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LOK ADALAT – SUPER FAST MECHANISM

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Abstract

Lok Adalat system added a new chapter to the justice dispensation system of this country. It is one of the Components of ADR systems. It is an Indian contribution to the world jurisprudence of ADR. The term Lok Adalat means **people's court** and is based on Gandhian Principles. Lok Adalat settles dispute by the principles of Justice, equity and fair play, which are the guiding factors for decisions based on compromises to be arrived at before such Adalats. It is a forum where disputes or cases pending in the court of Law or at pre litigation stage are settled or compromised amicably. Lok Aadalats have competence to deal with the cases like compoundable civil, revenue and criminal cases, motor accident compensation claims cases, partition claims, damage cases, matrimonial and family disputes, mutation of Land cases, Labour issues, Bank Loan issues etc. lok Adalats ensure justice in very fast manner as they can be conducted at suitable places, arranged very fast, in Local Languages too, even for the illiterates.

Recently National Lok Adalat was held on 11th Decembner across the country, the latest data pertaining to National Lok Adalat indicates that 72.45 Lakh cases were taken up out of which 18.23 lakhs were pre litigation cases and 10.76 lakhs were pending cases. According to NALASA, since the number of pending cases have surged due to the ongoing pandemic, it has shifted to dynamic preparation strategies for the National Lok Adalats. In view of extradinory delay in disposal of cases resulting in huge pendency in all the courts, the Lok Adalat was a historical necessity in a country like india where illiteracy dominated about all aspects of governance.

Introduction

Lok Adalat is one of the alternative dispute redressal mechanisms. It is a forum where disputes or cases pending in the court of law or at pre litigation stage are settled or compromised amicably. The term 'Lok Adalat' means **peoples court** and is based on Gandhian principles. As per the Supreme Court, it is an old form of adjudicating system prevailed in ancient India and its validity has not been taken away even in the modern days too. It is one of the components of the Alternative Dispute Resolution (ADR) system and delivers informal, cheap and expeditious justice to the common people.



Justice Ramaswamy says: “Resolving disputes through Lok Adalat not only minimizes litigation expenditure, it saves valuable time of the parties and their witnesses and also facilitates inexpensive and prompt remedy appropriately to the satisfaction of both the parties”

Lok Adalat Benches consisting of Judicial Officers, Advocates and social workers deal with cases referred to them and help the parties in arriving at a settlement. The Lok Adalats shall have jurisdiction to determine and to arrive at a compromise or settlement between the parties to a dispute in respecting of any case pending before any court or any matter which is falling within the jurisdiction of any court and is not brought before such court that is pre litigation that means the Lok Adalats can deal with the cases pending before any court and referred to the Lok Adalat. Lok Adalat can also deal with the disputes at pre litigation stage. National Lok Adalats, organized under the aegis of NALSA settle huge number of cases across the country in a single day. For example, NALSA's conducted on February 8, 2020 disposed off 11,99,575 cases, During 2016-2020, NALSA have disposed off a total of 2,93,19,675 cases .

Evolution of Lok Adalat:

Article 39A of the Constitution of India provides for free legal aid to the poor and weaker sections of the society and ensures justice for all. Article 14 and 22(1) of the Constitution also make it obligatory for the state to ensure equality before law and a legal system which promotes justice on the basis of equal opportunity to all. In 1987, the Legal Services Authorities Act was enacted by the parliament which came into force on 9th November, 1995 to provide free and competent legal Services to weaker sections of the society. The Act makes the provisions relating to the organization and functioning of the Lok Adalats.

They have existed even before the concept received statutory recognition. In 1949, Harivallabh Parikh, a disciple of Mahatma Gandhi, popularized them in Rangapur, Gujarat. Even the first Lok Adalat camp was organized in Gujarat in 1982 as a voluntary and conciliatory agency without any statutory backing for its decisions.

Organisation

The National Legal Services Authority (NALSA) was thereafter constituted at the National Level. At the National Level, the chief Justice of India is the patron-in-chief of NALSA. The senior most judge of the supreme court is the executive chairman. The central Govt. in consultation with the chief justice of India has also appointed a person as the member secretary of NALSA.

Supreme Court Legal Services Committee has been constituted to administer and implement the Legal Services program insofar as it relates to the Supreme Court of India. Similarly The State/District Legal Services Authority or Taluk Legal Services Committee may organize Lok Adalats at such intervals and places and for exercising such jurisdiction and for such areas as it thinks fit. Every Lok Adalat organized for an area shall consist of such number of serving or retired judicial officers and other persons of the area as may be specified by the agency organizing. Generally, a Lok Adalat consists of a Judicial officer as the Chairman and a Lawyer (Advocate) and social worker as members. National Legal Services Authority (NALSA) along with other Legal Services institutions conducts Lok Adalats. The Legal Services Authorities Act, 1987 was amended in 2002 to provide for the establishment of the permanent Lok Adalats to deal with cases pertaining to the public utility services like transport, postal, telegraph etc.

Jurisdiction

A Lok Adalat shall have jurisdiction to determine and to arrive at a compromise or settlement between the parties to a dispute in respect of any case pending before any court or any matter which is falling within the jurisdiction of any court and is not brought before such court. The cases pending before the court can also be referred to the Lok Adalat for settlement if parties agree to settle the dispute in the Lok Adalat or one of the parties applies for referral of the case to the Lok Adalat or court is satisfied that the matter can be solved by a Lok Adalat. Any one of the party can also apply for settlement of the dispute at pre litigation stage.

Scope

The following types of matters may be taken up in the Lok Adalats;

- Matrimonial and Family disputes
- Criminal Compoundable Offence cases
- Land Acquisition Cases
- Labor Disputes
- Workmen' compensation cases
- Bank Recovery cases (Nationalized, Multinational and private Banks)
- Pension cases
- Housing Board and slum clearance cases & Housing Finance cases
- Consumer Grievance cases
- Electricity matters
- Telephone Bills disputes
- Municipal matters including House Tax cases etc.
- Other Civil matters such as partition, recovery of possession, Rent matters, contracts etc.

However, The Lok Adalat shall have no jurisdiction in respect of any case or matter relating to an offence not compoundable under any law. In other words, the offences which are non compoundable under any law fall outside the purview of the Lok Adalat.

Powers of Lok Adalats

- 1) The Lok Adalat shall have the same powers as are vested in a Civil Court under the code of civil procedure (1908).
- 2) Further, a Lok Adalat shall have the requisite powers to specify its own procedure for the determination of any dispute coming before it.
- 3) All proceedings before a Lok Adalat shall be deemed to be Judicial Proceedings within the meaning of the Indian Penal Code (1860). And Every Lok Adalat shall be deemed to be a civil court for the purpose of the code of Criminal Procedure (1973).
- 4) An award of a Lok Adalat shall be deemed to be a decree of a civil court or an order of any other court.
- 5) Every award made by a Lok Adalat shall be final and binding on all the parties to the dispute. No appeal shall lie to any court against the award of the Lok Adalat.

Functions of Legal Services Institutions

NALSA lays down policies, principles, guidelines and frames effective and economical schemes for the state Legal Services Authorities to implement throughout the country.

Primarily, the State Legal Services Authorities, District Legal Services Authorities, Taluka Legal Services Committees etc. are mandated to discharge the following main functions:

- 1) To provide free and Competent Legal Services to eligible persons
- 2) To organize Lok Adalats for amicable settlement of disputes
- 3) To create legal awareness about the rights of the weaker and marginalized sections of the society
- 4) To implement the Schemes and policy directions of NALSA through strategic and preventive Legal Services Programs

Benefits:

There is no court fee and if court fee is already paid, then the amount will be refunded if the dispute is settled at Lok Adalat. And there is procedural flexibility and speedy trial of the disputes and no strict application of procedural laws while assessing the claim by Lok Adalat.

The parties to the dispute can directly interact with the judge through their counsel which is not possible in regular courts of law and the award by the Lok Adalat is binding on the parties and it has the status of a decree of a civil court and it is non-appealable, which does not cause the delay in the settlement of disputes finally. Mobile Lok Adalats are also organized in various parts of the country which travel from one location to another to resolve disputes in order to facilitate the resolution of disputes through this mechanism.

Criticism on Lok Adalats

In majority of cases, litigants are pitted against entities with deep pockets, such as insurance companies, banks, electricity boards among others. In many cases, compromises are imposed on the poor, who often have no choice, but to accept them and even most cases, the litigants have to accept discounted future value of their claims, instead of their just entitlements. Sometimes, small compensations are given and poor people are accepting them to bring long pending legal process to an end. Even a disaster like the Bhopal Gas tragedy was coarsely settled for a paltry sum with real justice still eluding thousands of victims.

If the parties do not arrive at any compromise or settlement, the case is either returned to the court of law or the parties are advised to seek a remedy in a court of law. This causes unnecessary delay in the dispensation of justice.

Conclusion

As per National Judicial Data Grid, In High Courts, around 20% of the cases are 5-10 years old, and over 17% are 10-20 years old. There are 66,000 cases pending before the supreme court and 57 Lakh cases pending before various High Courts. And even around 3 to 4 crores of cases are pending before various district and sub-ordinate courts. The number of courts and judges in all grades are alarmingly inadequate and the high cost involved in prosecuting or defending a case in a court of Law, due to heavy court fee, Lawyer's fee and incidental charges. Delay in disposal of cases resulting in huge pendency in all the courts. In view of this extraordinary delay in reaching the justice to the people, The Lok Adalat was a historic necessity in a country like india where illiteracy dominated about all aspects of governance. The most desired function of lok adalats may seem to be clearing the backlog, with the latest report showing 3 crore pending cases in Indian courts but the other functions cannot be ignored. The concept of lok adalat has been a success in practice.

Lok Adalats play a very important role to advance and strengthen equal access to justice which is heart of the constitution of India, a reality. This Indian contribution to world ADR jurisprudence needs to be taken full advantage of Maximum number of Lok Adalats need to be organized to achieve the Gandhian Principle of Gram Swaraj and ACCESS TO JUSTICE FOR ALL.

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Hero Stones from Palamaner Mandal of Chittoor District, Andhra Pradesh: A Historical Study

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ABSTRACT

Hero stones, in factual sense regarded as one of the means of remembering deceased persons who perhaps devoted their life for the cause of the society irrespective of caste, status, religion and creed. The word Hero- Stone is described in various sources as stone image, Veerakallu (in Telugu), Nadukal(in Tamil), Veeragallu(in Kannada), Veeragal(in Marathi), etc., as ‘Veera’ mean a ‘Warrior’ and ‘Kallu’ or ‘Gallu’ mean ‘Stone’, which has been derived from two languages- ‘Veera’ from Sanskrit and Kallu from Kannada.

Palamaner (13.2000°N; 78.7500°E), a Mandal head quarters with population of 51,165 and a total population of 81,470 (2011 census) inhabiting in 15 village panchayaths with an extent of 79.50 sq.km. lies in the north, north-east of Baireddipalli Mandal, west to Bangarupalam Mandal, south of Gangavaram Mandal and forms border to Tamil Nadu and Karnataka States in the east and west respectively and Venkatagiri Kota Mandal lies to its south. It is drained by Kaudinya river in its north-eastern corner adjoining the eastern hill-forest cover zone which is famous for elephants sanctuary. Being close to Karnataka and Tamil Nadu States border people here bear a mixed culture.

The present paper deals with 10 hero stones found at 7 villages in the Palamaner mandal of Chittoor district. These are varied in nature as some of them poses hero fighting a tiger, hero shooting at a lion , hero with a sati and hero with animals and birds. These are analysed into 10 categories of broad perspective.

Key Words: Hero Stones, Palamaner Mandal, Categories in Hero Stones

Introduction:

The word ‘hero stone’ is a form of compound comprising a single slab or group of slabs connected to form a shrine erected in honor of individual/s who have perished in certain range

of circumstances while carrying out a community protection or sacrificial deed. Normally they bear an iconographical and epigraphic apparatus which provides information on the identity of the deceased and the context of his death. It is to be noted that the expression 'hero-stones' somehow sound over the variety of terms with which Indian languages designate these panels. Such a variety is not just a matter pertaining to linguistic domain; rather it reflects the formal and structural changes of materials according to the area where they were produced. A series of etymologically related words like *vīragal* in Marathi, *vīrakkal* in Tamil, *vīragallu* in Kannada, *vīrakallu* in Telugu are the literary counterparts of 'hero-stone'. Terms like *chāyāstambha*, proper of the specimens from Andhra Pradesh (Murthy 1982: 210) or *khambha*, and its alternative forms like *khamba* and *khambhi* are diffused in Northern and Central India (Sontheimer 1982: 92; Shah 1982: 102) which convey the meaning of shade-pillar and pillar, with reference to a memorial in shape. From Gujarat and Rajasthan the terms *Pāliya* and *Govardhana* are allowed instead to the concept of protection (i.e. a memorial to the protector of the community) as the root of the first term (Doshi 1982: 165-166). Their iconographic repertoire suggests that the second term namely *Kṛiṣṇa Govardhanadhara* shows its importance (Agrawala 1982: 151).

Even though the general pattern of describing a memorial being erected in remembering the valor of a hero for his sacrifice to the society or due to his service to his master, etc. being recognized as a memorial meant exclusively erected for him. This is a specific category of hero stone with or without inscription has some meaning in the basic concept of heroism. It can be further divided into Hero stone, Sati stone and Sati-cum-Hero stone depending on the sculptural representation being noticed and its form changes through period of time at different levels of its erection which is related to the status of the hero as well as to the action performed by him.

Some of the rituals and beliefs connected with the hero stones in the past and at present would help us in interpreting that the hero cult continued to survive for a considerable period of time and even now they are well preserved in different localities where they are found. Erecting hero stone was basically part of the ritual connected with hero cult. The present scholar has observed that this cult seems to be popularly followed in several parts of South India. Folklore connected with many such heroes as a part of their cult is also common in this area. Such practices help us to infer about the nature of hero cult of historical importance during bygone periods.

The Area:

Palamaner (13.2000°N; 78.7500°E), a Mandal head quarters with population of 51,165 and a total population of 81,470 (2011 census) inhabiting in 15 village panchayaths with an extent of 79.50 sq.km. lies in the north, north-east of Baireddipalli Mandal, west to Bangarupalam Mandal, south of Gangavaram Mandal and forms border to Tamil Nadu and Karnataka States in the east and west respectively and Venkatagiri Kota Mandal lies to its south. It is drained by Kaudinya river in its north-eastern corner adjoining the eastern hill-forest cover zone which is famous for elephants' sanctuary. Being close to Karnataka and Tamil Nadu States border people here bear a mixed culture. Palamaner mandal has has a total number of 15 village panchayats and 82 hamlets and only 7 villages in the present survey have given the evidence of 10 hero stones. Two of these hero stones are found in temples located at Palamaner and Kurmai.

1.Chethapenta (13°.08942'N; 78°.72758'E)

This village is situated in the Bayyappagaripalli panchayath, at a distance of 6 km. from Mandapeta Koturu and 8 km. to Nellapatla village of Baireddipalli, another Mandal Head Quarters which is close to Tamil Nadu border with forest cover in which the village population rear their animal folk and gather firewood, if any.



Fig.1: Hero fighting a tiger with spear.

About 4 km. north of this village, in the forest area, one can reach an irrigation tank namely 'Cherapa Cheruvu' and close to this tank towards east a hero stone (Fig.1: 136 x 109 x 20 cm.) lies which contains Hero holding a spear in his both arms fighting at the tiger. He has crest hair style, distinct upper garment and thick cloth belt encircling waist and below which but behind the waist a broad cloth is held up to his knees as lower garment He has a quiver hanging behind his left shoulder with a number of arrows in it. He did not wear ornaments on his body and one

can notice a dead body of a tiger lying in front of him on the ground indicating that he was engaged on hunting wild animals in view of protecting people and domestic animals.

2. Kurmai (13°.16306 'N; 78°.73822 'E)

This village is situated at about 6 km. away from Palamaner at the border of Tamil Nadu State in the Pengaragunta village panchayath. A temple dedicated to Lord Varadarajaswamy lies on the right bank of Kaudinya river. According to a local legend during Muslim invasions the temple was subjected to destruction, hence Hindu devotees have hidden its parts underneath the river bed and it is believed that the God flee to Kanchi. While doing so his foot prints got imprinted on a stone and when the river receives water during monsoon, the temple gets afloat. The local people believe that the temple was reconstructed where it afloat. A Siva Linga was found towards west of the temple while ploughing over which t present temple being built. Every year in September-October Jatara (fair) is celebrated here and the present scholar located two hero stones on the boundary wall of this temple as given below:



Fig.2: Hero with bow and arrow in action.

The first hero stone (Fig.2: 110 x 94 x 14 cm) contains Hero with bow and arrow in action as he positioned the arrow in the bow by his left hand stretched back. A quiver is seen at the back his left shoulder and kept his right leg straight whereas left leg bent according to shooting method. Upper garment is indistinct over the body and Dhoti formed lower garment covered up to knees supported by a string at the waist. There is a sheath of sword hanging over the waist. He has distinct knot hair style held at the back of his head.



Fig.2a: Hero shooting at a lion.

The second hero stone shows (Fig.2a: 122 x 97 x 16 cm) Hero shooting at the lion with bow and arrow held in his right and left hands respectively. He possessed knotted hair style held at his head back and lower garment 'Dhoti' spread on both legs with bracelets over wrists. His left leg is stepped front whereas right leg behind.

Lion is depicted with raised forelimbs and hind limbs being kept on the ground. Its tail is prominently shown encircled at the end.

3. Musalimadugu (Fig.3: 13°.15092' N;78°. 77861' E)

This village is situated 6 km. away from Palamaneru at the border of Tamil Nadu State in the Pengaragunta panchayath. There is a hero stone lying on the left side of road leading to Gudiyattam from Musalimadugu village in the field of Venkata Rami Reddy, a resident of the same village.



Fig.3: A woman in sitting posture.

It is a single slab on which a female figure is depicted in sitting posture over which a shrine was constructed and worshipped locally known as 'Uchchu Mallamma' or 'Yellamma', being depicted with bun hair style but tied at the head back on the right side. She sat with her two legs

folded on either sides and her drapery cannot be seen clearly perhaps due to weathering of rock. But her breast are prominently depicted and perhaps covered with blouse as upper garment below which lies the waist prominently shown. Her face is broad with prominent eye-brows, nose and other facial features. Several dots of vermillion and turmeric at intervals on the body of this female hero indicating that she is periodically worshipped by the villagers for their prosperity and well being.

Two legends prevail in the area about the present hero stone. The first one is that Uchchu Mallamma was a valour woman who participated in battle fields, hence protected the village from wild animals. When Punganur Jamindar insisted her to pay tax, she went on a tiger and fought with him. She also fought with oxen and she used to command wood apple tree to drop its fruits and reconnect them through her simple thumb noise. Another legend goes that when a boy was going on his way with bullocks was beaten by village herdsmen and when the boy complained this matter to Uchchu Mallamma, she got angry and blocked the way of herdsmen, hence their bullock carts did not move. When the herdsmen begged her pardon, they were excused and the obstruction got removed. The village people worship her by offering boiled gram rice and as this place is close to forest area where wild elephants move around, hence government of Andhra Pradesh declared it as Kaundinya wild elephant sanctuary.

4. Palamaner (13°. 19895'N; 78°.7447'E)

This place is a Mandal Head Quarters situated on the Chittoor-Bangalore National High way and there is a temple dedicated to Lord Venugopalaswamy in Patapeta locality in the Palamaneru town known as Nagulakunta near to which was a well-known abode for Cobras. There are two hero stones at this place as described below.



Fig. 4: A panel of three pair of Hero and Sati.

The first hero stone is a panel (Fig.4: 58 x 126 x 48 cm.) being found attached to the western boundary wall of the temple on its south-western direction. It has three pairs of Hero and Sati figures in standing posture. In the first pair, Hero poses bow and arrow in action and to his right stand. Sati with a vertical object in her right hand. Both have dressed hair style and the Hero wore 'Dhoti' as lower garment up to knees and a crown is seen over his head. In the second pair, the Hero is similar to that of the first Hero but has a quiver on his left shoulder

back and possessed crest hair style. To his right stands Sati with high necked jar (pitcher) in her left hand and blessing the Hero with her right hand. She has bun hair style. The third pair is similar to that of first pair that the Hero is shooting an arrow with a bow in action who possessed crest hair style. Sati stands right to him holding a pitcher in her left hand and blessing the Hero with her right hand.



Fig.4a. Hero on the horse with Siva Linga in front.

The second hero stone (Fig.4a: 140 x 71 x 15 cm.) lies at the Municipal office of Palamaneru town situated in Lord Eswara temple street. Hero is shown riding a horse, wearing a chain in his neck without upper garment but Dhoti formed the lower garment. There is a sheath of sword hanging from his waist. He has crest hair

style and large ear lobes from which hangs large rings. A Siva Linga is seen in front of the horse. The horse is well decorated with riding equipment such as bridle and saddle. A Siva Ling and flowers are depicted being thrown over it. It seems that the Palamaner area was under the rule of Pallava kings as its ancient name had been 'Palavan Yeri' according to local legend and during the course of time it has been modified as Palamaner.

5. Syagandram (Fig.5: 13°.11521'N; 78°.76011'E)

This is a hamlet of seven households situated in the Mandipetakotur panchayath on Kalavapalli-Mandipeta road close to forest area. There is a hero stone (dolmen) located towards south of the village proper in the field belonging to S.Babu, of the same hamlet.



Fig.5: Hero with spear, two Sati to his left.

It contains (Fig.5: 124 x 121 x 16 cm.) a Hero and two Sati figures. The Hero is held with a spear in his two arms. He has a turban on his head and remaining lower part of his hair is seen falling over his neck back. Both arms have two bracelets each over elbow and upper arms. Below the shoulders there is a bag like object in the shape of fish, with indistinct upper garment

and his waist is covered with cloth in the form of wearing dhoti being dressed like a village fellow as seen even today. The lower garment with border is tied at its end on his left leg. Two Sati figures are shown standing behind the Hero among which the first Sati raised her right hand with a flower and kept her left hand over waist. She has bun hair style, tight blouse, bracelets on both arms and ear rings. She wore sari up to feet with longitudinal fold across middle of legs. Whereas, the second Sati stands straight with her right hand with five fingers depicted clearly. Her sari border is touching her feet and stood left to first Sati. This hero stone is being worshipped by the local farmers before sowing seeds, hence a boundary wall is constructed around it for protection.

6. T.S. Agraharam (13°.1834' N; 78°.75395')

Fig.6: Hero with sword and an unidentified object.

This village is situated at 4 km. south of Palamaner town on the Mandapetakotur road which can be approached by a cart-track. There is a famous old temple dedicated to Lord Subrahmanya situated on top of a hill nearby. Devotees with a wooden 'kavadi' is presented whenever they visit the temple as part of fulfilling their vows. There is a hero stone (Fig.6: Hero with a sword and an unidentified object: 49 x 54 x 14 cm.) located underneath a fig tree found along with another sculpture of a God. The Hero has bun hair style held behind his head, ear rings and holds a sword in his right hand held high over his right shoulder and an unidentified object is seen in his left fist held down. His lower and upper garments are invisible but there is a waist belt held across the waist. The whole hero stone is decorated with vermillion dots.

7. Thavadapalli (13°.16835' N; 78°.74352'E)

This village is situated 4 km. from Palamaner town in the Vaddur panchayath and the scholar has located two hero stones in the field of P.Lakshminarayana, of the same village underneath a tamarind tree in a mango garden located on one of the banks of Kaundinya river on the way to Samudrapalli.

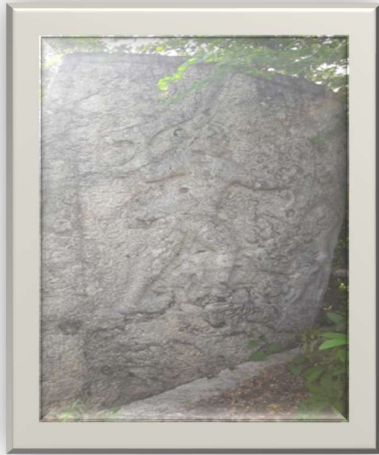


Fig.7: Hero with sword and shield, man, cow, deer and bull; pigeon and parrot.

The first hero stone (Fig.7: 325 x 153 x 11 cm.) contains Hero with sword in his right hand and shield in his left hand, possessing crest hair style. He has bracelets over his arms and indistinct upper garment but 'Dhoti' forms the lower garment spread below waist up to knees by covering both thighs, however border of it being spread between legs. There is a man below the Hero figure holding a sword and a shield in his right and left hands respectively. There are many animal figures depicted, in small size, such as deer, cow, and bull in sitting posture whereas dove and parrot are shown flying. The deer has no horns and its body is depicted with dot designs.

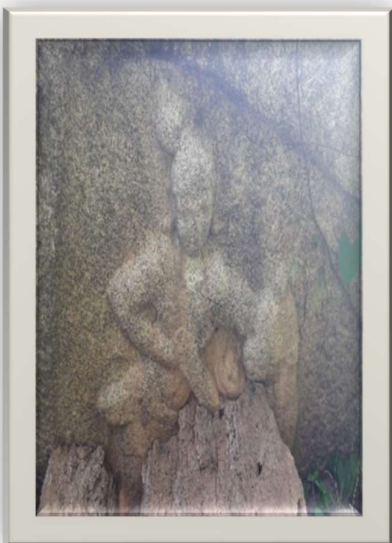


Fig.7a: Hero fighting a tiger.

The second hero stone (Fig.7a: 127 x 120 x 12 cm) contains Hero fighting a tiger. Hero has crest hair style tied above the head, a chain in the neck, without ear rings and upper garment. His waist is encircled with a cloth belt over which is attached a sheath of sword. He held the animal's head in his left hand, trying to pierce sword into it with his right hand.

Discussion:

In the present survey, hero stones are categorised into 10 categories.

Which are mentioned as below:

C1. Hero fighting a tiger with a spear .C2. Hero with a bow and an arrow in action .C3. Hero shooting at a lion. C4. A woman (Female Hero) in sitting posture (Uchchu mallamma or Yellamma, a local Goddess). C5. A panel of three pair of Hero and sati. C6. Hero on the horse with Siva Linga in front. C7. Hero with spear, two sati to his left. C8. Hero with a sword and an unidentified object. C9. Hero with sword and shield, man, cow, deer, bull, pigeon and parrot.C10. Hero fighting a tiger.

Number of hero stones are reported from adjoining Punganur taluk as well as Tamil Nadu State. Most of them are found as similar to the hero stones reported from the present area.

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BOYI BHEEMANNA SAAHITYAM - SAMALOCHANA

21st & 22nd February, 2022

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This is to certify that

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S. V. C. R. Government Degree College, Palamaner

has Participated / Presided a Session / Presented a Paper entitled
'Bheemanna Tripadulu - Hetuvada Gulikalu'

in the International Seminar on '**BOYI BHEEMANNA SAAHITYAM
- SAMALOCHANA**' held on the February 21st & 22nd, 2022 in the
Department of Telugu, University of Madras, Chennai - 600 005.



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బోయి భమన్మ సాహిత్యం - సమాలోచన



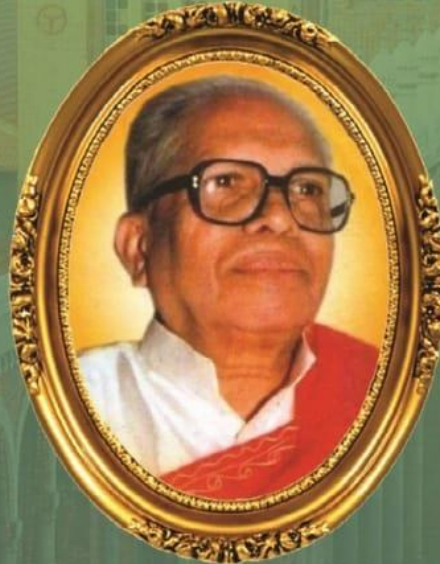
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మద్రాసు విశ్వవిద్యాలయం

మెరినా ఆవరణ, చెన్నై, తమిళనాడు.



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- డా॥ పి. జయచంద్రుడు, తెలుగు అధ్యాపకులు, ఎస్.వి.సి.ఆర్. ప్రభుత్వ డిగ్రీ కళాశాల, పలమనేరు.

భాష మానవజాతిని ఏకం చేస్తే సాహిత్యం మానవజాతి మనసులను రంజింపజేసింది. ఆలోచింపజేసింది. చైతన్యవంతం చేసింది. ఏ భాషాసాహిత్యమైనా ఆ జాతి సమకాలీన సమాజాన్ని ఆవిష్కరిస్తుంది. తెలుగు ప్రాచీన సాహిత్యం సమాజ సమస్యలకంటే పురాణాలకు, ఇతిహాసాలకు ప్రాధాన్యమిచ్చింది. ప్రాచీన సాహిత్యం పరిధి చాలా చిన్నది. ఆధునిక సాహిత్యం విశ్వమంత విశాలంగా తన పరిధిని విస్తరింపజేసింది. ఏదో ఒక వర్గానికి మాత్రం పరిమితమైన ప్రాచీన సాహిత్యం కుల, మత, వర్ణ, వర్గ, వివక్షత లేకుండా ఆధునిక సాహిత్యం సాగింది. ఆధునిక సాహిత్యం వాస్తవిక సాహిత్యప్రయోజనాల్ని చేకూర్చాయి. ప్రజల సమస్యల్ని సమాజమంతా తెలిసేలా ఆవిష్కరించాయి. ప్రాచీన సాహిత్యం ప్రక్రియలు పరిమితమైనవి. ఆధునిక సాహిత్యం ప్రక్రియా బాహుళ్యం కలది. ఆధునిక సాహిత్యం సమాజంలోని ప్రతి సమస్యను గుర్తించి విశ్లేషించింది. ధనికవర్గానికో, పాలితవర్గానికో పరిమితమై ఆకాశంలో విహరిస్తున్న సాహిత్యాన్ని అణగారిన జీవితాలను ఆవిష్కరించడానికి ఆధునిక సాహిత్యం నేలపై పయనించింది. కందుకూరి వీరేశలింగం సమాజంలోని రుగ్మతలను ప్రశ్నించి సంఘసంస్కరణలకు పూనుకున్నాడు. గురజాడ అప్పారావు తన భాషాసంస్కరణతో సమాజంలో ప్రతి వర్గంలోని లాసుగులను బయటకు తీసాడు. ముఖ్యంగా బాల్యవివాహాలు, కన్యాశుల్కం మునుగుల్లో స్త్రీలు అనుభవిస్తున్న దుర్భరమైన జీవితాలను ఆవిష్కరించి స్త్రీ జాతిని చైతన్యవంతం చేయడానికి ప్రయత్నించాడు. అలాగే వర్ణవ్రధాన సమాజమైన మన భారతసమాజంలో పంచమజాతి అనుభవిస్తున్న హేయమైన జీవితాలను ఆవిష్కరించడానికి ఎందరో కవులు పుట్టుకొచ్చారు. దళితుల

గురించి మొట్టమొదటి సారిగా శ్రీకృష్ణదేవరాయలు ప్రస్తావించినా దళితుల బాగోగులను ఎవరూ పెద్దగా పట్టించుకోలేదు. దళితజాతి సమస్యలను దళిత జాతే పరిష్కరిస్తుందని దళితకవులు ముందుకొచ్చారు. అలాంటి దళితకవుల శ్రేష్ఠులలో బోయి భీమన్న ఒకరు. బోయి భీమన్న తన కవితాఖండంలో దళితసమస్యల్ని ఖండించ ప్రయత్నించాడు. భీమన్నగారి పాలేరు నాటకం దళిత సమస్యల చిత్రీకరణకు, దళిత అభ్యుదయానికి ఒక కరదీపిక. బోయి భీమన్న దళిత సమస్యలనే కాకుండా సమాజంలోని రుగ్మతలను, మానవజీవితంలో సంభవించు నిత్యసత్యాలను ఆవిష్కరించడానికి 'త్రిపద' అనే నూతన ప్రక్రియకు నాంది పలికాడు.

