

SAVE THE WESTERN GHATS MOVEMENT





RESTORING NATURE'S BALANCE IN THE WESTERN GHATS

REPORT OF THE "SAVE THE WESTERN GHATS MARCH AND CONFERENCE"

On February 5, 1988, the last of the marchers and delegates of the "Save the Western Ghats March and Conference" left Ramnathi in Goa, the newly formed western Indian state.

The small green Barbet resumed its monotonous "bha-t-r-r" hiding in the foliage of the fruit-bearing trees, while the Coppersmith began its "tonk, tonk". Some say that this call means that the bird is searching for water which has become scarce.

True or not, it was time to write the report of this unique event which began in the bitter winter of November, 1987 and ended on February 3, 1988, a day which did not foresee any relief from the chronic drought that peninsular India is suffering from.

The media, national and international, described the March variously. The *Times of India* said in its editorial that it was "A March For Survival," while the *Hindustan Times* said it was an attempt in "Re-greening the Ghats." Other print media too, including the *Hindu*, the *Indian Express*, both the News Agencies—PTI and UNI—and the whole gamut of the language press gave the March a wide coverage.

Internationally, news of the March featured in the Asian and the European press. Some described the event as "The Long March for Nature", others called it "India's Tree Walk". Still others compared it with the tradition of Mahatma Gandhi's famous Salt Satyagraha.

Time alone will tell all.

DAM(N)ING OF RIVERS RECEIVES IMPORTANT TREATMENT

The struggle of the tribals on the Narmada cast its shadow over the conference held at Ramnathi at the end of the "Save The Western Ghats March."

A special resolution adopted at the conference said:

"We, the Marchers of the Save The Western Ghats Campaign, are convinced that the Narmada Sagar and Sardar Sarovar Projects are not justified on social, economic, environmental or ecological grounds.

"We will not permit needless suffering to a projected population of over 300,000, including tribals, to be displaced by these dams, or the destruc-

tion of over 100,000 hectares of rich forest and fertile agricultural fields, and the brutal and barbarous onslaught on a vast wildlife population.

"We demand the government cancel this project and issue notice of a sustained agitation, at the dam sites if necessary, if this demand is ignored.

"The Narmada is a part of the nation and we will not permit it to be recklessly destroyed in order to satisfy the demands of the already privileged elite."

Dams on rivers and other projects which destroyed the tropical evergreen moist and dry deciduous forests besides other eco-systems came into sharp criticism at the conference where experiences were shared and strong action was called for.

The Pullingam and Nariya Dam in Kerala and Karnataka respectively and the Upper Bhadra Project in Chikmagalur district of Karnataka were opposed.

The resolutions in this regard said:

1. "We demand that the Upper Bhadra Project in Chikmagalur district of Karnataka, Sharawati Tailrace Project in Uttara Kannada district of Karnataka, and the Haggur Dam in Mysore district of Karnataka be given up as, a huge area of good forests would be submerged under water and the local people would be displaced for a third time."
2. "Pullingam Dam which is planned to be built in Kerala on the boundary of Kodagu District of Karnataka which is going to submerge 500 acres of thick forests and Nariya Dam in Belatangadi Taluka of South Kannada District of Karnataka, where 12,000 acres of forest land will be submerged, should not be taken up."

The Kerala marchers had a troupe which undertook street plays en route, had a skit depicting the devastation of nature and the failure of the developmental process as a result of large dams on rivers.

THE BEGINNING

On November 1, 1987 two groups of marchers started off from the northern and southern ends of the Western Ghats. Navapur in Dhule district of Maharashtra and Kanyakumari on the southern tip of the Indian sub-continent.

Flagging off the March at Navapur, the Chipko Movement leader. Mr. Chandi Prasad Bhatt said, "The Save The Western Ghats March is the conservation movement of the common people. It expresses their concern for the growing deterioration of the eco-systems in which they live."

At Kanyakumari, was the six-year-old Gautam, the baby of the March. He told a TV interviewer, "When the drought hit my village (in Kerala)

again this year, I started thinking as to why we were not getting rains as we used to in the past. What are the causes of reduction of rain which is causing hardship to all of us? I began to understand slowly that it is the cutting down of trees, especially in the Western Ghats which is contributing to the drought. When I came to know about the Save The Western Ghats March and its purpose, I felt I should join the March."

Gautam's parents came to Ramnathi to participate in the conference and to take part in the decision-making for the follow-up programme. They were proud of their child and other adopted children of theirs who participated in the March.

Among them was Mohammed Ali, who lived off the forest throughout the 100-day March. Gautam's father practices natural farming. In the beginning for him the drought had an adverse effect, but with grim determination he went on and this year the first fruits of his efforts are expected.

Activists, scientists, engineers, doctors, literateurs, trekkers, and even the hill people, whether tribals or non-tribals, joined the March and at any given time at least 50 persons were present on either side.

For the northern march, the route led them through the Tapi Valley, which forms the gap between the northern-most tip of the Western Ghats and the smaller Satpura Ranges that move from the east to the west in north-west Maharashtra. The northern marchers passed through the tribal district of Dangs in Gujarat, the only place in that state through which the Western Ghats pass. The place which they visited, Ahwa, was thickly forested but after that, the pattern was similar. Vast areas of barren brown hills, with patches of secondary forest here and there, greeted them wherever they went till they reached Panaji, approximately at the centre of the hill ranges. The impact of industrialisation had drastically changed the role of the hill ranges. They were being used to hasten the development of an alternative concrete jungle and there were areas green with sugarcane, where water resources were over-used resulting in bald hills rising amidst the haze of the blazing sun.

The impact of the sugarcane crop being a status crop was felt more, as the marchers moved towards Panaji. In Kolhapur district, the southern-most part of the northern march, cultivators were trying to terrace the hill slopes and plant sugarcane. They would transport spent wash from sugar factories or even the black cotton soil of the plains and dump it in the terraced fields.

The field co-ordinator of the southern March from Kanyakumari, Mr. A. Mohan Kumar, said the March from the southern-most tip of the In-

dian sub-continent was tortuous. The average height of the ranges in this part was higher than the north and with the hills slowly but steadily becoming bereft of trees meant the sun blazing down on the marchers. The sky became cloudless quite early in Kerala.

Barring the pristine evergreen forests of the Silent Valley, saved from destruction for a hydel power project by environmentalists in the early '80's and what are termed as the "Shola Forests" of Talcauvery, the source of the Cauvery, one of the three east flowing rivers of the ghats (others being the Godavari and Krishna), the rest of the area is covered with barren hills or degraded forests.

The backwaters have receded in the south, the dams all along had precariously low levels in their tailwaters and the rains were washing away top soils.

THE HISTORICAL SITUATION

In his pre-March backgrounder published by the organisers, the noted ecologist, Prof. Madhav Gadgil said the hill ranges run parallel to the west coast of India. They descend steeply to the coastal plains on the west, but merge gradually through a series of hills with the Deccan plateau.

Geologically the ghats fall into two sections. North of the river Kali is the Deccan trap country of relatively fragile rocks and flat hill tops. The hills do not rise much beyond 1,500 metres in this tract. South of Kali is the region of precambrian archean crystalline rocks which are much harder. The hills tend to be rounded and rise to 2,000 metres or more.

The Western Ghats force the moisture-laden winds coming off the Arabian Sea and consequently they receive heavy precipitation of 2,000 mm or more a year, mainly from the south-west monsoon. The eastern slopes are much drier than the western faces. The rainfall is heavier in the south where its periodicity extends over eight to nine months in the year. In the northern parts it is limited to four months in a year.

Thus the western slopes have a natural cover of tropical evergreen forest which changes to moist deciduous and dry deciduous on the eastern slopes. As a result of this, the Western Ghats have a variety of unique plant and animal species. They also harbour a number of wild relatives of cultivated plants, including rice, pepper, cardamom, mango, jackfruit and bananas. But this diversity of wild varieties has been on the decline over the last 100 years.

The denudation of the forests of the ghats began long ago, historical records show. The first of the famines to be recorded in history was the one which lasted from 1396 to 1407. Besides 11 years of famine, the following

two decades were years of pestilence and wastage of land. Some officials of the Bahamani kings, then ruling the Deccan, right into the present-day Karnataka, tried, and succeeded in reviving agriculture in the region after giving concessions, but warlords of the times including the Moghuls who were the mightiest of them all could not but make haste in conquering lands and extending their empires. Famines stalked the land periodically as one maurader after another laid the land waste.

Such was the disaster of the conflicts that when the British entrenched themselves in the Deccan, after defeating the Peshwas in the early 19th century, the British General Wellesley found, "the land had become a desert with the people exhausted and confused, and economy at its lowest ebb."

With the ambitions of the British as imperialists, growing; and with "need building up a compact India after the 1857 rebellion," wanton destruction of the eco-systems of the Western Ghats began. The tropical evergreen forests were extracted for railway sleepers.

Land settlements were pursued vigorously, with the rich farmer grabbing the best of forest lands and turning them for growing the most wanted cash crop of the era, cotton, required for the cotton mills at Manchester.

Prof. Gadgil told the "Save the Western Ghats Conference" that the situation was noticed by social reformers soon after the British entrenched themselves. Leaders like Mahatma Jyotiba Phule organised the rural masses and petitioned the British Government and the Indian National Congress, the leading force in The Indian Independence Struggle, against the destruction of the eco-systems in the ghats.

Prof. Gadgil recalled the Mulshi Satyagraha led by Senapati Bapat against big dams and bringing into focus the plight of the evacuees.

It was pointed out at the Conference that there was no perceptible change in the policies after Independence. Forested lands were turned into wastelands and passed on to the landless and poorer farmers under the pretext of land reforms. Land reforms, it was stated were implemented with a view to protect the vested interests of the rich.

Cash crop policy underwent a change no doubt, only to replace cotton with sugarcane. But at least cotton was a rain-fed crop. Not so sugarcane. The amount of water required by the crop which was planted without land use planning, only served to aggravate the acute water shortage in the Deccan.

Prof. Gadgil noted that the demands on forests in the south have been mounting in recent years with an explosion of industries such as paper,

plywood, polyfibres, matchwood and tanning. These, plus mineral-based industries have all but dried up the resource base of the Western Ghats.

VILLAGE SURVEYS NOTE THE DETERIORATION OF QUALITY OF LIFE

The "Save The Western Ghats March" co-ordination committee, brought out three issues of its official bulletin entitled "Voice of the Western Ghats."

Its very first bulletin of November 1987 notes, "The enthusiasm and the deep interest of the marchers is in learning about the state of the ecology of the Western Ghats and the causes for its degradation over the years, through the inhabitants of villages en route the March."

The marchers surveyed 116 villages during their march to Panaji. The northern marchers covered 55 villages in Maharashtra. Seven villages were covered in Kerala, 52 in Karnataka and two in Goa.

The main conclusions drawn by the survey were the decrease in rainfall, late onset of the monsoon, its shorter duration, increasing incidence of thunderstorms and rise in temperature.

The villages suffered from scarcity of drinking water for both human beings as well as animals during summer. There was a reduction in the groundwater table and availability of water for agriculture and horticulture had been reduced to such an extent, that in many places it was not available at all.

The survey report, based on the data collected by the marchers and analysed by the chairman of the advisory board of the march, Dr. Kailash Malhotra of the Indian Statistical Institute, Calcutta, and his students, revealed that deforestation had resulted in the reduction of forest resources such as fodder, fuel, food, timber, medicinal plants, etc. It had resulted in siltation of tanks, rivers drying up of springs, invasion of eupatorium, caused soil erosion and increased wind speeds.

Monoculture plantations of teak, rubber and eucalyptus had added to problems.

Deforestation led to wildlife species such as the Indian elephant, wild boar and monkeys damaging crops.

Dams on rivers in the forests of the Western Ghats had created enormous problems for evacuees in the project areas. Agricultural fields were affected by pollution and so were rivers following setting up of polluting industries in the vicinity, such as chemicals and mining, besides others.

Devastation of forests had led to the appearance of new human, animal and plant diseases, the survey found. There was also encroachment in

the forest areas and illicit felling.

One of the biggest problems in the southern part of the hill ranges was the proposal to set up the atomic plant at Kaiga, the preliminary survey report said.

Drinking water and fuelwood

Nine different types of drinking water sources were encountered by the marchers en route. They included wells, tanks or ponds or lakes, rivers, springs, canals, taps, hand pumps, reservoirs and tubewells.

A majority of the villages had more than one water source. However, the number of such villages were far greater in the north—91.8 per cent—and south—86.9 per cent.

A substantial number of villages continued to depend upon natural water sources like rivers, tanks or ponds or lakes and springs. Such dependence in general was more pronounced in the south.

On an average, the number of sources were significantly higher in the south than in the north. Villages with two or more sources in the north were 61.1 per cent but in the south they were 88.6 per cent.

The average distance of the water source from the villages concerned in the north were nearly double—average 0.96 kms, range 0 to 9 kms—than in the south—average 0.45 kms range 0 to 7 kms.

The average time spent per family per day for fetching the drinking water was also nearly double in the north—average 1 hour 24 minutes range 3 minutes to 10-10 hours—than in the south—average 49 minutes, range 10 minutes to 3 hours.

Regarding seasonal variation in availability of drinking water, the survey found that abundant water was available in both northern and southern villages during the rainy season. However in summer, water was more scarce in the north—50.5 per cent of the villages did not have drinking water—and south—40.7 per cent of the villages did not have drinking water.

It was noteworthy that only in 16.7 and 8.5 per cent of the villages in the north and the south respectively, drinking water was available throughout summer.

There was a change in circumstances, in that, in general, the availability of water during winter and summer in the last ten years had become scarce in both the north and south. The situation was much more pronounced in the south—76.3 per cent cases—than in the north—34.6 per cent cases. However, in some villages, the situation improved: north: 19.2 per

cent—south: 5.1 per cent.

Clarifying this, Dr. Malhotra, a noted anthropologist said the situation in the north was so bad that further deterioration was slow.

On the question of domestic fuel—type, availability and change, the report said that six different types of fuel were used in the survey villages. These included, firewood, agricultural waste, cowdung, kerosene, electricity and biogas.

A majority of the villages in both the north—52.7 per cent— and south—91.7 per cent, more than two types of fuel were used. In all the villages firewood appeared to be the main fuel.

The pattern in the south compared to the north was however, strikingly different in that, while in the south 43.3 per cent used electricity and 55 per cent used biogas, in the northern villages these means were totally absent in the survey villages. Also, in the north only 12.7 per cent villages used kerosene, against 45 per cent in the south.

The use of different types of fuels used in the north in the order of their magnitude was:

1. Fuelwood, 2. Cowdung, 3. Agricultural waste, 4. Kerosene.

In the south the order was:

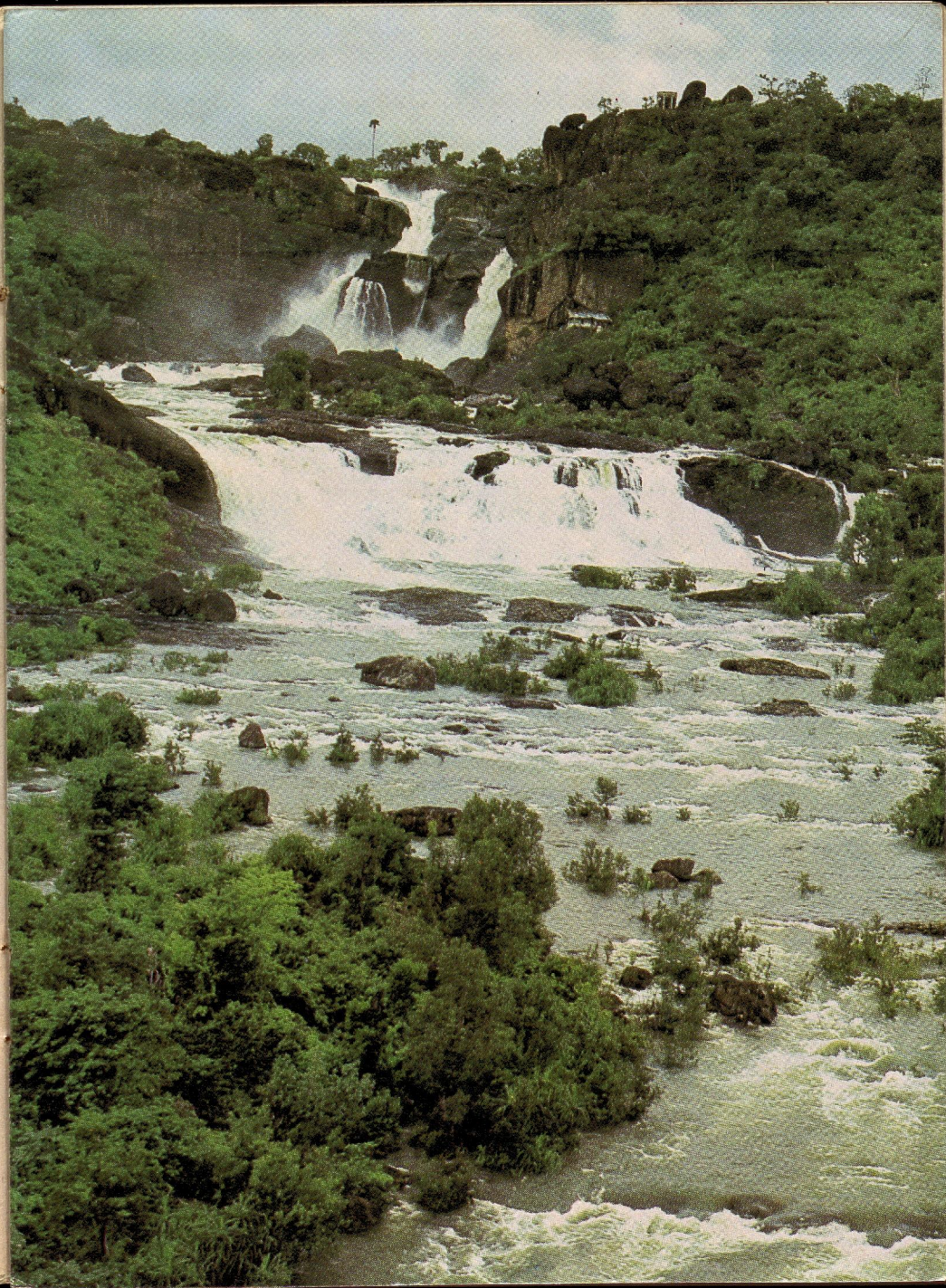
1. Fuelwood, 2. Agricultural waste, 3. Biogas, 4. Electricity, 5. Cowdung.

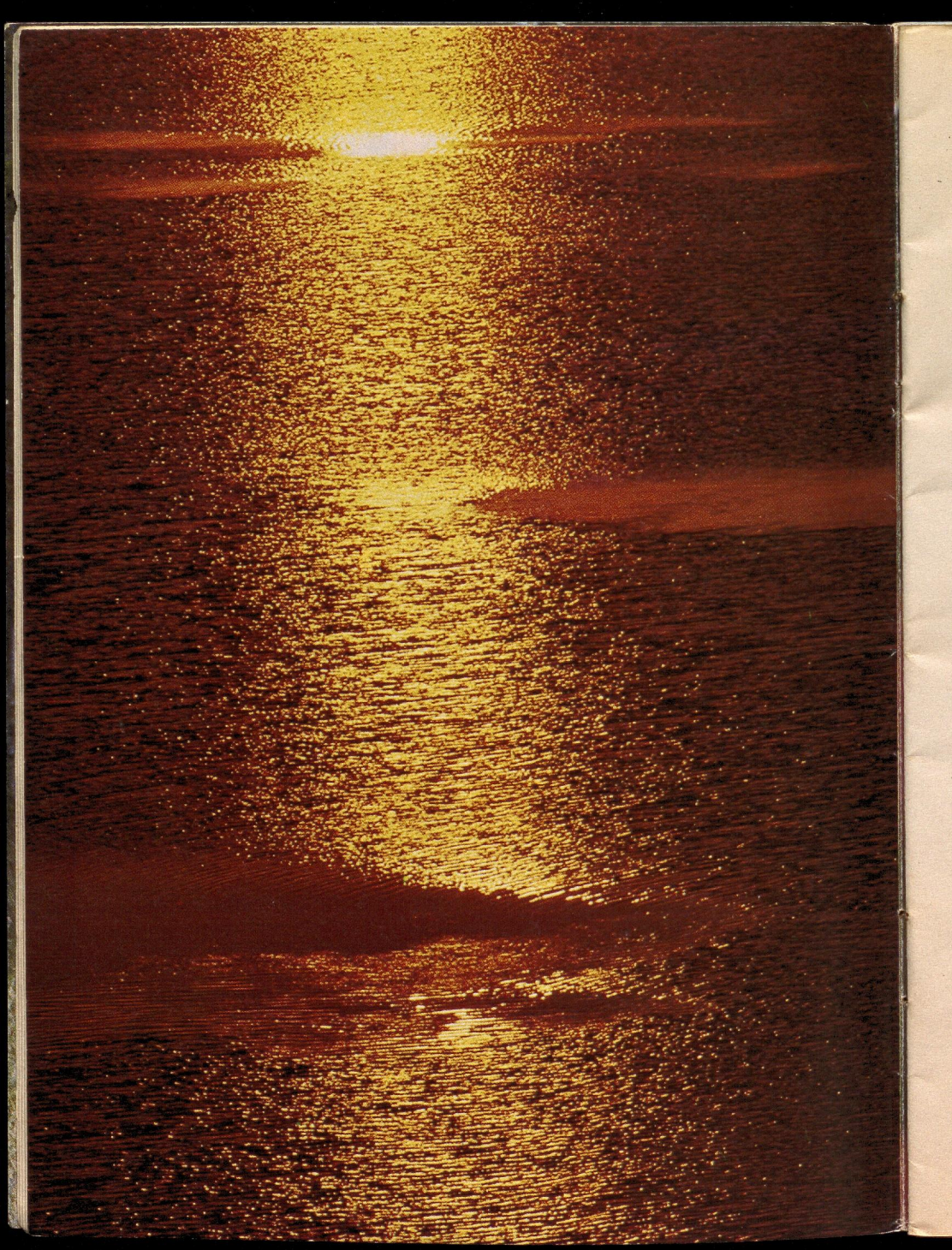
As far as the average distance travelled per day for collection of wood or cowdung was concerned, it was nearly double in the north—average 4 kms, range 0 to 12 kms—compared to the south—average 2.16 kms, range from 0 to 7 kms.

The average time spent per day per family in collection of fuelwood or cowdung in the north was substantially higher—average 3 hours 51 minutes, range 30 minutes to 9 hours—than in the south—average 2 hours 51 minutes, range 10 minutes to 10 hours.

The report referred to the seasonal availability of fuel and said that fuelwood or cowdung in both north and south was readily available in over one-third of the villages during all seasons. The situation, however, deteriorated steadily from rains to winter to summer. It was noteworthy that fuel was not available in 10.3 per cent, 3.5 per cent and 1.7 per cent of the villages during rainy, winter and summer seasons respectively, in the south. In the north, during the rainy season it was not available in 11.5 per cent of the villages.

Changes had taken place in the last ten years regarding distances travelled for fuelwood or cowdung. The distance travelled per family per day for collection of fuelwood or cowdung during the last decade or so had more than doubled in the north and in the south.





Regarding agricultural practices the survey found that in the 116 villages seven crops were sown. These included, rice, sorghum, wheat, maize, ragi and tapioca.

There were significant differences in the crops grown in the north and the south. In the north except for tapioca the other six crops are grown but in the south only rice, ragi, varai and tapioca are grown.

The survey found it noteworthy that while rice, ragi and varai were grown in over 96 per cent of the villages in the north, in the south 3.3 to 18.3 per cent of the villages grow these crops.

A highly significant difference was seen between the north and the south concerning the number of crops grown in a village. In all the northern villages more than one crop is grown whereas in the south in 75 per cent of the villages alone, more than one crop is grown.

In 30 per cent of the villages in the north and 43.1 per cent villages in the south the productivity of crops has decreased over the last ten years.

Four types of manures—leaves, cowdung, compost and chemical fertilisers—were used in the survey villages. In both, the north and the south besides organic manure, the use of chemical fertiliser was also widely prevalent.

In the south, over 93 per cent of the villages used pesticides as against only 50 per cent in the north.

The predominant sources of irrigation in the north were waterfalls, rivers, wells and canals, while in the south they were rivers, wells, tanks, waterfalls, springs and tubewells.

The type of cultivation differed significantly in the two regions. In the north in 70 per cent of the villages shifting cultivation was practised against 17 per cent in the south. In the south 73.6 per cent of the villages practise river valley cultivation, against 16 per cent in the north.

Regarding commercial crops, the report said that altogether 17 species were grown as commercial crops in the surveyed villages of the Western Ghats. They were coconut, arecanut, pepper, cardamom, cocoa, coffee, tea, rubber, tobacco, sugarcane, cashew, banana, betel leaf, pineapple, lemon, cotton and eucalyptus.

Except for sugarcane (in eight villages) and cotton and eucalyptus (each one village), no other commercial crop is grown in the northern villages. In contrast, except for cotton and eucalyptus, all the remaining commercial crops were grown in the southern villages.

Of the 15 crops grown in the south, the most common ones were arecanut—88.5 per cent villages, pepper—72.1 per cent villages, coconut—65.6 per cent villages, cardamom, coffee and sugarcane—40

per cent villages.

In 71 per cent of the southern villages between four to six commercial crops were grown.

In the last ten years monsoon-related factors such as lack of rainfall, late onset of the monsoon, irregular pattern of rainfall and the depletion of groundwater table has resulted in decrease in agriculture or horticulture productivity.

Soil-related factors such as soil erosion, decreased soil fertility and non-availability of organic manure has also adversely affected productivity.

Disease-related factors such as decrease in resistance against diseases, emergence of new diseases affecting pepper, banana and cardamom and other factors such as poor quality, insufficient supply and high cost of seeds and damage by wild animals such as the wild boar, monkeys, sloth bears and Indian elephants, have added to problems.

The survey took an interest in domesticated animals and found that nine types of animals or birds were domesticated by the hill peoples. Among them the most important ones were cattle and buffaloes, followed by goats and pigs.

The only striking difference between the north and the south was the near absence of pigs in the north and presence of the same in 45 per cent of the southern villages.

The occurrence of goats in the north was considerably higher—85.5 per cent villages—compared to the south—58.3 per cent villages.

As expected, in all the surveyed villages the fodder comprised of crop residues, foliage, grass and cattle feed, the survey report said.

In respect of cattle feed there was a striking difference between the north and the south. While in the former cattle feed was given only in 18.2 per cent of the villages, in the latter it was given in 62.7 per cent of the villages.

In general, abundant fodder was available both in the north and south during the rainy season. However, in summer it became scarce both in the north—49.1 per cent villages—and south—40.4 per cent villages. Strikingly, in 49.1 per cent of the southern villages and 9.4 per cent of the northern villages, fodder was not available in summer.

Giving details of the drinking water position for the animals in the hill ranges, the report said altogether nine different water resources were used for animals in the surveyed region.

The predominant sources were natural water courses such as rivers, springs, tanks and lakes in 65 per cent of the northern and 71 per cent in the southern villages.

The change in the last ten years was that the number of animals in

general, had decreased in 74.6 per cent villages in the north and in 47.5 per cent villages in the south. Only in a small number of villages has an increase been reported—7.8. per cent villages in the north and 22 per cent in the south.

There has been some change in the type of animals. Such a change has been reported in 15 per cent of the villages in the north and 25.5 per cent villages in the south.

The change however, is adverse due to decreased availability of fodder, water and cowboys.

The availability of fodder in both the northern and the southern villages had been drastically reduced in the last ten years. Earlier, it was scarce in 30.8 per cent of the northern villages but the percentage increased/rose to 49.1 per cent. In the south the percentage had increased from 34.5 per cent to 40.4 per cent. Earlier, fodder was not available in 19 per cent of the villages in the south but this percentage has now increased to 49 per cent.

In general, both in the north and in the south, drinking water for domesticated animals during winter and summer had been drastically reduced. Earlier, water was scarce only in 8.6 per cent of the villages in the south but now it is scarce in 41.4 per cent of the villages. In the north the scarcity has increased from 32.1 per cent to 54.6 per cent.

On natural resources, the survey report said that edible natural produce such as nuts, roots, tubers, fruits, leaves, etc. were readily available in 30 per cent and 23.1 per cent of the villages in the north and the south respectively. These resources were no more available in 34 per cent and 25 per cent of the villages in the north and the south respectively.

In 60 per cent and 24.5 per cent villages in the north and the south respectively, there was abundant grass for huts. It was either scarce or not available in 40 per cent of the northern villages and 75.5. per cent of the southern villages.

Timber for house construction was readily available in 47.2 per cent and 41.2 per cent of the villages in the north and the south respectively. In 52.8 per cent and 58.8 per cent of the villages of the north and the south respectively, timber was either scarce or not available.

Similarly, in 62.5 per cent and 66 per cent of the villages in the north and the south respectively, timber for implements was either scarce or not available.

With regard to raw materials for handicrafts like baskets, mats, ropes etc., the situation in the north was precarious. These were not available in 68.3 per cent of the villages there. In the south, these were not available in 29.4 per cent of the villages.

Medicinal plants were only readily available in 22.2 per cent and 19.2 per cent of the villages in the north and the south respectively. In 62.2 per cent of the villages in the north these plants were not available at all.

Honey is available in abundance in 15 per cent and 48.1 per cent of the villages in the north and south respectively. The situation appeared to be better in the southern villages.

In general, the availability of natural resources had been drastically reduced in the last ten years, the report said.

Concerning wildlife, the report said that the number of animals and their numbers in general had decreased during the last ten years in 43.1 per cent and 75.4 per cent of the villages in the north and the south respectively.

Hunting of animals was reported in 36.4 per cent and 54.2 per cent of the villages in the north and the south respectively.

The report also referred to human migration in search of work and said that inhabitants from 61.8 per cent and 59.6 per cent of the villages in the north and the south respectively migrated out of their villages in search of livelihood.

In a majority of the villages several persons from other villages had also settled.

On voluntary organisations or individuals working in the surveyed villages, the report found it noteworthy that in 60 per cent of the villages in the south some voluntary groups of individuals were working on environmental issues.

In the northern villages the number of such groups was substantially smaller—13.3 per cent.

Referring to environmental problems and issues, the report said that during the survey, villagers were asked to point out the two most important environmental problems and issues faced by them.

The response was that rainfall was the foremost amongst them. It had decreased, the monsoon set in late, it was of a shorter duration, there were thunderstorms and there was an increase in the temperature.

The villages and districts covered by the survey included: Maharashtra—55 villages—Districts: Ahmednagar—one village, Dhule—2 villages, Kolhapur—15 villages, Nashik—7 villages, Pune—7 villages, Raigad—9 villages, Sangli—3 villages, Satara—5 villages and Thane—6 villages.

Kerala—7 villages—Districts: Kottayam—4 villages and Pathanamthitta—3 villages.

Karnataka—53 villages—Districts: Chikmagalur—11 villages,

Dakshin ·Kannada—7 villages, Kodagu—1 village, North Kanara—11 villages and Shimoga—22 villages.

Goa—2 villages—Districts: South Goa—2 villages.

Among the interesting factors concerning cattle pointed out by the marchers and accepted by environmentalists in general was the question of indicator species. One of the reasons of the increasing number of goats found in the north was the deterioration of the wetlands and pastures there. Buffaloes were few in number indicating that these eco-systems had deteriorated considerably. They had been replaced by cows which could survive on the degraded eco-systems. But even these secondary systems were, or had rapidly degraded bringing in goats which could survive on the totally degraded eco-systems.

Prof. Gadgil commended the survey stating that it was the first such attempt to get a holistic picture of the region. He urged the Non-Governmental Organisations (NGOs) supporting and participating in the march and the conference to undertake detailed surveys in the areas in which they worked to enable proper eco-development of the villages in which they worked.

THE GENESIS

Way back, towards the end of 1986, environmentalists and activists of (NGOs) working in southern India—Kerala, Tamil Nadu, Karnataka, Goa and Maharashtra—met in Goa at a meeting organised by the Peaceful Society at Bandora, to discuss environmental problems of the region and share experiences.

These discussions brought out the important role played by the Western Ghats in India's environment, cultural life and economic development.

At the Goa meeting the situation was reviewed and an assessment was made of the dimensions of the environmental problems. The discussions revealed that if the Western Ghats are to be protected, the people in the region need to organise themselves. The strength of peoples' organisations had already been demonstrated in isolated spots and it was felt that the time had come to bring these isolated movements into one movement.

It was to do this that the "Save The Western Ghats March" was planned.

