದೀರ್ಘಕಾಲ ರೋಗಗಳಿಂದಾಗಿ ಅನಿಮಿಯಾ , ಮೂಳೆ ಮಜ್ಜೆಯ ರೋಗಗಳಿಗೆ ಸಂಬಂಧಿಸಿದ ಅನಿಮಿಯಾ, ಹೆಮೋಲಿಟಿಕ್ ಅನಿಮಿಯಾ ಮುಂತಾದ ಪ್ರಕಾರಗಳಾಗಿ ವಿಂಗಡಿಸಲಾಗಿದೆ.

ಒಟ್ಟಾರೆಯಾಗಿ ಈ ಹಿಮೋಗ್ಲೋಬಿನ್ ಪ್ರಮಾಣವು ಪುರುಷರಲ್ಲಿ 13.5ಗ್ರಾಂ/100ಮೀ ಕ್ಕಿಂತ ಕಡಿಮೆ ಇದ್ದು ಹಾಗೂ ಇದರ ಪ್ರಮಾಣವು ಮಹಿಳೆಯರಲ್ಲಿ 12.0ಗ್ರಾಂ/100ಮೀ ಕ್ಕಿಂತ ಕಡಿಮೆ ಇರುವುದು ಕಂಡುಬಂದರೆ ಅದು ಅನಿಮಿಯಾಗೆ ಕಾರಣವಾಗುತ್ತದೆ.



ಕಾರಣಗಳು :-

ಈ ಅನಿಮಿಯಾ ಕಾಯಿಲೆಯು ನನ್ನ ಸಂಶೋಧನಾ ವ್ಯಾಪ್ತಿಯ ಪ್ರದೇಶದಲ್ಲಿ ಹೆಚ್ಚಾಗಿ ಕಂಡುಬಂದಿದ್ದು ಅದಕ್ಕೆ ಕಾರಣಗಳೇನು ಎಂಬುದನ್ನು ಈ ಕೆಳಗಿನ ಅಂಶಗಳ ಮುಖೇನ ನೋಡಬಹುದಾಗಿದೆ .

· ನನ್ನ ಸಂಶೋಧನಾ ವ್ಯಾಪ್ತಿಯಲ್ಲಿರುವ ಜನಸಾಮಾನ್ಯರು ಹೆಚ್ಚಾಗಿ ಪ್ಲೋರೈಡ್ ಅಂಶದಿಂದ ಕೂಡಿರುವ ನೀರನ್ನು ಕುಡಿಯುವುದರಿಂದಾಗಿ ಈ ಅನಿಮಿಯಾ ಕಾಯಿಲೆಯು ಉಂಟಾಗಲು ಕಾರಣವಾಗುತ್ತಿದೆ.

· ಈ ಭಾಗದ ಕೆಲವು ಜನಸಾಮಾನ್ಯರು ಪೌಷ್ಟಿಕ ಆಹಾರದ ಕೊರತೆಯಿಂದಾಗಿಯೂ ಅನಿಮಿಯಾ ಕಾಯಿಲೆ ಉಂಟಾಗುತ್ತಿದೆ.

· ಈ ಭಾಗದ ಜನರು ಆರೋಗ್ಯದ ಬಗ್ಗೆ ಹೆಚ್ಚು ಕಾಳಜಿ ವಹಿಸದೇ ನಿರುತ್ಸಾಹ ತೋರುವುದು ಇದಕ್ಕೆ ಕಾರಣವಾಗುತ್ತಿದೆ.

· ಈ ಗ್ರಾಮೀಣ ಭಾಗದ ಜನರು ಆಹಾರ ಸೇವನೆಯಲ್ಲಿ ಸಮಯದ ಪಾಲನೆ ಮಾಡದೆ ಇರುವುದು ಒಂದು ಕಾರಣವಾಗುತ್ತಿದೆ.

· ಮಾನವನ ದೇಹದಲ್ಲಿ ಕಬ್ಬಿಣಾಂಶ ಮತ್ತು ಹಿಮೋಗ್ಲೋಬಿನ್ ಪ್ರಮಾಣ ಕಡಿಮೆಯಾದಾಗ ಇ ಅನಿಮಿಯಾ ಸಮಸ್ಯೆ ಉಂಟಾಗುತ್ತದೆ.

· ಅತಿಯಾದ ರಕ್ತಹೀನತೆ ಮತ್ತು ರಕ್ತಸ್ರಾವದಿಂದಾಗಿಯೂ ಅನಿಮಿಯಾ ಉಂಟಾಗುತ್ತದೆ.

· ಕೆಂಪು ರಕ್ತಕಣಗಳ ಕಡಿಮೆ ಉತ್ಪಾದನೆಯು ಅನಿಮಿಯಾಗೆ ಕಾರಣವಾಗುತ್ತದೆ.

ಅನಿಮಿಯಾ ಕಾಯಿಲೆಯ ಲಕ್ಷಣಗಳು :-

- ಉಸಿರಾಟದಲ್ಲಿ ತೊಂದರೆ ಉಂಟಾಗುವುದು.
- ಹೃದಯಕ್ಕೆ ಸಂಬಂಧಿಸಿದ ಸಮಸ್ಯೆಗಳು ಎದುರಾಗುವುದು.
- ಚರ್ಮವು ಹಳದಿಯಾಕಾರವಾಗುವುದು.
- ನಿಯಮಿತ ಹೃದಯ ಬಡಿತ.
- ಎದೆಯ ನೊವುಂಟಾಗುವುದು.
- ಸ್ಥಿರವಾದ ತಲೆನೊವುಂಟಾಗುವುದು.
- ಪಾದ ಮತ್ತು ಕೈಗಳು ಹೆಚ್ಚಾಗಿ ತಣ್ಣಗೆ ಆಗುವುದು.
- ನಿರಂತರವಾಗಿ ತಲೆ ಕೂದಲು ಉದುರುವುದು. ಮುಂತಾದವು.

ಅನಿಮಿಯಾದಿಂದಾಗುವ ಪರಿಣಾಮಗಳು:-

· ಅನಿಮಿಯಾ ಕಾಯಿಲೆಯಿಂದಾಗಿ ತಾಯಂದಿರ ಮತ್ತು ಶಿಶು ಮರಣದ ಪ್ರಮಾಣ ಹೆಚ್ಚಾಗುತ್ತದೆ.

· ಈ ಕಾಯಿಲೆಯಿಂದ ಬಳಲುತ್ತಿರುವ ತಾಯಿಗೆ ಜನಿಸುವ ಮಗುವು ಅಪೌಷ್ಟಿಕತೆಯ ಸಮಸ್ಯೆಯನ್ನು ಎದುರಿಸುತ್ತದೆ ಮತ್ತು ಜನಿಸುವ ಮಕ್ಕಳ ತೂಕವೂ ಕಡಿಮೆ ಇದ್ದು ಬೆಳವಣಿಗೆ ಕುಂಠಿತವಾಗುವುದು.

· ಈ ಕಾಯಿಲೆಯನ್ನು ಎದುರಿಸುತ್ತಿರುವವರು ರೋಗನಿರೋಧಕ ಶಕ್ತಿಯ ಸಮಸ್ಯೆಯಿಂದ ಬಳಲುತ್ತಿದ್ದಾರೆ.



- ತಾಯಿ ಮತ್ತು ಮಕ್ಕಳಲ್ಲಿ ರಕ್ತಹೀನತೆ ಹೆಚ್ಚಾಗಿ ಮತಿಹೀನತೆ ಉಂಟಾಗುವುದು ಹಾಗೂ ತಾಯಿಯು ಹರಿಗೆ ಸಮಯದಲ್ಲಿ ಹಲವಾರು ತೊಂದರೆಗಳಿಗೆ ಒಳಗಾಗುವುದನ್ನು ನೋಡುತ್ತೇವೆ.
- ಅನಿಮಿಯಾ ಕಾಯಿಲೆಯಿಂದ ಮಾನವನ ಸಂಪೂರ್ಣ ಬೆಳವಣಿಗೆಯ ಮೇಲೆ ನಕಾರಾತ್ಮಕ ಪ್ರಭಾವವನ್ನು ಬೀರುತ್ತದೆ. ಇತ್ಯಾದಿ

ಅನಿಮಿಯಾ ಪರಿಹಾರ ಕ್ರಮಗಳು :- (ಸರ್ಕಾರ ಕ್ರಮಗಳನ್ನು ಒಳಗೊಂಡಂತೆ)

- ಈ ಭಾಗದ ಎಲ್ಲಾ ಸಾರ್ವಜನಿಕರಿಗೂ ಐರನ್ ಮತ್ತು ಪಾಲಿಕ್ ಆಸಿಡ್ ಮಾತ್ರೆಗಳನ್ನು ಒದಗಿಸುತ್ತಿದೆ.
- ಅನಿಮಿಯಾ ಕಾಯಿಲೆ ಇರುವ ಎಲ್ಲಾ ಪ್ರದೇಶಗಳಲ್ಲಿ ಶುದ್ಧಕುಡಿಯುವ ನೀರಿನ ಘಟಕವನ್ನು ಸ್ಥಾಪಿಸುತ್ತಿದೆ.
- ಗರ್ಭಿಣಿ ಮಹಿಳೆಯರಿಗೆ ಇ ಕಾಯಿಲೆಯಿಂದ ಮುಕ್ತವಾಗಿಸಲು ಐರನ್ ಸುಕ್ರೋಸ್ ಇಂಜೆಕ್ಷನನ್ನು ಅಥವಾ ಚುಚ್ಚುಮದ್ದನ್ನು ಉಚಿತವಾಗಿ ಒದಗಿಸುತ್ತಿದೆ.
- ಅನಿಮಿಯಾ ಕಾಯಿಲೆಗೆ ಕಾರಣವಾದ ಜಂತುಹುಳು ನಿವಾರಣೆಗಾಗಿ ಮಾತ್ರೆಗಳನ್ನು ಒದಗಿಸುತ್ತಿದೆ. ಅದು 01-18 ವರ್ಷದವರೆಗೂ ಆಯಾ ವಯೋಮಾನದವರ ವಯಸ್ಸಿಗೆ ತಕ್ಕ ಹಾಗೆ ಆರು ತಿಂಗಳಿಗೆ ಒಮ್ಮೆ ಹಾಗೂ ಗರ್ಭಿಣಿಯರಿಗೆ ಪ್ರತಿ 03 ತಿಂಗಳಿಗೆ ಒಮ್ಮೆಯಂತೆ ಜಂತುಹುಳು ನಿವಾರಣಾ ಮಾತ್ರೆಗಳನ್ನು ನೀಡಲಾಗುತ್ತಿದೆ.
- ಈ ಅನಿಮಿಯಾ ಕಾಯಿಲೆಗೆ ತುತ್ತಾಗಿರುವ ತೀವ್ರತರವಾಗಿ ರಕ್ತಹೀನತೆಗೆ ಒಳಗಾದ ಗರ್ಭಿಣಿಯರಿಗೆ ಅಗತ್ಯವಿರುವ ರಕ್ತವನ್ನು ಉಚಿತವಾಗಿ ಪೂರೈಸುತ್ತಿದೆ. ಇದರಲ್ಲಿ ಒಟ್ಟೆಚ್ಚಿಣಿವಿ ಗ್ಲೂಕೋಸ್ ರಕ್ತ ಸಿಗುವುದು ಕಷ್ಟವಾಗುತ್ತದೆ ಎಂದು ಅಧ್ಯಯನದಿಂದ ತಿಳಿದು ಬಂದಿದೆ.
- ಗರ್ಭಿಣಿ ಮಹಿಳೆಯರ ಪೌಷ್ಟಿಕತೆಯನ್ನು ಹೆಚ್ಚಿಸುವ ಉದ್ದೇಶದಿಂದ ಅಂಗನವಾಡಿ ಕೇಂದ್ರಗಳಲ್ಲಿ ಮಧ್ಯಾಹ್ನ ಸಮಯದಲ್ಲಿ ಪೌಷ್ಟಿಕ ಆಹಾರವನ್ನು ಒದಗಿಸುತ್ತಿದೆ ಹಾಗೂ ಪೌಷ್ಟಿಕ ದವಸದಾನ್ಯಗಳನ್ನು ಒದಗಿಸುತ್ತಿದೆ.
- ಮಕ್ಕಳ ಶಕ್ತಿಹೀನತೆ ಕಡಿಮೆ ಮಾಡುವ ಉದ್ದೇಶದಿಂದ ಆಯಾ ವಯೋಮಾನಕ್ಕೆ ತಕ್ಕ ಹಾಗೆ ಪೌಷ್ಟಿಕ ಆಹಾರವನ್ನು ಸರ್ಕಾರವು ಒದಗಿಸುತ್ತಿದೆ.
- ಪ್ರಸವ ಪೂರ್ವ ಮತ್ತು ಪ್ರಸವ ನಂತರ ಮಹಿಳೆಯ ಆರ್ಥಿಕ ಸ್ಥಾನಮಾನ ಅಥವಾ ಆರ್ಥಿಕ ಸಮಸ್ಯೆಯನ್ನು ಸುಧಾರಿಸುವ ಉದ್ದೇಶದಿಂದ ಎರಡು ಹಂತಗಳಲ್ಲಿ 2000ಹಣವನ್ನು ಒದಗಿಸುತ್ತಿದೆ.

ಇತರ ಅನಿಮಿಯಾ ನಿಯಂತ್ರಣ ಕ್ರಮಗಳು:-

ಪೌಷ್ಟಿಕ ಆಹಾರದ ಬಗ್ಗೆ ಜನರಲ್ಲಿ ಅರಿವು ಮೂಡಿಸುವುದರಲ್ಲಿ ಮುಖ್ಯವಾಗಿ ಕೆಲವು ಕಾರ್ಯಕ್ರಮಗಳನ್ನು ರೂಪಿಸುತ್ತಿದೆ. ಅವುಗಳು ಈ ಕೆಳಗಿನಂತಿವೆ.

ಪ್ರತಿ ತಿಂಗಳ 3ನೇ ಶನಿವಾರ ಅರಿವು ಮೂಡಿಸುವ ಕಾರ್ಯಕ್ರಮ ಏರ್ಪಡಿಸುತ್ತಿದೆ.

- ತಾಯಂದಿರ ಸಭೆಯನ್ನು ಪ್ರತಿ ತಿಂಗಳಿಗೆ 04 ಭಾರಿಯಂತೆ ಪ್ರತಿ ವಾರದಲ್ಲಿ ಗುರುವಾರ ಈ ಸಭೆಯನ್ನು ಏರ್ಪಡಿಸಿ ರೋಗಗಳು ಹರಡದಂತೆ ಹೇಗೆ ರಕ್ಷಣೆ ಮಾಡಿಕೊಳ್ಳಬೇಕು ಎಂಬುದನ್ನು ಅರಿವು ಮೂಡಿಸುತ್ತದೆ.



· ಗ್ರಾಮೀಣ ಆರೋಗ್ಯ ಮತ್ತು ನೈರ್ಮಲ್ಯ ಸಮಿತಿ ಮುಖಾಂತರ ಪ್ರತಿ ತಿಂಗಳಿಗೊಮ್ಮೆ ಮೊದಲನೇ ಸೋಮಾವಾರದಂದು ಗ್ರಾಮೀಣ ಭಾಗದ ಆರೋಗ್ಯ ಮತ್ತು ನೈರ್ಮಲ್ಯದ ಬಗ್ಗೆ ಅರಿವು ಮೂಡಿಸುತ್ತಿದೆ. ಮಾಹಿತಿ ಶಿಕ್ಷಣ ಮತ್ತು ಸಂವಹನ ಇದರ ಮುಖಾಂತರ ಜನರಲ್ಲಿ ಪ್ರಾಥಮಿಕ ಆರೋಗ್ಯ ರಕ್ಷಣೆ ಬಗ್ಗೆ ಸಾಕಷ್ಟು ಜಾಗೃತಿ ಕಾಂಕ್ಷಿಕ್ರಮಗಳನ್ನು ಏರ್ಪಡಿಸಿ ಹಲವಾರು ಕಾಯಿಲೆಗಳ ಬಗ್ಗೆ ತಿಳಿ ಹೇಳುತ್ತಿದೆ.

ಸಂಶೋಧನೆಯಿಂದ ವ್ಯಕ್ತವಾದ ಅಂಶಗಳು :-

- ಈ ಸಂಶೋಧನೆಯಿಂದ ಹಲವಾರು ವಾಸ್ತವಿಕ ಅಂಶಗಳು ಕಂಡುಬಂದಿದ್ದು ಅವು ಯಾವುವೆಂದರೆ
 - ಸಂಶೋಧನೆಯಿಂದ ವ್ಯಕ್ತವಾದ ಅಂಶವೆಂದರೆ ಈ ಪ್ರದೇಶದಲ್ಲಿ ಪ್ರತೀ ಹತ್ತು ತಾಯಿಮರಣಗಳಲ್ಲಿ ಒಂದು ತಾಯಿಮರಣವು ಅನಿಮಿಯಾ ತೊಂದರೆಯಿಂದ ಉಂಟಾಗುತ್ತಿದೆ ಎಂದು ಕಂಡುಬಂದಿದೆ.
 - ಅನಿಮಿಯಾ ಸಮಸ್ಯೆಯಿಂದಾಗಿ ಮಾನವ ದೇಹದ ನರಮಂಡಲದ ಮೇಲೆ ನಕಾರಾತ್ಮಕ ಪರಿಣಾಮ ಬೀರುತ್ತಿರುವುದು ಕಂಡುಬಂದಿದೆ.
 - ಇಂದಿಗೂ ಈ ಭಾಗದ ಜನ ಸಮುದಾಯವರು ಪ್ಲೋರೈಡ್‌ಯುಕ್ತ ನೀರು ಕುಡಿಯುವುದರಿಂದ ಹಲವಾರು ತೊಂದರೆಗಳಿಗೆ ಒಳಗಾಗುತ್ತಿರುವುದನ್ನು ನೋಡುತ್ತೇವೆ. ಉದಾಹರಣೆಗೆ; ನರಗಳ ದೌರ್ಬಲ್ಯತೆ, ಕೀಲು ನೋವು, ಹಲ್ಲು ಮೇಲೆ ಹಳದಿ ಬಣ್ಣ ಕಾಣಿಸಿಕೊಳ್ಳುವುದು ಕಂಡುಬಂದಿದೆ.
 - ಅನಿಮಿಯಾ ಕಾಯಿಲೆಗೆ ಸಂಬಂಧಿಸಿದಂತೆ ಸಾರ್ವಜನಿಕರಲ್ಲಿ ಅರಿವಿನ ಪ್ರಮಾಣ ತೀರಾ ಕಡಿಮೆ ಇರುವುದು ಅಧ್ಯಯನದಿಂದ ವ್ಯಕ್ತವಾಗಿದೆ. ಅದರಲ್ಲಿಯು ಬಹು ಮುಖ್ಯವಾಗಿ ಪುರುಷರಿಗೆ ಹೋಲಿಸಿದರೆ ಗ್ರಾಮೀಣ ಮಹಿಳೆಯರಲ್ಲಿ ಅರಿವಿನ ಪ್ರಮಾಣ ಕನಿಷ್ಠಮಟ್ಟದಲ್ಲಿರುವುದು ಅಧ್ಯಯನದಲ್ಲಿ ಕಂಡುಬಂದಿದೆ.
 - ಅನಿಮಿಯಾ ಸಮಸ್ಯೆಯ ನಿವಾರಣೆಗೆ ಸರ್ಕಾರಗಳು ರೂಪಿಸುತ್ತಿರುವ ಕಾರ್ಯಕ್ರಮಗಳು ಮತ್ತು ರಕ್ಷಣಾ ಕ್ರಮಗಳನ್ನು ಪರಿಣಾಮಕಾರಿಯಾಗಿ ಜಾರಿಯಾಗದೇ ಇರುವುದರ ಜೊತೆಗೆ ಜನರಿಗೆ ಅರಿವು ಹಾಗೂ ಆಚರಿಸುವಲ್ಲಿ ನಿರುತ್ಸಾಹ ತೋರುತ್ತಿರುವುದು ಕಂಡುಬಂದಿದೆ.
 - ಅನಿಮಿಯಾ ಕಾಯಿಲೆ ನಿವಾರಣೆ ಮಾಡುವಲ್ಲಿ ಸರ್ಕಾರಗಳು ವಿಶೇಷವಾದ ಯೋಜನೆಯನ್ನು ರೂಪಿಸಲು ವಿಫಲವಾಗಿರುವುದು ಹಾಗೂ ಗ್ರಾಮೀಣ ಪ್ರದೇಶಗಳ ಬಗ್ಗೆ ಕಡಿಮೆ ಆಸಕ್ತಿಯನ್ನು ತೋರುತ್ತಿರುವುದು ಕಂಡುಬಂದಿದೆ.
 - ಅನಿಮಿಯಾ ಕಾಯಿಲೆಗೆ ಒಳಪಟ್ಟ ಮಕ್ಕಳಲ್ಲಿ ಬುದ್ಧಿಮಾಂದ್ಯತೆ, ದೇಹದ ತೂಕದಲ್ಲಿ ಕಡಿಮೆ, ಕುರಿತ ಬೆಳವಣಿಗೆ ಮುಂತಾದ ಸಮಸ್ಯೆಗಳಿಗೆ ಒಳಗಾಗುತ್ತಿರುವುದು ವ್ಯಕ್ತವಾಗಿದೆ.
 - ಅನಿಮಿಯಾ ಕಾಯಿಲೆಗೆ ಒಳಪಟ್ಟವರು ಸುಧಾರಿಸಿಕೊಳ್ಳಲು ಮತ್ತು ಕಾಯಿಲೆಯನ್ನು ಗುಣಮುಖಪಡಿಸಲು ಹೆಚ್ಚು ಕಾಲಾವಕಾಶ ಬೇಕಾಗುತ್ತದೆ, ಆದರೆ ಗ್ರಾಮೀಣ ಪ್ರದೇಶದ ಜನರು ಕೃಷಿಗೆ ಹೆಚ್ಚು ಗಮನಹರಿಸಲು ಆಸಕ್ತಿ ತೋರಿ, ಆರೋಗ್ಯದ ಬಗ್ಗೆ ಕಡಿಮೆ ಕಾಳಜಿ ವಹಿಸುತ್ತಿರುವುದು ಕಂಡುಬಂದಿದೆ.
 - ಪ್ರಸ್ತುತ ಅಧ್ಯಯನ ಕೈಗೊಂಡ ಪ್ರದೇಶದಲ್ಲಿ ಆರೋಗ್ಯಕ್ಕೆ ಸಂಬಂಧಿಸಿದ ಸಮಸ್ಯೆಗಳಿಗೆ ಪರಿಹಾರವಾಗಿ ಸಂಪ್ರಾದಾಯ ವೈದ್ಯ ಪದ್ಧತಿಗೆ ಒಳಪಡುತ್ತಿರುವುದು ಕಂಡುಬಂದಿದೆ.



· ಪ್ರಸ್ತುತ ಶುದ್ಧ ಕುಡಿಯುವ ನೀರಿನ ಘಟಕಗಳು ಕೇವಲ ಕೆಲವು ಗ್ರಾಮಗಳಲ್ಲಿ ಮಾತ್ರ ಸ್ಥಾಪಿಸಿರುವುದು ಕಂಡುಬರುತ್ತಿದೆ.

ಅನಿಮಿಯಾ ಕಾಯಿಲೆ ನಿಯಂತ್ರಣಕ್ಕೆ ಸಲಹೆಗಳು:-

- ಶುದ್ಧ ಕುಡಿಯುವ ನೀರಿನ ಬಗ್ಗೆ ಹಾಗೂ ಪ್ಲೋರೈಡ್ ನೀರು ಕುಡಿಯುವುದರಿಂದಾಗುವ ಅನಾಹುತವನ್ನು ಜನರಿಗೆ ಅರಿವು ಮೂಡಿಸುವುದು.
- ಅನಿಮಿಯಾ ಕಾಯಿಲೆ ನಿಯಂತ್ರಣಕ್ಕೆ ಸಂಬಂಧಿಸಿದಂತೆ ಸಾರ್ವಜನಿಕರಿಗೆ ಅರಿವು ಮೂಡಿಸಲು ಬೀದಿ ನಾಟಕಗಳನ್ನು ಕೈಗೊಳ್ಳುವುದು.
- ಈ ಭಾಗದ ಎಲ್ಲಾ ಗ್ರಾಮಗಳಲ್ಲಿಯೂ ಶುದ್ಧ ಕುಡಿಯುವ ನೀರಿನ ಘಟಕಗಳನ್ನು ಸ್ಥಾಪಿಸುವುದು.
- ಅನಿಮಿಯಾ ಹಾಗೂ ಅಪೌಷ್ಟಿಕ ಆಹಾರದ ಬಗ್ಗೆ ಜಾಗೃತಿ ಮೂಡಿಸುವ ಕಾರ್ಯಕ್ರಮಗಳನ್ನು ಅಂಗನವಾಡಿ ಕೇಂದ್ರಗಳ ಮುಖಾಂತರ, ಆಶಾಕಾರ್ಯಕರ್ತೆಯರ ಮುಖಾಂತರ, ಆರೋಗ್ಯ ಶಿಕ್ಷಣದ ಮುಖಾಂತರ, ಂಟುಸ (ಚಿuxಿಟಿಚಿಡಿಡಿ ಟಿುಡಿse miಜತಿಜೀ) ಮುಖಾಂತರ ಹಾಗೂ ಗ್ರಾಮ ಪಂಚಾಯಿತಿಯ ಸಭೆಗಳ ಮುಖಾಂತರ ಅರಿವು ಮೂಡಿಸಬೇಕು.
- ಅನಿಮಿಯಾ ಬಗ್ಗೆ ಸ್ವಸಹಾಯ ಸಂಘಗಳ ಮುಖಾಂತರ ಅರಿವು ಮೂಡಿಸುವುದು.
- ಸರ್ಕಾರಗಳು ಈ ಪ್ರದೇಶದ ಜನರಿಗೆ ಪ್ರತ್ಯೇಕ ಆರೋಗ್ಯ ರಕ್ಷಣಾ ಕ್ರಮಗಳ ಬಗ್ಗೆ ಹೆಚ್ಚು ಒತ್ತು ನೀಡಬೇಕು.
- ಅನಿಮಿಯಾ ಹಾಗೂ ಇನ್ನಿತರ ಆರೋಗ್ಯದ ಸಮಸ್ಯೆಗಳಿಗೆ ಸಂಬಂಧಿಸಿದಂತೆ ಜಾರಿಗೊಳಿಸುವ ಮತ್ತು ಜಾರಿಗೊಳಿಸಿರುವ ಯೋಜನೆಗಳನ್ನು ಪರಿಣಾಮಕಾರಿಯಾಗಿ ಕಾರ್ಯರೂಪಕ್ಕೆ ತರುವುದು. ಇತ್ಯಾದಿ

ಉಪಸಂಹಾರ :-

“ಆರೋಗ್ಯವೇ ಮಹಾಭಾಗ್ಯ” ಎಂಬಂತೆ ಎಲ್ಲಿ ಉತ್ತಮವಾದ ಆರೋಗ್ಯಪೂರ್ಣ ಸಮಾಜವಿರುತ್ತದೆಯೋ ಅಲ್ಲಿ ಕೆಲವು ಸಮಸ್ಯೆಗಳಿಗೆ ಪರಿಹಾರ ಸಿಕ್ಕಂತಾಗುತ್ತದೆ. ಅಷ್ಟೇ ಅಲ್ಲದೆ ಆರೋಗ್ಯದಿಂದ ಕೂಡಿದಾಗ ಮಾತ್ರ ಸಮಾಜ, ರಾಜ್ಯ, ದೇಶ ಅಭಿವೃದ್ಧಿ ಮತ್ತು ಬೆಳವಣಿಗೆ ಹೊಂದಲು ಪೂರಕವಾಗುತ್ತದೆ. ಈ ಹಿನ್ನೆಲೆಯಲ್ಲಿ ದೇಶದಲ್ಲಿನ ಜನಸಂಖ್ಯೆಯ ಏರಿಕೆಯಿಂದಾಗಿ ಹಲವಾರು ಸಮಸ್ಯೆಗಳಿಗೆ ದಾರಿ ಮಾಡಿಕೊಡುತ್ತದೆ. ಅದರಲ್ಲಿಯೂ ಆರೋಗ್ಯಕ್ಕೆ ಸಂಬಂಧಿಸಿದಂತೆ ವಿವಿಧ ಸಮಸ್ಯೆಗಳು ದಿನದಿಂದ ದಿನಕ್ಕೆ ವರ್ಷದಿಂದ ವರ್ಷಕ್ಕೆ ಹಾಗೂ ದಶಕದಿಂದ ದಶಕಕ್ಕೆ ಏರುತ್ತಿದೆ. ಈ ನೆಲೆಗಟ್ಟಿನಲ್ಲಿ ಗ್ರಾಮೀಣ ಭಾಗದಲ್ಲಿ ಹಲವಾರು ಆರೋಗ್ಯ ಸಮಸ್ಯೆಗಳ ಜೊತೆಗೆ ಮೂಲಭೂತ ಅವಶ್ಯಕತೆಗಳ ತೊಂದರೆಗಳನ್ನು ಎದುರಿಸುತ್ತಿದ್ದು ಇದಕ್ಕೆ ಸಂಬಂಧಿಸಿದಂತೆ ಸರ್ಕಾರಗಳು ಹಾಗೂ ಸಾಮಾನ್ಯ ಜನರು ಸಹ ಆರೋಗ್ಯದ ಬಗ್ಗೆ ಹೆಚ್ಚು ಕಾಳಜಿಯನ್ನು ವಹಿಸಿ ಸಂಪೂರ್ಣವಾಗಿ ಆರೋಗ್ಯದ ಸಮಸ್ಯೆಗಳಿಂದ ಮುಕ್ತವಾಗಿಸಲು ಪಣತೊಟ್ಟು ಸುಸ್ಥಿರ ಅಭಿವೃದ್ಧಿಯೆಡೆಗೆ ಬಾಗಿಲು ತೆರೆದು ಮುಂದುವರೆಯುವಂತೆ ಮಾಡಬೇಕು.



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ಮಹಿಳಾ ಅಪರಾಧಿಗಳ ಕಾನೂನಾತ್ಮಕ ಸೌಲಭ್ಯಗಳು

(ವಿಶೇಷವಾಗಿ ಶಿವಮೊಗ್ಗ ಕೇಂದ್ರ ಕಾರಾಗೃಹಕ್ಕೆ ಸಂಬಂಧಿಸಿದಂತೆ)

ಪರಮೇಶ ಜಿ.ಎಸ್. * ಮತ್ತು ಡಾ. ಆಂಜನಪ್ಪ ಬಿ.ಹೆಚ್.

ಸಾರಾಂಶ

ಪೀಠಿಕೆ

ಮನುಷ್ಯರು ಹುಟ್ಟುವಾಗ ಮಾಂಸದ ಮುದ್ದೆಯಾಗಿ ಜನಿಸುತ್ತಾರೆ. ಯಾವುದು ಒಳ್ಳೆಯದು, ಯಾವುದು ಕೆಟ್ಟದ್ದು ಎಂಬುದನ್ನು ನಿರ್ಧರಿಸುವಷ್ಟು ಅರಿವು ಅವರಿಗೆ ಇರುವುದಿಲ್ಲ. ನಂತರ ಸಮಾಜದಿಂದ ಸಾಮಾಜಿಕರಣಗೊಂಡು ಸಮಾಜಜೀವಿಯಾಗಿ ಅವರ ವ್ಯಕ್ತಿತ್ವ ಹೊರಹೊಮ್ಮುತ್ತದೆ. ಬಹುತೇಕ ವ್ಯಕ್ತಿಗಳು ಉದ್ದೇಶಪೂರ್ವಕವಾಗಿ ಯಾವುದೇ ತಪ್ಪುಗಳನ್ನು ಮಾಡುವುದಿಲ್ಲ. ಸಮಾಜದಲ್ಲಿ ನಡೆಯುವ ಕೆಲವು ಪರಿಸ್ಥಿತಿಗಳು, ಸನ್ನಿವೇಶಗಳು, ಸಂದರ್ಭಗಳು ಮನುಷ್ಯರನ್ನು ಅಪರಾಧದಲ್ಲಿ ತೊಡಗುವಂತೆ ಪ್ರೇರೇಪಿಸುತ್ತದೆ. ಹೀಗೆ ಅಪರಾಧವು ಎಲ್ಲಾ ಸಮಾಜದಲ್ಲಿಯೂ ಅಸ್ತಿತ್ವದಲ್ಲಿರುವುದನ್ನು ಕಾಣಬಹುದು. ಪ್ರಪಂಚದಲ್ಲಿ ಇಂದು ಪ್ರತಿಯೊಂದು ಅಭಿವೃದ್ಧಿಗೆ ಪುರುಷನಷ್ಟೆ ಸಮನಾದ ಪಾತ್ರವನ್ನು ಮಹಿಳೆಯು ಹೊಂದಿರುತ್ತಾಳೆ. ಪುರುಷ ಪ್ರಧಾನವಾದ ಭಾರತೀಯ ಸಮಾಜದಲ್ಲಿ ಮಹಿಳೆಗೆ ಪುರುಷನ ನಂತರದ ಸ್ಥಾನವನ್ನು ನೀಡಿರುವುದನ್ನು ನಾವು ಕಾಣಬಹುದು. ಪ್ರಪಂಚದಲ್ಲಿ ಇಂದು ಅನೇಕ ಸಮಸ್ಯೆಗಳು ಅಸ್ತಿತ್ವದಲ್ಲಿವೆ. ಅವುಗಳೆಂದರೆ, ಬಡತನ, ಹಸಿವು, ಅನಾರೋಗ್ಯ, ಉದ್ಯೋಗದ ಸಮಸ್ಯೆ ಮುಂತಾದವುಗಳಾಗಿವೆ. ಈ ಮೇಲಿನ ಸಮಸ್ಯೆಗಳ ಸುಳಿಯಲ್ಲಿ ಸಿಲುಕಿ ಇಂದು ಮಹಿಳೆಯರು ಕಳ್ಳತನ, ದರೋಡೆ, ಅಪಮಾನ, ವಂಚನೆ, ವ್ಯಭಿಚಾರ, ಕೊಲೆ ಮುಂತಾದ ಹೀನಾಯ ಕೃತ್ಯಗಳಲ್ಲಿ ತೊಡಗಿಕೊಂಡು ಅಪರಾಧಿಯಾದ ಮಹಿಳೆಯರಿಗೆ ಕಾನೂನಾತ್ಮಕವಾಗಿ ಇರುವ ಸೌಲಭ್ಯಗಳನ್ನು ಕುರಿತ ಅಧ್ಯಯನ ಇದಾಗಿದೆ.

ಮಹಿಳಾ ಅಪರಾಧಿ

ಕಾನೂನು ಸಮ್ಮತವಲ್ಲದ ಶಿಕ್ಷಾರ್ಹವಾದ ಚಟುವಟಿಕೆಗಳಲ್ಲಿ ಭಾಗಿಯಾದ ಮಹಿಳೆಯರಿಗೆ ನ್ಯಾಯಾಲಯವು ನಿರ್ದಿಷ್ಟ ಶಿಕ್ಷೆಯನ್ನು ವಿಧಿಸಿ ಸೆರೆಮನೆಗೆ ನೂಕಲ್ಪಟ್ಟಿದ್ದರೆ ಅವರನ್ನು ಮಹಿಳಾ ಅಪರಾಧಿಗಳೆಂದು ಕರೆಯಲಾಗುತ್ತದೆ.

ಮಹಿಳಾ ಅಪರಾಧವನ್ನು ಕುರಿತಂತೆ ತಜ್ಞರ ಅಭಿಪ್ರಾಯಗಳು

· ಸೀಸರ್ ಲೊಂಬ್ರೊಸೊ : ಲೊಂಬ್ರೊಸೋರವರು ಪುರುಷ ಅಪರಾಧಿಗಳಿಗಿಂತ ಮಹಿಳಾ ಅಪರಾಧಿಗಳು ಕಡಿಮೆ ಇರಲು ಕಾರಣ ಅವರು ಜೀವನದಲ್ಲಿ ಎದುರಿಸುತ್ತಿರುವ ಅನಾಸಕ್ತಿ ಹಾಗೂ ಕ್ರಿಯಾಹೀನತೆ ಎಂದು ಅಭಿಪ್ರಾಯಪಟ್ಟಿದ್ದಾರೆ. ಇವರು ತಮ್ಮ ಈemಚಿಟೇ ಔಜಿಜೀಟಿಜೀಡಿ (1895) ಎಂಬ ಪುಸ್ತಕದಲ್ಲಿ ತಿಳಿಸುವುದೇನೆಂದರೆ ಮಹಿಳೆಯ ಜೈವಿಕ ಸಂಗತಿಗಳಿಂದ ಉಂಟಾಗುವ ರಸಾಯನಿಕ ಕ್ರಿಯೆಗಳಿಂದ ಆಕೆಯು ಮಂದ ಪ್ರತಿಕ್ರಿಯೆ ನೀಡುವವಳಾಗಿದ್ದು ಇದು ಆಕೆಯ ಬದಲಾದ ಆಲೋಚನೆಯಾಗಿರುತ್ತದೆ. ಲೊಂಬ್ರೊಸೋರವರು ಮಹಿಳಾ ಅಪರಾಧಿಗಳನ್ನು ಮಾತ್ರ ಪುರುಷರಿಗೆ ಹೋಲಿಕೆ ಮಾಡಿದ್ದು ಹಾಗೂ ಸದಾ ಹೆಣ್ಣು ಮಕ್ಕಳನ್ನು 'ವನಿತೆಯರು' ಎಂದು ಕರೆದಿದ್ದಾರೆ.

· ಟಾಲ್ಮಾಟ್ ಪಾರ್ಸನ್ : ಇವರು ಅಪರಾಧವನ್ನು ಸಾಂಕೇತಿಕವಾಗಿ ಪುರುಷರ ಕಾರ್ಯ ಎಂದು ಭಾವಿಸಿದ್ದಾರೆ. ಅಪರಾಧಕ್ಕೆ ಬೇಕಾದ ಧೈರ್ಯ, ಒರಟುತನ, ಕೋಪ, ರೋಷ, ಇತ್ಯಾದಿ ಗುಣಗಳನ್ನು



ಪುರುಷನ ಗುಣಗಳೆಂದು ಗುರುತಿಸಿದ್ದಾರೆ. ಆತನ ಪ್ರಕಾರ ಪುರುಷರು ಮನೆಗೆ ಹಣಕಾಸಿನ ಪೂರೈಕೆಯನ್ನು ಮಾಡಿದರೆ ಮಹಿಳೆಯು ಮಕ್ಕಳ ಪಾಲನೆ, ಪೋಷಣೆಯ ಹೊಣೆಯನ್ನು ಹೊಂದಿರುತ್ತಾರೆ. ಲಿಂಗಾಧಾರಿತ ಶ್ರಮ ವಿಭಜನೆಯಿಂದಾಗಿ ಹುಡುಗರು ಹೆಚ್ಚು ವ್ಯಾಪ್ತಿಯೊಂದಿಗೆ ಬೆಳೆಯುತ್ತಾರೆ. ಕುಟುಂಬದ ಆದಾಯವನ್ನು ಗಳಿಸುವುದಕ್ಕಾಗಿ ಗಂಡಸು ಕದಿಯಲು ಪ್ರಾರಂಭಿಸಿದರೆ ಸ್ತ್ರೀಯು ತನ್ನ ಸೌಂದರ್ಯವೃದ್ಧಿಗಾಗಿ ಅವಶ್ಯಕವಾದ ವಸ್ತುಗಳನ್ನು ಕದಿಯುತ್ತಾಳೆ ಎಂಬುದಾಗಿ ಅಭಿಪ್ರಾಯಪಟ್ಟಿದ್ದಾರೆ.

· ರಾಬರ್ಟ್ ಮರ್ಟಿನ್ ಮತ್ತು ಅಲ್ಬರ್ಟ್ ಕೊಹೆನ್ : ಇವರ ಪ್ರಕಾರ ಯಾವುದೇ ವ್ಯಕ್ತಿಯು ತನ್ನ ಮನದೊಳಗೆ ಜಿಗಿತ ಆಕಾಂಕ್ಷೆಗಳು ಹಾಗೂ ಅವುಗಳನ್ನು ಈಡೇರಿಸಲಿಕ್ಕಿರುವ ಅಡ್ಡಿ ಆತಂಕಗಳ ನಡುವೆ ಸಿಲುಕಿಕೊಂಡು ಒತ್ತಡಕ್ಕೊಳಗಾಗುತ್ತಾರೆ. ಹೀಗೆ ಒತ್ತಡಕ್ಕೊಳಗಾದ ವ್ಯಕ್ತಿ ತನ್ನ ಆಸೆಗಳನ್ನು ಈಡೇರಿಸಿಕೊಳ್ಳಲು ಅಪರಾಧಕ್ಕಿಳಿಯುತ್ತಾರೆ ಎಂದು ತಿಳಿಸಿದ್ದಾರೆ.

ಸಾಹಿತ್ಯಾವಲೋಕನ

· ಅನಿತಾ ಹೆಚ್. (2017) : “ಕೈದಿಗಳ ಮನಪರಿವರ್ತನಾ ಪಯಣಕ್ಕೆ ರೂಪಾಂತರ” , ಪ್ರಜಾವಾಣಿ, ಜನವರಿ 18

ಪ್ರಜಾವಾಣಿ ದಿನಪತ್ರಿಕೆ ಬುಧವಾರ ಜನವರಿ 18, 2017, ಪ್ರಸ್ತುತ ಲೇಖನವು ಜೈಲಿನಲ್ಲಿ ಶಿಕ್ಷೆ ಅನುಭವಿಸಿ ಬಿಡುಗಡೆಯಾಗುವ ಕೈದಿಗಳಿಗೆ ಹೊಸ ಬದುಕು ಕಟ್ಟಿಕೊಳ್ಳಲು ಅನುಕೂಲವಾಗುವಂತೆ ಕರ್ನಾಟಕ ಕಾರಾಗೃಹಗಳ ಇಲಾಖೆ ರೂಪಾಂತರ ಎಂಬ ಕಾರ್ಯಕ್ರಮವನ್ನು ಜಾರಿಗೆ ತಂದಿದೆ. ಜೀವಾವಧಿ ಶಿಕ್ಷೆಗೆ ಗುರಿಯಾದ ಕೈದಿಗಳ ಅವಧಿಪೂರ್ವ ಬಿಡುಗಡೆ ಪ್ರಕ್ರಿಯೆ ಭಾಗವಾಗಿ ಈ ಕಾರ್ಯಕ್ರಮವನ್ನು ರೂಪಿಸಲಾಗಿದೆ. ಬಿಡುಗಡೆಯಾಗುವ ಕೈದಿಗಳನ್ನು ಬಂಧಿಖಾನೆಯ ಗೋಡೆಯಾಚೆಗಿನ ಬಾಹ್ಯ ಪ್ರಪಂಚದೊಂದಿಗೆ ಹೊಂದಾಣಿಕೆ ಮಾಡಿಕೊಳ್ಳಲು ಅಣಿಗೊಳಿಸುವುದು ಮತ್ತು ಭವಿಷ್ಯ ರೂಪಿಸಿಕೊಳ್ಳಲು ನೆರವು ನೀಡುವುದು ಇದರ ಉದ್ದೇಶವಾಗಿದೆ. ಇದು ಕೈದಿಗಳಿಗೆ ಮರು ಜೀವನ ನೀಡುವ ಯೋಜನೆಯಾಗಿದ್ದು, ಲೇಖಕರು ತಮ್ಮ ಲೇಖನದಲ್ಲಿ ರೂಪಾಂತರ ಕಾರ್ಯಕ್ರಮದ ವಿವಿಧ ಹಂತಗಳನ್ನು ಸವಿವರವಾಗಿ ವಿಶ್ಲೇಷಿಸಿದ್ದಾರೆ. ಇದು ನನ್ನ ಸಂಶೋಧನೆಗೆ ಪೂರಕವಾದ ಮಾಹಿತಿಯನ್ನು ದೊರಕಿಸಿಕೊಡುವ ಸಂಗತಿಯಾಗಿದೆ.

· ಪ್ರಜಾವಾಣಿ ದಿನಪತ್ರಿಕೆ 12 ಜೂನ್ 2017 ಸೋಮವಾರ, “ಅಪರಾಧಿಗೆ ಇರುವ ಹಕ್ಕು” ಈ ಪತ್ರಿಕೆಯಲ್ಲಿ ಅಪರಾಧಿಗೆ ಇರುವ ಹಕ್ಕುವಿನ ಬಗ್ಗೆ ತಿಳಿಸಿದೆ. ಆ ಅಂಶವೇನೆಂದರೆ ಸಂವಿಧಾನದ 20 ವಿಧಿ ಅಪರಾಧಿಗೆ ಇರುವ ಹಕ್ಕಿನ ಬಗ್ಗೆ ಹೇಳುತ್ತದೆ. ಬಂಧಿತ ವ್ಯಕ್ತಿ ಅಪರಾಧಿಯೆಂದು ಕೋರ್ಟ್ ತೀರ್ಮಾನಮಾಡುವ ಯಾವ ಪ್ರಕರಣಗಳಲ್ಲಿ ಆತ ಬಂಧಿತನಾಗಿರುತ್ತಾನೋ ಆ ಪ್ರಕರಣದ ಬಗ್ಗೆ ಮಾತ್ರ ನಿರ್ಧಾರಮಾಡಬೇಕು ಇದನ್ನು ಬಿಟ್ಟು ಬೇರೆ ಪ್ರಕರಣಗಳಲ್ಲಿ ಆತನ್ನು ಅಪರಾಧಿಯೆಂದು ತೀರ್ಮಾನಿಸಿದವರಾದ ಅಪರಾಧ ನಡೆದಿರುವ ಸಂದರ್ಭದಲ್ಲಿ ಕಾನೂನಿನಲ್ಲಿ ಆ ಅಪರಾಧಕ್ಕೆ ಇಷ್ಟು ಶಿಕ್ಷೆಯಿತ್ತೂ ಅಷ್ಟೇನೇ ನೀಡಬೇಕೇ ವಿನಃ ವಿಚಾರಣೆಯ ಸಂದರ್ಭದಲ್ಲಿ ಕಾನೂನಿನ ಅನ್ವಯವಲ್ಲ ಒಂದೇ ಅಪರಾಧಕ್ಕೆ ಒಂದಕ್ಕಿಂತ ಹೆಚ್ಚು ಸಲ ಶಿಕ್ಷೆ ವಿಧಿಸುವಂತಿಲ್ಲ ಅಷ್ಟೇ ಅಲ್ಲದೆ ತನ್ನ ವಿರುದ್ಧ ತಾನೆ ಸಾಕ್ಷಿಯಾಗುವಂತೆ ಆರೋಪಿಯನ್ನು ಒತ್ತಾಯಿಸುವಂತಿಲ್ಲ ಎಂಬೆಲ್ಲಾ ವಿಷಯಗಳು ಉಲ್ಲೇಖವಾಗಿವೆ. ಅಧ್ಯಯನ ಕ್ಷೇತ್ರದ ವ್ಯಾಪ್ತಿ



ಕರ್ನಾಟಕ ರಾಜ್ಯವು 08 ಕೇಂದ್ರ ಕಾರಾಗೃಹಗಳನ್ನು ಒಳಗೊಂಡಂಡಿದ್ದು, ಅವುಗಳಲ್ಲಿ ಶಿವಮೊಗ್ಗ ಕೇಂದ್ರ ಕಾರಾಗೃಹವನ್ನು ಅಧ್ಯಯನ ಕ್ಷೇತ್ರವನ್ನಾಗಿ ಆಯ್ಕೆ ಮಾಡಿಕೊಂಡು ಮಹಿಳಾ ಅಪರಾಧಿಗಳ ಕಾನೂನಾತ್ಮಕ ಸೌಲಭ್ಯಗಳು (ವಿಶೇಷವಾಗಿ ಶಿವಮೊಗ್ಗ ಕೇಂದ್ರ ಕಾರಾಗೃಹಕ್ಕೆ ಸಂಬಂಧಿಸಿದಂತೆ) ಎಂಬ ಶೀರ್ಷಿಕೆಗೆ ಸಂಬಂಧಿಸಿದಂತೆ ಈ ಕಾರಾಗೃಹದಲ್ಲಿನ ಮಹಿಳಾ ಕೈದಿಗಳಲ್ಲಿ ಶಿಕ್ಷಾ ಬಂಧಿಗಳನ್ನು ಸಂಶೋಧನಾ ವಿಶ್ವವಾಗಿ ಪರಿಗಣಿಸಲಾಗಿದೆ.

ಶಿಕ್ಷಾ ಬಂಧಿಗಳು ಪುರುಷರು ಮಹಿಳೆಯರು ಒಟ್ಟು

ಮರಣದಂಡನೆ - - -

ಸಶ್ರಮ ಶಿಕ್ಷೆ (ಜೀವಾವಧಿ ಶಿಕ್ಷೆ) 33 05 38

ಸದಾ ಶಿಕ್ಷೆ (ಸಾಮಾನ್ಯ ಶಿಕ್ಷೆ) 73 28 100

ಇತರೆ - - -

ಒಟ್ಟು 106 33 139

ವಿಚಾರಣಾಧೀನ ಬಂಧಿಗಳು

ವಯಸ್ಕರು 275 26 301

ತರುಣರು - - -

ಎನ್.ಡಿ.ಪಿ.ಎಸ್. 10 01 11

ಲಿಂಗ ಪರಿವರ್ತನಾ ಬಂಧಿಗಳು - - -

ವಿದೇಶಿ ಬಂಧಿಗಳು - 01 01

ಒಟ್ಟು 285 28 313

ಒಟ್ಟು ಬಂಧಿಗಳ ಸಂಖ್ಯೆ (139+313) 452+1 (ಮಗು)

ಮೂಲ : ಪ್ರಾಥಮಿಕ ಮಾಹಿತಿ

ಅಧ್ಯಯನದ ಮಹತ್ವ

· ಜೈಲು ಬಂಧಿಗಳನ್ನು ಕುಟುಂಬದವರು ಮತ್ತು ಸಂಬಂಧಿಕರು ಭೇಟಿ ಮಾಡಲು ಕಾರಾಗೃಹ ಇಲಾಖೆ ನೀಡಿರುವ ಕಾಲಾವಕಾಶದ ಬಗ್ಗೆ ತಿಳಿಯಲು ಸಹಾಯಕವಾಗಿದೆ.

· ಜೈಲು ಬಂಧಿಗಳನ್ನು ಕುಟುಂಬದವರು ಮತ್ತು ಸಂಬಂಧಿಕರು ಇಲಾಖೆ ನೀಡಿರುವ ಸಮಯದಲ್ಲಿ ಭೇಟಿ ಮಾಡಲು ವಿಫಲರಾಗಿದ್ದರೆ ಇದಕ್ಕೆ ಪೂರಕವಾದ ಕಾರಣಗಳನ್ನು ತಿಳಿಯಲು ಸಹಾಯಕವಾಗಿದೆ.

· ಜೈಲು ಬಂಧಿಗಳ ಪರವಾಗಿ ವಾದ ಮಂಡಿಸಲು ವಕೀಲರನ್ನು ನೇಮಕ ಮಾಡಿದವರ ಸಂಪೂರ್ಣ ವಿವರವನ್ನು ತಿಳಿಯಲು ಉಪಯುಕ್ತವಾದ ಅಧ್ಯಯನವಾಗಿದೆ.

· ಪೆರೋಲ್ ರಜೆಯನ್ನು ಪಡೆಯಲು ಅನುಸರಿಸುವ ಕ್ರಮ, ಪೆರೋಲ್ ರಜೆಯನ್ನು ಎಷ್ಟರ ಮಟ್ಟಿಗೆ ಉಪಯೋಗಿಸಿಕೊಳ್ಳುತ್ತಿದ್ದಾರೆ ಎಂಬುದನ್ನು ತಿಳಿಯಲು ಸಹಾಯಕವಾಗಿದೆ.

ಸಂಶೋಧನಾ ಸಮಸ್ಯೆಯ ಹೇಳಿಕೆ

ಪ್ರಸ್ತುತ ಅಧ್ಯಯನ ವಿಷಯವು ಪ್ರಮುಖವಾಗಿ ಮಹಿಳಾ ಅಪರಾಧಿಗಳ ಕಾನೂನಾತ್ಮಕ ಸೌಲಭ್ಯಗಳು (ವಿಶೇಷವಾಗಿ ಶಿವಮೊಗ್ಗ ಕೇಂದ್ರ ಕಾರಾಗೃಹಕ್ಕೆ ಸಂಬಂಧಿಸಿದಂತೆ) ಎಂಬ ಶೀರ್ಷಿಕೆಯಡಿಯಲ್ಲಿ ಶಿವಮೊಗ್ಗ ಕೇಂದ್ರ ಕಾರಾಗೃಹದಲ್ಲಿರುವ ಮಹಿಳಾ ಅಪರಾಧಿಗಳಲ್ಲಿ ಕಾನೂನಾತ್ಮಕ ಸೌಲಭ್ಯಗಳ ಅರಿವು



ಮತ್ತು ಕಾನೂನಾತ್ಮಕ ಸೌಲಭ್ಯಗಳ ಬಳಕೆ ಎಷ್ಟರ ಮಟ್ಟಿಗೆ ಪರಿಣಾಮಕಾರಿಯಾಗಿದೆ ಎಂಬುದನ್ನು ಕುರಿತು ಸಮಾಜಶಾಸ್ತ್ರೀಯ ದೃಷ್ಟಿಕೋನದಿಂದ ಅಧ್ಯಯನ ಮಾಡಲಾಗಿದೆ.

ಸಂಶೋಧನಾ ಉದ್ದೇಶಗಳು

1. ಮಹಿಳಾ ಅಪರಾಧಿಗಳನ್ನು ಅವರು ಕುಟುಂಬಸ್ಥರು, ಬಂಧು-ಬಾಂಧವರು ಭೇಟಿ ಮಾಡುವ ವಿವರದ ಬಗ್ಗೆ ಅಧ್ಯಯನ ಮಾಡುವುದು.
2. ಮಹಿಳಾ ಅಪರಾಧಿಗಳ ಪರವಾಗಿ ವಾದ ಮಂಡನೆ ಮಾಡಲು ವಕೀಲರ ನೇಮಕಾತಿಯ ಬಗ್ಗೆ ಅಭ್ಯಸಿಸುವುದು.
3. ಮಹಿಳಾ ಅಪರಾಧಿಗಳು ಪೆರೋಲ್ ರಜೆಯನ್ನು ಎಷ್ಟರ ಮಟ್ಟಿಗೆ ಬಳಸಿಕೊಳ್ಳುತ್ತಿದ್ದಾರೆ ಎಂಬುದನ್ನು ತಿಳಿಯುವುದು.

ಅಧ್ಯಯನದ ಜನಸಂಖ್ಯೆ ಮತ್ತು ಮಾದರಿ

ಪ್ರಸ್ತುತ ಸಂಶೋಧನೆಗಾಗಿ ಮಹಿಳಾ ಅಪರಾಧಿಗಳ ಕಾನೂನಾತ್ಮಕ ಸೌಲಭ್ಯಗಳು (ವಿಶೇಷವಾಗಿ ಶಿವಮೊಗ್ಗ ಕೇಂದ್ರ ಕಾರಾಗೃಹಕ್ಕೆ ಸಂಬಂಧಿಸಿದಂತೆ) ಎಂಬ ವಿಷಯವನ್ನು ಆಯ್ಕೆ ಮಾಡಿಕೊಂಡಿದ್ದು, ಶಿವಮೊಗ್ಗ ಕೇಂದ್ರ ಕಾರಾಗೃಹದಲ್ಲಿ ಒಟ್ಟು 63 ಮಹಿಳಾ ಬಂಧಿಗಳಿದ್ದು, ಅವರಲ್ಲಿ ಸಜಾ ಬಂಧಿಗಳಾದ 33 ಮಹಿಳೆಯರನ್ನು ಸರಳ ಯಾದ್ಯಚ್ಚಿಕ ಮಾದರಿಯ ಮೂಲಕ ಆಯ್ಕೆ ಮಾಡಿಕೊಳ್ಳಲಾಗಿದೆ.

ಸಂಶೋಧನಾ ವಿಧಾನ ಮತ್ತು ತಂತ್ರಗಳು

ಮಹಿಳಾ ಅಪರಾಧಿಗಳ ಕಾನೂನಾತ್ಮಕ ಸೌಲಭ್ಯಗಳು (ವಿಶೇಷವಾಗಿ ಶಿವಮೊಗ್ಗ ಕೇಂದ್ರ ಕಾರಾಗೃಹಕ್ಕೆ ಸಂಬಂಧಿಸಿದಂತೆ) ಎಂಬ ಸಂಶೋಧನೆಗೆ ಸಂಬಂಧಿಸಿದಂತೆ ವಿವಿಧ ಮೂಲಗಳಿಂದ ಮಾಹಿತಿ ಸಂಗ್ರಹಣೆ ಮಾಡಲಾಗಿದ್ದು, ಮಾಹಿತಿಯನ್ನು ಸಂಗ್ರಹಿಸಲು ಸಂದರ್ಶನ ಅನುಸೂಚಿಯನ್ನು ರಚಿಸಿಕೊಂಡು ಅದನ್ನು ಪೂರ್ವ ಪರೀಕ್ಷೆಗೆ ಒಳಪಡಿಸಿದ ನಂತರ ಬಂದ ತಿದ್ದುಪಡಿಗಳನ್ನು ಸರಿಪಡಿಸಿದ ನಂತರ ಅಂತಿಮವಾಗಿ ರಚಿಸಿದ ಸಂದರ್ಶನ ಅನುಸೂಚಿಯನ್ನು ಆಯ್ಕೆಗೊಂಡ ಮಾಹಿತಿದಾರರಿಗೆ ಅಳವಡಿಸಿ

ಪ್ರಾಥಮಿಕ ಮಾಹಿತಿಯನ್ನು ಸಂಗ್ರಹಿಸಲಾಗಿದೆ.

- ಪ್ರಾಥಮಿಕ ಆಕರಗಳು : ಸಹಭಾಗಿ ಅವಲೋಕನವನ್ನು ಮಾಹಿತಿ ಸಂಗ್ರಹಣೆಗೆ ಬಳಸಿಕೊಳ್ಳಲಾಗಿದೆ. ಜೊತೆಗೆ ಅವರು ನೀಡಿರುವ ಮಾಹಿತಿಯನ್ನು ಟಿಪ್ಪಣಿ ಮಾಡಿಕೊಳ್ಳಲಾಗಿದೆ.
- ಅನುಷಾಂಗಿಕ ಆಕರಗಳು : ಅನುಷಾಂಗಿಕ ಮಾಹಿತಿ ಮೂಲಗಳಾದ ಪತ್ರಿಕೆಗಳು, ಕಡತಗಳು, ಕಛೇರಿ ದಾಖಲಾತಿಗಳು, ಇಲಾಖೆಯ ವಿಷಯ ಪರಿಣಿತರೊಂದಿಗೆ ಚರ್ಚಿಸಿ ಅಧ್ಯಯನಕ್ಕೆ ಸಂಬಂಧಿಸಿದ ಮಾಹಿತಿಯನ್ನು ಸಂಗ್ರಹಿಸಲಾಗಿದೆ.

ಮಾಹಿತಿ ವಿಶ್ಲೇಷಣೆ

ಸಂಶೋಧನಾ ವಿಧಾನದ ಎಲ್ಲಾ ಮೂಲಗಳಿಂದ ಸಂಗ್ರಹಿಸಿದ ಮಾಹಿತಿಯನ್ನು ಸೂಕ್ತ ಸಂಖ್ಯಾಶಾಸ್ತ್ರೀಯ ಚೌಕಟ್ಟಿನಲ್ಲಿ ವಿಶ್ಲೇಷಿಸುವ ಮೂಲಕ ಸಮಾಜಶಾಸ್ತ್ರೀಯ ವಿಶ್ಲೇಷಣೆಗೆ ಒಳಪಡಿಸಲಾಗಿದೆ.



ಜೈಲು ಬಂಧಿಗಳಿಗೆ ತಮ್ಮ ಬಂಧು-ಬಾಂಧವರನ್ನು ಭೇಟಿ ಮಾಡಲು ಅವಕಾಶವಿದೆಯೇ? ಹೌದು ಖಂಡಿತವಾಗಿಯೂ ಇದೆ. ಆದರೆ ಅದಕ್ಕೆ ಅವಕಾಶ ಕಲ್ಪಿಸಿಕೊಡುವ ಅಥವಾ ನಿರಾಕರಿಸುವ ವಿವೇಚನಾಧಿಕಾರ ಜೈಲು ಅಧೀಕ್ಷಕರಿಗೆ ಇರುತ್ತದೆ. ಅವರು ಗೊತ್ತುಪಡಿಸಿದ ಸಮಯ, ಸ್ಥಳದಲ್ಲಿ ತಮ್ಮ ತಂದೆ-ತಾಯಿ, ಅಣ್ಣ-ತಮ್ಮ, ಗಂಡ-ಮಕ್ಕಳು ಹಾಗೂ ಸ್ನೇಹಿತರನ್ನು ಭೇಟಿ ಮಾಡಿ ಚರ್ಚಿಸಬಹುದು. ಅವರು ಚರ್ಚಿಸುವ ವಿಷಯಗಳು ಕಾರಾಗೃಹ ಆಡಳಿತಕ್ಕೆ ಸಂಬಂಧಿಸಿರಬಾರದು. ಅದರ ಬದಲು ಖಾಸಗಿ ಅಥವಾ ಕೌಟುಂಬಿಕ ವಿಚಾರಗಳಿಗೆ ಮಾತ್ರ ಸೀಮಿತವಾಗಿರಬೇಕು. ಆದುದರಿಂದ ಅವರ ಸಂವಾದ ಜೈಲು ಅಧಿಕಾರಿಗಳ ಸಮ್ಮುಖದಲ್ಲಿಯೇ ಸಾಮಾನ್ಯವಾಗಿ ನಡೆಯುತ್ತದೆ. ಅವರುಗಳ ಮಾತುಕತೆಯ ಜಾಡು, ವಿಷಯಾಂತರವಾದಾಗ ಅಥವಾ ಬೇರೆ ಅನಪೇಕ್ಷಿತ ವಿಚಾರದಡೆಗೆ ಸಾಗುವ ಸೂಚನೆ ದೊರಕಿದಾಗ ಅವರ ಮುಖಾಮುಖಿ ಭೇಟಿಯನ್ನು ಆ ತಕ್ಷಣವೇ ನಿಲ್ಲಿಸಬಹುದು. ಆದರೆ ಅಂತಹ ನಿಲುಗಡೆಗೆ ಕಾರಣವಾದ ಅಂಶಗಳನ್ನು ಜೈಲಿನಲ್ಲಿರುವ ಹಿರಿಯ ಅಧಿಕಾರಿಗಳಿಗೆ ಆದೇಶ ಕೋರಿ ವಿವರಿಸಬೇಕು.

ಕೈದಿಗಳನ್ನು ಕುಟುಂಬದವರು ಭೇಟಿ ಮಾಡಲು ನೀಡಿರುವ ಕಾಲಾವಕಾಶ
ಸಜಾ ಕೈದಿಗಳು 15 ದಿನಕ್ಕೊಮ್ಮೆ
ವಿಚಾರಣಾಧೀನ ಕೈದಿಗಳು 07 ದಿನಕ್ಕೊಮ್ಮೆ

ಮಹಿಳಾ ಅಪರಾಧಿಗಳನ್ನು ಅವರ ಬಂಧು-ಬಾಂಧವರು ಭೇಟಿ ಮಾಡಲು ಬರುವ ಅವಧಿ

ಅವಧಿ ಆವೃತ್ತಿ	ಶೇಕಡವಾರು	
15 ದಿನಕ್ಕೊಮ್ಮೆ	05	15.15
ತಿಂಗಳಿಗೊಮ್ಮೆ	02	6.06
3 ತಿಂಗಳಿಗೊಮ್ಮೆ	10	30.30
6 ತಿಂಗಳಿಗೊಮ್ಮೆ	11	33.33
ವರ್ಷಕ್ಕೊಮ್ಮೆ	05	15.15
ಒಟ್ಟು 33	100.00	

ಈ ಮೇಲಿನ ಕೋಷ್ಟಕದಲ್ಲಿ ಶೇಕಡ 15.15ರಷ್ಟು ಕುಟುಂಬಸ್ಥರು ಮತ್ತು ಬಂಧು-ಬಾಂಧವರು ಅಪರಾಧಿಯಾಗಿರುವ ತಮ್ಮ ಕುಟುಂಬದ ಸದಸ್ಯರನ್ನು ಭೇಟಿ ಮಾಡಲು 15 ದಿನಕ್ಕೊಮ್ಮೆ, ಶೇಕಡ 6.06ರಷ್ಟು ಮಹಿಳಾ ಅಪರಾಧಿಗಳು ಕುಟುಂಬಸ್ಥರು ಮತ್ತು ಬಂಧು-ಬಾಂಧವರು ತಿಂಗಳಿಗೊಮ್ಮೆ ಎಂದು, ಶೇಕಡ 30.3ರಷ್ಟು ಮಹಿಳಾ ಅಪರಾಧಿಗಳು ಕುಟುಂಬಸ್ಥರು ಮತ್ತು ಬಂಧು-ಬಾಂಧವರು 3 ತಿಂಗಳಿಗೊಮ್ಮೆ ಎಂದು, ಶೇಕಡ 33.33ರಷ್ಟು ಮಹಿಳಾ ಅಪರಾಧಿಗಳು ಕುಟುಂಬಸ್ಥರು ಮತ್ತು ಬಂಧು-ಬಾಂಧವರು 6 ತಿಂಗಳಿಗೊಮ್ಮೆ ಎಂದು ಮತ್ತು ಶೇಕಡ 15.15ರಷ್ಟು ಮಹಿಳಾ ಅಪರಾಧಿಗಳು ಕುಟುಂಬಸ್ಥರು ಮತ್ತು ಬಂಧು-ಬಾಂಧವರು ವರ್ಷಕ್ಕೊಮ್ಮೆ ಭೇಟಿ ಮಾಡಿ ಅವರ ಯೋಗಕ್ಷೇಮವನ್ನು ವಿಚಾರಿಸುತ್ತಾರೆ ಎಂದು ಪ್ರತಿವರ್ತಿಗಳು ಮಾಹಿತಿಯನ್ನು ನೀಡಿದ್ದಾರೆ. ಒಟ್ಟಾರೆಯಾಗಿ ಈ ಕೋಷ್ಟಕದಲ್ಲಿ ವ್ಯಕ್ತವಾದ ಅಂಶವೇನೆಂದರೆ, ಕಾರಾಗೃಹ ಇಲಾಖೆಯು ಸಜಾ ಕೈದಿಗಳನ್ನು ಕುಟುಂಬಸ್ಥರು ಮತ್ತು ಬಂಧು-ಬಾಂಧವರು 15 ದಿನಕ್ಕೊಮ್ಮೆ ಭೇಟಿ ಮಾಡಲು ಅವಕಾಶ ಕಲ್ಪಿಸಿಕೊಟ್ಟರೂ ಸಹ ಅದನ್ನು ಹೆಚ್ಚಿನ ಪ್ರಮಾಣದಲ್ಲಿ ಅಪರಾಧಿಯಾಗಿರುವ ಮಹಿಳೆಯರ ಕುಟುಂಬಸ್ಥರು ಮತ್ತು ಬಂಧು-ಬಾಂಧವರು ಬಳಸಿಕೊಳ್ಳುತ್ತಿಲ್ಲ. ಏಕೆಂದರೆ ಕುಟುಂಬಸ್ಥರು ಮತ್ತು ಬಂಧು-ಬಾಂಧವರು ಅಪರಾಧಿಯಾಗಿರುವ



ಕುಟುಂಬದ ಸದಸ್ಯರ ಮೇಲೆ ಆತ್ಮವಿಶ್ವಾಸವನ್ನು ಮತ್ತು ಪ್ರೀತಿ-ವಾತ್ಸಲ್ಯವನ್ನು ಹೊಂದಿದ್ದರೂ ಕೂಡ ಕುಟುಂಬ ಮತ್ತು ಕುಟುಂಬದ ಸದಸ್ಯರ ಮೇಲೆ ಬಾಹ್ಯ ಕುಟುಂಬದ ಪರಿಣಾಮಗಳು ಒತ್ತಡ ಉಂಟುಮಾಡುವ ಕಾರಣದಿಂದ ಮತ್ತು ಆರ್ಥಿಕ ಪರಿಸ್ಥಿತಿ ಉತ್ತಮವಾಗಿಲ್ಲದ ಕಾರಣ ಹಾಗೂ ಕೌಟುಂಬಿಕ ನಿರ್ವಹಣೆ ಚಟುವಟಿಕೆಯಲ್ಲಿ ಕಾರ್ಯನಿರತರಾಗಿ ಇರುವುದರಿಂದ ಕಾಲಕಾಲಕ್ಕೆ ಅಪರಾಧಿಯ ಯೋಗಕ್ಷೇಮವನ್ನು ವಿಚಾರಿಸುವಲ್ಲಿ ವಿಫಲರಾಗಿದ್ದಾರೆ ಎಂಬುದು ಪ್ರಸ್ತುತ ಸಂಶೋಧನೆಯಿಂದ ಕಂಡುಬಂದ ಅಂಶವಾಗಿದೆ.

ಮಹಿಳಾ ಅಪರಾಧಿಗಳ ಪರ ವಾದ ಮಂಡಿಸಲು ವಕೀಲರನ್ನು ನೇಮಕ ಮಾಡಿಕೊಟ್ಟವರ ವಿವರ

ವಕೀಲರ ನೇಮಕ	ಆವೃತ್ತಿ	ಶೇಕಡವಾರು	
ಕುಟುಂಬಸ್ಥರು	20	60.60	
ಸ್ನೇಹಿತರು	02	6.06	
ಕೃತ್ಯಗಳಲ್ಲಿ ಭಾಗಿಯಾದವರು	08	24.24	
ಸರ್ಕಾರ	03	9.09	
ಒಟ್ಟು	33	100.00	

ಈ ಮೇಲಿನ ಕೋಷ್ಟಕದಲ್ಲಿ ಶೇಕಡ 60.60ರಷ್ಟು ಅಪರಾಧಿಗಳ ಕುಟುಂಬಸ್ಥರು ವಕೀಲರನ್ನು ನೇಮಿಸಿದರೆ, ಶೇಕಡ 6.06ರಷ್ಟು ಅಪರಾಧಿಯಾಗಿರುವ ಮಹಿಳೆಯರ ಸ್ನೇಹಿತರು ಹಾಗೂ ಶೇಕಡ 24.24ರಷ್ಟು ಕೃತ್ಯಗಳಲ್ಲಿ ಭಾಗಿಯಾದವರು ಮತ್ತು ಶೇಕಡ 9.09ರಷ್ಟು ಅಪರಾಧಿಯಾಗಿರುವ ಮಹಿಳೆಯರ ಪರ ಸರ್ಕಾರ ವಕೀಲರನ್ನು ನೇಮಕ ಮಾಡಿಕೊಟ್ಟಿದೆ ಎಂದು ಮಾಹಿತಿ ನೀಡಿದ್ದಾರೆ. ಈ ಕೋಷ್ಟಕದ ವಾಸ್ತವ ಅಂಶದ ಕಡೆ ಗಮನಹರಿಸಿದಾಗ ಕಂಡುಬಂದ ಅಂಶವೇನೆಂದರೆ ಕಾನೂನು ಬಾಹಿರ ಚಟುವಟಿಕೆಗಳಲ್ಲಿ ತೊಡಗಿ ಜೈಲು ಪಾಲಾಗಿರುವ ಮಹಿಳೆಯರಿಗೆ ತನ್ನ ಪತಿಯ ಸಂಬಂಧಿಕರಿಂದ ವಕೀಲರನ್ನು ನೇಮಕ ಮಾಡಿರುವುದು ಬಹಳ ವಿರಳ. ಆದರೆ ಆಕೆಯ ರಕ್ತಸಂಬಂಧಿಕರು ತಮ್ಮ ಪರ ವಾದ ಮಂಡಿಸಲು ವಕೀಲರನ್ನು ನೇಮಕ ಮಾಡಿದ್ದಾರೆ ಎಂಬ ಅಂಶವು ವ್ಯಕ್ತವಾಗಿದೆ.

ಪೆರೋಲ್‌ನ ಪರಿಕಲ್ಪನೆ

ನ್ಯಾಯಾಲಯ ಶಿಕ್ಷೆಯನ್ನು ನೀಡಿದ ನಂತರ ಕಾರಾಗೃಹದಲ್ಲಿ ಶಿಕ್ಷೆಯನ್ನು ಅನುಭವಿಸುತ್ತಿರುವ ಕೈದಿ ತಾನು ಸೆರೆಯಿಂದ ತಪ್ಪಿಸಿಕೊಳ್ಳುವುದಿಲ್ಲವೆಂದು ಮತ್ತು ತನಗೆ ಕೆಲವು ಕಾಲ ಸ್ವಾತಂತ್ರ್ಯ ಕೊಟ್ಟಲ್ಲಿ ತಾನು ಮರಳಿ ಕಾರಾಗೃಹಕ್ಕೆ ಬರುವೆನೆಂದು ಮಾಡುವ ಪ್ರಮಾಣಕ್ಕೆ ಪೆರೋಲ್ ಎಂದು ಕರೆಯಲಾಗಿದೆ.

ಪೆರೋಲ್ ರಜೆ ಪಡೆದಿದ್ದೀರಾ?

ಪ್ರತಿಕ್ರಿಯೆ	ಆವೃತ್ತಿ	ಶೇಕಡವಾರು
ಹೌದು	03	9.09
ಇಲ್ಲ	30	90.90
ಒಟ್ಟು	33	100.00

ಈ ಮೇಲಿನ ಕೋಷ್ಟಕದಲ್ಲಿ ಶೇಕಡ 9.09ರಷ್ಟು ಮಹಿಳಾ ಅಪರಾಧಿಗಳು ಪೆರೋಲ್ ರಜೆ ಪಡೆಯಲು ಮುಂದಾಗಿದ್ದಾರೆ. ಆದರೆ ಶೇಕಡ 90.90ರಷ್ಟು ಮಹಿಳಾ ಅಪರಾಧಿಗಳು ಪೆರೋಲ್ ರಜೆ ಪಡೆಯಲು ಆಸಕ್ತಿ ತೋರುತ್ತಿಲ್ಲ ಎಂಬುದಾಗಿ ಪ್ರತಿವರ್ತಿಗಳು ಮಾಹಿತಿಯನ್ನು ನೀಡಿರುವುದು ವ್ಯಕ್ತವಾಗಿದೆ. ಇದನ್ನು



ಗಮನಿಸಿದಾಗ ಕಂಡುಬಂದ ಫಲಿತವೆಂದರೆ ಪೆರೋಲ್ ರಜೆ ಪಡೆದು ಹೊರಗೆ ಹೋಗಿ ಕುಟುಂಬಸ್ಥರ ಜೊತೆ ಕಳೆದ ದಿನಗಳನ್ನು ಜೈಲಿಗೆ ಹಿಂತಿರುಗಿದ ಮೇಲೆ ಆ ದಿನಗಳನ್ನು ಪುನಃ ಜೈಲಿನಲ್ಲಿ ಕಾಲ ಕಳೆಯಬೇಕಾಗುತ್ತದೆ. ಜೊತೆಗೆ ಪೆರೋಲ್ ರಜೆ ಪಡೆದು ಕುಟುಂಬಕ್ಕೆ ತೆರಳಿದಾಗ ಕುಟುಂಬಸ್ಥರ ಜೊತೆ ಆತ್ಮೀಯತೆ, ಅನ್ಯೂನ್ಯತೆ, ಪ್ರೀತಿ ವಾತ್ಸಲ್ಯ ಹೆಚ್ಚಾಗಿ ಪೆರೋಲ್ ರಜೆ ಮುಗಿದ ನಂತರ ಜೈಲಿಗೆ ಹಿಂತಿರುಗುವಾಗ ಅವರನ್ನು ಬಿಟ್ಟು ಬರಲು ಆಗದೇ ಮಾನಸಿಕವಾಗಿ ಹಿಂಸೆಗೆ ಒಳಗಾಗುತ್ತಾರೆ ಎಂಬುದು ಸಂಶೋಧನೆಯಿಂದ ಕಂಡುಬಂದ ಅಂಶವಾಗಿದೆ.

ಪೆರೋಲ್ ರಜೆ ಪಡೆಯಲು ಮುಂದಾಗಿರುವ ಕಾರಣ

ಕಾರಣ ಆವೃತ್ತಿ (ಟಿ=3) ಶೇಕಡವಾರು

ಕುಟುಂಬಸ್ಥರ ವಿವಾಹ - -

ವ್ಯವಸಾಯ - -

ಮನೆ ರಿಪೇರಿ 01 3.03

ಪೋಷಕರ ಅನಾರೋಗ್ಯ 02 6.06

ಈ ಕೋಷ್ಟಕದಲ್ಲಿ ಶೇಕಡ 3.03ರಷ್ಟು ಮಹಿಳಾ ಅಪರಾಧಿಗಳು ಮನೆ ರಿಪೇರಿ ಎಂದು ಕಾರಣ ನೀಡಿ ಪೆರೋಲ್ ರಜೆ ಪಡೆದಿದ್ದಾರೆ ಹಾಗೂ ಶೇಕಡ 6.06ರಷ್ಟು ಮಹಿಳಾ ಅಪರಾಧಿಗಳು ಪೋಷಕರ ಅನಾರೋಗ್ಯ ಎಂದು ಕಾರಣ ನೀಡಿ ಪೆರೋಲ್ ರಜೆ ಪಡೆಯಲು ಮುಂದಾಗಿದ್ದಾರೆ ಎಂಬುದು ತಿಳಿದುಬಂದಿದೆ. ಒಟ್ಟಾರೆಯಾಗಿ ಹೇಳುವುದಾದರೆ, ಅಪರಾಧಿಯಾಗಿರುವ ಮಹಿಳೆಯರಿಗೆ ಹಬ್ಬ-ಹರಿದಿನ ಕಾರ್ಯಗಳಲ್ಲಿ ಭಾಗವಹಿಸುವುದಕ್ಕಿಂತ ಮುಖ್ಯವಾಗಿ ಪೋಷಕರ ಆರೋಗ್ಯದ ಬಗ್ಗೆ ಕಾಳಜಿ ಹೊಂದಿರುವುದನ್ನು ತಿಳಿದುಕೊಳ್ಳಬಹುದು.

ಸಂಶೋಧನೆಯಿಂದ ಹೊರಬಂದ ಫಲಿತಾಂಶಗಳು

- ಅಪರಾಧಿಯ ಕುಟುಂಬಸ್ಥರು ಅಪರಾಧಿಯನ್ನು ಭೇಟಿ ಮಾಡಲು ಕಾರಾಗೃಹವು ನೀಡಿರುವ ದಿನಗಳಲ್ಲಿ ಬರುವುದು ವಿರಳವಾಗಿದೆ. ಇದಕ್ಕೆ ಕಾರಣ ಕುಟುಂಬ ಮತ್ತು ಕುಟುಂಬದ ಸದಸ್ಯರ ಮೇಲೆ ಬಾಹ್ಯ ಕುಟುಂಬಗಳ ಒತ್ತಡ, ಕುಟುಂಬದ ಆರ್ಥಿಕ ಪರಿಸ್ಥಿತಿ ಮತ್ತು ಕೌಟುಂಬಿಕ ನಿರ್ವಹಣೆಯ ಚಟುವಟಿಕೆಯಲ್ಲಿ ಕಾರ್ಯನಿರತರಾಗಿದ್ದಾರೆ.
- ಮಹಿಳೆಯರು ಅತಿ ಹೆಚ್ಚಿನ ಸಂಖ್ಯೆಯಲ್ಲಿ ಪತಿಯ ಕೊಲೆಯ ಆಪಾದನೆಯ ಮೇಲೆ ಜೈಲು ಪಾಲಾಗಿರುವುದರಿಂದ ಅವರ ಪತಿಯ ಕುಟುಂಬಸ್ಥರು ಕಾನೂನು ನೆರವು ನೀಡಲು ಮುಂದಾಗುತ್ತಿಲ್ಲ. ಆದರೆ ಮಹಿಳೆಯ ತಂದೆ-ತಾಯಿ, ಅಣ್ಣ-ತಮ್ಮಂದಿರು ಅವರ ನೆರವಿಗೆ ಧಾವಿಸುತ್ತಿದ್ದಾರೆ. ಪತಿಯ ಕೊಲೆಯ ಆಪಾದನೆಯ ಬಿಟ್ಟು ಬೇರೆ ಪ್ರಕರಣದಲ್ಲಿ ಸಿಲುಕಿದ್ದರೂ ಸಹ ಕೆಲವು ಕುಟುಂಬಗಳಲ್ಲಿ ಪತಿ-ಪತ್ನಿಯ ನೆರವಿಗೆ ಧಾವಿಸುತ್ತಿಲ್ಲ. ಇದನ್ನು ಗಮನಿಸಿದರೆ ರಕ್ತ ಸಂಬಂಧಿಕರು ಕುಟುಂಬಸ್ಥರು ಏನೇ ತಪ್ಪು ಮಾಡಿ ಶಿಕ್ಷೆಗೆ ಒಳಗಾಗಿದ್ದರೂ ಸಹ ಕುಟುಂಬದ ಸದಸ್ಯರನ್ನು ಬಿಟ್ಟುಕೊಡಲು ಮುಂದಾಗುವುದಿಲ್ಲ ಎಂದು ತಿಳಿದುಬಂದಿದೆ.
- ಪೆರೋಲ್ ರಜೆಯ ಮೇಲೆ ಧಾವಿಸಿದರೆ ಕುಟುಂಬಸ್ಥರ ಮೇಲೆ ಆತ್ಮೀಯತೆ ಅನ್ಯೂನ್ಯತೆ ಹೆಚ್ಚಾಗಿ ಪೆರೋಲ್ ರಜೆ ಮುಗಿದ ಮೇಲೆ ಮತ್ತೊಮ್ಮೆ ಜೈಲಿಗೆ ಹಿಂತಿರುಗುವ ಸಮಯದಲ್ಲಿ ಮಾನಸಿಕ ಹಿಂಸೆಗೆ ಒಳಗಾಗುತ್ತಾರೆ.



- ಪೆರೋಲ್ ರಜೆಯ ಮೇಲೆ ಹೊರಗೆ ಇದ್ದ ಸಮಯವನ್ನು ಪೆರೋಲ್ ರಜೆಯಿಂದ ಹಿಂತಿರುಗಿದ ಮೇಲೆ ಆ ಸಮಯವನ್ನು ಜೈಲಿನಲ್ಲಿ ಕಳೆಯಬೇಕಾಗುತ್ತದೆ. ಆದ್ದರಿಂದ ಪೆರೋಲ್ ರಜೆಗೆ ಮುಂದಾಗುತ್ತಿಲ್ಲ.
- ಮಹಿಳೆಯರು ಕುಟುಂಬದಲ್ಲಿ ಸಮಸ್ಯೆಗಳು ಉಂಟಾಗುವ ಸಂದರ್ಭದಲ್ಲಿ ಮಾತ್ರ ಪೆರೋಲ್ ರಜೆಗೆ ಮುಂದಾಗುತ್ತಿದ್ದಾರೆ ಹೊರತು ಸಂತೋಷದಿಂದ ಕುಟುಂಬಸ್ಥರ ಜೊತೆ ಸೇರಲು ರಜೆಯನ್ನು ಪಡೆಯಲು ಮುಂದಾಗುತ್ತಿಲ್ಲ.

ಸಲಹೆಗಳು

- ಪೆರೋಲ್ ರಜೆಯ ಮೇಲೆ ಹೊರ ಬಂದ ದಿನಗಳನ್ನು ಕೂಡ ಶಿಕ್ಷೆಯ ಅವಧಿಗೆ ಸೇರಿಸಬೇಕು.
- ಪ್ರತಿಯೊಬ್ಬರೂ ಪೆರೋಲ್ ರಜೆಯನ್ನು ಪಡೆಯಲೇಬೇಕೆಂದು ಸುತ್ತೋಲೆ ಹೊರಡಿಸಬೇಕು.
- ಅಪರಾಧಿಗಳ ಕುಟುಂಬಸ್ಥರ ಮೇಲೆ ಅಪರಾಧಿಗಳಿಗೆ ಪೂರಕವಾದ ವಿಚಾರದಲ್ಲಿ ಬಾಹ್ಯ ಕುಟುಂಬಗಳು ಒತ್ತಡ ಉಂಟುಮಾಡಿದರೆ ಅವರ ವಿರುದ್ಧ ಕಾನೂನು ಕ್ರಮ ಜರುಗಿಸಬೇಕು.
- ಅಪರಾಧಿಯಾಗಿರುವ ಮಹಿಳೆಯರನ್ನು ಭೇಟಿ ಮಾಡದೆ ಇರುವ ಕುಟುಂಬಸ್ಥರು ಮತ್ತು ಸಂಬಂಧಿಕರನ್ನು ಎನ್.ಜಿ.ಓ.ಸ್ ಗಳು ಅಥವಾ ಕಾರಾಗೃಹ ಅಧಿಕಾರಿಗಳು ಭೇಟಿ ಮಾಡಿ ಅಪರಾಧಿಯಾಗಿರುವ ಮಹಿಳೆಗೆ ತಮ್ಮ ತಪ್ಪಿನ ಬಗ್ಗೆ ಅರಿವಾಗಿದೆ ಎಂದು ತಿಳಿಸಿ ಅವರನ್ನು ಭೇಟಿ ಮಾಡಲು ಮನವೊಲಿಸುವುದು.

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ಗ್ರಾಮೀಣ ಪಂಚಾಯತ್ ರಾಜ್ ವ್ಯವಸ್ಥೆಯ ಹುಟ್ಟು ಹಾಗೂ ಬೆಳವಣಿಗೆಯಲ್ಲಿ ಆಯೋಗ(ಸಮಿತಿ)ಗಳ ಪಾತ್ರ

ಮಲ್ಲಿಕಾರ್ಜುನ ಮೊರಬದ (ಎಂ.ಎಸ್.ಡಬ್ಲ್ಯೂ.)

ಪಿಎಚ್.ಡಿ. ಸಂಶೋಧನಾರ್ಥಿ

ಬುಡಕಟ್ಟು ಅಧ್ಯಯನ ವಿಭಾಗ, ಕನ್ನಡ ವಿಶ್ವವಿದ್ಯಾಲಯ, ಹಂಪಿ

morabadmb@gmail.com (Mobile No: +91 9449738929)

ಪೀಠಿಕೆ

ಭಾರತ ಗ್ರಾಮಗಳಿಂದ ಕೂಡಿರುವ ದೇಶ. ಮಾನವನ ಹುಟ್ಟು ಮತ್ತು ವಿಕಾಸ ಗ್ರಾಮದಿಂದ ಆರಂಭವಾಗಿದೆ. ಮಾನವ ಕಾಡಿನಿಂದ ಹೊರಬಂದು ನದಿದಂಡೆಯ ಮೇಲೆ ಜೀವನ ಪ್ರಾರಂಭಿಸಿದ ನಂತರ ನೈಸರ್ಗಿಕ ಬದಲಾವಣೆಗಳಿಂದ ಅವನಲ್ಲೂ ವೈಚಾರಿಕತೆ ಬೆಳೆಯತೊಡಗಿತು. ಇದರಿಂದ ಆಹಾರಕ್ಕಾಗಿ ಮೊದಲಿಗೆ ಕಾಡನ್ನು ಅವಲಂಬಿಸಿದ್ದು ಮಾನವ, ಮರದಿಂದ ಬೀಜ ಬಿದ್ದು, ಅದು ಮೊಳೆತು ಗಿಡವಾಗಿ ಬೆಳೆದ ನಂತರ ಫಲ ನೀಡಲಾರಂಭಿಸಿದ್ದನ್ನು ನೋಡಿ, ತಾನು ಕೂಡಾ ಅದೇ ಫಲ ಪಡೆಯುವ ಉದ್ದೇಶದಿಂದ ಕೃಷಿಯನ್ನು ಆರಂಭಿಸಿ ಅಲೆಮಾರಿ ಜೀವನ ಬಿಟ್ಟು ಒಂದೆಡೆ ನೆಲೆ ನಿಂತು ಜೀವನ ಪ್ರಾರಂಭಿಸಿದನು. ಇದರಿಂದ ಅವನಿರುವ ಕಡೆಯೇ ಒಂದು ಕುಟುಂಬ, ಆ ಕುಟುಂಬವೇ ದೊಡ್ಡದಾಗಿ ಬೆಳೆದು ಒಂದು ಸಮಾಜವಾಯಿತು. ಆ ಸಮಾಜವೇ ಬೆಳೆದು ಗ್ರಾಮವಾಗಿ ಮಾರ್ಪಟ್ಟಿತ್ತು. ಅನಂತರ ಜನಸಂಖ್ಯೆ ಬೆಳೆದಂತೆಲ್ಲ ಸಮಾಜದ ಕಟ್ಟುಪಾಡುಗಳು, ಜನಜೀವನ ರೀತಿನೀತಿಗಳು ಹಾಗೂ ಹಲವಾರು ರೀತಿಯ ಇತರ ಕಸುಬುಗಳನ್ನು ಮಾನವ ಮೈಗೂಡಿಸಿಕೊಂಡನು. ಉದಾ: ಕುರಿಸಾಕುವಿಕೆ, ಮೀನುಸಾಕಣೆ ಹತ್ತಿಯಿಂದ ಬಟ್ಟೆ ತಯಾರಿಕೆ(ನೇಕಾರಿಕೆ), ವಾಸಮಾಡಲಿಕ್ಕೆ ಗುಡಿಸಲಿನ ನಿರ್ಮಾಣ, ಆಹಾರ ಬೆಳೆಗಳನ್ನು ಬೆಳೆಯುವುದು ಇತ್ಯಾದಿ. ಯಾವುದೇ ಒಂದು ಪಟ್ಟಣ, ನಗರ, ನಾಡು, ದೇಶ ಬೆಳೆಯಬೇಕಾದರೆ ಗ್ರಾಮಗಳೇ ಬೆನ್ನೆಲುಬು. ಆದ್ದರಿಂದ ಗ್ರಾಮಗಳು ಸ್ವಾಸ್ಥ್ಯದಿಂದ ಇದ್ದಾಗ ಮಾತ್ರ ಒಂದು ದೇಶ ಆರ್ಥಿಕವಾಗಿ, ಧಾರ್ಮಿಕವಾಗಿ, ಸಾಮಾಜಿಕವಾಗಿ, ಮತ್ತು ರಾಜಕೀಯವಾಗಿ ಸುಭದ್ರ ಹಾಗೂ ಸಮೃದ್ಧವಾಗಿ ಇರಲು ಸಾಧ್ಯ ಇದನ್ನು ಮನಗಂಡಿದ್ದ ಗಾಂಧೀಜಿಯವರು ಗ್ರಾಮಸ್ವರಾಜ್ಯದ ಕನಸು ಕಂಡರು. ಹಾಗೆಯೇ ಅದರ ರೂಪುರೇಷೆಗಳನ್ನು ರೂಪಿಸಿದರು. ಸುಮಾರು 7ಲಕ್ಷಕ್ಕೂ ಹೆಚ್ಚು ಹಳ್ಳಿಗಳಿರುವ ಭಾರತದಂತಹ ಬೃಹತ್ತಾದ ದೇಶದಲ್ಲಿ ವಿವಿಧ ರೀತಿಯ ಭಾಷೆ, ಜಾತಿ, ಧರ್ಮ, ಆಚಾರ-ವಿಚಾರ, ಸಂಸ್ಕೃತಿಗೆ ತಕ್ಕ ಹಾಗೆ ಸರ್ಕಾರಗಳು ತಮ್ಮ ಆಡಳಿತವನ್ನು ನಡೆಸಬೇಕು. ವೈದಿಕ ಕಾಲದಲ್ಲಿ ಹಾಗೂ ಕೌಟಿಲ್ಯನ ಅರ್ಥಶಾಸ್ತ್ರದಲ್ಲಿ ಗ್ರಾಮ ಸರ್ಕಾರಗಳ ಬಗ್ಗೆ ಮಾಹಿತಿ ನೀಡಲಾಗಿದೆ. ಒಂದೊಂದು ಹಳ್ಳಿಯನ್ನು ಗ್ರಾಮಗಳನ್ನಾಗಿ ಮಾಡಿಕೊಳ್ಳಲಾಗಿತ್ತು. ಪ್ರತಿಯೊಂದು ಗ್ರಾಮವನ್ನು ನೋಡಿಕೊಳ್ಳುವವರನ್ನು ಗ್ರಾಮೀಣಿ ಎಂದು ಕರೆಯಲಾಗುತ್ತಿತ್ತು. ಗ್ರಾಮಗಳ ಗುಂಪುಗಳನ್ನು ನೋಡಿಕೊಳ್ಳುತ್ತಿದ್ದವರನ್ನು ವಿಶ್ವಪತಿ ಎಂದು ಕರೆಯುತ್ತಿದ್ದರು ಬುಡಕಟ್ಟು ಜನಾಂಗವನ್ನು ನೋಡಿಕೊಳ್ಳುವವರಿಗೆ ಜನ ಎಂದು ಕರೆಯುತ್ತಿದ್ದರು. (ಕೋಥಾರಿ, ಜಿ.ಆರ್. ಪು.38)

ಚಂದ್ರಗುಪ್ತಮೌರ್ಯ, ಅಶೋಕ, ಅಕ್ಬರ್, ಶಿವಾಜಿ ಮತ್ತು ಶ್ರೀ ಕೃಷ್ಣದೇವರಾಯನ ಕಾಲದಲ್ಲಿಯೂ ಸ್ಥಳೀಯ ಸರ್ಕಾರಗಳ ಉಲ್ಲೇಖವಿದೆ. ಅಕ್ಬರನ ಕಾಲದಲ್ಲಿ ಜಮೀನ್ದಾರ್, ತಹಸೀಲ್ದಾರ್, ಶಿರಸ್ತೇದಾರ್ ಎಂಬ ಹೆಸರುಗಳನ್ನು ಕಂದಾಯ ಆಡಳಿತದಲ್ಲಿ ಬಳಕೆ ಮಾಡುತ್ತಿದ್ದರು. ಚಾಲುಕ್ಯರ ಕಾಲದಲ್ಲಿ



ಪ್ರತಿಗ್ರಾಮವು 'ಗ್ರಾಮಸಂಘ' ಎಂಬ ಆಡಳಿತ ವ್ಯವಸ್ಥೆಯನ್ನು ಹೊಂದಿತ್ತು. ಗ್ರಾಮದ ಸದಸ್ಯರನ್ನು ಕೌಟುಂಬಿಕ ಎಂದು ಮತ್ತು ಗ್ರಾಮದ ಮುಖ್ಯಸ್ಥನನ್ನು 'ಪಟ್ಟಾಕಿ' ಎನ್ನುತ್ತಿದ್ದರು. ರಾಜನನ್ನು 'ಶತಭಾಗತ್' ಎಂದು ಕರೆಯುತ್ತಿದ್ದರು. ವಂಶ ಪಾರಂಪರ್ಯವಾಗಿ ಗಣ್ಯ ಕುಟುಂಬದ ವ್ಯಕ್ತಿಗಳನ್ನು ಗ್ರಾಮೀಣ ನಾಯಕರನ್ನಾಗಿ ರಾಜರು ಔಪಚಾರಿಕವಾಗಿ ನೇಮಿಸುತ್ತಿದ್ದರು. ಈ ಭಾಗದಲ್ಲಿ ಗ್ರಾಮಡಳಿತಕ್ಕೂ ಮತ್ತು ರಾಜ್ಯಾಡಳಿತಕ್ಕೂ ನಿಕಟವಾದ ಸಂಬಂಧವಿತ್ತು. (ರಾಧ ಮೋಹನ ಚೆಬೋಲು ಮತ್ತು ಎಂ. ಸುರೇಶ ಬಾಬು. ಪು.8) ಮುಸ್ಲಿಮರ ಕಾಲದಲ್ಲಿ ಗ್ರಾಮ ಸರ್ಕಾರಗಳು ತಮ್ಮ ಅಸ್ತಿತ್ವವನ್ನು ಕಳೆದುಕೊಂಡವು.

ಬ್ರಿಟಿಷರ ಕಾಲದಲ್ಲಿ ಗ್ರಾಮ ಪಂಚಾಯಿತಿಗಳು ನಿರ್ಲಕ್ಷಿಸಲ್ಪಟ್ಟರೂ ಅನಂತರ ಗುರುತಿಸಲ್ಪಟ್ಟವು. ಗ್ರಾಮ ಪಂಚಾಯಿತಿಯ ಸ್ಥಳೀಯ ಆಡಳಿತ ವ್ಯವಸ್ಥೆಯನ್ನು ಹೊಗಳಿದರೂ, ಅವರ ಸ್ವಯಂ ಅಧಿಕಾರವನ್ನು ಮೊಟಕುಗೊಳಿಸಿದರು. ಎಲ್ಲ ಕಡೆಯೂ ಬ್ರಿಟಿಷರ ಆಳ್ವಿಕೆ ಸ್ಥಾಪಿತವಾಗಿ ಗ್ರಾಮಪಂಚಾಯಿತಿಗಳು ಮಹತ್ವ ಕಳೆದುಕೊಂಡವು. ಕೈಗಾರಿಕರಣ, ನಗರೀಕರಣ ಮತ್ತು ಪಾಶ್ಚಾತ್ಯೀಕರಣಗಳಿಂದ ಗ್ರಾಮಗಳ ಕೃಷಿ, ಕೈಗಾರಿಕೆ ಮತ್ತು ವ್ಯಾಪಾರಗಳು ನಶಿಸಲಾರಂಭಿಸಿದವು. ಗ್ರಾಮೀಣ ಸ್ವಯಂ-ಪರಿಪೂರ್ಣತೆ, ಸರಳತೆ, ಸಹಜತೆ ನಾಶಗೊಂಡವು. ಪ್ರಾಚೀನ ಭಾರತದ ಆಡಳಿತ ವ್ಯವಸ್ಥೆಯನ್ನು ಸ್ಥೂಲವಾಗಿ ಎರಡು ಭಾಗಗಳಾಗಿ ವಿಭಾಗ ಮಾಡಬಹುದು. ಒಂದು ರಾಜ್ಯಾಡಳಿತ ಮತ್ತೊಂದು ಗ್ರಾಮಗಳ ಆಡಳಿತ ಈ ವಿಭಜನೆಯು ಕೇವಲ ಆಡಳಿತದ ಅನುಕೂಲಕ್ಕಾಗಿ ಮಾಡಿಕೊಂಡಿರುವಂತಹದ್ದು. ಏಕೆಂದರೆ ಒಂದನ್ನು ಬಿಟ್ಟು ಮತ್ತೊಂದು ಇಲ್ಲ. ಒಂದರ ಸಹಕಾರದಿಂದ ಮತ್ತೊಂದು ನಡೆಯುತ್ತಿತ್ತು. ಗ್ರಾಮಗಳ ಮತ್ತು ನಗರಗಳ ಮೊತ್ತವೇ ಒಂದು ರಾಜ್ಯ. ಆಧುನಿಕತೆಯಲ್ಲಿ ಹೇಳುವುದಾದರೆ ಹಲವು ರಾಜ್ಯಗಳನ್ನು ಒಂದುಗೂಡಿಸಿ ರಾಷ್ಟ್ರ ಎನ್ನುತ್ತೇವೆ. ರಾಜ್ಯಕ್ಕೆ ರಾಜನೇ ಅಧಿಪತಿಯಾಗಿದ್ದ ಎಲ್ಲವೂ ಅವನ ಆಳ್ವಿಕೆಗೆ ಒಳಪಟ್ಟಿದ್ದಿತು. ರಾಜತ್ವದ ಆಡಳಿತದಲ್ಲಿ ಗ್ರಾಮಗಳ ಆಳ್ವಿಕೆಯನ್ನು ಪರಿಶೀಲಿಸಿದರೆ, ಪ್ರತಿಯೊಂದು ಗ್ರಾಮವು ಕೆಲವು ವಿಷಯಗಳಲ್ಲಿ ಆಡಳಿತ ಪ್ರತ್ಯೇಕ ಘಟಕವೆಂಬಂತೆ ನಡೆದುಕೊಳ್ಳುತ್ತಿತ್ತು. ಪ್ರತಿಯೊಂದು ಗ್ರಾಮದಲ್ಲಿ ಸಭಾ ಮತ್ತು ಸಮಿತಿಗಳಿದ್ದವು ಸಭಾ ಎಂದರೆ ಸಹದರ್ಮಿಗಳ ಸಜ್ಜನರ ಗುಂಪುಗಳಾಗಿದೆ. ಸಮಿತಿ ಎಂದರೆ ಒಂದೆಡೆ ಸೇರುವುದು ಎಂದರ್ಥ. ಸಭಾ ಮತ್ತು ಸಮಿತಿಗಳು ಪ್ರಮುಖ ಸಮಸ್ಯೆಗಳ ಬಗ್ಗೆ ಚರ್ಚೆಗಳನ್ನು ನಡೆಸುತ್ತಿದ್ದು ಅವುಗಳಿಗೆ ಸೂಕ್ತ ಪರಿಹಾರಗಳನ್ನು ಕಂಡುಕೊಳ್ಳುತ್ತಿದ್ದರು.

ಬ್ರಿಟಿಷ್ ಭಾರತದಲ್ಲಿ ಆಡಳಿತವನ್ನು ಲಂಡನ್ನಿನಲ್ಲಿದ್ದ ಸಂಸತ್ತಿನ ಮೂಲಕ ನೇರವಾಗಿ ನಡೆಸಲಾಗುತ್ತಿತ್ತು. ಬ್ರಿಟಿಷ್ ರಾಣಿಯ ಪ್ರತಿನಿಧಿಯಾಗಿ ಇಲ್ಲಿ ವೈಸರಾಯರು ಆಡಳಿತಾಧಿಕಾರಿಯಾಗಿದ್ದರು. ವೈಸರಾಯರ ಅಧಿಪತ್ಯದಲ್ಲಿ ಒಂದು ಲೆಜಿಸ್ಲೇಟಿವ್ ಕೌನ್ಸಿಲ್ ಅನ್ನು ಸ್ಥಾಪಿಸಲಾಯಿತು. ಈ ಕೌನ್ಸಿಲ್‌ಗೆ ಆರು ಮಂದಿ ಭಾರತೀಯರನ್ನು ನೇಮಕ ಮಾಡಿಕೊಂಡ ವೈಸರಾಯರವರು ಇಲ್ಲಿ ಆಡಳಿತ ನಡೆಸತೊಡಗಿದರು. 1883-84ರಲ್ಲಿ ಗ್ರಾಮೀಣ ಪ್ರದೇಶಗಳಲ್ಲಿ ರೂರಲ್ ಬೋರ್ಡ್‌ಗಳನ್ನು (ಗ್ರಾಮೀಣ ಮಂಡಳಿಗಳು) ಡಿಸ್ಟ್ರಿಕ್ಟ್ ಕೌನ್ಸಿಲ್‌ಗಳ ಹಳ್ಳಿಗಳಲ್ಲಿರುವ ಗೌಡ, ಶಾನುಭೋಗ, ಕುಲಕರ್ಣಿ ಮುಂತಾದ ಮೇಲ್ವಾರ್ತಿಯವರಿಂದ ಕೂಡಿರುತ್ತಿತ್ತು. ಗ್ರಾಮೀಣ ಪ್ರದೇಶಗಳಲ್ಲಿರುವ ಜಾತಿ ವ್ಯವಸ್ಥೆ ಪರಿಣಾಮವಾಗಿ ಹಿಂದುಳಿದ ಜಾತಿಗಳಿಗೆ ಇಲ್ಲಿ ಪ್ರವೇಶವಿರಲಿಲ್ಲ. ಕೆಲವು ಕಾಲಘಟ್ಟದಲ್ಲಿ ಅಂದರೆ ಬ್ರಿಟಿಷರ ಕಾಲದಲ್ಲಿಯೇ ಸ್ಥಳೀಯ ಸಂಸ್ಥೆಗಳ ರಚನೆಗೆ ಅವಕಾಶ ನೀಡಲಾಗಿತ್ತು. 1919ರಲ್ಲಿ ಹೊಸ ಕಾಯ್ದೆ (ಪ್ರಜೆಗಳ ಪ್ರತಿನಿಧಿತ್ವ ಕಾಯಿದೆ) ಜಾರಿಗೆ ಬಂದಿತು. ಜನ ಪ್ರತಿನಿಧಿಗಳು ಪಾಲೊಳ್ಳುವಿಕೆಗೆ ಸಂಬಂಧಿಸಿದಂತೆ ಗ್ರಾಮ ಪಂಚಾಯಿತಿಗಳ ಪುನರುಜ್ಜೀವನಕ್ಕೆ ಅವಕಾಶ,



ಅನಂತರ 1953ರಲ್ಲಿ ಮೈಸೂರು ಗ್ರಾಮ ಪಂಚಾಯಿತಿ ಮತ್ತು ಜಿಲ್ಲಾ ಬೋರ್ಡ್‌ಗಳ ಅಧಿನಿಯಮ ಜಾರಿಗೆ ಬಂದಿತು. ಎಸ್.ಕೆ.ಡೇ. ಅವರು 1952ರಲ್ಲಿ ಸಮುದಾಯ ವಿಕಾಸ ಯೋಜನೆ ಮೂಲಕ ಗ್ರಾಮೀಣ ಅಭಿವೃದ್ಧಿ ಕಾರ್ಯಕ್ರಮಕ್ಕೆ ಹೊಸ ತಿರುವು ನೀಡಿದರು.

ಸ್ವಾವಲಂಬನೆ ಗ್ರಾಮಗಳ ಚಿಂತನೆಯಲ್ಲಿ: ಗಾಂಧೀಜಿ

ಗ್ರಾಮ ಸ್ವರಾಜ್ಯವೆಂದರೆ, ಗ್ರಾಮಗಳು ಸಂಪೂರ್ಣವಾಗಿ ಸ್ವಾಯತ್ತತೆಯನ್ನು ಪಡೆದುಕೊಂಡು ತಮ್ಮ ಆಡಳಿತವನ್ನು ತಾವೇ ನಿರ್ವಹಿಸಿಕೊಂಡು ಹೋಗುವುದು ಗಾಂಧೀಜಿಯವರ ಪ್ರಕಾರ, ಗ್ರಾಮಸ್ವರಾಜ್ಯವೆಂದರೆ ಒಂದು ಪರಿಪೂರ್ಣ ಪ್ರಜಾರಾಜ್ಯ. ತನ್ನ ಜೀವನಾವಶ್ಯಕತೆಗಳಲ್ಲಿ ಅದು ಸ್ವತಂತ್ರ, ಸ್ವಾವಲಂಬನೆ ಅದರ ಆಧಾರ ಅಗತ್ಯವಾಗುವೆಡೆಗಳೆಲ್ಲಾ ಗ್ರಾಮ-ಗ್ರಾಮಗಳ ನಡುವೆ ಪರಸ್ಪರ ಅವಲಂಬನೆ ಇದ್ದೇ ಇರುತ್ತದೆ. ಆಹಾರಕ್ಕಾಗಿ ವ್ಯವಸಾಯ ಮಾಡುವುದು, ಬಟ್ಟೆಗಾಗಿ ಹತ್ತಿ ಬೆಳೆಯುವುದು ಪ್ರಥಮ ಲಕ್ಷ್ಯವಾಗಿರುತ್ತದೆ. ದನಕರುಗಳಿಗಾಗಿ ಹುಲ್ಲುಗಾವಲು, ಮಕ್ಕಳಿಗೆ ಆಟದ ಬಯಲು, ಮನರಂಜನೆಗಾಗಿ ಸ್ಥಳ, ಇವುಗಳಿಗಾಗಿ ಜಮೀನು ಮೀಸಲಾಗಿರಬೇಕು. ಅದರಲ್ಲಿ ಗಾಂಜಾ-ತಂಬಾಕು ಅಫೀಮು ನಿಷಿದ್ಧ. ಪ್ರತಿಹಳ್ಳಿಯಲ್ಲೂ ಸಭಾಂಗಣ, ಶಾಲೆ, ಶುದ್ಧ ನೀರಿನ ಪೂರೈಕೆ, ಮೂಲಶಿಕ್ಷಣ ಎಲ್ಲರಿಗೂ ಕಡ್ಡಾಯ. ಇಂತಹ ಗ್ರಾಮ ರಾಜ್ಯದ ಸ್ಥಾಪನೆ ನನ್ನ ಉದ್ದೇಶ ಎಂದು ಗಾಂಧೀಜಿಯವರು ಅಭಿಪ್ರಾಯ ಪಟ್ಟಿದ್ದಾರೆ ('ಸರ್ವೋದಯ' ಗಾಂಧೀ ಸ್ಮಾರಕನಿಧಿ ಪ್ರಕಾಶನ, ಕರ್ನಾಟಕ ಶಾಖೆ, 1960, ಪು.55-56).

ಗಾಂಧೀಜಿ ತಮ್ಮ 'ಯಂಗ್ ಇಂಡಿಯಾ' ನಿಯತಕಾಲಿಕದಲ್ಲಿ ಹೀಗೆ ಅಭಿಪ್ರಾಯಪಟ್ಟರು. ಇಡಿಯಾಗಿ ಗ್ರಾಮಗಳು ಹಾಗೂ ಇಡಿಯಾಗಿ ನಗರಗಳು ಸ್ವತಂತ್ರ ಘೋಷಣೆ ಮಾಡಿದ್ದಲ್ಲಿ ಅದು ಒಳಿತು. ಗಾಂಧೀಜಿ ಸಭೆಯ ವೇಳೆಯನ್ನು ತಮಟೆ ಬಾರಿಸಿ ಸಾರುವ ಮೂಲಕವೇ ಜಾಹೀರುಗೊಳಿಸಬೇಕೆಂದು ಸಲಹೆ ನೀಡಿದ್ದರು. ಸಭೆಯ ಕಾರ್ಯಕ್ರಮ ರಾಷ್ಟ್ರಧ್ವಜಾರೋಹಣದೊಂದಿಗೆ ಆರಂಭವಾಗಬೇಕು. ಆಚರಣೆ ಭಾಗವಾಗಿ ದಿನವಿಡೀ ನೂಲುವುದು, ಅಸ್ಪೃಶ್ಯರ ಸೇವೆ, ಹಿಂದೂ ಮುಸ್ಲಿಮರ ಪುನರಾಯ್ಕೆ, ಪಾನನಿಷೇಧ ಮುಂತಾದ ಕೆಲಸ ಕಾರ್ಯಗಳಲ್ಲಿ ಪಾಲ್ಗೊಳ್ಳುತ್ತೇನೆಂದು ಪ್ರತಿಜ್ಞೆ ಮಾಡಬೇಕೆಂದು ಹೇಳುತ್ತಿದ್ದರು. ಇದು ಅವರ ಸೇವಾಮನೋಭಾವನೆ ತೋರಿಸುತ್ತದೆ (ರಾಮಚಂದ್ರ ಗುಹ- ಕನ್ನಡಕ್ಕೆ ಜಿ.ಎನ್.ರಂಗನಾಥರಾವ್, ಪು.28).

ಗಾಂಧೀಜಿಯವರು ಅತ್ಯಂತ ಮಾನವೀಯ ಕಾಳಜಿಯನ್ನು ಹೊಂದಿದ್ದರು. ಇದಕ್ಕೆ ಪ್ರತಿಯಾಗಿ ಅವರು ಕಂಡುಕೊಂಡು ಪ್ರತಿಪಾದಿಸಿದ ವ್ಯವಸ್ಥೆ ಎಂದರೆ, ಗ್ರಾಮಸ್ವರಾಜ್ಯ ವಿಕೇಂದ್ರಿತ ಅರ್ಥವ್ಯವಸ್ಥೆಯ ಅರ್ಥಾತ್ ಖಾದಿತತ್ವ. ಗ್ರಾಮೀಣ ಭಾರತದ ಸರ್ವಾಂಗೀಣ ಉದ್ಧಾರಕ್ಕಾಗಿ ಗಾಂಧೀಜಿ ಪ್ರತಿಪಾದಿಸಿದ ಅರ್ಥ ವ್ಯವಸ್ಥೆಯ ಮುಖ್ಯಾಂಶಗಳನ್ನು ಹೀಗೆ ಸಂಗ್ರಹ ಮಾಡಬಹುದು. ಅದರಲ್ಲಿ ಪ್ರಮುಖವಾಗಿ ಯಂತ್ರೀಕೃತ ಭಾರಿ ಪ್ರಮಾಣದ ಅಥವಾ ಸಾಂಘಿಕ ಕೃಷಿಗೆ ಬದಲಾಗಿ, ಸಣ್ಣ ಪ್ರಮಾಣದ್ದೂ, ವೈಯಕ್ತಿಕವೂ, ವೈವಿಧ್ಯಮಯವೂ ಆಗಿ, ಸಹಕಾರ ಪ್ರಯತ್ನದಿಂದ ನಡೆಸುವ ಕೃಷಿ. ಎರಡನೆಯದಾಗಿ ಕೃಷಿಗೆ ಪೂರಕವಾಗಿ ಕುಟೀರೋದ್ಯಮಗಳ ಅಭಿವೃದ್ಧಿ, ಭೂಮಿಯಿಂದ ಪಡೆದುದನ್ನು ಭೂಮಿಗೆ ಮರಳಿ ತುಂಬಬೇಕು ಎಂಬ ಪಶುಆಧಾರಿತ ವ್ಯವಸ್ಥೆ ಹಾಗೂ ಯಂತ್ರಪೈಪೋಟಿಗೆ ಎದುರಾಗಿ ಮಾನವ ಮತ್ತು ಪಶುಬಲಗಳ ಸ್ವಯಂ ಪ್ರೇರಿತ ರಕ್ಷಣೆ. ಗಾಂಧೀಜಿಯವರ ಗ್ರಾಮಸ್ವರಾಜ್ಯದ ಕಲ್ಪನೆ ಕಟ್ಟಕಡೆಯವನ ಹಿತವನ್ನು ಸಾಧಿಸುವ ಪ್ರಯತ್ನವೇ ಆಗಿತ್ತು. ('ಸರ್ವೋದಯ' ಗಾಂಧೀ ಸ್ಮಾರಕನಿಧಿ ಪ್ರಕಾಶನ, ಕರ್ನಾಟಕ ಶಾಖೆ. ಪು.55)



ಗಾಂಧೀಜಿಯವರು ನೆಹರು ಅವರಿಗೆ ಬರೆದ ಪತ್ರ ಒಂದರಲ್ಲಿ, ತಮ್ಮ ವಿಚಾರ ಧಾರೆಯನ್ನು ಈ ರೀತಿಯಾಗಿ ವಿವರಿಸಿದ್ದಾರೆ. 'ಭಾರತ ನಿಜವಾದ ಸ್ವಾತಂತ್ರ್ಯ ಪಡೆಯಬೇಕಾದರೆ ಮತ್ತು ಜಗತ್ತು ಮುಕ್ತವಾಗಬೇಕಾದಲ್ಲಿ ಜನ ಹಳ್ಳಿಗಳಲ್ಲಿ ಇರಬೇಕೇ ಹೊರತು ನಗರಗಳಲ್ಲಿ ಅಲ್ಲ. ಗುಡಿಸಲುಗಳಲ್ಲಿ ವಿನಹ ಮಹಲುಗಳಲ್ಲಿ ಅಲ್ಲ ಈ ವಿಚಾರವನ್ನು ಇಂದಲ್ಲ ನಾಳೆ ಅರಿತುಕೊಳ್ಳಲೇಬೇಕು. ಇದು ನನಗೆ ಧೃಢವಾಗಿದೆ ಕೋಟಿ-ಕೋಟಿ ಜನ ನಗರಗಳಲ್ಲಿ ಅರಮನೆಗಳಲ್ಲಿ ಪರಸ್ಪರ ಶಾಂತಿಯಿಂದ ಬಾಳಲಾರರು, ಹಿಂಸೆ, ಅಸತ್ಯಗಳಿಗೆ ವಾಲದೇ ವಿಧಿಯಿಲ್ಲ' ಇದು ಗ್ರಾಮಸ್ವರಾಜ್ಯದ ನಿರ್ಮಾಣದ ಬಗ್ಗೆ ಗಾಂಧೀಜಿಯವರಿಗಿದ್ದ ಕಾಳಜಿಯನ್ನು ಎತ್ತಿತೋರಿಸುತ್ತದೆ. ಕಾರ್ಖಾನೆ ನಾಗರಿಕತೆಯಿಂದ ಅಹಿಂಸೆಯನ್ನು ಕಟ್ಟಲಾರಿರಿ. ಆದರೆ ಸ್ವಾವಲಂಬಿ ಗ್ರಾಮಗಳ ಮೇಲೆ ಕಟ್ಟುವುದು ಸಾಧ್ಯ. ನನ್ನ ಕಲ್ಪನೆಯ ಗ್ರಾಮೀಣ ಅರ್ಥವ್ಯವಸ್ಥೆಯಲ್ಲಿ ಶೋಷಣೆಗೆ ಆಸ್ಪದವಿಲ್ಲ. ಶೋಷಣೆ ಹಿಂಸೆಯ ತಿರುಳು ಆದ್ದರಿಂದ ನೀವು ಅಹಿಂಸಕರಾಗಬೇಕಾದಲ್ಲಿ ಮೊದಲು ಗ್ರಾಮ ವಿಚಾರಿಗಳಾಗಬೇಕು. ಗ್ರಾಮ ವಿಚಾರಿಗಳಾಗಲು ಚರಖಾದಲ್ಲಿ ಶ್ರದ್ಧೆ ಅಗತ್ಯ ಎಂದು ತಮ್ಮ 'ಹರಿಜನ' ಪತ್ರಿಕೆಯಲ್ಲಿ ನವೆಂಬರ್-04-1939ಬರೆದಿದ್ದಾರೆ.

ನಿಜವಾದ ಅರ್ಥದಲ್ಲಿ ಪ್ರಜಾರಾಜ್ಯ ಸ್ಥಾಪಿತವಾಗಬೇಕಾದರೆ ಗ್ರಾಮ ಸ್ವರಾಜ್ಯ ಜಾರಿಗೆ ಬರಬೇಕು. ಸರ್ಕಾರದ ಪ್ರತಿಯೊಂದು ಜನಪರ ಯೋಜನೆಗಳು ಭಾರತದ ಪ್ರತಿಯೊಬ್ಬ ಪ್ರಜೆಗೆ ತಲುಪಬೇಕು. ಹಾಗಾಗಬೇಕಾದರೆ ಗ್ರಾಮೀಣ ಪ್ರದೇಶಗಳಿಗೆ ತಮ್ಮ ಸರ್ವಾಂಗೀಣ ಅಭಿವೃದ್ಧಿಯನ್ನು ಸಾಧಿಸುವುದಕ್ಕೆ ಸಂಪೂರ್ಣ ಸ್ವಾಯತ್ತತೆಯ ಅಗತ್ಯವಿದೆ. ಅದರಲ್ಲಿ ಗ್ರಾಮಪಂಚಾಯಿತಿಗಳ ರಚನೆಯಾಗಬೇಕು. ಗಾಂಧೀಜಿಯವರ ಪ್ರಕಾರ ಪ್ರತಿಯೊಂದು ಪಂಚಾಯಿತಿಗೆ ಪೂರ್ಣ ಅಧಿಕಾರ ನೀಡಿದಾಗ ಗ್ರಾಮವು ಗಣರಾಜ್ಯವಾಗಿ ಪಂಚಾಯತ್ ರಾಜ್ಯ ಎನಿಸಿಕೊಳ್ಳುತ್ತದೆ. ಇವರ ಪ್ರಕಾರ ಪಂಚಾಯತ್ ರಾಜ್ಯ ಎಂದರೆ ಪ್ರತಿಯೊಬ್ಬರು ತಮ್ಮ ಹೊಣೆಯನ್ನು ಅರಿತುಕೊಳ್ಳುವುದೇ ಪ್ರಜಾತಂತ್ರ. ಅದೇ ಪಂಚಾಯಿತಿ ರಾಜ್ಯದ ಅರ್ಥ. (ಮಹಾತ್ಮಗಾಂಧಿ - ಪಂಚಾಯತ್ ರಾಜ್ಯ, ಕನ್ನಡಕ್ಕೆ ಅನುವಾದ ಕೆ.ಎಸ್.ನಾರಾಯಣಸ್ವಾಮಿ, ಗಾಂಧೀ ಸ್ಮಾರಕ ನಿಧಿ, ಬೆಂಗಳೂರು, 1991, ಪು.15) ಅಂದರೆ ಎಲ್ಲಾ ಕಾರ್ಯಗಳನ್ನು ಮಾಡಬೇಕಾದರೆ ಎಲ್ಲರ ಹೊಣೆಗಾರಿಕೆ ಅತ್ಯವಶ್ಯಕ ಹಾಗಾಗಿ ಎಲ್ಲರಿಂದಲೂ ಅಭಿವೃದ್ಧಿಯ ಕೆಲಸ ಮಾಡಿಸಬೇಕು ಅವುಗಳೆಂದರೆ ಗುಡಿಕೆಗಾರಿಕೆಗಳಿಗೆ ಪ್ರೋತ್ಸಾಹ, ಶಿಕ್ಷಣ, ಸ್ವಚ್ಛತೆ, ಆರೋಗ್ಯ ರಕ್ಷಣೆ, ಸಹಜೀವನ, ವ್ಯವಸಾಯ ಮತ್ತು ಪ್ರತಿಯೊಬ್ಬರಿಗೂ ಸಮಾನ ಅವಕಾಶ, ಗ್ರಾಮೀಣ ವ್ಯಕ್ತಿಗಳಿಗೆ ಅಧಿಕಾರ, ಗ್ರಾಮಗಳ ಸಮಸ್ಯೆಗಳ ಶೀಘ್ರ ನಿವಾರಣೆ ಇವೇ ಮೊದಲಾದ ಪ್ರಮುಖ ಧ್ಯೇಯಗಳನ್ನು ಗಾಂಧೀಜಿಯವರ ಗ್ರಾಮ ಸ್ವರಾಜ್ಯದ ಕನಸು ಒಳಗೊಂಡಿತ್ತು (ಮಹಾತ್ಮ ಗಾಂಧಿ - ನನ್ನ ಆದರ್ಶ ಗ್ರಾಮ, ಕನ್ನಡಕ್ಕೆ ಅನುವಾದ ಕೆ.ಎಸ್.ನಾರಾಯಣಸ್ವಾಮಿ, ಶ್ರೀಮತಿ ಕೆ.ಎನ್.ಜಯಮ್ಮ, ಬೆಂಗಳೂರು. 2001, ಪು.27).

'ಆನ್ ಟು ದಿ ಲಾಸ್ಟ್' ಎಂಬ ರಸ್ಕಿನ್‌ರವರ ಗ್ರಂಥವು ಗಾಂಧೀಜಿಯವರ ಗ್ರಾಮಸ್ವರಾಜ್ಯದ ಕನಸಿಗೆ ಹಳ್ಳಿಯ ಜೀವನ ಸಂಸ್ಕೃತಿಯ ಜೀವಾಳವಾದ ಗ್ರಾಮಗಳ ಅಭಿವೃದ್ಧಿ ಕೃತಕ ನಗರ ಸಂಸ್ಕೃತಿಯಿಂದ ಎಂದೂ ಪ್ರೋಷಿತವಾಗದು. ಆದರೆ ಅಸಂಖ್ಯಾತ ಹಳ್ಳಿಗಳನ್ನು ಪಸರಿಸಿ ನಿಲ್ಲುವಂಥ ವಿಕೇಂದ್ರಿತ, ವಿಜ್ಞಾನಾಧಾರಿತ ಗ್ರಾಮಸ್ವರಾಜ್ಯ ಸ್ಥಾಪನೆಯಿಂದ ಮಾತ್ರ ಪ್ರಗತಿ ಸಾಧ್ಯ (ಸರ್ವೋದಯ, ಗಾಂಧೀಸ್ಮಾರಕನಿಧಿ ಪ್ರಕಾಶನ, ಕರ್ನಾಟಕ ಶಾಖೆ, 1960, ಪು.56)

ಪಂಚಾಯತ್ ರಾಜ್ ಆಡಳಿತಗಳ ಸ್ಥಳೀಯ ಸ್ವಯಂ ಸರ್ಕಾರಗಳ ರಚನೆಗೆ ಶಿಫಾರಸ್ಸು ಮಾಡಿದ ಪ್ರಮುಖ ಸಮಿತಿಗಳು ಮತ್ತು ಬೆಳವಣಿಗೆ.



ಸ್ಥಳೀಯ ಸರ್ಕಾರಿ ಸಂಸ್ಥೆಗಳ ಕಾರ್ಯಗಳನ್ನು ವಿಚಾರಿಸಲು ಮತ್ತು ಪರಿಹಾರಾತ್ಮಕ ಕ್ರಮಗಳನ್ನು ಸೂಚಿಸಲು ಹಲವಾರು ರಾಜ್ಯ ಸರ್ಕಾರಗಳು ಸಮಿತಿಗಳನ್ನು ರಚಿಸಿದವು. ಕೇಂದ್ರ ಸರ್ಕಾರವೂ ಈ ಉದ್ದೇಶಕ್ಕಾಗಿಯೇ ಸಮಿತಿಗಳನ್ನು ನೇಮಿಸಿತು. ಕೇಂದ್ರ ಸರ್ಕಾರವು ರಚಿಸಿದ ಸಮಿತಿಯು ಪಂಚಾಯ್ತಿ ರಾಜ್ಯ ಸ್ಥಾಪನೆಗೆ ಶಿಫಾರಸ್ಸು ಮಾಡಿತು. ಬಲವಂತರಾಯ್ ಸಮಿತಿ (1957)ಯ ಜೊತೆಗೆ ಅಶೋಕ ಮೆಹ್ತಾಸಮಿತಿ (1978)ಯನ್ನು ಪಂಚಾಯ್ತಿ ರಾಜ್ಯ ಸಂಸ್ಥೆಗಳಿಗೆ ಸಂಬಂಧಿಸಿದಂತೆ ರಚಿಸಿತು. ಹಾಗೆಯೇ ಗ್ರಾಮೀಣಾಭಿವೃದ್ಧಿ ಮತ್ತು ಬಡತನ ನಿರ್ಮೂಲನಾ ಕಾರ್ಯ ಕ್ರಮಗಳನ್ನು ಪರಿಷ್ಕರಿಸಲು ಜಿ.ವಿ.ಕೆ.ರಾವ್ ಸಮಿತಿ (1985)ಯನ್ನು ರಚಿಸಲಾಯಿತು. ಪಂಚಾಯ್ತಿ ರಾಜ್ಯದ ವಿವಿಧ ಮುಖಗಳ ಪರಿಶೀಲನೆಗಾಗಿ ಹಲವಾರು ಸಮಿತಿಗಳನ್ನು ರಚಿಸಿದ ಕೀರ್ತಿಯು ಕೇಂದ್ರ ಸರ್ಕಾರಕ್ಕೆ ಸಲ್ಲುತ್ತದೆ. ಮಹಾರಾಷ್ಟ್ರ, ಗುಜರಾತ್, ರಾಜಾಸ್ಥಾನ ಮತ್ತು ಮೈಸೂರು ರಾಜ್ಯಗಳು ಜಾರಿಗೆ ತರಲಿಚ್ಛಿಸಿದ್ದ ಪಂಚಾಯ್ತಿ ರಾಜ್ಯದ ಸೂಕ್ತ ವಿಧಗಳನ್ನು ಶಿಫಾರಸ್ಸು ಮಾಡಲು ಸಮಿತಿಗಳನ್ನು ರಚಿಸಿದವು. ಅದೇ ರೀತಿ ಮಹಾರಾಷ್ಟ್ರ, ಮಧ್ಯಪ್ರದೇಶ, ಪಂಜಾಬ್ ಮತ್ತು ಗುಜರಾತ್‌ಗಳು ನಗರ ಸ್ಥಳೀಯ ಸರ್ಕಾರಗಳ ಕಾರ್ಯಗಳನ್ನು ಅಧ್ಯಯನ ಮಾಡಲು ಮತ್ತು ಸುಧಾರಣೆಗಳನ್ನು ಸೂಚಿಸಲು ಸಮಿತಿಗಳನ್ನು ರಚಿಸಿದವು. ನಗರ ಸ್ಥಳೀಯ ಸರ್ಕಾರಗಳ ಬಗ್ಗೆ ವರದಿ ಸಲ್ಲಿಸಲು ಕೇಂದ್ರ ಸರ್ಕಾರವು ಈ ಕೆಳಕಂಡ ಸಮಿತಿಗಳನ್ನು ರಚಿಸಿತು.

ಬಲವಂತರಾಯ್ ಸಮಿತಿ (1957)

ನೆಹರೂವರು 1957ರಲ್ಲಿ ರಾಷ್ಟ್ರೀಯ ಕಾಂಗ್ರೆಸ್‌ನ ಸಮಿತಿ ಅಧ್ಯಕ್ಷರಾದಾಗ ಬಲವಂತರಾಯ್ ಮೆಹತಾರನ್ನು ಜನರಲ್ ಸೆಕ್ರೆಟರಿಯನ್ನಾಗಿ ಆರಿಸಲಾಯಿತು. ನಂತರ 1958 ಲೋಕಸಭಾ ಸದಸ್ಯರಾಗಿದ್ದು 1963 ರಿಂದ 1965ರವರೆಗೆ ಗುಜರಾತ್‌ನ ಮುಖ್ಯ ಮಂತ್ರಿಯಾಗಿದ್ದರು (ಬಿ.ಎಸ್. ಭಾರ್ಗವ, 'ಲೋಕಲ್ ಗವರ್ನಮೆಂಟ್', ಕ್ವಾಟರ್ಲಿ, ಬಲವಂತರಾಯ್ ಮೆಹ್ತಾ ರಿಪೋರ್ಟ್, ಸೆಪ್ಟೆಂಬರ್, 2009, ಪು.73) ಇವರು ಗಾಂಧೀಜಿಯವರ ಗ್ರಾಮಗಳ ಅಭಿವೃದ್ಧಿ ಹಾಗೂ ಅವುಗಳ ಸರ್ವೋತ್ತಮ ಮುಖ ಬೆಳವಣಿಗೆಗೆ ಮಾಡಿದ ಕಾರ್ಯಕ್ರಮಗಳಿಂದ ಪ್ರಭಾವಿತರಾಗಿದ್ದರು. ಅಧಿಕಾರ ವಿಕೇಂದ್ರೀಕರಣ ಮತ್ತು ಪಂಚಾಯತ್ತಿ ಸಂಸ್ಥೆಗಳ ಪರವಾಗಿ ದೇಶದಾದ್ಯಂತ ಕೇಳಿ ಬರುತ್ತಿದ್ದ ಬಿನ್ನಾಭಿಪ್ರಾಯಗಳನ್ನು ತಿಳಿದು ಅಂದಿನ ಗುಜರಾತ್ ರಾಜ್ಯದ ಮುಖ್ಯಮಂತ್ರಿಯಾಗಿದ್ದ ಶ್ರೀ ಬಲವಂತರಾಯ್ ಮೆಹ್ತಾ ಅವರ ಅಧ್ಯಕ್ಷತೆಯಲ್ಲಿ ಒಂದು ಸಮಿತಿಯನ್ನು ಕೇಂದ್ರ ಸರ್ಕಾರವು ರಚಿಸಿತು. ಇವರು ಸಹ ಗಾಂಧೀಜಿಯವರ ವಿಚಾರಧಾರೆಗಳಿಂದ ಪ್ರಭಾವಿತರಾಗಿದ್ದರು ಆದುದರಿಂದ ಇವರನ್ನು ಗ್ರಾಮೀಣ ಸರ್ಕಾರಗಳ ಅವಶ್ಯಕತೆ ಮತ್ತು ಆಡಳಿತ ಸರಳೀಕರಣಕ್ಕಾಗಿ ಅಧ್ಯಯನ ನಡೆಸುವ ಉದ್ದೇಶದಿಂದ ಇವರನ್ನು ನೇಮಿಸಲಾಯಿತು ಆದುದರಿಂದ ಈ ಸಮಿತಿಯನ್ನು ಇವರ ಹೆಸರಿನಲ್ಲಿಯೇ 'ಬಲವಂತರಾಯ್ ಮೆಹ್ತಾ ಸಮಿತಿ' ಎಂದು ಕರೆಯಲಾಯಿತು.

1950ರ ಮಾರ್ಚ್‌ನಲ್ಲಿ ಯೋಜನಾ ಆಯೋಗ ಜಾರಿಗೆ ಬಂದಿದ್ದು, ಇದರ ಮೂಲಕ ದೊಡ್ಡಮಟ್ಟದ ಸಾಮಾಜಿಕ ಮತ್ತು ಆರ್ಥಿಕ ಅಭಿವೃದ್ಧಿಯಾಗಬೇಕು ಎಂಬುದೇ ಇದರ ಆಶಯವಾಗಿತ್ತು. ಆದರೆ ಅಂದುಕೊಂಡ ಮಟ್ಟಿಗೆ ಗ್ರಾಮೀಣಾಭಿವೃದ್ಧಿಯಾಗಲಿಲ್ಲ. ಆದ್ದರಿಂದ ಗ್ರಾಮೀಣ ಸಮಸ್ಯೆಗಳಾದ ಹಸಿವು, ಬಡತನ, ರೋಗ, ಅಶುಚಿತ್ವ, ಹಳ್ಳಿಗಳ ಬಗ್ಗೆ ಇರುವ ನಿರ್ಲಕ್ಷ್ಯತನ ಹೋಗಲಾಡಿಸಲು ಹಾಗೂ ಸ್ವಾವಲಂಭನೆಯ ಬದುಕನ್ನು ರೂಪಿಸಿಕೊಡಲು ಸಾಮುದಾಯಿಕ ಅಭಿವೃದ್ಧಿ ಯೋಜನೆಯನ್ನು 1952ರಲ್ಲಿ ಪ್ರಾರಂಭಿಸಿದರೂ ಅದರ ಮೂಲಕ ರಸ್ತೆ ಸಾರಿಗೆ ಆರೋಗ್ಯ ರಕ್ಷಣೆ, ನೀರಾವರಿ, ವೈದಕೀಯ ಸೌಲಭ್ಯಗಳು, ಶಾಲೆಗಳ ನಿರ್ಮಾಣ, ಕೃಷಿಗೆ ಪ್ರೋತ್ಸಾಹ, ಪಶು ಸಂಗೋಪನೆಗೆ ಹೆಚ್ಚು ಮಹತ್ವ ನೀಡಿದರೂ



ಅಂದುಕೊಂಡಂತೆ 4-5 ವರ್ಷಗಳಲ್ಲಿ ಅಭಿವೃದ್ಧಿಯಾಗದಿದ್ದಾಗ ಮತ್ತು ನಮ್ಮ ರಾಷ್ಟ್ರದ ವಿವಿಧ ಭಾಗಗಳಲ್ಲಿ ಸಾಮುದಾಯಿಕ ಅಭಿವೃದ್ಧಿಯಲ್ಲಿ ಜನರ ಪಾಲ್ಗೊಳ್ಳುವಿಕೆ ಮತ್ತು ಅವರು ತಮ್ಮನ್ನು ತಾವೇ ಅದರಲ್ಲಿ ತೊಡಗಿಸಿಕೊಳ್ಳುವುದರ ಬಗ್ಗೆ ಶ್ರದ್ಧೆಯಿಂದ ಮತ್ತು ವಸ್ತು ನಿಷ್ಠೆಯಿಂದ ಅಧ್ಯಯನ ನಡೆಸಲಾಯಿತು.

ಪಂಚಾಯತ್‌ಗಳು ಭಾರತದಲ್ಲಿ ಅನಾದಿಕಾಲದಿಂದಲೂ ಹಳ್ಳಿಗಳಲ್ಲಿ ಅಸ್ತಿತ್ವದಲ್ಲಿದ್ದ ಸ್ವಯಮಾಧಿಪತ್ಯದ ಸಂಸ್ಥೆಗಳು. ಈಗ ಹಳ್ಳಿ (ಗ್ರಾಮ) ತಾಲ್ಲೂಕು (ಬ್ಲಾಕ್) ಮತ್ತು ಜಿಲ್ಲೆ ಈ ಮೂರು ಹಂತಗಳಲ್ಲಿ ಸಾಂಘಿಕವಾಗಿ ಪರಸ್ಪರ ಸಂಬಂಧ ಹೊಂದಿರುವ ಮತ್ತು ಒಂದನ್ನು ಇನ್ನೊಂದು ಅವಲಂಬಿಸಿರುವ ಮೂರು ಅಂತಸ್ತಿನ ಸ್ವಯಮಾಧಿಪತ್ಯದ ಸಂಸ್ಥೆಗಳನ್ನೊಳಗೊಂಡಿರುವ ಪಂಚಾಯತ್ ರಾಜ್ ವ್ಯವಸ್ಥೆ ಅಥವಾ ಪ್ರಜಾತಂತ್ರಾತ್ಮಕ ವಿಕೇಂದ್ರೀಕರಣವು ಬಲವಂತರಾಯ್ ಮೆಹ್ತಾ ಸಮಿತಿಯ ವರದಿಯ ಪರಿಣಾಮವಾಗಿ ನಮ್ಮ ದೇಶದಲ್ಲಿ ಅಸ್ತಿತ್ವಕ್ಕೆ ಬಂದಿದೆ.

ಈ ಮೂರು ಅಂತಸ್ತಿನ ಸ್ವಯಮಾಧಿಪತ್ಯದ ಸಂಸ್ಥೆಗಳಾವುವೆಂದರೆ ಹಳ್ಳಿ/ಗ್ರಾಮ ಮಟ್ಟದಲ್ಲಿ ಗ್ರಾಮ ಪಂಚಾಯಿತಿಗಳು, ತಾಲ್ಲೂಕು/ಬ್ಲಾಕ್ ಮಟ್ಟದಲ್ಲಿ ಪಂಚಾಯತ್ ಸಮಿತಿಗಳು ಮತ್ತು ಜಿಲ್ಲಾಮಟ್ಟದಲ್ಲಿ ಜಿಲ್ಲಾ ಪರಿಷತ್‌ಗಳು. ಈ ಅಧ್ಯಯನ ಸಮಿತಿ ಚುನಾಯಿತ ಗ್ರಾಮ ಪಂಚಾಯಿತಿಗಳು, ಪರೋಕ್ಷವಾಗಿ ಚುನಾಯಿಸಲ್ಪಟ್ಟ ಪಂಚಾಯತ್ ಸಮಿತಿಗಳು ಮತ್ತು ಜಿಲ್ಲಾ ಪರಿಷತ್ತುಗಳ ರಚನೆಗೆ ಸಲಹೆ ಮಾಡಿದೆ(ಬಿ.ಎಸ್. ಭಾರ್ಗವ ಪು.75).

ಶಿಫಾರಸ್ಸುಗಳು

- o ಸ್ಥಳೀಯವಾಗಿ ಮೂರು ಹಂತದ ಸ್ಥಳೀಯ ಸರ್ಕಾರಗಳಿರಬೇಕು. ಗ್ರಾಮಪಂಚಾಯಿತಿ, ತಾಲ್ಲೂಕು ಪಂಚಾಯಿತಿ ಮತ್ತು ಜಿಲ್ಲಾ ಪಂಚಾಯಿತಿ ಹಾಗೂ ಒಂದಕ್ಕೊಂದು ಸಂಬಂಧವಿರಬೇಕು.
 - o ಸ್ಥಳೀಯ ಸರ್ಕಾರಗಳಿಗೆ ಅಧಿಕಾರ ಮತ್ತು ಜವಾಬ್ದಾರಿಯನ್ನು ವಹಿಸಬೇಕು.
 - o ಸ್ಥಳೀಯ ಸರ್ಕಾರಗಳು ತಮ್ಮ ಕಾರ್ಯಗಳನ್ನು ನಿರ್ವಹಿಸಲು ಬೇಕಾದ ಸಂಪನ್ಮೂಲಗಳನ್ನು ಒದಗಿಸಿಕೊಡಬೇಕು.
 - o ಎಸ್.ಸಿ. ಎಸ್.ಟಿ, ಹಿಂದುಳಿದ ವರ್ಗದವರಿಗೆ ಮತ್ತು ಮಹಿಳೆಯರಿಗೆ ಮೀಸಲಾತಿ ಇರಬೇಕು.
 - o ಸ್ಥಳೀಯ ಸರ್ಕಾರಗಳ ಬಾಧ್ಯತೆಗಳನ್ನು ರಾಜ್ಯಸರ್ಕಾರಕ್ಕೆ ವಹಿಸಬೇಕು.
 - o ರಾಜ್ಯ ಚುನಾವಣಾ ಆಯೋಗವನ್ನು ರಚಿಸಿ, ಸ್ಥಳೀಯ ಸರ್ಕಾರಗಳಿಗೆ ಚುನಾವಣೆ ನಡೆಸಲು ಈ ಆಯೋಗ ಕೇಂದ್ರ ಚುನಾವಣಾ ಆಯೋಗಕ್ಕೆ ತಿಳಿಸುವುದು ನಂತರ ಅನುಮತಿಯ ನಂತರ ಚುನಾವಣೆಗಳನ್ನು ನಡೆಸುವುದು. (ಬಿ.ಎಸ್. ಭಾರ್ಗವ - ಲೋಕಲ್ ಗವರ್ನಮೆಂಟ್ - ಪು.76)
- ಬಲವಂತರಾಯ್ ಮೆಹ್ತಾ ಸಮಿತಿಯು ಅನುಷ್ಠಾನಗೊಳಿಸಲು ಶಿಫಾರಸ್ಸು ಮಾಡಿದ ಮೂರು ಹಂತದ ಗ್ರಾಮೀಣ ಸ್ಥಳೀಯ ಸರ್ಕಾರ ಪದ್ಧತಿಯು ಈ ಕೆಳಕಂಡಂತಿದೆ
- o ಗ್ರಾಮ ಪಂಚಾಯಿತಿ (ಗ್ರಾಮೀಣ ಮಟ್ಟದಲ್ಲಿ)
 - o ತಾಲ್ಲೂಕು ಪಂಚಾಯಿತಿ ಸಮಿತಿ (ರಾಷ್ಟ್ರೀಯ ವಿಸ್ತರಣಾ ಯೋಜನೆ ಕ್ಷೇತ್ರ (ಬ್ಲಾಕ್ ಮಟ್ಟದಲ್ಲಿ))
 - o ಜಿಲ್ಲಾ ಪರಿಷತ್ತು (ಜಿಲ್ಲಾ ಮಟ್ಟದಲ್ಲಿ).(ಅನಿರ್‌ಬಾನ್ ಕಶ್ಯಪ್ ಪು.109)



ಈ ಮೇಲ್ಕಂಡ ಮೂರು ಹಂತದಲ್ಲಿ ರಾಷ್ಟ್ರೀಯ ವಿಸ್ತರಣಾ ಯೋಜನಾ ಕ್ಷೇತ್ರದ ಸಂಸ್ಥೆಯು ಬಹಳ ಪ್ರಭಾವಶಾಲಿಯಾದುದೆಂದು ಪರಿಗಣಿಸಿದೆ. ಆದುದರಿಂದ ಈ ಅಂಗವನ್ನು ಮೊದಲು ತಿಳಿಯುವುದು ಸೂಕ್ತ.

ಶಿಫಾರಸ್ಸಿನ ಮೇರೆಗೆ ದೇಶದಾದ್ಯಂತ ಮೂರು ಹಂತದ ಪಂಚಾಯ್ತಿ ರಾಜ್ಯ ವ್ಯವಸ್ಥೆಯನ್ನು ಜಾರಿಗೊಳಿಸಲಾಯಿತು. 1959ರಲ್ಲಿ ಪಂಚಾಯ್ತಿ ವಿಧಾನದ ಸ್ಥಳೀಯ ಸರ್ಕಾರವನ್ನು ಅಳವಡಿಸಲು ಇದ್ದ ಪ್ರಥಮ ರಾಜ್ಯಗಳೇ ರಾಜಸ್ಥಾನ ಮತ್ತು ಆಂಧ್ರಪ್ರದೇಶಗಳು ಆನಂತರ, ಉಳಿದ ಕೆಲವು ರಾಜ್ಯಗಳಲ್ಲಿ ಅಳವಡಿಸಲಾಯಿತು. 1975ರ ಅಂತ್ಯದಲ್ಲಿ ದೇಶದಾದ್ಯಂತ ಒಟ್ಟು 2,19,892 ಗ್ರಾಮ ಪಂಚಾಯ್ತಿಗಳು, 3863 ಪಂಚಾಯ್ತಿ ಸಮಿತಿಗಳು ಮತ್ತು 201 ಜಿಲ್ಲಾ ಪಂಚಾಯ್ತಿಗಳಿದ್ದವು. 1990ರ ಡಿಸೆಂಬರ್ ಅಂತ್ಯದಲ್ಲಿ 2,10,000 ಗ್ರಾಮ ಪಂಚಾಯ್ತಿಗಳು, 5,003 ಪಂಚಾಯ್ತಿ ಸಮಿತಿಗಳು ಮತ್ತು 351 ಜಿಲ್ಲಾ ಪರಿಷತ್‌ಗಳಿದ್ದವು. 1992ರಲ್ಲಿ ಸಂವಿಧಾನಕ್ಕೆ 73ನೇ ತಿದ್ದುಪಡಿ ತಂದ ನಂತರ ಗ್ರಾಮಗಳ ಹಂತದಲ್ಲಿ ಸುಮಾರು 2,20,108 ಪಂಚಾಯ್ತಿಗಳ 5736 ತಾಲ್ಲೂಕು ಪಂಚಾಯ್ತಿಗಳ ಹಾಗೂ 457 ಜಿಲ್ಲಾ ಪಂಚಾಯ್ತಿಗಳಿದ್ದವು. ಈ ಪಂಚಾಯ್ತಿಗಳನ್ನು ನಿರ್ವಹಿಸಲು 34 ಲಕ್ಷ ಮಧ್ಯಂತರ ಹಂತದಲ್ಲಿ ಮತ್ತು 15,935 ಸದಸ್ಯರು ಜಿಲ್ಲಾ ಹಂತದಲ್ಲಿದ್ದರು. ಪಂಚಾಯ್ತಿ ರಾಜ್ಯದ ಸಾಮಾನ್ಯ ಸಮೀಕ್ಷೆಯು ಕಳಿಸುವಂತೆ ವಿವಿಧ ರಾಜ್ಯಗಳಲ್ಲಿರುವ ಸ್ಥಿತಿಗತಿಗಳಿಂದ ಆಧಾರದ ಮೇಲೆ ಸಮಿತಿಯ ಶಿಫಾರಸ್ಸನ್ನು ವ್ಯಕ್ತಪಡಿಸಲಾಗಿತ್ತು.

ಅಶೋಕ ಮೆಹ್ತಾ ಸಮಿತಿ (1978)

ಪಂಚಾಯತ್ ರಾಜ್ಯ ಸಂಸ್ಥೆಯನ್ನು ಬಲಪಡಿಸುವ ಹಾಗೂ ಪುನರ್ ರಚಿಸುವ ಕ್ರಮಗಳ ಬಗ್ಗೆ ಸಲಹೆ ನೀಡುವುದಕ್ಕಾಗಿ ಕೇಂದ್ರ ಸರ್ಕಾರವು 1977ರ ಡಿಸೆಂಬರ್‌ನಲ್ಲಿ ಅಶೋಕ ಮೆಹ್ತಾರವರ ಅಧ್ಯಕ್ಷತೆಯಲ್ಲಿ ಒಂದು ಸಮಿತಿಯನ್ನು ರಚಿಸಿತು. (ಅಶೋಕ ಮೆಹ್ತಾ ಕಮಿಟಿ 1978,) ಇದನ್ನು ಅಶೋಕ ಮೆಹ್ತಾ ಸಮಿತಿ ಎಂದು ಕರೆಯಲಾಗಿದೆ. ಈ ಸಮಿತಿಯು ಸುಮಾರು 100 ಸಲಹೆಗಳೊಡನೆ 1978ರಲ್ಲಿ ತನ್ನ ವರದಿಯನ್ನು ಸಲ್ಲಿಸಿತು. ಈ ವರದಿಯ ಬಗ್ಗೆ ದೇಶದಾದ್ಯಂತ ಚರ್ಚೆ ಮತ್ತು ವಾದ-ಪ್ರತಿವಾದಗಳಿಗೆ ಆಹ್ವಾನಿಸಲಾಯಿತು (ಬಿ.ಎಸ್. ಭಾರ್ಗವ ಪು.76)

ಅಶೋಕ ಮೆಹ್ತಾ ಸಮಿತಿಯ ಮೂಲ ಉದ್ದೇಶವೆಂದರೆ ಅಧಿಕಾರ ವಿಕೇಂದ್ರೀಕರಣಕ್ಕೆ ಸಂಬಂಧಿಸಿದುದಾಗಿದೆ. ಕೋಟ್ಯಂತರ ಜನರು ಭಾಗಿಯಾಗುವ ಮತ್ತು ಬಡಜನರ ಉದ್ಧಾರಕ್ಕೆ ಬಹಳಷ್ಟು ಯೋಜನೆ ಮತ್ತು ಅಧಿಕಾರ ವಿಕೇಂದ್ರೀಕರಣದ ಅವಶ್ಯಕತೆಯಿತ್ತು. ಅದೇ ಸಂದರ್ಭದಲ್ಲಿ ಸರ್ಕಾರದ ಬಗ್ಗೆ ಜನರ ನಿರಂತರ ಒಲವು ಮತ್ತು ಆಶಾಭಾವನೆಗಳು ಉಳಿಯುವಂತೆ ಮಾಡಲು ಇಂತಹ ಪ್ರಜಾಸತ್ತಾತ್ಮಕ ಮೇಲ್ವಿಚಾರಣೆಯ ಅವಶ್ಯಕತೆಯಿದ್ದಿತು. ಈ ಕಾರಣಕ್ಕಾಗಿಯೇ ಸಮಿತಿಯು ಇದನ್ನು ಪಂಚಾಯಿತಿ ರಾಜ್ಯದ ಬಗೆಗಿನ ಹೊಸ ದೃಷ್ಟಿಕೋನ ಎಂದು ಕರೆಯಿತು.

ಅಶೋಕ ಮೆಹ್ತಾ ಸಮಿತಿಯ ಶಿಫಾರಸ್ಸುಗಳು ಕೇಂದ್ರದಲ್ಲಿ ಅಧಿಕಾರಕ್ಕೆ ಬಂದ ಜನತಾ ಸರ್ಕಾರವು ಡಿಸೆಂಬರ್ 1977ರಲ್ಲಿ ಅಶೋಕ ಮೆಹ್ತಾರವರ ಅಧ್ಯಕ್ಷತೆಯಲ್ಲಿ ಸ್ಥಾಪಿತವಾಗಿರುವ ಪಂಚಾಯತ್ ರಾಜ್ಯ ಪದ್ಧತಿಯ ಕಾರ್ಯವನ್ನು ಪರಿಶೀಲಿಸಿ ಅದರ ಪರಿಹಾರ ಕ್ರಮ ಜರುಗಿಸುವಂತೆ ಸಮಿತಿಯೊಂದನ್ನು ರಚಿಸಲಾಯಿತು. ಸಮಿತಿಯು ಆಗಸ್ಟ್ 1978ರಂದು ಸಲ್ಲಿಸಿದ ವರದಿಯಲ್ಲಿ 132 ಶಿಫಾರಸ್ಸುಗಳಿದ್ದವು ಸಮಿತಿಯ ಪ್ರಮುಖ ಚಿಂತನೆಯು, ಅಧಿಕಾರ ವಿಕೇಂದ್ರೀಕರಣವಾಗಿತ್ತು. ರಚನಾತ್ಮಕ ಕಾರ್ಯ ರೂಪಿಸಿ ಹಣಕಾಸಿನ ಆಡಳಿತಾತ್ಮಕ ಮತ್ತು ಮಾನವ ಸಂಪನ್ಮೂಲಗಳನ್ನು ಉದ್ಯವಿಸುವ ಅಗತ್ಯತೆಗೆ ತಕ್ಕಂತೆ



ಬಳಸಿಕೊಳ್ಳಲು ಎರಡು ಹಂತದ ಪಂಚಾಯತ್ ರಾಜ್ಯ ವ್ಯವಸ್ಥೆ ಸ್ಥಾಪಿಸಬೇಕು ಎಂಬುದು ಸಮಿತಿಯ ಉದ್ದೇಶವಾಗಿತ್ತು. (ಅಶೋಕ ಮೇಹ್ರಾ ಕಮಿಟಿ,)

ಸಮಿತಿಯ ಶಿಫಾರಸ್ಸು ಈ ಕೆಳಕಂಡಂತಿವೆ.

- o ಈಗಿರುವ ಮೂರು ಹಂತದ ಬದಲಾಗಿ ಎರಡು ಹಂತದ ಪಂಚಾಯತ್ ರಾಜ್ ವ್ಯವಸ್ಥೆಯನ್ನು ಜಾರಿಗೆ ತರುವುದು.
- o ಪಂಚಾಯ್ತಿ ವಿವಿಧ ಹಂತಗಳ ರಚನೆಯ ಬಗ್ಗೆ ನಿರ್ದಿಷ್ಟವಾಗಿ ಶಿಫಾರಸ್ಸು ಮಾಡುವುದು.
- o ನ್ಯಾಯ ಪಂಚಾಯ್ತಿಗಳಲ್ಲಿ ಚುನಾಯಿತ ಸದಸ್ಯರಿರಬಾರದು ಅವುಗಳನ್ನು ಅರ್ಹತೆಯುಳ್ಳ ನ್ಯಾಯಾಧೀಶರೇ ನಡೆಸಬೇಕು.
- o ಪಂಚಾಯ್ತಿ ರಾಜ್ಯ ಸಂಸ್ಥೆಗಳಲ್ಲಿ ಪಕ್ಷಗಳ ಆಧಾರಿತ ಚುನಾವಣೆಯಾಗಬೇಕು. ಪರಿಶಿಷ್ಟಜಾತಿ ಮತ್ತು ಪರಿಶಿಷ್ಟ ಪಂಗಡ ಹಾಗೂ ಕನಿಷ್ಠ ಎರಡು ಮಹಿಳಾ ಸ್ಥಾನಗಳನ್ನು ಮೀಸಲಾತಿ ಇಡುವುದು.
- o ಮುಖ್ಯ ಚುನಾವಣಾಧಿಕಾರಿಯೊಡನೆ ಸಮಾಲೋಚಿಸಿ ರಾಜ್ಯದ ಮುಖ್ಯ ಚುನಾವಣಾಧಿಕಾರಿಯ ಸ್ಥಳೀಯ ಸಂಸ್ಥೆಗಳಿಗೆ ಚುನಾವಣೆ ನಡೆಸಬೇಕು.
- o ಜಿಲ್ಲಾಮಟ್ಟದ ಆರ್ಥಿಕ ಯೋಜನೆಗಳನ್ನು ತಯಾರಿಸುವ ಜವಾಬ್ದಾರಿಯನ್ನು ಜಿಲ್ಲಾ ಪರಿಷತ್‌ಗಳಿಗೆ ಕೊಡಬೇಕು.
- o ಪಂಚಾಯ್ತಿ ರಾಜ್ಯ ಸಂಸ್ಥೆಗಳು ತಮ್ಮ ಸಂಪನ್ಮೂಲ/ಹಣಕಾಸಿಗಾಗಿ ರಾಜ್ಯ ಸರ್ಕಾರವನ್ನೇ ಮೂಲವಾಗಿ ನಂಬಿಕೊಳ್ಳದಂತಿರಲು ತಮಗೆ ಬೇಕಾದ ಹಣಕಾಸನ್ನು ಸಂಗ್ರಹಿಸಲು ತೆರಿಗೆ ವಿಧಿಸುವಂತಹ ಅಧಿಕಾರವನ್ನು ಹೊಂದಿರಬೇಕು.
- o ವಿವಿಧ ಕಾರ್ಯ ಯೋಜನೆಗಳಿಂದ ಸಮಾಜದ ದುರ್ಬಲ ವರ್ಗದವರಿಗೆ ಹೆಚ್ಚಿನ ಅನುಕೂಲವಾಗಬೇಕು. ಅದನ್ನು ತಿಳಿಯಲು ಅಂದರೆ ಸಾಮಾಜಿಕ ಪರಿಶೋಧನೆಯನ್ನು ಮಾಡಲು ಸರ್ಕಾರದ ಸ್ವಾಯತ್ತತೆಯ ಪ್ರಾಧಿಕಾರ ಹೊಂದಿರಬೇಕು.
- o ದುರ್ಬಲ ಗುಂಪುಗಳ ಕಲ್ಯಾಣ ಸಾಧನೆಯಲ್ಲಿ ಹೆಚ್ಚು ಆಸಕ್ತಿ ವಹಿಸಲು ಪ್ರತಿಯೊಂದು ಜಿಲ್ಲಾ ಪರಿಷತ್‌ಗಳಲ್ಲೂ ಒಂದು ಸಾಮಾಜಿಕ ನ್ಯಾಯ ಸಮಿತಿ ಇರಬೇಕು.
- o ಪಕ್ಷಾಧಾರಿತವಾಗಿ ರಾಜ್ಯ ಸರ್ಕಾರವು ಸ್ಥಳೀಯ ಸರ್ಕಾರಗಳನ್ನು ನಿರ್ಲಕ್ಷಿಸಬಾರದು. ಅಗತ್ಯ ಕಂಡುಬಂದರೆ ಅಂದರೆ ತಡಮಾಡದೆ ಸ್ಥಳೀಯ ಸಂಸ್ಥೆಗಳ ವಿಸರ್ಜನೆಯಾದ ಆರು ತಿಂಗಳೊಳಗೆ ಅವುಗಳಿಗೆ ಚುನಾವಣೆ ನಡೆಸಬೇಕು.
- o ಪಂಚಾಯ್ತಿ ರಾಜ್ಯ ಕಾರ್ಯಗಳನ್ನು ರಚಿಸಲು ಪಂಚಾಯ್ತಿ ರಾಜ್ಯ ಖಾತೆಯ ಉಸ್ತುವಾರಿ ನೋಡಿಕೊಳ್ಳುವ ಪಂಚಾಯ್ತಿ ರಾಜ್ ಮಂತ್ರಿ ಇರಬೇಕು. ಅವುಗಳ ಚುನಾವಣೆ ನಡೆಸಲು ಲೆಕ್ಕಪರಿಶೋಧನೆ, ರಾಜ್ಯಶಾಸಕಾಂಗಕ್ಕೆ ಪಂಚಾಯ್ತಿ ರಾಜ್ಯದ ಚಟುವಟಿಕೆಗಳನ್ನು ಪರಿಶೀಲಿಸಿ ವರದಿ ಸಲ್ಲಿಸಲು ಮತ್ತು ಚುನಾಯಿತ ಸದಸ್ಯರಿಗೆ ಕೇಂದ್ರ ತರಬೇತಿ ನೀಡಲು ಪಂಚಾಯ್ತಿ ರಾಜ್ ಮಂತ್ರಿಗೆ ಅಧಿಕಾರ ಇರಬೇಕು.
- o ಎಲ್ಲಾ ಅಭಿವೃದ್ಧಿ ಕಾರ್ಯಗಳೆಲ್ಲವನ್ನೂ ಜಿಲ್ಲಾ ಪರಿಷತ್‌ಗೆ ವರ್ಗಾಯಿಸಬೇಕು. ಹಾಗೂ ಅಭಿವೃದ್ಧಿ ಸಿಬ್ಬಂದಿಯು ಜಿಲ್ಲಾಪರಿಷತ್‌ನ ನಿಯಂತ್ರಣದಲ್ಲಿ ಕಾರ್ಯ ನಿರ್ವಹಿಸಬೇಕು ಪರಿಷತ್‌ನ ಮುಖ್ಯ ಕಾರ್ಯದರ್ಶಿಯು ಚುನಾಯಿತ ಸದಸ್ಯರ ನಿಯಂತ್ರಣದಲ್ಲಿರಬೇಕು.



o ಜಿಲ್ಲಾಧಿಕಾರಿಯು ರಾಜ್ಯ ಸರ್ಕಾರದಿಂದ ವಹಿಸಿದ ನಿಯಂತ್ರಿತ, ಕಂದಾಯ, ಮತ್ತಿತರೇ ಕಾರ್ಯಗಳನ್ನು ನಿರ್ವಹಿಸುವುದು ಮುಂದುವರೆಯಬೇಕು.

o ಪಂಚಾಯ್ತಿ ರಾಜ್ಯಕ್ಕೆ ಜನತಾ ಬೆಂಬಲ ನೀಡಲು ಸ್ವಯಂ ಅಭಿಕರಣಗಳ ಪಾತ್ರಕ್ಕೆ ಹೆಚ್ಚಿನ ಮಹತ್ವ ನೀಡಿತು.

ಸಮಿತಿಯ ಈ ವರದಿಯನ್ನು ಮೇ, 1979ರಲ್ಲಿ ದೆಹಲಿಯಲ್ಲಿ ನಡೆದ ಮುಖ್ಯಮಂತ್ರಿಗಳ ಸಭೆಯಲ್ಲಿ ಅಂಗೀಕರಿಸಿತು ಹಾಗೂ ಒಂದು ಮಾರ್ಗ ಸೂಚಿಗಳ ಪಟ್ಟಿಯೊಂದನ್ನು ತಯಾರಿಸಿತು. ದೇಶದಾದ್ಯಂತ ಏಕರೀತಿಯ ಪಂಚಾಯತ್ ರಾಜ್ಯ ವ್ಯವಸ್ಥೆ ಜಾರಿಗೆ ತರಲು ಒಂದೇ ಮಾದರಿಯ ಮಸೂದೆಯನ್ನು ತಯಾರಿಸಲಾಯಿತು. ಕೆಲವೇ ತಿಂಗಳುಗಳ ನಂತರ ಕೇಂದ್ರದಲ್ಲಿದ್ದ ಜನತಾ ಸರ್ಕಾರವು ಅಧಿಕಾರ ಕಳೆದುಕೊಂಡ ಹಿನ್ನೆಲೆಯಲ್ಲಿ ಈ ದಿಕ್ಕಿನಲ್ಲಿನ ಮುಂದಿನ ಬೆಳವಣಿಗೆ ನಿಂತು ಹೋಯಿತು. ಆನಂತರ ರಚನೆಗೊಂಡ ಕೇಂದ್ರ ಸರ್ಕಾರ ಆ ಶಿಫಾರಸ್ಸನ್ನು ಒಪ್ಪಲಿಲ್ಲ, 1983ರಿಂದ 85ರ ಅವಧಿಯಲ್ಲಿ ಕರ್ನಾಟಕ ಮತ್ತು ಆಂಧ್ರಪ್ರದೇಶಗಳು ಇದರ ಪ್ರಭಾವದಿಂದಾಗಿ ಹೆಚ್ಚುಕಡಿಮೆ ತಮ್ಮ ತಮ್ಮ ರಾಜ್ಯಗಳಲ್ಲಿನ ಪಂಚಾಯ್ತಿ ರಾಜ್ಯ ಪದ್ಧತಿಯನ್ನು ಪುನರ್‌ರಚಿಸಿಕೊಂಡವು.

ಜೆ.ವಿ.ಕೆ. ರಾವ್ ಸಮಿತಿ 1985: ಈ ಸಮಿತಿಯನ್ನು 1985ರಲ್ಲಿ ಸ್ಥಾಪಿಸಲಾಯಿತು ಇದು ಗ್ರಾಮೀಣಾಭಿವೃದ್ಧಿ, ಆಡಳಿತಾತ್ಮಕ ವ್ಯವಸ್ಥೆ ಮತ್ತು ಬಡತನ ನಿರ್ಮೂಲನೆ ಕಾರ್ಯಕ್ರಮಗಳನ್ನು ರೂಪಿಸಲು ರಚಿಸಲಾಯಿತು. ಅದರ ಮುಖ್ಯ ಶಿಫಾರಸ್ಸುಗಳು

o ಪಂಚಾಯತ್ ರಾಜ್ ವ್ಯವಸ್ಥೆಯಲ್ಲಿ ನಿಗದಿತ ಸಮಯಕ್ಕೆ ಚುನಾವಣೆ ನಡೆಸಬೇಕು.

o ಸ್ಥಳೀಯ ಸರ್ಕಾರಗಳಿಗೆ ಗ್ರಾಮೀಣ ಅಭಿವೃದ್ಧಿ ಮಾಡಲು ಸರಿಯಾದ ಯೋಜನೆಗಳನ್ನು ರೂಪಿಸಲು, ಅದನ್ನು ಜಾರಿಗೆ ತರಲು ಮತ್ತು ಅದರ ಮೇಲ್ವಿಚಾರಣೆ ಮಾಡುವ ಅಧಿಕಾರಗಳನ್ನು ನೀಡಲು.

o ರಾಜ್ಯ ಮಟ್ಟದ ಯೋಜನೆಗಳನ್ನು ಜಿಲ್ಲಾಮಟ್ಟದ ಯೋಜನೆಗಳಿಗಾಗಿ ವರ್ಗಾಯಿಸಬೇಕು.(ವಲ್ಕ್ಮ ಬ್ಯಾಂಕ್ - ಓವರ್‌ವೀವ್ ಆಫ್ ರೂರಲ್ ಡೀಸೆಂಟ್ರಲೈಜೇಷನ್ ಇನ್ ಇಂಡಿಯಾ, ವ್ಯಾಲೂಮ್-3, 2000, ಪು.21)

ಸರ್ಕಾರಿಯಾ ಕಮಿಷನ್, 1986: ಈ ಕಮಿಷನ್ ಸಂಯುಕ್ತ ವ್ಯವಸ್ಥೆ ಮತ್ತು ಕೇಂದ್ರ ಮತ್ತು ರಾಜ್ಯಗಳ ಸಂಬಂಧಗಳು, ಹೇಗಿರಬೇಕು ಹಾಗೂ ಪಂಚಾಯತ್‌ರಾಜ್ ವ್ಯವಸ್ಥೆಯಲ್ಲಿ ಸ್ಥಳೀಯ ಸರ್ಕಾರಗಳು ಪರಿಣಾಮಕಾರಿ ಕಾರ್ಯ ನಿರ್ವಹಿಸುವಿಕೆ ಇಲ್ಲದಿರುವುದಕ್ಕೆ ಎಲ್ಲ ರಾಜ್ಯಗಳಲ್ಲೂ ಒಂದೇ ರೀತಿಯ ನೀತಿ ನಿಯಮಗಳು ಇಲ್ಲದಿರುವುದೇ ಆಗಿದೆ ಎಂದು ಹೇಳಿದೆ.

ಎಲ್.ಎಂ. ಸಿಂಗ್ ಕಮಿಷನ್, 1986: ಈ ಸಮಿತಿಯನ್ನು 1986ರಲ್ಲಿ ರಚಿಸಲಾಯಿತು. ಗ್ರಾಮೀಣ ಸ್ಥಳೀಯ ಸರ್ಕಾರಗಳಿಗೆ ಸಂವಿಧಾನಬದ್ಧ ಅಧಿಕಾರಗಳನ್ನು ನೀಡಬೇಕು. ನಂತರ ಗ್ರಾಮಗಳ ಪುನರ್‌ರಚನೆಯಾಗಬೇಕು, ಹೆಚ್ಚಿನ ಆರ್ಥಿಕ ಸಂಪನ್ಮೂಲಗಳನ್ನು ಒದಗಿಸಿ ಕೊಡಬೇಕು, ಪಂಚಾಯತ್ ರಾಜ್ ವ್ಯವಸ್ಥೆಯಲ್ಲಿ ಸ್ವಾಭಾವಿಕವಾಗಿ ಪ್ರಜೆಗಳ ಭಾಗವಹಿಸುವಿಕೆ ಇರಬೇಕೆಂದು ಹಾಗೂ ಯಾವುದೇ ರಾಜಕೀಯ ಪಕ್ಷಗಳ ಭಾಗವಹಿಸುವಿಕೆ ಇರಬಾರದೆಂದು ಶಿಫಾರಸ್ಸು ಮಾಡಿದ್ದಾರೆ38. ಇದಕ್ಕಾಗಿಯೇ



ಅಂದಿನ ಕಾಲಘಟ್ಟದಲ್ಲಿ ಪ್ರಧಾನಿಯಾಗಿದ್ದ ರಾಜಿವ್‌ಗಾಂಧೀಯವರು 1989ರಲ್ಲಿ 64ನೆಯ ತಿದ್ದುಪಡಿಯನ್ನು ಮಾಡಿದರು.

ಪಿ.ಕೆ. ತಂಗಂ ಕಮಿಟಿ: ಇದೊಂದು ಉಪ ಸಮಿತಿಯಾಗಿದ್ದು ಇದು ಜಿಲ್ಲಾಮಟ್ಟದ ಆಡಳಿತಕ್ಕೆ ಸಲಹಾತ್ಮಕ ಸಮಿತಿಗೆ ಶಿಫಾರಸ್ಸು ಮಾಡಿದೆ ಇದರೊಂದಿಗೆ

- o ಸಂವಿಧಾನಾತ್ಮಕವಾಗಿ ನಿಯಮಿತವಾಗಿ 5 ವರ್ಷಗಳಿಗೊಮ್ಮೆ ಚುನಾವಣೆ ನಡೆಸಬೇಕು.
- o ಜಿಲ್ಲೆಯಲ್ಲಿ ಜಿಲ್ಲಾ ಪರಿಷತ್ ಯೋಜನೆ ಮತ್ತು ಅಭಿವೃದ್ಧಿ ಸಮಿತಿಯಾಗಿರಬೇಕು
- o ರಾಜ್ಯಮಟ್ಟದ ಯೋಜನಾ ಸಹಕಾರ ಸಮಿತಿಯನ್ನು ಪ್ರಧಾನ ಮಂತ್ರಿಯ ನೇತೃತ್ವದಲ್ಲಿ ರಚಿಸಬೇಕು. ಜಿಲ್ಲಾ ಪರಿಷತ್ ಅಧ್ಯಕ್ಷರು ಅದರ ಸದಸ್ಯರಾಗಿರಬೇಕು.

ಭಾರತೀಯ ರಾಷ್ಟ್ರೀಯ ಕಾಂಗ್ರೆಸ್‌ನಿಂದ ವಿ.ಎನ್. ಗಾಡ್ಗಲ್ ನೇತೃತ್ವದಲ್ಲಿ ಪಂಚಾಯತ್ ರಾಜ್ ವ್ಯವಸ್ಥೆಯನ್ನು ಹೇಗೆ ಪರಿಣಾಮಕಾರಿಯೂ ಮಾಡಬಹುದು ಎನ್ನುವುದಕ್ಕಾಗಿ ರಚಿಸಲಾಯಿತು. ಅದರ ಶಿಫಾರಸ್ಸು

- o ಮೂರು ಹಂತದ ಸ್ಥಳೀಯ ಸರ್ಕಾರಗಳು
- o ಎಸ್.ಸಿ., ಎಸ್.ಟಿ ಮೀಸಲಾತಿ ಹಾಗೂ ಮಹಿಳೆಯರು ಪಾಲೊಳುವಿಕೆಗೆ ಹೆಚ್ಚಿನ ಅವಕಾಶ
- o ಐದು ವರ್ಷ ಅಧಿಕಾರಾವಧಿ
- o ರಾಜ್ಯ ಹಣಕಾಸು ಆಯೋಗ ರಚನೆ

ಕರ್ನಾಟಕದಲ್ಲಿ ಸ್ಥಳೀಯ ಸರ್ಕಾರಗಳ ಬೆಳವಣಿಗೆಗಳು

1948ರಲ್ಲಿ ಸ್ಥಾಪಿತವಾದ ಗ್ರಾಮೀಣ ಅಭಿವೃದ್ಧಿ ಇಲಾಖೆಯೊಂದಿಗೆ ಗ್ರಾಮ ಪಂಚಾಯಿತಿಗಳು ಸಕಾರಾತ್ಮಕವಾಗಿ ಸ್ಪಂದಿಸಿದ್ದು, ಆದರೆ ಜಿಲ್ಲಾ ಮಂಡಲಿ ಮತ್ತು ಗ್ರಾಮ ಪಂಚಾಯಿತಿಗಳ ಕರ್ತವ್ಯ ಮತ್ತು ಅಧಿಕಾರದ ಮಧ್ಯೆ ಇದ್ದ ಅಂತರದಿಂದ ಸಾಕಷ್ಟು ಸಮಸ್ಯೆ ಎದುರಿಸಿದವು. ಮೈಸೂರು ಸಂಸ್ಥಾನದಲ್ಲಿ ರಾಜರ ಆಳ್ವಿಕೆಯಲ್ಲಿದ್ದು ಕೆಲವೊಂದು ಸಮಿತಿಗಳು ಸ್ಥಳೀಯ ಸರ್ಕಾರದ ಆಡಳಿತ ಬೆಳವಣಿಗೆಯಲ್ಲಿ ನಿರ್ಣಾಯಕ ಪಾತ್ರವಹಿಸಿವೆ ಅವುಗಳೆಂದರೆ.

ವೆಂಕಟಪ್ಪ ಸಮಿತಿ-1949: ವಿ. ವೆಂಕಟಪ್ಪರವರ ಅಧ್ಯಕ್ಷತೆಯಲ್ಲಿ ತಾಲ್ಲೂಕು ಮಂಡಳಿಗಳನ್ನೂ ಮತ್ತೇ ರಚಿಸಿ, ಸ್ಥಳೀಯ ಸರ್ಕಾರಗಳನ್ನು ಸಬಲೀಕರಣಗೊಳಿಸುವ ಪ್ರಯತ್ನ ಇದಾಗಿತ್ತು. ಒಂದು ಚುನಾಯಿತ ಸಮಿತಿಯನ್ನು ರಚಿಸಿ, ತಾಲ್ಲೂಕು ಮಟ್ಟದಲ್ಲೂ, ಜಿಲ್ಲಾಮಟ್ಟದಲ್ಲೂ ಒಂದು ಪ್ರತ್ಯೇಕ ಸಮಿತಿ ಅಸ್ತಿತ್ವಕ್ಕೆ ಬಂದು, ಪ್ರಾತಿನಿಧ್ಯತೆ ನೀಡಬೇಕೆಂದು ತಿಳಿಸಲಾಗಿತ್ತು. ಈ ಸಮಿತಿ ಗ್ರಾಮ ಪಂಚಾಯಿತಿ ವ್ಯವಸ್ಥೆ ಜಾರಿಗೆ ಬಂದರೆ, ಪ್ರತಿಭಾವಂತರನ್ನು ಗುರುತಿಸಬಹುದೆಂದು ತಿಳಿಸಿತು. ಜಿಲ್ಲಾಮಟ್ಟದ ಸಲಹಾ ಸಮಿತಿ ಜಿಲ್ಲಾಮಟ್ಟದಲ್ಲಿ ಮಾತ್ರವಿದ್ದು, ಇದರ ಸದಸ್ಯರನ್ನು ಗ್ರಾಮ ಪಂಚಾಯಿತಿಯ ಅಧ್ಯಕ್ಷರುಗಳ ಮೂಲಕ ಪರೋಕ್ಷವಾಗಿ ಆರಿಸಬೇಕೆಂದು ತಿಳಿಸಿತು. ಆದರೆ ಸೀಮಿತ ಸದಸ್ಯತ್ವಕ್ಕೆ ಅವಕಾಶವಿರುವುದಿಲ್ಲ.

1952ರ ಅಧಿ ನಿಯಮ - ವೆಂಕಟಪ್ಪ ಸಮಿತಿಯ ಶಿಫಾರಸ್ಸಿನಂತೆ ಮೈಸೂರು ರಾಜ್ಯ ಗ್ರಾಮಪಂಚಾಯ್ತಿ ಮತ್ತು ಜಿಲ್ಲಾ ಮಂಡಳಿಗಳ ಅಧಿನಿಯಮ 1952ರಲ್ಲಿ ಜಾರಿಗೆ ಬಂದಿತು. ಇದರ ಪ್ರಕಾರ,

- o ಸಮೂಹ ಪಂಚಾಯ್ತಿ ರಚನೆ
- o ಪರಿಶಿಷ್ಟ ಜಾತಿಗೆ ಮೀಸಲು



- o ಸಾರ್ವತ್ರಿಕ ವಯಸ್ಕ ಮತದಾನ ಪದ್ಧತಿ
- o ಶಾಸನಬದ್ಧ ಕಾರ್ಯದರ್ಶಿ ನೇಮಕ
- o ಹತ್ತರಿಂದ, ಇಪ್ಪತ್ತರಿಂದ 40ರ ಸಂಖ್ಯೆಯಷ್ಟು ಗರಿಷ್ಠ ಮಿತಿಯಲ್ಲಿ ಜಿಲ್ಲಾಮಂಡಳಿ ರಚನೆ
- o ಪರೋಕ್ಷ ಚುನಾವಣೆ
- o ಚುನಾಯಿತ ಅಧ್ಯಕ್ಷ ಮತ್ತು ಉಪಾಧ್ಯಕ್ಷರು
- o ಸ್ಥಾಯಿ ಸಮಿತಿಗಳು
- o ಸರ್ಕಾರದ ವತಿಯಿಂದ ಮುಖ್ಯ ಕಾರ್ಯ ನಿರ್ವಹಣಾ ಅಧಿಕಾರಿ ಇರಬೇಕು.
- o ಈ ವರದಿಯಿಂದ ಇವುಗಳ ಆರ್ಥಿಕ ಸ್ಥಿತಿ ಸುಧಾರಿಸಿದರೂ ಬಹುಕಾಲ ಜಾರಿಯಲಿರಲಿಲ್ಲ.

ಚಂದ್ರಶೇಖರಯ್ಯ ಸಮಿತಿ-1953: ಸಮೂಹ ಪಂಚಾಯಿತಿ ರಚನೆ ಮತ್ತು ಜಿಲ್ಲಾ ಮಂಡಳಿಗಳ ಪರೋಕ್ಷ ಚುನಾವಣಾ ವಿಚಾರದಲ್ಲಿ ಪ್ರತಿರೋಧ ಉಂಟಾಗಿ ವೆಂಕಪಟ್ಟ ಸಮಿತಿ ಶಿಫಾರಸ್ಸು ಬಹುಕಾಲ ಉಳಿಯಲಿಲ್ಲ. ಬದಲಾಗಿ ತಾಲ್ಲೂಕು ಮಂಡಳಿ ರಚನೆಗೂ ಒತ್ತಾಯ ಕೇಳಿ ಬಂತು ಅದರ ಪರಿಣಾಮವಾಗಿ 1953ರ ಡಿಸೆಂಬರ್‌ನಲ್ಲಿ ಡಿ.ಎಸ್. ಚಂದ್ರಶೇಖರಯ್ಯನವರ ಅಧ್ಯಕ್ಷತೆಯಲ್ಲಿ 'ಸ್ಥಳೀಯ ಮಂಡಳಿಗಳ ವಿಚಾರಣಾ ಸಮಿತಿ' ನೇಮಕ ಮಾಡಲಾಯಿತು. 1926ರಲ್ಲಿ ಅಸ್ತಿತ್ವಕ್ಕೆ ಬಂದಿದ್ದ ಜಿಲ್ಲಾ ಮಂಡಳಿಗಳು 1954ರವರೆಗೂ ಜಾರಿಯಲ್ಲಿದ್ದು, ನಂತರ ಜಿಲ್ಲಾಧಿಕಾರಿಗಳ ಅಧಿಕಾರಕ್ಕೆ ಒಳಪಟ್ಟವು.

ಚಂದ್ರಶೇಖರಯ್ಯನವರ ಸಮಿತಿ ತಾಲ್ಲೂಕು ಮಂಡಳಿ ಗ್ರಾಮ ಪಂಚಾಯಿತಿ ಮತ್ತು ಜಿಲ್ಲಾ ಮಂಡಳಿಗಳ ನಡುವಿನ ಮಂಡಳಿ ರಚನೆಗೆ ಅವಕಾಶ ಮಾಡಿಕೊಟ್ಟಿತು. ಆದರೆ ಪ್ರತ್ಯಕ್ಷ ಮತ್ತು ಪರೋಕ್ಷ 2/3 ಮತ್ತು 1/3ರಷ್ಟು ಪ್ರಮಾಣದಲ್ಲರಲು ಸೂಚಿಸಿತು. ಜಿಲ್ಲಾ ಮಂಡಳಿಯಲ್ಲಿ ನೇಮಕಗೊಂಡ ಸದಸ್ಯರಿದ್ದು, ಮಹಿಳೆ ಸೇರಿದಂತೆ, ದುರ್ಬಲ ಗುಂಪುಗಳಿಗೆ ಪ್ರಾತಿನಿಧ್ಯಬೇಕೆಂದು ತಿಳಿಸಿತು. ಆದರೆ 1954-55ರಲ್ಲಿ ರಾಜ್ಯ ಪುನರ್ ವಿಂಗಡಣೆ ಖಚಿತವಾದ್ದರಿಂದ ಈ ಸಮಿತಿ ಶಿಫಾರಸ್ಸು ಕೂಡಲೇ ಜಾರಿಗೆ ಬರಲಿಲ್ಲ.

ಕೊಂಡಜಿ ಬಸಪ್ಪ ಸಮಿತಿ, 1962: 1952ರ ಕಾಯ್ದೆ ಜಿಲ್ಲಾ ಪಂಚಾಯಿತಿಗಳಿಗೆ ಮಹತ್ವದ ಸ್ಥಾನ ನೀಡಿತ್ತು. ಅದೊಂದು ಸಲಹಾ ಸಂಸ್ಥೆಯಂತೆ ಕಾರ್ಯನಿರ್ವಹಿಸುತ್ತಿತ್ತು. ಆದರೆ, ಕೊಂಡಜಿ ಬಸಪ್ಪನವರ ನಾಯಕತ್ವದ ಸಮಿತಿ ವೆಂಕಟ್ಟಪ್ಪ ಸಮಿತಿಯ ಶಿಫಾರಸ್ಸಿನಂತೆ ಜಿಲ್ಲಾ ಪರಿಷತ್ ಸ್ಥಾಪನೆಗೆ ಅವಕಾಶ ನೀಡಿ ನೇರ ಚುನಾವಣೆಗೆ ಆದ್ಯತೆ ಕಲ್ಪಿಸಿಕೊಟ್ಟಿತ್ತು. ಮಹಿಳೆಯರಿಗೆ ಮತ್ತು ಪರಿಶಿಷ್ಟ ಜಾತಿಗಳಿಗೂ ಪ್ರಾತಿನಿಧ್ಯ ನೀಡಿತು. ಕೇಂದ್ರ ಮತ್ತು ರಾಜ್ಯ ಶಾಸಕಾಂಗದ ಸದಸ್ಯರು ಸಹ ಸದಸ್ಯರಾಗಿದ್ದು, ಮತದಾನ ಮಾಡುವ ಹಕ್ಕು ಹೊಂದಿರಲಿಲ್ಲ ಚುನಾಯಿತ ಅಧ್ಯಕ್ಷ ಮತ್ತು ಉಪಾಧ್ಯಕ್ಷರುಗಳಿದ್ದು, ಆರ್ಥಿಕ ಪರಿಸ್ಥಿತಿ ಉತ್ತಮ ಪಡಿಸಲು ಸಲಹೆ ನೀಡಿತು. ಆದರೆ, ನ್ಯಾಯ ಪಂಚಾಯಿತಿ ಕರಡು ಮಸೂದೆ ಕಾರಣಾಂತರದಿಂದ ಜಾರಿಯಾಗಲಿಲ್ಲ.

ಅಬ್ದುಲ್ ನಜೀರ್ ಸಾಬ್ ರಾಜ್ಯ ಗ್ರಾಮೀಣಾಭಿವೃದ್ಧಿ ಸಂಸ್ಥೆ: ಅಬ್ದುಲ್ ನಜೀರ್ ಸಾಬ್ ಹೆಸರಿನಲ್ಲಿ 1989ರಲ್ಲಿ ಮೈಸೂರಿನಲ್ಲಿ ಗ್ರಾಮೀಣ ಅಭಿವೃದ್ಧಿಗಾಗಿ ಈ ಸಂಸ್ಥೆಯನ್ನು ಆರಂಭಿಸಿತು. ಇದಕ್ಕೂ ಮೊದಲು ಜನತಾಪಾರ್ಟಿಯಲ್ಲಿದ್ದ ಅಬ್ದುಲ್ ನಜೀರ್ ಸಾಬ್ ಪಂಚಾಯತ್ ರಾಜ್ ವ್ಯವಸ್ಥೆಯಡಿಯಲ್ಲಿ ಗ್ರಾಮೀಣಾಭಿವೃದ್ಧಿಯನ್ನು ಮಾಡಿದವರಲ್ಲಿ ಅಗ್ರಗಣ್ಯರು. 1983ರಲ್ಲಿ ಜನತಾ ಪಾರ್ಟಿ ಅಧಿಕಾರದಲ್ಲಿದ್ದಾಗ ನಜೀರ್ ಸಾಬ್‌ರನ್ನು ಗ್ರಾಮೀಣಾಭಿವೃದ್ಧಿ ಮತ್ತು ಪಂಚಾಯತ್ ರಾಜ್ ಇಲಾಖೆಗೆ



ಮಂತ್ರಿಗಳಾಗಿ ನೇಮಕ ಮಾಡಲಾಯಿತು. ಅವರು ಗಾಂಧೀಜಿಯವರ ಆಶಯವಾದ ಅಧಿಕಾರ ವಿಕೇಂದ್ರೀಕರಣ ಮತ್ತು ಗ್ರಾಮಸ್ವರಾಜ್ಯದ ಕನಸನ್ನು ನನಸು ಮಾಡುವ ನಿಟ್ಟಿನಲ್ಲಿ ಅಪಾರವಾಗಿ ಶ್ರಮಿಸಿದ್ದಾರೆ.

1985ರಲ್ಲಿ ಸ್ಥಳೀಯ ಸ್ವಯಂ ಸರ್ಕಾರಗಳನ್ನು ಸ್ಥಾಪಿಸಲು ಸಂವಿಧಾನ ತಿದ್ದುಪಡಿಗೆ ಒತ್ತಾಯಿಸಿದರು ಅವರ ಒತ್ತಾಯದಂತೆ ಆಗಿನ ಪ್ರಧಾನ ಮಂತ್ರಿಯಾದ ಶ್ರೀಯುತ ರಾಜೀವ್‌ಗಾಂಧಿ 1989ರಲ್ಲಿ 64ನೇ ಸಂವಿಧಾನ ತಿದ್ದುಪಡಿಯ ಮೂಲಕ ಪಂಚಾಯತ್ ರಾಜ್ ಸ್ಥಾಪನೆಗೆ ಅವಕಾಶ ಮಾಡಲಾಯಿತು ಹಾಗಾಗಿ ಇವರು ಕರ್ನಾಟಕದಲ್ಲಿ ಪಂಚಾಯತ್ ರಾಜ್ ವ್ಯವಸ್ಥೆಯನ್ನು ಮಾಡಿದ ಮೊದಲಿಗರು. ಇವರು ಗುಂಡುರಾವ್‌ರವರು ಮುಖ್ಯಮಂತ್ರಿಯಾಗಿದ್ದ ಸಂದರ್ಭದಲ್ಲಿ ಎಂ.ಎಲ್.ನಿ ಆಗಿದ್ದರು ನಂತರ ಕಾಂಗ್ರೆಸ್ ಬಿಟ್ಟು ಜನತಾ-ರಂಗ ಮೈತ್ರಿ ಸೇರಿದ್ದರು. ಜನತಾ ಪಕ್ಷ ಸಾಮಾಜಿಕ ಬೆಳವಣಿಗೆ ಮತ್ತು ಗ್ರಾಮೀಣಾಭಿವೃದ್ಧಿ ಕೆಲಸಕ್ಕೆ ಬದ್ಧರಾಗಿದ್ದರು. 1983ರಲ್ಲಿ ರಾಮಕೃಷ್ಣ ಹೆಗಡೆ ಮುಖ್ಯಮಂತ್ರಿಯಾಗಿದ್ದರು.

ಆ ಸಂದರ್ಭದಲ್ಲಿ ನಜೀರ್ ಸಾಬ್ ಗ್ರಾಮೀಣಾಭಿವೃದ್ಧಿ ಮತ್ತು ಪಂಚಾಯತ್ ರಾಜ್ ಸಚಿವರಾಗಿದ್ದು ಇವರ ಗುರಿ ರಾಜ್ಯದ ಪ್ರತಿಯೊಂದು ಹಳ್ಳಿಗಳಿಗೆ ಶುದ್ಧ ಕುಡಿಯುವ ನೀರಿನ ವ್ಯವಸ್ಥೆ ಮಾಡುವುದಾಗಿತ್ತು. ಆ ಸಂದರ್ಭದಲ್ಲಿ ಇಂಡಿಯನ್ ಇನ್ಸ್ಟಿಟ್ಯೂಟ್ ಆಫ್ ಟೆಕ್ನಾಲಜಿ ಸಂಸ್ಥೆಯಿಂದ ಕರ್ನಾಟಕಕ್ಕೆ ಅಗತ್ಯ ತಂತ್ರಜ್ಞಾನ ಮತ್ತು ಉಪಕರಣಗಳನ್ನು ತರಿಸಿದರು 600 ಮತ್ತು ಕಡಿಮೆ ಜನಸಂಖ್ಯೆ ಹೊಂದಿರುವವರಿಗೆ ಒಂದು ಕೈ ಪಂಪ್ ಹಾಕಿಸುವ ವ್ಯವಸ್ಥೆ ಮಾಡಿದರು ಇದರ ಮೂಲಕ ಪ್ರತಿ ಹಳ್ಳಿಗೆ ಕುಡಿಯುವ ನೀರು ಒದಗಿಸಲು ಯಶಸ್ವಿಯಾದರು.

ನಜೀರ್ ಸಾಬ್ ರವರ ಪ್ರಕಾರ ಆಡಳಿತದ ವ್ಯವಸ್ಥೆಗೆ ಕೇಂದ್ರ, ರಾಜ್ಯ, ಜಿಲ್ಲೆ ಮತ್ತು ಗ್ರಾಮಗಳು ಇವುಗಳು ಆಡಳಿತದ ಮುಖ್ಯ ಆಧಾರ ಸ್ತಂಭಗಳಾಗಿದ್ದವು ಈ ರೀತಿಯ ವಿಕೇಂದ್ರೀಕರಣವು ಸಹ ಮಹತ್ವ ಗಾಂಧೀಜಿಯವರ ಕನಸಾಗಿತ್ತು ಇದನ್ನು ಅನುಷ್ಠಾನಕ್ಕೆ ತರಲು ಮುಂದಾದರು. ಮೈಸೂರಿನಲ್ಲಿ 1989ರಲ್ಲಿ ಗ್ರಾಮೀಣ ಅಭಿವೃದ್ಧಿಗಾಗಿ ಅಬ್ದುಲ್ ನಜೀರ್ ಸಾಬ್ ರಾಜ್ಯ ತರಬೇತಿ ಸಂಸ್ಥೆಯನ್ನು ಸ್ಥಾಪಿಸಿ ಅದರ ಮೂಲಕ ಪಂಚಾಯತ್ ರಾಜ್ ಸಂಸ್ಥೆಗಳ ಚುನಾಯಿತ ಪ್ರತಿನಿಧಿಗಳಿಗೆ ಗ್ರಾಮೀಣಾಭಿವೃದ್ಧಿ ಮತ್ತು ವಿಕೇಂದ್ರೀಕೃತ ಆಡಳಿತದ ಬಗ್ಗೆ ತರಬೇತಿ ನೀಡುತ್ತಿದೆ.

ಫಲಿತಗಳು: ಸ್ಥಳೀಯ ಸ್ವಯಂ ಸರ್ಕಾರಗಳು ರಚನೆಯಾಗಿ ಗ್ರಾಮೀಣಾಭಿವೃದ್ಧಿಗೆ ಹೆಚ್ಚು ಸಹಕಾರಿಯಾಗಿವೆ. ಗ್ರಾಮೀಣ ಸಾಮಾಜಿಕ, ಆರ್ಥಿಕ, ರಾಜಕೀಯ, ಆರೋಗ್ಯ, ಶೈಕ್ಷಣಿಕ ಮತ್ತೀತರ ಯೋಜನೆಗಳು ಹೆಚ್ಚಿನ ರೀತಿಯಲ್ಲಿ ಫಲಪ್ರದವಾಗಿವೆ. ಸ್ಥಳೀಯ ಸರ್ಕಾರಗಳು ಇಲ್ಲದಿದ್ದರೆ ಸರ್ಕಾರದ ಯಾವುದೇ ಯೋಜನೆಗಳು ಇಷ್ಟೊಂದು ಜನೋಪಯೋಗಿ ಕಾರ್ಯಕ್ರಮಗಳಾಗುತ್ತಿರಲಿಲ್ಲ ಎಂಬುದು ಸತ್ಯ ಸಂಗತಿಯಾಗಿದೆ. ಸರ್ಕಾರದ ಯೋಜನೆಗಳಿಂದ ಬಡತನ ನಿವಾರಣೆ, ಗ್ರಾಮೀಣ ಗುಡಿ ಕೈಗಾರಿಕೆಗೆ ಪ್ರೋತ್ಸಾಹ, ಖಾದಿ ಮತ್ತು ಗ್ರಾಮೀಣ ಉದ್ಯೋಗ, ಸಹಕಾರ ಚಳುವಳಿ ಸಂಘಟನೆ, ಸ್ಥಳೀಯ ಸರ್ಕಾರ ವ್ಯವಸ್ಥೆ, ಸಾಮಾಜಿಕ ಪಿಡುಗುಗಳ ನಿವಾರಣೆ, ಮಾನವೀಯತೆ ಮತ್ತು ಜಾತ್ಯಾತೀತತೆ ಬೆಳೆಸುವುದು, ಮಹಿಳಾ ಮತ್ತು ಮಕ್ಕಳ ಆರೋಗ್ಯ, ಮೂಲ ಶಿಕ್ಷಣ, ಇವುಗಳಿಗೆ ಹೆಚ್ಚಿನ ಮಹತ್ವ ನೀಡುವ ನಿಟ್ಟಿನಲ್ಲಿ ಗ್ರಾಮೀಣಾಭಿವೃದ್ಧಿಯ ಕಾರ್ಯಗಳು ಸಫಲವಾಗುತ್ತಿವೆ.

ಕೊನೆಸಾರಂಶ: ಗಾಂಧೀಜಿಯವರ ಗ್ರಾಮಸ್ವರಾಜ್ಯದ ಪರಿಕಲ್ಪನೆ ಪ್ರಭಾವದಿಂದ ಗ್ರಾಮಗಳ ಸುಧಾರಣೆ ಸಾಧ್ಯ ಎಂಬುದನ್ನು ಹಲವು ಸಮಿತಿಗಳು ಸಹ ಎತ್ತಿಹಿಡಿದಿವೆ. ಭಾರತ ಸುಧಾರಣೆ ಯಾಗಬೇಕಾದರೆ



ಗ್ರಾಮಗಳ ಸುಧಾರಣೆ ಮುಖ್ಯ ಎಂದು ಗಾಂಧೀಜಿ ಹೇಳಿದ್ದರು. ಈ ಕಾರ್ಯ ನೆರವೇರಬೇಕಾದರೆ ಮೊದಲು ಗ್ರಾಮಗಳಲ್ಲಿ ಗ್ರಾಮಪಂಚಾಯಿತಿಗಳನ್ನು ಸ್ಥಾಪಿಸಬೇಕೆಂಬುದು ಅವರ ಉದ್ದೇಶವಾಗಿತ್ತು. ಆದ್ದರಿಂದ ಕರ್ನಾಟಕದಲ್ಲಿ ಸ್ಥಳೀಯ ಸ್ವಯಂ ಸರ್ಕಾರಗಳ ಬೆಳವಣಿಗೆಯಾದವು. ಸ್ಥಳೀಯ ಸ್ವಯಂ ಸರ್ಕಾರಗಳ ಬೆಳವಣಿಗೆಗೆ ಕಾರಣವಾದಂತಹ ಶಾಸನಬದ್ಧವಾದ ಸಮಿತಿಗಳಾದ ಬಲವಂತರಾಯ್ ಸಮಿತಿ, ಅಶೋಕ್ ಮೆಹ್ತಾ ಸಮಿತಿ, ಜಿ.ವಿ.ಕೆ ರಾವ್ ಸಮಿತಿ, ಎಲ್.ಎನ್.ಸಿಂಘ್ ಸಮಿತಿ, ಸರ್ಕಾರಿಯ ಕಮಿಷನ್‌ಗಳು ಮತ್ತು 73ನೆಯ ತಿದ್ದುಪಡಿಯು ಗ್ರಾಮೀಣ ಸರ್ಕಾರಗಳ ರಚನೆಯ ಬಗ್ಗೆ ವಿವರಣೆಯನ್ನು ನೀಡಿದೆ. ಕರ್ನಾಟಕದ ಸ್ವಯಂ ಸರ್ಕಾರಗಳ ರಚನೆಯ ಸಮಿತಿಗಳಾದ ವೆಂಕಟಪ್ಪ ಸಮಿತಿ, ಚಂದ್ರಶೇಖರಯ್ಯ ಸಮಿತಿ, ಕೊಂಡಜ್ಜಿ ಬಸಪ್ಪ ಸಮಿತಿ, ಕರ್ನಾಟಕ ಪಂಚಾಯತ್ ರಾಜ್ ಕಾಯಿದೆ ಮುಂತಾದವು ಸ್ಥಳೀಯ ಸರ್ಕಾರಗಳ ರಚನೆಗೆ ಸಂಬಂಧಿಸಿದಂತೆ ಹಲವು ಅಂಶಗಳನ್ನು ತಿಳಿಸಿವೆ. ಗಾಂಧೀಜಿಯವರ ಗ್ರಾಮೀಣಾಭಿವೃದ್ಧಿ ಚಿಂತನೆಯ ಹಿನ್ನೆಲೆಯಲ್ಲಿ 1993ರಲ್ಲಿ 73 ಮತ್ತು 74ನೆಯ ತಿದ್ದುಪಡಿಯ ಹಿನ್ನೆಲೆಯಲ್ಲಿ ಜಾರಿಗೆ ಬಂದ ಸ್ಥಳೀಯ ಸರ್ಕಾರಗಳ ರಚನೆ ಹಾಗೂ ಅದರಿಂದ ಸ್ಥಳೀಯ ಜನರಿಗೆ ದೊರಕಬಹುದಾದ ಸೌಲಭ್ಯಗಳ ಬಗ್ಗೆ ನೋಡುವುದಾದರೆ ಸ್ಥಳೀಯರಿಗೆ ಆಡಳಿತದಲ್ಲಿ ಭಾಗವಹಿಸುವ ಪಾಲೊಳ್ಳುವ ಅವಕಾಶದಿಂದ ಗ್ರಾಮೀಣ ಜನರಿಗೂ ಪ್ರಜಾಪ್ರಭುತ್ವದ ಅರಿವು ಉಂಟಾಗಿದೆ. ಆಡಳಿತ ನಡೆಸುವ ಬಗ್ಗೆಯೂ ತಿಳುವಳಿಕೆ ಮಾಡುತ್ತದೆ. ಇದರೊಂದಿಗೆ ಅವರಿಗೆ ಬೇಕಾಗುವ ಮೂಲಭೂತ ಸೌಕರ್ಯಗಳ ಬಗ್ಗೆ ಹಾಗೂ ಅದರ ಪೂರೈಕೆಯ ಬಗ್ಗೆಯೂ ಅವರೇ ತೀರ್ಮಾನ ತೆಗೆದುಕೊಳ್ಳುವ ಅಧಿಕಾರವನ್ನು ಅವರಿಗೆ ನೀಡಲಾಗಿದೆ.

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ಪರಿಶಿಷ್ಟ ಜಾತಿಯ ಯುವಕರ ರಾಜಕೀಯ ಒಲವುಗಳು: ಒಂದು ಸಮಾಜಶಾಸ್ತ್ರೀಯ ಅಧ್ಯಯನ

*ಚಿತ್ತಯ್ಯ, ಪಿ.

ಸಂಶೋಧನಾ ವಿಧ್ಯಾರ್ಥಿ, ಸಮಾಜಶಾಸ್ತ್ರ ವಿಭಾಗ,
ಕುವೆಂಪು ವಿಶ್ವವಿದ್ಯಾಲಯ, ಶಂಕರಘಟ್ಟ.

Ph: 9844439485 E-mail; chithaiah87@gmail.com

**ಡಾ. ಚಂದ್ರಶೇಖರ್.

ಪ್ರಾಧ್ಯಾಪಕರು, ಸಮಾಜಶಾಸ್ತ್ರ ವಿಭಾಗ,
ಕುವೆಂಪು ವಿಶ್ವವಿದ್ಯಾಲಯ, ಶಂಕರಘಟ್ಟ.

ಭಾರತೀಯ ಸಮಾಜದಲ್ಲಿ ಅಸ್ಪೃಶ್ಯತೆಯ ಆಚರಣೆಗೆ ಸುಮಾರು ಎರಡು ಸಾವಿರದ ಐದುನೂರು ವರ್ಷಗಳ ಇತಿಹಾಸವಿದೆ. ವೇದಗಳಿಗಿಂತಲೂ ಹಿಂದೆ ಅಸ್ಪೃಶ್ಯತೆಯು ಅಸ್ತಿತ್ವದಲ್ಲಿತ್ತು ಎಂಬುದು ವಿದ್ವಾಂಸರ ಅಭಿಪ್ರಾಯ. ಅನಂತರದ ಕಾಲಾವಧಿಯಲ್ಲಿ ಹಲವಾರು ಕಾರಣಗಳಿಂದಾಗಿ ಈ ಆಚರಣೆ ಮೊಳಕೆಯೊಡೆದು ಕಾಲಾನುಕ್ರಮದಲ್ಲಿ ಒಂದು ಘೋರ ಸಾಮಾಜಿಕ ಸಮಸ್ಯೆಯಾಗಿ ರೂಪು ತಳೆಯಿತು. ಇದರ ಪರಿಣಾಮವಾಗಿ ಇಡೀ ಭಾರತೀಯ ಸಮಾಜದಲ್ಲಿ ಜನ ಅಂತಃಕಾಂಡ, ಅಂಧಕಾರದಲ್ಲಿ ತೊಳಲಾಡುವಂತಾಯಿತು. ಉತ್ಪಾದನೆ ಮತ್ತು ಸೇವೆಯಲ್ಲಿ ಅನುಪಮವಾದ ಸೇವೆಯನ್ನು ಸಲ್ಲಿಸುತ್ತಾ ಬಂದಂತಹ ವರ್ಗವೊಂದು ಆರ್ಥಿಕ, ಸಾಮಾಜಿಕ, ರಾಜಕೀಯವಾಗಿ ಶೋಷಣೆಗೆ ಒಳಗಾಗುವಂತಾಯಿತು. ದಾಸ್ಯತೆ ಮತ್ತು ಪರಾಧೀನತೆಯಿಂದಾಗಿ ಅವರ ಬದುಕು ಧಾರುಣವಾಯಿತು.

ಭಾರತವು ಒಂದು ಪ್ರಜಾಪ್ರಭುತ್ವ ರಾಷ್ಟ್ರ. ಪ್ರಜಾಪ್ರಭುತ್ವ ಎಂದರೆ, ಅದೊಂದು ಮಾನವ ಸಮಾಜದ ತಾತ್ವಿಕ ನೆಲೆಗಟ್ಟು, ಜೀವನ ವಿಧಾನ, ಸಮಾಜದ ಸದಸ್ಯರು ಪರಸ್ಪರ ಯಾವ ರೀತಿ ನಡೆದುಕೊಳ್ಳಬೇಕು ಹಾಗೂ ರಾಜಕೀಯ ಜೀವನದಲ್ಲಿ ಮಾತ್ರವಲ್ಲ ಆರ್ಥಿಕ, ಸಾಮಾಜಿಕ ಹಾಗೂ ಸಾಂಸ್ಕೃತಿಕ ಜೀವನದಲ್ಲಿ ನಮ್ಮ ಸಂಬಂಧಗಳು ಹೇಗಿರಬೇಕು ಎಂಬ ಮೊದಲಾದ ವಿಷಯಗಳಲ್ಲಿ ಜನತೆಗೆ ಮಾರ್ಗದರ್ಶನ ನೀಡುವಂತಹ ಆದರ್ಶಗಳ ಹಾಗೂ ನಡವಳಿಕೆಗಳ ಒಂದು ಚೌಕಟ್ಟು. ಮಹಾತ್ಮ ಗಾಂಧೀಜಿಯವರ ಸಾಮಾಜಿಕ, ರಾಜಕೀಯ ವಿಚಾರಧಾರೆಯಲ್ಲಿ ಈ ಭಾವನೆಯನ್ನು ನಾವು ಕಾಣಬಹುದು.

ಸ್ವಾತಂತ್ರ್ಯ ಪೂರ್ವದಲ್ಲಿ ಅಧಿಕಾರವು ಕೆಲವೇ ವ್ಯಕ್ತಿಗಳ ಕೈಯಲ್ಲಿದ್ದು ಮಾತ್ರವಲ್ಲ ಅವರು ಹೇಳಿದ್ದನ್ನು ಒಪ್ಪಬೇಕಾದ ಪರಿಸ್ಥಿತಿ ಇತ್ತು. ಇದರಲ್ಲಿ ಹಿಂದುಳಿದವರ ಮತ್ತು ಪರಿಶಿಷ್ಟರ ಪಾಲೊಳ್ಳುವಿಕೆ ಒಂದು ದೊಡ್ಡ ಪ್ರಶ್ನೆಯಾಗಿಯೇ ಉಳಿದಿತ್ತು. ಈ ಕಾರಣದಿಂದಾಗಿ ದುರ್ಬಲ ವರ್ಗದವರಿಗೆ, ರಾಜಕೀಯ ಅಧಿಕಾರವನ್ನು ನೀಡುವ ಉದ್ದೇಶದಿಂದ, ಸಂವಿಧಾನದಲ್ಲಿ ರಾಜಕೀಯ ಮೀಸಲಾತಿಯನ್ನು ನೀಡಿ, ಸಂವಿಧಾನದ 73ನೇ ತಿದ್ದುಪಡಿ ಮೂಲಕ ಪಂಚಾಯತ್ ರಾಜ್ ವ್ಯವಸ್ಥೆಯನ್ನು ಜಾರಿಗೆ ತರಲಾಯಿತು.

ಸಂಶೋಧನಾ ವಿಷಯದ ಪರಿಕಲ್ಪನೆಗಳ ಅರ್ಥ ವಿವರಣೆ:

ಪರಿಶಿಷ್ಟ ಜಾತಿ: ಭಾರತೀಯ ಸಮಾಜದಲ್ಲಿ ಸಾಮಾಜಿಕ ಸ್ತರವಿನ್ಯಾಸದ ಅತ್ಯಂತ ಕೆಳಸ್ತರದಲ್ಲಿರುವ ಜಾತಿಯ ಜನರನ್ನು ಪರಿಶಿಷ್ಟ ಜಾತಿಗಳೆಂದು ಕರೆಯಲಾಗಿದೆ. “ಷೆಡ್ಯೂಲ್ಡ್ ಕಾಸ್ಟ್ಸ್” ಎಂಬ ಪದವನ್ನು ಮೊದಲ ಬಾರಿಗೆ ಪರಿಚಯಿಸಿದವರು ಬ್ರಿಟಿಷರು. ಷೆಡ್ಯೂಲ್ಡ್ ಎಂಬ ಆಂಗ್ಲ ಪದಕ್ಕೆ ಪಟ್ಟಿ, ತಪಸೀಲು



ವಿವರ ಎಂಬ ಅರ್ಥವಿದೆ. 1935-36ರಲ್ಲಿ ಬ್ರಿಟಿಷ್ ಸರ್ಕಾರವು ಕೆಲವೊಂದು ಅಸ್ಪೃಶ್ಯಜಾತಿಗಳ ಪಟ್ಟಿಯನ್ನು ತಯಾರಿಸಿ ಷೆಡ್ಯೂಲ್ಡ್‌ಕಾಸ್ಟ್ಸ್ ಎಂದು ಕರೆದಿತ್ತು. ಕರ್ನಾಟಕದಲ್ಲಿ ಇವರನ್ನು ಹೊಲೆಯ, ಮಾದಿಗ, ಆದಿಕರ್ನಾಟಕ, ಛಲವಾದಿ, ಕೊರಮ, ಕೊರಚ, ಚಮ್ಮಾರ, ಭೋವಿ, ಲಂಬಾಣಿ ಇತ್ಯಾದಿ ಹೆಸರುಗಳಿಂದ ಕರೆಯಲಾಗುತ್ತದೆ ಈ ಪರಿಶಿಷ್ಟ ಜಾತಿಯಲ್ಲಿ 101 ಉಪಜಾತಿಗಳಿವೆ ಎಂದು ಗುರುತಿಸುವುದನ್ನು ಕಾಣಬಹುದು.

ಯುವಕರು:

ಎಂ.ಎಸ್.ಗೋರೆ ಅವರು ಹೇಳುವಂತೆ: ಪ್ರೌಢವಸ್ಥೆಯ ಅಂತಸ್ತನ್ನು ತಲುಪಲು ಅಂದರೆ ಶಿಕ್ಷಣ ಮುಗಿಸಿ, ಉದ್ಯೋಗವೊಂದನ್ನು ಹಿಡಿದು. ವಿವಾಹವಾಗಿ ಕೌಟುಂಬಿಕ ಹೊಣೆಯನ್ನು ವಹಿಸಿಕೊಳ್ಳಲು ಸಿದ್ಧವಾಗುವಂತಹ ವಯಸ್ಸು ಯಾವುದೆಂದು ನಿರ್ಧರಿಸಲು ಎಲ್ಲಾ ಸಮಾಜಗಳಿಗೂ ಸಮಾನವಾದ ಮಾನದಂಡವನ್ನು ಬಳಸಲಾಗುವುದು.

ಟಿ.ಕೆ.ಊಮನ್ ರವರು ಹೇಳುವಂತೆ: ಸುಮಾರು 15 ರಿಂದ30 ವರ್ಷಗಳವರೆಗಿನ ವ್ಯಕ್ತಿಯನ್ನು “ಯುವಕರೆಂದು ಕರೆಯುವುದು. ಹೆಚ್ಚು ಸೂಕ್ತವೆನ್ನಿಸುವುದು. ಸ್ತ್ರೀ-ಪುರುಷರು ಸಾಮಾನ್ಯವಾಗಿ 15ವರ್ಷದ ಹೊತ್ತಿಗೆ ಸಂತಾನೋತ್ಪತ್ತಿಗೆ ಅಗತ್ಯವಾದ ಹರೆಯವನ್ನು ತಲುಪುವುದರಿಂದ ಮತ್ತು 30 ವರ್ಷದೊಳಗೆ ಹೆಚ್ಚಿನವರೆಲ್ಲರೂ ತಮ್ಮ ಕಾಲೇಜು ಶಿಕ್ಷಣ ಹಾಗೂ ತರಬೇತಿ ಮುಗಿಸಿ ಉದ್ಯೋಗಕ್ಕಿಳಿದು ಕೌಟುಂಬಿಕ ಜೀವನಕ್ಕೆ ಸನ್ನದ್ಧರಾಗಬಹುದಾದ್ದರಿಂದ 15 ರಿಂದ 30 ರವರೆಗಿನ ವಯಸ್ಸನ್ನು ಯುವಾವಸ್ಥೆ ಅಥವಾ ಯೌವನಾವಸ್ಥೆ’ ಎನ್ನಬಹುದು.

‘ಯೌವನ’ ಪದವನ್ನು ಯುನೆಸ್ಕೋ ಹೀಗೆ ವ್ಯಾಖ್ಯಾನಿಸುತ್ತದೆ: “ಬಾಲ್ಯದ ಮೇಲೆ ಅವಲಂಬನೆಯಿಂದ, ಹದಿಹರೆಯದ ಸ್ವಾತಂತ್ರ್ಯದತ್ತ ಪರಿವರ್ತನೆಯ ಅವಧಿ ಮತ್ತು ಸಮುದಾಯದ ಸದಸ್ಯರಾಗಿ ನಮ್ಮ ಸ್ವಾತಂತ್ರ್ಯದ ಬಗೆಗಿನ ತಿಳಿವಳಿಕೆ ವ್ಯಕ್ತವಾಗುವ ಹಂತ. ನಿಶ್ಚಿತ ವಯೋವರ್ಗಕ್ಕಿಂತ ಭಿನ್ನವಾಗಿ ಯುವಕರು ಚಲನಶೀಲ ವರ್ಗಕ್ಕೆ ಸೇರಿದವರು” .

2016-17ರ ಯುವಜನ ಮತ್ತು ಕ್ರೀಡಾ ಸಚಿವಾಲಯ [ಯುವಜನ ವರದಿಯ ಪ್ರಕಾರ, ಯಾವುದೇ ಆಡಳಿತ ವ್ಯವಸ್ಥೆಯಲ್ಲಿ ಯುವಜನತೆಯು ಅತ್ಯಂತ ಉತ್ಸಾಹಿ ಕಾರ್ಯ ಪಡೆಯಾಗಿರುತ್ತದೆ. ಜನಸಂಖ್ಯೆಯಲ್ಲಿ ಶೇ. 65%ರಷ್ಟು ಭಾಗವನ್ನು “35ಕ್ಕಿಂತಲೂ ಕಡಿಮೆ” ವಯೋಮಾನದ ಜನತೆಯಾಗಿ ಹೊಂದುವ ಮೂಲಕ ಭಾರತ ವಿಶ್ವದಲ್ಲೇ ಅತ್ಯಂತ ಯುವ ದೇಶವಾಗಿದೆ. ಭಾರತ ಅತಿ ಹೆಚ್ಚು ಯುವಕರನ್ನು ಹೊಂದಿರುವ ಅತಿದೊಡ್ಡ ದೇಶವೂ ಹೌದು. ಸಚಿವಾಲಯದ 2016-17ನೇ ಸಾಲಿನ ವಾರ್ಷಿಕ ವರದಿಯ ಪ್ರಕಾರ, 2020ರವೇಳಿಗೆ, ಭಾರತದ ವಯೋಮಾನವು 28 ವರ್ಷಗಳಾಗಿರಲಿದ್ದು, ಚೀನಾ ಮತ್ತು ಇತರ ದಕ್ಷಿಣ ಏಷ್ಯಾ ರಾಷ್ಟ್ರಗಳಿಗೆ [38ವರ್ಷ] ಹೋಲಿಸಿದರೆ, ಭಾರತ ಅತ್ಯಂತ ತರುಣ ದೇಶವಾಗಲಿದೆ. ಭಾರತದ ಒಟ್ಟು ಜನಸಂಖ್ಯೆಯಲ್ಲಿ ಶೇ. 27.4 ರಷ್ಟಿರುವ 15ರಿಂದ 29 ವರ್ಷ ವಯೋಮಾನದ ವರ್ಗವು ಭಾರತಕ್ಕೆ ಸಶಕ್ತ ಜನಸಂಖ್ಯೆ ವಿಚಾರದಲ್ಲಿ ಅತಿ ಹೆಚ್ಚು ಅನುಕೂಲ ಒದಗಿಸಿದೆ.

ರಾಜಕೀಯ ಒಲವುಗಳ ಮಹತ್ವ:

ಭಾರತವು ಒಂದು ಪ್ರಜಾಪ್ರಭುತ್ವ ರಾಷ್ಟ್ರ. ಒಂದು ಸಂವಿಧಾನಿಕವಾಗಿ ನಾವು ಒಂದು ನಿರ್ದಿಷ್ಟ ರಾಜಕೀಯ ವ್ಯವಸ್ಥೆಯಲ್ಲಿ ಬದುಕುತ್ತಿದ್ದೇವೆ. ವಯಸ್ಸು ಮತದಾನ ಪದ್ಧತಿಯು ಭಾರತವನ್ನು ಒಳಗೊಂಡಂತೆ ರಾಜಕೀಯ ಹಕ್ಕನ್ನು ನೀಡಿದೆ. ಭಾರತದಂತಹ ಅಭಿವೃದ್ಧಿಶೀಲ ರಾಷ್ಟ್ರಕ್ಕೆ ಮಾನವ ಶಕ್ತಿ



ಸಂಪನ್ಮೂಲ ಅತ್ಯಂತ ಅಗತ್ಯ. ಅದರಲ್ಲಿಯೂ ಯುವ ಜನಾಂಗದ ಸಕ್ರಿಯ ರಾಜಕೀಯ ಭಾಗವಹಿಸುವಿಕೆಯ ಮೇಲೆ ಭಾರತ ಭವಿಷ್ಯ ನಿಂತಿದೆ.

ಅಧ್ಯಯನದ ಪ್ರಾಮುಖ್ಯತೆ:

ಭಾರತವು ಎದುರಿಸುತ್ತಿರುವ ಅನೇಕ ಸಾಮಾಜಿಕ ಸಮಸ್ಯೆಗಳಲ್ಲಿ ಜಾತಿ ಪದ್ಧತಿಯು ಒಂದು. ಜಾತಿ ವ್ಯವಸ್ಥೆಯು ಭಾರತದಲ್ಲಿ ಮಾತ್ರ ಕಾಣಬರುವಂತಹ ವಿಶಿಷ್ಟ ರೂಪದ ಸ್ವರವ್ಯವಸ್ಥೆಯಾಗಿದೆ. ಗ್ರಾಮೀಣ ಪ್ರದೇಶದ ಪರಿಶಿಷ್ಟ ಜಾತಿಯ ರಾಜಕೀಯ ಪಾಲೊಳ್ಳುವಿಕೆಯಿಂದಾಗಿ ಈ ವರ್ಗದ ಜನರು ತಮ್ಮ ಜೀವನ ಮಟ್ಟದಲ್ಲಿ ಸುಧಾರಣೆ ಕಂಡಿದ್ದಾರೆಯೇ ಹಾಗೂ ಸಮಾಜದ ಮುಖ್ಯ ವಾಹಿನಿಯಲ್ಲಿ ತಮ್ಮನ್ನು ಗುರುತಿಸಿ ಕೊಳ್ಳುತ್ತಿದ್ದಾರೆಯೇ? ಕೇಂದ್ರ ಮತ್ತು ರಾಜ್ಯ ಸರ್ಕಾರಗಳು ಜಾರಿಗೊಳಿಸುತ್ತಿರುವ ಕಲ್ಯಾಣ ಕಾರ್ಯಕ್ರಮಗಳ ಲಾಭ ಪಡೆಯುವಲ್ಲಿ ಪರಿಶಿಷ್ಟ ಜಾತಿಯ ಜನತೆಯು ಸಫಲತೆಯನ್ನು ಹೊಂದಿದ್ದಾರೆಯೇ? ಆದ್ದರಿಂದ ಪ್ರಸ್ತುತ ಅಧ್ಯಯನವು ಸಮಾಜಶಾಸ್ತ್ರೀಯ ದೃಷ್ಟಿಕೋನದಲ್ಲಿ ಹೆಚ್ಚು ಪ್ರಾಮುಖ್ಯತೆಯನ್ನು ಹೊಂದಿದೆ.

ಅಧ್ಯಯನದ ಉದ್ದೇಶಗಳು:

- ಪರಿಶಿಷ್ಟ ಜಾತಿಯ ಸಾಮಾಜಿಕ, ಆರ್ಥಿಕ, ಶೈಕ್ಷಣಿಕ ಸ್ಥಿತಿಗತಿಗಳನ್ನು ತಿಳಿಯುವುದು.
- ಪರಿಶಿಷ್ಟ ಜಾತಿಯ ಯುವಕರ ರಾಜಕೀಯ ಸ್ಥಾನಮಾನವನ್ನು ಅಧ್ಯಯನ ಮಾಡುವುದು.
- ಪರಿಶಿಷ್ಟ ಜಾತಿಯ ಯುವಕರ ರಾಜಕೀಯ ಒಲವುಗಳನ್ನು ತಿಳಿಯುವುದು.
- ಪರಿಶಿಷ್ಟ ಜಾತಿ ಸಮುದಾಯದ ಸಮಸ್ಯೆಗಳು ಮತ್ತು ಸವಾಲುಗಳನ್ನು ತಿಳಿಯುವುದು.

ಯುವಕರ ರಾಜಕೀಯ ಒಲವುಗಳು:

ಪ್ರಜಾಪ್ರಭುತ್ವ ರಾಷ್ಟ್ರದ ಪ್ರತಿಯೊಂದು ಕ್ಷೇತ್ರಗಳಲ್ಲಿ ಇಂದು ಯುವಜನತೆಯ ಭಾಗವಹಿಸುವಿಕೆಯನ್ನು ನಾವು ಕಾಣುತ್ತೇವೆ. ಅಂತಹ ಕ್ಷೇತ್ರಗಳಲ್ಲಿ ರಾಜಕಾರಣವೂ ಒಂದು. ದೇಶದ ಆಡಳಿತದಲ್ಲಿ ನೇರವಾಗಿ ಪಾಲ್ಗೊಂಡು ಅದನ್ನು ಯಶಸ್ವಿಯಾಗಿ ನಡೆಸುವುದು. ಭಾರತದ ಆಡಳಿತದಲ್ಲಿ ಯುವ ಜನತೆಯ ಪ್ರವೇಶ ಇಮದು ಅತಿ ಅವಶ್ಯಕಾಗಿದೆ. ರಾಜಕಾರಣದಲ್ಲಿ ಯುಜನತೆಯ ಪ್ರವೇಶವೆಂದರೆ ಸರ್ಕಾರದ ಎಲ್ಲಾ ಮುಕ್ಯ ಪದವಿಗಳನ್ನು ಯುವಜನತೆಗೆ ನೀಡಬೇಕೆಂದು ಅಲ್ಲ ಹಾಗೂ ಸಮಾಜ ವ್ಯವಸ್ಥೆಯ ಪಲ್ಲಟವಲ್ಲ. ಪ್ರತಿ ವ್ಯಕ್ತಿಯ ಪ್ರತಿಭೆ ದಕ್ಷತೆಗಳಿಗನುಸಾರವಾಗಿ ಅವಕಾಶವನ್ನು ಒದಗಿಸಬೇಕು. ಇಂದು ಪ್ರತಿಯೊಬ್ಬ ಯುವಜನತೆಗೂ ಅವಶ್ಯಕವಾದ ಸ್ಥಳೀಯ, ಪ್ರಾಂತೀಯ, ರಾಷ್ಟ್ರೀಯ ರಾಜಕಾರಣದ ಅವಕಾಶಗಳು ಮತ್ತು ವಿಶ್ವ ರಾಜಕಾರಣಗಳ ಅರಿವು ಇರಬೇಕು. ನಮ್ಮ ಸಮಾಜದ ಅನಿಷ್ಟ ಪದ್ಧತಿಗಳು, ದಾರಿದ್ರ್ಯ, ಅವಿದ್ಯೆ, ಭ್ರಷ್ಟಾಚಾರ ಮೊದಲಾದ ಸಮಸ್ಯೆಗಳಿಂದ ಭಾರತೀಯರನ್ನು ಮುಕ್ತರನ್ನಾಗಿ ಮಾಡಿ ಅವರಲ್ಲಿ ಜಾಗೃತಿಯನ್ನುಂಟು ಮಾಡುವುದು ಇಂದು ಅಗತ್ಯವಾಗಿದೆ.

ರಾಷ್ಟ್ರದ ಬೆಳವಣಿಗೆ ಹಾಗೂ ಆಡಳಿತ ಯಶಸ್ವಿಯಾಗಬೇಕಾದರೆ ಯುವ ಪ್ರಜೆಗಳು ಪ್ರಜ್ಞಾವಂತ ರಾಗಬೇಕು. ಸ್ವಂತ ನಿರ್ಣಯ ಶಕ್ತಿ ಹೊಂದಿರಬೇಕು, ಮುಖ್ಯವಾಗಿ ಆಡಳಿತಗಾರನಿಗೆ ಸೇವಾ ಮನೋಭಾವ, ಸವಂತ ನಿರ್ಣಯ ತೆಗೆದುಕೊಳ್ಳುವ ವಿಚಾರ, ತಾಳ್ಮೆ, ಉದಾರತೆ, ದಕ್ಷತೆ, ಶಿಸ್ತು, ಪ್ರಾಮಾಣಿಕತೆ, ಜವಾಬ್ದಾರಿ ಮುಂತಾದ ಪ್ರವೃತ್ತಿಗಳು ಇರಬೇಕು. ಆಡಳಿತದ ನಿರ್ವಹಣೆ ಮತ್ತು ಸಫಲತೆಗೆ ಬೇಕಾಗುವ ಎಲ್ಲಾ ಪ್ರವೃತ್ತಿಗಳು ಯುವಜನತೆಯಲ್ಲಿ ನೈಸರ್ಗಿಕ ಕೊಡುಗೆಯಾಗಿ ಬಂದಿದೆ.



19ನೇ ಶತಮಾನದಲ್ಲಿ ವಿಮಾನ, ಕಯಗಾರಿಕೆ, ಯಾಂತ್ರಿಕ ಕ್ಷೇತ್ರಗಳಲ್ಲಿ ಬದಲಾವಣೆ ಆದಂತರ ಜನರ ಜನಜೀವನವು ಸಹ ಬದಲಾಗಿ ರಾಜ್ಯದ ವ್ಯವಸ್ಥೆಯಲ್ಲಿ ಬದಲಾವಣೆಯಾಯಿತು. ಪ್ರಪಂಚದಲ್ಲಿ ಪ್ರಜಾಪ್ರಭುತ್ವ, ಕಮ್ಯೂನಿಸಂ, ಸಮಾಜವಾದ ಮುಂತಾದ ಅನೇಕ ಸಿದ್ಧಾಂತಗಳ ತತ್ವಗಳು ಹರಡಿದ ಮೇಲೆ ಶೈಕ್ಷಣಿಕ ಅವಕಾಶಗಳು, ಸಾಮಾಜಿಕ ಹಾಗೂ ಆರ್ಥಿಕ ಸ್ವಾತಂತ್ರ್ಯ ದೊರಕಿ ರಾಜಕಾರಣದಲ್ಲಿ ಕ್ರಮೇಣ ಯುವಕರಿಗೆ ಆಸಕ್ತಿ ಉಂಟಾಯಿತು.

ಬದಲಾಗುತ್ತಿರುವ ಸಾಮಾಜಿಕ, ಆರ್ಥಿಕ ಮತ್ತು ರಾಜಕೀಯ ಪರಿಸ್ಥಿತಿಗೆ ಅನುಗುಣವಾಗಿ ಅಭಿವೃದ್ಧಿಯ ಪರಿಕಲ್ಪನೆ ಬದಲಾಗುತ್ತಿರುವುದನ್ನು ಕಾಣಬಹುದಾಗಿದೆ. ಮಾನವ ಸಂಪನ್ಮೂಲಗಳು ನಮ್ಮ ಸಾಮಾಜಿಕ ಅಭಿವೃದ್ಧಿಗೆ ಹೆಚ್ಚಿನ ಒತ್ತು ನೀಡಿದ್ದು 90ರ ದಶಕದ ಮಹತ್ತರ ಬದಲಾವಣೆ. ಈ ನಿಟ್ಟಿನಲ್ಲಿ ಭಾಗವಹಿಸುವಿಕೆಯ ಅರಿವು ಅತ್ಯಾವಶ್ಯಕವಾಗಿ ಆಗಬೇಕಾಗಿದೆ. ಯುವ ಆಡಳಿತ ವ್ಯವಸ್ಥೆಯನ್ನು ಜಾರಿಗೆ ತರುವ ಮೂಲಕ ಭಾರತವನ್ನು ಜಗತ್ತಿನ ಅತಿ ಪ್ರಬಲ ಪ್ರಾತಿನಿಧಿಕ ಹಾಗೂ ಭಾಗವಹಿಸುವಿಕೆಯ ಪ್ರಜಾಪ್ರಭುತ್ವ ದೇಶವನ್ನಾಗಿ ಮಾಡುವುದು ಇಂದಿನ ಸವಾಲಾಗಿದೆ. ಯುವ ಪಂಚಾಯಿತಿ ಪ್ರತಿನಿಧಿಗಳು ಅದರಲ್ಲೂ ಯುವ ಮಹಿಳೆಯರು ಮತ್ತು ಪರಿಶಿಷ್ಟ ಜಾತಿ ಹಾಗೂ ಪಂಗಡಗಳ ಸದಸ್ಯರ ಸಾಮರ್ಥ್ಯ ಹೆಚ್ಚಿಸುವುದು ಪ್ರಮುಖ ವಿಷಯವಾಗಿದೆ. ಯುವಜನತೆ ಬದಲಾವಣೆ ಹರಿಕಾರರಾಗಲು ಗ್ರಾಮಸಭೆಗಳನ್ನು ಸಬಲೀಕರಣಗೊಳಿಸಿ ಗ್ರಾಮಸಭೆಗಳಲ್ಲಿ ಯುವಜನರು ಭಾಗವಹಿಸಿ ನಿರ್ಣಯ ಕೈಗೊಳ್ಳುವ ಕಾರ್ಯಗಳಲ್ಲಿ, ಭಾಗವಹಿಸುವ ಸಾಮರ್ಥ್ಯವೃದ್ಧಿ ಮಾಡಲಾಗಿದೆ.

ರಾಜಕೀಯ ಪಾಲಿಟಿಕ್ಸ್‌ನಲ್ಲಿ ಎಂದರೆ ಮತದಾನದ ಹಕ್ಕಿನ ಬದಲಾವಣೆ ಮಾತ್ರವಲ್ಲ. ಜೊತೆಗೆ ನಿರ್ಣಯ ಕೈಗೊಳ್ಳುವುದರಲ್ಲಿ ಮತ್ತು ನೀತಿ ನಿರೂಪಣೆಯಲ್ಲೂ ಪ್ರಭಾವ ಬೀರಬಲ್ಲ ಸಾಮರ್ಥ್ಯವೂ ಹೌದು. ಪ್ರಪಂಚದ ಶಾಸಕಾಂಗ, ಕಾರ್ಯಾಂಗ ಮತ್ತು ನ್ಯಾಯಾಂಗಗಳಲ್ಲಿ ಸಾಮಾನ್ಯವಾಗಿ ಯುವ ಜನತೆಯ ಪ್ರಾತಿನಿಧ್ಯ ಕಡಿಮೆ ಇರುವುದು ಮೊದಲಿನಿಂದಲೂ ಕಂಡುಬರುತ್ತದೆ. ಜನತಾ ಪ್ರತಿನಿಧಿಗಳಾಗಿ ಯುವಕರ ಸಂಖ್ಯೆ ಪಾತಾಳದಷ್ಟು ತಳದಲ್ಲಿದೆ. ತಾವಾಗಿಯೇ ಸ್ವಪ್ರಯತ್ನದಿಂದ ಇಂಥ ಸ್ಥಾನಗಳಿಗೆ ಬಂದ ಯುವಕರ ಸಂಖ್ಯೆ ತುಂಬಾ ಕಡಿಮೆ.

ಯುವಕರ ರಾಜಕೀಯ ಭಾಗವಹಿಸುವಿಕೆಯನ್ನು ಸ್ವಾತಂತ್ರ್ಯ ಪೂರ್ವದಲ್ಲೇ ಮನಗಂಡಿದ್ದ ಮಹಾತ್ಮ ಗಾಂಧೀಜಿ 1929ರಲ್ಲಿ ತಮ್ಮ 'ಯಂಗ್ ಇಂಡಿಯಾ' ದಲ್ಲಿ ಯುವಜನತೆಗೆ ಪ್ರಾಧಾನ್ಯತೆ ನೀಡಿದ್ದರು. ಈ ನಿಟ್ಟಿನಲ್ಲಿ ನೆಹರೂ ಕೂಡ ಸ್ಥಾನಮಾನಗಳನ್ನು ಹೆಚ್ಚಿಸಿ ಅಭಿವೃದ್ಧಿ ಕಾರ್ಯದಲ್ಲಿ ತೊಡಗುವಾಸೆ ಇಟ್ಟುಕೊಂಡಿದ್ದರು. ಭಾರತವು ಒಂದು ವಿಶಾಲವಾದ ಪ್ರಜಾತಾಮತ್ರಿಕ ಮೌಲ್ಯಗಳನ್ನು ಹೊಂದಿರುವ ರಾಷ್ಟ್ರ ಇಲ್ಲಿ ಅಧಿಕಾರದ ವಿಕೇಂದ್ರೀಕರಣವು ಅಭಿವೃದ್ಧಿಗೆ ಪ್ರಬಲ ಸಾಧನವಾಗಿದ್ದು, ಆಡಳಿತ ಯಂತ್ರದಲ್ಲಿ ತೊಡಗಿಸಿ ಕೊಂಡು ಯುವ ಜನತೆಯ ಭಾಗವಹಿಸುವಿಕೆಯನ್ನು ಪರಿಣಾಮಕಾರಿಯಾಗಿ ಬಳಸಿಕೊಳ್ಳುವ ಅಗತ್ಯತೆ ಇದೆ.

ಪ್ರಸ್ತುತ ಯುವಜನತೆ ರಾಜಕೀಯದಲ್ಲಿ ಭಾಗವಹಿಸಲು ಸಾಕಷ್ಟು ಅಡೆತಡೆಗಳು ಸಕ್ರಿಯ ಭಾಗವಹಿಸುವಿಕೆಗೆ ತಡೆಯೊಡ್ಡಿದೆ. ಅದರಲ್ಲಿಯೂ ಭಾರತದ ಈ ಅಡೆತಡೆಗಳು ಸಾಮಾಜಿಕ ಮತ್ತು ಸಾಂಸ್ಕೃತಿಕ ಸ್ವರೂಪಗಳೊಂದಿಗೆ ಬೆಸೆದಿವೆ. ಇಂದಿಗೂ ಸಂಪೂರ್ಣವಾಗಿ ನಶಿಸದಿರುವ ಬಾಲ್ಯವಿವಾಹ, ಅನಕ್ಷರತೆ, ಲಿಂಗತಾರತಮ್ಯ, ಬಡತನ, ರಾಜಕೀಯ, ಅರಿವಿನ ಕೊರತೆ, ದೈಹಿಕ ಮತ್ತು ಮಾನಸಿಕ ದೌರ್ಜನ್ಯ, ಪೂರ್ವಾಗ್ರಹ, ಪೂರ್ವನಿರ್ಧಾರಿತ ಮನೋಧೋರಣೆಗಳು, ಭ್ರಷ್ಟಾಚಾರ, ಜಾತಿ ರಾಜಕೀಯ, ಸರ್ಕಾರದ ನಿರ್ಲಕ್ಷ್ಯ ಇವೇ ಮುಂತಾದ ಸಾಮಾಜಿಕ, ಸಾಂಸ್ಕೃತಿಕ ಸ್ವರೂಪದ ಅಡೆತಡೆಗಳೊಂದಿಗೆ



ವ್ಯಕ್ತಿಗತವಾಗಿ ಯುವಪೀಳಿಗೆ ಹೊಂದಿರುವ ರಾಜಕೀಯದ ಬಗೆಗಿನ ನಿರಾಸಕ್ತಿ, ಅನಕ್ಷರತೆ, ಅರಿವಿನ ಕೊರತೆಯಿಂದಾಗಿ ಇಂದಿಗೂ ಯುವಜನ ಸಕ್ರಿಯವಾಗಿ ರಾಜಕೀಯದಲ್ಲಿ ಭಾಗವಹಿಸಲು ಸಾಧ್ಯವಾಗಿಲ್ಲ.

ಯುವಜನತೆ ರಾಜಕೀಯ ಭಾಗವಹಿಸುವಿಕೆಯನ್ನು ಉತ್ತಮಪಡಿಸುವಲ್ಲಿ ಕೈಗೊಳ್ಳಬೇಕಾದ ಕ್ರಮಗಳು

□ ಯುವಕರ ರಾಜಕೀಯ ಭಾಗವಹಿಸುವಿಕೆಯನ್ನು ಉತ್ತಮಪಡಿಸುವಲ್ಲಿ ಪ್ರಥಮವಾಗಿ ಗ್ರಾಮೀಣ ಪ್ರದೇಶದ ಅನಕ್ಷರಸ್ಥರಿಂದ ಹಿಡಿದು ಪ್ರತಿಯೊಬ್ಬ ಯುವಕರಿಗೂ ರಾಜಕೀಯ ವಿಚಾರಗಳ ಬಗ್ಗೆ ಅಂದರೆ ಮತದಾನ, ಚುನಾವಣೆ, ಪಂಚಾಯತ್ ರಾಜ್ ವ್ಯವಸ್ಥೆ ಇವೇ ಮುಂತಾದ ಪ್ರಾಥಮಿಕ ಅಂಶಗಳ ಬಗ್ಗೆ ಅರಿವು ಮೂಡಿಸುವಂತಾಗಬೇಕು. ಪ್ರತಿಯೊಬ್ಬರೂ ಸ್ವತಂತ್ರವಾಗಿ ಮತದಾನ ಮಾಡುವ ಕೌಶಲ್ಯ ಉಂಟಾಗಬೇಕು. ಅದಕ್ಕೆ ಪೂರಕವಾಗಿ ಕಡ್ಡಾಯವಾಗಿ ಪ್ರತಿಯೊಬ್ಬರೂ ಶಿಕ್ಷಣವನ್ನು ಪಡೆಯುವಂತಾಗಬೇಕು.

□ ಯುವಕರಿಗೆ ನಿರ್ಧಾರ ತೆಗೆದುಕೊಳ್ಳುವ ಸಾಮರ್ಥ್ಯವಿಲ್ಲ ಎಂಬ ಪೂರ್ವ ನಿರ್ಧಾರಿತ ಮನೋ ಧೋರಣೆಯಲ್ಲಿ ಬದಲಾವಣೆ ಆಗಬೇಕು. ಯಾವುದೇ ರಾಷ್ಟ್ರ ಅಭಿವೃದ್ಧಿ ಹೊಂದಬೇಕಾದರೆ ಆ ರಾಷ್ಟ್ರದ ಜನಸಂಖ್ಯೆಯಲ್ಲಿ ಅರ್ಧದಷ್ಟಿರುವ ಯುವಜನ ಚಲನಾಶೀಲ ಪ್ರವೃತ್ತಿ ಹೊಂದಿದವರಾಗಬೇಕು.

□ ಯುವಕರಿಗೆ ಸ್ವತಂತ್ರವಾಗಿ ನಿರ್ಧಾರ ಕೈಗೊಳ್ಳುವಂತೆ, ಹೆಚ್ಚು ಹೆಚ್ಚು ಅವಕಾಶ ಪಡೆದು ತನ್ನನ್ನು ತಾನು ತೊಡಗಿಸಿಕೊಳ್ಳುವಂತೆ ಮಾಡುವುದು ಅವರಿಗೆ ನಿರಂತರವಾಗಿ ಧೈರ್ಯ, ಉತ್ಸಾಹ ತುಂಬುವುದು ಹಾಗೂ ಸಹಕಾರ ನೀಡುವುದು.

□ ಪ್ರತ್ಯೇಕ ಮಾರ್ಗದರ್ಶನ ಕೇಂದ್ರ, ಜಾಗೃತಿ ಕಾರ್ಯಕ್ರಮಗಳನ್ನು ಏರ್ಪಡಿಸಿ ಸಮರ್ಥವಾಗಿ ರಾಜಕೀಯದಲ್ಲಿ ಪಾಲ್ಗೊಳ್ಳುವಂತೆ ತರಬೇತಿ ನೀಡುವುದು.

□ ಹೆಸರಿಗೆ ಪ್ರಜಾಪ್ರಭುತ್ವವೆನಿಸಿಕೊಂಡರೂ ವಂಶಪಾರಂಪರ್ಯ ರಾಜಕಾರಣವೇ ಮುಂದುವರೆದಿರುವುದು ಯುವಕರ ರಾಜಕೀಯ ನಿರ್ಲಕ್ಷ್ಯಕ್ಕೆ ಕಾರಣವಾಗಿದ್ದು ಈ ನಿಟ್ಟಿನಲ್ಲಿ ವಂಶಪಾರಂಪರ್ಯ ರಾಜಕಾರಣಕ್ಕೆ ಕಡಿವಾಣಹಾಕಿ ದಕ್ಷ, ನಿಷ್ಠಾವಂತ ವ್ಯಕ್ತಿಗೆ ಅವಕಾಶ ನೀಡಬೇಕು.

□ ಪತ್ರಿಕಾ ಮತ್ತು ಸಮೂಹ ಮಾಧ್ಯಮಗಳು ಯುವಜನತೆಗೆ ರಾಜಕೀಯ ಅರಿವು ಮೂಡಿಸಿ, ಪ್ರಜಾಪ್ರಭುತ್ವದಲ್ಲಿ ಯುವಜನತೆಯ ಭಾಗವಹಿಸುವಿಕೆಯು ಎಷ್ಟು ಅವಶ್ಯಕ ಎಂಬುದನ್ನು ಸ್ಪಷ್ಟವಾಗಿ ಮನಗಾಣಿಸಬೇಕು.

□ ಇತ್ತೀಚಿನ ದಿನಗಳಲ್ಲಿ ಯುವಜನತೆಯು ಮತದಾನದಿಂದ ದೂರ ಉಳಿಯುತ್ತಿದ್ದು, ಮತದಾರರ ಮತದಾನವನ್ನು ಮಾಡಲು ಅನುವು ಆಗುವಂತೆ ವೇತನ ಸಹಿತ ರಜೆಯನ್ನು ನೀಡಬೇಕು. ಅಲ್ಲದೇ ಮತದಾನವನ್ನು ಪ್ರತಿಯೊಬ್ಬರಿಗೂ ಕಡ್ಡಾಯಗೊಳಿಸಿ ಮತದಾನವನ್ನು ಮಾಡದ ವ್ಯಕ್ತಿಗಳಿಗೆ ಕಾನೂನಿನ ಮೂಲಕ ಕಠಿಣ ಶಿಕ್ಷೆ ಮತ್ತು ದಂಡವನ್ನು ವಿಧಿಸಬೇಕು.

□ ಮೇಲೆ ವಿವರಿಸಿದಂತೆ ಯುವಜನತೆಯ ರಾಜಕೀಯ ಭಾಗವಹಿಸುವಿಕೆ ಅವಶ್ಯಕತೆ ಕುರಿತಂತೆ ಶಿಕ್ಷಣ, ಮಾಧ್ಯಮಗಳು, ಸಂವಿಧಾನ, ರಾಜಕೀಯ ಪಕ್ಷಗಳು ಸ್ವಯಂ ಪ್ರೇರಿತವಾಗಿ ರಾಜಕೀಯ ಪ್ರಜ್ಞೆಯನ್ನು ಪಡೆದು ತನ್ನ ಸ್ವಂತ ನಿರ್ಧಾರದಿಂದ ನಿಷ್ಪಕ್ಷಪಾತವಾಗಿ ರಾಜಕೀಯದಲ್ಲಿ ಸಕ್ರಿಯವಾಗಿ ಭಾಗವಹಿಸಿ ದಾಗಲೇ ಪ್ರಜಾಪ್ರಭುತ್ವಕ್ಕೊಂದು ಅರ್ಥ ಬರುತ್ತದೆ.



ಸಾಹಿತ್ಯದ ಅಧ್ಯಯನ:

ದಾಸ್.ಎಸ್.ಕೆ., 'ಆಧುನಿಕ ಭಾರತದ ರಾಜಕೀಯದಲ್ಲಿ ಪರಿಶಿಷ್ಟ ಜಾತಿಗಳು' (1983): ಪರಿಶಿಷ್ಟರು ಒಂದು ರಾಜಕೀಯ ಶಕ್ತಿಯಾಗಿ ಹೇಗೆ ಹೊರಹೊಮ್ಮಬೇಕೆಂದು ಎಂಬುದರ ಬಗ್ಗೆ ಪ್ರಸ್ತಾಪಿಸುತ್ತಾ, ರಾಷ್ಟ್ರದ ವಿವಿಧ ರಾಜ್ಯಗಳಲ್ಲಿ ರಾಜಕೀಯವಾಗಿ ಪರಿಶಿಷ್ಟರ ಸ್ಥಾನಮಾನವೇನು? ಎಂಬುದರ ಬಗ್ಗೆ ವಿಶ್ಲೇಷಿಸಿದ್ದಾರೆ. ಈ ವಿಶ್ಲೇಷಣೆಯಲ್ಲಿ ಪರಿಶಿಷ್ಟ ಜಾತಿಯ ಜನಸಂಖ್ಯೆ ತನ್ನ ಪ್ರಮಾಣಕ್ಕನುಗುಣವಾಗಿ ರಾಜ್ಯ ಮತ್ತು ರಾಷ್ಟ್ರ ರಾಜಕೀಯದಲ್ಲಿ ತಮ್ಮನ್ನು ಗುರುತಿಸಿಕೊಳ್ಳುವಲ್ಲಿ ವಿಫಲವಾಗಿವೆ ಎಂಬ ಅಭಿಪ್ರಾಯವನ್ನು ವ್ಯಕ್ತಪಡಿಸಿದ್ದಾರೆ.

ಪಾರ್ವತಮ್ಮ ಸಿ., ಪರಿಶಿಷ್ಟ ಜಾತಿ ಮತ್ತು ಪರಿಶಿಷ್ಟ ಪಂಗಡಗಳು (1984): ಸಮಾಜದ ಸೌಲಭ್ಯ ವಂಚಿತ ಜನರು ಪರಿಶಿಷ್ಟ ಜಾತಿಗೆ ಸೇರಿದ್ದು ಬಡತನದ ಬೆಗೆಯನ್ನು ನುಂಗಿಕೊಂಡು ತಮ್ಮ ವಿದ್ಯಾರ್ಥಿ ದೆಸೆಯುದ್ದಕ್ಕೂ ಸವಾಲುಗಳನ್ನು ಎದುರಿಸಿಕೊಂಡು ತಮ್ಮ ಸ್ವ-ಸಾಮರ್ಥ್ಯದಿಂದ ಬಹಳ ಉಚ್ಚಮಟ್ಟದ ಶೈಕ್ಷಣಿಕ ಸಾಧನೆ ಮಾಡಿದ ಸಾಹಸ ಅವರದು. ಈ ನಿಟ್ಟಿನಲ್ಲಿ ಅವರು ಭಾರತದ ದೀನ-ದುರ್ಬಲ ವರ್ಗಕ್ಕೆ ಒಂದು ಚಿರಂತನ ಸ್ಪೂರ್ತಿಯ ಸೆಲೆಯಾಗಿ ಕಾಣಬರುತ್ತಾರೆ.

ಅಂಬೇಡ್ಕರ್.ಬಿ.ಆರ್., 'ಗಾಂಧಿ ಮತ್ತು ಕಾಂಗ್ರೆಸ್ ಅಸ್ಪೃಶ್ಯರಿಗಾಗಿ ಮಾಡಿರುವುದಾದರೂ ಏನು?'(1946): ಸ್ವಾತಂತ್ರ್ಯ ಪೂರ್ವ ಭಾರತದಲ್ಲಿನ ದಲಿತ ಸಮುದಾಯದ ಅಭಿವೃದ್ಧಿಗಾಗಿ ಯಾವುದೇ ಒಂದು ನಿರ್ಣಾಯಕ ಕ್ರಮಗಳನ್ನು ತೆಗೆದುಕೊಳ್ಳುವಲ್ಲಿ, ಕಾಂಗ್ರೆಸ್ ಮತ್ತು ಗಾಂಧಿ ವಿಫಲವಾಗಿದ್ದಾರೆ ಎಂಬ ವಾದವನ್ನು ಮಂಡಿಸಿದ್ದಾರೆ. ಇದಕ್ಕೆ ಅವರು ನೀಡುವ ಕಾರಣ ಗಾಂಧೀಜಿಯವರು ಭಾರತೀಯ ರಾಷ್ಟ್ರೀಯ ಚಳುವಳಿಯಲ್ಲಿ ದಲಿತ ಸಮುದಾಯವನ್ನು ತೊಡಗಿಸುವುದರ ಜೊತೆಗೆ ಅವರನ್ನು ಒಗ್ಗೂಡಿಸುವ ಪ್ರಯತ್ನವನ್ನು ಮಾಡಿದರು. ಎಂಬ ಅಭಿಪ್ರಾಯವನ್ನು ವ್ಯಕ್ತಪಡಿಸಿದ್ದಾರೆ.

ಸ್ವೀಫನ್ ಪೂ್ಯ (1949)ರವರು ಮಧ್ಯಪ್ರದೇಶ ರಾಜ್ಯದ ನಿಮ್ಮಾರ್ ಜಿಲ್ಲೆಯ ಬಲಾಹಿಯ ಜನರ ಜೀವನದ ಸಾಮಾಜಿಕ ಸಮಸ್ಯೆಗಳ ಬಗ್ಗೆ ಅಧ್ಯಯನ ನಡೆಸಿದ್ದಾರೆ. ವಿಲಿಯಂ ಚಾರಲೇಟ್ ವೈಸರ್ ಬಿ. (1960)ರವರು "ಚಮ್ಮಾರರ ಸಾಮಾಜಿಕ, ಆರ್ಥಿಕ ಸ್ಥಿತಿಗತಿಗಳು: ಜಾಜ್‌ಮಾನಿ ವ್ಯವಸ್ಥೆ ಒಂದು ಅಧ್ಯಯನ" ಈ ಅಧ್ಯಯನದಲ್ಲಿ ಗ್ರಾಮೀಣ ಆರ್ಥಿಕ ರಚನೆಯಲ್ಲಿ ಅಸ್ಪೃಶ್ಯರ ಸಾಮಾಜಿಕ ಸಂಬಂಧಗಳ ಕುರಿತು ಅಧ್ಯಯನದಲ್ಲಿ ತಿಳಿಸಿದ್ದಾರೆ.

ಅಧ್ಯಯನದ ಜನಸಂಖ್ಯೆ ಮತ್ತು ಮಾದರಿ ವಿಧಾನ:

ಪ್ರಸ್ತುತ ಸಂಶೋಧನೆಯು ಚಿತ್ರದುರ್ಗ ಜಿಲ್ಲೆಗೆ ಸೀಮಿತವಾಗಿದೆ. ಚಿತ್ರದುರ್ಗ ಜಿಲ್ಲೆಯ ಎಲ್ಲಾ ತಾಲ್ಲೂಕುಗಳಿಂದ 200ಜನ ಪರಿಶಿಷ್ಟ ಜಾತಿಯ ಯುವಕರನ್ನು ಸರಳ ಯಾದೃಚ್ಛಿಕ ಮಾದರಿ ವಿಧಾನದಿಂದ ಆಯ್ಕೆ ಮಾಡಿಕೊಳ್ಳಲಾಗಿದೆ. ಸಂದರ್ಶನ ಅನುಸೂಚಿ ಸಹಾಯದಿಂದ ಹಾಗೂ ಸಹಭಾಗಿ ಅವಲೋಕನದ ಮೂಲಕ ಮುಕ್ತವಾಗಿ ಸಂದರ್ಶಿಸಿ ಅವಲೋಕಿಸಿ ಮಾಹಿತಿ ಸಂಗ್ರಹಿಸಲಾಗಿದೆ.

ಮಾಹಿತಿ ಸಂಗ್ರಹಣೆ ವಿಧಾನ: ಅಧ್ಯಯನಕ್ಕೆ ಬೇಕಾದಂತಹ ಮಾಹಿತಿಯನ್ನು ಸಂಗ್ರಹಿಸಲು ಸಂಶೋಧಕನು ಕಾರ್ಯ ಪ್ರವೃತ್ತನಾಗಿ ಪ್ರಸ್ತುತ ಅಧ್ಯಯನ ಕ್ಷೇತ್ರದಿಂದ ನೇರವಾಗಿ ಸಂದರ್ಶನ ಅನುಸೂಚಿಯನ್ನು ಬಳಸಿಕೊಂಡು ಪರಾಮರ್ಶನಾ ಗ್ರಂಥಗಳು, ದಿನಪತ್ರಿಕೆಗಳು, ನಿಯತಕಾಲಿಕೆಗಳು, ವರದಿಗಳು, ಮಾಸ ಪತ್ರಿಕೆಗಳು, ಗ್ರಂಥಾಲಯಗಳ ಸಹಾಯದಿಂದ ಮಾಹಿತಿ ಸಂಗ್ರಹಿಸಲಾಗಿದೆ.

ಯುವಕರು ಮತ್ತು ರಾಜಕೀಯ:



ಹೌದು ಸಮಾಜ ಸೇವೆ ಎಂದರೆ ಯುವಕರಿಗೆ ಮೊದಲು ಕಾಣುವ ದಾರಿ ರಾಜಕೀಯ ಎಷ್ಟೋ ಸಮಾಜ ಸೇವೆಯ ದಾರಿಗಳಿದ್ದರೂ ಸಮಾಜ ಸೇವೆ ಎಂದರೆ ರಾಜಕೀಯ, ರಾಜಕೀಯವೆಂದರೆ ಸಮಾಜ ಸೇವೆ ಎಂದು ತಿಳಿದುಕೊಂಡಿದ್ದಾರೆ. ಇವತ್ತಿನ ಯುವಕರು. ದೇಶಕ್ಕಾಗಿ ಹೋರಾಡಿದ ಮಹಾನ್ ವ್ಯಕ್ತಿಗಳ ಬಗ್ಗೆ ಗೊತ್ತಿಲ್ಲದಿದ್ದರೂ ಪ್ರಧಾನಿ ನರೇಂದ್ರ ಮೋದಿಯಿಂದ ಹಿಡಿದು ಗ್ರಾಮ ಪಂಚಾಯತ್ ಅಧ್ಯಕ್ಷರವರೆಗಿನ ಹೆಸರು ನಮ್ಮ ಯುವಕರ ನೆನಪಿನಲ್ಲಿ ಉಳಿದಿದೆ. ಹೇಗೆ ರಾಜಕೀಯ ನಂಟು ನಂಟಿಸಿಕೆ ಇದೆ ನಮ್ಮ ಯುವಕರಲ್ಲಿ.