తెలుగు సాహిత్యంలో ద్వీపద ప్రక్రియ సుపరిచితమే. కానీ ద్వీపద ప్రక్రియవలె త్రిపదలను సృష్టించిన ఘనత భీమన్నది. కన్నడ సాహిత్యంలో త్రిపదలున్నట్లు పెద్దలభిప్రాయం. వాటికి వీటికి ఎలాంటి సంబంధం లేదు. చిన్నిచిన్ని పాదాలతో సృష్టమైన భావాలతో పాఠకుల హృదయంలో మెరుపులాంటి ఆనందాన్ని కల్గిస్తుంది. మేధస్సుకు పదునుపెడుతుంది ఈ త్రిపదలు. నేటి అత్యాధునిక కవిత్వంలోని హైకూలు వలె, మిని కవితలవలె భీమన్న త్రిపదలు భాసిస్తాయి. ఈ త్రిపదులలో భీమన్న తన అనుభవాలతో సమాజాన్ని ఎలా ఆవిష్కరించాడో చూడవచ్చు. ఇందులో ప్రతీది హేతువాదబద్ధమైంది. ప్రతీదీ నిత్యసత్యమైంది. అన్ని కాలాలకు వర్తించే అంశాలు ఈ త్రిపదుల్లో చూడవచ్చు. సమాజంలో తనకెదురైన, తాను అనుభవించిన, తాను తెలుసుకున్న నిత్యసత్యాలను త్రిపదుల్లో ఎలా ఆవిష్కరించాడో పరిశీలించడం నా పత్రోద్దేశం.

భారతదేశం వేదభూమి, కర్మభూమి. అలాంటి దేశంలో వర్ణవ్యవస్థ మానవజాతిని విభజించింది. అది

మానవజాతి అభివృద్ధికి మొదటి ఆటంకం. తర్వాత కాలానికి పంచమకులాన్ని సృష్టించారు. దేశానికి తమ శ్రమతో రక్షం ధారపోసి దళితులు అణగారిన వర్గంగా జీవించడం జరిగింది. సమాజంలో అనేక అవమానాలకు గురికావాల్సి వచ్చింది. దేశానికి తిండిపెడుతున్నా ఆకలిమంటలతో అల్లాడవలసివచ్చింది. దేశప్రజలకు చెప్పాలా తోడ్పడినా చెప్పలు లేని నడకతో జీవించింది పంచమకులం. మనుషులతో మనిషిగా జీవించలేని స్థితి. మనశ్శాంతికి దైవదర్శనానికి నోచుకోని అభాగ్యులు. ఇలా సమాజంలో అన్నివిధాలుగా దుర్భరజీవితాల్ని అనుభవించాల్సి వచ్చింది. దళితులు, పంచమకులం, అణగారిన వర్గమని చులకనకు గురై అజ్ఞానంలో జీవించారు. అలాంటి పంచమకులంలో పుట్టి, పంచమజాతి ఉద్ధరణకు కలమెత్తిన, గళమెత్తిన కవిసైనికుడు. భారత దేశంలోని ప్రజలంతా అన్నదమ్ములవలె జీవించాలని, సమైక్యత భారతదేశమని, లౌకికరాజ్యమని చెప్పుకోవడమే గానీ ఆచరణలో వివక్షత ఎప్పటికీ ఉన్నదని అధిక వర్గం అణగారినవర్గాన్ని వేరుగానే చూస్తుందని తన అనుభవాలను క్రిందివిధంగా కవిత్వీకరించాడు.

“అందరి శరీరాలు దేవాలయాలే అయితే
అందరి ఆత్మలు పరంజ్యోతులే అయితే
ఫలాని వ్యక్తినే ప్రేమించానంటాడేం మనిషి?”
“చూడగా చూడగా నాకనిపిస్తున్నదీ -
శరీరమే సత్యం, తక్కినదంతా అసత్యమని!
అందుకే నీవూ, నేనూ ఒక్కరం కాదని”
“ప్రేమించాను, ప్రేమించబడ్డాను
ఆనందబ్రహ్మలో ఐక్యం కూడా అయ్యాను
అయినా ఎందుకో శరీరం కోసం ఈ తపన!”

బోయిభీమన్న ప్రబోధించిన నిత్యసత్యాల్లో ఒకటి మానవుడు ఇంతవరకు తాను పొందాల్సిన ఆనందం, చేరాల్సిన లక్ష్యం ఇంకా చేరలేదనేది. మానవుడు ఆటవిక జీవితం నుంచి నాగరికత జీవితానికి ఎదిగినా ఆనంద దాయకమైన, శాంతియుత జీవితాన్ని పొందలేదని భీమన్న

మద్రాసు విశ్వవిద్యాలయం - ప్రత్యేక సంచిక

పేర్కొన్నాడు. సకలసృష్టిలో మానవుడు ఒక అద్భుతమైన జీవి. ఆలోచనాశక్తి కల్గిన విచక్షణాజీవి. కానీ ఇప్పటికీ మానవుడు విచక్షణ కోల్పోయి తాను పొందాల్సిన ఆనందాన్ని, తాను సాధించాల్సిన లక్ష్యాన్ని ఇప్పటికీ పొందలేదని, చేరుకోలేదని ఇంకా మానవుని మేధస్సు శాంతియుత, అహింసామార్గంలో నడిచి సమైక్యతవైపు, సమసమాజం వైపు నడవాలని ఆశిస్తున్నాడు.

“సౌందర్యం నగ్నం, దాన్ని చూడలేడు మనిషి!
సత్యం నగ్నం దాన్ని ధరించలేడు మనిషి!
పరబ్రహ్మం నగ్నం దాన్ని పొందలేడు మనిషి!”
“ప్రవక్షలు పుట్టినీ భగవంతుడవతరించని,
సత్యం సత్యమే లోకంలో -
స్వార్థం ముందు పరమార్థం వెనక మనిషికి!”

మానవజీవితం సమస్తం స్వార్థపూరితమని, స్వార్థం కోసం సత్యాన్ని దాచగలరని, స్వార్థమే పరమార్థమని నేటి సమాజం ప్రవర్తిస్తున్నదని, ఈ స్వార్థంవల్ల బడుగు, బలహీనవర్గాలు అభివృద్ధికి, ఆనందానికి నోచుకోలేదని, స్వార్థమే సకల సమస్యలకు కారణమని హేతువాద దృక్పథంతో తన ఆభిప్రాయాల్ని వెలిబుచ్చాడు. స్వార్థం కోసం శత్రువులు మిత్రులుగా, మిత్రులు శత్రువులుగా తయారవుతున్నారని క్రింది విధంగా కవిత్వీకరించాడు.

“శత్రువు శత్రువూ కాదు, మిత్రుడు మిత్రుడూ కాదు
ఎవ్వరికీ, ఎల్లప్పుడూ ప్రపంచంలో
ఎల్లప్పుడూ ఉండేది ఒక్కటే - అది స్వార్థం!”
“స్వార్థం లేకుండా వ్యక్తి లేడు
వ్యక్తి లేకుండా సమాజం లేదు
సమాజం లేకుండా భగవంతుడే లేడు!”

మానవుడు తన ఆధిక్యత కోసం, తన స్వార్థపరతకోసం ఎదుటివారిని అణగారొక్కి అందలమెక్కుతాడు. తన స్వార్థంకోసం ఇతరులను పీడించడం, హింసించడం చేయడం మానవవ్యభావం. వశువు ఆకలేస్తే గడ్డి తింటుంది. క్రూరమృగం ఆకలేస్తే మాంసం తింటుంది.

కానీ మానవుడు ఆకలేయకపోయినా అడ్డమైన గడ్డికోసం సమాజాన్ని మాంసముద్దలా మింగేసే స్వార్థపరుడని, ఆ స్వార్థంవల్లే సమాజంలో వర్ణభేదాలు, వర్ణభేదాలు పుట్టుకొచ్చాయని వాపోయాడు. మానవుడు తాను స్వార్థ పరుడైనా ఎదుటివారిని నిందిస్తూ లౌక్యంగా ప్రవర్తిస్తున్నాడని, మానవుడు గోముఖ వ్యాఘ్రమని అభివర్ణించాడు.

“తనకు లేదని, ఎదుటివాడికున్నదనీ ఏడుస్తూ పైకి ఆరుస్తాడు “అతినీతి” అంటూ లౌక్యం! వ్యాఘ్రం కంటే గోముఖవ్యాఘ్రం ప్రమాదకం”

“గోవు గడ్డి తింటుంది, వ్యాఘ్రం మాంసం తింటుంది ప్రతి జీవికీ ఒక విశిష్ట స్వభావం ఉంది మనిషి ఒక్కడే గోముఖ వ్యాఘ్రం”

లోకంలో నీతివర్తనలు నేతిబీరకాయ వలె ప్రవర్తిస్తున్నారని, సమాజంలో నీతి శూన్యమని ప్రబోధించాడు. నీతి రత్నాలకంటే గొప్పదని పలికే మానవుడు రత్నాలకిచ్చే విలువ నీతికివ్వడం లేదు. నీతికి విలువిచ్చే మానవుడే నిజమైన ధనవంతుడని భీమన్న అభిప్రాయ పడ్డాడు. రత్నాలు ఆకలి తీర్చవని, నీతిమార్గం పాటిస్తే ఆకలికేకలు ఉండవని భీమన్న భావన. ఈ విషయాన్ని భీమన్న ఈ క్రింది త్రివదలలో సూత్రీకరించాడు.

“తిండి కొనగలవు రత్నాలు
తినడానికి మాత్రం పనికిరావవి!
అలాంటివే నీతులు, లోకంలో!”

“రత్నాలకంటే నీతులు ప్రాచీనం
రత్నాలకంటే నీతులు సురక్షితం
రత్నవర్తకుల కంటే నీతివర్తకులే ధనికులు!”

మానవుడు ఎంత బుద్ధిమంతుడైనా అంతే అజ్ఞాని, ఎంత వరాక్రమవంతుడైనా అంతటి భయస్థుడు. మానవుడు నిరంతరం ప్రతి విషయానికి భయపడుతూ జీవిస్తాడు. భయం మరణంతో నమానం. ధైర్యం జీవించడంతో సమానం. భయపడుతూ బ్రతకడం కన్నా మరణం మేలని, మరణానికి మించిన నష్టం మనిషికి

మద్రాసు విశ్వవిద్యాలయం - ప్రత్యేక సంచిక

మరొకటి లేదని, మనిషి జీవితంలో దేనికి భయపడాల్సిన అవసరంలేదని ప్రబోధించాడు.

“మృత్యువును మించి జరిగే హాని లేదు
మృత్యువుకు జడిసి లాభమూ లేదు జీవికి!
ఇంకెందుకో మరొకరికి భయపడటం!”

“ఒక రథం పోతే మరొక రథం విజయవ్రతుడికి
సంసారసాగరంలో కూడా అంతే!
శరీరం సాధనమే, ఫలితార్థం కాదు!”

“తన మాటను తానే నమ్మని జీవి -
తన పని తనకే నచ్చని జీవి -
తన వూహకు తానే బెదిరే జీవి - మనిషి!”

మానవసేవే మాధవసేవ. మానవుడే మాధవుడని పెద్దలు సెలవిచ్చారు. అంటే దానర్థం మాధవుడు మానవ రూపంలోనే ఉంటాడని, మానవుని గౌరవిస్తే మాధవుని ఆరాధించినట్లైనని ఈ మాటలకు తాత్పర్యాలు. మనిషిని మనిషిగా చూడని తత్వం మంచిదికాదని, భగవత్పూర్ణం కంటే మానవుని అభిమానించడం గొప్పదని భీమన్న వాదం. భక్తిమానవుని అహంకారవ్యాధికి బెషధమని భీమన్న వేదం. భగవంతుడు తనకు మానవుడి నుండి కోరుకునేది ఆరాధన కాదని, సహ మానవులపట్ల ప్రేమాభిమానాలు చూపించడం భగవంతుని పట్ల చూపే నిజమైన కర్తవ్యమని భీమన్న అభిప్రాయం. ప్రజలంతా వివక్ష లేకుండా అన్నదమ్ములవలె జీవించాలన్నది భగవంతుని అభిప్రాయమని భీమన్న తన త్రివదలలో కవిత్వీకరించారు.

“భగవత్పూర్ణం అవసరమే మనిషికి
అయితే అది భగవంతుడి బాగుకోసమా?
తన అహంకార వ్యాధికి బెషధం అది!”

“భగవంతుడు కోరేది పట్టి భజన కాదు
తానిచ్చిన పనిని చక్కగా నిర్వహించడం
తండ్రి కోరేది బిడ్డల ప్రయోజకత్వం మాత్రం!”

ఆధునికయుగం శాస్త్రసాంకేతిక యుగం. కాలం వేగంగా తిరుగుతున్నది. మనిషి కాలంతో పాటు

తిరుగుతూ కాలాన్ని జయించే ప్రయత్నం చేస్తున్నాడు. ఆ ప్రయత్నంలో మనిషికి విశ్రాంతి దొరకడం లేదు. విశ్రాంతి లేని మనిషికి సుఖం మాయమయ్యింది. సుఖం లేక మనిషికి చివరికి దుఃఖమే మిగిలిందని భీమన్న వాపోయాడు. పూర్వకాలంలో మనిషి ప్రశాంతంగా తినేవాడు. నేటికాలంలో మనిషి నిలబడితింటున్నాడని, రాబోయే రాకెట్ కాలంలో పరిగెడుతూ తింటాడేమోనని తన త్రిపదుల్లో చమత్కరించాడు.

“కూర్చుని తినేవాడు పూర్వం మనిషి
నిలబడి తింటున్నాడీ మెషీనుకాలంలో
పరిగెడుతూ తింటాడీక రాకెట్ యుగంలో!”

“మనిషి వేగం పెరిగి విశ్రాంతి తరిగింది
విశ్రాంతి తరిగి సుఖం విరిగింది
సుఖం విరిగి దుఃఖం వెల్లివిరిసింది!”

ఇలా బోయి భీమన్న తన త్రిపదులలో నిత్యసత్యాలను హేతువాద దృక్పథంతో కవిత్వీకరించాడు. నిజాన్ని నిర్భయంగా చెప్పేవాళ్ళను సమాజంలోని రాక్షస స్వభావం

పరిశీలనా గ్రంథాలు :

1. త్రిపదులు - భీమన్న బోయి
2. తెలుగు సాహిత్యచరిత్ర - శాస్త్రి, ద్వానా
3. గబ్బిలము - జాషువా గుర్రం
4. పాలేరు నాటకం - భీమన్న బోయి



గల వాళ్ళు బాధిస్తారని, అణచివేస్తారని హెచ్చరించాడు. స్వార్థపరుడైన మానవుడు అల్పుడై ఆనందంకోసం వెంపర్లాడుతాడు. నీతిశతకాలు ఎన్ని నీతులు ప్రబోధించినా మానవుడు ఆచరణలో పెట్టడని, తన స్వార్థం కోసమే పాటుపడతాడని భావించాడు. మానవుడు స్వార్థాన్ని విడిచి నిస్వార్థంగా జీవిస్తే మహా పురుషుడౌతాడని భీమన్నగారి అభిప్రాయం. జీవితం అందమైన పుస్తకమని, ఆ పుస్తకంలో ఉన్న తప్పుల్ని దిద్దుకుంటే జీవితం పరమానందభరితమని, మంచిని పెంచమని, మంచిని పంచమని, తాను ఆనందిస్తూ, ఇతరులు ఆనందంగా ఉండేటట్లు చూడటంలో మానవ జీవిత పరమార్థం దాగివుందని భీమన్న గారి జీవితానుభవం.

“జీవితం ఒక అకౌంటు పుస్తకం
ఒకటి రెండు తప్పుల్ని దిద్దుకోవచ్చు అందులోనే,
అన్నీ తప్పులే అయితే పుస్తకాన్నే మార్చకతప్పదు!”

“పది గ్రంథాలను ఒక్కసారి చదివే కంటే
ఒక్క మంచి గ్రంథాన్ని పదిసార్లు చదువు!
ఒక్క జీవమంత్రాన్ని పందసార్లు వఠించు!”

SEMINAR-2



Two-Day National Webinar on “Telugu Sahityam- Mahila”

Organized by

GOVERNMENT DEGREE COLLEGE, CHEBROLE

In Collaboration with

SRI Y. K. R & K GOVT. DEGREE COLLEGE, KOVUR



Certificate of Participation

This is to certify that **Dr P. JAYA CHANDRUDU, S. V. C. R. Government Degree college, Palamaner.** actively has presented a paper titled **VONTHU KATHA SAMPUTI - STREELA SAMASYALA CHITRANA** in the Two-Day National Webinar on “Telugu Sahityam - Mahila” jointly organized by the Department of Telugu, IQAC and Women Empowerment Cell of GDC Chebrole and GDC Kovur from 03-03-2022 to 04-03-2022.

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ప్రభుత్వ డిగ్రీ కళాశాల : చేబ్రోలు

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(ఆంధ్రప్రదేశ్ ప్రభుత్వ విశ్వవిద్యాలయ అనుబంధ కళాశాల)
చేబ్రోలు, గుంటూరు జిల్లా, ఆంధ్రప్రదేశ్, ఇండియా.

ప్రభుత్వ డిగ్రీ కళాశాల : కోవ్వూరు

స్టేట్ జీడి కాలనీ, విద్దపడుగుపాడు, కోవ్వూరు టౌన్,
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భావోచిత ప్రత్యేక సంచిక

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తెలుగు సాహిత్యం - మహిళ

అంతరాల జాతీయ సదస్సు
3-4 మార్చి 2022



నిర్వహణ:

తెలుగు విభాగం

ప్రభుత్వ డిగ్రీ కళాశాల, చేబ్రోలు, గుంటూరు జిల్లా, ఆంధ్రప్రదేశ్.
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మాతెలుగు తల్లికి మల్లెపూదండ - మాకన్న తల్లికి మంగళారతులు

BHAVA VEENA (భావ వీణ)

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'వొంతు' కథల సంపుటి - స్త్రీల సమస్యల చిత్రణ

- డా॥ పి. జయచంద్రుడు, తెలుగు ఆధ్యాపకులు, ఎస్.వి.సి.ఆర్. ప్రభుత్వ డిగ్రీ కళాశాల, పలమనేరు.

ఆంధ్రసాహిత్యంలో ఆధునికయుగం ఒక విప్లవాత్మక పరిణామం. భారతీయసాహిత్యంలో నూతన ప్రక్రియలు ప్రవేశించాయి. సాహిత్యం రూపంలోనూ, వస్తువులోనూ, శైలిలోనూ నూతన ఒరవడిని సంతరించుకుంది. వైవిధ్యభరితమైన వస్తువులతో నవల, నాటకం, కవిత్యం, కథ వంటి నూతన సాహితీపంథాలకు ఆధునికసాహిత్యం నిలయమైంది. ఆధునిక సాహిత్య యుగ ప్రారంభంలో నవల, నాటకాలకు ప్రాధాన్యం ఉన్నప్పటికీ సుదీర్ఘకాలం సాహిత్యప్రవాహాన్ని మోసుకొచ్చింది ఒక కథానికని మాత్రం కచ్చితంగా చెప్పవచ్చు. ఎన్నో నూతన సాహితీ షోకడలు వస్తున్నా, వెళ్తున్నా కథానికలు మాత్రం ఆదరణ తగ్గక రోజురోజుకు పెరుగుతున్నది. నేటి ఆత్మాధునిక సాహిత్యయుగంలో కథాప్రక్రియకు మాత్రం ప్రత్యేక స్థానమున్నదని చెప్పడంలో అతిశయోక్తి లేదు. ఆంధ్ర సాహిత్యంలో గురజాడ రచించిన 'దిడ్డుబాటు'తో ప్రారంభమైన కథాసాహిత్యం శాఖోపశాఖలుగా విస్తరించి ఆధునిక తెలుగు సాహిత్యపీఠంపై గౌరవస్థానాన్ని దక్కించుకుంది.

తెలుగు సాహిత్యంలో తొలికథ 1910 సంవత్సరంలో ప్రారంభమైతే చిత్తూరుజిల్లాలో 1940వ దశకంలో తొలికథ ప్రభవించింది. చిత్తూరు ప్రజల జీవన విధానాలను, ప్రజల ఆచార వ్యవహారాలను, ఆహారపు అలవాట్లను, స్థానిక సమస్యలను చిత్రిస్తూ ఎన్నో కథాసంకలనాలు, సంపుటాలు వెలువడ్డాయి. ప్రాంతీయతను ఆవిష్కరించడానికి 'చిత్తూరు కథ' సంకలనం కూడా వెలువడింది. మధురాంతకం రాజారాం, వల్లంపాటి వెంకటసుబ్బయ్య, సుంకోజి దేవేంద్రాచారి లాంటి కథకులు చక్కని, చిక్కని కథలు రచించి చిత్తూరుకథా సాహిత్యాన్ని సుసంపన్నం చేయడానికి ప్రయత్నించారు. చిత్తూరుప్రజల జీవితాలను చక్కగా చిత్రించారు. నేటి ఆత్మాధునిక సాహితీకాలంలో

సమకాలీన సమస్యలను చిత్రిస్తూ ఎందరో యువకథకులు తమ ప్రతిభతో చక్కటి కథలు రాస్తున్నారు. అలాంటి యువకథకుల్లో జిల్లేళ్ళ బాలాజీ ఒకరు. 'సిక్సెంటిక', 'వొంతు' వంటి కథాసంపుటలను అందించి తెలుగు కథా సాహిత్యానికి ఇతోధికంగా సాహితీ సేవలనందిస్తున్నారు. ప్రస్తుతం జిల్లేళ్ళ బాలాజీ రచించిన 'వొంతు' కథా సంపుటిలోని స్త్రీల సమస్యలను విశ్లేషించడం నా పత్రోద్దేశం.

'వొంతు' కథాసంపుటం 2016వ సంవత్సరంలో ప్రథమ ముద్రణ వెలువడింది. ఈ కథాసంపుటంలో 'బాబూ', 'తోబుట్టువు', 'వొంతు', 'రావబాట', 'ఎర్రతివాచీ', 'సమీరా... ఓ సమీరా' లాంటి పదిహేను కథలున్నాయి. ఈ కథలు సమాజంలోని సమకాలీన సమస్యలను, మానవ సంబంధాలను, కులవృత్తుల ప్రాధాన్యతలను, స్త్రీల సమస్యలను చక్కగా ఆవిష్కరించాయి. వీటిలో 'మానస', 'సమీరా ... ఓ సమీరా', 'దృష్టి', 'ముఖాముఖం', 'పరిరక్షణ', 'పంజా' కథల్లో స్త్రీలు ఎదుర్కొంటున్న సమస్యలను కథకుడు బాలాజీ సహజంగా చిత్రీకరించాడు. స్త్రీ అనాదిగా పురుష భావజాలం చేత అణచివేయబడుతున్నది. మానసిక హింసకు గురౌతున్నది. కుటుంబంలోని తండ్రి, భర్త, కుమారుడు అనే తేడా లేకుండా స్త్రీలు ఆనేక మానసిక హింసలకు బలైపోతున్నారు. అలానే బయట సమాజంలో స్నేహం పేరుతో, ప్రేమపేరుతో మోసపోతున్నారు. శారీరక, మానసిక హింసలతో దుర్భరజీవితాలను అనుభవిస్తున్నారు. స్త్రీలను హింసించే వాళ్ళల్లో బుద్ధులు చెప్పే గురువులు కూడా చేరిపోయారు. గుడిలాంటి జడిలో, కళాశాలల్లో, విశ్వవిద్యాలయాల్లో గురువుల చేత శారీరక, మానసిక హింసలకు గురౌతున్నారు. ప్రస్తుతం 'వొంతు'

కథా సంపుటంలోని స్త్రీల సమస్యలను చిత్రించిన కథలను విశ్లేషిద్దాం.

'మానస' కథలో జిల్లేళ్ళ బాలాజీ ప్రయాణ సమయంలో అపరిచితుల వల్ల ఏర్పడే సమస్యలను చిత్రించారు. సాధారణంగా బస్సు ప్రయాణంలో గానీ, రైలు ప్రయాణంలో గానీ, విమాన ప్రయాణంలో గానీ కొందరు పురుషులు స్త్రీల మోహానికి గురై వాళ్ళతో స్నేహం చేయాలని ఆశిస్తుంటారు. కొందరు అదే అదనుగా చేసుకొని వారిని తమ వశం చేసుకోవాలని ప్రయత్నిస్తుంటారు. కొందరు చొరవ తీసుకుని మాయమాటలతో మంచివారిగా నటించి స్నేహం చేసి, తర్వాత వారిని మానసిక హింసలకు గురిచేసేవారూ ఉన్నారు. అందువల్ల కొందరు స్త్రీల సహప్రయాణికుల పట్ల అనుమానాలు పెంచుకుని మానసిక బాధలకు గురౌతుంటారు. 'మానస' కథలో కథకుడు అపరిచితులవల్ల ఒక ఒంటరి స్త్రీకి కలిగే అనుమానాలను, తద్వారా కలిగే భయాలను చక్కగా చిత్రించాడు.

'మానస' కథలో మానస ప్రధాన పాత్ర. మానస ప్రయాణంలో తాను మానసికంగా, శారీరకంగా హింసకు గురికావడం మనకు 'మానస' కథలో కనిపిస్తుంది. మానస తిరుపతి నుండి హైదరాబాదుకు బస్సులో ప్రయాణం చేస్తూ ఉంది. మానస తన ప్రక్కన కూర్చున్న వ్యక్తి ప్రవర్తనకు లోలోపల భయపడుతుంది. ప్రతిక్షణం అతన్నే గమనిస్తూ ఉంది. పక్కనున్న ప్రయాణికుడు చిలిపినవ్వు నవ్వుడంతో అతను ఏదో ఊహించుకుని నవ్వుతున్నాడని, అతనిలో పాడు ఆలోచనలు ఏవో పుట్టాయని మానసలో అలజడి ప్రారంభమైంది. మధ్యలో రైల్వేగేట్ వడటంతో ఆకలివేసింది. ఏమైనా కొనుక్కుని తినాలంటే మానసకు బిడియంగా ఉంది. అంతేకాకుండా పక్కన కూర్చున్న ప్రయాణికుడు తాను కొన్న జామపండ్లను తీసుకోమని ఇచ్చాడు. మానస తీసుకోలేదు. తనను తాకే నెపంతో కిటికీలో నుండి వంగి జామపండ్లను కొన్నాడు. దాంతో మానస అతనిని మగబుద్ధి పోనిచ్చుకున్నాడు కాదని

తిట్టుకుంది. మరోవైపు మెల్లమెల్లగా చీకట్లు కమ్ము కున్నాయి. రాత్రి అవుతోంది. డ్రైవరు బస్సులో లైట్లు ఆర్పేసాడు. దాంతో మానసకు మరింత ఆందోళన పెరిగింది. విపరీతమైన భయంపట్టుకుంది. ఆ రాత్రంతా మానస శివరాత్రి జాగారం చెయ్యాలేమోనని బాధపడింది. చాలా సమయం వరకు నిద్రపోకుండా మేలుకునే గడిపింది. నిద్ర ఆవుకోలేక నిద్రలోకి జారుకుంది. గాఢనిద్రలో అతని భుజంపై తల ఆనించి నిద్రపోయింది. మెలుకువ రావడంతో తన పరిస్థితికి బాధపడింది. అతను నిద్రలో తన ఒంటిపైన చెయ్యి వేసాడేమోనని ఏదోదో ఊహించుకుని కలత చెందింది. కానీ అతను ఎలాంటి ఇబ్బందులు కల్గించేదని గ్రహించి బాధపడింది. కానీ ప్రయాణంలో జరిగే కొన్ని యదార్థ సంఘటనలు స్త్రీలను ఎంతగా హింసిస్తాయో ఈ కథ చక్కగా చిత్రించింది.

నేడు సినిమారంగంలో గానీ, దాని అనుబంధ రంగాలలో గానీ స్త్రీలు ఎందరో అవమానాలు ఎదుర్కొంటున్నారు. మానసిక, శారీరక హింసలకు గురౌతున్నారు. సినిరంగంలో అవకాశాలకోసం ఆత్మాభిమానాన్ని, ఆత్మ గౌరవాన్ని, చివరకు శీలాన్ని కూడా కోల్పోతున్నారు. అలాంటి అవకాశాల కోసం ప్రేమపేరుతో మోసపోయిన ఒక అమాయకురాలు ఇతివృత్తమే 'సమీరా ... ఓ సమీరా' కథ. సమీరా గొప్ప గాత్రమున్న గాయకురాలు. తమ గాత్రంతో మనసుల్ని రంజింపజేసే గాయని. సమీరా బలహీనతల్ని ఆసరాగా చేసుకుని విశాల్ అనే యాంకర్ తన ప్రమోషన్ కోసం సమీరా శీలాన్ని ఎరగా వేసిన నికృష్టుడు. విశాల్ సమీరాను ప్రేమించినట్లు నటించి తన ప్రమోషన్ కోసం తన పై అధికారులకు సమీరా శీలాన్ని అప్పజెప్పాడు. విహారానికి రమ్మని ఆహ్వానించి మత్తుపానీయాలు తాపించి పై అధికారులచేత మాన భంగం చేయించిన నీచుడు విశాల్. మత్తులో ఉన్న సమీరా శీలాన్ని కోల్పోయింది. స్పృహలోకి వచ్చిన సమీరా తనలాంటి అబలలు ప్రేమపేరుతో బలికాకూడదని విశాల్ను అంతంచేసి తాను ఆత్మత్యాగం చేసుకుం

టుంది. ఈ కథలో కళారంగంలో స్త్రీలు ఎదుర్కొంటున్న మానసిక వ్యధలను వివరిస్తూనే వారిలో తెగింపుగుణం అలవడాలని కథకుడు సూచించారు.