The march was initially conceived by a handful of people but then it received the support of over 150 organisations. Hundreds of people showed interest in participating in the March and came forward to help.

To co-ordinate the March and to raise resources, state level committees were formed in each of the five states. These committees functioned under a Central Organising Committee, comprising several eminent people like

Dr. Kailash Malhotra, a noted anthropologist of the Indian Statistical Institute, Calcutta, who was made the chairman of the advisory board of the March. Mr. Kumar Kalanand Mani, of the Peaceful Society, Bandora, Goa was made the central co-ordinator. Mr. Jagdish Godbole, who had undertaken similar surveys on the Indravati River in central India and in the Garwhal Himalayas with leaders of the Chipko Movement was made the regional co-ordinator (North). Mr. Dinanath Manohar assisted him as Team Co-ordinator. Mr. A. Mohan Kumar, who had been working on environmental issues in the hill ranges in Kerala was made the regional co-ordinator (South). He was assisted by Karnataka's Samaj Parivartana Samudaya leaders, Messrs. S.R. Hiremath and Anant Hegde, Messrs. M. Gangadharan and Civic Chandran from Kerala and Messrs. Tirumalai and Venkatachalam in Tamil Nadu.

THE MAIN OBJECTIVES OF THE MARCH WERE:

1. To generate awareness among the people about ecology and related issues like denudation of forests, afforestation, preservation of wildlife, natural resources, etc.
2. To learn more facts about the nature and extent of ecological destruction of the Western Ghats.
3. To expose young research scholars to the field situations problems, so that they could view the problems in a wider perspective.
4. To bring together all voluntary organisations working in the region, to formulate some long-term common ecological programmes.
5. To encourage academic institutions, including schools in the area to take up afforestation and other ecologically relevant programmes and
6. To create suitable environment for effective co-operation between voluntary organisations, government agencies, academicians and educational institutions in solving ecological problems.

THE MARCH REJECTS THE ELITIST CONCEPT THAT HILL PEOPLE THEMSELVES ARE RESPONSIBLE FOR DEVASTATION OF THE ECO-SYSTEMS.

Relating experiences of the March, one marcher after another, both from the north and the south believed that the accusation that the hill people themselves were responsible for the denudation of the tropical forests of the Western Ghats was not true.

Pages of diaries of the marchers state that contractors were exploiting the tribals and other rural poor on the hill ranges to collect timber and transport it to nearby urban centres, which were mainly trading centres and where the bureaucracy was lodged.

It was not surprising therefore that the marchers were not only without friends in these towns but were unwelcome. Whether it was Navapur or Trichur or Kudremukh or Panaji, the urban populace in these centres seemed to have nothing to do with the March.

The response in the rural areas was, on the other hand, enthusiastic. The poor opened the doors of their humble huts and gave the marchers an emotional welcome. They poured out their woes and urged the marchers to save their lives.

Many marchers wrote, "The tribals when left to themselves protect the forests better than any government agency."

Another said, "There were instances when the lower echelons of the Forest Department, like forest guards did good jobs when protecting the forests. But these persons were transferred from one place to another following political pressures."

Along the route, at some places, the marchers felicitated such persons for the good work done. At a village in the northern march, a forest guard was transferred 17 times in the 17 years of his service. His "indiscipline" was that he stalled more than a crore of rupees worth of illicitly cut logs being taken away from the forests.

The awareness of the hill peoples in preventing degradation of the Shola (a type of tropical evergreen forests found in the southern stretches of the Western Ghats yet to be scientifically accepted) forests is ascertained from a recent incident.

When the head of the Sringeri Matt (a holy place in Karnataka where a head of the sect resides) abdicated the Matt and traversed towards Talcauvery, the mouth of the Cauvery river, he wanted to establish a Matt there. The local people persuaded him not to do so as pollution and clearance of forests would be inevitable in the wake of setting up such a Matt. Pilgrims would flock and "development with the destruction of environment" would start in these hitherto virgin forests.

Already large chunks of the Shola forests in the nearby Kudremukh mining area have been destroyed, they said.

Further down, in Kerala, the marchers helped to set up Save Munnar and Anti-Pulingam Dam Committees. They felt that the people in these areas were already reeling under the drought because of loss of tree cover and the attempt of the authorities was to bring in tea estates to Munnar and to build a dam for a multi-purpose reason at Pulingam—a hydel power station and irrigation—despite opposition from the local people would be devastating.

The marchers said that as it is while the Silent Valley itself was not

touched after the loud protests by environmentalists in the earlier part of the current decade against the hydel project sought to be put up there by the Kerala State Electricity Board, the green cover around the Valley had disappeared.

Gautam's father has been a witness to this. In fact, his attempts at natural farming almost failed because of this.

In another part of the state, the levels of water at Iddiki were down to deadwater level. Wildlife, including the large herds of elephants were suffering. Production of hydel power, the main source of Kerala's power supply had been depleted to a precarious level.

And now the State authorities were considering the alternative of generating power through thermal stations. The Kerala contingent to the Save The Western Ghats Conference was sceptical of the impact on the environment.

Up north, the conflict between the tribals and other rural poor on the hill ranges and the authorities came into focus as the March proceeded southwards beyond Pune district.

In this part, there appeared to be three types of forests. One belonged to the Forest Department itself, another to the Revenue Department and the third was held privately. Thus in the end, only confusion prevailed as to who was ultimately responsible for the continued degradation of the forests. In discussions with the concerned authorities, the marchers found that government agencies were unconcerned. They kept passing on the buck.

The incident of illicit charcoal-making in the forest around the Koyna catchment area (Koyna is the biggest hydel project in the northern side of the hill ranges) came into focus even as the marchers were passing through it.

In summer last year, the Maharashtra Legislature was agitated by the fact that more than a crore of rupees worth of charcoal had been made illicitly in these forests and was about to be transported out for selling in the market. Following a debate on the issue, the State Government had banned its removal and the Revenue authorities there had been divested of their power to give permission for its transportation. Coincidentally, northern marchers came into the area and the State Government decided to permit the transport resulting in a loss.

The decision only served to expose the stranglehold of vested interests on the forest wealth of the state.

Discussions that the marchers had with Forest and Revenue Depart-

ments' officials at various stages of the northern march revealed that there were a number of instances where the officials did not know who or which department had the authority to control and protect the forests in an area.

Dajipur Sanctuary in Kolhapur district at the southern end of the northern march is a pointer to his. The sanctuary, originally in the catchment area of Radhanagari project was expanded to include the catchment area of the Dudhganga project nearby. But according to Dr. Jay Samant, a member of the Central Co-ordinating Committee of the march, despite the government notification of September 16, 1985, till date it has not yet been able to function as a sanctuary. The Forest Department officials expressed helplessness, as protection measures could not be undertaken because of intermingling of lands belonging to the department itself, revenue department and privately owned forests.

The total sanctuary area is 315,116.003 hectares. Of this, the Forest Department area is 26,308.182 hectares. The Revenue Department controls 2,742.311 hectares of wasteland and 922.890 hectares of gairan (community forests). The area submerged by the two projects is 5,142.620 hectares. In addition, privately owned forests cover 10,356.186 hectares, Devasthans (temple authorities) have 888.509 hectares, cemeteries 7.024 hectares, *gauthan* (community land) 161.319 hectares, roads 89.120 hectares and clear area 806.315 hectares.

While the privately owned forests do not officially fall in the sanctuary, they criss-cross the sanctuary giving a free access even to the *sanctum sanctorum*. The result has been a fair number of bald slopes in the region where the owners of private forests practise shifting cultivation known there as "Kumbheri" cultivation.

Before the march actually started, the general opinion was that Devrais (sacred groves) were among the areas in the Western Ghats region where the pristine forests were protected by tradition. But the marchers found that the tradition was broken, especially south of Bhimashankar (Pune district) and devasthan committees were taken to cutting the sacred forests.

The most glaring example of the devasthan committee taking recourse to cutting trees for the ostensible reason of improving the temple was at Udaigiri. Hectares of forest were clear-felled before the authorities came to know of it and that too, only when activists gave the information to the media. It was alleged that political manoeuvring took place to prevent action being taken against the devasthan committee. Some of the members then tried to get the area clear-felled denotified as a forest and sell it to the very people who were engaged in the cutting under the pretext that they

were landless. The legal battle goes on and in the meantime so much more forest cover is lost.

Marchers from Karnataka complained that while benefits of developmental programmes have by and large gone to the urban industrial sector, the poor in the region of the projects had been bypassed. The bulk of electric power from the Sharavati hydel project has gone at highly subsidised rates to the aluminium factory at Belgaum, but those whose lands were submerged under its tailwaters have been dumped in the forests to fend for themselves.

Similarly, while the forest department has begun to charge as much as Rs. 5 per tonne to artisans of Uttara Kannada for bamboo, the same commodity was being given to the West Coast Paper Mills at rupee one per tonne or so.

And another factor to be noted they said, was that the state government while implementing the Forest Conservation Act of 1980, averred that it came in the way of assigning tree *pattas* to the landless in that state, it was easily waived to clear projects like the Sharavati Tailrace and the Kaiga Atomic Power Plant.

The Karnataka marchers also found the Kudremukh Iron Ore Project to be ill-advised. This project and the Harihar Polyfibres plant were the major pollutants of overland water resources in their areas.

In Goa, many fertile fields had been destroyed by mine tailings and the Mandovi and Zuari rivers were silting rapidly. Little attempt had been made to re-vegetate the land after the mines were abandoned when their capacity to give more ore was over. Transport of the ore by road or ships is yet another source of environmental problems.

Experts say that the capacity of these open strip mines is for another ten years and trade unions are groping in the dark to find a solution to the impending unemployment problem.

SOME EXPERIENCES EN ROUTE

Back in Nashik district or in an area on the boundary between Nashik and Dhule district of Maharashtra and Danga districts in the village of Chachpada, lives a weather-beaten man of the Bhil tribe. Named Piryabhil, he decided six years ago that he would guard the trees in the hilly tract surrounding his agricultural field from cattle and villagers. Day and night he guarded the tract and allowed nature to take its own course, and today it is an island of greenery amidst the brown hills that most of Nashik district is.

Accompanying the northern marchers to this place was "Kaka" Chavan,

winner of the Indira Priyadarshini Vrikshamitra Award, given annually for those who work for conservation of forests and maintenance of tree cover. He told the marchers that 32 different species of trees had generated naturally in the protected area. Due to the improved green cover, the capacity of the soil, in which Pirya practised agriculture, to hold water increased, the produce of the land doubled and in addition to this Pirya got fodder and fuel from the protected land.

But Kaka Chavan is not the Forest Department and there are people officiating there who do not have the same outlook. Take the case of Pirya Bhil himself. He knows that the forest he has helped to grow is on Revenue Department land and if the officials decide to cut it there is nothing he can do. And this may not be far off. Kaka Chavan is not in the area any longer. So the marchers were told as they neared Goa. The new official may not be the same.

The villagers of Waki a few kilometres away from Pirya's plot, were inspired by the old man and decided to protect an area of about 75 hectares along the banks of a small river passing by. The land belongs to the Forest Department which kept it fallow and allowed denudation for the last 40 years. The villagers contributed to the employment of a guard and shrubs.

The Forest Department officials have already started creating obstacles. One of them told the Marchers, "What right do they have to use government land? Today they claim the right to use the grass, tomorrow they may claim to own the land. What would happen to national wealth?"

The villagers have asserted that nobody from outside the village would be allowed to cut the grass or trees grown naturally in the belt.

One of the marchers told the Forest Department official, "this land had remained unutilised and denuded for four decades. Now that this unutilised land has grass and trees growing in it, the government wants to undo the good in it and set about to undertake further denudation."

On the southern side there is the sad story of Vazikodu. Vazikodu lies in the Nelamber Range, famous for its tropical evergreen forest and forest products. It is in the Nelambar Valley situated downhill of Nilgiri on the Kerala side. The village is so called because it means "the way of the streams" but it is no longer the way of the streams.

In nearby Calicut is the Mavoor Gwalior Rayon factory. The factory first gobbled up the bamboo forests of Nelambar. Then the Kerala Government transferred the entire reserved forest of 10,000 acres to the factory. Soon the forest ceased to be tropical evergreen forest.

The company planted a monoculture of eucalyptus. These drained the waterway. The perennial streams became seasonal and then disappeared.

“The way of the streams” suffers from acute water shortage.

The factory has gone one step ahead. It has polluted the Chaliyur river, the lifeline of Calicut and Mallapuram districts.

Deforestation by authorities? Voluntary efforts to re-forest? Conflicting reports have come from marchers.

At Peghet village in Nashik district, tribals told the marchers on November 12 last year, that they had organised themselves into the Jungle Kamgar Sahakar Society (cooperative society for working in the forests for forest produce). They said the Forest Department could only give them work for felling trees but when they demanded that they should give them work for planting trees they were told there was no financial provision for such work.

What happened to the programme of afforestation under the Employment Guarantee Scheme? The marchers had information that a massive afforestation programme could be undertaken under the scheme which had proved to be cheaper and longer lasting than by any other programme. Some of the Forest Department officials had worked out that under the programme, the total cost per tree at the end of five years would work out to Rs. 5/- while, if similar work was undertaken under any other programme the cost per tree may rise to Rs. 140/- per tree at the end of five years. But while the same department is trying to make out a case, officials of the department elsewhere do not want to take the risk or are just not bothered, marchers felt.

In Kerala, marchers found that 10,000 acres of evergreen forests were felled, to make way for monoculture plantations for industry. In Uttar Kananda District of Karnataka, another 40,000 acres of the same type of forest was clear-felled to make way for eucalyptus monoculture only to be affected by disease.

Sugandhabai Tupe, a person displaced by the Pawna Dam Project in Pune District, was the prime communicator of the northern march. The “aunt” of the march was heard with rapt attention by the tribals and other rural poor en route. She spoke with great emotion of her plight and the plight of the others, having lost everything and still subject to the machinations of the powerful in the vicinity, who tried to subjugate them with terror.

Sugandhabai spoke in a language that was understood by the rural masses and at the same time could communicate with comparatively better off-core marchers. She found the need to join the march because she felt that protection of the environment was inevitable in the Western Ghats region for survival, leave alone improvement in the quality of life.

Another marcher from the south, Mr. Venkatachalam found that "leasing of vast tracts of forests to the joint sector company, Karnataka Pulpwood and Mysore Paper Mills was creating major environmental problems in Karnataka, besides depriving lakhs of people of basic needs like fodder, fuel, raw materials for artisans, etc. The most ironic part of the story is that the areas from where the forests were cut were high rainfall areas. And with monoculture eucalyptus, there is no way that this rainfall will percolate into the ground. The topsoil is just being washed away."

The experiences of the marchers could not be better summed up than in what Dr. Madhav Gadgil had to say:

"The environmental costs of development have indeed been very substantial. We have been ignoring these because they have largely been passed on to the weaker sections of the society. The whole challenge of eco-development is to change this set-up. It aims to ensure that we do not permit excessive environmental costs to be incurred and to pass on the benefit of development to the weaker sections."

Political leaders had failed to play the positive role expected of them in the developmental process, especially when they have talked of "sustainable development" on so many occasions, he avers and insists that this has been the case of the development of the Western Ghats region.

OTHER RESOLUTIONS AS A RESULT OF THE MARCHERS' EXPERIENCES

The experiences of the marchers and activists associated with the Save The Western Ghats March did not result only in talking about dams and their adverse effects but other equally important issues.

These included:

Problems created by leasing out Government land to industry: the resolution of the conference said "Galebeedu Tea Project in Kodagu district in Karnataka which will destroy 5,000 acres of forest land, pollute water and destroy still more forest for processing tea leaves should not be undertaken."

Another resolution pointed out that "Ballarpur Industries of the Thapar Group has grabbed about 500 acres of land in Ponda Taluka of Goa for a project. This project has been opposed by the Town Planning Department, but the Government of Goa under pressure from the Thapar lobby in Delhi and in Goa is trying to impose this project on Goans. In terms of danger and as a health hazard it will be like bringing Bhopal to Goa."

The resolution pointed out that "this project is called Nilon 66 project,

with an investment of approximately Rs. 100 crores. It is going to be a turn-key project to be executed in collaboration with Dupont, an American-based multinational."

Speakers at the Save The Western Ghats Conference where this resolution was adopted said information about the processing for manufacture of the synthetic products was not being given. The extent of the damage that will be caused by air pollution was anybody's guess. There were grave doubts about disposal of effluents and a big question mark about stocking raw materials required. They said the project would be a danger to water bodies and verdure in Ponda Taluka of the state.

Speakers also pointed out that the Central Water Pollution Board, Health Laboratories and Industries Secretary, Mr. B.P. Mishra had expressed serious doubts on the viability of the project in a place like Goa, where human settlement was in the vicinity.

When the northern marchers moved across Thane district and had arrived at Jowhar in early December last, local activists from Dahanu approached them and asked them to visit the site of the Bombay Suburban Electric Supply Company's thermal power station in nearby Dahanu taluka of the same district.

After an assessment of the situation, the marchers felt that this utility company in the private sector supplying power to the western suburbs of Bombay and which has been in the limelight of acrimonious debates in the State Legislature and in the media in Bombay, should not be permitted to set up the power station, coal for which will be transported from the Vidarbha region of Maharashtra.

A resolution of the Save The Western Ghats Conference said: "We resolve that the 2,000 MW, BSES Thermal Power Plant which is to be constructed at Dahanu (Maharashtra) should not be permitted as it will have disastrous implications on the environment—forests, horticulture and marine life. The plant has been stoutly opposed by all sections of the local population—adivasis, fisherfolk and orchard owners.

"Their protests have so far been ignored and this conference demands that all work on the project be suspended pending solution to the problems created and the government should reconsider setting up the thermal power plant in the area."

The conference also considered a problem created by the district authorities in Dhule district of Maharashtra, who were trying to evict tribals from 50 villages in Shirpur taluka.

A resolution adopted by the conference said "This conference expresses its deep concern for the attempted eviction of villagers in over 50 villages in

Shirpur taluka of Dhule district of Maharashtra by Forest Department officials and special police force officials and the resultant violence.

"We urge the state government to see that the villagers are not evicted and that the destruction of their houses and property are duly compensated and normalcy is restored as early as possible."

There were other resolutions passed at the conference.

These included: "Resolved that the water pollution acts of various states be amended to require water using industries should and must take their water intake downstream of their effluent outflows. This should apply to all industries, particularly those who claim that their effluents are harmless."

"Resolved that central and state governments having permitted private sector generation and electricity for captive consumption, extend this policy by buying back surplus power from private generation facilities at rates equal to their own average generation costs each year. This will give an instant and enormous boost to mini and micro generation by numerous communities and organisations."

"Under the guise of power crisis Kerala is presently passing through, the government is trying to impose various hydro electrical and thermal power plants that are ecologically disastrous.

"We strongly protest against the move of the government and demand that an open debate be started regarding the power crisis in Kerala for a possible solution to it.

"This conference strongly condemns the policy of the central and state governments of distributing surplus degraded forests, revenue and grazing lands to industries, institutions, etc. and in the name of social forestry, thus creating a new type of zamindari.

"We resolve that all such available lands should be allotted to landless labourers, small and marginal farmers who have no source of subsistence, forestry and agriculture.

"The conference demands from all governments, that all plans, budgets and related information about any project or programme should be made available to all people before and during their implementation.

"This conference demands that gardens and herbal medicinal garden should have fruit-bearing trees growing in them."

"This conference demands that government departments and agencies should desist from making the tribals grow the so-called superior variety of cereals.

Experience has shown that the so-called "coarse" grains give the tribals more calcium and iron than they require."

The Tamil Nadu delegation to the Save The Western Ghats Conference was also active. This resulted in the following resolutions on the situation in the hill ranges in that state, especially the Nilgiris, being adopted at the conference:

"It is resolved to request the Government of Tamil Nadu and the Union Bank of India not to grant permission to planters, Planters' Association of Tamil Nadu (PAT) and United Planters Association of South India (UPASI) for converting the virgin Janmam Forests of Gudalur (Nilgiris) into teak and other plantations."

"It is resolved to request the Government of Tamil Nadu not to use the Nilgiris and Palani Hills for raising industrial and commercial plantations like Blue Gum, etc. to feed the wood-based commercial industries like Messrs South India Viscose Private Limited and Messrs Sashasayee Paper Mills."

"It is resolved to request the Government of Tamil Nadu and the Union Government not to grant permission to Messrs Needle Industries Private Limited, Ketti, Nilgiris for putting up their electro-plating unit at Masinagudi on the outskirts of the Mudumalai Wildlife Sanctuary with the Nilgiri Biosphere reserve."

SUPPORT

Many eminent personalities supported the Save The Western Ghats March. Legal luminaries, literateurs and others sent their blessings. Among them was Mr. V.K. Krishna Iyer, former Justice of the Supreme Court of India and the opposition Presidential Candidate in the Presidential elections held in 1987.

He said in a communication:

"I am wholly with you in the meaningful movement you have started in the name of "Save The Western Ghats March." The murder of Nature by thoughtless, reckless and wildly crazy profit-making sector of politicians and industrialists must be resisted if Nature is not to avenge itself on man. The words of Sir Winston Churchill are worth remembering when applied to our Operation Environmental Annihilation:

"The dark ages may return—the Stone Age may return on the gleaming wings of science; and what might now shower immeasurable material blessings upon mankind may even bring about its total destruction. Beware I say: Time may be short."

(Winston Churchill)

I wholly support the project but I am not sure whether I will be able physically to join the march as I would wish to. Let us begin the march.

Yours sincerely,

V.K. Krishna Iyer

A fortnight after the northern marchers set out from Nawapur, they arrived in Nasik city—divisional headquarters, fast turning into an industrial metropolis.

Here they felicitated the noted Marathi poet, V.V. Shirwadkar alias Kusumagraj, who had recently received the Sangeet Natak Academi award.

Replying to the felicitation, Kusumagraj hailed the march as the lone star directing the way for revival of the Sahyadris, as the Western Ghats are known in the Northern Sector. The poet described the devastation of the hill ranges as being the result of 100 years of deprecation and felt that the task of rejuvenating them, so that it could resume its role of regulating the water resources of the Deccan, as a stupendous one, but had hopes in the young marchers and NGOs which supported it.

Meanwhile in the south, another noted literateur, Dr. Shivram Karanth lent his support to the March. Dr. Karanth who revived the traditional folk art of Karnataka, Yakshagana, and who initiated the movement in that state against monoculture of eucalyptus, came specially to Talcauveri.

Here in the few Shola forests that remain in the southern part of the Western Ghats, the octogenerian Karanth flagged off the onward journey through the forests towards the north by giving the "babe" of the March, Gautam, and the field co-ordinator, Mr. A. Mohan Kumar, a twig.

The March passed through five states—Tamil Nadu, Kerala, Karnataka, Goa and Maharashtra. As a practice, the co-ordinators did not invite political leaders to participate or address them. However, they were free to join in anywhere. But whereas the Chief Ministers of other states waited for a formal invitation to join the March, the Goa Chief Minister, Mr. Pratapsing Rane, was present in person when the marchers entered Goa on Republic Day evening.

Even as this unusual gesture was welcomed by the marchers, the "Save The Western Ghats Conference" held at Ramnathi in the same state a few days later, did not spare the Goa Government over the deprecation of the eco-systems in the state through mining and despoliation of its beaches.

THE CENTRAL CO-ORDINATOR WELCOMES DELEGATES TO THE CONFERENCE

Welcoming delegates to the conference, Mr. Kalanand Mani, the Central Co-ordinator of the March, said that the March was the culmination of a dream and the efforts to translate it into a reality.

"About a year ago it was very much limited to a group of friends. But today it has crossed all such limitations and the grave situation of the Western Ghats has become a question and a challenge to the entire nation," he said.

Mr. Mani pointed out that the March had been successful in reaching a vast number of people in the region of the hill ranges and made them think about the grave situation of the Western Ghats.

The March, he said was not an end in itself. "It is only the beginning of a long journey that will in point of time will make human beings and nature live in peace and harmony with each other," he said.

"This March succeeded in generating an awareness among those people who are active about social problems but were overlooking the question of ecology. It has touched the hearts of those who are using all their abilities to destroy the ecological balance," he added.

Stating that ecological degradation was the result of faulty planning and improper policies, Mr. Mani said, "the effort for creating an ecological balance demands a completely different outlook. We do agree that our policy on development and planning is responsible for today's ecological imbalance. The major portion of the responsibility is of the government and its irrelevant policies," he said.

"But to form and topple governments is not the sole duty of the citizens of a democratic country. The greater part of our duty lies in making people involved in the sustainable developmental process, in which the government was repeatedly failing," he said.

He felt that this responsibility was all the more greater and the involvement of the people in working for the promotion of the ecological balance was a must.

On such a struggle—for bringing back ecological balance—Mr. Mani said, "there are struggles, such as class struggles, struggles of farmers for remunerative prices for agricultural produce and struggle. The class struggle does not touch all classes of people in society, neither does the struggle against the caste system. But the struggle for ecological balance not only envelops humankind as a whole but also includes nature and every living being in nature. Hence when we are taking steps towards ecological

balance our views and strategies should be total and continuous."

"Today when every other living being is facing the danger of extinction, no struggle for the survival of humankind can be effective unless it becomes one big common effort. . . We have reached the edge of the abyss of total destruction. And we can no more wait for governments to do miracles. At this point of time we must realise that so far we were not serious about our responsibilities. We were expecting too much from government," he said.

"I do agree that people should come together and take action against a number of government policies. But it is not that easy to achieve. To achieve this we have to adopt various strategies. We must win the support of the people and Save The Western Ghats March is one of such strategies," he averred.

The Central Co-ordinator of the March, pointed to the impending ecological disaster in Peninsular India. He said, "We, being concerned about the maintenance of ecological balance find two very big problems facing us—one is the Narmada and the other is Kaiga. At any cost we have to save these eco-systems. All our struggles must aim at this. Every struggle should be such that it changes the attitude of the government. We can achieve this through the immense strength of Satyagraha. I believe our sincere efforts through Satyagraha can certainly involve local people whereby Narmada and Kaiga eco-systems can be saved. And for this, our motto should be—NARMADA IS OUR LIFE, TO HER WE PLEDGE OUR LIFE."

As regards other issues in general, Mr. Mani said, "At present the Save The Western Ghats March is concerned with the local problems such as strong actions against deforestation and appropriate steps for afforestation. Whatever top-soil is left on the hills and slopes of Western Ghats today, if not properly protected in four or five years, it will be lost and the problems of soil erosion would become terribly complicated. All our steps to keep the balance of nature will be entirely futile. Hence, today, if someone still thinks that afforestation is not serious enough a work, then it is my earnest request to them that they should give it a second thought. Reforestation is not simply plantation. It is arresting further soil erosion, which can help maintain an evenly distributed rainfall. It is a concrete step to solve the problems of the poor and the oppressed in the villages who suffer continuous floods and droughts."

On the question of involvement of educational institutions in the afforestation programme, Mr. Mani said, "Today the need is to inspire more and more people, the students and teachers of schools and colleges, peo-

ple of all ages, but more particularly the younger generation.”

DR. GADGIL PROPOSES ECO-DEVELOPMENT

In his keynote address to the Ramnathi Conference, Prof. Gadgil said, “What we therefore face is a gigantic task that would have to be attacked on many fronts.

The objectives he said, were of two categories—environment and social.

The environmental categories included conservation of the diversity of plant and animal species and of natural biological communities, the genetic resources of cultivated plants and domesticated animal species, the diversity of landscapes resulting from traditional patterns of harmonious resource use, Sustainable use of renewable resources of soil, water, vegetation and cultivated plants and animal biomass of direct utility to the human populations and improving the efficiency of use of resources such as fuelwood, fodder and water.

Prof. Gadgil divided the social objectives into two categories. He said these included those on which there was universal agreement and the other which were controversial.

He pointed out that on those which there was broad agreement were, generating resources to meet the basic needs of the local population, generation of rural employment on a massive scale for the purpose of eco-forestation, effective motivation of local population for good resource use and proper rehabilitation of people displaced by development projects.

He appeared to be aware of the differences of opinion on certain other proposals. He said, “There would obviously be less unanimity on how to approach the demands of industrial development, power and irrigation projects and the armed forces. Some would view these demands as signs of progress, others, as a force that needs to be accommodated, and still others as an evil that needs to be fought tooth and nail.

The approach would obviously be related to the nature of society we are looking for. Some of us want it to be basically an agrarian community of self-sufficient villages. Others would like to aim for a modern industrial society. One must face these questions and also consider not only what is desirable but also feasible.”

Prof. Gadgil said that the follow-up action should be spearheaded by a group of voluntary activists. He went ahead to suggest that the more than 150 Non-Governmental Organisations (NGOs) who associated themselves with the March could form a consortium of Voluntary Agencies for Sustainable Development of Western Ghats. He felt that the constituents of such a consortium would be heterogenous. Its membership could

range from institutions like the World Wide Fund for nature and Bombay Natural History Society to firmly rural-based agencies. It could also involve like-minded professional agencies and popular science movements, as well as co-operative societies of tribals and artisans.

He also called for the involvement and support of the Union and State Governments.

"Finally, we would have to consider whether we want an involvement of the industry and the armed forces. Regardless of what some of us may feel, both are here to stay and have an overwhelming impact on the environment and the society of the Western Ghats. It might be important to persuade these to behave in such a fashion so that they have a positive impact," he added

Dr. Gadgil suggested a package.

This would emphasise the very high traditions of nature conservation while pursuing the objective of conservation of natural diversity. A network of sacred groves, ponds and sacred trees and animals has served to protect much of the plant and animal life of the hills over the centuries. Field studies showed that the sacred groves perhaps once covered as much as 5 per cent of the land surface throughout this tract. Sacred trees, especially those belonging to genus *Ficus*, such as Banyan, Peepal were recognised by ecologists as keystone resources. This network needed to be effectively revived not only to serve to conserve natural diversity but by its decentralised nature, also make it accessible to all people.

The Western Ghats, he said, had a wealth of genetic resources of cultivated plants and animals. To take just one example, there are thousands of varieties of mangoes both on cultivated land and in the wild. "We must work out programmes of in situ conservation of these. This would require both surveys and much more important, development of management systems. Again local people would have to be rewarded for maintaining these resources," he added.

He called for a massive network of nurseries based in schools and colleges, as well as with local people. The species concerned should preferably be multipurpose indigenous plants. Not only fuel needs but also fodder, organic manure and small timber resources should be considered, he said, adding that various species of bamboos might be particularly appropriate. "Fortunately the technology of developing bamboo seedlings has made substantial progress in recent years. The nurseries programmes needs to be supported by related programmes of seed collection and technical inputs on how to grow the seedlings," he added.

Each school and college in the Western Ghats tract should start a school

or a college forest. Such a programme has already been started very successfully in Karnataka, he pointed out.

He said there were extensive barren lands in the hands of individual farmers in many parts of the Western Ghats. "It could be most desirable to work with them towards revegetating them. In this context bamboos may be a particularly appropriate choice. The bamboo shoots are highly nutritious and the bamboos themselves have many uses for the rural population and the artisans. At the same time bamboos could become the basis of small scale industries such as agarbatti (joss sticks). Finally, bamboos are excellent raw material for paper and polyfibre. If the industry is willing to pay a proper price, there is no reason why they should not be involved in generation of the bamboos resources," he added.

The village populations depend heavily on the revenue from protected forest lands to meet their requirements of fuel, small timber and leaf manure. Unfortunately these are amongst the most poorly managed and degraded lands in the Western Ghats and need to be planted up. More than that however, institutions need to be evolved involving local people for proper management of such lands, according to Prof. Gadgil.

Free range grazing by large numbers of buffaloes, cattle and goats as practised today was incompatible with the aims of revegetation. Therefore work on development of fodder resources, genetic upgrading of livestock and their stall feeding was a must, he said, adding that at the same time, work on the development of organic manure resources should also be taken up.

He pointed out that soil and water resources of the Western Ghats are being managed very poorly. "Revegetation and control of grazing would go a long way towards their better management. In addition however, we need to develop other technologies for soil and water conservation. We also need to revive management systems such as those of communal desilting of village tanks," he said.

Prof. Gadgil said that a whole range of developmental activity was being taken up on the Western Ghats without due regard for the environmental and social consequences. Fortunately, it was now mandatory that an environmental and social cost benefit analysis had been carried out for many of these projects. Unfortunately, such analyses were rarely carried out properly for want of competent people to do so. This was an important challenge which our colleges and universities must take up. We must work with them to persuade them to do so.

He called for a decentralised network for monitoring of environmental

parameters such as rates of soil erosion, deforestation, spread of weeds like eupatorium and chemical pollution throughout the Western Ghats tract. Local educational institutions would have to be motivated to take up this task. The Government Education Department would also have to be persuaded to make these activities an integral part of the academic programme, Prof. Gadgil said.