ಸಮಾಜದ ವ್ಯವಸ್ಥೆಯ ಬಗ್ಗೆ ಸಾಕಷ್ಟು ಯುವ ನೇತಾರರು ಹೋರಾಟ ನಡೆಸಿದ್ದಾರೆ. ಇಂತಹ ಮನಸ್ಸು ಮತ್ತು ಛಲ ಇರುವ ಯುವಕರು ನಮ್ಮಲ್ಲಿ ಇಂದಿಗೂ ಇದ್ದಾರೆ. ಆದರೆ ಮಾರ್ಗದರ್ಶನದ ಕೊರತೆಯಿಂದ ಹಾದಿ ತಪ್ಪುತ್ತಿದ್ದಾರೆ. ಈ ದೇಶಕ್ಕಾಗಿ ತಮ್ಮ ಜೀವವನ್ನು ತ್ಯಾಗ ಮಾಡಿದ ಸ್ವಾತಂತ್ರ್ಯ ಹೋರಾಟಗಾರರ ಬಗ್ಗೆ ಇಂದಿನ ಸಮಾಜದ ವ್ಯವಸ್ಥೆಯ ಸುಧಾರಣೆಗೆ ಹೋರಾಟ ನಡೆಸುತ್ತಿರುವವರ ಬಗ್ಗೆ ಅರಿವೇ ಇಲ್ಲ. ಇಂದಿನ ಯುವಕರಿಗೆ, ಆದರೆ ರಾಜಕೀಯ ಮುಖಂಡರ ಬಗ್ಗೆ ಪತ್ರಿಕೆಗಳು, ಮಾಧ್ಯಮಗಳು, ರಾಜಕೀಯ ನಾಯಕರ ಬಗ್ಗೆ ತಿಳಿದು ಕೊಂಡಿರುತ್ತಾರೆಯೇ ಹೊರತು ಸ್ವಾತಂತ್ರ್ಯ ಹೋರಾಟಗಾರರ ಬಗ್ಗೆ ತಿಳಿದುಕೊಂಡಿರುವುದು ಅಷ್ಟೇಕಷ್ಟು.

ಇಂದಿನ ಯುವಕರಿಗೆ ರಾಜಕೀಯ ನಾಯಕರೇ ಆದರ್ಶಗಳಾಗಿದ್ದಾರೆ, ಸಮಾಜದ ವ್ಯವಸ್ಥೆಯ ಬಗ್ಗೆ, ಒಳಿತಿನ ಬಗ್ಗೆ, ಚರ್ಚಿಸುವ ಕ್ರೀಡೆ, ಕಲೆ, ಸಂಸ್ಕೃತಿಯ ಕೇಂದ್ರವಾಗಿದ್ದು ಯುವಕ ಸಂಘಗಳಿಗೆ ಇಂದು ರಾಜಕೀಯ ಪ್ರವೇಶಿಸಿ ಅನೇಕ ಯುವ ಸಂಘಗಳು ರಾಜಕೀಯ ಸಂಘಗಳಾಗುತ್ತಿವೆ. ರಾಜಕೀಯ ನಾಯಕರುಗಳ ಮೂಗಿನ ನೇರಕ್ಕೆ ನಡೆದುಕೊಳ್ಳುವುದರಿಂದ ಯುವಕ ಸಂಘಗಳು ಅನಾಥವಾಗುತ್ತಿವೆ.

ಯುವಕರು ರಾಜಕೀಯ ಕ್ಷೇತ್ರದಲ್ಲಿ ತಮ್ಮನ್ನು ಗುರುತಿಸಿಕೊಳ್ಳುವುದು ಸಹಜ. ಆದರೆ ರಾಜಕೀಯ ನಾಯಕರುಗಳ ಹಿಂಬಾಲಕರಾಗುವುದು, ಭಟ್ಟಂಗಿಗಳಾಗುವುದು ತಪ್ಪು. ಯುವಕರು ರಾಜಕೀಯದಲ್ಲಿ ನಾಯಕರಾಗುವುದು ಕಲಿಯಬೇಕಾಗಿದೆ. ನಾವು ನಮ್ಮವರು ಸುಖ ವಾಗಿರಬೇಕೆಂದೇ ಬಹುತೇಕ ರಾಜಕಾರಣಿಗಳು, ಬಯಸುತ್ತಾರೆ. ಹೀಗಾಗಿ ಅನೇಕ ಬಾರಿ ರಾಜಕೀಯದಲ್ಲಿ ಅನೇಕ ಉನ್ನತ ಹುದ್ದೆ ಪಡೆಯಲು ಚುನಾವಣೆಯಲ್ಲಿ ಸ್ಪರ್ಧಿಸಲು ಯುವಕರೂ ಅರ್ಹರಾಗಿದ್ದರೂ ಅಂತಹವರು ಅವಕಾಶಗಳಿಂದ ವಂಚಿತರಾಗುತ್ತಿದ್ದಾರೆ.

ಚುನಾವಣೆ ಬಂತೆಂದರೆ ಸಾಕು ಪ್ಲೆಕ್ಸ್, ಬ್ಯಾನರ್ ಕಟ್ಟುವುದರಿಂದ ಹಿಡಿದು ಚುನಾವಣಾ ಪ್ರಚಾರದ ತನಕ ಯುವಕರೆ ನಿಂತು ಮಾಡಿಸುತ್ತಾರೆ. ಆದರೆ ಲಾಭವನ್ನು ರಾಜಕೀಯ ಮುಖಂಡರು ಪಡೆದುಕೊಳ್ಳುತ್ತಿದ್ದಾರೆ. ನಕಲಿ ಮತದಾನದಲ್ಲಿ ಸಿಕ್ಕಿ ಬೀಳುವ ಹೆಚ್ಚಿನ ಪಾಲು ಯುವಕರೆ ಆಗಿರುವುದು ವಿಪರ್ಯಾಸವೇ ಸರಿ. ಯುವಕರನ್ನು ಮತ ಹಾಕುವ ವಿಚಾರದಲ್ಲಿ ಮಾತ್ರ ಮುಂದೆ ತಂದು ಅಧಿಕಾರ ಪಡೆಯುವ ವೇಳೆಯಲ್ಲಿ ಅವರನ್ನು ಹಿಂದೆ ತಳ್ಳುವ ಪ್ರವೃತ್ತಿ ಸಾಮಾನ್ಯವಾಗಿದೆ. ಹಾಗೆಂದು ರಾಜಕೀಯದಲ್ಲಿ ಕೆಟ್ಟವರಿದ್ದರೆಂದು ಹೇಳುವುದಿಲ್ಲ. ಒಳ್ಳೆಯ ಆದರ್ಶ ವ್ಯಕ್ತಿಗಳಿದ್ದಾರೆ. ಆದರೆ ಅವರ ಆದರ್ಶಗಳನ್ನು ಯಾರೂ ಪಾಲಿಸುತ್ತಿಲ್ಲ. ದಿಲ್ಲಿಯಿಂದ ಹಳ್ಳಿಯವರೆಗೆ ಇಂದಿನ ರಾಜಕೀಯ ಕ್ಷೇತ್ರದಲ್ಲಿ ಯುವಕರನ್ನು ಕಾಣುವುದಿಲ್ಲ. ನಿಮಗಿನ್ನು ಸಣ್ಣ ವಯಸ್ಸು. ಮುಂದೆ ಅವಕಾಶ ನೀಡುತ್ತೇವೆಂದು ನಯವಾದ ಮಾತುಗಳನ್ನಾಡಿ ಜಾರಿಕೊಳ್ಳುವ ಪ್ರಯತ್ನವನ್ನು ರಾಜಕೀಯ ನಾಯಕರುಗಳು ಸಾಕಷ್ಟು ಮಾಡಿದ್ದಾರೆ. ಮಾಡುತ್ತಲೇ ಇದ್ದಾರೆ. ನಾವು ನಮ್ಮ ಮನೆಯಿಂದ ಹೊರಬರಲು ಸಾಧ್ಯವಾದರೆ, ಯುವ



ಜನತೆ ರಾಜಕೀಯದಲ್ಲಿ ಮುಂದೆ ಬಂದು ಭ್ರಷ್ಟಾಚಾರ ತಾಂಡವವಾಡುತ್ತಿರುವ ರಾಜಕೀಯದಲ್ಲಿ ಸುಧಾರಣೆ ತರುವ ನಿಟ್ಟಿನಲ್ಲಿ ಯುವ ಸಮೂಹ ಪ್ರಯತ್ನ ನಡೆಸಬೇಕಾಗಿದೆ. ಇಂದಿನ ಯುವ ಜನತೆ ಈಗಿನ ಭ್ರಷ್ಟ ರಾಜಕೀಯ ವ್ಯವಸ್ಥೆಯಲ್ಲಿ ಯಾರನ್ನು ತಮ್ಮ ನಾಯಕನೆಂದು ಒಪ್ಪಿಕೊಳ್ಳಬೇಕೆಂಬ ತೊಟ್ಟಿಲು ತೂಗುವ ಕೈ ದೇಶವನ್ನಾಳಬಹುದೆಂದು ಮಾಜಿ ಪ್ರಧಾನಿ ದಿ. ಇಂದಿರಾಗಾಂಧಿ ತೋರಿಸಿಕೊಟ್ಟರು. ಅದೇ ರೀತಿ ಯುವ ಸಮೂಹ ಕೂಡ ದೇಶವನ್ನಾಳಲು ಸಮರ್ಥರಿದ್ದೇವೆ ಎಂದು ತೋರಿಸಿಕೊಡಬೇಕಾಗಿದೆ.

ಪರಿಶಿಷ್ಟ ಜಾತಿ ರಾಜಕೀಯ ಸ್ಥಿತಿಗತಿಗಳ ಚಿತ್ರಣ:

ಸ್ವಾತಂತ್ರ್ಯ ಪೂರ್ವದಲ್ಲಿ ಪರಿಶಿಷ್ಟ ಜಾತಿ ಮತ್ತು ಪಂಗಡದವರಿಗೆ ರಾಜಕೀಯದಲ್ಲಿ ಅಧಿಕಾರ ಪಡೆಯುವ ಹಾಗೂ ರಾಜಕೀಯವಾಗಿ ಗುರುತಿಸಿಕೊಳ್ಳುವ ಅವಕಾಶ ಹಾಗೂ ಸಾಧ್ಯತೆಯಿರಲಿಲ್ಲ. ಆದರೆ ಅಂಬೇಡ್ಕರ್‌ರವರು ಮಾತ್ರ ಕ್ರಿಯಾತ್ಮಕವಾಗಿ ರಾಜಕೀಯದಲ್ಲಿ ಪಾಲ್ಗೊಂಡಿದ್ದರು. ಭಾರತದ ಇತಿಹಾಸದಲ್ಲಿ ಪರಿಶಿಷ್ಟ ಜನರಲ್ಲಿ ರಾಜಕೀಯ ಪ್ರವೇಶ ಮಾಡಿದ ಪ್ರಥಮರೆಂದರೆ ಅಂಬೇಡ್ಕರ್ ಮಾತ್ರ. ಶತಶತಮಾನಗಳಿಂದ ತುಳಿತಕ್ಕೊಳಗಾದ ಜನರ ಪರವಾಗಿ ಮೊದಲ ಹೆಜ್ಜೆ ಇಟ್ಟವರು. 1932ರಲ್ಲಿ ಇಂಗ್ಲೆಂಡಿನಲ್ಲಿ ನಡೆದ ಎರಡನೇ ದುಂಡುಮೇಜಿನ ಸಮ್ಮೇಳನಕ್ಕೆ ಅಂಬೇಡ್ಕರ್ ಪಾಲ್ಗೊಂಡಿದ್ದರು. ಇವರ ಜೊತೆಯಲ್ಲಿ ರಾವ್ ಬಹದ್ದೂರ್, ಆರ್.ವಿ.ಶ್ರೀನಿವಾಸ್ ಮುಂತಾದವರು ಸಮ್ಮೇಳನದಲ್ಲಿ ಪಾಲ್ಗೊಂಡಿದ್ದರು ನಂತರ. ಶ್ರೀ ಚನ್ನಿಗರಾಮಯ್ಯ ಮೈಸೂರು ರಾಜ್ಯದ ಮೊದಲ ಹರಿಜನ ಕ್ಯಾಬಿನೆಟ್ ಮಂತ್ರಿಯಾಗಿದ್ದರು. ಇವರು ಜಂಟಿ ಚುನಾವಣಾ ಕ್ಷೇತ್ರಗಳನ್ನು ಪ್ರಬಲವಾಗಿ ವಿರೋಧಿಸಿ ಈ ರೀತಿಯ ಅಭಿಪ್ರಾಯ ತಿಳಿಸಿದರು. “ಹರಿಜನ ಅಭ್ಯರ್ಥಿಗಳಿಗೆ ಜಂಟಿ ಚುನಾವಣಾ ಕ್ಷೇತ್ರಗಳು ಹೆಚ್ಚು ಹೆಚ್ಚು ಕಠಿಣವಾಗುತ್ತವೆ. ತಮ್ಮದೇ ಆದ ಜನಾಂಗಗಳ ಹಿತಾಸಕ್ತಿಗಳನ್ನು ಕಾಪಾಡದೆ ಬಹುಸಂಖ್ಯಾತ ಮತದಾರರ ಮತ ಪಡೆಯುವ ಉದ್ದೇಶದಿಂದ ಆ ವರ್ಗಗಳ ಪರ ವರ್ತಿಸಬೇಕಾಗುತ್ತದೆ.

ಕೋಷ್ಟಕ -1.1

ಚುನಾವಣೆಗಳಲ್ಲಿ ಸ್ವತಂತ್ರವಾಗಿ ಮತ ಚಲಾಯಿಸುವುದರ ಬಗೆಗಿನ ವಿವರ

ಮತದಾನದ ಸ್ವಾತಂತ್ರ್ಯ	ಆವೃತ್ತಿ	ಶೇಕಡವಾರು
ಹೌದು	184	92.00
ಇಲ್ಲ	16	08.00
ಒಟ್ಟು	200	100.00

ಪರಿಶಿಷ್ಟರು ಗ್ರಾಮಗಳಲ್ಲಿ ರಾಜಕೀಯ ಚಟುವಟಿಕೆಗಳಲ್ಲಿ ಪಾಲ್ಗೊಳ್ಳಲು ಇರುವ ಸ್ವಾತಂತ್ರ್ಯವನ್ನು ಈ ಮೇಲಿನ ಕೋಷ್ಟಕ ತಿಳಿಸುತ್ತದೆ. ಅತೀ ಹೆಚ್ಚಿನ ಅಂದರೆ ಶೇಕಡ 92ರಷ್ಟು ಪ್ರತಿವರ್ತಿಗಳು ತಿಳಿಸಿರುವಂತೆ ನಾವು ಚುನಾವಣೆಗಳಲ್ಲಿ ಯಾವ ಅಡ್ಡಿ, ಆತಂಕಗಳಿಲ್ಲದೆ ಮತಚಲಾಯಿಸುತ್ತೇವೆ. ಎಂದಿದ್ದಾರೆ. ಇಲ್ಲಿ ನಮಗೆ ಯಾರಿಂದಲೂ ಯಾವುದೇ ರೀತಿಯ ನಿರ್ಬಂಧಗಳಿಲ್ಲ. ಮತದಾನದ ಪೂರ್ವದಲ್ಲಿ ಗ್ರಾಮದ ಮುಖಂಡರು ಮತ್ತು ನಮ್ಮ ಜಾತಿಯ ಕೆಲವು ಹಿರಿಯರು ಇಂತಹ ಪಕ್ಷಕ್ಕೆ ಮತಚಲಾಯಿಸಬೇಕು ಎಂದು ಹೇಳಿದರೂ ಸಹ ಮತದಾನ ಗುಪ್ತವಾಗಿ ನಡೆಯುವುದರಿಂದ ನಾವು ಯಾವುದೇ ಅಂಜಿಕೆಯಿಲ್ಲದೆ ನಿರ್ಭೀತಿಯಿಂದ ನಮಗೆ ಸರಿ ಎನಿಸಿದ ಪಕ್ಷಕ್ಕೆ ಮತವನ್ನು ಚಲಾಯಿಸುತ್ತೇವೆ ಎಂದಿದ್ದಾರೆ.



ಕೋಷ್ಟಕ -1.2

ರಾಜಕೀಯದಲ್ಲಿ ಪಾಲ್ಗೊಳ್ಳುವುದರ ಉದ್ದೇಶದ ಬಗೆಗಿನ ವಿವರ		
ರಾಜಕೀಯ ಪಾಲ್ಗೊಳ್ಳುವಿಕೆ ಉದ್ದೇಶ	ಆವೃತ್ತಿ	ಶೇಕಡವಾರು
ಚುನಾವಣೆ ನಂತರ ವೈಯಕ್ತಿಕ ಸಹಾಯ ಪಡೆಯಲು	62	31.00
ಗ್ರಾಮ-ಬಡಾವಣೆಗೆ ಅಗತ್ಯವಾದ ಸೌಲಭ್ಯ ಪಡೆಯಲು	173	86.50
ಅಭ್ಯರ್ಥಿ ನಮ್ಮ ಜಾತಿಯವನಾಗಿರುವುದು	43	21.50
ಪಕ್ಷದ ಕಾರ್ಯಕರ್ತನಾಗಿರುವುದು	36	18.00
ರಾಜಕೀಯ ಪ್ರವೇಶ ಮಡುವ ಅಭಿಲಾಷೆಯಿಚಿದ	28	14.00
ಒಟ್ಟು	200	100.00

ಶೇಕಡ 31ರಷ್ಟು ಪ್ರತಿವರ್ತಿಗಳು ಚುನಾವಣೆಯ ನಂತರ ವೈಯಕ್ತಿಕ ಸಹಾಯ ಪಡೆಯಲು ಚುನಾವಣಾ ಚಟುವಟಿಕೆಗಳಲ್ಲಿ ಪಾಲ್ಗೊಳ್ಳುವುದಾಗಿ ತಿಳಿಸಿದ್ದಾರೆ. ಶೇಕಡ 86.50ರಷ್ಟು ಸಂದರ್ಶಿತರು, ಚುನಾವಣೆಗಳಲ್ಲಿ ಗೆಲ್ಲುವಂತಹ ಅಭ್ಯರ್ಥಿಯಿಂದ ಅಗತ್ಯ ಸೌಲಭ್ಯಗಳ ಬೇಡಿಕೆ ಇಡುತ್ತೇವೆ ಶೇಕಡ 21.50ರಷ್ಟು ಜನರು ಅಭ್ಯರ್ಥಿ ನಮ್ಮ ಶೇಕಡ 18ರಷ್ಟು ಪ್ರತಿವರ್ತಿಗಳು ನಾವು ಪಕ್ಷದ ಕಾರ್ಯಕರ್ತರಾಗಿರುತ್ತೇವೆ. ಒಟ್ಟಿನಲ್ಲಿ, ಪರಿಶಿಷ್ಟರು ಹಲವಾರು ಉದ್ದೇಶಗಳನ್ನು ಹೊಂದಿ ರಾಜಕೀಯ ಚಟುವಟಿಕೆಗಳಲ್ಲಿ ಪಾಲ್ಗೊಂಡು, ರಾಜಕೀಯವಾಗಿ ತಮ್ಮನ್ನು ಗುರುತಿಸಿಕೊಳ್ಳುತ್ತಿದ್ದಾರೆ

ಕೋಷ್ಟಕ -1.3

ಚುನಾವಣಾ ಸಂದರ್ಭದಲ್ಲಿ ಪ್ರತಿವರ್ತಿಗಳಿಗೆ ನೀಡುವ ಆಮಿಷಗಳ ಬಗೆಗಿನ ವಿವರ		
ಚುನಾವಣೆಯಲ್ಲಿ ನೀಡುವ ಆಮಿಷಗಳು	ಆವೃತ್ತಿ (ಟಿ=200)	ಶೇಕಡವಾರು
ಹಣ	110	55.00
ಮದ್ಯಪಾನ	186	93.00
ಬಟ್ಟೆ ಹಾಗೂ ಇತರೆ ವಸ್ತುಗಳು	37	18.50
ಉದ್ಯೋಗದ ಭರವಸೆ	32	16.00
ಬಡಾವಣೆಗೆ ಅಗತ್ಯ ಸೌಲಭ್ಯಗಳ ಭರವಸೆ	126	63.00
ಇತರೆ	48	24.00

ಶೇಕಡ 55ರಷ್ಟು ಪ್ರತಿವರ್ತಿಗಳು ತಿಳಿಸಿರುವಂತೆ ಚುನಾವಣೆ ಸಂದರ್ಭದಲ್ಲಿ ಹಣದ ಆಮಿಷವನ್ನು ಪರಿಶಿಷ್ಟರಿಗೆ ನೀಡಿರುವುದು ಶೇಕಡ 93ರಷ್ಟು ಮದ್ಯಪಾನದ ಆಮಿಷದ ಜೊತೆಗೆ ಬಡಾವಣೆಗಳಿಗೆ ಅಗತ್ಯ ಸೌಲಭ್ಯಗಳ ಭರವಸೆ ನೀಡಿರುವುದು ಕಂಡುಬಂದಿದೆ. ಸಾಮಾನ್ಯವಾಗಿ ಗ್ರಾಮೀಣ ಭಾಗದಲ್ಲಿ ಪರಿಶಿಷ್ಟರಿಗೆ ಇಂತಹ ಆಮಿಷಗಳ ಪ್ರಮಾಣ ಹೆಚ್ಚು. ಈ ವರ್ಗದ ಜನರು ಹೆಚ್ಚು ಅನಕ್ಷರಸ್ಥರು ಹಾಗೂ ಆರ್ಥಿಕವಾಗಿ ಬಡತನದಲ್ಲಿರುವುದರಿಂದ ಇಂತಹ ಆಮಿಷಗಳಿಗೆ ಸಹಜವಾಗಿ ಬಲಿಯಾಗುತ್ತಾರೆ.

ಕೋಷ್ಟಕ -1.4

ಪರಿಶಿಷ್ಟರು ರಾಜಕೀಯ ಪಕ್ಷಗಳಿಗೆ ಮತಬ್ಯಾಂಕ್ ಎಂಬುದರ ಬಗೆಗಿನ ವಿವರ		
ಪ್ರತಿಕ್ರಿಯೆ	ಆವೃತ್ತಿ	ಶೇಕಡವಾರು



ಹೌದು 96	48.00
ಇಲ್ಲ 75	37.50
ತಿಳಿದಿಲ್ಲ 29	14.50
ಒಟ್ಟು 200	100.00

ಪರಿಶಿಷ್ಟ ಜಾತಿ ಜನರು ಚುನಾವಣಾ ಪಕ್ಷಗಳಿಗೆ ಒಂದು 'ಮತ ಬ್ಯಾಂಕ್' ಎಂಬ ಸಾಮಾನ್ಯ ಅಭಿಪ್ರಾಯವಿದೆ. ಶೇಕಡ 48ರಷ್ಟು ಪ್ರತಿವರ್ತಿಗಳು ಒಪ್ಪಿದ್ದಾರೆ. ಇವರ ಅಭಿಪ್ರಾಯದಲ್ಲಿ ಈ ವರ್ಗದ ಮತದಾರರು ಶೈಕ್ಷಣಿಕವಾಗಿ ಹೆಚ್ಚು ಹಿಂದುಳಿದಿರುತ್ತಾರೆ. ಸ್ವಂತ ವಿವೇಚನಾಶಕ್ತಿಯ ಕೊರತೆ ಕಾರಣ. ಶೇಕಡ 37.50ರಷ್ಟು ಪ್ರತಿವರ್ತಿಗಳು ಈ ಅಭಿಪ್ರಾಯವನ್ನು ಒಪ್ಪುವುದಿಲ್ಲ. ಇನ್ನುಳಿದಂತೆ ಶೇಕಡ 14.50ರಷ್ಟು ಪ್ರತಿವರ್ತಿಗಳು ಅನಕ್ಷರತೆ ಹಾಗೂ ರಾಜಕೀಯ ತಿಳುವಳಿಕೆಯ ಕೊರತೆಯ ಕಾರಣ.

ಕೋಷ್ಟಕ -1.5

ಮೀಸಲು ಸೌಲಭ್ಯದ ಬಗ್ಗೆ ಪ್ರತಿವರ್ತಿಗಳು ಹೊಂದಿರುವ ಅಭಿಪ್ರಾಯದ ವಿವರ
ಮೀಸಲು ಸ್ಥಾನದ ಬಗ್ಗಿನ ಅಭಿಪ್ರಾಯದ ಆವೃತ್ತಿ ಶೇಕಡವಾರು

ಹೌದು 166	83.00
ತಿಳಿದಿಲ್ಲ 34	17.00
ಒಟ್ಟು 200	100.00

ಶೇಕಡ 83ರಷ್ಟು ಪ್ರತಿವರ್ತಿಗಳು ನಮಗೆ ನೀಡಿರುವ ಮೀಸಲು ಸ್ಥಾನ ಮುಂದುವರೆಯಬೇಕು ಎಂಬ ವ್ಯಕ್ತಪಡಿಸುತ್ತಾರೆ. ಇವರ ಅಭಿಪ್ರಾಯದಲ್ಲಿ, ಇನ್ನುಳಿದಂತೆ ಶೇಕಡ 17ರಷ್ಟು ಪ್ರತಿವರ್ತಿಗಳು ಅನಕ್ಷರತೆ ಮತ್ತು ತಿಳುವಳಿಕೆಯ ಕೊರತೆಯ ಕಾರಣ ಮೀಸಲು ಸ್ಥಾನದ ಬಗ್ಗೆ ತಿಳಿದಿಲ್ಲದಿರುವುದು ಅಧ್ಯಯನದಲ್ಲಿ ತಿಳಿದುಬಂದಿದೆ. ಅಲ್ಲದೆ ಪರಿಶಿಷ್ಟರಿಗಿರುವ ಮೀಸಲು ಸೌಲಭ್ಯದ ಅಗತ್ಯತೆಯನ್ನು ತಿಳಿಸುತ್ತದೆ.

ಕೋಷ್ಟಕ -1.7

ಪಂಚಾಯತ್ ವ್ಯವಸ್ಥೆಯ ಅಸ್ತಿತ್ವದಿಂದ ಪರಿಶಿಷ್ಟರಲ್ಲಿ ಆಗಿರುವ ಬದಲಾವಣೆಗಳ ವಿವರ
ಅಸ್ತಿತ್ವದಿಂದಾದ ಬದಲಾವಣೆಗಳು ಆವೃತ್ತಿ ಶೇಕಡವಾರು

ರಾಜಕೀಯ ಅಧಿಕಾರ 58	29.00
ರಾಜಕೀಯ ಪಾಲೊಳ್ಳುವಿಕೆ 38	19.00
ಜನಾಂಗದ ಒಗ್ಗಟ್ಟು 22	11.00
ಸಾಮಾಜಿಕ,ಆರ್ಥಿಕ ಬದಲಾವಣೆ 62	31.00
ಇತರೆ 20	10.00
ಒಟ್ಟು 200	100.00

ಶೇಕಡ 79ರಷ್ಟು ಪ್ರತಿವರ್ತಿಗಳು ಪಂಚಾಯತ್ ರಾಜ್ ವ್ಯವಸ್ಥೆಯ ಅಸ್ತಿತ್ವದಿಂದ ಪರಿಶಿಷ್ಟರು ರಾಜಕೀಯ ಪಾಲೊಳ್ಳುವಿಕೆಯ ಜೊತೆಗೆ, ರಾಜಕೀಯ ಅಧಿಕಾರವನ್ನು ಹೊಂದಿ, ಸಾಮಾಜಿಕ ಮತ್ತು ಆರ್ಥಿಕ ಜೀವನದಲ್ಲಿ ಬದಲಾವಣೆಯಾಗಿದ್ದಾರೆ ಶೇಕಡ 11ರಷ್ಟು ಪ್ರತಿವರ್ತಿಗಳು ಇದರ ಅಸ್ತಿತ್ವದಿಂದ ಜನಾಂಗದ ಒಗ್ಗೂಡುವಿಕೆ ಹೆಚ್ಚಾಗುತ್ತಿದೆ ಎಂದಿದ್ದಾರೆ. ಪರಿಶಿಷ್ಟ ಜನರ ರಾಜಕೀಯ ಪಾಲೊಳ್ಳುವಿಕೆ ಹೆಚ್ಚಾಗಿ ತಮ್ಮ



ಜೀವನ ಮಟ್ಟದಲ್ಲಿ ಸುಧಾರಣೆ ಆಗುತ್ತಿದ್ದಾರೆ. ಇದರಿಂದ ಸಾರ್ವತ್ರಿಕ ಬೆಳವಣಿಗೆಗೆ ಅವಕಾಶ ದೊರೆತಂತಾಗಿದೆ.

ಕೋಷ್ಟಕ -1.8

ರಾಜಕೀಯ ಮೀಸಲಾತಿಯಿಂದ ಪರಿಶಿಷ್ಟರ ಸಾಮಾಜಿಕ-ಆರ್ಥಿಕ ಜೀವನದಲ್ಲಿ

ಬದಲಾವಣೆಗಳಾಗಿರುವುದರ ವಿವರ

ಪ್ರತಿಕ್ರಿಯೆ ಆವೃತ್ತಿ ಶೇಕಡವಾರು

ಹೌದು 102 51.00

ಇಲ್ಲ 98 49.00

ಒಟ್ಟು 200 100.00

ಶೇಕಡ 51ರಷ್ಟು ಪ್ರತಿವರ್ತಿಗಳು ಹೇಳುವಂತೆ ಶಿಕ್ಷಣ ಮತ್ತು ರಾಜಕೀಯದಲ್ಲಿ ಮೀಸಲಾತಿಯನ್ನು ನೀಡುವುದರಿಂದ ನಮ್ಮ ಸ್ಥಾನ-ಮಾನದಲ್ಲಿ ಸುಧಾರಣೆಯಾಗಿದೆ. ಎಂದು ತಿಳಿಸಿದ್ದಾರೆ ಶೇಕಡ 49ರಷ್ಟು ಪ್ರತಿವರ್ತಿಗಳು ಇಂತಹ ಮೀಸಲಾತಿಯಿಂದಾಗಿ ನಮ್ಮ ಸ್ಥಾನಮಾನದಲ್ಲಿ ಅಂತಹ ಹೇಳಿಕೊಳ್ಳುವ ಸುಧಾರಣೆಯಾಗಿಲ್ಲ ಎಂದಿದ್ದಾರೆ.

ಉಪಸಂಹಾರ ಮತ್ತು ಸಲಹೆಗಳು:

ಭಾರತ ಗ್ರಾಮಗಳಿಂದ ಕೂಡಿದ ರಾಷ್ಟ್ರ. ಗ್ರಾಮೀಣ ಪ್ರದೇಶಗಳಲ್ಲಿ ನೆಲೆಸಿರುವ ಹೆಚ್ಚು ಜನರು ಆಯಾ ಗ್ರಾಮಗಳಲ್ಲಿ ತನ್ನದೆ ಆದ ಕಟ್ಟುಪಾಡುಗಳಿಗೆ ಒಳಪಟ್ಟು ಬದುಕುತ್ತಾರೆ. ಕ್ಷೇತ್ರಾಧ್ಯಾಯನದಲ್ಲಿ ಗ್ರಾಮಕ್ಕೆ ಸಂಬಂಧಿಸಿದ ನ್ಯಾಯ ತೀರ್ಮಾನಗಳಲ್ಲಿ ಪರಿಶಿಷ್ಟರ ಅಭಿಪ್ರಾಯಕ್ಕೆ ಮನ್ನಣೆಯನ್ನು, ಪರಿಶಿಷ್ಟರಿಗಿಂತ ಆಯಾ ಗ್ರಾಮದ ಮೇಲ್ವಿಚಾರಣೆಯಲ್ಲಿನ ಮುಖಂಡರ ತೀರ್ಮಾನಕ್ಕೆ ಹೆಚ್ಚು ಗೌರವವಿರುವುದು ಕಂಡುಬಂದಿದೆ. ಪ್ರಸ್ತುತ ಸಂಶೋಧನೆಯನ್ನು ಕೈಗೊಳ್ಳಲಾಗಿದೆ. ರಾಜಕೀಯ ಪಾಲೊಳ್ಳುವಿಕೆಯು ತಮ್ಮ ಜೀವನ ಶೈಲಿಯ ಮೇಲೆ ಬದಲಾವಣೆ ಬೀರುತ್ತವೆ ಎಂದು ಒಪ್ಪಿಕೊಳ್ಳುವ ಮೂಲಕ, ತಮ್ಮ ಬದಲಾದ ಸ್ಥಾನಮಾನದಲ್ಲಿ ಶಿಕ್ಷಣ ಮತ್ತು ರಾಜಕೀಯ ಹಕ್ಕಿನ ಮಹತ್ವವನ್ನು ತಿಳಿಸುತ್ತದೆ. ಜೊತೆಗೆ ಗ್ರಾಮಗಳಲ್ಲಿ ರಾಜಕೀಯ ವಿಚಾರಗಳ ಪ್ರವೇಶಕ್ಕೆ ಪರಿಶಿಷ್ಟರಿಗೆ ಮುಕ್ತವಾದ ಸ್ವಾತಂತ್ರ್ಯವಿದೆ. ಸಾಮಾನ್ಯವಾಗಿ, ಅಧ್ಯಯನದಲ್ಲಿ ಸಂದರ್ಶಿತ ಗ್ರಾಮಗಳಲ್ಲಿ ಯಾವುದೇ ಜಾತಿಯವರಿಂದ ನಿರ್ಬಂಧ ಹೇರಿರುವ ಘಟನೆಗಳು ಕಾಣುವುದಿಲ್ಲ.

ಸಂಶೋಧನೆಯಲ್ಲಿ ವ್ಯಕ್ತವಾದ ಅಂಶಗಳು ಮತ್ತು ಸಲಹೆಗಳು:

1. ಪರಿಶಿಷ್ಟ ಜಾತಿಯ ಯುವಕರ ಸಾಕ್ಷರತೆಯ ಪ್ರಮಾಣ ಶೇಕಡ 86ರಷ್ಟು ಹೆಚ್ಚುತ್ತಿರುವುದು ಸಂಶೋಧನೆಯಿಂದ ವ್ಯಕ್ತವಾಗಿದೆ. ಪರಿಶಿಷ್ಟರು ತಮ್ಮ ಮಕ್ಕಳ ಶಿಕ್ಷಣಕ್ಕೆ ಹೆಚ್ಚಿನ ಆದ್ಯತೆ ನೀಡುತ್ತಿದ್ದು, ಸ್ತ್ರೀಯರಿಗೂ ಸಮಾನ ಪ್ರಾಧಾನ್ಯತೆ ನೀಡುವ ಬಗ್ಗೆ ಒಲವುಳ್ಳವರಾಗಿದ್ದಾರೆಂಬುದು ಅಧ್ಯಯನದಿಂದ ದೃಢಪಟ್ಟಿದೆ.



2. ಗ್ರಾಮೀಣ ಪ್ರದೇಶಗಳಲ್ಲಿನ ಪರಿಶಿಷ್ಟ ಜಾತಿಯರ ಸಾಮಾಜಿಕ, ಆರ್ಥಿಕ, ಸ್ಥಾನಮಾನಗಳು ಕೆಳಮಟ್ಟದಲ್ಲಿರುವುದು ಕಂಡುಬರುತ್ತದೆ.
3. ಪರಿಶಿಷ್ಟ ಜಾತಿಯ ಯುವಕರಲ್ಲಿ ರಾಜಕೀಯ ಭಾಗವಹಿಸುವಿಕೆ ಹೆಚ್ಚಾಗಿ ಕಂಡು ಬರುತ್ತಿದೆ.
4. ಪರಿಶಿಷ್ಟ ಜಾತಿಯರು ರಾಜಕೀಯ ಪಾಲ್ಗೊಳ್ಳುವಿಕೆಯಿಂದ ಸಾಮಾಜಿಕ, ಆರ್ಥಿಕ, ಸ್ಥಾನಮಾನಗಳಲ್ಲಿ ಬದಲಾವಣೆ ಕಂಡು ಬರುತ್ತಿದೆ.
5. ಪ್ರಸ್ತುತ ದಿನಗಳಲ್ಲಿ ಗ್ರಾಮೀಣ ಪ್ರದೇಶದ ಪರಿಶಿಷ್ಟ ಜಾತಿಯ ಯುವಕರಲ್ಲಿ ರಾಜಕೀಯ ಪ್ರಜ್ಞೆಯು ಮೂಡುತ್ತಿರುವುದನ್ನು ಕಾಣಬಹುದು.
6. ಗ್ರಾಮೀಣ ಪ್ರದೇಶದ ಪರಿಶಿಷ್ಟ ಜಾತಿಯವರ ರಕ್ಷಣೆಗಿರುವ ಸಂವಿಧನಾತ್ಮಕ ಮತ್ತು ಕಾನೂನುಬದ್ಧ ನಿಯಮಗಳ ಬಗ್ಗೆ ಇವರು ಜಾಗೃತರಾಗುತ್ತಿರುವುದನ್ನು ಕಾಣಬಹುದು.

ಸಲಹೆಗಳು:

1. ಗ್ರಾಮೀಣ ಪ್ರದೇಶದ ಪರಿಶಿಷ್ಟ ಜಾತಿಯರು ತಮ್ಮ ಮಕ್ಕಳ ಉನ್ನತ ಶಿಕ್ಷಣಕ್ಕೆ ಹೆಚ್ಚಿನ ಆದ್ಯತೆ ನೀಡಬೇಕು
2. ಗ್ರಾಮೀಣ ಪ್ರದೇಶಗಳಲ್ಲಿ ಪರಿಶಿಷ್ಟ ಯುವಕ ಮತ್ತು ಯುವತಿಯರಲ್ಲಿ ರಾಜಕೀಯ ಅರಿವನ್ನು ಮೂಡಿಸಬೇಕು.
3. ಪರಿಶಿಷ್ಟ ಸಮುದಾಯಕ್ಕೆ ಸಂವಿಧನಾತ್ಮಕ ರಾಜಕೀಯ ಮೀಸಲಾತಿ ಬಗ್ಗೆ ಅರಿವು ಮೂಡಿಸಬೇಕು.
4. ಪರಿಶಿಷ್ಟ ಜಾತಿಯ ಯುವಕರಲ್ಲಿ ರಾಜಕೀಯ ನಾಯಕತ್ವ ಹಾಗೂ ತರಬೇತಿ ನೀಡಬೇಕು
5. ಅಸ್ಪೃಶ್ಯತೆಯ ಪ್ರಕರಣಗಳು ಜರುಗಿದಾಗ ಪೆಂಚಿಲಿಸರು ಕಾನೂನಿನಡಿಯಲ್ಲಿ ತಪ್ಪಿತಸ್ಥರ ಮೇಲೆ ಶೀಘ್ರ ಕ್ರಮ ಮತ್ತು ಇತರರಿಗೆ ಎಚ್ಚರಿಕೆ ನೀಡುವ ಮೂಲಕ ಪರಿಶಿಷ್ಟ ಮಹಿಳೆಯರ ರಕ್ಷಣೆ ಒದಗಿಸಬೇಕು.
6. ಪರಿಶಿಷ್ಟರ ಸಾಕ್ಷರತೆಯ ಪ್ರಮಾಣವನ್ನು ಹೆಚ್ಚಿಸಲು ವಿಶೇಷ ಕಾರ್ಯಕ್ರಮಗಳನ್ನು ರೂಪಿಸಬೇಕು.
7. ಗ್ರಾಮೀಣ ಪ್ರದೇಶಗಳಲ್ಲಿ ಅಸ್ಪೃಶ್ಯತೆಯ ಆಚರಣೆ ಕಾನೂನಿನ ರೀತಿ ಶಿPಷರ್ಷಾರ್ಹ ಅಪರಾಧ ಎಂಬ ಅಂಶವನ್ನು ಗ್ರಾಮೀಣ ಜನತೆಯ ಗಮನಕ್ಕೆ ತರಬೇಕು.

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ಸಣ್ಣ ಭೂ ಹಿಡುವಳಿದಾರರ ಸ್ಥಿತಿಗತಿಗಳು: ಸಮಾಜಶಾಸ್ತ್ರೀಯ ಅಧ್ಯಯನ

ಡಾ.ತಿಪ್ಪೇಸ್ವಾಮಿ.ಹೆಚ್,

ಸಹಾಯಕ ಪ್ರಾಧ್ಯಾಪಕರು, ಸಮಾಜಶಾಸ್ತ್ರ ವಿಭಾಗ,
ಸರ್ಕಾರಿ ಪ್ರಥಮ ದರ್ಜೆ ಕಾಲೇಜು,
ಹರಿಹರ, ದಾವಣಗೆರೆ-ಜಿಲ್ಲೆ

Abstract:

ಭಾರತೀಯ ಸಮಾಜ ಕೃಷಿ ಪ್ರಧಾನವಾಗಿದ್ದು, ಜಮೀನ್ದಾರ, ಭೂಹಿಡುವಳಿದಾರ, ಸಣ್ಣ ಭೂ ಹಿಡುವಳಿದಾರ ಹೀಗೆ ರೈತರನ್ನು ಜಮೀನಿನ ಆಧಾರದ ಮೇಲೆ ವಿಂಗಡಣೆ ಮಾಡಲಾಗುತ್ತದೆ.ಇದಕ್ಕೆ ಅನುಗುಣವಾಗಿ ಸಾಮಾಜಿಕ ಅಂತಸ್ತು ಮತ್ತು ಸ್ಥಾನಮಾನಗಳು ನಿರ್ಧರಿತವಾಗುತ್ತವೆ. ಇವುಗಳಿಗೆ ಪೂರಕವಾಗಿ ಜಮೀನುಗಳನ್ನು ರೈತರು ಹೊಂದಲು ಪ್ರಯತ್ನಿಸುವುದು ಕಂಡುಬರುತ್ತದೆ.ಇಂತಹ ರೈತ ವರ್ಗದಲ್ಲಿ ಸಣ್ಣ ಭೂ ಹಿಡುವಳಿ ರೈತರು ಒಂದಾಗಿದ್ದು ಸಾಮಾಜಿಕ ಮತ್ತು ಆರ್ಥಿಕ ಸ್ಥಿತಿಗತಿಗಳ ಕುರಿತು ಅಧ್ಯಯನದ ಪ್ರಾಮುಖ್ಯತೆಯಿದೆ.ಅಲ್ಲದೇಶೈಕ್ಷಣಿಕ ಹಾಗೂ ರಾಜಕೀಯವಾಗಿ ರೈತರು ಬೆಳವಣಿಗೆ ಹೊಂದುವಲ್ಲಿ ರೈತರ ಪಾತ್ರವೇನು?ಸಣ್ಣ ಭೂ ಹಿಡುವಳಿ ರೈತರ ಸಾಮಾಜಿಕ, ಆರ್ಥಿಕವಾಗಿ ಪ್ರಗತಿ ಸಾಧಿಸುವಲ್ಲಿನ ಸಮಸ್ಯೆಗಳನ್ನು ತಿಳಿಯುವುದು ಮತ್ತು ಅವುಗಳಿಗೆ ತಕ್ಕ ಪರಿಹಾರಗಳನ್ನು ಸೂಚಿಸಲು ಅನುಕೂಲ ಮಾಡಿಕೊಡುವುದೇ ಅಧ್ಯಯನದ ಮಹತ್ವವಾಗಿದೆ.

ಭಾರತವು ಕೃಷಿ ಪ್ರಧಾನವಾದ ದೇಶವಾಗಿದ್ದು, ರಾಷ್ಟ್ರದ ಆರ್ಥಿಕತೆಯ ಬೆನ್ನಲುಬಾಗಿದೆ.ಕೃಷಿಯು ಗ್ರಾಮೀಣ ಪ್ರದೇಶಗಳ ಆಧಾರಿತ ಕಸುಬಾಗಿದ್ದು, ಹಳ್ಳಿಗಳ ನಾಡಗಿದೆ.ದೇಶದ ಒಟ್ಟು ಜನಸಂಖ್ಯೆಯಲ್ಲಿ ಶೇಕಡ 74.3ರಷ್ಟು ಜನರು ಹಳ್ಳಿಗಳಲ್ಲಿ ವಾಸಿಸುತ್ತಾರೆ. ಶೇಕಡ 69 ರಷ್ಟು ಜನರು ತಮ್ಮ ಜೀವನ ನಿರ್ವಹಣೆಗೆ ಕೃಷಿಯನ್ನೇ ಅವಲಂಬಿಸಿದ್ದಾರೆ.ಜನಸಂಖ್ಯಾ ಹೆಚ್ಚಳದ ಪರಿಣಾಮವಾಗಿ ಕೃಷಿಯ ಮೇಲೆ ಹೆಚ್ಚಿನ ಅವಲಂಬನೆ, ಭೂಮಿ ವಿಭಜನೆ ಮತ್ತು ಛಿದ್ರೀಕರಣ ಸಾಗಾಣೆ ಕೃಷಿಯ ಕಡಿಮೆ ಉತ್ಪಾದನೆಯಲ್ಲಿ ಪರ್ಯಾವಸಾನಗೊಂಡಿದೆ.ಕೃಷಿಯ ಮೇಲಿನ ಬಾರಿ ಅವಲಂಬನೆಯು ಅದರ ಹಲವಾರು ವ್ಯಾಪ್ತಿಗಳಿಗೆ ಪ್ರಮುಖ ಕಾರಣವಾಗಿದೆ.ಭೂಮಿಯ ವಿಭಜನೆಯು ಕಡಿಮೆ ಉತ್ಪಾದಕತೆಗೆ ಮುಖ್ಯ ಕಾರಣವಾಗಿದ್ದು.ಭೂಮಿಯ ಅವಲಂಬನೆಯಿಂದ ಪರಿಣಮಿಸಿರುವ ಜಮೀನಿನ ವಿಭಜನೆ, ಹಂಚಿಕೆ, ಮಾರುವೇಶದ ನಿರುದ್ಯೋಗ ಮೊದಲಾದ ಸಮಸ್ಯೆಗಳು ಕೃಷಿಯ ಪ್ರಗತಿಗೆ ಭೀಕರ ಅಡಚಣೆಗಳಾಗಿವೆ.

ಇತಿಹಾಸದ ದಶಕಗಳಲ್ಲಿ ಕೃಷಿ ವಲಯದಲ್ಲಿ ಪ್ರಮುಖವಾದ ಬದಲಾವಣೆಗಳಾಗಿವೆ. ಭೂಮಿಯ ಒಡತನ ಕುಗ್ಗುತ್ತಾ ಬಂದಿದ್ದು, ಸಣ್ಣ ಹಾಗೂ ಅತೀ ಸಣ್ಣ ರೈತರಲ್ಲಿ ಹಿಡುವಳಿಯ ಒಡತನ ಕೇಂದ್ರೀಕೃತವಾಗಿದೆ.ಈ ರೈತರ ಸಂಖ್ಯೆ ಹೆಚ್ಚಾಗುವುದರ ಜೊತೆಗೆ ಅವರು ಕೃಷಿ ಮಾಡುವ ಜಮೀನಿನ ಪ್ರಮಾಣವು ಹೆಚ್ಚಾಗಿದೆ.ದೇಶದ ಕೃಷಿ ಭೂಮಿಯಲ್ಲಿ ಸಣ್ಣ ಹಾಗೂ ಅತೀ ಸಣ್ಣ ರೈತರು ಉತ್ತರ ಪ್ರದೇಶ, ಬಿಹಾರ ಮತ್ತು ಆಂಧ್ರ ಪ್ರದೇಶಗಳಲ್ಲಿ ಹೆಚ್ಚಾಗಿ ಕೇಂದ್ರೀಕೃತವಾಗಿದ್ದಾರೆ.ಕೆಲವು ರಾಜ್ಯಗಳಲ್ಲಿ ಈ ಹಿಡುವಳಿದಾರರು ಸಾಗುವಳಿ ಭೂಮಿಯ 1/3 ರಷ್ಟು ಭಾಗವನ್ನು ಹೊಂದಿದ್ದಾರೆ.ಆದರೆ ಮಹಾರಾಷ್ಟ್ರ ಶೇಕಡ 31.7, ಪಂಜಾಬ್ ಶೇಕಡ 29.9 ಮತ್ತು ರಾಜಸ್ಥಾನ ಶೇಕಡ 22.6ಪಾಲು ಹೊಂದಿದ್ದಾರೆ.ಬಹುತೇಕ ಸಣ್ಣ



ಹಿಡುವಳಿದಾರರು ಬಡತನ ರೇಖೆಗಿಂತ ಕೆಳಗಿರುವರು ಮತ್ತು ಸಾಮಾಜಿಕ ಹಿಂದುಳಿದ ವರ್ಗಕ್ಕೆ ಸೇರಿದವರಿಗೆ ಉದಾರೀಕರಣ ಜಾರಿಗೆ ಬಂದು ಅವಕಾಶಗಳು ತೆರೆದುಕೊಂಡವು. ಮಧ್ಯಮ ವರ್ಗದ ಜನಸಂಖ್ಯೆ ಹೆಚ್ಚಾದಾಗ ಅದರ ಲಾಭ ಪಡೆಯುವುದು ಅಸಾಧ್ಯ. ಸಂಪನ್ಮೂಲಗಳನ್ನು ಪಡೆಯುವ ಅವಕಾಶ ಹೊಂದಿದ ಸಣ್ಣರೈತರನ್ನು ನಿರ್ಲಕ್ಷಿಸಿದರೆ ಗ್ರಾಮಾಂತರ ಪ್ರದೇಶವನ್ನು ವಿಭಾಗ ಮಾಡಿದಂತಾಗಬಹುದು. ಇದರಿಂದ ಸಣ್ಣ ಹಿಡುವಳಿಗಳಲ್ಲಿ ಶೇಕಡ 70.5ರಷ್ಟು ಪ್ರದೇಶವನ್ನು ಕಾಣಬಹುದು. ಸಣ್ಣರೈತ ಎಂದರೆ: ನಾಲ್ಕು ಎಕರೆಗಿಂತ ಕೆಳಗಿರುವ ರೈತರನ್ನು ಸಣ್ಣರೈತರೆಂದಿದ್ದಾರೆ. ಅತೀ ಸಣ್ಣರೈತರು ಎಂದರೆ: ಎರಡು ಎಕರೆಗಿಂತ ಕೆಳಗಿರುವ ರೈತರನ್ನು ಅತಿಸಣ್ಣ ರೈತರೆಂದಿದ್ದಾರೆ. ಕಾರಣ ಜಮೀನು ಕಡಿಮೆ ಹೊಂದಿರುವ ಮೂಲಕ ಸಣ್ಣ ರೈತರಾಗಿ ಕಂಡು ಬರುತ್ತಾರೆ.

ಭೂ ಹಿಡುವಳಿ ಅರ್ಥ:

ರೀಲಿಪ್ ಬೊಲೊ ಪ್ರಕಾರ: ಭೂ ಹಿಡುವಳಿ ಪದ್ಧತಿಯು ಒಂದು ಭೂ ಹಕ್ಕುಗಳನ್ನೊಳಗೊಂಡ ವ್ಯವಸ್ಥೆಯಾಗಿದ್ದು, ಈ ಹಕ್ಕನ್ನು ವಿವಿಧ ಕಾಲದಲ್ಲಿ ಹೇಗಿದ್ದವು ಎಂಬುದನ್ನು ತಿಳಿಸುತ್ತದೆ ಎಂದು ವ್ಯಾಖ್ಯಾನಿಸಿದ್ದಾರೆ. ಸಿ.ಬಿ ಮೆಮೊರಿಯ ಪ್ರಕಾರ: ಭೂ ಮಾಲೀಕತ್ವವನ್ನು ನಿರ್ಧರಿಸಿ ಭೂ ಮಾಲೀಕ ಮತ್ತು ಹಿಡುವಳಿದಾರರು ನಡುವೆ ಸಂಬಂಧವನ್ನು ಬೆಳೆಸುವ ವ್ಯವಸ್ಥೆಯೇ ಭೂ ಹಿಡುವಳಿ ಪದ್ಧತಿ. ಪಿ.ಸಿ ಧಿಂಗ್ರಾ ಪ್ರಕಾರ: ಭೂ ಮಾಲೀಕತ್ವ ಮತ್ತು ಅದಕ್ಕೆ ಸಂಬಂಧಿಸಿದ ಆಡಳಿತ ವ್ಯವಸ್ಥೆಯನ್ನೇ ಭೂ ಹಿಡುವಳಿ ಪದ್ಧತಿ ಎನ್ನಲಾಗುತ್ತದೆ.

ಬ್ರಿಟೀಷರ ಕಾಲದಲ್ಲಿ ಭೂ ಹಿಡುವಳಿ ಪದ್ಧತಿ:

1793 ರಲ್ಲಿ ಲಾರ್ಡ್ ಕಾರ್ನವಾಲೀಸ್ ಭೂಕಂದಾಯ ವಸೂಲಿ ಮಾಡಲು ಮಧ್ಯವರ್ತಿಗಳಿಗೆ ಭೂಹಿಡುವಳಿಗಳ ಹಕ್ಕನ್ನು ನೀಡಿದರೂ, ಜಮೀನ್ದಾರರು ಭೂ ಒಡೆಯರಾಗಿ ಸಾಗುವಳಿದಾರರು ಭೂ ಹಿಡುವಳಿದಾರರಾಗಿ ಪರಿವರ್ತನೆಗೊಂಡು ಬ್ರಿಟೀಷರು ತಮ್ಮ ಆಡಳಿತವು ಭಾರತದಲ್ಲಿ ಭದ್ರಗೊಳಿಸಬೇಕಾದರೆ ಶ್ರೀಮಂತರನ್ನು ಮತ್ತು ಮೇಲ್ವರ್ಗದವರನ್ನು ಓಲೈಸಬೇಕೆಂದು ಈ ನೀತಿಯನ್ನು ಅನುಸರಿಸಲು ಆರಂಭಿಸುವುದರ ಜೊತೆಗೆ ಸಾಗುವಳಿ ರೈತರನ್ನು ಸಂಘಟಿಸಿ ತಮ್ಮ ಸರ್ಕಾರದ ವಿರುದ್ಧ ದಂಗೆ ಏಳುವ ಸಾಧ್ಯತೆಯನ್ನು ತಡೆಯಲು ಮೊಟ್ಟ ಮೊದಲಿಗೆ ಬಂಗಾಳದಲ್ಲಿ ಭೂ ಒಡತನ ಪದ್ಧತಿಯನ್ನು ಜಾರಿಗೆ ತಂದರು. ಅದರಿಂದ ಜಮೀನ್ದಾರಿ ಪದ್ಧತಿ, ಮಹಾಲಾರಿ ಪದ್ಧತಿ, ರೈತವಾರಿ ಪದ್ಧತಿಗಳು ಹೆಚ್ಚು ಪ್ರಾಮುಖ್ಯತೆ ಪಡೆದಿರುವುದನ್ನು ಕಾಣಬಹುದು.

ಕೃಷಿಯ ಅರ್ಥ:

ಕೃಷಿ ಎಂಬ ಪದವೂ ಲ್ಯಾಟಿನ್ ಭಾಷೆಯ ಅಗ್ರಿ ಮತ್ತು ಕಲ್ಚರ್ ಎಂಬ ಪದದಿಂದ ಬಂದಿದೆ ಅಗ್ರಿ ಎಂದರೆ (ಮಣ್ಣು) ಕಲ್ಚರ್ ಎಂದರೆ ಸಂಸ್ಕೃತಿ ಅಥವಾ ಉಳಿಮೆ ಎಂದರ್ಥವಾಗಿರುತ್ತದೆ. ಕೃಷಿ ಎಂಬ ಶಬ್ದವು ಬಹಳ ವಿಶಾಲಾರ್ಥವಾಗಿದ್ದು, ಇದರಲ್ಲಿ ಬೆಳೆ ಉತ್ಪಾದನೆ, ಪಶುಪಾಲನೆ, ಮೀನುಸಾಕಾಣಿಕೆ, ಜೇನುಸಾಕಾಣೆ, ಅರಣ್ಯ ಒಳಗೊಂಡಿದೆ. ಆದ್ದರಿಂದ ಇದನ್ನು ವೈಜ್ಞಾನಿಕವಾಗಿ ಆಗ್ರೋನೊಮಿ ಎಂಬ ಪದದಿಂದ ಬಳಸಲಾಗುತ್ತದೆ. ಅಂದರೆ ಕೃಷಿಯನ್ನು ಬೇಸಾಯಶಾಸ್ತ್ರ (1980) ಎಂದು ಕರೆಯಲಾಗುತ್ತದೆ. ಈ ಬೇಸಾಯ ಮತ್ತು ಕೃಷಿಯು ಎರಡು ಪ್ರಮುಖ ಕಾರ್ಯಗಳನ್ನು ಮಾಡುತ್ತದೆ. ಉತ್ಪಾದಕತೆಯಲ್ಲಿ



ಸುಧಾರಣೆ ಬೆಳೆಯು ಪರಿಸರವನ್ನು ಬದಲಾಯಿಸುವ ಒಂದು ಮಾಪನವಾಗಿದೆ.ಕೃಷಿಯ ಮೂಲಕ ಸುಮಾರು 10.000 ವರ್ಷಗಳಿಂದ ಹಲವು ಬೆಳೆಗಳನ್ನು ಪರಿಚಯಿಸಲಾಯಿತು.

ಅಧ್ಯಯನದ ಪ್ರಾಮುಖ್ಯತೆ:

ಸಣ್ಣ ಭೂ ಹಿಡುವಳಿ ರೈತರ ಸಾಮಾಜಿಕ ಮತ್ತು ಆರ್ಥಿಕ ಸ್ಥಿತಿಗತಿಗಳ ಅಧ್ಯಯನದ ಪ್ರಾಮುಖ್ಯತೆ ಎಂದರೆ ಸಣ್ಣ ರೈತರು ಸಾಮಾಜಿಕ ಮತ್ತು ಆರ್ಥಿಕ ಸ್ಥಿತಿಗತಿಗಳನ್ನು ತಿಳಿದಿರುವುದಾಗಿದೆ.ಶೈಕ್ಷಣಿಕ ಹಾಗೂ ರಾಜಕೀಯವಾಗಿ ರೈತರು ಬೆಳವಣಿಗೆ ಹೊಂದುವಲ್ಲಿ ರೈತರ ಪಾತ್ರವೇನು?ಅಲ್ಲದೆ ಸಣ್ಣ ಭೂ ಹಿಡುವಳಿ ರೈತರ ಸಾಮಾಜಿಕ, ಆರ್ಥಿಕವಾಗಿ ಪ್ರಗತಿ ಸಾಧಿಸುವಲ್ಲಿನ ಸಮಸ್ಯೆಗಳನ್ನು ತಿಳಿಯುವುದು ಮತ್ತು ಅವುಗಳಿಗೆ ತಕ್ಕ ಪರಿಹಾರಗಳನ್ನು ಸೂಚಿಸಲು ಅನುಕೂಲ ಮಾಡಿಕೊಡುವುದೇ ಅಧ್ಯಯನದ ಮಹತ್ವವಾಗಿದೆ.ಅಂತೆಯೇ ಅಧ್ಯಯನದ ಮಹತ್ವಕ್ಕೆ ಸಂಬಂಧಿಸಿದಂತೆ ಕೆಲವು ಅಂಶಗಳನ್ನು ಈ ಕೆಳಗಿನಂತೆ ನೋಡಬಹುದಾಗಿದೆ.

ಸಣ್ಣ ಭೂಹಿಡುವಳಿ ರೈತರ ಸಾಮಾಜಿಕ ಸ್ಥಿತಿಗತಿಗಳೆಂದರೆ ಸಮಾಜದಲ್ಲಿ ಅವರ ಸ್ಥಾನಮಾನಗಳು ಹಾಗೂ ಅವರು ಹೆದರಿಸುತ್ತಿರುವ ಸಮಸ್ಯೆಗಳನ್ನು ಕುರಿತು ತಿಳಿಯಬಹುದಾಗಿದೆ.ಸಣ್ಣ ಭೂಹಿಡುವಳಿ ರೈತರಲ್ಲಿ ಇತ್ತೀಚಿನ ದಿನಗಳಲ್ಲಿ ಕೃಷಿಯಲ್ಲಿ ಹೆಚ್ಚು ಒಲವು ಮೂಡುತ್ತಿದೆ.ಕೃಷಿ ಚಟುವಡಿಕೆಗಳಲ್ಲಿ ತೊಡಗುವುದರ ಮೂಲಕ ಅವರ ಸ್ಥಾನ-ಮಾನದಲ್ಲಿ ಉಂಟಾಗುವ ಬದಲಾವಣೆಗಳ ಜೊತೆಗೆ ಕೌಟುಂಬಿಕ ವ್ಯವಸ್ಥೆ ಹಾಗೂ ಕುಟುಂಬದಲ್ಲಿ ಸ್ತ್ರೀ-ಪುರುಷರ ಸ್ಥಾನ-ಮಾನಗಳನ್ನು ಕುರಿತು ಅಧ್ಯಯನ ಮಾಡಲಾಗಿದೆ.ಸಣ್ಣ ಭೂಹಿಡುವಳಿ ರೈತರು ಪ್ರಸ್ತುತವಾಗಿ ಆರ್ಥಿಕ, ರಾಜಕೀಯ, ಶೈಕ್ಷಣಿಕವಾಗಿ ಹಲವಾರು ಸಮಸ್ಯೆಗಳನ್ನು ಎದುರಿಸುತ್ತಿರುವುದನ್ನು ಕಾಣಬಹುದು.ಅದೇ ರೀತಿ ರೈತ ಸಮುದಾಯ ಎದುರಿಸುತ್ತಿರುವ ವಿವಿಧ ರೀತಿಯ ಸಮಸ್ಯೆ ಮತ್ತು ಸವಾಲುಗಳನ್ನು ತಿಳಿಯುವುದು ಈ ಅಧ್ಯಯನದ ಪ್ರಾಮುಖ್ಯತೆಯಲ್ಲಿ ಒಂದಾಗಿದೆ.ಸಣ್ಣ ಭೂ ಹಿಡುವಳಿ ರೈತರು ಪ್ರಸ್ತುತವಾಗಿ ಆರ್ಥಿಕ ವ್ಯವಸ್ಥೆಗಳಲ್ಲಿ ಹಲವು ರೀತಿಯ ಬದಲಾವಣೆಗಳನ್ನು ಕಂಡುಕೊಂಡಿದ್ದಾರೆ.ಅಲ್ಲದೇ ಕೃಷಿಯಲ್ಲಿ ಆಧುನಿಕ ಕೃಷಿ ಮತ್ತು ಕೃಷಿ ಶಿಕ್ಷಣದ ಬಗ್ಗೆಯೂ ಸಹ ತಿಳಿದುಕೊಂಡಿದ್ದಾರೆ.ಆದ್ದರಿಂದ ಇವರ ಆರ್ಥಿಕ ಸ್ಥಾನಮಾನಗಳನ್ನು ತಿಳಿಯುವುದು ಸೂಕ್ತವಾಗಿದೆ.ಸಣ್ಣ ಭೂ ಹಿಡುವಳಿ ರೈತರ ಅಭಿವೃದ್ಧಿಗಾಗಿ ಇರುವ ಸರ್ಕಾರಿ ಸೌಲಭ್ಯಗಳು, ಅದೇ ರೀತಿಯಲ್ಲಿ ರೈತರ ಅಭಿವೃದ್ಧಿಗಾಗಿ ಸರ್ಕಾರ ಒದಗಿಸುವಂತಹ ಸೌಲಭ್ಯಗಳು ಮುಂತಾದ ಅಂಶಗಳನ್ನು ತಿಳಿಯುವ ದೃಷ್ಟಿಕೋನದಿಂದ ಹೆಚ್ಚು ಪ್ರಾಮುಖ್ಯತೆಯನ್ನು ಹೊಂದಿದೆ.

ಸಂಶೋಧನಾಸಮಸ್ಯೆಯ ಹೇಳಿಕೆ:

ಭಾರತವು ಕೃಷಿ ಪ್ರಧಾನವಾದ್ದರಿಂದ ಇಲ್ಲಿ ವ್ಯವಸಾಯವೇ ಮುಖ್ಯ ಕಸುಬಾಗಿದೆ. ಆದ ಕಾರಣ ಸಣ್ಣ ಭೂ ಹಿಡುವಳಿದಾರರ ಸ್ಥಿತಿಗತಿಗಳ ಬಗ್ಗೆ ಪುರಾತನ ಕಾಲದಿಂದಲೂ ಸಮಾಜ ಪರಿವರ್ತನೆಯಾದಂತೆ ಕೃಷಿಯಲ್ಲಿ ಹಲವು ಬದಲಾವಣೆಗಳು ಆಗುತ್ತಿವೆ.ಆದ್ದರಿಂದ ಬದಲಾವಣೆಯು ಪ್ರಾಚೀನ ಕಾಲದಿಂದ ಆಧುನಿಕ ಕಾಲದವರೆಗೂ ಹಲವು ಸುಧಾರಣೆಗಳಿಂದ ಕೃಷಿ ಯಶಸ್ಸು ಆಗಿರುವುದು.ಪ್ರಸ್ತುತ ಸಂಶೋಧನಾ ವಿಷಯ ಸಣ್ಣ ಭೂ ಹಿಡುವಳಿದಾರರ ಸ್ಥಿತಿಗತಿಗಳು: ಸಮಾಜಶಾಸ್ತ್ರೀಯ ಅಧ್ಯಯನ (ವಿಶೇಷವಾಗಿ ಶಿವಪುರ ಪಂಚಾಯಿತಿಗೆ ಸಂಬಂಧಿಸಿದಂತೆ) ಈ ನಿಟ್ಟಿನಲ್ಲಿ ಸಣ್ಣ ಭೂ ಹಿಡುವಳಿ ರೈತರ ಸಾಮಾಜಿಕ,



ಆರ್ಥಿಕ ಸ್ಥಿತಿಗತಿಗಳನ್ನು ತಿಳಿಯಲು ಮೇಲಿನ ಅಂಶಗಳನ್ನು ದಾಖಲಿಸಿ, ಸಮಾಜಶಾಸ್ತ್ರೀಯ ಅಧ್ಯಯನಕ್ಕೆ ಒಳಪಡಿಸಿ ಮಾಹಿತಿಯನ್ನು ವಿಶ್ಲೇಷಿಸಲಾಗಿದೆ.

ಸಾಹಿತ್ಯವಲೋಕನ:

ಕೃಷ್ಣಮೂರ್ತಿ ಹೆಚ್, ಆರ್ಭಾರತದ ಆರ್ಥಿಕತೆ (2002) ಈ ಗ್ರಂಥದಲ್ಲಿ ಕೃಷಿಯ 1957 ರಿಂದ 2002 ರವರೆಗೆ ಅಂಕಿ ಅಂಶಗಳು ಆಹಾರ ಉತ್ಪಾದನೆ ಹಾಗೂ ಹಸಿರು ಕ್ರಾಂತಿಯ ಪರಿಣಾಮಗಳನ್ನು ವಿಶ್ಲೇಷಿಸಿದ್ದಾರೆ.ಅಲ್ಲದೇ ಸಣ್ಣ ಭೂ ಹಿಡುವಳಿ ರೈತರಿಗೆ ಸಂಬಂಧಿಸಿದ ಅಂಕಿ ಅಂಶಗಳನ್ನೂ ಸಹ ಸಂಗ್ರಹಿಸಲಾಗಿದೆ.ಅಲ್ಲದೇ ನಂಜುಡಯ್ಯ ಎಂ.ಎಂ.ಪಾಟೀಲರು ಕರ್ನಾಟಕ ರಾಜ್ಯ ರೈತ ಸಂಘ ಭಾರತದ ಬೆನ್ನಲಬು ರೈತ ಸಂಚಿಕೆಯಲ್ಲಿ 1988 ರೈತರ ಪರಿಕಲ್ಪನೆ ಪ್ರಾಚೀನದಿಂದ ಆಧುನಿಕ ರೈತರವರೆಗೂ ಶೋಷಣೆ ಮತ್ತು ಅಭಿವೃದ್ಧಿಯಾದ ದಾರಿಯನ್ನು ಸೂಕ್ಷ್ಮವಾಗಿ ತಿಳಿಸಿದ್ದಾರೆ.ವಿಜಯ್ ಪೂರ್ಣಚ್ಚ ತಂಬಂಡ ಮತ್ತು ಚಿನ್ನಸ್ವಾಮಿಸಮಕಾಲೀನ ಕರ್ನಾಟಕ ಚರಿತ್ರೆಯ ವಿವಿಧ ಆಯಾಮಗಳು 2010 ಈ ಗ್ರಂಥದಿಂದ ಐತಿಹಾಸಿಕವಾಗಿ ಭೂ ಹಿಡುವಳಿ ವ್ಯವಸ್ಥೆಯ ಹುಟ್ಟು ಮತ್ತು ಬೆಳವಣಿಗೆ ಹಿನ್ನೆಲೆಯನ್ನು ಮತ್ತು ಸರ್ಕಾರದ ಯೋಜನೆಗಳನ್ನು, ಸೋಮಶೇಖರ್ ಕರ್ನಾಟಕದ ಅರ್ಥಶಾಸ್ತ್ರ, ಗ್ರಂಥದಲ್ಲಿ ಪರಿಹಾರ ಕ್ರಮಗಳು ಮತ್ತು ನಿಜಲಿಂಗಪ್ಪ ಸಮಿತಿಯು ಶಿಫಾರಸ್ಸುಗಳು ಭೂ ಹಿಡುವಳಿಯ ವಿಧಗಳು ಮುಂತಾದ ಅಂಶಗಳನ್ನು ಚರ್ಚಿಸಿದ್ದಾರೆ. ಆದರೂ ಸಣ್ಣ ಭೂ ಹಿಡುವಳಿ ರೈತರ ಸಮಸ್ಯೆಗಳ ಕುರಿತು ಇನ್ನೂ ಹೆಚ್ಚಿನ ಅಧ್ಯಯನದ ಅಗತ್ಯತೆ ಕಂಡುಬರುವುದು.ಈ ಹಿನ್ನೆಲೆಯಲ್ಲಿ ಆಧ್ಯಯನವು ಕೇಂದ್ರೀಕರಿಸಿರುವುದು.

ಅಧ್ಯಯನದ ಕಾರ್ಯಕ್ಷೇತ್ರದ ವ್ಯಾಪ್ತಿ ಮತ್ತು ಹಿನ್ನೆಲೆ:

ಭಾರತವು ಸಂಪದ್ಭರಿತ ದೇಶವಾಗಿದ್ದು, ಇದು ಜನಸಂಖ್ಯೆ ದೃಷ್ಟಿಯಿಂದ ವಿಶ್ವದ 2ನೇ ದೇಶವಾಗಿದೆ.ಭಾರತವು ವೈವಿಧ್ಯಮಯ ದೇಶವಾಗಿದ್ದು, ಅನೇಕ ಧರ್ಮ, ಜಾತಿಯ, ಜನರಿಂದ ಕೂಡಿದ ಭಾರತದಲ್ಲಿ ವಿವಿಧ ಭಾಷೆ ಸಂಸ್ಕೃತಿಯ ಜನರಿದ್ದಾರೆ.ಭಾರತವು 28 ರಾಜ್ಯಗಳನ್ನು ಹಾಗೂ 7 ಕೇಂದ್ರಾಡಳಿತ ಪ್ರದೇಶವನ್ನು ಹೊಂದಿದೆ.ಈ 28 ರಾಜ್ಯಗಳಲ್ಲಿ ಕರ್ನಾಟಕವು ಒಂದಾಗಿದ್ದು, ಭೌಗೋಳಿಕವಾಗಿ ಆಯಾಕಟ್ಟಿನ ಪ್ರದೇಶವಾಗಿದ್ದು, ಇದು ಸಮುದ್ರ ಮಟ್ಟದಿಂದ ಸು.2000 ಅಡಿ ಎತ್ತರದಲ್ಲಿದ್ದು ವೈವಿಧ್ಯಮಯ ನಾಡಾಗಿದೆ.

ಕರ್ನಾಟಕ ರಾಜ್ಯವು 30 ಜಿಲ್ಲೆಗಳನ್ನೊಳಗೊಂಡಿದ್ದು, ಎರಡು ಸಹಸ್ರ ವರ್ಷಗಳಿಗೂ ಹೆಚ್ಚಿನ ಇತಿಹಾಸ ಹೊಂದಿರುವ ರಾಜ್ಯವಾಗಿದೆ. ಕರ್ನಾಟಕ ಎಂಬ ಹೆಸರಿಗೂ ಮುಂಚೆ ಕರ್ನಾಟಕಕ್ಕೆ ಕರ್ನಾಟಂ,ಕರ್ನಾಟಕಂ, ಕರುನಾಡು, ಮೈಸೂರು ಎಂದುಕರೆಯುತ್ತಿದ್ದರು.ಕರ್ನಾಟಕದ ಮೊದಲ ರಾಜವಂಶ ಕದಂಬರು, ಇವರ ಕಾಲದ ಹಲ್ಮಿಡಿ ಶಾಸನವು ಕನ್ನಡದ ಪ್ರಥಮ ಶಾಸನ. ಕದಂಬರ ನಂತರ ಗಂಗರು, ರಾಷ್ಟ್ರಕೂಟರು, ಬಾದಾಮಿ, ಚಾಲುಕ್ಯರು, ಹೊಯ್ಸಳರು, ವಿಜಯನಗರ ಅರಸರು, ಮೈಸೂರು ಒಡೆಯರು ಆಳಿದರು.ಕರ್ನಾಟಕ ರಾಜ್ಯದ ಭೌಗೋಳಿಕ ವಿಸ್ತೀರ್ಣವನ್ನು ಕವಿರಾಜ ಮಾರ್ಗದಲ್ಲಿ “ ಕಾವೇರಿಯಿಂದ ಗೋದವರಿವರೆಗೆ” ಎಂದು ಉಲ್ಲೇಖಿಸಲಾಗಿದೆ.1956 ನವೆಂಬರ್ 1 ರಂದು ಹೊಸ ಏಕೀಕರಣಮೈಸೂರು ರಾಜ್ಯ ಉಗಮಗೊಂಡಿದ್ದು.ಕೆ.ಸಿ.ರೆಡ್ಡಿ ರಾಜ್ಯದ ಮೊದಲ ಮುಖ್ಯಮಂತ್ರಿಯಾದರು.1973 ರಲ್ಲಿ ದೇವರಾಜ ಅರಸರ ಕಾಲದಲ್ಲಿ ಮೈಸೂರು ರಾಜ್ಯಕ್ಕೆ ಕರ್ನಾಟಕ ಎಂದು ಪುನರ್ ನಾಮಕರಣ ಮಾಡಲಾಯಿತು. ಉತ್ತರದಲ್ಲಿ ಗೋವಾ ಮತ್ತು ಮಹಾರಾಷ್ಟ್ರ,



ಪೂರ್ವದಲ್ಲಿ ಆಂಧ್ರ ಪ್ರದೇಶ ದಕ್ಷಿಣದಲ್ಲಿ ತಮಿಳುನಾಡು ಮತ್ತು ಕೇರಳ, ಪಶ್ಚಿಮದಲ್ಲಿ ಅರಬ್ಬೀಸಮುದ್ರ ಕರ್ನಾಟಕದ ಗಡಿಗಳು. ವಿಸ್ತೀರ್ಣ 11.5 ಡಿಗ್ರಿ ಉತ್ತರ 180.5 ಡಿಗ್ರಿ ಉತ್ತರ ಅಕ್ಷಾಂಶ ಹಾಗೂ 74 ಡಿಗ್ರಿ ಪೂರ್ವ 78.5 ಡಿಗ್ರಿ ಪೂರ್ವ ರೇಖಾಂಶಗಳೊಂದಿಗೆ ವಿಸ್ತರಿಸಿಕೊಂಡಿದೆ.ಒಟ್ಟು ವಿಸ್ತೀರ್ಣ 1.91.791 ಚ ಕಿ ಮೀ ಹೊಂದಿದ್ದು, ಒಟ್ಟು 30 ಜಿಲ್ಲೆಗಳು 175 ತಾಲ್ಲೂಕುಗಳು ಹಾಗೂ 29,193 ಹಳ್ಳಿಗಳನ್ನು ಒಳಗೊಂಡಿರುವುದು.

ಹೊಳಲ್ಕೆರೆ ತಾಲ್ಲೂಕಿನ ಪರಿಚಯ:

ಚಿತ್ರದುರ್ಗ ಜಿಲ್ಲೆಯ ತಾಲ್ಲೂಕು ಕೇಂದ್ರವಾದ ಹೊಳಲ್ಕೆರೆ ಪಟ್ಟಣವು ತನ್ನದೇ ಆದ ಐತಿಹಾಸಿಕ ಹಿನ್ನೆಲೆಯನ್ನು ಹೊಂದಿದ್ದು, ಸಾಂಸ್ಕೃತಿಕ ಶ್ರೀಮಂತಿಕೆಗೆ ಹೆಸರುವಾಸಿಯಾಗಿದೆ. ಹೊಳಲ್ ಎಂಬ ಪದವು ಹಳೇಗನ್ನಡದ ಪೊಳಲ್ ಎಂಬ ಪದದಿಂದ ಬಂದಿದೆ. ಹೊಳಲ್ ಎಂದರೆ ಪಟ್ಟಣ, ನೆಲೆ, ಆಶ್ರಯ, ಎಂದರ್ಥ.ಕೆರೆ ಎಂದರೆ ನೀರಿನ ತಾಣ.ದೊಡ್ಡ ಕೆರೆಯ ಬಳಿ ಕಟ್ಟಲಾದ ಪಟ್ಟಣವನ್ನು ಹೊಳಲ್ಕೆರೆ ಎಂದು ಕರೆಯಲಾಯಿತು. 10ನೇ ಶತಮಾನದಲ್ಲಿ ಜೈನರ ಪ್ರಸಿದ್ಧ ಕ್ಷೇತ್ರವಾಗಿದ್ದು, 14 ನೇ ಶತಮಾನದಲ್ಲಿ ಬೋಯಿನಾಯ್ಕ ಎಂಬುವವನೇ ಊರು ಕಟ್ಟಿ ಜೀರ್ಣೋದ್ಧಾರ ಮಾಡಿದನೆಂಬ ಪ್ರತೀತಿಯಿದೆ.

ಈ ತಾಲ್ಲೂಕಿನಲ್ಲಿ 223 ಹಳ್ಳಿಗಳಿದ್ದು, ಬಿ.ದುರ್ಗ, ಕಸಬಾ, ರಾಮಗಿರಿ, ತಾಳ್ಯ ಎಂಬ ನಾಲ್ಕು ಹೋಬಳಿಗಳು, 29 ಗ್ರಾಮ ಪಂಚಾಯಿತಿಗಳಿವೆ. 45,730 ಕುಟುಂಬಗಳನ್ನು ಒಳಗೊಂಡಿದ್ದು ಇದರಲ್ಲಿ 4,875 ನಗರ 40,855 ಗ್ರಾಮೀಣ ಪ್ರದೇಶದ ಕುಟುಂಬಗಳಾಗಿವೆ. ತಾಲ್ಲೂಕಿನ 2,07,260 ಜನರಿದ್ದು ಇದರಲ್ಲಿ 1,02,268 ಪುರುಷರು 1,04,992 ಮಹಿಳೆಯರಿದ್ದಾರೆ. ಅಲ್ಲದೇ ಪ. ಜಾತಿಯವರು 52,733 ಅದರಲ್ಲಿ ಪುರುಷರು 28,730 ಮಹಿಳೆಯರು 18,003. ಪ.ಪಂಗಡದವರು 25,395 ಇದ್ದು ಮಹಿಳೆಯರು 12,701 ಪುರುಷರು 12,694.ಪ್ರತಿ ಸಾವಿರ ಪುರುಷರಿಗೆ 974 ಮಹಿಳಾ ಲಿಂಗಾನುಪಾತವನ್ನು ಹೊಂದಿದೆ.ಹೊಳಲ್ಕೆರೆ ತಾಲ್ಲೂಕಿನ ಒಟ್ಟು ಸಾಕ್ಷರತೆ ಪ್ರಮಾಣ 75.78 ರಷ್ಟಿದ್ದು, ಶೇಕಡ 83.29 ಪುರುಷರು, ಶೇಕಡ 68.10 ಮಹಿಳಾ ಸಾಕ್ಷರತೆಯನ್ನು ಹೊಂದಿದೆ.

ಶಿವಪುರ ಗ್ರಾಮದ ಕಿರು ಪರಿಚಯ:

ಹೊಳಲ್ಕೆರೆ ಶಿವಮೊಗ್ಗ ಮಾರ್ಗವಾಗಿ ಬಸ್ಸು ಚಲಿಸಿದರೆ 13 ಕಿ.ಮೀ ದೂರದಲ್ಲಿರುವ ಗ್ರಾಮವೇ “ಶಿವಪುರ ” . ಹಿಂದೆ ಇದರ ಹೆಸರು “ಕಾಗೆ ಬೂದಿಹಾಳು” ಎಂದು ಕರೆಯುತ್ತಿದ್ದರು.ಅದಕ್ಕೆ ಕಾರಣವೆನೆಂದರೆ ಈ ಊರಿನ ಭೂಮಿಯು ಬೂದಿಯಂತೆ ಇರುತ್ತಿತ್ತು ಮತ್ತು ಕಾಗೆಗಳು ಈ ಊರಿನಲ್ಲಿ ಹೆಚ್ಚಿನ ಸಂಖ್ಯೆಯಲ್ಲಿ ಇದ್ದವು.ಶಿವಪುರವು ಶಿವ ಶರಣರು ಹುಟ್ಟಿದಂತಹ ಊರಾಗಿದ್ದರಿಂದ ಪ್ರತಿಯೊಬ್ಬರು ಸಹ ಶಿವನ ಭಕ್ತರೆ ಆಗಿದ್ದಾರೆ.ಅಲ್ಲದೇ ಎಲ್ಲರೂ ಸಹ ಹಣೆಯ ಮೇಲೆ ವಿಭೂತಿಯನ್ನು ಇಟ್ಟುಕೊಳ್ಳುತ್ತಾರೆ.ಈ ಊರು ಸಿರಿಗೆರೆ ಸ್ವಾಮಿಗಳ ಕೃಪೆಗೆ ಪಾತ್ರವಾಗಿರುವುದರಿಂದ ಸಿರಿಗೆರೆ ಸ್ವಾಮಿಜಿಗಳು ಇಲ್ಲಿನ ಶರಣರ ಭಕ್ತಿಯನ್ನು ಕಂಡು ಈ ಊರಿಗೆ ಶಿವಪುರ ಎಂಬುದಾಗಿ ಮರುನಾಮಕರಣ ಮಾಡಿದರು.ಈ ಊರಿನಲ್ಲಿ ವರ್ಷಕ್ಕೆ ಒಂದು ಬಾರಿ ಶರಣ ಸಮ್ಮೇಳನವನ್ನು ಆಚರಿಸುತ್ತಾ ಒಂದು ವಾರಗಳ ಕಾಲ ಇಲ್ಲಿ ಜ್ಞಾನ ದಾಸೋಹದೊಂದಿಗೆ ಗುರು ಉಪದೇಶವು ದೊರೆಯುತ್ತದೆ.ಜೊತೆಗೆ ನಾಟಕಗಳನ್ನೂ ಏರ್ಪಡಿಸಲಾಗಿರುತ್ತದೆ. ಅದನ್ನು ನೋಡಲು ಸುತ್ತಮುತ್ತಲಿನ ಜನರು ಬರುತ್ತಾರೆ.ಶಿವಪುರ ಜನರ ಬೇಡಿಕೆಯಂತೆ ಸಿರಿಗೆರೆ ಸಂಸ್ಥೆಯು ಊರಿನಲ್ಲಿ ಒಂದು ಪ್ರೌಢಶಾಲೆಯನ್ನು ತೆರೆದಿದೆ.ಇದರಿಂದ ಸುತ್ತಮುತ್ತಲಿನ ಹಳ್ಳಿಗರ ಮಕ್ಕಳಿಗೆ ಶಿಕ್ಷಣ ಕಲಿಯಲು



ಅನುಕೂಲಕರವಾಗಿದೆ. ಪ್ರಾಥಮಿಕ ಶಾಲೆ, ಅಂಚೆ ಕಛೇರಿ ಮತ್ತು ಪ್ರಾಥಮಿಕ ಆರೋಗ್ಯ ಕೇಂದ್ರವನ್ನು ಹೊಂದಿದ್ದು, ಬೇರೆ ಊರುಗಳಿಗೆ ಮಾದರಿಯಾಗಿದೆ.

ಶಿವಪುರದಲ್ಲಿ ಗ್ರಾಮ ಪಂಚಾಯ್ತಿ ಇದ್ದು ಈ ಗ್ರಾಮ ಪಂಚಾಯಿತಿಗೆ ಶಿವಪುರ ಸೇರಿದಂತೆ ಹುಲೇಮಳಲಿ, ಅಗ್ರಹಾರ, ಕುಣಿಗಲಿ, ಗುಂಡಿಮಡು, ಪುಣಜೂರು, ಅಬುದಾಸಿನಕಟ್ಟೆ, ಗ್ರಾಮಗಳು ಸೇರಿವೆ. ಈ ಗ್ರಾಮ ಪಂಚಾಯಿತಿಯಲ್ಲಿ 15 ಜನ ಸದಸ್ಯರಿದ್ದರೆ ಇದರಲ್ಲಿಯೇ ಒಬ್ಬರು ಮಹಿಳಾ ಅಧ್ಯಕ್ಷೆ ಸೇರಿದಂತೆ ಮಹಿಳಾ ಸದಸ್ಯರು 7 ಜನರನ್ನು ಕಾಣಬಹುದಾಗಿದೆ.ಈ ಗ್ರಾಮ ಪಂಚಾಯಿತಿಯ ವ್ಯಾಪ್ತಿಯಲ್ಲಿ ಶಿವಪುರ ಗ್ರಾಮದಲ್ಲಿ ಒಂದು ಪ್ರಾಥಮಿಕ ಆರೋಗ್ಯ ಕೇಂದ್ರವಿದ್ದು, ದಿನದ 24 ಗಂಟೆ ಸೇವೆ ಸಲ್ಲಿಸುವ ಸೌಲಭ್ಯ ಹೊಂದಿದೆ.ಈ ಆಸ್ಪತ್ರೆಯಲ್ಲಿ ಇಬ್ಬರು ವೈದ್ಯರು, ನಾಲ್ವರು ನರ್ಸ್‌ಗಳು ಹಾಗೂ ನಾಲ್ಕು ಮಂದಿ ಸಿಬ್ಬಂದಿ ವರ್ಗದವರನ್ನು ಹೊಂದಿದೆ.

ಈ ಗ್ರಾಮ ಪಂಚಾಯಿತಿ ವ್ಯಾಪ್ತಿಯಲ್ಲಿ ಬರುವ ಗ್ರಾಮಗಳ ಜನಸಂಖ್ಯೆ ವಿವರ

ಕ್ರ.ಸಂ ಗ್ರಾಮ ಜನಸಂಖ್ಯೆ ಪರಿಶಿಷ್ಟ ಜಾತಿ ಪರಿಶಿಷ್ಟ ಪಂಗಡ ಒಟ್ಟು

	ಗಂಡು	ಹೆಣ್ಣು	ಗಂಡು	ಹೆಣ್ಣು	ಗಂಡು	ಹೆಣ್ಣು	
ಶಿವಪುರ	841	818	141	147	36	34	1659
ಹುಲೇಮಳಲಿ	492	493	51	53	140	130	985
ಅಗ್ರಹಾರ	151	149	05	06	11	06	300
ಕುಣಿಗಲಿ	414	369	75	50	31	28	783
ಗುಂಡಿಮಡು	831	824	224	219	78	80	1655
ಪುಣಜೂರು	403	406	201	184	02	04	809
ಅಬುದಾಸಿನಕಟ್ಟೆ	184	176	24	15	13	06	360
	3316	3235	721	659	305	288	6551

ಈ ಕೋಷ್ಟಕದ ಮೂಲಕ ತಿಳಿದು ಬರುವುದೆಂದರೆ 2011 ರ ಜನಗಣತಿಯ ಪ್ರಕಾರ ಈ ಗ್ರಾಮ ಪಂಚಾಯಿತಿಯಲ್ಲಿ ಒಟ್ಟು 6,551 ಜನಸಂಖ್ಯೆ ಹೊಂದಿದ್ದು, ಇದರಲ್ಲಿ ಪುರುಷರು 3,316, ಮಹಿಳೆಯರು 3,335 ಇದ್ದು ಪರಿಶಿಷ್ಟ ಜಾತಿಯ 1,380, ಪರಿಶಿಷ್ಟ ಪಂಗಡಕ್ಕೆ ಸೇರಿದ 593 ಜನಸಂಖ್ಯೆಯಿರುವುದನ್ನು ಕಾಣಬಹುದಾಗಿದೆ.

ಅಧ್ಯಯನದ ಉದ್ದೇಶಗಳು:

ಸಣ್ಣ ಹಿಡುವಳಿ ರೈತರ ಕೌಟುಂಬಿಕ ಮತ್ತು ಆರ್ಥಿಕ ಸ್ಥಿತಿಗತಿಗಳನ್ನು ತಿಳಿಯುವುದು,
ಸಣ್ಣ ಭೂ ಹಿಡುವಳಿ ರೈತರ ಸಮಸ್ಯೆಗಳ ಬಗ್ಗೆ ತಿಳಿಯುವುದು.
ಸರ್ಕಾರದ ಸೌಲಭ್ಯಗಳನ್ನು ಗುರುತಿಸುವುದು.

ಅಧ್ಯಯನದ ಪ್ರಾಕೃಕಲ್ಪನೆಗಳು:

ಸಣ್ಣ ಭೂ ಹಿಡುವಳಿ ರೈತರ ಕೌಟುಂಬಿಕ ಮತ್ತು ಆರ್ಥಿಕ ಸ್ಥಿತಿಗತಿಗಳು ಕೆಳಸ್ಥರದಲ್ಲಿವೆ.
ಬಹುತೇಕ ಸಣ್ಣ ಹಿಡುವಳಿದಾರರು ಕೃಷಿ ಕೂಲಿ ಕಾರ್ಮಿಕರಾಗಿ ಕಾರ್ಯ ನಿರ್ವಹಿಸುತ್ತಿದ್ದಾರೆ.
ಸರ್ಕಾರಿ ಯೋಜನೆಗಳ ಅರಿವು ಮತ್ತು ಜ್ಞಾನ ಕಡಿಮೆಯಿರುವುದು.



ಅಧ್ಯಯನದ ಜನಸಂಖ್ಯೆ ಮತ್ತು ಮಾದರಿ ವಿಧಾನ

ಅಧ್ಯಯನ ಕ್ಷೇತ್ರಕ್ಕೆ ಸಂಬಂಧಿಸಿದಂತೆ ಚಿತ್ರದುರ್ಗ ಜಿಲ್ಲೆ ಹೊಳಲ್ಕೆರೆ ತಾಲ್ಲೂಕಿನ ಶಿವಪುರ ಗ್ರಾಮ ಪಂಚಾಯಿತಿಯನ್ನು ಆಯ್ಕೆ ಮಾಡಲಾಗಿದೆ. ಈ ಗ್ರಾಮದಲ್ಲಿ 07 ಹಳ್ಳಿಗಳಿಂದ ಕೂಡಿದ್ದು ಶಿವಪುರ ಪಂಚಾಯಿತ್ಯಾಪ್ತಿಯಲ್ಲಿ ಒಟ್ಟು ಜನಸಂಖ್ಯೆ 6551 ಇದೆ. ಇದರಲ್ಲಿ ಪುರುಷರು 3,316 ಮಹಿಳೆಯರು 3,235 ಇದ್ದಾರೆ. ಈ ಪ್ರದೇಶದಲ್ಲಿ 472 ಹೆಕ್ಟೇರ್ ಭೂಮಿಯನ್ನು ಸಣ್ಣ ಭೂ ಹಿಡುವಳಿದಾರರು ಹೊಂದಿದ್ದು, ಇವರುಗಳಲ್ಲಿ ಸರಳ ಯಾದ್ಯಚ್ಚಿಕ ಮಾದರಿ ವಿಧಾನದಿಂದ 50 ಸೂಚನದಾರರನ್ನು ಆಯ್ಕೆ ಮಾಡಿಕೊಂಡು ಸಂದರ್ಶನ ಅನುಸೂಚಿ ಮತ್ತು ಅವಲೋಕನದಿಂದ ಸಂಶೋಧನೆ ಅಗತ್ಯವಾದ ಮಾಹಿತಿಯನ್ನು ಸಂಗ್ರಹಿಸಲಾಗಿದೆ.

ಮಾಹಿತಿ ಸಂಗ್ರಹಣಾ ವಿಧಾನಗಳು:

ಈ ವಿಷಯಕ್ಕೆ ಸಂಬಂಧಿಸಿದಂತೆ ಮಾಹಿತಿಯನ್ನು ಪ್ರಾಥಮಿಕ ಆಕರಗಳಾದ ಸಂದರ್ಶನ ಅನುಸೂಚಿಯನ್ನು ಬಳಸಿಕೊಂಡು ಸರಳ ಯಾದ್ಯಚ್ಚಿಕ ಮಾದರಿಯಿಂದ ಆಯ್ಕೆ ಮಾಡಿ ಸೂಚನದಾರರನ್ನು ವೈಯಕ್ತಿಕವಾಗಿ ಸಂದರ್ಶಿಸಿ ಮತ್ತು ಅವಲೋಕನದಿಂದ ಮಾಹಿತಿಯನ್ನು ಸಂಗ್ರಹಿಸಲಾಗಿದೆ. ಅನುಷಂಗಿಕ ಆಕರಗಳಾದ ಗ್ರಂಥಗಳು, ಮ್ಯಾಗಜಿನ್, ಪ್ರಕಟಿತ ಮತ್ತು ಅಪ್ರಕಟಿತ ಮಹಾ ಪ್ರಬಂಧಗಳು, ಸರ್ಕಾರಿ ದಾಖಲೆಗಳು, ದಿನ ಪತ್ರಿಕೆಗಳಲ್ಲಿ ಪ್ರಕಟವಾದ ಲೇಖನಗಳು, ವಾರಪತ್ರಿಕೆಗಳು ಮುಂತಾದವುಗಳನ್ನು ಆಧರಿಸಿ ಮಾಹಿತಿಯನ್ನು ಸಂಗ್ರಹಿಸಿ ವಿಶ್ಲೇಷಿಸಲಾಗಿದೆ.

ಅಧ್ಯಯನದಲ್ಲಿ ವ್ಯಕ್ತವಾದ ಅಂಶಗಳು:

ಪ್ರಸ್ತುತ ಸಮಾಜದಲ್ಲಿ ಶಿಕ್ಷಣಕ್ಕೆ ಮತ್ತು ಶಿಕ್ಷಣವನ್ನು ಪಡೆದವರಿಗೆ ಹೆಚ್ಚಿನ ಪ್ರಾಮುಖ್ಯತೆಯನ್ನು ನೀಡಲಾಗುತ್ತದೆ. ಶಿಕ್ಷಣದ ಮೂಲಕ ಪ್ರತಿಯೊಬ್ಬರು ತಮ್ಮ ಸಾಮಾಜಿಕ ಸ್ಥಾನಮಾನಗಳನ್ನು ಉತ್ತಮಗೊಳಿಸಿಕೊಳ್ಳಬಹುದು ಈ ನಿಟ್ಟಿನಲ್ಲಿ ಅತೀ ಸಣ್ಣ ಭೂ ಹಿಡುವಳಿ ರೈತ ಸೂಚನದಾರರ ಶೈಕ್ಷಣಿಕ ಮಟ್ಟವನ್ನು ಈ ಕೋಷ್ಟಕದ ಮೂಲಕ ತಿಳಿಯಬಹುದಾಗಿದೆ.

ಶೈಕ್ಷಣಿಕ ಮಟ್ಟ	ಆವೃತ್ತಿ	ಶೇಕಡವಾರು
ಪ್ರಾಥಮಿಕ ಶಿಕ್ಷಣ	32	64.00
ಮಾಧ್ಯಮಿಕ ಶಿಕ್ಷಣ	12	24.00
ಪದವಿ ಪೂರ್ವ	06	12.00
ಒಟ್ಟು	50	100.00

ಮೇಲಿನ ಕೋಷ್ಟಕದ ಪ್ರಕಾರ ಅಧ್ಯಯನಕ್ಕೆ ಒಟ್ಟು 50 ಸೂಚನದಾರರು ಆಯ್ಕೆ ಮಾಡಿಕೊಂಡು ಮಾಹಿತಿಯನ್ನು ಪಡೆಯಲಾಗಿದೆ, ಅತೀ ಸಣ್ಣ ಭೂ ಹಿಡುವಳಿ ರೈತರು ಶೈಕ್ಷಣಿಕ ಪ್ರಾಮಾಣದಲ್ಲಿ ಪ್ರಾಥಮಿಕ ಶಿಕ್ಷಣ ಪಡೆದವರು ಶೇಕಡ 64, ಮಾಧ್ಯಮಿಕ ಶಿಕ್ಷಣ ಪಡೆದವರು ಶೇಕಡ 24, ಪದವಿಪೂರ್ವ ಶಿಕ್ಷಣ ಪಡೆದವರು ಶೇಕಡ 12 ರಷ್ಟಿರುವುದು. ಇದ್ದರಿಂದ ಸಣ್ಣ ಭೂಹಿಡುವಳಿದಾರರು ಕಡಿಮೆ ಶಿಕ್ಷಣ ಹೊಂದಿರುವುದು ಕಂಡುಬರುತ್ತದೆ.



ಪ್ರತಿಯೊಬ್ಬ ವ್ಯಕ್ತಿ ಬದುಕಬೇಕಾದರೆ ಆರ್ಥಿಕ ಅಂಶವು ಅವಶ್ಯಕ. ಆದರೆ ಸಾಂಪ್ರದಾಯಿಕ ಕೃಷಿ ಮತ್ತು ಬಡಗಿ ಕೆಲಸವನ್ನು ಅನುಸರಿಸುತ್ತಾ ಬಂದಿರುವುದರಿಂದ ಇವರ ಕೌಟುಂಬಿಕ ಆದಾಯದ ವಿವರವನ್ನು ಈ ಕೆಳಗಿನ ಕೋಷ್ಟಕದ ಮೂಲಕ ತಿಳಿಯಲಾಗಿದೆ.

ಕುಟುಂಬದ ಆದಾಯ	ಆವೃತ್ತಿ	ಶೇಕಡಾವಾರು
10.000-15.000	22	44.00
16.000 -20.000	14	28.00
21.000-25.000	08	16.00
26 ಕ್ಕಿಂತ ಹೆಚ್ಚು	06	12.00
ಒಟ್ಟು	50	100.00

ಅತೀ ಸಣ್ಣ ಭೂ ಹಿಡುವಳಿ ರೈತರ ಕುಟುಂಬದ ವಾರ್ಷಿಕ ಆದಾಯ ಪ್ರಮಾಣವು ರೂ10,000-15,000 ಪ್ರಮಾಣವು ಶೇಕಡ44, 16,000-20,000 ಸಾವಿರದ ಸೂಚನದಾರರು ಶೇಕಡ 28, ರೂ 21,000-25,000 ರಷ್ಟಿರುವವರ ಪ್ರಮಾಣವು ಶೇಕಡ 16 ರಷ್ಟಿದ್ದು, ರೂ 26,000 ರಷ್ಟಿರುವವರ ಪ್ರಮಾಣ ಶೇಕಡ 12ರಷ್ಟಿರುವುದನ್ನು ಈ ಮೇಲಿನ ಕೋಷ್ಟಕದ ಮೂಲಕ ತಿಳಿಯಬಹುದಾಗಿದೆ. ಇದರಿಂದ ಸಣ್ಣ ಭೂಹಿಡುವಳಿ ರೈತರ ಕುಟುಂಬವು ಕೃಷಿಯನ್ನೇ ಆದಾಯದ ಮೂಲವಾಗಿ ಅವಲಂಬಿಸಿರುವುದರಿಂದ ವಾರ್ಷಿಕ ಆದಾಯವು ಕಡಿಮೆ ಇರುವುದು ಕಂಡುಬರುತ್ತದೆ. ಅದರಲ್ಲೂ 10,000-15,000 ವಾರ್ಷಿಕ ಆದಾಯ ಹೊಂದಿರುವವರು ಶೇಕಡವಾರು ಹೆಚ್ಚಿರುವುದನ್ನು ಗುರುತಿಸಬಹುದು.

ಯಾವುದೇ ಒಂದು ದೇಶ ಕೃಷಿಯಲ್ಲಿ ಅಭಿವೃದ್ಧಿಯಾಗಬೇಕಾದರೆ ಕೇವಲ ರೈತರ ಶ್ರಮದಿಂದ ಮಾತ್ರ ಸಾಧ್ಯವಿಲ್ಲ. ಸರ್ಕಾರಗಳ ಪಾತ್ರವು ಮುಖ್ಯವಾಗಿರುವುದರಿಂದ ರೈತರು ಸರ್ಕಾರದ ಸೌಲಭ್ಯಗಳನ್ನು ಪಡೆದಿರುವುದನ್ನು ಕೆಳಗಿನ ಕೋಷ್ಟಕದಿಂದ ತಿಳಿಯುವುದು.

ಸರ್ಕಾರಿ ಸೌಲಭ್ಯಗಳನ್ನು ಪಡೆದಿರುವ ವಿವರ	ಆವೃತ್ತಿ	ಶೇಕಡವಾರು
ಹೌದು	08	16.00
ಇಲ್ಲ	42	84.00
ಒಟ್ಟು	50	100.00

ಮೇಲಿನ ಕೋಷ್ಟಕದಿಂದ ತಿಳಿಯುವುದೆನೆಂದರೆ ಕೃಷಿಗೆ ಸಂಬಂಧಿಸಿದಂತೆ ಸಣ್ಣ ಭೂ ಹಿಡುವಳಿದಾರರು ಬೆಳೆಯುವ ಬೆಳೆಗೆ ಸರ್ಕಾರದಿಂದ ಶೇಕಡ 16 ರಷ್ಟು ಸೌಲಭ್ಯಗಳ ಪಡೆದಿರುವವರು ಶೇಕಡ 84 ರಷ್ಟು ಸರ್ಕಾರಿ ಸೌಲಭ್ಯಗಳನ್ನು ಪಡೆಯದೇ ಇರುವವರನ್ನು ಕಾಣಬಹುದು. ಕಾರಣ ಸಣ್ಣ ಭೂ ಹಿಡುವಳಿದಾರರಿಗೆ ಸರ್ಕಾರಿ ಸೌಲಭ್ಯಗಳ ಮಾಹಿತಿ ಮತ್ತು ಜ್ಞಾನದ ಕೊರತೆಯಿಂದ ಸೌಲಭ್ಯಗಳಿಂದ ವಂಚಿತರಾಗಿರುವುದು ಕಂಡುಬರುತ್ತದೆ.

ಭಾರತದ ವೈವಿಧ್ಯಮಯ ರಾಷ್ಟ್ರವಾಗಿದ್ದು, ಭೂಮಿಯು ಸಹ ವೈವಿಧ್ಯಮಯವಾಗಿದೆ. ಭೂಮಿಯ ವಿಧಗಳು ಸಹ ಒಂದು ಸ್ಥಳದಿಂದ ಮತ್ತೊಂದು ಸ್ಥಳಕ್ಕೆ ಭಿನ್ನವಾಗಿದೆ. ಆದ್ದರಿಂದ ಈ ಭೂಮಿಯ ವಿವಿಧ ಮಾದರಿಗಳನ್ನು ಈ ಕೆಳಗಿನ ಕೋಷ್ಟಕದ ಮೂಲಕ ತಿಳಿಯಬಹುದಾಗಿದೆ.

ಭೂಮಿಯ ಮಾದರಿಯ ವಿವರ	ಆವೃತ್ತಿಯು	ಶೇಕಡವಾರು
ಮರಳು ಮಣ್ಣು	02	04.00



ಕೆಂಪು 28	56.00
ಕಪ್ಪು 08	16.00
ಮೆಕ್ಕಾಲು 06	12.00
ಜಂಬರು 06	12.00
ಒಟ್ಟು 50	100.00

ಮೇಲಿನ ಕೋಷ್ಟಕದಿಂದ ತಿಳಿಯುವುದೆಂದರೆ ಸಣ್ಣ ಭೂ ಹಿಡುವಳಿ ರೈತರು ಮರಳು ಮಣ್ಣಿನಲ್ಲಿ ಶೇಕಡ 4ರಷ್ಟು, ಕೆಂಪು ಮಣ್ಣಿನಲ್ಲಿ ಶೇಕಡ 56ರಷ್ಟು, ಕಪ್ಪು ಮಣ್ಣಿನಲ್ಲಿ ಶೇಕಡ 14ರಷ್ಟು, ಮೆಕ್ಕಾಲು ಮಣ್ಣಿನಲ್ಲಿ ಶೇಕಡ 12 ರಷ್ಟು ಮತ್ತು ಜಂಬರು ಮಣ್ಣಿನಲ್ಲಿ ಬೆಳೆಯುವವರ ಪ್ರಮಾಣ ಶೇಕಡ 12 ರಷ್ಟಿರುವುದನ್ನು ತಿಳಿಯಬಹುದಾಗಿದೆ.

· ಅತೀ ಸಣ್ಣ ಭೂ ಹಿಡುವಳಿ ರೈತರು ಸುಮಾರು 25 ವರ್ಷಗಳಿಂದ ಅಲ್ಪ ಬೆಳೆಗಳನ್ನು ಬೆಳೆಯುತ್ತಿದ್ದು, ಗ್ರಾಮೀಣ ಬದುಕಿನಲ್ಲಿ ಕೃಷಿಯೇ ಮೂಲ ಉಪ ಕಸುಬಾಗಿದೆ. ಆದ್ದರಿಂದ ಈ ಕಸುಬನ್ನು ಆಧಾರಿಸಿಕೊಂಡು ಜೀವಿಸುತ್ತಿರುವವರ ಸಂಖ್ಯೆ ಸಹ ಹೆಚ್ಚಾಗಿದೆ. ಸಣ್ಣ ಭೂ ಹಿಡುವಳಿ ರೈತರು ಕೃಷಿಯನ್ನು ಅವಲಂಬಿಸಿ ಬದುಕುವವರ ಪ್ರಮಾಣವನ್ನು ತಿಳಿಯುವುದು ಅವಶ್ಯಕವಾಗಿದೆ.

ಕೃಷಿಯನ್ನು ಅವಲಂಬಿಸಿರುವವರ ವಿವರ ಆವೃತ್ತಿ ಶೇಕಡವಾರು

ಹೌದು 48	96.00
ಇಲ್ಲ 02	04.00
ಒಟ್ಟು 50	100.00

ಮೇಲಿನ ಕೋಷ್ಟಕದಿಂದ ತಿಳಿಯುವುದೆಂದರೆ ಅತೀ ಸಣ್ಣ ಭೂ ಹಿಡುವಳಿ ರೈತರು ಅಂದರೆ ಕೃಷಿಯನ್ನು ಅವಲಂಬಿಸಿರುವವರ ಪ್ರಮಾಣ ಶೇಕಡ 96ರಷ್ಟು, ಕೃಷಿಯನ್ನು ಅವಲಂಬಿಸದೇ ಇರುವವರ ಪ್ರಮಾಣ ಶೇಕಡ 04 ರಷ್ಟಿರುವುದನ್ನು ಈ ಮೇಲಿನ ಕೋಷ್ಟಕದ ಮೂಲಕ ತಿಳಿಯಬಹುದಾಗಿದೆ. ಈ ಭಾಗದ ಬಹುತೇಕ ಸೂಚನಾದರರು ಕೃಷಿಯನ್ನು ತಮ್ಮ ಆರ್ಥಿಕತೆಯ ಮೂಲವಾಗಿರುವುದರಿಂದ ಹೆಚ್ಚು ಅವಲಂಬಿತರಾಗಿರುವುದು ಕಂಡುಬರುತ್ತದೆ.

· ಯಾವುದೇ ಒಂದು ವಸ್ತುವನ್ನು ತೆಗೆದುಕೊಂಡಾಗ ಅದರದ್ದೇ ಆದಂತಹ ಬೆಲೆ ಅದಕ್ಕೆ ಇರುತ್ತದೆ. ಆದರೆ ರೈತರು ಕಷ್ಟ ಪಟ್ಟು ಬೆಳೆದಂತಹ ಬೆಳೆಗೆ ಸರಿಯಾದ ಬೆಂಬಲ ಬೆಲೆಯು ಸಿಗುತ್ತಿಲ್ಲ ಎಂಬ ಅಭಿಪ್ರಾಯವನ್ನು ವ್ಯಕ್ತಪಡಿಸಿರುವರು.

· ರೈತರು ಹೆಚ್ಚು ಭೂಮಿ ಹೊಂದಿಲ್ಲದಿರುವುದು, ಆರ್ಥಿಕವಾಗಿ ಹಿಂದುಳಿದಿರುವಿಕೆ, ಆಧುನಿಕ ಉಳುಮೆಗೆ ಸಂಬಂಧಿತ ಜ್ಞಾನದ ಕೊರತೆಯಿಂದ ಪ್ರಸ್ತುತವು ಸಾಂಪ್ರದಾಯಿಕ ಉಳುಮೆ ಉಪಕರಣಗಳನ್ನು ಬಳಸುತ್ತಿರುವುದನ್ನು ಗುರುತಿಸಬಹುದು.

· ಸಣ್ಣ ಭೂ ಹಿಡುವಳಿದಾರರು ತಮ್ಮ ಮಕ್ಕಳನ್ನು ಕೃಷಿಯಲ್ಲಿ ತೊಡಗಿಸಲು ಆಸಕ್ತಿ ತೋರಿಸದೇ ಶಿಕ್ಷಣ ಕೊಡಿಸಲು ಇಚ್ಛಿಸುವುದನ್ನು ಕಾಣಬಹುದಾಗಿದೆ.

· ಸಣ್ಣ ಭೂ ಹಿಡುವಳಿದಾರರಿಗೆ ಸರ್ಕಾರವು ಸೌಲಭ್ಯಗಳನ್ನು ನೀಡುತ್ತಿದ್ದರೂ ಸಮರ್ಪಕವಾಗಿ



ಅವರುಗಳಿಗೆ ತಲುಪದಿರುವುದು, ಅತಿ ಹೆಚ್ಚು ರೈತರು ಮಳೆ ಅಶ್ರಿತ ವ್ಯವಸಾಯ ಮಾಡುತ್ತಿರುವುದರಿಂದ ಇಂದಿಗೂ ಸಂಪೂರ್ಣ ಪ್ರಗತಿ ಆಗದಿರುವುದನ್ನು ಸೂಚಿಸುತ್ತದೆ.

· ಸಣ್ಣ ಕೃಷಿ ಭೂ ಹಿಡುವಳಿ ರೈತರ ಅಭಿವೃದ್ಧಿಗಾಗಿ ಸರ್ಕಾರವು ಹಸಿರು ಕ್ರಾಂತಿ, ಕೃಷಿ ವಿಸ್ತರಣಾ ಯೋಜನೆ, ಅಧಿಕ ಇಳುವರಿ ತಳಿಗಳ ಕಾರ್ಯಕ್ರಮ, ರಾಷ್ಟ್ರೀಯ ಕೃಷಿ ವಿಮಾಯೋಜನೆ, ನೀರಾವರಿ ಸೌಲಭ್ಯಗಳ ವಿಸ್ತರಣೆ ರಸಗೊಬ್ಬರಗಳು ಮತ್ತು ಕೀಟನಾಶಕಗಳ ಬಳಕೆ, ಉತ್ತೇಜಕಗಳು ಮತ್ತು ಮಾರುಕಟ್ಟೆಗಳ ಸೌಲಭ್ಯ, ಭೂ ಸುಧಾರಣೆ ಹನಿ ನೀರಾವರಿಗೆ ಉತ್ತೇಜನ, ಸಣ್ಣ ಮತ್ತು ಅತೀ ಸಣ್ಣ ರೈತರಿಗೆ ಯಾಂತ್ರಿಕರಣ ಉಪಕರಣಗಳ ವಿತರಣೆ, ಸುವರ್ಣ ಭೂಮಿ ಯೋಜನೆಯಲ್ಲಿ ಸಣ್ಣ ಮತ್ತು ಅತೀ ಸಣ್ಣ ರೈತರಿಗೆ ಸಹಕಾರ ಹೀಗೆ ಹಲವಾರು ಯೋಜನೆಗಳನ್ನು ನೀಡಿದರು ಸಣ್ಣ ಭೂ ಹಿಡುವಳಿ ರೈತರಲ್ಲಿ ಸುಧಾರಣೆಗಳನ್ನು ಸಂಪೂರ್ಣವಾಗಿ ಕಾಣಲು ಸಾಧ್ಯವಾಗುತ್ತಿಲ್ಲದಿರುವುದನ್ನು ಕಾಣಬಹುದು.

ಸಲಹೆಗಳು

ಈ ಸಂಶೋಧನಾ ಅಧ್ಯಯನದಲ್ಲಿ ಸಂಗ್ರಹಿಸಿದ ನಂಬರ್ಲಹವಾದ ಮಾಹಿತಿಯನ್ನು ಆದಾರವಾಗಿಟ್ಟುಕೊಂಡು ಸಣ್ಣ ಭೂ ಹಿಡುವಳಿದಾರರ ಸ್ಥಿತಿಗತಿಗಳನ್ನು ಉತ್ತಮಗೊಳಿಸಲು ಈ ಸಲಹೆಗಳನ್ನು ನೀಡಲಾಗಿದೆ.

- ಅತೀ ಸಣ್ಣ ಭೂ ಹಿಡುವಳಿ ರೈತರಿಗೆ ಆಧುನಿಕ ಬೇಸಾಯ ಪದ್ಧತಿ ಬಗ್ಗೆ ತಿಳಿಸುವುದು.
- ರಾಜಕೀಯ ಚಟುವಟಿಕೆಗಳಲ್ಲಿ ರೈತರನ್ನು ತೊಡಗುವಂತೆ ಮಾಡುವುದು.
- ರೈತರ ಆರ್ಥಿಕ ಸ್ವಾವಲಂಬನೆಗಾಗಿ ಕೃಷಿ ವಿಮೆ ಹಾಗೂ ಕೃಷಿ ಸಾಲಗಳನ್ನು ರಿಯಾಯಿತಿ ದರದಲ್ಲಿ ನೀಡುವುದು.
- ಸರ್ಕಾರವು ಸಣ್ಣ ಭೂ ಹಿಡುವಳಿ ರೈತರ ಬೆಳೆಗೆ ಸರಿಯಾದ ಬೆಂಬಲ ಬೆಲೆಯನ್ನು ನಿಗದಿಪಡಿಸುವುದು.
- ರೈತರಿಗೆ ಹಾಗೂ ಅವರ ಕುಟುಂಬದ ಎಲ್ಲಾ ಮಕ್ಕಳಿಗೆ ಶೈಕ್ಷಣಿಕ ಸೌಲಭ್ಯಗಳನ್ನು ಹೆಚ್ಚಿಸುವುದು.
- ಸಣ್ಣ ಭೂ ಹಿಡುವಳಿ ರೈತರ ಬೆಳೆಗೆ ಬೇಕಾಗಿರುವ ನೀರಾವರಿ ಸೌಲಭ್ಯ ಹಾಗೂ ರಸಗೊಬ್ಬರಗಳ ಪೂರೈಕೆಯನ್ನು ಹೆಚ್ಚಿಸುವುದು.
- ಕೃಷಿ ಹಣಕಾಸಿನ ನೆರವಿಗಾಗಿ ಕೃಷಿ ಬ್ಯಾಂಕುಗಳನ್ನು ಸ್ಥಾಪಿಸುವುದು.
- ಅತೀ ಸಣ್ಣ ಭೂ ಹಿಡುವಳಿ ರೈತರ ಬೆಳೆಗಳನ್ನು ಮಾರಾಟ ಮಾಡಲು ಸರಿಯಾದ ಮಾರುಕಟ್ಟೆ ಸೌಲಭ್ಯ ಹಾಗೂ ಸಾರಿಗೆ ವ್ಯವಸ್ಥೆಯನ್ನು ಉತ್ತಮಗೊಳಿಸುವುದು.
- ರೈತರ ಹಿತ ರಕ್ಷಣೆಗಾಗಿ ಸರ್ಕಾರ ರೈತ ಪರ ಕಾರ್ಯಕ್ರಮಗಳು ಯೋಜನೆಗಳು ಮತ್ತು ಜಾಗೃತಿ ಆಂದೋಲನಗಳನ್ನು ಮಾಡುವುದು.
- ಸಣ್ಣ ಭೂ ಹಿಡುವಳಿ ರೈತರ ಬೆಳೆಗಳ ಸಂರಕ್ಷಣೆಗಾಗಿ ಉಗ್ರಾಣಗಳನ್ನು ಸ್ಥಾಪಿಸಬೇಕು.
- ರೈತರ ಕೃಷಿ ಚಟುವಟಿಕೆಗಳ ಕುರಿತು ಸೂಕ್ತ ಮಾಹಿತಿಯನ್ನು ಒದಗಿಸುವ ಕಾರ್ಯವನ್ನು ಸ್ಥಳೀಯ ಪಂಚಾಯಿತಿಗಳಿಗೆ ವಹಿಸಿಕೊಡುವುದು.
- ಕೃಷಿಯ ಬಗ್ಗೆ ಕೃಷಿ ಅಧಿಕಾರಿಗಳು ರೈತ ಸಂಪರ್ಕ ಕಾರ್ಯಕ್ರಮಗಳನ್ನು ಏರ್ಪಡಿಸಬೇಕು.

ಹೀಗೆ ಹಲವಾರು ಕಾರ್ಯಕ್ರಮಗಳನ್ನು ಜಾರಿಗೊಳಿಸಿದರು, ಈ ಕಾರ್ಯಕ್ರಮಗಳು ರೈತರಿಗೆ ಸರಿಯಾದ ಪ್ರಮಾಣದಲ್ಲಿ ಸಿಗುತ್ತಿಲ್ಲ ಅಂದರೆ ಸಣ್ಣ ರೈತರಿಗೆ ರಸಗೊಬ್ಬರ, ಕೀಟನಾಶಕಗಳು, ನೀರಾವರಿ ಸೌಲಭ್ಯದ



ಕೊರತೆ, ಹಾಗೆಯೇ ಕೃಷಿಗೆ ಬೇಕಾಗುವ ಹಣಕಾಸಿನ ಮೂಲಗಳು ಸರಿಯಾದ ಪ್ರಮಾಣದಲ್ಲಿ ಸಿಗದೆಯಿರುವುದು ಬಹಳ ಕಷ್ಟ ಸಾಧ್ಯವಾಗಿದೆ. ಈ ನಿಟ್ಟಿನಲ್ಲಿ ಸಣ್ಣ ಭೂ ಹಿಡುವಳಿ ರೈತರಿಗೆ ಸಮಗ್ರವಾದ ಸೌಲಭ್ಯಗಳನ್ನು ಒದಗಿಸುವ ಕಾರ್ಯಗಳು ತುಂಬಾ ವಿರಳ.ಆದ್ದರಿಂದ ಇಂತಹ ಸಮಸ್ಯೆಗಳನ್ನು ಹೊಗಲಾಡಿಸಲು ಸರ್ಕಾರ ಹಾಗೂ ರೈತರು ನಿತ್ಯ ಶ್ರಮಿಸುವುದು ಅಗತ್ಯವಾಗಿದೆ.ಈ ರೀತಿಯಾದ ಸಣ್ಣ ಭೂ ಹಿಡುವಳಿ ರೈತ ವರ್ಗದ ಸ್ಥಿತಿಗತಿಗಳು ತುಂಬಾ ಕಷ್ಟವಾಗಿದ್ದು, ತಮ್ಮ ಕುಟುಂಬಗಳ ಆಹಾರ, ಬಟ್ಟೆ ಹಾಗೂ ಮೂಲಭೂತ ಅವಶ್ಯಕತೆಗಳನ್ನು ಹೊಂದುವಲ್ಲಿ ಮಾತ್ರ ಕಾರ್ಯ ನಿರತರಾಗಿದ್ದಾರೆ.ಅಂದರೆ ಸಣ್ಣ ಭೂ ಹಿಡುವಳಿ ರೈತರು ಉತ್ಪಾದಿಸುವ ಉತ್ಪಾದನೆಗೆ ತಗಲುವ ವೆಚ್ಚವೇ ಬಹಳವಾಗಿರುತ್ತದೆ.ಆದ್ದರಿಂದ ಈ ಉತ್ಪಾದನೆಯಲ್ಲಿ ಲಾಭಾಂಶ ಕಡಿಮೆಯಿರುತ್ತದೆ.ಈ ಹಿನ್ನೆಲೆಯಲ್ಲಿ ಸಣ್ಣ ಭೂ ಹಿಡುವಳಿ ರೈತರು ಹಿಂದಿಗೂ ಸಂಪೂರ್ಣವಾಗಿ ಪ್ರಗತಿಯನ್ನು ಹೊಂದದೇ ಹಲವಾರು ಸಮಸ್ಯೆಗಳನ್ನು ಎದುರಿಸುತ್ತಿದ್ದಾರೆ.ಸರ್ಕಾರವು ರೈತರ ಅಭಿವೃದ್ಧಿಗಾಗಿ ಇನ್ನೂ ಹೆಚ್ಚಿನ ಸೌಲಭ್ಯಗಳನ್ನು ಒದಗಿಸಿದಲ್ಲಿ ಇವರ ಸ್ಥಾನಮಾನಗಳು ಸುಧಾರಿಸಲು ಸಾಧ್ಯವಾಗುವುದು.

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ಮಹಿಳಾ ಸಶಕ್ತೀಕರಣದ ಕಾರ್ಯತಂತ್ರಗಳು

Srinivasa Doddamane.C

Asst. Professor

SYBW First Grade College, Chitradurga

ಅಮೂರ್ತ (Abstract)

ಪ್ರಸ್ತುತ ಈ ಪತ್ರಿಕೆಯು ಮಹಿಳಾ ಸಬಲೀಕರಣದ ಬಗ್ಗೆ ಮಾಹಿತಿ ಒಳಗೊಂಡಿದೆ ಪ್ರಾರಂಭದಲ್ಲಿ ಸಬಲೀಕರಣ ಅರ್ಥ ಮತ್ತು ಮಹಿಳಾ ಸಬಲೀಕರಣ ಅರ್ಥ ಮತ್ತು ವಾಖ್ಯಾನಗಳನ್ನು ತಿಳಿಸುತ್ತದೆ. ನಂತರ ಮಹಿಳಾ ಸಬಲೀಕರಣದ ಅವಶ್ಯಕತೆಯನ್ನು ತಿಳಿಸುತ್ತದೆ. ನಂತರ ಮಹಿಳಾ ಸಬಲೀಕರಣದ ಕಾರ್ಯ ತಂತ್ರಗಳಾದ ಮಹಿಳೆಯರ ಆರೋಗ್ಯ, ಉದ್ಯೋಗ, ಸಾಮಾಜಿಕ ಮತ್ತು ಸಾಂಸ್ಕೃತಿಕ ಚಟುವಟಿಕೆ, ಸಾಮಾಜಿಕ ವಿವಾದಗಳ ಬಗ್ಗೆ ಜಾಗೃತಿ, ಉದ್ಯೋಗ ಅವಕಾಶಗಳು, ಉದ್ಯೋಗಕ್ಕಾಗಿ ಕೌಶಲ್ಯ ತರಬೆತಿ (ಅಂಕಿ ಅಂಶಗಳ ಜೊತೆಗೆ) ಮತ್ತು ಕೊನೆಯಲ್ಲಿ ಮಹಿಳಾ ಸಬಲೀಕರಣಕ್ಕೆ ಶಿಕ್ಷಣದ ಕಾರ್ಯ ತಂತ್ರಗಳನ್ನು (ಮಹಿಳೆಯರ ಸಾಕ್ಷರತಾ ಪ್ರಮಾಣ ಪಟ್ಟಿ)ಯ ಜೊತೆಗೆ ತಿಳಿಸುತ್ತದೆ. ಮತ್ತು ಮಹಿಳೆಯರಿಗೆ ಇರುವ ವಿಶೇಷ ಶೈಕ್ಷಣಿಕ ಸೌಲಭ್ಯಗಳನ್ನು ತಿಳಿಸುತ್ತದೆ.

ಪೀಠಿಕೆ

ತೊಟ್ಟಿಲು ತೂಗುವ ಕೈ ದೇಶವನ್ನು ತೂಗಬಲ್ಲದ್ದು, “ಆದ್ದರಿಂದ ಸನಾತನ ಕಾಲದಿಂದಲೇ ಶೋಷಣೆಗೊಳಗಾದ ಮಹಿಳೆಯನ್ನು ಶೋಷಣೆಯಿಂದ ಮುಕ್ತಗೊಳಿಸಲು ಪುರುಷ ಸ್ಥಾನಮಾನ ಒದಗಿಸಿ ಕೊಡುವುದರ ಜೊತೆಗೆ ಮಹಿಳೆಯರನ್ನು ಬಲಪಡಿಸುವುದು ಅವಶ್ಯವಾಗಿದೆ. ಆದರೆ ಇಂದಿನ ಆಧುನಿಕ ಸಮಾಜದಲ್ಲಿ ಪೂರ್ವ ಗ್ರಹಕೆಯಿಂದ ಮಹಿಳೆಯನ್ನು ಬಲಪಡಿಸುವ ಪರಿಕಲ್ಪನೆಯು ಒಂದು ಸಂಕೀರ್ಣ ವಿವಾದವೆನಿಸಿದೆ. ಆದರೆ ಈ ವಿವಾದವನ್ನು ತಾನೊಬ್ಬಳೇ ಪರಿಹರಿಸಿಕೊಳ್ಳಲು ಸಾಧ್ಯವಿಲ್ಲ ಇದಲ್ಲ ಪುರುಷರು ತಮ್ಮ ಪಾತ್ರವು ಮಹತ್ವವಾದುದೆನ್ನುವುದನ್ನು ತಿಳಿದು ಅದರ ನಿವಾರಣೆಗೆ ಸಹಾಯ ಮಾಡಬೇಕು. ಮಹಿಳೆಯರು ತಮ್ಮ ಹಕ್ಕು ಮತ್ತು ಸೌಲಭ್ಯಗಳ ಬಗ್ಗೆ ಅರಿವು ಹೊಂದಿ ಅವುಗಳನ್ನು ಪಡೆಯುವುದರತ್ತಾ ಕಾರ್ಯಪ್ರವೃತ್ತರಾಗಬೇಕು. ಅವರು ತಮ್ಮ ಅಧಿಕಾರಕ್ಕಾಗಿ, ಉನ್ನತಿಗಾಗಿ ಮತ್ತು ಶ್ರೇಷ್ಠ ಸ್ಥಾನಮಾನಕ್ಕಾಗಿ ನಿರಂತರ ಹೋರಾಟ ಮಾಡುತ್ತಾ ತಮ್ಮ ಜೀವನದಲ್ಲಿ ಆತ್ಮವಿಶ್ವಾಸ ಮತ್ತು ಆತ್ಮಗೌರವವನ್ನು ಒಡಮೂಡಿಸಿಕೊಂಡು ಸ್ವಂತಿಕೆಯನ್ನು ಗುರುತಿಸಿಕೊಳ್ಳಬೇಕು, ಅಂದಾಗ ಪುರುಷ ಸಮಾನ ಸ್ಥಾನ ಮಾನ ಸಿಗಲು ಸಾಧ್ಯವಾಗುವುದು.

ಸಬಲೀಕರಣದ ಅರ್ಥ

Empowerment ಎಂಬ ಅಂಗ್ಲಪದವನ್ನು ‘ಸಶಕ್ತೀಕರಣ’ ‘ಶಕ್ತಿ ಸಂವರ್ಧನೆ’ ಸಬಲೀಕರಣ ಎಂದು ಅರ್ಥೈಸಬಹುದು. ಅರ್ಥಕೋಶದಲ್ಲಿ ಎಂಪವರ್‌ಮೆಂಟ್ ಎಂಬ ಪದಕ್ಕೆ ಶಕ್ತಿ ಕೊಡು, ಕಾನೂನಿನ ಹಕ್ಕುಗಳನ್ನು ನೀಡು, ಅರ್ಹತೆ ನೀಡು ಮುಂತಾದ ಅರ್ಥಗಳನ್ನು ಕೊಡಲಾಗಿದೆ.

ಮಹಿಳಾ ಸಬಲೀಕರಣದ ಅರ್ಥ



ಮಹಿಳಾ ಸಬಲೀಕರಣ ಎಂದರೆ ಮಹಿಳೆಯರ ಸರ್ವಾಂಗೀಣ ಅಭಿವೃದ್ಧಿಗಾಗಿ ಅವಶ್ಯಕವಾದ ಸಾಮಾಜಿಕ ಆರ್ಥಿಕ, ರಾಜಕೀಯ, ಮಾನಸಿಕ ಮತ್ತು ಬೌದ್ಧಿಕತೆಗೆ ಸಂಬಂಧಿಸಿದಂತೆ ಶಾಸನಬದ್ಧ ಮತ್ತು ನೈತಿಕ ಶಕ್ತಿ ಕೊಡುವುದು.

ವಾಖ್ಯಾನಗಳು

- 1) ಜಿ.ಕೆ.ಪಿಳ್ಳೆ : 'ಸ್ತ್ರೀಯರು ತಮ್ಮನ್ನು ಸಂಪೂರ್ಣವಾಗಿ ಗುರುತಿಸಿಕೊಂಡು ಜೀವನದ ಎಲ್ಲಾ ರಂಗಗಳಲ್ಲಿಯೂ ತಮ್ಮ ಸಮರ್ಥವನ್ನು ಬಳಸಿಕೊಳ್ಳುವಂತೆ ಮಾಡುವುದೇ ಸ್ತ್ರೀ ಸಶಕ್ತೀಕರಣ.
- 2) ಹಾಷೀಹಾಲ್.ಎಂ : ಮಹಿಳಾ ಸಶಕ್ತೀಕರಣವೆಂದರೆ ಕುಟುಂಬ ಮತ್ತು ಸಮಾಜದಲ್ಲಿನ ಲಿಂಗ ಸಂಬಂಧವನ್ನು ಪುನರ್ ರಚಿಸುವುದು ಮತ್ತು ಸಮಾಜವು ಮಹಿಳೆಯರನ್ನು ಪುರಷರಿಗೆ ಸಮಾನವಾಗಿ ಸ್ವತಂತ್ರ ವ್ಯಕ್ತಿಯನ್ನಾಗಿ ಗುರುತಿಸುವುದು.
- 3) ಸ್ತ್ರೀವಾದಿಗಳು : ಮಹಿಳೆಯರ ಪರಾಧೀನ ಪರಿಸ್ಥಿತಿಗೆ ಕಾರಣವಾಗಿರುವ ಪ್ರಸ್ತುತ ಸಾಮಾಜಿಕ ರಚನೆಯಲ್ಲಿ ತೀವ್ರವಾದ ಬದಲಾವಣೆ ತರುವುದೇ ಸಶಕ್ತೀಕರಣ.
- 4) ಕ್ಯಾರೋಲಿನ್ ಮೇಸರ್ : ಮಹಿಳೆಯರು ತಮ್ಮ ಸ್ವಾವಲಂಬನೆ ಮತ್ತು ಅಂತರಿಕ ಶಕ್ತಿಯನ್ನು ಹೆಚ್ಚಿಸಿಕೊಂಡು ಭೌತಿಕ ಮತ್ತು ಅಭೌತಿಕ ಸಂಪನ್ಮೂಲಗಳ ಮೇಲೆ ಹಿಡಿತ ಸಾಧಿಸಿ ಅದರ ಮೂಲಕ ಜೀವನದಲ್ಲಿ ಆಯಾ ನಿರ್ದಿರ ಮತ್ತು ಬದಲಾವಣೆಯನ್ನು ಮಾಡುವ ಹಕ್ಕನ್ನು ಪಡೆಯುವುದೇ ಮುಂತಾದ ಸಶಕ್ತೀಕರಣ.

ಮಹಿಳಾ ಸಬಲೀಕರಣದ ಅವಶ್ಯಕತೆ :

- 1) ಹೆಣ್ಣುಮಕ್ಕಳ ಸ್ವತಂತ್ರ ಮತ್ತು ಸ್ವಾವಲಂಬನಾ ಜೀವನಕ್ಕಾಗಿ ಮಹಿಳಾ ಸಬಲೀಕರಣ ಅವಶ್ಯಕ
- 2) ಸ್ತ್ರೀ-ಪುರುಷರಲ್ಲಿಯ ಅಸಮಾನತೆಯನ್ನು ಹೋಗಲಾಡಿಸಲು ಅವಶ್ಯಕ
- 3) ಮಹಿಳೆಯರ ಪರಾಧೀನತೆ ಹಾಗೂ ಶೋಷಣೆಯನ್ನು ತಡೆಗಟ್ಟುವುದು.
- 4) ಮಹಿಳೆ ತನ್ನ ಜೀವನದಲ್ಲಿರುವ ಸಮಸ್ಯೆಗಳನ್ನು ಧೈರ್ಯದಿಂದ ಎದುರಿಸುತ್ತಾಳೆ
- 5) ಆರ್ಥಿಕ, ಸಾಮಾಜಿಕ, ರಾಜಕೀಯ, ಶೈಕ್ಷಣಿಕ ಹಾಗೂ ದಾರ್ಮಿಕ ಕ್ಷೇತ್ರಗಳಲ್ಲಿ ಮಹಿಳೆ ಸಕ್ರಿಯವಾಗಿ ಭಾಗವಹಿಸುವಂತಹ ವಾತಾವರಣ ನಿರ್ಮಿಸಲು
- 6) ಮಹಿಳೆಯರು ಗೌರವಯುತವಾಗಿ ಬದುಕಲು ಅವಕಾಶ ಕಲ್ಪಿಸಿಕೊಡುವುದು
- 7) ಮಹಿಳೆಯರ ಸಬಲೀಕರಣದಿಂದ ಮಹಿಳೆ ಉದ್ಯೋಗ ಮತ್ತು ಆದಾಯದ ಮೇಲೆ ನಿಯಂತ್ರಣ ಸಾಧಿಸುತ್ತಾಳೆ.
- 8) ಸ್ತ್ರೀಯರ ಸಾಕ್ಷರತೆಯ ಪ್ರಮಾಣ ಹೆಚ್ಚಿಸುತ್ತದೆ.
- 9) ಹೆಣ್ಣುಮಕ್ಕಳಲ್ಲಿ ಸಂಕೋಚವನ್ನು ಹೋಗಲಾಡಿಸಿ ಅವರು ಸಮಾಜದ ಚಟುವಟಿಕೆಗಳಲ್ಲಿ ಸಕ್ರಿಯವಾಗಿ ಭಾಗವಹಿಸಲು ಅವಕಾಶ ಮಾಡಿಕೊಡುವುದು.

ಮಹಿಳಾ ಸಬಲೀಕರಣದ ಕಾರ್ಯತಂತ್ರಗಳು :

- 1) ಆರೋಗ್ಯದ ಬಗ್ಗೆ ಲಕ್ಷ ವಹಿಸುವ ಮಾಹಿತಿ ಒದಗಿಸುವುದು :



ಭಾರತದಲ್ಲಿ ಬಡತನ, ಅನಕ್ಷರತೆ, ಪುರುಷ ಪ್ರಾಧ್ಯನತೆಯಿಂದಾಗಿ ಸ್ತ್ರೀಯರು ನಾನಾ ವಿಧದ ದೈಹಿಕ ದುರ್ಬಲತೆಗೆ ಒಳಗಾಗಿದ್ದಾಳೆ, ಗ್ರಾಮೀಣ ಪ್ರದೇಶದಲ್ಲಿಯಂತೂ ಪುರುಷನ ಆರೋಗ್ಯದ ಕಡೆಗೆ ಆಧ್ಯಗಮನ ನೀಡಲಾಗುತ್ತದೆ. ನಮ್ಮ ದೇಶದಲ್ಲಿ ಸ್ತ್ರೀಯರ ಸರಾಸರಿ ವಿವಾಹದ ವಯಸ್ಸು 16.9 ಇರುವುದರಿಂದ ಇದು ಅವಳ ಆರೋಗ್ಯದ ಮೇಲೆ ಕೆಟ್ಟ ಪರಿಣಾಮ ಬರುತ್ತದೆ. 15 ರಿಂದ 19 ವಯಸ್ಸಿನ ಗರ್ಭಿಣಿ ಮಹಿಳೆಯರಲ್ಲಿ ಶೇಕಡ 88%ರಷ್ಟು ಮಹಿಳೆಯರು ಅನಿಮಿಯಾ ರೋಗದಿಂದ ಬಳಲುತ್ತಿದ್ದರಲ್ಲದೆ ಶಿಶು ಮರಣ ದರ ಪ್ರತಿ ಸಾವಿರಕ್ಕೆ 87 ಇರುವುದು ಸ್ತ್ರೀಯರ ಆರೋಗ್ಯವನ್ನು ಪ್ರತಿ ಬಿಂಬಿಸುತ್ತದೆ. ಇತ್ತೀಚೆಗೆ ಸ್ತ್ರೀ ಶಿಶುವಿನ ನಿಷ್ಕಾಳಜಿ ಹಾಗೂ ಗಂಡು ಮಗುವಿನ ಬಗೆಗಿನ ವಿಶೇಷ ಕಾಳಜಿ ಸ್ತ್ರೀ ಪುರುಷರ ಅನುಪಾತದಲ್ಲಿ ಏರುಪೇರು ಉಂಟುಮಾಡಿದೆ.

ಮಹಿಳೆಯರಲ್ಲಿ ತಮ್ಮ ಆರೋಗ್ಯದತ್ತ ಲಕ್ಷವಹಿಸುವಂತೆ ಪಂಚಾಯತ್ ಸಂಸ್ಥೆಗಳು, ಸ್ಥಳೀಯ ಸಂಘ ಸಂಸ್ಥೆಗಳು, ಆರೋಗ್ಯ ಕೇಂದ್ರಗಳು, ಆರೋಗ್ಯ ಪ್ರವರ್ಧಕ ಕಾರ್ಯಕ್ರಮಗಳನ್ನು ಹಮ್ಮಿಕೊಳ್ಳಬೇಕು. ಮಾಹಿತಿ ತಂತ್ರಜ್ಞಾನದಲ್ಲಿ ಮಹಿಳಾ ಆರೋಗ್ಯ ವೃದ್ಧಿ ಕಾರ್ಯಕ್ರಮಗಳನ್ನು ಪ್ರಚಾರಗೊಳಿಸಬೇಕು, ಇವುಗಳ ಮೂಲಕ ಮಹಿಳೆಯರನ್ನು ಪ್ರಬಲರನ್ನಾಗಿ ಮಾಡಬೇಕು.

2) ಉದ್ಯೋಗಕ್ಕಾಗಿ ಕೌಶಲ್ಯದಾರಿತ ತರಬೇತಿಗೆ ಪ್ರೋತ್ಸಾಹಿಸುವುದು

ಮಹಿಳೆಯ ಬದುಕು ಮನೆಗೆ ಸೀಮಿತಗೊಂಡಿದ್ದು, ಅವಳು ಬಹುತೇಕವಾಗಿ ಅನುತ್ತಾದಕ ಅಸಂಘಟಿತ ವಲಯದಲ್ಲಿ ಪುರುಷರಿಗಿಂತಲೂ ಹೆಚ್ಚು ಅವಧಿ ಕಾರ್ಯನಿರ್ವಹಿಸುತ್ತಿರುತ್ತಾಳೆ. ದಿ ವೀಕ್ ವರದಿಯ ಪ್ರಕಾರ ಭಾರತದಲ್ಲಿ 42% ರಷ್ಟು ಜನ ಮಾತ್ರ ಕಾರ್ಯದ್ಯಕ್ಷತೆಯನ್ನು ಹೊಂದಿರುವರು ಎಂದು ಹೇಳಿದೆ, ಅಲ್ಲದೆ ವಿಶ್ವ ಸಂಸ್ಥೆಯ ಅಭಿವೃದ್ಧಿ ಕಾರ್ಯಕ್ರಮ ಸಮೀಕ್ಷೆಯಂತೆ ಮಾನವಭಿವೃದ್ಧಿಯಲ್ಲಿ ಭಾರತ 139ನೇ ಸ್ಥಾನದಲ್ಲಿದೆ. ಇದಕ್ಕಿಲ್ಲಾ ಕಾರಣ ಸಮಾಜವೆಂಬ ಹಕ್ಕಿಯ ಒಂದು ರೆಕ್ಕೆಯಾದ ಮಹಿಳೆಯನ್ನು ಕಡೆಗಣಿಸುವುದೇ ಅದಕ್ಕೆ ಕಾರಣ, ಭಾರತದÀ ಗ್ರಾಮೀಣ ಪ್ರದೇಶದಲ್ಲಿ 1ನೇ ತರಗತಿಗೆ ಪ್ರವೇಶ ಪಡೆದ 100 ಹೆಣ್ಣುಮಕ್ಕಳಲ್ಲಿ 12ನೇ ತರಗತಿಯಲ್ಲಿ ಒಬ್ಬಳು ಮಾತ್ರ ಉಳಿದಿರುತ್ತಾಳೆ. ಅಂದರೆ 10 ರಿಂದ 12 ವರ್ಷದ ಸಾಮಾನ್ಯ ಶಿಕ್ಷಣವೇ ವೃತ್ತಿ ಶಿಕ್ಷಣದ ಮೂಲಭೂತ ತಳಪಾಯ ಇದ್ದಂತೆ. ಆದ್ದರಿಂದ ಅದನ್ನು ಬಲಪಡಿಸಲು ಮಹಿಳೆಯನ್ನು ಸ್ವಾಲಂಭಿಯಾಗಿಸುವ ITI, Diploma, Engineering, Home Science, Teacher Training, Internship Course, Craft,, ಅಡಿಚಿಜಿಣ, ಮೊದಲಾದ ಕೋರ್ಸ್‌ಗಳಲ್ಲಿ ಮಹಿಳೆಯರಿಗೆ ಪ್ರೋತ್ಸಾಹದಾಯಕ ನೀತಿಯನ್ನು ಅನುಸರಿಸಿ ದಾಖಲಾತಿಯನ್ನು ವೃದ್ಧಿಯಾಗುವಂತೆ ಕೈಗೊಳ್ಳಬೇಕು. ಆಗ ಮಹಿಳೆಯರು ಸಹ ಈ ರಾಷ್ಟ್ರದ ಪ್ರಗತಿಗೆ ಸಹಾಯವಾಗಬಲ್ಲಳು.

Women Student's Enrolment in Various faculties

Year	Art s	Scienc e	Commerc e manage ment	Educ ation	Engg .	Medi cine	Agr i	Others Scienc e	Other facult y	Law	Veter Scienc e	Other facult y
2006-07	45.8	37.95	35.15	48.73	19.82	44.3	15.9	20.51	35.57	20.07	20.51	35.57
2007-08	46.5	39.86	36.88	49.41	22.9	45.31	16.5	20.29	36.59	21.7	20.29	36.59
2008-09	47.2	43.22	36.82	63.1	21.07	45.46	18.9	20.70	45.55	20.7	20.7	45.55



Source : (Syed Mehartaj Begum, Women Empowerment through Higher Education University News, October 2010)

ಮೇಲಿನ ಅಂಕಿ ಅಂಶಗಳನ್ನು ಗಮನಿಸಿದಾಗ ಮಹಿಳೆಯ ವಿವಿಧ ವೃತ್ತಿ ಕೋರ್ಸ್‌ಗಳ ಪ್ರವೇಶವನ್ನು ಬಹಳ ಕಡಿಮೆ ಮಟ್ಟದಲ್ಲಿ ಆಯ್ಕೆ ಮಾಡಿಕೊಳ್ಳುತ್ತಿದ್ದಾಳೆ ಎಂಬುದನ್ನು ಸ್ಪಷ್ಟ ಪಡಿಸಬಹುದು, ಆದರೆ ಇತ್ತೀಚಿನ ವರ್ಷಗಳಲ್ಲಿ ವೃತ್ತಿ ಕೋರ್ಸ್‌ಗಳ ಪ್ರವೇಶದಲ್ಲಿ ಗಣನೀಯವಾಗಿ ಏರಿಕೆ ಯಾಗುತ್ತಿರುವುದು ಆಶಾದಾಯಕ ವಿಚಾರವಾಗಿದೆ.

3) ಸಾಮಾಜಿಕ ವಿವಾದಗಳ ಬಗ್ಗೆ ಜಾಗೃತಿ ಮೂಡಿಸುವುದು.

ಮಹಿಳೆಯು ಸಮಾಜದ ಬಿಗಿ ಬಾಹುಗಳಲ್ಲಿ ಬಿಗಿ ಬಾಹುಗಳಲ್ಲಿ ಸಿಕ್ಕು ನಲುಗುತ್ತಿರುವಳು, ಬಾಲ್ಯವಿವಾಹ, ಸತಿ ಸಹಗಮನ ಪದ್ಧತಿ, ವಿಧವಾ ಪುನರ್ವಿವಾಹ, ವೇಶ್ಯಾವಾಟಿಕೆ, ವರದಕ್ಷಿಣೆ ಪದ್ಧತಿ, ಪರದಾ ಪದ್ಧತಿ, ಆರ್ಥಿಕ ಪರಾವಲಂಬಿತನ, ಮೊದಲಾದ ಸಮಸ್ಯೆಗಳು ಪರಿಹಾರಣ ಕಾಣದೆ ದಿನನಿತ್ಯ ಸಮಾಜದಲ್ಲಿ ಘಟಿಸುತ್ತಿದೆ. ಇವುಗಳ ಬಗ್ಗೆ ಜಾಗೃತಿ ಮೂಡಿಸಲು ಈ ಕೆಳಗಿನ ಅಂಶಗಳು ಮುಖ್ಯವಾಗಿದೆ.

1) ಶಾಲೆಗಳಲ್ಲಿ ಸಾಮಾಜಿಕ ವಿವಾದಾಂಶಗಳ ಬಗ್ಗೆ ಚರ್ಚಾಕೂಟ, ಸಭೆ, ಸಮ್ಮೇಳನ ಉಪನ್ಯಾಸ, ಪ್ರಬಂಧ, ಕ್ವಿಜ್ ಸ್ಪರ್ಧೆ ಮೊದಲಾದವುಗಳನ್ನು ಏರ್ಪಡಿಸುವುದರ ಮೂಲಕ ಮಹಿಳೆಯಲ್ಲಿ ಪ್ರಜ್ಞೆಯನ್ನು ಮೂಡಿಸುವುದು.

2) ರಾಜ್ಯ ಮತ್ತು ರಾಷ್ಟ್ರ ಮತ್ತು ಅಂತರರಾಷ್ಟ್ರೀಯ ಮಹಿಳಾ ಸಮಾವೇಶಗಳನ್ನು ಪರಿಣಾಮಕಾರಿಗೊಳಿಸುವುದು.

3) ರಾಜ್ಯ ಮತ್ತು ರಾಷ್ಟ್ರ ಮಹಿಳಾ ಆಯೋಗಗಳ ಕಾರ್ಯಚಟುವಟಿಕೆಗಳನ್ನು ತಿಳಿಸುವುದು.

4) ಮಹಾನ್ ಮಹಿಳಾ ಮಣಿಗಳ ಮಹಿಳಾ ಪರ ಹೋರಾಟಗಳನ್ನು ಬಲಪಡಿಸಲು ಪ್ರೋತ್ಸಾಹಧನ ನೀಡುವುದು.

4) ಉದ್ಯೋಗವಕಾಶಗಳು :

ಮಹಿಳಾ ಸಬಲೀಕರಣಕ್ಕೆ ಶಿಕ್ಷಣ ದೊರೆತ ನಂತರ ಉದ್ಯೋಗ ಅವಕಾಶಗಳನ್ನು ಕಲ್ಪಿಸಿಕೊಡುವುದು ಮಹಿಳೆ, ಆರ್ಥಿಕವಾಗಿ ಸಶಕ್ತಳಾದಾಗ ಪುರುಷ ಮನೋದೋರಣೆಯಲ್ಲಿ ಬದಲಾವಣೆ ಕಾಣಬಹುದು, ಇದರಿಂದ ಕುಟುಂಬ ಹಾಗೂ ರಾಷ್ಟ್ರದ ಆದಾಯ ಹೆಚ್ಚಳವಾಗುವುದು ಅಲ್ಲದೇ ಅವರಲ್ಲಿ ಆತ್ಮವಿಶ್ವಾಸ ಮೂಡಿಬರುತ್ತದೆ.

5) ಮಹಿಳಾ ಸಬಲೀಕರಣಕ್ಕೆ ಶಿಕ್ಷಣದ ಅವಶ್ಯಕತೆ :

ವಿದ್ಯಾಹೀನ ಪಶು ಎಂಬ ಅರ್ಥೋಕ್ತಿಯಂತೆ ಪುರುಷರಿಗಾಗಲೀ, ಸ್ತ್ರೀಯರಿಗಾಗಲಿ ವಿದ್ಯೆ ಇಲ್ಲದವರು ಪಶು ಸಮಾನರಾಗಿರುತ್ತಾರೆ. ಪಶುವಿಗಿಂತ ಉತ್ತಮ ಜೀವನ ಸಾಗಿಸಲು ಶಿಕ್ಷಣ ಅವಶ್ಯಕ, ಶಿಕ್ಷಣ ಮೂಲ ಉದ್ದೇಶ ಸಾಮಾಜಿಕ ಪ್ರಜ್ಞೆ ಮತ್ತು ದೈಹಿಕ, ಮಾನಸಿಕ, ಆರೋಗ್ಯವಂತ ನಾಗರಿಕರಣವನ್ನು ತಯಾರು ಮಾಡುವುದಲ್ಲದೆ ಅವರಿಗೆ ತಾವು ವಾಸಿಸುವ ಜಗತ್ತಿನ ಜ್ಞಾನವು ಚೆನ್ನಾಗಿ ತಿಳಿಯುವಂತೆ ಮಾಡುವುದಾಗಿದೆ. ಪುರುಷರಾಗಲೀ ಸ್ತ್ರೀಯರಾಗಲೀ ಅವರಿಗೆ ಶಿಕ್ಷಣ ಅವಶ್ಯವಾಗಿದೆ. ಇಂದು ಶಿಕ್ಷಣ ನೀಡುವಲ್ಲಿ ಹುಡುಗರು & ಹುಡುಗಿಯರ ಶಿಕ್ಷಣದ ಬಗ್ಗೆ ಬಿನ್ನಾಭಿಪ್ರಾಯಗಳಿವೆ.

6) ಹೆಣ್ಣು ಮಕ್ಕಳ ಮತ್ತು ಗಂಡು ಮಕ್ಕಳ ಶಿಕ್ಷಣದ ನಡುವೆ ಇರುವ ವ್ಯತ್ಯಾಸಗಳು ನಮ್ಮ ಭಾರತ ದೇಶದಲ್ಲಿ ಸಾಮಾಜಿಕ, ಸಾಂಸ್ಕೃತಿಕ, ದಾರ್ಮಿಕ, ಆರ್ಥಿಕ ಹೀಗೆ ಅನೇಕ ಕಾರಣಗಳಿಗೆ ಸ್ತ್ರೀಗೆ ಶಿಕ್ಷಣ ನೀಡಲು ಹಿಂಜರಿಯುತ್ತಿದ್ದಾರೆ. ಅದನ್ನು ಈ ಕೆಳಗಿನ ಅಂಕಿಅಂಶಗಳ ಮೂಲಕ ತಿಳಿಯಬಹುದು.

Year	Persons	Male	Female
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1901	5.3	9.8	0.7
1911	5.9	10.6	1.1
1921	7.2	12.2	1.8
1931	9.5	15.6	2.9
1941	16.1	24.9	7.3
1951	16.7	24.9	7.3
1981	36.2	46.9	24.8
1991	52.1	63.9	39.2
2001	62.38	76.0	54.0
2011	74.0	82.1	65.46

ಈ ಮೇಲಿನ ಅಂಕಿ ಅಂಶಗಳನ್ನು ಗಮನಿಸಿದಾಗ ನಮಗೆ ತಿಳಿದು ಬರುವ ಅಂಶವೇನೆಂದರೆ ಮಹಿಳೆಯರೂ, ಪುರುಷರಷ್ಟು ಸಮಾನಾಗಿ ಯಾವ ವರ್ಷದಲ್ಲೂ ಸಾಕ್ಷರತೆಯಲ್ಲಿ ಸಮಾನತೆ ಕಂಡು ಬರುವುದಿಲ್ಲ ಮತ್ತು ಭಾರತಕ್ಕೆ ಸ್ವತಂತ್ರ ಬಂದು 72ವರ್ಷಗಳಾದರೂ ಮಹಿಳೆ ಶಿಕ್ಷಣ ಪಡೆಯುವುದರಲ್ಲಿ 2ನೇ ಸ್ಥಾನದಲ್ಲಿದ್ದಾಳೆ ಆದ್ದರಿಂದ ಮಹಿಳಾ ಸಬಲೀಕರಣಕ್ಕೆ ಶಿಕ್ಷಣ ಬಹಳ ಪ್ರಾಮುಖ್ಯತೆ ಪಡೆದುಕೊಂಡಿದೆ.

7) ಮಹಿಳಾ ಸಬಲೀಕರಣಕ್ಕೆ ಶಿಕ್ಷಣದ ಕಾರ್ಯ ತಂತ್ರಗಳು

ಮಹಿಳೆಯರನ್ನು ಸಶಕ್ತೀಕರಣಗೊಳಿಸಲಿಕ್ಕಾಗಿ ಕೇಂದ್ರ ಸರ್ಕಾರ ಇತ್ತೀಚೆಗೆ ಹಲವಾರು ಯೋಜನೆಗಳನ್ನು ಕಾರ್ಯರೂಪಕ್ಕೆ ತಂದಿದೆ.

ಅ) 1986ರಲ್ಲಿ ರಾಷ್ಟ್ರೀಯ ಶಿಕ್ಷಣ ನೀತಿ

1. ಪಂಚವಾರ್ಷಿಕ ಯೋಜನೆ ಹೆಣ್ಣು ಮಕ್ಕಳ ಶಿಕ್ಷಣಕ್ಕಾಗಿ ವಿಶೇಷ ಹಣವನ್ನು ಮೀಸಲಿಡುವುದು
2. 1 ರಿಂದ 10ನೇ ತರಗತಿಯವರೆಗೆ ಓದುವ ಎಲ್ಲಾ ಹೆಣ್ಣುಮಕ್ಕಳಿಗೆ ಪಠ್ಯ ಪುಸ್ತಕಗಳನ್ನು ಉಚಿತವಾಗಿ ಕೊಡುವುದು
3. ಶಾಲಾ ಶುಲ್ಕದಲ್ಲಿ ಬಾಲಕರಿಗಿಂತ ಬಾಲಕಿಯರಿಗೆ ರಿಯಾಯಿತಿ ನೀಡುವುದು
4. ಬಾಲಕಿಯರ ಶಿಕ್ಷಣ ಪ್ರೋತ್ಸಾಹಿಸಲು ವಿದ್ಯಾರ್ಥಿ ವೇತನ ನೀಡುವುದು
5. ಬಾಲಕೀಯರಿಗಾಗಿ ಉಚಿತ ವಿದ್ಯಾರ್ಥಿ ನಿಲಯಗಳನ್ನು ಸ್ಥಾಪಿಸುವುದು
6. ಹೆಣ್ಣುಮಕ್ಕಳ ಶಿಕ್ಷಣಕ್ಕೋಸ್ಕರ ಶಿಕ್ಷಣ ಇಲಾಖೆಯಲ್ಲಿ ಒಬ್ಬ ಪ್ರತ್ಯೇಕ ಅಧಿಕಾರಿಯನ್ನು ನೇಮಕ ಮಾಡುವುದು
7. ಪ್ರತ್ಯೇಕವಾಗಿ ಹೆಣ್ಣುಮಕ್ಕಳ ಶಾಲೆ- ಕಾಲೇಜು ಪ್ರಾರಂಭಿಸುವುದು
8. ಔದ್ಯೋಗಿಕ, ತಾಂತ್ರಿಕ, ವೈದ್ಯಕೀಯ ಮತ್ತು ವೃತ್ತಿ ಶಿಕ್ಷಣ ಪ್ರವೇಶಕ್ಕೆ ಆದ್ಯತೆ ಇತ್ಯಾದಿ

ಆ) ಮಹಿಳೆಯರಿಗಾಗಿ ವಿಶೇಷ ಶೈಕ್ಷಣಿಕ ಅವಕಾಶಗಳು

1. ವಿದ್ಯಾರ್ಥಿ ವೇತನಗಳು
2. ಉಚಿತ ಪಠ್ಯ ಪುಸ್ತಕಗಳು
3. ಉಚಿತ ಸಮವಸ್ತ್ರಗಳು
4. ಅಕ್ಷರ ದಾಸೋಹ



5. ವಸತಿ ಗೃಹಗಳ ಸೌಲಭ್ಯ

ಉಪಸಂಹಾರ :

ಭಾರತೀಯ ಸಮಾಜ ಇತಿಹಾಸವನ್ನು ಗಮನಿಸಿದಾಗ ಪ್ರಾಚೀನ ಕಾಲದಿಂದಲೇ ಮಹಿಳೆಯರ ಶೋಷಣೆಗೊಳಗಾಗಿರುವುದು ಕಂಡು ಬರುತ್ತದೆ. ಕೆಲವು ಪ್ರಸಂಗಗಳು ಹೊರತು ಪಡಿಸಿದರೆ ಪುರುಷ ಪ್ರಾಧನ್ಯ ಸಮಾಜವಾಗಿರುವುದು ಕಂಡು ಬರುತ್ತದೆ. ನಮ್ಮ ಜನಸಂಖ್ಯೆಯು ಅರ್ಧದಷ್ಟು ಸ್ತ್ರೀಯರು ಇರುವಾಗ ಅವರನ್ನು ಅಲಕ್ಷಿಸುವ ಸಮಾಜ ಕುಟುಂಬ ಆರ್ಥಿಕ, ರಾಜಕೀಯ ಕ್ಷೇತ್ರಗಳ ದೃಷ್ಟಿಯಿಂದ ತುಂಬಾ ಅಪರಾದ. ಅವರ ಸಬಲೀಕರಣದಿಂದ ಮಾತ್ರ ಉತ್ತಮ ಕುಟುಂಬ, ಸಮಾಜ, ರಾಷ್ಟ್ರಕಟ್ಟುಬಹುದಾಗಿದೆ. ಇಂದು ಆಧುನಿಕತೆ ಹಾಗೂ ಶಿಕ್ಷಣದ ಪ್ರಭಾವದಿಂದ ಮಹಿಳೆಯು ಪ್ರತಿಯೊಂದು ಕ್ಷೇತ್ರದಲ್ಲಿಯೂ ಪುರುಷರಿಗೆ ಸಮಾನವಾದ ಸಾಧನೆಯನ್ನು ಮಾಡುತ್ತಿರುವುದು ಕಂಡು ಬರುತ್ತದೆ.

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ಕಂಬಳಿ ಸಾಂಸ್ಕೃತಿಕ ಅಧ್ಯಯನ - ಚಿತ್ರದುರ್ಗ ಜಿಲ್ಲೆಯ ಒಂದು ಅಧ್ಯಯನ

ಡಾ. ಸಿ. ಚನ್ನಕೇಶವ,

ಸಹಾಯಕ ಪ್ರಾಧ್ಯಾಪಕರು,

ಸರ್ಕಾರಿ ಪ್ರಥಮ ದರ್ಜೆ ಮಹಿಳಾ ಕಾಲೇಜು, ಚಿತ್ರದುರ್ಗ.

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Abstract

ಕಂಬಳಿ ನಮ್ಮ ಪ್ರಾಚೀನ ಪರಂಪರೆಯ ಒಂದು ಬಹುಮುಖ್ಯ ವಸ್ತು. ಮನುಷ್ಯನ ಬದುಕಿನ ಹಲವು ಮಜಲುಗಳಲ್ಲಿ ಹಾಸು ಹೊಕ್ಕಾಗಿ ತನ್ನ ಅಸ್ತಿತ್ವವನ್ನು ಗುರುತಿಸಿಕೊಂಡು ಕಂಬಳಿಗೆ ಮನುಷ್ಯನ ಸಾಂಸ್ಕೃತಿಕ ಬದುಕಿನಲ್ಲಿ ಅದರದೇ ಆದ ಮಹತ್ವವಿದೆ. ಬಡವರು ಬಲ್ಲಿದರು ಎಂಬ ತಾರತಮ್ಯವಿಲ್ಲದೆ ಕಂಬಳಿಗಳನ್ನು ಪ್ರತಿಯೊಬ್ಬರೂ ಬಳಸುತ್ತಿದ್ದ ಕಾಲ ಒಂದಿತ್ತು ಎಂದರೆ ತಾವು ಆಶ್ಚರ್ಯಗೊಳ್ಳಬಹುದು. ಪ್ರತಿಯೊಂದು ಮನೆಯಲ್ಲಿ ಕಂಬಳಿ ಇಟ್ಟುಕೊಳ್ಳುವುದು ಹೆಮ್ಮೆಯ ಹಾಗೂ ಪ್ರತಿಷ್ಠೆಯ ಸಂಗತಿಯಾಗಿತ್ತು. ಇಂದು ಕರಿಕಂಬಳಿಯನ್ನು ವಿಶೇಷವಾಗಿ ಪೂಜೆ, ಮದುವೆ ಸಮಾರಂಭಗಳಲ್ಲಿ ಮಾತ್ರ ಬಳಸುತ್ತೇವೆ. ಕುರುಬ ಜನಾಂಗದವರು ಕಂಬಳಿಯನ್ನು ನೇಯುವುದು ಅವರಿಗೆ ಅವರ ಹಿರಿಯರಿಂದ ಬಂದ ಬಳುವಳಿ. ಜಾಗತೀಕರಣದ ಪ್ರಭಾವದಿಂದಾಗಿ ಇಂದು ಬಹುರಾಷ್ಟ್ರೀಯ ಕಂಪನಿಗಳು ಸಾಕಷ್ಟು ನೆಲೆಯನ್ನು ಕಂಡು ಕೊಳ್ಳುವುದರ ಮೂಲಕ ಗೃಹ ಮತ್ತು ಸಣ್ಣ ಕೈಗಾರಿಕೆಯನ್ನು ಮೂಲೆ ಗುಂಪಾಗಿ ಮಾಡುವುದರಲ್ಲಿ ಯಶಸ್ವಿಯಾಗಿವೆ. ಇದರಿಂದ ಇಂದು ಕಂಬಳಿ ಉದ್ಯಮ ಸಂಪೂರ್ಣ ಅವನತಿಯ ಅಂಚಿನಲ್ಲಿದೆ. ಆಧುನಿಕ ತಂತ್ರಜ್ಞಾನ ಅಳವಡಿಕೆಯ ಕಡೆಗೆ ಹೆಚ್ಚಿನ ಗಮನಹರಿಸಿ ಮಾರುಕಟ್ಟೆ ವ್ಯವಸ್ಥೆಯಲ್ಲಿ ಪೈಪೋಟಿ ನೀಡುವಂತಹ ನವಿರಾದ ಕಂಬಳಿಗಳನ್ನು, ಕಾರ್ಪೆಟ್ ರತ್ನಗಂಬಳಿಗಳನ್ನು ಉತ್ಪಾದಿಸುವ ಅನಿವಾರ್ಯತೆ ಇದೆ.

ಇಂದು ಜಾಗತೀಕರಣ ಯಾವ ಮುಖಗಳನ್ನು ಹೊಂದಿರಬೇಕೆಂದರೆ ಅದು ಮನುಷ್ಯರನ್ನು ಮಾನವ ಸಂಪನ್ಮೂಲವನ್ನಾಗಿಸುವಂತಹ ಹುದ್ದೆಯಾಗಿರಬೇಕು. ಕೆಲಸವಿಲ್ಲದ ಕೈಗಳಿಗೆ ಕೆಲಸ ನೀಡುವಂತಹದಾಗಿರಬೇಕು. ಇಂದು ಕಂಬಳಿ ಉದ್ಯಮವು ಬದಲಾದ ಅರ್ಥಿಕ ಪರಿಸ್ಥಿತಿಯಲ್ಲಿ ಅಧುನಿಕ ತಂತ್ರಜ್ಞಾನದ ಹಿನ್ನೆಲೆಯಲ್ಲಿ ಉತ್ಪಾದನಾ ಕೌಶಲ್ಯಗಳನ್ನು ಸೃಷ್ಟಿಸುವ ಶಿಕ್ಷಣ ತರಬೇತಿಯನ್ನು ನೀಡುವುದರ ಮೂಲಕ ಹೆಚ್ಚು ಉದ್ಯೋಗಾವಕಾಶಗಳನ್ನು ಸೃಷ್ಟಿಸುವ ಗೃಹ ಕೈಗಾರಿಕೆಗಳಿಗೆ ಮರುಜೀವ ನೀಡುವುದು ತುಂಬಾ ಅವಶ್ಯಕತೆಯಿದೆ.

ಪೀಠಿಕೆ :

ಕಂಬಳಿ ನಮ್ಮ ಪ್ರಾಚೀನ ಪರಂಪರೆಯ ಒಂದು ಬಹುಮುಖ್ಯ ವಸ್ತು. ಮನುಷ್ಯನ ಬದುಕಿನ ಹಲವು ಮಜಲುಗಳಲ್ಲಿ ಹಾಸು ಹೊಕ್ಕಾಗಿ ತನ್ನ ಅಸ್ತಿತ್ವವನ್ನು ಗುರುತಿಸಿಕೊಂಡು ಕಂಬಳಿಗೆ ಮನುಷ್ಯನ ಸಾಂಸ್ಕೃತಿಕ ಬದುಕಿನಲ್ಲಿ ಅದರದೇ ಆದ ಮಹತ್ವವಿದೆ. ಬಡವರು ಬಲ್ಲಿದರು ಎಂಬ ತಾರತಮ್ಯವಿಲ್ಲದೆ ಕಂಬಳಿಗಳನ್ನು ಪ್ರತಿಯೊಬ್ಬರೂ ಬಳಸುತ್ತಿದ್ದ ಕಾಲ ಒಂದಿತ್ತು ಎಂದರೆ ತಾವು ಆಶ್ಚರ್ಯಗೊಳ್ಳಬಹುದು. ಪ್ರತಿಯೊಂದು ಮನೆಯಲ್ಲಿ ಕಂಬಳಿ ಇಟ್ಟುಕೊಳ್ಳುವುದು ಹೆಮ್ಮೆಯ ಹಾಗೂ ಪ್ರತಿಷ್ಠೆಯ ಸಂಗತಿಯಾಗಿತ್ತು. ಇಂದು ಕರಿಕಂಬಳಿಯನ್ನು ವಿಶೇಷವಾಗಿ ಪೂಜೆ, ಮದುವೆ ಸಮಾರಂಭಗಳಲ್ಲಿ ಮಾತ್ರ



ಬಳಸುತ್ತೇವೆ. ಕುರುಬ ಜನಾಂಗದವರು ಕಂಬಳಿಯನ್ನು ನೇಯುವುದು ಅವರಿಗೆ ಅವರ ಹಿರಿಯರಿಮದ ಬಂದ ಬಳುವಳಿ.

ಹಿನ್ನೆಲೆ :

ಕಂಬಳಿ ಸಂಸ್ಕೃತದ ಕಂಬಲೆ ಪದದಿಂದ ತದ್ಭವಗೊಂಡು ಬಂದಿರುವ ಪದ. ಕಂಬಳಿ ಕ್ರಮೇಣ ಸಂಪ್ರದಾಯ ಆಚರಣೆಗಳನ್ನು ಆಕ್ರಮಿಸಿ ಸಂಸ್ಕೃತಿಯ ಅವಿಭಾಜ್ಯ ಅಂಗವಾಯಿತು. ಹೀಗಾಗಿ ಇವತ್ತಿನ ಸಂದರ್ಭದಲ್ಲಿ ಕಂಬಳಿ ಅದರ ಭೌತಿಕ ಸ್ವರೂಪದೊಂದಿಗೆ ಸಾಂಸ್ಕೃತಿಕ ಮಹತ್ವವನ್ನು ಪಡೆದುಕೊಂಡಿದೆ. ಕಂಬಳಿಯ ಕುರಿತು ಕನ್ನಡ ಸಾಹಿತ್ಯದಲ್ಲಿ ಅನೇಕ ಗ್ರಂಥಗಳಲ್ಲಿ ಉಲ್ಲೇಖಗಳು ದೊರೆಯುತ್ತವೆ. ಇದರಿಂದ ಕಂಬಳಿ ನೇಯ್ಕೆಯ ಇತಿಹಾಸ ಸಾವಿರಾರು ವರ್ಷಗಳ ಹಿಂದಕ್ಕೆ ಹೋಗುತ್ತದೆ.

ಕ್ರಿ.ಪೂ. 3000 ವರ್ಷಗಳ ಹಿಂದೆಯೇ ಕಂಬಳಿಯ ಉಲ್ಲೇಖ ಕಂಡು ಆಶ್ಚರ್ಯವೆನಿಸುತ್ತದೆ. ಜನಪದ ಸಾಹಿತ್ಯದಲ್ಲೂ ಕಂಬಳಿಯ ಉಲ್ಲೇಖಗಳು ಗಾಢ, ಒಗಟುಗಳಲ್ಲಿ ಮೂಡಿ ಕಂಬಳಿಯ ಅನಾವರಣವಿದೆ. ಪದ್ಯಸಾಹಿತ್ಯದಲ್ಲಿ ಕಂಬಳಿಯ ಅಸ್ತಿತ್ವವನ್ನು ಕುರಿತು ಹೇಳುತ್ತಾ ಹಾಲುಮತದ ಕಾವ್ಯ ಪುರಾಣಗಳಲ್ಲಿ ಸಿದ್ಧಮಂಕ ಚರಿತೆ, ತಗರ ಪವಾಡಗಳಲ್ಲಿ ಕಂಬಳಿ ಬಗ್ಗೆ ಮಾಹಿತಿ ಸಿಗುತ್ತದೆ.

ಕಂಬಳಿ ಉದ್ಯಮ :

ಕಂಬಳಿ ಉದ್ಯಮಕ್ಕೆ ಪ್ರಾಚೀನ ಇತಿಹಾಸವಿದೆ. ಆಧುನಿಕತೆಯ ಪರಿಣಾಮವಾಗಿ ಕಂಬಳಿ ಇದ್ದ ಜಾಗವನ್ನು ಇಂದು ಜರ್ಕಿನ್, ಶಾಲುಗಳು ಕಬಳಿಸಿವೆ. ಇದರಿಂದಾಗಿ ಕಂಬಳಿ ಉದ್ಯಮ ಲಾಭ-ನಷ್ಟಗಳ ನಡುವೆ ಕಳೆದುಹೋಗುತ್ತಿದೆ. ಕಂಬಳಿ ಉದ್ಯಮವನ್ನು ನಂಬಿಕೊಂಡಿದ್ದ ಜನರಲ್ಲೂ ಇಂದು ದುಡಿಯುವ ಕೈಗಳಿಗೆ ಕೆಲಸವಿಲ್ಲದಂತಾಗಿದೆ. ಆರ್ಥಿಕವಾಗಿ ಸಾಕಷ್ಟು ಹೀನಾಯ ಸ್ಥಿತಿಗೆ ಬಂದಿದ್ದಾರೆ. ಒಂದು ಕಾಲದಲ್ಲಿ ಕಂಬಳಿ ಉದ್ಯಮ ಗ್ರಾಮೀಣ ಪ್ರದೇಶದಲ್ಲಿ ಲಾಭದಾಯಕ ಉದ್ಯಮವೇ ಆಗಿತ್ತು. ಕುರುಬ ಜನಾಂಗದ ಆರ್ಥಿಕ ಸತ್ವ ಇದೇ ಉದ್ಯಮದಲ್ಲಿ ಅಡಗಿತ್ತು. ಕುರುಬರು ಹೆಚ್ಚಾಗಿರುವ ಯಾವುದೇ ಹಳ್ಳಿಗೆ ಹೋದರೂ ಕೂಡ ಪೈಪೋಟಿಯ ಮೇಲೆ ಕಂಬಳಿ ನೇಯ್ಕೆ ನಡೆಯುತ್ತಿತ್ತು.

ಕುರುಬ ಬೀದಿಯಲ್ಲಿ ಒಮ್ಮೆ ಸಂಚರಿಸಿದರೆ ಸಾಕು ಮಗ್ಗದ ಲಾಳಿ ಕಿವಿಯಲ್ಲಿ ಸಂಗೀತ ನುಡಿಸುತ್ತಿತ್ತು. ಮಹಿಳೆಯರು ಜಾನಪದ ಹಾಡುಗಳನ್ನು ಗೊಣಗುತ್ತಾ ರಾಟೆ ನೂಲುತ್ತಿದ್ದರು. ಆದರೆ ಇಂದು ಮಗ್ಗಗಳೆಲ್ಲಾ ಮೂಲೆ ಸೇರಿದರೆ ರಾಟೆಯ ಚಕ್ರಗಳು ಕಳಚಿಬಿದ್ದಿವೆ.

ಇಂದು ಅನೇಕ ಉಣ್ಣೆಯ ವಸ್ತುಗಳು ಬಳಕೆಗೆ ಬಂದಿವೆಯಾದರೂ ಕಂಬಳಿಯೇ ಉಣ್ಣೆಯ ಮೂಲವಸ್ತು ಎಂಬುದನ್ನು ಯಾರು ಅಲ್ಲಗಳೆಯಲಾಗುವುದಿಲ್ಲ. ಉಣ್ಣೆಯಿಂದ ತಯಾರಿಸಿದ ಅತ್ಯಂತ ಬೆಚ್ಚನೆಯ ಹೊದಿಕೆ ಕಂಬಳಿ ಎಷ್ಟೇ ಆಧುನಿಕತೆ ಬೆಳೆದಿದ್ದರೂ ಇಂದಿಗೂ ಕೂಡ ಗ್ರಾಮೀಣ ಭಾಗದಲ್ಲಿ ಯಾವುದೇ ಶುಭಕಾರ್ಯ ಕಂಬಳಿ ಇಲ್ಲದೇ ನಡೆಯುವುದೇ ಇಲ್ಲ. ಇಂದು ಮಾರುಕಟ್ಟೆಯಲ್ಲಿ ಏರಿರುವ ಉತ್ಪಾದನಾ ಧರ ಕೂಡ ಕಂಬಳಿ ಉದ್ಯಮವನ್ನು ಸಂಕಷ್ಟಕ್ಕೆ ಸಿಲುಕಲು ಕಾರಣವಾಗಿದೆ. ಸರಕಾರವು ಕೂಡ ಅಷ್ಟೇ ಪ್ರಮಾಣದಲ್ಲಿ ಕಂಬಳಿ ಉದ್ಯಮವನ್ನು ನಿರ್ಲಕ್ಷಿಸಿದೆ ಎಂಬ ಆರೋಪ ಕೂಡ ಕೇಳಿಬರುತ್ತಿದೆ.

ಕಂಬಳಿಯ ನೇಯ್ಕೆ :

ಕಂಬಳಿ ತಯಾರಿಕೆಗೆ ಮೂಲವಾಗಿ ಕುರಿ ಸಾಕಾಣಿಕೆ ಅಗತ್ಯ ಕುರಿಗಳಿಂದ ಉಣ್ಣೆಯನ್ನು ತೆಗೆದು ಶುದ್ಧೀಕರಿಸಿ ಪುರಾತನ ಪದ್ಧತಿಯಿಂದ ಅಥವಾ ಆಧುನಿಕ ಪದ್ಧತಿಯಿಂದ ದಾರವನ್ನು ತಯಾರಿಸಿ ಒಂದು



ಕುರಿಯಿಂದ ಸುಮಾರು 500 ಗ್ರಾಂ ನಿಂದ 1000 ಗ್ರಾಂ (1ಕೆ.ಜಿ.) ಉಣ್ಣೆ ದೊರೆಯುತ್ತದೆ. ಮೂರು ಕೆ.ಜಿ. ಶುದ್ಧೀಕರಿಸಿದ ಉಣ್ಣೆಯಿಂದ ಒಂದು ಕಂಬಳಿ ತಯಾರಾಗುತ್ತದೆ. ಉಣ್ಣೆಯನ್ನು ಶುದ್ಧೀಕರಿಸಿ ಕಂಬಳಿಯನ್ನು ನೇಯುವುದು ನಿಜಕ್ಕೂ ತಂಬಾ ಕಷ್ಟದ ಕೆಲಸ. ಇದು ಮನುಷ್ಯರ ಆರೋಗ್ಯದ ಮೇಲೆ ಕೆಟ್ಟ ಪರಿಣಾಮ ಬೀರುತ್ತದೆ. ಸಾಕಷ್ಟು ಧೂಳಿನಿಂದ ಕೂಡಿರುವುದರಿಂದ ಕೆಮ್ಮು, ಅಸ್ತಮಾ, ಹೃದಯ ಖಾಯಿಲೆಗಳಂತಹ ಭಯಾನಕ ಖಾಯಿಲೆಗಳಿಂದ ನರಳಬೇಕಾಗುತ್ತದೆ. ಆದರೂ ಇಲ್ಲಿ ಒಳ್ಳೆಯ ನೈಪುಣ್ಯತೆ, ಅನುಭವ ಇಲ್ಲಿ ಬಹಳ ಮುಖ್ಯ ಕಂಬಳಿಗಳಲ್ಲಿ ಅನೇಕ ವಿಧಗಳಿವೆ ಉದಾಹರಣೆಗೆ ಕರಿ ಕಂಬಳಿ, ಬಿಳಿ ಕಂಬಳಿ, ಪಟ್ಟಿ ಕಂಬಳಿ, ಗದ್ದುಗೆ ಕಂಬಳಿ, ಮಟ್ಟಿ ಕಂಬಳಿ, ಜಾಡಿ ಕಂಬಳಿ, ತೊಳದ ಕಂಬಳಿ ಇತರೆ ಇದರಲ್ಲಿ ಕರಿಕಂಬಳಿ ಭಾರೀ ಬೇಡಿಕೆ ಕಂಬಳಿಯಾಗಿದ್ದು ಈ ಕಂಬಳಿ ಸುಮಾರು ರೂ. 500 ರಿಂದ 2000 ರೂ.ವರೆಗೆ ಬೆಲೆ ಬಾಳುತ್ತವೆ.

ಕುರುಬರ ಮುಖ್ಯವಾದ ಕಸುಬು ಕುರಿ ಸಾಕುವುದು, ಕಂಬಳಿ ನೇಯುವುದು ಶತಮಾನಗಳಿಂದ ಬಂದ ಪ್ರಕ್ರಿಯೆ ಕರ್ನಾಟಕದಲ್ಲಿ ಚಿತ್ರದುರ್ಗ, ತುಮಕೂರು, ಕೋಲಾರ, ಬಿದರ್, ಹಾವೇರಿ, ಬೆಳಗಾಂ ಜಿಲ್ಲೆಗಳಲ್ಲಿ ಕಂಬಳಿ ನೇಕಾರರು ಹೆಚ್ಚಿನ ಸಂಖ್ಯೆಯಲ್ಲಿದ್ದಾರೆ. ಇದರಲ್ಲಿ ಮುಖ್ಯವಾಗಿ ಚಿತ್ರದುರ್ಗ ಜಿಲ್ಲೆಯ ಚಳ್ಳಕೆರೆ ತಾಲ್ಲೂಕಿನಲ್ಲಿ ಬರುವ ಗ್ರಾಮಗಳೆಂದರೆ ಪಿ.ಮಹದೇವಪುರ, ಗೌರಿಪುರ, ಪರಶುರಾಮಪುರ, ಚೌಳೂರು, ಟಿ.ಎನ್.ಕೋಟೆ, ಓಬನಹಳ್ಳಿ ಕಡೇಹುಡೆ, ವೃಂದಾವನಹಳ್ಳಿ, ಪಗಡಲಬಂಡೆ, ಸೂರನಹಳ್ಳಿ, ಇತರೆ, ಮೊಳಕಾಲ್ಮೂರು ತಾಲ್ಲೂಕಿನಲ್ಲಿ ರೇಷ್ಮೆ ಸೀರೆ, ನೇಯ್ಗೆ ಪ್ರಮುಖ ಉದ್ಯಮವಾಗಿದ್ದು ಸಹ ಕೆಲವು ಊರುಗಳಲ್ಲಿ ಕಂಬಳಿ ಉದ್ಯಮವನ್ನು ಕಾಣುತ್ತೇವೆ. ಮುಖ್ಯವಾಗಿ ಕೊಂಡ್ಲಹಳ್ಳಿ, ವುಡೇವು ಇತರೆ, ತುಮಕೂರು ಜಿಲ್ಲೆಯಲ್ಲಿ ಮುಖ್ಯವಾಗಿ ಶಿರಾ ತಾಲ್ಲೂಕಿನ ಕೆಲವು ಪ್ರದೇಶಗಳಲ್ಲಿ ಪಾವಗಡ ತಾಲ್ಲೂಕಿನ ಕೆಲವು ಪ್ರದೇಶಗಳಲ್ಲಿ ಬೀದರ್ ಜಿಲ್ಲೆಯ ಕೆಲವು ಭಾಗಗಳಲ್ಲಿ ಕರ್ನಾಟಕ ಆಂಧ್ರಪ್ರದೇಶ ಗಡಿನಾಡು ಪ್ರದೇಶಗಳಲ್ಲಿ ಕಂಬಳಿ ಉದ್ಯಮವನ್ನು ಕಾಣುತ್ತೇವೆ.

ಕಂಬಳಿ ಮಾರುಕಟ್ಟೆ :

ಚಿತ್ರದುರ್ಗ ಜಿಲ್ಲೆಯ ಅತಿದೊಡ್ಡ ತಾಲ್ಲೂಕೆಂದರೆ ಚಳ್ಳಕೆರೆ. ಇದು ತನ್ನದೇ ಆದ ವ್ಯವಹಾರಿಕ ಹಿನ್ನೆಲೆಯನ್ನು ಹೊಂದಿದೆ. "ವಾಣಿಜ್ಯ ನಗರಿ" ಎಂದೆ ಹೆಸರಾಗಿರುವ ಈ ನಗರ ಎಣ್ಣೆ ಉದ್ಯಮದಲ್ಲಿ ಅಗ್ರ ಸ್ಥಾನದಲ್ಲಿದೆ. ಅತಿ ಹೆಚ್ಚು ಎಣ್ಣೆ ಗಿರಣಿಗಳನ್ನು ಹೊಂದಿರುವ ಈ ನಗರ ವಾಣಿಜ್ಯ ನಗರಿಯಾಗಿ ಹೊರ ಹೊಮ್ಮುತ್ತಿದೆ. ಸದಾ ಬರಗಾಲ ಬಿಸಿಲಿನ ತಾಪಮಾನ ಅಧಿಕವಿದ್ದರೂ ಎಲ್ಲ ತರಹದ ವ್ಯಾಪಾರಸ್ಥರನ್ನು, ವಾಣಿಜ್ಯೋದ್ಯಮಿಗಳನ್ನು ಹೊರಹೊಮ್ಮಿರುವುದು ಒಂದು ಸಂತೋಷದ ಸಂಗತಿಯಾಗಿದೆ.

ಚಳ್ಳಕೆರೆಯಲ್ಲಿ ಪ್ರತಿ ಭಾನುವಾರ ವಾರದ ಸಂತೆ ನಡೆಯುತ್ತದೆ. ಇದರಲ್ಲಿ ಪ್ರಮುಖವಾಗಿ ಕಂಬಳಿ ಮಾರುಕಟ್ಟೆಯನ್ನು ನಾವು ಕಾಣುತ್ತೇವೆ. ಕಂಬಳಿ ಮಾರುಕಟ್ಟೆಯನ್ನು ನಾವು ಕಾಣುತ್ತೇವೆ. ಕಂಬಳಿ ಮಾರುಕಟ್ಟೆಯ ಪ್ರದೇಶ ಚಿಕ್ಕದಾಗಿದ್ದು, ಮಾರಾಟದ ವ್ಯವಸ್ಥೆಯಲ್ಲಿ ಬಹಳ ದೊಡ್ಡ ಮಾರುಕಟ್ಟೆಯಾಗಿ ಕಾಣುತ್ತೇವೆ. ಕರ್ನಾಟಕದಲ್ಲಿಯೇ ಅತಿ ದೊಡ್ಡ ಕಂಬಳಿ ಮಾರುಕಟ್ಟೆ ಇದಾಗಿದೆ. ಪ್ರತಿ ಭಾನುವಾರ ಬೆಳಿಗ್ಗೆ 7.00 ಗಂಟೆಯಿಂದ ಮಧ್ಯಾಹ್ನ 3.00 ಗಂಟೆಯ ಅವಧಿಯೊಳಗೆ ಸುಮಾರು 40 ಲಕ್ಷದಿಂದ 50 ಲಕ್ಷದವರೆಗೆ ವ್ಯವಹಾರ ವಹಿವಾಟು ನಡೆಯುತ್ತದೆ. ಚಿತ್ರದುರ್ಗ ಜಿಲ್ಲೆಯಲ್ಲಿ 2685 ಕೈಮಗ್ಗಗಳು ಕಾರ್ಯನಿರ್ವಹಿಸುತ್ತಿವೆ. ಸುಮಾರು 20,000 ದಿಂದ 30,000 ಕಂಬಳಿಗಳು ಮಾರಾಟವಾಗುತ್ತವೆ.

ಮಾರುಕಟ್ಟೆ ವ್ಯವಸ್ಥೆಯಲ್ಲಿ ಅಧಿಕ ಸಂಖ್ಯೆಯಲ್ಲಿ ಮಾರಾಟಗಾರರು ಉತ್ಪಾದಿಸಿದ ಕಂಬಳಿಗಳನ್ನು ಹೊತ್ತು ಮಾರುಕಟ್ಟೆಗೆ ತರುತ್ತಾರೆ. ಆದರೆ ಕೊಂಡುಕೊಳ್ಳುವವರ ಸಂಖ್ಯೆ ಅತಿ ವಿರಳ. ಕಾರಣ



ಕಂಬಳಿಯನ್ನು ಖರೀದಿಸುವವರು ಮಹಾರಾಷ್ಟ್ರದ ಕೆಲವು ಖರೀದಿದಾರರು ಮತ್ತು ಕರ್ನಾಟಕದ ಮಲೆನಾಡಿನ ಕೆಲವೇ ಜನರು ಬಂದು ಬೇಕಾದ ಕಂಬಳಿಗಳನ್ನು ಅತಿ ಕಡಿಮೆ ಬೆಲೆಗೆ ಖರೀದಿಸುತ್ತಾರೆ. ಮಾರುಕಟ್ಟೆಯ ವ್ಯವಸ್ಥೆಯಲ್ಲಿ ಉತ್ಪಾದಕರು ತಾವು ಉತ್ಪಾದಿಸಿದ ಕಂಬಳಿಗಳಿಗೆ ಮಾರಾಟ ಬೆಲೆಯನ್ನು (ಎಂ.ಆರ್.ಪಿ.) ನಿಗದಿಪಡಿಸಬೇಕು. ಆದರೆ ಈ ಮಾರುಕಟ್ಟೆಯಲ್ಲಿ ಖರೀದಿದಾರರು ಮಾರಾಟದ ಬೆಲೆಯನ್ನು ನಿಗದಿಪಡಿಸಿ, ಅತಿ ಕಡಿಮೆ ಬೆಲೆಗೆ ಕೊಂಡುಕೊಳ್ಳುವ ವ್ಯವಸ್ಥೆಯನ್ನು ಕಾಣುತ್ತೇವೆ. ಈ ಪ್ರಕ್ರಿಯೆಯಲ್ಲಿ ಮಧ್ಯವರ್ತಿಗಳ ಕಮೀಷನ್ ಏಜೆಂಟ್‌ಗಳ ಹಾವಳಿಯಿಂದ ಮಾರಾಟಗಾರರ ನಿರಂತರ ಶೋಷಣೆ ನಡೆಯುತ್ತಿದೆ. ಖರೀದಿದಾರರು ಕೇಳಿದ ಬೆಲೆಗೆ ಕೊಡುವ ಅನಿವಾರ್ಯತೆ ಇರುತ್ತದೆ. ಕಾರಣ ಜೀವನ ಸಾಗಿಸುವುದು ತುಂಬಾ ತೊಂದರೆಯಾಗುತ್ತದೆ. ಮಕ್ಕಳಿಗೆ ಶಿಕ್ಷಣ, ಊಟ, ಬಟ್ಟೆ, ವಸತಿ ಸಮಸ್ಯೆಗಳಿಂದ ಮಾರಾಟ ಮಾಡುವಂತಹ ವ್ಯವಸ್ಥೆ ನಿರ್ಮಾಣವಾಗುತ್ತದೆ. ಇಂದು ನಾಜೂಕಿನ ಫ್ಯಾಷನ್ ಜಗತ್ತಿನಲ್ಲಿ ಗ್ರಾಹಕರು ಇಂತಹ ವಸ್ತುಗಳನ್ನು ಕೊಂಡುಕೊಳ್ಳಲು ಮುಂದೆ ಬರಲಾರರು. ಆದ್ದರಿಂದ ಇಂದಿನ ಮಾರುಕಟ್ಟೆ ವ್ಯವಸ್ಥೆ ಸಾಕಷ್ಟು ಬದಲಾಗುತ್ತಾ ಸಾಗಿದೆ. ಆಧುನಿಕ ತಾಂತ್ರಿಕತೆಯಿಂದ ನವೀನತೆಯಿರುವ ಕೂಡಿದ ವಸ್ತುಗಳನ್ನು ತಯಾರಿಸುವುದು ಉತ್ಪಾದಕರ ಜವಬ್ದಾರಿಯಾಗಿದೆ.

ಜಾಗತೀಕರಣ ಮತ್ತು ಕಂಬಳಿ ಉದ್ಯಮ :

ಜಾಗತೀಕರಣದ ಪ್ರಭಾವದಿಂದಾಗಿ ಇಂದು ಬಹುರಾಷ್ಟ್ರೀಯ ಕಂಪನಿಗಳು ಸಾಕಷ್ಟು ನೆಲೆಯನ್ನು ಕಂಡು ಕೊಳ್ಳುವುದರ ಮೂಲಕ ಗೃಹ ಮತ್ತು ಸಣ್ಣ ಕೈಗಾರಿಕೆಯನ್ನು ಮೂಲೆ ಗುಂಪಾಗಿ ಮಾಡುವುದರಲ್ಲಿ ಯಶಸ್ವಿಯಾಗಿವೆ. ಇದರಿಂದ ಇಂದು ಕಂಬಳಿ ಉದ್ಯಮ ಸಂಪೂರ್ಣ ಅವನತಿಯ ಅಂಚಿನಲ್ಲಿದೆ. ಆಧುನಿಕ ತಂತ್ರಜ್ಞಾನ ಅಳವಡಿಕೆಯ ಕಡೆಗೆ ಹೆಚ್ಚಿನ ಗಮನಹರಿಸಿ ಮಾರುಕಟ್ಟೆ ವ್ಯವಸ್ಥೆಯಲ್ಲಿ ಪೈಪೋಟಿ ನೀಡುವಂತಹ ನವಿರಾದ ಕಂಬಳಿಗಳನ್ನು, ಕಾರ್ಪೆಟ್ ರತ್ನಗಂಬಳಿಗಳನ್ನು ಉತ್ಪಾದಿಸುವ ಅನಿವಾರ್ಯತೆ ಇದೆ.

ಉಪಜೀವನಕ್ಕಾಗಿ ಆಶ್ರಯಿಸಿದ ಉದ್ಯೋಗವೊಂದು ನಿರೀಕ್ಷಿತ ಫಲ ನೀಡದಿದ್ದರೆ ಅದನ್ನು ಅವಲಂಬಿಸಿ ಫಲವಿಲ್ಲ ಎನ್ನುವಂತೆ ಇಂದು ಬಹುಮಂದಿ ಈ ಉದ್ಯಮವನ್ನು ತ್ಯಜಿಸಿ ಬೇರೆ ವೃತ್ತಿಯನ್ನು ಕೈಗೊಳ್ಳುತ್ತಿದ್ದಾರೆ. ಉದ್ಯೋಗವನ್ನರಸಿ ಬೆಂಗಳೂರಿಗೆ ವಲಸೆ ಹೊರಟಿದ್ದಾರೆ. ಹೆಚ್ಚು ಉದ್ಯೋಗಾವಕಾಶಗಳನ್ನು ಸೃಷ್ಟಿಸುವ ಸಣ್ಣ ಮತ್ತು ಗೃಹ ಕೈಗಾರಿಗಳಿಗೆ ಮರುಜೀವ ನೀಡುವುದು ಬಹಳ ಅವಶ್ಯಕತೆಯಿದೆ.

ಸರ್ಕಾರದ ಮಧ್ಯಪ್ರವೇಶ :

ಕಂಬಳಿ ಉದ್ಯಮ ಬಹಳ ಬಸಳಿದು ಮೂಲೆ ಗುಂಪಾಗುತ್ತಿರುವಾಗ ಸರ್ಕಾರ ಯಾವ ರೀತಿ ಮಧ್ಯಪ್ರವೇಶ ಮಾಡಬೇಕಿತ್ತೋ ಹಾಗೇ ಮಾಡಿದೆಯೇ ಎಂಬುದು ಚರ್ಚಾಸ್ಪದ ಸಂಗತಿಯಾಗಿದೆ. ಸರ್ಕಾರ ಸಹಕಾರಿ ಸಂಸ್ಥೆಯನ್ನು ಬಲಪಡಿಸುವ ಮೂಲಕ ನೇಕಾರರಿಗೆ ಸಹಕಾರಿಯಾಗಬೇಕು. ನೇಕಾರರಿಗೆ ಅಗತ್ಯವಾದ ಕಚ್ಚಾವಸ್ತುಗಳು ಸೇರಿದಂತೆ ಕಂಬಳಿಗಳನ್ನು ಖರೀದಿಸುವ (ಯೋಗ್ಯ ಬೆಲೆಗೆ) ವ್ಯವಸ್ಥೆಯವರೆಗೆ ಎಲ್ಲವನ್ನೂ ಸಹಕಾರಿ ಕ್ಷೇತ್ರದ ಮೂಲಕ ನಡೆಯುವಂತಾಗಬೇಕು. ಚಿತ್ರದುರ್ಗ ಜಿಲ್ಲೆಯಲ್ಲಿ ಒಟ್ಟು 61 ಉಣ್ಣೆ ಕೈಮಗ್ಗ ಸಹಕಾರ ಸಂಘಗಳಿವೆ. ಇದರಲ್ಲಿ 55 ಸಹಕಾರ ಸಂಘಗಳು ಯಶಸ್ವಿಯಾಗಿ ಕಾರ್ಯನಿರ್ವಹಿಸುತ್ತಿವೆ. 6 ಸಹಕಾರ ಸಂಘಗಳು ನಿಷ್ಪ್ರೀಯವಾಗಿವೆ. ಒಟ್ಟು 16800 ಸದಸ್ಯರಿದ್ದು, 2685 ಕೈಮಗ್ಗಗಳಿವೆ. 12 ಸಹಕಾರ ಸಂಘ ಸಂಸ್ಥೆಗಳು ಲಾಭಗಳಿಸಿದ್ದು, 41 ಸಹಕಾರ ಸಂಘ ಸಂಸ್ಥೆಗಳು ನಷ್ಟದಲ್ಲಿವೆ. ಸಹಕಾರಿ ಸಂಘಗಳು ಸರಿಯಾದ ದಿಕ್ಕಿನಲ್ಲಿ ಕಾರ್ಯನಿರ್ವಹಣೆಯಲ್ಲಿ



ಎಡುವುತ್ತಿವೆ. ಇದನ್ನು ಸರಿಪಡಿಸುವ ವ್ಯವಸ್ಥೆ ಸರ್ಕಾರ ಮತ್ತು ಜನರ ಮೇಲಿದೆ. ಜನರು ಹೆಚ್ಚು ಜಾಗೃತರಾಗಿ, ವಿದ್ಯಾವಂತರಾಗಿ, ಸಂಘಟಿತರಾಗಿ ಉದ್ಯಮವನ್ನು ರಕ್ಷಿಸುವ ಹೊಣೆಗಾರಿಕೆಯನ್ನು ಹೊರಬೇಕಾಗಿದೆ.

ಉಪ ಸಂಹಾರ :

ಒಟ್ಟಿನಲ್ಲಿ ಹೇಳುವುದಾದರೆ ಇಂದು ಜಾಗತೀಕರಣ ಯಾವ ಮುಖಗಳನ್ನು ಹೊಂದಿರಬೇಕೆಂದರೆ ಅದು ಮನುಷ್ಯರನ್ನು ಮಾನವ ಸಂಪನ್ಮೂಲವನ್ನಾಗಿಸುವಂತಹ ಹುದ್ದೆಯಾಗಿರಬೇಕು. ಕೆಲಸವಿಲ್ಲದ ಕೈಗಳಿಗೆ ಕೆಲಸ ನೀಡುವಂತಹದಾಗಿರಬೇಕು. ಇಂದು ಕಂಬಳಿ ಉದ್ಯಮವು ಬದಲಾದ ಆರ್ಥಿಕ ಪರಿಸ್ಥಿತಿಯಲ್ಲಿ ಅಧುನಿಕ ತಂತ್ರಜ್ಞಾನದ ಹಿನ್ನೆಲೆಯಲ್ಲಿ ಉತ್ಪಾದನಾ ಕೌಶಲ್ಯಗಳನ್ನು ಸೃಷ್ಟಿಸುವ ಶಿಕ್ಷಣ ತರಬೇತಿಯನ್ನು ನೀಡುವುದರ ಮೂಲಕ ಹೆಚ್ಚು ಉದ್ಯೋಗಾವಕಾಶಗಳನ್ನು ಸೃಷ್ಟಿಸುವ ಗೃಹ ಕೈಗಾರಿಕೆಗಳಿಗೆ ಮರುಜೀವ ನೀಡುವುದು ತುಂಬಾ ಅವಶ್ಯಕತೆಯಿದೆ. ಪ್ರೊಫೆಸರ್ ಕೇನ್ಸರವರು ಹೇಳುವಂತೆ ದೇಶದ ಸಂಪತ್ತನ್ನು ಸಮಾಜದ ಅಭಿವೃದ್ಧಿಗೆ ಉಪಯೋಗಿಸಿದಾಗ ಮಾತ್ರ ಹೆಚ್ಚು-ಹೆಚ್ಚು ಉದ್ಯೋಗಾವಕಾಶಗಳನ್ನು ಸೃಷ್ಟಿಸುತ್ತಾ ಜನರ ಆರ್ಥಿಕ ಅಭಿವೃದ್ಧಿ ಪಡಿಸಬಹುದು. "ಜೀವನವನ್ನು ಒದಗಿಸುವುದು ಆರ್ಥಿಕಾಭಿವೃದ್ಧಿಯ ಗುರಿಯಾಗಬೇಕು".



ಪ್ರಚಲಿತ ದಿನಗಳಲ್ಲಿ ಗ್ರಂಥಾಲಯ ಎದರಿಸುತ್ತಿರುವ ಸಮಸ್ಯೆಗಳು.

ಕೆ. ಪ್ರಶಾಂತ

ಗ್ರಂಥಪಾಲಕರು

ಶ್ರೀಮತಿ ಕೋಟೆಬೋರಮ್ಮ ಪ್ರಥಮದರ್ಜೆ ಕಾಲೇಜು

ಚಳ್ಳಕೆರೆ - 577522

ಮೊ : 7829373883, ಮೇಲ್ : prashanthakappagal1979@gmail.com

ಪಾಪಣ್ಣ ಎಸ್.

ಗ್ರಂಥಪಾಲಕರು

ಹೆಚ್.ಪಿ.ಪಿ.ಸಿ ಪ್ರಥಮದರ್ಜೆ ಕಾಲೇಜು, ಚಳ್ಳಕೆರೆ - 577522

ಮೊ : 7619164271, ಮೇಲ್ : librarian1871980@gmail.com

ಪ್ರಸ್ತಾವನೆ.

ಗ್ರಂಥಾಲಯಗಳು ಸಮಾಜದಲ್ಲಿನ ಯಾವುದೇ ಧರ್ಮ, ಜಾತಿ ಮತ ಮೇಲು ಕೀಳು, ಲಿಂಗ ತಾರತಮ್ಯ ಎಂಬ ಬೇಧಬಾವವಿಲ್ಲದೆ ಅವರವರ ಮಾನಸ ಹಾಗೂ ಕಲ್ಪನಾ ಶಕ್ತಿಗಳಿಗನುಗುಣವಾದ ಅಥವಾ ಓದುಗರ ಅಸಕ್ತಿ ಕ್ಷೇತ್ರಗಳಿಗೆ ಬೇಕಾದ ಪುಸ್ತಕಗಳನ್ನು ಮುದ್ರಿತ ಹಾಗೂ ವಿಸ್ತೃತ/ಅಂತರ ಜಾಲಾಧಿರಿತ ಗ್ರಂಥ ಸಾಮಗ್ರಿಗಳನ್ನು ಮತ್ತು ಗ್ರಂಥೇತರ ಸಾಮಗ್ರಿಗಳನ್ನು ಉಚಿತವಾಗಿ ಪೂರೈಸುವ ಸೇವಾ ಸಂಸ್ಥೆಗಳಾಗಿ ಕಾರ್ಯ ನಿರ್ವಹಿಸುತ್ತಿವೆ. ಪ್ರತಿಯೊಬ್ಬ ಓದುಗನು ಎಲ್ಲಾ ಪುಸ್ತಕಗಳನ್ನು ತಾನೇ ಕೊಂಡು ಸಂಗ್ರಹಿಸಿ ಒದಲು ಅಸಾಧ್ಯವಾದ ಸಂಗತಿಯಾದ ಇದು ಸತ್ಯ. ಸುಪ್ರಸಿದ್ಧ ಬರಹಗಾರರು, ಕಲಾವಿದರು, ಕವಿಗಳು, ವಿಜ್ಞಾನಿಗಳು, ಶ್ರೇಷ್ಠ ಸಂಶೋಧಕರು ಹಾಗೂ ಉನ್ನತ ವಿದ್ವಾಂಸರುಗಳ ಅಭಿಪ್ರಯಗಳಂತೆ ಮುನುಷ್ಯನು ಗ್ರಂಥಗಳನ್ನು ಶ್ರದ್ಧೆಯಿಂದ ವಾಚನ ಮಾಡಿದಷ್ಟು ಅತಿ ಮಾನಸಿಕವಾಗಿ ಅತಿ ಎತ್ತರಕ್ಕೆ ಬೆಳೆಯುತ್ತಾನೆ ಎಂಬ ಮಾತು ಕಟುಸತ್ಯವಾದ ಸಂಗತಿ.

ಭಾರತೀಯ ಗ್ರಂಥಾಲಯ ವಿಜ್ಞಾನದ ಪಿತಾಮಗರಾದಂತಹಾ ಡಾ|| ಎಸ್.ಆರ್.ರಂಗನಾಥ್ ರವರು ತಮ್ಮ ಗ್ರಂಥಾಲಯ ವಿಜ್ಞಾನದ ಪಿತಾಮಗರಾದಂತಹಾ ಪಂಚಮ ಸೂತ್ರವಾದಂತಹ ಗ್ರಂಥಾಲಯಗಳು ಸದಾ ಬೆಳೆಯುವ ಸಂಸ್ಥೆಗಳು ಎಂಬ ಸೂತ್ರದ ಪ್ರಕಾರ ಗ್ರಂಥಾಲಯಗಳು ವರ್ಷದಿಂದ ವರ್ಷಕ್ಕೆ ಗ್ರಂಥ ಸಂಗ್ರಹಣೆ, ಅಧುನಿಕ ತಂತ್ರಜ್ಞಾನದ ಪ್ರಭಾವದಿಂದ ಗ್ರಂಥಾಲಯಗಳನ್ನು ಅಧುನಿಕರಣದತ್ತ ಬೆಳೆಸುವ ಸಲುವಾಗಿ ಸರ್ಕಾರ ಹಲವು ಮೀನಾಮೇಶಗಳನು ಎಣಿಸಿಬೇಕಾಗುತ್ತದೆ. ಗ್ರಂಥಾಲಯದ ಒಡೆಯನೆನಿಸಿಕೊಂಡಂತಹಾ ಗ್ರಂಥಾಲಯಗಳು ಸಹಾ ಈ ಸಮಸ್ಯೆಗಳಿಂದ ಹೊರತಾಗಿಲ್ಲ, ಆದ್ದರಿಂದ ಕಾಲಾನುಕ್ರಮಗಳ ಪ್ರಸ್ತುತತೆಗೆ ತಕ್ಕಂತೆ ಸರ್ಕಾರ ಸಂಬಂಧಿತ ಇಲಾಖೆಗಳು, ಅಧಿಕಾರವರ್ಗ ಹಾಳೂ ಸಹಾಯಕ ಸಿಬ್ಬಂದಿಯೂ ಸಹಾ ಗ್ರಂಥಾಲಯಗಳ ಉಳಿವಿಗಾಗಿ ಸದಾ ಶ್ರಮಿಸಬೇಕಾಗಿದೆ.

1) ಪ್ರಸ್ತುತ ಮಾಹಿತಿ ಸ್ಪೋಟ ಯುಗ:

ಭಾರತಕ್ಕೆ ಮುದ್ರಣ ಕಲೆ ಕಾಲಿಟ್ಟಿದ್ದು 1556ರಲ್ಲಿ ಆದರೆ ದೇಶಿ ಭಾಷೆಯಲ್ಲಿ ಮುದ್ರಣ ಪಾರಂಭವಾದುದು 17ನೇ ಶತಮಾನದ ಕೊನೆಯ ಸುಮಾರಿಗೆ. ಅಂದಿನಿಂದ ಇಂದಿನವರೆಗೆ ಪ್ರಕಟವಾದ ದೇಶಿಯ ಭಾಷೆಗಳಲ್ಲಿಯ ಗ್ರಂಥಗಳೆಲ್ಲವೂ ನಮ್ಮ ರಾಷ್ಟ್ರೀಯ ಗ್ರಂಥಾಲಯದಲ್ಲಿ ಇರಬೇಕಾಗಿದ್ದಿತ್ತು, ಆದರೆ ಐತಿಹಾಸಿಕ ಕಾರಣಗಳಿಂದಾಗಿ, ಸ್ವಾತಂತ್ರ್ಯ ನಂತರ ಗ್ರಂಥಾಲಯಗಳು



ಸ್ವಾಪಿತವಾಗಿ. 1954ರಲ್ಲಿ ಡೆಲಿವರಿ ಆಫ್ ಬುಕ್ಸ್ ಆಕ್ಟ್ ಜಾರಿಯಾಗುವವರೆಗೂ ಈ ಸಂಗ್ರಹ ಕಾರ್ಯ ಅಸಾಧ್ಯವಾಗಿತ್ತು ಪ್ರಸ್ತುತವಾಗಿ ನಾವುಗಳು ಮಾಹಿತಿ ಸ್ಪೋಟ ಯುಗದಲ್ಲಿ ಬೀಡುಬಿಡಲಾಗಿದ್ದು ಪ್ರತಿಯೊಂದು ಸೆಕೆಂಡಿಗೂ ಎಣಕೆಗೆ ಮತ್ತು ಬಾವನೆಗೆ ನಿಲುಕದಷ್ಟು ಮಾಹಿತಿ ನಮ್ಮ ಮುಂದೆ ಗೋಚರವಾಗುತ್ತಿರುವುದು ಜ್ಞಾನಕ್ಕೆ ನಿಲುಕದ ಪ್ರಸಂಗವಾಗಿದೆ. ಈ ರೀತಿಯಾಗಿ ಸ್ಪೋಟಗೊಳ್ಳುತ್ತಿರುವ ಮಾಹಿತಿಯನ್ನು ಗ್ರಂಥಾಲಯಗಳು ಎಂಬ ಸಂಸ್ಥೆಯಲ್ಲಿ ಸಂಗ್ರಹಿಸಿ ಸಜ್ಜುಗೊಳಿಸುವುದಾದರೂ ಹೇಗೆ ಎಂಬ ಸತ್ಯಸಂಗತಿ ಎದುರಾಗಿರುವುದು ಮನುಕುಲಕ್ಕೆ ಒಂದು ಕಠಿಣ ಪರೀಕ್ಷೆಯೇ ಸರಿ.

2) ಗ್ರಂಥಾಲಯಗಳು ಎದುರಿಸುತ್ತಿರುವ ಸಮಸ್ಯೆಗಳು:

ಪ್ರಸ್ತುತವಾಗಿ ಗ್ರಂಥಾಲಯ ಕ್ಷೇತ್ರಕ್ಕೆ ಕಠಿಣ ಪರೀಕ್ಷೆಯೊಡ್ಡಿರುವ ಮಾಹಿತಿ ಸ್ಪೋಟ ಎಂಬ ಪೆಡಂಬೂತವನ್ನು ಗ್ರಂಥಾಲಯ ಮತ್ತು ಮಾಹಿತಿ ವಿಜ್ಞಾನ ಕ್ಷೇತ್ರಗಳಲ್ಲಿ ಎದುರಿಸುತ್ತಿರುವ ಸಮಸ್ಯೆಗಳಾದರೂ ಯಾವುವು ಎಂಬ ಪ್ರಶ್ನೆಗೆ ಈ ಕೆಳಕಂಡಂತೆ ಪ್ರಸ್ತುತ ಪಡಿಸಲಾಗಿದೆ. ವೀಕ್ಷಣೆ ಮಾಡುತ್ತಿದ್ದರೂ ಸಹಾ ಅಂತಹ ಸಮಸ್ಯೆಗಳಿಗೆ ಸ್ಪಂದಿಸದೆ ಹಾಗೂ ಸರ್ಕಾರಕ್ಕೆ ಅಥವಾ ಸಂಬಂಧಿಸಿದ ಇಲಾಖೆಗಳಿಗೆ ಗ್ರಂಥಾಲಯ ಭವಿಷ್ಯತ್ತಿನ ಅಭಿವೃದ್ಧಿಗೆ ದೂರುಗಳನ್ನು ಸಲ್ಲಿಸದೆ ವಿಪಲರಾಗಿರುವುದು ಕಾರಣ ಗ್ರಂಥಾಲಯಗಳು ಮೂಲ ಸೌಕರ್ಯಗಳಿಂದ ದೂರವಾಗುತ್ತಿರುವುದು ಪ್ರಮುಖ ಸಮಸ್ಯೆಯಾಗಿದೆ ಎನ್ನುಬಹುದು.

ಊ) ಓದುಗರಲ್ಲಿ ಆಧುನಿಕ ತಂತ್ರಜ್ಞಾನದ ಕೊರತೆ.

ಗ್ರಂಥಾಲಯಗಳು ತಾಂತ್ರಿಕವಾಗಿ ಮುಂದುವರೆದಿರುವುದರ ಜೊತೆಗೆ ಅವುಗಳ ಕ್ಷೇತ್ರದಲ್ಲಿ ಈಗಾಗಲೇ ಅವಿಷ್ಕಾರಗೊಂಡಿರುವ ಗ್ರಂಥಾಲಯ ಗಣಕೀಕರಣ, ವಿದ್ಯುನ್ಮಾನ ಗ್ರಂಥಗಳು, ಇತ್ಯಾದಿಗಳನ್ನು ಸಂಖ್ಯೆ ಅಳವಡಿಸಿಕೊಂಡಿದರೂ ಸಹಾ ಯಥೇಚ್ಛವಾಗಿ ಗಣಕ ಯಂತ್ರ ಜ್ಞಾನ ಇಲ್ಲದ ಓದುಗರ ಹೆಚ್ಚಿನ ಸಂಖ್ಯೆಯಲ್ಲಿರುವುದನ್ನು ಮನಗಾಣಬಹುದಾಗಿದೆ. ಆದ್ದರಿಂದ ಇಂತಹಾ ಓದುಗರಿಗೆ ಗ್ರಂಥಪಾಲಕರುಗಳು ಆಧುನಿಕ ತಂತ್ರಧಾರಿತ ಜ್ಞಾನದ ಸೆಲೆಗಳನ್ನು ಅರ್ಥೈಸಿ ಕೊಡುವುದು ಕಠಿಣವಾದ ಸಂಗತಿ ಎಂದು ಹೇಳಬಹುದಾಗಿದೆ.

ಋ) ವೃತ್ತಿ ಪರೇತರ ಸಿಬ್ಬಂದಿಯ ಸಿಶ್ಯಯೋಜಕ ಆಯ್ಕೆ.

ಮಾಹಿತಿ ತಂತ್ರಜ್ಞಾನ ಯುಗದಲ್ಲಿಯೂ ಸಹಾ ಗಣಕಯಂತ್ರ ಹಾಗೂ ಅದರ ಸಂಬಂಧಿತ ಜ್ಞಾನದ ಅರಿವು ಇಲ್ಲದ ಅನರ್ಹರಿರುವ ಸಿಬ್ಬಂದಿಯನ್ನು ನೇಮಕಾತಿ ಅನಿಶ್ಚಿತ ಮಾಡಿರುವುದರಿಂದ ಗ್ರಂಥಾಲಯಗಳು ಓದುಗರಿಗೆ ಎಲ್ಲಾ ಸೇವೆಗಳನ್ನು ಗ್ರಂಥಾಲಯಗಳು ಪೂರೈಸಲು ಅಸಾಧ್ಯವಾದ ಸಮಸ್ಯೆ ಎನ್ನುವುದಾಗಿ ಇಲ್ಲಿ ಪ್ರಸ್ತಾಪಿಸಲಾಗಿದೆ.

1.4 ಗ್ರಂಥಾಲಯಗಳು ಎದುರಿಸುತ್ತಿರುವ ಸಮಸ್ಯೆಗಳಿಗೆ ಪರಿಹಾರಗಳು:

ಅ) ಸರ್ಕಾರವು ಗ್ರಂಥಾಲಯಗಳು ಹಾಗೂ ಗ್ರಂಥಾಲಯ ಸಿಬ್ಬಂದಿಗಳ ಕುಂದುಕೊರತೆಗಳು ಮತ್ತು ಸಮಸ್ಯೆಗಳನ್ನು ಪ್ರತ್ಯೇಕ ಆಯೋಗವನ್ನು ರಚಿಸುವ ಮೂಲಕ ಗುರುತಿಸಿ ನುರಿತ ವೃತ್ತಪು ಅಧಿಕಾರಿ ವರ್ಗದಿಂದ ಸಮಸ್ಯೆಗೆ ಪರಿಹಾರಗಳನ್ನು ಕಂಡುಕೊಳ್ಳಬೇಕು.

ಆ) ಗ್ರಂಥಾಲಯಗಳು ಅನುಭವಿಸುತ್ತಿರುವ ವ್ಯವಸ್ಥಿತ ಕಟ್ಟಡದ ಕೊರತೆ, ಅವಶ್ಯಕವಾಗಿ ಬೇಕಾಗಿರುವ ಮೂಲ ಸೌಲಯಗಳ ಬಗ್ಗೆ ಹಾಗೂ ಓದುಗರ ಅವಶ್ಯಕತೆಗಳಿಗೆ ತಕ್ಕಂತೆ ಮೂಲ ಸೌಕರ್ಯಗಳನ್ನು ಸರ್ಕಾರವು ಪೂರೈಸಿ ಕೊಡುವುದು.



ಇ) ಗ್ರಂಥಾಲಯ ಸೆಸ್ ಶುಲ್ಕವನ್ನು ಹೆಚ್ಚುಗೊಳಿಸಿ ಅದರಿಂದ ಬಂದ ಮೊತ್ತವನ್ನು ಗ್ರಂಥಾಲಯಗಳ ಅಭಿವೃದ್ಧಿಗೆ ಪ್ರತ್ಯೇಕಗೊಳಿಸುವುದು.

ಈ) ಓದುಗರು ಗ್ರಂಥಾಲಯಗಳ ಶ್ರೇಯಾಭಿವೃದ್ಧಿಗಾಗಿ ತಮ್ಮ ಅಹವಾಲುಗಳನ್ನು ಸರ್ಕಾರಕ್ಕೆ ಅಥವಾ ಸಂಬಂಧಿತ ಅಧಿಕಾರ ವರ್ಗಕ್ಕೆ ಸಲ್ಲಿಸಬೇಕು.

ಉ) ಗ್ರಂಥಾಲಯಗಳು ಪ್ರಸ್ತುತವಾಗಿ ತಾಂತ್ರಿಕ ಯುಗಕ್ಕೆ ಕಾಲಿಟ್ಟಿರುವುದರಿಂದ ಅದಕ್ಕೆ ಬೇಕಾದ ಆಧುನಿಕ ಉಪಕರಣಗಳ ಪೂರೈಕೆ ಮಾಡುವ ಮೂಲಕ ಅ ಕ್ಷೇತ್ರದಲ್ಲಿ ತರಬೇತಿ ಪಡೆದುಕೊಂಡಿರುವ ಅರ್ಹ ಅಭ್ಯರ್ಥಿಗಳಿಗೆ ಮಾತ್ರ ನೇಮಕ ಮಾಡಬೇಕು.

1.5 ಉಪಸಂಹಾರ

ನಮ್ಮ ದೇಶದಲ್ಲಿ ಗ್ರಂಥಾಲಯಗಳು ಉಗಮದಿಂದ ಪ್ರಸ್ತುತ ಯುಗದವರೆಗೂ ಸಹಾ ಹಲವು ಸಮಸ್ಯೆಗಳನ್ನು ಎದುರಿಸುತ್ತಾರೆ ಬರುತ್ತಿರುವುದು ಬಹು ಶೋಚನೀಯ, ಅಮೇರಿಕ, ಬ್ರಿಟನ್, ನೆದರ್‌ಲ್ಯಾಂಡ್, ಮೊದಲಾದ ದೇಶಗಳ ಗ್ರಂಥಾಲಯಗಳಿಗೆ ಹೋಲಿಸಿದಾಗ ನಮ್ಮ ಸರ್ಕಾರವು ಶೇ % 100ಕ್ಕೆ ಶೇ 10ರಷ್ಟು ಕಾರ್ಯ ನಿರ್ವಹಿಸುತ್ತಾ ಬಂದಿಲ್ಲ. ಆದ್ದರಿಂದ ಗ್ರಂಥಾಲಯಗಳ.

ಅ) ಗ್ರಂಥ ಸಂಗ್ರಹಣೆಗೆ ಅವಶ್ಯಕವಾಗಿ ಬೇಕಾದ ಸ್ಥಳಾವಕಾಶದ ಕೊರತೆ:

ಈ ಗಾಗಲೇ ಯೋಚಿಸಿದಂತೆ ಮಾಹಿತಿ ಸ್ಪೋಟದಿಂದಾಗಿ ಗ್ರಂಥಾಲಯಗಳಿಗೆ ಹೆಚ್ಚು ಗ್ರಂಥಗಳು ಖರೀದಿಸಲಸ್ಯಡುತ್ತಿದ್ದು, ಇದರಿಂದಾಗಿ ಕಡಿಮೆ ವಿಸ್ತೀರ್ಣ ವ್ಯಾಪ್ತಿಯಲ್ಲಿ ವ್ಯಾಪಿಸಿರುವ ಗ್ರಂಥಾಲಯಗಳಲ್ಲಿ ಗ್ರಂಥ ಸಂಗ್ರಹಣೆಯನ್ನು ಸಂಗ್ರಹಿಸಿ ಸುಸಜ್ಜಿತಗೊಳಿಸುವುದು ಪ್ರಸ್ತುತವಾಗಿ ಕ್ಷಿಪ್ರಕರವಾದ ಸಂಗತಿಯಾಗಿದೆ. ಈ ಸಮಸ್ಯೆಯಿಂದ ಸಾರ್ವಜನಿಕ, ಶೈಕ್ಷಣಿಕ ಹಾಗೂ ವಿಶಿಷ್ಟ ಬಗೆಯ ಹಲವು ಗಂಥಾಲಯಗಳು ಸಹಾ ಹೊರತಾಗಿಲ್ಲ ಇವೆಲ್ಲವೂ ಗ್ರಂಥ ಸಂಗ್ರಹಣೆಯ ಕಷ್ಟಕ್ಕೆ ಸಿಲುಕಿರುವುದನ್ನು ಮನಗಾಣಬಹುದಾಗಿದೆ.

ಆ) ಮುಚ್ಚುವ ಹಂತತಲುಪಿರುವ ಪರಾಮರ್ಶನಾ ವಿಭಾಗಗಳು:-

ಪ್ರಚಲಿತವಾಗಿ ದಿನ ದಿನ ಹೆಚ್ಚುತ್ತಿರುವ ಗ್ರಂಥಗಳಿಂದಾಗಿ ಅವುಗಳೆಲ್ಲವನ್ನು ಸುವ್ಯವಸ್ಥಿತವಾಗಿ ಸಂಗ್ರಹಿಸಿ ಸಜ್ಜುಗೊಳಿಸುವ ದೃಷ್ಟಿಕೋನದಿಂದ ಗ್ರಂಥ ಪರಮರ್ಶನಾ ವಿಭಾಗದಲ್ಲಿರುವ ಜಾಗವನ್ನು ಅನಿವಾರ್ಯವಾಗಿ ಹೊಸದಾಗಿ ಖರೀದಿಸಲಾದ ಪುಸ್ತಕಗಳನ್ನು ಸಂಗ್ರಹಿಸಲು ಬಳಸಿಕೊಳ್ಳಬೇಕಾಗುತ್ತದೆ.

ಇ) ಸರ್ಕಾರದ ಯೋಜನೆಗಳಲಿ ಅಸ್ಪಷ್ಟತೆ:

ಸರ್ಕಾರವು ಗ್ರಂಥಾಲಯ ಕುರಿತಾಗಿ ಅವುಗಳ ನೈಜ ಸ್ಥಿತಿಗತಿಗಳನ್ನು ಕುರಿತಾಗಿ ಗ್ರಂಥಾಲಯ ಕ್ಷೇತ್ರಕ್ಕೆ ಸಂಬಂಧಿಸಿದ ನುರಿತ ಅಧಿಕಾರಿ ವರ್ಗದವರಿಂದ ಗ್ರಂಥಾಲಯಗಳ ಸ್ಥಿತಿಗತಿಗಳಿಗೆ ಸಂಬಂಧಿಸಿದ ಸಂಶೋಧನಾತ್ಮಕ ಅಂಕಿ-ಅಂಶಗಳನ್ನು ಸಂಗ್ರಹಿಸುವಲ್ಲಿ ಸ್ಥಗಿತವಾಗಿದೆ. ಗ್ರಂಥಾಲಯಗಳೆಂದರೆ ಪುಸ್ತಕಗಳನ್ನು ಸಂಗ್ರಹಿಸಿಡುವ ಸ್ಥಳ ಆದ್ದರಿಂದ, ಗ್ರಂಥಗಳ ಖರೀದಿಗೆ ಮಾತ್ರ ಮೊತ್ತವನ್ನು ಬಿಡುಗಡೆ ಮಾಡಬೇಕು ಎಂಬ ನಿಲುವನ್ನು ಹೊಂದಿದೆ, ಗ್ರಂಥಾಲಯಗಳಿಗೆ ಹಾಗೂ ಗ್ರಂಥಪಾಲಕರುಗಳಿಗೆ ಬೇಕಾದ ಮೂಲಕ ಸಲಕರಣೆ ಸೌಲಭ್ಯಗಳ ಬಗ್ಗೆ ಯೋಚಿಸಿಲ್ಲ ಎಂಬ ಅಂಶವನ್ನು ನಾವುಗಳು ಇಲ್ಲಿ ವಿಶೇಷವಾಗಿ ಮನಗಾಣಬಹುದಾಗಿದೆ.

ಈ) ನುರಿತ ಮಾನವ ಸಂಪನ್ಮೂಲದ ಕೊರತೆ:



ಗ್ರಂಥಾಲಯ ನಿರ್ವಹಣೆ ಎಂದರೆ, ಸುಲಭವಾದ ಕೆಲಸವೆಂದು ಶೇ.100%ಕ್ಕೆ ಶೇ.85%ರಷ್ಟು ನಿರ್ವಹಣೆಯ ಜ್ಞಾನದ ಕೊರತೆಯಿರುವ ಹಾಗೂ ಸ್ಥಗಿತ ಬುದ್ಧಿ ಮಟ್ಟವನ್ನು ಹೊಂದಿರುವ ಜನತೆಯು ಮಾತನಾಡುತ್ತಿರುವುದು ಸರಿಯಷ್ಟೆ, ಆದರೆ ಅದರ ನಿಜ ಸ್ವರೂಪವನ್ನು ಪ್ರಯೋಗಿಕವಾಗಿ ಅನುಭವಿಸಿದವರಿಗೆ ಮಾತ್ರ ಮನವರಿಕೆಯಾಗುತ್ತದೆ. ಆದ್ದರಿಂದ, ಗ್ರಂಥಾಲಯ ಸಂಸ್ಥೆಯಗಳು ಬೆಳೆದಷ್ಟು ವೃತ್ತಿಪರ ಸಿಬ್ಬಂದಿಯನ್ನು ಗ್ರಂಥಾಲಯ ವಿಜ್ಞಾನದ ಮಾನದಂಡಾನುಸಾರ ನೇಮಕಾತಿ ಮಾಡಬೇಕಾಗುತ್ತದೆ, ಅಂದರೆ ಗ್ರಂಥಪಾಲಕರೊಬ್ಬರಿಂದಲೇ ಗ್ರಂಥಾಲಯ ನಿರ್ವಹಣೆ ಹಾಗೂ ಅದರ ಓದುಗರಿಗೆ ಬೇಕಾದ ಸೇವೆಗಳನ್ನು ಪೂರೈಸಲು ಸಾಧ್ಯವಿಲ್ಲ ಎಂಬ ಸತ್ಯ ಸಂಗತಿಯನ್ನು ಈ ಒಂದು ಅಂಶ ಮನದಟ್ಟುಮಾಡುತ್ತದೆ.

ಉ) ಸಾರ್ವಜನಿಕರ ಅಹವಾಲುಗಳ ಕೊರತೆ:

ಪ್ರಸ್ತುತವಾಗಿ ಸಾರ್ವಜನಿಕರು, ವಿದ್ಯಾರ್ಥಿಗಳು, ನೌಕರಿ ವರ್ಗದವರು, ಶಿಕ್ಷಕರು, ಸಾಹಿತಿಗಳು ಮೊದಲಾದ ಎಲ್ಲಾ ರೀತಿಯ ಓದುಗರು ಸಹಾ ಗ್ರಂಥಾಲಯಗಳನ್ನು ಹೆಚ್ಚಿನ ಸಂಖ್ಯೆಯಲ್ಲಿ ಬಳಸಿಕೊಳ್ಳುತ್ತಿದ್ದು ಗ್ರಂಥಾಲಯಗಳು ಎದರಿಸುತ್ತಿರುವ ಕೆಲವು ಸಮಸ್ಯೆಗಳನ್ನು ಕೊರತೆಗಳನ್ನು ಕಣ್ಣಾರೆಶೇಕಾಭಿವೃದ್ಧಿಗಾಗಿ ಸುಸ್ಥಿತ ಅಧುನಿಕ ತಾಂತ್ರಿಕ ಅಂಶಗಳನ್ನು ಒಳಗೊಂಡಂತಹ ಗ್ರಂಥಾಲಯ ಹಾಗೂ ಅರ್ಹ ವೃತ್ತಿಪರ ಸಿಬ್ಬಂದಿಯನ್ನು ನೇಮಿಸುವ ಮುಖೇನ ಅಭಿವೃದ್ಧಿಯ ಹಾದಿ ತುಳಿದಲ್ಲಿ ಮಾತ್ರ ಶ್ರೇಮಾಭಿವೃದ್ಧಿ ಸಾಧ್ಯ ಎಂದು ಹೇಳುವುದರಲ್ಲಿ ಸಂದೇಹದ ನುಡಿಯಿಲ್ಲ ಎನ್ನಬಹುದು.

ಆಧಾರ ಗ್ರಂಥಗಳು:

- 1.ಡಾ||ಆರ್.ವಿ.ದೇಶಪಾಂಡೆ:ಶೈಕ್ಷಣಿಕಗ್ರಂಥಾಲಯಗಳು:ಒಂದು ಅಧ್ಯಯನ, ಪ್ರಗತಿ ಪ್ರಕಾಶನ, ಮೈಸೂರು.
2. Shera:Sociological Foundations of Librarianship, Bombay, Asia Publishing House, 1970.



ದಲಿತರ ಸಾಮಾಜಿಕ - ಆರ್ಥಿಕ ಸಮಸ್ಯೆಗಳು ಹಾಗೂ ಸವಾಲುಗಳು

ಡಾ.ಸಂಜೀವಕುಮಾರ. ಮು.ಪೂತೆ

ಸಹಾಯಕ ಪ್ರಾಧ್ಯಾಪಕರು, ಅರ್ಥಶಾಸ್ತ್ರ,
ಮಹಾರಾಜ ಮದಕರಿ ನಾಯಕ ಪ್ರಥಮ ದರ್ಜೆ
ಕಲಾ ಮತ್ತು ವಾಣಿಜ್ಯ ಕಾಲೇಜು, ಚಿತ್ರದುರ್ಗ.

E-mail : sanjupotennn@gmail.com.

ಮೊಬೈಲ್: 8971219106.

ಪೀಠಿಕೆ

ಭಾರತೀಯ ಹಿಂದು ಸಮಾಜ ಜಾತಿ ವ್ಯವಸ್ಥೆಯ ಮೇಲೆ ಅವಲಂಬನೆಯಾಗಿರುವುದರಿಂದ ಅದು ಅಸಮಾನತೆ ಮಡಿಲಾಗಿ ಕಾರ್ಯನಿರ್ವಹಿಸುತ್ತಿದೆ. ಹಿಂದೂ ಸಮಾಜದಲ್ಲಿ ಸ್ಥಾನ-ಮಾನಗಳು ಅವರ ಹುಟ್ಟಿದ ಜಾತಿಯ ಆಧಾರದ ಮೇಲೆ ನಿರ್ಧಾರವಾಗುತ್ತವೆ, (ಅಧಿಕಾರ, ಸಂಪತ್ತು, ಹಕ್ಕು, ನ್ಯಾಯ, ಪದ್ಧತಿ ಇತ್ಯಾದಿ), ಜಾತಿಯ ಅಂತ್ಯ ಸಂಸ್ಕಾರದ ಪ್ರತ್ಯೇಕತೆ (ಜಾತಿಗಳ ನಡುವೆ ಮದುವೆ ಮತ್ತು ಸಂವಹನವನ್ನು ನಿಯಂತ್ರಿಸುತ್ತದೆ). ಕಾರ್ಮಿಕರ ಪರಸ್ಪರ ಅವಲಂಬಿತ ವಿಭಾಗ, ಜಾತಿಗೊಂದು ಉದ್ಯೋಗ ಅವನ ಹುಟ್ಟಿನಿಂದಲೇ ಪಡೆದುಕೊಂಡಿರುತ್ತಾನೆ. ಜಾತಿಯ ಪ್ರತಿ ಗುಂಪಿನ ಸ್ಥಾನ ಇತರರೊಂದಿಗೆ ಅವರ ಪರಸ್ಪರ ಸಂಬಂಧವನ್ನು ಅವಲಂಬಿಸಿರುತ್ತದೆ. ಪ್ರತಿ ಜಾತಿಯ ಆಧಾರದ ಮೇಲೆ ತಿನ್ನುವ ಆಹಾರ, ಕೆಲಸ, ಬಟ್ಟೆ ಮಾತನಾಡುವುದು ವ್ಯತ್ಯಾಸಗಳನ್ನು ಈ ಜಾತಿಯ ವ್ಯವಸ್ಥೆಯಲ್ಲಿ ನೋಡುತ್ತೇವೆ.

ದಲಿತರು (ಪರಿಶಿಷ್ಟ ಜಾತಿ ಮತ್ತು ಪರಿಶಿಷ್ಟ ಪಂಗಡ) ಹಿಂದೂ ಧರ್ಮದಲ್ಲಿ ಕ್ರಮಾನುಗತದ ಪಾದದಲ್ಲಿದ್ದಾರೆ. ದಲಿತರನ್ನು (ಆಸ್ಪೃಶ್ಯ) ಸತ್ತ ಪ್ರಾಣಿ ದೇಹವನ್ನು, ಮಾನವ ತ್ಯಾಜ್ಯ, ಉತ್ಪನ್ನಗಳ ಮಾಲಿನ್ಯ ಮತ್ತು ಶವಗಳನ್ನು ತೆಗೆಯುವುದಕ್ಕೆ ಅಥವಾ ಸ್ವಚ್ಛ ಮಾಡುವುದಕ್ಕೆ ಇವರನ್ನು ಹಿಂದೂ ಸಮಾಜ ಬಳಸಿಕೊಳ್ಳುತ್ತದೆ. ದಲಿತರಿಗೆ ಅತ್ಯಂತ ಹೀನಾಯ ಮಟ್ಟದ ಉದ್ಯೋಗವನ್ನು ನೀಡಿ ಅವರನ್ನು ಅವಮಾನಿಸಿದೆ. ಆರ್ಥಿಕ ಮತ್ತು ಸಾಮಾಜಿಕ ಅಭಿವೃದ್ಧಿಹೊಂದದಂತೆ ಅವರಿಗೆ ಹಿಂದೂ ಧರ್ಮದ ನ್ಯಾಯಾಂಗ ಬಂಧನ ವಿಧಿಸಿದೆ. ಆದರೆ 1950ರಲ್ಲಿ ಸಂವಿಧಾನವು ಜಾತಿ ಆಧಾರದ ಮೇಲಿನ ತಾರತಮ್ಯ ನಿಷೇಧಿಸಿತು. ದಲಿತರಿಗೆ ಹಾಗೂ ಹಿಂದುಳಿದವರಿಗೆ ಅನುಕೂಲಕರ ಕಾರ್ಯಕ್ರಮಗಳು ಮತ್ತು ಮೀಸಲಾತಿಯ ಮೂಲಕ ನಾಗರಿಕರ ಸ್ಥಾನ ಮಾನಗಳನ್ನು ಉತ್ತಮ ಪಡಿಸುವ ಕಾರ್ಯಕ್ರಮಗಳನ್ನು ಕಲ್ಪಿಸಿತು.

ಈ ಲೇಖನದಲ್ಲಿ ಸಮಕಾಲಿನ ಭಾರತದಲ್ಲಿ ದಲಿತರು ಎದುರಿಸುತ್ತಿರುವ ಆರ್ಥಿಕ ಮತ್ತು ಸಾಮಾಜಿಕ ನಿರಂತರ ಸವಾಲುಗಳನ್ನು ವಿವರಿಸಲಾಗಿದೆ. ಭಾರತದಲ್ಲಿ ದಲಿತರು ಎದುರಿಸುತ್ತಿರುವ ಆರ್ಥಿಕ ಮತ್ತು ಸಾಮಾಜಿಕ ಸಮಸ್ಯೆಗಳನ್ನು ಅರಿತುಕೊಳ್ಳುವುದು ಮತ್ತು ದಲಿತರ ಅಭಿವೃದ್ಧಿಗೆ ಪೂರಕವಾದ ಸಲಹೆಗಳನ್ನು ನೀಡುವ ಉದ್ದೇಶ ಈ ಲೇಖನಹೊಂದಿದೆ. ಈ ಲೇಖನವು ದ್ವಿತೀಯ ದತ್ತಾಂಶಗಳನ್ನು ಒಳಗೊಂಡಿದ್ದು, ಅವುಗಳೆಂದರೆ, ಜನಗಣತಿ, ಮಾನವ ಅಭಿವೃದ್ಧಿ ವರದಿ, ಪತ್ರಿಕೆಗಳು, ಪಿ.ಹೆಚ್.ಡಿ.ಯ ಪ್ರಬಂಧ, ಮಲ್ಟಿ ಮೀಡಿಯಾ, ದ ಎಕಾನಾಮಿಕ್ ಟೈಮ್ಸ್ ಪತ್ರಿಕೆ, ರಾಷ್ಟ್ರೀಯ ಕ್ರೈಮ್ ರೆಕಾರ್ಡ್ಸ್ ಬ್ಯುರೋ, ಓಈಊಎಸ್ ವರದಿ ಇತ್ಯಾದಿಗಳನ್ನು ಈ ಲೇಖನಕ್ಕೆ ಬಳಸಿಕೊಳ್ಳಲಾಗಿದೆ. ಆರ್ಥಿಕ ಮತ್ತು ಸಾಮಾಜಿಕ ಬದಲಾವಣೆ



2011ರ ಜನಗಣತಿಯ ಪ್ರಕಾರ ಪರಿಶಿಷ್ಟ ಜಾತಿ (ಪ.ಜಾ) 16.60 ಶೇ ಮತ್ತು ಪರಿಶಿಷ್ಟ ಪಂಗಡ (ಪ.ಪಂ) 8.60 ಶೇ ಭಾರತದ ಜನಸಂಖ್ಯೆಯಲ್ಲಿ ಪಾಲನ್ನು ಪಡೆದು ಕೊಂಡಿದೆ. ಆದರೆ 2011ರ ವೇಳೆ ದಲಿತರ ಬಡತನವು ಗಮನಾರ್ಹವಾಗಿ ಕಡಿಮೆಯಾಗಿದೆ. ಆದರೆ ಮೇಲ್ವರ್ಗದ ಜಾತಿಯ ಜನಸಂಖ್ಯೆಗೆ ಹೋಲಿಕೆ ಮಾಡಿದಾಗ ದಲಿತರ ಅತ್ಯಂತ ಕನಿಷ್ಠ ಮಟ್ಟದ ಜೀವನ ನಡೆಸುತ್ತಿದ್ದಾರೆ ಎನ್ನುವುದು ಕಂಡು ಬರುತ್ತದೆ. ದಲಿತರು ಬಡತನವು 2004-05ರಲ್ಲಿ ಗ್ರಾಮೀಣ ಪ್ರದೇಶದಲ್ಲಿ ಪ.ಜಾ. ಶೇ. 53.50, ಪ.ಪಂ. 62.30 ಶೇ ಇದ್ದು, ನಗರದಲ್ಲಿ ಪ.ಜಾ. 40.60ಶೇ ಮತ್ತು ಪ.ಪಂ. 35.50ಶೇ ಇದ್ದು ಇದನ್ನು 2011ಕ್ಕೆ ಹೋಲಿಕೆ ಮಾಡಿದಾಗ ಪ.ಜಾ. 31.50ಶೇ ಮತ್ತು ಪ.ಪಂ. 45.30ಶೇ ಇದ್ದು ಗ್ರಾಮೀಣದಲ್ಲಿ ಕಂಡು ಬರುತ್ತದೆ. ನಗರ ನೋಡಿದಾಗ ಶೇ. 21.70, ಪ.ಜಾ ಇದ್ದು ಮತ್ತು ಪ.ಪಂ. 24.10 ಶೇ ಇರುವುದು ಕಂಡುಬರುತ್ತದೆ. ಒಟ್ಟಾರೆಯಾಗಿ ಒಟ್ಟು ಜನಸಂಖ್ಯೆಗೆ ಹೋಲಿಕೆ ಮಾಡಿದಾಗ, ಗ್ರಾಮೀಣ 2004-05, 41.80ಶೇ ಇದ್ದು 2011 ರಲ್ಲಿ 25.70 ಇರುತ್ತದೆ. ಅದೇ ರೀತಿಯಾಗಿ ನಗರ 25.70 ಶೇ ಇದ್ದು ಮತ್ತು 13.70ಶೇ ಕಂಡು ಬರುತ್ತದೆ. ಅದೆ ರೀತಿಯಾಗಿ ದಲಿತರ ಶೈಕ್ಷಣಿಕ, ಆರೋಗ್ಯ, ವಸತಿ, ಕೃಷಿಯ ಭೂಮಿ, ಅನುಭೋಗದ ಮೇಲಿನ ವೆಚ್ಚ ಅತ್ಯಂತ ಕೆಳಮಟ್ಟದಲ್ಲಿರುವುದು ಕಂಡುಬರುತ್ತದೆ. ಒಟ್ಟಾರೆಯಾಗಿ ದಲಿತರು ಆಧುನಿಕಯುಗ ಪ್ರವೇಶವನ್ನು ಪಡೆದುಕೊಂಡಿದ್ದಾರೆ. ಆದರೆ ಅದನ್ನು ಎದುರಿಸುವ ಸಾಮರ್ಥ್ಯತೆ ಪಡೆದುಕೊಂಡಿಲ್ಲ ಎಂದು ಅಂಕಿ ಅಂಶಗಳ ಮೂಲ ಸ್ಪಷ್ಟ ಪಡಿಸಬಹುದಾಗಿದೆ. ದಲಿತರು ಆಧುನಿಕ ಯುಗದಲ್ಲಿಯೂ ತನ್ನ ಸಮಸ್ಯೆಗಳನ್ನು ಹೇಗಲ ಮೇಲೆ ಹೊತ್ತಿಕೊಂಡು ಬಂದಿದ್ದಾನೆ. ಆದರೆ ಸಮಸ್ಯೆಗಳಿಂದ ವಿಮುಕ್ತಿ ಹೊಂದಿಲ್ಲ ಎಂಬುವುದು ಗಮನಾರ್ಹ ವಿಷಯವಾಗಿದೆ. ಅಂದರೆ ಅನೇಕ ರಂಗಗಳಲ್ಲಿ ಜಾತಿಗಳ ನಡುವೆ ಅಸಮಾನತೆ ತಾಂಡವಾಡುತ್ತಿದೆ.

ಇತ್ತೀಚಿನಲ್ಲಿ ಬ್ರಿಟಿಷ್ ಕೊಲಂಬಿಯಾ ವಿಶ್ವವಿದ್ಯಾಲಯದ ಅರ್ಥಶಾಸ್ತ್ರಜ್ಞರು ರಾಷ್ಟ್ರೀಯ ಮಾದರಿ ಸಮೀಕ್ಷೆಯನ್ನು ಐದು ಸುತ್ತುಗಳ ಫಲಿತಾಂಶಗಳನ್ನು ವಿಶ್ಲೇಷಿಸಿದ್ದಾರೆ. ಅದು 1983 ಮತ್ತು 2005ರ ನಡುವೆ ಅವರ ಶೈಕ್ಷಣಿಕ ಸಾಧನೆ, ಅನುಭೋಗ ಮತ್ತು ಕೂಲಿಗಳು ದಲಿತರನ್ನು ದಲಿತೇತರರೊಂದಿಗೆ ಸಮಾನವಾಗಿ ನಿಲ್ಲಲು ಸಾಧ್ಯವಾಗಿಲ್ಲವೆಂದು ಹೇಳಿದ್ದಾರೆ. 2005, ರಲ್ಲಿ ದಲಿತ ಇಂಡಿಯನ್ ಚೇಂಬರ್ ಆಫ್ ಕಾಮರ್ಸ್ ಮತ್ತು ಇಂಡಸ್ಟ್ರಿ ಎಂಬ ಸಂಘಟನೆ ಸ್ಥಾಪನೆಯಾಯಿತು. ಈ ಸಂಘಟನೆಯು ದಲಿತರ ಉದ್ಯಮಗಳ ಯಶಸ್ಸನ್ನು ಆಚರಿಸುತ್ತದೆ ಮತ್ತು ದಲಿತರು “ನೀಡುವರು ಮತ್ತು ಪಡೆಯುವರಾಗಿದ್ದಾರೆ” ಎಂದು ಹೇಳಿದ್ದಾರೆ ಆದರೆ ದಲಿತರು ದೇಶದಲ್ಲಿ ಅತ್ಯಂತ ಕನಿಷ್ಠ ಮಟ್ಟದ ಜೀವನ ಸಾಗಿಸುವುದನ್ನು ಕಾಣುತ್ತೇವೆ.

ಸಮಸ್ಯೆಗಳು

ದಲಿತರು ಮತ್ತು ದಲಿತೇತರ ನಡುವೆ ದೈನಂದಿನ ತಾರತಮ್ಯ ನಡೆಯುತ್ತಾ ಬಂದಿದೆ ಮತ್ತು ನಡೆಯುತ್ತಿದೆ; ಸಾಸನೂರು ದೌರ್ಜನ್ಯದ ಪ್ರಕರಣ, ನಿಡೋಣಿ ಹತ್ಯಾಕಾಂಡ, ಸಾಲಹಳ್ಳಿ ಪ್ರಕರಣ, ಬೆಂಡಿಗೇರಿಯಲ್ಲಿ ದಲಿತರಿಗೆ ಬಲವಂತವಾಗಿ ಮಲತಿನಿಸಿದ ಪ್ರಕರಣ, ನೀಲೂರ ಗ್ರಾಮದ ಪ್ರಕರಣ, ಕಂಬಾಲಪಲ್ಲಿ ದಲಿತರ ಜೀವಂತ ಸುಡುವಿಕೆಯ ಪ್ರಕರಣ, ಗುಡದೂರಿನ ಅಪ್ರಾಪ್ತ ಬಾಲಕಿಯ ಆತ್ಮಚಾರ ಪ್ರಕರಣ, ಬಿಜಾಪುರದ ದಾನಮ್ಮನ ಪ್ರಕರಣ, ಗುಜರಾತಿನ ಊನಾ ಪ್ರಕರಣ, ಗುಜರಾತಿನಲ್ಲಿ ಗಡಿಯಾರ ಕಟ್ಟಿದಕ್ಕೆ ಕೋಲೆ, ಮೀಸೆ ತಿರುವಿದಕ್ಕಾಗಿ ದಲಿತನ ಕೋಲೆ, ಮಹಿಳೆ ಮೊಬೈಲ್ ನಂಬರ್ ಕೊಡದಕ್ಕೆ ಆತ್ಮಚಾರ ಕೋಲೆ, ಗುಡಿ ಪ್ರವೇಶಿಸಿದರೆ ಕೋಲೆ, ಹೀಗೆ 2010ರಲ್ಲಿ ಬಹುಜನ ಸಮಾಜ ಪಕ್ಷ ಒಂದು ವರದಿಯನ್ನು ಬಿಡುಗಡೆ ಮಾಡಿತ್ತು. ದಲಿತರ ಮೇಲೆ ಪ್ರತಿ 18 ನಿಮಿಷಕ್ಕೊಂದು ದೌರ್ಜನ್ಯ



ನಡೆಯುತ್ತದೆ ಎಂದು ವರದಿ ತಿಳಿಸಿತ್ತು. ಪ್ರತಿ ದಿನ ದೇಶದಲ್ಲಿ ದಲಿತರ ಮೇಲೆ ಹಿಂಸಾಚಾರವು ಸನ್ನಿವೇಶವಿಲ್ಲದೆ ಇರುವುದಿಲ್ಲ ಮತ್ತು ವಿಪರೀತ ಹಿಂಸಾಚಾರ ಅಸಾಧಾರಣವಾದ ಕೃತ್ಯಗಳನ್ನು ಒದಗಿಸುವ ನಿಯಮಿತವಾದ ಬಹಿಷ್ಕಾರಗಳು, ಹೀಗೆ ಭಾರತದಲ್ಲಿ ಅಸ್ಪೃಶ್ಯತೆ ಮೇಲೆ ದೌರ್ಜನ್ಯಗಳ ಹೆಗ್ಗುರುತು ಕಂಡು ಬರುತ್ತವೆ. ಭಾರತದ ಗ್ರಾಮೀಣ ಪ್ರದೇಶದ ಬಹುಭಾಗಗಳಲ್ಲಿ ಅಸ್ಪೃಶ್ಯತೆ ನೀರಿನ ಮೂಲಗಳಲ್ಲಿ, ಪೂಜಾ ಸ್ಥಳಗಳಲ್ಲಿ, ಸಮಾಧಿ ಸ್ಥಳಗಳಲ್ಲಿ ಮಾಡಲಾಗುತ್ತದೆ. ಇಂದು ಹೊಸ ಘಟನೆ ಎಂದರೆ? ಸುಪ್ರೀಂ ಕೋರ್ಟ್ ಆದೇಶವು ಅಯ್ಯಪ್ಪನ ದರ್ಶನಕ್ಕೆ ಮಹಿಳೆಯರಿಗೆ ಗುಡಿ ಪ್ರವೇಶದ ಅಧಿಕಾರ ನೀಡಿದರು ಸಹ ಅವರನ್ನು ತಡೆಯುತ್ತಿರುವ ನಮ್ಮ ಸಮಾಜ, ಮಹಿಳೆಯರು ದೇವರು ಎಂದು ಹೇಳಿ ಅವರ ಮೇಲೆ ದೌರ್ಜನ್ಯ ಎಸಗುತ್ತಿರುವುದು ಒಂದು ವಿಷಾದನೀಯ ಸಂಗತಿ. ಭಾರತದಲ್ಲಿ ಕಠಿಣ ಕಾನೂನಿನ ಹೊರತಾಗಿ, ರಾಷ್ಟ್ರೀಯ ಕ್ರೈಮ್ ರೆಕಾರ್ಡ್ಸ್ ಬ್ಯುರೋ ಅಂಕಿ ಅಂಶಗಳು ಸೂಚಿಸಿರುವ ಪ್ರಕಾರ ಪರಿಶಿಷ್ಟ ಜಾತಿಯ ಮೇಲೆ ನಡೆದ ದೌರ್ಜನ್ಯ ಮತ್ತು ದೌರ್ಜನ್ಯೇತರ ಪ್ರಕರಣಗಳು, 2014ರಲ್ಲಿ 47,064 ಮತ್ತು 2015ರಲ್ಲಿ 45,003 ಅದೇ ರೀತಿಯಾಗಿ ಪರಿಶಿಷ್ಟ ಪಂಗಡ, 11,451 ಇದ್ದ ಪ್ರಕರಣಗಳು 2015ಕ್ಕೆ 10,914 ದಾಖಲಾಗಿರುವುದನ್ನು ನೋಡಬಹುದಾಗಿದೆ.

ಹಲವಾರು ಅಧ್ಯಯನಗಳು ದಲಿತರ ಪ್ರಕರಣಗಳನ್ನು ನೋಂದಾಯಿಸಿಕೊಳ್ಳುವಲ್ಲಿ ಎದುರಿಸುತ್ತಿರುವ ತೊಂದರೆಗಳನ್ನು ನೋಡುತ್ತೇವೆ. ನ್ಯಾಯಾಲಯವನ್ನು ತಲಪುವ ಮುನ್ನವೆ ದಲಿತರನ್ನು ನ್ಯಾಯಾಲಯದಿಂದ ಹೊರ ಕರೆದು ತರುತ್ತಾರೆ. ಅಂತಹ ಅಂಕಿ-ಅಂಶಗಳಿಗೆ ಯಾವಾಗಲೂ ನಿರ್ಣಾಯಕ ಮೌಲ್ಯ ಮಾಪನ ಅಗತ್ಯವಿರುತ್ತದೆ. ಅಪರಾಧ ಹೆಚ್ಚಳದ ವರದಿಗಳು ಅಪರಾಧಗಳ ಸಂಖ್ಯೆಯಲ್ಲಿ ಹೆಚ್ಚಳವನ್ನು ಪ್ರತಿಬಿಂಬಿಸುವ ಬದಲು ಜಾಗೃತಿ ಮತ್ತು ಸಕ್ರಿಯತೆಯ ಹೆಚ್ಚಳದ ಪರಿಣಾಮ ನ್ಯಾಯ ಒದಗಿಸಬಹುದಾಗಿದೆ.

