



SRI SIDDHARTHA
INSTITUTE OF MANAGEMENT STUDIES

We are cordially invite you for the

*Women in Management :
Face to Face Program*

on 13th March 2019, Wednesday at 10.00 am
Venue : MBA Seminar Hall

Dr. HEMALATHA

Head, Dept. of Sericulture, SSFGC.

will be the Chief Guest

Mrs. YASHODHA A.N.

ICTC Councillor, Sri Siddhartha Medical Hospital.

Mrs. MALLIKA M.H.

Chief Librarian, SSIT.

will be the Guests of Honour

Dr. Y.M. Reddy
Administrative Officer, SSES.

Dr. B. Azmathulla
Principal

Staff
& Students

Women in Management : Face to Face Program



REDMI NOTE 5 PRO
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SRI SIDDHARTHA EDUCATION SOCIETY (S)

SRI SIDDHARTHA FIRST GRADE COLLEGE, TUMKUR.

DR. H.M.G ROAD, SARASWATHIPURAM, TUMKUR-572105

UGC SPONSERED.



PROGRAMME ON "ROLE OF HEALTH IN WOMEN EMPOWERMENT"

Date: 10-01-2017

TIME: 2:30 PM

VENUE: Seminar hall

Women empowerment cell

PRESIDING

Dr. Y.M. Reddy
Administrative officer
Sri Siddhartha Education Society, Tumkur.

RESOURCE PERSON

Dr. Rachana Lakshminikanti
Women Health and Gynecology Specialist.
Surya hospital
Tumkur.

CHIEF GUEST

Dr. Hemalatha
Associate professor
Sri Siddhartha First Grade College
Tumkur.

PRESENCE

Sri H.N. Vijayendra
Principal
Sri Siddhartha First Grade College
Tumkur.

Sri S.S. Aradhya
Head, Department of English
Sri Siddhartha First Grade College, Tumkur.

Sri H.R. Jayadevaru
Associate professor, Department of Electronics
Sri Siddhartha First Grade College
Tumkur.

Smt. T. G. Mamatha
Head, Department of Mathematics
Sri Siddhartha First Grade College
Tumkur.

PROGRAMME ORGANISER

Principal, staff and students

"ALL ARE CORDIALLY INVITED"

PRINCIPAL
Sri Siddhartha First Grade College,
TUMAKURU - 572 105.



ಶ್ರೀ ಸಿದ್ದಾರ್ಥ ವಿದ್ಯಾ ಸಂಸ್ಥೆ (S)
ಶ್ರೀ ಸಿದ್ದಾರ್ಥ ಪ್ರಥಮ ದರ್ಜೆ ಕಾಲೇಜು, ತುಮಕೂರು
ಡಾ|| ಹೆಚ್.ಎಂ.ಜಿ. ರಸ್ತೆ, ಸರಸ್ವತಿಪುರಂ, ತುಮಕೂರು.
ಯು.ಪಿ.ಸಿ. ಪ್ರಯೋಗಶಿಕ್ಷಣದರ್ಶಿ

ಶ್ರೀ ಸಿದ್ದಾರ್ಥ ವಿದ್ಯಾ ಸಂಸ್ಥೆ (S)

"ಮಹಿಳಾ ಸುಲೋಚನದಲ್ಲಿ ಆರೋಗ್ಯದ ಪಾತ್ರ" ಕಾರ್ಯಕ್ರಮ

Date: 10-01-2017

ಸಮಯ : ಮಧ್ಯಾಹ್ನ 2:30 ಗಂಟೆಗೆ

ಸ್ಥಳ : ಸಿದ್ಧಾರ್ಥ ಕಾರ್ಡ್

ಅಧ್ಯಕ್ಷ

ಡಾ. ಹೆಚ್.ಎಂ.ಜಿ. ರಸ್ತೆ
ಆಡಳಿತಾಧಿಕಾರಿ,
ಶ್ರೀ ಸಿದ್ದಾರ್ಥ ವಿದ್ಯಾ ಸಂಸ್ಥೆ
ತುಮಕೂರು

ಸಂಪನ್ಮೂಲ ವ್ಯೂಹ

ಡಾ. ಶ್ರೀಮತಿ. ರಾಜಾ ಬಲ್ಲಾಂಜಿ ರವರು
ಮಹಿಳಾ ಆರೋಗ್ಯ ಮತ್ತು ಕುಟುಂಬ ಕಲ್ಯಾಣ
ಸಂವರ್ಧನಾ ಶಿಲ್ಪಿ
ತುಮಕೂರು

ಮಾನ್ಯ ಅತಿಥಿ

ಡಾ|| ಹೆಚ್-ಆರ್.ಎಚ್. ಶರಣಶಂಕರ ರವರು
ಪ್ರಾಚಾರ್ಯರು,
ಶ್ರೀ ಸಿದ್ದಾರ್ಥ ವಿದ್ಯಾ ಸಂಸ್ಥೆ-ತುಮಕೂರು, SSF, A, C
ತುಮಕೂರು.

ಮಾನ್ಯ ಸಂಪನ್ಮೂಲ

ಶ್ರೀ ಹೆಚ್.ಎಚ್. ಶರಣಶಂಕರ ರವರು
ಪ್ರಾಚಾರ್ಯರು,
ಶ್ರೀ ಸಿದ್ದಾರ್ಥ ವಿದ್ಯಾ ಸಂಸ್ಥೆ
ತುಮಕೂರು.

ಶ್ರೀ ಹೆಚ್.ಎಚ್. ಶರಣಶಂಕರ ರವರು
ಮಾನ್ಯತೆ, ಆರೋಗ್ಯ ವಿದ್ವಾನ್,
ಶ್ರೀ ಸಿದ್ದಾರ್ಥ ವಿದ್ಯಾ ಸಂಸ್ಥೆ
ತುಮಕೂರು.

ಶ್ರೀ ಹೆಚ್.ಎಚ್. ಶರಣಶಂಕರ ರವರು,
ಮಾನ್ಯತೆ, ವಿದ್ಯಾರ್ಥಿ ವಿದ್ವಾನ್,
ಶ್ರೀ ಸಿದ್ದಾರ್ಥ ವಿದ್ಯಾ ಸಂಸ್ಥೆ
ತುಮಕೂರು.

ಶ್ರೀ ಶ್ರೀಮತಿ. ಬಿ.ಸಿ. ರವರು
ಪ್ರಾಚಾರ್ಯರು ತುಮಕೂರು,
ಮಾನ್ಯತೆ, ಗಣಿತ ವಿದ್ವಾನ್,
ಶ್ರೀ ಸಿದ್ದಾರ್ಥ ವಿದ್ಯಾ ಸಂಸ್ಥೆ
ತುಮಕೂರು.

"ಸರ್ವರಿಗೂ ಆದರದ ಸುಸ್ವಾಗತ"

ಕಾರ್ಯಕ್ರಮ ಸಂಯೋಜಿಸಲಾಗಿದೆ, ಎಲ್ಲಾ ಮಹಿಳೆಯರೂ, ಮಹಿಳಾ ಅಧಿಕಾರಿಗಳಿಗೆ ಸೇರಿ
ಪಾಲ್ಗೊಳ್ಳುವಂತೆ ಕೋರಲಾಗಿದೆ.

Role of Health in Women Empowerment

10/01/2017



SRI SIDHARTHHA FIRST GRADE COLLEGE
Saraswathipuram Tumkur.
WOMAN EMPOWERMENT CELL
"Empower Yourself"






10/01/2017

Sri Siddhartha Education Society's
Sri Siddhartha First Grade College
TUMAKURU

PREVENTION OF SEXUAL HARASSMENT
And
GRIEVANCE REDRESSAL CELL

Date: _____
Time: _____
Venue: _____



ಶ್ರೀ ಸಿದ್ಧಾರ್ಥ ವಿದ್ಯಾ ಸಂಸ್ಥೆ (೦)
 ಶ್ರೀ ಸಿದ್ಧಾರ್ಥ ಪ್ರಥಮ ದರ್ಜೆ ಕಾಲೇಜು, ತುಮಕೂರು
 ಶಾಖೆ: ಎಂ.ಜಿ. ರಸ್ತೆ, ಸರಸ್ವತೀನಗರ, ತುಮಕೂರು.
 ಯು.ಎಸ್.ಪಿ. ಪ್ರಾಯೋಜಿತವಾಗಿದೆ

ದಿನಾಂಕ : 10-01-2017
 ಸಮಯ : ಮಧ್ಯಾಹ್ನ 12.00 ಗಂಟೆಗೆ
 ಸ್ಥಳ : ಸಿಮಿಟಾರ್ ಹಾಲ್

ಶ್ರೀ: ಡಾ. ವೆಂಕಟೇಶ್ ರೆಡ್ಡಿ, ಪ್ರಧಾನ ಅಧ್ಯಾಪಕರು, ಶ್ರೀ ಸಿದ್ಧಾರ್ಥ ವಿದ್ಯಾ ಸಂಸ್ಥೆ (೦), ಶ್ರೀ ಸಿದ್ಧಾರ್ಥ ಪ್ರಥಮ ದರ್ಜೆ ಕಾಲೇಜು, ತುಮಕೂರು.
 ಶ್ರೀ: ಎಸ್. ಎಸ್. ಲಾಲ್, ಪ್ರಧಾನ ಅಧ್ಯಾಪಕರು, ಶ್ರೀ ಸಿದ್ಧಾರ್ಥ ವಿದ್ಯಾ ಸಂಸ್ಥೆ (೦), ಶ್ರೀ ಸಿದ್ಧಾರ್ಥ ಪ್ರಥಮ ದರ್ಜೆ ಕಾಲೇಜು, ತುಮಕೂರು.
 ಶ್ರೀ: ಎಸ್. ಎಸ್. ಲಾಲ್, ಪ್ರಧಾನ ಅಧ್ಯಾಪಕರು, ಶ್ರೀ ಸಿದ್ಧಾರ್ಥ ವಿದ್ಯಾ ಸಂಸ್ಥೆ (೦), ಶ್ರೀ ಸಿದ್ಧಾರ್ಥ ಪ್ರಥಮ ದರ್ಜೆ ಕಾಲೇಜು, ತುಮಕೂರು.
 ಶ್ರೀ: ಎಸ್. ಎಸ್. ಲಾಲ್, ಪ್ರಧಾನ ಅಧ್ಯಾಪಕರು, ಶ್ರೀ ಸಿದ್ಧಾರ್ಥ ವಿದ್ಯಾ ಸಂಸ್ಥೆ (೦), ಶ್ರೀ ಸಿದ್ಧಾರ್ಥ ಪ್ರಥಮ ದರ್ಜೆ ಕಾಲೇಜು, ತುಮಕೂರು.
 ಶ್ರೀ: ಎಸ್. ಎಸ್. ಲಾಲ್, ಪ್ರಧಾನ ಅಧ್ಯಾಪಕರು, ಶ್ರೀ ಸಿದ್ಧಾರ್ಥ ವಿದ್ಯಾ ಸಂಸ್ಥೆ (೦), ಶ್ರೀ ಸಿದ್ಧಾರ್ಥ ಪ್ರಥಮ ದರ್ಜೆ ಕಾಲೇಜು, ತುಮಕೂರು.