స్త్రీల సమస్యలను చిత్రించిన మరో కథ దృష్టి. నేటి సమాజంలో స్త్రీ బాల్యం నుండి వృద్ధాప్య వయస్సు వరకు ఏదో ఒక దశలో, ఏదో ఒక రూపంలో ఎవరివల్లో ఒకరి వల్ల మానసిక హింసలకు గురౌతూనే ఉంది. ఒక్కోసారి కుటుంబంలోని తండ్రి, తల్లి, అన్నో, తమ్ముడు వల్లో హింసకు గురౌతూనే ఉంది. అలా ఒక తండ్రి రాక్షస ప్రవర్తనను భరించలేక ఆత్మహత్య చేసుకున్న ఒక ధీనురాలి వ్యధ ఈ దృష్టి కథ. దృష్టి కథలో లహరి ప్రధానపాత్ర. లహరి డిగ్రీ ద్వితీయ సంవత్సరం చదువు తోంది. లహరి తండ్రి రాజ్ కుమారు ఎస్సెగా పనిచేస్తున్నాడు. స్ట్రీక్టు ఆఫీసర్ గా పేరు తెచ్చుకున్నాడు. భార్య ఉద్యోగరీత్యా ఢిల్లీలో పనిచేస్తున్నది. కుమార్తెను పద్ధతిగా పెంచాలని భావించాడు. నేటితరం యువత ఛాటింగ్ లు, డేటింగులని పెడద్రోవన పెడుతున్నారని, డ్రగ్స్ మత్తులో కూరుకుపోయి బంగారంలాంటి జీవితాల్ని నాశనం చేసుకుంటున్నారని, తన కూతురు అలా నాశనం కాకూడదని నిత్యం కూతురుని అనుమానిస్తుంటాడు. అప్పుడప్పుడు కూతురు సెల్ ఫోన్ ను కూడా పరిశీలించేవాడు. కూతురిపై నిఘాపెట్టి ప్రతిక్షణం గమనిస్తుండేవాడు. కూతురి ప్రతి కదలికను పరిశీలిస్తుండేవాడు. దాంతో కుమార్తె ఎంతో నొచ్చుకునేది, బాధపడేది. తండ్రి ప్రవర్తనవల్ల అసహ్యించుకునేది, కుంగిపోయేది.

ఒకరోజు కూతురు లహరికి పుస్తకం కావాలంటే బజారుకు తీసుకెళ్ళాడు. అక్కడ లహరి వాళ్ళ ప్రాఫసర్ చనువుకొద్ది చిరునవ్వు నవ్వి చేతులు ఊవడంతో సందేహదృష్టితో ఉన్న తండ్రి నడరు వ్యక్తిని చితకబాదాడు. రక్షం కారేలా కొట్టాడు. ఇంటికి తీసుకొచ్చి లహరిని చెంపమీదకొట్టాడు. తర్వాత మరింత రెచ్చిపోయి బెల్టుతో కొట్టగా లహరి నేలపై కూలిపోయింది. చివరకు తండ్రి తన పొరబాటును తెలుసుకుంటాడు. ప్రాఫసర్ ను

క్షమాపణలు అడుగుతాడు. కానీ తండ్రి ప్రవర్తనకు తీవ్రమనస్తాపానికి గురైన లహరి ఆత్మహత్య చేసుకుని ఉత్తరంలో ఇలా ఆవేదన చెందుతుంది "... మమ్మీ ఐ హేట్ డాడి. నాకు ఈ డాడీ వొద్దు. కన్నకూతుర్ని కూడా చూడకుండా డాడీ నన్ను ప్రతిక్షణమూ అనుమానంగా చూస్తుంటే, ఇన్నాళ్ళు మనసును రాయి చేసుకుని ఎలాగో బ్రతికాను. కానీ నాకిక బ్రతకాలని లేదు మమ్మీ. ఇవ్వాలి జరిగిన సంఘటన నన్నెంతో ఆవేదనకు గురిచేసింది. చదువు చెప్పే లెక్చరర్ లకూ నాకూ ప్రేమను అంటగట్టి డాడీ నన్ను దండించిన ఆ క్షణమే నేను చచ్చిపోయాను మమ్మీ. ఇక ప్రాణంతో ఈ లోకంలో ఉండటంలో అర్థం లేదు. అందుకే బలవంతంగా నా ప్రాణం తీసుకుంటున్నాను సెలవ్".

ఇలా సమాజంలోని వారే కాకుండా కుటుంబంలోని వారు కూడా స్త్రీలహింసలకు కారణమౌతున్నారు. కుటుంబంలోని స్త్రీలను రక్షించాల్సిన వారే అనుమానాలతో, కట్టుబాట్ల ముసుగులో చిత్రహింసలకు గురిచేస్తున్నారు. కొందరు పురుషులు స్త్రీలను ఆనందాన్నిచ్చే వస్తువుగా భావించి పెళ్ళిపేరుతో మోసగిస్తున్నారు. జీవితాంతం తోడుండాల్సిన మగడు తన స్వార్థంకోసం అర్ధాంతరంగా భార్యలను వదిలించుకుంటున్నారు. మరలా మరొక స్త్రీతో జీవితాన్ని పంచుకుని, వారిని కూడా స్వార్థం కోసం వదిలిపెడుతున్నారు. ఇలా పురుషుని స్వార్థంకోసం బలైపోతున్న స్త్రీల జీవితాలను చిత్రించిన కథ 'ముఖాముఖం'. ముఖాముఖం కథలో ప్రధానపాత్ర గౌరీమనోహరి. సంగీత సామ్రాజ్యంలో పైపైకి ఎదుగుతున్న సమయంలో వివాహం చేసారు. పెళ్లయ్యాక భర్త సంగీత కచేరీలకు పంపేవాడు కాదు. దాంతో మనోహరి సంగీత జీవితానికి అడ్డుకట్టపడింది. తన కళల సాధానికి బీటలు వారింది. పిల్లలు కలుగలేదని అత్తింటివారు గొడ్రాలని నిందించారు. వారనుడ్ని ఇవ్వలేదని భర్త వదిలించుకున్నాడు. తర్వాత పిల్లలకోసం మరొక స్త్రీని పెళ్లాడి పిల్లల్ని కన్నాడు. స్వార్థంతో ఆ భార్యను కూడా వదిలివేసాడు.

ఆ భార్య బిడ్డలు అనాథలుగా మిగిలారు. తర్వాత మరో స్త్రీతో జీవితాన్ని వంచుకుని ఆనందిస్తున్నాడు. స్వార్థపరులైన పురుషులు స్త్రీలజీవితాలను ఎలా నాశనం చేస్తున్నారో ఈ కథలో కథకుడు చక్కగా చిత్రించాడు.

'వాంతు' కథాసంపుటిలో స్త్రీల సమస్యలను చిత్రించిన మరో కథ 'పరిరక్షణ'. ప్రేమ పేరుతో మోసపోతున్న కుమార్తె జీవితాన్ని పరిరక్షించడానికి ప్రయత్నించిన తల్లి ప్రయత్నమే 'పరిరక్షణ'. 'పరిరక్షణ' కథలో ప్రధానపాత్ర అరుణమణి. అరుణమణికి ఒక్కగానొక్క కూతురు శృతి. శృతికి ఒక స్నేహితుడున్నాడని తెలుసుకుని అతని ప్రవర్తనను ఒక కంట కనిపెడుతుంటుంది. అతడు స్త్రీలను మోసం చేసేవాడని, స్త్రీల జీవితాలతో ఆడుకునే వాడని గ్రహించి కుమార్తెకు హితబోధ చేస్తుంది. తల్లి మాటలను అర్థం చేసుకున్న శృతి స్నేహాన్ని వదలిపెట్టి తన జీవితం నాశనం కాకుండా ముందుజాగ్రత్త పడుతుంది.

ఆధునికపు స్త్రీ ప్రతిరంగంలోనూ హింసకు గురౌతున్నదని వివరిస్తూ చివరకు విద్యారంగంలో కూడా మానసిక వ్యధలకు గురౌతున్నదని 'పంజా' కథలో జిల్లేళ్ళ బాలాజీ చక్కగా చిత్రించాడు. 'పంజా' కథలో ప్రధానపాత్ర స్రవంతి.

స్రవంతికి పాఠాలు చెప్పే గురువే హింసకు గురి చేస్తున్నాడు. యూనివర్సిటీలో చదువుతున్న స్రవంతిని కెమిస్ట్రీ ప్రొఫెసర్ తన నీచపు చేష్టలతో, నిగూఢమాటలతో వేధించిన మానవమ్మగం. మాటల్లో, చేతల్లో వెకిలితనాన్ని స్రవంతి భరించలేకపోయింది. స్నేహితులకు చెప్పకోలేక కుమిలిపోయేది. చివరకు ధైర్యం చేసి నీచమైన, కీచకుడైన గురువుగారి బంధారాన్ని గురువత్తికి చేరవేసి మనసులోని భారాన్ని తగ్గించుకుంటుంది.

ఇలా సమాజంలో స్రతి స్త్రీ వయసుతో సంబంధం లేకుండా, కాలంతో సంబంధం లేకుండా స్రతిచోటా స్రతి ఒక స్వార్థపరుడైన పురుషునికి బలై మానసిక హింసలకు గురై బంగారులాంటి జీవితాలను కోల్పోతున్నారు. తీవ్ర మానసిక క్రోధలకు గురైన స్త్రీలు అవమానాల్ని భరించలేక ఆత్మహత్యలకు పాల్పడుతున్నారు. నిర్భయ, దిశ లాంటి నూతన చట్టాలు పుట్టుకొస్తున్నా, స్త్రీల పరిరక్షణ కొరవడు తూనే ఉందని చెప్పవచ్చు. సమాజంలోని స్రతి పురుషుడు స్వార్థపరుడైన, నీచమైన కోరికలు వదలి, పాశువికత గుణాన్ని మరచి స్త్రీలపట్ల గౌరవంగా ఆలోచించిన నాడే స్త్రీలకు పరిపూర్ణ సంరక్షణ, ఆనందదాయకమైన జీవితం లభించి, శాంతియుత సమాజం నిర్మాణమౌతుందని చెప్పవచ్చు.

పరిశీలనా గ్రంథాలు :

1. 'వాంతు' కథలు - బాలాజీ జిల్లేళ్ళ
2. 'సిక్యెంటిక్' కథలు - బాలాజీ జిల్లేళ్ళ
3. చిత్తూరు కథ - బాలసుబ్రహ్మణ్యం, పేరూరు (సం.క)



SEMINAR – 3



కర్ణాటక రాష్ట్ర సార్వత్రిక విశ్వవిద్యాలయం, మైసూరు

KARNATAKA STATE OPEN UNIVERSITY, MYSURU

International Conference

ప్రజాకవి వేమన

CERTIFICATE

This is to certify that Prof./Dr./Mr./Mrs./ Dr P. jaya chandrudu has presented a paper entitled **MUDACHARALAPAI THIRUGUBATU AASHRALU** in the International Conference on "**Prajakavi Vemana**" organized by the Department of Studies and Research in Telugu, Karnataka State Open University, Muktha Gangothri, Mysuru on **7th and 8th April 2022**.

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భీమన్న 'త్రిపద'లు - హేతువాద గుళికలు

- డా॥ పి. జయచంద్రుడు, తెలుగు అధ్యాపకులు, ఎస్.వి.సి.ఆర్. ప్రభుత్వ డిగ్రీ కళాశాల, పలమనేరు.

భాష మానవజాతిని ఏకం చేస్తే సాహిత్యం మానవజాతి మనసులను రంజింపజేసింది. అలోచింపచేసింది. చైతన్యవంతం చేసింది. ఏ భాషాసాహిత్యమైనా ఆ జాతి సమాకాలీన సమాజాన్ని ఆవిష్కరిస్తుంది. తెలుగు ప్రాచీన సాహిత్యం సమాజ సమస్యలకంటే పురాణాలకు, ఇతిహాసాలకు ప్రాధాన్యమిచ్చింది. ప్రాచీన సాహిత్యం పరిధి చాలా చిన్నది. ఆధునిక సాహిత్యం విశ్వమంత విశాలంగా తన పరిధిని విస్తరింపజేసింది. ఏదో ఒక వర్గానికి మాత్రం పరిమితమైన ప్రాచీన సాహిత్యం కుల, మత, వర్ణ, వర్గ, వివక్షత లేకుండా ఆధునిక సాహిత్యం సాగింది. ఆధునిక సాహిత్యం వాస్తవిక సాహిత్యప్రయోజనాల్ని చేకూర్చాయి. ప్రజల సమస్యల్ని సమాజమంతా తెలిసేలా ఆవిష్కరించాయి. ప్రాచీన సాహిత్యం ప్రక్రియలు పరిమితమైనవి. ఆధునిక సాహిత్యం ప్రక్రియా బాహుళ్యం కలది. ఆధునిక సాహిత్యం సమాజంలోని ప్రతి సమస్యను గుర్తించి విశ్లేషించింది. ధనికవర్గానికో, పాలితవర్గానికో పరిమితమై ఆకాశంలో విహరిస్తున్న సాహిత్యాన్ని అణగారిన జీవితాలను ఆవిష్కరించడానికి ఆధునిక సాహిత్యం నేలపై పయనించింది. కందుకూరి వీరేశలింగం సమాజంలోని రుగ్మతలను ప్రశ్నించి సంఘసంస్కరణలకు పూను కున్నాడు. గురజాడ అప్పారావు తన భాషాసంస్కరణతో సమాజంలో ప్రతి వర్గంలోని లోసుగులను బయటకు తీసాడు. ముఖ్యంగా బాల్యవివాహాలు, కన్యాశుల్కం మునుగుల్లో స్త్రీలు అనుభవిస్తున్న దుర్భరమైన జీవితాలను ఆవిష్కరించి స్త్రీ జాతిని చైతన్యవంతం చేయడానికి ప్రయత్నించాడు. అలాగే వర్ణప్రధాన సమాజమైన మన భారతసమాజంలో పంచమజాతి అనుభవిస్తున్న హేయమైన జీవితాలను ఆవిష్కరించడానికి ఎందరో కవులు పుట్టుకొచ్చారు. దళితుల

గురించి మొట్టమొదటి సారిగా శ్రీకృష్ణదేవరాయలు ప్రస్తావించినా దళితుల బాగోగులను ఎవరూ పెద్దగా పట్టించుకోలేదు. దళితజాతి సమస్యలను దళిత జాతీ పరిష్కరిస్తుందని దళితకవులు ముందుకొచ్చారు. అలాంటి దళితకవుల శ్రేష్ఠులలో బోయి భీమన్న ఒకరు. బోయి భీమన్న తన కవితాఖండంలో దళితసమస్యల్ని ఖండించ ప్రయత్నించాడు. భీమన్నగారి పాలేరు నాటకం దళిత సమస్యల చిత్రీకరణకు, దళిత అభ్యుదయానికి ఒక కరదీపిక. బోయి భీమన్న దళిత సమస్యలనే కాకుండా సమాజంలోని రుగ్మతలను, మానవజీవితంలో సంభవించు నిత్యసత్యాలను ఆవిష్కరించడానికి 'త్రిపద' అనే నూతన ప్రక్రియకు నాంది పలికాడు.

తెలుగు సాహిత్యంలో ద్విపద ప్రక్రియ సుపరిచితమే. కానీ ద్విపద ప్రక్రియవలె త్రిపదలను సృష్టించిన ఘనత భీమన్నది. కన్నడ సాహిత్యంలో త్రిపదలున్నట్లు పెద్దలభిప్రాయం. వాటికి వీటికి ఎలాంటి సంబంధం లేదు. చిన్నిచిన్ని పాదాలతో సృష్టమైన భావాలతో పాఠకుల హృదయంలో మెరుపులాంటి ఆనందాన్ని కల్గిస్తుంది. మేధస్సుకు పదునుపెడుతుంది ఈ త్రిపదలు. నేటి అత్యాధునిక కవిత్వంలోని హైకూలు వలె, మిసీ కవితలవలె భీమన్న త్రిపదలు భాసిస్తాయి. ఈ త్రిపదులలో భీమన్న తన అనుభవాలతో సమాజాన్ని ఎలా ఆవిష్కరించాడో చూడవచ్చు. ఇందులో ప్రతీది హేతువాదబద్ధమైంది. ప్రతీదీ నిత్యసత్యమైంది. అన్ని కాలాలకు వర్తించే అంశాలు ఈ త్రిపదుల్లో చూడవచ్చు. సమాజంలో తనకెదురైన, తాను అనుభవించిన, తాను తెలుసుకున్న నిత్యసత్యాలను త్రిపదుల్లో ఎలా ఆవిష్కరించాడో పరిశీలించడం నా పత్రోద్దేశం.

భారతదేశం వేదభూమి, కర్మభూమి. అలాంటి దేశంలో వర్ణవ్యవస్థ మానవజాతిని విభజించింది. అది

మానవజాతి అభివృద్ధికి మొదటి ఆటంకం. తర్వాత కాలానికి పంచమకులాన్ని సృష్టించారు. దేశానికి తమ శ్రమతో రక్షణ ధారపోసి దళితులు అణగారిన వర్గంగా జీవించడం జరిగింది. సమాజంలో అనేక అవమానాలకు గురికావాల్సి వచ్చింది. దేశానికి తిండిపెడుతున్నా ఆకలిమంటలతో అల్లాడవలసివచ్చింది. దేశప్రజలకు చెప్పులా తోడ్పడినా చెప్పులు లేని నడకతో జీవించింది పంచమకులం. మనుషులతో మనిషిగా జీవించలేని స్థితి. మనశ్శాంతికి దైవదర్శనానికి నోచుకోని అభాగ్యులు. ఇలా సమాజంలో అన్నివిధాలుగా దుర్భరజీవితాల్ని అనుభవించాల్సి వచ్చింది. దళితులు, పంచమకులం, అణగారిన వర్గమని చులకనకు గురై అజ్ఞానంలో జీవించారు. అలాంటి పంచమకులంలో పుట్టి, పంచమజాతి ఉద్ధరణకు కలమెత్తిన, గళమెత్తిన కవిసైనికుడు. భారత దేశంలోని ప్రజలంతా అన్నదమ్ములవలె జీవించాలని, సమైక్యత భారతదేశమని, లౌకికరాజ్యమని చెప్పుకోవడమే గానీ ఆచరణలో వివక్షత ఎప్పటికీ ఉన్నదని అధిక వర్గం అణగారినవర్గాన్ని వేరుగానే చూస్తుందని తన అనుభవాలను క్రిందివిధంగా కవిత్వీకరించాడు.

“అందరి శరీరాలు దేవాలయాలే అయితే
అందరి ఆత్మలు పరంజ్యోతులే అయితే
ఫలాని వ్యక్తినే ప్రేమించానంటాడేం మనిషి?”

“చూడగా చూడగా నాకనిపిస్తున్నదీ -
శరీరమే సత్యం, తక్కినదంతా అసత్యమని!
అందుకే నీవూ, నేనూ ఒక్కరం కాదని”

“ప్రేమించాను, ప్రేమించబడ్డాను
ఆనందబ్రహ్మలో ఐక్యం కూడా అయ్యాను
అయినా ఎందుకో శరీరం కోసం ఈ తపన!”

బోయిభీమన్న ప్రబోధించిన నిత్యసత్యాల్లో ఒకటి మానవుడు ఇంతవరకు తాను పొందాల్సిన ఆనందం, చేరాల్సిన లక్ష్యం ఇంకా చేరలేదనేది. మానవుడు ఆటవిక జీవితం నుంచి నాగరికత జీవితానికి ఎదిగినా ఆనంద దాయకమైన, శాంతియుత జీవితాన్ని పొందలేదని భీమన్న

పేర్కొన్నాడు. సకలసృష్టిలో మానవుడు ఒక అద్భుతమైన జీవి. ఆలోచనాశక్తి కలిగిన విచక్షణాజీవి. కానీ ఇప్పటికీ మానవుడు విచక్షణ కోల్పోయి తాను పొందాల్సిన ఆనందాన్ని, తాను సాధించాల్సిన లక్ష్యాన్ని ఇప్పటికీ పొందలేదని, చేరుకోలేదని ఇంకా మానవుని మేథస్సు శాంతియుత, అహింసామార్గంలో నడిచి సమైక్యతవైపు, సమసమాజం వైపు నడవాలని ఆశిస్తున్నాడు.

“సౌందర్యం నగ్నం, దాన్ని చూడలేడు మనిషి!
సత్యం నగ్నం దాన్ని ధరించలేడు మనిషి!
పరబ్రహ్మం నగ్నం దాన్ని పొందలేడు మనిషి!”

“ప్రవక్షలు పుట్టినీ భగవంతుడవతరించనీ,
సత్యం సత్యమే లోకంలో -
స్వార్థం ముందు పరమార్థం వెనక మనిషికి!”

మానవజీవితం సమస్తం స్వార్థపూరితమని, స్వార్థం కోసం సత్యాన్ని దాచగలరని, స్వార్థమే పరమార్థమని నేటి సమాజం ప్రవర్తిస్తున్నదని, ఈ స్వార్థంవల్ల బడుగు, బలహీనవర్గాలు అభివృద్ధికి, ఆనందానికి నోచుకోలేదని, స్వార్థమే సకల సమస్యలకు కారణమని హేతువాద దృక్పథంతో తన అభిప్రాయాల్ని వెలిబుచ్చాడు. స్వార్థం కోసం శత్రువులు మిత్రులుగా, మిత్రులు శత్రువులుగా తయారవుతున్నారని క్రింది విధంగా కవిత్వీకరించాడు.

“శత్రువు శత్రువూ కాదు, మిత్రుడు మిత్రుడూ కాదు
ఎవ్వరికీ, ఎల్లప్పుడూ ప్రపంచంలో
ఎల్లప్పుడూ ఉండేది ఒక్కటే - అది స్వార్థం!”

“స్వార్థం లేకుండా వ్యక్తి లేడు
వ్యక్తి లేకుండా సమాజం లేదు
సమాజం లేకుండా భగవంతుడే లేడు!”

మానవుడు తన ఆధిక్యత కోసం, తన స్వార్థపరతకోసం ఎదుటివారిని అణగారొక్కి అందలమెక్కుతాడు. తన స్వార్థంకోసం ఇతరులను పీడించడం, హింసించడం చేయడం మానవస్వభావం. వశువు ఆకలేస్తే గడ్డి తింటుంది. క్రూరమృగం ఆకలేస్తే మాంసం తింటుంది.

కానీ మానవుడు ఆకలేయకపోయినా అడ్డమైన గడ్డికోసం సమాజాన్ని మాంసముద్దలా మింగేసే స్వార్థపరుడని, ఆ స్వార్థంవల్లే సమాజంలో వర్ణభేదాలు, వర్ణభేదాలు పుట్టుకొచ్చాయని వాపోయాడు. మానవుడు తాను స్వార్థ పరుడైనా ఎదుటివారిని నిందిస్తూ లౌక్యంగా ప్రవర్తిస్తున్నాడని, మానవుడు గోముఖ వ్యాఘ్రమని అభివర్ణించాడు.

“తనకు లేదని, ఎదుటివాడికున్నదనీ ఏడుస్తూ పైకి అరుస్తాడు “అతినీతి” అంటూ లౌక్యుడు! వ్యాఘ్రం కంటే గోముఖవ్యాఘ్రం ప్రమాదకం”

“గోవు గడ్డి తింటుంది, వ్యాఘ్రం మాంసం తింటుంది ప్రతి జీవికీ ఒక విశిష్ట స్వభావం ఉంది మనిషి ఒక్కడే గోముఖ వ్యాఘ్రం”

లోకంలో నీతివర్తనులు నేతిబీరకాయ వలె ప్రవర్తిస్తున్నారని, సమాజంలో నీతి ఘోషమని ప్రబోధించాడు. నీతి రత్నాలకంటే గొప్పదని పలికే మానవుడు రత్నాలకిచ్చే విలువ నీతికివ్వడం లేదు. నీతికి విలువిచ్చే మానవుడే నిజమైన ధనవంతుడని భీమన్న అభిప్రాయ పడ్డాడు. రత్నాలు ఆకలి తీర్చవని, నీతిమార్గం పాటిస్తే ఆకలికేకలు ఉండవని భీమన్న భావన. ఈ విషయాన్ని భీమన్న ఈ క్రింది త్రిపదలలో సూత్రీకరించాడు.

“తిండి కొనగలవు రత్నాలు
తినడానికి మాత్రం పనికిరావవి!
అలాంటివే నీతులు, లోకంలో!”

“రత్నాలకంటే నీతులు ప్రాచీనం
రత్నాలకంటే నీతులు సురక్షితం
రత్నవర్తకుల కంటే నీతివర్తకులే ధనికులు!”

మానవుడు ఎంత బుద్ధిమంతుడైనా అంతే అజ్ఞాని, ఎంత పరాక్రమవంతుడైనా అంతటి భయస్థుడు. మానవుడు నిరంతరం ప్రతి విషయానికీ భయపడుతూ జీవిస్తాడు. భయం మరణంతో సమానం. ధైర్యం జీవించడంతో సమానం. భయపడుతూ బ్రతకడం కన్నా మరణం మేలని, మరణానికి మించిన నష్టం మనిషికి

మరొకటి లేదని, మనిషి జీవితంలో దేనికి భయపడాల్సిన అవసరంలేదని ప్రబోధించాడు.

“మృత్యువును మించి జరిగే హాని లేదు
మృత్యువుకు జడిసి లాభమూ లేదు జీవికి!
ఇంకెందుకో మరొకరికి భయపడటం!”

“ఒక రథం పోతే మరొక రథం విజయవ్రతుడికి
సంసారసాగరంలో కూడా అంతే!
శరీరం సాధనమే, ఫలితార్థం కాదు!”

“తన మాటను తానే నమ్మని జీవి -
తన పని తనకే నచ్చని జీవి -
తన వూహకు తానే బెదిరే జీవి - మనిషి!”

మానవసేవే మాధవసేవ. మానవుడే మాధవుడని పెద్దలు సెలవిచ్చారు. అంటే దానర్థం మాధవుడు మానవ రూపంలోనే ఉంటాడని, మానవుని గౌరవిస్తే మాధవుని ఆరాధించినట్లేనని ఈ మాటలకు తాత్పర్యాలు. మనిషిని మనిషిగా చూడని తత్వం మంచిదికాదని, భగవత్పూజన కంటే మానవుని అభిమానించడం గొప్పదని భీమన్న వాదం. భక్తిమానవుని అహంకారవ్యాధికి ఔషధమని భీమన్న వేదం. భగవంతుడు తనకు మానవుడి నుండి కోరుకునేది ఆరాధన కాదని, సహ మానవులపట్ల ప్రేమాభిమానాలు చూపించడం భగవంతుని పట్ల చూపే నిజమైన కర్తవ్యమని భీమన్న అభిప్రాయం. ప్రజలంతా వివక్ష లేకుండా అన్నదమ్ములవలె జీవించాలన్నది భగవంతుని అభిప్రాయమని భీమన్న తన త్రిపదలో కవిత్వీకరించారు.

“భగవత్పూజన అవసరమే మనిషికి
అయితే అది భగవంతుడి బాగుకోసమా?
తన అహంకార వ్యాధికి ఔషధం అది!”

“భగవంతుడు కోరేది వట్టి భజన కాదు
తానిచ్చిన పనిని చక్కగా నిర్వహించడం
తండ్రి కోరేది బిడ్డల ప్రయోజకత్వం మాత్రం!”

ఆధునికయుగం శాస్త్రసాంకేతిక యుగం. కాలం వేగంగా తిరుగుతున్నది. మనిషి కాలంతో పాటు

తిరుగుతూ కాలాన్ని జయించే ప్రయత్నం చేస్తున్నాడు. ఆ ప్రయత్నంలో మనిషికి విశ్రాంతి దొరకడం లేదు. విశ్రాంతి లేని మనిషికి సుఖం మాయమయ్యింది. సుఖం లేక మనిషికి చివరికి దుఃఖమే మిగిలిందని భీమన్న వాపోయాడు. పూర్వకాలంలో మనిషి ప్రశాంతంగా తినేవాడు. నేటికాలంలో మనిషి నిలబడితింటున్నాడని, రాబోయే రాకెట్ కాలంలో పరిగెడుతూ తింటాడేమోనని తన త్రిపదుల్లో చమత్కరించాడు.

“కూర్చుని తినేవాడు పూర్వం మనిషి
నిలబడి తింటున్నాడీ మెషీనుకాలంలో
పరిగెడుతూ తింటాడీక రాకెట్ యుగంలో!”

“మనిషి వేగం పెరిగి విశ్రాంతి తరిగింది
విశ్రాంతి తరిగి సుఖం విరిగింది
సుఖం విరిగి దుఃఖం వెల్లివిరిసింది!”

ఇలా బోయి భీమన్న తన త్రిపదలలో నిత్యసత్యాలను హేతువాద దృక్పథంతో కవిత్వీకరించాడు. నిజాన్ని నిర్ణయంగా చెప్పేవాళ్ళను సమాజంలోని రాక్షస స్వభావం

గల వాళ్ళు బాధిస్తారని, అణచివేస్తారని హెచ్చరించాడు. స్వార్థపరుడైన మానవుడు అల్పుడై ఆనందంకోసం వెంపర్లాడుతాడు. నీతిశతకాలు ఎన్ని నీతులు ప్రబోధించినా మానవుడు ఆచరణలో పెట్టడని, తన స్వార్థంకోసమే పాటుపడతాడని భావించాడు. మానవుడు స్వార్థాన్ని విడిచి నిస్వార్థంగా జీవిస్తే మహా పురుషుడౌతాడని భీమన్నగారి అభిప్రాయం. జీవితం అందమైన పుస్తకమని, ఆ పుస్తకంలో ఉన్న తప్పుల్ని దిద్దుకుంటే జీవితం పరమానందభరితమని, మంచిని పెంచమని, మంచిని వంచమని, తాను ఆనందిస్తూ, ఇతరులు ఆనందంగా ఉండేటట్లు చూడటంలో మానవ జీవిత పరమార్థం దాగివుందని భీమన్న గారి జీవితానుభవం.

“జీవితం ఒక అకౌంటు పుస్తకం
ఒకటి రెండు తప్పుల్ని దిద్దుకోవచ్చు అందులోనే,
అన్నీ తప్పులే అయితే పుస్తకాన్నే మార్చకతప్పదు!”

“పది గ్రంథాలను ఒక్కసారి చదివే కంటే
ఒక్క మంచి గ్రంథాన్ని పదిసార్లు చదువు!
ఒక్క జీవమంత్రాన్ని వందసార్లు పఠించు!”

పరిశీలనా గ్రంథాలు :

1. త్రిపదలు - భీమన్న బోయి
2. తెలుగు సాహిత్యచరిత్ర - శాస్త్రి. ద్వారా
3. గబ్బిలము - జాషువా గుర్రం
4. పాలేరు నాటకం - భీమన్న బోయి



Memorial Stones from Gangavaram Mandal of Chittoor District, Andhra Pradesh: A Historical Study

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ABSTRACT

Hero stone (Viragal), sculpture of a valour erected to commemorate his death in the form a dolmen like structure found in the outskirts of a village or outside/ in the courtyard of a temple. These are called Natukal in Tamil, Viragal in Kannada and Veerasilalu in Telugu.