ದಲಿತರ ಮೇಲೆ ನಡೆಯುವ ದೌರ್ಜನ್ಯ ಸಂಬಂಧಿಸಿದ ವಿಷಯವೆಂದರೆ? ದಲಿತರ ಮೇಲಿನ ದೌರ್ಜನ್ಯಗಳು ಇಂದು ಮುಚ್ಚಿಹೋಗುವ ಸಾಧ್ಯತೆಗಳು ಕಡಿಮೆ. ಇಂದು ಮಾಧ್ಯ ಮತ್ತು ದಲಿತರ ಸಂಘಟನೆಗಳ ಮೂಲಕ ಸಾರ್ವಜನಿಕರ ಗಮನಕ್ಕೆ ಬರುತ್ತಿವೆ. ಇಂದು ಮೀಡಿಯದಲ್ಲಿ, ಚರ್ಚೆಯ - ಸಂವಾದ - ಸಂಘರ್ಷಗಳ ಸಂಗತಿಗಳಾಗುತ್ತಿವೆ. ಖೇದಕರ ಸಂಗತಿ ಎಂದರೆ, ದಲಿತರ ಮೇಲೆ ನಡೆಯುವ ದೌರ್ಜನ್ಯ ಪ್ರಕರಣಗಳು ಬೆಳಕಿಗೆ ಬರುತ್ತಿಲ್ಲ. ಇಂದು ದಲಿತರ ಮೇಲೆ ದೌರ್ಜನ್ಯಗಳು ಅಧಿಕವಾಗುತ್ತಿವೆ. ವರದಿಯಾಗುತ್ತಿರುವ ದೌರ್ಜನ್ಯಗಳಿಗಿಂತ ವರದಿಯಾಗದಿರುವ ದೌರ್ಜನ್ಯಗಳ ಪ್ರಮಾಣ ಅಧಿಕವಾದದ್ದು ಆತಂಕಕಾರಿ ಸೃಷ್ಟಿ ಮಾಡಿದೆ. ಒಂದು ಕಾಲದಲ್ಲಿ ದಲಿತ ಸಮುದಾಯದ ಮೇಲೆ ಉನ್ನತ ಜಾತಿಗಳು ತಮ್ಮ ಹಕ್ಕು ಎನ್ನುವಂತೆ ದಲಿತರ ಮೇಲೆ ದೌರ್ಜನ್ಯ ಮಾಡುತ್ತಿದ್ದವು. ಅಂದು ದಲಿತರು ನಿಸ್ಸಹಾಯಕರಾಗಿ ದೌರ್ಜನ್ಯವನ್ನು ಅನುಭವಿಸುತ್ತಿದ್ದರು. ಆದರೆ ದಲಿತರು ಆಧುನಿಕ ಯುಗದಲ್ಲಿ ನಿಸ್ಸಹಾಯಕರಲ್ಲ. ಕೈಕಟ್ಟಿಕೊಂಡು; ಬಾಯಿ ಮುಚ್ಚಿಕೊಂಡು ಹಿಂಸೆಗಳು ಸಹಿಸುತ್ತಿಲ್ಲ. ಇಂದು ದಲಿತರು ತಮ್ಮ ಹಕ್ಕುಗಳಿಗಾ ನ್ಯಾಯಯುತ ಹೋರಾಟವನ್ನು ನಡೆಸುತ್ತಿದ್ದಾರೆ. ಈ ಎಚ್ಚರದ ಕಾರಣದಿಂದಾಗಿ ದೌರ್ಜನ್ಯದ ಅಂಕಿ ಅಂಶಗಳು ಅಧಿಕ ಪ್ರಮಾಣದಲ್ಲಿ ಕಂಡುಬರುತ್ತಿವೆ.

ದಲಿತರ ಸವಾಲುಗಳು

ದೇಶದಲ್ಲಿ ದಲಿತರ ಸಾಮಾಜಿಕ ಹಾಗೂ ಆರ್ಥಿಕ ಸ್ಥಿತಿಗತಿ ಬದಲಾವಣೆಗಳು ಸ್ವಾಗತಾರ್ಹವಾಗಿದ್ದರೂ, ಜಾತಿ-ವಿವಾದಗಳು ನಿರ್ಮೂಲನೆಗೊಂಡಿವೆ ಎಂದು ಯೋಚಿಸುವುದು ತಪ್ಪಾಗುತ್ತದೆ. ದಲಿತರು ಆಧುನಿಕ ಯುಗದಲ್ಲಿ ಪ್ರಗತಿಯನ್ನು ಸಾಧಿಸಿದ್ದಾರೆ ಎನ್ನುವುದು ತಪ್ಪು



ಅಭಿಪ್ರಾಯವಾಗುತ್ತದೆ. ದಲಿತರ ಶಿಕ್ಷಣ ಮಟ್ಟವನ್ನು ನೋಡಿದಾಗ, ಪರಿಶಿಷ್ಟ ಜಾತಿ 66.07% ಮತ್ತು ಪರಿಶಿಷ್ಟ ಪಂಗಡ 58.96% ಶೇ ಒಟ್ಟು ಜನಸಂಖ್ಯೆ 73.00% ಶೇ ಯಾಗಿದ್ದು, ದಲಿತರೊಂದಿಗೆ ತುಲನೆಮಾಡಿದಾಗ ದಲಿತರು ಇನ್ನು ಸಾಕ್ಷರತೆ ಪಡೆಯುವಲ್ಲಿ ವಿಫಲವಾಗಿದ್ದಾರೆ ಎಂದು ಹೇಳಬಹುದು, (ಜನಗಣತಿ - 2011ರಂತೆ). ಸಾಕ್ಷರತೆಯು ಒಂದು ದಲಿತರ ಸವಾಲಾಗಿದೆ. ದಲಿತರು ಮತ್ತೊಂದು ಸವಾಲೇಂದರೆ, ಆರೋಗ್ಯ ಮಟ್ಟ ದಲಿತರ ಆರೋಗ್ಯ ಸ್ಥಿತಿ ಹಿನಾಯವಾಗಿರುವುದನ್ನು ಈ ಕೆಳಗಿನ ಅಂಕಿ ಸಂಖ್ಯೆಯಿಂದ ಕಂಡುಬರುತ್ತದೆ. ದಲಿತರ ಆರೋಗ್ಯವನ್ನು ಅರಿತುಕೊಳ್ಳಲು ಶಿಶು ಮರಣ ದರವನ್ನು ನೋಡಿದಾಗ 2005-06ರಲ್ಲಿ, ಪರಿಶಿಷ್ಟ ಜಾತಿಯ ಶಿಶು ಮರಣ ದರವು 66.40% ಶೇ ಇದ್ದು, ಪರಿಶಿಷ್ಟ ಪಂಗಡ 62.10% ಶೇ ಯಾಗಿದೆ. ಒಟ್ಟು ಶಿಶು ಮರಣದ ಜೊತೆಗೆ ಜೋಡಣೆ ಮಾಡಿದಾಗ, ಒಟ್ಟು 57.00% ಶೇ ದಲಿತರಲ್ಲಿ ಶಿಶು ಮರಣ ದರ ಅಧಿಕವಾಗಿರುವುದು ಕಂಡು ಬರುತ್ತದೆ. ದಲಿತರು ಆರೋಗ್ಯವಂತ ಜೀವನ ನಡೆಸುವುದು ಒಂದು ಸವಾಲಾಗಿದೆ. ಈ ಕೆಳಕಂಡ ಕೋಷ್ಟಕ-1 ವಿವರಿಸಿದಂತೆ, ಪರಿಶಿಷ್ಟ ಜಾತಿ ಮತ್ತು ಪಂಗಡಗಳು ಇನ್ನೂ ಸಾಮಾನ್ಯವಾಗಿ ಹಿಂದುಳಿದ ಸೂಚಕಗಳಲ್ಲಿದ್ದಾರೆ. ಬಡತನ ಮತ್ತು ಸಾಮಾಜಿಕ ಹೊರಗಿಡುವಿಕೆ ಇನ್ನೂ ಜೀವಂತವಾಗಿದೆ ಎಂಬುವುದು ಕಂಡುಬರುತ್ತದೆ.

ಕೋಷ್ಟಕ - 1

ಮನೆಯ ಸೌಕರ್ಯಗಳು (ಜನಸಂಖ್ಯೆ ಶೇಕಡವಾರು)

ಕ್ರ.ಸಂ. ಸೌಕರ್ಯ 2001 2011

	ಪ.ಜಾ	ಪ.ಪಂ.	ಒಟ್ಟು	ಪ.ಜಾ	ಪ.ಪಂ.	ಒಟ್ಟು			
1	ಪಕ್ಕಾ ಮನೆ	13.14	6.12	19.8	21.93	10.11	29.00		
2	ನಲ್ಲಿ ನೀರು	32.17	20.04	36.7	41.28	24.44	43.5		
3	ವಿದ್ಯುತ್ಚಕ್ತಿ	44.32	36.51	55.9	59.02	51.70	67.3		
4	ಶೌಚಾಲಯ ಹೊಂದಿದ ಮನೆ			23.7	17.00	36.4	33.86	22.64	47.00
5	ಬ್ಯಾಂಕಿಂಗ್	25.17	19.17	35.5	50.94	44.98	58.7		

Sources: Census of India 2011

ದಲಿತರ ಆಸ್ತಿ, ಬಡತನ ನಕ್ಷೆಗಳು ಕೆಲಸದ ವಿಷಯದಲ್ಲಿ ಮುಂದುವರಿದ ಮಂದಗತಿಯಲ್ಲಿದೆ. ಆಧುನಿಕ ಯುಗದಲ್ಲಿ ದಲಿತರ ಉದ್ಯೋಗ ನೇಮಕಾತಿ ನಿರ್ಧಾರಗಳನ್ನು ಜಾತಿಯ ಆಧಾರದ ಮೇಲೆ ನಡೆಯುತ್ತಿದೆ ಎಂದು ಭಿಡೆ ಇಲ್ಲದೆ ಹೇಳಬಹುದಾಗಿದೆ. ಕಾರಣ, ಪ್ರಗತಿ ಹೆಸರಿನಲ್ಲಿ ಖಾಸಗೀಕರಣ ತೆಲೆ ಎತ್ತಿರುವುದರಿಂದ ಬಂಡವಾಳದಾರರಲ್ಲರೂ ಮೇಲ್ವರ್ಗಕ್ಕೆ ಸೇರಿದವರಾಗಿರುವುದರಿಂದ ಅವರು ದಲಿತರಿಗೆ ಉದ್ಯೋಗ ಕಡಿತಗೊಳಿಸುತ್ತಿದ್ದಾರೆ ಎನ್ನುವುದನ್ನು ಹಲವಾರು ಚಿಂತಕರು ಅಭಿಪ್ರಾಯ ಪಟ್ಟಿರುವುದನ್ನು ನೋಡಿದ್ದೇವೆ. ಅವರು ಮೀಸಲಾತಿಯ ಸಾರ್ವಜನಿಕ ವಲಯದಲ್ಲಿ ಉದ್ಯೋಗಗಳನ್ನು ಕಡಿತಗೊಳಿಸುತ್ತಿದ್ದಾರೆ. ದೊಡ್ಡ, ಬಹು-ರಾಷ್ಟ್ರ, ಕಂಪನಿಗಳು, ಉತ್ತಮ ಜನರನ್ನು ನೇಮಿಸಿಕೊಳ್ಳುವ ಹೆಸರಿನಲ್ಲಿ ದಲಿತರ ಉದ್ಯೋಗದ ಜೊತೆಗೆ ಆಟದ ಮೈದಾನವನ್ನು ಮಾಡಿಕೊಂಡಿದ್ದಾರೆ. ಅದನ್ನು ಮಟ್ಟಹಾಕಲು ಸಾಧ್ಯವಾಗುತ್ತಿಲ್ಲ. ದಲಿತರು ಕೇವಲ 'ಡಿ' ದರ್ಜೆಯ ಮತ್ತು ಸಪಾಯಿ ಕರ್ಮಚಾರಿಯ ಉದ್ಯೋಗವನ್ನು ಪಡೆದುಕೊಂಡು ಜೀವನ ಸಾಗಿಸುತ್ತಿದ್ದಾರೆ. ಆದರೆ ಎ ಮತ್ತು ಬಿ ವಲಯದಲ್ಲಿ ದಲಿತರು ಹೆಚ್ಚು ಮಟ್ಟ ಉದ್ಯೋಗ ಪಡೆದುಕೊಂಡಿರುವುದು ಅತ್ಯಂತ ಕಡಿಮೆ ಮಟ್ಟದಲ್ಲಿದೆ ಎಂಬುವುದನ್ನು ಕೋಷ್ಟಕ-2 ವಿವರಿಸುತ್ತದೆ.



ಕೋಷ್ಟಕ - 2

ಭಾರತದ ವಿವಿಧ ದರ್ಜೆಯ ಉದ್ಯೋಗಗಳಲ್ಲಿ ದಲಿತರು ಹೊಂದಿರುವ ಶೇಕಡಾವಾರು-2011

ದರ್ಜೆ ಪರಿಶಿಷ್ಟ ಜಾತಿ ಪರಿಶಿಷ್ಟ ಪಂಗಡ

“ಎ” 11.1 4.6

“ಬಿ” 14.3 5.5

“ಸಿ” 16.0 7.8

“ಡಿ” 19.3 7.0

ಸಪಾಯಿ ಕರ್ಮಚಾರಿ 39.3 6.2

ಒಟ್ಟು 17.0 7.4

Sources: Census of India 2011

ಜಾತಿ ಮತ್ತು ಉದ್ಯೋಗ ನಡುವಿನ ಪರಸ್ಪರ ಸಂಬಂಧವು 65 ವರ್ಷಗಳ ನಿಯಮಗಳ ಮತ್ತು ಜಾತಿಯ ಆಧಾರದ ಮೇಲೆ ತಾರತಮ್ಯವನ್ನು ಸಂವಿಧಾನಾತ್ಮಕವಾಗಿ ನಿರ್ಮೂಲನೆಯ ಕ್ರಮಗಳ ನಡುವೆಯೂ ಮುಂದುವರೆಯುತ್ತಿದೆ ಎನ್ನುವುದು ಒಂದು ದೊಡ್ಡ ಸವಾಲಾಗಿದೆ ಎಂದು ಹೇಳಬಹುದಾಗಿದೆ.

ದಲಿತರ ಪ್ರಗತಿಯ ಪರಿಹಾರ ಸೂಚಕಗಳು

ಈ ದೇಶದಲ್ಲಿರುವ ಸಂಪತ್ತಿನ ಸಮಾನ ಹಂಚಿಕೆ ಮಾಡುವುದರಿಂದ ಸಮಾನತೆ ಸಾಧಿಸಬಹುದು, ಖಾಸಗೀಕರಣವನ್ನು ನಿಷೇಧಿಸಬೇಕು, ಮೂಲಭೂತ ಸೌಕರ್ಯಗಳನ್ನು ಸರ್ಕಾರ ದಲಿತರಿಗೆ ಕಲ್ಪಿಸುವುದು, ದಲಿತರಿಗೆ ಸ್ವ ಉದ್ಯೋಗ ಮಾಡುವುದಕ್ಕೆ ಪ್ರೋತ್ಸಾಹಿಸಬೇಕು, ಸಂವಿಧಾನ ದೇಶದ ಪವಿತ್ರ ಗ್ರಂಥವೆಂದು ಪರಿಗಣಿಸಬೇಕು ಮತ್ತು ಮೂಡನಂಬಿಕೆಗಳ ವಿರುದ್ಧ ಸರ್ಕಾರ ಕಠಿಣ ಕ್ರಮ ತೆಗೆದುಕೊಳ್ಳಬೇಕು.

ಉಪಸಂಹಾರ

21ನೇ ಶತಮಾನದಲ್ಲಿ ಭಾರತದ ಜಾತಿ ಅಧ್ಯಯನಗಳನ್ನು ನೋಡಿದಾಗ, ಉನ್ನತ ವರ್ಗದ ಜಾತಿಗಳು ಶಿಕ್ಷಣ ಮತ್ತು ಆದಾಯ ತಮ್ಮ ಕಪಿಮುಷ್ಠಿಯಲ್ಲಿ ಇಟ್ಟು ಕಂಡಿಕೊಂಡಿರುವುದು ಕಂಡುಬರುತ್ತದೆ. ಸಂಕೀರ್ಣವಾದ ಮತ್ತು ಆರ್ಥಿಕವಾಗಿ ಅಭಿವೃದ್ಧಿ ಹೊಂದುತ್ತಿರುವ ಭಾರತದಲ್ಲಿ ಜಾತಿಯ ಮರಣದ ಬಗ್ಗೆ ವರದಿಗಳು ಉತ್ಪ್ರೇಕ್ಷಿತವಾಗಿವೆ ಮತ್ತು ಜನರಿಗೆ ಲಭ್ಯವಾಗುವ ಅವಕಾಶಗಳು ಮತ್ತು ಆ ಅವಕಾಶಗಳ ಫಲಿತಾಂಶಗಳನ್ನು ನಿರ್ಧರಿಸುವಲ್ಲಿ ಜಾತಿ ಇನ್ನು ಒಂದು ಪ್ರಮುಖ ಅಂಶವಾಗಿದೆ. ಇದರಿಂದ ದಲಿತರ ಬಡತನ ದರವು ಒಟ್ಟಾರೆ ಜನಸಂಖ್ಯೆಗೆ ಹಿಂದುಳಿದಿದ್ದಾರೆ.

ಭಾರತದಲ್ಲಿ ಜಾತಿ ಬದಲಾಗುತ್ತಿದೆ. ಹಿಂದೆ ದಲಿತರನ್ನು ಅವಮಾನದಿಂದ ನೋಡಿದವರು ಇಂದು ಆಧುನಿಕ ಯುಗದಲ್ಲಿ ಜಾತಿಯ ವ್ಯಾಪ್ತಿಯನ್ನು ವಿಸ್ತರಿಸಿಕೊಂಡಿದ್ದಾರೆ. ಶಿಕ್ಷಣ, ಸರ್ಕಾರಿ ಉದ್ಯೋಗಗಳು ಮತ್ತು ಭೂಮಿಗೆ ಪ್ರವೇಶವನ್ನು ಕ್ರಮೇಣವಾಗಿ ದಲಿತರನ್ನು ದುರ್ಬಲಗೊಳಿಸುವ ಜಾತಿ ಶ್ರೇಣಿ ವ್ಯವಸ್ಥೆಯ ಕುತಂತ್ರವಾಗಿದೆ. ಗ್ರಾಮೀಣ ದಲಿತರು ನಿರ್ದಿಷ್ಟವಾಗಿ ಅನೇಕ ಅಡೆತಡೆಗಳನ್ನು ಎದುರಿಸುತ್ತಿದ್ದಾರೆ. ಭೌತಿಕ ಮತ್ತು ಮಾನಸಿಕ ಅಭದ್ರತೆ ಸಂಪನ್ಮೂಲಗಳ ಕೊರತೆ, ಬಡತನ, ಶಿಕ್ಷಣದ ಕೊರತೆ ಇವು ಎಲ್ಲವು ಉನ್ನತ ವರ್ಗಗಳ ಸಂಚಿತವಾಗಿದೆ.



ಇಂದು ದಲಿತ ಚಳುವಳಿಗಳು ಮತ್ತು ರಾಜಕೀಯ ಪಕ್ಷಗಳು ಜಾತಿ ಅಸಮಾನತೆ ಮತ್ತು ತಾರತಮ್ಯದ ಸ್ವರೂಪಗಳ ವಿರುದ್ಧ ಹೋರಾಟದ ಮಂಚೂಣಿಯಲ್ಲಿವೆ. ಪ್ರಮುಖ ಯಶಸ್ಸುಗಳಲ್ಲಿ ಒಂದಾದ ದಲಿತರು ತಮ್ಮ ಹಕ್ಕುಗಳ ಬಗ್ಗೆ ಮತ್ತು ಅವರ - ಅವಕಾಶಗಳ ಬಗ್ಗೆ ಅರಿವು ಮೂಡಿಸುವುದು. ಇಂದು ದಲಿತರು ರಾಜಕೀಯವಾಗಿ ಸಕ್ರಿಯರಾಗಿದ್ದಾರೆ. ಹಾಗಾಗಿ, ದೊಡ್ಡ ಸಂಖ್ಯೆಯಲ್ಲಿ ದಲಿತರ ಸಂಘಟನೆಯು ಪ್ರಜಾಪ್ರಭುತ್ವವನ್ನು ಬಲಪಡಿಸಲು ಸಹಾಯ ಮಾಡುತ್ತಿದ್ದಾರೆ. ಸಾಮಾಜಿಕ ಸಂಬಂಧಗಳ ವಿಷಯದಲ್ಲಿ ಪ್ರಜಾಪ್ರಭುತ್ವವು ಪರಿಣಾಮಕಾರಿ ಕಾರ್ಯನಿರ್ವಹಣೆಗೆ ಅಗತ್ಯವಾಗಿದೆ.

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ಗ್ರಾಮ ಪಂಚಾಯಿತಿಯ ಕಾರ್ಯಚರಣೆ ದುಗ್ಗಾವತಿ ಗ್ರಾಮ ಪಂಚಾಯಿತಿ ಒಂದು ಅಧ್ಯಯನ

ಡಾ|| ಹೆಚ್.ಬಸವರಾಜ,

ಸಹಾಯಕ ಪ್ರಾಧ್ಯಾಪಕರು ರಾಜ್ಯಶಾಸ್ತ್ರ ವಿಭಾಗ,
ಸರ್ಕಾರಿ ಕಲಾ ಕಾಲೇಜು, ಚಿತ್ರದುರ್ಗ.

ಅಧಿಕಾರ ವಿಕೇಂದ್ರೀಕರಣ ಪದ್ಧತಿಯಲ್ಲಿ ಗ್ರಾಮ ಪಂಚಾಯಿತಿ ವ್ಯವಸ್ಥೆಯು ಭಾರತಕ್ಕೆ ಹೊಸದಾಗಿರದೇ ಪ್ರಾಚೀನ ಕಾಲದಿಂದಲೂ ಕಂಡು ಬಂದಿರುವ ಒಂದು ಪ್ರಜಾಪ್ರಭುತ್ವದ ವ್ಯವಸ್ಥೆಯಾಗಿದೆ. ವೇದಗಳ ಕಾಲದಿಂದಲೂ ಗ್ರಾಮ ಪಂಚಾಯಿತಿಗಳು ಇರುವುದನ್ನು ಗುರುತಿಸಲಾಗಿದೆ. ಪಂಚಾಯಿತಿಗಳು ಪ್ರಾಚೀನ ಭಾರತದ ಇತಿಹಾಸ ಖಾಯಂ ಆಧಾರಗಳಾಗಿದ್ದವೆಂದು ಶ್ರೀ ಕೆ.ಪಣಿಕರ್ ತಿಳಿಸಿದ್ದರು. 'ಶುಕ್ರನೀತಿ', ಮನುಶ್ಲೋಕ ಸಾರ' ಮತ್ತು ಕೌಟಿಲ್ಯನ ಅರ್ಥಶಾಸ್ತ್ರದಲ್ಲಿ ಗ್ರಾಮ ಪಂಚಾಯಿತಿಗಳ ರಚನೆ ಮತ್ತು ಕಾರ್ಯಗಳ ಬಗ್ಗೆ ವಿವರವಾದ ವಿವರಣೆಗಳಿವೆ. ಗ್ರೀಕ್ ರಾಯಭಾರಿ ಮೆಗಸ್ಟನೀಸ ಭಾರತದ ಗ್ರಾಮ ಪಂಚಾಯಿತಿಗಳ ಬಗ್ಗೆ ತಮ್ಮ ಗ್ರಂಥದಲ್ಲಿ ವಿಶ್ಲೇಷಿಸಿದ್ದಾರೆ.

ಭಾರತದಲ್ಲಿ ಜಾರಿಯಲ್ಲಿರುವ ಸ್ಥಳೀಯ ಸರ್ಕಾರಗಳು ಬ್ರಿಟಿಷ್ ಮಾದರಿ ಸರ್ಕಾರಗಳಾಗಿದ್ದರೂ ಸ್ಥಳೀಯ ಸರ್ಕಾರಗಳು ಭಾರತಕ್ಕೆ ಯಾವುದೇ ರಾಷ್ಟ್ರದಿಂದ ಬಳುವಳಿಯಾಗಿ ಬಂದಂತವುಗಳಲ್ಲ. ಪ್ರಾಚೀನ ಕಾಲದಿಂದಲೂ ಗ್ರಾಮಗಳು ಆಡಳಿತದ ಮೂಲ ಘಟಕಗಳಾಗಿ ಕಾರ್ಯ ನಿರ್ವಹಿಸುತ್ತಿದ್ದವು. ವೇದಗಳ ಕಾಲದಲ್ಲಿ ಸಭಾ ಮತ್ತು ಸಮಿತಿಗಳು ಗ್ರಾಮಗಳ ಆಡಳಿತವನ್ನು ನೋಡಿಕೊಳ್ಳುತ್ತಿದ್ದವು. 8 ಮತ್ತು 9ನೇ ಶತಮಾನದಲ್ಲಿ ಪಾಂಡ್ಯರು ಮತ್ತು ಪಲ್ಲವರ ಆಡಳಿತದಲ್ಲಿ ಸ್ಥಳೀಯ ಸರ್ಕಾರಗಳು ಕಾರ್ಯನಿರ್ವಹಿಸುತ್ತಿದ್ದವು. ಮೌರ್ಯರ ಕಾಲದಲ್ಲಿ ಈ ಕಾರ್ಯಗಳನ್ನು ಗಣಗಳು ಕಾರ್ಯ ನಿರ್ವಹಿಸುತ್ತಿದ್ದವು. ಮಹಾಭಾರತದಲ್ಲಿ ಇವುಗಳನ್ನು ಗ್ರಾಮ ಸಭೆಗಳೆಂದು ಕರೆಯಲಾಗುತ್ತಿತ್ತು. ಇವು ಪುಟ್ಟ ಗಣರಾಜ್ಯಗಳಂತೆ ಕಾರ್ಯ ನಿರ್ವಹಿಸುತ್ತಿದ್ದವು. ಇಂತಹ ಪ್ರಾಚೀನ ಕಾಲದಲ್ಲಿ ಸ್ಥಳೀಯ ಸರ್ಕಾರಗಳು ತಮ್ಮ ಕಾರ್ಯಗಳನ್ನು ಪರಿಣಾಮಕಾರಿಯಾಗಿ ನಿರ್ವಹಿಸಿಕೊಂಡು ಹೋಗುತ್ತಿದ್ದವು ಪ್ರಜಾಪ್ರಭುತ್ವ ರಾಷ್ಟ್ರದಲ್ಲಿ ಆಡಳಿತ ಮತ್ತು ಹಣಕಾಸಿನ ಕಾರ್ಯಗಳ ವಿಕೇಂದ್ರೀಕರಣ ಬಹಳ ಅಗತ್ಯವಾಗಿದೆ. ಏಕೆಂದರೆ ಅಧಿಕಾರ ವಾಸ್ತವಿಕವಾಗಿ ಜನರಿಂದಲೇ ಜನರಿಗಾಗಿ ಬಳಸುವ ಸಾಧನವಾಗಬೇಕಾದರೆ ಅಧಿಕಾರ ಮತ್ತು ಸಂಪನ್ಮೂಲಗಳ ವಿಕೇಂದ್ರೀಕರಣ ಆಗಬೇಕು. ಆಗಲೇ ಪ್ರಜಾಪ್ರಭುತ್ವದಲ್ಲಿ ಪ್ರಜೆಗಳು ಆಡಳಿತದಲ್ಲಿ ಪಾಲ್ಗೊಳ್ಳುವುದಕ್ಕೆ ಸಾಧ್ಯವಾಗುತ್ತದೆ. ಅಲ್ಲದೇ ಸ್ಥಳೀಯ



ಅವಶ್ಯಕತೆಗಳನ್ನು ಯಾವುದೇ ರಾಷ್ಟ್ರ ಅಥವಾ ರಾಜ್ಯ ಮಟ್ಟದ ಅಧಿಕಾರಾಂಗ ಗಮನಿಸಿ ಪರಿಹರಿಸುವುದು ಬಹಳ ಕಷ್ಟವಾಗುತ್ತದೆ. ಏಕೆಂದರೆ ಸ್ಥಳೀಯ ಸಮಸ್ಯೆಗಳ ಪೂರ್ಣ ಪರಿಚಯ ಅಷ್ಟಾಗಿ ಈ ಸರ್ಕಾರಗಳಿಗೆ ಇರುವುದಿಲ್ಲ. ಒಂದು ಗ್ರಾಮದ ಜನರ ಬೇಡಿಕೆ ಅಗತ್ಯಗಳನ್ನು ಪರಿಹರಿಸುವ ಸಾಧನಗಳು ಆಯಾ ಸ್ಥಳದವರಿಗೆ ಚೆನ್ನಾಗಿ ಗೊತ್ತಿರುತ್ತದೆ. ಒಂದು ವ್ಯವಸ್ಥೆಯನ್ನು ನಿರ್ಮಿಸಿ ಆಡಳಿತ ವಿಕೇಂದ್ರೀಕರಣ ಮಾಡಿದಾಗಲೇ ಅಭಿವೃದ್ಧಿ ಸಾಧ್ಯ.

ಗ್ರಾಮ ಪಂಚಾಯಿತಿಯ ಕಾರ್ಯಗಳು :

ಅಧಿಕಾರ ವಿಕೇಂದ್ರೀಕರಣದಿಂದಾಗಿ ಗ್ರಾಮ ಪಂಚಾಯಿತಿಗಳು ಗ್ರಾಮಗಳ ಅಭಿವೃದ್ಧಿಯಲ್ಲಿ ಪ್ರಮುಖವಾದ ಸ್ಥಾನವನ್ನು ಹೊಂದಿದೆ. ಗ್ರಾಮೀಣ ಜನರ ಜೀವನಮಟ್ಟ ಸುಧಾರಿಸಲು ಗ್ರಾಮಗಳ ಅಭಿವೃದ್ಧಿ ಕಾರ್ಯಕ್ರಮಗಳನ್ನು ಅನುಷ್ಠಾನಗೊಳಿಸುವಲ್ಲಿ ಹೆಚ್ಚಿನ ಪಾತ್ರವನ್ನು ನಿರ್ವಹಿಸುತ್ತಿವೆ. ಮುಖ್ಯವಾಗಿ ಗ್ರಾಮಕ್ಕೆ ಬೇಕಾದ ಕುಡಿಯುವ ನೀರಿನ ವ್ಯವಸ್ಥೆ, ರಸ್ತೆಗಳ ನಿರ್ಮಾಣ, ಬೀದಿ ದೀಪಗಳ ವ್ಯವಸ್ಥೆ, ಒಳಚರಂಡಿ ವ್ಯವಸ್ಥೆ, ಗ್ರಾಮೀಣ ಗುಡಿಕೆಗಾರಿಕೆಗಳಿಗೆ ಉತ್ತೇಜನ ನೀಡುವುದು ಗ್ರಾಮಗಳಲ್ಲಿ ಮೀನುಗಾರಿಕೆ ಅಭಿವೃದ್ಧಿಪಡಿಸುವುದು ಸಾರ್ವಜನಿಕ ಭೂಮಿಯಲ್ಲಿ ಮರಗಳನ್ನು ನೆಡುವುದು ಮತ್ತು ಸಂರಕ್ಷಿಸುವುದು, ಶೌಚಾಲಯ ನಿರ್ಮಿಸುವುದು, ಪಶುಸಂಗೋಪನೆ ಹಾಗೂ ಹೈನುಗಾರಿಕೆಗೆ ಪ್ರೋತ್ಸಾಹಿಸುವುದು ಸಾರ್ವಜನಿಕ ಗ್ರಂಥಾಲಯಗಳನ್ನು ಸ್ಥಾಪಿಸುವುದು ಮೊದಲಾದ ಕಾರ್ಯಗಳನ್ನು ಗ್ರಾಮಪಂಚಾಯಿತಿಗಳು ಕೈಗೊಳ್ಳುತ್ತವೆ.

ಸಮಸ್ಯೆ ಹೇಳಿಕೆ,

ಈ ಹಿಂದೆ ತಿಳಿಸಿದ ಕಾರ್ಯಗಳನ್ನು ಗ್ರಾಮ ಪಂಚಾಯಿತಿಗಳು ಎಷ್ಟರ ಮಟ್ಟಿಗೆ ಕಾರ್ಯಗತಗೊಳಿಸುತ್ತವೆ ಎಂಬುದನ್ನು ತಿಳಿಯಲು ಮತ್ತು ತೆರೆಮರೆ ರಾಜಕೀಯ ಯಾವ ರೀತಿಯಾಗಿ ಸ್ಥಳೀಯ ಸರ್ಕಾರಗಳಲ್ಲಿ ತನ್ನ ಪಾತ್ರ ನಿರ್ವಹಿಸುತ್ತದೆ ಎಂಬುದನ್ನು ತಿಳಿಯಲು ದುಃಖವಾಗಿ ಗ್ರಾಮ ಪಂಚಾಯಿತಿಯನ್ನು ಸಂಶೋಧನೆಗೆ ಆಯ್ಕೆ ಮಾಡಿಕೊಳ್ಳಲು ಕಾರಣ ಈ ಗ್ರಾಮ ಪಂಚಾಯಿತಿ ಹರಪ್ಪನಹಳ್ಳಿ ತಾಲ್ಲೂಕಿನ ಅತೀ ಹೆಚ್ಚು ಸದಸ್ಯರನ್ನೊಳಗೊಂಡ ಗ್ರಾಮ ಪಂಚಾಯಿತಿಗಳಲ್ಲಿ ಒಂದಾಗಿದೆ. ಈ ತಾಲ್ಲೂಕು ಮಳೆಯನ್ನು ಆಧರಿಸಿ ಕೃಷಿ ಭೂಮಿಯನ್ನು ಒಳಗೊಂಡಿದೆ. ಮಹಿಳಾ ಅಧ್ಯಕ್ಷತೆಯನ್ನು ಹೊಂದಿರುತ್ತದೆ. ಈ ಗ್ರಾಮಪಂಚಾಯಿತಿ ಪರಿಶಿಷ್ಟ ವರ್ಗ ಮೀಸಲಾತಿಯ ಕ್ಷೇತ್ರವಾಗಿದೆ.



ಈ ತಾಲ್ಲೂಕು ಬಳ್ಳಾರಿ ಜಿಲ್ಲೆಯಲ್ಲಿದ್ದು 1997ರ ಆಗಸ್ಟ್ 15ರಂದು ಹರಿಹರ, ದಾವಣಗೆರೆ, ಜಗಳೂರು, ಹರಪನಹಳ್ಳಿ, ಚನ್ನಗಿರಿ ಮತ್ತು ಹೊನ್ನಾಳಿ ತಾಲ್ಲೂಕುಗಳನ್ನು ಒಳಗೊಂಡು ನೂತನದಾವಣಗೆರೆಜಿಲ್ಲೆಯ ಅಸ್ತಿತ್ವಕ್ಕೆ ಬಂದಿತು 2018ರಲ್ಲಿ 371ವಿಧಿ ಪ್ರಕಾರ ಹರಪನಹಳ್ಳಿ ತಾಲ್ಲೂಕು ಹೈದರಬಾದ್‌ಕರ್ನಾಟಕದ ವಿಶೇಷ ಸ್ಥಾನಮಾನಕ್ಕೆ ಬಳ್ಳಾರಿ ಜಿಲ್ಲೆಯಲ್ಲಿ ವಿಲೀನಗೊಳಿಸಲಾಯಿತು. ಹರಪನಹಳ್ಳಿ ತಾಲ್ಲೂಕುದುಗ್ಗಾವತಿಗ್ರಾಮವು ಬಯಲುಸೀಮೆಯಾಗಿದ್ದು ಕಪ್ಪು ಮಣ್ಣಿನಿಂದ ಕೂಡಿದ ಒಣಭೂಮಿಯಾಗಿದೆ. ದುಗ್ಗಾವತಿಗ್ರಾಮ ಪಂಚಾಯಿತಿಯುದುಗ್ಗಾವತಿ, ಶಾಂತಿನಗರ, ಕಂಡಿಕೆರೆ, ಒಟ್ಟಹಳ್ಳಿ ಹೀಗೆ ಆರು ಹಳ್ಳಿಗಳನ್ನೊಳಗೊಂಡ ಗ್ರಾಮ ಪಂಚಾಯಿತಿಯಾಗಿದೆ.

ಸಂಶೋಧನೆಯ ವಿಧಾನ :

ಪ್ರಸ್ತುತ ಅಧ್ಯಯನದಲ್ಲಿ ಗ್ರಾಮ ಪಂಚಾಯಿತಿ ಹಾಲಿ ಸದಸ್ಯರನ್ನು ಮಾಜಿ ಸದಸ್ಯರನ್ನಲ್ಲದೆ ಮಾಜಿ ಅಧ್ಯಕ್ಷ ಉಪಾಧ್ಯಕ್ಷರನ್ನು ಹಾಲಿ ಅಧ್ಯಕ್ಷ ಉಪಾಧ್ಯಕ್ಷರನ್ನು ಬೇಟಿ ಮಾಡಿ ಸಂದರ್ಶನದ ಮೂಲಕ ಮಾಹಿತಿ ಸಂಗ್ರಹಿಸಲಾಯಿತು. ಅಲ್ಲದೆ ಗ್ರಾಮದ ಪ್ರಮುಖ ಮುಖಂಡರುಗಳನ್ನು ಜಾತಿ ಆಧಾರದ ಮೇಲೆ ಆಯ್ಕೆ ಮಾಡಿಕೊಂಡು ಸಂದರ್ಶನ ಕೊಳಪಡಿಸಿ ಪ್ರಾಥಮಿಕ ಮಾಹಿತಿಯನ್ನು ಸಂಗ್ರಹಿಸಲಾಗಿದೆ. ಹಾಗೂ ಸಹಭಾಗಿ ಅವಲೋಕನದ ಮೂಲಕ ಗ್ರಾಮ ಸಭೆ ಕಾರ್ಯ ಚಟುವಟಿಕೆಗಳನ್ನು ಅಧ್ಯಯನ ಮಾಡಿ ಈ ವರದಿ ತಯಾರಿಸಲಾಗಿದೆ.

ದುಗ್ಗಾವತಿಗ್ರಾಮದ ಹಿನ್ನೆಲೆ :

ದುಗ್ಗಾವತಿ ಎಂಬ ಗ್ರಾಮಕ್ಕೆ ದುಗ್ಗಾವತಿ ಎಂಬ ಹೆಸರು ಬರಲು ಕಾರಣ ಬಹಳ ವರ್ಷಗಳ ಹಿಂದೆ ಬಳ್ಳಾರಿಯಿಂದ ಒಬ್ಬ ವ್ಯಾಪಾರಿಯು ಕುದುರೆಯ ಮೇಲೆ ಚೀಲ ಹೇರಿಕೊಂಡು ಪ್ರಯಾಣಿಸುತ್ತಿದ್ದಾಗ ಒಂದು ಸ್ಥಳದಲ್ಲಿ ಚೀಲ ಜಾರಲಾಗಿ ಅದನ್ನು ಸರಿಪಡಿಸಲು ಒಂದು ದುಂಡನೆಯ ಕಲ್ಲನ್ನು ಎತ್ತಿ ಚೀಲದಲ್ಲಿ ಹಾಕಿಕೊಂಡನು. ವ್ಯಾಪಾರಿಯು ಪ್ರಯಾಣಿಸುತ್ತಾ ದುಗ್ಗಾವತಿಗ್ರಾಮಕ್ಕೆ ಬಂದಾಗ ಕುದುರೆಯು ಭಾರ ತಾಳಲಾರದೆ ಮಲಗಿಕೊಂಡಿತು. ಆಗ ಕಲ್ಲಿನ ರೂಪದಲ್ಲಿದ್ದ ದೇವತೆಯು ಪ್ರತ್ಯಕ್ಷವಾಗಿ ನನ್ನ ಹೆಸರು ದುಗ್ಗಾವತಿ ಇನ್ನು ಮುಂದೆ ನಾನು ಇಲ್ಲೇ ನೆಲಸುತ್ತೇನೆ. ಇಂದಿನಿಂದ ಈ ಊರಿಗೆ ದುಗ್ಗಾವತಿ ಎಂದು ಕರೆಯಿರಿ ಎಂದು ಹೇಳಿತು. ಅಂದಿನಿಂದ ಇಲ್ಲಿಯವರೆಗೆ ದುಗ್ಗಾವತಿ, ದುಗ್ಗಾವತಿ, ದುಗ್ಗಾವತಿ ಎಂದು ಹೆಸರು ರೂಡಿಗೆ ಬಂದಿರುತ್ತದೆ.



ದುಗ್ಧವತಿಗ್ರಾಮದ ವಿಶ್ಲೇಷಣೆ :

ದುಗ್ಧವತಿಗ್ರಾಮವು 1125 ಮನೆಗಳನ್ನೊಳಗೊಂಡು 4264 ಜನಸಂಖ್ಯೆಯನ್ನು ಹೊಂದಿದೆ.ಪುರುಷರು-2252, ಮಹಿಳೆಯರು-2012, ಪರಿಶಿಷ್ಟ ಜಾತಿ-745, ಪರಿಶಿಷ್ಟ ಪಂಗಡ-906 ಇದರಲ್ಲಿ 836ಜನರು ಬಡತನರೇಖೆಯ ಕೆಳಗೆ ವಾಸಿಸುವ ಜನರಿದ್ದಾರೆ.ದುಗ್ಧವತಿಗ್ರಾಮ ಪಂಚಾಯಿತಿಯು 1952ರಲ್ಲಿ ಜಾರಿಗೆ ಬಂದಿರುತ್ತದೆ.ದುಗ್ಧವತಿಗ್ರಾಮ ಪಂಚಾಯಿತಿಯಲ್ಲಿ 11 ವಾರ್ಡ್‌ಗಳಿವೆ. ಅವುಗಳಲ್ಲಿ 4 ವಾರ್ಡ್‌ಗಳಿಂದ ಮಹಿಳೆಯರು ಆಯ್ಕೆಯಾಗಿದ್ದಾರೆ.ಅವರಲ್ಲಿ ಎರಡುಜನ ಮಹಿಳೆಯರು ಪರಿಶಿಷ್ಟ ಜಾತಿಗೆ ಸೇರಿದ್ದರೆ, ಇನ್ನೆರಡು ಮಹಿಳಾ ಸದಸ್ಯರು ಪರಿಶಿಷ್ಟ ಪಂಗಡಕ್ಕೆ ಸೇರಿದವರಾಗಿರುತ್ತಾರೆ.ಇತರೆ ಹಿಂದುಳಿದ ವರ್ಗದಿಂದ ಒಬ್ಬ ಮಹಿಳೆ ಆಯ್ಕೆಯಾಗಿದ್ದಾರೆ.ಇನ್ನುಳಿದ 05 ವಾರ್ಡ್‌ಗಳಿಂದ ಒಬ್ಬರು ಪರಿಶಿಷ್ಟ ಜಾತಿಗೆ ಸದಸ್ಯರಾಗಿದ್ದಾರೆ.2ಎ ವರ್ಗದಿಂದ ಇನ್ನೊಬ್ಬ ಸದಸ್ಯರು ಆಯ್ಕೆಯಾಗಿದ್ದಾರೆ.ಇನ್ನುಳಿದ 03ಜನ ಸದಸ್ಯರು ಸಾಮಾನ್ಯ ವರ್ಗದವರಾಗಿದ್ದಾರೆ.ಈ ಎಲ್ಲಾ ಸದಸ್ಯರು ಚುನಾವಣೆ ಮೂಲಕ ಆಯ್ಕೆಯಾಗಿದ್ದಾರೆ.ಈ ಗ್ರಾಮ ಪಂಚಾಯಿತಿಯ ಚುನಾವಣೆಯಿಂದಾಗಿ ಹಲವಾರು ಪಂಗಡಗಳಾಗಲು ಮತ್ತು ಹಲವಾರು ದ್ವೇಷಗಳಿಗೆ ಕಾರಣವಾಗಿದೆ.ಆಯ್ಕೆಯಾಗಿರುವ ಸದಸ್ಯರಲ್ಲಿ 02ಜನ ಸದಸ್ಯರನ್ನು ಹೊರತುಪಡಿಸಿದರೆ ಉಳಿದ 06ಜನ ಸದಸ್ಯರು ರಾಜಕೀಯ ಹಿನ್ನೆಲೆ ಹೊಂದಿರುವ ವ್ಯಕ್ತಿಗಳಾಗಿರುತ್ತಾರೆ.ಆ ಹಿನ್ನೆಲೆಯಿಂದ ಬಂದಿರುವುದರಿಂದಲೇ ಸದಸ್ಯರಾಗಿರುತ್ತಾರೆ ಎಂದು ತಿಳಿದುಬರುತ್ತದೆ.

ಗ್ರಾಮ ಪಂಚಾಯಿತಿಯ ಕಾರ್ಯವೈಖರಿಯನ್ನು ಗಮನಿಸಿದಾಗ ಆಶ್ಚರ್ಯ ನಿವೇಶನಗಳನ್ನು ನೀಡುವುದರಿಂದ ಹಿಡಿದು ಒಳಚರಂಡಿ ವ್ಯವಸ್ಥೆ, ಕುಡಿಯುವ ನೀರಿನ ವ್ಯವಸ್ಥೆ ಹೊಂದಿಸಿ ಕೊಡುವಲ್ಲಿ ಈ ಗ್ರಾಮ ಪಂಚಾಯಿತಿಯು ವಿಫಲವಾಗಿದೆ.ಆಶ್ಚರ್ಯಯೋಜನೆಯ ಅಡಿಯಲ್ಲಿ ಕಟ್ಟಿಸಿಕೊಟ್ಟಿರುವ ಮನೆಗಳು ಬಹುತೇಕ ಶೀಘ್ರಗೊಂಡಿರುತ್ತವೆ.ಊರಿಗೆ ಶೌಚಾಲಯ ಮತ್ತು ಬಸ್ಸು ನಿಲ್ದಾಣದ ಕೊರತೆ ಇದೆ.ಈ ಸಮಸ್ಯೆಗಳ ಬಗ್ಗೆ ಅಲ್ಲಿಯ ಜನರನ್ನು ವಿಚಾರಿಸಲಾಗಿ ಅಧ್ಯಕ್ಷರು ಮಹಿಳೆಯಾಗಿರುವುದರಿಂದ ಅವರಿಗೆ ಯಾವುದೇ ರೀತಿಯ ರಾಜಕೀಯ ಅನುಭವ ಇರುವುದಿಲ್ಲ. ನಾನು ಬೇಟಿ ಮಾಡಿದ 50ಜನರಲ್ಲಿ 25ಜನ ಈ ರೀತಿ ಹೇಳುತ್ತಾರೆ.ಅಲ್ಲದೆ ಈ ಊರಿನ ಜನ ಬಳಸುವ ಕೊಳವೆ ಬಾವಿಯ ನೀರಿನಲ್ಲಿ ಪ್ರೋಟೋಜನ್ ಅಂಶ ಹೆಚ್ಚಾಗಿರುವುದು ತಿಳಿದುಬರುತ್ತದೆ.

ಗ್ರಾಮ ಸಭೆಗಳ ಕಾರ್ಯಕಲಾಪಗಳ ವಿವರ :



ಗ್ರಾಮ ಸಭೆ ನಡೆಯುವ ದಿನಾಂಕದ ಮಾಹಿತಿದೊರೆತಿದ್ದರಿಂದ ನಾನು ಗ್ರಾಮಸಭೆ ನಡೆಯುವ ಸ್ಥಳಕ್ಕೆ ಬೇಟೆ ನೀಡಿದಾಗ ಅಂದಿನ ಗ್ರಾಮ ಸಭೆಯ ಮುಖ್ಯ ವಿಷಯ ಬಡತನರೇಖೆಯ ಕೆಳಗಿರುವವರನ್ನು ಗುರುತಿಸುವುದಾಗಿತ್ತು.ಗ್ರಾಮಸಭೆಗೆ ವಿಸ್ತಾರಣಾಧಿಕಾರಿಗಳನ್ನು ಹೊರತುಪಡಿಸಿ ಅಧಿಕಾರಿಗಳ್ಯಾರು ಹಾಜರಾಗಿರುವುದಿಲ್ಲ. ಅಲ್ಲದೆಜನರ ಹಾಜರಾತಿಯಕೊರತೆಯು ಸ್ಪಷ್ಟವಾಗಿಕಂಡು ಬರುತ್ತಿತ್ತು.ಯಾವುದೇಚರ್ಚೆಇಲ್ಲದೆ ಬಡತನರೇಖೆಯ ಕೆಳಗಿರುವ ಜನರ ಪಟ್ಟಿಗೆ ಸಭೆಯುಏಕಪಕ್ಷಿಯವಾಗಿಅನುಮತಿ ನೀಡಿತು.ಈ ಗ್ರಾಮಸಭೆಯಿಂದ ಈ ಕೆಳಗಿನ ಅಂಶಗಳನ್ನು ಕಂಡು ಕೊಳ್ಳಬಹುದಾಗಿದೆ.

1. ಅಧಿಕಾರಿಗಳ ಕೊರತೆ.
2. ಪ್ರತಿನಿಧಿಗಳೇ ಭಾಗವಹಿಸದಿರುವುದು.
3. ಗ್ರಾಮದಜನತೆ ಆಸಕ್ತಿ ತೊರದಿರುವುದು.

ದುಗ್ಗಾವತಿಗ್ರಾಮ ಪಂಚಾಯಿತಿಯತೆರಿಗೆಯ ವಿವರ :

ದುಗ್ಗಾವತಿಗ್ರಾಮ ಪಂಚಾಯಿತಿಯತೆರಿಗೆಯ ಪದ್ಧತಿಯು ಈ ರೀತಿಯಾಗಿದೆ.ಮನೆ ತೆರಿಗೆ, ಹಂಚಿನ ಮನೆ, ಶೀಟಿನ ಮನೆ, ಆರ್.ಸಿ.ಸಿ ಮನೆಗಳಿಗೆ 280 ರಿಂದ 350ರವರೆಗೆ ತೆರಿಗೆಯನ್ನು ವಿಧಿಸಿದರೆ, ಹೊಟೇಲ್‌ಗಳಿಗೆ 1500ರೂ ನಿಂದ 2500ರೂಗಳ ವರೆಗೆತೆರಿಗೆ ನಿಗದಿಗೊಳಿಸಿದರೆ, ನೀರಿನಕಂದಾಯವನ್ನು 50ರೂಗಳನ್ನು ಮತ್ತು ಅಂಗಡಿಗಳಿಗೆ 500ರೂ ನಿಂದ 2000ರೂಗಳ ವರೆಗೆತೆರಿಗೆಯನ್ನು ವಾರ್ಷಿಕವಾಗಿ ವಸೂಲಿ ಮಾಡಲಾಗುತ್ತದೆ. ದುಗ್ಗಾವತಿ ಗ್ರಾಮ ಪಂಚಾಯಿತಿಗೆ ಸರ್ಕಾರದ ಅನುದಾನವನ್ನು ಹೊರತುಪಡಿಸಿ ವರ್ಷಕ್ಕೆ ಸುಮಾರು4ಲಕ್ಷ ರೂಪಾಯಿಗಳು ತೆರಿಗೆ ಸಂಗ್ರಹವಾಗಬೇಕು. ಆದರೆಇದು ಸಾಧ್ಯವಾಗುತ್ತಿಲ್ಲ. ಪಂಚಾಯಿತಿಯಲ್ಲಿ ಸುಮಾರು 12ಲಕ್ಷ ತೆರಿಗೆ ಬಾಕಿಯು ವಸೂಲಿಯಾಗಬೇಕಾಗಿರುವುದು ಕಂಡು ಬರುತ್ತದೆ.

ಈ ಮೇಲಿನ ಅಂಶಗಳನ್ನು ಗಮನಿಸಿದಾಗ ಗ್ರಾಮ ಪಂಚಾಯಿತಿಯತೆರಿಗೆ ಸಂಗ್ರಹಿಸುವಲ್ಲಿ ವಿಫಲವಾಗಿದೆ.

ತೆರೆಮರೆಯರಾಜಕೀಯ :



ಈ ಗ್ರಾಮ ಪಂಚಾಯಿತಿಯು ಸಹ ತೆರೆಮರೆಯರಾಜಕೀಯದಿಂದ ಹೊರತಾಗಿಲ್ಲ. ಎಂಬುದು ಅವಲೋಕನದಿಂದ ತಿಳಿದುಬರುತ್ತದೆ. ಗ್ರಾಮ ಪಂಚಾಯಿತಿ ಅಧ್ಯಕ್ಷರಾದ ನವಲಿ ನಾಗಮ್ಮ ಯಾವುದೇ ರೀತಿಯಾದ ರಾಜಕೀಯ ಅನುಭವಾಗಲಿ ಶಿಕ್ಷಣವಾಗಲಿ, ಇರುವುದಿಲ್ಲ. ಅವರ ಸ್ಥಾನದಲ್ಲಿ ಅವರ ಮನೆಯವರು ಅಧಿಕಾರಚಲಾಯಿಸುತ್ತಾರೆ. ಇನ್ನೂ ಕೆಲವು ವ್ಯಕ್ತಿಗಳು ತಮ್ಮ ಹೆಂಡತಿಯನ್ನು ಚುನಾವಣೆಯಲ್ಲಿ ಗೆಲ್ಲಿಸಿ ಅವರ ಹೆಸರಿನಲ್ಲಿ ಅಧಿಕಾರ ನಡೆಸುವುದು ಸ್ಪಷ್ಟವಾಗಿ ಕಂಡುಬರುತ್ತದೆ. ಮಹಿಳಾ ಸದಸ್ಯರುಗಳ ಗಂಡಂದಿರು ಮನೆ ಮತ್ತು ರಸ್ತೆಗಳ ಗುತ್ತಿಗೆಯನ್ನು ಪಡೆದು ಕೆಲಸ ಮಾಡಿಸುವುದು ಈ ಗ್ರಾಮ ಪಂಚಾಯಿತಿಯ ವ್ಯಾಪ್ತಿಯಲ್ಲಿ ಹೆಚ್ಚಾಗಿ ಕಂಡು ಬರುತ್ತದೆ. ಉದಾ:- ಈ ತೆರೆಮರೆಯ ರಾಜಕೀಯ ಎಷ್ಟರ ಮಟ್ಟಿಗೆ ನಡೆಯುತ್ತದೆ ಎಂದರೆ ಮಂಜುನಾಥ ಎಂಬ ವ್ಯಕ್ತಿಗೆ ರೋಜ್‌ಗಾರ್‌ಯೋಜನೆಯ ಶೇ.20ರ ಹಣದಲ್ಲಿ ಒಂದು ಮನೆಯನ್ನು ಮಂಜೂರು ಮಾಡಲಾಯಿತು. ಫಲಾನುಭವಿಯು ತನ್ನ ಮನೆಯನ್ನು ತಾನೇ ಕಟ್ಟಿಕೊಳ್ಳಲು ಮಂಜೂರು ಮಾಡಲಾಯಿತು. ಫಲಾನುಭವಿಯು ತನ್ನ ಮನೆಯನ್ನು ತಾನೇ ಕಟ್ಟಿಕೊಳ್ಳಲು ಮುಂದಾದಾಗ ಒಬ್ಬ ಮಹಿಳಾ ಸದಸ್ಯರ ಪತಿಯು ತಾನೇ ಕಟ್ಟಿಸಿ ಕೊಡುವುದಾಗಿ ಹಟ ಮಾಡಿ ಅದರ ಗುತ್ತಿಗೆಯನ್ನು ಪಡೆಯುವಲ್ಲಿ ಯಶಸ್ವಿಯಾದನು. ಹೀಗೆ ತೆರೆಮರೆಯ ರಾಜಕೀಯ ಗ್ರಾಮದಲ್ಲಿ ಹೆಚ್ಚಾಗಿ ಕಂಡು ಬರುತ್ತದೆ.

ಊರಿನ ಜಾತ್ರೆ :

ಈ ಊರಿನ ಎಲ್ಲ ಜಾತಿಯ ಜನಾಂಗದವರು ಒಟ್ಟಾಗಿ ಸೇರಿ ಆಚರಿಸುವ ಜಾತ್ರೆಯೆಂದರೆ ದುಗ್ಗಮ್ಮನ ಜಾತ್ರೆ. ಈ ಜಾತ್ರೆಯು 3 ವರ್ಷಗಳಿಗೊಮ್ಮೆ ನಡೆಯುತ್ತದೆ. ಈ ಜಾತ್ರೆಯಲ್ಲಿ ಗೌಡರು, ಬಣಕಾರರು, ಕಂದಾಚಾರರು, ಜ್ಯೋತಿ, ಹಡಪದವರು, ಶೆಟ್ಟಿರು, ಕೊರಗರು, 9ಜನ ಮಾದಿಗರು, ಕೋಲುಕಾರರು, ಶಾನುಬೋಗರು, ಕುಂಬಾರರು, ಸ್ವಾಮಿಗಳು ಹೀಗೆ ಪ್ರತಿಯೊಂದು ಜಾತಿಯ ಮುಖಂಡರು ದೇವಿ ಹಬ್ಬದ ಉಸ್ತುವಾರಿಯನ್ನು ನೋಡಿಕೊಳ್ಳುತ್ತಾರೆ. ಇವರುಗಳಿಗೆ ಬಾಬುದಾರರು ಎಂದು ಕರೆಯುತ್ತಾರೆ. ಜಾತ್ರೆಯಲ್ಲಿ ಇವರೆಲ್ಲರಿಗೂ ಹೊಸ ಬಟ್ಟೆಯನ್ನು ಉಡುಗೊರೆಯಾಗಿ ನೀಡಲಾಗುತ್ತದೆ.

ಜಾತೀಯತೆ:

ಪರಿಶಿಷ್ಟ ಜಾತಿಯವರಿಗೆ ಊರಿನ ಪ್ರಮುಖ ದೇವಾಲಯಗಳಾದ ದುಗ್ಗಮ್ಮ, ಆಂಜನೇಯ ಬಸವೇಶ್ವರ ದೇವಾಲಯಗಳಿಗೆ ಪ್ರವೇಶವಿಲ್ಲ, ಹೋಟೆಲ್‌ಗಳಲ್ಲಿ ಈಗಲೂ ಹೊರಗಡೆ ಪರಿಶಿಷ್ಟ



ಜಾತಿಯವರಿಗಾಗಿ ಲೋಟಇಡುವ ಪದ್ಧತಿಯುಜಾರಿಯಲ್ಲಿದೆ. ಆ ವಿಚಾರವಾಗಿ ಹೋಟೆಲ್ ಮಾಲೀಕರನ್ನು ಕೇಳಿದಾಗ ಅವರಿಗೆ ಲೋಟ ನೀಡಿದರೆ ಮೇಲ್ವಿಚಾರಣೆಯವರು ನಮ್ಮೊಂದಿಗೆ ಜಗಳಕ್ಕೆ ಬರುತ್ತಾರೆ. ಹಾಗೂ ನಮ್ಮ ಹೋಟೆಲ್ಗೆ ಬರುವುದಿಲ್ಲ ಎಂಬ ಉತ್ತರಕೊಡುತ್ತಾರೆ. ಅಲ್ಲದೆಕೌಶಲಿಕರು ಪರಿಶಿಷ್ಟ ಜಾತಿಯವರಿಗೆ ಸೇವೆ ಮಾಡಲು ಹಿಂಜರಿಯುತ್ತಾರೆ.ಹೀಗೆ ಈ ಊರಿನಲ್ಲಿಜಾತಿಯತೆಯು ಈಗಲೂ ಕಂಡು ಬರುತ್ತದೆ.

ಉಪಸಂಹಾರ, ಕಂಡುಕೊಳ್ಳುವಿಕೆ ಮತ್ತು ಸಲಹೆಗಳು :

ಗ್ರಾಮ ಪಂಚಾಯಿತಿಯ ಮಟ್ಟದಲ್ಲಿ ಮಹಿಳಾ ಮೀಸಲಾತಿ ನೀಡಿರುವುದು ಸರಿಯಷ್ಟೆ ಅದನ್ನು ಅವರು ಸರಿಯಾದ ಬಳಸಿಕೊಳ್ಳುವ ವಾತಾವರಣ ಸೃಷ್ಟಿಸಬೇಕು. ತೆರೆಮರೆಯರಾಜಕೀಯದಿಂದಗ್ರಾಮ ಪಂಚಾಯಿತಿಯನ್ನು ಮುಕ್ತಗೊಳಿಸಲು ಕಾನೂನು ಕ್ರಮಕೈಗೊಳ್ಳಬೇಕು. ಗ್ರಾಮ ಸಭೆಯು ಸರಿಯಾಗಿ ನಡೆಯಬೇಕಾದರೆ ಪ್ರಸಕ್ತ ವ್ಯವಸ್ಥೆಯನ್ನು ಬದಲಾಯಿಸಿಕೊಳ್ಳಲು ಈ ರೀತಿಯ ಸಲಹೆಗಳನ್ನು ನೀಡಬಹುದು.

1. ಇಡೀ ಹಳ್ಳಿಯನ್ನು ಸೇರಿಸಿ ಚರ್ಚಿಸುವ ಬದಲು ಪ್ರತಿ ವಾರ್ಡಿನಲ್ಲಿ 25 ರಿಂದ 30 ಮನೆಗಳನ್ನು ಸೇರಿಸಿ ಒಂದು ಮಿನಿ ಗ್ರಾಮ ಸಭೆಯನ್ನು ನಡೆಸಬೇಕು.
2. ಮಿನಿ ಗ್ರಾಮ ಸಭೆಗೆ ಪ್ರತಿ ಮನೆಯಿಂದಒಬ್ಬ ಸದಸ್ಯರನ್ನಾಗಿಯೂ ಮಾಡಿಕೊಳ್ಳಬೇಕು.
3. ವಾರ್ಡ್ ಸದಸ್ಯರು ಮತ್ತು ಮಿನಿ ಗ್ರಾಮ ಸಭೆಯ ಸದಸ್ಯರುಗ್ರಾಮ ಸಭೆಯನ್ನು ಸೇರಿಸುವಜವಾಬ್ದಾರಿಯನ್ನು ತೆಗೆದುಕೊಳ್ಳಬೇಕು.
4. ಗ್ರಾಮ ಸಭೆಯ ಸದಸ್ಯರುಗ್ರಾಮ ಸಭೆಗೆಕಡ್ಡಾಯವಾಗಿ ಭಾಗವಹಿಸುವಂತೆಅವರಿಗೆ ಮನವೊಲಿಸಬೇಕು.
5. ಗ್ರಾಮದಜನತೆಗೆಗ್ರಾಮ ಸಭೆಯ ಮಹತ್ವವನ್ನುಮನವರಿಕೆ ಮಾಡಿಕೊಡುವುದರ ಮೂಲಕ ಹೆಚ್ಚು ಹೆಚ್ಚಾಗಿ ಗ್ರಾಮಸಭೆಗೆ ಬರುವಂತೆ ನೋಡಿಕೊಳ್ಳಬೇಕು.
6. ಗ್ರಾಮ ಸಭೆ ನಡೆಯುವ ಸ್ಥಳ ಮುಕ್ತವಾಗಿ ಎಲ್ಲ ವರ್ಗಗಳ ಜನರು ಪಾಲ್ಗೊಳ್ಳುವಂತೆ ಇರಬೇಕು.
7. ಗ್ರಾಮ ಪಂಚಾಯಿತಿ ಸದಸ್ಯರಿಗೆಅನೌಪಚಾರಿಕ ಶಿಕ್ಷಣಕೊಡಿಸುವ ವ್ಯವಸ್ಥೆ ಮಾಡಬೇಕು.
8. ಗ್ರಾಮ ಪಂಚಾಯಿತಿ ಸದಸ್ಯರಿಗೆ ಸೂಕ್ತ ತರಬೇತಿಅವಶ್ಯಕತೆಇದೆ.
9. ಗ್ರಾಮ ಸಭೆಯಲ್ಲಿ ಭಾಗವಹಿಸದ ಅಧಿಕಾರಿಗಳ ವಿರುದ್ಧ ಸೂಕ್ತ ಕ್ರಮಜರುಗಿಸಬೇಕು.
10. ಲಿಂಗ ತಾರತಮ್ಯತೆಗೆಕಡಿವಾಣ ಹಾಕಬೇಕು.
11. ಗ್ರಾಮಸಭೆಗಳಲ್ಲಿ ಸೂಕ್ತ ಫಲಾನುಭವಿಗಳು ಆಯ್ಕೆಯಾಗುವಂತೆ ನೋಡಿಕೊಳ್ಳಬೇಕು.
12. ಊರಿನಲ್ಲಿಜಾತಿಯನ್ನು ಹೋಗಲಾಡಿಸುವ ಪ್ರಯತ್ನವಾಗಬೇಕು. ಆ ಮೂಲಕ ಸಾಮಾಜಿಕ ನ್ಯಾಯಕ್ಕೆ ಮುಂದಾಗಬೇಕು.



ತೆರಿಗೆ ವಸೂಲಿಗೆ ಕೆಲವು ಸಲಹೆಗಳು :

ಈ ಗ್ರಾಮ ಪಂಚಾಯಿತಿಯೊಂದರ ಆದಾಯದ ಮೂಲಗಳು ತುಂಬಾ ಸೀಮಿತವಾಗಿವೆ. ಮನೆ ತೆರಿಗೆ, ಭೂಕಂದಾಯದಲ್ಲಿ ಪಾಲು, ಅಂಗಡಿ ಮತ್ತು ಇತರೆ ವಾಣಿಜ್ಯಗಳ ಮೇಲೆ ತೆರಿಗೆ ಇವುಗಳು ಗ್ರಾಮ ಪಂಚಾಯಿತಿಗೆ ಆದಾಯ ತರುವ ಮೂಲಗಳಾಗಿವೆ. ಈ ಊರಿನ ಆದಾಯದ ಮೂಲಗಳನ್ನು ಮತ್ತು ಅವುಗಳ ಸಂಗ್ರಹಣೆಯನ್ನು ಗಮನದಲ್ಲಿಟ್ಟುಕೊಂಡು ಕೆಲವು ಸಲಹೆಗಳನ್ನು ಕೊಡಬಹುದು.

1. ತೆರಿಗೆ ವಸೂಲಿಗೆ ಕಠಿಣ ಕ್ರಮ ಕೈಗೊಳ್ಳಬೇಕು.
2. ವಾಣಿಜ್ಯ ಮಳಿಗೆಗಳನ್ನು ಕಟ್ಟಿಸಿ ಅವುಗಳನ್ನು ಬಾಡಿಗೆಕೊಡುವುದರ ಮೂಲಕ ಗ್ರಾಮ ಪಂಚಾಯಿತಿಗೆ ಆದಾಯ ತಂದುಕೊಡಬಹುದು.
3. ತೆರಿಗೆಯನ್ನು ಹಂತ ಹಂತವಾಗಿ ವಸೂಲಿ ಮಾಡಬೇಕು.

ಈ ಎಲ್ಲಾ ಸಲಹೆಗಳನ್ನು ಅನುಷ್ಠಾನಕ್ಕೆ ತರುವುದರ ಮೂಲಕ ಗಾಂಧಿಕಂಡಂತಹ ಗ್ರಾಮ ಸ್ವರಾಜ್ಯವನ್ನು ಸ್ಥಾಪಿಸಲು ನಾವೆಲ್ಲರೂ ಮುಂದಾಗುವುದು ಸೂಕ್ತವಾಗಿದೆ.

ಪರಾಮರ್ಶನ ಗ್ರಂಥಗಳು :

1. ರಾಹುಲ್ ಮುದ್ದಲ್ : ಲೋಕಲ್ ಸೆಲ್ವ್ ಗವರ್ನಮೆಂಟ್ ಇನ್ ಇಂಡಿಯಾ, ಬುಕ್ ಎನ್ ಕ್ಲೇವ್ ಜಯಪುರ್ 1998
2. ಮಾಳವೀಯ. ಹೆಚ್.ಡಿ : ವಿಲೇಜ್ ಪಂಚಾಯಿತಿ ಇನ್ ಇಂಡಿಯಾ ಇಕಾನಾಮಿಕ್ ಅಂಡ್ ಪ್ರೋಲಿಟಿಕಲ್ ರಿಸರ್ಚ್ ಡಿಪಾರ್ಟ್ ಮೆಂಟ್ ನ್ಯೂಡೆಲ್ಲಿ 1956
3. ಜಾರ್ಜ್ ಮ್ಯಾಥ್ಯೂ : ಸ್ಟೇಟ್ಸ್ ಆಫ್ ಪಂಚಾಯಿತ್ ರಾಜ್ ಇನ್ ಸ್ಟೇಟ್ಸ್ ಆಫ್ ಇಂಡಿಯಾ ಕಾನ್ಸೆಪ್ಟ್ ಪಬ್ಲಿಷಿಂಗ್ ನ್ಯೂಡೆಲ್ಲಿ 1994
4. ಪ್ರೋ ಸದಾನಂದ : ಕೌಟಿಲ್ಯ-ಕನ್ನಡ ಪುಸ್ತಕ ಪ್ರಾಧಿಕಾರ, ಬೆಂಗಳೂರು 2001.
5. ಅಂಕಿ ಸಂಖ್ಯೆಗಳು : ಪ್ರಾಥಮಿಕ ಮಾಹಿತಿ ಮತ್ತು ಗ್ರಾಮ ಪಂಚಾಯಿತಿ ದುಗ್ಗಾವತಿ



ದೃಷ್ಟಿ ಸವಾಲುಗಳ, ವಿದ್ಯಾರ್ಥಿಗಳ ಶೈಕ್ಷಣಿಕ ಮತ್ತು ಸಾಮಾಜಿಕ ಸ್ಥಿತಿಗತಿಗಳು

* ಮೋಹನ ಎಸ್. ಮತ್ತು ** ಡಾ. ಅಂಜನಪ್ಪ ಬಿ. ಹೆಚ್.

ಸಾರಾಂಶ

ಮಾನವನು ಬುದ್ಧಿಜೀವಿ, ಪ್ರತಿಯೊಂದು ಕ್ಷೇತ್ರದಲ್ಲಿಯೂ ತನ್ನದೇ ಆದ ವಿಶೇಷ ಸಾಧನೆಯನ್ನು ಮಾಡಲು ಪ್ರಯತ್ನಿಸುತ್ತಿರುತ್ತಾನೆ. ಆದರೆ ಎಲ್ಲರೂ ಸಮಾನವಾದ ದೈಹಿಕ, ಮಾನಸಿಕ ಸಾಮರ್ಥ್ಯ ಹೊಂದಿರುವುದಿಲ್ಲ. ಹಲವಾರು ನ್ಯೂನ್ಯತೆಗಳನ್ನು ಹೊಂದಿರುತ್ತಾರೆ. ಅವರಿಗೆ ವಿಕಲಚೇತನರು ಎಂದು ಕರೆಯುತ್ತಾರೆ. ಅದರಲ್ಲಿ ದೈಹಿಕವಾಗಿರುವಂತಹ ದೃಷ್ಟಿಹೀನತೆಯೂ ಕೂಡ ಒಂದು. ಅಂಗವಿಕಲತೆ ಶಾಪದ ಫಲವೂ ಅಲ್ಲ, ಅನುವಂಶೀಯಲವೂ ಅಲ್ಲ. ಇದು ಪ್ರಕೃತಿ ಸಹಜವಾದ ನ್ಯೂನ್ಯತೆ. ಕೆಲವೊಮ್ಮೆ ಸ್ವಯಂ ಪ್ರಮಾದದಿಂದಲೂ ಬರುತ್ತದೆ. ಇದರಲ್ಲಿ ಅಂಗವಿಕಲರಾಗಿ ಜನಿಸಿದ ಮಕ್ಕಳು ಯಾವುದೇ ತಪ್ಪಿಲ್ಲದಿರುವುದರಿಂದ ಅವರಿಗೆ ಎಲ್ಲಾ ಅವಕಾಶಗಳನ್ನು ನೀಡಿ ಸಮಾಜದ ಮುಖ್ಯವಾಹಿನಿಗೆ ತರುವುದು ಇಡೀ ಸಮಾಜದ ಹೊಣೆಗಾರಿಕೆಯಾಗಿದೆ. ಸುಸಂಸ್ಕೃತ ಸಮಾಜ ನಿರ್ಮಾಣಕ್ಕೆ ಶಿಕ್ಷಣ, ಆರೋಗ್ಯ ಮತ್ತು ಆಧ್ಯಾತ್ಮಿಕತೆ ಮುಖ್ಯ. ಕಣ್ಣು ಇದ್ದವರೇ ಬದುಕುವುದು ಕಷ್ಟಕರ, ಕಣ್ಣಿಲ್ಲದೆ ಬದುಕುವುದು ಇನ್ನೂ ಕಷ್ಟ. ಅಂಧತ್ವವು ಮನುಷ್ಯರಿಗೆ ರಕ್ತ ಸಂಬಂಧಗಳ ಮೂಲಕ ಹಾಗೂ ಕೆಲವರಿಗೆ ಹುಟ್ಟಿದಾಕ್ಷಣ ಬರುತ್ತದೆ, ಮತ್ತೆ ಕೆಲವರಿಗೆ ಕಾಯಿಲೆ ರೂಪದಲ್ಲಿಯೂ ಬರುತ್ತದೆ. ಭಾರತದಲ್ಲಿ ದೃಷ್ಟಿಹೀನರು 2011ನೇ ಜನಗಣತಿ ಪ್ರಕಾರ ಶೇಕಡ 18.8 (5,03,463)ರಷ್ಟಿದ್ದಾರೆ. ಕರ್ನಾಟಕದಲ್ಲಿ 2,64,170ರಷ್ಟು ಮಂದಿ ದೃಷ್ಟಿಹೀನರಾಗಿರುವುದನ್ನು ಕಾಣಬಹುದು.

ಪ್ರಸ್ತುತ ಸಂಶೋಧನಾ ಅಧ್ಯಯನದ ಉದ್ದೇಶ ದೃಷ್ಟಿಹೀನ ಮಕ್ಕಳ ಶೈಕ್ಷಣಿಕ ಮತ್ತು ಸಾಮಾಜಿಕ ಸ್ಥಿತಿಗತಿಯನ್ನು ವಿಶ್ಲೇಷಿಸುವುದಾಗಿದೆ. ಸಂಶೋಧನಾ ಅಧ್ಯಯನ ಕ್ಷೇತ್ರವನ್ನು ಶಿವಮೊಗ್ಗ ಜಿಲ್ಲೆಯ ಶಾರದಾದೇವಿ ಅಂಧ ಮಕ್ಕಳ ಶಾಲೆಯ ಅಂಧ ಮಕ್ಕಳನ್ನು ಆಯ್ಕೆ ಮಾಡಿಕೊಂಡು ಅಧ್ಯಯನಕ್ಕೆ ಪೂರಕವಾಗಿ 30 ಜನ ಮಾಹಿತಿದಾರರನ್ನು ಸರಳ ಯಾದೃಚ್ಛಿಕ ಮಾದರಿ ವಿಧಾನದ ಮೂಲಕ ಆಯ್ಕೆ ಮಾಡಿಕೊಂಡು, ಪ್ರಾಥಮಿಕ ಮೂಲಗಳಾದ ಸಂದರ್ಶನ ಅನುಸೂಚಿ ಮತ್ತು ಅವಲೋಕನ ವಿಧಾನಗಳ ಮೂಲಕ ಮಾಹಿತಿಯನ್ನು ಸಂಗ್ರಹಿಸಲಾಗಿದೆ. ಜೊತೆಗೆ ಅನುಷಾಂಗಿಕ ಮಾಹಿತಿ ಮೂಲಗಳಿಂದ ಮಾಹಿತಿಯನ್ನು ಸಂಗ್ರಹಿಸಲಾಗಿದೆ. ದೃಷ್ಟಿಹೀನ ಮಕ್ಕಳಿಗೆ ಸಂಬಂಧಿಸಿದ ಸಮಸ್ಯೆಗಳನ್ನು ತಿಳಿಯಲು ಈ ಅಧ್ಯಯನವು ಸಹಾಯಕವಾಗಿದೆ.

ಪೀಠಿಕೆ

ಸಮಾಜದಲ್ಲಿ ವಾಸಿಸುವ ಎಲ್ಲಾ ವ್ಯಕ್ತಿಗಳು ಒಂದೇ ರೀತಿಯಾಗಿರದೆ ವಿಭಿನ್ನ ರೀತಿಯ ಮಾನಸಿಕ ಮತ್ತು ದೈಹಿಕ ರಚನೆ ಹೊಂದಿದ ವ್ಯಕ್ತಿಗಳು ಕಂಡುಬರುತ್ತಾರೆ. ಅವರಲ್ಲಿ ಅಂಧತ್ವವುಳ್ಳಂತ ವ್ಯಕ್ತಿಗಳು ಕೂಡ ಬಹಳ ಪ್ರಮುಖವಾದುದು. ಅಂಧತ್ವ ಹೊಂದಿದವರನ್ನು ಕಂಡೊಡನೆ ಮನಸ್ಸಿನಲ್ಲಿ ಆಯೋಗೇ! ಪಾಪ ಎಂಬುವವರ ಸಂಖ್ಯೆಯೇ ಅಧಿಕ ಆದರೆ ಅಂಗವಿಕಲತೆ ಶಾಪದ ಫಲವೂ ಅಲ್ಲ, ಅನುವಂಶೀಯವೂ ಅಲ್ಲ. ಇದು ಪ್ರಕೃತಿ ಸಹಜವಾದ ನ್ಯೂನ್ಯತೆ. ಕೆಲವೊಮ್ಮೆ, ಸ್ವಯಂ ಪ್ರಮಾದದಿಂದಲೂ ಬರುತ್ತದೆ. ಇದರಲ್ಲಿ ಅಂಗವಿಕಲರಾಗಿ ಜನಿಸುವ ಮಕ್ಕಳನ್ನು ಯಾವುದೇ



ತಪ್ಪಿಲ್ಲದಿರುವುದರಿಂದ ಅವರಿಗೆ ಎಲ್ಲಾ ಅವಕಾಶಗಳನ್ನು ನೀಡಿ ಸಮಾಜದ ಮುಖ್ಯವಾಹಿನಿಗೆ ತರುವುದು ಇಡೀ ಸಮಾಜದ ಹೊಣೆಗಾರಿಕೆಯಾಗಿದೆ. ಮಾನವ ಜೀವನ ಅಮೂಲ್ಯ ಭಗವಂತನ ಲೀಲೆ ವರ್ಣಿಸಲು ಅಸಾಧ್ಯ. ಜೀವನ ವಿಕಾಸಕ್ಕೆ ಯೋಗ್ಯ ಮಾರ್ಗದರ್ಶನ ಅವಶ್ಯಕ. ಸುಸಂಸ್ಕೃತ ಸಮಾಜ ನಿರ್ಮಾಣಕ್ಕೆ ಶಿಕ್ಷಣ, ಆರೋಗ್ಯ ಮತ್ತು ಆಧ್ಯಾತ್ಮ ಮುಖ್ಯ. ಕಣ್ಣಿದ್ದವರೇ ಬದುಕುವುದು ಕಷ್ಟ ಕಣ್ಣಿಲ್ಲದೇ ಇರುವವರ ಬದುಕು ಇನ್ನಷ್ಟು ಕಷ್ಟ. ಅಲ್ಲವೆ?

ಭಾರತದ ಒಟ್ಟು ಜನಸಂಖ್ಯೆ 121 ಕೋಟಿಯಷ್ಟಿದ್ದು, ಇದರಲ್ಲಿ ಶೇಕಡ 2.21 (26,810,557)ರಷ್ಟು, ಕರ್ನಾಟಕದಲ್ಲಿ 13,24,205ರಷ್ಟು ವಿವಿಧ ರೀತಿಯ ವಿಕಲಚೇತನರಿದ್ದಾರೆ. ಇವುಗಳಲ್ಲಿ ದೃಷ್ಟಿದೋಷವನ್ನು ಅಂಧತ್ವ ಮತ್ತು ಮಂದದೃಷ್ಟಿ ಎಂದು ವಿಭಾಗಿಸಲಾಗಿದೆ. ಭಾರತದಲ್ಲಿ ದೃಷ್ಟಿಹೀನರು 5,03,463ರಷ್ಟು, ಕರ್ನಾಟಕದಲ್ಲಿ 2,64,170ರಷ್ಟು ಮಂದಿ ದೃಷ್ಟಿಹೀನವಾಗಿರುವುದನ್ನು 2011ರ ಜನಗಣತಿಯ ಪ್ರಕಾರ ಕಾಣಬಹುದು.

ಅಂಧತ್ವವುಳ್ಳವರು ಇರುವಂತೆ ನೆರೆ-ಹೊರೆಯವರಿಗೆ ಹೆತ್ತವರಿಗೆ ಬಂಧುಗಳಿಗೂ ಸಮಾಜಕ್ಕೂ ಭಾರವಾಗಿ ಮಾನಸಿಕ ಯಾತನೆಯಿಂದ ನರಳುತ್ತಾ ಎಲ್ಲಾ ರೀತಿಯ ಸಂಕಷ್ಟಗಳಿಂದ ನರಳುತ್ತಾ ಎಲ್ಲಾ ರೀತಿಯ ತಮ್ಮ ಬದುಕು ನಿರುಪಯುಕ್ತ ಕನಸುಗಳನ್ನು ಹೊತ್ತು ವಿಧಿಯೊಡ್ಡಿದ ಸವಾಲು ಅತ್ಯಂತ ಘೋರ ಎಂದು ತಮ್ಮಷ್ಟಕ್ಕೆ ತಾವೇ ಅಂದುಕೊಳ್ಳುತ್ತಾ ಅಂತರಾಳದಿಂದ ಬಂದ ದುಃಖವನ್ನು ಒತ್ತಿ ಹಿಡಿದು ಅಸಾಹಾಯಕರಾಗಿ ದಿನಗಳನ್ನು ಬಲವಂತವಾಗಿ ತಳ್ಳುವ ಕಾಲ ಇದಾಗಿದೆ. ದೈಹಿಕವಾಗಿ ಅಂಗವಿಕಲತೆಯನ್ನು ಹೊಂದಿದಂತೆ ಇವರು ಎಲ್ಲರ ಹಾಗೆ ಶಿಕ್ಷಣಪಡೆಯಲು ಸಾಧ್ಯವಾಗುವುದಿಲ್ಲ ಇತರರಂತೆ ವರ್ತಿಸಲು ಸಾಧ್ಯವಿಲ್ಲ ಶಿಕ್ಷಣ ರಂಗದಲ್ಲಿ ಅಂಗವಿಕಲರ ಸಮಸ್ಯೆ ಇಂದು ಹಲವು ಸಮಸ್ಯೆಗಳಲ್ಲಿ ಒಂದಾಗಿದೆ.

ಇಂದು ವಿದ್ಯಾಸಂಸ್ಥೆಗಳು ಅಥವಾ ಸಮಾಜವನ್ನು ಪ್ರತಿನಿಧಿಸುವ ಸಂಸ್ಥೆಗಳು ಇವುಗಳಿಗೆ ವಿಭಿನ್ನ ಪರಿಸರದಿಂದ ವಿದ್ಯಾರ್ಥಿಗಳು ಪ್ರತಿನಿತ್ಯವೂ ವರ್ಗಗಳಲ್ಲಿ ಎಲ್ಲಾ ಮಕ್ಕಳು ಒಂದೇ ಪ್ರಕಾರದಲ್ಲಿರುವುದಿಲ್ಲ ಇವರಲ್ಲಿ ವೈಯಕ್ತಿಕ ವ್ಯತ್ಯಾಸಗಳು ಕಂಡುಬರುತ್ತದೆ. ಈ ವೈಯಕ್ತಿಕ ವ್ಯತ್ಯಾಸಗಳನ್ನು ಮಕ್ಕಳು ಬಹಳಷ್ಟಿದ್ದಾರೆ.

ಅಂಧ ಮಕ್ಕಳಲ್ಲಿ ಕೆಲವರು ಹುಟ್ಟಿನಿಂದಲೇ ವಿಕಲತೆಯನ್ನು ಪಡೆದಿರುತ್ತಾರೆ. ಇನ್ನೂ ಕೆಲವರು ಜೀವನದಲ್ಲಿ ನಡೆದ ಆಘಾತಗಳಿಂದ ವಿಕಲರಾಗಿರುತ್ತಾರೆ. ಇನ್ನೂ ಕೆಲವರು ಸಂಬಂಧಗಳಲ್ಲಿ ಮದುವೆಯಾಗುವುದರಿಂದ ವಿಕಲರಾಗಿರುತ್ತಾರೆ. ಇವರು ಸ್ವಂತ ಕೆಲಸ ಕಾರ್ಯಗಳನ್ನು ನಿರ್ವಹಿಸಿಕೊಳ್ಳಲು ಅಸಮರ್ಥರಾಗಿರುತ್ತಾರೆ.

ಪರಿಕಲ್ಪನೆ

ದೃಷ್ಟಿ ಸವಾಲುಗಳವರು

ದೇಹದ ಯಾವುದೇ ಭಾಗ ಉಪಯೋಗಕ್ಕೆ ಬಾರದೇ ಇರುವ ಸ್ಥಿತಿಯಲ್ಲಿರುವವರನ್ನು ನಾವು ಅಂಗವಿಕಲರು ಎಂದು ಹೆಸರಿಸಬಹುದು. ಅಂದರೆ ಇವರು ಸಾಮಾನ್ಯ ಜನರಂತಿರದೆ ಮಾನವನಿಗೆ ಇರಬೇಕಾದ ಎಲ್ಲಾ ಅಂಶಗಳನ್ನು ಹೊಂದಿರದೆ, ಯಾವುದಾದರೂ ಒಂದು ಅಂಗ ಕಳೆದುಕೊಂಡಿದ್ದಾರೆ. ಅಂತಹವರನ್ನು ಅಂಗವಿಕಲರು ಎಂದು ಕರೆಯುತ್ತೇವೆ. ಮನುಷ್ಯನ ಎಲ್ಲಾ ಅಂಗಾಂಗಗಳು ವ್ಯವಸ್ಥಿತ



ರೂಪದಲ್ಲಿ ಇದ್ದು ಕೇವಲ ದೇಹದ ದೃಷ್ಟಿ ವಿಕಲತೆ ಹೊಂದಿದವರನ್ನಾ ನಾವು ಅಂಧರು, ದೃಷ್ಟಿಹೀನರು, ದೃಷ್ಟಿ ಸವಾಲುಗಳವರು ಎಂದು ಕರೆಯುತ್ತೇವೆ.

ದೃಷ್ಟಿ ವಿಕಲತೆಯು ಇತರೆ ಎಲ್ಲಾವಿಕಲತೆಗಿಂತ ಹೆಚ್ಚು ತೀವ್ರತರ ಪ್ರಭಾವ ಬೀರುವಂತಹದು ಅಸ್ಪಷ್ಟ ದೃಷ್ಟಿ ಸಾಮರ್ಥ್ಯವು ಕ್ಷಿಪ್ರಕರವಾದುದು ದೃಷ್ಟಿ ವಿಕಲತೆಯು ಜೀವನದಲ್ಲಿ ವ್ಯಕ್ತಿಯ ಹೊಂದಾಣಿಕೆಯ ಮೇಲೆ ಪ್ರಭಾವ ಬೀರುತ್ತದೆ.

‘ಕರೋಲೆ’ ಎಂಬುವರ ಪ್ರಕಾರ ದೃಷ್ಟಿ ವಿಕಲತೆಯು ಶಾರೀರಿಕ ಸ್ಥಯವನ್ನು ಕುಂದಿಸುತ್ತದೆ. ಇತರ ಇಂದ್ರಿಯಗಳ ಬಗ್ಗೆ ಭರವಸೆಯನ್ನು ಕುಂಠಿತಗೊಳಿಸುತ್ತದೆ. ಮತ್ತು ನೋಟದ ಹಿನ್ನಲೆಯನ್ನು ಇಲ್ಲವಾಗಿಸುತ್ತದೆ. ಚಲನೆಯಲ್ಲಿ ಅಡ್ಡಿಯಾಗುತ್ತದೆ. ಹೀಗೆ ಹಲವಾರು ವಿಚಾರಗಳು ಅಂಧರ ಬಗ್ಗೆ ತಿಳಿಸಿರುವುದನ್ನು ಕಾಣಬಹುದು. ಹೊರ ಜಗತ್ತನ್ನು ಕಣ್ಣಿನ ಮೂಲಕ ಕಾಣಲಾಗದೇ ಇರುವುದನ್ನು ಅಂಧತ್ವ ಎಂದು ಕರೆಯಲಾಗಿದೆ. ಅಂತಹ ವ್ಯಕ್ತಿಗಳನ್ನು ಅಂಧರು ಎಂದು ಕರೆಯಲಾಗಿದೆ. ‘ಶಾರೀರಿಕ ಅಂಗವಿಕಲತೆಯಲ್ಲಿ ಒಂದು ದೃಷ್ಟಿ ವಿಕಲತೆಯು ಬಾಹ್ಯ ಜಗತ್ತನ್ನು ಕಾಣಲಾಗದ ಒಂದು ಪರಿಸ್ಥಿತಿಯಾಗಿದೆ’ .

ಅಧ್ಯಯನದ ಉದ್ದೇಶ

ಪ್ರಸ್ತುತ ಅಧ್ಯಯನವು ಶಿವಮೊಗ್ಗ ಜಿಲ್ಲೆಯಲ್ಲಿರುವ ಶಾರದದೇವಿ ಅಂಧ ಮಕ್ಕಳ ಶಾಲೆಯಲ್ಲಿರುವ ಮಕ್ಕಳ ಸಾಮಾಜಿಕ, ಶೈಕ್ಷಣಿಕ ಸ್ಥಿತಿಗತಿಯನ್ನು ಕುರಿತು ಅಧ್ಯಯನ ಮಾಡುವ ಉದ್ದೇಶವನ್ನು ಒಳಗೊಂಡಿದೆ.

ಸಾಹಿತ್ಯಾವಲೋಕನ

Rekha Rani (2013) : “A Study of Self Concept, Emotional Intelligence and Academic Anxiety of Visually Challenged Students in Inclusive Schools in Relation to Scholastic Achievement”

ಈ ಅಧ್ಯಯನದಲ್ಲಿ ಅಂಗವಿಕಲರ ಸದಸ್ಯರ ಅಸ್ತಿತ್ವವು ಯಾವುದೇ ಸಮಾಜದಲ್ಲಿ ಅಥವಾ ಸಮುದಾಯದಲ್ಲಿ ಅಸಮಾನ್ಯವಾದುದಲ್ಲ. ಆದರೆ ಅಂಗವಿಕಲತೆಯು ಬಹುಮಟ್ಟಿಗೆ ಸಾಮಾಜಿಕವಾಗಿ, ದೈಹಿಕವಾಗಿ, ಶೈಕ್ಷಣಿಕವಾಗಿ ಮತ್ತು ಇತರೆ ಪ್ರದೇಶದಲ್ಲಿ ಹೊರಗಿಡಲಾಗಿದೆ. ಅವರು ಸಮಾಜದಲ್ಲಿ ವಾಸಿಸುತ್ತಿದ್ದಾರೆ. ಆದರೆ ಅವರ ಅಗತ್ಯಗಳನ್ನು ಸರಿಯಾಗಿ ತಿಳಿಸಲಾಗಿಲ್ಲ. ಪ್ರತ್ಯೇಕತೆ, ರೂಢಿಗತ ಅಜ್ಞಾನ, ಕಳಂಕ, ಭಯ ಮತ್ತು ಪೂರ್ವಗ್ರಹಿಕೆಯನ್ನು ಅಂಗವಿಕಲತೆಗೆ ಪ್ರೋತ್ಸಾಹಿಸುತ್ತದೆ. ಇದು ಸಮುದಾಯದಲ್ಲಿ ಅಥವಾ ಸಮಾಜದಲ್ಲಿ ಒಟ್ಟಾರೆಯಾಗಿ ಅವರ ಭಾಗವಹಿಸುವಿಕೆಯನ್ನು ಸೀಮಿತಗೊಳಿಸುತ್ತದೆ ಎಂದು ಅಧ್ಯಯನ ಮಾಡಲಾಗಿದೆ.

Khan and Abdul Hakim (2016) : “Personality Structure of Blind Children and its relation to their Mental Ability and Educability”

ಈ ಸಂಶೋಧನಾ ಅಧ್ಯಯನದಲ್ಲಿ ದೃಷ್ಟಿದೋಷವು ವಿವಿಧ ವ್ಯಕ್ತಿಯನ್ನು ಅಂಗವಿಕಲಗೊಳಿಸುತ್ತದೆ. ಇದು ದೃಷ್ಟಿಹೀನರ ವ್ಯಕ್ತಿತ್ವವನ್ನು ರಚನೆಗೊಳಿಸುತ್ತದೆ. ಹೊಂದಾಣಿಕೆ ಮತ್ತು ಪ್ರತಿಕೂಲ ಶೈಕ್ಷಣಿಕ ಸಾಧನೆಯ ಮೇಲೆ ಪ್ರಭಾವ ಬೀರುತ್ತದೆ. ಆದರೆ ವ್ಯಕ್ತಿತ್ವದ ರಚನೆಯು ಪ್ರದೇಶದಲ್ಲಿ ಕ್ರಮಬದ್ಧ



ಅಧ್ಯಯನಗಳನ್ನು ವ್ಯಕ್ತಿತ್ವದ ರಚನೆಗಳ ನಡುವಿನ ಅಂತರ್ ಸಂಬಂಧಗಳು, ಸಾಧನೆ, ಸಂಬಂಧಿತ ವರ್ತನೆಗಳು ಬಹಳ ಅಪರೂಪ ಮೌಲ್ಯಗಳನ್ನು ಅಧ್ಯಯನ ಮಾಡಲಾಗಿದೆ.

Lasker Ritwika (2017) : “A Comparative Study of the Education of the Blind in India and Japan”

ಪ್ರತಿ ವ್ಯಕ್ತಿಯು ಕೆಲವು ಅಂತರ್ಗತ ಸಾಮರ್ಥ್ಯದಿಂದ ಹುಟ್ಟುತ್ತಾನೆ. ಇದು ಶಿಕ್ಷಣದ ಮಹತ್ವ, ಶಿಕ್ಷಣವು ತನ್ನ ಸ್ವ-ಸಾಮರ್ಥ್ಯ ತಿಳಿದುಕೊಳ್ಳುವಂತೆ ಸಹಾಯ ಮಾಡುತ್ತದೆ. ಭಿನ್ನವಾಗಿರುವ ವ್ಯಕ್ತಿಗೆ ಸರಾಸರಿಗಿಂತ ಭಿನ್ನವಾಗಿರುತ್ತದೆ. ತನ್ನ ಅಗತ್ಯತೆಗೆ ಸೂಕ್ತವಾದ ಶಿಕ್ಷಣ ಮತ್ತು ತರಬೇತಿ ಅವನ ಅಂಗ ವೈಕಲ್ಯತೆಯನ್ನು ನಿವಾರಿಸಲು ಮತ್ತು ಶಕ್ತಿಗೊಳಿಸುವಲ್ಲಿ ಸಾಧ್ಯವಾಗುತ್ತದೆ. ಹಾಗೂ ಜಪಾನ್ ಮತ್ತು ಭಾರತದ ಶಿಕ್ಷಣವು ಅನುಸರಿಸುವ ಕ್ರಮಗಳು ತೌಲನಿಕವಾಗಿ ಅಧ್ಯಯನ ಮಾಡಲಾಗಿದೆ.

ಮಾದರಿಯ ಆಯ್ಕೆ ಮತ್ತು ಮಾಹಿತಿ ಸಂಗ್ರಹಣೆ

ಪ್ರಸ್ತುತ ಸಂಶೋಧನಾ ಅಧ್ಯಯನಕ್ಕಾಗಿ ‘ದೃಷ್ಟಿ ಸವಾಲುಗಳ ವಿದ್ಯಾರ್ಥಿಗಳ ಸಾಮಾಜಿಕ, ಶೈಕ್ಷಣಿಕ ಸ್ಥಿತಿಗತಿಗಳು’ ಎಂಬ ವಿಷಯವನ್ನು ಆಯ್ಕೆ ಮಾಡಿಕೊಂಡಿದ್ದು. ಶಿವಮೊಗ್ಗ ಜಿಲ್ಲೆಯಲ್ಲಿರುವ ಶಾರದದೇವಿ ಅಂಧ ಮಕ್ಕಳ ಶಾಲೆಯಲ್ಲಿ ಒಟ್ಟು 98 ಮಕ್ಕಳು ಶಿಕ್ಷಣ ಪಡೆಯುತ್ತಿದ್ದಾರೆ. ನನ್ನ ಸಂಶೋಧನಾ ಅಧ್ಯಯನಕ್ಕೆ ಪ್ರೌಢಶಾಲೆ ವಿಭಾಗದ 30 ವಿದ್ಯಾರ್ಥಿಗಳನ್ನು ಸರಳ ಯಾದ್ಯಚಿಹ್ನೆ ಮಾಡಿ ವಿಧಾನದಿಂದ ಆಯ್ಕೆ ಮಾಡಿಕೊಂಡು ಅವಲೋಕನ, ಸಂದರ್ಶನ ಅನುಸೂಚಿ ಮೂಲಕ ಪ್ರಾಥಮಿಕ ಮಾಹಿತಿಯನ್ನು ಸಂಗ್ರಹಿಸಲಾಗಿದೆ. ಹಾಗೂ ಆನುಷಂಗಿಕ ಆಕರಗಳ ಮಾಹಿತಿಯನ್ನು ಸಂಗ್ರಹಿಸಲಾಗಿದೆ. ಇದರಲ್ಲಿ ಮುಖ್ಯವಾಗಿ ಸಂಶೋಧನಾ ಲೇಖನಗಳು, ವಿಶ್ವಕೋಶದ ಸಮೀಕ್ಷೆಗಳು, ಪತ್ರಿಕೆಗಳು, ಜನಗಣತಿ ವರದಿ ನಿಯತಕಾಲಿಕೆಗಳು, ಭಾರತ ಸರ್ಕಾರದ ಸಮೀಕ್ಷೆಗಳು ಮತ್ತು ಅಂತರ್ಜಾಲದಿಂದ ಮಾಹಿತಿಯನ್ನು ಸಂಗ್ರಹಿಸಿ ಸೂಕ್ತ ಸಂಖ್ಯಾಶಾಸ್ತ್ರೀಯ ವಿಧಾನದ ಮೂಲಕ ಮಾಹಿತಿಯನ್ನು ವಿಶ್ಲೇಷಿಸಿ ಈ ವರದಿಯನ್ನು ತಯಾರಿಸಲಾಗಿದೆ.

ಮಾಹಿತಿ ವಿಶ್ಲೇಷಣೆ

ಈ ಮೇಲ್ಕಂಡ ಎಲ್ಲಾ ಸಂಶೋಧನಾ ತಂತ್ರಗಳಿಂದ ಮಾಹಿತಿಯನ್ನು ಸಂಗ್ರಹಿಸಿ, ಸಂಗ್ರಹಿಸಿದ ಸಂಶೋಧನಾ ಮಾಹಿತಿಯನ್ನು ಪಟ್ಟಿಗಳ ಮೂಲಕ ಎಲ್ಲಾ ಅಂಶಗಳನ್ನು ನಮೂದಿಸಿ ಅದರ ಶೇಕಡ ವಾರುಗಳನ್ನು ತಿಳಿದು ಅದನ್ನು ಸಮಾಜಶಾಸ್ತ್ರೀಯ ದೃಷ್ಟಿಕೋನದಿಂದ ವಿಶ್ಲೇಷಣಾ ವರದಿಯನ್ನು ತಯಾರಿಸಲಾಗಿದೆ. ಯಾವುದೇ ಒಂದು ಕ್ಷೇತ್ರಾಧ್ಯಯನದ ಅಧ್ಯಯನವನ್ನು ಕೈಗೊಂಡಾಗ ಆ ಕ್ಷೇತ್ರದ ಜನರ ಸಾಮಾಜಿಕ ಹಾಗೂ ಆರ್ಥಿಕ ಹಿನ್ನೆಲೆಯನ್ನು ತಿಳಿಯುವುದು ಅವಶ್ಯಕ. ಏಕೆಂದರೆ ಪ್ರತಿಯೊಂದು ಸಮಾಜದಲ್ಲಿ ವಿಭಿನ್ನವಾದ ಗುಂಪು, ಜಾತಿ, ಸಮುದಾಯಕ್ಕೆ ಸೇರಿದ ಜನರಿರುತ್ತಾರೆ. ವಿಭಿನ್ನ ಗುಂಪಿಗೆ ಸೇರಿದ ಜನರು ವಿಭಿನ್ನವಾದ ಜೀವನಮಟ್ಟವನ್ನು ಹೊಂದಿರುತ್ತಾರೆ. ಇದೇ ರೀತಿಯಾಗಿ ಅವರು ಸಮಾಜದ ಆಗು-ಹೋಗುಗಳಿಗೆ ಬೇರೆ ಬೇರೆ ರೀತಿಯಾಗಿ ಸ್ಪಂದಿಸುತ್ತಾರೆ. ಆದ್ದರಿಂದ ಅಂಧ ಮಕ್ಕಳನ್ನು ಸಮಾಜಶಾಸ್ತ್ರೀಯ ದೃಷ್ಟಿಕೋನದಿಂದ ಮಾಹಿತಿಯನ್ನು ವಿಶ್ಲೇಷಿಸಲಾಗಿದೆ.

ತಂದೆ-ತಾಯಿಯ ವಯೋರಚನೆ

ಸಂಶೋಧನಾ ಕಾರ್ಯಕ್ಕೊಂದಾಗ ಮಾಹಿತಿದಾರರ ಕುಟುಂಬದ ತಂದೆ-ತಾಯಿಗಳ ವಯೋರಚನೆಯು ಬಹಳ ಮುಖ್ಯವಾಗಿರುತ್ತದೆ. ತಂದೆ-ತಾಯಿಯ ಶಿಕ್ಷಣಮಟ್ಟ ಅವರ ಮಕ್ಕಳ ಮೇಲೆ ಅವರ ಬೌದ್ಧಿಕ



ಮಟ್ಟವನ್ನು ನಿರ್ಧರಿಸುತ್ತದೆ ಹಾಗೂ ಸಮಾಜದಲ್ಲಿ ವ್ಯಕ್ತಿಯನ್ನು ಕಾಣುವ ದೃಷ್ಟಿಕೋನವನ್ನು ಸಹ ಬದಲಿಸುತ್ತದೆ. ವ್ಯಕ್ತಿಯು ಸಾಮಾಜಿಕವಾಗಿ ಸುರಕ್ಷಿತವಾಗಿರಲು ಆರ್ಥಿಕ ಶಕ್ತಿ ಹೊಂದಲು ಸಹ ವಯಸ್ಸು ಕಾರಣವಾಗುತ್ತದೆ ಹಾಗೂ ಕೆಲಸದ ಬಗ್ಗೆ ಹೆಚ್ಚು ಗಮನ ಹರಿಸಲು ಸಾಧ್ಯವಾಗುತ್ತದೆ.

ತಂದೆ-ತಾಯಿಯರ ವಯೋರಚನೆ

ವಯೋರಚನೆ (ವರ್ಷ) ಆವೃತ್ತಿ ಶೇಕಡವಾರು

ತಂದೆ ವಯೋರಚನೆ

20-29 - -

30-39 4 13.00

40-49 08 27.00

50-59 18 60.00

60-70 - -

ಒಟ್ಟು 30 100.00

ತಾಯಿ ವಯೋರಚನೆ

20-29 - -

30-39 05 17.00

40-49 25 83.00

50-59 - -

60-70 - -

ಒಟ್ಟು 30 100.00

ಮೇಲಿನ ಕೋಷ್ಟಕದಲ್ಲಿ ತಂದೆ-ತಾಯಿಯರ ವಯೋರಚನೆಯ ವಿವರವನ್ನು ನೀಡಲಾಗಿದೆ. ಸಂದರ್ಶಿತ ಮಾಹಿತಿದಾರರಲ್ಲಿ ತಂದೆಯ ವಯೋಮಾನಕ್ಕೆ ಸಂಬಂಧಿಸಿದಂತೆ ಶೇಕಡ 13ರಷ್ಟು 30-39 ವಯೋಮಾನದವರು, ಶೇಕಡ 27ರಷ್ಟು 40-49 ವಯೋಮಾನದವರು, ಶೇಕಡ 60ರಷ್ಟು 50-59 ವಯೋಮಾನದವರು ಹಾಗೂ 20-29 ಮತ್ತು 60-70 ವಯೋಮಾನದವರು ಯಾರೂ ಕಂಡುಬಂದಿರುವುದಿಲ್ಲ. ತಾಯಿಯ ವಯೋಮಾನಕ್ಕೆ ಸಂಬಂಧಿಸಿದಂತೆ ಶೇಕಡ 17ರಷ್ಟು 30-39 ವಯೋಮಾನದವರು, ಶೇಕಡ 83ರಷ್ಟು 40-49 ವಯೋಮಾನದವರಿರುವುದು ಕಂಡುಬಂದಿದೆ. ಇಲ್ಲಿ 20-29, 50-59, 60-70 ವಯೋಮಾನದವರು ಯಾರೂ ಕಂಡುಬಂದಿರುವುದಿಲ್ಲ. ಪ್ರಸ್ತುತ ಅಧ್ಯಯನದಿಂದ ತಿಳಿದುಬರುವುದೇನೆಂದರೆ ಇಲ್ಲಿ ಹೆಚ್ಚಿನವರು ಅಂದರೆ ಶೇಕಡ 60ರಷ್ಟು 50-59 ವಯೋಮಾನದವರು (ತಂದೆಗೆ ಸಂಬಂಧಿಸಿದಂತೆ) ಮತ್ತು ಶೇಕಡ 83ರಷ್ಟು 40-49 ವಯೋಮಾನದವರು (ತಾಯಿಗೆ ಸಂಬಂಧಿಸಿದಂತೆ) ಇರುವುದು ಕಂಡುಬಂದಿದೆ.

ಜಾತಿವಾರು ಹಂಚಿಕೆ

ಜಾತಿಯು ಭಾರತದ ಜೀವನದರ್ಶನ. ಧಾರ್ಮಿಕತೆ, ಸಂಪ್ರದಾಯ, ವಿವಾಹ, ಕುಟುಂಬ, ನೈತಿಕತೆ, ಆಚಾರ-ವಿಚಾರ, ವೇಷ-ಭೂಷಣ, ಆಹಾರ-ಅಭ್ಯಾಸಗಳು, ಉದ್ಯೋಗಗಳು, ಅಭಿರುಚಿ, ಆಸಕ್ತಿಗಳು ಮೊದಲಾದವುಗಳೊಂದಿಗೆ ಹಾಸುಹೊಕ್ಕಾಗಿ ಸೇರಿ ಹೋಗಿದೆ. ಜಾತಿ ಎಂದರೆ ಜನರ ಸ್ಥಾನವು ಸಂಪೂರ್ಣವಾಗಿ ಮೊದಲೇ ನಿರ್ಣಯವಾಗಿದ್ದು ಅವರು ಹುಟ್ಟಿದಾಗಲೇ ಜೀವನದ ಸ್ಥಿತಿಗಳು ಇಂತಹವೆಂದು ತೀರ್ಮಾನವಾಗಿ ಅವುಗಳನ್ನು ಬದಲಾಯಿಸಲು ಯಾವ ವಿಧಾನದ ಭರವಸೆ ಇಲ್ಲದಿದ್ದರೆ,



ವರ್ಗವು ಜಾತಿಯ ಸ್ವರೂಪವನ್ನು ತಾಳುತ್ತದೆ. ಹೀಗೆ ಮಾಹಿತಿದಾರರ ಕುಟುಂಬದ ಜಾತಿವಾರು ಹಂಚಿಕೆಯ ಅಂಶಗಳನ್ನು ಸಂಶೋಧನೆಗೆ ಅಳವಡಿಸಿ 'ಅಂಧ ಮಕ್ಕಳ' ಜಾತಿವಾರು ಹಂಚಿಕೆಯನ್ನು ಕೆಳಗಿನಂತೆ ನೋಡಬಹುದಾಗಿದೆ.

ಮಾಹಿತಿದಾರರ ಜಾತಿವಾರು ಹಂಚಿಕೆಯ ವಿವರ

ಜಾತಿ ಆವೃತ್ತಿ	ಶೇಕಡವಾರು	
ಲಿಂಗಾಯಿತ	08	27.00
ಒಕ್ಕಲಿಗ	08	27.00
ಪರಿಶಿಷ್ಟ ಜಾತಿ	12	40.00
ಕುರುಬ	02	06.00
ಶೆಟ್ಟು	--	--
ಈಡಿಗ	--	--
ಬ್ರಾಹ್ಮಣ	--	--
ಒಟ್ಟು	30	100.00

ಮೇಲಿನ ಕೋಷ್ಟಕದಲ್ಲಿ ಮಾಹಿತಿದಾರರ ಜಾತಿವಾರು ಹಂಚಿಕೆಯ ವಿವರವನ್ನು ನೀಡಲಾಗಿದೆ. ಸಂದರ್ಶಿತರ ಒಟ್ಟು 30 ಮಾಹಿತಿದಾರರಲ್ಲಿ ಶೇಕಡ 27ರಷ್ಟು ಲಿಂಗಾಯಿತ ಜಾತಿಗೆ ಸೇರಿದವರು, ಶೇಕಡ 27ರಷ್ಟು ಒಕ್ಕಲಿಗರು, ಶೇಕಡ 40ರಷ್ಟು ಪರಿಶಿಷ್ಟ ಜಾತಿಯವರು ಮತ್ತು ಶೇಕಡ 6ರಷ್ಟು ಕುರುಬ ಜಾತಿಗೆ ಸೇರಿದವರಿರುವುದು ಕಂಡುಬಂದಿದೆ. ಇಲ್ಲಿ ಶೆಟ್ಟು, ಈಡಿಗ, ಬ್ರಾಹ್ಮಣ ಜಾತಿಗೆ ಸೇರಿದವರು ಯಾರೊಬ್ಬರೂ ಕಂಡುಬರುವುದಿಲ್ಲ. ಒಟ್ಟಾರೆಯಾಗಿ ಹೇಳುವುದಾದರೆ ಇಲ್ಲಿ ಹೆಚ್ಚಿನವರು ಅಂದರೆ ಶೇಕಡ 40ರಷ್ಟು ಪರಿಶಿಷ್ಟ ಜಾತಿಯವರು ವಾಸವಾಗಿರುವುದು ಕಂಡುಬಂದಿದೆ.

ಧರ್ಮ

ಭಾರತೀಯ ಸಮಾಜದ ವಿಶಿಷ್ಟವೂ ಮಹತ್ತರವೂ ಆದ ಒಂದು ಲಕ್ಷಣವೇನೆಂದರೆ ಇಲ್ಲಿ ಕಂಡುಬರುವ ವೈವಿಧ್ಯತೆ ಹಾಗೂ ಏಕರೂಪತೆ. ಭಾರತೀಯ ಸಮಾಜವು ವಿವಿಧ ಧರ್ಮಗಳಿಂದ ಕೂಡಿದ ದೇಶವಾಗಿದೆ. ಇಲ್ಲಿ ಧರ್ಮ ಎಂಬುದು ವ್ಯಕ್ತಿಗಳ ಆರ್ಥಿಕ, ಸಾಮಾಜಿಕ ಮನೋವೃತ್ತಿಯ ಮೇಲೆ ಪ್ರತ್ಯಕ್ಷವಾಗಿ ಪರೋಕ್ಷವಾಗಿ ಪ್ರಭಾವ ಬೀರುತ್ತದೆ. ಧರ್ಮವು ಮಾನವನ ಸಂಬಂಧಗಳನ್ನು ಚಟುವಟಿಕೆಗಳನ್ನು ನಿಯಂತ್ರಿಸುತ್ತದೆ. ಧರ್ಮವು ಸಾಮಾಜಿಕ ನಡತೆಯ ನಿಯಮಗಳನ್ನು ರೂಪಿಸುವಲ್ಲಿ ಮತ್ತು ಅಂತಹ ನಡತೆಯನ್ನು ನಿರ್ದೇಶಿಸುವಲ್ಲಿ ಧರ್ಮವು ಪ್ರಧಾನ ಪಾತ್ರವಹಿಸುತ್ತದೆ.

ಮಾಹಿತಿದಾರರ ಧರ್ಮವಾರು ಹಂಚಿಕೆ ವಿವರ

ಧರ್ಮ ಆವೃತ್ತಿ	ಶೇಕಡವಾರು	
ಹಿಂದೂ	25	83
ಮುಸ್ಲಿಮಿ	05	17
ಒಟ್ಟು	30	100.00

ಮೇಲಿನ ಕೋಷ್ಟಕದಲ್ಲಿ ಮಾಹಿತಿದಾರರ ಧರ್ಮವಾರು ಹಂಚಿಕೆಯ ವಿವರವನ್ನು ನೀಡಲಾಗಿದೆ. ಸಂದರ್ಶಿತ ಒಟ್ಟು 30 ಮಾಹಿತಿದಾರರಲ್ಲಿ ಶೇಕಡ 83ರಷ್ಟು ಹಿಂದೂ ಧರ್ಮಕ್ಕೆ ಸೇರಿದವರು ಮತ್ತು ಶೇಕಡ



17ರಷ್ಟು ಮುಸ್ಲಿಂ ಧರ್ಮಕ್ಕೆ ಸೇರಿದವರಿರುವುದು ಕಂಡುಬಂದಿದೆ. ಇಲ್ಲಿ ಹೆಚ್ಚಿನವರು ಅಂದರೆ ಶೇಕಡ 83ರಷ್ಟು ಹಿಂದೂ ಧರ್ಮಕ್ಕೆ ಸೇರಿದವರಿರುವುದನ್ನು ನೋಡಬಹುದು.

ಕುಟುಂಬದ ಆರ್ಥಿಕ ಮೂಲಗಳು

ಮಾನವ ಬಯಕೆಗಳು ಈಡೇರಿದಂತೆಲ್ಲಾ ಇನ್ನಷ್ಟುಬೇಕು ಎಂಬ ಮನೋಭಾವವುಳ್ಳವನು ಅಂದರೆ, ಮಾನವ ಈ ಬಯಕೆಗಳನ್ನು ಈಡೇರಿಸಿಕೊಳ್ಳಬೇಕಾದರೆ, ಆರ್ಥಿಕ ಚಟುವಟಿಕೆಗಳ ರೂಪದಲ್ಲಿ ಅನೇಕ ಪ್ರಯತ್ನಗಳನ್ನು ಮಾಡಬೇಕಾಗುತ್ತದೆ. ಸಾಮಾನ್ಯವಾಗಿ ಒಂದು ದೇಶದ ಜನರು ತಮ್ಮ ಬಯಕೆಗಳನ್ನು ಈಡೇರಿಸಿಕೊಳ್ಳಲು ಅವಲಂಬಿಸುವ ಆರ್ಥಿಕ ಚಟುವಟಿಕೆಗಳನ್ನು ಪ್ರಾಥಮಿಕ, ದ್ವಿತೀಯ ಮತ್ತು ತೃತೀಯ ವಲಯದ ಚಟುವಟಿಕೆಗಳೆಂದೇ ವರ್ಗೀಕರಿಸಲಾಗಿದೆ. ಇವುಗಳನ್ನು ಕ್ರಮವಾಗಿ ಕೃಷಿ, ಕೂಲಿ, ಕೈಗಾರಿಕೆ, ಸೇವಾಕ್ಷೇತ್ರಗಳೆಂದೂ ಹೇಳಲಾಗಿದೆ. ಅಂಥ ಮಕ್ಕಳ ಜೀವನ ವಿಧಾನದ ಸಮಸ್ಯೆಯನ್ನು ಅಧ್ಯಯನ ಮಾಡಲು ಅವರ ಕುಟುಂಬದ ಆದಾಯದ ವಿವರಗಳು ಬಹಳ ಮುಖ್ಯವಾಗಿವೆ.

ಮಾಹಿತಿದಾರರ ಕುಟುಂಬದ ಆರ್ಥಿಕ ಮೂಲದ ವಿವರ

ಆರ್ಥಿಕ ಮೂಲಗಳು ಆವೃತ್ತಿ ಶೇಕಡವಾರು

ಸರ್ಕಾರಿ ನೌಕರಿ 08 27.00

ಕೃಷಿ 09 30.00

ಕೂಲಿ 10 33.00

ವ್ಯಾಪಾರ 03 10.00

ಇತರೆ -- --

ಒಟ್ಟು 30 100.00

ಮೇಲಿನ ಕೋಷ್ಟಕದಲ್ಲಿ ಮಾಹಿತಿದಾರರ ಕುಟುಂಬದ ಆರ್ಥಿಕ ಮೂಲದ ವಿವರವನ್ನು ನೀಡಲಾಗಿದೆ. ಸಂದರ್ಶಿತ ಒಟ್ಟು 30 ಮಾಹಿತಿದಾರರಲ್ಲಿ ಶೇಕಡ 27ರಷ್ಟು ಸರ್ಕಾರಿ ನೌಕರಿಯಿಂದ ತಮ್ಮ ಕುಟುಂಬಕ್ಕೆ ಆರ್ಥಿಕ ಮೂಲ ಬರುತ್ತಿದೆ ಎಂದು ತಿಳಿಸಿದರೆ, ಶೇಕಡ 30ರಷ್ಟು ಕೃಷಿಯಿಂದ ಎಂದು, ಶೇಕಡ 33ರಷ್ಟು ಕೂಲಿಯಿಂದ ಎಂದು ಮತ್ತು ಶೇಕಡ 10ರಷ್ಟು ವ್ಯಾಪಾರದಿಂದ ತಮ್ಮ ಕುಟುಂಬಕ್ಕೆ ಆದಾಯದ ಮೂಲ ಬರುತ್ತಿದೆ ಎಂದು ತಿಳಿಸಿರುವುದು ತಿಳಿದುಬಂದಿದೆ. ಯಾರೊಬ್ಬರಿಗೂ ಇತರೆ ಮೂಲಗಳಿಂದ ಆದಾಯ ಬರುತ್ತಿಲ್ಲದಿರುವುದು ಕಂಡುಬಂದಿದೆ. ಕ್ಷೇತ್ರಾಧ್ಯಯನದಿಂದ ತಿಳಿದುಬರುವುದೇನೆಂದರೆ, ಇಲ್ಲಿ ಹೆಚ್ಚಿನ ಕುಟುಂಬಗಳಿಗೆ ಅಂದರೆ ಶೇಕಡ 33ರಷ್ಟು ಕೂಲಿಯಿಂದ ತಮ್ಮ ಕುಟುಂಬವನ್ನು ನಿರ್ವಹಿಸುತ್ತಿದ್ದು, ಇವರ ಆರ್ಥಿಕ ಪರಿಸ್ಥಿತಿ ಶೋಚನೀಯ ಸ್ಥಿತಿಯಲ್ಲಿರುವುದು ಕಂಡುಬಂದಿದೆ.

ಮಾಹಿತಿದಾರರ ಆಸಕ್ತಿ ವಿಷಯಗಳು

ಪ್ರತಿಯೊಬ್ಬ ತಂದೆ-ತಾಯಿಗಳು ತಮ್ಮ ಮಕ್ಕಳ ವಿದ್ಯಾಭ್ಯಾಸ ಕಲಿತು ಬುದ್ಧಿವಂತರಾಗಬೇಕು ಇತರರಂತೆ ಶಿಕ್ಷಣವಂತರಾಗಬೇಕೆಂಬುದು ಎಲ್ಲರ ಆಸೆ, ಆಕಾಂಕ್ಷೆಗಳಾಗಿರುತ್ತದೆ. ಆದ್ದರಿಂದ ಮಾಹಿತಿದಾರರು ಯಾವ ವಿಷಯದಲ್ಲಿ ಹೆಚ್ಚು ಆಸಕ್ತಿ ಹೊಂದಿದ್ದಾರೆ ಎಂಬುದನ್ನು ಕೆಳಕಂಡ ಪಟ್ಟಿಯಿಂದ ತಿಳಿಯಬಹುದಾಗಿದೆ.

ಮಾಹಿತಿದಾರರ ಆಸಕ್ತಿ ವಿಷಯಗಳು

ಆಸಕ್ತಿ ವಿಷಯಗಳು ಆವೃತ್ತಿ ಶೇಕಡವಾರು

ಓದುವುದರಲ್ಲಿ 19 64.00

ಕ್ರೀಡೆಗಳಲ್ಲಿ 05 16.00



ಇತರೆ ಸಾಂಸ್ಕೃತಿಕ ಕಲಿಕೆ 06 20.00

ಒಟ್ಟು 30 100.00

ಮೇಲಿನ ಕೋಷ್ಟಕದಲ್ಲಿ ಮಾಹಿತಿದಾರರ ಆಸಕ್ತಿ ವಿಷಯಗಳ ವಿವರವನ್ನು ತಿಳಿಸಲಾಗಿದೆ. ಸಂದರ್ಶಿತ ಒಟ್ಟು 30 ಮಾಹಿತಿದಾರರಲ್ಲಿ ಶೇಕಡ 64ರಷ್ಟು ಓದುವುದರಲ್ಲಿ ತಮಗೆ ಆಸಕ್ತಿ ಇದೆ ಎಂದು ತಿಳಿಸಿದರೆ, ಶೇಕಡ 16ರಷ್ಟು ಮಾಹಿತಿದಾರರಿಗೆ ಕ್ರೀಡೆಗಳಲ್ಲಿ ಆಸಕ್ತಿ ಇದ್ದರೆ, ಶೇಕಡ 20ರಷ್ಟು ಮಾಹಿತಿದಾರರಿಗೆ ಇತರೆ ಸಾಂಸ್ಕೃತಿಕ ಕಲಿಕೆಗಳಲ್ಲಿ ತಮಗೆ ಆಸಕ್ತಿ ಇರುವುದಾಗಿ ತಿಳಿಸಿದ್ದಾರೆ. ಇಲ್ಲಿ ಹೆಚ್ಚಿನವರಿಗೆ ಅಂದರೆ ಶೇಕಡ 64ರಷ್ಟು ಮಾಹಿತಿದಾರರಿಗೆ ಓದುವುದರಲ್ಲಿ ಆಸಕ್ತಿ ಇರುವುದನ್ನು ನಾವು ನೋಡಬಹುದು.

ಮಾಹಿತಿದಾರರು ಬಳಸುವ ಸಾಧನಗಳ ವಿವರ

ಅಂಧತ್ವವುಳ್ಳಂತ ಮಕ್ಕಳು ಇತರರಂತೆ ಸಾಮಾನ್ಯ ಲಿಪಿಯನ್ನು ಬರೆಯಲು ಕಷ್ಟ ಸಾಧ್ಯ. ಏಕೆಂದರೆ ದೃಷ್ಟಿ ಹೀನತೆಯಿಂದ ಎಂದು ಹೇಳಬಹುದು. ಅಂತಹ ಮಕ್ಕಳು ಯಾವ ರೀತಿಯ ಸಾಧನವನ್ನು ಎಷ್ಟು ಪ್ರಮಾಣದಲ್ಲಿ ಬಳಸುತ್ತಾರೆ ಎಂಬುದರ ಬಗ್ಗೆ ಕೆಳಗಿನ ಕೋಷ್ಟಕದ ಮೂಲಕ ತಿಳಿಯಬಹುದು.

ಮಾಹಿತಿದಾರರು ಬಳಸುವ ಸಾಧನಗಳ ವಿವರ

ಸಾಧನಗಳು ಆವೃತ್ತಿ ಶೇಕಡವಾರು

ಬಿಳಿಯ ಬೆತ್ತ -- --

ಬ್ರೈಲ್ 30 100.00

ಸಾಮಾನ್ಯ -- --

ಇತರೆ -- --

ಒಟ್ಟು 30 100.00

ಈ ಮೇಲಿನ ಕೋಷ್ಟಕದಲ್ಲಿ ಮಾಹಿತಿದಾರರು ಬಳಸುವ ಸಾಧನಗಳ ವಿವರವನ್ನು ತಿಳಿಸಲಾಗಿದೆ. ಸಂದರ್ಶಿತ ಒಟ್ಟು 30 ಮಾಹಿತಿದಾರರಲ್ಲಿ ಎಲ್ಲರೂ ಅಂದರೆ ಶೇಕಡ 100ರಷ್ಟು ಮಾಹಿತಿದಾರರು ಬ್ರೈಲ್‌ನ್ನು ತಮ್ಮ ಸಾಧನವನ್ನಾಗಿ ಬಳಸುತ್ತಿರುವುದು ಕಂಡುಬಂದಿದೆ.

ವಿದ್ಯಾರ್ಥಿ ಮತ್ತು ಗುರುಗಳ ಸಂಬಂಧ

ಶಿಕ್ಷಣವನ್ನು ಕಲಿಯಬೇಕಾದರೆ ಅದರಲ್ಲೂ ಅಂಧತ್ವವುಳ್ಳಂತ ಮಕ್ಕಳು ನೋಡುವ ದೃಷ್ಟಿಯನ್ನೇ ಕಳೆದುಕೊಂಡು ಶಿಕ್ಷಕರು ಹೇಳಿದ್ದನ್ನು ಹೇಗೆ ಗ್ರಹಿಸುತ್ತಾರೆ ಮತ್ತು ಅವರ ವರ್ತನೆಗಳು ಹೇಗೆ ಇರುತ್ತವೆ ಎಂಬುದಾಗಿ ಈ ಕೆಳಗಿನ ಪಟ್ಟಿಯಿಂದ ತಿಳಿಯಬಹುದು.

ವಿದ್ಯಾರ್ಥಿ ಮತ್ತು ಗುರುಗಳ ಸಂಬಂಧ

ಸಂಬಂಧಗಳು ಆವೃತ್ತಿ ಶೇಕಡವಾರು

ಗೌರವದಿಂದ 16 53.00

ಪ್ರೀತಿಪೂರಕ 14 47.00

ಅಸಭ್ಯ -- --

ಒಟ್ಟು 30 100.00

ಈ ಮೇಲಿನ ಕೋಷ್ಟಕದಲ್ಲಿ ವಿದ್ಯಾರ್ಥಿ ಮತ್ತು ಗುರುಗಳ ಸಂಬಂಧದ ವಿವರವನ್ನು ತಿಳಿಸಲಾಗಿದೆ. ಸಂದರ್ಶಿತ ಒಟ್ಟು 30 ಮಾಹಿತಿದಾರರಲ್ಲಿ ಶೇಕಡ 53ರಷ್ಟು ಗೌರವದಿಂದ ತಮ್ಮ ಸಂಬಂಧ ಇದೆ ಎಂದು ತಿಳಿಸಿದರೆ, ಶೇಕಡ 47ರಷ್ಟು ತಮ್ಮ ಮತ್ತು ತಮ್ಮ ಗುರುವಿನ ಸಂಬಂಧ ಪ್ರೀತಿಪೂರಕವಾಗಿದೆ ಎಂದು



ತಿಳಿಸಿರುವುದು ಕಂಡುಬಂದಿದೆ. ಇಲ್ಲಿ ಹೆಚ್ಚಿನವರು ಅಂದರೆ ಶೇಕಡ 53ರಷ್ಟು ತಮ್ಮ ಮತ್ತು ತಮ್ಮ ಗುರುವಿನ ಸಂಬಂಧ ಗೌರವದಿಂದ ಕೂಡಿದೆ ಎಂದು ತಿಳಿಸಿರುವುದನ್ನು ಗಮನಿಸಬಹುದು.

ಸಂಶೋಧನೆಯಿಂದ ವ್ಯಕ್ತವಾದ ಅಂಶಗಳು

ಇಂದಿನ ಸಮಾಜದಲ್ಲಿ ಯಾವುದೇ ಒಬ್ಬ ವ್ಯಕ್ತಿ ಉತ್ತಮವಾದ ಜೀವನವನ್ನು ರೂಢಿಸಿಕೊಳ್ಳಬೇಕಾದಲ್ಲಿ ಆತನ ಬದುಕಿನಲ್ಲಿ ವಿದ್ಯೆಯು ಅತ್ಯಮೂಲ್ಯವಾದ ಪಾತ್ರವಹಿಸುತ್ತದೆ. ಈ ವಿದ್ಯೆಯನ್ನು ಸಂಪಾದಿಸಲು ಸಾಮಾನ್ಯ ವ್ಯಕ್ತಿ ನಾನಾ ಹಂತಗಳನ್ನು ಶ್ರಮಿಸಬೇಕಾಗುತ್ತದೆ. ಕ್ರಮಿಸುವ ದಾರಿಯಲ್ಲಿ ಆತ ಅನೇಕ ತೊಡಕುಗಳನ್ನು ಅನುಭವಿಸಬೇಕಾಗಿರುವುದು ಸಹಜ. ಅಂತಹದರಲ್ಲಿ ಒಬ್ಬ ವ್ಯಕ್ತಿಗೆ ಅಂಧತ್ವ ತೊಂದರೆಯಿಂದಾಗಿ, ವಿದ್ಯೆಯನ್ನು ಪಡೆಯಲು ಸಾಕಷ್ಟು ಶ್ರಮ ಮತ್ತು ಸಹಾಯದ ಅವಶ್ಯಕತೆ ಇರುತ್ತದೆ. “ಅಟಂse ಥಿ೦uಡಿ eಥೀes ಚಿಟಿಜ see ತಿಹಚಿಣ ಬಟಿಟಿಜ ರೀಡಿಂಟಿ ಥಿಚಿಟಿ see” ಅಂದರೆ, ನೀವು ನಿಮ್ಮ ಕಣ್ಣುಗಳನ್ನು ಒಂದು ಕ್ಷಣ ಮುಚ್ಚಿಕೊಳ್ಳಿ ಮತ್ತು ಅಂಧರು ಏನನ್ನು ನೋಡಬಹುದು. ಈ ಮಾತು ವಿಶ್ವಕ್ಕೆ ಪ್ರಖ್ಯಾತಿಯಾದ ವಿಭಿನ್ನ ಅಂಗವಿಕಲತೆ ಹೊಂದಿರುವ “ಹೆಲನ್ ಕೆಲ್ಲನ್” ಹೇಳಿದ ಮಾತು ಒಂದು ಅರ್ಥದಲ್ಲಿ ಈ ಮಾತು ನಿಜಕ್ಕೂ ಸತ್ಯ. ಯಾಕೆಂದರೆ, ಸಾಮಾನ್ಯರು ಸುತ್ತಮುತ್ತಲು ಇರುವಂತಹ ನೈಜತೆಯನ್ನು ಕಣ್ಣಿನಿಂದ ನೋಡಿ, ಅರ್ಥೈಸಿಕೊಳ್ಳುತ್ತಾರೆ ಮತ್ತು ಸೌಂದರ್ಯವನ್ನು ಅನುಭವಿಸುತ್ತಾರೆ. ಆದರೆ ಈ ಅವಕಾಶ ಅಂಧರಿಗೆ ಜೀವನದಲ್ಲಿ ಯಾವಾಗಲೂ ಬರುವುದಿಲ್ಲ.

- ದೃಷ್ಟಿ ಸವಾಲುಗಳ ವಿಧ್ಯಾರ್ಥಿಗಳ ಶಿಕ್ಷಣ ಮಟ್ಟ, ಉದ್ಯೋಗ, ಇತ್ಯಾದಿ ಸಂಗತಿಗಳ ಬಗ್ಗೆ ನೋಡಿದಾಗ ಬಹಳ ಕೆಳಸ್ತರದಲ್ಲಿರುವುದು ಕಂಡುಬರುತ್ತದೆ.
- ಆರ್ಥಿಕವಾಗಿ, ಸಾಮಾಜಿಕವಾಗಿ, ಶೈಕ್ಷಣಿಕವಾಗಿ, ಸೌಲಭ್ಯಗಳು ಹಾಗೂ ಅವಕಾಶಗಳಿಂದ ವಂಚಿತರಾಗಿರುತ್ತಾರೆ.
- ದೃಷ್ಟಿ ಸವಾಲುಗಳ ವಿಧ್ಯಾರ್ಥಿಗಳ ಕುಟುಂಬದ ಆರ್ಥಿಕ ಮೂಲವನ್ನು ಗಮನಿಸಿದಾಗ ಅತಿ ಹೆಚ್ಚು ಶೇಕಡ 33ರಷ್ಟು ಕೂಲಿಯನ್ನು ಮಾಡಿ ಜೀವನ ನಿರ್ವಹಿಸುತ್ತಿರುವುದು ಕಂಡುಬಂದಿದೆ.
- ದೃಷ್ಟಿ ಸವಾಲುಗಳ ವಿಧ್ಯಾರ್ಥಿಗಳು ಹಾಗೂ ಶಿಕ್ಷಕರು ಬಹಳ ಪ್ರೀತಿ ಪೂರ್ವಕವಾಗಿ ಮತ್ತು ಗೌರವ ಪೂರ್ವಕವಾಗಿರುತ್ತಾರೆ. ಅವರಿಬ್ಬರ ಮಧ್ಯದಲ್ಲಿ ಪ್ರೀತಿ ವಿಶ್ವಾಸ ನಂಬಿಕೆಯು ಕಂಡುಬರುತ್ತದೆ.
- ದೃಷ್ಟಿ ಸವಾಲುಗಳ ವಿಧ್ಯಾರ್ಥಿಗಳ ಪರಿಶಿಷ್ಟ ಜಾತಿ, ಪರಿಶಿಷ್ಟ ಪಂಗಡ ಪೋಷಕರಲ್ಲಿ ಪೋಷಕಾಂಶಯುಕ್ತ ಆಹಾರದ ಕೊರತೆ ಹಾಗೂ ಅದರ ಬಗ್ಗೆ ಅರಿವಿಲ್ಲದ ಕಾರಣ ಶೇಕಡ 40ರಷ್ಟು ಅಂಧ ಮಕ್ಕಳು ಕಂಡುಬರುತ್ತಾರೆಂದು ಈ ಅಧ್ಯಯನದಿಂದ ತಿಳಿದುಬಂದಿದೆ.
- ಅಂಗವಿಕಲರು ಹಾಗೂ ಅಂಧರಿಗೋಸ್ಕರ ಹಾಗೂ ಅವರ ಏಳಿಗೆಗಾಗಿ ಸರ್ಕಾರವು ಹಲವಾರು ಯೋಜನೆಗಳನ್ನು ರೂಪಿಸಲಾಗಿದೆ. ಕೆಲವು ಯೋಜನೆಗಳನ್ನು ಜಾರಿಗೆ ತರಲಾಗಿದೆ. ಕೆಲವು ಯೋಜನೆಗಳನ್ನು ಜಾರಿಗೆ ತಂದಿಲ್ಲ.
- ದೃಷ್ಟಿ ಸವಾಲುಗಳವರು ಹಲವಾರು ಸಮಸ್ಯೆಗಳನ್ನು ಎದುರಿಸುತ್ತಿದ್ದಾರೆ. ಕೌಟುಂಬಿಕವಾಗಿ, ಔದ್ಯೋಗಿಕವಾಗಿ, ಸಾಮಾಜಿಕವಾಗಿ, ಶೈಕ್ಷಣಿಕವಾಗಿ, ಹಲವಾರು ಸವಾಲುಗಳನ್ನು ಎದುರಿಸುತ್ತಿರುವುದನ್ನು ಕಾಣಬಹುದು.



- ದೃಷ್ಟಿ ಸವಾಲುಗಳ ವಿಧ್ಯಾರ್ಥಿಗಳು ಶಿಕ್ಷಣದಲ್ಲಿ ಹಲವಾರು ಸಮಸ್ಯೆಗಳನ್ನು ಎದುರಿಸುತ್ತಾರೆ. ಅವರಿಗೆ ಸೂಕ್ತವಾದ ಸಾಧನ ಸಲಕರಣೆಗಳು ಕಂಡುಬರುವುದಿಲ್ಲ. ಅದನ್ನು ಯಾವ ರೀತಿಯ ಬಳಕೆಯನ್ನು ಮಾಡಬೇಕು ಎಂದು ಶಿಕ್ಷಕರಿಗೂ ತಿಳಿಯುವುದಿಲ್ಲ.
- ದೃಷ್ಟಿ ಸವಾಲುಗಳ ವಿಧ್ಯಾರ್ಥಿಗಳಿಗೆ ಶಿಕ್ಷಣ ಜೊತೆಯಲ್ಲಿಯೇ ಇತರೆ ಸಹಪಠ್ಯದ ಜೊತೆಯಲ್ಲಿ ಆಸಕ್ತಿ ಇರುತ್ತದೆ. ಕ್ರೀಡೆ, ಸಂಗೀತ, ತಬಲ, ಮುಂತಾದ ವಿಷಯಗಳಲ್ಲಿ ಆಸಕ್ತಿ ಇರುವುದು ಅಧ್ಯಯನದಿಂದ ಕಂಡುಬಂದಿದೆ.

ಸಲಹೆಗಳು

- ದಿನನಿತ್ಯ ಸಕಲ ಕೆಲಸಕಾರ್ಯಗಳಲ್ಲಿ ಅಂಧರಿಗೆ ಸಾರ್ವಜನಿಕ ಸಹಕಾರ ವಿಶ್ವಾಸ ಮನೋಭಾವನೆ ಅಗತ್ಯವಾಗಿರುತ್ತದೆ ಮತ್ತು ಅಂಧರ ಬಗ್ಗೆ ಇರುವ ತಮ್ಮ ಅಭಿಪ್ರಾಯಗಳು ಕಲ್ಪನೆಗಳು ಸಂಪೂರ್ಣವಾಗಿ ತೆಗೆದು ಹಾಕಬೇಕು. ಅಂಧರಿಗೆ ನೇತ್ರದಾನ ಮಾಡುವಂತಹ ಮಹಾಕಾರ್ಯಗಳಲ್ಲಿ ಸಾರ್ವಜನಿಕರೆಲ್ಲರೂ ಸಹಕರಿಸಬೇಕು.
- ಅಂಗವಿಕಲ ಶಿಕ್ಷಣವು ಒಂದು ಸಾಮಾಜಿಕ ಕರ್ತವ್ಯವಾಗಿದೆ. ಅವರ ಬಗೆಗೆ ಅನುಕಂಪ, ಪ್ರೀತಿ ಗೌರವ, ವಾತ್ಸಲ್ಯ, ದಯೆ ಮುಂತಾದವುಗಳನ್ನು ತೋರಿಸುವ ಸದ್ಗುಣಗಳು ನಮ್ಮ ಸಾಮಾನ್ಯ ಶಿಕ್ಷಣ ಪದ್ಧತಿಯಲ್ಲಿ ಅಡಕವಾಗಬೇಕು ಮತ್ತು ಜನತೆಯಲ್ಲಿಯೂ ಕೂಡ ಈ ಭಾವನೆ ಬರಬೇಕು.
- ಅಗತ್ಯತೆಯ ಸಲಕರಣೆಗಳು ಪೂರೈಕೆ ಅರ್ಥಿಕ ಸಹಾಯ ಪುನರ್ವಸತಿ ಕಾರ್ಯಕ್ರಮಗಳು ವಿಕಲತೆ ಹೊಂದಿದಂತಹ ಮಕ್ಕಳ ತಂದೆ-ತಾಯಿಗಳಿಗೆ ಸರಿಯಾದ ರೀತಿಯಲ್ಲಿ ಮಾಹಿತಿ ಒದಗಿಸುವುದು ಮತ್ತು ತಿಳುವಳಿಕೆ ಮೂಲಕ ಯೋಜನೆಗಳ ಏರ್ಪಾಡನ್ನು ಮಾಡುವ ಕೆಲಸವನ್ನು ಸರ್ಕಾರೇತರ ಸಂಸ್ಥೆಗಳು ಹಾಗೂ ಮಾಧ್ಯಮಗಳು ಕೈಗೊಳ್ಳಬೇಕಾಗುತ್ತವೆ.
- ದೃಷ್ಟಿ ಸವಾಲುಗಳ ವಿಧ್ಯಾರ್ಥಿಗಳಿಗೆ ಸೇವೆ ಸಲ್ಲಿಸುತ್ತಿರುವ ಶಿಕ್ಷಕರಿಗೆ, ವೈದ್ಯರಿಗೆ, ಮನೋವಿಜ್ಞಾನಿಗಳಿಗೆ, ಮಕ್ಕಳ ಬಗ್ಗೆ ಕೆಲವು ಮಾಹಿತಿಗಳು ಉಪಕರಣಗಳು, ತಂತ್ರಜ್ಞಾನ, ವ್ಯವಸ್ಥೆಗಳು ಬೇಕಾಗುತ್ತವೆ. ಇಂತಹ ಅವಶ್ಯಕತೆಗಳನ್ನು ಸರ್ಕಾರ ಪೂರೈಸಬೇಕಾಗುತ್ತದೆ.
- ಅಂಧರೂ ಕೂಡ ತಮ್ಮವರಂತೆಯೇ ಸಮಾನರು, ನಮ್ಮವರು ಎಂಬ ಭಾವನೆಯಿಂದ ನೋಡಬೇಕು ಅಂಧತ್ವವೆಂಬುದು ಅವರಿಗೆ ಹುಟ್ಟಿನಿಂದಲೇ ಬಂದಂತಹ ಶಾಪ ಅಥವಾ ಪೂರ್ವಜನ್ಮದ ಕರ್ಮದ ಫಲ ಎಂದು ಗ್ರಹಿಸಬಾರದು. ದುರಾದೃಷ್ಟ್ಯವಶಾತ್ ಅವರು ಅಂಧರಾಗಿರುತ್ತಾರೆ. ಅದಕ್ಕಾಗಿ ಅವರ ಬಗ್ಗೆ ಕೇವಲ ಅನುಕಂಪ, ಕರುಣೆ ತೋರಿಸಿದರೆ ಸಾಲದು ಅವರ ಜೀವನಕ್ಕೆ ನೆರವಾಗುವುದು ಮುಖ್ಯವಾಗುತ್ತದೆ.

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ಸ್ಮಾರ್ಟ್ ನಗರಗಳು ಮತ್ತು ಅವುಗಳ ಸವಾಲುಗಳು

ಶ್ರೀಮತಿ ಲಕ್ಷ್ಮಿ ಎ.ಎಂ.,

ಸಹಾಯಕ ಪ್ರಾಧ್ಯಾಪಕರು, ಕನ್ನಡ ವಿಭಾಗ,
ಸರ್ಕಾರಿ ವಿಜ್ಞಾನಕಾಲೇಜು, ಚಿತ್ರದುರ್ಗ.

ಸಂಪರ್ಕ ಸಂಖ್ಯೆ: 9741405099, ಈ ಮೇಲ್ ವಿಳಾಸ: getlakshmi.reddy@gmail.com

ಪೀಠಿಕೆ

ಸ್ಮಾರ್ಟ್ ನಗರಗಳ ಯೋಜನೆಯು ಒಂದು ಮಹತ್ವಾಕಾಂಕ್ಷಿಯೋಜನೆಯಾಗಿದ್ದು, 2016 ಜೂನ್ 25 ರಂದು ಪ್ರಧಾನಿ ನರೇಂದ್ರ ಮೋದಿ ಅವರು “100 ಸ್ಮಾರ್ಟ್ ನಗರಗಳ ಮಿಷನ್ ಅನ್ನು ಅಧಿಕೃತವಾಗಿ ಪ್ರಾರಂಭಿಸಿದರು. ರೂ.98000 ಕೋಟು ಮೊತ್ತದಲ್ಲಿ ದೇಶದ 100 ಸ್ಮಾರ್ಟ್ ನಗರಗಳ ಅಭಿವೃದ್ಧಿ ಹಾಗೂ 500 ನಗರಗಳ ನವೀಕರಣ ಯೋಜನೆ ಇದರಲ್ಲಿ ಒಳಗೊಂಡಿದೆ. ಈ ಯೋಜನೆಗೆ ನಾರ್ಥಕದ ಈ 8 ನಗರಗಳು ಆಯ್ಕೆಗೊಂಡಿವೆ. :- ಅವುಗಳೆಂದರೆ

ಮಂಗಳೂರು, ಬೆಳಗಾವಿ, ಶಿವಮೊಗ್ಗ, ಹುಬ್ಬಳ್ಳಿ-ಧಾರವಾಡ, ತುಮಕೂರು, ದಾವಣಗೆರೆ, ಬೆಂಗಳೂರು, ಯೋಜನೆಯ ಮೊದಲ ಹಂತದಲ್ಲಿ ಭಾರತಾದ್ಯಂತ 20 ನಗರಗಳನ್ನು ಆಯ್ಕೆ ಮಾಡಲಾಯಿತು. ಇದರ ಉದ್ದೇಶ ಸುಸ್ಥಿರ ಆರ್ಥಿಕ ಬೆಳವಣಿಗೆಯನ್ನು ಹೊಂದುವುದು, ಸ್ಥಳೀಯ ಪ್ರದೇಶ ಅಭಿವೃದ್ಧಿ ಪಡಿಸುವುದು, ತಂತ್ರಜ್ಞಾನವನ್ನು ಬಳಸಿಕೊಳ್ಳುವುದರ ಮೂಲಕ ಜನರ ಜೀವನದ ಗುಣಮಟ್ಟವನ್ನು ಹೆಚ್ಚಿಸುವುದು. ವಿಶೇಷವಾಗಿ ತಂತ್ರಜ್ಞಾನವು ಸ್ಮಾರ್ಟ್ ಫಲಿತಾಂಶಗಳಿಗೆ ಕಾರಣವಾದರೆ, ಪ್ರದೇಶಾಧಾರಿತ ಅಭಿವೃದ್ಧಿಯು ಅಸ್ತಿತ್ವದಲ್ಲಿರುವ ಪ್ರದೇಶಗಳನ್ನು ರೂಪಾಂತರಗೊಳಿಸುತ್ತದೆ. ಕೊಳೆಗೆರೆಗಳನ್ನು ಒಳಗೊಂಡಂತೆ, ಇದರಿಂದ ಇಡೀ ನಗರದ ವಾಸಯೋಗ್ಯತೆ, ಜೀವನ ಮಟ್ಟ ಸುಧಾರಿಸುತ್ತದೆ. ನಗರ ಪ್ರದೇಶಗಳಲ್ಲಿ ವಿಸ್ತರಿಸುತ್ತಿರುವ ಜನಸಂಖ್ಯೆಗನುಗುಣವಾಗಿ ಹೊಸ ನಗರ ಪ್ರದೇಶಗಳನ್ನು ಅಭಿವೃದ್ಧಿಪಡಿಸಲಾಗುವುದು. ನಗರಗಳ ಮೂಲಸೌಕರ್ಯ ಮತ್ತು ಸೇವೆಗಳನ್ನು ಸುಧಾರಿಸಲು ತಂತ್ರಜ್ಞಾನ, ಮಾಹಿತಿ ಮತ್ತು ಡೇಟಾವನ್ನು ಬಳಸಲು ಅವಕಾಶ ಮಾಡಿಕೊಡುತ್ತದೆ. ಹೀಗೆ ನಗರದ ಸಮಗ್ರ ಬೆಳವಣಿಗೆಯು ಜೀವನದ ಮಟ್ಟದ ಹೆಚ್ಚಳ, ಉದ್ಯೋಗ ಸೃಷ್ಟಿ, ಆ ಮೂಲಕ ಜನರ ಆದಾಯ ಮಟ್ಟ ಹೆಚ್ಚಳ - ಇವೆಲ್ಲವೂ ಇದರಿಂದ ಸಾಧ್ಯವಾಗುತ್ತದೆ.

ಯೋಜನೆಯ ರೂಪುರೇಷೆ

ಸ್ಮಾರ್ಟ್ ನಗರ ಯೋಜನೆಯು ದೇಶದ 100 ನಗರಗಳಲ್ಲಿ ಪ್ರದೇಶವನ್ನು ಅಭಿವೃದ್ಧಿಪಡಿಸುವ ಗುರಿಯನ್ನು ರೂಪಿಸಿದೆ. ಇದು ಪ್ರದೇಶ ಅಭಿವೃದ್ಧಿ ಯೋಜನೆಗಳ ಆಧಾರದ ಮೇಲೆ ಮಾದರಿ ಪ್ರದೇಶಗಳನ್ನು ಹೊಂದಿದೆ. ಇದು ನಗರದ ಇತರ ಭಾಗಗಳಲ್ಲಿ ಮತ್ತು ಹತ್ತಿರದ ನಗರಗಳು ಮತ್ತು ಪಟ್ಟಣಗಳ ಮೇಲೆ ಪರಿಣಾಮವನ್ನು ಉಂಟುಮಾಡುತ್ತದೆ. ಸ್ಮಾರ್ಟ್ ನಗರಗಳ ಸವಾಲುಗಳನ್ನು ಆಧರಿಸಿ ನಗರಗಳ ಆಯ್ಕೆ ನಡೆಯಲಿದೆ. ಪ್ರಸ್ತುತ ಪಶ್ಚಿಮ ಬಂಗಾಳವನ್ನು ಹೊರತುಪಡಿಸಿ, ಎಲ್ಲಾ ರಾಜ್ಯಗಳು ಹಾಗೂ ಕೇಂದ್ರಾಡಳಿತ ಪ್ರದೇಶಗಳು ಸ್ಮಾರ್ಟ್ ನಗರಗಳ ಸವಾಲಿಗೆ ಕನಿಷ್ಠ ಒಂದು ನಗರವನ್ನು ನಾಮಕರಣ



ಮಾಡಿವೆ. 5 ವರ್ಷಗಳ ಕಾರ್ಯಕ್ರಮ ಆಗಿರುವ ಈ ಯೋಜನೆಗೆ 2017-2022 ರ ನಡುವೆ ಅವಧಿಯಲ್ಲಿ ಕೇಂದ್ರ ಮತ್ತು ರಾಜ್ಯ ಸರ್ಕಾರಗಳು ಹಣಕಾಸಿನ ನೆರವನ್ನು ಒದಗಿಸುವವು.

ಸ್ಮಾರ್ಟ್ ನಗರದ ಅರ್ಥ

ಸ್ಮಾರ್ಟ್ ನಗರಕ್ಕೆ ಸಾರ್ವತ್ರಿಕವಾಗಿ ಒಪ್ಪಿಗೆಯಾಗಿರುವ ವ್ಯಾಖ್ಯಾನವೆಂಬುದಿಲ್ಲ. ಈ ಕಲ್ಪನೆ ದೇಶದಿಂದ ದೇಶಕ್ಕೆ ನಗರದಿಂದ ನಗರಕ್ಕೆ ಬದಲಾವಣೆ ಹೊಂದುತ್ತದೆ. ಭಾರತದಲ್ಲಿ ಸ್ಮಾರ್ಟ್ ನಗರವು ನಾಗರಿಕರ ಆಕಾಂಕ್ಷೆಗಳನ್ನು, ಅಗತ್ಯಗಳನ್ನು ಪೂರೈಸಲು ನಗರ ಯೋಜಕರು ಇಡೀ ನಗರ ಪರಿಸರ ವ್ಯವಸ್ಥೆಯನ್ನು ಅಭಿವೃದ್ಧಿಪಡಿಸುವ ಉದ್ದೇಶವನ್ನು ಹೊಂದಿದ್ದಾರೆ ಎಂದು ಅರ್ಥೈಸಬಹುದು. ಒಟ್ಟಾರೆಯಾದರೆ “ನಗರದ ಸಮಗ್ರ ಅಭಿವೃದ್ಧಿ - ಸಾಂಸ್ಕೃತಿಕ, ಭೌತಿಕ, ಸಾಮಾಜಿಕ, ಮತ್ತು ಆರ್ಥಿಕ ಮೂಲಭೂತ ಸೌಕರ್ಯಗಳನ್ನು ಅಭಿವೃದ್ಧಿಪಡಿಸುವ” ಕಡೆಗೆ ಹೆಚ್ಚು ಗಮನ ನೀಡುತ್ತದೆ.

ಲಕ್ಷಣಗಳು

- ಇಡೀ ನಗರದ ಜೀವನ ಸುಧಾರಣೆ
- ನಗರ ಸುಧಾರಣೆ
- ನಗರ ನವೀಕರಣ
- ನಗರ ವಿಸ್ತರಣೆ-
- ಅಸ್ತಿತ್ವದಲ್ಲಿರುವ ಪ್ರದೇಶವನ್ನು ಪರಿಣಾಮಕಾರಿಯಾಗಿ ಮತ್ತು ಲೈವ್ ಆಗಿ ಮಾಡಲು ಇದರ ಉದ್ದೇಶಗಳನ್ನು ಅಸ್ತಿತ್ವದಲ್ಲಿರುವ ಬಿಲ್ಡ್ ಅಪ್ ಪ್ರದೇಶದಲ್ಲಿ ಯೋಜನೆಯನ್ನು ಪರಿಚಯಿಸಲಾಗುವುದು. ಪುನಃ ಸ್ಥಾಪಿಸುವ 500 ಎಕರೆಗಳಿರುವ ಪ್ರದೇಶವನ್ನು ನಾಗರಿಕರೊಂದಿಗೆ ಸಮಾಲೋಚಿಸಿ ನಗರವು ಗುರುತಿಸಲ್ಪಡುತ್ತದೆ. ನಂತರ ಗುರುತಿಸಲಾದ ಆ ಪ್ರದೇಶ ಹಾಗೂ ನಿವಾಸಿಗಳ ದೃಷ್ಟಿಗೆ ಅಸ್ತಿತ್ವದಲ್ಲಿರುವ ಮೂಲ ಸೌಕರ್ಯಗಳ ಆಧಾರದ ಮೇಲೆ ಸ್ಮಾರ್ಟ್ ಆಗಲು ತಂತ್ರವನ್ನು ತಯಾರಿಸಲಾಗುವುದು.
- ಪ್ರಮುಖ ಸವಾಲುಗಳೆಂದರೆ ಕೊಳೆಗೇರಿಗಳನ್ನು ಉತ್ತಮ ಯೋಜಿತವಾದವುಗಳಾಗಿ ಮಾರ್ಪಡಿಸುವುದು
- ಗ್ರೀನ್ ಫೀಲ್ಡ್ ಅಭಿವೃದ್ಧಿಯು ವಿಸ್ತರಿಸುತ್ತಿರುವ ಜನಸಂಖ್ಯೆ ಅಗತ್ಯತೆಗಳನ್ನು ಬಗೆಹರಿಸಲು ಗ್ರೀನ್ ಫೀಲ್ಡ್ ಬೆಳವಣಿಗೆಗಳು ನಗರಗಳ ಸುತ್ತ ಬೇಕಾಗುತ್ತದೆ.
ಉದಾ: ಗುಜರಾತ್ ನಲ್ಲಿರುವ ಜಿ.ಐ.ಎಫ್.ಟಿ., ನಗರವೂ ಒಂದು ಪ್ರಸಿದ್ಧ ಉದಾಹರಣೆಯಾಗಿದೆ.
- ಗ್ರೀನ್ ಫೀಲ್ಡ್ ಅಭಿವೃದ್ಧಿಯನ್ನು ನಗರ ಸ್ಥಳೀಯ ಸಂಸ್ಥೆಗಳ ಅಥವಾ ಸ್ಥಳೀಯ ನಗರಾಭಿವೃದ್ಧಿ ಪ್ರಾಧಿಕಾರಗಳ ವ್ಯಾಪ್ತಿಯಲ್ಲಿಯೇ ಸ್ಥಾಪಿಸಬಹುದು.
- ಪ್ಯಾನ್ ಸಿಟಿ ಅಭಿವೃದ್ಧಿಯು ಆಯ್ದು ಸ್ಮಾರ್ಟ್ ಪರಿಹಾರಗಳನ್ನು ಅನ್ವಯಿಸುವ ನಗರ ವ್ಯಾಪ್ತಿಯ ಮೂಲಭೂತ ಸೌಕರ್ಯಗಳಿಗೆ ಅನ್ವಯಿಸುತ್ತದೆ. ಇಲ್ಲಿ ತಂತ್ರಜ್ಞಾನ, ಮಾಹಿತಿ ಮತ್ತು ಡೇಟಾವನ್ನು ಬಳಸಿಕೊಳ್ಳುತ್ತದೆ.
ಉದಾ: ಸಾರಿಗೆ ವಲಯದಲ್ಲಿ ಸ್ಮಾರ್ಟ್ ಪರಿಹಾರಗಳನ್ನು ಅನ್ವಯಿಸುವುದು.
ಸರಾಸರಿ ಪ್ರಯಾಣದ ಸಮಯ/ ಪ್ರಯಾಣಿಕರ ವೆಚ್ಚವನ್ನು ಕಡಿಮೆ ಮಾಡುವುದು.
ವ್ಯರ್ಥ ನೀರಿನ ಮರುಬಳಕೆ .ಇದು ನಗರದಲ್ಲಿ ಉತ್ತಮ ನೀರಿನ ನಿರ್ವಹಣೆಗೆ ದೊಡ್ಡ ಕೊಡುಗೆಯೇ ಹೌದು.



ಇಲ್ಲಿಪ್ರದೇಶಆಧಾರಿತಅಭಿವೃದ್ಧಿಯ ಕಾರ್ಯಗಳನ್ನು ಕೈಗೊಳ್ಳಲಾಗುತ್ತದೆ.ಇದರಲ್ಲಿ ಹೊಸ ಪ್ರದೇಶಗಳು ನಗರಗಳ ಸುತ್ತ ಅಭಿವೃದ್ಧಿಗೊಳ್ಳುತ್ತವೆ.

ವಿಶಿಷ್ಟ ಲಕ್ಷಣಗಳು

ಸ್ಮಾರ್ಟ್ ನಗರಗಳಲ್ಲಿ ನಗರಗಳ ಸಮಗ್ರಅಭಿವೃದ್ಧಿಯ ಕೆಲವು ವಿಶಿಷ್ಟ ಲಕ್ಷಣಗಳನ್ನು ಈ ಮುಂದಿನಮತೆ ನೋಡಬಹುದು.

1. ಎಲ್ಲರಿಗೂ ವಸತಿ ಅವಕಾಶಗಳನ್ನು ವಿಸ್ತರಿಸಲಾಗುವುದು.
2. ನಡೆದಾಡುವ ಪ್ರದೇಶಗಳನ್ನು ರಚಿಸುವುದು. - ವಾಹನಗಳಿಗೆ ಹಾಗೂ ಸಾರ್ವಜನಿಕ ಸಾರಿಗೆಗಳಿಗಾಗಿ ಮಾತ್ರರಸ್ತೆಜಾಲವನ್ನುರಚಿಸಲಾಗಿದೆ.
3. ಉದ್ಯಾನವನಗಳು, ಆಟದ ಮೈದಾನಗಳು ಮತ್ತು ನಾಗರಿಕರಜೀವನದಗುಣಮಟ್ಟವನ್ನು ಹೆಚ್ಚಿಸುವುದರ ಮೂಲಕ ಪರಿಸರ ಸಮತೋಲನವನ್ನುಉತ್ತೇಜಿಸುವುದು.
4. ವಿವಿಧ ಸಾರಿಗೆ ಆಯ್ಕೆಗಳನ್ನು ಉತ್ತೇಜಿಸುವುದು.
5. ಆಡಳಿತವನ್ನು ನಾಗರಿಕ ಸ್ನೇಹಿ ಹಾಗೂ ಪರಿಣಾಮಕಾರಿತ್ವವನ್ನಾಗಿ ಮಾಡುವುದು. ಹೊಣೆಗಾರಿಕೆಗಳನ್ನು ಹಾಗೂ ಪಾರದರ್ಶಕತೆಯನ್ನುತರಲುಆನ್‌ಲೈನ್ ಸೇವೆಯನ್ನು ಹೆಚ್ಚಾಗಿ ಬಳಸುವುದು.
6. ಸ್ಥಳೀಯ ಆರೋಗ್ಯ ಶಿಕ್ಷಣ, ಕಲೆ, ಕರಕುಶಲ. ಸಂಸ್ಕೃತಿ ,ಕ್ರೀಡೆ, ಜವಳಿ, ಡೈರಿ- ಮೊದಲಾದವುಗಳ ಆರ್ಥಿಕ ಚಟುವಟಿಕೆಗಳ ಮೇಲೆ ನಗರಕ್ಕೆಗುರುತನ್ನು ನೀಡಲಾಗುವುದು.

ಸವಾಲುಗಳು

1. ಹಣಕಾಸು
ಇದುಅಚ್ಚುಕಟ್ಟಾದ ಸವಲತ್ತುಅಲ್ಲ ಎಂದೆನ್ನಬಹುದು. ಏಕೆಂದರೆಪ್ರಸ್ತುತರಾಜ್ಯ ಪ್ರಾಯೋಜಿತ ಕಂಪನಿಗಳ ಉಪಸ್ಥಿತಿಯೊಂದಿಗೆ ಯೋಜನೆಯುಉತ್ತಮಆರಂಭವನ್ನು ಹೊಂದಿಲ್ಲ ಎಂದುತೋರುತ್ತದೆ.ಇದೀಗ ಈ ಯೋಜನೆಗಳಿಗೆ ಹಣಕಾಸುಒದಗಿಸುವ ಬ್ಯಾಂಕುಗಳು ಕಾರ್ಯನಿರ್ವಹಿಸದ ಸ್ವತ್ತುಗಳ (ನಾನ್ ಪ್ರಾಫಿಟೆಬಲ್ ಅಸೆಟ್ಸ್)ಸಂಖ್ಯೆಗಣನೀಯವಾಗಿ ಹೆಚ್ಚಾಗಲು ಕಾರಣವಾಗಿದೆ. ಸರ್ಕಾರಇತ್ತೀಚೆಗೆ ಬಜೆಟ್‌ನಲ್ಲಿ ಬದಲಾವಣೆಗಳ ಮೂಲಕ ಈ ಯೋಜನೆಗಳಿಗೆ ಹಣಕಾಸು ನೀಡಲು ಕ್ರಮಗಳನ್ನು ತೆಗೆದುಕೊಳ್ಳುತ್ತಿದೆ.
2. ಕೇಂದ್ರ-ರಾಜ್ಯಗಳ ನಡುವೆ ಸಹಕಾರದಕೊರತೆ
ವಿವಿಧ ಸರ್ಕಾರಿ ಸಂಸ್ಥೆಗಳ ನಡುವೆ ಸಹಕಾರಇದ್ದಾಗ ಮಾತ್ರಯೋಜನೆಯ ಫಲಪ್ರದ ಅನುಷ್ಠಾನವು ಮಾಡಬಹುದು. ಇದಕ್ಕೆ ಸೂಕ್ತ ನಿಯಂತ್ರಣದಜೊತೆಗೆ ಸಮತಲ ಮತ್ತು ಲಂಬವಾದ ಸಹಕಾರಎರಡರಅಗತ್ಯವಿರುತ್ತದೆ.ಅದರಕೊರತೆಯೇಎದ್ದುಕಾಣುತ್ತಿದೆ.
3. ಮಾಸ್ಟರ್ ಪ್ಲಾನ್ ಲಭ್ಯತೆ
ಭಾರತದಲ್ಲಿನ ಹೆಚ್ಚಿನ ನಗರಗಳು ತಮ್ಮ ಮಾಸ್ಟರ್ ಪ್ಲಾನ್‌ಗಳನ್ನು ಮತ್ತುಅಭಿವೃದ್ಧಿ ಯೋಜನೆಗಳನ್ನು ಹೊಂದಿಲ್ಲ. ಇಂತಹ ಪರಿಸ್ಥಿತಿಯಲ್ಲಿ ನಾವು ಅವುಗಳನ್ನು ಸ್ಮಾರ್ಟ್ ನಗರಗಳಾಗಿ ಅಭಿವೃದ್ಧಿಪಡಿಸುವುದರಕುರಿತು ಮಾತನಾಡುವುದು ಇಂದಿನದುರಂತದ ಪರಿಸ್ಥಿತಿಯಾಗಿದೆ.



4. ಸೌಲಭ್ಯಗಳ ಲಭ್ಯತೆ

100 ಸ್ಮಾರ್ಟ್ ಸಿಟಿಗಳ ಅಭಿವೃದ್ಧಿಗಾಗಿ ಕೌಶಲ್ಯ ಹೊಂದಿದ ಯುವಕರನ್ನು ಹಾಗೂ ಆಧುನಿಕ ತಂತ್ರಜ್ಞಾನವನ್ನು ಅಳವಡಿಸಿಕೊಳ್ಳುವುದು ಸಹ ಒಂದು ಸವಾಲೇ ಆಗಿದೆ. ಈ ಯೋಜನೆಯು ಹೆಚ್ಚಿನ ಸಂಖ್ಯೆಯಲ್ಲಿ ಕೌಶಲ್ಯ ಭರಿತ ಶ್ರಮಿಕ ವರ್ಗವನ್ನು ಅಪೇಕ್ಷಿಸುವುದು. ಒಂದು ವೇಳೆ ಅದನ್ನು ಒದಗಿಸಲು ಸಿದ್ಧವಾಗಿದ್ದರೂ ಸಹ ಅದೇ ಪ್ರಮಾಣದಲ್ಲಿ ಕೇಂದ್ರ ಮತ್ತು ರಾಜ್ಯ ಸರ್ಕಾರಗಳಿಂದ ಅನುದಾನ ಬಿಡುಗಡೆಯಾಗುವುದು ಸಹ ಅನುಮಾನ.

5. ಭ್ರಷ್ಟಾಚಾರ

ಬಹುತೇಕವಾಗಿ ಮೇಲಿನ ಎಲ್ಲ ಕಾರಣಗಳಿಗೂ ಮೂಲಭೂತ ಕಾರಣ ಈ ಅಂಶವೇ ಆಗಿದೆ ಎಂದರೆ ತಪ್ಪಾಗಲಾರದು. ಕೇಂದ್ರ ರಾಜ್ಯ ಸರ್ಕಾರದ ಆಡಳಿತ ಶಾಹಿಯ ಎಲ್ಲಾ ಹಂತಗಳಲ್ಲಿಯೂ ಹಣದ ಪೋಲಾಗುವುದಕ್ಕೆ ಇದೇ ಕಾರಣ. ಭಾರತದ ದೊಡ್ಡದೊಡ್ಡ ಯೋಜನೆಗಳು ಅನುಷ್ಠಾನಗೊಳ್ಳದೇ ಇರಲು ಅಥವಾ ವಿಫಲವಾಗಿರುಲು ಈ ದೇಶದಲ್ಲಿ ಭೂತದಂತೆ ಬೆಳೆದಿರುವ ಭ್ರಷ್ಟಾಚಾರವೇ ಮೂಲ.

ಉಪಸಂಹಾರ

ಒಂದು ಒಳ್ಳೆಯ ಕಾರ್ಯಕ್ಕೆ ನೂರಾರು ವಿಘ್ನಗಳು ಎನ್ನುವ ಮಾತಿನಂತೆ, ಈ ಯೋಜನೆಯು ಉದ್ದೇಶ ಉನ್ನತವಾಗಿರುವುದಂತೂ ಸತ್ಯ. ಆದರೆ ಇಚ್ಛಾಶಕ್ತಿಯೊಂದಿದ್ದಲ್ಲಿ ಆ ಸವಾಲುಗಳನ್ನು ಬದಿಗೊತ್ತಿ ಯಶಸ್ವಿಯಾಗಿ ಗುರಿತಲುಪಲು ಸಾಧ್ಯವಿದೆ.

ಯಶಸ್ವಿಯಾಗಿದ್ದೇ ಆದಲ್ಲಿ ಈ ಯೋಜನೆಯು ನಗರಗಳ ಆರ್ಥಿಕ ಬೆಳವಣಿಗೆಯನ್ನು ವೇಗವರ್ಧನೆ ಮಾಡುವುದು, ಹೆಚ್ಚಿನ ಉದ್ಯೋಗಾವಕಾಶಗಳನ್ನು ಒದಗಿಸುವುದರ ಮೂಲಕ ಹೆಚ್ಚಿನ ಆದಾಯಕ್ಕೆ ಕಾರಣವಾಗುತ್ತದೆ. ನಾಗರಿಕರ ಜೀವನ ಮಟ್ಟವನ್ನು ಸುಧಾರಿಸುವುದರ ಜೊತೆಗೆ ಶುದ್ಧ ಮತ್ತು ಸಮರ್ಥನೀಯವಾದ ಪರಿಸರವನ್ನು ಉಂಟು ಮಾಡುತ್ತದೆ. ಪ್ರಸ್ತುತ 100 ನಗರಗಳಿಗೆ ಕೇಂದ್ರೀಕೃತವಾಗಿದ್ದರೂ ಸಹ, ಅವುಗಳ ಪರಿಣಾಮಗಳ ಆಧಾರದ ಮೇಲೆ ಇತರ ನಗರಗಳಿಗೆ ವಿಸ್ತರಿಸುವ ಉದ್ದೇಶವನ್ನು ಹೊಂದಿದೆ, ಅಂತಿಮವಾಗಿ ಸ್ಮಾರ್ಟ್ ನಗರ ಯೋಜನೆಯು “ನಗರ” ವನ್ನು ಭಾರತದ “ಸುಸ್ಥಿರ ಆರ್ಥಿಕ ಇಂಜಿನ್” ಆಗಿ ಪರಿವರ್ತಿಸುವ ಮಹತ್ವವಾದ ಉದ್ದೇಶವನ್ನು ಹೊಂದಿದೆ.

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ದೊಂಬಿದಾಸಿ ಸಮುದಾಯ: ಒಂದು ಅಧ್ಯಯನ

* ರಾಘವೇಂದ್ರ. ಆರ್

ಸಂಶೋಧನಾರ್ಥಿ, ಸಮಾಜಶಾಸ್ತ್ರ, ವಿಭಾಗ,
ಕುವೆಂಪು ವಿಶ್ವವಿದ್ಯಾಲಯ, ಶಂಕರಘಟ್ಟ, ಶಿವಮೊಗ್ಗ, ಜಿಲ್ಲೆ.

** ಡಾ. ತಿಪ್ಪೇಸ್ವಾಮಿ.ಹೆಚ್

ಸಹಾಯಕ ಪ್ರಾಧ್ಯಾಪಕರು, ಸಮಾಜಶಾಸ್ತ್ರ, ವಿಭಾಗ,
ಸರ್ಕಾರಿ ಪ್ರಥಮ ದರ್ಜೆ ಕಾಲೇಜು, ಹರಿಹರ, ದಾವಣಗೆರೆ-ಜಿಲ್ಲೆ.

Abstract

ಭಾರತೀಯ ಸಮಾಜವು ಹಲವಾರು ಜಾತಿ, ಧರ್ಮ, ಸಮುದಾಯ, ಆದಿವಾಸಿ, ಬುಡಕಟ್ಟು ಸಮುದಾಯಗಳನ್ನು ಒಳಗೊಂಡಿರುವುದು. ಹಾಗೆಯೇ ವಿಶೇಷವಾಗಿ ಜಾತಿ ಸಮುದಾಯಗಳಿಗೆ ಅನುಗುಣವಾಗಿ ಭಾಷೆ, ಆಚರಣೆ, ಸಂಸ್ಕೃತಿಗಳನ್ನು ಹೊಂದಿರುವುದು. ಇಂತಹ ವಿಭಿನ್ನವಾದ ಆಚರಣೆಗಳನ್ನು ಹೊಂದಿ ಗುರುತಿಸಿಕೊಳ್ಳುವ ಸಮುದಾಯದಲ್ಲಿ ದೊಂಬಿದಾಸಿ ಸಮುದಾಯವು ಒಂದಾಗಿದೆ. ಪ್ರಸ್ತುತ ಅಧ್ಯಯನದಲ್ಲಿ ದೊಂಬಿದಾಸಿಯರ ಸಾಮಾಜಿಕ, ಆರ್ಥಿಕ ಮತ್ತು ಶೈಕ್ಷಣಿಕ ಸ್ಥಿತಿಗತಿಗಳನ್ನು ಅಧ್ಯಯನ ಮಾಡುವುದು ಮುಖ್ಯ ಉದ್ದೇಶವಾಗಿದೆ. ದೊಂಬಿದಾಸಿ ಸಂಸ್ಕೃತಿಯು ಜನಾಂಗದ ಹಿನ್ನೆಲೆ, ಕಲೆ, ಗಾಯನ ತಮ್ಮ ಬದುಕಿನ ಜೀವಾಳವಾಗಿದೆ. ತಮ್ಮದೇ ಆದ ಗುಂಪನ್ನು ಕಟ್ಟಿ ಕೊಂಡು ಒಟ್ಟಾಗಿ ಸಂಚಾರ ಮಾಡುವ ಇವರು ಹಗಲೆಲ್ಲ ತಂಬೂರಿಯನ್ನು ಹಿಡಿದು ಮನೆ ಮನೆಯ ಬಳಿ ಹೋಗಿ ಭಿಕ್ಷೆ ಬೇಡುತ್ತಾರೆ. ಅಲ್ಲದೇ ಹಾರ್ಮೋನಿಯಂ ಮತ್ತು ತಬಲಾಗಳನ್ನು ಬಳಸಿ ಹಾಡುತ್ತಾ ಜನರು ಕೊಟ್ಟ ಚಾಪೆ, ಜಮಖಾನಗಳನ್ನೇ ಸುತ್ತ ಕಟ್ಟಿಕೊಂಡು ರಂಗಮಂಟಪನ್ನು ರೂಪಿಸಿಕೊಳ್ಳುತ್ತಾರೆ. ನಾಟಕಕ್ಕೆ ಬೇಕಾದ ವಾದ್ಯಗಳು ಅವರಲ್ಲೆ ಇರುತ್ತವೆ. ಇವರು ರಾತ್ರಿ ನಾಟಕಗಳನ್ನು ಸಹ ಮಾಡುತ್ತಾರೆ. ರಾತ್ರಿ ಹೇಳಿದ ಹಾಡುಗಳನ್ನು ಬೆಳಗ್ಗೆ ಮನೆಯ ಬಳಿಗೆ ಭಿಕ್ಷೆಗೆ ಬಂದಾಗ ಕೆಲವರು ಮತ್ತೆ ಹಾಡಿಸಿ ಆನಂದವನ್ನು ಪಡುತ್ತಾರೆ. ಇಂತಹ ವಿಶೇಷ ಆಚರಣೆ ಸಂಸ್ಕೃತಿಯ ಮೂಲಕ ಸಮಾಜದಲ್ಲಿ ಗುರುತಿಸಿಕೊಳ್ಳುತ್ತಿರುವುದು.

ಭಾರತವು ಪ್ರಾಚೀನ ಕಾಲದಿಂದಲೂ ಅಸಮಾನತೆ ಎಂಬುದು ಸಾಮಾಜಿಕ ವ್ಯವಸ್ಥೆಯ ಮುಖ್ಯ ಲಕ್ಷಣಗಳಲ್ಲೊಂದಾಗಿದೆ. ಭಾರತವು ಜಗತ್ತಿನ ಹಲವು ರಾಷ್ಟ್ರಗಳಲ್ಲಿ ಬೃಹತ್ ಜನಸಂಖ್ಯೆ ಹೊಂದಿರುವ ರಾಷ್ಟ್ರಗಳ ಮೂರನೆ ಸ್ಥಾನದಲ್ಲಿದೆ. ಶಿಲಾಯುಗದಿಂದ ಇಂದಿನ ಆಧುನಿಕ ಸಮಾಜದ ವಿದ್ಯಮಾನಗಳನ್ನು ಗಮನಿಸಿದಾಗ ಮೇಲು ಕೀಳು, ಶ್ರೇಷ್ಠ-ಕನಿಷ್ಠ, ಬಡವ-ಬಲ್ಲಿದ, ಬುದ್ಧಿವಂತ-ದಡ್ಡ, ಮಡಿ-ಮೈಲಿಗೆ ಹೀಗೆ ಹಲವು ವೈರುಧ್ಯತೆಯನ್ನು ಕಾಣಬಹುದಾಗಿದೆ. ಅಲ್ಲದೇ, ತನ್ನ ಸಂಸ್ಕೃತಿಯದ್ದಕ್ಕೂ ಹಲವು ಭಾಷೆ, ಧರ್ಮ, ಬುಡಕಟ್ಟು, ಜನಾಂಗ, ನಾಗರಿಕ ಹಾಗೂ ಅನಾಗರಿಕ ಹೀಗೆ ಅನೇಕ ಸಾಂಸ್ಕೃತಿಕ ಹಿನ್ನೆಲೆಯ ಸ್ತರಗಳಿವೆ. ಸಮಾಜಶಾಸ್ತ್ರೀಯ ದೃಷ್ಟಿಕೋನಗಳಿಂದ ಭಾರತೀಯ ಸಮಾಜವನ್ನು ಅಧ್ಯಯನ ಮಾಡಲು ಪ್ರಯತ್ನಿಸಿದಾಗ ಸಾಮಾಜಿಕ ಸ್ತರ ವ್ಯವಸ್ಥೆಯಲ್ಲಿ ಭಯಾನಕತೆಯ ಲಕ್ಷಣಗಳು ಗೋಚರಿಸುತ್ತವೆ. ಗ್ರಾಮೀಣ ವ್ಯವಸ್ಥೆಯನ್ನೇ ಆಧಾರವನ್ನಾಗಿ ಮಾಡಿಕೊಂಡು ಅವಿಭಕ್ತ ಕುಟುಂಬ ವ್ಯವಸ್ಥೆಯಲ್ಲಿ ಜಾತಿ ಪದ್ಧತಿಯ ಕಾರ್ಯವನ್ನು ನಿರ್ವಹಿಸಿದೆ ಎಂಬುದನ್ನು ನೋಡಬಹುದಾಗಿದೆ. ಅಲ್ಲದೇ, ಇಂದಿಗೂ ಭಾರತೀಯರ ಜೀವನಕ್ರಮದ ಮೇಲೆ ಹಿಡಿತವನ್ನಿರಿಸಿಕೊಂಡು ಸಮಾಜದ ರಚನೆಗೆ ಕಾರಣವಾಗಿದೆ ಎನ್ನಬಹುದು.

ಜಾತಿಯು ಭಾರತದ ಜೀವನ ದರ್ಶನ, ಧಾರ್ಮಿಕತೆ, ರೂಢಿ-ಸಂಪ್ರದಾಯ, ವಿವಾಹ, ಕುಟುಂಬ, ನೈತಿಕತೆ, ಆಚಾರ-ವಿಚಾರ, ವ್ಯವಹಾರ, ವೇಷ-ಭೂಷಣ, ಆಹಾರಾಭ್ಯಾಸ, ಉದ್ಯೋಗ, ಉದ್ಯಮ, ಅಭಿರುಚಿ-ಆಸಕ್ತಿ



ಮೊದಲಾದವುಗಳೊಂದಿಗೆ ಹಾಸುಹೊಕ್ಕಾಗಿ ಸೇರಿಹೋಗಿದೆ. ಜಾತಿಯ ಉಗಮಕ್ಕೆ ದೈವಿಕ ಕಾರಣಗಳಿವೆಯೆಂದು ಸಾಮಾನ್ಯವಾಗಿ ನಂಬಲಾಗಿದೆ. ಆದರೆ ಅನೇಕ ಧಾರ್ಮಿಕ ಕ್ರಿಯಾವಿಧಿ, ಸಂಸ್ಕಾರ ಮತ್ತು ಆಚರಣೆಗಳು ಜಾತಿಗೆ ನಿರಂತರವಾಗಿ ಒತ್ತಾಸೆ ನೀಡುತ್ತಾ ಬಂದಿವೆ. ಅದು ಆಳವಾಗಿ ಬೇರೂರಿರುವ ಮತ್ತು ಬಹು ದೀರ್ಘ ಹಿನ್ನೆಲೆಯನ್ನು ಹೊಂದಿರುವ ಸಾಮಾಜಿಕ ಸಂಸ್ಥೆಯೂ ಆಗಿದೆ. 5000 ಕ್ಕೂ ಅಧಿಕ ಜಾತಿ-ಉಪಜಾತಿಗಳನ್ನು ಹೊಂದಿರುವ ಭಾರತವು ಜಾತಿ ಪದ್ಧತಿಯ ಏಕಮಾತ್ರ ನಾಡಾಗಿದೆ.

ಸಾಮಾನ್ಯವಾಗಿ ತೆಲುಗು ಮಾತನಾಡುವ 'ದೊಂಬಿದಾಸರು' ಮೂಲತಃ ಆಂಧ್ರದವರು. ಒಂದು ದೃಷ್ಟಿಯಿಂದ ಅಲೆಮಾರಿ ಅಥವಾ ಅರೆ ಅಲೆಮಾರಿಗಳ ಗುಂಪಿಗೆ ಸೇರುತ್ತಾರೆ. ಸಹಜ ಕಲಾವಿದರಾಗಿರುವ ದೊಂಬಿದಾಸರು ಬಯಲು ನಾಟಕ ಆಡುವುದರಲ್ಲಿ ಪ್ರಸಿದ್ಧರು. ಅದಕ್ಕಾಗಿಯೇ ಅವರಿಗೆ 'ಹೆಣ್ಣುವೇಷದವ' ರೆಂದೇ ಕರೆಯುತ್ತಾರೆ. ಇವರು ವೈಷ್ಣವ ಸಂಪ್ರದಾಯಕ್ಕೆ ಸೇರಿದ ಲೌಕಿಕ ವೃತ್ತಿಗಾಯಕರಾಗಿದ್ದು, ಉತ್ತರ ಕರ್ನಾಟಕದಲ್ಲಿ 'ದುಂಬೆದಾಸ' ರೆಂದು ಹೇಳುತ್ತಾರೆ. ಈ ಹೆಸರು ಬರಲು ಕಾರಣ ಸ್ಪಷ್ಟವಾಗಿ ತಿಳಿದುಬಂದಿಲ್ಲ. ಸಾಮಾನ್ಯವಾಗಿ ನಾಡಿನ ಅಲ್ಲಲ್ಲಿ ಕಂಡುಬರುವ ದೊಂಬಿದಾಸರು, ತಲೆಗೆ ಪೇಟೆ ಸುತ್ತಿ, ಕಚ್ಚೆ ಪಂಚೆಯುಟ್ಟು ನಿಲುವಾಗಿ ಧರಿಸಿರುತ್ತಾರೆ. ಕೊರಳಲ್ಲಿ ಮಣಿಸರವಿರುತ್ತದೆ. ಹೆಗಲಿಗೆ ಚಿಂದಿಬಟ್ಟೆಗಳನ್ನು ಸೇರಿಸಿ ಹೊಲಿದ ಜೋಳಿಗೆಯನ್ನು ಹಾಕಿಕೊಂಡಿರುತ್ತಾರೆ. ಬಲಗೈಯಲ್ಲಿ ಏಕತಾರಿ ಮತ್ತು ಎಡಗೈಯಲ್ಲಿ ಪೇಟೆಗಿಯನ್ನು ಹಿಡಿದು ಗ್ರಾಮೀಣರಿಗೆ ಪರಿಚಯವಿರುವ ಐತಿಹಾಸಿಕ ಘಟನೆಗಳು ವ್ಯಕ್ತಿಗಳ ಬಗ್ಗೆ ಹಾಡು ಕಟ್ಟಿ ಹಾಡುತ್ತಾರೆ. ಕುಳಿತು ಕೇಳುವ ಮಂದಿ ತಲೆದೂಗುವಂತೆ ಸುಶ್ರಾವ್ಯವಾಗಿ ಹಾಡುವುದರಲ್ಲಿ ಸಿದ್ಧ ಹಸ್ತರಾದ ದೊಂಬಿದಾಸರು ಐತಿಹಾಸಿಕ, ಪೌರಾಣಿಕ ಕಥೆಗಳನ್ನು ಹಾಡುತ್ತಾರೆ.

ದೊಂಬಿದಾಸ ಮಹಿಳಾ ಸಂಸ್ಕೃತಿಯು ದೊಂಬಿದಾಸ ಜನಾಂಗದ ಹಿನ್ನೆಲೆ, ಗಾಯನ ಕಲೆಯನ್ನು ತಮ್ಮ ಬದುಕಿನ ಜೀವಾಳವನ್ನಾಗಿಸಿಕೊಂಡು, ಹಳ್ಳಿಗರ ಮನಸ್ಸಿಗೆ ಮುದ ನೀಡುವ ಹಾಡುಗಳನ್ನು ಹಾಡುತ್ತ ಒಂದು ಕಡೆ ನೆಲೆಯೂರದೆ ವಿವಿಧ ಭಾಗಗಳಲ್ಲಿ ಹರಿದು ಹಂಚಿ ಹೋಗಿರುವ ಸಮುದಾಯವೆ ದೊಂಬಿದಾಸರು. ಹೊಟ್ಟೆಪಾಡಿಗಾಗಿ ಇವರು ಮನೆ ಮನೆಯಲ್ಲಿ ಭೀಕ್ಷೆ ಬೇಡುತ್ತ, ಜನಪ್ರಿಯ ವೃತ್ತಿಗಾಯಕರು ಮಾತ್ರವಲ್ಲದೆ, ಹಳ್ಳಿ ಹಳ್ಳಿಗಳಲ್ಲಿ ಸಂಚರಿಸುತ್ತಾ, ನಾಟಕವನ್ನು ಆಡುತ್ತ, ಯಕ್ಷಗಾನವನ್ನು ಕೂಡ ಪ್ರದರ್ಶಿಸುತ್ತ, ಜನರ ಹೃದಯದಲ್ಲಿ ಅಪರೂಪದ ಸ್ಥಾನವನ್ನು ಪಡೆದಿದ್ದಾರೆ.

ಪಾಶ್ಚಾತ್ಯ ವಿದ್ವಾಂಶರಾದ ಎಡ್ಗರ್ ಥಸ್ಪನ್ ಮತ್ತು ಎಫ್ ಕಿಟಲ್ ಇವರುಗಳು ಸ್ವಾತಂತ್ರ್ಯ ಪೂರ್ವದಲ್ಲಿಯೇ ಜನಾಂಗಿಕ ಸಂಶೋಧನೆಗಳನ್ನು ನಡೆಸಿದವರಾಗಿದ್ದಾರೆ. ಅವರು ಗುರ್ತಿಸುವಂತೆ ಈ ಸಮುದಾಯ ಭಿಕ್ಷಾವೃತ್ತಿ ಮತ್ತು ಬಯಲಾಟಗಳನ್ನು ನಡೆಸುತ್ತ ಜೀವಿಸುವವರೆಂದು ಅಭಿಪ್ರಾಯಪಟ್ಟಿದ್ದಾರೆ. ಈ ಹೇಳಿಕೆಯನ್ನೇ ಪುಷ್ಟೀಕರಿಸಿದ ಶ್ರೀ ಅನಂತಕೃಷ್ಣ ಅಯ್ಯರ್ ಮತ್ತಿತರರು ಕೂಡ ಇದೇ ಅಭಿಪ್ರಾಯವನ್ನು ಒಪ್ಪಿಕೊಂಡಿದ್ದಾರೆ. ಮೂಲದಲ್ಲಿ ತೆಲುಗರು ಎಂದು ಭಾವಿಸಿದರೂ ಕನ್ನಡದಲ್ಲಿ ಮೌಖಿಕ ಸಾಹಿತ್ಯ ಕೃಷಿಯನ್ನಷ್ಟೆ ಅಲ್ಲದೆ, ಜನಪದ ರಂಗಭೂಮಿಗೆ ಮಹತ್ವದ ಕೊಡುಗೆಯನ್ನಿತ್ತಿರುವುದನ್ನು ಕಾಣುತ್ತೇವೆ. ದೊಂಬಿದಾಸ ಸಮುದಾಯವನ್ನು 'ದೊಂಬಿದಾಸರು' ಎಂದು ಕರೆಯಲಾಗುತ್ತದೆ. ಇದು ಮನರಂಜನಾ ಪ್ರಧಾನವಾದ ಆಂಧ್ರಪ್ರದೇಶದಲ್ಲಿ ಪ್ರಚಲಿತವಿದ್ದ ಜನಪದ ಪ್ರದರ್ಶನ ಕಲೆ [ದೊಂಬರಾಟ]. ಅಲೆಮಾರಿಗಳಾದ ದೊಂಬರ ಸಾಂಪ್ರದಾಯಿಕ ಕಲೆ ಇದು. ದೊಂಬರು ನಿರ್ದಿಷ್ಟ ಗ್ರಾಮಗಳಿಗೆ ಬಂದು, ಊರಿನ ಮಧ್ಯೆ ದೇವಸ್ಥಾನ ಇಲ್ಲವೆ ಶಾಲೆಯ ಆವರಣದಲ್ಲಿ ನಾಲ್ಕು ಜನ ಸೇರುವ ಕಡೆ ಮರ ಒಂದನ್ನು ನೆಟ್ಟು ಅಲ್ಲಿ ಆಶ್ಚರ್ಯಕರವಾದ ಆಟಗಳನ್ನು ತೋರಿಸುತ್ತಾರೆ. ಇವರ ಜಾತಿ ಮತ್ತು ಪ್ರದರ್ಶಿಸುವ ಕಲೆಯಿಂದಾಗಿ ಈ ಕಲೆಗೆ 'ದೊಂಬರಾಟ' ಎಂಬ ಹೆಸರು ಬಂದಿದೆ.

ಮುಖ್ಯವಾಗಿ ದೊಂಬಿದಾಸರ ಹೆಂಗಸು [ದೊಂಬಸಾನಿ] ಉದ್ದನೆಯಗಳದ ಮೇಲೆ ಹತ್ತಿ ಗಿರಣೆ ತಿರುಗುವುದು ವಿಶೇಷ ಆಕರ್ಷಣೆ. ಈ ಹೆಂಗಸರು ತುಂಬಾ ಸೌಂದರ್ಯವತಿಯರು. ಇವರನ್ನು ದೊಂಬರಸಾನಿ, ಗೇಡಸಾನಿ ಎಂದು ಕರೆಯುತ್ತಾರೆ. ತಮ್ಮನ್ನು ಮೇನಕೆಯ ಸಂತಾನವೆಂದು



ಹೇಳಿಕೊಳ್ಳುತ್ತಾರೆ. ವಯಸ್ಸಿಗೆ ಬಂದ ಹೆಣ್ಣು ಕುಟುಂಬ ನಿರ್ವಹಣೆ ಮಾಡುತ್ತಾಳೆ. ದೊಂಬಿದಾಸರ ಜಾತಿಯಲ್ಲಿ ಮಹಿಳೆಗೆ ವಿಶೇಷ ಪ್ರಾಧಾನ್ಯತೆಯಿದೆ. ಈ ಆಟದಲ್ಲಿ ಸ್ತ್ರೀ, ಪುರುಷರು ಮತ್ತು ಮಕ್ಕಳು ಇರುತ್ತಾರೆ. ದೊಂಬಿದಾಸರು ಹೆಸರಾಂತ ಬಯಲು ನಾಟಕ ಕಲಾವಿರಾಗಿದ್ದು ನಾಟಕಗಳನ್ನು ಪ್ರದರ್ಶಿಸುವಾಗ 'ಗದ್ದಲ' (ದೊಂಬಿ) ಸೃಷ್ಟಿಯಾಗುತ್ತಿತ್ತು. ಮತ್ತೆ ಕೆಲವು ಸಂದರ್ಭಗಳಲ್ಲಿ ಪರದೆಯ ಹಿಂದುಗಡೆ ತಮ್ಮೊಳಗೆ ಗದ್ದಲವೇರ್ಪಡುತ್ತಿತ್ತು. ಈ ಕಾರಣದಿಂದಾಗಿಯೇ ದೊಂಬಿದಾಸರೆಂಬ ಹೆಸರಿನಿಂದ ಕರೆಯುತ್ತಾರೆ.

ರೆವರೆಂಡ್ ಎಫ್ ಕಿಟಲ್ ಅವರು 1894 ರಲ್ಲಿ ದೊಂಬಿದಾಸರು ಔಟೀಂಜಿ ಚಿ ಛಿಂರಿಚಿಟಿಥಿಂಜಿ ಸಣಚಿಗಿ ರಿಟಚಿಥಿಡಿ ಎಂದು ಅವರ ವೃತ್ತಿಯನ್ನಾಧಾರಿಸಿದ ಅರ್ಥವಿವರಣೆಗೆ ನೀಡಿದ್ದಾರೆ. ಮೂಲತಃ ವೈಷ್ಣವ ಸಂಪ್ರದಾಯಕ್ಕೆ ಸೇರಿದವರಾಗಿದ್ದು, ದೇವತೆಗಳಾದ ವೆಂಕಟರಮಣಸ್ವಾಮಿ, ನರಸಿಂಹಸ್ವಾಮಿ, ಗರುಡಪ್ಪ, ಆಂಜನೇಯ, ಬೇಟರಾಯ ಮುಂತಾದವುಗಳಾಗಿವೆ. ಇವರ ಮನೆದೇವತೆಗಳ ವಿಚಿತ್ರವೆಂದರೆ ಶೈವ ಸಂಪ್ರದಾಯದ ಹೆಣ್ಣು ದೇವತೆಗಳಾದ ಮಳೆಯಮ್ಮ, ಸುಂಕಲಮ್ಮ, ಹಳೇಕೊಟಮ್ಮ, ಗದ್ದೆ ಕೆಂಪಮ್ಮ, ಚಿಕ್ಕದೇವಮ್ಮ, ಎಲ್ಲಮ್ಮ, ದೊಡ್ಡಮ್ಮ, ಕಬ್ಬಾಳಮ್ಮ, ದುರ್ಗಾ ಪರಮೇಶ್ವರಿ, ಮುತ್ಯಾಲಮ್ಮ ಹೀಗೆ ಗುರುತಿಸಿಕೊಂಡಿದ್ದಾರೆ.

ಈ ಒಂದೊಂದು ದೇವರ ಆರಾಧಕರೂ ಒಂದೊಂದು ಬೇಡಗಿನವರಾಗಿರುತ್ತಾರೆ. ಶೆಟ್ಟೊಳ್ಳು, ಆರವೊಳ್ಳು, ಆಚಾರಿವೊಳ್ಳು, ಬಂಗಲೊಳ್ಳು, ಬಂಗಾರೊಳ್ಳು, ನಬಿಗೊಳ್ಳು, ಬೊಮ್ಮನ ಪಲ್ಲೊಳ್ಳು, ದಂಡೊಳ್ಳು, ದ್ಯಾವರ ಕೊಂಡೊಳ್ಳು, ಇಂಗೊಳ್ಳು, ಇರಗೊಂಟೋಳ್ಳು, ಗದ್ದೆವೊಳ್ಳು ಹೀಗೆ ನೂರಾರು ಬೆಡಗುಗಳು ಇವರಲ್ಲಿವೆ. ವಿವಾಹದ ಸಂದರ್ಭದಲ್ಲಿ ಒಂದೇ ಬೆಡಗಿನವರೊಂದಿಗೆ ಸಂಬಂಧವನ್ನು ಮಾಡುವುದಿಲ್ಲ. ಅದು ಅಣ್ಣ-ತಂಗಿಯ ವರಸೆಯೆಂದು ಭಾವಿಸಿ ಬೇರೆ ಬೇರೆ ಬೆಡಗುಗಳೊಂದಿಗೆ ಸಂಬಂಧವನ್ನು ಮಾಡುತ್ತಾರೆ.

ಅಧ್ಯಯನದ ಕಾರ್ಯಕ್ಷೇತ್ರ :

ಈ ಅಧ್ಯಯನವು ದೊಂಬಿದಾಸಿ ಸಮುದಾಯಗಳ ಅಭಿವೃದ್ಧಿಯಲ್ಲಿ ದೊಂಬಿದಾಸಿಯರ ಪಾತ್ರ, ಸಮಸ್ಯೆಗಳನ್ನು ಬಗೆಹರಿಸುವ, ಅಭಿವೃದ್ಧಿಗೆ ಶ್ರಮಿಸುತ್ತಿರುವಲ್ಲಿ ವಾಸ್ತವತೆಯನ್ನು ಮನಗಂಡು ಸಾಮಾಜಿಕ ಸ್ಥಿತಿಯನ್ನು ಸುಧಾರಿಸುವಲ್ಲಿ ದಾವಣಗೆರೆ ಜಿಲ್ಲೆಯ ವ್ಯಾಪ್ತಿಯಲ್ಲಿ ದೊಂಬಿದಾಸರ ಸಮುದಾಯ ಹೇಗೆ ಅಭಿವೃದ್ಧಿ ಕಾರ್ಯಚಟುವಟಿಕೆಯ ಕ್ರಿಯಾಶೀಲತೆಯಲ್ಲಿದೆ ಎಂಬುದನ್ನು ತಿಳಿಯಬಹುದು. ಸ್ಥಳೀಯ ದೊಂಬಿದಾಸಿ ನಿವಾಸಿಗರೊಂದಿಗೆ ಹೇಗೆ ಅನೋನ್ಯ ಸಂಬಂಧ ಹಾಗೂ ಆರೋಗ್ಯಕರ ಸಂಬಂಧವನ್ನು ಹೊಂದಿದೆ. ಅಲ್ಲದೇ ದೊಂಬಿದಾಸರ ಜೀವನ ಸ್ಥಿತಿಗತಿ, ಕೇರಿ ನಿವಾಸ, ಆಚರಣೆಗಳು, ಯಾವ ಸಮಸ್ಯೆಗಳನ್ನು ಎದುರಿಸುತ್ತಿದ್ದಾರೆ ಎಂಬ ಸಂಗತಿಯ ಬಗ್ಗೆ ತಿಳಿಯುವ ಉದ್ದೇಶವನ್ನು ಹೊಂದಿದ್ದು, ದೊಂಬಿದಾಸಿ ಸಮುದಾಯದ ಜೀವನ ಬದುಕನ್ನು ತಿಳಿಯಲಾಗಿದೆ.

ದೊಂಬಿದಾಸಿ ಜನಾಂಗದ ಅರ್ಥ :

ದೊಂಬ ಪದಕ್ಕೆ ಪರ್ಯಾಯವಾಗಿ ಅನೇಕ ಪದಗಳು ಬಳಕೆಯಲ್ಲಿವೆ ದೊಂಬ, ಡಂಬರ, ಏಳವ, ಮುಂತಾದವು. ಕನ್ನಡ ನಿಘಂಟುಕಾರರು ದೊಂಬ, ಡೊಂಬ, ಡೊಮ್ಮರ ಎಂದು ಮೂರು ಪದಗಳನ್ನು ಸೂಚಿಸಿದ್ದಾರೆ. ಅಲ್ಲದೇ ಲಾಗ ಹಾಕಿ ಕಸರತ್ತುಗಳನ್ನು ತೋರಿಸುತ್ತಾ ಜೀವನವನ್ನು ನಡೆಸುವವನು ಎಂದು ಅರ್ಥ ವಿವರಣೆ ನೀಡಿ ಕೊಲ್ಲಟಗಿ ಪದವನ್ನು ನೀಡಿದ್ದಾರೆ. ಶಬ್ದಮಣಿ ದರ್ಪಣದಲ್ಲಿ 'ಕೊಲ್ಲಚಿಗನೆನೆ ದೊಂಬನು' ಎಂದು ವಿವರಿಸಲಾಗಿದೆ. ತೆಲುಗಿನ ಸೂರ್ಯಾಂಧ್ರ ನಿಘಂಟು, ತಮಿಳು, ಮಲೆಯಾಳಂ ಮತ್ತು ತುಳು ಭಾಷೆಗಳಲ್ಲಿರುವ ದೊಮ್ಮರ, ತೊಮ್ಮ, ದೊಮ್ಮರ್, ದೊಂಬರ್, ದೊಂಬೆ,



ದೊಂಗೆ, ಏಳವ ಮುಂತಾದ ಪದಗಳಿಗೆ ಕನ್ನಡದಲ್ಲಿರುವ ದೊಂಬ ಎನ್ನುವ ಅರ್ಥವಿದೆ ಎಂದು ಭಾಷಾ ಚಿಂತಕರುಗಳು ತಿಳಿಸಿರುವರು.

ದೊಂಬಿದಾಸಿಯ ಪರಿಕಲ್ಪನೆ :

ದೊಂಬಿದಾಸರನ್ನು, ಕಾಶಿದಾಸ, ಬಾಳಶೆಟ್ಟಿ ಮತ್ತು ಹೆಣ್ಣು ವೇಷದವರು ಎಂದು ಕರೆಯುತ್ತಾರೆ. ಇವರಲ್ಲಿ ಎರಡು ಉಪಜಾತಿಗಳಿವೆ. ಗೊಲ್ಲದಾಸ ಮತ್ತು ಶೆಟ್ಟಿದಾಸ. ತುಂಬಾ ಹಿಂದೆ ಆಂಧ್ರಪ್ರದೇಶದಿಂದ ವಲಸೆ ಬಂದಿರುವರೆಂದು ಹೇಳಲಾಗುತ್ತದೆ. ಮೂಲತಃ 'ದಾಸರು' ಎಂದು ಹೇಳಲಾಗುತ್ತಿತ್ತು. ದೊಂಬಿ ಪದವು ಗತಕಾಲದ ಒಂದು ಘಟನೆಯ ನಂತರ ಬಳಕೆಗೆ ಬಂದಿದೆ. ಇವರು ಹರಿಕಥೆ ಕಥನ ಮಾಡುವಾಗ ಪ್ರೇಕ್ಷಕರಲ್ಲಿ ಒಂದು ದೊಂಬಿ ನಡೆಯಿತು ಇದರಿಂದ ಈ ಹೆಸರು ಬಂತು ಎಂದು ಹೇಳಲಾಗುತ್ತದೆ. ಇನ್ನೊಂದು ವಿವರಣೆ ಎಂದರೆ ಇವರು ಪುರಾಣ ಸಂಬಂಧಿ ಜ್ಞಾನವನ್ನು ದುಂಬಿಗಳಷ್ಟು ಮಧುರವಾಗಿ ಹಾಡುವವರಾಗಿದ್ದರಿಂದ ದುಂಬಿ ನಂತರದಲ್ಲಿ ದೊಂಬಿಯಾಗಿ ಬದಲಾವಣೆ ಹೊಂದಿರಬಹುದು ಎಂದು ಅಭಿಪ್ರಾಯ ಪಡುತ್ತಾರೆ.

ಗೊಲ್ಲ ಮತ್ತು ಶೆಟ್ಟಿ ಎಂಬ ಎರಡು ಉಪಜಾತಿಗಳು ಮುಂದೆ ಹಲವಾರು ಬೆಡಗುಗಳಾಗಿ ವಿಭಜನೆಯಾಗಿವೆ. ಸೋದರ ಸಂಬಂಧಿ ವಿವಾಹಗಳಿಗೆ ಅನುಮತಿಯಿದೆ. ಏಕಪತಿತ್ವ/ಏಕಪತ್ನಿತ್ವ ನಿಯಮವನ್ನು ಆಚರಿಸುವರು ಸಾಂಪ್ರದಾಯಿಕವಾಗಿ ವಧುದಕ್ಷಿಣೆಯನ್ನು ನೀಡಲಾಗುತ್ತದೆ. ವಿವಾಹ ವಿಚ್ಛೇದನಕ್ಕೆ ಅನುಮತಿಯಿದೆ. ವಿಧವೆ, ವಿಧುರ ಮತ್ತು ವಿಚ್ಛೇದಿತರ ವಿವಾಹಕ್ಕೆ ಅವಕಾಶವಿದೆ. ತಂದೆಯ ನಂತರ ಹಿರಿಯ ಮಗನು ಉತ್ತರಾಧಿಕಾರಿಯಾಗುವನು. ದೊಂಬಿಗಳಲ್ಲಿ ಕೆಲವು ಮುಖ್ಯ ವಿವಾಹ ಆಚರಣೆಗಳೆಂದರೆ ವಿವಾಹ ನಿಶ್ಚಯ, ಬಳೆ ತೊಡಿಸುವುದು, ತಾಳಿಕಟ್ಟುವುದು ಮುಂತಾದವುಗಳು. ಶವವನ್ನು ಸುಟ್ಟು ಸೂತಕವನ್ನು ಹತ್ತುದಿನಗಳವರೆಗೆ ಆಚರಿಸಲಾಗುವುದು. ಈ ಸಮುದಾಯದ ಕೆಲವೇ ಜನರಿಗೆ ಕೃಷಿ ಭೂಮಿ ಇರುತ್ತದೆ. ಇವರಲ್ಲಿ ಹೆಚ್ಚಿನ ಜನರು, ಕೂಲಿ ಕೆಲಸ, ಸಣ್ಣ ಪುಟ್ಟ ವ್ಯಾಪಾರ ಇತರೆ ಉದ್ಯೋಗವನ್ನು ಅವಲಂಬಿಸಿರುವರು. ಇದನ್ನು ಹಾಡು ಮತ್ತು ಜಾನಪದ ಕಥೆಗಳನ್ನು ಹೇಳುವುದರ ಜೊತೆಗೆ ಮುಂದುವರಿಸುತ್ತಿದ್ದರು. ದೊಂಬಿದಾಸರು ಸಾಮೂಹಿಕವಾಗಿ ತಿರುಪತಿಯ ವೆಂಕಟರಮಣ ದೇವರನ್ನು ಆರಾಧಿಸಿ, ಅವನ ಹೆಸರಿನಲ್ಲಿ ಭಕ್ತಿ ಪರಯಾಚನೆಯನ್ನು ಮಾಡುತ್ತಾರೆ. ಜಾನಪದ ಕಥೆಗಾರರು ಹಾಗೂ ನಾಟಕಕಾರರು ಈ ಸಮುದಾಯದಲ್ಲಿ ಇರುವರು. ಗಂಡು ಮಗುವಿನ ಶಿಕ್ಷಣದ ಬಗ್ಗೆ ಇವರ ಮನೋವೃತ್ತಿ ಉತ್ತಮವಾಗಿದೆ. ಆದರೆ ಅದು ಹೆಣ್ಣು ಮಕ್ಕಳಿಗೆ ಶಿಕ್ಷಣ ಕೊಡಿಸುವಲ್ಲಿ, ಆರ್ಥಿಕ, ಸಾಮಾಜಿಕ, ಶೈಕ್ಷಣಿಕ ಪರಿಸ್ಥಿತಿಯ ಸುಧಾರಣೆ ಆಗಬೇಕಾದ ಅಗತ್ಯತೆಯಿರುವುದು.

ಅಧ್ಯಯನದ ಪ್ರಾಮುಖ್ಯತೆ :

ಪ್ರಸ್ತುತ ಅಧ್ಯಯನವು ದೊಂಬಿದಾಸಿ ಸಮುದಾಯದ ಕುರಿತ ಅಧ್ಯಯನವಾಗಿದ್ದು, ಆರ್ಥಿಕ ಮತ್ತು ಶೈಕ್ಷಣಿಕ, ಸಾಮಾಜಿಕ ಸ್ಥಿತಿಗತಿಗಳನ್ನು ಅಧ್ಯಯನ ಮಾಡುವುದು ಮುಖ್ಯ ಉದ್ದೇಶವಾಗಿದೆ. ದೊಂಬಿದಾಸಿ ಸಂಸ್ಕೃತಿಯು ಜನಾಂಗದ ಹಿನ್ನೆಲೆ, ಕಲೆ, ಗಾಯನ ತಮ್ಮ ಬದುಕಿನ ಜೀವಾಳವಾಗಿದೆ. ತಮ್ಮದೇ ಆದ ಗುಂಪನ್ನು ಕಟ್ಟಿ ಕೊಂಡು ಒಟ್ಟಾಗಿ ಸಂಚಾರ ಮಾಡುವ ಇವರು ಹಗಲೆಲ್ಲ ತಂಬೂರಿಯನ್ನು ಹಿಡಿದು ಮನೆ ಮನೆಯ ಬಳಿ ಹೋಗಿ ಭಿಕ್ಷೆ ಬೇಡುತ್ತಾರೆ. ಅಲ್ಲದೇ ಹಾರ್ಮೋನಿಯಂ ಮತ್ತು ತಬಲಾಗಳನ್ನು ಬಳಸಿ ಹಾಡುತ್ತಾ ಜನರು ಕೊಟ್ಟ ಚಾಪೆ, ಜಮಖಾನಗಳನ್ನೇ ಸುತ್ತ ಕಟ್ಟಿಕೊಂಡು ರಂಗಮಂಟಪವನ್ನು ರೂಪಿಸಿಕೊಳ್ಳುತ್ತಾರೆ. ನಾಟಕಕ್ಕೆ ಬೇಕಾದ ವಾದ್ಯಗಳು ಅವರಲ್ಲೆ ಇರುತ್ತದೆ. ಇವರು ರಾತ್ರಿ ನಾಟಕಗಳನ್ನು ಸಹ ಮಾಡುತ್ತಾರೆ. ರಾತ್ರಿ ಹೇಳಿದ ಹಾಡುಗಳನ್ನು ಬೆಳಗ್ಗೆ ಮನೆಯ ಬಳಿಗೆ ಭೀಕ್ಷೆಗೆ ಬಂದಾಗ ಕೆಲವರು ಮತ್ತೆ ಹಾಡಿಸಿ ಆನಂದವನ್ನು ಪಡುತ್ತಾರೆ.



ಪ್ರಾದೇಶಿಕವಾಗಿ ದುಂಬೇದಾಸರು, ಗರುಡದಾಸರು, ಹೆಣ್ಣುವೇಷದವರು, ತಿರುಮಲದಾಸರು, ಗೋಪಾಲಬುಟ್ಟಿದಾಸರು, ಗರುಡ ಗಂಬದ ದಾಸರು, ಶಂಕದಾಸರು, ಗಂಗದುಬಾಳ್ಳು, ಚೆನ್ನದಾಸರ್, ಹೊಲೆಯ ದಾಸರ್, ಮುಲದಾರ್, ದಂಡಿಗೆ ದಾಸರ್, ಚಕ್ರವಾದ್ಯದಾಸರು ಮುಂತಾದ ಕರೆಯುತ್ತಾರೆ. ಮೂಲತಃ ಮನೆಯ ಮಾತು ತೆಲುಗು ಭಾಷೆಯಾಗಿದ್ದರು, ಪ್ರಸ್ತುತವಾಗಿ ನೆಲೆ ನಿಂತ ಮೇಲೆ ಕನ್ನಡ ಭಾಷೆ ಕಲಿತರು. ನಂತರ ಕನ್ನಡ ಜನಪದ ಕಾವ್ಯಗಳನ್ನು ಕಟ್ಟಿ ಹಾಡಿ ಸಾಂಸ್ಕೃತಿಕ ವೃತ್ತಿಗಾಯಕರಾಗಿ ಜನಪ್ರಿಯರಾದರು. ತೆಲುಗು ಮತ್ತು ಕನ್ನಡ ಭಾಷೆಯ ಜೊತೆಗೆ ಮರುಗು ಭಾಷೆ (ಅಂಜೆ ಐಚಿಟಿಗುಚಿಗ್ಗೆ) ಯನ್ನು ಬಳಸುತ್ತಿದ್ದರು. ಇದು ಹಿರಿಯ ತಲೆಮಾರಿನವರ ನಡುವೆ ಈಗಲೂ ಬಳಕೆಯಲ್ಲಿದ್ದು ಲಿಪಿ ಇಲ್ಲದ ಭಾಷೆಯಾಗಿದೆ.

ಇವರು ನಿರ್ದಿಷ್ಟ ನೆಲೆಯಿಲ್ಲದ ಜನರು. ಊರೂರು ಸುತ್ತುತ್ತಾ ಬೆಳೆ ಬೆಳೆದಿರುವ ಕಡೆ ಬೀಡು ಬೀಡುತ್ತಾರೆ. ಮಂಟಪಗಳು, ಪಾಳುಗುಡಿಗಳಲ್ಲಿ ವಾಸಿಸುತ್ತಾರೆ. ಮಕ್ಕಳು ಮತ್ತು ವೃದ್ಧರನ್ನು ಮನೆಗಳಲ್ಲಿಯೇ ಬಿಟ್ಟು ಏಕತಾರಿ, ದಮ್ಮಡಿ, ಚಿಟಗಿ, ಶೃತಿ ಪೆಟ್ಟಿಗೆ, ಜೋಳಿಗೆಗಳೊಡನೆ ಸುಗ್ಗಿಯ ಕಾಲದಲ್ಲಿ ಊರೂರು ಸುತ್ತಿ ಹಣ ಮತ್ತು ದಿನಸಿಯನ್ನು ಸಂಪಾದಿಸುತ್ತಿದ್ದರು. ಹೀಗೆ ಭೀಕ್ಷೆಯಲ್ಲಿ ದೊರತ ಅಕ್ಕಿ, ಹಸಿಟ್ಟು ಮುಂತಾದವುಗಳನ್ನು ಶೇಖರಿಸಿ ನೆಲೆ ನಿಂತ ಜಾಗದಲ್ಲಿ ಮೂರು ಕಲ್ಲುಗಳನ್ನು ಹೂಡಿ ಒಲೆ ಮಾಡಿ ಆಡುಗೆ ತಯಾರಿಸಿ ಊಟ ಮಾಡುತ್ತಿದ್ದರು. ಮಾಂಸಾಹಾರಿಗಳಾಗಿದ್ದು ನದಿಗಳಿಗೆ ಹೋಗಿ ಮೀನು, ಆಮೆ, ಹಿಡಿಯುವರು, ನದಿದಡಗಳಲ್ಲಿಯೇ ಪಕ್ಷಿಗಳನ್ನು ಬೇಟೆಯಾಡಿ ತರುತ್ತಿದ್ದರು. ಪ್ರತಿದಿನ ಕುಡಿಯುವ ಇವರು ಮಕ್ಕಳನ್ನು ಜೊತೆಗೆ ಕರೆದುಕೊಂಡು ಹೋಗಿ ಅವರಿಗೂ ಸ್ವಲ್ಪ ಕುಡಿಸಿ ಚಾಕಣ, ಉಪ್ಪಿನಕಾಯಿ ಹೀಗೆ ಕಾರದ ಪದಾರ್ಥವನ್ನು ತಿನ್ನುತ್ತಿದ್ದರು. ಇವರು ಮೀನು ಹಿಡಿಯಲು ಬೇಕಾದ ಮೀನಿನ ಬಲೆಯನ್ನು ನೇಯುತ್ತಿದ್ದರು ಇವರು ಕುಲಕಸುಬನ್ನೆ ವೃತ್ತಿಯಾಗಿ ಜೀವನನೋಪಾಯಕ್ಕೆ ಮೊದಲು ಕಂಡುಕೊಂಡ ಮಾರ್ಗವಾಗಿದ್ದು ತದನಂತರ ಅವರ ವೃತ್ತಿ ಬೇರೆ ಬೇರೆ ಕಡೆ ಬದಲಾವಣೆ ಆಗಿರುವುದನ್ನು ಕಾಣಬಹುದು.

ಸಮಾಜದಲ್ಲಿ ಹಿಂದೆ ಉಳಿದಿರುವ ಸಮುದಾಯದ ಒಂದು ಪ್ರಮುಖ ಅಧ್ಯಯನವಾಗಿ ಪರಿಗಣಿಸಬೇಕಾಗಿದೆ. ಆದ್ದರಿಂದ ನಗರ ಪ್ರದೇಶದಲ್ಲಿನ ಸಮುದಾಯವನ್ನು ಕುರಿತು ಅಧ್ಯಯನವನ್ನು ಕೇಂದ್ರಿಸಲಾಗಿದೆ. ರಾಜಕೀಯ, ಆರ್ಥಿಕ, ಸಾಮಾಜಿಕ ಇವರ ಸ್ಥಾನಮಾನ ಮತ್ತು ಸಮಸ್ಯೆಗಳನ್ನು ತಿಳಿಯುವ ಉದ್ದೇಶಗಳನ್ನು ಸಮಾಜಶಾಸ್ತ್ರೀಯ ಹಿನ್ನೆಲೆಯಲ್ಲಿ ಅಧ್ಯಯನ ಮಾಡುವ ಉದ್ದೇಶ ಹೊಂದಿರುವುದರಿಂದ ಹೆಚ್ಚು ಮಹತ್ವತೆಯನ್ನು ಪಡೆದುಕೊಂಡಿರುವುದು.

ಸಂಶೋಧನಾ ಕ್ಷೇತ್ರದ ಪರಿಚಯ:

ಕರ್ನಾಟಕದ ಒಟ್ಟು ಜಿಲ್ಲೆಗಳಲ್ಲಿ ಕೇಂದ್ರ ಬಿಂದುವಾಗಿರುವ ದಾವಣಗೆರೆ ಜಿಲ್ಲೆಯು ಫಲವತ್ತಾದ ಭೂಮಿ, ಹೊಂದಿದ್ದು, ಶೈಕ್ಷಣಿಕ ಕೇಂದ್ರವಾಗಿದೆ. ಕರ್ನಾಟಕದ ಮ್ಯಾಂಟೆಸ್ಟರ್ ಎಂಬ ಹೆಗ್ಗಳಿಕೆಗೆ ಪಾತ್ರವಾಗಿದ್ದ ಈ ನಗರವು ಐತಿಹಾಸಿಕ, ಸಾಂಸ್ಕೃತಿಕ ಮತ್ತು ಧಾರ್ಮಿಕ ಸಂಪ್ರದಿಗಳಿಂದ ಭಾರತ ಮತ್ತು ಅಂತರಾಷ್ಟ್ರೀಯ ಮಟ್ಟದಲ್ಲಿ ಪ್ರಖ್ಯಾತಿಗಳಿಸಿದೆ. ದಾವಣಗೆರೆಯು 800 ವರ್ಷಗಳ ಹಿಂದಿನ ಇತಿಹಾಸ ಹೊಂದಿದ್ದು ಕಾಲದಿಂದ ಕಾಲಕ್ಕೆ ತನ್ನದೇ ಆದ ಮಹತ್ವ ಹೊಂದಿದೆ. ಅಲ್ಲದೆ, ಕೇವಲ ಎರಡು ದಶಕಗಳಲ್ಲೇ ಹೆಚ್ಚು ಬೆಳವಣಿಗೆ ಕಂಡಿದೆ. ಕರ್ನಾಟಕದ ಒಟ್ಟು 30 ಜಿಲ್ಲೆಗಳಲ್ಲಿ ದಾವಣಗೆರೆಯು ಒಂದಾಗಿದ್ದು ದಿನಾಂಕ : 15-08-1997ರ ವರೆಗೂ ಚಿತ್ರದುರ್ಗದ 9 ತಾಲ್ಲೂಕುಗಳಲ್ಲಿ ಒಂದಾಗಿ ಸೇರಿಕೊಂಡಿತ್ತು. ನೂತನ ಜಿಲ್ಲೆಯಾದ ನಂತರ ಚಿತ್ರದುರ್ಗ ಜಿಲ್ಲೆಯಿಂದ ಬೇರ್ಪಡೆಗೊಂಡು ದಾವಣಗೆರೆಯು ಪ್ರತ್ಯೇಕ ಜಿಲ್ಲೆಯಾಗಿ ತಲೆಎತ್ತಿತ್ತು. ಅಲ್ಲದೇ, ಈ ಜಿಲ್ಲೆಯು ದಾವಣಗೆರೆ ಹರಿಹರ, ಜಗಲೂರು, ಹೊನ್ನಾಳಿ, ಹರಪ್ಪನಹಳ್ಳಿ ಸೇರಿದಂತೆ 6 ತಾಲ್ಲೂಕುಗಳನ್ನು ಒಳಗೊಂಡಿದೆ.



ದಾವಣಗೆರೆ ಕ್ರಿ.ಶ. 1210 ರಿಂದ 1247ರ ಅವಧಿಯಲ್ಲಿ ಯಾದವರ ಆಡಳಿತಕ್ಕೆ ಒಳಪಟ್ಟಿತ್ತು. ದಾವಣಗೆರೆಯ ಹಿಂದಿನ ಹೆಸರು ದ್ಯಾವನಕೆರೆ. ಕರ್ನಾಟಕ ಸರ್ಕಾರ 1997 ಆಗಸ್ಟ್ 15 ರಂದು ಭಾರತ ಸುವರ್ಣ ಮಹೋತ್ಸವದ ಆಚರಣೆಯ ಸಂಭ್ರಮದಲ್ಲಿರುವಾಗ ಒಂದು ಪ್ರತ್ಯೇಕ ಜಿಲ್ಲೆಯಾಗಿ ಘೋಷಿಸಿತು. ಭೌಗೋಳಿಕವಾಗಿ ಅರೆಮಲೆನಾಡು ಪ್ರಾಂತ್ಯಕ್ಕೆ ಸೇರಿದ್ದು, 6018 ಚ.ಕಿ.ಮೀ. ವಿಸ್ತೀರ್ಣ ಹೊಂದಿದೆ. ದಾವಣಗೆರೆಯು ಒಟ್ಟು 19.46.905 ಜನಸಂಖ್ಯೆಯನ್ನು ಒಳಗೊಂಡಿದ್ದು, ಪುರಷರು 9.89.602 ಮತ್ತು ಮಹಿಳೆಯರು 9.57.333 ಇದ್ದಾರೆ. ಹಾಗೂ ಜಿಲ್ಲೆಯು 5975.99 ಚ.ಕಿ.ಮೀ. ಭೌಗೋಳಿಕ ವಿಸ್ತೀರ್ಣವನ್ನು ಹೊಂದಿರುವುದು.

ಕರ್ನಾಟಕದ ಕೇಂದ್ರ ಬಿಂದುವಾಗಿರುವ ಜಿಲ್ಲೆಯು ಫಲವತ್ತಾದ ಭೂಮಿ, ವಾಣಿಜ್ಯ ಮತ್ತು ಕೈಗಾರಿಕಾ ಕೇಂದ್ರ, ಕರ್ನಾಟಕದ ಮ್ಯಾಂಟೆಸ್ಟರ್, ಇತ್ತೀಚೆಗೆ ಆಕ್ಸ್‌ಫರ್ಡ್ ಎಂಬೆಲ್ಲಾ ಹೆಗ್ಗಳಿಕೆಗೆ ಪಾತ್ರವಾಗಿದೆ. ದಾವಣಗೆರೆಯು ದಕ್ಷಿಣ ಪೂರ್ವದಲ್ಲಿ ಚಿತ್ರದುರ್ಗ, ಪೂರ್ವದಲ್ಲಿ ಬಳ್ಳಾರಿ, ಪಶ್ಚಿಮ ತೀರದಲ್ಲಿ ಹಾವೇರಿ, ಉತ್ತರದಲ್ಲಿ ಶಿವಮೊಗ್ಗ ಜಿಲ್ಲೆಗಳಿಂದ ಸುತ್ತುವರೆಯಲ್ಪಟ್ಟಿದೆ. ದಾವಣಗೆರೆ ಕರ್ನಾಟಕ ರಾಜ್ಯದ ಮಧ್ಯಭಾಗದಲ್ಲಿದ್ದು 14-28 ಡಿಗ್ರಿ ಅಕ್ಷಾಂಶ 75-59 ಡಿಗ್ರಿ ರೇಖಾಂಶಗಳಲ್ಲಿದೆ ಸಮುದ್ರ ಮಟ್ಟಕ್ಕಿಂತ ಸರಾಸರಿ 602.6 ಮೀಟರ್ ಎತ್ತರದಲ್ಲಿದೆ. ಈ ನಗರವು ಬಯಲು ಹಾಗೂ ಸಮತಲದಲ್ಲಿರುವುದರಿಂದ ಆರೋಗ್ಯಕರವಾದ ಹವೆಯಿಂದ ಕೂಡಿದೆ. ಜನವರಿ ಕೊನೆಯಿಂದ ಪ್ರಾರಂಭವಾದ ಬೇಸಿಗೆ ತಾಪ, ಮಾರ್ಚ್, ಏಪ್ರಿಲ್, ಮೇ ತಿಂಗಳಿನಲ್ಲಿ ಸಾಕಷ್ಟು ಪ್ರಮಾಣದಲ್ಲಿರುತ್ತದೆ. 77.3 ಡಿಗ್ರಿ ಫ್ಯಾರನ್ ಹೀಟ್‌ಗಳಷ್ಟು ವರ್ಷದ ಸರಾಸರಿ ಉಷ್ಣಾಂಶವಾಗಿರುತ್ತದೆ. ಜೂನ್ ತಿಂಗಳಿನಿಂದ ಮಳೆಗಾಲ ಪ್ರಾರಂಭವಾದರೂ ಜುಲೈ, ಆಗಸ್ಟ್, ಸೆಪ್ಟೆಂಬರ್ ತಿಂಗಳಿನಲ್ಲಿ ಹೆಚ್ಚು ಮಳೆಯಾಗಿ ಆಕ್ಟೋಬರ್ ವರೆಗೂ ಸರಾಸರಿ 658. ಮಿ.ಮೀ. ಮಳೆ ಬೀಳುತ್ತದೆ.

ಸಂಶೋಧನಾ ಸಮಸ್ಯೆಯ ಹೇಳಿಕೆ :

ಪ್ರಸ್ತುತ ಸಂಶೋಧನಾ ವಿಷಯ ದೊಂಬಿದಾಸಿ ಸಮುದಾಯ: ಸಮಾಜಶಾಸ್ತ್ರೀಯ ಅಧ್ಯಯನ ಈ ಅಧ್ಯಯನವು ದೊಂಬಿದಾಸರ ಸಾಮಾಜಿಕ, ಆರ್ಥಿಕ, ಸಾಂಸ್ಕೃತಿಕ, ರಾಜಕೀಯ ಸ್ಥಿತಿಗತಿಗಳು ಯಾವ ರೀತಿ ಕಂಡುಬರುತ್ತವೆ. ಅವರ ಸಮಸ್ಯೆಯನ್ನು ತಿಳಿಯುವುದು. ಜೊತೆಗೆ ಸಮುದಾಯದಲ್ಲಿ ಯಾವ ರೀತಿಯ ಬದಲಾವಣೆಯನ್ನು ಕಾಣುತ್ತೇವೆ ಎಂಬುದನ್ನು ತಿಳಿಯಲು ಈ ವಿಷಯವನ್ನು ಆಯ್ದುಕೊಂಡು ಅಧ್ಯಯನ ಮಾಡಲಾಗಿದೆ.

ಅಧ್ಯಯನದ ಉದ್ದೇಶಗಳು :

- * ದೊಂಬಿದಾಸಿ ಸಮುದಾಯದ ಹಿನ್ನೆಲೆಯನ್ನು ತಿಳಿಯುವುದು
- * ಈ ಸಮುದಾಯದ ಸಾಮಾಜಿಕ, ಆರ್ಥಿಕ, ಶೈಕ್ಷಣಿಕ ಸ್ಥಾನಮಾನಗಳನ್ನು ತಿಳಿಯುವುದು.
- * ಈ ಸಮುದಾಯಗಳಿಗೆ ಸರ್ಕಾರ ನೀಡುತ್ತಿರುವ ಸೌಲಭ್ಯಗಳನ್ನು ತಿಳಿಯುವುದು.

ಅಧ್ಯಯನ ಜನಸಂಖ್ಯೆ ಮತ್ತು ಮಾದರಿ :

ಭಾರತವು ಒಂದು ಬೃಹತ್ ರಾಷ್ಟ್ರವಾಗಿದ್ದು ಸ್ವತಂತ್ರ ಭಾರತದ ಸಂದರ್ಭದಲ್ಲಿ 35 ಕೋಟಿ ಇದ್ದು ಜನಸಂಖ್ಯೆ 2011ರ ಜನಗಣಿಯ ಪ್ರಕಾರ 121,01,93,422 ಇದೆ. ಇದರಲ್ಲಿ ಪುರುಷರ ಸಂಖ್ಯೆ 62,37,24,248 ಹಾಗೂ ಮಹಿಳೆಯರ ಸಂಖ್ಯೆ 58,64,69,17 ಇರುವುದು. ಕರ್ನಾಟಕದಲ್ಲಿ 2011ರ ಜನಗಣತಿಯ ಪ್ರಕಾರ ಒಟ್ಟು 6,11,30,704 ಜನಸಂಖ್ಯೆ ಇದ್ದು ಇದರಲ್ಲಿ ಪುರುಷರ ಸಂಖ್ಯೆ 3,03,57,742 ಮಹಿಳೆಯರ ಸಂಖ್ಯೆ 3,00,72,962 ರಷ್ಟಿದೆ. ಪ್ರತಿ ಚ.ಕಿ. ಮೀಗಳಿಗೆ ಜನಸಾಂದ್ರತೆ 319 ರಷ್ಟಿದೆ. ಅದೇ ರೀತಿ ಲಿಂಗಾನುಪಾತ 1000 ಪುರುಷರಿಗೆ 968 ಸ್ತ್ರೀಯರಿದ್ದಾರೆ. ಜಿಲ್ಲಾವಾರು ಜನಸಂಖ್ಯೆಯನ್ನು ಗಮನಿಸಿದಾಗ ದಾವಣಗೆರೆ ಜಿಲ್ಲೆಯಲ್ಲಿ



ಒಟ್ಟು 19,45,492 ಜನಸಂಖ್ಯೆಯನ್ನು ಹೊಂದಿರುವುದು. 2011ರ ಜನಗಣತಿಯ ಪ್ರಕಾರ ದಾವಣಗೆರೆ ಜಿಲ್ಲೆಯಲ್ಲಿ ದೊಂಬಿದಾಸ ಜನಾಂಗದವರು 3689 ಜನಸಂಖ್ಯೆಯನ್ನು ಒಳಗೊಂಡಿದ್ದು, ಅದರಲ್ಲಿ 1961 ಪುರುಷರು, 1528 ಮಹಿಳೆಯರಿದ್ದಾರೆ. ವರ್ಷದಿಂದ ವರ್ಷಕ್ಕೆ ಇವರ ಸಂಖ್ಯೆಯು ಬೆಳೆಯುತ್ತಿರುವುದನ್ನು ಕಾಣಬಹುದು. ಇದರಲ್ಲಿ ಒಟ್ಟು 50 ಜನ ಸೂಚನದಾರರನ್ನು ಸರಳ ಯಾದೃಚ್ಛಿಕ ಮಾದರಿ ವಿಧಾನದಿಂದ ಆಯ್ಕೆ ಮಾಡಿಕೊಂಡು ಮಾಹಿತಿ ಸಂಗ್ರಹಿಸಲಾಗಿದೆ.

ಮಾಹಿತಿ ಸಂಗ್ರಹಣಾ ವಿಧಾನಗಳು:

ಈ ವಿಷಯಕ್ಕೆ ಸಂಬಂಧಿಸಿದಂತೆ ಮಾಹಿತಿಯನ್ನು ಪ್ರಾಥಮಿಕ ಆಕರಗಳಾದ ಸಂದರ್ಶನ ಅನುಸೂಚಿಯನ್ನು ಬಳಸಿಕೊಂಡು ಸರಳ ಯಾದೃಚ್ಛಿಕ ಮಾದರಿಯಿಂದ ಆಯ್ಕೆ ಮಾಡಿದ ಸೂಚನದಾರರನ್ನು ವೈಯಕ್ತಿಕವಾಗಿ ಸಂದರ್ಶಿಸಿ ಮತ್ತು ಅವಲೋಕನದಿಂದ ಮಾಹಿತಿಯನ್ನು ಸಂಗ್ರಹಿಸಲಾಗಿದೆ. ಅನುಷಂಗಿಕ ಆಕರಗಳಾದ ಗ್ರಂಥಗಳು, ಮ್ಯಾಗಜಿನ್, ಪ್ರಕಟಿತ ಮತ್ತು ಅಪ್ರಕಟಿತ ಮಹಾ ಪ್ರಬಂಧಗಳು, ಸರ್ಕಾರಿ ದಾಖಲೆಗಳು, ದಿನ ಪತ್ರಿಕೆಗಳಲ್ಲಿ ಪ್ರಕಟವಾದ ಲೇಖನಗಳು, ವಾರಪತ್ರಿಕೆಗಳು ಮುಂತಾದವುಗಳನ್ನು ಆಧರಿಸಿ ಮಾಹಿತಿಯನ್ನು ಸಂಗ್ರಹಿಸಿ ವಿಶ್ಲೇಷಿಸಲಾಗಿದೆ.

ಸಂಶೋಧನೆಯಲ್ಲಿ ವ್ಯಕ್ತವಾದ ಅಂಶಗಳು

ವಯಸ್ಸು ಒಬ್ಬ ವ್ಯಕ್ತಿಯ ವಯೋ ಹಂತವನ್ನು ಸೂಚಿಸುವುದರ ಜೊತೆಗೆ ಆತನ ವ್ಯಕ್ತಿತ್ವವನ್ನು ಸೂಚಿಸುವುದು. ಒಂದು ರಾಷ್ಟ್ರದ ಮಾನವ ಶಕ್ತಿಯ ಪ್ರಮಾಣ ಮತ್ತು ರಾಷ್ಟ್ರದ ಸರ್ವತೋಮುಖ ಅಭಿವೃದ್ಧಿಯನ್ನು ರಾಷ್ಟ್ರದ ವಯೋರಚನೆಯು ನಿರ್ಧರಿಸುತ್ತದೆ. ಒಂದು ರಾಷ್ಟ್ರದ ಅಭಿವೃದ್ಧಿಗೆ ವಯಸ್ಕರೊಂದಿಗೆ ಅನುಭವಿ ವೃದ್ಧರ ಅಗತ್ಯವೂ ಹೆಚ್ಚಾಗಿದೆ. ಹಾಗೂ ದೊಂಬಿದಾಸಿ ಸಮುದಾಯದ ಜನರ ವಯೋಮಾನದ ವಿವರವನ್ನು ಕೆಳಕಂಡಂತೆ ತಿಳಿಯಬಹುದು.

ವಯಸ್ಸಿನ ವಿವರ	ಆವೃತ್ತಿ	ಶೇಕಡವಾರು
25-30	04	08.00
30-35	10	20.00
35-40	10	20.00
40-45	02	40.00
45-50	14	28.00
50 ಕ್ಕಿಂತ ಹೆಚ್ಚು	08	16.00
ಒಟ್ಟು	50	100.0

ಈ ಮೇಲಿನ ಕೋಷ್ಟಕದಿಂದ ತಿಳಿದುಬರುವುದೇನೆಂದರೆ ದೊಂಬಿದಾಸಿ ಸಮುದಾಯಗಳಲ್ಲಿ 25-30 ಶೇಕಡ 8 ರಷ್ಟು, 30-35 ಶೇಕಡ 20 ರಷ್ಟು, 35-40 ಶೇಕಡ 20 ರಷ್ಟು, 40-45 ಶೇಕಡ 40 ರಷ್ಟು, 45-50 ಶೇಕಡ 28 ರಷ್ಟು, 50 ಕ್ಕಿಂತ ಹೆಚ್ಚು ವರ್ಷದ ವಯಸ್ಸಿನವರು ಶೇಕಡ 16 ರಷ್ಟಿದ್ದಾರೆಂದು ತಿಳಿದುಬರುತ್ತದೆ. ಅಲ್ಲದೇ 25-30 ವರ್ಷ ವಯಸ್ಸಿನವರು ಇತರೆ ವೃತ್ತಿಯನ್ನು ಅವಲಂಬಿಸಿ ಬೇರೆ ಸ್ಥಳಗಳಿಗೆ ವಲಸೆ ಹೋಗಿರುವುದರಿಂದ ಅವರ ಪ್ರಮಾಣ ಕಡಿಮೆ ಇದೆ. ಕೆಲವು ದೊಂಬಿದಾಸರು ಕುಟುಂಬದೊಂದಿಗೆ ವಾಸಿಸುತ್ತಿರುವ ಕಾರಣ ಹಾಗೂ ಕುಲ ವೃತ್ತಿಯನ್ನು ಅನುಸರಿಸುತ್ತಿರುವುದರಿಂದ ಅಲ್ಲಿಯೇ ನೆಲೆಸಿದ್ದಾರೆ.

ಒಂದು ರಾಷ್ಟ್ರದ ಪ್ರಗತಿಗೆ ಶಿಕ್ಷಣವು ಅಗತ್ಯವಾಗಿದ್ದು, ಇದರಿಂದ ಹಲವಾರು ಸಾಮಾಜಿಕ ಬದಲಾವಣೆಗಳನ್ನು ಕಾಣಬಹುದು. ಒಬ್ಬ ವ್ಯಕ್ತಿಯು ಸಮಾಜದಲ್ಲಿ ಉತ್ತಮ ಜೀವನ ನಡೆಸಲು ಶಿಕ್ಷಣವು ಪ್ರಮುಖವಾಗಿದ್ದು, ವ್ಯಕ್ತಿಯ ವ್ಯಕ್ತಿತ್ವದ ಅಭಿವೃದ್ಧಿಯೊಂದಿಗೆ ಒಂದು ರಾಷ್ಟ್ರದ ಸಾಮಾಜಿಕ, ಆರ್ಥಿಕ



ಮಟ್ಟವನ್ನು ಬೆಳೆಸಲು ಸಹಕಾರಿಯಾಗಿದೆ. ಅಲ್ಲದೆ ವ್ಯಕ್ತಿಯು ತನ್ನ ಜೀವನದ ಸಮಸ್ಯೆಗಳನ್ನು ಬಗೆಹರಿಸಿಕೊಳ್ಳಲು ಶಿಕ್ಷಣವು ಪ್ರಮುಖವಾಗಿದ್ದು, ಮಾನವನ ಸಾಮಾಜಿಕ ಜೀವನದಲ್ಲಿ ಶಿಕ್ಷಣವು ಪ್ರಮುಖ ಪಾತ್ರವಹಿಸುವುದರಿಂದ ವಿದ್ಯಾಭ್ಯಾಸÀ ಕುರಿತ ಮಾಹಿತಿ ಸಂಗ್ರಹಿಸಲಾಗಿದೆ.

ಶೈಕ್ಷಣಿಕ ವಿವರ	ಆವೃತ್ತಿ	ಶೇಕಡವಾರು
ಅನಕ್ಷರಸ್ಥರು	22	44.00
ಪ್ರಾಥಮಿಕ ಶಿಕ್ಷಣ	06	12.00
ಫ್ರೌಡ ಶಿಕ್ಷಣ	05	10.00
ಪದವಿ ಪೂರ್ವ	12	24.00
ಇತರೆ	05	10.00
ಒಟ್ಟು	50	100.00

ಈ ಮೇಲಿನ ಕೋಷ್ಟಕದಿಂದ ತಿಳಿದುಬರುವುದೇನೆಂದರೆ ದೊಂಬಿದಾಸಿಗಳಲ್ಲಿ ಶೇಕಡ 44 ರಷ್ಟು ಅನಕ್ಷರಸ್ಥರು, ಶೇಕಡ 12 ರಷ್ಟು ಪ್ರಾಥಮಿಕ ಶಿಕ್ಷಣ, ಶೇಕಡ 10 ರಷ್ಟು ಫ್ರೌಡ ಶಿಕ್ಷಣ, ಶೇಕಡ 24 ರಷ್ಟು ಪದವಿಪೂರ್ವ ಶಿಕ್ಷಣ, ಮತ್ತು ಶೇಕಡ 10 ರಷ್ಟು ಜನರು ಇತರೆ ಶಿಕ್ಷಣವನ್ನು ಪಡೆದಿರುವುದು ಕಂಡುಬರುತ್ತದೆ. ಇಲ್ಲಿ ದೊಂಬಿದಾಸಿಗಳು ಯಕ್ಷಗಾನ, ಬಯಲಾಟಗಳನ್ನು ಆಡುವುದರಿಂದ ಜನರು ತಾತ್ಕಾಲಿಕ ವಲಸೆಯನ್ನು ಕೈಗೊಂಡಿದ್ದು, ಹೆಚ್ಚು ಪ್ರಮಾಣದ ಜನಸಂಖ್ಯೆಯು ಶಿಕ್ಷಣವನ್ನು ಪಡೆಯಲು ಸಾಧ್ಯವಾಗಿಲ್ಲ. ಇತ್ತೀಚಿನ ದಿನಗಳಲ್ಲಿ ದೊಂಬಿದಾಸಿ ಜನಾಂಗದವರು ತಮ್ಮ ಮಕ್ಕಳಿಗೆ ಶಿಕ್ಷಣ ಕೊಡಿಸುವ ಉದ್ದೇಶದಿಂದ, ಕೆಲವು ಜನರು ಮಾತ್ರ ಒಂದೆಡೆ ನೆಲೆಸುತ್ತಿರುವ ಕಾರಣ ಕಡಿಮೆ ಪ್ರಮಾಣ ಅಂದರೆ ಶೇ 56 ರಷ್ಟು ಜನರು ಪ್ರಾಥಮಿಕ, ಫ್ರೌಡ, ಪದವಿ ಪೂರ್ವ ಶಿಕ್ಷಣವನ್ನು ಮತ್ತು ಇತರೆ ಶಿಕ್ಷಣವನ್ನು ಪಡೆದಿದ್ದಾರೆ.

ಪ್ರತಿಯೊಬ್ಬ ವ್ಯಕ್ತಿಗೂ ಕೂಡಾ ಸಮಾಜದಲ್ಲಿ ಒಂದಲ್ಲ ಒಂದು ರೀತಿಯ ವೃತ್ತಿಯನ್ನು ಮಾಡುತ್ತಿರುವುದನ್ನು ಕಾಣಬಹುದಾಗಿದೆ. ಮಾನವ-ಸಮಾಜದ ಉಳಿವಿಗಾಗಿ ಹಾಗೂ ಮುಂದುವರಿಕೆಗಾಗಿ, ಕೌಟುಂಬಿಕ ನಿರ್ವಹಣೆಗಾಗಿ ಅನಿವಾರ್ಯವಾಗಿದೆ. ಸಮಾಜದಲ್ಲಿ ಕೆಲವರಿಂದ ಮೇಲ್ವರ್ಗವೆಂದರೆ ಹಲವಾರು ವೃತ್ತಿಗಳನ್ನು ಕಾಣಬಹುದು. ಜನರು ತಮ್ಮ ಜೀವನೋಪಾಯಕ್ಕಾಗಿ ತಮ್ಮ ಸಾಮರ್ಥ್ಯದ ಆಧಾರದ ಮೇಲೆ ವೃತ್ತಿಯನ್ನು ಹೊಂದಿರುತ್ತಾರೆ. ಈ ಸಮುದಾಯದ ವೃತ್ತಿಯ ವಿವರವನ್ನು ಕೆಳಕಂಡಂತೆ ತಿಳಿಯಬಹುದು.

ವೃತ್ತಿಯ ವಿವರ	ಆವೃತ್ತಿ	ಶೇಕಡವಾರು
ಕೂಲಿ	12	24.00
ವ್ಯವಸಾಯ	22	44.00
ವ್ಯಾಪಾರ	16	32.00
ಒಟ್ಟು	50	100.00

ಈ ಮೇಲಿನ ಕೋಷ್ಟಕವನ್ನು ಗಮನಿಸಿದಾಗ ತಿಳಿದು ಬರುವುದೇನೆಂದರೆ ಶೇಕಡ 24 ರಷ್ಟು ಜನರು ಕೂಲಿಯನ್ನು, ಶೇಕಡ 44 ರಷ್ಟು ಕೃಷಿ, ಶೇಕಡ 32 ರಷ್ಟು ವ್ಯಾಪಾರ ಹಾಗೂ ತಮ್ಮ ಮೂಲ ವೃತ್ತಿಯ ಜೊತೆಗೆ ಕೂಲಿ ಕೆಲಸವನ್ನು ಅವಲಂಬಿಸಿದ್ದರಿಂದ ಸಾಮಾನ್ಯವಾಗಿ ಅದರ ಪ್ರಮಾಣ ಹೆಚ್ಚಾಗಿದೆ. ಕೆಲವರು ಕೃಷಿಯ ಕೆಲಸಗಳ ಬಗ್ಗೆ ತಿಳಿದಿದ್ದು ಶೇಕಡ 44 ರಷ್ಟು ತೊಡಗಿಸಿಕೊಂಡಿದ್ದಾರೆ. ಇನ್ನೂ ಕೆಲವು ಜನರು ವ್ಯಾಪಾರದಲ್ಲಿ ತೊಡಗಿಕೊಂಡಿದ್ದು ಕೆಲವು ವಿಶ್ರಾಂತಿ ಹಂತದಲ್ಲಿರುವ ವೃದ್ಧರು ಯಾವುದೇ ಕೆಲಸವನ್ನು ನಿರ್ವಹಿಸುತ್ತಿಲ್ಲ.



ಒಬ್ಬ ವ್ಯಕ್ತಿಯ ವಾರ್ಷಿಕ ಆದಾಯವು ಒಂದು ರಾಷ್ಟ್ರದ ಒಟ್ಟು ಆದಾಯ ಹಾಗೂ ತಲಾ ವರಮಾನವನ್ನು ಸೂಚಿಸುವುದು. ಇದರ ಆಧಾರದ ಮೇಲೆ ರಾಷ್ಟ್ರದ ಅಭಿವೃದ್ಧಿಯು ನಿರ್ಧರಿತವಾಗುವುದು ಹಾಗೂ ಅಂತರಾಷ್ಟ್ರೀಯ ಮಟ್ಟದಲ್ಲಿ ಬೆಳವಣಿಗೆ ಹೊಂದಲು ಸಾಧ್ಯ. ಜೊತೆಗೆ ವ್ಯಕ್ತಿಯ ಸ್ಥಾನಮಾನವನ್ನು ನಿರ್ಧರಿಸುವುದರಿಂದ ಆದಾಯದ ವಿವರವನ್ನು ತಿಳಿಯಲಾಗಿದೆ.

ವಾರ್ಷಿಕ ಆದಾಯದ ವಿವರ ಆವೃತ್ತಿ	ಶೇಕಡವಾರು	
11,000-15,000	-	-
15,001-20,000	12	24.00
20,001-25,000	16	32.00
25,001-30,000	08	16.00
30,001ಕ್ಕಿಂತ ಹೆಚ್ಚು	14	28.00
ಒಟ್ಟು 50	100.00	

ಈ ಮೇಲಿನ ಕೋಷ್ಟಕದಿಂದ ತಿಳಿಯುವುದೇನೆಂದರೆ ಶೇಕಡ 24 ರಷ್ಟು ಜನರು 15 ರಿಂದ 20 ಸಾವಿರ, ಶೇಕಡ 32 ರಷ್ಟು 20,001 ರಿಂದ 25,000, ಶೇಕಡ 16 ರಷ್ಟು 25,001 ರಿಂದ 30,000 ಶೇಕಡ 28 ರಷ್ಟು 30,001 ಕ್ಕಿಂತ ಅಧಿಕ ವಾರ್ಷಿಕ ಆದಾಯವನ್ನು ಹೊಂದಿರುವುದನ್ನು ತಿಳಿಯಬಹುದು. ದೊಂಬಿದಾಸಿಗಳು ಸಾಮಾನ್ಯವಾಗಿ ತೀರ ಕೆಳಮಟ್ಟದ ಜೀವನವನ್ನು ನಿರ್ವಹಿಸುತ್ತಿದ್ದು, ಅನೇಕ ಸಮಸ್ಯೆಗಳಿಗೆ ಒಳಗಾಗಿದ್ದಾರೆ. ಆದ ಕಾರಣ 25,000 ವಾರ್ಷಿಕ ಆದಾಯ ಹೊಂದಿದ ಜನಸಂಖ್ಯೆಯು ಹೆಚ್ಚಾಗಿದೆ. ಉಳಿದಂತೆ ಜನರು ಇತರೆ ಕೆಲಸಗಳು ಹಾಗೂ ವ್ಯಾಪಾರವನ್ನು ನಡೆಸುತ್ತಿದ್ದು, ಹಾಗೂ ಅನೇಕ ಜನರು ವೃದ್ಧತೆ, ಉನ್ನತ ಶಿಕ್ಷಣ ಹಾಗೂ ಇನ್ನಿತರೆ ಕಾರಣಗಳಿಂದಾಗಿ ಯಾವುದೇ ಬಗೆಯ ವಾರ್ಷಿಕ ಆದಾಯವನ್ನು ಹೊಂದಿಲ್ಲವೆಂದು ತಿಳಿಸಿದ್ದಾರೆ.

- ಈ ಸಮುದಾಯದವರು ಅಲೆಮಾರಿ ಜನಾಂಗವಾಗಿದ್ದು, ಇತ್ತೀಚೆಗೆ ಒಂದು ಕಡೆ ನೆಲೆಸುತ್ತಿರುವುದರಿಂದ ಸರ್ಕಾರದ ಸಹಕಾರ ಪಡೆದು ಮನೆಗಳನ್ನು ನಿರ್ಮಿಸಿಕೊಂಡಿದ್ದಾರೆ. ಜೊತೆಗೆ ಸ್ವಲ್ಪ ಪ್ರಮಾಣದ ಕುಟುಂಬಗಳು ಖುಷಿ ಜಮೀನನ್ನು ಹೊಂದಿರುವುದನ್ನು ಕಾಣಬಹುದು.
- ಹೆಚ್ಚಿನದಾಗಿ ಈ ಸಮುದಾಯಗಳಲ್ಲಿ ವಿಭಕ್ತ ಕುಟುಂಬಗಳನ್ನು ಹೊಂದಿದ್ದು, ಮಧ್ಯಪಾನ, ಧೂಮಪಾನ, ಗುಟುಕಾದಂತಹ ಅನಾರೋಗ್ಯಕರ ಹವ್ಯಾಸಗಳನ್ನು ಹೊಂದಿರುವುದಾಗಿ ತಿಳಿಸಿದ್ದಾರೆ.
- ಮೂಲ ವೃತ್ತಿಯನ್ನು ನಿರ್ವಹಿಸುವವರ ಪ್ರಮಾಣ ಕಡಿಮೆಯಾಗಿದ್ದು, ಬೇರೆ ಬೇರೆ ವೃತ್ತಿಗಳಲ್ಲಿ ತಮ್ಮನ್ನು ತೊಡಗಿಸಿಕೊಂಡಿರುವುದರಿಂದ ಶೇಕಡ 68 ರಷ್ಟು ಜನರು ಸಾಮಾಜಿಕವಾಗಿ ಉತ್ತಮ ಸ್ಥಾನಮಾನ ಹೊಂದಿರುವುದಾಗಿ ತಿಳಿಸಿರುವುದನ್ನು ಗುರುತಿಸಬಹುದು.

ಸಲಹೆಗಳು:

- ದೊಂಬಿದಾಸಿ ಸಮುದಾಯ ಎಂಬ ಸಂಶೋಧನಾ ಅಧ್ಯಯನ ವಿಷಯಕ್ಕೆ ಸಂಬಂಧಿಸಿದಂತೆ ಕೆಲವು ಸಲಹೆಗಳನ್ನು ಈ ಕೆಳಗಿನಂತೆ ಹೇಳಬಹುದಾಗಿದೆ.
- ದೊಂಬಿದಾಸಿ ಸಮುದಾಯಗಳಲ್ಲಿ ಗಂಡು ಮತ್ತು ಹೆಣ್ಣು ಶಿಕ್ಷಣ ಪಡೆಯುವಂತೆ ಜಾಗೃತಿ ಮೂಡಿಸಬೇಕಾಗಿದೆ.
- ಸಮುದಾಯದವರ ಜೀವನ ಸುಧಾರಣೆಗೆ ಸರ್ಕಾರದ ಸೌಲಭ್ಯಗಳ ಕುರಿತಾಗಿ ಅರಿವನ್ನು ಸಂಘಟನೆಗಳ ಮೂಲಕ ಮಾಹಿತಿ ತಿಳಿಸುವ ಕಾರ್ಯ ಮಾಡಬೇಕು.
- ಈ ಸಮಾಜವನ್ನು ಮುಖ್ಯವಾಹಿನಿಗೆ ತರುವ ನಿಟ್ಟಿನಲ್ಲಿ ಸರ್ಕಾರವು ಹಲವಾರು ಯೋಜನೆಗಳನ್ನು ಅನುಷ್ಠಾನಗೊಳಿಸುವ ಪ್ರಯತ್ನಗಳನ್ನು ಮಾಡಬೇಕು.



- ಈ ಸಮುದಾಯವು ಅಲೆಮಾರಿ ಮತ್ತು ಅರೆ ಅಲೆಮಾರಿ ವರ್ಗವಾಗಿರುವುದರಿಂದ ಸೂಕ್ತವಾದ ಸಮುದಯ ಅಭಿವೃದ್ಧಿ ಯೋಜನೆಗಳನ್ನು ರೂಪಿಸಬೇಕು.
- ಸಂಘಟನೆಗಳು ಈ ಸಮುದಾಯದೊಂದಿಗೆ ವಿವಿಧ ಸಮುದಾಯಗಳು ಹೆಚ್ಚು ಹೆಚ್ಚು ಪಾಲ್ಗೊಳ್ಳುವಂತೆ ಗಮನಹರಿಸಬೇಕಾಗಿದೆ.
- ಈ ಸಮುದಾಯದವರ ಆರೋಗ್ಯ ಸುಧಾರಣೆಗೆ ಕಾಳಜಿ ವಹಿಸಬೇಕಾಗಿದೆ. ಅಲ್ಲದೇ ಇವರ ಸಮಸ್ಯೆಗಳಿಗೆ ಶಾಶ್ವತ ಪರಿಹಾರೋಪಾಯಗಳನ್ನು ಹುಡುಕುವತ್ತ ಕ್ರಿಯಾಶೀಲರಾಗಬೇಕಿದೆ.
- ಸಾಮಾಜಿಕ, ಆರ್ಥಿಕ, ಸಾಂಸ್ಕೃತಿಕ ಹೀಗೆ ಹಲವಾರು ಕ್ಷೇತ್ರಗಳಲ್ಲದೇ ರಾಜಕೀಯ ರಂಗದಲ್ಲಿಯೂ ಪ್ರಗತಿ ಹೊಂದಲು ಶ್ರಮಿಸಬೇಕಾಗಿದೆ.

ಆಧಾರ ಗ್ರಂಥಗಳು

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ಭೋವಿ ಸಮುದಾಯದ ಬದಲಾಗುತ್ತಿರುವ ಸಾಂಪ್ರದಾಯಿಕ ವೃತ್ತಿಗಳು: ಒಂದು ಸಮಾಜಶಾಸ್ತ್ರೀಯ ಅಧ್ಯಯನ

***ವೆಂಕಟೇಶ ಬಿ. ಮತ್ತು **ಡಾ. ಪೂರ್ವಾಚಾರ್ ಎಂ.**

*ಸಂಶೋಧನಾ ವಿದ್ಯಾರ್ಥಿ,

ಸ್ನಾತಕೋತ್ತರ ಸಮಾಜಶಾಸ್ತ್ರ ಅಧ್ಯಯನ ಮತ್ತು ಸಂಶೋಧನಾ ವಿಭಾಗ,
ಕುವೆಂಪು ವಿಶ್ವವಿದ್ಯಾಲಯ ಜ್ಞಾನಸಹ್ಯಾದ್ರಿ, ಶಂಕರಘಟ್ಟ, ಶಿವಮೊಗ್ಗ.

No:9980064124. Email: venkateshab10@gmail.com

**ಸಹ ಪ್ರಾಧ್ಯಾಪಕರು,

ಸಮಾಜಶಾಸ್ತ್ರ ಅಧ್ಯಯನ ವಿಭಾಗ, ಸಹ್ಯಾದ್ರಿ ಕಲಾ ಕಾಲೇಜು, ಶಿವಮೊಗ್ಗ.