“ಸರ್ವರಿಗೂ ಆದರದ ಸುಸ್ಥಗತ”
 ಜೋಡಣೆ, ಜೋಡಣೆ-ತೆರದ ವರ್ಗ, ವಿದ್ಯಾರ್ಥಿ ಮತ್ತು ವಿದ್ಯಾರ್ಥಿನಿಯರು

SRI SIDDHARTHA EDUCATION SOCIETY/(R)
 SRI SIDDHARTHA FIRST GRADE COLLEGE, TUMKUR.
 DR. H.M.G ROAD, SARASWATHIPURAM, TUMKUR-572205
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PREVENTION OF SEXUAL HARASSMENT AND GRIEVANCE REDRESSAL CELL
 "AWARENESS ON PREVENTION OF ANTI-SEXUAL HARASSMENT PROGRAMME"
 Date:10-01-2017
 TIME: 12:00 NOON
 VENUE:Seminar hall

RESOURCCE PERSON : Dr. Y.M. Reddy
 Administrative officer
 Sri Siddhartha Education Society,Tumkur.
 Smt. Vasanthi Uppar
 District officer Anti Sexual Harassment Unit
 District Women and Child Welfare Department
 TUMKUR.
 Smt. B.S. Latha
 Associate professor
 Sri Siddhartha College of Education
 Tumkur.
 PRESENCE : Sri H.N. Vijayendra
 Principal
 Sri Siddhartha First Grade College
 Tumkur.
 Sri S.S. Aradhya
 Head, Department of English
 Sri Siddhartha First Grade College, Tumkur
 Sri H.R. Jayadewaru
 Associate professor, Department of Electronics
 Sri Siddhartha First Grade College
 Tumkur.
 PROGRAMME ORGANISER : Dr. Hemalatha
 Head, Department of Sericulture
 Sri Siddhartha First Grade College
 Tumkur.

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 TUMKURU - 672 105.

WOMEN ON STREET

೨. ಬೀದಿಯಲ್ಲಿ ಹೋಗುವ ನಾರಿ

- ಮಾಸ್ತಿ ವೆಂಕಟೇಶ ಐಯ್ಯಂಗಾರ್

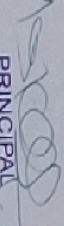
ಆ ನಾರಿ ಬಹು ಸುಂದರಿಯಾಗಿದ್ದಳು. ರೈಲ್ವೆ ಸ್ಟೇಷನ್ನಿನಲ್ಲಿ ದ್ವಾರದಲ್ಲಿ ಮುಕ್ತಾಯವಾದಳು. ಜನ ಅವಳ ಕಡೆ ನೋಡುತ್ತಿದ್ದರು. ಜನರ ಗುಂಪು ಬಹಳ ಇತ್ತು. ಅವರಿಂದ ಹೆಂಗಸು ಒಂದು ಕಡೆ ನಿಂತು ಯಾರನ್ನೋ ಹುಡುಕುವಂತೆ ಅಲ್ಲಿ ಇಲ್ಲಿ ನೋಡುತ್ತಿದ್ದಳು. ಹತ್ತಿರ ಸ್ವಾಗತವಾಗುವಷ್ಟೆ, ಒಂದು ಮೂಟೆ ಈ ಕೋಲಾಹಲವನ್ನು ಸಿಕ್ಕಿ ಹೆದರಿರುವಂತೆ ತೋರುತ್ತಿದ್ದಳು. ಹೆದರಿದಂತೆ ತೋರುತ್ತಿದ್ದುದರಿಂದ ಮನುಷ್ಯ ಸುಂದರಿಯಾಗಿ ಕಾಣುತ್ತಿದ್ದಳು. ರೈಲ್ವೆ ಸ್ಟೇಷನ್ನಿಗೆ ಬರುವ ದೊಡ್ಡ ಮನುಷ್ಯರು ಬಹು ಮಾದರಿ ಇರುತ್ತಾರೆ. ಕೆಲವರು ಪ್ರಯಾಣಕ್ಕಾಗಿ ಬಂದಿರುತ್ತಾರೆ. ಕೆಲವರು ಸೊಗಸುಮಾಡಿಕೊಂಡು ಯಾರಾದರೂ ಹೆಂಗಸರು ನೋಡಿ ಮೆಚ್ಚಿದರೆ ಮೆಚ್ಚಿ ಎಂದು ಬಂದಿರುತ್ತಾರೆ. ಹಾಗೆ ಮೆಚ್ಚುವುದಕ್ಕೆ ಸ್ವಲ್ಪ ಅವಕಾಶ ಕೊಡೋಣವೆಂದು ಹೆಂಗಸರು ಯಾವ ಗಾಡಿಯಲ್ಲಿ ಕುಳಿತಿದ್ದರೆ ಆ ಗಾಡಿಯ ಹತ್ತಿರವಲ್ಲಾ ಇವರು ಒಂದೊಂದು ಅರೆಗಳಿಗೆ ನಿಲ್ಲುವರು, ಅವರಿಗೆ ಸಾಕಾಯಿತೋ ಇಲ್ಲವೋ ಎಂದು ಕ್ಷಣಕ್ಷಣವೂ ಅವರ ಕಡೆ ನೋಡುವರು. ಅವರು ಇವರ ಕಡೆ ನೋಡುತ್ತಾ ಇದ್ದರೆ ಇನ್ನೂ ಸಾಕಾಗಲಿಲ್ಲವೆಂದು ಗೊತ್ತವ್ವೇ? ಮತ್ತೆ ಸ್ವಲ್ಪ ಹೊತ್ತು ಅಲ್ಲಿಯೇ ನೋಡುವರು. ಅವರಿಗೆ ಇವರನ್ನು ನೋಡಿ ಸಾಕಾಗಿ ಮುಖವನ್ನು ದೇರೆ ಕೆಳಗೆ ತಿರುಗಿಸಿಕೊಂಡರೆ ಆಮೇಲೆ ಸ್ವಲ್ಪಹೊತ್ತು ಅಲ್ಲೇ ಇದ್ದು, ಇವರಿಗೆ ನಮಸ್ಕಾರ ನೋಡುವುದು ಬೇಕಾಗಿಲ್ಲ ಎಂದು ದೃಢಮಾಡಿಕೊಂಡು ದೇರೆ ಹೆಂಗಸರನ್ನು ಗಾಡಿಯ ಬಳಿಗೆ ಹೋಗುವರು. ಈ ಕೃತಿ ಪ್ರಯಾಣಕ್ಕಾಗಿ ಬಂದಿರುವುದು ಒಂದು ಗುಂಪು, ಸೊಗಸನ್ನು ತೋರಿಸಿ ದೃಷ್ಟಿಗೆ ಸಂತೋಷವನ್ನುಂಟು ಮಾಡುವುದಕ್ಕಾಗಿ ಬಂದಿರುವುದು ಒಂದು ಗುಂಪು. ಇಂದು ಈ ಹೆಂಗಸನ್ನು ನೋಡಿ ಸೊಗಸಾಗುವಂತೆ ಹತ್ತಿರ ಹತ್ತಿರ ಸಂಭವಿಸುತ್ತಾ ಮೆಲ್ಲ ಮೆಲ್ಲನೆ ಹತ್ತಿರಕ್ಕೆ ಸಂಭವಿಸುತ್ತಾ ಬನೋ ಮಾತನಾಡುವುದರಲ್ಲಿ ಅವಳನ್ನು ಸೋತಿದ್ದು ತಿಳಿಯಲಿಲ್ಲವೆಂದು ನಟಿಸುತ್ತಾ ವಿಲಾಸಗಳನ್ನು ತೋರಿಸುತ್ತಿದ್ದರು. ಹೆಂಗಸು ಸ್ವಲ್ಪ ಸ್ವಲ್ಪ ಸರಿದು ಸರಿದು ಒಂದು ಮೂಲೆಯಲ್ಲಿ ನಿಂತು ಹೆದರುತ್ತಿದ್ದಳು.

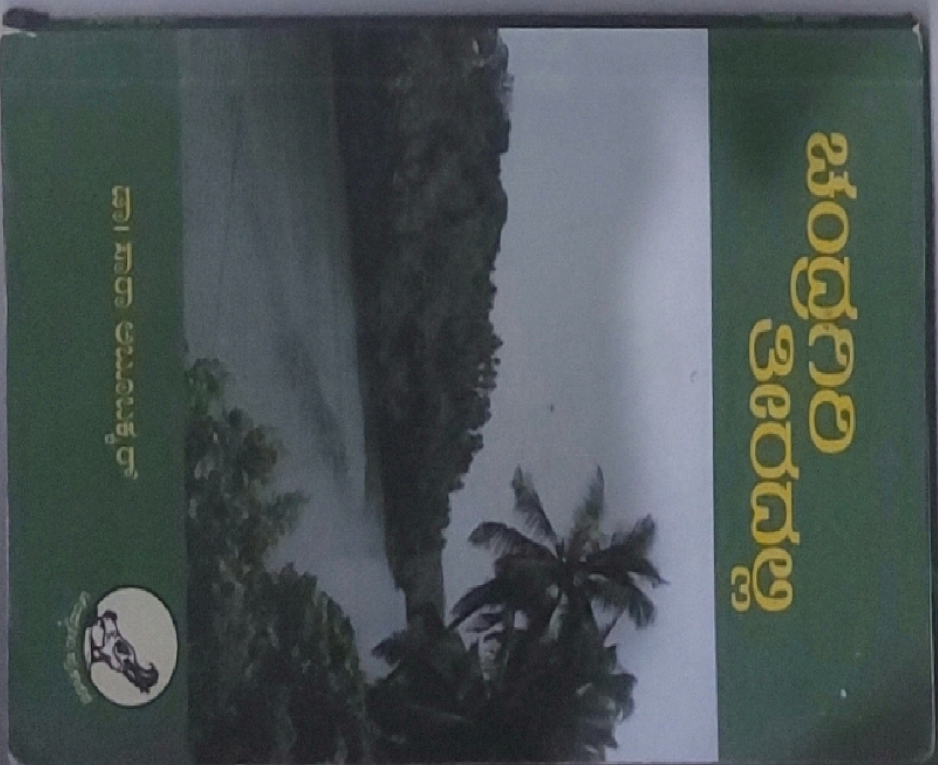
This article is related to Gender Sensitization

CHANDRAGIRI THEERADALLI

Dr. Sara Abubakkar

Chandagiri publications


PRINCIPAL
Sri Siddhanta First Grade College
TUMAKURU - 572 105.



Putta Vidhava (Young widow)

೮. ಪುಟ್ಟ ವಿಧವೆ

- ದ.ಕಾ. ಚಂದ್ರ

ಆಕೆಯುಧ್ಧಳು ಕೂಸು, ಈತನನ್ನೂ ಹುಡುಗ
ಅವರ ತಾಯ್ತಂದೆಗಳ ಹಿಗ್ಗು ಎಷ್ಟು!
ಧರ್ಮದಾ ಹೆಸರಿನಲಿ ಅವರ ಕೈ ಕೂಡಿಸಲು
ಇವರಿಗೆನಿಸಿತು ಹರ್ಷ ಹಬ್ಬದಷ್ಟು.

ಕೊರಳ ಕರಿಮಣಿ, ಗಲ್ಲದರಿತಿನವು ಮೂಗಬೊಟ್ಟು
ಆ ಮೇಲೆ ಉದ್ದು ಕುಂಕುಮದ ಅಂದೆ!
ಆ ಪುಟ್ಟ ಮುತ್ತದ ಪುಟಪುಟನೆ ನೆಗದಾಡೆ
ಅಷ್ಟೆ ಕಂಡಿತು ಕಣ್ಣಿಗೆಶೋಚಿ ಚಂದ.

ಆಕೆ ದೊಡ್ಡವಳಾಗಿ, ಈತ ಚಿಕ್ಕವನಿದ್ದು
ಶೋಭವನ ಮಾಡಿದ್ದು ಊರಿಗಾಟ!
ಪೆಟ್ಟು ಮೋರೆಯ ಅಳಿಯ-ದೇವರಿದಿರಲಿ ಜನಕೆ
ಕಡಿಮೆ ಸಿಹಿಯೆನಿಸಿತ್ತೆ ಪ್ರಸನ್ನರೂಟ?

