

ARIVU BHARAT



VOLUME - 03

AUGUST 2026

AWAKENING FOR PEACE AND EQUALITY

A MOVEMENT OF AWARENESS, EQUALITY AND SOCIAL CHANGE



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MAY GOODNESS SPREAD THROUGHOUT THE WORLD



The word “Lēsu” means goodness. Bendre’s message is simple yet profound: let our ears hear only what is good, let our tongues speak only words of goodness, and let our eyes see only what is good. If we choose to set aside negativity and embrace only positive thoughts and actions, goodness will naturally spread across the world. That was Bendre’s noble vision.

In today’s world, often overwhelmed by negativity and the pressures of everyday life, this message of Lēsu is more relevant than ever.

Spread goodness. Let these inspiring lines of Bendre be the beginning of a positive day.

“Lēsu” means goodness. May goodness spread throughout the world.



Dr. C A Ramesh

“See no evil, hear no evil, speak no evil.” Through Mahatma Gandhi’s Three Monkeys, we have all grown up learning this timeless message. But our Varakavi D. R. Bendre expressed the very same thought in a beautifully positive way:

“May goodness reach our ears,
May our tongues speak only goodness;

May our eyes behold only
goodness, May goodness spread
throughout the world.”





Dr. Shivappa Arivu

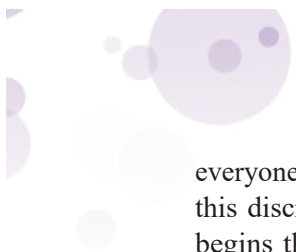
The Responsibility for Psychological Trauma Caused by Discrimination Lies with the Upper Castes

The psychological trauma caused by caste discrimination, especially by the act of excluding people as untouchables, is a lifelong wound. It is astonishing how this discrimination has been preserved as a tradition even to this day. Democracy has been established, equal laws are in force, human rights have been proclaimed, modern education is available to all, and journeys have begun to search for other planets beyond the earth. Even in such a period, how justified is it that, on the basis of caste, crores of people are still kept away from public temples and from entering the houses of upper castes through an invisible psychological barrier?

The caste system has rendered the mind incapable of independent thinking. If minds capable of independent thought were to develop, it would not be possible to accept caste and caste discrimination, which are unnatural. Even within these restrictions, occasionally a Buddha, Basava, Kanaka, Jyotiba Phule, Gandhi, Ambedkar, Kudmul Ranga Rao, and Kuvempu emerge. Descending from the hierarchies of caste, they advocate natural human love. We must all move forward by heeding the guiding finger of those ideals.

Occasionally, from a scholarly perspective or as part of travel, I have visited monasteries such as Mantralaya and Udupi. Though there are highly educated people there, caste discrimination exists at its highest level. However respected people of other communities may be, it is unimaginable that they would be seated beside them and dine together. Those who come there believing in equality often regret having come at all. These places have not risen to the stage of accepting





everyone. There are also people who justify this discrimination. Caste discrimination begins there and extends to the temples and dwelling houses of villages populated largely by Shudras. Everyone must descend four steps. By descending, they must enable the principles of equality and coexistence to prevail.

Dr. B. R. Ambedkar used the terms “inside the enclosure” and “outside the enclosure” in his writings. First, the Brahmins created an enclosure around their own community, and naturally the others had to stand outside it. The story of this enclosure did not stop there. Other communities, following the path of the Brahmins, created enclosures around their own castes and sub-castes, restricting marriage, dining, and other practices. The convention of “our people” and “others,” which began there, did not end despite education and the advent of law. Attempts made to unite everyone have been forcefully pushed back by rigid caste-minded attitudes. Even Buddha and Basava were opposed.



It is true that caste, having already stripped away independent thought, is now striving hard to preserve its walls. The freedom available in colleges and workplaces, the scarcity of girls, the reading of critical literature, cinema, and similar influences have shaken traditional beliefs to some extent. Inter-caste marriages are taking place not only in cities but also in villages. Countless marriages have occurred even between Brahmins and Dalits. Among communities such as Lingayats, Vokkaligas, and Kurubas, although there may not be direct support for

inter-caste marriages, we see that they are unable to prevent them and instead consent and organize grand wedding ceremonies. Honor killings have decreased. All these are positive developments.

There is a saying that change is the law of the world; it did not arise without reason. When inevitabilities arise, certain changes must occur. When a bus arrives, it becomes inevitable to sit beside one another. If one refuses to sit, one must travel standing. Similarly, when milk dairies were established, farmers had to stand in queues to pour milk. If the village head arrived late, he had to stand behind a lower-caste person who had come earlier. Here, time became more important than caste. However, inevitability may not arise everywhere. There, the human heart must respond. If a value that transcends caste were to shine forth in Brahmin, Vokkaliga, and Lingayat monasteries, it would enable humanity to triumph. Here too, the wisdom to descend four steps must blossom.

If any individual or caste is continuously humiliated, protest naturally arises. If there is no strength to protest, the mind boils within. Because Dalits have been generous, they have magnanimously forgiven the grave mistakes of the upper castes. Should they continue to forgive in the future, or should they protest and compel casteists to relent? Psychological wounds such as untouchability cannot be forgotten so easily. Those who practice untouchability must at least now awaken and repent for their mistakes. They must correct themselves immediately. They must understand that social dignity is greater than all other forms of dignity.





H K Vivekananda



The Anubhava Mantapa of Kalyana

What is Anubhava Mantapa?

Almost everyone interested in social, political, educational, and general knowledge is familiar with Anubhava Mantapa. For those who know little about it, here is a simple introduction.

Technically speaking, Anubhava Mantapa was an institution established near Basavakalyana in present-day Bidar district during the 12th century.

It may be described as a democratic forum for dialogue, where thinkers shared knowledge born of experience. Inspired by the vision of Basavanna, this concept is believed to have taken shape under the leadership of Allama Prabhu. Through the Vachana movement, Anubhava Mantapa played a pivotal role in the social revolution for equality.

The credit for providing an equal platform to people of every caste and section of society—including Akka Mahadevi, Channabasavanna, Sule Sankavva, and many others—rightfully belongs to Anubhava Mantapa. One of its greatest distinctions, and a lasting source of inspiration, is the liberal outlook it upheld at a time when issues still viewed with rigidity today were approached with remarkable openness.

A prostitute had a place. The so-called untouchables had entry. A widow could participate.

The very fact that such an atmosphere existed in the 12th century reflects the



true spirit of equality, humanity, democracy, and social sensitivity embodied by Anubhava Mantapa.

It is indeed a matter of shame that even in the 21st century, we continue to live amid inequality, corruption, caste-based politics, and flawed social conditions far removed from those ideals.

Learning about the discussions held there from those who have studied Anubhava Mantapa in depth filled me with admiration and amazement.

Everyone enjoyed freedom of expression.

The depth of knowledge, mutual respect, broad-mindedness, intellectual awareness, restraint, and discernment displayed there are truly remarkable.

Though life then was much simpler than today, their farsighted thoughts on personal life, social responsibility, and social imbalance continue to astonish us.

Today, we have many institutions resembling Anubhava Mantapa—administrative bodies, departments, organizations, media, and social networking platforms. Yet our discussions and exchanges of ideas have seldom risen above irrationality, immaturity, anger, selfishness, and intellectual shallowness.

Tolerance, cooperation, mutual respect, and patience have become rare. Speaking loudly, arguing without proper knowledge, justifying one's own mistakes by pointing out others' faults, abusing,

provoking, and taking pleasure in conflict have become all too common.

Anubhava Mantapa envisioned meaningful dialogue that sought truth, enhanced the dignity of life, discovered peaceful ways of living, and built a harmonious society. It is an ideal for the world—not merely a lifeless exhibit.

Sadly, we have reached a stage where human values, nature, wildlife, the environment, paintings, sculptures, art, and the lives of great personalities are reduced to displays, while people stop only to take selfies.

To speak frankly,

There was a time when a single Anubhava Mantapa possessed the strength to transform the social fabric of an entire nation. Today, despite having many such forums under democracy, it is deeply unfortunate that our systems continue to deteriorate day by day.

Before time slips away...