ಸಾರಾಂಶ

ಭೋವಿ ಸಮುದಾಯವು ಕರ್ನಾಟಕದಲ್ಲಿ ಪರಿಶಿಷ್ಟ ಜಾತಿಗೆ ಸೇರಿದ್ದು, ಈ ಸಮುದಾಯವು ತನ್ನದೇ ಅದಂತಹ ಸಾಂಪ್ರದಾಯಿಕ ವೃತ್ತಿಗಳಾದ ಕಲ್ಲಿನ ಕೆತ್ತನೆ, ಕೆರೆ, ಬಾವಿ, ಒಳಕಲ್ಲು, ಬೀಸುಕಲ್ಲು, ಹಾಗೂ ಮಣ್ಣಿನ ದಿಣ್ಣೆಗಳ ನಿರ್ಮಾಣ, ಇತರೆ ವೃತ್ತಿಗಳನ್ನು ಅನುಸರಿಸುತ್ತ ಬಂದಿದೆ. ಕಾಲ ಕ್ರಮೇಣ, ಜಾಗತೀಕರಣದ ಮತ್ತು ಅಧುನೀಕರಣದ ಪ್ರಭಾವದಿಂದಾಗಿ ಈ ಸಮುದಾಯದ ಕುಲಕಸುಬುಗಳು ಅಳಿವಿನಂಚಿಗೆ ತಳ್ಳಲ್ಪಟ್ಟಿವೆ. ಈ ಸಮುದಾಯದಲ್ಲಿ ಕಲ್ಲಿನ ಕೆಲಸ ಮಾಡುವುದರಿಂದ ಕಲ್ಲು ಒಡ್ಡರು ಹಾಗೂ ಮಣ್ಣಿನ ಕೆಲಸ ಮಾಡುವುದರಿಂದ ಮಣ್ಣು ಒಡ್ಡರು, ಸಮುದ್ರದಲ್ಲಿ ಉಪ್ಪನ್ನು ಸಂಗ್ರಹಿಸುತ್ತಿದ್ದರಿಂದ ಉಪ್ಪು ಒಡ್ಡರು ಎಂದು ಈ ರೀತಿಯಾಗಿ ವೃತ್ತಿಯಾದಾರಿತವಾಗಿ ಪಂಗಡಗಳನ್ನು ಗುರುತಿಸುತ್ತಾರೆ. ಈ ಸಮುದಾಯದಲ್ಲಿ ಪ್ರಾಣಿ, ವಸ್ತು, ಗಿಡ, ಮರಗಳಿಗೆ ಸಂಬಂಧಿಸಿದ ಹೆಸರುಗಳಿಂದ ಕುಲಗಳನ್ನು ಗುರುತಿಸುತ್ತಾರೆ. ಶಿವತಾನಕ ಕುಲದವರು ಮತ್ತು ಗಂಗತಾನಕ ಕುಲದವರು ಎಂದು ಪ್ರಮುಖವಾಗಿ ಈ ಸಮುದಾಯದಲ್ಲಿ 110 ಕ್ಕಿಂತಲೂ ಹೆಚ್ಚಿನ ಕುಲಗಳು ಇವೆ. ಪುಸ್ತುತ ಅಧ್ಯಯನವು ಭೋವಿ ಸಮುದಾಯದ ಸಾಂಪ್ರದಾಯಿಕ ವೃತ್ತಿಗಳು ಹಾಗೂ ವೃತ್ತಿಗಳಲ್ಲಿನ ಬದಲಾವಣೆಯ ಬಗ್ಗೆ ಅಧ್ಯಯನ ಮಾಡುವುದು ಪ್ರಮುಖ ಉದ್ದೇಶಗಳಾಗಿವೆ. ಸಂಶೋಧನಾ ಕ್ಷೇತ್ರಕ್ಕೆ ಸಂಬಂಧಿಸಿದಂತೆ ಶಿವಮೊಗ್ಗ ಜಿಲ್ಲೆಯ ಶಿವಮೊಗ್ಗ ತಾಲ್ಲೂಕಿನ ಮೂರು ಗ್ರಾಮಗಳಾದ ಕೋಟೆಗಂಗೂರುನಿಂದ 19 ಗೆಜ್ಜಿನಹಳ್ಳಿ ಗ್ರಾಮದಿಂದ 10 ದೇವಾಕ್ಯಾತಿಕೊಪ್ಪ ಗ್ರಾಮದಿಂದ 21 ಮಾಹಿತಿದಾರರಿಂದ ಪ್ರಾಥಮಿಕ ಮಾಹಿತಿಯನ್ನು ಸಂಗ್ರಹಿಸಲಾಗಿದೆ. ಜೊತೆಗೆ ಮಾಧ್ಯಮಿಕ ಆಕರಗಳಾದ ಪತ್ರಿಕೆಗಳು, ಸಂಶೋಧನಾ ಲೇಖನಗಳು, ಸಂಶೋಧನಾ ಪುಸ್ತಕಗಳು, ಕರ್ನಾಟಕ ರಾಜ್ಯ ಸರ್ಕಾರದ ಗೆಜಿಟಿಯರಗಳ ಮೂಲಕ ಮಾಹಿತಿ ಸಂಗ್ರಹಿಸಿ ಸಮಾಜಶಾಸ್ತ್ರೀಯ ಚೌಕಟ್ಟಿನಲ್ಲಿ ಮಾಹಿತಿ ವಿಶ್ಲೇಷಣೆ ಮಾಡಲಾಗಿದೆ.

ಪೀಠಿಕೆ

ಭಾರತೀಯ ಸಾಮಾಜಿಕ ವ್ಯವಸ್ಥೆಯನ್ನು ಪ್ರಾಚೀನ ಕಾಲದಿಂದಲೂ ಅವಲೋಕಿಸಿದಾಗ ಅನೇಕ ಬುಡಕಟ್ಟುಗಳು, ಮತ್ತು ಜಾತಿಯಾಧಾರಿತ ಸಮುದಾಯಗಳು ಸಾಂಪ್ರದಾಯಿಕ ವೃತ್ತಿಗಳನ್ನು ಅನುಸರಿಸುತ್ತ ಬಂದಿವೆ. ಸಾಮಾಜಿಕ ಏಣಿ-ಶ್ರೇಣಿಯಿಂದಾಗಿ ಸಮುದಾಯಗಳು ತಮ್ಮ ಮೂಲ



ಕುಲಕಸುಬುಗಳಾದ ಪೊರಕೆ ಕಟ್ಟುವುದು, ಚಾಪೆನೆಯ್ಗೆ, ಬುಟ್ಟಿಹೆಣೆಯುವುದು, ಮೀನುಗಾರಿಕೆ, ರೇಷ್ಮೆನೂಲು ತೆಗೆಯುವುದು, ಕಮ್ಮಾರಿಕೆ, ಕುಂಬಾರಿಕೆ, ಹಲಾವಾರು ಕುಲಕಸುಬುಗಳನ್ನು ಪ್ರತಿಯೊಂದು ಸಮುದಾಯವು ಅನುಕರಣೆ ಮಾಡಿರುವುದನ್ನು ನೋಡುತ್ತೇವೆ.

ದೆಹಲಿ, ಓಡಿಸ್ಸಾ, ಹಿಮಾಚಲಪ್ರದೇಶ, ರಾಜಸ್ಥಾನ, ಮತ್ತು ಕರ್ನಾಟಕದಲ್ಲಿ ಪರಿಶಿಷ್ಟಜಾತಿ ಸಮುದಾಯಗಳಲ್ಲಿ ಒಂದಾದ ಭೋವಿ ಸಮುದಾಯದ ಕುಲಕಸುಬುಗಳಾದ ಕೆರೆ, ಬಾವಿ, ಕಲ್ಲಿನಕೆತ್ತನೆ, ರಾಜರುಗಳು ಕೂರುವ ಪಲ್ಲಕ್ಕಿಯನ್ನು ಹೊರುವುದು, ಒಳಕಲ್ಲು, ಬೀಸುಕಲ್ಲು, ಗಂಧತೇಯುವ, ಜಡಪದ ಕಲ್ಲುಗಳನ್ನು ತಯಾರಿಸುವದರ ಜೊತೆಗೆ ಕೊಟೆಕೋತ್ತಲ, ದೇವಾಲಯ ನಿರ್ಮಾಣ, ಶಿಲ್ಪಗಾರಿಕೆ ವೃತ್ತಿಯನ್ನರಿಸುತ್ತಿದ್ದರು. “ಶಿವರಾಮ ಕಾರಂತರ ‘ಕಲಾ ಪ್ರಪಂಚ’ ಕೃತಿಯಲ್ಲಿ ಈ ಸಮುದಾಯದವರು ಒಡಿಸ್ಸಾ ಮೂಲದಿಂದ ಬಂದವರು ಎಂದು ಉಲ್ಲೇಖಿಸಿದ್ದಾರೆ” .

ಕ್ರಿ.ಶ 1800 ರಲ್ಲಿ ಭಾರತಕ್ಕೆ ಪ್ರವಾಸ ಕೈಗೊಂಡ ಬುಕಾನಾನ್ ದಾಖಲೆಗಳಲ್ಲಿ ಶ್ರಮಿಕ ವರ್ಗಗಳ ಬಗ್ಗೆ ಪ್ರಸ್ತಾಪಿಸಿದ್ದಾರೆ. ಭೋವಿಗಳೆಂದೂ ಕರೆಯುವ ವಡ್ಡರ ಬಗ್ಗೆ ಇತನ ದಾಖಲೆಗಳಲ್ಲಿ ಉಪ್ಪಿನ ಮತ್ತು ಧಾನ್ಯಗಳ ವ್ಯಾಪಾರದ ಜೊತೆಗೆ ವಿಶಿಷ್ಟ ರೀತಿಯ ಅರಗು(ಅಂಟು) ತಯಾರಿಸುವ ಕೃಷಿಯ ಬಗ್ಗೆ ಜ್ಞಾನ ಹೊಂದಿದ್ದರು. ಅರಗು ಕೃಷಿಯು ಮರಗಳಿಗೆ ಕೀಟಗಳನ್ನು ಬಿಟ್ಟು ಅರಗನ್ನು ಉತ್ಪಾದಿಸಿ ಬ್ರಹ್ಮಹರಿ, ಬೆಂಗಳೂರು, ಗುತ್ತಿ, ಶ್ರೀರಂಗಪಟ್ಟಣಕ್ಕೆ ಹೋಗಿ ಮಾರಾಟ ಮಾಡುತ್ತಿದ್ದರು. ಈ ಅರಗನ್ನು ಬಟ್ಟೆಗಳಿಗೆ ಬಣ್ಣ ಹಾಕಲು ಮತ್ತು ಒಡವೆಗಳು ಮತ್ತು ಪೀರೋಪಕರಣಗಳಿಗೆ ತುಂಬಲು ಬಳಕೆ ಮಾಡುತ್ತಿದ್ದರು. (ವೆಂಕಟ ರಾಯಣ್ಣ (2010) ವಿಜಯನಗರದ ಇತಿಹಾಸಕ್ಕೆ ಕೋಲಾರ ಜಿಲ್ಲೆಯ ಕೊಡುಗೆ. ಮೈಸೂರು ಪುಟ ಸಂಖ್ಯೆ-229-230)

ಇತ್ತೀಚಿನ ದಿನಗಳಲ್ಲಿ ಕೈಗಾರಿಕರಣ, ಜಾಗತೀಕರಣದ ಪ್ರಭಾವದಿಂದಾಗಿ ಈ ಸಮುದಾಯದ ಸಾಂಪ್ರದಾಯಿಕ ವೃತ್ತಿಗಳು ಕಣ್ಮರೆಯಾಗುತ್ತ ಅಧುನಿಕ ರೂಪವನ್ನು ಪಡೆಯುತ್ತಿವೆ. ಜಿ.ಸಿ.ಬಿ, ಹಿಟಾಚಿ, ಜೆಲಿಕ್ವಶರ್‌ಗಳ ಮೂಲಕ ಮಣ್ಣು, ಕಲ್ಲಿನ ಕೆಲಸಗಳನ್ನು ಮಾಡುವುದರಿಂದ ಸಂಪ್ರದಾಯಿಕ ವೃತ್ತಿಗಳು ದಿನದಿಂದ ದಿನಕ್ಕೆ ಅವನತಿಯ ಹಾದಿಹಿಡಿದಿವೆ. ಈ ಸಮುದಾಯದ ಜನರು ಸರ್ಕಾರಿ, ಖಾಸಗಿಕಂಪನಿ, ದಿನಗೂಲಿ ನೌಕರರಿಗೆ, ಕಾರ್ಮಿಕರಾಗಿ, ವ್ಯಾಪಾರವನ್ನು ಮತ್ತು ವಾಹನ ಚಾಲನೆ, ಕಾವಲುಗಾರ, ಶುಚಿತ್ವಗಾರ ವೃತ್ತಿಗಳೆಡೆ ಗಮನ ಕೇಂದ್ರಿಸುತ್ತಿದ್ದಾರೆ.

ವೃತ್ತಿಯಾಧಾರಿತ ಕುಲಗಳು: ಭೋವಿ ಸಮುದಾಯದಲ್ಲಿ ಹೂ, ತರಕಾರಿ, ವಸ್ತುಗಳು, ವೃತ್ತಿಗಳು ಇತರೆಯಾಗಿ ಕುಲಗಳು ಗುರಿತಿಸಲ್ಪಡುತ್ತವೆ. ವೃತ್ತಿಯಾಧಾರಿತವಾಗಿ ಕುಲಗಳು ಗುರಿತಿಸಲ್ಪಡುತ್ತವೆ. ಉಪ್ಪತೋಳವೋರು (ಉಪ್ಪಿನ ಕೆಲಸ) ಗಂಪಲೋರಾ(ಬುಟ್ಟಿ ನೆಯ್ಗೆ) ಮ್ಯಾಕಾಲೋರು(ಮೇಕೆಸಾಕಣೆ) ಸ್ಯಾಪಲೋರು(ಮೀನುಗಾರಿಕೆ) ಎದ್ದವೋರು(ಧನಗಳ ಸಾಕಣೆ) ಪಲ್ಲಂಗಲೋರ್(ಪಲ್ಲಕ್ಕಿ ಕೆಲಸ) ಇತ್ಯಾದಿ ವೃತ್ತಿಯಾಧಾರಿತ ಕುಲಗಳನ್ನು ಗುರಿತಿಸಬಹುದು.

ವೃತ್ತಿಯಾಧಾರಿತ ಪಂಗಡಗಳು: ಭೋವಿ ಸಮುದಾಯವು ಸಂಪ್ರದಾಯಿಕ ವೃತ್ತಿಯಾಧಾರಿತ ಒಳಪಂಗಡಗಳಾಗಿ ಗುರುತಿಸ್ಪಡುತ್ತವೆ. ಕಲ್ಲು ಒಡ್ಡರು ಕಲ್ಲು ಒಡೆದು ಕಡಿ ಮಾಡುವುದು. ಬಂಡಿ ಒಡ್ಡರು, ಬಂಡೆಕಲ್ಲುಗಳನ್ನು ಎಬ್ಬುವುದು. ಉಪ್ಪು ಒಡ್ಡರು, ಉಪ್ಪುತಯಾರಿಕೆ, ಗಿರಣಿಒಡ್ಡರು, ನೂಲುವುದು. ಬೈಲು ಒಡ್ಡರು, ಬೀಸುಕಲ್ಲು, ಒಳಕಲ್ಲು, ಕಟೆಯುವ ವೃತ್ತಿಗಳನ್ನು ಅನುಸರಿಸುತ್ತಿದ್ದರು (ಅರ್ಜುನ ಯ ಗೋಳಸಂಗಿ,(1994) ದಲಿತರ ಸಂಸ್ಕೃತಿ ಮತ್ತು ಬದುಕು: ಜಾನಪದೀಯ ಅಧ್ಯಯನ ಪುಟ ಸಂಖ್ಯೆ -258). ಮತ್ತು Gajanan Tukarm Solanke ಗೆ Socio- Economic Study of Quarry Workers In Jalna



District. Dr. Babasaheb Ambedkar Marathwada University. Aurangabad ಪುಟ ಸಂಖ್ಯೆ-116) ರಲ್ಲಿ ಭೋವಿ ಸಮುದಾಯದ ಮೂರು ಪಂಗಡಗಳಾದ ಮಣ್ಣು ಒಡ್ಡರು, ಗಾಡಿ ಒಡ್ಡರು, Patharvat Wader, (Jate Wadar) ಬಗ್ಗೆ ತಿಳಿಸಿದ್ದಾರೆ.

ಅಧ್ಯಯನ ವಿಷಯದ ಪರಿಕಲ್ಪನೆ

ಪ್ರಸ್ತುತ ಅಧ್ಯಯನವು “ಭೋವಿ ಸಮುದಾಯದ ಬದಲಾಗುತ್ತಿರುವ ಸಂಪ್ರದಾಯಿಕ ವೃತ್ತಿಗಳು: ಒಂದು ಸಮಾಜಶಾಸ್ತ್ರೀಯ ಅಧ್ಯಯನ” ಎಂಬ ವಿಷಯವಾಗಿದ್ದು ವಿಷಯದ ಅರ್ಥವಿವರಣೆ ಈ ಕೆಳಗಿನಂತಿದೆ. ವೃತ್ತಿ ಸಂಸ್ಕೃತಿಯ ಅರ್ಥ: ಒಬ್ಬ ವ್ಯಕ್ತಿ ಹಾಗೂ ಒಂದು ಸಮುದಾಯವನ್ನು ಗುರುತಿಸಬೇಕಾದರೆ ಆ ವ್ಯಕ್ತಿಯ ಭಾಷೆ, ಆಹಾರ, ಉಡುಗೆ ತೊಡಿಗೆ, ಮತ್ತು ಸಂಪ್ರದಾಯಿಕ ವೃತ್ತಿಗಳ ಬಗ್ಗೆ ತಿಳಿಯುವುದು ಮತ್ತು ಅ ಸಮುದಾಯಗಳ ಸಂಪ್ರದಾಯಿಕ ವೃತ್ತಿಗಳ ಹಿರಿಮೆಯನ್ನು ತಿಳಿಸುತ್ತದೆ. “ವೃತ್ತಿ ಸಂಸ್ಕೃತಿ” ಎಂಬುವುದು ಕೆಲವು ನಂಬಿಕೆಗಳು, ಮನೋಭಾವನೆಗಳು, ಕ್ರಿಯಾವಿಧಿಗಳು ಮಾತನಾಡುವ ಭಾಷೆಗೆ ಸಂಬಂಧಿಸಿದ ಅಂಶಗಳನ್ನು ಹೊಂದಿದೆ. ಪ್ರಮುಖವಾಗಿ ವೃತ್ತಿ, ಉದ್ಯೋಗ, ದುಡಿಮೆ, ಕೆಲಸ ಈ ಪದಗಳು ಒಂದೆ ಅರ್ಥದಲ್ಲಿ ಬಳಸಲಾಗುತ್ತದೆ.

ವ್ಯಾಖ್ಯೆಗಳು:-

ಆಕ್ಸ್ ಫರ್ಡ್ ವಿಶ್ವಕೋಶ: ವೃತ್ತಿ ಪದಕ್ಕೆ “ಶಕ್ತಿ ವ್ಯಯವಾಗುವಿಕೆ, ಪ್ರಯತ್ನಿಸುವಿಕೆ” . ಉದ್ದೇಶಪೂರ್ವಕವಾಗಿ ತೊಡಗುವಿಕೆ ಎಂದು ವ್ಯಾಖ್ಯೆನಿಸಲಾಗಿದೆ.

ರೇಮೆಂಡ್ ಫಿರ್ತ್‌ವರ ಪ್ರಕಾರ: ವೃತ್ತಿ(ದುಡಿಮೆ) ಎನ್ನುವುದು ಆದಾಯ ತರುವ ಕಾರ್ಯ ಅಥವಾ ವಿಶ್ರಾಂತಿ ಅಥವಾ ಸಂತೋಷದ ತ್ಯಾಗದೊಂದಿಗೆ ಶಕ್ತಿಯ ವ್ಯಯವನ್ನು ಒಳಗೊಂಡ ಉದ್ದೇಶಯುಕ್ತ ಚಟುವಟಿಕೆ ಎಂದಿದ್ದಾರೆ.

ಪೀಟರ್ ವರ್ಸಲೀರವರ ಪ್ರಕಾರ: ವೃತ್ತಿ ಅಥವಾ ದುಡಿಮೆಯು ಇತರ ಪ್ರಕಾರದ ಚಟುವಟಿಕೆಗಳಿಂದ ಸ್ಪಷ್ಟವಾಗಿ ಕಾಲ ಮತ್ತು ಸ್ಥಳಗಳಿಂದ ಪ್ರತ್ಯೇಕವಾದ ವಿಶಿಷ್ಟ ಬಗೆಯ ಚಟುವಟಿಕೆ ಎಂದಿದ್ದಾರೆ.

ಭೋವಿ ಸಮುದಾಯದ ಪರಿಕಲ್ಪನೆ ಅರ್ಥ ಮತ್ತು ಪದನಿಷ್ಪತ್ತಿ:-

ಭೋವಿ ಎಂಬ ಪದವು ಈ ಸಮುದಾಯವು ಬಾವಿಗಳ ನಿರ್ಮಾಣ ಮಾಡುವುದರಿಂದ ಭೋವಿ ಎಂದು ಗುರುತಿಸಲಾಗುತ್ತದೆ. ಕೆರೆ ಮತ್ತು ನೀರಿನ ಕಾಲುವೆಗಳಿಗೆ ಒಡ್ಡುಗಳನ್ನು(ಕಲ್ಲು ಮತ್ತು ಮಣ್ಣಿನ ದಿಣ್ಣೆ) ನಿರ್ಮಾಣ ಮಾಡುವ ಕೆಲಸ ಮಾಡುವುದರಿಂದ ‘ಒಡ್ಡರು’ ಎಂದು ಕರೆಯುತ್ತಾರೆ. ವಡ್ಡರು ಎಂದರೆ ಆಂದ್ರ ಪ್ರದೇಶದಲ್ಲಿ ಮೇಸ್ತಿಗಳು ಎಂದು ಕರೆಯುತ್ತಾರೆ. ಒಡಿಸ್ಸಾದಲ್ಲಿ ಓದ್ರಾ / ಒಡಿಸ್ಸಾ ಮೂಲದಿಂದ ಬಂದವರು ಎಂದು ಗುರುತಿಸುತ್ತಾರೆ. (ಶಿವರಾಮಕಾರಂತರ ಕಲಾಪ್ರಪಂಚ)ಕಿಟೆಲ್ ಶಬ್ದಕೋಶದ ಪ್ರಕಾರ ‘ಒಡ್ಡವಾಣು’ ಎಂಬ ಅರ್ಥದೊರಕುತ್ತದೆ. ಇದರ ಅರ್ಥ ಕೆರೆ ಕೊರೆಯುವ ಆಳುಗಳು ಎಂಬ ಅರ್ಥ. ಬಂಡಿಗಳಲ್ಲಿ ಕಲ್ಲು, ಮಣ್ಣು ಸಾಗಿಸುವ ಕೆಲಸಗಳನ್ನು ಮಾಡುವುದರಿಂದ ಕಲ್ಲುವಡ್ಡರು, ಮಣ್ಣಿನ ಕೆಲಸಗಳನ್ನು ಮಾಡುವುದರಿಂದ ಮಣ್ಣುವಡ್ಡರು ಹೀಗೆ ವೃತ್ತಿಯಾಧಾರಿತವಾಗಿ ಭೋವಿ ಸಮುದಾಯದಲ್ಲಿನ ವಿಭಿನ್ನ ಪಂಗಡಗಳ ಬಗ್ಗೆ ತಿಳಿಯಬಹುದು. ಒಡಿಸ್ಸಾದಲ್ಲಿ ಈ ಸಮುದಾಯದವರು ‘ಒಡ್ಡ’ ಅಥವಾ ‘ಒಡ್ಡಿ’ ಎಂದು ಕರೆದರೆ. ತಮಿಳುನಾಡಿನಲ್ಲಿ ಭೋವಿಗಳೆಂದು ಗುರುತಿಸುತ್ತಾರೆ. ಆಂದ್ರಪ್ರದೇಶದಲ್ಲಿ ವಡ್ಡಲು, ಒಡ್ಡಲು, ಒಡಿಯರಾಜು ಹಾಗೂ ಮಹಾರಾಷ್ಟ್ರದಲ್ಲಿ ವಡ್ಡರು(ಮಾಸ್ತರಿ) ಎಂತಲೂ ಕರ್ನಾಟಕದಲ್ಲಿ ಭೋವಿ ಸಮುದಾಯದವರು ಎಂದು ಕರೆಯುತ್ತಾರೆ.



ಭೋವಿ ಎಂಬ ಪದವು ಹಲಾವಾರು ಅಂತರ್‌ಕುಲಗಳ ಮತ್ತು ಉಪಜಾತಿಯ ಹೆಸರುಗಳಿಂದ ಕರೆಯಲ್ಪಡುತ್ತದೆ. ಒಡ್, ಒಡೇ, ರಾಜಪೂತ್, ಒಡನ್, ಬೋಯರ್, ಒಡೆಯರಾಜು, ವಡ್ಡ, ವಡ್ಡರ್, ವಡ್ಡರ್, ವದರ್, ರಾಜವಡರ್, ಭೋವಿ, ರಾಜಭೋವಿ, ಬೆಲ್ಡರ್, ಸಿಕ್ರಿಬಾಂಡ್ ಮತ್ತು ರಾಜ್‌ಮಿಸ್ತಿ, ಹೀಗೆ ಹಲಾವಾರು ಉಪಪಂಗಡಗಳಿಂದ ಮತ್ತು ಕುಲವೃತ್ತಿಗಳಿಂದ ಗುರಿತಿಸುತ್ತಾರೆ.

ಅಧ್ಯಯನದ ಉದ್ದೇಶಗಳು

ಪ್ರಸ್ತುತ ಅಧ್ಯಯನ ಈ ಕೆಳಗಿನ ಉದ್ದೇಶಗಳನ್ನು ಹೊಂದಿದೆ.

- ಭೋವಿ ಸಮುದಾಯದ ಸಂಪ್ರದಾಯಿಕ ವೃತ್ತಿಗಳ ಬಗ್ಗೆ ತಿಳಿಯುವುದು.
- ಭೋವಿ ಸಮುದಾಯದ ವೃತ್ತಿಗಳ ಬದಲಾವಣೆಯನ್ನು ಅಧ್ಯಯನ ಮಾಡುವುದು.

ಅಧ್ಯಯನದ ಪ್ರಾಮುಖ್ಯತೆ

ಭೋವಿ ಸಮುದಾಯವು ಸಾಂಪ್ರದಾಯಿಕ ವೃತ್ತಿಗಳಲ್ಲಿ ವೈಶಿಷ್ಟ್ಯತೆಯನ್ನು ಹೊಂದಿದೆ. ಕೆರೆ, ಬಾವಿ, ಕಲ್ಲಿನಕೆತ್ತನೆ, ಬೀಸುಕಲ್ಲು, ಒಳಕಲ್ಲು, ಜಡಬದಕಲ್ಲು, ಗಂಧತೇಯುವಕಲ್ಲು, ಕಲ್ಲಿನವಿಗ್ರಹಗಳು ಹಾಗೂ ಕೆರೆಯ ಅಂಗಗಳಾದ ಕಟ್ಟಿ, ಒಡ್ಡು, ದಿಣ್ಣೆ, ತೂಬು, ಕೊಡಿ, ಕಾಲುವೆಗಳ ನಿರ್ಮಾಣ ಇನ್ನಿತರ ಸಾಂಪ್ರದಾಯಿಕ ವೃತ್ತಿಗಳ ಬಗ್ಗೆ ತಿಳಿಯುವುದು ಅವಶ್ಯಕವಾಗಿದೆ. ಕಲ್ಲುಕುಟೆಗೆ ವೃತ್ತಿಗೆ ಸಂಬಂಧಿಸಿದಂತೆ ಕಲ್ಲುಕುಟೆಗೆ ವಡ್ಡರನ್ನು(ಭೋವಿ) ಒಂದು ಶಾಸನದಲ್ಲಿ 'ಕೆಸರು ಕಲ್ಲಾದಿಯಾಗಿ ಕಲ್ಲೋಜರ ಕೆಲಸ' ಎಂದು ಮತ್ತೊಂದು ಶಾಸನದಲ್ಲಿ 'ಕಲ್ಲುಕುಟೆಗೆ ಕೇತೊಂಗೆ ಸ್ಥಾನಿಕರ ಪ್ರಶಸ್ತಿ' ಎಂಬ ಬಿರುದುಗಳನ್ನು ನೀಡಿರುವ ಉಲ್ಲೇಖಗಳಿವೆ. ಕೈಗಾರಿಕರಣ ಮತ್ತು ಜಾಗತೀಕರಣ ಮತ್ತು ನಗರೀಕರಣದ ಪ್ರಭಾವದಿಂದ ಭೋವಿ ಸಮುದಾಯದ ಕುಲಗಳು ಮಾತ್ರ ಉಳಿದು ಸಂಪ್ರದಾಯಿಕ ವೃತ್ತಿಗಳು ಮರೆಯಾಗುತ್ತಿವೆ. ಹಾಗಾಗಿ ಈ ಸಮುದಾಯದ ಜನರು ಕಾರ್ಮಿಕರಾಗಿ, ದಿನಗೂಲಿ ಕೆಲಸ, ಟೇಲರಿಂಗ್, ವಾಹನ ಚಾಲನೆ, ಸರ್ಕಾರಿ, ಖಾಸಗಿ ಕಂಪನಿಗಳಲ್ಲಿ ಇತರೆ ಅಸಂಘಟಿತ ವಲಯಗಳಲ್ಲಿ ವೃತ್ತಿಗಳನ್ನು ಅವಲಂಬಿತರಾಗಿದ್ದಾರೆ ಎಂಬುವುದನ್ನು ತಿಳಿಯಲು ಈ ಅಧ್ಯಯನವು ಸಹಾಯಕವಾಗಿದೆ.

ಅಧ್ಯಯನ ಕ್ಷೇತ್ರದ ವ್ಯಾಪ್ತಿ

ಪ್ರಸ್ತುತ ಅಧ್ಯಯನವು "ಭೋವಿ ಸಮುದಾಯದ ಬದಲಾಗುತ್ತಿರುವ ಸಾಂಪ್ರದಾಯಿಕ ವೃತ್ತಿಗಳು: ಒಂದು ಸಮಾಜಶಾಸ್ತ್ರೀಯ ಅಧ್ಯಯನ" ಎಂಬ ವಿಷಯದ ಕುರಿತಾಗಿದ್ದು. ಶಿವಮೊಗ್ಗ ಜಿಲ್ಲೆಯ, ಶಿವಮೊಗ್ಗ ತಾಲ್ಲೂಕಿನ ಕೋಟೆಗಂಗೂರು ಗ್ರಾಮಪಂಚಾಯಿತಿಯ ಗೆಜ್ಜಿನಹಳ್ಳಿ, ದೇವಕಾತಿಕೊಪ್ಪ ಗ್ರಾಮಗಳನ್ನು ನನ್ನ ಸಂಶೋಧನಾ ಅಧ್ಯಯನಕ್ಕೆ ಒಳಪಡಿಸಲಾಗಿದೆ. ಈ ಗ್ರಾಮಪಂಚಾಯಿತಿಯು ಶಿವಮೊಗ್ಗ ತಾಲ್ಲೂಕಿನಿಂದ 8 ಕಿ.ಮೀ ದೂರವಿದ್ದು ಶಿವಮೊಗ್ಗದ ವಿನೋಬನಗರ ಮತ್ತು ತ್ಯಾಜವಳ್ಳಿ ಮಾರ್ಗದಲ್ಲಿದೆ. ಕೋಟೆಗಂಗೂರು ಗ್ರಾಮಪಂಚಾಯಿತಿ ವ್ಯಾಪ್ತಿಯಲ್ಲಿ ಕೋಟೆಗಂಗೂರು, ಗೆಜ್ಜಿನಹಳ್ಳಿ, ದೇವಕಾತಿಕೊಪ್ಪ ಮೂರು ಗ್ರಾಮಗಳಿವೆ. ಈ ಗ್ರಾಮಗಳಲ್ಲಿ ಪರಿಶಿಷ್ಟಜಾತಿಯವರು ಅತೀ ಹೆಚ್ಚಿನ ಪ್ರಮಾಣದಲ್ಲಿದ್ದಾರೆ. ಇಲ್ಲಿನ ಜನರು ಆಹಾರದ ಬೆಳೆಗಳಾಗಿ ರಾಗಿ, ಭತ್ತ, ಹತ್ತಿ, ಮೆಣಸು, ಮೆಕ್ಕೆಜೋಳ ಹಾಗೂ ಇತರೆ ಬೆಳೆಗಳನ್ನು ಬೆಳೆಯುತ್ತಾರೆ.

ಈ ಗ್ರಾಮಪಂಚಾಯಿತಿಯ ಐತಿಹಾಸಿಕ ಹಿನ್ನೆಲೆ ಪ್ರಕಾರ ರೈತನು ತನ್ನ ಜಮೀನಿನಲ್ಲಿ ಉಳುಮೆ ಮಾಡುವಾಗ ರೈತನು ನೇಗಿಲನ್ನು ಬಿಗಿಯಾಗಿ ಒಂದು ವಸ್ತುವು ಹಿಡಿಯಿತು ಅದು ಏನೆಂದೂ ನೋಡಲು ರೈತನು ಮುಂದೆದಾಗ ಆ ನೇಗಿಲನ್ನು ಹಿಡಿದಿದ್ದು ಒಂದು "ಶ್ರೇಷ್ಠವಾದ ಶಿವಲಿಂಗು ಮತ್ತು ಬಸವಣ್ಣ



ಒಡಮೂಡಿತು ಆ ಬಸವಣ್ಣ ಮತ್ತು ಶಿವಲಿಂಗುವನ್ನು ನೋಡಿ ಜನರೇಲ್ಲಾರು ಸೇರಿ ಭಕ್ತಿಯಿಂದ ಗರ್ಭಗುಡಿ ನಿರ್ಮಾಣ ಮಾಡಿದರು ಆ ದೇವಾಲಯವೇ ಇಂದೂ “ಅಜ್ಜಪ್ಪ ಸ್ವಾಮಿ ದೇವಸ್ಥಾನ” ಎಂದು ಪ್ರಸಿದ್ಧಿಯಾಗಿದೆ. ಕೋಟೆಗಂಗೂರು ಗ್ರಾಮದಲ್ಲಿ ಹಿಂದೆ ಕೋಟೆ ಇದ್ದದರಿಂದ ಕೋಟೆಗಂಗೂರು ಎಂಬ ಹೆಸರು ಬಂದಿದೆ. (ಕ್ಷೇತ್ರಾಧ್ಯಯನದಿಂದ ಮಾಹಿತಿ) ಈ ಗ್ರಾಮದ ಐತಿಹಾಸಿಕ ಘಟನೆಯನ್ನು ಬಗ್ಗೆ ಒಬ್ಬ ರಾಜ ಈ ಗ್ರಾಮದಲ್ಲಿ ನೆಲೆನಿಂತಿದ್ದನಂತೆ ಅದಕ್ಕೆ ಸಾಕ್ಷಿಯಾಗಿ ಕಲ್ಲಿನಕುರುಹುಗಳು ಇವೆ. ಇಲ್ಲಿ ಒಬ್ಬ ಮಹಿಳೆಯು ತನ್ನ ಗಂಡನ ಚಿತೆಯಲ್ಲಿ ಬಿದ್ದು “ಸತಿಸಹಗಮನ ಪದ್ಧತಿಗೆ ಒಳಗಾಗಿದ್ದಳು ಎಂಬುವುದಕ್ಕೆ ಈ ಗ್ರಾಮದಲ್ಲಿನ ವೀರಗಲ್ಲನ್ನು ನೋಡಬಹುದು(ಕ್ಷೇತ್ರಾಧ್ಯಯನದಿಂದ ಮಾಹಿತಿ)

ಅಧ್ಯಯನದ ಮಾದರಿ

ಕೋಟೆಗಂಗೂರಿನ ಗ್ರಾಮಪಂಚಾಯಿತಿಯ ವ್ಯಾಪ್ತಿಯಲ್ಲಿ 2011 ಜನಗಣತಿಯ ಪ್ರಕಾರ ಕೋಟೆಗಂಗೂರು ಗೆಜ್ಜಿನಹಳ್ಳಿ, ದೇವಕಾತಿಕೊಪ್ಪ ಗ್ರಾಮಗಳಿಂದ ಒಟ್ಟು ಜನಸಂಖ್ಯೆ 2842, ಲಿಂಗಾನುಪಾತಕ್ಕೆ ಸಂಬಂಧಿಸಿದಂತೆ ಪುರುಷರು 1414 ಹಾಗೂ ಮಹಿಳೆಯರು 1428 ರಷ್ಟಿದ್ದು, ಪರಿಶಿಷ್ಟಜಾತಿಯವರ ಜನಸಂಖ್ಯೆ ಮೂರು ಗ್ರಾಮಗಳಿಂದ 1075, ಪರಿಶಿಷ್ಟ ಪಂಗಡದವರ ಜನಸಂಖ್ಯೆ 258 ಮತ್ತು ಭೋವಿ ಸಮುದಾಯದ 68 ಕುಟುಂಬಗಳು ವಾಸವಾಗಿದ್ದು 9 ಜನಪ್ರತಿನಿಧಿಗಳನ್ನು ಈ ಗ್ರಾಮವು ಒಳಗೊಂಡಿದೆ. ಪ್ರಸ್ತುತ ನನ್ನ ಸಂಶೋಧನೆಗೆ ಕೋಟೆಗಂಗೂರು ಗ್ರಾಮದಿಂದ 19, ಗೆಜ್ಜಿನಹಳ್ಳಿ ಗ್ರಾಮದಿಂದ 10 ಹಾಗೂ ದೇವಕಾತಿಕೊಪ್ಪದಿಂದ 21, ಮಾಹಿತಿದಾರರನ್ನು ಸರಳ ಯಾದ್ಯಚ್ಚಿಕ ಮಾದರಿ ವಿಧಾನವನ್ನು ಬಳಸಿಕೊಳ್ಳುವುದರ ಮೂಲಕ ಮಾಹಿತಿಯನ್ನು ಸಂಗ್ರಹಿಸಲಾಗಿದೆ.

ಸಂಶೋಧನಾ ತಂತ್ರಗಳು

ಪ್ರಸ್ತುತ ಅಧ್ಯಯನಕ್ಕೆ ಸಂಬಂಧಿಸಿದಂತೆ ಸಂದರ್ಶನ ಮತ್ತು ಸಂದರ್ಶನ ಅನುಸೂಚಿಯ ಸಹಾಯದಿಂದ ಮಾಹಿತಿಯನ್ನು ಸಂಗ್ರಹಿಸಲಾಗಿದೆ. ಅವಲೋಕನ ವಿಧಾನದಲ್ಲಿ ಸಹಭಾಗಿ ಅವಲೋಕನ ವಿಧಾನವನ್ನು ಬಳಕೆಮಾಡಿಕೊಳ್ಳುವುದರ ಮೂಲಕ ಮಾಹಿತಿದಾರರಿಂದ ಮಾಹಿತಿಯನ್ನು ಸಂಗ್ರಹಿಸಲಾಗಿದೆ. ಹಾಗೂ ಮಾಧ್ಯಮಿಕ ಸಂಶೋಧನಾ ಆಕರಗಳಾದ ಸಂಶೋಧನಾ ಲೇಖಗಳು, ಪತ್ರಿಕೆಗಳು, ಕನ್ನಡ ವಿಶ್ವಕೋಶ, ಕರ್ನಾಟಕ ರಾಜ್ಯಸರ್ಕಾರದ ಗೆಜಿಟಿಯರ್, ಅಂತರ್ಜಾಲ, ಸಂಶೋಧನಾ ಗ್ರಂಥಗಳು ಮತ್ತು ಸಂಶೋಧನಾ ಕ್ಷೇತ್ರದ ವಕ್ರಗಳ ಮಾಹಿತಿಯನ್ನು ಸಂಗ್ರಹಿಸಲಾಗಿದೆ. ಸಂಗ್ರಹಿಸಿದ ಮಾಹಿತಿಯನ್ನು ಸಂಶೋಧನಾ ತಂತ್ರಗಳ ಮೂಲಕ ಎಲ್ಲಾ ಅಂಶಗಳನ್ನು ಪರಿಗಣಿಸಿ ಮಾಹಿತಿಯನ್ನು ಸಮಾಜಶಾಸ್ತ್ರೀಯ ಚೌಕಟ್ಟಿನಲ್ಲಿ ವಿಶ್ಲೇಷಣೆ ಮಾಡಲಾಗಿದೆ.

ಮಾಹಿತಿ ವಿಶ್ಲೇಷಣೆ

ಸಂಶೋಧನಾ ವಿಧಾನದ ಎಲ್ಲ ಮೂಲಗಳಿಂದ ಸಂಗ್ರಹಿಸಿದ ದತ್ತಾಂಶವನ್ನು ಸಾಂಕೇತಿಕರಿಸಿ, ಪಟ್ಟೀಕರಣ ಮಾಡಿ, ವರ್ಗೀಕರಿಸಿ, ಸಂಖ್ಯಾಶಾಸ್ತ್ರೀಯ ದೃಷ್ಟಿಕೋನದಲ್ಲಿ ಮಾಹಿತಿಯನ್ನು ವಿಶ್ಲೇಷಣೆ ಮಾಡಲಾಗಿದೆ. ವಯಸ್ಸು ಜಗತ್ತಿನಲ್ಲಿ ಪ್ರತಿಯೊಂದು ಜೀವಸಂಕುಲಕ್ಕೂ ವಯಸ್ಸುಯಿರುತ್ತದೆ. ತಮ್ಮ ಜೀವಿತಾವಧಿಯಲ್ಲಿ ಕಾರ್ಯತ್ಪರಗೊಂಡು ಜೀವನ ಸಾಗಿಸಲು ಹಾತೋರಿಯುತ್ತವೆ. ವಯಸ್ಸಿಗೆ ಅನುಗುಣವಾಗಿ ಪ್ರತಿಯೊಂದು ಜೀವಿಗಳ ದೈಹಿಕ, ಮಾನಸಿಕ ಅಂಶಗಳು ರೂಪುಗೊಳ್ಳುತ್ತವೆ. ಉದಾಹರಣೆಗೆ ಶಿಶುವು ಮಗುವಾಗಿ ಬೆಳೆಯುತ್ತ ಪ್ರೌಢವ್ಯವಸ್ಥೆಯಿಂದ ಯವ್ವಿನ, ವೃದ್ಧ್ಯಾವಸ್ಥೆಗಳನ್ನು



ಸಹಜವಾಗಿ ಪೂರೈಸಿಕೊಳ್ಳಬೇಕಾಗುತ್ತದೆ. ಯುವಜನತೆಯು ಹಾಗೂ ಮಧ್ಯವಯಸ್ಸಿನವರು ಹೆಚ್ಚಿನ ಶ್ರಮದಾಯಕ ಕೆಲಸಗಳಲ್ಲಿ ತೊಡಗುತ್ತಾರೆ ಹಾಗಾಗಿ ಯಾವ ವಯೋಮಾನದವರು ಯಾವ ವೃತ್ತಿಗಳಲ್ಲಿ ಭಾಗವಹಿಸುತ್ತಾರೆ ಎಂಬುವುದರ ಬಗ್ಗೆ ತಿಳಿಯಲು ವಯಸ್ಸು ಸಹಾಯಕವಾಗಿದೆ.

ಕೋಷ್ಟಕ-01

ವಯಸ್ಸಿನ ವಿವರ

ವಯಸ್ಸು	ಆವೃತ್ತಿ	ಶೇಕಡವಾರು
15-25	08	16.00
26-35	18	36.00
36-45	14	28.00
46-55	06	12.00
56-65	04	8.00
ಒಟ್ಟು	50	100.00

ಮೂಲ (ಪ್ರಾಥಮಿಕ ಮಾಹಿತಿ)

ಈ ಮೇಲ್ಕಂಡ ಕೋಷ್ಟಕ-01 ರಲ್ಲಿ ಮಾಹಿತಿದಾರರ ವಯಸ್ಸಿಗೆ ಸಂಬಂಧಿಸಿದಂತೆ ಅಧ್ಯಯನಕ್ಕೆ ಒಳಪಡಿಸಿದ 50 ಮಾಹಿತಿದಾರರಲ್ಲಿ ಶೇಕಡ 16.00 ರಷ್ಟು ಮಾಹಿತಿದಾರರು 15ರಿಂದ 25 ವಯಸ್ಸು, ಶೇಕಡ 36.00 ರಷ್ಟು ಮಾಹಿತಿದಾರರ ವಯಸ್ಸು 26-35, ಶೇಕಡ 28.00 ರಷ್ಟು ಮಾಹಿತಿದಾರರ ವಯಸ್ಸು 36-45 ಹಾಗೂ ಶೇಕಡ 12.00 ರಷ್ಟು ಮಾಹಿತಿದಾರರ ವಯಸ್ಸು 46-55, ಹಾಗೂ ಶೇಕಡ 8.00 ರಷ್ಟು ಮಾಹಿತಿದಾರರ ವಯಸ್ಸು 56-65 ರಷ್ಟಿದೆ ಎಂಬುವುದು ಅಧ್ಯಯನದಿಂದ ತಿಳಿದುಬಂದಿದೆ.

ಸಾಂಪ್ರದಾಯಿಕ ವೃತ್ತಿಗಳು

ಭೋವಿ ಸಮುದಾಯದ ಸಾಂಪ್ರದಾಯಿಕ ವೃತ್ತಿಗಳು ಪ್ರಮುಖವಾಗಿ ಕಲ್ಲಿನಕೆತ್ತನೆ, ಮಣ್ಣಿನದಿಣ್ಣೆಗಳ ನಿರ್ಮಾಣ, ಮಣ್ಣಿನ ದಿಂಡುಗಳನ್ನು ಒಡೆಯುವುದು, ದೇವಾಸ್ಥಾನದ Uಪರರುಡಸ್ತಂಭಗಳ ನಿರ್ಮಾಣ, ಕಲ್ಲಿನ ಮನೆಗಳ ನಿರ್ಮಾಣ, ಒಳಕಲ್ಲು, ಬೀಸುಕಲ್ಲು, ಜಡಪದಕಲ್ಲು, ರುಬ್ಬುವ ಕಲ್ಲುಗುಂಡುಗಳ ತಯಾರಿಕೆ ಹಾಗೂ ಬಾವಿ, ವರೆಯ ಮುಖ್ಯವಾದ ಅಂಗಗಳಾದ ಕಟ್ಟಿ, ಒಡ್ಡು, ತೂಬು, ಕೋಡಿ, ಕಾಲುವೆಗಳು, ಕೋಟೆಗಳು ಇತ್ಯಾದಿ. ಹಾಗಾಗಿ ವೃತ್ತಿಯಾಧಾರಿತವಾಗಿ ಕೆಲಸ ಮಾಡುವವರರಿಂದ ಒಳಪಂಗಡಗಳು ವೃತ್ತಿಯಾಧಾರಿತವಾಗಿ ಗುರಿತಿಸಲ್ಪಡುತ್ತವೆ. 1. ಕಲ್ಲುವಡ್ಡರು * ಬೀಸುಕಲ್ಲು ವಡ್ಡರು * ಒರಳು ವಡ್ಡರು 2. ಮಣ್ಣುವಡ್ಡರು 3. ಬಂಡಿ(ಗಾಡಿ) ವಡ್ಡರು 4) ಗಿರಣಿ ಒಡ್ಡರು 5) ಉಪ್ಪುವಡ್ಡರು 6) ತುಡುಗವಡ್ಡರು. (ಸಂಗಳದ ಎನ್.ಬಿ(2014) “ಭೋವಿ ಸಮುದಾಯದ ಸಾಮಾಜಿಕ ಅಧ್ಯಯನ” .ಪುಟ ಸಂಖ್ಯೆ 58 – 61)

ಕೋಷ್ಟಕ-02

ಸಂಪ್ರದಾಯಿಕ ವೃತ್ತಿಯಲ್ಲಿ ಬದಲಾವಣೆ ವಿವರ	ಆವೃತ್ತಿ	ಶೇಕಡವಾರು
ಸಂಪೂರ್ಣ ಬದಲಾವಣೆ	23	46.00
ಭಾಗಶಃ ಬದಲಾವಣೆ	18	36.00
ಅಲ್ಪ ಬದಲಾವಣೆ	07	14.00
ಬದಲಾವಣೆಯಾಗಿಲ್ಲ	02	4.00



ಒಟ್ಟು 50 100.00

ಮೂಲ (ಪ್ರಾಥಮಿಕ ಮಾಹಿತಿ)

ಈ ಮೇಲ್ಕಂಡ ಕೋಷ್ಟಕ-02 ರಲ್ಲಿ 50 ಮಾಹಿತಿದಾರರಲ್ಲಿ ಸಾಂಪ್ರದಾಯಿಕ ವೃತ್ತಿ ಬದಲಾವಣೆಗೆ ಸಂಬಂಧಿಸಿದಂತೆ ಶೇಕಡ 46.00 ರಷ್ಟು ಮಾಹಿತಿದಾರರು ಸಂಪೂರ್ಣ ವೃತ್ತಿ ಬದಲಾವಣೆಯಾಗಿದೆ, ಶೇಕಡ 36.00 ರಷ್ಟು ಮಾಹಿತಿದಾರರು ಭಾಗಶಃ ವೃತ್ತಿ ಬದಲಾವಣೆಯಾಗಿದೆ, ಮತ್ತು ಶೇಕಡ 4.00 ರಷ್ಟು ಮಾಹಿತಿದಾರರು ಸಾಂಪ್ರದಾಯಿಕ ವೃತ್ತಿಗಳಲ್ಲಿ ಬದಲಾವಣೆಯಾಗಿಲ್ಲ ಎಂಬುವುದು ಅಧ್ಯಯನದಿಂದ ತಿಳಿದುಬರುತ್ತದೆ.

ವೃತ್ತಿ ಬದಲಾವಣೆಯ ಕಾರಣಗಳು

ಅಧುನಿಕ ಸಮಾಜದಲ್ಲಿ ಕೈಗಾರಿಕರಣ, ನಗರೀಕರಣ ಮತ್ತು ಜಾಗತೀಕರಣದ ಪ್ರಭಾವದಿಂದಾಗಿ ಭೋವಿ ಸಮುದಾಯದ ಸಾಂಪ್ರದಾಯಿಕ ಕುಲವೃತ್ತಿಗಳು ಮರೆಯಾಗುತ್ತಿವೆ ಕಾರಣ ಅಧುನಿಕ ತಂತ್ರಜ್ಞಾನ ಮತ್ತು ಯಂತ್ರಗಳ ಬಳಕೆಯಿಂದ ಜಿ.ಸಿ.ಬಿ, ಹಿಟಾಚಿ, ಅರ್ಥಮೂವರ್ಸ್ ಮುಂತಾದವುಗಳ ಪ್ರಭಾವದಿಂದಾಗಿ ಭೋವಿ ಸಮುದಾಯದ ವೃತ್ತಿಗಳಾದ ಕಲ್ಲಿನಕತ್ತನೆ ಮತ್ತು ಮಣ್ಣಿನ ದಿಣ್ಣೆಗಳ ನಿರ್ಮಾಣ, ಒಳಕಲ್ಲು, ಬೀಸುಕಲ್ಲಿನಂತಹ ವೃತ್ತಿಗಳಲ್ಲಿ ಬದಲಾವಣೆಯಾಗಿದೆ. ಅಷ್ಟೇ ಅಲ್ಲದೆ ಈ ಸಮುದಾಯದ ಜನರ ಆಸಕ್ತಿಯು ಕೂಡ ವೃತ್ತಿ ಬದಲಾವಣೆಗೆ ಕಾರಣವಾಗಿದೆ. ಕಲ್ಲಿನ ಕೆಲಸಗಳನ್ನು ಮಾಡುವುದಿಂದ ಅಪಘಾತಗಳು, ಕಲ್ಲಿನ ಮತ್ತು ಮಣ್ಣಿನ ದೂಳು ದೇಹವನ್ನು ಸೇರುವುದರಿಂದ ಉಂಟಾಗುವ ಆರೋಗ್ಯದ ಸಮಸ್ಯೆಗಳು ಕೂಡ ವೃತ್ತಿ ಬದಲಾವಣೆಗೆ ಕಾರಣವಾಗುವುದರ ಜೊತೆಗೆ ಪರಿಸರ ಸಂಪತ್ತುಗಳ ರಕ್ಷಣ ಕಾಯ್ದೆಗಳಿಂದ ಕಲ್ಲುಕ್ವಾರಿ, ಮಣ್ಣಿನ ಉದ್ದದಿಮೆಗಳಿಂದ ಪರಿಸರದ ಮೇಲಾಗುವ ಪರಿಣಾಮಗಳು ಕೂಡ ಸಾಂಪ್ರದಾಯಿಕ ವೃತ್ತಿ ಬದಲಾವಣೆಗೆ ಕಾರಣವಾಗಿದೆ.

ಕೋಷ್ಟಕ -03

ಸಾಂಪ್ರದಾಯಿಕ ವೃತ್ತಿ ಬದಲಾವಣೆಗೆ ಕಾರಣ

ವಿವರ ಆವೃತ್ತಿ ಶೇಕಡವಾರು

ತಂತ್ರಜ್ಞಾನ/ಯಂತ್ರಗಳ ಪ್ರಭಾವ 19 38.00

ವೃತ್ತಿ ಅಪಘಾತಗಳು 08 16.00

ಹೆಚ್ಚು ಶ್ರಮ ಕಡಿಮೆ ಪ್ರತಿಫಲ 12 24.00

ವೃತ್ತಿಯಾದಾರಿತ ಆರೋಗ್ಯದ ಸಮಸ್ಯೆಗಳು 08 16.00

ಇತರೆ 03 6.00

ಒಟ್ಟು 50 100.00

ಮೂಲ (ಪ್ರಾಥಮಿಕ ಮಾಹಿತಿ)

ಈ ಮೇಲ್ಕಂಡ ಕೋಷ್ಟಕ-03 ರಲ್ಲಿ ಒಟ್ಟು 50 ಮಾಹಿತಿದಾರರ ವೃತ್ತಿ ಬದಲಾವಣೆಯ ಕಾರಣಗಳಿಗೆ ಸಂಬಂಧಿಸಿದಂತೆ ಶೇಕಡ 38.00 ರಷ್ಟು ತಂತ್ರಜ್ಞಾನ ಮತ್ತು ಯಂತ್ರಗಳ ಹೆಚ್ಚು ಬಳಕೆ, ಶೇಕಡ 16.00 ರಷ್ಟು ಮಾಹಿತಿದಾರರು ವೃತ್ತಿ ಅಪಘಾತಗಳು, ಶೇಕಡ 24.00 ರಷ್ಟು ಮಾಹಿತಿದಾರರು ಹೆಚ್ಚು ಶ್ರಮ ಕಡಿಮೆ ಪ್ರತಿಫಲ, ಶೇಕಡ 16.00 ರಷ್ಟು ಮಾಹಿತಿದಾರರು ವೃತ್ತಿಯಾದಾರಿತ ಆರೋಗ್ಯದ ಸಮಸ್ಯೆಗಳು, ಶೇಕಡ 6 ರಷ್ಟು ಇತರೆ ಕಾರಣಗಳಿಂದ ವೃತ್ತಿ ಆಸಕ್ತಿಯ ಕೊರತೆ, ಹೆಚ್ಚು ಆದಾಯಕೊಡುವ ವೃತ್ತಿಗಳ ಕಡೆ ಒಲವು,



ಶ್ರಮದಾಯಕವಿಲ್ಲದ ವೃತ್ತಿಗಳ ಆಯ್ಕೆ, ಹಾಗೂ ಕುಲಕಸುಬುಗಳ ಆಚರಣೆ ಪ್ರೋತ್ಸಾಹ ಸಿಗದಿರುವ ಕಾರಣಗಳು ಅಧ್ಯಯನದಿಂದ ತಿಳಿದುಬಂದಿದೆ.

ವೃತ್ತಿ ಬದಲಾವಣೆಯ ವಿವರ

ಸಾಂಪ್ರದಾಯಿಕ ವೃತ್ತಿಗಳನ್ನು ಅನುಸರಿಸುತ್ತ ಬಂದ ಭೋವಿ ಸಮುದಾಯವು ಒಂದು ಮಾತಿನಂತೆ ಕುಲಕಸುಬುಗಳು ಕಣ್ಮರೆಯಾದರು ಕುಲಗಳು ಮಾತ್ರ ಹೋಗಲಿಲ್ಲ ಎಂಬ ನಂಬಿಕೆ ಇದೆ. ಸರ್ಕಾರಿ ನೌಕರಿ, ಕಂಪನಿ ಕೆಲಸ, ಸ್ವಯಂ ಉದ್ಯೋಗ, ದಿನಗೂಲಿ ಕೆಲಸಗಾರರಿಗೆ ತಮ್ಮ ವೃತ್ತಿಗಳನ್ನು ಆಯ್ಕೆಮಾಡಿಕೊಳ್ಳುತ್ತಿರುವುದನ್ನು ನೋಡಬಹುದು.

ಕೋಷ್ಟಕ-04

ವೃತ್ತಿಯ ವಿವರ

ವಿವರ ಆವೃತ್ತಿ	ಶೇಕಡವಾರು	
ವ್ಯವಸಾಯ 06	12.00	
ಖಾಸಗಿ ಕಂಪನಿ	08	16.00
ಕಾರ್ಮಿಕರಾಗಿ	25	50.00
ಸ್ವಯಂ ಉದ್ಯೋಗ	09	18.00
ಇತರೆ 02	4.00	
ಒಟ್ಟು 50	100.00	

ಮೂಲ (ಪ್ರಾಥಮಿಕ ಮಾಹಿತಿ)

ಈ ಮೇಲ್ಕಂಡ ಕೋಷ್ಟಕ-04 ಒಟ್ಟು 50 ಮಾಹಿತಿದಾರರಲ್ಲಿ ರಲ್ಲಿ ಶೇಕಡ 12.00 ರಷ್ಟು ಮಾಹಿತಿದಾರರು ವ್ಯವಸಾಯ, ಶೇಕಡ 16.00 ರಷ್ಟು ಮಾಹಿತಿದಾರರು ಖಾಸಗಿ ಕಂಪನಿ, ಶೇಕಡ 50 ರಷ್ಟು ಮಾಹಿತಿದಾರರು ಕಾರ್ಮಿಕರಾಗಿ, ಶೇಕಡ 18.00 ರಷ್ಟು ಮಾಹಿತಿದಾರರು ಸ್ವಯಂ ಉದ್ಯೋಗ, ಶೇಕಡ 4.00 ರಷ್ಟು ಮಾಹಿತಿದಾರರು ಇತರೆ ವೃತ್ತಿಗಳಾದ ದಿನಗೂಲಿ, ಗುತ್ತಿಗೆ ಕೆಲಸಗಳಲ್ಲಿ ತೊಡಗಿದ್ದಾರೆ.

ಅಧ್ಯಯನದಿಂದ ವ್ಯಕ್ತವಾದ ಅಂಶಗಳು

- ಭೋವಿ ಸಮುದಾಯದಲ್ಲಿ ಶೇಕಡ 36 ರಷ್ಟು 26-35 ವಯಸ್ಸಿನವರು ಹೆಚ್ಚಾಗಿದ್ದಾರೆ. ಕಾರಣ ಈ ವಯಸ್ಸಿನವರು ಹೆಚ್ಚಾಗಿ ದುಡಿಮೆಯಲ್ಲಿ ತೊಡಗುತ್ತಿದ್ದಾರೆ. ಮತ್ತು ಕ್ರಿಯಾತ್ಮಕವಾಗಿ ಶ್ರಮದಾಯಕ ವೃತ್ತಿಗಳನ್ನು ಅನುಸರಿಸುತ್ತಿದ್ದಾರೆ ಎಂಬುವುದು ಅಧ್ಯಯನದಿಂದ ತಿಳಿದು ಬರುತ್ತದೆ.
- ಭೋವಿ ಸಮುದಾಯದ ಸಾಂಪ್ರದಾಯಿಕ ವೃತ್ತಿಗಳಲ್ಲಿ ಶೇಕಡ 46 ರಷ್ಟು ಸಂಪೂರ್ಣವಾಗಿ ಬದಲಾವಣೆಯಾಗಿದೆ ಎಂದಿದ್ದಾರೆ. ಕಾರಣ ಕೈಗಾರಿಕರಣ ಜಾಗತೀಕರಣದಿಂದಾಗಿ ಕಲ್ಲುಕಾರಿ, ಕಲ್ಲಿನ ಕೆತ್ತನೆ, ಬಾವಿ, ಕೆರೆಯ ನಿರ್ಮಾಣ ಹಾಗೂ ಅಧುನಿಕ ತಂತ್ರಜ್ಞಾನದ ಪ್ರಭಾವದಿಂದಾಗಿ ವೃತ್ತಿಗಳನ್ನು ಬದಲಾವಣೆ ಮಾಡಿಕೊಳ್ಳಲು ಕಾರಣವಾಗಿದೆ.
- ಶೇಕಡ 38 ರಷ್ಟು ವೃತ್ತಿ ಬದಲಾವಣೆಗೆ ತಂತ್ರಜ್ಞಾನ ಮತ್ತು ಅಧುನಿಕ ಯಂತ್ರಗಳ ಪ್ರಭಾವವೇ ಕಾರಣ ಎಂದು ತಿಳಿಸಿದ್ದಾರೆ. ಕಾರಣ ಜೆ.ಸಿ.ಬಿ ಹಿಟಾಚಿ, ಅರ್ಥಮೂವರ್ಸ್, ಇತ್ಯಾದಿಗಳ ಪ್ರಭಾವ.



ಶೇಕಡ 16 ರಷ್ಟು ಆರೋಗ್ಯ ಮತ್ತು ಕೆಲಸದ ಸಮಯದಲ್ಲಿ ಅನಾಹುತಗಳು ಆಗುವುದರಿಂದ ವೃತ್ತಿ ಬದಲಾವಣೆ ಮಾಡಿದ್ದಾರೆ. ಕಾರಣ ಬಂಡೆ ಎಬ್ಬುವ ಸಮಯದಲ್ಲಿ ಬಂಡೆಗಳ ಜಾರುವಿಕೆ, ಕಲ್ಲು ಕೊರೆಯುವಾಗ ದೂಳು ಶ್ವಾಸವನ್ನು ಸೇರುವುದು ಇತ್ಯಾದಿ.

ಸಲಹೆಗಳು:

- ಭೋವಿ ಸಮುದಾಯದ ಸಾಂಪ್ರದಾಯಿಕ ವೃತ್ತಿಗಳು ಅಳಿವಿನಂಚಿಗೆ ಹೊಗದಂತೆ ಸರ್ಕಾರ ಸಾಂಪ್ರದಾಯಿಕ ವೃತ್ತಿಗಳನ್ನು ರಕ್ಷಣೆ ಮಾಡುವ ನಿಟ್ಟಿನಲ್ಲಿ ಕ್ರಮ ಕೈಗೊಳ್ಳುವುದು.
- ಭೋವಿ ಸಮುದಾಯದ ಜನರು ಅಪಾಯಕಾರಕ ಸ್ಥಳಗಳಾದ ಕಲ್ಲುಕ್ವಾರಿ, ಕೆರೆ, ಬಾವಿ, ಕಟ್ಟಡಗಳ ನಿರ್ಮಾಣದಂತಹ ಸ್ಥಳಗಳಲ್ಲಿ ಕೆಲಸ ಮಾಡುವುದರಿಂದ ಸೂಕ್ತವಾದ ರಕ್ಷಣಾತ್ಮಕ ತರಬೇತಿ ಕಾರ್ಯಕ್ರಮಗಳನ್ನು ಏರ್ಪಡಿಸುವುದು.
- ಸಾಂಪ್ರದಾಯಿಕ ವೃತ್ತಿಗಳಿಂದ ಉತ್ಪಾದನೆ ಮಾಡಿದಂತಹ ವಸ್ತುಗಳ ಮಾರಟಕ್ಕೆ ಸೂಕ್ತ ಮಾರುಕಟ್ಟೆಯನ್ನು ಒದಗಿಸುವುದು.
- ಭೋವಿ ಸಮುದಾಯದ ಜನರು ಸಾಂಪ್ರದಾಯಿಕ ವೃತ್ತಿಗಳನ್ನು ಆಯ್ಕೆ ಮಾಡಿ ಕೊಂಡು ಅಲೆಮಾರಿಗಳಾಗಿ ವಲಸೆ ಹೊಗುವುದರಿಂದ ಮಕ್ಕಳು ಶಿಕ್ಷಣ ವಂಚಿತರಾಗುತ್ತಿದ್ದಾರೆ, ಹಾಗಾಗಿ ಮಕ್ಕಳ ಶಿಕ್ಷಣಕ್ಕೆ ಅನುಕೂಲವಾಗುವಂತಹ ಸಂಚಾರಿ ಶಾಲೆಗಳ ಸೌಲಭ್ಯವನ್ನು ಒದಗಿಸುವುದು.

ಉಪಸಂಹಾರ:

ಒಟ್ಟಾರೆಯಾಗಿ ಹೇಳುವುದಾದರೆ ಭೋವಿ ಸಮುದಾಯದ ಸಾಂಪ್ರದಾಯಿಕ ವೃತ್ತಿಗಳು ಅಧುನಿಕ ರೂಪವನ್ನು ಪಡೆಯುತ್ತಿವೆ. ಹಾಗಾಗಿ ಭೋವಿ ಸಮುದಾಯದ ಜನರು ಗಾರ್ಮೆಂಟ್ರಿಗಳಾಗಿ, ಟೈಲರಿಂಗ್, ಹಾಗೂ ಖಾಸಗಿ ಕಂಪನಿಗಳ, ತೋಟದ ಕಾರ್ಮಿಕರಾಗಿ ಮತ್ತು ಪೌರ ಕಾರ್ಮಿಕರಾಗಿ ಮತ್ತು ಇತರೆ ವೃತ್ತಿಗಳನ್ನು ಆಯ್ಕೆ ಮಾಡಿಕೊಳ್ಳುತ್ತಿದ್ದಾರೆ. ಈ ಸಮುದಾಯದ ಸಾಂಪ್ರದಾಯಿಕ ಕುಲ ವೃತ್ತಿಗಳು ಅಧುನಿಕ ಸ್ವರೂಪವನ್ನು ಪಡೆಯುತ್ತಿವೆ. ಮತ್ತು ಈ ಸಮುದಾಯದ ಜನರ ಸಾಮಾಜಿಕ ಮತ್ತು ಆರ್ಥಿಕ ಸ್ಥಿತಿಗತಿಗಳಲ್ಲಿ ಬದಲಾವಣೆಯಾಗುತ್ತಿದೆ ಎಂಬುವುದನ್ನು ಅಧ್ಯಯನದಿಂದ ತಿಳಿಯಬಹುದು.

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ಗ್ರಾಮೀಣ ಜನರ ಆರೋಗ್ಯ ಸೌಲಭ್ಯಗಳು

(ವಿಶೇಷವಾಗಿ ಮಲೆನಾಡಿನ ಗ್ರಾಮಗಳಿಗೆ ಸಂಬಂಧಿಸಿದಂತೆ)

* ತಿಪ್ಪೇಶ. ಎನ್. ಮತ್ತು ** ಅಂಜನಪ್ಪ ಬಿ.ಹೆಚ್.

ವ್ಯಕ್ತಿಯ ಬಹುಮುಖ್ಯ ಮೂಲಭೂತ ಅವಶ್ಯಕತೆಗಳಲ್ಲಿ ಆರೋಗ್ಯವು ಒಂದು. ಆರೋಗ್ಯವು ಉತ್ತಮವಾಗಿದ್ದಲ್ಲಿ ವ್ಯಕ್ತಿಯು ತನ್ನ ಸ್ವ-ಅಭಿವೃದ್ಧಿಯ ಜೊತೆಗೆ ರಾಷ್ಟ್ರದ ಅಭಿವೃದ್ಧಿಯಲ್ಲೂ ತನ್ನದೇ ಆದಂತಹ ಕೊಡುಗೆ ನೀಡಬಲ್ಲವನಾಗಿದ್ದಾನೆ. ಒಬ್ಬ ವ್ಯಕ್ತಿ ಉತ್ತಮ ಆರೋಗ್ಯ ಹೊಂದಲು ಆತ ಉತ್ತಮವಾದ ನೈರ್ಮಲ್ಯ ವ್ಯವಸ್ಥೆಯನ್ನು ಹೊಂದುವುದು ಅತ್ಯಂತ ಅವಶ್ಯಕ. ಅನೈರ್ಮಲ್ಯತೆಯ ಕಾರಣದಿಂದಾಗಿ ವ್ಯಕ್ತಿಯ ಆರೋಗ್ಯವು ಹದಗೆಟ್ಟು, ಆತನ ಆರ್ಥಿಕ ಮತ್ತು ಕೌಟುಂಬಿಕವಾಗಿ ಸಾಕಷ್ಟು ತೊಂದರೆಗೊಳಪಡುವುದನ್ನು ಕಾಣಬಹುದಾಗಿದೆ. 'ಆರೋಗ್ಯವೇ ಭಾಗ್ಯ' ಎಂಬ ನುಡಿಯಂತೆ ಮಾನವ ಏನೇ ಸಾಧನೆ ಮಾಡಬೇಕಾದರೂ ಅವನು ಮೊದಲು ಆರೋಗ್ಯವಂತ ವ್ಯಕ್ತಿಯಾಗಿರಬೇಕು. ಯಾರಲ್ಲಿ ಉತ್ತಮ ಆರೋಗ್ಯವಿದೆಯೋ ಅವರಲ್ಲಿ ಉತ್ತಮ ಆತ್ಮವಿಶ್ವಾಸವಿರುತ್ತದೆ. ಮಾನಸಿಕ ಹಾಗೂ ಸಾಮಾಜಿಕ ನಮ್ಮದಿಯನ್ನು ಹೊಂದಿರುವ ಸ್ಥಿತಿಯೇ ಆರೋಗ್ಯವೆಂದು ವಿಶ್ವ ಆರೋಗ್ಯ ಸಂಸ್ಥೆಯು ವ್ಯಾಖ್ಯಾನಿಸಿರುವುದನ್ನು ನಾವು ಕಾಣಬಹುದಾಗಿದೆ. ವಿಶ್ವ ಆರೋಗ್ಯ ಸಂಸ್ಥೆ ತಿಳಿಸುವಂತೆ ನೈರ್ಮಲ್ಯಕ್ಕೂ, ಆರೋಗ್ಯಕ್ಕೂ ನೇರ ಸಂಬಂಧವಿದೆ. ಒಂದು ರಾಷ್ಟ್ರದ ಅಭಿವೃದ್ಧಿಯ ಮಾನದಂಡವಾಗಿಯೂ ನೈರ್ಮಲ್ಯವನ್ನು ಪರಿಗಣಿಸಲಾಗುತ್ತದೆ (www.who.int.)

ಪ್ರಸ್ತುತ ಅಧ್ಯಯನವು ಮಲೆನಾಡಿನ ಗ್ರಾಮೀಣ ಜನರ ಆರೋಗ್ಯ ಸೌಲಭ್ಯಗಳಿಗೆ ಸಂಬಂಧಿಸಿದ್ದಾಗಿದೆ. ಮಲೆನಾಡಿನ ಗ್ರಾಮೀಣ ಜನರು ಹೆಚ್ಚು ಅರಣ್ಯದ ನಡುವಲ್ಲಿ ಗ್ರಾಮಗಳನ್ನು ಹೊಂದಿರುವವರಾಗಿದ್ದಾರೆ. ತಮ್ಮ ಜೀವನ ವಿಧಾನವನ್ನು ಕಂಡುಕೊಂಡು ಮುಖ್ಯವಾಹಿನಿಯಿಂದ ದೂರ ಇರುವ ಜನಸಮುದಾಯವನ್ನು ಮಲೆನಾಡಿನ ಭಾಗಗಳಲ್ಲಿ ಕಾಣಬಹುದು. ಈ ನಿಟ್ಟಿನಲ್ಲಿ ಮಲೆನಾಡಿನ ಗ್ರಾಮೀಣ ಜನರ ಆರೋಗ್ಯ ಸೌಲಭ್ಯಗಳ ಕುರಿತು ಅಧ್ಯಯನ ನಡೆಸುವುದು ಅತ್ಯಂತ ಅವಶ್ಯಕವಾಗಿದೆ.

ವಿಷಯದ ಪರಿಕಲ್ಪನೆ ಮತ್ತು ಅರ್ಥ

ಪ್ರಸ್ತುತ ಅಧ್ಯಯನವು, 'ಗ್ರಾಮೀಣ ಜನರ ಆರೋಗ್ಯ ಸೌಲಭ್ಯಗಳು ಎಂಬ ಸಂಶೋಧನಾ ವಿಷಯಕ್ಕೆ ಸಂಬಂಧಿಸಿದ್ದಾಗಿದ್ದು, ವಿಷಯದ ಅರ್ಥವಿವರಣೆ ಈ ಮುಂದಿನಂತೆ ತಿಳಿಯಬಹುದು.

ಮಲೆನಾಡು

ಮಲೆನಾಡು ಬೆಟ್ಟಗುಡ್ಡಗಳಿಂದ ಕೂಡಿದ ಪ್ರದೇಶವಾಗಿದ್ದು, ಈ ಪ್ರದೇಶದಲ್ಲಿ ಅತ್ಯಂತ ಹೆಚ್ಚಿನ ಮಳೆ ಬೀಳುತ್ತದೆ. ಶಿವಮೊಗ್ಗ, ಚಿಕ್ಕಮಗಳೂರು, ಹಾಸನ, ಕೊಡಗು, ಉತ್ತರ ಕನ್ನಡ ಈ ಪ್ರದೇಶಗಳಿಗೆ ಒಳಪಡುವ ಪ್ರಮುಖ ಜಿಲ್ಲೆಗಳೆನಿಸಿವೆ. ಮಲೆನಾಡನ್ನು ಮಳೆನಾಡು ಎಂದು ಸಹ ಕರೆಯಲಾಗುತ್ತದೆ. ಮಲೆನಾಡು ಪ್ರದೇಶವು ಜೈವಿಕ ಹಾಗೂ ಅಜೈವಿಕ ಸಂಪತ್ತಿನಿಂದ ಕೂಡಿದ್ದು, ಅಭಯಾರಣ್ಯಗಳು ಉದ್ಯಾನವನಗಳಿಂದ ಆವೃತವಾಗಿರುವ ಪ್ರದೇಶ ಇದಾಗಿದೆ (ಚಿದಾನಂದ ಆರ್.ಜಿ., ಮಲೆನಾಡು ಅಭಿವೃದ್ಧಿಯಲ್ಲಿ ಮಲೆನಾಡು ಪ್ರದೇಶಾಭಿವೃದ್ಧಿ ಮಂಡಳಿಯ ಪಾತ್ರ, 2004, ಪು. 72). ಈ ಪ್ರದೇಶವು ಅಪಾರ ಸಸ್ಯ ಸಂಪತ್ತನ್ನು ಒಳಗೊಂಡಿದೆ. ಈ ಪ್ರದೇಶದಲ್ಲಿ ಆರ್ಥಿಕ ಬೆಳೆಗಳಾದ ತೆಂಗು, ಅಡಿಕೆ, ಏಲಕ್ಕಿ, ಮೆಣಸು, ಕಾಫಿ, ಗೋಡಂಬಿ ಇತ್ಯಾದಿಗಳನ್ನು ಪ್ರಮುಖ ಬೆಳೆಗಳಾಗಿ ಬೆಳೆಯಲಾಗುತ್ತದೆ. ಇಷ್ಟೆಲ್ಲಾ



ಗುಣಗಳನ್ನು ಒಳಗೊಂಡ ಮಲೆನಾಡು ಪ್ರದೇಶದ ಜನಸಮುದಾಯದ ಸಮಸ್ಯೆಗಳು, ಅವರ ಸ್ಥಾನಮಾನ, ಜೀವನ ವಿಧಾನ ಇತ್ಯಾದಿಗಳನ್ನು ವೈಜ್ಞಾನಿಕವಾಗಿ ಅಧ್ಯಯನ ಕೈಗೊಂಡ ಸಂಖ್ಯೆಗಳು ತೀರಾ ವಿರಳವಾಗಿವೆ.

ಗ್ರಾಮೀಣ ಪ್ರದೇಶ

ಗ್ರಾಮೀಣ ಪ್ರದೇಶವು ಒಂದು ವಿಶಿಷ್ಟವಾದ ಜೀವನ ವಿಧಾನ, ಆರ್ಥಿಕತೆ, ಸಾಮಾಜಿಕ ಸಂಬಂಧಗಳು, ರಾಜಕೀಯ, ನ್ಯಾಯಿಕ ವಿಧಾನಗಳನ್ನು ಸಹ ಒಳಗೊಂಡ ಸಮುದಾಯವಾಗಿದೆ. ಹಳ್ಳಿಯೇ ಇದರ ಮೂಲ ಘಟಕ. ಗ್ರಾಮೀಣ ಜನರು ತಮ್ಮ ಮುಖ್ಯ ವೃತ್ತಿಯನ್ನಾಗಿ ಕೃಷಿಯನ್ನು ಅವಲಂಬಿಸಿದ್ದಾರೆ. ಇತರ ಸಮುದಾಯಗಳಿಗೆ ಹೋಲಿಕೆ ಮಾಡಿದಲ್ಲಿ ಕಡಿಮೆ ಮೂಲ ಸೌಕರ್ಯ ಹೊಂದಿರುವ ಪ್ರದೇಶ ಇದಾಗಿದೆ. ಗ್ರಾಮೀಣ ಜೀವನವು ವಿಶಿಷ್ಟವಾದುದು, ಸಹಜ, ಸರಳ ಹಾಗೂ ನಿರಾಡಂಬರ ಜೀವನವನ್ನು ಇಲ್ಲಿ ಕಾಣಬಹುದು. ಪ್ರಕೃತಿಯಲ್ಲಿಯೇ ತಮ್ಮ ಜೀವನವನ್ನು ಕಟ್ಟಿಕೊಂಡು ಅದನ್ನು ತಮ್ಮ ಜೀವನದ ಬಹುಮುಖ್ಯ ಅವಶ್ಯಕತೆಗೆ ಬಳಸಿಕೊಂಡು ಸಾಗುವುದನ್ನು ಗ್ರಾಮೀಣ ಪ್ರದೇಶದಲ್ಲಿ ಮಾತ್ರ ಕಾಣಲು ಸಾಧ್ಯ. ಗ್ರಾಮೀಣ ಪ್ರದೇಶದಲ್ಲಿ ಮಹಿಳೆಯರ ಸ್ಥಾನಮಾನಗಳು, ಅವರ ಅಭಿವೃದ್ಧಿ ತೀರಾ ಗುರುತಿಸುವ ಮಟ್ಟದಲ್ಲಿ ಕಂಡುಬರದೇ ಇದ್ದುದನ್ನು ಕಾಣಬಹುದು. ಸಾಂವಿಧಾನಿಕವಾಗಿ ಮಹಿಳೆಯರಿಗೆ ಎಲ್ಲಾ ರಂಗಗಳಲ್ಲೂ ಪ್ರಾತಿನಿಧ್ಯತೆಗೆ ಅವಕಾಶ ಕಲ್ಪಿಸಲಾಗಿದೆ. ಇದರ ಸಂಪೂರ್ಣ ಉಪಯೋಗ ಗ್ರಾಮೀಣ ಮಹಿಳೆಯರು ಪಡೆಯುತ್ತಿರುವರೇ ಎಂಬುದನ್ನು ಅಧ್ಯಯನಿಸುವುದು ಅತ್ಯಂತ ಅವಶ್ಯಕವಾಗಿದೆ.

ಆರೋಗ್ಯ

ಆರೋಗ್ಯ ಎನ್ನುವುದು ಕನ್ನಡ ಶಬ್ದವಾಗಿದ್ದು, ಇಂಗ್ಲಿಷ್‌ನ ಊಚಿಟಣh ಎನ್ನುವ ಶಬ್ದಕ್ಕೆ ಸಮಾನಾರ್ಥಕವಾಗಿದೆ. ಇದರ ಅರ್ಥ ಸುರಕ್ಷಿತ ಮತ್ತು ಭದ್ರವಾಗಿರುವ ಶರೀರದ ಸ್ಥಿತಿ ಎಂದು ಕರೆಯಲಾಗುತ್ತದೆ. ಇದನ್ನು ಇನ್ನೊಂದು ಅರ್ಥದಲ್ಲಿ ನೋಡುವುದಾದರೆ ಆರೋಗ್ಯ ಎಂದರೆ ದೈಹಿಕ, ಮಾನಸಿಕ, ಸಾಮಾಜಿಕ, ಆರ್ಥಿಕ, ಆಧ್ಯಾತ್ಮಿಕ ಎಲ್ಲವೂ ಒಟ್ಟಾಗಿರುವ ಅಂಶವಾಗಿದೆ (ನಾಡಗೀರ ಕೆ.ಜಿ., 'ಆರೋಗ್ಯ ಮತ್ತು ಆರೋಗ್ಯ ಶಿಕ್ಷಣ' , 1998:43).

ವಿಶ್ವ ಆರೋಗ್ಯ ಸಂಸ್ಥೆಯ ವ್ಯಾಖ್ಯಾನದ ಪ್ರಕಾರ “ಆರೋಗ್ಯ ಎಂದರೆ ಸಂಪೂರ್ಣ ಶಾರೀರಿಕ, ಮಾನಸಿಕ, ಸಾಮಾಜಿಕ, ಆಧ್ಯಾತ್ಮಿಕ ಸುಖ ಜೀವನ ನಡೆಸುತ್ತಿರುವುದು ಹಾಗೂ ಕೇವಲ ತಾತ್ಕಾಲಿಕವಾಗಿ ಕಾಯಿಲೆ ಅಥವಾ ಸ್ಥಿರತೆ ಇರುವುದೆಂದಲ್ಲ” .

ಗ್ರಾಮೀಣ ಆರೋಗ್ಯ ಸೌಲಭ್ಯಗಳು

ಪ್ರಸ್ತುತ ದಿನಗಳಲ್ಲಿ ಗ್ರಾಮೀಣ ಆರೋಗ್ಯಕ್ಕೆ ಸಂಬಂಧಿಸಿದಂತೆ ಹಲವಾರು ಯೋಜನೆಗಳನ್ನು ಸರ್ಕಾರ ಹಮ್ಮಿಕೊಂಡಿದೆ. ಆದರೆ ಆ ಯೋಜನೆಗಳ ಲಾಭ ಗ್ರಾಮೀಣ ಜನರು ಪಡೆಯುವಲ್ಲಿ ವಿಫಲರಾಗುತ್ತಿದ್ದು, ಇದಕ್ಕೆ ಮುಖ್ಯ ಕಾರಣ ಅವರಲ್ಲಿ ಆರೋಗ್ಯದ ಬಗ್ಗೆ ಇರುವ ಕಾಳಜಿಯ ಕೊರತೆ ಹಾಗೂ ಯೋಜನೆಯ ಬಗ್ಗೆ ಜಾಗೃತಿಯ ಕೊರತೆ.

ಆರೋಗ್ಯ ಸೌಲಭ್ಯಗಳು

ಜನನಿ ಸುರಕ್ಷಾ ಯೋಜನೆ, ಮಡಿಲು ಯೋಜನೆ, ಪ್ರಸೂತಿ ಆರೈಕೆ ಯೋಜನೆ, ಆಶಾ ಕಾರ್ಯಕ್ರಮ, ಸಾರ್ವತ್ರಿಕ ಲಸಿಕಾ ಕಾರ್ಯಕ್ರಮ, ತಾಯಿ ಕಾರ್ಡ್, ತಾಯಿ ಭಾಗ್ಯ ಹೀಗೆ ಹತ್ತು ಹಲವು ಯೋಜನೆಗಳು ಗ್ರಾಮೀಣ ಆರೋಗ್ಯ ನಿರ್ವಹಣೆಯಲ್ಲಿ ಕಾರ್ಯನಿರ್ವಹಿಸುತ್ತಿವೆ. ಗ್ರಾಮೀಣ ಪ್ರದೇಶದ ಜನಸಂಖ್ಯೆಗೆ ಅನುಗುಣವಾಗಿ ಸೌಲಭ್ಯ ಒದಗಿಸುವ ಕೇಂದ್ರಗಳ ಸ್ಥಾಪನೆಯಾಗಿರುವುದನ್ನು ಕಾಣಬಹುದು. ಅಂದರೆ



ಗ್ರಾಮೀಣ ಪ್ರದೇಶದ ಆರೋಗ್ಯ ಸೌಲಭ್ಯಗಳ ಪೂರೈಕೆಗೆ ಇರುವಂತಹ ಕೇಂದ್ರಗಳನ್ನು ಪ್ರಮುಖವಾಗಿ ಮೂರು ವಿಭಾಗಗಳಲ್ಲಿ ವರ್ಗೀಕರಿಸಲಾಗಿದೆ.

ಉಪ ಕೇಂದ್ರಗಳು

ಸಮುದಾಯದೊಂದಿಗೆ ಪ್ರಾಥಮಿಕವಾಗಿ ಆರೋಗ್ಯ ಸೌಲಭ್ಯಗಳ ಪೂರೈಕೆ ಕೇಂದ್ರ ಇದಾಗಿದೆ. ಈ ಉಪ ವಿಭಾಗ ಕೇಂದ್ರವು ಬಯಲು ಪ್ರದೇಶದಲ್ಲಿ 5000 ಜನಸಂಖ್ಯೆಗೆ ಒಂದರಂತೆ ಹಾಗೂ ಗುಡ್ಡಗಾಡು ಪ್ರದೇಶದಲ್ಲಿ, ಬುಡಕಟ್ಟು ಪ್ರದೇಶದಲ್ಲಿ 3000 ಜನಸಂಖ್ಯೆಗೆ ಒಂದರಂತೆ ಈ ಕೇಂದ್ರಗಳನ್ನು ತೆರೆಯಲಾಗಿದೆ. ಪ್ರತಿಯೊಂದು ಕೇಂದ್ರದಲ್ಲೂ ಒಬ್ಬ ಮಹಿಳಾ ದಾದಿ ಮತ್ತು ಪುರುಷ ಶುಶ್ರೂಕ ಇರುತ್ತಾರೆ. ರಾಷ್ಟ್ರೀಯ ಗ್ರಾಮೀಣ ಆರೋಗ್ಯ ಮಿಷನ್ ಇದರ ಅನ್ವಯ ಒಬ್ಬ ಮಹಿಳಾ ಆರೋಗ್ಯ ವೀಕ್ಷಕಿ 06 ಉಪ ವಿಭಾಗಗಳಿಗೆ ಭೇಟಿ ನೀಡುವ ಮೂಲಕ ಗ್ರಾಮೀಣ ಜನರ ಆರೋಗ್ಯ ವೀಕ್ಷಿಸುವುದು ಅವರ ಜವಾಬ್ದಾರಿಯಾಗಿರುತ್ತದೆ. ಕರ್ನಾಟಕದಲ್ಲಿ ಇಂತಹ 1238 ಉಪ ವಿಭಾಗಗಳು ಕಾರ್ಯನಿರ್ವಹಿಸುತ್ತಿವೆ

ಪ್ರಾಥಮಿಕ ಆರೋಗ್ಯ ಕೇಂದ್ರ

ಸರಿ ಸುಮಾರು 30,000 ಜನಸಂಖ್ಯೆಗೆ ಒಂದು ಪ್ರಾಥಮಿಕ ಆರೋಗ್ಯ ಕೇಂದ್ರವನ್ನು ಬಯಲು ಪ್ರದೇಶದಲ್ಲಿಯೂ ಹಾಗೆಯೇ 20,000 ಜನಸಂಖ್ಯೆಗೆ ಒಂದರಂತೆ ಗುಡ್ಡಗಾಡು ಪ್ರದೇಶದಲ್ಲಿಯೂ ಪ್ರಾಥಮಿಕ ಆರೋಗ್ಯ ಕೇಂದ್ರಗಳು ಕಾರ್ಯನಿರ್ವಹಿಸುತ್ತಿವೆ. 4-6 ಹಾಸಿಗೆ ಈ ಕೇಂದ್ರದಲ್ಲಿರುತ್ತವೆ. ರೋಗಿಗಳ ಆರೈಕೆಗೆ 2 ಜನ ಸ್ವಾಸ್ಥ್ಯ ನರ್ಸ್ ಕಾರ್ಯನಿರ್ವಹಿಸುತ್ತಾರೆ. ಒಬ್ಬ ಮೆಡಿಕಲ್ ಅಧಿಕಾರಿ ಸಹ ಕಾರ್ಯನಿರ್ವಹಿಸುತ್ತಾರೆ. ಪ್ರಾಥಮಿಕ ಆರೋಗ್ಯ ಕೇಂದ್ರಕ್ಕೆ ಬೆಂಬಲಿತವಾಗಿ ಉಪ ವಿಭಾಗ ಆರೋಗ್ಯ ಕೇಂದ್ರಗಳು ಕಾರ್ಯನಿರ್ವಹಿಸುತ್ತವೆ. ಪ್ರಸ್ತುತ ಕರ್ನಾಟಕದಲ್ಲಿ 678 ಪ್ರಾಥಮಿಕ ಆರೋಗ್ಯ ಕೇಂದ್ರಗಳಿವೆ.

ಸಮುದಾಯ ಆರೋಗ್ಯ ಕೇಂದ್ರ

1,20,000 ಜನಸಂಖ್ಯೆಗೆ ಒಂದರಂತೆ ಬಯಲು ಪ್ರದೇಶದಲ್ಲಿ ಹಾಗೂ 80,000 ಜನಸಂಖ್ಯೆಗೆ ಒಂದರಂತೆ ಗುಡ್ಡಗಾಡು ಪ್ರದೇಶದಲ್ಲಿ ಸಮುದಾಯ ಆರೋಗ್ಯ ಕೇಂದ್ರವನ್ನು ಸ್ಥಾಪಿಸಲಾಗಿದೆ. 30 ಹಾಸಿಗೆಯುಳ್ಳ ಕೇಂದ್ರ ಇದಾಗಿದೆ. 4 ಪ್ರಾಥಮಿಕ ಆರೋಗ್ಯ ಕೇಂದ್ರಗಳ ರೆಫರಲ್ ಕೇಂದ್ರವೂ ಸಹ ಇದಾಗಿರುತ್ತದೆ. ಶಸ್ತ್ರಚಿಕಿತ್ಸೆ, ಹೆರಿಗೆ ವಿಭಾಗವನ್ನು ಇಲ್ಲಿ ಒಳಗೊಂಡಿರುತ್ತದೆ. ಕರ್ನಾಟಕದಲ್ಲಿ ಇಂತಹ 206 ಸಮುದಾಯ ಆರೋಗ್ಯ ಕೇಂದ್ರಗಳು ಇರುವುದನ್ನು ಅಂಕಿ-ಅಂಶಗಳಿಂದ ತಿಳಿಯಬಹುದಾಗಿದೆ .

ಅಧ್ಯಯನದ ಪ್ರಾಮುಖ್ಯತೆ

ಪ್ರಸ್ತುತ ಅಧ್ಯಯನವು ಮಲೆನಾಡಿನ ಗ್ರಾಮೀಣ ಜನರ ಆರೋಗ್ಯ ಸೌಲಭ್ಯಗಳಿಗೆ ಸಂಬಂಧಿಸಿದ್ದಾಗಿದೆ. ಆರೋಗ್ಯ ಎನ್ನುವಂತಹದ್ದು ಪ್ರತಿಯೊಬ್ಬರಿಗೂ ಅತ್ಯಂತ ಅವಶ್ಯಕವಾದುದಾಗಿದೆ. ಅದರಲ್ಲೂ ಗ್ರಾಮೀಣ ಜನರ ಬಹುಮುಖ್ಯ ಆಸ್ತಿ ಎಂದೇ ಆರೋಗ್ಯವನ್ನು ಕರೆಯಲಾಗುತ್ತದೆ. ಆರ್ಥಿಕವಾಗಿ ಸಾಕಷ್ಟು ಹಿಂದುಳಿದ ಗ್ರಾಮೀಣ ಜನರು ತಮ್ಮ ದೈನಂದಿನ ಅವಶ್ಯಕತೆಗಳನ್ನು ಪೂರೈಸಿಕೊಳ್ಳುವ ನಿಟ್ಟಿನಲ್ಲಿಯೇ ತಮ್ಮ ಆರ್ಥಿಕ ಬದುಕನ್ನು ಕಟ್ಟಿಕೊಂಡಿರುತ್ತಾರೆ. ಪ್ರಸ್ತುತ ಈ ಸಂಶೋಧನಾ ಅಧ್ಯಯನವು ಮಲೆನಾಡಿನ ಗ್ರಾಮೀಣ ಜನರ ಆರೋಗ್ಯ ಸೌಲಭ್ಯಗಳಿಗೆ ಸಂಬಂಧಿಸಿದ್ದಾಗಿದ್ದು ಅಲ್ಲಿನ ಗ್ರಾಮೀಣ ಜನರಿಗೆ ಆರೋಗ್ಯ ಸೌಲಭ್ಯಗಳು ಎಷ್ಟರ ಮಟ್ಟಿಗೆ ತಲುಪಿವೆ, ಅದರ ಪ್ರಯೋಜನ ಎಲ್ಲರೂ ಪಡೆದಿದ್ದಾರೆಯೇ ಎಂಬುದರ



ಕುರಿತದ್ದಾಗಿದೆ. ಮಲೆನಾಡಿನ ಗ್ರಾಮೀಣ ಜನರು ಗುಡ್ಡಗಾಡು ಹಾಗೂ ಅರಣ್ಯವಾಸಿಗಳಾಗಿದ್ದಾರೆ. ಅಲ್ಲಿನ ಮೂಲಭೂತ ಸೌಲಭ್ಯಗಳು, ಅವರ ಜೀವನ ವಿಧಾನ, ಸರ್ಕಾರದ ಸೌಲಭ್ಯಗಳ ಸಮರ್ಪಕ ಬಳಕೆ ಇವೆಲ್ಲವನ್ನೂ ಅಧ್ಯಯನಿಸುವುದು ಅತ್ಯಂತ ಮಹತ್ವವುಳ್ಳದ್ದಾಗಿದೆ. ಈ ನಿಟ್ಟಿನಲ್ಲಿ ಪ್ರಸ್ತುತ ಸಂಶೋಧನ ಅಧ್ಯಯನವನ್ನು ಮಲೆನಾಡಿನ ಗ್ರಾಮಗಳ ಆರೋಗ್ಯವನ್ನು ಕೇಂದ್ರೀಕರಿಸಿಕೊಂಡು ಕೈಗೊಳ್ಳಲಾಗಿದೆ.

ಅಧ್ಯಯನದ ಉದ್ದೇಶಗಳು

1. ಮಲೆನಾಡಿನ ಗ್ರಾಮೀಣ ಪ್ರದೇಶದ ಜನರ ಆರೋಗ್ಯ ಸೌಲಭ್ಯಗಳನ್ನು ಅಧ್ಯಯನಿಸುವುದು.
2. ಮಲೆನಾಡಿನ ಗ್ರಾಮೀಣ ಜನರ ಪರ್ಯಾಯ ಆರೋಗ್ಯ ಸುಧಾರಣಾ ಕ್ರಮಗಳನ್ನು ವಿಶ್ಲೇಷಿಸುವುದು.

ಸಂಶೋಧನಾ ಅಧ್ಯಯನದ ಕ್ಷೇತ್ರ

ಪ್ರಸ್ತುತ ಅಧ್ಯಯನವು ಮಲೆನಾಡಿನ ಗ್ರಾಮೀಣ ಪ್ರದೇಶದ ಜನರ ಆರೋಗ್ಯ ಸೌಲಭ್ಯಗಳಿಗೆ ಸಂಬಂಧಿಸಿದ್ದಾಗಿದೆ. ಅಧ್ಯಯನಕ್ಕೆ ಸಂಬಂಧಿಸಿದಂತೆ ಮಲೆನಾಡು ತುಂಬಾ ವಿಶಾಲವಾದ ಪ್ರದೇಶವಾಗಿದ್ದು, ಅಧ್ಯಯನ ಕೈಗೊಳ್ಳುವ ಉದ್ದೇಶದಿಂದಾಗಿ ಮಲೆನಾಡಿನ ಹೆಚ್ಚಾಗಿಲಾದ ಶಿವಮೊಗ್ಗ ಜಿಲ್ಲೆಯ ಶಿವಮೊಗ್ಗ ತಾಲ್ಲೂಕಿನ ಪ್ರಮುಖ ಮೂರು ಗ್ರಾಮಗಳನ್ನು ಆಯ್ದುಕೊಳ್ಳಲಾಗಿದ್ದು, ಆ ಮೂಲಕ ಆ ಮೂರು ಗ್ರಾಮಗಳಿಂದ ಹೊರಹೊಮ್ಮುವ ಫಲಿತಾಂಶವನ್ನು ಸಾಮಾನ್ಯೀಕರಿಸಲಾಗುತ್ತದೆ. ಆಯ್ದು ಗ್ರಾಮಗಳು ಪ್ರಮುಖವಾಗಿ ನಗರ ಪ್ರದೇಶದಿಂದ ತುಂಬಾ ದೂರದಲ್ಲಿರುವುದರಿಂದ ಸರ್ಕಾರದ ಆರೋಗ್ಯ ಸೌಲಭ್ಯಗಳನ್ನು ಪ್ರತಿಯೊಂದು ಗ್ರಾಮಗಳು ಪಡೆಯುತ್ತಿವೆಯೇ? ಆ ಮೂಲಕ ಆರೋಗ್ಯವನ್ನು ಹೊಂದುತ್ತಿದ್ದಾರೆಯೇ? ಎಂಬುದನ್ನು ಈ ಅಧ್ಯಯನದಿಂದ ತಿಳಿಯಬಹುದಾಗಿದೆ.

ಮಾದರಿ ವಿಧಾನ

ಪ್ರಸ್ತುತ ಅಧ್ಯಯನವು ಮಲೆನಾಡಿನ ಗ್ರಾಮೀಣ ಪ್ರದೇಶದ ಜನರ ಆರೋಗ್ಯ ಸೌಲಭ್ಯಗಳಿಗೆ ಸಂಬಂಧಿಸಿದ್ದಾಗಿದ್ದು, ಅಧ್ಯಯನ ಉದ್ದೇಶದಿಂದ ಮಲೆನಾಡಿನ ಜಿಲ್ಲೆಯಾದ ಶಿವಮೊಗ್ಗ ಜಿಲ್ಲೆಯ ಶಿವಮೊಗ್ಗ ತಾಲ್ಲೂಕಿನ ಪ್ರಮುಖ ಮೂರು ಗ್ರಾಮಗಳಾದ ಹಾಡೋನಹಳ್ಳಿ, ಹೊಸಕೊಪ್ಪ ಮತ್ತು ಉಂಬಳೆಬೈಲು ಗ್ರಾಮಗಳನ್ನು ಆಯ್ದುಕೊಳ್ಳಲಾಗಿದೆ. ಪ್ರತಿ ಗ್ರಾಮದಿಂದ 10 ಮಾಹಿತಿದಾರರನ್ನು ಸರಳ ಯಾದ್ಯಚ್ಚಿಕ ಮಾದರಿ ವಿಧಾನದ ಮೂಲಕ ಆಯ್ದು ಮಾಡಿಕೊಳ್ಳಲಾಗಿದೆ. ಒಟ್ಟು 30 ಮಾಹಿತಿದಾರರಿಂದ ಸಂಶೋಧನಾ ಅಧ್ಯಯನಕ್ಕೆ ಸಂಬಂಧಿಸಿದಂತೆ ಮಾಹಿತಿಯನ್ನು ಸಂಗ್ರಹಿಸಲಾಗಿದೆ. ಮಾಹಿತಿ ಸಂಗ್ರಹಿಸಲು ಸಂದರ್ಶನ ಅನುಸೂಚಿ ವಿಧಾನವನ್ನು ಬಳಕೆ ಮಾಡಿಕೊಳ್ಳುವುದರ ಮೂಲಕ ಮಾಹಿತಿಯನ್ನು ಸಂಗ್ರಹಿಸಲಾಗಿದೆ.

ಮಾಹಿತಿ ವಿಶ್ಲೇಷಣೆ

ಸಂಶೋಧನಾ ವಿಷಯಕ್ಕೆ ಸಂಬಂಧಿಸಿದಂತೆ ಮಾಹಿತಿದಾರರಿಂದ ಕಲೆ ಹಾಕಲಾದ ಮಾಹಿತಿಯು ಅಸ್ಪಷ್ಟರೀತಿಯಾಗಿದ್ದು, ಸಾಮಾನ್ಯರಿಗೆ ತಿಳಿಯದ ರೀತಿಯಲ್ಲಿರುವುದು, ಅದನ್ನು ಸ್ಪಷ್ಟವೂ



ಸುಲಭಗ್ರಹ್ಯವಾಗುವಂತೆ ಮಾಡುವುದೇ ಮಾಹಿತಿ ವಿಶ್ಲೇಷಣೆ. ಇಲ್ಲಿ ಮಾಹಿತಿಯನ್ನು ಸಂಖ್ಯಾ ರೂಪಕ್ಕೆ ಪರಿವರ್ತಿಸಿ, ಪಟ್ಟೀಕರಣಕ್ಕೊಳಪಡಿಸಿ ಸಾಮಾನ್ಯ ಓದುಗನಿಗೂ ಅರ್ಥವಾಗುವಂತೆ ಸಂಶೋಧನಾ ಫಲಿತಾಂಶವನ್ನು ನೀಡುವುದೇ ಮಾಹಿತಿ ವಿಶ್ಲೇಷಣೆಯಾಗಿದೆ.

ಪ್ರಸ್ತುತ ಸಂಶೋಧನಾ ವಿಷಯಕ್ಕೆ ಸಂಬಂಧಿಸಿದಂತೆ ಕಲೆ ಹಾಕಲಾದ ಮಾಹಿತಿಯನ್ನು ಈ ಮುಂದಿನಂತೆ ವಿಶ್ಲೇಷಣೆಗೆ ಒಳಪಡಿಸಲಾಗಿದೆ.

ಆರೋಗ್ಯ ಸೌಲಭ್ಯಗಳ ಅರಿವು

ಯಾವುದೇ ಒಂದು ಸರ್ಕಾರದ ಯೋಜನೆ ಅದು ಸಾಫಲ್ಯತೆ ಕಾಣಬೇಕಾದರೆ ಕಟ್ಟಕಡೆಯ ವ್ಯಕ್ತಿಗೂ ಸಹ ಆ ಯೋಜನೆಯ ಫಲ ದೊರಕುವಂತಾಗಬೇಕು. ಆಗ ಯೋಜನೆಯ ಸಫಲತೆ ಕಾಣುವುದು. ಅದರಲ್ಲೂ ಆರೋಗ್ಯಕ್ಕೆ ಸಂಬಂಧಿಸಿದ ಯೋಜನೆಗಳು ಪ್ರತಿಯೊಬ್ಬ ವ್ಯಕ್ತಿಗೂ ಅದರ ಮಾಹಿತಿ ಇರಬೇಕಾದುದು ಅವಶ್ಯಕ. ಈ ನಿಟ್ಟಿನಲ್ಲಿ ಅಧಿಕಾರಿ ವರ್ಗವು ಪ್ರತಿಯೊಬ್ಬ ವ್ಯಕ್ತಿಗೂ ಆರೋಗ್ಯಕ್ಕೆ ಸಂಬಂಧಿತ ಯೋಜನೆಗಳ ಮಾಹಿತಿಯನ್ನು ತಲುಪಿಸುವುದು ಅವರ ಪ್ರಮುಖ ಕಾರ್ಯಗಳಲ್ಲಿ ಒಂದಾಗಿರುತ್ತದೆ. ಈ ನಿಟ್ಟಿನಲ್ಲಿ ಗ್ರಾಮೀಣ ಪ್ರದೇಶದ ಜನರು ಆರೋಗ್ಯ ಸೌಲಭ್ಯಗಳಿಗೆ ಸಂಬಂಧಿಸಿದ ಮಾಹಿತಿ ಹೊಂದಿರುವುದರ ಕುರಿತು ಕೇಳಲಾದ ಪ್ರಶ್ನೆಗಳಿಗೆ ಈ ಕೆಳಗಿನಂತೆ ಉತ್ತರಿಸಿರುವುದನ್ನು ಕೋಷ್ಟಕದಲ್ಲಿ ಕಾಣಬಹುದು.

ಆರೋಗ್ಯ ಸೌಲಭ್ಯಗಳ ಅರಿವಿನ ವಿವರ

ಪ್ರತಿಕ್ರಿಯೆ	ಆವೃತ್ತಿ	ಶೇಕಡವಾರು
ತಿಳಿದಿಲ್ಲ	17	57.00
ತಿಳಿದಿದೆ	05	17.00
ಭಾಗಶಃ ತಿಳಿದಿದೆ	08	26.00
ಒಟ್ಟು	30	100.00

ಈ ಮೇಲಿನ ಕೋಷ್ಟಕದಲ್ಲಿ ಮಾಹಿತಿದಾರರು ಹೊಂದಿರುವ ಆರೋಗ್ಯ ಸೌಲಭ್ಯಗಳ ಅರಿವಿನ ವಿವರವನ್ನು ನೀಡಲಾಗಿದೆ. ಸಂದರ್ಶಿತ ಒಟ್ಟು 30 ಮಾಹಿತಿದಾರರಲ್ಲಿ ಶೇಕಡ 57ರಷ್ಟು ಆರೋಗ್ಯ ಸೌಲಭ್ಯಗಳ ಅರಿವಿಲ್ಲ ಎಂದು ತಿಳಿಸಿದರೆ, ಶೇಕಡ 17ರಷ್ಟು ಆರೋಗ್ಯ ಸೌಲಭ್ಯಗಳ ಅರಿವಿದೆ ಎಂದು ಮತ್ತು ಶೇಕಡ 26ರಷ್ಟು ಆರೋಗ್ಯ ಸೌಲಭ್ಯಗಳ ಬಗ್ಗೆ ತಮಗೆ ಭಾಗಶಃ ತಿಳಿದಿದೆ ತಿಳಿದಿದೆ ಎಂದು ತಿಳಿಸಿದ್ದಾರೆ. ಇಲ್ಲಿ ಹೆಚ್ಚಿನವರು ಅಂದರೆ ಶೇಕಡ 57ರಷ್ಟು ಆರೋಗ್ಯ ಸೌಲಭ್ಯಗಳ ಅರಿವಿಲ್ಲದಿರುವುದು ಕಂಡುಬಂದಿದೆ.

ಉಪ ವಿಭಾಗದ ಪ್ರಯೋಜನ

ಒಂದು ಕಾರ್ಯಕ್ರಮದ ಸಂಪೂರ್ಣ ಪ್ರಯೋಜನವನ್ನು ಜನ ಪಡೆದಲ್ಲಿ ಆ ಕಾರ್ಯಕ್ರಮ ಸಾರ್ಥಕತೆ ಹೊಂದುವುದು. ಗ್ರಾಮೀಣ ಆರೋಗ್ಯ ಸೌಲಭ್ಯಗಳಲ್ಲಿ ಆರೋಗ್ಯ ಉಪ ವಿಭಾಗವು ಒಂದಾಗಿದೆ. ಈ ಕೇಂದ್ರವನ್ನು ಜನಸಂಖ್ಯೆಗನುಗುಣವಾಗಿ ಸರ್ಕಾರವು ಗ್ರಾಮೀಣ ಪ್ರದೇಶದಲ್ಲಿ ಸ್ಥಾಪಿಸಲಾಗಿದೆ. ಕಡಿಮೆ ಜನಸಂಖ್ಯೆ ಇರುವ ಗ್ರಾಮಗಳು ಈ ಕೇಂದ್ರದ ಸೌಲಭ್ಯ ಪಡೆಯಲು ಇತರೆ ಗ್ರಾಮಗಳಿಗೆ ತೆರಳುವುದು ಒಂದು ಸಮಸ್ಯೆಯಾಗಿರುವುದು. ಗ್ರಾಮದ ಮಾಹಿತಿದಾರರಿಗೆ ಆರೋಗ್ಯ ಉಪ ವಿಭಾಗದ ಪ್ರಯೋಜನ ಪಡೆಯದರೆ



ಕಾರಣಕ್ಕೆ ಸಂಬಂಧಿಸಿದಂತೆ ಕೇಳಲಾದ ಪ್ರಶ್ನೆಗೆ ಈ ಕೆಳಗಿನ ಕೋಷ್ಟಕದಂತೆ ಉತ್ತರಿಸಿರುವುದನ್ನು ಕಾಣಬಹುದಾಗಿದೆ.

ಉಪ ವಿಭಾಗದ ಪ್ರಯೋಜನ ಪಡೆಯದಿರುವುದಕ್ಕೆ ಕಾರಣಗಳು

ಕಾರಣಗಳು ಆವೃತ್ತಿ ಶೇಕಡವಾರು

ಸದಾ ಬಾಗಿಲು ಮುಚ್ಚಿರುತ್ತದೆ	01	03.00
ಸಮಯಕ್ಕೆ ಆಗಮಿಸದ ಆರೋಗ್ಯ ವೀಕ್ಷಕರು06		20.00
ಅವಶ್ಯಕತೆ ಇದ್ದಾಗ ಸೇವೆ ದೊರಕದಿರುವುದು	11	37.00
ಆರೋಗ್ಯ ಕೇಂದ್ರವು ತುಂಬಾ ದೂರದಲ್ಲಿರುವುದು	07	23.00
ಸದಾ ವೈದ್ಯರಿರುವುದಿಲ್ಲ ಎಂದು ಕೇಳಿರುವುದರಿಂದ	05	17.00
ಒಟ್ಟು 30		100.00

ಈ ಮೇಲಿನ ಕೋಷ್ಟಕದಲ್ಲಿ ಮಾಹಿತಿದಾರರು ಉಪ ವಿಭಾಗದ ಪ್ರಯೋಜನ ಪಡೆಯದಿರುವುದಕ್ಕೆ ಕಾರಣಗಳನ್ನು ತಿಳಿಸಲಾಗಿದೆ. ಸಂದರ್ಶಿತ ಮಾಹಿತಿದಾರರಲ್ಲಿ ಶೇಕಡ 3ರಷ್ಟು ಸದಾ ಬಾಗಿಲು ಮುಚ್ಚಿರುವುದರಿಂದ ಉಪ ವಿಭಾಗದ ಪ್ರಯೋಜನ ಪಡೆದಿಲ್ಲ ಎಂದು ತಿಳಿಸಿದರೆ, ಶೇಕಡ 20ರಷ್ಟು ಸಮಯಕ್ಕೆ ಆಗಮಿಸದ ಆರೋಗ್ಯ ವೀಕ್ಷಕರಿಂದ ಎಂದು, ಶೇಕಡ 37ರಷ್ಟು ಅವಶ್ಯಕತೆ ಇದ್ದಾಗ ಸೇವೆ ದೊರಕದಿರುವುದು ಎಂದು, ಶೇಕಡ 23ರಷ್ಟು ಆರೋಗ್ಯ ಕೇಂದ್ರವು ತುಂಬಾ ದೂರದಲ್ಲಿರುವುದು ಎಂದು ಮತ್ತು ಶೇಕಡ 17ರಷ್ಟು ಸದಾ ವೈದ್ಯರಿರುವುದಿಲ್ಲ ಎಂದು ಕೇಳಿರುವುದರಿಂದ ತಾವು ಉಪ ವಿಭಾಗದ ಪ್ರಯೋಜನ ಪಡೆಯದಿರುವುದಿಲ್ಲ ಎಂದು ತಮ್ಮ ಅಭಿಪ್ರಾಯವನ್ನು ವ್ಯಕ್ತಪಡಿಸಿದ್ದಾರೆ. ಒಟ್ಟಾರೆಯಾಗಿ ಹೇಳುವುದಾದರೆ, ಇಲ್ಲಿ ಹೆಚ್ಚಿನವರು ಅಂದರೆ ಶೇಕಡ 37ರಷ್ಟು ಅವಶ್ಯಕತೆ ಇದ್ದಾಗ ಸೇವೆ ದೊರಕದಿರುವುದರಿಂದ ನಾವುಗಳು ಉಪ ವಿಭಾಗದ ಪ್ರಯೋಜನ ಪಡೆದಿಲ್ಲದಿರುವುದಾಗಿ ತಿಳಿಸಿದ್ದಾರೆ.

ಆಶಾ ಕಾರ್ಯಕರ್ತೆಯರು

ಗ್ರಾಮೀಣ ಪ್ರದೇಶದಲ್ಲಿ ಆರೋಗ್ಯದ ಬಗ್ಗೆ ಅರಿವು ಮೂಡಿಸುವ ಮತ್ತು ಗ್ರಾಮೀಣ ಮಹಿಳೆಯರ ಆರೋಗ್ಯ ವೀಕ್ಷಕರ ರೀತಿಯಲ್ಲಿ ಕಾರ್ಯನಿರ್ವಹಿಸಿ ಪರಿಸ್ಥಿತಿ ದಾಖಲೀಕರಿಸಿಕೊಳ್ಳುವ ಕಾರ್ಯವನ್ನು ಇವರು ನಿರ್ವಹಿಸುವರು. ಸಮುದಾಯ ಮತ್ತು ಸಾರ್ವಜನಿಕ ಆರೋಗ್ಯ ಕಾರ್ಯಕ್ರಮಗಳ ನಡುವಿನ ಕೊಂಡಿಯ ರೀತಿಯಲ್ಲಿ ಇವರು ಕಾರ್ಯನಿರ್ವಹಿಸುವರು. ಈ ನಿಟ್ಟಿನಲ್ಲಿ ಆಶಾ ಕಾರ್ಯಕರ್ತೆಯರು ಎಷ್ಟು ದಿನಗಳಿಗೊಮ್ಮೆ ಗ್ರಾಮಕ್ಕೆ ಭೇಟಿ ನೀಡುವರು ಎನ್ನುವ ವಿಚಾರಕ್ಕೆ ಸಂಬಂಧಿಸಿದಂತೆ ಕೇಳಲಾದ ಪ್ರಶ್ನೆಗೆ ಈ ಕೆಳಗಿನ ಕೋಷ್ಟಕದಂತೆ ಉತ್ತರಿಸಿರುವುದನ್ನು ಕಾಣಬಹುದಾಗಿದೆ.

ಆಶಾ ಕಾರ್ಯಕರ್ತೆಯರ ಭೇಟಿಯ ವಿವರ

ವಿವರ ಆವೃತ್ತಿ	ಶೇಕಡವಾರು	
ವಾರಕ್ಕೊಮ್ಮೆ 03		10.00
15 ದಿನಗಳಿಗೊಮ್ಮೆ 06		20.00
ತಿಂಗಳಿಗೊಮ್ಮೆ 05		17.00
ತಿಳಿದಿಲ್ಲ 16		53.00
ಒಟ್ಟು 30		100.00



ಈ ಮೇಲಿನ ಕೋಷ್ಟಕದಲ್ಲಿ ಆಶಾ ಕಾರ್ಯಕರ್ತೆಯರು ಎಷ್ಟು ದಿನಗಳಿಗೊಮ್ಮೆ ಗ್ರಾಮಕ್ಕೆ ಭೇಟಿ ನೀಡುವರು ಎನ್ನುವ ವಿವರವನ್ನು ತಿಳಿಸಲಾಗಿದೆ. ಸಂದರ್ಶಿತ ಮಾಹಿತಿದಾರರಲ್ಲಿ ಶೇಕಡ 10ರಷ್ಟು ವಾರಕ್ಕೊಮ್ಮೆ ಗ್ರಾಮಕ್ಕೆ ಭೇಟಿ ನೀಡುವರು ಎಂದು ತಿಳಿಸಿದರೆ, ಶೇಕಡ 20ರಷ್ಟು 15 ದಿನಗಳಿಗೊಮ್ಮೆ ಎಂದು, ಶೇಕಡ 17ರಷ್ಟು ತಿಂಗಳಿಗೊಮ್ಮೆ ಎಂದು ಮತ್ತು ಶೇಕಡ 53ರಷ್ಟು ತಮಗೆ ತಿಳಿದಿಲ್ಲ ಎಂದು ತಿಳಿಸಿರುವುದು ಕಂಡುಬಂದಿದೆ. ಇಲ್ಲಿ ಹೆಚ್ಚಿನವರು ಅಂದರೆ ಶೇಕಡ 53ರಷ್ಟು ಆಶಾ ಕಾರ್ಯಕರ್ತೆಯರು ಎಷ್ಟು ದಿನಗಳಿಗೊಮ್ಮೆ ಗ್ರಾಮಕ್ಕೆ ಭೇಟಿ ನೀಡುವರು ಎಂದು ತಿಳಿದಿಲ್ಲ ಎಂದು ವ್ಯಕ್ತಪಡಿಸಿರುವುದನ್ನು ಗಮನಿಸಬಹುದು.

ಆರೋಗ್ಯ ಯೋಜನೆಯ ಲಾಭ

ಗ್ರಾಮೀಣ ಜನರ ಆರೋಗ್ಯಕ್ಕೆ ಸಂಬಂಧಿಸಿ ಸರ್ಕಾರವು ಹಲವಾರು ಕಾರ್ಯಕ್ರಮಗಳನ್ನು ಜಾರಿಗೆ ತಂದಿದೆ. ಯಾವುದೇ ಒಂದು ಯೋಜನೆ ಸಫಲತೆ ಹೊಂದಲು ಆ ಯೋಜನೆ ಒಳಗೊಂಡಂತಹ ಕಟ್ಟಕಡೆಯ ವ್ಯಕ್ತಿಗೂ ಅದರ ಪ್ರಯೋಜನ ದೊರಕುವಂತಾಗಬೇಕು. ಜನರ ಸಹಭಾಗಿತ್ವವಿಲ್ಲದೆ ಯಾವ ಯೋಜನೆಯೂ ಪ್ರಯೋಜನಕಾರಿಯಾಗಿರುವುದಿಲ್ಲ. ಆರೋಗ್ಯ ಯೋಜನೆಗಳ ಪ್ರಯೋಜನ ಪಡೆಯದಿರುವುದಕ್ಕೆ ಕಾರಣಗಳಿಗೆ ಸಂಬಂಧಿಸಿದಂತೆ ಕೆಳಲಾದ ಪ್ರಶ್ನೆಗೆ ಈ ಕೆಳಗಿನಂತೆ ಉತ್ತರಿಸಿರುವುದನ್ನು ಗಮನಿಸಬಹುದು.

ಆರೋಗ್ಯ ಯೋಜನೆಗಳ ಲಾಭ ಪಡೆಯದಿರುವುದಕ್ಕೆ ಕಾರಣಗಳ ವಿವರ

ಕಾರಣಗಳು ಆವೃತ್ತಿ ಶೇಕಡವಾರು

ಯೋಜನೆಗಳ ಮಾಹಿತಿ ಇಲ್ಲದಿರುವುದು 17 57.00

ಅನಕ್ಷರತೆ 07 23.00

ಯೋಜನೆಗಳ ಪ್ರಯೋಜನದ ಬಗ್ಗೆ ತಿಳಿಯದಿರುವುದು 03 10.00

ಆಶಾ ಕಾರ್ಯಕರ್ತೆಯರು ಅಪೂರ್ಣ ಮಾಹಿತಿ ನೀಡಿರುವುದು 03 10.00

ಒಟ್ಟು 30 100.00

ಈ ಮೇಲಿನ ಕೋಷ್ಟಕದಲ್ಲಿ ಮಾಹಿತಿದಾರರು ಆರೋಗ್ಯ ಯೋಜನೆಯ ಲಾಭ ಪಡೆಯದಿರುವುದಕ್ಕೆ ಕಾರಣಗಳ ವಿವರವನ್ನು ನೀಡಲಾಗಿದೆ. ಸಂದರ್ಶಿತ ಮಾಹಿತಿದಾರರಲ್ಲಿ ಶೇಕಡ 57ರಷ್ಟು ಯೋಜನೆಗಳ ಮಾಹಿತಿ ಇಲ್ಲದಿರುವುದರಿಂದ ಎಂದು ತಿಳಿಸಿದರೆ, ಶೇಕಡ 23ರಷ್ಟು ತಮ್ಮ ಅನಕ್ಷರತೆಯಿಂದ ಯೋಜನೆಗಳ ಲಾಭ ತಿಳಿದಿಲ್ಲ ಎಂದು, ಶೇಕಡ 10ರಷ್ಟು ತಮಗೆ ಯೋಜನೆಗಳ ಪ್ರಯೋಜನದ ಬಗ್ಗೆ ತಿಳಿದಿಲ್ಲ ಎಂದು ಮತ್ತು ಶೇಕಡ 10ರಷ್ಟು ಆಶಾ ಕಾರ್ಯಕರ್ತೆಯರು ಅಪೂರ್ಣ ಮಾಹಿತಿ ನೀಡಿರುವುದರಿಂದಾಗಿ ತಾವು ಯೋಜನೆಗಳ ಲಾಭ ಪಡೆದಿಲ್ಲ ಎಂದು ತಿಳಿಸಿದ್ದಾರೆ. ಇಲ್ಲಿ ಹೆಚ್ಚಿನವರು ಅಂದರೆ ಶೇಕಡ 57ರಷ್ಟು ಮಾಹಿತಿದಾರರಿಗೆ ಈ ಯೋಜನೆಗಳ ಮಾಹಿತಿ ಇಲ್ಲದಿರುವುದೇ ಯೋಜನೆಗಳ ಲಾಭ ಪಡೆಯದಿರುವುದಕ್ಕೆ ಪ್ರಮುಖ ಕಾರಣವಾಗಿದೆ.

ಚಿಕಿತ್ಸೆ

ವ್ಯಕ್ತಿಗೆ ಅನಾರೋಗ್ಯದ ಸಂದರ್ಭದಲ್ಲಿ ಚಿಕಿತ್ಸೆ ಅತ್ಯಂತ ಅವಶ್ಯಕವಾದುದಾಗಿದೆ. ದೈಹಿಕ ಮತ್ತು ಮಾನಸಿಕವಾಗಿ ಆರೋಗ್ಯದಲ್ಲಿ ಏರಿಳಿತಗಳು ಉಂಟಾದಾಗ ಚಿಕಿತ್ಸೆಯು ಅತ್ಯಂತ ಅವಶ್ಯಕವಾಗಿದೆ. ಗ್ರಾಮೀಣ ಪ್ರದೇಶದಲ್ಲಿ ಚಿಕಿತ್ಸೆ ನೀಡುವ ನುರಿತ ವೈದ್ಯರುಗಳ ಸಂಖ್ಯೆ ತೀರಾ ವಿರಳವಾಗಿದ್ದು ಗ್ರಾಮೀಣ ಜನರು ಚಿಕಿತ್ಸೆಯ ಇತರೆ ಮೂಲಗಳ ಕಡೆ ಮುಖ ಮಾಡಿರುವುದು ಸರ್ವೇ ಸಾಮಾನ್ಯವಾಗಿದೆ. ಹಾಗೆಯೇ



ಸಾಂಪ್ರದಾಯಿಕ ವೃತ್ತಿಯಾಗಿಸಿಕೊಂಡ ನಾಟಿ ವೈದ್ಯ ಪದ್ಧತಿಯ ತವರೂ ಸಹ ಗ್ರಾಮೀಣ ಪ್ರದೇಶವಾಗಿರುವುದು ಈ ಕಾರಣದಿಂದಲೇ. ಅಧ್ಯಯನಕ್ಕೆ ಆಯ್ಕೆ ಮಾಡಲಾದ ಮಾಹಿತಿದಾರರಿಗೆ ಅನಾರೋಗ್ಯ ಸಂದರ್ಭದಲ್ಲಿ ಪ್ರಥಮವಾಗಿ ಎಲ್ಲಿಗೆ ಭೇಟಿ ನೀಡುವಿರಿ ಎಂದು ಕೇಳಿದ ಪ್ರಶ್ನೆಗೆ ಈ ಕೆಳಗಿನ ಕೋಷ್ಟಕದಂತೆ ಉತ್ತರಿಸಿರುವುದನ್ನು ಕಾಣಬಹುದು.

ಚಿಕಿತ್ಸಾ ಕೇಂದ್ರಗಳ ಭೇಟಿಯ ವಿವರ

ಚಿಕಿತ್ಸಾ ಕೇಂದ್ರಗಳು ಆವೃತ್ತಿ	ಶೇಕಡವಾರು	
ಆರೋಗ್ಯ ಉಪ ವಿಭಾಗ	00	00.00
ಪ್ರಾಥಮಿಕ ಆರೋಗ್ಯ ಕೇಂದ್ರ	05	17.00
ಸಮುದಾಯ ಆರೋಗ್ಯ ಕೇಂದ್ರ	02	06.00
ನಗರದ ಸರ್ಕಾರಿ ಆಸ್ಪತ್ರೆ	10	33.00
ನಗರದ ಖಾಸಗಿ ಆಸ್ಪತ್ರೆ	07	24.00
ಸ್ಥಳೀಯ ನಾಟಿ ವೈದ್ಯರ ಬಳಿಗೆ	03	10.00
ಸ್ಥಳೀಯ ದೇವಾಲಯಕ್ಕೆ	03	10.00
ಒಟ್ಟು	30	100.00

ಈ ಮೇಲಿನ ಕೋಷ್ಟಕದಲ್ಲಿ ಮಾಹಿತಿದಾರರ ಚಿಕಿತ್ಸಾ ಕೇಂದ್ರಗಳ ಭೇಟಿಯ ವಿವರವನ್ನು ನೀಡಲಾಗಿದೆ. ಸಂದರ್ಶಿತ ಮಾಹಿತಿದಾರರಲ್ಲಿ ಪ್ರಾಥಮಿಕ ಆರೋಗ್ಯ ಕೇಂದ್ರ ಭೇಟಿ ನೀಡುತ್ತೇವೆ ಎಂದು ಶೇಕಡ 17ರಷ್ಟು ತಿಳಿಸಿದರೆ, ಸಮುದಾಯ ಆರೋಗ್ಯ ಕೇಂದ್ರಕ್ಕೆ ಎಂದು ಶೇಕಡ 6ರಷ್ಟು, ನಗರದ ಸರ್ಕಾರಿ ಆಸ್ಪತ್ರೆಗೆ ಎಂದು ಶೇಕಡ 33ರಷ್ಟು, ನಗರದ ಖಾಸಗಿ ಆಸ್ಪತ್ರೆಗೆ ಎಂದು ಶೇಕಡ 24ರಷ್ಟು, ಸ್ಥಳೀಯ ನಾಟಿ ವೈದ್ಯರ ಬಳಿಗೆ ಎಂದು ಶೇಕಡ 10ರಷ್ಟು ಮತ್ತು ಸ್ಥಳೀಯ ದೇವಾಲಯಕ್ಕೆ ಹೋಗುತ್ತೇವೆ ಎಂದು ಶೇಕಡ 10ರಷ್ಟು ತಮ್ಮ ಅಭಿಪ್ರಾಯಗಳನ್ನು ವ್ಯಕ್ತಪಡಿಸಿದ್ದಾರೆ. ಕ್ಷೇತ್ರಾಧ್ಯಯನದಿಂದ ತಿಳಿದಿಬರುವುದೇನೆಂದರೆ, ಇಲ್ಲಿ ಹೆಚ್ಚಿನವರು ಅಂದರೆ ಶೇಕಡ 33ರಷ್ಟು ನಗರದ ಸರ್ಕಾರಿ ಆಸ್ಪತ್ರೆಗೆ ಭೇಟಿ ನೀಡುತ್ತೇವೆ ಎಂದು ತಿಳಿಸಿರುವುದನ್ನು ಗಮನಿಸಬಹುದು.

ಅಧ್ಯಯನದಿಂದ ವ್ಯಕ್ತವಾದ ಅಂಶಗಳು

ಪ್ರಸ್ತುತ ಅಧ್ಯಯನವು ಮಲೆನಾಡಿನ ಗ್ರಾಮೀಣ ಪ್ರದೇಶದ ಆರೋಗ್ಯ ಸೌಲಭ್ಯಗಳಿಗೆ ಸಂಬಂಧಿಸಿದ್ದಾಗಿದೆ. ಮಲೆನಾಡಿನ ಗ್ರಾಮೀಣ ಪ್ರದೇಶದಲ್ಲಿ ಸರ್ಕಾರದ ಆರೋಗ್ಯ ಕಾರ್ಯಕ್ರಮಗಳು ಹಾಗೂ ಆರೋಗ್ಯ ಸೌಲಭ್ಯಗಳು ಎಷ್ಟರ ಮಟ್ಟಿಗೆ ಜನರನ್ನು ತಲುಪಿವೆ ಎಂಬುದನ್ನು ಈ ಅಧ್ಯಯನ ಕೇಂದ್ರೀಕರಿಸಿಕೊಂಡಿದೆ. ಅಲ್ಲದೆ ಸರ್ಕಾರದ ಆರೋಗ್ಯ ಕೇಂದ್ರಗಳನ್ನು ಹೊರತು ಇತರೆ ಆರೋಗ್ಯ ಚಿಕಿತ್ಸಾ ಕ್ರಮಗಳ ಕಡೆ ಜನರು ತಮ್ಮ ಒಲವನ್ನು ಹೊಂದಿರುವರೆ ಎಂಬುದನ್ನು ಸಹ ಈ ಅಧ್ಯಯನ ಕೇಂದ್ರೀಯ ಅಂಶವಾಗಿ ಒಳಗೊಂಡಿದೆ. ಒಟ್ಟಾರೆಯಾಗಿ ಈ ಅಧ್ಯಯನದಿಂದ ಕಂಡುಬಂದಂಥ ಅಂಶಗಳನ್ನು ಈ ಕೆಳಗಿನಂತೆ ತಿಳಿಯಬಹುದಾಗಿದೆ.

ಪ್ರಸ್ತುತ ಅಧ್ಯಯನಕ್ಕೆ ಆಯ್ಕೆ ಮಾಡಿದ ಮಾಹಿತಿದಾರರಲ್ಲಿ ಶೇಕಡ 60ರಷ್ಟು ಮಾಹಿತಿದಾರರು ರೂ. 15,000-30,000 ಆದಾಯವುಳ್ಳವರಾಗಿದ್ದಾರೆ. ಹಾಗೆಯೇ ಶೇಕಡ 75ರಷ್ಟು ಕೃಷಿ ಕಾರ್ಮಿಕರಾಗಿದ್ದಾರೆ. ಶೇಕಡ 62ರಷ್ಟು ಮಾಹಿತಿದಾರರಿ ಸರ್ಕಾರಿ ಸೌಲಭ್ಯಗಳ ಬಗ್ಗೆ ಸಂಪೂರ್ಣ ಮಾಹಿತಿ ಇಲ್ಲ. ಶೇಕಡ 57ರಷ್ಟು ಆರೋಗ್ಯ ಸೌಲಭ್ಯಗಳ ಅರಿವಿಲ್ಲ ಎಂದು ತಿಳಿಸಿದ್ದಾರೆ.



- ಅಧ್ಯಯನಕ್ಕೆ ಆಯ್ದ ಗ್ರಾಮಗಳಿಗೆ ಆಶಾ ಕಾರ್ಯಕರ್ತೆಯರು ಎಲ್ಲರೂ ಅಂದರೆ ಶೇಕಡ 100ರಷ್ಟು ಗ್ರಾಮಗಳಿಗೆ ಭೇಟಿ ನೀಡುತ್ತಾರೆಂದು ತಿಳಿಸಿದ್ದಾರೆ. ಆದರೆ ಎಷ್ಟು ದಿನಗಳಿಗೊಮ್ಮೆ ಭೇಟಿ ನೀಡುತ್ತಾರೆ ಎಂದು ಕೇಳಿದಾಗ ಶೇಕಡ 53ರಷ್ಟು ಮಾಹಿತಿದಾರರು ಆಶಾ ಕಾರ್ಯಕರ್ತೆಯರು ಬರುವುದು ನಮಗೆ ತಿಳಿದಿಲ್ಲ ಎಂಬುದಾಗಿ ತಮ್ಮ ಅಭಿಪ್ರಾಯವನ್ನು ವ್ಯಕ್ತಪಡಿಸಿದ್ದಾರೆ.
 - ಆರೋಗ್ಯದ ಉಪ ವಿಭಾಗಕ್ಕೆ ಸಂಬಂಧಿಸಿದಂತೆ ಶೇಕಡ 78ರಷ್ಟು ಮಾಹಿತಿದಾರರು ಇದುವರೆಗೂ ಆ ಕೇಂದ್ರದ ಪ್ರಯೋಜನವನ್ನೇ ಪಡೆಯದಿರುವುದು ಅಧ್ಯಯನದಿಂದ ವ್ಯಕ್ತವಾಗಿದೆ ಮತ್ತು ಶೇಕಡ 37ರಷ್ಟು ಅವಶ್ಯಕತೆ ಇದ್ದಾಗ ಸೇವೆ ದೊರಕದಿರುವುದರಿಂದ ನಾವುಗಳು ಉಪ ವಿಭಾಗದ ಪ್ರಯೋಜನ ಪಡೆದಿಲ್ಲದಿರುವುದಾಗಿ ತಿಳಿಸಿದ್ದಾರೆ.
 - ಸರ್ಕಾರದ ಆರೋಗ್ಯ ಯೋಜನೆಗಳ ಬಗ್ಗೆ ಶೇಕಡ 57ರಷ್ಟು ಮಾಹಿತಿದಾರರು ಸ್ಥಳೀಯರು ಮಾಹಿತಿ ನೀಡುತ್ತಾರೆಂದು ತಿಳಿಸಿದ್ದಾರೆ. ಹಾಗೆಯೇ ಆಶಾ ಕಾರ್ಯಕರ್ತೆಯರು ಶೇಕಡ 32ರಷ್ಟು ಮಾಹಿತಿಯನ್ನು ಅಪೂರ್ಣವಾಗಿ ನೀಡುತ್ತಾರೆಂದು ತಿಳಿಸಿದ್ದಾರೆ.
 - ಮಾಹಿತಿದಾರರು ಅನಾರೋಗ್ಯದ ಸಂದರ್ಭದಲ್ಲಿ ನಗರದ ಸರ್ಕಾರಿ ಆಸ್ಪತ್ರೆಗೆ ಭೇಟಿ ನೀಡುತ್ತೇವೆಂದು ಶೇಕಡ 33ರಷ್ಟು ತಿಳಿಸಿದ್ದಾರೆ. ಹಾಗೆಯೇ ಆರ್ಥಿಕವಾಗಿ ಉತ್ತಮ ಮಟ್ಟದಲ್ಲಿರುವವರು ಶೇಕಡ 24ರಷ್ಟು ನಗರದ ಖಾಸಗಿ ಆಸ್ಪತ್ರೆಗೆ ಭೇಟಿ ನೀಡುತ್ತೇವೆಂದು ಮಾಹಿತಿ ನೀಡಿದ್ದಾರೆ. ಹಾಸ್ಯಾಸ್ವದವೆಂಬಂತೆ ಶೇಕಡ 10ರಷ್ಟು ಮಾಹಿತಿದಾರರು ಅನಾರೋಗ್ಯದ ಸಂದರ್ಭದಲ್ಲಿ ಮೊದಲು ದೇವಾಲಯಕ್ಕೆ ಭೇಟಿ ನೀಡಿ ದೇವರನ್ನು ಕೇಳುವೆವು ಎಂದು ತಿಳಿಸಿದ್ದಾರೆ. ಇಲ್ಲಿ ಗಮನಿಸಬೇಕಾದ ಅಂಶವೇನೆಂದರೆ ಗ್ರಾಮೀಣ ಆರೋಗ್ಯ ಕೇಂದ್ರಗಳಿಗೆ ಭೇಟಿ ನೀಡುವವರ ಸಂಖ್ಯೆ ತೀರಾ ವಿರಳವಾಗಿದೆ. ಅದರಲ್ಲಿಯೂ ಗ್ರಾಮೀಣ ಆರೋಗ್ಯ ಉಪ ವಿಭಾಗ ಕೇಂದ್ರಕ್ಕೆ ಅನಾರೋಗ್ಯದ ಸಂದರ್ಭದಲ್ಲಿ ಯಾರೂ ಭೇಟಿ ನೀಡದಿರುವುದು ಕಂಡುಬಂದಿದೆ.
 - ಆರೋಗ್ಯ ಯೋಜನೆಗಳ ಲಾಭ ಪಡೆಯದಿರುವುದಕ್ಕೆ ಕಾರಣಗಳ ಕುರಿತಂತೆ ಶೇಕಡ 57ರಷ್ಟು ಮಾಹಿತಿದಾರರಿಗೆ ಯೋಜನೆಗಳ ಬಗ್ಗೆ ಸರಿಯಾದ ಮಾಹಿತಿ ಇಲ್ಲದಿರುವುದು, ಅದರಲ್ಲೂ ವಿದ್ಯಾವಂತರಿಗೂ ಸಹ ಯೋಜನೆಗಳ ಬಗ್ಗೆ ಸಂಪೂರ್ಣ ಮಾಹಿತಿ ಇಲ್ಲದಿರುವುದು ವಿಷಾದನೀಯ ಸಂಗತಿಯಾಗಿದೆ.
- ಸಲಹೆಗಳು
- ಮಲೆನಾಡಿನ ಗ್ರಾಮೀಣ ಜನರಲ್ಲಿ ಆರೋಗ್ಯದ ಹಲವಾರು ಕಾರ್ಯಕ್ರಮಗಳ ಕುರಿತು ಅಲ್ಲಿನ ಸ್ಥಳೀಯ ಸರ್ಕಾರಗಳು ಜಾಗೃತಿ ಹಾಗೂ ಮಾಹಿತಿ ನೀಡುವುದಲ್ಲದೆ ಅವುಗಳ ಪ್ರಯೋಜನ ಕುರಿತು ಅರಿವು ಮೂಡಿಸಬೇಕು.
 - ಗ್ರಾಮೀಣ ಭಾಗದ ಆರೋಗ್ಯ ಕೇಂದ್ರಗಳಲ್ಲಿ ಸದಾ ಆರೋಗ್ಯ ವೀಕ್ಷಕರಿರುವಂತೆ ನಿಯೋಜಿಸಬೇಕು ಹಾಗೂ ಆಶಾ ಕಾರ್ಯಕರ್ತೆಯರಿಗೆ ಆರೋಗ್ಯ ಯೋಜನೆಗಳ ಬಗ್ಗೆ ಸಂಪೂರ್ಣ ಮಾಹಿತಿ ನೀಡುವಂತೆ ತರಬೇತಿ ನೀಡಬೇಕು.
 - ಆರೋಗ್ಯ ಸಂದರ್ಭಗಳಲ್ಲಿ ಅವೈಜ್ಞಾನಿಕ ವಿಧಾನಗಳನ್ನು ಅನುಸರಿಸದಂತೆ ಜಾಗೃತಿ ಮೂಡಿಸುವ ಕಾರ್ಯಕ್ರಮಗಳನ್ನು ಆರೋಗ್ಯ ಇಲಾಖೆ ಹಮ್ಮಿಕೊಳ್ಳಬೇಕು.



ಮಲೆನಾಡಿನ ಗ್ರಾಮೀಣ ಜನರಲ್ಲಿ ನಾಟಿ ವೈದ್ಯ ಪದ್ಧತಿ ಹೆಚ್ಚು ಪ್ರಚಲಿತದಲ್ಲಿದೆ. ಅದಕ್ಕೆ ಉತ್ತೇಜಿಸುವುದರ ಜೊತೆಗೆ ಗ್ರಾಮೀಣ ಭಾಗಗಳಲ್ಲಿ ಆರೋಗ್ಯ ತಪಾಸಣಾ ಕಾರ್ಯಕ್ರಮಗಳನ್ನು ಹೆಚ್ಚು ಹೆಚ್ಚು ಹಮ್ಮಿಕೊಳ್ಳಬೇಕು.

ಒಟ್ಟಾರೆಯಾಗಿ ಮಲೆನಾಡಿನ ಗ್ರಾಮೀಣ ಪ್ರದೇಶದ ಆರೋಗ್ಯ ಸೌಲಭ್ಯಗಳಿಗೆ ಸಂಬಂಧಿಸಿದ ಪ್ರಸ್ತುತ ಅಧ್ಯಯನವು ಅತ್ಯಂತ ಮಹತ್ವವುಳ್ಳದ್ದಾಗಿದ್ದು, ಮಲೆನಾಡಿನ ಗ್ರಾಮೀಣ ಜನರು ಆರೋಗ್ಯ ಸೌಲಭ್ಯಗಳ ಕುರಿತು ಯಾವ ಪ್ರಮಾಣದಲ್ಲಿ ಮಾಹಿತಿ ಹೊಂದಿದ್ದಾರೆ. ಆರೋಗ್ಯ ಉಪ ವಿಭಾಗಗಳು, ಪ್ರಾಥಮಿಕ ಆರೋಗ್ಯ ಕೇಂದ್ರಗಳ ಕಡೆ ಜನರು ಅನಾರೋಗ್ಯ ಸಂದರ್ಭದಲ್ಲಿ ಬಾರದಿರಲು ಕಾರಣಗಳು ಸಹ ಪ್ರಸ್ತುತ ಅಧ್ಯಯನದಿಂದ ಕಂಡುಕೊಳ್ಳಲಾಗಿದೆ. ಆಶಾ ಕಾರ್ಯಕರ್ತೆಯರಿಗೆ ಹೆಚ್ಚಿನ ತರಬೇತಿಯನ್ನು ನೀಡುವುದು ಅವಶ್ಯಕ ಎಂಬುದು ಈ ಸಂಶೋಧನಾ ಅಧ್ಯಯನದಿಂದ ತಿಳಿದುಬಂದಿದೆ. ಮಾಹಿತಿದಾರರಲ್ಲಿ ಆರೋಗ್ಯದ ಯೋಜನೆಗಳು, ಅವುಗಳ ಸೌಲಭ್ಯಗಳ ಕುರಿತು ಸ್ಥಳೀಯ ಆಡಳಿತ ಹಾಗೂ ಆರೋಗ್ಯ ಇಲಾಖೆ ಹೆಚ್ಚು ಹೆಚ್ಚು ಅರಿವು ಮೂಡಿಸುವುದು ಅತ್ಯಗತ್ಯವಾದುದಾಗಿದೆ ಎಂಬುದು ಪ್ರಸ್ತುತ ಅಧ್ಯಯನದಿಂದ ತಿಳಿದುಬಂದಿದೆ.

ಪರಾಮರ್ಶನ ಗ್ರಂಥಗಳು

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2006ರ ಅರಣ್ಯ ಹಕ್ಕು ಕಾಯಿದೆಯಡಿ ಹಸಲರಸಮಸ್ಯೆ ಮತ್ತು ಸವಾಲುಗಳು:

ಒಂದು ಸಮಾಜಶಾಸ್ತ್ರೀಯ ಅಧ್ಯಯನ
(ವಿಶೇಷವಾಗಿ ಶಿವಮೊಗ್ಗ ಜಿಲ್ಲೆಗೆ ಸಂಬಂಧಿಸಿದಂತೆ)

ಡಾ. ಮಂಜುನಾಥ, ಕೆ

ಪೀಠಿಕೆ:

ಮನುಕುಲಕ್ಕೆ ತನ್ನದೇ ಆದ ಚರಿತ್ರೆ ಇದೆ. ಈ ಚರಿತ್ರೆಯನ್ನು ಗಮನಿಸಿದಾಗ ಅನೇಕ ರೀತಿಯ ಸಮುದಾಯಗಳು ಗೋಚರವಾಗುತ್ತವೆ. ಒಂದುಕಡೆ ಪುಟ್ಟ ಗ್ರಾಮಗಳು, ಇನ್ನೊಂದುಕಡೆ ಕಿಕ್ಕಿರಿದು ತುಂಬಿ ಪಜನಭರಿತ ನಗರ ಪ್ರದೇಶಗಳು, ಮತ್ತೊಂದುಕಡೆ ಕಾಡುಮೇಡುಗಳಲ್ಲಿ ಗಿರಿಕಂದರಗಳಲ್ಲಿ ಹಾಗೂ ಸಮಾಜದಿಂದ ಅಲಕ್ಷ್ಯಕ್ಕೆ ಒಳಗಾದ ಆದಿವಾಸಿ ಸಮುದಾಯಗಳು, ಅಲೆಮಾರಿ, ಅರೆಅಲೆಮಾರಿ, ಮತ್ತು ವಿಮುಕ್ತ ಬುಡಕಟ್ಟುಗಳು, ದಲಿತರು, ಹಿಂದುಳಿದ ವರ್ಗಗಳು ಮತ್ತು ಅಲ್ಪಸಂಖ್ಯಾತರು ಇರುವುದು ಕಂಡುಬರುತ್ತದೆ. ಇದು ಭಾರತೀಯ ಸಮಾಜದ ವಿನ್ಯಾಸ. ಇದರಲ್ಲಿ ಹಲವಾರು ಬುಡಕಟ್ಟು ಸಮುದಾಯಗಳು, ಜಾತಿ, ಉಪಜಾತಿಗಳು ಕಂಡುಬರುತ್ತವೆ. ಇಂತಹ ಹಿನ್ನೆಲೆಯನ್ನು ಹೊಂದಿರುವ ಸಮುದಾಯಗಳು ತಮ್ಮದೇ ಆದ, ಆಚಾರ-ವಿಚಾರ, ನಡವಳಿ, ನಂಬಿಕೆ, ಸಂಸ್ಕೃತಿ-ಭಾಷೆ, ಧಾರ್ಮಿಕ ಭಾವನೆ, ಸಾಮಾಜಿಕ ಪದ್ಧತಿ, ಆಡಳಿತ ಪದ್ಧತಿ ಹೀಗೆ ವಿಶಿಷ್ಟವಾದಂತಹ ವ್ಯವಸ್ಥೆಯನ್ನು ಹೊಂದಿದ್ದು, ಪ್ರತಿಯೊಂದು ಸಮುದಾಯಗಳು ಒಂದಕ್ಕಿಂತ ಒಂದು ಭಿನ್ನವಾಗಿವೆ.

ಮುಂಬೈ, ಹೈದರಾಬಾದ್, ಮದ್ರಾಸ್ ರಾಜ್ಯಗಳಿಂದ ಹಲವು ಪ್ರದೇಶಗಳು ನವೆಂಬರ್ 1, 1956ರಂದು ಭಾಷಾವಾರು ಪ್ರಾಂತೀಯ ರಚನೆಯಿಂದಾಗಿ ಕನ್ನಡ ನಾಡಿಗೆ ಕೂಡಿಕೊಂಡವು. ನಂತರ ಆ ಪ್ರದೇಶದಲ್ಲಿ ಹಲವು ಜಾತಿಗಳು ಹಾಗೂ ಬುಡಕಟ್ಟುಗಳು ಕರ್ನಾಟಕಕ್ಕೆ ಹೊಂದಿಕೊಂಡು ಪ್ರಾದೇಶಿಕ ಮಿತಿಗಳೊಂದಿಗೆ 1956ರ The Scheduled Caste and Scheduled Tribes (Modification) Order 1st May 1960 ರಿಂದ ಮೀಸಲಾತಿ ಪಡೆಯಲು ಅರ್ಹವಾದವು. ಕರ್ನಾಟಕದಲ್ಲಿ ಹಲವಾರು ಬುಡಕಟ್ಟು ಸಮುದಾಯಗಳು ಕಂಡುಬರುತ್ತವೆ. ಇತ್ತೀಚಿನ ಅಧ್ಯಯನಕಾರರು ಹೆಚ್ಚಾಗಿ ಕರ್ನಾಟಕದ ಬುಡಕಟ್ಟುಗಳನ್ನು ಮಲೆನಾಡಿನ ಬುಡಕಟ್ಟುಗಳು, ಕರಾವಳಿ ಬುಡಕಟ್ಟು ಮತ್ತು ಬಯಲುಸೀಮೆ ಬುಡಕಟ್ಟುಗಳೆಂದು ಪ್ರಾದೇಶಿಕವಾಗಿ ವಿಭಜಿಸಿದ್ದಾರೆ.

The Scheduled Castes and Scheduled Tribes Amendment Act-1976 No. 108 of 18-9-1976ರ ಪ್ರಕಾರ ಕರ್ನಾಟಕದ 49 ಬುಡಕಟ್ಟುಗಳು ಪರಿಶಿಷ್ಟ ಪಂಗಡದ ಪಟ್ಟಿಗೆ ಸೇರಿದವು ನಂತರ The Constitution Scheduled Castes and Scheduled Tribes orders (Amendment) Act ನಿಂದ ಪರಿಷ್ಕರಿಸಿ 2002ರಲ್ಲಿ ಮೇದಾರ ಮತ್ತು ಉತ್ತರ ಕನ್ನಡ ಜಿಲ್ಲೆಗೆ ಸೀಮಿತಗೊಂಡಂತೆ ಸಿದ್ದಿ ಜನಾಂಗವನ್ನು ಬುಡಕಟ್ಟು ಪಟ್ಟಿಗೆ ಸೇರಿಸಿರುವ ಹಿನ್ನೆಲೆಯಲ್ಲಿ ಕರ್ನಾಟಕದ ಪರಿಶಿಷ್ಟ ಪಂಗಡದ ಬುಡಕಟ್ಟುಗಳು ಪ್ರಸ್ತುತ ಒಟ್ಟು 51. ಕರ್ನಾಟಕ ಬುಡಕಟ್ಟುಗಳಲ್ಲಿ ಸಂವಿಧಾನ ಬದ್ಧವಾಗಿ ಇರುವಂತಹ ಪರಿಶಿಷ್ಟ ಪಂಗಡಗಳ ಪಟ್ಟಿಯಲ್ಲಿ 'ಹಸಲರು' ಒಂದು ಅಧಿಕೃತ ಬುಡಕಟ್ಟಾಗಿದೆ.

ಹಸಲ ಪದದ ನಿಷ್ಪತ್ತಿ:

ಹಸಲರು ಎನ್ನುವುದು ಕನ್ನಡದ 'ಹಸುಳೆ' ಎಂದರೆ ಮಗು ಎಂಬ ಪದದಿಂದ ಬಂದಿದೆ. ಹಸಲರ ಮುಗ್ಧತೆಯಿಂದಾಗಿ ಹಾಗೂ ಇವರ ಸೇವಾ ಕಾರ್ಯಗಳಲ್ಲಿ ತೊಡಗಿದರಿಂದ



ಇವರಿಗೆ ಹಸುಳೆಗಳೆಂದೇ ಕರೆಯುತ್ತಿದ್ದರು. ಕೊನೆಗೆ ಇವರಿಗೆ ಹಸಲ ಎಂಬ ಹೆಸರು ಬಂತು. ಇವರು ಸದಾ ಬಿಲ್ಲುಬಾಣ ಹಿಡಿದು ಪ್ರಕೃತಿಯ ಮಕ್ಕಳಿಗೆ ಕಾಡಿನಲ್ಲಿ ಸಂಚರಿಸುವುದರಿಂದ 'ಭಿಲ್ಲುಕ್ಷತ್ರಿಯ' ಎಂಬ ಹೆಸರು ಬಂತು.

ಹಸಲರ ಬಗೆಗೆ ವಿದ್ವಾಂಸರ ವ್ಯಾಖ್ಯೆಗಳು:

'ಕರ್ನಾಟಕ ಸ್ಟೇಟ್ ಗೆಜೆಟಿಯರ್' ಮೊದಲನೆಯ ಭಾಗದಲ್ಲಿ ಹಸಲರು ಮೂಲತಃ ಆಹಾರವನ್ನು ಆರಿಸುತ್ತಿದ್ದ ಅಲೆಮಾರಿಗಳಾಗಿದ್ದು, ಈಗ ಅವರು ನೆಲೆ ನಿಂತು ಬದುಕನ್ನು ಆರಿಸಿಕೊಂಡಿದ್ದಾರೆ ಎನ್ನಲಾಗಿದೆ.

“ಷೆರಿಂಗ್‌ರವರು ಮೈಸೂರಿನ ಹಸಲರನ್ನು, ಅರಣ್ಯವಾಸಿಗಳು ಹಾಗೂ ಮರ ಕಡಿಯುವುದೆ ಅವರ ಕಸುಬೆಂದು ಬಣ್ಣಿಸಿದ್ದಾರೆ”

ಲೂಯಿಸ್‌ರೈಸ್ ಹಸಲರನ್ನು ಕುರಿತು ಹೀಗೆ ಬರೆದಿದ್ದಾರೆ: “ಹಸಲರು ಮತ್ತು ಮಲೆಯರು (ಸೋಲಿಗರು) ಪರಸ್ಪರ ಹೋಲುತ್ತಾರೆ” . ಧಸ್ತುನ್‌ಮತ್ತಿತರ ಲೇಖರು ಹಸಲರು ಪಶ್ಚಿಮ ಮಲೆನಾಡಿನ ಅರಣ್ಯವಾಸಿಗಳೆಂದು ಬಣ್ಣಿಸಿದ್ದಾರೆ. ಎಚ್.ವಿ. ನಂಜುಂಡಯ್ಯ, ಎಲ್.ಕೆ.ಐಯ್ಯರ್ (1930) ಹಸಲರನ್ನು ಭಿಲ್ಲುಕ್ಷತ್ರಿಯ ಮತ್ತು ಅಗ್ನಿಹೊನ್ನಪ್ಪನ ಮತದವರೆಂದು ಕರೆದಿದ್ದಾರೆ.

ಕರ್ನಾಟಕದಲ್ಲಿ ಹಸಲರು

ಹಸಲರ ಸಮುದಾಯವು ಭಾರತದಲ್ಲಿರುವ ಹಲವು ಹಿಂದುಳಿದ ಮತ್ತು ಪ್ರಾಚೀನ ಬುಡಕಟ್ಟು ಸಮುದಾಯಗಳಲ್ಲಿ ಒಂದಾಗಿದೆ. ಕರ್ನಾಟಕದ ಬುಡಕಟ್ಟು ಪಟ್ಟಿಯಲ್ಲಿ ಕ್ರಮ ಸಂಖ್ಯೆ 12ರಲ್ಲಿ ದಾಖಲಾಗಿದೆ. ಮಲೆನಾಡಿನ ಬುಡಕಟ್ಟುಗಳಲ್ಲಿ ಕಂಡುಬರುವ ಅನೇಕ ಸಮುದಾಯಗಳಲ್ಲಿ ಹಸಲರು ಪ್ರಮುಖವಾದಂತಹ ಪಾತ್ರವನ್ನು ವಹಿಸಿದ್ದಾರೆ. ಇವರು ಶಿವಮೊಗ್ಗ ಪಶ್ಚಿಮ ಮಲೆನಾಡಿನ ದಟ್ಟ ಅರಣ್ಯದಲ್ಲಿ ವಾಸಿಸುತ್ತಿರುವ ಜನಾಂಗ. ಇವರು ರಾಜ್ಯದ ಪರಿಶಿಷ್ಟ ಪಂಗಡಗಳಲ್ಲಿ ಕಡಿಮೆ ಜನಸಂಖ್ಯೆಯುಳ್ಳವರಾಗಿದ್ದಾರೆ. ಅಲ್ಲದೆ ಸಾಮಾಜಿಕವಾಗಿ, ಆರ್ಥಿಕವಾಗಿ, ಶೈಕ್ಷಣಿಕವಾಗಿ ಮತ್ತು ರಾಜಕೀಯವಾಗಿ ಹಿಂದುಳಿದಿದ್ದು, ತಮ್ಮದೇ ಆದ ಸಾಂಸ್ಕೃತಿಕ ಹಿನ್ನೆಲೆಯೊಂದಿಗೆ ಬದುಕನ್ನು ಕಟ್ಟಿಕೊಂಡು ಜೀವನ ಸಾಗಿಸುತ್ತಿದ್ದಾರೆ.

ಅಧ್ಯಯನದ ಉದ್ದೇಶಗಳು:

- ಹಸಲರ ಸಮುದಾಯದ ಐತಿಹಾಸಿಕ ಹಿನ್ನೆಲೆಯನ್ನು ತಿಳಿಯುವುದು.
- 2006 ರ ಅರಣ್ಯ ಹಕ್ಕು ಕಾಯಿದೆ ಬಗ್ಗೆ ತಿಳಿಯುವುದು.
- ಹಸಲರ ಸಮುದಾಯದವು ಅರಣ್ಯ ಹಕ್ಕು ಪಡೆಯುವುದರಲ್ಲಿ ಸಮಸ್ಯೆ ಮತ್ತು ಸವಾಲುಗಳನ್ನು ಅಧ್ಯಯನ ಮಾಡುವುದು

ಅಧ್ಯಯನದ ಮಾದರಿ ;

ಪ್ರಸ್ತುತ ಅಧ್ಯಯನದ ಉದ್ದೇಶಗಳನ್ನು ಗಮನದಲ್ಲಿ ರಿಸಿಕೊಂಡು ಪ್ರಮುಖವಾಗಿ ಹಸಲರ ಸಮುದಾಯದ ಐತಿಹಾಸಿಕ ಹಿನ್ನೆಲೆ, 2006 ರ ಅರಣ್ಯ ಹಕ್ಕು ಕಾಯಿದೆ ಬಗ್ಗೆ ತಿಳಿಯುವುದು ಮತ್ತು ಈ ಕಾಯಿದೆ ಪಡೆಯುವುದರಲ್ಲಿ ಹಸಲರು ಎದುರಿಸುತ್ತಿರುವ ಸಮಸ್ಯೆ ಮತ್ತು ಸವಾಲುಗಳ ವಾಸ್ತವಿಕ ಅಂಶಗಳನ್ನು ಗಮನದಲ್ಲಿ ರಿಸಿಕೊಂಡು ಶಿವಮೊಗ್ಗ ಜಿಲ್ಲೆಯನ್ನು ಆಯ್ಕೆ ಮಾಡಿಕೊಂಡು, 400 ಜನ ಸಂದರ್ಶಿತರನ್ನು ಭೇಟಿ ಮಾಡಿ ಸಂದರ್ಶನ ಅನುಸೂಚಿಯ ಸಹಾಯದಿಂದ ಮುಕ್ತವಾಗಿ ಸಂದರ್ಶಿಸಿ



ಮಾಹಿತಿಯನ್ನು "ಸಂಶೋಧನಾ ಮಾದರಿ ವಿಧಾನವಾದ ಅಸಂಭವನೀಯ (ಓಂಟಿ-ರಿಡಿobಚಿbiಟಿಃಣಧಿ Sಚಿmರಿಟಿಟಿಟಿ)ದ ಪ್ರಮುಖ ವಿಧಾನಗಳಲ್ಲಿ 'ಉದ್ದೇಶಿತಮಾದರಿ' ವಿಧಾನವನ್ನು(Puಡಿರಿosive Sಚಿmರಿಟಿಟಿಟಿ)"ಬಳಸಿಕೊಂಡು ಅಭ್ಯಸಿಸಲಾಗಿದೆ.

ಸಂಶೋಧನಾ ವಿಧಾನ ಮತ್ತು ತಂತ್ರಗಳು

ಪ್ರಸ್ತುತ ಅಧ್ಯಯನಕ್ಕಾಗಿ ಬೇಕಾಗಿರುವ ಪ್ರಾಥಮಿಕ ಮಾಹಿತಿಯನ್ನು ಸಂಗ್ರಹಿಸಲು ಸಂದರ್ಶನ ಅನುಸೂಚಿ ರಚಿಸಿಕೊಂಡು ಮತ್ತು ಅಧ್ಯಯನಕ್ಕೆ ಸೂಕ್ತವಾದ ಮಾಹಿತಿಯನ್ನು ಸಂಗ್ರಹಿಸಲು ಮಾಧ್ಯಮಿಕ ಆಕಾರಗಳ ಮೂಲಗಳಿಂದ ಅಗತ್ಯ ಮಾಹಿತಿಗಳನ್ನು ಸಂಗ್ರಹಿಸಲಾಗಿದೆ.

ಮಾಹಿತಿ ವಿಶ್ಲೇಷಣೆ

2006ರ ಅರಣ್ಯ ಹಕ್ಕು ಕಾಯಿದೆ :

ಈ ಕಾನೂನು ಬಹಳ ವರ್ಷಗಳಿಂದ ಬುಡಕಟ್ಟುಜನಾಂಗದವರಿಗೆ ಆಗಿದ್ದ ಅನ್ಯಾಯವನ್ನು ಸರಿಪಡಿಸಿ ಹಿಂದೆ ಅವರು ಅನುಭವಿಸುತ್ತಿದ್ದ ಹಕ್ಕುಗಳನ್ನು ಪುನಃ ದೊರಕಿಸಿಕೊಡುವ ಉದ್ದೇಶ ಹೊಂದಿದೆ. ಸ್ವಾತಂತ್ರ್ಯ ನಂತರ ಬುಡಕಟ್ಟುಜನಾಂಗವಿರುವ ರಾಜ್ಯಗಳಲ್ಲಿ ಭೂಮಿ ಬೇರೆಯವರಿಗೆ ಹೋಗುವುದನ್ನು ತಡೆಯಲು ಮತ್ತು ಆ ಭೂಮಿಯ ಹಕ್ಕನ್ನು ಬುಡಕಟ್ಟುಜನಾಂಗಕ್ಕೆ ಮರಳಿ ದಕ್ಕುವಂತೆ ಮಾಡಲು ಕಾನೂನುಗಳನ್ನು ಜಾರಿಗೆ ತರಲಾಯಿತು. ಕೆಲವು ರಾಜ್ಯಗಳು ಬುಡಕಟ್ಟೇತರ ಹಿತವನ್ನು ಕಾಪಾಡಲು ಕಾನೂನುಗಳಿಗೆ ತಿದ್ದುಪಡಿತಂದವು.

“

ಬ್ರಿಟಿಷರು ತಮ್ಮ ಆಡಳಿತಕಾಲದಲ್ಲಿ ಕಾಡನ್ನು ತಮ್ಮ ಹಿತಾಸಕ್ತಿಗೆ ಬಳಸಿಕೊಳ್ಳಲು ಹಲವಾರು ಮಾರ್ಗೋಪಾಯಗಳನ್ನು ಕಂಡುಕೊಂಡರು. ಕಾಡಿನ ಬಳಕೆಯ ಜೊತೆಗೆ ಕಾಡನ್ನು ಬೆಳೆಸುವುದಕ್ಕಾಗಿ ಹಲವಾರು ಕಾನೂನುಗಳು ಬೇಕಾಗುತ್ತವೆ ಎಂದು ಹೇಳಿಕೊಳ್ಳುತ್ತಲೇ ಕಾಡಿನ ಮೂಲ ನಿವಾಸಿಗಳಾಗಿದ್ದ ಜನರಿಂದಲೇ ಅವರ ಹಕ್ಕುಗಳನ್ನು ಕಸಿದುಕೊಳ್ಳುತ್ತಾ ಬಂದರು. ಬ್ರಿಟಿಷರ ಕಾಲದಲ್ಲಿ ಬಹಳಷ್ಟು ಅರಣ್ಯಗಳನ್ನು ನಾಶಗೊಳಿಸಿದ ಜಾಗದಲ್ಲಿ ವ್ಯವಸಾಯ ಮಾಡಲು ಅನುವು ಮಾಡಿಕೊಟ್ಟರು. ಇದರ ಹಿಂದಿದ್ದ ಸ್ವಾರ್ಥವೆಂದರೆ ವ್ಯವಸಾಯ ಭೂಮಿಯಿಂದ ದೊರೆಯುತ್ತಿದ್ದ ಕಂದಾಯದ ಹಣವನ್ನು ವೃದ್ಧಿಗೊಳಿಸಿಕೊಳ್ಳುವುದಾಗಿತ್ತು. ಈ ಸಂದರ್ಭದಲ್ಲಿ ಸ್ವೆಬ್ಬಿಂಗ್ (ದಿ ಫಾರೆಸ್ಟ್ ಆಫ್ ಇಂಡಿಯಾ, ಸಂಪುಟ-11)ರಲ್ಲಿ ಬ್ರಿಟಿಷರು ಯಾವುದೇ ಪರಿವರ್ತನೆಗಳನ್ನು ಜಾರಿಗೆ ತರುವುದರ ಉದ್ದೇಶ ವ್ಯವಸಾಯದ ಭೂಮಿಯ ಪ್ರಮಾಣವನ್ನು ಹೆಚ್ಚಿಸಿ ಕಂದಾಯ ವಸೂಲಿ ಮಾಡುವುದಾಗಿತ್ತು. ಇದಕ್ಕಾಗಿ ಅರಣ್ಯಗಳನ್ನು ನಾಶ ಮಾಡುವುದು ಅನಿವಾರ್ಯವಾಗಿತ್ತು” .

ಮದ್ರಾಸ್ ಪ್ರಾಂತ್ಯದ ಹಳ್ಳಿಗಳ ಸುತ್ತಮುತ್ತಲಿದ್ದ ಕಾಡುಗಳ ಹಕ್ಕನ್ನು ಸಂಪೂರ್ಣವಾಗಿ ಹಳ್ಳಿಯವರೇ ಅನುಭವಿಸುತ್ತಿದ್ದರು. ಆದರೂ ಭಾರತ ಸರ್ಕಾರವು ಸಾಕಷ್ಟು ಅರಣ್ಯ ಸಂಪತ್ತನ್ನು ಹೊಂದಿತ್ತು. ಈ ಸಂಪತ್ತನ್ನು ವ್ಯವಸ್ಥಿತವಾಗಿ ಬಳಸಿಕೊಳ್ಳುವುದಕ್ಕಾಗಿ ಅರಣ್ಯದೊಳಗೆ ಹಾಗೂ ಅರಣ್ಯದ ಸುತ್ತಮುತ್ತ ವಾಸಿಸುತ್ತಿದ್ದ ಜನರು ಅರಣ್ಯದ ಹಕ್ಕನ್ನು ಬಳಸಿಕೊಂಡು ಹಾಳು ಮಾಡುತ್ತಿದ್ದಾರೆ ಎನ್ನುವ ವಾದವನ್ನು ಬಳಸಿಕೊಂಡು ಅರಣ್ಯದ ರಕ್ಷಣೆಗಾಗಿ ಹಲವಾರು ಅರಣ್ಯ ಪ್ರದೇಶಗಳನ್ನು ಮೀಸಲು ಅರಣ್ಯಗಳನ್ನಾಗಿ ಪರಿವರ್ತಿಸಿ ಅರಣ್ಯಗಳ ಮೇಲಿನ ಸಾರ್ವಭೌಮತ್ವವನ್ನು ಸ್ಥಾಪಿಸುವುದಕ್ಕಾಗಿ 1865ರಲ್ಲಿ ಅರಣ್ಯಗಳ ಮೀಸಲು ಕಾಯಿದೆ ಜಾರಿಗೆ ತಂದರು. ಈ ಕಾಯಿದೆಯಲ್ಲಿ ಎಲ್ಲಾ ಅರಣ್ಯಗಳು ಸರ್ಕಾರದವು ಮತ್ತು



ಅವುಗಳ ಪಾಲನೆಗೆ ಕಂಠಕಪ್ರಾಯವಾದ ಯಾವುದೇ ವ್ಯಕ್ತಿಯನ್ನು ಶಿಕ್ಷೆಗೆ ಗುರಿಪಡಿಸಬಹುದು ಎಂದು ಸಾರಲಾಯಿತು.

“1878ರಲ್ಲಿಮೇಲಿನ ಕಾಯಿದೆಯನ್ನು ರದ್ದುಗೊಳಿಸಿಹೊಸ ಕಾಯಿದೆಯನ್ನುಸ್ಥಾಪಿಸಲಾಯಿತು. ಈ ಕಾಯಿದೆಯಮುಖ್ಯ ಉದ್ದೇಶವೇನೆಂದರೆ ರಾಜ್ಯಗಳಲ್ಲಿಹರಿದುಹಂಚಿ ಹೋಗಿದ್ದ ಅರಣ್ಯಗಳನ್ನೆಲ್ಲಾ ತಮ್ಮ ಏಕಸ್ವಾಮ್ಯ ಆಡಳಿತಕ್ಕೆ ತೆಗೆದುಕೊಳ್ಳುವುದೇ ಆಗಿತ್ತು. ಅಲ್ಲದೆ ಕಾಲ ಕಾಲಕ್ಕೆ ತಕ್ಕಂತೆ ತಿದ್ದುಪಡಿ ಮಾಡುವ ಅಧಿಕಾರವನ್ನು ಹೊಂದಿದ್ದರು. ಈ ಕಾಯಿದೆ ಅರಣ್ಯವಾಸಿಗಳ ವಂಶಪಾರಂಪರ್ಯವಾದ ಕಾಡಿನ ಬಳಕೆಯ ಹಕ್ಕು ಇಲ್ಲ ಎಂದು ತೀರ್ಮಾನಿಸಿತ್ತು. ಇದರ ಸಂಪೂರ್ಣ ಹಕ್ಕು ಬ್ರಿಟಿಷರ ಆಡಳಿತಶಾಹಿಗಳಾಗಿರುವುದರಿಂದ ಅರಣ್ಯದ ಹಕ್ಕು ತಮಗೆ ಸೇರಿದೆಯೇ ಹೊರತು ಅರಣ್ಯವಾಸಿಗಳಿಗಲ್ಲ ಎನ್ನುವ ನಿಯಮವನ್ನು ಉಲ್ಲಂಘಿಸಿದವರನ್ನು ಅರಣ್ಯಾಧಿಕಾರಿಗಳು ಅಥವಾ ಪೊಲೀಸನವರು ವಾರಂಟ್ ಇಲ್ಲದೆ ಬಂಧಿಸಬಹುದು ಎಂದು ನಿಯಮಿಸಲಾಯಿತು. ಈ ಕಾಯಿದೆಯ ಪ್ರಕಾರ ಅರಣ್ಯವನ್ನು ಮೀಸಲು ಅರಣ್ಯ, ರಕ್ಷಿತ ಅರಣ್ಯ, ಗ್ರಾಮ ಅರಣ್ಯ ಎಂದು ಮೂರು ಭಾಗಗಳಾಗಿ ವಿಂಗಡಿಸಲಾಯಿತು. 1927ರ ಪ್ರಕಾರ ಅರಣ್ಯವಾಸಿಗಳಾದ ಬುಡಕಟ್ಟು ಜನರಿಗೆ ದೊರಕುತ್ತಿದ್ದ ಸವಲತ್ತುಗಳನ್ನು ತೆಗೆದು ಹಾಕಲಾಗಿತ್ತು. ಕುಮರಿ ಬೇಸಾಯದ ಬಗ್ಗೆ ತೀರ್ಮಾನ ತೆಗೆದುಕೊಳ್ಳುವ ಅಧಿಕಾರ ಆಯಾ ರಾಜ್ಯಕ್ಕೆ ಸೇರಿದ್ದು. 1952ರಲ್ಲಿ ರಾಷ್ಟ್ರೀಯ ಅರಣ್ಯ ಕಾಯಿದೆಯನ್ನು ಜಾರಿಗೊಳಿಸಲಾಯಿತು”. 1878 ರಿಂದ1927ರವರೆಗಿನ ಕಾಯಿದೆಯಲ್ಲಿ ಅರಣ್ಯದಮೇಲೆ ಯಾರಿಗಾದರೂಹಕ್ಕಿದ್ದರೆ ಆ ಹಕ್ಕನ್ನುಸ್ವಾಧೀನಿಸಿಕೊಳ್ಳುವ ಅವಕಾಶವಿತ್ತು. ಜೊತೆಗೆಮೂಲ ದಾಖಲಾತಿಯಿಂದ ಕೂಡಿರಬೇಕಿತ್ತು. ನಂತರದದಿನಗಳಲ್ಲಿ ಅರಣ್ಯದಲ್ಲೇವಾಸಿಸುತ್ತಿದ್ದಬುಡಕಟ್ಟು ಜನರಿಗೆ ಇದರಬಗ್ಗೆ ಅರಿವಿಲ್ಲದೆ ಇರುವುದು ವಿಪರ್ಯಾಸ ಸಂಗತಿಯಾಗಿದೆ. ಕಾರಣವೇನೆಂದರೆ, ಶಿಕ್ಷಣದ ಕೊರತೆ. ಹಾಗಾಗಿ ಬುಡಕಟ್ಟು ಜನರ ಬದುಕಿನ ಕ್ರಮವನ್ನೇ ಅರಿತುಕೊಳ್ಳದೆ ಹಕ್ಕುಗಳನ್ನು ಸ್ವಾಧೀನವಾದುದರಿಂದ ದಾಖಲಾತಿಗಳು, ಹಕ್ಕುಪತ್ರಗಳು, ಪಹಣಿ ಮುಂತಾದವುಗಳನ್ನು ಆಧಾರವಾಗಿಟ್ಟುಕೊಂಡು ಹಕ್ಕು ಸ್ವಾಧೀನಕ್ಕೆ ಅವಕಾಶ ಕೊಟ್ಟಿದ್ದರಿಂದ ನಿಜವಾದ ಲಾಭವನ್ನು ಪಡೆದವರು ಬುಡಕಟ್ಟು ಜನರಲ್ಲ. ಈಗ ಒದಗಿರುವ ಪರಿಸ್ಥಿತಿ ಎಂದರೆ ನಿಜವಾಗಿಯೂ ಒಂದೆಡೆ ವ್ಯವಸಾಯ ಮಾಡುತ್ತಿದ್ದ ಅಥವಾ ಕಾಡು ಕಡಿದು ವ್ಯವಸಾಯಕ್ಕೆ ಯೋಗ್ಯವಾದ ಭೂಮಿ ಮಾಡಿದ ಬುಡಕಟ್ಟು ಜನರು ತಮ್ಮ ಹಕ್ಕನ್ನು ದಾಖಲಾತಿಗಳ ಮೂಲಕ ಸ್ವಾಧೀನಿಸಿಕೊಳ್ಳಲು ಸಾಧ್ಯವಾಗದೇ ಪರದಾಡುತ್ತಿರುವ ಪರಿಸ್ಥಿತಿ ಒಂದೆಡೆಯಾದರೆ, ಕೇವಲ ನಾಮಕಾವಸ್ಥೆ ದಾಖಲಾತಿಗಳನ್ನು ಸೃಷ್ಟಿಸಿ ಭೂಮಿಯ ಹಕ್ಕನ್ನು ಕೇಳುತ್ತಿರುವ ರೈತರ ದರ್ಪದ ಒಳಗೊಳ್ಳುವಿಕೆ ಇನ್ನೊಂದೆಡೆಯಾಗಿದೆ. ಇಂತಹ ಸಂಕಷ್ಟಕ್ಕೆ ಹಸಲರು ಕೂಡ ಸಿಲುಕಿರುವಂತಹದನ್ನು ನೋಡಬಹುದು.

2006ರ ಅರಣ್ಯ ಹಕ್ಕು ಕಾಯಿದೆ ತಲತಲಾಂತರಗಳಿಂದ ಅರಣ್ಯಗಳಲ್ಲಿ ವಾಸಿಸುತ್ತಿರುವ ಅರಣ್ಯವಾಸಿಗಳಿಗೆ, ತಮ್ಮ ಸಾಮುದಾಯಿಕ ಹಕ್ಕು ನೀಡಬೇಕು, ಜೊತೆಗೆ ಅರಣ್ಯ ಹಕ್ಕು ಕಾಯಿದೆ ಬೇಕು ಎಂದು ಅನೇಕ ವರ್ಷಗಳಿಂದ ಹೋರಾಟ ನಡೆಸುತ್ತಾ ಬಂದಿರುವಂತಹದನ್ನು ನೋಡಬಹುದು. ಆದ್ದರಿಂದಲೇ 2006ರ ಕಾಯಿದೆಯನ್ವಯ ಜೇನು ಕುರುಬ, ಕುಣಬಿ, ಮಲೆಕುಡಿಯ, ಗೊಂಡರು, ಹಸಲರು, ಇಂತಹ ಮೂಲ ಬುಡಕಟ್ಟುಗಳು ಮತ್ತು ಪಾರಂಪರಿಕ ವನವಾಸಿಗಳ ಅರ್ಹ ಬಡ ಕುಟುಂಬಗಳಿಗೆ ದೊರಕಬೇಕಾಗಿದ್ದ ಹಕ್ಕನ್ನು ಇನ್ನೂ ಅನೇಕ ಕಾರಣಗಳಿಂದ ನೆನೆಗುದಿಗೆ ಬೀಳಿಸಿರುವುದರಿಂದ ಅರಣ್ಯ ವಾಸಿ ಬುಡಕಟ್ಟು ಜನರು ತಮ್ಮ ಹಕ್ಕುಗಳನ್ನು ಪಡೆದುಕೊಳ್ಳಲು ವಿಫಲರಾಗಿದ್ದಾರೆ. ಹೀಗೆ ಬುಡಕಟ್ಟು



ಜನರು ಹತ್ತು ಹಲವು ರೀತಿಯ ಭೂ ಸಮಸ್ಯೆಗಳಿಗೆ ಸಿಲುಕಿ ನಲುಗುತ್ತಿದ್ದಾರೆ. ಕೆಲವರಿಗೆ ಮಾತ್ರ ಭೂಮಿ ಪಡೆದುಕೊಳ್ಳಲು ಸಾಧ್ಯವಾಗಿದೆ. ಆದರೆ ಇನ್ನೂ ಬಹಳಷ್ಟು ಬುಡಕಟ್ಟು ಜನರು ಹಕ್ಕಿದ್ದರೂ ಭೂಮಿ ಪಡೆದುಕೊಳ್ಳುವಲ್ಲಿ ವಿಫಲರಾಗಿದ್ದಾರೆ. ಅದರಲ್ಲಿ ಮುಖ್ಯವಾಗಿ ಹಸಲರು ಇಂತಹ ಹಕ್ಕುಗಳನ್ನು ಪಡೆಯುವಲ್ಲಿ ದಿನೇ ದಿನೇ ಹೋರಾಟವನ್ನು ನಡೆಸುತ್ತಿರುವಂತಹದನ್ನು ಅಧ್ಯಯನದ ಸಂದರ್ಭದಲ್ಲಿ ಗಮನಿಸಲಾಗಿದೆ.

ಅರಣ್ಯ ಹಕ್ಕು ಕಾಯಿದೆ ಸೌಲಭ್ಯ ಪಡೆದ ವಿವರ

2006ರ ಅರಣ್ಯ ಹಕ್ಕು ಅನುಸೂಚಿತ ಬುಡಕಟ್ಟುಗಳು ಮತ್ತು ಇತರೆ ಪಾರಂಪರಿಕ ಅರಣ್ಯವಾಸಿಗಳು ಅಧಿನಿಯಮ 2006 ಮತ್ತು 2008ರ ಅರಣ್ಯ ಹಕ್ಕುಗಳನ್ನು ಪರಿಶಿಷ್ಟ ಪಂಗಡದವರಿಗೆ ಸೌಲಭ್ಯ ಪಡೆದುಕೊಳ್ಳುವಂತಹದನ್ನು ಸೂಚಿಸುತ್ತದೆ. ಇಂತಹ ನಿಯಮದಡಿಯಲ್ಲಿ ಹಸಲರು ಸೌಲಭ್ಯ ಪಡೆದ ವಿವರವನ್ನು ಈ ಕೆಳಕಂಡಂತೆ ನೋಡಬಹುದಾಗಿದೆ.

ಕೋಷ್ಟಕ 1

ಅರಣ್ಯ ಹಕ್ಕು ಕಾಯಿದೆ ಸೌಲಭ್ಯ ಪಡೆದ ವಿವರ

ಪ್ರತಿಕ್ರಿಯೆ ಆವೃತ್ತಿ ಶೇಕಡವಾರು

ಹೌದು 124 31.00

ಇಲ್ಲ 276 69.00

ಒಟ್ಟು 400 100.00

ಈ ಮೇಲ್ಕಂಡ ಕೋಷ್ಟಕದಲ್ಲಿ ಸಂದರ್ಶಿತ ಮಾಹಿತಿದಾರರಲ್ಲಿ ಅರಣ್ಯ ಹಕ್ಕು ಸೌಲಭ್ಯ ಪಡೆದವರ ವಿವರವನ್ನು ನೀಡಲಾಗಿದೆ. ಸಂದರ್ಶಿತ 400 ಮಾಹಿತಿದಾರರಲ್ಲಿ ಶೇಕಡ 69ರಷ್ಟು ಕುಟುಂಬಗಳು ಈ ಸೌಲಭ್ಯವನ್ನು ಪಡೆದಿಲ್ಲದಿರುವಂತಹದನ್ನು ನೋಡಬಹುದು. ಕರ್ನಾಟಕದ ಅರಣ್ಯ ಮೂಲ ಬುಡಕಟ್ಟುಗಳ ಒಕ್ಕೂಟ ಅಧ್ಯಕ್ಷರಾದ ರಾಮಣ್ಣನವರು ಹೇಳಿದ ಮಾತುಗಳು ಇಲ್ಲಿ ಹೆಚ್ಚು ಪ್ರಸ್ತುತವೆನಿಸುತ್ತದೆ. ನಮ್ಮ ಸಮುದಾಯದಿಂದ ಕಳೆದ ಹತ್ತು ಹನ್ನೆರಡು ವರ್ಷಗಳಿಂದ ನಿರಂತರವಾಗಿ ವೈಯಕ್ತಿಕ ಹಕ್ಕು ಮತ್ತು ಸಮುದಾಯದ ಅರಣ್ಯ ಹಕ್ಕು ಪತ್ರಕ್ಕಾಗಿ ಸತತ ವಕಾಲತ್ತು, ಹೋರಾಟ, ಸಂಘರ್ಷಗಳನ್ನು ಮಾಡುತ್ತಾ ಬಂದಿದ್ದೇವಾದರೂ ಇದುವರೆಗೂ ಸಂಪೂರ್ಣವಾಗಿ ನಮ್ಮ ಸಮುದಾಯಕ್ಕೆ ಅರಣ್ಯ ಹಕ್ಕು ಸೌಲಭ್ಯ ಸಿಗದೇ ಇರುವುದು ನೋವಿನ ಸಂಗತಿಯಾಗಿದೆ ಎಂದಿದ್ದಾರೆ. ಇನ್ನುಳಿದ ಶೇಕಡ 31ರಷ್ಟು ಕುಟುಂಬಗಳಿಗೆ ಅರಣ್ಯ ಹಕ್ಕು ಪತ್ರ ದೊರಕಿದೆ. ಆದರೆ ಈ ಹಕ್ಕು ಪತ್ರದಲ್ಲಿ 1 ಗುಂಟೆ, 2 ಗುಂಟೆಗಳಷ್ಟು ಮಾತ್ರ ಭೂಮಿಯನ್ನು ನೀಡಲಾಗಿದೆ.

ಸೊರಬ ತಾಲ್ಲೂಕಿನ ಕವಡಿ ಗ್ರಾಮದಲ್ಲಿ ಖಾತೆ ನಂ. 76ರಲ್ಲಿ 20 ಗುಂಟೆಯಷ್ಟು ಪರಶುರಾಮ್ ಕೆ. ಪಡೆದಿರುವಂತಹದನ್ನು ನೋಡಬಹುದು. ಹೊಸನಗರ ತಾಲ್ಲೂಕಿನ ಅರಮನೆ ಕೊಪ್ಪ ಗ್ರಾಮದ ನರಸಿಂಹಪ್ಪನಿಗೆ ಖಾತೆ ಸಂಖ್ಯೆ 227ರಲ್ಲಿ 20 ಗುಂಟೆ ಸಿಕ್ಕಿದೆ. ಹಾಗೆಯೇ ಶ್ರೀ ಜಿ. ಚಂದ್ರಶೇಖರ್ ಹೊಸನಗರ ತಾಲ್ಲೂಕಿನ ಮಂಜಗಳಲೆ ಗ್ರಾಮದವರು ಇವರಿಗೆ ರಿ.ಸ.ನಂ. 235ರಲ್ಲಿ 2 ಗುಂಟೆ ಸಿಕ್ಕಿದೆ. ಈ ಹಕ್ಕಿಗೆ 5 ಕುಟುಂಬಗಳು ಅವಲಂಬಿತರಾಗಿದ್ದಾರೆ. ಇದೇ ಗ್ರಾಮದ ಗಣಪತಿಯವರಿಗೆ ರಿ.ಸ.ನಂ. 137ರಲ್ಲಿ 1.05 ಗುಂಟೆ ಭೂಮಿ ಸಿಕ್ಕಿದೆ. ಹೀಗೆ 1 ಗುಂಟೆಯಿಂದ 100 ಎಕರೆವರೆಗಿನ ಭೂಮಿ ಕೆಲವು ಮಂದಿ ಪಡೆದಿದ್ದಾರೆ. ಜೊತೆಗೆ ಕೆಲವು ಕಡೆ ಒಂದೇ ಖಾತೆಯಲ್ಲಿ ಮೂರು-ನಾಲ್ಕು ಜನರಿಗೆ ಒಂದೇ ಹಕ್ಕು ಪತ್ರದಲ್ಲಿ ಭೂಮಿಯ ಹಕ್ಕನ್ನು ಕೊಟ್ಟಿದ್ದಾರೆ. ಅತಿ ಹೆಚ್ಚಾಗಿ ಅರಣ್ಯ ಹಕ್ಕು ಕಾಯಿದೆ ಪಡೆದವರಲ್ಲಿ ಶೇಕಡ 31ರಷ್ಟರಲ್ಲಿ ಹೆಚ್ಚಿನದಾಗಿ 1



ಗುಂಟೆಯಿಂದ 20 ಗುಂಟೆಯ ಒಳಗಿನವರೇ ಕಂಡುಬರುತ್ತಾರೆ. ಇದು ವಾಸದ ಮನೆಗೂ ಕೂಡ ಕಡಿಮೆಯಾಗುವಂತಹ ಸ್ಥಿತಿಯನ್ನು ಅಧ್ಯಯನ ಸಂದರ್ಭದಲ್ಲಿ ಕಂಡುಕೊಂಡ ಸತ್ಯವಾಗಿದೆ.

ಒಟ್ಟಾರೆಯಾಗಿ, ಇನ್ನೂ ಹಸಲರ ಸಮುದಾಯಕ್ಕೆ ಅರಣ್ಯ ಹಕ್ಕು ಪಡೆಯುವ ಅರ್ಹತೆ ಇದ್ದರೂ ಇದುವರೆಗೂ ಈ ಸೌಲಭ್ಯ ಪಡೆಯಲು ಸಾಧ್ಯವಾಗುತ್ತಿಲ್ಲ. ಆದ್ದರಿಂದ ಅವರಿಗೆ 2006 ಮತ್ತು 2012ರ ಅರಣ್ಯ ಹಕ್ಕು ಕಾಯಿದೆ ತಿದ್ದುಪಡಿಯಾಗಿ ಸಮರ್ಪಕವಾಗಿ ಜಾರಿಯಾಗಬೇಕು. ಜೊತೆಗೆ ಸಮುದಾಯದ ಹಕ್ಕು ದೊರೆಯಬೇಕು. ವೈಯಕ್ತಿಕ ಹಕ್ಕು ಪತ್ರದಲ್ಲಿ 5-10 ಎಕರೆ ಮತ್ತು ಸಾಮುದಾಯಿಕ ಹಕ್ಕು ಪತ್ರದಲ್ಲಿ ಕನಿಷ್ಠ 200 ಎಕರೆ ಭೂಮಿಯನ್ನು ವಿತರಿಸುವುದು ಹಾಗೂ ಈ ಸಮಿತಿಯಲ್ಲಿ ಬುಡಕಟ್ಟು ಜನರನ್ನೇ ಅಧ್ಯಕ್ಷರನ್ನಾಗಿಸುವುದು ಇತ್ಯಾದಿ ಬೇಡಿಕೆಗಳನ್ನು ಈ ಸಮುದಾಯಿತ ಸಂದರ್ಶಿತರು ವ್ಯಕ್ತಪಡಿಸಿದ ಅಂಶಗಳಾಗಿವೆ.

ಕೋಷ್ಟಕ 2

ಅರಣ್ಯ ಕಿರು ಉತ್ಪನ್ನ ಸಂಗ್ರಹಿಸಲು ಅವಕಾಶ ಪಡೆದವರ ವಿವರ

ಪ್ರತಿಕ್ರಿಯೆ ಆವೃತ್ತಿ ಶೇಕಡವಾರು

ಹೌದು 59 14.75

ಇಲ್ಲ 341 85.25

ಒಟ್ಟು 400 100.00

ಈ ಮೇಲಿನ ಕೋಷ್ಟಕವು ಹಸಲರ ಸಮುದಾಯವು ಅರಣ್ಯ ಉತ್ಪನ್ನ ಪಡೆದಿರುವವರ ವಿವರವನ್ನು ಸೂಚಿಸುತ್ತದೆ. ಬುಡಕಟ್ಟು ಸಮುದಾಯಗಳು ತಲತಲಾಂತರಗಳಿಂದ ಮಾನವೀಯ ಮೌಲ್ಯಗಳಿಂದ ಬದುಕುತ್ತಿದ್ದು, ಅರಣ್ಯ ಗುಡ್ಡಗಾಡು ತಪ್ಪಲಿನಲ್ಲಿ ತಾವು ಬದುಕಿ ಮುಂದಿನ ಪೀಳಿಗೆಗೆ ಬದುಕಲು ಉತ್ತಮ ಪರಿಸರ ಉಳಿಸಿ ಕಾಡಿನ ಸಂರಕ್ಷಣೆ ಮಾಡುತ್ತಾ ಬಂದಿರುವಂತಹದ್ದನ್ನು ನೋಡಬಹುದು. ಈ ಹಿನ್ನೆಲೆಯಲ್ಲಿ ಒಟ್ಟು ಸಂದರ್ಶಿತ ಮಾಹಿತಿದಾರರಲ್ಲಿ ಶೇಕಡ 14.75ರಷ್ಟು ಕುಟುಂಬಗಳು ಕಾಡಿನ ಕಿರು ಉತ್ಪನ್ನ ಸಂಗ್ರಹಿಸಲು ಅವಕಾಶವಿದೆ ಎಂದಿದ್ದಾರೆ. ಇನ್ನುಳಿದ ಶೇಕಡ 85.25ರಷ್ಟು ಕುಟುಂಬಗಳು ಈ ಅವಕಾಶ ಪಡೆದಿಲ್ಲ ಎಂದಿದ್ದಾರೆ. 2006ರ ಅರಣ್ಯ ಹಕ್ಕು ಕಾಯಿದೆಯಿಂದ ಕಾಡಿನಲ್ಲಿರುವ ಗೆಡ್ಡೆ-ಗೆಣಸು, ಹೂ-ಹಣ್ಣು, ನಾರು-ಬೇರು, ಜೇನು, ಕಾಳುಮೆಣಸು, ಡಾಲ್ಚಿನ್ನಿ, ಚಿಗುರು ಇತ್ಯಾದಿಗಳನ್ನು ಸಂಗ್ರಹಿಸಲು ಸಾಧ್ಯವಾಗುತ್ತಿಲ್ಲ. ಕಾನೂನುಗಳು ಕಠಿಣವಾಗಿವೆ. ಅಲ್ಲದೆ ನಾವು ತಲತಲಾಂತರಗಳಿಂದ ಕಾಡಿನಲ್ಲಿ ವಾಸಿಸುತ್ತಾ ಬಂದಿರುವಂತಹ ಸಮುದಾಯಗಳಿಗೆ ಜಾಗತೀಕರಣ, ಖಾಸಗೀಕರಣದ ಹೆಸರಿನಲ್ಲಿ ಒಕ್ಕಲೆಬ್ಬಿಸುವ ಅರಣ್ಯ ಇಲಾಖೆಯ ನಿರಂತರ ದೌರ್ಜನ್ಯದಿಂದ ಬದುಕಿನ ಸಂಬಂಧಗಳು ಕಳಚಿಕೊಳ್ಳುತ್ತಿವೆ. ಇಂತಹ ಸಮುದಾಯಗಳು ಮರ, ಗಿಡ, ಪ್ರಾಣಿ, ಪಕ್ಷಿಗಳೊಂದಿಗಿನ ಭಾವನಾತ್ಮಕ ಸಂಬಂಧಗಳೊಂದಿಗೆ ಸ್ವತಂತ್ರವಾಗಿ ಬದುಕುತ್ತಿರುವುದನ್ನು ತಪ್ಪಿಸಿ ಕಾಡಿನಿಂದ ಒಕ್ಕಲೆಬ್ಬಿಸುವುದು ಹೆಚ್ಚಾಗುತ್ತಿದೆ. ಇಂತಹ ಸಮಸ್ಯೆಗಳಿಂದ ಮುಕ್ತಿ ಹೊಂದಿದರೆ ಮಾತ್ರ ನಮ್ಮಂತಹ ಸಮುದಾಯಗಳು ಅಭಿವೃದ್ಧಿ ಹೊಂದಲು ಸಾಧ್ಯ ಎಂದಿದ್ದಾರೆ. ಹಾಗೂ ಕಾಡಿನಲ್ಲಿ ಎಲ್ಲಾ ಅವಕಾಶಗಳು ಸಿಕ್ಕರೂ ಸಹ ಯಾವುದನ್ನೂ ಅನಗತ್ಯವಾಗಿ ನಾವು ನಾಶ ಮಾಡುವುದಿಲ್ಲ. ತಮಗೆಷ್ಟು ಬೇಕೋ ಅಷ್ಟನ್ನು ಮಾತ್ರ ಉಪಯೋಗಿಸುತ್ತೇವೆ. ಪ್ರಾಣಿ ಪಕ್ಷಿಗಳ ಸಂತತಿ ಹೆಚ್ಚಿಸುತ್ತೇವೆ. ಕಾಡನ್ನು ಸಂರಕ್ಷಿಸಿ ಮುಂದಿನ ಪೀಳಿಗೆಗೆ ಉತ್ತಮ ಪರಿಸರವನ್ನು ಕೊಡಲು ಶ್ರಮಿಸುತ್ತಿದ್ದೇವೆ ಎಂದಿದ್ದಾರೆ ಹಸಲರು.

ಗಿರಿಜನ ಉಪ ಯೋಜನೆ



ಆದಿವಾಸಿ ಜನಾಂಗದವರು ಅರಣ್ಯ ಮತ್ತು ಅರಣ್ಯದ ಅಂಚಿನಲ್ಲಿ ವಾಸಿಸುತ್ತಿದ್ದು ಗೃಹೋಪಯೋಗಕ್ಕಾಗಿ ಕಿರು ಅರಣ್ಯ ಉತ್ಪನ್ನಗಳನ್ನು ಅವಲಂಬಿಸಿದ್ದು, ಮಳೆಗಾಲದ ಅವಧಿಯಲ್ಲಿ ಜೂನ್-ಡಿಸೆಂಬರ್‌ವರೆಗೆ ತಮ್ಮ ಜೀವನೋಪಾಯಕ್ಕಾಗಿ ಅಪೌಷ್ಠಿಕತೆಯಿಂದ ಬಳಲುತ್ತಿರುವುದನ್ನು ಗಮನಿಸಿದ ರಾಜ್ಯ ಸರ್ಕಾರ ದಕ್ಷಿಣ ಕನ್ನಡ, ಉಡುಪಿ, ಮೈಸೂರು, ಕೊಡಗು, ಚಾಮರಾಜನಗರ ಮತ್ತು ಉತ್ತರ ಕನ್ನಡ ಜಿಲ್ಲೆಗಳಲ್ಲಿ ವಾಸಿಸುವ ಮೂಲ ನಿವಾಸಿಗಳಿಗೆ ಕೊರಗ ಮತ್ತು ಜೇನುಕುರುಬ ಹಾಗೂ ಇತರೆ ಪರಿಶಿಷ್ಟ ಪಂಗಡದ ಕಾಡುಕುರುಬ, ಸೋಲಿಗ, ಎರವ, ಮಲೆಕುಡಿಯ ಮತ್ತು ಸಿದ್ದಿ ಜನಾಂಗದವರಿಗೆ ಪೌಷ್ಠಿಕ ಆಹಾರ ಮತ್ತು ವಿತರಣೆ ಕಾರ್ಯಕ್ರಮವನ್ನು ಮಳೆಗಾಲದ ಅವಧಿಯಲ್ಲಿ 6 ತಿಂಗಳವರೆಗೆ ಕಳೆದ 4-5 ವರ್ಷಗಳಿಂದ ನೀಡುತ್ತಾ ಬಂದಿರುವಂತಹದ್ದನ್ನು ನೋಡಬಹುದು. ಈ ಕಾರ್ಯಕ್ರಮದಿಂದ ಸುಮಾರು 35,071 ಕುಟುಂಬಗಳು ಪ್ರಯೋಜನ ಪಡೆಯುತ್ತಿದ್ದಾರೆ. ಆದರೆ ಶಿವಮೊಗ್ಗ ಮತ್ತು ಚಿಕ್ಕಮಗಳೂರು ಬುಡಕಟ್ಟು ಸಮುದಾಯದವರಿಗೆ ಈ ಸೌಲಭ್ಯ ದೊರಕದೇ ಇರುವುದರಿಂದ 2012-13ನೇ ಸಾಲಿನಿಂದ ತಮ್ಮ ಬೇಡಿಕೆಗಳನ್ನು ಸರ್ಕಾರದ ಮುಂದಿಟ್ಟು 'ಕರ್ನಾಟಕ ಅರಣ್ಯಮೂಲಬುಡಕಟ್ಟುಸಮುದಾಯಗಳ ಒಕ್ಕೂಟ' ದ ಆಶ್ರಯದಲ್ಲಿ ತಮ್ಮ ಬೇಡಿಕೆಗಳನ್ನು ಹಸಲರು ಮತ್ತು ಗೊಂಡಸಮುದಾಯದವರು ನಮಗೆ ಪೌಷ್ಠಿಕ ಆಹಾರ ಹಕ್ಕು ನೀಡಿ ಮತ್ತು ಬಿ.ಪಿ.ಎಲ್. ಕಾರ್ಡ್ ಬದಲು ಅಂತೋದಯ ಕಾರ್ಡ್‌ನ್ನು ನೀಡಬೇಕು ಎಂದು ಈ ಒಕ್ಕೂಟದ ಸಂಚಾಲಕರಾದ ರಾಮಣ್ಣ ಕುಳ್ಳಕಾರ್, ಕಾರ್ಯದರ್ಶಿಗಳಾದ ಲಕ್ಷ್ಮಮ್ಮ, ಮೂಕಾಂಬಿಕಾ ಹಾಗೂ ಸದಸ್ಯರುಗಳಾದ ಮಂಜುನಾಥ, ತಿಮ್ಮಪ್ಪ, ಧರ್ಮ, ನರಸಿಂಹಪ್ಪ, ಗಜೇಂದ್ರ, ಕಲಾವತಿ ಹೀಗೆ ಹಲವರು ಸೇರಿ ರಾಜ್ಯದಾದ್ಯಂತ ಕಾಲ್ನಡಿಗೇ ಜಾಥ, ಸರಣಿ ಪ್ರತಿಭಟನಾ ಸಭೆ, ಅಹೋರಾತ್ರಿ ಧರಣಿ ನಡೆಸುತ್ತಾ ಸರ್ಕಾರದ ಮೇಲೆ ಒತ್ತಡ ಹೇರುತ್ತಿದ್ದರು. ಇದನ್ನೆಲ್ಲಾ ಗಮನಿಸಿದ ರಾಜ್ಯ ಸರ್ಕಾರವು ದಿನಾಂಕ 09-06-2017ರಂದು ಶಿವಮೊಗ್ಗ ಮತ್ತು ಚಿಕ್ಕಮಗಳೂರು ಜಿಲ್ಲೆಗೆ ಅನ್ವಯಿಸುವಂತೆ ಪೌಷ್ಠಿಕ ಆಹಾರ ಹಕ್ಕು ಕಾಯಿದೆಯನ್ನು ಜಾರಿಗೊಳಿಸಿ ಆದೇಶ ಹೊರಡಿಸಿದೆ ಎಂದು ಸಮುದಾಯದ ಎಲ್ಲಾ ಮುಖಂಡರುಗಳು ಸಂತೋಷವನ್ನು ವ್ಯಕ್ತಪಡಿಸಿದರು. ಈ ಕಾಯಿದೆ ವ್ಯಾಪ್ತಿಯಲ್ಲಿ ಶಿವಮೊಗ್ಗ ಜಿಲ್ಲೆಯ ಒಟ್ಟು 1688 ಕುಟುಂಬಗಳನ್ನು ಸಮಾಜ ಕಲ್ಯಾಣ ಇಲಾಖೆ ಗುರುತಿಸಿದೆ. ಹಾಗೂ ಈ ಕಾಯಿದೆ ಅನುಷ್ಠಾನಕ್ಕೆ ತರುವಲ್ಲಿ ಕಂದಾಯ ಸಚಿವರಾದ ಕಾಗೋಡು ತಿಮ್ಮಪ್ಪನವರು ಮುಖ್ಯ ಪಾತ್ರ ವಹಿಸಿದ್ದಾರೆ ಎಂದು ಹಸಲರ ಸಮುದಾಯದ ಬಹುತೇಕ ಮುಖಂಡರುಗಳು ತಮ್ಮ ಅಭಿಪ್ರಾಯವನ್ನು ವ್ಯಕ್ತಪಡಿಸಿದ್ದಾರೆ.

ಕೋಷ್ಟಕ 3
 ಪೌಷ್ಠಿಕ ಆಹಾರ ಯೋಜನೆಯ ಸೌಲಭ್ಯಗಳ ವಿವರ
 ಆಹಾರ ಪದಾರ್ಥಗಳು ಪರಿಮಾಣ ತಿಂಗಳಿಗೆ (ಪ್ರತಿ ಕುಟುಂಬಕ್ಕೆ)
 ಅಕ್ಕಿ/ರಾಗಿ/ಗೋದಿ 15 ಕೆ.ಜಿ.
 ತೊಗರಿ ಬೇಳೆ 2 ಕೆ.ಜಿ.
 ಹೆಸರುಕಾಳು/ಹುರುಳಿ ಕಾಳು 5 ಕೆ.ಜಿ.
 ಎಣ್ಣೆ 2 ಲೀಟರ್
 ಸಕ್ಕರೆ/ಬೆಲ್ಲ 5 ಕೆ.ಜಿ. ಬೆಲ್ಲ, ಸಕ್ಕರೆ
 ವೆಟ್ಟಿ 45
 ತುಪ್ಪ 1 ಕೆ.ಜಿ.

ಮೂಲ : ವಿಜಯವಾಣಿ, ಜೂನ್ 9, 2017



ಮೇಲ್ಕಂಡ ಆಹಾರ ಪದಾರ್ಥಗಳನ್ನು ಪಡಿತರ ಆಹಾರ ಧಾನ್ಯಗಳ ಜೊತೆಗೆ ಹೆಚ್ಚುವರಿಯಾಗಿ ವರ್ಷದಲ್ಲಿ 6 ತಿಂಗಳು ನೀಡಲಾಗುತ್ತದೆ. ಆದರೆ ಈ ಸೌಲಭ್ಯವನ್ನು ಪಡೆಯುವುದಕ್ಕೆ ಫಲಾನುಭವಿಗಳು ಪ್ರತಿ ತಿಂಗಳು 60 ರಿಂದ 70 ಕಿ.ಮೀ. ದೂರ ತಾಲ್ಲೂಕು ಕೇಂದ್ರಕ್ಕೆ ಅಲೆದಾಡುವ ಪರಿಸ್ಥಿತಿ ಬಂದಿದೆ. ಆದ್ದರಿಂದ ಈ ಸಮಸ್ಯೆಯನ್ನು ಹೋಗಲಾಡಿಸಲು ಪ್ರತಿ ಗ್ರಾಮ ಪಂಚಾಯಿತಿಗೆ ಸಂಚಾರಿ ವಾಹನಗಳ ಮೂಲಕ ಅರ್ಹ ಫಲಾನುಭವಿಗಳಿಗೆ ಇಲಾಖೆಯೇ ತಲುಪಿಸುವಂತಾಗಬೇಕು.

ಒಟ್ಟಾರೆಯಾಗಿ ಪ್ರಸ್ತುತ ಅಧ್ಯಯನದಲ್ಲಿ ದಾಖಲಿಸುವಂತೆ ಹಸಲರ ಸಮುದಾಯದ ಕಲ್ಯಾಣ ಅಭಿವೃದ್ಧಿಗೆ ಕೇಂದ್ರ ಮತ್ತು ರಾಜ್ಯ ಸರ್ಕಾರಗಳು ಅನೇಕ ಅಭಿವೃದ್ಧಿ ಕಾರ್ಯಕ್ರಮಗಳನ್ನು ಹಾಕಿಕೊಳ್ಳುತ್ತಾ ಆಯೋಗಗಳು, ಸಮಿತಿಗಳು ಪಂಚವಾರ್ಷಿಕ ಯೋಜನೆಗಳ ಮುಖಾಂತರ ಇವರ ಶ್ರೇಯೋಭಿವೃದ್ಧಿಗೆ ಶ್ರಮಿಸುತ್ತಿರುವುದನ್ನು ನೋಡಬಹುದು. ಭೂ ಒಡತನ ಯೋಜನೆ, ಅರಣ್ಯ ಹಕ್ಕು ಯೋಜನೆಯಿಂದ ಹಸಲರ ಸಮುದಾಯವು ಸಾಗರ, ಹೊಸನಗರ, ಸೊರಬ ತಾಲ್ಲೂಕುಗಳಲ್ಲಿ ಭೂಮಿಯ ಹಕ್ಕನ್ನು ಪಡೆದಿರುವಂತಹದನ್ನು ನೋಡಬಹುದು. ಇತ್ತೀಚಿನ ದಿನಗಳಲ್ಲಿ ಈ ಸಮುದಾಯದ ಶಿಕ್ಷಿತ ಯುವಕರು ಮತ್ತು ಸಮುದಾಯದ ಮುಖಂಡರುಗಳು ಸೇರಿ ತಮ್ಮ ಸಮುದಾಯ ಅಭಿವೃದ್ಧಿಗೆ ಸಂಘಟನೆಗಳನ್ನು ಮಾಡಿಕೊಳ್ಳುತ್ತಾ, ಹೋರಾಟಗಳನ್ನು ನಡೆಸುವುದರ ಮೂಲಕ ತಮ್ಮದೇ ಆದ ಸಂಘ ಸಂಸ್ಥೆಗಳನ್ನು ಸ್ಥಾಪಿಸಿಕೊಳ್ಳುತ್ತಾ ಮೀಸಲಾತಿಯ ಸೌಲಭ್ಯವನ್ನು ಪಡೆದುಕೊಳ್ಳುವುದರ ಜೊತೆಗೆ ರಾಜಕೀಯ ಸಂಚಲನೆಯನ್ನು ಹೊಂದುತ್ತಿರುವಂತಹದನ್ನು ಕಾಣಬಹುದು. ಆದರೆ ತುಳಿತಕ್ಕೊಳಗಾದ ಪರಿಶಿಷ್ಟ ಜಾತಿ ಮತ್ತು ಪಂಗಡಗಳನ್ನು ಅಭಿವೃದ್ಧಿಗೊಳಿಸುವ ನಿಟ್ಟಿನಲ್ಲಿ ಸರ್ಕಾರದ ಯೋಜನೆಗಳು ಇಂದಿಗೂ ಕೂಡ ಹಸಲರಂತಹ ಸಮುದಾಯಕ್ಕೆ ಸರಿಯಾದ ರೀತಿಯಲ್ಲಿ ದೊರಕದೆ ಪ್ರಬಲ ಜಾತಿಗಳ ಪಾಲಾಗುತ್ತಿರುವಂತಹದನ್ನು ನೋಡಬಹುದು. ಆದ್ದರಿಂದ ಹಸಲರು ಮೊದಲು ತಮ್ಮ ಹೋರಾಟದ ಮೂಲಕ ತಮ್ಮ ಮೂಲಭೂತ ಹಕ್ಕುಗಳನ್ನು, ಸೌಲಭ್ಯಗಳನ್ನು ಪಡೆದುಕೊಳ್ಳುವ ಪ್ರಯತ್ನ ಮಾಡಲಾಗುತ್ತಿರುವಂತಹದನ್ನು ಪ್ರಸ್ತುತ ಅಧ್ಯಯನದಿಂದ ಗುರುತಿಸಲಾಗಿದೆ.

ಸಂಶೋಧನೆಯಿಂದ ವ್ಯಕ್ತವಾದ ಅಂಶಗಳು

ಹಸಲರ ಸಮುದಾಯವುಕರ್ನಾಟಕದಲ್ಲಿ ಒಂದೊಂದು ಪ್ರದೇಶದಲ್ಲಿ ಬೇರೆ ಬೇರೆ ಹಸರುಗಳಿಂದ ಕರೆದರೂ ಮೂಲತಃ ಒಂದೇ ಪಂಗಡದವರಾಗಿದ್ದಾರೆ. ದಕ್ಷಿಣಕನ್ನಡ, ಉತ್ತರಕನ್ನಡ ಭಾಗದಲ್ಲಿ ಬಹುತೇಕ ಹಸ್ಸರ್ (ಪರಿಶಿಷ್ಟ ಜಾತಿ) ಎಂದುಕರೆದರೆ, ಶಿವಮೊಗ್ಗ, ಚಿಕ್ಕಮಗಳೂರಿನಲ್ಲಿ ಹಸಲರು (ಪರಿಶಿಷ್ಟ ಪಂಗಡ) ಎಂದುಕರೆಯುತ್ತಿರುವುದನ್ನು ಕಾಣಬಹುದು. ಆದರೆ ಐತಿಹ್ಯ, ಪುರಾವೆ, ಪುರಾಣಗಳು, ಸಾಹಿತ್ಯ, ದಾಖಲೆಗಳನ್ನು ಪರಿಶೀಲಿಸಿದಾಗ ಇವರೆಲ್ಲಾ ಒಂದೇಕುಲದವರೆಂಬುದು ಸ್ಪಷ್ಟವಾಗುತ್ತದೆ.

‘ಬೇಟೆಯಾಡದವಹಸಲನಲ್ಲ’ ಎಂಬ ಗಾದೆಯೊಂದಿಗೆ ಹಸಲರು ಬೇಟೆಯಾಡುವುದರಲ್ಲಿ ತುಂಬಾನಿಪುಣರು ಎಂಬ ಚಿತ್ರಣದೊರೆಯುತ್ತದೆ. ಆದರೆ ಇಂದು ವನ್ಯ ಪ್ರಾಣಿ ಸಂರಕ್ಷಣಾಕಾಯಿದೆ, ಅರಣ್ಯ ಹಕ್ಕು ಕಾಯಿದೆ ಮತ್ತು ಬೇರೆ ಜಾತಿಗಳ ಪ್ರಭಾವಕ್ಕೆ ಒಳಗಾಗಿ ಮಾಂಸಹಾರದಿಂದ ಹೆಚ್ಚು ಸಸ್ಯಾಹಾರದಕಡೆಗೆ ವಾಲುತ್ತಿರುವುದುಕಂಡುಬಂದಿದೆ.

ಸಂದರ್ಶಿತ 400 ಮಾಹಿತಿದಾರರಲ್ಲಿ ಶೇಕಡ 69ರಷ್ಟು ಕುಟುಂಬಗಳು ಈ ಸೌಲಭ್ಯವನ್ನು ಪಡೆದಿಲ್ಲದಿರುವಂತಹದನ್ನು ನೋಡಬಹುದು. ಇನ್ನುಳಿದ ಶೇಕಡ 31ರಷ್ಟು ಕುಟುಂಬಗಳಿಗೆ ಅರಣ್ಯ ಹಕ್ಕು ಪತ್ರ ದೊರಕಿದೆ. ಆದರೆ ಈ ಹಕ್ಕು ಪತ್ರದಲ್ಲಿ 1 ಗುಂಟೆ, 2 ಗುಂಟೆಗಳಷ್ಟು ಮಾತ್ರ ಭೂಮಿಯನ್ನು ನೀಡಲಾಗಿದೆ.



· ಒಟ್ಟು ಸಂದರ್ಶಿತ ಮಾಹಿತಿದಾರರಲ್ಲಿ ಶೇಕಡ 14.75ರಷ್ಟು ಕುಟುಂಬಗಳು ಕಾಡಿನ ಕಿರು ಉತ್ಪನ್ನ ಸಂಗ್ರಹಿಸಲು ಅವಕಾಶವಿದೆ ಎಂದಿದ್ದಾರೆ. ಇನ್ನುಳಿದ ಶೇಕಡ 85.25ರಷ್ಟು ಕುಟುಂಬಗಳು ಈ ಅವಕಾಶ ಪಡೆದಿಲ್ಲ ಎಂದಿದ್ದಾರೆ. 2006ರ ಅರಣ್ಯ ಹಕ್ಕು ಕಾಯಿದೆಯಿಂದ ಕಾಡಿನಲ್ಲಿರುವ ಗೆಡ್ಡೆ-ಗಿಣಸು, ಹೂ-ಹಣ್ಣು, ನಾರು-ಬೇರು, ಜೇನು, ಕಾಳುಮೆಣಸು, ಡಾಲ್ಚಿನ್ನಿ, ಚಿಗುರು ಇತ್ಯಾದಿಗಳನ್ನು ಸಂಗ್ರಹಿಸಲು ಸಾಧ್ಯವಾಗುತ್ತಿಲ್ಲ. ಕಾನೂನುಗಳು ಕಠಿಣವಾಗಿವೆ

ಸಲಹೆಗಳು

· ಕರ್ನಾಟಕದಾದ್ಯಂತ ಪರ್ಯಾಯ ಹೆಸರುಗಳಲ್ಲಿರುವ ಹಸಲರ ಸಮುದಾಯವನ್ನು ಒಟ್ಟುಗೂಡಿಸಿ ಸಂಘಟಿಸುವುದರಜೊತೆಗೆಚಾರಿತ್ರಿಕ ಹಿನ್ನೆಲೆಯನ್ನು ಗ್ರಹಿಸಿ ಹೆಚ್ಚಿನ ಸ್ಥಾನಮಾನ ನೀಡುವಅಗತ್ಯತೆಇದೆ. ಕಡಿಮೆಜನಸಂಖ್ಯೆ ಹೊಂದಿರುವಇವರಿಗೆ ವಿಶೇಷ ಮೀಸಲಾತಿ ನೀಡುವುದರ ಮೂಲಕ ಅಭಿವೃದ್ಧಿಯಕಡೆಗೆಕೊಂಡೊಯ್ಯಬೇಕು.

· ಪಾರಂಪರಿಕ ವೃತ್ತಿಗಳು ಅಸ್ತಿತ್ವ ಕಳೆದುಕೊಂಡಿದ್ದು, ಇವರು ಪರ್ಯಾಯ ವೃತ್ತಿಗಳ ಕಡೆ ಮುಖ ಮಾಡಬೇಕು. ಅದಕ್ಕೆ ಸರ್ಕಾರ ಮತ್ತು ಸಂಘ-ಸಂಸ್ಥೆಗಳು ಪ್ರೋತ್ಸಾಹದಾಯಕವಾಗಿ ಸಹಕರಿಸಬೇಕು.

· ಬುಡಕಟ್ಟು ಮತ್ತು ಪಾರಂಪರಿಕಅರಣ್ಯ ವಾಸಿಗಳ ಅರಣ್ಯಹಕ್ಕು ಕಾಯಿದೆ ಸಮರ್ಪಕವಾಗಿಜಾರಿಯಾಗಬೇಕು. ಜಿಲ್ಲೆಯಲ್ಲಿ ಬಾಕಿ ಇರುವ ಬುಡಕಟ್ಟು ಸಮುದಾಯದವರ ವೈಯಕ್ತಿಕ ಕ್ಲೇಮುಗಳು ಹಾಗೂ ಸಾಮುದಾಯಿಕ ಅರ್ಜಿಗಳನ್ನು ಪರಿಶೀಲಿಸಿ ಮಂಜೂರಾತಿ ನೀಡಬೇಕು. ಜೊತೆಗೆತಿರಸ್ಕೃತವಾದ ಅರ್ಜಿಗಳನ್ನು ಪರಿಶೀಲನೆ ಮಾಡಬೇಕು.

· 2006ರ ಅರಣ್ಯ ಹಕ್ಕು ಮತ್ತು 2012ರ ಅರಣ್ಯ ಹಕ್ಕಿನ ಕಾಯಿದೆತಿದ್ದುಪಡಿ ಸಮರ್ಪಕವಾಗಿಜಾರಿಗೆ ಮಾಡುವುದು. ಸಮಗ್ರ ಬುಡಕಟ್ಟುಅಭಿವೃದ್ಧಿಯೋಜನೆಯಡಿ ಮಳೆಗಾಲದ 6 ತಿಂಗಳುಗಳ ಕಾಲ ಉಚಿತ ಪೌಷ್ಟಿಕ ಆಹಾರ ಹಕ್ಕು ಜಾರಿ ಮಾಡಬೇಕು. ಜಿಲ್ಲೆಯಅರಣ್ಯ ಪ್ರದೇಶದಲ್ಲಿ ಸಿಗುವ ಕಿರು ಉತ್ಪನ್ನಗಳನ್ನು ಸಂಗ್ರಹಿಸಲು ಅವಕಾಶ ನೀಡಬೇಕು. ಕಾಡಿನಲ್ಲಿಅರಣ್ಯ ಹಕ್ಕು ಕಾನೂನಿನಂತೆ ಅರಣ್ಯದಲ್ಲಿರುವ ಔಷಧೀಯ ಸಸ್ಯಗಳನ್ನು ಬುಡಕಟ್ಟು ಸಮುದಾಯದವರಿಗೆ ಬಳಸಲು ಅವಕಾಶ ನೀಡಬೇಕು.

· ಅರಣ್ಯ ಭೂಮಿಯಲ್ಲಿ ಬಗರ್‌ಹಕುಂ ಸಾಗುವಳಿ ನಿವೇಶನ ಗುಡಿಸಲು ಇರುವಬುಡಕಟ್ಟು ಜನರಿಗೆಅರಣ್ಯಇಲಾಖೆಯವರುಎತ್ತಂಗಡಿ ಮಾಡಿಸದಂತೆರಕ್ಷಣೆ ನೀಡಬೇಕು.

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ಸತೀಶ್.ಎ.ಎಸ್.

ಸಹಾಯಕ ಪ್ರಾಧ್ಯಾಪಕರು

ಸ್ನಾತಕೋತ್ತರ ಕನ್ನಡ ವಿಭಾಗ

ಹೆಚ್.ಪಿ.ಪಿ.ಸಿ.ಸರ್ಕಾರಿ ಪ್ರಥಮ ದರ್ಜೆ ಕಾಲೇಜು, ಚಳ್ಳಕೆರೆ.

Email ID: aparanjisahana.ss@gmail.com

Ph. 9741125521

ಪ್ರಸ್ತಾವನೆ

ಸಮನ್ವಯ ಕವಿಯೆಂದೇ ಪ್ರಸಿದ್ಧರಾಗಿರುವ ಜಿ.ಎಸ್.ಶಿವರುದ್ರಪ್ಪನವರು ಕನ್ನಡ ಸಾಹಿತ್ಯ ಚರಿತ್ರೆಯಲ್ಲಿ ವಿಶೇಷ ಸ್ಥಾನವನ್ನು ಪಡೆದಿದ್ದಾರೆ. ಜಿ.ಎಸ್.ಶಿವರುದ್ರಪ್ಪ ಮತ್ತು ಚನ್ನವೀರ ಕಣವಿಯವರನ್ನು ಸಮನ್ವಯ ಕವಿಗಳೆಂದೇ ಗುರುತಿಸಲಾಗಿದೆ. ಇವರು ನವೋದಯ ನವ್ಯ ಪ್ರಗತಿಶೀಲ, ದಲಿತ ಬಂಡಾಯ ಸಾಹಿತ್ಯದಲ್ಲಿನ ಸೂಕ್ಷ್ಮಗಳಿಗೆ ಸ್ಪಂದಿಸಿ ಸದಾಕಾಲವೂ ಸಾಮಾಜಿಕ ಜವಾಬ್ದಾರಿಯನ್ನು ಪ್ರಶ್ನಿಸುವ ಮತ್ತು ಮಾರ್ಗದರ್ಶಿಸುವ ಕಾರ್ಯದಲ್ಲಿ ಯಶಸ್ವಿಯಾಗಿದ್ದಾರೆ.

ಶಿವಮೊಗ್ಗದ ಮಲೆನಾಡಿನ ಪರಿಸರದಲ್ಲಿ ಫೆಬ್ರುವರಿ 7, 1926 ರಂದು ಜನಿಸಿದ ಜಿ.ಎಸ್.ಶಿವರುದ್ರಪ್ಪನವರು ಕುವೆಂಪು ಅವರ ಮೆಚ್ಚಿನ ಶಿಷ್ಯನಾಗಿ ಖ್ಯಾತ ವಿಮರ್ಶಕರಾಗಿ, ಸಂಶೋಧಕರಾಗಿ ಉತ್ತಮ ಪ್ರಾಧ್ಯಾಪಕರಾಗಿ ಗೋವಿಂದ ಪೈ ಹಾಗೂ ಕುವೆಂಪು ನಂತರ ಮೂರನೇ ರಾಷ್ಟ್ರಕವಿಯಾದರು. ನವೆಂಬರ್ 1, 2006 ರಂದು ಸುವರ್ಣ ಕರ್ನಾಟಕ ರಾಜ್ಯೋತ್ಸವ ಸಂದರ್ಭದಲ್ಲಿ ರಾಷ್ಟ್ರಕವಿ ಎಂದು ಘೋಷಿಸಲಾಯಿತು.

ಮುಗ್ಧ ಮಕ್ಕಳ, ವಯೋವೃದ್ಧರ, ಬಹುಸಂಖ್ಯಾತ ವಸತಿ ಹೀನರ ಸ್ಥಿತಿಯನ್ನು ಸೂಕ್ಷ್ಮವಾಗಿ ಅವಸ್ಥೆ ಕವನದಲ್ಲಿ ಅನಾವರಣಗೊಳಿಸುತ್ತಾರೆ. ಅಷ್ಟೇ ಅಲ್ಲದೇ ಒಂದು ದೊಡ್ಡ ಜಿಜ್ಞಾಸೆಯನ್ನು ಹೊಂದಿದ್ದು ಅದರೊಳಗೆ ನುಸುಳುವ ಅಮಾನವೀಯತೆ, ಕ್ರೌರ್ಯ ಮೊದಲಾದ ವಿಕೃತಿಗಳನ್ನು ಕಂಡು ವಿಷಾದವಾಗಿ ಮನುಷ್ಯತ್ವದ ನೆಲೆಯಲ್ಲಿ ನಿರೂಪಿಸಿದ್ದಾರೆ.

ರಾಷ್ಟ್ರಕವಿಗಳಾದ ಜಿ.ಎಸ್. ಶಿವರುದ್ರಪ್ಪನವರು ಹಲವಾರು ಕವನ ಸಂಕಲನಗಳನ್ನು ರಚಿಸಿದ್ದಾರೆ. ಪ್ರೀತಿ ಇಲ್ಲದ ಮೇಲೆ ಕವನ ಸಂಕಲನವು ಹಲವು ರೀತಿಯ ಆಯಾಮಗಳನ್ನೊಳಗೊಂಡ ಮೇರು ಕವನ ಸಂಕಲನವಾಗಿದೆ. ಇಲ್ಲಿ ಕವನಗಳು ಕಾಲಾತೀತವಾಗಿ ದೇಶಾತೀತವಾಗಿ ಭವದ ಸಕಲ ಬವಣೆಗಳನ್ನು ಅಸಹಾಯಕತೆಯನ್ನು ಅಸಮಾನತೆಯನ್ನು ಚಿತ್ರಿಸಿದ್ದಾರೆ.

ನಿರ್ಗತಿಕ ಮಗು:-

ಚಳಿಗೆ ಗಡಗಡ ನಡುಗಿ

ಮುದುರಿ ಮೂಲೆಗೆ ಕೂತ

ಹರಕು ಚಿಂದಿಯ ಪುಟ್ಟ ಹುಡುಗನ್ನು ಕಂಡು

ಬೆಚ್ಚನೆಯ ಬಟ್ಟೆ ತೊಟ್ಟ ನನ್ನೊಳಗೂ

ನಡುಕ ಶುರುವಾಗುತ್ತದೆ.

ಪ್ರಕೃತಿ ಸಹಜವಾದ ಚಳಿಗಾಲದಲ್ಲಿ ಮೈತುಂಬ ಬಟ್ಟೆಯಿಲ್ಲದೇ ಬೆಚ್ಚನೆಯ ಮೇಲು ಹೊದಿಕೆಯಿಲ್ಲದೇ ಹೆತ್ತವರ ಬೆಚ್ಚನೆಯ ಆತ್ಮೀಯ ಅಪ್ಪುಗೆಯಿಲ್ಲದೇ ಪ್ರೀತಿವಂಚಿತ ಕಣ್ಣುಗಳು ಮುದುರಿ ಮೂಲೆಗೆ ಕುಳಿತು ಸಮಾಜದ ಮುಖ್ಯ ವಾಹಿನಿಯಿಂದ ದೂರ ಸರಿದು ಅನಾಥವಾಗಿ ಅಲೆದಾಡುತ್ತಿರುವ ಎಳೆ ವಯಸ್ಸಿನ



ಏನೂ ಕಂಡರಿಯದ ಮುಗ್ಧ ಮನಸ್ಸಿನ ಮಕ್ಕಳು ಲಕ್ಷೋಪಲಕ್ಷ ಸಂಖ್ಯೆಯಲ್ಲಿದ್ದಾರೆ. ಅನೀರಿಕ್ಷಿತವಾದ ಕಾರಣದಿಂದಲೋ, ಹೆತ್ತವಳ ತಿರಸ್ಕಾರದಿಂದಲೋ ಅಮಾಯಕರಾದ ಈ ಜೀವಗಳನ್ನು ಮಾನವೀಯ ಕಣ್ಣುಗಳಿಂದ ಕಂಡಾಗ ಮನುಷ್ಯತ್ವವಿರುವ ಪ್ರತಿಯೊಬ್ಬ ಸಹೃದಯನಿಗೂ ಹೃದಯದಲ್ಲಿ ಪ್ರೀತಿಯ ನಡುಕ, ಅಭದ್ರತೆ, ತಪ್ಪಿತಸ್ಥಭಾವ ಕಾಡುತ್ತದೆ. ಆ ಮಗುವಿನ ದೀನ ಹೀನಾಯವಾದ ಬಾಲ್ಯದ ದಿನಗಳಿಗೆ ಅಂತಃಕರಣವಿರುವ ಪ್ರತಿಯೊಬ್ಬರೂ ಪಾಲದಾರನು ಎಂಬ ಆತ್ಮನಿವೇದನೆ ಕೂಗಿಗೆ ಧ್ವನಿಯಾಗುತ್ತಾರೆ.

ಹಸಿವು:-

ಗೇಟಾಚೆ ತಿರುಪೆಯ ಮುದುಕಿ
ಅನ್ನಕ್ಕೆ ಅರಚುವ ಹೊತ್ತು
ನಾ ಹೇಗೆ ಊಟ ಮಾಡಲು ಹೇಳು?
ಆ ಕೂಗು
ಮನುಷ್ಯರದೋ ಪ್ರಾಣಿಯದೋ
ಅಥವಾ ಶತಮಾನಗಳ ಹಸಿವು ತಾಳಿದಾಕಾರವೋ
ಹೇಗೆ ಕೇಳಲಿ ನಾನು
ಕೇಳಿಯೂ ಹೇಗೆ ಸುಮ್ಮನಿರಲಿ.

ಪ್ರಪಂಚದಲ್ಲಿ ಹಸಿವು, ಅವಮಾನ ಕಲಿಸಿದಂತಹ ಜೀವನ ಪಾಠವನ್ನು ಯಾವ ವಿಶ್ವವಿದ್ಯಾಲಯಗಳು ಕಲಿಸುವುದಿಲ್ಲ. ಆದರೆ ಹಸಿವಿನಿಂದ ಬಳಲಿದವರು, ಹಸಿವನ್ನೇ ಉಂಡವರು, ಹಸಿವಿನಿಂದಲೇ ಪ್ರಾಣತೆತ್ತವರು ಅಸಂಖ್ಯರು. ಜೀವನದಲ್ಲಿ ಮೌಲ್ಯಗಳು ನೆಲಕಚ್ಚಿರುವುದರ ಸಂಕೇತವಾಗಿ ಮುದುಕಿ ನಿಂತಿದ್ದಾಳೆ. ಮಕ್ಕಳಿದ್ದರೂ ಸಹ ಜೀವನದ ಕೊನೆಗಾಲದಲ್ಲಿ ಅವರಿಂದ ತಿರಸ್ಕಾರಕ್ಕೊಳಪಟ್ಟು ಹಸಿವನ್ನು ನೀಗಿಸಿ ಅವಳು ಅರಚುವ ಧ್ವನಿಯು ಸಮಸ್ತ ಹಸಿವಿರುವ ಜೀವನಗಳ ಆರ್ತನಾದವನ್ನು ಹೊಮ್ಮಿಸುವಂತಿದೆ. ಪ್ರಪಂಚದಲ್ಲಿ ಒಂದು ಹೊತ್ತಿನ ಊಟಕ್ಕಾಗಿಯೂ ನಿಕ್ಕಷ್ಟವಾದ ಕಷ್ಟವನ್ನು ಅನುಭವಿಸುವ ಅವಮಾನಕ್ಕೀಡಾಗುವ ದುರ್ಬರ ಸ್ಥಿತಿಯಲ್ಲಿರುವ ಇಂತಹ ಜನರ ಹಸಿವ ಸಂವೇದನೆ ತಿಳಿದು ನಾನು ಹೇಗೆ ಊಟ ಮಾಡಲಿ ಸಂತೋಷ ಸಂತೃಪ್ತಿಯಿಂದ ಜೀವನ ಸಾಗಿಸಲಿ ಎಂದು ಹೇಳುತ್ತಾ ಹಸಿವಿನ ನಿಕ್ಕಷ್ಟತೆಯನ್ನು ಅನಾವರಣಗೊಳಿಸುವ ಪ್ರಯತ್ನ ಮಾಡುತ್ತಾರೆ. ಇದು ಇಂದು ನಿನ್ನೆ ಮೊನ್ನೆಯದಲ್ಲ, ಶತಮಾನಗಳಿಂದ ಹಸಿವಿನ ದ್ರೋತಕವೆಂಬಂತೆ ಅವರೆಲ್ಲರ ಪ್ರತಿನಿಧಿಯೆಂಬಂತೆ ಹಿರಿದಾಕಾರ ಪಡೆದ ಹಸಿವಿನ ಕೂಗು ನನ್ನ ಕರ್ಣಗಳಲ್ಲಿ ಹೊಯ್ಯಾಡುತ್ತಿದೆ. ಇಂತಹ ಸಮಯದಲ್ಲಿ ನಿಷ್ಕಾಳಜಿ, ನಿರ್ಭಾವುಕನಾಗಿ ಹೇಗೆ ಸುಮ್ಮನಿರಲಿ ಈ ಸ್ಥಿತಿ ದಾರುಣವಾದುದು ಎನ್ನುತ್ತಾರೆ.

ವಸತಿ ಹೀನರ ಬದುಕು-

ತಲೆಯಿಡಲು ನೆಲೆಯಿರದೆ
ಪಾರ್ಕು, ಅಂಗಡಿಕಟ್ಟೆ, ಮನೆ ಜಗುಲಿ
ಅಥವಾ ಕೊಳೆಗೇರಿ ಚಿಂದಿ ಛಾವಣಿಯಲ್ಲಿ
ಹೇಗೋ ಬದುಕಿರುವಸಂಖ್ಯರ ಕಂಡು
ಬೆಚ್ಚನೆಯ ಮನೆಯಲ್ಲಿ
ನಾ ಹೇಗೆ ತಪ್ಪಿರಲಿ?

ದೇಶದ ಬಹುಪಾಲು ಜನರು ಸ್ವಾತಂತ್ರ್ಯೋತ್ತರದಲ್ಲೂ ಸಹ ಮೂಲಭೂತ ಸೌಕರ್ಯಗಳಿಂದ ವಂಚಿತರಾಗಿ ಗಾಳಿ, ಮಳೆ, ಚಳಿಯಿಂದ ರಕ್ಷಣೆ ಪಡೆಯಲು ಆಗದ ಹೃದಯ ವಿದ್ರಾವಕ ಸ್ಥಿತಿಯ ಜೊತೆ



ಪಾರ್ಕು, ಕೊಳಗೇರಿಗಳಲ್ಲಿ ಪ್ರಾಣಿಗಳ ಜೊತೆ ಪ್ರಾಣಿಗಳಂತೆ ಹೀನ ಬದುಕನ್ನು ಸಾಗಿಸುತ್ತಿರುವ ಅಪರಿಚಿತ ಜೀವಿಗಳನ್ನು ನೋಡುತ್ತಾ ಸುಖದ ಸುಪ್ಪತ್ತಿಗೆಯಲ್ಲಿ ಮಲಗುವ ಪ್ರತಿಯೊಬ್ಬರಿಗೂ ಸ್ವಗತದ ಮೂಲಕ ಪ್ರಶ್ನೆ ಎತ್ತುತ್ತಾರೆ.

ಅಸಹಾಯಕತೆ:

ಋತು, ಮಾಸ, ವರ್ಷ, ದಶಕ, ಶತಮಾನಗಳು ಉರುಳಿದರು ನಮ್ಮ ಕಣ್ಣನೋಟಗಳು, ಹೃದಯ ಬಿರಿಯುವ ಈ ನೋವುಗಳು ಹಗಲು ಇರುಳೆನ್ನದೆ ಈಟಿಯ ಹಾಗೆ ನುಗ್ಗಿ ಅಂತರಂಗವನ್ನು ಅಲ್ಲೋಲ ಕಲ್ಲೋಲಗೊಳಿಸುತ್ತಿವೆ. ಈ ಎಲ್ಲಾ ಸನ್ನಿವೇಶಗಳು ಆರ್ತನಾದಗಳು, ಪರಿತಪನೆಯ ಘಟನೆಗಳು ಮೊದಲಿಗೆ ಅನುಕಂಪಕ್ಕೆ ಒಳಗಾದರೂ ನಂತರದಲ್ಲಿ ನನ್ನೊಳಗಿನ ಸಂವೇದನೆಯನ್ನು ಬಡಿದೆಬ್ಬಿಸಿ ನಿದ್ರೆಗಡಿಸುತ್ತವೆ. ಹಾಗೂ ಕನಸಿನಲ್ಲಿಯೂ ಕಾಡುತ್ತವೆ. ಅಷ್ಟೊಂದು ಬೀಭತ್ಯವಾಗಿವೆ ಎಂದು ಹೇಳುತ್ತಾ ಇದೆಲ್ಲವನ್ನು ಕಂಡೂ ಕಾಣದ ಹಾಗೆ ಕೇಳಿಯೂ ಕೇಳದ ಹಾಗೆ ನಟಿಸುತ್ತಾ ಬದುಕುವ ಇರಾದೆ ನನಗಿಲ್ಲ. ಅಂತಹ ನಾಟಕೀಯತೆ ಮುಖವಾಡವುಳ್ಳವರ ಬಗ್ಗೆ ಮೂದಲಿಸುತ್ತಾರೆ.

ಉತ್ತಮ ಸ್ಥಿತಿಯಲ್ಲಿರುವ ಎಷ್ಟೋ ಜನ ಇಂತಹ ಮುಗ್ಧಮಕ್ಕಳ, ವೃದ್ಧರ, ನೆಲೆಯಿಲ್ಲದ, ನಿರ್ಗತಿಕರ ಬಗ್ಗೆ ಮೇಲ್ನೋಟಕ್ಕೆ ಅನುಕಂಪ ತೋರಿಸಿಕೊಂಡರೂ ಒಳಗಣ್ಣಿನಿಂದ ನೋಡದೆ ಹೃದಯದ ಕಿವಿಯನ್ನು ತೆರೆಯದೇ ಮೌಲ್ಯಗಳನ್ನು ಗಾಳಿಗೆ ತೂರುತ್ತಿದ್ದಾರೆ ಎಂಬ ಆಕ್ರೋಶ ವ್ಯಕ್ತಪಡಿಸುತ್ತಾರೆ.

ವ್ಯವಸ್ಥೆ

“ರೇಗುತ್ತೇನೆ ನನ್ನ ಮೇಲೆ ನನ್ನಂಥವರ ಮೇಲೆ” ಇಂತಹ ಎಲ್ಲಾ ಸನ್ನಿವೇಶಗಳಿಗೆ ಅವರ ಈ ಅವಸ್ಥೆಗೆ ಕಾರಣವಾಗಿರುವ ನನ್ನ ಮೇಲೆ ನನ್ನಂಥವರ ಮೇಲೆ ಸಾತ್ವಿಕವಾದ ಕೋಪವನ್ನು ತೋರ್ಪಡಿಸುತ್ತಾ ನಿಕೃಷ್ಟವಾದ ಅಮಾನವೀಯ ಸಮಾಜದ ಮೇಲೆ ಮತ್ತು ನಮ್ಮೆಲ್ಲರನ್ನು ಆಳುತ್ತಿರುವ ಪ್ರಜಾಪ್ರಭುತ್ವದ ಹೆಸರಿನಲ್ಲಿ ಸೋಗಲಾಡಿತನ, ಭ್ರಷ್ಟಾಚಾರ ಸ್ವಜನ ಹಿತಾಸಕ್ತಿ, ಸ್ವಾರ್ಥ ರಾಜಕಾರಣದ ನಿರ್ಲಜ್ಜರ ಮೇಲೆ ಹಾಗೂ ನಿರಂತರವಾಗಿ ಈ ಅವಸ್ಥೆ ಉಳಿಸಿಕೊಂಡಿರುವ ಈ ಅಮಾನುಷ ವ್ಯವಸ್ಥೆಯ ಮೇಲೆ ಎಂದು ಖಡಾಖಂಡಿತವಾಗಿ ದೂಷಿಸುತ್ತದೆ.

ಒಟ್ಟಾರೆಯಾಗಿ ಅವಸ್ಥೆ ಕಾವ್ಯ ಶತಶತಮಾನಗಳಿಂದ ಹಸಿವಿನಿಂದ ಬಳಲುತ್ತಿರುವ ಮೂಲಭೂತ ಸೌಕರ್ಯಗಳಿಂದ ವಂಚಿತರಾಗಿರುವವರನ್ನು ಕುರಿತು ಮಾತಾನಾಡುತ್ತಾ ಅದಕ್ಕೆ ಪ್ರತಿಯೊಬ್ಬರೂ ಪ್ರತ್ಯಕ್ಷ ಮತ್ತು ಪರೋಕ್ಷವಾಗಿ ಕಾರಣರಾಗಿದ್ದೇವೆ ಎಂಬುದನ್ನು ಖಚಿತಪಡಿಸುತ್ತದೆ. ಅಂತಹ ಜನಗಳಿಗೆ ಸಮನಾಗಿ ಬದುಕುವ ಕನಿಷ್ಠ ಮೂಲ ಸೌಕರ್ಯಗಳನ್ನು ಒದಗಿಸಿ ಮೇಲೆತ್ತುವ ಸೌಜನ್ಯ ಮೆರೆಯಬೇಕಾಗಿರುವುದು ಮಾನವೀಯ ಗುಣ ಎಂಬುದನ್ನು ಸಾದರಪಡಿಸುತ್ತದೆ.

ಪರಾಮರ್ಶನ ಗ್ರಂಥಗಳು

- 1) ಸಮಗ್ರ ಕಾವ್ಯ- ಜಿ.ಎಸ್.ಶಿವರುದ್ರಪ್ಪ.
- 2) ಕನ್ನಡ ಕವಿಗಳ ಕಾವ್ಯ ಕಲ್ಪನೆ- ಜಿ.ಎಸ್.ಶಿವರುದ್ರಪ್ಪ.
- 3) ಭೂಮಿಗೀತೆ ಕವನ ಸಂಕಲನ- ಗೋಪಾ ಕೃಷ್ಣ ಅಡಿಗ.



ನಿತ್ಯಬದುಕಿನಲ್ಲಿ 'ಆರೋಗ್ಯ ಮತ್ತು ಸ್ವಚ್ಛತೆಯ ಮಹತ್ವ'

ಡಾ. ವಿ.ನಾಗಪ್ಪ

ಎಂ.ಎ.,ಎಂ.ಪಿಲ್.,ಎಲ್.ಎಲ್.ಬಿ.,ಪಿಹೆಚ್.ಡಿ.,

ಸಹಪ್ರಾಧ್ಯಾಪಕರು, ಸಮಾಜಶಾಸ್ತ್ರ,

ಸರ್ಕಾರಿ ಕಲಾ ಕಾಲೇಜು, ಚಿತ್ರದುರ್ಗ

'Health is Wealth' ಆರೋಗ್ಯವೇ ಭಾಗ್ಯ, ಆರೋಗ್ಯ ಎಲ್ಲರಿಗೂ ಎಲ್ಲೆಡೆ.

2020 ಕ್ಕೆ ಸಮಸ್ತ ಭಾರತೀಯರ ಕನಸು ಭಾರತವನ್ನು ಒಂದು ಸದೃಢ,

ಸಮೃದ್ಧ, ಸಂಪದ್ಭರಿತ, ಶಕ್ತಿಶಾಲಿ, ಭಾರತದ ನಿರ್ಮಾಣ. (Make in India)

ಒಂದು ರಾಷ್ಟ್ರದ ಅತ್ಯಮೂಲ್ಯ ಸಂಪತ್ತು, ಅಲ್ಲಿನ ವಿದ್ಯಾವಂತ ಬುದ್ಧಿವಂತ,

ಪ್ರಜ್ಞಾವಂತ, ವಿಚಾರವಂತ, ಆರೋಗ್ಯ ಸಂಪನ್ನ ಪ್ರಜೆಗಳು. ಮಾನವನ ಶ್ರಮಶಕ್ತಿ,

ಉತ್ಪಾದನಾ ಶಕ್ತಿಯನ್ನು ಹೆಚ್ಚಿಸಿ ವಯೋಮಾನ ಏರಿಕೆಗೆ ಉತ್ತಮ ಆರೋಗ್ಯ

ಮತ್ತು ಸ್ವಚ್ಛ ಪರಿಸರವು ಅಗತ್ಯವಾಗಿದೆ.

1. ಆರೋಗ್ಯ ಎಂದರೇನು? WHO - ಒಬ್ಬ ವ್ಯಕ್ತಿ ದೈಹಿಕವಾಗಿ, ಮಾನಸಿಕವಾಗಿ ಮತ್ತು ಸಾಮಾಜಿಕವಾಗಿ ಪೂರ್ಣ ಸ್ವಸ್ಥಿಯಲ್ಲಿದ್ದು, ಸದಾ ಕ್ರಿಯಾಶೀಲವಾಗಿರುವುದು. ಕೇವಲ ರೋಗ ಮುಕ್ತ ಅಥವಾ ಯಾವುದೇ ರೋಗದಿಂದ ನರಳದಿರುವುದು ಆರೋಗ್ಯದ ಲಕ್ಷಣವಲ್ಲ.

ಒಂದು ರಾಷ್ಟ್ರದ ಸುಸ್ಥಿರ ಅಭಿವೃದ್ಧಿಗೆ ಅಲ್ಲಿನ ಆರೋಗ್ಯಕರ ಪರಿಸರ ಮತ್ತು ಜನ ಸಮೂಹ ಅತ್ಯವಶ್ಯಕ. ಜನರ ಗುಣಮಟ್ಟ ಮತ್ತು ಸಾಮರ್ಥ್ಯಗಳು ಅಲ್ಲಿ ಲಭ್ಯವಿರುವ ಆರೋಗ್ಯ ಸೌಲಭ್ಯಗಳು ಗುಣಮಟ್ಟವನ್ನಾಧರಿಸಿದೆ. ನಮ್ಮ ಮನಸ್ಸು, ಆಲೋಚನೆಗಳು, ನಡವಳಿಕೆ, ವ್ಯಕ್ತಿತ್ವ ಮತ್ತು ಜೀವನ ಶೈಲಿಗಳು ಆರೋಗ್ಯ ವ್ಯವಸ್ಥೆಯ ಮೇಲೆ ಅವಲಂಬಿಸಿರುತ್ತದೆ.

ಆರೋಗ್ಯವಂತಿಕೆಯ ಲಕ್ಷಣ :-

ನಮ್ಮ ಶರೀರ, ಮನಸ್ಸು ಮತ್ತು ನಮ್ಮ ಇಂದ್ರಿಯಗಳ ಸಮತೋಲನದಲ್ಲಿರುವುದು, ಶರೀರಶುದ್ಧಿ, ಆತ್ಮಶುದ್ಧಿ, ಕ್ರಿಯಾಶುದ್ಧಿ ಮತ್ತು ಭಾವಸುದ್ಧಿಗಳು ಸಮತೋಲನ ತಪ್ಪಿದರೆ ರೋಗಸ್ಥಿತಿ ಸಂಭವಿಸುತ್ತದೆ

ಉತ್ತಮ ಆರೋಗ್ಯದ ರಹಸ್ಯ:-

ನಮ್ಮ ಶರೀರ ಮತ್ತು ಮನಸ್ಸಿಗೆ ಹಿತವೆನ್ನಿಸುವ ಸರಳ ಮತ್ತು ಸಮತೂಕದ ಆಹಾರ ಸೇವನೆ (ತಾಜಾ ಆಹಾರ, ಹಣ್ಣು, ತರಕಾರಿ) ಬಗ್ಗೆ ತಿಳುವಳಿಕೆ, ಶುದ್ಧ ನೈಸರ್ಗಿಕ ಮೂಲಗಳಿಂದ ದೊರೆಯುವ ಪೌಷ್ಟಿಕ ಆಹಾರವನ್ನು ಉಪಯೋಗಿಸುವುದು.

ಮಿತ ಆಹಾರ - ಆರೋಗ್ಯಕ್ಕೆ ಹಿತಕರ.

ನಾಣ್ಣುಡಿ:- ಒಂದೊತ್ತು ಉಂಡವ ಯೋಗಿ, ಎರಡೊತ್ತು ಉಂಡವ ಭೋಗಿ, ಮೂರೊತ್ತು ಉಂಡವ ರೋಗಿ, ನಾಲ್ಕೊತ್ತು ಉಂಡವ ಹೊತ್ತುಕೊಂಡುಹೋಗಿ ಆರೋಗ್ಯ ದೇವರು ಕೊಟ್ಟಿದ್ದು, ರೋಗ ನಾವೇ ಕೊಂಡುಕೊಂಡಿದ್ದು. ಆಹಾರದಲ್ಲಿ ಜೀವವಿದೆ, ಜೀವದಲ್ಲಿ ದೈವವಿದೆ.



ಪೌಷ್ಟಿಕ ಮತ್ತು ಸಮತೂಕ ಆಹಾರದ ಕೊರತೆಯಿಂದಾಗಿ ನಮ್ಮ ದೇಶದಲ್ಲಿ ಶೇಕಡ 45%ರಷ್ಟು ಮಹಿಳೆಯರು ಮತ್ತು ಮಕ್ಕಳು ಹಿಮೋಗ್ಲೋಬಿನ್‌ನಿಂದ ಮರಣ ಹೊಂದುತ್ತಿದ್ದಾರೆ. ಗ್ರಾಸ್‌ರೂಟ್ ಸಂಶೋಧನೆ ಎಂಬ ಸಂಸ್ಥೆಯ ಅಧ್ಯಯನದ ವರದಿ ಪ್ರಕಾರ ಅನ್ನಭಾಗ್ಯ ಯೋಜನೆಯಿಂದ ಒಂದು ಕೋಟಿ ಬಿ.ಪಿ.ಎಲ್. ಕುಟುಂಬಗಳು ಅಪೌಷ್ಟಿಕತೆ ಸಮಸ್ಯೆಯನ್ನು ಎದುರಿಸುತ್ತಿವೆ. ಕಾರಣ ಸರ್ಕಾರವು ಅಧಿಕ ಅಕ್ಕಿಯನ್ನು ವಿತರಿಸುವುದು, ಆದರೆ ರಾಜ್ಯದ ಬಹುಪಾಲು ಜನರ ಆಹಾರ ಅಕ್ಕಿಗೆ ಬದಲಾಗಿ ರಾಗಿ ಮತ್ತು ಜೋಳವನ್ನು ಉಪಯೋಗಿಸದೆ ಇರುವುದು.

ಬದಲಾದ ಜೀವನ ಶೈಲಿ ಮತ್ತು ಆಹಾರ ಪದ್ಧತಿಗಳು

ಸಾಂಪ್ರದಾಯಿಕ ಕೃಷಿಪದ್ಧತಿಯಿಂದ ಸಾವಯವ ಗೊಬ್ಬರ ಬಳಕೆಯಿಂದಾಗಿ ಆಹಾರದಾನ್ಯಗಳಲ್ಲಿ ಅಧಿಕ ಜೀವಸತ್ವ ದೊರೆಯುತ್ತಿದ್ದವು. ಆದರೆ ಕೃಷಿಯಾಂತ್ರಿಕರಣದಿಂದಾಗಿ ಆಹಾರದಲ್ಲಿ ಜೀವಸತ್ವಗಳು ದೊರೆಯದೆ ರಾಸಾಯನಿಕ ಗೊಬ್ಬರ ಮತ್ತು ಕ್ರಿಮಿನಾಶಕಗಳ ಬಳಕೆಯಿಂದ ಪೌಷ್ಟಿಕಾ ಆಹಾರದ ಕೊರತೆಯುಂಟಾಗಿದೆ.

ಕರ್ನಾಟಕ ರಾಜ್ಯದಲ್ಲಿ ಸುಮಾರು 6150 ಹಳ್ಳಿಗಳಿಗೆ ಇಂದಿಗೂ ಶುದ್ಧ ಕುಡಿಯುವ ನೀರಿನ ಸೌಲಭ್ಯಗಳಿಲ್ಲದೇ, ಅಶುದ್ಧ ನೀರಿನಿಂದಾಗಿ ಶೇಕಡ 40%ರಷ್ಟು ರೋಗಗಳು ಬರುತ್ತಿವೆ. ಇತ್ತೀಚಿಗೆ ಜನರಲ್ಲಿ ದೈಹಿಕ ಶ್ರಮ ಕಡಿಮೆಯಾಗುತ್ತಿರುವುದರಿಂದ ಹಾಗೂ ಬಿಳಿ ಪದಾರ್ಥಗಳಾದ ಅಕ್ಕಿ, ಸಕ್ಕರೆ, ಉಪ್ಪು ಮತ್ತು ಮೈದಗಳು ಅಧಿಕ ಬಳಕೆಯಿಂದಾಗಿ ದೇಹದ ತೂಕ ಜಾಸ್ತಿಯಾಗಿ ಶರೀರದ ಸುಸ್ಥಿತಿ ಮತ್ತು ಆಹಾರದಲ್ಲಿ ಬದಲಾವಣೆಗೊಂಡು ಬಿ.ಪಿ. ಶುಗರ್‌ಗಳು ಸರ್ವೇ ಸಾಮಾನ್ಯವಾಗಿವೆ. ಬಾಯಿ ರುಚಿಗಾಗಿ ರಸ್ತೆಬದಿ ಖರೀದ ಪದಾರ್ಥಗಳ ಬಳಕೆ, ಆರೋಗ್ಯಕ್ಕೆ ಹಾನಿಕರ. ಪ್ರತಿದಿನ 10 ರಿಂದ 12 ಗ್ಲಾಸ್ ನೀರು ಕುಡಿಯುವುದರಿಂದ ಉತ್ತಮ ಆರೋಗ್ಯ ಕಾಪಾಡಿಕೊಳ್ಳಬಹುದು. ಶಿಸ್ತುಬದ್ಧ ಜೀವನದಿಂದ ಉತ್ತಮ ಆರೋಗ್ಯ ಸಾಧ್ಯ.

ಪರಿಸರದ ಸ್ವಚ್ಛತೆ :-

'ಸ್ವಚ್ಛತೆಯೇ ದೇವರು', ಶುದ್ಧ, ಹಿತಕರವಾದ ಪರಿಸರ ದೇವರಿಗೂ ಪ್ರಿಯ. ಸ್ವಾತಂತ್ರ್ಯಕ್ಕಿಂತ ಪರಿಸರದ ಶುಚಿತ್ವ ಮುಖ್ಯ ಎಂದು ಗಾಂಧೀಜಿಯವರು ತಮ್ಮ ದೈನಂದಿನ ಕಾರ್ಯಕ್ರಮಗಳಲ್ಲಿ ಶುಚಿತ್ವಕ್ಕೆ ಆದ್ಯತೆ ಕೊಡುವ ಮೂಲಕ ಉತ್ತಮ ನೈರ್ಮಲ್ಯ ಮತ್ತು ಶುಚಿತ್ವ ಪ್ರತಿಯೊಬ್ಬರ ಕರ್ತವ್ಯವೆಂದು ಜನರಲ್ಲಿ ಜಾಗೃತಿ ಮೂಡಿಸುತ್ತಿದ್ದರು.

ಸ್ವಚ್ಛತೆ ಎಂದರೇನು?

ನಮ್ಮ ಮನೆ, ಶಾಲೆ, ದೇವಸ್ಥಾನ, ಸಾರ್ವಜನಿಕ ಸ್ಥಳಗಳು, ಕೆರೆ-ಕಟ್ಟೆ, ಕಾಲುವೆಗಳು ಹಾಗೂ ನಮ್ಮ ಸುತ್ತಮುತ್ತಲಿನ ಪರಿಸರದ ಶ್ರೇಷ್ಠತೆಗೆ ದಕ್ಕಬರದಂತೆ ಹೆಚ್ಚರವಹಿಸುವುದು.