ವರ್ಷವೆಂಬುದರೊಳಗೆ ಚೊಚ್ಚಿಲದ ಸಂಭ್ರಮವು
ದೈವದಾಟವು ಎಂದಿತಿಡಿಯಿ ಊರು.
ಮಗನು ಬಂದಿರ ಇಹಕೆ, ತಂದೆ ಏನಿದ ಪರಕೆ;
ಕೈರಸಾಗರವಾಯ್ತು ಉಪ್ಪಿನೀರು.

ತಂದೆ ಹಿಡಿದಿಹ ಹಾದಿ ಒಂದೆರಡು ದಿನದಲ್ಲಿ
ಕೂಸು ಹಿಡಿದಿತು; ತಾಯ್ತಂದೆಗಳಿಡೀನು?
ಮೈ-ಗೋರಿಯಲಿ ಮಡಗಿ ಜೀವ; ಜೀವನವಾಯ್ತು
ಜೀನುಹುಳ ಉಳಿದಂತೆ ಕಳೆದು ಜೀನು.

ಸತ್ತೆನೆಂದಳು ಕೂಸು-ತಾಯಿ ಆಯೋ ಎಂದು
ಭೋರಂದು ಗೋಳಿಟ್ಟು ಹೊಟ್ಟೆ ಹೊಸೆದು
ಹುಚ್ಚಿದ್ದು ಹೌಹಾರಿ ಹುಯ್ಯಲಿಟ್ಟಳು ಆಕೆ
ತನ್ನ ತಾ ಶಹಿಸಿದಳು ಹಲ್ಲು ಮಸೆದು.

ಕಾವ್ಯ ರೋಷ - ೨ + ೧೬

This poem is related to
Gender Equality.



KAVYA LOKA - 2

B. Com., B. B. M., B. H. M
Second semester
Kannada Language Text

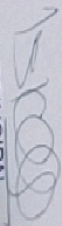
Editor:
Prof. K. S. Jagadeesh



Drama

Siri Sampige

Chandrashhekara Kambara


PRINCIPAL
Sri Siddhartha First Grade College,
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Perceptions

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Semester IV Paper 4
BCom/BBM/BCA/BSW

4. Advice to Women

Eunice de Souza

Introduction

Eunice de Souza (1940-2017) was a prominent voice of Indian poetry in English. Born into a Goan Catholic family, de Souza grew up in Pune. After studying English literature at the Marquette University in Wisconsin and the University of Mumbai, she taught at St. Xavier's College, Mumbai. She made notable contributions to Indian writing in English as poet, literary critic and novelist. De Souza's important poetry collections include *Fix* (1979), *Women in Dutch Painting* (1988), *Ways of Belonging* (1990) and *Selected and New Poems* (1994).

Advice to Women is a typical example of de Souza's poetic style, which is always devoid of usual poetic conceits and devices, and relies on images that are drawn from everyday life. The poem uses the everyday idiom that eschews poetic jargons. It talks about the usefulness of adopting a relaxed attitude to life - cats are well-known for their seemingly indifferent attitude to the human drama that goes on around them - in dealing with disappointments in one's life. It points to the essential loneliness of human existence and the need to accept it as a fact.

Keep cats
if you want to learn to cope with
the otherness of lovers.
Otherness is not always neglect -

to face and deal with

Cats return to their litter trays
when they need to.
Don't cuss out of the window
at their enemies.
That stare of perpetual surprise
in those great green eyes
will teach you
to die alone.

Glossary

cope with: to face and deal with
litter tray: a tray in which a cat can urinate and defecate when indoors
cuss: to utter obscenities

Comprehension

1. Answer the following questions in a word or phrase each.
 - a. According to the poet, what does one need to do to learn to cope with the otherness of lovers?
 - b. Who doesn't 'cuss out of the window'?
 - c. What is referred to as 'not always neglect'?
2. Answer the following questions in a sentence or two each.
 - a. What is referred to as 'otherness' in the poem?
 - b. What, according to the poet, will teach one to die alone?
3. Answer the following questions in about a page each.
 - a. Annotate: 'Cats return to their litter trays / when they need to.'
 - b. What, according to the poet, does the 'perpetual surprise' in the cat's eye signify?

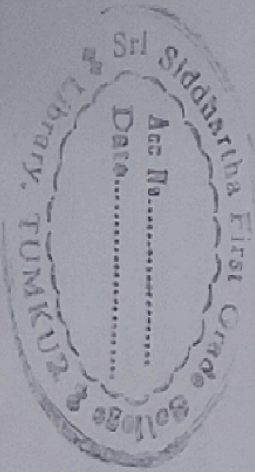
4. Answer the following questions in about two pages each.
- Comment on the imagery used in the poem.
 - The poet uses a light-hearted tone and an everyday image to address a profound emotional crisis. Discuss.

Activity

The poem you have read is notable for its use of an exact image, and its lack of literary embellishments or flighty language. Here is another famous cat poem, 'She sighs a Bird—she chuckles', by Emily Dickinson:

She sighs a Bird—she chuckles—
 She flattens—then she crawls—
 She runs without the look of feet—
 Her eyes increase to Balls—
 Her Jaws stir—witching—hungry—
 Her Teeth can hardly stand—
 She leaps, but Robin leaped the first—
 Ah, Pussy, of the Sand,
 The Hopes so juicy ripening—
 You almost bathed your Tongue—
 When Bliss disclosed a hundred Toes—
 And Hed with every one—

Contrast this poem with 'Advice to Women', for its use of imagery and style.



5. Do Not Go Gentle into That Good Night

Dylan Thomas

Introduction

Dylan Thomas (1914–53) was a famous Welsh poet. He was born in Swansea and attended school until the age of 16, before pursuing a career in journalism. However, he gave that up too before earning a living writing film scripts and reading poetry. Throughout this time he had been publishing poems, including those that he would later be remembered for. In 1934, his poem 'Light Breaks Where No Sun Shines' was published and caught the attention of the literary world, including T. S. Eliot, who contacted Thomas. It is hard to categorise Thomas's work into one literary genre, but he is generally considered to be part of the Modern and Romantic movements. His poetry typically included carefully arranged and patterned imagery, with life and death and the unity of life being major recurring themes he explored. He saw humanity as being locked in a cycle of growth, love, procreation, new growth, death, and new life.

'Do Not Go Gentle into That Good Night' is considered to be one of Dylan Thomas's best-known works. It was written for the poet's dying father, with the refrain 'rage, rage against the dying of the night serving as an appeal to his father to hold back death and to live for as long as possible. The first stanza sets the tone of the poem, with Thomas claiming 'Old age should burn and rave at close of day; fighting till the very end. The second stanza adds to this point by claiming 'wise men do not recognise



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2 following questions in about two pages each.

1 a character sketch of Mathilde with as much detail as you can draw from the story, and compare her with her friend Loisel.

2 How events sometimes proceed from character as in this story.

The Child

Premchand

About the author and text

Premchand (1880–1936) was the pen-name of Dhanpat Rai Srivastava, a Hindi short-story writer and novelist. He was born in a village near Banaras (Varanasi) and his childhood and youth were marked by extreme poverty and domestic problems. He was well-versed in both Hindi and Urdu, growing up as he did in an environment where both languages were used. As a writer, Premchand was deeply influenced by Gandhi, Tolstoy, Gorky, Victor Hugo and Romain Rolland. Premchand had a progressive outlook and brought a new sense of social awareness to fiction. He is considered one of the outstanding short story writers of world literature, with more than three hundred short stories in Hindi and Urdu to his credit. His literary writings reflect the harsh life of the Indian peasant with empathy and insight. The novels *Prema*, *Vardaan*, *Nirmala*, *Gaban*, *Rangabhumi* and *Godaan* are some of his well known works.

'The Child' is a story narrated by the employer of a Brahmin servant named Gangu. Despite being warned by his employer and others, Gangu marries a widow, Gomti. The story places Gangu's compassion, courage, and acceptance of human nature as the 'embodiment of goodness' and shows the reader a way of casting aside all kinds of pressures that society exerts on us.

People call Gangu a Brahmin. He considers himself one, too. All my other servants bow to me. But Gangu never greets me like this. Probably he expects me to bow to him. He never touches any of the used utensils. I lack the courage to ask him even to fan me in the hot weather. Sometimes when nobody else is around and I am dripping with perspiration, he does pick up a fan, but

his attitude is that he is doing me a great favour. He is short-tempered and cannot tolerate even the slightest rebuke. He has very few friends and considers it below his dignity to sit with the ~~guest~~ the bearer. I have never seen him being friendly with anyone. Nor does he ever go to a fair or a show. He is not even fond of bhanga, which is a common addiction amongst people of his class.

He never prays; nor does he go for a bath in the river; and he is completely illiterate. Yet he expects all the respect due to a Brahmin.

Why shouldn't he? If other people can claim respect on the basis of wealth left to them by their forefathers, surely Gangu can also claim respect on account of his ancestry.

I do not talk to my servants except when it is necessary. They have strict instructions not to invade my privacy unless they are sent for. Such small matters as getting a glass of water, or putting on the shoes, or lighting the lamp, I prefer to do myself rather than send for them. It gives me a feeling of independence and self-reliance. The servants know my habits by now and they seldom bother me.

If ever they pay an unsolicited visit to me it is either that they want an advance against their salary or that they wish to complain about other servants. Both these practices I consider reprehensible. When I pay them regularly and enough I do not see any reason why they should finish a month's salary in fifteen days. And backbiting I consider a sign of weakness or a mode of flattery both of which are ignoble.

One morning Gangu came to me without being sent for. I felt annoyed and asked him, irritably, what he had come for. From Gangu's face it appeared that he wanted to say something but in spite of his best efforts the words refused to come to the lips. I said again after a little pause, 'What is the matter? Why don't you speak out? You know it is getting late for my morning walk.' Gangu replied, haltingly, 'Please do not delay yourself. I shall come some other time. This was worse, I knew. Now that I was in a hurry, Gangu would have cut short his tale. If he came when he thought I had more leisure he would perhaps waste my time for

He only considered me busy when I was reading or writing. When he found me just alone, sitting in a contemplative mood, he thought that I was merely idling. And it was almost certain that he would inflict himself on me in one of those moments, little ~~knowing~~ how precious they were for me.

I wanted to dispose of him right then and said, 'If you have come for an advance, you can rest assured that you will not get it.'

'I do not want an advance,' said Gangu. 'I have never asked you for one.'

'Then you must be wanting to complain against someone,' I said. 'You know how I hate backbiting.'

'No sir,' said Gangu. 'I have no complaints against anyone. What have you come to bother me about then?' I asked indignantly.

Gangu made another attempt to disclose his secret. I could see from his face that he was trying to muster up strength to do it. At last he said, 'I wish to be relieved of my duties, sir. I shall not be able to serve you any longer.'

This was the first request of its kind and I felt hurt. I was considered an ideal employer and the servants thought it their good fortune to stay on with me. 'Why do you want to leave?' I asked.

'You are the image of kindness, sir,' said Gangu. 'Who would want to leave you unless there was a very good reason? I find myself in a situation which leaves me with no other alternative. I do not want people to raise their fingers at you on my account.'

This was most intriguing. I forgot all about my morning walk and seating myself in a chair, said, 'Why do you talk in riddles? Why don't you say clearly what is on your mind?' Gangu replied haltingly again: 'Sir, the thing is that... that woman who has just been turned out of the Widows' Home... that Gouri Devi...' and he stopped without finishing the sentence. I asked impatiently, 'What has she to do with your job?'

