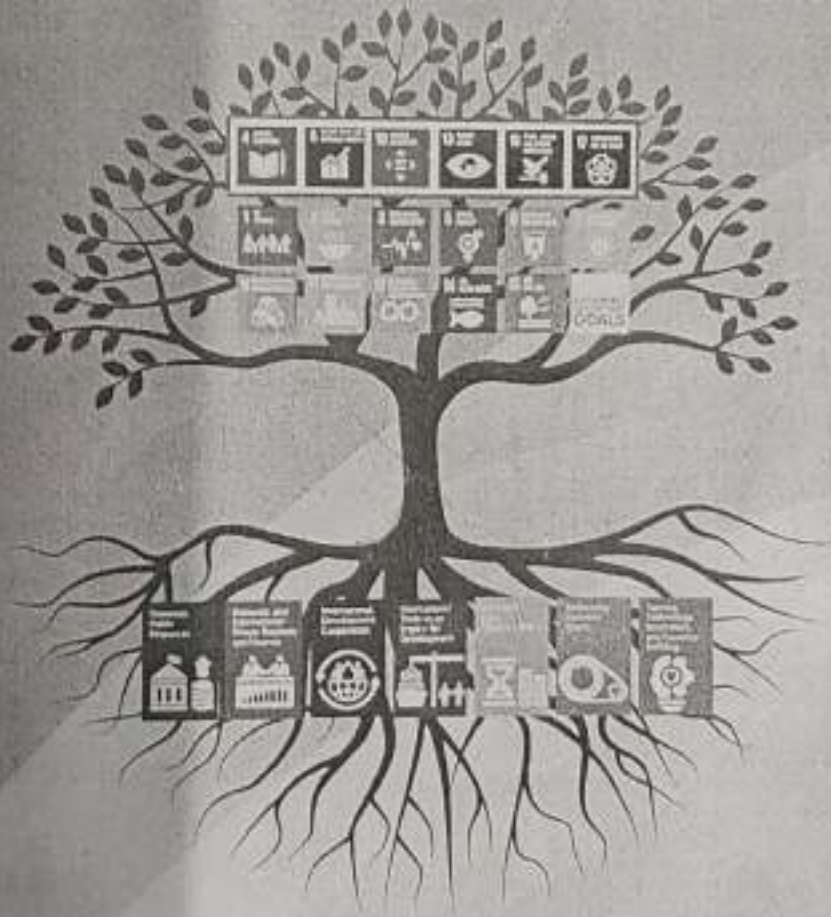


2021-2022

# One Day Multidisciplinary National Conference

On

## SUSTAINABLE DEVELOPMENT IN RECENT GLOBAL SCENARIO – ISSUES AND CHALLENGES



Organized by

**Internal Quality Assurance Cell**  
**Government First Grade College, Koppa**  
**Maddur Tq, Mandya Dist - 571425**

Chief Editor  
Sri. S.B. Boregowda

Editors  
Sri. M. Madegowda  
Sri. S. Ananda

**One Day Multidisciplinary National Conference  
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A book containing the One Day Multidisciplinary National Conference

Year of Publication : **First Edition 2021**

Volume : 2

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Size : A4

Paper : 75 GSM

Binding : Paper Back

No. of Pages : 600

No. of Copies : 360

**ISBN : 978-81-945326-0-6**

Price : 700/-

**Disclaimer:**

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**Published By**

Government First Grade College,  
Koppa, Maddur Tq, Mandya Dist.

**Printed By**

Sneha Printers  
Bangalore

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# ದೇವದಾಸಿ ಪದ್ಧತಿಗೆ ಸುಧಾರಣಾವಾದಿಗಳ ವಿರೋಧಿ ಚಳುವಳಿಗಳು

## ನಾಗರಾಜ ಕಡ್ಲೆಬಾಳು<sup>1</sup>

ಸುಧಾರಣಾವಾದಿ ಅಥವಾ ದಾಸತ್ವ ವಿರೋಧಿಗಳು ದೇವದಾಸಿ ಆಚರಣೆಯನ್ನು ಸಾಮಾಜಿಕ ಒಡುಗೊಂದು ಮತ್ತು ದೇವದಾಸಿಯನ್ನು ವೇಶ್ಯೆ ಎಂದು ಪರಿಗಣಿಸಿದರು. 1880 ರಿಂದ 1890ರ ಸಮಯದಲ್ಲಿ ನಾಜ್ ವಿರೋಧಿ ಹಾಗೂ ವಿರೋಧಿ ಚಳುವಳಿಗಳು ಆರಂಭಗೊಂಡವು. ಈ ಚಳುವಳಿಗಳ ಮುಖ್ಯ ಉದ್ದೇಶ ಈ ಪದ್ಧತಿಯನ್ನು ನಿರ್ನಾಮ ಮಾಡುವ ಈ ಚಳುವಳಿಗಳ ಮುಖ್ಯ ಹೋರಾಟಗಾರರು, ಪಾದ್ರಿಗಳು, ವೈದ್ಯಾಧಿಕಾರಿಗಳು, ಪತ್ರಕರ್ತರು, ವಿಚಾರವಾದಿಗಳು, ವ್ಯವಸ್ಥಾಪಕ ನಾಗರಿಕರು, ಸಾಮಾಜಿಕ ಕಾರ್ಯಕರ್ತರಾಗಿದ್ದರು. ಯುವತಿಯರು ತಮ್ಮ ಹಿಂದೂ ದೇವಸ್ಥಾನಗಳಿಗೆ ಸೇರಿಕೊಳ್ಳುವ ಸಂದರ್ಭದಲ್ಲಿ ನಡೆಯುವ ಕಾರ್ಯಕ್ರಮಗಳನ್ನು ಹಾಗೂ ಅವುಗಳ ವಿಧಿವಿಧಾನಗಳನ್ನು ನಿರ್ನಾಮಿಸುವ ಅಥವಾ ಮೇಲೆ ನಿವೇದನೆ ಹೇರಬೇಕೆಂದು ಹೋರಾಟಗಾರರು ಒತ್ತಾಯಿಸಿದರು. ಈ ದೇವದಾಸಿ ವಿರೋಧಿ ಚಳುವಳಿಯ ಪ್ರಸಾರಕರು ದೇವದಾಸಿ ಪದ್ಧತಿಯ ವಿರುದ್ಧ 1882 ರಲ್ಲಿ ತಮ್ಮ ಹೋರಾಟವನ್ನು ಪ್ರಾರಂಭಿಸಿದರು. ಈ ಪದ್ಧತಿಯ ವಿರುದ್ಧ ವಿಸ್ತಾರವಾದ ಚಳುವಳಿಗಳು ಉಂಟು ಮಾಡಲು ಅನೇಕ ಸಂವಾದ ಹಾಗೂ ಸಮಾವೇಶಗಳನ್ನು ಆಯೋಜಿಸಿದರು.

1892ರ ಕೊನೆಯ ದಿನಗಳಲ್ಲಿ ಈ ಚಳುವಳಿಗಾರರು ವೈಸರಾಯ್, ಗೌರ್ಮೆಂಟ್ ಜನರಲ್ ಆಫ್ ಇಂಡಿಯಾ ಮತ್ತು ಮದ್ರಾಸ್ ಪ್ರೆಸಿಡೆಂಟ್ ಗೌರ್ಮೆಂಟ್ ತಮ್ಮ ನಿವೇದನೆ ಪತ್ರಗಳನ್ನು ಕೊಡುವುದರ ಮೂಲಕ ಈ ಅನಿಷ್ಟ ಪದ್ಧತಿಯನ್ನು ತಡೆಯುವ ಪ್ರಯತ್ನ ಮಾಡಿದರು. ಈ ನಿವೇದನೆಯು ದೇವದಾಸಿ ವಿರೋಧಿ ಚಳುವಳಿಯ ಹಂತವನ್ನು ತಿಳಿಸುತ್ತದೆ.

ಹಿಂದೂ ಸಾಮಾಜಿಕ ಸುಧಾರಣಾ ಸಂಘಟನೆ ನಿವೇದನೆ ಪತ್ರದಿಂದ ಆಯ್ದು ಕೆಲವು ಭಾಗಗಳು ಈ ಕೆಳಗಿನಂತಿವೆ.

1. ಸ್ವತಃ ಮಾಡುವ ಸ್ತ್ರೀಯರು ಸಮುದಾಯದ ಗುಂಪೊಂದು ಹಿಂದೂ ಸಮಾಜದಲ್ಲಿ.
2. ಈ ಸ್ತ್ರೀಯರು ಯಾವಾಗಲೂ ವೇಶ್ಯೆಯರಾಗಿರುತ್ತಾರೆ.
3. ಇವರಿಗೆ ನೈತಿಕ ಬೆಂಬಲ ಹಾಗೂ ಪ್ರೋತ್ಸಾಹ ಕೊಡಲಾಗುತ್ತದೆ. ಹಿಂದೂಗಳಲ್ಲಿರುವ ಆಚರಣೆಯಂತೆ ಸಮಾಜದಲ್ಲಿ ಗೌರವಿಸಲ್ಪಡುವ ಅಂತಸ್ತನ್ನು ನೀಡಲಾಗಿದ್ದು, ಮದುವೆ ಸಮಾರಂಭಗಳಲ್ಲಿ ಇತರೆ ಹಬ್ಬಪರಿದಿನಗಳಲ್ಲಿ ಹಾಗೂ ಹಿಂದೂಗಳಲ್ಲದ ಅತಿಥಿಗಳನ್ನು ಗೌರವಿಸಲು ನಡೆಯುವ ಕಾರ್ಯಕ್ರಮಗಳಿಗೆ ಆಹ್ವಾನಿಸುವುದರ ಮುಖೇನ ಅನವೇಶಿತವಾದ ಮಟ್ಟಕ್ಕೆ ಅವರುಗಳನ್ನು ತಲುಪಿಸುವ ಸಂದರ್ಭಗಳಿದ್ದವು.

ವೈಸರಾಯ್‌ನ ಪ್ರತಿಕ್ರಿಯೆ ಹೀಗಿತ್ತು, "ಈ ಹೆಣ್ಣು ಮಕ್ಕಳು ಯಾವಾಗಲೂ ವೇಶ್ಯೆಯರಾಗಿರುತ್ತಾರೆ ಎನ್ನುವ ಹೇಳಿಕೆಯ ಮೇಲೆ ಅವರುಗಳಿಗೆ ನೈತಿಕ ಬೆಂಬಲ ಹಾಗೂ ಪ್ರೋತ್ಸಾಹ ಕೊಡುವುದು ಅನವೇಶಿತವೆಂದು ಹೇಳುತ್ತೀರಿ. ನಾನು ಒಂದು ಅಥವಾ ಹೆಚ್ಚಿನ ಸಂದರ್ಭಗಳಲ್ಲಿ ಭಾರತದ ಬೇರೆ ಬೇರೆ ಭಾಗಗಳಲ್ಲಿ ಪ್ರಯಾಣ ಮಾಡುವಾಗ ಕಾರ್ಯಕ್ರಮವೊಂದರ ಭಾಗವಾಗಿ ಸ್ವತಃ ನಡೆಯುವುದನ್ನು ಗಮನಿಸಿದ್ದೇನೆ. ಅವರು ಭಾರತೀಯ ಸಂಪ್ರದಾಯದಂತೆ ವೃತ್ತಿಯಲ್ಲಿ ಸ್ವತಃಗಾರ್ತಿಯರಾಗಿ ಪ್ರದರ್ಶನವನ್ನು ನೀಡುತ್ತಿದ್ದಾರೆ. ಅವರು ನೈತಿಕದಲ್ಲಿ ನಾನು ಯಾವುದೇ ಅನೌಚಿತ್ಯ ಗಮನಿಸಿಲ್ಲ."

ಮದ್ರಾಸಿನ ಗೌರ್ಮೆಂಟ್ ಸಹ ಇದೇ ದಾಟಿಯಲ್ಲಿ ದೇವದಾಸಿಯರ ಬಗ್ಗೆ ಹೇಳಿದ್ದಾರೆ.

ಅಧ್ಯಕ್ಷ ಶ್ರೀನಿವಾಸನ್ ಈ ಕೆಳಗಿನಂತೆ ಹೇಳಿದ್ದಾರೆ. "ಸ್ವತಂತ್ರವಾದ ಸ್ತ್ರೀ ವೃತ್ತಿ ಕೌಶಲ್ಯಗಳ ಮೂಲಕ ಈ ಜನ ಸಮುದಾಯಕ್ಕೆ ಬದಲಾವಣೆಗಳನ್ನು ಪರಿಚಯಿಸಲ್ಪಟ್ಟಿದ್ದು, ಇವುಗಳನ್ನು ಆರ್ಥಿಕವಾಗಿ ಹಿಂದುಳಿದ ಅತಿಯಾದ ಸಂಪ್ರದಾಯಬದ್ಧ ದೇವದಾಸಿ ವೃತ್ತಿಗೆ ಇರುವ ಭಿನ್ನತೆಯನ್ನು ನೋಡಬಹುದು. ಹಿಂದೂಧರ್ಮದಲ್ಲಿರುವ ಅಮೂರ್ತ ಸತ್ಯಗಳು, ಪುರುಷರನ್ನು ಪರಿಣಾಮಕಾರಿಯಲ್ಲದವರೆಂದು ಹಾಗೂ ಹೆಣ್ಣುಮಕ್ಕಳನ್ನು ಚುರುಕಾದ ಮತ್ತು ಪರಿಣಾಮಕಾರಿಯಾದವರೆಂದು ಅವರ ಸೃಷ್ಟಿ ವಿಭಿನ್ನವಾಗಿ ನೋಡಬಹುದು. ಇವರುಗಳು ಸಾಮಾಜಿಕ ನೆಲೆಗಟ್ಟಿನ ಮೇಲೆ ಏಟತೆಯನ್ನು ಸ್ವೀಕರಿಸುವಂತೆ ಕಾಣುತ್ತಾರೆ.