Gangavaram Mandal (MHQ) lies at a distance of (between 13° 12' 03" N and 78° 45"E),49 km. west to Chittoor district (HQ) located between the Palamaneru and Peddapanjani Mandals, and its eastern part is covered with thick forest an abode for elephants and from its south it enters into Karnataka stat. Its total geographical area is 22,587 hectares as per Agricultural census of 2012-13. There is a historical temple dedicated to 'Konetirya Swamy' falling under the revenue limits of Keelapatla village. Gangavaram Mandal has a total number of 16 village Panchayats and 124 hamlets and only 8 villages in the present survey have given the evidence of 11 hero stone which are varied in nature as some of them poses a single hero, hero with a sati and in some entire family can be seen depicted on the slabs. In some of the villages these hero stones are worshipped specifically on festive occasions. Following is the description of these hero stones in historical point of view.

Introduction:

Hero stone (Viragal), sculpture of a valour erected to commemorate his death in the form a dolmen like structure found in the outskirts of a village or outside/ in the courtyard of a temple. These are called Natukal in Tamil, Viragal in Kannada and Veerasilalu in Telugu. The tradition of erecting Hero stones for the dead hero's is found mostly in south India but are found in few states of north India (Settar and Sontheimer 1982), however, are of several types such as 1. Hero fighting a wild animal, 2.Hero fighting in a battle field and 3.Hero with Sati, and in all cases sometimes hero had been depicted single with a weapon or with a single Sati or two Satis standing beside him. It seems Tamils were the first people to erect and worship hero stones since Sangam Age (C.300 B.C.) common practice, as it is mentioned in Akananuru

and Purananuru and other poems traditionally classified as Sangam poems. A later text of 8th century AD, also refer to monuments erected to kings, generals and other members of the elite who fell in battle as natukal (erected stone) but there are only few references to hero stones for common soldiers who died fighting for their liege-lords and for folk heroes who were killed in clashes with marauders, cattle-lifters, invaders, and in other words, elite hero stones find more frequent than folk hero stones (Vanamamalai 1975:41). The present state of Andhra Pradesh also provided a vivid picture of this historical, traditional worship (Chandraskar 1994) and recently a rich evidence of the same has been reported from Kuppam region (Venkatasubbaiah 2011:163-180; 2015: 356-367) and the present study is the outcome of field investigations in locating hero stone sites in the Gangavaram Mandal of Palamaneru taluk region in the south-western part of Chittoor district of Andhra Pradesh as part of her research work. A total number of 8 localities have been identified and in future many more such sites are expected with variety of this sculptural representation of hero stone tradition, a significant historical tradition prevalent during the medieval period in the region.

The Area:

Gangavaram Mandal (MHQ) lies at a distance of (between 13° 12' 03" N and 78° 45"E), 49 km. west to Chittoor district (HQ) located between the Palamaneru and Peddapanjani Mandals, and its eastern part is covered with thick forest an abode for elephants and from its south it enters into Karnataka stat. Its total geographical area is 22,587 hectares as per Agricultural census of 2012-13. There is a historical temple dedicated to 'Konetirya Swamy' falling under the revenue limits of Keelapatla village. Gangavaram Mandal has a total number of 16 village Panchayats and 124 hamlets and only 8 villages in the present survey have given the evidence of 11 hero stone which are varied in nature as some of them poses a single hero, hero with a sati and in some entire family can be seen depicted on the slabs. In some of the villages these hero stones are worshipped specifically on festive occasions. Following is the description of these hero stones in historical point of view.

1. Pathakeelapatla (13°.23923' and 78°.7641' E) village is situated 5 km. From Gangavaram Mandal HQ and the hero stone has been found lying in a field belonging to a local farmer Mogilireddy and according to local informer, Eswaramma, special worship is performed to the hero stone on Vinayakachavithi day. It is a hero stone (126 cm. X 113 cm. X 12 cm.) on which a hero being depicted holds a bow in his left and

an arrow in his right hand, in action, with a dagger in his waist and the entire sculpture faces east (Fig. 1).

2. Melumoy (13°.2395' N; 78°.74196') village is situated 4 km. from Gangavaram (HQ) and the hero stone found lying in an agricultural field and it measures 110 cm. Length, 107 cm. width and 17 cm. thickness. It is a hero stone of a male and a female figure, both with fold hands (Fig. 2).
3. Malleru village is situated 6 km. from the Mandal HQ under the revenue division of Kallupalli village panchayat, where two hero stone slabs are found, one adjacent to a metal road between Palamaner-Madanapalli and another one at the village tank. The first one is a hero stone shrine (13°.2467' N;78°.72638' E) in which hero has a dagger in his right hand and Sati standing right to him holds a water pot in her left hand and a flower in her hand. The village people have decorated the figures with turmeric and saffron colour dots. Whereas the other hero stone (121 cm. X 134 cm. X 16 cm. in dimension) is a slab lying(13°.24602' N; 78°.72082' E) on the ground with a male figure holding a sphere, right to him Sati figure standing followed by three children (two female and one male) depicted a little above him (Fig.3).
4. Mitturu (13°.25495' N; 78°.72454' E) village is situated 7 km. from Mandal HQ, lying within the Kallupalli panchayat jurisdiction. The hero stone (92 cm. X 188 cm. X 18 cm.) lies on the left side of the road leading from Palamaneru to Madanapalli and the place is locally called Appinapalli cross. It is a hero stone shrine in which the hero is in action of holding a bow in his left hand and an arrow in his right hand stretching to shoot and poses a dagger in his waist and arrow socket lying over his back, whereas the female figure, standing right to him, has a lamp in her left hand. Both the figures are smeared with sandal and decorated with saffron dots (Fig.4).
5. Dandapalle village is situated 8 km. from Mandal HQ and there are two hero stone slabs lying close to the road leading to this village. The first one(13°.23133' N; 78°.69371' E) is a slab (126 cm. X 135 cm. X 16 cm. in dimension) with a male figure fighting a tiger piercing a dagger into its stomach, whereas the female figure right to

him has a water-pitcher in her left hand and right hand resting on left hand proper. The other slab ($13^{\circ}.23134' N$; $78^{\circ}.69352' E$) is a mutilated one in which the hero is depicted riding a horse with a sword in his right hand and the female figure standing behind him has an unknown object in her right hand (Fig. 5).

6. Pasupathuru ($13^{\circ}.22075' N$; $78^{\circ}.58744' E$) village is situated 20 km. from Mandal HQ. The author found a hero stone slab (133 cm.X160 cm. X 11 cm. In dimension) on the side of the street within the village proper between the houses. The hero is depicted with a bow and arrow in action whose has apron, knotted hair style and a sword hanging from his waist. In front of the hero a purnakumbha placed on a pedestal along with a lamp stand beside it has been depicted. Above the purnakumbha are seen a seated male figure with two female attendants at his service and below the purnakumbha are seen two buffaloes or bulls which have long horns. Behind the hero is seen a horse decorated with an umbrella on its back. It all shows that the hero has been honoured with a place in heaven for his deed in the process of cattle protection as he dedicated himself for a social cause (Fig. 6).
7. Keelapalle village lies at a distance of 15 km. From the Mandal HQ. There are two hero stone being found at two places at least 2 km. apart. The first one is found buried ($13^{\circ}.20752' N$; $78^{\circ}.62203' E$) in the soil and measures about 120 cm. X 110 cm. X 21 cm. in dimension and it lies in the field belonging to a local temple dedicated to Lord Venugopaldaswamy. It is a shrine without a capstone in which one slab has the depiction of a hero shown throwing a spear in his right hand and right to him shown a standing female figure, both have knotted hair dress and apron on the body(Fig.7). The other hero stone ($13^{\circ}.20354' N$; $78^{\circ}.62422' E$) lies in the field belonging to a local farmer placed on the field boundary which became a centre of attraction and the hero is depicted with a bow in his left hand and an arrow in the raised right hand seems to get ready to throw and he has shown with decorated hair style. There is a sati figure standing right to him with an unidentified objects in her hands (Fig.7). A bird is depicted above the sati figure.

8. Alakuppam (13° . 19194' N; 78° .55902' E) village is situated 22 km. From Mandal HQ and belongs to Gundrajupalle village panchayat jurisdiction. The hero stone at this village seen lying on the road side leading from Chennai to Bangalore. Hero is depicted fighting a wild animal probably a lion with a pointed dagger and there is a dog figure probably the best companion to hero and the hero is well adorned with clothes, jewellery and knotted hair style. He is shown with a sword hanging from his waist. The local legend, known through an informant namely Eranna that there was a combatant called Mallanna, belonging to Valmiki caste, fought the lion, to protect the village, and dedicated his life for the social cause, hence the hero stone has been erected in memory of his valour(Fig.8).

Discussion:

The survey undertaken in the present region, as part of her research work, yielded 8 hero stone sites in a fairly well preserved condition except at Dandapalle and all are of memorial type erected to commemorate individuals killed in battle, cattle raids, etc., depicted along with female figures being considered as Sati figures, probably the hero's wife, and other family members. The aforementioned modes or instances of hero depictions on stone slab denotes death of hero deemed 'heroic' during the period by the society which glorified and commemorated individuals who sacrificed themselves in fulfilment of a socially desirable cause without hesitation. These hero stones (veeragals) in the form of dolmen type 'shrine' at some places and 'single slabs' in the region consist a stone which carry sculptural detailing in three registers depicting the themes of 'heroic death', 'transitional journey to heaven and 'transient rewards in heaven'(at Pasupathuru). They also register in representing hero fighting in different modes of protecting probably the people or cattle in midst of battle or distinct registers depiction of receiving his mental ability towards social causes of his own orders distinguish it from other unnatural death. The hero stone depicted at Pasupathuru clearly represents hero transported to heavens by the celestial damsels accompanied by heavenly bodies (female attendants) or garland bearers reveal the manner in which the society responsible for setting up such situation a memorial expressed their concern towards the individual who met with heroic death. Furthermore, the representation of theme of transient rewards in heaven in the sculpture register was intended to serve as an assurance of social and economic gains to embolden individuals to accept death without hesitation. It may not be wrong

to suggest that through such depictions, the death of the individual besides being glorified, preserved the memory of the deceased from possible discriminations or alienations that took place during a change of power. This perhaps motivated the human instinct amongst the heroes to proceed towards certain death without hesitation which is viewed as 'respectful' through its legitimization by polity. Since there are no inscriptional hero stones that give a clue for dating them but mostly these belong to medieval period as this tradition had its zenith mostly from the beginning of Vijayanagara period. They were certainly, in a general sense, erected or dedicated by the people belonging to 1. Family members of the hero (wife to husband in memory of him), Relatives of the deceased and 3. Society to propagate their regard, admiration and gratitude to the dead person (Venkatasubbaiah 2015: 357). However, the female figures depicted along with the hero on the same slab signify that they were erected by the wife in memory of his valour, but while doing so, was she alive and if she was alive why she agreed to get depicted along with her husband or else that the family members accepted to this endeavour. If not, definitely the family members erected these hero stones in memory of the Hero and Sati in the same slab after both being departed from earth.

Unfortunately, these memorial stones lie either in the village outskirts in the cultivated fields or on the bank of local water tanks or in the courtyards of ruined temples, hence did not get the attention or sometimes notice of local village population as most of them do not know the historical importance even though they are being worshipped on festive occasions and this is perhaps out of fear or faith that would protect their village wealth. At certain places these hero stone slabs are lying on road side or in a corner of villages where all kinds of litter are thrown. It is necessary to protect them otherwise this tradition would certainly get vanished, hence the department of Archaeology at national level and state level should record them properly and save them before getting vanished. In this regard the Government of Andhra Pradesh should restore them in museums so as to help scholars who would like to take up research work related to Hero stones (Veeragals) so as to reconstruct the local history of the region in Medieval times.

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Fig.1



Fig.2



Fig.3a



Fig.3b



Fig.4



Fig.5a



Fig.5b



Fig.6



Fig.7a



Fig.7b

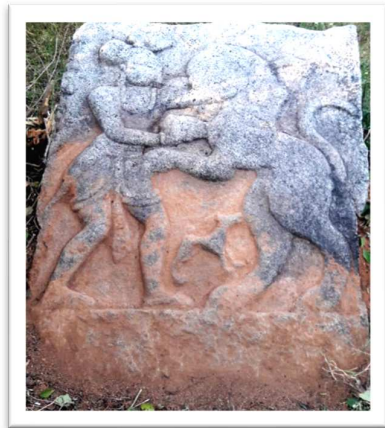


Fig.8

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Hero Stones from Palamaner Mandal of Chittoor District, Andhra Pradesh: A Historical Study

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ABSTRACT

Hero stones, in factual sense regarded as one of the means of remembering deceased persons who perhaps devoted their life for the cause of the society irrespective of caste, status, religion and creed. The word Hero- Stone is described in various sources as stone image, Veerakallu (in Telugu), Nadukal(in Tamil), Veeragallu(in Kannada), Veeragal(in Marathi), etc., as ‘Veera’ mean a ‘Warrior’ and ‘Kallu’ or ‘Gallu’ mean ‘Stone’, which has been derived from two languages- ‘Veera’ from Sanskrit and Kallu from Kannada.

Palamaner (13.2000°N; 78.7500°E), a Mandal head quarters with population of 51,165 and a total population of 81,470 (2011 census) inhabiting in 15 village panchayaths with an extent of 79.50 sq.km. lies in the north, north-east of Baireddipalli Mandal, west to Bangarupalam Mandal, south of Gangavaram Mandal and forms border to Tamil Nadu and Karnataka States in the east and west respectively and Venkatagiri Kota Mandal lies to its south. It is drained by Kaudinya river in its north-eastern corner adjoining the eastern hill-forest cover zone which is famous for elephants sanctuary. Being close to Karnataka and Tamil Nadu States border people here bear a mixed culture.

The present paper deals with 10 hero stones found at 7 villages in the Palamaner mandal of Chittoor district. These are varied in nature as some of them poses hero fighting a tiger, hero shooting at a lion , hero with a sati and hero with animals and birds. These are analysed into 10 categories of broad perspective.

Key Words: Hero Stones, Palamaner Mandal, Categories in Hero Stones

Introduction:

The word ‘hero stone’ is a form of compound comprising a single slab or group of slabs connected to form a shrine erected in honor of individual/s who have perished in certain range

of circumstances while carrying out a community protection or sacrificial deed. Normally they bear an iconographical and epigraphic apparatus which provides information on the identity of the deceased and the context of his death. It is to be noted that the expression 'hero-stones' somehow sound over the variety of terms with which Indian languages designate these panels. Such a variety is not just a matter pertaining to linguistic domain; rather it reflects the formal and structural changes of materials according to the area where they were produced. A series of etymologically related words like *vīragal* in Marathi, *vīrakkal* in Tamil, *vīragallu* in Kannada, *vīrakallu* in Telugu are the literary counterparts of 'hero-stone'. Terms like *chāyāstambha*, proper of the specimens from Andhra Pradesh (Murthy 1982: 210) or *khambha*, and its alternative forms like *khamba* and *khambhi* are diffused in Northern and Central India (Sontheimer 1982: 92; Shah 1982: 102) which convey the meaning of shade-pillar and pillar, with reference to a memorial in shape. From Gujarat and Rajasthan the terms *Pāliya* and *Govardhana* are allowed instead to the concept of protection (i.e. a memorial to the protector of the community) as the root of the first term (Doshi 1982: 165-166). Their iconographic repertoire suggests that the second term namely *Kṛiṣhṇa Govardhanadhara* shows its importance (Agrawala 1982: 151).

Even though the general pattern of describing a memorial being erected in remembering the valor of a hero for his sacrifice to the society or due to his service to his master, etc. being recognized as a memorial meant exclusively erected for him. This is a specific category of hero stone with or without inscription has some meaning in the basic concept of heroism. It can be further divided into Hero stone, Sati stone and Sati-cum-Hero stone depending on the sculptural representation being noticed and its form changes through period of time at different levels of its erection which is related to the status of the hero as well as to the action performed by him.

Some of the rituals and beliefs connected with the hero stones in the past and at present would help us in interpreting that the hero cult continued to survive for a considerable period of time and even now they are well preserved in different localities where they are found. Erecting hero stone was basically part of the ritual connected with hero cult. The present scholar has observed that this cult seems to be popularly followed in several parts of South India. Folklore connected with many such heroes as a part of their cult is also common in this area. Such practices help us to infer about the nature of hero cult of historical importance during bygone periods.

The Area:

Palamaner (13.2000°N; 78.7500°E), a Mandal head quarters with population of 51,165 and a total population of 81,470 (2011 census) inhabiting in 15 village panchayaths with an extent of 79.50 sq.km. lies in the north, north-east of Baireddipalli Mandal, west to Bangarupalam Mandal, south of Gangavaram Mandal and forms border to Tamil Nadu and Karnataka States in the east and west respectively and Venkatagiri Kota Mandal lies to its south. It is drained by Kaudinya river in its north-eastern corner adjoining the eastern hill-forest cover zone which is famous for elephants' sanctuary. Being close to Karnataka and Tamil Nadu States border people here bear a mixed culture. Palamaner mandal has has a total number of 15 village panchayats and 82 hamlets and only 7 villages in the present survey have given the evidence of 10 hero stones. Two of these hero stones are found in temples located at Palamaner and Kurmai.

1.Chethapenta (13°.08942'N; 78°.72758'E)

This village is situated in the Bayyappagaripalli panchayath, at a distance of 6 km. from Mandapeta Koturu and 8 km. to Nellapatla village of Baireddipalli, another Mandal Head Quarters which is close to Tamil Nadu border with forest cover in which the village population rear their animal folk and gather firewood, if any.



Fig.1: Hero fighting a tiger with spear.

About 4 km. north of this village, in the forest area, one can reach an irrigation tank namely 'Cherapa Cheruvu' and close to this tank towards east a hero stone (Fig.1: 136 x 109 x 20 cm.) lies which contains Hero holding a spear in his both arms fighting at the tiger. He has crest hair style, distinct upper garment and thick cloth belt encircling waist and below which but behind the waist a broad cloth is held up to his knees as lower garment He has a quiver hanging behind his left shoulder with a number of arrows in it. He did not wear ornaments on his body and one

can notice a dead body of a tiger lying in front of him on the ground indicating that he was engaged on hunting wild animals in view of protecting people and domestic animals.

2. Kurmai (13°.16306 'N; 78°.73822 'E)

This village is situated at about 6 km. away from Palamaner at the border of Tamil Nadu State in the Pengaragunta village panchayath. A temple dedicated to Lord Varadarajaswamy lies on the right bank of Kaudinya river. According to a local legend during Muslim invasions the temple was subjected to destruction, hence Hindu devotees have hidden its parts underneath the river bed and it is believed that the God flee to Kanchi. While doing so his foot prints got imprinted on a stone and when the river receives water during monsoon, the temple gets afloat. The local people believe that the temple was reconstructed where it afloat. A Siva Linga was found towards west of the temple while ploughing over which t present temple being built. Every year in September-October Jatara (fair) is celebrated here and the present scholar located two hero stones on the boundary wall of this temple as given below:



Fig.2: Hero with bow and arrow in action.

The first hero stone (Fig.2: 110 x 94 x 14 cm) contains Hero with bow and arrow in action as he positioned the arrow in the bow by his left hand stretched back. A quiver is seen at the back his left shoulder and kept his right leg straight whereas left leg bent according to shooting method. Upper garment is indistinct over the body and Dhoti formed lower garment covered up to knees supported by a string at the waist. There is a sheath of sword hanging over the waist. He has distinct knot hair style held at the back of his head.



Fig.2a: Hero shooting at a lion.

The second hero stone shows (Fig.2a: 122 x 97 x 16 cm) Hero shooting at the lion with bow and arrow held in his right and left hands respectively. He possessed knotted hair style held at his head back and lower garment 'Dhoti' spread on both legs with bracelets over wrists. His left leg is stepped front whereas right leg behind.

Lion is depicted with raised forelimbs and hind limbs being kept on the ground. Its tail is prominently shown encircled at the end.

3. Musalimadugu (Fig.3: 13°.15092' N;78°. 77861' E)

This village is situated 6 km. away from Palamaneru at the border of Tamil Nadu State in the Pengaragunta panchayath. There is a hero stone lying on the left side of road leading to Gudiyattam from Musalimadugu village in the field of Venkata Rami Reddy, a resident of the same village.



Fig.3: A woman in sitting posture.

It is a single slab on which a female figure is depicted in sitting posture over which a shrine was constructed and worshipped locally known as 'Uchchu Mallamma' or 'Yellamma', being depicted with bun hair style but tied at the head back on the right side. She sat with her two legs

folded on either sides and her drapery cannot be seen clearly perhaps due to weathering of rock. But her breast are prominently depicted and perhaps covered with blouse as upper garment below which lies the waist prominently shown. Her face is broad with prominent eye-brows, nose and other facial features. Several dots of vermillion and turmeric at intervals on the body of this female hero indicating that she is periodically worshipped by the villagers for their prosperity and well being.

Two legends prevail in the area about the present hero stone. The first one is that Uchchu Mallamma was a valour woman who participated in battle fields, hence protected the village from wild animals. When Punganur Jamindar insisted her to pay tax, she went on a tiger and fought with him. She also fought with oxen and she used to command wood apple tree to drop its fruits and reconnect them through her simple thumb noise. Another legend goes that when a boy was going on his way with bullocks was beaten by village herdsmen and when the boy complained this matter to Uchchu Mallamma, she got angry and blocked the way of herdsmen, hence their bullock carts did not move. When the herdsmen begged her pardon, they were excused and the obstruction got removed. The village people worship her by offering boiled gram rice and as this place is close to forest area where wild elephants move around, hence government of Andhra Pradesh declared it as Kaundinya wild elephant sanctuary.

4. Palamaner (13°. 19895'N; 78°.7447'E)

This place is a Mandal Head Quarters situated on the Chittoor-Bangalore National High way and there is a temple dedicated to Lord Venugopalaswamy in Patapeta locality in the Palamaneru town known as Nagulakunta near to which was a well-known abode for Cobras. There are two hero stones at this place as described below.



Fig. 4: A panel of three pair of Hero and Sati.

The first hero stone is a panel (Fig.4: 58 x 126 x 48 cm.) being found attached to the western boundary wall of the temple on its south-western direction. It has three pairs of Hero and Sati figures in standing posture. In the first pair, Hero poses bow and arrow in action and to his right stand. Sati with a vertical object in her right hand. Both have dressed hair style and the Hero wore 'Dhoti' as lower garment up to knees and a crown is seen over his head. In the second pair, the Hero is similar to that of the first Hero but has a quiver on his left shoulder

back and possessed crest hair style. To his right stands Sati with high necked jar (pitcher) in her left hand and blessing the Hero with her right hand. She has bun hair style. The third pair is similar to that of first pair that the Hero is shooting an arrow with a bow in action who possessed crest hair style. Sati stands right to him holding a pitcher in her left hand and blessing the Hero with her right hand.



Fig.4a. Hero on the horse with Siva Linga in front.

The second hero stone (Fig.4a: 140 x 71 x 15 cm.) lies at the Municipal office of Palamaneru town situated in Lord Eswara temple street. Hero is shown riding a horse, wearing a chain in his neck without upper garment but Dhoti formed the lower garment. There is a sheath of sword hanging from his waist. He has crest hair

style and large ear lobes from which hangs large rings. A Siva Linga is seen in front of the horse. The horse is well decorated with riding equipment such as bridle and saddle. A Siva Ling and flowers are depicted being thrown over it. It seems that the Palamaner area was under the rule of Pallava kings as its ancient name had been 'Palavan Yeri' according to local legend and during the course of time it has been modified as Palamaner.

5. Syagandram (Fig.5: 13°.11521'N; 78°.76011'E)

This is a hamlet of seven households situated in the Mandipetakotur panchayath on Kalavapalli-Mandipeta road close to forest area. There is a hero stone (dolmen) located towards south of the village proper in the field belonging to S.Babu, of the same hamlet.



Fig.5: Hero with spear, two Sati to his left.

It contains (Fig.5: 124 x 121 x 16 cm.) a Hero and two Sati figures. The Hero is held with a spear in his two arms. He has a turban on his head and remaining lower part of his hair is seen falling over his neck back. Both arms have two bracelets each over elbow and upper arms. Below the shoulders there is a bag like object in the shape of fish, with indistinct upper garment

and his waist is covered with cloth in the form of wearing dhoti being dressed like a village fellow as seen even today. The lower garment with border is tied at its end on his left leg. Two Sati figures are shown standing behind the Hero among which the first Sati raised her right hand with a flower and kept her left hand over waist. She has bun hair style, tight blouse, bracelets on both arms and ear rings. She wore sari up to feet with longitudinal fold across middle of legs. Whereas, the second Sati stands straight with her right hand with five fingers depicted clearly. Her sari border is touching her feet and stood left to first Sati. This hero stone is being worshipped by the local farmers before sowing seeds, hence a boundary wall is constructed around it for protection.

6. T.S. Agraharam (13°.1834' N; 78°.75395')

Fig.6: Hero with sword and an unidentified object.

This village is situated at 4 km. south of Palamaner town on the Mandapetakotur road which can be approached by a cart-track. There is a famous old temple dedicated to Lord Subrahmanya situated on top of a hill nearby. Devotees with a wooden 'kavadi' is presented whenever they visit the temple as part of fulfilling their vows. There is a hero stone (Fig.6: Hero with a sword and an unidentified object: 49 x 54 x 14 cm.) located underneath a fig tree found along with another sculpture of a God. The Hero has bun hair style held behind his head, ear rings and holds a sword in his right hand held high over his right shoulder and an unidentified object is seen in his left fist held down. His lower and upper garments are invisible but there is a waist belt held across the waist. The whole hero stone is decorated with vermilion dots.

7. Thavadapalli (13°.16835' N; 78°.74352'E)

This village is situated 4 km. from Palamaner town in the Vaddur panchayath and the scholar has located two hero stones in the field of P.Lakshminarayana, of the same village underneath a tamarind tree in a mango garden located on one of the banks of Kaundinya river on the way to Samudrapalli.

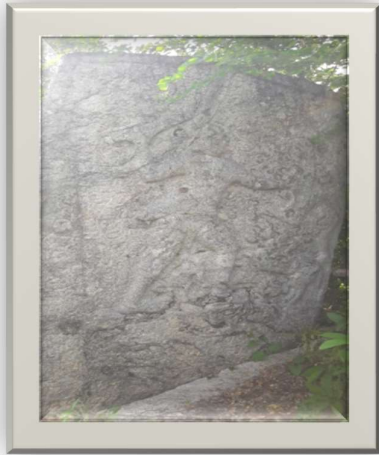


Fig.7: Hero with sword and shield, man, cow, deer and bull; pigeon and parrot.

The first hero stone (Fig.7: 325 x 153 x 11 cm.) contains Hero with sword in his right hand and shield in his left hand, possessing crest hair style. He has bracelets over his arms and indistinct upper garment but 'Dhoti' forms the lower garment spread below waist up to knees by covering both thighs, however border of it being spread between legs. There is a man below the Hero figure holding a sword and a shield in his right and left hands respectively. There are many animal figures depicted, in small size, such as deer, cow, and bull in sitting posture whereas dove and parrot are shown flying. The deer has no horns and its body is depicted with dot designs.

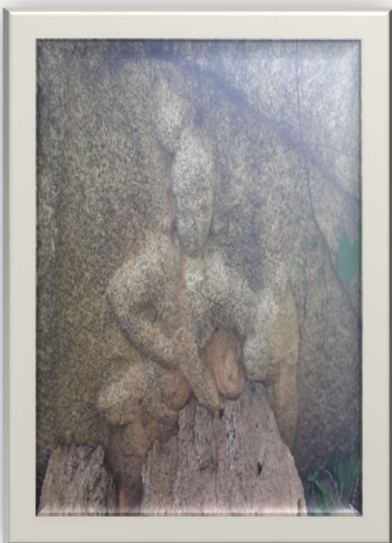


Fig.7a: Hero fighting a tiger.

The second hero stone (Fig.7a: 127 x 120 x 12 cm) contains Hero fighting a tiger. Hero has crest hair style tied above the head, a chain in the neck, without ear rings and upper garment. His waist is encircled with a cloth belt over which is attached a sheath of sword. He held the animal's head in his left hand, trying to pierce sword into it with his right hand.

Discussion:

In the present survey, hero stones are categorised into 10 categories.

Which are mentioned as below:

C1. Hero fighting a tiger with a spear .C2. Hero with a bow and an arrow in action .C3. Hero shooting at a lion. C4. A woman (Female Hero) in sitting posture (Uchchu mallamma or Yellamma, a local Goddess). C5. A panel of three pair of Hero and sati. C6. Hero on the horse with Siva Linga in front. C7. Hero with spear, two sati to his left. C8. Hero with a sword and an unidentified object. C9. Hero with sword and shield, man, cow, deer, bull, pigeon and parrot.C10. Hero fighting a tiger.

Number of hero stones are reported from adjoining Punganur taluk as well as Tamil Nadu State. Most of them are found as similar to the hero stones reported from the present area.

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- I am thankful to my research supervisor, Dr.P.C.Venkatasubbaiah, Professor, Department of History, Archaeology and Culture, for the support and guidance.

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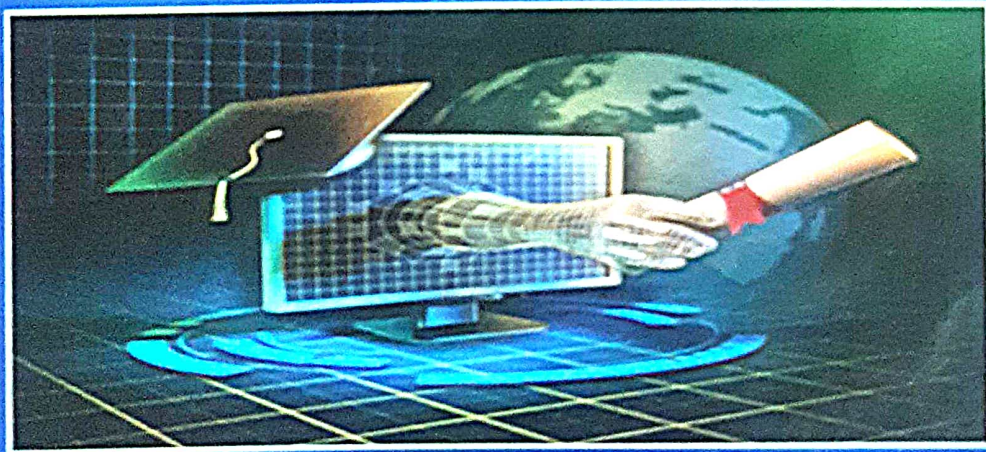
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Book - II



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IQAC AND JKC – TWO PARAMETRES TO SUSTAIN QUALITY BASED EDUCATION

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"The destiny of India is being shaped in its classrooms" –
Indian Education Commission (1964 – 66)

The nation's progress always lies in the hands of the educated youth who can flourish the development and can nurture it with much care. Indian Government noticed this at the very beginning of its reconstruction of modern education in India. The first commission was the University Education Commission of India. It emphasized the vital need for establishing universities to undertake rural reconstruction. To empower the youth with the needful skills and to make India a hub of education the motto was framed thus: "Education is the most powerful weapon of national development". From then to the recent National Policy on Education in 2019, the same motto has been followed rigidly.