'I want to marry her, sir,' said Gangu.

I looked at him in sheer bewilderment. How had this old-fashioned Brahmin, who had not even been touched by modern

civilization, decided to marry a woman, whom no self-respecting man would even allow near his house? Gombi had created quite a stir in the placid atmosphere of our *mohalla*. She had entered the Widows' Home some years ago. Twice the Home authorities had got her married off but both times she had come back after a week or so. Ultimately the Home had decided to expel her. She had now taken a room in the *mohalla* and was an object of great interest to all the lovelorn young men.

I felt both annoyed with and sympathetic towards Gangu. 'Why couldn't this stupid man find another woman to marry?' I said to myself. I was certain that she would not stick to him for more than a few days. If he had been better off financially, she might have stuck on for six months or so but now I was sure the marriage would not last more than a few days.

'Are you aware of her past?' I asked him.

'It's all lies, sir,' he said with great conviction. 'People have given her a bad name for nothing.'

'What nonsense!' I said, 'Can you deny that she has left three husbands?'

'What could she do,' replied Gangu unperturbed, 'if those people turned her out?'

'What a fool you are!' I added, 'Can you really believe that a man comes all the way to marry a woman, spends thousands of rupees on the marriage, only to turn her out in the end?'

Gangu replied almost with the zeal of a poet, 'Where there is no love, you cannot expect a woman to stay on. You cannot win a woman with mere board and lodging. Those people who married her thought that they were doing her a great favour by marrying a widow and took it for granted that she would do everything for their sake. But to win someone over one has first to forget about oneself. And besides, sir, she gets fits, sometimes, starts talking all sorts of nonsense and becomes unconscious. People say that she is under the influence of a witch.'

'And you want to marry such a woman,' I said. 'Don't you realise that you are asking for trouble?'

Gangu replied in the tone of a martyr, 'God willing, I shall make something of myself, if I get her.'

'So you have decided finally,' I asked him.

'Yes, sir,' he replied.

'All right,' I said, 'in that case I accept your resignation.'

Normally, I don't believe in old customs and meaningless traditions. In this particular case, however, I considered it ~~definitely~~ dangerous to keep in the house a man who was intent on marrying a woman of such doubtful reputation. It might lead to all sorts of complications. To my mind, Gangu, in marrying this woman, was behaving like a starving man. That the piece of bread was dry and tasteless was immaterial to him. I considered it wise to keep aloof.

Five months passed. Gangu had married Gombi and was living in the same *mohalla* in a thatched hut. He was now earning a living as a hawker. Whenever I met him on the road, I stopped to enquire about his welfare. His life was a matter of great interest to me. I was impatient to know how it would all end. However, I always found him happy. His face had a glow which only comes with complete lack of worry. He earned about a rupee every day. After buying his stock, he was left with about ten *annas* or so. There must have been some supernatural power in those ten *annas* to give him such complete contentment.

One day I heard that Gombi had run away. I don't know why, ~~but this~~ gave me a great pleasure. It was perhaps that Gangu's self-confidence and ease had always made me envious. I was happy that I had been proved right, after all. He would now realise that the people who had dissuaded him from marrying Gombi were really his well-wishers. 'What a fool he was,' I thought to myself, 'to consider marrying Gombi a matter of good fortune, even to consider it as entering paradise.' I was impatient to meet him.

He looked completely shattered when I met him that afternoon. Seeing me he started to cry and said, 'Babuji, Gombi has left me.'

I replied with feigned sympathy, 'I told you in the beginning to keep away from her but you did not listen. Has she taken away your belongings also?'

Gangu put his hands on his heart as if I had blasphemed and said, 'Don't say that, Babuji, she hasn't taken a thing. Her own

stunt is still lying here. I don't know what shortcomings she found in me that she decided to leave. I am sure I wasn't good enough for her. She was educated and I am an absolute illiterate. If I could have stayed on with her a little longer she would have made a man out of me. Whatever she might have been for other men for me she was definitely a goddess. I must have been at fault somewhere that she decided to leave.

I was most disappointed at Gangu's words. I had been certain that he would tell me a tale of faithlessness on the part of Gonti and that I would have to show sympathy towards him. But it seemed that this fool still had his eyes closed or perhaps he had lost his sense of perception. I said, half in jest, 'So she hasn't taken away anything from the house!'

'No, not even a penny's worth.'

'And she loved you very much?'

'What more can I say, Babuji? I shall not forget her till I die.'

'And yet she decided to leave you?'

'This is what surprises me.'

Have you ever heard the old saying, "Frailty, thy name is woman"?''

'Oh, don't say that, Babuji. I would never for a moment believe that in respect of her.'

'Then go and find her out if you are still so attached to her.'

'Yes, master, I won't get any respite till I have found her. If only I knew where to look for her! I am certain that she will come back to me. I must go and search for her. I will see you when I come back if I am still alive.' And saying this he went away.

After this incident I had to go to Nainital, and returned after nearly a month. I had barely taken off my clothes when I saw Gangu standing with a new-born baby. He was bursting with joy. Even Nanda could not have felt such joy at getting Krishna. His face had the same glow that appears on the face of a starved man after a full meal. I asked him again in jest, 'Have you had any news of Gonti Devi? I believe you went in search of her.' Gangu said, beaming with joy, 'I have found her at last, Babuji.

and here that if I was very upset I should be informed about her whereabouts. As soon as I heard it I went to Lucknow and brought her back. I have also got this child in the bargain.' He showed me the child almost with the pride of an athlete showing off a victory won medal.

I was surprised at his shamelessness. He had not been married for more than six months and yet he was displaying the child with great pride. I said tauntingly, 'Oh, so you have got a boy, Babu. That is perhaps why she ran away. Are you sure this is your child?'

'By my mine, Babuji, it is God's.'

'It was born in Lucknow, wasn't it?'

'Yes, Babuji, it was a month old only yesterday.'

'How long have you been married?'

'This is the seventh month.'

'So this child was born within six months of your marriage.'

'Yes,' said Gangu, undisturbed.

'And still you consider it your child?'

'Yes, sir.'

'Are you in your senses?' I asked. I was not quite certain whether he did not understand what I was trying to hint at or whether he was intentionally misunderstanding me.

'She had a very difficult time,' said Gangu in the same tone. 'It is almost a new life for her, Babuji. For full three days and three nights she was in pain. Oh, it was unbearable.'

This was the point for me to interrupt and I said, 'This is the first time I have heard of a child being born within six months of marriage.'

This question surprised Gangu; he said with an impish smile, 'This has never bothered me. This was the reason perhaps why Gonti had left the house. I told her that if she did not love me she could leave me by all means and I would never bother her again. But if she did love me she must not let the child separate us. I would love it as my own. After all, when one takes a harvested field one does not refuse the crop merely because someone else

He gave a hearty laugh.

I was most touched by Gangu's sentiments and felt an utter fool. I extended my hands, took the child from Gangu and kissed it. Gangu said, 'Babui, you are the embodiment of goodness. I often talk to Gomti about you and have many times asked her to come and pay her respects to you. But she is so bashful!'

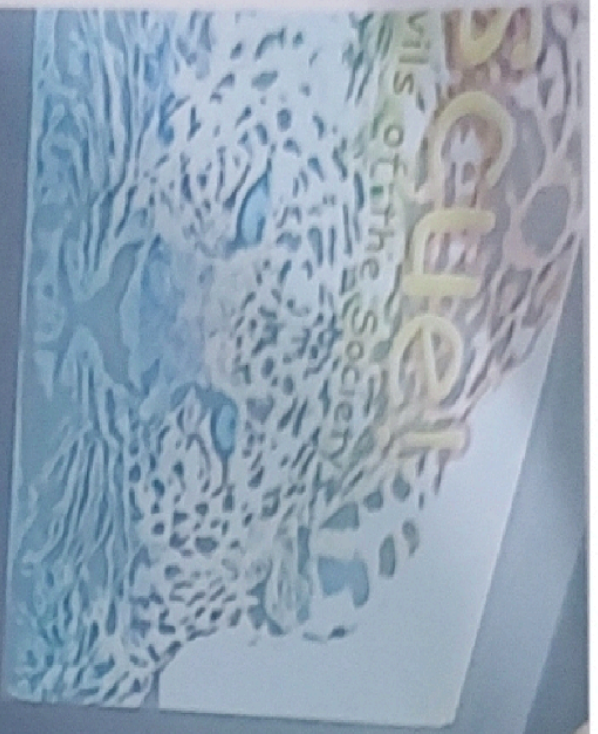
the embodiment of goodness! My middle-class morality stood ashamed at Gangu's courage and sincerity.

'You are the embodiment of goodness,' I said, 'and this child adds charm to it. Let me come with you and meet Gomti.' And we both went to Gangu's house.

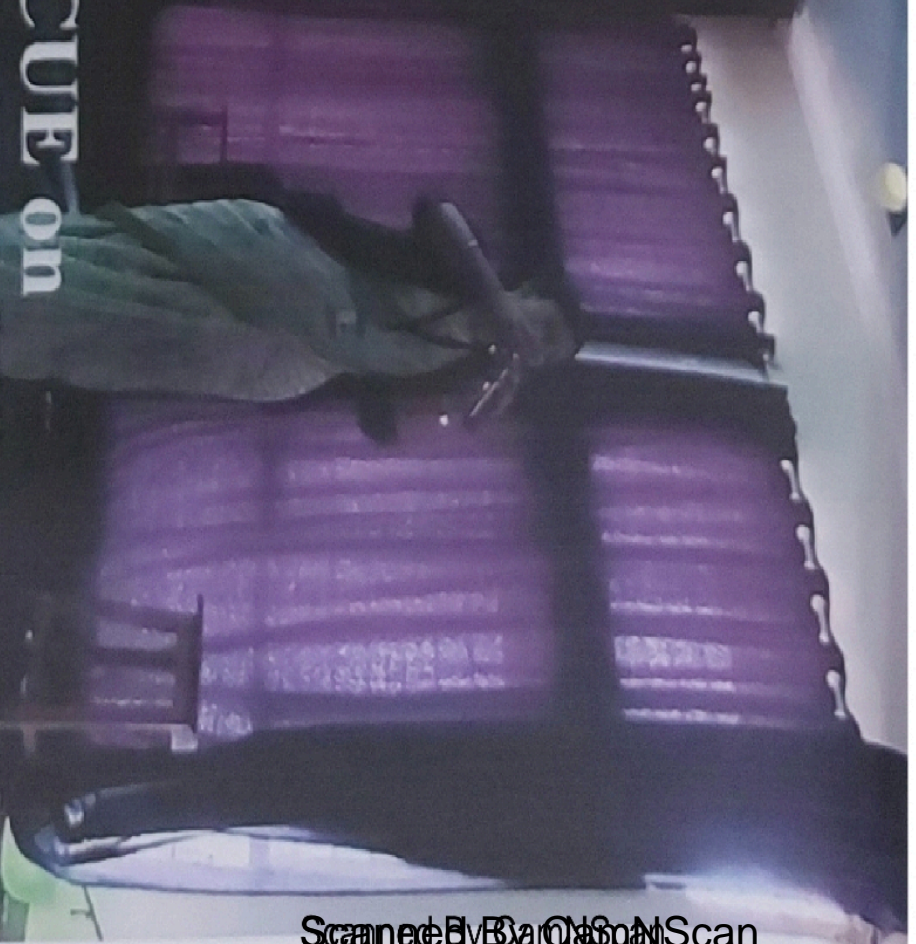
GLOSSARY

- tolerate* : put up with
- rebuke* : to speak severely to someone because they have said or done something you don't approve of
- dignity* : the sense that one has of his/her own importance and value
- addiction* : a very strong desire or need for something, usually alcohol or a drug
- syce* : Arabic for 'a person in charge of horses'
- ancestry* : parentage, the family from which one descends
- intrude* : (here) to forcibly enter a place
- seldom* : rarely
- unsolicited* : which has not been asked for
- reprehensible* : deserving blame
- backbiting* : to say unpleasant things about a person when he/she is not present
- flattery* : to exaggerate praise in order to please someone
- ignoble* : shameful, immoral
- haltingly* : to speak in an hesitant manner