ಸ್ವಚ್ಛತೆಯಿಂದ ಶ್ರೇಷ್ಠತೆ. ಮಾನವನ ಉತ್ತಮ ಆರೋಗ್ಯ ಮತ್ತು ಯೋಗಕ್ಷೇಮಕ್ಕೆ ಸ್ವಚ್ಛ ಪರಿಸರಕ್ಕೂ ಅವಿಭಾವ್ಯ ಸಂಬಂಧವಿದ್ದು ಮಾನವ ಪರಿಸರದ ಕೂಸು ಎನ್ನಲಾಗಿದೆ. ಉತ್ತಮ ಪರಿಸರದಲ್ಲಿ ಬದುಕುವ ಮತ್ತು ಕೆಲಸ ಮಾಡುವ ಹಕ್ಕು ಪ್ರತಿಯೊಬ್ಬರಿಗೂ ಇದೆ. ಉತ್ತಮ ಆರೋಗ್ಯ ನಿರ್ವಹಣೆಗೆ ಸುಸಜ್ಜಿತ ವೈದ್ಯಕೀಯ ವ್ಯವಸ್ಥೆ ಮತ್ತು ಪರಿಣಿತ ವೈದ್ಯರ ಚಿಕಿತ್ಸೆಗಿಂತ ಶುದ್ಧ, ಸ್ವಚ್ಛ ಸಮತೋಲನವುಳ್ಳ ಪರಿಸರ



ಮುಖ್ಯ. ಆದರೆ ನಮ್ಮ ನೆಲ-ಜಲ-ವಾಯು, ಶಬ್ದ ಹಾಗೂ ವಿಕಿರಣ ಮಾಲೀನ್ಯಗಳಿಂದ ಪರಿಸರ ತನ್ನ ಮೂಲ ಗುಣದರ್ಪವನ್ನು ಕಳೆದುಕೊಂಡು ಮಲೀನವಾಗುತ್ತಿದೆ.

ವಿಶ್ವದ 20 ಕೊಳಚೆ ಮಹಾನಗರಗಳಲ್ಲಿ ಭಾರತದಲ್ಲಿ 13 ಮಹಾನಗರಗಳಿವೆ. ನಮ್ಮ ದೇಶದ ರಾಜ್ಯದಾನಿ ನವದೆಹಲಿಯು ಪ್ರಪಂಚದಲ್ಲಿಯೇ ಹೆಚ್ಚು ಕಲುಷಿತ ನಗರವಾಗಿದೆ. ಬೆಂಗಳೂರು 5ನೇ ಸ್ಥಾನದಲ್ಲಿದೆ. ಅಮೇರಿಕಾದ ಅಧ್ಯಕ್ಷ ಬರಾಕ್ ಒಬಮಾರವರು 66ನೇ ಗಣರಾಜ್ಯೋತ್ಸವದ ಮುಖ್ಯ ಅತಿಥಿಯಾಗಿ ನವದೆಹಲಿಯಲ್ಲಿ 02 ದಿನ ತಂಗಿದ್ದಕ್ಕೆ ಅವರ ಸರಾಸರಿ ಆಯುಷ್ಯನಲ್ಲಿ 06 ಗಂಟೆಗಳ ಕಾಲ ಕಡಿಮೆಯಾಗಿದೆ ಎಂದು ತಿಳಿದುಬಂದಿದೆ. ಅಂದರೆ ನವದೆಹಲಿಯಲ್ಲಿಯೇ ಹುಟ್ಟಿ ಅಲ್ಲಿಯೇ ವಾಸವಾಗಿರುವ ಜನರ ಸರಾಸರಿ ಆಯುಷ್ಯನಲ್ಲಿ 03 ವರ್ಷ 02 ತಿಂಗಳು ವಯೋಮಾನ ಇಳಿಮುಖವಾಗಿದೆ. ಅಂದರೆ ವಾಯುಮಾಲೀನ್ಯಕ್ಕೆ ಆಯುಷ್ಯವನ್ನು ಕಡಿಮೆಗೊಳಿಸುವ ಶಕ್ತಿಯಿದೆ. ಅಲ್ಲದೇ ನಮ್ಮ ಸಾಮಾಜಿಕ, ಆರ್ಥಿಕ ವ್ಯವಸ್ಥೆಯನ್ನು ಬುಡಮೇಲು ಮಾಡುವ ಸಾಮಾನ್ಯವಿದ್ದು ಆರೋಗ್ಯದ ವ್ಯವಸ್ಥೆಯ ಮೇಲೆ ಅಡ್ಡ ಪರಿಣಾಮ ಬೀರುವುದರಿಂದಾಗಿ ಜನರ ದುಡಿಯುವ ಶಕ್ತಿ ಕುಂಠಿತಗೊಂಡು ಅವರ ಸನ್ನಡತೆಯಲ್ಲಿಯೂ ವ್ಯತ್ಯಾಸವಾಗುವುದು ತಿಳಿದುಬಂದಿದೆ. ಇದರಿಂದಾಗಿ ನಮ್ಮ ದೇಶದಲ್ಲಿ ಪರಿಸರ ಮಾಲೀನ್ಯದ ಪ್ರಮಾಣ ಎಷ್ಟಿದೆ ಎಂಬುದು ತಿಳಿದುಬರುತ್ತದೆ. ಒಂದು ರಾಷ್ಟ್ರಕ್ಕೆ ಶೇಕಡ 33%ರಷ್ಟು ಭೂಭಾಗ ಹಸಿರಿನಿಂದ ಕೂಡಿದ್ದರೆ ಮಾತ್ರ ಉತ್ತಮ ಹವಾಗುಣ ದೊರೆಯುತ್ತದೆ. ಆದರೆ ನಮ್ಮ ದೇಶದಲ್ಲಿ ಶೇಕಡ 10%ರಷ್ಟು ಮಾತ್ರವಿದೆ. ಜನಸಂಖ್ಯೆ ದಿನದಿನೇ ಹೆಚ್ಚುತ್ತಿದೆ. ಆದರೆ ಸಸ್ಯಸಂಪತ್ತು ಕ್ಷೀಣಿಸುತ್ತಿದ್ದು ಪರಿಸರದಲ್ಲಿ ಇಂಗಾಲದ ಪ್ರಮಾಣ ಜಾಸ್ತಿಯಾಗಿ ಆಮ್ಲಜನಕದ ಪ್ರಮಾಣ ಕಡಿಮೆಯಾಗುತ್ತಿದೆ. ನಮ್ಮ ರಾಜ್ಯದಾನಿ ಬೆಂಗಳೂರಿನಲ್ಲಿ ಆರು ಜನರಿಗೆ ಒಂದು ಮರ ಇದೆ. ಆದರೆ ಇಬ್ಬರಿಗೆ ಒಂದು ವಾಹನವಿದೆ. ಅಂದರೆ ಬೆಂಗಳೂರಿನ ಒಂದು ಕೋಟಿ ಜನಸಂಖ್ಯೆಗೆ 53 ಲಕ್ಷ ವಾಹನಗಳಿವೆ. ಮರಗಿಡಗಳ ಸಂಖ್ಯೆ 14.78 ಲಕ್ಷ ಇದೆ. ಪರಿಣಾಮ ವಾಯುಮಾಲೀನ್ಯವು ಮಿತಿಮೀರಿ, ಬಿಸಿಲಿನ ತಾಪ ಜಾಸ್ತಿಯಾಗುತ್ತಿದೆ.

ದಿನನಿತ್ಯದ ಕಸ, ಕೊಳಚೆ ನೀರು, ವಿಷಕಾರಿ ರಾಸಾಯನಿಕ ಕ್ರಿಮಿನಾಶಕಗಳು, ಪ್ಲಾಸ್ಟಿಕ್, ಲೋಹದ ತುಣುಕುಗಳು, ರಬ್ಬರ್ ವಸ್ತುಗಳ ತ್ಯಾಜ್ಯ ಭೂಮಿಯಲ್ಲಿ ಸೇರಿ ಮಲೀನಗೊಂಡು ನೆಲ-ಜಲ, ವಾಯುವಿನಲ್ಲಿ ವಿಲೀನಗೊಂಡು ಸಾಂಕ್ರಾಮಿಕ ಮತ್ತು ಸಾಂಕ್ರಾಮಿಕೇತರ ರೋಗಗಳು ಹರಡಲು ಕಾರಣವಾಗಿವೆ. ಮಲೀನಗೊಂಡ ನೆಲ-ಜಲದಿಂದ ಬೆಳೆದ ಧವಸ-ದಾನ್ಯಗಳು ಹಣ್ಣು, ತರಕಾರಿ ಸೇವನೆಯಿಂದ ಆರೋಗ್ಯದ ಮೇಲೆ ದುಷ್ಪರಿಣಾಮವುಂಟಾಗುತ್ತದೆ.

ನಿರ್ಮಲ ಮತ್ತು ಸ್ವಚ್ಛ ಭಾರತ ನಿರ್ಮಾಣ:-

ಪರಿಸರದ ಅಶುದ್ಧತೆಗೆ ಬಯಲು ಶೌಚಾಲಯವು ಒಂದು ಪ್ರಮುಖ ಕಾರಣವಾಗಿದೆ. ಶೇಕಡ 62%ರಷ್ಟು ಅಂದರೆ ಅರ್ಧದಷ್ಟು ಜನ ಶೌಚಾಲಯ ಸೌಲಭ್ಯ ಹೊಂದಿಲ್ಲ. ಆದರೆ ಶೌಚಾಲಯ ಬಳಕೆಗಿಂತ ಮೊಬೈಲ್ ಬಳಕೆದಾರರು ಜಾಸ್ತಿಯಿದ್ದಾರೆ. ಬಯಲು ಶೌಚಾಲಯದಿಂದಾಗಿ ಸೂಕ್ಷ್ಮ ಜೀವಾಣುಗಳು ನಮ್ಮ ಶರೀರವನ್ನು ಪ್ರವೇಶಿಸುವುದರಿಂದ ಹಲವಾರು ರೋಗಗಳು ಬರುತ್ತವೆ. 2019ಕ್ಕೆ ಭಾರತವನ್ನು ಬಯಲು ಶೌಚಾಲಯ ಮುಕ್ತರಾಷ್ಟ್ರವನ್ನಾಗಿ ಮಾಡಬೇಕಾಗಿದೆ. ಆದ್ದರಿಂದ ಪ್ರತಿಯೊಬ್ಬರು ಪರಿಸರ ಸ್ವಚ್ಛತೆ ಕಾಪಾಡುವ ಮೂಲಕ ಪರಿಸರವನ್ನು ನಾವು ಬಳಸಿ ಮುಂದಿನ ಪೀಳಿಗೆಗೂ ಉಳಿಸುವಂತಾಗಿ ನಿರಂತರ ಪರಿಶುದ್ಧ ಸಂರಕ್ಷಣೆ ಪ್ರತಿಯೊಬ್ಬ ನಾಗರಿಕರ ಕರ್ತವ್ಯವಾಗಿದೆ.

‘ಮನೆಗೊಂದು ಮಗು ಚಂದ, ಮನೆಗೆರಡು ಗಿಡ ಚಂದ’ ಎಂಬಂತೆ ಆರೋಗ್ಯವಂತ ಜನತೆಯಿಂದ ಆರೋಗ್ಯವಂತ ಭಾರತ ನಿರ್ಮಾಣ ಸಾಧ್ಯ.



ಮಹಿಳಾ ಸಬಲೀಕರಣದಲ್ಲಿ ಸ್ತ್ರೀ ಶಕ್ತಿ ಸಂಘಗಳ ಪಾತ್ರ:

(ವಿಶೇಷವಾಗಿ ದೊಡ್ಡದಿರಿ ಗ್ರಾಮ ಪಂಚಾಯಿತಿಗೆ ಸಂಬಂಧಿಸಿದಂತೆ)

ಪಿ.ಎಂ. ಬೀರಲಿಂಗಪ್ಪ,

ಸಹಾಯಕ ಪ್ರಾಧ್ಯಾಪಕರು,

ಹೆಚ್.ಪಿ.ಪಿ.ಸಿ.ಸರ್ಕಾರಿ ಪ್ರಥಮ ದರ್ಜೆ ಕಾಲೇಜು

ಚಳ್ಳಕೆರೆ-577522

E-mail id : beeralingappam@gmail.com

ಪೀಠಿಕೆ :-

ಭಾರತಕ್ಕೆ ಸ್ವಾತಂತ್ರ ಬಂದಾಗಿನಿಂದಲೂ ಸರ್ಕಾರದ ನೂರಾರು ಯೋಜನೆಗಳು ಮಹಿಳೆಯರನ್ನು ಸಬಲೀಕರಣಗೊಳಿಸುವ ಕಾಳಜಿಯಿಂದ ಆರಂಭವಾದವು, ಆದರೆ ಆ ಯೋಜನೆಗಳು ಮಹಿಳೆಯರ ಕೈಗೆಟುಕದಂತಾದ್ದರಿಂದ ಹಲವು ಸ್ತ್ರೀ ಶಕ್ತಿ ಸಂಘಗಳು ಮಹಿಳಾ ಸಬಲೀಕರಣಗೊಳಿಸಲು, ಬಡತನ ನಿವಾರಣೆ ಮಾಡಲು ಹಾಗೂ ಸಮಾನಜೀವನಾಕಾಶ ಸೃಷ್ಟಿಸುವ ದೃಷ್ಟಿಯಿಂದ ಹಲವು ದೃಷ್ಟಿಯಿಂದ ಹಲವು ಸಂಘಗಳು ಆರಂಭಗೊಂಡವು.

ಸ್ತ್ರೀ ಶಕ್ತಿ ಸಂಘಗಳು ಸಾಮಾನ್ಯ ಸಾಮಾಜಿಕ ಮತ್ತು ಆರ್ಥಿಕ ಹಿನ್ನೆಲೆಯಿಂದ ಬಂದ ಗ್ರಾಮೀಣ ಪ್ರದೇಶದ ಸಣ್ಣಉದ್ದಿಮೆದಾರರನ್ನು ಒಳಗೊಂಡಿರುತ್ತದೆ. ಹಳ್ಳಿಗಳಲ್ಲಿ ವಾಸಿಸುವ ಮಹಿಳೆಯರ ಆರ್ಥಿಕ ಮತ್ತು ಸಾಮಾಜಿಕ ಸ್ಥಾನಮಾನ ಗಳಿಸಲು ಸ್ತ್ರೀ ಶಕ್ತಿ ಸಂಘಗಳು ಸಹಾಯಕವಾಗಿವೆ. ಇದು ಸ್ತ್ರೀ ಶಕ್ತಿ ಬದುಕಿನ ಎಲ್ಲಾ ಕ್ಷೇತ್ರಗಳಲ್ಲಿ ತಮ್ಮ ಅಸ್ತಿತ್ವವನ್ನು ಹಾಗೂ ಸಾಮರ್ಥ್ಯಗಳನ್ನು ಅರಿತುಕೊಳ್ಳಲು ಶಕ್ತಗೊಳಿಸುತ್ತದೆ.

ಮಹಿಳಾ ಸಬಲೀಕರಣ ಅರ್ಥ ಮತ್ತು ವ್ಯಾಖ್ಯಾನ :-

ದ್ವಿತೀಯ ಲಿಂಗಿಯಾಂತಹ ಸ್ತ್ರೀಯ ಲಿಂಗತಾರತಮ್ಯ, ಅಸಮಾನತೆ, ಅನರ್ಹತೆ ಹಾಗೂ ಇನ್ನಿತರೆ ಬಗೆಯ ಸಂಕಷ್ಟಗಳಿಗೆ ಒಳಗಾಗಿರುವ ಸ್ತ್ರೀಯರಿಗೆ ಪ್ರಥಮ ಲಿಂಗಿಯಾಗಿ ಪುರುಷರ ಸರಿಸಮಾನಾದ ಅಂತಸ್ತು ಹಾಗೂ ಅವಕಾಶಗಳನ್ನು ನೀಡಿ ಅವರನ್ನು ಸಶಕ್ತರನ್ನಾಗಿಸಲು ಹಮ್ಮಿಕೊಳ್ಳಲಾಗಿರುವ ಅಭಿವೃದ್ಧಿಕಾರ್ಯಕ್ರಮ ಮತ್ತು ಯೋಜನೆಗಳನ್ನು “ ಮಹಿಳಾ ಸಬಲೀಕರಣ” .

ನಿಘಂಟಿನ ಅರ್ಥದ ಪ್ರಕಾರ :- “ಅಧಿಕಾರ ನೀಡುವುದು” ಎಂಬುವುದು ಸಬಲೀಕರಣ ವಿವರಣೆಯಾಗಿದೆ. ಅದರಿಂದ ಸಬಲೀಕರಣವು ಮಹಿಳೆಯರಿಗೆ ಅಧಿಕಾರ ನೀಡಿ ಅವರನ್ನು ಸಬಲರನ್ನಾಗಿಸುವುದನ್ನು ಸೂಚಿಸುತ್ತದೆ. ಸಬಲೀಕರಣದ ಅರ್ಥಗಳನ್ನು ಸೂಚಿಸುತ್ತದೆ.

ಮಹಿಳಾ ಸಬಲೀಕರಣ ಅರ್ಥ ಮತ್ತು ವ್ಯಾಖ್ಯಾನ :-

ವಿದುಷಿಲ್ಯಾಜೋ:- ಸಬಲೀಕರಣವೆಂಬುದು ಯಾವಗಲೂ ಇದ್ದಂತೆಯೇ ಇರುವುದಿಲ್ಲ ಅದು ಅಧಿಕಾರ ಐದು ಷೇರಿಗೆ ಹೊಂದಿಕೊಂಡಿವೆ. ಇದು ಯಾವುದೇ ಅಧಿಕಾರವಿಲ್ಲದೆ ನಿಗರ್ತಿಕ ಸ್ಥಿತಿಯಿಂದ ಅಧಿಕಾರ ಹೊಂದಿದ ಒಂದು ಸ್ಥಿತಿಯವರೆಗೆ ವ್ಯಕ್ತಿಗಳ ಮೇಲೆ ಇರುವುದು ಎಂದಿದ್ದಾರೆ.



ಸರ್ಕಾರದ ಕಾರ್ಯಕ್ರಮಗಳು

ಸ್ವಲ್ಪದೊಡ್ಡ ಮಹಿಳೆಯರಿಗೆ ತರಬೇತಿ ಕಾರ್ಯಕ್ರಮಗಳನ್ನು ಒದಗಿಸಿವೆ.

ಕೌಶಲ್ಯಗಳ ತರಬೇತಿ ಕಾರ್ಯಕ್ರಮಗಳನ್ನು ನೀಡಿವೆ.

ರಿಯಾಯಿತಿ ದರದಲ್ಲಿ ಸಾಲ ಸೌಲಭ್ಯಗಳನ್ನು ಒದಗಿಸಿದೆ.

ಸಮಗ್ರ ಗ್ರಾಮೀಣ ಸಾಲ ಅಭಿವೃದ್ಧಿ ಯೋಜನೆಗಳು.

ಉಚಿತ ಪ್ರಾಯೋಗಿಕ ಉಪಕರಣಗಳು ಕಿಟ್ ತರಬೇತಿ ಸೌಲಭ್ಯಗಳು.

ಮಹಿಳಾ ಸಬಲೀಕರಣದ ಕಾರ್ಯತಂತ್ರಗಳು :-

1. ಕಾನೂನಾತ್ಮಕ ಕಾರ್ಯತಂತ್ರಗಳು

2. ಸಾಮಾಜಿಕ ತಂತ್ರಗಳು

3. ಆರ್ಥಿಕ ತಂತ್ರಗಳು

ಭಾರತ ಸರ್ಕಾರವು 2001ನೇ ಇಸವಿಯನ್ನು “ಮಹಿಳಾ ಸಬಲೀಕರಣದ ವರ್ಷ” ಎಂದು ಘೋಷಿಸಿದೆ.

ಸೂಕ್ಷ್ಮ ಹಣಕಾಸು

ಸೂಕ್ಷ್ಮ ಹಣಕಾಸಿನ ಅರ್ಥವೆಂದರೆ, ಬಡ ಮತ್ತು ಕಡಿಮೆ ಆದಾಯವುಳ್ಳ ಕುಟುಂಬಗಳಿಗೆ ಉಳಿತಾಯ ಖಾತೆಗಳು, ಜೀವವಿಮಾ ನಿಧಿ ಮತ್ತು ಸಾಲ ಮುಂತಾದ ಸೇವೆಗಳನ್ನು ಒದಗಿಸುವುದು ಮತ್ತು ತನ್ಮೂಲಕ ಅವರ ಆದಾಯವನ್ನು ಹೆಚ್ಚಿಸಿ ಅವರ ಜೀವನ ಮಟ್ಟವನ್ನು ಸುಧಾರಿಸಲು ನೆರವಾಗುವುದೇ ಸೂಕ್ಷ್ಮ ಹಣಕಾಸಿನ ಅರ್ಥ. ಈ ಸೂಕ್ಷ್ಮ ಹಣಕಾಸಿನ ಆಧಾರದ ಮೇಲೆ ಸ್ತ್ರೀ ಶಕ್ತಿ ಸಂಘಗಳು ಹುಟ್ಟಿಕೊಳ್ಳುತ್ತವೆ.

ಸಂಘದ ಅರ್ಥ ಮತ್ತು ವ್ಯಾಖ್ಯಾನ :-

ಏಕರೂಪ ಗ್ರಾಮೀಣ ಜನತೆಯಲ್ಲಿ ಒಂದು ಅನೌಪಚಾರಿಕ ಸ್ವಯಂ ಪ್ರೇರಿತ ಗುಂಪಾಗಿದ್ದು ಇವುಗಳು ಪ್ರಾದೇಶಿಕ ಸಮೂಹಗಳನ್ನು ಒಳಗೊಂಡಿದ್ದು ಯಾವಾಗಲೂ ನಿರ್ದಿಷ್ಟ ಭೌಗೋಳಿಕ ಪ್ರದೇಶವನ್ನು ಆವರಿಸಿವುದು. ಈ ಸಂಘಗಳು ಸದಸ್ಯರೊಳಗೆ ನಿರಂತರವಾದ ಸಂಪರ್ಕ ಸಂಬಂಧಗಳು ಬೆಳೆದು ಬರಲು ಸಾಧ್ಯವಾಗಿರುವ ಹಾಗೂ ಅವರಿಗೆ ಶಿಕ್ಷಣ ಭದ್ರತೆ ಒದಗಿಸುವುದಲ್ಲದೆ, ತಮ್ಮ ಸಾಮಾನ್ಯ ಬೇಡಿಕೆಗಳನ್ನು ಈಡೇರಿಸಿಕೊಳ್ಳಲು ಸಹಾಯಕವಾಗಿದೆ.

ಸಂಘದ ವ್ಯಾಖ್ಯಾನಗಳು :-

ಮೆಕ್ಸಿಕೋ ಮತ್ತು ಪೆರ್ಷ್ : ಯಾವುದೊಂದು ಸಾಮಾನ್ಯ ಬೇಡಿಕೆಯನ್ನು ಇಲ್ಲದಂತಹ ಸರಣಿ ಬೇಡಿಕೆಯನ್ನು ಈಡೇರಿಸಿಕೊಳ್ಳುವುದರ ಸಲುವಾಗಿ ಸಂಘಟಿತವಾದ ಜನ ಸಮೂಹವೇ ಸಂಘ ಎಂದಿದ್ದಾರೆ.

ಈ. ಎ. ಬೋಗಾರ್ಡನ್ :- ನಿರ್ದಿಷ್ಟ ಉದ್ದೇಶಗಳನ್ನು ಈಡೇರಿಸಿಕೊಳ್ಳಲು ಜನರೆಲ್ಲರೂ ಒಟ್ಟುಗೂಡಿ ಕೆಲಸ ಮಾಡುವುದೇ ಸಂಘ ಎಂದಿದ್ದಾರೆ.

ಸ್ತ್ರೀಶಕ್ತಿ ಕಾರ್ಯಕ್ರಮವನ್ನು 2000-2001ನೇ ಸಾಲಿನಲ್ಲಿ ಗ್ರಾಮೀಣ ಮಹಿಳೆಯರನ್ನು ಸಬಲೀಕರಣಗೊಳಿಸುವ ಉದ್ದೇಶದಿಂದ ಮತ್ತು ಅವರನ್ನು ಸ್ವಾವಲಂಬಿಗಳನ್ನಾಗಿಸುವ ಉದ್ದೇಶದಿಂದ ಕರ್ನಾಟಕ ರಾಜ್ಯದಲ್ಲಿ ಎಸ್.ಎಂ.ಕೃಷ್ಣ ಅವರ ಅವಧಿಯಲ್ಲಿ ರಾಜ್ಯಾದ್ಯಂತ ಚಾಲನೆಗೊಳಿಸಿದರು.



ಗ್ರಾಮಗಳ ಮಟ್ಟದಲ್ಲಿ ರಚಿಸಲಾದ ಸ್ತ್ರೀ ಶಕ್ತಿ ಸಮೂಹಗಳ ಸದಸ್ಯರಲ್ಲಿ ಉಳಿತಾಯ ಮಾಡುವ ಅಭ್ಯಾಸವನ್ನು ಪ್ರೇರೇಪಿಸಿ ಅವರನ್ನು ಆರ್ಥಿಕವಾಗಿ ಸಬಲರನ್ನಾಗಿಸುವ ಉದ್ದೇಶವನ್ನು ಹೊಂದಿದೆ.

ಪ್ರಸ್ತುತದಲ್ಲಿ ಸುಮಾರು 1,40,000 ಸ್ತ್ರೀ ಶಕ್ತಿ ಸಮೂಹಗಳು ಕಾರ್ಯ ನಿರ್ವಹಿಸುತ್ತಿದ್ದು ಸುಮಾರು 2100000 ಮಹಿಳೆಯರು ಅದರಡಿ ಸಂಘಟಿತರಾಗಿದ್ದಾರೆ.

ಸ್ತ್ರೀ ಶಕ್ತಿ ಸಂಘದ ಪ್ರಕಾರಗಳು

ಸ್ತ್ರೀ ಶಕ್ತಿ ಸಂಘಗಳನ್ನು ಹಲವಾರು ಪ್ರಕಾರಗಳಲ್ಲಿ ನೋಡಬಹುದು, ಆದರೆ ಇಲ್ಲಿ ನನ್ನ ಅಧ್ಯಯನ ಕ್ಷೇತ್ರಕ್ಕೆ ಸಂಬಂಧಿಸಿದಂತೆ ಪ್ರಮುಖವಾಗಿ 2 ಮುಖ್ಯ ಸಂಘಗಳನ್ನು ಗುರುತಿಸಿದ್ದೇನೆ.

1.ಸ್ವ-ಉದ್ಯೋಗಿ ಸಮೂಹ :- ಸ್ವ ಸಾಮರ್ಥ್ಯದಿಂದ ಸ್ವಕೌಶಲ್ಯದಿಂದ ನಿರ್ವಹಿಸುವಂತಹ ಕಾರ್ಯವನ್ನು ಸ್ವ-ಉದ್ಯೋಗಿ ಎಂದು ಕರೆಯಲಾಗಿದೆ.

2.ಸ್ವ-ಸಹಾಯ ಸಂಘಗಳು :- ಸ್ವ-ಸಹಾಯ ಸಂಘಗಳು ಸಾಮಾನ್ಯ ಸಾಮಾಜಿಕ ಮತ್ತು ಆರ್ಥಿಕ ಹಿನ್ನೆಲೆಯಿಂದ ಬಂದ ಸಣ್ಣ ಉದ್ದಿಮೆದಾರರನ್ನು ಒಳಗೊಂಡಿರುತ್ತದೆ ಹಾಗೂ ಇವರೆಲ್ಲರೂ ಸ್ವ-ಇಚ್ಛೆಯಿಂದ ನಿಯಮಿತವಾಗಿ ಸಣ್ಣ ಮೊತ್ತವನ್ನು ಉಳಿತಾಯ ಮಾಡಿ ಪರಸ್ಪರ ನೆರವಿನ ಮೂಲಕ ತಮ್ಮ ತುರ್ತು ಅಗತ್ಯಗಳನ್ನು ಪೂರೈಸಿಕೊಳ್ಳುತ್ತಾರೆ. ಇದರ ಮುಖ್ಯಉದ್ದೇಶವೆಂದರೆ :- ಸ್ವ-ಸಹಾಯ ಸಂಘಗಳು ಬಡತನ ನಿವಾರಣೆಯನ್ನು ಮುಖ್ಯ ಉದ್ದೇಶವನ್ನಾಗಿಸಿಕೊಂಡಿದೆ. ಬಡವರೂ ಕೂಡ ಇವುಗಳ ಮೂಲಕ ಸಾಲ ಪಡೆದು ಜೀವನವನ್ನು ಉತ್ತಮಪಡಿಸಿಕೊಳ್ಳಬಹುದಾಗಿದೆ.

ಅಧ್ಯಯನ ಉದ್ದೇಶಗಳು :-

1. ಮಹಿಳೆಯರ ಆರ್ಥಿಕ ಪರಿಸ್ಥಿತಿ ಸುಧಾರಿಸುವಲ್ಲಿ ಸ್ತ್ರೀ ಶಕ್ತಿ ಸಂಘಗಳ ಪಾತ್ರ ತಿಳಿಯುವುದು.
2. ಸಂಘದ ಮಹಿಳೆಯರ ನಡುವಿನ ಸಂಬಂಧ ತಿಳಿಯುವುದು.
3. ಮಹಿಳೆಯರ ಸ್ವ-ಉದ್ಯೋಗಗಳ ಬಗ್ಗೆ ತಿಳಿಯುವುದು.
4. ಫಲಾನುಭವಿಗಳನ್ನು ತಿಳಿಯುವುದು.

ಅಧ್ಯಯನದ ವ್ಯಾಪ್ತಿ :-

1. ಸ್ತ್ರೀ ಶಕ್ತಿ ಸಂಘಗಳಲ್ಲಿ ಭಾಗಿಯಾದ ಮಹಿಳೆಯರ ಸಾಮಾಜಿಕ ಸ್ಥಿತಿ-ಗತಿಗಳನ್ನು ತಿಳಿಯುವುದು.
2. ಮಹಿಳೆಯರ ಕೌಟುಂಬಿಕ ಸಂಬಂಧಗಳನ್ನು ಅಧ್ಯಯನ ಮಾಡುವುದು.
3. ಮಹಿಳೆಯರ ಆರ್ಥಿಕ ಸ್ಥಿತಿ-ಗತಿಗಳನ್ನು ಅಧ್ಯಯನ ಮಾಡುವುದು.
4. ಸಮಾಜದಲ್ಲಿ ಸ್ತ್ರೀಯರಿಗಿರುವ ಸ್ಥಾನಮಾನಗಳನ್ನು ಅಧ್ಯಯನ ಮಾಡುವುದು.

ಅಧ್ಯಯನದ ಪ್ರಾಮುಖ್ಯತೆ :-

1. ಮಹಿಳೆಯರನ್ನು ಆರ್ಥಿಕ ಸ್ವಾವಲಂಬಿಯಾಗಿಸಲು ಸ್ತ್ರೀಶಕ್ತಿ ಸಂಘಗಳು ಹೇಗೆ ಸಹಾಯಕವಾಗಿದೆ ಎಂದು ತಿಳಿಯುವುದು.
2. ಸ್ತ್ರೀಯರು ಸಾಲದ ಹಣದ ಮೂಲಕ ಮಾಡುತ್ತಿರುವ ಸ್ವ-ಉದ್ಯೋಗಗಳ ಬಗ್ಗೆ ತಿಳಿಯುವುದು.



3.ಗ್ರಾಮೀಣ ಮಹಿಳೆಯರಲ್ಲಿ ಸ್ತ್ರೀಶಕ್ತಿ ಸಂಘಗಳ ಮೂಲಕ ಉಂಟಾದ ಬದಲಾವಣೆಯನ್ನು ತಿಳಿಯುವುದು.

4.ಸ್ತ್ರೀಯರ ಸಾಮಾಜಿಕ & ಆರ್ಥಿಕ ಸ್ಥಿತಿಗಳ ಬಗ್ಗೆ ತಿಳಿಯಲು ಸಹಾಯಕವಾಗಿದೆ.

ಸಂಶೋಧನಾ ವಿಧಾನ :-

ಸಂಶೋಧನೆ ಎಂದರೆ ಹೊಸ ವಿಚಾರಗಳನ್ನು ತಿಳಿಯುವುದಾಗಿದೆ.ಹೊಸ ಜ್ಞಾನವನ್ನು ಕ್ರಮ ಬದ್ಧವಾದ ರೀತಿಯಲ್ಲಿ ಪಡೆಯುವ ಪ್ರಯತ್ನವನ್ನು ಸಂಶೋಧನೆ ಎನ್ನಬಹುದು. ಪ್ರಸುತ ಅಧ್ಯಯನ ವಿಷಯಕ್ಕೆ ಸಂಬಂಧಿಸಿದಂತೆ ದೊಡ್ಡದಿ ಗ್ರಾಮ ಪಂಚಾಯಿತಿಗೆ ಬರುವ 5 ಹಳ್ಳಿಗಳಿಂದ ಸ್ವ-ಉದ್ಯೋಗ ಮತ್ತು ಸ್ವ-ಸಹಾಯ ಸಂಘಗಳಿಂದ ತಲಾ 25 ಮಹಿಳೆಯರಂತೆ 50 ಮಹಿಳೆಯರನ್ನು ಆಯ್ಕೆ ಮಾಡಿಕೊಂಡು, ಸರಳ ಯಾದ್ಯಚಿಕ್ತ ಮಾದರಿ ವಿಧಾನವನ್ನು ಅನುಸರಿಸಿ ಪ್ರಶ್ನಾವಳಿ ಸಂದರ್ಶನ, ಮಾಹಿತಿಯನ್ನು ವಿಶ್ಲೇಷಿಸಿ ವರದಿಯನ್ನು ತಯಾರಿಸಿದ್ದೇನೆ.

ಕ್ಷೇತ್ರದ ಭೌಗೋಳಿಕ ಹಿನ್ನೆಲೆ:-

ಸ್ತ್ರೀಶಕ್ತಿ ಸಂಘಗಳಿಗೆ ಸಂಬಂಧಿಸಿದಂತೆ ಅಧ್ಯಯನ ಮಾಡಲು ದೊಡ್ಡದಿ ಗ್ರಾಮ ಪಂಚಾಯಿತಿಯನ್ನು ಆಯ್ಕೆ ಮಾಡಿಕೊಳ್ಳಲಾಗಿದೆ. ಈ ಕ್ಷೇತ್ರದಲ್ಲಿ 4542 ಜನಸಂಖ್ಯೆಯಿದ್ದು 2305 ಪುರುಷರು, 2237 ಮಹಿಳೆಯರಿಂದ ಕೂಡಿದೆ. ಇಲ್ಲಿ 971 ಮನೆಗಳನ್ನು ಕಾಣಬಹುದು. ಇಲ್ಲಿ ಎಲ್ಲಾ ಸಮುದಾಯದವರು ನೆಲೆಸಿದ್ದಾರೆ. ಇದೊಂದು ಧಾರ್ಮಿಕ ಕ್ಷೇತ್ರವಾಗಿದೆ. ಕನ್ನೇಶ್ವರ ಸ್ವಾಮಿಯ ಮಠವನ್ನು ಒಳಗೊಂಡಿದ್ದು ಪ್ರಸಿದ್ಧಿಯನ್ನು ಹೊಂದಿದೆ. ಇಲ್ಲಿನ ಮುಖ್ಯ ಕಸುಬು ಕೃಷಿ ಮತ್ತು ಕೂಲಿ.

ಉಪಸಂಹಾರ :-

ಭಾರತದ ಅಭಿವೃದ್ಧಿ ಗುಟ್ಟು ಗ್ರಾಮೀಣ ಅಭಿವೃದ್ಧಿಯಲ್ಲಿ ಮಹಿಳೆಯರ ಸ್ವ-ಉದ್ಯೋಗಗಳಲ್ಲಿ ಅಡಗಿದೆ ಎಂಬುವುದು ಸ್ಪಷ್ಟವಾಗಿದೆ. ಮಹಿಳೆಯು ಪ್ರಮುಖ ಪಾತ್ರ ವಹಿಸಿದ್ದಾಳೆ ಎಂದು ಹೇಳಬಹುದು. ಇಲ್ಲಿ ಸ್ತ್ರೀ ಶಕ್ತಿ ಸಂಘಗಳಿಂದ ಮಹಿಳೆಯರು ಸ್ವಯಂ ಪ್ರೇರಣೆಯಿಂದ ಒಂದಾಗಿರುವುದು ಪರಸ್ಪರ ಸದಸ್ಯರ ಹಕ್ಕು ಮತ್ತು ಕರ್ತವ್ಯಗಳ ಬಗ್ಗೆ ಅರಿವು ಮೂಡಿಸಿ ಪ್ರಜಾತಾಂತ್ರಿಕವಾಗಿ ಆಡಳಿತದ ತರಬೇತಿಯನ್ನು ಒದಗಿಸಬೇಕಾಗುತ್ತದೆ. ಅವರನ್ನು ಆರ್ಥಿಕವಾಗಿ ಮತ್ತು ಸಾಮಾಜಿಕವಾಗಿ ಸದೃಢವಾಗುವಂತೆ ಮಾಡಬೇಕಿದೆ.

ಆಧಾರ ಗ್ರಂಥಗಳು :

- 1) ನಿರಂತರ ಪ್ರಗತಿ ಕೃಷಿ ಮಾಸ ಪುತ್ರಿಕೆ (2016) -ಡಾ ವೀರೇಂದ್ರ ಹೆಗ್ಗಡೆ.
- 2) ಮೈರಾಡ - ಸ್ವ-ಸಹಾಯ ಸಂಘಗಳ ಹಣಕಾಸು ನಿರ್ವಹಣಾ ವ್ಯವಸ್ಥೆಗಳ ಕೈಪಿಡಿ
- 3) ಮಹಿಳಾ ಅಧ್ಯಯನ ಪ್ರದೇಶ -ಚ.ನ.ಶಂಕರ್ ರಾವ್ ಸಮಾಜಶಾಸ್ತ್ರ - ರಾಮಚಂದ್ರ ಜೋಷಿ
- 4) ಜನಪದ ಮಾಸಪತ್ರಿಕೆ (2014) - ಜಿ.ಪಿ. ಶೈಜಾ ಭಾರತೀಯ ಸಮಾಜದ ಸಮಾಜ ಶಾಸ್ತ್ರ -ಪದವಿ ಪೂರ್ವ ಶಿಕ್ಷಣ ಇಲಾಖೆ, ಮಲ್ಲೇಶ್ವರಂ, ಬೆಂಗಳೂರು.



ಮಹಿಳಾ ವಿಮೋಚನೆ : ಅಂಬೇಡ್ಕರ್ ದೃಷ್ಟಿಕೋನ

ಡಾ. ಪ್ರೇಮಪಲ್ಲವಿ ಸಿ.ಬಿ.

ಕನ್ನಡ ಸಹಾಯಕ ಪ್ರಾಧ್ಯಾಪಕರು
ಸರ್ಕಾರಿ ಕಲಾ ಕಾಲೇಜು, ಚಿತ್ರದುರ್ಗ.

ಮೊ: 9448815777

email: palvisahithya14@gmail.com

ಇಪ್ಪತ್ತೊಂದನೆ ಶತಮಾನಕ್ಕೆ ಮಾನವ ಜಗತ್ತು ಕಾಲಿಟ್ಟಿದೆ. ಶಿಕ್ಷಣ, ಜಾಗತೀಕರಣ, ಖಾಸಗೀಕರಣ, ಔದ್ಯೋಗೀಕರಣ, ಕೈಗಾರಿಕೀಕರಣ, ಎಲ್ಲಕ್ಕಿಂತ ಮುಖ್ಯವಾಗಿ ಆಧುನೀಕರಣಕ್ಕೆ ಸಮಾಜ ಅತ್ಯಂತ ವೇಗವಾಗಿ ತೆರೆದುಕೊಳ್ಳುತ್ತಿದೆ. ಇಂತಹ ಸಂದರ್ಭದಲ್ಲಿ ವಿಮೋಚನೆ ಎಂಬ ಪರಿಕಲ್ಪನೆಯ ಅರ್ಥವನ್ನು ಹೇಗೆ ಗ್ರಹಿಸಬೇಕೆಂಬ ಗೊಂದಲದಲ್ಲಿ ನಾವಿದ್ದೇವೆ. ಏಕೆಂದರೆ ಜಗತ್ತಿನ ಇತಿಹಾಸದಲ್ಲಿ ವರ್ಗಭೇದ, ವರ್ಣಭೇದ, ಜಾತಿಭೇದ, ಲಿಂಗಭೇದ ಮುಂತಾದವುಗಳ ವಿರುದ್ಧ ಅನೇಕ ವಿಮೋಚನೆ ಹೋರಾಟಗಳು ನಡೆದಿವೆ ಇನ್ನು ನಡೆಯುತ್ತಲೂ ಇವೆ. ಭಾರತೀಯ ಸಮಾಜದಲ್ಲಿ ಜಾತಿ, ವರ್ಗ, ವರ್ಣ, ಲಿಂಗ ಎಂಬಂತಹ ಜಡ್ಡುಗಟ್ಟಿದ ವ್ಯವಸ್ಥೆಗಳು ಅತಿಕ್ರೂರ ಮತ್ತು ಅತಿಮಾನುಷವಾಗಿ ರೂಢಿಗತವಾಗಿ ಸ್ಥಾಪಿತವಾಗಿವೆ. ಇವುಗಳು ಮನುವಾದಿಗಳಿಂದ ನಿರ್ಮಿತವಾದ ಭಯಂಕರ ಶೋಷಣೆಯ ಜೀವಾಳವಾಗಿವೆ. ಇಂತಹ ಅಮಾನವೀಯ ಕ್ರೂರ ಘೋರ ಶೋಷಣೆಗಳಲ್ಲಿ ಸ್ತ್ರೀಶೋಷಣೆಯೂ ಒಂದಾಗಿದೆ. ಸ್ತ್ರೀಸಮಾನತೆ ವಿಷಯ ಬಂದಾಗ ಪ್ರಾಚೀನ ಕಾಲದಿಂದ ಸಮಕಾಲೀನ ಸಂದರ್ಭದವರೆಗೂ ಲಿಂಗತಾರತಮ್ಯ ವ್ಯವಸ್ಥೆಯನ್ನು ತೊಡೆದುಹಾಕಲು ಸಾಕಷ್ಟು ಚಿಂತನೆ ಹಾಗೂ ಹೋರಾಟಗಳು ನಡೆದಿವೆ. ಇಂತಹ ಮಹಾನ್ ಸ್ತ್ರೀಪರ ಹೋರಾಟಗೈದವರಲ್ಲಿ ಬುದ್ಧ, ಚಾರ್ವಾಕ, ಕಬೀರ, ಬಸವ, ರಾಜಾರಾಂ ಮೋಹನಾಯ್ಕ, ಜ್ಯೋತಿರಾವ್ ಪುಲೆ, ಸಾವಿತ್ರಿಬಾಯಿ ಪುಲೆ, ರಾಮಸ್ವಾಮಿ ಪೆರಿಯಾರ್, ಶಾಹುಮಹಾರಾಜ, ನಾರಾಯಣ ಗುರು, ಮಹಾತ್ಮಗಾಂಧಿ ಹಾಗೂ ಡಾ.ಬಿ.ಆರ್.ಅಂಬೇಡ್ಕರ್ ಮುಂತಾದವರು ಪ್ರಮುಖವಾಗಿದ್ದಾರೆ.

ಈ ಎಲ್ಲಾ ಸಾಧಕರು ಮಾಡಿದ ಪ್ರಯತ್ನದಿಂದಾಗಿಯೇ ಭಾರತೀಯ ಮಹಿಳೆ ಸ್ವತಂತ್ರಳಾಗಿ ಪುರುಷನಷ್ಟೆ ಸಮಾನಳಾಗಿ ಬದುಕುವಂತಾಗಿದೆ. ದುರಂತವೆಂದರೆ ನಮ್ಮ ದೇಶದ ಸನಾತನ ಮತೀಯವಾದಿಗಳ ವಿಚಾರಗಳಿಂದ ಇವತ್ತಿನವರೆಗೂ ಸ್ತ್ರೀ ಸಂಪೂರ್ಣ ಸ್ವತಂತ್ರವಾಗಿ ಬದುಕುವಂತಾಗುತ್ತಿಲ್ಲ. ಆಧುನಿಕ ಯುಗದ ಸಂದರ್ಭದಲ್ಲಿ ಅನೇಕ ಮಹಿಳಾ ಸಂಘಟನೆಗಳು, ಮಹಿಳಾಶಿಕ್ಷಣ, ಹೋರಾಟ, ಚಳುವಳಿಗಳು ಎಂಬ ಕ್ರಾಂತಿಕಾರಕ ವಿಚಾರಗಳ ಮೂಲಕ ಸ್ತ್ರೀ ಅಲ್ಪ ಮಟ್ಟಿನ ಸ್ವತಂತ್ರವನ್ನು ಪಡೆದುಕೊಂಡಿರಬಹುದು. ಆದರೆ ಮೂಲಭೂತ ಶೋಷಣೆಗಳಿಂದ ಭಾರತೀಯ ಮಹಿಳೆ ಮುಕ್ತಳಾಗಿದ್ದಾಳಾ? ಎಂಬ ಪ್ರಶ್ನೆಯನ್ನು ನಮಗೆ ನಾವೇ ಹಾಕಿಕೊಳ್ಳಬೇಕಾಗಿದೆ.

ಈ ದೇಶದ ಮಹಿಳೆ ಮತ್ತು ದಲಿತರು ಮೊದಲಿಂತೆ ವೈದಿಕರ ಸೇವೆಯನ್ನು ಮಾಡಿಕೊಂಡು ಬದುಕಿದರೆ ಪಟ್ಟಭದ್ರಹಿತಾಸಕ್ತಿಗಳಿಗೆ ನಮ್ಮದಿ ಎಂದೆನಿಸುತ್ತದೆ. ಸ್ವಾತಂತ್ರ್ಯ ಲಭಿಸಿ ಇಷ್ಟು ವರ್ಷಗಳಾದರೂ ಮಹಿಳೆಯರ ಅದರಲ್ಲೂ ದಲಿತರ ಬಾಳಿಗೆ ಪರಿಪೂರ್ಣವಾದ ಸ್ವಾತಂತ್ರ್ಯ ದಕ್ಕಲಿಲ್ಲ. ಮನುಷ್ಯರಲ್ಲಿಯೇ ಅಸಮಾನತೆ ಭೇದವನ್ನು ನಿರ್ಮಾಣ ಮಾಡಿ ತಲೆತೋಳು ಪಾದಗಳಿಂದ ಹುಟ್ಟಿದವರೆಂಬ



ಅವೈಜ್ಞಾನಿಕವಾದ ವಿಚಾರಗಳನ್ನು ಸಮಾಜದ ಮೇಲೆ ಹೇರಿದರು. ವೈದಿಕ ಮೌಢ್ಯತೆಯ ಹಿನ್ನೆಲೆಯಲ್ಲಿ ಭಾವುಕತೆಯನ್ನು ಹುಟ್ಟುಹಾಕಿ ಸ್ತ್ರೀಯರನ್ನು ಕೀಳಾಗಿ ಕಂಡು, ಅವಳನ್ನು ಭೋಗದ ವಸ್ತುವನ್ನಾಗಿ ಪರಿಗಣಿಸಿದರು. ಕೃಷಿಪದ್ಧತಿಯ ಉಗಮಕ್ಕೆ ಕಾರಣವಾದ ಮಹಿಳೆಯನ್ನು ಅಬಲೆ ಎಂದರು ವೈದಿಕರು. ಈ ನೆಲದ ಮೂಲ ಸಂಸ್ಕೃತಿಯಾಗಿರುವ ದ್ರಾವಿಡ ಸಂಸ್ಕೃತಿಯಲ್ಲಿ ಇತಿಹಾಸದುದ್ದಕ್ಕೂ ಮಹಿಳೆಗೆ ಹೆಚ್ಚಿನ ಗೌರವವಿದ್ದರೂ ಆರ್ಯ ಸಂಸ್ಕೃತಿಯ ಕುತಂತ್ರತೆಯಿಂದಾಗಿ ಮಹಿಳೆ ಕೀಳಾದಳು ಅಬಲೆಯಾದಳು.

ವೈದಿಕಪ್ರಾಬಲ್ಯದ ಹಿಂದೂಧರ್ಮದ ಅನುಸಾರವಾಗಿ ನ ಸ್ತ್ರೀ ಸ್ವಾತಂತ್ರಮಹರ್ಷಿ ಎಂಬ ಮನುವಿನ ವಿಚಾರದಲ್ಲಿ ಸ್ತ್ರೀಯಾದವಳು ನೀಚಳು ಮಿಗಿಲಾಗಿ ಸ್ವಾತಂತ್ರಕ್ಕೆ ಅನರ್ಹಳು ಎಂದು ತುಚ್ಛೀಕರಿಸಲಾಗಿದೆ. ಭಾರತೀಯ ಸಂಸ್ಕೃತಿಯ ಪರಿಕಲ್ಪನೆಯಲ್ಲಿ ಸ್ತ್ರೀ ಹೆರುವವಳು ಎನ್ನುವ ಮೂಲಕ ಪ್ರಾಣಿ ಎಂದೇಳುತ್ತಲೇ ಇನ್ನೊಂದೆಡೆ ದೇವತೆಯನ್ನಾಗಿಸಿ ಹೊಗಳುವ, ಸ್ತ್ರೀ ಇರುವ ಕಡೆ ದೇವತೆಗಳು ನೆಲುತ್ತಾರೆಂದು ವರ್ಣಿಸಿ ಹೇಳುತ್ತದೆ ಹಿಂದೂ ಧರ್ಮ.

ಉಪನಿಷತ್ತಿನಲ್ಲಿ ಬರುವ ಸುಲಭಾ, ದೃತಾ, ವೃತಾ, ಶೃತಿ ಮೈತ್ರೇಯಿ, ಲೋಪಮುದ್ರೆ, ಗಾರ್ಗಿಯರು ಭಾರತದ ಮಹಿಳೆಯರ ಬುದ್ಧಿವಂತಿಕೆಗೆ ಸಾಕ್ಷಿಯಾಗಿದ್ದಾರೆ. ತದನಂತರದಲ್ಲಿ ಮೊಟ್ಟಮೊದಲಬಾರಿಗೆ ಬೌದ್ಧರ ಕಾಲದಲ್ಲಿ ಮಹಿಳೆಗೆ ಸ್ವಾತಂತ್ರ ಸಿಕ್ಕಿರುವುದನ್ನು ಗಮನಿಸಬಹುದು. ಗೌತಮ ಬುದ್ಧ ಮಹಿಳೆಗೆ ಸಂಬಂಧಿಸಿದಂತೆ ಪ್ರಗತಿಪರ ನಿಲುವು ತಾಳಿದ್ದನು. ಪುರುಷನಂತೆ ಮಹಿಳೆಯು ಸಮಾನಳು. ಪುರುಷನಂತೆ ಮಹಿಳೆಯು ಸಹ ತನ್ನ ಪೂರ್ವಕರ್ಮಗಳ ಫಲವನ್ನು ಅನುಭವಿಸುತ್ತಾಳೆ. ಕರ್ಮವೆಂದರೆ ವೈದಿಕರು ಹೇಳುವಂತೆ ಪಾಪ ಕನಿಷ್ಠವಲ್ಲ, ಹಿಂದಿನ ಜನ್ಮದಲ್ಲಿ ಮಾಡಿದ ಪಾಪವೂ ಅಲ್ಲ, ತನ್ನ ಒಳೀತು ಕೆಡುಕು ಅಥವಾ ಮುಕ್ತಿಗೆ ಸಂಬಂಧಿಸಿದಂತೆ ಆಕೆ ತನ್ನ ಕರ್ಮಗಳ ಮೇಲೆಯೇ ಅವಲಂಬಿಸಬೇಕೇ ಹೊರತು ಬೇರಾರು ಅಲ್ಲದೆ ಆಕೆಯ ಆಧ್ಯಾತ್ಮಿಕ ಗುರುವು ಸಹ ಸಹಾಯ ಮಾಡಲಾರೆ ಎಂದು ಬುದ್ಧನು ಸಾರಿದನು.

ಧಾರ್ಮಿಕ ಕ್ರಿಯೆಗಳಲ್ಲಿ ಹೆಂಡತಿಗೆ ದ್ವಿತೀಯ ಸ್ಥಾನ , ವಿಧವೆ ಹಾಗೂ ಬಂಜೆಯರಿಗೆ ಸ್ಥಾನವೇ ಇಲ್ಲವೆಂಬ ವೈದಿಕ ಧರ್ಮದ ಧೋರಣೆಯನ್ನು ಬುದ್ಧ ತಿರಸ್ಕರಿಸಿದ. ಬೌದ್ಧ ಧರ್ಮದಲ್ಲಿ ಅನೇಕ ಮಹಿಳೆಯರು ಭಿಕ್ಷುಣಿಯರಾಗಿ ನಿರ್ವಾಣ ಪಡೆದಿದ್ದಾರೆ. ಪ್ರಜಾಪತಿ ಗೌತಮಿ, ಅಮ್ರಪಾಲಿ, ನಂದಾ, ಸೋನಾ, ಕಪಿಲಬುದ್ಧ, ಕಿಸಾಗೌತಮಿ, ಸುಕಲಾ, ಶು " ಅನುಪಮ, ಮುಂತಾದ ಮಹಿಳೆಯರಿಗೆ ಕೌಟಂಬಿಕ, ಸಾಮಾಜಿಕ, ಹಾಗೂ ಧಾರ್ಮಿಕ ಸ್ಥಾನಮಾನಗಳನ್ನು ಕಲ್ಪಿಸಿಕೊಟ್ಟಿರುವುದು ಬೌದ್ಧಧರ್ಮವೇ.

ಭಾರತೀಯ ಇತಿಹಾಸದ ಅದರಲ್ಲೂ ಕನ್ನಡ ಸಾಹಿತ್ಯ ಲೋಕ ಕಂಡ ಮಹತ್ವದ ಘಟ್ಟ ವಚನ ಚಳುವಳಿ. ಬೌದ್ಧರ ನಂತರ ಮಹಿಳೆ ಮತ್ತು ದಲಿತರನ್ನು ಸಮಾಜದ ಮುಖ್ಯವಾಹಿನಿಯಲ್ಲಿ ಬೆರೆಯುವಂತೆ ಮಾಡಿದವರು ಬಸವಾದಿ ಶರಣರು. ದಲಿತರನ್ನು ಹಾಗೂ ಮಹಿಳೆಯರನ್ನು ಹೀನಾಯವಾಗಿ ಕಾಣುತ್ತಿದ್ದ ಕಾಲದಲ್ಲಿ ವರ್ಗ, ವರ್ಣ, ಲಿಂಗಭೇದವನ್ನು ಒಪ್ಪದೇ ಸಮಾನತೆಗಾಗಿ ತಮ್ಮ ವಚನಗಳ ಮೂಲಕ ಪ್ರತಿಭಟಿಸಿದರು. ಬಸವಣ್ಣ, ಅಲ್ಲಮ, ಸಿದ್ದರಾಮ, ಚೆನ್ನಬಸವಣ್ಣ, ಮಾದಾರಚೆನ್ನಯ್ಯ, ಅಕ್ಕಮಹಾದೇವಿ, ಆಯ್ದಕ್ಕಿ ಲಕ್ಕಮ್ಮ, ನೀಲಮ್ಮ, ಕಾಳವ್ವೆ ಮುಂತಾದವರು ಅಂದಿನ ಸಮಾಜದ ಸಮಾಕಾಲೀನ ಸಮಸ್ಯೆಗಳಾದ ಮೂಢನಂಬಿಕೆ, ಅಂಧಶ್ರದ್ಧೆ ಹಾಗೂ ಜಾತಿವ್ಯವಸ್ಥೆ, ಲಿಂಗ ಅಸಮಾನತೆಯನ್ನು ತಿರಸ್ಕರಿಸುತ್ತಾ ತಮ್ಮ ಸಂವೇದನೆಗಳನ್ನು ಕಾಯಕ ನಿಷ್ಠೆಯ ಮೂಲಕ ಪ್ರಾಮಾಣೀಕರಿಸಿ ದಾಖಲಿಸಿದ್ದಾರೆ.



ಹದಿನೆಂಟನೇ ಶತಮಾನದ ಸಂದರ್ಭದಲ್ಲಿ ಮಹಾತ್ಮ ಜ್ಯೋತಿಬಾ ಪುಲೆಯವರು ಮಹಿಳೆಯರ ಉನ್ನತಿಗಾಗಿ ದುಡಿದ ಮಹಾನ್ ವ್ಯಕ್ತಿ. ಪ್ರಬಲವಾದ ವೈದಿಕ ಸಂಸ್ಕೃತಿ ಮತ್ತು ಪೇಶ್ವೆಗಳ ಆಳ್ವಿಕೆಯಿಂದ ತತ್ತರಿಸಿದ ಸಮಾಜದ ಮೂಲಕ ಮೇಲುತ್ತುವಲ್ಲಿ ದುಡಿದರು. 1848 ರಲ್ಲಿ ಮಹಿಳೆಯರಿಗಾಗಿ ಮೊಟ್ಟಮೊದಲ ಕನ್ಯಾಶಾಲೆಯನ್ನು ಆರಂಭಿಸಿದರು. ಅವರ ಪತ್ನಿ ಸಾವಿತ್ರಿಬಾಯಿಪುಲೆಯವರಿಗೆ ಅಕ್ಷರಾಭ್ಯಾಸ ಮಾಡಿಸಿ ಕನ್ಯಾಶಾಲೆಯ ಶಿಕ್ಷಕಿಯಾನ್ನಾಗಿ ಮಾಡಿದರು. ಭಾರತದ ಮೊದಲ ಮಹಿಳಾ ಶಿಕ್ಷಕಿ ಎಂಬ ಹೆಗ್ಗಳಿಕೆ ಸಾವಿತ್ರಿಬಾಯಿಪುಲೆಯವರದು. 1864 ರಲ್ಲಿ ವಿಧವಾ ವಿವಾಹ ನೆರವೇರುವಂತೆ ಮಾಡಿದ್ದಲ್ಲದೆ, ಅದನ್ನು ಸಮರ್ಥಿಸಿದರು. ವಿಧವೆಯರ ಮಕ್ಕಳ ಪೋಷಣೆಗಾಗಿ ಅನಾಥಾಲಯವನ್ನು ಪ್ರಾರಂಭಿಸಿದರು. ಜೊತೆಗೆ ಬ್ರಾಹ್ಮಣ ಸಮಾಜದ ಮಹಿಳೆ ಯಾವುದೇ ವಯಸ್ಸಿನಲ್ಲಿ ವಿಧವೆಯಾದರೂ ಅವಳ ತಲೆ ಬೋಳಿಸುವ ಅನಿಷ್ಟ ಪದ್ಧತಿ ಜಾರಿಯಲ್ಲಿತ್ತು. ಇದರ ವಿರುದ್ಧವಾಗಿ ನಾವಿ ಸಮಾಜದವರನ್ನು ಸಂಘಟಿಸುವುದರ ಮೂಲಕ ತಲೆ ಬೋಳಿಸುವ ಪದ್ಧತಿಯನ್ನು ವಿರೋಧಿಸಿದರು. ಬಾಲ್ಯವಿವಾಹವನ್ನು ವಿರೋಧಿಸುವ ಮೂಲಕ ಸ್ತ್ರೀಯರ ಸಮಸ್ಯೆಗಳಿಗೆ ಸ್ಪಂದಿಸುವ ಕೆಲಸವನ್ನು ಪುಲೆ ದಂಪತಿಗಳು ಮಾಡಿದ ತ್ಯಾಗ,ಸಾಹಸ,ಸ್ಪಂದನೆ ಚಾರಿತ್ರಿಕವಾಗಿ ದಾಖಲಾಗುವಂತಹ ಸಂಗತಿ.

ಜ್ಯೋತಿಬಾಪುಲೆಯರವರ ನಂತರ ಕೇಳಿಬರುವ ಪ್ರಮುಖ ಹೆಸರು ಛತ್ರಪತಿ ಶಾಹೂ ಮಹಾರಾಜರವರು. ವೈದಿಕ ಹುನ್ನಾರಗಳನ್ನು ಪ್ರಜ್ಞಾಪೂರ್ವಕವಾಗಿ ಎದಿರುಸುತ್ತಾ ತಮ್ಮ ಆಡಳಿತಾವಧಿಯಲ್ಲಿ, ಶಾಸನ ಬದ್ಧವಾದ ಹಕ್ಕುಗಳನ್ನು ದಲಿತರಿಗೆ ಮುಖ್ಯವಾಗಿ ಮಹಿಳೆಯರಿಗೆ ಕೊಡಮಾಡಿದರು. ದಲಿತ ಹೆಣ್ಣುಮಕ್ಕಳಿಗೆ ಶಿಕ್ಷಣ ನೀಡಿದರು. ದಲಿತ ವಿದ್ಯಾರ್ಥಿನಿಯರಿಗೆ ಸಂಸ್ಥಾನದ ವತಿಯಿಂದ ವಸತಿನಿಲಯಗಳನ್ನು ನಡೆಸಿದರು. 1921 ರಲ್ಲಿ ಮಹಿಳಾ ಶಿಕ್ಷಕಿಯರ ತರಬೇತಿ ಕೇಂದ್ರವನ್ನು ತರೆದರು. ಉಚಿತ ಶಿಕ್ಷಣ ನೀಡುವಲ್ಲಿ ಕ್ರಮ ಕೈ ಕೊಂಡರು. ಸ್ತ್ರೀ ಸ್ವತಂತ್ರ ಕುರಿತಂತೆ ಹಿಂದೂ ಸಂಹಿತೆಯನ್ನು ಜಾರಿಗೆ ತಂದರು. ಈ ರೀತಿ ವಿವಿಧ ಯೋಜನೆಗಳನ್ನು ಹಾಕಿಕೊಳ್ಳುವ ಮೂಲಕ ಮಹಿಳೆಯರ ಸ್ವಾತಂತ್ರ್ಯಕ್ಕಾಗಿ ದುಡಿದರು.

ಜ್ಯೋತಿಬಾಪುಲೆ ಮತ್ತು ಛತ್ರಪತಿ ಶಾಹೂಮಹಾರಾಜರ ನಂತರ ಸಂವಿಧಾನಿಕವಾಗಿ ಮಹಿಳಾ ಹಾಗೂ ಸಮಗ್ರ ಶೋಷಿತರ ಸ್ವಾತಂತ್ರ್ಯವನ್ನು ಸಾಕಾರಗೊಳಿಸುವುದು ಡಾ. ಬಾಬಾ ಸಾಹೇಬ ಅಂಬೇಡ್ಕರ್. ಪುಲೆ ಮತ್ತು ಶಾಹೂ ಮಹಾರಾಜರ ಒಟ್ಟು ಹೋರಾಟದ ಮರ್ಮವನ್ನರಿತ ಬಾಬಾ ಸಾಹೇಬರು ದಲಿತರ, ಮಹಿಳೆಯರ ಬದುಕನ್ನು ಹಸನಾಗಿಸುವಲ್ಲಿ ತಮ್ಮ ಇಡೀ ಬದುಕನ್ನು ಮುಡಿಪಾಗಿಟ್ಟು ಶ್ರಮಿಸಿದರು. 1914 ರಿಂದ 1956 ರ ಅವಧಿಯವರೆಗೆ ಹಿಂದೂ ಸಂಸ್ಕೃತಿಯ ಸಾಮಾಜಿಕ ವ್ಯವಸ್ಥೆಯಲ್ಲಿ ವರ್ಗ, ವರ್ಣ, ಜಾತಿ, ಮತ್ತು ಲಿಂಗವ್ಯವಸ್ಥೆಯ ವಿರುದ್ಧ ಅಂಬೇಡ್ಕರ್ ಬೃಹತ್ ಪ್ರಮಾಣದಲ್ಲಿ ಚಳುವಳಿಯನ್ನೇ ನಡೆಸಿದರು. ಬ್ರಿಟೀಷ್ ಆಡಳಿತದ ಧೋರಣೆಯ ಫಲ ಹಾಗೂ ಪ್ರಗತಿಪರ ಭಾರತೀಯರ ಸಹಕಾರದೊಂದಿಗೆ ನಡೆಸಿದ ಅವರ ಚಳುವಳಿ ಭಾರತೀಯ ಇತಿಹಾಸದಲ್ಲಿ ಚಿರಸ್ಮರಣೀಯ. ಸ್ತ್ರೀಯರನ್ನು ಶೋಷಣೆಗೆ ಒಳಪಡಿಸಿದ್ದ, ಸಂವಿಧಾನವಾಗಿ ಪರಿಗಣಿತವಾಗಿದ್ದ ಮನುಸ್ಮೃತಿಯನ್ನು ಸುಟ್ಟುಹಾಕುವುದರ ಮೂಲಕ ಭಾರತದೇಶಕ್ಕೆ ಹೊಸ ಸಂವಿಧಾನವನ್ನು ನೀಡಿ ಸ್ತ್ರೀ ಶೋಷಣಾ ವಿಮೋಚನೆಗೆ ನಾಂದಿ ಹಾಡಿದ ಮಹಾನ್ ಮಾನವತಾವಾದಿ.

ಪುರಾತನ ಕಾಲದಿಂದ ಹಿಡಿದು ಹತ್ತೊಂಬತ್ತನೇ ಶತಮಾನದವರೆಗೆ ಹಲವಾರು ಸಮಾಜ ಸಂಸ್ಥೆಯಧಾರಕರು ಹುಟ್ಟಿಕೊಂಡಿದ್ದಾರೆ. ಆದಾಗ್ಯೂ ಪೂರ್ಣಪ್ರಮಾಣದಲ್ಲಿ ಸ್ತ್ರೀ ಶೋಷಣೆಯನ್ನು



ತಡೆಗಟ್ಟಲು ಸಾಧ್ಯವಾಗಲಿಲ್ಲ. ಆದರೆ 20 ನೇ ಶತಮಾನದಲ್ಲಿ ಡಾ. ಬಿ.ಆರ್. ಅಂಬೇಡ್ಕರ್‌ರವರು ಸಮಾಜ ಸುಧಾರಕರಾಗಿ ಜನ್ಮತಾಳಿ, ಹಿಂದೂ ಸಮಾಜ ವ್ಯವಸ್ಥೆಯ ವಿರುದ್ಧ ಅಸ್ಪೃಶ್ಯತೆ ಜಾತಿ ಹಾಗೂ ಸ್ತ್ರೀ ವಿಮೋಚನಾ ಹೋರಾಟವನ್ನು ಪ್ರಾರಂಭಿಸಿದರು.

ಅಂಬೇಡ್ಕರ್‌ರು ಸಮಾಜ ಸುಧಾರಣೆಗಾಗಿ ಕೈಗೆತ್ತಿಕೊಂಡ ಹಲವಾರು ಕಾರ್ಯಕ್ರಮಗಳಲ್ಲಿ ಹೆಣ್ಣಿಗೆ ಉತ್ತಮ ಸ್ಥಾನಮಾನವನ್ನು ನೀಡಿ ಸಮಾನತೆ ಕಲ್ಪಿಸುವಲ್ಲಿ ಸಾಮಾಜಿಕ ಅನಿಷ್ಟಗಳಿಂದ ಅವಳನ್ನು ವಿಮೋಚನೆಗೊಳಿಸುವಲ್ಲಿ ತಮ್ಮ ಚಿಂತನೆಗಳಿಂದ ಇಂದಿಗೂ ಅಂಬೇಡ್ಕರ್ ದೇಶದ ಪ್ರಥಮ ವೈಜ್ಞಾನಿಕ ಮಹಿಳಾ ನಾಯಕರಾಗಿದ್ದಾರೆ. ಭಾರತೀಯ ಮಹಿಳಾ ವಿಮೋಚನೆಗಾಗಿ ಅವರು ತೋರ್ಪಡಿಸಿದ ಮಾರ್ಗೋಪಾಯಗಳು ಇಂದಿಗೂ ಪ್ರಸ್ತುತವಾಗಿದೆ.

ಜಾತೀಯತೆ ಮತ್ತು ಅಸ್ಪೃಶ್ಯತೆಗಳ ಭೀಕರತೆ ಹಾಗೂ ಅಮಾನುಷ ಸ್ಥಿತಿಗತಿಗಳನ್ನು ಸ್ವತಃ ಅನುಭವಿಸಿ ಅರಿತಿದ್ದ ಬಾಬಾರವರು ಈ ಎಲ್ಲವುಗಳನ್ನು ನಿರ್ಮೂಲನೆಗೊಳಿಸಲು ಮಹಿಳಾ ವಿಮೋಚನೆ ಅತ್ಯವಶ್ಯಕವೆಂದು ಮನಗಂಡರು. ಈ ಹಿನ್ನೆಲೆಯಲ್ಲಿ ಅವರು ತಮ್ಮ ವೈಚಾರಿಕ ಚಿಂತನೆಯ ಜೊತೆಗೆ ಮಹಿಳಾಪರ ಚಳುವಳಿಗೆ ಉತ್ತೇಜನ ನೀಡಿ ಅವರನ್ನು ಸಹ ತಮ್ಮ ವಿವಿಧ ಹೋರಾಟಗಳಲ್ಲಿ ಮಾಹಾಡ್ ಸತ್ಯಗ್ರಹ, ನಾಸಿಕ್ ದೇವಾಲಯ ಪ್ರವೇಶ ಚಳುವಳಿ, ಸಂವಿಧಾನಾತ್ಮಕ ಹೋರಾಟ ಮತ್ತು ಸಂವಿಧಾನಾತ್ಮಕ ರಕ್ಷಣೋಪಾಯಗಳನ್ನು ಸೇರಿಸುತ್ತಾ ಹಿಂದೂ ಕೋಡ್ ಬಿಲ್ - ಮುಂತಾದವುಗಳಲ್ಲಿ ಮಹಿಳಾ ವಿಮೋಚನೆಗೆ ಪ್ರಾಯೋಗಿಕವಾಗಿ ಒತ್ತು ನೀಡಿ ಅನುಷ್ಠಾನಗೊಳಿಸಿದ್ದಾರೆ.

ಭಾರತವು ಅನೇಕ ಜಾತಿಗಳ, ಜನಾಂಗಗಳ ವಿವಿಧ ಸಮುದಾಯಗಳ ಒಂದು ಒಕ್ಕೂಟ ರಚನೆ. ಪ್ರತಿಜಾತಿವರ್ಗಗಳಿಗೆ ಒಂದು ನೀತಿ ಸಂಹಿತೆ ಇತ್ತು. ಹಿಂದುಗಳಲ್ಲಿಯೇ ಇಂಥ ಅನೇಕ ವೈರುಧ್ಯಗಳನ್ನು ಮೊದಲಿನಿಂದಲೂ ನೋಡಬಹುದು. ಮಹಿಳಾ ವಿಚಾರಸ್ಮೃತಿಗಳಲ್ಲಿ ಒಮ್ಮತಾಭಿಪ್ರಾಯವಿಲ್ಲ. ಕೌಟಿಲ್ಯ ಮತ್ತು ಮನುವಿನಲ್ಲಿ ಕೂಡ ಇಂಥ ಭಿನ್ನಾಭಿಪ್ರಾಯಗಳನ್ನು ಕಾಣಬಹುದು. ದೇಶಕ್ಕೆ ಅದರಲ್ಲೂ ಹಿಂದೂ, ಜೈನ್ ಮತ್ತು ಬೌದ್ಧರಿಗೆ ಒಂದೇ ನೀತಿ ಸಂಹಿತೆ ಇದ್ದರೆ ರಾಷ್ಟ್ರಭದ್ರವಾಗುತ್ತದೆ ಮತ್ತು ಇನ್ನಿತರ ಕಾರಣಗಳಿಗಾಗಿ ಅಂಬೇಡ್ಕರ್ ಹಿಂದೂ ನೀತಿ ಸಂಹಿತೆ ತರಲು ಯೋಚಿಸಿ ಪಾರ್ಲಿಮೆಂಟ್ನಲ್ಲಿ ಮಂಡಿಸಿದರು. ಆಸ್ತಿಯ ಹಕ್ಕಿನ ತಿದ್ದುಪಡಿ(ಒಂದು ವೇಳೆ ಹಿಂದೂ ಮೃತ ವ್ಯಕ್ತಿ ತನ್ನ ಆಸ್ತಿ ಕುರಿತಂತೆ ಮೃತ್ಯು ಪತ್ರವನ್ನು ಮಾಡದೆ ಮರಣಹೊಂದಿದ್ದರೆ), ಆಸ್ತಿಯ ಉತ್ತರಾಧಿಕಾರತ್ವವನ್ನು ನಿರ್ಧರಿಸದೇ ಸತ್ತಿದ್ದರೆ, ಜೀವನಾಂಶ ಕಾನೂನು, ಮದುವೆ, ವಿವಾಹ ವಿಚ್ಛೇದನ, ದತ್ತು ತೆಗೆದುಕೊಳ್ಳುವ ಅಧಿಕಾರ ಮತ್ತು ಅಪ್ರಾಪ್ತ ವಯಸ್ಸು ಮತ್ತು ಪಾಲಕತ್ವ ಈ ಏಳು ವಿವಿಧ ವಿಷಯಗಳಿಗೆ ತಿದ್ದುಪಡಿ ಮಾಡುವ ಧೈಯ ಅಂಬೇಡ್ಕರ್‌ರವರಿಗಿತ್ತು. ಇವರು ಮಂಡಿಸಿದ ಹಿಂದೂ ಕೋಡ್ ಬಿಲ್ ಹಳೆ ಮತ್ತು ಹೊಸ ಸಂಪ್ರಾದಾಯಗಳ ನಡುವಿನ ಒಪ್ಪಂದವಾಗಿತ್ತು.

ಭಾರತೀಯ ಸಂವಿಧಾನದಲ್ಲಿ ಪುರುಷನಷ್ಟೇ ಮಹಿಳೆಯನ್ನು ಸಮಾನವಾಗಿ ಕಾಣಬೇಕೆಂದು ಸರಕಾರಿ ನೌಕರಿಯಲ್ಲಿಯೂ ಕೂಡ ಆಕೆಗೆ ಪುರುಷನ ಸಮಾನ ಹಕ್ಕನ್ನು ಕೊಡಬೇಕೆನ್ನುವುದು ಸಂವಿಧಾನದ 16 ನೇ ವಿಧಿಯು ಸ್ಪಷ್ಟಪಡಿಸುತ್ತದೆ. 39 ನೇ ವಿಧಿಯು ಪುರುಷ ಮತ್ತು ಮಹಿಳೆಗೂ ಸಮಾನವಾದ ಜೀವನಾವಶ್ಯಕವಲ್ಲದೆ ಸಮಾನ ಕೆಲಸಕ್ಕೆ ಸಮಾನ ವೇತನ ಒದಗಿಸಬೇಕಾಗಿ ದುಡಿಯುವ ಮಹಿಳೆಯರಿಗೆ ಹೆರಿಗೆ ಭತ್ಯೆಯಲ್ಲದೆ, ಆ ಸಮಯದ ರಜೆಯನ್ನು ಕೊಡಬೇಕೆಂದು 42 ನೇ ವಿಧಿ ಸ್ಪಷ್ಟಪಡಿಸುತ್ತದೆ. ಬಾಬಾ



ಸಾಹೇಬರ ಇಂತಹ ಅನೇಕ ಪ್ರಯತ್ನದಿಂದಾಗಿ ಸಮಾಜದಲ್ಲಿ ಮಹಿಳೆ ಪುರುಷನಷ್ಟೆ ಸಮಾನವಾದ ಹಕ್ಕುಗಳನ್ನು ಪಡೆಯುವಂತಾಯಿತು.

ಹಿಂದೂ ವಿವಾಹ ಕಾಯಿದೆ 1955 ಅದರಲ್ಲಿ ಒಂದು ಧರ್ಮ ಬಾಹಿರ ಧರ್ಮ ಸಮ್ಮತಗೊಳಿಸುವುದು ಇನ್ನೊಂದು ಮಕ್ಕಳ ರಕ್ಷಣೆ ತಾಯಿಯ ಹಕ್ಕಾಗಿರುವುದು. ಹೆಣ್ಣುಮಕ್ಕಳ ವಿವಾಹ ವಯಸ್ಸನ್ನು ಹದಿನೈದು ವರ್ಷಕ್ಕೆ ಏರಿಸುವುದರ ಮೂಲಕ ಅವರಿಗೂ ಸ್ವಾತಂತ್ರ್ಯವನ್ನು ಒದಗಿಸುವುದು. (ಈಗ 18 ವರ್ಷಕ್ಕೆ ಏರಿಸಲಾಗಿದೆ) ಜೀವನಾಂಶದ ಕಾನೂನು ಕನ್ಯೆಯರ ಮತ್ತು ವಿಧವೆಯರ ನಡುವೆ ವ್ಯತ್ಯಾಸವನ್ನು ತೋರಿಸುತ್ತದೆ. ಈ ಕಾನೂನಿನಿಂದ ಹೆಣ್ಣುಮಕ್ಕಳಿಗೆ ತುಂಬಾ ಅನುಕೂಲವಾಯಿತು.

ಹಿಂದೂ ಉತ್ತರಾಧಿಕಾರಿ ಕಾಯಿದೆ 1956 ಈ ಕಾಯಿದೆಯಿಂದ ವಿಧವೆಯಾದವಳು ಮಗ ಅಥವಾ ಮಗಳನ್ನು ದತ್ತು ಸ್ವೀಕರಿಸಬಹುದು. ಮಹಿಳೆಯಾದವಳು ಈ ಕಾನೂನಿನ ಪ್ರಕಾರ ತನ್ನ ಆಸ್ತಿಯನ್ನು ತನ್ನ ಆಸಕ್ತಿ ಇಚ್ಛಾನುಸಾರವಾಗಿ ಮಾರಾಟ ಮಾಡಬಹುದು. ಈ ವಿಚಾರದಲ್ಲಿ ಆಕೆ ಸಂಪೂರ್ಣ ಸ್ವತಂತ್ರಳು. ಸಂವಿಧಾನವು 15 ನೇ ವಿಧಿಯು ಹಿಂದೂ ಮಹಿಳೆಯು ಈ ಕಾನೂನು ಜಾರಿಯ ನಂತರ ಅಂತಿಮ ಇಷ್ಟಪತ್ರವನ್ನು ಬರೆಯದೆ ಮರಣ ಹೊಂದಿದ್ದರೆ, ಅವಳ ಆಸ್ತಿಗೆ ಸಮಾನವಾದ ಉತ್ತರಾಧಿಕಾರದ ಕ್ರಮವು ಅನ್ವಯಿಸುತ್ತದೆ ಎಂಬ ಅಂಶವನ್ನು ತಿಳಿಸುತ್ತದೆ. ತಾಯಿ ತಂದೆ ನೇಮಿಸಿದ ರಕ್ಷಕನನ್ನು ಬದಲಾಯಿಸಿ ಹೊಸ ರಕ್ಷಕನನ್ನು ತನ್ನ ಇಚ್ಛೆಗನುಸಾರವಾಗಿ ನೇಮಿಸಿಕೊಳ್ಳಬಹುದು. ಅಪ್ರಾಪ್ತ ಮಗುವಿನ ತಾಯಿಯು ಜೀವಂತವಾಗಿದ್ದಾಗ ತಂದೆಯಾದವನು ಆ ಮಗುವಿನ ರಕ್ಷಕನನ್ನು ನೇಮಿಸುವುದು ಈ ಕಾನೂನು ನಿಷೇಧಿಸುತ್ತದೆ. ಇದರಿಂದಾಗಿ ಮಹಿಳೆಯ ಬದುಕು ಮತ್ತಷ್ಟು ಭದ್ರವಾಯಿತು. ಇದನ್ನು ಹಿಂದೂ ಅಪ್ರಾಪ್ತ ವಯಸ್ಸು ಮತ್ತು ರಕ್ಷಕ ಕಾನೂನು (1956) ಒತ್ತಿ ಹೇಳುತ್ತದೆ.

ದತ್ತು ಸ್ವೀಕಾರ ಮತ್ತು ಜೀವನಾಂಶದ ಕಾಯಿದೆ: 1956 ದತ್ತು ಸ್ವೀಕಾರದ ಹಿನ್ನೆಲೆಯಲ್ಲಿ ಗಂಡುಮಗುವಿಗೆ ಮಾತ್ರ ಪ್ರಾಮುಖ್ಯತೆ ಇತ್ತು. ಈ ಕಾಯಿದೆಯ ಅನ್ವಯ ಗಂಡು ಅಥವಾ ಹೆಣ್ಣು ಮಗುವನ್ನು ಯಾವುದೇ ರೀತಿಯ ವ್ಯತ್ಯಾಸವಿಲ್ಲದೆ ಸ್ವೀಕರಿಸಲು ಅನುಕೂಲ ಮಾಡಿಕೊಡಲಾಯಿತು. ಹಿಂದೂ ಕಾನೂನಿನ ಪ್ರಕಾರ ದತ್ತು ಸ್ವೀಕಾರದಲ್ಲಿ ಪುರುಷನಿಗೆ ಮಾತ್ರ ಅಧಿಕಾರವಿತ್ತು. ಪತಿ ಜೀವಂತವಾಗಿದ್ದಾಗಲೂ ಪತ್ನಿಯಾದವಳು ತನ್ನಿಚ್ಛೆಗನುಸಾರವಾಗಿ ದತ್ತು ಸ್ವೀಕರಿಸಬಹುದೆಂಬ ಅವಕಾಶವನ್ನು ಈ ಕಾನೂನಿನಲ್ಲಿ ಕಲ್ಪಿಸಲಾಯಿತು.

ಹಿಂದೂ ಧರ್ಮದ ಕಾನೂನಿನ ಪ್ರಕಾರ ಕನ್ಯೆ ಅಥವಾ ವಿಧವೆಯಾದವಳಿಗೆ ದತ್ತು ಸ್ವೀಕರಿಸುವ ಹಕ್ಕು ಇರಲಿಲ್ಲ. ಹಿಂದೂ ಕೊಡ್ ಬಿಲ್ ಪ್ರಕಾರ ಅವರೂ ದತ್ತು ಸ್ವೀಕರಿಸಬಹುದು ಎನ್ನುವ ಹಕ್ಕು ದೊರೆಯಿತು. ಹಿಂದೂ ಧರ್ಮದ ಪ್ರಕಾರ ಪತಿಯಾದವನು ದತ್ತು ಸ್ವೀಕಾರದಲ್ಲಿ ಸ್ವತಂತ್ರನಾಗಿದ್ದು, ದತ್ತು ಕೊಡುವಲ್ಲಿಯೂ ಹೆಂಡತಿಯ ಒಪ್ಪಿಗೆಯನ್ನು ಪಡೆಯುತ್ತಿರಲಿಲ್ಲ, ಹಿಂದೂ ನೀತಿ ಸಂಹಿತೆ ಎರಡೂ ಸಂದರ್ಭದಲ್ಲಿಯೂ ಹೆಂಡತಿಯ ಒಪ್ಪಿಗೆ ಪಡೆಯುವಂತಾಯಿತು.

ಬಾಬಾಸಾಹೇಬರು ಸಂವಿಧಾನಾತ್ಮಕವಾಗಿ ಸ್ತ್ರೀಯರ ಶೋಷಣೆಯನ್ನು, ಅವಮಾನಗಳನ್ನು ತಡೆಯುವಲ್ಲಿ ಮಾತ್ರ ಕಾನೂನು ಸೃಷ್ಟಿ ಮಾಡಲಿಲ್ಲ. ಭಾರತೀಯ ಮಹಿಳೆಯರ ನೋವನ್ನು ಆಮೂಲಾಗ್ರವಾಗಿ ತಿಳಿದಿದ್ದು ಆ ಮೂಲಕ ವರ ವಿಮೋಚನೆಯತ್ತ ಗಮನಹರಿಸಿದರು. 1936 ರಲ್ಲಿ



ಮುಂಬೈನ ದಾಮೋದರ್ ಥಾಕರ್‌ಸಿ ಮೈದಾನದಲ್ಲಿ ಮಹಿಳೆಯರನ್ನು ಕುರಿತು ಮಾತನಾಡುತ್ತಾ ಹೀಗೆ ವಿನಂತಿಸಿಕೊಂಡರು ನಮ್ಮೊಂದಿಗೆ ನೀವು ಧರ್ಮವನ್ನು ಬದಲಾಯಿಸಿಕೊಳ್ಳುತ್ತೀರೋ ಇಲ್ಲವೋ ಎಂಬ ಅಂಶ ನನಗೆ ಮುಖ್ಯವಲ್ಲ. ಆದರೆ ನೀವು ನಮ್ಮೊಂದಿಗೆ ಬಾಳಬೇಕಾದರೆ ನಿಮ್ಮ ಅವಮರ್ಯಾದೆಯ ಜೀವನವನ್ನು ಬಿಟ್ಟುಬಿಡಬೇಕು. ವೇಶ್ಯಾ ಪದ್ಧತಿಗೆ ಎಳೆಯುವಂತಹ ಯಾವುದೇ ಪರಿಸರವಿಲ್ಲದೆ ನೀವು ಇತರ ವರ್ಗದ ಮಹಿಳೆಯರಂತೆ ವಿವಾಹವಾಗಿ ಗೃಹಕೃತ್ಯಗಳಲ್ಲಿ ತೊಡಗಬೇಕು ಎಂದು ನಾನು ನಿಮ್ಮನ್ನು ಒತ್ತಾಯಿಸುತ್ತೇನೆ. ಎಂದು ಹೇಳುವ ಮೂಲಕ ವೇಶ್ಯಾವಾಟಿಕೆಯಂತಹ ಹೀನಪದ್ಧತಿಗೆ ಬಲಿಯಾದ ಪಸ್ತುಶ್ಯ ಮಹಿಳೆಯರನ್ನು ಮೇಲೆತ್ತುವಲ್ಲಿ, ಸಾಮಾಜಿಕ ಕಳಂಕವನ್ನು ತೊಲಗಿಸುವಲ್ಲಿ ಸ್ವತಃ ಕಳಂಕಿತರ ಮುಂದೆ ಬಂದು ಇಂತಹ ಹೀನ ಪದ್ಧತಿಯನ್ನು ತೊರೆದು ಗೌರವದ ಬಾಳು ಮಾಡಿದರೆ, ಸಾಮಾಜಿಕವಾಗಿ ಉಚ್ಛವರ್ಗದ ಮಹಿಳೆಯರಿಗೆ ಸಮಾನವಾಗಿ ನಿಲ್ಲಬಹುದು ಎಂಬುದು ಅಂಬೇಡ್ಕರ್‌ವರ ಆಶಯವಾಗಿತ್ತು. ಅಷ್ಟೇ ಅಲ್ಲದೆ ಆರ್ಥಿಕವಾಗಿ ಸ್ವತಂತ್ರರಾದ ಮೇಲೂ, ವಿವಾಹವಾದ ಪತಿ ಪತ್ನಿಯರ ನಡುವೆ ಇರುವ ಸಂಬಂಧ ಯಜಮಾನ ಮತ್ತು ಆಳುಗಳ ನಡುವೆ ಇರುವ ಸಂಬಂಧವಾಗಿರದೆ ಸ್ನೇಹ ಸಂಬಂಧವಾಗಿರಬೇಕು. ಈ ರೀತಿಯ ಕೌಟುಂಬಿಕ ಪದ್ಧತಿ ಸಮಾಜದಲ್ಲಿ ಸೌಹಾರ್ದತೆಯನ್ನು ತರಬಲ್ಲದು ಎನ್ನುವುದು ಅಂಬೇಡ್ಕರ್ ಅವರ ವಿಚಾರವಾಗಿತ್ತು.

ಹಿಂದೂ ಕೊಡ್ ಬಿಲ್ ನಂತಹ ಮಹತ್ತರವಾದ ಕೆಲಸದ ಜೊತೆಗೆ ಸ್ತ್ರೀಯರ ವಿಮೋಚನೆಗೆ ಹಲವಾರು ಯೋಜನೆಗಳನ್ನು ಬಾಬಾರವರು ಹಾಕಿಕೊಳ್ಳುತ್ತಾರೆ. 1924 ರಲ್ಲಿ ಬಹಿಷ್ಕೃತ ಹಿತಾಕಾರಿಣಿ ಮಹಸಭಾ ವನ್ನು ಆರಂಭಿಸಿರುತ್ತಾರೆ. ಈ ಸಭೆಯಲ್ಲಿ ಮಹಿಳೆಯರಿಗೆ ಹೆಚ್ಚಿನ ಪ್ರಾತಿನಿಧ್ಯ ನೀಡಲಾಯಿತು. ಅವರ ಸರ್ವಾಂಗೀಣ ಸಮಸ್ಯೆಗಳಿಗೆ ಸ್ಪಂದಿಸುತ್ತಾ ಮಹಿಳೆಯರ ಸಮಗ್ರ ಬದಲಾವಣೆಗೆ ದುಡಿಯತೊಡಗಿದರು.

ಮಹಾಡ್ ಚಳುವಳಿ 1927 ರಲ್ಲಿ ಕೋಲಾಬಾ ಜಿಲ್ಲೆಯ ಮಹಾಡ್ ನಗರದಲ್ಲಿ ಸಂಪ್ರದಾಯ ವಿರೋಧಿ ಸತ್ಯಾಗ್ರಹ ಹಮ್ಮಿಕೊಂಡರು. ಮಹಿಳೆಯರೇ ಹೆಚ್ಚಾಗಿದ್ದ ಈ ಚಳುವಳಿಯಲ್ಲಿ ಅಂಬೇಡ್ಕರ್ ಮಹಿಳೆಯರನ್ನು ಉದ್ದೇಶಿಸಿ ಆಡಿದ ಮಾತುಗಳು , ಮಹಿಳಾ ವಿರೋಧಿ ಹಾಗೂ ಅಮಾನವೀಯ ಕಟ್ಟಳೆಗಳನ್ನು ಸುಟ್ಟು ಹಾಕುವ ಮೂಲಕ ಸ್ತ್ರೀ ಸಮಾನತೆ ಹಾಗೂ ವಿಮೋಚನೆಗೆ ಇಂಬು ಕೊಟ್ಟರು.

ನಾಸಿಕ ಕಾಳಾರಾಮ ದೇವಸ್ಥಾನ ಪ್ರವೇಶ ಚಳುವಳಿಯನ್ನು 1930 ರಲ್ಲಿ ಮಾಡಿದರು. ಬಾಬಾ ಸಾಹೇಬರ ಇಂತಹ ದಿಟ್ಟ ಯೋಜನೆಗಳ ಸಾಕಾರಕ್ಕೆ ಆಗಿನ ಮಹಿಳಾ ಶಕ್ತಿಯ ಸಂಪೂರ್ಣ ಭಾಗವಹಿಸುವಿಕೆ ಇರುತ್ತಿತ್ತು. ಆದ್ದರಿಂದಲೇ ಹೋರಾಟಗಳು ಯಶಸ್ವಿಯಾದವು. ತನ್ನ ಮನೆಯೇ ಸರ್ವಸ್ವ ಎಂದು ತಿಳಿದಿರುವ ಅಂತರ್ಮುಖಿಯಾದ ಮಹಿಳೆ ಸಾರ್ವಜನಿಕ ಹೋರಾಟ ಜೀವನಕ್ಕೆ ಬರಬೇಕಾದರೆ ಆ ಹೋರಾಟ ಮತ್ತು ನಾಯಕತ್ವ ಅತ್ಯಂತ ಪ್ರಾಮಾಣಿಕವಾಗಿರಲೇಬೇಕು. ಅಂತಹ ಹೋರಾಟದ ಶಕ್ತಿ ಅಂಬೇಡ್ಕರ್ ಆಗಿದ್ದರು. ಮಹಿಳೆಯರ ಉದ್ಧಾರ ಮತ್ತು ಅವರ ವಿದ್ಯಾಭ್ಯಾಸಕ್ಕಾಗಿ ತುಂಬಾ ಶ್ರಮಿಸಿದರು. ದಲಿತ ಮಹಿಳಾ ಸಮ್ಮೇಳನದಲ್ಲಿ ಮಾತನಾಡುತ್ತಾ – ಒಂದು ಸಮಾಜದ ಉನ್ನತಿಯುಗಬೇಕಾದರೆ ಆ ಜನಾಂಗದ ಸ್ತ್ರೀಯರ ಪರಿಸ್ಥಿತಿ ಸುಧಾರಿಸಬೇಕು ಎಂದಿದ್ದಾರೆ.

ಸಂವಿಧಾನ ಶಿಲ್ಪಿ ಡಾ. ಬಿ.ಆರ್.ಅಂಬೇಡ್ಕರ್ ರವರು ಸಂವಿಧಾನ ರಚಿಸುವಾಗ ಮಾನವ ಜನಾಂಗದ ಕಲ್ಯಾಣವನ್ನು ಗಮನದಲ್ಲಿಟ್ಟುಕೊಂಡು ಜೀವನದ ಬಹುಮುಖ್ಯ ಅಂಶಗಳಾದ ನಾಗರಿಕ ಮೂಲಭೂತ ಹಕ್ಕುಗಳನ್ನು ರಚಿಸಿದರು. ಆಗ ಪುರುಷರಷ್ಟೇ ಮಹತ್ವವನ್ನು ಮಹಿಳೆಯರಿಗೂ ನೀಡಿದರು.



ಸಮಾನತೆಯ ಹಕ್ಕು, ಸ್ವಾತಂತ್ರ್ಯದ ಹಕ್ಕು, ಶೋಷಣೆಯ ವಿರುದ್ಧದ ಹಕ್ಕು, ಧಾರ್ಮಿಕ ಸ್ವಾತಂತ್ರ್ಯದ ಹಕ್ಕು, ಸಾಂಸ್ಕೃತಿಕ ಮತ್ತು ಶೈಕ್ಷಣಿಕ ಹಕ್ಕು - ಈ ಎಲ್ಲಾ ಹಕ್ಕುಗಳು ಗಂಡು ಹೆಣ್ಣು ಎಂಬ ಭೇದಭಾವವಿಲ್ಲದೆ ನಮ್ಮ ಭಾರತೀಯ ನಾಗರಿಕರಿಗೆ ಅನ್ವಯವಾಗುತ್ತವೆ. ಹೀಗೆ ಮೂಲಭೂತ ಹಕ್ಕುಗಳು, ಸಮಾನತೆ, ಸಮಾನ ಅವಕಾಶಗಳು ಮಹಿಳೆಯರಿಗೆ ಸಿಗುವಂತೆ ಮಾಡುವಲ್ಲಿ ಅಂಬೇಡ್ಕರ್ ರವರ ಪಾತ್ರ ಸ್ಮರಣೀಯವಾದುದು.

ಹೀಗೆ ಮಹಿಳೆಯರ ಕಲ್ಯಾಣಕ್ಕಾಗಿ ಕಾನೂನುಗಳನ್ನು ತಯಾರಿಸಿದ ಮೊದಲ ವ್ಯಕ್ತಿ ಅಂಬೇಡ್ಕರ್ ಎಂದು ಹೇಳಬಹುದು. ಆರ್ಥಿಕ, ಸಾಮಾಜಿಕ, ಸಾಂಸ್ಕೃತಿಕ ಹಾಗೂ ಶೈಕ್ಷಣಿಕ, ಔದ್ಯೋಗಿಕ, ರಾಜಕೀಯ ಮುಂತಾದ ಕ್ಷೇತ್ರಗಳಲ್ಲಿ ಮಹಿಳೆಗೆ ಸಂವಿಧಾನದ ಮೂಲಕ ಅವಕಾಶಗಳು ದೊರೆತಿವೆ. ಪುರುಷಪ್ರಧಾನವಾದ ನಮ್ಮ ಸಾಮಾಜಿಕ ವ್ಯವಸ್ಥೆಯಲ್ಲಿ ಮಹಿಳೆ ರಾಷ್ಟ್ರಪತಿ, ಪ್ರಧಾನಿಯಂತಹ ಹುದ್ದೆಗಳನ್ನು ಅಲಂಕರಿಸಿದ್ದು ಕಾನೂನಿನಿಂದಲೇ. ಇಂದು ಮಂತ್ರಿಯಾಗಿ, ಅಧಿಕಾರಿಯಾಗಿ, ಶಾಸನ ಸಭೆಯ ಸದಸ್ಯೆಯಾಗಿ ವಿಜೃಂಭಿಸುತ್ತಿದ್ದಾರೆ. ತಮ್ಮ ಮೂಲಭೂತ ಹಕ್ಕುಗಳಿಗಾಗಿ, ಸ್ವಂತಿಕೆಗಾಗಿ, ಸಮಾನತೆಗಾಗಿ - ಕಾನೂನಾತ್ಮಕವಾಗಿ ಹೋರಾಡಿಯೇ ಜಯ ಗಳಿಸುತ್ತಿದ್ದಾಳೆ. ಪ್ರಾಚೀನ ಕಾಲದ ಅನೇಕ ಸಂಕೋಲೆಗಳಿಂದ ವಿಮೋಚನೆಗೊಂಡು ತನ್ನದೇ ಆದ ಹೊಸ ಜಗತ್ತನ್ನು ಕಟ್ಟಿಕೊಳ್ಳುವಲ್ಲಿ ಇಂದಿನ ಮಹಿಳೆ ಸಫಲವಾಗುತ್ತಿದ್ದಾಳೆ. ಸ್ತ್ರೀ ನಿಷೇಧಿತ ಪ್ರದೇಶಗಳೆಂದು ಬಿಂಬಿತವಾದ ದರ್ಗಾ, ಶಬರಿಮಲೆಗಳಿಗೆ ಕಾನೂನಾತ್ಮಕವಾಗಿ ನುಗ್ಗುವ ಕ್ರಾಂತಿಕಾರಿ ಇಂದಿನ ಮಹಿಳೆ. ಮಹಿಳೆಯರಲ್ಲಿ ಈ ರೀತಿಯ ವಿಮೋಚನಾ ಮನೋಭಾವ ಬೆಳೆಯುವುದಕ್ಕೆ ಕಾರಣಕರ್ತರಾದ ಮಹಾನ್ ಮಾನವತವಾದಿ ಡಾ.ಬಿ.ಆರ್.ಅಂಬೇಡ್ಕರ್ ರವರಿಗೆ ಪ್ರತಿಯೊಬ್ಬ ಭಾರತೀಯ ಮಹಿಳೆಯು ಚಿರರುಣಿಯಾಗಿದ್ದಾಳೆ.



ಗಾಂಧಿ ಮತ್ತು ಅಂಬೇಡ್ಕರ್ ಚಿಂತನೆಯಲ್ಲಿನ ಸಾಮ್ಯತೆ

ಡಾ. ಜಿ.ಇ.ಅಜ್ಜಪ್ಪ

ಕನ್ನಡ ಸಹಾಯಕ ಪ್ರಾಧ್ಯಾಪಕ

ಸರ್ಕಾರಿ ಕಲಾ ಕಾಲೇಜು, ಚಿತ್ರದುರ್ಗ

drgowdraajjappa@gmail.com & 9972962081

ಇಪ್ಪತ್ತನೆಯ ಶತಮಾನದ ಭಾರತದಲ್ಲಿ ಅಸ್ಪೃಶ್ಯರ ಒಳಿತಿಗಾಗಿ ಜೀವ ತೇದ ಇಬ್ಬರು ಮಹಾನ್ ಮಾನವತಾವಾದಿಗಳು ಅಂಬೇಡ್ಕರ್ ಮತ್ತು ಗಾಂಧಿ. ಆಧುನಿಕ ಭಾರತವನ್ನು ರೂಪಿಸಿದವರಲ್ಲಿ ಅತ್ಯಂತ ಪ್ರಮುಖ ಪಾತ್ರವಹಿಸಿದವರೆಂದರೆ ಗಾಂಧಿ ಮತ್ತು ಅಂಬೇಡ್ಕರ್. ಇವರಿಬ್ಬರೂ ಭಾರತ ದೇಶದ ಮಾನವೀಯ ಪ್ರಜ್ಞೆಯ ಸಂಕೇತ. ನೊಂದವರ ಹೊರಗಣ್ಣಾಗಿ ಗಾಂಧಿ, ಅಂತರಂಗದ ಒಳಗಣ್ಣಾಗಿ ಅಂಬೇಡ್ಕರ್ ಗೋಚರಿಸುತ್ತಾರೆ. ಈ ಇಬ್ಬರೂ ದಲಿತೋದ್ಧಾರದ ಮಹಾತ್ಮಾರಕ್ಕೆ ಕೈ ಹಾಕುವ ಮೊದಲು ಕೆಲವು ಉದಾರವಾದಿಗಳು ಧಾರ್ಮಿಕ, ಸಾಮಾಜಿಕ ಸುಧಾರಣಾ ಚಳುವಳಿಗಳನ್ನು ಪ್ರಾರಂಭಿಸಿದರು. ಆದರೆ ಈ ಸುಧಾರಣಾ ಚಳುವಳಿಗಳಿಂದ ಹೊರ ಉಳಿದ ಕೆಳಜಾತಿಯವರು ತಮ್ಮ ಕೋಮುಗಳು ಅನುಭವಿಸುತ್ತಿದ್ದ ಅಮಾನುಷ ಯಾತನೆಗಳಿಗೆ ಪರಿಹಾರವನ್ನು ಕಂಡುಕೊಳ್ಳಲು ತಮ್ಮದೇ ಆದ ಒಂದು ಚಳುವಳಿಯನ್ನು ಆರಂಭಿಸಿದರು. ಮೊದಲಿಗೆ 1851 ರಲ್ಲಿ ಅಸ್ಪೃಶ್ಯರಿಗಾಗಿ ಒಂದು ಶಾಲೆಯನ್ನು ತೆರೆಯುವ ದೈರ್ಯ ತೋರಿದವರು ಜ್ಯೋತಿ ಬಾ ಪುಲೆಯವರು. ಜಾತಿಪದ್ಧತಿ, ಶೋಷಣೆಗಳ ವಿರುದ್ಧ ಏಳಿಗೆಗಾಗಿ ಸತ್ಯಶೋಧಕ ಸಮಾಜವನ್ನು ಸ್ಥಾಪಿಸುವ ಮೂಲಕ ದಲಿತರ ಉದ್ಧಾರಕ್ಕಾಗಿ ಶ್ರಮಿಸಿದರು.

ದಲಿತರನ್ನು ಸಂಘಟಿಸುವ ಕೆಲಸ ಆರಂಭವಾದುದು 1906 ರಲ್ಲಿ ವಿ.ಆರ್.ಶಿಂಧೆ ಎನ್ನುವವರು ` ದಲಿತ ವರ್ಗಗಳ ಸೇವಾ ಸಂಸ್ಥೆ ಯನ್ನು ಪ್ರಾರಂಭಿಸುವುದರೊಂದಿಗೆ ಎನ್ನಬಹುದು. ಇವರ ಜೊತೆಗೆ ನಾರಾಯಣ ಚಂದಾವರ್ಕರ್ ಮತ್ತು ಕನ್ನಡಿಗ ಕುದ್ಮುಲ ರಂಗರಾವ್ ಕೈಜೋಡಿಸಿದರು.

1910 ರ ದಶಕ ಭಾರತದ ರಾಜಕೀಯದಲ್ಲಿ ಸಂಕ್ರಮಣ ಕಾಲ. ಕೆಲವು ಘಟಾನುಘಟಿಗಳು ರಾಷ್ಟ್ರೀಯ ಆಂದೋಲನಕ್ಕೆ ಧುಮುಕಿದರೆ, ಅಷ್ಟೇ ಪ್ರಮುಖರಾಗಿದ್ದ ಗೋಖಲೆ ಮತ್ತು ತಿಲಕರು ಅಸ್ತಮಿಸಿದ ಕಾಲವು ಕೂಡ. ಮೊದಲನೇ ಜಾಗತಿಕ ಯುದ್ಧ ನಡೆಯುತ್ತಿದ್ದು ಭಾರತದ ರಾಜಕಾರಣ ಉದಾರವಾದಿಗಳ ನಾಯಕತ್ವದಲ್ಲಿತ್ತು. ಈ ಘಟ್ಟದಲ್ಲಿ ಮಹಾತ್ಮರನಿಸಿದ ಗಾಂಧಿ, ಅಂಬೇಡ್ಕರ್ ವಿದೇಶದಿಂದ ಭಾರತಕ್ಕೆ ಮರಳಿದರು. ಕಾಂಗ್ರೆಸಿನ ವಿವಿಧ ಬಣಗಳನ್ನು ಒಂದುಗೂಡಿಸುವ ಕೇಂದ್ರಶಕ್ತಿ ಗಾಂಧಿಯಾದರೆ, ಅಂಬೇಡ್ಕರ್ ಎಲ್ಲರಿಂದಲೂ ಅಸಡ್ಡೆಗೆ ಒಳಗಾಗಿದ್ದ ಅಸ್ಪೃಶ್ಯರನ್ನು ಸಂಘಟಿಸುವ ಆಶಾದೀಪವಾದರು.

ಇವರಿಬ್ಬರ ವೈಚಾರಿಕ ಚಿಂತನೆಗಳು ವಿರುದ್ಧ ದಿಕ್ಕಿನಲ್ಲಿದ್ದರೂ ಕೆಲವು ವಿಚಾರಗಳಲ್ಲಿ ಸಾಮ್ಯತೆಯಿರುವುದು ಕಾಣುತ್ತದೆ. ಹೊಂದಾಣಿಕೆಯ ಚಿಂತನೆಗಳು, ಕೊಡುಕೊಳ್ಳುವಿಕೆ ಮತ್ತು ಪರಸ್ಪರ ಪ್ರಭಾವವೂ ಇರುವುದನ್ನು ಗಮನಿಸಬಹುದು. ಅಂತಹ ಕೆಲವು ನಿದರ್ಶನಗಳನ್ನು ಚರ್ಚಿಸುವುದೇ ಪ್ರಸ್ತುತ ಪ್ರಬಂಧದ ಉದ್ದೇಶವಾಗಿದೆ.

ಮೊದಲು ಗಾಂಧೀಜಿಯ ಬಗ್ಗೆ ವಿಚಾರಮಾಡುವುದಾದರೆ, ಬ್ರಿಟಿಷ್ ವಿರೋಧಿ ಶಕ್ತಿಗಳನ್ನು ಸಂಘಟಿಸಲು ವಿಶೇಷವಾಗಿ ಕಾರಣರಾಗಿದ್ದ ಗಾಂಧಿ ಇಲ್ಲಿಯ ಅಸಮಾನತೆಗಳನ್ನೂ, ಹಿಂದುಳಿದ ದಲಿತ ವರ್ಗಗಳ ಕಾಂಗ್ರೆಸ್ ವಿರೋಧಿ ಧೋರಣೆ ಕಂಡು ಹೆಚ್ಚು ಹೆಚ್ಚು ದಲಿತ ವರ್ಗಗಳ ಹಿತಕ್ಕಾಗಿ ಕೆಲಸ ಮಾಡುವತ್ತ ವಾಲಿದರು. ದಲಿತರ ಬಗೆಗಿದ್ದ ಗಾಂಧೀಜಿಯ ಕಾಳಜಿ ಅಂಬೇಡ್ಕರ್‌ರಿಂದಾಗಿ ಬದ್ಧತೆಯಾಗಿ ಪರಿವರ್ತನೆಯಾಯಿತೆಂದರೆ ಅದು ಅತಿಶಯೋಕ್ತಿಯಲ್ಲ. ಅವರು ತನ್ನ ಸರಳತೆ, ಸನ್ನಡತೆ, ಅರ್ಪಣಾ ಮನೋಭಾವಗಳಿಂದಾಗಿ ದಲಿತರ ಕಣ್ಣಿನ ನಾಯಕನಾದದ್ದರಲ್ಲಿ ಅಚ್ಚರಿ ಪಡುವಂಥದ್ದೇನಿಲ್ಲ.



ರಾಷ್ಟ್ರೀಯ ಚಳುವಳಿಯ ಅಪಾರ ಪ್ರಭಾವ ಗಾಂಧೀಜಿಯನ್ನು ದಲಿತೋದ್ಧಾರಕನನ್ನಾಗಿಸುವಲ್ಲಿ ಕೆಲಸ ಮಾಡಿತು. ಅಂಬೇಡ್ಕರ್ ಚಳುವಳಿ ತೀವ್ರಗೊಂಡಂತೆ, ಅವರ ಟೀಕೆಗಳು ಹೆಚ್ಚು ಹರಿತವಾದಂತೆ ಗಾಂಧೀಜಿಯ ಹಿಂದೂಧರ್ಮದ ಬಗೆಗಿನ ಚಿಂತನೆಯಲ್ಲೂ ಪ್ರಗತಿಪರ ಬದಲಾವಣೆಯಾದದ್ದನ್ನೂ ಕಾಣಬಹುದು. ಉದಾ: 1921 ರಲ್ಲಿ ಹಿಂದೂ ಧರ್ಮಶಾಸ್ತ್ರಗಳು ಅಸ್ಪೃಶ್ಯತೆಯ ಬಗ್ಗೆ ಏನು ಹೇಳುತ್ತವೆಂಬ ವಿವಾದದಲ್ಲಿ ಏನ್ನನ್ನೂ ಹೇಳಲು ನಿರಾಕರಿಸಿದ ಗಾಂಧಿ 1933 ರ ಹೊತ್ತಿಗೆ ಅಸ್ಪೃಶ್ಯತೆಯನ್ನು ಸಮರ್ಥಿಸುವ ಹಿಂದೂ ಶಾಸ್ತ್ರಗಳನ್ನು ಹಿಡಿಯಾಗಿ ತಿರಸ್ಕರಿಸಬೇಕು ಎನ್ನುವಷ್ಟು ಮಟ್ಟಿಗೆ ಬದಲಾಗಿದ್ದರು.

ಅದೇ ರೀತಿ ವರ್ಣಾಶ್ರಮ ಧರ್ಮ, ಜಾತಿಗಳನ್ನು ಬಲವಾಗಿ ಆದರ್ಶೀಕರಿಸಿ ಸಮರ್ಥಿಸಿಕೊಳ್ಳುತ್ತಿದ್ದ ಗಾಂಧಿ, ಅಸ್ಪೃಶ್ಯತೆಯ ನಿವಾರಣೆಗೆ ಜಾತಿಗಳ ಮಧ್ಯದ ಅಂತರವನ್ನು ಹೋಗಲಾಡಿಸಲು ಅಂತರ್ಜಾತಿ ವಿವಾಹ-ಭೋಜನಗಳು ಅನಿವಾರ್ಯವಲ್ಲವೆನ್ನುತ್ತಿದ್ದ ಗಾಂಧಿ ನಂತರದ ದಿನಗಳಲ್ಲಿ 'ಈಗ ನಿಜವಾದ ವರ್ಣ ಯಾವುದು ಇಲ್ಲ. ನನ್ನಲ್ಲಿ ಆ ಶಕ್ತಿ ಇದ್ದರೆ ಎಲ್ಲ ವರ್ಣಗಳನ್ನು ಧಿಕ್ಕರಿಸಿ ನಾವೆಲ್ಲ ಒಂದೇ ವರ್ಣದವರು ಹಿಂದೂಗಳೆಂದು ಘೋಷಿಸಿಬಿಡುತ್ತಿದ್ದೆ.' ಎನ್ನುವಲ್ಲಿಗೆ ತಲುಪಿದ್ದರು. ಮದುವೆ, ಊಟದ ಬಗ್ಗೆಯೂ ಅವರ ನಿಲುವು ಬದಲಾಯಿತು. ಅಂತರ್ಜಾತಿ ವಿವಾಹ-ಭೋಜನಗಳನ್ನು ಸಂಪೂರ್ಣ ಒಪ್ಪುವುದು ಮಾತ್ರವಲ್ಲದೇ ಅದಕ್ಕೂ ಸ್ವಲ್ಪ ಮುಂದೆ ಹೋಗಿ ಅವರ ಪ್ರಭಾವಕ್ಕೆ ಒಳಗಾಗುವ ಎಲ್ಲಾ ಸರ್ವಣ ಹಿಂದೂ ಹುಡುಗಿಯರನ್ನು ಹರಿಜನ ಹುಡುಗರನ್ನೂ ಮದುವೆಯಾಗುವಂತೆ ಮನವೊಲಿಸುತ್ತೇನೆ. ಎನ್ನುವಷ್ಟೊತ್ತಿಗೆ ಗಾಂಧಿ ಅಂತರ್ಜಾತಿ ವಿವಾಹಗಳನ್ನಷ್ಟೇ ಅಲ್ಲದೆ ಅಂತರ್ವರ್ಣ ವಿವಾಹಗಳನ್ನು ಒಪ್ಪಿಕೊಳ್ಳುವಷ್ಟು ಬದಲಾಗಿದ್ದರು.

1930-32 ರಲ್ಲಿ ಲಂಡನ್‌ನಲ್ಲಿ ನಡೆದ ದುಂಡುಮೇಜಿನ ಪರಿಷತ್ತಿನಲ್ಲಿ ಗಾಂಧಿ ಅಂಬೇಡ್ಕರ್‌ರನ್ನು ನೇರವಾಗಿ ಎದುರಿಸಿದ ನಂತರ ಅವರ ನಿಲುವುಗಳಲ್ಲಿ ತೀವ್ರವಾದ ಬದಲಾವಣೆಗಳಾಗಿದ್ದನ್ನು ಕಾಣಬಹುದು. ಎಂದಿಗೂ ಅಹಮ್‌ಮಿಯ ಬಿಗುಮಾನವನ್ನು ಮರೆಯದ ಗಾಂಧಿ ಅಂಬೇಡ್ಕರ್ ನಿಲುವನ್ನು ಕಂಡು ತಾಳ್ಮೆಕಳೆದುಕೊಂಡರು. ಅಂಬೇಡ್ಕರ್‌ರಿಗಿಂತ ತಾನೇ ಅಸ್ಪೃಶ್ಯರನ್ನು ಪ್ರತಿನಿಧಿಸಲು ಹೆಚ್ಚಿನ ಅರ್ಹತೆಯುಳ್ಳವರೆಂದೂ, ಅವರ ಸಮಸ್ಯೆಯನ್ನು ಬಲ್ಲವರೆಂದೂ, ಅಸ್ಪೃಶ್ಯರೇ ತಮ್ಮ ನಾಯಕನನ್ನು ಆರಿಸಿದರೆ, ತಮ್ಮನ್ನು ಖಂಡಿತವಾಗಿಯೂ ಆರಿಸುತ್ತಾರೆಂದು ಬೀಗಿದ ಗಾಂಧಿ ಅಂಬೇಡ್ಕರ್‌ರಿಂದ ಎಂಥಾ ಅಗಾಧ ಪ್ರೇರಣೆಗೆ ಒಳಗಾಗಿದ್ದರೆಂಬುದನ್ನು ಊಹಿಸಬಹುದು. ಅಂಬೇಡ್ಕರ್ ಅಸ್ಪೃಶ್ಯರಿಗಾಗಿ ಕೇಳಿದ ಕನಿಷ್ಠ ಬೇಡಿಕೆಯಾದ ಮೀಸಲಾತಿಯನ್ನೂ ಆ ಬೇಡಿಕೆಯ ಹಿಂದಿದ್ದ ಕಳಕಳಿಯನ್ನು ಅರ್ಥಮಾಡಿಕೊಂಡು ಗಾಂಧಿ ಅಂಬೇಡ್ಕರ್‌ರೊಂದಿಗೆ ಪೂನಾ ಒಪ್ಪಂದ ಮಾಡಿಕೊಳ್ಳುತ್ತಾರೆ.

ಈ ಒಪ್ಪಂದದ ನಂತರವೇ ಗಾಂಧಿ ಅಸ್ಪೃಶ್ಯರ ಏಳೆಯ ವಿಷಯದಲ್ಲಿ ಅತೀವ ಆಸಕ್ತಿ ತಾಳುವುದು. ಈ ಹಿನ್ನೆಲೆಯಲ್ಲಿಯೇ ಹರಿಜನ ಹೆಸರನ್ನು, ಹರಿಜನ ಪತ್ರಿಕೆಯನ್ನು, ಹರಿಜನ ಸೇವಕ ಸಂಘವನ್ನು ಅಸ್ಪೃಶ್ಯತಾ ವಿರೋಧಿ ಸಂಘ ಮುಂತಾದವುಗಳನ್ನು ಹುಟ್ಟುಹಾಕಲು ಸಾಧ್ಯವಾಗಿದ್ದು. ಅಸ್ಪೃಶ್ಯರ ದೀನದಲಿತರ ಸೇವೆಯಲ್ಲಿ ತೊಡಗಿ, ಅವರ ಒಲವು ಗಳಿಸಿಕೊಳ್ಳಬೇಕೆಂಬ ಹಂಬಲ ತೀವ್ರವಾಗುತ್ತಾ ಸರ್ವನೀಯರಿಂದ ಮಹಾತ್ಮರೆನಿಸಿಕೊಂಡಿದ್ದ ಗಾಂಧಿ ಹರಿಜನರಿಗೂ ಮಹಾತ್ಮರಾಗತೊಡಗಿದರು. ಅವರ ಧಾರ್ಮಿಕ ನಿಲುವುಗಳು ಹೆಚ್ಚು ಹೆಚ್ಚು ಪ್ರಗತಿಪರವಾಗಿ ಬದಲಾಗುತ್ತಾ ಹೋಗುತ್ತವೆ. ಈ ಬದಲಾವಣೆಗಳ ಹಿಂದೆ ಅಂಬೇಡ್ಕರ್ ಕಾರ್ಯ ಚಟುವಟಿಕೆಗಳೂ ಮತ್ತು ಹಿಂದು ಧರ್ಮದ ಬಗೆಗಿನ ಸಂಶೋಧನಾತ್ಮಕ ತೀವ್ರ ವಿಮರ್ಶೆಗಳೂ ಇದ್ದವೆಂಬುದನ್ನು ಮರೆಯಬಾರದು. ಗಾಂಧೀಜಿಗೆ ಅಸ್ಪೃಶ್ಯರ ಬಗೆಗಿನ ಕಾಳಜಿ ಮೊದಲಿನಿಂದಲೂ ಇತ್ತು. ಆದರೆ ಅದು ಪ್ರಕಟವಾಗಿ ಕಾರ್ಯರೂಪಕ್ಕೆ ಬಂದದ್ದು ಅಂಬೇಡ್ಕರ್‌ರ ವಿಮರ್ಶೆ, ಚಟುವಟಿಕೆಗಳು ಹೆಚ್ಚಿದ ನಂತರವೇ ಎಂಬುದನ್ನು ಗಮನಿಸಬಹುದು.



ಸವರ್ಣೀಯರಿಂದ ಮಾನಸಿಕ ಹಿಂಸೆ ಅವಮಾನಕ್ಕೆ ಒಳಗಾಗಿದ್ದ ಅಂಬೇಡ್ಕರ್ ಕಾರ್ಯಕ್ಷೇತ್ರಕ್ಕೆ ಧುಮುಕಿದಾಗ ಗಾಂಧಿ ಮತ್ತು ಕಾಂಗ್ರೆಸ್ಸಿಗರನ್ನು ಅಣುಕಿಸಲೋ ಎಂಬಂತೆ ಸತ್ಯಾಗ್ರಹವನ್ನು ಕೈಗೊಳ್ಳುತ್ತಾರೆ. ಅಸ್ಪೃಶ್ಯರ ಬಗೆಗೆ ಹಿಂದೂಗಳ ಮನಸ್ಸಿನ ಪರಿವರ್ತನೆಗಾಗಿ ಇದು ಗಾಂಧೀಜಿಯವರ ಅಹಿಂಸಾತ್ಮಕ ಅಸ್ತ್ರ. ಅವರು ಮುಖ್ಯವಾಗಿ ಎರಡು ಸತ್ಯಾಗ್ರಹಗಳನ್ನು ಸಂಘಟಿಸಿದರು. ಒಂದು 1927ರಲದಲಿ ಅಸ್ಪೃಶ್ಯರು ಕುಡಿಯುವ ನೀರನ್ನು ಕೆರೆಯಿಂದ ತೆಗೆದುಕೊಳ್ಳುವ ಸಾರ್ವಜನಿಕ ಹಕ್ಕಿನ ಪ್ರತಿಪಾದನೆಗಾಗಿ, ಇನ್ನೊಂದು 1930 ರಲ್ಲಿ ನಾಸಿಕ್‌ನಲ್ಲಿ ದಲಿತರಿಗೆ ದೇವಸ್ಥಾನ ಪ್ರವೇಶಕ್ಕಾಗಿ. ಆಸಕ್ತಿಯ ವಿಚಾರವೆಂದರೆ ಗಾಂಧಿಯಂತೆ ಅಂಬೇಡ್ಕರ್ ಕೂಡ ಸತ್ಯಾಗ್ರಹ ಮಾಡಿದ್ದು ಸವರ್ಣೀಯರ ಮನಃಪರಿವರ್ತನೆಗಾಗಿ ಮತ್ತು ಅಸ್ಪೃಶ್ಯರನ್ನು ಮನುಷ್ಯರಂತೆ ಕಾಣಿ ಎಂದು ಹೇಳುವುದಕ್ಕೆ. ಅಂಬೇಡ್ಕರ್ ಸಹ ಹರಿಜನ ಸಮಸ್ಯೆಗೆ ದೇವಸ್ಥಾನ ಪ್ರವೇಶವೊಂದೇ ಪರಿಹಾರವೆಂದು ತಿಳಿದಿರಲಿಲ್ಲ.

ಒಂದು ಕಡೆ ಗಾಂಧಿ ಮತ್ತು ಅವರ ಹರಿಜನ ಸೇವಾ ಕೆಲಸಗಳು ಜನಪ್ರಿಯವಾಗುತ್ತಾ ಈ ವರ್ಗ ಗಾಂಧಿಯವರ ಅನುಯಾಯಿಗಳಾದಂತೆ ಅಂಬೇಡ್ಕರ್ ಚಡಪಡಿಸತೊಡಗಿದರು. ಈ ಹಿಂದೆ ಈ ಚಡಪಡಿಕೆ ಗಾಂಧೀಜಿಯವರದಾಗಿದ್ದು ಈಗ ಅಂಬೇಡ್ಕರ್ ಸರದಿಗೆ ಬಂದಿದೆ. ಗಾಂಧಿ ಮತ್ತು ಕಾಂಗ್ರೆಸ್ ಬಗೆಗಿನ ಅಂಬೇಡ್ಕರ್‌ರ ಟೀಕೆ ತೀಕ್ಷ್ಣವಾಗುತ್ತಾ ಹೋದಂತೆ ಅಸ್ಪೃಶ್ಯರೊಡನೆ ಒಡನಾಟ ಮತ್ತು ಸಂಘಟನೆ ಕೂಡ ತೀವ್ರವಾಗುತ್ತದೆ. 1930 ರ ದಶಕದಲ್ಲಿ ಸ್ವತಂತ್ರ ಕಾರ್ಮಿಕ ಪಕ್ಷ ಕಟ್ಟಿ ಅಸ್ಪೃಶ್ಯರನ್ನು ಒಳಗೊಂಡಂತೆ ಎಲ್ಲಾ ಶೋಷಿತರನ್ನು ಸಂಘಟಿಸಲು ಯತ್ನಿಸಿದ ಅಂಬೇಡ್ಕರ್ ಅಸ್ಪೃಶ್ಯರಿಗಾಗಿಯೇ ಪ್ರತ್ಯೇಕವಾದ ಅಖಿಲ ಭಾರತ ಪರಿಶಿಷ್ಟ ಜಾತಿಗಳ ಸಂಘ ಕಟ್ಟಿ ಗಾಂಧೀಜಿಗೆ ಅಸ್ಪೃಶ್ಯರ ಬೆಂಬಲವನ್ನು ತಪ್ಪಿಸಲು ಯೋಚಿಸಿದರು. ಅಂದರೆ ಗಾಂಧಿಯವರ ಚಟುವಟಿಕೆಗಳ ಪ್ರಭಾವದ ಬಿಸಿ ಎಷ್ಟು ತೀವ್ರವಾಗಿತ್ತು ಎನ್ನುವುದು ಇದರಿಂದ ತಿಳಿಯುತ್ತದೆ. ಇದು ದ್ವೇಷದಿಂದ ಹುಟ್ಟಿಕೊಂಡಿರಬಹುದಾದ ಪ್ರಭಾವವಾದರೂ ಅದು ತಂದ ಬದಲಾವಣೆಯಂತೂ ಅಸ್ಪೃಶ್ಯರ ಒಳಿತಿಗಾಗಿ ಎನ್ನುವುದರಲ್ಲಿ ಅನುಮಾನವಿಲ್ಲ. ಅಂಬೇಡ್ಕರ್‌ರ ವಿಮರ್ಶೆ, ಹಿಂದೂಗಳ ಮತ್ತು ಕಾಂಗ್ರೆಸ್ಸಿನ ಪಟ್ಟಭದ್ರ ಹಿತವನ್ನೂ, ಸೋಗಲಾಡಿತನವನ್ನೂ ಬಹಿರಂಗಗೊಳಿಸಿದಂತೆ ಗಾಂಧಿ ತಮ್ಮ ಅಸ್ಪೃಶ್ಯ ಸೇವಾ ಕಾರ್ಯದಲ್ಲಿ ಹೆಚ್ಚು ಹೆಚ್ಚು ಆಳವಾಗಿ ತೊಡಗಿಸಿಕೊಳ್ಳುತ್ತಾರೆ. ಅಂದರೆ ಇದು ಒಂದು ರೀತಿಯ ಸ್ಪರ್ಧೆಯಾದರೂ ನೇತ್ರಾತ್ಮಕವಾದುದಲ್ಲ. ರಚನಾತ್ಮಕ ಮತ್ತು ಪ್ರಗತಿದಾಯಕವಾಗಿ ರೂಪುಗೊಂಡದ್ದು. ಏಕೆಂದರೆ ಈ ಸ್ಪರ್ಧೆಯಲ್ಲಿ ಇಬ್ಬರೂ ದಲಿತರ ಸಮಸ್ಯೆಗಳನ್ನು ತಮ್ಮ ಹೃದಯದಲ್ಲಿ ಗಾಢವಾಗಿಸಿಕೊಂಡಿದ್ದರು.

ಇಬ್ಬರು ನಾಯಕರಲ್ಲೂ ಹಲವಾರು ವಿಚಾರಗಳಲ್ಲಿ ಒಂದೇ ನಿಲುವುಗಳಿದ್ದು ಅವು ತಾತ್ವಿಕ ಚಿಂತನೆ ಮತ್ತು ಧರ್ಮದಿಂದ ರೂಪುಗೊಂಡಿದ್ದವು. ಗಾಂಧಿ ಮೂಲತಃ ನಾನು ಧಾರ್ಮಿಕ ಮನುಷ್ಯನೆಂದು ಅಸ್ಪೃಶ್ಯರ ಸಮಸ್ಯೆ ಆಧ್ಯಾತ್ಮಿಕ ಮತ್ತು ಧಾರ್ಮಿಕವಾದುದೆಂದು ಹೇಳಿ ಹಿಂದೂ ಧರ್ಮದಲ್ಲಿಯೇ ಅವರನ್ನು ಉಳಿಸಿಕೊಳ್ಳಲು ಹಣಗಿದರೆ, ಅಂಬೇಡ್ಕರ್ ಕೂಡ ತಮ್ಮ ಆಲೋಚನೆಯ ಬೇರುಗಳು ಧರ್ಮದಲ್ಲಿವೆಯೇ ಹೊರತು ರಾಜಕೀಯದಲ್ಲಲ್ಲ ಎನ್ನುತ್ತಾ ಭಾರತೀಯ ಧರ್ಮಗಳಲ್ಲೊಂದಾದ ಬೌದ್ಧಧರ್ಮದಲ್ಲಿ ಅಸ್ಪೃಶ್ಯರಿಗೆ ಸಮಾನತೆಯನ್ನರಿಸಿದರು. ಪುರಾಣ ಸಂಬಂಧಿ ಭಾರತೀಯ ಸಂಸ್ಕೃತಿ ವಿಭಿನ್ನ ಪಂಗಡಗಳನ್ನು, ವಿವಿಧ ಅಭಿಪ್ರಾಯಗಳನ್ನು ಒಗ್ಗೂಡಿಸುವ ಶಕ್ತಿ ಎಂದು ಗಾಂಧಿ ಪ್ರತಿಪಾದಿಸಿದರೆ, ಅಂಬೇಡ್ಕರ್ ಭಾರತೀಯ ಸಂಸ್ಕೃತಿ ಎಲ್ಲ ರಾಜಕೀಯ ಸಾಮಾಜಿಕ ವೈರುಧ್ಯಗಳನ್ನೂ ಮೀರಿ ನಿಲ್ಲುತ್ತದೆ ಎಂದು ನಂಬಿದ್ದರು.

ಗಾಂಧಿ ಮತ್ತು ಅಂಬೇಡ್ಕರ್ ಇಬ್ಬರೂ ಸ್ವತಂತ್ರ ಭಾರತಕ್ಕಾಗಿ ಪ್ರತಿಪಾದಿಸಿದ ಸಮಾಜ ನೈತಿಕತೆ, ಸನ್ನಡತೆ ಮತ್ತು ಸಾರ್ವಜನಿಕ ಧರ್ಮಜ್ಞಾನದಿಂದ ಒಡಗೂಡಿದ್ದು, ಇಂಥ ಒಂದು ಆದರ್ಶ ಸಮಾಜದಲ್ಲಿ ಮಾತ್ರ ದೀನ ದಲಿತರ ಉದ್ಧಾರ ಸಾಧ್ಯವೆಂದು ನಂಬಿದ್ದರು. ಅಸ್ಪೃಶ್ಯರ ಏಳೆಗಾಗಿ ಇಬ್ಬರೂ ಪಣ ತೊಟ್ಟವರ. ಅಂಬೇಡ್ಕರ್ ಸ್ವರಾಜ್ಯ ಒಬ್ಬ ಬ್ರಾಹ್ಮಣನ ಹಕ್ಕು ಹೇಗೋ, ಅದು ಒಬ್ಬ ಮಹರ್‌ನ(ಅಂಬೇಡ್ಕರ್ ಹುಟ್ಟಿದ



ಜಾತಿ) ಹಕ್ಕೂ ಹೌದು. ಅಸ್ಪೃಶ್ಯರ ಏಳೆಯಾಗದಿದ್ದರೆ ಸ್ವರಾಜ್ಯ ಕನಸು ನನಸಾಗದು ಎಂದು ಅಭಿಪ್ರಾಯಪಟ್ಟರು. ಗಾಂಧೀಜಿಯೂ ಕೂಡ ಅಸ್ಪೃಶ್ಯತೆಯನ್ನು ಹೊಗಲಾಡಿಸಿ ಎಲ್ಲರೂ ಹೊಟ್ಟೆ ಹೊರೆಯುವಂತಹ ಒಂದು ಪರಿಸ್ಥಿತಿ ನಿರ್ಮಾಣವಾಗದಿದ್ದರೆ ಸ್ವರಾಜ್ಯ ಅರ್ಥಹೀನವೆಂದೇ ನಂಬಿದ್ದರು. ಇಬ್ಬರೂ ಈ ಕೆಲಸದಲ್ಲಿ ತಮ್ಮನ್ನು ತಾವು ಎಷ್ಟು ತೊಡಗಿಸಿಕೊಂಡಿದ್ದರೆಂದರೆ ಅಂಬೇಡ್ಕರ್ ಸ್ವಾತಂತ್ರ್ಯಕ್ಕಿಂತ ದಲಿತರ ಕಲ್ಯಾಣ ಕಾರ್ಯವೇ ತಮಗೆ ಮುಖ್ಯವೆಂದು ಎಲ್ಲಾ ಕಾಲಕ್ಕೂ ನಂಬಿ ನಡೆದರು. ಅದೇ ರೀತಿ ಗಾಂಧಿ ದುಂಡು ಮೇಜಿನ ಪರಿಷತ್ತಿನಲ್ಲಿ ಇಡೀ ವಿಶ್ವದ ಒಡತನವನ್ನು ನನಗೆ ಒಪ್ಪಿಸುತ್ತಾ, ಭಾರತಕ್ಕೆ ಸ್ವಾತಂತ್ರ್ಯ ಕೊಡುತ್ತೇವೆಂದರೂ ಅಸ್ಪೃಶ್ಯರ ಸಮಸ್ಯೆಯನ್ನು ನಾನು ಮಾರಿಕೊಳ್ಳಲು, ಬದಲಾಯಿಸಿಕೊಳ್ಳಲು ಸಾಧ್ಯವಿಲ್ಲವೆಂದೇ ಘೋಷಿಸಿದರು.

ಇಬ್ಬರ ಮೇಲೂ ಪಾಶ್ಚಾತ್ಯ ಉದಾರವಾದದ ಪ್ರಭಾವ ಬೀರಿದ್ದು, ಅಲ್ಲಿನ ಪ್ರಜಾಪ್ರಭುತ್ವ ಮಾದರಿಗಳನ್ನು ಇಬ್ಬರೂ ಸ್ವದೇಶಕ್ಕೆ ಹೊತ್ತು ತಂದಿದ್ದರು. ಗಾಂಧೀಜಿಯವರ ಮೇಲೆ ಗಾಢ ಪ್ರಭಾವ ಬೀರಿದ ಕೃತಿ ರಸ್ಕಿನ್ ಅಂಟು ದಿ ಲಾಸ್ತ್. ಅದೇ ರೀತಿ ಅಂಬೇಡ್ಕರ್‌ರನ್ನು ಪ್ರಭಾವಿಸಿದ ಪಾಶ್ಚಾತ್ಯರು ಎಡ್ಮಂಡ್ ಬರ್ಕ್, ಬೂಕರ್ ಟಿ ವಾಷಿಂಗ್ಟನ್ ಮುಂತಾದವರು. ಅಷ್ಟೇ ಅಲ್ಲದೇ ಭಾರತೀಯರೇ ಆದ ಬುದ್ಧ, ಕಬೀರ, ರಾನಡೆ, ಗೋಖಲೆ, ಪುಲೆ ಮುಂತಾದವರು ಇವರಿಬ್ಬರ ಚಿಂತನೆಯ ಮೇಲೆ ಗಾಢ ಪರಿಣಾಮ ಬೀರಿದರು. ಇಬ್ಬರೂ ಅಸ್ಪೃಶ್ಯರ ಸಮಸ್ಯೆಗೆ ಪರಿಹಾರ ಸ್ವತಂತ್ರ ಸಂವಿಧಾನ ಹೊಂದಿದ ಭಾರತದಲ್ಲಿ ಮಾತ್ರ ಸಾಧ್ಯ. ವಯಸ್ಕರ ಮತದಾನವನ್ನು ಆಧರಿಸಿದ ರಾಜಕೀಯ ಅಧಿಕಾರ, ಸಂಸದೀಯ ಪ್ರಜಾಸರ್ಕಾರ, ದಲಿತರ ಹಲವಾರು ಸಮಸ್ಯೆಗಳಿಗೆ ಉತ್ತರವಾಗುತ್ತದೆಂದು ಬಲವಾಗಿ ಪ್ರತಿಪಾದಿಸಿದರು.

ದಲಿತರಲ್ಲಿ ಘನತೆಯನ್ನೂ, ಎಚ್ಚರವನ್ನೂ ಹುಟ್ಟುಹಾಕುವ ನಿಟ್ಟಿನಲ್ಲಿ ಕೆಲಸ ಮಾಡುವಲ್ಲಿ ಗಾಂಧಿ ಅಂಬೇಡ್ಕರ್‌ರವರನ್ನು ಮಿರಿ ಹೋಗಲು ಸಾಧ್ಯವಾಗಿಲ್ಲ. ಗಾಂಧೀಜಿಯ ಕೆಲಸ ರಾಜಕೀಯದಿಂದ ಸಮಾಜಿಕದತ್ತ ಇಳಿದು ಬಂದರೆ, ಅಂಬೇಡ್ಕರ್ ಸಾಮಾಜಿಕ ಕಾರ್ಯದಿಂದ ರಾಜಕೀಯ ಕಣಕ್ಕೆ ಏರಿದವರು. ಈ ಇಬ್ಬರ ಸಾಮಾಜಿಕ ಆರ್ಥಿಕ ಹಿನ್ನೆಲೆ ಇದಕ್ಕೆ ಸಹಜ ಕಾರಣವಾಗಿರಬೇಕು ಎನಿಸುತ್ತದೆ. ಈ ಪ್ರಕ್ರಿಯೆಯಲ್ಲಿ ಪರಸ್ಪರ ಪ್ರಭಾವಿತರಾದರು.

ದಲಿತರಿಗೆ ರಾಜಕೀಯ ಹಕ್ಕು ದೊರೆತರೆ ಅವರ ಎಲ್ಲ ಸಮಸ್ಯೆಗಳೂ ಪರಿಹಾರವಾಗುತ್ತವೆ ಎಂದು ನಂಬಿ ಆರ್ಥಿಕ ಸ್ವಾತಂತ್ರ್ಯ ದೊರಕಿಸಿಕೊಡುವಲ್ಲಿ ಒತ್ತನ್ನು ಕೊಡದೆ, ತನ್ನೆಲ್ಲಾ ಪ್ರಗತಿಪರತೆಯನ್ನು ಕಳೆದುಕೊಂಡು ಸಮಾಜ ಕಂಟಕವಾಗಿದ್ದು, ವರ್ಣಶ್ರಮವನ್ನು ಸುಧಾರಿಸಿ ಅಸ್ಪೃಶ್ಯರನ್ನು ಶೂದ್ರತ್ವಕ್ಕೇರಿಸಿ ಹಿಂದೂ ಧರ್ಮದಲ್ಲಿರಿಸಿಕೊಳ್ಳಲು ಗಾಂಧೀಜಿ ಯತ್ನಿಸಿದರೆ, ಅಂಬೇಡ್ಕರ್ ಕೂಡ ದಲಿತರಿಗೆ ಒಂದು ಅಸ್ಪಷ್ಟ ಧರ್ಮದ ನೆರಳಿನಲ್ಲಿಯೇ ವಿಮೋಚನೆ ಸಾಧ್ಯವೆಂದು ಬೌದ್ಧಧರ್ಮ ಸೇರಬೇಕೆಂದರು. ಈ ರೀತಿಯ ಧರ್ಮಗಳಿಂದ ತಮ್ಮ ಚಳುವಳಿಗಳನ್ನು ಮುಕ್ತವಾಗಿಡಲು ಇಬ್ಬರೂ ನಿರಾಕರಿಸಿದರು. ಈ ನಿರಾಕರಣೆಯೇ ಬಹುಶಃ ದೊಡ್ಡ ತಡೆಯನ್ನು ಉಂಟುಮಾಡಿತು ಎನಿಸುತ್ತದೆ.

ಹೀಗಾಗಿ ಇಬ್ಬರ ಪ್ರಯತ್ನಗಳು ದಲಿತರಿಗೆ ತೋರಿಕೆಯ ಮಟ್ಟದ ಸವಲತ್ತುಗಳನ್ನು ಕೊಡುವಲ್ಲಿ ಮಾತ್ರ ಯಶಸ್ವಿಯಾದವು. ಗಾಂಧೀಜಿ ಅಸ್ಪೃಶ್ಯತೆಯ ವಿರುದ್ಧ ಜನಾಭಿಪ್ರಾಯ ರೂಪಿಸಿ ದೇವಸ್ಥಾನಗಳಿಗೆ ಪ್ರವೇಶ ಗಳಿಸಿಕೊಡುವುದಕ್ಕೆ ಅಡಿಪಾಯ ಹಾಕಿದರೆ, ಅಂಬೇಡ್ಕರ್ ಈ ವರ್ಗಗಳಿಗೆ ವಿಧಾನಸಭೆ, ಪರಿಷತ್ತು, ಸಂಸತ್ತು ಮುಂತಾದ ಕಡೆ, ಸಾರ್ವಜನಿಕ ಸೇವೆ, ವಿದ್ಯಾಕ್ಷೇತ್ರಗಳಲ್ಲಿ ಮೀಸಲಾತಿ ಗಳಿಸಿಕೊಟ್ಟರು. ಆದರೆ ಮುಖ್ಯವಾಗಿ ದಲಿತರನ್ನು ಆರ್ಥಿಕ ಶೋಷಣೆಯಿಂದ ತಪ್ಪಿಸುವ ನಿಟ್ಟಿನಲ್ಲಿ ಹೆಚ್ಚು ಕ್ರಮ ಕೈಗೊಳ್ಳಲಿಲ್ಲ ಎನಿಸುತ್ತದೆ. ಬಂಡವಾಳಗಾರರ ರಾಜ್ಯವ್ಯವಸ್ಥೆ ದಲಿತರ ಮಿಕ್ಕಲ್ಲ ಸಮಸ್ಯೆಗಳಿಗೂ ಪರಿಹಾರ ಕಲ್ಪಿಸುತ್ತದೆ ಎನ್ನುವ ಅವರಿಬ್ಬರ ನಂಬಿಕೆ, ನಂಬಿಕೆಯ ಮಟ್ಟದಲ್ಲಿಯೇ ಉಳಿದಿದೆ.



ಇಂದು ಗಾಂಧಿ ನಮಗೆ ಅವರ ಸತ್ಯ ಮತ್ತು ಅಹಿಂಸೆ ತ್ಯಾಗಗಳಿಗಾಗಿ ಪ್ರಸ್ತುತರಾದರೆ, ಅಂಬೇಡ್ಕರ್ ದಲಿತರಲ್ಲಿ ಘನತೆ ಮತ್ತು ಆತ್ಮವಿಶ್ವಾಸ ಮೂಡಿಸಿದ್ದಕ್ಕಾಗಿ ಪ್ರಸ್ತುತರಾಗುತ್ತಾರೆ.

ಇಬ್ಬರಲ್ಲೂ ಅಸ್ಪೃಶ್ಯರ ಏಳೆಯ ಸಿದ್ಧಾಂತದ ನೆಲೆಗಳಲ್ಲೂ ಗಮನಾರ್ಹವಾದ ವ್ಯತ್ಯಾಸವಿರಲಿಲ್ಲ. ಅಂಬೇಡ್ಕರ್ ಒಂದು ಹಂತದಲ್ಲಿ ಇದನ್ನು ಬಹಿರಂಗವಾಗಿ ಒಪ್ಪಿಕೊಂಡರೂ ಈ ಬಗ್ಗೆ ಸಂಶೋಧನೆ ನಡೆಸುವವರು ಈ ಮಾತನ್ನು ಗಮನಿಸದೇ ಇಬ್ಬರನ್ನು ಕೇವಲ ಎರಡು ದಿಕ್ಕಿನಲ್ಲಿ ಮಾತ್ರ ಇಟ್ಟು ನೋಡಿದ್ದಾರೆ. ಪುನಾ ಒಪ್ಪಂದದ ನಂತರ ಅಂಬೇಡ್ಕರ್ ಕೊಟ್ಟ ಹೇಳಿಕೆಯನ್ನು ಗಮನಿಸಿದರೆ ತಿಳಿಯುತ್ತದೆ. `ನನ್ನ ಮತ್ತು ಆತ(ಗಾಂಧಿ) ಮಧ್ಯೆ ಎಷ್ಟೊಂದು ಸಾಮ್ಯವಿದೆ ಎಂಬುದನ್ನು ಆತನನ್ನು ಭೇಟಿ ಮಾಡಿದಾಗ ತಿಳಿದು, ನನಗೆ ಆಶ್ಚರ್ಯವಾಗಿದೆ. ಎಂದು ಹೇಳಿಕೊಂಡಿದ್ದಾರೆ.

ಅದೇ ರೀತಿ ಅಂಬೇಡ್ಕರ್ ಮಹದ್ ಸತ್ಯಾಗ್ರಹವನ್ನು ಕುರಿತು ಗಾಂಧೀಜಿ ತಮ್ಮ ಪತ್ರಿಕೆ `ಯಂಗ್ ಇಂಡಿಯಾ` ದಲ್ಲಿ ಬರೆಯುತ್ತಾ `ಅಂಬೇಡ್ಕರ್ ಕೈಗೊಂಡ ಕೆಲಸ ಬಹಳ ಸೂಕ್ತವಾದದ್ದು` ಎಂದು ಮೆಚ್ಚಿ ಅವರನ್ನು ಅಡ್ಡಪಡಿಸಿದ ಸವಣಿಯ ಹಿಂದೂಗಳನ್ನು ಖಂಡಿಸಬೇಕು ಎಂದು ಕರೆಯುತ್ತರು. ಅಂಬೇಡ್ಕರ್ ಹಿಂದೂಧರ್ಮವನ್ನು ತ್ಯಜಿಸುವ ನಿರ್ಧಾರವನ್ನು ಪ್ರಕಟಿಸಿದಾಗ ಕೂಡ ಗಾಂಧೀಜಿ ಆಡಿದ ಮಾತುಗಳು ಗಮನಾರ್ಹ, `ಮುಂದೆ ಆತ ಯಾವ ಲೇಬಲ್ ಧರಿಸಿದರೂ ಡಾ.ಅಂಬೇಡ್ಕರ್ ಜನರ ಮನಸ್ಸಿನಿಂದ ಮರೆಯಾಗುವಂಥ ವ್ಯಕ್ತಿಯಲ್ಲ` ಎಂದು ಮೆಚ್ಚುಗೆ ವ್ಯಕ್ತಪಡಿಸಿದ್ದಾರೆ.

ಹೀಗೆ ಇಬ್ಬರೂ ತಮ್ಮ ತಮ್ಮ ಕಾರ್ಯಚಟುವಟಿಕೆಗಳಿಗಾಗಿ ಬೇರೆ ಬೇರೆ ಪಕ್ಷಗಳಲ್ಲಿದ್ದರೂ ದಲಿತರ ಏಳೆಯ ವಿಷಯದಲ್ಲಿ ಇಬ್ಬರಿಗೂ ಅತಿವ ಆಸಕ್ತಿ ಇದ್ದಿತು. ಜೊತೆಗೆ ಆ ವಿಷಯದಲ್ಲಿ ಅವರ ಕೆಲಸ ಪೂರಕವೂ ಮತ್ತು ಪ್ರಗತಿದಾಯಕವೂ ಆಗಿತ್ತು. ಅಂಬೇಡ್ಕರ್ ತಮ್ಮ ಪ್ರತಿಭೆ, ವಿದ್ವತ್ಪೂರ್ಣ ಬರವಣಿಗೆ, ಕಟು ವಿಮರ್ಶೆ ಮತ್ತು ಸಂಘಟನೆ ಹೋರಾಟಗಳಂತಹ ಯತ್ನಗಳಿಂದ ಸಮಸ್ಯೆಗಳನ್ನು ಬಹಿರಂಗಗೊಳಿಸಿ ಪರಿಹಾರಕ್ಕಾಗಿ ಹೋರಾಡಿದರೆ, ಗಾಂಧಿ ಸಮಸ್ಯೆಯನ್ನು ತಮ್ಮದೇ ಆಗಿಸಿಕೊಂಡು ಪರಿಹಾರ ಕಂಡುಕೊಳ್ಳಲು ಯತ್ನಿಸಿದರು. ಒಟ್ಟಲ್ಲಿ ಇವರಿಬ್ಬರ ಚಿಂತನೆಗಳಲ್ಲಿ ಮತ್ತು ಅನೇಕ ವಿಚಾರಗಳಲ್ಲಿ ವೈರುಧ್ಯಗಳಿರುವಂತೆ ಸಾಮ್ಯಗಳು ಇರುವುದನ್ನು ಗುರುತಿಸಬಹುದು.



ಕಾಡುಗೊಲ್ಲ ಸಮುದಾಯದ ರಾಜಕೀಯ ಭಾಗವಹಿಸುವಿಕೆ

Kariyanna . D.

Assit professor of Sociology

Bapuji first grade College challakere

ಪೀಠಿಕೆ

ಭಾರತೀಯ ಸಮಾಜವು ವಿವಿಧ ಧರ್ಮ, ಭಾಷೆ, ಪ್ರದೇಶ, ಜಾತಿ, ಬುಡಕಟ್ಟುಜನಾಂಗ ಇತ್ಯಾದಿಗಳಿಂದ ಕೂಡಿದ್ದಾಗಿದೆ. ಬುಡಕಟ್ಟು ಸಮುದಾಯಗಳು ಈ ದೇಶದ ಬಹಳ ಮುಖ್ಯವಾದ ಭಾಗವಾಗಿವೆ. ಬೇರೆ ಬೇರೆ ಬುಡಕಟ್ಟು ಸಮುದಾಯಗಳು ವಿವಿಧ ಸಂಸ್ಕೃತಿಗಳನ್ನು ಹೊಂದಿದ್ದು, ವಿವಿಧ ಪ್ರತಿನಿಧಿಗಳನ್ನು ಪ್ರತಿನಿಧಿಸುತ್ತವೆ. ಈ ವಿಭಿನ್ನ ಸಮುದಾಯಗಳ ಮಧ್ಯೆ ವಿಶಾಲವಾದ ಅನೇಕ ಸಾಮ್ಯತೆಗಳನ್ನು ಕಾಣಬಹುದು. ಬಹುತೇಕ ಬುಡಕಟ್ಟು ಸಮುದಾಯಗಳು ಸಾಮಾಜಿಕವಾಗಿ, ಆರ್ಥಿಕವಾಗಿ ರಾಜಕೀಯವಾಗಿ ಹಿಂದುಳಿದಿದ್ದು, ಭಾರತೀಯ ಸಮಾಜದ ದುರ್ಬಲ ವರ್ಗಗಳಿಗೆ ಸೇರಿವೆ. ಭಾರತದ ಬುಡಕಟ್ಟುಗಳು ಶೋಷಣೆ, ತಾರತಮ್ಯ, ವಂಚಿತತೆ ಮತ್ತು ಸಾಮಾಜಿಕ ಹೊರತಳ್ಳುವಿಕೆಯಂತ ಸಮಸ್ಯೆಗಳನ್ನು ಎದುರಿಸುತ್ತಿವೆ. ಈ ಸಮುದಾಯಗಳು ಕೇವಲ ಸಾಮಾಜಿಕವಾಗಿ ಹೊರತಳ್ಳಲ್ಪಡುತ್ತಿವೆ. ಭೌಗೋಳಿಕವಾಗಿಯೂ, ಸಹ ಪ್ರತ್ಯೇಕವಾಗಿವೆ. ಅನುಸೂಚಿತವಲ್ಲದ ಬುಡಕಟ್ಟುಗಳಂತೂ ಹೆಚ್ಚಿನ ಸಾಮಾಜಿಕ, ಆರ್ಥಿಕ ಮತ್ತು ಭೌಗೋಳಿಕವಾಗಿ ಪ್ರತ್ಯೇಕಿಸಲ್ಪಟ್ಟಿದ್ದು, ಹಲವು ಸಂವಿಧಾನಾತ್ಮಕ ಸವಲತ್ತುಗಳಿಂದ ವಂಚಿತವಾಗಿವೆ.

ನಾವೀಗ ಪ್ರಜಾಸತ್ತಾತ್ಮಕ ವ್ಯವಸ್ಥೆಯಲ್ಲಿದ್ದೇವೆ. 19ನೇ ಶತಮಾನದ ಹೊಸ್ತಿಲಲ್ಲಿ ಜಗತ್ತಿನ ಯಾವ ರಾಷ್ಟ್ರವೂ ಈ ಮಾದರಿಯ ಪ್ರಭುತ್ವವನ್ನು ಅಳವಡಿಸಿಕೊಂಡಿಲ್ಲ. ಹಾಗಾಗಿ ಜನರನ್ನು ನೈಜ ಪ್ರಭುಗಳನ್ನಾಗಿ ಸರಿಸುಮಾರು 119 ರಾಷ್ಟ್ರಗಳಲ್ಲಿ ಪ್ರಜಾಪ್ರಭುತ್ವ ವ್ಯವಸ್ಥೆ ಇದೆ. ಆದರೆ “ಇದು ಬಿಟ್ಟಿಯಾಗೇನೂ ದೊರೆತುದಲ್ಲ. ಸಾಮಾನ್ಯರ, ದುಡುಯುವ ವರ್ಗದ, ರೈತ ಸಮುದಾಯದ ಕೈಗಳು ಅಧಿಕಾರದಲ್ಲಿ ಪಾಲು ಕೇಳಿ ನಡೆಸಿದ ಹೋರಾಟದ ಫಲವಾಗಿಯೇ ಪ್ರಜಾಪ್ರಭುತ್ವವೆಂಬ ಆಡಳಿತ ವ್ಯವಸ್ಥೆ ಸೃಷ್ಟಿಯಾಯಿತೆಂಬುದನ್ನು ಮರೆಯಲಾಗದು.” ಆದ್ದರಿಂದ ಇಂತಹ ವ್ಯವಸ್ಥೆಯಲ್ಲಿ ಅಂಚಿನ ಸಮುದಾಯವಾದ ಕಾಡುಗೊಲ್ಲ ಸಮುದಾಯ ಈ ವ್ಯವಸ್ಥೆಯಲ್ಲಿ ಪ್ರತಿಫಲವನ್ನು ಪಡೆಯದೆ ಇರುವಂತಹದನ್ನು ನೋಡಬಹುದಾಗಿದೆ. ಅದರಲ್ಲಿ ಮುಖ್ಯವಾಗಿ ರಾಜಕೀಯವಾಗಿ ರಾಜ್ಯದ ಕಾಡುಗೊಲ್ಲ ಸಮುದಾಯ ಅತ್ಯಂತ ಹಿಂದುಳಿದಿದೆ. ರಾಜಕೀಯ ಹಿಂದಿಳಿದಿರುವಿಕೆಯಿಂದಾಗಿ ಆರ್ಥಿಕ ಮತ್ತು ಶೈಕ್ಷಣಿಕ ಪ್ರಗತಿಗೆ ಮುಖ್ಯವಾದ ತಿರುವು ಕೊಟ್ಟಿಲ್ಲ ಎಂಬುದು ಗಮನಾರ್ಹವಾದುದು. ಸರ್ಕಾರದ ಸೌಲಭ್ಯಗಳನ್ನು ನೀಡುವಂತೆ ಸಮುದಾಯದ ಬೆರಳೆಣಿಕೆಯಷ್ಟು ನಾಯಕರು ದಶಕಗಳಿಂದ ಹೋರಾಟ ನಡೆಸುತ್ತಲೇ ಬಂದಿದ್ದಾರೆ. ಆದರೂ ಕಾರ್ಯರೂಪಕ್ಕೆ ಬಂದಿಲ್ಲ. ರಾಜಕೀಯ ಕ್ಷೇತ್ರದಲ್ಲೂ ಸಮುದಾಯದಲ್ಲಿ ಏಳೆ ಅಷ್ಟಕ್ಕಷ್ಟೆ. ಕೆಲವೇ ಕೆಲವು ನಾಯಕರನ್ನು ಈ ಸಮುದಾಯದಲ್ಲಿ ನೋಡಬಹುದಾಗಿದೆ.

ಕರ್ನಾಟಕದಲ್ಲಿನ ಕಾಡುಗೊಲ್ಲರು

ಕಾಡುಗೊಲ್ಲ ಸಮುದಾಯದ ವರುಮೂಲತಃ ಕಾಡಿನವಾಸಿಗಳಾಗಿದ್ದರಿಂದ ಅವರನ್ನು ಕಾಡುಗೊಲ್ಲರೆಂದು ಕರೆಯುತ್ತಾರೆ. ಇವರು ಪಶುಪಾಲನೆ, ಪಶುಸಂಗೋಪನೆ ಮತ್ತು ವ್ಯವಸಾಯದ ವೃತ್ತಿಯನ್ನು ಅನುಸರಿಸಿಕೊಂಡು ಜೀವನ ಸಾಗಿಸುತ್ತಿದ್ದಾರೆ. ಈ ಸಮುದಾಯವು ಬುಡಕಟ್ಟು ಸಮುದಾಯವಾಗಿದ್ದು, ಅನುಸೂಚಿತ ಪಟ್ಟಿಗೆ ಸೇರಿದೆ. ಶಿಕ್ಷಣ, ರಾಜಕೀಯ, ಆರ್ಥಿಕ



ಮೂಲಭೂತ ಸೌಲಭ್ಯಗಳಿಂದ ವಂಚಿತರಾಗಿದ್ದಾರೆ. ಈ ಸಮುದಾಯದವರು ಇಂದಿಗೂ ಪಶುಪಾಲನೆಯನ್ನು ಮುಂದುವರೆಸಿಕೊಂಡು ಜೀವನ ಸಾಗಿಸುತ್ತಿದ್ದಾರೆ.

ಕಾಡುಗೊಲ್ಲರುಕರ್ನಾಟಕದಪ್ರಮುಖ ಬುಡಕಟ್ಟು ಸಮುದಾಯವಾಗಿದ್ದು. ಚಿತ್ರದುರ್ಗ, ತುಮಕೂರು, ಬಳ್ಳಾರಿ ಜಿಲ್ಲೆಗಳಲ್ಲಿ ಅತಿ ಹೆಚ್ಚಿನ ಸಂಖ್ಯೆಯಲ್ಲಿಕಂಡುಬರುತ್ತಾರೆ.ಇವರ ನೆಲೆಗಳು ಬಯಲು ಪ್ರದೇಶಗಳ ದಿಣ್ಣೆ ಗುಡ್ಡಗಳಿಂದ ಕೂಡಿದ್ದು ಮುಖ್ಯ ಹಳ್ಳಿಗಳಿಂದ ಬಹುದೂರವಿರುತ್ತದೆ.ಕಾಡುಗೊಲ್ಲ ಬುಡಕಟ್ಟಿನವರುಇತರೆಜಾತಿಜನಾಂಗದವರಿಂದಸಂಪೂರ್ಣ ಪ್ರತ್ಯೇಕವಾಗಿದ್ದು, ತಮ್ಮ ಬುಡಕಟ್ಟಿನಅನನ್ಯತೆಯನ್ನು ಉಳಿಸಿಕೊಂಡಿದ್ದಾರೆ.ಇವರು ವಾಸಿಸುವ ನೆಲೆಗಳಿಗೆ ಗೊಲ್ಲರಹಟ್ಟಿಗಳೆಂದು ಕರೆಯಲಾಗುತ್ತದೆ.ಯಾವುದೇಇತರಸಮುದಾಯಗಳ ಜೊತೆಗೆತಮ್ಮನ್ನು ಗುರುತಿಸಿಕೊಳ್ಳಲು ಇಷ್ಟಪಡದಇವರ ವಾಸಸ್ಥಳಗಳು ಊರ ಸಂಸ್ಕೃತಿಯಿಂದಸದಾದೂರ.ತಮ್ಮದೇಆದ ಗುಡಿಸಲುಗಳ ಸಮೂಹವನ್ನು ಹಟ್ಟಿಎಂದು ಕರೆದುಕೊಳ್ಳುವ ಇವರುಒಂದು ನಿರ್ದಿಷ್ಟಜಾಗದಲ್ಲಿ ನಿಗದಿ ಮಾಡಿದಪ್ರದೇಶದಲ್ಲಿ ವಾಸಿಸುವಂತವರು ಎಂಬುದಾಗಿಡಾ.ಹಿ.ಚಿ ಬೋರಲಿಂಗಯ್ಯ(2000) ನವರುಅಭಿಪ್ರಾಯ ಪಡುತ್ತಾರೆ.ಎಡ್ಗರ್ಥರ್ಸೈನ್(1975) ರವರುಕಾಡುಗೊಲ್ಲರುಉತ್ತರ ಭಾರತದಿಂದ ಬಂದವರೆಂದೂಕಾಡುಗೊಲ್ಲರ ಸಂಪ್ರದಾಯಗಳುಕಾಡುಕುರುಬರ ಸಂಪ್ರದಾಯಗಳನ್ನು ಹೋಲುತ್ತವೆ.ಎಂದು ಹೇಳಿದ್ದಾರೆ. (ಗುರುಲಿಂಗಯ್ಯ,25001:47). ನೂರಾರು ವರ್ಷಗಳ ಹಿಂದೆಯೇಕಾಡುಗೊಲ್ಲರು ಉಳಿದ ಜಾತಿಗಳಿಂದ ಬೇರ್ಪಟ್ಟು ಕಾಡುಗಳಲ್ಲಿ ವಾಸಮಾಡಲು ಆರಂಭಿಸಿದ್ದರಿಂದ ಬುಡಕಟ್ಟಿನ ಸ್ವರೂಪವನ್ನು ಪಡೆದುಕೊಂಡು ಬೇರೆಯಾಗಿಯೇ ವಾಸಮಾಡುತ್ತಿದ್ದಾರೆ.ಎಂಬುದಾಗಿತೀ.ನಂ ಶಂಕರನಾರಾಯಣರವರು(1982:22) ಅಭಿಪ್ರಾಯ ಪಡುತ್ತಾರೆ. ಕಾಡುಗೊಲ್ಲರ ಹಟ್ಟಿಗಳುಉಪವೃದ್ಧಿಕಂದಾಯದದಾಖಲಾತಿಯ ಪುಸ್ತಕಗಳಲ್ಲಿ ನಮೂದಿಸಲ್ಪಟ್ಟಿಲ್ಲ. ಈ ಹಟ್ಟಿಗಳ ಜಾಗಗಳು ಮುಕ್ಯಾಲು ಭಾಗ ಸರ್ಕಾರಿ ಗೋಮಾಲಗಳೂ ಅಥವಾ ಖಾಸಗಿ ಹಿಡುವಳಿಗಳೋ ಆಗಿರುತ್ತವೆ. ಈ ಕಾರಣದಿಂದಾಗಿಯೇಗೊಲ್ಲರ ಹಟ್ಟಿಗಳು ನಾಗರಿಕ ಸೌಲಭ್ಯಗಳಿಂದ ವಂಚಿತವಾಗಿವೆ.

ಕಾಡುಗೊಲ್ಲರುಅನಕ್ಷರಸ್ಥರಾಗಿ ಹೊರಜಗತ್ತಿನಯಾವುದೇಅರಿವಿಲ್ಲದೆಅಪ್ಪಟ ಬುಡಕಟ್ಟು ಜನರಾಗಿದ್ದಾರೆ. ಗೊಲ್ಲರ ಹಟ್ಟಿಯಲ್ಲಿರುವಕಾಡುಗೊಲ್ಲರಜೀವನವೆಲ್ಲಾ ಬೇರೆಜಾತಿ ಹಾಗೂ ಇತರೆ ಬಗೆಯಗೊಲ್ಲಜನಾಂಗಕ್ಕಿಂತ ಭಿನ್ನವಾಗಿರುತ್ತದೆ. ಕುರುಚಲುಕಾಡುಗಳ, ಸಾಮಾನ್ಯಗುಡ್ಡ ಬೆಟ್ಟಗಳ, ಹುಲ್ಲುಗಾವಲುಗಳೇ ಪ್ರಧಾನವಾದಇವರ ಪಶುಪಾಲನೆ ವೃತ್ತಿಗೆ ಪೂರಕವಾದದ್ದು. ಊರುಗಳ ಸಂಸ್ಕೃತಿಗೆ ಪರ್ಯಾಯವಾಗಿತಮ್ಮದೇ ಹಟ್ಟಿಗಳ ಸಂಸ್ಕೃತಿಯನ್ನು ಘೋಷಿಸುತ್ತಾ, ಯಾವಕಾರಣಕ್ಕೂ ಊರಿನರೂಪಗಳ ಜೊತೆಒಂದಾಗದಇವರಿಗೆಊರಿನಜನರು ಮೈಲಿಗೆಯವರುಎಂದೇಕರೆಯುತ್ತಾರೆ. ಎಂಬುದಾಗಿ ಪ್ರೊ. ಬೋರಲಿಂಗಯ್ಯನವರು(2000) ಹೇಳುತ್ತಾರೆ.ಕಾಡುಗೊಲ್ಲರ ಮನೆಗಳು ನೂರಕ್ಕೆನೂರರಷ್ಟು ಹುಲ್ಲಿನಗುಡಿಸಲುಗಳಾಗಿವೆ. ಇವರಜೀವನವೆಲ್ಲಾನಗರಪಟ್ಟಣಮತ್ತು ಹಳ್ಳಿ ಜನರಿಗಿಂತದೋರ. ಇವರುಅತ್ಯಂತಹಿಂದುಳಿದ ಅಲೆಮಾರಿ ಬುಡಕಟ್ಟಿಗೆಸೇರಿದವರಾಗಿದ್ದು, ಶೈಕ್ಷಣಿಕವಾಗಿ, ಸಾಮಾಜಿಕವಾಗಿ, ರಾಜಕೀಯವಾಗಿ ಮತ್ತುಆರ್ಥಿಕವಾಗಿ ಹಿಂದುಳಿದಿದ್ದಾರೆ.

ಕಾಡುಗೊಲ್ಲ / ಗೊಲ್ಲಜನಾಂಗದರಾಜಕೀಯ ನಾಯಕರು

ಎ.ಕೃಷ್ಣಪ್ಪ ನವರು- 1985 ರಲ್ಲಿಮೊದಲ ಬಾರಿಗೆಕಾಂಗ್ರೆಸ್‌ಪಕ್ಷದಿಂದಟೆಕೆಟ್‌ಪಡೆದುವರ್ತೂರು ವಿಧಾನ ಸಭಾಕ್ಷೇತ್ರದಿಂದಸ್ಪರ್ಧಿಸಿಆಯ್ಕೆಯಾದರುಇವರುಬದು ವರ್ಷಗಳ ಕಾಲ ವಿಧಾನಸಭಾ ಸದಸ್ಯರಾಗಿತಮ್ಮರಾಜಕೀಯಜೀವನವನ್ನುನಡೆಸಿದರು. 1989 ರಲ್ಲಿರಾಜ್ಯದಲ್ಲಿವಿಧಾನಸಭಾಚುಣಾವಣೆ ನಡೆದಾಗಪುನಃ ಕಾಂಗ್ರೆಸ್‌ಪಕ್ಷದಿಂದಲೇವರ್ತೂರುಕ್ಷೇತ್ರವನ್ನುಪ್ರತಿನಿಧಿಸಿ ಆರಿಸಿಬಂದರು. ಹಿಂದುಳಿದ ವರ್ಗಗಳ ಮುಖ್ಯಮಂತ್ರಿ ಎನಿಸಿಕೊಂಡದ್ದು ಶ್ರೀ ಎಂ ವೀರಪ್ಪ ಮೊಯಿಲಿಯವರು ಪ್ರಾತಿನಿಧ್ಯ ನೀಡುವಮೂಲಕ ಎ. ಕೃಷ್ಣಪ್ಪನವರನ್ನುಮಂತ್ರಿಯನ್ನಾಗಿಸಿದರು. ಕೃಷ್ಣಪ್ಪನವರು ಗೊಲ್ಲಜನಾಂಗದ



ರಾಜ್ಯ ಮಟ್ಟದಮೊದಲ ಮಂತ್ರಿವಿಜಯ ಕೀರ್ತಿಗೆ ಪಾತ್ರರಾದರು. ಈಗ ಅಂದರೆ 2018-19ರಲ್ಲಿ ಇವರಮಗಳಾದ ಪೂರ್ಣಿಮ ಶ್ರೀನಿವಾಸರವರು ಹಿರಿಯೂರು ವಿಧಾನಸಭಾ ಶಾಸಕರಾಗಿ ಆಯ್ಕೆಯಾಗಿದ್ದಾರೆ.

ಮುನಿಯಪ್ಪ ಮತ್ತು ಮುದ್ದಪ್ಪನವರು ಇವರು ರಾಯಚೂರು ಜಿಲ್ಲೆಯಗೊಲ್ಲ ಜನಾಂಗದ ರಾಜಕೀಯನಾಯಕರು. ಇವರುಜ್ಯಾತ್ಯಾತೀತಜನತಾ ದಳದ ಮುಖಂಡರಾಗಿ 1994ರ ವಿಧಾನಸಭೆಯಲ್ಲಿ ರಾಯಚೂರು ಜಿಲ್ಲೆಯಕಲ್ಲು ಕ್ಷೇತ್ರದಿಂದಆಯ್ಕೆಯಾದರು. ಹೆಚ್.ಡಿ.ದೇವೇಗೌಡರು ರಾಜ್ಯದ ಮುಖ್ಯಮಂತ್ರಿಯಾಗಿ ಅಧಿಕಾರದ ಗದ್ದುಗೆಗೆರಿದಾಗತಮ್ಮ ಮಂತ್ರಿಮಂಡಲದಲ್ಲಿ ಮುನಿಯಪ್ಪನವರಿಗೆಸಚಿವ ಸ್ಥಾನ ನೀಡಿ ನೀರಾವರಿ ಖಾತೆಯ ಜವಾಬ್ದಾರಿ ಕೊಟ್ಟರು ಇವರು ರಾಜ್ಯದಕಾಡುಗೊಲ್ಲಜನಾಂಗದವರಡನೆ ಮಂತ್ರಿಯಾದರು.

ಎ.ವಿ ಉಮಾಪತಿಯಪ್ಪ: 1989ರ ವಿಧಾನಸಭಾಚುಣಾವಣೆಯಲ್ಲಿಕಾಂಗ್ರೆಸ್ ಪಕ್ಷದಿಂದ ಚಿತ್ರದುರ್ಗ ಜಿಲ್ಲೆಯ ಹೊಳಲ್ಕೆರೆ ಕ್ಷೇತ್ರವನ್ನು ಪ್ರತಿನಿಧಿಸಿ ಆಯ್ಕೆಯಾಗಿದ್ದು ಮೊಟ್ಟಮೊದಲ ಬಾರಿಗೆ ವಿಧಾನಸಭೆ ಪ್ರವೇಶಿಸಿದರು.

ಶ್ರೀ.ಪಿ.ಕೋದಂಡರಾಮಯ್ಯನವರು:ಇವರುಗೊಲ್ಲ ಸಮುದಾಯದ ಮುಖಂಡರುಐ.ಪಿ.ಎಸ್., ಅಧಿಕಾರಿಯಾಗಿ ವೃತ್ತಿಜೀವನ ಆರಂಭಿಸಿದರು.ಒಬ್ಬದಕ್ಷ ಪ್ರಾಮಾಣಿಕಪೊಲೀಸ್ ಅಧಿಕಾರಿಯಾಗಿ ಕೆಲಸ ಮಾಡಿದನುಮನ್ನಣೆಪಡೆದುಹಲವು ಜನರಿಗೆನ್ಯಾಯ ದೊರಕಿಸಿಕೊಟ್ಟಿದ್ದಾರೆ.ಇವರು ಇನ್ನೂ ಸೇವೆಯಲ್ಲಿರುವಾಗಲೇ ಸ್ವಯಂನಿವೃತ್ತಿಪಡೆದುರಾಜಕೀಯ ಪ್ರವೇಶಮಾಡಿದರು. ಇವರು 1994ರಲ್ಲಿ ನಡೆದ ಮಹಾಚುಣಾವಣೆಯಲ್ಲಿ ಜನತಾದಳದಿಂದ ಟಿಕೆಟ್ ಪಡೆದು ಚಿತ್ರದುರ್ಗ ಲೋಕಸಭಾ ಕ್ಷೇತ್ರದಿಂದ ಸ್ಪರ್ಧಿಸಿ ಜಯ ಗಳಿಸಿ ಮೊದಲ ಬಾರಿಗೆ ಸದಸ್ಯರಾದರು.

ರಾಜಕೀಯದಲ್ಲಿಯುವಜನಾಂಗ :

ಇತ್ತೀಚೆಗೆರಾಜ್ಯದೆಲ್ಲೆಡೆಕಾಡುಗೊಲ್ಲಜನಾಂಗದರಾಜಕೀಯನಾಯಕರುಗಳು ಜಿಲ್ಲಾ ಪಂಚಾಯತ್, ತಾಲ್ಲೂಕ್ ಪಂಚಾಯತ್, ಗ್ರಾಮ ಪಂಚಾಯತ್ ಮತ್ತುನಗರದಸ್ಥಳೀಯ ಸಂಸ್ಥೆಗಳಿಗೆ ಸ್ಪರ್ಧಿಸಿ ಜಯಗಳಿಸಿ ಅಧಿಕಾರಿಚುಕ್ಕಾಣಿ ಹಿಡಿಯುತ್ತಿರುವುದುಕಂಡುಬರುತ್ತಿದೆ. ಶ್ರೀಮತಿ ಜಯಲಕ್ಷ್ಮಿ, ವಿಜಯಕುಮಾರ್ ಬೆಂಗಳೂರು, ಮಹಾನಗರ ಪಾಲಿಕೆಯಉಪಮೇಯರ್ಆಗಿದ್ದರು.ಬಿ ಮುನಿರಾಜು, ಡಿ. ಎಂ. ಮುನಿಸ್ವಾಮಿಪ್ಪ,ಎಂ.ಶ್ರೀನಿವಾಸ್, ಹೆಚ್. ಜಯರಾಮ್, ಶ್ರೀಮತಿ ನಾಗರತ್ನಮ್ಮ, ಶ್ರೀಮತಿಗಾಯಿತ್ರಿರಾಮಚಂದ್ರಇವರು ಬೆಂಗಳೂರು ಮಹಾನಗರ ಪಾಲಿಕೆಯ ಸದಸ್ಯರಾಗಿದ್ದಾರೆ.ಬಿ.ಜಿ.ರಾಜಣ್ಣ, ಜಿ.ಎನ್. ನಾಗಣ್ಣ ಮತ್ತುಜಂಪಯ್ಯನವರುತುಮಕೂರುಜಿಲ್ಲಾ ಪಂಚಾಯತ್ ಅಧ್ಯಕ್ಷರುಗಳಾಗಿಯೂ, ಬಾಲರಾಜ್, ಶಾಂತಮ್ಮ, ರವಿಕುಮಾರ್ಚಿತ್ರದುರ್ಗಜಿಲ್ಲಾ ಪಂಚಾಯತ್ಅಧ್ಯಕ್ಷರಾಗಿಯೂಆಯ್ಕೆಯಾಗಿರಾಜಕೀಯ ನಾಯಕರಾಗಿ ಬೆಳೆದಿರುವುದು ಗೊಲ್ಲಜನಾಂಗದರಾಜಕೀಯಉನ್ನತಿಯನ್ನುತೋರಿಸುತ್ತದೆ. ಇವರುಗಳಲ್ಲದೆ ರಾಜ್ಯದ ವಿವಿಧೆಡೆಗೊಲ್ಲಜನಾಂಗದಯುವಕರುಗ್ರಾಮ ಪಂಚಾಯತ್, ತಾಲ್ಲೂಕು ಪಂಚಾಯತ್, ಜಿಲ್ಲಾ ಪಂಚಾಯತ್ಗಳಲ್ಲಿ ಸದಸ್ಯರುಗಳಾಗಿ ಆರಿಸಿ ಬರುತ್ತಿರುವುದನ್ನುಜನಾಂಗದರಾಜಕೀಯ ಮುನ್ನಡೆಯನ್ನುತೋರಿಸುತ್ತದೆ.ಇತ್ತೀಚೆಗೆ ನಗರದ ಸ್ಥಳೀಯ ರಾಜಕೀಯ ಸಂಸ್ಥೆಗಳಾದ ಮಹಾನಗರ ಪಾಲಿಕೆ, ನಗರಸಭೆ, ಪುರಸಭೆ, ಪಟ್ಟಣ ಪಂಚಾಯತ್ಗಳ ಚುನಾವಣೆಗಳು ಹೆಚ್ಚು ಹೆಚ್ಚು ಜನರನ್ನುಆಕರ್ಷಿತರನ್ನಾಗಿ ಮಾಡಿರುವುದು. ಮತ್ತು ಈ ಸ್ಥಳೀಯ ನಗರ ಆಡಳಿತ ಸಂಸ್ಥೆಗಳ ಬಗ್ಗೆ ರಾಜಕೀಯಅರಿವು ಮತ್ತುಪಾಲ್ಗೊಳ್ಳುವಿಕೆ ಹೆಚ್ಚಾಗುತ್ತಿರುವುದು ಸತ್ಯದ ಸಂಗತಿ. ಗೊಲ್ಲಜನಾಂಗದ ಆಭ್ಯರ್ಥಿಗಳು ನಗರ ಆಡಳಿತ ಸಂಸ್ಥೆಗಳಲ್ಲಿ ಸ್ಪರ್ಧಿಸಿ ಆಯ್ಕೆಯಾಗುತ್ತಿದ್ದಾರೆ. ಆದಾಗ್ಯೂ ಈ ರಾಜಕೀಯ



ಪ್ರಗತಿಯನ್ನು ಒಟ್ಟಾರೆಯಾಗಿ ಜನಾಂಗಗಳಿಗೆ ಹೋಲಿಸಿದರೆ ತುಂಬಾಕಡಿಮೆಯೆಂದೇ ಹೇಳಬಹುದು. ರಾಜ್ಯದಲ್ಲಿಗೊಲ್ಲ ಸಮುದಾಯಕ್ಕೆ ಸೂಕ್ತ ರಾಜಕೀಯ ಪ್ರಾತಿನಿಧ್ಯ ಸಿಕ್ಕಿಲ್ಲ ಎಂಬ ಕೂಗು ಜನರಲ್ಲಿ ಮೂಡಿರುವುದು ಸಹಜವಾಗಿಯೇ ಆಗಿದೆ.

ಪ್ರಸ್ತುತ ಅಧ್ಯಯನದ ಉದ್ದೇಶಗಳೆಂದರೆ: ಕಾಡುಗೊಲ್ಲ ಸಮುದಾಯದ ಐತಿಹಾಸಿಕ ಹಿನ್ನೆಲೆಯನ್ನು ತಿಳಿಯುವುದು; ಕಾಡುಗೊಲ್ಲ ಸಮುದಾಯದ ರಾಜಕೀಯ ಹಿನ್ನೆಲೆಯ ಬಗ್ಗೆ ಅಧ್ಯಯನ ಮಾಡುವುದು; ಕಾಡುಗೊಲ್ಲ ಸಮುದಾಯದ ರಾಜಕೀಯ ಹಿಂದುಳಿದಿರುವಿಕೆಗೆ ಕಾರಣಗಳನ್ನು ತಿಳಿಯುವುದು; ಕಾಡುಗೊಲ್ಲ ಸಮುದಾಯದ ರಾಜಕೀಯದಲ್ಲಿ ಭಾಗವಹಿಸುವಿಕೆ ಹಾಗೂ ರಾಜಕೀಯ ಪ್ರಜ್ಞಾವಂತಿಕೆಯಲ್ಲಾದ ಬದಲಾವಣೆಯನ್ನು ಅಧ್ಯಯನ ಮಾಡಲಾಗುವುದು ಇತ್ಯಾದಿ.

ಸಂಶೋಧನೆಯ ಮಾದರಿಯ ಆಯ್ಕೆ :

ಪ್ರಸ್ತುತ ಅಧ್ಯಯನವು ಚಿತ್ರದುರ್ಗ ಜಿಲ್ಲೆಗೆ ಸೀಮಿತವಾಗಿದೆ. ಚಿತ್ರದುರ್ಗ ಜಿಲ್ಲೆಯ 50 ಸೂಚನಾದಾರರನ್ನು ಸರಳ ಯಾದೃಚಿಕ ನಮೂನೆಯಿಂದ ಆಯ್ಕೆ ಮಾಡಿಕೊಂಡು ಈ ಎಲ್ಲಾ ಸೂಚನಾದಾರರನ್ನು ಸಂದರ್ಶನ ಅನುಸೂಚಿ ಸಹಾಯದಿಂದ ಹಾಗೂ ಸಹಭಾಗಿ ಅವಲೋಕನದ ಮೂಲಕ ಮುಕ್ತವಾಗಿ ಸಂದರ್ಶಿಸಿ ಅವಲೋಕಿಸಿ ಮಾಹಿತಿ ಸಂಗ್ರಹಿಸಲಾಗಿದೆ.

ಮಾಹಿತಿ ಸಂಗ್ರಹಣೆಯ ಮತ್ತು ವಿಶ್ಲೇಷಣೆ:

ಪ್ರಸ್ತುತ ಅಧ್ಯಯನದ ಮಾಹಿತಿ ಸಂಗ್ರಹಣೆಗೆ ಸಂಶೋಧಕನು ಸಂದರ್ಶನ ಅನುಸೂಚಿ ಮತ್ತು ಸಹಭಾಗಿ ಅವಲೋಕನ ತಂತ್ರಗಳನ್ನು ಉಪಯೋಗಿಸುವ ಮೂಲಕ ಮಾಹಿತಿಯನ್ನು ಸಂಗ್ರಹಿಸಲಾಗಿದೆ. ಈ ಅಧ್ಯಯನಕ್ಕೆ ಸಂಬಂಧಿಸಿದಂತೆ ಮಾಧ್ಯಮಿಕ ಆಕರಗಳಾದ ಹೊತ್ತಿಗೆಗಳು, ಪತ್ರಿಕೆಗಳು, ವಿಶ್ವಕೋಶ, ಅಂತರ್ಜಾಲ ಇತ್ಯಾದಿ ಮೂಲಗಳಿಂದ ಮಾಹಿತಿಯನ್ನು ಸಂಗ್ರಹಣೆ ಮಾಡಲಾಗಿದೆ. ಪ್ರಸ್ತುತ ಅಧ್ಯಯನಕ್ಕೆ ಸಂಬಂಧಿಸಿದಂತೆ ಮೇಲೆ ತಿಳಿಯಪಡಿಸಿದ ಎಲ್ಲಾ ಸಂಶೋಧನಗಳು ಮತ್ತು ಮಾಹಿತಿ ಮೂಲಗಳಿಂದ ಸಂಗ್ರಹಿಸಿದ ಸಂಶೋಧನಾ ಮಾಹಿತಿಯನ್ನು ಸಂಖ್ಯಾ ಶಾಸ್ತ್ರೀಯ ವಿಧಾನವನ್ನು ಅವಲೋಕಿಸಿಕೊಂಡು ವಿಶ್ಲೇಷಿಸಲಾಗಿದೆ.

ಕೋಷ್ಟಕ -1

ಸೂಚ್ಯಂಕಗಳು	ಆವೃತ್ತಿ	ಶೇಕಡವಾರು
ಅತ್ಯುತ್ತಮ	04	08
ಉತ್ತಮ	13	26
ಒಟ್ಟು	50	100

ಈ ಕೋಷ್ಟಕವನ್ನು ಅವಲೋಕಿಸಿದಾಗ ಚಿತ್ರದುರ್ಗ ಜಿಲ್ಲೆಯಲ್ಲಿ ಆಯ್ಕೆಯಾಗಿರುವ ಕಾಡುಗೊಲ್ಲ ಜನಪ್ರತಿನಿಧಿಗಳಲ್ಲಿ ಗ್ರಾಮ ಪಂಚಾಯಿತಿ ಚುನಾವಣೆಯಲ್ಲಿ 50 ಸ್ಥಾನ ಚುನಾಯಿತರಾಗಿರುವುದು ಅಧ್ಯಯನದಲ್ಲಿ ಕಂಡುಬಂದಿದೆ. ತಾಲ್ಲೂಕು ಪಂಚಾಯಿತಿ ಚುನಾವಣೆಯಲ್ಲಿ 07 ಸದಸ್ಯರು ಹಾಗೂ ಜಿಲ್ಲಾ ಪಂಚಾಯಿತಿ ಚುನಾವಣೆಗಳಲ್ಲಿ 06 ಪ್ರತಿನಿಧಿಗಳು ಆಯ್ಕೆಯಾಗಿದ್ದಾರೆ. ರಾಜ್ಯ ವಿಧಾನ ಸಭೆ ಚುನಾವಣೆಯಲ್ಲಿಯೂ ಪ್ರತಿನಿಧಿಗಳು ಆಯ್ಕೆಯಾಗಿಲ್ಲ. ನಗರ ಸಭೆ ಚುನಾವಣೆಯಲ್ಲಿ 02 ಜನ ಸದಸ್ಯರು ಮತ್ತು ಪುರಸಭೆ, ಪಟ್ಟಣ ಪಂಚಾಯಿತಿಗಳಲ್ಲಿ 05 ಸದಸ್ಯರು ಆಯ್ಕೆಯಾಗಿದ್ದಾರೆ ಎಂದು ಈ ಕೋಷ್ಟಕದಿಂದ ತಿಳಿದುಬಂದಿದೆ.

ಕೋಷ್ಟಕ - 2



ಕರ್ನಾಟಕಕಾಡುಗೊಲ್ಲ ಸಮುದಾಯದರಾಜಕೀಯದ ಮೇಲೆ ಪ್ರಭಾವ ಬಿರುವಷ್ಟು ಮಟ್ಟಿಗಿನ ಸಂಘಟನೆಕಾಡುಗೊಲ್ಲರಲ್ಲಿ ಇದೆಯೇ?

ಕಾಡುಗೊಲ್ಲರರಾಜಕೀಯ ಮೇಲೆ ಪ್ರಭಾವ ಬಿರುತ್ತಿದೆಯೇ? ಸಂದರ್ಶಿತರು ಶೇಕಡವಾರು

ಹೌದು	10 20.0
ಇಲ್ಲ	34 68.0
ಗೊತ್ತಿಲ್ಲ	05 12.0
	50 100

ಈ ಕೋಷ್ಟಕದಲ್ಲಿಕಾಡುಗೊಲ್ಲ ಸಮುದಾಯರಾಜಕೀಯದ ಮೇಲೆ ಪ್ರಭಾವ ಬೀರುವಷ್ಟು ಮಟ್ಟಿಗಿನ ಸಂಘಟನೆಕಾಡುಗೊಲ್ಲರಲ್ಲಿ ಇದೆಯೇ ಎಂಬುದರಕುರಿತಾಗಿಕಾಡುಗೊಲ್ಲಜನಾಂಗದ ನಾಯಕರನ್ನು ಸಂದರ್ಶಿಸಿದಾಗ 34 ರಷ್ಟು ಸಂಘಟನೆಯಿಲ್ಲ ಎಂಬುದಾಗಿ, 10 ರಷ್ಟು ಸಂಘಟನೆಇದೆಆದರೆಅದು ಸರಿಯಾಗಿ ಬಳಕೆಯಾಗುತ್ತಿಲ್ಲ ಎಂದೂ, ಇನ್ನುಳಿದ 05 ಪ್ರತಿವರ್ತಿಗಳು ಈ ಕುರಿತಂತೆಯಾವುದೇ ಪ್ರತಿಕ್ರಿಯೆಯನ್ನು ನೀಡದಿರುವುದು ಈ ಕೋಷ್ಟಕದಲ್ಲಿ ವ್ಯಕ್ತವಾಗಿದೆ.

ಸಂಶೋಧನೆಯಿಂದ ವ್ಯಕ್ತವಾದ ಅಂಶಗಳು

- ಕಾಡುಗೊಲ್ಲ ಸಮುದಾಯದಜನರರಾಜಕೀಯ ಪಾಲ್ಗೊಳ್ಳುವಿಕೆಯು ಶೇಕಡ 48 ರಷ್ಟುಕಡಿಮೆ ಪ್ರಮಾಣದಲ್ಲಿಕಂಡು ಬರುತ್ತದೆ.
- ಕಾಡುಗೊಲ್ಲ ಸಮುದಾಯದವರು ಶೇಕಡ 90 ರಷ್ಟು ಅನಕ್ಷರಸ್ಥರಾಗಿರುವುದರಿಂದ ರಾಜಕೀಯದ ಅರಿವನ್ನು ಹೊಂದಿಲ್ಲದಿರುವುದುರಾಜಕೀಯ ಹಿಂಬೀಳಿಕೆಗೆ ಕಾರಣವಾಗಿದೆ.
- ಕಾಡುಗೊಲ್ಲ ಸಮುದಾಯದಲ್ಲಿ ಶೇಕಡ 68 ರಷ್ಟು ಸಂಘಟನೆ ಮತ್ತು ನಾಯಕತ್ವದಕೊರತೆಯಿಂದರಾಜಕೀಯದಿಂದ ಹಿಂದುಳಿದಿದ್ದಾರೆ.
- ಕಾಡುಗೊಲ್ಲ ಸಮುದಾಯದಲ್ಲಿರಾಜಕೀಯ ಶಕ್ತಿಯಅರಿವಿನ ಕೊರತೆಯಿಂದ ಹಿಂದುಳಿದಿದ್ದಾರೆ.

ಸಲಹೆಗಳು :

- ಕಾಡುಗೊಲ್ಲ ಸಮುದಾಯದವರಿಗೆ ಶೈಕ್ಷಣಿಕ ಸೌಲಭ್ಯಗಳನ್ನು ನೀಡುವ ಮೂಲಕ ಅಕ್ಷರಸ್ಥರನ್ನಾಗಿ ಮಾಡುವುದು.
- ಕಾಡುಗೊಲ್ಲ ಸಮುದಾಯದವರಲ್ಲಿರಾಜಕೀಯ ಪ್ರಜ್ಞೆಯನ್ನು ಮೂಡಿಸುವುದರ ಮೂಲಕ ರಾಜಕೀಯ ಸಂಚಲನೆಗೆ ಅವಕಾಶ ಕಲ್ಪಿಸಿಕೊಡುವುದು.
- ಈ ಸಮುದಾಯದಯುವಕರನ್ನು ಸಂಘಟಿಸುವ ಮೂಲಕ ರಾಜಕೀಯದಲ್ಲಿ ಪಾಲ್ಗೊಳ್ಳುವಂತೆ ಪ್ರೇರೇಪಿಸುವುದು.
- ಕಾಡುಗೊಲ್ಲ ಸಮುದಾಯಕ್ಕೆರಾಜಕೀಯ ಮೀಸಲಾತಿ ಸಿಗಬೇಕು.
- ಕಾಡುಗೊಲ್ಲ ಸಮುದಾಯವನ್ನು ಪರಿಶಿಷ್ಟ ಪಂಗಡದ ಪಟ್ಟಿಗೆ ಸೇರಿಸಬೇಕು.

ಉಪಸಂಹಾರ :

ಒಟ್ಟಾರೆಯಾಗಿಕಾಡುಗೊಲ್ಲ ಸಮುದಾಯವು ಮೂಲತಃ ಬುಡಕಟ್ಟು ಸಮುದಾಯವಾಗಿದ್ದು ಅನೇಕ ಸೌಲಭ್ಯಗಳಿಂದ ವಂಚಿತರಾಗಿದ್ದುಇವರು ಕಾಡುಗಳಲ್ಲಿ ವಾಸಮಾಡುವುದರಿಂದಅವರಿಗೆ ಶೈಕ್ಷಣಿಕ ಸೌಲಭ್ಯಗಳನ್ನು ಕಲ್ಪಿಸುವಲ್ಲಿ ಹಲವಾರು ಅಡತಡೆಗಳುಂಟಾಗಿ ಅವರಿಗೆ ಶಿಕ್ಷಣ ಪಡೆಯಲು ಅವಕಾಶಗಳು ದೊರೆಯದೆಅನಕ್ಷರಸ್ಥರಾಗಿದ್ದಾರೆ. ಹಾಗೆಯೇಕಾಡುಗೊಲ್ಲರು ಹೆಚ್ಚಾಗಿ ವ್ಯವಸಾಯವನ್ನು ಅವಲಂಬಿಸಿದುವುದರಿಂದ ಕಾಡುಗೊಲ್ಲ ಸಮುದಾಯದವರು ಶಿಕ್ಷಣಕ್ಕೆ ಗಮನಹರಿಸದೇಇರುವುದರಿಂದ



ಹಿಂದುಳಿದಿದ್ದಾರೆ. ಸಾಮಾಜಿಕ, ಆರ್ಥಿಕ, ರಾಜಕೀಯ ಮತ್ತು ಶೈಕ್ಷಣಿಕ ಅವಕಾಶಗಳಿಂದ ವಂಚಿತರಾಗಿ ಬದುಕನ್ನು ಸಾಗಿಸುತ್ತಿದ್ದಾರೆ. ಅಲ್ಲದೇ ಈ ಸಮುದಾಯವು ತನ್ನ ಸಂಪ್ರದಾಯವನ್ನು ಬಿಡದೇ ಇತ್ತೀಚಿನ ಆಧುನಿಕರಣಕ್ಕೂ ಹೊಂದಿಕೊಳ್ಳಲಾಗದೆ ಅಂಚೀಕರಣದ ಸಮಸ್ಯೆಯನ್ನು ಎದುರಿಸುತ್ತಿದ್ದಾರೆ. ಅಲ್ಲದೇ ಇವರು ಮೂಲ ಸೌಕರ್ಯವನ್ನು ಪಡೆಯದೆ ಅಂಚಿನ ಸಮುದಾಯವಾಗಿ ಎಲ್ಲೋ ಹಟ್ಟಿಯಲ್ಲಿದ್ದನ, ಕರು, ಕುರಿಗಳ ಜೊತೆಗೆ ಮೂಕವೇದನೆಯಿಂದ ಅವರು ಪ್ರಾಣಿಗಳಂತೆ ಜೀವನ ಸಡೆಸುತ್ತಿರುವುದು ಖೇದದ ಸಂಗತಿಯಾಗಿದೆ. ಆದ್ದರಿಂದಲೇ ಇನ್ನಾದರೂ ಕಾಡುಗೊಲ್ಲರಾಜಕೀಯ ಚುಕ್ಕಾಣಿ ಹಿಡಿಯಬೇಕಾಗಿದೆ ಎಂಬುದು ಈ ವಿಷಯದ ಆಶಯವಾಗಿದೆ.

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ಮಹಿಳಾ ಸಬಲೀಕರಣದ ವಿವಿಧ ಆಯಾಮಗಳು

ಪ್ರೊ|| ಮೀನಾಕ್ಷಿ.ಬಿ

ಸಹಾಯಕ ಪ್ರಾಧ್ಯಾಪಕರು, ರಾಜ್ಯಶಾಸ್ತ್ರ ವಿಭಾಗ,
ಸರ್ಕಾರಿ ಪ್ರಥಮ ದರ್ಜೆ ಕಾಲೇಜು, ಹಿರೇಕೆರೂರು, ಹಾವೇರಿ ಜಿಲ್ಲೆ.

ಸರಾಂಶ:

ಸಬಲೀಕರಣ ಅದರಲ್ಲೂ ಮಹಿಳಾ ಸಬಲೀಕರಣ ಬಗೆಗಿನ ಮಾತುಗಳು 1970ರ ದಶಕ ನಂತರದಲ್ಲಿ ಅಭಿವೃದ್ಧಿಯೊಂದಿಗೆ ಪೂರ್ವಕವಾಗಿ ಈ ಪದವನ್ನು ಬಳಸಲಾಯಿತು. ಮಹಿಳೆಯರ ಬಡತನ ನಿವಾರಣೆ ಸಮುದಾಯಿಕ ಸಹಬಾಗಿತ್ವ, ಮಹಿಳಾ ಕಲ್ಯಾಣ, ಕಾರ್ಯಕ್ರಮಜೊತೆಗೆ ಪುರುಷನ ಹಾಗೆ ಅವಳು ಅಧಿಕಾರವನ್ನು ಸ್ವಾತಂತ್ರ್ಯವಾಗಿ ಅನುಭವಿಸುವ ಮತ್ತು ತನ್ನ ಬದುಕಿಗೆ ಒಂದು ಸ್ವಾಯತ್ತನೆಲೆಯನ್ನು ಕಂಡುಕೊಳ್ಳುವ ಹಿನ್ನೆಲೆಯಲ್ಲಿ ಸಬಲೀಕರಣದ ಬಗ್ಗೆ ಯೋಜಿಸಲಾಯಿತು. ಮಹಿಳೆಯನ್ನು ಮೊದಲಿನಿಂದಲೂ ಅಧಿಕಾರದಿಂದ ಹೊಂಚಿಸಿಕೊಂಡು ಬರಲಾಗಿದೆ. ಈಗ ಅದನ್ನು ಒದಗಿಸಿಕೊಡುವ ಪ್ರಮುಖ ಆಶ್ರಯದ ಹಿನ್ನೆಲೆಯು ಈ ಮಹಿಳಾ ಸಬಲೀಕರಣದ ಕಲ್ಪನೆಯ ತಲೆ ಎತ್ತಿದೆ.

ಈ ಸಬಲೀಕರಣದ ಬಗ್ಗೆ ನೈಲಾ ಕಬೀರರವರು, ಸರ್ಕಾರಿ ಮತ್ತು ಸರ್ಕಾರಿಯೇತರ ಸಂಸ್ಥೆಗಳು ಅಂತರಾಷ್ಟ್ರೀಯ ಸಂಸ್ಥೆಗಳು ಮಾತನಾಡತೊಡಗಿವೆ. ಆದರೂ ಅವರಲ್ಲಿ ಇನ್ನೂ ಶಕ್ತಿಯ ಕೊರತೆ ಇದೆ. ಅಥವಾ ಅವರಿನ್ನು ಸಬಲರಾಗಿಲ್ಲವೆನ್ನುವುದು ಸ್ಪಷ್ಟವಾಗುತ್ತದೆ. ಈ ಆಶಕ್ತಿಯ ಮಿತಿಯನ್ನು ಮುರಿದು ಅವರನ್ನು ಸಬಲರನ್ನಾಗಿ ಮಾಡುವುದು ಇಲ್ಲವೆ, ಶಕ್ತಿವಂತರನ್ನಾಗಿ ಮಾಡುವುದೆ ಈ ಸಬಲೀಕರಣವಾಗಿದೆ.

ಇತ್ತೀಚಿನ ಕಾಲಮಾನಗಳಲ್ಲಿ ಮಹಿಳೆಯರ ಜೀವನದಲ್ಲಿ ಬೃಹತ್ ಬದಲಾವಣೆಗಳಾಗಿವೆ. ಆಧುನಿಕ ಮಹಿಳೆ ಮನೆಯ ನಾಲ್ಕು ಗೋಡೆಗಳ ಮಧ್ಯೆ ಬಂಧಿಯಾಗಿಲ್ಲ. ಎಲ್ಲಾ ದಿಕ್ಕುಗಳಲ್ಲೂ ಮಹಿಳೆ ತನ್ನ ಮೌಲ್ಯಗಳನ್ನು ಕಂಡುಕೊಳ್ಳುತ್ತಿದ್ದಾಳೆ. ಮನೆ ಮತ್ತು ಕೆಲಸದ ತಾಣಗಳಲ್ಲಿ ಲಿಂಗಸಮಾನತೆ ಮತ್ತು ನ್ಯಾಯವರಡಕ್ಕಾಗಿಯೂ ಬೇಡಿಕೆ ಮುಂದಿಡುತ್ತಿದ್ದಾಳೆ. ಅದು ತಂತ್ರಜ್ಞಾನವನ್ನಾಗಲಿ, ಭಾಷ್ಯಾಕಾಶ ವಿಜ್ಞಾನವಿರಲಿ ಕ್ರೀಡೆ ಅಥವಾ ಸಶಸ್ತ್ರ ಪಡೆಯಾಗಿರಲಿ, ರಾಜಕೀಯ ಮತ್ತು ಆರ್ಥಿಕ ಕ್ಷೇತ್ರವಾಗಿರಲಿ, ಎಲ್ಲಾ ಕ್ಷೇತ್ರಗಳಲ್ಲಿ ತಡೆಗೋಡೆ ಮುರಿದು ಹಾಕಿದ್ದಾಳೆ.

ಭಾರತವು ತನ್ನ ಜನಸಂಖ್ಯಾ ಬಲದ ಲಾಭವನ್ನು ಪಡೆಯುವುದರ ಜೊತೆಗೆ ಎದುರು ನೋಡುತ್ತಿರುವ ಹಿನ್ನೆಲೆಯಲ್ಲಿ ಸಶಕ್ತ ಮಹಿಳೆಯ ಪಾತ್ರವು ಹೆಚ್ಚು ಮಹತ್ವ ಪೂರ್ಣವಾಗಿದೆ. ಶಿಕ್ಷಣ ಮತ್ತು ಉತ್ಪಾದಕ ಉದ್ಯೋಗಗಳ ಮೂಲಕ ಹೆಚ್ಚು ಮಹಿಳೆಯರು ಸಕ್ರಿಯವಾಗಿ ಸಾರ್ವಜನಿಕ ಜೀವನದಲ್ಲಿ ತೊಡಗಿಸಿಕೊಳ್ಳುತ್ತಾರೆ. ಮತ್ತು ರಾಷ್ಟ್ರ ನಿರ್ಮಾಣಕ್ಕೆ ಅವರ ಕೊಡುಗೆ ಅಪಾರವೆನ್ನಬಹುದು.

ಪೀಠಿಕೆ:

ಭಾರತದ ಜನಸಂಖ್ಯೆಯಲ್ಲಿ ಅರ್ಧದಷ್ಟು ಮಹಿಳೆಯರೇ ಆಗಿದ್ದಾರೆ. ಕಳೆದ ಹಲವು ವರ್ಷಗಳಲ್ಲಿ ನಾವು ಸಾರ್ವಜನಿಕ ಜೀವನದಲ್ಲಿ ಮಹಿಳೆಯರು ಮಹತ್ವದ ಬೆಲೆವಣಿಗೆ ಕಾಣುತ್ತಿರುವುದು ನೋಡಬಹುದು. ಕಛೇರಿಗಳಲ್ಲಿ ಕೆಲಸ ಮಾಡುತ್ತಾ ಅಂತರಾಷ್ಟ್ರೀಯ ಕ್ರೀಡಾಕೂಟದಲ್ಲಿ, ಅಧಿಕಾರ ವರ್ಗದಲ್ಲಿ, ರಾಜಕೀಯ ರಂಗದಲ್ಲಿ, ಅಂತರಾಷ್ಟ್ರೀಯ ಸಂಸ್ಥೆಗಳು ಮತ್ತು ಹತ್ತು ಹಲವು ಕಡೆ ಮಹಿಳೆಯರು ಪ್ರತಿನಿಧಿಸುತ್ತಿದ್ದಾರೆ. ಇದೊಂದು ಸಕಾರಾತ್ಮಕ ಬದಲಾವಣೆ ಮಾತ್ರವಲ್ಲದೆ, ಅದು ಹಿಂದೆಂದಿಗಿಂತಲೂ ಅಧಿಕ ವೇಗದಲ್ಲಿ ನಡೆಯುತ್ತಿದೆ.



ಮಹಿಳಾ ಸಬಲೀಕರಣದ ವಿಚಾರದಲ್ಲಿ ಇತ್ತೀಚಿನ ಬೆಳವಣಿಗೆಗಳು ಬಹಳ ಪ್ರೋತ್ಸಹ ಧಾಯಕವೆನ್ನಬಹುದು. ಇತ್ತೀಚಿಗಷ್ಟೇ ಭಾರತೀಯ ವಾಯುಪಡೆಯಲ್ಲಿ ಮೊದಲ ಮಹಿಳಾ ಪೈಲಟ್‌ಗಳ ನೇಮಕವಾಗಿವೆ. ಒಲಂಪಿಕ್ಸ್, ಕಾಮನ್‌ವೆಲ್ತ್ ಕ್ರೀಡಾಕೂಟಗಳು ಮತ್ತು ಕ್ರಿಕೆಟ್ ಸೇರಿದಂತೆ ಹಲವಾರು ಅಂತರಾಷ್ಟ್ರೀಯ ಕ್ರೀಡಾಕೂಟಗಳು ಭಾರತೀಯ ಮಹಿಳೆಯರ ಪ್ರದರ್ಶನಕ್ಕೆ ಸಾಕ್ಷಿಯಾಗಿದೆ.

ಮಹಿಳಾ ಸಬಲೀಕರಣವು ಅತ್ಯಪ್ಪಜ್ಞೆ ಇಲ್ಲವೆಜಾಗೃತೆಯ ಜೊತೆಗೆ ಅಧಿಕಾರ ಪರಿವರ್ತನೆಯನ್ನು ತರುವ ಕಾರ್ಯವು ಜರುಗಬೇಕಾಗಿದೆ. ಕ್ಯಾರೋಲಿನ್ ಮೋಸರ್‌ಎನ್ನುವ ಮಹಿಳೆ, ಮಹಿಳೆಯ ವೈಯಕ್ತಿಕ ಬೆಳವಣಿಗೆ ಹೆಚ್ಚು ಒತ್ತುಕೊಟ್ಟು ಮಾತನಾಡುತ್ತ ಸಂಪನ್ಮೂಲಗಳ ಮೇಲೆ ಅನಿಯಂತ್ರಣ ಹೊಂದುವುದೇ ಸಬಲೀಕರಣ. ಸಬಲೀಕರಣ ಮುಖ್ಯ ಸಾಧನವೆಂದಿರುವರು. ಮುಂದುವರೆದು ಮಹಿಳೆಯರು ಸ್ವಾಲ್ಂಬನೆ ಮತ್ತು ಅಂತರಿಕ ಶಕ್ತಿಯನ್ನು ಹೆಚ್ಚಿಸಿಕೊಳ್ಳುವುದೇ ಸಬಲೀಕರಣವೆಂದಿರುವರು. ಮಹಿಳಾ ಸಬಲೀಕರಣ ಸ್ವಾಲ್ಂಬನೆ ಮತ್ತು ಸಂಪನ್ಮೂಲಗಳ ನಿಯಂತ್ರಣ, ಸಮಾನತೆ ಮತ್ತು ಹಕ್ಕುಗಳು, ಅತ್ಯವಿಶ್ವಾಸ ಮತ್ತು ಉತ್ಪಾದನಾ ಸಾಮರ್ಥ್ಯಜಾಗೃತಿ ಮತ್ತು ಅಧಿಕಾರ ಸಂಬಂಧಗಳ ಪ್ರಶ್ನೆ ಮುಂತಾದ ಅಂಶಗಳನ್ನು ಒಳಗೊಂಡು ಕಾರ್ಯನಿರ್ವಹಿಸ ಬೇಕಾಗಿರುತ್ತದೆ. ಭಾರತೀಯ ಜನಸಂಖ್ಯೆಯ ಶೇ.50ರಷ್ಟಿರುವ ಮಹಿಳೆಯರ ಬಲವರ್ಧನೆಯಾಗಿದೆ. ದೇಶ ಅಭಿವೃದ್ಧಿ ಪಥದಲ್ಲಿ ಸಾಗಲು ಸಾಧ್ಯ. ಸಬಲೀಕರಣದಲ್ಲಿ ಸರ್ಕಾರಗಳ ಪಾತ್ರ ಯೋಜನೆಗಳು ಮತ್ತು

ಕಾರ್ಯಕ್ರಮಗಳು:-

ಮಹಿಳೆಯರಿಗೆ ಎಲ್ಲಾ ಸ್ಥಳಗಳಲ್ಲಿ ಸುರಕ್ಷತೆ ಮತ್ತು ಭದ್ರತೆ ಒದಗಿಸುವುದು ಮಹಿಳಾ ಶಕ್ತೆ ಕಾರ್ಯಕ್ರಮಗಳ ಕಾರ್ಯಸೂಚಿಯಲ್ಲಿ ಮುಂಚೂಣಿಯಲ್ಲಿದೆ. ಕೆಲಸದ ಸ್ಥಳಗಳಲ್ಲಿ ಮಹಿಳೆಯರಿಗೆ ಲೈಂಗಿಕ ಕಿರುಕುಳ ನಿವಾರಣಾಕಾಯ್ದೆ, ಆನ್‌ಲೈನ್‌ದೂರು ವ್ಯವಸ್ಥೆ, ಮಹಿಳೆಯರ ಸಹಾಯವಾಣಿ 181 ಒನ್‌ಕಾಪ್ ಸೆಂಟರ್ ಮೊದಲಾದವು ಸ್ತ್ರೀಗೆ ಭದ್ರತೆ ಒದಗಿಸುವ ಮೂಲಕ ಆಕೆಯನ್ನು ಸಶಕ್ತಗೊಳಿಸುವ ಕಾರ್ಯಕ್ರಮಗಳಾಗಿವೆ. ತ್ರಿವಳಿ ತಲಾಖ್, ಮುಸ್ಲಿಂ ಮಹಿಳೆಯರ ಪ್ರಗತಿಯೊಂದು ಅಡ್ಡಗಲಾಗಿತ್ತು. ಈ ಅಮಾನವೀಯ ಆಚರಣೆ ನಿರ್ವಾರಣೆಗೊಳಿಸುವ ಕ್ರಮವಾಗಿ ತ್ರಿವಳಿ ತಲಾಖ್ ವಿಧೇಯಕವನ್ನು ಲೋಕಸಭೆ ಅಂಗೀಕರಿಸಿದೆ.

ಭಾರತದಲ್ಲಿ ಮಹಿಳಾ ಕಲ್ಯಾಣ ಅಭಿವೃದ್ಧಿ ಕಾರ್ಯಕ್ರಮಗಳು 3 ಮುಖ್ಯ ಅಂಶಗಳಿಗೆ ಪ್ರಾಮುಖ್ಯತೆ ನೀಡುತ್ತವೆ. * ಶಿಕ್ಷಣ ಮತ್ತು ಸಮಾಜಕಲ್ಯಾಣ, * ಆರೋಗ್ಯ, ರಾಜಕೀಯ, ಶಾಲಾ ಶಿಕ್ಷಣದಲ್ಲಿ ಲಿಂಗ ಸಾಮಾನತೆ ಸಾಧಿಸುವಲ್ಲಿ ಭಾರತ ಯಶಸ್ವಿಯ ಹಾದಿಯಲ್ಲಿದೆ. ವೈದ್ಯಕೀಯ ಕಾನೂನು ಐ.ಟಿಇಂಜಿನಿಯರಿಂಗ್, ಮ್ಯಾನೇಜ್‌ಮೆಂಟ್ ಮುಂತಾದ ತಾಂತ್ರಿಕ ಮತ್ತು ವೃತ್ತಿ ಶಿಕ್ಷಣದಲ್ಲಿ ಮಹಿಳೆಯರ ಪ್ರಾತಿನಿಧ್ಯಗಮನ ಹರ್ವಾಗಿ ಹೆಚ್ಚುತ್ತದೆ. 1951ರಲ್ಲಿ ಕೇವಲ 9% ರಷ್ಟಿದ್ದು, ಮಹಿಳಾ ಸಾಕ್ಷರತಾ ಪ್ರಮಾಣ 2011ರಲ್ಲಿ 65% ಕ್ಕೆ ಏರಿತು. ಇದೇ ಒಂದು ಮಹತ್ವದ ತಿರುವಿನ ಅಂಶವಾಗಿದೆ. ಇಂದು ಪ್ರತಿಬವರು ಉದ್ಯಮಿಗಳಲ್ಲಿ ಒಬ್ಬರು ಮಹಿಳೆಯರೇ ಆಗಿದ್ದಾರೆ. ಇದು ಆದೇಶದ ಮಹಿಳೆಯರ ಶಿಕ್ಷಣದ ಮಟ್ಟವನ್ನು ಗುರುತಿಸುತ್ತದೆ.

ರಾಜಕೀಯದಲ್ಲಿಯೂ ಅಂಕಿ ಅಂಶಗಳು ಇಂದೆಂದಿಗಿಂತಲೂ ಹೆಚ್ಚು ಪ್ರೋತ್ಸಹ ಧಾಯಕವಾಗಿವೆ. ಈಗ ನಮ್ಮ ಪಂಚಾಯತ್ ಸದಸ್ಯರ ಪೈಕಿ ಸುಮಾರು 46% ರಷ್ಟನ್ನು ಚುನಾಯಿತ ಮಹಿಳೆಯರು ಪ್ರತಿನಿಧಿಸುತ್ತಾರೆ. ಹಳ್ಳಿ ಮಟ್ಟದಲ್ಲಿ ಶೇ.1.3 ದಶಲಕ್ಷಕ್ಕೂ ಹೆಚ್ಚು ಮಹಿಳೆಯರು ಅಧಿಕಾರ ಸ್ಥಾನದಲ್ಲಿರುವುದರಿಂದಾಗಿ ನಮ್ಮ ದೇಶದ ಚಿತ್ರಣವೇ ಬದಲಾಗುತ್ತಿದೆ. ಉದಾಹರಣೆ: 1957ರ ಚುನಾವಣೆಗಳಲ್ಲಿ 45ರಷ್ಟು ಮಹಿಳೆಯರು ಮಾತ್ರ ಸಾರ್ವತ್ರಿಕ ಚುನಾವಣೆಯಲ್ಲಿ ಸ್ಪರ್ಧಿಸಿದ್ದರು. 2014ರ ಕೊನೆಯ ಚುನಾವಣೆಯಲ್ಲಿ 668 ಮಹಿಳಾ ಅಭ್ಯರ್ಥಿಗಳು ಸ್ಪರ್ಧಿಸಿದ್ದಾರೆ.



ಆರೋಗ್ಯದ ವಿಚಾರದಲ್ಲೂ ಸಾಕಷ್ಟು ಸುಧಾರಣೆಗಳು ಕಂಡುಬಂದಿವೆ. 1950-51ರಲ್ಲಿ 31.7 ವರ್ಷಗಳಷ್ಟಿದ್ದ ಮಹಿಳೆಯರ ಸರಾಸರಿಜೀವಿತಾವಧಿ 2016ರಲ್ಲಿ 70 ವರ್ಷಗಳಿಗೆ ಹೆಚ್ಚಿರುವುದು ಗಮನಾರ್ಹವಾಗಿದೆ. ಹೆಚ್ಚು ಮಹಿಳೆಯರು ಮನೆ ಹರಿಗೆ ಬದಲಾಗಿ ಆಸ್ಪತ್ರೆಯಲ್ಲಿ ಹರಿಗೆಗಳಾಗುತ್ತವೆ. ಸಾಂಸ್ಥಿಕ ಜನನಗಳು 2014-15ರಲ್ಲಿ 79% ರಷ್ಟು ಏರಿಕೆಯಾಗಿದ್ದು, ಇದು ತಾಯಿ ಮತ್ತು ಮಗುವಿನ ಆರೋಗ್ಯಕ್ಕೆ ಉತ್ತಮವಾಗಿದೆ. ರಾಷ್ಟ್ರೀಯ ಆರೋಗ್ಯ ಅಭಿಯಾನದ ಅಡಿಯಲ್ಲಿ 2001-2003ರಲ್ಲಿ ಮತ್ತು 2011-13ರ ನಡುವಿನ ದಶಕದಲ್ಲಿ ತಾಯಿಯ ಮರಣವು ಅರ್ಧದಷ್ಟು ಕಡಿಮೆಯಾಗಿದೆ.

ಮಹಿಳೆಯರ ಆರ್ಥಿಕ ಒಳಗೊಳ್ಳುವಿಕೆ ಕೂಡ ವಿಷೇಶವಾಗಿ ಕಳೆದ ಕೆಲವು ವರ್ಷಗಳಲ್ಲಿ ಗಣನೀಯವಾಗಿ ಹೆಚ್ಚಾಗಿದೆ. ಮಹಿಳೆಯರ ತಾವೇ ಸ್ವತಃ ನಿರ್ವಹಿಸುವ ಬ್ಯಾಂಕ್, ಉಳಿತಾಯ ಖಾತೆಗಳ ಸಂಖ್ಯೆ 2005-06ರಲ್ಲಿ ಕೇವಲ 15% ರಷ್ಟು ಇತ್ತು. ಈ ಪ್ರಮಾಣ 2015-16ರಲ್ಲಿ 53ರಷ್ಟು ಹೆಚ್ಚಾಗಿದೆ. ಆರ್ಥಿಕ ಸಬಲೀಕರಣವು ಮಹಿಳೆಯರ ಒಟ್ಟಾರೆ ಸಬಲೀಕರಣದ ಕೇಂದ್ರ ಬಿಂದುವಾಗಿದೆ. ಮತ್ತು ಆರ್ಥಿಕ ಒಳಗೊಳ್ಳುವಿಕೆಯ ಇದರ ಪ್ರಮುಖ ಭಾಗವಾಗಿದೆ. ಕೆಲವು ವರ್ಷಗಳ ಹಿಂದೆ ಬ್ಯಾಂಕ್ ಖಾತೆಯೊಂದನ್ನು ತೆರೆಯುವುದನ್ನು ತ್ರಾಸದಾಯಕ ಕಾರ್ಯವೆಂದು ಪರಿಗಣಿಸಲಾಗಿತ್ತು. ಆದರೆ ಸುಕನ್ಯಾ ಸಮೃದ್ಧಿ ಯೋಜನೆ ಮತ್ತು ಪಿ.ಎಂ.ಜನಧನ ಯೋಜನೆ ಮೂಲಕ ಬ್ಯಾಂಕ್ ವ್ಯವಹಾರಗೊತ್ತಿಲ್ಲದವರಿಗೂ ನಾವು ಬ್ಯಾಂಕಿಂಗ್ ಸೇವೆಯನ್ನು ಒದಗಿಸಿದ್ದೇವೆ. ಜನಧನ ಅಡಿಯಲ್ಲಿ 16.42 ಕೋಟಿ ಮಹಿಳಾ ಖಾತೆಗಳನ್ನು ತೆರೆಯಲಾಗಿದೆ. 2014ರಲ್ಲಿ ಒಟ್ಟು ಉಳಿತಾಯ ಖಾತೆಗಳಲ್ಲಿ 28ರಷ್ಟಿದ್ದ ಮಹಿಳೆಯರ ಪಾಲು 2017ರಲ್ಲಿ ಶೇ.40ಕ್ಕೆ ಏರಿತು. ಪ್ರತಿಷ್ಠಿತ 40 ಬ್ಯಾಂಕ್‌ಗಳು ಮತ್ತು ಆರ್.ಬಿ.ಐ ಅಂಕಿ ಅಂಶಗಳ ಪ್ರಕಾರ ಇದು ಮಹಿಳೆಯರ ಆರ್ಥಿಕ ಒಳಗೊಳ್ಳುವಿಕೆಯಲ್ಲಿ ಗಣನೀಯ ಮತ್ತು ಶೀಘ್ರ ಬೆಳವಣಿಗೆಯಾಗಿದ್ದು, ಹಲವು ದಶಕಗಳ ಬಳಿಕ ಸಕಾರಗೊಂಡ ಗುರಿ ಎನಿಸಿವೆ. ಪ್ರಧಾನ ಮಂತ್ರಿ ಮುದ್ರಾಯೋಜನೆ ಅಡಿಯಲ್ಲಿ ನಮ್ಮ ಸರ್ಕಾರವು ಮೇಲಾಧಾರ ಅಥವಾ ಖಾತರಿ ದಾರರ ಅಗತ್ಯವಿಲ್ಲದೆ ಸಣ್ಣ ಉದ್ಯಮಿಗಳಿಗೆ ಸಾಲವನ್ನು ನೀಡಿದೆ. ಈ ಸಾಲಗಳಲ್ಲಿ 75% ರಷ್ಟು ಮಹಿಳೆಯರಿಗೆ ನೀಡಲಾಗಿದೆ. ಈ ಯೋಜನೆಯ ಅಡಿಯಲ್ಲಿ 9.81 ಕೋಟಿ ಮಹಿಳಾ ಉದ್ಯಮಿಗಳು ಪ್ರಯೋಜನ ಪಡೆದಿದ್ದಾರೆ.

ರಾಷ್ಟ್ರೀಯ ಗ್ರಾಮೀಣ ಜೀವನಾಧರ ಯೋಜನೆ (ಎನ್.ಆರ್.ಎಲ್.ಎಂ) ಅಡಿಯಲ್ಲಿ 2 ಸಾವಿರ ಕೋಟಿ ರೂ. ಗಿಂತಲೂ ಅಧಿಕ ನಿಧಿ ಹಂಚಿಕೆಯೊಂದಿಗೆ 47 ಲಕ್ಷಕ್ಕಿಂತಲೂ ಅಧಿಕ ಸ್ವ-ಸಹಾಯ ಗುಂಪುಗಳನ್ನು (ಎಸ್.ಹೆಚ್.ಜಿ) ಉತ್ತೇಜಿಸಲಾಗಿದೆ. ವಾಸ್ತವವಾಗಿ ಕಳೆದ ಹಣಕಾಸು ವರ್ಷದಲ್ಲಿ ಮಹಿಳಾ ಸ್ವ-ಸಹಾಯ ಗುಂಪುಗಳಿಗೆ ನೀಡಲಾದ ಸಾಲದ ಪ್ರಮಾಣವನ್ನು ನಮ್ಮ ಸರ್ಕಾರವು 37ರಷ್ಟು ಹೆಚ್ಚಿಸಿದೆ.

ಮಹಿಳಾ ಉದ್ಯೋಗಿಗಳ ಸಮೃದ್ಧವನ್ನು ಹೆಚ್ಚಿಸಲು ಮತ್ತೊಂದು ಪ್ರಮುಖ ಅಂಶವೆಂದರೆ, ಕೌಶಲ್ಯ ಅಭಿವೃದ್ಧಿ, ಪ್ರಧಾನ ಕೌಶಲ್ಯ ವಿಕಾಸ ಯೋಜನೆ ಅಡಿಯಲ್ಲಿ ಹೆಚ್ಚಿನ ಸಂಖ್ಯೆಯಲ್ಲಿ ಭಾರತೀಯ ಮಹಿಳಾ ಯುವತಿಯರು ಉದ್ಯಮಕ್ಕೆ ಸಂಬಂಧಿಸಿದ ತರಬೇತಿಯನ್ನು ಪಡೆದಿದ್ದಾರೆ. ಮಹಿಳೆಯರಿಗೆ ಕಡ್ಡಾಯ ಸಂಬಳ ಸಹಿತ ಮಾತೃತ್ವ ರಜೆಯ ಅವಧಿಯನ್ನು 26 ವಾರಗಳವರೆಗೆ ವಿಸ್ತರಿಸಲು ಮಾತೃತ್ವ ಅನುಕೂಲ ಕಾಯ್ದೆಗಿತ್ತಿದ್ದು ಪಡಿ ಮಾಡಲಾಗಿದೆ. ಈ ಮೂಲಕ ಹರಿಗೆಯಿಂದಾಗಿ ಸಂಬಳ ಅಥವಾ ಕೆಲಸ ಕಳೆದುಕೊಳ್ಳುವ ಬೀತಿ ಮಹಿಳೆಯರಲ್ಲಿ ದೂರವಾಗಿ ಅವರನ್ನು ಸಶಕ್ತಗೊಳಿಸಲು ನೆರವಾಗುವುದಲ್ಲದೆ, ಅವಳು ಚೇತರಿಸಿಕೊಳ್ಳಲು ಮತ್ತು ಸ್ವನಿಪಾನ ಮಾಡಲು ಸಮಯಾವಕಾಶ ಒದಗಿಸಿದಂತಾಗುತ್ತದೆ.

ಅಸಂಘಟಿತ ವಲಯಕ್ಕೆ ರಕ್ಷಣೆಯನ್ನು ವಿಸ್ತರಿಸುವ ಸಲುವಾಗಿ ಗರ್ಭಿಣಿ ಮತ್ತು ಹಾಲುಣಿಸುವ ತಾಯಿಯಂದಿರಿಗೆ ಮಾತೃತ್ವ ಹಣ ಯೋಜನೆ ಅಡಿಯಲ್ಲಿ ನಗದು ಉತ್ತೇಜನ ನೀಡಲಾಗುತ್ತದೆ. ತಾಯಿಯಂದಿರಿಗೆ 6,000 ರೂ.ಗಳು ಪ್ರೋತ್ಸಹದ ನರೂಪದಲ್ಲಿ ನೀಡುತ್ತಿದೆ. 2015ರಲ್ಲಿ ಸುಕನ್ಯಾ ಸಮೃದ್ಧಿ ಯೋಜನೆಯನ್ನು ಸಹ ಪ್ರಾರಂಭಿಸಲಾಗಿದೆ. ಹೆಣ್ಣು ಮಗು 18 ವರ್ಷ ವಯಸ್ಸಿಗೆ ತಲುಪಿದ ಬಳಿಕ ಆ ಹಣವನ್ನು ಹಿಂಪಡಿಯಬಹುದು. ಹಾಗೂ ಉನ್ನತ ಶಿಕ್ಷಣ ಅಥವಾ ಇತರ ಊಡಿಕೆಗಳಿಗೆ ಅವಳು ಈ



ಹಣವನ್ನು ಬಳಸಬಹುದು. ಹೀಗಾಗಲೇ 1.39 ಕೋಟಿ ಬಾಲಕಿಯರಿಗೆ ಇಂತಹ ಖಾತೆಗಳನ್ನು ತೆರೆಯಲಾಗಿದ್ದು, ಇವುಗಳಿಗೆ ಒಟ್ಟು ರೂ.25.979 ಕೋಟಿ ಠೇವಣಿ ಹರಿದು ಬಂದಿದೆ.

ಮಹಿಳೆಯರ ಸಮಸ್ಯೆಗಳ ಮೂಲವನ್ನು ನಿರ್ಮೂಲನೆ ಮಾಡುವ ನಿಟ್ಟಿನಲ್ಲಿ ನಾವು ಭಾರತದ ಸಂಕೀರ್ಣ ಮನಃಸ್ಥಿತಿಯ ಸಮಸ್ಯೆ ಅಂದರೆ ಹೆಣ್ಣು ಮಕ್ಕಳು ಮತ್ತು ಸ್ತ್ರೀಯರ ಬಗ್ಗೆ ಜನರು ಯೋಚಿಸುವ ರೀತಿಯನ್ನು ಬದಲಿಸಿದ್ದಾರೆ. ಮಹಿಳಾ ಸಬಲೀಕರಣದಲ್ಲಿಯೇ ಶಸ್ಸನ್ನು ಕಾಣುವ ಸಾಧ್ಯತೆ ಕಡಿಮೆ ಎನ್ನಬಹುದು.

ಉಪಸಂಹಾರ :

ಭಾರತವು ತನ್ನ ಜನಸಂಖ್ಯಾ ಬಲದ ಲಾಭವನ್ನು ಪಡೆಯುವುದು, ಎದುರು ನೋಡುತ್ತಿರುವ ಹಿನ್ನೆಲೆಯಲ್ಲಿ ಸಶಕ್ತ ಮಹಿಳೆಯ ಪಾತ್ರ ಹೆಚ್ಚು ಮಹತ್ವ ಪೂರ್ಣವಾಗಿದೆ. “ಬೇಟೆ ಬಚಾವೋ ಬೇಟೆ ಪಡಾವೋ” (ಮಗಳನ್ನು ರಕ್ಷಿಸಿ, ಮಗಳನ್ನು ಓದಿಸಿ) ಹಾಗೆ ಹೆಣ್ಣು ಮಕ್ಕಳ ಶಿಕ್ಷಣಕ್ಕೆ ಹೆಚ್ಚು ಆಧ್ಯತೆ ನೀಡಬೇಕು. ಹೆಚ್ಚು ಮಹಿಳೆಯರು ಸಕ್ರಿಯವಾಗಿ ಸಾರ್ವಜನಿಕ ಜೀವನದಲ್ಲಿ ತೊಡಗಿಸಿಕೊಳ್ಳುತ್ತ ಮತ್ತು ರಾಷ್ಟ್ರ ನಿರ್ಮಾಣಕ್ಕೆ ಕೊಡುಗೆಯನ್ನು ನೀಡುವಲ್ಲಿ ಅವರ ಪಾತ್ರ ಸ್ಮರಣೀಯ ಎನ್ನಬಹುದು.

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ಸಹಜ ಕೃಷಿ

ಮುರಳೀಧರ್. ಬಿ

ಆಂಗ್ಲ ಭಾಷಾ ಸಹಾಯಕ ಪ್ರಾಧ್ಯಾಪಕರು
ಸರ್ಕಾರಿ ಪ್ರಥಮ ದರ್ಜೆ ಕಾಲೇಜು, ಹೊಸದುರ್ಗ.

ಭಾರತೀಯರು ಕೂಡ ವಿದೇಶೀಯರಂತೆಯೇ ಹೆಚ್ಚು ಹೆಚ್ಚು ಬೆಳೆಯಬೇಕು, ಧಿಡಿರ್ ಬೆಳೆಯಬೇಕು, ಕೂಡಲೇ ಫಲ ಪಡೆಯಬೇಕು ಎಂಬ ಧಾವಂತಕ್ಕೆ ಬಿದ್ದು, ತಾವೂ ಅತಂತ್ರರಾಗಿ, ಸಾಲದಲ್ಲೇ ಬದುಕಿ ಸಾಲದಲ್ಲೇ ಸಾಯುತ್ತಿರುವುದಲ್ಲದೆ ವಾಯು ಪ್ರದೂಷಣೆ, ಭೂಮಿ ಮತ್ತು ಮಣ್ಣು ಪ್ರದೂಷಣೆ ಮತ್ತು ಜಲಮಾಲಿನ್ಯವನ್ನುಂಟುಮಾಡುತ್ತಿರುವುದು ಸರ್ವವಿದಿತ. ಇದರಿಂದಾಗಿ ಪ್ರಾಣಿ ಮತ್ತು ಪರಿಸರದ ಮೇಲೆ ಅದೆಷ್ಟು ಕೆಟ್ಟ ಪರಿಣಾಮ ಬೀರುತ್ತಿದೆಯೆಂದರೆ, ಪರಮಾಣು ಬಾಂಬಿನಂತೆ ಒಂದು ಮತ್ತೊಂದಕ್ಕೆ ಎಡೆಯಾಗಿ ಭೂಮಿಯ ಇಡೀ ಜೀವಾಳವೇ ಸಂಕಟಕ್ಕೀಡಾಗಿದೆ ಇದರ ಅರಿವಿಲ್ಲದೇ ನಾವು ಮತ್ತಾಸ್ತರನ್ನೋ ಮತ್ತು ಮತ್ತಾವುದನ್ನೋ ದೂಷಿಸುತ್ತಿದ್ದೇವೆ. ನಮ್ಮತನ ಬಿಟ್ಟುಕೊಟ್ಟು, ನಮ್ಮ ಹಳೆಯ ಕೃಷಿ ಪದ್ಧತಿಯನ್ನು ನಿರ್ಲಕ್ಷಿಸಿ, ನಮ್ಮನ್ನೇ ನಾವು ಹಾಳುಮಾಡಿಕೊಳ್ಳುತ್ತಿದ್ದೇವೆ. ರಾತ್ರಿಯೆಲ್ಲಾ ಮತ್ತಿನಲ್ಲಿ ಮನೆಮೇಲೆ ಹತ್ತಿ ಕುಣಿದಾಡಿ, ಹಗಲಿನಲ್ಲಿ, ಮಳೆ ಬಂದಾಗ ಮನೆ ಸೋರುತ್ತಿದೆಯೆಂದು ಬೊಬ್ಬಿರಿದಂತಾಗುತ್ತಿದೆ.

ವಿದೇಶೀಯ ಕೃಷಿ ಪದ್ಧತಿ, ಕ್ರಿಮಿನಾಶಕ ಗೊಬ್ಬರ, ಕೀಟನಾಶಕ, ವಿದೇಶೀಯ ತಳಿ ಮಂತಾದವುಗಳೇ ಅತ್ಯುತ್ತಮವಾದುವೆಂಬ ಜಾಹೀರಾತು, ಪ್ರಚಾರ, ವ್ಯಾಮೋಹಕ್ಕೆ ಒಳಗಾಗಿ ಅದನ್ನೇ ಅಳವಡಿಸಿಕೊಂಡಿದ್ದರಿಂದಾಗಿ ಜೀವಿ ಜೀವಿಗಳ ನಡುವೆ ಸೂಕ್ಷ್ಮ ಪರಸ್ಪರ ಸಂಬಂಧ ಹದಗೆಡುತ್ತಿರುವುದು ವಿಶ್ವವ್ಯಾಪ್ತಿಯಾಗಿದೆ. ಈಗೀಗ ಅವರಿಗೂ ಕೂಡಾ ಇದರಿಂದ ಹೊರಬರುವುದು ಹೇಗೆಂದು ಯೋಚಿಸುತ್ತಿದ್ದಾರೆ. ಆದರೆ ಭಾರತೀಯ ಕೃಷಿಪದ್ಧತಿಯನ್ನು ಒಪ್ಪಿಕೊಂಡರೆ, ಹೊಗಳಿದರೆ, ಅಳವಡಿಸಿಕೊಂಡರೆ ತಮ್ಮ ಅಭಿಮಾನಕ್ಕೆ ಎಲ್ಲಿ ಧಕ್ಕೆ ಬರುವುದೋ ಎಂಬ ಬಿಗುಮಾನದಲ್ಲೇ ಇದ್ದಾರೆ. ಆದರೆ ಜಪಾನಿಯರು ತಮ್ಮದೇ ನಾಡಿನ "ಮೊಸನೊಬ ಪುಕುಮೊಕಾ" ರವರ ಸಹಜ ಕೃಷಿಯನ್ನು ಸಾಕಷ್ಟು ಪರಾಮರ್ಶೆಯ ನಂತರ ಒಪ್ಪಿಕೊಂಡು ಅಳವಡಿಸಿಕೊಳ್ಳುವುದರ ಮೂಲಕ ಎಷ್ಟೋ ಜಾಗತಿಕ, ಸ್ಥಳೀಯ ಸಮಸ್ಯೆಗಳನ್ನು ನಿರೀಕೊಂಡು, ತಮ್ಮ ರೈತರನ್ನು ಸ್ವಾವಲಂಬಿಗಳನ್ನಾಗಿ ಮಾಡಿ, ಆಧುನಿಕ ವಿದೇಶೀ(ಪೌರ್ವಾತ್ಯ) ಕೃಷಿಕರಿಗಿಂತ ಹೆಚ್ಚಿನ ಬೆಳೆಯನ್ನು, ಕಡಿಮೆ ಖರ್ಚು ಮತ್ತು ಶ್ರಮದಿಂದ ತೆಗೆಯುತ್ತಿದ್ದಾರೆ. ಇದರ ಜೊತೆಗೆ ಅವರ ಕೃಷಿಯಿಂದ ಪರಿಸರಕ್ಕೆ ಮತ್ತು ವಿಶ್ವಕ್ಕೆ ಕೆಡುಕೆನಿಸುವ ಅಥವಾ ಮಾರಕ ಎನಿಸುವ ಅಂಶಗಳನ್ನು ಗಣನೀಯವಾಗಿ ಕಡಿಮೆ ಮಾಡಿರುವುದೇನೂ ಕಡಿಮೆ ಸಾಧನೆಯಲ್ಲ.

ಭೂಮಿ ಎನ್ನುವುದು ಕೂಡಾ ಮನುಷ್ಯನ ದೇಹದಂತೆ ಭಿನ್ನ ಭಿನ್ನ. ಒಬ್ಬೊಬ್ಬ ಮನುಷ್ಯನದು ಒಂದೊಂದು ರೀತಿಯ ದೈಹಿಕ ಪ್ರಕೃತಿ, ಅಂತೆಯೇ ಭೂಮಿಯಲ್ಲೂ ಕೂಡಾ ನಾನಾ ವಿಧಗಳು. ಭೂಮಿಯು ಕೂಡಾ ವಾತಾವರಣ/ಹವಾಗುಣ, ಪ್ರದೇಶ, ಉಷ್ಣತೆ, ಎತ್ತರ, ಮಳೆಯ ಪ್ರಮಾಣ, ಫಲವತ್ತತೆ, ಮಣ್ಣಿನ ಗುಣ ಮಂತಾದವುಗಳಿಗೆ ತಕ್ಕಂತಹಾ ತನ್ನದೇ ಆದ ಮನೋ ಧರ್ಮ, ಸ್ವಭಾವವನ್ನು (ಪಟುತ್ವ/ಜಿಗುಟುತನ) ಒಳಗೊಂಡಿರುತ್ತದೆ. ಇದು ಒಂದನ್ನೊಂದು ಅವಲಂಬಿಸಿ, ಅವಿನಾಭಾವವಾಗಿ, ಒಂದು ಬದಲಾದಾಗ ಮತ್ತೊಂದು ಕೂಡಾ-ತನ್ನಿಂತಾನೇ-ಅದಕ್ಕೆ ತಕ್ಕಂತೆ ನಿಧಾನಗತಿಯಲ್ಲಿ ಮಾರ್ಪಡುವುದು ಅದರ ಸಹಜ ಗುಣ.

ಒಬ್ಬ ಚಿಕ್ಕ ಹುಡುಗನನ್ನು ಕೂಡಲೇ ಇಂಜಿನಿಯರ್ ಅಥವಾ ಡಾಕ್ಟರ್ ಮಾಡಿ ಕೂಡಲೇ ಲಕ್ಷ ಲಕ್ಷ ರೂಪಾಯಿಗಳನ್ನು ಮಾಡಲು ಇಂದಿನ ಬಹಳಷ್ಟು ಪೋಷಕರು ಧಾವಂತಕ್ಕೆ ಬಿದ್ದು, ಎಲ್ಲವನ್ನು ಬೇಗ ಬೇಗನೇ ಮಾಡಬೇಕು, ಕಲಿಯಬೇಕು ಎಂಬ ಒತ್ತಡವನ್ನು ಹಾಕುತ್ತಿದ್ದಾರೆ. ಇದರಿಂದಾಗಿ ಮಕ್ಕಳ ಬಾಲ್ಯ,



ಸಹಜತೆ, ಮುಗ್ಧತೆ, ಆರೋಗ್ಯ, ಮನಸಿಕ ಸ್ಥಿಮಿತತೆ, ನೆಮ್ಮದಿ ಎಲ್ಲವೂ ಹಾಳಾಗಿ ಹೋಗುತ್ತಿದೆ. ಅದರಂತೆಯೇ ಭೂಮಿಯ ಬೆಳೆಯೂ ಬೇಗ ಬೇಗನೇ ಬೆಳೆಯಬೇಕು, ಹೆಚ್ಚು ಹೆಚ್ಚು ಬೆಳೆಯಬೇಕು, ಅತಿ ಕಡಿಮೆ ಸಮಯ ಮತ್ತು ಕಡಿಮೆ ಸ್ಥಳದಲ್ಲಿಯೇ ಹೆಚ್ಚು ಹೆಚ್ಚು ಬೆಳೆಯಬೇಕು, ಶ್ರೀಮಂತರಾಗಬೇಕು ಎಂಬ ಹವಾಹವಿಯಿಂದಾಗಿ ವ್ಯಾಣಿಜ್ಯ ಬೆಳೆಗಳನ್ನಷ್ಟೇ ಬೆಳೆದು ಭೂಮಿಯ ಫಲವತ್ತತೆಯನ್ನು ಸಂಪೂರ್ಣವಾಗಿ ನಾಶ ಮಾಡಿಕೊಂಡು, ಆನಂತರ ಅದೆಷ್ಟೇ ಗೊಬ್ಬರ ಹಾಕಿದರೂ ಫಲವತ್ತತೆಯನ್ನು ಹೆಚ್ಚಿಸಿಕೊಳ್ಳಲಾಗದೇ ಬಂಜರು (ಮರುಭೂಮಿ) ಭೂಮಿಯನ್ನಾಗಿಸಿಕೊಂಡ ನಿರ್ದರ್ಶನಗಳು ಮಹಾರಾಷ್ಟ್ರ ಹಾಗೂ ಕರ್ನಾಟಕದ ಕೃಷ್ಣಾನದಿಯ ಕೆಲವು ಜಿಲ್ಲೆಗಳಲ್ಲಿ ಕಾಣಿಸಿಗುತ್ತವೆ.

ದಿನಕ್ಕೆ 2 ಲೀಟರ್ ಹಾಲು ಕೊಡುವ ಹಸುವನ್ನು ನಿರುಪಯುಕ್ತ ಎಂದು ಪರಿಗಣಿಸಿ, ಅದಕ್ಕೆ ಏನೇನೋ ರಾಸಾಯನಿಕಗಳನ್ನು ಕುಡಿಸಿ, ತಿನ್ನಿಸಿ ಹೆಚ್ಚು ಹಾಲು ಕೊಡುವಂತೆ ಮಾಡಲಾಗುತ್ತಿದೆ. ಮತ್ತು ಇದುವೆ ಜಾಣನಡೆ, ಶ್ರೀಮಂತಿಕೆಯ ದಾರಿ ಎಂದು ತಿಳಿದಿರುವುದರಿಂದ ರೋಗಗಳು ಜಾಸ್ತಿಯಾಗುತ್ತಿವೆ ವಿನಃ ಆರೋಗ್ಯವಲ್ಲ. ಇದರಿಂದ ಹಸುವಿನ ಆರೋಗ್ಯಕ್ಕೂ ಮತ್ತು ಅಂತಹಾ ಹಾಲು ಕುಡಿದ ವ್ಯಕ್ತಿಗಳಿಗೆ ಅಪಾಯ ತಂದೊಡ್ಡುತ್ತಿದೆ.

ಇನ್ನೂ ಕೆಲವರು ಇದು ಸರಿ ಅಲ್ಲವೆಂದು, ಹೆಚ್ಚು ಹಾಲು ಕೊಡುವ (10 ಲೀಟರ್‌ಗೂ ಹೆಚ್ಚು) ಸೇರಿದ ಜೆರ್ಸಿ (ಸಿಂಧಿ) ಆಕಳನ್ನು ಖರೀದಿಸುತ್ತಿದ್ದಾರೆ. ಇಂತಹಾ ಆಕಳುಗಳು ತುಂಬಾ ದುಬಾರಿ ಆದವುಗಳು, ಇವುಗಳು ರೈತರಿಗೆ ಹೆಚ್ಚಿನ ಆರ್ಥಿಕ ಭಾರ. ಇವುಗಳು ನಮ್ಮ ದೇಶದ ಹವಾಮಾನಕ್ಕೆ ಒಗ್ಗುವುದಿಲ್ಲ, ಅಲ್ಲದೇ ಇವುಗಳ ಹಾಲು ಮಾನವನ ಆರೋಗ್ಯಕ್ಕೆ ಒಳ್ಳೆಯದಲ್ಲ. ಕೇವಲ ಹೆಚ್ಚು ಹಾಲು, ಹೆಚ್ಚು ಹಣ ಎಂಬುದನ್ನು ಬಿಟ್ಟರೆ ಉಳಿದದ್ದೆಲ್ಲಾ ವಿಷ.

ಬೇಗನೇ ಫಲ ನೀಡಬೇಕೆಂದು ಹಣ್ಣುಗಳಿಗೆ ರಾಸಾಯನಿಕಗಳನ್ನು ಹಾಕುವುದು ನಡೆದೇ ಇದೆ. ಹಣ್ಣುಗಳನ್ನು ಗಿಡದಲ್ಲಿಯೇ ಮಾಗಿಸುವಷ್ಟೇ ವ್ಯವಧಾನವಿಲ್ಲ. ಒತ್ತಡದಿಂದ, ಅನೈಸರ್ಗಿಕವಾಗಿ ಹಣ್ಣಾದ ವಸ್ತುಗಳು ಯಾವುದೇ ಆರೋಗ್ಯಕರ ಅಂಶಗಳನ್ನು ಒಳಗೊಂಡಿರದೇ, ಬರಿಯ ವಿಷವನ್ನು ಒಳಗೊಂಡಿರುತ್ತವೆ. ಇದೇ ರೀತಿಯ ರಾಸಾಯನಿಕಗಳನ್ನು ಹದಿಹರೆಯದ/ ಎಳೆಯ ಮಕ್ಕಳಿಗೂ ಇಂಜೆಕ್ಷನ್ ಮೂಲಕ ಚುಚ್ಚಿಸಿ ಅವರನ್ನು ದೊಡ್ಡವರಾಗಿ ಕಾಣುವಂತೆ ಮಾಡಿ, ವೇಶ್ಯಾವಾಟಿಕೆಗೆ ದೂಡುತ್ತಿರುವ ಆಫಾತಕಾರಿ ಅಂಶಗಳು ಮಾನವನ ಹಣದ ಮೇಲಿನ ವಿಪರೀತ ವ್ಯಾಮೋಹ, ಅತಿ ಲಾಲಸೆ, ಸಮಷ್ಟಿಪ್ರಜ್ಞೆಯ ಕೊರತೆ, ಸಾಮಾಜಿಕ ಸ್ವಾಸ್ಥ್ಯದ ಚಿಂತನೆಯ ಕೊರತೆ ಮುಂತಾದವುಗಳ ಲಕ್ಷಣಗಳಾಗಿವೆ. ನಾನೊಬ್ಬ ಶ್ರೀಮಂತನಾದರೆ ಸಾಕು, ಉಳಿದವರು ಹಾಳಾಗಿ ಹೋದರೆ ನನಗೇನು ಎಂಬಂತಹಾ ಉಢಾಫೆ, ಉಧ್ವಟತನ, ಧಾಷ್ಪ್ರತೆ, ಸೊಕ್ಕು ಮುಂತಾದವುಗಳು ಸಮಾಜವನ್ನು ಎತ್ತ ಕೊಂಡೊಯ್ಯುತ್ತವೆ ಎಂಬುದರ ಅರಿವು, ವಿಚಾರ ಪ್ರಜ್ಞೆಗಳ ಕೊರತೆಯಿಂದಲೇ ಉದ್ಯವಿಸಿದುದು. ನನಗೇನು ಆಗುವುದಿಲ್ಲ ಎಂಬ ಅತಿಯಾದ ವಿಶ್ವಾಸ, ಪರಿಕಲ್ಪನೆ, ಕೆಟ್ಟಧೈರ್ಯ ಕೇವಲ ಒಂದು ಶುದ್ಧ ಸುಳ್ಳು ಮತ್ತು ಮೂರ್ಖತನ. ಏಕೆಂದರೆ ಇಂತಹ ದುವ್ಯವಸ್ಥೆಗೆ ನಾವು ಮತ್ತು ನಮ್ಮ ಜನಾಂಗ ನಮಗರಿವಿಲ್ಲದೆಯೇ ಬಲಿಯಾಗುತ್ತಿದ್ದೇವೆ. ಬೆಳೆಗಳಿಗೆ, ಹಣ್ಣುಗಳಿಗೆ, ತರಕಾರಿಗಳಿಗೆ ಸಿಂಪಡಿಸುವ ಕೀಟನಾಶಕಗಳು, ಕ್ರಿಮಿನಾಶಕಗಳು, ಕೃತಕ ಗೊಬ್ಬರ ಮುಂತಾದವುಗಳಿಂದ ಕೇವಲ ಗಾಳಿ, ನೀರು, ಮಣ್ಣು ಅಷ್ಟೇ ಕಲುಷಿತವಾಗುತ್ತಿಲ್ಲ, ಅಂತಹಾ ಪದಾರ್ಥಗಳ ಸೇವನೆಯಿಂದ ಮನುಷ್ಯ, ಪ್ರಾಣಿಗಳ ಆಹಾರ ಮತ್ತು ಆಹಾರದಿಂದ ಅಂಗಾಂಗಗಳ ಮೇಲೆ ದುಷ್ಪರಿಣಾಮ ಬೀರುತ್ತಿರುವುದು ಎಲ್ಲ ವಿಧದಿಂದ ಮತ್ತೆ ಮತ್ತೆ ಸಾಬೀತಾಗುತ್ತಿದೆ. ಎಚ್ಚೆತ್ತುಕೊಳ್ಳದೆ, ಬಿದ್ದರೂ ಮೀಸೆ ಮಣ್ಣಾಗುತ್ತಿಲ್ಲವೆಂಬ ಭಂಡತನ ಮೆರೆಯುತ್ತಿದ್ದೇವೆ.

1940 ರ ಹೊತ್ತಿಗೆ 200 ಕ್ರಿಮಿನಾಶಕಗಳಿದ್ದರೆ, 2000 ನೇ ಇಸವಿ ಹೊತ್ತಿಗೆ ಈ ರಾಸಾಯನಿಕ ವಸ್ತುಗಳ ಸಂಖ್ಯೆ 500 ಕ್ಕೂ ಹೆಚ್ಚಿವೆ. ಇವುಗಳ ಬಳಕೆಯಿಂದಾಗಿ ಎಂತಹ ಪರಿಣಾಮ ಬೀರುತ್ತಿದೆ ಎಂದರೆ ಅಮೇರಿಕಾ , ಕೆನಡಾ, ಅರ್ಜೆಂಟಿನಾದ ಕೆಲವು ಭಾಗಗಳಲ್ಲಿ, ಚಿಲಿ, ಆಸ್ಟ್ರೇಲಿಯಾ ಹಾಗೂ ಇಂಗ್ಲೆಂಡಿನ ಕೆಲವು



ಭಾಗಗಳಲ್ಲಿ ರಾಸಾಯನಿಕಗಳನ್ನು ಬಳಸಿ ಬೆಳೆಸಿದ ಆಹಾರದ ಪರಿಣಾಮ ಕೋಳಿಗಳು ಮೊಟ್ಟೆಗಳನ್ನು ಇಡುತ್ತಿಲ್ಲ, ಇಟ್ಟ ಮೊಟ್ಟೆಗಳು ಇಟ್ಟಲ್ಲೇ ಪುಡಿಪುಡಿಯಾಗುತ್ತಿರುವುದು, ಮರಗಿಡಗಳು ಅಕಾಲಿಕವಾಗಿ ಎಲೆಗಳನ್ನು ಉದುರಿಸಿಕೊಳ್ಳುತ್ತಿರುವುದು, ಮರಗಿಡಗಳಲ್ಲಿ ಹೂವು ಹಣ್ಣು, ಕಾಯಿ, ಹೀಚು ಮುಂತಾದವುಗಳು ಚಿಗುರದೇ ಅವುಗಳು ಅಲ್ಲಲ್ಲೇ ಮುದುಡಿಕೊಂಡು ಹೋಗುತ್ತಿರುವುದು, ಭೂಮಿಯು ಫಲವತ್ತತೆಯನ್ನು ಕಳೆದುಕೊಂಡು, ಬಂಜರಾಗಿ ಸವಕಳಾಗಿದೆ. ಜಪಾನಿನಲ್ಲಿ ಬಾಂಬ್ ಧಾಳಿಗೊಳಗಾದ "ಹೀರೋಶಿಮ, ನಾಗಸಾಕಿ"ಯ ಮಣ್ಣಿನಂತಾಗಿ ಪರಮಾಣು ಬಾಂಬ್‌ನ ಭೀಕರತೆಯನ್ನು ನೆನಪಿಸುವಂತಿದೆ.

ಅಮೇರಿಕಾದ ಚಾಲ್ಸ್ ಎಲ್ವನ್ ತನ್ನ 'ದಿ ಎಕಾಲಜಿ ಆಫ್ ಇನ್‌ವೇಷನ್ಸ್' ಮತ್ತು ರೇಚಲ್ ಕಾರ್ಸನ್ ಎಂಬ ಕೃಷಿ ವಿಜ್ಞಾನಿಗಳು ನಡೆಸಿದ ಸಮೀಕ್ಷೆ ಮತ್ತು ವೈಜ್ಞಾನಿಕ ಪ್ರಯೋಗಗಳ ಅಂತಿಮ ತೀರ್ಮಾನವೇನೆಂದರೆ ಕೃತಕ ಗೊಬ್ಬರ, ರಾಸಾಯನಿಕಗಳು, ಕ್ರಿಮಿನಾಶಕಗಳ ಮೂಲಕ ನಾವು ನಮ್ಮ ಭೂಮಿಯನ್ನು ಎಷ್ಟು ಸಾಧ್ಯವೋ ಅಷ್ಟು ರೀತಿಯಲ್ಲಿ ಕಲುಷಿತಗೊಳಿಸಿದ್ದೇವೆ. ಇದನ್ನು ಸರಿಪಡಿಸುವ ವಿಧಾನವೆಂದರೆ ಮಾನವನು ಪರಿಸರದ ಪ್ರಾಣಿ, ಪಕ್ಷಿ, ವನ್ಯಜೀವಿ, ವನ್ಯಪ್ರಾಣಿ, ಮಣ್ಣು, ನೀರು, ಕೃಷಿ ಮುಂತಾದವುಗಳಲ್ಲಿ ಮೂಗು ತೂರಿಸದೆ/ ಹಸ್ತಕ್ಷೇಪ ಮಾಡದೇ, ಅವುಗಳನ್ನು ಅವುಗಳ ಪಾಡಿಗೆ ಬಿಟ್ಟು, ನೈಸರ್ಗಿಕವಾಗಿ ಅವುಗಳು ಉತ್ಪನ್ನಗೊಳಿಸಿಕೊಳ್ಳುವ ಸ್ವಾತಂತ್ರ್ಯವನ್ನು ಮತ್ತು ಸ್ವಾಯತ್ತತೆಯನ್ನು ನೀಡುವುದೇ ಆಗಿದೆ.