Before the situation goes beyond our control...

Let us awaken.

With the hope that Anubhava Mantapa becomes a guiding model for every organization, including social media platforms...

Vivekananda H.K.
9844013068



Arivu Bharat

Recent Programmes

Sahabhojana at Jagadishwar's Residence Planting Saplings to Spread the Message of Equality

28 July, 2026

Shivamogga (D) Kunchenahalli



A Community Meal, Tree Plantation, and Pledge-Taking Ceremony promoting the message of equality were organized at the residence of Jagadishwar in Kunchenahalli village, Shivamogga district. The programme was attended by Shivamogga District Superintendent of Police (SP) Nikhil B., Malenadu Development Board Chairman Manjunath Gowda, B. Gopal, H.K. Vivekananda, Pandit Munivenkatappa, Dr. Rudresh, Dr. Harish Banugondi, and several other distinguished guests.



*In recognition of his invaluable support to the 'Arivu Bharat' Equality Movement during his tenure as Superintendent of Police, Kolar District, **Nikhil B.** was felicitated at a ceremony held in Shivamogga.*





Address by Shivamogga District Superintendent of Police Nikhil B. at the Kunchenahalli Programme

This programme is deeply personal to me. The very day I was introduced to the Arivu Bharata Equality Movement in Kolar, I said, “I will serve as a soldier of this movement.” The reason is simple. I grew up in a town where the idea of caste hardly existed in our daily lives. We never felt the need to know the caste of our neighbours. Even at school, the question of who our friends were or which community they belonged to never arose. We simply did not grow up with that awareness.

However, after joining the Police Department, the Government gave me the opportunity to serve in eight districts across Karnataka. During my service in those districts, I witnessed the harsh reality that caste-based inequality still exists in many parts of our society. That raised an important question in my mind—can this problem be addressed only through law,

or can meaningful social initiatives also bring about change?

We can function only within the framework of the law. We cannot go beyond it. But while reflecting on what more could be done beyond legal procedures and official reports to bring about social change, I began interacting with the Arivu Bharata team. That is how our association grew stronger.

There is a personal memory that explains why this programme is important to everyone. My father grew up in a village. He often recalled that it was customary to stand outside the village Gowda’s house while speaking to him. Even though my grandfather was a doctor, he would not enter the house. At that time, I did not understand the significance of those incidents. Today, I understand their social context. Fortunately, in our native village of Alur in Davanagere Taluk, such practices no longer exist. Society has changed there. Yet, I have personally witnessed similar situations continuing in places like Kolar and several other parts of the State.

The simplest way to bridge this divide is to sit together and share a meal. Community dining is not merely about eating together; it is a means of nurturing fraternity. When people sit together and share a meal, the invisible walls between them begin to disappear naturally.

Many people ask us, “How is there such unity within the Police Department?” The answer is simple. We regularly dine



together. At least once every month, we gather for a common meal. That practice naturally builds trust and brotherhood among us. This programme seeks to extend the very same principle to society.

When we build a house, we never ask the caste of the labourer. When we visit a doctor or receive treatment from a nurse, we never ask about their caste. Yet, in certain social situations, we continue to build walls based on caste. These are artificial barriers created by us, and we must honestly question them.

Pampa declared long ago, “Humanity is but one family.” Basavanna taught us, “Do not ask, ‘Who is he?’ Instead ask, ‘He is one of us.’” Kuvempu, the pride of Shivamogga, gave us the noble vision of the Vishwamanava—the Universal Human. The message of all these great visionaries is one and the same: humanity is supreme.

Yet, even today, when such programmes are introduced in villages, acceptance rarely comes at the first attempt. We hear reasons such as, “Our family will not agree,” “Our elders will not permit it,” or “Our traditions are different.” If we deny that this problem exists, we can never find a solution. We must first acknowledge the problem and then work towards overcoming it.

Today, everyone is appreciating Jagadish Gowda. But I would especially like to appreciate his family. Organising a programme like this is never the decision

of one individual alone; it requires the wholehearted support of the family. Even if society questions them tomorrow, they have shown the courage to stand by their conviction. They deserve my heartfelt appreciation.

As members of the Police Department, we witness every challenge faced by society. Within our capacity, we always strive to find solutions. It is with that very purpose that we extend our support to programmes such as this.

This should not remain an event confined to one household. If it has taken place today at the home of Jagadish Gowda, tomorrow it should be held in another home, another village, another taluk, and another district. This movement must spread through voluntary public participation. The true success of this effort will come not when we request people to host such programmes, but when families themselves say, “Please come to our home too.”

For this honour and warm invitation, I extend my heartfelt gratitude to Arivu Bharata, the people of Kunchenahalli Village, and every individual who contributed to the success of this programme. On behalf of the District Police Department, I congratulate all of you and convey my best wishes.

Jai Hind! Jai Karnataka Mathe!





An Inspiring Address by B. Gopal at the Equality Community Dining Programme Held at Kunchenahalli

The struggle against the social evil of untouchability is not new. Among the great social reformers who raised a systematic voice against it, Chhatrapati Shahu Maharaj occupies a prominent place.

After assuming the throne of the Kolhapur State in 1894, he reviewed the palace administration. He found that nearly 99.9 percent of those serving in various administrative positions belonged to the Brahmin community. Not only were the Shudra communities excluded, but even members of the Maharaja's own Kurmi community had no place in the administration.

Recognising this deep-rooted inequality, Shahu Maharaj held discussions with British administrators. During these

deliberations, the idea of introducing reservations for socially backward communities emerged. Acting on this, on July 26, 1902, his birthday, he issued the historic royal proclamation introducing 50 percent reservation in public employment. For this reason, he is honoured as the Father of Reservation in India.

However, he did not stop with introducing reservations. He also undertook a remarkable social experiment to eradicate untouchability. He extended financial assistance to Gangaram Kamble, a member of the Mahar community, to establish a hotel. He further ordered that all palace officials must attend its inauguration.

After the inauguration, food prepared by Gangaram Kamble was served to everyone. Some officials objected, saying, "We will not eat food prepared by an untouchable. It is against our tradition." Shahu Maharaj responded firmly, "Those who refuse to eat this meal today will not continue in the service of the palace from tomorrow." None was prepared to lose his position. In the end, everyone sat together in a single row and shared the same meal. The strategy he adopted to bring about social transformation against untouchability remains a model even today.

The Constitution of India, drafted by Dr. B. R. Ambedkar, upholds the values of equality, liberty, and fraternity. Yet



untouchability has not been completely eradicated. It continues to exist in various forms across society. Therefore, law alone is not enough; society itself must change.

In this context, the Equality Campaign launched in Shivamogga district must not stop under any circumstances. Its message should reach every taluk, hobli, gram panchayat, and village in the district. Whether it takes ten years, fifteen years, or even fifty years, this movement must continue without interruption. The effort should not cease until the day Shivamogga is recognised as a district completely free from untouchability.

This is not the responsibility of one individual or one organisation alone. It is not a movement to be led only by Shivappa, B. Gopal, Nikhil, or any other leader. Every one of us must become a part of this mission. We must transform

the pledge we have taken today into action. Only when each one of us joins hands to promote equality and fraternity in society can we build a future free from untouchability.

Jai Bhim.



27 July, 2026

Sahabhोजना at Shivaraj's Residence

An Equality Community Dining Programme was held at the residence of Shivaraj in Albur village, Tiptur Taluk, followed by an Equality Pledge-Taking Ceremony at the Government School in the same village. The programmes were attended by Padma Shri awardee Ankegowda, veteran social activist B. Gopal, Pandit Munivenkatappa, H.K. Vivekananda, Dr. Harish, Dr. Rudresh Adarangi, and G. Manjunath, who addressed the gathering and conveyed the message of equality, fraternity, and the creation of an untouchability-free society.