ಪ್ರಭಾವ ಕೊಡುವ ಸುಧಾರಣಾವಾದಿಗಳಲ್ಲಿ ಮಿಷನರಿಗಳು, ವೈದ್ಯಾಧಿಕಾರಿಗಳು, ಪತ್ರಕರ್ತರು, ಅಡಳಿತಗಾರರು ಮತ್ತು ಸಾಮಾಜಿಕ ಕಾರ್ಯಕರ್ತರು ಸೇರಿದ್ದಾರೆ. ಇವರುಗಳು ಕ್ರೈಸ್ತ ಧರ್ಮ ಹಾಗೂ ಅದರ ನೀತಿಗಳಿಂದ ಪ್ರಭಾವಿತರಾದವರು. ಒಟ್ಟಾರಾಗಿ, ದೇವದಾಸಿ ಸಂಸ್ಥೆಯ ಈ ಲಕ್ಷಣಗಳು ಅತ್ಯಂತ ದೂಷನೀಯ. ದೇವದಾಸಿ ಪದ್ಧತಿಯು ವೈಭವದ ಸಂಸ್ಥೆಯೆಂದು ಹೆಸರಾಗಿದೆ. ದೇವದಾಸಿ ಸಂಸ್ಥೆಯ ಒಳಗಾಗಿದ್ದು, ರಾಜಕೀಯ ಲಾಭದ ಎಕಟೆಯನ್ನು ತೋರಿಸುತ್ತದೆ, ಯಾರಿಗಾಗಿ ಸಾಮ್ರಾಜ್ಯಶಾಹಿತ್ಯವನ್ನು ಕೊಡುವುದು ಪ್ರತಿಯೆಯ ಮೇಲೆ ಹಾಗೂ ಬದಲಾವಣೆಯ ಕಾರ್ಯಕ್ರಮಗಳ ಮೇಲೆ ಬೆಂಬಲಿಸುತ್ತವೆಯೋ ಅದರ ಮೇಲೆ ಅದರ ಅರ್ಥಮಯ ಫಲಿತಾಂಶ ಸಿಗುವುದೆಂಬುದನ್ನು ಜ್ಞಾಪಕ ಮಾಡಿಕೊಳ್ಳಬೇಕಾಗುತ್ತದೆ. ಈ ಚಳುವಳಿಯು ಯಾವ ಯಾವುದನ್ನು ಹಿಂದೂ ದೇವಾಲಯಗಳಿಗೆ ತಮ್ಮನ್ನು ತಾವೇ ದೇವದಾಸಿಯರೆಂದು ಸಮರ್ಪಿಸಿಕೊಳ್ಳುತ್ತಾರೆ ಅಂತಹವರ ಸಮಾಜಮುಖವು ಮೇಲೆ ಹಾಗೂ ಅವರ ವಿಧಿವಿಧಾನಗಳ ಮೇಲೆ ನಿವೇದನೆ ಹೇರಬೇಕೆಂದು ಒತ್ತಾಯಿಸುತ್ತವೆಯೋ ಅದು

<sup>1</sup> ಹೊಸ ಸಂಪಾದನಾ ವಿದ್ಯಾರ್ಥಿ, ಚಿತ್ರ ವಿಭಾಗ, ಕನ್ನಡ ವಿಶ್ವವಿದ್ಯಾಲಯ, ಹಂಪಿ  
ISBN 978-81-945326-0-6

3  
ಸೂತನ NEP-B.A/B.Sc DSCC 2ನೇ ಸೆಮಿಸ್ಟರ್

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ವಾಯುಗುಣಶಾಸ್ತ್ರದ ಮೂಲತತ್ವಗಳು

GEOGRAPHY : PRINCIPLES OF CLIMATOLOGY

ಡಾ. ಎಂ. ಬಿ. ಗೌಡರ



ಜ್ಞಾನಧಾರೆ ಪ್ರಕಾಶನ, ಗದಗ

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ಗುಣವಾಗಿ ರಾಜ್ಯದ ಎಲ್ಲಾ ವಿಶ್ವವಿದ್ಯಾಲಯಗಳ ಪದವಿ ವಿದ್ಯಾರ್ಥಿಗಳಿಗೆ ಹಾಗೂ  
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ಕೆ.ಎಸ್.ಎಸ್.ಕಲಾ, ವಾಣಿಜ್ಯ ವಿಜ್ಞಾನ ಮಹಾವಿದ್ಯಾಲಯ ಹಾಗೂ

ಸ್ನಾತಕೋತ್ತರ ಅಧ್ಯಯನ ಕೇಂದ್ರ, ಗದಗ - 582 101

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ಭೂಗೋಳಶಾಸ್ತ್ರ : ವಾಯುಗುಣಶಾಸ್ತ್ರದ ಮೂಲತತ್ವಗಳು - ಡಾ. ಎಂ. ಬಿ. ಗೌಡರ  
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ಎಂ.ಬಿ.ಗೌಡರ ಬಿಲ್ಡಿಂಗ್, ಶ್ರೀ ಸಾಯಿ ನಗರ,

ಶ್ರೀ ಸಾಯಿಬಾಬಾ ಮಂದಿರ ಹತ್ತಿರ, ಹಾತಲಗೇರಿ ರೋಡ್,

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ಪುಟಗಳು : viii + 135 = 143

ಪುಸ್ತಕದ ಅಳತೆ : ದೈರ್ಘ್ಯ 1/8

ಕಾಗದ ಗುಣಮಟ್ಟ : ಮ್ಯಾಪರಿಫೋ

₹ 175-00

ISBN NO. :  
978-81-953610-4-5



ಅಕ್ಷರ ಬೋಧನೆ :

ಯುನಿಸ್ಕಾನ್ ಗ್ರಾಫಿಕ್ಸ್, ಗದಗ.

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**At Gadag, Karnataka  
26th & 27th March 2022**

## An Analysis on Cultural Changes of Banjaras Community in Karnataka

Dr. Krishna Karabhari

Assistant Professor, Dept of History, KSS College, Gadag, Karnataka



### INTRODUCTION

The Banjaras were also known by various names Lamani, Lambadi, Vanjara, and Gormati. They were nomadic tribes who were believed to have originally migrated from Afghanistan, before settling in Rajasthan and other parts of India. The major concentration is in the states of Rajasthan, Karnataka, Andhra Pradesh, Telangana and Maharashtra. Traditionally they were considered to be the suppliers of bullocks and salt merchants.

The Banjara is colourful tribe not only of Karnataka but also of India found in many States like Telangana, Andrapradesh, Gujarat, Rajasthan, Himachal Pradesh, Uttar Pradesh, Delhi, Maharashtra. Also known as Bepari, Mukeai, Laban, they are a semi nomadic tribe of carriers and drivers of pack-bullocks. Their principal group's name Laban / Labana is derived from the Sanskrit word lavanah, meaning salt as they were salt traders. They are found moving around in different parts of the country especially during fairs and festivals.

The Banjaras of Karnataka are believed to have migrated from Rajasthan through Madhya Pradesh and Gujarat as evident from their own "Banjara" dialect. Their womenfolk are distinguished by their very elaborate, colourful and attractive personal adornments comprising Ghagra, Orhni, Kanchhi and Zhabta dresses,

silver ornaments, tatoo marks and hair style. Their ornaments are different for unmarried and married women and also widows. Now, the Banjaras are primarily agriculturists and animal husbandry is their secondary occupation. They have retained their traditional occupation of selling salt, coconut, stationery goods, etc. at the weekly markets and local fairs. Some of them work as agricultural labourers.

In multi-ethnic villages, they live in separate wards called Tanda maintaining their cultural identity. Banjara Devi is their patron deity who is represented by a heap of stones under a shady grove in the village outskirts. This Photo Handbook is an outcome of academic exploration enriched with field experiences to disseminate through visual documentation the pristine tribal cultures of Karnataka among the people who are interested to know about the exotic life styles Banjaras tribes. This book would give an overview of Banjara tribe of Karnataka highlighting on their social life, political life, economic life, aesthetic life, livelihood, material culture, religious beliefs and practices, fairs, festivals, age-old social customs, traditions, change and development. This handbook will be appreciated by the booklovers and also by the amateur readers.

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ಎನ್‌ಇಪಿ ಪದ್ಧತಿಯನ್ವಯ (೨೦೨೨-೨೩ ಮತ್ತು ತದನಂತರದ ಅವಧಿಗಾಗಿ)

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M.Com., M.A.(Eco), P.G.D.G.S., Ph.D.

HOD of Commerce and Associate Professor  
K.S.S. Arts, Commerce, Science College and P.G. Center,  
**GADAG - 582101**

Former Principal,  
K.S.S. Arts, Commerce, Science College and P.G. Center,  
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Author :

**Dr. T. N. Godi**

HOD of Commerce and Associate Professor,  
K.S.S. Arts, Commerce, Science College  
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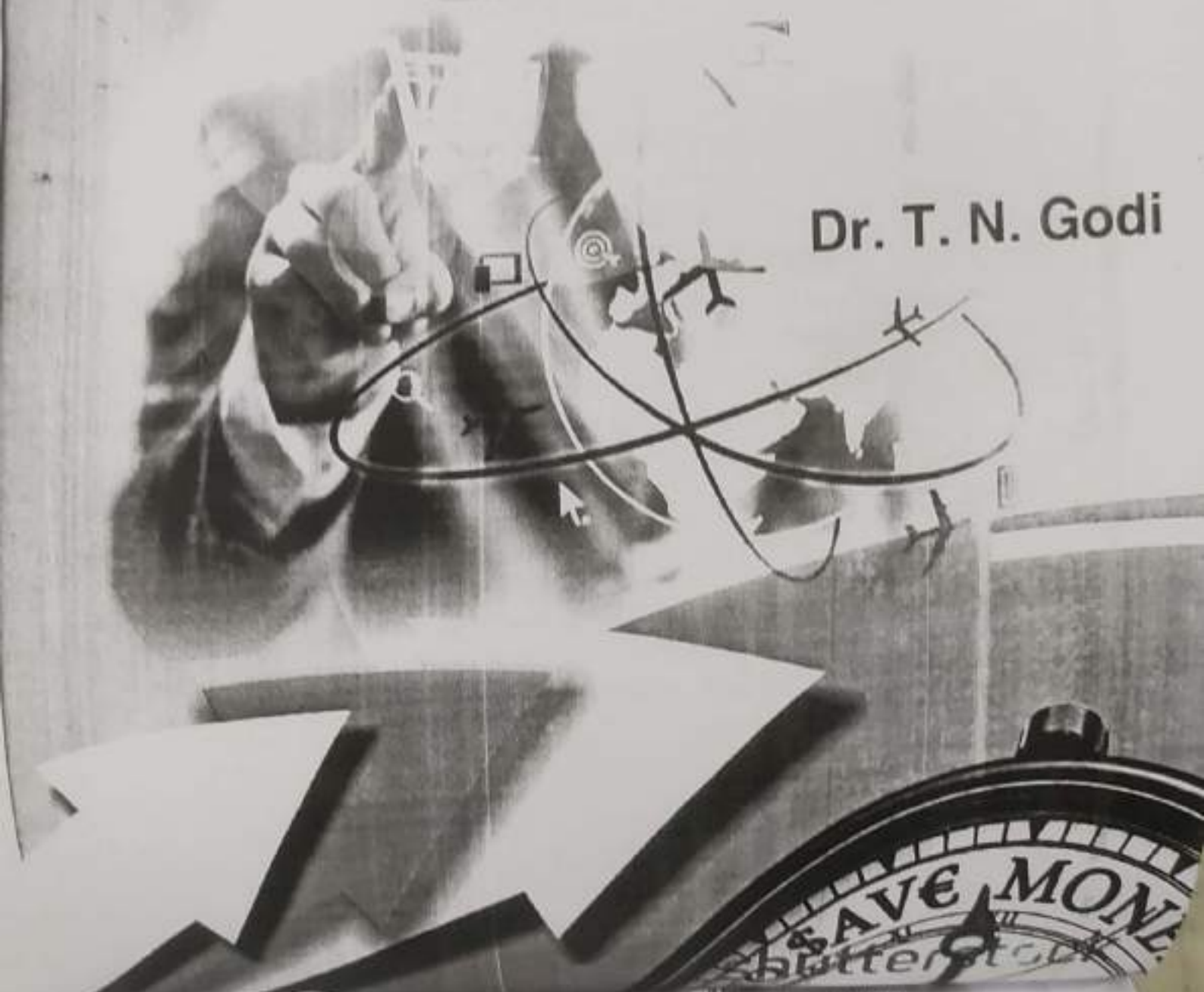
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M.Com., M.A (Eco), P.G.D.G.S., Ph.D.