He felt that rehabilitation of the large number of people displaced by various developmental projects on the Western Ghats was a major task. Very little serious thinking had been done on this issue and these people have invariably ended up further impoverished and the projects have become a major cause of environmental deprecation, he added. "We must turn this around and employ the displaced persons as a means towards eco-forestation. A massive programme along these lines should be organised and could easily attract adequate government funding. What is needed is new imaginative ways of rehabilitating them," he said.

KERALA DISAGREES ON FOLLOW-UP PROGRAMME

The Kerala marchers did not agree on the follow-up programme proposed by Dr. Madhav Gadgil in the conference.

In their critique they said that in the environmental goals and social goals that Dr. Gadgil outlined, there was a general agreement but they dissented on the resource utilisation for industry and on the desirability of major irrigation projects.

At the same time protecting the gene pool and enhancing production through genetic upgradation were also unreconcilable, they said.

The critique stated "Our aim is, or rather ought to be, to create a community of self-sufficient villages, self-sufficient both agriculturally and industrially. Dr. Gadgil seems to visualise a dichotomy of conflict of interests between agricultural and modern industrial societies, and puts forth his advice that one must consider "not only what is desirable but also what is feasible." Here one should point out that the main concern of conservationists should be what is desirable both ecologically and socially."

They said that many of the much hailed "achievements" said to be bestowed upon society in the name of progress had proved to be undesirable or irrelevant, in spite of the fact that they had been made possible by destroying the entire resource base of our country and by creating ecological havoc. These had been undertaken on the context of "feasibility". Many big hydro-electric projects had failed miserably in achieving their proclaimed objectives. They had, on the contrary, denuded rich tropical forests,

destroyed the environment, devastated perennial basis of soil, air and water and resulted in the massive uprootment of tribal and rural populations creating a large number of refugees within the country, the dissenting note added.

They said, "Definitely planners, sociologists and ecologists should have in mind only what is desirable for the majority of the population and not for the microscopic minority of the urban elite. Dr. Gadgil sets great store on feasibility and one cannot but point out that even at the conceptual level it would mean further degeneration of the environment and further impoverishment of the masses."

Another point of disagreement was Dr. Gadgil's proposal "to seek the involvement of the Central and State government efforts." The Kerala delegation asked in the note, "Does he seriously believe that Wimco Match Industries, West-Coast Paper Mills, Harihar Polyfibres, Western India Plywoods, Gwalior Rayon and other similar paper, pulp or plywoods industries can be trusted with the responsibility of taking care of our environment, especially the eco-development of the ghats?"

This was wishful thinking, they say, adding that it was divorced from stark realities, as experience had shown.

"More dangerous," they said, "is the proposition to include the armed forces in afforestation efforts. Ultimately the S.W.G.M. is going to be the legitimatising mechanism even for the repressive apparatus of the state."

Turning to the question of sacred groves, the critique stated that Dr. Gadgil had overlooked the pitfalls in the approach towards preservation of the forests of the Western Ghats by involving a network of sacred groves.

"Conservation is to be done not by appealing to the religious sense of the masses but by promoting their ecological consciousness in a rational way. It is not simply the question of what idiom we choose. One may be able to conserve the devarayas, etc., by appealing to faith, but that will be the wrong way to do a right thing," they said.


The Kerala marchers were also critical of the proposal for cultivation of bamboos for industry in the region. There was no reason why they should be involved in the regeneration of bamboo resources, they said. Their experience was that bamboo shoots destroyed forests. Growing bamboos and eucalyptus was tantamount to destroying the forests, they said.

THE FUTURE ORGANISATION

Even as the Save The Western Ghats March reached its half-way stage,







the need for setting up an umbrella organisation to take up follow-up work was felt, following tremendous enthusiasm among the hill peoples.

"We have been entrusted with the work of undertaking the follow-up work as far as possible in a decentralised manner and the basic areas seem to be afforestation, awareness building, active support to people's resistance to environmental degradation and bringing changes in government policies and legislations," marchers and environmentalists who participated in Save The Western Ghats Conference said.

They said that afforestation would involve a large number of the rural masses as they would be the ones who would look towards re-greening of the hill ranges for their daily needs of fuelwood, fodder, raw materials for handicrafts, timber for housing, fruits and manure. Such work would also mean restoration of the lost ecological balance of the Western Ghats.

On awareness building, stress was laid on traditional as well as print and electronic media. The target they said would be the rural poor from among the hill peoples themselves.

The marchers stressed on active support to participation in the people's resistance to environmental degradation such as deforestation and big dams.

A number of delegates also called for new initiatives to bring about major change in policies and legislation to make them people-oriented. For this they felt that activists, scientists and decision-makers would have to interact.

The structure suggested, included formation of a State co-ordinating committee elected from interested NGOs and activists.

The States were also to elect representatives to the Central Co-ordination Committee.

Scope was to be left in co-opting persons, both in the State and Central Co-ordinating Committees, persons who had contributed to the movement effectively, such as, journalists and scientists.

It was felt that State and Central Committees should confine themselves only to co-ordination work and not get themselves involved at the field level. These were in fact, to promote various NGOs and individuals in specific tasks. These committees were also not to become channelling agencies for funds to the NGOs.

It was also felt by the participants that the duration of the committees should be for a time-span of one or two years.

Since the work of the committees was one of co-ordination it was suggested that these committees should not be registered as NGOs.

As a beginning, the States and Central Co-ordination Committees were to be ad hoc committees in the beginning. Most participants felt that it

could be ad hoc till about the beginning of November 1988, preferably November 1st, the anniversary of the start of the March last year.

KERALA DISAGREES WITH THE MAINSTREAM

The Kerala contingent expressed its disagreement with the suggestions made by the other marchers.

The Kerala delegation said that it "wishes to stay aloof from any organisation of networking structures that is going to be formed as a follow-up of the March."

They said, "Our experiences during the March and our contact with various organisations and individuals that collaborated with the March make us feel that the time is not yet ripe for any form of organisation to develop, formal or informal, centralised or decentralised."

"A prerequisite for grouping on an organisational pattern is a minimum sense of clarity of perspective on the issues involved. While we are not arguing for any ideological hegemony, we do strongly feel that a central understanding and unity of purpose is essential. This we find is awfully lacking at the present," they added.

"At least a general agreement, on our attitude towards external, governmental and industrial finances for our activities, our approaches towards religious and communal organisations in our efforts to mention a few, is a must when we think of an organisation as a follow-up of the March. Experiences to date prove without doubt that this is awfully lacking," they said.

The Kerala marchers said, "We do not rule out the possibility of an understanding emerging through mutual give and take and exchange of ideas at a later stage. But to thrust an organisation on these divergent groups at this stage would mean unity at the expense of political and ideological questions. So also the formation of a collective, either formal or informal, makes us a part of activities in the name of environment that we are opposed to in principle either in content or mode; but our co-organisations do not see any harm with at present. It is in this context that we feel that an organisation of any nature should only be a later prerogative."

The Kerala delegation however, added that "working together on issues and the mutual exchange of ideas is possible and through it we can develop some amount of clarity and unity of purpose amongst us, which could be a springboard of launching a collective at a later stage if the need arises."

They averred, "We pledge to uphold the spirit of the Save The Western

Ghats March. We congratulate and thank all who have co-operated to make it a success. Whatever unity and achievement that might have resulted from this March shall be fostered and our continued interaction on the basis of specific issues of common concern shall go a long way in evolving a common platform for environmental activities in the country in the future."

The Central Organisation Committee debated on the issue—follow-up programme and the structure of the organisation after the March and the Conference were over—during the conference and the day after the final session was over.

In the final consensus decision taken at the Central Organisation Committee of the March, on February 4, 1988, after the conference was over, it was decided that a joint meeting of the Central Organising Committee and member of the new Central Co-ordination Committee to be held at Bangalore on April 2, 1988 to discuss further details on the structure of the Save The Western Ghats and chalk out a broad-based programme, both immediate and long-term.

Some of the delegates, elected their State Co-ordination Committee and their representatives to the Central Co-ordination Committee.

Delegates from various states debated at length over the future organisation and structure and decided to back the proposal for formation of the SAVE THE WESTERN GHATS MOVEMENT.

EVALUATION BY DELEGATES AND ENVIRONMENTALISTS

Marchers of the Save The Western Ghats March were among the most sensitive when they reviewed the unique even after the March was over and the conference ended.

By the evening of February 3 most marchers and delegates were on their way home. They were anxious that the new network created should have all states in them. "We have created so much hope among the hill people. We cannot let them down," they kept repeating.

On an earlier occasion during the March, both the Chairman of the National Advisory Board of the March, Dr. Kailash Malhotra and the Central Co-ordinator of the March, Kumar Kalanand Mani, had understood the situation and gave a clear indication that the work would not end with the March and a broadbased organisation to help in the follow-up programme would be set up.

"We are morally bound to channellise the aspirations of the hill peoples in rejuvenating the hill ranges on which they depend so much," they had

told the marchers at a number of places both in the north and south.

The March achieved international attention and many environmentalists from abroad spent time with the marchers and at the conference.

Among the first to get their experiences of the March were Greenpeace International's Ms. Rosalind Reeve and Mr. Athel Von Koettlitz.

Both had come to India on a holiday-cum-work trip. Ms. Reeve an expert on dolphins and whales with the Greenpeace Movement in Europe had plans to visit southern India in an effort to discover the situation regarding the marine mammal off the West Coast. Mr. Koettlitz, who works with the movement to prevent dumping of nuclear wastes in the seas was helping her.

At Mahabaleshwar in Maharashtra, they met the northern marchers and also held discussions with the leaders of the entire March.

They were impressed by the ability of the leadership to unite so many activists groups.

These British environmentalists, as well as leaders of the Swedish Environmental Society, Mr. Goran Eklof and Ms. Maud Johansson said such unity had not been possible in the West where, smaller though the number of organisations might be, they had not been able to come together on major environmental issues facing them.

Thanks to the efforts of these environmentalists and other visitors from abroad, the Save The Western Ghats March and the Conference thereafter received the attention of the International Press. The March also caught the attention of the United Nations' Economic and Social Commission for Asia and the Pacific (ESCAP).

Like the evaluations by those in India, stress was laid by persons from abroad on the follow-up work. They made fervent appeals in continuation of the unity achieved for the March for the follow-up work.

In Asia itself, the continental environmental network, the Asia Pacific People's Environmental Network (APPEN) lent its support to the unique project and called on all such movements in the developing countries to reject developmental processes aping the West and formulation of strategies in which sustainable development would be the focal point and would reach the rural masses hitherto neglected.

THE JOINT MARCH FROM RAMNATHI TO PANAJI

The report of the Save The Western Ghats March and Conference would be incomplete without the mention of the Joint March of both the

northern and the southern marchers from the place of the conference, Ramnathi to Panaji on February 3, 1988.

Singing songs and shouting slogans in their respective languages—Tamil, Malayalam, Kannada, Konkani, Marathi, Hindi and English—along the 30 km route.

Like the experience of the two marches, so in Goa, the rural populace enthusiastically welcomed the marchers but the same warmth was lacking in urban areas.

In the end at the Azad Maidan, the symbol of Goa's freedom from the Portuguese, leaders of marchers from all states pledged that the work of rejuvenation of the Western Ghats had just begun and that follow-up action would be taken up immediately on returning home.

Cover photo: Ulhas Rane

Inside front cover: A tusker. A sizeable population of the Asian elephant survives in the Western Ghats. (Photo: T.N.A. Perumal)

Page No. 11 : The forests of Western Ghats are a vital watershed. All east-flowing rivers of peninsular India originate from the Western Ghats. (Photo: A.J.T. JohnSingh)

Page No. 12 : Perhaps the most valuable gift of the Western Ghats is sweet, fresh water. (Photo: Sanjay Gupta)

Page No. 37 : Thousands of species of insects thrive in the varied luxuriance of the Western Ghats. (Photo: Sunjoy Monga)

Page No. 38 : Nilgiri tahr—a wild goat found in some of the southern parts of the Western Ghats. (Photo: A.J.T. JohnSingh)

Inside back cover: Forests of Magod. The Western Ghats support a tremendous diversity of life. (Photo: Ulhas Rane)

SAVE THE WESTERN GHATS MARCH—ROLL OF HONOUR

States and Names from which the marchers came

West Bengal

Mr. Battini Mohan Reddy

Himachal Pradesh

Mr. Rajiv Ahel

Andhra Pradesh

Mr. Y. Divanjulu Naidu

Mr. G.N. Mohan Chandra

Uttar Pradesh

Mr. Arun Kumar Negi

Mr. Omprakash Bhatt

Delhi

Mr. S. Sharma

Dr. K. Sudhakar

Madhya Pradesh

Mr. Ramesh Billorey

Tamil Nadu

Mr. K. Venkatachalam

Mr. S.B. Janardhanaraja

Mr. D. Nallthambi

Mr. K. Punithan

Mr. S.T. Thirughanam

Mr. K. Armugam

Kerala

Mr. A. Mohan Kumar

Master Gautam

Ms. P.E. Usha

Mr. A. Shajuose

Mr. K.C. Sasidharan

Mr. C.D. Sunish

Mr. T.K. Jayakumar Chicklai

Mr. K.C. Santosh Kumar

Mr. P. Sethumadhavan

Mr. Mohamedali

Mr. C.S. Gopalan

Mr. N.C.K. Das

Mr. N. Swaminathan

Mr. P.M. Balakrishnan

Mr. Ramachandran

Mr. K.R. Suresh

Mr. T. Ramavarman

Mr. Civic Chandran

Mr. C.K. Abani

Karnataka

Mr. Dileep Ganesh Naik

Mr. R.K. Nagaraja

Mr. P.V. Patil

Mr. Chikappa Gadigappa Kshowrad

Mr. Nagraj Mahabaleshwar Dewate

Mr. N.P. Aswathanarayana

Mr. Satyanarayana Aroor

Mr. Shanker B. Hireraddi

Mr. S. Amarnath Jadan

Mr. H.S. Madhukeshu

Mr. Anant Hegde Ashisar

Mr. Ranjan Rao Yerdoor

Mr. M.K. Appachu Cherambane

Mr. Purandara D. Dharamsthala

Mr. A.M. Gangadhara

Ms. K.P. Jaya Theertha

Mr. K. Vijay Raghava

Mr. S. Dayananda Nayak

Mr. G. Narasimha Setty

Mr. M. Vageesh

Mr. C.M. Kamalu

Ms Laxmi S. Nehakunja

Ms G. Rajamma

Ms Ujwala Ganesh Bhat

Ms Narmada M. Hegde

Mr. K.N. Krishnamurty

Mr. Shubhalingam Jinakanu
Dr. Kusuma
Mr. C.R. Joglekar
Ms Yamuna
Mr. Balakrishna S. Dai
Mr. Mohan Shamrao
Mr. B.G. Prasad
Mr. Sujaiha B. Pani
Ms Priya Sahmsunder
Mr. B.M. Ramaswamy
Mr. Srikanth S. Reddy
Mr. Dileep Gangadhar Ashtekar

Maharashtra

Miss Sangeeta Digambar Sonawane
Ms Mangala Ramchandra Bhide
Mrs. Bababai Dalvi
Miss Madhavi Vijay Parulekar
Ms Jyoti Kelkar
Miss Jyoti Prabhakar Sawadkar
Miss Mrunal Dinkar Kulkarni
Mr. Ravindra B. Dhuru
Mr. R. Ashok Kumar
Mr. Shankerrao Patil
Mr. Arun N. Jadhav
Mr. Alankar Dukhande
Ms Kranti Suresh Sant
Mr. Suresh Vithal Sant
Mr. Ashok Yadav
Mr. Prakash Kedar
Mr. Dilip Anant Deshpande
Mr. Pankaj Sarkaria
Mr. Sudhakar Bhanudas Khomme
Mr. Ramesh D. Chouthi
Mrs. Sheela Prabhakar Malve
Mrs. Vasumati Ravindra Dhuru
Mr. P.D. Alwe
Miss Jyoti Govind Chaulkar
Ms Shubha Ramchandra Bhide
Miss Ashvini Ramesh Deshpande

Mrs. Parubai Deoram More
Mrs. Sugandhabai Tupe
Mr. Shaligram Sanjay Moreshwar
Mr. Ramkrishna Rajarma Shinde
Mr. Gulab Baban Sakpal
Mr. Suryakant Janardan Lohar
Mr. Satish Arvind Potdar
Mr. Shivram Ganpat Sukhi
Mr. Chandrashekhar Sadashiv Tare
Mr. Rajendra Ramdas Chaudhari
Mr. Girish Bapusaheb Ugale
Ms Lalita Oza
Mr. P.M. Kalekar
Mr. Rajesh Ramesh Gadkari
Mr. Suresh Bhalchandra Deshpande
Mr. Girish Vidhyadhar Katre
Mr. Ajit Kashinath Padhye
Mr. C. K. Mujmale
Mr. Sanjay Karkare
Mr. Sanjay Pandurang Wagh
Miss Sunetra Uttam Limaye
Miss Ranjan N. Pathare
Mr. D.K. Madan
Mr. Sachin P. Singasane
Mr. Chandrashekhar Jaideo Awasthi
Mr. Ulhas Rane
Mr. Ajay Kulkarni
Mr. Mohan Rajaram Jandadee
Mr. Sachin Mahadeo Sarnobat
Mr. Mohan Dattatraya Mendhe
Mr. Ramesh Hanumant Kale
Mr. Satish Gopal Londhe
Mr. Purshottam Kulkarni
Mr. Anil P. Imaratey
Mr. Sunil Baburao Kulkarni
Mr. Dinanath Manohar
Mr. Nagesh Hatkar
Mr. Suryakant Balwant Patil
Mr. Nandan Balwant Patil
Mr. C. J. Kulkarni

Mr. Madhukar Bhalchandra Nisal
Mr. Arunprakash Neurgaonkar
Mr. Gulab Shanker Gujarmal
Mr. Vasant Ghule
Mr. Mohan Ramchandra Kanetkar
Mr. Bhasker Krishnaji Thorat
Mr. Sudhir Krishnarao Barve
Mr. Shrirang Sukhram Patil
Mr. Mukund Narayan Joshi
Mr. Kondiba Khandu Kedari
Mr. Ramchandra Lambodar Bhide
Mr. Shrikant Vinayak Varunjkar
Mr. Sunil Hambirrao Patil
Mr. Sashi Chitre
Mr. Jayant Deorukhkar
Mr. Mohan Bhalchandra Shete
Goa
Mr. Raju Talaunekar
Mr. Claude Alvares
Mr. Ramesh Gaus

Mr. Girish Bhat
Mr. F.N. Lad
Mr. Manohar Parab
Khola Sarpanch
Dr. J.B. Sardesai
Marchers from abroad
Swedish
Environmental
Society
Ms Maud Johansson
Mr. Goran Ekloff
United States
Mr. Arthur Bonner
West Germany
Green Peace
International
Ms Andrea Reddy
Ms Rosalind Reeve
Mr. Athel Von Koettlitz

THE CENTRAL ORGANISING COMMITTEE OF THE MARCH

KUMAR KALANAND MANI

(Central Co-ordinator)

JAGDISH GODBOLE

(Regional Co-ordinator: North)

A. MOHAN KUMAR

(Regional Co-ordinator: South)

Committee Members

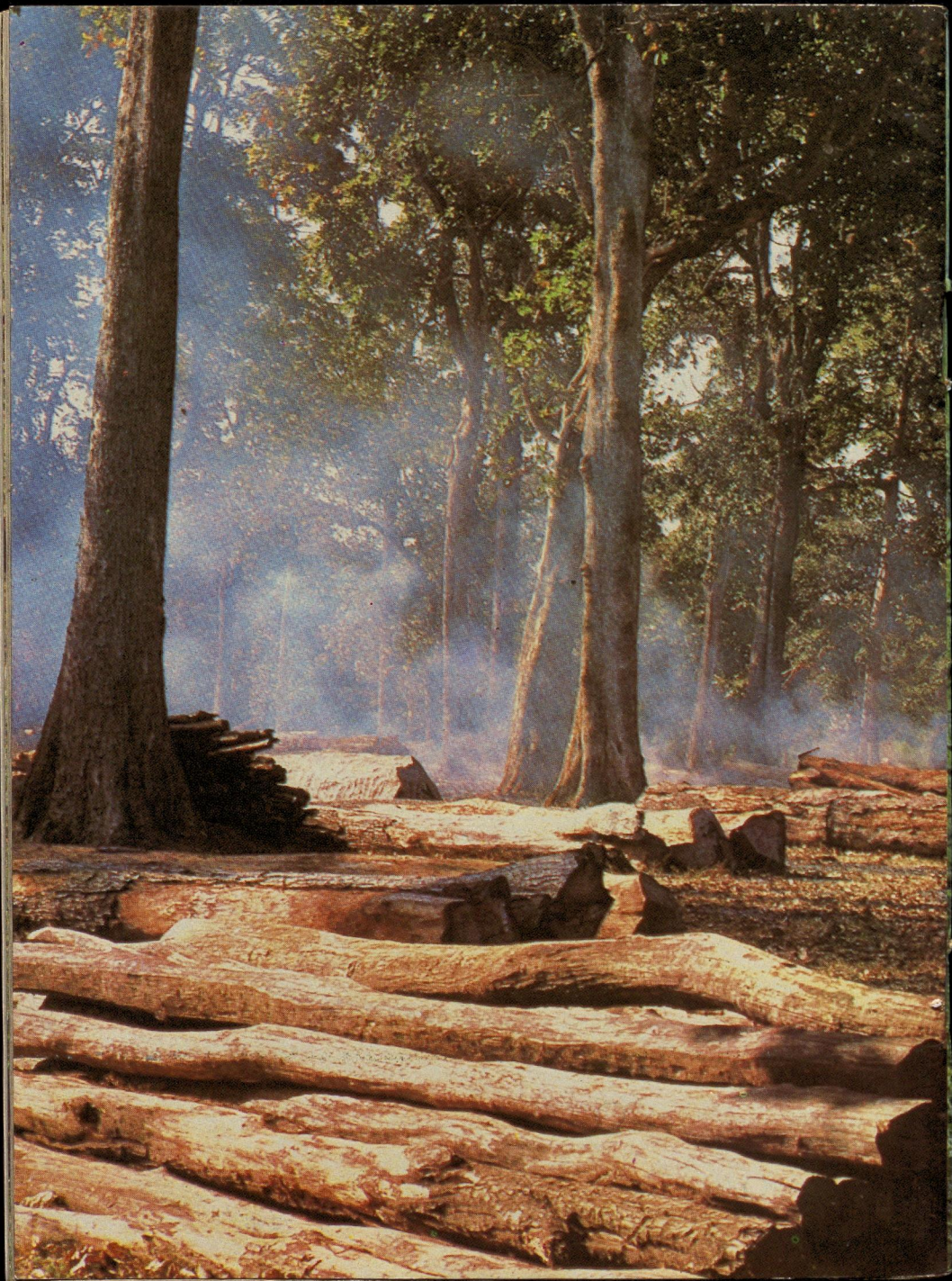
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Dinanath Manohar
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N. Baddusha

Ulhad Rane
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Sudhakar Khomne
S.R. Hiremath
Anant Hegde
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Mr. Vijay Tendulkar
Mr. S.R. Ramaswamy
Dr. Madhav Gadgil
Dr. Erach Bharucha
Mr. Anupam Mishra
Mr. L.T. Sharma





ಉತ್ತರ ಕನ್ನಡ ಜಿಲ್ಲಾ ಸ್ವಯಂ ಸೇವಾ ಸಂಸ್ಥೆಗಳ

PRIC
F-22

ಒಕ್ಕೂಟ ವಾರ್ತೆ (ಮಾಸಿಕ)

ಖಾಸಗಿ ಪ್ರಚಾರಕ್ಕಾಗಿ ಮಾತ್ರ

ಅಂಕ ೬

ಜನವರಿ ೨೬, ೧೯೯೮

ಸಂಪಾದಕ : ಗಣೇಶ ಶೆಟ್ಟಿ, ಕುಂಟೆಗಣಿ

ಪತಿ ಪತ್ನಿ ಕಲಹಗಳ ಪರಿಹಾರಕ್ಕಾಗಿ ಕೌಟುಂಬಿಕ ಸಲಹಾ ಕೇಂದ್ರ

ಕುಟುಂಬ ಇದೊಂದು ಸಾಮಾಜಿಕ ಸಂಸ್ಥೆ. ಪತಿ ಪತ್ನಿ ನುಕ್ಕುಳು ವಿವಿಧ ಅಂಗಗಳಿಂದ ಕೂಡಿದ ಈ ವ್ಯವಸ್ಥೆ ಇದ್ದಾರುತ್ತದೆ. ಪತಿ ಪತ್ನಿ ಸಾಮರಸ್ಯ ಪಾಲಕ ಮಕ್ಕಳಲ್ಲಿ ಸಮನ್ವಯತೆ ಇದ್ದಲ್ಲಿ ಮಾತ್ರ ಈ ವ್ಯವಸ್ಥೆ ಸುಗಮವಾಗಿ ಸಾಗಬಲ್ಲದು. ಕೆಲವೊಂದು ಸಂದರ್ಭಗಳಲ್ಲಿ ಒಬ್ಬರಿಗೊಬ್ಬರ ಅಸಕ್ತಿ ಬೇರೆ ಬೇರೆಯಾದಾಗ ಇನ್ನೊಬ್ಬರ ಉತ್ಪತ್ತಿ ಸಹಿಸದಾದಾಗ ವರದಕ್ಷಿಣೆ ಗಾಗಿ ಅತ್ತ ಸೊಸೆಯರೊಳಗೆ ಜಗಳ- ಇವುಗಳಿಂದ ಕುಟುಂಬದಲ್ಲಿ ಬಿರುಕು ಉಂಟಾಗುತ್ತದೆ. ಈ ಬಿರುಕುಗಳನ್ನು ವಿಭಕ್ತ ಕುಟುಂಬಗಳು ಪಟ್ಟಣದಲ್ಲಿ ವಾಸಿಸುವುದರಿಂದ ಕುಟುಂಬದಲ್ಲಿದ್ದ ಸಂಪನ್ಮೂಲಗಳು ಕಡಿಮೆಯಾಗತೊಡಗಿದವು. ಹೊರಗಿನ ಸಂಪನ್ಮೂಲಗಳಾದ ಗಣ್ಯವ್ಯಕ್ತಿಗಳ ಮಾರ್ಗಾರ್ಥನ ಪೋಲಿಸ ರಾಣಿ ವಕೀಲರ ಸೇವೆ ಇತ್ಯಾದಿಗಳಿಂದ ಸಮಸ್ಯೆಗಳು ಪರಿಹಾರವಾಗದೇ ಜಟಿಲವಾಗತೊಡಗಿದವು. ಇದನ್ನು ಮನಗಂಡ ಭಾರತ ಸರ್ಕಾರವು ಕೇಂದ್ರ ಸಮಾಜ ಕಲ್ಯಾಣ ಮಂಡಳಿ, ನವದೆಹಲಿಯ ಮೂಲಕ ಕೌಟುಂಬಿಕ ಸಲಹಾ ಕೇಂದ್ರಗಳನ್ನು ಪ್ರತಿಯೊಂದು ಜಿಲ್ಲೆಗಳಲ್ಲಿ ಪ್ರಾರಂಭಗೊಂಡವು.

ಕೇಂದ್ರ ಸಮಾಜ ಕಲ್ಯಾಣ ಮಂಡಳಿ, ನವದೆಹಲಿಯು ರಾಜ್ಯ ಸಮಾಜ ಕಲ್ಯಾಣ ಸಲಹಾ ಮಂಡಳಿಗಳ ಮೂಲಕ ಜಿಲ್ಲೆಯಲ್ಲಿ ಆಯ್ಕೆ ಸ್ವಯಂ ಸೇವಾ ಸಂಸ್ಥೆಗಳಿಗೆ ಈ ಯೋಜನೆ ಈ ಕೌಟುಂಬಿಕ ಸಲಹಾ ಕೇಂದ್ರಗಳನ್ನು ನೀಡಲಾಯಿತು. ಈ ಕೇಂದ್ರಗಳಲ್ಲಿ ಸಿಬ್ಬಂದಿವರ್ಗ ಸಮಾಜ ಸೇವೆಯಲ್ಲಿ ಸ್ನಾತಕೋತ್ತರ ಪದವಿ ಹೊಂದಿದ ಇಬ್ಬರು ಸಲಹೆಗಾರರು (ಇವರಿಬ್ಬರಲ್ಲೊಬ್ಬರು ಮಹಿಳಾ ಸಲಹೆಗಾರರು) ಟೈಪಿಸ್ಟ್ ಹಾಗೂ ಸಿಪಾಯಿ ಅಲ್ಲದೆ ಕಛೇರಿ ನಡೆಸಲು ಆಗತ್ಯವಿರುವ ಬಾಡಿಗೆ ಪ್ರವಾಸ ಭತ್ಯೆ ಟಪಾಲು ಖರ್ಚು ಇತ್ಯಾದಿಗಳಿಗೆ ಬೇಕಾಗುವಷ್ಟು ಅನುದಾನಗಳಿರುತ್ತವೆ. ಅಲ್ಲದೆ ಸಮಾಜ ಸೇವೆಯಲ್ಲಿ ಕಾರ್ಯನಿರ್ವಹಿಸುವ ಉನ್ನತ ಅಧಿಕಾರಿಗಳನ್ನೊಳಗೊಂಡ ಉಪಕಮಿಟಿಯು ಇರುತ್ತದೆ.

ಪತಿಯಿಂದ ಬೇರ್ಪಟ್ಟ ಮಹಿಳೆಯರಿಗೆ ಜೀವನಾಂಶ ಅಥವಾ ವಿಚ್ಛೇದನ ದೊರಕಿಸಿ ಕೊಡುವುದು ಉಚಿತ ಕಾನೂನು ಸಲಹೆ, ವರದಕ್ಷಿಣೆ, ಅತ್ಯಾಚಾರ ಶೋಷಣೆಗೊಳಗಾದವರಿಗೆ ಸೂಕ್ತ ಮಾರ್ಗದರ್ಶನ ಪೋಲಿಸ ರಕ್ಷಣೆ, ಮಾನಸಿಕ ವೈದ್ಯಕ ಸಹಾಯ ಪತಿ ಪತ್ನಿಯರಲ್ಲುಂಟಾಗುವ ವೈವಾಹಿಕ ಜಗಳಗಳ ಪರಿಹಾರ ಇತ್ಯಾದಿ ಸೇವೆಗಳನ್ನು ಪ್ರತಿಯೊಂದು ಕೌಟುಂಬಿಕ ಸಲಹಾ ಕೇಂದ್ರಗಳು ನೀಡುತ್ತದೆ. ಮನೆಗಳಿಗೆ ಬೇಟೆಕೊಡುವುದು ಸಲಹೆ, ಮಾರ್ಗದರ್ಶನ ನೀಡುವುದು, ಅಗತ್ಯವಿರುವ ಸಂಪನ್ಮೂಲಗಳನ್ನು ಉಪಯೋಗಿಸುವುದು ಹೀಗೆ ಬೇರೆ ಬೇರೆ ವಿಧಾನದ ಸೇವೆಗಳಿಂದ ಸಮಸ್ಯೆ ಪರಿಹರಿಸಲಾಗುವುದು.

ಜಿಲ್ಲೆಯಲ್ಲಿ ಕಾರ್ಯ ನಿರ್ವಹಿಸುತ್ತಿರುವ ಪ್ರತಿಯೊಂದು ಸ್ವಯಂ ಸೇವಾ ಸಂಸ್ಥೆಗಳು ಇಂತಹ ಈ ಕೌಟುಂಬಿಕ ಸಲಹಾ ಕೇಂದ್ರಗಳ ಉಚಿತ ಸೇವೆಯ ಉಪಯೋಗ ಪಡೆಯಬಹುದು. ತಮ್ಮ ತಮ್ಮ ಕಾರ್ಯಕ್ಷೇತ್ರಗಳಲ್ಲಿ ಕಾಣಿಸಿಗುವ ಸಮಸ್ಯೆಗಳನ್ನು ಈ ಕೌಟುಂಬಿಕ ಸಲಹಾ ಕೇಂದ್ರಗಳ ಗಮನಕ್ಕೆ ತಂದಲ್ಲಿ ಈ ಕೇಂದ್ರಗಳು ಈ ಸಮಸ್ಯೆಯನ್ನು ಪರಿಹರಿಸಲು ಪ್ರಯತ್ನಿಸುತ್ತದೆ. ಸ್ವಯಂ ಸೇವಾ ಸಂಸ್ಥೆಗಳು ನಡೆಸುವ ಸಭೆ ಸಮಾರಂಭಗಳಲ್ಲಿ ಜಿಲ್ಲೆಯ ಕೌಟುಂಬಿಕ ಸಲಹಾ ಕೇಂದ್ರದಲ್ಲಿ ದೊರಕಬಹುದಾದ ಸೇವೆಗಳನ್ನು ವಿವರಿಸುವುದರ ಮೂಲಕ ಈ ಕೇಂದ್ರದ ಉಪಯೋಗವನ್ನು ನೋಂದವರು ಪ್ರಯೋಜನ ಪಡೆಯುವಂತಾದೀತು.