ಮುಖ್ಯಶಿಕ್ಷಕರ ಜೊತೆ
ಸರ್ಕಾರಿ ಮಾದರಿ ಹಿರಿಯ ಪ್ರಾಥಮಿಕ ಶಾಲೆ
ಆಲ್ಬುರು
ತುಮಕೂರು ಜಿಲ್ಲೆ

27 July, 2026

Equality Pledge at Albur Government School



27 July, 2026

**The Arivu Bharata team felicitated
Dr. Subbareddy
on the occasion of his being awarded a
Doctorate.**



Untouchability Ends in Shettikallu Village: Opening Doors to a Social Revolution

On 12 August 2026, Shettikallu village in Mulbagal Taluk, Kolar district, witnessed a historic social transformation by bringing an end to the centuries-old practice of untouchability. Four families belonging to the Vokkaliga and Savita communities warmly welcomed their Dalit brothers and sisters into their homes with flowers, conveying a powerful message of equality and fraternity. Dr. M. R. Ravi, Deputy Commissioner of Kolar, and V. Geetha, Tahsildar, attended the historic event as chief guests and witnessed this significant step towards social harmony.





**Address by Dr. M. R. Ravi,
Deputy Commissioner of Kolar,
at the Equality Community
Dining Programme Held at
Munegowda's Residence**

Today's Arivu Bharata programme is truly unique in every sense. As Gopinath rightly mentioned at the outset, every programme conducted by Arivu Bharata until now involved visiting a single house in a village, ceremonially entering it, and declaring it an "Untouchability-Free Home." Over the last two and a half years, however, the movement has steadily grown, and today an entire village has embraced this vision. This is a remarkable and healthy development. I extend my heartfelt gratitude to the respected elders presiding over this gathering, Achala tradition Gurus Nijananda and Subbareddy, and to every noble-hearted resident of this village for making this possible.

We often say that we should be good people and do good deeds. But what does true goodness really mean?

Is it merely caring for our family, educating our children, and securing their future? Every living being lives for itself. True goodness begins when we live for others, respond to their suffering, and stand beside them in times of need. A compassionate heart is the foundation of every good deed.

The issues of caste and untouchability are not new. Though we have progressed immensely in education, science, and technology, our thinking has not always kept pace. Human beings have travelled into space and even reached the Moon, yet our minds often remain confined. An eagle may soar high in the sky, but when it is hungry, it must return to the earth. However far we progress, we should never lose our connection with our roots, our soil, and our humanity.

What pains me most is that organisations like Arivu Bharata still have to visit our homes and ask us to welcome fellow human beings with love. We are educated, informed, and aware of the changes taking place around us. Then why do we still hesitate to open our doors and our hearts? The greatest obstacle today is not caste alone—it is the mindset that continues to sustain it.

Caste exists only when we choose to practise it. Deep within us survives the belief that we are somehow superior to others. As long as that illusion remains, we continue to act against the very spirit



of humanity. In doing so, we are not harming others alone; we are betraying ourselves.

The traditions preserved through the disciples of Subbareddy Guru have endured because they possess an inner strength and purpose. Our country is home to unparalleled diversity in religion, caste, language, and culture. We have protected this diversity for centuries, but we have not made the same effort to free ourselves from inherited prejudice and arrogance. That is precisely the change Arivu Bharata seeks to bring about.

During my thirty-eight years in public and government service across Karnataka, I have closely observed the social and economic life of people in many districts. We are becoming more educated and more knowledgeable, yet many of us continue to remain prisoners of caste, prejudice, and self-interest. Every person naturally loves their own community, and there is nothing wrong with that. But such affection should never become a reason to discriminate against another human being or deny them dignity and respect.

Why do we fail to see that every other person is a human being just like us? When we meet with an accident and need blood, do we ask the donor's caste? When our wife is in labour, do we ask the caste of the doctor, nurse, or the person who donates blood? When

our children face difficulties, are they helped only by people from our own community? In every other situation, caste becomes irrelevant, yet it suddenly gains importance during marriages and certain family customs. If anyone's blood can save our life, why should caste alone determine our relationships? Such thinking is nothing but hypocrisy. We are deceiving ourselves.

As Abraham Lincoln said, "You can fool some people all the time, and all the people some of the time, but you cannot fool all the people all the time." By allowing pride, power, and wealth to dominate our thinking, we are doing injustice to our own education, values, and conscience.

Even after becoming educated and travelling the world, many of us return home with the same narrow outlook and outdated practices. Should we not possess the simple understanding that others deserve to live with the same dignity that we seek for ourselves? We often show affection towards animals, yet hesitate to extend the same compassion to fellow human beings. Every individual deserves dignity, self-respect, and the opportunity to live honourably. Education alone is not enough; what matters is the humanity it nurtures.

Many of the drivers who work with me today come from hardworking communities, yet they dream of providing higher education for their children. One



of my own drivers is educating his daughter in England. That spirit of aspiration and determination should become the strength of our society. Education should build character, not merely careers. If it becomes only a business or a means to secure our future, we cannot expect our children to grow into compassionate human beings.

No one should ever be judged or humiliated because of their birth. What is the value of education if it does not teach us to treat others with sensitivity? The first lesson of humanity is to recognise every person simply as a fellow human being. Until we learn that, our lives will continue to be burdened by hypocrisy.

Whenever I stand before a library, I remind myself how little I know and how much more I have yet to learn. We do not need a university degree to respect another person. We should have the generosity to say, “Our house may be small; please do not feel uncomfortable.” A house may be small, but the heart must always be large. God resides not in buildings but within our hearts. If our hearts are pure, that is enough. Defeating enemies outside us is easy; conquering the enemies within—ego, selfishness, and pride—is the true mark of greatness.

For more than thirty-three years, I have had the privilege of serving in government. Society and the Government

have nurtured me throughout these years, and I believe we all owe a debt to society. The only way to repay that debt is by giving something meaningful in return. Arivu Bharata has become an important platform that enables us to do exactly that.

I sincerely congratulate Munegowda, his family, and every friend who made this programme possible. Today, you have created a memorable chapter in the history of your village. When darkness surrounds society, merely carrying a lamp or a matchstick is not enough—someone must light the flame. Let each one of us become that light. As long as we live, let us continue to illuminate the lives of others through our thoughts, our actions, and our humanity.





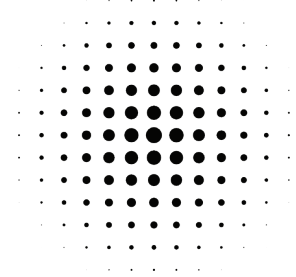
Address by V. Geetha, Tahsildar, at the Equality Community Dining Programme at Munegowda's Residence

When we look back at history, we learn how Jagajyoti Basavanna and the Sharanas eradicated social evils such as superstition, untouchability, and other oppressive practices. They not only challenged these evils but also awakened people's minds and guided society towards the path of righteousness.

Whenever we personally visit people's homes, it fills us with pride. The warmth and respect we receive when families welcome us into their kitchens and extend their hospitality are truly heartening. Such experiences erase every feeling of inferiority and reinforce the belief that no one is lesser than another—we are all equal members of society.

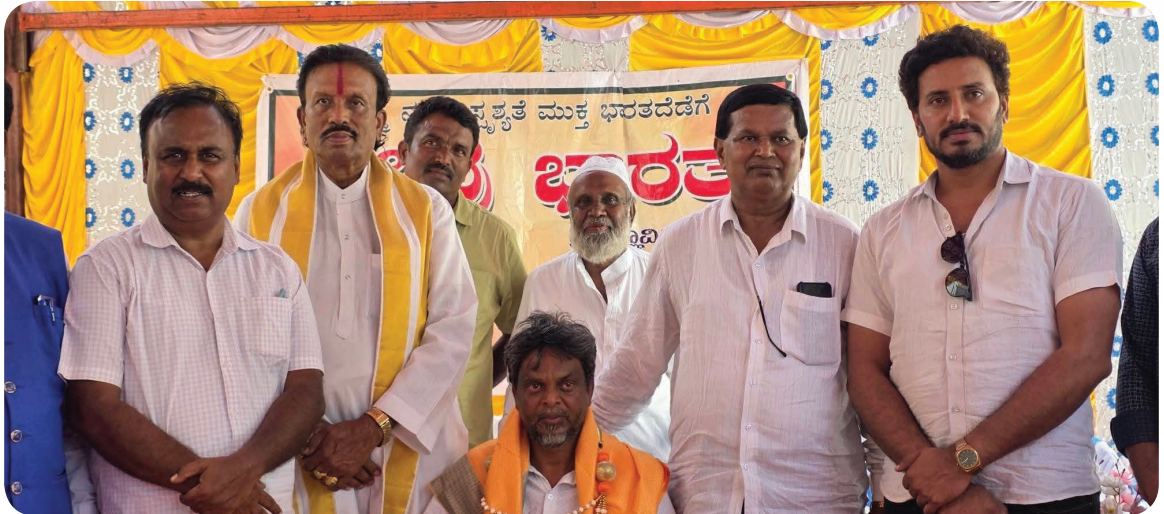
At times, due to personal or official responsibilities, I may not be able to participate in every programme in person, and I seek your understanding. However, as a daughter of this taluk, I assure you that my support and cooperation will always be with every initiative that works for the welfare of society.