HOD of Commerce and Associate Professor

K.S.S. Arts, Commerce, Science College and P.G. Center,

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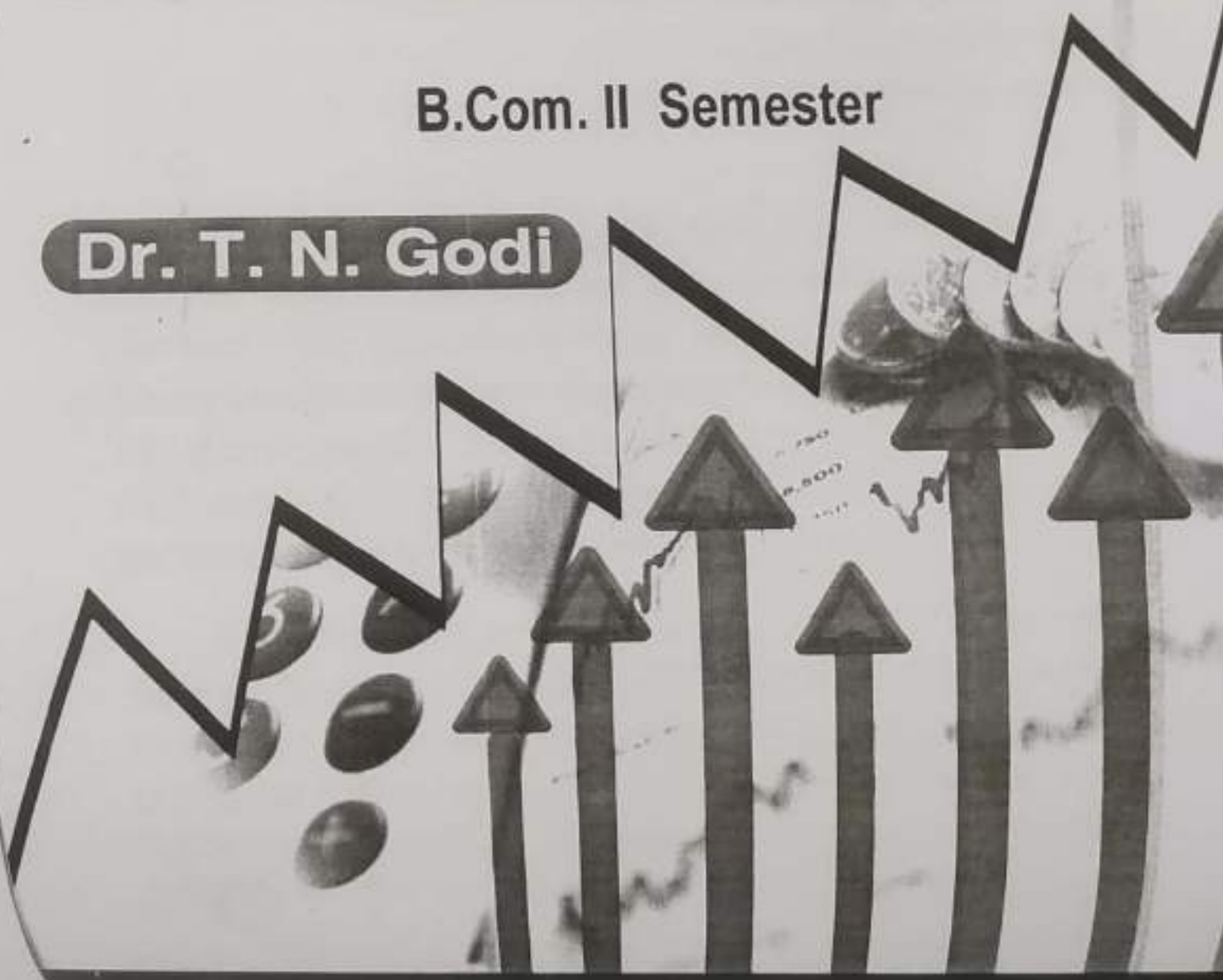
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M.Com., M.A./Ecol., P.G.D.G.S., Ph.D.

HOD of Commerce and Associate Professor

K.S.S. Arts, Commerce, Science College and P.G. Center,  
**GADAG - 582101**

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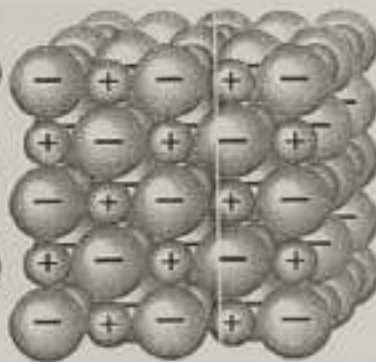
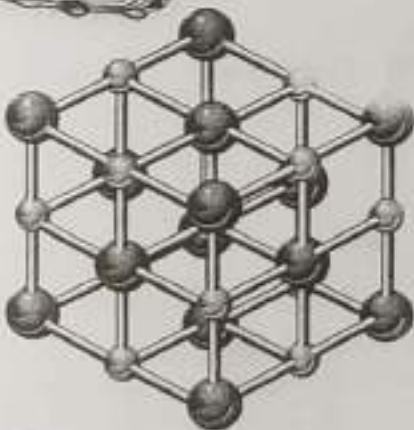
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(ನೂತನ ಸಿ.ಬಿ.ಸಿ.ಎಸ್. ಪಠ್ಯಕ್ರಮಕ್ಕನುಗುಣವಾಗಿ ಎಲ್ಲ ವಿಶ್ವವಿದ್ಯಾಲಯಗಳಿಗೆ  
ಹಾಗೂ ಸ್ಪರ್ಧಾತ್ಮಕ ಪರೀಕ್ಷೆಗಳಿಗೆ ಉಪಯುಕ್ತವಾಗುವಂತೆ ರಚಿಸಲಾಗಿದೆ)

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ಡಾ. ಎಂ. ಬಿ. ಗೌಡರ

M.A., Ph.D.

ಮುಖ್ಯಸ್ಥರು ಹಾಗೂ ಸಹ ಪ್ರಾಧ್ಯಾಪಕರು, ಭೂಗೋಳಶಾಸ್ತ್ರ ವಿಭಾಗ,  
ಕೆ.ಎಸ್.ಎಸ್.ಕಲಾ, ವಾಣಿಜ್ಯ ವಿಜ್ಞಾನ ಮಹಾವಿದ್ಯಾಲಯ ಹಾಗೂ  
ಸ್ನಾತಕೋತ್ತರ ಅಧ್ಯಯನ ಕೇಂದ್ರ, ಗದಗ - 582 101

ಪ್ರಕಾಶಕರು

ಜ್ಞಾನಧಾರೆ ಪ್ರಕಾಶನ ಗದಗ

ಮಾನವ ಭೂಗೋಳಶಾಸ್ತ್ರದ ಮೂಲತತ್ವಗಳು

PRINCIPLES OF HUMAN GEOGRAPHY- Dr. M. B. Goudar

ಲೇಖಕರು : ಡಾ. ಎಂ. ಬಿ. ಗೌಡರ

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ಪ್ರಕಾಶಕರು : ಜ್ಞಾನಧಾರೆ ಪ್ರಕಾಶನ

ಎಂ.ಬಿ. ಗೌಡರ ಬಿಲ್ಡಿಂಗ್, ಶ್ರೀ ಸಾಯಿ ನಗರ

ಶ್ರೀ ಸಾಯಿಬಾಬಾ ಮಂದಿರ ಹತ್ತಿರ,

ಹಾತಲಗೇರಿ ರೋಡ, ಗದಗ-582101

ಮೊ: 9449900048, 9590324214, 9964228844

ಮುದ್ರಣ : ಪ್ರಥಮ-2021

ISBN No. : 978-81-953610-8-3

ಪುಟಗಳು : 232 (viii+224)

ಅಳತೆ : ಡೆಮಿ 1/8

ಕಾಗದ : ಎನ್.ಎಸ್. ಮ್ಯಾಪಲಿಥೋ

ಪ್ರತಿಗಳು : 1000

ಬೆಲೆ : ರೂ. 180/-

ಅಕ್ಷರ ಜೋಡಣೆ : ಯುನಿಕ್ ಗ್ರಾಫಿಕ್ಸ್, ಗದಗ

ಮುಖಪುಟ ವಿನ್ಯಾಸ : ಜೆ. ಪಿ. ಪ್ರಿಂಟ್ಸ್, ಗದಗ

ಮುದ್ರಣ : ಜೆ.ಪಿ.ಪ್ರಿಂಟ್ಸ್, ಗದಗ

**Vol 5**

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ಸಂಪುಟ - ೧

2021

Kannada International Journal for Research  
A peer-reviewed open-access journal

ಕನ್ನಡ ಅಂತಾರಾಷ್ಟ್ರೀಯ ಸಂಶೋಧನಾ ಪತ್ರಿಕೆ

ಸಂಪುಟ - ೧

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KANNADA INTERNATIONAL  
JOURNAL FOR RESEARCH

# ಕೀಪುತಿ

ಆಧುನಿಕ ಕನ್ನಡ ಸಾಹಿತ್ಯದ ಸಂಶೋಧನಾ ಲೇಖನಗಳು

ಪ್ರಧಾನ ಸಂಪಾದಕರು: ಡಾ. ರಿಯಾಜ್ ಪಾಷ



ಸಂಪಾದಕರು  
ಶಿವಕುಮಾರ ಪಿ. ಆರ್  
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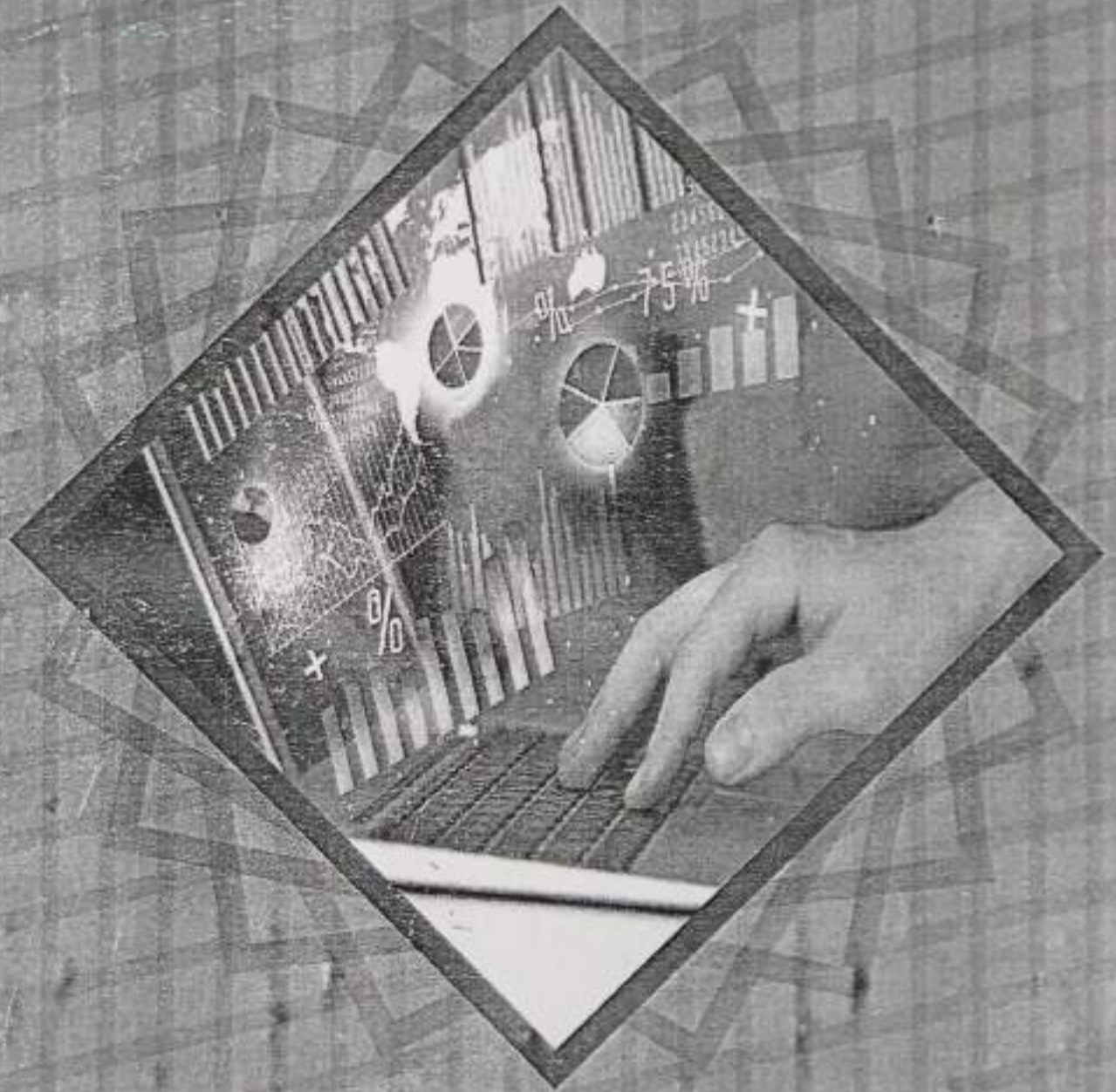
- Chief Editor** : Dr. Riyaz Pasha
- Editor** : Shivakumara. P. R.  
Dr. K.V. Jayappa  
Dr. C. Kotrappa  
Ningaraju H.S
- Publication** : Navaspoorthi Publication, #621, 1-Floor,  
2-cross road, 2- main road, RBI Layout,  
J P Nagar 7-Phase, Bangalore - 560078  
☎: 6362539548
- First Impression** : 2020
- ISBN No** : 978-81-950000-4-3
- Pages** : x + 126
- Copies** : 1000
- Copy Rights** : Editor's
- Paper Used** : 70 GSM
- Price** : Rs. 100/-
- Cover Page** : Vijayalakshmi Printers
- Printed By** : Vijayalakshmi Printers, #34/H, Industrial Suburb,  
Vishweshwara Nagar, Mysore.