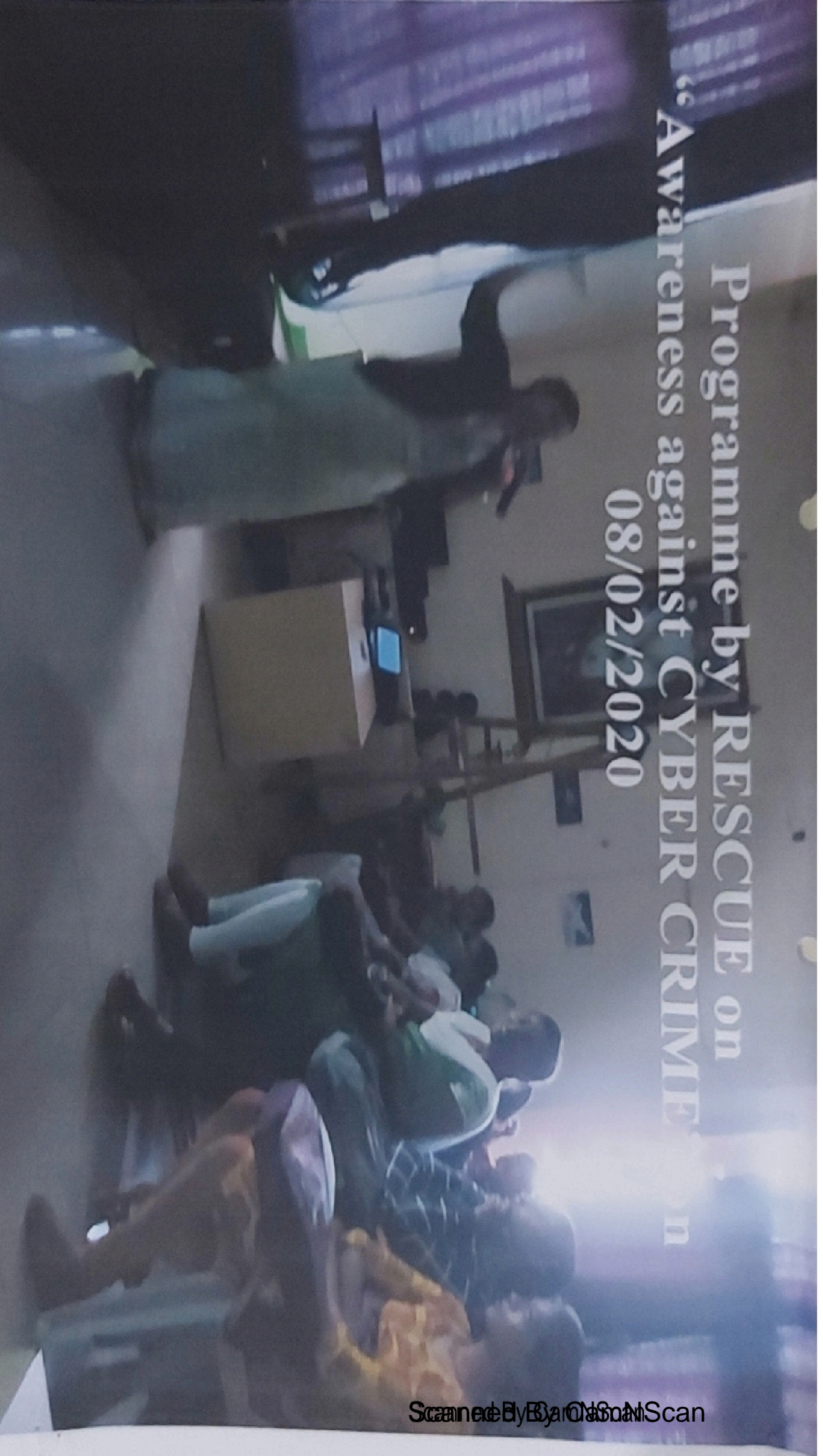
- angrily* : angrily, revealing that one was in a bad mood
- refers to being inactive generally on account of not having a job*
- force somebody to accept one's unwelcome presence*
- option, choice*
- gather together*
- fascinating and unusual*
- complete, thorough*
- confusion*
- to cause a considerable impact*
- calm, placid*
- a part of a larger community, an area of a town*
- to drive out*
- to be consumed or obsessed with love*
- confidence, certainty*
- to be calm and collected*
- great enthusiasm*
- a person who is willing to undergo suffering for the benefit of others*
- keep away from*
- a force or event that is believed to exist or happen by some people but cannot be explained by science*
- jealous*
- to advise against doing something*
- to pretend*
- to speak in a disrespectful way about God or sacred things*
- realisation of things that are not very obvious*
- weakness in character or morals*
- rest, relief*



**Programme by RESCUE on
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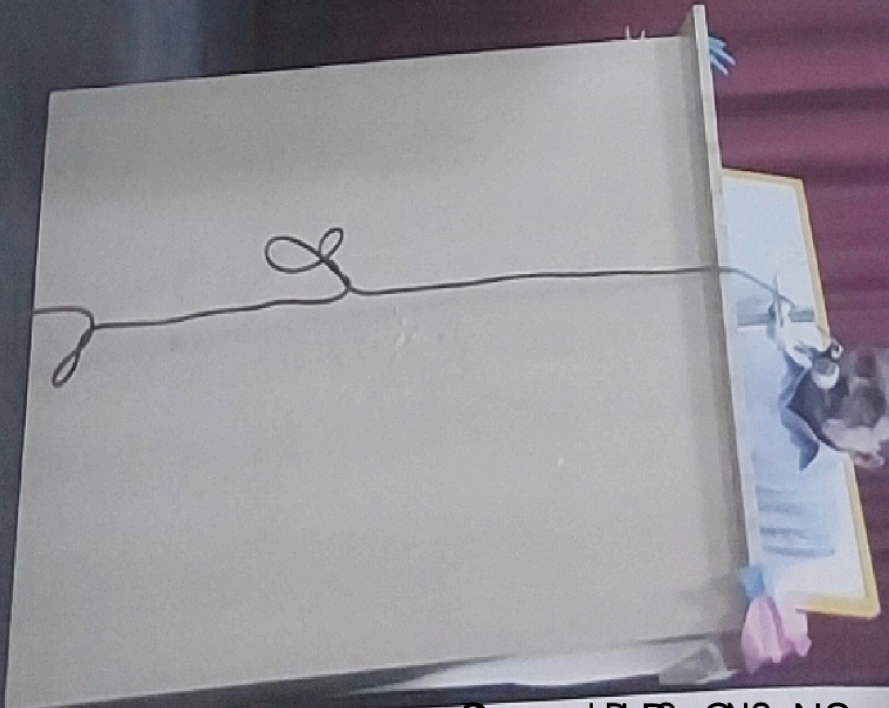


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Venue: Seminar Hall

Date: 09-07-2019

Time: 12:30 PM

Presides: Dr. Y. M. Reddy, M.Tech., Ph.D.
Administrative officer, SSES, Tumkur

Inauguration: Prof. H. N. Vijayendra
Principal, Sri Siddhartha First Grade College, Tumkur

Special lecture

Chief Guest: V Mutharayappa
Senior Counsellor,
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PROGRAMME : A SPECIAL LECTURE ON
"SPECTS OF DRUG
ADDICTION & REMEDIES"

Date : 09-07-2019 Time : 12:30pm
Venue : Seminar Hall





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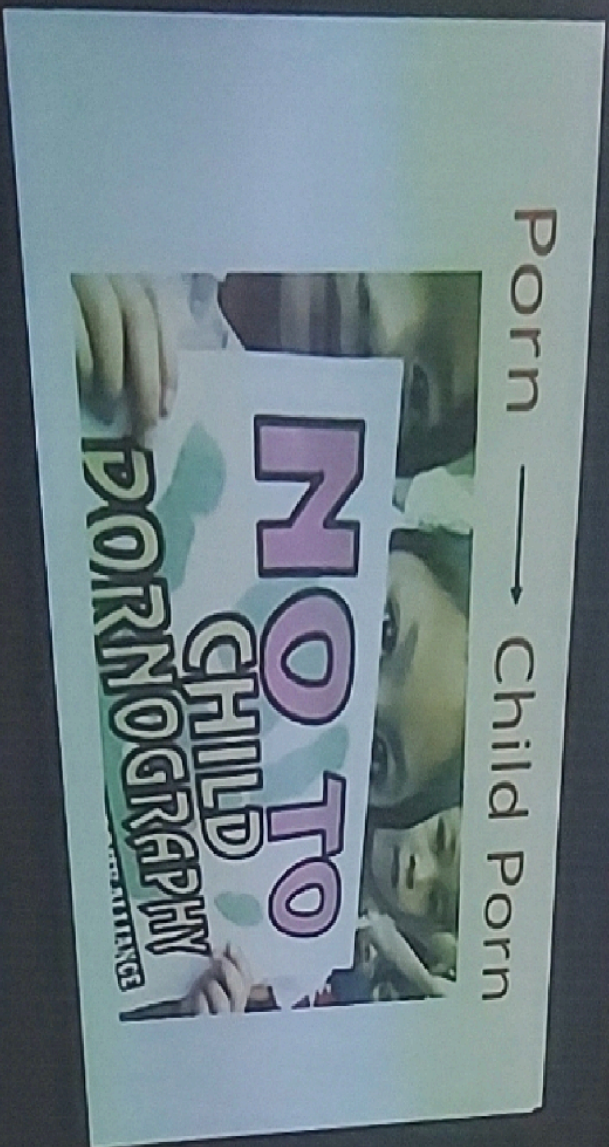
"EFFECTS OF DRUG

ADDICTION & REMEDIES"

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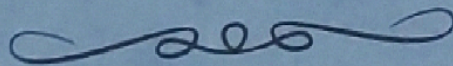




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om Shakespeare's
es and read them

2. Lakshman

Toru Dutt



Introduction

Toru Dutt (1856–1877) was born into a well-known family in Rambagan, Kolkata. Her family converted to Christianity in 1862, and they remained devout Christians throughout their lives. She was the first Indian woman poet to write in English, and is often referred to as the 'Keats of Indo-English Literature'. She wrote in both English and French, and left behind an impressive legacy of poetry and prose when she died at the young age of twenty-one.

Dutt was deeply interested and inspired by Hindu mythology and its legends, characters, gods and goddesses and this finds ample reflection in her works. 'Lakshman' (part of the collection *Ancient Ballads and Legends of Hindustan*, 1882) describes an episode from the *Ramayana* and deals with two of its main characters: Lakshman and Sita. Dutt eloquently portrays the inner struggle that Lakshman undergoes when faced with a choice of whether to obey his brother's command or his sister-in-law's wishes. The poem also brings to the forefront the character of Sita, not simply as the submissive wife of Ram, but as an assertive and strong woman.

■ ■ ■

"Hark! Lakshman! Hark, again that cry!
It is, — it is my husband's voice!
Oh hasten, to his succour fly,
No more hast thou, dear friend, a choice.

He calls on thee, perhaps his foes
 Environ him on all sides round,
 That wail, — it means death's final throes!
 Why standest thou, as magic-bound?