ಅಲೋಪತಿಕ್ ಚಿಕಿತ್ಸಾ ವಿಧಾನವು ಯಾರಿಗೆ ಯಾವುದೇ ರೋಗ ಬಂದರೂ, ಆ ವ್ಯಕ್ತಿಗಳ ಪ್ರಕೃತಿಯನ್ನು ಅಧ್ಯಯನ ಮಾಡದೇ/ ವಿಚಾರಿಸದೇ ಎಲ್ಲರಿಗೂ ಒಂದೇ ರೀತಿಯ ಔಷಧಗಳನ್ನು ನೀಡುತ್ತದೆ. ಒಂದು ವೇಳೆ ರೋಗ ಲಕ್ಷಣವು ಕಡಿಮೆಯಾಗದಿದ್ದರೆ ಡೋಸೇಜನ್ನು ಹೆಚ್ಚು ಕಡಿಮೆ ಮಾಡುತ್ತದೆಯೋ ವಿನಃ ರೋಗದ ಮೇಲ್ಮೈ ಲಕ್ಷಣಗಳನ್ನು ಇಲ್ಲದಂತೆ ಮಾಡುತ್ತದೆಯೇ ವಿನಃ ರೋಗವನ್ನು ಸಂಪೂರ್ಣವಾಗಿ ಮೂಲೋತ್ಪಾಟನೆ ಮಾಡುವುದಿಲ್ಲ. (ಅಲೋಪತಿಯ ಈ ನ್ಯೂನ್ಯತೆಗಳಿಂದಾಗಿಯೇ ಸೈಡ್ ಎಫೆಕ್ಟ್/ಅಡ್ಡ ಪರಿಣಾಮಗಳು ಹೆಚ್ಚು ಮತ್ತು ಅವುಗಳು ಅಪಾಯಕಾರಕ. ಇತರೆ ರೋಗಗಳಿಗೂ ಎಡೆ ಮಾಡಿಕೊಡುವಂತವುಗಳು) ಇದರಂತೆಯೇ ಕೃಷಿಗೆ ಬಳಸುವ ರಾಸಾಯನಿಕಗಳು ಇತ್ತೀಚೆಗೆ ಅವುಗಳು ನೇರವಾಗಿ ಉದ್ದೇಶಿತ ಗುರಿಗಳಿಗಾಗಿ ಬಳಸಲ್ಪಡುವುದರ ಹತ್ತುಪಟ್ಟು ಅವುಗಳ ಅಡ್ಡ ಪರಿಣಾಮಗಳು (ದುಷ್ಪರಿಣಾಮಗಳೇ) ಹೆಚ್ಚಾಗುತ್ತಿವೆ. ಕೃಷಿ ವಿಜ್ಞಾನಿಗಳ ಪ್ರಕಾರ ಕೆಲವು ದಶಕಗಳ ಹಿಂದೆ ಇದ್ದ ರೋಗಾಣುಗಳು, ಕೀಟಾಣುಗಳು ಈಗಲೂ ಇವೆ. ಆದರೆ ಅವುಗಳು ಬೇರೆ ಬೇರೆ ಬೆಳೆಗಳನ್ನು ಆಶ್ರಯಿಸಿ ಬೇರೆ ಬೇರೆ ರೋಗಗಳನ್ನು ಹಬ್ಬಿಸುತ್ತಿವೆ ಮತ್ತು ಅವುಗಳು ಬದಲಾವಣೆಗೆ ಒಗ್ಗಿಕೊಳ್ಳುತ್ತವೆ. ಇದಕ್ಕೆ ಕಾರಣ ಇಂದು ಮನುಷ್ಯರು ಎಗ್ಗಿಲ್ಲದೆ ಬಳಸುತ್ತಿರುವ ರಾಸಾಯನಿಕಗಳು, ಕೀಟನಾಶಕಗಳು, ಕ್ರಿಮಿನಾಶಕಗಳನ್ನೇ ತಿಂದು ಕಾಲಕ್ರಮೇಣ ಪ್ರತಿರೋಧ ಶಕ್ತಿಯನ್ನು ಬೆಳೆಸಿಕೊಂಡು, ಉಳಿದು ವಂಶಾಭಿವೃದ್ಧಿ ಮಾಡಿಕೊಳ್ಳುತ್ತಿವೆ. (ಉದಾ: ಡಿಡಿಟಿ ಯನ್ನು ತಿಂದು ಬೆಳೆಯುತ್ತಿರುವ ಸೊಳ್ಳೆಗಳು, ತಿಗಣೆಗಳು, ಜಿರಲೆಗಳು.) ಇದರ ಜೊತೆಯಲ್ಲೇ ಇರುವ ಮತ್ತೊಂದು ಅಪಾಯವೇನೆಂದರೆ ರಾಸಾಯನಿಕಗಳ ಬಳಕೆಯಿಂದಾಗಿ ಮಣ್ಣಿನ ಫಲವತ್ತತೆಗೆ ಸಹಕಾರಿಯಾದ, ಉಪಯೋಗಕಾರಿಯಾದ ಸೂಕ್ಷ್ಮಜೀವಿಗಳಾದ ಎರೆಹುಳು, ಚಿಟ್ಟೆ, ಪತಂಗಗಳು ತೊಂದರೆಗೊಳಗಾಗಿ, ಅಂತಹಾ ಪ್ರದೇಶವನ್ನು ತೊರೆಯುವುದರಿಂದಾಗಿ ಕೃತಕವಾಗಿ ಫಲವತ್ತತೆಯನ್ನು ತುಂಬಬೇಕಾಗುತ್ತದೆ. ಇದು ತುಂಬಾ ದುಬಾರಿ ಮತ್ತು ವೆಚ್ಚದಾಯಕ, ಇಷ್ಟಾದರೂ ಸಹಿತ ಹೀಗೆ ತುಂಬಿದ ಫಲವತ್ತತೆ ಶಾಶ್ವತವೂ ಅಲ್ಲ.

"1994 ರ ಆಗಸ್ಟ್ 7ರಂದು ಸಂಡೇ ಅಬ್ಸರ್ವರ್ ಪತ್ರಿಕೆಯಲ್ಲಿ ಪ್ರಕಟವಾದ ಲೇಖನದ ಪ್ರಕಾರ ಒಂದು ಕುಟುಂಬದ ಎಲ್ಲಾ ಸದಸ್ಯರು ಕ್ಯಾನ್ಸರ್, ಪಾಶ್ಚವಾಯುವಿಗೆ ತುತ್ತಾಗುತ್ತಿದ್ದಾರೆ. ಇದರ ವಿಲನ್ ಕೃಷಿಗೆ/ಬೆಳೆಗೆ ಸಿಂಪಡಿಸುವ ಕೀಟನಾಶಕ, ಕಳೆನಾಶಕ ಮತ್ತು ಕ್ರಿಮಿನಾಶಕಗಳೇ ಆಗಿವೆ" ಒಂದು



ಕುಟುಂಬದ ಕಥೆಯು ಭಾರತದ ಎಲ್ಲಾ ಕುಟುಂಬದ ಕಥೆಯೇ ಆಗಿದೆ. ನಾವು ಎಷ್ಟೋ ಎಷ್ಟೋ ಇವುಗಳನ್ನು ಬಳಸುತ್ತಾ ಹೋಗುತ್ತೇವೆಯೋ ಅಷ್ಟಷ್ಟು ರೋಗಗಳು, ವಿಷ, ಮಲಿನತೆ ಹೆಚ್ಚಾಗುತ್ತಲೇ ಹೋಗುತ್ತಿದೆ. ಇಲ್ಲಿ ಬರುವ ಪ್ರಶ್ನೆ ಏನೆಂದರೆ ಕ್ರಿಮಿಗಳನ್ನು, ಕಳೆಯನ್ನು ನಿಯಂತ್ರಣ ಮಾಡದೇ, ನಾಶ ಮಾಡದೇ, ಬೆಳೆ ಬೆಳೆಯುವುದು ಹೇಗೆಂದು. ಇದಕ್ಕೆ ಉತ್ತರವಾಗಿ ಸ್ವಚ್ಛಂದವಾಗಿ, ಸಮೃದ್ಧವಾಗಿ ಬೆಳೆವ, ಬೆಳೆದಿರುವ ಅರಣ್ಯವನ್ನೇ ನೋಡಬೇಕು. ಅದು ಮಾನವನ ಹಸ್ತಕ್ಷೇಪವಿಲ್ಲದೇ, ಯಾವುದೇ ಕೀಟನಾಶಕ, ಕ್ರಿಮಿನಾಶಕ, ಕಳೆನಾಶಕ, ಕೃತಕ ಗೊಬ್ಬರಗಳ ಗೊಡವೆ ಇಲ್ಲದೇ(ಆಶ್ರಯಿಸದೇ) ಹುಲುಸಾಗಿ ಬೆಳೆಯುತ್ತಾ ಹೋಗುತ್ತದೆ. ಅಲ್ಲಿನ ಮರ ಗಿಡಗಳು ತಮ್ಮ ಎಲೆಗಳನ್ನು ಸಹಜವಾಗಿ, ನೈಸರ್ಗಿಕವಾಗಿ ಗೊಬ್ಬರ ಮಾಡಿಕೊಳ್ಳುವುದರಿಂದಾಗಿ ಅದು ಯಾರ ಮೇಲೂ ಅವಲಂಬಿತವಾಗದೇ ವರ್ಷದಿಂದ ವರ್ಷಕ್ಕೆ ಫಲವತ್ತತೆಯನ್ನು ಹೆಚ್ಚಿಸಿಕೊಳ್ಳುತ್ತಾ ನಡೆದಿವೆ.

ಕಾಡಿನಿಂದ ಉಪಯೋಗವೇನು? ಅದರಿಂದ ಹೆಚ್ಚು ಲಾಭವಿಲ್ಲ. ಕೃಷಿಯನ್ನು ಅದರಂತೆ ಮಾಡಲಾಗುವುದಿಲ್ಲ ಎಂಬ ಇತ್ಯಾದಿ ವಾದ ಮಾಡುವವರು ಒಂದು ವಿಷಯವನ್ನು ಅರ್ಥಮಾಡಿಕೊಳ್ಳಬೇಕು. ಆದೇನೆಂದರೆ, ನಿಸರ್ಗದಲ್ಲಿ ಎಲ್ಲದೂ ಇದೆ, ಇರುತ್ತದೆ. ಅದರ ಆವುಗಳ ಯುಕ್ತಾಯುಕ್ತತೆ, ಉಪಯೋಗಗಳು ಬಳಸುವವನ ಮೇಲೆ, ಯೋಚಿಸುವವನ ಮೇಲೆ ಮತ್ತು ತಿಳಿದುಕೊಳ್ಳುವವನ ಮೇಲೆ ಅವಲಂಬಿತವಾಗಿರುತ್ತದೆ. ಇದಕೆಂದೇ ಮೊಸನೊಬ ಪುಕುವೊಕಾ ಹೇಳುವುದು ಹೊಲದಲ್ಲಿ ಒಂದೇ ಬೆಳೆಯನ್ನು ಬೆಳೆಯದೇ ಹಲವು ಬೆಳೆಯನ್ನು ಏಕಕಾಲಕ್ಕೇ ಕೃಷಿ ಮಾಡುವುದು ಕೂಡಾ ಕಳೆ ನಿಯಂತ್ರಣದ ಒಂದು ವಿಧಾನವಾಗಿದೆ ಎಂದು. ಅಲ್ಲದೇ ಭೂಮಿ ಮತ್ತು ಅರಣ್ಯವು ತನ್ನದೇ ಬೆಳೆ, ವನ್ಯ ಸಂಪತ್ತು, ಕೀಟಗಳನ್ನು, ಪ್ರಾಣಿಗಳನ್ನು ತನ್ನದೇ ರೀತಿಗಳಿಂದ ನಿಯಂತ್ರಣದಲ್ಲಿಡುತ್ತದೆ. ಅವುಗಳ ಸಂಖ್ಯೆಯೂ ನಿಸರ್ಗ ನಿಯಮದಂತೆಯೇ ನಿರ್ಣಯಿಸಲ್ಪಡುತ್ತದೆ. ಇದರ ಪರಿವಿಲ್ಲದೇ ಕೃಷಿಯಲ್ಲಿ ಅರಣ್ಯದಲ್ಲಿ ಇಂತಹುದೇ ಬೆಳೆ (ಲಾಭದಾಯಕ ಬೆಳೆ) ಮರ ಬೆಳೆಯಬೇಕು ಮತ್ತು ಇದನ್ನು ಲಾಭದ ದೃಷ್ಟಿಯಿಂದ, ಹಣದ ದೃಷ್ಟಿಯಿಂದ ನೋಡುವಂತಾದಾಗ ಕೃತ್ರಿಮತೆ, ಅಸಹಜತೆ ಸೃಷ್ಟಿಯಾಗುತ್ತದೆ. ಇಲ್ಲವಾದಲ್ಲಿ ಕೃಷಿಯೂ ಕೂಡ ದೇವರ ಪೂಜೆ, ಪ್ರಾರ್ಥನೆಯಂತಾಗಿ, ಹೊಟ್ಟೆಯನ್ನೂ ತುಂಬಿಸಿ ಆತ್ಮತ್ಯಪ್ಪಿ ನೀಡಬಲ್ಲದು.

ವಿದೇಶಿ ಶಿಕ್ಷಣ, ವಿಚಾರಗಳಿಂದ ಪ್ರೇರೇಪಿತರಾಗಿ, ಪ್ರಭಾವಿತರಾಗಿ ಅದರಿಂದ ಹೊರಬರಲಾಗದೇ, ಅದೇ ಶ್ರೇಷ್ಠವೆಂದೂ, ಇನ್ನೂ ಅವರಂತೆಯೇ ವಿಚಾರ ಮಾಡುತ್ತಾ, ಇಷ್ಟು ಬೆಳೆಯನ್ನು, ಇಂತಷ್ಟು ಜಾಗದಲ್ಲಿ, ಇಷ್ಟು ಜನಕ್ಕೆ, ಇಷ್ಟು ದಿನದಲ್ಲಿ ಬೆಳೆಯಬೇಕಾದಲ್ಲಿ ಇಷ್ಟು ಪ್ರಮಾಣದ ಕೃತಕ ಗೊಬ್ಬರ, ಕೀಟ ನಾಶಕ, ಕ್ರಿಮಿನಾಶಕಗಳನ್ನು ಅಳೆದು ಸುರಿದು ಬೆಳೆ ತೆಗೆಯಬಹುದೆಂಬ ಕೇವಲ ಅಂಕಗಣಿತ ಆಧಾರ ತರ್ಕದಲ್ಲಿ ಮುಳುಗಿದ್ದಾರೆ. ಕೊಳ್ಳುಬಾಕ ಸಂಸ್ಕೃತಿಗೆ ಒಳಗಾಗಿ, ವಿಲಾಸಿ ಜೀವನವನ್ನು ಅಳವಡಿಸಿಕೊಂಡು, ಅದನ್ನು ತ್ಯಜಿಸದೇ ಹೆಚ್ಚು ಹೆಚ್ಚು ಆಸೆಗಳಿಗಾಗಿ ಹೆಚ್ಚು ಹಣದ ಅವಶ್ಯಕತೆ ಅದಕ್ಕಾಗಿ ಹೆಚ್ಚು ದುಡಿಯಬೇಕೆಂಬ ಒತ್ತಡಕ್ಕೊಳಗಾಗುತ್ತಿದ್ದೇವೆ. ಇಂತಹುದೇ ಒತ್ತಡಕ್ಕೆ ಮಕ್ಕಳ ಮೇಲೆ ಬಿದ್ದಾಗ ಅವರ ಸಹಜತೆ, ಬಾಲ್ಯ, ಸೃಜನಶೀಲತೆ ಮಂಕಾಗಿ ಅವರ ನಿಜವಾದ ಪ್ರತಿಭೆ, ಆಸಕ್ತಿ, ಉತ್ಪಾದಕತೆ, ನವೀನ್ಯತೆ ಮುರುಟಿ ಹೋಗುವುದರಿಂದಾಗಿ ಅವರ ಭವಿಷ್ಯವೇ ಹಾಳಾಗುತ್ತದೆ.

ಜನಸಂಖ್ಯೆಯನ್ನು ನಿಯಂತ್ರಣದಲ್ಲಿ ಇಟ್ಟುಕೊಳ್ಳದೇ, ನಮ್ಮ ಬಯಕೆಗಳನ್ನು ನಿಯಂತ್ರಿಸಿಕೊಳ್ಳದೇ, ಕಡಿಮೆ ಫಲ ಕೊಡುವುದೆಂದು ಭೂಮಿಯನ್ನು, ಕಡಿಮೆ ಹಣ ತರುವನೆಂದು ಮಕ್ಕಳನ್ನು ತೆಗೆಳುವುದು ಜರಿಯುವುದು ಯಾವ ನ್ಯಾಯ ? ಅದಕ್ಕಾಗಿ ಅವರನ್ನು ಒತ್ತಡಕ್ಕೊಳಪಡಿಸುವುದು ಯಾವ ಧರ್ಮ ? ಹೆಚ್ಚು ಜನಸಂಖ್ಯೆಯ ಆಹಾರಕ್ಕಾಗಿ, ಹೆಚ್ಚು ಹೆಚ್ಚು ರಾಸಾಯನಿಕಗಳ ವಿಷ ಉಳಿಸುವುದು ಯಾವ ಸಾರ್ಥಕತೆ ? ಇದೆಂತಹಾ ಕೃತಕೃತ್ಯತೆ ? ಗಾಂಧೀಜಿಯವರು ಹೀಗೆ ಹೇಳುತ್ತಾರೆ “ ನಿಸರ್ಗವು ಮಾನವನ ಆಸೆಗಳನ್ನು ಪೂರೈಸಬಲ್ಲದೇ ವಿನಃ ದುರಾಸೆಗಳನ್ನಲ್ಲ. [Nature can satisfy the needs of men but not greeds]



ಭಾರತ ಸಂವಿಧಾನ ಮತ್ತು ಜಾತ್ಯಾತೀತತೆ

ಪ್ರೊ. ಎಲ್ ನಾಗರಾಜಪ್ಪ

ಸಹಾಯಕ ಪ್ರಾಧ್ಯಾಪಕರು ಮತ್ತು ಮುಖ್ಯಸ್ಥರು ರಾಜ್ಯಶಾಸ್ತ್ರ ವಿಭಾಗ,
ಸರ್ಕಾರಿ ಕಲಾ ಕಾಲೇಜು (ಸ್ವಾಯತ್ತ) ಚಿತ್ರದುರ್ಗ

ಭಾರತ ಸಂವಿಧಾನದ ಪೂರ್ವ ಪೀಠಿಕೆಯು ನಮ್ಮ ರಾಷ್ಟ್ರವನ್ನು ಜಾತ್ಯಾತೀತ ರಾಷ್ಟ್ರ ಎಂದು ಘೋಷಿಸುತ್ತದೆ. ಒಂದು ಜಾತ್ಯಾತೀತ ರಾಷ್ಟ್ರಕ್ಕೆ ಇರಬೇಕಾದ ಎಲ್ಲಾ ಲಕ್ಷಣಗಳನ್ನು ಭಾರತ ಹೊಂದಿದೆ. ಭಾರತದಲ್ಲಿ ವಿವಿಧ ಧರ್ಮಗಳು ಅಸ್ತಿತ್ವದಲ್ಲಿದ್ದರೂ ಸಂವಿಧಾನವು ಯಾವುದೇ ಧರ್ಮವನ್ನು ರಾಜ್ಯಧರ್ಮವೆಂದು ಘೋಷಿಸಿಲ್ಲ. ಅಂದರೆ ಭಾರತವು ತನ್ನದೇ ಆದ ರಾಜ್ಯಧರ್ಮವನ್ನು ಹೊಂದಿರುವುದಿಲ್ಲ ಎಂದರ್ಥ. ಭಾರತ ಸಂವಿಧಾನವು ತನ್ನ ಪ್ರಜೆಗಳಿಗೆ ಧಾರ್ಮಿಕ ಸ್ವಾತಂತ್ರ್ಯದ ಹಕ್ಕನ್ನು ನೀಡಿದೆ. ಆದ್ದರಿಂದ ಪ್ರಜೆಗಳು ತಮ್ಮ ಮನಸ್ಸು ಸ್ವೀಕರಿಸುವಂತೆ ಯಾವುದೇ ಧರ್ಮವನ್ನು ಪಾಲಿಸುವ ಹಾಗೂ ಪ್ರಚಾರ ಮಾಡುವ ಸ್ವಾತಂತ್ರ್ಯವನ್ನು ಹೊಂದಿರುತ್ತಾರೆ. ರಾಜ್ಯವು ಪ್ರಜೆಗಳ ಧಾರ್ಮಿಕ ವಿಚಾರಗಳಲ್ಲಿ ಹಸ್ತಕ್ಷೇಪ ಮಾಡದೆ ಧರ್ಮಕ್ಕೆ ಸಂಬಂಧಿಸಿದಂತೆ ತಟಸ್ಥ ಧೋರಣೆಯನ್ನು ಅನುಸರಿಸುತ್ತಿದೆ.

ಭಾರತದಲ್ಲಿ ಅನೇಕ ಧರ್ಮಗಳು ಅಸ್ತಿತ್ವದಲ್ಲಿವೆ. ಆದರೆ ರಾಜ್ಯವು ಯಾವುದೇ ನಿರ್ದಿಷ್ಟ ಧರ್ಮಕ್ಕೆ ವಿಶೇಷ ಮಾನ್ಯತೆ ನೀಡದೆ ಎಲ್ಲ ಧರ್ಮಗಳನ್ನು ಸಮನಾಗಿ ಗೌರವಿಸುತ್ತದೆ. ನಮ್ಮ ಸಂವಿಧಾನವು ಜಾತಿ, ಮತ, ಧರ್ಮಗಳ ಆಧಾರದ ಮೇಲೆ ಯಾವುದೇ ತಾರತಮ್ಯ ಮಾಡದೆ ಎಲ್ಲಾ ಪ್ರಜೆಗಳಿಗೂ ಸಮಾನ ರಾಜಕೀಯ ಹಕ್ಕುಗಳನ್ನು ನೀಡಿದೆ. ಭಾರತ ಸಂವಿಧಾನವು ಧರ್ಮವನ್ನು ರಾಜಕಾರಣದಿಂದ ಸಂಪೂರ್ಣವಾಗಿ ಬೇರ್ಪಡಿಸಿದೆ. ಜಾತ್ಯಾತೀತತೆಯು ಭಾರತ ಸಂವಿಧಾನದ ಮೂಲಭೂತ ಸಂರಚನೆಗಳಲ್ಲೊಂದಾಗಿದೆ. ಪಂಡಿತಜವಹರಲಾಲ್ ನೆಹರೂವರು “ನಮ್ಮ ಸಂವಿಧಾನವು ಜಾತ್ಯಾತೀತತೆಯ ಪರಿಕಲ್ಪನೆಯನ್ನು ಆಧರಿಸಿದೆ ಹಾಗೂ ಎಲ್ಲಾ ಧರ್ಮಗಳಿಗೂ ಸ್ವಾತಂತ್ರ್ಯವನ್ನು ನೀಡಿದೆ ಎಂದು ಹೆಮ್ಮೆಯಿಂದ ಹೇಳಿಕೊಂಡಿದ್ದಾರೆ.

ಭಾರತ ಸಂವಿಧಾನವು ರಾಜ್ಯಾಡಳಿತದಲ್ಲಿ ಹಾಗೂ ರಾಜಕಾರಣದಲ್ಲಿ ಧರ್ಮಕ್ಕೆ ಯಾವುದೇ ಸ್ಥಾನಮಾನ ನೀಡಿರುವುದಿಲ್ಲ. ಎಸ್.ಆರ್ ಬೊಮ್ಮಾಯಿ ಕೇಂದ್ರ ಸರ್ಕಾರಕ್ಕೆ ಸಂಬಂಧಿಸಿದ ಪ್ರಕರಣದಲ್ಲಿ ಸುಪ್ರೀಂಕೋರ್ಟ್ ಜಾತ್ಯಾತೀತತೆಯು ಭಾರತ ಸಂವಿಧಾನದ ಮೂಲಭೂತ ಲಕ್ಷಣ ಹಾಗೂ ಧರ್ಮ ಮತ್ತು ರಾಜಕಾರಣಗಳನ್ನು ಪರಸ್ಪರ ಮಿಶ್ರ ಮಾಡಬಾರದೆಂದು ತೀರ್ಪು ನೀಡಿದೆ.

ಸಂವಿಧಾನದಲ್ಲಿ ಜಾತ್ಯಾತೀತತೆಯ ರೂಪು ರೇಷೆಗಳು

- 1) ಪ್ರಸ್ತಾವನೆ: 1976ರಲ್ಲಿ ಜಾರಿಗೊಳಿಸಲಾದ 42 ನೇ ತಿದ್ದುಪಡಿ ಕಾಯ್ದೆಯ ಮೂಲಕ “ಜಾತ್ಯಾತೀತತೆ” ಎಂಬ ಪದವನ್ನು ನಮ್ಮ ಸಂವಿಧಾನದ ಪ್ರಸ್ತಾವನೆಗೆ ಸೇರಿಸಲಾಯಿತು.
- 2) ಕಾನೂನಿನ ಎದುರಿನಲ್ಲಿ ಸಮಾನತೆ: ಸಂವಿಧಾನದ 14ನೇ ವಿಧಿಯು ಎಲ್ಲಾ ಪ್ರಜೆಗಳಿಗೆ ಕಾನೂನಿನ ಎದುರಿನಲ್ಲಿ ಸಮಾನತೆ ಮತ್ತು ಕಾನೂನಿನ ಸಮಾನರಕ್ಷಣೆಯ ಹಕ್ಕನ್ನು ನೀಡಿದೆ.
- 3) ತಾರತಮ್ಯ ನಿಷೇಧ: ಸಂವಿಧಾನದ 15ನೇ ವಿಧಿಯು ಜಾತಿ ಮತಧರ್ಮ ಲಿಂಗ ಭಾಷೆ ಮುಂತಾದವುಗಳ ಆಧಾರದ ಮೇಲೆ ಜನರ ನಡುವೆ ತಾರತಮ್ಯ ಮಾಡುವುದನ್ನು ನಿಷೇಧಿಸಿದೆ.
- 4) ಸಾರ್ವಜನಿಕ ಹುದ್ದೆಗಳಿಗೆ ಸಮಾನ ಅವಕಾಶ: 16ನೇ ವಿಧಿಯು ಪ್ರತಿಯೊಬ್ಬ ಪೌರನಿಗೆ ತಾನು ಇಚ್ಛಿಸುವ ಸಾರ್ವಜನಿಕ ಉದ್ಯೋಗವನ್ನು ಹೊಂದುವ ಅವಕಾಶ ಕಲ್ಪಿಸಿದೆ.
- 5) ಅಸ್ಪೃಶ್ಯತಾ ನಿವಾರಣೆ: 17ನೇ ವಿಧಿಯು ಅಸ್ಪೃಶ್ಯತೆಯ ಆಚರಣೆಯನ್ನು ಒಂದು ಶಿಕ್ಷಾರ್ಹ ಅಪರಾಧ ಎಂದು ಪರಿಗಣಿಸುತ್ತದೆ.



6) ಧಾರ್ಮಿಕ ಸ್ವಾತಂತ್ರ್ಯ: ಸಂವಿಧಾನವು ಪ್ರತಿಯೊಬ್ಬ ಭಾರತೀಯನಿಗೆ ಧಾರ್ಮಿಕ ಸ್ವಾತಂತ್ರ್ಯದ ಹಕ್ಕನ್ನು ನೀಡಿದೆ.

7) ಸಾಂಸ್ಕೃತಿಕ ಮತ್ತು ಶೈಕ್ಷಣಿಕ ಸ್ವಾತಂತ್ರ್ಯ: ಸಂವಿಧಾನದ 29 ಮತ್ತು 30ನೇ ವಿಧಿಗಳು ಸಾಂಸ್ಕೃತಿಕ ಮತ್ತು ಶೈಕ್ಷಣಿಕ ಹಕ್ಕುಗಳಿಗೆ ಸಂಬಂಧಿಸಿವೆ.

ಭಾರತದಲ್ಲಿ ಜಾತೀಯತೆಯ ಮುಂದಿರುವ ಸವಾಲುಗಳು

- 1) ಏಕರೂಪ ನಾಗರಿಕ ಸಂಹಿತೆ ಇಲ್ಲದಿರುವುದು.
- 2) ಒತ್ತಡಗುಂಪುಗಳ ಪ್ರಾಬಲ್ಯ
- 3) ಜಾತೀವಾರು ಸಂಘಟನೆಗಳು
- 4) ಆರ್ಥಿಕ ಸಂಪನ್ಮೂಲಗಳ ಅಸಮರ್ಪಕ ವಿತರಣೆ
- 5) ಕೆಳವರ್ಗದವರ ಮಾನಸಿಕ ಸ್ಥಿತಿಗತಿ
- 6) ಹಣವಂತರ ಸ್ವತ್ತಾಗಿರುವ ಶಿಕ್ಷಣ ಕ್ಷೇತ್ರ.
- 7) ಮೂಲಭೂತವಾದದ ಬೆಳವಣಿಗೆ
- 8) ರಾಜಕೀಯ ಪಕ್ಷಗಳ ಪಟ್ಟಭದ್ರದಿಹಿತಾಸಕ್ತಿ
- 9) ಕೋಮು ಗಲಭೆಗಳ ಬೆಳವಣಿಗೆ
- 10) ದೋಷಪೂರಿತ ಪಠ್ಯಪುಸ್ತಕಗಳ ರಚನೆ.
- 11) ಅನಕ್ಷರತೆ ಮತ್ತು ಅಜ್ಞಾನ
- 12) ಸಂವಿಧಾನಿಕ ವೈರುಧ್ಯತೆ
- 13) ಕೆಳವರ್ಗದ ಜನರಿಗೆ ಕಾನೂನಿನ ಅರಿವು ಇಲ್ಲದಿರುವುದು.

ಜಾತ್ಯಾತೀತತೆಯನ್ನು ಪ್ರಬಲಗೊಳಿಸಲು ಅನುಸರಿಸಬೇಕಾದ ಕೆಲವು ಕ್ರಮಗಳು.

- ಕೋಮು ಸಂಘಟನೆಗಳನ್ನು ನಿಷೇಧಿಸುವುದು
- ಮುಸ್ಲಿಂ ಸಮುದಾಯದ ಸಾಮಾಜಿಕ ಆರ್ಥಿಕ ಪರಿಸ್ಥಿತಿಯನ್ನು ಉತ್ತಮಗೊಳಿಸುವುದು.
- ಪ್ರಾಥಮಿಕ ಹಂತದಿಂದಲೇ ಧಾರ್ಮಿಕ ಸಾಮರಸ್ಯಕ್ಕೆ ಸಂಬಂಧಿಸಿದ ಪಠ್ಯಕ್ರಮವನ್ನು ಗೊತ್ತುಪಡಿಸುವುದು
- ಕೋಮುವಾದವನ್ನು ಪ್ರಚೋದಿಸುವ ಸಾಹಿತ್ಯವನ್ನು, ಪತ್ರಿಕೆ, ಸಮೂಹ ಮಾಧ್ಯಮಗಳು ಅಹಿತಕರ ಘಟನೆಗಳನ್ನು ಪ್ರತಿಬಿಂಬಿಸಬಾರದು.
- ಶಾಂತಿ ಪಾಲನೆ ಕಾನೂನು ಮತ್ತು ಆಡಳಿತ ಯಂತ್ರವನ್ನು ರಾಜಕಾರಣದಿಂದ ಮುಕ್ತಗೊಳಿಸುವುದು.
- ಧರ್ಮದ ಹೆಸರಿನಲ್ಲಿ ಪ್ರಚೋದನಕಾರಿ ಭಾಷಣ ಮಾಡುವುದನ್ನು ನಿಷೇಧಿಸುವುದು.

ಇದುವರೆಗೂ ಚರ್ಚಿಸಿದ ಸವಾಲುಗಳು ನಮ್ಮ ಜಾತ್ಯಾತೀತತೆಯ ಅಂದರವನ್ನು ದುರ್ಬಲಗೊಳಿಸುತ್ತವೆ. ಈ ಹಿನ್ನೆಲೆಯಲ್ಲಿ ನಾವು ಈ ಸವಾಲುಗಳನ್ನು ಸಮರ್ಥವಾಗಿ ಎದುರಿಸುವ ಮೂಲಕ ಜಾತ್ಯಾತೀತತೆಯನ್ನು ಬಲಗೊಳಿಸಲು ಮುಂದಾಗಬೇಕಾಗಿದೆ.

ಪರಾಮರ್ಶನ ಗ್ರಂಥಗಳು.

- 1) ಡಿ.ಡಿ ಬಸು: ಭಾರತದ ಸಂವಿಧಾನದ ಪರಿಚಯ
- 2) ಸುಬಾಷ್ ಸಿ ಕಶ್ಯಪ್: ನಮ್ಮ ಸಂವಿಧಾನ
- 3) ಜೆಸಿ ಜೊಹಾರಿ : ಭಾರತದ ಸಂವಿಧಾನ
- 4) ಜೆ ಎನ್ ಪಾಂಡೆ: ಭಾರತದ ಸಂವಿಧಾನಾತ್ಮಕ ಕಾನೂನು
- 5) ಡಾ.ಗಂಗಾಧರ್ ಪಿ ಎಸ್: ಭಾರತ ಸಂವಿಧಾನ ಮತ್ತು ರಾಜಕೀಯ
- 6) Economical and Political weekly magazine.



ಭ್ರಷ್ಟಾಚಾರ - ಭಾರತದ ಪ್ರಜಾಪ್ರಭುತ್ವಕ್ಕೆ ಒಂದು ಸವಾಲು

ಡಾ. ಗಂಗಾಧರ.ಪಿ.ಎಸ್

ಸಹಾಯಕ ಪ್ರಾಧ್ಯಾಪಕರು, ರಾಜ್ಯಶಾಸ್ತ್ರ ವಿಭಾಗ,
ಸರ್ಕಾರಿ ಕಲಾ ಕಾಲೇಜು (ಸ್ವಾಯತ್ತ), ಚಿತ್ರದುರ್ಗ.

ಸಾರಾಂಶ

ಇಂದು ಭ್ರಷ್ಟಾಚಾರ ಎಂಬ ಪಿಡುಗು ವಿಶ್ವದ ಎಲ್ಲೆಡೆ ಅತ್ಯಂತ ವೇಗವಾಗಿ ಹರಡುತ್ತಿದೆ. ಭ್ರಷ್ಟಾಚಾರವು ಎಲ್ಲಾ ದೇಶಗಳಲ್ಲಿ, ಎಲ್ಲಾ ಕ್ಷೇತ್ರಗಳಲ್ಲಿ ತಾಂಡವವಾಡುತ್ತಿದೆ. ಅದರ ತೀವ್ರತೆ ಮತ್ತು ಪ್ರಮಾಣಗಳಲ್ಲಿ ಮಾತ್ರವ್ಯತ್ಯಾಸವನ್ನು ಗುರುತಿಸಬಹುದು. ಭಾರತದಲ್ಲಿ ಪ್ರತಿಯೊಬ್ಬ ವ್ಯಕ್ತಿಯು ಪ್ರತ್ಯಕ್ಷವಾಗಿ ಅಥವಾ ಪರೋಕ್ಷವಾಗಿ ಭ್ರಷ್ಟಾಚಾರದ ಕಬಂಧ ಬಾಹುಗಳಲ್ಲಿ ಸಿಲುಕಿದ್ದಾನೆ. ಭ್ರಷ್ಟಾಚಾರವು ಭಾರತದ ಪ್ರಜಾಪ್ರಭುತ್ವ ಎದುರಿಸುತ್ತಿರುವ ಅತ್ಯಂತ ದೊಡ್ಡ ಸವಾಲಾಗಿದೆ. ಇದು ನಮ್ಮ ದೇಶದ ಸರ್ವಾಂಗೀಣ ಪ್ರಗತಿಗೆ ತೊಡಕಾಗಿ ಪರಿಣಮಿಸಿದೆ. ನಮ್ಮ ದೇಶವು ಟ್ರಾನ್ಸ್‌ಪರೆನ್ಸಿ ಇಂಟರ್‌ನ್ಯಾಷನಲ್‌ ಕರಪ್ಷನ್ ಇಂಡೆಕ್ಸ್, 2017ರಲ್ಲಿ ವಿಶ್ವದ 176 ರಾಷ್ಟ್ರಗಳ ಪೈಕಿ 79ನೇ ಸ್ಥಾನವನ್ನು ಪಡೆದಿರುವುದು ಅತ್ಯಂತ ವಿಷಾದನೀಯ ಸಂಗತಿಯಾಗಿದೆ. ಭ್ರಷ್ಟಾಚಾರವು ಮಧುಮೇಹದಂತೆ ಅದನ್ನು ನಿಯಂತ್ರಿಸಬಹುದೇ ವಿನಃ ವಿನಾಶಗೊಳಿಸಲು ಸಾಧ್ಯವಿಲ್ಲ ಎನಿಸುತ್ತದೆ. ಈ ಸಂಶೋಧನಾಲೇಖನದಲ್ಲಿ ಭ್ರಷ್ಟಾಚಾರವು ಭಾರತದ ಪ್ರಜಾಪ್ರಭುತ್ವಕ್ಕೆ ಹೇಗೆ ಒಂದು ಸವಾಲಾಗಿದೆ ಎಂಬುದನ್ನು ವಿಶ್ಲೇಷಿಸುವ ಮತ್ತು ಅದನ್ನು ನಿಯಂತ್ರಿಸಲು ಯಾವ ಕ್ರಮಗಳನ್ನು ಕೈಗೊಳ್ಳಬಹುದು ಎಂಬುದನ್ನು ತಿಳಿಸುವ ಪ್ರಯತ್ನ ಮಾಡಲಾಗಿದೆ.

ಪ್ರಮುಖ ಪದಗಳು :- ಪ್ರಜಾಪ್ರಭುತ್ವ, ಭ್ರಷ್ಟಾಚಾರ, ರಾಜಕಾರಣ, ಭ್ರಷ್ಟಾಚಾರ ನಿಗ್ರಹ, ಲೋಕಪಾಲ್, ಲೋಕಯುಕ್ತ, ಸಿ.ಬಿ.ಐ, ಸಿ.ವಿ.ಸಿ.

ಪೀಠಿಕೆ

ಭ್ರಷ್ಟಾಚಾರವು ಭಾರತದ ಪ್ರಜಾಪ್ರಭುತ್ವಕ್ಕೆ ಅತ್ಯಂತ ದೊಡ್ಡ ಪ್ರಮಾಣದ ಬೆದರಿಕೆಯನ್ನೊಡ್ಡಿದೆ. ನಮ್ಮ ರಾಷ್ಟ್ರದಲ್ಲಿ ರಾಜಕೀಯ ಹಾಗೂ ಆಡಳಿತಾತ್ಮಕ ಭ್ರಷ್ಟಾಚಾರಗಳೆರಡನ್ನೂ ಕಾಣಬಹುದು. ಇಂದಿನ ದಿನಗಳಲ್ಲಿ ಭ್ರಷ್ಟಾಚಾರದ ಆರೋಪದಿಂದ ಮುಕ್ತರಾದ ರಾಜಕಾರಣಿಗಳನ್ನು ಹಾಗೂ ಅಧಿಕಾರಿಗಳನ್ನು ಕಾಣುವುದು ಅಪರೂಪವಾಗಿದೆ. ಭ್ರಷ್ಟಾಚಾರವು ಇಂದು ಆಡಳಿತದ ಎಲ್ಲಾ ಕ್ಷೇತ್ರಗಳನ್ನು ಕ್ಯಾನ್ಸರಿನೋಪಾದಿಯಲ್ಲಿ ವ್ಯಾಪಿಸಿಕೊಂಡಿದೆ. ಬೋರ್ಪೋರ್ಟ್ ಹಗರಣ, ಮೇವು ಹಗರಣ, ಛಾಪಾಕಾಗದದ ಹಗರಣ, ಬಹುಕೋಟಿ ಅಕ್ಕಿ ಹಗರಣ ಹಾಗೂ 2ಜಿ ಸ್ಪೆಕ್ಟ್ರಮ್ ಹಗರಣಗಳೇ ಇದಕ್ಕೆ ಸಾಕ್ಷಿ. ಸಂಸತ್ತಿನಲ್ಲಿ ಪ್ರಶ್ನೆ ಕೇಳಲು 11 ಮಂದಿ ಸಂಸದರು ಲಂಚ ಪಡೆದುಕೊಂಡ ಪ್ರಕರಣ, ಸಂಸತ್ ಸದಸ್ಯರ ನಿಧಿಯದುರುಪಯೋಗಕ್ಕೆ ಸಂಬಂಧಿಸಿದ ಹಗರಣಗಳು ಬೆಳಕಿಗೆ ಬಂದಿವೆ. ದಿವಂಗತ ಪ್ರಧಾನಿ ಇಂದಿರಾಗಾಂಧಿಯವರು ಭ್ರಷ್ಟಾಚಾರವನ್ನು ಸಾರ್ವತ್ರಿಕ ಲಕ್ಷಣವೆಂದಿರುವ ಒಂದು ದುರಂತವಾಗಿದೆ.

ಅಧ್ಯಯನದ ಉದ್ದೇಶ ಮತ್ತು ಗುರಿಗಳು

1. ಭ್ರಷ್ಟಾಚಾರವು ಭಾರತದ ಪ್ರಜಾಪ್ರಭುತ್ವಕ್ಕೆ ಹೇಗೆ ಸವಾಲಾಗಿದೆ ಎಂಬುದನ್ನು ವಿಶ್ಲೇಷಿಸುವುದು.
2. ಭ್ರಷ್ಟಾಚಾರವನ್ನು ನಿಯಂತ್ರಿಸಲು ಕೈಗೊಳ್ಳಬಹುದಾದ ಕ್ರಮಗಳನ್ನು ಕುರಿತು ಸಲಹೆಗಳನ್ನು ನೀಡುವುದು.



ಸಂಶೋಧನಾ ವಿಧಾನ

ಈ ಸಂಶೋಧನಾ ಪ್ರಬಂಧವು ದ್ವಿತೀಯ ಮೂಲದ ದತ್ತಾಂಶಗಳನ್ನು ಆದರಿಸಿದೆ. ಗ್ರಂಥಗಳು, ನಿಯತಕಾಲಿಕೆಗಳು, ಸರ್ಕಾರದ ವರದಿಗಳು, ವಿವಿಧ ಲೇಖನಗಳು, ದಿನಪತ್ರಿಕೆಗಳು ಹಾಗೂ ಅಂತರ್ಜಾಲ ಮುಂತಾದ ಮೂಲಗಳಿಂದ ದತ್ತಾಂಶಗಳನ್ನು ಪಡೆದುಕೊಳ್ಳಲಾಗಿದೆ.

ಭ್ರಷ್ಟಾಚಾರದ ಅರ್ಥ

ಪರಿಮಿತ ಅರ್ಥದಲ್ಲಿ ಸಾರ್ವಜನಿಕ ಸ್ಥಾನದಲ್ಲಿರುವ ವ್ಯಕ್ತಿಗಳು ಹಣದ ರೂಪದಲ್ಲಿ ಲಂಚ ಸ್ವೀಕರಿಸುವುದಕ್ಕೆ ಭ್ರಷ್ಟಾಚಾರ ಎಂದು ಕರೆಯಲಾಗುತ್ತದೆ. ಆದರೆ ಭ್ರಷ್ಟಾಚಾರ ಎಂಬ ಪದವು ಅತ್ಯಂತ ವಿಶಾಲ ಅರ್ಥವನ್ನು ಹೊಂದಿದೆ. ಖಾಸಗಿ ಉದ್ಯೋಗಿಗಳಿಗಾಗಿ ಸಾರ್ವಜನಿಕ ಸ್ಥಾನಗಳನ್ನು ಅಧಿಪತ್ಯಾಧಿಕಾರಿಗಳನ್ನು ದುರುಪಯೋಗ ಪಡಿಸಿಕೊಳ್ಳುವ ಎಲ್ಲಾ ವಿಧಾನಗಳನ್ನು ಒಟ್ಟಾರೆಯಾಗಿ ಭ್ರಷ್ಟಾಚಾರ ಎಂದು ಕರೆಯಲಾಗುತ್ತದೆ. ಲಂಚ, ಕಾಣಿಕೆ, ಬಹುಮಾನ, ಸ್ವಜನ ಪಕ್ಷಪಾತ, ಸಾರ್ವಜನಿಕ ಹಣ ಅಥವಾ ಆಸ್ತಿಯ ದುರುಪಯೋಗ, ಅಧಿಕಾರದ ದುರುಪಯೋಗ, ಶಿಫಾರಸ್ಸು ಮಾಡುವುದು, ಸಾರ್ವಜನಿಕ ಸೇವಾ ಸಿಬ್ಬಂದಿಯನ್ನು ಖಾಸಗಿ ಕಾರ್ಯಕ್ಕೆ ಬಳಸಿಕೊಳ್ಳುವುದು - ಇವುಗಳೆಲ್ಲವೂ

ಭ್ರಷ್ಟಾಚಾರದ ವಿವಿಧ ರೂಪಗಳು.

ಪ್ರಜಾಪ್ರಭುತ್ವಕ್ಕೆ ಸವಾಲಾಗಿ ಭ್ರಷ್ಟಾಚಾರ ಭ್ರಷ್ಟಾಚಾರವು ಭಾರತದ ಪ್ರಜಾಪ್ರಭುತ್ವವು ಎದುರಿಸುತ್ತಿರುವ ಅತ್ಯಂತ ದೊಡ್ಡ ಸವಾಲಾಗಿದೆ. ಭ್ರಷ್ಟಾಚಾರವು ಆಡಳಿತದಲ್ಲಿ ಅಧ್ಯಕ್ಷತೆಯನ್ನು ಮೂಡಿಸುತ್ತದೆ. ಭ್ರಷ್ಟಾಚಾರದ ಪರಿಣಾಮವಾಗಿ ಸಾರ್ವಜನಿಕರು ಆಡಳಿತದಲ್ಲಿ ವಿಶ್ವಾಸವನ್ನು ಕಳೆದುಕೊಳ್ಳುತ್ತಾರೆ. ಇದರಿಂದ ಆಡಳಿತಯಂತ್ರ ನಿಷ್ಪ್ರಿಯವಾಗುವ ಸಾಧ್ಯತೆಗಳು ಇರುತ್ತವೆ. ಭ್ರಷ್ಟಾಚಾರದಲ್ಲಿ ನಿರತವಾಗಿರುವ ರಾಜಕಾರಣಿಗಳು ಹಾಗೂ ಅಧಿಕಾರಿಗಳು ಹಣದ ತೃಪ್ತಿಗಾಗಿ ಸಾರ್ವಜನಿಕ ಸೇವೆಯಿಂದ ವಿಮುಖರಾಗಿದ್ದಾರೆ. ಭ್ರಷ್ಟಾಚಾರವು ಸಾರ್ವಜನಿಕ ಹಣದ ಅಪವ್ಯಯಕ್ಕೆ ಎಡೆ ಮಾಡಿಕೊಡುತ್ತದೆ. ಭ್ರಷ್ಟಾಚಾರದಲ್ಲಿ ತೊಡಗಿರುವ ಅಧಿಕಾರಿಗಳು ಸಾರ್ವಜನಿಕ ಹಣವನ್ನು ಎಚ್ಚರಿಕೆಯಿಂದ ಖರ್ಚು ಮಾಡದೆ ಪೋಲು ಮಾಡುತ್ತಾರೆ. ಭ್ರಷ್ಟಾಚಾರವು ಪ್ರಜಾಪ್ರಭುತ್ವಕ್ಕೆ ಹೇಗೆ ಸವಾಲಾಗಿದೆ ಎಂಬ ವಿಷಯವನ್ನು ಈ ಕೆಳಗೆ ಚರ್ಚಿಸಲಾಗಿದೆ.

1. ಸಾರ್ವಜನಿಕ ಹಣದ ಅಪವ್ಯಯ :- ಸಾರ್ವಜನಿಕ ಹಣವನ್ನು ಅನಾವಶ್ಯಕವಾಗಿ ಖರ್ಚು ಮಾಡುವುದು ಕೂಡ. ಭ್ರಷ್ಟಾಚಾರ ಒಂದು ರೂಪವಾಗಿದೆ. ಸಾರ್ವಜನಿಕ ಹಣವನ್ನು ಅನಾವಶ್ಯಕತೆಗಿಂತ ಹೆಚ್ಚಾಗಿ ಖರ್ಚು ಮಾಡಿದರೆ ರಾಜ್ಯದ ಖಜಾನೆ ಬರಿದಾಗುತ್ತದೆ. ಖಜಾನೆಯನ್ನು ತುಂಬಿಸಲು ಸಾರ್ವಜನಿಕರ ಮೇಲೆ ಪದೇ ಪದೇ ತೆರಿಗೆ ವಿಧಿಸಲಾಗುತ್ತದೆ. ತೆರಿಗೆಯ ಭಾರದಿಂದ ಬೇಸತ್ತು ಜನ ಸರ್ಕಾರದ ವಿರುದ್ಧ ತಿರುಗಿ ಬೀಳಬಹುದು.

2. ಅನ್ಯಾಯಕ್ಕೆ ಎಡೆ ಮಾಡಿಕೊಡುತ್ತದೆ :- ಸ್ವಜನ ಪಕ್ಷಪಾತವು ಭ್ರಷ್ಟಾಚಾರದ ಒಂದು ರೂಪವಾಗಿದೆ. ಅಧಿಕಾರಸ್ಥರು ಅರ್ಹತೆ ಹಾಗೂ ಸಾಮರ್ಥ್ಯವಿಲ್ಲದ, ತಮ್ಮ ಸ್ನೇಹಿತರು ಹಾಗೂ ಬಂಧು-ಬಳಗದವರಿಗೆ ಸರ್ಕಾರಿ ಉದ್ಯೋಗವನ್ನು ನೀಡಬಹುದು. ಇದರಿಂದ ಅರ್ಹ, ಸಮರ್ಥ ಹಾಗೂ ಯೋಗ್ಯ ಅಭ್ಯರ್ಥಿಗಳಿಗೆ ಉದ್ಯೋಗದೊರೆಯದೆ ಅನ್ಯಾಯವಾಗುತ್ತದೆ. ಇದರ ಪರಿಣಾಮವಾಗಿ ಸಮರ್ಥ ಅಭ್ಯರ್ಥಿಗಳ ಸೇವೆಯಿಂದ ಸರ್ಕಾರ ವಂಚಿತವಾಗುತ್ತದೆ.



3.ಆರ್ಥಿಕಅಭಿವೃದ್ಧಿಗೆ ಹಿನ್ನಡೆ :- ಭ್ರಷ್ಟ ಅಧಿಕಾರಿಗಳು ಮತ್ತು ರಾಜಕಾರಣಿಗಳು ಅಭಿವೃದ್ಧಿ ಯೋಜನೆಗಳಿಗೆ ವಿನಿಯೋಗಿಸಲೆಂದು ಸರ್ಕಾರವುಬಿಡುಗಡೆ ಮಾಡುವ ಹಣವನ್ನು ದುರುಪಯೋಗಪಡಿಸಿಕೊಳ್ಳುತ್ತಾರೆ. ರಸ್ತೆರಿಪೇರಿ, ನೀರಾವರಿಅಭಿವೃದ್ಧಿ, ಅಣೆಕಟ್ಟುಗಳ ನಿರ್ಮಾಣ, ಕೃಷಿ ಅಭಿವೃದ್ಧಿ, ಕೈಗಾರಿಕೆಗಳ ಸ್ಥಾಪನೆ ಮುಂತಾದ ಕಾರ್ಯಗಳಿಗೆ ಸರ್ಕಾರ ಬಿಡುಗಡೆ ಮಾಡುವ ಹಣದ ಬಹುಭಾಗವನ್ನು ಭ್ರಷ್ಟ ರಾಜಕಾರಣಿಗಳು ಮತ್ತು ಅಧಿಕಾರಿಗಳು ಕೊಳ್ಳೆ ಹೊಡೆಯುತ್ತಾರೆ. ಇದರ ಪರಿಣಾಮವಾಗಿರಾಷ್ಟ್ರದಆರ್ಥಿಕಅಭಿವೃದ್ಧಿಗೆ ಹಿನ್ನಡೆಉಂಟಾಗುತ್ತದೆ.

4.ರಾಜಕೀಯ ಅಸ್ಥಿರತೆ :- ರಾಜಕೀಯ ಪಕ್ಷಗಳು ಅಧಿಕಾರವನ್ನು ಪಡೆಯಲು ಶಾಸಕಾಂಗದಲ್ಲಿ ವಿಶ್ವಾಸಮತಯಾಚನೆಯ ಸಂದರ್ಭದಲ್ಲಿ ಎಂಎಲ್ಎಅಥವಾ ಎಂಪಿಗಳಿಗೆ ಹಣ ನೀಡಿತಮ್ಮ ಪಕ್ಷದ ಪರವಾಗಿ ಮತ ನೀಡುವಂತೆ ಕೇಳಿಕೊಳ್ಳುತ್ತಾರೆ ಎಂಬ ಆರೋಪವಿದೆ. ಇದನ್ನುರಾಜ್ಯಶಾಸ್ತ್ರದ ಪರಿಭಾಷೆಯಲ್ಲಿಕುದುರೆ ವ್ಯಾಪಾರಎಂದುಕರೆಯಲಾಗುತ್ತದೆ. ಇದರ ಪರಿಣಾಮವಾಗಿ ಸರ್ಕಾರ ಉರುಳುವ ಸಾಧ್ಯತೆಇರುತ್ತದೆ. 1993ರಲ್ಲಿ ತಮ್ಮಸರ್ಕಾರದ ವಿರುದ್ಧ ಮಂಡಿಸಲಾಗಿದ್ದ ಅವಿಶ್ವಾಸ ಗೊತ್ತುವಳಿ ನಿರ್ಣಯವನ್ನು ಸೋಲಿಸಲು ಪ್ರಧಾನಿ ಪಿ.ವಿ.ನರಸಿಂಹರಾವ್‌ರವರು ಜಾರ್ಖಂಡ್ ಮುಕ್ತಿ ಮೋರ್ಚಾದ 4 ಮಂದಿ ಎಂಪಿಗಳಿಗೆ ಲಂಚ ನೀಡಿದ್ದರು ಎಂಬ ಆರೋಪಕ್ಕೆ ಒಳಗಾಗಿದ್ದರು.

5.ಸಂಸದೀಯ ಮೌಲ್ಯಗಳ ಕುಸಿತ :- ರಾಮ್‌ಸೇವಕ್, ಮನೋಜ್ ನರೇಂದ್ರ, ರಾಮ್‌ಪಾಲ್, ಅಣ್ಣಾಸಾಹೇಬ್ ಮುಂತಾದ ವಿವಿಧ ಪಕ್ಷಗಳಿಂದ ಆಯ್ಕೆಯಾದ 11 ಮಂದಿ ಸಂಸದರನ್ನು ಸದನದಲ್ಲಿ ಪ್ರಶ್ನೆ ಕೇಳಲು ಲಂಚ ಪಡೆದುಕೊಂಡಿದ್ದಾರೆ ಎಂಬ ಆರೋಪದ ಮೇಲೆ ಸಂಸತ್ತಿನಿಂದಉಚ್ಚಾಟಿಸಲಾಯಿತು. ಅಲ್ಲದೆ ಸ್ಥಳೀಯ ಸಂಸದರಪ್ರದೇಶಾಭಿವೃದ್ಧಿ ನಿಧಿಯನ್ನುದುರುಪಯೋಗ ಪಡಿಸಿಕೊಂಡಿದ್ದಾರೆಂಬ ಪ್ರಕರಣಡಿಸೆಂಬರ್ 2005ರಲ್ಲಿ ಬೆಳಕಿಗೆ ಬಂದಿದೆ. ಸಂಸತ್ ಸದಸ್ಯರಇಂತಹ ಭ್ರಷ್ಟಾಚಾರದ ಆರೋಪಗಳು ಸಂಸದೀಯ ಮೌಲ್ಯದ ಕುಸಿತಕ್ಕೆ ಕಾರಣವಾಗಿದೆ.

6.ಸಾರ್ವಜನಿಕ ವಿಶ್ವಾಸಕ್ಕೆಧಕ್ಕೆ:-ಪಿ.ವಿ.ನರಸಿಂಹರಾವ್, ರಾಜೀವ್‌ಗಾಂಧಿ, ಜಯಲಲಿತ, ಲಾಲು ಪ್ರಸಾದ್‌ಯಾದವ್, ಸುಖರಾಮ್ ಮುಂತಾದರಾಜಕೀಯ ನಾಯಕರುಅನುಕ್ರಮವಾಗಿಜೆ.ಎಂ.ಎಂ ಹಗರಣ, ಬೊಪೋರ್ಸ್ ಹಗರಣ, ತಾನ್ವಿಹಗರಣ, ಮೇವು ಹಗರಣ, ಟೆಲಿಕಾಂ ಹಗರಣಗಳನ್ನು ನ್ಯಾಯಾಲಯದಲ್ಲಿ ಪ್ರಶ್ನಿಸಲಾಗಿತ್ತು.ಇದರೊಂದಿಗೆಛಾಪಾಕಾಗದದ ಹಗರಣ, ಬಹುಕೋಟಿ ಅಕ್ಕಿ ಹಗರಣ, ಅರ್ಕಾವತಿ ಲೇಔಟ್ ಹಗರಣ ಮುಂತಾದವುಗಳಲ್ಲಿ ಅಧಿಕಾರಿಗಳು ಶಾಮಿಲಾಗಿದ್ದಾರೆ ಎಂಬ ಆರೋಪಗಳು ಕೇಳಿಬಂದವು. ಪರಿಣಾಮವಾಗಿ ಸಾರ್ವಜನಿಕರು ಪ್ರಜಾಪ್ರಭುತ್ವ ವ್ಯವಸ್ಥೆಯಲ್ಲಿ ನಂಬಿಕೆ ಕಳೆದುಕೊಳ್ಳುವಂತಾಗಿದೆ.

7.ಆಡಳಿತದಲ್ಲಿ ಅದಕ್ಷತೆ :- ರಾಜಕಾರಣಿಗಳು ಅಧಿಕಾರಿಗಳೊಂದಿಗೆ ಕೆಲವು ಭ್ರಷ್ಟಾಚಾರದ ಪ್ರಕರಣಗಳಲ್ಲಿ ಶಾಮಿಲಾಗಿದ್ದಾರೆ ಎಂಬ ಆರೋಪಗಳು ಕೇಳಿಬಂದಿವೆ. ಒಂದು ವೇಳೆ ಇದು ನಿಜವಾದರೆ ರಾಜಕಾರಣಿಗಳು ಅಧಿಕಾರಶಾಹಿಯನ್ನು ನಿಯಂತ್ರಿಸುವ ಹಾಗೂ ನಿರ್ದೇಶಿಸುವ ನೈತಿಕ ಹಕ್ಕನ್ನು ಕಳೆದುಕೊಳ್ಳುತ್ತಾರೆ. ಪರಿಣಾಮವಾಗಿ ಆಡಳಿತದಲ್ಲಿ ಅದಕ್ಷತೆ ಹಾಗೂ ಅರಾಜಕತೆಉಂಟಾಗಬಹುದು.

ಭ್ರಷ್ಟಾಚಾರವನ್ನು ನಿಯಂತ್ರಿಸಲು ಕೈಗೊಳ್ಳಬಹುದಾದ ಕ್ರಮಗಳು

- ಜನರು ಸ್ವಯಂ ಪ್ರೇರಿತರಾಗಿತಮ್ಮ ಮನೋಭಾವನೆಯನ್ನು ಬದಲಾಯಿಸಿಕೊಳ್ಳಬೇಕು.



- ಪ್ರತಿಯೊಬ್ಬ ವ್ಯಕ್ತಿಯಲ್ಲಿ ಪ್ರಜಾಸತ್ತತ್ವಕ ಮೌಲ್ಯಗಳನ್ನು ತುಂಬಬೇಕು.
- ಪ್ರಜೆಗಳು ನೈತಿಕ ಮೌಲ್ಯಗಳಿಂದ ಕೂಡಿದ ಪ್ರತಿನಿಧಿಗಳನ್ನು ಚುನಾಯಿಸಬೇಕು.
- ಸಿ.ಬಿ.ಐ, ಸಿ.ವಿ.ಸಿ, ಎ.ಸಿ.ಬಿ, ಲೋಕಯುಕ್ತಮುಂತಾದ ಭ್ರಷ್ಟಾಚಾರನಿಗ್ರಹ ನಿಯೋಗಿಗಳ ಕಾರ್ಯದಲ್ಲಿ ರಾಜಕೀಯ ಹಸ್ತಕ್ಷೇಪ ಮಾಡದೇ ಅವುಗಳಿಗೆ ಕಾರ್ಯಾತ್ಮಕ ಸ್ವಯತ್ತತೆ ನೀಡಬೇಕು.
- ಬಹುದಿನಗಳ ಬೇಡಿಕೆಯಾದ ಲೋಕಪಾಲ್ ಸಂಸ್ಥೆಯನ್ನು ಕೂಡಲೇ ಅಸ್ತಿತ್ವಕ್ಕೆ ತರುವುದು.
- ಮಾಹಿತಿ ಹಕ್ಕು ಕಾಯಿದೆಯನ್ನು ಪರಿಣಾಮಕಾರಿಯಾಗಿ ಅನುಷ್ಠಾನಗೊಳಿಸುವುದು.
- ಶಾಲಾ, ಕಾಲೇಜುಗಳಲ್ಲಿ ನೈತಿಕ ಶಿಕ್ಷಣ ನೀಡುವುದು.
- ಪ್ರಮಾಣಿಕವಾಗಿ ಮತದಾನ ಮಾಡುವುದು.

ಸಮಾರೋಪ

ಭ್ರಷ್ಟಾಚಾರವು ಭಾರತದ ಸಮಾಜಿಕ, ರಾಜಕೀಯ ಹಾಗೂ ಆರ್ಥಿಕ ವ್ಯವಸ್ಥೆಗೆ ಬೆದರಿಕೆ ಒಡ್ಡುತ್ತಿರುವುದು ಮಹಾನ್ ಪಿಡುಗಾಗಿದೆ. ಇದು ಸರ್ಕಾರದ ಆದಾಯವನ್ನು ನುಂಗಿ ಹಾಕುತ್ತಿದೆ. ಭ್ರಷ್ಟಾಚಾರವು ಆದಾಯ ಮತ್ತು ಸಂಪತ್ತಿನ ಹಂಚಿಕೆಯಲ್ಲಿ ಅಸಮಾನತೆಯನ್ನು ಸೃಷ್ಟಿಸುವ ಮೂಲಕ ಉಳ್ಳವರು ಮತ್ತು ಇಲ್ಲದವರ ನಡುವಣ ಅಂತರವನ್ನು ತೀವ್ರಗೊಳಿಸುತ್ತಿದೆ. ಇದು ರಾಷ್ಟ್ರದ ಅಭಿವೃದ್ಧಿಗೆ ಮಾರಕವಾಗಿದೆ. ಭ್ರಷ್ಟಾಚಾರದ ಹೆಚ್ಚಳಕ್ಕೆ ರಾಜಕಾರಣಿಗಳು ಹಾಗೂ ಅಧಿಕಾರಿಗಳೊಂದಿಗೆ ಶ್ರೀ ಸಾಮಾನ್ಯನ ಕೊಡುಗೆಯೂ ಇದೆ. ಪ್ರತಿಯೊಬ್ಬ ಪ್ರಜೆಯೂ ಭ್ರಷ್ಟಾಚಾರದ ವಿರುದ್ಧ ಹೋರಾಟ ನಡೆಸಿದರೆ ಮಾತ್ರ ಅದನ್ನು ನಿಯಂತ್ರಿಸಲು ಸಾಧ್ಯವಾಗುತ್ತದೆ.

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ಕೊಟ್ಟೂರೇಶ್ವರ ಸ್ವಾಮಿಯ ಜಾತ್ರಾ ಸಂಪ್ರದಾಯ ಮತ್ತು ಆಚರಣೆಗಳು- ಕೊಟ್ಟೂರು

ಪ್ರವೀಣಕುಮಾರ್.ಬಿ

ಪಿಹೆಚ್.ಡಿ ಸಂಶೋಧನಾರ್ಥಿ
ಬುಡಕಟ್ಟು ಅಧ್ಯಯನ ವಿಭಾಗ
ಕನ್ನಡ ವಿಶ್ವವಿದ್ಯಾಲಯ, ಹಂಪಿ

ಕೊಟ್ಟೂರೇಶ್ವರ ಸ್ವಾಮಿಯ ಜಾತ್ರಾ ಸಂಪ್ರದಾಯ ಮತ್ತು ಆಚರಣೆಗಳು-ಕೊಟ್ಟೂರು

1. ಮುಖ್ಯ ರಥೋತ್ಸವ
2. ಪಲ್ಲಕ್ಕಿ ಉತ್ಸವ
3. ಕಾರ್ತೀಕೋತ್ಸವ (ಲಕ್ಷ ದೀಪೋತ್ಸವ) ಪರಿಚಯ
4. ಸ್ವಾಮಿಯ ಎಡೆ ಸಂತರ್ಪಣಾ ವಿಧಾನ ಮತ್ತು ಸಮಯ
5. ಬೆಳ್ಳಿ ರಥೋತ್ಸವದಲ್ಲಿ ಬಸವ, ನವಿಲು, ನಾಗದೇವತೆ ಮತ್ತು ಆನೆ ಇವುಗಳ ಉತ್ಸವ ಮೂರ್ತಿಗಳ ಪಾತ್ರ
6. ಕೊಟ್ಟೂರು-ಕೆ.ಅಯ್ಯನಹಳ್ಳಿಯ ಬೆಸುಗೆ
7. ಜಾತ್ರಾ ಉತ್ಸವದಲ್ಲಿ ಹರಿಜನ ಸಮುದಾಯದ ಪ್ರಾಮುಖ್ಯತೆ
8. ಮುಸ್ಲಿಂ ಧರ್ಮಕ್ಕೂ ಹಾಗೂ ಕೊಟ್ಟೂರೇಶ್ವರರಿಗೂ ನಡುವೆ ಇರುವ ಭಾವನಾತ್ಮಕ
9. ಸಂಬಂಧ ಮತ್ತು ಅಕ್ಕರ್ ರಾಜ ನೀಡಿದ ಖಡ್ಗ ಹಾಗೂ ಮಣಿಮಂಚದ ಹಿನ್ನೆಲೆ

ಪೀಠಿಕೆ

ಪ್ರತಿ ಒಂದು ಗ್ರಾಮವು ತನ್ನದೇ ಆದಂತಹ ವೈಶಿಷ್ಟ್ಯತೆ ಹಾಗೂ ಅದರ ಹಿನ್ನೆಲೆಯಲ್ಲಿ ಬೆಳವಣಿಗೆಯು ಕಂಡುಕೊಳ್ಳುತ್ತಾ ಸಾಗುತ್ತದೆ. ಅಲ್ಲಿರುವಂತಹ ಧರ್ಮ, ಜಾತಿ, ಸಮುದಾಯ ಎಂಬ ಸಾಂಪ್ರದಾಯಿಕ ಆಚರಣೆಗಳಿಂದ ಗ್ರಾಮದ ಹೆಸರು ಹಾಗೂ ಆ ಊರಿನ ದೈವದ ವೈಶಿಷ್ಟ್ಯತೆ ಬೆಳೆದು ನಿಂತಾಗ ಊರಿನ ಎಲ್ಲಾ ಸಮುದಾಯಗಳು ಉತ್ತಮವಾದ ಸಾಂಪ್ರದಾಯಿಕ ಆಚರಣೆಯಿಂದ ಗ್ರಾಮದ ದೈವವನ್ನು ಮೇಲೆತ್ತಿ ಪ್ರತಿಯೊಂದು ಆಚರಣೆಯು ಸಮುದಾಯಗಳ ಒಗ್ಗೂಡಿಕೆಯಿಂದ ಗ್ರಾಮದ ಹೆಸರನ್ನು ಬೆಳಗಿಸುತ್ತಾ ಸಾಗುವಂತೆ ಪಂಚಗಣಾಧೀಶರುಗಳಾದ ನಾಯಕನಹಟ್ಟಿ, ತಿಪ್ಪೇರುದ್ರೇಶ್ವರ, ಕೋಲ್ ಶಾಂತೇಶ್ವರ, ಅರಸೀಕೆರೆ ಕೆಂಪೇಶ್ವರ, ಕೂಲಹಳ್ಳಿ ಮದ್ದಾನೇಶ್ವರ, ಕೊಟ್ಟೂರಿನ ಕೊಟ್ಟೂರೇಶ್ವರರ ಈ ಐದು ಗಣಾಧೀಶರನ್ನು ಒಂದೊಂದು ಸಮುದಾಯದವರು ಒಂದೊಂದು ಆಚರಣೆಗಳ ಮುಖಾಂತರವಾಗಿ ಮೇಲೆತ್ತಿ ಸಮುದಾಯ ಧರ್ಮದ ಹೆಸರನ್ನು ಬೆಳಗಿಸುವಂತೆ ಕೊಟ್ಟೂರಿನಲ್ಲಿ ಕೊಟ್ಟೂರೇಶ್ವರರ ಆಚರಣೆಯು ಸಂಪ್ರದಾಯ, ವಿಧಿ ವಿಧಾನವು ಉಳಿದ ನಾಲ್ಕು ಗಣಾಧೀಶರಿಗಿಂತಲೂ ಭಿನ್ನವಾಗಿರುವುದು ಕಂಡು ಬರುತ್ತದೆ ಹಾಗೂ ಪ್ರತಿಯೊಂದು ಗಣಾಧೀಶರ ಆಚರಣೆಯು ಒಂದೊಂದು ಧಾರ್ಮಿಕ ಹಿನ್ನೆಲೆಯ ನೆಲೆಯನ್ನು ತಿಳಿಸುತ್ತಾ ಸಾಗುತ್ತದೆ. ಅದರಂತೆ ಬಳ್ಳಾರಿ ಜಿಲ್ಲೆಯ ಕೊಟ್ಟೂರು ತಾಲೂಕಿನ ಕೊಟ್ಟೂರು ಗ್ರಾಮವು ಸಂಪೂರ್ಣವಾಗಿ ಸುತ್ತ ಮುತ್ತಲಿನ ನೂರಾರು ಕಿಲೋಮೀಟರ್‌ಗೆ ಪ್ರಸಿದ್ಧವಾದ ದೈವವಾಗಿ ಹೊರಹೊಮ್ಮಿದೆ. ಹಾಗೂ ಕೊಟ್ಟೂರು ಕೊಟ್ಟೂರೇಶ್ವರರ ಸಾಂಪ್ರದಾಯಿಕ ವಿಧಿ ವಿಧಾನಗಳಿಂದ ಕೊಟ್ಟೂರು ಸಂಪೂರ್ಣವಾಗಿ ಶ್ರೀಕೈತ್ರವಾಗಿ ಕರ್ನಾಟಕದಲ್ಲಿ ಮಿನುಗಲು ಕಾರಣವಾಗಿದೆ. ಈ ಸ್ವಾಮಿಯ ಧಾರ್ಮಿಕ ಆಚರಣೆಗಳು ಈ ಕೆಳಗಿನಂತೆ ವಿವರಿಸಲಾಗಿದೆ.



ವ್ಯಾಪ್ತಿ

ಬಳ್ಳಾರಿ ಜಿಲ್ಲೆಯ ಕೊಟ್ಟೂರು ಗ್ರಾಮವನ್ನು ಸಂಪೂರ್ಣವಾಗಿ ಅನುಲಕ್ಷಿಸಲಾಗಿದೆ. ಕೊಟ್ಟೂರೇಶ್ವರರಿಗೆ ಸಂಬಂಧಪಟ್ಟಂತಹ ಕೊಟ್ಟೂರಿನ 5 ಮಠಗಳನ್ನು ವಿಷಯದ ವ್ಯಾಪ್ತಿಗೆ ತೆಗೆದುಕೊಳ್ಳಲಾಗಿದೆ.

ಅಧ್ಯಯನದ ಉದ್ದೇಶ

ಕೊಟ್ಟೂರೇಶ್ವರ ಸ್ವಾಮಿಯ ರಥೋತ್ಸವದ ಆಚರಣೆಯನ್ನು ಕಂಡುಕೊಳ್ಳಲು ಪಲ್ಲಕ್ಕಿ ಉತ್ಸವದ ಮಹಿಮೆ ಮತ್ತು ಪಲ್ಲಕ್ಕಿ ಉತ್ಸವದಲ್ಲಿ ಅಕ್ಕರ್ ಕೊಟ್ಟಂತಹ ಖಡ್ಗ ಇಡಲು ಕಾರಣವೇನು ಏನೆಂದು ಅರಿಯಲು. ಕಾರ್ತಿಕೋತ್ಸವದ ಆಚರಣೆಗೆ ಕೊಟ್ಟೂರೇಶ್ವರ ಸ್ವಾಮಿಯ ಪೂಜಾ ವಿಧಿ ವಿಧಾನಗಳನ್ನು ತಿಳಿಯಲು. ಸ್ವಾಮಿಯ ಎಡೆ ಸಂತರ್ಪಣ ವಿಧಾನದ ಸಮಯ ಮತ್ತು ವೈಶಿಷ್ಟ್ಯತೆ ಏನೆಂಬುದು ಕಂಡುಕೊಳ್ಳಲು. ನಾಗ, ಬಸವ, ಆನೆ, ನವಿಲು, ಇವುಗಳ ಪಾತ್ರ ಏನೆಂದು ಕಂಡುಕೊಳ್ಳಲು. ಪಂಚಗಣಾಧೀಶರ ಬಗ್ಗೆ ಕಂಡುಕೊಳ್ಳಲು ಹಾಗೂ ಗಣಾಧೀಶರಲ್ಲಿ ಒಬ್ಬರಾದ ಕೊಟ್ಟೂರೇಶ್ವರರ ಆಚರಣೆಗಳನ್ನು ತಿಳಿಯಲು.

ಮುಖ್ಯ ರಥೋತ್ಸವ

ಶ್ರೀ ಗುರು ಕೊಟ್ಟೂರೇಶ್ವರ (ಗುರು ಬಸವ) ಇವರ ರಥೋತ್ಸವವು ಸುಮಾರು 200 ರಿಂದ 250 ವರ್ಷಗಳ ಹಿಂದಿನಿಂದ ನಡೆದುಕೊಂಡು ಬಂದಿದೆ ಎಂಬುದು ವಕ್ತೃಗಳಿಂದ ತಿಳಿಯುತ್ತದೆ. ಅದರಂತೆ ರಥೋತ್ಸವ ಕಾರ್ಯಕ್ರಮವು ಸಂಪ್ರದಾಯಕ ಆಚರಣೆಯಿಂದ ಮಡಿ ನಡೆಯಿಂದ ಕಟ್ಟುನಿಟ್ಟಿನಿಂದ ಕಾರ್ಯಕ್ರಮ ಜರುಗುತ್ತದೆ. ರಥೋತ್ಸವವು ಪ್ರತಿ ವರ್ಷ ಫೆಬ್ರವರಿ ಪ್ರಥಮ ವಾರ ಅಥವಾ ಕೊನೆಯ ವಾರದಂದು ಜರುಗುತ್ತದೆ. ಮೂಲನಕ್ಷತ್ರ ಕೂಡಿದಾಗ ರಥೋತ್ಸವ ಮುಂದೆ ಸಾಗುತ್ತದೆ. ಸೋಮವಾರ ಅಥವಾ ಗುರುವಾರ ದಿನದಂದು ರಥೋತ್ಸವ ಸಾಗುತ್ತದೆ. ರಥೋತ್ಸವ ಎಳೆಯುವ ಮುಂಚಿತವಾಗಿ 20 ದಿನಗಳ ಮುಂಚೆಯೇ ರಥೋತ್ಸವದ ಗಾಲಿಯನ್ನು ಹೊರ ಹಾಕುತ್ತಾರೆ. ಹಾಗೂ ಎಲ್ಲಾ ಸಂಪ್ರದಾಯ ಕಾರ್ಯಕ್ರಮ ನಡೆಯಲು ಕರೆ ನೀಡುತ್ತಾರೆ.

ಸುತ್ತ ಮುತ್ತಲಿನ ಎಲ್ಲಾ ಹಿರಿಯರು ಹಾಗೂ ಊರಿನ ಎಲ್ಲಾ ದೈವಸ್ವರು ಸಾಯಂಕಾಲ ಹಿರೇಮಠದಲ್ಲಿ ಸಾಯಂಕಾಲ 3-30 ಕ್ಕೆ ಪೂಜೆ ಸಲ್ಲಿಸಿದ ನಂತರ ರಥೋತ್ಸವದ ಗಾಲಿಯನ್ನು ಹೊರ ಹಾಕುತ್ತಾರೆ. ಅಲ್ಲಿಂದ 9 ದಿನಗಳ ಒಳಗೆ ರಥೋತ್ಸವ ಕಟ್ಟಲು ತಯಾರಿ ನಡೆಯುತ್ತದೆ. ಮುಖ್ಯ ರಥೋತ್ಸವ ಎಳೆಯುವ ಮುಂಚೆ 5 ವಾರ ಬೆಳ್ಳಿ ರಥೋತ್ಸವ ಎಳೆಯುತ್ತಾರೆ. ಒಂದೊಂದು ರೀತಿಯ ಒಂದೊಂದು ದಿನ ರಾತ್ರಿ ಬೆಳ್ಳಿ ರಥೋತ್ಸವವನ್ನು ಎಳೆಯುತ್ತಾರೆ. ಇದಕ್ಕೆ ಉಚ್ಚಯ್ಯ ಎಂದು ಕರೆಯುತ್ತಾರೆ. ಒಂದು ದಿನ ನವಿಲು ಉತ್ಸವ, ಆನೆ ಉತ್ಸವ, ನಾಗ ಉತ್ಸವ, ಬಸವ ಉತ್ಸವ ಹೀಗೆ ಒಂದೊಂದು ದಿನಗಳಂತೆ ಈ ಉತ್ಸವಗಳನ್ನು ಎಳೆದ ನಂತರ ಈ ಉತ್ಸವವು ಸುಮಾರು ರಾತ್ರಿ 10-00 ಗಂಟೆಯಿಂದ ಬೆಳಗಿನ ಜಾವ 3 ರಿಂದ 4 ಗಂಟೆಯವರೆಗೆ ಎಳೆದು ಹಿರೇಮಠದಿಂದ ಮುಕ್ತಾಯವಾಗುತ್ತದೆ.

ಹಿರೇಮಠದಿಂದ ಸ್ವಾಮಿ ಕೊಟ್ಟೂರೇಶ್ವರ ಮೂಲ ಉತ್ಸವ ಮೂರ್ತಿಯನ್ನು ಬೆಳ್ಳಿಯ ರಥೋತ್ಸವದಲ್ಲಿ ಕರೆದುಕೊಂಡು ತರುತ್ತಾರೆ. ಹಿರೇಮಠದಿಂದ ತೊಟ್ಟಿಲುಮಠದ ಮಾರ್ಗವಾಗಿ ಗಚ್ಚಿನಮಠಕ್ಕೆ ಸಾಗುತ್ತದೆ. ಹೀಗೆ ಸಾಗುವ ಸಮಯದಲ್ಲಿ ಸುಮಾರು 10 ರಿಂದ 15 ಸಾವಿರ ಜನ ರಾತ್ರಿ ರಥೋತ್ಸವದಲ್ಲಿ ಪಾಲ್ಗೊಳ್ಳುತ್ತಾರೆ. ಮತ್ತು ಗಚ್ಚಿನಮಠಕ್ಕೆ ಸಾಗಿದ ನಂತರ ಸ್ವಾಮಿಯ ಉತ್ಸವ ಮೂರ್ತಿಯನ್ನಿಟ್ಟು ಊರಿನ ಎಲ್ಲಾ ಹಿರಿಯರು ಗಚ್ಚಿನಮಠದ ಒಳಗಡೆ ಸುತ್ತಲೂ ಕುಳಿತುಕೊಂಡು ಅಲ್ಲಿ ಸುಮಾರು ಒಂದು ತಾಸಿನಿಂದ ಎರಡು ತಾಸಿನವರೆಗೆ ವೀರಭದ್ರೇಶ್ವರನ ಒಡಪುಗಳನ್ನು ಹೇಳುತ್ತಾರೆ. ಗಂಟಿನಾದ ಹಾಗೂ ಸಮಾಜಗಳಿಂದ ವೀರಭದ್ರಸ್ವಾಮಿಯ ಒಡಪುಗಳಿಗೆ ತಕ್ಕಂತೆ ನಾದ



ಬಾರಿಸುತ್ತಾರೆ. ನಂತರ ಮತ್ತೆ ಬೆಳ್ಳಿ ರಥೋತ್ಸವದಲ್ಲಿ ಹಿರೇಮಠಕ್ಕೆ ತಲುಪುತ್ತದೆ. ಆಗ ಸಮಯ ಬೆಳಗ್ಗೆ 3 ರಿಂದ 4 ಗಂಟೆಯಾಗುತ್ತದೆ. ಮೊದಲನೇ ಪೂಜೆ ಪ್ರಾರಂಭವಾಗುತ್ತದೆ. ಹೀಗೆ ಸುಮಾರು 4 ಉತ್ಸವ ಎಳೆಯುವ ಈ ಸಂಪ್ರದಾಯದಂತೆ ನಡೆಯುತ್ತದೆ. ಬಹಳ ಧಾರ್ಮಿಕ ವ್ಯವಸ್ಥೆಯಿಂದ ನಡೆಯುತ್ತದೆ. ಕೊನೆಯ ಉತ್ಸವ ಎಂದರೆ ಬಸವ ಉತ್ಸವ ಆದ ನಂತರ ಬೆಳ್ಳಿ ರಥೋತ್ಸವದ ಕಾರ್ಯ ನಡೆದು ಸೋಮವಾರ ಅಥವಾ ಗುರುವಾರ ಮಾತ್ರ ನಡೆಯುತ್ತದೆ. ಈ 4 ಉತ್ಸವಗಳ ನಂತರ ಕೊನೆಯ ದಿನ ಮುಖ್ಯ ರಥೋತ್ಸವ ಜರುಗುತ್ತದೆ. ಬಹಳ ವಿಜೃಂಭಣೆಯಿಂದ ಸಾಯಂಕಾಲ ವೇಳೆಗೆ ರಥೋತ್ಸವ ಸಾಗುತ್ತದೆ. ಲಕ್ಷಾಂತರ ಜನರ ಸಮ್ಮುಖದಲ್ಲಿ ಎಲ್ಲಾ ಸಮುದಾಯದವರು ರಥೋತ್ಸವಕ್ಕೆ ಬರುವುದು ಕಾಣುತ್ತೇವೆ. ದೂರದ ಊರುಗಳಿಂದ ಬಳ್ಳಾರಿ, ಕೊಪ್ಪಳ, ದಾವಣಗೆರೆ, ರಾಣಬೆನ್ನೂರು, ಬೆಂಗಳೂರಿನಿಂದ ಅನೇಕ ಜನ ಭಕ್ತರು ಆಗಮಿಸುತ್ತಾರೆ. ಯಾವುದೇ ರೀತಿಯ ಜಾತಿಭೇದವಿಲ್ಲದೆ ಅನೇಕ ಜನರ ಸಮ್ಮುಖದಲ್ಲಿ ಸಾಗುತ್ತದೆ. ಆ ದಿನ ಕೊಟ್ಟೂರಿನಲ್ಲಿ ನಿಲ್ಲಲೂ ಜಾಗವಿಲ್ಲದಷ್ಟು ಜನರು ಕೊಟ್ಟೂರಿನ ರಥೋತ್ಸವದಲ್ಲಿ ಪಾಲ್ಗೊಂಡಿರುತ್ತಾರೆ.

ರಥೋತ್ಸವ ಸಾಯಂಕಾಲ ಸಿದ್ಧತೆ ಆಗುತ್ತದೆ. ಹಿರೇಮಠದಲ್ಲಿ ಮಧ್ಯಾಹ್ನ ಪೂಜೆ ಮುಗಿದ ನಂತರ 3-30 ಕ್ಕೆ ಸ್ವಾಮಿಯ ಮೆರವಣಿಗೆ ಗಂಟೆ ನಾದದಿಂದ ದೇವಾಲಯದಿಂದ ಬಂಗಾರದ ರತ್ನಖಚಿತವಾದ ಕಂಬಳಿಯಿಂದ ಹೊದಿಸಿದ ಕಂಬಳಿಯಲ್ಲಿ ಪಲ್ಲಕ್ಕಿಯ ಒಳಗೆ ಕೂಡಿಸಿಕೊಂಡು ಸ್ವಾಮಿಯನ್ನು ಪೂಜಿಸಲ್ಪಡುವ ಮೂರ್ತಿಯನ್ನು ಪಲ್ಲಕ್ಕಿಯಿಂದ ರಥೋತ್ಸವಕ್ಕೆ ತರುತ್ತಾರೆ. ತರುವ ಸಮಯದಲ್ಲಿ ಉತ್ಸವ ಮೂರ್ತಿಯನ್ನು ಸ್ವಾಮಿಯನ್ನು ನೇರವಾಗಿ ದ್ವಾರಬಾಗಿಲ ಬಳಿ ಕರೆದುಕೊಂಡು ಬಂದು ಅಲ್ಲಿ ದಲಿತಕೇರಿಯ ಮಹಿಳೆಯೊಬ್ಬಳು ದೇವರಿಗೆ ಗಿಣ್ಣು ನೈವೇದ್ಯವನ್ನು ಮಾಡಿ ಮಹಾ ಮಂಗಳಾರತಿಯನ್ನು ಬೆಳಗುತ್ತಾಳೆ. ಆ ನಂತರ ಪಲ್ಲಕ್ಕಿಯಿಂದ ರಥೋತ್ಸವದ ಕಡೆಗೆ ಸಾಗುತ್ತದೆ. ಕೇರಿಯ ಮಹಿಳೆ ಎಡೆ ಸಂತರ್ಪಣೆ ಮಾಡುವುದು ಸುಮಾರು ವರ್ಷಗಳಿಂದ ಈ ಸಂಪ್ರದಾಯ ನಡೆಯುತ್ತಾ ಬಂದಿದೆ. ಯಾವ ಕಾರಣಕ್ಕೂ ಈ ಎಡೆ ನಿಲ್ಲುವುದಿಲ್ಲವಂತೆ.

ಇನ್ನೊಂದು ವಿಶೇಷತೆಯೆಂದರೆ ಎಡೆ ಗಿಣ್ಣು ತರುವವರ ಮನೆಯಲ್ಲಿ ಅಥವಾ ಆ ಕೇರಿಯಲ್ಲಿ ಒಂದು ಹಸು ಕರು ಹಾಕುತ್ತದೆ. ಇದು ಕೊಟ್ಟೂರೇಶ್ವರ ಸ್ವಾಮಿಯ ಪವಾಡಕ್ಕೆ ಸಾಕ್ಷಿಯಾಗಿದೆ ಎಂದು ತಿಳಿಯುತ್ತದೆ. ಈಗಲೂ ಇದನ್ನು ಪರೀಕ್ಷಿಸಬಹುದೆಂದು ನಮಗೆ ಸ್ಥಳೀಯ ವಕ್ತರಗಳು ಮಾಹಿತಿ ನೀಡಿದ್ದಾರೆ. ರಥೋತ್ಸವ ಎಳೆಯುವ ಸಮಯಕ್ಕೆ ಊರಿನ ಅರ್ಚಕರಿಂದ ಹಾಗೂ ಊರಿನ ದೈವಸ್ಥರು ರಥೋತ್ಸವಕ್ಕೆ ಅನ್ನವನ್ನು ಎಡೆ ನೀಡುತ್ತಾರೆ. ಇದಕ್ಕೆ “ಬಾನುಬಲಿ” ಎಂದು ಕರೆಯುತ್ತಾರೆ. ಈ ಸಂಪ್ರದಾಯವನ್ನು ಮಾಡುವವರು ಅಯ್ಯನಹಳ್ಳಿಯವರು ಹಾಗೂ ಊರಿನವರು. ಅಯ್ಯನಹಳ್ಳಿಯವರು ಸ್ವಾಮಿ ಕೊಟ್ಟೂರೇಶ್ವರ ಸೇವಕ ಕರಿಲಿಂಗೇಶ್ವರನ ವಂಶಸ್ಥರಾಗಿರುವುದರಿಂದ ರಥೋತ್ಸವದ ಮುಖ್ಯ ಕಾರ್ಯವನ್ನು ಮಾಡುತ್ತಾರೆ ಎಂಬುದು ತಿಳಿಯುತ್ತದೆ.

ಸಾವಿರಾರು ಭಕ್ತರ ಜನಸಾಗರದಲ್ಲಿ ರಥೋತ್ಸವವನ್ನು ಎಳೆಯುವ ಹಾಗೂ ಸಂಪ್ರದಾಯಿಕ ವಿಧಿ ವಿಧಾನಗಳನ್ನು ಈ ವಂಶಸ್ಥರಿಂದಲೇ ನೆರವೇರುತ್ತದೆ. ಹಾಗೂ ಪ್ರತಿಯೊಂದು ರಥೋತ್ಸವ ಎಳೆಯುವ ಮುಂಚೆ ಪಟಾಕ್ಕಿಯನ್ನು ಕೂಗುತ್ತಾರೆ. ಇವರ ಸಮಕಾಲೀನ ಪಂಚಗಣಾಧೀಶರಾದ ನಾಯಕಟ್ಟಿ ತಿಪ್ಪೆರುದ್ರಸ್ವಾಮಿ, ಕೂಲಹಳ್ಳಿ ಗೋಣಬಸವೇಶ್ವರರು, ಕೋಲ್ ಶಾಂತೇಶ್ವರರು, ಕೆಂಪೇಶ್ವರರು, ಇವರ ರಥೋತ್ಸವದಲ್ಲಿ ನಾವು ಧ್ವಜ ಪಟಾಕ್ಕಿಯನ್ನು ಕೂಗುವುದನ್ನು ನೋಡುತ್ತೇವೆ. ಆದರೆ ಈ ಕೊಟ್ಟೂರಿನ ಜಾತ್ರೆಯಲ್ಲಿ ಯಾವುದೇ ಪಟಾಕ್ಕಿಯನ್ನು ಕೂಗುವುದಿಲ್ಲ. ನೇರವಾಗಿ ರಥೋತ್ಸವ ಸಾಗುತ್ತದೆ. ಬಳ್ಳಾರಿ ಜಿಲ್ಲೆಯಲ್ಲಿಯೇ ಅತಿ ದೊಡ್ಡ ರಥೋತ್ಸವ ಎಂಬ ಹೆಗ್ಗಳಿಕೆಗೆ ಪಾತ್ರವಾಗಿದೆ.

ಸುಮಾರು 80 ಅಡಿ ಎತ್ತರದ ಈ ರಥ ಈ ಭಾಗದಲ್ಲಿಯೇ ದೊಡ್ಡ ರಥಗಳಲ್ಲಿ ಇದೇ ಮೊದಲನೇ ದೊಡ್ಡ ರಥೋತ್ಸವ. ಸ್ವಾಮಿಯು ಆಸೀನರಾಗಲು ಸಹಕಾರವಾಗುವ ಬೃಹತ್ ಗಾತ್ರದ ನಿಚ್ಚಣಿಕೆ (ಏಣಿ) ಯನ್ನು ಹೆಚ್ಚು ತೂಕವುಳ್ಳದ್ದು, ರಥೋತ್ಸವದ ಬಿಡಿ ದಿನಗಳಲ್ಲಿ ಗಚ್ಚಿನಮಠದಲ್ಲಿ ಸದಾ ಕಾಲ ಇರುವ ಈ ಏಣಿಯನ್ನು ಹರಿಜನರು ರಥೋತ್ಸವದ ಕೆಲ ಸಮಯಕ್ಕೆ ಮುಂಚಿತವಾಗಿ ಅತ್ಯಂತ ಸಡಗರ,



ಸಂಭ್ರಮದಿಂದ ಜಯಕಾರಗಳೊಂದಿಗೆ ಕೊಂಡೊಯ್ಯುತ್ತಾರೆ. ಅಲ್ಲಿಂದ ನಂತರ ರಥೋತ್ಸವದಿಂದ ಪಲ್ಲಕ್ಕಿ ಲಕ್ಷಾಂತರ ಜನರ ನಡುವೆ ಸ್ವಲ್ಪ ದೂರ ಬಂದು ಮತ್ತೆ ರಥೋತ್ಸವದ ಹತ್ತಿರ ಬಂದು ಬಲಭಾಗದಿಂದ ಸುಮಾರು 3 ಸುತ್ತು ಸುತ್ತಿ ರಥ ಏರುವ ಸಮಯದಲ್ಲಿ ಬಹಳ ರಾಜಮಾನವಾಗಿ ಸ್ವಾಮಿಯ ಮೂರ್ತಿಯನ್ನು ಲಕ್ಷಾಂತರ ಜನರ ನಡುವೆ ಸ್ವಾಮಿಯ ಜಯಘೋಷಗಳೊಂದಿಗೆ ತೇರಿನ ಒಳಗಡೆ ಕೊಂಡೊಯ್ಯುತ್ತಾರೆ. ಒಳಗಡೆ ಈ ಮೂರ್ತಿಯನ್ನು ರಥದ ಮುಂಭಾಗಕ್ಕೆ ಮುಖ ಮಾಡಿಕೊಂಡು ಕರೆದುಕೊಂಡು ಹೋಗುತ್ತಾರೆ. ನಂತರ ಅಲ್ಲಿಂದ ಎಲ್ಲರ ಸಮ್ಮುಖದಲ್ಲಿ ರಥೋತ್ಸವ ಸಾಗುತ್ತದೆ. ಕಣ್ಣಿನ ದೃಷ್ಟಿ ಗೋಚರಿಸುವಷ್ಟು ರಥದ ಸಮಯದಲ್ಲಿ ಜನಸಾಗರ ಇರುವುದು ನೋಡುತ್ತೇವೆ.

ಹೀಗೆ ಸರಿಯಾದ ಸಮಯಕ್ಕೆ ಮಾಘ ಮಾಸ ಬಹಳ ಶುದ್ಧ ಮೂಲ ನಕ್ಷತ್ರದ ಸಮಯಕ್ಕೆ ಸರಿಯಾಗಿ ಒಂದು ನಿಮಿಷವೂ ತಡಮಾಡದೇ ರಥ ಮುಂದಕ್ಕೆ ಸಾಗುತ್ತದೆ. ಈ ರಥವನ್ನು ನೋಡಲು ಲಕ್ಷಾಂತರ ಜನರು ಬಹಳ ದಿಟ್ಟತನದಿಂದ ಆತುರಗೊಂಡಿರುತ್ತಾರೆ. ಅಂದರೆ ಯಾರೂ ಕೂಡ ರಥ ಎಳೆಯದೇ ಸರಿಯಾದ ಮೂಲ ನಕ್ಷತ್ರದ ಸಮಯಕ್ಕೆ ತನ್ನಷ್ಟಕ್ಕೆ ತಾನೇ ಮುಂದೆ ಸಾಗುತ್ತದೆ. ನಂತರ ಎಲ್ಲರೂ ಕೂಡಿ ರಥ ಎಳೆಯುತ್ತಾರೆ. ಸ್ವಾಮಿಯ ಮೂಲ ವಿಗ್ರಹವೇ ರಥೋತ್ಸವದಲ್ಲಿ ವಿರಾಜಮಾನವಾಗಿದ್ದು ಇದು ಒಂದು ಅಪರೂಪದ ಸಂಗತಿ.

ಬಹುತೇಕ ಕಡೆಗಳಲ್ಲಿ ಉತ್ಸವ ಮೂರ್ತಿಯೇ ಬೇರೆಯೇ ಇರುತ್ತದೆ. ಮೂಲ ಸ್ವಾಮಿಯ ವಿಗ್ರಹ ಮೂರ್ತಿಯೇ ಬೇರೆ ಇರುತ್ತದೆ. ಆದರೆ ಈ ರಥೋತ್ಸವದಲ್ಲಿ ದೇವಾಲಯದಲ್ಲಿ ಪೂಜಿಸುವ ಮೂಲ ಮೂರ್ತಿಯೇ ಪಾಲ್ಗೊಳ್ಳುವುದರಿಂದ ಭಕ್ತ ಮಹರ್ಷಿಯರು ದರ್ಶನವಾದ ಕೂಡಲೇ “ಕೊಟ್ಟೂರು ದೊರೆಯೇ ನಿನಗಾರು ಸರಿಯೇ ಸರಿಯೆಂದವರ ಹಲ್ಲು ಮುರಿಯೆ ಬಹುಪರಾಕ್” ಎಂದು ಒಕ್ಕೊರಲಿನಿಂದ ಉದಾರತೆ ಮಾಡುತ್ತಾರೆ. ಶಿಕಾರಿಪುರ ಎಂಬ ಮೂಲ ಹೆಸರಿನ ಈ ಊರಿಗೆ ಸರ್ವರಿಗೂ ಸರ್ವವನ್ನು ದಯೆ ಪಾಲಿಸುವ ಸ್ವಾಮಿಯಿಂದಾಗಿ ಕೊಟ್ಟೂರು ಎಂಬ ಹೆಸರು ಪ್ರಚಲಿತಗೊಂಡಿದೆ ಎಂಬುವುದು ವಕ್ತರಗಳಿಂದ ಸಿಗುವಂತಹ ಮಾಹಿತಿಯಾಗಿದೆ.

ಗುರುಬಸವ (ಕೊಟ್ಟೂರೇಶ್ವರ) ನೆಲೆಸಿದ ಗುಡಿಗಳಾದ ಹಿರೇಮಠ, ತೊಟ್ಟಿಲುಮಠ, ಗಚ್ಚಿನಮಠಗಳಲ್ಲಿ ನಿತ್ಯವೂ ಪೂಜೆ ನಡೆಯುತ್ತದೆ. ಅಲ್ಲಿಂದ ರಥೋತ್ಸವ ಜನಸಾಗರದಿಂದ ಮಧ್ಯೆ ಯಾರಿಗೂ ಅಪಾಯವಾಗದ ರೀತಿಯಿಂದ ವಿಜೃಂಭಣೆಯಿಂದ ಸಾಗುತ್ತದೆ. ಎಲ್ಲರೂ ಬಾಳೆಹಣ್ಣು ಹಾಗೂ ದವನವನ್ನು ಎಸೆಯುತ್ತಾರೆ. ಊರಿನ ಹೊರ ವಲಯದಲ್ಲಿರುವ ಬನ್ನಿಮಠಕ್ಕೆ ಸಾಗಿ ಮತ್ತೆ ಹಿಂದಿರುತ್ತದೆ. ಸುಮಾರು ಸಾಯಂಕಾಲದಿಂದ ಪ್ರಾರಂಭವಾದ ರಥೋತ್ಸವ ರಾತ್ರಿ 7 ರಿಂದ 8 ಗಂಟೆಯ ಒಳಗೆ ರಥ ಮೊದಲು ನಿಂತ ಜಾಗಕ್ಕೆ ಮೂರ್ಕಲ್ ಮಠದ ಹತ್ತಿರ ಬಂದು ನಿಲ್ಲುತ್ತದೆ. ಅಲ್ಲಿಂದ ಮತ್ತೆ ಸ್ವಾಮಿಯನ್ನು ಪಲ್ಲಕ್ಕಿಯಲ್ಲಿ ಕೂಡಿಸಿಕೊಂಡು ಹಿರೇಮಠಕ್ಕೆ ಸಾಗುತ್ತಾರೆ. ಅಲ್ಲಿಂದ ಮತ್ತೆ ಪೂಜೆ ಸಂಪ್ರದಾಯಗಳು ನಡೆಯಲು ಸಿದ್ಧಗೊಳ್ಳುತ್ತದೆ.

ರಥಕ್ಕೆ ವಿಶೇಷವಾದ ಭಕ್ತರೆಂದರೆ ಸುಮಾರು ಒಂದು ವಾರದಿಂದ ಕಾಲ್ನಡಿಗೆಯಿಂದ ರಥೋತ್ಸವಕ್ಕೆ ಬರುತ್ತಾರೆ. ದೂರದ ಊರಿನಿಂದ ಕಾಲ್ನಡಿಗೆಯಲ್ಲಿ ಕೊಟ್ಟೂರಿಗೆ ಬಂದು ರಥೋತ್ಸವದಲ್ಲಿ ಪಾಲ್ಗೊಂಡು ಸ್ವಾಮಿಯ ಕೃಪೆಗೆ ಪಾತ್ರರಾಗುತ್ತಾರೆ. ಇವತ್ತಿಗೂ ಯಾರಿಗೂ ಯಾವ ರೀತಿಯ ತೊಂದರೆಗಳು ಆಗಿಲ್ಲವಂತೆ. ಪಾದಯಾತ್ರೆಗೆ ಬರುವ ಜನರು ದಾವಣಗೆರೆ, ಧಾರವಾಡ, ಶಿವಮೊಗ್ಗ, ಕೊಪ್ಪಳ, ಬಳ್ಳಾರಿ, ಹೊಸಪೇಟೆ ಹೀಗೆ ಅನೇಕ ಕಡೆಗಳಿಂದ ಸಾವಿರಾರು ಭಕ್ತರು ರಥೋತ್ಸವಕ್ಕೆ ಪಾದಯಾತ್ರೆ ಬರುತ್ತಾರೆ. ಸಣ್ಣವರಿಂದ ದೊಡ್ಡವರತನಕ ಪಾದಯಾತ್ರೆ ಬರುತ್ತಾರೆ. ಮಹಿಳೆಯರು ಸುಮಾರು 50 ರಿಂದ 60 ವರ್ಷ ವಯೋವೃದ್ಧರು ಸ್ವಾಮಿಯ ರಥೋತ್ಸವಕ್ಕೆ ಪಾದಯಾತ್ರೆಗೆ ಬರುವುದನ್ನು ಕಾಣುತ್ತೇವೆ. ರಥೋತ್ಸವ ಎಳೆಯುವ ಮುಂಚೆ ಒಂದು ಅಥವಾ ಎರಡು ದಿನದ ಮುಂಚೆಯೇ ಬರುತ್ತಾರೆ. ಕೊಟ್ಟೂರಿಗೆ ಬರುವಂತ ಭಕ್ತರಿಗೆ ಬೆಳಗಿನಿಂದ ರಾತ್ರಿಯವರೆಗೆ ಒಂದು ದಿನ ಸಂಪೂರ್ಣವಾಗಿ ಕೊಟ್ಟೂರಿನಲ್ಲಿರುವ ಜನತೆ ಪಾದಯಾತ್ರೆ ಬಂದ ಜನರ ಸೇವೆ ಮಾಡುತ್ತಾರೆ. ಅವರಿಗೆ



ಊಟದ ವ್ಯವಸ್ಥೆ ಹಾಗೂ ಹಣ್ಣುಗಳನ್ನು ಕೊಡುವುದು ಹೀಗೆ ಸುಮಾರು ದಾರಿಯುದ್ದಕ್ಕೂ ರಾತ್ರಿಯೆಲ್ಲಾ ಅವರ ಸೇವೆ ನಡೆಯುತ್ತದೆ. ಉಚಿತವಾಗಿ ಚಿಕಿತ್ಸೆಯ ಅನುಕೂಲ ಮಾಡುತ್ತಾರೆ. ಭಕ್ತ ಮನೆಯಲ್ಲಿ ಉಳಿದುಕೊಳ್ಳಲು ವ್ಯವಸ್ಥೆ ಕೂಡ ಇರುತ್ತದೆ.

ರಥೋತ್ಸವಕ್ಕೆ ಸುಮಾರು 10 ವರ್ಷ ಹಾಗೂ 9 ವರ್ಷ ಮತ್ತು 5 ವರ್ಷ ಎಂಬಂತೆ ಭಕ್ತರು ಪಾದಯಾತ್ರೆಯಿಂದ ರಥೋತ್ಸವಕ್ಕೆ ಬರುತ್ತಾರೆ. ಹೀಗೆ 30 ವರ್ಷಗಳಿಂದಲೂ ಸತತವಾಗಿ ಪಾದಯಾತ್ರೆ ಬರುತ್ತಿರುವುದು ಕಾಣುತ್ತೇವೆ. ಹೀಗೆ ಬೆಳೆಯುತ್ತಿರುವ ಭಕ್ತರ ಸಮೂಹವು ಕಂಡು ಬರುತ್ತದೆ. ಎಲ್ಲಾ ಜಾತಿಯವರು ರಥೋತ್ಸವಕ್ಕೆ ಬರುವುದು ಕಂಡು ಬರುತ್ತದೆ. ಸರ್ವಧರ್ಮ ಹರಿಕಾರ ಎಂಬುದು ತಿಳಿಯುತ್ತದೆ. ಮುಸ್ಲಿಂರು ಕೂಡಾ ಈ ರಥೋತ್ಸವಕ್ಕೆ ವಿಶೇಷವಾಗಿ ಪೂಜೆ ಪುನಸ್ಕಾರಗಳನ್ನು ಸಲ್ಲಿಸುತ್ತಾರೆ. ಆ ದಿನದಂದು ಮನೆಯಲ್ಲಿ ಸಿಹಿ ತಿನಿಸುಗಳನ್ನು ಸಂಭ್ರಮಿಸುತ್ತಾರೆ ಎಂಬುದು ವಕ್ತರಗಳಿಂದ ಸಿಗುವಂತಹ ಮಾಹಿತಿಯಾಗಿದೆ.

ಸರ್ವಧರ್ಮ ಸಮಾನತೆ ಎಂಬಂತೆ ಮುಸ್ಲಿಂ ಧರ್ಮದವರು ಪಾದಯಾತ್ರೆ ಬಂದಿರುವುದು ಕಂಡು ಬರುತ್ತದೆ. ಹಗರಿಬೊಮ್ಮನಹಳ್ಳಿಯ ಹಳೇ ಹಗರಿಬೊಮ್ಮನಹಳ್ಳಿಯಲ್ಲಿರುವ ಜಬೀಉಲ್ಲಾ ಟಪಾಲ್ ಎಂಬ ವ್ಯಕ್ತಿ ಕೂಡ ಕೊಟ್ಟೂರೇಶ್ವರ ರಥೋತ್ಸವಕ್ಕೆ 10 ವರ್ಷಗಳ ಕಾಲ ಪಾದಯಾತ್ರೆ ಬಂದಿರುವುದನ್ನು ತಿಳಿಯುತ್ತೇವೆ. ಹಗರಿಬೊಮ್ಮನಹಳ್ಳಿಯಿಂದ ಕೊಟ್ಟೂರಿಗೆ ಸುಮಾರು 30 ಕಿ.ಮೀ ದೂರ ಇರುವುದು. ಇದರಿಂದ ಸರ್ವರಿಗೂ ಸಮಾನತೆಯ ಜೀವನ ಕಲ್ಪಿಸುವರು ಎಂಬುದು ಕೊಟ್ಟೂರೇಶ್ವರರ (ಗುರುಬಸವ) ಇವರ ಆಚಾರ ವಿಚಾರಗಳಿಂದ ತಿಳಿಯುತ್ತದೆ ಎಂಬುದು ವಕ್ತರಗಳಿಂದ ತಿಳಿಯುವಂತಹ ಮಾಹಿತಿಯಾಗಿದೆ.

ರಥೋತ್ಸವ ಮುಗಿದ ನಂತರ ಆ ದಿನ ಇಡೀ ರಾತ್ರಿಯೆಲ್ಲಾ ಮದನ್‌ಸಿ ಎಂಬ ಕಾರ್ಯಕ್ರಮ ರಥೋತ್ಸವದ ಮುಂದೆ ನಡೆಯುತ್ತದೆ. ಈ ಕಾರ್ಯಕ್ರಮ ಸುತ್ತಲೂ ಭಕ್ತರು ಹಾಗೂ ಸಮಾಜ ಬಡಿಯುವವರು, ಡೊಳ್ಳು ಬಡಿಯುವವರು ಹೀಗೆ ಅನೇಕ ನಾದಗಳನ್ನು ನುಡಿಸುವವರು ರಾತ್ರಿಯಿಂದ ಬೆಳಗಿನತನಕ ನಡೆಯುತ್ತದೆ. ರಥದ ಸುತ್ತಲೂ ಎಲ್ಲಾ ಅರ್ಚಕರು ಕೂಡಿ ಸಮಾಜ ಬಾರಿಸುವುದು ಇದು ಒಂದು ದಿನ ರಾತ್ರಿಯವರೆಗೆ ನಡೆಯುತ್ತದೆ ಎಂಬುದು ಸ್ಥಳೀಯ ವಕ್ತರಗಳಿಂದ ಸಿಗುವಂತಹ ಮಾಹಿತಿಯಾಗಿದೆ.

ನಂತರ 9 ದಿನಗಳಾದ ನಂತರ ರಥೋತ್ಸವದ ಕಳಸವನ್ನು ಇಳಿಸುತ್ತಾರೆ. ರಥವನ್ನು ಬಿಚ್ಚುವವರನ್ನು ಆಯಗಾರರು ಎಂದು ಕರೆಯುತ್ತಾರೆ. ರಥದಲ್ಲಿರುವ ಮೂರ್ತಿಯನ್ನು ಹಾಗೂ ಗಚ್ಚಿನಮಠದಲ್ಲಿರುವ ಕಲ್ಲಿನ ಮೂರ್ತಿಗಳು ಒಂದೇ ರೀತಿ ಇರುವುದನ್ನು ನೋಡಬಹುದು. 2017 ರಲ್ಲಿ ಎಳೆದ ರಥ ಸುಮಾರು 250 ವರ್ಷಗಳಷ್ಟು ಹಳೆಯದಾದ ರಥವಾಗಿದೆ. ಈ ರಥದ ಗಾಲಿಯು ಸ್ವಲ್ಪ ಸವೆದ ಕಾರಣ ಎಂದೂ ಸಂಭವಿಸದ ಘಟನೆ 2017 ರಲ್ಲಿ ರಥೋತ್ಸವ ಮುಗಿದು ಅದರ ಮೂಲ ಸ್ಥಾನವನ್ನು ಸೇರುವ ಸಮಯದಲ್ಲಿ ರಾತ್ರಿ 7-30ರ ಸಮಯಕ್ಕೆ ಲಕ್ಷಾಂತರ ಭಕ್ತರ ನಡುವೆ ರಥ ಉರುಳಿರುವುದನ್ನು ನಾವು ನೋಡಬಹುದು. ಆದರೆ ಕೊಟ್ಟೂರೇಶ್ವರರ ಪವಾಡ ಎಂಬಂತೆ ಯಾರಿಗೂ ಸಾವು ನೋವು ಸಂಭವಿಸಿಲ್ಲ ಎಂಬುದು ಈ ರಥದ ಶಕ್ತಿಗೆ ಸಾಕ್ಷಿಯಾಗಿದೆ ಎಂದು ಸ್ಥಳೀಯ ವಕ್ತರಗಳಿಂದ ಸಿಗುವಂತಹ ಮಾಹಿತಿಯಾಗಿದೆ.

ನಂತರ 9 ದಿನಗಳು ಮುಗಿದ ನಂತರ ರಥ ಬಿಚ್ಚಿದ ನಂತರ ಮತ್ತೆ ಗಚ್ಚಿನಮಠಕ್ಕೆ ಏಣಿಯನ್ನು ತರುತ್ತಾರೆ. ಹಾಗೂ ರಥೋತ್ಸವದ ಸಮಯದಲ್ಲಿ ಬೆಳಿಗ್ಗೆಯಿಂದ ಭಕ್ತರು ದೀಡ್ ನಮಸ್ಕಾರ ಹಾಕುತ್ತಾರೆ. ಇದು ಪ್ರಾರಂಭವಾಗುವುದು ಮೂರ್ಕಲ್ ಮಠದಿಂದ ಹಿರೇಮಠದವರೆಗೆ ನಡೆಯುತ್ತದೆ. ಮೂರ್ಕಲ್ ಮಠ ಕೊಟ್ಟೂರೇಶ್ವರ ಸ್ವಾಮಿಯ ಮೂಲಸ್ಥಾನ ಎಂದು ಕರೆಯುತ್ತಾರೆ. ಈ ಎಲ್ಲಾ ರಥೋತ್ಸವದ ಕಾರ್ಯಕ್ರಮಗಳನ್ನು ಕೆ.ಅಯ್ಯನಹಳ್ಳಿಯ 60 ಮನೆಗಳ ವಂಶಸ್ಥರಿಗೆ ಮಾತ್ರ ಸ್ವಾಮಿಯ ಕಾರ್ಯಕ್ರಮ ನಿರ್ವಹಿಸುವ ಜವಾಬ್ದಾರಿಯನ್ನು ಹೊಂದಿರುತ್ತಾರೆ. ಹಾಗೂ ಸ್ವಾಮಿಯ ಮೂರ್ತಿಯನ್ನು ಮುಟ್ಟುವ ಅವಕಾಶ ಅವರಿಗೊಬ್ಬರಿಗೆ ಮಾತ್ರ ಎಂಬುದು ವಕ್ತರಗಳಿಂದ



ತಿಳಿಯುತ್ತದೆ. ಮರದ ಅರ್ಚಕರಿಂದ ತಿಳಿಯುವಂತೆ ಕರಿಲಿಂಗೇಶ್ವರರ ವಂಶಸ್ಥರು ಮತ್ತು ಕೆ.ಅಯ್ಯನಹಳ್ಳಿಯ 60 ಮನೆ ವಂಶಸ್ಥರಾಗಿರುವುದು ಕಂಡು ಬರುತ್ತದೆ.

ಎಲ್ಲಾ ಆಚರಣೆ ವಿಧಿ ವಿಧಾನವು ಸಂಪ್ರದಾಯಕತೆಯು ರಥೋತ್ಸವ ಎಳೆಯುವ ಮುಂಚಿತವಾಗಿ ಒಂದು ಅಥವಾ ಒಂದೂವರೆ ತಿಂಗಳಿನಿಂದಲೂ ಪ್ರತಿನಿತ್ಯವೂ ವಿಶೇಷವಾಗಿ ಹಿರೇಮಠದಲ್ಲಿ ಪೂಜೆಗಳು ಹಾಗೂ ಕಾರ್ಯಕ್ರಮಗಳು ನಡೆಯುತ್ತವೆ. ಈಗ 2017 ರಲ್ಲಿ ರಥ ಬಿದ್ದ ಕಾರಣ ಆ ರಥವನ್ನು ಬಿಟ್ಟು ಮತ್ತೆ ಒಂದೇ ವರ್ಷದೊಳಗಡೆ ಆ ರಥದಷ್ಟೇ ಸುಂದರವಾದ ನೂತನ ರಥವನ್ನು ನಿರ್ಮಾಣ ಮಾಡಿರುವುದು ಕಂಡು ಬರುತ್ತದೆ. ಹಳೇ ರಥಕ್ಕೂ ನೂತನ ರಥಕ್ಕೂ ಯಾವುದೇ ತರಹದ ವ್ಯತ್ಯಾಸಗಳು ಕಂಡು ಬರುವುದಿಲ್ಲ ಎಂಬುದು ವಕ್ರಾರ್ಥಗಳಿಂದ ಸಿಗುವಂತಹ ಮಾಹಿತಿಯಾಗಿದೆ.

ರಥೋತ್ಸವವು 6 ಗಾಲಿಗಳಿಂದ ನಿರ್ಮಾಣವಾಗಿದೆ. ಈ ಗಾಲಿಗಳನ್ನು ಮತ್ತಿ ಕಟ್ಟಿಗೆಯಿಂದ ತಯಾರಿಸಲಾಗಿದೆ. ಗಾಲಿ ಬಿಟ್ಟು ರಥವನ್ನು ತೇಗದ ಕಟ್ಟಿಗೆಯಿಂದ ನಿರ್ಮಾಣ ಮಾಡಲಾಗಿದೆ. ಮತ್ತು ಜಿಂದಾಲ್ ಕಂಪನಿಯಿಂದ ವಿಶೇಷವಾಗಿ ತಯಾರಿಸಲಾದ ಉಕ್ಕಿನಿಂದ ನಿರ್ಮಾಣ ಮಾಡಿದ 3 ಅಚ್ಚುಗಳನ್ನು ಜೋಡಿಸಲಾಗಿದೆ. ಮತ್ತು ಇದಕ್ಕೆ ಹೊಸದಾಗಿ ತಂತ್ರಜ್ಞಾನವನ್ನು ಅಳವಡಿಸಿದ ಹೈಡ್ರೋಲಿಕ್ ಬ್ರೇಕ್‌ನ್ನು ಅಳವಡಿಸಲಾಗಿದೆ. ರಥೋತ್ಸವದ ಗಡ್ಡಿ 20 ಅಡಿ ಇದ್ದು, ಕಳಸಕ್ಕೆ ಬಂಗಾರದ ಶೀಟ್‌ನಿಂದ ಸುತ್ತಿ ಅಳವಡಿಸಲಾಗಿದೆ. ಇದಕ್ಕೆ ಸರ್ಕಾರದ ಧಾರ್ಮಿಕ ದತ್ತಿ ಇಲಾಖೆಯಿಂದ ರೂ. 2 ಕೋಟಿ ಮಂಜೂರಾಗಿದ್ದು, ಹಾಗೂ ಕ್ಷೇತ್ರದ ಶಾಸಕರ ಅನುದಾನ ಮತ್ತು ಕೊಟ್ಟೂರಿನ ಭಕ್ತ ಜನ ಸಮೂಹದಿಂದ ಬಂದ ಹಣದಿಂದ ನೂತನ ರಥವನ್ನು ನಿರ್ಮಿಸಲಾಗಿದೆ.

ರಥದ ಗಡ್ಡಿಯಲ್ಲಿ ವಿಶೇಷವಾಗಿ ಚೌಡಮ್ಮದೇವಿಯ ಮೂರ್ತಿಯನ್ನು ಕಾಣುತ್ತೇವೆ. ಈ ಚೌಡಮ್ಮದೇವಿಯ ಮೂರ್ತಿಯು ಹಿರೇಮಠದಲ್ಲಿರುವ ಚೌಡಮ್ಮದೇವಿ ಮೂರ್ತಿಯು ಒಂದೇ ರೀತಿಯ ಆಕೃತಿ ಹೊಂದಿದ್ದು, ಇದಕ್ಕೆ ಮಡ್ಯಳ್ಳಿ ಚೌಡಮ್ಮ ಎಂದು ಕರೆಯುತ್ತಾರೆ. ಮಡ್ಯಳ್ಳಿಯಲ್ಲಿರುವ ನಾಯಕ ಸಮುದಾಯದವರು ಈ ರಥೋತ್ಸವದ ಗಡ್ಡಿಯಲ್ಲಿರುವ ಚೌಡಮ್ಮನ ಮೂರ್ತಿಗೆ ಬಂದು ಪೂಜೆ ಪುನಸ್ಕಾರಗಳನ್ನು ಮಾಡಿ ಹೋಗುತ್ತಾರೆ ಎಂಬುದು ವಕ್ರಾರ್ಥಗಳಿಂದ ಸಿಗುವಂತಹ ಮಾಹಿತಿಯಾಗಿದೆ. ರಥೋತ್ಸವದಲ್ಲಿ ರಥ ಎಳೆಯುವ ಸಮಯದಲ್ಲಿ ರಥದ ಮೇಲಿರುವ ಕಳಸವು ಯಾವ ದಿಕ್ಕಿನಲ್ಲಿ ಸ್ವಲ್ಪ ಬಾಗಿರುತ್ತದೆಯೋ ಆ ದಿಕ್ಕಿನಲ್ಲಿ ಮಳೆ, ಬೆಳೆ ಸಮೃದ್ಧಿಯಾಗಿ ಬರುತ್ತದೆ ಎಂಬುದು ಪ್ರತೀತಿ ಕೂಡ ಇದೆ ಎಂಬುದು ಸ್ಥಳೀಯರಿಂದ ತಿಳಿಯುತ್ತದೆ.

ಪಲ್ಲಕ್ಕಿ ಉತ್ಸವ

ಕೊಟ್ಟೂರೇಶ್ವರರ ಈ ಪಲ್ಲಕ್ಕಿ ಉತ್ಸವವು ಕೊಟ್ಟೂರಿನಲ್ಲಿ ಒಂದು ಸಣ್ಣ ಜಾತ್ರೆಯಂತೆ ನಡೆಯುತ್ತದೆ. ಕೊಟ್ಟೂರೇಶ್ವರ ಸ್ವಾಮಿಯ ಪಲ್ಲಕ್ಕಿ ಹಿರೇಮಠದಲ್ಲಿ ಮಾತ್ರ ಕಂಡು ಬರುತ್ತದೆ. ಇನ್ನುಳಿದ ಯಾವ ಮಠದಲ್ಲಿಯೂ ಪಲ್ಲಕ್ಕಿ ಇಲ್ಲವೆಂಬುದು ಸ್ಥಳೀಯ ವಕ್ರಾರ್ಥಗಳಿಂದ ತಿಳಿದುಬರುತ್ತದೆ. ಪಲ್ಲಕ್ಕಿಯನ್ನು ಕೊಟ್ಟೂರೇಶ್ವರ ಪ್ರತಿಯೊಂದು ಸಾಂಪ್ರದಾಯಿಕ ಆಚರಣೆಗಳಲ್ಲಿ ಪಲ್ಲಕ್ಕಿ ಶ್ರೇಷ್ಠ ಸ್ಥಾನವನ್ನು ಪಡೆದಿದೆ. ಹಾಗೂ ಪಲ್ಲಕ್ಕಿ ಉತ್ಸವವು ತನ್ನದೇ ಆದ ಸಾಂಸ್ಕೃತಿಕ ಕಾರ್ಯಕ್ರಮಗಳಲ್ಲಿ ಪಾಲ್ಗೊಳ್ಳುವುದರಿಂದ ಇದರ ಸ್ಥಾನವನ್ನು ಶ್ರೇಷ್ಠತೆಗೆ ಕೊಂಡೊಯ್ದಿದ್ದಾರೆ.

ಹಿರೇಮಠದಿಂದ ಪಲ್ಲಕ್ಕಿ ಉತ್ಸವ ಪ್ರಾರಂಭವಾಗಿ ತೊಟ್ಟಿಲುಮಠ, ಗಚ್ಚಿನಮಠ ಮಾರ್ಗವಾಗಿ ಮತ್ತೆ ಹಿರೇಮಠದ ಕಡೆಗೆ ಬರುವುದು ಕಂಡು ಬರುತ್ತದೆ. ದಸರಾ ಹಬ್ಬದಲ್ಲಿ ಪಲ್ಲಕ್ಕಿ ಉತ್ಸವವು ಬಹಳ ವಿಜೃಂಭಣೆಯಿಂದ ಜರುಗುತ್ತದೆ. ದಸರಾದ ಆಯುಧ ಪೂಜೆಯಲ್ಲಿ ಅಕ್ಕರ್ ನೀಡಿದ ಖಡ್ಗವನ್ನು ಪಲ್ಲಕ್ಕಿ ಒಳಗೆ ಇಟ್ಟು ಮೆರವಣಿಗೆ ಮಾಡುತ್ತಾರೆ. ಬನ್ನಿ ಮುಡಿಯುವ ದಿನ ಪಲ್ಲಕ್ಕಿಗೆ ವಿಶೇಷ ಅಲಂಕಾರ ಮಾಡಿ ಸ್ವಾಮಿ ಕೊಟ್ಟೂರೇಶ್ವರರ ಉತ್ಸವ ಮೂರ್ತಿಯನ್ನೇ ಪಲ್ಲಕ್ಕಿಯೊಳಗಡೆ ಇಟ್ಟು ಬನ್ನಿ ಮುಡಿಯುವ ಸ್ಥಳಕ್ಕೆ ಊರ ಹೊರ ವಲಯದಲ್ಲಿರುವ ಕೊಟ್ಟೂರು-ಹಗರಿಬೊಮ್ಮನಹಳ್ಳಿ ರಸ್ತೆಯಲ್ಲಿರುವ ಊರ ಹೊರ ವಲಯದಲ್ಲಿ ತೆಗೆದುಕೊಂಡು ಬರುತ್ತಾರೆ. ಅಲ್ಲಿ ಬನ್ನಿಮರವಿದೆ.



ಬನ್ನಿಮರಕ್ಕೆ ಪೂಜೆ ಸಲ್ಲಿಸಿದ ನಂತರ ಊರಿನಲ್ಲಿ ಬನ್ನಿ ಮುಡಿಯಲು ಕರೆ ನೀಡುತ್ತಾರೆ. ಈ ಊರಿನ ಸ್ಥಳೀಯರಿಂದ ಸಿಗುವಂತಹ ಮಾಹಿತಿಯಾಗಿದೆ. ಹಾಗೂ ದೀಪಾವಳಿ ಪಾಡ್ಯದಿಂದಲೂ ಪಲ್ಲಕ್ಕಿ ಉತ್ಸವ ಒಂದೂವರೆ ತಿಂಗಳು ಬಹಳ ವಿಜೃಂಭಣೆಯಿಂದ ಆಚರಣೆ ಮಾಡುತ್ತಾರೆ. ಕಾರ್ತಿಕ ಮಾಸ ಬರುವವರೆಗೂ ಆಚರಣೆ ನಡೆಯುತ್ತದೆ. ಪ್ರತಿಯೊಂದು ಆಚರಣೆಗಳು ಸಂಪ್ರದಾಯಕತೆಗಳು ನಡೆಯುವುದು ಹಿರೇಮಠದಿಂದ ಸಾಗುತ್ತದೆ. ಪಲ್ಲಕ್ಕಿ ಉತ್ಸವಕ್ಕೆ ಅಲಂಕಾರವಾಗಿ ಹಲವು ವಿಶೇಷವಾದ ಹೂಗಳಿಂದ ಅಲಂಕರಿಸುತ್ತಾರೆ. ಬಂಗಾರದಿಂದ ಹೆಣೆದ ಕಂಬಳಿಯನ್ನು (ರತ್ನಕಂಬಳಿ) ಹೊದಿಸಿ ಬಹಳ ಸಂಭ್ರಮದಿಂದ ಪಲ್ಲಕ್ಕಿಯನ್ನು ಎತ್ತಿಕೊಂಡು ಸಾಗುತ್ತಾರೆ. ಎಲ್ಲಾ ಸಮುದಾಯದವರು ಪಲ್ಲಕ್ಕಿಯನ್ನು ಎತ್ತಿಕೊಂಡು ಸಾಗುತ್ತಾರೆ. ಆದರೆ ಪಲ್ಲಕ್ಕಿಯೊಳಗಿರುವ ಉತ್ಸವ ಮೂರ್ತಿಯನ್ನು ಮುಟ್ಟುವುದು, ಪೂಜಿಸಲು ಕೆ.ಅಯ್ಯನಹಳ್ಳಿಯ 60 ಮನೆಗಳ ವಂಶಸ್ಥರಿಗೆ ಮಾತ್ರ ಅವಕಾಶವಿರುವುದು ಎಂಬುದು ವಕ್ತರಗಳಿಂದ ತಿಳಿದುಬಂದ ಮಾಹಿತಿಯಾಗಿದೆ. ಇದೇ ರಥೋತ್ಸವದಲ್ಲಿ ಇದೇ ಪಲ್ಲಕ್ಕಿಯಿಂದ ಸ್ವಾಮಿಯನ್ನು ಕೇರಿಯ ಬಳಿ ಕರೆದುಕೊಂಡು ಬಂದು ಅಲ್ಲಿ ಹರಿಜನ ಸಮುದಾಯದ ಮಹಿಳೆಯೊಬ್ಬಳು ಮಹಾಮಂಗಳಾರತಿ ಬೆಳಗಿ ಎಡೆಯನ್ನು ನೀಡುವುದು ಸಹ ಕಂಡು ಬರುತ್ತದೆ. ಹಿರೇಮಠದ ಒಳಗಡೆ ಹೋಗುವಾಗ ಬಲಭಾಗದಲ್ಲಿ ಸ್ವಾಮಿಯ ಪಲ್ಲಕ್ಕಿ ಇಟ್ಟಿದ್ದಾರೆ. ಇದಕ್ಕೆ ಸಂಪೂರ್ಣವಾಗಿ ಬೆಳ್ಳಿಯ ಲೇಪನವನ್ನು ಮಾಡಿರುವುದು ಕಂಡು ಬರುತ್ತದೆ. ಮೊದಲಿಗೆ ಇದು ಹೊನ್ನಿಕಟ್ಟಿಗೆ ಹಾಗೂ ಆನೆದಂತಗಳಿಂದ ಮಾಡಲ್ಪಟ್ಟ ಚಿತ್ರಗಳಿಂದ ಕೂಡಿದ್ದು, ನಂತರ ಭಕ್ತರ ಮೇರೆಗೆ ಇದಕ್ಕೆ ಕಟ್ಟಿಗೆಗೆ ಬೆಳ್ಳಿಯ ಶೀಟುಗಳನ್ನು ಹಾಕಿರುವುದು ಕಂಡು ಬರುತ್ತದೆ. ಉಗಾದಿಯ ಹೊಸವರ್ಷದಲ್ಲಿಯೂ ಕೂಡಾ ಊರಿನ ಕೊಟ್ಟೂರೇಶ್ವರರ 5 ಮಠಗಳಲ್ಲಿಯೂ ವಿಶೇಷವಾಗಿ ಪೂಜೆಗಳು ನಡೆಯುತ್ತವೆ. ಅದರಂತೆ ಪಲ್ಲಕ್ಕಿ ಉತ್ಸವ ಕೂಡ ನಡೆಯುತ್ತದೆ. ಸಾಯಂಕಾಲ ಹಿರೇಮಠದ ಆವರಣದಲ್ಲಿ ಎಲ್ಲಾ ಸಮುದಾಯದವರು ಕೂಡಿ ಒಂದು ಹೊಸ ವರ್ಷದ ಪಂಚಾಂಗವನ್ನು ಪಠಣೆ ಮಾಡುತ್ತಾರೆ. ಕಾರ್ಯಫಲ, ಗ್ರಹಗತಿಗಳ ಫಲ ಏನೆಂಬುದು ಹಿರಿಯರಿಂದ ಓದಿಸಲಾಗುತ್ತದೆ. ರತ್ನಕಂಬಳಿ ಕೊಟ್ಟಿರುವುದು ಯಾರು? ಯಾವ ಕಾಲದಲ್ಲಿ ಕೊಟ್ಟಿದ್ದಾರೆ ಎಂಬುದು ಇವತ್ತಿಗೂ ಯಾರಿಗೂ ಮಾಹಿತಿ ಇಲ್ಲ ಎಂಬುದು ಸ್ಥಳೀಯರಿಂದ ತಿಳಿಯುತ್ತದೆ.

ಕಾರ್ತಿಕೋತ್ಸವ (ಲಕ್ಷ ದೀಪೋತ್ಸವ) ಪರಿಚಯ

ಕಾರ್ತಿಕೋತ್ಸವವು ಕೊಟ್ಟೂರಿನಲ್ಲಿ ತನ್ನದೇ ಆದ ವೈಭವ ಮತ್ತು ಸಾಂಸ್ಕೃತಿಕ ಆಚರಣೆಗಳಲ್ಲಿ ಪ್ರಾಮುಖ್ಯತೆಯನ್ನು ಪಡೆದಿದೆ ಮತ್ತು ಕೊಟ್ಟೂರೇಶ್ವರ ಸ್ವಾಮಿಯ ಸನ್ನಿಧಾನದಲ್ಲಿ ಅದರಲ್ಲಿ ಹಿರೇಮಠದಲ್ಲಿ ವೈಭವದಿಂದ ಕಾರ್ತಿಕೋತ್ಸವ ಜರುಗುವುದು ಕಂಡು ಬರುತ್ತದೆ. ಉಳಿದ 5 ಸಂತರ ಮಠಗಳಲ್ಲಿಯೂ ಕಾರ್ತಿಕೋತ್ಸವವು ನಡೆಯುತ್ತದೆ. ಕೊಟ್ಟೂರೇಶ್ವರರ ಮಠಗಳಿರುವ ಊರುಗಳಲ್ಲಿಯೂ ಇದೇ ದಿನದಂದು ದೀಪವನ್ನು ಹಚ್ಚುತ್ತಾರೆ ಎಂಬುದು ತಿಳಿದುಬರುತ್ತದೆ.

“ಪಂಚಗಣಾಧೀಶರಿಗೆ ಸಂಬಂಧಿಸಿದಂತೆ, ಸಾಕಷ್ಟು ಜನರನ್ನು ಆಕರ್ಷಿಸುವ ಪ್ರಮುಖ ಆಚರಣೆಯೆಂದರೆ ಲಕ್ಷ ದೀಪೋತ್ಸವ. ಈ ಕಾರ್ತಿಕೋತ್ಸವವು ಪ್ರತಿ ವರ್ಷ ದೀಪಾವಳಿಯ ಪಾಡ್ಯದಿಂದ ಆರಂಭವಾಗಿ ಹೊಸ್ತಿಲ ಹುಣ್ಣಿಮೆಯ ಸಮೀಪದ ಸೋಮವಾರದಂದು ಕಾರ್ತಿಕ ಮಾಸ ಮುಗಿಯುತ್ತದೆ. 5 ಪಂಚಗಣಾಧೀಶರಲ್ಲಿ ಕಂಡು ಬರುವ ಈ ಕಾರ್ತಿಕ ಮಾಸದಲ್ಲಿ ಕೊಟ್ಟೂರೇಶ್ವರ ಸ್ವಾಮಿಗೆ ಅನೇಕ ರೀತಿಯ ವಿಶೇಷವಾದ ಪೂಜೆಗಳು ನಡೆಯುತ್ತವೆ.” (ಸತೀಶ್ ಪಾಟೀಲ್:2004:219) ಮೊದಲು ಕಾರ್ತಿಕ ಮಾಸದಲ್ಲಿ ಹಿರೇಮಠದಲ್ಲಿ ಮಾತ್ರ ರುದ್ರಾಭಿಷೇಕಗಳು ನಡೆಯುತ್ತಿದ್ದವು. ನಂತರ ಈಗ ಉಳಿದ 4 ಎಲ್ಲಾ ಮಠದಲ್ಲಿ ಕಾರ್ತಿಕ ಮಾಸದಲ್ಲಿ ರುದ್ರಾಭಿಷೇಕ ಮಾಡುತ್ತಾರೆ.

ಲಕ್ಷ ದೀಪೋತ್ಸವ ಎಂಬುವುದು ಈಗ ಸ್ವಲ್ಪ ವರ್ಷಗಳಿಂದ ಮಾಡಿಕೊಂಡು ಬರುವುದು ತಿಳಿಯುತ್ತದೆ. ಮೊದಲು ಸ್ವಾಮಿಗೆ ದೀಪಾರಾಧನೆ ಅಂದರೆ ದೇವಸ್ಥಾನದ ಆವರಣದಲ್ಲಿ ಸ್ವಲ್ಪ ದೀಪಗಳನ್ನು



ಹಚ್ಚುತ್ತಿದ್ದರು. ಈಗ ಕೊಟ್ಟೂರೇಶ್ವರರ ಭಕ್ತರ ಸಂಖ್ಯೆ ಹೆಚ್ಚಾದ ಕಾರಣ ದಾನಿಗಳಿಂದ ಲಕ್ಷ ದೀಪೋತ್ಸವ ಮಾಡಲು ಆರಂಭಿಸಿದರು. ಕಾರ್ತಿಕ ಮಾಸದಲ್ಲಿ ಈ ಸಂದರ್ಭದಲ್ಲಿ ನಡೆಯುವ ಉತ್ಸವಗಳಲ್ಲಿ ದೀಪೋತ್ಸವವನ್ನು ಆಚರಿಸುತ್ತಾರೆ. ಕೊಟ್ಟೂರು ಮತ್ತು ನಾಯಕನಹಟ್ಟಿಗಳಲ್ಲಿ ಈ ಸಂದರ್ಭದಲ್ಲಿಯೂ ದೀಪೋತ್ಸವ ಆಚರಿಸಲಾಗುತ್ತದೆ. ಕೂಲಹಳ್ಳಿ ಮಠಗಳಲ್ಲಿ ಹಲವು ಸಾವಿರ ದೀಪಗಳನ್ನು ಹಚ್ಚಲಾಗುತ್ತದೆ. ಹರಪನಹಳ್ಳಿಯ ದೇವಸ್ಥಾನಗಳಲ್ಲಿ ದೀಪಗಳನ್ನು ಹಚ್ಚುತ್ತಾರೆ.

ಕೊಟ್ಟೂರಿನಲ್ಲಿ ಕಾರ್ತಿಕ ಮಾಸ ಎಂಬುವುದು ಒಂದು ಸರಿಸುಮಾರು ಒಂದೂವರೆ ತಿಂಗಳು ಬೆಳ್ಳಿ ರಥೋತ್ಸವ ಎಳೆಯುವುದು ಕಂಡು ಬರುತ್ತದೆ. ಇಲ್ಲಿ ಕೆಲವು ಪ್ರಾಣಿಗಳ ಆರಾಧನೆ ಕೂಡಾ ನಡೆಯುತ್ತದೆ. ಕೊಟ್ಟೂರೇಶ್ವರ ಸ್ವಾಮಿಯ ಕಾರ್ತಿಕ ಮಾಸವು ಕೊಟ್ಟೂರಿನ ಒಂದು ರೀತಿಯ ಮರಿ ಜಾತ್ರೆಯಂತೆ ಆಚರಣೆ ನಡೆಯುತ್ತದೆ. ಸ್ವಾಮಿಯ ಎಲ್ಲಾ ಮಠಗಳಿಂದ ದಿನಾಲು ಮಡಿಯುಡಿಯಿಂದ ವಿಶೇಷವಾದ ನಿತ್ಯ ಪೂಜೆ ಸಂಪ್ರದಾಯಗಳು ನಡೆಯುತ್ತವೆ. ಹಾಗೂ ವಿಶೇಷವಾಗಿ ಹಿರೇಮಠದಲ್ಲಿ ನಡೆಯುತ್ತದೆ.

ಕಾರ್ತಿಕ ಮಾಸದಲ್ಲಿ ಹಿರೇಮಠದ ಆವರಣದಲ್ಲಿ ಅನೇಕ ಮದುವೆ ಹಾಗೂ ಶುಭ ಕಾರ್ಯಗಳು ನೆರವೇರುತ್ತವೆ. ಕೊಟ್ಟೂರಿನ ಲಕ್ಷ ದೀಪೋತ್ಸವ ಕಾರ್ತಿಕೋತ್ಸವವು ಒಂದು ಮರಿ ಜಾತ್ರೆಯಂತೆ ನಡೆಯುತ್ತದೆ. ಪ್ರತಿ ಸೋಮವಾರ ಹಾಗೂ ಗುರುವಾರ ರಾತ್ರಿ ಗುರುಬಸವೇಶ್ವರರ (ಕೊಟ್ಟೂರೇಶ್ವರ) ಅಷ್ಟವರ್ಣ ಮೂರ್ತಿಯನ್ನು ಪಲ್ಲಕ್ಕಿಯಲ್ಲಿಟ್ಟು ತೊಟ್ಟಿಲ ಮಠದ ಮಾರ್ಗವಾಗಿ ಗಚ್ಚಿನಮಠಕ್ಕೆ ತರಲಾಗುತ್ತದೆ. ಗಚ್ಚಿನಮಠದಲ್ಲಿ ಅಕ್ಕರ್ ಕೊಟ್ಟನೆಂದು ಹೇಳಲಾಗುವ ಮಂಚದ ಮೇಲೆ ಆತನೇ ಕೊಟ್ಟನೆಂದು ಹೇಳಲಾಗುವ ಖಡ್ಗವನ್ನಿಟ್ಟು ಮೂರ್ತಿಯನ್ನು ಇಟ್ಟು ನಂತರ ಅದಕ್ಕೆ ಮಂಗಳಾರತಿಯನ್ನು ಮಾಡಲಾಗುತ್ತದೆ.

ಸೋಮವಾರದ ಕಾರ್ತಿಕೋತ್ಸವವನ್ನು ಕೊನೆಯ ಕಾರ್ತಿಕೋತ್ಸವವು ವಿಜೃಂಭಣೆಯಿಂದ ನಡೆಯುತ್ತದೆ. ಆಗ ಬೃಹತ್ ಪ್ರಮಾಣದಲ್ಲಿ ಕೊಟ್ಟೂರಿಯನ್ನು ಹಿರೇಮಠದ ಆವರಣದಲ್ಲಿ ಸುಡಲಾಗುತ್ತದೆ. ಊರಿನ ಗೌಡರು, ಶ್ಯಾನುಭೋಗರು, ಬಣಕಾರರು ಇತರೆ ಹಿರಿಯ ಮನೆತನಗಳ ವ್ಯಕ್ತಿಗಳಿಂದ ಇವರ ಸಮ್ಮುಖದಲ್ಲಿ ಕೊಟ್ಟೂರೇಶ್ವರ ಕಾರ್ತಿಕೋತ್ಸವ ಪ್ರಾರಂಭವಾಗುತ್ತದೆ. ಕಾರ್ತಿಕೋತ್ಸವದಲ್ಲಿ ಸುಮಾರು 30 ರಿಂದ 40 ಸಾವಿರ ಜನರು ಸೇರುವುದನ್ನು ಕಾಣುತ್ತೇವೆ ಎಂದು ಸ್ಥಳೀಯ ವಕ್ತರಗಳಿಂದ ಮಾಹಿತಿ ತಿಳಿದು ಬರುತ್ತದೆ.

ಹಿರೇಮಠದಲ್ಲಿರುವ ಸ್ವಾಮಿಯ ಪೂಜೆ ಸಲ್ಲಿಸಲು ಬರುವ ಮೂರ್ತಿಯನ್ನೇ ಕಾರ್ತಿಕ ಮಾಸದಲ್ಲಿ ಸಾಗಿಸಲಾಗುತ್ತದೆ. ಕೊನೆಯ ಪೂಜೆ 9-30 ಕ್ಕೆ ಮುಗಿದ ನಂತರ ಕೊಟ್ಟೂರೇಶ್ವರರ ಅಷ್ಟವರ್ಣ ಮೂರ್ತಿಯನ್ನು (ಚೌಕ) ದೇವಾಲಯದಿಂದ ಹೊರಬರುತ್ತಿದ್ದಂತೆ ಮಠದ ಬಾಗಿಲು ಮುಚ್ಚಲಾಗುತ್ತದೆ. ಬೆಳ್ಳಿ ರಥ ಎಳೆಯಲು ಸಾಗುತ್ತಾರೆ. ಮೂರ್ಕಲ್ ಮಠದ ದಾರಿಗೆ ತರಲಾಗುತ್ತದೆ. ಅಲ್ಲಿಂದ ಧರ್ಮಕರ್ತರು ಮೂರ್ಕಲ್ ಮಠಕ್ಕೆ ಹೋಗಿ ದೀಪ ಹಚ್ಚಿ ಬರುತ್ತಾರೆ. ನಂತರ ತೊಟ್ಟಿಲು ಮಠದ ಮಾರ್ಗವಾಗಿ ಎಳೆದುಕೊಂಡು ಬಂದು ತೊಟ್ಟಿಲು ಮಠದ ಮುಂದೆ ಧರ್ಮಕರ್ತರಿಂದ ವೀಳ್ಯದಲೆಯನ್ನು ಸ್ವಾಮಿಗೆ ಕೊಡಲಾಗುತ್ತದೆ. (ಸ್ವೀಕರಿಸುತ್ತಾರೆ) ಎಂಬುದು ಸ್ಥಳೀಯ ತೊಟ್ಟಿಲುಮಠದ ಅರ್ಚಕರಿಂದ ತಿಳಿದುಬರುತ್ತದೆ. ಕಾರಣ ತೊಟ್ಟಿಲುಮಠವು ಮೊದಲಿಗೆ ನಿಂಬ್ಯಕ್ಕ ಎನ್ನುವಳ ಮನೆಯಾಗಿದ್ದು ಇವಳು ಗುರುಬಸವರಾಜನನ್ನು ಕೊಟ್ಟೂರಿಗೆ ಬಂದಾಗ ಮನೆಯಲ್ಲಿಟ್ಟುಕೊಂಡು ಸಾಕಿದಳು ಎಂದು ಕೊಟ್ಟೂರು ಬಸವೇಶ್ವರ ಚರಿತ್ರೆ ಕೃತಿಯಿಂದ ತಿಳಿಯುತ್ತದೆ. ಹಾಗೂ ಸ್ಥಳೀಯರಿಂದ ಮತ್ತೊಂದು ಚಾರಿತ್ರಿಕ ವಿವರ ಎಂದರೆ ತೊಟ್ಟಿಲುಮಠ ದಾರಿಯ ಮಾರ್ಗದಿಂದ ಕೊಟ್ಟೂರೇಶ್ವರರು ಸಾಯಂಕಾಲ ವೇಳೆ ವಿಹಾರಕ್ಕೆಂದು ಸಂಚರಿಸುತ್ತಿರುವಾಗ ದಿನಾಲು ನಿಷ್ಕಾವಂತ ಭಕ್ತಳಾಗಿರುವ ನಿಂಬ್ಯಕ್ಕ ಎಲೆ, ಅಡಿಕೆ, ತಾಂಬೂಲವನ್ನಿಟ್ಟು ದೂರ ಸರಿದು ನಮಸ್ಕರಿಸುತ್ತಿದ್ದಳು ಎಂದು ತಿಳಿದು ಬರುತ್ತದೆ. ಆದಕಾರಣ



ಈಗಲೂ ಕೂಡ ಇಲ್ಲಿ ಈ ಮಠದ ಮುಂದೆ ಸಾಗುವಾಗ ವೀಳ್ಯದೆಲೆ ಕೊಡುವ ಸಂಪ್ರದಾಯವನ್ನು ಮಾಡುತ್ತಾರೆ.

ತೊಟ್ಟಿಲುಮಠದಿಂದ ಸ್ವಾಮಿಯ ರಥವನ್ನು ಗಚ್ಚಿನಮಠಕ್ಕೆ ತರಲಾಗುತ್ತದೆ. ಇಲ್ಲಿ ಕ್ರಿಯಾಮೂರ್ತಿಗಳನ್ನು ಅಕ್ಕರ್ ಕೊಟ್ಟ ಮಂಚದ ಮೇಲೆ ಕೂಡಿಸಿ ಒಂದೂವರೆ ಗಂಟೆಗಳ ಕಾಲ ವೀರಭದ್ರೇಶ್ವರರ ಒಡಪುಗಳನ್ನು ಹೇಳಲಾಗುತ್ತದೆ. ಈ ಒಡಪುಗಳನ್ನು ಸಣ್ಣವರು, ದೊಡ್ಡವರು ಎಲ್ಲರೂ ಕೂಡ ಅವರವರ ನುಡಿಗೇ ತಕ್ಕಂತೆ ಹೇಳುತ್ತಾರೆ. ಇಲ್ಲಿಂದ ಪುನಃ ಹಿರೇಮಠದಿಂದ ತೊಟ್ಟಿಲುಮಠದ ಮಾರ್ಗವಾಗಿ ಮತ್ತೆ ಸ್ವಾಮಿಯನ್ನು ಕರೆತರಲಾಗುತ್ತದೆ. ಆಗ ಬೆಳಗಿನ ಜಾವ ಗುಡಿದುಂಬುತ್ತದೆ. ಇಡೀ ರಾತ್ರಿಯೆಲ್ಲಾ ಸ್ವಾಮಿಯ ಕಾರ್ಯ ಬಹಳ ಅದ್ಭೂತಿಯಿಂದ ಜರುಗುವುದನ್ನು ಕಾಣುತ್ತೇವೆ. ಸಕಲ ನಾದದಿಂದ ಜನರ ಹರ್ಷ ಸಂದೇಶದಿಂದ ಕೊಟ್ಟೂರೇಶ್ವರ ಸ್ವಾಮಿಯ ನಾಮ ಕೂಗುವಿಕೆಯಿಂದ ಕೊಟ್ಟೂರೇಶ್ವರರು ಗುಡಿದುಂಬಿಸುತ್ತಾರೆ.

ರಾತ್ರಿ ವೇಳೆ ದೀಪವು ಹಿರೇಮಠದಿಂದ ದ್ವಾರಬಾಗಿಲು ಮಾರ್ಗವಾಗಿ ರಥದ ಬೀದಿಯವರೆಗೂ ದೀಪವನ್ನು ಹಚ್ಚಿರುವುದನ್ನು ಕಾಣುತ್ತೇವೆ. ಮುಖ್ಯ ರಸ್ತೆಯಲ್ಲಿರುವ ಬಸವಣ್ಣನ ದೇವರ ಗುಡಿಯ ಮುಂದೆ ದೀಪಗಳಿಂದ ವಿಶೇಷವಾದ ಅಲಂಕಾರಗಳಿಂದ ಕೂಡಿರುವುದು ಕಂಡು ಬರುತ್ತದೆ. ಅದೇ ತರಹ ತೊಟ್ಟಿಲುಮಠ, ಹಿರೇಮಠ, ಗಚ್ಚಿನಮಠ, ಮರಿಕೊಟ್ಟೇಶ್ವರಮಠ, ಮೂರ್ಕಲ್ ಮಠ ಈ ಐದು ಮಠಗಳ ಆವರಣದಲ್ಲಿ ದೀಪಗಳು ಕಂಗೊಳಿಸುತ್ತವೆ ಎಂಬುವುದನ್ನು ಸ್ಥಳೀಯರಿಂದ ತಿಳಿಯಲಾಗುತ್ತದೆ.

ದೀಪೋತ್ಸವದ ಜೊತೆಗೆ ಮತ್ತೊಂದು ವಿಶೇಷವಾದ ಆಚರಣೆಯೆಂದರೆ ಕೊಟ್ಟೂರೇಶ್ವರ ಸ್ವಾಮಿಯ ಮಾಲಾಧಾರಣೆ ಮಾಡುವುದು. ಮೊದಲು ಕೊಟ್ಟೂರೇಶ್ವರರ ಮಾಲಾಧಾರಣೆಗೆ ಉಜ್ಜನಿಯ ಜಗದ್ಗುರುಗಳ ಸಮ್ಮುಖದಲ್ಲಿ ಹನ್ನೊಂದು ಜನ ಮಾಲಾಧಾರಣೆ ಮಾಡಿದ್ದರು. ಇಂದು ಸಹಸ್ರಾರು ಜನರು ಮಾಲಾಧಾರಣೆಗಳಾಗಿದ್ದಾರೆ ಎಂಬುದನ್ನು ಕಾಣಬಹುದು.

ಸುಮಾರು ದೂರದ ಊರಿನಿಂದ ಕಾರ್ತಿಕ ಮಾಸದ ಈ ಲಕ್ಷ ದೀಪೋತ್ಸವಕ್ಕೆ ಬರುವವರನ್ನು ನೋಡಬಹುದು. ಧಾರವಾಡ, ದಾವಣಗೆರೆ, ಶಿವಮೊಗ್ಗ, ಬೆಂಗಳೂರು ಹೀಗೆ ಸುತ್ತ ಮುತ್ತಲ ತಾಲೂಕು, ಜಿಲ್ಲೆಗಳಿಂದ ಸ್ವಾಮಿಯ ಕೃಪೆಗೆ ಪಾತ್ರರಾಗುತ್ತಾರೆ. ಹಾಗೂ ಕಾರ್ತಿಕೋತ್ಸವದಲ್ಲಿಯೂ ಕೂಡಾ ಸ್ವಲ್ಪ ಜನ ಪಾದಯಾತ್ರೆ ಬರುವವರನ್ನು ಕಾಣುತ್ತೇವೆ. ವ್ರತಧಾರಿಗಳು ಮಾಲೆಯನ್ನು ಆ ಭಾಗದ ಯಾವುದಾದರೂ ಒಬ್ಬ ಗುರುವಿನ ಬಳಿ ಹಾಕಿಸಿಕೊಳ್ಳಬೇಕು. ನಂತರ ಸ್ವಾಮಿಯ ಕಾರ್ತಿಕದಂದು ಸ್ವಾಮಿಯ ಶ್ರೀಕ್ಷೇತ್ರದಲ್ಲಿ ವಿಸರ್ಜಿಸಬೇಕು. ಈ ವ್ರತಕ್ಕೆ ಶ್ರೀಮಂತ, ಬಡವ, ಬಲ್ಲಿದ, ಶ್ರೇಷ್ಠ, ಕನಿಷ್ಠ ಎಂಬ ಬೇಧವಿಲ್ಲ. ಯಾರು ಬೇಕಾದರೂ ಮಾಲಾಧಾರಣೆ ಮಾಡಬಹುದು. ಹಾಗೂ ಈ ಮಾಲಾಧಾರಣೆಯ ಕೆಲವು ನಿಯಮಗಳೆಂದರೆ, ಸರಳ ಉಡುಪು ಧರಿಸುವುದು, ಬಿಳಿ ಅಂಗಿ ಮತ್ತು ಬಿಳಿ ಲುಂಗಿ, ಕೆಂಪು ವಸ್ತ್ರ ಧರಿಸಬೇಕು. ಮಿತವಾದ ಮಾತು, ಹಿತವಾದ ಭಾಷೆ ಬಳಕೆ ಮಾಡಬೇಕು. ಅಮೃತವೇಳೆ ಬೆಳಿಗ್ಗೆ 5-00 ಗಂಟೆಗೆ ಪೂಜೆ ಧ್ಯಾನ ಮಾಡಬೇಕು. ರಾತ್ರಿ ಸಹ ಇದೇ ನಿಯಮ ಬೆಳಿಗ್ಗೆ ಮತ್ತು ಸಾಯಂಕಾಲ ಮಾತ್ರ ಪ್ರಸಾದ ಸೇವಿಸಬೇಕು. ಉಳಿದ ಸಮಯದಲ್ಲಿ ಏನನ್ನೂ ತಿನ್ನಬಾರದು ಎಂಬುದು ತಿಳಿದುಬರುತ್ತದೆ.

ಎಲ್ಲರೂ ಸಮಾನ ಎಂಬ ಭಾವನೆ ಹೊಂದಿರಬೇಕು. 11, 21 ಹಾಗೂ 5, 9 ದಿನಗಳ ಮಾಲಾಧಾರಣೆ ಮಾಡಬಹುದು. ಅದಕ್ಕಿಂತ ಕಡಿಮೆ ಅವಧಿ ಮಾಲಾಧಾರಣೆ ಮಾಡುವಂತಿಲ್ಲ. ಮಲಗುವಾಗ ಸ್ವಾಮಿಯ ಸ್ಮರಣೆ ಮಾಡಬೇಕು. ಕೊಟ್ಟೂರೇಶ್ವರ ಸ್ವಾಮಿಯ ಮಾಲೆಧಾರಣೆ ಮಾಡಿದ್ದಲ್ಲಿ ಅವರ ಸಮೀಪದ ಬಂಧುಗಳು ನಿಧನವಾದರೆ ಅವರ ಅಂತ್ಯ ಸಂಸ್ಕಾರಕ್ಕೆ ಹೋಗಬಹುದು. ಯಾವುದೇ ರೀತಿಯ ಸೂತಕಗಳಿರುವುದಿಲ್ಲ. ವ್ರತಧಾರಿಗಳು ಯಾವ ಕಾರ್ಯವನ್ನಾದರೂ ಮಾಡಬಹುದು. ಕೊಟ್ಟೂರೇಶ್ವರನಿಗೆ ಪ್ರಮುಖವಾದ ರುದ್ರಾಕ್ಷಿ, ವಿಭೂತಿ, ಪಂಚಾಕ್ಷರಿ ಮಂತ್ರ, ಧ್ಯಾನ ಮಾಡುವುದು ಪ್ರಾಣದಿಂದ ಐಕ್ಯನಿಯಮ ಅನುಸರಿಸುವುದು. ಈ ವ್ರತದಲ್ಲಿ ಎಲ್ಲಾ ಆವರಣಗಳಿಗಿಂತ ಆಚಾರವೇ



ಉತ್ಕೃಷ್ಟ ಎಂದು ಕಾರ್ತಿಕ ಮಾಸದ ದೀಪೋತ್ಸವದಲ್ಲಿ ಮಾಲಾಧಾರಣೆ ಮಾಡುತ್ತಾರೆ ಎಂಬುವುದು ಸ್ಥಳೀಯ ವಕ್ತರಗಳಿಂದ ತಿಳಿಯಲಾಗುತ್ತದೆ.

ದೀಪೋತ್ಸವ ಮುಗಿದ 4-30 ಗಂಟೆಗೆ ಮೊದಲನೇ ಪೂಜೆ ನಡೆಯುತ್ತದೆ. ಅದರಂತೆ ಎಲ್ಲಾ ರೀತಿಯ ಕಾರ್ಯಕ್ರಮಗಳು ಲಕ್ಷ ದೀಪೋತ್ಸವದಲ್ಲಿ ಜಾತ್ರೆಯ ಸಂಪ್ರದಾಯದಂತೆ ಹಾಗೂ ಬಹಳ ಹರ್ಷದಾಯಕವಾಗಿ ನಡೆಯುತ್ತದೆ ಎಂದು ತಿಳಿಯುತ್ತದೆ. ಈ ಕಾರ್ತಿಕೋತ್ಸವದಲ್ಲಿ ಮೂಲ ಮಠವಾಗಿರುವ ಕೊಟ್ಟೂರಿನಲ್ಲಿರುವ ಕೊಟ್ಟೂರೇಶ್ವರರ ಮಠಗಳಿಗೆ ಕಾರ್ತಿಕ ನಡೆದ ದಿನ ಉಳಿದ ಊರುಗಳಲ್ಲಿರುವ ಕೊಟ್ಟೂರೇಶ್ವರರ ದೇವಸ್ಥಾನಗಳಿಗೂ ಸಂಕ್ಷಿಪ್ತವಾದ ಪೂಜೆ, ಸಂಪ್ರದಾಯಗಳು, ದೀಪೋತ್ಸವಗಳು ನಡೆಯುತ್ತವೆ.

ಸ್ವಾಮಿಯ ಎಡೆ ಸಂತರ್ಪಣ ವಿಧಾನ ಮತ್ತು ಸಮಯ

ಕೊಟ್ಟೂರೇಶ್ವರರಿಗೆ ಎಡೆ ಸಂತರ್ಪಣ ವಿಧಾನ ಬಹಳ ನಿಯಮಬದ್ಧವಾಗಿ, ಸಂಪ್ರದಾಯಕವಾಗಿ ನೆರವೇರಿಸುತ್ತಾರೆ. ಹಿರೇಮಠದಲ್ಲಿ ಸ್ವಾಮಿಯ ಪ್ರಸಾದ ತಯಾರಾಗುತ್ತದೆ. ಅಂದರೆ ಹಿರೇಮಠದಲ್ಲಿರುವ ಚೌಡಮ್ಮ ದೇವಿಯ ದೇವಾಲಯದಲ್ಲಿ ಎಡೆ ತಯಾರಿಸುತ್ತಾರೆ. ಎಡೆಯನ್ನು ನೈವೇದ್ಯ ಮಾಡುವುದು ಬಹಳ ಮಡಿಯುಡಿಯಿಂದ ಜಾಗರೂಕತೆಯಿಂದ ನೆರವೇರಿಸುವಂತೆ. ಮೊದಲನೇ ಎಡೆ ಮತ್ತು ಪೂಜೆ ಬೆಳಗಿನ ಜಾವ 4-30 ರ ಒಳಗೆ ನಡೆಯುತ್ತದೆ. ಬೆಳಗಿನ ಎಡೆಯನ್ನು ಹಾಲು, ಹಣ್ಣು ನೈವೇದ್ಯವನ್ನು ಮಾಡುತ್ತಾರೆ. ಉಳಿದ ಇನ್ನಾವುದೇ ತರಹದ ನೈವೇದ್ಯ ಮಾಡುವುದಿಲ್ಲ. ಎಂತಹವರಿಂದ ತಂದರೂ ಕೂಡಾ ನೈವೇದ್ಯ ಮಾಡುವುದಿಲ್ಲ. (ಎಡೆ ನೀಡುವುದಿಲ್ಲ) ಎಂಬುದು ಸ್ಥಳೀಯ ವಕ್ತರಗಳಿಂದ ತಿಳಿಯುತ್ತದೆ.

ಎರಡನೇಯ ಪೂಜೆ 12-30 ರಿಂದ 1-00 ಗಂಟೆಯ ಒಳಗೆ ಪೂಜೆ ಮಾಡುತ್ತಾರೆ. ಆಗ ಕೂಡಾ ಎಡೆ ನೈವೇದ್ಯ ಮಾಡುತ್ತಾರೆ. ಮಠದಲ್ಲಿ ತಯಾರಾದ ಪ್ರಸಾದ ನೈವೇದ್ಯ ಮಾಡುತ್ತಾರೆ. ರಾತ್ರಿ ಸುಮಾರು 9-30 ಕ್ಕೆ ಕೊನೆಯ ಪೂಜೆ ಮಾಡುತ್ತಾರೆ. ಆಗ ಕೂಡಾ ನೈವೇದ್ಯ ಮಾಡುತ್ತಾರೆ. ಈ ಎಲ್ಲಾ ಪೂಜೆಗಳು ನಡೆಯುವುದು ದಿನಕ್ಕೆ 5 ಬಾರಿ ನಡೆಯುತ್ತವೆ. ಹಿರೇಮಠದಲ್ಲಿ ಮಾತ್ರ ಗುರುಕಾರುಣ್ಯ ಪ್ರಸಾದ ನೀಡುವುದನ್ನು ಕಾಣುತ್ತೇವೆ. ಕಾರಣ ಗುರುಪರಂಪರೆ ಮಠವಾಗಿರುವುದರಿಂದ ಎಂದು ತಿಳಿಯುತ್ತದೆ. ಕ್ರಿಯಾಮೂರ್ತಿಗಳಿಂದ ಪ್ರಸಾದ ನೈವೇದ್ಯ ಮಾಡುತ್ತಾರೆ. ಯಾವುದೇ ಕಾರಣಕ್ಕೂ ಸ್ವಾಮಿಯ ಅರ್ಚಕರು ಎಡೆಯನ್ನು ಸಂತರ್ಪಣೆ ಮಾಡುವುದಿಲ್ಲ. ಇದು ಗುರು ಪರಂಪರೆ ಮಠವಾಗಿರುವುದರಿಂದ ಕ್ರಿಯಾಮೂರ್ತಿಗಳಿಂದಲೇ ನೆರವೇರಿಸಲಾಗುತ್ತದೆ. ಇವರು ಮೂರು ಬಾರಿ ಸ್ನಾನ ಮಾಡಿ ಮಡಿವಂತಿಕೆಯಿಂದ ಬರುತ್ತಾರೆ. ಸ್ನಾನ ಮಾಡುವುದು ಹಿರೇಮಠದಲ್ಲಿರುವ ಚೌಡಮ್ಮ ದೇವಾಲಯದಲ್ಲಿರುವ ಸ್ನಾನದ ಕೊಠಡಿಯಲ್ಲಿ ಮಾತ್ರ ಸ್ನಾನ ಮಾಡಬೇಕು. ನಂತರ ಇವರು ಸ್ವಾಮಿಯ ದೇವಸ್ಥಾನದ ಗರ್ಭ ಗುಡಿಯೊಳಗೆ ಬಂದು ಸ್ವಾಮಿಯ ಬೆಳ್ಳಿ ಪಾದಗಳಿಗೆ ಪೂಜೆ ನಮಸ್ಕರಿಸಿ ತದನಂತರ ಎಡೆ ನೈವೇದ್ಯ ಮಾಡುತ್ತಾರೆ. ಮೂರು ಎಡೆ ಪ್ರಸಾದ ಮಾಡುತ್ತಾರೆ. ಒಂದು ಸ್ವಾಮಿ ಕೊಟ್ಟೂರೇಶ್ವರರಿಗೆ, ಇನ್ನೊಂದು ಎಡೆ ಕ್ರಿಯಾಮೂರ್ತಿಗಳಿಗೆ ಮತ್ತೊಂದು ಎಡೆ ಗಚ್ಚಿನಮಠಕ್ಕೆ ತರುತ್ತಾರೆ. ಹೀಗೆ ದಿನಾಲು ಎಡೆ ಸಂತರ್ಪಣೆ ಮೂರು ಬಾರಿ ನೈವೇದ್ಯ ಮಾಡುತ್ತಾರೆ. ಹಿರೇಮಠದಲ್ಲಿ ಸಂತರ್ಪಣೆ ಆದ ನಂತರ ಗಚ್ಚಿನಮಠಕ್ಕೆ ಸಾಗುತ್ತದೆ. ಈ ಎಡೆ ತೆಗೆದುಕೊಂಡು ಹೋಗಲು ಒಂದು ಬಿದಿರಿನ ಪುಟ್ಟಿಯನ್ನು ಮಾಡಿದ್ದಾರೆ. ಅದರಲ್ಲಿ ಪ್ರಸಾದವಿಟ್ಟು ಅರ್ಚಕರು ಮೂರು ಬಾರಿ ತೆಗೆದುಕೊಂಡು ಹೋಗುತ್ತಾರೆ. ರಾತ್ರಿಯ ಸಮಯ ಎಡೆ ತೆಗೆದುಕೊಂಡು ಹೋಗುವಾಗ ಒಂದು ಗೆಜ್ಜೆ ನಾದದ ಕೋಲನ್ನು ಕುಟ್ಟುತ್ತಾ ಸಾಗುತ್ತಾರೆ. ಈ ಕೋಲನ್ನು ರುದ್ರಕೋಲು ಎಂದು ಕರೆಯುತ್ತಾರೆ. ಹಾಗೂ ಪ್ರಸಾದ ತೆಗೆದುಕೊಂಡು ಹೋಗುವ ಪುಟ್ಟಿಗೆ ಎಡೆಪೆಟ್ಟಿಗೆ ಎಂದು ಕರೆಯುತ್ತಾರೆ ಎಂದು ಹೇಳುತ್ತಾರೆ. ಪ್ರಸಾದ 365 ದಿನಗಳು ಹಿರೇಮಠದಿಂದ ತರಲಾಗುತ್ತದೆ. ಯಾವುದೇ ಕಾರಣಕ್ಕೂ ಕಾರುಣ್ಯ ಪ್ರಸಾದ ನೀಡುವುದಾಗಲೀ, ಹಾಗೂ ಎಡೆಯನ್ನು ಗಚ್ಚಿನಮಠಕ್ಕೆ ತೆಗೆದುಕೊಂಡು



ಹೋಗುವುದು ಯಾವತ್ತೂ ನಿಂತಿಲ್ಲ. ಇದು ನೂರಾರು ವರ್ಷಗಳಿಂದ ಈ ಸಂಪ್ರದಾಯ ನಡೆಯುತ್ತಲೇ ಬಂದಿದೆ ಎಂಬುದು ವಕ್ತರಗಳಿಂದ ತಿಳಿಯುವಂತಹ ಮಾಹಿತಿಯಾಗಿದೆ.

ಉಳಿದ ನಾಲ್ಕು ಮಠಗಳಲ್ಲಿಯೂ ಕೂಡಾ ಎಡೆ ಪೂಜೆ ನಡೆಯುತ್ತದೆ ಅಂದರೆ ಅದು ಬಹಳ ಸಂಕ್ಷಿಪ್ತವಾಗಿ ನಡೆಯುತ್ತದೆ ಎಂಬುದು ತಿಳಿಯುತ್ತದೆ. ಹಿರೇಮಠದಲ್ಲಿ ಮಾತ್ರ ಸಂಪ್ರದಾಯದಂತೆ ನಿಯಮಬದ್ಧವಾಗಿ ನಡೆಯುತ್ತದೆ. ಸ್ವಾಮಿಗೆ ಬೆಳಿಗ್ಗೆ ಹಾಲು, ಹಣ್ಣು ನೈವೇದ್ಯ ಮಾಡುತ್ತಾರೆ. ಉಳಿದ ಸಮಯದಲ್ಲಿ ಅನ್ನ, ಪಾಯಸ ತಯಾರಿಸುತ್ತಾರೆ. ಸ್ವಾಮಿಗೆ ಎಡೆ ಮಾಡಿದ ಪ್ರಸಾದವನ್ನೇ ಭಕ್ತರು ಪ್ರಸಾದ ಮಾಡುತ್ತಾರೆ.

ಕೊಟ್ಟೂರೇಶ್ವರ ಸ್ವಾಮಿಗಳಿಗೆ ಬಹಳ ಇಷ್ಟವಾದ ಪ್ರಸಾದವೆಂದರೆ ಮುದ್ದೆ ಮತ್ತು ಹುಳಿಸೊಪ್ಪು ಎಂಬುದು ಸ್ವಾಮಿಯ ಪೂಜೆಯ ಅರ್ಚಕರಿಂದ ತಿಳಿದುಬರುತ್ತದೆ. ರಾತ್ರಿ 9-30 ಕ್ಕೆ ಪ್ರಸಾದ ಮಾಡಿದ ನಂತರ ಪೂಜೆ ಮಾಡಿ ನೈವೇದ್ಯವನ್ನು ನೀಡಿ ಸ್ವಾಮಿಯ ಮುಖ್ಯ ದ್ವಾರವನ್ನು ಮುಚ್ಚುತ್ತಾರೆ. ಯಾವುದೇ ಕಾರಣಕ್ಕೂ ಒಮ್ಮೆ ಮುಚ್ಚಿದ ಬಾಗಿಲು ತೆಗೆಯುವುದಿಲ್ಲ. ಎಂತಹ ಪ್ರಸಂಗ ಬಂದರೂ ಕೂಡಾ ಬಾಗಿಲನ್ನು ತೆಗೆಯುವುದಿಲ್ಲ.

ಬೆಳಿಗ್ಗೆ 3-30 ರಿಂದ 4-00 ಗಂಟೆಯ ಒಳಗೆ ಸೂರ್ಯೋದಯವಾಗುವ ಮೊದಲೇ ಪೂಜೆ ಮುಗಿಸಿ ನೈವೇದ್ಯವನ್ನು ನೀಡುತ್ತಾರೆ.(ಎಡೆ). ಹಾಗೂ ಎಡೆಯನ್ನು ಗಚ್ಚಿನಮಠಕ್ಕೆ ಏಕೆ ಹೋಗುತ್ತದೆ ಎಂಬುವುದು ವಕ್ತರಗಳಿಂದ ತಿಳಿದುಬಂದ ಮಾಹಿತಿಯಂತೆ ಕೊಟ್ಟೂರೇಶ್ವರರ ಸೇವಕರಾದ (ಶಿಷ್ಯ) ಕರಿಲಿಂಗೇಶ್ವರ ಅವರ ತಂಗಿಯನ್ನು ಗಚ್ಚಿನಮಠದ ಪೂಜಾ ವಂಶಸ್ಥರಿಗೆ ಕೊಟ್ಟಿರುತ್ತಾರೆ. ಅವರಿಗೆ ಬಹಳ ಕಷ್ಟವಿದ್ದು, ಒಂದೊಮ್ಮೆತ್ತಿಗೂ ಕೂಡಾ ಊಟಕ್ಕೆ ಇಲ್ಲದವರಾಗಿರುತ್ತಾರೆ. ಆದಕಾರಣ ಗಚ್ಚಿನಮಠಕ್ಕೆ ಒಂದು ಎಡೆ ನೀಡಬೇಕು ಎಂಬ ಸ್ವಾಮಿಯ ಆಜ್ಞೆಯಂತೆ ಇವತ್ತಿಗೂ ಇದು ನಡೆಯುತ್ತಲೇ ಬಂದಿದೆ ಎಂಬುದು ತಿಳಿಯುತ್ತದೆ.

ಯಾವುದೇ ಕಾರಣಕ್ಕೂ ಕಾರುಣ್ಯ ಪ್ರಸಾದ ನಿಲ್ಲುವಂತಿಲ್ಲ. ಎಡೆ ಕೊಡುವ ಸ್ವಾಮಿಗಳು ಕ್ರಿಯಾಮೂರ್ತಿಗಳು ಅವರು ಗ್ರಾಮದಲ್ಲಿ ಇಲ್ಲವೆಂದರು ಕೂಡಾ ಮರಿಸ್ವಾಮಿಗಳು ಕಾರ್ಯ ಮಾಡುತ್ತಾರೆ. ಯಾವುದೇ ಕಾರಣಕ್ಕೂ ಮಠಣ ಹೊಂದಿದರು ಕೂಡಾ ಅವರು ಈ ಕಾರ್ಯ ಮಾಡುವುದನ್ನು ನಿಲ್ಲಿಸುವಂತಿಲ್ಲ ಎಂಬುದು ಸ್ಥಳೀಯ ವಕ್ತರಗಳಿಂದ ತಿಳಿಯುತ್ತದೆ.

ಮತ್ತೊಂದು ಸಂಗತಿಯೆಂದರೆ ಎಡೆ ಸಂತರ್ಪಣಾ ವಿಧಾನದಲ್ಲಿ ಎಡೆ ತೆಗೆದುಕೊಂಡು ಹಿರೇಮಠದಿಂದ ಗಚ್ಚಿನಮಠಕ್ಕೆ ಹೋಗುವ ದಾರಿಯಲ್ಲಿ ಯಾವುದಾದರೂ ಮನೆಯಲ್ಲಿ ಮಠಣ ಹೊಂದಿದರೆ ಆ ಮನೆಯ ಮುಂದಿನ ದಾರಿಯನ್ನು ಬಿಟ್ಟು ಬೇರೆ ದಾರಿಯಲ್ಲಿ ಸ್ವಾಮಿಯ ಎಡೆ ಪೆಟ್ಟಿಗೆಯನ್ನು ತೆಗೆದುಕೊಂಡು ಹೋಗುತ್ತಾರೆ. ಕೊಟ್ಟೂರೇಶ್ವರರ ಪೂಜಾ ಸಂಪ್ರದಾಯಗಳು ಮಠದಲ್ಲಿ ಮಹಿಳೆಯರಿಗೆ ಅವಕಾಶವಿಲ್ಲ. ಹಾಗೂ ಕ್ರಿಯಾಮೂರ್ತಿಗಳು ಸನ್ಯಾಸಿಯಾಗಿರಬೇಕು. ಸಂಸಾರಿಗೆ ಅವಕಾಶವಿರುವುದಿಲ್ಲ ಎಂಬುದು ತಿಳಿಯುತ್ತದೆ.

ಪ್ರಸ್ತುತ ಕೊಟ್ಟೂರಿನಲ್ಲಿ ಇರುವಂತಹ ಕ್ರಿಯಾಮೂರ್ತಿಗಳು ಶ್ರೀಮದ್ ನಿರಂಜನ ಶಂಕರಸ್ವಾಮಿಗಳು ಹಿರೇಮಠದಲ್ಲಿ ಸ್ವಾಮಿಯ ಎಡೆ ಸಂತರ್ಪಣ ಪೂಜಾ ಸಂಪ್ರದಾಯವನ್ನು ಸಲ್ಲಿಸುವರು. ಅಯ್ಯನಹಳ್ಳಿಯ 60 ಮನೆಯ ವಂಶಸ್ಥರು ಮಾತ್ರ ಇವರನ್ನು ಕರಿಲಿಂಗೇಶ್ವರನ ವಂಶಸ್ಥರು ಎಂದು ಕರೆಯುತ್ತಾರೆ. ಹೀಗೆ ಕೊಟ್ಟೂರೇಶ್ವರರಿಗೆ ಪ್ರತಿನಿತ್ಯ ಸಂಪ್ರದಾಯಿಕವಾಗಿ ಗಂಟೆನಾದದಿಂದ ಮಡಿಯುಡಿಯಿಂದ ಎಡೆ ಸಂತರ್ಪಣೆ ಮಾಡುತ್ತಾರೆ. ಹಿರೇಮಠದಲ್ಲಿ ಈ 60 ಮನೆಯ ವಂಶಸ್ಥರನ್ನು ಬಿಟ್ಟರೆ ಉಳಿದ ಯಾರೂ ಕೂಡಾ ಸ್ವಾಮಿಯನ್ನು ಪೂಜಿಸುವಂತಿಲ್ಲ ಎಂಬುದು ತಿಳಿಯುತ್ತದೆ. ಎಡೆ ಸಂತರ್ಪಣೆ ಮಾಡುವಾಗ ಖಾವಿ ಬಟ್ಟೆ ಧರಿಸಿರತಕ್ಕದ್ದು ಎಂಬುದು ಪೂಜಾ ಅರ್ಚಕರಿಂದ ತಿಳಿಯುತ್ತದೆ.

ಬೆಳ್ಳಿ ರಥೋತ್ಸವದಲ್ಲಿ ಬಸವ, ನವಿಲು, ನಾಗದೇವತೆ ಮತ್ತು ಆನೆ ಇವುಗಳ ಉತ್ಸವ ಮೂರ್ತಿಗಳ ಪಾತ್ರಪ್ರತಿಯೊಂದು ರಥೋತ್ಸವದಲ್ಲಿ ಮೊದಲು ರಥೋತ್ಸವದ ಹಿಂದಿನ ದಿನ ಹುಚ್ಚಯ್ಯ ಎಂಬ



ನಾಮಕ ರಥವನ್ನು ಎಳೆಯುತ್ತಾರೆ. ಅದರಂತೆ ಶ್ರೀ ಗುರು ಕೊಟ್ಟೊರೆಶ್ವರ ಸ್ವಾಮಿಯ ರಥದಲ್ಲಿ ವರ್ಷದ ಎರಡು ಸಲ ಬೆಳ್ಳಿಯ ರಥವನ್ನು ಎಳೆಯುತ್ತಾರೆ. ಒಂದು ಕಾರ್ತಿಕ ಮಾಸದಲ್ಲಿ ಒಂದೂವರೆ ತಿಂಗಳು ಈ ರಥ ಎಳೆಯುತ್ತಾರೆ. ಕಾರ್ತಿಕ ಮಾಸದಲ್ಲಿ ಪ್ರತಿನಿತ್ಯ ಪೂಜಾ ಸಂಪ್ರದಾಯಗಳನ್ನು ವಿಶೇಷವಾಗಿ ನೆರವೇರಿಸಲಾಗುತ್ತದೆ. ಬೆಳ್ಳಿ ರಥೋತ್ಸವದಲ್ಲಿ ಮೂರ್ತಿಯನ್ನಿಟ್ಟು ಆರಾಧನೆ ಮಾಡುತ್ತಾರೆ. ಬಸವ, ನವಿಲು, ನಾಗದೇವತೆ, ಆನೆ ಇವುಗಳನ್ನು ಒಂದೊಂದು ರೀತಿಯ ಅಲಂಕಾರದಿಂದ ವಿಜೃಂಭಣೆಯಿಂದ ಸಡಗರದಿಂದ ರಾತ್ರಿಯ ವೇಳೆ ರಥದಲ್ಲಿ ಸ್ವಾಮಿಯ ಮೂರ್ತಿಯ ಜೊತೆಗೆ ಇವುಗಳನ್ನು ಆರಾಧನೆ ಮಾಡುತ್ತಾರೆ.

ಮೊದಲು ನವಿಲು ಉತ್ಸವ

ಮೊದಲು ನವಿಲು ಉತ್ಸವ ಎಳೆಯುತ್ತದೆ. ನವಿಲು ಒಂದು ಆಕರ್ಷಕ ಪಕ್ಷಿ. ಶಿವನ ಮಗನಾದ ಷಣ್ಮುಖನ ವಾಹನವೂ ಹೌದು ಎಂಬ ಪ್ರತೀತಿ ಇದೆ ಎಂದು ಸ್ಥಳೀಯ ವಕ್ತರಗಳಿಂದ ಸಿಗುವಂತಹ ಮಾಹಿತಿಯಾಗಿದೆ. ಹಾಗೂ ಇನ್ನೊಂದು ಮಾಹಿತಿ ಎಂದರೆ ಜೀವಂತ ಸಮಾಧಿಯಾಗಿರುವ ಕೊಟ್ಟೊರೆಶ್ವರ ಸ್ವಾಮಿ ಗಚ್ಚಿನಮಠದ ದೇವಾಲಯದಲ್ಲಿ ಈಶಾನ್ಯ ಮೂಲೆಯ ಜಾಗದಲ್ಲಿ ಇರುವ ಖಾಲಿ ಜಾಗವನ್ನು ಇವತ್ತಿಗೂ ಇದೆ. ಈ ಜಾಗದಲ್ಲಿ ರಾತ್ರಿಯ ನಂತರ ನವಿಲು ಹೆಜ್ಜೆಗಳ ಗುರುತುಗಳನ್ನು ನೋಡಬಹುದಂತೆ ಎಂಬುದು ಇಲ್ಲಿಯ ಸ್ಥಳೀಯರ ಅಭಿಪ್ರಾಯದಿಂದ ತಿಳಿಯುತ್ತದೆ. ಹೀಗೆ ನವಿಲಿನ ಆರಾಧನೆಗೆ ಮೊದಲನೇ ಸ್ಥಾನ ಇರಬಹುದೆಂದು ತಿಳಿಯುತ್ತದೆ. ಬೆಳ್ಳಿಯ ರಥೋತ್ಸವದಲ್ಲಿ ಕೊಟ್ಟೊರೆಶ್ವರ ಮೂರ್ತಿಯನ್ನು ಅಂದರೆ ಉತ್ಸವ ಮೂರ್ತಿ ಮೂಲ ಮೂರ್ತಿಯನ್ನು ಇಟ್ಟು ಆರಾಧನೆ ಮಾಡುತ್ತಾರೆ.

ಎರಡನೇ ಉತ್ಸವ ನಾಗ ಉತ್ಸವ

ನಾಗಉತ್ಸವ ಕೂಡಾ ಬಹಳ ವಿಜೃಂಭಣೆಯಿಂದ ಜರುಗುತ್ತದೆ. ಎಲ್ಲಾ ಪ್ರಾಣಿಗಳಲ್ಲಿ ಶ್ರೇಷ್ಠವಾದ ಸ್ಥಾನವನ್ನು ನಾಗ ಪಡೆದಿದೆ ಎಂದು ಹೇಳುತ್ತಾರೆ. “ನಾಗ ಪ್ರತಿಮೆಗಳನ್ನು ಪೂಜಿಸುವುದು ಅನಾದಿ ಕಾಲದಿಂದಲೂ ಭಾರತದಾದ್ಯಂತ ಇರುವಂತಹ ಆಚರಣೆಯಾಗಿದೆ. ಕರ್ನಾಟಕದಲ್ಲಿಯೂ ನಾಗ ಪ್ರತಿಮೆಗಳನ್ನು ಪೂಜಿಸುವ ಪದ್ಧತಿ ಎಲ್ಲೆಡೆಯಲ್ಲಿಯೂ ಕಂಡು ಬರುತ್ತದೆ. ಪಂಚಗಣಾಧೀಶರಿಗೆ ಸಂಬಂಧಿಸಿದಂತೆ ನಾಗಪ್ರತಿಮೆಗಳು ಎಲ್ಲಾ ಮಠಗಳಲ್ಲಿಯೂ ಪ್ರಮುಖವಾಗಿ ಕಂಡು ಬರುತ್ತದೆ. ಗರ್ಭ ಗುಡಿಯಲ್ಲಿನ ಶಿಲ್ಪದ ಮೇಲೆ ಕಲ್ಲು ಗೋಡೆಗಳ ಮೇಲೆ ಅಲ್ಲದೆ ಮಠಗಳ ಆವರಣದಲ್ಲಿ ಹಲವಾರು ನಾಗಪ್ರತಿಮೆಗಳು ಕಂಡು ಬರುತ್ತವೆ.”(ಸತೀಶ ಪಾಟೀಲ್ 2004 ಪು 218) ಕೊಟ್ಟೊರೆಶ್ವರರ ಕೊಟ್ಟೊರಿನ ನಾಲ್ಕು ಮಠಗಳಲ್ಲಿಯೂ ನಾಗ ಪ್ರತಿಮೆಗಳು ಇವೆ. ಗಚ್ಚಿನಮಠದಲ್ಲಿ ಒಳಗೆ ವಿಶೇಷವಾದ ಮುಖ್ಯದ್ವಾರದ ಎಡಭಾಗದ ಮೇಲೆ ನಾಗಪ್ರತಿಮೆಯನ್ನು ಕಾಣುತ್ತೇವೆ ಎಂಬುದು ಇಲ್ಲಿಯ ಅರ್ಚಕರ ಮಾಹಿತಿಯಂತೆ ಈ ನಾಗರ ಹಾವು ಜೀವಂತವಾಗಿದೆ ಎಂಬುದು ಇಲ್ಲಿಯ ಮಠದ ಅರ್ಚಕರಿಂದ ತಿಳಿಯುವಂತಹ ಮಾಹಿತಿಯಾಗಿದೆ. ಹೀಗೆ ನಾಗರಾಧನೆಯು ನವಿಲು ಉತ್ಸವ ಆದ ನಂತರ ರಾತ್ರಿ ವೇಳೆ ಬೆಳ್ಳಿ ರಥೋತ್ಸವದಲ್ಲಿ ಎಳೆಯಲಾಗುತ್ತದೆ.

ಮೂರನೇ ಆರಾಧನೆ ಆನೆಯ ಆರಾಧನೆ

ಆನೆ ಎಂದರೆ ಗಜ ಎಂಬ ವಿಘ್ನೇಶ್ವರನ ಸ್ವರೂಪವಾಗಿರುವುದರಿಂದ ಮುಂದಿನ ಯಾವ ಕಾರ್ಯಕ್ರಮಗಳಲ್ಲಿಯೂ ಕೂಡಾ ವಿಘ್ನಗಳು ಬರಬಾರದೆಂದು ಈ ಉತ್ಸವ ಎಳೆಯುತ್ತಾರೆ. ಹಿರೇಮಠದ ಗರ್ಭ ಗುಡಿಯಲ್ಲಿರುವಂತಹ ವಿಘ್ನೇಶ್ವರನ ಮೂರ್ತಿಯನ್ನು ಸುಮಾರು ವರ್ಷಗಳಿಂದ ಪೂಜಿಸುತ್ತಲೇ ಬಂದಿದ್ದಾರೆ ಎಂಬುದು ತಿಳಿಯುತ್ತದೆ. ಈ ಉತ್ಸವವನ್ನು ಕೂಡಾ ಬಹಳ ವಿಜೃಂಭಣೆಯಿಂದ ಸಾಗಿಸುತ್ತಾರೆ.



ನಾಲ್ಕನೇ ಉತ್ಸವ ಬಸವ ಉತ್ಸವ

ಬಸವ ಉತ್ಸವದಲ್ಲಿ ಕಂಚಿನ ಬಸವಣ್ಣನನ್ನು ಇಟ್ಟು ಬೆಳ್ಳಿ ರಥೋತ್ಸವದಲ್ಲಿ ಎಳೆಯಲಾಗುತ್ತದೆ. ಕೊಟ್ಟೂರೇಶ್ವರರ ಮಠಗಳಲ್ಲಿ ಕೊಟ್ಟೂರಿನಲ್ಲಿರುವ ಐದು ಮಠಗಳಲ್ಲಿ ವಿಶೇಷವಾದಂತಹ ಬಸವಣ್ಣನ ಕಲ್ಲಿನ ಮೂರ್ತಿಗಳನ್ನು ಕೆತ್ತಲಾಗಿದೆ ಎಂಬುದು ತಿಳಿಯುತ್ತದೆ. ಆದಕಾರಣ ಇಲ್ಲಿ ಬಸವನಿಗೂ ಕೂಡಾ ವಿಶೇಷವಾದ ಸ್ಥಾನವನ್ನು ಕಲ್ಪಿಸಿರುವುದು ಕಂಡು ಬರುತ್ತದೆ.

ಸ್ಥಳೀಯ ವಕ್ತರಗಳಿಂದ ಸಿಗುವಂತಹ ಮಾಹಿತಿ ಎಂದರೆ ನಂದಿಯ ಆತ್ಮದಿಂದ ಶ್ರೀಗುರು ಕೊಟ್ಟೂರೇಶ್ವರರು (ಬಸವೇಶ್ವರರು) ಕೈಲಾಸದಲ್ಲಿ ಜನಿಸಿದರೆಂಬ ಪ್ರತೀತಿ ಇದೆ. ಹಾಗೂ ಬಸವ ಎಂಬುದು ಮೂಲ ಕೃಷಿಕ ಜನರಿಗೆ ದುಡಿಯುವ ವರ್ಗಗಳಿಗೆ ಮೂಲ ವಾಹನವಾಗಿರುವುದರಿಂದ ಈ ಉತ್ಸವ ಇರಬಹುದೆಂದು ತಿಳಿಯಬಹುದು. ಹಾಗೂ ಶಿವನ ವಾಹನ ನಂದಿ ಬಸವಣ್ಣ ಆರಾಧನೆಯಿಂದ ಶಿವನ ಆರಾಧನೆ ಮಾಡಿದಂತಾಗುತ್ತದೆ ಎಂದು ಹೇಳುತ್ತಾರೆ.

ಹೀಗೆ ಎಲ್ಲಾ ಬೆಳ್ಳಿ ಉತ್ಸವಗಳು ಮುಗಿದ ನಂತರ ಕೊನೆಯದಾಗಿ ಮುಖ್ಯ ರಥೋತ್ಸವ ಎಳೆಯಲಾಗುತ್ತದೆ. ಮೊದಲು ಈ ರಥೋತ್ಸವವನ್ನು ಕಟ್ಟಿಗೆಯಿಂದ ತಯಾರಿಸಿದ ರಥೋತ್ಸವದಿಂದ ಎಳೆಯಲಾಗುತ್ತಿತ್ತು. ನಂತರ ಭಕ್ತರ ಸಂಖ್ಯೆ ಹೆಚ್ಚಾದಂತೆ ದಾನಿಗಳಿಂದ ಬೆಳ್ಳಿ ರಥೋತ್ಸವವನ್ನು ನಿರ್ಮಾಣ ಮಾಡಿ ಎಳೆಯಲಾರಂಭಿಸಿದ್ದಾರೆ ಎಂಬುದು ತಿಳಿದು ಬರುತ್ತದೆ.

ಜಾತ್ರಾ ಉತ್ಸವದಲ್ಲಿ ಹರಿಜನ ಸಮುದಾಯದ ಪ್ರಾಮುಖ್ಯತೆ

ಹರಿಜನ ಸಮುದಾಯದ ಮಹಿಳೆ ಕೊಟ್ಟೂರೇಶ್ವರ ಹಿರೇಮಠದಲ್ಲಿ ಸಾಂಸ್ಕೃತಿಕ ಸಂಪ್ರದಾಯಿಕ ಆಚರಣೆಗಳಲ್ಲಿ ಒಬ್ಬರಾಗಿದ್ದಾರೆ. ಈ ಹರಿಜನ ಕೇರಿಗೆ ಶ್ರೇಷ್ಠ ಸ್ಥಾನವನ್ನು ನೀಡಿದ್ದಾರೆ. ಅದರಂತೆ “ಪಂಚಗಣಾಧೀಶರ ಪಂಥಕ್ಕೆ ಸಂಬಂಧಿಸಿದಂತೆ ಮತ್ತೊಂದು ಮುಖ್ಯವಾದ ಸಂಗತಿಯೆಂದರೆ ಆಚರಣೆಗಳಲ್ಲಿ ಇವತ್ತಿಗೂ ಇರುವ ದಲಿತರು ಭಾಗವಹಿಸುವಿಕೆ ಕೊಟ್ಟೂರು ಮತ್ತು ನಾಯಕನಹಟ್ಟಿ ಜಾತ್ರೆಗಳಲ್ಲಿ ದಲಿತರು ಭಾಗವಹಿಸುವುದು ಕಂಡು ಬರುತ್ತದೆ. ಮತ್ತು ದಲಿತ ಸ್ತ್ರೀ ಆರತಿ ಬೆಳಗಿದ ನಂತರವೇ ರಥೋತ್ಸವ ಮುನ್ನಡೆಯುವುದು. ಈ ಆಚರಣೆಯು ನಡೆದು ಬರಲು ಕಾರಣ ಗೋಣಿಬಸವ ಚರಿತ್ರೆಯಿಂದ ಎಂಬುದು ತಿಳಿಯುತ್ತದೆ. ಶಿವನ ಅಪ್ಪಣೆಯಂತೆ ಕೈಲಾಸದಿಂದ ಭೂಲೋಕಕ್ಕೆ ಇಳಿದ ಪಂಚಗಣಾಧೀಶರು ಕುಪ್ಪಿನಕೇರಿಗೆ ಬರುತ್ತಾರೆ. ಅಲ್ಲಿ ಆಂಜನೇಯನಿಗೆ ಲಿಂಗಧಾರಣೆ ಮಾಡಿ ಕೊಟ್ಟೂರಿಗೆ ಬರುತ್ತಾರೆ. ಇಲ್ಲಿ ಹರಿಜನ ಕುಲದವಳಾದ ವಿಚಾರನಾರಿ ಎಂಬ ದೇವದಾಸಿ ಇದ್ದಳು. ಅವಳು ಪ್ರತಿನಿತ್ಯ ಶಿವಪೂಜೆ, ಜಂಗಮರಿಗೆ ಪ್ರಸಾದ ನೀಡದೇ ಊಟ ಮಾಡುತ್ತಿರಲಿಲ್ಲ. ಹೀಗಿರುವಾಗ ಮೂರು ದಿವಸಗಳು ಕಳೆದರೂ ಜಂಗಮರ ದರ್ಶನವಿಲ್ಲದೇ ಅನ್ನ, ನೀರು ಮುಟ್ಟದೇ ಕಾಯುತ್ತಿದ್ದಳು. ಈ ಮಾರ್ಗವಾಗಿ ಬಂದ ಪಂಚಗಣಾಧೀಶರನ್ನು ನೋಡಿ ಊಟಕ್ಕೆ ಬರಬೇಕೆಂದು ಬೇಡಿಕೊಂಡಳು. ಆದರೆ ಕೊಟ್ಟೂರು ಗುರುಬಸವರು ಇವಳು ಹೀನ ಕುಲದವಳೆಂದು ಗುರುತಿಸಿ ಜಂಗಮರಾದ ನಾವು ಊಟ ಮಾಡಿದರೆ ಅಪವಿತ್ರವಾಗುತ್ತದೆ ಎಂದು ಹೇಳಿ ಮುಂದೆ ಹೊರಡುತ್ತಾರೆ. ಆಗ ದುಃಖಿತಳಾದ ವಿಚಾರನಾರಿ ಕೋಪದಿಂದ ನಾನು ನಿಜವಾದ ಜಂಗಮಳಾಗಿದ್ದರೆ ನೀವು ಶಿಖಾಪುರ (ಕೊಟ್ಟೂರು) ಪಟ್ಟಣವನ್ನು ಬಿಟ್ಟು ಹೋಗುವುದರೊಳಗಾಗಿ ನಿಮ್ಮ ಕಣ್ಣುಗಳು ಕಾಣದಂತಾಗಲಿ ಎಂದು ಹೇಳುತ್ತಾಳೆ. ಸ್ವಲ್ಪ ಹೊತ್ತಿಗೆ ಈ ಸಂತರು ತಮ್ಮ ಕಣ್ಣುಗಳನ್ನು ಕಳೆದುಕೊಳ್ಳುವರು. ಪಶ್ಚಾತ್ತಾಪದಿಂದ ನರಳಿದ ಅವರು ಅವಳಿಗೆ ನೀನು ಕೇರಿಯ ದುರ್ನಡತೆಯನ್ನು ಬಿಡಬೇಕು. ಶಿವಪೂಜೆ ಮಾಡಬೇಕು. ಮತ್ತು ಲಿಂಗ ಧರಿಸಿಕೊಳ್ಳಬೇಕು ಎಂದು ಷರತ್ತು ವಿಧಿಸುತ್ತಾರೆ. ಅದನ್ನು ಒಪ್ಪಿಕೊಂಡು ಅವಳಿಗೆ ಲಿಂಗಧಾರಣೆ ಮಾಡಿ ಅವಳ ಮನೆಯಲ್ಲಿ ಊಟ ಮಾಡುವರು. ಆಗ ಕೊಟ್ಟೂರು ಗುರುಬಸವ ಮುಂದೆ ನನ್ನ ಜಾತ್ರೆಯ ಸಂದರ್ಭದಲ್ಲಿ ನಿನ್ನ ಮನೆಯಿಂದ ಗಿಣ್ಣದ ಎಡೆಯನ್ನು ಅರ್ಪಿಸಿದ ನಂತರವೇ ರಥೋತ್ಸವ ಜರುಗುತ್ತದೆ ಎಂದು ವಚನವಿತ್ತರು” (ಸತೀಶ್ ಪಾಟೀಲ್:2004:101).



ಅದರಂತೆ ಈಗಲೂ ಕೊಟ್ಟೂರಿನ ರಥೋತ್ಸವದ ಸಂದರ್ಭದಲ್ಲಿ ಹರಿಜನಕೇರಿಯ ಹತ್ತಿರ ಗುರುಬಸವನ ಪಲ್ಲಕ್ಕಿಯನ್ನು ಮೆರವಣಿಗೆಯಲ್ಲಿ ತರಲಾಗುತ್ತದೆ. ಅಲ್ಲಿ ಹರಿಜನ ಸಮುದಾಯದ ಮಹಿಳೆಯೊಬ್ಬಳು ಆರತಿ ಬೆಳಗಿ ಎಡೆಯನ್ನು ಅರ್ಪಿಸುತ್ತಾಳೆ. ಈ ಕುರಿತು ಕೇರಿಯ ಹೆಂಗಸರು ಕೊಟ್ಟೂರೇಶ್ವರರಿಗೆ ಸಂಬಂಧಪಟ್ಟ ಹಾಡುಗಳನ್ನು ಹಾಡುತ್ತಾರೆ ಎಂಬುದು ಹಿರೇಮಠದ ಅರ್ಚಕರಿಂದ ಸಿಗುವಂತಹ ಮಾಹಿತಿಯಾಗಿದೆ.

ಹಿರೇಮಠದಿಂದ ರಥದ ಬೀದಿಗೆ ಕೊಟ್ಟೂರೇಶ್ವರವರ ಮೂರ್ತಿಯನ್ನು ಉತ್ಸವ ಮೂರ್ತಿಯನ್ನೇ ರತ್ನಕಂಬಳಿ ಹೊದಿಸಿ ಬೆಳ್ಳಿ ಪಲ್ಲಕ್ಕಿಯ ಒಳಗೆ ಕೂಡಿಸಿಕೊಂಡು ನಾದ, ಸಮಾಳ ಅನೇಕ ಜನರು ಕೊಟ್ಟೂರೇಶ್ವರರ ನಾಮಾವಳಿಯನ್ನು ಕೂಗುತ್ತಾ ಹರ್ಷದಿಂದ ಪಲ್ಲಕ್ಕಿಯನ್ನು ದ್ವಾರಬಾಗಿಲ ಮುಂದೆ ತರುತ್ತಾರೆ. ಅಲ್ಲಿ ನಿಂತಾಗ ಹರಿಜನ ಸಮುದಾಯದ ಮಹಿಳೆ ಮಡಿಯುಡಿಯಿಂದ ಮನೆಯಿಂದ ಕಳಸ ಹಾಗೂ ಎಡೆ ಗಿಣ್ಣು ಸ್ವಾಮಿಗೆ ಅರ್ಪಿಸುತ್ತಾಳೆ. ಕಳಸ ಬೆಳಗಿದ ನಂತರ ಮಹಿಳೆಗೆ ಸಕಲ ಗೌರವದಿಂದ ಉಡಿಅಕ್ಕಿ ನೀಡುತ್ತಾರೆ. ನಂತರ ಪಲ್ಲಕ್ಕಿ ಮುಂದೆ ಸಾಗಿ ರಥದ ಕಡೆಗೆ ಸಿದ್ಧವಾಗುತ್ತದೆ. ಈ ಕಾರ್ಯದಿಂದ ಜಾತಿ, ಬೇಧವಿಲ್ಲದೇ ಎಲ್ಲರೂ ಸರ್ವಸಮಾನರು ಎಂದು ಗುರುತಿಸುತ್ತದೆ ಎಂಬುದು ವಕ್ತರಗಳಿಂದ ತಿಳಿಯುತ್ತದೆ. ಕಳಸ ಬೆಳಗುವ ಹರಿಜನ ಸಮುದಾಯದ ಮಹಿಳೆ ರಥ ಎಳೆಯುವ ಮುಂಚೆ 5 ದಿನಗಳಿಂದ ಉಪವಾಸದಿಂದ ಇರುತ್ತಾರೆ. ಯಾವುದೇ ರೀತಿಯ ಊಟ ಮಾಡದೇ ಬರೇ ಹಣ್ಣು, ಹಾಲು ಸೇವನೆಯಿಂದ 5 ದಿನ ಉಪವಾಸದಿಂದ ಮನೆಯಲ್ಲಿ ಸಾಂಪ್ರದಾಯಿಕ ಪೂಜೆಯನ್ನು ದಿನಾಲು ಮಾಡುತ್ತಾರೆ. ಮೂರು ಹೊತ್ತು ಉಪವಾಸ ಇರುವುದು ಕಂಡು ಬರುತ್ತದೆ. ಈ ಕೇರಿಯಲ್ಲಿ ಸಂಪೂರ್ಣವಾಗಿ ಕೊಟ್ಟೂರೇಶ್ವರ ಜಾತ್ರೆ ಮುಗಿಯುವವರೆಗೂ ಮಾಂಸಹಾರ ಮಾಡುವುದಿಲ್ಲ ಎಂದು ವಕ್ತರಗಳಿಂದ ಸಿಗುವಂತಹ ಮಾಹಿತಿಯಾಗಿದೆ. ಹೀಗೆ ಮಡಿಯಿಂದ ಸೇವೆಯನ್ನು ಮಾಡುತ್ತಾರೆ. ಈ ಕಳಸ ಬೆಳಗುವವರ ಮನೆಯಲ್ಲಿ ಯಾವತ್ತೂ 365 ದಿನಗಳೂ ಮಾಂಸಹಾರ ಸೇವನೆ ಮಾಡುವುದಿಲ್ಲ. ಒಂದು ಮೊಟ್ಟೆಯು ಕೂಡಾ ಇವರ ಮನೆಯಲ್ಲಿ ತಯಾರಿಸಲಾಗುವುದಿಲ್ಲ ಎಂಬುದು ಈ ಮನೆಯ ವಕ್ತರಗಳಿಂದ ಸಿಗುವಂತಹ ಹೇಳಿಕೆಯಾಗಿದೆ. (ದುರ್ಗಮ್ಮ). ಕಳಸ ಬೆಳಗುವ ಕೆಲವು ದಿನ ಮುಂಚಿತವಾಗಿ ಇವರ ಮನೆಗೆ ಹಿರೇಮಠದಿಂದ ಬೆಲ್ಲ, ಬೇಳೆ, ಅಕ್ಕಿ, ಅರಿಷಿಣ, ಕುಂಕುಮವನ್ನು ಕೊಡಲಾಗುತ್ತದೆ ಎಂಬುದು ಹಿರೇಮಠದ ಅರ್ಚಕರಿಂದ ತಿಳಿಯುತ್ತದೆ. (ಮಾಹಿತಿ:ಅಣ್ಣಯ್ಯ:ಕೊಟ್ಟೂರು)

ಇವರ ಕೇರಿಯಲ್ಲಿ ಜಾತ್ರೆಯ ದಿನ ಬಹಳ ಸಂಭ್ರಮದಿಂದ, ಸಡಗರದಿಂದ ಕೂಡಿರುತ್ತಾರೆ. ಎಡೆ ಗಿಣ್ಣುವನ್ನು ಈ ಕೇರಿಯಿಂದಾದರೂ ಅಥವಾ ಸುತ್ತ ಮುತ್ತಲಿನ ಹಳ್ಳಿಗಳಿಂದ ಬಂದ ಗಿಣ್ಣುವನ್ನು ಆರತಿ ಬೆಳಗುವವರ ಮನೆಗೆ ತಂದು ಕೊಡುತ್ತಾರೆ. ಅಲ್ಲಿಂದ ಆ ಮಹಿಳೆ ಸ್ವಾಮಿಗೆ ನೈವೇದ್ಯ ಮಾಡುವುದು ಕಂಡು ಬರುತ್ತದೆ.

ರಥೋತ್ಸವ ಎಳೆದು ಬಂದು ಗುಡಿದುಂಬಿದ (ಒಳಗಡೆ ಹೋದ) ನಂತರವೇ ಕಳಸ ಬೆಳಗಿ ಮಹಿಳೆ ಉಪವಾಸ ಮುಗಿಸಿ ಆಹಾರ ಸೇವನೆ ಮಾಡುತ್ತಾಳೆ. ಪಲ್ಲಕ್ಕಿಗೆ ಕಳಸ ಬೆಳಗುವಾಗ ಸುಮಾರು ಈ ಕೇರಿಯಿಂದ 20 ರಿಂದ 30 ಜನ ಮಹಿಳೆಯರು, ಗಂಡಸರು, ಮಕ್ಕಳು ಎಲ್ಲರೂ ಸಮೇಳ, ಹಲಗಿ, ನಾದ ಬಾರಿಸುತ್ತಾ ಮಡಿ ನೀರಿನಿಂದ ಒದ್ದೆಯಾದ ಬಟ್ಟೆಯಿಂದಲೇ ಸಡಗರದಿಂದ ಬರುತ್ತಾರೆ. ಇದೇ ರೀತಿ ಪಂಚಗಣಾಧೀಶರ ಪಂಥಕ್ಕೆ ಸಂಬಂಧಿಸಿದಂತೆ ನಾಯಕನಹಟ್ಟಿಯಲ್ಲಿಯೂ ದಲಿತ ಮಹಿಳೆ ಪಾತ್ರ ಕಾಣುತ್ತದೆ.

“ತಿಪ್ಪೇಸ್ವಾಮಿ ಅರಳಯ್ಯನ ಮನೆಯಲ್ಲಿ ಶಿವಪೂಜೆ ಮಾಡಿ ಪ್ರಸಾದ ಸ್ವೀಕರಿಸುತ್ತಾನೆ. ಈಗಲೂ ತಿಪ್ಪೇಸ್ವಾಮಿ ಜಾತ್ರೆಯ ಸಂದರ್ಭದಲ್ಲಿ ಅರಳಯ್ಯ (ಹರಿಜನ) ಮನೆಯ ಹೆಂಗಸರು ರಥೋತ್ಸವದ ಸಂದರ್ಭದಲ್ಲಿ ಮೊದಲ ಆರತಿ ಬೆಳಗುತ್ತಾರೆ. ಇಡೀ ರಥವು ದಲಿತ ನೇತೃತ್ವದಲ್ಲಿಯೇ ನಡೆಯುತ್ತದೆ. ಹೀಗೆ ಕೂಲಹಳ್ಳಿಯಲ್ಲಿಯೂ ಹರಿಜನ ಕೇರಿಯಲ್ಲಿ ಕೊಟ್ಟೂರು ಗುರುಬಸವನ ನೆಲೆ ನಿಂತ ಕಾರಣಕ್ಕಾಗಿ ಕೇರಿಯಲ್ಲಿ ಗುರುಬಸವನ ಮಠ ನಿರ್ಮಿಸಲಾಗಿದೆ. ಈ ಎಲ್ಲಾ ಘಟನೆಗಳು 19ನೇ



ಶತಮಾನದ ನಂತರದಲ್ಲಿ ಶರಣರ ಚಳುವಳಿಯ ಮೌಲ್ಯಗಳು ಕಾರಣವಾದವು. 15-19ನೇ ಶತಮಾನಕ್ಕಾಗಲೇ ವೀರಶೈವ ಸಾಂಸ್ಕೃತಿಕ ರೂಪವನ್ನು ಪಡೆಯಿತು. ಸ್ವಾವರವನ್ನು ನಿರಾಕರಿಸಿದ ಶರಣರಿಗೆ ದೇವಾಲಯಗಳನ್ನು ನಿರ್ಮಿಸಲಾಯಿತು. ದೇವಾಲಯ ನಿರ್ಮಾಣದಿಂದಾಗಿ ದಲಿತರನ್ನು ಮತ್ತೆ ಅದರಿಂದ ಹೊರಗಿಡಲಾಯಿತು. ಜಾತಿ ಪದ್ಧತಿಯನ್ನು ವಿರೋಧಿಸಿದ ಶರಣ ಚಳುವಳಿ ತನ್ನ ಮೌಲ್ಯವನ್ನು ಕಳೆದುಕೊಂಡಿತು. ಶೂನ್ಯ ಸಂಪಾದನೆಯಲ್ಲಿ ಜಾತಿಗೆ ಸಂಬಂಧಿಸಿದ ವಚನಗಳು ಸಿಗದೇ ಇದ್ದು, 15-19ನೇ ಶತಮಾನದಲ್ಲಿ ವೀರಶೈವ ನಡೆದುಕೊಂಡ ಸ್ವರೂಪವನ್ನು ಸೂಚಿಸುತ್ತದೆ. ಇದನ್ನು ಪರಿಷ್ಕರಿಸಿದ ಈ ಧಾರ್ಮಿಕ ಸಂತರು ದಲಿತರಿಗೆ ಲಿಂಗಧಾರಣೆ ಮಾಡುವ ಮೂಲಕವೂ ಅವರ ಆಹಾರ ಪದ್ಧತಿಯನ್ನು ಒಪ್ಪಿಕೊಳ್ಳುವ ಮೂಲಕವೂ ತಮಗೆ ಸಂಬಂಧಿಸಿದ ಆಚರಣೆಗಳ ಮೂಲಕ ಉಳಿದುಕೊಂಡು ಬಂದಿವೆ.” (ಸತೀಶ್ ಪಾಟೀಲ್:2004:102) ವಿಶೇಷವಾದ ಸಂಪ್ರದಾಯಿಕ ಧಾರ್ಮಿಕ ಆಚರಣೆಯಿಂದ ಹರಿಜನ ಸಮುದಾಯದವರಿಗೆ ಸ್ನಾನವನ್ನು ಕಲ್ಪಿಸಿದ್ದಾರೆ. ಇವತ್ತಿಗೂ ಕೊಟ್ಟೂರಿನಲ್ಲಿ ಕೇರಿಯ ಬಾಗಿಲಿಗೆ ಕೊಟ್ಟೂರೇಶ್ವರ ಹೆಸರಿನಿಂದ ಕೂಡಿದ ನಾಮಫಲಕವನ್ನು ಹಾಕಿಕೊಂಡಿದ್ದಾರೆ. ಆರತಿ ಬೆಳಗುವವರ ಮನೆಯಲ್ಲಿ ಹೆಣ್ಣು ಮಕ್ಕಳ ಸಂತಾನವು ಹೆಚ್ಚು ಎಂಬುದು ಆ ಮನೆಯ ವಕ್ತರಗಳು ಕೊಟ್ಟ ಮಾಹಿತಿಯಾಗಿದೆ.

ಫಲಿತಗಳು

ಕೊಟ್ಟೂರಿನ ಜಾತ್ರೆ, ಸಂಪ್ರದಾಯ ಆಚರಣೆಯಲ್ಲಿ ಎಲ್ಲಾ ಧರ್ಮಗಳು ಮತ್ತು ಸಮುದಾಯಗಳು ಒಗ್ಗೂಡಿಕೆಯಿಂದ ಕೂಡಿವೆ. ಕೊಟ್ಟೂರೇಶ್ವರರ ಸಂಪ್ರದಾಯಿಕ ಆಚರಣೆಗಳು ತುಂಬಾ ಭಾವನಾತ್ಮಕವಾಗಿ ಹಾಗೂ ಭಕ್ತಿಪೂರ್ವಕವಾಗಿ ಸಾಗುತ್ತಾ ಇವೆ. ಬಳ್ಳಾರಿ ಜಿಲ್ಲೆಯ ಅತಿ ದೊಡ್ಡ ರಥೋತ್ಸವ ಹಾಗೂ ಸುಮಾರು ಒಂದು ಲಕ್ಷಕ್ಕೂ ಹೆಚ್ಚು ಜನ ರಥೋತ್ಸವದಲ್ಲಿ ಪಾಲ್ಗೊಂಡು ಹಾಗೂ ನೂರಾರು ಕಿಲೋಮೀಟರ್‌ಗಳಿಂದ ಪಾದಯಾತ್ರೆಯಿಂದ ಕೊಟ್ಟೂರಿಗೆ ಬರುವುದು ಜಾತ್ರೆಯ ವೈಶಿಷ್ಟ್ಯತೆಯಲ್ಲಿ ಕಂಡು ಬರುತ್ತದೆ. ಕೊಟ್ಟೂರು ಒಂದು ಗ್ರಾಮ ಕೊಟ್ಟೂರೇಶ್ವರರ ಆಚರಣೆಗಳಿಂದ ಶ್ರೀಕ್ಷೇತ್ರವಾಗಿ ಸಂಪೂರ್ಣ ಧಾರ್ಮಿಕ ಗ್ರಾಮವಾಗಿ ಹೊರಹೊಮ್ಮಿದೆ.

ಉಪಸಂಹಾರ

ಕೊಟ್ಟೂರು ಧಾರ್ಮಿಕ ಹಾಗೂ ಆಧ್ಯಾತ್ಮಿಕ ಕೇಂದ್ರವಾಗಿ ಸುಮಾರು 9ನೇ ಶತಮಾನದಿಂದಲೂ ಕೊಟ್ಟೂರು ಎಂಬ ಪದ ಬಳಕೆಯಲ್ಲಿದೆ. ಪಂಚಗಣಾಧೀಶರಲ್ಲಿ ಒಬ್ಬರಾದ ಶ್ರೀ ಗುರುಕೊಟ್ಟೂರೇಶ್ವರರು ನೆಲೆ ನಿಂತು, ಕೊಟ್ಟೂರನ್ನು ಶ್ರೀಕ್ಷೇತ್ರವನ್ನಾಗಿ ಮಾಡಿದರು. ಕೊಟ್ಟೂರು ಮೊದಲು ದೊಡ್ಡ ಪಟ್ಟಣವಾಗಿತ್ತು. ಹರಪನಹಳ್ಳಿ ತಾಲೂಕು, ಬೆನ್ನಳ್ಳಿ ಗ್ರಾಮದ ಪಂಪಾಪತಿ ಗುಡಿಯಲ್ಲಿರುವ 1149ರ ಶಾಸನವು 2ನೇ ಜಗದೇಕಮಲ್ಲ ಮಹಾಮಂಡಲೇಶ್ವರ ವೀರಪಾಂಡ್ಯ ದೇವನು ಉಚ್ಚಂಗಿಯನ್ನು ರಾಜಧಾನಿಯನ್ನಾಗಿ ನೋಳಂಬವಾಡಿಯನ್ನು ಆಳುತ್ತಿದ್ದಾಗ ಕದಂಬ ವಂಶದ ನಾಚಿದೇವರಸನು ಕೋಗಳಿಯ 200 ಗ್ರಾಮಗಳನ್ನು ಕೊಟ್ಟೂರು ಮುಖ್ಯ ಪಟ್ಟಣವನ್ನಾಗಿ ಮಾಡಿ ಆಳುತ್ತಿದ್ದನು ಎಂಬುದು ತಿಳಿಯುತ್ತದೆ. ಹೀಗಾಗಿ ಕೊಟ್ಟೂರಿನ ಪ್ರತಿಯೊಂದು ದೇವಸ್ಥಾನದಲ್ಲಿ ಧಾರ್ಮಿಕ ಕಾರ್ಯಗಳು ಸಮುದಾಯಗಳನ್ನು ಒಗ್ಗೂಡಿಸಲು ಪ್ರಯತ್ನಿಸುತ್ತಿರುವುದು ಕಂಡು ಬರುತ್ತದೆ. ಸ್ವಾಮಿಯ ಪ್ರತಿಯೊಂದು ವಿಶೇಷವಾದ ಆಚರಣೆಗಳು ಲಕ್ಷಾಂತರ ಜನರ ಗಮನವನ್ನು ಸೆಳೆಯಲು ಕಾರಣವಾಗಿದೆ. ಹಾಗೂ ಬಳ್ಳಾರಿ ಜಿಲ್ಲೆಯಲ್ಲಿಯೇ ಅತಿ ದೊಡ್ಡ ದೈವವಾಗಿರುವಂತಹ ಮುಖ್ಯ ರಥೋತ್ಸವದ ಆಚರಣೆಗಳು ಬಹಳ ವಿಸ್ಮಯಕಾರಿಯಾಗಿ ನಡೆಯುತ್ತಿರುವುದು ಕಂಡು ಬರುತ್ತದೆ. ಇಲ್ಲಿಯ ಪ್ರತಿಯೊಂದು ಆಚರಣೆಗಳ ಹಿಂದೆ ಒಂದೊಂದು ಸಮುದಾಯಗಳ ಒಗ್ಗೂಡಿಕೆಯನ್ನು ಮೆರೆದು ಎಲ್ಲಾ ಸಮುದಾಯದವರು ಮುಖ್ಯ ರಥೋತ್ಸವದಲ್ಲಿ ಒಗ್ಗೂಡಿ ಸ್ವಾಮಿಗೆ ಕೃಪೆಗೆ ಪಾತ್ರರಾಗುವುದು ಇಲ್ಲಿಯ ಜಾತ್ರಾ ಸಂಪ್ರದಾಯ ಆಚರಣೆಯಲ್ಲಿ ಪ್ರಮುಖವಾಗಿ ಕಂಡು ಬರುತ್ತದೆ.



ಕಾಡುಗೊಲ್ಲರ ಪಂಚಲಿಂಗಗಳು ಮತ್ತು ಅವುಗಳ ನೆಲೆಗಳು

ಯಶೋಧರ ಜಿ ಎನ್

ಕನ್ನಡ ಅಧ್ಯಾಪಕರು

ಎಸ್. ಆರ್. ಎಸ್ ಪ್ರಥಮ ದರ್ಜೆ ಕಾಲೇಜು, ಚಿತ್ರದುರ್ಗ

ಮೊ: 9900682797

ಕಾಡುಗೊಲ್ಲರು ಬುಡಕಟ್ಟು ನೆಲೆಯವರಾಗಿದ್ದುದರಿಂದ ಅವರ ದೈವಗಳೂ ಕೂಡ ಕಾಡಿನ-ಬೆಟ್ಟ-ಗುಡ್ಡದ ನೆಲೆಯಲ್ಲಿಯೇ ಇರುವಂತಹವುಗಳಾಗಿವೆ. ಈ ಸಮುದಾಯದ ಬಹುಮುಖ್ಯವಾದ ಸಾಂಸ್ಕೃತಿಕ ವಿಶೇಷತೆಯೆಂದರೆ ಏಕಕಾಲದಲ್ಲಿ ಎರಡು ಧರ್ಮದ ಹಿನ್ನೆಲೆಯ ದೈವ ಆರಾಧನೆಯನ್ನು ಮಾಡುವುದು. ಇವರು ಮೂಲತಃ ಶೈವ ಧರ್ಮದವರಾಗಿದ್ದು ನಂತರದಲ್ಲಿ ವೈಷ್ಣವ ಧರ್ಮದ ಪ್ರಭಾವಕ್ಕೊಳಗಾಗಿರುವುದು ಬಹುತೇಕ ವಿದ್ವಾಂಸರ ಒಮ್ಮತದ ಅಭಿಪ್ರಾಯವಾಗಿದೆ.

ಶೈವ ಧರ್ಮೀಯ ನೆಲೆಯಲ್ಲಿ ಇವರು ಸ್ಥಾಪಿಸಿಕೊಂಡಿರುವ ತಮ್ಮ ಸಂಸ್ಕೃತಿಯ ಆದರ್ಶ ವೀರ ಪುರುಷರುಗಳ ವೈಯಕ್ತಿಕ ನೆಲೆಯ ದೈವಗಳನ್ನು ಕಾಣಬಹುದಾಗಿದೆ. ಎತ್ತಪ್ಪ, ಜುಂಜಪ್ಪ, ಯರ್ಪ್ಪ, ತಿಮ್ಮಪ್ಪ, ರಂಗಪ್ಪ, ಸಿದ್ಧಪ್ಪ ಇತರ ದೈವಗಳನ್ನು ನಾವು ಈ ಹಿನ್ನೆಲೆಯಲ್ಲಿ ಗಮನಿಸಬಹುದಾಗಿದೆ.

ಬುಡಕಟ್ಟು ಸಂಸ್ಕೃತಿಯಲ್ಲಿ ವೈಯಕ್ತಿಕ ನೆಲೆಯ ದೈವಗಳೇ ಹೆಚ್ಚು ಪ್ರಾಮುಖ್ಯತೆಯನ್ನು ವಹಿಸುತ್ತವೆ. ಈ ದೃಷ್ಟಿಯಿಂದ ಕಾಡುಗೊಲ್ಲರ ಪಂಚಲಿಂಗಗಳನ್ನು ನಾವು ಗಮನಿಸಬಹುದು. ಇವರ ಬಹುಪಾಲು ಪಂಚಲಿಂಗದ ನೆಲೆಗಳು ಚಿತ್ರದುರ್ಗ ಜಿಲ್ಲೆಯಲ್ಲೇ ಇರುವುದರಿಂದ ಈ ಜಿಲ್ಲೆ ಬುಡಕಟ್ಟು ಸಂಸ್ಕೃತಿಯ ಶ್ರೀಮಂತಿಕೆಯನ್ನು ಉಜ್ವಲವಾಗಿಸಿಕೊಳ್ಳಲು ಇದೂ ಒಂದು ಕಾರಣವಾಗಿದೆ.

ಚಿತ್ರಲಿಂಗ :-

ಚಿತ್ರಲಿಂಗನ ಮೂಲ ನೆಲೆ ಹೊಳಲ್ಕೆರೆ ತಾಲ್ಲೂಕಿನ ಚಿತ್ರಹಳ್ಳಿಯಲ್ಲಿದೆ. ಕಾಟಲಿಂಗನ ಮೂಲ ನೆಲೆ ಹಿರಿಯೂರು ತಾಲ್ಲೂಕಿನ ಇಕ್ಕನೂರಿನಲ್ಲಿದೆ. ಈ ಎರಡೂ ದೈವಗಳ ಪುರಾಣ ಕತೆಗಳು ಒಟ್ಟೊಟ್ಟಿಗೇ ಹೆಣೆದುಕೊಂಡಿದೆ. ಇದರ ಪೌರಾಣಿಕ ಮತ್ತು ಮೌಖಿಕ ಕಥನಗಳನ್ನು ಗಮನಿಸಿದರೆ ಇವರು ನಮ್ಮಂತೆ ಮಾನವರಾಗಿ ಈ ಲೋಕದಲ್ಲಿ ಬದುಕಿ ಬಾಳಿದವರು. ಇವರ ಹೆಸರುಗಳು ಮೌಖಿಕ ಕಾವ್ಯಗಳಲ್ಲಿ ಚಿತ್ತಯ್ಯ (ಸಿತ್ತಯ್ಯ) ಕಾಟಯ್ಯ ಎಂದು ಬಳಕೆಯಾಗಿವೆ.

ಚಿತ್ರಗಿರಿಯ ದೊರೆಗಳಾದ ಇವರು ರಾಜರುಗಳ ಸಹಜ ಹವ್ಯಾಸದಂತೆ ಬೇಟೆಗೆ ಹೋಗುತ್ತಾರೆ. ಆ ಸಂದರ್ಭದಲ್ಲಿ ಬೆಸ್ತರಹಳ್ಳಿಯ ಬ್ರಾಹ್ಮಣ ಬೊಮ್ಮಯ್ಯಲಿಂಗನ ಮಗಳು ಗಂಗೆಮಾಳಮ್ಮನನ್ನು ಕಂಡು ಚಿತ್ತಯ್ಯ ಮೋಹಕ್ಕೊಳಗಾಗುತ್ತಾನೆ. ನಂತರ ಅವಳನ್ನೇ ವಿವಾಹವಾಗುತ್ತಾನೆ. (ಇದು ಮಹಾಭಾರತದ ಕಾವ್ಯದಲ್ಲಿ ಬರುವ ಶಾಂತನು ಮಹಾರಾಜ ಮತ್ತು ಸತ್ಯವತಿಯ ಪ್ರೇಮ ಪ್ರಸಂಗವನ್ನು ಹೋಲುವಂತಿದೆ.) ಇಲ್ಲಿಯ ಕತೆ ಗೊಡಗಿಗೆ ಸಂಬಂಧಿಸಿದ್ದು ಭೂ ಚಕ್ರದ ಗೊಡಗನ್ನು ಚಿತ್ತಯ್ಯ ಸಾಹಸದಿಂದ ತರುವ ಪ್ರಸಂಗ ಸಾಂಸ್ಕೃತಿಕ ವೀರರ ಕತೆಯಂತಿದೆ ಎಂಬುದರಲ್ಲಿ ಆಶ್ಚರ್ಯವಿಲ್ಲ. ಚಿತ್ತಯ್ಯ, ಕಾಟಯ್ಯ ಮತ್ತು ಮೂರನೇ ಸೋದರನಾದ ಓಬಳ ನರಸಿಂಹನೂ ಈ ಕತೆಯಲ್ಲಿ ಕಾಣಿಸಿಕೊಳ್ಳುತ್ತಾನೆ. ಮೂಲದಲ್ಲಿ ಸೋದರರಾಗಿದ್ದ ಇವರುಗಳು ವಂಶವಾಹಿನಿಯ ಬೆಳವಣಿಗೆಯ ದೃಷ್ಟಿಯಿಂದ ನೆಂಟರೂ ಆಗುತ್ತಾರೆ. ಆದರೂ ಕಾಡುಗೊಲ್ಲರಲ್ಲಿ ಆ ಕಾಲಕ್ಕೆ ಒಂದು ಅಂತರ ಜಾತಿಯ ಪ್ರೇಮವಿವಾಹ ನಡೆದಿರುವುದು ಅವರ ಜಾತ್ಯತೀತತೆಯನ್ನು ಮತ್ತು ಪ್ರೀತಿಯ ನಿಷ್ಕಲ್ಮಶತೆಯನ್ನು ಹೇಳುತ್ತದೆ.

ಈ ಕತೆಗಳ ಪರಿಸರ ಚಿತ್ರದುರ್ಗ ನೆಲದ್ದೇ ಆಗಿರುವುದರಿಂದ ಅವರ ಮೌಖಿಕ/ಪುರಾಣ ಕತೆಗಳಲ್ಲಿ ಬರುವ ಚಿತ್ರಗಿರಿ-ಚಿತ್ರದುರ್ಗ ಆಗಿರುವ ಸಾಧ್ಯತೆಯೂ ಇದೆ. ಇದಕ್ಕೆ ಹೆಚ್ಚಿನ ಸಂಶೋಧನೆಯ



ಅಗತ್ಯವಿದೆ. ಇದರ ಕುರುಹಾಗಿ ಆಂದ್ರದ ಕಲ್ಯಾಣದುಗರ್À ತಾಲ್ಲೂಕಿನ ಬೆಸ್ತರ ಹಳ್ಳಿಯಲ್ಲಿ 'ಬೊಮ್ಮಯ್ಯಲಿಂಗ' ನ ಗುಡಿ ಇದೆ. ಈ ದೈವವನ್ನು ಕೇಲುಗಳ ರೂಪದಲ್ಲಿ ಅವರು ಆರಾಧಿಸುತ್ತಾರೆ. ಚಿತ್ರಲಿಂಗನು ಬೆನವನ ರೂಪದಲ್ಲಿ ಅಲ್ಲಿ ಒಡಮೂಡಿದ್ದಾನೆ. ಈ ದೈವವನ್ನು 'ನೋರುಗೊಲ್ಲರು' ಪೂಜಿಸುತ್ತಾರೆ. ಚಿತ್ರಹಳ್ಳಿಯಲ್ಲಿ ಭೂ ಚಕ್ರದ ಗೊಡಗು ಮತ್ತು ಚಿತ್ತಯ್ಯ ನೆಲೆ ನಿಲ್ಲುತ್ತಾರೆ. ಆದ್ದರಿಂದ ಇದನ್ನು ಚಿತ್ರಲಿಂಗನ ನೆಲೆ ಎಂದು ಕರೆಯಲಾಗಿದೆ.

ತುಮಕೂರು ಜಿಲ್ಲೆಯ ಪಾಲವನಹಳ್ಳಿಯಲ್ಲಿ ಪಾಲನಹಳ್ಳಿ ಚಿತ್ರದೇವರು, ಮಂಗಾರ ಚಿತ್ರದೇವರ ನೆಲೆಗಳಿವೆ. ಚಿತ್ತನವರು ಮತ್ತು ಮಾರನವರು ಬೇರೆ ಆದ ಸಂದರ್ಭದಲ್ಲಿ ಸ್ಥಾಪಿತವಾದ ಈ ಎರಡು ದೈವರೂಪಗಳು ಮೊದಲು ಒಂದೇ ಆಗಿದ್ದು, ಅಣ್ಣ ತಮ್ಮಂದಿರುಗಳು ಬೇರೆ ಬೇರೆ ಹೆಸರುಗಳ ಹಿನ್ನೆಲೆಯಲ್ಲಿ ಪೂಜಿಸುತ್ತಾರೆ.

ಮಸ್ಕಲ್ ಮತ್ತು ಭೀಮನಬಂಡೆ ಮಧ್ಯಭಾಗದಲ್ಲಿ ಬರುವ ತೋಪಿನಲ್ಲಿ ಚಿತ್ರದೇವರ ಇನ್ನೊಂದು ನೆಲೆಯಿದೆ. ಇಲ್ಲಿ ಚಿತ್ತನವರು ಇದನ್ನು ಆರಾಧಿಸುತ್ತಾರೆ.

ಕಾಟಂಲಿಂಗ:-

ಪಶುಪಾಲನೆ ಮತ್ತು ಬೇಟೆ ಪ್ರವೃತ್ತಿ ಬುಡಕಟ್ಟು ಸಂಸ್ಕೃತಿಯ ಪ್ರಧಾನ ಲಕ್ಷಣವಾಗಿರುವುದರಿಂದ ಅಲೆಮಾರಿತನವೂ ಈ ಸಮುದಾಯದ ಒಂದು ಅಂಗ. (ಚಿತ್ತಯ್ಯ ಮತ್ತು ಗಂಗೇಮಾಳಮ್ಮನ ವಿವಾಹ) ಚಿತ್ತಯ್ಯ ಚಿತ್ರಹಳ್ಳಿಯಲ್ಲಿ ನೆಲೆಸಿದಂತೆ ಕಾಟಂಲಿಂಗ ಹಿರಿಯೂರು ತಾಲ್ಲೂಕಿನ ಇಕ್ಕನೂರಿಗೆ ಬಂದು ನೆಲಸುತ್ತಾನೆ.

ಕಾಟಂಲಿಂಗ ಇಕ್ಕನೂರಿಗೆ ಬಂದು ನೆಲೆಸಿದ ಕತೆ ತುಂಬಾ ಕುತೂಹಲ ಮತ್ತು ಸ್ವಾರಸ್ಯಕರವಾಗಿದೆ. ಮರಡಿಹಳ್ಳಿಯ ಗೊಲ್ಲರಹಟ್ಟಿಯವನೊಬ್ಬನಿಗೆ ಇಬ್ಬರು ಹೆಂಡಿರು. ಹಿರಿಯವಳ ತವರು ಮರಡಿಹಳ್ಳಿ. ಕಿರಿಯವಳದು ಈಶ್ವರಗೆರೆ. ಇವರಿಬ್ಬರು ಮದುವೆಯ ನಂತರ ಇಕ್ಕನೂರಿನಲ್ಲಿ ನೆಲೆಸಿದರು.

ಕಿರಿಯವಳಾದ ಬುಡಕಮ್ಮ ಹೆರಿಗಾಗಿ ಈಶ್ವರಗೆರೆಗೆ ಹೋಗಿ ಹಡೆದ ನಂತರ ಜನಿಗೆಗೆ ಮರಡಿಹಳ್ಳಿಗೆ ಬರುತ್ತಾಳೆ. ಹಟ್ಟಿಯ ಉದಿ (ಕಳ್ಳೆ ಬಾಗಿಲು) ಯಲ್ಲಿ ಒಂದೂವರೆ ದಿನ ಕಾದರೂ ಆಕೆಗೆ ಯಾರೂ ಜನಿಗೆ ಹಾಕಲಿಲ್ಲ. ಬೇಸತ್ತ ಬುಡಕಮ್ಮ "ಮರಡಿಹಳ್ಳಿಯವರಿಗೆ ಹೆಣ್ಣು ಹೆಚ್ಚಬೇಡ, ಗಂಡು ಬೆಳೇಬೇಡ. ಇದ್ದ ಮನೆ ಇದ್ದಂಗಿರಲಿ, ಕದ್ದು ಬಾರೋ ಕಾಟಂಲಿಂಗ' ' ಎಂದು ತನ್ನ ಭಕ್ತಿಯ ಶಾಪವನ್ನು, ಬೇಸರವನ್ನು ವ್ಯಕ್ತಪಡಿಸಿ ಬಂದಳು. (ಅವರ ಮನೆತನ ಹೆಚ್ಚು ಬೆಳೆದಿಲ್ಲ. ಇದ್ದ ಮನೆಗಳು ಆಗೇ ಇವೆ ಎಂಬ ಪ್ರತೀತಿಯಿದೆ.) ಆಕೆ ಹಿಂದಕ್ಕೆ ಹೋಗುವಾಗ ವದ್ದಿಕೆರೆ ಸಿದ್ಧಪ್ಪನ ತೀರ್ಥ ಪ್ರಸಾದದೊಡನೆ ಇಕ್ಕನೂರು ಬಳಿಯ ನೇರಲೆಹಳ್ಳಕ್ಕೆ ಹೋಗಿ ಬಂದು ನಂತರ ಹಳ್ಳದ ಸಮೀಪವಿರುವ ತನ್ನ ಹೊಲದಲ್ಲಿಯೇ ಗುಡಿಸಲು ಹಾಕಿಕೊಂಡು ಇದ್ದಳು. (ಕಾಡುಗೊಲ್ಲರು ಜನಿಗೆ ಹಾಕದಿದ್ದರೆ ಹಟ್ಟಿಯಲ್ಲಿ ಸೇರಿಸುತ್ತಿರಲಿಲ್ಲವೆಂಬುದಕ್ಕೆ ಉದಾಹರಣೆಯಿದು) ಆಕೆಯ ದೃಢಭಕ್ತಿಗೆ ಮೆಚ್ಚಿದ ಈಶ್ವರ ಆಕೆಯ ಮೊಸರಿನ ಕೋಲಕ/ಸ್ವಾರೆಯ ಅಡಿಯಲ್ಲಿ ಉದ್ಭವಿಸಿದ. ಪ್ರತೀ ದಿನವೂ ಮೊಸರಿನ ಸ್ವಾರೆ ಸರಿಯಾಗಿ ಕೂರದಿದ್ದಾಗ ಬುಡಕಮ್ಮ ಆ ಕಲ್ಲಿನ ತುದಿಯನ್ನು ಕುಟ್ಟುತ್ತಿದ್ದಳು. ಆದರೇ ಅದು ಬೆಳೆಯುತ್ತಲೇ ಇತ್ತು. ಏನೂ ತಿಳಿಯದೇ ಹೋದಾಗ ಕೂರವಂಜಿಯು ತನ್ನ ಕಣಿಯಲ್ಲಿ ಮರಡಿಹಳ್ಳಿ ಮಾಲಿಂಗ ನೇರಲೆಹಳ್ಳದ ನಿಜಲಿಂಗನಾಗಿ ಉದ್ಭವಿಸಿದ್ದಾನೆಂದು ತಿಳಿಸಿದಾಗ ಅವಳು ಸಂತಸಪಟ್ಟಳು. ನಂತರ ಬುಡಕಮ್ಮನ ತಂಗಿ ಕಸುವನ್ನು ಮೆರೆಮೂರ್ತಿ(ಉತ್ಸವ ಮೂರ್ತಿ) ಮಾಡಿಸಿ ತಂದು ಊರಿನಲ್ಲಿ ಪ್ರತಿಷ್ಠಾಪಿಸಿದಳು. ನೇರಲೆಹಳ್ಳದಲ್ಲಿ ಈಗಲೂ ನಿಜಲಿಂಗದ ಪೌಳಿಯಿದೆ. ನೂರೊಂದು ನಿಜಲಿಂಗನ ಬೆನವಗಳಿವೆ. ಅಮವಾಸ್ಯೆ, ಹುಣ್ಣಿಮೆಗೆ ಪೂಜೆ ನಡೆಯುತ್ತದೆ ಮತ್ತು ಹೇಳಿಕೆ ಆಗುತ್ತದೆ.

ಆಡುನುಡಿಯಲ್ಲಿ ಈ ಸಮುದಾಯದವರು ಕಾಟಂಲಿಂಗನನ್ನು ಕಾಟಯ್ಯ ಎಂದು ಆತ್ಮೀಯವಾಗಿ ಸಂಭೋಧಿಸುವುದುಂಟು. ಬ್ರಹ್ಮಶಿವನ ಸಮಯ ಪರೀಕ್ಷೆಯಲ್ಲಿ (ಕ್ರಿ.ಶ. 1150-60) 'ವರವೀಗುಮೆ



ಕೇತಂ ಕಾಟಂ ಮಾರಿಗೆ ಮಸಣೆಗೆಯೆನಿಪ್ಪ ಕೊಳೆದೆಯ್ವಂಗಳ (9-128) ಎಂದು ಈ ದೇವರಗಳ ಮೇಲಿನ ಭಕ್ತಿಯಿಂದ ಯಾವ ವರವೂ ಸಿಗಲಾರದು ಎಂದು ಲೇವಡಿ ಮಾಡಿದ್ದಾನೆ. ಎಲ್ಲಿ ಉಲ್ಲೇಖವಾಗಿರುವ ಕೇತಂ ಕೇತಲಿಂಗ (ಕ್ಯಾತೇಲಿಂಗ) ಕಾಟಂ (ಕಾಟಂಲಿಂಗ) ಇರಬಹುದೇ ಇಂಬ ವಿದ್ವಾಂಸರ ಪ್ರಶ್ನಾರ್ಥಕ ಊಹೆಗೆ ಅವಕಾಶವಿಲ್ಲದಿಲ್ಲ. ಕಾರಣ ಕಾಡುಗೊಲ್ಲರು ಆ ವೇಳೆಗಾಗಲೇ ಕರ್ನಾಟಕದ ಮಧ್ಯಭಾಗಗಳಾದ ತುಮಕೂರು-ಚಿತ್ರದುರ್ಗ ಮತ್ತು ಆಂದ್ರದ ಗಡಿ ಭಾಗಗಳಲ್ಲಿ ನೆಲೆಸಿದ್ದರು ಎಂಬುದಕ್ಕೆ ಸಾಕಷ್ಟು ಐತಿಹ್ಯಗಳು ದೊರೆತಿವೆ. ಕಾಟಂಲಿಂಗನನ್ನು ಮೆರೆನೋರು ಗೊಲ್ಲರು, ಸನ್ನೋರು ಗೊಲ್ಲರು ಪೂಜಿಸುತ್ತಾರೆ. ಇಕ್ಕಿನೂರಿನಲ್ಲಿ ಗಣ ಹೇಳಿಕೆ ಪ್ರತೀ ವಾರವೂ ನಡೆಯುತ್ತದೆ.

ಪಾತೇಲಿಂಗ:-

ಪಾತೇದೇವರು (ಪಾರ್ಥಲಿಂಗ>ಪಾರತಲಿಂಗ>ಪಾತೇಲಿಂಗ>ಪಾತಲಿಂಗ) ಹಿರಿಯೂರು ತಾಲ್ಲೂಕಿನ ಕೂಡಲಹಳ್ಳಿಯಲ್ಲಿ ನೆಲೆಸಿದ್ದಾನೆ. ಪಾತೇಲಿಂಗನ ಆಗ್ರಹದಂದಲೇ ಹೂವಿನಹೊಳೆಯ ಬಸಮ್ಮನ ಮನೆಯ ಲಿಂಗಾಯಿತರು ಗೊಲ್ಲರಾಗಿ ಪರಿವರ್ತಿತರಾಗಿ 'ಶೀಲವಾಡಿ ಗೊಲ್ಲರು' ಎಂಬ ಹೊಸ ಕೋಮು/ಬೆಡಗಿನ ಸೃಷ್ಟಿಗೆ ಕಾರಣವಾಯಿತು. ಬುಡಕಟ್ಟು ಸಮುದಾಯದ ಜನಾಂಗಕ್ಕೆ ತನ್ನ ದೈವದ ದೃಢತೆಯಿಂದ ಮೇಲ್ವಾತಿ ಎಂದು ಕರೆದುಕೊಳ್ಳುವ ಲಿಂಗಾಯಿತ ಸಮುದಾಯದವರು ಕಾಡಗೊಲ್ಲರ ಸಮುದಾಯಕ್ಕೆ ಜಾತ್ಯಂತರಗೊಂಡದ್ದು ನಿಜವಾಗಿಯೂ ಒಂದು ಸಾಂಸ್ಕೃತಿಕ ಪಲ್ಲಟದ ಮೈಲುಗಲ್ಲು.

ಪಾತೇದೇವರ ಪುರಾಣದಲ್ಲಿ ಬರುವ ಕಥೆ ಈ ರೀತಿಯಿದೆ. ಒಮ್ಮೆ ಕರಡಿಬುಳ್ಳಪ್ಪನಿಗೆ ಪಾತೇದೇವರು ಒಂದು ವಿಚಿತ್ರ ಕೋರಿಕೆಯನ್ನು ಇಟ್ಟಿತು. ಅದಕ್ಕಾಗಿ ಅವನು ಎಲ್ಲಿ ಪರದಾಡಿದಾರೂ ದೊರೆಯದಿದ್ದಾಗ ಬುಳ್ಳಣ್ಣ ಕಾಟಂಲಿಂಗ ದೇವರನ್ನು ಪ್ರಾರ್ಥಿಸಿದ. ಅದು ಉಪಾಯ ಹೇಳಿಕೊಟ್ಟಿತು. ಇದರಿಂದ ಕೋಪಗೊಂಡ ಪಾತೇಲಿಂಗ ಕಾಟಂಲಿಂಗನಿಗೆ ಹೀಗೆ ಹೇಳಿತು. 'ಇಕ್ಕುಮತಿ ಹೇಳಿಕೊಟ್ಟ ಕಾಟಂಲಿಂಗ ನಿನ್ನ ಉದಿಗೆ ನಾನು ಬರೋಲ್ಲ, ನನ್ನ ಉದಿಗೆ ನೀನು ಬರಬೇಡ' ಎಂದು. ಹೀಗಾಗಿ ಎರಡೂ ದೇವರುಗಳ ತೀರ್ಥ, ಪ್ರಸಾದಗಳು ಸೇರುವುದಿಲ್ಲ. ಎರಡು ದೇವರ ಒಕ್ಕಲುಗಳು ಕೆಲೆಯುವುದಿಲ್ಲ. ಪಾತೇದೇವರಿಗೆ ಪೋಲೆನವರ ಬೆಡಗಿನವರು ನಡೆದುಕೊಳ್ಳುತ್ತಾರೆ. ಇವರನ್ನು ಪೊನ್ನೇರು ಗೊಲ್ಲರು ಎಂದೂ ಕರೆಯಲಾಗುತ್ತದೆ.

ಕ್ಯಾತೇಲಿಂಗ:-

ಕ್ಯಾತೇಲಿಂಗನ (ಕೇದಾರಲಿಂಗ>ಕೇತಾರಲಿಂಗ>ಕೇತರಲಿಂಗ>ಕೇತಲಿಂಗ) ಮೂಲ ನೆಲೆ ಚಳ್ಳಕೆರೆ ತಾಲ್ಲೂಕಿನ ಚನ್ನಮ್ಮನಾಗತಿಹಳ್ಳಿಯಲ್ಲಿದೆ. ಆಡುನುಡಿಯಲ್ಲಿ ಇದನ್ನು ಕ್ಯಾತಪ್ಪ ಎಂದು ಕರೆಯುತ್ತಾರೆ. ಇದು ಬತವಿನ ದೇವರು (ಬತÀವೃತÀ) ವೃತದ ದೇವರು. ಇದಕ್ಕೆ ಹುರುಳಿ, ನವಣೆ ಎರಡು ಧಾನ್ಯಗಳು ಆಗುವುದಿಲ್ಲ. ಇದರ ಜಾತ್ರೆ ಪುರ್ಣಹಳ್ಳಿ ಸಮೀಪದ 'ವಸತಿಡಿಬ್ಬ' ದಲ್ಲಿ ನಡೆಯುತ್ತದೆ. ಅಕ್ಕನಹೊಂಡ(ಅಕಲೊಂಡ)ದಲ್ಲಿ ಸ್ನಾನ ಮಾಡಿ ಮೀಸಲು ಒಪ್ಪಿಸುವ ಪ್ರತೀತಿ ಇದೆ. ಸು. 5-10 ಅಡಿ ಆಳ, 8-10 ಅಡಿ ಅಗಲದ ವಿಸ್ತೀರ್ಣವುಳ್ಳ ಈ ಮಜ್ಜನ ಬಾವಿಯಲ್ಲಿ ಎಲ್ಲಾ ಕಾಲದಲ್ಲೂ ನೀರಿರುವುದು ವಿಶೇಷ. (ಪರುಶುರಾಂಪುರದ ಬಳಿಯಿರುವ ಚಿಕ್ಕಣ್ಣನ ಗುಡ್ಡೆಯ ಸಮೀಪದ ಬಾವಿಯೂ ಇದನ್ನು ಹೋಲುತ್ತದೆ.) ದೇವರನ್ನು ಬೆರಗಿನಲ್ಲಿ ಕೂರಿಸಿ ಅದರ ಮೇಲೆ ಬಾರೇಕಳ್ಳೆ, ಕಾರೇಕಳ್ಳೆಯನ್ನು ಒಟ್ಟಿ, ಒಂದು ಉದ್ದನೆಯ ಹತ್ತಿಮರದ ತುದಿಗೆ ಮೂರು ಕಳಶವನ್ನು ಸಿಕ್ಕಿಸಿ ಪೂಜೆಯ ನಂತರ ಆ ಮೂರು ಕಳಶಗಳನ್ನು ಬರಿಗಾಲು, ಬರೀ ಮೈಯಿಂದ ಆ ಕಳ್ಳೆಯನ್ನು ಹತ್ತಿ ಅವರ ಸಮುದಾಯದ ಭಕ್ತರು ಕೆಲವೇ ಸೆಕೆಂಡುಗಳಲ್ಲಿ ಅದನ್ನು ಕಿತ್ತು ತರುತ್ತಾರೆ. ಇತ್ತೀಚಿನ ಸಂದರ್ಭದಲ್ಲಿ ಈರಗಾರರ ಮನೆತನದ ಐದು ಜನ ಮಾತ್ರ ಕಳಶ ಕೀಳುತ್ತಾರೆ. ಕಾಡುಗೊಲ್ಲರ ಚಂದಮುತ್ತಿ ಬೆಡಗಿನ ಎಲ್ಲರೂ ಇದಕ್ಕೆ ನಡೆದುಕೊಳ್ಳುತ್ತಾರೆ.



ಅರ್ಥ ಬತ, ಪೂರ್ಣ ಬತ ಎಂಬ ಎರಡು ಆಚರಣೆಯ ಬೆಡಗಿನವರು ಇದರಲ್ಲಿ ಇದ್ದಾರೆ. ಅರ್ಥಬತ ಎಂದರೆ ದೇವರು ಜರುಗಲಿರುವ ತಿಂಗಳು ಮಾತ್ರ ಹುರುಳಿ, ನವಣೆ ಧಾನ್ಯಗಳನ್ನು ಸೇವಿಸದೇ, ಅವನ್ನು ಮನೆಯಿಂದ ಹೊರಗೆ ಇರಿಸಿ, ಮನೆಯನ್ನು ಶುಭಗೊಳಿಸುತ್ತಾರೆ. ಇದನ್ನೇ ಹುರುಳಿ ತೊಳೆಯುವುದು ಎನ್ನುವರು. ಪೂರ್ಣಬತ ಯಾವ ಕಾಲಕ್ಕೂ ಈ ಧಾನ್ಯಗಳನ್ನು ಸೇವಿಸದೇ ಇರುವುದು.

ರಾಮಲಿಂಗ :-

ಪಂಚಲಿಂಗಗಳ ಪೈಕಿ ರಾಮಲಿಂಗನ ನೆಲೆಯು ಚಿತ್ರದುರ್ಗ ತಾಲ್ಲೂಕಿನಲ್ಲಿ ಬೇಚರಕ್ ಆಗಿರುವ ರಾಮನಹಳ್ಳಿಯಲ್ಲಿ ಇತ್ತು ಎಂಬ ನಂಬಿಕೆಯಿದೆ. ಅದರ ಕುರುಹುಗಳಾವು ಅಲ್ಲಿ ಲಭ್ಯವಿಲ್ಲ. ರಾಮನಹಳ್ಳಿಯ ಪಾಳು ಪ್ರದೇಶದಲ್ಲಿ ಶಿಥಿಲಗೊಂಡಿರುವ ಹನುಮಂತ ದೇವರ ಗುಡಿ ಮಾತ್ರ ಇದೆ. ರಾಮನಹಳ್ಳಿ ಹಾಳಾದ ನಂತರ ಈ ಊರಿನ ದೈವಗಳನ್ನೆಲ್ಲ ಯಾವ ಊರಿಗೆ ಸ್ಥಳಾಂತರಿಸಿದರು ಎಂಬ ಬಗ್ಗೆ ಸ್ವಷ್ಟ ಮಾಹಿತಿಯಿಲ್ಲ. ರಾಮನಹಳ್ಳಿ ಬೇಚರಕ್ ಆದ ಮೇಲೆ ಕಟ್ಟಿಮನೆಯನ್ನು ಯರಬಳ್ಳಿಗೆ ತಾವೇ ಸ್ಥಳಾಂತರಿಸಿಕೊಂಡಿದ್ದಾರೆಂದು ಹೇಳುವಂತೆ ಇಲ್ಲಿಯ ದೈವಗಳನ್ನು ಕಾಡುಗೊಲ್ಲರ ಮೆರೆನೋರು ಬೆಡಗಿನವರ ಪ್ರಭಾವ ಇರುವ ಯಾವುದಾದರೊಂದು ಊರಿಗೆ ಸ್ಥಳಾಂತರವಾಗಿರುವ ಸಾಧ್ಯತೆಯಿದೆ. ಮೆರೆನೋರು ಮೂಲತಃ ಕೃಷಿಕ ವೃತ್ತಿಯವರಾಗಿದ್ದು, ಕಾರಣಾಂತರಗಳಿಂದ ಕಾಡುಗೊಲ್ಲ ಬುಡಕಟ್ಟಿಗೆ ಜಾತ್ಯಂತರವಾದವರು. ಇದು ಕಾಡುಗೊಲ್ಲರ ಜಾತ್ಯತೀತೆಯ ನಿದರ್ಶನಗಳಲ್ಲೊಂದು. ಈ ಬೆಡಗಿನವರು ರಾಮಲಿಂಗನಿಗೆ ನಡೆದುಕೊಳ್ಳುತ್ತಾರೆ.

:-ಗ್ರಂಥ ಸೂಚಿ:-

- 1) ತಿ.ನಂ. ಶಂಕರ ನಾರಾಯಣ - 1982 -ಕಾಡುಗೊಲ್ಲರ ಸಂಪ್ರದಾಯಗಳು ಮತ್ತು ನಂಬಿಕೆಗಳು.
- 2) ಪ್ರಸಾರಾಂಗ ಮೈಸೂರು ವಿಶ್ವವಿದ್ಯಾಲಯ.
- 3) ಡಾ. ಮೀರಾಸಾಬಿಹಳ್ಳಿ ಶಿವಣ್ಣ - 2005 - ಕಾಡುಗೊಲ್ಲ ಬುಡಕಟ್ಟು ವೀರರು ಸಿ.ವಿ.ಜಿ. ಬಬ್ಲಿಕೇಷನ್ಸ್, ಬೆಂಗಳೂರು.
- 4) ಡಾ. ಮಲ್ಲಿಕಾರ್ಜುನ ಕಲಮರಹಳ್ಳಿ - 2011 - ಕಾಡುಗೊಲ್ಲರ ಇತಿಹಾಸ ಕಥನ ಮಂಟಪಮಾಲೆ 256, ಪ್ರಸಾರಾಂಗ ಕನ್ನಡ ವಿಶ್ವವಿದ್ಯಾಲಯ, ಹಂಪಿ
- 5) ಎಧು ಸಂಭ್ರಮ ಸ್ಮರಣ ಸಂಚಿಕೆ - 2012 - ಶ್ರೀ ಯಾದವ ಶಿಕ್ಷಣ ಮತ್ತು ಸಾಂಸ್ಕೃತಿಕ ಸಮಿತಿ. ಸಾಯಿನಗರ್, ಮಡಕಶಿರ, ಅನಂತಪುರ ಜಿಲ್ಲೆ, ಆಂಧ್ರಪ್ರದೇಶ.
- 6) ಡಾ. ಗಂಗಾಧರ ದೈವಜ್ಞ - 2015 - ಬುಡಕಟ್ಟು ಸಮಾಜ ಹುಟ್ಟು ಸಾವಿನ ನಡುವೆ. ಬುಡಕಟ್ಟು ಅಧ್ಯಯನ ಮಾಲೆ-2, ಪ್ರಸಾರಾಂಗ ಕನ್ನಡ ವಿಶ್ವವಿದ್ಯಾಲಯ, ಹಂಪಿ.



ಹಾಲಕ್ಕಿ ಒಕ್ಕಲಿಗರು: ಕೊಪ್ಪ ಹಾಗೂ ಸೀಮೆಗಳ ಒಳಾಡಳಿತ ಪದ್ಧತಿ

ಮಂಜುನಾಥ ಡಿ

ಸಂಶೋಧನಾ ವಿದ್ಯಾರ್ಥಿ
ಬುಡಕಟ್ಟು ಅಧ್ಯಯನ ವಿಭಾಗ
ಕನ್ನಡ ವಿಶ್ವವಿದ್ಯಾಲಯ, ಹಂಪಿ - 583 276

ಪಿರೀಕೆ

ಉತ್ತರ ಕನ್ನಡ ಜಿಲ್ಲೆಯಲ್ಲಿ ವಿವಿಧ ಬುಡಕಟ್ಟು ಸಮುದಾಯಗಳು ವಾಸವಾಗಿವೆ. ಅವುಗಳಲ್ಲಿ ಹಾಲಕ್ಕಿ ಒಕ್ಕಲಿಗ ಸಮುದಾಯವೂ ಒಂದು. ವಿಶಿಷ್ಟವಾದ 'ಗೇಟಿ' ಪದ್ಧತಿಯಲ್ಲಿ ಸೀರೆಯನ್ನುಟ್ಟು ಕೊರಳಿಗೆ ವಿವಿಧ ರಂಗಿನ ಮಣಿಗಳ ಸರಗಳನ್ನು ದಟ್ಟವಾಗಿ ಹಾಕಿಕೊಂಡು ಮುಡಿಯಲ್ಲಿ ಕಣ್ಣಿಗೆ ರಾಚುವ ಬಣ್ಣಗಳ ಹೂಗಳನ್ನು ಮುಡಿದ ಹಾಲಕ್ಕಿ ಮಹಿಳೆಯರು ತಮ್ಮ ಉಡುಗೆತೊಡುಗೆಗಳಿಂದಲೇ ನೋಡುಗರನ್ನು ಆಕರ್ಷಿಸುವರು. ಒಂದು ಕಡೆ ಅರಬ್ಬಿ ಸಮುದ್ರದ ಕರಾವಳಿ ಪ್ರದೇಶ, ಮತ್ತೊಂದುಕಡೆ ಸಹ್ಯಾದ್ರಿಯ ಪಶ್ಚಿಮ ಘಟ್ಟದ ಬೆಟ್ಟ ಕಾಡು, ಅವೆರಡರ ಮಧ್ಯದ ಕಣಿವೆ ಪ್ರದೇಶಗಳಲ್ಲಿ ಹಾಲಕ್ಕಿ ಒಕ್ಕಲಿಗರು ನೆಲೆಸಿರುವರು. ಹಾಲಕ್ಕಿಗಳು ಕೇವಲ ತಮ್ಮ ಉಡುಗೆ-ತೊಡುಗೆಗಳಿಂದ ಮಾತ್ರ ಭಿನ್ನವಾಗಿರದೆ ಅವರ ಸಂಸ್ಕೃತಿಯೂ ಇತರೆ ಸಮುದಾಯಗಳಿಗಿಂತ ಭಿನ್ನವಾಗಿದೆ.