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2019-2020

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B.Com. IV Semester



Dr. T. N. Godi



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# CORPORATE ACCOUNTING - II

B.Com. Fourth Semester

Akkamahadevi Women's University, Vijayapura  
(as per New Syllabus with effect from 2019-20)

Author

**Dr. T. N. Godi**

M.Com., M.A.(Eco), P.G.D.G.S., Ph.D.

Associate Professor,

K.S.S. Arts, Commerce, Science College and P.G. Center,  
GADAG - 582101

Former Principal,

K.S.S. Arts, Commerce, Science College and P.G. Center,  
GADAG - 582101

Former Co-ordinator and Visiting Faculty Member of  
M.Com., P.G. Center, K.S.S. College,  
GADAG - 582101

First Edition

**2020**



MALATESH PRAKASHAN  
GADAG

Reference Book :  
Prepared As Per Akkamahadevi Women's University, Vijayapura New  
Syllabus of B.Com. Fourth Semester "Corporate Accounting - II". A  
reference book written by Dr. T. N. Godi Gadag, Published by  
Malatesh Prakashan Gadag.

Author :

**Dr. T. N. Godi**

Associate Professor,  
K.S.S. Arts, Commerce, Science College  
and PG Centre, Gadag.  
Mob. : 9448980995

Publishers :

**Malatesh Prakashan Gadag**

"Sri Saishruddha",  
Kariyamma Devi Badavane,  
Behind P&T Quarters, Gadag.

ISBN No. : 978-81-927286-2-9

Copy Right : Author & Publisher

First Edition : 2020

Pages : vi + 346 = 352

Copies : 500

Price : ₹ 200/-

D.T.P. By :

Vinayak Computer, Betgeri.

Printed By :

Vishwa Offset Printer, Gadag.

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# **FINANCIAL ACCOUNTING-I**

**B.Com. I Semester**

**Dr. T. N. Godi**



# FINANCIAL ACCOUNTING - I

B.Com. First Semester

Vijayanagar Sri Krishnadevaraya University, Bellary  
(as per CBCS Syllabus with effect from 2016-17)

Author

**Dr. T. N. Godi**

M.Com., M.A.(Eco), P.G.D.G.S., Ph.D.

Associate Professor,

K.S.S. Arts, Commerce, Science College and P.G. Center,  
**GADAG - 582101**

Former Principal,

K.S.S. Arts, Commerce, Science College and P.G. Center,  
**GADAG - 582101**

Former Co-ordinator and Visiting Faculty Member of  
M.Com., P.G. Center, K.S.S. College,  
**GADAG - 582101**

First Edition

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**MALATESH PRAKASHAN  
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**Reference Book :**

Prepared As Per Vijayanagar Sri Krishnadevaraya University, Bellary  
CBCS Syllabus of B.Com. First Semester "Financial Accounting - I".  
A reference book written by **Dr. T. N. Godi Gadag**, Published by  
**Malatesh Prakashan Gadag**.

Author :

**Dr. T. N. Godi**

Associate Professor,  
K.S.S. Arts, Commerce, Science College  
and PG Centre, Gadag.  
Mob. : 9448980995

Publishers :

**Malatesh Prakashan Gadag**

"Sri Saishruddha",  
Kariyamma Devi Badavane,  
Behind P&T Quarters, Gadag.

Copy Right : Author & Publisher

First Edition : 2020

Pages : viii + 400 = 408

Copies : 500

Price : ₹ 200/-

D.T.P. By :

Vinayak Computer, Betageri.

Printed By :

Vishwa Offset Printer, Gadag.

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# CORPORATE ACCOUNTING - I

B.Com. Third Semester

Rani Channamma University, Belagavi

as per New Syllabus 2016-17

Author

**Dr. T. N. Godi**

M.Com., M.A.(Eco), P.G.D.G.S., Ph.D.

Former Principal and Associate Professor,  
K.S.S. Arts, Commerce, Science College and P.G. Center,  
**GADAG - 582101**

Former Co-ordinator and Visiting Faculty Member of  
M.Com., P.G. Center, K.S.S. College,  
**GADAG - 582101**

**Dr. M.L. Lamani**

M.Com., L.L.B., Ph.D.

Associate Professor,  
K.L.S. Gogte College of Commerce,  
**BELAGAVI - 590006**

Third Edition

**2020**



**MALATESH PRAKASHAN  
GADAG**

Reference Book :

Prepared As Per Rani Channamma University, Belagavi New Syllabus of B.Com. Third Semester "Corporate Accounting - I". A reference book written by **Dr. T.N. Godi Gadag** and **Dr. M.L. Lamani Belagavi**, Published by **Malatesh Prakashan Gadag**.

Author :

**Dr. T. N. Godi**

Former Principal and Associate Professor  
K.S.S. Arts, Commerce, Science College and PG Centre, Gadag.  
Mob. : 9448980995

**Dr. M.L. Lamani**

Associate Professor  
K.L.S. Gogte College of Commerce, Belagavi  
Mob. : 9448635166

Publishers :

**Malatesh Prakashan Gadag**

"Sri Saishruddha",  
Kariyamma Devi Badavane,  
Behind P&T Quarters, Gadag.

ISBN No. : 978-81-927286-6-7

Copy Right : Authors & Publisher

First Edition : 2016

Second Edition : 2017

Third Edition : 2020

Pages : X + 398 = 408

Copies : 500

Price : ₹ 220/-

D.T.P. By :

Vinayak Computer, Betgeri.

Printed By :

Vishwa Offset Printer, Gadag.

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**Gulbarga University, Kalaburagi**

(as per New CBCS Syllabus with effect from 2018-19)

Author

**Dr. T. N. Godi**

M.Com., M.A.(Eco), P.G.D.G.S., Ph.D.

Associate Professor,

K.S.S. Arts, Commerce, Science College and P.G. Center,  
**GADAG - 582101**

Former Principal,

K.S.S. Arts, Commerce, Science College and P.G. Center,  
**GADAG - 582101**

Former Co-ordinator and Visiting Faculty Member of  
M.Com., P.G. Center, K.S.S. College,  
**GADAG - 582101**

First Edition

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**MALATESH PRAKASHAN  
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**Reference Book :**

Prepared As Per Gulbarga University, Kalaburagi New CBCS Syllabus of B.Com. Second Semester "Financial Accounting - II". A reference book written by **Dr. T. N. Godi Gadag**, Published by **Malatesh Prakashan Gadag**.

**Author :**

**Dr. T. N. Godi**

Associate Professor,  
K.S.S. Arts, Commerce, Science College  
and PG Centre, Gadag.  
Mob. : 9448980995

**Publishers :**

**Malatesh Prakashan Gadag**

"Sri Saishruddha",  
Kariyamma Devi Badavane,  
Behind P&T Quarters, Gadag.

**Copy Right : Author & Publisher**

**First Edition : 2020**

**Pages : vi + 330 = 336**

**Copies : 500**

**Price : ₹ 200/-**

**D.T.P. By :**

Vinayak Computer, Betageri.

**Printed By :**

Vishwa Offset Printer, Gadag.

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Vijayanagar Sri Krishnadevaraya University, Bellary  
(as per New CBCS Syllabus with effect from 2016-17)

Author

**Dr. T. N. Godi**

M.Com., M.A.(Eco), P.G.D.G.S., Ph.D.

Associate Professor,

K.S.S. Arts, Commerce, Science College and P.G. Center,  
**GADAG - 582101**

Former Principal,

K.S.S. Arts, Commerce, Science College and P.G. Center,  
**GADAG - 582101**

Former Co-ordinator and Visiting Faculty Member of  
M.Com., P.G. Center, K.S.S. College,  
**GADAG - 582101**

First Edition

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**Reference Book :**

Prepared As Per Vijayanagar Sri Krishnadevaraya University, Bellary New  
CBCS Syllabus of B.Com. Second Semester "Financial Accounting - II".  
A reference book written by **Dr. T. N. Godi Gadag**, Published by **Malatesh  
Prakashan Gadag**.

**Author :**

**Dr. T. N. Godi**

Associate Professor,  
K.S.S. Arts, Commerce, Science College  
and PG Centre, Gadag.  
Mob. : 9448980995

**Publishers :**

**Malatesh Prakashan Gadag**

"Sri Saishruddha",  
Kariyamma Devi Badavane,  
Behind P&T Quarters, Gadag.

ISBN No. : 978-81-927286-3-6

Copy Right : Author & Publisher

First Edition : 2020

Pages : vi + 366 = 372

Copies : 500

Price : ₹ 200/-

D.T.P. By :

Vinayak Computer, Betageri.

Printed By :

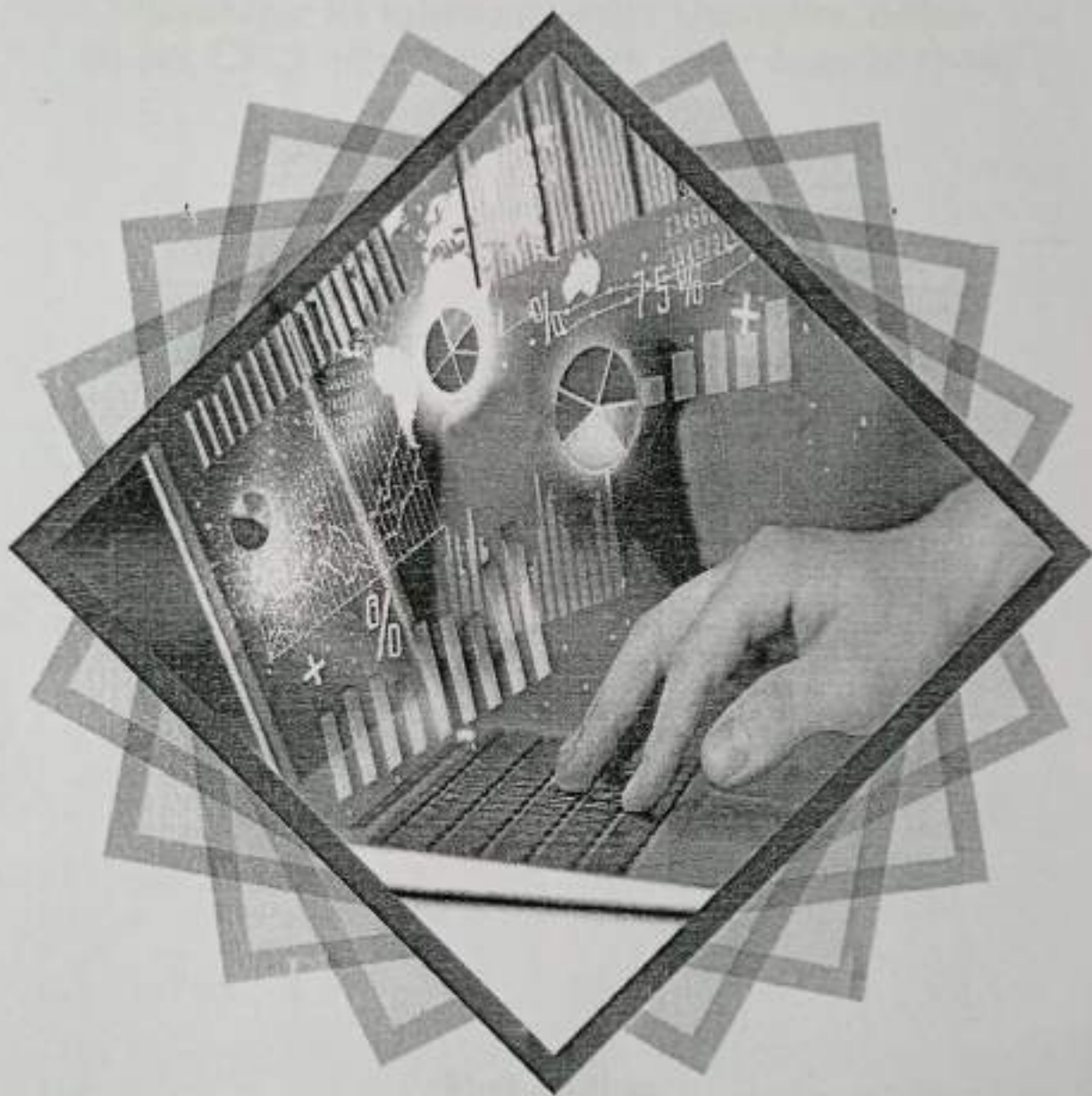
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(as per CBCS New Syllabus with effect from 2017-18)

00001/00001/00001/00001

Author

**Dr. T. N. Godi**

M.Com., M.A.(Eco), P.G.D.G.S., Ph.D.