In 1949 Sri S. Radhakrishnan made efforts and could reconstitute University Grants Commission just like the University Grants Commission of the United Kingdom. The inauguration was done on 28.12.1953. Alignment with global sustainable development goals has been framed by the Ministry of Human Resource Development in 1985. From then onwards the sustainability of culture is well accomplished in the University Grants Commission of India.

To make education affordable and available, the Governments of different states have started Under Graduate Courses at pivotal locations in various parts of their states. They are affiliated to the Universities under which their recognitions are granted. A governing body monitors the quality sustenance in these institutions. Thus the Government Degree Colleges in Andhra Pradesh has been started. From the year 1975, Education has been merged and placed under one head of the Department called Directorate of Public Instruction. In the year 1975 vide G.O. Ms. No. 788 Edn., dated 30.06.1975 an order was issued to establish the Directorate of Public Instruction. In 1989 the Directorate of Collegiate Education was separately formed to look after matters of Undergraduate and Post Graduate colleges in the state. ⁽¹⁾Now the Government has a herculean task to make the youth empowered as per the needs of the job market and to provide quality based education. Thus the two words "Quality Assurance" and "Quality

Enhancement" came on to the screen of Higher Education. The paper aims to study the words carefully.

The Analytic Glossary (Harvey 2014- 16) defines Quality Assurance and Quality Enhancement and they are two distinct activities. There are different emphases to quality assurance. Several authorities state that the purpose of quality assurance is to ensure that Higher Education reaches stated standards. Some authorities focus on accountability, a term in itself that is seldom defined concerning Higher Education. Indeed Quality Assurance appears to be understood by many colleagues and institutions as another phrase for "accountability". "Enhancement" is a process of augmentation or improvement. It has two strands. It is the enhancement of individual learner's attributes, knowledge, ability, skills, and potential. Second, it is the improvement in the quality of an institution or program of study.

According to the Oxford English Dictionary Improvement and Enhancement are interchangeable; taking deliberate steps to bring about continual improvement in the effectiveness of the learning experience of the students. Enhancement sometimes can be seen as a definition of quality.

Thus the paper aims to bring out the two measures that are followed to sustain quality based education at Under Graduate Level in Government Degree Colleges of Andhra Pradesh. Internal Quality Assurance Cell (IQAC) and Jawahar Knowledge Centre (JKC) are two different parameters to promote education and skill-based education to all eligible youth. Internal Quality Assurance Cell is a body framed by the University Grants Commission of India. It is a body of Quality Assurance.

The Government Degree Colleges that have been recognized under 2 (f) and 12 (B) as per the norms of the University Grants Commission of India must possess NAAC accreditation. As a follow-up activity, they should establish a body with the title Internal Quality Assurance Cell. The vision of it is: *"To ensure quality culture as the prime concern for the Higher Education Institutions through institutionalizing and internalizing all the initiatives taken with internal and external support"*.

The Objectives of Internal Quality Assurance Cell are,

- *"To develop a system for conscious, consistent, and catalytic action to improve the academic and administrative performance of the institution.*
- *To promote measures for institutional functioning towards quality enhancement through internalization of quality culture and institutionalization of best practices.* ⁽²⁾

IQAC ensures efficient performance of academic, administrative, and financial tasks. This body motivates the stakeholders to go for quality based research programs. In addition to

this, the optimum utilization of modern teaching and learning programs for students too will be initiated. IQAC is credible for the evaluation process. Quality benchmarks are being developed. It is mandatory to facilitate the creation of a learner-centric environment conducive to quality education and faculty maturation to adopt the required knowledge and technology for the participatory teaching and learning process. To promote quality based knowledge it is mandatory to obtain feedback from all stakeholders. IQAC collects and analyses feedback from all stakeholders and thus the quality maintenance is observed rigidly. IQAC acts as a nodal agency of the institution for coordinating quality-related activities, including adoption and dissemination of best practices. IQAC organizes many inter and intra workshops and seminars on quality related themes. The main thematic progression of IQAC is documentation of the various programs and activities which are leading to quality improvement. IQAC must conduct the periodical academic and administrative audit in the college. With all these objectives and aims, IQAC will facilitate quality enhancement in Higher Educational Institutions. It ensures internalization of the quality control. It builds an organized methodology of documentation and communication. ⁽³⁾

The University Grants Commission at present made it mandatory to establish a cell of IQAC with the Principal as the Chairperson, one senior faculty member as the coordinator, a few lecturers, and members from society. This cell will certainly enhance the quality of Higher Education. IQAC is for quality assurance and Jawahar Knowledge Centre is for quality enhancement. To make the students skillful and ready for the job market the Commissioner of Collegiate Education of Andhra Pradesh established a separate body with the title JKC to enrich the students in Communication Skills, Analytical Skills, and Computer Skills.

India at once has become a hub for the IT industry with which a rise in employment is witnessed. Many IT companies established in and around Andhra Pradesh made the Government equip the youth with needed skills. Thus JKC has taken its breadth. It is the brainchild of NASSCOM. According to Kiran Kamik, Former President of NASSCOM, "We have to think of the ways to groom the qualified students to make them employable in the industry". ⁽⁴⁾ Thus the objective of Higher Education in Andhra Pradesh is the dissemination of knowledge and thus the creation of wealth. To place India in a prominent position the Government needed hard-working talented students good at communication skills. The doors of the global market are opened to students who can speak fluently, write legibly, and compute quickly and analyze logically. To practice employability skills, Jawahar Knowledge Centres have been established in the year 2005.

Each JKC batch is of 250 hours and is scheduled to be conducted for 3 months. The importance is given to Communication Skills i.e 60 hours, analytical skills for 60 hours, and soft skills for 30 hours, and Computer skills for 60 hours. The State Government employed highly

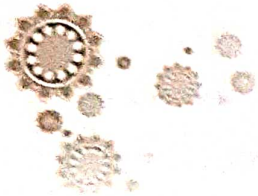
qualified mentors to deliver the contents. The training was imparted continually to equip the mentors with the latest updates. The English Lecturers act as Guest English Mentors to teach Communication Skills. As a part of quality enhancement, study material prepared by the expert's committee is provided to the students. ⁽⁴⁾ Through JKC's the job drives are often conducted. Thus the students will have an opportunity to face the interview in their accustomed area. Interactions with industry and companies too are arranged through this platform. Thus the students get benefited by acquiring job-related skills. By getting access to excellent resources, they will have exposure to real-time projects that brings recognition to the college.

Conclusion:

Quality assurance and Quality enhancement are the two strong pillars of a Higher Education Institution. Thus JKC and IQAC serve in their optimum to provide a successful career to all its stakeholders.

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- <http://apcce.gov.in/JKC>



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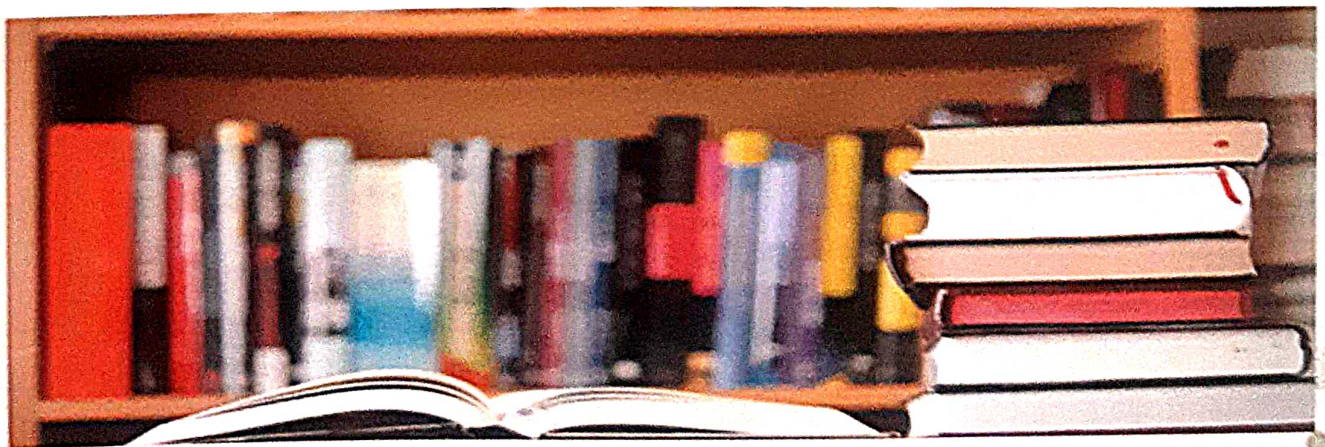
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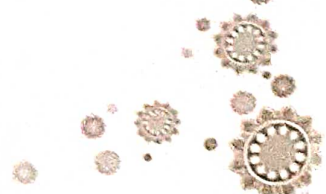
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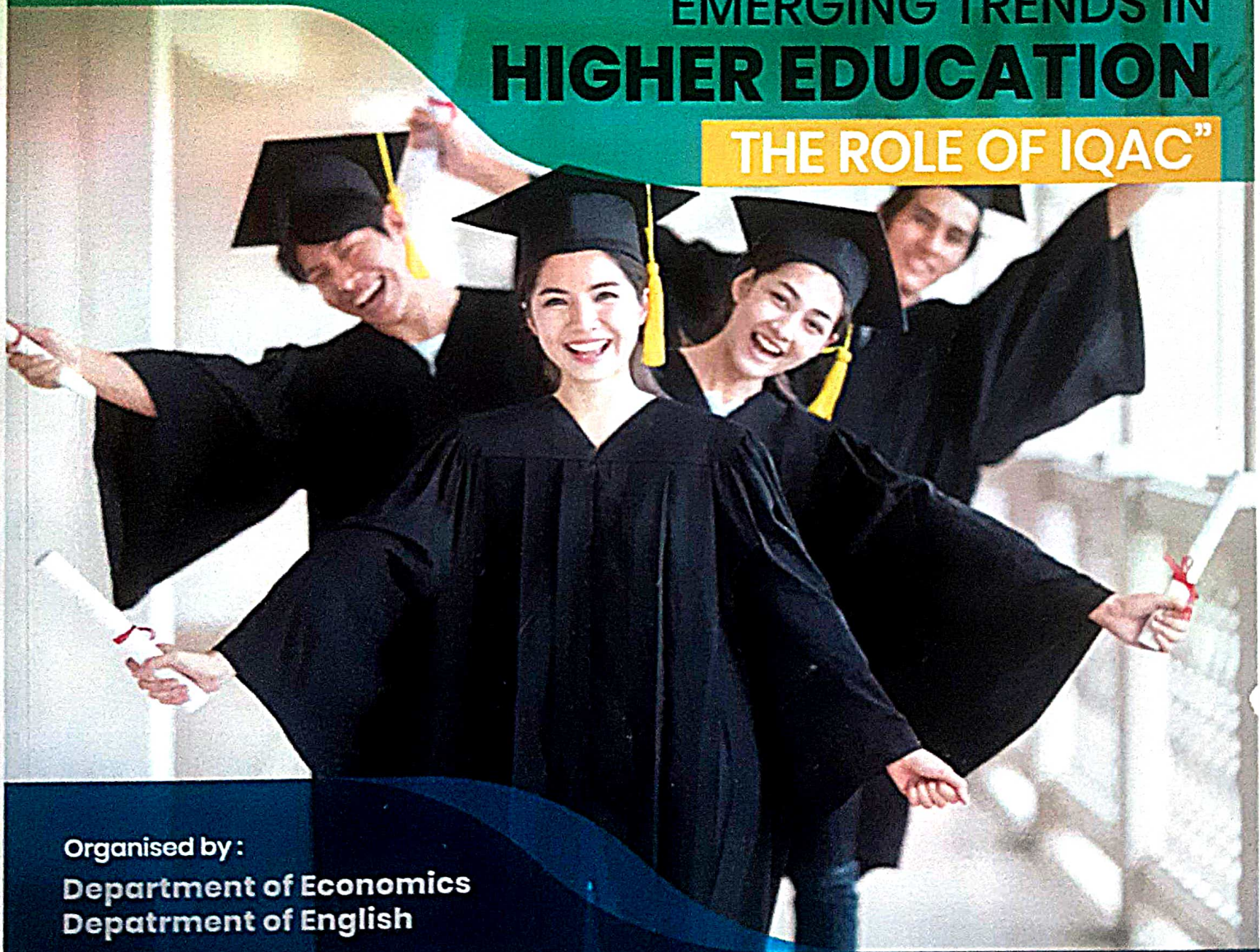
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ICT MADE EASY FOR TEACHERS IN HIGHER EDUCATION

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The duty of a teacher is to make the students employable at an early age in Higher Education. To enhance the skills among the students every teacher has to nourish his own skills. In other words it's called as up-gradation of skills. The objectives of Higher Education are teaching, research and extension; they can be illustrated in three ways i.e. creation of knowledge, dissemination of knowledge and creation of wealth. In the present scenario there are some short comings like assessing faculty shortage, structural issues identified by expert groups, supply – demand side perspectives and shortage in faculty availability. To enhance the skills of the students ICT works as miracle.

Swamy Vivekananda quoted, "Education is the manifestation of the perfection already in man". Principle architect of Indian constitution Dr. B.R. Ambedkar says "Right to Education" means Education is the Basic Human Right of all the citizens in the nation and primary significant factor in the development of every child, community and nation. ⁽¹⁾ History of Indian Education System starts from Gurukulas, later by the invention of British rule Education system took a drastic change. These changes in higher education can be studied in three phases. After independence till 1980 growth was not up to the mark, university and colleges which offers Higher Education was very less and Government took over some private institutions and also confined their maximum effort in setting up Universities and colleges.

The Higher Education system in India had suffered a lot due to lack of access to the technology and discrimination. However the application of ICT in Higher Education has not only brought about divergence but also nurtured new boulevard of international kinesis for both home and overseas students. ⁽²⁾ The believed fact is that ICT can renovate a new view of Higher Education era in the nation. It should address and deal with the needs of multiple roles in Higher Education to gain/benefit stock holder. ⁽³⁾ But now the aim is on the end product than on the process behind the well-functioning model of ICT in Teaching and Learning process.

Information and Communication Technology (ICT) comprises of many technologies for tracing, collecting, arranging, sorting and effective way of transmitting information. This includes Internet, wireless technology, mobiles and other communication medium which includes audio, videos and animations also ⁽⁴⁾. Web and multimedia have totally changed and improved the field of education. According to psychology,

Research outcome shows that below senses plays a vital role in grabbing/analyzing information via brain (eyes = 82%, ears = 14% and other senses = 4%). After knowing real facts of ICT, entire globe accepted the use and implementation of ICT in Higher Education. Since there is raise in volume of majority of people towards ICT obviously there will be many advantages in teaching and learning and keep also responsible for better quality output. ICT is basically the use of technology and provide a basic idea on how to use the technology and gives idea where it can be applied also helps to analyses impact of that technology in classroom. This technology is all about how the teacher and student communicate with each other, inquire about doubts, helps is making decisions and provide proper road map to understand and solve particular problem. This cannot be only applied in classroom it can also be implied in our daily life.

- Gathering information.
- Categorizing and consolidating.
- Summarizing and combining.
- Examining and assessing.
- Speculating and forecasting. [5]

The main advantages of ICT in Education

- Enables students to learn round the clock. Affords coaching to the requirements/necessity of the student
 - Provides educational activities in geographic areas larger
 - Offers Committed teaching through individual communication.
 - Empowers effective education.
 - Deliver instructions according to the student necessities.
 - Offers educational activities covering large geographical areas.
 - Boost the individual learning habit. [6]
- From Student Perspective:
- Increased access to tool or site.
 - Content rigidity is eradicated hence effective delivery is achieved.
- From Teacher Perspective:
- Amalgamation of work and edification which student can map to real time scenario.
 - Innovating present-day/modern learning modules.
 - Easier use of multimedia or simulation tools.
 - Helps to focus ICTs on eminence research through utilization of diligent research procedure and comprehensive exploration.
 - Improves the quality and helps to attract the students.

ICT OPPORTUNITIES:

Higher Education and Technology both reached the inflection point that will head the potential way which will change in upcoming years and decades. According to EDUCAUSE, Higher Education industry is under massive pressure to reduce the cost and develop the graduates and post graduates who are fully willing and well equipped to enter the corporate work force which is the prime opportunity. It is only through Education and integration of ICT in education that create wide opportunity for teacher and student to participate in advance progressive era of swift change. Since this allows the creation of digital library with the help of digital resources which will help the students, teachers and professionals to access anytime. [7] Along with proliferation use of ICT brought massive changes in teaching and learning style at each hierarchical level of Higher Education System (HES) which will focus and concentrate on quality enhancement. ICT implementation in educational institutions has brought the professional practice in teachers which enables and creates opportunities to take up more complex real time problem and provide a solution by using ICT tools and resources.

Need to make faculty/teacher to get involve and support this new initiative rather than to resist and hamper the present coming changes. Likewise there are so many other challenges in the way of implementing ICT in developing countries like basic need is electricity/power and telephone network which even till today many places which is not available. In addition to this many colleges not have enough classroom or infrastructure like building to incorporate technology in classroom.

ICT INITIATIVES OF GOVT OF INDIAN IN HIGHER EDUCATION:

The following are the initiatives of National Mission on Education through Information and Communication Technology. (NMEICT – 2009)

1. SAKSHAT : One step education portal. www.sakshat.ac.in
2. NPTEL : Peer reviewed educational content in the world. In collaboration with 07 universities. <https://nptel.ac.in/>
3. E-PG PATHASALA : Provides study material for more than 70 subjects in Arts, Fine Arts, Natural and Mathematical Sciences, Linguistic and Languages. <https://epgp.inflibnet.ac.in/>
4. Consortium for Educational Communication (CEC) : It is an Inter – University Centre by UGC. E-content developer with NMEICT & MHRD. <https://cec.nic.in>
5. TALK TO A TEACHER: It uses a view collaboration tool developed by Amrita University to provide virtual class rooms. Registration is not required. It provides live – class room of IIT, Bombay. <https://co-learner.in/>

6. SWAYAM PRABHA: It provides 32 DTH Channels with 24X7 high quality education programmes on GSAT -15 Satellite. A new content will be given in a repeated way i.e. 5 times in a day. The channels are uplinked from BISAG Gandhi Nagar, INFLIBNET centre.
7. NATIONAL DIGITAL LIBRARY: MIIRD and NMBICT collaboratively prepared this with IIT Khargpur. <http://nad.gov.in/>
8. Shodh Ganga: Electronic thesis are available.
9. SOS Tools: Soft ware and simulation packages.

Traditional method of teaching and learning are widely being converted to various methods like online and virtual environments. In addition it will also increase the flexibility and provide options to access information regardless to time and geographical limit. Usage of ICT provides facility of e-learning (Distance Learning and Online Learning) which makes course material available which can be shared by means of ICT can nurture better delivering of concepts. ICT enabled teaching and learning will proceed towards influencing and empowering teachers and students should join hands with teacher's new initiatives methods in order to acquire knowledge. ICT lead an innovation of Open Educational Resource (OERs) which enables storing and reuse of information materials enables the interface among the teachers as well as students. ICT empowered education will eventually lead to right to education for all citizens.

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"Emerging Trends in Higher Education: The Role of IQAC" at one Book just as collecting different flowers tying them with a thread to make it a Garland of fragrance. The present work of the Book is a collection of many Articles on one Subject with different shades will be helpful to the next Generations who are enthusiastic in Research.



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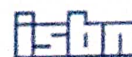
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Trend in the Growth of Dairying in Chittoor District

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In this article, an attempt is made to present the growth of dairying in Chittoor district, Andhra Pradesh in the recent past. Chittoor district is at the forefront of White Revolution in the country. In India, it is the second largest milk producer after Anand in Gujarat state. The district is the fountain head of White Revolution in the state of AP. The focus is on quinquennial live stock population milk production, pourers and MPIs, Bulk Milk Chilling units and milk dairies.

1. Live stock

There are 23 veterinary hospitals, one poly clinic, 112 dispensaries, 122 rural live stock units and 333 Gopala Mitra Centers at the end of 2017. This was possible due to many schemes and

programmes implemented by the government of AP and India with the active involvement of Animal Husbandry and District Rural Development Agency. Quinquennial livestock census in Chittoor district during 1999 and 2017 are presented in the Table 1. A look at the Table shows that the share of cows has gone up from 8.56 lakh or 85.60 per cent in 1999 to 9.60 lakh or 91.20 per cent in 2017. As against this, the share of buffaloes has declined from 1.44 lakh or 14.40 per cent in 1999 to 0.88 lakh or 8.80 per cent in 2017. In the mean while, there are ups and downs in absolute and percentage terms. When both the cows and buffaloes are put together, there is a slight increase from 10 lakh in 1999 to 10.48 lakh in 2017.

Table 1: Census wise Quinquennial Livestock in Chittoor District during 1999-2017
(fig.in lakhs)

Name of specie	1999	2003	2007	2012	2017
Cows	8.56 (85.60)	8.36 (85.40)	11.04 (88.75)	9.25 (91.70)	9.60 (91.20)
Buffaloes	1.44 (14.40)	1.42 (14.60)	1.40 (11.25)	0.83 (8.30)	0.88 (8.80)
Total	10.00 (100)	9.78 (100)	12.44 (100)	10.08 (100)	10.48 (100)

Note: Figures in brackets indicate the percentage to total.

Source: Relevant **Annual Reports** of Animal Husbandry Department, Chittoor.

It may sum up that there is an increase in the number of cows while a declined in the number of buffaloes during the period. This may be attributed to a number of causes which are not far to seek.

Scheme wise number of cattle acquired and amount spent on them in Chittoor district during 2013-17 is given in the Table 2. A glance at the Table reveals that under Scheduled Castes (SC's) plan, 5782 animals were acquired by spending an amount of Rs. 335.24 lakhs in 2013. By 2017, the former and latter have gone up to 10201 and Rs. 774.79 lakhs respectively. Under NSP Rs. 563.04 lakhs were spent on 9711 animals in 2013 while Rs. 70.21 lakhs on 1101 animals in 2016. In the case of RKVY

scheme, the former and latter were Rs. 136.43 lakhs and 2353 animals during 2013 whereas Rs. 37.25 lakhs and 4125 animals in 2015. For mini dairies/ pala pragathi kendralu, Rs. 154.46 lakhs were spent on 600 animals during 2017 only. It may be said that varying amounts were incurred for acquiring cattle during 2013-17 in the district. However, in 2017 only amount was incurred on mini dairies/ Pala Pragathi Kendralu. There are fluctuations in the amount spent on cattle and no amount was spent in certain years. The reason may be that the state government has not allocated and spent any amount in this regard.

Table 2: Scheme – wise Number of Cattle acquired and amount Spent in Chittoor District during 2013-17

(Rs. lakhs)

Year	SCP		NSP		RKVY		mini dairies / pala pragathi kendralu	
	No. of animals	Amount	No. of animals	Amount	No. of animals	Amount	No. of animals	Amount
2013	5782	335.24	9711	563.044	2353	136.43	-	-
2014	-	-	-	-	12707	1143.63	-	-
2015	2808	162.81	6369	465.81	4125	37.25	-	-
2016	5409	403.99	1104	70.21	-	-	-	-
2017	10201	774.79	-	-	-	-	600	154.46

Notes: SCP: Scheduled caste plan

RKVY: Rashtriya krishi vikas yojana : NSP: Non- Scheduled Caste Plan

Source: Collected from the records of Animal Husbandry Department, Chittoor.

The growth in the live stock population in Chittoor district in 20th census over 19th census in terms rural and urban is given in the Table 3. The population is divided between cattle and buffaloes. It can be observed from the Table that in the rural, cattle has increased from 907193 in 19th census to 949485 in 20th census. The absolute increase is 42292 while in percentage terms,

it stood at 4.66. In the case of urban, the progress is 6558. It is 20583 in 19th census whereas 27151 in 20th census. The rate of growth in the latter over the former is 31.86 per cent. When rural and urban are considered together, the live stock population has increased to 976636 in 20th census from 927776 in 19th census.

Table: 3 Growth of Live Stock between 19th and 20th Census in Chittoor District.

Item	19 th census	20 th census	Increase	% of increase
Cattle				
Rural	907193	949485	42292	4.66
Urban	20583	27151	6558	31.86
Total	927776	976636	48850	5.27
Buffalos				
Rural	78999	86507	7508	9.5
Urban	5416	4103	-1313	-24.24
Total	84415	90610	6195	7.34
Grand total	1012191	1067246	55045	5.44

Source: Collected from the records of Animal Husbandry Department, Chittoor

The rise is 48850 or 5.27 per cent in the latter over the former. In the case of buffalos, the rural has gone up from 78999 in 19th census to 86507 in 20th census. This has registered an increase of 7508 or 9.50 per cent. A converse situation prevails in urban location. There is a decline by 1313 or 24.24 per cent in 20th census up on 19th census. The former and latter stood at 4103 and 5416 respectively. If both the areas are taken as a whole, the live stock has gone up from 84415 in 19th census to 90610 in 20th census. The progress is 6195 or 7.34 per cent. When both the urban and rural are considered together, the live stock has increased from 1012191 in 19th census to 1067246 in 20th census. The growth is 55045 or 5.44 per cent. It may be concluded that, as a whole, there is a growth in the live stock in Chittoor district during the aforesaid census period. Further, the growth

in buffaloes is relatively more than that of cattle. Furthermore, there is an increase in cattle in the urban area as against a decline in buffaloes in the same area.

2. Milk production

Year wise, specie- wise and category-wise milk Production in the District during 2008-17 is depicted in the Table 4. A glance at the Table reveals that the milk production from indigenous cattle has gone up 790 MTs in 2008 to 1520 MTs in 2017. While the crossbreed cattle has accounted for 4350 MTs in the former and 8810 MTs in 2017. There is a gradual growth in both the categories of species. The milk produced from graded murrah buffaloes have increased from 920 MTs in 2008 to 1350 MTs in 2017. Similarly, the descriptive buffaloes have

Table 4: Year wise, Specie- wise and Category-wise Milk Production in Chittoor District during 2008-17

(000' MTs)

Year	Cattle		Buffaloes	
	Indigenous	Crossbreed	Graded murrah	Descriptive
2008	0.79	4.35	0.92	0.34
2009	0.84	4.88	0.82	0.16
2010	0.96	5.83	0.86	0.18
2011	1.04	6.36	0.95	0.14
2012	1.12	6.80	1.02	0.44
2013	1.20	7.20	1.09	0.74
2014	1.28	7.61	1.16	1.04
2015	1.36	8.01	1.21	1.24
2016	1.44	8.40	1.28	1.64
2017	1.52	8.81	1.35	1.94

Source: Government of AP, **Integrated Sample Survey Report on Estimates of**

Major Livestock Products, Hyderabad and Government of A.P. **Veterinary, Infrastructure Facilities**, Animal Husbandry Department, Hyderabad, and relevant **Annual Reports** of Animal Husbandry Department, Chittoor .

constituted 340 MTs in 2008 whereas 1940 MTs in 2017. It may be noted that there are fluctuations in the quantum of milk yield from buffaloes only. On the whole, there is an increase in the milk produced from cattle and buffaloes during the period. This may be an account of the measures initiated by government. Therefore, number of animals has gone up and consequently milk production has increased during 2008 - 2017

Year wise and category wise production of milk through cattle and buffaloes and per capital availability is given in the Table 5. It can be observed from the Table that the milk obtained from cattle has gradually gone up from 5140 MTs in 2008 whereas 8400 MTs in 2017. Like this, milk from buffaloes has increased from 1260 MTs in 2008 to 2200 MTs in 2017. The total milk produced in Chittoor district, when both the categories are put to gather, it has gone up

Table 5: Year –wise and Category –Wise Production and Per Capita availability of Milk in Chittoor District during 2008-17 (000' MTs)

Year (1)	Cattle (2)	Buffaloes (3)	Total (4)	% of col. (2) to col. (4) (5)	Per capita grms/day
2008	5.14	1.26	6.40	80.31	463
2009	5.74	0.98	6.70	85.54	492
2010	6.81	1.04	7.83	86.75	580
2011	7.40	1.09	8.49	87.16	592
2012	7.92	1.46	9.38	84.43	612
2013	8.00	1.86	9.86	85.23	625
2014	8.08	1.92	10.00	86.75	637
2015	8.20	2.00	10.20	86.92	649
2016	8.32	2.08	10.40	87.00	661
2017	8.40	2.20	10.60	87.12	673

Source: Government of A.P, Integrated Sample Survey Report on Estimates of Major Livestock

Products, Hyderabad and Government of A.P. Veterinary Infrastructure Facilities,

Animal Husbandry Department, Hyderabad.

from 6400 MTs in the former to 1060 MTs in the latter. The proportion of cattle in the total milk produced in the district has increased from 80.31 per cent in 2008 to 87.12 per cent in 2017. On the other hand, there is a decline in the share of buffaloes. The per capita availability in the district has short up from 463 grams per day in 2008 to 673 grams per day in 2017. It may be concluded that there is a substantial increase in the production of milk in the district during 2008-17. Of the total milk produced in the district, cattle have formed more than 80 per cent and the rest is accounted for buffaloes. Consequently, the availability of milk per day has substantially increased in the district.

3. Pourers and MPIs

According to the data provided by the district administration, when all the 66 mandals are taken as a whole, the number of pourers is 31168. at the end of 2017 among the mandals, madanapalli mandal ranks 1st with share of 1884 pourers followed by Bangarupalyam mandal where as the least 293 in vijayapuram mandal.. With regard to MPIs, Madanapalli and Bangarupalyam have ranked 1st and 2nd respectively. In thottambedu mandal, the number of MPIs are the least at 3. It may be said that the pourers and MPIs vary across the mandals in the

district. This is due to several actors and factors that influence dairying in each mandal

4. Bulk Milk Chilling Units

Year wise milk procured by Bulk Milk Chilling Units (BMCUs) in Chittoor districts during 2013-18 is furnished in the Table 6. It can be observed from the Table that the number of BMCUs was 73 in 2013. It has remarkable gone up to 116 in the following year

and stood as such till 2018. The milk procured by them was 804.74 lakh liters in 2013 whereas 283.30 lakh liters in 2018. It shows that there are wide variations in the milk procured by BMCUs. There is a continuous decline in the percentage of change in the current year over the previous year during the period. However, the fluctuations are volatile. The turnover of BMCUs was Rs. 24142.38

Table.6: Year- wise Milk Procured by BMCUs in Chittoor District during 2013-18

Year	No. of BMCUs	Procurement (lakh /liters)	% of change over previous year	Turnover (Rs.lakhs)
2013	73	804.74	(10.71)	24142.38
2014	116	592.40	(35.84)	17772.21
2015	116	794.02	(34.03)	23820.66
2016	116	738.80	(6.95)	22164.04
2017	116	646.67	(12.46)	19400.23
2018	116	283.30	(56.19)	8499.01

Source: Collected from the records of District Rural Development Agency, Chittoor.

lakhs in 2013 whereas Rs. 8499.01 lakhs in 2018. It appears that there is a correlation between procurement and turnover of milk. It may be summed up that there is no increase in the number of BMCUs during 2014 and 2018. The procurement milk has substantially declined with fluctuations during the period. The same trend is reflected in the turnover of milk.

5. Milk dairies

The details of milk dairies in terms of year of commencement of operations, capacity and procurement of milk per day and the level of utilizations are provided in the Table 7. The milk dairies in the districts were established during 1993-2010. Of the dairies 7 were established before 2000.