These programmes for social reform will not end here. The determined steps we are taking today to build an equal and inclusive society will continue in the years ahead. I firmly believe that this movement towards equality and social transformation will grow stronger with each passing day.



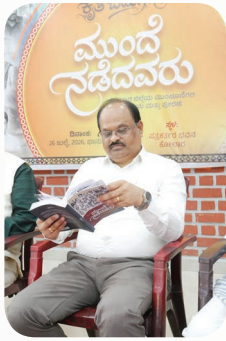
Sahabhojana at Syed Sadatulla's Residence

On 12 August 2026, an Equality Community Dining Programme was held at the residence of Syed Sadatulla in Thayalur village, Mulbagal Taluk, Kolar district, with the objective of promoting the values of communal harmony and equality. People from different communities came together to share a meal, reaffirming their commitment to mutual respect, brotherhood, and social harmony. The programme served as a meaningful platform to convey the message of humanity and equality, rising above the barriers of caste, religion, and community.





On 26 August 2026, the book '**Munde Nadedavaru: Introducing and Inspiring the Pioneers of Kolar District**' was released by V. R. Sudarshan, former Chairman of the Karnataka Legislative Council. The programme was presided over by Dr. M. R. Ravi, Deputy Commissioner of Kolar. Senior journalist K. Narasimhamurthy spoke about the book. N. B. Gopalagowda, T. Vijayakumar, Pandit Munivenkatappa, Nijananda Subbareddy, and Varidhi Manjunath Reddy were present at the function and conveyed their best wishes on the occasion of the book release.





Address by V. R. Sudarshan, Former Chairman of the Karnataka Legislative Council, at the Release of 'Munde Nadedavaru'

As Dr. B. R. Ambedkar said, “Those who are unaware of history cannot create history.” With that thought in mind, it is important that we remember those who have shaped history. This book introduces 56 distinguished personalities from diverse backgrounds and fields whose lives, experiences, and struggles have inspired society, presenting them as role models for future generations.

In public life and administration, officials generally fall into three categories: overactive, inactive, and proactive. Excessive activism often appears theatrical, while inactivity is seen as indifference. Proactive officers, however, make the greatest contribution to both governance and society. Dr. M. R. Ravi belongs to that category of people-oriented administrators. As he retires from

service at the end of July, he has chosen to share the invaluable experiences and struggles of his public life through this book—experiences that cannot be bought at any price. A postgraduate in English Literature, he is equally proficient in English and Kannada. I hope that, during his retirement, he finds the time to enrich society with many more such valuable works.

This volume should be regarded as the first in a series. Future editions should document the lives of great leaders such as K. C. Reddy, Pattabhiraman, M. V. Krishnappa, and T. Channayya, whose contributions greatly shaped the lives of the people of Kolar and Chikkaballapur districts. They dedicated their entire lives to public service, and their struggles continue to inspire our efforts, particularly in the field of irrigation. Pattabhiraman of Kolar will always remain unforgettable. When I first came to Kolar, there were only a handful of newspapers. Today, publications such as *Kolara Vani* and many others reflect the remarkable growth of the media in the district.

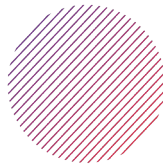
Looking back on our years of struggle, the role of Nanjundaswamy in the farmers’ movement and the protests we carried out alongside Venkatagiriappa remain unforgettable. In this district, where communist ideology once had a strong influence, the Dalit and farmers’ movements brought about significant social change. They transformed not only society but also our own lives. Although we have a Constitution and laws, atrocities against Dalits and practices such as untouchability still persist in some places. →

The selfless services of lawyers who fought these injustices without expecting any reward deserve our lasting respect.

Social transformation cannot be achieved through speeches alone; it requires organised collective action. In this regard, women such as Geethamma and Mamatha Reddy have actively participated in these struggles and emerged as inspiring examples. Democracy can succeed only when Parliament, the Legislature, the Executive, and the Judiciary fulfil their responsibilities with integrity. Leaders such as Madhuswamy, renowned for their parliamentary excellence, continue to inspire us all.

The future volumes of this series should include achievers from literature, science, sports, and many other fields. Kolar district has produced distinguished leaders such as C. Byre Gowda, several IAS officers, sportspersons, scientists, and eminent literary figures like D. V. Gundappa. Their contributions deserve to be documented so that the book reflects every facet of society, rather than remaining confined to politics alone.

I extend my heartfelt congratulations to Dr. M. R. Ravi for bringing out this remarkable work, and to C. Byre Gowda and everyone else who contributed to making this publication a reality.



Address by Dr. M. R. Ravi, Deputy Commissioner of Kolar, at the Release of 'Munde Nadedavaru'

Today's programme has turned out to be an unexpectedly fulfilling experience. The President of the Kannada Sahitya Parishat, Sri Gopal Gowda, shared generous thoughts about the book and spoke warmly about me. Even today, I do not know whether I truly deserve such appreciation, but I remain forever indebted to your affection. Former Chairman of the Karnataka Legislative Council, Sri V. R. Sudarshan, and senior journalist K. Narasimhamurthy have also shared their valuable perspectives on how administrators can truly connect with people through dedicated public service.

In another five days, I will retire from government service. Retirement from a profession after a certain period is inevitable, but one's passion for service should never retire. Before joining government service, I was a journalist. While I was happy to secure a government job, I also feared that my creativity might come to an end. Looking

back today, I am deeply grateful to the Government of Karnataka for giving me the opportunity to serve across the State with responsibility, authority, and trust, and to my family for standing by me throughout this journey. I never distinguished between a “good posting” and a “bad posting”; every responsibility entrusted to me was equally important.

During the years when I held non-executive positions, I revived my passion for writing, which I had set aside for some time. That journey enabled me to publish nearly a dozen books. More than as an administrator, people have embraced me with affection as a writer. Such is the power of writing—it reaches people’s lives, touches their hearts, and leaves a lasting impact. Those who cultivate the habit of reading and writing can truly become complete individuals. On this occasion, I also extend my greetings to Shanthamma, who is celebrating her 75th birthday. By documenting her life’s journey with determination, she has shown us how important it is not only to live life but also to preserve its memories.

Senior writer C. Muniyappa has also released his book. A book comes alive only when it is read with insight and reflection. Without sensitivity and inner vision, words remain mere letters. I had the same experience while reading *Davati*. It compels us to question whether we have truly lived as human beings amidst the inhuman realities that still exist in society.

My sincere thanks to Shivappa for suggesting the remarkable title ‘*Munde Nadedavaru*’ (“Those Who Walked Ahead”). Only a few possess the ability to express profound truths in simple words without exaggeration. Like the teachings of Buddha and the Vachanas of Basavanna, true literature is simple, natural, and truthful. Literature should illuminate lives, not seek grandeur. We must strive to be like a lamp that quietly burns without expectation, spreading light wherever it can.