Associate Professor,

K.S.S. Arts, Commerce, Science College and P.G. Center,  
**GADAG - 582101**

Former Principal,

K.S.S. Arts, Commerce, Science College and P.G. Center,  
**GADAG - 582101**

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First Edition

**2020**



**MALATESH PRAKASHAN  
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**Reference Book :**  
Prepared As Per Vijayanagar Sri Krishnadevaraya University, Bellary New  
CBCS Syllabus of B.Com. Fourth Semester "Corporate Accounting - II".  
A reference book written by **Dr. T. N. Godi Gadag**, Published by **Malatesh  
Prakashan Gadag**.

Author :

**Dr. T. N. Godi**

Associate Professor,  
K.S.S. Arts, Commerce, Science College  
and PG Centre, Gadag.  
Mob. : 9448980995

Publishers :

**Malatesh Prakashan Gadag**

"Sri Saishruddha",  
Kariyamma Devi Badavane,  
Behind P&T Quarters, Gadag.

Copy Right : Author & Publisher

First Edition : 2020

Pages : vi + 368 = 374

Copies : 500

Price : ₹ 200/-

D.T.P. By :

Vinayak Computer, Betgeri.

Printed By :

Vishwa Offset Printer, Gadag.

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Akkamahadevi Women's University, Vijayapura  
(as per New Syllabus with effect from 2018-19)

Author

**Dr. T. N. Godi**

M.Com., M.A.(Eco), P.G.D.G.S., Ph.D.

Associate Professor,

K.S.S. Arts, Commerce, Science College and P.G. Center,  
**GADAG - 582101**

Former Principal,

K.S.S. Arts, Commerce, Science College and P.G. Center,  
**GADAG - 582101**

Former Co-ordinator and Visiting Faculty Member of  
M.Com., P.G. Center, K.S.S. College,  
**GADAG - 582101**

First Edition

**2020**



**MALATESH PRAKASHAN  
GADAG**



Reference Book :

Prepared As Per Akkamahadevi Women's University, Vijayapura New Syllabus of B.Com. Third Semester "Corporate Accounting - I". A reference book written by **Dr. T. N. Godi Gadag**, Published by **Malatesh Prakashan Gadag**.

Author :

**Dr. T. N. Godi**

Associate Professor,  
K.S.S. Arts, Commerce, Science College  
and PG Centre, Gadag.  
Mob. : 9448980995

Publishers :

**Malatesh Prakashan Gadag**

"Sri Saishruddha",  
Kariyamma Devi Badavane,  
Behind P&T Quarters, Gadag.

Copy Right : Author & Publisher

First Edition : 2020

Pages : viii + 376 = 384

Copies : 500

Price : ₹ 200/-

D.T.P. By :

Vinayak Computer, Betgeri.

Printed By :

Vishwa Offset Printer, Gadag.

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B.Com. Fourth Semester  
Karnatak University, Dharwad  
(as per New Syllabus with effect from 2014-15)

Author

**Dr. T. N. Godi**

M.Com., M.A.(Eco), P.G.D.G.S., Ph.D.

Associate Professor,  
K.S.S. Arts, Commerce, Science College and P.G. Center,  
GADAG - 582101

Former Principal, Co-ordinator and Visiting Faculty Member of  
M.Com., P.G. Center, K.S.S. College,  
GADAG - 582101

Seventh Edition

**2020**



**MALATESH PRAKASHAN**  
**GADAG**

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Reference Book :

Prepared As Per Karnatak University, Dharwad New Syllabus of B.Com.  
Fourth Semester "Corporate Accounting - II". A reference book written by  
Dr. T. N. Godi Gadag, Published by Malatesh Prakashan Gadag.

Author :

**Dr. T. N. Godi**

Associate Professor,  
K.S.S. Arts, Commerce, Science College  
and PG Centre, Gadag.  
Mob. : 9448980995

Publishers :

**Malatesh Prakashan Gadag**

"Sri Saishruddha",  
Kariyamma Devi Badavane,  
Near Abdulkalam College,  
Behind P&T Quarters, Gadag.

ISBN No. : 978-81-927286-2-9

Copy Right : Author & Publisher

First Edition : 2014  
Second Edition : 2015  
Third Edition : 2016  
Fourth Edition : 2017  
Fifth Edition : 2018  
Sixth Edition : 2019  
Seventh Edition : 2020

Pages : viii + 496 = 504

Copies : 500

Price : ₹ 240/-

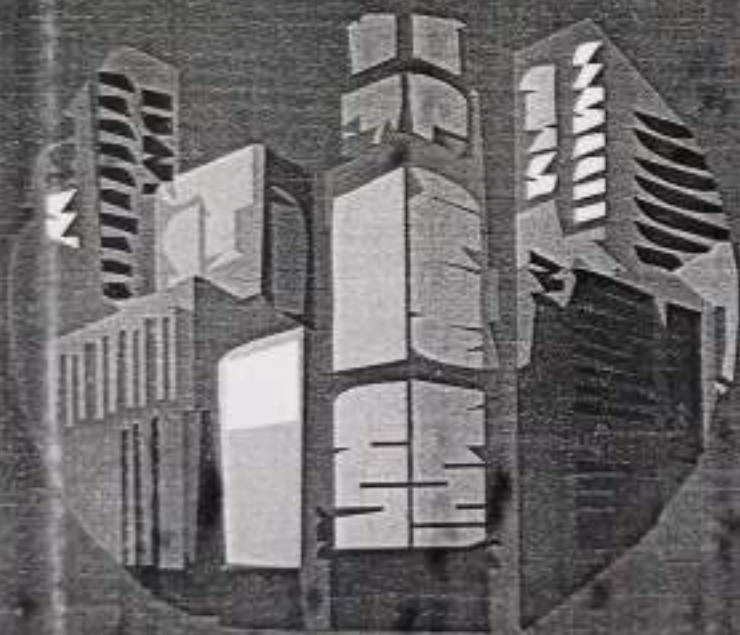
D.T.P. By :  
Vinayak Computer, Betgeri.

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Dr. T. N. Godi

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# CORPORATE ACCOUNTING - I

B.Com. Third Semester

Karnatak University, Dharwad

(as per New Syllabus with effect from 2013-14)

Author

**Dr. T. N. Godi**

M.Com., M.A.(Eco), P.G.D.G.S., Ph.D.

Associate Professor,

K.S.S. Arts, Commerce, Science College and P.G. Center,  
GADAG - 582101

Former Principal,

K.S.S. Arts, Commerce, Science College and P.G. Center,  
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Prepared As Per Karnatak University, Dharwad New Syllabus of B.Com.  
Third Semester "Corporate Accounting - I". A reference book written by  
**Dr. T. N. Godi** Gadag, Published by Malatesh Prakashan Gadag.

Author :

**Dr. T. N. Godi**

Associate Professor,  
K.S.S. Arts, Commerce, Science College  
and PG Centre, Gadag.  
Mob. : 9448980995

Publishers :

**Malatesh Prakashan, Gadag**

"Sri Saishruddha",  
Kariyamma Devi Badavane,  
Behind P&T Quarters, Gadag.

ISBN No. : 978-81-927286-1-2

Copy Right : Author & Publisher

First Edition : 2013  
Second Edition : 2014  
Third Edition : 2015  
Fourth Edition : 2016  
Fifth Edition : 2017  
Sixth Edition : 2019  
Seventh Edition : 2020

Pages : viii + 380 = 388

Copies : 500

Price : ₹ 220/-

D.T.P. By :  
Vinayak Computer, Betgeri.

Printed By :  
Vishwa Offset Printer, Gadag.

New Syllabus

# **CORPORATE ACCOUNTING-I**

B.Com. III Semester

Dr. T. N. Godi

  
**MALATESH**  
PRAKASHAN, GADAG.



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B.Com. Third Semester

Karnatak University, Dharwad

(as per New Syllabus with effect from 2013-14)

Author

**Dr. T. N. Godi**

M.Com., M.A.(Eco), P.G.D.G.S., Ph.D.

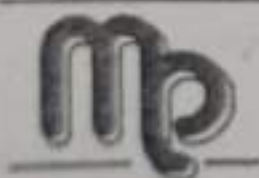
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GADAG - 582101

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M.Com., P.G. Center, K.S.S. College,  
GADAG - 582101

Sixth Edition

**2019**



MALATESH PRAKASHAN  
GADAG

Reference Book :

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Third Semester "Corporate Accounting - I". A reference book written by  
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## Religious Practices of Banjara in North Karnataka

Lambani community influenced by the religious and cultural practices of the rest of the communities in the country is embracing the local religious practices, worshipping the local deities and observing the local festivals. The community is reported to strongly believe in the presence of an eternal power which guides and influences the good and the evil in one's life. Hence, they do not go against the belief in the existence of supernatural power.

Lambanis generally worship the female deities. Mariyamma, Kariyamma, Durgamma, Kankali (Chamundi), Huliayamma (Vagjaie) are some of the female deities worshipped by them. They are also found to be worshipping the male Gods like Seva Bhaya, Mithu Bhukia, Balaji (Lord Venkateswara), and other Hindu Gods like Shiva, Vishnu, Rama, Krishna etc.

Lambani Tandas generally have temples of Mariyamma and Seva Bhaya which is called as 'math' (place where socio-religious programmes are organized). In front of these temples there are red and white flags fixed. The red flag is for Mariyamma and the white for Seva Bhaya. It is believed that this would prevent the occurrence of diseases like cholera, plague etc.

The other Goddesses worshipped by them are 'Saati Satti' and 'Saati Bhavani' Saati Satti are 7 sisters and believed to be the wives of seven Rajas. The Lambanis depending on their place of living worship one of the seven sisters. The following are the details of seven sisters and their **Raja husbands**:

Hoona Satti	-	Ramji Raja
Kesi Rani	-	Kaana ji Raja
Sita Satti	-	Dakhu Raja
Bheema Satti	-	Teeta Raja
Tola Satti	-	Madhu Raja
Tulaja Satti	-	Sekha Raja
Roopa Satti	-	Kaanaa Raja

These female goddesses never offered with any animal sacrifice. On the other hand the sweets prepared are offered to them. The vedic chantings called 'valang' are recited at the time of worshipping these Goddesses.

The Goddesses Saati Bhavani is called Adi-

Shakthi. These are seven sisters and are worshipped in the form of small pebbles on agricultural lands. These seven Goddesses Bhavanis are as follows:

Tulaja Bhavani  
Seetala Bahvani  
Bojari Matha  
Matarala Bhavani  
Mas oora Bhavani  
Vagjai Bhavani  
Ingala Matha

These are called Shakti deities and they are offered animal sacrifices on selected occasions. It must be noted here that among the Lambanis Saati Bhavani is worshipped as village deity, while Saati Satti is worshipped as a family deity. Saati Bhavani like other village deities is cruel while it is not the case with Saati Satti.

### Mithu Bhukia:

Another deity worshipped among the Lambanis is Mithu Bhukia, an old free-booter, who lived in the Central Provinces of India. He is venerated by the dacoits as the cleverest dacoit known in the annals of the caste, history. A hut was usually set apart for him in each hamlet, with a staff carrying a white flag before it. Before setting out for dacoity, the men assemble at the hut of Mithu Bhukia, burn a lamp before him and ask for an omen; if the wick of the lamp drooped the omen was propitious, and the men present then set out at once on the raid without returning home. The might not speak to each other nor answer if challenged; for if any one spoke, the charm would be broken and the protection of Seva Bhaya, Mithu Bhukia removed; and they should either return to take the omens again or give up that particular dacoity altogether. After a successful dacoity a portion of the spoil would be set apart for Mithu Bhakia, and of the balance the Naik or headman of the village received two shares if he participated in the crime; the man who struck the first blow or did most towards the common object also received two shares, and all the rest one shar". (Russel & Hiralal 1975:177).