ಹಾಲಕ್ಕಿ ಒಕ್ಕಲಿಗರು ಉತ್ತರ ಕನ್ನಡ ಜಿಲ್ಲೆಯ ಕಾರವಾರ, ಅಂಕೋಲ, ಕುಮಟಾ ಮತ್ತು ಹೊನ್ನಾವರ ತಾಲ್ಲೂಕುಗಳಲ್ಲಿ ಹೆಚ್ಚಿನ ಪ್ರಮಾಣದಲ್ಲಿ ನೆಲೆಸಿರುವರು. ಈ ನಾಲ್ಕು ತಾಲ್ಲೂಕುಗಳಲ್ಲಿ ಕುಮಟಾ ತಾಲ್ಲೂಕಿನಲ್ಲಿಯೇ ಹೆಚ್ಚಿನ ಪ್ರಮಾಣದಲ್ಲಿ ನೆಲೆಸಿರುವರು. ಉತ್ತರಕನ್ನಡದ ಹಾಲಕ್ಕಿಗಳು ತಾವು ನೆಲೆಸಿರುವ ಪ್ರದೇಶಗಳನ್ನು ಏಳು ಸೀಮೆಗಳನ್ನಾಗಿ ವಿಂಗಡಿಸಿಕೊಂಡಿದ್ದಾರೆ. ಅವುಗಳನ್ನು ಕ್ರಮವಾಗಿ

1. ಕಡವಾಡ ಸೀಮೆ 2. ಅಂಕೋಲಾ ಸೀಮೆ 3. ಗೋಕರ್ಣ ಸೀಮೆ, 4. ನುಸಿಕೋಟೆ ಸೀಮೆ, 5. ಹರಿಟ್ಟೆ ಸೀಮೆ, 6. ಕುಂಬಾರಗದ್ದೆ ಸೀಮೆ, 7. ಚಂದಾವರ ಸೀಮೆಗಳೆಂದು ಕರೆಯುವರು. ಈ ಏಳು ಸೀಮೆಗಳಲ್ಲಿ ಚಂದಾವರ ಸೀಮೆಯಲ್ಲಿ ಹಾಲಕ್ಕಿಗಳು ಹೆಚ್ಚಾಗಿ ಕಾಣಸಿಗುತ್ತಾರೆ.

ಹಾಲಕ್ಕಿ ಒಕ್ಕಲಿಗರಲ್ಲಿ ಪ್ರಕೃತಿ ಆರಾಧನೆ ಇದ್ದು ಇವರ ಬಳಿಗಳೂ ಸಹ ಪ್ರಕೃತಿಯನ್ನೇ ಪ್ರತಿನಿಧಿಸುತ್ತವೆ. ವನ್ಯಪ್ರಾಣಿ, ಪಕ್ಷಿ, ಹೂವು, ಗಿಡ, ಮರ, ಬಳ್ಳಿ, ಮೀನು, ಹಾವುಗಳನ್ನೇ ಸಾಂಕೇತಿಕವಾಗಿ ಬಳಿಯಾಗಿಸಿಕೊಂಡಿರುವರು. ರಕ್ತಸಂಬಂಧದಲ್ಲಿ ಬಳಿ ಮುಖ್ಯ ಪಾತ್ರವಹಿಸುತ್ತದೆ.

ಹಾಲಕ್ಕಿ ಒಕ್ಕಲಿಗರು ಮೂಲತಃ ಅರಣ್ಯ ನಿವಾಸಿಗಳು. ಇವರ ಆರಾಧನಾ ದೈವಗಳು ಬ್ಯಾಟಬೀರ, ಕರಿಬೀರ, ಜಟ್ಟಿಗ, ನಾಗ, ಬಲೀಂದ್ರ, ಮಾಸ್ತಿ, ಮಂಜಲ, ಅರಬರ್, (ಅರಬ್ ಮೂಲವನ್ನು ಸೂಚಿಸುವ ದೈವಗಳು) ಮುಸುಕಿನ ಬಳಿ ದೇವರು ಇನ್ನು ಮುಂತಾದ ದೈವಗಳನ್ನು ಪೂಜಿಸುವರು.

ತಾವು ನೆಲೆಸಿದ ಕಣವಿ ಪ್ರದೇಶದ ಇಳಿಜಾರುಗಳಲ್ಲಿ ಪಾರಂಪರಿಕ ಕೃಷಿಯನ್ನು ಮಾಡುವವರು ಇವರು. ಅದರೊಂದಿಗೆ ಅರಣ್ಯದ ಉಪ ಉತ್ಪನ್ನಗಳನ್ನು ಆಯ್ದು ಜೀವನ ನಡೆಸುವರು.

ಸೀಮೆಯ ಅರ್ಥ

ಸೀಮೆ ಎಂದರೆ ಗಡಿ ಎಂದರ್ಥ. ಬೇಟೆ, ಆಹಾರ ಇತ್ಯಾದಿ ವಿಚಾರದಲ್ಲಿ ಪರಸ್ಪರ ತಾವು ತಾವೇ ಹೊಡೆದಾಡಿಕೊಳ್ಳಬಾರದೆಂಬ ಜಾಣ್ಮೆಯಿಂದ ಸೀಮೆಗಳನ್ನು ರೂಪಿಸಿಕೊಂಡಿರುವರು. ಒಂದು ಗುಂಪಿನ ಸೀಮೆಗೆ ಮತ್ತೊಂದು ಗುಂಪು ಅತಿಕ್ರಮಣ ಮಾಡದೆ ತಮ್ಮ ಸೀಮೆಯೊಳಗಿರುವ ಸಂಪನ್ಮೂಲಗಳನ್ನು ಮಾತ್ರ ಬಳಸಿಕೊಳ್ಳಬೇಕೆಂಬ ಮೌಖಿಕ ಒಪ್ಪಂದವನ್ನು ಹಾಲಕ್ಕಿಗಳಲ್ಲಿ ಕಾಣುತ್ತೇವೆ.



ಈ ಸೀಮಾ ವ್ಯವಸ್ಥೆಯ ಮೂಲಕಾರಣ ಆಹಾರದ ಉತ್ಪನ್ನ ಮತ್ತು ಸಂಪನ್ಮೂಲಗಳ ಸಮಾನ ಹಂಚಿಕೆ ಮತ್ತು ರಕ್ಷಣೆಯಾಗಿದೆ. ಈ ಸೀಮೆಗಳನ್ನು ಭೌತಿಕವಾಗಿ ದೇಹತ್ಯಾಗ ಮಾಡಿದ ತಮ್ಮ ಹಿರಿಯರ ಆತ್ಮಗಳು ಕಾಯುತ್ತವೆ ಎಂಬ ನಂಬಿಕೆ ಹಾಲಕ್ಕಿಗಳದು. ತಮ್ಮ ಹಿರಿಯರ ಆತ್ಮಗಳೇ ದೈವಗಳಾಗಿವೆ ಎಂಬ ನಂಬಿಕೆಯಿಂದ ಅವರನ್ನು ದೈವಗಳಾಗಿಸಿ ಪೂಜಿಸುವರು. ಇವರ ದೈವದ ಕುರಿತಾದ ನಂಬಿಕೆಯ ಸುತ್ತಲೂ ಹಣೆದುಕೊಂಡ ಆಚರಣೆಯ ಭಾಗವಾಗಿ ಹಾಡು, ಕಥೆ, ಬೇಟೆ, ಪಾರಂಪರಿಕ ಕೃಷಿ, ಹಬ್ಬ ಹರಿದಿನ, ಜಾತ್ರೆ, ಭಾಷೆಗಳೆಲ್ಲಾ ಸಮೀಳಿತವಾಗಿವೆ.

ತಮ್ಮ ಇಡೀ ಸಮುದಾಯವನ್ನು ನಿಯಂತ್ರಿಸಲು ಸ್ವಯಂ ಆಡಳಿತ ಪದ್ಧತಿಯೊಂದನ್ನು ಹಾಲಕ್ಕಿಗಳು ಪಾರಂಪರಿಕವಾಗಿ ರೂಪಿಸಿಕೊಂಡಿರುವರು. ಈ ಆಡಳಿತದ ನಿರ್ವಹಣೆಗೆಂದೇ ಹಟ್ಟಿಯ ಯಜಮಾನ, ಬುದುವಂತ, ಕೋಲ್ಕಾರರನ್ನು ನೇಮಿಸಿಕೊಳ್ಳುವರು. ಈ ಮೂರು ಜನ ಹಟ್ಟಿಯ ಪ್ರತಿಯೊಂದು ಕ್ರಿಯೆಯನ್ನೂ ನಿಯಂತ್ರಿಸುವವರಾಗಿರುತ್ತಾರೆ.

ಹಾಲಕ್ಕಿ ಒಕ್ಕಲಿಗರ ಬದುಕನ್ನು ಸೀಮಾ ಪದ್ಧತಿಯು ನಿರ್ದೇಶಿಸುತ್ತದೆ. ಈ ಸೀಮಾ ಪದ್ಧತಿಯು ಬೇರೆ ಬೇರೆ ಬುಡಕಟ್ಟುಗಳಲ್ಲಿಯೂ ಚಾಲ್ತಿಯಲ್ಲಿರುವುದು. ಆ ಎಲ್ಲಾ ಬುಡಕಟ್ಟುಗಳ ಸೀಮಾ ಪದ್ಧತಿಯ ಆಡಳಿತ ವ್ಯವಸ್ಥೆಯಲ್ಲಿ ಬದಲಾವಣೆ ಕಂಡುಬರುವುದಾದರೂ ಸೀಮಾ ಪದ್ಧತಿಯ ಮೂಲ ಆಶಯಗಳು ಮಾತ್ರ ಒಂದೇ ಆಗಿರುವುದು ಸ್ಪಷ್ಟ.

ಸೀಮಾ ಪದ್ಧತಿಯ ಹುಟ್ಟು ಮತ್ತು ವಿಕಾಸ

ಸೀಮಾ ಪದ್ಧತಿಯು ಕೇವಲ ಮನುಷ್ಯ ಮಾತ್ರ ನಿರ್ಮಿಸಿಕೊಂಡದ್ದೇನೂ ಅಲ್ಲ, ಪ್ರಾಣಿಗಳೂ ಸಹ ತಮ್ಮ ಸೀಮೆಯನ್ನು ಮೂತ್ರ ವಿಸರ್ಜನೆಯ ಮೂಲಕವೋ ಇನ್ನೊಂದೋ ಕ್ರಮದಿಂದ ಗುರುತಿಸಿಕೊಂಡಿರುತ್ತವೆ ಎಂಬುದನ್ನು ಪ್ರಾಣಿಶಾಸ್ತ್ರಜ್ಞರು ಗುರುತಿಸಿರುವರು. ಹಿಂದಿಯ ಗಾದೆಯೊಂದು 'ಹಮಾರ ಕುತ್ತೆ ಹಮಾರ ಗಲ್ಲಿಮೆ ಶೈರ್ ಹೈ' ಎನ್ನುತ್ತದೆ. ಈ ಗಾದೆಗೆ ನಾಯಿಯೊಳಗಿನ ಸೀಮಾ ಪದ್ಧತಿಯೇ ಕಾರಣವಾಗಿದೆ. ಪ್ರತಿಯೊಂದು ಜೀವಿಗಳೂ ತನ್ನ ಆಹಾರ ಮತ್ತು ಸಂತತಿಗಾಗಿ ಗಡಿವಲಯಗಳನ್ನು ರಚಿಸಿಕೊಳ್ಳುತ್ತವೆ. ತಾನು ರಚಿಸಿಕೊಂಡ ಆವರಣದ ವಲಯದೊಳಗೆ ಮತ್ತೊಂದು ಅತಿಕ್ರಮಣ ಮಾಡಬಾರದೆಂಬುದೇ ಈ ರೀತಿಯ ವಲಯವನ್ನು ನಿರ್ಮಿಸಿಕೊಳ್ಳಲು ಕಾರಣ. ಪ್ರಾಣಿ ಮತ್ತು ಕೀಟಗಳು ತಮ್ಮ ಗಡಿಗಳನ್ನು ಗುರುತಿಸಿಕೊಳ್ಳಲೆಂದೇ ತನ್ನ ದೇಹದಲ್ಲಿ ವಿಶೇಷವಾದ ರಸಾಯನಿಕ ರಸವಿಶೇಷವನ್ನು ಸ್ರವಿಸುತ್ತದೆ. ಅದನ್ನು ಆಂಗ್ಲಭಾಷೆಯಲ್ಲಿ 'ಫೆರಮೋನ್ಸ್' ಎಂದು ಕರೆಯಲಾಗುತ್ತದೆ.

ಈ ರೀತಿ ದೇಹದಲ್ಲಿ ಸ್ರವಿಸುವ ಈ ರಸಾಯನಿಕವನ್ನು ತನ್ನ ವಲಯದ ಸೀಮೆಯೊಳಗೆ ಪುಸರಿಸುತ್ತವೆ. ಈ ರಸಾಯನಿಕ ಫೆರಮೋನ್ನ್ನು ಹರಡುವ ಮೂಲಕ ಜೀವಿಗಳು ತಮ್ಮ ಗಡಿಯನ್ನು ನಿರ್ಧರಿಸಿಕೊಳ್ಳುತ್ತವೆ.

ಜೀವಿಗಳಲ್ಲಿ ಋತುಗಳ ಏರಿಳಿತ, ಆಹಾರ ಲಭ್ಯತೆಗಳಿಗನುಗುಣವಾಗಿ ವಲಸೆಯ ಪ್ರವೃತ್ತಿಯೂ ವಿಕಸಿತವಾಗಿದೆ. ಪ್ರಾಣಿ, ಪಕ್ಷಿ, ಕೀಟಗಳಲ್ಲಿ ಭೌಗೋಳಿಕ ಪ್ರದೇಶದ ಋತು ವ್ಯತ್ಯಾಸ, ಹವಾಮಾನ ವೈಪರೀತ್ಯ, ಆಹಾರದ ಪೈಪೋಟಿಗಳಿಗನುಸಾರವಾಗಿ ವಲಸೆ ಹೋಗುವ ಮತ್ತೆ ವಾಪಸ್ಸು ಬರುವ ವಿಧಾನವನ್ನು ಜೀವಿಗಳು ಅಳವಡಿಸಿಕೊಂಡಿವೆ. ಅನೇಕ ಪಕ್ಷಿಗಳು ಉತ್ತರದೈವಗಳಲ್ಲಿನ ಅಫಾದ ಚಳಿಯಿಂದ ವಾತಾವರಣ ಹೆಚ್ಚುಗಟ್ಟಿ ಮಂಜುಗಡ್ಡೆಗಳಾಗುವ ಕಾರಣ ಅಲ್ಲಿ ಬದುಕಲು ಅಸಹನೀಯವಾತಾವರಣವಿರುವ ಕಾರಣ, ಚಳಿಗಾಲಕ್ಕೆ ಉಷ್ಣಾಂಶವಿರುವ ಪ್ರದೇಶಗಳಿಗೆ ವಲಸೆ ಬಂದು ಗೂಡುಕಟ್ಟಿ ಮೊಟ್ಟೆಯನ್ನಿಟ್ಟು ಮರಿಮಾಡಿ ಅಲ್ಲಿನ ವಾತಾವರಣ ಚಳಿಯಿಂದ ಸುಧಾರಿಸಿದ ಮೇಲೆ ಪುನಃ ವಾಪಸಾಗುವ ಪಕ್ಷಿಗಳನ್ನು ಪಕ್ಷಿಜ್ಞರು ಗುರುತಿಸಿರುವರು. ಜೇನುಗಳೂ ಕೂಡ ಒಂದು ಕಡೆಯಿಂದ ಮಳೆಗಾಲ ತಪ್ಪಿಸಲು, ಮಳೆಗಾಲವಿಲ್ಲದ ಹುಟ್ಟಿದ ಪುಟ್ಟ ಮರಿಗಳೊಂದಿಗೆ ಸಂಗ್ರಹಿಸಿಟ್ಟು ಜೇನು ಕುಡಿದು ಹಾರಿ ಮತ್ತೊಂದು ಪ್ರದೇಶದ ಭೌಗೋಳಿಕ ಪರಿಸರದ ವ್ಯತ್ಯಾಸಗಳಿಗೆ ತಕ್ಕಂಥ ತನ್ನ



ದೇಹದ ಬಣ್ಣ ರಚನೆಗಳಲ್ಲಿ ಜೀವಿಗಳು ಹವಾಮಾನ ಮತ್ತು ವಾತಾವರಣಕ್ಕೆ ತಕ್ಕಂತೆ ಬದಲಾಯಿಸಿಕೊಳ್ಳುತ್ತವೆ. ಇದನ್ನು ಹೊಂದಾಣಿಕೆ ಎನ್ನುವರು. ಈ ತರಹದ ಹೊಂದಾಣಿಕೆಯಿಂದ ತನ್ನಲಾಗುವ ಬದಲಾವಣೆಯನ್ನು ತಜ್ಞರು ಎಂದು ಕರೆಯುವರು. ಒಳಗಾಗುವ ಜೀವಿಗಳು ಕೊಂಚ ಕೊಂಚವಾಗಿ ಬದಲಾವಣೆಗೆ ಒಳಗಾಗುತ್ತಾ ಕಾಲಾಂತರದಲ್ಲಿ ರೂಪಾಂತರಗೊಳ್ಳುತ್ತ ಹೊಸ ರೂಪದ ಜೀವದ (ವರ್ಗ/ಜಾತಿ) ಸೃಷ್ಟಿಗೆ ನಾಂದಿಯಾಗುತ್ತದೆ. ಇದನ್ನೇ ತಜ್ಞರು ಎಂದು ಕರೆಯುವರು.

ವನ್ಯ ಪ್ರಾಣಿ, ಪಕ್ಷಿಗಳ ಒಡನಾಟಕ್ಕೊಳಗಾದ ಹಾಲಕ್ಕಿ ಒಕ್ಕಲಿಗರಂತಹ ಅರಣ್ಯವಾಸಿ ಬುಡಕಟ್ಟುಗಳು ತಮ್ಮ ಜೀವನದೊಳಗೂ ಗಡಿರೇಖೆಗಳನ್ನು ಗುರುತಿಸಿಕೊಳ್ಳುವ ಸೀಮಾ ಪದ್ಧತಿಯನ್ನು ಅನುಸರಿಸತೊಡಗಿದವು. ಬುಡಕಟ್ಟುಗಳೊಳಗೆ ಈ ರೀತಿಯ ಪೆರಮೋನ್ ಸಿಂಪಡಿಸುವುದಿಲ್ಲವಾದರೂ ಮೌಖಿಕವಾದ ಕಾನೂನುಗಳು ಸೀಮೆಯನ್ನು ನಿರ್ಧರಿಸುತ್ತವೆ ಮತ್ತು ನಿಯಂತ್ರಿಸುತ್ತವೆ.

ಬುಡಕಟ್ಟುಗಳ ಜೀವನವು ಕಾಡಿನ ಪರಿಸರದ ಒಂದು ವಿಕಸಿತ ಭಾಗವೆಂದೇ ಹೇಳಬಹುದು ಮಾನವನು ತನ್ನ ಬದುಕನ್ನು ಕಟ್ಟಿಕೊಳ್ಳಲು ಕಾಲಾಂತರದಲ್ಲಿ ಕಾಡಿನ ಬದುಕಿನ ವಿರುದ್ಧ ದಿಕ್ಕಿಗೆ ಚಲಿಸತೊಡಗಿದನು. ಅದನ್ನೇ ಇತಿಹಾಸ ತಜ್ಞರು ನಾಗರಿಕತೆ ಅಭಿವೃದ್ಧಿ ಎಂದು ಕರೆದರು. ಆದರೆ ಕಾಡನ್ನು ದಿಕ್ಕರಿಸಿ ಬಾರದವರು ಕಾಡಿನಲ್ಲಿಯೇ ಉಳಿದು ತಮ್ಮ ಉಳಿವಿಗಾಗಿ ಸೀಮಾ ಪದ್ಧತಿಯನ್ನು ಅನುಸರಿಸತೊಡಗಿದರು.

ಸೀಮಾ ಪದ್ಧತಿಯ ಸ್ವರೂಪ ಮತ್ತು ಅಸ್ತಿತ್ವ

ಮನುಷ್ಯನ ಬುಡಕಟ್ಟು ಸಂತತಿ ಹೆಚ್ಚಿದಂತೆಲ್ಲಾ ಬದುಕಿಗಾಗಿ ಅವಲಂಬಿತವಾಗಿದ್ದ ಬೇಟೆ, ಆಹಾರ, ಕಾಡಿನ ಕಿರು ಉತ್ಪನ್ನ, ಸಂಗಾತಿ ಮತ್ತು ತನ್ನ ಸಂತತಿಗಳಾಗಿ ಯಾವಾಗ ತೀವ್ರ ಪ್ರೈಮೋಟಿ ಮತ್ತು ಸ್ಪರ್ಧೆಗಳು ಪ್ರಾರಂಭವಾದವೋ ಅವುಗಳ ನಿಯಂತ್ರಣಕ್ಕಾಗಿ ಸೀಮಾ ಪದ್ಧತಿ ಬುಡಕಟ್ಟುಗಳಿಗೆ ಅನಿವಾರ್ಯವಾಯಿತೇನೋ. ಸೀಮಾ ಪದ್ಧತಿಯಲ್ಲಿನ ನಿಯಮಗಳು ದೈವಗಳು, ನಂಬಿಕೆ, ಆಚರಣೆಗಳನ್ನು ನಿರ್ಣಯಿಸುವುದರೊಂದಿಗೆ ಸ್ವಯಂ ಆಡಳಿತ ವ್ಯವಸ್ಥೆಯನ್ನೂ ರೂಪಿಸಿಕೊಳ್ಳಲು ಕಾರಣವಾಯಿತು. ಸೀಮೆಯ ಪದ್ಧತಿ ಮತ್ತು ವ್ಯವಸ್ಥೆಗಳಲ್ಲೂ ಬದಲಾವಣೆಗಳಾಗಿವೆಯೆಂದು ಹಾಲಕ್ಕಿ ಒಕ್ಕಲಿಗರು ಹೇಳುವರು.

ಸಾಮಾನ್ಯವಾಗಿ ಬುಡಕಟ್ಟು ಸಮುದಾಯದ ಹಳ್ಳಿಗಳನ್ನು ಹಾಡಿ, ಹಟ್ಟಿ, ಕುಳಾವಿ, ಕೊಪ್ಪ, ವಾಡ ಇತ್ಯಾದಿ ಹೆಸರುಗಳಿಂದ ಕರೆಯಲಾಗುತ್ತದೆ. ಒಂದು ಕಾಡಿನ ಹಾಡಿಗೂ ಮತ್ತು ಅದರ ಪಕ್ಕದ ವ್ಯಾಪ್ತಿಯಲ್ಲಿರುವ ಇತರ ಹಾಡಿಗಳ ಮಧ್ಯೆ ನಿರ್ದಿಷ್ಟವಾದ ಗಡಿರೇಖೆಯನ್ನು ಅನಾದಿಕಾಲದಿಂದಲೂ ಬುಡಕಟ್ಟು ಸಮುದಾಯಗಳ ಮೌಖಿಕವಾಗಿಯೇ ಸೀಮಾವಲಯವನ್ನು ಗುರುತಿಸಿಕೊಂಡಿವೆ. ಅವುಗಳು ಪರಸ್ಪರ ಬೇರೆ ಬೇರೆ ಹಾಡಿಯ ಕಾಡಿನ ನಿರ್ದಿಷ್ಟ ವರ್ತುಲದ ರೇಖೆಯೊಳಗಿನ ಕಾಡಿನ ಸಂಪನ್ಮೂಲ ಬೇಟೆ ಆಹಾರ ಸಂಗ್ರಹಣೆ ಅದರೊಳಗಿನ ದೈವಗಳು, ಹಬ್ಬ, ಹರಿದಿನ, ಪೂಜೆ, ಜಾತ್ರೆ, ಕೃಷಿ ಎಲ್ಲವೂ ಆ ಹಾಡಿನ ನಿಯಮ ನ್ಯಾಯಮಂಡಳಿಯ ಸೀಮಾ ಪದ್ಧತಿಯ ವ್ಯವಸ್ಥೆಯ ಸಾಮ್ರಾಜ್ಯವಾಗಿರುತ್ತದೆ. ಬೇರೆ ಬೇರೆ ಬುಡಕಟ್ಟುಗಳ ಬದುಕಿನ ಕುಲಕಸುಬುಗಳು ಬೇರೆ ಬೇರೆಯದೇ ಆಗಿರುತ್ತದೆ. ಆ ಕಸುಬುಗಳಿಗಾಧಾರವಾದ ವೃತ್ತಿ, ಕರಕುಶಲತೆ, ಹಾಡು, ನೃತ್ಯ, ಹಸೆ, ಉಪಾಸನೆ ಹುಟ್ಟು, ಸಾವು, ಮದುವೆ ಹಬ್ಬ, ಜಾತ್ರೆ ಇತ್ಯಾದಿ ಆಚರಣೆಗಳು ವೈವಿಧ್ಯತೆಯಿಂದ ಕೂಡಿರುತ್ತದೆ.

ಆಡಳಿತ ವ್ಯವಸ್ಥೆ

ಹಾಲಕ್ಕಿ ಒಕ್ಕಲಿಗರಿಗೆ ಅವರದೇ ಆದ ಆಡಳಿತ ಪದ್ಧತಿ ಇದೆ. ಈ ಆಡಳಿತ ವ್ಯವಸ್ಥೆಯನ್ನು ಬಹು ಕಾಲದಿಂದ ಆಚರಿಸಿಕೊಂಡು ಬರುತ್ತಿದೆ. ಉತ್ತರ ಕನ್ನಡ ಜಿಲ್ಲೆಯಲ್ಲಿ ಹಾಲಕ್ಕಿ ಒಕ್ಕಲಿಗರಲ್ಲಿ ಏಳು ಸೀಮೆಗಳಿವೆ ಎಂಬುದನ್ನು ಈ ಮೊದಲೇ ಹೇಳಲಾಗಿದೆ.



ಈ ಸೀಮೆಯಲ್ಲಿ ಮಾಗಣಿ, ಕೊಪ್ಪಗಳೆಂಬ ವಿಭಾಗಗಳೂ ಇವೆ. ಹಾಲಕ್ಕಿ ಒಕ್ಕಲಿಗರಲ್ಲಿ ಪ್ರತಿಯೊಂದು ಕೊಪ್ಪಕ್ಕೂ ಹಿರಿಯ ಉರುಗೌಡ, ಬುದುವಂತ, ಕೋಲ್ಕಾರರಿರುವರು. ಇಂತಹ ತಮ್ಮ ಸೀಮೆಯೊಳಗೆ ಇರುವ ಹಲವು ಕೊಪ್ಪಗಳ ನಿಯಂತ್ರಣಕ್ಕೆ ಸೀಮೆಗೌಡ, ಸೀಮೆ ಬುದುವಂತ, ಕೋಲ್ಕಾರರಿರುವರು.

ಇಂತಹ ಹಲವು ಸೀಮೆಗಳ ಮೇಲೆ ನಿಯಂತ್ರಣ ಸಾಧಿಸುವ ಅರಸು ಗೌಡನಿರುತ್ತಾನೆ, ಅರಸು ಗೌಡನಿಗೆ ಆಡಳಿತದಲ್ಲಿ ಸಹಾಯಕನಾಗಿರುವಾತನೇ ಪ್ರಧಾನಿ ಇರುವನು. ಧಾರ್ಮಿಕ ಆಚರಣೆಗಳಿಗೆ ಸಂಬಂಧಿಸಿದಂತೆ ಸಲಹೆಗಾರನಾಗಿ ಗುರು ಒಬ್ಬನಿರುತ್ತಾನೆ. ಇವರಲ್ಲದೆ ಆನಮನ ಗೌಡ, ಸೀಮೆ ಬುದುವಂತ, ಸೀಮೆ ಕೋಲ್ಕಾರ ಎಂಬ ಇತರರೂ ಹಾಗೂ ದೈವದವರಿರುವರು. ಹಾಲಕ್ಕಿಗರಲ್ಲಿ ಈ ಸ್ಥಾನಗಳೆಲ್ಲಾ ವಂಶಪಾರಂಪರ್ಯದಿಂದ ಬರುವುದಿಲ್ಲ. ಇದನ್ನು ಆಯಾ ಕೊಪ್ಪ, ಸೀಮೆಗಳ ದೈವದವರು ನಿರ್ಧರಿಸಿ ಅಧಿಕಾರ ಸ್ಥಾನವನ್ನು ನೀಡುವರು. ಅಧಿಕಾರ ಸ್ಥಾನಕ್ಕೇರಿದ ವ್ಯಕ್ತಿಯು ಹಾಲಕ್ಕಿ ಸಮಾಜದಲ್ಲಿ ಗೌರವದ ಸ್ಥಾನ ಪಡೆಯುತ್ತಾನೆ.

ಹಾಲಕ್ಕಿಗಳು ಹಿಂದೆ ವರ್ಷಕ್ಕೊಮ್ಮೆ ಮಹಾಸಭೆ ಸೇರುತ್ತಿದ್ದರು. ಇದರ ಅಧ್ಯಕ್ಷತೆ ವಹಿಸುತ್ತಿದ್ದವು ಅರಸುಗೌಡ, ಈ ಮಹಾಸಭೆಗೆ “ಚಪ್ಪರ ಕೂಟ ಎಂದು ಕರೆಯುವರು. ಈ ಸಭೆಯಲ್ಲಿ ತೆಗೆದುಕೊಂಡ ನಿರ್ಣಯವನ್ನು ಎಲ್ಲರೂ ಚಾಚೂ ತಪ್ಪದೆ ಪಾಲಿಸಬೇಕಾಗಿತ್ತು. ಮಹಾ ಸಭೆಯಲ್ಲಿ ಭಾಗವಹಿಸಲು ಬಂದವರಿಗೆಲ್ಲ ಊಟದ ಏರ್ಪಾಡಾಗುತ್ತಿತ್ತು. ಊರಗೌಡ, ಬುದುವಂತ, ಕೋಲಕಾರ ಇವರೆಲ್ಲ ಅಧಿಕಾರಿಗಳು ಪ್ರತಿ ಊರಿನಲ್ಲಿಯೂ ನಡೆಯುವ ಕೂಟದ ಸಭೆಗಳಲ್ಲಿ ಪ್ರತಿಯೊಬ್ಬ ವ್ಯಕ್ತಿಗೂ ಸಭೆಯಲ್ಲಿ ಭಾಗವಹಿಸುವ ಹಕ್ಕಿದೆ ಎಂಬುದನ್ನು ನಾವು ಕಾಣಬಹುದಾಗಿದೆ.

ಹಾಲಕ್ಕಿಗಳು ತಮ್ಮ ಗ್ರಾಮಗಳ ಹಾಗೂ ಸೀಮೆಗಳ ಆಡಳಿತವ್ಯವಸ್ಥೆಯು ವಿಭಿನ್ನವಾಗಿರುವುದನ್ನು ನಾವು ಕಾಣುತ್ತೇವೆ.

ಕೊಪ್ಪಗಳ ಮಟ್ಟದಲ್ಲಿರುವ ಗೌಡ, ಬುದುವಂತ, ಕೋಲ್ಕಾರರು ಕೊಪ್ಪಗಳ ಆಡಳಿತ ವ್ಯವಸ್ಥೆ, ಮಂಗಲ ಕಾರ್ಯ, ಸಾವು, ಹುಟ್ಟು, ಜಾತಿಪಂಚಾಯತಿ ಎಲ್ಲವುಗಳ ಮೇಲುಸ್ತುವಾರಿ ಹಾಗೂ ನಿಯಂತ್ರಣಗಳನ್ನು ಮಾಡಬೇಕಾಗಿರುವುದು.

ಸೀಮಾಮಟ್ಟದಲ್ಲಿ ಸೀಮೆಯ ಗೌಡ, ಬುದುವಂತ, ಕೋಲ್ಕಾರರು ಕೊಪ್ಪದಲ್ಲಿ ಬಗೆಹರಿಯದ ವ್ಯಾಜ್ಯಗಳಿದ್ದರೆ, ಇಲ್ಲವೇ ಇಡೀ ಸೀಮೆಗೆ ಸಂಬಂಧಿಸಿದ ಪ್ರತಿಯೊಂದು ಚಟುವಟಿಕೆಯನ್ನು ನಿಯಂತ್ರಿಸುವ ಕಾರ್ಯ ಮಾಡುವರು. ಉದಾಹರಣೆಗೆ ಕೊಪ್ಪದಲ್ಲಿ ನ್ಯಾಯ ಪಂಚಾಯತಿ ಬಗೆಹರಿಯದಿದ್ದಾಗ ತನ್ನ ಸೀಮೆಯೊಳಗಿನ ಎಲ್ಲಾ ಕೊಪ್ಪಗಳ ಮುಖಂಡರನ್ನು ಕೂಡಿಹಾಕಿ ಅವರ ಸಮ್ಮುಖದಲ್ಲಿ ನ್ಯಾಯ ಪಂಚಾಯತಿ ಮಾಡುವುದು, ಶಿಕ್ಷೆ ದಂಡ ವಿಧಿಸುವ ಕಾರ್ಯ ಮಾಡುವರು.

ಸೀಮೆಯ ಚೌಕಟ್ಟು ಮೀರಿಹೋಗುವ ವ್ಯಾಜ್ಯಗಳನ್ನು ಹಾಲಕ್ಕಿಗಳ ಚಪ್ಪರಕೂಟದಲ್ಲಿ ಬಗೆಹರಿಸುವ ಪದ್ಧತಿ ಇದೆ. ಚಪ್ಪರಕೂಟದ ನಿರ್ಣಯವನ್ನು ಮೀರಿಹೋದ ಕುಲಸ್ತನನ್ನು ಜಾತಿಯಿಂದ ಬಹಿಷ್ಕರಿಸುವ ಹಕ್ಕೂ ಚಪ್ಪರಕೂಟಕ್ಕಿರುತ್ತದೆ. ಹೀಗೆ ಹಂತ ಹಂತವಾದ ಆಡಳಿತ ವ್ಯವಸ್ಥೆಯನ್ನು ಇಂದಿಗೂ ಹಾಲಕ್ಕಿ ಒಕ್ಕಲಿಗರು ರೂಪಿಸಿಕೊಂಡು ಆ ಪ್ರಕಾರವೇ ವ್ಯವಸ್ಥೆಯನ್ನು ಒಪ್ಪಿಕೊಂಡು ಜೀವನ ನಿರ್ವಹಣೆ ಮಾಡುವುದನ್ನು ಕಾಣುತ್ತೇವೆ.

ಹಾಲಕ್ಕಿ ಒಕ್ಕಲಿಗರಲ್ಲಿ ಮೊದಲು ಅರಸುಗೌಡ, ಗುರುಗೌಡ, ಪ್ರಧಾನಿ, ಬುದುವಂತ, ಕೋಲ್ಕಾರ ಹೀಗೆ ಪಂಚಾಧಿಕಾರಿಗಳು ಇದ್ದು ಇವರು ಗ್ರಾಮಗಳ, ಕೊಪ್ಪಗಳ ಹಾಗೂ ಸೀಮೆಗಳ ಎಲ್ಲಾ ಅಧಿಕಾರಗಳನ್ನು ತಾವೆ ನಿರ್ವಹಿಸಿಕೊಂಡು ಬಂದಿರುವುದನ್ನು ಕಾಣಬಹುದು.

1. ಅರಸುಗೌಡ ಸೀಮೆಯ ಉನ್ನತ ಅಧಿಕಾರಿಯಾಗಿದ್ದು, ಸೀಮಾ ಕೂಟವು ಅರಸು ಗೌಡನ ಹಿರಿತನದಲ್ಲಿಯೇ ನಡೆಯುತ್ತದೆ.
2. ಗುರುಗೌಡ ಈತನು ಇಡೀ ಸೀಮೆಗೆ ಗೌರವಾನ್ವಿತ ಗುರುಗಳಾಗಿದ್ದಾರೆ.
3. ಪ್ರಧಾನಿಗೌಡ ಸೀಮೆಯ ಕೂಟದಲ್ಲಿ ಅರಸನಿಗೆ ಅಪರಾಧಿಗಳಿಗೆ ಅವರ ಅಪರಾಧಕ್ಕಾಗಿ ಯಾವು ಶಿಕ್ಷೆಯನ್ನು ನೀಡಬೇಕು ಎನ್ನುವ ಸೂಚನೆಯನ್ನು ನೀಡುತ್ತಾನೆ. ಹಾಗೆಯೇ ಇವರ ಜೊತೆಗೆ ಪ್ರತಿ



ಕೊಪ್ಪದಲ್ಲೂ ಗೌಡ, ಬುದುವಂತ, ಕೋಲ್ಹಾರ ಎಂಬ ಅಧಿಕಾರಿಗಳು ಕೊಪ್ಪದ ಪ್ರಮುಖ ವ್ಯಕ್ತಿಗಳಾಗಿದ್ದಾರೆ. ಮೇಲಿನ ಎಲ್ಲ ಸೀಮಾಧಿಕಾರಿಗಳ ಅಧಿಕಾರವು ವಂಶಪರಂಪರೆಯಿಂದಲೇ ಬಂದಿರುವುದಾಗಿರುತ್ತದೆ ಎಂದು ಹೇಳಿಕೊಳ್ಳುತ್ತಾರೆ. ಇವರ ಒಟ್ಟಾರೆ ಆಶಯ ಕೊಪ್ಪದಲ್ಲಿ ಯಾವುದೇ ಅಹಿತಕರ ಘಟನೆ, ತೊಂದರೆ, ತಾಪತ್ರೆಯಗಳು, ಅಪರಾಧ, ಸಂಭವಿಸಬಾರದು. ಹಾಗೂ ಕೊಪ್ಪದಲ್ಲಿ ಈ ಹಿಂದಿನಿಂದ ರೂಢಿಸಿಕೊಂಡು ಬಂದಿರುವ ಆಚಾರ, ವಿಚಾರ, ರೂಢಿ, ಸಂಪ್ರದಾಯ, ಹಬ್ಬ-ಹರಿದಿನ, ದೈವಗಳ ಜಾತ್ರೆ ಮುಂತಾದ ಆಚರಣೆಗಳನ್ನು ಮುಂದುವರೆಸಿಕೊಂಡು ಮತ್ತು ಇವರ ಸಂಸ್ಕಾರ ಆಚರ ವಿಚಾರಗಳನ್ನು ಬೆಳೆಸಿಕೊಂಡು ಹೋಗುವುದನ್ನು ಕಾಣಬಹುದು.

ಹಾಲಕ್ಕಿ ಒಕ್ಕಲಿಗರಲ್ಲಿ ಇತ್ತೀಚಿಗೆ ತಾವು ನಡೆಸಿಕೊಂಡು ಹೋಗುತ್ತಿರುವ ಆಡಳಿತ ವ್ಯವಸ್ಥೆಯ ಪ್ರಭಾವ ಕಡಿಮೆಯಾಗಿದೆ. ಕೊಪ್ಪದಲ್ಲಿ ಯಾವುದಾದರೂ ಸಮಸ್ಯೆ ನ್ಯಾಯ ತಿರ್ಮಾನಗಳ ಬಂದರೆ ಕೋರ್ಟ್ ಮೆಟ್ಟಿಲು ಏರುತ್ತಾರೆ. ಸಾಂಕೇತಿಕವಾಗಿ ಪ್ರಭಾವ ಇಂದಿಗೂ ಹೊಂದಿರುವ ಸೀಮಾಡಳಿತ, ನ್ಯಾಯಪದ್ಧತಿಯನ್ನು ಹೊಂದಿದೆ. ಮೊದಲಿನಿಂದಲೂ ತಮ್ಮ ಸಂಪ್ರದಾಯ ಕಟ್ಟು ಪಾಡುಗಳನ್ನು, ಆಚರ-ವಿಚಾರಗಳನ್ನು ಉಳಿಸಿ ಬೆಳೆಸಿಕೊಂಡು ಬಂದಿರುವಂತಹ ಹಾಲಕ್ಕಿಗಳು ಇತ್ತೀಚಿಗೆ ತಮ್ಮ ಆಚರ-ವಿಚಾರ ಆಚರಣೆ, ಸಂಪ್ರದಾಯಗಳಲ್ಲಿ ಏರಿಳಿತಗಳನ್ನು ಕಾಣಬಹುದು.

ಸಹ್ಯಾದ್ರಿ ಪರ್ವತ ಶ್ರೇಣಿ ಮತ್ತು ಅರಬ್ಬೀ ಸಮುದ್ರದ ಕಿನಾರೆಯ ಮಧ್ಯದ ಬೆಟ್ಟ ಪ್ರದೇಶದಲ್ಲಿ ವಾಸಿಸುತ್ತಿರುವ ಹಾಲಕ್ಕಿಗಳು ಅಷ್ಟು ಕೃಷಿಯ ಜೊತೆಗೆ ಅರಣ್ಯದ ಉಪ ಉತ್ಪನ್ನಗಳನ್ನು ಆಯ್ದು ಜೀವಿಸುತ್ತಿದ್ದಾರೆ. ಜೊತೆಗೆ ಇವರನ್ನು ಉತ್ತರ ಕನ್ನಡ ಜಿಲ್ಲೆಯ ಹಲವು ಅಭಿವೃದ್ಧಿ ಯೋಜನೆಗಳೂ ಇನ್ನಿಲ್ಲದಂತೆ ಕಾಡಿವೆ. ಕೈಗಾ ಅಣುಸ್ವಾವರ, ಕೊಂಕಣರೇಲ್ವೆ ಮತ್ತು ಸೀಬರ್ಡ್ ಯೋಜನೆಗಳಿಂದ ಹಾಲಕ್ಕಿಗಳು ತಮ್ಮ ಪಾರಂಪರಿಕ ನೆಲೆಗಳನ್ನು, ಕೃಷಿ ಭೂಮಿಯನ್ನು ಕಳೆದುಕೊಂಡಿದ್ದಾರೆ. ಇಂದಿಗೂ ಹಾಲಕ್ಕಿ ಒಕ್ಕಲಿಗರಿಗೆ ಸ್ಥಳಾಂತರದ ದುಷ್ಪರಿಣಾಮಗಳಿಂದ ಮುಕ್ತಿ ಸಿಕ್ಕಿಲ್ಲ.

ಸಮಾರೋಪ

ಮಾತೃ ಪ್ರಧಾನ ಕುಟುಂಬವಾಗಿದ್ದು ಹಾಗೂ ಕೃಷಿ ಆರಾಧಕರು ಆಗಿದ್ದಾರೆ. ಇಂತಹ ವ್ಯವಸ್ಥೆಯನ್ನು ಹೊಂದಿರುವ ಇವರು ಬಳಿಗಳ ಮೂಲಕ ತಮ್ಮನ್ನು ಗುರುತಿಸಿಕೊಳ್ಳುತ್ತಿದ್ದಾರೆ. ಮುಖ್ಯವಾಗಿ ಹಾಲಕ್ಕಿ ಒಕ್ಕಲಿಗರು ಆಚರಣೆ, ಆಡಳಿತ ವ್ಯವಸ್ಥೆ, ಕೃಷಿ ದೈವಗಳ ಆರಾಧನೆ, ಸಂಪ್ರದಾಯ, ಸಂಸ್ಕಾರ, ಉಡುಗೆ-ತೊಡುಗೆ, ಹಾಲವು ಬುಡಕಟ್ಟು, ಸಮುದಾಯಗಳೊಂದು ಎಂದು ಹೇಳಬಹುದು. ಹಾಗೇ ಕೃಷಿ ಆರಾಧಕರಾಗಿದ್ದರು ಸಹ ಇವರಿಗೆ ಕೃಷಿ ಇನ್ನು ಇವರ ಕೈಗೆ ಸಿಗದೆ ಇರುವುದು ಒಂದು ದುರಾದೃಷ್ಟಿ ಎಂದು ಸಹ ಹೇಳಬಹುದು. ಹೀಗಿನ ಪ್ರಸ್ತುತ ಸಂದರ್ಭದಲ್ಲಿ ಇವರು ಕಾಡಿನಲ್ಲಿಯೇ ಜೀವಿಸುತ್ತ ತಮ್ಮ ಆಚರ-ವಿಚಾರ, ಸಂಸ್ಕೃತಿ, ಉಡುಗೆ-ತೊಡುಗೆ, ವೈದ್ಯ ಪದ್ಧತಿ, ಕೃಷಿ ಆಚರಣೆ, ದೈವಗಳ ಆಚರಣೆ, ಜನಪದ ಕಲೆ ಇನ್ನು ಮುಂತಾದ ಸಂಪ್ರದಾಯಗಳನ್ನು ಇಂದಿಗೂ ಉಳಿಸಿ ಬೆಳೆಸಿಕೊಂಡು ಬರುತ್ತಿರುವುದನ್ನು ಕಾಣಬಹುದು.

ಹಾಲಕ್ಕಿ ಒಕ್ಕಲಿಗರು ಇಂದೂ ಬಡತನ ಕಾಡುತ್ತಿದ್ದರು ಜಾನಪದ ಕಲೆಯಲ್ಲಿ ಅವರು ಸಿರವಂತರು. ಅವರು ಪ್ರಾಮಾಣಿಕರೂ, ನಂಬಿಕೆಗೆ ಅರ್ಹರಾದವರೂ ಆಗಿದ್ದಾರೆ. ಕೃಷಿ ಪಶುಪಾಲನೆಯೊಂದಿಗೆ ಜೇನು ಸಂಗ್ರಹಣೆ ಇವರ ಹವ್ಯಾಸ. ಕರ್ನಾಟಕದ ಜನಪದ ಕಲೆ ಸಂಸ್ಕೃತಿಗೆ ಹಾಲಕ್ಕಿ ಒಕ್ಕಲಿಗರು ನೀಡಿರುವ ಕಾಣಿಕೆ ಅಮೂಲ್ಯವಾದದ್ದು.

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ಚಪ್ಪರ್‌ಬಂದ್ ಅಲಕ್ಷಿತ ಸಮುದಾಯದ ಚಾರಿತ್ರಿಕ ಹಿನ್ನೆಲೆ

ಡಾ. ಸಬಿಹ ನಾಜ್

Abstract

ಚಪ್ಪರ್‌ಬಂದ್ ಒಂದು ಅಲೆಮಾರಿ ಸಮುದಾಯವಾಗಿತ್ತು. ಬ್ರಿಟಿಷ್ ಆಡಳಿತ ಕಾಲದಲ್ಲಿ ಬ್ರಿಟಿಷ್ ಸರ್ಕಾರ ಈ ಸಮುದಾಯವನ್ನು 'ಅಪರಾಧಿ ಬುಡಕಟ್ಟು' ಎಂದು ಗುರುತಿಸಿತ್ತು. ಭಾರತ ಸ್ವತಂತ್ರಗೊಂಡ ನಂತರ ಇಂತಹ ಅನೇಕ ಅಪರಾಧಿ ಬುಡಕಟ್ಟುಗಳನ್ನು ವಿಮುಕ್ತ ಬುಡಕಟ್ಟುಗಳೆಂದು ಗುರುತಿಸಿತು. ಚಪ್ಪರ್‌ಬಂದ್ ಸಮುದಾಯದ ಚಾರಿತ್ರಿಕ ಹಿನ್ನೆಲೆಯನ್ನು ತಿಳಿದುಕೊಳ್ಳುವುದಕ್ಕಿಂತ ಮೊದಲು, ನಾವು ವಿಮುಕ್ತ ಬುಡಕಟ್ಟು ಎಂದರೆ ಯಾವುದು? ಅದು ಹೇಗೆ ಅಸ್ತಿತ್ವಕ್ಕೆ ಬಂತು? ಎಂಬುದನ್ನು ತಿಳಿದುಕೊಳ್ಳುವುದು ಅವಶ್ಯಕವಾಗಿದೆ. ಇದರ ಮೂಲವನ್ನು ಹುಡುಕುತ್ತಾ ನಾವು ಬ್ರಿಟಿಷ್ ಭಾರತದ ಆಳ್ವಿಕೆಯ ಕಾಲಕ್ಕೆ ಹೋಗಬೇಕಾಗುತ್ತದೆ. ವಸಾಹತು ಕಾಲಾವಧಿಯಲ್ಲಿ ಬ್ರಿಟಿಷ್ ಸರ್ಕಾರ ಉತ್ತರ ಭಾರತದಲ್ಲಿ 1871ರಲ್ಲಿ ಈ ತರಹದ ಅಲೆಮಾರಿ, ಅರೆ-ಅಲೆಮಾರಿ ಪಂಗಡಗಳು, ಆದಿವಾಸಿ ಬುಡಕಟ್ಟುಗಳು, ಪ್ರಕೃತಿ ಅವಲಂಬಿತ ಮತ್ತು ತನ್ನ ಆಡಳಿತದ ಪರಧಿಗೆ ಬಾರದೇ ಇರುವ ಸಮುದಾಯಗಳನ್ನು ಗುರುತಿಸಿ, ಅವುಗಳನ್ನು 'ಅಪರಾಧಿ ಬುಡಕಟ್ಟುಗಳೆಂದು' ಅಧಿಸೂಚಿಸಿತು. ಈ ಅಧಿನಿಯಮವನ್ನು 1911ರಲ್ಲಿ ಬ್ರಿಟಿಷ್ ಆಳುವ ಭಾರತದಲ್ಲಿ ಪರಿಷ್ಕರಿಸಿ ವಿಸ್ತರಿಸಲಾಯಿತು. ಮುಂದುವರಿದು 1897, 1911, 1923, 1924 ಮತ್ತು 1948 ಈ ವರ್ಷಗಳಲ್ಲಿ ಈ ಅಧಿನಿಯಮಕ್ಕೆ ತಿದ್ದುಪಡಿ ಮಾಡಿ ಪರಿಷ್ಕರಿಸಲಾಯಿತು. ಈ ಕಾಯ್ದೆಯಡಿಯಲ್ಲಿ ಬರುವ ಸಮುದಾಯಗಳನ್ನು, ಅಪರಾಧಿ ಸಮುದಾಯಗಳು ಎಂದು ಘೋಷಿಸಿ, ಅವುಗಳನ್ನು ಸೆಟ್ಲೆಮೆಂಟ್/ವಸಾಹತುಗಳಲ್ಲಿ ಬೇಲಿ ಹಾಕಿ ಬಂಧಿಸಿಡುತ್ತಿದ್ದರು. ಅಂತಹ ಸಮುದಾಯಗಳು ಯಾವುವೆಂದರೆ ಉದಾಹರಣೆಗೆ, ಕೊರಮ, ಗಂಟೆಚೋರ್, ಚಪ್ಪರ್‌ಬಂದ್, ಪಾರ್ಥಿ, ಕಂಜರ್‌ಭಟ್ ಮುಂತಾದವುಗಳು. ಆ ಸೆಟ್ಲೆಮೆಂಟ್‌ಗಳಲ್ಲಿ ಆ ಎಲ್ಲಾ ಸಮುದಾಯಗಳ ಸದಸ್ಯರ ಮೇಲೆ ನಿರ್ಬಂಧನೆಗಳನ್ನು ಹೇರಿ, ಅವರನ್ನು ನಿಯಂತ್ರಣದಲ್ಲಿಡಲಾಗುತ್ತಿತ್ತು. ಒಬ್ಬ ವ್ಯಕ್ತಿ ಅಪರಾಧ ಮಾಡಿದರೆ, ಇಡೀ ಸಮುದಾಯವನ್ನೇ ಅಪರಾಧಿ ಸಮುದಾಯ ಎಂದು ಘೋಷಿಸುತ್ತಿದ್ದರು. ಆ ಸೆಟ್ಲೆಮೆಂಟ್‌ಗಳಲ್ಲಿ ಅವರಿಗೆ ಉಚಿತ ಊಟ, ವಸತಿ, ಶಿಕ್ಷಣ, ವೃತ್ತಿ ತರಬೇತಿಗಳನ್ನು ನೀಡಲಾಗುತ್ತಿತ್ತು. ಬ್ರಿಟಿಷರು ಆ ಸಮುದಾಯಗಳ ಸುಧಾರಣೆಗೆ ಶ್ರಮಿಸುತ್ತಿದ್ದರು ಎಂದು ಕಾಣಿಸುತ್ತಿದ್ದರೂ, ಅವರ ಉದ್ದೇಶ ಆ ಎಲ್ಲಾ ಸಮುದಾಯಗಳನ್ನು ನಿಯಂತ್ರಿಸಿ, ಅವರ ಮೇಲೆ ತಮ್ಮ ಕಾಯ್ದೆ/ಕಾನೂನುಗಳನ್ನು ಹೇರುವುದೇ ಆಗಿತ್ತು. ಇದೊಂದು ಅಮಾನುಷ ಕೃತ್ಯವಾಗಿತ್ತು. ಇದರಿಂದಾಗಿ ಅನೇಕ ಸಮುದಾಯಗಳು ಅನೇಕ ರೀತಿಯ ಸಮಸ್ಯೆಗಳನ್ನು ಎದುರಿಸುವಂತಾಯಿತು. ಆದರೆ ಭಾರತ ಸ್ವತಂತ್ರಗೊಂಡ ತರುವಾಯ, ಈ ಎಲ್ಲಾ ಅಪರಾಧಿ ಬುಡಕಟ್ಟು ಕಾಯ್ದೆಗಳನ್ನು 1952ರಲ್ಲಿ ರದ್ದುಗೊಳಿಸಿ, ಸೆಟ್ಲೆಮೆಂಟ್‌ಗಳಲ್ಲಿ ನೆಲೆಸಿದ್ದ ಎಲ್ಲಾ ಅಪರಾಧಿ ಬುಡಕಟ್ಟುಗಳನ್ನು ಬಂಧನದಿಂದ ಮುಕ್ತಗೊಳಿಸಿದರು. ಈ ರೀತಿಯಾಗಿ ಅಮಾನುಷ ವ್ಯವಸ್ಥೆಯ ಕಟ್ಟುಪಾಡುಗಳಿಂದ ಮುಕ್ತವಾದ ಬುಡಕಟ್ಟುಗಳನ್ನು 1952ರ ತರುವಾಯ 'ವಿಮುಕ್ತ ಬುಡಕಟ್ಟು' ಗಳೆಂದು ಗುರುತಿಸಲಾಯಿತು. ಅಯ್ಯಂಗಾರ್ ಸಮಿತಿ ತನ್ನ ವರದಿಯಲ್ಲಿ ಕರ್ನಾಟಕದಲ್ಲಿ 24 ವಿಮುಕ್ತ ಬುಡಕಟ್ಟುಗಳನ್ನು ಗುರುತಿಸಿದೆ. ಆ ವಿಮುಕ್ತ ಬುಡಕಟ್ಟುಗಳಲ್ಲಿ 'ಚಪ್ಪರ್‌ಬಂದ್' ಸಹ ಒಂದು. ಇದೊಂದು ಅಲೆಮಾರಿ ಸಮುದಾಯವಾಗಿದೆ. ಚಪ್ಪರ್‌ಬಂದ್ ಸಮುದಾಯದವರು ಕರ್ನಾಟಕದಲ್ಲಿ ಗದಗ, ಹುಬ್ಬಳ್ಳಿ, ಧಾರವಾಡ, ವಿಜಯಪುರ ಮತ್ತು ಬಾಗಲಕೋಟೆ ಜಿಲ್ಲೆಗಳಲ್ಲಿ ಕಾಣಿಸಿಗುತ್ತಾರೆ. ಆದರೆ ಪ್ರಸ್ತುತ ದಿನಗಳಲ್ಲಿ ಇದೊಂದು ಅಲಕ್ಷಿತ ಸಮುದಾಯವಾಗಿದೆ.



ಪೀಠಿಕೆ

ಚಪ್ಪರ್‌ಬಂದ್ ಒಂದು ಅಲೆಮಾರಿ ಸಮುದಾಯವಾಗಿತ್ತು. ಬ್ರಿಟಿಷ್ ಆಡಳಿತ ಕಾಲದಲ್ಲಿ ಬ್ರಿಟಿಷ್ ಸರ್ಕಾರ ಈ ಸಮುದಾಯವನ್ನು 'ಅಪರಾಧಿ ಬುಡಕಟ್ಟು' ಎಂದು ಗುರುತಿಸಿತ್ತು. ಭಾರತ ಸ್ವತಂತ್ರಗೊಂಡ ನಂತರ ಇಂತಹ ಅನೇಕ ಅಪರಾಧಿ ಬುಡಕಟ್ಟುಗಳನ್ನು ವಿಮುಕ್ತ ಬುಡಕಟ್ಟುಗಳೆಂದು ಗುರುತಿಸಿತು. ಚಪ್ಪರ್‌ಬಂದ್ ಸಮುದಾಯದ ಚಾರಿತ್ರಿಕ ಹಿನ್ನೆಲೆಯನ್ನು ತಿಳಿದುಕೊಳ್ಳುವುದಕ್ಕಿಂತ ಮೊದಲು, ನಾವು ವಿಮುಕ್ತ ಬುಡಕಟ್ಟು ಎಂದರೆ ಯಾವುದು? ಅದು ಹೇಗೆ ಅಸ್ತಿತ್ವಕ್ಕೆ ಬಂತು? ಎಂಬುದನ್ನು ತಿಳಿದುಕೊಳ್ಳುವುದು ಅವಶ್ಯಕವಾಗಿದೆ. ಇದರ ಮೂಲವನ್ನು ಹುಡುಕುತ್ತಾ ನಾವು ಬ್ರಿಟಿಷ್ ಭಾರತದ ಆಳ್ವಿಕೆಯ ಕಾಲಕ್ಕೆ ಹೋಗಬೇಕಾಗುತ್ತದೆ.

ಮುಖ್ಯವಾಹಿನಿಯ ಜನರ ತಿಳುವಳಿಕೆಯಿಂದ ಅಲೆಮಾರಿ, ಅರೆ-ಅಲೆಮಾರಿ ಪಂಗಡಗಳು, ಆದಿವಾಸಿ ಬುಡಕಟ್ಟುಗಳು ಯಾವಾಗಲೂ ಹೊರಗೆ ಉಳಿದಿವೆ. ವಸಾಹತು ಕಾಲಾವಧಿಯಲ್ಲಿ ಬ್ರಿಟಿಷ್ ಸರ್ಕಾರ ಉತ್ತರ ಭಾರತದಲ್ಲಿ 1871ರಲ್ಲಿ ಈ ತರಹದ ಅಲೆಮಾರಿ, ಅರೆ-ಅಲೆಮಾರಿ ಪಂಗಡಗಳು, ಆದಿವಾಸಿ ಬುಡಕಟ್ಟುಗಳು, ಪ್ರಕೃತಿ ಅವಲಂಬಿತ ಮತ್ತು ತನ್ನ ಆಡಳಿತದ ಪರಧಿಗೆ ಬಾರದೇ ಇರುವ ಸಮುದಾಯಗಳನ್ನು ಗುರುತಿಸಿ, ಅವುಗಳನ್ನು 'ಅಪರಾಧಿ ಬುಡಕಟ್ಟುಗಳೆಂದು' ಅಧಿಸೂಚಿಸಿತು. ಈ ಅಧಿನಿಯಮವನ್ನು 1911ರಲ್ಲಿ ಬ್ರಿಟಿಷ್ ಆಳುವ ಭಾರತದಲ್ಲಿ ಪರಿಷ್ಕರಿಸಿ ವಿಸ್ತರಿಸಲಾಯಿತು. ಮುಂದುವರಿದು 1897, 1911, 1923, 1924 ಮತ್ತು 1948 ಈ ವರ್ಷಗಳಲ್ಲಿ ಈ ಅಧಿನಿಯಮಕ್ಕೆ ತಿದ್ದುಪಡಿ ಮಾಡಿ ಪರಿಷ್ಕರಿಸಲಾಯಿತು. ಈ ಕಾಯ್ದೆಯಡಿಯಲ್ಲಿ ಬರುವ ಸಮುದಾಯಗಳನ್ನು, ಅಪರಾಧಿ ಸಮುದಾಯಗಳು ಎಂದು ಘೋಷಿಸಿ, ಅವುಗಳನ್ನು ಸೆಟ್ಲೆಮೆಂಟ್/ವಸಾಹತುಗಳಲ್ಲಿ ಬೇಲಿ ಹಾಕಿ ಬಂಧಿಸಿಡುತ್ತಿದ್ದರು. ಅಂತಹ ಸಮುದಾಯಗಳು ಯಾವುವೆಂದರೆ ಉದಾಹರಣೆಗೆ, ಕೊರಮ, ಗಂಟೆಚೋರ್, ಚಪ್ಪರ್‌ಬಂದ್, ಪಾರ್ಥಿ, ಕಂಜರ್‌ಭಟ್ ಮುಂತಾದವುಗಳು. ಆ ಸೆಟ್ಲೆಮೆಂಟ್‌ಗಳಲ್ಲಿ ಆ ಎಲ್ಲಾ ಸಮುದಾಯಗಳ ಸದಸ್ಯರ ಮೇಲೆ ನಿರ್ಬಂಧನೆಗಳನ್ನು ಹೇರಿ, ಅವರನ್ನು ನಿಯಂತ್ರಣದಲ್ಲಿಡಲಾಗುತ್ತಿತ್ತು. ಅವರು ಹೊರಗಡೆ ಹೋಗಲು ಅಲ್ಲಿನ ಅಧಿಕಾರಿಯ ಅನುಮತಿಯನ್ನು ಪಡೆಯಬೇಕಾಗಿತ್ತು. ಹೊರಗೆ ಹೋಗಬೇಕಾದರೆ ಮತ್ತು ಒಳಗೆ ಬರಬೇಕಾದರೆ ದಾಖಲಾತಿ ಪುಸ್ತಕದಲ್ಲಿ ಸಹಿ ಕಡ್ಡಾಯವಾಗಿತ್ತು. ಊರಿಂದ ಹೊರಗೆ ಹೋಗಬೇಕಾದರೆ ಪೊಲೀಸ್ ಸ್ಟೇಷನ್‌ನಲ್ಲಿ ಊರಿಂದ ಹೊರಗೆ ಹೋಗಲು ಕಾರಣವನ್ನು, ಹೋಗಬೇಕಾದ ವಿಳಾಸವನ್ನು ಮತ್ತು ವಾಪಸ್ಸು ಬರುವ ಸಮಯವನ್ನು ನೋಂದಾಯಿಸಬೇಕಾಗಿತ್ತು. ಈ ರೀತಿಯಲ್ಲಿ ಅವರನ್ನು ನಿಯಂತ್ರಿಸುತ್ತಿದ್ದರು. ಒಬ್ಬ ವ್ಯಕ್ತಿ ಅಪರಾಧ ಮಾಡಿದರೆ, ಇಡೀ ಸಮುದಾಯವನ್ನೇ ಅಪರಾಧಿ ಸಮುದಾಯ ಎಂದು ಘೋಷಿಸುತ್ತಿದ್ದರು. ಆ ಸೆಟ್ಲೆಮೆಂಟ್‌ಗಳಲ್ಲಿ ಅವರಿಗೆ ಉಚಿತ ಊಟ, ವಸತಿ, ಶಿಕ್ಷಣ, ವೃತ್ತಿ ತರಬೇತಿಗಳನ್ನು ನೀಡಲಾಗುತ್ತಿತ್ತು. ಬ್ರಿಟಿಷರು ಆ ಸಮುದಾಯಗಳ ಸುಧಾರಣೆಗೆ ಶ್ರಮಿಸುತ್ತಿದ್ದರು ಎಂದು ಕಾಣಿಸುತ್ತಿದ್ದರೂ, ಅವರ ಉದ್ದೇಶ ಆ ಎಲ್ಲಾ ಸಮುದಾಯಗಳನ್ನು ನಿಯಂತ್ರಿಸಿ, ಅವರ ಮೇಲೆ ತಮ್ಮ ಕಾಯ್ದೆ/ಕಾನೂನುಗಳನ್ನು ಹೇರುವುದೇ ಆಗಿತ್ತು. ಇದೊಂದು ಅಮಾನುಷ ಕೃತ್ಯವಾಗಿತ್ತು. ಇದರಿಂದಾಗಿ ಅನೇಕ ಸಮುದಾಯಗಳು ಅನೇಕ ರೀತಿಯ ಸಮಸ್ಯೆಗಳನ್ನು ಎದುರಿಸುವಂತಾಯಿತು. ಆದರೆ ಭಾರತ ಸ್ವತಂತ್ರಗೊಂಡ ತರುವಾಯ, ಈ ಎಲ್ಲಾ ಅಪರಾಧಿ ಬುಡಕಟ್ಟು ಕಾಯ್ದೆಗಳನ್ನು 1952ರಲ್ಲಿ ರದ್ದುಗೊಳಿಸಿ, ಸೆಟ್ಲೆಮೆಂಟ್‌ಗಳಲ್ಲಿ ನೆಲೆಸಿದ್ದ ಎಲ್ಲಾ ಅಪರಾಧಿ ಬುಡಕಟ್ಟುಗಳನ್ನು ಬಂಧನದಿಂದ ಮುಕ್ತಗೊಳಿಸಿದರು. ಈ ರೀತಿಯಾಗಿ ಅಮಾನುಷ ವ್ಯವಸ್ಥೆಯ ಕಟ್ಟುಪಾಡುಗಳಿಂದ ಮುಕ್ತವಾದ ಬುಡಕಟ್ಟುಗಳನ್ನು 1952ರ ತರುವಾಯ 'ವಿಮುಕ್ತ ಬುಡಕಟ್ಟು' ಗಳೆಂದು ಗುರುತಿಸಲಾಯಿತು. ಅಯ್ಯಂಗಾರ್ ಸಮಿತಿ ತನ್ನ ವರದಿಯಲ್ಲಿ ಕರ್ನಾಟಕದಲ್ಲಿ 24 ವಿಮುಕ್ತ ಬುಡಕಟ್ಟುಗಳನ್ನು ಗುರುತಿಸಿದೆ. ಆ ವಿಮುಕ್ತ ಬುಡಕಟ್ಟುಗಳಲ್ಲಿ 'ಚಪ್ಪರ್‌ಬಂದ್' ಸಹ ಒಂದು. ಇದೊಂದು ಅಲೆಮಾರಿ ಸಮುದಾಯವಾಗಿದೆ. ಚಪ್ಪರ್‌ಬಂದ್



ಸಮುದಾಯದವರು ಕರ್ನಾಟಕದಲ್ಲಿ ಗದಗ, ಹುಬ್ಬಳ್ಳಿ, ಧಾರವಾಡ, ವಿಜಯಪುರ ಮತ್ತು ಬಾಗಲಕೋಟೆ ಜಿಲ್ಲೆಗಳಲ್ಲಿ ಕಾಣಿಸುತ್ತಾರೆ.

ಚಪ್ಪರ್‌ಬಂದ್ ಪದದ ಅರ್ಥ

- ಚಪ್ಪರ್‌ಬಂದ್ ಎಂಬ ಪದ ಹಿಂದಿ ಭಾಷೆಯ 'ಚಪ್ಪರ್' ಮತ್ತು 'ಬಂದ್' ಎಂಬ ಪದಗಳಿಂದ ಬಂದದ್ದಾಗಿದ್ದು ಅದರ ಅರ್ಥ 'ಚಪ್ಪರ್' ಎಂದರೆ 'ಮೇಲ್ವಾವಣಿ(ಹೊದಿಕೆ)' ಹಾಗೂ 'ಬಂದ್' ಎಂದರೆ 'ಕಟ್ಟುವುದು/ಹಾಕುವುದು' ಎಂದಾಗುತ್ತದೆ. ಆದ್ದರಿಂದ ಚಪ್ಪರ್‌ಬಂದರನ್ನು ಮೇಲ್ವಾವಣಿ ಕಟ್ಟುವವರೆಂದು ಕರೆಯಲಾಗುತ್ತದೆ.
- ಮತ್ತೊಂದು ಅಭಿಪ್ರಾಯದಂತೆ, ' ಚಪ್ಪರ್‌ಬಂದ್ ಎನ್ನುವ ಹೆಸರು ಪ್ರಾಯಶಃ 'ಛಾಪ' ಎನ್ನುವ ಪದದಿಂದ ಬಂದಿರಬೇಕು. 'ಛಾಪ' ಎಂದರೆ 'ಮುದ್ರಿಸು' ಎಂದರ್ಥ. ಇವರು ಹಿಂದೆ ನಾಣ್ಯಗಳನ್ನು ತಯಾರಿಸುತ್ತಿದ್ದರೆಂಬ ನಂಬಿಕೆ ಇದೆ' . ಹಾಗಾಗಿ ಇವರಿಗೆ ಈ ಹೆಸರು ಬಂದಿರಬಹುದು.
- ಚಪ್ಪರ್‌ಬಂದ್ ಸಮುದಾಯದವರ ಅಭಿಪ್ರಾಯದಂತೆ, ಅವರು 'ಚಪ್ಪರ್' ಎಂಬ ಬಿಹಾರದ ಹಳ್ಳಿಯಿಂದ ಬಂದವರಾಗಿದ್ದರಿಂದ ಅವರನ್ನು ಚಪ್ಪರ್‌ಬಂದರು ಎಂದು ಕರೆಯಲಾಗುತ್ತದೆ. ಜೊತೆಗೆ 'ಚತುರ ಬಂಧು' ಕಾಲಾಕ್ರಮೇಣ ಚಪ್ಪರ್‌ಬಂದ್ ಆಯಿತು ಎಂಬುದು ಇವರ ಅಭಿಪ್ರಾಯವಾಗಿದೆ.

ಆದರೆ ಒಟ್ಟಾರೆಯಾಗಿ ಈ ಎಲ್ಲಾ ಹೇಳಿಕೆಗಳು ಒಂದಕ್ಕೊಂದು ಪೂರಕವಾಗಿರದೆ, ಆ ಪದದ ಅರ್ಥದ ಬಗ್ಗೆ ಗೊಂದಲವನ್ನು ಮೂಡಿಸುತ್ತವೆ. ಹಾಗಾಗಿ ಇನ್ನೂ ಈ ಪದದ ಅರ್ಥವನ್ನು ನಿಖರವಾಗಿ ತಿಳಿಯಲು ಅಧ್ಯಯನ ನಡೆಯಬೇಕಾಗಿದೆ.

ಚಪ್ಪರ್‌ಬಂದ್ ಸಮುದಾಯದ ಹಿನ್ನೆಲೆ

- ಇವರ ಹಿನ್ನೆಲೆಯ ಬಗ್ಗೆ ವಿದ್ವಾಂಸರಲ್ಲಿ, ಅಧ್ಯಯನಕಾರರಲ್ಲಿ ಭಿನ್ನಾಭಿಪ್ರಾಯಗಳಿವೆ. ಕೆಲವರು ಇವರು ಮೂಲತಃ ಹಿಂದೂಗಳೆಂದು, ನಂತರ ಇಸ್ಲಾಂ ಧರ್ಮಕ್ಕೆ ಮತಾಂತರಗೊಂಡವರೆಂದು ಹೇಳಿದರೆ, ಇನ್ನೂ ಕೆಲವರು ಇವರು ಮೂಲತಃ ಇಸ್ಲಾಮಿಗಳೇ ಎಂದು ಹೇಳುತ್ತಾರೆ. ಆದರೆ ನನಗೆ ಕ್ಷೇತ್ರಕಾರ್ಯದಲ್ಲಿ ಸಿಕ್ಕ ಮಾಹಿತಿಯ ಪ್ರಕಾರ ಇವರು ಮೂಲತಃ ಇಸ್ಲಾಮಿಗಳಾಗಿದ್ದು, ಇವರು ಭಾರತಕ್ಕೆ ಬಾಬರ್‌ನೊಂದಿಗೆ ಅಫಘಾನ್ ದೇಶದಿಂದ ವಲಸೆ ಬಂದಿದ್ದರು ಎಂದು ತಿಳಿದು ಬಂದಿದೆ. ಇವರ ಮೂಲವನ್ನು ಕುರಿತು ವಿವಿಧ ಚಿಂತಕರು ತಮ್ಮ ಅಭಿಪ್ರಾಯಗಳನ್ನು ಈ ರೀತಿಯಾಗಿ ತಿಳಿಸಿದ್ದಾರೆ.
- ಕೆನಡಿ ಪ್ರಕಾರ, "ಚಪ್ಪರ್‌ಬಂದರು ಮೂಲತಃ ಶೇಖ್ ಮೊಹಮ್ಮದರಾಗಿದ್ದು, ಇವರು ಪಂಜಾಬ್ ಮೂಲದಿಂದ ಬಂದವರು' ' ಎಂದಿದ್ದಾರೆ. ಆದರೆ ಈ ಹೇಳಿಕೆಯನ್ನು ಒಪ್ಪಲು, ಇವರು ಮೂಲತಃ ಮುಸ್ಲಿಮರೆನ್ನಲು ಯಾವುದೇ ನಿಖರ ಆಧಾರಗಳು ಸಿಕ್ಕಿರುವುದಿಲ್ಲ.
 - ಮುಂಬೈ ಗ್ಯಾಜೆಟಿಯರ್ ನಲ್ಲಿ ಇವರ ಬಗ್ಗೆ ತಿಳಿಸುತ್ತಾ, "ಇವರು ಗುಜರಾತ್ ಭಾಗದಿಂದ ಬಂದವರಾಗಿದ್ದು, ಆದಿಲ್‌ಶಾಹಿ ಆಳ್ವಿಕೆಯಲ್ಲಿ ಕೆಲಸವನ್ನು ಅರಸುತ್ತಾ ಬಿಜಾಪುರ ಜಿಲ್ಲೆಗೆ 1949-1960ರ ಸುಮಾರು ಬಂದವರಾಗಿದ್ದಾರೆ' ' .
 - ಈಟನ್ ಪ್ರಕಾರ, "ಚಪ್ಪರ್‌ಬಂದರು ಗುಜರಾತ್‌ದಿಂದ 16 ಮತ್ತು 17ನೇ ಶತಮಾನದಲ್ಲಿ ಬಂದವರಾಗಿದ್ದು, ಹಿಂದೂ ಧರ್ಮದಿಂದ ಇಸ್ಲಾಂ ಧರ್ಮಕ್ಕೆ ಮತಾಂತರ ಹೊಂದಿದವರಾಗಿದ್ದಾರೆ' ' . ಇದರ ಬಗ್ಗೆ ಕೂಡ ನಮಗೆ ನಿಖರ ಮಾಹಿತಿ ಸಿಕ್ಕಿಲ್ಲ.
 - ಗೆಯರ್ ಪ್ರಕಾರ, "ಚಪ್ಪರ್‌ಬಂದರು ಬಿಜಾಪುರ ಜಿಲ್ಲೆಯಲ್ಲಿ 17ನೇ ಶತಮಾನದಲ್ಲಿ ಮೊಗಲ್ ಚಕ್ರವರ್ತಿಯೊಂದಿಗೆ ಬಂದು ವಾಸಿಸುತ್ತಿದ್ದು, ಚಕ್ರವರ್ತಿಯ ಸೈನ್ಯಕ್ಕೆ ಸೈನಿಕ ಶಿಬಿರದಲ್ಲಿ ಚಪ್ಪರ್‌ವನ್ನು ಹಾಕುವ ಕೆಲಸದಲ್ಲಿ ನಿರತರಾದವರು' ' ಎಂದಿದ್ದಾರೆ.



- ಸಿಂಗ್ ಕೆ ಎಸ್ ಪ್ರಕಾರ, “ಚಪ್ಪರ್‌ಬಂದರ ಮೂಲ ಗುಜರಾತಾಗಿದ್ದು, ಅವರು ಅಲ್ಲಿಂದ ಮಹಾರಾಷ್ಟ್ರ ಮತ್ತು ಕರ್ನಾಟಕಕ್ಕೆ ವಲಸೆ ಬಂದಿರುವುದಾಗಿ’ ’ ತಿಳಿದುಬರುತ್ತದೆ.
 - ಎಡ್ವೆಡ್ಸ್ ಪ್ರಕಾರ, “ಚಪ್ಪರ್‌ಬಂದರು ಒಂದು ಉತ್ಸಾಹಭರಿತ ಗುಂಪಾಗಿದ್ದು, ಮೊಹಮ್ಮದ್ ಸೈನ್ಯದ ಸೈನಿಕರಿಗೆ ಗುಡಿಸಲನ್ನು ಹಾಕುವ ಕೆಲಸದಲ್ಲಿ ನಿರತರಾಗಿದ್ದವರು’ ’ ಎಂದಿದ್ದಾರೆ.
 - ಧಸ್ತನ್ ಹೇಳುವಂತೆ, “ಇವರು ಖೊಟ್ಟಿ ನಾಣ್ಯವನ್ನು ತಯಾರಿಸುವುದು ಹಾಗೂ ಅದರ ಚಲಾವಣೆಯಲ್ಲಿ ನಿರತರಾಗಿದ್ದವರಿಂದ ಅಪರಾಧ ಲೋಕದಲ್ಲಿ ಇವರನ್ನು ‘ಖುಲ ಸೂರ್ಯ’ ರು [ನಕಲಿ ನಾಣ್ಯ ತಯಾರಿಸುವವರು]” ಎಂದು ಕರೆಯಲಾಗುತ್ತಿತ್ತು.
 - ಅಲೆಕ್ಸಾಂಡರ್ ಹೇಳುವಂತೆ, “ಚಪ್ಪರ್‌ಬಂದರು ಖೊಟ್ಟಿ ನಾಣ್ಯವನ್ನು ಚಲಾಯಿಸುವಾಗ ತಮ್ಮ ರೂಢಿಗತ ಮುಸಲ್ಮಾನ ವೇಷವನ್ನು ಕಳಚಿಟ್ಟು, ಫಕೀರ ವೇಷ ಹಾಕಿಕೊಂಡು ತಮ್ಮ ಹೆಂಗಸರೊಂದಿಗೆ ಹಳ್ಳಿ-ಹಳ್ಳಿ ಸುತ್ತುತ್ತಾ ನಾಣ್ಯಗಳನ್ನು ಚಲಾಯಿಸುತ್ತಿದ್ದರು’ ’ .
- ಮೇಲೆ ತಿಳಿಸಿದ ಅಭಿಪ್ರಾಯಗಳು ಇವರ ಹಿನ್ನೆಲೆಯ ಬಗ್ಗೆ ಗೊಂದಲವನ್ನುಂಟು ಮಾಡುತ್ತವೆ. ಏಕೆಂದರೆ ಇವರು ಬುಡಕಟ್ಟು ಮೂಲದಿಂದ ಬಂದಿದ್ದು, ಇವರ ಆಚಾರ ವಿಚಾರ, ಸಂಪ್ರದಾಯಗಳು, ರೂಢಿ ಪದ್ಧತಿ, ಸಂಸ್ಕೃತಿಯನ್ನು ಗಮನಿಸಿದರೆ ಅವರು ಯಾವುದೇ ಒಂದು ನಿಶ್ಚಿತ ಧರ್ಮಕ್ಕೆ ಸೇರುವುದಿಲ್ಲ. ಇವರು ಅಲೆಮಾರಿ ಸಮುದಾಯವಾಗಿದ್ದ ಕಾರಣ, ಈ ಸಮುದಾಯ ಬುಡಕಟ್ಟು ಸಂಸ್ಕೃತಿಯನ್ನು ಹೊಂದಿತ್ತು. ನಂತರ ಚಪ್ಪರ್‌ಬಂದ್ ಸಮುದಾಯದ ಮೇಲೆ ಹಿಂದೂ ಮತ್ತು ಇಸ್ಲಾಂ ಈ ಎರಡೂ ಧರ್ಮಗಳು ತಮ್ಮ ಪ್ರಭಾವ ಬೀರಿದರೂ ಸಹ ಅದನ್ನು ಸಂಪೂರ್ಣವಾಗಿ ಅವಲಂಬಿಸಿಕೊಳ್ಳದೆ, ತನ್ನದೇ ಆದ ಪ್ರತ್ಯೇಕ ಸ್ವರೂಪವನ್ನು ಹೊಂದಿದೆ. “ಚಪ್ಪರ್‌ಬಂದರು ಖೊಟ್ಟಿ ನಾಣ್ಯಗಳನ್ನು ತಯಾರಿಸಿ, ಹಳ್ಳಿಗಳಲ್ಲಿ ಅವುಗಳನ್ನು ಚಲಾಯಿಸುತ್ತಿದ್ದರು. ಕೆಲವು ವೇಳೆ ಕಳ್ಳತನ ಮಾಡುವುದು, ಮಕ್ಕಳನ್ನು ಅಪಹರಿಸುವುದು ಸಹ ಮಾಡುತ್ತಿದ್ದರು’ ’ ಎಂದು ಇವರ ಮೇಲೆ ಆರೋಪಗಳಿವೆ. ಒಂದು ವೇಳೆ ನಿಜವಾಗಿಯೂ ಇವರು ನಕಲಿ ನಾಣ್ಯ ತಯಾರಿಸಿ, ಚಲಾವಣೆ ಮಾಡಿದ್ದೇ ಆಗಿದ್ದರೆ, ಇವರು ಆರ್ಥಿಕವಾಗಿ ಇಷ್ಟು ಹಿಂದುಳಿಯಲು ಕಾರಣವಾದರೂ ಏನು? ಬಹುಶಃ ಇವರಿಗೆ ನಾಣ್ಯ ತಯಾರಿಸುವ ಕಲೆ ಗೊತ್ತಿತ್ತು, ಅದನ್ನು ಇತರ ಪ್ರಬಲ ವ್ಯಕ್ತಿಗಳು, ರಾಜ ವಿರೋಧಿ ಗುಂಪು ನಾಣ್ಯ ತಯಾರಿಸುವಂತೆ ಇವರ ಮೇಲೆ ಒತ್ತಡ ಹೇರಿ, ನಾಣ್ಯ ತಯಾರಿಸಿಕೊಂಡು ಚಲಾವಣೆ ಮಾಡಿ, ಲಾಭ ಪಡೆಯುತ್ತಿದ್ದಿರಬಹುದು? ಎಂದೋ ಒಂದು ವೇಳೆ ಹೊಟ್ಟೆಪಾಡಿಗಾಗಿ ಅನಿವಾರ್ಯವಾಗಿ ಸಣ್ಣ ಪುಟ್ಟ ಕಳ್ಳತನ ಮಾಡಿರಲೂಬಹುದು. ಅದನ್ನೇ ಅವರ ವೃತ್ತಿ ಎನ್ನುವ ರೀತಿಯಲ್ಲಿ ಮೇಲ್ವರ್ಗದವರು, ಬ್ರಿಟಿಷ್ ಅಧಿಕಾರಿಗಳು, ಕೆಲ ಅಧ್ಯಯನಕಾರರು ಬಿಂಬಿಸಿದರು. ಈ ಎಲ್ಲವುಗಳನ್ನು ಅವಲೋಕಿಸಿ, ಆಗಿನ ಬ್ರಿಟಿಷ್ ಸರ್ಕಾರವು ಈ ಬುಡಕಟ್ಟನ್ನು ‘ಅಪರಾಧಿ ಬುಡಕಟ್ಟು’ ಎಂದು ಘೋಷಿಸಿ, ಅಪರಾಧಿ ಬುಡಕಟ್ಟು ಕಾಯ್ದೆಯಡಿಯಲ್ಲಿ ಸೆಟ್ಲೆಮೆಂಟ್‌ಗಳಲ್ಲಿ ಬಂಧಿಸಿ, ನಿಯಮಾನುಸಾರ ಕಟ್ಟಳೆಗಳನ್ನು ವಿಧಿಸಿತ್ತು. ಇವರ ಮೇಲಿರುವ ಆರೋಪಗಳ ಸತ್ಯಾಸತ್ಯತೆಗಳನ್ನು ತಿಳಿಯಲು ಹಾಗೂ ಇವರ ಮೂಲ ವೃತ್ತಿಯ ಬಗ್ಗೆ ಖಚಿತವಾಗಿ ತಿಳಿಯಲು ಇನ್ನೂ ಹೆಚ್ಚಿನ ಅಧ್ಯಯನ ನಡೆಯಬೇಕಾಗಿದೆ. ನಮ್ಮ ವ್ಯವಸ್ಥೆಯಲ್ಲಿ ಎಂಥೆಂತಹ ದೊಡ್ಡ ಅಪರಾಧಗಳನ್ನು, ವಂಚನೆಗಳನ್ನು ಮಾಡಿ ಸಿಕ್ಕಿಬಿದ್ದು, ನಂತರ ಸುಲಭವಾಗಿ ನಿರಪರಾಧಿಗಳೆಂದು ಹೊರಬಂದು, ರಾಜಾರೋಷವಾಗಿ ಬದುಕುವವರಿದ್ದಾರೆ. ಆದರೆ ಎಂದೋ ತಿನ್ನಲು ಏನೂ ಇಲ್ಲದಿದ್ದಾಗ ಹೊಟ್ಟೆ ಪಾಡಿಗಾಗಿ ಮಾಡಿರುವ ಸಣ್ಣ ಪುಟ್ಟ ತಪ್ಪುಗಳಿಂದ ಅಪರಾಧಿಗಳಾದ ಈ ಸಮುದಾಯ ಅಪರಾಧಿ ಪಟ್ಟಿಯಿಂದ ಇನ್ನೂ ಹೊರಗೆ ಬರಲು, ಸಮಾಜದಲ್ಲಿ ಸಾಮಾನ್ಯರಂತೆ ಜೀವನ ನಡೆಸಲು ಸಾಧ್ಯವೇ ಆಗಿಲ್ಲ. ಏಕೆಂದರೆ, ಈ ವ್ಯವಸ್ಥೆ ಈ ಎಲ್ಲಾ ಆರೋಪಗಳನ್ನು ಸಮುದಾಯದ ಮೇಲೆ ಬಲವಂತವಾಗಿ ಹೇರಿ, ಇವುಗಳನ್ನು ಸಮುದಾಯದವರು ಮಾನಸಿಕವಾಗಿ ಒಪ್ಪಿಕೊಳ್ಳುವಂತೆ ಮಾಡಿದೆ. ಎಂದೋ ತಮ್ಮ ಪೂರ್ವಜರು ಮಾಡಿದ ತಪ್ಪಿಗೆ, ಸಮುದಾಯದ ಇಂದಿನ ಪೀಳಿಗೆ ಇಂದಿಗೂ ಶಿಕ್ಷೆ ಅನುಭವಿಸುತ್ತಾ ಬರುತ್ತಿದೆ. ಇದಕ್ಕೆ ಕೊನೆಯ ಇಲ್ಲವೇ? ಇದೆಂಥಹ ಅಮಾನುಷ ವ್ಯವಸ್ಥೆ ಇರಬಹುದು?



ಇವರು ಹಿಂದೂ ಮತ್ತು ಇಸ್ಲಾಂ ಎರಡೂ ಧರ್ಮದ ಆಚರಣೆಗಳನ್ನು ಆಚರಿಸುತ್ತಿದ್ದರು, ಎರಡೂ ಧರ್ಮದ ದೇವರುಗಳನ್ನು ಪೂಜಿಸುತ್ತಿದ್ದರು, ಎರಡೂ ಧರ್ಮದ ಹಬ್ಬಗಳನ್ನು ಆಚರಿಸುತ್ತಿದ್ದರು. ಇವರು ಕೃಷಿ ಭೂಮಿಯಲ್ಲಿ ಕೂಲಿ ಮಾಡುವುದು, ಪಶುಪಾಲನೆ ಮಾಡುವುದು, ಹೆಂಗಸರು ಬುಟ್ಟಿ ಮತ್ತು ಚಾಪೆ ಹಣೆಯುವುದು ಮಾಡುತ್ತಿದ್ದರು. ಜೊತೆಗೆ ಗಂಡಸರು ಜಾತ್ರೆಗಳಲ್ಲಿ ಗರ್ದಿಗಮ್ಮತ್ ತೋರಿಸುವುದು, ಉಯ್ಯಾಲೆ ಆಡಿಸುವುದು ಮಾಡುತ್ತಿದ್ದರು.

ಚಪ್ಪರಾಬಂದ್ ಸಮುದಾಯ ಹಿಂದೂ ಮತ್ತು ಇಸ್ಲಾಂ ಧರ್ಮವನ್ನು ಸಂಪೂರ್ಣವಾಗಿ ಅವಲಂಬಿಸದೆ, ತಮ್ಮದೇ ಆದ ಪ್ರತ್ಯೇಕ ಅಸ್ತಿತ್ವವನ್ನು ಪಡೆಯಲು ಪ್ರಯತ್ನಿಸುತ್ತಿದೆ. ಕೆಲ ಚಿಂತಕರು ಹೇಳಿರುವಂತೆ ಇವರನ್ನು ಮೂಲತಃ ಇಸ್ಲಾಮಿಗಳೆನ್ನಲು ಬರುವುದಿಲ್ಲ. ಏಕೆಂದರೆ ಇವರಲ್ಲಿ ನಾವು 'ಬೆಡಗು' ಪದ್ಧತಿಯನ್ನು ಕಾಣುತ್ತೇವೆ. ಆದರೆ ಇಸ್ಲಾನಲ್ಲಿ ಬೆಡಗು ಪದ್ಧತಿಯೇ ಇಲ್ಲ. ಮತ್ತೊಂದು ಕಡೆ ಇತರ ಇಸ್ಲಾಂ ಸಮುದಾಯಗಳು ಇವರೊಂದಿಗೆ ವೈವಾಹಿಕ ಸಂಬಂಧಗಳನ್ನು ಬೆಳೆಸಲು ಮುಂದೆ ಬಂದರೂ ಸಹ, ಇದಕ್ಕೆ ಇವರು ಒಪ್ಪುವುದಿಲ್ಲ. ಕಾರಣ ಕೇಳಿದರೆ ಬೇರೆ ಸಮುದಾಯಗಳೊಂದಿಗೆ ವೈವಾಹಿಕ ಸಂಬಂಧ ಮಾಡಿದರೆ, ತನ್ನ ಸಮುದಾಯದ ಮೂಲ ಅಸ್ತಿತ್ವಕ್ಕೆ ತೊಂದರೆಯಾಗುತ್ತದೆ ಹಾಗೂ ತನ್ನ ಸಮುದಾಯದ ಜನಸಂಖ್ಯೆ ಕಡಿಮೆಯಾಗುತ್ತದೆ ಎಂದು ಈ ರೀತಿ ಮಾಡುತ್ತೇವೆ ಎಂದು ಹೇಳುತ್ತಾರೆ. ಹಾಗಾಗಿ ಇವರನ್ನು ಮೂಲತಃ ಇಸ್ಲಾಮಿಗಳೆಂದು ಹೇಳಲಾಗುವುದಿಲ್ಲ. ಹಾಗೆಯೇ ಇವರನ್ನು ಮೂಲತಃ ಹಿಂದೂಗಳೂ ಎಂದು ಒಪ್ಪಲು ಸಾಧ್ಯವಿಲ್ಲ. ಏಕೆಂದರೆ ಇವರಲ್ಲಿ 'ಗೋತ್ರ' ಪದ್ಧತಿ ಕಾಣಬರುವುದಿಲ್ಲ. ಆದರೆ ಹಿಂದೂ ಧರ್ಮದಲ್ಲಿ ಗೋತ್ರ ಪದ್ಧತಿ ಕಡ್ಡಾಯವಾಗಿದೆ. ಹಾಗಾಗಿ ಇವರನ್ನು ಮೂಲತಃ ಹಿಂದೂಗಳೆಂದು ಸಹ ಹೇಳಲಾಗುವುದಿಲ್ಲ. ಆದರೆ ಇವರು ಎರಡೂ ಧರ್ಮದ ಆಚರಣೆಗಳನ್ನು, ಸಂಪ್ರದಾಯಗಳನ್ನು, ಹಬ್ಬಗಳನ್ನು, ಸಂಸ್ಕೃತಿಯನ್ನು ಅಳವಡಿಸಿಕೊಂಡು, ತಮ್ಮದೇ ಆದ ಪ್ರತ್ಯೇಕ ಚಹರೆ(ಅಸ್ತಿತ್ವ) ಪಡೆಯಲು ಶ್ರಮಿಸುತ್ತಿದ್ದಾರೆ ಎಂದು ಹೇಳಬಹುದಾಗಿದೆ.

ಚಪ್ಪರಾಬಂದ್ ಸಮುದಾಯದ ಗುಂಪುಗಳು

ಚಪ್ಪರಾಬಂದ್ ಸಮುದಾಯದಲ್ಲಿ ಎರಡು ಒಳಗುಂಪುಗಳಿವೆ.

1. ಬಡೇ ಭಾಯಿ/ಬಾರ ಗಂಡ
2. ಛೋಟೆ ಭಾಯಿ/ಛೇ ಗಂಡ

ಚಪ್ಪರಾಬಂದ್ ಸಮುದಾಯದವರು ಈ ಹಿಂದೆ ನಕಲಿ ನಾಣ್ಯಗಳನ್ನು ಚಲಾವಣೆ ಮಾಡುವ ಸಂದರ್ಭದಲ್ಲಿ ತಮ್ಮ ಸಹಾಯಕ್ಕೆಂದು ಕೆಲವು ವೇಳೆ ಚಿಕ್ಕ ಹೆಣ್ಣು-ಗಂಡು ಮಕ್ಕಳನ್ನು ಅಪಹರಿಸುತ್ತಿದ್ದರು. ಆ ಮಕ್ಕಳನ್ನು ಸಾಕಿ-ಸಲುಹಿ, ಅವರು ದೊಡ್ಡವರಾದ ಮೇಲೆ, ಆ ಅಪಹರಿಸಿದ ಹೆಣ್ಣು-ಗಂಡಿಗೆ ಮದುವೆ ಮಾಡುತ್ತಿದ್ದರು. ಹಾಗೇ ಮದುವೆಯಾದ ಆ ದಂಪತಿ ಹಾಗೂ ಅವರಿಂದ ಜನಿಸಿದ ಮಕ್ಕಳು 'ಛೋಟೆ ಭಾಯಿ' ಗುಂಪಿನಿಂದ ಕರೆಯಲ್ಪಟ್ಟರು. ಜೊತೆಗೆ 'ಬಡೇ ಭಾಯಿ' ಗುಂಪಿನ ಗಂಡು ಅನ್ಯ ಜಾತಿಯ ಹೆಣ್ಣನ್ನು ವಿವಾಹವಾಗಿ ಮಕ್ಕಳನ್ನು ಪಡೆದರೆ, ಆ ಮಕ್ಕಳು 'ಛೋಟೆ ಭಾಯಿ' ಗುಂಪಿಗೆ ಸೇರುತ್ತಾರೆ. ಆ ಮಕ್ಕಳು ಕೇವಲ 'ಛೋಟೆ ಭಾಯಿ' ಗುಂಪಿನೊಂದಿಗೆ ಸಂಬಂಧ ಬೆಳೆಸಬೇಕಾಗುತ್ತದೆ ಎಂದು ಸಮುದಾಯದ ಹಿರಿಯರು ಕ್ಷೇತ್ರಕಾರ್ಯದ ಸಂದರ್ಭದಲ್ಲಿ ತಿಳಿಸಿದರು. 'ಬಡೇ ಭಾಯಿ' ಗುಂಪು 'ಛೋಟೆ ಭಾಯಿ' ಗುಂಪಿಗಿಂತ ಸಾಮಾಜಿಕವಾಗಿ ಉನ್ನತ ಸ್ಥಾನವನ್ನು ಪಡೆದಿದೆ.

ಕ್ಷೇತ್ರಕಾರ್ಯದಲ್ಲಿ ಮತ್ತೊಬ್ಬ ವಕ್ರ ಹೇಳಿದ ಘೋಷಕಾರ ಈ 'ಗಂಡ' ಎಂಬ ಪದವು ವಿವಾಹದ ವೇಳೆ ಗಂಡಿನ ಕಡೆಯವರು ಮದುವೆಗಳಿಗೆ ಕೊಡುವ ಭೇಂಡ್(ತೆರ)ನ ಮೌಲ್ಯವನ್ನು ಸೂಚಿಸುತ್ತದೆ. 1 ಗಂಡ 6 ರೂ.ಗೆ ಸಮವಿರುತ್ತದೆ. ಅದರ ಪ್ರಕಾರ ಬಾರ ಗಂಡ ಅಂದರೆ 12 ಗಂಡ ಎಂದರ್ಥ. ಈ ಗುಂಪಿನವರು ವಿವಾಹದ ವೇಳೆ 12 ಗಂಡ ಮೊತ್ತದ ಹಣ



ಮದುವುಗಳಿಗೆ ಕೂಡಬೇಕು. ಅಂದರೆ 12 ಫಿ 6=72 ರೂ. ಮದುವುಗಳಿಗೆ ಕೂಡಬೇಕು. ಅದರಂತೆಯೇ ಛೇ ಗಂಡ ಅಂದರೆ 06 ಗಂಡ ಎಂದರ್ಥ. ಈ ಗುಂಪಿನವರು ವಿವಾಹದ ವೇಳೆ 06 ಗಂಡ ಮೂತ್ತದ ಹಣ ಮದುವುಗಳಿಗೆ ಕೂಡಬೇಕು. ಅಂದರೆ 6 ಫಿ 6=36ರೂ. ಮದುವುಗಳಿಗೆ ಕೂಡಬೇಕು. ಇದು ಅಯಾ ಗುಂಪಿನ ಆರ್ಥಿಕ ಪರಿಸ್ಥಿತಿಯನ್ನು ಸೂಚಿಸುತ್ತದೆ' . ಆದರೆ ಮದುವೆಯಲ್ಲಿ ಮದುವುಗಳಿಗೆ ನಿಖಾದ ವೇಳೆ ಕೂಡುವ 'ಮಹರ್' (ಕನ್ಯಾಶುಲ್ಯ) ಹಾಗೂ ಮದುವೆ ನಿಶ್ಚಯವಾದ ಮೇಲೆ ಕೂಡುವ 'ಭೇಂಡ್' (ತೆರ) ಇವು ಎರಡು ಬೇರೆ ಬೇರೆಯಾಗಿವೆ. ಎರಡೂ ಗುಂಪುಗಳ ನಡುವೆ ವೈವಾಹಿಕ ಸಂಬಂಧ ನಿಷಿದ್ಧವಿದೆ. ಸಮುದಾಯದ ಹಿರಿಯರು ಹೇಳುವಂತೆ, 'ಬಡೇಭಾಯಿ ಗುಂಪು ಈ ಸಮುದಾಯದ ಮೂಲ ಗುಂಪಾಗಿರುವುದರಿಂದ, ಅದು ತನ್ನ ಪರಿಶುದ್ಧತೆಯನ್ನು ಉಳಿಸಿಕೊಳ್ಳುವುದಕ್ಕಾಗಿ, ಛೋಟೆಭಾಯಿ ಗುಂಪಿನೊಂದಿಗೆ ವೈವಾಹಿಕ ಸಂಬಂಧಕ್ಕೆ ಅವಕಾಶ ನೀಡುವುದಿಲ್ಲ ಹಾಗೂ ಛೋಟೆ ಭಾಯಿ ಗುಂಪನ್ನು ತನಗಿಂತ ಕೆಳಮಟ್ಟದ ಸ್ಥಾನವನ್ನು ನೀಡಿದೆ' . ಸಗುಂಪುಗಳ ಮಧ್ಯೆ ವಿವಾಹ ನಿಷಿದ್ಧವಿರುವುದು ಬುಡಕಟ್ಟಿನ ಒಂದು ಲಕ್ಷಣವಾಗಿದೆ. ಆದರೆ ಇಂದಿನ ಕಾಲದಲ್ಲಿ ಬದಲಾವಣೆ ಬಯಸುವ ಕೆಲ ಯುವಜನತೆ ಇದನ್ನು ಒಪ್ಪುವುದಿಲ್ಲ. ಹಾಗಾಗಿ ಈ ಎರಡು ಗುಂಪುಗಳ ನಡುವೆ ಆಗೊಮ್ಮೆ ಈಗೊಮ್ಮೆ ಪ್ರೇಮ ವಿವಾಹಗಳು ನಡೆಯುತ್ತಿರುವುದು ಕಂಡುಬಂದಿದೆ.

ಚಪ್ಪರ್‌ಬಂದ್ ಸಮುದಾಯದ ಬೆಡಗುಗಳು

ಈ ಎರಡೂ ಗುಂಪುಗಳ ನಡುವೆ ನಾವು ಏಕ ಪ್ರಕಾರದ ಬೆಡಗು(ಅಟಚಿಟಿ)ಗಳನ್ನು ಕಾಣುತ್ತೇವೆ. ಅಂದರೆ ಬಡೇ ಭಾಯಿ ಗುಂಪಿನಲ್ಲಿ ಕಂಡುಬರುವ ಬೆಡಗುಗಳೇ, ಛೋಟೆ ಭಾಯಿ ಗುಂಪಿನಲ್ಲೂ ಕಂಡುಬರುತ್ತವೆ. ಕ್ಷೇತ್ರಕಾರ್ಯದ ಸಂದರ್ಭದಲ್ಲಿ ಬೆಡಗುಗಳು ವೃತ್ತಿಯ ಮೂಲವಾಗಿ ಅಥವಾ ವಾಸಿಸುವ ಪರಿಸರದ ಮೂಲವಾಗಿ ಬಂದಿರಬಹುದು ಎಂಬ ಅನುಮಾನವನ್ನು ವಕ್ರಗಳ ವ್ಯಕ್ತಪಡಿಸಿದ್ದಾರೆ. ಒಟ್ಟಿನಲ್ಲಿ ಎರಡೂ ಗುಂಪುಗಳಲ್ಲೂ ಪ್ರಸ್ತುತದಲ್ಲಿ 23 ಬೆಡಗುಗಳು ಸಿಕ್ಕಿವೆ. ಅವು-

ಬಕ್ಕವಾಲೆ	ಜಬಲ್‌ಪುರಿವಾಲೆ	ಗುಡುವಾಲೆ	ಮಾಲಾವಾಲೆ
ತಿಗಡವಾಲೆ	ಧತೋರವಾಲೆ	ಪೀರ್‌ಜಾದೆ	ರಾವುತವಾಲೆ
ಜಾದೂವಾಲೆ	ಗೋರಿವಾಲೆ	ಮತೋಡವಾಲೆ	ಲಂಬುವಾಲೆ
ಟಿಟಿವಾಲೆ	ಸತಿಬಾವಾಲೆ	ಗಾರೆವಾಲೆ	ತಿಗಳವಾಲೆ
ಬಳ್ಳಾರಿವಾಲೆ	ಕೇಡಗಿವಾಲೆ	ಅಡ್‌ಗಾರೆವಾಲೆ	ಪುಂಗಿವಾಲೆ
ಕಾರಾವಾಲೆ	ಬಿರದಿವಾಲೆ	ಸೂಜಿವಾಲೆ	

ಇನ್ನೂ ಕೆಲವು ಬೆಡಗುಗಳು ನಶಿಸಿರುವ ಶಂಕೆಯನ್ನು ವಕ್ರಗಳು ವ್ಯಕ್ತಪಡಿಸಿದರು. ಈ ಬೆಡಗುಗಳಲ್ಲಿ ಸಜಾತಿ ಬೆಡಗಿನವರು ವಿವಾಹವಾಗುವುದಿಲ್ಲ. ವಿಜಾತಿ ಬೆಡಗಿನೊಂದಿಗೆ ಮಾತ್ರ ಮದುವೆಗೆ ಅವಕಾಶವಿದೆ. ಮದುವೆಗೆ ಮುಂಚೆಯೇ ಗುಂಪು, ಬೆಡಗು ಯಾವುದೆಂದು ವಿಚಾರಿಸಿ, ನಂತರ ಸಂಬಂಧ ಮುಂದುವರಿಸುತ್ತಾರೆ. ಒಟ್ಟಿನಲ್ಲಿ ಬೆಡಗುಗಳ ಹಿನ್ನೆಲೆಯ ಬಗ್ಗೆ ನಮಗೆ ಯಾವುದೇ ನಿಖರವಾದ ಮಾಹಿತಿ ಸಿಕ್ಕಿರುವುದಿಲ್ಲ. ಒಂದು ವಿಷಯಾಸವೆಂದರೆ ಪ್ರಸ್ತುತದಲ್ಲಿ ಎಷ್ಟೋ ಯುವಜನತೆಗೆ ತಮ್ಮ ಬೆಡಗು ಯಾವುದೆಂದೇ ಗೊತ್ತಿಲ್ಲ. ಕಾರಣ ಕೇಳಿದರೆ ತಾವು ಎಂದೂ ಇದರ ಬಗ್ಗೆ ತಿಳಿದುಕೊಳ್ಳುವ ಗೋಜಿಗೆ ಹೋಗಿಲ್ಲ ಎಂದು ಹೇಳುತ್ತಾರೆ. ಇದೊಂದು ಇವರಲ್ಲಿ ಆಗಿರುವ ಬದಲಾವಣೆಯಾಗಿದೆ.

ಉಪಸಂಹಾರ

ಈ ರೀತಿಯಾಗಿ ನಾವು ಚಪ್ಪರ್‌ಬಂದ್ ಸಮುದಾಯದ ಮೂಲದ ಬಗ್ಗೆ, ಹಿನ್ನೆಲೆಯ ಬಗ್ಗೆ, ಗುಂಪುಗಳ ಬಗ್ಗೆ ಮತ್ತು ಬೆಡಗುಗಳ ಬಗ್ಗೆ ತಿಳಿಯಬಹುದಾಗಿದೆ. ಪ್ರಸ್ತುತ ಕಾಲದಲ್ಲಿ ಇವರು ಕಾಲಕ್ಕೆ ತಕ್ಕಂತೆ ತಮ್ಮ ವೃತ್ತಿಗಳಲ್ಲಿ ಬದಲಾವಣೆ ಮಾಡಿಕೊಂಡಿದ್ದಾರೆ. ಈಗ ಇವರು ಅಲ್ಪ ಪ್ರಮಾಣದಲ್ಲಿ ಸರ್ಕಾರಿ



ಕೆಲಸಗಳನ್ನು ಪಡೆದಿದ್ದಾರೆ. ಬಡೇ ಭಾಯಿ ಗುಂಪಿನವರಿಗಿಂತ, ಛೋಟೆ ಭಾಯಿ ಗುಂಪಿನವರು ಹೆಚ್ಚಾಗಿ ಸರ್ಕಾರಿ ಕೆಲಸದಲ್ಲಿದ್ದಾರೆ. ಶಿಕ್ಷಕ ವೃತ್ತಿಯಲ್ಲಿ, ರೈಲ್ವೆ ಇಲಾಖೆಯಲ್ಲಿ, ಪೊಲೀಸ್ ಇಲಾಖೆಯಲ್ಲಿ, ಶಿಕ್ಷಣ ಇಲಾಖೆಯಲ್ಲಿ, ವಕೀಲ ವೃತ್ತಿ, ಇತ್ಯಾದಿ ಕಡೆ ಕೆಲಸಗಳನ್ನು ನಿರ್ವಹಿಸುತ್ತಿದ್ದಾರೆ. ಜೊತೆಗೆ ಗೌಂಡಿ ಕೆಲಸ, ಮೇಸ್ತ್ರೀ ಕೆಲಸ, ಟೈಲ್ಸ್ ಹಾಕುವುದು, ವೆಲ್ಡಿಂಗ್ ಕೆಲಸ, ಕೂಲಿ ಕೆಲಸ, ಸಣ್ಣ ಪುಟ್ಟ ವ್ಯಾಪಾರ ಮಾಡುತ್ತಿದ್ದಾರೆ. ಕೆಲಸಕ್ಕಾಗಿ ಬೇರೆ ರಾಜ್ಯಗಳಿಗೆ ಹಾಗೂ ಸೌದಿ, ದುಬೈ ಇತರೆ ಹೊರ ದೇಶಗಳಿಗೆ ವಲಸೆ ಹೋಗುತ್ತಿದ್ದಾರೆ. ಈಗ ಸ್ವಲ್ಪ ಮಟ್ಟಿಗೆ ಇವರಲ್ಲಿ ಶೈಕ್ಷಣಿಕ ಕಾಳಜಿ ಕಂಡುಬರುತ್ತಿದೆ. ಇವರು ಸಾಮಾಜಿಕವಾಗಿ, ಧಾರ್ಮಿಕವಾಗಿ ಉತ್ತಮ ಜೀವನ ನಡೆಸುತ್ತಿದ್ದಾರೆ. ಜೊತೆಗೆ ತಮ್ಮದೇ ಆದ ಪ್ರತ್ಯೇಕ ಚಹರೆಗಾಗಿ ಮತ್ತು ತಮ್ಮ ಹಕ್ಕುಗಳನ್ನು, ಸೌಲಭ್ಯಗಳನ್ನು ಪಡೆಯಲು ಹವಣಿಸುತ್ತಿದ್ದಾರೆ. ಇವರು ಉಳಿದೆಲ್ಲಾ ಕ್ಷೇತ್ರಗಳಲ್ಲಿ ತುಂಬಾನೆ ಹಿಂದುಳಿದಿದ್ದಾರೆ. ಈಗಲೂ ಇವರಲ್ಲಿ ತಾವು ಅಪರಾಧಿ ಬುಡಕಟ್ಟು ಹಿನ್ನೆಲೆಯನ್ನು ಹೊಂದಿದ್ದೇವೆ ಎಂಬ ಕೀಳಿರಿಮೆ ಕಂಡುಬರುತ್ತಿದೆ ಹಾಗೂ ಕೆಲವರು ಇತರೆ ಇಸ್ಲಾಂ ಸಮುದಾಯಗಳಲ್ಲಿ ತಮ್ಮನ್ನು ಗುರುತಿಸಿಕೊಳ್ಳುತ್ತಿರುವುದು ಕಂಡು ಬರುತ್ತಿದೆ. ಬೇರೆ ವಿಮುಕ್ತ ಬುಡಕಟ್ಟುಗಳಿಗೆ ಹೋಲಿಸಿದರೆ ಇವರಿಗೆ ಯಾವುದೇ ಸೌಲಭ್ಯಗಳು ಸಿಗುತ್ತಿಲ್ಲದಿರುವುದು ಕಾಣಬಹುದು. ಸರ್ಕಾರದಿಂದ ಇವರು ಕಡೆಗಣಿಸಲ್ಪಟ್ಟಿದ್ದಾರೆ. ಒಟ್ಟಿನಲ್ಲಿ ಸರ್ಕಾರ ಇವರ ಅಭಿವೃದ್ಧಿಯ ಕಡೆ ಗಮನ ಹರಿಸುವುದು ಅವಶ್ಯಕವಾಗಿದೆ. ಜೊತೆಗೆ ಇವರನ್ನು ಯಾವುದೇ ಒಂದು ಧರ್ಮಕ್ಕೆ ಸೀಮಿತಗೊಳಿಸದೇ ಅವರದೇ ಆದ ಪ್ರತ್ಯೇಕ ಅಸ್ತಿತ್ವ ನೀಡುವುದೇ ಉಚಿತವೆನಿಸುತ್ತದೆ. ಚಪ್ಪರ್‌ಬಂದ್ ಸಮುದಾಯದ ಬಗ್ಗೆ ಸಮಗ್ರವಾಗಿ ತಿಳಿದುಕೊಳ್ಳಲು ಇನ್ನೂ ಹೆಚ್ಚಿನ ಅಧ್ಯಯನ ನಡೆಯಬೇಕಾಗಿದೆ.

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ಮಹಿಳೆಯರ ಶಿಕ್ಷಣದಲ್ಲಿ ಸಾಮಾಜಿಕ ಒತ್ತಡಗಳು

ತಿಮ್ಮೇಶ.ಜೆ

ಪಿಎಚ್.ಡಿ ಸಂಶೋಧನಾರ್ಥಿ

ಮಹಿಳಾ ಅಧ್ಯಯನ ವಿಭಾಗ

ಕನ್ನಡ ವಿಶ್ವವಿದ್ಯಾಲಯ, ಹಂಪಿ

ಒ:9945251700 / 8722521209 thimmeshaj@gmail.com

ಶಿಕ್ಷಣ ಮಾನವನ ಪ್ರಗತಿ ಆಧಾರವಾಗಿದೆ. ಇದು ಸಮಾಜದ ಹಾಗೂ ವ್ಯಕ್ತಿಯ ಸರ್ವಾಂಗೀಣ ಅಭಿವೃದ್ಧಿಯಲ್ಲಿ ಒಂದು ಪ್ರಮುಖ ಪಾತ್ರವನ್ನು ವಹಿಸುತ್ತದೆ. ಹಾಗಾದರೆ ಶಿಕ್ಷಣ ಎಂದರೇನು? ಈ ಪ್ರಶ್ನೆಯ ಬಗ್ಗೆ ಸಾವಿರಾರು ವರ್ಷಗಳಿಂದಲೂ ಚರ್ಚೆ ನಡೆದಿದೆ.

ಇಂತಹ ಪರಿಸ್ಥಿತಿಯಲ್ಲಿ ಮಹಿಳಾ ಶಿಕ್ಷಣ ನೋಡುವುದಾದರೂ ಹೇಗೆ? ಸ್ತ್ರೀವಾದದ ಆದಿ ಚಿಂತಕಿಯರಲ್ಲಿ ಓರ್ವಳಾದ ಮೇರಿ ವುಲ್ ಸ್ಟನ್ ಕ್ರಾಫ್ಟ್ ಶಿಕ್ಷಣದ ಪರಿಕಲ್ಪನೆ ಕೂಡ ಹೇಗೆ ಲಿಂಗ ತಾರತಮ್ಯದಿಂದ ಕೂಡಿದೆ ಎಂಬುದನ್ನು ರೂಸೋನ ಚಿಂತನೆಗಳಲ್ಲಿ ಗುರುತಿಸಿದಾಳೆ. ಜಿಲ್ಲೆಯ ಒಂದು ತಾಲ್ಲೂಕು ಕ್ಷೇತ್ರ ಕಾರ್ಯಕ್ಕೆ ಒಳಪಡಿಸಿದಾಗ (ಮೊಳಕಾಲ್ಮೂರು) ಈ ತಾಲ್ಲೂಕಿನಲ್ಲಿ ಮಹಿಳಾ ಸ್ಥಿತಿಯು ಶೋಚನೀಯವಾಗಿದೆ.

ಈ ತಾಲ್ಲೂಕಿನಲ್ಲಿ ಅನಕ್ಷರತೆ ಮತ್ತು ಲಿಂಗ ತಾರತಮ್ಯಉಂಟಾಗಲೂ ಏನು ಕಾರಣವೆಂದು ತಾಲ್ಲೂಕಿನ ಜನರನ್ನು ಸಂದರ್ಶಿಸಿದಾಗ

- ಹೆಣ್ಣು ಮಗು ಕಲಿಯಬಾರದು ಎಂಬ ಮೂಡನಂಬಿಕೆ
- 8-10 ವರ್ಷಗಳಾಗುವಷ್ಟರಲ್ಲೇ ಮನೆ ಕೆಲಸದಲ್ಲಿ ಸಹಾಯವಾಗುವುದು.
- ಮನೆಯಲ್ಲಿ ಚಿಕ್ಕ ಮಕ್ಕಳನ್ನು ನೋಡಿಕೊಳ್ಳುವ ಜವಾಬ್ದಾರಿ.
- ಬಾಲ್ಯ ವಿವಾಹ.
- ಅತಿಯಾದ ಬರಗಾಲದ ಪ್ರಭಾವ.
- ಕುಟುಂಬಗಳಲ್ಲಿ ವಲಸೆ.
- ಸರ್ಕಾರಿ ಯೋಜನೆಗಳ ವೈಫಲ್ಯ.

ಶಿಕ್ಷಣ ಮಾನವನ ಪ್ರಗತಿ ಆಧಾರವಾಗಿದೆ. ಇದು ಸಮಾಜದ ಹಾಗೂ ವ್ಯಕ್ತಿಯ ಸರ್ವಾಂಗೀಣ ಅಭಿವೃದ್ಧಿಯಲ್ಲಿ ಒಂದು ಪ್ರಮುಖ ಪಾತ್ರವನ್ನು ವಹಿಸುತ್ತದೆ. ಹಾಗಾದರೆ ಶಿಕ್ಷಣ ಎಂದರೇನು? ಈ ಪ್ರಶ್ನೆಯ ಬಗ್ಗೆ ಸಾವಿರಾರು ವರ್ಷಗಳಿಂದಲೂ ಚರ್ಚೆ ನಡೆದಿದೆ. ನಮ್ಮ ದೇಶದಲ್ಲೂ ನಡೆದಿದೆ. ಪ್ರಪಂಚದ ಎಲ್ಲಾ ದೇಶಗಳ ಚಿಂತಕರು ಈ ಜಿಜ್ಞಾಸೆಯಲ್ಲಿ ಭಾಗವಹಿಸಿದ್ದಾರೆ. ಆದರೆ ಈ ಚರ್ಚೆಯೇನೂ ಇನ್ನೂ ಕೊನೆ ಮುಟ್ಟಿದಂತಿಲ್ಲವೆನ್ನಿ; ಎಲ್ಲರೂ ಒಪ್ಪುವಂಥ ಲಕ್ಷಣವನ್ನು ಸಾಧಿಸಲಾಗಿಲ್ಲ ಎಂಬುದು ಇದಕ್ಕೊಂದು ಸಾಕ್ಷ್ಯ.

ಇಂತಹ ಪರಿಸ್ಥಿತಿಯಲ್ಲಿ ಮಹಿಳಾ ಶಿಕ್ಷಣ ನೋಡುವುದಾದರೂ ಹೇಗೆ? ಸ್ತ್ರೀವಾದದ ಆದಿ ಚಿಂತಕಿಯರಲ್ಲಿ ಓರ್ವಳಾದ ಮೇರಿ ವುಲ್ ಸ್ಟನ್ ಕ್ರಾಫ್ಟ್ ಶಿಕ್ಷಣದ ಪರಿಕಲ್ಪನೆ ಕೂಡ ಹೇಗೆ ಲಿಂಗ ತಾರತಮ್ಯದಿಂದ ಕೂಡಿದೆ ಎಂಬುದನ್ನು ರೂಸೋನ ಚಿಂತನೆಗಳಲ್ಲಿ ಗುರುತಿಸಿದಾಳೆ. ರೂಸೋ ಮಹಿಳೆಯರಿಗೆ ಎಂತಹ ಶಿಕ್ಷಣ ನೀಡಬೇಕು ಎಂಬುದರ ಕುರಿತು ನಮ್ಮನ್ನು ಋಷಿಪಡಿಸಲು ನಮಗೆ ಪ್ರಯೋಜನವಾಗಲು ನಮ್ಮನ್ನು ಪ್ರೀತಿಸಿ ಆದಾರಿಸಲು ಅನುಕೂಲವಾಗುವಂತೆ ವಿದ್ಯಾಭ್ಯಾಸ ಹೆಂಗಸಿಗೆ ಬೇಕಾಗಿದೆ. ಎಳೆಯ ವಯಸ್ಸಿನಲ್ಲಿ ಮಕ್ಕಳಿಗೆ ಪಾಠ ಕಲಿಸಲು ಬೆಳೆದವರ ಆರೈಕೆ ಮಾಡಲು ದೊಡ್ಡವರಾದಾಗ ಬುದ್ಧಿವಾದ ಹೇಳಲು ಸಂತೈಸಲು. ನಮ್ಮ ಬಾಳನ್ನು ಹಸನುಮಾಡಲು ಹೆಂಗಸರಿಗೆ ವಿದ್ಯೆ ಬೇಕು. ಇವು ಹೆಂಗಸರ ಕರ್ತವ್ಯಗಳು. ಇದನ್ನು ಎಳೆಯ ವಯಸ್ಸಿನಿಂದಲೇ ಮಕ್ಕಳಿಗೆ ಕಲಿಸಬೇಕು ಎಂದಿರುವುದನ್ನು ಕ್ರಾಫ್ಟ್ ತನ್ನ ಕೃತಿಯಲ್ಲಿ



ಕಟುವಾಗಿ ಪ್ರಶ್ನಿಸಿದ್ದಾಳೆ. ಇದೇ ವೇಳೆಗೆ ರೂಸೋ ಗಂಡು ಮಕ್ಕಳನ್ನು ಹೇಗೆ ಬೆಳಸಬೇಕು? ಅವರ ಕರ್ತವ್ಯಗಳೇನು? ಎಂಬ ಬಗ್ಗೆ ಏನೂ ಹೇಳುವುದಿಲ್ಲ ಎಂಬುದನ್ನು ಗುರುತಿಸುತ್ತಾಳೆ. ಹೀಗಾಗಿ ಸ್ವಾತಂತ್ರ್ಯ ಮತ್ತು ಸಮಾನತೆಯ ಹರಿಕಾರನಾದ ರೂಸೋ ಕೂಡ ಮಾನವ ಸಮುದಾಯದ ಅರ್ಥ ಭಾಗದ ಸ್ವತಂತ್ರ್ಯವನ್ನೇ ಮನುಕುಲದ ಸ್ವಾತಂತ್ರ್ಯ ಎಂದು ಭಾವಿಸಿದ್ದಾನೆ! ಎಂದು ಆಕೆ ಟೀಕಿಸಿದ್ದಾಳೆ.

ಇನ್ನೂ ಭಾರತಕ್ಕೆ ಸಂದರ್ಭಕ್ಕೆ ಬಂದರೆ. ಆರಂಭದಲ್ಲಿ ಶಿಕ್ಷಣ ಎಂದರೆ ಸಾಂಪ್ರದಾಯಿಕ ಶಿಕ್ಷಣ ಎಂಬ ನಿಲುವೇ ಬಲವಾಗಿತ್ತು. ವಸಾಹತುಶಾಹಿಯ ಆಗಮನವಾಗಿ ಅದು ಆಧುನಿಕ ಶಿಕ್ಷಣವನ್ನು ಸಾರ್ವತ್ರಿಕಗೊಳಿಸಲು ಪ್ರಯತ್ನಿಸಿದಾಗ. ಸ್ಥಳೀಯರಿಂದ ಸಾಕಷ್ಟು ಪ್ರತಿರೋಧಗಳು ಬಂದಿದ್ದವು. ಆನಂತರ ಆಧುನಿಕ ಶಿಕ್ಷಣದ ಲೌಕಿಕ ಪ್ರಯೋಜನಗಳು ಜನರ ಅರಿವಿಗೆ ಬರತೊಡಗಿದಂತೆ ಮೇಲ್ಮಾತಿಯ ಯುವಕರಿಗೆ ಶಿಕ್ಷಣ ಕ್ಷೇತ್ರದ ಬಾಗಿಲನ್ನು ತೆರೆಯಲ್ಪಟ್ಟಿತು. ಕ್ರಮೇಣ ವಸಾಹತುಶಾಹಿ ಆಡಳಿತವು ಹೆಣ್ಣು ಮಕ್ಕಳ ಶಿಕ್ಷಣ ಸಂಸ್ಥೆಗಳನ್ನು ತೆರೆಯುವ ಮೂಲಕ ಹೊಸ ಕ್ರಾಂತಿಗೆ ಅನುವಾದಾಗ ಮತ್ತೆ ವಿಭಿನ್ನ ನೆಲೆಯ ಪ್ರತಿರೋಧ ಅನುರೋಧಗಳು ಕಾಣಿಸಿಕೊಂಡವು. 1900ರ ಆಸುಪಾಸಿನಲ್ಲಿ ಮಹಿಳೆಯರ ಶಿಕ್ಷಣದ ಕುರಿತಂತೆ ಎಲ್ಲೆಡೆ ಚರ್ಚೆ ವಾಗ್ವಾದಗಳು ಸಹಜವೆನಿಸಿದ್ದು. ಅಂತಹ ವಿಚಾರಗಳು/ಚರ್ಚೆಗಳು ಅಂದಿನ ಪತ್ರಿಕೆಯ ಅಂಕಣಗಳಲ್ಲೂ ಸ್ಥಾನಪಡೆದಿದ್ದವು. ಅವುಗಳ ಒಟ್ಟು ಸಾರಾಂಸವೆಂದರೆ “ಮಹಿಳೆಯರಿಗೆ ಎಂತಹ ಶಿಕ್ಷಣ ಕೊಡಬೇಕೆಂದರೆ ಪ್ರಾಪಂಚಿಕಜ್ಞಾನ ಬೆಳೆಸುವ. ಮನೆ ಆಡಳಿತ ನೋಡಿಕೊಳ್ಳುವ ಪತಿವ್ರತಾ ಗುಣ ಗಟ್ಟಿಗೊಳಿಸುವ. ವಿದ್ಯಾವಂತೆ ಗಂಡಸಿಗೆ ಅನುಕೂಲಕರವಾಗಿ ಅವರನ್ನು ಹೆಚ್ಚು ಸುಖಿಗಳಾಗಿ ಮಾಡಲು ತರಬೇತುಗೊಳಿಸುವ, ಮಕ್ಕಳ ಭವಿಷ್ಯ ರೂಪಿಸುವಲ್ಲಿ ಸಾರ್ಥಕತೆ ನಡೆಯುವ ಶಿಕ್ಷಣ ನೀಡಬೇಕು ಎಂಬುದೇ ಆಗಿತ್ತು.

ಹೀಗೆ ಭಾರತದಲ್ಲಿ ಮಹಿಳಾ ಸಾಕ್ಷಾರತಾ ಪ್ರಮಾಣ ತುಂಬಾ ಕಡಿಮೆ 1991ರ ಜನಗಣತಿ ಪ್ರಕಾರ 39.4% ಇದೆ. (ಕರ್ನಾಟಕದಲ್ಲಿ 44.3%) ಇದೆ ಬಿಹಾರ ಮತ್ತು ರಾಜಸ್ಥಾನಗಳಲ್ಲಿ 25% ಇದ್ದು ಅತ್ಯಂತ ಹಿಂದುಳಿದಿದೆ. ಕೇರಳ ಮಾತ್ರ 86% ರಷ್ಟು ಇದ್ದು ಪ್ರಥಮ ಸ್ಥಾನದಲ್ಲಿದೆ.

ಭಾರತದಲ್ಲಿ 100 ಮಹಿಳೆಯರಲ್ಲಿ 25 ಜನರಿಗೆ ಓದು ಬರಹ ತಿಳಿಯದೆ 100 ಗಂಡಸರಲ್ಲಿ 47 ಜನಕ್ಕೆ ಓದು ಬರಹ ತಿಳಿದಿದೆ 1000 ಮಹಿಳೆಯರಲ್ಲಿ 4 ಜನ ಗಂಡಸರಲ್ಲಿ 1000ಕ್ಕೆ 13 ಜನ ಪದವಿಧರರು ಇದ್ದಾರೆ. ಭಾರತದಲ್ಲಿ ಪುರುಷ ಅನಕ್ಷರಸ್ಥರ ಪ್ರಮಾಣ 36% ಇದ್ದರೆ ಮಹಿಳೆಯರಲ್ಲಿ 60% ಇದೆ. ಇವೆಲ್ಲವುಗಳನ್ನು ಕಂಡಾಗ ಪ್ರತಿಸಲದ ಜನಗಣತಿಯಲ್ಲೂ ಅನಕ್ಷರಸ್ಥರ ಪ್ರಮಾಣ ಏರುತ್ತಿರುವುದನ್ನು ಕಂಡಾಗ ಅತಂಕವಾಗುತ್ತದೆ.

ಇದೇ ಅಂಶಗಳನ್ನು ಚಿತ್ರದುರ್ಗ ಜಿಲ್ಲೆಯನ್ನು ಅನುಕ್ರಿಸಿ ನೋಡುವುದಾರೆ ಜಿಲ್ಲೆಯ ಒಟ್ಟು 6 ತಾಲ್ಲೂಕುಗಳನ್ನು ಹೊಂದಿದ್ದು 8436.00 ಚ.ಕೀ.ಮೀ ಭೌಗೋಳಿಕ ವಿಸ್ತೀರ್ಣ ಹೊಂದಿದ್ದು. 2011ರ ಜನಗಣತಿ ಪ್ರಕಾರ ಜಿಲ್ಲೆಯ ಜನಸಂಖ್ಯೆ 1659456 ಆಗಿರುತ್ತದೆ. ಜಿಲ್ಲೆಯಲ್ಲಿ ಗಂಡಸರು 840843 ಹೆಂಗಸರು 818613 ಒಟ್ಟು 1659456 ಜನಸಂಖ್ಯೆಯನ್ನು ಹೊಂದಿದೆ.

ಜಿಲ್ಲೆಯ ಒಂದು ತಾಲ್ಲೂಕು ಕ್ಷೇತ್ರ ಕರಕಾರ್ಯಕ್ಕೆ ಒಳಪಡಿಸಿದಾಗ (ಮೊಳಕಾಲ್ಮೂರು) ಈ ತಾಲ್ಲೂಕಿನಲ್ಲಿ ಮಹಿಳಾ ಸ್ಥಿತಿಯು ಶೋಚನೀಯವಾಗಿದೆ. ತಾಲ್ಲೂಕು ನಿರಂತರ ಬರಗಾಲಕ್ಕೆ ತುತ್ತಾಗಿ ನಿರಂತರ ಮಾನವ ಅಭಿವೃದ್ಧಿಯಲ್ಲಿ ಕನಿಷ್ಠ ಮಟ್ಟಕ್ಕೆ ತಲುಪದೆ ಇರುವುದು ಶಿಕ್ಷಣಕ್ಕೆ ಮಾರಕವಾಗಿದೆ.

ಅಕ್ಷರಸ್ಥರು

ಕೋಷ್ಟಕ-01

ತಾಲ್ಲೂಕುಗಳು	ಗ್ರಾಮೀಣ			ನಗರ			ಒಟ್ಟು		
	ಒಟ್ಟು	ಗಂಡಸರು	ಹೆಂಗಸರು	ಒಟ್ಟು	ಗಂಡಸರು	ಹೆಂಗಸರು	ಒಟ್ಟು	ಗಂಡಸರು	ಹೆಂಗಸರು



Conference proceedings: National Conference on MASSIVE CHANGES AND CHALLENGES IN SOCIAL SCIENCES

ಮೊಳಕಾ ಲೂರು	69256	41264	27992	11285	6177		80541	47441	33100
ಶೇಕಡವಾರು	100	59.58	40.41	100	54.73	45	100	58.90	41

ಸಾಕ್ಷರತಾ ಪ್ರಮಾಣ
ಕೋಷ್ಟಕ-02

ತಾಲ್ಲೂಕು ಗಳು	ಗ್ರಾಮೀಣ			ನಗರ			ಒಟ್ಟು			ಯಾರ್ಪಂಕ್
	ಗಂಡಸರು	ಹೆಂಗಸರು	ಒಟ್ಟು	ಹೆಂಗಸರು	ಗಂಡಸರು	ಒಟ್ಟು	ಗಂಡಸರು	ಹೆಂಗಸರು	ಒಟ್ಟು	
ಮೊಳಕಾ ಲೂರು	74.41	52.60	63.73	88.07	73.77	80.97	75.94	55.04	65.69	6

ಕೋಷ್ಟಕ-03

ಕಿರಿಯ ಪ್ರಾಥಮಿಕ ಶಾಲೆಗಳು ಮತ್ತು ವಿದ್ಯಾರ್ಥಿಗಳ ಸಂಖ್ಯೆ / ಹಿರಿಯ ಪ್ರಾಥಮಿಕ ಶಾಲೆಗಳು ಮತ್ತು ವಿದ್ಯಾರ್ಥಿಗಳ ಸಂಖ್ಯೆ									
ಕ್ರಮ ಸಂಖ್ಯೆ	ತಾಲ್ಲೂಕು	ಶಾಲೆಗಳ ಸಂಖ್ಯೆ	ಕಿರಿಯ ಪ್ರಾಥಮಿಕ ಶಾಲೆಗಳು/ಒಟ್ಟುದಾಖಲಾತಿ			ಶಾಲೆಗಳ ಸಂಖ್ಯೆ	ಹಿರಿಯ ಪ್ರಾಥಮಿಕ ಶಾಲೆಗಳು/ಒಟ್ಟುದಾಖಲಾತಿ		
			ಗಂಡಸರು	ಹೆಂಗಸರು	ಒಟ್ಟು		ಗಂಡಸರು	ಹೆಂಗಸರು	ಒಟ್ಟು
1	ಮೊಳಕಾ ಲೂರು	76	7289	6784	14073	98	4100	3746	7846

ಈ ಮೇಲ್ಕಂಡ ಕೋಷ್ಟಕ-1 ರಲ್ಲಿ ತಿಳಿದು ಬರುವುದೆಂದರೆ ಮೊಳಕಾಲೂರು ತಾಲ್ಲೂಕಿನಲ್ಲಿ ನಗರ ಮತ್ತು ಗ್ರಾಮೀಣ ಪ್ರದೇಶದಲ್ಲಿ ಶಿಕ್ಷಣ ಪಡೆದ ಸಾಕ್ಷರರನ್ನು ನೋಡುವುದಾರೆ ಶೇಕಡಾ 100ಕ್ಕೆ ಪುರುಷರು 58.90% ಇದ್ದು, ಮಹಿಳೆಯರು ಕೇವಲ 41% ಮಾತ್ರ ಅಕ್ಷರಸ್ಥರಾಗಿದ್ದಾರೆ.

ಕೋಷ್ಟಕ-2 ರಲ್ಲಿ ತಾಲ್ಲೂಕಿನ ಸಾಕ್ಷರತೆ ನೋಡುವುದಾರೆ ಪ್ರತಿಶತ 100ಕ್ಕೆ ಗ್ರಾಮೀಣ ಹಾಗೂ ನಗರ ತೆಗೆದುಕೊಂಡಾಗ ಪುರುಷರು ಶೇ.75.94% ಹಾಗೆಯೇ ಮಹಿಳೆಯರ ಸಾಕ್ಷರತೆಯ ಕೇವಲ 55.04% ಮಾತ್ರ ಸಿಮೀತವಾಗಿದೆ ಇಡೀ ಜಿಲ್ಲೆಯ ಯಾರ್ಪಂಕ್ ಪಟ್ಟಿಯಲ್ಲಿ ಕೊನೆಯ ಆರನೆಯ ಸ್ಥಾನವನ್ನು ಪಡೆದಿದೆ.

ಕೋಷ್ಟಕ-3 ರಲ್ಲಿ ಕಿರಿಯ ಹಾಗೂ ಹಿರಿಯ ಶಾಲಾ ದಾಖಲಾತಿ ನೋಡುವುದಾರೆ ಗ್ರಾಮೀಣ ಪ್ರದೇಶಗಳಲ್ಲಿ ಒಟ್ಟು 76 ಕಿರಿಯ ಪ್ರಾಥಮಿಕ ಶಾಲೆಗಳಲ್ಲಿ ಪುರುಷರು ಶೇ.71.79 ಇದ್ದು ಮಹಿಳೆಯರು ಕೇವಲ 48.20 ರಷ್ಟು ದಾಖಲಾತಿಯಾಗಿರುವುದು ನೋಡ ಬಹುದಾಗಿದೆ. ಹಾಗೆಯೇ ಹಿರಿಯ ಪ್ರಾಥಮಿಕ ಶಾಲೆಯ ದಾಖಲಾತಿಯು ಒಟ್ಟು 98 ಶಾಲೆಗಳಲ್ಲಿ ಪುರುಷರು ಶೇ. 52.25 ಇದ್ದು ಮಹಿಳೆಯರು ಕೇವಲ 47.74 ರಷ್ಟು ದಾಖಲಾತಿಯನ್ನು ಪಡೆದುಕೊಂಡಿದ್ದಾರೆ.



ಈ ತಾಲ್ಲೂಕಿನಲ್ಲಿ ಅನಕ್ಷರತೆ ಮತ್ತು ಲಿಂಗ ತಾರತಮ್ಯಉಂಟಾಗಲೂ ಏನು ಕಾರಣವೆಂದು ತಾಲ್ಲೂಕಿನ ಜನರನ್ನು ಸಂದರ್ಶಿಸಿದಾಗ

- ಹೆಣ್ಣು ಮಗು ಕಲಿಯಬಾರದು ಎಂಬ ಮೂಡನಂಬಿಕೆ
- 8-10 ವರ್ಷಗಳಾಗುವಷ್ಟರಲ್ಲಿ ಮನೆ ಕೆಲಸದಲ್ಲಿ ಸಹಾಯವಾಗುವುದು.
- ಮನೆಯಲ್ಲಿ ಚಿಕ್ಕ ಮಕ್ಕಳನ್ನು ನೋಡಿಕೊಳ್ಳುವ ಜವಾಬ್ದಾರಿ.
- ಬಾಲ್ಯ ವಿವಾಹ.
- ಅತಿಯಾದ ಬರಗಾಲದ ಪ್ರಭಾವ.
- ಕುಟುಂಬಗಳಲ್ಲಿ ವಲಸೆ.
- ಸರ್ಕಾರಿ ಯೋಜನೆಗಳ ವೈಪಲ್ಯ.
- ಮೂಲ ಸೌಲಭ್ಯಗಳ ಕೊರತೆ.
- ಪೋಷಕರ ಅವಿದ್ಯಾವಂತರು ಮತ್ತು ಬಡತನ.

ತಾಲ್ಲೂಕಿನ ಶೈಕ್ಷಣಿಕ ಮಟ್ಟದ ಸುಧಾರಣೆಗಾಗಿ ಸಾರ್ವತ್ರಿಕ ಪ್ರಾಥಮಿಕ ಶಿಕ್ಷಣಕ್ಕೆ ಉತ್ತೇಜನ ನೀಡುವುದಕ್ಕಿಂತ ಉತ್ತಮ ಮಾರ್ಗ ಇನ್ನೊಂದಿಲ್ಲ ವೆನುಸುತ್ತದೆ. ತಂದೆ-ತಾಯಿಗಳು ತಮ್ಮ ಮಕ್ಕಳನ್ನು ಶಾಲೆಗೆ ಸೇರಿಸಬೇಕು. ಶಾಲೆಯ ಹೊರ ಗುಳಿದಿರುವ ಮಕ್ಕಳನ್ನು ಮುಖ್ಯ ವಾಹಿನಿಗೆ ತರುವಂಥದು. ಈ ದಿಶೆಯಲ್ಲಿ ಸಾಧಿಸುವ ಸಫಲತೆ ಶೇ. 75.80% ಆಗಿದೆ ಇನ್ನೂ ಶೇ. 100 ತಲುಪಿಲ್ಲ. ಈ ದಿಶೆಯಲ್ಲಿ ಮೊಳಕಾಲ್ಮೂರು ತಾಲ್ಲೂಕಿಗೆ ಹೆಚ್ಚಿನ ಗಮನ ಹರಿಸಬೇಕಾಗಿದೆ. ಕೇವಲ ಆಡಳಿತ ಯಂತ್ರದಿಂದ ಮಾತ್ರ ಈ ಕಾರ್ಯ ಸಾಧ್ಯ. ಆದರೆ ಶಿಕ್ಷಣ ಇಲಾಖೆ ಪ್ರಾಧಾನ ಪಾತ್ರ ವಹಿಸಬೇಕು. ಪೋಷಕರಿಗೆ ಮತ್ತು ಶಿಕ್ಷಕರಿಗೆ ಹೆಚ್ಚಿನ ಪ್ರೋತ್ಸಾಹ ಕೊಡಬೇಕು.

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ಮಾದಿಗ ಸಮುದಾಯದ ಮಹಿಳಾ ಸಬಲೀಕರಣ

(ಚಿತ್ರದುರ್ಗ ಜಿಲ್ಲೆಯನ್ನು ಅನುಲಕ್ಷಿಸಿ)

ರಾಜಣ್ಣ ಡಿ

ಪಿಎಚ್. ಡಿ ಸಂಶೋಧನಾರ್ಥಿ

ಬುಡಕಟ್ಟು ಅಧ್ಯಯನ ವಿಭಾಗ, ಕನ್ನಡ ವಿಶ್ವವಿದ್ಯಾಲಯ, ಹಂಪಿ.
ಮೊಬೈಲ್ ನಂ: 8095245066, ಇಮೇಲ್: rajannad85@gmail.com

ಪ್ರಸ್ತಾವನೆ

ನಾವೆಲ್ಲರೂ ಮಹಿಳೆಯರ ಕುರಿತು ಮಾತನಾಡುವಾಗ ಮಹಿಳೆಯ ಸುತ್ತಮುತ್ತಲಿನ ಅನೇಕ ಸಮಸ್ಯೆಗಳನ್ನು ಆವಲೋಕಿಸಬೇಕಾಗುವುದು. ಸಮಸ್ಯೆಗಳು ಮತ್ತು ಸಬಲೀಕರಣ ಒಂದೇ ನಾಣ್ಯದ ಎರಡು ಮುಖಗಳಿದ್ದಂತೆ. ಅವು ಪರಸ್ಪರ ಒಂದನ್ನೊಂದು ಸದಾ ಅಂಟಿಕೊಂಡಿರುತ್ತವೆ. ಎಲ್ಲಿ ಸಮಸ್ಯೆಗಳಿರುತ್ತವೆಯೋ ಅಲ್ಲಿ ಸಬಲೀಕರಣದ ವಾಸನೆಯ ಸುಳಿವು ಸಿಗುವುದು. ಮಹಿಳೆ ಸಮಸ್ಯೆಗಳನ್ನು ಹೋಗಲಾಡಿಸಿದರೆ ಅರ್ಥಬಾಗದಷ್ಟು ಮಹಿಳೆ ಸಬಲೀಕರಣಗೊಂಡಂತೆ ಆಗುತ್ತದೆ. ಮಹಿಳೆಯರಲ್ಲಿ ಬೌದ್ಧಿಕ, ರಾಜಕೀಯ, ಸಾಮಾಜಿಕ, ಆರ್ಥಿಕ ಬಲವನ್ನು ಹೆಚ್ಚಿಸುವುದಕ್ಕೆ ಮಹಿಳಾ ಸಬಲೀಕರಣ ಎನ್ನುತ್ತೇವೆ, ಮಹಿಳೆಯರೆಲ್ಲರಿಗೂ ಸಮಾನತೆ, ಸಮಾನ ಅವಕಾಶ, ಭದ್ರತೆ ಮತ್ತು ಮಹಿಳೆಗೆ ರಾಜ್ಯದಲ್ಲಿ ತಾರತಮ್ಯವಿರಕೂಡದಾಗಿದೆ. ಮಹಿಳಾ 'ಸಬಲೀಕರಣ' ದ ಬಗ್ಗೆ ಆಧುನಿಕ ಸಂಸ್ಥೆಗಳು ಪ್ರಯತ್ನ ಮಾಡುತ್ತಿರುವ ಸಂದರ್ಭದಲ್ಲಿಯೇ ಅವರ ಮೇಲೆ ನಡೆಯುತ್ತಿರುವ ನಿಯಂತ್ರಣಾಧಾರಿತ ದೌರ್ಜನ್ಯಗಳು ದ್ವಿಗುಣಗೊಂಡಿವೆ. ಪ್ರತಿ ಒಂದು ಘಂಟೆಗೆ ಮಹಿಳೆಯರ ಮೇಲೆ 26 ದೌರ್ಜನ್ಯಗಳು ನಡೆಯುತ್ತಿವೆ. ದೇಶದಲ್ಲಿ ಮದುವೆಯಾಗಿರುವ ಶೇಕಡ 79.5ರಷ್ಟು ಮಹಿಳೆಯರು ತನ್ನ ಗಂಡನಿಂದಲೇ ಹಿಂಸೆಗೆ ಒಳಪಡುತ್ತಿದ್ದಾರೆ. ಕಳ್ಳ ಸಾಗಾಣಿಕೆ ದಿನದಿಂದ ದಿನಕ್ಕೆ ಹೆಚ್ಚಾಗುತ್ತಿದೆ. ಸಾಗಾಣಿಕೆಗೊಂಡ ಶೇಕಡ 75ರಿಂದ 80ರಷ್ಟು ಹೆಣ್ಣುಮಕ್ಕಳು ಮತ್ತು ಮಹಿಳೆಯರು ಲೈಂಗಿಕ ಅನೈತಿಕ ವ್ಯವಹಾರಗಳಿಗೆ ಬಳಕೆಯಾಗುತ್ತಿದ್ದಾರೆ ಎನ್ನುವ ಮಾಹಿತಿ ಅತ್ಯಂತ ಆಘಾತಕಾರಿ. ಹಾಗಾಗಿ ಮಹಿಳೆಯರ ಹಕ್ಕು, ಸ್ವಾತಂತ್ರ್ಯ, ಸಮಾನತೆ, ಅಧಿಕಾರ, ಸಮಾನ ವೇತನ, ಭದ್ರತೆ, ಲಿಂಗಸಂಬಂಧಿ ವಿಷಯಗಳ ಬಲವರ್ಧನೆಯಾಗಬೇಕಿದೆ.

ಆಧುನಿಕ ಸಮಾಜದಲ್ಲಿ ಮಾದಿಗ ಸಮುದಾಯದ ಮಹಿಳೆಯರ ಆತ್ಮ ವಿಶ್ವಾಸವನ್ನು ಬೆಳೆಯಿಸಿ ಅವರ ಸಾವಿಧ್ಯವನ್ನು ಹೆಚ್ಚಿಸುವುದು, ಸ್ವಯಂ ನಿರ್ಧಾರ ತೆಗೆದುಕೊಳ್ಳುವ ಸಾಮರ್ಥ್ಯವನ್ನು ಬೆಳೆಸುವುದು, ಮಹಿಳೆಯರನ್ನು ಬದಲಾವಣೆಯ ಮಾಡುವುದರಲ್ಲಿ ಧನಾತ್ಮಕ ಭಾವನೆಯನ್ನು ಮೂಡಿಸುವುದು, ಸ್ವಯಂ ಮತ್ತು ಗುಂಪು ಪ್ರಾಬಲ್ಯವನ್ನು ಹೆಚ್ಚಿಸಲು ವಿವಿಧ ಕೌಶಲ್ಯಗಳನ್ನು ಅಳವಡಿಸಿಕೊಳ್ಳುವುದು, ಆತ್ಮಾಭಿಮಾನ ಹೆಚ್ಚು ಮಾಡುವುದರಲ್ಲಿ ಹಾಗೂ ಕಳಂಕದಿಂದ ಪಾರಾಗುವುದರಲ್ಲಿ ತೋಡಗಿಸಿಕೊಳ್ಳುವುದು ಆಗಬೇಕಿದೆ. ಸಮಾಜದಲ್ಲಿ ಪುರಷರಿಗೆ ಮಹಿಳೆಯ ಬಗ್ಗೆ ಇರುವ ಗ್ರಹಿಕೆ; ಮನೋಭಾವನೆ ಬದಲಾಯಿಸುವಂತೆ ಮಾಡಬೇಕಿದೆ, ಮಹಿಳೆ ಅವಲಂಬನೆಯಲ್ಲಿ ಸ್ವಾವಲಂಬನೆಯುಳ್ಳವಳು ಎಂಬ ಭಾವನೆ ಮೂಡಬೇಕಿದೆ, ವಿಶ್ವಾಸ, ಪ್ರೀತಿ, ಮಮತೆ, ನಂಬಿಕೆ, ನೈತಿಕ ಮೌಲ್ಯಗಳು ಸಮಾಜದ ಕಣ್ಣಾಗಬೇಕಿದೆ. ಹೀಗೆ ಬೌದ್ಧಿಕ, ಸಾಮಾಜಿಕ, ರಾಜಕೀಯ, ಆರ್ಥಿಕ ಬಲವನ್ನು ಹೆಚ್ಚಿಸುವ ಹಾಗೂ ಮಹಿಳೆಯ ಸರ್ವತೋಮುಖ ಅಭಿವೃದ್ಧಿಗೆ ಬೇಕಾಗುವ ಕಾರ್ಯಸೂಚಿಗಳು ಕಾರ್ಯರೂಪಕ್ಕೆ ತರಬೇಕಾಗಿದೆ. ಅಂದಾಗ ಮಾತ್ರ ಮಹಿಳೆ ಸಬಲೀಕರಣಗೊಳ್ಳಲು ಸಾಧ್ಯ.

ಮಹಿಳೆ ಹುಟ್ಟಿನಿಂದಲೇ ತಾರತಮ್ಯ ಎದುರಿಸಬೇಕು, ಹಿಂದೆ ಮಹಿಳೆಯರು ಕೇವಲ ನಾಲ್ಕು ಗೋಡೆಗಳ ಮಧ್ಯೆ ಜೀವಿಸುವ ಕಾಲವಿತ್ತು. ಯಾವುದೇ ರೀತಿಯ ಸ್ವಾತಂತ್ರ್ಯ, ಸ್ವ-ನಿರ್ಧಾರ, ಸ್ವ ಇಚ್ಛೆಗಳಿಗೆ ಬೆಲೆಯೇ ಇರುತ್ತಿರಲಿಲ್ಲ. ಆಕೆಯನ್ನು ಅಬಲೆಯಾಗಿ ಪರಿಗಣಿಸಿ, ಬಾಲ್ಯದಲ್ಲಿ ತಂದೆಯ ಬಂಧನದಲ್ಲಿಟ್ಟು, ಯೌವನದಲ್ಲಿ ಗಂಡನ ಬಂಧನದಲ್ಲಿಟ್ಟು, ಆಕೆಯ ಸಂಪೂರ್ಣ ಸ್ವಾತಂತ್ರ್ಯ ಕಸಿದುಕೊಂಡು ಆಕೆಯ



ಸ್ವಾಭಿಮಾನವನ್ನೇ ಕಸಿದುಕೊಳ್ಳುವ ಜನತೆ ಇತ್ತು. ಅಲ್ಲಿ ಸತಿಪದ್ಧತಿ, ದೇವದಾಸಿ ಪದ್ಧತಿ, ಬುರ್ಖಾಪದ್ಧತಿ, ಪರದಾಪದ್ಧತಿ, ಮುಂತಾದ ಅನಾಗರಿಕ ಪದ್ಧತಿಗಳಿದ್ದವು.

ಇಂದು ಕಾಲ ಬದಲಾಗಿದೆ. ಮಾದಿಗ ಸಮುದಾಯದ ಮಹಿಳೆ ತನ್ನ ವೃತ್ತಿ ಮತ್ತು ಸಂಸಾರ ಎರಡನ್ನು ನಿಭಾಯಿಸಬಲ್ಲಳು. ಮಹಿಳೆಯಲ್ಲಿ ಧೈರ್ಯ, ಸ್ವೇರ್ಯ, ಸಾಮರ್ಥ್ಯ, ಚುರುಕುತನ ಇವೆಲ್ಲವೂ ಅವಳ ಹುಟ್ಟು ರಕ್ತದಲ್ಲಿ ಬಂದು ಬಿಟ್ಟಿವೆ. ಇದಕ್ಕೆ ಪೂರಕವಾಗಿ ಭಾರತ ದೇಶದಲ್ಲಿ ಸೂಕ್ತ ವೇದಿಕೆಗಳು ಸೃಷ್ಟಿಗೊಳ್ಳುತ್ತಿವೆ. ಹಾಗಾಗಿ ರಾಜಕೀಯ, ಆರ್ಥಿಕ, ಸಾಮಾಜಿಕ, ಆಡಳಿತ, ಕ್ರೀಡೆ, ಮುಂತಾದ ಕ್ಷೇತ್ರಗಳಲ್ಲಿ ಮಹಿಳೆಯರು ಸಾಧನೆ ಮಾಡಿದ್ದಾರೆ, ಆದರೆ ಗ್ರಾಮೀಣ ಮಟ್ಟದಲ್ಲಿ ಇನ್ನೂ ಹೆಚ್ಚು ಸಾಧನೆ ಮಾಡಬೇಕಿದೆ. ಆ ನಿಟ್ಟಿನಲ್ಲಿ ಕಾರ್ಯಚಟುವಟಿಕೆಗಳು ಮತ್ತು ಮಹಿಳಾ ಅಭಿವೃದ್ಧಿಗೆ ತಡೆಯೊಡ್ಡುವ, ಮಹಿಳೆಯರನ್ನು ಸದಾ ತೊಂದರೆಗೆ ಸಿಕ್ಕಿಸುವ, ದೌರ್ಜನ್ಯ, ಹತ್ಯಾಚಾರ, ಮರ್ಯಾದೆ ಹತ್ಯೆ, ವರದಕ್ಷಿಣೆ ಹಿಂಸೆ, ಹೆಣ್ಣು ಭ್ರೂಣಹತ್ಯೆ, ವೇಶ್ಯಾವಾಟಿಕೆಗೆ ತಳ್ಳುವುದು, ಮಹಿಳೆಯರ ಮಾರಾಟ, ಆಸಿಡ್‌ದಾಳಿ, ಇಂತಹ ನೋವು ನೀಡುವ ಕೆಲಸಗಳನ್ನು ನಿಯಂತ್ರಿಸುವ ಮತ್ತು ಕಠಿಣ ಹಾಗೂ ಉಗ್ರಶಿಕ್ಷೆಯನ್ನು ನೀಡುವ ಕಾರ್ಯ, ನಿತ್ಯ ನಿರಂತರವಾಗಿ ಎಡಬಿಡದೆ ನಡೆದಾಗ ಮಹಿಳೆ ಸಬಲೀಕರಣಗೊಳ್ಳಲು ಸಾಧ್ಯ. ಮಹಿಳೆ ಅನುಭವಿಸುತ್ತಿರುವ ಲಿಂಗತಾರತಮ್ಯ ಸಮಾಜದಲ್ಲಿ ಜೀವಂತ ಸಮಸ್ಯೆಯಾಗಿದೆ. ಗಂಡು ಮೇಲು ಹೆಣ್ಣು ಕೀಳು ಎಂಬ ಮೌಢ್ಯತನ ಹೋಗಬೇಕಿದೆ. ತೊಟ್ಟಿಲು ತೂಗುವ ಕೈ ದೇಶವನ್ನು ಆಳಬಲ್ಲದು ಎಂಬುದನ್ನು ಇಂದಿರಾಗಾಂಧಿ, ಸುಷ್ಮಾಸ್ವರಾಜ್, ಮಾಯಾವತಿ, ಜಯಲಲಿತ, ಸೋನಿಯಾಗಾಂಧಿ, ಉಮಾಭಾರತಿ, ಮುಂತಾದ ರಾಜಕೀಯ ನಾಯಕಿಯರು ಈ ಪುರುಷಪ್ರಧಾನ ಸಮಾಜದಲ್ಲಿ ಸಾಧನೆ ಮಾಡಿ ತೋರಿಸಿಕೊಟ್ಟಿದ್ದಾರೆ. ಇಂತಹ ಹಲವು ಮಹಿಳೆಯರನ್ನು ಮಾದರಿಯಾಗಿಟ್ಟುಕೊಂಡು ಮಹಿಳೆ ಸಬಲೀಕರಣಗೊಳ್ಳುವ ನಿಟ್ಟಿನಲ್ಲಿ ಕಾರ್ಯೋಜನೆಗಳನ್ನು ರೂಪಿಸಿ ತೀವ್ರಗತಿಯಲ್ಲಿ ಮುನ್ನಡೆಸಬೇಕಿದೆ. ವರದಕ್ಷಿಣೆ ಕಿರುಕುಳದಿಂದ ಅನೇಕ ಸಂಸಾರಗಳು ಬೀದಿ ಪಾಲಾಗಿ ಅನೈತಿಕ ಸಂಬಂಧಗಳಿಗೆ ಕಾರಣೀಕರ್ತವಾಗುತ್ತಿವೆ. ಅಲ್ಲದೇ ಸೋಮಾರಿತನಕ್ಕೆ ಆಸ್ಪದ ನೀಡಿ, ಮೈಗಳ್ಳತನ ಆವರಿಸಿಕೊಂಡು, ದುರಾಸೆಗೆ ಹೇಯ್ಯಕೃತ್ಯಗಳನ್ನು ಮಾಡಲು ಸಹ ಹಿಂಜರಿಯದೆ ಅಪರಾಧಗಳ ಹೆಚ್ಚಳಕ್ಕೆ ಕಾರಣವಾಗುತ್ತಿದೆ.

ಉದ್ದೇಶಗಳು

1. ಮಾದಿಗ ಸಮುದಾಯದ ಮಹಿಳೆಯ ಹಿನ್ನೆಲೆ
2. ಮಾದಿಗ ಸಮುದಾಯದ ಮಹಿಳೆಯ ಸಬಲೀಕರಣವನ್ನು ತಿಳಿಸುವುದು.

ಸಂಶೋಧನ ವಿಧಾನಗಳು

ಪರಿಶಿಷ್ಟ ಜಾತಿಗೆ ಸೇರಿದ ಮಾದಿಗ ಸಮುದಾಯಕ್ಕೆ ಸಂಬಂಧಿಸಿದಂತೆ ಸಮುದಾಯದವರು ನೆಲೆಗೊಂಡ ಪ್ರದೇಶಗಳಲ್ಲಿ ಸಂಚರಿಸಿ ಸಮುದಾಯದವರ ಮತ್ತು ವಿದ್ವಾಂಸರ ಮೂಲಕ ಮಾಹಿತಿ ಪಡೆದಿದ್ದೇನೆ. ವಿಷಯಕ್ಕೆ ಸಂಬಂಧಿಸಿದ ಕೃತಿಗಳು, ಲೇಖನಗಳು, ಅನುಭವಗಳು ಹಾಗೂ ವಿಷಯಗಳನ್ನು ಅರಿತುಕೊಂಡು ವಿವಿಧ ಸಂಪನ್ಮೂಲ ಮತ್ತು ವಿಧಾನಗಳಿಂದ ಮಾಹಿತಿಯನ್ನು ಸಂಗ್ರಹಿಸಿ ಮಹಾಪ್ರಬಂಧವನ್ನು ಕಟ್ಟಿಕೊಡುವ ಪ್ರಯತ್ನ ಮಾಡಲಾಗಿದೆ.

1. ಅವಲೋಕನ ವಿಧಾನ

ಮಾದಿಗ ಸಮುದಾಯದ ಮಹಿಳೆಯರ ಮಾಹಿತಿ ಪಡೆಯಲು ಕ್ಷೇತ್ರಕಾರ್ಯದಲ್ಲಿ ಅವಲೋಕನ ವಿಧಾನವು ಮುಖ್ಯವಾದುದು. ಅವಲೋಕನವು ಸಾಮಾಜಿಕ ಸಂಶೋಧನೆಯಲ್ಲಿ ಮಾಹಿತಿ ಸಂಗ್ರಹಣೆಗಾಗಿ ಬಳಸಲಾಗುತ್ತಿರುವ ಮುಖ್ಯ ತಂತ್ರ ಸಾಧನಗಳಲ್ಲೊಂದು. ಪ್ರಶ್ನಾವಳಿ ಮತ್ತು ಸಂದರ್ಶನ ಅವಧಿಯಲ್ಲಿ ಕಂಡುಬರಬಹುದಾದ ಕೆಲವು ಸಮಸ್ಯೆಗಳನ್ನು ಅವಲೋಕನದ ಮೂಲಕ ಬಗೆಹರಿಸಿಕೊಳ್ಳಲು ಸಾಧ್ಯವಾಗುತ್ತದೆ. ಮಾದಿಗರ ಜೊತೆಯಲ್ಲಿ ಸಹಭಾಗಿಯಾಗಿ ಸಮುದಾಯದ ಮಹಿಳೆಯ ಅಂತರಾಳದಲ್ಲಿ



ಹುದುಗಿರುವ ಮಾಹಿತಿ ಮತ್ತು ಇವರ ಬದುಕಿನ ಸವಾಲುಗಳನ್ನು ಕುರಿತು ಮಾಹಿತಿಯನ್ನು ತಿಳಿದು ಅಧ್ಯಯನಕ್ಕೆ ಪೂರಕವಾಗಿ ರೂಪಿಸಿಕೊಳ್ಳಲಾಗಿದೆ.

2. ಪ್ರಶ್ನಾವಳಿ ವಿಧಾನ

ಅಧ್ಯಯನಕ್ಕೆ ಸಂಬಂಧಿಸಿದ ಸಾಹಿತ್ಯ ಅವಲೋಕನೆಯಿಂದ ಮಾದಿಗ ಸಮುದಾಯದವರ ಅಧ್ಯಯನ ಮಾಡಲು ಮತ್ತು ಮಾಹಿತಿ ಪಡೆಯಲು ಪ್ರಶ್ನಾವಳಿಯು ಪ್ರಮುಖ ಪಾತ್ರ ವಹಿಸುತ್ತದೆ. ಮುಖ್ಯ ಉದ್ದೇಶಗಳಿಗೆ ಅನುಗುಣವಾಗಿ ವಿವಿಧ ಆಯಾಮಗಳಲ್ಲಿ ಹಲವಾರು ಪ್ರಶ್ನೆಗಳನ್ನು ಹೊಂದಿರುವ ಸೂಕ್ತ ಪ್ರಶ್ನಾವಳಿಯನ್ನು ತಯಾರಿಸಿಕೊಂಡು ಮಾಹಿತಿಗಳನ್ನು ಪಡೆಯಲಾಗಿದೆ.

3. ಸಂದರ್ಶನ ವಿಧಾನ

ಸಂದರ್ಶನ ವಿಧಾನ ಎನ್ನುವುದು ಸಾಮಾಜಿಕ ಸಂಶೋಧನೆಯ ಕ್ಷೇತ್ರದಲ್ಲಿ ಮಾಹಿತಿ ಸಂಗ್ರಹಿಸಲು ಹೆಚ್ಚು ಪರಿಣಾಮಕಾರಿ ಹಾಗೂ ಯಶಸ್ವಿ ವಿಧಾನವಾಗಿದೆ. ಸಂದರ್ಶನದ ಮೂಲಕ ಅಭಿಪ್ರಾಯವನ್ನು ವಿನಿಮಯ ಮಾಡಿಕೊಳ್ಳುವ ಮತ್ತು ಮಾಹಿತಿಯನ್ನು ಸಂಗ್ರಹಿಸಲಾಗಿದೆ. ಮಾದಿಗ ಸಮುದಾಯದ ಮಹಿಳೆಯರು ಶತಶತಮಾನಗಳಿಂದ ಶೋಷಣೆಗೆ ಒಳಗಾಗಿ ಬಳಲಿದವರಾಗಿದ್ದಾರೆ. ಇವರ ಸಂಪೂರ್ಣ ಮಾಹಿತಿಯನ್ನು ಪಡೆಯುವುದರ ಸಲುವಾಗಿ ಚಿತ್ರದುರ್ಗ ಜಿಲ್ಲೆಯ ಸಂದರ್ಶಿಸಿ ಮಾಹಿತಿಯನ್ನು ಪಡೆಯಲಾಗಿದೆ.

4. ಐತಿಹಾಸಿಕ ವಿಧಾನ

ಮಾದಿಗ ಸಮುದಾಯದ ಮಹಿಳೆ ಇಡೀ ರಾಜ್ಯದಲ್ಲಿಯೇ ಸಾಮಾಜಿಕ ವ್ಯವಸ್ಥೆಯಲ್ಲಿ ನಿರ್ಲಕ್ಷ್ಯಕ್ಕೆ ಒಳಗಾಗಿದೆ. ಈ ಸಮುದಾಯ ಮೂಲ ಕಸುಬು ಚರ್ಮದ ಕೆಲಸ, ತಂಗಡಿ ಚಿಪ್ಪೆಯನ್ನು ಸುಲಿದು ಅದನ್ನು ಮಾರುವ ಕೆಲಸ ಈ ಕಸುಬಿನಿಂದ ಅಕ್ಕಿ, ಧಾನ್ಯ ರೂಪದಲ್ಲಿ ಸಂಬಳ ಪಡೆಯುವ ರೂಢಿಯಿತ್ತು. ಆದ್ದರಿಂದ ಐತಿಹಾಸಿಕವಾಗಿ ವಿವಿಧ ರೀತಿಯ ಮಾಹಿತಿ ಪಡೆದುಕೊಂಡು ಮಹಾಪುಬಂಧವನ್ನು ಕಟ್ಟಿಕೊಂಡು ವಂಧ ಪ್ರಯತ್ನ ಮಾಡಲಾಗಿದೆ.

ಕೃಷಿ ಮತ್ತು ಮಾದಿಗ ಸಮುದಾಯದ ಮಹಿಳೆ

ಭಾರತೀಯ ಸಾಮಾಜಿಕ ವ್ಯವಸ್ಥೆಯ ಯಾವ ಹಂತದಲ್ಲಿಯೂ ಕಾಣಿಸಿದಂತಹ ಮುಕ್ತ ಸ್ವಾತಂತ್ರ್ಯವನ್ನು ಸ್ತ್ರೀಗೆ ಮಾದಿಗ ಸಮುದಾಯ ಕೊಟ್ಟಿರುವುದನ್ನು ನೋಡಬಹುದು. ಅದನ್ನು ಶಕ್ತಿಯುತವಾಗಿ, ಸಮರ್ಥವಾಗಿ ನಿರ್ವಹಿಸಿರುವುದನ್ನು ಕಾಣಬಹುದು. ಆ ಕುಟುಂಬದ ನಿರ್ವಹಣೆಯನ್ನು ಆ ಮನೆಯ ಹೆಣ್ಣುಮಗಳು ನಿರ್ವಹಿಸಬೇಕು. ಮಕ್ಕಳ ಪೋಷಣೆ, ಸಂಸಾರದ ಜವಾಬ್ದಾರಿ, ಕುಟುಂಬದ ಮರ್ಯಾದೆಯನ್ನು ಕಾಪಾಡುವ ಸಲುವಾಗಿ ಅವಳೇ ಗಂಡಾಗುತ್ತಾಳೆ. ಇದನ್ನೆಲ್ಲ ಗಮನಿಸಿದರೆ ಈ ಸಮುದಾಯದಲ್ಲಿ ಹೆಣ್ಣು ತಾಯಿಯಾಗಿ, ಹೆಂಡತಿಯಾಗಿ, ಸಹೋದರಿಯಾಗಿ, ಪೋಷಕಳಾಗಿ ಎಲ್ಲಾ ಹಂತದಲ್ಲಿಯೂ ಕೆಲಸವನ್ನು ನಿರ್ವಹಿಸುವುದನ್ನು ನಾವು ಕಾಣಬಹುದು.

ಇನ್ನೊಂದು ಮುಖ್ಯವಾದ ಸಂಗತಿ ನಮಗೆ ಗೋಚರವಾಗಿದ್ದು ಎಂದರೆ 'ದ್ರಾವಿಡ' ಸಂಸ್ಕೃತಿಗಳಲ್ಲಿ ಜನನ ಮತ್ತು ಋತುಸ್ರಾವಗಳು ಫಲವಂತಿಕೆಯ ಪವಿತ್ರ ಸಂದರ್ಭಗಳು. ಕೃಷಿ ಸಂಸ್ಕೃತಿಗಳಲ್ಲಿ ಮುಟ್ಟಿನ ರಕ್ತವನ್ನು ಹೊಲಗಳಿಗೆ ಉಗ್ಗುವ ಮೂಲಕ ಸಮೃದ್ಧಿಯನ್ನು ಆಶಿಸಲಾಗುತ್ತದೆ. ಭೂಮಿಯಿಂದ ಸಸ್ಯ ಹುಟ್ಟುವುದು ಮತ್ತು ಯೋನಿಯಿಂದ ಶಿಶು ಜನಿಸುವುದು ಒಂದೇ ಆಗಿರುವುದರಿಂದ. ಕೃಷಿ ಮೂಲಕ ಸಂಸ್ಕೃತಿಗಳು ಹೆಣ್ಣನ್ನು ಮೈಲಿಗೆಯೆಂದು ತಿಳಿಯಲಿಲ್ಲ ಎಂದು ರಹಮತ್ ತರೀಕೆರೆ ಅವರು ಕೃಷಿ ಮೂಲ ಸಂಸ್ಕೃತಿಗಳಲ್ಲಿನ ಹೆಣ್ಣಿನ ಸ್ಥಾನಮಾನದ ಕುರಿತು ಅಭಿಪ್ರಾಯಪಡುತ್ತಾರೆ.

ಇಲ್ಲಿ ಕೃಷಿ ಮೂಲ ಅಥವಾ ಕೃಷಿ ಆಧಾರಿತವೆಂದರೆ ತಳಸಮುದಾಯದ ಹೊಲೆಯ, ಮಾದಿಗರೆ. ಏಕೆಂದರೆ ಉನ್ನತ ಜಾತಿಗೆ ಎಲ್ಲಾ ವಿಧದಲ್ಲಿಯೂ ಇಂತಹ ಸವೆಸುವಿಕೆಯ ತಳವರ್ಗದವರಿಗೆ ಸಾಮಾಜಿಕವಾಗಿ ವಿಧಿಸಿರುವಂತಹ ಶಿಕ್ಷಿಯಾಗಿತ್ತು. ಇದೆಲ್ಲದರ ನಡುವೆಯು ಸಹ ಈ ಸಮುದಾಯ ಚರಿತ್ರೆಯನ್ನು ನಿರ್ಮಿಸಲು ಹೆಣಗಿತು ಎಂದರೆ ಅದು ಆ ಸಮುದಾಯದೊಳಗಿನ ಜೀವಂತಿಕೆಯ, ಅನನ್ಯತೆಯ ಮತ್ತು ಛಲದ ಕುರುಹು ಎಂದರೆ ತಪ್ಪಾಗಲಾರದು.



ಕೃಷಿಯಲ್ಲಿ ಈ ಸಮುದಾಯದ ಮಹಿಳೆಗೆ ಮಹತ್ವವಾದಂಥ ಸ್ಥಾನಮಾನವಿದೆ. ಕೃಷಿ ಕ್ಷೇತ್ರದಲ್ಲಿ ಹಲವಾರು ಆಚರಣೆಗಳು ಪ್ರಾರಂಭವಾಗುವುದು ಮಹಿಳೆಯಿಂದಲೇ. ಬೀಜ ಸಂಗ್ರಹಣೆಯಿಂದ ಹಿಡಿದು ಬಿತ್ತಿ ಫಲ ನೀಡುವವರೆಗೂ ಮಹಿಳೆಯರ ಪಾತ್ರ ಹೆಚ್ಚು, ಬಹುಪಾಲು ಬದುಕು ಅವಲಂಬಿತವಾದದ್ದೇ ಕೃಷಿ ಮೇಲೆ, ಈ ಕೃಷಿಯಿಂದ ಈ ಸಮುದಾಯದ ಸಂಪ್ರದಾಯ ಆಚರಣೆಗಳು ಪ್ರಾರಂಭವಾಗುತ್ತವೆ. ಒಂದು ಹೊತ್ತಿನ ಅನ್ನಕ್ಕಾಗಿ ಭೂಮಿತಾಯಿಯನ್ನು ನೆಚ್ಚಿಕೊಂಡು ಬದುಕುತ್ತಿರುವ ಸಮುದಾಯಗಳ ಸಂಖ್ಯೆ ಗಣನೀಯವಾಗಿದೆ. ಅವುಗಳಲ್ಲಿ ಹೆಚ್ಚಿನ ಸಂಖ್ಯೆಯಲ್ಲಿರುವ ಸಮುದಾಯಗಳೆಂದರೆ ಕೃಷಿಕರು ಆಯಾಗಾರರು, ಕೂಲಿಕಾರರು ಎಲ್ಲರೂ ಸೇರಿ ತಮ್ಮ ಒಕ್ಕಲುತನಕ್ಕೆ ಸಂಬಂಧಿಸಿದಂತೆ ಹಲವಾರು ಆಚರಣೆಗಳು, ರೀತಿ ನೀತಿಗಳು ಸಂಪ್ರದಾಯಗಳನ್ನು ರೂಢಿಸಿಕೊಂಡು ಬಂದಿದ್ದಾರೆ. ಈ ಆಚರಣೆಗಳು ಕಂದಾಚಾರದ ಆಚರಣೆಗಳಲ್ಲ, ಇವುಗಳಲ್ಲಿ ಸಮುದಾಯಗಳ ಮುಗ್ಧತೆ, ಭಕ್ತಿ, ಗೌರವ, ನಂಬಿಕೆ, ಸಹಬಾಳ್ವೆಯ ಜೊತೆ ಜೊತೆಗೆ ತಮ್ಮ ದಿನನಿತ್ಯದ ಬದುಕನ್ನು ಮುಂದುವರಿಸಿಕೊಂಡು ಬಂದಿದ್ದಾರೆ.

ಚಿತ್ರದುರ್ಗ ವ್ಯಾಪ್ತಿಯಲ್ಲಿ ಬರುವ ಮಾದಿಗ ಸಮುದಾಯದ ಪೂರ್ವಜರು ಕೃಷಿಭೂಮಿಗಳನ್ನು ಹೊಂದಿರುವುದು ಕ್ಷೇತ್ರಕಾರ್ಯದ ಸಂದರ್ಭದಲ್ಲಿ ತಿಳಿದುಬಂದಿದೆ. ಆದರೆ ಬಹುತೇಕ ಭೂಮಿಯನ್ನು ಮೇಲ್ವರ್ಗದ ಸಮುದಾಯದವರಿಗೆ ತಮ್ಮ ಮಕ್ಕಳ ಮದುವೆ, ಜಾತ್ರೆಗಳಿಗೆ, ಹಬ್ಬ ಹರಿದಿನಗಳಿಗೆ ಹಾಗೂ ಮೇಲ್ವರ್ಗದ ದೌರ್ಜನ್ಯಕ್ಕೆ ಒಳಗಾಗಿ ಕಳೆದುಕೊಂಡಿದ್ದಾರೆ. ದೊಡ್ಡ ದುರಂತವೆಂದರೆ ಇಂದು ಅವರ ಗದ್ದೆಗಳಲ್ಲಿ ಜೀತದಾಳುಗಳಾಗಿ ದುಡಿಯುತ್ತಿದ್ದಾರೆ. ಜೀತದಾಳುಗಳಾಗಿ ಬದುಕುವ ಪರಿಸ್ಥಿತಿ ಇದ್ದರಿಂದಾಗಿ ಬಹುಪಾಲು ಕುಟುಂಬಗಳ ಜನರು ಕೃಷಿ ಕೂಲಿಗಳಾಗಿ ಬದುಕುತ್ತಿದ್ದಾರೆ. ಚಿತ್ರದುರ್ಗದ ಆರು ತಾಲೂಕುಗಳಲ್ಲಿ ಅಧ್ಯಯನ ಮಾಡಿದ ಸಂದರ್ಭದಲ್ಲಿ ಮೊಳಕಾಲ್ಮೂರು, ಚಳ್ಳಕೆರೆ, ಹಿರಿಯೂರು ತಾಲೂಕುಗಳಲ್ಲಿ ಈ ಸಮುದಾಯಗಳಿಗೆ ಕಡಿಮೆ ಪ್ರಮಾಣದಲ್ಲಿ ಭೂಮಿಯಿದೆ. ಆದರೆ ಹೊಸದುರ್ಗ, ಹೊಳಲ್ಕೆರೆ, ಚಿತ್ರದುರ್ಗ ತಾಲೂಕುಗಳಲ್ಲಿ ಕೆಲವರಲ್ಲಿ ಗುಂಟೆಗಳಲ್ಲಿ ಇರುವುದು ಕಂಡು ಬರುತ್ತದೆ. ಇದರಿಂದ ಆರ್ಥಿಕವಾಗಿ ಸಬಲೀಕರಿಸಲು ಸಾಧ್ಯವಿಲ್ಲ. ಆದರೂ ಮಹಿಳೆಯರು ಕೃಷಿ ಭೂಮಿಯಲ್ಲಿ ಸಾವುಕಾರ, ದಣಿಗಳ ಹೊಲದಲ್ಲಿ ನಿರಂತರವಾಗಿ ದುಡಿಯುತ್ತಾರೆ. ಇದರ ಮೂಲಕ ತಮ್ಮ ಕುಟುಂಬದ ಆರ್ಥಿಕವಾಗಿ ಬಲಿಷ್ಠವಾಗುವ ಸಲುವಾಗಿ ಎಲ್ಲಾ ರೀತಿಯಾದ ಪ್ರಯತ್ನಗಳನ್ನು ಮಾಡುತ್ತಿದ್ದಾರೆ.

ಕೃಷಿಕೂಲಿ

ಆರ್ಥಿಕ ಚಟುವಟಿಕೆಗಳು ವ್ಯಕ್ತಿಯ ಅಥವಾ ಸಮುದಾಯದ ಸ್ಥಾನಮಾನವನ್ನು ನಿರ್ಧರಿಸುತ್ತದೆ. ಕೂಲಿ ಎಂದರೆ ಬೇರೆಯವರ ಜಮೀನಿನಲ್ಲಿ, ಹೊಲಗದ್ದೆಗಳಲ್ಲಿ ಗೊತ್ತುಪಡಿಸಿದ ಕೆಲಸಕ್ಕಾಗಿ ಸಂಬಳದ ರೂಪದಲ್ಲಿ ಹಣ ಇಲ್ಲದೆ ಧಾನ್ಯಗಳನ್ನು ಪರ್ಯಾಯವಾಗಿ ಪಡೆಯುವುದು. ಚಿತ್ರದುರ್ಗದಲ್ಲಿ ಅತಿ ಹೆಚ್ಚು ಗ್ರಾಮಗಳು ಹೊಂದಿರುವುದರಿಂದ ಮಹಿಳೆಯರು ಪುರುಷರಿಗಿಂತ ಹೆಚ್ಚಾಗಿ ಕೂಲಿ ಮಾಡಲು ಹೋಗುವುದು ಕಂಡುಬಂದಿದೆ. ಶ್ರಮಕ್ಕೆ ಪಡೆಯುವ ಪ್ರತಿಫಲವು ಕೂಲಿಯಾಗಿದ್ದು, ಇದು ಅವರ ಆರ್ಥಿಕ ಸ್ಥಿತಿಯ ಜೊತೆಗೆ ಸಾಮಾಜಿಕ ಜೀವನ ವಿಧಾನವನ್ನು ಸಹ ತೋರಿಸುತ್ತದೆ. ಕೃಷಿ ಮಾಡಲು ಮೇಲ್ವರ್ಗದ ಶ್ರೀಮಂತರ ಹೊಲಗಳಿಗೆ ಕೂಲಿ ಮಾಡಲು ಹೋಗುತ್ತಾರೆ. ಚಿತ್ರದುರ್ಗದಲ್ಲಿ ವರ್ಷಪೂರ್ತಿಯಾಗಿ ಕೂಲಿ ಕೆಲಸಕ್ಕೆ ಮಹಿಳೆಯರು ಹೋಗುತ್ತಾರೆ. ಕಾರಣ ಬೇರೆ ಸಮುದಾಯದವರ ಹೊಲ-ಗದ್ದೆಗಳಲ್ಲಿ ಹೆಚ್ಚಾಗಿ ನೀರಾವರಿ ಸೌಲಭ್ಯ ಇರುವುದರಿಂದ ವರ್ಷಪೂರ್ತಿ ಇವರ ಗದ್ದೆಗಳಲ್ಲಿ ಮಹಿಳೆಯರು ಕಳೆ ತೆಗೆಯುವುದು, ಗದ್ದೆ ಸ್ವಚ್ಛಗೊಳಿಸುವುದು, ಸಸಿ ನಾಟಿ ಮಾಡುವುದು. ಹೀಗೆ ವಾರದ ಏಳು ದಿನಗಳಲ್ಲಿ ನಿರಂತರವಾಗಿ ದುಡಿಯುತ್ತಾರೆ.

ಬೀಜ ಬಿತ್ತುವುದು

ಮಾದಿಗ ಸಮುದಾಯದ ಮಹಿಳೆಯರು ಕಾಲಜ್ಞಾನದ ಬಗ್ಗೆ ಅಪಾರವಾದ ಜ್ಞಾನವನ್ನು ಹೊಂದಿದ್ದಾರೆ. ಮಳೆಗಾಲ ಪ್ರಾರಂಭವಾಗುವುದಕ್ಕಿಂತ ಮುಂಚೆ ಹಿಂದಿನ ವರ್ಷದ ಉತ್ತಮವಾದ ಬೀಜವನ್ನು ಸಂಸ್ಕರಿಸಿ ಅವುಗಳನ್ನು 'ವಡವು' (ಮಣ್ಣಿನಿಂದ ಮಾಡಿದ ದೊಡ್ಡ ಪ್ರಮಾಣದ ಮಡಿಕೆ)



ಅಥವಾ ಚೀಲದಲ್ಲಿ ಸಂಗ್ರಹಿಸಿ ಮಳೆ ಬಂದ ಸಮಯದಲ್ಲಿ ಅವುಗಳನ್ನು ಮತ್ತೊಂದು ಬಾರಿ ಪರಿಷ್ಕರಿಸಿ ಬಿತ್ತನೆ ಕಾರ್ಯ ಮಾಡುತ್ತಾರೆ. ಜೊತೆಗೆ ಹಿಂದಿನ ವರ್ಷದ ತರಕಾರಿ ಬೀಜಗಳನ್ನು ಬಟ್ಟೆಯಲ್ಲಿ ಕಟ್ಟಿಟ್ಟು ಬೀಜಗಳನ್ನು ಹೊಲದ ಸುತ್ತಲು ಒಂದೊಂದು ಸಾಲುಗಳಲ್ಲಿ ಹಾಕುತ್ತಾರೆ. ಪುರುಷರು ಕೇವಲ ಹೊಲವನ್ನು ಉಳುವುದನ್ನು ಮಾತ್ರ ಮಾಡುತ್ತಾರೆ. ಬಿತ್ತಿದ ಐದು ಅಥವಾ ಎಂಟು ದಿನಗಳ ಬೀಜ ಮೊಳಕೆಯೊಡೆದಿದೆ ಇಲ್ಲವೋ ಎಂದು ಪರೀಕ್ಷೆ ಮಾಡುತ್ತಾರೆ.

ಕಳೆ ತೆಗೆಯುವುದು

ಬಿತ್ತನೆ ಮಾಡಿ ಒಂದು ತಿಂಗಳ ನಂತರ ಮುಖ್ಯ ಬೆಳೆಯಲ್ಲಿ ಬೇರೆ ಜಾತಿಯ ಗಿಡಗಂಟೆಗಳು ಬೆಳೆದಿದ್ದರೆ 'ಕಳೆ' ಎಂದು ಕರೆಯುತ್ತವೆ. ಇಂತಹ ಕಳೆಯನ್ನು ತೆಗೆಯಲು ಈ ಸಮುದಾಯದ ಮಹಿಳೆಯರು ಹೆಚ್ಚಾಗಿ ಹೋಗುವುದನ್ನು ನೋಡಬಹುದು. ಈ ಕೆಲಸಕ್ಕೆ ಬೆಳೆಗೆ ಬೇಗ ಎದ್ದು ಮನೆಗೆಲಸ ಮುಗಿಸಿ, ಮಕ್ಕಳಿಗೆ ಅಡುಗೆ ಮಾಡಿ ತಾವು ಬುತ್ತಿ ಕಟ್ಟಿಕೊಂಡು ಬೇರೆ ಸಮುದಾಯದವರ ಹೊಲಗಳಿಗೆ ಹೋಗುತ್ತಾರೆ. ಈ ಭಾಗದಲ್ಲಿ ಕಳೆ ತೆಗೆಯುವುದಕ್ಕೆ ಬಹಳ ಬೇಡಿಕೆಯಿದೆ. ಯಾರ ಹೊಲದಲ್ಲಿ ಕೆಲಸವಿದೆ ಎಂದು ಸಂಜೆ ಮಾಲೀಕರು ಬಂದು ಮಾದಿಗ ಸಮುದಾಯದ ಹಿರಿಯ ಮಹಿಳೆಗೆ ಎಷ್ಟು ಕೂಲಿಯಾಳು ಬೇಕು ಅಷ್ಟು ಜನರನ್ನು ನಾಳೆ ಕರೆದುಕೊಂಡು ಬಾರಮ್ಮ ಎಂದು ಹೇಳಿಹೋಗುತ್ತಾನೆ. ಬೆಳಿಗ್ಗೆ ಮಾಲೀಕನಿಗೆ ಎಷ್ಟು ಕೂಲಿಯಾಳು ಬೇಕೋ ಅಷ್ಟು ಮಹಿಳೆಯರನ್ನು ಕರೆದುಕೊಂಡು ಹೋಗುತ್ತಾಳೆ. ಬೆಳಿಗ್ಗೆಯಿಂದ ಸಂಜೆಯವರೆಗೆ ಅಲ್ಲೇ ದುಡಿಯಬೇಕಾಗಿರುತ್ತದೆ. ಈ ಕೆಲಸಕ್ಕೆ ಪ್ರತಿಫಲವಾಗಿ ದಿನಕ್ಕೆ 100ರಿಂದ 150ರೂ. ಗಳು ಸಿಗುತ್ತದೆ. ಆದರೆ ಹಿಂದೆ ಈ ಕೆಲಸಕ್ಕೆ ಕೇವಲ 25ರಿಂದ 30 ರೂ ಗಳನ್ನು ಮಾತ್ರ ಕೊಡುತ್ತಿದ್ದರು. ಈಗ ಸ್ವಲ್ಪ ಬದಲಾವಣೆಯಾಗಿದೆ ಎಂದು ಹೇಳುತ್ತಾರೆ.

ಬೆಳೆ ಕಟಾವು ಮಾಡುವುದು

ಬೆಳೆ ಫಸಲು ಬಂದ ನಂತರ ಅದನ್ನು ಕಟಾವು ಮಾಡುವುದಕ್ಕೆ ದಿನಗೂಲಿ ಅಥವಾ ಒಪ್ಪಂದ ರೂಪದಲ್ಲಿ ಕೆಲಸ ನಿರ್ವಹಿಸುತ್ತಿರುವುದನ್ನು ಕಾಣಬಹುದು. ಬೆಳೆಯನ್ನು ಕೊಯ್ಯುವ, ಕೊಯ್ದ ಬೆಳೆಯನ್ನು ಒಂದು ಕಡೆ ಸಂಗ್ರಹಿಸುವ ಕಾರ್ಯದಲ್ಲಿ ಈ ಸಮುದಾಯದ ಮಹಿಳೆಯರ ಪಾತ್ರ ಮುಖ್ಯವಾಗಿರುತ್ತದೆ.

ಕೃಷಿಯೇತರ ಕೂಲಿ ಕೆಲಸದಲ್ಲಿ ಮಾದಿಗ ಸಮುದಾಯದ ಮಹಿಳೆಯರ ಪಾತ್ರ

ಕೃಷಿಯನ್ನು ಹೊರತುಪಡಿಸಿ ಇನ್ನೂ ಹಲವಾರು ಕ್ಷೇತ್ರಗಳಲ್ಲಿ ಮಾದಿಗ ಮಹಿಳೆಯರು ದುಡಿಯುತ್ತಿದ್ದಾರೆ. ಕುಟುಂಬದ ಆರ್ಥಿಕ ಮೂಲವನ್ನು ಸ್ವಲ್ಪಮಟ್ಟಿಗೆ ಸುಧಾರಿಸುವಂಥ ಕೆಲಸವನ್ನು ಈ ಸಮುದಾಯದ ಮಹಿಳೆಯರು ನಿಭಾಯಿಸುತ್ತಾರೆ. ಈ ಭಾಗದಲ್ಲಿ ಮಳೆ ಪ್ರಮಾಣ ಕಡಿಮೆ ಇರುವುದರಿಂದ ಕೃಷಿಗಿಂತ ಕೃಷಿಯೇತರ ಕೂಲಿ ಕಾರ್ಮಿಕರಾಗಿ ಕೆಲಸವನ್ನು ಮಾಡುತ್ತಾರೆ. ಗಾರೆ ಕೆಲಸ, ಸಣ್ಣ ಕೈಗಾರಿಕೆಗಳಲ್ಲಿ ಕೂಲಿ ಕೆಲಸ, ಮನೆಗೆಲಸಗಳನ್ನು ಮಾಡುವ ಕೆಲಸವನ್ನು ಮಹಿಳೆಯರು ಮಾಡುತ್ತಾರೆ.

ಗಾರೆ ಕೆಲಸ

ಮಾದಿಗ ಸಮುದಾಯದ ಮಹಿಳೆಯರು ಇತ್ತೀಚೆಗೆ ಕೆಲವು ವರ್ಷಗಳಿಂದ ಗಾರೆ ಕೆಲಸಕ್ಕೆ ಹೋಗುತ್ತಿದ್ದಾರೆ. ಕಾರಣ ಮೂಲತಃ ಕೃಷಿಯನ್ನು ಅವಲಂಬಿಸುವಂಥ ಈ ಸಮುದಾಯ ಸುಮಾರು ವರ್ಷಗಳಿಂದ ಮಳೆಯ ಪ್ರಮಾಣ ತೀರ ಕಡಿಮೆಯಾಗಿರುವುದರಿಂದ ಗಾರೆ ಕೆಲಸಕ್ಕೆ ಹೋಗುವ ಅನಿವಾರ್ಯತೆಯುಂಟಾಗಿದೆ. ಈ ಕಾರಣದಿಂದಾಗಿ ಗಾರೆ ಕೆಲಸವನ್ನು ಕೆಲವರು ನಂಬಿಕೊಂಡಿದ್ದಾರೆ. ಇವರು ಗಾರೆ ಕೆಲಸ ಮಾಡುವ ಸಂದರ್ಭದಲ್ಲಿ ಮರಳು ಪುಟ್ಟಿಯನ್ನು ಎತ್ತುವ, ಇಟ್ಟಿಗೆಯನ್ನು ಹೊರುವ ಮತ್ತು ಸಿಮೆಂಟ್ ಮಿಶ್ರಣ ಮಾಡಿದ ಕಲವಿಯನ್ನು ಹೊರುವುದು ಹೀಗೆ ಬಿಡಿ ಬಿಡಿ ಕೆಲಸಗಳನ್ನು ಮಾಡುತ್ತಾರೆ. ಆದರೆ ಶ್ರಮಕ್ಕೆ ಪ್ರತಿಫಲ ಸಿಗುವುದು ಕಷ್ಟ. ಒಂದು ದಿನಕ್ಕೆ ಪ್ರತಿಯಾಗಿ ಕೂಲಿಯನ್ನು



150ರಿಂದ 170 ರೂ. ಗಳನ್ನು ಕೊಡುತ್ತಾರೆ. ಆದರೆ ಪುರುಷರಿಗೆ ಒಂದು ದಿನಕ್ಕೆ 300ರಿಂದ 400 ರೂ. ಗಳು ಸಿಗುತ್ತವೆ. ಮಹಿಳೆಗೆ ಮತ್ತು ಪುರುಷರಿಗೆ ಹೋಲಿಕೆ ಮಾಡಿನೋಡಿದರೆ ಸಂಬಳದಲ್ಲಿ ಬಹಳ ವ್ಯತ್ಯಾಸವಿರುವುದು ಕಂಡುಬರುತ್ತದೆ. ಇನ್ನೊಂದು ಅಂತರವೆಂದರೆ ಬೇಲ್ಜಾರ್‌ನಿಗೆ ಮನೆಯ ಮಾಲೀಕ ಮನೆ ಪೂರ್ಣಗೊಂಡ ಮೇಲೆ ಹೊಸ ವಸ್ತು ಮತ್ತು ಉಡುಗೊರೆಯನ್ನು ನೀಡುತ್ತಾನೆ. ಆದರೆ ಮಹಿಳೆಯರಿಗೆ ಇಂತಹವು ಯಾವುದೇ ವಸ್ತುಗಳನ್ನು ನೀಡುವುದಿಲ್ಲ.

ಸಣ್ಣಪುಟ್ಟ ವ್ಯಾಪಾರ

ಚಿತ್ರದುರ್ಗ ಜಿಲ್ಲೆಯ ವ್ಯಾಪ್ತಿಯಲ್ಲಿ ಬರುವ ಮಾದಿಗ ಸಮುದಾಯದ ಕೆಲವು ಮಹಿಳೆಯರು ತಮ್ಮ ಕುಟುಂಬ ನಿರ್ವಹಣೆಗಾಗಿ ಸಣ್ಣಪುಟ್ಟ ವ್ಯಾಪಾರ ಮಾಡುತ್ತಿದ್ದಾರೆ. ತರಕಾರಿ ವ್ಯಾಪಾರ, ಸಣ್ಣಪುಟ್ಟ ಕಿರಾಣಿ, ಅಂಗಡಿ ವ್ಯಾಪಾರ ಹೀಗೆ ವ್ಯಾಪಾರ ಮಾಡುವುದಕ್ಕೆ ಮಹಿಳೆಯರಿಗೆ ಹಲವಾರು ಕಾರಣಗಳುಂಟು ಬಡತನ, ನಿರುದ್ಯೋಗ, ಕುಟುಂಬದ ಆರ್ಥಿಕ ಪರಿಸ್ಥಿತಿ, ಪುರುಷರು ಕೆಲವು ಕೆಟ್ಟ ಚಟಗಳಿಗೆ ಬಲಿಯಾಗಿ ದುಡಿಯದೇ ಹಣವನ್ನೆಲ್ಲ ಹಾಳು ಮಾಡುತ್ತಿರುವುದು. ಇದನ್ನು ಮನಗಂಡ ಮಹಿಳೆಯರು ಮನೆಯ ಜವಾಬ್ದಾರಿಯನ್ನು ನಿರ್ವಹಿಸುವಂಥ ಪರಿಸ್ಥಿತಿ ಎದುರಾಗಿದೆ ಹಾಗೂ ಮಕ್ಕಳ ಶಿಕ್ಷಣ, ಆರೋಗ್ಯದ ಕಡೆ ಗಮನ ಹರಿಸುತ್ತಿದ್ದಾರೆ. ಇಂದು ಕೃಷಿ ಪದೇ ಪದೇ ಕೈಕೊಡುತ್ತಿರುವುದರಿಂದ ಮಹಿಳೆಯರು ಅನಿವಾರ್ಯವಾಗಿ ಇಂತಹ ಪರ್ಯಾಯ ಮಾರ್ಗ ಕಂಡುಕೊಳ್ಳಬೇಕಾಗಿದೆ. ಹೆಚ್ಚು ಬಂಡವಾಳ ಹಾಕಿ ವ್ಯಾಪಾರ ಮಾಡುವಂಥ ಸೌಲಭ್ಯ ಈ ಮಹಿಳೆಯರಿಗೆ ಸಣ್ಣ ಪ್ರಮಾಣದಲ್ಲಿ ವ್ಯಾಪಾರವನ್ನು ಮಾಡುವುದನ್ನು ಗಮನಿಸಬಹುದು.

ಕೊನೆಯ ಮಾತು

ಮಾದಿಗ ಸಮುದಾಯದ ಮಹಿಳೆಯರು ಸಮಾಜದಲ್ಲಿ ಜೀವಿಸುವ ಹಕ್ಕು, ಘನತೆಯಿಂದ ಬದುಕುವ ಹಕ್ಕು, ಸ್ವ-ಶ್ರೇಷ್ಠತೆಯ ತಿಳುವಳಿಕೆಯ ಹಕ್ಕು, ನಿರ್ಧಾರ ತೆಗೆದುಕೊಳ್ಳುವ ಹಕ್ಕು, ಆಯ್ಕೆಯ ಹಕ್ಕು, ಅವಕಾಶ ಮತ್ತು ಸಂಪನ್ಮೂಲಗಳ ಲಭ್ಯತೆಯ ಹಕ್ಕು, ಮನೆ ಒಳಗೆ ಮತ್ತು ಹೊರಗೆ ತಮ್ಮ ಜೀವನದ ಮೇಲೆ ನಿಯಂತ್ರಣ ಹೊಂದುವ ಹಕ್ಕು, ನ್ಯಾಯಯುತ ಸಾಮಾಜಿಕ ಹಾಗೂ ಆರ್ಥಿಕ ವ್ಯವಸ್ಥೆಯನ್ನು ಕಟ್ಟಲು ಬೇಕಾದ ಸಾಮಾಜಿಕ ಬದಲಾವಣೆಯನ್ನು ಪ್ರಭಾವಿಸುವ ಸಾಮರ್ಥ್ಯವನ್ನು ಹೊಂದುವ ಹಕ್ಕುಗಳು ಮಹಿಳೆಯರನ್ನು ಸಂಪೂರ್ಣವಾಗಿ ಸಬಲೀಕರಣಗೊಳಿಸುವಲ್ಲಿ ಸಹಾಯಕವಾಗಿವೆ. ಇದಕ್ಕೆ ಪೂರಕವಾಗಿ ಕೇಂದ್ರ ಮತ್ತು ರಾಜ್ಯ ಸರ್ಕಾರಗಳು ಕಾರ್ಯ ನಿರ್ವಹಿಸುತ್ತಿವೆ. ಅಷ್ಟೇ ಪ್ರಮಾಣದಲ್ಲಿ ಸಮಾಜದ ಹೊಣೆಗಾರಿಕೆಯೂ ಇದೆ. ಕೇವಲ ಹಕ್ಕುಗಳಿವೆ, ಕಾಯ್ದೆ ಕಾನೂನುಗಳಿವೆ ಎಂದ ಮಾತ್ರಕ್ಕೆ ಮಹಿಳೆ ಸುರಕ್ಷಿತಳು, ಸಬಲಳು ಎಂದು ಹೇಳಲು ಆಗುವುದಿಲ್ಲ. ಅದಕ್ಕನುಗುಣವಾಗಿ ಸಮಾಜದ ಪ್ರತಿಯೊಬ್ಬ ವ್ಯಕ್ತಿ, ವ್ಯಕ್ತಿಯಿಂದ ಗುಂಪು, ಗುಂಪುಗಳಿಂದ ಸಮೂಹಗಳು, ಸಂಘ-ಸಂಸ್ಥೆಗಳು, ಸಕ್ರಿಯವಾಗಿ ಮಹಿಳೆಯ ಸಬಲೀಕರಣಕ್ಕೆ ಆದ್ಯತೆ ನೀಡಬೇಕು. ಒಂದು ವೇಳೆ ಆದ್ಯತೆ ನೀಡದಿದ್ದ ಪಕ್ಷದಲ್ಲಿ ಕನಿಷ್ಠ ಪಕ್ಷ ಕೆಟ್ಟದ್ದನ್ನು ಮಾಡಬಾರದು. ವೈಯಕ್ತಿಕ ಹಿತಾಸಕ್ತಿಯಿಂದಾಗಿ ಇರುವ ವ್ಯವಸ್ಥೆಯನ್ನು ಹಾಳು ಮಾಡಲು ಮುಂದಾಗಬಾರದು. ಎಲ್ಲಾ ಮಹಿಳೆಯರನ್ನು ಸಹೋದರತೆಯ ಮನೋಭಾವನೆಯೊಂದಿಗೆ ಕಾಣುವಂತಾದಾಗ ಮಾತ್ರ ಮಹಿಳೆ ಅಬಲೆಯಲ್ಲ, ಸಬಲೆ ಎಂದು ಹೇಳಬೇಕಾಗುತ್ತದೆ.

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ಆಚರಣೆಗಳು: ಸಾಂಸ್ಕೃತಿಕ ಕಥನಗಳು

ನಾಗೇಶ ಎಂ

ಪಿಎಚ್ ಡಿ ಸಂಶೋಧನಾರ್ಥಿ
ಕನ್ನಡ ವಿಶ್ವವಿದ್ಯಾಲಯ, ಹಂಪಿ

ಪ್ರಸ್ತಾವನೆ

ಪ್ರತಿಯೊಂದು ಸಮುದಾಯದಲ್ಲೂ ಆ ಸಮುದಾಯಕ್ಕೆ ವಿಶೇಷವಾದ ಕೊಡುಗೆಯನ್ನು ನೀಡಿದ ವ್ಯಕ್ತಿ ಆ ಸಮುದಾಯದ ಸಾಂಸ್ಕೃತಿಕ ನಾಯಕ ಅಥವಾ ನಾಯಕಿಯಾಗಿ ಗುರುತಿಸಿಕೊಂಡಿರುವುದನ್ನು ಕಾಣುತ್ತೇವೆ. ಈ ರೀತಿಯಾಗಿ ಸಾಂಸ್ಕೃತಿಕ ನಾಯಕರಾಗಿ ಗುರುತಿಸಿಕೊಂಡ ವ್ಯಕ್ತಿಗಳು ಕಾಲಾಂತರದಲ್ಲಿ ಅಲ್ಲಿಯ ಜನಮನದಲ್ಲಿ ದೈವಿಕ ಸ್ಥಾನವನ್ನು ಪಡೆಯುತ್ತಾರೆ. ಹೀಗೆ ಒಬ್ಬ ವ್ಯಕ್ತಿ ಸಾಮಾನ್ಯನಾಗಿ ಹುಟ್ಟಿ ಅಸಾಮಾನ್ಯ ಪವಾಡ/ಕೆಲಸವನ್ನು ಸಮುದಾಯಕ್ಕೋಸ್ಕರ ಮಾಡಿ ಮಡಿದಾಗ ಅವನು ಆ ಸಮುದಾಯದ ಸಾಂಸ್ಕೃತಿಕ ನಾಯಕನಾಗಿ, ದೈವವಾಗಿ ಆರಾಧನೆಗೊಳ್ಳುತ್ತಾನೆ. ರಾಮ, ಬುದ್ಧ, ಬಸವ, ಕ್ರಿಸ್ತ ಮುಂತಾದವರು ಇದೇ ರೀತಿ ದೈವತ್ವಕ್ಕೇರಿದವರು. ಅವರಂತೆಯೇ ಬೇಡಸಮುದಾಯದಲ್ಲಿ ಹುಟ್ಟಿ ಪಶುಪಾಲನೆ ಮಾಡಿ ಸಮುದಾಯದ ಕಲ್ಯಾಣಕ್ಕೆ, ಪಶುಗಳ ರಕ್ಷಣೆಗೆ ಶ್ರಮಿಸಿ ಮಡಿದ ಜಗಳೂರು ಪಾಪನಾಯಕ, ಗಾದರಿ ಪಾಲನಾಯಕ, ದಡ್ಡಿಕಾಮನಾಯಕ ಮುಂತಾದವರು ಇಂದು ಈ ಸಮುದಾಯದ ದೈವಗಳಾಗಿ ಆರಾಧನೆಗೊಳ್ಳುತ್ತಿದ್ದಾರೆ. ಇವರ ಬಗೆಗೆ ನಾವು ಸಮಗ್ರವಾಗಿ ಅರಿಯಬೇಕಾದರೆ. ಅವರ ಬಗೆಗೆ ಲಭ್ಯವಿರುವ ಮೌಖಿಕ ಕಥನಗಳನ್ನು ಅರ್ಥಮಾಡಿಕೊಳ್ಳುವುದರೊಂದಿಗೆ ಆ ಸಮುದಾಯದವರು ಅರಾಧಿಸುವ ಆಚರಣೆಗಳನ್ನು ಗಮನಿಸಿ ಗ್ರಹಿಸುವುದು ಅಗತ್ಯವಾಗಿದೆ. ಆಗ ಸಮುದಾಯದ ಪರಂಪರೆಯ ಸಮಗ್ರ ಚಿತ್ರಣ ಗ್ರಹಿಸಲು ಸಾಧ್ಯ. “ಪುರಾಣ ಮತ್ತು ಆಚರಣೆಗಳು ದೇವತೆಯ ಅಧ್ಯಯನದಲ್ಲಿ ಪ್ರಧಾನ ಪಾತ್ರವಹಿಸುತ್ತವೆ. ದೇವತೆಗೆ ಸಂಬಂಧಿಸಿದ ಸೈದ್ಧಾಂತಿಕ ಭಾಗ ಪುರಾಣವಾದರೆ, ಅದಕ್ಕೆ ಸಂಬಂಧಿಸಿದ ಕ್ರಿಯಾ ಭಾಗವೇ ಆಚರಣೆ ಆಗುತ್ತದೆ ಎಂದು ಹೇಳುತ್ತಾರೆ” 1. (ಸಿದ್ದಲಿಂಗಯ್ಯ, 1997, ಗ್ರಾಮದೇವತೆಗಳು, ಅಂಕಿತ ಪ್ರಕಾಶನ, ಬೆಂಗಳೂರು, ಪುಟ-2) ಅದೇರೀತಿಯಾಗಿ ಸಾಂಸ್ಕೃತಿಕ ನಾಯಕರ ಕುರಿತಾದ ಕಥೆ, ಪುರಾಣಗಳು ಅವರ ಕುರಿತಾದ ಚಿತ್ರಣ ನೀಡಿದರೆ ಆಚರಣೆಗಳು ಆ ಕಥೆಯ ಕ್ರಿಯಾಭಾಗವಾಗಿರುತ್ತವೆ. ಯಾವುದೇ ವ್ಯಕ್ತಿ/ಸಾಂಸ್ಕೃತಿಕ ನಾಯಕರ ಕಥನಗಳನ್ನು ಕೇವಲ ಮೌಖಿಕ ಕಥೆಯಲ್ಲಿ ತಿಳಿಯದೇ ಆಚರಣೆಯಲ್ಲಿ ಅರಿಯುವುದು ಸೂಕ್ತ. ಸಾಂಸ್ಕೃತಿಕ ನಾಯಕರ ಬಗೆಗಿನ ಕಥೆಗಳು ಹೇಳಲ್ಪಡುತ್ತಿರುವಾಗ ಆ ಕಥನಗಳಲ್ಲಿ ಮೂಲ ಯಾವುದು ನಂತರದ್ದು ಯಾವುದು ಎಂಬ ಜಿಜ್ಞಾಸೆ ಸಹಜವಾಗಿಯೇ ಮೂಡುತ್ತದೆ. ಆದರೆ ಆಚರಣೆ ಆರಾಧನೆಗಳ ಮೂಲಕ ಕಥೆಯ ಮೂಲವನ್ನು ಹಿಡಿದಿಡಲು ಸಾಧ್ಯವಾಗುತ್ತದೆ. ಅಲ್ಲದೆ ಈ ಆಚರಣೆಗಳ ಮೂಲಕ ಆಯಾ ಸಮುದಾಯದ ಸಾಂಸ್ಕೃತಿಕ ಲಕ್ಷಣಗಳನ್ನು ಅರ್ಥೈಸಿಕೊಳ್ಳಲು ಇದು ಅನುವು ಮಾಡಿ ಕೊಡುತ್ತದೆ. ಇಡಿ ಸಮುದಾಯವೇ ಇಲ್ಲಿ ಪಾಲೊಳ್ಳುವುದರ ಮೂಲಕ ತಮ್ಮ ಸಾಂಸ್ಕೃತಿಕ, ಸಾಮುದಾಯಿಕ ಒಗ್ಗಟ್ಟನ್ನು ಕಾಪಾಡಿಕೊಂಡು ಬರಲೂ ಸಾಧ್ಯವಾಗುತ್ತದೆ.

ಪ್ರತಿಯೊಂದು ಬುಡಕಟ್ಟು ಸಮುದಾಯವು ತಮ್ಮದೇ ಆದ ದೈವಗಳಿಗೆ, ಸಾಂಸ್ಕೃತಿಕ ನಾಯಕರುಗಳಿಗೆ ಸಂಬಂಧಿಸಿದಂತೆ ಸಾಕಷ್ಟು ಕಥನ ಕಾವ್ಯಗಳನ್ನು ಹೊಂದಿರುತ್ತವೆ. ಆಯಾ ಸಮುದಾಯದ ಹಿರಿಯ ಮಹಿಳೆಯರು, ಪುರುಷರು ಇಂತಹ ಕಾವ್ಯಗಳನ್ನು ಸುದೀರ್ಘವಾಗಿ ಹಾಡುತ್ತಾರೆ. ಇಂದು ಬುಡಕಟ್ಟುಗಳ ಕಾವ್ಯ ಅಥವಾ ಕಥನಗಳನ್ನು ಕೇವಲ ಮನೋರಂಜನಾ ದೃಷ್ಟಿಯಿಂದ ನೋಡದೆ ಅವರು ಆಚರಿಸುವ ಆಚರಣೆಗಳಲ್ಲಿ ತಮ್ಮ ಸಾಂಸ್ಕೃತಿಕ ನಾಯಕರ ಚರಿತ್ರೆ/ಸಮುದಾಯ ಚರಿತ್ರೆ ಅನಾವರಣಗೊಳ್ಳುವುದನ್ನು ಅರ್ಥೈಸಿಕೊಳ್ಳುವುದರ ಅಗತ್ಯತೆ ಇದೆ. ಆಚರಣೆಗಳನ್ನು



ಅಧ್ಯೈಸಿಕೊಳ್ಳುವುದರ ಮೂಲಕ ಆಯಾ ಸಮುದಾಯದ ಇತಿಹಾಸ, ಪುರಾಣ, ಸಮಾಜಶಾಸ್ತ್ರ, ಮತ್ತು ಮಾನವ ಶಾಸ್ತ್ರಗಳನ್ನು ಪ್ರವೇಶ ಮಾಡಬಹುದು. ಚಿತ್ರದುರ್ಗ ಜಿಲ್ಲೆಯ ಮ್ಯಾಸಬೇಡರಲ್ಲಿ ಅನೇಕ ಮೌಖಿಕ ಕಾವ್ಯಗಳು ದೊರೆಯುತ್ತವೆ. ಈ ಬುಡಕಟ್ಟು ಮಹಾಕಾವ್ಯಗಳು ಆದಿಮ ಸಂಸ್ಕೃತಿಯ ಹಲವು ಮಜಲುಗಳನ್ನು ನಮ್ಮ ಮುಂದೆ ತೆರೆದಿಡುತ್ತವೆ. ಪ್ರಾಚೀನ ಮಾನವನ ಆಹಾರ ಸಂಗ್ರಹಣೆ ಪದ್ಧತಿ, ಬೇಟೆ, ಪಶುಸಂಗೋಪನೆ ನಂತರ ಕೃಷಿ ಮುಂತಾದವುಗಳನ್ನು ಮತ್ತು ಸಮುದಾಯಗಳ ನಡುವೆ ನಡೆದ ಆರ್ಥಿಕ ಮತ್ತು ಸಾಂಸ್ಕೃತಿಕ ಘರ್ಷಣೆಗಳು ಇವರ ಕಾವ್ಯಗಳಲ್ಲಿ ಪ್ರಸ್ತಾಪವಾಗುತ್ತವೆ, ಮಾತ್ರವಲ್ಲ ಈ ಎಲ್ಲಾ ಕಥನದ ಸಾರಾಂಶದ ತುಣುಕುಗಳು ಇವರು ಆಚರಿಸುವ ದೈವಾಚರಣೆಗಳಲ್ಲಿ ಅಭಿವ್ಯಕ್ತಿಗೊಳ್ಳುವುದನ್ನು ಗಮನಿಸಬಹುದು. ಅಂದಿನ ಕಥನದ ವಸ್ತುಸ್ಥಿತಿಯನ್ನು ಇಂದಿನ ಆಚರಣೆಗಳಿಂದ ಅರಿಯಬಹುದು.

ಪ್ರಸ್ತುತ ಮ್ಯಾಸಬೇಡರಲ್ಲಿ ಪ್ರಚಲಿತವಿರುವ ಜಗಳೂರು ಪಾಪನಾಯಕನ ಕಥೆಗೆ ಸಂಬಂಧಿಸಿದಂತೆ ಚಿತ್ರದುರ್ಗ ಜಿಲ್ಲೆಯ ಮೊಳಕಾಲ್ಮೂರು ತಾಲೂಕಿನ ಕಂಪಳದೇವರ ಹಟ್ಟಿ ಮತ್ತು ಜಗಳೂರು ತಾಲೂಕು ಜಗಳೂರಿನಲ್ಲಿ ಹದಿನೈದು ವರ್ಷಗಳ ನಂತರ ನಡೆದ ಆಚರಣೆಯನ್ನು ವಿವರಿಸಲು ಹೊರಟಿದ್ದೇನೆ. ಮ್ಯಾಸಬೇಡರ ಸಾಂಸ್ಕೃತಿಕ ನಾಯಕನಾದ ಜಗಳೂರು ಪಾಪನಾಯಕನ ಕುರಿತಾದ ಸುದೀರ್ಘ ಕಥನ ಬಳಕೆಯಲ್ಲಿದೆ. ಪಾಪನಾಯಕನ ದೇವಸ್ಥಾನಗಳು/ಪೌಳಿಗಳು ಕರ್ನಾಟಕದಾದ್ಯಂತ ಹಲವು ಕಡೆ ಇವೆ. ಈತನ ಕುರಿತಾದ ಕಥೆಯನ್ನು ಸೂಕ್ಷ್ಮವಾಗಿ ತಿಳಿಸಿ ನಂತರ ಈ ಕಥೆ ಆಚರಣೆಯಲ್ಲಿ ಅನಾವರಣಗೊಳ್ಳುವುದನ್ನು ತಿಳಿಸುವ ಪ್ರಯತ್ನಮಾಡುವೆ. ಅನೇಕ ಬುಡಕಟ್ಟುಗಳಲ್ಲಿ ಲಭ್ಯವಿರುವ ಕಥನ ಕಾವ್ಯಗಳು ಆಯಾ ಸಮುದಾಯದ ಚಿತ್ರಣವನ್ನು ಸೂಚಿಸುವಂತವುಗಳೆಂದು ಹೇಳಬಹುದು. ಕಾಡುಗೊಲ್ಲರಲ್ಲಿ ಜುಂಜಪ್ಪನಕಾವ್ಯ, ಅಲೆಮಾರಿ ಕುರುಬರ ಮಾಳಿಂಗರಾಯನ ಕಾವ್ಯ, ಸೋಲಿಗರ ಬಿಳಿಗಿರಿ ರಂಗಯ್ಯನ ಕಾವ್ಯ ಮುಂತಾದ ಕಾವ್ಯಗಳಂತೆ ಮ್ಯಾಸಬೇಡರಲ್ಲಿ ಹಲವಾರು ಕಥನ ಕಾವ್ಯಗಳು ಲಭ್ಯವಿದ್ದು ಅವುಗಳಲ್ಲಿ ಜಗಳೂರು ಪಾಪನಾಯಕನ ಕಾವ್ಯವೂ ಒಂದು.

ಜಗಳೂರು ಪಾಪನಾಯಕ ಈ ಸಮುದಾಯದಲ್ಲಿ ಹುಟ್ಟಿ ಪವಾಡಗಳನ್ನು ಮಾಡಿ ಇವರ ದೈವವಾಗಿ ಇಂದು ಆರಾಧನೆಗೊಳ್ಳುತ್ತಿದ್ದಾನೆ ಎಂಬುದಕ್ಕೆ ಅನೇಕ ಪುರಾವೆಗಳು ಮೌಖಿಕವಾಗಿ ದೊರೆಯುತ್ತವೆ. ಅಲ್ಲದೆ ಅವನು ಸಂಚರಿಸಿದ ಸ್ಥಳಗಳು, ಹಟ್ಟಿಗಳು ಇಂದಿಗೂ ಇರುವುದರಿಂದ ದೇವರೆಂದು ಪೂಜೆಗೊಳ್ಳುತ್ತಿರುವ ಈತ ಒಂದು ಕಾಲದಲ್ಲಿ ಬೇಡಸಮುದಾಯದಲ್ಲಿ ಹುಟ್ಟಿ ಪಶುಪಾಲನೆ ಮಾಡುತ್ತಾ ಕರ್ನಾಟಕದ ಅನೇಕ ಕಡೆ ದನಕರುಗಳನ್ನು ಮೇಯಿಸುತ್ತಾ ಹಲವಾರು ಪವಾಡಗಳನ್ನು ಮಾಡಿ ಸೋದರ ಸಮುದಾಯವಾದ ಕಾಡುಗೊಲ್ಲರ ಜೊತೆ ಸಂಘರ್ಷ ಕಟ್ಟಿಕೊಂಡು ಕೊನೆಗೆ ಜಗಳೂರಿನಲ್ಲಿ ಮರಣ ಹೊಂದಿರುವ ಕಥೆಯನ್ನು ತುಂಬಾ ಸುದೀರ್ಘವಾಗಿ ಇವರು ಹಾಡು, ಕಥೆಗಳ ಮೂಲಕ ಹೇಳುತ್ತಾರೆ. “ಒಂದು ಸಮುದಾಯದಲ್ಲಿ ಅದರ ಸಾಕ್ಷಿ ಪ್ರಜ್ಞೆಯಂತೆ ಕಾಣಿಸಿಕೊಳ್ಳುವ ಒಬ್ಬ ನಾಯಕನ ಹುಟ್ಟು ಆ ಸಮುದಾಯದ ಒಳಗೆ ಒಂದು ವೈಚಾರಿಕ ಆವರಣವನ್ನು ಸೃಷ್ಟಿಸುತ್ತದೆ ಆ ಮೂಲಕ ಅದು ಪ್ರಭುತ್ವವು ಹುಟ್ಟು ಹಾಕಿದ ಬೌದ್ಧಿಕ ಶೂನ್ಯತೆಯನ್ನು ಸ್ಫೋಟಿಸಲು ಯತ್ನಿಸುತ್ತದೆ” 2.(ಪ್ರಭಾಕರ ಎ ಎಸ್, 1999, ಮ್ಯಾಸಬೇಡರ ಕಥನಗಳು, ಪ್ರಸಾರಾಂಗ, ಕನ್ನಡ ವಿಶ್ವವಿದ್ಯಾಲಯ, ಹಂಪಿ, ಪುಟ-5.) ಎಂಬ ಮಾತಿನಂತೆ ಒಬ್ಬ ವ್ಯಕ್ತಿಯ ಕಥನದಿಂದ ಅಂದಿನ ಸಾಮಾಜಿಕ ಸ್ಥಿತಿ, ಪ್ರಭುತ್ವದ ಅರಿವು ನಮಗಾಗುತ್ತದೆ. ಜಗಳೂರಜ್ಜನ ಕಾವ್ಯ ಅಥವಾ ಪಾಪನಾಯಕನ ಕಾವ್ಯದಲ್ಲಿ ಪಾಪನಾಯಕನು ಮೂಲತಃ ಶೈವನಾಗಿದ್ದು ಬೇಡ ಸಮುದಾಯದ ಪಶುಪಾಲಕನಾಗಿರುತ್ತಾನೆ. ಪಶುಪಾಲಕರಾದ ಕೊರಿಮಲ್ಲನಾಯಕ ಮತ್ತು ಬಾಳಾರಪಟ್ಟಮ್ಮ ದಂಪತಿಗಳ ಮಗನಾಗಿ ಕಾಲುಮುಂದುಮಾಡಿ ಹುಟ್ಟಿದ ಮಗನೇ ಈ ಪಾಪನಾಯಕ. ಇವನು ಕಾಲು ಮುಂದುಮಾಡಿ ಹುಟ್ಟಿದ್ದರಿಂದ ಹರಿಗೆಯಾದ ಆ ಕಾವಲು ಪ್ರದೇಶಕ್ಕೆ ಕಾಡುಕುಂಟೆ ದಿಬ್ಬ(ಕಾಲಿನಕುಂಟೆ ದಿಬ್ಬ) ಎಂದು ಕರೆಯುತ್ತಾರೆ. ಅದು ಈಗಲೂ ಇದೆ. ಇವನು ತಾಯಿಯ ಗರ್ಭದಲ್ಲಿ ಇದ್ದಾಗಲೇ ಮಾತನಾಡಿದ್ದರಿಂದ ಪಿಶಾಚಿಯೆಂದು ತಿಳಿದು ತಂದೆ ತಾಯಿಗಳು



ಇವನನ್ನು ಹೆರಿಗೆಯಾದ ಸ್ಥಳದಲ್ಲೇ ಬಿಟ್ಟು ಹೋಗುತ್ತಾರೆ. ನಂತರ ಶಿವ ಪಾರ್ವತಿಯರು ಅಲ್ಲಿ ಒಂದು ತೊಟ್ಟಿಲು ಕಟ್ಟಿ ಅದರಲ್ಲಿ ಆ ಮಗುವನ್ನು ಮಲಗಿಸಿ ಮಗುವಿನ ಬಾಯಿಗೆ ಜೇನು ತುಪ್ಪ ಬೀಳುವಂತೆ ಮಾಡಿ ಹೋಗುತ್ತಾರೆ. ನಂತರ ಅವನು ಬೆಳೆದು ದೊಡ್ಡವನಾಗುತ್ತಾನೆ ಎಂದು ಕಥೆಯಿದೆ. ಹೀಗೆಯೇ ದೈವಪ್ರೇರಣೆಯಿಂದ ಕಾಡಿನಲ್ಲಿ ಬೆಳೆದ ಪಾಪನಾಯಕನು ಹಾವಿನ ಸ್ನೇಹ ಮಾಡಿ ನಾಗಮುರಿಬೆತ್ತವನ್ನು ಪಡೆಯುತ್ತಾನೆ. ನಾಗಮುರಿಬೆತ್ತವೇ ಅವನ ಆಯುಧವಾಗಿರುತ್ತದೆ. ಪಶುಪಾಲನೆ ಮಾಡುತ್ತಾ ಇಡಿ ಕರ್ನಾಟಕವನ್ನು ಸುತ್ತುತ್ತಾನೆ. ಚಿತ್ರದುರ್ಗ ಜಿಲ್ಲೆಯಲ್ಲಿ ಹೆಚ್ಚು ಸುತ್ತಿದ್ದಾನೆ ಎಂಬುದಕ್ಕೆ ಸಾಕ್ಷಿಭೂತವಾಗಿ ಈ ಭಾಗದಲ್ಲಿ ಅವನ ಬಗ್ಗೆ ಹೇರಳ ಕಥೆಗಳು ದೊರೆಯುತ್ತವೆ. ಅಲ್ಲದೆ ಈ ಭಾಗದಲ್ಲಿ ಮ್ಯಾಸಬೇಡರ ಹಟ್ಟಿಗಳು ಹೆಚ್ಚಾಗಿವೆ. ಅನೇಕ ಸಾಹಸ ಪವಾಡಗಳನ್ನು ಮಾಡುತ್ತಾ ಪಶುಪಾಲನೆ ಮಾಡುತ್ತಿದ್ದ ಇವನು ಕಾಡುಗೊಲ್ಲರೊಡನೆ ಸಂಘರ್ಷ ಮಾಡಿ ನಂತರ ಹೊಂದಾಣಿಕೆ ಮಾಡಿಕೊಂಡಿರುತ್ತಾನೆ. ಅವನು ತಿರುಪತಿಗೆ ನಡೆದು ಹೋಗಿ ವೆಂಕಟೇಶ್ವರನನ್ನು ಒಲಿಸಿಕೊಂಡು ತಿಮ್ಮಪ್ಪನಿಗೆ ಪಾಪನಾಯಕನು ನಮ್ಮ ಸಮುದಾಯದವರು ನನಗೆ ಮಾಡುವ ಮೊದಲ ಪೂಜೆ, ನನಗೆ ಅರ್ಪಿಸುವ ಮೊದಲ ಕಾಸು ಮೀಸಲನ್ನು ನಿನಗೆ ಅರ್ಪಿಸುವಂತೆ ಮಾಡಿ ನಂತರದ ಪೂಜೆಯನ್ನು ನಾನು ಸ್ವೀಕರಿಸುತ್ತೇನೆಂದು ಮಾತು ನೀಡಿ ವೆಂಕಟೇಶ್ವರನನ್ನು ಕಂಪಳದೇವರ ಹಟ್ಟಿಗೆ ತಂದು ಪ್ರತಿಷ್ಠಾಪನೆ ಮಾಡಿದ್ದಾನೆ ಎಂಬ ಕಥೆಯಿದೆ. ಅಲ್ಲದೆ ಇಂದಿಗೂ ಹಟ್ಟಿಯಲ್ಲಿ ನಡೆವ ಪ್ರತಿ ಹಬ್ಬ ಜಾತ್ರೆಯಲ್ಲೂ ಪಾಪನಾಯಕ ಮತ್ತು ಕಂಪಳರಂಗಸ್ವಾಮಿಯ ಪೂಜೆಯನ್ನು ಒಟ್ಟೊಟ್ಟಿಗೇ ಮಾಡುತ್ತಾರೆ. ಹೀಗೆ ಪಶುಪಾಲನೆ ಮಾಡಿಕೊಂಡು ಶಿವನನ್ನು ಪೂಜಿಸಿಕೊಂಡಿದ್ದ ಇವನಿಗೆ ಒಂದು ದಿನ ಶಿವನು ಸ್ವಪ್ನದಲ್ಲಿ ಬಂದು ನೀನು ನಿಮ್ಮ ಜನಗಳಿಗೆ ಒಳ್ಳೆಯದು ಮಾಡಬೇಕಾಗಿದೆ ನಿಮ್ಮ ಪೂರ್ವಜರು ಸಂಪಾದಿಸಿಕೊಂಡಿದ್ದಂತಹ ಮೂರು ಕಠಾರಿ ತಂದು ಭೂಮಿಯಲ್ಲಿ ಹೂಳಬೇಕು ಎಂದು ಆಜ್ಞೆ ಮಾಡುತ್ತಾನೆ ಆ ಕಠಾರಿಗಳೆಂದರೆ 1. ಸೂರ್ಯನಂದನ ಕಠಾರಿ, 2. ಮುಕ್ಕಣನ ಕಠಾರಿ, 3. ಸಿಡಿಲು ಮಿಂಚಿನ ಕಠಾರಿ ಇವುಗಳನ್ನು ತಂದು ಪ್ರತಿಷ್ಠಾಪನೆ ಮಾಡು ಆಗ ನಿನಗೆ ಮುಕ್ತಿ ಕೊಡುತ್ತೇನೆ ಎಂದು ದೇವರು ಹೇಳುತ್ತಾನೆ. ಅಚಲ ದೈವಭಕ್ತನಾದ ಪಾಪನಾಯಕನು ಕಠಾರಿಗಳನ್ನು ತರಲು ಹೊರಡುತ್ತಾನೆ. ಈ ಮೂರು ಕಠಾರಿಗಳಲ್ಲಿ ಎರಡು ಕಠಾರಿ ತಮ್ಮ ಬಂಧುಗಳಾದ ತಂದೆ ಕೋರಲಮಲ್ಲನಾಯಕನ ಹತ್ತಿರ ಒಂದು, ಮತ್ತೊಂದು ಮಾವ ಕ್ಯಾಸಯ್ಯನ ಹತ್ತಿರ ಇರುತ್ತದೆ ಇವುಗಳನ್ನು ತಂದು ಪ್ರತಿಷ್ಠಾಪನೆ ಮಾಡುತ್ತಾನೆ.

ಮೂರನೇ ಕಠಾರಿ ಇವನ ಬಂಧುಗಳಾದ ಬಗ್ಗಲೋರು ಬೆಡಗಿನ ಬಗ್ಗಲು ದೊರೆಯಿಂದ ಜಗಳೂರು ದೊರೆ ಕಿತ್ತುಕೊಂಡು ಹೋಗಿರುತ್ತಾನೆ ಆಗ ಅದನ್ನು ತರಲು ಹೋದಾಗ ಜಗಳೂರು ದೊರೆ ಮತ್ತು ಪಾಪನಾಯಕನಿಗೆ ಸಂಘರ್ಷ ನಡೆದು ಪಾಪನಾಯಕನನ್ನು ಸಾಯಿಸಲು ದೊರೆಗಳು ಎಷ್ಟೇ ಪ್ರಯತ್ನ ಪಟ್ಟರೂ ಆಗದಿರುವಾಗ ತಮ್ಮ ಮನೆಗೆ ನಿತ್ಯ ಹಾಲು ಮೊಸರು ಕೊಡಲು ಬರುತ್ತಿದ್ದ ಕಾಡು ಗೊಲ್ಲರಿಂದ ಸಾಯಿಸಲು ಉಪಾಯ ಮಾಡುತ್ತಾರೆ. ಗೊಲ್ಲರಿಂದ ಪಾಪನಾಯಕ ಮತ್ತು ಅವನ ಸಂಬಂಧಿಕರು ಏಳು ಜನರನ್ನು ಊಟಕ್ಕೆ ಕರೆದು ಏಳು ಹೊಸ ಮಗಿಗಳಲ್ಲಿ ಅಂಬಲಿಯನ್ನು ಹಾಕಿ ಅದರಲ್ಲಿ ಒಂದು ಸೋರೆಯಲ್ಲಿ ವಿಷದ ಅಂಬಲಿಯಿದ್ದು ಅದನ್ನು ಗೊಲ್ಲರ ಹೆಣ್ಣು ಮಕ್ಕಳಿಂದ ಇವರಿಗೆ ಬೊಗಸೆಯಲ್ಲಿ ಹಾಕುತ್ತಾರೆ. ಇದನ್ನು ಅರಿತ ಪಾಪನಾಯಕ ತಮ್ಮವರಿಗೆ ಮೊದಲ ಬೊಗಸೆ ಅಂಬಲಿಯನ್ನು ನೆಲಕ್ಕೆ ಚೆಲ್ಲಿ ನಂತರದ ಅಂಬಲಿಯನ್ನು ಕುಡಿಯಿರಿ ಎಂದು ಸನ್ನೆ ಮಾಡುತ್ತಾನೆ, ಅವರು ಹಾಗೆಮಾಡಲು ಯಾರು ಸಾಯುವುದಿಲ್ಲ. ಕೊನೆಗೆ ಜಗಳೂರು ದೊರೆಗೂ ಪಾಪನಾಯಕನಿಗೂ ಘೋರ ಯುದ್ಧ ಆಗುತ್ತದೆ ಆಗ ಉಗ್ರರೂಪ ತಾಳಿದ ಪಾಪನಾಯಕ ಎಲ್ಲರನ್ನೂ ಸಂಹರಿಸುತ್ತಿರುತ್ತಾನೆ ಅದರಲ್ಲಿ ತಮ್ಮವರೂ ಇವನಿಂದ ಹತರಾಗುತ್ತಿದ್ದು ಅವರು ವೆಂಟಕೇಶ್ವರನನ್ನು ಪ್ರಾರ್ಥಿಸುತ್ತಾರೆ ಆಗ ವೆಂಕಟೇಶ್ವರ ಹೆಣ್ಣಿನ ವೇಷ ಧರಿಸಿ ಹಿಂದಿನಿಂದ ಪಾಪನಾಯಕನ ಕಾಲಿಗೆ ಬಾಣ ಹೊಡೆದು ಸಾಯಿಸುತ್ತಾನೆ. ಈಗಲೂ ಜಗಳೂರಿನಲ್ಲಿ ಅವನ ಸಮಾಧಿ ಇದೆ. ಇನ್ನೂ ಸುದೀರ್ಘ ಕಾವ್ಯವಿದೆ ಆದರೆ



ನಾನು ಆಚರಣೆಯಲ್ಲಿ ಗಮನಿಸಿದ ಕಥೆಗೆ ಬೇಕಾದಷ್ಟನ್ನು ಮಾತ್ರ ಹೇಳಿದ್ದೇನೆ. ಹದಿನೈದು ವರ್ಷಗಳ ನಂತರ ನಡೆದ ಪಾಪನಾಯಕನ ಆಚರಣೆ ಕಂಪಳದೇವರ ಹಟ್ಟಿ ಮತ್ತು ಜಗಳೂರಿನಲ್ಲಿ ನಡೆದದ್ದು ಹೀಗೆ.

ಈ ಕಥೆಯಲ್ಲಿ ಪಾಪನಾಯಕ ಸಮುದಾಯದ ಏಳಿಗೆಗಾಗಿ ಪೂರ್ವಜರು ಸಂಪಾದಿಸಿದ ಕಠಾರಿಗಳನ್ನು ತರಲು ಹೋರಾಟ ಮಾಡುವುದು ಒಂದು ಬಗೆಯಾದರೆ, ಪಶುಪಾಲಕನಾದ ಈತ ತನ್ನ ದನಕರುಗಳಿಗೆ ಮೇವು ನೀರು ಅರಸುತ್ತಾ ಅಲೆಯುತ್ತಿರುವುದು ಮತ್ತು ದನಕರುಗಳು ಅಂದಿನ ಕಾಲಕ್ಕೆ ಸಂಪತ್ತಾಗಿದ್ದದ್ದರಿಂದ ಅವುಗಳಿಗಾಗಿ ಬೇರೆ ಬೇರೆ ಸಮುದಾಯದವರೊಡನೆ ಸಂಘರ್ಷ ಮಾಡುತ್ತಾ ಹೊರಟ ಚಿತ್ರಣವಿದು. ಕಾವಲಿನ ವಿಷಯಕ್ಕೆ ಅಥವಾ ದನಕರುಗಳ ವಿಷಯಕ್ಕೆ ಸೋದರ ಸಂಬಂಧಿಯಾದ ಕಾಡುಗೊಲ್ಲರೊಡನೆ ಕೆಲಕಾಲ ಸಂಘರ್ಷ ನಂತರ ಹೊಂದಾಣಿಕೆ ಮಾಡಿಕೊಂಡು ಹೋಗುತ್ತಾನೆ. ಹಾಗೆ ಜಗಳೂರು ದೊರೆಗಳ(ಪ್ರಭುತ್ವ/ಭೂಮಾಲಿಕರು) ವಿರುದ್ಧ ಪ್ರತಿಭಟಿಸುತ್ತಾನೆ. ಪ್ರಭುತ್ವದ ವಿರುದ್ಧ ಬುಡಕಟ್ಟಿನವರೂ ಹೋರಾಡುವುದನ್ನು ಬ್ರಿಟೀಷ್ ಕಾಲದಲ್ಲಿ ಮಾತ್ರವಲ್ಲದೆ ಪುರಾತನ ಕಾಲದಿಂದಲೂ ನೋಡಬಹುದಾಗಿದೆ. ಜಗಳೂರು ಪ್ರದೇಶದ ದೊರೆ ಪಾಪನಾಯಕನಿಗೆ ಅವನ ಸೋದರ ಸಂಬಂಧಿಗಳಿಂದ ವಿಷ ಹಾಕಿಸುವುದು, ಅದೇ ಬೇಡ ಸಮುದಾಯದ ವ್ಯಕ್ತಿಯಿಂದ ಪಾಪನಾಯಕನನ್ನು ಸಾಯುವಂತೆ ಮಾಡುವುದು ಪ್ರಭುತ್ವದ/ಮೇಲ್ವರ್ಗದ ರಾಜಕಾರಣ. ಈ ಎಲ್ಲಾ ರಾಜಕಾರಣ ಇಂದಿಗೂ ಪ್ರಸ್ತುತ. 10-15 ವರ್ಷಗಳಿಗೊಮ್ಮೆ ಕಂಪಳದೇವರ ಹಟ್ಟಿಯಿಂದ ಕಠಾರಿಯನ್ನು ಹಿಡಿದುಕೊಂಡು ಸುತ್ತಮುತ್ತಲ ಬೇಡರ ಸಾವಿರಾರು ಜನ ಬರಿಗಾಲಿನಲ್ಲಿ ನಡೆದು ಜಗಳೂರಿಗೆ ಬಂದು ಪಾಪನಾಯಕನ ದಿವಸ ಕಾಲ(ತಿಥಿ) ಮಾಡಿಕೊಂಡು ಹೋಗುತ್ತಾರೆ. ಈ ವರ್ಷ 12-3-16 ರಿಂದ 15-3-16 ರ ವರೆಗೆ ನಡೆದ ಈ ಆಚರಣೆಯಲ್ಲಿ ಪಾಲ್ಗೊಂಡು ಗಮನಿಸಿದ ಅಂಶವೆಂದರೆ.

ಪ್ರಾರಂಭ ದಿನಾಂಕ: 12-3-2016 ರಂದು ಬೇರೆ ಬೇರೆ ಹಟ್ಟಿಗಳಿಂದ ಸಾವಿರಾರು ಮ್ಯಾಸಬೇಡರು ಕಂಪಳದೇವರ ಹಟ್ಟಿಯ ಪಾಪನಾಯಕ ದೇವರÀ ಗುಡಿಯ ಹತ್ತಿರ ಸೇರಿ ಅಂದು ರಾತ್ರಿ ಅಲ್ಲೇ ಉಳಿದು ರಾತ್ರಿಯೆಲ್ಲಾ ಪೂಜೆ ಸಲ್ಲಿಸಿ ಮರುದಿನ ಬೆಳಗಿನ ಜಾವ ಐದು ಗಂಟೆಗೆ ಜಗಳೂರಿಗೆ ಪ್ರಯಾಣ ಬೆಳೆಸುತ್ತಾರೆ. ಬೇಡಗಂಪಣ ಮತ್ತು ದೇವರ ಎತ್ತುಗಳು ಪ್ರಯಾಣ ಬೆಳೆಸುವ ಮಾರ್ಗ ಎರಡನೆಯ ದಿನ 13-3-16 ರಂದು ಬೆಳಗಿನ ಜಾವ ಐದು ಗಂಟೆಗೆ ದೇವರನ್ನು ಹೊರಡಿಸಿ ಪೂಜಾರಿಯು ದೇವರ ಸ್ವರೂಪಿಯಾದ ಕತ್ತಿಯನ್ನು ಕರಿಕಂಬಳಿಯಲ್ಲಿ ಸುತ್ತಿಕೊಂಡು ತನ್ನ ಕಂಕುಳಲ್ಲಿ ಹಿಡಿದುಕೊಂಡಿರುತ್ತಾನೆ. ಮುಂದೆ ಮುಂದೆ ದೇವರ ಎತ್ತುಗಳು ಹಿಂದೆ ಹಿಂದೆ ದೇವರು ಅದರ ಹಿಂದೆ ಪುಟ್ಟಿಗಳನ್ನು ಹೊತ್ತ ಬೇಡಗಂಪಣ ಹಟ್ಟಿಯ ದಕ್ಷಿಣ ದಿಕ್ಕಿಗೆ ಹೊರಟು ಹಟ್ಟಿ ಪ್ರವೇಶದ್ವಾರದಲ್ಲಿ ಮಾರಮ್ಮಗೆ ಪೂಜೆಮಾಡಿ ಪ್ರಯಾಣ ಬೆಳೆಸುತ್ತಾರೆ. ಇವರು ಹಾದು ಹೋಗುವ ಊರುಗಳೆಂದರೆ ಚಿನ್ನೋಬನಹಳ್ಳಿ, ತಾಯಕನಹಳ್ಳಿ, ಹೂಡೇಂ(ಹೂಡೇಂ ಇಲ್ಲಿ ತಿಂಡಿಯ ವ್ಯವಸ್ಥೆ ಮಾಡಲಾಗಿತ್ತು), ಮ್ಯಾಸರ ಹಟ್ಟಿ, ಕಾತ್ರಿಕೇನ ಹಟ್ಟಿ, ತಿಪ್ಪಳ್ಳಿ, ಕಲ್ಲಳ್ಳಿ(ಇಲ್ಲಿ ಊಟದ ವ್ಯವಸ್ಥೆ), ಚಿಕ್ಕಮಲ್ಲನಹೊಳೆ, ತಾಯಿಟೋಣಿ, ಮುಷ್ಕೂರು ಮುಂತಾದ ಊರುಗಳ ಮೂಲಕ ಪ್ರಯಾಣ ಮಾಡಿ ಸಂಜೆ ಐದು ಗಂಟೆಯ ವೇಳೆಗೆ ಜಗಳೂರು ಹತ್ತಿರದ ಸಲ್ಲಗಟ್ಟಿ ಎಂಬ ಬಯಲಿನಲ್ಲಿ ತಂಗುತ್ತಾರೆ. ಅಂದು ರಾತ್ರಿ ಅಲ್ಲೇ ವಿಶ್ರಾಂತಿ ಪಡೆಯುತ್ತಾರೆ. ಪಾಪನಾಯಕನ ಸಮಾಧಿ ಅಲ್ಲಿಂದ 3 ಕಿ ಮೀ ದೂರದಲ್ಲಿ ಇರುತ್ತದೆ. ಅಲ್ಲಿಯೇ ಕೆಲವು ಆಚರಣೆಗಳು ನಡೆಯುತ್ತವೆ.

ಮೂರನೇದಿನ ಬೆಳಗಿನ ಜಾವ ಎರಡು ಗಂಟೆಯಿಂದಲೇ ಆಚರಣೆಗಳು ನಡೆಯುತ್ತವೆ ಕಂಪಳದೇವರ ಹಟ್ಟಿಯಿಂದ ಬಂದಿರುವ ಪಾಪನಾಯಕ ದೇವರು ಮತ್ತು ಪೂಜಾರಿಯು ಪಾಪನಾಯಕನ ಸಮಾಧಿಯ ಬಳಿಗೆ ಮಧ್ಯರಾತ್ರಿ ಎರಡುಗಂಟೆಗೆ ಹೋಗುತ್ತದೆ, ಅದನ್ನು ಯಾರೂ ನೋಡುವುದಿಲ್ಲ. ಅಲ್ಲಿ ಸಮಾಧಿಯ ಎದುರು ಗೋನೂರು ಬೆಡಗಿನವರು ತಾವು ತಂದ ಕುರಿ ಅಥವಾ ಮೇಕೆ ಮರಿಯನ್ನು ವಾಸೆ ಕೊಯ್ಯುತ್ತಾರೆ.



ವಾಸೆ ಎಂದರೆ

ದೇವರ ಎದುರು ದುಂಡಾದ ಕಲ್ಲು ಇದ್ದು ಅದರ ಸುತ್ತಾ ಮಡುವಿನ ರೀತಿ ಇರುತ್ತದೆ ಆ ಗುಂಡಿನ ಮೇಲೆ ಕುರಿಮರಿಯನ್ನು ಅಂಗಾತ ಹಿಡಿದು ಅದರ ಕತ್ತನ್ನು ಕೊಯ್ಯುತ್ತಾರೆ. ಈ ಪದ್ಧತಿಗೆ ವಾಸೆಕೊಯ್ಯುವುದು ಎನ್ನುತ್ತಾರೆ. ಈ ವಾಸೆ ಆಚರಣೆಯು ಮಾನವನ ಆದಿಮ ಸ್ಥಿತಿಯನ್ನು ನೆನಪಿಸುವ ರೀತಿಯಿದೆ. ಹೀಗೆ ಗೋನೂರಿನವರು ವಾಸೆಕೊಯ್ಯುವ ವೇಳೆಗೆ ಬೆಳಗಿನಜಾವವಾಗಿರುತ್ತದೆ, ಆಗ ಸಲ್ಲಗಟ್ಟಿಯಲ್ಲಿದ್ದ ಬೇಡರು ಮೂರುಮಂದಿ ನಾಯಕರು, ಏಳುಮಂದಿ ಹಿರಿಯರು, ದೇವರ ಎತ್ತುಗಳು, ಕುಲಸಾವಿರ ಎಲ್ಲಾ ಅಲ್ಲಿಂದ ದೇವರ ಸಮಾಧಿಯ ಕಡೆ ಮೆರವಣಿಗೆ ಹೊರಡುತ್ತಾರೆ. ಆಗ ದಾರಿಯ ಮಧ್ಯದಲ್ಲಿ ಗೊಲ್ಲರಹಟ್ಟಿಯಿಂದ ಗೊಲ್ಲರು ಹೊಸ ಕೊಳಗದಲ್ಲಿ ಅಂಬಲಿ ತರುತ್ತಾರೆ. ಆಗ ಬಸಗೆ ಅಂಬಲಿ ಆಚರಣೆ ನಡೆಯುತ್ತದೆ.

ಬಸಗೆ ಅಂಬಲಿ ಆಚರಣೆ

ಬಸಗೆ ಅಂಬಲಿ ಎಂದರೆ ಗೋದಿಯ ಅಂಬಲಿಯನ್ನು ಬೊಗಸೆಯಲ್ಲಿ ಸೇವಿಸುವುದು ಎಂದರ್ಥ. ಈ ಅಂಬಲಿಯನ್ನು ಕಾಡುಗೊಲ್ಲರ ಹೆಣ್ಣುಮಕ್ಕಳು ಮ್ಯಾಸಬೇಡರ ಏಳು ಮಂದಿ ಹಿರಿಯರಿಗೆ ಬಗಸೆಯಲ್ಲಿ ಹಾಕುತ್ತಾರೆ. ಪಶುಪಾಲಕ ಸೋದರ ಸಮುದಾಯಗಳಾದ ಮ್ಯಾಸಬೇಡ ಮತ್ತು ಕಾಡುಗೊಲ್ಲರಿಗೆ ಪ್ರಾಚೀನ ಕಾಲದಲ್ಲಿ ನಡೆದ ಸಂಘರ್ಷದ ಪ್ರತೀಕ ಈ ಬಸಗೆ ಅಂಬಲಿ ಆಚರಣೆ. ಪಾಪನಾಯಕನು ತನಗೆ ಸಾಕಲು ದನಕರುಗಳು ಇಲ್ಲವೆಂದು ಕಾಡುಗೊಲ್ಲರ ರಾಸುಗಳನ್ನು ಹೊಡೆದುಕೊಂಡು ಬಂದಿರುತ್ತಾನೆ ಎಂಬ ಕಥೆಯಿದೆ, ಅಲ್ಲದೆ ಕಾವಲಿನ ವಿಷಯಕ್ಕೆ ಗೊಲ್ಲರಿಗೂ ಮತ್ತು ಪಾಪನಾಯಕನಿಗೂ ತಕರಾರು ಇರುತ್ತದೆ ಎಂದು ಹೇಳುತ್ತಾರೆ. ಮುಖ್ಯವಾದ ವಿಷಯವೆಂದರೆ ಪಾಪನಾಯಕನ ಕಥೆಯಲ್ಲಿ ಪ್ರಸ್ತಾಪವಾಗುವಂತೆ ಜಗಳೂರು ದೊರೆ ಗೊಲ್ಲರಿಂದ ಪಾಪನಾಯಕನಿಗೆ ವಿಷ ಆಕಿಸಿ ಸಾಯಿಸುವ ಪ್ರಯತ್ನಮಾಡಿರುತ್ತಾನೆ. ಕಾಡುಗೊಲ್ಲರ ಸಹಾಯದಿಂದ ಪಾಪನಾಯಕನನ್ನೂ ಒಳಗೊಂಡಂತೆ ಬೇಡರ ಏಳು ಮಂದಿಯನ್ನು ಗೊಲ್ಲರ ಮೂಲಕ ಊಟಕ್ಕೆ ಕರೆಯಿಸಿ ಏಳು ಸೋರೆ ಅಂಬಲಿಯಲ್ಲಿ ಒಂದರಲ್ಲಿ ವಿಷ ಹಾಕಿ ಬೇಡರಿಗೆ ಬಡಿಸುತ್ತಾರೆ. ಇದನ್ನು ಅರಿತ ಪಾಪನಾಯಕ ತನ್ನವರಿಗೆ ಮೊದಲ ಬಗಸೆ ಅಂಬಲಿಯನ್ನು ನೆಲಕ್ಕೆ ಚೆಲ್ಲಿ ನಂತರದ ಅಂಬಲಿಯನ್ನು ಕುಡಿಯಿರಿ ಎಂದು ಸನ್ನೆಮಾಡುತ್ತಾನೆ, ಸಾಲಾಗಿ ಊಟಕ್ಕೆ ಕುಕ್ಕುರುಗಾಲಿನಲ್ಲಿ ಕುಳಿತ ಅವರು ಪಾಪನಾಯಕ ಹೇಳಿದಂತೆಯೇ ಮಾಡುತ್ತಾರೆ ಆಗ ಯಾರೂ ಸಾಯುವುದಿಲ್ಲ. ಈ ಪವಾಡವನ್ನು ಪಾಪನಾಯಕ ಮಾಡಿದ ಪ್ರತೀಕವಾಗಿ ಅವನ ದಿವಸ ಕಾಲ ಮಾಡುವ ಈ ಸಂದರ್ಭದಲ್ಲಿ ಬಸಗೆ ಅಂಬಲಿ ಆಚರಣೆ ಆಚರಿಸುತ್ತಾರೆ. ಗೊಲ್ಲರು ಏಳು ಹೊಸ ಮಣ್ಣಿನ ಸೋರೆಗಳಲ್ಲಿ ಅಂಬಲಿ ತಂದು ಏಳು ಮಂದಿ ಹಿರಿಯರಿಗೆ ಗೊಲ್ಲರ ಏಳು ಜನ ಹೆಣ್ಣುಮಕ್ಕಳು ಅಂಬಲಿಯನ್ನು ಬಗಸೆಯಲ್ಲಿ ಹಾಕುತ್ತಾರೆ. ಈ ಆಚರಣೆಯಿಂದ ಮ್ಯಾಸಬೇಡರು ಮತ್ತು ಕಾಡುಗೊಲ್ಲರು ಮೂಲತಃ ಸೋದರ ಸಂಬಂಧಿ ಸಮುದಾಯಗಳು, ದನಕರುಗಳ ಸಂಬಂಧವಾಗಿ ಇವರ ನಡುವೆ ಸಂಘರ್ಷ ನಡೆದು ಬೇರೆಯಾದರೆಂದು ತಿಳಿದು ಬರುತ್ತದೆ. ಈ ಎರಡೂ ಸಮುದಾಯಗಳಲ್ಲಿ ಜಮೀನಿಗಿಂತ ಪಶುಸಂಪತ್ತೇ ಹೆಚ್ಚು ಎಂದು ಹೇಳಬಹುದು.

ಮುತ್ತಿನ ಕಳಸ ತರುವುದು

ಬಸಗೆ ಅಂಬಲಿಯ ಆಚರಣೆ ಮುಗಿದ ನಂತರ ಬೇಡಗಂಪಣ ಮೆರವಣಿಗೆ ಮುಂದುವರಿಯುತ್ತದೆ. ಇನ್ನೇನು ಪಾಪನಾಯಕನ ಸಮಾಧಿ ಒಂದು ಕಿಲೋಮೀಟರ್ ಇದೆ ಎನ್ನುವಷ್ಟರಲ್ಲಿ ಜಗಳೂರು ಗೌಡರ ಮನೆಯಿಂದ ಮುತ್ತೈದೆಯರು ಮುತ್ತಿನ ಆರತಿ/ಕಳಸ ತರುತ್ತಾರೆ. ಬೇಡಗಂಪಣದ ಎದುರು ಬಂದು ಪಾಪನಾಯಕ ದೇವರಿಗೆ ಮತ್ತು ಪೂಜಾರಿಗೆ ಪೂಜೆ ಮಾಡಿ ಹೋಗುತ್ತಾರೆ. ಹಿಂದೆ ಪಾಪನಾಯಕ ಜಗಳೂರು ಗೌಡರಿಗೆ ತುಂಬಾ ತೊಂದರೆ ಕೊಟ್ಟಿರುತ್ತಾನೆ ಅದಕ್ಕಾಗಿ ಈ ಆಚರಣೆಯಲ್ಲಿ ಅವನಿಗೆ ಮುತ್ತಿನ



ಕಳಸ ಹಿಡಿಯುತ್ತಾರೆ ಎಂದು ಕೆಲವರು ಹೇಳುತ್ತಾರೆ. ಆದರೆ ಜಗಳೂರು ಪಾಪನಾಯಕನ ಕಥೆಯಲ್ಲಿ ಪ್ರಸ್ತಾಪವಾಗುವಂತೆ ಇವನ ಸಾವಿಗೆ ಕಾರಣರಾದ ಜಗಳೂರು ದೊರೆಗಳು ತಮ್ಮ ಪಾಪದ ಪ್ರಾಯಶ್ಚಿತ್ತವಾಗಿ ಈ ಆಚರಣೆ ಮಾಡಬಹುದು ಎನ್ನಿಸುತ್ತದೆ, ಇದರ ಬಗ್ಗೆ ಇನ್ನೂ ಹೆಚ್ಚಿನ ಅಧ್ಯಯನದ ಅಗತ್ಯ ಇದೆ. ನೀಲ್ ಮರ ಸುತ್ತುವುದು

ಹಾಗೆಯೇ ಮುಂದೆ ಹೋದರೆ ಒಂದು ಮರವಿದ್ದು ಅದರ ಬುಡದಲ್ಲಿ ಒಂದು ವೀರಗಲ್ಲಿದೆ. ಆ ಮರವನ್ನು ಪಾಪದೇವರು ಮತ್ತು ಇಡೀ ಬೇಡಗಂಪಣ ಸುತ್ತುತ್ತದೆ. ಇದರ ಕಾರಣ ತಿಳಿದಿಲ್ಲ ಬಹುಶಃ ಹಿಂದೆ ಪಶುಪಾಲನೆ ಮಾಡುವ ಸಂದರ್ಭದಲ್ಲಿ ಪಾಪನಾಯಕ ಈ ಮರದ ನೆರಳಲ್ಲಿ ವಿಶ್ರಾಂತಿ ಪಡೆಯಲು ತನ್ನ ರಾಸುಗಳನ್ನು ತರುಬುತ್ತಿದ್ದನು ಎಂದು ಊಹಿಸಬಹುದು(ತೆಲುಗಿನಲ್ಲಿ ನೀಲ/ನೀಲ್ ಎಂದರೆ ನೆರಳು ಎಂದು ಅರ್ಥ). ಹಿಂದೆ ಈ ಮರವನ್ನು ದೇವರು ಮತ್ತು ದೇವರ ಎತ್ತುಗಳು ಸುತ್ತುವಾಗ ಆ ಮರವೂ ಸಹ ಸುತ್ತುತ್ತಿತ್ತು ಎಂದು ಜನರು ಹೇಳುತ್ತಾರೆ.