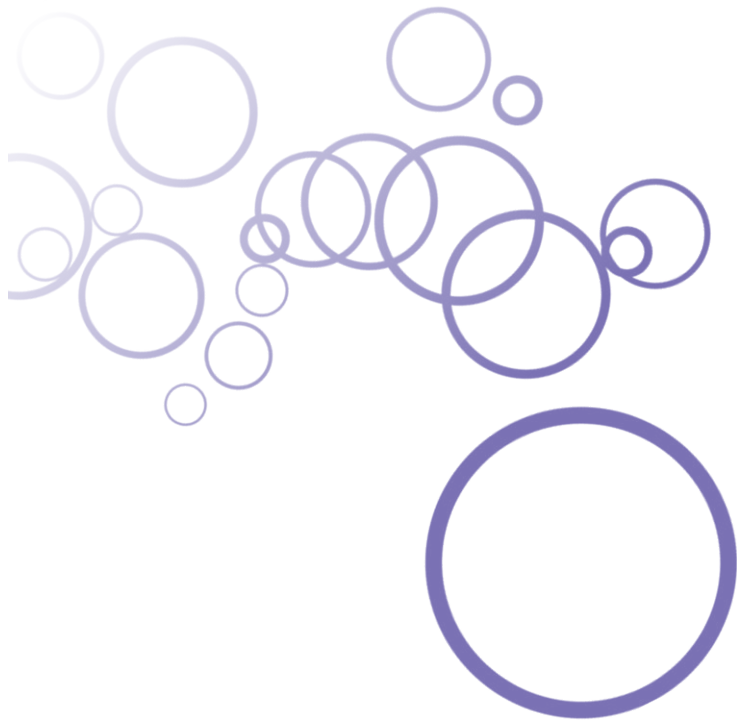
My government career began in Kolar district thirty-three years ago as a college lecturer. I never imagined that I would one day return to the same district as its Deputy Commissioner and conclude my public service here. It is a coincidence that has brought me immense satisfaction. The people of Kolar have accepted me with extraordinary affection. I can never repay my debt to this land, which has nourished me at two important stages of my life. I offer my heartfelt gratitude to the Arivu Bharat team, my friends from Mysuru, and the people of Kolar for making me one among them.

No administrator can satisfy everyone. Yet our duty is to remain committed to truth and righteousness. Challenges inevitably come to those who choose the right path; after all, it is the fruit-bearing tree that attracts stones. Through Arivu Bharat, I had the opportunity to stand beside those who have suffered discrimination and humiliation, and in doing so, I learned what it truly means to be human. Few organisations



have awakened humanity in society the way Arivu Bharat has done in Kolar district.

Struggle is never easy, nor does every struggle end in victory. But moral courage always guides us in the right direction. We must leave behind footprints that benefit society. Every great journey begins with a single step. As the American poet Robert Frost reminds us in *The Road Not Taken*, choosing the road less travelled has the power to change the course of the future. We too must have the courage to make such choices. We must carry within us a genuine concern for society and an unwavering desire to make a difference. I conclude by expressing my deepest gratitude for the sincere affection and support that have made the closing days of my public service so meaningful and memorable.



Press Coverage

ಹೋರಾಟಕ್ಕಿಂತ ಪ್ರೀತಿ ವಿಶ್ವಾಸವೇ ಮನಸ್ಸು ಗೆಲ್ಲುವ ದಾರಿ

ಸಂತ ಸಮಾಜಾದರ್, ಕೋಲಾರ
ಎಲ್ಲವನ್ನೂ ಹೋರಾಟದಿಂದಲೇ ಸಾಧಿಸಲು ಆಗುವುದಿಲ್ಲ. ಕಾನೂನಿನಿಂದ ಸಾಧ್ಯವಾಗದ ಕೆಲವು ಕೆಲಸಗಳನ್ನು ಪ್ರೀತಿ ವಿಶ್ವಾಸದಿಂದ ಮಾಡಲು ಸಾಧ್ಯವಿದೆ. ಅರಿವು ಭಾರತ ಎಲ್ಲರ ವಿಶ್ವಾಸವನ್ನು ಗಳಿಸಿಯೇ ಅಸ್ಪೃಶ್ಯತೆ ಹೋಗಲಾಡಿಸಲು ಪ್ರಯತ್ನಿಸುತ್ತಿದೆ ಎಂದು ದಲಿತ ಮುಖಂಡ ವಕ್ಕಲೇರಿ ರಾಜಪ್ಪ ಹೇಳಿದ್ದಾರೆ.

ಭಾನುವಾರ ಸುಗಟೂರು ಸಮೀಪದ ಹೊಸಮಟ್ಟಹಳ್ಳಿ ಗ್ರಾಮದ ರೈತ ಮುಖಂಡರಾದ ಕೆ. ಶ್ರೀನಿವಾಸಗೌಡ ಮತ್ತು ಕೆ.ನಾರಾಯಣಗೌಡ ಮನೆಯಲ್ಲಿ ಸಮಾನತೆಗಾಗಿ ಸಹ ಭೋಜನ ಸ್ವೀಕರಿಸಿ ಮಾತನಾಡಿ ಜಾತಿಯನ್ನು ಸಡಿಲಗೊಳಿಸಲು ಮತ್ತು ಅಸ್ಪೃಶ್ಯತೆಯ ಗಾಢತೆ ತಿಳಿಗೊಳಿಸಲು ಹಳ್ಳಿಗಳಲ್ಲಿ ಜಾಗೃತಿ ಮೂಡಿಸುವ ಕೆಲಸ



ನಡೆಯಬೇಕು ಎಂದರು. ಪ್ರೀತಿಯಿಂದ ಎಲ್ಲರನ್ನೂ ಒಟ್ಟುಗೂಡಿಸಿ ಬದಲಾವಣೆಗೆ ಪ್ರಯತ್ನಿಸುವ ಕೆಲಸ ಈಗ ಮಾಡಬೇಕು ಎಂದು ಭೀಮಸೇನೆ ಒಂದುಗೂಡಿಸಲು ವಿಫಲವಾಗಿದೆ.

ಮುನಿವೆಂಕಟಪ್ಪ ತಿಳಿಸಿದರು. ದಲಿತ ಮುಖಂಡ ಟಿ.ವಿಜಯಕುಮಾರ್ ಮಾತನಾಡಿ ಕಾಲ ಬದಲಾದಂತೆ ಚಳುವಳಿಗಳೂ ಬದಲಾಗಬೇಕು. ಶಾಂತಿ, ಸೌಹಾರ್ದತೆ, ಅಹಿಂಸೆ ತತ್ವಗಳಿಂದ ಜನರಿಗೆ ಹತ್ತಿರವಾಗಲು ಸಾಧ್ಯವಿದೆ. ಸಮಾನತೆಗಾಗಿ ಸಹಭೋಜನ ಕಾರ್ಯಕ್ರಮ ಶಾಂತಿ ಸೌಹಾರ್ದತೆಯ ಚಳುವಳಿ ಎಂದರು.

ಪ್ರತಿ ಕಾರ್ಯಕ್ರಮದಲ್ಲೂ ಒಂದು ನೆನಪಿನ ಗಿಡವನ್ನು ನೆಡುತ್ತಿದ್ದೇವೆ. ಈ ಮೂಲಕ ಸಾಮಾಜಿಕ ಸ್ಪೃಷ್ಟದ ಜೊತೆಗೆ ಪರಿಸರ ಆರೋಗ್ಯವನ್ನೂ ಕಾಯಬಹುದು ಎಂದು ಗ್ರಾಮ ವಿಕಾಸ ಸಂಸ್ಥೆಯ ಗಿರಿಜಾ ಅಭಿಪ್ರಾಯಪಟ್ಟರು.