"Is this a time for thought, — oh gird
 Thy bright sword on, and take thy bow!
 He heeds not, hears not any word,
 Evil hangs over us, I know!
 Swift in decision, prompt in deed,
 Brave unto rashness, can this be,
 The man to whom all looked at need?
 Is it my brother that I see!

"Oh no, and I must run alone,
 For further here I cannot stay;
 Art thou transformed to blind dumb stone!
 Wherefore this impious, strange delay!
 That cry, — that cry, — it seems to ring
 Still in my ears, — I cannot bear
 Suspense; if help we fail to bring
 His death at least we both can share"

"Oh calm thyself, Videhan Queen,
 No cause is there for any fear,
 Hast thou his prowess never seen?
 Wipe off for shame that dastard tear!
 What being of demonian birth
 Could ever brave his mighty arm?
 Is there a creature on earth
 That dares to work our hero harm?"

"The lion and the gristly bear
 Cower when they see his royal look,
 Sun-staring eagles of the air
 His glance of anger cannot brook,
 Pythons and cobras at his tread
 To their most secret covert glide,
 Bowed to the dust each serpent head

"Rakshasas, Danavs, demons, ghosts,
 Acknowledge in their hearts his might,
 And sink to their remotest coasts,
 In terror at his very sight.
 Evil to him! Oh fear it not,
 Whatever foes against him rise!
 Banish for aye the foolish thought,
 And be thyself — bold, great, and wise.

"He calls for help! Canst thou believe
 He like a child would shriek for aid
 Or pray for respite or reprieve —
 Not of such metal is he made!
 Delusive was that piercing cry, —
 Some trick of magic by the foe;
 He has a work, — he cannot die,
 Beseech me not from hence to go.

For here beside thee, as a guard
 'Twas he commanded me to stay,
 And dangers with my life to ward
 If they should come across thy way.
 Send me not hence, for in this wood
 Bands scattered of the giants lurk,
 Who on their wrongs and vengeance brood,
 And wait the hour their will to work."

"Oh shame! and canst thou make my wail
 A plea for lingering! Now I know
 What thou art, Lakshman! And I feel
 Far better were an open foe.
 Art thou a coward? I have seen
 Thy bearing in the battle-fray
 Where flew the death-fraught arrows keen,
 Else had I judged thee so today.

"But then thy leader stood beside!
 Dazzles the cloud when shines the sun,
 Reft of his radiance, see it glide
 A shapless mass of vapours duns,

So of thy courage, — or if not,
The matter is far darker dyed,
What makes thee loth to leave this spot?
Is there a motive thou wouldst hide?

"He perishes — well, let him die!
His wife henceforth shall be mine own!
Can that thought deep imbedded lie
Within thy heart's most secret zone!
Search well and see! one brother takes
His kingdom, — one would take his wife!
A fair partition! — But it makes
Me shudder, and abhor my life.

"Art thou in secret league with those
Who from his hope the kingdom rent?
A spy from his ignoble foes
To track him in his banishment?
And wouldst thou at his death rejoice?
I know thou wouldst, or sure ere now
When first thou heardst that well known voice
Thou shouldst have run to aid, I trow.

"Learn this, — whatever comes may come,
But I shall not survive my Love,
Of all my thoughts here is the sum!
Witness it gods in heaven above.
If fire can burn, or water drown,
I follow him: — choose what thou wilt
Truth with its everlasting crown,
Or falsehood, treachery, and guilt.

"Remain here with a vain pretence
Of shielding me from wrong and shame,
Or go and die in his defence
And leave behind a noble name.
Choose what thou wilt, — I urge no more,
My pathway lies before me clear,
I did not know thy mind before,
I know thee now, — and have no fear."

She said and proudly from him turned, —
Was this the gentle Sita? No.
Flames from her eyes shot forth and burned,
The tears therein had ceased to flow.

"Hear me, O Queen, ere I depart,
No longer can I bear thy words,
They lacerate my inmost heart
And torture me, like poisoned swords.

"Have I deserved this at thine hand?
Of lifelong loyalty and truth
Is this the meed? I understand
Thy feelings, Sita, and in sooth
I blame thee not, — but thou mightst be
Less rash in judgement, Look! I go,
Little I care what comes to me
Wert thou but safe, — God keep thee so!

"In going hence I disregard
The plainest orders of my chief,
A deed for me, — a soldier, — hard
And deeply painful, but thy grief
And language, wild and wrong, allow
No other course. Mine be the crime,
And mine alone, — but oh, do thou
Think better of me from this time.

"Here with an arrow, lo, I trace
A magic circle ere I leave,
No evil thing within this space
May come to harm thee or to grieve.
Step not, for aught, across the line,
Whatever thou mayst see or hear,
So shalt thou balk the bad design
Of every enemy I fear.

"And now farewell! What thou hast said,
Though it has broken quite my heart,
So that I wish I were dead —
I would before, O Queen, we part,

Freely forgive, for well I know
That grief and fear have made thee wild,
We part as friends, — is it not so?
And speaking thus he sadly smiled.

“And oh ye sylvan gods that dwell
Among these dim and sombre shades,
Whose voices in the breezes swell
And blend with noises of cascades,
Watch over Sita, whom alone
I leave, and keep her safe from harm,
Till we return unto our own,
I and my brother, arm in arm.

“For though ill omens round us rise
And frighten her dear heart, I feel
That he is safe. Beneath the skies
His equal is not, — and his heel
Shall tread all adversaries down,
Whoever they may chance to be.
Farewell, O Sital! Blessings crown
And peace for ever rest with thee!”

He said, and straight his weapons took
His bow and arrows pointed keen,
Kind, — nay, indulgent, — was his look,
No trace of anger, there was seen,
Only a sorrow dark, that seemed
To deepen his resolve to dare
All dangers. Hoarse the vulture screamed,
As out he strode with dauntless air.

Glossary/Notes

succour: assistance and support
envelop: surround or enclose
impious: (here) disrespectful
sidham: belonging to the ancient kingdom of Vidha

<i>dastard</i> :	dishonourable
<i>coward</i> :	crouch in fear
<i>Rakshas</i> :	a mythological demon in Hindu mythology
<i>Danava</i> :	a member of the <i>Danava</i> race which revolted against the gods
<i>beseech</i> :	plead with someone to do something
<i>refr</i> :	been robbed of
<i>loath</i> :	loath
<i>rent</i> :	separate or rip something apart
<i>lacerate</i> :	tear or make deep cuts in
<i>meed</i> :	a person's deserved share of praise or honour
<i>balk</i> :	hesitate or refuse
<i>sylvan</i> :	of or relating to woods or forests
<i>cascade</i> :	a small waterfall
<i>omen</i> :	an event regarded as a sign of good or evil
<i>adversary</i> :	opponent
<i>dauntless</i> :	showing fearlessness and determination

Comprehension

1. Answer the following questions in a word or phrase each.

- How does Sita show her assertiveness in the first stanza?
- What request does Sita make to Lakshman?
- Name any two mythological beings mentioned in the poem.
- What 'foolish thought' does Lakshman ask Sita to banish?
- What order did Lakshman receive from his brother?
- What purpose is Lakshman's 'magic circle' meant to serve?
- Why does Lakshman 'freely forgive' Sita before leaving her?

2. Answer the following questions in a sentence or two each.

- "Evil hangs over us". Why does Sita utter this line? Who does 'us' refer to?
- Does Lakshman leave Sita willingly? Which line in the poem tells you this?

- c. How does Lakshman describe the hurt Sita's words caused him?
- d. What, according to Lakshman, were the dangers likely to befall Sita in his absence?
- e. What request does Lakshman make to the gods before leaving Sita alone?
- f. "Not of such metal is he made!" Who is Lakshman referring to? What does this tell you about the person being referred to?

3. Answer the following questions in a page each.

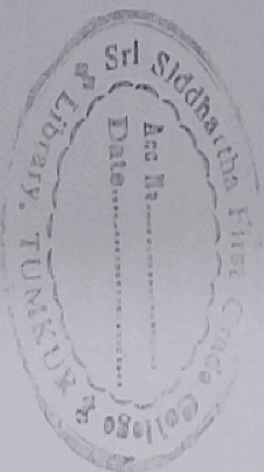
- a. Describe Lakshman and Sita's individual reactions to 'that cry' for help.
- b. Comment on the presence of nature in the poem.
- c. In what ways does Sita question Lakshman's loyalty?
- d. "Hoarse the vulture screamed, / As out he strode with dauntless air." What feeling are these lines meant to evoke in the reader? Explain their significance in the context of the poem.
- e. Do you think the poem is aptly titled 'Lakshman'? Justify your answer with references to the text.

4. Answer the following questions in two pages each.

- a. What are the various reasons that Lakshman cites for not responding to the 'cry for help'?
- b. Explain the different ways in which Sita tries to convince Lakshman.
- c. Describe how Sita's attitude changes with the poem's progress. What do you think the author tries to portray through these changes?
- d. What impression do you form of Lakshman from the arguments that he puts forth in the poem?
- e. Do you think Lakshman was right in obeying Sita? Justify your answer with reference to the text.

Activity

Through this poem Toru Dutt gives readers a unique glimpse into the character of Sita. Look up the female characters of the *Ramayana* and *Mahabharata*. What similarities/differences do you note between them? Analyse and write an essay on how these characters compare to their male counterparts in terms of importance/significance of character.



Document to indicate 33% girls in H/4 Coy NCC SSFGCT

ENROLMENT OF CADETS FOR THE TRG YEAR 2020-21

Appendix
 (Ref to NCC Group HQs 'A' letter No. 1001/
 G-IEOC/2005 dt 06 Jun 2005.)

Sl No	Name of the Unit	Name of the Institution	Auth Strength	SD	Enrolled Cadet strength				Total	SW				Total	Grand Total	Amount Due from ANO Cdis	Amount Due from					
					I	II	III	IV		I	II	III	IV									
(a)	(b)	(c)	(d)	(e)	(f)	(g)	(h)	(i)	(j)	(k)	(l)	(m)	(n)	(o)	(p)	(q)	(r)	(s)	(t)	(u)		
1	4 Kar BN	1/4 Coy University college of Science Tumkur	72	36	108											20	53	55	212	267		
2	NCC	1/4 Coy Govt. PU College, Koratagere	35	17	52	16					16	8	8	7		8	24	55	96	151		
3	Tumkur	2/4 Coy University college of Arts Tumkur	72	36	108	19					33	8	7			15	48	55	192	247		
4		2/4 Coy Sarvodaya PU College, Tumkur	35	17	52	17					17	12	12	12		12	29	55	116	171		
5		3/4 Coy SS College, Science, Tumkur	72	36	108	29					41	12	12	12		24	65	55	260	315		
6		3/4 Coy Govt. Polytechnic Tumkur	35	17	52	11					22	11	3			14	36		144	144		
7		4/4 Coy PA College, Tiptur	38	18	56	29					32	8	3			11	43		172	172		
8		4/4 Coy SSFG College, Tumkur	35	17	52	11					18	7	7	7		14	32	55	128	183		
9		4/4 Coy Govt. First Grade College, Sira	35	17	52	15					30	7	7	7		14	44	55	176	231		
10		5/4 Coy Govt. First Grade College, Tiptur	38	18	56	3					21	3	11			14	35	55	140	195		
11		5/4 Coy Smt/ Sni YER FGC Pavagada	35	17	52	12					26	5	7			12	38		152	152		
12		5/4 Coy SIT, Tumkur	35	17	52	17					23	12	3			15	38	55	152	207		
13		6/4 Coy Govt. First Grade College Gubbi	35	17	52	15					26	2	3			5	31		124	124		
14		6/4 Coy SSIT, Tumkur	35	17	52	9					18	7	5			12	30	55	120	175		
15		6/4 Coy GURUKULA PUC, Tiptur	38	18	56	26					26	14	5			14	40	55	160	215		
16		7/4 Coy SS College Tumkur	54	26	80	11					31	22	5			27	58		232	232		
		Total :	699	341	1040	0	257	156			413	148	83			231	644	605	2576	3181		
			JD	JW	Total			JD				JW			G.Total	JD	JW					
1		7/4 JD Tp Presidency Public School Sira	67	33	100		42				Total	I	II	III	Total			19	61	55	244	299
2		52/4 JD Tp SSRHS, SS Mutl, Tumkur	67	33	100		65				65					0	65	55	260	315		
3		53/4 JD Tp Jain Public School, Tumkur	67	33	100		31				31	20				20	51	55	204	259		
4		54/4 JD Tp Chethana Vidya Mandira, Tumkur	67	33	100		33				33	17				17	50	55	200	255		
5		128/4 JD Bishop Sargent School, Tumkur	67	33	100		32				32	17				17	49	55	195	250		
6		203/4 JD Kalidasa PU College, Tumkur	67	33	100		38				38	17				17	55	55	220	275		
7		Jawahar Navodaya Vidyalaya	67	33	100		33				33	33				33	66	55	264	319		
8		36/4 JW SSRHS, SS Mutl, Tumkur	33	67	100		2				2	39				39	41	55	164	219		
9		37/4 JW Empress Gow PUC, Tumkur	33	67	100							54				54	54		216	216		
		Total :	535	365	900		0	276			276	0	216			216	492	440	1967	2407		