The rest, came into being from 2000. The capacity varies very widely between

Table 7: Details of Dairies in Chittoor District during 1998 - 2017 (Liters)

Name of dairy	Year of commencement	Per day		% of utilisation
		Capacity	Procurement	
Parag	2010	30000	60000	200
Sri Venkateswara	1999	38000	59000	155.26
A.P	2007	30000	45000	150
Jyothi Dairy	2010	30000	44000	146.66
Srinivasa Dairy	2006	50000	67000	134
Balaji	1998	150000	176000	117.33
Sivaskthi	1999	50000	55000	110
Venkateswara	2002	10000	11000	110
Lakshmi	2007	10000	10000	100
Avin Foods Ltd	2001	10000	9000	90
Dodla	1999	300000	265000	88.33
Thirumala	2002	1000000	800000	80
Shreeja	2014	450000	345000	76.60
Nandi	2009	50000	35000	70
Tharuni	2004	50000	32000	64
Vision	2006	50000	28000	56
Heritage	1993	500000	240000	48
Chandra	2002	50000	23000	46
Govardhana	2009	50000	23000	46
Siddartha	1998	50000	21000	42
Jecry Cream Line	2002	198000	76000	38.38
Vallaabha dairy Pvt.Ltd	2017	200000	75000	37.50
Sai	2007	50000	18000	36
Dianamic	2010	30000	10000	33.33
Agri Gold	2004	100000	27000	27
Balamurugan	1998	150000	40000	26.66
Madhu milk products	2006	20000	500	2.50
Srikalahasti Milk Supply Society Ltd	2006	30000	700	2.33
Sri Vijaya	2002	NA	5000	0

Source: Animal Husbandry Department, Annual Report 2017, Chittoor.

10,000 and 10,00,000 liters per day. The procurement is in the range of 500-8,00,000 liters per day. The capacity utilization is the highest at 155.26 per cent in Sri Venkateswara while the least at 2.33 per cent in SriKalahasti Milk Supply Society Ltd. It may be said that the milk dairies originated in the district since 1993. The installed capacity, procurement and percentage of capacity utilization has significantly varied across the dairies. The utilized capacity is low in the recently established dairies.

6. CONCLUSION

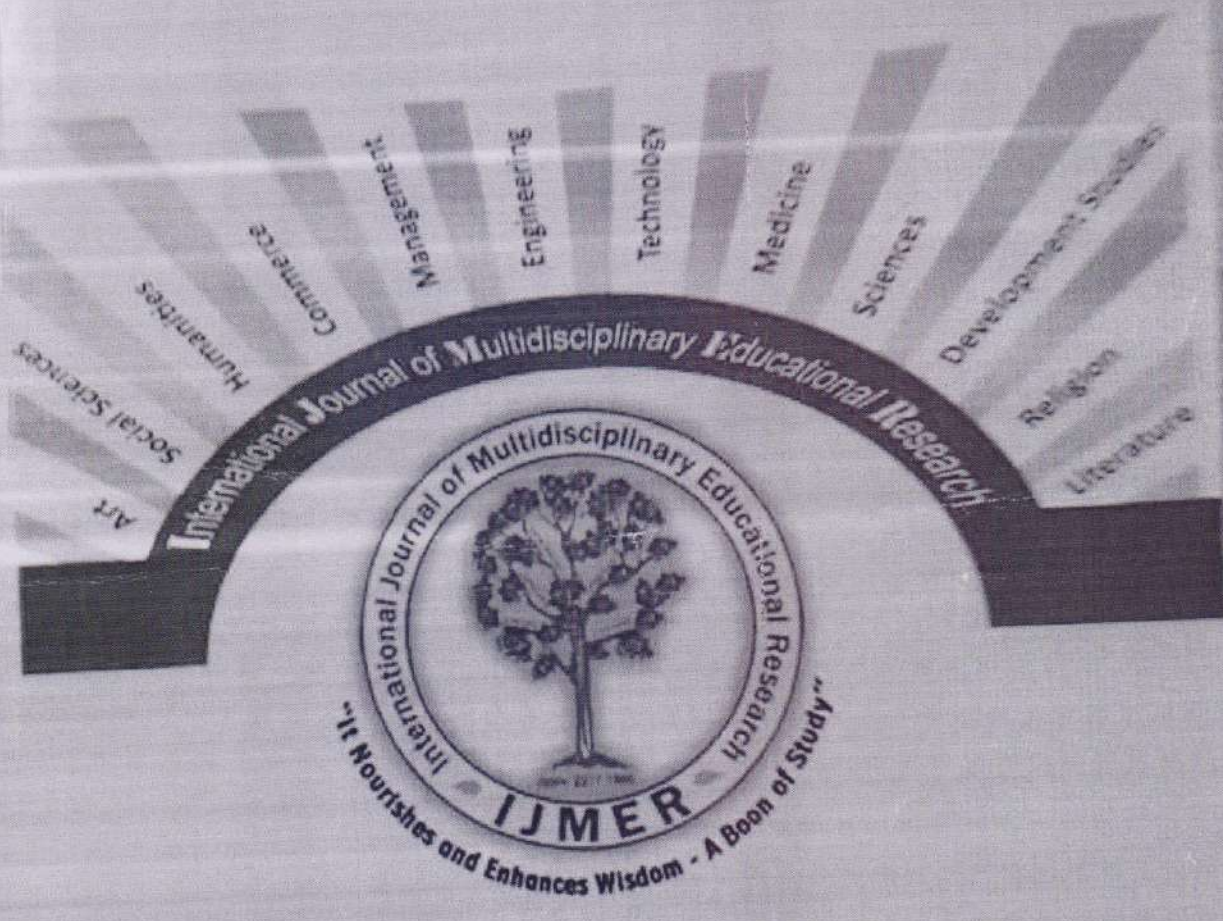
It may be concluded that there is remarkable progress in dairying in Chittoor district during 2008-2017. This is because of the efforts of government of India, AP and district administration. A variety of programmes and schemes were implemented in the district. These have prompted the public to undertake dairying due to inadequate rain fall and frequent famine and drought conditions in the district. There is an uneven growth across the live stock population, infrastructure pourers, MPIs, BMCUs and mini dairies over the mandals in the district. Consequently, milk production gone up in the district during the reference period.

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1. Relevant **Annual Reports** of Animal Husbandry Department, Chittoor.
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3. Government of AP, **Integrated Sample Survey Report on Estimates of Major Livestock Products**, Hyderabad and Government of A.P. **Veterinary Infrastructure Facilities**, Animal Husbandry Department, Hyderabad.

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A PERSPECTIVE STUDY ON THE PROBLEMS OF MSME'S IN INDIA

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Micro, Small and Medium Enterprises (MSME) sector has emerged as a highly vibrant and dynamic sector of the Indian economy. MSME's not only play crucial role in providing large employment opportunities at comparatively low capital cost than large industries but also help in industrialization of rural & backward areas, thereby, reducing regional imbalances, assuring more equitable distribution of national income and wealth. MSME's are complementary to large industries as ancillary units and this sector contributes enormously to the socio-economic development of the country.

Introduction

In India, since last many years, the MSME'S are recognized as pillar of production and service rendering with utilization of limited resources. The effective utilization of resources, greater operational flexibility, mobility and higher innovations and low investment are the strength of MSME'S. MSME'S sector worldwide considered as the growth engine of the economy. In European Union and in USA, more than 99% and 80% enterprises are under MSME'S respectively. In India, much potential are available towards a equal regional development and optimum utilization of scarce resources. More than 45% of GDP belong to MSME sector and about 45% products produced by MSME'S. The contribution of MSME'S towards this sector is highly significant, compared to any other sector of economy. MSME'S contribution towards investment, employment generation, GDP, production etc. is very important. Definition of MSME'S: In accordance with the provision of MSME'S development act 2006, the MSME'S classified into two categories.

Review of Literature

V. Gurumurthy and Thiripurasundari, K (2009) The challenges of small and medium enterprises of India are studied and presented. On one side the globalization is an opportunity as well as a challenge. The challenge for the indigenous MSME'S. The Indian MSME'S are facing a problem due to larger production of foreign manufactured goods. Financially strong MSME'S will survive strongly at global level.

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India - The Land of Vedas and the Land of Violence against Women

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यत्रैतास्तु न पूज्यन्ते सर्वास्तत्राफलाः क्रियाः।

"Where Women are honoured, divinity blossoms there, and where ever women are dishonoured, all action no matter how noble it may be, remains unfruitful."

India gave birth to four Vedas. Indian philosophy is the highest of all in the world. India taught the world how to honour women. The instance for all these statements is the above sloka preached in Manu Smruthi. Manu, the sage, has placed the women above all the creations. He stated that the honour given to women will make divinity to blossom. Among the many societies in the world the most venerating regard for women has been found in Vedic culture. The Vedic culture has held a high regard for the qualities of a woman. The women that were honoured during the Vedic period are Visvavara, Shashvati, Gargi, Maitreyi, Apala, Ghosha and Aditi. The women in later period were not of that grace. She lost her sanctity and has been objectified for sexual enjoyment and exploitation. The education system of Vedic culture also changed and the teaching of the divinity of mother hood was almost lost. The teaching changed from emphasis on and service to others. Thus competition replaced the pursuit for truth and selfishness and possessiveness replaced the spirit of renunciation and detachment. And gradually women were viewed as less divine and more as objects of gratification or property to be possessed and controlled. Thus the demonic culture prevailed with the advent of foreign cultures.

It is the primitive customs as well as the sexist inventions in modern but materialistic society that force social trends to limit, subjugate or even exploit women in today's world. Such a society does not allow the strength or ingenuity of women to arise or be recognized, at least not without a struggle both inside the mind of women and outside in the field of activity and occupation. Women need to muster the strength to overcome such limitations. It is not that the world does not need nurturing and healing right now, which is a common and normal trait in women. After all, how many times do we hear of women being accused of rape, or child abuse and molestation, or kidnapping and murder? These are mostly the crimes of men, imbalanced men but men nonetheless. There is also a connection between the way men destroy the environment (Mother Nature) and their exploitative attitude toward women.

India the land of Vedas too proved to be the land of violence. The paper aims to produce a study of violence against women.

For about a couple of years the gender based violence has been increasing rapidly. As per the substantial data it is proved that the rampant domestic violence against women in India is a reality. A report given by Union Health Ministry of India and National Family Health Survey, that every third women since the age of 15, has been facing domestic violence of various forms in the country. The Protection of Women from Domestic Violence Act 2005 provides a definition of domestic violence that is comprehensive and includes all forms of physical, emotional, verbal, sexual and economic violence and covers both actual acts of such violence and threats of violence. The Protection of Women from Domestic Violence Act 2005 also says that the marital rape and unlawful dowry demands are also under this section of abuse.

Indian culture's predominant characteristic is marriage. The institution of marriage has been praised all over the world. It is a fact that most of the married women in India have been undergoing physical and emotional violence by their spouses. The moralistic middle class and the needy lower class suffer to the pain caused by the husbands in a silent way. As per the data the women in India between the ages of 40 to 49 were most supportive of domestic violence, with 54.8% in agreement. The percentage justifying abuse is marginally lesser among younger women. 47.7% of girls between the age of 15 and 19 agreed with violence by husbands. This marginal difference in attitudes of women towards domestic violence is also visible in urban and rural areas.

Physical violence and sexual violence may not occur in isolation; rather women may experience a combination of different types of violence". (the survey report) Section 375 of the Indian Penal Code considers forced sex in marriage as a crime only when the wife is below the age of 15. This kind of victims can take recourse to the protection of Women from Domestic Violence Act 2005.

The next violence is in the form of dowry death. It may be a murder or suicide. Most of the women commit suicide or self immolation as they have undergone severe turmoil in the hands of the in laws. Though we are entering a modern era of life in 2018 more than 5,000 dowry deaths occurred in India.

Honor killing is a murder of a family member who has been considered to have brought dishonor and shame upon the family. A lot of girls have been murdered by their own kith and kin in the name of honor killings. Andhra Pradesh too witnessed many honor killings in the year 2018.

A great shame is brought in India in the name of female infanticide. The reason behind this is many faceted. It is really shocking to know that the women commit this crime with an excuse to have a son or to avoid abuse at in laws. The scanning centers are giving a provision to learn the sex of the fetus. The Preconception and Prenatal Diagnostic Techniques Act of 1994 was modified in 2003. But it was in active in India.

In this way human trafficking and forced prostitution and many more forms of violence are forced in India against women. This land which is praised for its serenity has been on the verge of losing its sanctity by making women a weaker and oppressed section of the society.

The only remedy to all these forms of violence is education to women. At the same time harmony needs to be restored between masculine and feminine natures, which are especially exhibited in the relations between men and women. This can be done most effectively through genuine spiritual development, when both masculine and feminine natures become balanced and complimentary rather than competitive. This can harmonize not only the external relations between people, but also the feminine and masculine tendencies with in each individual, both men and women. By genuine spiritual progress one can rise above our bodily material identities and work with and compliment the talents and abilities of others, regardless of what ever they are men or women.

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ABOUT THE BOOK

International Terrorism and Woman Trafficking are twin scourges that are wrecking the society as well as threatening the national security of all countries in the world. There is a close connection between Woman trafficking and Terrorism. Woman trafficking is enabling international criminals to play into a wider field of international drug trafficking, weapons and arms dealing, and even piracy, to name a few. Terrorist organizations have been successful in setting up terrorist cells all over the countries and also use woman trafficking, prostitution and other illegal activities to fund their organization. They consider prostitution as a simple vice instead of a major crime and breach of national security. If we change how we view this industry we can start a major shift in public opinion and perhaps public policy.

If forced domestic servitude and forced slavery of any kind was treated as a breach of national security we may be able to get a handle on our own domestic trafficking problem. Trafficking of women and children from the villages is one lucrative way they've been able to diversify their revenue. They sell these women and children on the open market as sex slaves or forced day laborers.

Public Policy could be changed in a way in which substantial impact could be made on controlling this malady. Terrorist organizations not only utilize human trafficking for financial support, they can also align themselves with trafficking groups to obtain a point of entry into the country. Those who are trafficked into the other countries for the purpose of prostitution could also potentially be utilized for terrorist activities. The purpose of bringing out this book is to sensitize the readers on the severity of this two issues that are faced by all the nations of the world and enlighten them on the policy options left with the stakeholders.



International Seminar Proceedings on

INTERNATIONAL TERRORISM AND WOMEN TRAFFICKING

- CHALLENGES AND POLICY OPTIONS



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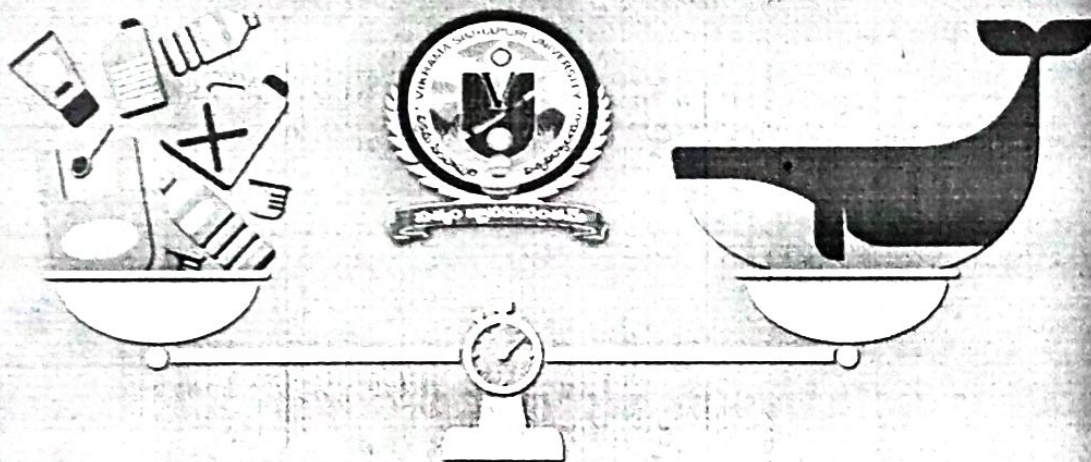
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rid of plastic in the future, it will be too late as by then the entire environment will become contaminated by it. So, the time is to act now.

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CLASSIFICATION, SYNTHESIS, PROPERTIES, DEGRADATION AND BIOMEDICAL APPLICATIONS OF BIODEGRADABLE POLYMERS: AN OVERVIEW

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ABSTRACT:

Biodegradable polymers are those polymers which degrade upon disposal within a suitable period by the action of living organisms or enzymes. The degraded products resulting from biodegradable polymers do not cause any harmful effects on the environment and hence, they have drawn the attention of scientific community in the recent years. The present study gives an overview on different types of biodegradable polymers that are now being used. It also presents details on synthesis, properties, degradation mechanism and the biomedical applications of biodegradable polymers.

Key Words: Biodegradable polymers, degradation, synthesis, biomedical applications.

1. Introduction

A polymer is composed of repeated small units which have combined to form a single large molecule. Non-Biodegradable polymers having long chains are resistant to microbes and end up with accumulation in the form of waste in the environment. The inter-atomic bonding in these polymers is very strong and hence making them resistant to environmental degradation. Nearly all of the plastics and synthetic fibres are non-biodegradable in nature. Polyethylene, polystyrene, polypropylene, nylon, terylene, polyacrylonitrile, bakelite, and urea-

formaldehyde resin are few common examples of non-biodegradable polymers. The durability of plastics makes them ideal for many applications and finally leading to waste-disposal problems. These environmental concerns stimulate ones interest towards biodegradable polymers.

Biodegradable polymers are those polymers which degrade upon disposal within a suitable period by the action of living organisms or enzymes under aerobic or anaerobic conditions. They have been attracted a lot of attention in the scientific community in view of current interest in environmental responsibility. Based on the origin, biodegradable polymers are broadly classified into two groups, natural and synthetic polymers which largely consist of ester, ether and amide functional groups. Synthetic origin polymers are more advantageous over natural polymers due to their wide range of applications; having a capacity to tune mechanical properties and altering the rate of degradation for a specific application. The natural polymers are also found to be attractive due to their excellent biocompatibility [1-2]. Biodegradation of these polymers occur through the action of enzymes and/or chemical deterioration associated with living organisms. In the first step of degradation, polymers are fragmented into lower molecular mass species by means of either biotic reactions (degradations by microbes) or abiotic reactions (thermal oxidation, photodegradation or hydrolysis). The second step involves bioassimilation of the polymer fragments by microorganisms and their mineralization [3]. The rate of biodegradability depends on the origin of the polymer, its chemical structure, crystallinity, and the environmental degrading conditions like pH and temperature. The summary of biodegradable polymers and their degradation mechanisms is presented in Table 1.

Examples	Degradation mechanisms
Synthetic Polymers	
Polyesters like Poly(α -hydroxy acids), Polyphosphoesters, Polylactones, Polyorthoesters, Polycarbonates	Hydrolysis, microbial or enzymatic action
Polyanhydrides, Polyureas, Polyurethanes, Polyamides	Hydrolysis, microbial or enzymatic action
Polyphosphazenes, Poly(alkylcyanoacrylates), Poly(amino acids)	Hydrolysis
Water-soluble polymers like Poly(vinyl alcohol), Poly(ethylene glycol)	Microbial action
Blends with natural polymers or water-soluble polymers like Starch-based blends, PLA-based blends	Disintegration, oxidation
Natural polymers (Biopolymers)	
Polysaccharides like Starch and its derivatives, Cellulose and its derivatives, Chitin, Chitosan, Alginate, Hyaluronic acid	Hydrolysis, microbial or enzymatic action
Proteins like Collagen, Gelatin, Albumin, Soy protein, Casein, Wheat gluten	Hydrolysis, microbial or enzymatic action
Lipids like Triglycerides and its derivatives	Hydrolysis, microbial or enzymatic action
Microbial Polymers	
Poly hydroxy alkanoates like Poly (hydroxy butyrate), Poly (hydroxy butyrate- co-hydroxy valerate) Poly(γ -glutamic acid)	Hydrolysis, microbial or enzymatic action

Table 1. Summary of biodegradable polymers and their degradation mechanisms

2. Synthetic biodegradable polymers

Poly (α -hydroxy acids) and polylactones are widely studied class of synthetic biodegradable polymers.

2.1. Poly (α -hydroxy acids)

Poly (glycolic acid), poly (lactic acid) and their copolymers are the most extensively investigated linear aliphatic polyesters or poly (α -hydroxy acids) due to their excellent biocompatibility, synthetic versatility and tunable degradation properties. These polymers are prepared by ring opening or condensation polymerization depending on the monomer units [4]. Polyglycolides because of its good mechanical properties is preferred for orthopedic applications and also as materials for controlled drug delivery. Polyglycolides are used to prepare absorbable sutures and its fabrics have been investigated as scaffolding matrices for tissue regeneration. Its applications are limited due to its higher rate of degradation and low solubility. Hence, copolymers of glycolide with lactide or caprolactone have been synthesized for medical devices. Poly (L-lactic acid) is used for bone fixation devices and poly (DL-lactic acid) is suitable vehicle for drug delivery [5].

2.2. Polylactones

Poly (caprolactone) is a semi-crystalline polymer which is synthesized from ring opening polymerization of ϵ -caprolactone. It is soluble in wide range of solvents making it easily processable. Its property of slow degradation leads to investigation as a vehicle for long-term drug delivery and cell-based therapies. Poly (p-dioxanone) is another slow to moderately degrading semi-crystalline polylactone.

3. Natural biodegradable Polymers

Natural polymers are formed in nature during the growth cycles of all organisms. Natural biodegradable polymers are called biopolymers. Proteins, Lipids and Polysaccharides like starch, Cellulose, Chitin, and Alginate have gained much attention among the natural polymers.

3.1. Proteins

Proteins are thermoplastic heteropolymers constituted by different polar and non-polar α -aminoacids. Collagen is the primary protein constituent of animal connective tissues. On denaturation or degradation of collagen, a protein called as gelatin is produced. Albumin and fibrin are other proteins from animal sources. Soy protein and wheat gluten are the proteins derived from vegetal sources. Proteins have been extensively used as biomaterials for sutures, haemostatic agents, scaffolds for tissue engineering and drug delivery systems. Gelatin is used for preparing biodegradable hydrogels and also for micro encapsulating different drugs [6].

3.2. Polysaccharides

Starch is a well known polysaccharide produced by plants as an energy store. It is one of the most abundant and cheapest biodegradable polymers. It consists of amylose (poly- α -1,4-D-glucopyranoside), a linear and crystalline polymer and amylopectin (poly- α -1,4-D-glucopyranoside and α -1,6-D-glucopyranoside), a branched and amorphous polymer at varying ratios with the starch source. Starch films are used as agricultural mulch films because of its ease of processability. Starch based blends have been investigated as bioadhesive drug delivery systems, drug delivery matrix, and scaffolds for tissue engineering [7].

Cellulose is the most abundant natural polymer consisting of a linear chain of D-glucose units linked through β (1 \rightarrow 4)-glycosidic bonds. This polysaccharide is a chief structural component of the primary cell wall of green plants and several forms of algae. Though it is a hydrophilic polymer, it is insoluble in water due to the presence of strong hydrogen bonds between polymeric chains. Cellulose and its derivatives have been investigated as a wound dressing, hydrogel base and matrix for drug delivery [8].

Chitin is the second most abundant natural biopolymer found in the shells of crabs, shrimp and insects. It is a linear polymer of *N*-acetyl-glucosamine with β -1,4 linkage. Chitin is processed to its *N*-deacetylated derivative known as chitosan. The structure of chitosan is similar to cellulose, except the presence of acetamide groups at C-2 position. Due to biocompatibility, microbicidal and mucoadhesive nature, chitosan and its modified forms finds application as blood anticoagulants, immunoadjuvants, in wound treatment, cartilage engineering, as drug carriers and gene delivery, and as a hydrogel for delivering anti cancer agents [9].

Alginic acid or Alginate is another polysaccharide, present in the cell walls of brown algae. It is a linear copolymer consisting of β -D-mannuronic acid linked to α -L-guluronic acid, through a 1,4-glycoside linkage. Because of its anionic nature, it has been investigated for the controlled delivery of cationic drugs. Alginic acid is able to form alginate gels in the presence of counterions like Ca^{2+} . The alginate gels find application in enzyme immobilization and encapsulation of cells like chondrocytes. Calcium alginate is used in skin wound dressings due to their good water absorbing capacity and hemostatic potential [10].

4. Microbial Polymers

Microbial polymers are intracellular biopolymers synthesized by many bacteria and act as carbon and energy storage granules. Poly (hydroxybutyrate) (PHB), and its copolymer poly (hydroxybutyrate-co-hydroxyvalerate) (PHBV) are one of the widely studied poly(hydroxyalkanoates). PHB is highly crystalline polyester, which is formed by the condensation of 3-hydroxy butanoic acid molecules. PHBV is a highly crystalline copolymer derived by combining 3-hydroxy butanoic acid and 3-hydroxy pentanoic acid. Biocompatibility and piezoelectric properties finds them suitable for drug delivery, tissue engineering and orthopedic applications [11].

5. Conclusions

Biodegradable polymers are the versatile materials with potential applications in biomedical field. These polymers are ubiquitous in surgical sutures, wound dressing, enzyme immobilization, tissue regeneration, controlled drug delivery and gene delivery. Further, the future outlook for investigation of these amazing materials for newer applications is promising.

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GST – IMPACT ON INDIAN ECONOMY

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Indian Market has a great value system all over the world. From the times Allaudin Khilji, the market taxes have not gone anymore changes. For the first time in the economic history of India a new tax came into vogue with the subtitle, "One Nation One Tax". Goods and services tax which in short is noted as GST is a comprehensive destination based tax. It will be levied on every value addition. The first level of differentiation will come in depending on whether the industry deals with manufacturing, distributing and retailing or in providing a service. It is a single indirect tax for the whole nation, one which will make India a unified common market. It is a single tax on the supply of goods and services, right from the manufacturer to the consumer. The GST bill was introduced in Lok Sabha in 2009 by the UPA government but they failed to get it passed. The NDA government introduced a 'slightly modified' version of the GST bill in the parliament and both the houses passed it. Through GST, the government aims to create a single comprehensive tax structure that will subsume all the other smaller indirect taxes on consumption like service tax etc. Touted to be a major game changer, in the words of Union Finance Minister, Arun Jaitley, it will lead to the financial integration of India.

Currently, tax rates differ from state to state. GST will ensure a comprehensive tax base with minimum exemption will help industry which will be able to reap benefits of common procedures and claim credit for taxes paid.

There are two varieties of taxes, previously in India. They are categorized as central taxes and state taxes. They are of indirect tax structure. The well known central taxes are Central excise duty, Additional duties of excise, Additional duties of customs, Service tax, Surcharges and CESSes. State VAT and sales tax, central sales tax, Purchase tax, Entertainment tax, Luxury tax, Entry tax of all forms, Taxes on lottery, Betting and Gambling, Surcharges and CESSes.

During the year 2006 an announcement to introduce GST by the year 2010 it is made. And in 2009 1st discussion paper (FDP) is released by EC. 115th amendment was made and constitution bill was introduced. In the year 2013, 3 committees constituted by EC and GSTN was setup. In the year 2014 constitutional amendment bill 122nd was introduced in Lok Sabha. In August 2016 constitution Amendment bill was passed. In March 2017, 12 GST council meetings were held. As a result CGST, SGST, UTGST, IGST, Compensation CESS bills were recommended.

Benefits of GST:

- Overall reduction in prices for consumers.
- Reduction in multiplicity of taxes, Cascading and Double taxation.
- Uniform rate of tax and common national market.
- Broader tax base and decrease in “Black” transactions.
- Free flow of goods and services – No checkpoints.
- Non intrusive Electronics Tax Compliance System.

It will boost export and manufacturing activity, generate more employment and thus increase GDP with gainful employment leading to substantive economic growth. Ultimately, it will help in poverty eradication by generating more employment and more financial resources. GST will prevent cascading on taxes as Input Tax Credit will be available across goods and services at every stage of supply.

Goods and Services Tax Network:

Goods and Services Tax Network (GSTN) has been set up by the Government as a private company under erstwhile Section 25 of the Companies Act, 1956. GSTN would provide three front end services, namely registration, payment and return to taxpayers. Besides providing these services to the taxpayers, GSTN would be developing back-end IT modules for 25 States who have opted for the same. The migration of existing taxpayers has already started from November, 2016. The Revenue departments of both Centre and States are pursuing the presently registered taxpayers to complete the necessary formalities on the IT system operated by Goods

and Services Tax Network (GSTN) for successful migration. About 60 percent of existing registrants have already migrated to the GST systems. GSTN has already appointed M/s Infosys as Managed Service Provider (MSP) at a total project cost of around Rs 1380 crores for a period of five years.

Positive Impact of GST:

All most every industry body are "fully prepared" for implementation of the new indirect tax regime, while commending the government's efforts towards its rollout. The nationwide GST will overhaul India's convoluted indirect taxation system and unify the over \$2 trillion economy with 1.3 billion people into a single market. The medium-term impact of GST on macroeconomic indicators is expected to be extremely positive. Inflation will be reduced as cascading of taxes will be eliminated. Assocham president Sandeep Jajodia said India would move many notches up the global ease of doing ladder by this single, but the most important tax reform in the country.

Negative Impact of GST:

India has adopted dual GST instead of national GST. It has made the entire structure of GST fairly complicated in India. The centre will have to coordinate with 29 states and 7 union territories to implement such tax regime. Such regime is likely to create economic as well as political issues. The states are likely to lose the say in determining rates once GST is implemented. The sharing of revenues between the states and the centre is still a matter of contention with no consensus arrived regarding revenue neutral rate. Pre GST service tax of 15%, which would increase to 18-20% in post GST. Hence, although prices of goods and products can come down, service industry will bear the brunt of higher taxes. Air travel, hotels would become more expensive. Currently, economy class tickets are taxed 6% and non-economy class tickets are charged 9%. Once GST is implemented, it would increase to 18%, thereby leading to direct increase of 9-12% tax on the tickets. Unless the airlines absorb this increase, the additional tax has to be paid by the consumer.

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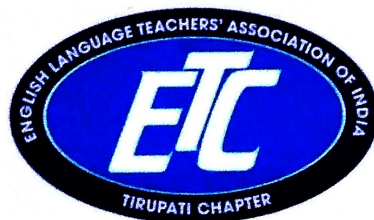
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Proceedings of the ELT@I Tirupati Chapter
6th Annual International Conference on

Recent Trends and Innovative Practices in Teaching English Language and Literature

Editor

Dr. G. REDDI SEKHAR REDDY



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The Path of English Language Teaching in India – A Study

Dr. Gannavaram Sridevi, Lecturer in English, SVCR Govt Degree College, Palamaner.

David Crystal in his book; "English as a Global language" (1997) says: A language achieves a genuinely global status when it develops a special role that is recognized in every country. In this way English language has become the lingua franca in the age of globalization. Actually English has co-existed in the Indian subcontinent alongside thousands of local languages. It has remained at the core of Indian society. This paper studies about the real picture of English Language Teaching in India.