ವಾಸೆಕೊಯ್ಯುವುದು

ಪಾಪನಾಯಕನ ಸಮಾಧಿಯ ಮುಂದಿನ ವಾಸೆಕಲ್ಲಿನ ಮೇಲೆ ಅಂದು ಬೆಳಗಿನ ಜಾವ ಗೊನೂರಿನವರು ಮೊದಲ ವಾಸೆ ಕೊಯ್ಯುಕೊಂಡು ಹೋಗಿರುತ್ತಾರೆ, ನಂತರ ಇಡೀ ಸಮುದಾಯದವರು ಅದರಲ್ಲೂ ಏಳುಮಂದಿ ಹಿರಿಯರು ತಾವು ತಂದಿದ್ದ ಕುರಿ ಮತ್ತು ಮರಿಗಳಲ್ಲಿ ಮರಿಯನ್ನು ಬಿಟ್ಟು ಕುರಿಯನ್ನು ವಾಸೆಕಲ್ಲಿನ ಮೇಲೆ ಕೊಯ್ಯುತ್ತಾರೆ ಅದರಲ್ಲೂ ನಿಯಮವಿದೆ. ಮೊದಲ ವಾಸೆ ಕುರಿಕಲಾರಿ ಮನೆಯವರು, ಎರಡನೆಯ ವಾಸೆಯನ್ನು ಬೆಲ್ಲದಾರು ಬೆಡಗಿನವರು ನಂತರ ಉಳಿದವರು ಕೊಯ್ಯುಕೊಂಡು ಹೋಗಬಹುದು. ವಾಸೆ ಕೊಯ್ಯ ನಂತರ ಅಲ್ಲಿ ಇರದೆ ಮರಳಿ ಸಲ್ಲಗಟ್ಟೆ ಬಯಲಿಗೆ ಬಂದು ಅಲ್ಲಿ ಮಾಂಸದ ಅಡುಗೆ ಮಾಡಿಕೊಂಡು ಊಟಮಾಡಿ ಅಂದು ಅಲ್ಲೇ ಉಳಿಯುತ್ತಾರೆ.

ಕೊನೆಯ ದಿನ: ಕೊನೆಯ ದಿನ ಬೆಳಗಿನ ಜಾವ ಐದು ಗಂಟೆಗೆ ಕಂಪಳದೇವರ ಹಟ್ಟಿಗೆ ಯಥಾಪ್ರಕಾರ ಪ್ರಯಾಣ ಬೆಳೆಸುತ್ತಾರೆ. ಒಟ್ಟಾರೆಯಾಗಿ ಪಾಪನಾಯಕನ ಪಶುಪಾಲನಾ ವೃತ್ತಿ ಅಲೆದಾಟ, ಅಂದಿನ ಸಮುದಾಯ ಸಂಘರ್ಷ, ಪ್ರಭುತ್ವ ಬುಡಕಟ್ಟುಗಳನ್ನು ಹಿಂಸಿಸುವ ಮತ್ತು ಪಶುಪಾಲಕ ಜನಪದರ ಅಂದಿನ ಸಾಮಾಜಿಕ ಜೀವನ ಈ ಆಚರಣೆಯಿಂದ ತಿಳಿಯಬಹುದಾಗಿದೆ.

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ಮಹಿಳಾ ಸಬಲೀಕರಣದ ಕಾರ್ಯತಂತ್ರಗಳು

Smt. JYOTHI N

ASST PROFESSOR OF SOCIOLOGY

JANATHA GOVT FIRST GRADE COLLEGE

BASAVAPATNA CHANNAGIRI (Tq), DAVANAGERE (Dist)

ಪೀಠಿಕೆ

ಸ್ವತಂತ್ರ ಭಾರತ ಸರ್ಕಾರವು ಸ್ತ್ರೀಯರ ಹಿತಾಸಕ್ತಿಗಳ ಸಂರಕ್ಷಣೆ ಹಾಗೂ ಅವರ ಕಲ್ಯಾಣಾಭಿವೃದ್ಧಿಯ ಬಗ್ಗೆ ವಿಷೇಶವಾದ ಕಾಳಜಿಯನ್ನು ವಹಿಸುತ್ತಿದೆ. ಸ್ತ್ರೀಯರಿಗೆ ಸಾಮಾಜಿಕ ನ್ಯಾಯದೊಂದಿಗೆ ಲಿಂಗ ಸಮಾನತೆಯನ್ನು ಸ್ಥಾಪಿಸುವ ಭರವಸೆ ನೀಡಿದೆ. ಸ್ತ್ರೀಯರ ಅಭಿವೃದ್ಧಿಯನ್ನು ಸಾಧಿಸಲು ಹಾಗೂ ಅವರನ್ನು ಸಬಲರನ್ನಾಗಿಸಲು ಅದು ಹಲವಾರು ಕಾಲಮಿತಿಯುಳ್ಳ ಯೋಜನೆಗಳನ್ನು ಹಾಗೂ ಕಾರ್ಯಕ್ರಮಗಳನ್ನು ಹಮ್ಮಿಕೊಂಡಿದೆ.

ಮಹಿಳೆಯರ ಹಾಗೂ ಮಕ್ಕಳ ಕಲ್ಯಾಣದ ಬಗ್ಗೆ ವಿಷೇಶ ಲಕ್ಷ್ಯವಹಿಸುತ್ತಾ ಬಂದಿದೆ ಕಳೆದ 50-56 ವರ್ಷಗಳಿಂದ ಸ್ತ್ರೀ ಸಂಬಂಧಿತ ವಿಷಯಗಳ ಕುರಿತಾದ ಸರ್ಕಾರದ ತಾತ್ವಿಕ ದೃಷ್ಟಿಯಲ್ಲೂ ಗಣನೀಯ ಬದಲಾವಣೆಯಾಗುತ್ತಾ ಬಂದಿದೆ.

ಉದಾಹರಣೆಗೆ, 1970 ರವರೆಗೂ ಸ್ತ್ರೀಯರ ಕಲ್ಯಾಣ ಸಾಧನೆಯು ಸರ್ಕಾರದ ತಾತ್ವಿಕತೆಯನ್ನು ನಿರ್ದೇಶಿಸುವ ಮಹತ್ವದ ಅಂಶವಾಗಿತ್ತು. 1980 ರ ದಶಕದಲ್ಲಿ ಈ ದೃಷ್ಟಿಯು “ಸ್ತ್ರೀಯರ ಅಭಿವೃದ್ಧಿ ಸಾಧನೆಯ ಕಡೆಗೆ ಹೊರಳಿದರೆ, 1990 ರವರೆಗೂ ಸ್ತ್ರೀ - ಸಶಕ್ತೀಕರಣದ ವಿಚಾರವು ಸ್ತ್ರೀಯರ ಪ್ರಗತಿಗೆ ಸಂಬಂಧಿಸಿದ ಎಲ್ಲಾ ಸರ್ಕಾರಿ ಕಾರ್ಯಕ್ರಮಗಳ ನಿರ್ದೇಶಕ ಸೂತ್ರವೆನಿಸಿಕೊಂಡಿತು 2001 ನೇ ವರ್ಷವನ್ನು ಮಹಿಳಾ ಸಬಲೀಕರಣದ ವರ್ಷ ಎಂದು ಆಚರಿಸಲಾಗುತ್ತದೆ.

ಮಹಿಳೆಯರಲ್ಲಿ ಬೌದ್ಧಿಕ, ರಾಜಕೀಯ, ಸಾಮಾಜಿಕ, ಆರ್ಥಿಕ ಬಲವನ್ನು ಹೆಚ್ಚಿಸುವುದಕ್ಕೆ ಮಹಿಳಾ ಸಬಲೀಕರಣ ಎನ್ನುತ್ತಾರೆ.

ಮಹಿಳಾ ಸಶಕ್ತೀಕರಣವೆಂದರೆ ಸ್ತ್ರೀಯರಿಗೆ ತಮ್ಮ ಜೀವನವನ್ನು ಮತ್ತು ಅದಕ್ಕೆ ಸಂಬಂಧಿಸಿದ ಎಲ್ಲಾ ಸರ್ಕಾರಿ ಕಾರ್ಯಕ್ರಮಗಳ ನಿರ್ದೇಶಕ ಸೂತ್ರವೆನಿಸಿಕೊಂಡಿತು 2001 ನೇ ವರ್ಷವನ್ನು ಮಹಿಳಾ ಸಬಲೀಕರಣದ ವರ್ಷ ಎಂದು ಆಚರಿಸಲಾಗಿದೆ. ಮಹಿಳೆಯರಲ್ಲಿ ಬೌದ್ಧಿಕ, ರಾಜಕೀಯ, ಸಾಮಾಜಿಕ, ಆರ್ಥಿಕ ಬಲವನ್ನು ಹೆಚ್ಚಿಸುವುದಕ್ಕೆ ಮಹಿಳಾ ಸಬಲೀಕರಣ ಎನ್ನುತ್ತಾರೆ.

ಮಹಿಳಾ ಸಬಲೀಕರಣವೆಂದರೆ ಸ್ತ್ರೀಯರಿಗೆ ತಮ್ಮ ಜೀವನವನ್ನು ನಿಯಂತ್ರಿಸುತ್ತಾ ಬಂದಿರುವ ಇತರರಿಂದ ಮುಕ್ತಿ ಪಡೆದುಕೊಳ್ಳಲು ಹಾಗೂ ತಮ್ಮ ಜೀವನವನ್ನು & ಅದಕ್ಕೆ ಸಂಬಂಧಿಸಿದ ಪರಿಸ್ಥಿತಿಗಳನ್ನು ತಾವೇ ನಿಯಂತ್ರಿಸಿಕೊಳ್ಳಲು ಸೂಕ್ತವಾದ ಶಕ್ತಿಯನ್ನು ನೀಡುವುದೆಂದರ್ಥ.

ಉದ್ದೇಶಗಳು :-

- ಈ ಅಧ್ಯಯನವು ಕೆಲವು ಉದ್ದೇಶಗಳನ್ನು ಒಳಗೊಂಡಿದೆ
- 1. ಮಹಿಳಾ ಸಬಲೀಕರಣದ ಕಾರ್ಯತಂತ್ರಗಳನ್ನು ತಿಳಿದುಕೊಳ್ಳುವುದು
- 2. ಮಹಿಳಾ ಸಬಲೀಕರಣಕ್ಕೆ ಸಹಾಯಕವಾದ ಕಾನೂನುಗಳನ್ನು ಮತ್ತು ಶಾಸನಗಳನ್ನು ತಿಳಿಸುವುದು
- 3. ಮಹಿಳಾ ಅಭಿವೃದ್ಧಿಗೆ ಸಂಬಂಧಿಸಿದ ಯೋಜನೆಗಳನ್ನು ಮತ್ತು ಕಲ್ಯಾಣ ಕಾರ್ಯಕ್ರಮಗಳನ್ನು ತಿಳಿಯುವುದು ಹಾಗೂ ಸಮಾಜದ ಜನರಿಗೆ ಈ ವಿಚಾರ ಸಂಕೀರ್ಣದ ಮೂಲಕ ಅರಿವು ಮೂಡಿಸುವುದು
- 4. ಈ ಯೋಜನೆಗಳ ಸೌಲಭ್ಯಗಳನ್ನು ಪ್ರತಿಯೊಬ್ಬರಿಗೂ ತಿಳಿಸುವ ಪ್ರಯತ್ನ



5. ಈ ಯೋಜನೆಗಳ ಬಗ್ಗೆ ವಿದ್ಯಾರ್ಥಿನಿಯರಿಗೆ ತಿಳಿಸಿದಾಗ ಉಂಟಾದ ಸಾರ್ಥಕತೆಯ ಭಾವ. (ಕಾರಣ ಈ ಯೋಜನೆಗಳ ಬಗ್ಗೆ ವಿದ್ಯಾರ್ಥಿನಿಯರಿಗೆ ಗೊತ್ತಿರಲಿಲ್ಲ)

ಪದ್ಧತಿ ವಿಧಾನ :-

ಈ ಪ್ರಬಂಧವು ಪ್ರಾಥಮಿಕ ಮೂಲಗಳಿಂದ ಮತ್ತು ಮಾದ್ಯಮಿಕ ಮೂಲಗಳಿಂದ ಮಾಹಿತಿಗಳನ್ನು ಸಂಗ್ರಹಿಸಲಾಗಿದೆ

1. ಪ್ರಾಥಮಿಕ ಮೂಲ :- ಜನತಾ ಸರ್ಕಾರಿ ಪ್ರಥಮ ದರ್ಜೆ ಕಾಲೇಜು ಬಸವಾಪಟ್ಟಣದ ವಿದ್ಯಾರ್ಥಿಗಳನ್ನು ಸಂದರ್ಶಿಸಿ ಮಾಹಿತಿಯನ್ನು ಸಂಗ್ರಹಿಸಲಾಗಿದೆ
2. ಮಾದ್ಯಮಿಕ ಮೂಲ :- ಪುಸ್ತಕಗಳು ಮತ್ತು ಗ್ರಂಥಗಳನ್ನು ಅಧ್ಯಯನ ಮಾಡಿ ಮಾಹಿತಿ ಸಂಗ್ರಹಿಸಲಾಗಿದೆ. ಉದಾ : “ಭಾರತದಲ್ಲಿ ಮಹಿಳಾ ಅಧ್ಯಯನ ” “ಮಹಿಳಾ ಅಧ್ಯಯನ ಪ್ರವೇಶ ”-- ಚ.ನ.ಶಂಕರರಾವ್

ಮಹಿಳಾ ಸಶಕ್ತೀಕರಣಕ್ಕೆ ಸಂಬಂಧಿಸಿದಂತೆ ಭಾರತದ ರಾಷ್ಟ್ರೀಯ ಪ್ರಕಟಣೆಯಲ್ಲಿ ಸೂಚಿಸಿರುವ ಕಾರ್ಯತಂತ್ರಗಳು

ಸ್ತ್ರೀಯರ ಜಾಗತಿಕ ಮಹಾ ಸಭೆಗಳಲ್ಲಿ ನೀಡಿದ ಕರೆಯಂತೆ ಭಾರತ ಸರ್ಕಾರ ಸಿದ್ಧಪಡಿಸಿದ ರಾಷ್ಟ್ರೀಯ ದಸ್ತಾವೇಜು ಅಥವಾ ಪ್ರಕಟಣೆ ಈ ಕೆಳಗಿನ ಕಾರ್ಯ ತಂತ್ರಗಳನ್ನು ಒಳಗೊಂಡಿದೆ ಆ ಪ್ರಕಾರ ಈ ಕೆಳಗಿನ 3 ಕಾರ್ಯ ತಂತ್ರಗಳ ಬಗ್ಗೆ ವಿಶೇಷ ಒತ್ತು ನೀಡಲಾಯಿತು

1. ಸ್ತ್ರೀಯರ ರಾಜಕೀಯ ಸಹಭಾಗಿತ್ವವನ್ನು ಪಡೆಯಲು ಚುನಾವಣೆಗಳಲ್ಲಿ ಕನಿಷ್ಠ 33% ರಷ್ಟು ಸ್ಥಾನಗಳನ್ನು ಅವರಿಗಾಗಿ ಮೀಸಲಿಡಬೇಕೆಂದು ಮಾತ್ರವಲ್ಲ, ಕೆಲವೊಂದು ಅಧಿಕಾರದ ಹುದ್ದೆಗಳನ್ನು ಬಾಕುಗಳ ಮತ್ತು ಗ್ರಾಮಗಳ ಹಂತದ ನೌಕರ ಶಾಹಿಯಲ್ಲಿಯೇ ಸ್ತ್ರೀಯರಿಗಾಗಿ ಮೀಸಲಿಡಬೇಕು
2. ಅರ್ಥಿಕ ರಂಗದಲ್ಲಿ ಆದಾಯ ನೀಡುವಂತಹ ಕೆಲವೊಂದು ಹೊಸ ಯೋಜನೆಗಳನ್ನು ಸ್ತ್ರೀಯರಿಗಾಗಿ ಜಾರಿಗೊಳಿಸಬೇಕು. ಜೊತೆಗೆ ಗ್ರಾಮಾಭಿವೃದ್ಧಿಯ ದೃಷ್ಟಿಯಿಂದ ಕೈಗೊಳ್ಳಲಾದ ಎಲ್ಲಾ ಅಭಿವೃದ್ಧಿ ಯೋಜನೆಗಳಲ್ಲೂ (ಉದಾ.. ಐ.ಆರ್.ಡಿ.ಪಿ., ಜಿ.ಆರ್.ವೈ, ಟಿ.ಆರ್.ವೈ ಎಸ್.ಇ.ಎಂ. ,ಇತ್ಯಾದಿ) ಒಂದು ನಿರ್ದಿಷ್ಟ ಸಂಖ್ಯೆಯ ಸ್ತ್ರೀಯರು ಅವುಗಳ ಫಲಾಭವಿಗಳಾಗುವಂತೆ ನೋಡಿಕೊಳ್ಳುವುದು
3. ಸಾಮಾಜಿಕ ರಂಗದಲ್ಲಿ ಸರ್ಕಾರಿ ಹಾಗೂ ಸರ್ಕಾರೇತರ ಸಂಸ್ಥೆಗಳ ಸಹಯೋಗದೊಂದಿಗೆ ಸ್ತ್ರೀಯರ ಸಾಕ್ಷರತೆಯನ್ನು ಗಣನೀಯವಾಗಿ ಹೆಚ್ಚಿಸುವುದು. ಶೈಕ್ಷಣಿಕ ಜಾಗೃತಿಯೊಂದಿಗೆ ಅವರು ಸ್ವಾವಲಂಬಿ ಜೀವನವನ್ನು ನಡೆಸಲು ಅನು ಮಾಡಿಕೊಡುವುದು.

ಇತರ ಮುಖ್ಯ ಪ್ರಸ್ತಾವನೆಗಳು :-

- 01) ದೌರ್ಜನ್ಯಗಳನ್ನು ತಡೆಗಟ್ಟುವುದು.
- 02) ಹೆಣ್ಣು ಮಕ್ಕಳ ವಿರುದ್ಧ ತಾರತಮ್ಯ ನೀತಿಯನ್ನು ಕೊನೆಗೊಳಿಸುವುದು.
- 03) ಮಾದ್ಯಮಗಳ ಪಾತ್ರ ಸುಧಾರಣೆ
- 04) ಮಾನವ ಹಕ್ಕುಗಳ ಅಥವಾ ಮೂಲಭೂತ ಹಕ್ಕುಗಳ ಭರವಸೆ.
- 05) ಮಹಿಳೆಯರ ವಿಷಯ ವಿವಾದಗಳ ಸಂಬಂಧವಾಗಿ ಸೂಕ್ತಲಿಂಗ ಸಂವೇದನೆಯನ್ನು ಮೂಡಿಸುವುದು.
- 06) ಅಭಿವೃದ್ಧಿ ಪ್ರಕ್ರಿಯೆಯಲ್ಲಿ ಮಹಿಳೆಯರು.
- 07) ತೀರ್ಮಾನ ಕೈಗೊಳ್ಳುವ ಸ್ಥಾನಗಳಲ್ಲಿ ಮಹಿಳೆಯರು.

01. ದೌರ್ಜನ್ಯಗಳನ್ನು ತಡೆಗಟ್ಟುವುದು
ಕಾನೂನು ವ್ಯವಸ್ಥೆಯನ್ನು ಬಲಗೊಳಿಸಿ ಸ್ತ್ರೀಯರ ವಿರುದ್ಧ ನಡೆಯ ಬಹುದಾದ ಎಲ್ಲಾ ಬಗೆಯ ದೌರ್ಜನ್ಯಗಳನ್ನು ಪರಿಣಾಮಕಾರಿಯಾಗಿ ತಡೆಗಟ್ಟುವುದು.



02. ಹೆಣ್ಣು ಮಕ್ಕಳ ವಿರುದ್ಧದ ತಾರತಮ್ಯ ನೀತಿಯನ್ನು ಕೊನೆಗೊಳಿಸುವುದು:
ಗಂಡು ಮಕ್ಕಳ ಮೇಲಿನ ಮೋಹದಿಂದ ಹಾಗೂ ಅವುಗಳ ಪರವಾದ ಪಕ್ಷಪಾತದ ನಿಲುವಿನಿಂದ ಹೆಣ್ಣು ಮಕ್ಕಳ ವಿರುದ್ಧ ಮಾಡಲಗುತ್ತಿರುವ ಎಲ್ಲಾ ಬಗೆಯ ತಾರತಮ್ಯಗಳು ನಿಲ್ಲುವಚಿತೆ ಮಾಡುವುದು

03. ಮಾದ್ಯಮಗಳ ಪಾತ್ರ ಸುಧಾರಣೆ
ಮಾದ್ಯಮಗಳು ಸ್ತ್ರೀಯರ ಬಗ್ಗೆ ತಳೆದಿರುವ ನೇತೃತ್ವಕ ನಿಲುವನ್ನು ಬದಲಿಸಿ ಅವರ ವಿಧಾಯಕ ಪಾತ್ರಗಳ- ಸಾಧನಗಳ ಬಗ್ಗೆ ಸರಿಯಾದ ಪ್ರಚಾರ- ಪ್ರಸಿದ್ಧಿ ಸಿಗುವಚಿತೆ ಮಾಡುವುದು.

04. ಅಭಿವೃದ್ಧಿಯ ಪ್ರಕ್ರಿಯೆಯಲ್ಲಿ ಮಹಿಳೆಯರು:
ಸಮಾಜ ಜೀವನದ ಎಲ್ಲಾ ಕ್ಷೇತ್ರಗಳ ಅಭಿವೃದ್ಧಾತ್ಮಕ ಕಾರ್ಯಕ್ರಮಗಳು ಹಾಗೂ ಯೋಜನೆಗಳಲ್ಲಿ ಸ್ತ್ರೀಯರಿಗೂ ಸೂಕ್ತ ಪ್ರಾತಿನಿಧ್ಯ ಸಹಭಾಗಿತ್ವ ಪೂಜ್ಯವಾಗುವಂತೆ ಮಾಡುವುದು.

ಮೂರು ಕಾರ್ಯತಂತ್ರಗಳು:

ಲಿಂಗ ಸಮನತೆಯ ದೃಷ್ಟಿಯಿಂದ ರಾಜ್ಯವು ಕೈಗೊಂಡಿರುವ ಮೂರುಬಗೆಯ ಕಾರ್ಯಗಳನ್ನು ಈ ಕೆಳಗಿನಂತಿವೆ

- 01) ಸ್ತ್ರೀ ಸಂಬಂಧಿತವಾದ ಸಾಂವಿಧಾನಿಕ ಹಕ್ಕುಗಳು
- 02) ಸ್ತ್ರೀ ಸಂಬಂಧಿತ ಕಾನೂನುಗಳು ಮತ್ತು ಶಾಸನಗಳು
- 03) ಸ್ತ್ರೀಯರ ಅಭಿವೃದ್ಧಿ ಯೋಜನೆಗಳು
- 04) ಸ್ತ್ರೀ ಸಂಬಂಧಿತವಾದ ಸಾಂವಿಧಾನಿಕ ಹಕ್ಕುಗಳು

ಉದಾ: ಅ) ಸ್ತ್ರೀಯರನ್ನು ಒಳಗೊಂಡಂತೆ ಎಲ್ಲಾ ಭಾರತೀಯಗೆ ಸಮಾನತೆ (ವಿಧಿ-14)

ಬಿ) ಉದ್ಯೋಗ ಸಮಾನತೆ (ವಿಧಿ-16)

05) ಸ್ತ್ರೀ ಸಂಬಂಧಿತ ಕಾನೂನುಗಳು ಹಾಗೂ ಶಾಸನಗಳು.

ಬ್ರಿಟಿಷ್ ಆಳ್ವಿಕೆಯ ಅವಧಿಯಲ್ಲಿ ಜಾರಿಗೊಳಿಸಲಾದ ಶಾಸನಗಳು

01. ಹಿಂದೂ ವಿಧವಾ ಪುನರ್ವಿವಾಹ ಕಾಯ್ದೆ 1856

ಈ ಕಾಯ್ದೆಯು ಸತೀ ನಿಷೇಧ ಶಾಸನಕ್ಕೆ ಪೂರಕವಾಗಿದೆ. ಸತೀ ನಿಷೇಧದಿಂದಾಗಿ ವಿಧವೆಯರು ಜೀವಂತ^a ವಾಗಿ ಉಳಿಯುವಂತಾದರೂ ಹಲವಾರು ಬಗೆಯ ಕಷ್ಟ-ಸಂಕಷ್ಟಗಳಿಗೆ ಅಸಡ್ಡೆ-ಅನಾದರಗಳಿಗೆ ಹಿಂಸಾಚಾರ-ಶೋಷಣೆಗಳಿಗೆ ಬಲಿಯಾಗಬೇಕಾಯಿತು ಅವರ ಈ ದುಸ್ಥಿತಿಯನ್ನು ನಿವಾರಣೆ ಮಾಡಲು ಬಂಗಾಳದ ಪ್ರಸಿದ್ಧ ವಿಚಾರವಾದಿ ಹಾಗೂ ಸಮಾಜ ಸುಧಾರಕ ಶ್ರೀ ಈಶ್ವರಚಂದ್ರ ವಿದ್ಯಾಸಾಗರರು ಬ್ರಿಟಿಷ್ ಸರ್ಕಾರದ ಮೇಲೆ ಒತ್ತಡ ಹೇರಿದ್ದರ ಪರಿಣಾಮವಾಗಿ ಈ ಶಾಸನ ಅನುಷ್ಠಾನಕ್ಕೆ ಬಂದಿತು. ಈ ಕಾಯ್ದೆಯಂತೆ ಹಿಂದೂ ವಿಧವೆಚಿಾರ ಪುನರ್ವಿವಾಹವು ಕಾನೂನಿನ ದೃಷ್ಟಿಯಿಂದ ನ್ಯಾಯಸಮ್ಮತವೆನ್ನಿಸಿಕೊಂಡಿದೆ.

ಭಾರತೀಯ ಕ್ರೈಸ್ತ ವಿವಾಹ ಕಾಯ್ದೆ 1872

ಈ ಶಾಸನವು ಅದರ 1928ರ ತಿದ್ದುಪಡಿಗಳೊಂದಿಗೆ ಕ್ರೈಸ್ತ ವಿವಾಹದ ಹಲವಾರು ಅಂಶಗಳನ್ನು ಒಳಗೊಂಡಿರುವುದು. ಈ ಶಾಸನವು ಕ್ರೈಸ್ತರಲ್ಲಿ ಹುಪ್ಪತ್ತಿ ಹಾಗೂ ಬಹುಪತಿ ವಿವಾಹವನ್ನು ನಿಷೇದಿಸುವುದಲ್ಲದೇ ಏಕಪತ್ನಿ ವಿವಾಹವನ್ನು ಕಡ್ಡಾಯವಾಗಿಸಿದೆ

ಭಾರತೀಯ ವಿವಾಹ ವಿಚ್ಛೇದ ಕಾಯ್ದೆ 1872

ಇದು ಭಾರತೀಯ ಕ್ರೈಸ್ತರು ನ್ಯಾಯಾಲಯದ ಮೂ-ಕ ಯಾವ ಯಾವ ಕಾರಣಕ್ಕಾಗಿ ಮತ್ತು ಹೇಗೆ ವಿಚ್ಛೇದ ಪಡೆಯಬೇಕೆಂಬುದನ್ನು ತಿಳಿಸುತ್ತದೆ ಕೆಲವು ನಿರ್ದಿಷ್ಟ ಅಂಶಗಳ ಆಧಾರದ ಮೇಲೆ ವಿವಾಹವು ಹೇಗೆ ಅಸಿಂಧುವಾಗಿದ್ದು ವಿಸರ್ಜನೆಗೆ ಯೋಗ್ಯವಾಗಿದೆ ಎಂಬುದನ್ನೂ ಅದು ಸೂಚಿಸುತ್ತದೆ, ನ್ಯಾಯಿಕ



ಸೇರ್ಪಡೆ, ವೈವಾಹಿಕ ಸಂಗಾತಿಗಳಿಗೆ ರಕ್ಷಣೆ ಮತ್ತು ದಾಂಪತ್ಯದ ಅಕುಗಳ ಮರು ಸ್ಥಾಪನೆಗು ಅದು ಅವಕಾಶ ನೀಡುವುದು

ಸ್ವಾತಂತ್ರ್ಯ ನಂತರದಲ್ಲಿ ಕೈಗೊಳ್ಳಲಾದ ಶಾಸನಗಳು

1) ವಿಶೇಷ ವಿವಾಹ ಕಾಯ್ದೆ 1954 : - 1872 ರಲ್ಲಿ ಕೈಗೊಳ್ಳಲಾಗಿದ್ದ ನಾಗರಿಕ ವಿವಾಹ ಕಾಯ್ದೆಯ ಬದಲಿಗೆ ಈ ಕಾಯ್ದೆಯನ್ನು 1954 ರಲ್ಲಿ ತರಲಾಗಿದ್ದು ಇದರ ಪ್ರಕಾರ ಪ್ರಬುದ್ಧ ಶ್ರೀ - ಪುರುಷರು ನೊಂದಾಯಿತ ವಿವಾಹವನ್ನು ಮಾಡಿಕೊಳ್ಳಬವುದಾಗಿದೆ ಈ ಕಾಯ್ದೆಯಂತೆ ನೊಂದಾಯಿತ ವಿವಾಹವಾಗಲಿಚ್ಚಿಸುವ ಎರಡು ಪಕ್ಷದವರು ಕನಿಷ್ಠ ಒಂದು ತಿಂಗಳ ಮುಂಚೆ ವಿವಾಹ ಅಧಿಕಾರಿಗೆ ತಮ್ಮ ವಿವಾಹದ ಬಗ್ಗೆ ಲಿಖಿತ ಸೂಚನೆ ನೀಡತಕ್ಕದ್ದು ಒಂದು ತಿಂಗಳವರೆಗೂ ಕೂಡ ಎರಡು ಪಕ್ಷಗಳ ಸಂಬಂಧಿಕರು, ಅಗತ್ಯವೆನಿಸಿದಲ್ಲಿ ಸಂಬಂಧಿತ ವಿವಾಹದ ಬಗ್ಗೆ ಅಕ್ಷೇಪಣೆ ಸಲ್ಲಿಸಬಹುದಾಗಿದೆ ವಿವಾಹದ ಸಮಯದಲ್ಲಿ ಇಬ್ಬರೂ ಸಾಕ್ಷಿಗಳು ಹಾಜರಿರಬೇಕಾಗಿದ್ದು ಅಗತ್ಯ ವಿವಾಹವಾಗಲಿಚ್ಚಿಸುವ ಸ್ತ್ರೀ ಪುರುಷರ ವಯಸ್ಸು ಅನುಕ್ರಮವಾಗಿ ಕನಿಷ್ಠ 18 ಹಾಗೂ 21 ವರ್ಷವಾಗಿರಬೇಕೆಂದು ಇದು ವಿದಿಸುವುದು.

2) ಹಿಂದು ವಿವಾಹ ಕಾಯ್ದೆ 1955 : - ಈ ಕಾಯ್ದೆಯು ಹಿಂದುಗಳಲ್ಲಿ ಬಾಲ್ಯವಿವಾಹ ಬಹು ಪತ್ತಿ ಹಾಗೂ ಬಹು ಪತಿ ವಿವಾಹಗಳನ್ನು ನಿಷೇದಿಸುವುದು ಇದು ಹಿಂದೂಗಳೂ ಜೈನರು ಬೌದ್ಧರು ಸಿಖ್ಖರು ಹಾಗೂ ವೀರಶೈವರಿಗೆ ಸಮಾನವಾಗಿ ಅನ್ವಯವಾಗುವುದು ಇದರ ಇತರ ಕೆಲವು ಮುಖ್ಯಾಂಶಗಳು ಈ ಕೆಳಗಿನಂತಿವೆ

- 1) ಈ ಕಾಯ್ದೆಯು ಕಾನೂನು ಬದ್ಧ ಹಿಂದೂ ವಿವಾಹಕ್ಕೆ ಅಗತ್ಯವಾದ ಶರತ್ತುಗಳನ್ನು ವಿದಿಸುವುದು
- 2) ವಿವಾಹವಾಗುವವರು ಪ್ರಾಪ್ತ ವಯಸ್ಕರಾಗಿರಬೇಕೆಂದು ಸೂಚಿಸುವುದು
- 3) ಸ್ತ್ರೀ ಪುರುಷರಿವರಿಗೂ ವಿವಾಹ ವಿಚ್ಛೇದನದ ಸಮಾನ ಹಕ್ಕುಗಳನ್ನು ನೀಡುವುದು
- 4) ಈ ಕಾಯ್ದೆಯ 1986 ರ ತಿದ್ದುಪಡೆಯಂತೆ ಪರಸ್ಪರ ಅಪಹೋಂದಿಕೆಯ ಅಥವಾ ಒಪ್ಪಿಗೆಯ ನೆಲೆಯಲ್ಲಿ ವಿವಾಹವಾದ ಒಂದು ವರ್ಷದ ಬಳಿಕ ವಿಚ್ಛೇದನಕ್ಕಾಗಿ ಅರ್ಜಿ ಸಲ್ಲಿಸಬವುದು ವಿಚ್ಛೇದನದ ತೀರ್ಪು ಸಿಕ್ಕಿದ ನಂತರ ವಿಚ್ಛೇದಿತತರು ಕನಿಷ್ಠ ಒಂದು ವರ್ಷದ ವರೆಗೆ ವಿವಾಹವಾಗುವಂತಿಲ್ಲ
- 3) ಹಿಂದೂ ಉತ್ತರಾಧಿಕಾರ ಕಾಯ್ದೆ 1956 : - ಈ ಕಾಯ್ದೆಯಂತೆ ಸ್ತ್ರೀಯರಿಗೂ ಅಸ್ತಿಯ ಹಕ್ಕನ್ನು ನೀಡಲಾಹಿತು ಈ ಕಾಯ್ದೆಯಂತೆ ಕುಟುಂಬದ ಹಿರಿಯರು ಮರಣ ಹೊಂದಿದ ಬಳಿಕ ಕುಟುಂಬದ ಪಿತೃರ್ಜಿತ ಅಸ್ತಿಗೆ ಆತನ ಮಗ, ಮಗಳು, ವಿದವಾ ಪತ್ತಿ ಮತ್ತು ತಾಯಿ ಉತ್ತರಾದೀಕಾರಿಗಳಾಗಿರುತ್ತಾರೆ ಆತ ಸ್ವಂತ ಸಂಪಾದಿಸಿದ ಅಸ್ತಿಯೂ ಕೂಡ (ಆತ ತನ್ನ ಉಯಿಲನ್ನು ಸಿದ್ಧಪಡಿಸದೇ ಇದ್ದರೆ) ಆತನ ಸ್ತ್ರೀ ಹಾಗೂ ಪುರುಷ ವಾರಸುದಾರರಿಗೆ ಸಮಾನವಾಗಿ ಅಂಚ್ಚಲ್ಪಡುವುದು.

ಸ್ತ್ರೀಯರಿಗೆ ಸಂಬಂಧಿಸಿದ ಕಾನೂನುಗಳು ಸ್ತ್ರೀಯರ ಹಿತಾಸಕ್ತಿಗಳನ್ನು ಕಾಪಿಡುವ ಶಾಸನಾತ್ಮಕ ಕ್ರಮಗಳು

ಬ್ರಿಟೀಷ್ ಆಳ್ವಿಕೆಯ ಅವಧಿಯಲ್ಲಿನ ಶಾಸನಗಳು

01. ಹಿಂದೂ ವಿಧವಾ ಪುನರ್ವಿವಾಹ ಕಾಯ್ದೆ
02. ಭಾರತೀಯ ವಿವಾಹ- ವಿಚ್ಛೇದ ಕಾಯ್ದೆ (1872)
03. ಬಾಲ್ಯವಿವಾಹ ನಿಷೇಧ ಕಾಯ್ದೆ (1929)
04. ಪಾರ್ಸಿ ವಿವಾಹ ಮತ್ತು ವಿಚ್ಛೇದ ಕಾಯ್ದೆ (1936)
05. ಮುಸ್ಲಿಂ ವಿವಾಹ ವಸರ್ಜನಾ ಕಾಯ್ದೆ (1939)

ಸ್ವಾತಂತ್ರ್ಯನಚಿತರದಲ್ಲಿ ಕೈಗೊಳ್ಳಲಾದ ಶಾಸನಗಳು



01. ವಿಶೇಷ ವಿವಾಹ ಕಾಯ್ದೆ (1954)
02. ಹಿಂದೂ ವಿವಾಹ ಕಾಯ್ದೆ (1955)
03. ಹಿಂದೂ ಉತ್ತರಾಧಿಕಾರ ಕಾಯ್ದೆ (1956)
04. ಹಿಂದೂ ದತ್ತು ಮತ್ತು ಜೀವನಾಂಶ ಕಾಯ್ದೆ (1956)
05. ಪ್ರಸುಂತಿಕ ಸೌಲಭ್ಯ ಕಾಯ್ದೆ (1961)
06. ಕನ್ಯೆಯರ ಮತ್ತು ಮಹಿಳೆಯರ ಅನೈತಿಕ ವ್ಯವಹಾರ ಪ್ರತಿಬಂಧಕ ಕಾಯ್ದೆ (1956)
07. ವರದಕ್ಷಿಣೆ ನಿಷೇಧ ಕಾಯ್ದೆ (1961)
08. ವೈದ್ಯಕೀಯ ಗರ್ಭ ನಿವಾರಣಾ ಕಾಯ್ದೆ
09. ಪ್ರಸವಪೂರ್ವ ಲಿಂಗ ಪರೀಕ್ಷೆಗಳ ಕಾಯ್ದೆ
10. ಸಮಾನ ವೇತನ ಕಾಯ್ದೆ (1970)
11. ಕಾರ್ಖಾನೆಗಳ ತಿದ್ದುಪಡಿ ಕಾಯ್ದೆ (1976)
12. ಅಪರಾಧ ಕಾನೂನು ತಿದ್ದುಪಡಿ ಕಾಯ್ದೆ (1983)
13. ಕುಟುಂಬ ನ್ಯಾಯಾಲಯ ಕಾಯ್ದೆ (1984)
14. ಮಹಿಳೆಯರ ಅಸಭ್ಯ ಪ್ರತಿನಿಧಿಸುವಿಕೆ ನಿಷೇಧ ಕಾಯ್ದೆ (1986)
15. ಸತೀ ಆಚರಣೆಯ ಪ್ರತಿಬಂಧಕ ಕಾಯ್ದೆ (1987)
16. ಮುಸ್ಲಿಂ ಮಹಿಳೆಯರ ಕಾಯ್ದೆ (1986)
17. ರಾಷ್ಟ್ರೀಯ ಮಹಿಳಾ ಆಯೋಗ ಕಾಯ್ದೆ (1990)

01. ಸ್ತ್ರೀಯರ ಅಭಿವೃದ್ಧಿ ಯೋಜನೆ

ಬೇಟೆ ಬಚಾವೋ ಬೇಟೆ ಪಡಾವೋ ಭಾರತ ಸರ್ಕಾರದ ಅತ್ಯಂತ ಅದ್ಭುತವಾದ ಉಪಕ್ರಮಗಳಲ್ಲಿ ಒಂದಾಗಿದೆ. ಇದು ಮಕ್ಕಳ ಸೆಕ್ಸ್ ಅನುಪಾತವಾದ ಕುಸಿತದ ಹಿನ್ನೆಲೆಚಿಹ್ನೆಗಳಲ್ಲಿ ಹೆಣ್ಣು ಮಗುವಿಗೆ ರಕ್ಷಣೆ ಮತ್ತು ಬದುಕುಳಿವಿಕೆಯನ್ನು ಖಾತ್ರಿ ಪಡಿಸುವ ಯೋಜನೆಚಿಹ್ನೆಗಳಾಗಿದೆ. 2015 ಜನವರಿಯಲ್ಲಿ ಈಗಿನ ಪ್ರಧಾನಿ ಜಾರಿಗೊಳಿಸಿದ್ದಾರೆ.

02. ಸುಕನ್ಯಾ ಸಮೃದ್ಧಿ ಯೋಜನೆ

ತಮ್ಮ ಮಗಲ ಹೆಸರಿನಲ್ಲಿ ತಂದೆ ತಾಯಿಗಳು ಬ್ಯಾಳಕ್ ಪೋಸ್ಟ್ ಆಫೀಸಿನಲ್ಲಿ ವಿಶೇಷ ಸ್ಥಳೀಯವನ್ನು ತೆರೆಯಬಹುದಾಗಿದೆ. ಇದೊಂದು ವಿಶೇಷ ಉಳಿತಾಯ ಯೋಜನೆಚಿಹ್ನೆಗಳಾಗಿದೆ.

03. ಸ್ವಾಪ್ ಸೆಚಿಟರ್ ಯೋಜನೆ

ಏಪ್ರಿಲ್ 2015ರಲ್ಲಿ ಈ ಯೋಜನೆಚಿಹ್ನೆಗಳನ್ನು ಪರಿಚಯಿಸಲಾಯಿತು ದೈಹಿಕ ಮಾನಸಿಕ ಹಿಂಸೆಗಳನ್ನು ತಡೆಗಟ್ಟುವುದು ಇದರ ಉದ್ದೇಶವಾಗಿದೆ.

04. ಪ್ರಧಾನ ಮಂತ್ರಿ ಉಜ್ವಲ ಯೋಜನೆ

2016 ಮಾರ್ಚ್‌ರಲ್ಲಿ ಪ್ರಾರಂಭಿಸಲಾಯಿತು ಬಡತನ ರೇಖೆಗಿಂತ ಕೆಳಗಿರುವ ಮಹಿಳೆಚಿಹ್ನೆಗಳಿಗೆ ಉಚಿತ ಎಲ್ ಪಿ ಜಿ ಸಂಪರ್ಕವನ್ನು ಒದಗಿಸುವುದು.

05. ಮಹಿಳಾ ಇ-ಹಾಟ್ ಯೋಜನೆ

ಮಹಿಳಾ ಉದ್ಯಮಿಗಳು ಸ್ವಸಹಾಯ ಗುಂಪುಗಳು ಸಣ್ಣ ಉತ್ಪಾದಕರಿಗೆ ಅಧಿಕಾರ ನೀಡುವ ಬಗ್ಗೆ ಈ ಯೋಜನೆ ಮಹತ್ವ ನೀಡುತ್ತದೆ, ಮಾರ್ಚ್ 2016ರಲ್ಲಿ ಪರಿಚಯಿಸಲಾಯಿತು.



06.ಉದ್ಯೋಗಿಸ್ತು ತಾಯಿ ಮಕ್ಕಳ ರಾಜೀವ್ ಗಾಂದಿ ರಾಷ್ಟ್ರೀಯ ಯೋಜನೆ 2006ರಲ್ಲಿ ಮಹಿಳಾ ಉನ್ನತಿಗಾಗಿ ಸರ್ಕಾರ ಇದನ್ನು ರೂಪಿಸಿದೆ. ಮಹಿಳೆಚಿರಿಗಾಗಿ ದೈಹಿಕ ಮಾನಸಿಕ ಬೆಳವಣಿಗೆಗೆ ಸಂಬಂಧಿಸಿದ ಸೌಲಭ್ಯಗಳನ್ನು ಒದಗಿಸುವುದು. ಉದಾ; ಮಲಗುವ ಸೌಲಭ್ಯ , ಹೆರಿಗೆ ಬೆನಿಫಿಟ್ ಪ್ರೋಗ್ರಾಂ ಈ ಯೋಜನೆಯು ಭಾರತದಲ್ಲಿ ಗರ್ಭಿಣಿ ಮತ್ತು ಹಾಲುಣಿಸುವ ಮಹಿಳೆಯರ ಪ್ರಯೋಜನಕ್ಕೆ ಆಗಿ ಸರ್ಕಾರ ಈ ಯೋಜನೆಚಿರಿಗಾಗಿ ಜಾರಿಗೊಳಿಸಿದೆ. 2017ರಲ್ಲಿ ಹೆಚ್ಚುತ್ತಿರುವ ತಾಯಂದಿರ ಮರಣ ಪ್ರಮಾಣ ಪತ್ರವನ್ನು ಮುಂದುವರಿಯದಂತೆ ತಡೆಗಟ್ಟುವುದೇ ಇದರ ಉದ್ದೇಶವಾಗಿದೆ.

ಭಾರತೀಯ ಮಹಿಳಾ ಅಭಿವೃದ್ಧಿಗೆ ಕಲ್ಯಾಣ ಕಾರ್ಯಕ್ರಮಗಳು

ಮಹಿಳಾ ಮತ್ತು ಮಕ್ಕಳ ಅಭಿವೃದ್ಧಿ ಸಚಿವಾಲಯ (ಒWಅಆ) ಮತ್ತು ಕೇಂದ್ರ ಸಮಾಜ ಕಲ್ಯಾಣ ಮಂಡಳಿ ಭಾರತೀಯ ಮಹಿಳೆಚಿರಿಗೆ ವಿವಿಧ ಕಲ್ಯಾಣ ಯೋಜನೆಗಳು ಮತ್ತು ಕಾರ್ಯಕ್ರಮಗಳನ್ನು ಅನುಷ್ಠಾನಗೊಳಿಸುತ್ತಿದೆ. ಇವುಗಳನ್ನು ಕೆಳಗೆ ಪಟ್ಟಿ ಮಾಡಲಾಗಿದೆ ಮತ್ತು ಕೆಳಗಿನಂತೆ ವಿವರಿಸಲಾಗಿದೆ.

- 01.ಹದಿಹರೆಯದ ಹುಡುಗಿಯರ ಸಬಲೀಕರಣಕ್ಕಾಗಿ ರಾಜೀವ್ ಗಾಂದಿ ಯೋಜನೆ (ಸಬ್ಲಾ)
- 02.ಇಂಧಿರಾ ಗಾಂಧಿ ಮಾತೃ ಸಹಯೋಗ ಯೋಜನೆ
- 03.ಮಹಿಳೆಯರಿಗೆ ತರಬೇತಿ ಮತ್ತು ಉದ್ಯೋಗ ಕಾರ್ಯಕ್ರಮಕ್ಕೆ ಬೆಂಬಲ
- 04.ಕಾರ್ಯನಿರತ ಮಹಿಳೆಯರ ವಸತಿಗೃಹ
- 05.ಮದ್ಯ ಗಂಗಾ ಬಯಲುಗಳಲ್ಲಿ ಮಹಿಳಾ ಸಬಲೀಕರಣ ಮತ್ತು ಬದುಕುಳಿಯುವ ಕಾರ್ಯಕ್ರಮ (ಪ್ರಿಯದರ್ಶಿನಿ)
- 06.ಸ್ವ-ಧರ ಕಷ್ಟಕರ ಸಂದರ್ಭಗಳಲ್ಲಿ ಮಹಿಳೆಯರ ಯೋಜನೆ
- 07.ಟ್ರಾಫಿಕ್ಸಿಂಗ್ ಎದುರಿಸುವ ಯೋಜನೆ
- 08.ಕುಟುಂಬ ಕೌನ್ಸಿಲಿಂಗ್ ಕೇಂದ್ರಗಳು (ಎಪ್ಸಿಗಳು)
- 09.ಸಣ್ಣ ಸ್ವೀ ಹೋಮ್ ಪ್ರೋಗ್ರಾಂ
- 10.ಜಾಗೃತಿ ಜನರೇಷನ್ ಪ್ರೋಗ್ರಾಂ (ಎಜಿಪಿ)
11. ವಯಸ್ಕ ಮಹಿಳೆಯರ ಶಿಕ್ಷಣದ ಕೋರ್ಸುಗಳು
- 12.ಮಹಿಳಾ ಸಬಲೀಕರಣಕ್ಕೆ ಸಮಗ್ರ ಯೋಜನೆ
- 13.ಲಿಂಗ ಬಜೆಟ್ ಯೋಜನೆ

ಪ್ರಾಥಮಿಕ ಮೂಲಗಳಿಂದ ಮಹಿಳಾ ಸಬಲೀಕರಣದ ಕಾರ್ಯತಂತ್ರಗಳಿಗೆ ವಿದ್ಯಾರ್ಥಿಗಳಿಂದ ಸಂಗ್ರಹಿಸಿದ ಮಾಹಿತಿಯ ವಿವರ ಈ ಕೆಳಗಿನಂತಿದೆ.

- 01.ಮಹಿಳೆಯರಲ್ಲಿ ವ್ಯಕ್ತಿತ್ವ ವಿಕಾಸದೊಂದಿಗೆ ನಾಯಕತ್ವದ ಗುಣಗಳನ್ನು ಬೆಳೆಸುವುದು.
- 02.ಸ್ವಯಂ ನಿರ್ಧಾರ ತೆಗೆದುಕೊಳ್ಳುವ ಸಾಮರ್ಥ್ಯವನ್ನು ಹೊಂದುವುದು
- 03.ಆತ್ಮಾಭಿಮಾನ ಹೆಚ್ಚು ಮಾಡುವುದರಲ್ಲಿ ಹಾಗೂ ಕಳಂಕದಿಂದ ಪಾರಾಗುವುದರಲ್ಲಿ ತೊಡಗಿಕೊಳ್ಳುವುದು.
- 04.ಇತ್ತೀಚೆಗೆ ಭಾರತೀಯ ಮಹಿಳೆಯರು ಶಿಕ್ಷಣ, ರಾಜಕೀಯ, ಕಲೆ, ವಿಜ್ಞಾನ ಮತ್ತು ತಾಂತ್ರಿಕ ಕ್ಷೇತ್ರಗಳಲ್ಲಿ ಮುಂದೆ ಬರುತ್ತಿರುವುದು ಅಥವಾ ಸಾಧನೆ ಮಾಡುತ್ತಿರುವುದು ಮಹಿಳಾ ಸಬಲೀಕರಣವೇಯಾಗಿದೆ.
- 05.ಮಹಿಳೆಯರಿಗೆ ಸೂಕ್ತವಾದ ಮತ್ತು ಮಾನವೀಯತೆಯಿಂದ ಕೂಡಿದ ಕೆಲಸದ ವಾತಾವರಣ ಮತ್ತು ಭದ್ರತೆ ನೀಡುವಂತಹ ಅವಕಾಶಗಳನ್ನು ನೀಡುವುದು.
- 06.ಮಹಿಳೆಯರು ಭ್ರೂಣ ಹತ್ಯೆ ಮತ್ತು ಲಿಂಗಭೇದಗಳಂತಹ ಸಮಸ್ಯೆಗಳ ಬಗ್ಗೆ ಜಾಗೃತಿ ಮೂಡಿಸುವುದು.



07.ಭಾರತದಲ್ಲಿ ಮಹಿಳೆಯರ ಮೇಲಿನ ದೌರ್ಜನ್ಯಗಳಿಗೆ ಕುಡಿತ್ತದ ಅಂಶವು ಕಾರಣವಾಗಿದೆ. ಆದ್ದರಿಂದ ಮಹಿಳೆಯರ ಮತ್ತು ಮಹಿಳಾರ ಸಂಘಟನೆಗಳು ಮದ್ಯಪಾನ ನಿಷೇಧಕಾಯ್ದೆಗೆ ಹೋರಾಡಬೇಕು ಎಂದು ತಿಳಿಸಿದರು.

08.ಮಹಿಳೆಯರಿಗೆ ಜನನ ನಿಯಂತ್ರಣದ ಸಾಧನಗಳ ಬಗ್ಗೆ ತಿಳಿಸುವುದು. ಮತ್ತು ಈ ಸಾಧನಗಳ ಬಗ್ಗೆ ಜಾಗೃತಿ ಮೂಡಿಸುವು ಅತ್ಯವಶ್ಯಕ ಎಂದರು.

09.ಮಹಿಳೆಯರಲ್ಲಿ ಆತ್ಮವಿಶ್ವಾಸ ಮೂಡಿಸುವುದು.

10.ಮಹಿಳೆಯರಲ್ಲಿನ ಸಾಮರ್ಥ್ಯಗಳನ್ನು ಗುರುತಿಸಿ ಅವುಗಳ ಅಭಿವೃದ್ಧಿಗೆ ಪ್ರೋತ್ಸಾಹ ಕೊಡುವುದು.

ಉಪಸಂಹಾರ

ಮಹಿಳಾ ಸಬಲೀಕರಣದ ಕಾರ್ಯತಂತ್ರಗಳು ಮಹಿಳೆಯರಿಗೆ ಅನೇಕ ರೀತಿಯಲ್ಲಿ ಮಹಿಳೆಯರು ಸಬಲೀಕರಣಗೊಳ್ಳಲು ಸಹಾಯಕವಾಗಿದೆ. ಅನ್ನುವ ಅಂಶವನ್ನು ನಾವೆಂದು ತಿಳಿಯುತ್ತಿದ್ದೆವೆ. ಮಹಿಳೆಯರಿಗೆ ಸಂಬಂಧಿಸಿದ ಕಾನೂನುಗಳು ಮತ್ತು ಶಾಸನಗಳು ಮಹಿಳಾ ಸಬಲೀಕರಣಕ್ಕೆ ಸಹಾಯಕವಾದವು ಎನ್ನುವುದರಲ್ಲಿ ಎರಡು ಮಾತಿಲ್ಲ . ಭಾರತೀಯ ಮಹಿಳೆ ಸ್ನೇಹ , ಸಹನಶೀಲತೆ, ಮಮತೆ ಮುಂತಾದ ಸದ್ಗುಣಗಳ ಗಣಿಯಾಗಿದ್ದರಿಂದ ಇನ್ನೂ ಸಬಲೀಕರಣಗೊಳ್ಳಬೇಕಾದ ಅವಶ್ಯಕತೆ ತುಂಬಾ ಇರುವುದು ಕಂಡುಬರುತ್ತದೆ. ಮಹಿಳೆಯರು ಮಹಿಳೆಯರು ಮೇಲ್ಕಾಣಿಸಿದ ಸೌಲಭ್ಯಗಳನ್ನು ಪಡೆದು ಸಶಕ್ತರಾಗುವುದು ಅಗತ್ಯ.

ಸ್ವಾವಲಂಬನೆ, ಅರಿವು ಸಂಘಟನಾ ಕೌಶಲ್ಯ ಮತ್ತು ಸಾಮರ್ಥ್ಯ ಬೆಳೆಸಿಕೊಳ್ಳುವುದು. ಮತ್ತು ಹೊರ ಜಗತ್ತಿನ ಸಂಪರ್ಕ ಹೊಂದುವುದು. ಇತ್ಯಾದಿ ತತ್ವಗಳನ್ನು ಅಳವಡಿಸಿಕೊಂಡು ಮಹಿಳೆಯರನ್ನು ವೈಯಕ್ತಿಕ ಹಾಗೂ ಸಮುದಾಯಕ ಮಟ್ಟದಲ್ಲಿ ಸಶಕ್ತರಾಗಿರುವುದು ಸಶಕ್ತೀಕರಣ ಪ್ರಕ್ರಿಯೆಯ ಉದ್ದೇಶವಾಗಿದೆ.



ಭಾರತದ ಆರ್ಥಿಕ ಅಭಿವೃದ್ಧಿ ಮತ್ತು ಮಹಿಳಾ ಸಬಲೀಕರಣದ ಒಂದು ವಿಶ್ಲೇಷಣೆ

ಲಕ್ಷ್ಮೀಕಾಂತ.ಎಸ್.

(ಪಿ.ಹೆಚ್‌ಡಿ. ಸಂಶೋಧನಾ ವಿದ್ಯಾರ್ಥಿ)

ಅತಿಥಿ ಉಪನ್ಯಾಸಕರು, ಅರ್ಥಶಾಸ್ತ್ರ ವಿಭಾಗ,

ಸರ್ಕಾರಿ ಕಲಾ ಕಾಲೇಜು (ಸ್ವಯತ್ತಾ) ಚಿತ್ರದುರ್ಗ. ಸಂಶೋಧನಾ ಮಾರ್ಗದರ್ಶಕರು

ಡಾ.ಟಿ.ಎಸ್.ರಾಘವೇಂದ್ರ

ನಿವೃತ್ತ ಸಹ ಪ್ರಾಧ್ಯಾಪಕರು,

ಎಲ್.ಬಿ&ಎಸ್.ಬಿ.ಎಸ್ ಕಾಲೇಜ್, (ಸ್ವಯತ್ತಾ) ಸಾಗರ, ಶಿವಮೊಗ್ಗ.

1) ಪರಿಚಯ

ತೊಟ್ಟಿಲು ತೂಗುವ ಕೈ ಜಗತ್ತನ್ನೇ ತೂಗಿತು. ಮಹಿಳೆಯರನ್ನು ಪ್ರಬಲರನ್ನಾಗಿ ಅಥವಾ ಅವರ ಸಾಮರ್ಥ್ಯವನ್ನು ಹೆಚ್ಚಿಸುವ ಕಾರ್ಯಕ್ಕೆ 'ಲಿಂಗ ಸಬಲೀಕರಣ' ಎನ್ನಲಾಗುತ್ತದೆ. ಪುರುಷರ ಸ್ಥಾನಮಾನಕ್ಕಿಂತ ಸ್ತ್ರೀಯರ ಸ್ಥಾನಮಾನ ಚಿಂತಾಜನಕವಾಗಿದೆ. ಇಂತಹ ಸ್ಥಿತಿಗೆ ಆರ್ಥಿಕ, ಸಾಮಾಜಿಕ, ರಾಜಕೀಯ ಮತ್ತು ಇತರೆ ಪ್ರಮುಖ ಅಂಶಗಳು ಕಾರಣವಾಗಿವೆ. ಸಾಮಾನ್ಯವಾಗಿ ಲಭ್ಯವಿರುವ ಆರ್ಥಿಕ ಮತ್ತು ಸಾಮಾಜಿಕ ಮೂಲಭೂತ ಸೌಕರ್ಯಗಳು ಅಶಾದಾಯಕವಾಗಿಲ್ಲ. ದ್ವಿತೀಯ ಮತ್ತು ತೃತೀಯ ವಲಯಗಳು ಪ್ರಮುಖ ಕೇಂದ್ರಗಳಿಂದ ಗ್ರಾಮೀಣ ಪ್ರದೇಶಗಳಿಗೆ ಹರಡಬೇಕಾಗಿದೆ. ಸಾಮಾಜಿಕ ವಲಯದಲ್ಲಿ, ಸಮಾಜವು ಸಂಪ್ರದಾಯ, ಕಂದಾಚಾರ, ವಿಧಿ, ಆಚರಣೆಗಳು, ಜಾತಿ, ಲಿಂಗ ತಾರತಮ್ಯ ಮುಂತಾದ ಕಂದಾಚಾರದಲ್ಲಿ ಸಿಲುಕಿ ನರಳುತ್ತಿದೆ. ಇವುಗಳು ಭಾರತದ ಅಭಿವೃದ್ಧಿ ಮತ್ತು ಸಾಮಾಜಿಕ ಬದಲಾವಣೆಗೆ ಅಡ್ಡಿ ಆತಂಕಗಳಾಗಿವೆ. ಈ ಅಡ್ಡಿ ಆತಂಕಗಳಿಂದ ಮುಕ್ತಿ ಪಡೆಯಬೇಕಾದರೆ ಜನತೆಯ ಜೀವನ ಮಟ್ಟವನ್ನು ಸುಧಾರಿಸುವ ಆರ್ಥಿಕ ಬೆಳವಣಿಗೆಯನ್ನು ಹೆಚ್ಚಿಸಬೇಕಾಗಿದೆ. ಇದಕ್ಕಾಗಿ ಮೂಲಭೂತ ಸೌಲಭ್ಯ ಮತ್ತು ಮಾನವ ಸಂಪನ್ಮೂಲ ಅಭಿವೃದ್ಧಿಗೆ ಹೆಚ್ಚಿನ ಪ್ರಾಶಸ್ತ್ಯ ನೀಡಬೇಕಾಗುತ್ತದೆ. ಆರ್ಥಿಕ ಅಭಿವೃದ್ಧಿಗೆ ಹಲವಾರು ಕಾರ್ಯಕ್ರಮ ಯೋಜನೆಗಳನ್ನು ಜಾರಿಗೊಳಿಸಲಾಗಿದೆ. ವಿಶೇಷವಾಗಿ ಕಾಲದಿಂದ ಕಾಲಕ್ಕೆ ಮಹಿಳೆಯರಿಗಾಗಿ ಇಂಥ ಕಾರ್ಯಕ್ರಮಗಳನ್ನು ಹಮ್ಮಿಕೊಳ್ಳಲಾಗಿದೆ. ಆದರೆ ಇಂಥ ಕಾರ್ಯಕ್ರಮಗಳು, ಯೋಜನೆಗಳು ಅಪೇಕ್ಷಿತ ಫಲ ನೀಡಿಲ್ಲ. ಇದಕ್ಕೆ ಹಲವಾರು ಕಾರಣಗಳಿವೆ. ಅವುಗಳಲ್ಲಿ ಸಾಂಸ್ಥಿಕ ಆಡಳಿತ ಯಂತ್ರ, ಅಭಿವೃದ್ಧಿ ವಿಚಾರಗಳಲ್ಲಿ ಮಹಿಳೆಯರನ್ನು ಹೊರಗಿಟ್ಟಿದ್ದು ಪ್ರಮುಖವಾಗಿವೆ. ಗ್ರಾಮೀಣಾಭಿವೃದ್ಧಿ, ವಿಶೇಷವಾಗಿ ಮಹಿಳಾ ವಿಮೋಚನೆಯನ್ನು ವಿಕೇಂದ್ರೀಕೃತ ಆಡಳಿತ ಮತ್ತು ಯೋಜನೆಯಿಂದ ಸಾಧ್ಯವೆಂಬುದನ್ನು ಮನಗಾಣಲಾಗಿದೆ. ಮಹಿಳಾ ಜನಸಂಖ್ಯೆ ಹೆಚ್ಚು ಕಡಿಮೆ ಪುರುಷರಷ್ಟೆ ಇದೆ. ಇಡೀ ಅಭಿವೃದ್ಧಿಯಲ್ಲಿ ಮಹಿಳೆಯರ ಪಾತ್ರವೂ ಮುಖ್ಯವಾಗಿದೆ. ಆದ್ದರಿಂದ ವಿವಿಧ ಯೋಜನೆಗಳ ಕಾರ್ಯಕ್ರಮಗಳ ಮೂಲಕ ಅವರ ಆರ್ಥಿಕ ಸಶಕ್ತೀಕರಣಕ್ಕೆ ವಿಶೇಷ ಒತ್ತು ನೀಡಲಾಗಿದೆ.

2) ಅಧ್ಯಯನದ ಅಗತ್ಯತೆ

ಪುರುಷ ಪ್ರಧಾನವಾದ ಸಮಾಜದಲ್ಲಿ ಮಹಿಳೆಯರನ್ನು ನಿರ್ಲಕ್ಷಿಸಲಾಗುತ್ತಿದೆ. ಇಂತಹ ಸಮಾಜದಲ್ಲಿ ಮಹಿಳೆಯರಿಗೆ ಸಮಾನವಾದ ಪ್ರಾಮುಖ್ಯತೆಯನ್ನು ನೀಡುವುದು ಅವಶ್ಯವೆನ್ನುತ್ತದೆ. ಮಹಿಳೆಯರು ಆರ್ಥಿಕಾಭಿವೃದ್ಧಿಯ ದೃಷ್ಟಿಯಿಂದ ಎಲ್ಲಾ ವಲಯಗಳಿಂದಲೂ ಸಾಕಷ್ಟು ಕೊಡುಗೆಯನ್ನು ನೀಡುತ್ತಲೇ ಬಂದಿದ್ದಾರೆ. ಆದರೆ ಅವರಿಗೆ ಸಮಾಜದಲ್ಲಿ ಸರಿಯಾದ ಮಾನ್ಯತೆ ಇಲ್ಲ. ಈ ಅಸಮಾನತೆಯನ್ನು ಹೋಗಲಾಡಿಸಲು ಸಬಲೀಕರಣ ಅವಶ್ಯಕತೆ ಇದೆ.



1. ಶಿಕ್ಷಣ ಕ್ಷೇತ್ರದಲ್ಲಿ ಇಂದಿಗೂ ಮಹಿಳೆಯರನ್ನು ನಿರ್ಲಕ್ಷಿಸಲಾಗುತ್ತಿದೆ. ಮಹಿಳಾ ಸಾಕ್ಷರತೆಯ ಪ್ರಮಾಣವನ್ನು ಹೆಚ್ಚಿಸುವ ಅವಶ್ಯಕತೆ ಸಾಕಷ್ಟಿದೆ.
2. ಮಹಿಳೆಯರಿಗೆ ಸಿಗುತ್ತಿರುವ ಪ್ರಾತಿನಿಧ್ಯ, ಸ್ಥಾನಮಾನ ಪುರುಷರಿಗಿಂತ ತೀರಾ ಕೆಳಮಟ್ಟದಲ್ಲಿದೆ. ಅವರಿಗೆ ಎಂದೂ ಪ್ರಥಮ ಸ್ಥಾನವನ್ನು ನೀಡಲಾಗಿಲ್ಲ.
3. ಮಹಿಳೆ ಸಬಲಳಲ್ಲ ಅವಳು ಅಬಲೆ ಎಂದು ಪರಿಗಣಿಸಲಾಗಿದೆ. ಆಕೆಯನ್ನು ಉತ್ತಾದನಾ ಕ್ಷೇತ್ರದಲ್ಲಿ ಪರಿಗಣನೆಗೆ ತೆಗೆದುಕೊಂಡಿಲ್ಲ. ಆರ್ಥಿಕಾಭಿವೃದ್ಧಿಯಲ್ಲಿ ಇವರ ಕೊಡುಗೆಯನ್ನು ನಿರ್ಲಕ್ಷಿಸಲಾಗುತ್ತಿದೆ.
4. ಮಹಿಳೆಯರಿಗೆ ಕೇವಲ ಕೆಲವೇ ಕೆಲಸಗಳಿಗೆ ಸೀಮಿತಗೊಳಿಸದೆ ಅವರನ್ನು ತಮ್ಮ ಸಾಮರ್ಥ್ಯವನ್ನು ಹೊರಹಾಕಲು ಅವಕಾಶವನ್ನು ಕಲ್ಪಿಸಿಕೊಡಬೇಕು. ಇದರಿಂದ ಹೊಸ ಆವಿಷ್ಕಾರಗಳು ಸಾಧ್ಯವಾಗುತ್ತವೆ.
5. ಎಲ್ಲಾ ವಲಯಗಳಲ್ಲಿ ಮಹಿಳೆಯರಿಗೆ ತಾರತಮ್ಯ ಮಾಡಲಾಗುತ್ತಿದೆ. ಅದು ವೇತನದಲ್ಲಾಗಬಹುದು. ಶಿಕ್ಷಣದಲ್ಲಾಗಬಹುದು, ರಾಜಕೀಯದಲ್ಲಾಗಬಹುದು. ಈ ಭೇದಭಾವವನ್ನು ಹೊಗಲಾಡಿಸುವುದು ಅತ್ಯಾವಶ್ಯಕ.

3) ಅಧ್ಯಯನದ ವ್ಯಾಪ್ತಿ

1. ಮಹಿಳಾ ಸಾಕ್ಷರತೆಯ ಪ್ರಮಾಣವನ್ನು ಹೆಚ್ಚಿಸುವುದು.
2. ಸಮಾನ ಅವಕಾಶಗಳನ್ನು ನೀಡುವ ಮೂಲಕ ಆರ್ಥಿಕವಾಗಿ, ರಾಜಕೀಯವಾಗಿ, ಸಾಮಾಜಿಕವಾಗಿ, ಸಬಲಳಾಗುವಂತೆ ಮಾಡುವುದು.
3. ಸಾಮಾಜಿಕವಾಗಿ ಹೆಚ್ಚಿನ ಸ್ಥಾನಮಾನವನ್ನು ನೀಡುವುದು
4. ಅವಶ್ಯಕತೆಗೆ ತಕ್ಕಂತೆ ತರಬೇತಿ ಮತ್ತು ಉದ್ಯೋಗವಕಾಶಗಳನ್ನು ಒದಗಿಸುವುದು.
5. ಮೀಸಲಾತಿಯನ್ನು ನೀಡುವ ಮುಖಾಂತರ ರಾಜಕೀಯವಾಗಿ ಹೆಚ್ಚಿನ ಸ್ಥಾನಮಾನ ನೀಡುವುದು.
6. ತಾರತಮ್ಯ ನಿವಾರಣೆ ಮಾಡುವುದು, ಮಾನಸಿಕವಾಗಿ ಸಬಲರನ್ನಾಗಿಸುವುದು.
7. ಆರ್ಥಿಕ ಸ್ವಾವಲಂಬನೆಯನ್ನು ಸಾಧಿಸುವುದು.

4) ಉದ್ದೇಶಗಳು

- 1) ಆರ್ಥಿಕವಾಗಿ, ಸಾಮಾಜಿಕವಾಗಿ, ರಾಜಕೀಯ, ಶೈಕ್ಷಣಿಕವಾಗಿ, ಧಾರ್ಮಿಕವಾಗಿ ಮಹಿಳೆಯ ಸ್ಥಾನಮಾನವನ್ನು ಹೆಚ್ಚಿಸುವುದು.
- 2) ಎಲ್ಲಾ ಕ್ಷೇತ್ರಗಳಲ್ಲಿ ಮಹಿಳೆಯ ಸಬಲೀಕರಣಕ್ಕೆ ಕೇಂದ್ರ ಮತ್ತು ರಾಜ್ಯ ಸರ್ಕಾರದ ಯೋಜನೆಗಳನ್ನು ಅನುಷ್ಠಾನಗೊಳಿಸುವುದು.

5) ಪ್ರಾಕಲ್ಪನೆಗಳು

- 1) ಭಾರತದ ಆರ್ಥಿಕ ಅಭಿವೃದ್ಧಿ ಮಹಿಳೆಯರ ಪಾತ್ರ.
- 2) ಮಹಿಳೆಯರ ಆರ್ಥಿಕ ಪ್ರಗತಿಯನ್ನು ಹೆಚ್ಚಿಸುವುದು.

6) ದತ್ತಾಂಶಗಳ ವಿಧಾನಗಳು

ದ್ವಿತೀಯ ದತ್ತಾಂಶಗಳನ್ನು ಅಧ್ಯಯನದ ಸಹಾಯಕ್ಕೆ ತೆಗೆದುಕೊಳ್ಳಲಾಗಿದೆ. ಅವುಗಳೆಂದರೆ, ಪುಸ್ತಕಗಳು, ಮಾಸಿಕ ಪತ್ರಿಕೆಗಳು, ದಿನಪತ್ರಿಕೆಗಳು, ಲೇಖನಗಳು, ಅಂತರ್ಜಾಲ ಇನ್ನು ಮುಂತಾದವುಗಳು.



7) ಅಧ್ಯಯನದ ವಿಷಯ ವಿಶ್ಲೇಷಣೆ

ಆರ್ಥಿಕಾಭಿವೃದ್ಧಿಯಲ್ಲಿ ಮಹಿಳೆಯರ ಪಾತ್ರ: ಯಾವುದೇ ಒಂದು ರಾಷ್ಟ್ರದ ಆರ್ಥಿಕಾಭಿವೃದ್ಧಿಯಲ್ಲಿ ಮಹಿಳೆಯರ ಕೊಡುಗೆಯನ್ನು ನಿರ್ಲಕ್ಷಿಸಿ ಅಭಿವೃದ್ಧಿಯನ್ನು ಸಾಧಿಸಲು ಸಾಧ್ಯವಾಗುವುದಿಲ್ಲ. ಅವರುಗಳ ಕೊಡುಗೆಯನ್ನು ಈ ಕೆಳಗಿನಂತೆ ವಿವರಿಸಬಹುದು.

1) ಕೃಷಿ ವಲಯದಲ್ಲಿ: ಪುರುಷರಿಗೆ ಸಮಾನರೆಂಬಂತೆ ಮಹಿಳೆಯರು ಕೃಷಿ ವಲಯದಲ್ಲಿ ದುಡಿಯುತ್ತಿದ್ದಾರೆ. ಇದರಿಂದ ರಾಷ್ಟ್ರೀಯ ಆದಾಯಕ್ಕೆ ಮಹಿಳೆಯರು ಗಮನಾರ್ಹವಾದ ಕೊಡುಗೆಯನ್ನು ನೀಡುತ್ತಿದ್ದಾರೆ.

2) ಕೈಗಾರಿಕಾ ವಲಯ: ಮಹಿಳೆಯರಿಲ್ಲದ ಕ್ಷೇತ್ರವಿಲ್ಲ, ಅವರನ್ನು ಹೊರತುಪಡಿಸಿ ಅಭಿವೃದ್ಧಿ ಅಸಾಧ್ಯ ಎಂಬ ಮಟ್ಟಕ್ಕೆ ಅವರುಗಳ ಅವಶ್ಯಕತೆ ಇಂದು ಬೆಳೆದು ನಿಂತಿದೆ. ಆದ್ದರಿಂದ ಕೈಗಾರಿಕಾ ವಲಯದಲ್ಲಿಯೂ ಸಹ ಮಹಿಳೆ ಇಂದು ದುಡಿದು ಅಪಾರವಾದ ಕೊಡುಗೆಯನ್ನು ನೀಡುತ್ತಿದ್ದಾಳೆ.

3) ಉತ್ತಮ ಸಮಾಜ ನಿರ್ಮಾಣ: ಅಭಿವೃದ್ಧಿಯ ಸಂಕೇತವಾದ ಸಮಾಜದ ನಿರ್ಮಾಣದಲ್ಲಿ ಮಹಿಳೆಯು ಪುರುಷರಿಗಿಂತ ಹೆಚ್ಚಿನ ಕೊಡುಗೆಯನ್ನು ನೀಡುತ್ತಿದ್ದಾಳೆ. ಯಾವುದೇ ದೇಶ ಅಭಿವೃದ್ಧಿಯನ್ನು ಸಾಧಿಸಬೇಕಾದರೆ ಉತ್ತಮವಾದ ಸಮಾಜದ ನಿರ್ಮಾಣವಾಗಬೇಕು ಇಲ್ಲದಿದ್ದರೆ ಬೆಳವಣಿಗೆ ಕುಂಟಿತವಾಗುತ್ತದೆ.

4) ಶಿಕ್ಷಣಕ್ಕೆ ಕೊಡುಗೆ: ಮನೆಯೇ ಮೊದಲ ಪಾಠಶಾಲೆ ತಾಯಿಯೇ ಮೊದಲ ಗುರು ಎಂಬ ನಾನ್ಸುಡಿಯಿದೆ. ಉತ್ತಮ ಶಿಕ್ಷಣವನ್ನು ಮಕ್ಕಳಿಗೆ ಕೊಡುವ ಮೂಲಕ ಅಭಿವೃದ್ಧಿಗೆ ಗಮನಾರ್ಹವಾದ ಕೊಡುಗೆಯನ್ನು ನೀಡುತ್ತಿದ್ದಾರೆ.

5) ಮಕ್ಕಳ ಪೋಷಣೆ: ಸಮಾಜಕ್ಕೆ ಸದೃಢವಾದ ಮಾನವ ಶಕ್ತಿಯನ್ನು ನೀಡುವುದರಿಂದ ಮಾನವ ಸಂಪತ್ತನ್ನು ಹೆಚ್ಚಿಸಿ ಅಭಿವೃದ್ಧಿಯನ್ನು ಸಾಧಿಸಬಹುದು. ಈ ನಿಟ್ಟಿನಲ್ಲಿ ಮಕ್ಕಳನ್ನು ಪಾಲಿಸಿ ಪೋಷಿಸುವಲ್ಲಿ ಮಹಿಳೆ ಪುರುಷರಿಗಿಂತ ಸಮರ್ಥಳಾಗಿದ್ದಾಳೆ. ಇದರಿಂದ ದೇಶ ರಕ್ಷಣೆಗೆ, ಅಗತ್ಯವಾದ ಮಾನವ ಶಕ್ತಿಯನ್ನು ಪೂರೈಸಲು ನೆರವಾಗುತ್ತದೆ.

6) ನೈರ್ಮಲ್ಯ: ಪ್ರತಿ ಮನೆಯ ಸ್ವಚ್ಛವಾಗಿದ್ದರೆ ಒಂದು ಊರೇ ಸ್ವಚ್ಛವಾದಂತೆ, ಪ್ರತಿಯೊಂದು ಊರು ಸ್ವಚ್ಛವಾಗಿದ್ದರೆ ಇಡೀ ದೇಶವೇ ಸ್ವಚ್ಛವಾಗಿರುತ್ತದೆ. ಆದ್ದರಿಂದ ಸ್ವಚ್ಛತೆಯ ವಿಷಯದಲ್ಲಿ ಮಹಿಳೆಯರ ಕೊಡುಗೆ ಶ್ಲಾಘನೀಯ. ಇದರಿಂದ ಆರೋಗ್ಯ ರಕ್ಷಣೆಗೆ ನೆರವಾಗುತ್ತದೆ.

7) ಇತರೆ ಅಂಶಗಳು: ಇಂದು ಮಹಿಳೆಯರಿಲ್ಲದ ಕ್ಷೇತ್ರವಿಲ್ಲ, ಕೃಷಿ, ಕೈಗಾರಿಕೆ, ಮಿಲಿಟರಿ, ಆರೋಗ್ಯ, ಪೈಲೆಟ್‌ಗಳು ಹೀಗೆ ಎಲ್ಲಾ ಕ್ಷೇತ್ರದಲ್ಲೂ ತನ್ನನ್ನು ತಾನು ಗುರುತಿಸಿಕೊಂಡು ಅಪಾರವಾದ ಕೊಡುಗೆಯನ್ನು ನೀಡುತ್ತಿದ್ದಾರೆ. ಮನೆಗೆಲಸ ಕೂಡ ಒಂದು ಉತ್ತಮವಾದ ಸೇವೆ ಇದರಿಂದ ಪುರುಷರು ಹೊರಗಡೆ ದುಡಿಯಲು ಅನುವು ಮಾಡಿಕೊಡುತ್ತಾಳೆ. ಆ ಮೂಲಕ ರಾಷ್ಟ್ರೀಯ ಆದಾಯಕ್ಕೆ ಗಮನಾರ್ಹವಾದ ಕೊಡುಗೆಯನ್ನು ನೀಡುತ್ತಿದ್ದಾರೆ.

8) ಅಧ್ಯಯನದ ಕಂಡುಕೊಳ್ಳುವಿಕೆಯ ಫಲಿತಾಂಶಗಳು ಮತ್ತು ಸಲಹೆಗಳು: ಮಹಿಳಾ ಸಬಲೀಖರಣಕ್ಕೆ ಸರ್ಕಾರದ ದಿಟ್ಟ ಹೆಜ್ಜೆ. ವನಿತೆಯರ ಆತ್ಮವಿಶ್ವಾಸ ವೃದ್ಧಿಸಿದ ಕ್ರಮಗಳು:

ಸುಕನ್ಯಾ ಸಮೃದ್ಧಿ

ಹೆಣ್ಣು ಮಕ್ಕಳ ಶಿಕ್ಷಣ ಮತ್ತು ಮದುವೆ ಹೊರೆ ಎಂದು ಭಾವಿಸುವ ಮಾನಸಿಕತೆ ಇನ್ನೂ ಇದೆ. ಕೇಂದ್ರ ಸರ್ಕಾರ ಸುಕನ್ಯಾ ಸಮೃದ್ಧಿ ಯೋಜನೆ ಆರಂಭಿಸಿದೆ. ಹತ್ತು ವರ್ಷಕ್ಕಿಂತ ಕಡಿಮೆ ವಯಸ್ಸಿನ ಬಾಲಕಿಯರ ಹೆಸರಲ್ಲಿ ಉಳಿತಾಯ ಖಾತೆ ತೆರೆದು ವರ್ಷಕ್ಕೆ ಕನಿಷ್ಠ 1 ಸಾವಿರ ರೂ ಗರಿಷ್ಠ 1.5 ಲಕ್ಷ ರೂ ಇರಿಸಬಹುದು. ಇದಕ್ಕೆ ಶೇ.9.1ರ ಬಡ್ಡಿ ನೀಡಲಾಗುತ್ತಿದ್ದು, ಫಲಾನುಭವಿಯ 18ನೇ ವಯಸ್ಸಿಗೆ ಶೇಕಡ 50ರಷ್ಟು ಮೊತ್ತ ಕೈಸೇರುತ್ತದೆ. ಶಿಕ್ಷಣ ಅಥವಾ ಮದುವೆಯ ಬಳಿಕ ಈ ಖಾತೆ ಸ್ಥಗಿತಗೊಳಿಸಬಹುದಾಗಿದೆ.

ಸುಕನ್ಯಾ ಸಮೃದ್ಧಿ ಯೋಜನೆಯಡಿ ದೇಶಾದ್ಯಂತ 1.26 ತೆರೆಯಲಾಗಿದ್ದು, 19,183 ಕೋಟಿ ರೂ. ಜಮೆಯಾಗಿದೆ.



ಭೇಟಿ ಬಚಾವೋ ಬೇಟಿ ಪಢವೋ

ಲಿಂಗಾನುಪಾತದಲ್ಲಿ ಸಮಾನತೆ ಸಾಧಿಸಲು ಆರಂಭಿಸಲಾದ ಮಹತ್ವದ ಯೋಜನೆ ಇದು. ಬಾಲಕಿಯರಿಗೆ ಶಿಕ್ಷಣ ನೀಡುವ ಅಗತ್ಯದ ಕುರಿತು ಸಾಮಾಜಿಕ ಆಂದೋಲನದಂತೆ ಅರಿವು ಮೂಡಿಸಲಾಗುತ್ತಿದ್ದು, 100 ಜಿಲ್ಲೆಗಳಲ್ಲಿ ಯೋಜನೆ ಜಾರಿಗೆ ಬಂದಿದೆ. ಬಾಲಕಿಯರ ಶಿಕ್ಷಣಕ್ಕೆ ಹೆಚ್ಚಿನ ಅನುಕೂಲತೆಗಳನ್ನು ಕಲ್ಪಿಸಲಾಗಿದೆ, ಅವರು ಉನ್ನತ ಶಿಕ್ಷಣ ಕೈಗೊಳ್ಳಲು ಪ್ರೇರೇಪಿಸಲಾಗುತ್ತಿದೆ.

ಅಭಿವೃದ್ಧಿ ಪಥ:

- ಪ್ರಧಾನಮಂತ್ರಿ ಆವಾಸ್ ಯೋಜನೆಯಲ್ಲಿ ಮಹಿಳೆಯರಿಗೆ ಮೊದಲ ಆದ್ಯತೆ ನೀಡಲಾಗಿದೆ. ಈ ಮೂಲಕ ಆರ್ಥಿಕ ಸಬಲೀಕರಣದ ಗುರಿ.
- ಮುದ್ರಾ ಯೋಜನೆಯ ಫಲಾನುಭವಿಗಳ ಪೈಕಿ ಶೇಕಡ 70ರಷ್ಟು ಮಹಿಳೆಯರು.
- ಮುದ್ರಾ ಮತ್ತು ಸ್ವಾಸ್ಥ್ಯಂಡ್ ಆಪ್ ಯೋಜನೆಗಳಿಂದ 9 ಕೋಟಿ ಮಹಿಳೆಯರು ಲಾಭ ಪಡೆದುಕೊಂಡಿದ್ದಾರೆ.
- ಹೆರಿಗೆ ರಜೆಯನ್ನು 26 ವಾರಗಳಿಗೆ ಹೆಚ್ಚಿಸಲಾಗಿದೆ.
- ಗರ್ಭಿಣಿಯರಿಗೆ 6 ಸಾವಿರ ರೂ. ಸಹಾಯಧನ. ಪ್ರತಿ ವರ್ಷ 50 ಲಕ್ಷಕ್ಕಿಂತ ಅಧಿಕ ಮಹಿಳೆಯರಿಗೆ ಲಾಭ.
- 3.8 ಕೋಟಿ ಮಹಿಳೆಯರಿಗೆ ಎಲ್‌ಪಿಜಿ ಸಂಪರ್ಕ ನೀಡಲಾಗಿದೆ. ಎಲ್‌ಪಿಜಿ ಸಂಪರ್ಕದ ಗುರಿಯನ್ನು 8 ಕೋಟಿಗೆ ಹೆಚ್ಚಿಸಲಾಗಿದೆ.
- ಮಿಷನ್ ಇಂದ್ರಧನುಷ್ ಅಡಿ 80 ಲಕ್ಷಕ್ಕಿಂತ ಅಧಿಕ ಗರ್ಭಿಣಿಯರಿಗೆ ಲಸಿಕೆ.
- ಮಹಿಳಾ ಸೇವಾ ಸಹಕಾರಿ ಬ್ಯಾಂಕ್. ಮಹಿಳಾ ಅಭಿವೃದ್ಧಿ ನಿಗಮಗಳ ಸ್ಥಾಪನೆ.
- ಸ್ವ-ಸಹಾಯ ಸಮೂಹಗಳಿಗೆ ಧನಸಹಾಯ.
- ವಿಶ್ವವಿದ್ಯಾನಿಲಯಗಳಲ್ಲಿ ಮಹಿಳಾ ಅಧ್ಯಯನ ಕೇಂದ್ರಗಳ ಸ್ಥಾಪನೆ.
- ಮಹಿಳೆಯರಿಗೆ ವೃತ್ತಿ ತರಬೇತಿ ಮತ್ತು ಆರ್ಥಿಕ ಸಹಾಯ. ಹೆಣ್ಣು ಮಗುವಿಗಾಗಿ ಭಾಗ್ಯಲಕ್ಷ್ಮಿ ಯೋಜನೆ.
- ಸ್ನಾತಕೋತ್ತರ ಪದವಿಯವರೆಗೆ ಹೆಣ್ಣು ಮಕ್ಕಳಿಗೆ ಉಚಿತ ಶಿಕ್ಷಣಕ್ಕೆ ಆದ್ಯತೆ.
- ಗ್ರಾಮೀಣ ಮಹಿಳೆಯರ ಉದ್ಯೋಗ ಭದ್ರತೆಗೆ ನರೇಗಾ ಯೋಜನೆ ಅನುಷ್ಠಾನ.
- ಅಯ್ಯಪ್ಪಸ್ವಾಮಿ ದೇವಸ್ಥಾನ ಪ್ರವೇಶಕ್ಕೆ ಮಹಿಳೆಯರಿಗೆ ಅವಕಾಶ ನೀಡಲು ಸುಪ್ರೀಂಕೋರ್ಟ್ ಆದೇಶ.
- ಸಾಂತ್ವಾನ ಮತ್ತು ವಿಕಸನ ಯೋಜನೆ.

ಸರ್ಕಾರವು ಮಹಿಳಾ ಸಬಲೀಕರಣಕ್ಕೆ ಹಾಕಿಕೊಂಡ ಯೋಜನೆಗಳನ್ನು ಯಶಸ್ವಿಗೊಳಿಸಲು ಆಡಳಿತ ಅಧಿಕಾರಿಗಳ ಪ್ರಮುಖಪಾತ್ರ ವಹಿಸಬೇಕಾಗುತ್ತದೆ ಮತ್ತು ಈ ಎಲ್ಲಾ ಯೋಜನೆಗಳ ಲಾಭವನ್ನು ಮಹಿಳೆಯರು ಪಡೆದುಕೊಂಡು ಆರ್ಥಿಕವಾಗಿ ಬೆಳವಣಿಗೆ ಹೊಂದಲು ಮುಂದಾಗಬೇಕು. ಆಗ ಮಾತ್ರ ಮಹಿಳಾ ಸಬಲೀಕರಣ ಮತ್ತು ಆರ್ಥಿಕ ಅಭಿವೃದ್ಧಿ ಹೊಂದಲು ಸಾಧ್ಯವಾಗುತ್ತದೆ.

9) ತೀರ್ಮಾನಗಳು ಮತ್ತು ನಿರ್ಣಯಗಳು

ಮಹಿಳೆಯರನ್ನು ಆರ್ಥಿಕವಾಗಿ ಸಶಕ್ತಗೊಳಿಸಲು ಸಾಕಷ್ಟು ಕಾರ್ಯಕ್ರಮಗಳನ್ನು ರೂಪಿಸಲಾಗಿದೆ ಹಾಗೂ ಅವುಗಳ ಜಾರಿಗೆ ಪಂಚಾಯಿತಿ ರಾಜ್ ಸಂಸ್ಥೆಗಳಿಗೆ ವಹಿಸಿಕೊಡಲಾಗಿದೆ. ಆದರೆ ಈ ಕಾರ್ಯಕ್ರಮಗಳು ಭಾಗಶಃ ಸಫಲವಾಗಿವೆಯಷ್ಟೆ ಮಹಿಳೆಯರಿಗಾಗಿಯೇ ರೂಪಿಸಿದ ಅಭಿವೃದ್ಧಿ ಯೋಜನೆಗಳ ಸಫಲತೆಗೆ ಸಾಲ ಸೌಲಭ್ಯಗಳನ್ನು ಒದಗಿಸುವ ಮೊದಲು ಅವರಿಗೆ ವಿವಿಧ ವೃತ್ತಿಗಳ ಆರ್ಥಿಕ ಚಟುವಟಿಕೆಗಳ ಬಗ್ಗೆ ತರಬೇತಿಯನ್ನು ನೀಡಬೇಕು. ಮಹಿಳೆಯರಿಗೆ ಸಂಬಂಧಿಸಿದ ಸಮಸ್ಯೆಗಳನ್ನು ನಿಭಾಯಿಸಲು ಶೈಕ್ಷಣಿಕ ಮತ್ತು ಆರೋಗ್ಯ ಸೇವೆಗಳ ಲಭ್ಯತೆಯನ್ನು ಹೆಚ್ಚಿಸಬೇಕು.

10) ಪಾರಮರ್ಶನ ಗ್ರಂಥಗಳು

- 1)ಮಹಿಳಾ ಅಧ್ಯಯನ (ಚ.ನ.ಶಂಕರ್‌ರಾವ್)
- 2)ಅಭಿವೃದ್ಧಿ ಅರ್ಥಶಾಸ್ತ್ರ (ಡಾ.ದಿನೇಶ್)
- 3)ಅಂತರ್ಜಾಲ, ದಿನಪತ್ರಿಕೆ ಇನ್ನು ಮುಂತಾದವುಗಳು.



ಹಸೆ ಚಿತ್ತಾರದೊಳಗಿನ ದೀವರು

ಕಾವ್ಯಶ್ರೀ ಕೆ

ಸಂಶೋಧನಾ ವಿದ್ಯಾರ್ಥಿ

ಬುಡಕಟ್ಟು ಅಧ್ಯಯನ ವಿಭಾಗ

ಕನ್ನಡ ವಿಶ್ವವಿದ್ಯಾಲಯ ಹಂಪಿ, ವಿದ್ಯಾರಣ್ಯ - 583 276

ಮಂಗಳಮುಖಿಯರ ಸ್ಥಿತಿಗತಿಗಳು : ಸಮಾಜಶಾಸ್ತ್ರೀಯ ಅಧ್ಯಯನ

ಭಾರತೀಯ ಸಮಾಜವು ಬಹುತ್ವವನ್ನೊಳಗೊಂಡಿದೆ. ಎಲ್ಲಿ ಬಹುತ್ವವಿರುವುದೋ ಅಲ್ಲಿ ವೈವಿಧ್ಯತೆಯೂ ಇರುವುದು. ಪ್ರಾಗೈತಿಹಾಸಿಕ ಕಾಲದಿಂದಲೂ ಮಾನವನು ಚಿತ್ತಾರ ಕಲೆಗೆ ಮಾರುಹೋದವನು ಎಂಬುದಕ್ಕೆ ಇಂದಿಗೂ ಪ್ರಾಗೈತಿಹಾಸಿಕ ಕಾಲದ ಗುಹಾಚಿತ್ರಗಳು ಸಾಕ್ಷಿಯಾಗಿವೆ. ಚಿತ್ತಾರ ಕಲೆಯೆಂಬುದು ಸಂಸ್ಕೃತಿಯನ್ನು ಪ್ರತಿನಿಧಿಸುವಂತಹದ್ದು. ಇದಕ್ಕೆ ಉತ್ತಮ ಉದಾಹರಣೆಯೆಂದರೆ ಮಲೆನಾಡಿನ ಪರಿಸರದಲ್ಲಿರುವ ದೀವರ ವಿಶಿಷ್ಟ ಹಸೆ ಚಿತ್ರಗಳು.

ಶಿವಮೊಗ್ಗ ಜಿಲ್ಲೆಯಲ್ಲಿ ಬಗಿನೇ ದೀವರು ಮತ್ತು ತೆಂಗಿನ ದೀವರು ಎಂಬ ದೀವರ ಎರಡು ಪಂಗಡಗಳಿವೆ. ದೀವರ ಮಂಗಳ ಕಾರ್ಯ ಇತ್ಯಾದಿ ಸಂದರ್ಭಗಳಲ್ಲಿ ದೀವರ ಮಹಿಳೆಯರು ಬರೆಯುವ ಹಸೆ ಚಿತ್ತಾರವು ದೀವರ ವೈಶಿಷ್ಟ್ಯಮಯವಾಗಿದೆ.

ದೀವರು ಮಾತೃಪ್ರಧಾನ ಸಂಸ್ಕೃತಿಗೆ ಸೇರಿದವರು. ಮಲೆನಾಡಿನ ಸಾಗರ, ಸೊರಬ. ತೀರ್ಥಹಳ್ಳಿ, ಸಿದ್ದಾಪುರ, ಉತ್ತರ ಕರ್ನಾಟಕದ ಕೆಲವು ಭಾಗದಲ್ಲಿ ಕಂಡು ಬರುವ ವಿಶಿಷ್ಟ ಹಸೆ ಚಿತ್ತಾರವು ಜನಪದ ಚಿತ್ರಕಲೆ ಶೈಲಿಗೆ ಸೇರಿದ್ದಾಗಿದೆ. ಗೋಡೆ ಚಿತ್ತಾರ ಕಲೆಯಂತೆಯೇ ಹೆಚ್ಚು ರೇಖೆಗಳಲ್ಲಿ ಚಿತ್ರಿಸುವ ಹಲವು ಚಿತ್ತಾರಗಳನ್ನು ಹಸೆ ಶೈಲಿಯಲ್ಲಿ ಬರೆದು ಮನೆಯನ್ನು ಅಲಂಕಾರಗೊಳಿಸುತ್ತಾರೆ. ಮಲೆನಾಡಿನ ಹಸೆ ಚಿತ್ರಕಲೆಯನ್ನು ಮೂರು ಭಾಗವಾಗಿ ವಿಂಗಡಿಸಿಕೊಳ್ಳಬಹುದು.

- 1 ಮದುವೆ ಕಾರ್ಯದಲ್ಲಿ ಬರೆಯುವ ಹಸೆಗೋಡೆ ಚಿತ್ತಾರಗಳು
- 2 ಮನೆಯ ಅಲಂಕಾರಕ್ಕಾಗಿ ಬರೆಯುವ ಚಿತ್ರಗಳು
- 3 ಹಬ್ಬ ಹರಿದಿನದಲ್ಲಿ ಬರೆಯುವ ಬುಟ್ಟಿ ಚಿತ್ತಾರಗಳು

ಈ ಪ್ರಬಂಧದಲ್ಲಿ ಮುಖ್ಯವಾಗಿ ದೀವರಲ್ಲಿ ಕಂಡುಬರುವಂತಹ ಹಸೆ ಚಿತ್ತಾರವು ಇತರೆ ಚಿತ್ತಾರಗಳಿಗಿಂತ ಹೇಗೆ ಭಿನ್ನವಾಗಿದೆ ಎಂಬುದರ ಇಣುಕುನೋಟವನ್ನು ನೋಡುವ ಪ್ರಯತ್ನ ಮಾಡಲಾಗಿದೆ.

ಸಾರಾಂಶ:

ಮಾನವ ಸಮಾಜದಲ್ಲಿ ಮನುಷ್ಯರೆಂದರೆ ಎರಡೇ ಲಿಂಗಗಳು. ಅದು ಗಂಡು ಮತ್ತು ಹೆಣ್ಣು. ಅತ್ತ ಗಂಡು ಅಲ್ಲದ ಇತ್ತ ಹೆಣ್ಣು ಅಲ್ಲದ ಮಂಗಳಮುಖಿಯರನ್ನು ಸಾಮಾಜಿಕವಾಗಿ ಸ್ವೀಕರಿಸುವ ಮನಃಸ್ಥಿತಿಯೇ ನಮ್ಮಲ್ಲಿಲ್ಲ. ನಾವು ಬದುಕುತ್ತಿರುವ ಪ್ರಪಂಚವು ನಾನಾ ರೀತಿಯ ಅಸಮಾನತೆಗಳು ಮತ್ತು ಭೇದಗಳಿಂದ ಕೂಡಿರುವಂತಿದ್ದು. ವರ್ಗ, ವರ್ಣ, ಜಾತಿ, ಲಿಂಗ, ಜನಾಂಗ ಹೀಗೆ ಹತ್ತು ಹಲವು ಸಂಗತಿಗಳು ಮನುಷ್ಯರನ್ನು ಮನುಷ್ಯರಿಂದ ಬೇರ್ಪಡಿಸಿವೆ. ಇವುಗಳಲ್ಲಿ ಲಿಂಗಭೇದವು ಒಂದು ಮೂಲಭೂತ



ಸಮಸ್ಯೆಯಾಗಿದೆ. ಮಂಗಳಮುಖಿಯರು ಮನುಷ್ಯರು ಎಂದು ಒಪ್ಪಿಕೊಳ್ಳದ ಸಮಾಜ ಹಾಗೂ ಆಡಳಿತ ವ್ಯವಸ್ಥೆಯಲ್ಲಿ ನಾಗರಿಕನೊಬ್ಬ ಪಡೆಯುವಂಥ ಮೂಲಭೂತ ಸೌಲಭ್ಯಗಳನ್ನು ಕೊಡದೆ ವಂಚಿಸುತ್ತಿದ್ದೇವೆ. ಹಾಗಾಗಿ ಮನುಷ್ಯರಾಗಿರುವ ಇವರುಗಳು ಮನುಷ್ಯರಿಂದಲೇ ಬೇರೆಯಾಗಿ ಜೀವಿಸುವಂತ ಪರಿಸ್ಥಿತಿಯಲ್ಲಿ ಬದುಕುವಂತಾಗಿದೆ. ಲಿಂಗಭೇದ ನೀತಿಯಿಂದ ಏರ್ಪಟ್ಟಿರುವ ಅಸಮಾನತೆಯೂ ಮಂಗಳಮುಖಿಯರ ಬದುಕನ್ನು ಹಾಳು ಮಾಡುತ್ತಿದೆ. ಇಲ್ಲಿ ಲಿಂಗಭೇದ ನೀತಿಯ ಆಧಾರವಾಗಿಟ್ಟುಕೊಂಡು ಅತ್ತ ಗಂಡೂ ಅಲ್ಲದ ಇತ್ತ ಹೆಣ್ಣೂ ಅಲ್ಲದ ವಿಲಕ್ಷಣ ಸ್ವರೂಪಿಗಳಾದ ಮಂಗಳಮುಖಿಯರ ಯಾತನಮಯ ಬದುಕು ಹಾಗೂ ಸಮಾಜದಲ್ಲಿ ತಮ್ಮ ಅಸ್ತಿತ್ವವಿಲ್ಲದೆ ಅಪಹಾಸ್ಯಕ್ಕೀಡಾಗಿ ಕುಟುಂಬದಿಂದಲೇ ಬಹಿಷ್ಕೃತರಾಗಿರುವ ಈ ತೃತೀಯ ಲಿಂಗಿಗಳ ಕುರಿತು ಸಮಾಜಶಾಸ್ತ್ರೀಯ ಮಹತ್ವತೆಯನ್ನು ತಿಳಿಸಿಕೊಡುವ ಉದ್ದೇಶದಿಂದ ಪ್ರಸ್ತುತ ಸಂಶೋಧನೆಯನ್ನು ಕೈಗೊಳ್ಳಲಾಗಿದೆ.

ಪ್ರಮುಖ ಪದಗಳು: ಮಂಗಳಮುಖಿ, ಲಿಂಗಭೇದ, ಸಮಾಜಶಾಸ್ತ್ರೀಯ ದೃಷ್ಟಿಕೋನ.

ಸ್ತ್ರೀವಾದಿ ದೃಷ್ಟಿಕೋನದಲ್ಲಿ: ಜೈವಿಕತೆ ಮತ್ತು ತಾಯನ

ಶರೀರದ ದುರ್ಬಲತೆ ಮತ್ತು ತಾಯನ ಹೆಣ್ಣನ್ನು ಪುರುಷನಿಗೆ ಅವಲಂಬಿಸುವಂತೆ ಮಾಡಿದೆ. ಸಮಾಜವಾದಿಗಳು ಸಮಾಜವಾದ ಬರದೆ ಲಿಂಗ ಸಮಾನತೆ ಅಸಾಧ್ಯ ಎನ್ನುತ್ತಾರೆ. ಮನೆಯಲ್ಲಿ ಪುರುಷ ಐಶರಾಮಿ, ಆದರೆ ಸ್ತ್ರೀ ಶ್ರಮಜೀವಿ. ಮನೆಗೆಲಸ, ಮಕ್ಕಳ ಲಾಲನೆ ಪಾಲನೆ, ಪೋಷಣೆ, ಕುಟುಂಬದ ಎಲ್ಲ ಸದಸ್ಯರ ಮೇಲ್ವಿಚಾರಣೆ, ಆರೈಕೆ, ಶುಚಿತ್ಯ ಇತ್ಯಾದಿ ಬಿಡುವಿಲ್ಲದೆ ರಾತ್ರಿಯವರೆಗೆ ದುಡಿಯುವ ಮಹಿಳೆಯ ದುಡಿಮೆಗೆ ಯಾವ ಮೌಲ್ಯವೂ ಇಲ್ಲ. ಆದರೆ ಕೆಲ ಗಂಟೆ ಹೊರಗೆ ದುಡಿದು ಬಂದ ಪುರುಷ ವಿಶ್ರಾಂತಿ ತೆಗೆದುಕೊಳ್ಳುತ್ತಾನೆ, ಮಹಿಳೆಯರಿಂದ ತನ್ನ ಅಗತ್ಯತೆಗಳನ್ನು ಪೂರೈಸಿಕೊಳ್ಳುತ್ತ ಕಾಲ ಹಾಕುತ್ತಾನೆ. ಪುರುಷನ ದುಡಿಮೆಗೆ ಮೌಲ್ಯವಿದೆ. ಆತನ ದುಡಿಮೆ ಮಹತ್ವದ್ದಾಗಿ ಕಾಣತೊಡಗುತ್ತದೆ. ಆದರೆ ಮಹಿಳೆಯ ಗೃಹ ಚಾಕರಿಗೆ ಬೆಲೆಯೇ ಇಲ್ಲದಂತಾಗಿದೆ. ಅಂತೆಯೇ ಸಮಾಜವಾದಿಗಳು ಉತ್ಪಾದನೆ, ಸಂತಾನೋತ್ಪತ್ತಿ, ಲೈಂಗಿಕತೆ ಮತ್ತು ಮಕ್ಕಳ ಸಾಮಾಜಿಕರಣ ಈ ನಾಲ್ಕೂ ರಚನೆಗಳು ಕ್ರಾಂತಿಕಾರಕವಾಗಿ ಬದಲಾಗದ ಹೊರತು ಮಹಿಳಾ ವಿಮೋಚನೆ ಸಾಧ್ಯವಿಲ್ಲ, ಈ ಬದಲಾವಣೆ ಮಾನಸಿಕ ಮತ್ತು ಭೌತಿಕ ಕ್ರಾಂತಿಯನ್ನು ಅವಲಂಬಿಸಿದೆ ಎನ್ನುತ್ತಾರೆ-ಲೋಹಿಯಾ(ಸತೀಶ ಎಂ2012)

ಸಮಾಜದಲ್ಲಿ ಒಂದಲ್ಲ ಒಂದು ಬಗೆಯಲ್ಲಿ ಸಂಪ್ರದಾಯ-ಆಚರಣೆಗಳು ನಡೆದುಕೊಂಡು ಬರುತ್ತಿರುವುದು ಇಂದಿಗೂ ಕಂಡುಬರುತ್ತಿವೆ. ಈ ಸಂಪ್ರದಾಯ-ಆಚರಣೆಗಳಿಗೆ ಮುಖ್ಯ ಕಾರಣ ಸಂಪ್ರದಾಯ ಮತ್ತು ನಂಬಿಕೆಗಳು. ಈ ನಂಬಿಕೆಯನ್ನು ಸಾಮೂಹಿಕ ನೆಲೆಯಲ್ಲಿ ಹೆಣ್ಣಿಗೆ ಸಹಜವಾಗಿ ಒಪ್ಪಿತಗೊಳ್ಳುವ ಮನಃಸ್ಥಿತಿಯನ್ನು ಮೂಡಿಸಿದೆ. ಆದರೆ ವಾಸ್ತವದಲ್ಲಿ ಪ್ರಭಾವಶಾಲಿ ವ್ಯಕ್ತಿಗಳ ವಾಡಿಕೆಯಿಂದ ಬಂದಿದೆ. ಇದನ್ನು ಸಮಾಜದ ಜನರು ಅಥವಾ ಸಮಾಜ ಅನುಸರಿಸಿಕೊಂಡು ಬಂದಿದ್ದರಿಂದ ಈ ನಂಬಿಕೆ ಸಮುದಾಯ ವ್ಯವಸ್ಥೆಯಲ್ಲಿ ಸಾಮೂಹಿಕ ಸ್ವರೂಪ ಪಡೆದುಕೊಂಡು ಸಂಪ್ರದಾಯ-ಆಚರಣೆ ರೂಪದಲ್ಲಿ ಉಳಿಯಲು ಕಾರಣವಾಗಿದೆ. ನಂಬಿಕೆಯನ್ನಾದರಿಸಿ ಹುಟ್ಟಿಕೊಂಡ ಸಂಪ್ರದಾಯ-ಆಚರಣೆಗಳು ವ್ಯಕ್ತಿ, ಸಮಾಜ,ಜಾತಿ ವರ್ಗ ಗುಂಪು,ಪಂಗಡ ಮುಂತಾದ ರೀತಿಯಲ್ಲಿ ಕವಲೊಡೆದು ಮುನ್ನಡೆಯುತ್ತವೆ. ಜೊತೆಗೆ ಜನರು ಸಂಪ್ರದಾಯ-ಆಚರಣೆಗಳನ್ನು ಅನುಸರಿಸಬೇಕು, ಆಚರಿಸಲೇಬೇಕು, ಅವುಗಳನ್ನು ಬಿಡಬಾರದು, ಬಿಟ್ಟರೆ ಏನಾದರೂ ಅನಾಹುತ ಕಾದಿದೆ ಎಂಬ ಆಳವಾದ ನಂಬಿಕೆಯನ್ನು ಸೃಷ್ಟಿಸಿವೆ. ಈ ಹಿನ್ನೆಲೆಯಲ್ಲಿ ಇಡೀ ಜನಸಮುದಾಯಕ್ಕೆ ವ್ಯಾಪಿಸಿಕೊಂಡು ಇಂದಿಗೂ ಅಲಿಖಿತ ನಿಯಮಗಳಾಗಿ ಉಳಿದಿವೆ.



ಸಮಾಜದಲ್ಲಿ ಹೆಣ್ಣಿನ ಜೈವಿಕತೆಗೆ ಸಂಬಂಧಿಸಿದ ಸಂಪ್ರದಾಯ-ಆಚರಣೆಗಳಿವೆ. ಈ ವ್ಯವಸ್ಥೆಯು ಗಂಡು-ಹೆಣ್ಣಿನಲ್ಲಿ ಶ್ರೇಷ್ಠ-ಕನಿಷ್ಠ, ಮೇಲು-ಕೀಳು, ಪ್ರಧಾನ-ಅಧೀನ ಮುಂತಾದ ತಾರತಮ್ಯದಂತಹ ಸಂಗತಿಗಳನ್ನು ಸೃಷ್ಟಿಗೊಳಿಸಲು ಕಾರಣವಾಗುತ್ತಿವೆ. ಅದೇನೆಂದರೆ 'ಹೆಣ್ಣು' ಎಂದರೆ 'ಚಂಚಲೆ', 'ಅಶುದ್ಧಳು', 'ಅಪವಿತ್ರಳು', 'ಮೈಲಿಗೆ', ಸೂತಕದವಳು ಹೀಗೆ ನಾನಾತರವಾಗಿ ಸಮಾಜದಲ್ಲಿ ಮಿಥ್ಯ, ತಪ್ಪುಗ್ರಹಿಕೆ ಸೃಷ್ಟಿಗೊಳ್ಳಲು ಕಾರಣವಾಗಿದೆ. "ಇಂತಹ ಮಿಥ್ಯಗಳು, ನಂಬಿಕೆ-ಸಂಪ್ರದಾಯ, ಆಚರಣೆಗಳು ಕೇವಲ ಹೆಣ್ಣಿನ ದೇಹ ಸಂರಚನೆಯ ಕುರಿತು ಮಾತನಾಡುತ್ತವೆ ಎಂದು ಹೇಳಲಾಗುವುದಿಲ್ಲ; ಆಯಾ ಧರ್ಮ ಜಾತಿಗಳಲ್ಲಿನ ಲಿಂಗಾಧಾರಿತ ಅಸಮಾನತೆಯ ಮೇಲೆ, ಶೋಷಣೆಗಳ ಮೂಲ ನೆಲೆಗಳ ಮೇಲೆ ಬೆಳಕು ಚೆಲ್ಲುತ್ತಿರುತ್ತದೆ. ಹೆಣ್ಣಿನ ಕುರಿತಿರುವ ಮಿಥ್ಯಗಳು ಕೇವಲ ಮಿಥ್ಯಗಳಾಗಿ ಉಳಿಯುವುದಿಲ್ಲ; ಬದಲಿಗೆ ಹೆಣ್ಣಿನ ಬಗೆಗೆ ತಾತ್ವಿಕತೆಯನ್ನು ನಿರ್ವಚಿಸಿರುತ್ತಿರುತ್ತವೆ, ನಿರೂಪಿಸಿರುತ್ತಿರುತ್ತವೆ. ಹೀಗೆ ನಿರ್ವಚಿಸಲ್ಪಟ್ಟ ತಾತ್ವಿಕತೆಯು ನಂಬಿಕೆ, ಆಚರಣೆ ಹಾಗೂ ಸಂಪ್ರದಾಯಗಳ ಮೂಲಕ ಜಾರಿಗೊಳ್ಳುತ್ತಿರುತ್ತವೆ" (ಶೈಲಜ ಹಿರೇಮಠ(ಸಂ),2007ಪು2)ಹೀಗಾಗಿ ಅವು ಗಂಡಿಗೆ ಹಕ್ಕು, ಅಧಿಕಾರ, ಶಕ್ತಿ, ಹೆಮ್ಮೆ ಮತ್ತು ಆತ್ಮವಿಶ್ವಾಸಗಳನ್ನು ತುಂಬಿದರೆ ಹೆಣ್ಣಿಗೆ ಹಕ್ಕು, ಅಧಿಕಾರ ಅಸ್ತಿತ್ವವನ್ನು ಕಿತ್ತುಕೊಳ್ಳಲು ಕಾರಣವಾಗುತ್ತಿದೆ. ಈ ಕಾರಣದಿಂದಾಗಿ ಸಂಪ್ರದಾಯ-ಆಚರಣೆಗಳ ಕುರಿತಾಗಿ ಅಧ್ಯಯನ ಅಗತ್ಯವಾಗಿ ನಡೆಯಬೇಕಾಗಿದೆ.

ಹೆಣ್ಣಿನ ಜೈವಿಕ ಪ್ರಕ್ರಿಯೆಯಾದ 'ತಾಯನ' ದ ವಾಸ್ತವವನ್ನು 'ಮಾತೃಪ್ರಧಾನ' ಸಂಸ್ಕೃತಿಯಿಂದಲೂ ವೈಭವೀಕರಣ ಮಾಡುತ್ತಾ ಬರಲಾಗಿದೆ. ಕಾಲಾಂತರದಲ್ಲಿ ಅದು ಅವಳ 'ಕರ್ತವ್ಯ' ವೆಂದು ವ್ಯಾಖ್ಯಾನಿಸಿ ಗರ್ಭವನ್ನೇ ವಿಧಿಯಾಗಿಸಲಾಗಿದೆ. ಈ ಕಾರಣದಿಂದ ಸೃಷ್ಟಿಸಲಾದ ಕುಟುಂಬವಲಯದ ಸಂಪ್ರದಾಯ-ಆಚರಣೆಗಳು ಹೇಗೆಲ್ಲಾ ಅವಳ ಬದುಕನ್ನು ನಿಯಂತ್ರಿಸುತ್ತಾ ಬಂದಿವೆ ಎಂಬುದನ್ನು ವಾಸ್ತವದಲ್ಲಿ ತಿಳಿದುಕೊಳ್ಳಬಹುದು. ಧರ್ಮಗಳು ಹೆಣ್ಣಿನ ಜೈವಿಕತೆಯ ಮೇಲೆ ಮೌಲ್ಯಗಳನ್ನು ರೂಪಿಸುತ್ತಾ ಅವಳ ತಾಯನದ ವೈಭವೀಕರಣವನ್ನು ಬಳಸಿಕೊಂಡು ಬಂದಿರುವುದನ್ನು ಸಾಕಷ್ಟು ಉದಾಹರಣೆಗಳ ಮೂಲಕ ನಾವು ನೋಡಬಹುದಾಗಿದೆ. ಏಕೆಂದರೆ ಹಳ್ಳಿಗಾಡಲ್ಲಿ ಹೆಣ್ಣು ಮಕ್ಕಳು ಅನೇಕ ಸಮಸ್ಯೆಗಳನ್ನು ಎದುರಿಸುತ್ತಿರುವುದನ್ನು ಕಾಣಬಹುದು. ಎಲ್ಲಾ ಧರ್ಮಗಳು ಪುರುಷಕೇಂದ್ರಿತ ಸಂರಚನೆಯಲ್ಲಿಯೇ ಹುಟ್ಟಿ ಬಂದಿರುವುದರಿಂದ ಸ್ತ್ರೀಯನ್ನು ಎಲ್ಲಾ ಕಡೆಗೂ ಅಂಚಿಗೆ ಸರಿಸುತ್ತಾ ಧರ್ಮಗಳು ಪಿತೃಪ್ರಧಾನತೆಯನ್ನು ಬೆಂಬಲಿಸಿರುತ್ತವೆ. ಎಲ್ಲಾ ಧರ್ಮಗಳು ಪುರುಷಕೇಂದ್ರಿತ ಸಂರಚನೆಯಲ್ಲಿಯೇ ಹುಟ್ಟಿ ಬಂದಿರುವುದರಿಂದ ಸ್ತ್ರೀಯನ್ನು ಎಲ್ಲಾ ಕಡೆಗೂ ಅಂಚಿಗೆ ಸರಿಸುತ್ತಾ ಧರ್ಮಗಳು ಪಿತೃಪ್ರಧಾನತೆಯನ್ನು ಬೆಂಬಲಿಸಿರುವುದನ್ನು ಕಾಣಬಹುದಾಗಿದೆ.

ಧರ್ಮಗಳು, ಮೌಲ್ಯಗಳು ನಂಬಿಕೆಗಳನ್ನು ಸೃಷ್ಟಿಮಾಡುವುದರ ಮುಖಾಂತರ ಗಂಡು ಹೆಣ್ಣಿನ ಮಧ್ಯೆ ಅಂತರವನ್ನು ಸೃಷ್ಟಿಗೊಳಿಸಿರುವುದು ಕಂಡುಬರುತ್ತದೆ. ಇದಕ್ಕೆ ಆಧಾರವೆನ್ನುವಂತೆ ಜಗತ್ತಿನ ಧರ್ಮಗಳು ಧರ್ಮಗ್ರಂಥಗಳು ಹೆಣ್ಣನ್ನು ಹೇಗೆ ಕಂಡಿವೆ ಮತ್ತು ಹೇಗೆ ಸಂಪ್ರದಾಯಬದ್ಧಗೊಳಿಸಿವೆ ಎನ್ನುವ ದೃಷ್ಟಿಯಿಂದ ಅಧ್ಯಯನ ಮಾಡಿರುವ ಪ್ರಸಿದ್ಧ ವಿಜ್ಞಾನಿಯಾದ 'ಉರುಸಲ್ ಕಿಂಗ್' ಅವರು ಹೀಗೆ ಹೇಳುತ್ತಾರೆ. "ಪುರುಷನಿಗೆ ಕೆಳಸ್ಥಾನದಲ್ಲಿ ಇಲ್ಲವೇ ಎರಡನೆಯ ದರ್ಜೆಯಾಗಿ ಮಹಿಳೆಯನ್ನು ನಿರ್ದರಿಸುವ ಪವಿತ್ರ ಗ್ರಂಥಗಳು ನಮ್ಮಲ್ಲಿ ಇವೆ. ಹಾಗೆ ಮಹಿಳೆಯ ಸ್ಥಾನವನ್ನು ಶಾಸನಬದ್ಧವಾಗಿ ಕೆಳಸ್ತರದಲ್ಲಿರಿಸಲು ಈ ಪವಿತ್ರ ಗ್ರಂಥಗಳನ್ನು ಶತ-ಶತಮಾನಗಳಿಂದಲೂ ಆಗಿಂದಾಗ್ಗೆ ಬಳಸಿಕೊಳ್ಳಲಾಗುತ್ತದೆ. ಮಹಿಳೆಯರ ಸ್ಥಾನವು ಪುರುಷರಿಗಿಂತ ಯಾವತ್ತೂ ಕೆಳಮಟ್ಟದ್ದೇ ಎಂಬುದಕ್ಕೆ ಗ್ರಂಥಗಳು ಆಧಾರವಾಗಿವೆ. ಇವುಗಳ ಜೊತೆಗೆ ಕೆಲವು ಧಾರ್ಮಿಕ ಬೋಧನೆಗಳಲ್ಲಿ ತಾಯಿ ಮತ್ತು ಹೆಂಡತಿಯ ಪಾತ್ರದಲ್ಲಿ ಆದರ್ಶೀಕೃತ ಮಹಿಳೆಯಾಗಿ ಹೆಣ್ಣನ್ನು ವೈಭವೀಕರಿಸುವ ವಿರೋಧಾಭಾಸ



ಪ್ರಸಂಗಗಳು ನಮಗೆ ದೊರೆಯುತ್ತವೆ. ವಾಸ್ತವವಾಗಿ ಸಾಮಾಜಿಕ ಜೀವನದಲ್ಲಿ ಮಹಿಳೆಯ ಅಧೀನತೆ ಅಪಾರವಾಗಿದ್ದರೂ ಅಂತಃಸತ್ವದಲ್ಲಿ ಆದರ್ಶ ಮಹಿಳೆಯಾಗಿ ಹೆಣ್ಣನ್ನು ಚಿತ್ರಿಸುವ ಕೆಲವು ದೃಷ್ಟಾಂತಗಳು ಇವೆ.”(ಹಾಲತಿ ಸೋಮಶೇಖರ್,2007, ಪುಟ 134) ಎಂದು ಹೇಳುವುದರ ಮೂಲಕ ಧರ್ಮಗಳು ಹೆಣ್ಣನ್ನು ಕಂಡಿರುವುದರ ಬಗ್ಗೆ ತಿಳಿಸಿರುವುದು ಕಂಡುಬರುತ್ತದೆ.

ಸ್ತ್ರೀವಾದದ ಆದಿ ಚಿಂತಕಿಯರು ಕೂಡ ಸಾಮಾಜಿಕ ವ್ಯವಸ್ಥೆಯಲ್ಲಿನ ನೀತಿ ನಿಯಮ ದೋರಣೆಗಳು ಧರ್ಮಕೇಂದ್ರಿತವಾಗಿ ಮೂಡಿಬಂದವುಗಳು ಎಂದು ಗುರುತಿಸಿ ಹೇಳಿರುವುದು ಕಂಡುಬರುತ್ತದೆ. ಇದಕ್ಕೆ ಫ್ರೆಂಚ್ ಸ್ತ್ರೀವಾದಿ ‘ಮೇರಿವುಲ್ ಸ್ವನ್ ಕ್ರಾಪ್ಸ್’ ತಮ್ಮ ‘ _ ಕೃತಿಯಲ್ಲಿ “ಹೆಣ್ಣು ಪುರುಷರಿಗಿಂತ ಬಿನ್ನಾಳೇ ಹೊರತು ಕೀಳೆಂದಲ್ಲ” ಎಂದು ಹೇಳಿರುವುದು ಮತ್ತು “ಈ ಜಗತ್ತಿನಲ್ಲಿ ಒಳ್ಳೆಯದು ಮತ್ತು ಕೆಟ್ಟದ್ದನ್ನು ನಿರ್ಧರಿಸುವವರು ಗಂಡಸರೇ ಏಕೆ? ಪುರುಷರಿಗೆ ಮಾತ್ರ ನ್ಯಾಯಾಧಿಪತಿಗಳ ಪಟ್ಟ ಕೊಟ್ಟವರಾರು ? ಅದರಲ್ಲೂ ಹೆಂಗಸರಿಗೆ ಒಳ್ಳೆಯದು ಯಾವುದು ಎಂಬುದನ್ನು ನಿರ್ಧರಿಸುವ ಅಧಿಕಾರ ಅವರಿಗೆ ಹೇಗೆ ಬಂತು ? ಹೆಂಗಸರ ಬುದ್ಧಿಮತ್ತೆ ತೀರ ಕೆಳಮಟ್ಟದ್ದೆಂದು ನಿರ್ಧರಿಸುವ ಕಲ್ಪನೆ ಬಂದದ್ದು ಹೇಗೆ? ಇದಕ್ಕೆಲ್ಲಾ ಕಾರಣ ಪುರುಷರ ದಬ್ಬಾಳಿಕೆ, ಅವರ ಅಧಿಕಾರ ಯಾವುದೇ ಧ್ವನಿ ಇಲ್ಲದಂತಹ ಸ್ಥಿತಿಗೆ ಹೆಣ್ಣನ್ನು ತಳ್ಳಿರುವುದೇ ಆಗಿದೆ.(ಎನ್.ಗಾಯತ್ರಿ, 1996, ಪುಟ 15) ಪುರುಷಪ್ರಧಾನ ಧರ್ಮವು ಹೆಣ್ಣಿಗೆ ಕಲ್ಪಿಸಿದ ಬಂಧನದ ಅಂಶಗಳನ್ನು ತಿಳಿಸಿರುವುದು ಕಂಡುಬರುತ್ತದೆ. ಸಿಮೋನ್ ದಿ ಬೋವಾ ‘ಮೂಲತಃ ಹೆಣ್ಣು ಹೆಣ್ಣಾಗಿ ಹುಟ್ಟಲಿಲ್ಲ’ ಹೆಣ್ಣನ್ನಾಗಿ ಮಾಡಲಾಯಿತು.’ ಎಂದು ಹೇಳಿ, ಹಾಗೆಯೇ ಹೆಣ್ಣಿನ ಬಗೆಗಿನ ಧರ್ಮಧಾರಿತ ಸಾಹಿತ್ಯವು ಪುರುಷರಿಂದ ಪುರುಷರಿಗಾಗಿ ನಿರ್ಮಿಸಲ್ಪಟ್ಟ ಸಾಮಾಜಿಕ ವ್ಯವಸ್ಥೆಯಲ್ಲಿ ಹೆಣ್ಣನ್ನು ಓರ್ವ ದಾಸಿಯಂತೆ ಕಾಣಲಾಗಿದೆ ಎಂದು ಸೂಕ್ಷ್ಮವಾಗಿ ಹೇಳಿರುವುದು ಕಂಡುಬರುತ್ತದೆ. ಹೀಗೆ ಸ್ತ್ರೀವಾದಿ ಚಿಂತಕಿಯರು ಧರ್ಮ, ಧರ್ಮಗಳಲ್ಲಿನ ಸಾಂಪ್ರದಾಯಿಕ ಅಂಶವನ್ನು ಹೊರಗೆಳೆದಿರುವುದು ಸ್ಪಷ್ಟವಾಗುತ್ತದೆ.

ಇನ್ನು ಸ್ತ್ರೀವಾದ ಪಂಥಗಳು ಹೆಣ್ಣಿನ ಅಸ್ತಿತ್ವ ಕುರಿತಾಗಿ, ಧರ್ಮ ಸಾಂಸ್ಕೃತಿಕ ಸಾಮಾಜಿಕ ವ್ಯವಸ್ಥೆಯಲ್ಲಿನ ತಾರತಮ್ಯ ಕುರಿತು ಹೇಳಿರುವುದು ದೊರೆಯುತ್ತದೆ. ಇದಕ್ಕೆ ತೀವ್ರಗಾಮಿ ಸ್ತ್ರೀವಾದವು “ಸ್ತ್ರೀ-ಪುರುಷರ ಅಸಮಾನತೆಯ ಮೂಲವಾದ ಭಿನ್ನ ಜೈವಿಕತೆಯ ತತ್ವವನ್ನು ತೀವ್ರವಾಗಿ ನಿರಾಕರಿಸುತ್ತಾರೆ. ಜೊತೆಗೆ ವಿಭಿನ್ನ ದೇಹ ರಚನೆ ಹೊಂದಿದ ಕಾರಣ ಸ್ತ್ರೀ-ಪುರುಷರ ಕಾರ್ಯಗಳು ಗುಣಸ್ವಭಾವಗಳು ಭಿನ್ನವಾಗಿದ್ದು, ಸಮಾಜದ ಒಳಿತಿನ ದೃಷ್ಟಿಯಿಂದ ಅದನ್ನು ಉಳಿಸಿ ಮುಂದುವರೆಸಿಕೊಂಡು ಬಂದಿರುವುದನ್ನು ಸಾರಾಸಗಟಾಗಿ ನಿರಾಕರಿಸುತ್ತಾರೆ. ಏಕೆಂದರೆ ಮಹಿಳೆಯನ್ನು ಕೇವಲ ಜೈವಿಕ ನೆಲೆಯಲ್ಲಿ ತನಗೆ ಬೇಕಾದಂತೆ ವಿವರಿಸುವ ಸಿದ್ಧಾಂತಗಳು ಮಹಿಳೆಯ ದೃಷ್ಟಿಯಿಂದ ಅತ್ಯಂತ ಅಪಾಯಕರವಾದ ತೀರ್ಮಾನಗಳನ್ನು ತಳೆಯುತ್ತವೆ. ಜೀವಶಾಸ್ತ್ರೀಯ ನೆಲೆಯು ಸ್ತ್ರೀ-ಪುರುಷರ ಭೇದಗಳು ನೈಸರ್ಗಿಕವಾಗಿದ್ದು, ಚರಿತ್ರೆಯ ಗತಿಯಲ್ಲಿ ಅವು ಶೋಷಣೆಯ ಸಹಾಯಕವಾಗಿ ಬಳಕೆಯಾದ ಬಗೆಯನ್ನು ವಸ್ತುನಿಷ್ಠವಾಗಿ ಗ್ರಹಿಸುತ್ತದೆ.” ಹಾಗೆಯೇ “ಸಾಂಸ್ಕೃತಿಕ ಸ್ತ್ರೀವಾದವೂ ಕೂಡ ಜೈವಿಕ ಭಿನ್ನತೆಯ ನಿರ್ವಚನದ ರಾಜಕಾರಣವು ಪುರುಷಶ್ರೇಷ್ಠತೆಯನ್ನು ಸ್ಥಾಪಿಸಲು, ಎತ್ತಿಹಿಡಿಯುವ ಪ್ರಯತ್ನಕ್ಕೆ ಎದಿರೇಟು ಎನ್ನುವಂತೆ ಹುಟ್ಟಿಕೊಂಡಿತು. “ಪುರುಷಪ್ರಧಾನ ಸಂಸ್ಕೃತಿಯು ಹೆಣ್ಣಿನ ಸ್ವಭಾವಜನ್ಯ ಗುಣಗಳಾದ ಮೃದುತನ, ಸಹನೆ, ಕ್ಷಮೆ, ಪ್ರೇಮ ಮುಂತಾದ ಭಾವನಾತ್ಮಕ ಗುಣಗಳನ್ನು ದೌರ್ಬಲ್ಯವೆಂದು ಪರಿಗಣಿಸುತ್ತದೆ. ಅನೇಕ ಸಾಂಸ್ಕೃತಿಕ ಆಚರಣೆ ನಂಬಿಕೆಗಳೆಲ್ಲವನ್ನು ಬಿಟ್ಟು ಹೊಸ ಎಚ್ಚರಿಕೆಯಿಂದ ತಮ್ಮ ವ್ಯಕ್ತಿತ್ವವನ್ನು ರೂಢಿಸಿಕೊಳ್ಳಬೇಕೆಂದು ಸಾಂಸ್ಕೃತಿಕ ಸ್ತ್ರೀವಾದಿಗಳು ಕರೆಕೊಟ್ಟರು.”(ಪ್ರೀತಿಶುಭಚಂದ್ರ, 2002, ಪುಟ 93).

ಪುರುಷಕೇಂದ್ರಿತ ಸಾಮಾಜಿಕ ಮೌಲ್ಯಗಳು ಅನೇಕ ಸ್ತ್ರೀಯರಲ್ಲಿ ಕೀಳರಿಮೆಯ ಪರಾಧೀನತೆಯ ಅಥವಾ ದುರ್ಬಲತೆಯ ಭಾವನೆಗಳನ್ನು ಮೂಡಿಸುತ್ತವೆ. ಸ್ತ್ರೀ-ಪುರುಷರು ‘ಮೂಲಪ್ರಕೃತಿ’ ಗಳು ಎಂದು



ಗುರುತಿಸಲ್ಪಟ್ಟಿರುವ ಅನೇಕ ಲಕ್ಷಣಗಳು ನಮ್ಮ ಸಾಂಸ್ಕೃತಿಕ ಮೌಲ್ಯವವಸ್ಥೆಯಿಂದ ಪ್ರಭಾವಿಸಲ್ಪಟ್ಟಿವೆಯೇ ಹೊರತು ಇವು ಸ್ತ್ರೀಯರಿಗೆ ಸಹಜವಾಗಿ ಬಂದಂತಹ ಗುಣಗಳಲ್ಲ. ಸ್ತ್ರೀಯರಿಗೆ ಸಮಾನ ಅವಕಾಶಗಳನ್ನು ನಿರಾಕರಿಸಲು 'ಸ್ತ್ರೀಯ ಜೈವಿಕತೆ' ಯನ್ನು ಮುಂದೂಡಿದ್ದಿರುವ ಸಮಾಜ ಇಂದಿಗೂ ಜೈವಿಕವಾದಕ್ಕೆ ಮಾನ್ಯತೆ ನೀಡುತ್ತಾ ಬಂದಿದೆ. ಮತ್ತು "ಸ್ತ್ರೀಯ ಜೈವಿಕ ದೌರ್ಬಲ್ಯ ಒಂದು ಸಾಂಸ್ಕೃತಿಕ ಪೂರ್ವಾಗ್ರಹದ ಪ್ರತೀಕವೇ ಹೊರತು, ಅದು ಆಕೆಯ ಜೈವಿಕತೆಗೆ ಸಂಬಂಧಿಸಿದ್ದಲ್ಲ ಎನ್ನುವುದು ಸ್ತ್ರೀವಾದಿಗಳ ಸ್ಪಷ್ಟ ನಿಲುವಾಗಿದೆ."(ಉಲ್ಲೇಖ: ಇಂದಿರಾ ಆರ್, 1995, ಪುಟ, 89.) ಹೀಗೆ ಪ್ರತಿವಾದಿಸುತ್ತಿರುವ ಅಂಶಗಳನ್ನು ಆಧಾರವಾಗಿಟ್ಟುಕೊಂಡು ಧರ್ಮ, ಧರ್ಮಗ್ರಂಥಗಳನ್ನು ಮರುಮೌಲ್ಯಮಾಪನ ಮಾಡಿದರೆ ನಂಬಿಕೆ, ಸಂಪ್ರದಾಯ, ಆಚರಣೆಗಳ ರಾಜಕಾರಣ ಅರ್ಥವಾಗುವುದು. ಏಕೆಂದರೆ ಇಂದಿಗೂ ಹೆಣ್ಣು ಮತ್ತು ಹೆಣ್ಣಿನ ದೇಹದ ಕುರಿತಾಗಿ ಹುಟ್ಟಿಕೊಂಡಿರುವ ನಂಬಿಕೆ, ಸಂಪ್ರದಾಯ, ಆಚರಣೆಗಳು ಧರ್ಮಕೇಂದ್ರಿತವಾದವುಗಳೇ...ಅವು ಧರ್ಮದಿಂದಲೇ ಮೂಡಿಬಂದವುಗಳಾಗಿವೆ ಎನ್ನಬಹುದು.

ಧರ್ಮಕೇಂದ್ರಿತವಾಗಿ ನಡೆದುಕೊಂಡು ಬರುವ ಸಂಪ್ರದಾಯ-ಆಚರಣೆಗಳು

ಹೆಣ್ಣನ್ನು ನಿಯಂತ್ರಿಸುವುದರ ಜೊತೆಗೆ ನಿರ್ದೇಶಿಸುತ್ತವೆ. ಆದುದರಿಂದ ಮೊದಲಿಗೆ ನಾವು ಧರ್ಮವನ್ನು ನೋಡುವುದು ಮುಖ್ಯವಾಗುತ್ತದೆ. ಜೈವಿಕ-ಮುಟ್ಟು: ಹೆಣ್ಣಿನ ದೇಹದಲ್ಲಾಗುವ ಜೈವಿಕ ಕ್ರಿಯೆಯಾದ ಮುಟ್ಟು, ಹೆಗೆಯಂತಹ ಸಂಗತಿಗಳನ್ನು ಆಧರಿಸಿ ಹೆಣ್ಣನ್ನು 'ಅಸ್ಪೃಶ್ಯತೆ' ನೆಲೆಯಲ್ಲಿ ಕಾಣಲಾಗಿದೆ. ಧರ್ಮ, ಧರ್ಮಗ್ರಂಥಗಳಲ್ಲಿ ಮುಟ್ಟು ಕುರಿತಾಗಿ ನೋಡಿದರೆ ಈ ರೀತಿಯಾಗಿ ದೊರೆಯುತ್ತದೆ. ಮುಟ್ಟು ಅಥವಾ ಋತುಸ್ರಾವ ಹೆಣ್ಣಿನ ದೇಹದಲ್ಲಿ ಪ್ರತಿ ತಿಂಗಳಿಗೊಮ್ಮೆ ನಡೆಯುವ ಜೈವಿಕ ಸಹಜ ಕ್ರಿಯೆ. ಈ ಕ್ರಿಯೆ ತಾಯನದ ಸಿದ್ಧತೆ ಸೂಚಕವಾಗಿದೆ. ಒಂದು ಜೀವಿಯ ಉತ್ಪತ್ತಿಗೆ ಮುಟ್ಟು ಬಹು ಮುಖ್ಯವಾದದ್ದು. ಆದರೆ ಇವನ್ನೇ ಆಧರಿಸಿ ಧರ್ಮ, ಧರ್ಮಗ್ರಂಥಗಳು ಸೃಷ್ಟಿಗೊಳಿಸಿದ ಮಿಥ್ಯ, ನಂಬಿಕೆಗಳು ಹೆಣ್ಣನ್ನು ಎರಡನೇ ದರ್ಜೆ ಪ್ರಜೆಯನ್ನಾಗಿ ನೋಡುವುದು ಕಂಡುಬರುತ್ತದೆ. ಹಾಗೆಯೇ ಈ ಸಹಜ ಕ್ರಿಯೆಯನ್ನಾಧರಿಸಿ 'ಹೆಣ್ಣು ಕನಿಷ್ಠ' 'ಗಂಡು ಶ್ರೇಷ್ಠ' ಎನ್ನುವ ವಿಚಾರವನ್ನು ಬಿತ್ತುವುದು ಕಂಡುಬರುತ್ತದೆ. ಇದಕ್ಕೆ ಹಿಂದೂ ಧರ್ಮದಲ್ಲಿನ ವೇದಗಳಲ್ಲಿ "ಪ್ರಾಚೀನವಾದ ವೇದಗಳ ಕಾಲಕ್ಕೆ ಹೆಣ್ಣಿಗೆ ಧಾರ್ಮಿಕವಾಗಿ ಉಚ್ಛ್ರಾಯ ಸ್ಥಾನವಿತ್ತು. ಮಾಸಿಕ ಮುಟ್ಟು, ಗರ್ಭಧಾರಣೆ ಅವಧಿಯನ್ನು ಬಿಟ್ಟರೆ ಎಲ್ಲ ಕಾಲದಲ್ಲಿ ಆಕೆಯು ಧಾರ್ಮಿಕ ಕ್ರಿಯೆ ನಡೆಸಲು ಅರ್ಹಳೆನಿಸಿದ್ದಳು."(ಬಿ.ಎನ್.ಸುಮಿತ್ರಾಬಾಯಿ, 2000, ಪುಟ.502) ಎಂಬ ಮಾಹಿತಿಯಿಂದ ಸ್ಪಷ್ಟವಾಗುತ್ತದೆ.

ಮುಟ್ಟಿನ ಕುರಿತಾಗಿ ಹೊಂದಿರುವ ಅಪನಂಬಿಕೆ, ಮಿಥ್ಯಗಳನ್ನು ನೋಡಿದರೆ "ಋತುದರ್ಶನವಾದ (ಮುಟ್ಟಾದಾಗ) ಹೆಂಡತಿಯ ಜೊತೆಗೆ ಸಂಭೋಗ ಮಾಡಬಾರದು. ಅವಳ ಜೊತೆ ಒಂದೇ ಹಾಸಿಗೆಯಲ್ಲಿ ಮಲಗಬಾರದು. ಒಂದು ವೇಳೆ ಮಲಗಿದರೆ ಅದು ಗಂಡಿನ ಬುದ್ಧಿ, ತೇಜಸ್ಸು, ಆಯುಷ್ಯ ಕುಂದಲು ಕಾರಣವಾಗುತ್ತದೆ. ಹಾಗಾಗಿ ಮುಟ್ಟಿನ ಸಂದರ್ಭದಲ್ಲಿ ಹೆಣ್ಣಿನ ಜೊತೆ ಸಂಭೋಗ ಮಾಡದೆ ದೂರವಿರುವುದು ಶ್ರೇಯಸ್ಕರ" (ಹಾಲತಿ ಸೋಮಶೇಖರ, 2005 ಪುಟ). ಪ್ರಕೃತಿ ಸಹಜವಾದ ಋತುಸ್ರಾವವು ಯಾವುದೇ ತೇಜಸ್ಸು, ಬುದ್ಧಿ, ಆಯುಷ್ಯ ಕ್ಷೀಣಿಸುವಂತದ್ದಲ್ಲ. ಅದು ಒಂದು ಜೀವಿಯ ಉತ್ಪತ್ತಿಗೆ ಕಾರಣವಾಗುವ ಪೂರಕವಾದ ಜೀವಕೋಶ ಪ್ರಕ್ರಿಯೆ. ಈ ಸಂದರ್ಭದಲ್ಲಿ ಹೆಣ್ಣಿನ ದೇಹಕ್ಕೆ ವಿಶ್ರಾಂತಿ ಅವಶ್ಯಕತೆಯಾಗಿರುತ್ತದೆ. ಹಾಗಾಗಿ ಪ್ರತ್ಯೇಕವಾಗಿ ದೇಹ ವಿಶ್ರಾಂತಿ ಬಯಸುತ್ತದೆ ಹೊರತು ಅದು ಮತ್ಯಾವ 'ಅಸ್ಪೃಶ್ಯತೆ', 'ಅನಿಷ್ಠತೆ' ಅಪಾಯವನ್ನು, ತರುವಂತಹದಲ್ಲ. ಆದರೆ ಇದನ್ನಾಧರಿಸಿ ಸೃಷ್ಟಿಸಿದ ಅಪಕಲ್ಪನೆ ಹೆಣ್ಣನ್ನು, ಹೆಣ್ಣಿನ ದೇಹವನ್ನು 'ಅಸ್ಪೃಶ್ಯತೆ' 'ಅನಿಷ್ಠತೆ' ಅಪಾಯ' ವೆನ್ನವಂತಹ ರೀತಿಯಲ್ಲಿ ನಿರ್ವಚಿಸಿರುವುದು ಕಲ್ಪಿತವೇ ಹೊರತು ಸತ್ಯವಾದುದಲ್ಲ.



ಯಜ್ಞವಲ್ಕ್ಯನು ಯಾವ ತಂದೆಯು ತನ್ನ ಮಗಳನ್ನು ಋತುಮತಿಯಾಗುವುದರೊಳಗಾಗಿ ಮದುವೆ ಮಾಡಿಕೊಳ್ಳುವುದಿಲ್ಲವೋ ಆತ ಪಾಪವನ್ನು ಅನುಭವಿಸಬೇಕಾಗುತ್ತದೆ ಎಂದು ಹೇಳಿದ್ದಾನೆ. ಆಕೆ ಋತುಮತಿಯಾದ ಸಲಕ್ಕೊಮ್ಮೆ, ಶಿಶುಹತ್ಯೆ ಮಾಡಿದ ಪಾಪ ತಗಲುತ್ತದೆ ಎಂದು ಹೇಳಿದ್ದಾನೆ. ಇನ್ನೊಬ್ಬ ಶಾಸ್ತ್ರಕಾರ ಹೇಳುವಂತೆ ಯಾವನು ತನ್ನ ಮಗಳ ಮದುವೆಯ ಮೊದಲು ಋತುಮತಿಯಾದುದನ್ನು ನೋಡಿದ ತಾಯಿ ತಂದೆ ಮತ್ತು ಹಿರಿಯ ಅಣ್ಣ ಮೂವರೂ ನರಕಕ್ಕೆ ಹೋಗುವುದು ಖಂಡಿತವೆಂದು ಹೇಳಿದ್ದಾನೆ. ಅಷ್ಟೇ ಅಲ್ಲ, ಋತುಮತಿಯಾದ ಮೇಲೆ ಮದುವೆಯಾಗುವ ಕನ್ಯೆಯನ್ನು ಕೈ ಹಿಡಿದ ಬ್ರಾಹ್ಮಣ ಶೂದ್ರಗಳನ್ನು ವರಿಸಿದಂತೆ ಎಂದಿದ್ದಾನೆ” .(ಹಾಲತಿ ಸೋಮಶೇಖರ್ 2007 ಪುಟ 101)

ತಾಯನ/ಹರಿಗೆ : ಪ್ರಾಚೀನ ವೇದಗಳ ಕಾಲಕ್ಕೆ ಹೆಣ್ಣಿಗೆ ಧಾರ್ಮಿಕ ಉಚ್ಚಯ ಸ್ಥಾನವಿತ್ತು. ಮಾಸಿಕ ಮುಟ್ಟು, ಗರ್ಭಧಾರಣೆ ಅವಧಿಯನ್ನು ಬಿಟ್ಟರೆ ಎಲ್ಲ ಕಾಲದಲ್ಲಿ ಆಕೆಯು ಧಾರ್ಮಿಕ ಕ್ರಿಯೆಗೆ ಅರ್ಹಳೆನಿಸಿದ್ದಳು. ಉಪನಯನ, ವೇದಾಭ್ಯಾಸ, ವೈದಿಕ ಸೂಕ್ತ ರಚನೆ, ಮಂತ್ರಘೋಷ, ಹವನ-ಹೋಮಗಳ ಕರ್ತೃತ್ವವೇ ಮುಂತಾದ ಗಂಡಿಗೆ ಲಭ್ಯವಿದ್ದ ಅವಕಾಶಗಳೆಲ್ಲ ಹೆಣ್ಣಿಗೂ ಲಭ್ಯವಿತ್ತು. ಸನ್ಯಾಸಕ್ಕಿಂತ ವಿವಾಹವೇ ಮುಖ್ಯವಾಗಿದ್ದ ಆ ಕಾಲದಲ್ಲಿ ಧಾರ್ಮಿಕ ಕ್ರಿಯೆಯಗಳಲ್ಲಿ ಗಂಡಿಗೆ ಹೆಣ್ಣು ಅವಶ್ಯಕ ಸಹಚಾರಣಿಯಾಗಿದ್ದಾಳೆ ಹೊರತು ತೊಡಕಾಗಿರಲಿಲ್ಲ. ಸ್ತ್ರೀಯರಿಗೆ ಹಲವು ಯಜ್ಞವಿಧಿಗಳನ್ನು ರೂಪಿಸುತ್ತಿದ್ದರೂ ಆ ಕಾಲದಲ್ಲಿ ಧಾರ್ಮಿಕ ಕ್ರಿಯೆಗಳಲ್ಲಿ ಗಂಡಿಗೆ ಹೆಣ್ಣು ಅವಶ್ಯಕ ಸಹಚಾರಣಿಯಾಗಿದ್ದಾಳೆ ಹೊರತು ತೊಡಕಾಗಿರಲಿಲ್ಲ. ಸ್ತ್ರೀಯರಿಗೆ ಹಲವು ಯಜ್ಞ ವಿಧಿಗಳನ್ನು ರೂಪಿಸುತ್ತಿದ್ದರೂ ಸೀತಾಯಜ್ಞ, ರುದ್ರಯಾಗ, ರುದ್ರಬಲಿ, ಮುಂತಾದ ಯಜ್ಞಗಳನ್ನು ಸ್ತ್ರೀಯರು ಮಾತ್ರವೇ ನಡೆಸಬೇಕಿತ್ತು. ಇವೆಲ್ಲ ಮುಖ್ಯವಾಗಿ ಫಲವಂತಿಕೆ’ ಗಾಗಿ ಭೂಮಿ ಸಂಪತ್ತಿನ ವರ್ಧನೆಗಾಗಿ ನಡೆಸುತ್ತಿದ್ದ ವಿಧಿಗಳು”(ರಾಜಶೇಖರ್ ಎಸ್.,2001,ಪುಟ125) ಎಂಬುದರಲ್ಲಿ ಸ್ತ್ರೀಯರೇ ನಡೆಸುತ್ತಿದ್ದ ಯಜ್ಞಯಾಗಾದಿಗಳಲ್ಲಿ ಹೆಣ್ಣು ಪ್ರತ್ಯೇಕವಾಗಿ ವಿಧಿಗಳನ್ನು ನಡೆಸಬೇಕಿತ್ತು ಎಂದಿದೆ. ಹೆಣ್ಣನ್ನು ಪ್ರತ್ಯೇಕ ಮತ್ತು ತಾರತಮ್ಯದ ಅಡಿಯಲ್ಲಿಯೇ ಇಟ್ಟುಕೊಂಡು ಬಂದಿರುವುದು, ಗರ್ಭಧಾರಣೆ, ಹರಿಗೆ ಇವು ಹೆಣ್ಣಿನಲ್ಲಿ ನಡೆಯುವ ಜೀವಸಂಬಂಧಿ ಚಟುವಟಿಕೆಗಳು. ಆದರೆ ಈ ಚಟುವಟಿಕೆಗಳೇ ‘ತಾರತಮ್ಯ ನೆಲೆಯಲ್ಲಿ ನಿರ್ವಚನೆಗೆ ಕಾರಣವಾಗಿವೆ. ಇದಕ್ಕೆಲ್ಲ ಕಾರಣ ಪುರುಷ ನಿರ್ವಚಿಸಿದ ಕಲ್ಪಿತ ನಂಬಿಕೆಗಳು. ಹೆಣ್ಣಿನ ಜೈವಿಕ ಕ್ರಿಯೆಯನ್ನು ತಾರತಮ್ಯತೆಯಿಂದ ನೋಡಿರುವುದು, ಹಾಗೆಯೇ ಈ ಕ್ರಿಯೆಯನ್ನು ನಡೆಸುವ ಹೆಣ್ಣು ದೇಹವನ್ನು ನೇತ್ರಾತ್ಮಕವಾಗಿ ಚಿತ್ರಿಸಿರುವುದು. ಶುಚಿ ಅಶುಚಿ, ಮಡಿ-ಮೈಲಿಗೆಯಂತಹ ಕಲ್ಪನೆಗಳು ಈ ತೆರನಾದ ಧರ್ಮ ಧರ್ಮಗ್ರಂಥಗಳು ಸೃಷ್ಟಿಸಿದ ಕಲ್ಪನೆಯಿಂದಾಗಿ ಇಂದಿಗೂ ಹೆಣ್ಣನ್ನು ಅದೇ ರೀತಿಯಲ್ಲಿ ಸಮಾಜ ಕಾಣಲು ಕಾರಣವಾಗಿದೆ. ಇಂಥ ಕಲ್ಪಿತ ರಾಜಕಾರಣದ ಹುನ್ನಾರಗಳಿಂದ ಹೆಣ್ಣಿನ ಬದುಕು ಪುರುಷನ ಕಲ್ಪಿತ ಲೋಕದಲ್ಲಿ ಬದುಕುವಂತಾಗಿದೆ. ಜೈವಿಕ ಸಹಜಕ್ರಿಯೆಯಾದ ಹರಿಗೆ ಜೀವ ಉತ್ಪತ್ತಿಗೆ ಕಾರಣವಾಗುವ ಪ್ರಕ್ರಿಯೆಗಳು. ಈ ಪ್ರಕ್ರಿಯೆಗಳಲ್ಲಿ ಹೆಣ್ಣಿನಲ್ಲಿ ಶಕ್ತಿ ಕೇಂದ್ರಗಳಾಗಿ ನಿರ್ವಚನೆಗೊಳಬೇಕಾಗಿತ್ತು. ಆದರೆ ಅದು ‘ಜೈವಿಕ ನೆಲೆ’ ಯಲ್ಲಿ ‘ಫಲವಂತಿಕೆ’ ನೆಲೆಯಲ್ಲಿ ನಿರ್ವಚನೆಗೊಂಡಿದೆ. ಪುರುಷನು ನಿರ್ವಚಿಸಿಕೊಂಡು ಬಂದಿರುವ ಮೌಲ್ಯದಿಂದಲೇ ಎನ್ನಬಹುದು. ಇದರಿಂದಾಗಿ ಇಂದು ಹೆಣ್ಣು ಕೇವಲ ಹೆರಲು ಇರುವವಳು, ಮತ್ತೊಂದು ಕಡೆ ಹೆಣ್ಣು ಎಂದರೆ ‘ಹೊಲಸು ದೇಹ’ , ಅವಳು ಧಾರ್ಮಿಕ ಕ್ರಿಯೆಯಿಂದ ದೂರವಿರಬೇಕು ಎನ್ನುವಂತಹ ಕಲ್ಪನೆಗೊಳಗಾಗಿ ಜೀವನ ಸಾಗಿಸುವಂತಾಗಿರುವುದು ಕಂಡುಬರುತ್ತಿದೆ. ಇದು ಹೆಣ್ಣಿಗೆ ಸಂಪ್ರದಾಯ ಆಚರಣೆಯ ಮೂಲಕ ಕಡ್ಡಾಯವಾಗಿ ಜಾರಿಗೊಂಡು ಉಳಿದುಕೊಂಡು ಬಂದಿರುವುದು ಕಂಡುಬರುತ್ತದೆ. ಜೀವಸೃಷ್ಟಿಯ ಶಕ್ತಿಯ ಕೇಂದ್ರವಾಗಿ ನೋಡಬೇಕಾದ ವ್ಯವಸ್ಥೆಯು ಸಹಜವಾಗಿ ಪುರುಷ ಪ್ರಧಾನ ಅಧಿಕಾರದಲ್ಲಿ ನಿಯಮವನ್ನು, ದೌರ್ಜನ್ಯವನ್ನು ಮಾನಸಿಕ ಮತ್ತು ದೈಹಿಕ ಹಿಂಸೆಯನ್ನು ನೀಡುತ್ತಿದೆ.



ಆಧಾರಗ್ರಂಥಗಳು:

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ಮಹಿಳಾ ಸಬಲೀಕರಣ ಮತ್ತು ಭಾರತದ ಸಂವಿಧಾನ

Dr. Veena

Assistant Professor
Department of History
Govt. Arts College
Chitradurga, Karnataka, India

ಮಹಿಳಾ ಸಬಲೀಕರಣ ಎಂಬ ಪ್ರಶ್ನೆ ಭಾರತದಲ್ಲಿ 1980ರ ದಶಕದ ನಂತರ ಹೆಚ್ಚು ಚರ್ಚಿತವಾಗುತ್ತಿರುವ ಸಂಗತಿಯಾಗಿದೆ. ಆದರೆ ವಿಶ್ವದಾದ್ಯಂತ ಈ ವಿಷಯದ ಚರ್ಚೆ ನಿರಂತರವಾಗಿ ನಡೆದುಕೊಂಡು ಬರುತ್ತಿದ್ದು, ಇಂದಿಗೂ ಒಂದು ಸ್ಪಷ್ಟರೂಪ ಪಡೆದುಕೊಂಡಿಲ್ಲ. ಮಹಿಳಾ ಸಬಲೀಕರಣ ಎಂದರೆ ಏನು? ಹೇಗೆ? ಮತ್ತು ಯಾವ ಆಯಾಮಗಳಲ್ಲಿ ಸಬಲೀಕರಣ? ಎಂಬ ಇತ್ಯಾದಿ ಅಂಶಗಳು ಚರ್ಚೆಗೆ ಒಳಗಾಗುತ್ತಿವೆ.

ಮಹಿಳಾ ಸಬಲೀಕರಣ ಎಂದರೆ ಮಹಿಳೆ ತನ್ನ ಜೀವನದ ನಿರ್ಧಾರವನ್ನು ತಾನು ತೆಗೆದುಕೊಳ್ಳಲು ಇರುವ ಶಕ್ತಿ ಸಬಲೀಕರಣ ಎಂದರೆ 'ಸಶಕ್ತೀಕರಣ' ವಾಗಿದೆ. ಮಹಿಳೆಯರ ಸರ್ವಾಂಗೀಣ ಅಭಿವೃದ್ಧಿಗೆ ಅಗತ್ಯವಾದ ಸಾಮಾಜಿಕ, ಆರ್ಥಿಕ, ರಾಜಕೀಯ, ಮಾನಸಿಕ, ಧಾರ್ಮಿಕ ಮತ್ತು ಶೈಕ್ಷಣಿಕತೆಗೆ ಸಂಬಂಧಿಸಿದಂತೆ ಶಾಸನಬದ್ಧ ಮತ್ತು ನೈತಿಕ ಶಕ್ತಿಯನ್ನು ಹೊಂದುವುದು ಎಂದರ್ಥ. ಈ ಕುರಿತು ಪಂಡಿತ್ ಜವಾಹರ್ ಲಾಲ್ ನೆಹರೂವರು, "You can tell the condition of a nation by looking at the status of its women". ಒಂದು ದೇಶದ ಪ್ರಗತಿ ಆ ದೇಶದ ಮಹಿಳೆಯರಿಗೆ ಇರುವ ಸ್ಥಾನಮಾನದ ಆಧಾರದ ಮೇಲೆ ಗುರುತಿಸಬಹುದು ಎಂಬುದಾಗಿ ತಿಳಿಸಿದ್ದಾರೆ.

ಐತಿಹಾಸಿಕ ಹಿನ್ನೆಲೆ

ಮಹಿಳೆಯರ ಸ್ಥಿತಿಗತಿಗಳನ್ನು ತಿಳಿಯಲು ಚರಿತ್ರೆಯ ಪುಟಗಳನ್ನು ಅವಲೋಕಿಸಿದರೆ; ಪ್ರಾಚೀನ ಕಾಲದಿಂದ ಆಧುನಿಕ ಕಾಲದವರೆಗೆ ಮಹಿಳೆಯರ ಸಾಮಾಜಿಕ, ರಾಜಕೀಯ, ಆರ್ಥಿಕ, ಶೈಕ್ಷಣಿಕ ಸ್ಥಾನಮಾನ ಬದಲಾಗಿರುವುದು ಕಂಡುಬರುತ್ತದೆ.

ಪ್ರಾಚೀನ ಕಾಲದಲ್ಲಿ ಸ್ತ್ರೀ-ಪುರುಷರಿಗೆ ಸಮಾನ ಸ್ಥಾನವಿತ್ತು. ಪ್ರಾರಂಭದ ವೇದ ಕಾಲದಲ್ಲಿ (ಋಗ್ವೇದ) ಮಹಿಳೆಯರು ಸುಶಿಕ್ಷಿತರಾಗಿದ್ದರು. ಉದಾಹರಣೆಗೆ ಗಾರ್ಗಿ, ಮೈತ್ರೇಯಿ, ಅಪಾಲ, ಲೋಪಮುದ್ರ, ವಿಶ್ವಾವರ ಮುಂತಾದ ಮಹಿಳೆಯರು. ಆದರೆ ಮನುವಿನ ಕಾಲಕ್ಕೆ ಅವರ ಸ್ಥಾನ ಪುರುಷನ ಅಧೀನವಾಯಿತು. ಮಧ್ಯಕಾಲೀನ ಭಾರತದಲ್ಲಿ ಅವರ ಸ್ಥಾನ ತುಂಬಾ ಶೋಚನೀಯವಾಗಿತ್ತು. ಬ್ರಿಟಿಷರು ಭಾರತಕ್ಕೆ ಬಂದ ನಂತರ ಅವರ ಪಾಶ್ಚಾತ್ಯ ಆಲೋಚನೆಗಳನ್ನು ಭಾರತದಲ್ಲಿ ಜಾರಿಗೊಳಿಸಲಾಯಿತು. ರಾಜಾರಾಂ ಮೋಹನ್ ರಾಯ್, ಈಶ್ವರ ಚಂದ್ರ ವಿದ್ಯಾಸಾಗರ್, ಸ್ವಾಮಿ ವಿವೇಕಾನಂದರು, ಆಚಾರ್ಯ ವಿನೋಬಾ ಭಾವೆ ಮೊದಲಾದವರು ಸಾಮಾಜಿಕ-ಧಾರ್ಮಿಕ ಸುಧಾರಣೆಗಳ ಮೂಲಕ ಹೆಸರಾದವರು. ಅಲ್ಲದೇ ಮಹಿಳಾ ಸ್ಥಿತಿಗತಿಯನ್ನು ಸುಧಾರಿಸಲು ಶ್ರಮಿಸಿದರು.

ಭಾರತದ ಸ್ವಾತಂತ್ರ್ಯ ಹೋರಾಟದ ಹಾದಿಯಲ್ಲಿ ಮಹಿಳಾ ಸಬಲೀಕರಣಕ್ಕೆ ಸಂಬಂಧಿಸಿದಂತೆ ಕ್ರಿ.ಶ.1917 ರ ವರ್ಷ ಒಂದು ಮಹತ್ವದ ವರ್ಷವಾಗಿದೆ. 1917ರಲ್ಲಿ ಭಾರತೀಯ ರಾಷ್ಟ್ರೀಯ ಕಾಂಗ್ರೆಸ್ ಅಧಿವೇಶನದಲ್ಲಿ ಶ್ರೀಮತಿ ಅನಿಬೆಸೆಂಟರು ಪ್ರಥಮ ಮಹಿಳಾ ಅಧ್ಯಕ್ಷರಾಗಿ ಆಯ್ಕೆಯಾಗಿದ್ದರು. ಇದು ಮಹಿಳೆಗೆ ದೊರೆತ ಮೊದಲ ರಾಜಕೀಯ ಹಕ್ಕು ಮತ್ತು ಸ್ಥಾನವಾಗಿದೆ. ಹೀಗೆ ಬ್ರಿಟಿಷರ ಅವಧಿಯಲ್ಲಿ ಬಾಲ್ಯವಿವಾಹ ನಿಷೇಧ ಕಾಯ್ದೆ, ಸ್ತ್ರೀ-ಪುರುಷರ ವಿವಾಹ ವಯಸ್ಸು ನಿಗದಿ ಮುಂತಾದ ಒಂದಷ್ಟು



ಕಾಯಿದೆಗಳನ್ನು ಜಾರಿಗೊಳಿಸಿ ಮಹಿಳೆಯರನ್ನು ಸಶಕ್ತಗೊಳಿಸಲಾಯಿತು. ಇವುಗಳ ಹಿಂದೆ ಹಲವಾರು ನಾಯಕರು ಸಹ ಮಹಿಳಾ ಹಕ್ಕುಗಳಿಗಾಗಿ ಹೋರಾಡಿದ್ದಾರೆ. ಈ ಎಲ್ಲಾ ಹೋರಾಟಗಳ ಫಲವಾಗಿ ಮಹಿಳೆಯನ್ನು ಸಾಮಾಜಿಕ, ಆರ್ಥಿಕ ಮತ್ತು ರಾಜಕೀಯವಾಗಿ ಸಬಲೀಕರಣಗೊಳಿಸಲು ಮುಂದಾದವು.

ಭಾರತದ ಸಂವಿಧಾನ ಮತ್ತು ಮಹಿಳಾ ಸಬಲೀಕರಣ

ಸ್ವಾತಂತ್ರ್ಯ ನಂತರದ ಭಾರತದಲ್ಲಿ ಮಹಿಳಾ ಸಬಲೀಕರಣ ಪ್ರಕ್ರಿಯೆಗೆ ಕಾನೂನಾತ್ಮಕ ನೆಲೆಗಟ್ಟು ದೊರೆಯಿತು. ಭಾರತ ಸಂವಿಧಾನವು ಸ್ತ್ರೀ-ಪುರುಷರಿಗೆ ಸಮಾನತೆಯ ಅವಕಾಶವನ್ನು ನೀಡುವಲ್ಲಿ ಪ್ರಮುಖ ಪಾತ್ರ ವಹಿಸಿದೆ. ಇದು ಲಿಂಗಾಧಾರಿತ ಸಮಾನತೆಯನ್ನು ಎತ್ತಿ ಹಿಡಿದಿದೆ. ಸಂವಿಧಾನದ ಹಲವರು ಕಾಯ್ದೆಗಳು ಮಹಿಳೆಯರನ್ನು ಸಾಮಾಜಿಕ, ರಾಜಕೀಯ, ಆರ್ಥಿಕ, ಶೈಕ್ಷಣಿಕವಾಗಿ ಪುರುಷರೊಂದಿಗೆ ಸಮಾನತೆಯಿಂದಿರಲು ಅವಕಾಶ ಕಲ್ಪಿಸಿದೆ. ಅವುಗಳು:

ಸಂವಿಧಾನದ ಪೀಠಿಕಾ ಭಾಗದಲ್ಲಿ ಸಾಮಾಜಿಕ, ಆರ್ಥಿಕ, ರಾಜಕೀಯ, ನ್ಯಾಯ, ಸಮಾನ ಸ್ಥಾನ ಅವಕಾಶಗಳು ಪ್ರತಿಯೊಬ್ಬರಿಗೂ ಕಲ್ಪಿಸಿರುತ್ತದೆ. ಇದು ಸ್ತ್ರೀ-ಪುರುಷರನ್ನು ಸಮಾನವಾಗಿ ನೋಡುವಲ್ಲಿ ಮೊದಲ ಹೆಜ್ಜೆಯಾಗಿದೆ.

ಮೂಲಭೂತ ಹಕ್ಕುಗಳು

ಮಹಿಳಾ ಸಬಲೀಕರಣ ನೀತಿಯು ಸಂವಿಧಾನದ ಮೂಲಭೂತ ಹಕ್ಕಾಗಿದೆ.

- 14ನೆ ವಿಧಿಯು ಮಹಿಳೆಯರಿಗೆ ಸಮಾನತೆ ಹಕ್ಕು ಕಲ್ಪಿಸಿದೆ.
- 15(1)ನೆ ವಿಧಿಯನ್ವಯ ಮಹಿಳೆಯರಿಗೆ ಲಿಂಗಾಧಾರಿತವಾಗಿ ಯಾವುದೇ ತಾರತಮ್ಯ ಮಾಡುವಂತಿಲ್ಲ.
- 15(3)ನೆ ವಿಧಿಯನ್ವಯ ಮಹಿಳೆಯರು ಮತ್ತು ಮಕ್ಕಳ ಅಭಿವೃದ್ಧಿಗೆ ರಾಜ್ಯವು ವಿಶೇಷ ಅಭಿವೃದ್ಧಿ ಕಾರ್ಯಕ್ರಮಗಳನ್ನು ಕೈಗೊಳ್ಳಬಹುದು.
- 16ನೆ ವಿಧಿಯನ್ವಯ ಸಾರ್ವಜನಿಕ ಉದ್ಯೋಗದಲ್ಲಿ ಮಹಿಳೆಯರಿಗೆ ಸಮಾನ ಅವಕಾಶ ಕಲ್ಪಿಸುವುದು. ಇವುಗಳನ್ನು ಸರ್ಕಾರ ಮತ್ತು ನ್ಯಾಯಾಲಯ ಪಾಲಿಸಲೇಬೇಕಾದ ಹಕ್ಕುಗಳಾಗಿವೆ.

ರಾಜ್ಯ ನಿರ್ದೇಶಕ ತತ್ವಗಳು

ಭಾರತದ ಸಂವಿಧಾನದ ರಾಜ್ಯ ನಿರ್ದೇಶಕ ತತ್ವಗಳು ಸಹ ಮಹಿಳಾ ಸಬಲೀಕರಣಕ್ಕೆ ಅವಕಾಶ ಕಲ್ಪಿಸಿವೆ.

- 39(ಎ), 39(ಡಿ) ಮತ್ತು 39(ಇ) ವಿಧಿಗಳನ್ವಯ ಸ್ತ್ರೀಪುರುಷರಿಗೆ ಉದ್ಯೋಗ ಮತ್ತು ವೇತನದಲ್ಲಿ ಯಾವುದೇ ರೀತಿಯ ತಾರತಮ್ಯ ಮಾಡದೇ ಸಮಾನ ಕೆಲಸಕ್ಕೆ ಸಮಾನ ವೇತನ ನೀಡುವುದು.
- 42ನೆ ವಿಧಿಯನ್ವಯ ಉದ್ಯೋಗಸ್ಥ ಮಹಿಳೆಯರಿಗೆ ನ್ಯಾಯಯುತವಾದ ಮಾನವೀಯ ಸೌಲಭ್ಯಗಳಾದ ಹೆರಿಗೆ ರಜೆ, ಇತರೆ ಸೌಲಭ್ಯಗಳನ್ನು ಕಲ್ಪಿಸುವುದು.
- 46ನೆ ವಿಧಿಯನ್ವಯ ದುರ್ಬಲ ವರ್ಗದ ಮಹಿಳೆಯರನ್ನು ಶೋಷಣೆಯಿಂದ ಮುಕ್ತಗೊಳಿಸಬೇಕು.
- 47ನೆ ವಿಧಿಯನ್ವಯ ಮಹಿಳಾ ಆಯೋಗವನ್ನು ಹೆಚ್ಚು ಬಲಗೊಳಿಸಲು ರಾಜ್ಯ ಕ್ರಮ ಕೈಗೊಳ್ಳಬೇಕು.

ಮೂಲಭೂತ ಕರ್ತವ್ಯಗಳು

ಮೂಲಭೂತ ಕರ್ತವ್ಯದ ಭಾಗದಲ್ಲಿಯೂ ಮಹಿಳೆಯರ ಗೌರವ ಕಾಪಾಡುವ ಅಂಶವು ಅಡಕವಾಗಿದೆ.



□51ನೆ(ಎ)(ಇ) ವಿಧಿಯ ಪ್ರಕಾರ ಮಹಿಳೆಯರಿಗೆ ಅವಮಾನವಾಗುವಂತಹ ಸಾಮಾಜಿಕ ಬಲತ್ಯಾರ ಸಂಗತಿಗಳನ್ನು ನಿಯಂತ್ರಿಸಬೇಕು. ಭಾರತೀಯರಲ್ಲಿ 'ಸಾಮರಸ್ಯ', ಸಹೋದರತ್ವದ ಭಾವನೆಗಳನ್ನು ಬೆಳೆಸುವುದರ ಜೊತೆಗೆ ಮಹಿಳೆಯರ ಗೌರವಕ್ಕೆ ಧಕ್ಕೆ ತರುವಂತಹ ಯಾವುದೇ ಆಚರಣೆಯನ್ನು ತ್ಯಜಿಸುವುದು ಪ್ರತಿಯೊಬ್ಬ ಭಾರತೀಯರ ಕರ್ತವ್ಯವೆಂದು ಸಂವಿಧಾನ ಹೇಳಿದೆ.

ಸಂವಿಧಾನದ ಇತರ ಅವಕಾಶಗಳು

1993ರಲ್ಲಿ 73 ಮತ್ತು 74ನೆ ವಿಧಿಗಳಿಗೆ ತಿದ್ದುಪಡಿ ಮಾಡಲಾಯಿತು. ಈ ವಿಧಿಯು ಮಹಿಳಾ ಸಬಲೀಕರಣದಲ್ಲಿ ಒಂದು ಮಹತ್ವದ ಘಟ್ಟವಾಗಿದೆ. ಈ ತಿದ್ದುಪಡಿ ವಿಧೇಯಕದನ್ವಯ ಸ್ಥಳೀಯ ಸಂಸ್ಥೆಗಳ ಚುನಾವಣೆಗಳಲ್ಲಿ ಉದಾಹರಣೆಗೆ ಗ್ರಾಮಪಂಚಾಯಿತಿ, ತಾಲ್ಲೂಕು ಪಂಚಾಯಿತಿ ಮುಂತಾದವುಗಳಲ್ಲಿ ಶೇಕಡ 33.33ರಷ್ಟು ಮೀಸಲಾತಿಯನ್ನು ಕಲ್ಪಿಸಿದೆ.

ಭಾರತದಲ್ಲಿ ಮಹಿಳಾ ಸಬಲೀಕರಣ ಮತ್ತು ನಿರ್ದಿಷ್ಟ ಕಾನೂನುಗಳು

ಮಹಿಳಾ ಸಬಲೀಕರಣಕ್ಕೆ ಮೇಲೆ ತಿಳಿಸಿದ ಸಂವಿಧಾನಾತ್ಮಕ ಕಾಯ್ದೆಗಳೊಂದಿಗೆ ಮಹಿಳೆಯರನ್ನು ರಕ್ಷಿಸುವ ಉದ್ದೇಶದಿಂದಾಗಿ ರಕ್ಷಣಾತ್ಮಕ ಕಾನೂನುಗಳನ್ನು ರಚಿಸುತ್ತಾ ಅವುಗಳನ್ನು ಕಾಲಕ್ಕೆ ಅನುಗುಣವಾಗಿ ಪರಿಷ್ಕರಿಸುತ್ತಾ ಬರಲಾಗುತ್ತಿದೆ. ಅವುಗಳೆಂದರೆ

- ಕೌಟುಂಬಿಕ ನ್ಯಾಯಾಲಯಗಳ ಕಾಯ್ದೆ - 1954
- ವಿಶೇಷ ವಿವಾಹ ಕಾಯ್ದೆ - 1954
- ಹಿಂದೂ ವಿವಾಹ ಕಾಯ್ದೆ - 1956
- ವೇಶ್ಯಾವಾಟಿಕೆ ನಿಯಂತ್ರಣ ಕಾಯ್ದೆ - 1956
- ವರದಕ್ಷಿಣೆ ನಿಷೇಧ ಕಾಯ್ದೆ - 1961
- ಹೆರಿಗೆ ರಜೆ ಸೌಲಭ್ಯದ ಕಾಯ್ದೆ - 1961
- ಸಮಾನ ವೇತನ ಕಾಯ್ದೆ - 1976
- ಗರ್ಭಪಾತ ನಿಯಂತ್ರಣ ಕಾಯ್ದೆ - 1971
- ಬಾಲ್ಯವಿವಾಹನ ನಿಷೇಧ ತಿದ್ದುಪಡಿ ಕಾಯ್ದೆ - 1979
- ಸತೀಪದ್ಧತಿ ನಿಷೇಧ ಕಾಯ್ದೆ - 1987
- ಭ್ರೂಣಹತ್ಯೆ ನಿಷೇಧ ಕಾಯ್ದೆ - 1994
- ಬಾಲ್ಯ ವಿವಾಹ ನಿಷೇಧ ಕಾಯ್ದೆ - 2006
- ಉದ್ಯೋಗ ಸ್ಥಳದಲ್ಲಿ ಲೈಂಗಿಕ ಕಿರುಕುಳ ನಿಯಂತ್ರಣ, ರಕ್ಷಣೆ ಕಾಯ್ದೆ - 2013 ಫೆಬ್ರವರಿ, 26.

ಹೀಗೆ ಮಹಿಳಾ ಸಬಲೀಕರಣ ಪ್ರಕ್ರಿಯೆಯನ್ನು ಕ್ರಿಯಾಶೀಲಗೊಳಿಸುವ ಉದ್ದೇಶದಿಂದ ಸ್ವಾತಂತ್ರ್ಯ ನಂತರ ಭಾರತದಲ್ಲಿ ಸಂವಿಧಾನಾತ್ಮಕವಾಗಿ ಹಲವಾರು ಶಾಸನಾತ್ಮಕ ಅವಕಾಶಗಳನ್ನು ಸರ್ಕಾರ ಕಲ್ಪಿಸಿದೆ. ಅಲ್ಲದೇ ಕೇಂದ್ರ ಮತ್ತು ರಾಜ್ಯ ಸರ್ಕಾರಗಳು ಸಹ ಪೂರಕ ಯೋಜನೆಗಳ ಮೂಲಕ ಮಹಿಳಾ ಸಶಕ್ತೀಕರಣ ಕಾರ್ಯಕ್ರಮಗಳನ್ನು ಕಾಲಕಾಲಕ್ಕೆ ಜಾರಿಗೊಳಿಸುತ್ತಿವೆ.

ಹೀಗೆ ಹತ್ತು ಹಲವು ಕಾಯ್ದೆ ಕಾನೂನುಗಳು ಜಾರಿಗೆ ಬಂದರೂ ಸಹ ಮಹಿಳೆಯರ ಸ್ಥಿತಿಗತಿ ಇನ್ನೂ ತೃಪ್ತಿಕರ ರೀತಿಯಲ್ಲಿ ಸುಧಾರಣೆಯಾಗಿಲ್ಲ. ಈ ಕಾಯ್ದೆಗಳ ನಡುವೆಯೂ ಹೆಣ್ಣು ಶಿಶುಹತ್ಯೆ, ಭ್ರೂಣಹತ್ಯೆ, ವರದಕ್ಷಿಣೆ ಕಿರುಕುಳ, ಮಹಿಳೆಯರ ಮೇಲೆ ದೌರ್ಜನ್ಯ, ಉದ್ಯೋಗ ಸ್ಥಳಗಳಲ್ಲಿ ಲೈಂಗಿಕ ಕಿರುಕುಳ ಮುಂತಾದ ಹಲವಾರು ಸಮಸ್ಯೆಗಳನ್ನು ಮಹಿಳೆ ವಿವಿಧ ಸ್ತರ ಮತ್ತು ಸ್ಥಳಗಳಲ್ಲಿ ಇನ್ನೂ ಅನುಭವಿಸುತ್ತಿರುವಳು.



ಇವುಗಳೆಲ್ಲದರ ನಡುವೆ ಮಹಿಳೆಯರ ಆರ್ಥಿಕ, ಸಾಮಾಜಿಕ, ಸ್ಥಿತಿ ನಗರಗಳಲ್ಲಿ ಸುಧಾರಣೆಯ ನೋಟವನ್ನು ಅಲ್ಪಮಟ್ಟಿಗೆ ಕಾಣುವಂತಿದ್ದರೂ, ಗ್ರಾಮೀಣ ಭಾಗದಲ್ಲಿ ಸುಧಾರಣೆ ಆಗಿಲ್ಲ. ಇವುಗಳಿಗೆ ಕಾರಣ ಶಿಕ್ಷಣ ಮತ್ತು ಉದ್ಯೋಗ ಕ್ಷೇತ್ರದಲ್ಲಿ ಹಿನ್ನೆಡೆ ಮತ್ತು ಸಮಾಜದ ಮನಸ್ಸುಗಳ ನಕಾರಾತ್ಮಕ ಮನೋಸ್ಥಿತಿ ಬದಲಾಗದೇ ಇರುವುದು ದೊಡ್ಡ ದುರಂತವಾಗಿದೆ.

ಒಟ್ಟಾರೆ ಸಂವಿಧಾನದಲ್ಲಿ ಮಹಿಳೆಗೆ ದೊರೆತ ಈ ಎಲ್ಲಾ ಆದ್ಯತೆಯ ಹಿಂದೆ ಸಮಾನತೆ ಹಾಗೂ ತಾರತಮ್ಯದ ವಿರುದ್ಧ ರಾಜಕೀಯ ಸಂಕಲ್ಪ ನಿಚ್ಚಳವಾಗಿರುವುದು ಕಂಡುಬರುತ್ತದೆ. ಆದರೂ ಸಂವಿಧಾನಕ್ಕಿಂತಲೂ ಪುರುಷ ಪ್ರಧಾನ ಸಾಮಾಜಿಕ ಮೌಲ್ಯಗಳು ಶಕ್ತಿಶಾಲಿಯಾಗಿವೆ. ಪ್ರಸಿದ್ಧ ಭಾರತೀಯ ಸ್ತ್ರೀವಾದಿ ಚಿಂತಕರಾದ ಮಧುಕೇಶ್ವರವರ ಭಾರತದ ಪಿತೃಪ್ರಧಾನ ವ್ಯವಸ್ಥೆಯಲ್ಲಿ ಸಂವಿಧಾನ ತನ್ನ ಜೀವ ಕಳೆದುಕೊಳ್ಳುತ್ತಿರುವುದನ್ನು ನೋಡಿ ಹೀಗೆ ಪ್ರತಿಕ್ರಿಯೆ ನೀಡುತ್ತಾರೆ; “ಪ್ರಸ್ತುತ ಭಾರತೀಯ ಕುಟುಂಬದ ರಚನೆಯು ಹೆಂಗಸರ ಅಧೀನತೆ ಮತ್ತು ಶೋಷಣೆಗಳನ್ನು ಅನುಮೋದಿಸುತ್ತದೆ. ಇದರಿಂದಾಗಿ ಸಂವಿಧಾನ ಕೊಡುವ ಮೂಲಭೂತ ಹಕ್ಕುಗಳು ಹೆಂಗಸರ ಮಟ್ಟಿಗೆ ಅಪ್ರಸ್ತುತವೆನಿಸಿಬಿಟ್ಟಿವೆ.” ಎಂಬುದಾಗಿ ಅಭಿಪ್ರಾಯಪಟ್ಟಿರುವುದು ಸತ್ಯ. ಮೂಲತಃ ಸಶಕ್ತಳಾದ ಸ್ತ್ರೀಯನ್ನು ಮೇಲಿನಿಂದ ಹೇರುವ ಸಬಲೀಕರಣದ ಕಲ್ಪನೆಯನ್ನು ಮೀರಿ ಅವಳ ಶಕ್ತಿತ್ವವನ್ನು ವ್ಯಕ್ತಿತ್ವದ ಬಲವರ್ಧನೆಯನ್ನಾಗಿ ಮಾರ್ಪಡಿಸಬೇಕು. ಹಾಗಾದಾಗ ಮಾತ್ರ ಮಹಿಳಾ ಸಬಲೀಕರಣದೊಂದಿಗೆ ರಾಷ್ಟ್ರ ಸಬಲೀಕರಣವಾಗಲು ಸಾಧ್ಯವಾಗುತ್ತದೆ.

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ಡಾ. ವೀಣಾ.ಎನ್,

ಅತಿಥಿ ಉಪನ್ಯಾಸಕರು,

ಸರ್ಕಾರಿ ಕಲಾ ಕಾಲೇಜು(ಸ್ವಾಯತ್ತ), ಚಿತ್ರದುರ್ಗ - 577 501.

ಮೊಬೈಲ್ ಸಂಖ್ಯೆ:9481721563

ಇಮೇಲ್: veenaekanath6@gmail.com

ಪ್ರಭು ಎಸ್.ಬಿ.

ಸಂಶೋಧಕರು

ರಾಜ್ಯಶಾಸ್ತ್ರ ವಿಭಾಗ, ಕುವೆಂಪು ವಿಶ್ವವಿದ್ಯಾನಿಲಯ

ಶಿವಮೊಗ್ಗ

ಶಿಕ್ಷಣವು ಮಾನವನ ಬದುಕಿಗೆ ದಾರಿದೀಪವಾಗಿದೆ. ಶಿಕ್ಷಣದಿಂದ ವ್ಯಕ್ತಿ, ಸಮುದಾಯ, ಸಮಾಜವು ಅಭಿವೃದ್ಧಿ ಹೊಂದಲು ಸಾಧ್ಯ. ಆದುದರಿಂದಲೇ ಜ್ಯೋತಿಬಾ ಪುಲೆ, ಡಾ.ಬಿ.ಆರ್.ಅಂಬೇಡ್ಕರ್, ಲೋಹಿಯಾ ಮುಂತಾದ ಸಮಾಜ ಸುಧಾರಕರು, ಸ್ವಾತಂತ್ರ್ಯ ಹೋರಾಟಗಾರರು, ಶಿಕ್ಷಣಕ್ಕೆ ಹೆಚ್ಚಿನ ಆದ್ಯತೆ ನೀಡಿದ್ದರು. ಶಿಕ್ಷಣವು ಪ್ರತಿಯೊಬ್ಬರಿಗೂ ಸಮಾನವಾಗಿ ತಲುಪಬೇಕೆಂಬುದು ಮಹಾತ್ಮ ಜ್ಯೋತಿಬಾ ಪುಲೆರವರ ಆಶಯವಾಗಿತ್ತು. ಹಾಗೆಯೇ ಶೋಷಿತ ಸಮುದಾಯದ ಧೀಮಂತ ನಾಯಕರಾದ ಸ್ವತಃ ತಾವು ಶೋಷಣೆಗೆ ಒಳಗಾಗಿದ್ದ ಬಾಬಾ ಸಾಹೇಬ್ ಡಾ.ಬಿ.ಆರ್.ಅಂಬೇಡ್ಕರ್‌ರವರು ಪರಿಶಿಷ್ಟ ಜಾತಿ ಮತ್ತು ಪರಿಶಿಷ್ಟ ಬುಡಕಟ್ಟುಗಳ ಅಭಿವೃದ್ಧಿಗಾಗಿ ಶಿಕ್ಷಣ, ಸಂಘಟನೆ ಮತ್ತು ಹೋರಾಟದ ಪರಿಕಲ್ಪನೆಯನ್ನು ನೀಡಿದ್ದಾರೆ. ಇವರ ಈ ಪರಿಕಲ್ಪನೆಯ ಉದ್ದೇಶವೆಂದರೆ ದಮನಿತ ವರ್ಗಗಳು ಶಿಕ್ಷಿತರಾದಾಗ ಮಾತ್ರ ಎಲ್ಲರೂ ಸಂಕುಚಿತರಾಗಲು ಸಾಧ್ಯ. ಈ ಸಂಘಟನೆಯ ಮೂಲಕ ನಮ್ಮ ಹಕ್ಕುಗಳನ್ನು ಪಡೆದುಕೊಳ್ಳಲು ಹೋರಾಟ ಮಾಡಲು ಸಾಧ್ಯ. ಶಿಕ್ಷಿತವಲ್ಲದ ಜನಾಂಗ ಸಂಘಟಿತರಾಗಿ ಹೋರಾಟ ನಡೆಸಲು ಸಾಧ್ಯವಿಲ್ಲ ಎಂಬುದು ಇವರ ಆಶಯವಾಗಿತ್ತು. ಈ ಮಾತುಗಳು ಬುಡಕಟ್ಟುಗಳ ವಿಚಾರದಲ್ಲಿ ಸತ್ಯವೇ ಸರಿ. ಇಂದಿಗೂ ಬುಡಕಟ್ಟುಗಳು ಸಂಪೂರ್ಣ ಶಿಕ್ಷಿತರಾಗಿಲ್ಲದಿರುವುದು ಇವರ ಅಭಿವೃದ್ಧಿಗೆ ಮಾರಕವಾಗಿದೆ. ಸ್ವಾತಂತ್ರ್ಯ ಬಂದು 70 ವರ್ಷಗಳು ಕಳೆದರೂ ಸಹ ಕಾನನಗಳಲ್ಲಿ, ಬೆಟ್ಟಗುಡ್ಡಗಳಲ್ಲಿ, ಪುನರ್ವಸತಿ ಕೇಂದ್ರಗಳಲ್ಲಿ ವಾಸವಾಗಿರುವ ಬುಡಕಟ್ಟು ಸಮುದಾಯದ ಸರಾಸರಿ ಸಾಕ್ಷರತಾ ಪ್ರಮಾಣ ಶೇ. 50 ರಷ್ಟನ್ನೂ ಮೀರಿಲ್ಲ ಎಂಬುದು ಶೋಚನೀಯ. ಹಾಗೆಯೇ ಭಾರತ ಸಂವಿಧಾನದ 4ನೇ ಭಾಗದ ರಾಜ್ಯನೀತಿ ನಿರ್ದೇಶಕ ತತ್ವಗಳ 45ನೇ ವಿಧಿಯಲ್ಲಿ ಉಚಿತ ಮತ್ತು ಕಡ್ಡಾಯ ಶಿಕ್ಷಣವನ್ನು ಪ್ರತಿಪಾದಿಸಿದರು. ಆದರೆ ಭಾರತದ ಸಂದರ್ಭದಲ್ಲಿ ಉಚಿತ ಮತ್ತು ಕಡ್ಡಾಯ ಶಿಕ್ಷಣ ಅನುಷ್ಠಾನಗೊಂಡಿದ್ದರೂ ಸಹ ಎಲ್ಲಾ ವರ್ಗದ ಸಮುದಾಯದ ಜನರು ಸಾಕ್ಷರರಾಗಿಲ್ಲದಿರುವುದು ಕಡ್ಡಾಯ ಶಿಕ್ಷಣ ಸಮರ್ಪಕವಾಗಿ ಅನುಷ್ಠಾನಗೊಂಡಿಲ್ಲ ಎಂಬುದು ಸ್ಪಷ್ಟವಾಗುತ್ತದೆ. ಹೀಗಾಗಿ ಶೈಕ್ಷಣಿಕವಾಗಿ ಹಿಂದುಳಿದಿರುವ ಇವರನ್ನು ಸಾಕ್ಷರರನ್ನಾಗಿಸಲು ಕೇಂದ್ರ ಮತ್ತು ರಾಜ್ಯ ಸರ್ಕಾರಗಳು ಶೈಕ್ಷಣಿಕ ಯೋಜನೆಗಳನ್ನು ಜಾರಿಗೊಳಿಸಿದೆ. ಬುಡಕಟ್ಟುಗಳಿಗಾಗಿ ಅನುಷ್ಠಾನಗೊಳಿಸಲಾದ ಅನೇಕ ಯೋಜನೆಗಳನ್ನು ಈ ಮುಂದಿನಂತೆ ಕಾಣಬಹುದು.

□ನರ್ಸರಿ ಮತ್ತು ಮಹಿಳಾ ಕಲ್ಯಾಣ ಕಾರ್ಯಕ್ರಮಗಳು: ಪರಿಶಿಷ್ಟ ಬುಡಕಟ್ಟುಗಳ ಮಕ್ಕಳಿಗೆ ಚಿಕ್ಕ ವಯಸ್ಸಿನಲ್ಲಿಯೇ ಶಾಲೆಗೆ ಹೋಗುವ ಅಭ್ಯಾಸವನ್ನು ರೂಡಿಸಿಕೊಳ್ಳುವ ಸಲುವಾಗಿ ಈ ಯೋಜನೆಯನ್ನು 1958 ರಿಂದಲೇ ಜಾರಿಗೊಳಿಸಲಾಗಿದೆ. ಪರಿಶಿಷ್ಟ ವರ್ಗದವರ ಶೈಕ್ಷಣಿಕ ಅಭಿವೃದ್ಧಿಗಾಗಿ ಪ್ರಾರಂಭಿಕ



ಹಂತವಾಗಿ ಈ ಯೋಜನೆಯು ರೂಪಿತವಾಗಿದ್ದು ಪ್ರತಿ ಕೇಂದ್ರದಲ್ಲೂ 50 ಮಕ್ಕಳಿಗೆ ಪ್ರವೇಶಾವಕಾಶವನ್ನು ಕಲ್ಪಿಸಲಾಗಿದೆ.

□ ಆಶ್ರಮ ಶಾಲೆಗಳು: ಬುಡಕಟ್ಟು ಮಕ್ಕಳ ಕಲ್ಯಾಣಕ್ಕಾಗಿ ಕೇಂದ್ರ ಮತ್ತು ರಾಜ್ಯ ಸರ್ಕಾರಗಳ ನೆರವಿನೊಂದಿಗೆ ಬುಡಕಟ್ಟು ವಿದ್ಯಾರ್ಥಿಗಳ ಅನುಕೂಲಕ್ಕಾಗಿ ಆಶ್ರಮ ಶಾಲೆಗಳನ್ನು ಸ್ಥಾಪಿಸಲಾಗಿದೆ. ಖಾಸಗಿ ವಸತಿ ಶಾಲೆಗಳ ರೀತಿಯಲ್ಲೇ ವಿದ್ಯಾಭ್ಯಾಸಕ್ಕಾಗಿ ಬೇಕಾದ ಎಲ್ಲಾ ರೀತಿಯ ಅನುಕೂಲಗಳನ್ನು ಈ ಆಶ್ರಮ ಶಾಲೆಗಳಲ್ಲಿ ಕಲ್ಪಿಸಿಕೊಡಲಾಗಿದೆ. 1ನೇ ತರಗತಿಯಿಂದ 5ನೇ ತರಗತಿಯವರೆಗೆ ಮಾತ್ರ ಈ ಶಾಲೆಗಳಲ್ಲಿ ವಿದ್ಯಾಭ್ಯಾಸ ಮಾಡಲು ಅವಕಾಶವಿದೆ. ಸುಮಾರು 122 ಆಶ್ರಮ ಶಾಲೆಗಳು ಕರ್ನಾಟಕದಲ್ಲಿದೆ.

□ ಮೆಟ್ರಿಕ್ ಪೂರ್ವ ಮತ್ತು ಮೆಟ್ರಿಕ್ ನಂತರದ ವಿದ್ಯಾರ್ಥಿನಿಲಯಗಳು: ಸಾಮಾನ್ಯ ಶಾಲೆಗಳಲ್ಲಿ ಉಚಿತ ಶಿಕ್ಷಣದ ಸೌಲಭ್ಯವನ್ನು ಪಡೆಯುವ ಬುಡಕಟ್ಟು ಮಕ್ಕಳು ವಸತಿ ಸೌಲಭ್ಯವನ್ನು ಹೊಂದಿರುವುದಿಲ್ಲ. ಆದ್ದರಿಂದಲೇ ಸರ್ಕಾರವು 5 ರಿಂದ 10ನೇ ತರಗತಿಯವರೆಗಿನ ಮಕ್ಕಳಿಗಾಗಿ ಮೆಟ್ರಿಕ್ ಪೂರ್ವ ವಿದ್ಯಾರ್ಥಿನಿಲಯಗಳು ಹಾಗೂ 11ನೇ ತರಗತಿಯ ನಂತರದ ವಿದ್ಯಾಭ್ಯಾಸಕ್ಕಾಗಿ ಮೆಟ್ರಿಕ್ ನಂತರದ ವಿದ್ಯಾರ್ಥಿನಿಲಯಗಳನ್ನು ಸ್ಥಾಪಿಸಲಾಗಿದ್ದು, ಈ ವರ್ಗದ ಮಕ್ಕಳಿಗೆ ವಸತಿ ಸೌಲಭ್ಯವನ್ನು ಕಲ್ಪಿಸುವ ಉದ್ದೇಶವನ್ನು ಹೊಂದಿದೆ. ಪ್ರತಿ ವಿದ್ಯಾರ್ಥಿಗೆ ಮಾಸಿಕ ರೂ. 1100/- ಹಾಗೂ ಮೆಟ್ರಿಕ್ ನಂತರದ ವಿದ್ಯಾರ್ಥಿನಿಲಯಗಳಿಗೆ ಮಾಸಿಕ 1200/- ರೂಗಳನ್ನು ಊಟ, ತಿಂಡಿಗಾಗಿ ಒದಗಿಸಲಾಗುತ್ತಿದೆ. ರಾಜ್ಯದಲ್ಲಿ ಒಟ್ಟು 134 ಮೆಟ್ರಿಕ್ ಪೂರ್ವ ಮತ್ತು 60 ಮೆಟ್ರಿಕ್ ನಂತರದ ವಿದ್ಯಾರ್ಥಿನಿಲಯಗಳಿದ್ದು ವಿದ್ಯಾರ್ಥಿಗಳಿಗೆ ಪ್ರಯೋಜನಕಾರಿಯಾಗಿದೆ.

□ ಅನುದಾನಿತ ವಿದ್ಯಾರ್ಥಿನಿಲಯಗಳಿಗೆ ಸಹಾಯಧನ : ಸರ್ಕಾರದ ವಸತಿ ನಿಲಯಗಳು ಮಾತ್ರವಲ್ಲದೆ ಅನೇಕ ಸ್ವಯಂ ಸೇವಾ ಸಂಘಟನೆಗಳೂ ಕೂಡ ಬುಡಕಟ್ಟು ವರ್ಗದ ವಿದ್ಯಾರ್ಥಿಗಳಿಗಾಗಿ ವಿದ್ಯಾರ್ಥಿನಿಲಯಗಳನ್ನು ನಡೆಸುತ್ತಿವೆ. ಈ ವಿದ್ಯಾರ್ಥಿನಿಲಯಗಳಿಗೂ ಸಹ ಧನಸಹಾಯವನ್ನು ಒದಗಿಸಿ ಪರಿಶಿಷ್ಟ ಬುಡಕಟ್ಟುಗಳ ಶೈಕ್ಷಣಿಕ ಪ್ರಗತಿಗೆ ಸರ್ಕಾರವು ಪ್ರಯತ್ನಿಸುತ್ತದೆ. ಇಂತಹ ಒಟ್ಟು 25 ಅನುದಾನಿತ ವಿದ್ಯಾರ್ಥಿನಿಲಯಗಳು ರಾಜ್ಯದಲ್ಲಿದ್ದು ಸುಮಾರು 1500 ಕ್ಕಿಂತ ಹೆಚ್ಚು ವಿದ್ಯಾರ್ಥಿಗಳು ಈ ಸೌಲಭ್ಯವನ್ನು ಪಡೆಯುತ್ತಿದ್ದಾರೆ.

□ ವಿದ್ಯಾರ್ಥಿ ವೇತನಗಳು: 1 ರಿಂದ 4ನೇ ತರಗತಿ ವಿದ್ಯಾರ್ಥಿಗಳ ಹಾಜರಾತಿ ಕೊರತೆ ತಪ್ಪಿಸಲು ಮತ್ತು ವ್ಯಾಸಂಗದ ಅವಧಿಯಲ್ಲಿಯೇ ಶಾಲೆಬಿಡುವುದಕ್ಕೆ ತಡೆಯುವ ಸಲುವಾಗಿ ಹಾಗೂ ಪೋಷಕರು ತಮ್ಮ ಮಕ್ಕಳನ್ನು ಶಾಲೆಗೆ ಕಳುಹಿಸುವಂತೆ ಪ್ರೇರೇಪಿಸಲು ಕರ್ನಾಟಕ ಸರ್ಕಾರವು 1995-96 ನೇ ಸಾಲಿನಿಂದ ಈ ಮಕ್ಕಳಿಗೆ 75 ರೂಗಳ ವಿದ್ಯಾರ್ಥಿವೇತನವನ್ನು ನೀಡಲು ಪ್ರಾರಂಭಿಸಿದೆ. ಹಾಗೆಯೇ ಈಗಾಗಲೇ ಸರ್ಕಾರಿ ಅಥವಾ ಸರ್ಕಾರೇತರ ಅನುದಾನಿತ ವಿದ್ಯಾರ್ಥಿನಿಲಯಗಳಲ್ಲಿ ಪ್ರವೇಶಾತಿ ಪಡೆಯದೇ ಇರುವ ವಿದ್ಯಾರ್ಥಿಗಳಿಗೆ “ಮೆಟ್ರಿಕ್ ಪೂರ್ವ ವಿದ್ಯಾರ್ಥಿ ವೇತನ” ಸೌಲಭ್ಯವನ್ನು ನೀಡಲಾಗುತ್ತದೆ. ಅಂದರೆ 5 ರಿಂದ 7ನೇ ತರಗತಿ ವ್ಯಾಸಂಗ ಮಾಡುತ್ತಿರುವ ವಿದ್ಯಾರ್ಥಿಗಳಿಗೆ ವಾರ್ಷಿಕ 900 ರೂಗಳು, 8 ರಿಂದ 10ನೇ ತರಗತಿಯಲ್ಲಿ ವ್ಯಾಸಂಗ ಮಾಡುತ್ತಿರುವ ವಿದ್ಯಾರ್ಥಿಗಳಿಗೆ 1000 ರೂಗಳ ಶಿಷ್ಯವೇತನವನ್ನು ನೀಡಲಾಗುತ್ತದೆ. ಭಾರತ ಸರ್ಕಾರದ ನಿಯಮಗಳಿಗೆ ಒಳಪಟ್ಟು ಕುಟುಂಬದ ವಾರ್ಷಿಕ ವರಮಾನ 1,45,000 ರೂಗಳನ್ನು ಮೀರದ ಎಲ್ಲಾ ಪರಿಶಿಷ್ಟ ಬುಡಕಟ್ಟುಗಳ ವಿದ್ಯಾರ್ಥಿಗಳಿಗೆ “ಮೆಟ್ರಿಕ್ ನಂತರದ ವಿದ್ಯಾರ್ಥಿ ವೇತನ ನೀಡಲಾಗುತ್ತಿದೆ. ಈ ವೇತನವು ವಿದ್ಯಾರ್ಥಿಗಳು ದಾಖಲಾಗುವ ಕೋರ್ಸ್‌ಗಳ ಆಧಾರದ ಮೇಲೆ ಕೋರ್ಸ್‌ವಾರು ವಿದ್ಯಾರ್ಥಿವೇತನದ ಮೊತ್ತ ಬದಲಾಗುತ್ತದೆ. ಕಾರಣ ವಿದ್ಯಾರ್ಥಿಗಳು ದಾಖಲಾಗುವ ಕೋರ್ಸ್‌ಗಳ ವಾರ್ಷಿಕ ಖರ್ಚುಗಳ ಆಧಾರದ ಮೇಲೆ ಕೋರ್ಸ್‌ವಾರು



ವಿದ್ಯಾರ್ಥಿವೇತನದ ಮೊತ್ತ ಬದಲಾಗುತ್ತದೆ. ಕಾರಣ ವಿದ್ಯಾರ್ಥಿಗಳು ದಾಖಲಾಗುವ ಕೋರ್ಸ್‌ಗಳ ವಾರ್ಷಿಕ ಖರ್ಚು ವೆಚ್ಚಗಳ ಆಧಾರದ ಮೇಲೆ ಈ ಮೊತ್ತವನ್ನು ನಿಗದಿಮಾಡಲಾಗಿದೆ. ಹಾಗೆಯೇ ರಾಜ್ಯದ ಮೆಟ್ರಿಕ್ ನಂತರದ ವಿದ್ಯಾರ್ಥಿ ವೇತನವನ್ನು ಭಾರತದ ಸರ್ಕಾರದ ವಿದ್ಯಾರ್ಥಿ ವೇತನಕ್ಕೆ ಅರ್ಜಿ ಸಲ್ಲಿಸಿ ಅನರ್ಹರಾದರೂ ಶಿಷ್ಯವೇತನ ದೊರೆಯದೇ ಇರುವ ಎಲ್ಲಾ ಪರಿಶಿಷ್ಟ ಬುಡಕಟ್ಟುಗಳ ವಿದ್ಯಾರ್ಥಿಗಳಿಗೆ ಮುಂದುವರಿಸಲು ಇದು ಸಹಕಾರಿಯಾಗಿದೆ.

□ನಗದು ಬಹುಮಾನ: ಪರಿಶಿಷ್ಟ ಬುಡಕಟ್ಟುಗಳ ಶೈಕ್ಷಣಿಕ ಪ್ರಗತಿಗಾಗಿ ವಿದ್ಯಾರ್ಥಿನಿಲಯಗಳು, ಆಶ್ರಮ ಶಾಲೆಗಳು, ಹಾಗೂ ವಿದ್ಯಾರ್ಥಿ ವೇತನಗಳನ್ನು ನೀಡುವ ಜೊತೆಗೆ ಆಯಾ ತರಗತಿಯ ವಾರ್ಷಿಕ ಪರೀಕ್ಷೆಗಳಲ್ಲಿ ಉತ್ತಮ ಅಂಕಗಳನ್ನು ಪಡೆದು ಪ್ರಥಮ ದರ್ಜೆ ಹಾಗೂ ಅದಕ್ಕಿಂತಲೂ ಉನ್ನತ ಶ್ರೇಣಿಯಲ್ಲಿ ಉತ್ತೀರ್ಣರಾದ ವಿದ್ಯಾರ್ಥಿಗಳಿಗೆ ಪ್ರತಿಭಾ ವಿದ್ಯಾರ್ಥಿ ವೇತನವನ್ನು ನೀಡಲಾಗುತ್ತಿದೆ. ಇದು ಪರಿಶಿಷ್ಟ ಬುಡಕಟ್ಟುಗಳ ಮಕ್ಕಳ ಶೈಕ್ಷಣಿಕ ಉನ್ನತಿ, ಪ್ರೋತ್ಸಾಹ ಹಾಗೂ ಅವರಲ್ಲಿ ಸ್ಪರ್ಧಾ ಮನೋಭಾವ ತುಂಬುವ ಸಲುವಾಗಿ ಈ ವಿದ್ಯಾರ್ಥಿ ವೇತನ ನೀಡಲಾಗುತ್ತಿದೆ. ಈ ಪ್ರತಿಭಾ ವಿದ್ಯಾರ್ಥಿ ವೇತನವನ್ನು ವಿದ್ಯಾರ್ಥಿ ನಿಲಯಗಳಲ್ಲಿ ವಾಸಿಸುತ್ತಿರುವ ಹಾಗೂ ವಾಸವಿರದ ಎಲ್ಲಾ ಪರಿಶಿಷ್ಟ ಬುಡಕಟ್ಟಿನ ವಿದ್ಯಾರ್ಥಿಗಳು ಪಡೆಯಬಹುದಾಗಿದೆ. ಹಾಗೂ ಇದನ್ನು ಪಡೆಯುವವರು ವಾರ್ಷಿಕ ಪರೀಕ್ಷೆಯಲ್ಲಿ ಶೇ. 60 ಕ್ಕಿಂತ ಹೆಚ್ಚು ಅಂಕಗಳನ್ನು ಗಳಿಸಿರಬೇಕು. ಇತ್ತೀಚೆಗೆ ಅಂದರೆ 2012 ರ ನಂತರ ಈ ನಗದು ಬಹುಮಾನವನ್ನು ಹೆಚ್ಚಳ ಮಾಡಿದ್ದು ಎಸ್‌ಎಸ್‌ಎಲ್‌ಸಿ ವಿದ್ಯಾರ್ಥಿಗಳಿಗೆ 10000, ಪಿಯುಸಿ ವಿದ್ಯಾರ್ಥಿಗಳಿಗೆ 15000, ಪದವಿ ಪಡೆದವರಿಗೆ 20000, ಸ್ನಾತಕೋತ್ತರ ಪದವಿ ಪಡೆದವರಿಗೆ 20000, ಇಂಜಿನಿಯರಿಂಗ್, ವೈದ್ಯಕೀಯ, ಕೃಷಿ ವೃತ್ತಿಶಿಕ್ಷಣ ಕೋರ್ಸ್ ಪದವಿ ಪಡೆದವರಿಗೆ 30000 ರೂಗಳನ್ನು ನೀಡಲಾಗುತ್ತಿದೆ.

□ಎಂ.ಫಿಲ್ ಮತ್ತು ಪಿಹೆಚ್.ಡಿ ಸಂಶೋಧಕರಿಗೆ ಫೆಲೋಶಿಪ್:- ರಾಜ್ಯದಲ್ಲಿನ ಒಟ್ಟು 12 ವಿಶ್ವವಿದ್ಯಾನಿಲಯಗಳಲ್ಲಿ ಹಲವು ವಿಷಯಗಳಲ್ಲಿ ಎಂ.ಫಿಲ್ ಮತ್ತು ಪಿಹೆಚ್.ಡಿ ಪದವಿಗಳಿಗೆ ದಾಖಲಾಗಿ ಸಂಶೋಧನೆ ಕೈಗೊಂಡಿರುವ ಪರಿಶಿಷ್ಟ ಬುಡಕಟ್ಟುಗಳ ವಿದ್ಯಾರ್ಥಿಗಳಿಗೆ ಫೆಲೋಶಿಪ್ ನೀಡುವ ವ್ಯವಸ್ಥೆಯನ್ನು ಮಾಡಲಾಗಿದೆ. ಸಂಶೋಧನೆಯಲ್ಲಿ ಅಧ್ಯಯನ ಸಾಮಗ್ರಿಗಳು, ಕ್ಷೇತ್ರಾಧ್ಯಯನ ಹೀಗೆ ಅನೇಕ ಬಗೆಯ ಕಾರ್ಯಗಳಿಗೆ ಹೆಚ್ಚು ವೆಚ್ಚವಾಗುವುದರಿಂದ ಸಂಶೋಧನೆಗೆ ನೆರವಾಗಲೆಂದು ರಾಜ್ಯ ಸರ್ಕಾರವು ಎಂ.ಫಿಲ್ ಮಾಡುತ್ತಿರುವ ವಿದ್ಯಾರ್ಥಿಗಳಿಗೆ ವಾರ್ಷಿಕವಾಗಿ 8000 ಹಾಗೂ ಪಿಹೆಚ್.ಡಿ ಮಾಡುತ್ತಿರುವ ವಿದ್ಯಾರ್ಥಿಗಳಿಗೆ ಪ್ರತಿ ತಿಂಗಳು 10000 ರೂಗಳನ್ನು ನೀಡಲಾಗುತ್ತದೆ. ಇಷ್ಟು ಮಾತ್ರವಲ್ಲದೆ ಕೇಂದ್ರ ಸರ್ಕಾರ ಬುಡಕಟ್ಟು ಸಚಿವಾಲಯವು ಯು.ಜಿ.ಸಿಯ ಮೂಲಕ ಎಂ.ಫಿಲ್ ಮತ್ತು ಪಿಹೆಚ್.ಡಿ ಸಂಶೋಧಕರಿಗೆ ರಾಜೀವ್ ಗಾಂಧಿ ಶಿಷ್ಯವೇತನವನ್ನು 2006 ರಿಂದ ಆರಂಭಿಸಿದೆ. ಪ್ರತಿ ವರ್ಷ 2000 ಸಂಶೋಧಕರಿಗೆ ಅವಕಾಶವನ್ನು ನೀಡಲಾಗುತ್ತಿದೆ. ಇದರಲ್ಲಿ 667 ಪರಿಶಿಷ್ಟ ಬುಡಕಟ್ಟುಗಳಿಗೆ ಉಳಿದ 1333 ಸ್ಥಾನಗಳನ್ನು ಪರಿಶಿಷ್ಟ ಜಾತಿಯವರಿಗೆ ಮೀಸಲಿರಿಸಲಾಗಿದೆ. ಬಡಕಟ್ಟು ವರ್ಗದವರೂ ಸಹ ಉನ್ನತ ವ್ಯಾಸಂಗದ ನಂತರ ಸಂಶೋಧನಾ ಕಾರ್ಯಗಳಲ್ಲಿ ತೊಡಗಲು ಈ ಯೋಜನೆಯ ಅತ್ಯಂತ ಮಹತ್ವದ್ದಾಗಿದೆ.

□ವಿದೇಶಗಳಲ್ಲಿ ಉನ್ನತ ವ್ಯಾಸಂಗಕ್ಕಾಗಿ ಧನಸಹಾಯ: ವಿದೇಶಿ ವಿಶ್ವವಿದ್ಯಾನಿಲಯಗಳಲ್ಲಿ ಉನ್ನತ ವ್ಯಾಸಂಗಕ್ಕಾಗಿ ಪ್ರವೇಶ ಪಡೆಯುವ ಬುಡಕಟ್ಟು ವಿದ್ಯಾರ್ಥಿಗಳಿಗೆ ಸಮಾಜ ಕಲ್ಯಾಣ ಇಲಾಖೆಯ ಮೂಲಕ ಧನಸಹಾಯವನ್ನು ನೀಡಲಾಗುತ್ತಿದೆ. ಈ ಧನಸಹಾಯ ಪಡೆಯುವ ವಿದ್ಯಾರ್ಥಿಯು ರಾಜ್ಯದ ಮೂಲ ನಿವಾಸಿಯಾಗಿರಬೇಕು ಮತ್ತು ಪರಿಶಿಷ್ಟ ಬುಡಕಟ್ಟುಗಳಿಗೆ ಸೇರಿದವನಾಗಿರಬೇಕು. ಹಾಗೆಯೇ ಈ ನಿಯೋಜನೆಗೆ ಆಯ್ಕೆಯಾದ ವಿದ್ಯಾರ್ಥಿಯು ತನ್ನ ಸಂಪೂರ್ಣ ವ್ಯಾಸಂಗವನ್ನು ಪೂರ್ಣಗೊಳಿಸಲು



ಬದ್ಧನಾಗಿರಬೇಕು. ಒಂದು ವೇಳೆ ಮಧ್ಯದಲ್ಲೆ ತನ್ನ ಶಿಕ್ಷಣವನ್ನು ತೊರೆದಿದ್ದಲ್ಲಿ ಈಗಾಗಲೇ ಸರ್ಕಾರವು ನೀಡಿರುವ ಹಣವನ್ನು ಹಿಂದಿರುಗಿಸಬೇಕು.

□ಪುಸ್ತಕ ಭಂಡಾರ : ವೈದ್ಯಕೀಯ, ತಾಂತ್ರಿಕ ಮತ್ತು ವೃತ್ತಿಪರ ವಿಷಯಗಳು, ಕೃಷಿ ವಿಜ್ಞಾನ, ಪಶುವಿಜ್ಞಾನ ಮುಂತಾದ ಪದವಿಗಳಲ್ಲಿ ಅಭ್ಯಸಿಸುವ ಪರಿಶಿಷ್ಟ ಬುಡಕಟ್ಟುಗಳ ವಿದ್ಯಾರ್ಥಿಗಳಿಗೆ ನಿಗದಿಪಡಿಸಿದ ಪಠ್ಯಪುಸ್ತಕ ಮತ್ತು ಇತರ ಉಪಯುಕ್ತ ಪುಸ್ತಕಗಳನ್ನು ಕೇಂದ್ರ ಪುರಸ್ಕೃತ ಯೋಜನೆಯಡಿ ಬುಕ್ ಬ್ಯಾಂಕ್‌ಗಳನ್ನು ಆಯಾ ಕಾಲೇಜುಗಳಲ್ಲಿ/ವಿಶ್ವವಿದ್ಯಾನಿಲಯಗಳಲ್ಲಿ ಸ್ಥಾಪಿಸಲು ಅವಕಾಶ ಕಲ್ಪಿಸಲಾಗಿದೆ. ಇದರಿಂದ ಈ ವರ್ಗದ ವಿದ್ಯಾರ್ಥಿಗಳು ತಮಗೆ ಬೇಕಾದ ಪುಸ್ತಕಗಳನ್ನು ಪಡೆದು ಉಪಯೋಗಿಸಿಕೊಂಡ ಮೇಲೆ ಪುಸ್ತಕಗಳನ್ನು ಬುಕ್ ಬ್ಯಾಂಕ್‌ಗೆ ಪುನಃ ಹಿಂತಿರುಗಿಸಬೇಕು. ಈ ಯೋಜನೆಯಡಿಯಲ್ಲಿ ಪುಸ್ತಕಗಳನ್ನು ಪರಿಶಿಷ್ಟ ಬುಡಕಟ್ಟು ವರ್ಗದ ವಿದ್ಯಾರ್ಥಿಗಳಿಗೆ ಮಾತ್ರ ಮೀಸಲಾಗಿರುತ್ತದೆ. ಈ ಯೋಜನೆಯಿಂದ ಆರ್ಥಿಕವಾಗಿ ಹಿಂದುಳಿದಿರುವ ಬುಡಕಟ್ಟು ವರ್ಗದ ವಿದ್ಯಾರ್ಥಿಗಳಿಗೆ ಪುಸ್ತಕಗಳ ನೆರವನ್ನು ಒದಗಿಸುವ ಮೂಲಕ ಅವರ ಶೈಕ್ಷಣಿಕ ಸಂವರ್ಧನೆಗೆ ಅನುಕೂಲವಾಗಿದೆ.

□ಅಧ್ಯಯನ ಪ್ರವಾಸಕ್ಕೆ ನೆರವು: ತಾಂತ್ರಿಕ ಮತ್ತು ಇತರ ವೃತ್ತಿಪರ ವಿಷಯಗಳಲ್ಲಿ ಅಧ್ಯಯನ ಮಾಡುತ್ತಿರುವ ಎಲ್ಲಾ ವಿದ್ಯಾರ್ಥಿಗಳಿಗೆ ಶೈಕ್ಷಣಿಕ ಪ್ರವಾಸ ಕಡ್ಡಾಯವಾಗಿರುತ್ತದೆ. ಆದುದರಿಂದ ಪರಿಶಿಷ್ಟ ಬುಡಕಟ್ಟುಗಳ ಪ್ರತಿ ವಿದ್ಯಾರ್ಥಿಗೆ ಈ ಯೋಜನೆಯಲ್ಲಿ ಅಧ್ಯಯನ ಪ್ರವಾಸ ಕೈಗೊಳ್ಳಲು ಪ್ರವಾಸ ವೆಚ್ಚವಾಗಿ 1000 ರೂಗಳನ್ನು ನೀಡಲಾಗುವುದು. ಪರಿಶಿಷ್ಟ ಬುಡಕಟ್ಟುಗಳಿಗೆ ಸೇರಿದ ವಿದ್ಯಾರ್ಥಿಗಳು ತಮ್ಮ ಅಧ್ಯಯನ ಪ್ರವಾಸದ ವಿವರಗಳನ್ನು ವಿದ್ಯಾಸಂಸ್ಥೆಯ ಮುಖ್ಯಸ್ಥರ ಮೂಲಕ ಜಿಲ್ಲಾ ಸಮಾಜ ಕಲ್ಯಾಣಾಧಿಕಾರಿಗಳಿಗೆ ಮಂಜೂರಾತಿಗಾಗಿ ಕಳುಹಿಸಬೇಕು.

□ಕಾನೂನು ಪದವೀಧರರಿಗೆ ಶಿಷ್ಯವೇತನ: ಪರಿಶಿಷ್ಟ ಬುಡಕಟ್ಟುಗಳಿಗೆ ಸೇರಿದ ಕಾನೂನು ಪದವೀಧರರಿಗೆ ಸಹಾಯಕವಾಗಲೆಂದು ಈ ಶಿಷ್ಯವೇತನವನ್ನು ನೀಡಲಾಗುತ್ತದೆ. ಈ ವರ್ಗದ ಕಾನೂನು ಪದವೀಧರರು ನ್ಯಾಯಾಂಗ ಆಡಳಿತದಲ್ಲಿ ಹೆಚ್ಚು ಜ್ಞಾನವನ್ನು ಪಡೆದುಕೊಳ್ಳಲು ನೆರವಾಗುತ್ತದೆ. ಈ ತರಬೇತಿ ಅವಧಿಯು 4 ವರ್ಷಗಳಾಗಿದ್ದು ತರಬೇತಿ ಅವಧಿಯಲ್ಲಿ ಪ್ರತಿ ತಿಂಗಳಿಗೆ 1000 ರೂಗಳಂತೆ ಆಯ್ಕೆಯಾಗುವ ಪ್ರತಿ ಅಭ್ಯರ್ಥಿಗೂ ಶಿಷ್ಯವೇತನ ನೀಡಲಾಗುವುದು. ಇದರ ಜೊತೆಗೆ ಕಾನೂನು ಪದವೀಧರರಿಗೆ ಸ್ವಂತ ವಕೀಲಿ ವೃತ್ತಿಯನ್ನು ಕೈಗೊಳ್ಳಲು ಹಾಗೂ ವಕೀಲರ ಸಂಘದಲ್ಲಿ ತಮ್ಮ ಹೆಸರನ್ನು ನೋಂದಾಯಿಸಿಕೊಳ್ಳಲು ಹಾಗೂ ವಕೀಲರ ಸಂಘದಲ್ಲಿ ತಮ್ಮ ಹೆಸರನ್ನು ನೋಂದಾಯಿಸಿಕೊಳ್ಳಲು ಸಹಾಯಕವಾಗುವಂತೆ ಕಾನೂನು ಪದವಿಯನ್ನು ಈಗಾಗಲೇ ಪೂರ್ಣಗೊಳಿಸಿರುವ ಅಭ್ಯರ್ಥಿಗಳಿಗೆ 5000 ರೂ.ಗಳ ಧನಸಹಾಯವನ್ನು ನೀಡಲಾಗುತ್ತದೆ.

□ತಾಂತ್ರಿಕ ಶಿಕ್ಷಣ ಇಲಾಖೆ ಮತ್ತು ಕಾಲೇಜು ಶಿಕ್ಷಣ ಇಲಾಖೆ: ಸಾರ್ವಜನಿಕ ಶಿಕ್ಷಣ ಇಲಾಖೆಯು ವಿದ್ಯಾರ್ಥಿಗಳ ಶೈಕ್ಷಣಿಕ ಅಭಿವೃದ್ಧಿಗಾಗಿ ವಿವಿಧ ಯೋಜನೆಗಳನ್ನು ಅನುಷ್ಠಾನಗೊಳಿಸುತ್ತಿದೆ. ಅವುಗಳೆಂದರೆ 1. ವಿದ್ಯಾವಿಕಾಸ ಕಾರ್ಯಕ್ರಮ 1 ರಿಂದ 7 ನೇ ತರಗತಿಯವರೆಗೆ ವ್ಯಾಸಂಗ ಮಾಡುತ್ತಿರುವ ಪರಿಶಿಷ್ಟ ಪಂಗಡದ ವಿದ್ಯಾರ್ಥಿಗಳಿಗೆ ಉಚಿತ ಸಮವಸ್ತ್ರಗಳನ್ನು ಒದಗಿಸಲಾಗುತ್ತದೆ. 2. 1 ರಿಂದ 7ನೇ ತರಗತಿಯವರೆಗೆ ವ್ಯಾಸಂಗ ಮಾಡುತ್ತಿರುವ ಪರಿಶಿಷ್ಟ ಪಂಗಡದ ಬಾಲಕ ಮತ್ತು ಬಾಲಕಿಯರಿಗೆ ಶಾಲಾ ಬ್ಯಾಗ್‌ಗಳನ್ನು ವಿತರಿಸುವುದು. 3. 5 ರಿಂದ 10ನೇ ತರಗತಿಯಲ್ಲಿ ವ್ಯಾಸಂಗ ಮಾಡುತ್ತಿರುವ ವಿದ್ಯಾರ್ಥಿಗಳಿಗೆ ಪರಿಕ್ಷಾ ಶುಲ್ಕ ಪಾವತಿ. 4. ಪ್ರಾಥಮಿಕ ಮತ್ತು ಪ್ರೌಢಶಾಲಾ ವಿದ್ಯಾರ್ಥಿಗಳಿಗೆ ಉಚಿತ ಪಠ್ಯಪುಸ್ತಕ ವಿತರಣೆ.



□ಪ್ರತಿಷ್ಠಿತ ಶಾಲೆಗಳಿಗೆ ಪರಿಶಿಷ್ಟ ವರ್ಗದ ವಿದ್ಯಾರ್ಥಿಗಳ ದಾಖಲು: ಸಾಮಾಜಿಕವಾಗಿ, ಆರ್ಥಿಕವಾಗಿ, ಶೈಕ್ಷಣಿಕವಾಗಿ ಹಿಂದುಳಿದಿರುವ ಪರಿಶಿಷ್ಟ ವರ್ಗದ ಪ್ರತಿಭಾವಂತ ವಿದ್ಯಾರ್ಥಿಗಳಿಗೆ ಶ್ರೀರಾಮಕೃಷ್ಣ ವಿದ್ಯಾಶಾಲೆ ಮಾದರಿ ಶಾಲೆಯಂತೆ ಪರಿಗಣಿಸಿ ರಾಜ್ಯದಾದ್ಯಂತ ಇರುವ ಪ್ರತಿಷ್ಠಿತ ಶಿಕ್ಷಣ ಸಂಸ್ಥೆಗಳಲ್ಲಿ ಪ್ರವೇಶ ನೀಡಿ ಉತ್ತಮ ಗುಣಮಟ್ಟದ ಶಿಕ್ಷಣವನ್ನು ನೀಡಿ ವಾರ್ಷಿಕ ವೆಚ್ಚ ಭರಿಸಲಾಗುತ್ತದೆ. ಈ ಯೋಜನೆ ಸೌಲಭ್ಯ ಪಡೆಯಲು ವಿದ್ಯಾರ್ಥಿಯ ಪ್ರೋಫೆಸರ್/ ಕುಟುಂಬದ ವಾರ್ಷಿಕ ಆದಾಯ ರೂ. 2 ಲಕ್ಷಗಳ ಮಿತಿಯೊಳಗಿರಬೇಕು. ಪ್ರತಿಯೊಬ್ಬ ವಿದ್ಯಾರ್ಥಿ/ವಿದ್ಯಾರ್ಥಿನಿಗೆ ಒಟ್ಟು ವಾರ್ಷಿಕ ವೆಚ್ಚ ರೂ. 50000/- ಗಳಿಗೆ ಮೀರದಂತೆ ಭರಿಸಲಾಗುವುದು.

ಕೇಂದ್ರ ಸರ್ಕಾರದ ಯೋಜನೆಗಳು

ಕೇಂದ್ರ ಸರ್ಕಾರ ಪರಿಶಿಷ್ಟ ಬುಡಕಟ್ಟು ವರ್ಗದವರ ಸರ್ವಾಂಗೀಣ ಅಭಿವೃದ್ಧಿಗಾಗಿ ಕೆಳಕಂಡ ಯೋಜನೆಗಳನ್ನು ಅನುಷ್ಠಾನಗೊಳಿಸುತ್ತಿದೆ. ಹಾಗೂ ಈ ಯೋಜನೆಗಳಿಗೆ ಬೇಕಾದ ಅಗತ್ಯ ನೆರವನ್ನು ಬಿಡುಗಡೆ ಮಾಡಿ ಈ ಕಾರ್ಯಕ್ರಮಗಳ ಅನುಷ್ಠಾನಕ್ಕೆ ಸಹಕರಿಸುತ್ತಿದೆ. ಅಂತಹ ಪ್ರಮುಖ ಯೋಜನೆಗಳೆಂದರೆ,

□ವಿದ್ಯಾರ್ಥಿನಿಲಯ ಮತ್ತು ಆಶ್ರಮ ಶಾಲೆಗಳ ಕಟ್ಟಡಗಳ ನಿರ್ಮಾಣ: ಅನೇಕ ವಿದ್ಯಾರ್ಥಿ ನಿಲಯಗಳು ಮತ್ತು ಆಶ್ರಮ ಶಾಲೆಗಳು ಬಾಡಿಗೆ ಕಟ್ಟಡಗಳಲ್ಲಿ ಪಡೆಯುತ್ತಿದ್ದು ಈ ನಿಲಯಗಳಿಗೆ ಸ್ವಂತ ಕಟ್ಟಡಗಳನ್ನು ನಿರ್ಮಾಣ ಮಾಡಲು ಹಾಗೂ ಇವುಗಳಿಗೆ ಬೇಕಾದ ಮೂಲಭೂತ ಸೌಲಭ್ಯಗಳನ್ನು ಒದಗಿಸಲು ಅನುದಾನವನ್ನು ನೀಡುತ್ತಿದ್ದು ಎಲ್ಲಾ ವಿದ್ಯಾರ್ಥಿನಿಲಯಗಳು ಮತ್ತು ಆಶ್ರಮ ಶಾಲೆಗಳು ಸ್ವಂತ ಕಟ್ಟಡವನ್ನು ಹೊಂದಬೇಕೆಂಬ ಅಭಿಲಾಷೆ ಈ ಕೇಂದ್ರ ಪುರಸ್ಕೃತ ಯೋಜನೆಯದಾಗಿದೆ.

□ತರಬೇತಿಗಳು: ಸ್ಪರ್ಧಾತ್ಮಕ ಪರೀಕ್ಷೆಗಳಿಗೆ ತರಬೇತಿ ಕಾರ್ಯಕ್ರಮಗಳು: ಅರ್ಹ ಪರಿಶಿಷ್ಟ ಬುಡಕಟ್ಟು ವರ್ಗಕ್ಕೆ ಸೇರಿದ ಸ್ಪರ್ಧಾತ್ಮಕ ಪರೀಕ್ಷೆಗಳಿಗಾಗಿ ಸಿದ್ಧತೆ ನಡೆಸುತ್ತಿರುವ ಅಭ್ಯರ್ಥಿಗಳಿಗಾಗಿ ಸ್ಪರ್ಧಾತ್ಮಕ ಪರೀಕ್ಷೆಗಳ ತರಬೇತಿಯನ್ನು ಒದಗಿಸಲಾಗುತ್ತದೆ. ಪ್ರಮುಖವಾಗಿ ಕೇಂದ್ರ ಲೋಕಸೇವಾ ಆಯೋಗದಿಂದ ನಡೆಸಲ್ಪಡುವ ಐಎಎಸ್, ಐಎಫ್‌ಎಸ್ ಮತ್ತು ಸಿಬ್ಬಂದಿ ನೇಮಕಾತಿ ಆಯೋಗದ ಹುದ್ದೆಗಳು, ರೈಲ್ವೆ ಮತ್ತು ಬ್ಯಾಂಕಿಂಗ್ ಇತ್ಯಾದಿ ಅನೇಕ ನೇಮಕಾತಿಗಳಿಗಾಗಿ ನಡೆಯುವ ಸ್ಪರ್ಧಾತ್ಮಕ ಪರೀಕ್ಷೆಗಳಿಗೆ ಹಾಜರಾಗುವ ಪರಿಶಿಷ್ಟ ಬುಡಕಟ್ಟು ವರ್ಗದ ಅಭ್ಯರ್ಥಿಗಳಿಗೆ ಸರ್ಕಾರದ ವತಿಯಿಂದ ಸರ್ಕಾರಿ ಅಥವಾ ಪ್ರತಿಷ್ಠಿತ ಖಾಸಗಿ ತರಬೇತಿ ಸಂಸ್ಥೆಗಳಿಂದ ಪರೀಕ್ಷಾಪೂರ್ವ ತರಬೇತಿಯನ್ನು ನೀಡಲಾಗುತ್ತದೆ. ಈ ಉದ್ದೇಶಗಳಿಗೆ ಅರ್ಜಿ ಸಲ್ಲಿಸಿರುವ ಎಲ್ಲಾ ಪರಿಶಿಷ್ಟ ಬುಡಕಟ್ಟು ವರ್ಗದ ಅಭ್ಯರ್ಥಿಗಳು ಈ ತರಬೇತಿ ಪಡೆಯಲು ಅರ್ಹರಾಗಿರುತ್ತಾರೆ.

□ಗಿರಿಜನ ಸಂಶೋಧನಾ ಕೇಂದ್ರ : ಬುಡಕಟ್ಟು ಸಮುದಾಯಗಳ ಸಾಮಾಜಿಕ, ಶೈಕ್ಷಣಿಕ, ಆರ್ಥಿಕ ಮತ್ತು ರಾಜಕೀಯ ಮುಂತಾದ ವಿಷಯಗಳ ಕುರಿತಾದ ಅಧ್ಯಯನಕ್ಕಾಗಿ ಭಾರತ ಸರ್ಕಾರವು ದೇಶದ ವಿವಿಧ ಭಾಗಗಳಲ್ಲಿ ಒಟ್ಟು 18 ಬುಡಕಟ್ಟು ಸಂಶೋಧನಾ ಕೇಂದ್ರಗಳನ್ನು ಸ್ಥಾಪಿಸಿದೆ. ಈ ಸಂಶೋಧನಾ ಸಂಸ್ಥೆಗಳಿಗೆ ಕೇಂದ್ರ ಮತ್ತು ರಾಜ್ಯ ಸರ್ಕಾರಗಳು 50:50ರ ಪ್ರಮಾಣದಲ್ಲಿ ಅನುದಾನವನ್ನು ನೀಡುತ್ತವೆ. ಕರ್ನಾಟಕದಲ್ಲಿ 2004-05 ರ ಪ್ರಮಾಣದಲ್ಲಿ ಅನುದಾನವನ್ನು ನೀಡುತ್ತವೆ. ಕರ್ನಾಟಕದಲ್ಲಿ 2004-05ನೇ ಸಾಲಿನಿಂದ ರಾಜ್ಯದಲ್ಲಿ ಗಿರಿಜನ ಸಂಶೋಧನಾ ಕೇಂದ್ರ ಸ್ಥಾಪಿಸಲು ಕೇಂದ್ರ ಸರ್ಕಾರವು ಅನುಮತಿಯನ್ನು ನೀಡಿದೆ. ಈ ಸಂಶೋಧನಾ ಕೇಂದ್ರದ ಅಡಿಯಲ್ಲಿ ಹಲವು ವಿಭಾಗಗಳನ್ನು ಸ್ಥಾಪಿಸಿ ಬುಡಕಟ್ಟುಗಳ ಅಧ್ಯಯನ ಹಾಗೂ ಅಭಿವೃದ್ಧಿಗಾಗಿ ಅವಕಾಶ ಕಲ್ಪಿಸಲಾಗಿದೆ. ಈ ವಿಭಾಗಗಳು



ಕೆಳಕಂಡಂತಿವೆ. (ಅ) ತರಬೇತಿ ವಿಭಾಗ (ಆ) ಸಂಶೋಧನಾ ವಿಭಾಗ, ಸಾಂಸ್ಕೃತಿಕ ವಿಭಾಗ, ಮುದ್ರಣಾ ವಿಭಾಗ.

2004-05 ನೇ ಸಾಲಿನಲ್ಲಿ ಸ್ಥಾಪಿತವಾದ ಈ ಕೇಂದ್ರಕ್ಕೆ ಸಂಶೋಧನಾ ಮತ್ತು ತರಬೇತಿ ಕಾರ್ಯಕ್ರಮಕ್ಕಾಗಿ ಕೇಂದ್ರ ಸರ್ಕಾರವು 2 ಲಕ್ಷ ರೂಗಳನ್ನು ಬಿಡುಗಡೆ ಮಾಡಿತ್ತು. ಇದರ ಜೊತೆಗೆ ರಾಜ್ಯ ಸರ್ಕಾರವು ಸಹ 2 ಲಕ್ಷ ರೂಗಳನ್ನು ನೀಡಿತ್ತು. ಈ ಗುಣವನ್ನು ವಿವಿಧ ಕಾರ್ಯಕ್ರಮಗಳಿಗೆ ಬಳಸುವಂತೆ ತಿಳಿಸಲಾಗಿತ್ತು. ಪ್ರಸ್ತುತ ಈ ಕೇಂದ್ರಗಳಿಗೆ ಇನ್ನೂ ಹೆಚ್ಚಿನ ನೆರವಿನೊಂದಿಗೆ ಬುಡಕಟ್ಟುಗಳ ಅಧ್ಯಯನಕ್ಕೆ ಮತ್ತು ತರಬೇತಿಗೆ ಹೆಚ್ಚಿನ ಪ್ರಾಶಸ್ತ್ಯವನ್ನು ನೀಡಲಾಗುತ್ತಿದೆ. ಕರ್ನಾಟಕದಲ್ಲಿ ಮೈಸೂರು ಜಿಲ್ಲೆಯಲ್ಲಿ ಈ ಸಂಶೋಧನಾ ಕೇಂದ್ರವನ್ನು ಸ್ಥಾಪಿಸಲಾಗಿದೆ. ವಿಚಾರ ಸಂಕೀರ್ಣಗಳು, ಕಾರ್ಯಾಗಾರಗಳು, ಕ್ಷೇತ್ರಕಾರ್ಯ ಮೂಲಕ ಪ್ರತಿ ವರ್ಷ ಬುಡಕಟ್ಟುಗಳ ಅಭಿವೃದ್ಧಿಗಾಗಿ ರೂಪುರೇಷೆಗಳನ್ನು ಸಿದ್ಧಪಡಿಸಿ ಸಲಹೆ ಶಿಫಾರಸ್ಸುಗಳೊಂದಿಗೆ ಸರ್ಕಾರಕ್ಕೆ ವರದಿಯನ್ನು ಒದಗಿಸುವುದು ಇದರ ಪ್ರಮುಖ ಕಾರ್ಯವಾಗಿದೆ. ಸ್ವಯಂ ಸೇವಾ ಸಂಸ್ಥೆಗಳ ಮೂಲಕ ಅನುಷ್ಠಾನವಾಗುತ್ತಿರುವ ಕಾರ್ಯಕ್ರಮಗಳು

ಸರ್ಕಾರವು ಪರಿಶಿಷ್ಟ ಬುಡಕಟ್ಟುಗಳ ಅಭಿವೃದ್ಧಿಗಾಗಿ ಹಮ್ಮಿಕೊಂಡಿರುವ ಹಲವಾರು ಅಭಿವೃದ್ಧಿ ಕಾರ್ಯಕ್ರಮಗಳ ಜೊತೆಗೆ ಪರಿಶಿಷ್ಟ ಬುಡಕಟ್ಟುಗಳ ಅಭಿವೃದ್ಧಿಗಾಗಿ ಶ್ರಮಿಸುತ್ತಿರುವ ಸ್ವಯಂ ಸೇವಾ ಸಂಸ್ಥೆಗಳು ಕೂಡ ಹಲವಾರು ಕಾರ್ಯಕ್ರಮಗಳನ್ನು / ಯೋಜನೆಗಳನ್ನು ಅನುಷ್ಠಾನಗೊಳಿಸಲು ಕೇಂದ್ರ ಸರ್ಕಾರದ ಯೋಜನೆಯಡಿಯಲ್ಲಿ ಸಹಾಯಧನವನ್ನು ನೀಡುತ್ತಿದೆ.

ಭಾರತ ಸರ್ಕಾರದ ಇತ್ತೀಚಿನ ಮಾರ್ಗಸೂಚಿಯ ಪ್ರಕಾರ ಈ ಮುಂದಿನ ಯೋಜನೆ ಅಥವಾ ಕಾರ್ಯಕ್ರಮಗಳಿಗೆ ಕೇಂದ್ರ ಸರ್ಕಾರದ ಸಹಾಯಧನ ಮಂಜೂರು ಮಾಡಲು ಅವಕಾಶ ಕಲ್ಪಿಸಲಾಗಿದೆ. ಅವುಗಳೆಂದರೆ,

ಪರಿಶಿಷ್ಟ ಪಂಗಡದ ವಿದ್ಯಾರ್ಥಿಗಳಿಗೆ ವಸತಿ ಶಾಲೆಗಳು, ಪರಿಶಿಷ್ಟ ಪಂಗಡದ ವಿದ್ಯಾರ್ಥಿಗಳಿಗೆ ವಸತಿ ರಹಿತ ಶಾಲೆಗಳು, 10 ಹಾಸಿಗೆಗಳ ಆಸ್ಪತ್ರೆ / ಡಿಸ್ಪೆನ್ಸರಿ, ಪರಿಶಿಷ್ಟ ಪಂಗಡದ ವಿದ್ಯಾರ್ಥಿಗಳಿಗೆ ರಾತ್ರಿ ಶಾಲೆಗಳು, ಗ್ರಂಥಾಲಯಗಳು, ಸಂಚಾರಿ ಗ್ರಂಥಾಲಯಗಳು ಮತ್ತು ಆಡಿಯೋ ವಿಶುವಲ್ ಘಟಕ, ಸಂಚಾರಿ ಆರೋಗ್ಯ ಘಟಕ, ಕಂಪ್ಯೂಟರ್ ತರಬೇತಿ ಕೇಂದ್ರ, ಬೆರಳಚ್ಚು ಮತ್ತು ಶೀಘ್ರಲಿಪಿ ತರಬೇತಿ ಕೇಂದ್ರ, ಮರಗೆಲಸ ತರಬೇತಿ, ಟಿ.ವಿ/ ವಿ.ಸಿ.ಆರ್.ಟಿಪ್ ರೆಕಾರ್ಡರ್/ ರೇಡಿಯೋ, ಕಂಪ್ಯೂಟರ್, ಮೊಬೈಲ್ ರಿಪೇರಿ ತರಬೇತಿ ಕೇಂದ್ರ, ಬೆತ್ತ ಮತ್ತು ಬಿದಿರು ತರಬೇತಿ ಕೇಂದ್ರ, ತೆಂಗು ನಾರಿನ ತರಬೇತಿ ಕೇಂದ್ರ ಮತ್ತು ಅಗರಬತ್ತಿ ತಯಾರಿಕಾ ಕೇಂದ್ರ, ಪ್ರಿಂಟಿಂಗ್ ಕಂಪೌಸಿಂಗ್ ಮತ್ತು ಬುಕ್ ಬೈಂಡಿಂಗ್ ತರಬೇತಿ, ಫಿಟ್ಟರ್ ಮತ್ತು ವೆಲ್ಡಿಂಗ್ ಮತ್ತು ಹ್ಯಾಂಡ್‌ಲೂಮ್ಸ್ ತರಬೇತಿ, ನಿಟ್ಟಿಂಗ್, ವೀವಿಂಗ್ ತರಬೇತಿ, ಸ್ಕೂಟರ್ ಮತ್ತು ಮೋಟಾರ್ ಸೈಕಲ್ ರಿಪೇರಿ ತರಬೇತಿ, ಬಾಲವಾಡಿ ಅಥವಾ ಶಿಶುವಿಹಾರ ಕೇಂದ್ರಗಳು, ಪರಿಶಿಷ್ಟ ಬುಡಕಟ್ಟುಗಳ ಕಾಲೋನಿಗಳಿಗೆ ಕುಡಿಯುವ ನೀರಿನ ಸೌಲಭ್ಯ ಒದಗಿಸುವುದು.

ಅಧ್ಯಯನದ ಉದ್ದೇಶಗಳು

- ಬುಡಕಟ್ಟು ವರ್ಗಗಳ ಶೈಕ್ಷಣಿಕ ಸ್ಥಿತಿಗತಿಗಳನ್ನು ಅರಿಯುವುದು.
- ಬುಡಕಟ್ಟು ಜನಾಂಗಗಳ ಶೈಕ್ಷಣಿಕ ನೀತಿಗಳು ಮತ್ತು ಯೋಜನೆಗಳನ್ನು ವಿಶ್ಲೇಷಿಸುವುದು.
- ಬುಡಕಟ್ಟು ವರ್ಗದ ಜನರಲ್ಲಿ ಶೈಕ್ಷಣಿಕ ಪ್ರಗತಿಯ ಬಗ್ಗೆ ಅರಿವು ಮೂಡಿಸುವುದು.
- ಬುಡಕಟ್ಟು ಜನರ ಶೈಕ್ಷಣಿಕ ಕಾರ್ಯಕ್ರಮಗಳ ಅನುಷ್ಠಾನಗೊಳಿಸುವಲ್ಲಿ ಪರಿಣಾಮಕಾರಿ ಸಲಹೆಗಳನ್ನು ಕಂಡುಕೊಳ್ಳುವುದು.



ಉಪಸಂಹಾರ

ಬುಡಕಟ್ಟು ಜನರ ಅಭಿವೃದ್ಧಿಗಾಗಿ ಕೇಂದ್ರ ಸರ್ಕಾರವು ಗಿರಿಜನ ಉಪಯೋಜನೆಯಡಿಯಲ್ಲಿ ಯೋಜನೆಗಳನ್ನು ಅನುಷ್ಠಾನಗೊಳಿಸಲಾಗುತ್ತಿದೆ. ಅದೇ ರೀತಿಯಲ್ಲಿ ಕರ್ನಾಟಕ ರಾಜ್ಯದಲ್ಲಿಯೇ ಕೇಂದ್ರ ಸರ್ಕಾರದ ಸಹಯೋಗದಲ್ಲಿ ಗಿರಿಜನ ಉಪಯೋಜನೆಯನ್ನು ಅನುಷ್ಠಾನಗೊಳಿಸಲಾಗಿದೆ. ಇದು ಕರ್ನಾಟಕದಲ್ಲಿನ ಬುಡಕಟ್ಟು ಜನರ ಅಭಿವೃದ್ಧಿಗೆ ಸಹಾಯಕವಾಗಿದೆ. ಅದರಂತೆಯೇ ಕರ್ನಾಟಕ ರಾಜ್ಯವೂ ಸಹ ಕೇಂದ್ರದ ಯೋಜನೆಗಳು ಮಾತ್ರವಲ್ಲದೆ ಕರ್ನಾಟಕದಲ್ಲಿ ಬುಡಕಟ್ಟು ಜನರಿಗಾಗಿಯೇ ಪ್ರತ್ಯೇಕ ಯೋಜನೆಗಳನ್ನು ಅನುಷ್ಠಾನಗೊಳಿಸುವ ಮೂಲಕ ಬುಡಕಟ್ಟು ಜನರ ಅಭಿವೃದ್ಧಿಯನ್ನು ಸಾಧಿಸಲು ಪ್ರಯತ್ನಿಸಲಾಗುತ್ತಿದೆ. ಈ ಯೋಜನೆಗಳೆಲ್ಲವೂ ಸಹ ಬುಡಕಟ್ಟು ಜನರ ಸಾಮಾಜಿಕ, ಆರ್ಥಿಕ, ರಾಜಕೀಯ, ಶೈಕ್ಷಣಿಕ ಮತ್ತು ಸಾಂಸ್ಕೃತಿಕ ಅಭಿವೃದ್ಧಿಗೆ ಪೂರಕವಾದವುಗಳಾಗಿದ್ದು ಇತರ ಎಲ್ಲ ಸಮುದಾಯಗಳಂತೆ ಬುಡಕಟ್ಟು ಸಮುದಾಯಗಳೂ ಸಹ ಸಮಾಜದ ಮುಖ್ಯವಾಹಿನಿಗೆ ಬರಲು ಪೂರಕವಾಗಿದೆ. ಹಾಗಾಗಿ ಎಲ್ಲಾ ಯೋಜನೆಗಳೂ ಸಂಪೂರ್ಣ ಯಶಸ್ಸು ಸಾಧಿಸಿದಾಗ ಮಾತ್ರ ಬುಡಕಟ್ಟು ಜನರ ಸರ್ವಾಂಗೀಣ ಅಭಿವೃದ್ಧಿ ಸಾಧ್ಯವಾಗುತ್ತದೆ. ಒಟ್ಟಾರೆಯಾಗಿ ಬುಡಕಟ್ಟು ಜನರ ಅಭಿವೃದ್ಧಿಗಾಗಿ ಈಗಾಗಲೇ ರೂಪಿಸಿರುವ ನೀತಿಗಳು ಮತ್ತು ಯೋಜನೆಗಳು ಬುಡಕಟ್ಟು ಸಮಾಜದ ಕಟ್ಟಕಡೆಯ ವ್ಯಕ್ತಿಗೆ ತಲುಪುವಂತೆ ಮಾಡಬೇಕು. ಬದಲಾದ ಕಾಲಕ್ಕೆ ತಕ್ಕಂತೆ ನೀತಿಗಳು ಮತ್ತು ಯೋಜನೆಗಳಲ್ಲಿ ಬದಲಾವಣೆಯನ್ನು ತಂದು ಬುಡಕಟ್ಟು ಜನರ ಸರ್ವಾಂಗೀಣ ಅಭಿವೃದ್ಧಿಗಾಗಿ ಶ್ರಮಿಸಬೇಕಾಗಿದೆ.

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आधुनिक स्त्रीवाद में साहित्य का पात्र

Prof. NAZIRUNNISA . S

Asst. Professor & HOD of Hindi

S.J.M. Arts, Science and Commerce College,

Chandravalli, Chitradurga-577501

E mail Id :- naziramasroor@gmail.com

“स्त्रीवाद” यह शब्द आज इतना प्रचलित है कि, लगता है कि इस वाद की शुरूवात आजकल हुई है। पर सूक्ष्म रीत से विचार करें तो हम देख सकते हैं कि इसके अंकुर बहुत पहले से फूटने लगे थे। कह सकते हैं भारतेंदु युग से- इस युग में ही एक माहला लेखिका थी जिसने अपनी लेखनी से शोषित माहलाओं के दर्द को दिखाया था। एक अज्ञान इहन्दु औरत को इस तरह पहचानी जाती थी। कोई उस औरत को ना पहचानता हो पर फिर भी स्त्री जाती पर होनेवाले अत्याचारों को तो पहचानने लगे थे।

स्त्रीवाद का अर्थ है- पुरुष की तरह, स्त्री को भी हर क्षेत्र में समान अधिकार देना। वह सिर्फ स्त्री के सामाजिक अधिकार के बारे में नहीं कहता बल्कि राजकीय और आर्थिक अधिकार भी चाहता है। स्त्रीवाद का अर्थ धरती पर अपने अस्तित्व की खोज करना है। क्योंकि पुरुषप्रधान समाज में स्त्री को हमेशा नीचा ही दिखाया जा रहा है। स्त्री को एक विषय नहीं बल्कि वस्तु की दृष्टि से दशाया जा रहा है।

यह बात तो सर्वोदात्त है कि “साहित्य समाज का दर्पण है”। जिस समाज में हम रहते हैं उसीके बम्ब को साहित्य में देखते हैं। पहले का समाज कैसा था, औरतों पर जो जुल्म किये जाते थे। इस पुरुष प्रधान समाज में औरतों का जीवन सिर्फ चार दीवारी के अन्दर बंधकर रहता था। वह उसे लौंघकर बाहर आने के बारे में सोच भी नहीं सकती थी। इतना ही नहीं समाज में नीचा भी दिखाया जाता था। इन सारी संगीतियों को साहित्य द्वारा ही जाना जा सका है। साहित्य समाज की सच्चाई को दर्शाता है। एक रचनाकार उस समय के घोटत घटनाओं को, परिस्थितियों को अपने पात्रों द्वारा प्रतीकबद्ध करता है।

आधुनिक काल की लेखिकाएँ जैसे महादेवी वमा, मन्नू भण्डारी, सावित्रीसंह आदि क्यों अपने साहित्य में स्त्री शोषण को दिखाया है? क्योंकि स्त्री शोषण आज कल का नहीं है, बल्कि बड़ी पुरानी प्रथा है हमारे समाज की। इहन्दी साहित्य तो चार कालों में समाहित है- आदिकाल, भक्तिकाल, रीतिकाल, आधुनिक काल। नारी वाद के लेखन को भक्तिकाल में भी देखा जा सकता है, जैसे मीराबाई के पद। उन्होंने भक्तरस के पदों में भी भक्त के साथ साथ सामाजिक असमानता को दर्शाया है। इस प्रकार स्त्रीवादी साहित्य को 16^{वीं} शताब्दी से ही देखा जा सकता है। इसके बाद रीतिकाल में तो स्त्री को “भोग की वस्तु” के अलावा और किसी दृष्टि से देखा नहीं गया। इसके बाद आधुनिक काल में साहित्य के माध्यम से स्त्रीवाद को अंकित किया जा रहा है।

लेखन के क्षेत्र में स्त्रियों का पदार्पण भले ही देरी से हुआ हो, पर उसकी सृजनशीलता अत्यंत प्राचीन है। जब औरत शिक्षित नहीं थी तब लोकगीतों के माध्यम से अपनी भावनाओं को व्यक्त करती थी। एक एक गीत की रचना में उन गीतों की रचना किया करती थीं। आधुनिक इहन्दी साहित्य में पिछले दो-तीन दशकों से स्त्री लिखने में उभर आई हैं। पर यह सिलसिला तो महादेवी वमा के साथ ही शुरू हो जाता है। जिसकी शुरूआत “श्रृंखला की कोडियाँ” से ही हो गयी थी। महादेवी वमा से भी पहले स्त्री स्वतंत्रता आन्दोलन में भाग लेते हुए अपनी शक्ति का प्रदर्शन कर चुकी थीं।



पछले बीस तीस सालों की रचनाओं पर अगर गौर किया जाए तो उसमें बहुत सारी रचनाओं में स्त्री मुद्दों को ही दिखाया गया है। उषा प्रियंवदा का उपन्यास-“पचपन खम्बे लाल दीवारें” इसमें एक लडकी घर की जिम्मेदारियों को नभाने के लिए विवाह नहीं करना चाहती पर अपनी दौहक इच्छा को छिपाकर भी नहीं रख सकती थी। “रूकोगी नहीं राधिका”, ‘शेष यात्रा’ इन सब में पुरानी रूढ़िग्रस्त परंपराओं में फँसी हुई आधुनिक स्त्री को अपनी खोज को बड़े ही सरस ढंग से बताया गया है। इसी प्रकार मन्नू भण्डारी की कहानियाँ जैसे-‘अकेली’ इसमें एक स्त्री का आस्तित्व सिर्फ एक पुरुष से है। वह जहाँ भी जाने चाहें, कुछ भी करना चाहे अपने पती की आज्ञा के बिना कुछ भी नहीं करने पाती। पात के साथ उसको जीवन की स्वच्छन्द धरा रूकी सी लगती है। जब वह साथ नहीं रहता तो वह पूरी तरह से आजाद है। इसी प्रकार ‘तीन नगाहों की एक तस्वीर’ ‘बन्द दरवाजों के साथ’, ‘नयीं नौकरी’ आदी में भी स्त्री शोषण को ही दिखाया गया है। उनका उपन्यास ‘आपका बंटी’ तो हिन्दी में बेजोड है। इसमें व्यक्ति और माँ के बीच के द्वन्द्व में न वह पूरी व्यक्ति बनकर जी सकी और नहीं पूरी माँ बनकर जी सकी। यह कहानी सिर्फ उन औरतों की नहीं है बल्कि इस प्रकार पाँचवाँ कर्ण को झेलती हुई हर एक औरत की है। पती से अलग होना कोई बड़ी बात नहीं है, पर अलग होने के बाद बच्चों की दयनीय स्थितियों के बारे में सोचकर ही बहुत सारे दंशते टूटने से बचे हैं।

मेहरूनीसा परवेज का उपन्यास ‘कोरजा’ में आदिवासी स्त्रियों के शोषण का चित्रण देख सकते हैं। मृदुला गंगा का उपन्यास ‘आनन्य’ में दो महिला पात्र आते हैं-एक का नाम काजल जो फेमिनिष्ट की प्राध्यापिका है और संगीत जो एक वेश्या की बेटा है। पर दोनों अपने सिद्धान्तों पर अडे हुए। इनके और दो उपन्यास “चितकबोरा” और ‘मैं और मैं’ में एक औरत और एक लोखका के द्वन्द्व को बड़े अच्छे ढंग से दर्शाया गया है।

नंदरश शर्मा का ‘एक और शाल्मली’ में एक औरत अपने पती और समाज से समान अधिकार माँगती है जो उसे मिलना चाहिए। एक आधुनिक औरत जिस प्रकार अपना बराबरी का हक चाहती है उसे यहाँ देख सकते हैं। “ठिकरे की मंगनी” में बचपन में ही बिना लेन देन की बात के मंगनी कर दी जाती है। पर बड़े होने के बाद लडका उसे अपना नहीं चाहता। इस पर स्त्री टूटती नहीं बल्कि अपने आप को और भी मजबूत करके अपना एक आस्तित्व बना लेती है। आखिर में वह लडका वापस आने पर भी वह उसे नहीं अपनाती। यहाँ एक औरत की खुदारी को दिखाया गया है।

मधुकाँकरिया का ‘सलाम आखरी’ और ‘सेज पर संस्कृत’ में जैन साधवियों का धर्म के नाम पर शोषण देख सकते हैं और एक लडकी का इसके खिलाफ आवाज़ उठाना दिखाया गया है।

ममता कालिया के उपन्यास ‘बेघर’ और ‘एक पात्र के नोट्स’ में भी मध्यवर्गीय परिवार में संघर्ष करती हुई नारी के चित्र को दर्शाया गया है। पत्नी शिक्षित होने पर भी अपने पती द्वारा सामान्य औरत की तरह बर्ताव करना देखते हैं। इस प्रकार शिक्षित समाज के ढाँचे को बेनकाब करता है।

इन सारी रचनाओं के अध्ययन से हमें हमारे समाज का परिवर्तन मिलता है। साहित्य में स्त्रीवाद आज की बहुत बड़ी जरूरत बन गई है। इस प्रकार साहित्य में सच्चाई को चित्रित करने पर भी हमारे समाज में कोई बड़ा भारी परिवर्तन नहीं आया है। आज भी हम पुरुषप्रधान समाज में ही जी रही हैं। औरतों को आज के आधुनिक परिवेश में भी समझौते के साथ ही जीवन निवाह करना पड रहा है। पुरुषों की प्रधानता की जड़ें हमारे समाज में इतनी गहराइयों में धसी हुई हैं कि स्त्री को उसे उखाड़ने के लिए अभी बहुत लडाइयाँ लडनी हैं। हर एक औरत को उसे उखाड़ने के लिए अभी बहुत लडाइयाँ लडनी हैं। हर एक औरत को इस क्षेत्र में अपना अपना योगदान देना होगा।