ಉತ್ತರ ಕನ್ನಡ ಜಿಲ್ಲೆಗಾಗಿರುವ ಕೌಟುಂಬಿಕ ಸಲಹಾ ಕೇಂದ್ರವು ನೂತನ ಶಿಕ್ಷಣ ಸಭಾ ಟ್ರಸ್ಟ್ (ಟಿ.ಸಿ.ಎಚ್. ಕಟ್ಟಡ ಅಂಕೋಲಾದಲ್ಲಿ ಕಳೆದ ಫೆಬ್ರವರಿ 1990ರಿಂದ ಪ್ರಾರಂಭಗೊಂಡಿರುತ್ತದೆ. ಈಗಾಗಲೇ 489 ಫಲಾನುಭವಿಗಳ

ಈ ಕೇಂದ್ರದ ಪ್ರಯೋಜನವನ್ನು ಪಡೆದಿರುತ್ತಾರೆ. ಉತ್ತರ ಕನ್ನಡ ಜಿಲ್ಲೆಯ ನಾಗರೀಕರು ಅಂಕೋಲಾದ ತಾಲೂಕಾ ಪಂಚಾಯತ ಕಛೇರಿಯ ಸಮೀಪದಲ್ಲಿರುವ ನೂತನ ಶಿಕ್ಷಣ ಸಭಾ ಟ್ರಸ್ಟ್‌ನ ಟಿ. ಸಿ. ಎಚ್. ಕಟ್ಟಡದಲ್ಲಿ ಈ ಕೇಂದ್ರವು ಕಾರ್ಯನಿರ್ವಹಿಸುತ್ತದೆ. ಸರಕಾರಿ ರಜಾದಿನಗಳ ಹೊರತು ಈ ಕೇಂದ್ರದ ದೂರವಾಣಿ 21041 ಯ ಮೂಲಕವೂ ಸಂಪರ್ಕಿಸಬಹುದು.

ಪರಿಸರ ಕೂಟ, ಅಂಕೋಲಾ

ಸ್ಥಾಪನೆ : 1990

ಉತ್ತರ ಕನ್ನಡ ಉಳಿಸಿ ಆಂದೋಲನಕ್ಕೆ ನೆರವಾಗಿರಿ.

ಮಹನೀಯರೇ,

ನರ್ಮದಾ ಆಂದೋಲನದಿಂದ ವಿಖ್ಯಾತರಾಗಿರುವ ಪರಿಸರವಾದಿ ನಾಯಕಿ **ಶೀನತಿ ನೇಧಾ ಸಾಟಕರ** ಅವರು ದಿ. 8-10-1997 ರಂದು ಕಾರವಾರದಲ್ಲಿ ನಡೆದ **"ಉತ್ತರ ಕನ್ನಡ ಉಳಿಸಿ ಜಾಥಾ"** ದಲ್ಲಿ ಪಾಲುಗೊಂಡರು. ಆ ಮೂಲಕ ಉತ್ತರ ಕನ್ನಡದ ಪರಿಸರಕ್ಕೆ ತಟ್ಟಿದ ಆಪಾಯ ಗಳು ರಾಷ್ಟ್ರದ ಗಮನವನ್ನು ಸೆಳೆದಂತಾಗಿದೆ.

ಇದರ ಸಂಘಟನೆಗೆ ಉತ್ತರ ಕನ್ನಡ ಜಿಲ್ಲಾ ಪರಿಸರ ಸಂರಕ್ಷಣಾ ಸಮಿತಿ ಅಪಾರ ವೆಚ್ಚ ಮಾಡಿದೆ. ಈ ವೆಚ್ಚವನ್ನು ಜನತೆ ಒದಗಿಸಿ ಕೊಟ್ಟ ದುಡ್ಡಿನಿಂದ ಮಾಡಬೇಕೆಂಬ ಹಂಬಲ ನಮ್ಮದು. ಜನರಿಂದ ಹೀಗೆ ಕೂಡಿಸಲಾದ ನಿಧಿಯಿಂದ ಸನಿಹದಲ್ಲಿ **"ಪರಿಸರ ನ್ಯಾಯಾಲಯ"** ವನ್ನು ಸಂಘಟಿಸುವ ಯೋಜನೆ ಇದೆ. ನಿಪೃತ್ತ ನ್ಯಾಯಾಧೀಶರನ್ನು ಇಟ್ಟುಕೊಂಡು ಖ್ಯಾತ ಪರಿಸರವಾದಿಗಳು ಹಾಗೂ ವಿವಿಧ ಯೋಜನೆಗಳ ತಜ್ಞರನ್ನು ವಿಚಾರಣೆಗೆ ಗುರಿಪಡಿಸುವ ಇಂಥ 'ಪರಿಸರ ನ್ಯಾಯಾಲಯ'ವು ಹಿಂದೆ ಕೇರಳದಲ್ಲಿ ನಡೆದಿತ್ತಾದರೂ ಕರ್ನಾಟಕಕ್ಕೆ ಹೊಸತು.

ಇಂಥ ವಿಧಾಯಕ ಮತ್ತು ಜನಜಾಗೃತಗೊಳಿಸುವ ಕಾರ್ಯಕ್ರಮಗಳನ್ನು **ಪರಿಸರ ಸಂರಕ್ಷಣಾ ಸಮಿತಿ** ನಡೆಸುತ್ತಾ ಬಂದಿದೆ. ಉತ್ತರ ಕನ್ನಡದ ಅಳವು ಉಳಿವಿನ ಬಗ್ಗೆ ಕಾಳಜಿಯುಳ್ಳ ತಾವೆಲ್ಲ ತನು-ಮನ-ಧನದಿಂದ ಸಹಾಯ ನೀಡಬೇಕಾಗಿ ವಿನಂತಿ. ನಮ್ಮ ಪರಿಸರ ಕೂಟದ ಗೆಳೆಯರು ನಿಮ್ಮ ಬಳಿ

ಒಂದಾಗ ಶಕ್ತ್ಯಾನುಸಾರ ದಾನ ನೀಡಿ ಅದಕ್ಕೆ ಪಾವತಿ ಪಡೆಯಿರಿ.

ನಿರೀಷ ವಿನಂತಿ : ಪರಿಸರ ಸಂರಕ್ಷಣೆಯ ಸಂದೇಶದ ಲಾಂಛನವುಳ್ಳ ಬ್ಯಾಜ್‌ಗಳನ್ನು ಮಾರಾಟಕ್ಕೆ ಬಿಡುಗಡೆಗೊಳಿಸಲಾಗಿದೆ. ಅದನ್ನು ತಾವು ಕೊಳ್ಳುವುದಲ್ಲದೇ ಇತರರೂ ಕೊಳ್ಳುವಂತೆ ಪ್ರೇರಣೆ ನೀಡಿರಿ. ಬ್ಯಾಜಿನ ಬೆಲೆ ಚಿಕ್ಕದಕ್ಕೆ ರೂ. 5/- ದೊಡ್ಡದಕ್ಕೆ ರೂ. 10/.

ದಯವಿಟ್ಟು ಪರಿಸರ ಲಾಂಛನ ಕೊಂಡು ಸಹಕರಿಸಿರಿ.

ಪಶ್ಚಿಮಘಟ್ಟ ಉಳಿಸಿ ಯೋಜನೆ ಯಡಿಯಲ್ಲಿ ಜಂಟಿ ಅರಣ್ಯ ಯೋಜನೆ ಸಮಿತಿ ರಚನೆ

ಚನ್ನಗಿರಿ 01 :- ಚನ್ನಗಿರಿ ತಾಲ್ಲೂಕ್ ಮಸಣಕೆರೆ ಗ್ರಾಮದಲ್ಲಿ ಪ್ರಗತಿ ಗ್ರಾಮೀಣಾಭಿವೃದ್ಧಿ ಸಂಸ್ಥೆ ಹಾಗೂ ಕರ್ನಾಟಕ ಅರಣ್ಯ ಇಲಾಖೆ ಇದರ ಸಹಯೋಗದೊಂದಿಗೆ ಮಸಣಕೆರೆ ಗ್ರಾಮದಲ್ಲಿ ಗ್ರಾಮ ಅರಣ್ಯ ಸಮಿತಿಯನ್ನು ಇಂದೂ ರಚಿಸಲಾಯಿತು.

ಮಸಣಕೆರೆ ಗ್ರಾಮವು 115 ಮನೆಗಳನ್ನು ಹೊಂದಿದ್ದು ಇಲ್ಲಿ ಅರಣ್ಯ ಅಭಿವೃದ್ಧಿ ಪಡಿಸಲು ಭೌಗೋಳಿಕ ಕ್ಷೇತ್ರವು ಹೆಚ್ಚಿನ ಸಂಖ್ಯೆಯಲ್ಲಿದ್ದು ಕಳೆದ ಒಂದು ವರ್ಷದಿಂದ ಪಶ್ಚಿಮ ಘಟ್ಟ ಉಳಿಸಿ ಯೋಜನೆಯಡಿ ಅರಣ್ಯ ಬೆಳೆಸಲು ಕೇಂದ್ರ ಮತ್ತು ರಾಜ್ಯ ಸರ್ಕಾರ ಶಿವಮೊಗ್ಗ ವೃತ್ತಕ್ಕೆ ಎರಡನೇ ಹಂತದಲ್ಲಿ ಜಾರಿಗೆ ತಂದಿರುವ ಜಂಟಿ ಅರಣ್ಯ ಯೋಜನೆ ಬಗ್ಗೆ ಪ್ರಗತಿ ಗ್ರಾಮೀಣ ಅಭಿವೃದ್ಧಿ ಸಂಸ್ಥೆಯು ಕಳೆದ ಒಂದು ವರ್ಷದಿಂದ ಈ ಗ್ರಾಮದಲ್ಲಿ ಜನಗಳಲ್ಲಿ ತಿಳಿವಳಿಕೆ ಹಾಗೂ ಕಾರ್ಯಮದ ರೂಪರೇಷೆಗಳನ್ನು ತಿಳಿಸಿತು.

ಭದ್ರಾವತಿ ವಲಯ ಉಪ ಅರಣ್ಯ ಸಂರಕ್ಷಣಾಧಿಕಾರಿ ಶ್ರೀ ಎಸ್.ಪಿ. ರಾಜು ಇವರು ದೀಪ ಬೆಳಗಿಸುವದರೊಂದಿಗೆ ಕಾರ್ಯಕ್ರಮ ಉದ್ಘಾಟಿಸಿ ಮಾತನಾಡುತ್ತ ಜಗತ್ತಿನ ಅತ್ಯಂತ ಸೂಕ್ತ ಪ್ರದೇಶಗಳಲ್ಲಿ ಪಶ್ಚಿಮಘಟ್ಟವು ಒಂದಾಗಿದ್ದು ಇದರಲ್ಲಿ ರತಕ್ಕಂತಹ ಅರಣ್ಯವನ್ನು ನಾಶ ಪಡಿಸದೆ ಹೆಚ್ಚು ಅಭಿವೃದ್ಧಿ ಪಡಿಸಿ ಮನುಷ್ಯನಿಗೆ ಮೂಲತಃವಾಗಿ ಬೇಕಾದಂತಹ ಉತ್ತಮ ಗಾಳಿ ಮತ್ತು ಪರಿಸರವನ್ನು ನಾವುಗಳೆಲ್ಲರೂ ಕಾಪಾಡಬೇಕಾಗಿದೆ ಎಂದರು. ಪ್ರಗತಿ ಸಂಸ್ಥೆಯ ಯೋಜನಾಧಿಕಾರಿಯಾದ

(6ನೇ ಪುಟ ನೋಡಿರಿ)

ಹೊಲಿಗೆ ತರಬೇತಿ ಕೇಂದ್ರ ಉದ್ಘಾಟನೆ

ಅಘನಾಶಿನಿ : ಕುಮಟಾ ತಾಲೂಕು ಅಘನಾಶಿನಿ ಗ್ರಾಮ ಶ್ರೀ ಕಾಮೇಶ್ವರ ಮಹಿಳಾ ಮಂಡಳದವರು ದಿ. 6-1-98 ರಂದು ವಲಯದ ತಾಲೂಕಾ ಪಂಚಾಯತ ಸದಸ್ಯರಾದ ಶ್ರೀ ಪಾಂಡುರಂಗ ಎನ್. ಪಟಗಾರ ಹಾಗೂ ಮಾನ್ಯ ಸಹಾಯಕ ಅಭಿಯಂತರರು ಸಮುದ್ರ ಕೊರತೆ ವಿಭಾಗ ಕುಮಟಾರವರು ದೇಣಿಗೆ ನೀಡಿದ 2 ಹೊಸ ಹೊಲಿಗೆ ಮಶಿನ್‌ಗಳನ್ನು ಶ್ರೀ ಶಿವಾ ಗೋ. ನಾಯ್ಕ ಊರ ಹಿರಿಯರ ಅಧ್ಯಕ್ಷತೆಯಲ್ಲಿ ಉದ್ಘಾಟನಾ ಸಮಾರಂಭ ನೆರವೇರಿಸಲಾಯಿತು. ಮುಖ್ಯ ಅತಿಥಿಗಳಾಗಿ ಶ್ರೀ ಪಾಂಡುರಂಗ ಎನ್. ಪಟಗಾರ ಹಾಗೂ ಶ್ರೀಮತಿ ಲಲಿತಾ ಆರ್. ಪಟಗಾರ ಸಹಾಯಕ ಯೋಜನಾ ಅಧಿಕಾರಿ ಜಿ. ಪಂ. ಕಾರವಾರರವರು ಆಗಮಿಸಿದ್ದರು. ಡ್ವಾಕ್ರಾ ಯೋಜನೆಯ ಲಾಭ ಪಡೆಯಲು ನೆರೆದ ಮಹಿಳೆಯರಿಗೆ ಮಾಹಿತಿ ನೀಡಿದರು. ಸ್ಥಳೀಯ ಗ್ರಾ. ಪಂ. ಸದಸ್ಯರಾದ ಶ್ರೀ ಬಾಬು ಕೃ. ನಾಯ್ಕ ಮಹಿಳೆಯರ ಸಂಘಟನೆ ಕುರಿತು ತಿಳಿಸಿದರು. ಮಹಿಳಾ ಮಂಡಳದ ಅಧ್ಯಕ್ಷೆಯಾದ ಶ್ರೀಮತಿ ಲೀಲಾವತಿ ಕೆ. ನಾಯ್ಕ ಮಂಡಳದ ಕುಂದು-ಕೊರತೆ ಹಾಗೂ ಬೇಡಿಕೆ ಕುರಿತು ಮನವಿ ಸಲ್ಲಿಸಿದರು. ಮುಖ್ಯ ಸೇವಿಕೆಯರಾದ ಶ್ರೀಮತಿ ಲಕ್ಷ್ಮೀಬಾಯಿಯವರು ಪಂಜೂರಾದ ಡ್ವಾಕ್ರಾ ಗುಂಪಿಗೆ ಪಂಜೂರಾದ ಸಾಲದ ಹಣ ಸದುಪಯೋಗ ಮಾಡುವರೆ ಕೂಡಿದ ಮಹಿಳೆಯರಿಗೆ ಮಾಹಿತಿ ನೀಡಿದರು.

ನಂತರ ಮುಖ್ಯ ಅತಿಥಿಗಳಾಗಿ ಆಗಮಿಸಿದ ಶ್ರೀ ಪಾಂಡುರಂಗ ಪಟಗಾರರವರು ಮಹಿಳಾ ಮಂಡಳಕ್ಕೆ ಬೇಕಾದ ಕಟ್ಟಡ ಇನ್ನಿತರ ಸಹಾಯ ಸಹಕಾರ ನೀಡುವ ಬರವಣಿಗೆ ನೀಡಿ ಮಂಡಳದ ಕಾರ್ಯ ಚಟುವಟಿಕೆಗಳನ್ನು ಶ್ಲಾಘಿಸಿದರು. ಶ್ರೀ ಎಮ್. ಟಿ. ನಾಯ್ಕ ಗ್ರಾ. ಪಂ. ಸದಸ್ಯರು ವೇದಿಕೆ ಮೇಲೆ ಉಪಸ್ಥಿತರಿದ್ದರು. ಈ ಸಂದರ್ಭದಲ್ಲಿ 1997-98 ಸಾಲಿನಲ್ಲಿ ಹೊಲಿಗೆ ತರಬೇತಾದವರಿಗೆ ಬಿಳ್ಕೊಡಲಾಯಿತು. ಕೊನೆಯಲ್ಲಿ ಮಹಿಳಾ ಮಂಡಳದ ಕಾರ್ಯಕಾರಿ ಸಮಿತಿ ಸದಸ್ಯೆಯಾದ ಕು. ಲತಾ ಟಿ. ಗೌಡರವರಿಂದ ವಂದನಾರ್ಪಣೆಯೊಂದಿಗೆ ಸಭಾ ಕಾರ್ಯಕ್ರಮ ಕೊನೆಗೊಳಿಸಲಾಯಿತು.

ಪ್ರಳಯ

ಪ್ರಳಯ ಶಬ್ದ ಕೇಳಿದೊಡನೆ
ಹೃದಯ ಮಿಡಿತ
ನಿಂತಿತೆ ಗೆಳೆಯ
ನಿನ್ನ ಹೇಯ ಕೃತ್ಯ
ಗಳಿಂದ ತುಂಬಿರುವ
ಪ್ರಳಯವನ್ನು ಎಷ್ಟು
ಸಹಿಸಲು ಸಾಧ್ಯ ಈ
ಭೂ ತಾಯಿಗೆ ?
ಪ್ರಳಯ ಯಾರಿಂದ
ಯಾರಿಗೆ ಆಗುತ್ತಿದೆ, ಏಕೆ
ಆಗುತ್ತಿದೆ ಯೋಜಿಸಿ, ಗೆಳೆಯ

ಎಸ್. ಕೆ. ಸುದರ್ಶನ
ನಿಕಾಸ್ ಮಳಗಿ

ಗೃಹ ವೈದ್ಯ

ತಲೆನೋವಿಗೆ : ಬೆಳ್ಳುಳ್ಳಿಯನ್ನು ಕೊಬ್ಬರಿ ಎಣ್ಣೆಯಲ್ಲಿ ಕುದಿಸಿ ಬಿಸಿದು ತೆಗೆದು ಕರ್ಪೂರದ ಜೊತೆಗೆ ಪುಡಿ ಮಾಡಿ ಹಣೆಗೆ ಲೇಪಿಸಬೇಕು.

ಕಣ್ಣು : ಹೆಚ್ಚು ಉಷ್ಣದಿಂದಾಗಿ ಕಣ್ಣು ಕೆಂಪಾಗಿ ಉರಿಯುತ್ತಿದ್ದರೆ(ಬಿಸಿಲಿನಲ್ಲಿ ಕೆಲಸ ಮಾಡಿ ಉರಿಯುತ್ತಿರುವುದರಿಂದ) ರಸಬಾಳೆಯ ಹಣ್ಣನ್ನು ಚೆನ್ನಾಗಿ ಹಿಚುಕಿ ಕಣ್ಣು ಮುಚ್ಚಿ ಕಣ್ಣಿನ ರೆಪ್ಪೆಯ ಮೇಲೆ 15 ನಿಮಿಷಗಳವರೆಗೆ ಮೆತ್ತಿಡುವುದರಿಂದ ಕಣ್ಣಿನ ಉರಿಯು ಕಡಿಮೆಯಾಗುತ್ತದೆ.

ಕಿವಿ : ನೀರುಳ್ಳಿಯ ರಸವನ್ನು ಕಿವಿಗೆ ಬಿಡುವುದರಿಂದ ಕಿವಿಯ ನೋವು ಕಡಿಮೆಯಾಗುತ್ತದೆ.

ಬಾಯಿ : ವೀಳ್ಯದ ಎಲೆಯನ್ನು ಮತ್ತು ತುಳಸಿ ಎಲೆಯನ್ನು ಜಗಿದು ತಿನ್ನುವುದರಿಂದ ಬಾಯಿಯ ದುರ್ಗಂಧ ಮತ್ತು ಬಾಯಿ ಹುಣ್ಣು ಕಡಿಮೆ ಆಗುತ್ತದೆ.

ಆಧಾರ : ನಮ್ಮೂರ ಸಾಡಿನೈದ್ಯ
ಸಂಗ್ರಹ : ಶ್ರೀಮಾ ಗಣೇಶ ಶೆಟ್ಟಿ
ಕುಂಟಗಣಿ.

ಪಶ್ಚಿಮ ಘಟ್ಟ ಸಂರಕ್ಷಣೆಗೆ ಸಂಘಟಿತ ಹೋರಾಟ ಅಗತ್ಯ

ಕುಮಟಾ ಜ, 26; ಪಶ್ಚಿಮಘಟ್ಟದ ಬಗ್ಗೆ ವಿವರವಾದ ಅಧ್ಯಯನ ಹಾಗೂ ಅದರ ಸಂರಕ್ಷಣೆಗೆ ಇಲ್ಲಿನ ಜನರು ಜಾಗೃತರಾಗಿ ಸಂಘಟಿತರಾಗಿ ಹೋರಾಟ ನಡೆಸಬೇಕಾದ ಅಗತ್ಯವಿದೆ. ಎಂದು ವ್ಯಕ್ತ-ಲಕ್ಷ್ಯ ಆಂದೋಲನದ ಸಂಚಾಲಕರೂ, ಪರಿಸರವಾದಿ ಅನಂತ ಹೆಗಡೆ ಅಶೀಸರ ಅಭಿಪ್ರಾಯಪಟ್ಟರು.

ಅವರು ಇತ್ತೀಚೆಗೆ ಡಾ. ಎ. ವಿ. ಬಾಳಿಗಾ ಕಲಾವಿಜ್ಞಾನ ಮಹಾವಿದ್ಯಾಲಯದ ನೈಸರ್ಗಿಕ ವಿಜ್ಞಾನ ಸಂಘದ ಅಶ್ರಯದಲ್ಲಿ ಪಶ್ಚಿಮ ಘಟ್ಟ ವ್ಯಕ್ತ ಸಂರಕ್ಷಣೆ ಚಳುವಳಿ ಕುರಿತು ಉಪನ್ಯಾಸ ನೀಡುತ್ತಿದ್ದರು.

ಪರಿಸರದ ಬಗ್ಗೆ ನಾವು ನಿರಾಸಕ್ತರಾದರೆ ಸರ್ವನಾಶಕ್ಕೆ ಎಡೆಮಾಡಿಕೊಟ್ಟಂತಾಗುತ್ತದೆ. ಆದ್ದರಿಂದ ಮೊದಲೇ ಎಚ್ಚಿತ್ತು ಹೋರಾಟ ನಡೆಸಬೇಕೆಂದು ಹೇಳಿದರು.

15 ವರ್ಷಗಳ ಹಿಂದೆ ಆರಂಭಿಸಿದ ವ್ಯಕ್ತ ಲಕ್ಷ್ಯ ಆಂದೋಲನ ಇಂದೂಪಶ್ಚಿಮ ಘಟ್ಟದುದ್ದಕ್ಕೂ ವ್ಯಾಪಿಸಿದ್ದು, ಜನರೇಆಂದೋಲನಗಳಲ್ಲಿ ಸ್ವಇಚ್ಛೆಯಿಂದ ಭಾಗವಹಿಸುತ್ತಿದ್ದಾರೆ. ಗೇರುಸೊಪ್ಪೆ ಕಣಿವೆ ಉಳಿಸಲು ನಡೆದ ಜಾಗೃತಿ ಬೇಡ್ತಿ ಅಘಾಸಾನಿ ಕೊಳ್ಳ ಸಂರಕ್ಷಣೆಗೆ ಆಂದೋಲನ ಪಶ್ಚಿಮ ಘಟ್ಟದಲ್ಲಿ ಪಾದಯಾತ್ರೆ, ಉಳವಿ ಚೆನ್ನಬಸವೇಶ್ವರ, ಸಾತೋಡಿ ಜಲಪಾತ, ದಾಂಡೇಲಿ ಅಭಯಾರಣ್ಯ, ಶರಾವತಿ ಕೊಳ್ಳ ಉಳಿಸಿ ಚಳುವಳಿಗಳು ನಮ್ಮ ಈಚಿನ ಪರಿಸರ ಸಂರಕ್ಷಣೆ, ಸಂವರ್ಧನೆಯ ಪ್ರಯತ್ನಗಳು ಎಂದು ಅನಂತ ಹೆಗಡೆ ವಿವರಿಸಿದರು.

ಪಶ್ಚಿಮಘಟ್ಟ ಉಳಿಸಲು ಇಂಮು ಪ್ರಬಲ ಹೋರಾಟಕ್ಕೆ ಹಾಗೂ ರಚನಾತ್ಮಕ ಅರಣ್ಯ ಸಂರಕ್ಷಣೆ ಕಾರ್ಯಕ್ಕೆ ಜಿಲ್ಲೆಯ ಯುವಕರ ಸಹಕಾರ ಬೇಕಾಗಿದೆ. ಆದ್ದರಿಂದ ಈ ಕಾರ್ಯದಲ್ಲಿ ಸಕ್ರಿಯವಾಗಿ ಭಾಗವಹಿಸಿ ನಿಮ್ಮದೇ ಕೊಡುಗೆ ನೀಡಿ ಎಂದು ಯುವಕ ವಿದ್ಯಾರ್ಥಿಗಳಿಗೆ ಅನಂತ ಹೆಗಡೆ ಕರೆ ನೀಡಿದರು.

ಈ ಸಂದರ್ಭದಲ್ಲಿ ಪ್ರೊ. ಜೋಸ್ ಮಾತನಾಡಿದರು. ಪ್ರಾಂಶುಪಾಲ ಆರ್. ಎಚ್. ಕಾಮತರು ಅಧ್ಯಕ್ಷತೆ ವಹಿಸಿದ್ದರು. ಡಾ. ಸುಭಾಶ್ಚಂದ್ರ ಅತಿಥಿಗಳನ್ನು ಸ್ವಾಗತಿಸಿ ಪರಿಚಯಿಸಿದರು. ಕೊನೆಯಲ್ಲಿ ಪ್ರೊ. ಗೀತಾನಾಯ್ಕ ವಂದನಾರ್ಪಣೆ ಮಾಡಿದರು.

ಪರಿಸರ ಸಂರಕ್ಷಣೆಯ ಹೊಣೆ ನಮ್ಮ ನಿಮ್ಮೆಲ್ಲರದು

* ನಮ್ಮ ನಮ್ಮ ಮನೆಯ ಸುತ್ತಮುತ್ತ ಕೊಳಚೆಯುಂಟಾಗದಂತೆ ಜಾಗೃತೆ ವಹಿಸೋಣ.

* ಮನೆಯ ಬಚ್ಚಲ ನೀರು ರಸ್ತೆಗೆ ಹರಿಯದಂತೆ ಜಾಗೃತೆ ವಹಿಸೋಣ. (ಹೀಗೆ ಹರಿದು ಬಿಟ್ಟ ಕೊಳಚೆ ಗಟಾರ ಸೇರಿ ಕೊಳೆತು ನಾರುವದು ಮಾತ್ರವಲ್ಲ, ಗಟಾರಗುಂಟವೇ ನೆಲದಡಿ ಹಾದು ಹೋಗುವ ನಳ್ಳಿ ನೀರನ್ನು ಸಹ ಮಲಿನ ಗೊಳಿಸುವ ಸಾಧ್ಯತೆ ಇದೆ.)

* ಮನೆ ವರಾರದ ಕಸ ತಿಪ್ಪೆಗಳನ್ನು ಪುರಸಭೆಯ ಕಸದ ಡಬ್ಬಿಗೇ ಹಾಕಿ; ಇಲ್ಲವೇ ನಿಮ್ಮ ವರಾರದಲ್ಲೇ ಹೊಂಡ ತೋಡಿಟ್ಟು, ಅದರಲ್ಲಿ ತುಂಬಿಸಿರಿ. ಅದು ಒಳ್ಳೆಯ ಗೊಬ್ಬರವಾಗುತ್ತದೆ.

* ವಾಹನಗಳಿಂದ ಸುರಕ್ಷಿತವಾಗಿ ನಡೆದಾಡಲಿಕ್ಕೂ ಅನುಕೂಲವಿರದಂತೆ ರಸ್ತೆ ಬದಿಗಲ್ಲ ಗೂಡಂಗಡಿಗಳು ನಿಂತಿವೆ. ಅವುಗಳ ಉಚ್ಚಾಟನೆಗೆ ಜನಾಭಿಪ್ರಾಯ ರೂಪಿಸಿರಿ.

* ಕೆಲವು ಗೂಡಂಗಡಿಗಳಲ್ಲಿ ಶಾಲಾಮಕ್ಕಳುಗಳನ್ನು ಕೂಡ ಆಕರ್ಷಿಸುವಪಾನಪರಾಗದಂಥ ಮಾದಕಯುಕ್ತ ವಸ್ತುಗಳು ಮಾರಾಟವಾಗುವ ಗುಮಾನಿಯಿದೆ. ಅಂಥವುಗಳ ಬಗ್ಗೆ ಎಚ್ಚರ ವಹಿಸಿರಿ. ಮತ್ತು ಸಂಶಯ ಉಂಟಾದರೆ ಪೊಲೀಸರಿಗೆ ತಿಳಿಸಲು ಹಿಂಜರಿಯದಿರಿ.

* ಜನವಸತಿ ಇರುವಲ್ಲಿ, ಶಾಲೆಗಳ ಸಮೀಪ ದೇವಸ್ಥಾನಗಳ ಬಳಿ ಹಾಗೂ ಮಧ್ಯದಂಗಡಿಗಳು ಇರಕೂಡದೆಂಬ ನಿಯಮವಿದೆ. ಅದರ ಬಗ್ಗೆ "ನಮಗೇಕೆ ಬೇಕು" ಎಂಬ ಅಸಡ್ಡೆ ತೋರದೆ, ಮುಂದೆ ಎಂದಾದರೂ ನಮ್ಮ ಮಕ್ಕಳೇ ಈ ಮಾದಕ ಪದಾರ್ಥಗಳ 'ದಾಸರಾದಾರು' ಎಂಬುದನ್ನು ಅರಿಯೋಣ.

* ಡಿಸೆಂಬರ ಮೊದಲನೇ ವಾರ ಜಿಲ್ಲಾ ಸಾಕ್ಷರತಾ ಜ್ಞಾನ ವಾಹಿನಿ ಸಮಿತಿಯು ಜಿಲ್ಲೆಯಾದ್ಯಂತ ಇರುವ ಮನೆ, ಪುರ, ಶಾಲೆ, ದೇವಸ್ಥಾನ ಮುಂತಾದ ಸಾರ್ವಜನಿಕ ಹಾಗೂ ಖಾಸಗಿ ಕಟ್ಟಡವನ್ನು ಸುಣ್ಣ, ಬಣ್ಣ ಬಳಿದು ಸ್ವಚ್ಛವಿಡಬೇಕೆಂಬ ಕರೆಗೆ ನಾವೆಲ್ಲರೂ ಸ್ಪಂದಿಸೋಣ.

NATIONAL ALLIANCE OF PEOPLE'S MOVEMENTS
JANADHIKHAR PANCHAYAT

NATIONAL ASSEERTION FOR TRUE DEVELOPMENT THROUGH
 POWER TO PEOPLE

ALL OVER INDIA : AT LOCAL / STATE LEVEL ON 26th JANUARY 1998
 IN DELHI 22nd and 23rd FEBRUARY. 1998

October 30th, 1997

Dear Comrade/Friend,

We call unto you, this time, for a special occasion to unite and strengthen our struggle to save our freedom, our democracy. The toiling masses, the oppressed and victimised have no other way but intensify and widen the struggle to safeguard the life, the rights and resources against the increasing onslaught of the so-called Globalization and Liberalisation.