The East India Company furthered the process of teaching English in association with the British parliament by trying to maintain schools for Indians. The Charter Act of 1813 signified the beginning of East India Company's responsibility for educating Indians. It was at this time that the question of the medium of instruction raised intense controversies both among the British officials and the Indians. Raja Ram Mohan Roy felt that the system of classical education would keep the country in darkness and associated English with a promise of modernization and liberation. This was the beginning of the first ever conscious attempt at introducing English language teaching in India.

Raja Rao writes in the foreword of *Kanthapura* "We shall have English language with us and amongst us, and not as a guest or friend but as one of our own, of our castes, our creed, our sect and of our tradition". (In his foreword to *Kanthapura*).²

The policy of the administrators consciously prompted association of English with a status of privilege. This combined with selective education to 'a class of persons Indian in blood and colour but English in tastes, in opinions, in morals and in intellect' (Macaulay 130) led to a sharper division between the few elite (castes) on the one hand and the vernacular educated and Language in India the illiterate masses (lower castes and classes with less or no access to English education) on the other with bitter hatred in between.

English is studied as a second language in India and one's mother tongue habits are likely to stand in one way. Robert Lado has rightly observed, - the inference of the students' mother tongue accounts for a number of errors and difficulties that occurs at the time of learning and afterwards in the use of second language. Keeping in view the importance of English, a deserving place should be assigned to this language in our school - curriculum. In this connection; the recommendations of the Indian Education Commission (Kothari Commission) can be reviewed:

a) Only one language which will be the regional language will be taught during lower primary classes, i.e., from I to V class.

b) From V to VII class, two languages will be taught. One of them will be the regional language. The other can be either Hindi or English. A third language can be studied as an optional subject.

c) From class VIII to X, three languages will be taught. One of these will be the regional. For non - Hindi speaking students, it can be Hindi. The third will be Foreign language, i.e., English.

d) After X class, language study will be optional. This three language formula has the following characteristics:

- With the application of this formula, some students can read English for 6 years.
- This formula gives ample scope to those who are much interested in this language, because it can be opted from class V.

- This formula recommends that English should not be taught at elementary stage, that is, from I to VI classes. This seems plausible because Michael West and many teachers are of the view that second language should be taught after pupils develop a good grounding in their mother - tongue. Peter Wingard has also opposed the introduction of English in elementary stage as it increases the proportion of wasted teaching to pupils, who never get far enough really to be able to use their English.

- It gives appropriate place to both Hindi and regional languages, without distorting the place of English

The three - language formula was more of the nature of a political solution than of any educational value. The change over from English to Hindi was not possible. Even in the post-independence period the status of English is still a link language among the educated people and the few elites.

Another landmark in the history of the role of English in the Indian education system was the Wardha Scheme of Education in 1936. Under this scheme Mahatma Gandhi strongly recommended that 'all instructions were to be imparted in the scholar's mother tongue and not in any foreign language at the school level'. The experiment of this scheme was permanently cut short by the outbreak of the Second World War and consequent resignation of the Congress Ministers in 1939.

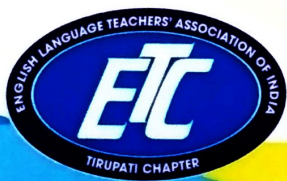
In 1944, the Central Advisory Board of Education prepared a scheme for educational development of India to be taken up after the conclusion of the World War II. As Sargent, the Education Advisor to the Government of India was the head of this board the new scheme also came to be known as the Sargent Scheme. This scheme incorporated many features of the Wardha Scheme of education, yet it was a more comprehensive than the latter. It made recommendations with regard to: (i) Basic education, (ii) Secondary or High School education, (iii) University education, (iv) Health and Physical education, etc. The scheme made provision for free and compulsory education up to the age of 14 years. The use of vernaculars was allowed up to High School with English as one of the compulsory subjects. At the university level, English used to be the medium of instruction. The Sargent Scheme was a document of immense educational value. Therefore, English has been considered as a major foreign language in India since independence. As the world is getting globalized, there has also been a sense of English as a global language, not just a language of the USA or the UK.

Although English was considered as a major foreign language in India, Indians in different contexts are more likely to have witnessed, or experienced benefits of having more competence than before. These changes in the functions and benefits have brought about change in the status of English from that of a foreign language to a global language.

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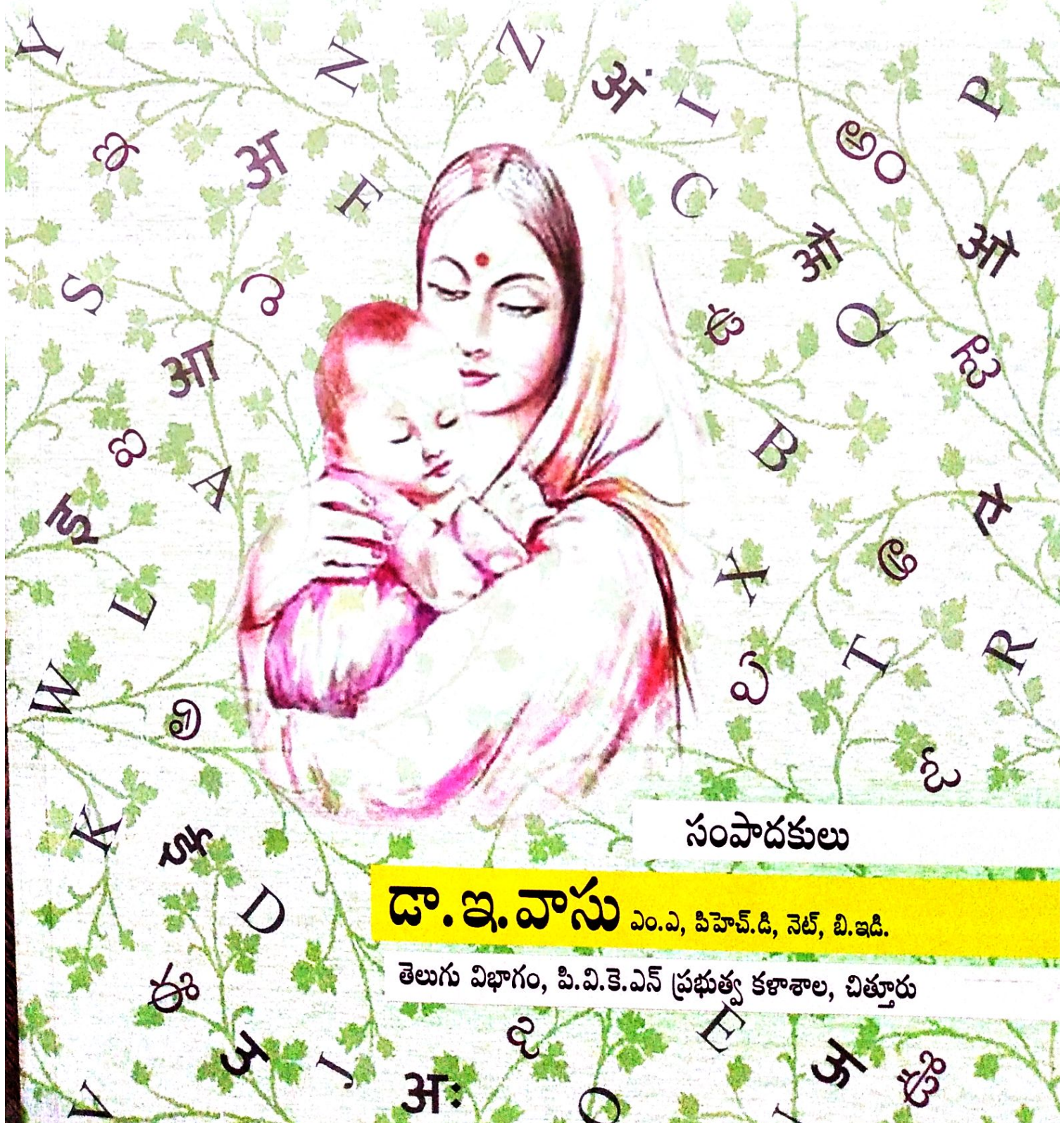
22 - 23 February, 2018



చిత్తూరు ప్రభుత్వ కళాశాల

Mother Tongue - An Effective Tool of Modern Context

(ఆధునిక వ్యవస్థలలో మాతృభాష ప్రాధాన్యత)



సంపాదకులు

డా. ఇ. వాసు ఎం.ఎ, పిహెచ్.డి, నెట్, బి.ఇడి.

తెలుగు విభాగం, పి.వి.కె.ఎన్ ప్రభుత్వ కళాశాల, చిత్తూరు

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INFLUENCE OF ENGLISH ON MOTHER TONGUE: A REVIEW

- Dr. Gannavaram Sridevi

“MATHRU DEVO BHAVAH!”

The mother is the ultimate creation of all the human beings. The ancient religious texts and the other literary and non literary forms honoured mother as the incarnation of eternity. As per all these; it is a rule to prostrate before mother hood. Such is the position of mother in all most all the religious texts. The foremost duty of a mother is to teach her kids especially when they are in her lap. She is the vital teacher of life. If mother is the first teacher what she teaches at the first; are the sounds and the sounds later will be developed into words and then the sentences are well framed by the child. In the total process mother plays a vital role and the child is an active learner. In this way, language introduced by the mother is considered as the mother tongue of a child. That is the common language spoken by the kith and kin. The kid before being introduced into the outer world exposes to this language. Though the kid may not come across the exact meanings of the particular word, he/ she uses it through symbol acquisition. The particular word that satisfies their basic needs will be used recurrently to attract the attention of the elder speaking community. As a result the child will learn the same and will construct ideas in that language. The young brain retains or reflexes ideas in the language that is known to it.

Language learning is based on the two components: one is listening and the other is speaking. If the kid does not come across the skill of listening he/she may not reproduce sounds. The studies have proven that the kids that are left out in non human living areas cannot speak. Their speech organs have become in vain. Every child loves to listen to stories and other adventures in language known to them. Then only they can have a picturesque effect while listening. “The art and science of asking question is, the source of all knowledge”, says the ancient texts of religion. If the kid comes across many things in mother tongue he certainly would develop all the skills creativity and presentation.

Here lies a doubt whether mother tongue is enough in the process of learning. There are vistas of knowledge forms in and around of every child. According to Nelson Mandela, “Education is the most powerful weapon which you can use to change the world”.¹ What the present society is in need of is number of scientists and number of educationists. If the child is restricted to his or her mother tongue, can they obtain the hidden knowledge in the other languages? It may not be possible. The paper studies the influence of English on Mother tongue and how the two can be used simultaneously.

The proficiency in mother tongue makes every child proactive in the areas of learning. With this he can develop an attitude of learning science and technology. The perceptive levels of a child can be well deployed if he has a great exposure to science. But the growth of an individual based on his exposure to the world. A child must have an exposure to all varieties of knowledge. According to Deepak Chopra an educationist, “Our mind influence the key activity of the brain, which then influences everything; perception, cognition, thoughts and feelings, personal relationships, they are all a projection of you”.² To become a perfect learner the child is in need of multi-linguistic talents. The brain has to undergo many new situations and learning. So that it develops a keen understand of all, the same can be reflected in the character of the child.

English came to India to satisfy the needs of the then rulers; Britishers. Though it is not a welcoming fact; English opened doors to foreigners to make an introspection of the hidden treasures of Indian knowledge. Indian scripts and ancient texts are repositories of knowledge. But they are not in availability to the common man of India also. The advent of Britishers made an access to that hidden treasures and thus the Indian caliber has been exposed to the outer world. Many scholars like C.P. Brown made studies on Indian languages. They learnt Sanskrit and Telugu. They made a voracious study on Indian languages. They reshaped the knowledge of the Indian texts and made them to be printed.

Activists like Sachidananda Sinha learnt the importance of English being introduced in schools. In 1835 “Macaulay Minutes” paved a way to English to enter India. The object of them is to make the subjects understand the orders of the ruled. Raja Ram Mohan Roy and many more INC leaders learnt the importance of English in making the future of India made it a science of learning and three language formulae was

Mother Tongue - An Effective Tool of Modern Context

introduced. It is also tested and proved that a child below the age of five can easily and progressively learn more languages if exposed. Basing on this the child is given exercises in other languages along with his mother tongue.

English has been enjoying the privilege of "lingua franca" of the modern times. English has intertwined with the lives of the Indians for a long time. English symbolizes in Indian minds, better education, better culture and higher intellect. It is a universally accepted fact that English is the most preferred language of the Indians. English is the language of library and many other official presentations. Most of the scientific researches have been published in English only. In that way only they can reach most of the world. Code switching is very common in most of the areas of Telangana and Andhra Pradesh. With a growing popularity Tenglish is being used to publish news online. Films and TV channels have also been spreading Tenglish.

Every language has its own features and presentations, in the same way Telugu and English also. They have a blend of vocabulary and grammar also. Many speakers do not realize that they are integrating English words into Telugu sentences or Telugu words into English sentences. Words like "road", "rail", "bus", "cycle", "shirt", "watch" and many more have been adopted into Telugu. Some expressions like "sorry", "hello", "happy birthday", "happy new year", "thanks" etc are commonly used even by illiterate people from Andhra. "News Paper" is considered as one of the common word. In the same way Telugu has also contributed many words into English. "Varanadah" and "Chutney" are the best examples. Adoptability is a common feature of the language. Hence, each language will accept the other language to penetrate into it. English and Telugu are no exceptions.

As a conclusion of the paper, it is not easy to differ English from Telugu or Telugu from English. Both are equal in all spheres. Both have specific purposes. The people of Andhra have long been welcomed English as one of their guest and they never will bid adieu to it. As these two creepers are intertwined together and will never be loosened.

"I think English is a fantastic, rich and musical language, but of course your mother tongue is the most important for a learner". Nelson Mandela.

"Those who know nothing of foreign languages, know nothing of their own".

These two quotations (extracted from Internet) are apt. one should know much about their own language and at the same time must develop a skill of language learning.

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Mother Tongue - An Effective Tool of Modern Context

(ఆధునిక వ్యవస్థలో మాతృభాష ప్రాధాన్యత)

సంపాదకులు: డా. వాసు

శిశువు తన అభిప్రాయాన్ని, సౌందర్యదృష్టిని, ఆనందానుభూతిని వ్యక్తం చేయడానికి ఉపయోగపడే సహజ మాధ్యమం మాతృభాష

- గాంధీజీ

పరభాష ద్వారా నేర్చు విద్య సోపానాలు లేని సౌధం వంటిది

- రవీంద్రనాథ్ ఠాగూర్

పిల్లల మనసులు వికసించి, విద్యను స్వతంత్రంగా అవగాహన చేసుకొనే పక్వత వచ్చే వరకు మాతృభాషలోనే విద్యను బోధించాలి. తద్వారా పిల్లల మానసిక శక్తులకు పరిపూర్ణ వికాసం కలుగుతుంది.

- విశ్వనాథ సత్యనారాయణ

The Mother tongue is a tool, a source of joy, happiness and knowledge, a director of taste and feeling and a means of using the highest powers that God has given us when we come closest to him that is our creative power

- W.M.Ryburn

Training in the use of Mother tongue the tongue in which a child thinks, dreams, becomes the first essential schooling and the first instrument of human culture

- P.B.Ballard

Mother tongue is a natural outlet for the expression of child's aesthetic sense and appreciation

- Mahatma Gandhi

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సాహిత్య వ్యాస సంకలనం



భూక్యా గోపీ నాయక్

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THE TRAUMATIC LIFE IN WIFE – A NOVEL BY BHARATI MUKHERJEE

- Dr. Gannavaram Sridevi

"When the modern man feels the loss of self he is in danger of becoming insane, if he does not save himself by acquiring a secondary sense of self which fits into one of the current patterns accepted by the society. This precisely what happens in *Wife*. Bharati Mukherjee explores the sensibility, which is too inarticulate to relate to the outside world and which loses the track of the borderline between the real and the unreal world mistaking the unreal world for the real one". (S.P. Swain 59)

Bharati Mukherjee is trying to portray a schizophrenic mind and in *Wife* she presents such a character. The protagonist of the novel is Dimple. *Dimple also experiences an intense loneliness, which is similar qualitatively, from the loneliness of the expatriate.* (Christina Gomez 25) Dimple Dasgupta shows the symptoms of psychic dislocation, these symptoms are obvious when she is in Calcutta before her marriage and is aggravated when she is displaced in America after her marriage. The novel is dedicated to the author's Canadian husband and her two sons who, she says, "wondered about Bengali wives". If the book is supposed to be an answer to their curiosity, a statement on Bengali wifehood, it is appalling to think what their reaction would be to this grotesque distortion of Indian womanhood.

The novel begins with a situation, describing Dimple who is eager to get married but finds it difficult to get a husband. She develops a complex as the girls living in the same street get married and for this she blames herself. She is so obsessed with the thought that the pressure mounts into a sharp pain in the chest, which she is unable to locate. This is also due to her belief that pain is reserved for married women. She would dream of Sita who walked through fire according to her husband's wish. She seeks answer to her problem by writing to Miss Problemwalla. She is a girl who awaits an experience but never takes it. This suggests the dislocation of sensibility in her.

Dimple Dasgupta hailed from a well-to-do middle-class Bengali family of Calcutta. Like other young women of her class in India, she cannot conceive of education and career as necessary attributes to her identity. She looks forward to marriage, preferably to a neurosurgeon, as the means of fulfillment of her desire for a "different kind of life". Once the likelihood of her marriage looms on the horizon, she gives up the idea of taking the B.A. examinations, and lapses into a life of vague desires and fantasies.

Marriage would bring freedom, cocktail parties on carpeted lawns, and fund-raising dinners for noble charities. Marriage would bring her love. (Mukherjee 3)

Dimple's friend Pixie is also a daydreamer like her. Her real name is Paramita Roy. With her knowledge of magazines she changed her name as Pixie. Exhibiting a picture of the tall Amitabh holding hands with his short, smiling Bengali actress-wife, she would say, "That's love". Even though a precise definition of love eluded Dimple, she was certain that love would become magically lucid on her wedding day. Even her wish to pass the university examinations is but an offshoot of a conviction that without a B.A. she would never get a decent husband.

Dimple is worried about her 'figure'; she makes fanatic efforts to improve it. She uses skin whiteners; pre-bath mustard oil massages, ground almond and honey packs, homeopathic pills, exercises nor prayers to Lord Shiva ever improved her 'figure'. She writes a letter to the Editor of Women's Magazine imploring her "to pull a magical remedy" from her "proverbial beauty basket". When her letter was neither printed nor answered, she invented desperate schemes like cosmetic surgery in the West, but she has her moments of optimism too, when she waits for real life to begin. To her friend's question "what do you do all day" she answers in the same way every time she is asked the same question, I indulge in sexual fantasies. (Mukherjee 13) One day her father announces that he has found an ideal boy and a prospective groom for her.

The advantages of marrying him as Dimple sees it are that an older sister of him is already married and married to a Chartered Accountant with important family connections and might be able to get her travel documents processed fast and without much hitch. Amit's Mother objected of course to Dimple's name as something very "frivolous" and "un-Bengali"; his sister felt that she was darker than the photograph has suggested. But all the same the wedding was fixed and in a tone bristling with irony the novelist remarks that there were "one hundred and five photographs to prove that it was perfect".

Dimple dreamt throughout her life that marriage would bring freedom to her; instead she was more frustrated when she stepped in her in-law's house. When she started living in her new home she found it horrid. She hated the curtains, hated the lace cushion covers that her mother -in-law had made. She thought of selecting colors of curtains and bed covers at least to her bedroom. In her view that was the best part of getting married: being free and expressing yourself. (Mukherjee 20) It was not given to her romantic, adolescent

mind to visualize the responsibilities and obligations that freedom inevitably brings along with it. She magnified the inconveniences in her new home. Dimple tries to reconstruct her "ideal man" from faces in a magazine by borrowing.

Dimple Dasgupta is the pliant, the docile, obedient and submissive daughter of a middle-class Bengali man. She becomes more violent after her marriage. She enjoys the anger of her in-laws by throwing the hairballs or pieces of paper on them. She does not like the change of her name. She wants to be Dimple. According to the Oxford English Dictionary; her name reads a slight surface depression. It reflects the nature of Dimple. *"Dimple is a psychic study of an abnormal woman. She has nothing to do with the problem of immigrants. Therefore, she angers her husband by making fun of his dress, spilling curry on his shirtfront. She goes to the extent of condemning the gifts he brings for her. Her abnormality reaches the climax when she skips her way to abortion".* (F. A. Inamdar 69)

Dimple is an escapist lost in her private world of fantasy. Amit is an earnest young man, even a considerate one by the standards of Indian masculinity. But Dimple has spent her time in dreams and so she cannot understand him or try to understand him. Meanwhile she becomes pregnant. She considers it a cruelty inflicted on her. She links herself with the pregnancy of the mouse. The women in India, if the husband neglects them, looks after the children as their companions. Dimple does not want to bear the pregnancy any more. "She had skipped rope until her legs grew numb and her stomach burned; then she had poured water from the heavy bucket over her head, shoulders, over the tight little curve of her stomach. She had poured until the last of the blood washed off her legs; then she had collapsed". (Mukherjee 42) Dimple is an introvert. After aborting herself she becomes happy. She considers that she is free from bonds to visit the new land, America. She does not want to carry any relics from her past to America. Without these encumbrances she can be "a more exciting person" take evening classes perhaps and become a librarian like many Indian wives in the U.S. Justifying to herself therefore that it was not murder, she aborts herself. Dimple is emotionally sick. The destructive impulse in her is a passion, which will try to find an object outside or else will be directed to the self. She is unhappy with her situation and her horrid flat in which she feels isolated.

The conversation at Pixie's party hosted to bid farewell to Amit and Dimple who is migrating to the U.S. adds to her anxiety. While preparing to go abroad, Amit sets the parrots free - an act, which to Dimple appears as if she is set free from one cage to be trapped in another.

Accompanying her husband she flies off to America, her dreamland. For her the real happiness was just in the movies or in the West. Dimple believed that a whole new horizon was going to open before her. The first part of the novel ends with the sentence about their stay abroad, It won't be forever, will it? (Mukherjee 47)

She hates everything in Meena Sen's flat where she is staying temporarily. It is very suggestive that Dimple and Amit do not find flat of their own. After leaving Sen's apartment, they shift to the flat of Marsha, who is on a long vacation. If Dimple has to live in America she has to live in a borrowed flat and clothes and also culture for that matter. The only solace to preserve her sanity is the T.V. and the magazines. When Dimple fails to relate to the real world, she tries to relate to the unreal world shown on the T.V. But this provides wrong solutions to the real problems. Another effect of displacement is that in the parameters of comparison. Dimple begins to find fault with her husband when she compares him with other Indian immigrants settled in America.

In a fanatic attitude she thought of killing Amit. Later shifts herself to commit suicide. She broods on the possible ways of committing suicide. Between three and four the next morning Dimple thought of seven ways to commit suicide in Queens. Dimple gets totally cut off from the outside world. This situation starts thwarting her life. The isolation and powerlessness is so acute that the other potentialities such as sensuous, emotional and intellectual ones, which are essential for life and evolution of personality cannot be realized by her. The lack of inner security and spontaneity blocks this realization.

The third part of the novel depicts Dimple as a wrecked person at the very outset. She feels like a star collapsing inwardly. As the stay in America becomes longer and indefinite, the mental distance is created from the home country. Initially the reminiscences about Calcutta could act as an elixir and revive her spirit whenever she felt lonesome. But as the uncertainty about her return to home country grows, she finds herself trapped in that uncertainty.

The susceptibility to illness in the case of Dimple happens not as a by-product but as a direct result of the social disorientation. The thoughts about suicide haunt her and she thinks only about different ways of committing suicide. The only company she has, in this condition, is the T.V. because it helps her to escape from the real world into the other unreal but exciting world. It satisfies her imagination. "But her imagination, inflamed by too many hours in front of the T.V. pictured what might have been. And alone in the dark apartment, Dimple collapsed in terror". (Mukherjee 161) The continuous exposure to the

T.V. world makes her lose her touch with the real world. Dimple becomes aware of her condition at the party of "Khanna Cultural Society".

Filled with a terror of aloneness and insignificance, Dimple tends to develop masochistic strivings. She thinks about her funeral, as it would be performed in Calcutta and New York. Sometimes in her dreams someone murders her and her corpse is concealed. Everything seems to be destructive for her.

Though Dimple believes that television had taught her how to cope with life's real problems, she very well understands, when you get television mixed up with real life you're very near the end. (Mukherjee 206) After a T.V. programme Amit wants to have a bowl of wheaties at night, but the moment Dimple notices the wheaties flakes on the counter and Amit spilling sugar on the counter, she gets irritated.

Unable to cope with the conflicting pressures of the New World, Dimple ended up eliminating the most obvious among them - her husband. She has no control over her actions. In a fit of madness, she touched the mole very tightly and let her fingers draw a circle around the detectable spot, then she brought her right hand up and with the knife stabbed the magical circle, once, twice, thrice, seven times, each time a little harder, until the milk in the bowl of cereal was a pretty pink and the flakes mere mushy and would have embarrassed any advertiser and she saw the head fall off.

Dimple's journey is undertaken in search of fulfillment and self-expression. Loss of identity is the problem exhibited by the author through the central character of Wife.



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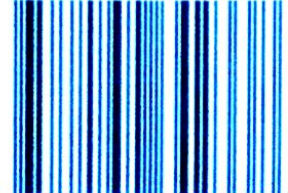
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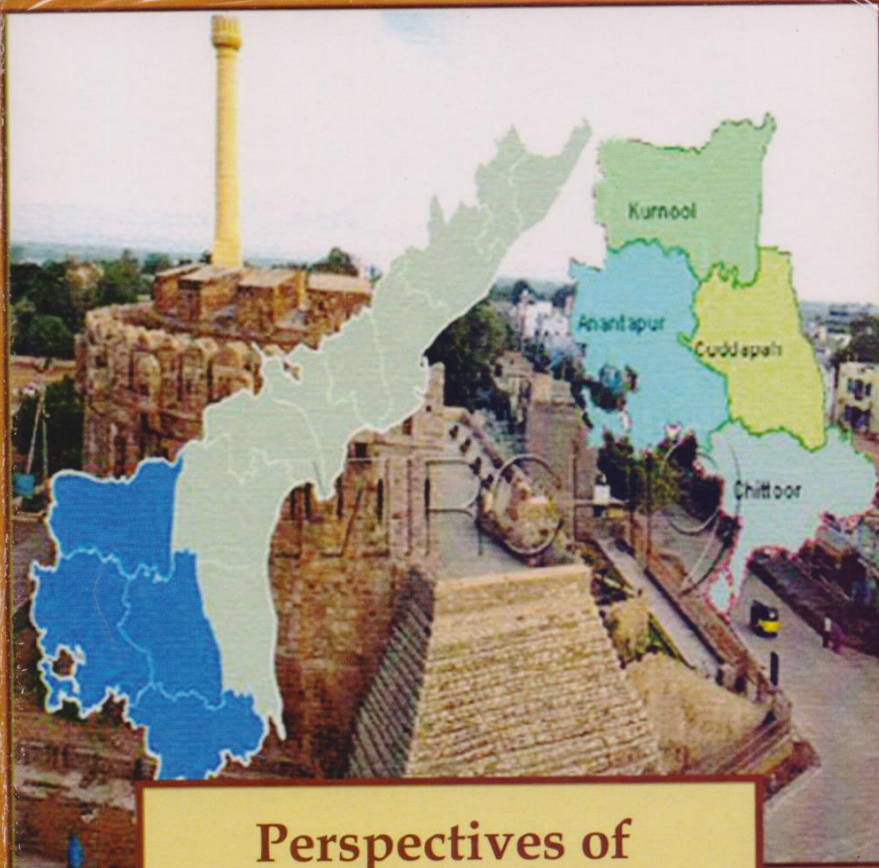
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**Perspectives of
Social Movements in
Rayalaseema Region
of Andhra Pradesh**

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and teacher with academic excellence. He has attended several National Seminars, presented papers and also published articles in reputed journals. He has been a recipient of Andhra Pradesh state Award for Meritorious Teachers in 2015. He has completed U.G.C. Minor Research Project.



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championing the cause of Swaraj. She founded the Theosophical College, in Madanapalle and Madras. She and had high praise for our culture of head and heart that endeared upliftment of Indian woman, and a writer and fiery orator and used it to her advantage. Many brilliant helped her in her mission every

DALIT MOVEMENTS IN RAYALASEEMA REGION OF ANDHRA PRADESH

¹M Sandhya Rani

INTRODUCTION:

Rayalaseema was ruled by Sri Krishnadevaraya, Rayalaseema was the original home of the Eastern Chalukya, which gradually extended their away over Karnataka under pressure from the chola kings. Before and around the period of chaluya is called Hiranyaka Rastramu. Only during and after the vijayanagara era is it called Rayalaseema.

Rayalaseema is a geographic region in the Indian state of Andhra Pradesh. It comprises four southern districts of the state namely, Anantapur, Chittoor, Kadapa and Kurnool. During the British era, the Nizam of Hyderabad ceded this area to British, and hence was called ceded Districts. After independence, it was renamed as "Rayalaseema", as 'seema' was an administrative territorial entity of the vijayanagra Empire similar today's districts.

After the vedic period, from 6 B.C to 3 B.C many new caste started forming in India. This is also called 2nd urbanization. Because of the new caste arising many Economic, Political and social changes came in society. Because of the caste system and movements got a positive support. Greek Philosophers Hebrew religion leaders, Confusious in china, Zorastrian in Persia, In India Jainism and Buddhism arised.

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Caste system was an ancient tradition in India. Because of this system in society lot of changes and Inequality some of the the lower caste people were suppressed. Against this system in Medieval period Bhakti movement leaders protested against this caste system. In modern period many great social reformers opposed against this caste system and fought for equality in the society. Not only this social reformers but also some leaders who came from lower caste among them, Jyothi Rao Govinda Rao pule, Ambedkar belongs to Maharashtra , Sree Narayana Guru belongs to kerala, Rama Swamy Naikar belongs to Taminadu they protested against the Caste System.

In this period many educated people, middle class people and social reformers had a change in their thoughts in the Rayalaseema Region.

DALIT MOVEMENTS IN RAYALSEEMA REGION:

The evaluation of the Dalit movement in Rayalaseema has a long history that parallels India's liberal parliamentary democratic transition from caste based to a feudal, Colonial state. This history of democratic transition has the elongated allegory tied up with the configuration of power between the caste based India Feudalism and British imperial colonialism. The nature of that concerted Unison has been politically indicated in the configuration of unceasing hegemony of native upper caste feudalism over the wretched dalits even the colonial modernization process, that included the restricting of relations to accommodate the natives, reflected the political interest of dominant upper caste caste hindu landlords and the sub antern dalits were further marginalized in this artfull contract between their caste centered feudal and the British colonial masters.