ಜಿಳವನಹಳ್ಳಿ ಅಚಲಮಠದ ನಿಜಾನಂದ ಸುಬ್ಬಾರ್ಜುನ್ ಸ್ವಾಮೀಜಿ, ರೋಟರಿ ಲೇಕ್ ಸೈಡ್ ಅಧ್ಯಕ್ಷ ಸೀಸಂದ್ರ

ಚೌಡಪ್ಪ, ಹೂವಳ್ಳಿ ನಾಗರಾಜ್, ವಕೀಲರಾದ ನಳಿನಿಗೌಡ ಮತ್ತು ಮಂಜುಕಣ್ಣಿಕಾ, ರವಿ ದಮ್ಯಮಿತ್ರ, ಪ್ರಜ್ವಲ್ ಕೆಪ್ಪಿ, ಅಂಕತಟ್ಟು ಭಾಸ್ಕರ ಬಾಬು, ಪಾಲಾಕ್ಷಗೌಡ, ವೆಂಕಟೇಶಗೌಡ, ಪ್ರವೀಣ್, ಚಂದ್ರಪ್ಪ, ಕೃಷ್ಣಪ್ಪ, ಸುಗಟೂರು ಚೌಡಮ್ಮ, ಅಂಕತಟ್ಟು ಬಾಬು, ವಕೀಲ ಚೌಡೇಗೌಡ, ಮರಗಲ್ ಶ್ರೀನಿವಾಸ್, ಕೆಇಬಿ ಚಂದ್ರು, ಮಂಜುಕ ಶ್ರೀನಿವಾಸ್, ಕೋಟೆ ಶ್ರೀನಿವಾಸ್, ತರ್ನಳ್ಳಿ ಅಂಜನಪ್ಪ, ನಾಗರಾಜ್, ಹಾರಿಕೆ, ಲಕ್ಷ್ಮಮ್ಮ, ಸುಗಟೂರಿ ಶಿವು, ಬಂಗವಾಡಿ ನಾಗರಾಜಗೌಡ, ವರದೇನಹಳ್ಳಿ ವೆಂಕಟೇಶ್, ಮಂಗಸಂದ್ರ ತಮ್ಮಣ್ಣ, ಈಕಂಬಳ್ಳಿ ಮಂಜುನಾಥ್, ನಾರಿಧಿ ಮಂಜುನಾಥರೆಡ್ಡಿ, ಮಂಜುಕ ಕೊಂಡರಾಜಪ್ಪ, ಗೋಪಿನಾಥ್ ಕರವಿ, ಓಂ ಪ್ರಕಾಶ್ ಭಾಗವಹಿಸಿದ್ದರು.

‘ಸಹಭೋಜನ’ ಶಾಂತಿ, ಸೌಹಾರ್ದದ ಚಳವಳಿ

ಪ್ರಜಾವಣಿ ವಾರ್ತೆ

- ಮುಖ್ಯಾಂಶಗಳು
- ಸುಗಟೂರು ಹೋಬಳಿಯ ಹೊಸ-ಮಟ್ಟಹಳ್ಳಿಯಲ್ಲಿ ಆಯೋಜನೆ
- ಅರಿವು ಭಾರತ ಸಂಸ್ಥೆ ನೇತೃತ್ವ
- ಕಾನೂನಿನಿಂದ ಸಾಧ್ಯವಾಗದ್ದು, ಪ್ರೀತಿ ವಿಶ್ವಾಸದಿಂದ ಸಾಧ್ಯ

ಕೋಲಾರ: ಅರಿವು ಭಾರತ ಸಂಸ್ಥೆ ಆಶ್ರಯದಲ್ಲಿ ‘ನಮ್ಮ ನಡೆ ಅಸ್ಪೃಶ್ಯತೆ ಮುಕ್ತ ಭಾರತದೇ’ಗೆ ಪರಿಕಲ್ಪನೆಯಡಿ ತಾಲ್ಲೂಕಿನ ಸುಗಟೂರು ಹೋಬಳಿಯ ಹೊಸಮಟ್ಟಹಳ್ಳಿ ಗ್ರಾಮದ ರೈತ ಮುಖಂಡರಾದ ನಾರಾಯಣಗೌಡ ಹಾಗೂ ಶ್ರೀನಿವಾಸಗೌಡ ನಿವಾಸದಲ್ಲಿ ಭಾನುವಾರ ಸಮಾನತೆಗಾಗಿ ಸಹಭೋಜನ ಕಾರ್ಯಕ್ರಮ ಹಮ್ಮಿಕೊಳ್ಳಲಾಗಿತ್ತು.

ದಲಿತ ಮುಖಂಡ ವಕ್ಕಲೇರಿ ರಾಜಪ್ಪ ಮಾತನಾಡಿ, ‘ಎಲ್ಲವನ್ನೂ ಹೋರಾಟದಿಂದಲೇ ಸಾಧಿಸಲು ಆಗುವುದಿಲ್ಲ. ಕಾನೂನಿನಿಂದ ಸಾಧ್ಯವಾಗದ ಕೆಲವು ಕೆಲಸಗಳನ್ನು ಪ್ರೀತಿ ವಿಶ್ವಾಸದಿಂದ ಮಾಡಲು ಸಾಧ್ಯವಿದೆ. ಅರಿವು ಭಾರತ ಎಲ್ಲರ ವಿಶ್ವಾಸವನ್ನು ಗಳಿಸಿಯೇ ಅಸ್ಪೃಶ್ಯತೆಯನ್ನು ಹೋಗಲಾಡಿಸಲು ಪ್ರಯತ್ನಿಸುತ್ತಿದೆ’ ಎಂದರು.

ಕಾರ್ಯಕ್ರಮದ ಅಧ್ಯಕ್ಷತೆ ವಹಿಸಿದ್ದ ಬೆಳವಣಿಹಳ್ಳಿಯ ಅಚಲಮಠದ ನಿಜಾನಂದ ಸುಬ್ಬಾರೆಡ್ಡಿ ಸ್ವಾಮಿ, ಎಲ್ಲಾ ಬೇದಗಳು ಮನಸ್ಸು ಕುಲದಲ್ಲಷ್ಟೇ ಇವೆ. ಮನಸ್ಸನ್ನು ತಿಳುವಳಿಕೆಯಿಂದ ತಿದ್ದು-ಕೊಳ್ಳಬೇಕು ಎಂದರು.

ಭೀಮಸೇನೆ ರಾಜ್ಕುಮಾರ್ ಪಂಡಿತ್

ಮುನಿವೆಂಕಟಪ್ಪ, ‘ಹಳೆಯ ಚಳವಳಿಗಳು ಜನಜಾಗೃತಿಯನ್ನು ಮೂಡಿಸಿವೆ. ಆದರೆ ಎಲ್ಲಾ ಜಾತಿಯವರನ್ನು ಒಂದುಗೂಡಿಸಲು ವಿಫಲವಾಗಿವೆ. ಪ್ರೀತಿಯಿಂದ ಎಲ್ಲರನ್ನೂ ಒಟ್ಟುಗೂಡಿಸಿ ಬದಲಾವಣೆಗೆ ಪ್ರಯತ್ನಿಸುವ ಕೆಲಸಗಳನ್ನು ಈಗ ಮಾಡಬೇಕು’ ಎಂದು ತಿಳಿಸಿದರು.

ದಲಿತ ಮುಖಂಡ ಟಿ.ವಿಜಯಕುಮಾರ್ ಮಾತನಾಡಿ, ‘ಕಾಲ ಬದಲಾದಂತೆ ಚಳವಳಿಗಳೂ ಬದಲಾಗಬೇಕು. ಶಾಂತಿ, ಸೌಹಾರ್ದ, ಅಹಿಂಸೆಯ ತತ್ವಗಳಿಂದ ಜನರಿಗೆ ಹತ್ತಿರವಾಗಲು ಸಾಧ್ಯವಿದೆ. ಸಮಾನತೆಗಾಗಿ ಸಹಭೋಜನ ಕಾರ್ಯಕ್ರಮವು ಶಾಂತಿ ಸೌಹಾರ್ದದ



ಕೋಲಾರ ತಾಲ್ಲೂಕಿನ ಹೊಸಮಟ್ಟಹಳ್ಳಿ ಗ್ರಾಮದ ನಾರಾಯಣಗೌಡ ನಿವಾಸದಲ್ಲಿ ಸಮಾನತೆಗಾಗಿ ಸಹಭೋಜನ ನಡೆಯಿತು

ಚಳವಳಿಯಾಗಿದೆ’ ಎಂದರು. ಪ್ರತಿ ಕಾರ್ಯಕ್ರಮದಲ್ಲೂ ಒಂದು ನೆನಪಿನ ಗಿಡ ನಡುುತ್ತಿದ್ದೇವೆ. ಈ ಮೂಲಕ ಸಾಮಾಜಿಕ ಸ್ಪೃಷ್ಟದ ಜೊತೆಗೆ ಪರಿಸರ ಆರೋಗ್ಯವನ್ನೂ ಕಾಯಬಹುದು ಎಂದು ಗ್ರಾಮವಿಕಾಸ ಸಂಸ್ಥೆಯ ಗಿರಿಜಾ ಅಭಿಪ್ರಾಯಪಟ್ಟರು.