The power holders of the nation have been busy in the celebrations of the Golden Jubilee of the Independence or manipulation for the petty politics. They have been oppressing and looting their own countrymen for the sake of their lords of national, international capital. They are ready to unleash terror and atrocities on the people for the sake of their overloads. On the other hand the plethora of multinational companies: global financial institutions like the World Bank I.M.F., Asian Development Bank have been spreading their their tentacles engulfing resources and life, with people losing their right over the re-

sources like land, water, forest, coastal areas. The prevalent paradigm and plan of development in the forms of the big dams, mega projects for power, chemical complexes. prawn culture, multinational mega trawlers mines etc. have been displacing hundreds and thousands of tribals, peasants, fisher folks, dalits, toiling masses, making them destitutes, snatching away or polluting the natural resources like water bodies, land, air and forests, exacerbating inequality and oppression. Those who oppose this oppression are subjected to repression and iterates at the hands of the police and other anti-social elements. Now the cities have become heaven for criminalisation, gangsterism, pollution, homelessness etc. The entire nation and its resources are held at stake for the sake of the consumerism of a few.

However, the ruling political parties be they in power right now or out of it, have adopted a cynical attitude towards the real problems. The people have realized their tactics of neglecting or coopting, distorting

6ನೇ ಪುಟ ನೋಡಿ

(ಎರಡನೇ ಪುಟದಿಂದ ಮುಂದಾವರಿದಿದ್ದು)

ಪಿ. ಕೆಂಜಾನಾಯ್ಕರವರು ಮಾತನಾಡುತ್ತಾ ಸಾಮೂಹಿಕ ಸಂಪನ್ಮೂಲಗಳನ್ನು ಸಂರಕ್ಷಿಸಬೇಕಾದದ್ದು ನಮ್ಮೆಲ್ಲರ ಆದ್ಯ ಕರ್ತವ್ಯ. ನಾವುಗಳು ಬೇರೆ ರಾಜ್ಯಗಳಲ್ಲಿ ಇರುವಷ್ಟು ಪ್ರಮಾಣ ದಲ್ಲಿ ಅರಣ್ಯ ಪ್ರದೇಶವನ್ನು ನಮ್ಮಲ್ಲಿ ಕಾಣುತ್ತಿಲ್ಲ. ಅರಣ್ಯ ಹಾಳಾಗುತ್ತಿರುವುದರಿಂದ ಮಳೆ ಮತ್ತು ಬೆಳೆ ಎರಡರಲ್ಲೂ ನಾವು ವಿಫಲರಾಗುತ್ತಿದ್ದೇವೆ. ಜೊತೆಗೆ ಅಂತರ್ಜಲವೂ ಸಹ ಬತ್ತಿ ಹೋಗುತ್ತಾ ಇದೆ. ಈ ನಿಟ್ಟಿನಲ್ಲಿ ಯೋಚಿಸಿದರೆ ಎಲ್ಲರೂ ಸಾಮೂಹಿಕವಾಗಿ ಅರಣ್ಯವನ್ನು ಬೆಳೆಸಿ ಆದ್ದರಿಂದ ಪ್ರಯೋ- ಜನ ಪಡೆಯಬೇಕಾಗಿದ್ದು ಇಡೀ ಗ್ರಾಮದ ಒಂದು ಮುಖ್ಯ ಜವಾಬ್ದಾರಿ ಎಂದು ತಿಳಿಸಿದರು. ನಂತರ ಗ್ರಾಮಸ್ಥರು ಹಾಗೂ ಪ್ರವರ್ತಕ ಸಮಿತಿಯ ಸದಸ್ಯರಾದಂತಹ ಶ್ರೀ ಶಿವ. ರುದ್ರಪ್ಪ, ರುದ್ರಪ್ಪ, ಸಂಜುಂಡಪ್ಪ, ಮಲ್ಲಪ್ಪ, ಎಂ. ಇವರು ಗಳು ಅರಣ್ಯ ಬೆಳೆಸುವುದರ ಬಗ್ಗೆ ಒಮ್ಮತ ಆಭಿಪ್ರಾಯ

ಸೂಚಿಸಿದರು ನಂತರ ಗ್ರಾಮದ ಜನತೆ ಹಾಗೂ ಅರಣ್ಯ ಇಲಾಖೆಯವರು ಮತ್ತು ಸ್ವಯಂ ಸೇವಾ ಸಂಸ್ಥೆಯವರ ಸಮ್ಮುಖದಲ್ಲಿ ಜನರ ಸಹಭಾಗಿತ್ವ ಸಮೀಕ್ಷೆ (ಪಿ.ಆರ್.ಎ.) ನಡೆಸಿ ಗ್ರಾಮದ ಪೂರ್ಣ ಮಾಹಿತಿಯನ್ನು ಸಂಗ್ರಹಿಸಲಾ- ಯಿತು. ನಂತರ ಈ ಯೋಜನೆಯು ನಿರಂತರವಾಗಿ ನಡೆದು- ಕೊಂಡು ಹೋಗಲು ಗ್ರಾಮ ಅರಣ್ಯ ಸಮಿತಿಯ ಅವಶ್ಯಕತೆ- ಯಿದ್ದು, ವಿವಿಧ ವರ್ಗಗಳ ಎಲ್ಲಾ ಪಂಗಡದವರನ್ನು ಆಯು ಗ್ರಾಮಸ್ಥರ ಸಮ್ಮುಖದಲ್ಲಿ ಗ್ರಾಮಾಕಣ್ಯ ಸಮಿತಿ ರಚಿಸಲಾ- ಯಿತು. ಈ ಕಾರ್ಯಕ್ರಮ ಹ ಅಧ್ಯಕ್ಷತೆಯನ್ನು ಗ್ರಾಮದ ಹಿರಿಯರಾದ ಎಂ. ಮಲ್ಲಪ್ಪ ಇವರು ವಹಿಸಿದ್ದು, ಕುವಾರಿ ಮಂಜುಳಾ ಜ್ಯೋತಿಯವರ ಪ್ರಾರ್ಥನೆ, ಎಸ್ ಭೀಮಾ- ನಾಯ್ಕರವರ ಸ್ವಾಗತ ಮತ್ತು ನಿರೂಪಣೆ ನಡೆಸಿದರೆ, ಈ ಕಾರ್ಯಕ್ರಮದ ವಂದನಾರ್ಪಣೆಯನ್ನು ಅರಣ್ಯ ಇಲಾಖೆಯ ವನಪಾಲಕ ಚಂದ್ರಶೇಖರರವರು ನಡೆಸಿಕೊಟ್ಟರು.

5ನೇ ಪುಟ ನೋಡಿ

the fundamental issues Therefore the role of the organisations for 'ALTERNATIVE POLITY' is becoming vital for bringing in these seminal issues in the midst of the political agenda.

The people have been rising, raising their voices and are fighting against this inljustice and subjugation in the name of development. Be it the struggle against the big dams in Narmada, Tehri, Koel Koro, Suberna- rekha, against anti-national power projects like Eeron and Cogentrix, against growing menace of chemical industries like in Konkan, anti- people modification in Coastal Regu- lation Zone Notification and five star tourism in Karnataka, Kerala, Tamil- nadu, Andhra: against the 'enrooach- ment on the rights of lokhs of fisher people and water bodies. The Dalits

Adivasis, Women have been the first and the worst victims ofis 'develop- ment' and they have to fight for their survival along with the constant struggle for their identity and plcece of dignity in the existing social order. The women are becoming victimnes of new unemployment, oppression and growing consumerist commodification due to the new 'liberalisation' threat- ened with losing the right over their bodies. The cmerging 'market politi- cs' has been eroding very efficiency of the structures within the civil society while diminishing the role of the State. The 'End of Ideology' and 'End of History' is being propounded. The oppressed people and their supporters have been struggling on theoretical, ideological level lo the grassroot level against this tide. The process of 'National Alliance of People's Movements' has been a

process to coordinate all such struggles of strengthen the non-party people's politics.

These struggles have been evolving a pattern of a true, sustainable egalitarian, decentralised development with the right to information and participation. There have been a growing consciousness about the need for planning on village, community level. The people have formed the way out for a community level development planning and this upsurge cannot be contained hereafter.

The time has come to save our democracy and rights of the people from the stranglehold of national, international capital, the multinational companies, multilateral financial agencies. The time has come to warn them to 'Quit India' and to declare the true and sustainable, egalitarian (for the time being, alternative) development paradigm which enunciates reciprocal, equal relations between human beings, beyond the narrow confines of religion and caste' and between human and nature, with alternative vision about knowledge, science, technology.

The 'National Alliance of People's Movements' calls unto all the organisations and concerned citizens all over India to pronounce their resolve in a massive congregation 'Janadhi

kar Panchayat' (Panchayat for people's rights) to be commenced from January 26th in local areas or State capitals ending with a mass action on February 22-23, 1998 in Delhi.

- * It's an earnest appeal to start working/planning for January-February 98 gathering in the form of a rally bhama/public meeting/hearings, in your own region.
- * It is also an appeal to initiate a month long campaign- January 26th to February 21st ones own way on the local issues but with a common national cause, power to people, in the villages & poor urban localities, amidst citizens-groups belonging to different walks of life.
- * Last, but not the least, is the final programme on February 22-23 '98' at Delhi. A day long Janadhikar Panchayat on February 22, where-in eminent persons will hold public hearing on various issues such as displacement due to industries, water & power projects: Globalisation - MNCs: atrocities against dalits, women and minorities etc.

A mammoth rally on February 23rd, in Delhi to proclaim our resolve to fight against MNCs, global imperialists, alongwith 'desi', corrupt exploiters and secure, no doubt, right to information, but also the ultimate

goal of right to life, through right to natural resources and just and sustainable planning at the community level with on alternative polity and power of people.

Let hundreds of farmers, fishworkers, tribal - dalit people, minority sections, artisans, small traders, laborers, concerned citizens, men-women children join the gatherings. None committed to change can be left out.

Do write to express solidarity and support as also

- to indicate your organisations and eminent person's names as co-convenors.
- to offer help in publishing, writing, disseminating information through booklets, pamphlets, posters, stickers...
- to offer help in mobilising, using media-print, electronic etc,
- to confirm participation with mass strength,
- to confirm reserving a stall-space with details of exhibitions, performance show etc..
- to offer financial help & propose fund raising, and
- to give your valuable suggestions.

Yours in solidarity.

Dr. Banwarilal Sharma	Thomas Kochem	Siddharaj Daddha	Kishan Patnaik
Sukhendu Bhattacharya	Amarnoth Bhat	Gabriate D.	G. Narayana
Lalchand Dissa	Ramdhiraj	Dinkar Dave	Haldhar Havaladar Singh
Baku Mathew	Nafisa Vidyavrat	Firoz Mitikorwala	Dr. Suresh Khairnar
Vimal	Lata P. M.	Sanjay M.G.	Medha Patkar

From :

ಗಣೇಶ ಶೆಟ್ಟಿ
ಕಾರ್ಯದರ್ಶಿ

ಹಿಂದುಳಿದ ಗುಡ್ಡಗಾಡು ಜನರ ವಿಕಾಸ ಸಂಘ ಕುಂಟಗಣ
ಫೋ : ಅಚವ
: ಅಂಕೋಲಾ (ಉ. ಕ.)
ಫಿನ್ 581 344

BOOK-POST

ಶ್ರೀಮತಿ/ಶ್ರೀ Panchuranga Megale.

Prakrathi

Hulemalagi Bros.
Choukimath.

Sirs: (U.K)

ಶ್ರೀ ಗಣೇಶ ಶೆಟ್ಟಿ ಕುಂಟಗಣ ಇವರ ಸಂಪಾದಕತ್ವದಲ್ಲಿ ಉತ್ತರ ಕನ್ನಡ ಜಿಲ್ಲಾ ಸ್ವಯಂ ಸೇವಾ ಸಂಘಗಳ ಒಕ್ಕೂಟದ ಪರವಾಗಿ ಹಿಂದುಳಿದ ಗುಡ್ಡಗಾಡು ಜನರ ವಿಕಾಸ ಸಂಘ ಕುಂಟಗಣ ಅಪರಿಂದ ಪ್ರಕಾಶಿಸಲ್ಪಟ್ಟಿದೆ.

ಮುದ್ರಕರು : ಮೈತ್ರಿ ಮುದ್ರಣ. ಗೋಕರ್ಣ

ಫೋನ್ : 56422 ಪ್ರತಿಗಳು : 100



ಉತ್ತರ ಕನ್ನಡ ಜಿಲ್ಲಾ ಸ್ವಯಂ ಸೇವಾ ಸಂಸ್ಥೆಗಳ

ಒಕ್ಕೂಟ ವಾರ್ತೆ (ಮಾಸಿಕ)

ಖಾಸಗಿ ಪ್ರಚಾರಕ್ಕಾಗಿ ಮಾತ್ರ

ಅಂಕ 1

ಅಗಸ್ಟ್ 26-1997

ಸಂಪಾದಕ : ಗಣೇಶ ಶೆಟ್ಟಿ, ಕುಂಟಗಣಿ

ಶುದ್ಧ ಗಾಳಿ, ಶುದ್ಧ ನೀರು, ಶುದ್ಧ ಆಹಾರ,
ಶುದ್ಧ ಪರಿಸರದೊಂದಿಗೆ ಜೀವನ
ನಮ್ಮ ಜನ್ಮ ಸಿದ್ಧ ಹಕ್ಕು
ಇದನ್ನು ಜೀವ ತೆತ್ತಾದರೂ ರಕ್ಷಿಸೋಣ

ಜನರ ಹಿತಾಸಕ್ತಿಯ ನಿರ್ಧಾರ ಜನತೆಗೆ.

ಸಂಪಾದಕೀಯ

ಅಗಸ್ಟ್ 1997 ಸ್ವಾತಂತ್ರ್ಯದ ಸುವರ್ಣಮಹೋತ್ಸವದ ಸಂಭ್ರಮದ ಆಚರಣೆಗೆ ನಮ್ಮ ದೇಶದ ಸರಕಾರಿ ಕಛೇರಿಗಳು, ಹಣಕಾಸು ಸಂಸ್ಥೆಗಳು, ಅರೆಸರಕಾರಿ ಸಂಸ್ಥೆಗಳು, ಖಾಸಗಿ ಕಂಪನಿಗಳು, ಸ್ವಯಂ ಸೇವಾ ಸಂಸ್ಥೆಗಳು ಅಥವಾ ದೇಶದ ಯಾವತ್ತೂ ಸಂಘ ಸಂಸ್ಥೆಗಳು, ಹಾಗೂ ಪ್ರಜೆಗಳು, ಒಂದಿಲ್ಲೊಂದು ನವೀನ ಕಾರ್ಯಕ್ರಮಗಳನ್ನು ಹಾಕಿಕೊಂಡಿವೆ. ಹಾಗೆಯೇ ಗರ್ಭದಲ್ಲಿಯೇ 3 ವರ್ಷ ಕಳೆದು ಇದೀಗ ತಾನೆ ಜನಿಸಿದ ಉತ್ತರ ಕನ್ನಡ ಜಿಲ್ಲಾ ಸ್ವಯಂ ಸೇವಾ ಸಂಸ್ಥೆಗಳ ಒಕ್ಕೂಟವು ಪತ್ರಿಕೆಯನ್ನು ಹೊರತರುವ ಮೂಲಕ ಸುವರ್ಣಮಹೋತ್ಸವಕ್ಕೆ ತನ್ನ ಕಿರುಕಾಣಿಕೆಯನ್ನು ನೀಡಿದೆ.

ಗತಿಸಿದ ಮೂರು ಸಂವತ್ಸರಗಳಲ್ಲಿ ಉತ್ತರ ಕನ್ನಡ ಸ್ವಯಂ ಸೇವಾ ಸಂಸ್ಥೆಗಳ ಕೆಲ ಸದಸ್ಯರು ಅಗತಾನೆ ಬಂದ ಜಂಟಿ ಅರಣ್ಯಯೋಜನೆಯ ಅಡಿಯಲ್ಲಿ ಕಾರ್ಯಕ್ರಮ ತೆಗೆದುಕೊಂಡು 3 ತಿಂಗಳಿಗೊಮ್ಮೆ ಸೇರುತ್ತಿದ್ದರು. ಅಂದಿನ ಸೇರುವಿಕೆಯಲ್ಲಿ ಇದೊಂದು ಒಕ್ಕೂಟವಾಗಿ, ದೊಡ್ಡದಾಗಿ ಮಾರವಾಗಿ ಬೆಳೆದು ಜಿಲ್ಲೆಯ ಸ್ವಯಂ ಸೇವಾ ಸಂಸ್ಥೆಗಳಿಗೆ ಸೇವೆಯು ನೆರವನ್ನು ನೀಡುತ್ತದೆ. ಎನ್ನುವ ಕಲ್ಪನೆ ಇದ್ದಿತೋ ಇಲ್ಲವೋ ಅದರೆ ಇಂದು ಈ ಒಕ್ಕೂಟವನ್ನು ದೊಡ್ಡದಾಗಿಸಬೇಕು ಮರವಾಗಿಸಬೇಕು. ಬೆಳಸಿ ಹೆಮ್ಮರವಾಗಿಸಿ ತನ್ನ ಸದಸ್ಯ ಸಂಸ್ಥೆಗಳಿಗೆ ಸೇವೆಯ ನೆರವು ಸಿಗುವಂತೆ ಮಾಡುವುದು ನಮ್ಮೆಲ್ಲರ ಜವಾಬ್ದಾರಿಯಷ್ಟೇ ಅಲ್ಲದೆ ಕರ್ತವ್ಯವೂ ಕೂಡ ಆಗಬೇಕು.

ಒಕ್ಕೂಟದ ಸದಸ್ಯ ಸಂಸ್ಥೆಗಳು ಜಿಲ್ಲೆಯ ತುಂಬಾ ಹರಡಿ ಹರಿದು ಕೇರಿಯಲ್ಲಿಯೇ, ನಿರಕ್ಷರಿಗಳ ಗ್ರಾಮದಲ್ಲಿಯೇ, ಗುಡ್ಡಗಾಡುಗಳಲ್ಲಿಯೇ ಆಯಾ ಕ್ಷೇತ್ರಗಳ ಜನರಿಗೆ ಅಗತ್ಯವಿರುವ ಕಾರ್ಯಕ್ರಮಗಳನ್ನು ಹಾಕಿಕೊಂಡು ಕಾರ್ಯತತ್ಪರವಾಗಿದೆ. ಬೇರೆ ಬೇರೆ ಸಂಸ್ಥೆಗಳು ಬೇರೆ ಬೇರೆ ಕಾರ್ಯಕ್ರಮಗಳನ್ನು ಹಾಕಿಕೊಂಡು ಕಾರ್ಯಕ್ಷೇತ್ರದಲ್ಲಾದ ಅನುಭವವನ್ನು ಗಳಿಸಿದ ಗೆಲುವನ್ನು ಸಾಧಿಸಿದ ಪ್ರಗತಿಯನ್ನು ಉಂಡ ಸೋಲನ್ನೂ ಮುಂತಾದ ಅನುಭವಗಳನ್ನು ದಾಖಲಿಸುವುದಕ್ಕೂ ಅಥವಾ ಇನ್ನಿತರ ಸದಸ್ಯರಿಗೂ ತಿಳಿಸುವುದಕ್ಕೂ ಒಂದು ರಹದಾರಿ ಅನಿವಾರ್ಯವಾಗಿತ್ತು. ಸಂಘಸಂಸ್ಥೆಗಳು ನಡೆಸುತ್ತಿರುವ ಹಾದಿ ಕೆಲವಕ್ಕೆ ಸುಗಮವಾಗಿರಬಹುದು. ಕೆಲವಕ್ಕೆ ದುರ್ಗಮವಾಗಿರಬಹುದು, ಕೆಲವಕ್ಕೆ ಕಲ್ಲು ಮುಳ್ಳುಗಳ ಹಾದಿಯೇ ನಿಜವಾದ ಹಾದಿಯೂ ಇರಬಹುದು, ಇವುಗಳನ್ನೆಲ್ಲ ತನ್ನ ಮಿತ್ರ ಹಿತೈಶಿ ಸಂಸ್ಥೆಗಳೊಟ್ಟಿಗೆ ಹಂಚಿಕೊಳ್ಳಲು ಪತ್ರಿಕೆಯು ಒಂದು ಮಾಧ್ಯಮವಾಗಲಿದೆ.

ರವಿ ಕಾಣದನ್ನು ಕವಿ ಕಂಡ ಎಂಬುದು ನಾಣ್ನುಡಿ. ಇದಕ್ಕೆ ಒತ್ತಾಸೆಯಾಗಿ ಸರಕಾರ ಸಾಧಿಸದ್ದನ್ನು ಸ್ವಯಂಸೇವಾ ಸಂಸ್ಥೆ ಸಾಧಿಸಿತು. ಎನ್ನುವುದು ಸಾಮಾಜಿಕ ಕಾರ್ಯದಲ್ಲಿ ತೊಡಗಿದವರ ಅನುಭವ ಒಂದು ಕಾರ್ಯದ ಸಾಫಲತೆಯಲ್ಲಿ ಸರಕಾರ ನೋಡುವ ದೃಷ್ಟಿ ಕೋನವೇ ಬೇರೆ ಸ್ವಯಂಸೇವಾ ಸಂಸ್ಥೆಗಳು ನೋಡುವ ದೃಷ್ಟಿ ಕೋನವೇ ಬೇರೆ. ಸರಕಾರಕ್ಕೆ ಬರಿ ಅಂಕಿ ಅಂಶಗಳಾದ ಸ್ವಯಂ ಸೇವಾ ಸಂಸ್ಥೆಗಳಿಗೆ ಕಾರ್ಯಕ್ರಮ ಎಷ್ಟು ಆಳ

ಮುಟ್ಟಿತು. ಹೇಗೆ ಮುಟ್ಟಿತು. ಎಷ್ಟು ಮುಟ್ಟಿತು ಎನ್ನುವುದು ಮುಖ್ಯ ಯಾವುದೇ ಒಂದು ಕೆಲಸವನ್ನು ಸರ್ಕಾರ ಮಾಡಿರಲಿ. ಸ್ವಯಂಸೇವಾ ಸಂಸ್ಥೆ ಮಾಡಿರಲಿ ಅವರ ಸಾಧಕ ಬಾಧಕಗಳು ಆಯಾ ಕ್ಷೇತ್ರಗಳ ವ್ಯಾಪ್ತಿಯ ಸಮೂಹಕ್ಕೆ ಗೊತ್ತಾಗಬೇಕು. ಅಂದರೆ ಅದರ ಪ್ರಚಾರವಾಗಬೇಕು. ಪ್ರಚಾರ ಆಗಬೇಕಾದರೆ ಪತ್ರಿಕಾ ಮಾಧ್ಯಮ ಅನಿವಾರ್ಯ.

ಸಂಸ್ಥೆಗಳು ತಮ್ಮ ಅನುಭವವನ್ನು ಕೇವಲ ಸಭೆಗಳಲ್ಲಿ ಮಾತ್ರ ಹಂಚಿ ಕೊಳ್ಳುವ ಅವಕಾಶಗಳಿತ್ತು ಪತ್ರಿಕೆಯಿಂದ ಅನುಭವಗಳ ಹಂಚಿಕೆಯ ಕಾರ್ಯ ಕ್ಷೇತ್ರ ವಿಸ್ತಾರವಾಗಿ ತೆರೆದುಕೊಂಡಿದೆ. ಒಕ್ಕೂಟದ ಸದಸ್ಯ ಸಂಸ್ಥೆಗಳು ತಮ್ಮ ತಮ್ಮ ಅನುಭವಗಳನ್ನು ಪತ್ರಿಕೆಗೆ ಬರೆದು ತಿಳಿಸಬೇಕು. ನಿಮ್ಮ ಒಂದು ಸಾಧನೆ ಇನ್ನೊಬ್ಬರಿಗೆ ದಾರಿದೀಪವಾಗಲಿ. ನಿಮ್ಮ ಸೋಲು ಇನ್ನೊಬ್ಬರಿಗೆ ಸಕಾಲದಲ್ಲಿ ಎಚ್ಚರಿಕೆಯಾಗಲಿ ಅನುಕೂಲವಾದೀತು. ಇಲ್ಲವೆ ಕಾರ್ಯತಂತ್ರ ಬದಲಾಯಿಸಿ ಯಶಸ್ವಿನತ್ತ ಮುನ್ನಡೆಯುವಲ್ಲಿಯೂ ಸಹಕಾರ ವಾದೀತು. ಅನುಭವಗಳೇನೇ ಇರಲಿ ಪತ್ರಿಕೆಯೊಂದಿಗೆ ಹಂಚಿಕೊಳ್ಳಬೇಕಾಗಿ ನಮ್ರ ವಿನಂತಿ.

ಹೊಸದೇನನ್ನಾದರೂ ಸಾಧಿಸಬೇಕೆಂದು ಹೊಸದಾಗಿ ಬಂದ ಆಕ್ಸ್ ಫಾರ್ಮ್‌ನ ಶ್ರೀ ಸಾವಿಯೋ ಅವರ ಹೊಸ ಆಸೆ. ಒಕ್ಕೂಟದ ಸಭೆಯಲ್ಲಿ ದಾಖಲೀಕರಣ ಅಥವಾ ಸದಸ್ಯ ಸಂಸ್ಥೆಗಳ ಸಾಧನೆಯಂತಹ ವಿಷಯವನ್ನು ಸಂಕ್ಷೇಪಿಸಿ ವಿಷಯ ಮನವರಿಕೆ ಆಗುವಂತೆ ಒಕ್ಕೂಟದಿಂದ ವ್ಯವಸ್ಥೆ ಆಗ ಬೇಕೆಂದು ಅಪೇಕ್ಷೆ ಬಂದಾಗ ಈ ಕೆಲಸದ ಜವಾಬ್ದಾರಿ ತನ್ನ ತಲೆಯ ಮೇಲೆ ಎಲ್ಲಿ ಬೀಳುವುದೋ ಎಂದು ಮುಂಜಾಗ್ರತೆ ವಹಿಸಿ ನನ್ನ ಹೆಸರು ಸೂಚಿಸಿದ ನನ್ನ ಮಿತ್ರರಾದ ಶ್ರೀ ಅಪಾ ಬೇಳೂರಕರ್ ಅವರ ಸಲಹೆಯೂ ಅಲ್ಲದೇ ನಾನೀಗಾಗಲೇ ವೈಶ್ಯ ವಾಣಿ ಎಂಬ ಒಂದು ಪತ್ರಿಕೆ ಹೊರಡಿಸುತ್ತಿದ್ದು ಅದರ ಸಂಪಾದಕನಾಗಿ ಕೆಲಸ ನಿರ್ವಹಿಸಿದ ಅನುಭವದಿಂದಲೂ ಒಕ್ಕೂಟದ ದಾಖ ಲಾತಿಕರಣದ ಈ ಪತ್ರಿಕೆಯಲ್ಲಿ ಕೆಲಸ ಮಾಡಲು ಒಪ್ಪಿಕೊಂಡಿದ್ದೇನೆ.

ಮೂರು ವರ್ಷದ ಹಿಂದೆ ಅಸೋಸಿಯೇಷನ್ ಕುಗ್ರಾಮದಲ್ಲಿ ನಿಮ್ಮ ಸುಘದ ವಸತಿಯಿಂದ ಒಂದು ಬಾಲವಾಡಿ ಪ್ರಾರಂಭಿಸಿ ಎಂದು ಸಿದ್ದಿ ವಿಕಾಸ ಸಂಘದ ಶ್ರೀ ಶಿವಪ್ಪ ಪೂಜಾರಿ ಅವರಲ್ಲಿ ಹೋದಾಗ ನನ್ನನ್ನೇ ಸ್ವಯಂ ಸೇವಾಕ್ಷೇತ್ರಕ್ಕೆ ಪರಿಚಯಿಸಿ ಸಂಘದ ನೊಂದಣಿಯಲ್ಲದೇ ಅದಕ್ಕೆ ಪೂರಕವಾಗುವ ಎಲ್ಲ ತರದ ಸಲಹೆಗಳನ್ನು ನೀಡಿ ಸಹಕರಿಸಿದ ಆರಂಭದಲ್ಲಿ ಹಣಕಾಸಿನ ನೆರವನ್ನುತ್ತ ಪ್ರೋತ್ಸಾಹಿಸಿದ ಶ್ರೀ ವಿದ್ಯಾಧರ ಗಾಡ್ಗೀಲ್ ಆಕ್ಸ್ ಫಾರ್ಮ್‌ಇಂಡಿಯಾ ಟ್ರಸ್ಟ್‌ನ ಕೂಜಿ ಪ್ರೋಗ್ರಾಂ ಕೋ ಆರ್ಟಿನೇಟರ್ ಅವರಿಗೂ ನಾನು ವ್ಯಯಕ್ತಿಕವಾಗಿ ಋಣಿಯಾಗಿದ್ದೇನೆ. ಅಲ್ಲದೇ ಒಕ್ಕೂಟದ ಈ ಪತ್ರಿಕೆಗೆ ಹಣಕಾಸಿನ ನೆರವನ್ನುತ್ತ ಪ್ರೋತ್ಸಾಹಿಸಿದ ಶ್ರೀ ಸಾವಿಯೋ ಆಕ್ಸ್ ಫಾರ್ಮ್ ಇಂಡಿಯಾ ಟ್ರಸ್ಟ್ ಪ್ರೋಗ್ರಾಂ ಕೋ-ಆರ್ಟಿನೇಟರ್ ಉತ್ತರ ಕನ್ನಡ ಜಿಲ್ಲಾ ಸ್ವಯಂ ಸೇವಾ ಸಂಸ್ಥೆಗಳ ಒಕ್ಕೂಟದ ಅಧ್ಯಕ್ಷರಾದ ಶ್ರೀ ಸೋಸೆರ ಜ ರಡ್ಡಿಯವರಿಗೂ ಮುದ್ರಿಸಿಕೊಟ್ಟ ಮೈತ್ರಿ ಮುದ್ರಣಾಲಯದ ಮಾಲಿಕರಾದ ಶ್ರೀ ನರಹರಿ ಜೋಶಿಯವರಿಗೂ ತುಂಬಾ ಆಬಾರಿಯಾಗಿದ್ದೇನೆ.

ಪತ್ರಿಕೆಗಳು ಯಾವರೀತಿ ಇರಬೇಕು, ಏನೇನು ವಿಷಯಗಳು ಇರಬೇಕು ಪತ್ರಿಕೆ ಹೇಗಿದ್ದರೆ ಚಂದ ಅಲ್ಲದೇ ಸ್ವಯಂ ಸೇವಾ ಸಂಸ್ಥೆಗಳು ಹಾಗೂ ವ್ಯಕ್ತಿಗಳು ಜನ ಸಂಘಟನೆಗಳಿಗಾಗಿ ರಚಿಸಿ ಹಾಡಿದ ಪದಗಳನ್ನು ಸಹ ಪತ್ರಿಕೆಗೆ ಬರೆದು ತಿಳಿಸಬೇಕಾಗಿ ವಿನಂತಿ.