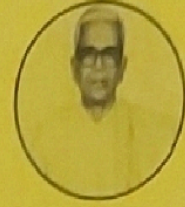
Lt ANANTHAKUMAR D.R. Associate NCC Officer
 Involvement of girls = 33%.

Signature



Sri Siddhartha Education Society (R.)

Sri Siddhartha First Grade College, Tumkur



ANTI- SEXUAL HARASSMENT
&
WOMEN EMPOWERMENT CELL
ORGANISES

Self - Defense Training Programme

Date: 31-01-2017

Time: 1:00 pm

Venue: Seminar Hall

Presiding : Dr. Y. M. Reddy
Administrative Officer, SSES, Tumakuru.

Key Note Address : Dr. Hemalatha
HOD, Dept. of Sericulture, Convener,
Anti- Sexual - Harassment Cell

Lighting the Lamp : Prof. H. N. Vijayendra
Principal

Chief Guests : 1. Smt. Savitha T Naidu
Master Trainer D.A.R.E,
Hospet, Karnataka
2. Smt. T. G. Mamatha
HOD, Dept of Mathematics
Convener, Women Empowerment Cell

Presence : 1. Smt. Safura Nishath
Faculty Member, P.G. Dept. In Commerce
2. Smt. Veena K. N.
Faculty member, Dept. of Kannada

ALL ARE CORDIALLY INVITED

Dare Activity
31-01-2017




Dare Activity

31-01-2017

1.1 Apps and Helpline for safety

App	Helpline
1.1.1 Personal	Women safety
1.1.2 Helpline	100 100
1.1.3 Child	Child safety, 100
1.1.4 Safety	Karnataka women's
1.1.5 Emergency	100 100 100 100
1.1.6 Family	100 100
1.1.7 Police	100 100
1.1.8 Helpline	100 100



Dare Activity
31-01-2017

DARE

Defense Against Rape and Eve-teasing

IT'S YOUR RIGHT
TO DARE.
IT'S YOUR RIGHT
TO BE SAFE.

dareindia.in

DARE TO BE TOUGH.

Your safety is not an option. It's your right. And you will be as safe as you choose to be. As safe as you dare to be. Because your safety does not have to depend on chance or luck but on how alert and prepared you are - at any and every moment.

You don't have to suffer in silence the next time you are ogled at, groped, stalked or abused. Dare to take on your harasser and learn from a lesson or two. Want to know how to do just that? Join D.A.R.E., the nation-wide movement for women's safety. Learn the best techniques for self-defense in any situation, and take charge of your own safety.

Stated by Ms. Vaanna Raddan, D.A.R.E. has been adopted by the CSR of MGPL Ltd. The D.A.R.E. team specializes in martial arts (different techniques) and have been training girls and volunteers to stand up and defend themselves against rape and eve-teasing.



WHAT IT TAKES TO DARE.

The D.A.R.E. training programme does not make use of speed, power or strength to fight the offender. It is based on using the right technique at the right time in a given situation to the maximum advantage of the defender.

In a typical two hour D.A.R.E. session, a woman will be trained, through situation enactment, in:

- Verbal confrontation skills
- Avoidance, response, survival and escape tactics
- Self-defence techniques

The free-of-cost workshops are conducted in schools for girls in the 9th standard and above, and for women in colleges and offices. A workshop can effectively train a maximum of 200 participants. All that is required is an empty hall, and a projector with a screen.

PROMISE TO DARE.

You are worth your own safety, worth the freedom from fear. Take the pledge to defend yourself and remember, even fortune favours the bold, the brave and the prepared.

Become the change you want to see around you. Don't stop at learning the techniques of self-defense. Go one step further, and help other women do so.

Become a D.A.R.E. volunteer, and be a part of the movement that will forever change the way men see you...and the way you see the world.

CONTACT US

For more information about D.A.R.E., to attend a workshop, and to become a D.A.R.E. volunteer, call +91 94831 46640 or e-mail: teamdareindia@gmail.com



BALDOTA
WE ARE LIFE

MSPL LIMITED

Baldota Enclave, Abheraj Baldota Road,
Hospet-583203, Karnataka, India.

Call: +91 8394 232002, 232003

e-mail: email@mspllimited.com

Website: www.baldota.co.in

Play ground for girls

Temperature: 25.20°C
Accuracy: 29.39
Time: 2020-12-28 12:21:19
Longitude: 77.0981073
Latitude: 13.3250836
Saraswathipuram, Tumakuru, Ka

SRI SIDDHARTHA FIRST GRADE COLLEGE, TUMKUR

CIRCULAR

Date : 31-01-2017

A "Self defense training programme" has been organized for girl students of B.Sc., B.A & B.com classes in seminar hall and M.com. at ICT class room, at 1.00 pm. All girl students are informed to attend without fail. The class work will be suspended during that time.

Lunch will be provided before commencement of programme.

Vidya
Principal

PRINCIPAL

Sri Siddhartha First Grade College
TUMKUR - 572 105

31/1/2017

II Sem. M.COM.

IV Sem. M.COM

III B-Com

B.com

II B.com

III H.E.P.H.C

Aravind
I B.A / B.Sc

ESTD : 1983

Sri Siddhartha Education Society (Reg.)

Ph : 0816 - 2200437

SRI SIDDHARTHA FIRST GRADE COLLEGE

(Affiliated to Tumkur University)

Saraswathi puram, Dr. H.M. Gangadharniah Road,
Kunigal Main Road, TUMKUR- 572105.

NAAC- ACCREDITED-'B' GRADE

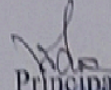


Performance Certificate

31/01/2017

This is to certify that MSPL Ltd, Hosapet organized a program called D.A.R.E (Defence Against Rape and Eve Teasing) in our college today. It was very meaningful and helpful for our students. They taught the girls students the technique and defense mechanisms to protect themselves and also to be physically and mentally fit when they are in danger. There were around 300 students (BA, B.Sc, B.Com and M.Com).

We wish them all the success.


Principal
31/01/2017
Sri Siddhartha First Grade College
TUMKUR - 572 105



BALDOTA
WE ARE LIFE

MSPL LIMITED

Corp. Office : Baldota Enclave, Abheraj Baldota Road, Hosapete - 581203, Karnataka, India.

Office : +91 8394 232002, 232003, Fax : +91 8394 232333, 232444

Email : email@msplimited.com url : www.msplimited.com

Regd. Office : Baldota Bhavan, 117, Maharshi Karve Road, Mumbai - 400020, India.

Tel : +91 22 22030989 Fax : +91 22 22019762 Email : msplnum@msplimited.com

CIN U13100MH196PLCO12160

Date: 20/1/2017

To,
The principal
Siddhartha Degree College
Tumkur

Respected Sir/ Madam,

Subject: Permission to conduct DARE (Defense Against Rape and Eve Teasing) workshop.

We are from MSPL Limited, Hosapete. We have been conducting various CSR (Corporate Social Responsibility) activities in India since last nine years. Last year we have started a new CSR activity called DARE (Defense Against Rape and Eve Teasing). We are writing this letter to seek your permission to conduct DARE workshop for girls in your School/College by the MASTER TRAINERS of DARE.


This DARE workshop is targeted to female students of high school and Colleges. It is an all female event where in the female students will be given self defense training with practical demonstrations. The workshop is a mix of theoretical as well as practical sessions, aimed at training the girl students, in identifying threat, building self confidence, defending against common attacks, training on utilizing an object/environment to protect one self, learning proven techniques that work under stress.

To take **DARE** to greater heights to state and national level, we have recruited 4 girls as MASTER TRAINERS who will conduct trainings all over Karnataka. The Master Trainers will be visiting various districts to conduct 2 hours workshop to girls from different schools/Colleges. We will be training around 50-200 girls in each session.

We have already trained more than 65,000 girls on this issue in various schools and colleges of Hospet, Bangalore, Hyderabad, Pune, Nasik, Mumbai, New Delhi and 22 districts of Karnataka state.

We request you to give permission to conduct DARE sessions in your School/College premises for two hours.

With regards,


(SAVITHA. T. NAIDU)
Master Trainer-DARE
Ph:7022465552

24 hours presence of security gaurd



Temperature: 26.20°C

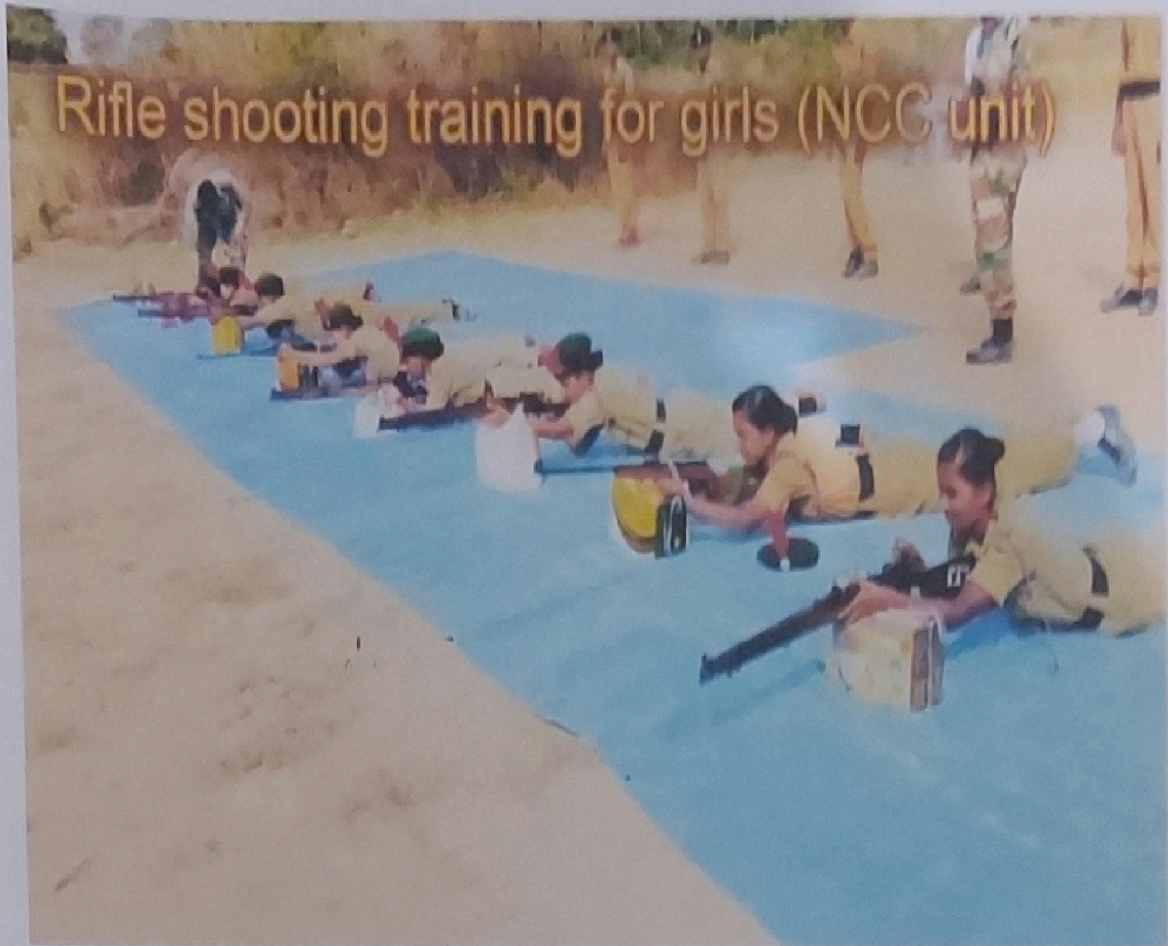
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time: 2020-12-28 14:39:33