### Seva Bhaya:

Seva Bhaya is valued very highly and is

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- Edited by -

**Dr Shivputra Kanade**

**&**

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Published by:

**VISHWABHARATI**  
**RESEARCH CENTRE**

**Head Office:**

Sunil Terraces, Block No. 14, Near Central S.T. Bus Stand,  
Latur-413512 (MS) India. Cell: 91-9422 467 462  
e-mail: vishwabharati.submission@gmail.com

www.vishwabharati.in

ISBN: 978-93-89264-37-1

Price: ₹ 999 | \$ 45

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First Edition 2020

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Cover Design Source: Images from Google and Internet  
Printed, Typesetting, Cover Design by:

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# **Sikhism- A Quest for Right to Religious Freedom**

**Dr.Krishna Karabhari**

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K.L.E. Society's  
**ARTS AND COMMERCE COLLEGE**

K.L.E.'s Campus, Hatalageri Naka, Gadag-Betageri -582101  
Karnataka (India).

(3rd Cycle Re-Accreditation with "B++" by NAAC)

Proceedings

NAAC Sponsored National Seminar

**INSTITUTIONAL BEST PRACTICES - ADD VALUE TO THE STAKEHOLDERS**

Date:07.08.2019



**AVISHKAR**

Printing & Published by:

**K.L.E.Society's**

**Arts and Commerce College, Gadag**

**EDITORS**

**Dr.A.K.Math.**

**Prof.S.R.Kulkarni**

**Prof.S.N.Murashilli**

ISBN No: 978-93-5382-547-8



ISBN No: 978-93-5382-547-8

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# BEST PRACTICES IN TEACHING, LEARNING AND EVALUATION

Dr. V.R.Devareddi, M.E.S. Arts, Commerce College, Moodalagi.  
Dr. G.C.Jampannanavar & Prof. S. B. Gavaraawad, K.S. S College, Gadag.

## Abstract

*The purpose of education is not just making a student literate but adds rationale thinking, knowledge and self sufficiency. Teaching, learning and evaluation process of the institution is one of the most important criterions among the seven criterions to serve as the basis for assessment of colleges. These three components are important pillars of education on which building of the future is to be constructed to touch the new heights. As it is said that there is no teaching unless there is learning, teacher uses variety of methods to make the concept more comprehensible. The use of innovative methods to develop creativity, empower people, strengthen governance. The efforts to achieve the human development goal for the country.*

**Keywords:** Teaching, Learning, Evaluation, Best Practices, Innovative, IQAC, NAAC.

## INTRODUCTION

The modern world is involved in full of scientific and technical aspects. Hence, the Educational practices also changed as per the needs of the modern society. Today the aspirations of the students and teachers are filled in with broad based and progressive based pedagogical aspects. According to the New Educational policy 1986 learners centered education or child centered education is being imported instead of teacher centered-education or subject-centered education. Now adays the children are exposed to wide variety of experiences with the help of surrounding natures. As per the present day curriculum school children should learn with the help of activities, with the help of practical, projects. For this purpose the prospective teachers of today are given the special training.

NAAC was assigned the task of performance evaluation, assessment and accreditation of universities and colleges in the country. It has been entrusted with the job of defining and refining the norms of quality higher education and doing the continuous assessment and accreditation of the Higher Education Institutions in India. Since quality enhancement is a continuous process, the IQAC has been entrusted with the most crucial task of evolving a system for conscious, consistent and catalytic improvement in the performance of educational



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# EDITORS

**Dr. Rajendra B. Konda** received his M.Sc and Ph.D from Gulbarga University, Kalaburagi in Electronics in the year 1992 and 2009 respectively. He is working as Asst. Prof. in Electronics at Smt. Veeramma Gangasiri Degree College for Women, Kalaburagi since 1992 and serving in various capacities in Teaching, Research and Administration. His area of research is Microwave Communication and Antenna Architecture Design. He has published more than 75 research articles in International and National Journals. He has completed one Minor Research Project sponsored by UGC in the year 2017. He has worked as NSS Programme office from 1999 to 2002. He was invited as a Resource person for three seminars at state and National Level. Currently he is IQAC and AISHE coordinator of the College. He has worked as Member of BOAE and BOS Member and Chairman of Karnataka State Akkamahadevi Women's University, Vijayapura.

**Dr. Farzana Jabeen** is working as Associate professor in Zoology at Smt. Veeramma Gangasiri Degree College of Women, Kalaburagi. She is having 29 years of teaching experience at Undergraduate level. She has completed her Master's Degree in Zoology from the Gulbarga University, Gulbarga in the year 1984 with 3<sup>rd</sup> Rank. She has been awarded with Ph.D Degree in the year 2013. She has published more than 10 research papers in National and International journals. She actively participated in more than 20 National and International Seminars / Conferences / Symposium. Her research area of interest is 'Nesting Pattern of Termites'. Currently she is College NAAC coordinator. She has worked as Member of BOAE and BOS Member and Chairman of Karnataka State Akkamahadevi Women's University, Vijayapura.

**Dr. Shivraj G Gounhalli** completed his Master's Degree in Physics from Gulbarga University, Kalaburagi, Karnataka in 2002. He completed his M.Phil. from Madurai Kamraj University Madurai in the year 2007 and Ph.D from Gulbarga University, Kalaburagi in the year 2014. His area of research work focuses on Nuclear Physics and Fluorescence Spectroscopy. He has published his Research papers in National and International Journals. He presented, participated his research papers in many National and International Conferences/Seminars/Workshop and symposium. He has more than 17 years of teaching experience at different levels. He worked as the Coordinator of INSPIRE Internship Science Camp 2015 Sponsored by Department of Science and Technology. Presently he is the Coordinator of P.G. studies in Physics, IT Coordinator and IQAC member of Smt. Veeramma Gangasiri Degree College for women, Kalaburagi.





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# VALUE AND PEACE EDUCATION

**Dr. V. R. Devareddy**

Associate Professor in Education, M.E.S. Arts & Commerce College Mudalagi Dist : Belgaum

**Dr. G. C. Jampannanavar**

Associate Professor in Education  
K. S. S. Arts, Commerce, Science College & P. G. Centre, Gadag.

## ABSTRACT :

In India from time immemorial, people belonging to various religious faiths lived in harmony and peace. There were fundamental values and traditions in our culture that promoted integration among different communities. But in contemporary India, communalism has been promoted as per a political interest which is harmful for national integration. Values aim at perfections, self-realization, satisfaction, perfection, development, integrity and cohesion etc. The greater consideration and importance of values, the better is social group. Communalism is an ideology which envisages the religious community as a political group committed to the protection and promotion of its social and economic interests and cultural values. In contemporary India, communalism designates not only the conflicts between extremist religious communities, but also those between people of the same religion but from different regions and states. It is the responsibility of the teacher to inculcate values in the students. Peace education is the process of acquiring the values, the knowledge and developing the attitudes, skills, and behaviors to live in harmony with oneself, with others, and with the natural environment. Thus Peace can be attained through value and peace education for achieving the objective of National Integration.

Key Words : Values, Peace, Faiths, Ethics, Culture, religion,

## INTRODUCTION

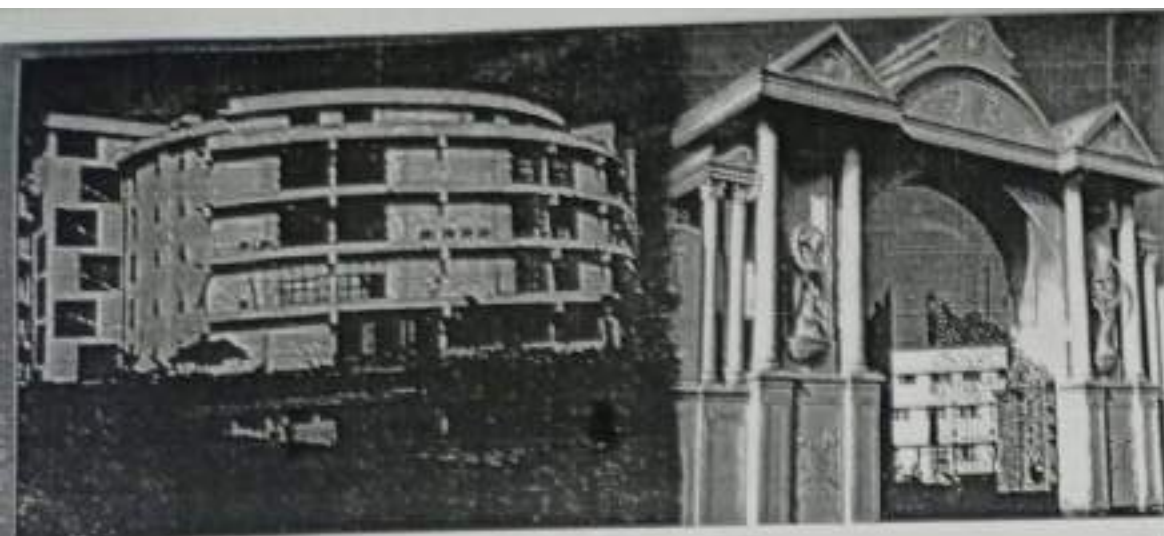
Values relate to the aims of human life. According to its verbal meaning, value signifies that quality of an individual or thing which makes that individual or thing important, respectable and useful. This quality may be internal or external or both. John Dewey explains the term value as to prize, to esteem, to appraise, to estimate. According to him, values mean to cherish something. To be more specific "Education is Value Enterprise." Values guide the behaviour and conduct of individual. They help in framing goals and direct actions towards achieving the goals. Values are the moving spirit in our lives

## MEANING OF VALUES AND VALUE EDUCATION:

The word Value is derived from Latin word „Valerie which means strong and vigorous. According to Oxford dictionary, „value means „worth . Values guide individual s physical and mental health as well as promote social welfare. They serve as guiding principles of life. Value Education is defined as the process of inculcating values in the minds of students through various methods of teaching and values based curriculum. "Values belong wholly to the inner world of the mind. The satisfaction of the desire is the real value, the thing that serve is only an instrument. A value is always an experience, never a thing of an object". D.H. Parker. "Anything which satisfies a human want becomes hereby a value". Henderson: "The term value means the relative prominence of the subject s interest or the dominant interest in personality" Allport

## NEED OF VALUES

There is a great need for the values because values give direction to one s strivings.



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9 | Special Issue 1 | Oct - Dec 2019

ISSN : 2349 - 8978

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## AN INTERACTION EFFECT OF ENVIRONMENTAL AWARENESS OF URBAN B.ED. TEACHER TRAINEES IN RELATION TO THEIR DEMOGRAPHIC VARIABLES, PERSONALITY FACTORS, SELF - CONCEPT AND STUDY HABITS

Dr. V.R.DEVARADDI

M.E.S. Arts and Commerce College, Mudalagi

Dr. G.C.JAMPANNAVAR

K.S.S.College, Gadag

### Abstract

The purpose of the study was to analyze independent and combined effects of variables viz., Personality (high and low), Self concept (high and low) and Study habits (favorable and unfavorable). The sample of the present study includes 400 teacher trainees were drawn using stratified random sampling technique. Among the other things, the study revealed that: i) Urban school teacher trainees with introversion personality factor are more prone to the environmental awareness than those urban school teacher trainees with extroversion personality factor; ii) Urban school teacher trainees with higher self concept are more prone to the environmental awareness than those urban school teacher trainees with lower self concept; iii) Urban school teacher trainees with higher study habits are more prone to the environmental awareness than those urban school teacher trainees with lower study habits; iv) Urban school teacher trainees with extroversion/introversion personality factor and lower/higher self concept differ significantly in respect to their proneness to environmental awareness.

### Introduction

#### Awareness about Environmental Protection

In the past two decades, environmental degradation / deterioration has attracted the attention of decision makers, scientists and even laymen in many parts of the world. They are becoming increasingly conscious of issues such as famines, droughts, floods, scarcity of fuel, firewood and fodder, pollution of air and water, problems of hazardous chemicals and radiation, depletion of natural resources, extinction of wildlife and dangers to flora and fauna. People are now aware of the need to protect the natural resources like air, water, soil and plant life that constitute the natural capital on which man depends.

Environmental issues are perennial because of the absence of their solutions to them. Unless environmental issues are solved or not taken care of, the coming generations may find earth not worth living. The need of the planet and the needs of the person have become one.

There is no denying the fact that environment has to be protected and conserved to make future life possible. Man's needs are increasing and accordingly the environment is also being altered, indeed, nature's capacity is too accommodating and regenerative yet there is a limit to nature's capacity, especially when pressure of exploding population and technology keep mounting. What is required is the sustenance, conservation and improvement of the changing and fragile environment.

#### Operational Definitions of the Terms

A few technical terms are used in this study to convey specific meaning. They are as follows :

### i. Environmental Awareness

Environmental awareness is defined as factual information (for knowledge) possessed by a student about environmental issues, facts and events in the content areas of ecological concepts, pollution, wildlife, natural resources population and persons organization involved in the environmental movement. The environmental awareness test (EAT) which assesses the students awareness (knowledge) in area of ecology concepts, pollution, wild life, natural resources, population and persons organizations involved in the environmental movement.