ಪತ್ರಿಕೆಯ ಓದುಗರಾದ ನಿಮ್ಮೆಲ್ಲರಿಗೂ ಶುಭ ಕೊರುತ್ತೇನೆ.
ಸಂಪಾದಕ

ಗೃರಾಣ ಭೂಮಿ ಪಡೆಯಲು ಹೋರಾಟಕ್ಕೆ ಗ್ರಾಮ ಅರಣ್ಯ ಸಮಿತಿಯ ಸಿದ್ಧತೆ

ಹಳಿಯಾಳ :- ಹಳಿಯಾಳ ತಾಲೂಕಾ ನಾಗಶೆಟ್ಟಿ ಕೊಪ್ಪದ ಗೃರಾಣಾ ಭೂಮಿ ಬ್ಲೋಕ್ ನಂ. 49 ಕ್ಷೇತ್ರ 105-9-0 ಎಕರೆ ಕ್ಷೇತ್ರವನ್ನು ಗ್ರಾಮ ಅರಣ್ಯ ಸಮಿತಿಗೆ ಬಿಟ್ಟುಕೊಡುವಂತೆ ಸದರ ಅರಣ್ಯ ಸಮಿತಿಗೆ ಆ ಗ್ರಾಮದ ಗ್ರಾಮ ಅರಣ್ಯ ಸಮಿತಿಯ ಸದಸ್ಯರು ಸರ್ಕಾರಕ್ಕೆ ಒತ್ತಾಯ ಪಡಿಸಿದ್ದಾರೆ. ಈಗಾಗಲೇ ಈ ಸಮಿತಿ ಸದಸ್ಯರು ಹಲವಾರು ಬಾರಿ ಸಂಬಂಧ ಪಟ್ಟ ಇಲಾಖಾ ಅಧಿಕಾರಿಗಳನ್ನು ಕಂಡು ತಮ್ಮ ತಮ್ಮ ಬೇಡಿಕೆಯನ್ನು ನಿವೇದಿಸಿಕೊಂಡಿದ್ದಾರೆ. ಆದರೂ ಜಿಲ್ಲಾ ಅಧಿಕಾರಿಗಳ ಕಾರ್ಯಾಲಯ- ದಿಂದ ತಹಶೀಲದಾರರ ಕಾರ್ಯಾಲಯಕ್ಕೆ ತಹಶೀಲದಾರರ ಕಾರ್ಯಾಲಯ ದಿಂದ ಜಿಲ್ಲಾಧಿಕಾರಿಗಳ ಕಾರ್ಯಾಲಯಕ್ಕೆ ಕಡತಗಳನ್ನು ಕಳುಹಿಸುವುದರಲ್ಲೇ ಮಗ್ನರಾಗಿದ್ದಾರೆ. ಗೃರಾಣ ಭೂಮಿಯನ್ನು ಪಡೆದೇ ಶುದ್ಧ ಎಂದು ಪಣ ತೊಟ್ಟ ನಾಗಶೆಟ್ಟಿ ಕೊಪ್ಪದ ಗ್ರಾಮಾಂತ್ಯ ಸಮಿತಿಯು ಮುಂಬರುವ ಸಮಿತಿ ಸಭೆಯ ಮೀಟಿಂಗ್‌ನಲ್ಲಿ ಚರ್ಚಿಸಿ ಹಾಗೂ ಮಹಾ ಮಂಡಳದ ಸಭೆ ಯಲ್ಲಿಯೂ ಚರ್ಚಿಸಿ ಮುಖ್ಯಮಂತ್ರಿ ಉಸ್ತುವಾರಿ ಸಚಿವರಿಗೂ ಹಾಗೂ ಸಂಸತ್ ಸದಸ್ಯರಿಗೂ ತಿಳಿಸಿ ಹೋರಾಟ ಮಾಡುವುದಾಗಿ ಶ್ರೀ ಪಕೀರ ಗೌಡ ನಿಗಪ್ಪ ಗೌಡ ಪಾಟೀಲ ಅವರು ತಿಳಿಸಿರುತ್ತಾರೆ. ಸದರ ಗ್ರಾಮ ಅರಣ್ಯ ಸಮಿತಿಯು ಇಂಡಿಯಾ ಡೆವಲಪ್‌ಮೆಂಟ್ ಸರ್ವಿಸ ಈ ಸಂಸ್ಥೆಯ ಕಾರ್ಯ ವ್ಯಾಪ್ತಿಯಲ್ಲಿ ಬರುತ್ತದೆ. ಅವರ ಪ್ರಯತ್ನಕ್ಕೆ ಯಶ ಸಿಗಲೆಂದು ಪತ್ರಿಕೆಯ ಹಾರೈಸುತ್ತದೆ.

ಅರಣ್ಯ ಸಮಿತಿಗೆ ಆದಾಯ ನೀಡಿಕೆ

ಕುಮಟಾ:- ಇಲ್ಲಿಯ ಊರಕೇರಿ, ಹರನೀರು ಹಾಗೂ ತಲಗೋಡು ಗ್ರಾಮಗಳನ್ನೊಳಗೊಂಡಿರುವ ಶ್ರೀ ಗೋರೆ ಗೋಪಾಲಕೃಷ್ಣ ಗ್ರಾಮ ಅರಣ್ಯಸಮಿತಿಗೆ ಸೌಹಾರ್ದ ಒಡಂಬಡಿಕೆ ಪತ್ರದಂತೆ ಶೇ ೫೦ರಷ್ಟು ಪ್ರಮಾಣದ ರಿಶಿ,ಳಿಶಿ ರೂ. ಗಳ ಆದಾಯವನ್ನು ಇತ್ತೀಚೆಗೆ ನೀಡಲಾಯಿತು. ಹೊನ್ನಾವರ ಅರಣ್ಯ ವಿಭಾಗದಲ್ಲಿ ಜಂಟಿ ಅರಣ್ಯ ಯೋಜನೆಯಿಂದ ಬಂದ ಅರ್ಧ ಆದಾಯವನ್ನು ಪ್ರಥಮವಾಗಿ ಶ್ರೀ ಗೋರೆ ಗೋಪಾಲಕೃಷ್ಣ ಅರಣ್ಯ ಸಮಿತಿಗೆ ಲಭಿಸಿದೆ. ಹೊನ್ನಾವರ ವಿಭಾಗದ ಉಪ ಅರಣ್ಯ ಸಂರಕ್ಷಣಾಧಿಕಾರಿ ಕೇಶವಮೂರ್ತಿ ಬಿಡುಗಡೆಗೊಳಿಸಿದ ಹಣವನ್ನು ಉಪ ಅರಣ್ಯ ಸಂರಕ್ಷಣಾಧಿಕಾರಿ ಡಿ. ಎಸ್. ಗಾಂವಕರ ಅರಣ್ಯ ಸಮಿತಿಯವರಿಗೆ ವಿತರಿಸಿದರು. ಸಬ್ ಡಿ.ಎಫ್.ಓ. ಆರ್. ಕೆ. ರೇವಣಕರ ಕುಮಟಾ ಆರ್.ಎಫ್.ಓ ಎನ್. ಪಿ. ಹೆಗಡೆ ಜಂಟಿ ಅರಣ್ಯ ಯೋಜನೆ ಹಾಗೂ ನಿರ್ವಹಕ ಆರ್.ಎಫ್.ಓ. ಪಿ. ಡಿ ನಾಯ್ಕ ಪಾಲೊಂಡಿದ್ದರು.

“ಈ ಭೂಮಿಯ ಮೇಲಿರುವ ಪ್ರತಿಯೊಂದು ಸಮಸ್ಯೆ ಕಾಯಿಯೂ ಭೂಮಾತೆಯೊಂದೇ. ಎಲ್ಲಾ ಜೀವಿಗಳೂ ಪರಸ್ಪರ ಸಂಬಂಧವುಳ್ಳವುಗಳು. ಮಾತ್ರವಲ್ಲ, ಇವುಗಳಿಗೂ ಗಾಳಿ, ಮಳೆ, ಪರ್ವತ, ನದಿಗಳು, ಸಮುದ್ರಗಳಿಗೂ ಅತ್ಯೀಯ ನಂಟಿರುತ್ತದೆ. ಇವು ಗಳನ್ನೆಲ್ಲ ನಾವು ರಕ್ಷಿಸಿದರೆ ನಮ್ಮ ತನ್ನ ಆರೋಗ್ಯವನ್ನು ಕಾಪಾಡಿ ಕೊಂಡು ನಮ್ಮ ಅಗತ್ಯಗಳನ್ನೆಲ್ಲಾ ಪೂರೈಸುವಳು. ಅಂದರೆ ಆಹಾರ ನೀರು ಮತ್ತು ನಾಯುಗಳನ್ನು ಒದಗಿಸುತ್ತಾಳೆ. ನಮ್ಮ ತಾಯಿಯನ್ನು ನಾವು ಹಾನಿಗೊಳಪಡಿಸಿದರೆ ಅವಳೂ ನಾವೂ ಒಟ್ಟಿಗೇ ನಾಶವಾಗು ತ್ತೇನೆ”

ಉ. ಕ ಉಳಿಸಿ ಹೋರಾಟ ಸಮಿತಿ ಸಭೆಯ ವರದಿ

ಅಗಷ್ಟ ತಿಂಗಳ 10ನೇ ತಾರೀಖಿನಂದು ಉತ್ತರ ಕನ್ನಡ ಜಿಲ್ಲೆಯ ಪರಿಸರಾಸಕರು ಮಧ್ಯಪಾನ ವಿರೋಧಿಗಳು ಉ. ಕ. ಉಳಿಸಿ ಹೋರಾಟದ ಕಾರ್ಯಕರ್ತರು ಉತ್ತರ ಕನ್ನಡವನ್ನು ವಿದೇಶಿ ಕಂಪನಿಗಳಿಗೆ ಗುತ್ತಿಗೆ ಕೊಡುವುದನ್ನು ವಿರೋಧಿಸುವವರು ಗಣಿಗಾರಿಕೆಯನ್ನು ವಿರೋಧಿಸುವವರು ವಿದ್ಯುತ್ ಉತ್ಪಾದನೆಗೆ ಜಿಲ್ಲೆಯನ್ನು ಮುಳುಗಿಸುವ ವಿರುದ್ಧ ಹೋರಾಡುವ ಕಾರ್ಯಕರ್ತರಲ್ಲ ಹಿರಿಯ ಗಾಂಧಿವಾದಿ ಪತ್ರಕರ್ತ ಹಾಗೂ ಸಮಾಜಿಕ ಕಾರ್ಯಕರ್ತರೂ ಆದ ಶ್ರೀ ಅಮೃತಬಾಳ ಆನಂದ ಅವರ ಅಧ್ಯಕ್ಷತೆಯಲ್ಲಿ ಸಭೆ ಸೇರಿ ಕಾರ್ಯಕ್ರಮದ ರೂಪುರೇಷೆಯ ಕುರಿತು ಚರ್ಚಿಸಿದರು. ಸಭೆಯಲ್ಲಿ ಉತ್ತರ ಕನ್ನಡ ಜಿಲ್ಲೆಗೆ ವ್ಯಕ್ತಿಸುವ ಹೊಸ ಹೊಸ ಉದ್ಯಮ ಗಳು ಪಂಚತಾರಾ ಹೊಟೆಲುಗಳು ಗಣಿಗಾರಿಕೆ ಕಂಪನಿಗಳು ವಿದ್ಯುತ್ ಉತ್ಪಾದನಾ ಘಟಕಗಳ ಬಗ್ಗೆ ಚರ್ಚಿಸಿದರಲ್ಲದೇ ಉದಾರೀಕರಣದ ಹೆಸರಿನಲ್ಲಿ ಮೀನುಗಾರಿಕೆಯಿಂದ ಹಿಡಿದು ಜಿಲ್ಲೆಯ ಬಹುತೇಕ ಲಾಭದಾಯಕ ಉದ್ಯಮ ಗಳು ಹಾಗೂ ನೆಲಜಲಗಳು ವಿದೇಶಿಯರ ಪಾಲಾಗುತ್ತದೆ. ಎಂದು ಕಳವಳ ವ್ಯಕ್ತಪಡಿಸಿದರು ಮಧ್ಯಪಾನದ ಸಮಸ್ಯೆ ಬ್ರಹ್ಮದಾಕಾರವಾಗಿ ಬೆಳೆಯುತ್ತಿದೆ. ಸರ್ಕಾರ ಪಾನಪ್ರತಿ ಬಂಧಿಸುತ್ತೇನೆ. ಎಂದು ಹೇಳುತ್ತಾ ಹಳ್ಳಿ ಹಳ್ಳಿಗಳಲ್ಲಿ ಅಧೀಕೃತ ಅನಧಿಕೃತ ಮಧ್ಯದ ಅಂಗಡಿ ತೆರೆಯಲು ನೆರವಾಗುತ್ತದೆ. ಎಂದು ಮಧ್ಯಪಾನ ವಿರೋಧಿಗಳು ಸಭೆಯ ಗಮನವನ್ನು ಸೆಳೆದರು.

ವಿದೇಶಿಯರ ಮೋಜಿಗಾಗಿ ಪಂಚತಾರಾ ಹೊಟೆಲು ನಿರ್ಮಾಣ ಮಾಡಲು 400 ಎಕರೆ ಶೇತ್ಕಿ ಜಮೀನನ್ನು ತಾಜ್ ಗ್ರೂಪ್‌ಗೆ ಕೊಡುವ ದನ್ನು ವಿರೋಧಿಸಿ ವಾಜಾಳಿ ಗ್ರಾಮದ ಸರಸ್ವರು ಸಭೆಗೆ ವಿವರಿಸಿದರಲ್ಲದೆ ಇದರಿಂದ ನಮ್ಮ ಬಾಗದ ನೂರಾರು ಕುಟುಂಬಗಳು ನಿರಾಶ್ರಿತರಾಗುತ್ತಾರೆಂದ ಸಾವಿರಾರು ಜನರು ನಿರುದ್ಯೋಗಿಗಳಾಗುತ್ತಾರೆ. ಎಂದು ಕಳವಳ ವ್ಯಕ್ತ ಪಡಿಸಿದರು. ಅಲ್ಲದೇ ಇದರಿಂದ ನಮ್ಮ ಸಂಸ್ಕೃತಿಯ ಮೇಲೆ ದುಷ್ಪರಿಣಾಮ ವಾಗುತ್ತದೆ ಎಂದರು.

ಉದಾರೀಕರಣದ ಹೆಸರಿನಲ್ಲಿ ವಿದೇಶಿಯರೂ ಜಿಲ್ಲೆಯ ಸಮುದ್ರಗಳಲ್ಲಿ ಮೀನುಗಾರಿಕೆ ಮಾಡುವುದರಿಂದ ನಮಗೆ ಅವಕಾಶವಿಲ್ಲವಾಗಿದೆ. ಎಂದು ಮೀನುಗಾರ ಪ್ರತಿನಿಧಿ ತಿಳಿಸಿದರು.

ಹಿರೇಗುತ್ತಿಯು 1500 ಎಕರೆ ಗಜನಿ ಭೂಮಿಯನ್ನು ರೈತರಿಗೆ ಬಿಟ್ಟು ಕೂಡದೇ ಸರ್ಕಾರ ಈಗಾಗಲೇ ಖಾಸಗಿ ಕಂಪನಿಗೆ. ಎರಡನೇಯ ಸಲ ಗುತ್ತಿಗೆ ಕೊಟ್ಟಿದೆ. ಎಂದು ಗಜನಿ ಭೂಮಿ ನಿರಾಶ್ರಿತರು ತಿಳಿಸಿದರು.

ಹೀಗೆ ಜಿಲ್ಲೆಯ ಬೇರೆ ಬೇರೆ ಸಮಸ್ಯೆಗಳು ಒಂದೇ ವೇದಿಕೆಯಲ್ಲಿ ಚರ್ಚೆ ನಡೆದು ಸಮಸ್ಯೆಯ ಪರಿಹಾರಕ್ಕಾಗಿ ಹೋರಾಟ ಅನಿವಾರ್ಯ ಹಾಗೂ ಜನರಿಗೂ ಈ ಬಗ್ಗೆ ವ್ಯಾಪಕವಾಗಿ ತಿಳುವಳಿಕೆ ಕೊಡಬೇಕೆಂತ ಸರ್ವಾನು ಮತದಿಂದ ತೀರ್ಮಾನಿಸಲಾಯಿತಲ್ಲದೇ ಉತ್ತರ ಕನ್ನಡ ಜಿಲ್ಲಾ ಮಟ್ಟದ ಪರಿಸರ ನ್ಯಾಯಾಲಯವನ್ನು ರಚಿಸಲು ನಿರ್ದರಿಸಿದ್ದು ಸರ್ವೋಚ್ಚ ನ್ಯಾಯಾಲಯದ ಮಾಜಿ ಮುಖ್ಯ ನ್ಯಾಯಾದೀಶ ಶ್ರೀ. ವಿ. ಕೆ. ಕೃಷ್ಣ ಅಯ್ಯರ್, ಮಾಜಿ ಪರಿಸರ ಕಾರ್ಯದರ್ಶಿ ಶ್ರೀ ಯಲ್ಲಪ್ಪ ರೆಡ್ಡಿ ಹಾಗೂ ಅಖಿಲ ಭಾರತ ಮೀನುಗಾರರ ಒಕ್ಕೂಟದ ಅಧ್ಯಕ್ಷ ಧಾಮಸ್ ಕೊಚೇರಿ ಅವರನ್ನು ನ್ಯಾಯಾ ದೀಶರನ್ನಾಗಿ ಆಯ್ಕೆ ಮಾಡಲು ನಿರ್ದರಿಸಲಾಗಿದೆ.

ಪರಿಸರ ಸಂರಕ್ಷಣಾ ಸಮಿತಿಯ ಆಶ್ರಯದಲ್ಲಿ ಅಕ್ಟೋಬರ್ 2ಕ್ಕೆ ಕಾರವಾರದಲ್ಲಿ ಬ್ರಹ್ಮ ಪ್ರಮಾಣದಲ್ಲಿ ರ್ಯಾಲಿಯನ್ನು ಮಾಡಲು ಉದ್ದೇಶಿಸಲಾಗಿದೆ. ಎಂದು ಸಭೆಯು ತಿರ್ಮಾನಿಸಿದೆ. ಇದಕ್ಕೆ ನರ್ವದಾ ಬಹಾವೋ ಅಂದೋಲನದ ದುರಿಣೆ ಶ್ರೀಮತಿ ಮೇದಾ ಪಾಟ್ಕರ್, ಅಥವಾ ಮೇನಕಾ ಗಾಂಧಿಯನ್ನು ಅಪ್ಪಾನಿಸಲು ಉದ್ದೇಶಿಸಲಾಗಿದೆ. ಡಾ|| ಕುಸುಮಾ ಸೊರಬ ಕಾರ್ಯಕ್ರಮದ ಉದ್ದೇಶ ವಿವರಿಸಿದರು. ಸ್ನೇಹ ಕುಂಜದ ಸಂಯೋಜಕ ರವೀಂದ್ರ ಶೆಟ್ಟಿ, ಸ್ವಾಗತಿಸಿ ವಂದಿಸಿದರು.

ಜಿಲ್ಲಾ ಒಕ್ಕೂಟ ಸಭೆಯಲ್ಲಿ ಚರ್ಚಿಸಿದ ವಿಷಯಗಳು

ದಿನಾಂಕ 15-5-1997 ರಂದು ಒಕ್ಕೂಟ ಸಭೆಯು ಕಾರವಾರ ಗ್ರಾಮೀಣ ಮಹಿಳೆಯರ ಮತ್ತು ಮಕ್ಕಳ ಅಭಿವೃದ್ಧಿ ಸಂಸ್ಥೆಯ ತರಬೇತಿ ಕೇಂದ್ರದಲ್ಲಿ ಸಮಾವೇಶಗೊಂಡಿತ್ತು. ಕಾಯ ಕಲಾಪಗಳು ಪ್ರಾರಂಭ ಗೊಂಡಂತೆ ಆಕ್ಸ್ ಪಾರ್ಮ್ ಪ್ರೋಗ್ರಾಂ ಕೋಆರ್ಟಿ ನೇಟರ್ ಆಗಿ ಹೊಸ ದಾಗಿ ಬಂದ ಶ್ರೀ ಸಾವಿಯೋರನ್ನು ತುಂಬಾ ಆದರದಿಂದ ಬರಮಾಡಿ ಕೊಂಡು ಸ್ವಾಗತಿಸಲಾಯಿತು. ಅತಿ ಕಡಿಮೆ ಸದಸ್ಯರ ಹಾಜರಾತಿಯನ್ನು ಮನಗಂಡು ಸಭೆಯು ವಿಷಾದ ವ್ಯಕ್ತಪಡಿಸಿತ್ತಲ್ಲದೆ ಮುಂದಿನ ಸಭೆಗೆ ಹೆಚ್ಚಿನ ಸದಸ್ಯರು ಭಾಗವಹಿಸುವಂತೆ ಮಾಡಲು ಶ್ರಮಿಸಬೇಕೆಂದು ತಿರ್ಮಾನಿಸಲಾಯಿತು.

ಅಂದಿನ ಸಭೆಯಲ್ಲಿ ಅನೇಕ ಸಮಸ್ಯೆಗಳನ್ನು ಚರ್ಚಿಸಲಾಯಿತಲ್ಲದೇ ಕೆಲವೊಂದು ವಿಷಯಗಳನ್ನು ಕಡಿಮೆ ಸದಸ್ಯರ ಹಾಜರಾತಿ ಪ್ರಯುಕ್ತ ಮುಂದಿನ ಸಭೆಯಲ್ಲಿ ಚರ್ಚಿಸಬೇಕೆಂದು ತಿರ್ಮಾನಿಸಲಾಯಿತು.

ಗ್ರಾಮ ಅರಣ್ಯ ಸಮಿತಿ ಸದಸ್ಯರಿಗೆ ಮಾಡಿದ ತರಬೇತಿಯ ಅನುಭವದ ಕುರಿತು ಚರ್ಚಿಸಿದ ಸಭೆಯು ಈ ರೀತಿ ತರಬೇತಿಗಳಿಂದ ತರಬೇತಿಗೆ ಹಾಜರಿದ್ದ ಗ್ರಾಮ ಅರಣ್ಯ ಸಮಿತಿ ಸದಸ್ಯರಿಗೆ 50% ಕಾರ್ಯಕ್ರಮದ ಉದ್ದೇಶ ಹಾಗೂ ಕಾರ್ಯಕ್ರಮದ ಅಗತ್ಯತೆಯ ಬಗ್ಗೆ ತಿಳಿಸಲು ಸಾಧ್ಯವಾಯಿತು. ಈ ರೀತಿ ತರಬೇತಿಯನ್ನು ವ್ಯಾಪಕವಾಗಿ ನಡೆಯಿಸಬೇಕು ಅಲ್ಲದೇ ಈತರಬೇತಿಯ ಲಾಭ ಪಡೆಯುವ ಬೇರೆ ಬೇರೆ ಗ್ರಾಮ ಅರಣ್ಯ ಸಮಿತಿಗಳಿಂದ ಬೇಡಿಕೆ ಬರುತ್ತಿದೆಯಾದರೂ ಸ್ವಯಂ ಸೇವಾ ಸಂಸ್ಥೆಗಳ ಇಲ್ಲದ ಭಾಗಗಳಲ್ಲಿ ತರಬೇತಿಯ ಅನುಷ್ಠಾನ ತೊಡಕಿನದಾಗಿದೆ. ಶ್ರೀಹೀಲದ ಹಳ್ಳಿಯವರು ಹಳಿಯಾಳ ವಿಭಾಗದಲ್ಲಿ ಮೈರಾಸ ಸಂಸ್ಥೆಯಿಂದ ಸ್ವ ಸಹಾಯ ಗುಂಪುಗಳಿಗೆ ಗ್ರಾಮ ಅರಣ್ಯ ಸಮಿತಿ ಮಟ್ಟದಲ್ಲಿ ತರಬೇತಿ ಗಳು ನಡೆದಿವೆ ಇದೇ ರೀತಿ ಎಲ್ಲ ಕಡೆಯಲ್ಲಿಯೂ ಈ ಬಗ್ಗೆ ಸ್ಥಳೀಯ ಸ್ವಯಂ ಸೇವಾ ಸಂಸ್ಥೆಗಳಿಗೆ ಮಾಹಿತಿ ಇರುವುದಿಲ್ಲ ಈ ಕುರಿತು ಮೈರಾಡಾ ಹಾಗೂ ಅರಣ್ಯ ಇಲಾಖೆಯೊಟ್ಟಿಗೆ ಮಾಹಿತಿ ಸಂಗ್ರಹಿಸಬೇಕೆಂದು ನಿರ್ಣಯವನ್ನು ಅಂಗೀಕರಿಸಲಾಯಿತು.

ಎರಡನೇ ವಿಷಯದಲ್ಲಿ ಸ್ಪಿರಿಂಗ್ ಕಮೀಟಿ ಸದಸ್ಯರು ಹಾಗೂ ಒಕ್ಕೂಟದ ಅಧ್ಯಕ್ಷರಾದ ಶ್ರೀ ಸೊಸೇರಾಜ ರೆಡ್ಡಿಯವರು ಸ್ಪಿರಿಂಗ್ ಕಮೀಟಿಯಲ್ಲಿ ಸ್ವತಂತ್ರ ಸಮೀಕ್ಷೆಯ ವರದಿಯನ್ನು ಚರ್ಚೆಗೆ ಇಟ್ಟಿದ್ದು ಸಮಯ ಕಡಿಮೆ ಇದ್ದ ಕಾರಣ ಪೂರ್ತಿ ಚರ್ಚಿಸಲಾಗದೆ ಮೇ 23 ನೇ ದಿನಾಂಕದಂದು ಕರೆದ ಸಭೆಯಲ್ಲಿ ಚರ್ಚೆಯಾಗುವದೆಂದು ತಿಳಿಸಿದರು.

ನಾಲ್ಕನೇ ಪುಟಕ್ಕೆ ಮುಂದುವರಿವುದು.

ಮೂರನೇ ವಿಷಯದಲ್ಲಿ ಓ. ಡಿ. ಎ. ಟೀಮ್ ಬಂದಾಗ ಉತ್ತರ ಕನ್ನಡ ಜಿಲ್ಲಾ ಸ್ವಯಂ ಸೇವಾ ಸಂಸ್ಥೆಗಳಿಗೆ ಚರ್ಚಿಸಲು ಅವಕಾಶ ಕೂಡಬೇಕೆಂದು ಪೆಡರೇಶನ್ ಮುಖಾಂತರ ಓ. ಡಿ. ಎ. ಗೆ ಪತ್ರ ಬರೆಯಲು ಅಧ್ಯಕ್ಷ ಶ್ರೀ ಸೂಸೇರಾಜ ರೆಡ್ಡಿ ಯವರಿಗೆ ಅಧಿಕಾರ ನೀಡಲಾಯಿತು ಅಲ್ಲದೇ ಸರಕಾರಿ ಇಲಾಖೆಗಳೊಂದಿಗೆ ಸಂಭಂದ ಬೆಳೆಸುವಲ್ಲಿಯೂ ಇಲಾಖಾ ಅಧಿಕಾರಿಗಳಿಗೂ ಪತ್ರ ಬರೆಯಬೇಕಂತ ತರಾಯಿಸಲಾಯಿತು.

ಹೊಸದಾಗಿ ಒಕ್ಕೂಟ ಸದಸ್ಯರಿಗೆ ಪರಿಚಯವಾದ ಆಕ್ಸ್‌ಪಾಪ್‌ನ ಸಾವಿಯೋ ಅವರು ಒಕ್ಕೂಟದ ವತಿಯಿಂದ ಒಂದು ಕೋರ್ ಟೀಮ್ ರಚಿಸಿ ಅದಕ್ಕೆ 4-5 ಸದಸ್ಯರನ್ನು ನಿಯಮಿಸಿ ಅವರಿಗೆ ಗ್ರಾಮ ಅರಣ್ಯ ಸಮೀತಿಯ ಮಾನಿಟರಿಂಗ್ ತರಭೇತಿ ಕಾರ್ಯಕ್ರಮಗಳನ್ನು ಸಂಘಟಿಸುವುದು ಅಲ್ಲದೇ ಪರಿಣಾಮಕಾರಿ ತರಭೇತಿ ವಿಷಯಗಳ ಆಯ್ಕೆಯಂತಹ ಜವಾಬಾರಿಯನ್ನು ವಹಿಸಿ ಯಶಸ್ವಿ ಕಾರ್ಯಕ್ರಮಗಳನ್ನು ಹಮ್ಮಿಕೊಳ್ಳುವ ಕೋರ್ ಟೀಮ್‌ನ್ನು ರಚಿಸಬೇಕೆಂದು ತಿಳಿಸಿದಾಗ ಸಭೆಯು ಒಕ್ಕೂಟದ ಸ್ವಾಗತ ನೀಡಿತು.

ಒಂದೇ ಪ್ರದೇಶದಲ್ಲಿ ಬೇರೆ ಬೇರೆ ಸಂಸ್ಥೆಗಳು ಕೆಲಸಮಾಡುವಾಗ ಒಕ್ಕೂಟದ ಪಾತ್ರವೇನು? ಎಂಬ ವಿಷಯದ ಬಗ್ಗೆ ಚರ್ಚಿಸಬೇಕೆಂದು ಇದಕ್ಕೆ ಒತ್ತಾಸೆಯಾಗಿ ಶ್ರೀ ಹೀಲದ ಹಳ್ಳಿಯವರು ಐ. ಡಿ. ಎಸ್. ಕೆಲಸ ಮಾಡುತ್ತಿರುವ ಹಳ್ಳಿಯಲ್ಲಿ ವರ್ಡ್‌ವಿಜನ್ ಸಂಸ್ಥೆಯವರು ಕೆಲಸಮಾಡುತ್ತಿದ್ದಾರೆ ಎಂದಾಗ ಸದರ ವಿಷಯವನ್ನು ಮುಂದಿನ ಸಭೆಯಲ್ಲಿ ಚರ್ಚಿಸಬೇಕಂತ ತೀರ್ಮಾನಿಸಲಾಯಿತು.

ಚರ್ಚೆ ಮುಂದುವರಿದು ಅರಣ್ಯ ಕೆಲಸ ಉತ್ಪನ್ನ ಸಂಗ್ರಹಿಸಲು ಗ್ರಾಮ ಅರಣ್ಯ ಸಮೀತಿಗಳು ಸ್ವಯಂ ಸ್ವಾರ್ಥಿಯಿಂದ ಮುಂದೆ ಬಂದಲ್ಲಿ ಇಲಾಖೆ ಯೊಡನೆ ಸಂಬಂಧ ಏರ್ಪಡಿಸಬೇಕೆಂತಲೂ ಕೊನೆಯದಾಗಿ ಒಕ್ಕೂಟದ ಅವಶ್ಯಕತೆಯ ಹಣಕಾಸಿನ ನೆರವನ್ನು ಒದಗಿಸುವಂತೆ ಅಂದಾಜು ಪತ್ರಿಕೆಯನ್ನು ಆಕ್ಸ್ ಪಾಪ್‌ಗೆ ಕೊಡಲಾಗಿದೆ. ಎಂದು ಒಕ್ಕೂಟದ ಅಧ್ಯಕ್ಷರು ತಿಳಿಸಿದಾಗ ಶ್ರೀ ಸಾವಿಯೋ ಅವರು ಪರಿಶೀಲಿಸುವುದಾಗಿ ಸಭೆಗೆ ತಿಳಿಸಿದರು.

ಮುಂದಿನ ಸಭೆಯನ್ನು ಸಿರಸಿಯ ಆಕ್ಸ್ ಪಾಪ್ ಅಫೀಸಿನಲ್ಲಿ ಅಗಸ್ಟ್ 20 ರಂದು ನಡೆಸಲು ತೀರ್ಮಾನಿಸಲಾಯಿತು. ವಿಕಾಸ ಸಂಸ್ಥೆಯ ಶ್ರೀ ಸುದರ್ಶನ್ ಸಭೆಯ ಅಧ್ಯಕ್ಷತೆ ವಹಿಸಿದ್ದರು ಸೂಸೇರಾಜ ರೆಡ್ಡಿ ಸ್ವಾಗತಿಸಿದರೆ ಅಪಾ ಬೇಳೂರ್‌ಕರ್ ಪಂದಿಸಿದರು.

ವರದಿ ಅಪಾಬೇಳೂರ್‌ಕರ್

ನಮ್ಮ ಊರಿಗೆ ನಾವೇ ಸರಕಾರ

ಈ ವಿಷಯ ಈಗಿನ ಆಡಳಿತ ವ್ಯವಸ್ಥೆಗೆ, ಬರೆಗೆ ಹಚ್ಚಿ ನೋಡಿದರೆ ಇದೊಂದು ಹುಚ್ಚುಕಲ್ಪನೆ, ಆದೀತು. ಸ್ವತಂತ್ರ ಭಾರತವು 50 ವರ್ಷಗಳಲ್ಲಿ ಸ್ವಾತಂತ್ರ್ಯವನ್ನಷ್ಟೆ ಗಳಿಸಿದೆ. ಆದರೆ ಸ್ವರಾಜ್ಯವನ್ನು ಒಡೆಯಲಿಲ್ಲ. ಅದಕ್ಕೆ ಈಗಿನ ಆಡಳಿತ ವ್ಯವಸ್ಥೆ ಕೇಂದ್ರೀಕೃತ ಅಧಿಕಾರ, ಅಧಿಕಾರಶಾಹಿ ಪದ್ಧತಿ ರಾರಾಜಿಸುತ್ತಿರುವುದು. ಅಲ್ಲದೇ ಜನರಿಗೆ ಸ್ವರಾಜ್ಯದ ಪರಿಕಲ್ಪನೆ ಇಲ್ಲದೇ ಇರುವುದು. ಈಗಿರುವ ಸರಕಾರದ ವ್ಯವಸ್ಥೆಯೇ ಹೊರತು ಪರ್ಯಾಯ ವ್ಯವಸ್ಥೆ ಇಲ್ಲ. ಎಂದು ನಂಬಿರುವುದು. ಹೀಗೆ ಹತ್ತು ಹಲವಾರು ಕಾರಣಗಳನ್ನು ಕೊಡಬಹುದು. ಸ್ವಾತಂತ್ರ್ಯದ ಸುಖವನ್ನೇ ಮುಂದೂಡುವುದು.