Many non Hindu, Alternative Semireligious sect were Engineered by the lower caste to escape from the dehumanizing frame of caste and untouchability. Important among them were the Nasariah sect and Pothuluri Veera Brahma whose teachings seemed to have tremendous attraction on the members of lower castes, Untouchables and Sudras. Artisans, Christian Missionaries played an Important role in bringing about a change in the status of the Dalits by opening numerous English Schools which become door ways to proselytization process contributing to the changes in plight of the dalits was the process of reform initiated by Hindu Social reformers

Prominent among them were Kandukuri Veereshalingam Pantulu, Gurujada Appa Rao, Chilakamarthi Lakshmi Narasimham, Raghupathi Venkata Ratnam Naidu, Naraalashetty Devendrudu, Veemala Kurmiel

Gooduru Ramachandra Rao, Veemuru Ramiji Rao, Nalapathi Hanumanth Rao and Veelanki Krishnamurthy, Hindu Reformist Organisations like the Arya Samaj and Brahma Samaj also actively worked for the eradication of social evils like Untouchability. The great Philanthropist, the maharaja of pitaapuram established hostels and schools for the Dalits aiming to conduct the vehicle of Democracy towards the annihilation of caste and class divisions.

The dalit movement in Andhra Pradesh dates back to 1906 when Madan Bhagya Reddy Varma founded the 'Jagan mitra mandali' in Hyderabad to work for the awaking social consciousness among the Untouchables. In 1917 caste Hindu Reformer Gudur Rama Chandra Roa Organised the first provincial panchama conference in Bezawada, president over by Bhagya Reddy Varma and Sundru Venkayya as the Chairman. In this Presidential Address, after dwelling on the atrocities of the caste, Hindu on the untouchables and their miserables plight, he Stressed that untouchables are the original inhabitants and condemned. The term "Panchama" as it was nowhere found in the Puranas and fustified the use of the term" Adi Andhra's". The democratic impact of this idea was evident next day when all the banners of the venue rejected the term "Panchama" in Unequivocal terms and the conference was renamed as the first Andhra Desha "Adi Andhra Conference".

There are two important issues before the Dalit movement in Andhra Pradesh for bringing substantial meaning to internal Democratization and Unity of the community. One is the issue of the Dalit women and the other the categorization of reservations.

The famous antiliquor movement of 1992 in Andhra Pradesh by dominant caste educated women and desolated rural dalit movement. All the dalits were considered a group and put together to take advantage of the reservation benefits, as all of them as a combined package for all the Caste/ sub Caste among the dalits according to their total population in a particular state.

The conflict between the mala's and madiga's the major caste who together constitute more than 80% of the total dalit population in Andhra Pradesh is an Important case for the division of reservations.

The Justice Ramachandra Raju Commission as been recommended the schedule caste reservations as A,B,C and D groups. Schedule caste prepared under Article 341(1) of the constitution.

The Supreme court in its Verdict said that the mini classification based on micro classification based on the micro distinctions is false to the very egalitarian spirit of Indian constitution and violates articles 14, 15 and 16. Which constitute the basic structure of the Indian constitution. Though there is a temporary impasse on the division of reservation as demanded by the Dondora movement. The movement has brought out yet another important question before the Dalit movement as the Democratisation in Andhra Pradesh.

CONCLUSION:

Even after seven decades of Independence, we continue to witness the political, social and economic violence against Dalits. If increasing caste violence is symptomatic of the rising aspirations of the disadvantaged strata of our society and their challenge to the historically inherited and established structures of socio economic cultural and political dominance, then the violence is also an expression of resistance to these aspirations by the dominant powers.

Even today incidents are going on by suppressing them in some problems. For example in chittoor district in daily newspaper they had given one incident. That is for Dalit people there was no way to take the dead body to the burial ground and also they were not have sufficient place for burial ground.

All human beings are one that attitude should come in all human beings. Then this protesting movements are not necessary. We compare from ancient society to modern society, a lot of changes has been taken place. social reforms now in the society people are getting many benefits, because of many dalit movements. But still in social status a lot of changes should come.

In India there is Unity in diversity, like one side of coin and another is caste system. Due this caste system even though we are developing, but still somewhere we are finding a loop hole. When this caste system is totally removed then India is really developed.

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Jewels of Tourist Destination in Andhra Pradesh Potentialty & Prospects



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17. KEELAPATLA - A TEMPLE OF ANTIQUE

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INSCRIPTIONS OF THE TEMPLE:

As per the inscriptions of the temple Keelapatla is an old and antique temple. On the Northern wall of the inner shrine an inscription is found. It states as below.

"There are some inscriptions on the temple wall in an illegible language, it is believed that Sri Konetiraya Swamy was installed by Brugu Maharshi and the temple was reconstructed by Janamejaya".⁽¹⁾ By deciphering these inscriptions it is clear that Brugu Maharshi might be the first builder of this temple. Janamejaya might have rebuilt. Hence the time of this construction may belong to 5499 BC.⁽²⁾ On the floor of the outer shrine another inscription was found. It was not legible but with high difficulty it was read and understood that Lord Sri Venkateswara made his journey from Keelapatla to Venkatachalam.⁽³⁾ The mark of Pallavans was commonly found in this temple. Nandi and Lion are the royal logos of the Pallavans. They carry the title "Paramabhagavathulu". Sivaskandavarman the son of Veera Kurch Verma carry the title "Dharma Rajadhi Raju". (300-350AD) He was the ruler of Thondai mandalam. He had performed many yagas. He donated vivaciously for Tirumala also.⁽⁴⁾ The temple was renovated in 1337 by the Vijayanagara kings. The inscriptions in the temple also state the same. Hari Hara Raya and Bukkaraya might have contributed for this temple. One mandapa in the temple is called as Raya Mandapa on which the idols of Achyuta Raya and Varadaji are found. During the period 1465-1509 AD the successors of Vijayanagara Empire had undergone internal wars. They couldn't provide peaceful role to the people. Muslim invasions raised. Boyas started to become

Indians have a rich heritage of literature from times immemorial. An Indian finds God in all the existing elements. The objective of any tourism reflects in pilgrimage only. The religious beliefs of Indians are sharpened with the books available. The Vedas, Smruthis, Sruthis Aranyakas and Bramhanyas, Upanishads and Puranas made Indian religious belief strong. Among them it is praised that the Puranas are the first books. Vishnu, as per the 10th Mandala of Purusha Sukta, is the God of entire Nature. He is the "Purusha".

Every temple in India is a place for worship. In South India there are many numbers of such temples. An antique temple from Chittoor district is Keelapatla.

In good olden days, Palamaner, a municipality in Chittoor dist, presented ground for the two opponent religions. To trace the historical importance of Palamaner, it is ruled by Pallavas and Cholas respectively. To satisfy the thirst of this hill area the Pallavas dug a pond. The pond in Telugu is Eri, thus the name Pallavaneri came to this particular place. Later due to some changes the Pallavaneri was transformed as Palamaner. During the medieval times Palamaner belonged to the North Arcot District. After the formation of Andhra Pradesh the place was under the governance of the Andhra Pradesh state. As it is stated earlier the kings that gave the name to Palamaner are Pallavas. Basically they love Vaishnavism. Hence a temple with Lord Venkateswara as the main idol was built at Keelapatla, a village just 5 kms away from Palamaner. Keelapatla, is the modern name to the village Kotipalli. As a Keel patalam i.e. the main army took this place it is named as Keel patalam or Keel atanam and hence the name Keelapatla came into vogue. The forest surrounded by Keelapatla is called as Devadaru Vanam. It was common name for Koundinya forest. The kings, whoever might have ruled this place, have contributed a lot to this Lord.

the robbers. Thus anarchy prevailed throughout the country. Sri Krishna Devaraya made strong efforts to curb this anarchy. When he was on his journey to Vellore Veerappa Naidu tried to nab him. Then the jamindar of Pungunur Immadi Timmaya Gowni rescued Sri Krishna Devaraya. Thus peace and sovereignty was established in Keelapatla and Veerappa Boya was made the king of Boyas and the care taker of Keelapatla temple.⁽⁵⁾

VASTHU OF THE TEMPLE

The entire temple is rounded by broad wall. The threshold of the Gopura is on eastern side. There are rectangular shaped stone masonry. They are decorated with romantic and puranic based sculptures. The Gali Gopura is of five storeys. It is also called as Dwaraprasada. It was constructed in the method of carbaling. The idols of Vishnumurthy are found on the four sides of the Gopura. There are many more idols but were ransacked.



Next to the Raja Gopura on the west side Navaranga mandapam and vasantha mandapam were found. During the renovations, they are rebuilt Vimana Venkateswara is found. The inner shrine of the temple contains the idol of Sri Koneti Raya Swamy. He has four hands. In the inner shrine the utsava moorthies are found. It is built by very large stones. No idols are found on the inner walls of the shrine. thus it represents the style of Vijayanagara kings. the inner shrine is in round shape. The lion logos are found on the outer walls. The lotus and kalas are also found. The inner shrine of goddess is also near the abode of Lord. It is a bit lesser than the shrine of Lord God. The goddess is also known as Amruthavali Tayaru, Alimelu Manga or Sri Padmavathi.

There are many small temples found in the temple. Garuda Hanumalwar Sannidi is next to the Lord's shrine. In front of Garuda Balipeetam is found. Sri Boovaraha swamy sannidi is also in the temple. On the southern side of this temple there is Vikuntadwara. The disciples are allowed through this threshold only during the Vikuntaekadasi festival. Floral designs

are decorated throughout the temple. They are full of petals and carvings. This is also a reflexion of Vijayanagara style. Mankena, utpala, thamara and mandara are some more flowers that are decked on the walls of the temple. Many animals and human figures are also found on the walls of the temple. Some of the idols found here also state that the Pallavans and the Cholas paid a lot of interest in taking care of this temple.⁽⁶⁾

LITERARY STHUTHIS MADE ON SRI KONETIRAYASWAMY:

SWAMY IN FOLKLORE:

These are the songs sung by the aborigines of the place. Most of the songs are sung by the anonymous poets. "Keeladri vasunni suthamani nenu Venkatesa....", "Ramanism mai Pamarambai...", "Chiluka palakavemi....." and many more songs have been sung on the serenity of the God of Keelapatla.⁽⁷⁾

MODERN LITERATURE:

Many local poets and writers have described the grace and grandeur of Sri Konetiraya swamy in their books. The songs and poems have been woven on his mystic nature. All the reference used in this paper is also the literature on Sri Konetiraya Swamy.

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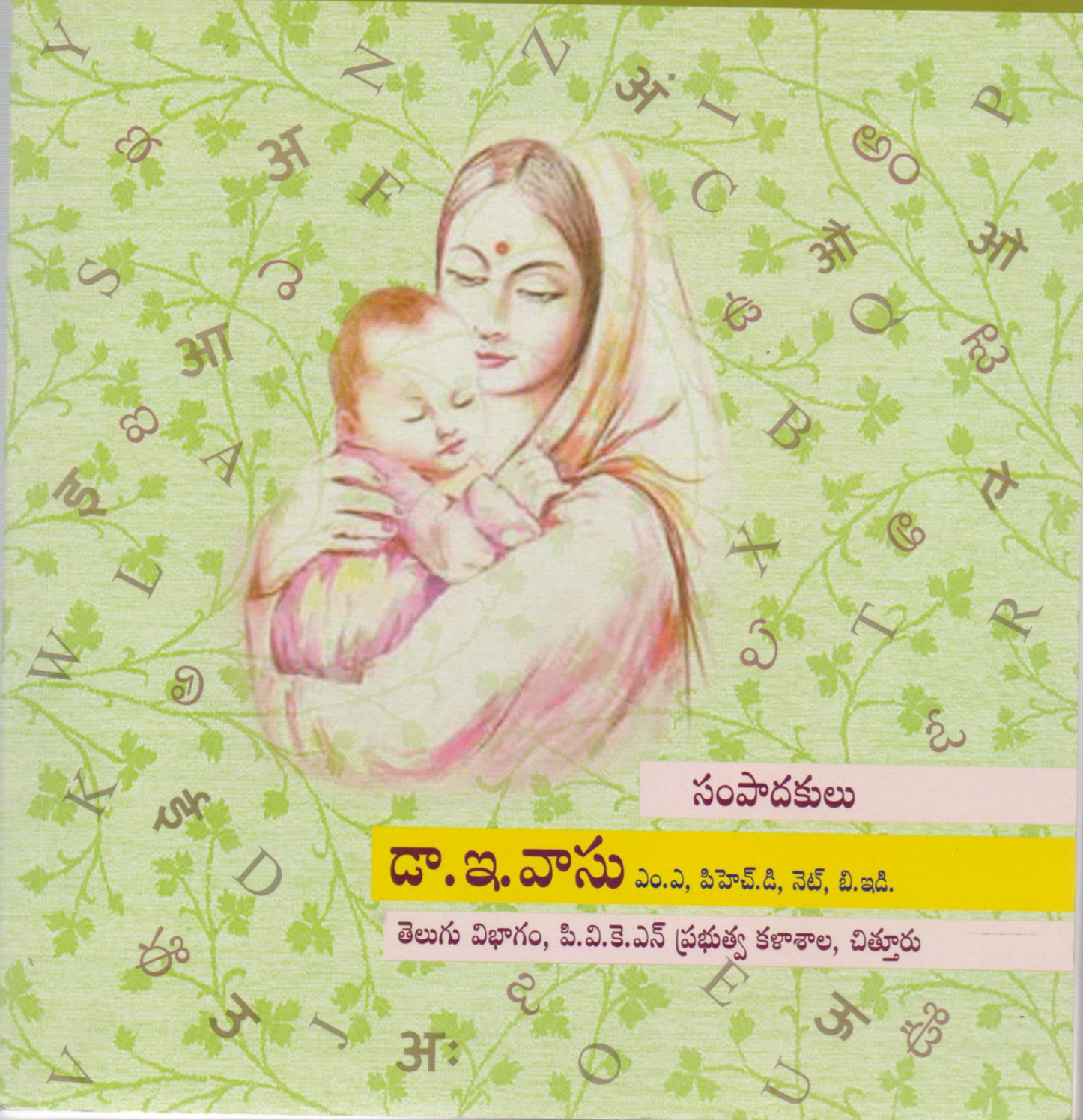


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Mother Tongue - An Effective Tool of Modern Context

(ఆధునిక వ్యవస్థలలో మాతృభాష ప్రాధాన్యత)



సంపాదకులు

డా. ఇ. వాసు ఎం.ఎ, పిహెచ్.డి, నెట్, బి.ఇడి.

తెలుగు విభాగం, పి.వి.కె.ఎన్ ప్రభుత్వ కళాశాల, చిత్తూరు

Mother Tongue - An Effective Tool of Modern Context

(ఆధునిక వ్యవస్థలో మాతృభాష ప్రాధాన్యత)

సంపాదకులు: డా.ఇ.వాసు

శిశువు తన అభిప్రాయాన్ని, సౌందర్యదృష్టిని, ఆనందానుభూతిని వ్యక్తం చేయడానికి ఉపయోగపడే సహజ మాధ్యమం మాతృభాష

- గాంధీజీ

పరభాష ద్వారా నేర్చు విద్య సోపానాలు లేని సౌధం వంటిది

- రవీంద్రనాథ్ ఠాగూర్

పిల్లల మనసులు వికసించి, విద్యను స్వతంత్రంగా అవగాహన చేసుకొనే పక్షత వచ్చే వరకు మాతృభాషలోనే విద్యను బోధించాలి. తద్వారా పిల్లల మానసిక శక్తులకు పరిపూర్ణ వికాసం కలుగుతుంది.

- విశ్వనాథ సత్యనారాయణ

The Mother tongue is a tool, a source of joy, happiness and knowledge, a director of taste and feeling and a means of using the highest powers that God has given us when we come closest to him that is our creative power

- W.M.Ryburn

Training in the use of Mother tongue the tongue in which a child thinks, dreams, becomes the first essential schooling and the first instrument of human culture

- P.B.Ballard

Mother tongue is a natural outlet for the expression of child's aesthetic sense and appreciation

- Mahatma Gandhi

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32. ప్రస్తుత సమాజంలో మాతృభాష స్థానం- యం. సంధ్యారాణి	96
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ప్రస్తుత సమాజంలో మాతృభాష స్థానం

- యం. సంధ్యారాజ్

పరిచయం :

మనిషి నిత్య జీవితంలో జ్ఞానం, ఇతరులతో మనులుకొనే విధానం చాలా ప్రాముఖ్యత పొషిస్తుంది. రోజు వాటి జీవనంలో ఎన్నో పనులను అర్థం చేసుకోవడానికి దానికి తగ్గట్టు స్పందించడానికి తెలివితేటలు ఎంత అవసరమో తెలివితేటలు సంపాదించుకోవడానికి ఒక వాహిక అంతే అవసరం. ఆ అతిముఖ్యమైన వాహికే భాష. ప్రతి మనిషి పుట్టిన దగ్గర్నుండి నేర్చుకొనే ప్రతి విషయానికి భాషే కీలకం. పుట్టిన బిడ్డకు తల్లి స్పృహ ఎంతటి మధురానుభూతిని ఇస్తుందో భాషల పరంగా మాతృభాష అంతే అనుభూతిని ఇస్తుందని మనం నమ్మి తీరాలి అనడంలో సందేహంలేదు.

భాషలేని సమాజం నేడు మనకు అగుపించదు అలానే మాతృభాషలేని వర్గం కూడా అగుపించదు. ఒక భాష యొక్క వ్యవహారవ్యాప్తి, విస్తృతి, గొప్పదనం మిగిలిన అంశాలన్నీ భాష వ్యవహారల, చరిత్ర, సంస్కృతి, సామాజిక, భౌగోళిక, ఆర్థిక విషయాలపై ఆధారపడి ఉంటుంది. సుదీర్ఘ చరిత్ర, వైవిధ్యమైన సాంస్కృతిక అంశాలు, బలమైన ఆర్థిక వ్యవస్థ మొ.వి. ఆ ప్రాంతంలోని భాషలను త్వరగా అభివృద్ధి చెందేలా తోడ్పడతాయి. ఇలా ఎన్నో అంశాలలో గొప్పదనాన్ని సంతరించుకొని మన దేశంలో ఎన్నో ప్రాంతాల్లో మాతృభాషలు అభివృద్ధి చెందాయి. ఇందులో మన ద్రావిడ భాషలు మరి ముఖ్యంగా తెలుగుభాష ముందు వరుసలో ఉంటుండనడంలో సందేహం లేదు.

నేటి సమాజంలో మాతృభాష స్థానం :

నేడు 21వ శతాబ్దంలో కెరీరిజం, వ్యక్తిత్వ జీవనంపై మక్కువ పెరగటం, ఆధునిక శాస్త్ర సాంకేతిక అంశాలపై మోజులో భాగంగా మన మాతృభాషలు ధీనస్థితిని అనుభవిస్తున్నాయని చాలా మంది భాషావేత్తల వాదన. ఇది చాలా వరకు నిజం అనే భావించాలి. దీనికి మిగిలిన కారణాలు కూడా లేకపోలేదు ఈ యూరోపియన్ భాషలు ముఖ్యంగా ఆంగ్లభాష ప్రభావం, గొప్పవైన వృత్తులలో ఆంగ్లభాష ప్రాముఖ్యత, సామాజిక మాధ్యమాల ప్రభావం, మొదలగు అంశాల వల్ల మాతృభాషను ముందులా విస్తృతంగా వాడే పద్ధతి తగ్గింది. ఇది ఒక రకంగా మానవ మనుగడకు మంచిదే అయినా మూలాలను మరిచిపోయే అంశాల వలన అంతే నష్టం కూడా వుంది.

తెలుగు నేలలో చాలా మంది తల్లిదండ్రుల నుంచి గర్వంగా మనం వినే “ మా పిల్లలు తెలుగు కంటే ఇంగ్లీషే బాగా మాట్లాడుతారు” వాక్యం ద్వారా మాతృ భాష యొక్క దుస్థితి తెలుస్తుంది. అభివృద్ధి చెందడం అంటే మూలాలు, మాతృత్వాన్ని మరిచిపోయేలా ఉండకూడదు అన్నది గుర్తుపెట్టుకోవాల్సిన అంశం. ఇతర భాషలపై మక్కువతో మనం మన సొంత భాషలోని ఆతి సులువైన పదాలను సమయానికి వాడటానికి కూడా నీళ్లు నెమరవలసి వస్తోంది.

సామాజిక - ప్రభుత్వ అంశాలలో :

నిరక్ష రాస్యలు ఇంకా అధిక భాగం ఉన్న మన ప్రాంతీయ సమాజాలలో ప్రభుత్వానికి సంబంధించిన సర్కులర్లు, ఆర్డినెన్స్లు, పథకాలు మరియు న్యాయస్థానాలలో హైకోర్టులలో ఆంగ్లభాష వాడకం ప్రథమంగా, మాతృభాష వాడకం గౌరవంగా వుండడం మనం గమనించాల్సిన విషయం.

భాషను ఆధునికీకరించడానికి, అభివృద్ధి పరచడానికి ప్రభుత్వాలు ఎన్నో ప్రయత్నాలు ఉదాహరణకు తెలుగు విషయానికి వస్తే తెలుగు అకాడమి స్థాపన, విశ్వవిద్యాలయాలలో బోధన మాధ్యమంగా తెలుగు మొ.వి చేస్తూ మరోవైపు పై చెప్పిన నిరక్ష ధోరణి పాటించడం మొదటికే మోసంగా తయారవుతోంది. ప్రభుత్వం యొక్క తిరుతెన్నులు, పాలనా విధానం ప్రజల్లోకి చొచ్చుకు పోవాలంటే ఇతర మౌలిక అంశాలతో పాటు విరివిగా మాతృభాష వాడకం కుడా ముఖ్యం.

ప్రసార మాధ్యమం - ముఖ్యంగా శ్రవ్య దృశ్య మాధ్యమం:

మనుషుల జీవితంలో ప్రసారమాధ్యమాలు ఒక భాగంగా మారిపోయింది. తక్షణ పద ఆవశ్యకం కోసం తెలుగును అవలక్షణాలతో వాడటం పరిపాటిగా మారింది నేడు. కావున చిన్నతనం నుండి వీటిని గమనిస్తుండడం వల్ల ఇదే అసలైన

మాతృభాష అని పాఠకుడు అనుకుంటూ పెరిగే ప్రమాదం కూడా లేకపోలేదు. కాని ఒక ముఖ్యమైన మంచి ఏమిటంటే ఈ మాతృభాష వల్ల మాతృభాష దూర ప్రదేశాలలోని పాఠశాలకు, వ్యవహారాలకు చేరువ చేస్తుంది.

విద్యకు సంబంధించి:

ఆంగ్ల మాధ్యమంపై అధిక ప్రేమ, ఇష్టంతో తల్లిదండ్రులు, పిల్లలు మాతృభాషను నిర్లక్ష్యం చేయడమే కాదు మాతృభాషనే బహుశా విస్మరిస్తూ ఇతర భాషలను ఎన్నుకోవడానికి మక్కువ చూపుతున్నారు. ఇది మాతృభాషకు దాపరిస్తున్న పెనుముప్పుగా మారుతుంది. 'నేటివిటి'ని బట్టి ఆ ప్రాంతపు పిల్లల బోధనలో మాతృభాషను ఖచ్చితంగా ఎన్నుకునేలా సంస్కరణలు తేవడం అవసరం. ప్రతి రాష్ట్రంలోని పబ్లిక్ సర్వీస్ కమిషన్ ఆ ప్రాంతపు మాతృభాషను కనీస నామమాత్రపు మార్పుల లెక్కింపునకు అనుమతి అటువంటి దిశకు ప్రయాణించడం మాతృభాషలకు కొంతమేలు జరుగుతుంది.

జా అనేక విషయాలలో, సందర్భాలలో మాతృభాష యొక్క ప్రాముఖ్యత లోపిస్తుండడం చూడవచ్చు. ముఖ్యంగా నిత్య విద్యలో అందరూ వాడే పదాలలో కూడా శాస్త్ర సాంకేతిక విప్లవం ప్రభావం వల్ల (సెల్ ఫోన్, సామాజిక అనుసంధాన మాధ్యమం మొదలై) మాతృభాష పదాలు తక్కువగా వాడటం సహజం అవుతూ వస్తోంది. ఇక్కడ మనం గమనించాల్సిన ఆసక్తికర విషయం ఒకటే. ఏ భాషైనా సజీవంగా ఉండాలంటే తన వ్యాప్తిని పెంచుకోవాలంటే ఆ భాష సమయానుకూలంగా మారుకోవలసివచ్చుతుంది. ఈ ఆధునికీకరణలో భాగంగా ఈ పై చెప్పిన సాంకేతికతను, సమాజంలోని మార్పులను భాష మార్పుకోగలగాలి. కాని ఈ ఆధునికీకరణ పద్ధతిలో భాషకు జరుగుతున్న రుగ్మతలను వీలైనంత తక్కువగా ఉంచుతూ వ్యాప్తిని పెంచుకోగలగాలి. లేకుంటే ఆ భాష సజీవంగా కంటే నిర్జీవంగా మారే ప్రమాదం పొంచి వుంది. ఈ బాధ్యత ప్రతి భాషావేత్తలపై ఉంది. దీనికి ప్రభుత్వం కూడా తనవంతు కృషిని, తోడ్పాటును అందిస్తేనే సాధ్యమౌతుంది.

మాతృభాషను కాపాడుకోవడానికి చేయవలసిన కనీస పనులు:

సాహిత్యాభిలాషులు మాతృభాషలోని సాహిత్యాన్ని (పురాణ, ప్రాచీన, ఆధునిక) అది ఏదైనా సరే సామాన్య మానవునికి అందువల్ల అనువాద పద్ధతులను బాగా అభివృద్ధి పరచడానికి తోడ్పడాలి.

2.2. చృత్రికలు మరియు అనేక ప్రసార మాధ్యమాలు మాతృభాషను విరివిగా వాడుతూ ఆ భాషను సజీవంగా ఉంచడానికి తగిన కార్యక్రమాలు, రచనలు ప్రజల ముందుకు తీసుకెళ్లగలగాలి.

3. ఆధునికీకరణ అనేది సహజంగా జరిగే పరిణామమే అయినా ప్రయత్నపూర్వకంగా కూడా చేసేవిధంగా భాషావేత్తలు, ప్రభుత్వం ముందుకు రావాలి.

20 మరియు 21 శతాబ్దాలలోనే ఇంగ్లీషు భాష ఇంత వ్యాప్తిని, అభివృద్ధిని పొందింది. అదే వేల సంవత్సరాల చరిత్రగల మాతృభాషలు ఆంగ్లభాషకున్న వ్యాప్తి, అభివృద్ధి సాధించలేక పోవడానికి చాలా ముఖ్యమైన కారణాలు ఉన్నాయి. ఆంగ్లభాష బాగా అభివృద్ధి చెందిన ఐరోపా ఖండంలో వుట్టింది. అంతేగాక మానవాళి అభివృద్ధిలో భాగంగా ఒక అధిక విదారుణ కలిగిన భాషగా ఆంగ్లం రూపాంతరం చెందడానికి ఆ అభివృద్ధి తోడ్పడింది.

ఆంగ్ల భాషవేత్తలు ప్రతి సంవత్సరం ఆంగ్ల పదకోశాన్ని సవరించుకుంటూ, నూతన పదబంధాల్ని సృష్టించుకుంటూ ఆ మాతృభాషాన్ని కాపాడుకుంటున్నారు. ఈ జాగృతి ఇతర భాషావేత్తలకు లేకపోవడం ఆంగ్లభాషకు బాగా తోడ్పడింది. అతి ప్రాచీన పదబంధాలను పొందు పరచుకోవడంలో ఆంగ్లానికి ఏ భాషా సాటిరాదు. మన తెలుగు విషయానికే వస్తే గ్రాంథిక తెలుగు ఇంకా కనిపిస్తూ భాషను సరళతరం చేసుకోవడానికి అటంకంగా పరిగణిస్తున్న సందర్భాలు కోకొల్లలు. భాష మార్పుగా ఉన్నప్పుడే దానిని అందరూ త్వరగా నేర్చుకొని వాడగలరు. భారతదేశంలోని భాషలతో పోలిస్తే తెలుగు ఈ విషయంలో చాలా వరకు విజయాన్నే సాధించింది. అందుకే దేశంలో హిందీ తరువాత ఎక్కువగా మాట్లాడే వారి సంఖ్య తెలుగువారి అవడం గర్వకారణం. తెలుగుకు ఇటాలియన్ ఆఫ్ ద ఈస్ట్ గా పేరుంది.

ఇతర భాషలలోని గొప్ప సాహిత్యాలని అనువాదంగా పొంది, సొంత సాహిత్యాలలో వైవిధ్యాన్ని చూపుతూ అనేక సాహిత్యకావ్యాలని విరివిగా పోషిస్తూ, ఏ భాష గొప్పలక్షణాన్ని అయినా తనలో ఇముద్దుకొని అది తెలుగుభాష లక్షణంగానే మారుతూ ప్రాంతానికి కలిగిస్తుంది కాబట్టే తెలుగుకు ఈ బీరుదు. కాని ఇంకా చాలా చేయవలసి వుంది.

ప్రతి సామాన్య భాష వాడుకదారుడు తన మాతృభాషకై పాటించవలసిన కొన్ని సూత్రాలు:

ప్రతి రోజు కనీసం 20-30 నిమిషములు సమయం వెచ్చించుకొని వార్తలను మాతృభాషలో వీక్షించడం వలన పద బంధాలను ఎలా వాడారో తెలిసివస్తుంది. దీనివల్ల భాషపై మక్కువ కలుగుతుంది.

Mother Tongue - An Effective Tool of Modern Context

మాతృభాషా దినపత్రికను కనీసం పావుగంటైనా పఠించడం వల్ల సహజసిద్ధంగా సొంతభాషలో భావాలను వ్యక్తీకరించేందుకు తోడ్పడుతుంది.

ఇంట్లో వారితో, దగ్గరివారితో, ముఖ్యంగా మన భాష వారితో మన భాషలోనే సంభాషించడం వలన భాష సజీవత్వాన్ని కాపాడినట్లు అవుతుంది. మన తరువాత తరం వారికి మన భాషను అందించినట్లు వుంటుంది.

ప్రతి తల్లిదండ్రులు తమ పిల్లలకు పాఠశాల బోధనలోనైనా మాతృభాషను తీసుకునేలా ప్రోత్సహించాలి.

ముగింపు :

పై చెప్పిన సూత్రాలన్నీ, ఉదాహరణకు మన తెలుగువారంతా పాటిస్తే శ్రీకృష్ణదేవరాయల వారు చెప్పిన మాట “ దేశభాషలందు తెలుగు లెస్స” అనేది ఎప్పటికీ శాశ్వతంగా ఉండిపోతుందనడంలో సందేహం లేదు.

“ఒకరికి అర్థమయ్యే భాషలో మాట్లాడితే అది వాడి బుర్రలోకి వెళ్తుంది. అదే సువ్వు అతని సొంత భాషలో చెపితే అది గుండెల్లోకి వెళ్తుంది. అది! మాతృభాష గొప్పతనం” - నెల్సన్ మండేలా

ఆధారగ్రంథాలు

1. ఈనాడు, సాక్షి దినపత్రికలలోని మాతృభాషకు సంబంధించిన వ్యాసాలు
2. తెలుగు వెలుగు పత్రికలు, 3. తెలుగు అకాడమి వారి మాతృభాషా ప్రచురణలు.