ವಾರಿಧಿ ಮಂಜುನಾಥ್ ರೆಡ್ಡಿ ಅಸ್ಪೃಶ್ಯತೆ ನಿರ್ಮೂಲನೆಯ ಪ್ರತಿಜ್ಞೆ ಭೋಧಿಸಿದರು. ಮಂಜುಕ ಕೊಂಡರಾಜನಹಳ್ಳಿ ಕಾರ್ಯಕ್ರಮ ನಿರೂಪಿಸಿದರು, ಓಂ ಪ್ರಕಾಶ್ ವಂದಿಸಿದರು.

ಅರಿವು ಭಾರತ ಸಂಸ್ಥೆಯ ಅರಿವು ಶಿವಪ್ಪ, ರೋಟರಿ ಲೇಕ್ ಸೈಡ್ ಅಧ್ಯಕ್ಷ

ಸೀಸಂದ್ರ ಚೌಡಪ್ಪ, ಮುಖಂಡರಾದ ಹೂವಳ್ಳಿ ನಾಗರಾಜ್, ನಳಿನಿಗೌಡ, ಮಂಜು ಕಣ್ಣಿಕಾ, ರವಿ ದಮ್ಯಮಿತ್ರ, ಪ್ರಜ್ವಲ್, ಬಾಬು ಅಂಕತಟ್ಟು, ಪಾಲಾಕ್ಷಗೌಡ, ವೆಂಕಟೇಶಗೌಡ, ಪ್ರವೀಣ್, ಚಂದ್ರಪ್ಪ, ಕೃಷ್ಣಪ್ಪ, ಸುಗಟೂರು ಚೌಡಮ್ಮ, ಅಂಕತಟ್ಟು ಬಾಬು, ಚೌಡೇಗೌಡ, ಮರಗಲ್ ಶ್ರೀನಿವಾಸ್, ಕೆಇಬಿ ಚಂದ್ರು, ಮಂಜುಕ ಶ್ರೀನಿವಾಸ್, ಕೋಟೆ ಶ್ರೀನಿವಾಸ್, ತರ್ನಳ್ಳಿ ಅಂಜನಪ್ಪ, ನಾಗರಾಜ್, ಹಾರಿಕೆ, ಲಕ್ಷ್ಮಮ್ಮ, ಸುಗಟೂರಿ ಶಿವು, ಬಂಗವಾಡಿ ನಾಗರಾಜಗೌಡ, ವರದೇನಹಳ್ಳಿ ವೆಂಕಟೇಶ್, ಮಂಗಸಂದ್ರ ತಮ್ಮಣ್ಣ, ಈಕಂಬಳ್ಳಿ ಮಂಜುನಾಥ್ ಸಹಭೋಜನದಲ್ಲಿ ಭಾಗವಹಿಸಿದ್ದರು.

ನಾಲ್ಕು ಮನೆಗಳಿಗೆ ದಲಿತರ ಪ್ರವೇಶ

ಅರಿವು ಭಾರತ ಸಂಸ್ಥೆಯಿಂದ 'ಸಮಾನತೆಗಾಗಿ ಸಹಭೋಜನ' ಕಾರ್ಯಕ್ರಮ

ಪ್ರಜಾವಾಣಿ ವಾರ್ತೆ

ಕೋಲಾರ: ಅರಿವು ಭಾರತ ಸಂಸ್ಥೆ ಆಶ್ರಯದಲ್ಲಿ 'ನಮ್ಮ ನಡೆ ಅಸ್ಪೃಶ್ಯತೆ ಮುಕ್ತ ಭಾರತದೇ' ಪರಿಕಲ್ಪನೆಯಡಿ ಜಿಲ್ಲೆಯ ಮುಳಬಾಗಿಲು ತಾಲ್ಲೂಕಿನ ಶೆಟ್ಟಿಕಲ್ಲು ಗ್ರಾಮದಲ್ಲಿ ಭಾನುವಾರ 'ಸಮಾನತೆಗಾಗಿ ಸಹಭೋಜನ' ಕಾರ್ಯಕ್ರಮ ಹಮ್ಮಿಕೊಳ್ಳಲಾಗಿತ್ತು.

ಒಕ್ಕಲಿಗ ಮತ್ತು ಸವಿತಾ ಸಮಾಜಕ್ಕೆ ಸೇರಿದ ನಾಲ್ಕು ಕುಟುಂಬಗಳು ನಿವಾಸಕ್ಕೆ ದಲಿತರನ್ನು ಹೂವು ನೀಡಿ ಸ್ವಾಗತಿಸಲಾಯಿತು.

ತಿಮ್ಮರಾಯಪ್ಪ ಅವರ ಕಾರದಮ್ಮ ಮುನೇಗೌಡರ ನಿವಾಸ, ವೇಮಪಲ್ಲಿ ಲಕ್ಷ್ಮಣನವರ ಸರಸಮ್ಮ ನಾರಾಯಣಗೌಡರ ನಿವಾಸ, ಜಡೇಗೌಡರ ವಸಂತಮ್ಮ ಚಂಗಲರಾಯಗೌಡರ ಮನೆ, ನಾಗಮ್ಮ ವೆಂಕಟರಾಮಪ್ಪ ಮತ್ತು ಕುಮಾರಿ ನಿವಾಸದಲ್ಲಿ ಈ ಕಾರ್ಯಕ್ರಮ ನಡೆಯಿತು.

ಕಾರ್ಯಕ್ರಮ ಉದ್ಘಾಟಿಸಿ ಮಾತನಾಡಿದ ಜಿಲ್ಲಾಧಿಕಾರಿ ಎಂ.ಆರ್. ರವಿ, 'ಇದು ಸಾಮೂಹಿಕ ಗೃಹ ಪ್ರವೇಶ ಕಾರ್ಯಕ್ರಮವಾಗಿದ್ದು, ಹೆಚ್ಚು ಪ್ರಭಾವಿಯಾದದ್ದು. ಅಸ್ಪೃಶ್ಯ ಮುಕ್ತ ಗ್ರಾಮವಾಗುವ ಅವಕಾಶವನ್ನು ಹೆಚ್ಚಿಸುತ್ತದೆ. ಹೆಚ್ಚು ಜನ ಪಾಲ್ಗೊಂಡಿದ್ದು, ನಾಲ್ಕು ಮನೆಗಳಿಗೆ ದಲಿತರ ಪ್ರವೇಶವಾಗಿದೆ' ಎಂದರು.

ಬಹುತೇಕರು ಈಗ ವಿದ್ಯಾವಂತ ರಾಗಿದ್ದಾರೆ. ಅಧುನಿಕವಾಗಿ ಸಾಕಷ್ಟು ಬೆಳವಣಿಗೆಗಳು ಆಗಿವೆ. ಆದರೂ ಅಸ್ಪೃಶ್ಯತೆ ಇದೆ. ಇದಕ್ಕೆ ಕಾರಣ ಮನಸ್ಸು ಇನ್ನೂ ಸಂಕುಚಿತವಾಗಿದೆ. ಬೇರು ಹಾಗೂ ಮೇಷ್ಣ ಸಂಬಂಧ ಕಳೆದುಕೊಂಡಿದ್ದೇವೆ ಎಂದು ಬೇಸರ ವ್ಯಕ್ತಪಡಿಸಿದರು.

ನಾಯಿಯನ್ನು ಮನೆ ಒಳಗೆ ಸೇರಿಸುತ್ತೇವೆ. ಆದರೆ, ಕೆಲ ಜನರನ್ನು ಸೇರಿಸುವುದಿಲ್ಲ. ನಾಯಿಗೆಂತ ಮನುಷ್ಯನ ಬದುಕು ನಿಶ್ಚಯವಾದುದೇ? ಜಾತಿ ಇಟ್ಟುಕೊಂಡು ಎಲ್ಲಿಗೆ ಹೋಗುತ್ತೇವೆ ಎಂದು ಪ್ರಶ್ನಿಸಿದರು.