ಈ ಅವಧಿಯಲ್ಲಿ ಶಿಕ್ಷಣ ನೀರಿಕ್ಷಿತ ಪ್ರಮಾಣದಲ್ಲಿ ಆಗಿಲ್ಲ, ಸಾರಿಗೆ ಸಂಪರ್ಕ, ಸಾಧ್ಯವಾಗಿದ್ದ ಪ್ರತಿ ಜನರಿಗೆ ಅಗತ್ಯ ಸೇವೆಯಾದ ಆರೋಗ್ಯ ಸೇವೆ ಲಭಿಸಿಲ್ಲ. ಹೊಟ್ಟೆ ಕುಂಬ ಅನ್ನ ಇಲ್ಲ. ಮೈತುಂಬ ಬಟ್ಟೆ ಇಲ್ಲ. ಉಳಿಯಲೊಂದು ಸೂರಿಲ್ಲ. ದುಡಿಯುವ ಕೈಗೆ ಕೆಲಸ ಇಲ್ಲ. ಇಂತಹ ಇಲ್ಲಗಳ ಪಟ್ಟಿಯನ್ನು ಬರೆಯುತ್ತಾ ಹೋದಂತೆ ಇನ್ನೂ ಉದ್ದವಾಗಬಹುದು, ಅವಶ್ಯಕತೆಯ ಪಟ್ಟಿ ಬೆಳೆಯಬಹುದು. ಸಮಸ್ಯೆಯ ಪಟ್ಟಿ ಬೆಳೆಸುವುದು ಕೆಲಸವಲ್ಲ. ಸಮಸ್ಯೆಗೆ ಒರಿಹಾರ ಹುಡುಕುವುದು ಮುಖ್ಯ.

ಇಂದು ಸ್ವಯಂಸೇವ ಸಂಘಟನೆಗಳು ವಿಚಾರವಂತರು, ಬದಲಿ ವ್ಯವಸ್ಥೆಯ ಬಗ್ಗೆ ಚಿಂತಿಸುವವರು, ಸ್ವರಾಜ್ಯಪ್ರೇಮಿಗಳೂ, ವಿಚಾರಿಸಬೇಕು. ಚಿಂತಿಸಬೇಕು. ಕಾರ್ಯಕ್ರಮಗಳನ್ನು ಹುಡುಕಿ ಹಾಕಿಕೊಂಡು ಎಲ್ಲರ ಸ್ವಾತಂತ್ರ್ಯದ ಹೆಸರಿನಲ್ಲಿ ಕೆಲವೇ ಜನರು ಪ್ರಯೋಜನ ಪಡೆಯುವುದನ್ನು ತಪ್ಪಿಸಬೇಕು, ಹಳ್ಳಿಗಳು ಬಡಜನರು ಸ್ವಾವಲಂಬಿಗಳಾಗುವಂತೆ ಮಾಡಬೇಕು. ಗ್ರಾಮಗಳು ಸ್ವಯಂ ಆಡಳಿತ ನಡೆಸುವತ್ತ ಸಾಗಬೇಕು. ಕೇಂದ್ರೀಕೃತಾಡಳಿತ ವ್ಯವಸ್ಥೆಯಿಂದ ಗ್ರಾಮಗಳ ಅಭಿವೃದ್ಧಿ ಸ್ವಾವಲಂಬನೆ ಸಾಧ್ಯವಿಲ್ಲವೆಂಬುದು. ಜನಸಾಮಾನ್ಯರಿಗೆ, ಗೊತ್ತಾಗಬೇಕು. ಬ್ರಹ್ಮತೆಯಲ್ಲಿಯೇ ತೊಡಗಿರುವ ಪಟ್ಟಿ ಬದ್ಧರನ್ನು ನಿಯಂತ್ರಿಸುವ ಶಕ್ತಿ ಇರುವುದು. ಅಧಿಕಾರ ವಿಕೇಂದ್ರೀಕರಣದಿಂದಲೇ ಹೊರತು ಕೇಂದ್ರೀಕೃತ ವ್ಯವಸ್ಥೆಯಿಂದ ಅಲ್ಲ. ಎಂಬುದನ್ನು ಮನಪರಿಕೆ ಮಾಡಿಕೊಡಬೇಕು.

ಇಂದು ಹಳ್ಳಿಯ ಜನರು. ಬದಲಿ ವ್ಯವಸ್ಥೆಯ ಬಗ್ಗೆ ಚಿಂತಿಸಿದಾಗ, ಹಳ್ಳಿಯ ಸಂಪೂರ್ಣಗಳನ್ನು ಹಳ್ಳಿಯ ಅಭಿವೃದ್ಧಿಗೆ ಬಳಸಿದಾಗ, ಹಳ್ಳಿಯ ಸಮಸ್ಯೆಗಳನ್ನು ಹಳ್ಳಿಗರೇ, ಪರಿಹರಿಸಿದಾಗ, ಹಳ್ಳಿಗರ ಪ್ರಾಥಮಿಕ ಶಿಕ್ಷಣ, ಔಷಧೋಪಚಾರ, ಪರಿಸರ ಕಾಳಜಿಯಂತಹ ಪ್ರಾಥಮಿಕ ವ್ಯವಸ್ಥೆಗಳ ಪೂರೈಕೆ, ಸಂರಕ್ಷಣೆಯನ್ನು ಹಳ್ಳಿಗರೇ, ಪಡೆದು ಕೊಂಡರೆ, ಅದೇ, ನಮ್ಮ ಊರಿಗೆ ನಾವೇ ಸರಕಾರವಾಗಿ ಪರಿಣಮಿಸುತ್ತದೆ. ಪ್ರತಿ ಪ್ರಜೆಯು ತನ್ನ ಕರ್ತವ್ಯ ಹಾಗೂ ಹಕ್ಕಿನ ಬಗ್ಗೆ ಅರಿವು, ಪಡೆದರೆ ಗ್ರಾಮದ ಸಮೂಹದ ಅವಶ್ಯಕತೆಯನ್ನು ಪಡೆಯುವಿಕೆ, ಗ್ರಾಮೀಣ ಜನರ ಅರ್ಥಿಕತೆಯ ನಿರ್ವಹಣೆ, ತನ್ನ ಸಾಮಾಜಿಕ, ಸಮೂಹಕ್ಕೆ ಹಿತವಾದ ಆಡಳಿತ ರೂಪಿಸುವಂತಾದರೆ ಪರಿಸರವನ್ನು ಉಳಿಸಿ, ಬೆಳೆಸಿ ಅದರ ಉಪಯೋಗವನ್ನು ಪಡೆಯುವಂತಾದರೆ ಇಂತಹ ಹೊಣೆಗಾರಿಕೆಯನ್ನು ನಿಯಂತ್ರಿಸಿ ಸಾಮರ್ಥ್ಯಗಳು ಬೆಳಕಿಗೆ, ಬರುವವಾದರೆ. ಅದೇ ಗ್ರಾಮ ಸ್ವರಾಜ್ಯ ಅರ್ಥಾತ್, ನಮ್ಮ ಊರಿಗೆ ನಾವೇ ಸರಕಾರ ಎಂಬ ಆಶಯದ ಮೂಲ ಮಂತ್ರ.

ಇಂದು ನಾವು ಮನಗಂಡಿದ್ದೇವೆ. ಈಗಿನ ವ್ಯವಸ್ಥೆ ಸರಿ ಇಲ್ಲಾ ಈ ವ್ಯವಸ್ಥೆಯಲ್ಲಿ ಎಲ್ಲರಿಗೂ ಸಮನಾದ ನ್ಯಾಯವಿಲ್ಲ. ಲಾಬದಲ್ಲಿ ಪಾಲಿಲ್ಲ, ಕಷ್ಟ ಪಡುವುದೇ ಒಂದು ವರ್ಗ ಬೋಗಿಸುವುದೇ ಒಂದು ವರ್ಗ, ಬಡವರೇ ಒಂದು ಬದಿ ಶ್ರೀಮಂತರೇ ಇನ್ನೊಂದು ಬದಿ, ಕೊಟ್ಟಂತರ ಜನರ ಬದುಕಿನ ನಿಯಂತ್ರಣ ಕೆಲವೇ ಜನರ ಕೈಯಲ್ಲಿ, ಎಲ್ಲಿಯೋ ಸಲ್ಲಬೇಕಾದ ಸವಲತ್ತುನ್ನು ಎಲ್ಲಿಯೋ ಕುಳಿತು ನಿರ್ದೇಶಿಸುವುದು. ಸವಲತ್ತುಗಳು ಮುಟ್ಟಬೇಕಾದ ಹಾದಿಯಲ್ಲಿ ಅನೇಕ ಆಡೆತಡೆಗಳು ಜನಸಾಮಾನ್ಯರ ಅಭಿವೃದ್ಧಿಯನ್ನು, ಯಾರಿಗೋ ಗುತ್ತಿಗೆ ಕೊಟ್ಟಂತೆ, ಜನಸಾಮಾನ್ಯರನ್ನು ನಂಬಿಸುವುದು. ಈ ವ್ಯವಸ್ಥೆ ಬಿಟ್ಟರೆ ಬೇರೆದಾರಿ ಇಲ್ಲವೆಂದು ಶೋಷಿತರನ್ನು ಹಿಡಿಸುವುದು. ಮುಗ್ಧರಿಗೆ ಬ್ರಹ್ಮಮೆಯನ್ನು ಬಿತ್ತುವುದು. ಇವು ಇಂದು ನಡೆಯುತ್ತಿರುವ ವ್ಯವಸ್ಥೆಯ ಮೇರು ಪರ್ದೆತಗಳು ಪ್ರಕಾಂಡ ಬ್ರಹ್ಮತೆಯ ಪ್ರತೀಕಗಳು ಈ ವ್ಯವಸ್ಥೆಗೆ ಸರಿಸಾಟಿ ಇಲ್ಲ. ಎಂದು ನಂಬಿಸುತ್ತಿರುವ ಸುಳ್ಳುಗಳ ಸರ, ಮಾಲೆ. ಜನರ ನೈತಿಕತೆಯನ್ನು ಒಕ್ಕಲೆಬ್ಬಿಸುವ ಸೋಗಲಾಡಿತನ.

ಜನರೂ ಸಹ ಇನನ್ನು ಒಪ್ಪಿದ್ದಾರೆ ನಂಬಿದ್ದಾರೆ. ಬದಲಿ ವ್ಯವಸ್ಥೆಯ ಬಗ್ಗೆ ವಿಚಾರ ಮಾಡಲು ಸೋತಿದ್ದಾರೆ ಯಾಕೆಂದರೆ ತಿಳುವಳಿಕೆ ಇಲ್ಲದೆ ಇರುವುದು ಮಾರ್ಗದರ್ಶಕರದೇ ಇರುವುದು. ಒಂದು ವ್ಯವಸ್ಥೆಯ ಬಗ್ಗೆ ಪ್ರೇರಣೆ ಸಿಗದೆ ಇರುವುದು ವ್ಯವಸ್ಥೆಯನ್ನು ತಿದ್ದಿದರೆ ಅನಾಹುತ ಆಗಬಹುದೋ ಎಂಬ ಹೆದರಿಕೆಯೂ ಸೇರಿದೆ.

ಬದಲಿ ಅಡಳಿತಾತ್ಮಕ ವ್ಯವಸ್ಥೆಯ ಬಗ್ಗೆ ಚಿಂತಿಸಬೇಕಾಗಿದೆ. ಗ್ರಾಮೀಣ ಜನರಿಂದಲೇ ಗ್ರಾಮಗಳ ಅಭಿವೃದ್ಧಿ ಆಗಬೇಕು. ಗ್ರಾಮಾಭಿವೃದ್ಧಿಯಲ್ಲಿ ಲಿಂಗ ಬೇದವಿಲ್ಲದೆ ಭಾಗವಹಿಸಬೇಕು. ಬಡವ ಶ್ರೀಮಂತರನ್ನೆದ ಗ್ರಾಮಗಳ ಆಸ್ತಿರಕ್ಷಣೆ ಗ್ರಾಮೀಣ ಶಿಣಕ್ಷಕ್ಕೆ ಗ್ರಾಮೀಣ ನೈರ್ಮಲ್ಯಕ್ಕೆ ಜಿಪದೊಪಚಾರಗಳಿಗೆ ಗ್ರಾಮೀಣ ಪರಿಸರಗಳ ರಕ್ಷಣೆಗೆ ಕಟಿಬದ್ಧರಾಗಿರಬೇಕು.

ಗ್ರಾಮೀಣ ರಸ್ತೆ ಸಂಪರ್ಕ ಶುದ್ಧನೀರಿನ ಪೂರೈಕೆ ಗ್ರಾಮೀಣ ಉದ್ಯೋಗಗಳು ಗ್ರಾಮೀಣ ಹಣಕಾಸಿನ ವ್ಯವಸ್ಥೆ ಗ್ರಾಮಗಳಿಗೆ ಬೇಕು ಬೇಡಗಳ ತಿರ್ಮಾನದ ಅಧಿಕಾರ ಗ್ರಾಮದಲ್ಲಾಗುವ ಸರಕಾರಿ ಯೋಜನೆಗಳ ಅನುಷ್ಠಾನದ ಉಸ್ತುವಾರಿಗ್ರಾಮೀಣ ಸಂಪನ್ಮೂಲಗಳ ಮೇಲೆ ಹತೋಟಿ ಯಾವತ್ತು ಗ್ರಾಮೀಣ ಅಭಿವೃದ್ಧಿಗಪೂರಕವಾಗುವ ಎಲ್ಲಾ ಅಂಶಗಳ ಮೇಲೆ ಜನರ ಜವಾಬ್ದಾರಿ ಸಂವಿಧಾನದ ಹಕ್ಕಿನಲ್ಲಿ ಆಚರಣೆಯಾಗಬೇಕು. ಗ್ರಾಮದ ಅಭಿವೃದ್ಧಿಯಲ್ಲಿ 18 ವರ್ಷತುಂಬಿದ ಎಲ್ಲಾ ಸ್ತ್ರೀ ಪುರುಷರಿಗಸಮಾನ ಅವಕಾಶ ವಿರಬೇಕು. ಯಾವುದೇ ಜಾತಿ, ಧರ್ಮ ಪಂಥದ ಕಪಿಮಪ್ಪಿಯಲ್ಲಿ-ರಬಾರದು ಜಮಿನದ್ದಾರಿ ಪದ್ಧತಿಯ ಹಿಡಿತವಾಗಲಿ ಸರ್ವಾಧಿಕಾರಿ ಪ್ರವೃತ್ತಿಯ ವ್ಯಕ್ತಿಯ ಹಿಡಿತದಲ್ಲಿಯೂ ಇರಬಾರದು ಸಾಮೂಹಿಕ ಮುಂದಾಳತ್ವಕ್ಕೆ ಪ್ರಮುಖ ನಿಯಂತ್ರಣ ಶಕ್ತಿ ಇರಬೇಕು ಹಾಗೂ ಗ್ರಾಮೀಣ ಜನರ ಮುಂದಾಳತ್ವ ಮುಖ್ಯವಾಗಿರಬೇಕು.

ಗ್ರಾಮ ಸ್ವರಾಜ್ಯದ ಅರ್ಥಾತ್ ನಮ್ಮ ಊರಿಗೆ ನಾವೇ ಸರಕಾರದ ಕಲ್ಪನೆ ಸುಂದರವಾಗಿದೆಯಲ್ಲವೇ! ಗ್ರಾಮಾಭಿವೃದ್ಧಿಯ ಈ ಕಲ್ಪನೆ ಸಾಕಾರ ಗೊಳ್ಳಬೇಕಾದರೆ ಯಾರು ? ಯಾವಾಗ ? ಎಲ್ಲಿಂದ ? ಪ್ರಾರಂಭ ಸಬೇಕು ? ಎಂಬ ಪ್ರಶ್ನೆಗಳು ಏಳುತ್ತವೆ. ಅಲ್ಲವೇ ? ಈ ವಿಷಯವಾಗಿ ವಿಚಾರಿಸುತ್ತಿದ್ದಾರೆ ಕಾರ್ಯಕ್ರಮಗಳು ಅನುಷ್ಠಾನಗೊಳ್ಳುತ್ತಿವೆ. ತರಭೇತಿ ಗಳಾಟಿವೆ ಗ್ರಾಮ ಪಂಚಾಯತ ಕಾಯ್ದೆ ತಿದ್ದು ಪಡಿಗೆ ಸಲಹೆಗಳುಹೋಗಿವೆ ಅವರಲ್ಲಿ ಗ್ರಾಮಸಭೆಗೆ ಹೆಚ್ಚಿನ ಅಧಿಕಾರ ನೀಡಲು ಮನವಿಗಳು ಹೋಗಿದೆ ಈ ಕುರಿತು ಪೆವಾರ್ಡ್ ಕೆ. ತನ್ನ ಸದಸ್ಯಗಣಗಳ ಮೂಲಕ ಕಾರ್ಯಕ್ರಮಗಳನ್ನು ಹಾಕಿ ಕೊಂಡಿವೆ ಕಳೆದ ಎಪ್ರಿಲ್ ತಿಂಗಳಿನಲ್ಲಿ ಡೀಡ್ಲನ ಶ್ರೀಕಾಂತ್ ಅವರು ಮಾರ್ಗದರ್ಶನದಲ್ಲಿ 2 ದಿನಗಳ ಗ್ರಾಮ ಸ್ವರಾಜ್ಯದ ಬಗ್ಗೆ ಕಾರ್ಯಗಾರ ನಡೆದಿದೆ. ಗಾಂಧಿವಾದಿ ಪೆವಾರ್ಡ್‌ಕೇ ಸದಸ್ಯ ಶ್ರೀ ಹಿರಾಚಂದ ವಾಘ್ಮಾರೆ ಅವರ ಮುಖಂಡತ್ವದಲ್ಲಿ ಸಂವಿಧಾನದ 73ನೇ ತಿದ್ದುಪಡಿ ಮತ್ತು ಕರ್ನಾಟಕ ಪಂಚಾಯತಿ ಕಾಯ್ದೆ 1993 ಕುರಿತು ಎರಡು ದಿನಗಳ ಮುಕ್ತ ಚರ್ಚೆಯನ್ನು ಬೆಂಗಳೂರಿನಲ್ಲಿ ಏರ್ಪಡಿಸಿದ್ದಾರೆ ಈ ವಿಷಯ ನಿಧಾನಕ್ಕೆ ಕಾವೇರ ತೋಡಗಿದೆ. ಮುಂದೊಂದು ದಿನ ಎಲ್ಲಾ ಸ್ವಯಂಸೇವಾ ಸಂಸ್ಥೆಗಳ ವಿಚಾರವಂತರ "ನಮ್ಮ ಊರಿಗೆ ನಾವೇ ಸರಕಾರ ಅರ್ಥಾತ್ ಗ್ರಾಮಸ್ವರಾಜ್ಯ"ದ ಮೂಲ ಉಸಿರಾಗಲಿದೆ:

ಈ ಕಲ್ಪನೆಗಳ ಕುರಿತು, ತಮ್ಮ ಗ್ರಾಮ, ಊರು, ಕೇರಿ, ಗ್ರಾಮ ಅರಣ್ಯ, ಸಮೀಪಿ, ಮಹಿಳಾ ಸಂಘಗಳಲ್ಲಿ ಚರ್ಚೆನಡೆಸಿ ಗ್ರಾಮ ಸ್ವರಾಜ್ಯದ ಅರ್ಥಾತ್ ನಮ್ಮ ಊರಿಗೆ ನಾವೇ ಸರಕಾರದ ತತ್ವ, ಕಲ್ಪನೆ, ಹಾಗೂ

ಕಾರ್ಯರೂಪಕ್ಕೆ ಇಳಿಸುವ ಪ್ರಯೋಗದ ಕುರಿತು ಚರ್ಚೆನಡೆಸಿ ಜನತೆ ಮಾನಸಿಕವಾಗಿ ಇಚ್ಛೆ ಶಕ್ತಿಯನ್ನು ಬೆಳೆಸುವ ನಿಟ್ಟಿನಲ್ಲಿ ಪ್ರಯತ್ನಿಸಿದರೂ. ಜನರು ಈ ಪರಿಕಲ್ಪನೆಯ ತಿರುಳನ್ನು ತಿಳಿದು ಪ್ರಯತ್ನಿಸಿದರೆ ಜನತೆಯ ಸೂಪ್ತ ಬಾವನೆಯಲ್ಲಿ ಅಡಗಿದ ಗ್ರಾಮಸ್ವರಾಜ್ಯ ವಾಸ್ತವಿಕಕ್ಕೆ ಬರಬಹುದು.

ಗ್ರಾಮ ಸ್ವರಾಜ್ಯದ ತತ್ವದ ಆಚರಣೆಯಲ್ಲಿ, ಕೆಲವು ಕಾನುನಾತ್ಮಕ ತೂಡಕುಗಳಿದ್ದು ಅವುಗಳನ್ನು ಹೋಗಲಾಡಿಸಲು ಕಾನೂನು ಬದಲಾಯಿಸಲು, ಪೆವಾರ್ಡ್‌ಕೇ ತನ್ನ ಸದಸ್ಯರೊಡಗೂಡಿ ಕಾರ್ಯಕ್ರಮ ಹಾಕಿಕೊಂಡಿರುತ್ತದೆ.

ಕಾನೂನನ್ನು ಸೂಕ್ತ ತಿದ್ದುಪಡಿ ಮಾಡಿ ಗ್ರಾಮಸಭೆಗೆ ಹೆಚ್ಚಿನ ಅಧಿಕಾರ ನೀಡುವಂತೆ ಈ ಕೆಳಗಿನ 15 ಅಂಶಗಳ ಮೇಲೆ ಬೆಳಕು ಚೆಲ್ಲಿದೆ.ಯಲ್ಲದೇ, ಕಾನೂನಿನಲ್ಲಿ ಸೇರಿಸಿ ಜನತೆಗೆ ಹೆಚ್ಚಿನ ಅಧಿಕಾರ ನೀಡಬೇಕೆಂದು ಒತ್ತಾಯಿಸಿದೆ:

ಲೇಖಕರು ಗಣೇಶ ಶೆಟ್ಟಿ

ನಮ್ಮ ಊರಿಗೆ ನಾವೇ ಸರ್ಕಾರ
ಗ್ರಾಮ ಸ್ವರಾಜ್ಯ ಮಾದರಿಯ ಅಡಳಿತ ವ್ಯವಸ್ಥೆಗೆ ಆಗ್ರಹ

ಸ್ವಾತಂತ್ರ್ಯದಿಂದ ಸ್ವರಾಜ್ಯದಡೆಗೆ ಪೆವಾರ್ಡ್‌ಕೆ ಸಾಗುವುದು ಭಾರತದ ಎಲ್ಲಾ ಗ್ರಾಮಗಳ ಹಕ್ಕು. 30 ವರ್ಷಗಳ ಸ್ವಾತಂತ್ರ್ಯದಿಂದ ಬಡಜನತೆಯಲ್ಲಿ ದಲಿತರಲ್ಲಿ ಆದಿವಾಸಿಗಳಲ್ಲಿ ಹಾಗೂ ಮಹಿಳೆಯರಲ್ಲಿ ಸ್ವಾವಲಂಬನೆ ಸಿದ್ಧಿಯಾಗಿದೆ. ಎಲ್ಲರ ಸ್ವಾತಂತ್ರ್ಯದ ಹೆಸರಿನಲ್ಲಿ ಕೆಲವರೇ ಪ್ರಯೋಜನ ಪಡೆದು ಗ್ರಾಮಗಳ ಸ್ವಾವಲಂಬನೆ ಬದುಕು ಹದಗೆಡುತ್ತಿದೆ. ಸ್ವಾವಲಂಬನೆ ಬರೀ ಸ್ವಾತಂತ್ರ್ಯದಿಂದ ಸಿದ್ಧಿಯಾಗುವುದಿಲ್ಲ. ಸ್ವಯಂ ಆಡಳಿತ ಹೊಂದಿ ಗ್ರಾಮಗಳು ಸ್ವರಾಜ್ಯದಡೆಗೆ ಸಾಗುವುದು ಸೂಕ್ತವಾದ ಮಾರ್ಗ ಕೇಂದ್ರೀಕೃತಾಡಳಿತ ವ್ಯವಸ್ಥೆಯಿಂದ ಗ್ರಾಮಗಳ ಅಭಿವೃದ್ಧಿ ಸ್ವಾವಲಂಬನೆ ಸಾಧ್ಯವಿಲ್ಲವೆಂಬುದು ಈಗ ಎಲ್ಲರಿಗೂ ಮನವರಿಕೆಯಾಗಿದೆ. ಭೃಷ್ಟತೆಯಲ್ಲಿಯೇ ತೊಡಗಿರುವ ಪಟ್ಟಭದ್ರರನ್ನು ನಿಯಂತ್ರಿಸುವ ಶಕ್ತಿ ಇರುವುದು ಅಧಿಕಾರ ವಿಕೇಂದ್ರೀಕರಣದಿಂದಲೇ ಹೊರತು ಕೇಂದ್ರೀಕೃತ ವ್ಯವಸ್ಥೆಯಿಂದ ಅಲ್ಲ.

ಗ್ರಾಮಗಳು ನಮ್ಮ ದೇಶದ ಜೀವಾಳ ಗ್ರಾಮಗಳಅಭಿವೃದ್ಧಿಯೇ ಈ ದೇಶದ ಅಭಿವೃದ್ಧಿ ಎಂದು ಈ ದೇಶದ ಶ್ರೇಯಶಸ್ಸಿಗೆ ದುಡಿದ ಪಲವು ಮಾನ್ಯರು ಹೇಳಿದ್ದಾರೆ. ನಮಗೆ ಬೇಕಾದ ಅಭಿವೃದ್ಧಿಯನ್ನು ಹಾಗೂ ಅಡಳಿತವನ್ನು ಹೊಂದಲು ಪ್ರಜಾಪ್ರಭುತ್ವ ತಳಹದಿಯ ರಾಜಕೀಯ ಪ್ರಕ್ರಿಯೆಯನ್ನು ನಮ್ಮಲ್ಲಿ ಅಳವಡಿಸಿಕೊಂಡಿದ್ದೇವೆ. ಎಲ್ಲ ಪ್ರಜೆಗಳು ಸಮಾನ ಒಂದು ವ್ಯಕ್ತಿಗೆ ಒಂದು ಮತ ಎಂದು ಜೀವನದಲ್ಲಿ ಕಲ್ಯಾಣ ತರುವ ದಿಕ್ಕಿನಲ್ಲಿ ಪ್ರತಿಯೋಬ್ಬರು ಭಾಗಿಯಾಗಬೇಕಾದದ್ದು ಪ್ರಜಾತಂತ್ರದಲ್ಲಿ ಅನಿವಾರ್ಯ. ಪ್ರಜೆಗಳೇ ಪ್ರಭುಗಳು ಅವರ ಪ್ರತಿನಿಧಿಗಳೇ ಸೇವಕರು ಎಂಬುದು ನಿಜವಾಗಬೇಕಾದರೆ ಪ್ರತಿ ಪ್ರಜೆಯು ತನ್ನ ಕರ್ತವ್ಯ ಹಾಗೂ ಹಕ್ಕಿನ ಅರಿವು ಹೊಂದಿ ಸಕ್ರಿಯವಾಗಿ ತೀರ್ಮಾನ ಮಾಡುವ ಪ್ರಕ್ರಿಯೆಯಲ್ಲಿ ತೊಡಗಬೇಕು. ತನ್ನ ಸಮಾಜಕ್ಕೆ ಸಮೂಹಕ್ಕೆ ಹಿತವಾದ ಅಡಳಿತ ರೂಪಿಸುವ ಹೊಣೆಗಾರಿಕೆ ಹೊಂದಬೇಕು. ತನ್ನ ಪರಿಸರದಲ್ಲಿ ಸಾಮರ್ಥ್ಯವನ್ನು ಎಲ್ಲ ವ್ಯಕ್ತಿಯು ಹೊಂದಿರುವುದು ಸ್ವಾಭಾವಿಕ. ಈ ಹೊಣೆಗಾರಿಕೆ ಹಾಗೂ ಸಾಮರ್ಥ್ಯಗಳು ಬೆಳೆಕೆಗೆ ಬರಲು ಸ್ವಯಂ ಆಡಳಿತ ಸೂಕ್ತ ಮಾರ್ಗ ಗ್ರಾಮ ಸ್ವರಾಜ್ಯವು ಸ್ವಾವಲಂಬನೆಗೆ ಅತಿ ಶ್ರೇಷ್ಠವಾದ ರಾಜಕೀಯ ತಂತ್ರ ಸರ್ವರನ್ನು ಭಾಗಿಯಾಗಿಸುವ ಸೂಕ್ತ ಅಡಳಿತ ವ್ಯವಸ್ಥೆ.

ಸಂವಿಧಾನದ 24ನೇ ಅಧ್ಯಕ್ಷಾಯ ಮುಖ್ಯ ಉದ್ದೇಶ.

ಗ್ರಾಮೀಣ ಜನರಿಂದಲೇ ಗ್ರಾಮಗಳ ಅಭಿವೃದ್ಧಿಯಾಗಬೇಕು. ಇದಕ್ಕೆ ಗ್ರಾಮೀಣ ಜನರ ಮುಂದಾಳತ್ವವೇ ಮುಖ್ಯ ಎಂಬುದು ಸಾಂಪ್ರದಾಯಿಕವಾಗಿ ಹಾಗೂ ಸಾಮುದಾಯಿಕವಾಗಿ ತಲೆತಲಾಂಕರದಿಂದ ಗ್ರಾಮೀಣ ಬದುಕನ್ನು ನಡೆಸಿಕೊಂಡು ಬಂದಿರುವ ಸ್ವಾಭಾವಿಕ ಗ್ರಾಮ ಸಭೆಗಳು ಸಂವಿಧಾನಾತ್ಮಕವಾಗಿ ಪರಿಗಣಿಸಲ್ಪಟ್ಟು ಪ್ರತಿಷ್ಠಿತದಾರರ ಲಿಂಗಭೇದವಿಲ್ಲದೆ, ಬಡವ ಶ್ರೀಮಂತನನ್ನೆದೆ ನಿರ್ಭೀತವಾಗಿ ತನ್ನ ಗ್ರಾಮದ ಅಭಿವೃದ್ಧಿಗೆ, ಸಾಮೂಹಿಕ ಸಂಪನ್ಮೂಲಗಳ ನಿರ್ವಹಣೆ, ಗ್ರಾಮದ ಆಸ್ತಿಗಳ ರಕ್ಷಣೆಗೆ, ತನ್ನ ಗ್ರಾಮದಲ್ಲಿ ಗ್ರಾಮ ಅಧಿಕಾರ ಸ್ಥಾಪನೆಗೆ ತನ್ನ ಸಹಭಾಗಿತ್ವ ನೀಡಬೇಕು. ಲೋಕಸಭೆಗೆ ಎಷ್ಟು ಮಹತ್ವ ಉಂಟೋ, ವಿಧಾನಸಭೆಗೆ ಎಷ್ಟು ಮಹತ್ವ ಉಂಟೋ, ಅದಕ್ಕಿಂತಲೂ ಹೆಚ್ಚಿನ ಮಹತ್ವ ಗ್ರಾಮಸಭೆಗೆ ಇದೆ. ತಮಗೇನು ಬೇಕು ಬೇಡ ಎಂಬುದನ್ನು ನಿರ್ದರಿಸುವ ಅಧಿಕಾರ ಚಲಾಯಿಸುವ ಹಕ್ಕು ಗ್ರಾಮ ಸಭೆಗೆ. ಈ ಹಕ್ಕು ಚಲಾಯಿಸಲು ಗ್ರಾಮಸಭೆಗೆ ಅಧಿಕಾರ ಬೇಕು, ಅರ್ಥಾತ್ ಜನರಿಗೆ ಅಧಿಕಾರಬೇಕು. ಶಾಸನ ಸಭೆಗಳು ಪಂಚಾಯತಿಗಳು ಗ್ರಾಮ ಸಭೆಗಳ ನಿರ್ದೇಶನದಂತೆ, ಇಚ್ಛೆಯಂತೆ ವ್ಯವಹರಿಸಬೇಕು. ಗ್ರಾಮ ಸಭೆಯ ನಿರ್ದೇಶನದಂತೆ ಗ್ರಾಮ ಪಂಚಾಯತಿಗಳು ಜವಾಬ್ದಾರಿ ನಿರ್ವಹಿಸುವ ಆಡಳಿತ ಮಂಡಳಿಗಾಗಿ ಕಾರ್ಯ ನಿರ್ವಹಿಸಬೇಕು. ಸಾಮೂಹಿಕ ಮುಂದಾಳತ್ವಕ್ಕೆ ಗ್ರಾಮ ಮಟ್ಟದಲ್ಲಿ ಮಹತ್ವ ನೀಡಿ, ಮಹಿಳೆಯರ, ಹಿಂದುಳಿದವರ, ಬಡವರ ಹಾಗೂ ಪರಿಶಿಷ್ಟರ ಸಹಭಾಗಿತ್ವವನ್ನು ಖಾತ್ರಿಗೊಳಿಸಿ ಅವರು ನೇರವಾಗಿ ಆಡಳಿತದಲ್ಲಿ ಪರಿಣಾಮಕಾರಿಯಾಗಿ ಪಾಲ್ಗೊಳ್ಳಬೇಕು. ನಮ್ಮ ಊರಿಗೆ ನಾವೇ ಸರ್ಕಾರ ಎಂದು ಅವರು ಸಾರಬೇಕು. ಯಾವ ಸಂಪನ್ಮೂಲಗಳ ಮೇಲೆ ಆ ಗ್ರಾಮದಲ್ಲಿನ ಸಮುದಾಯಗಳ ಅಪಲಂಬಿಸಿರುತ್ತವೋ ಅವುಗಳ ನಿರ್ವಹಣೆ ಈ ಊರಿನ ಗ್ರಾಮಸಭೆಗೆ ಸೇರಿದ್ದು ನಿಲವು ತುಂಬಿದ ಎಲ್ಲವ್ಯಕ್ತಿಗಳು ಸಮಾನ ಸದಸ್ಯರು. ಇಲ್ಲಿ ಪಿತ್ರಪ್ರಧಾನ ಸಮಾಜದ ಕಪಿಮುಷ್ಟಿಯಾಗಲಿ ಅಥವಾ ಜಮೀನ್ದಾರಿ ಪದ್ಧತಿಯ ಹೀಡಿತವಾಗಲಿ ನಿಷಿದ್ಧ. ಸಾಮೂಹಿಕ ಮುಂದಾಳತ್ವವೇ ಇಲ್ಲಿ ಪ್ರಮುಖ ನಿಯಂತ್ರಣ ಶಕ್ತಿ.