### ii. Personality Factors

All trait theories operate from the assumption that one's personality is a compendium of traits or characteristic ways of behaving, thinking, feeling, reacting, etc. The early trait theories were actually little more than lists of adjectives and personality was defined by enumeration. More recent approaches have used techniques of factor analysis in an attempt to isolate underlying dimensions of personality. Probably the most influential theory here is that of Cattell, which is based on a set of source traits that are assumed to exist in relative amounts in each individual and are the "real structural influences underlying personality". According to Cattell, the goal of personality theory is to have the individual trait matrix formulated so that behavioural predictions can be made.

Note that the type and trait approaches complement each other and, indeed, one could argue that they are two sides of the same coin. Type theories are primarily concerned with that which is common among individuals, trait theories focus on that which differentiates them. However, they certainly entail very different connotations of the base term personality.

### iii. Self-concepts

One's concept of oneself in as complete and thorough a description as is possible for one to give. Contrast with self-esteem where the emphasis is on the evaluative judgments.

### iv. Study Habits

"Effective method of study consists basically in applying those fundamental principles, which underline efficiency".

"Habit is an accomplished form of behavior in which things are done quickly, accurately and automatically with little voluntary attention".

"Study Habit as basic application of the mind to a problem or subject. The study habit is characteristic pattern, which an individual follows in learning about things and people".

### Objectives

#### Urban Teacher Trainees

- To study the effect of personality factors of urban teacher trainees on their environmental awareness.
- To study the effect of self-concept of urban teacher trainees on their environmental awareness.
- To study the effect of study habits of urban teacher trainees on their environmental awareness.
- To study the interaction effect of personality factor and self-concept of urban teacher trainees on their environmental awareness.
- To study the interaction effect of self-concept and study habits of urban teacher trainees on their environmental awareness.
- To study the interaction effect of personality factor and study habits of urban teacher trainees on their environmental awareness.

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ಡಾ. ಎಂ. ಬಿ. ಗೌಡರ



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ಡಾ. ಎಂ. ಬಿ. ಗೌಡರ

# Review of Research



International Online Multidisciplinary Journal

Volume - 7 | Issue - 4 | January - 2018

5.2331(UIF) - 2249-894X

## A STUDY OF RELATIONSHIP BETWEEN SCIENTIFIC ATTITUDE AND ACADEMIC ACHIEVEMENT IN SCIENCE AMONG SECONDARY SCHOOL STUDENTS



Research by



**Prof. G. C. Jampannanavar**

Associate Professor, Department of Education, K. B. S. Arts, Commerce, Science College & P.G. Center, Gadag, State: Karnataka

**ABSTRACT:-** Science is one of those human activities that man has created to fulfil certain his needs and desires. Disinterested curiosity has been the greatest motive power of scientific research. The 'search of truth' became the... Page No- 42

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## A STUDY OF RELATIONSHIP BETWEEN SCIENTIFIC ATTITUDE AND ACADEMIC ACHIEVEMENT IN SCIENCE AMONG SECONDARY SCHOOL STUDENTS

Prof. G. C. Jampannavar<sup>1</sup> and Dr. S. B. Yadawad<sup>2</sup>

<sup>1</sup>Associate Professor, Department of Education, K. S. S. Arts, Commerce, Science College & P.G. Center, Gadag, State : Karnataka.

<sup>2</sup>Principal, Dr. D. C. Pavate College of Education Gadag, State: Karnataka.

### ABSTRACT:-

Science is one of those human activities that man has created to fulfil certain his needs and desires. Disinterested curiosity has been the greatest motive power of scientific research. The 'search of truth' became the dominant motive in the prosecution of science. Science



has now become a part of general education. Science takes its place side by side with other subjects as essential elements of one's education. Scientific attitude is the application of general intellectual capacity to scientific resources and problems. One of the major aims of teaching science is to development of scientific attitude among the

students. The development of scientific attitude makes pupil open minded, helps him to make critical observations, develops in time intellectual honesty, curiosity, unbiased and impartial thinking etc. The academic achievement of secondary school students in science depends upon the role of scientific attitude. Scientific attitude is essential for each individual to live a harmonious life in the nature. Scientific attitude is developed among the student for the beneficial of the individual and to the existence of nature. It will help to study in bringing a typical change in the scientific attitude of students. Achievement in Science may be depends on the scientific attitude and most of other factors. The present research study had taken to find the relationship between scientific attitude and achievement in science among secondary school students.

**KEYWORDS:** Science, Scientific attitude, Academic achievement.

### INTRODUCTION :

The rapid advancement of science and technology and increasing need for scientists and technologists have made it all the more important to provide science based education in the schools. Vigorous methods for the cultivation and promotion of science should be adopted. The secondary Education Commission has recommended that every secondary school pupil should study general science as a compulsory subject, so that pupils gain a basic quantum of scientific knowledge as a part of his general education. In addition, provision should be made for providing elective subjects in science for those students who pursue higher study. Science has now become a compulsory subject in the school curriculum because of its multifarious value to the individual as well as the society.

Science is a body of systematic knowledge. Science is the investigation and interpretation of the natural phenomena, which occurs, in daily life. It is the inner desire of man, which encourages him to find out the reasons for such happenings. The dynamic nature of science has resulted in giving rise to new branches of science like

natural science, physical science and biological science. Through physical science, it is possible to understand the laws and principals of natural phenomenon. In the area of physical science scientist have followed the process approach in understanding the natural phenomenon and to arrive at the new knowledge. The findings of the experiments are based on empirical data, which lay emphasis on the objectivity of its approach, analysis and the generalization. All discoveries and inventions are due to the well-followed scientific steps and analysis. The discoveries and investigations done by the scientists involve various processes such as observation, classification, communication, formulation of hypotheses and experimentation. All this process involves various components of thinking skills.

Scientific Attitude is the most important outcome of Science teaching, through some educationalist view that scientific attitude as a by-product of teaching science, yet a majority of educationalists consider it to be major product or the 'aim' of science teaching. The scientific attitude means ones inclination or readiness of mind towards the pursuit of scientific knowledge. This scientific attitude sometimes interchanged with scientific temper. This temperament is a tendency of an individual who is very much inclined to learn scientific concepts. Scientific attitude can be defined as desire for accurate knowledge, confidence, critical observation, open-mindedness, suspended judgment, absence of superstitions, false belief and the expectations that the solution of the problem will come through use of knowledge.

### NEED AND IMPORTANCE

The process form of the science is more important than its product form as the way of exposing the truth and capturing knowledge is always given more preference in science than mere memorization or gaining knowledge of the accumulated facts. Scientific attitude is essential for everyone to live a harmonious life in the nature. Scientific attitude is developed among the student for the beneficial of the individual and to the existence of nature. Science through it study helps in bringing a typical change in the scientific attitude of its readers and followers. Science is a process as well as a product. The understanding of this process is possibly only when the individual will get depth knowledge about the skills involved in each process.

There is a need for the teacher to be aware of other process skills mentioned in the science literature. The person having such scientific attitude is found to have love for the explanation of truth by adopting true means for such exploration and 'believing in the results of such true findings'. Achievement in science is the measure of what and how much the students have learnt as a result of formal or informal instruction in science subject. Achievement in Science may be depends on the scientific attitude and most of other factors. Now question will arise in mind that is there any relationship between scientific attitude and academic achievement in science subject? The present research study had taken to find the relationship between scientific attitude and achievement in science among secondary school students.

### RELATED STUDIES

The following relevant studies were considered for review of the literature. Clarke (1972) conducted a study on the commonalities of science interests held by intermediate children. The investigation revealed that the intelligence quotient difference did not produce any significant shifts in interest. Interest in particular area of science was significantly related to sex differences. Boys have more interest in science than girls. Bandopadhyay (1984) conducted a study of the Environmental Influence, Academic Achievement and Scientific Attitude as Determinants of Adolescents Attitude towards Science Stream. The investigation revealed that pupils having high positive attitude towards science were difference with respect to the independent variables either in isolation or in integration. Golwalkar (1986) undertook a study on Scientific Attitude, Creativity and Achievement of Tribal Students of Rajasthan. The investigation revealed that when comparison of tribal and non-tribal on tes components of scientific attitude was made, non-tribal were found to be superior to tribal on three components of scientific attitude. Pillai (1987) undertook a study on Interaction Effect of Science Attitude and Science Attitude towards Science on Biology Achievement. The investigation revealed that attitude towards science is also significant beyond 0.01 level. This showed that the solvent at the three levels of attitude towards science is also significant beyond 0.01 level. John (1995) conducted a study on the science interest as



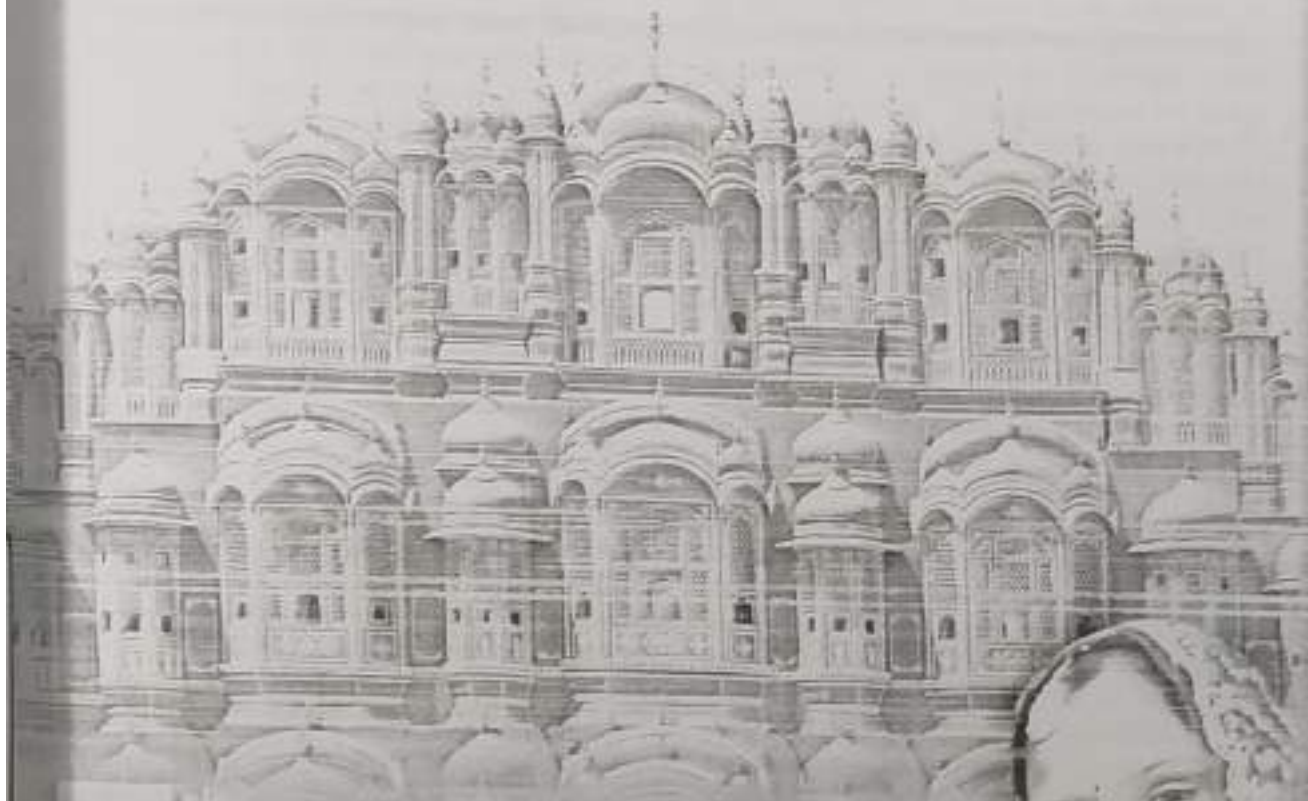


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**Dr. Krishna Karabhari**

Assistant professor of History, KSS Arts, Commerce &amp; Science and Commerce College, Gadag (Karnataka)

**Socio-Cultural And Religious Status Of Banjara Community In Karnataka**

The Banjara, also called as traditional gypsy community has been changing its life pattern due to the socio-cultural, religious, political and geographical influences time and again in their history. These changes are visible at various levels. Several circumstances have made them to adopt these changes. The main task of the thesis is to analyze these socio-cultural and religious changes in the Banjara community in the context of tribal developments. Now the cultural life will be seen in the following sub headings.