ಅನಾದಿಕಾಲದ ಮನುಷ್ಯನಿಂದ ಹೊರ ಬರಲು ಯಾರೂ ಪ್ರಯತ್ನ ಮಾಡುತ್ತಿಲ್ಲ. ನಾನು ಅಧಿಕಾರಿಯಾಗಿ ಸುಮಾರು 18 ಬೆಳಿಗ್ಗ ಜನರ ಮನಸ್ಸಿಗೆ ಅರಿತಿದ್ದೇನೆ. ಆದರೆ, ಅಸ್ಪೃಶ್ಯತೆ ತೊಲಗಿಸುವ ನಿಟ್ಟಿನಲ್ಲಿ ಜಾಗೃತಿ ಮೂಡಿಸುವಲ್ಲಿ ನಿರತರಾಗಿರುವ ಅರಿವು ಭಾರತ ಸಂಸ್ಥೆಯ ಉತ್ತಮ



ಕೋಲಾರ ಜಿಲ್ಲೆಯ ಶೆಟ್ಟಿಕಲ್ಲು ಗ್ರಾಮದಲ್ಲಿ ನಡೆದ 'ಸಮಾನತೆಗಾಗಿ ಸಹಭೋಜನ' ಕಾರ್ಯಕ್ರಮ ನಡೆಯಿತು

ಮುಖ್ಯಾಂಶಗಳು

- ಶೆಟ್ಟಿಕಲ್ಲು ಗ್ರಾಮದಲ್ಲಿ ಕಾರ್ಯಕ್ರಮ
- ಜಿಲ್ಲಾಧಿಕಾರಿ ಎಂ.ಆರ್. ರವಿ ಭಾಗಿ
- ಒಕ್ಕಲಿಗ ಮತ್ತು ಸವಿತಾ ಸಮಾಜದ ಮನೆಗಳಲ್ಲಿ ಆಯೋಜನೆ



'ಸಮಾನತೆಗಾಗಿ ಸಹಭೋಜನ' ಕಾರ್ಯಕ್ರಮದಲ್ಲಿ ಜಿಲ್ಲಾಧಿಕಾರಿ ಎಂ.ಆರ್.ರವಿ ಪಾಲ್ಗೊಂಡರು

ಈ ಹಿಂದೆ ಒಂದು ಮನೆಗೆ ದಲಿತರ ಗೃಹ ಪ್ರವೇಶ ಮಾಡಿಸಿ ಅಸ್ಪೃಶ್ಯ ಮುಕ್ತ ಮನೆ ಎಂದು ಘೋಷಣೆ ಮಾಡುವ ಪದ್ಧತಿ ಇತ್ತು. ಈಗ ಊರಿಗೆ ಊರಿನ ಭಾಗಿಯಾಗಿದೆ. ಇದೊಂದು ಅರೋಗ್ಯಕರ ಕಾರ್ಯಕ್ರಮ ಎಂ.ಆರ್.ರವಿ, ಜಿಲ್ಲಾಧಿಕಾರಿ

ಪ್ರಯತ್ನದಲ್ಲಿ ತೊಡಗಿದೆ ಎಂದು ಹೇಳಿದರು.

ಬೆಳಸನಹಳ್ಳಿಯ ಅಚಲಮಠದ ನಿಜಾನಂದ ಸುಬ್ಬಾರೌಡ್ ಸ್ವಾಮಿ ಅಧ್ಯಕ್ಷತೆ ವಹಿಸಿದರು. ಈ ಸಂದರ್ಭದಲ್ಲಿ

ತಹಶೀಲ್ದಾರ್ ಗೀತಾ ಅವರು ನಿವಾಸಿಗಳಿಗೆ 'ಗ್ರಾಮ ರಕ್ತ' ಪ್ರಶಸ್ತಿ ಪ್ರದಾನ ಮಾಡಿದರು.

ತಾಲ್ಲೂಕು ಮಹಿಳಾ ಮತ್ತು ಮಕ್ಕಳ ಅಭಿವೃದ್ಧಿ ಅಧಿಕಾರಿ ರಮ್ಯಾ ಪ್ರತಿಜ್ಞೆ ಬೋಧಿಸಿದರು.

ರಕ್ತ ಬೇಕು; ವೃತ್ತಿ ಬೇಡ!

ನಾವು ಸಂಕಷ್ಟಕ್ಕೆ ಸಿಲುಕಿದ ಪರಿಸ್ಥಿತಿಗಳಲ್ಲಿ ನೆರವು ಪಡೆಯಲು ಜಾತಿ ವ್ಯವಸ್ಥೆ ಅಡ್ಡಬರುವುದಿಲ್ಲ. ನಮ್ಮ ಕುಟುಂಬದ ಯಾರೋ ಅಪಘಾತಕ್ಕೆ ಒಳಗಾದಾಗ, ಹರಿಗೆ ಸಮಯದಲ್ಲಿ ರಕ್ತ ಕೊಡುವವರ ಜಾತಿ ಕೇಳುವುದಿಲ್ಲ. ಆದರೆ, ಮನೆಗಳಿಗೆ ಪ್ರವೇಶ ನೀಡಬೇಕಾದಾಗ, ಮಗಳ ಮದುವೆ

ಮಾಡಬೇಕಾದಾಗ, ಸಂಪ್ರದಾಯ, ಆಚರಣೆ ಕೈಗೊಳ್ಳುವಾಗ ಜಾತಿ ವ್ಯವಸ್ಥೆ ಅಡ್ಡಬರುತ್ತದೆ. ಜೀವ ಉಳಿಸಿಕೊಳ್ಳಲು ಬೇರೆಯವರ ರಕ್ತ ಬೇಕು. ಆದರೆ ಸಂಪ್ರದಾಯಕ್ಕೆ ಆ ವ್ಯಕ್ತಿಗಳು ಬೇಡ. ಇದು ಸ್ವಾರ್ಥ ಜೀವನ, ಮೋಸದ ಬದುಕು. ಇದಕ್ಕೆ ಕಾರಣ ಜಾತಿಯ ಮದ, ಅಧಿಕಾರದ ಮದ ಎಂದು ಡಿ.ಸಿ ಎಂ.ಆರ್.ರವಿ ಟೀಕಾ ಪ್ರಹಾರ ನಡೆಸಿದರು.

ಗ್ರಾಮದಲ್ಲಿ ಶತಮಾನಗಳಿಂದ ನಡೆದುಕೊಂಡು ಬಂದಿದ್ದ ಅಸ್ಪೃಶ್ಯತೆ ಆಚರಣೆಗೆ ಅಂತ್ಯ ಹಾಡುವ ನಿಟ್ಟಿನಲ್ಲಿ ಈ ಕಾರ್ಯಕ್ರಮ ಮುನ್ನಡೆ ಇಟ್ಟಿದೆ.

ಸಹಭೋಜನ ಕಾರ್ಯಕ್ರಮದಲ್ಲಿ ಅರಿವು ಭಾರತ ಸಂಸ್ಥೆಯ ಅರಿವು ಶಿವಪ್ಪ, ಮುಖಂಡರಾದ ಟಿ.ವಿಜಯಕುಮಾರ್,

ಪಂಡಿತ್ ಮುನಿವೆಂಕಟಪ್ಪ, ವಾರಿಧಿ ಮಂಜುನಾಥ್ ರೆಡ್ಡಿ, ಒಲಿವಿಯಾ ಓಂಪ್ರಕಾಶ್, ನವೀನ್ ಕುಮಾರ್, ಮಂಜು ಕನ್ನಿಕಾ, ರವಿ, ಶಶಿಕುಮಾರ್, ಸುರೇಶ್, ಗೋವಿಂದಗೌಡ, ಗೋಪಿನಾಥ ಕರವಿ, ಕೆ.ಎಚ್.ರಾಮಪ್ಪ ಭಾಗವಹಿಸಿದ್ದರು.



Arivu Bharat
1st Cross, 111 1st Main Road,
Muneshwara Nagar
Kolar – 563101
Ph: 9448663904, 9449652631
www.arivubharat.com