ಗ್ರಾಮಸಭೆಗಳಿಗೆ ನೀಡಬೇಕಾದ ಸರಮಾಧಿಕಾರಗಳು

೧. ಗ್ರಾಮ ಸಭೆಯೇ ಸರ್ವ ಶ್ರೇಷ್ಠ ಗ್ರಾಮ ಸಭೆಯ ತೀರ್ಮಾನವೇ ಅಂತಿಮ. ಊರು ಕೇರಿ ಹಾಡಿಯ ಸರ್ವ ಜನರು ಇದರಲ್ಲಿ ಸಮ-ಬಾಗಿಗಳಾಗಿ, ಊರಿನ ಅಭಿವೃದ್ಧಿಗಾಗಿ, ಸಮುದಾಯಗಳ ನೆಮ್ಮದಿಗಾಗಿ ಊರಿನ ಸ್ವಯಂ ಆಳ್ವಿಕೆಯಲ್ಲಿ ಪಾಲ್ಗೊಳ್ಳುವ ಅಧಿಕಾರ.
೨. ಗ್ರಾಮೀಣ ಸಮುದಾಯಗಳು ತಮ್ಮ ತಮ್ಮ ಸಾಂಸ್ಕೃತಿಕ ಹಿನ್ನೆಲೆಯಲ್ಲಿ ಅಭಿವೃದ್ಧಿ ಹೊಂದಲು ಎಲ್ಲಾ ಸಾಂಪ್ರದಾಯಿಕ ಹಾಗೂ ಸಾಂಸ್ಕೃತಿಕ ನಡವಳಿ ಯನ್ನು ರಕ್ಷಣೆ ಮಾಡಿಕೊಂಡು ಮುಂದುವರಿಸಿ ಹೋಗುವ ಅಧಿಕಾರ ಗ್ರಾಮದ ಸಾಂಪ್ರದಾಯಿಕ ಜ್ಞಾನ, ಕಲೆ, ವೈವಿಧ್ಯತೆಯನ್ನು ಕಾಪಾಡುವ ಹಾಗೂ ಪೂಜಾ ಸ್ಥಳಗಳನ್ನು ಸ್ಮಶಾನಗಳನ್ನು ರಕ್ಷಿಸುವ ಅಧಿಕಾರ.
೩. ಗ್ರಾಮದ ಸಾಮುದಾಯಿಕ ಸಂಪನ್ಮೂಲಗಳನ್ನು ರಕ್ಷಣೆ ಮಾಡುವ ಅವುಗಳನ್ನು ತಮ್ಮ ಬದುಕಿಗಾಗಿ ಬಳಸಿಕೊಳ್ಳುವ ಅಧಿಕಾರ ಕೆರೆ, ಹೊಳೆ, ಕಾಡು, ಭೂಮಿ, ಖನಿಜಗಳು, ಪ್ರಾಣಿಗಳು, ಇತ್ಯಾದಿ. ಊರಿನ ನೆಲ, ಜಲ, ಕಾಡು ಹಾಗೂ ಇನ್ನಿತರ ಸಂಪನ್ಮೂಲಗಳ ಮೇಲೆ ಅಧಿಕಾರ ಹೊಂದಿ ನಿಯಂತ್ರಿಸುವ ಅಧಿಕಾರ.

೪. ಸ್ವಾಭಾವಿಕ ಹಾಗೂ ಸಾಮೂಹಿಕ ನ್ಯಾಯದ ಹಿನ್ನೆಲೆಯಲ್ಲಿ ಜನರಲ್ಲಿ ಮೂಡಬಹುದಾದ ತಾರತಮ್ಯ ವೈಶಮ್ಯ, ಅಪರಾಧಗಳನ್ನು ನಿಯಂತ್ರಿಸುವ ಹಾಗೂ ವ್ಯವಹಾರಗಳಿಂದ ಉದ್ಭವಿಸುವ ವ್ಯಾಜ್ಯಗಳನ್ನು ಸಮುದಾಯದ ಪದ್ಧತಿಯಂತೆ ಗ್ರಾಮದಲ್ಲಿಯೇ ನ್ಯಾಯ ಮಾಡಿ ತೀರ್ಮಾನಿಸುವ ಅಧಿಕಾರ. ಗ್ರಾಮ ನ್ಯಾಯಾಲಯ ಹೊಂದುವ ಅಧಿಕಾರ. ಶಾಂತಿ ಸೇನೆಯನ್ನು ಹೊಂದುವ ಅಧಿಕಾರ.
೫. ಸರ್ಕಾರ ಬುಡಕಟ್ಟು ಜನರು, ದಲಿತರು, ಹಿಂದುಳಿದವರು ಮಹಿಳೆಯರಿಗಾಗಿ ಸಾಮಾಜಿಕ ಶೈಕ್ಷಣಿಕ ಆರ್ಥಿಕ ಅಭಿವೃದ್ಧಿ ಯೋಜನೆಗಳನ್ನು ಹಮ್ಮಿಕೊಳ್ಳುವಾಗ ಗ್ರಾಮ ಸಭೆಗಳಲ್ಲಿ ಜನರ ಒಪ್ಪಿಗೆ ಪಡೆಯುವುದಲ್ಲದೆ ಜನರಿಗೆ ಬೇಕಾದ ಕಾರ್ಯಕ್ರಮಗಳನ್ನು ರೂಪಿಸುವ ಅಧಿಕಾರ.
೬. ಬಡತನ ನಿರ್ಮೂಲನ ಕಾರ್ಯಕ್ರಮಗಳನ್ನು ಹಮ್ಮಿಕೊಳ್ಳುವಾಗ ಸರ್ಕಾರವು ಗ್ರಾಮಸಭೆಗಳಲ್ಲಿ ಚರ್ಚಿಸಿ ಫಲಾನುಭವಿಗಳನ್ನು ಆಯ್ಕೆ ಮಾಡುವ ಅಧಿಕಾರ.
೭. ಗ್ರಾಮ ಊರು ಕೇರಿ ಹಾಡಿಗಾಗಿ ಬರುವ ಹಣಕಾಸಿನ ಖರ್ಚು ವೆಚ್ಚದ ಬಗ್ಗೆ ತಿಳಿಯುವ, ಪರಿಶೀಲಿಸುವ, ಮಾಡಿದ ಖರ್ಚಿಗೆ ಒಪ್ಪಿಗೆ ನೀಡುವ ತಿರಸ್ಕರಿಸುವ ಅಧಿಕಾರ.
೮. ಕೇಂದ್ರ ಸರ್ಕಾರವಾಗಲಿ, ರಾಜ್ಯ ಸರ್ಕಾರವಾಗಲಿ ಜಿಲ್ಲಾಪಂಚಾಯತಿ ಯಾಗಲಿ ಇನ್ನಾವ ಮಟ್ಟದ ಸರ್ಕಾರವಾಗಲಿ ಜನರನ್ನು ಕೇಳದೆ ಗ್ರಾಮ ಸಭೆಯ ಒಪ್ಪಿಗೆ ಪಡೆಯದೆ ಗ್ರಾಮದ ಸ್ಥಳೀಯ ಸಂಪನ್ಮೂಲಗಳ ಮೇಲೆ ಆಕ್ರಮಣ ಮಾಡುವುದನ್ನು ನಿಯಂತ್ರಿಸುವ ಅಧಿಕಾರ. ಇವುಗಳ ಎಲ್ಲಾ ಯೋಜನೆಗಳನ್ನು ಗ್ರಾಮಸಭೆಯಲ್ಲಿ ಚರ್ಚಿಸಿ ಒಪ್ಪಿಗೆನೀಡುವ ತಿರಸ್ಕರಿಸುವ ಅಧಿಕಾರ. ಗ್ರಾಮಸಭೆಗಳಿಂದ ಪಂಚಾಯತಿಗಳಿಗೆ ಆಯ್ಕೆ ಮಾಡಿ ಕಳುಹಿಸಿದ ಪ್ರತಿನಿಧಿಗಳು ಸರಿಯಾಗಿ ಕೆಲಸ ಮಾಡದೆ ಇದ್ದಲ್ಲಿ ಸದಸ್ಯತ್ವವನ್ನು ರದ್ದುಗೊಳಿಸುವ ಅಧಿಕಾರ.
೯. ಗ್ರಾಮೀಣ ಪ್ರದೇಶದಲ್ಲಿ, ಅರಣ್ಯ ಪ್ರದೇಶಗಳಲ್ಲಿ, ಗುಡಿ ಕೈಗಾರಿಕೆ ಗಣಿ ಕೈಗಾರಿಕೆ ಇತರ ಉದ್ಯಮಗಳನ್ನು ಪ್ರಾರಂಭಿಸಬೇಕೆಂದರೆ ಪರಿವಾನೆಗಿ ಕೊಡುವ ಅಥವಾ ತಿರಸ್ಕರಿಸುವ ಅಧಿಕಾರ ಹಾಗೂ ಅವುಗಳ ಮೇಲೆ ಶುಲ್ಕ ವಿಧಿಸುವ ಅಧಿಕಾರ.
೧೦. ಗ್ರಾಮ ಊರು ಕೇರಿ ಹಾಡಿಗಳಲ್ಲಿ ದುಶ್ಚಟಗಳಾದ ಕುಡಿತ, ಇಬ್ಬೀಟ್, ಭಂಗಿ, ಕಳ್ಳತನ, ಅನೈತಿಕ ವ್ಯವಹಾರ ಸಂಬಂಧ ಮುಂತಾದ ಕಾನೂನು ಬಾಹಿರ ಚಟುವಟಿಕೆಗಳನ್ನು ನಿಯಂತ್ರಿಸುವ, ಮಾಡಕ ಎಸ್ಕುಗಳನ್ನು ನಿಷೇಧಿಸುವ ತಪ್ಪಿತಸ್ಥರನ್ನು ಶಿಕ್ಷಿಸುವ ದಂಡಿಸುವ, ಒಪ್ಪಿಸುವ ಅಧಿಕಾರ.
೧೧. ಅರಣ್ಯದ ಕಿರುಸಂಪನ್ಮೂಲಗಳ ಮೇಲೆ, ಕೆರೆ, ಕಟ್ಟಿಗಳ ನೀರು ಮೀಸಲು ಗೋಡಿನ ಮೇಲೆ, ಬೆಟ್ಟಗುಡ್ಡಗಳ ಮೇಲೆ ಹೊಳೆ, ನೀರು ಎರಳಿನ ಮೇಲೆ, ತೋಪು ಹಾಗೂ ರಸ್ತೆಗಳಲ್ಲಿನ ಸಾಲು ಮರಗಳ ಮೇಲೆ ಮಾಲಿಕತ್ವದ ಅಧಿಕಾರ ಗ್ರಾಮದ ಭೂ ಪ್ರದೇಶದ ವ್ಯಾಪ್ತಿ ಎರಗಿಡ ಬೆಳೆಸುವ ಭೂಸಾರ ಕಾಪಾಡುವ ಕೆರೆಕಟ್ಟಿ ಬಾವಿ, ನದಿ ಗಳನ್ನು ರಕ್ಷಿಸುವ, ಗೋವಾಳ, ತೋಪು ಹಾಗೂ ಇತರ ಊರಿನ ಸಾಮೂಹಿಕ ಆಸ್ತಿಗಳನ್ನು ರಕ್ಷಿಸುವ ಪರಿಸರ ಮಾಲಿನ್ಯ ನಿಯಂತ್ರಿಸುವ ಅಧಿಕಾರ. ಗ್ರಾಮದಲ್ಲಿ ಬೆಳೆಯಲೇಬೇಕಾದ ಬೆಳೆಗಳನ್ನು ನಿರ್ದರಿಸುವ ಅಧಿಕಾರ.

೧೨. ಗ್ರಾಮದ ಜನರು ಗ್ರಾಮ ಸಭೆಯ ಒಪ್ಪಿಗೆಯಿಲ್ಲದೆ ಪುನಃ ಭೂಮಿ ಮಾರುವುದಾಗಲೀ, ಪರಭಾರೆ ಮಾಡುವುದಾಗಲೀ ನಿಷಿದ್ಧ. ಗ್ರಾಮ ಸಭೆಯ ಒಪ್ಪಿಗೆಯಿಲ್ಲದೇ ಆಸ್ತಿಗಳ ಮಾರಾಟ, ಪರಭಾರೆ, ಒತ್ತುಪರಿ ಮುಂತಾದ ಅಕ್ರಮಗಳು ನಡೆದಲ್ಲಿ ಅವುಗಳನ್ನು ವಾಪಸ್ಸು ಪಡೆಯುವ ಅಧಿಕಾರ.
೧೩. ಗ್ರಾಮದ ವ್ಯಾಪ್ತಿಗೆ ಬರುವ ಭೂ ಪ್ರದೇಶದಲ್ಲಿ ಜಾತ್ರೆ, ಸಂತೆ ವ್ಯಾಪಾರ ಮಾರಾಟ ಅಂಗಡಿ, ಹೊಟೆಲ್ ಮುಂತಾದ ಯಾವುದೇ ಚಟುವಟಿಕೆಗಳು ನಡೆಯುತ್ತಿದ್ದರೆ. ಅವುಗಳನ್ನು ನಿಯಂತ್ರಿಸುವ ಸೂಕ್ತ ಶುಲ್ಕ ವಿಧಿಸುವ ಗ್ರಾಮನಿಧಿ ಹೊಂದುವ ಅಧಿಕಾರ.
೧೪. ಸರ್ಕಾರಿ ಇಲಾಖೆಗಳು ಸಂಘ ಸಂಸ್ಥೆಗಳು ಯಾವುದೇ ಇರಲಿ ಅವು ಗ್ರಾಮಸಭೆಯ ಮೂಲಕವೇ ಬರಬೇಕು. ವ್ಯವಹರಿಸಬೇಕು. ಗ್ರಾಮ ಸಭೆಯ ನಿಯಂತ್ರಣದಲ್ಲಿ ಶಾಲೆ ಸೊಸೈಟಿ ಇಲಾಖೆಗಳ ನೌಕರರನ್ನು ಒಳಗಾಗಿಸಿ ನಿಯಂತ್ರಿಸುವ ಅಧಿಕಾರ ಪಟ್ಟಭದ್ರರೊಡನೆ ಸೇರಿ ಯಾರಾದರೂ ಕಾನೂನು ಬಾಹಿರವಾಗಿ ನಡೆದುಕೊಂಡರೆ ಅವರನ್ನು ದಂಡಿಸುವ ತಿರಸ್ಕರಿಸುವ ಅಧಿಕಾರ.
೧೫. ಗ್ರಾಮದ ಅಭಿವೃದ್ಧಿಗೆ ಸ್ಥಾನಿಕವಾಗಿ ಸಂಪನ್ಮೂಲಗಳನ್ನು ಕ್ರೋಡಿ ಕರಿಸುವ ಸಹಕಾರ ಸಹಾಯಗಳನ್ನು ಪಡೆಯುವ ವಿವಿಧ ಇಲಾಖೆ ಹಾಗೂ ಮೂಲಗಳಿಂದ ಸಂಪನ್ಮೂಲಗಳನ್ನು ಸಂಗ್ರಹಿಸುವ ಬಳಸುವ ಕೊಡುವ ಹಾಗೂ ಪಡೆಯುವ ಅಧಿಕಾರ ಗ್ರಾಮ ಸಭೆಗೆ ಇರಬೇಕು.

ಘೋಷನೆಗಳು

ಗ್ರಾಮ ಸ್ವರಾಜ್ಯ ನಮ್ಮ ಹಕ್ಕು
ನಮ್ಮ ಊರಿಗೆ ನಾವೇ ಸರ್ಕಾರ

ನಮ್ಮ ಹಳ್ಳಿಯಲ್ಲಿ ನಮ್ಮದೇ ಆಡಳಿತ
ಗ್ರಾಮಸಭೆಯೇ ಸರ್ವಶ್ರೇಷ್ಠ
ಊರಿನಲ್ಲಿ ನಾವೇ ಸರ್ಕಾರ
ದೇಶದಲ್ಲಿ ನಮ್ಮದೇ ಸರ್ಕಾರ

ನೆದಿಕೆ

ಗ್ರಾಮ ಸ್ವರಾಜ್ಯ ಸಮನ್ವಯ ವೇದಿಕೆ ಕರ್ನಾಟಕ
ವಿಲೇಜ್ ಸೆಲ್ಸ್ ರೂಲ್ ಕೋಆರ್ಡಿನೇಷನ್ ಫ್ರಂಟ್

ನೆದಿಕೆಯ ಪ್ರಮುಖ ಸಹಭಾಗಿಗಳು

- ಗ್ರಾಮಾಭಿವೃದ್ಧಿ ಸ್ವಯಂಸೇವಾ ಸಂಸ್ಥೆಗಳ ಒಕ್ಕೂಟ, ಫೆವಾರ್ಡ್ ಕೆ ಜನವಿಕಾಸ ಅಂದೋಲನ
- ಆದಿವಾಸಿ ಸ್ವಾಯತ್ತತಾ ವೇದಿಕೆ
- ಗಿರಿಜನ ಕ್ರಿಯಾಕೂಟ
- ಸರ್ವೋದಯ ಲೋಕ ಸ್ವರಾಜ್ಯ ಅಂದೋಲನ
- ರಾಜ್ಯಮುಲನಿವಾಸಿ ವೇದಿಕೆ ಹಾಗೂ ವಿವಿಧ ಜನಪರ ಸಂಘಟನೆಗಳು

ವಿಶೇಷ ಸೂಚನೆ :-

ಮೇಲಿನ ವಿಚಾರ ಕುರಿತು ತಮ್ಮ ಗ್ರಾಮ, ಊರು, ಕೇರಿ, ಹಾಡುಗಳಲ್ಲಿ ಚರ್ಚೆ ನಡೆಸಿ ಗ್ರಾಮ ಸ್ವರಾಜ್ಯದ ತತ್ವ ಕಲ್ಪನೆ ಹಾಗೂ ಕಾರ್ಯರೂಪಕ್ಕೆ ಇಳಿಸುವ ಪ್ರಯೋಗ ಕುರಿತು ಚರ್ಚೆ ನಡೆಸಿ ಜನತೆ ಮಾನಸಿಕವಾಗಿ ಇಚ್ಛಾ

ಶಕ್ತಿಯನ್ನು ಬೆಳೆಸಿಕೊಂಡು ಸಮರ್ಥರಾಗಲು, ಗ್ರಾಮ ಸ್ವರಾಜ್ಯ ಸಮನ್ವಯ ವೇದಿಕೆಯ ಸಹಭಾಗಿಗಳೆಲ್ಲರೂ ಸ್ಥಾನಿಕ ಸಂಘ ಸಂಸ್ಥೆಗಳು ಸಂಘಟನೆಗಳು ಜನರಲ್ಲಿ ಜಾಗೃತಿ ಮೂಡಿಸಲು ನೆರವಾಗಬೇಕು. ಗ್ರಾಮಸಭೆಗಳಲ್ಲಿ ಗ್ರಾಮ-ಸಭೆಯ ಅಧಿಕಾರಗಳನ್ನು ಚರ್ಚಿಸಿ ನಿರ್ಣಯ ಕೈಗೊಂಡು ಗ್ರಾಮ ಪಂಚಾಯತಿ ಕಾಯ್ದೆಯಲ್ಲಿ ಮೇಲೆ ತಿಳಿಸಿರುವಂತೆ ಗ್ರಾಮಸಭೆಗೆ ಅಧಿಕಾರ ನೀಡುವ ಸೂಕ್ತ ತಿದ್ದುಪಡಿಯನ್ನು ಮಾಡಬೇಕೆಂದು ಕೇಂದ್ರ ಹಾಗೂ ರಾಜ್ಯ ಸರ್ಕಾರ ಗಳಿಗೆ ಕೂಡಲೇ ಆಗ್ರಹಿಸಬೇಕು. ಪ್ರಧಾನ ಮಂತ್ರಿಗಳಿಗೆ ಮುಖ್ಯಮಂತ್ರಿಗಳಿಗೆ, ಪಂಚಾಯತಿ ರಾಜ್ ಹಾಗೂ ಗ್ರಾಮಾಭಿವೃದ್ಧಿ ಸಚಿವರುಗಳಿಗೆ ಗ್ರಾಮ ಸಭೆಗಳಿಂದ ಪತ್ರದ ಮೂಲಕ ಜನ ಚಳುವಳಿಯ ಮೂಲಕ ತಿದ್ದು-ಪಡಿಗೆ ಘೋಷಿಸಬೇಕು. ಮೇಲಿನ ಅಧಿಕಾರಗಳನ್ನು ಚಲಾಯಿಸಲು ನಿರ್ಣಯ ಕೈಗೊಂಡು ಸೂಕ್ತ ಸಿದ್ಧತೆಯನ್ನು ಹೊಂದಿ ಕಾರ್ಯಪ್ರವೃತ್ತರಾಗಬೇಕು.

ಈ ಕುರಿತು ಗ್ರಾಮಸಭೆಗಳು ನಡೆಸಿದ ಕಾರ್ಯಚಟುವಟಿಕೆ, ವ್ಯವಹರಿಸಿ ಪತ್ರಗಳ ಮಾಹಿತಿಯನ್ನು ಫೆವಾರ್ಡ್ ಕೆ ಗೆ ಕಳುಹಿಸಿಕೊಡಲು ಹಾಗೂ ತಮ್ಮ ತಮ್ಮ ಕ್ಷೇತ್ರಗಳಿಂದ ಪತ್ರಿಕೆಗಳಲ್ಲಿ ಸುದ್ದಿ ಮಾಡಲು ವಿಶೇಷವಾಗಿ ವಿನಂತಿಸಿಕೊಳ್ಳಲಾಗಿದೆ.

ಫೆವಾರ್ಡ್ ಒಕ್ಕೂಟವು ಹುಣಸೂರಿನಲ್ಲಿ ೨೮, ೨೯ ಎಪ್ರಿಲ್ ೧೯೯೭ ರಂದು ಏರ್ಪಡಿಸಿದ್ದ "ಸ್ವಾತಂತ್ರ್ಯದಿಂದ ಸ್ವರಾಜ್ಯದಡೆಗೆ" ಎಂಬ ಗ್ರಾಮ-ಸ್ವರಾಜ್ಯ ಕಲ್ಪನೆಯ ಕಾರ್ಯಾಗಾರದ ಸಂದರ್ಭದಲ್ಲಿ ಗ್ರಾಮ ಸ್ವರಾಜ್ಯ-ಸಮನ್ವಯ ವೇದಿಕೆಯ ಪರವಾಗಿ ಮಂಡಿಸಿದ ಕರಡು ಪತ್ರ.

ಲೇಖಕ ಶ್ರೀಕಾಂತ ಎಸ್. ಡೀಡ್ಸ್ ಹುಣಸೂರ

ಎಂ. ಸಿ. ಮೆಹ್ತಾಗೆ ಮ್ಯಾಗ್ನೇಸೆ ಪ್ರಶಸ್ತಿ

ಭಾರತದ ಪರಿಸರ ರಕ್ಷಣೆಗೋಸ್ಕರ ಹೋರಾಡುತ್ತಿರುವ ಪ್ರಖ್ಯಾತ ಪರಿಸರವಾದಿ ಕಾರ್ಯಕರ್ತೆ ಶ್ರೀ ಮಹೇಶಚಂದ್ರ ಮೆಹ್ತಾ ಅವರು ಸಾರ್ವಜನಿಕ ಸೇವೆಗೋಸ್ಕರ ಈ ವರ್ಷದ ರೇಮನ್ ಮ್ಯಾಗ್ನೇಸೆ ಪ್ರಶಸ್ತಿಗೆ ಆಯ್ಕೆಗೊಂಡಿದ್ದಾರೆಂದು ಪ್ರಶಸ್ತಿ ಪ್ರತಿಷ್ಠಾನವು ಮನಿಲಾದಲ್ಲಿ ಘೋಷಿಸಿದೆ.

ಭಾರತದ ಈಗಿನ ಹಾಗೂ ಭಾವಿ ಪ್ರಜೆಗಳಿಗೆ ಸಂವಿಧಾನದತ್ತವಾಗಿ ಬ ದಿರುವ ಸ್ವಚ್ಛ ಹಾಗೂ ಸ್ವಸ್ಥ ಪರಿಸರದ ಅಧಿಕಾರಗೋಸ್ಕರ ಹೋರಾಡುತ್ತಿರುವುದಕ್ಕಾಗಿ ಮೆಹ್ತಾ ಅವರಿಗೆ ಈ ಪ್ರತಿಷ್ಠೆಯ ಪ್ರಶಸ್ತಿಯನ್ನು ನೀಡಲಾಗುತ್ತಿದೆ. ಎಂದು ಪ್ರತಿಷ್ಠಾನವು ಹೇಳಿದೆ. ಉ. ಕ. ಜಿಲ್ಲಾ ಸ್ವಯಂ ಸೇವಾ ಸಂಸ್ಥೆಗಳ ಒಕ್ಕೂಟವು ಮೆಹ್ತಾಗೆ ಅಭಿನಂದಿಸುತ್ತಿದೆ.

ಕೃಷಿ ನಿರ್ಗಲೋಕ

ಓದುಗರಲ್ಲಿ ವಿನಂತಿ

ಉತ್ತರ ಕನ್ನಡ ಜಿಲ್ಲಾ ಸ್ವಯಂ ಸೇವಾ ಸಂಸ್ಥೆಗಳು ಓದುಗ ಸಂಸ್ಥೆಗಳು ಗ್ರಾಮಾಲಯ ಸಮಿತಿಗಳು ಮಹಿಳಾ ಸಂಘಗಳು ಸಾಮಾಜಿಕ ಕಾರ್ಯಕರ್ತರು ಜನರೊಟ್ಟಿಗೆ ಕೆಲಸ ಮಾಡುವ ಕಾರ್ಯಕರ್ತರು ಸಂಘ ಸಂಸ್ಥೆಗಳ ಪವಾದಿಕಾರಿಗಳು ತಮ್ಮ ತಮ್ಮ ಕಾರ್ಯ ಕ್ಷೇತ್ರಗಳಲ್ಲಿ ಆದ ಅನುಭವಗಳನ್ನು ಕಾರ್ಯಕ್ರಮಗಳ ವರದಿ ಮುಂದೆ ನಡೆಯ ಬಹುದಾದ ಕಾರ್ಯಕ್ರಮಗಳ ವಿವರ ಅಲ್ಲದೇ ಹಳ್ಳಿಗಳ ಮಧ್ಯದಲ್ಲಿ ತರಬೇತಿ ಕೇಂದ್ರಗಳಲ್ಲಿ ಜನಸಂಘಟನೆಗಳ ಕಾರ್ಯಕ್ರಮದಲ್ಲಿ ರಚಿಸಿ ಹಾಡುವ ಹಾಡುಗಳನ್ನು ಸಹ ಪತ್ರಿಕೆಗೆ ಬರೆದು ಕಳುಹಿಸಬೇಕು.

ಸಲಹೆ ಸೂಚನೆಗಳನ್ನು ಕೊಡಬೇಕಾಗಿ ವಿನಂತಿ.

ಇತಿ ತಮ್ಮ ವಿಶ್ವಾಸಿ
ಸಂಸಾದಕ

ಜಾಹೀರಾತು

ದಾಯಿ ತರಬೇತಿಗೆ ಅರ್ಜಿ ಅಹ್ವಾನ

ಇದೇ ದಿನಾಂಕ 17-9-97 ರಿಂದ 21-9-97ರ ವರೆಗೆ ಸ್ನೇಹ ಕುಂಜ ಸಂಸ್ಥೆ ಕಾಸರಗೋಡೆ ತಾ. ಹೊನ್ನಾವರದಲ್ಲಿ ಕರ್ನಾಟಕ ರಾಜ್ಯ ಸ್ವಯಂ ಸೇವಾ ಸಂಸ್ಥೆ ಬೆಂಗಳೂರು ಇವರ ಸಂಯುಕ್ತ ಆಶ್ರಯದಲ್ಲಿ ಜಿಲ್ಲಾ ಮಟ್ಟದ ದಾಯಿ (ಸೂಲಗಿತ್ತಿ) ತರಬೇತಿ ನಡೆಯಲಿದೆ.

ಆಸಕ್ತಿ ಉಳ್ಳವರು ಈ ಕೆಳಗಿನ ವಿಳಾಸಕ್ಕೆ ಸಂಪರ್ಕಿಸಬೇಕಾಗಿ ವಿನಂತಿ

ರವೀಂದ್ರ ಶೆಟ್ಟಿ

ಕಾರ್ಯಕ್ರಮ ಸಂಯೋಜಕರು

ಸ್ನೇಹ ಕುಂಜ, ಕಾಸರಗೋಡೆ

ತಾ : ಹೊನ್ನಾವರ (ಉ. ಕ.)



From :

ಗಣೇಶ ಶೆಟ್ಟಿ
ಕಾರ್ಯದರ್ಶಿ

ಹಿಂದುಳಿದ ಗುಡ್ಡ ಗಾಡು ಜನರ ವಿಕಾಸ ಸಂಘ ಕುಂಟಗಣಿ

ಪೋ : ಅಚವೆ

ತಾ : ಅಂಕೋಲಾ (ಉ. ಕ.)

ಫನ್. 581 344

ಶ್ರೀಮತಿ/ಶ್ರೀ

ಎಂ.ಕು.ರಂ.ದಿ. ಜೈನ ದಿ

ಪುಸ್ತಕಿ

ಪ್ರಾ.ಕಿ. ಯಶ

ಶಿರಶಿ. (ಉ.ಕ.)



ಆರ್ಥಿಕ ನೆರವು

ಆಕ್ಸ್ ಸಾಮಾನ್ಯ ಇಂಡಿಯಾ ಟ್ರಸ್ಟ್

ಶ್ರೀ ಗಣೇಶ ಶೆಟ್ಟಿ ಕುಂಟಗಣಿ ಇವರ ಸಂಪಾದಕತ್ವದಲ್ಲಿ ಉತ್ತರ ಕನ್ನಡ ಜಿಲ್ಲಾ ಸ್ವಯಂ ಸೇವಾ ಸಂಘಗಳ ಒಕ್ಕೂಟದ ಪರವಾಗಿ ಹಿಂದುಳಿದ ಗುಡ್ಡ ಗಾಡು ಜನರ ವಿಕಾಸ ಸಂಘ ಕುಂಟಗಣಿ ಅನಂದ ಪ್ರಕಾಶಿಸಲ್ಪಟ್ಟಿದೆ.

ಮುದ್ರಕರು ಮೈತ್ರಿ ಮುದ್ರಣ ಗೋಕರ್ಣ 46422 ಪ್ರತಿಗಳು : 100