Banjaras is landowning people who are mentally depending on forest products. They make temporary tents and live like nomads enjoying their life. But they are often forced to shift their tents and places. Eventually, the traditional cultural values like honesty in life, sincerity in work, faithfulness to one another and sharing resources have been diminishing. So also on the religious side, many conflicts arise among the people. To add to this, the political leaders have manipulated religious sentiments just to get their vote to get into power. Banjara people celebrate the festival of Dasara, Holi & Depavali. During Dasara & Holi Festivals Banjaras people perform beautiful dances and sing the songs. Holi dances called "Lengi" Dhadhis Banjaras who are traditionally traveled from village to village singing songs to the accompaniment of sarangi. The Banjara people profess to be Hindus. They also worship gods like Saint Saraswati, Saint Hanuman, Jagannatha Devi, Maryamma, Khandoba, Lokamasad and Hanuman. They also hold Guru Nanak in great respect.

**Present situation of Banjara :**

Basically Banjara tribe lead peripheral lives in tandas in Karnataka. Some of them still follow a nomadic life style. We exactly do not

know whether they are on the move or settled in a hamlet in the poverty-ridden Mumbai Karnataka region. Primarily their life has always been harsh for them. Their culture is different from the main stream cultures. Banjara rituals have nothing in common with the rituals of the plain people. Traditionally, Banjaras or Lambani have moved in groups. They depended on forest produce and odd jobs for living their day-to-day life. Work was equally shared between husband and wife. Especially a strong family bond and a strong Lambani Tanda bond are the hallmarks of Banjara life.

Every Banjara Tanda has got its own traditional Goramati Panchayat consisting of Nayak is assisted by Karabari, Davaa, Bhattas and few experienced elders. The office of Karabari is hereditary and permanent. The Dhalya and Naavi are treated as art castes and they always assisted with Goramati Panchayat social control is exercised in the Tanda through various sanctions like fine, pressure of public opinion etc. The Nayak or headman presides over all deliberations and announces the decisions in all the cases which come under his jurisdiction. He represents the collective good will and authority of the community on occasion like marriage, death and on various festivals without his presence no function or ceremony is complete. He is responsible for the maintenance of law and order in the Tandas. Generally he personally knows all the people in tandas and their affairs. Ideally he is expected to possess the qualities of honesty,

Truthfulness, integrity, bravery and in addition he must have an understanding of all the problems connected with his Tandas. The post of Naik and Karbari are hereditary but this rule is applied in a flexible manner. Generally the elder son of Nayak succeeds the father but

2017-2018

ಕರ್ನಾಟಕ ವಿಶ್ವವಿದ್ಯಾಲಯ ಧಾರವಾಡ, ದಾಳಿ ಚನ್ನಮ್ಮ ವಿಶ್ವವಿದ್ಯಾಲಯ  
ಬೆಳಗಾವಿ, ಕರ್ನಾಟಕ ಮಹಿಳಾ ವಿಶ್ವವಿದ್ಯಾಲಯ ಮಿಜಯಪುರ  
ಬಿ.ಎ., ಬಿ.ಎಸ್.ಸಿ. ಸೆಮಿಸ್ಟರ್-I

# ಪ್ರಾಕೃತಿಕ ಭೂಗೋಳಶಾಸ್ತ್ರ

[PHYSICAL GEOGRAPHY]

( ಭೂಸ್ವರೂಪ ರಚನಾಶಾಸ್ತ್ರ )

[GEOMORPHOLOGY]

ಲೇಖಕರು

ಡಾ. ಎಂ. ಬಿ. ಗೌಡರ

ಪಿ.ಎ.ಎ. ಸಿ.ಎಸ್.ಸಿ.

ರಾಜ್ಯ ಪ್ರಾಧ್ಯಾಪಕರು, ಭೂಗೋಳಶಾಸ್ತ್ರ ವಿಭಾಗ  
ಕೆ.ಎಸ್.ಎಸ್.ಕಲಾ, ವಾಣಿಜ್ಯ, ವಿಜ್ಞಾನ ಮತ್ತು ಮಹಾವಿದ್ಯಾಲಯ  
ಪಾಲಿಟೆಕ್ನಿಕ್ ಕೇಂದ್ರ  
ಗದಗ - 582 101

ಜ್ಞಾನಧಾರೆ ಪ್ರಕಾಶನ, ಗದಗ

ಪ್ರಾಕೃತಿಕ ಭೂಗೋಳಶಾಸ್ತ್ರ ( ಭೂವೈಯೂಪ ರಚನಾಶಾಸ್ತ್ರ ) PHYSICAL GEOGRAPHY  
( GEOMORPHOLOGY ) written by Dr. : M.B. Goudar  
K.S.S. Arts, Comm, Science College and PG Centre Gadag

ಐ ಎಲ್ಲ ಹಕ್ಕುಗಳನ್ನು ಕಾಯ್ದಿರಿಸಲಾಗಿದೆ.

ಲೇಖಕರು ಮತ್ತು ಪ್ರಕಾಶಕರು

ಪ್ರಕಾಶಕರು :

ಮಾನ್ಯವಾದ ಪ್ರಕಾಶಕರು

ಪ್ರೊ. ಬಿ. ಗೋವಿಂದ ಪರ್ಮಿಟ್, ಸ್ನೇಹ ಸಾಮಾಜಿಕ ವೆಸ್ಟ್,

ಸಿ. ಪಿ. ಅರಸೀಕೆರೆ ಮಂಡಲ-ಹತ್ತಿರ, ಹಾತಲಗೇರಿ ರೋಡ್,

ಗದಗ - 592 101

ವೈದ್ಯಕ ಸಂ : 986 4228843, 9449900048

ಪ್ರಥಮ ಮುದ್ರಣ : 2016-17

ಪುಟಗಳು : viii + 168 = 176

ವ್ಯಕ್ತಕದ ಅಳತೆ : ಡಿ.ಮಿ. 1/8

ಕಾಗದ ಗುಣಮಟ್ಟ : ಮೈವಲಿಥೋ

ಬೆಲೆ. 140-00

ಅಲ್ಲರ ಜೋಷ್ : ಸಿ.ಪಿ. ಗ್ರಾಫಿಕ್ಸ್, ಗದಗ.

ಮುದ್ರಣ : ಡಿ.ಪಿ. ಪ್ರಿಂಟ್ಸ್, ಗದಗ

ವೆಂ : 9886708168

ಪ್ರಪಂಚದ ಮಾನವ  
ಮತ್ತು  
ಆರ್ಥಿಕ ಭೂಗೋಳಶಾಸ್ತ್ರ  
(Human And Economic  
Geography of the World)

(ಕೆ.ಎ.ಎ. ಪಾಠವಿಷಯ ಬಿ.ಎ., ಬಿ.ಎಸ್.ಸಿ. ೨ನೇ ಸೆಮಿಸ್ಟರ್, ರಾಜ್ಯಶಿಕ್ಷಣ ಬೋರ್ಡು,  
ಮುಖ್ಯ ವಿಶ್ವವಿದ್ಯಾಲಯ ಬೆಂಗಳೂರು ಹಾಗೂ ಸ್ವಯಂಸೇವಕ ವಿದ್ಯಾರ್ಥಿಗಳಿಗೆ ನಡವಳ  
ಪಠ್ಯಕ್ರಮವನ್ನಾಗಿಯೂ ರಚಿಸಲಾಗಿದೆ)

ಲೇಖಕರು :

ಡಾ.ಎಂ.ಬಿ.ಗೌಡರ ಎಂ.ಎ., ಎಂ.ಫಿ.,  
ಸಹಪ್ರಾಧ್ಯಾಪಕರು, ಭೂಗೋಳಶಾಸ್ತ್ರ ವಿಭಾಗ  
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ಗದಗ-582101

ಪ್ರಕಾಶಕರು :

ಜ್ಞಾನಧಾರೆ ಪ್ರಕಾಶನ, ಗದಗ

ಪ್ರಪಂಚದ ಮಾನವ ಮತ್ತು ಆರ್ಥಿಕ ಭೂಗೋಳಶಾಸ್ತ್ರ-ಡಾ.ಎಂ.ಬಿ. ಗೌಡರ  
(Human and Economic Geography of the World- Dr. M.B. Goudar)

೧ ಎಲ್ಲಾ ಹಕ್ಕುಗಳನ್ನು ಕಾಯ್ದಿರಿಸಲಾಗಿದೆ  
- ಲೇಖಕರು ಮತ್ತು ಪ್ರಕಾಶಕರು

ಪ್ರಥಮ ಮುದ್ರಣ : 2015  
ದ್ವಿತೀಯ ಮುದ್ರಣ : 2018

ಪುಟಗಳು : VIII + 288 = 296

ಪುಸ್ತಕದ ಅಳತೆ : ೨೫೫/೧೮೦  
ಕಾಗದ ಗುಣಮಟ್ಟ : ಮ್ಯಾಪರ್‌ಲೋ

ಬೆಲೆ : ₹ 180/-

ಪ್ರಕಾಶಕರು :

**ಜ್ಞಾನಧಾರೆ ಪ್ರಕಾಶನ**

ಎಂ.ಬಿ. ಗೌಡರ ಬಿಲ್ಡಿಂಗ್

ಶ್ರೀ ಸಾಯಿ ನಗರ ಶ್ರೀ ಸಾಯಿಬಾಬಾ ಮಂದಿರ ಪತ್ತಿಡ  
ಹಾಕಲಗೇರಿ ರೋಡ್, ಮನಾರಿ

ಗವಗ-582101

Ph : 9449900048, 9964278844.

ಮುಖಪುಟ ವಿನ್ಯಾಸ : ಭಟ್ಟರಾಜ ಪಿ. ಹನುಮಂತ

ಆಕರಣೆ ವಿನ್ಯಾಸ : ಜ್ಞಾನಕ ಕಂಪ್ಯೂಟರ್ಸ್, ಗವಗ  
ಮುದ್ರಣ : ಪಿ.ಪಿ.ಪ್ರಿಂಟ್ಸ್, ಗವಗ, 9886708168

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ಗದಗ - 582 101.

A Collection Of a special form of folk Literature by Dr. N. M. Ambliy  
Associate Professor K. S. S. College, Gadag, Published by Pr  
Prakashana Gadag - 582101.

© : Author  
First Impression : 10th October 2017  
Used Paper : 80 GSM Maplitho  
Pages : vii + 83 = 90  
Price : Rs. 100/- (Hundred Rupees Only )  
Copies : 100  
Book Size : Demy 1/8th

ಪ್ರಕಾಶಕರು : ಶ್ರೀಮತಿ ಅನ್ನಪೂರ್ಣ ಎನ್. ಅಂಬಲಿಯವರ  
ಪೃಥ್ವಿ ಪ್ರಕಾಶನ, ಅಭಿನಂದನ ನಿಲಯ  
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ಗದಗ  
ಲೇಖಕರು

ಪ್ರಥಮ ಮುದ್ರಣ : 10 ನೇ ಅಕ್ಟೋಬರ್ 2017

ಪುಟಗಳು : vii + 83 = 90

ಪ್ರತಿಗಳು : 1000

ಬೆಲೆ : 100 ರೂ. (ನೂರು ರೂಪಾಯಿಗಳು ಮಾತ್ರ)

ಬಳಸಿದ ಕಾಗದ : 80 ಜಿ.ಎಸ್.ಎಂ. ಎನ್. ಎಸ್. ಮ್ಯಾಪಲಿಥೋ

ಪುಸ್ತಕದ ಆಕಾರ : ಡೆಮಿ 1/8

ಮುದ್ರಕರು : ತ್ವರಿತ ಮುದ್ರಣ ಆಫ್‌ಸೆಟ್ ಪ್ರಿಂಟರ್ಸ್  
ಗದಗ - 582 101



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ಬಿ.ಬಿ.ಎ. ಭಾಗ-೧, ಲಿನೇ ಸೆಮಿಸ್ಟರ್, ಅವಶ್ಯಕ ಕನ್ನಡ ಪಠ್ಯ  
(೨೦೧೭-೧೮ ಮತ್ತು ನಂತರದ ಅವಧಿಗೆ)

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ಡಾ. ವೆಂಕಟೇಶ ಎಚ್.



ಪ್ರಸಾದಾಗ  
ಕರ್ನಾಟಕ ವಿಶ್ವವಿದ್ಯಾಲಯ ಧಾರವಾಡ  
೨೦೧೭

"ಲಲಿತ ಪ್ರಬಂಧಗಳ ಸಂಗ್ರಹ" ಎಂಬ ಪಠ್ಯ ಪುಸ್ತಕ ಸಂಪಾದಕರು :  
ಡಾ. ಅರವಿಂದ ಕೆ. ಪೂಜಾರ ಹಾಗೂ ಡಾ. ವೆಂಕಟೇಶ ಎಚ್.

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ಪ್ರಥಮ ಮುದ್ರಣ : ೨೦೧೭

ಪ್ರತಿಗಳು : ೨೦೦೦

ಪುಟಗಳು : xiv + ೫೬ = ೭೦

ಬೆಲೆ : ₹. ೫೦/-

ಪ್ರಕಾಶಕರು :

ಡಾ. ಹರಿಲಾಲ ಪವಾರ

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ಮುದ್ರಕರು:

ನಿರ್ದೇಶಕರು

ಕ.ವಿ.ವಿ. ಮುದ್ರಣಾಲಯ

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