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latitude: 13.3255088

Saraswathipuram, Tumakuru, Kam

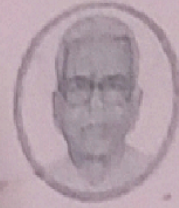


Sri Siddhartha Education Society (R)

Sri Siddhartha First Grade College, Tumkur



Organizing



International Women's Day 2019

“Be Bold for Change”

- Presiding** : **Dr. Y.M. Reddy**
Administrative Officer
Sri Siddhartha Education Society, Tumkur.
- Key note Address** : **Prof. S. Krishnamurthy**
Co-ordinator for PG Course and Research Centre,
Academic Advisor for UG
- Lighting the lamp** : **Prof. H.N. Vijayendra**
Principal
- Chief Guests** : **Dr. Hemalatha**
HOD, Dept. of Sericulture and
Convener, Women Empowerment Cell
- : **Prof. T.G. Mamatha**
HOD, Dept. of Mathematics,
Member, Women Empowerment Cell
- Presence** : **Smt. Radhika.B**
Faculty Member, P.G. Dept. in Commerce



Smt. Rashmi
Faculty Member, P.G. Dept. in Commerce

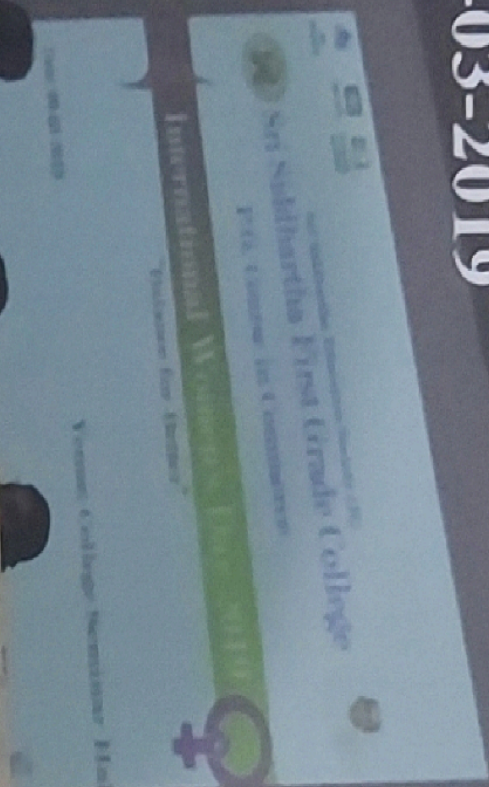
“All are cordially invited”

Date: 09-03-2019

Time: 12:30

Venue: College Seminar Hall

International Women's Day 09-03-2019



International Women's Day

09-03-2019

International Women's Day

"Thank you for Pastors"

Orinda College



To.
The Convener
I & A C.

Tumkur
9th March 2019

Sir/Madam

Sub: Submission of details of International women's day celebration.

P.G. department in commerce of the College had arranged International women's day celebration on 9th March 2019. The programme was presided by Administrative officer Dr. Y. M. Reddy. The chief guests of the programme were Dr Hemalatha Dept of Sericulture and Convener, women empowerment cell and Prof. T. G. Mutha Dept of Mathematics and member, women empowerment cell of the College. Women faculty from different departments and M.com students were present. The programme started at 12.30 PM and ended at 2.15 PM with vote of thanks followed by games and cultural events for students.

Thank you.

o/c
Received
12/3/19
I & A C

Justy 12/3/19.
Co-Ordinator
P.G. Studies
Sri Siddhartha P.G. College,
Tumkur-5.



Sri Siddhartha Education Society (RS)

SRI SIDDHARTHA FIRST GRADE COLLEGE, TURKUR-05

PAYMENT VOUCHER

V.NOC:

DATE: 27/11/19

Received sum of Rs. Five Hundred (Rupees 500/- Five Hundred)

only from the principal Sri Siddhartha First Grade College Turkur, towards Special talk on 'Legal Support for AAR - School Management'

work of Teacher / Seminar / Professional / Travelling charges.

Receiver's

Signature: [Handwritten Signature]

Name: Badri Prasad Das

Account section

[Handwritten Signature]
Principal
SRI SIDDHARTHA FIRST GRADE COLLEGE
TURKUR-05

Data for Co-curricular activities as
quoted in 7.1.1

Sri Siddhartha Education Society®

**Sri Siddhartha First Grade College,
Tumkur – 572105**



ANTI – SEXUAL HARRASMENT CELL



Seminar

on

“LEGAL SUPPORT FOR ANTI – SEXUAL HARASSMENT”

Venue: Seminar Hall

Date: 27-07-2019

Time: 12:30 PM

Inauguration & Presiding: **Dr. Y. M. Reddy**, M.Tech., Ph.D
Administrative officer, SSES, Tumkur

Chief Guest: **Prof. H. N. Vijayendra**
Principal, Sri Siddhartha First Grade College, Tumkur

Resource Person: **Smt. Kavitha**
Senior Advocate,
Legal/Probationary Officer,
District Child and Women Protection Unit, Tumkur Dist,

Presence : **Prof. S S Aradhya**
HOD, English, SSFGC, Tumkur
Dr. Hemalatha
HOD, Sericulture, SSFGC, Tumkur
Prof. Mamatha
HOD, Mathematics, SSFGC, Tumkur

“All are cordially welcome”



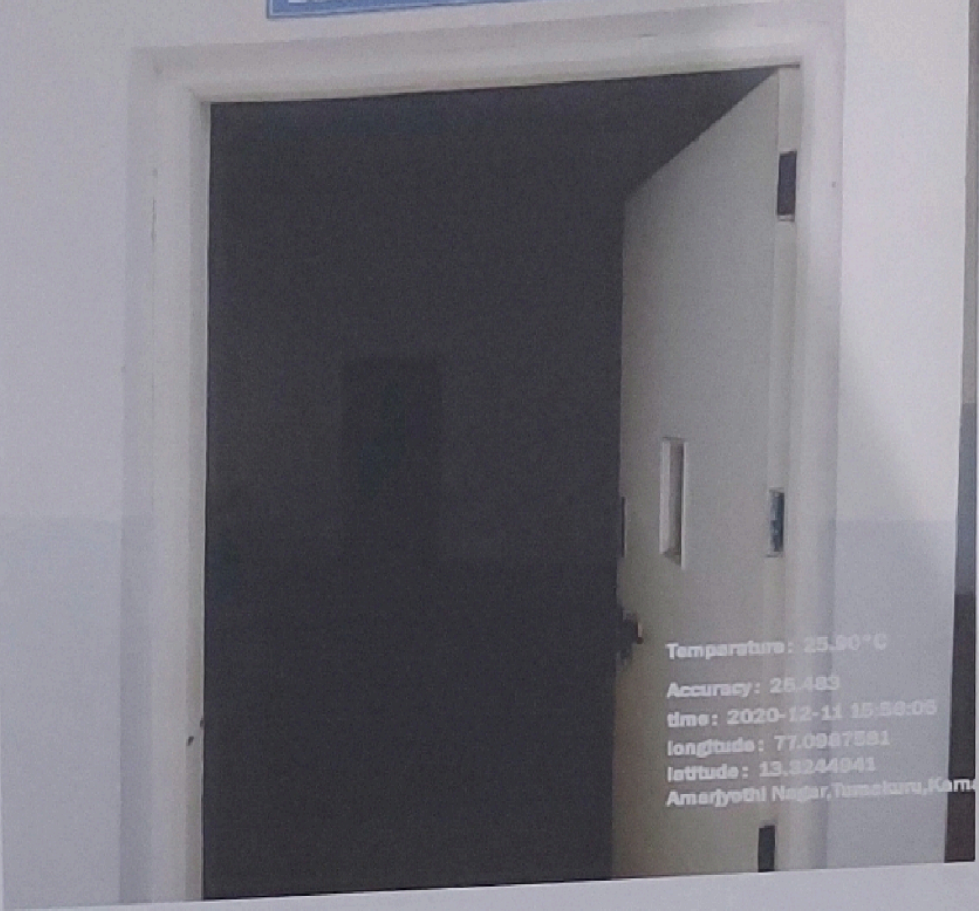
Legal support for Antisexual harassment

SRI SIDDHARTHA FIRST GRADE COLLEGE
ANTI - SEXUAL HARASSMENT CELL
PROGRAMME : A SPECIAL LECTURE ON
"LEGAL SUPPORT FOR
ANTI - SEXUAL HARASSMENT"
Date: 27-07-2019 Time: 12.30 pm
Venue: ... Hall





ಮಹಿಳಾ ನಿರೀಕ್ಷಣಾ ಕೊಠಡಿ 111
LADIES WAITING ROOM 111



Temperature: 25.90°C
Accuracy: 25.483
time: 2020-12-11 15:58:05
longitude: 77.0967581
latitude: 13.3244941
Amerjyothi Nagar, Tumakuru, Karnataka



Ladies Waiting Room

Temperature: 25.90 °C
Accuracy: 72.9
time: 2020-12-11 15:56:33
longitude: 77.09879
latitude: 13.3244953
Amariyothi Nagar, Tumakuru, Karnataka

Ladies Waiting Room



Temperature: 25.85°C

Accuracy: 1600.0

time: 2020-12-11 16:09:43

longitude: 77.0994331

latitude: 13.3244483

Saraswathipuram, Tumakuru, Karnataka

24 hours CCTV Camera surveillance



Temp: 28.0°C
Accuracy: 0.1m
time: 2020-12-28 17:05:51
longitude: 77.0984809
latitude: 13.3247341
Sarawak Highway, Tumakuru, Kari

24 hours CCTV Camera surveillance



Temperature: 26.02°C

Accuracy: 21.6

time: 2020-12-28 17:07:37

longitude: 77.0987117

latitude: 13.3245565

Saraswathipuram, Tumakuru, Karnataka

24 hours CCTV Camera surveillance

ALL THE WAY

PRINCIPAL & OFFICE
SRI KODAMATHA RAJ COLLEGE
KODAMATHA ROAD, KODAMATHA
TUMAKURU, KARNATAKA



Temperature: 26.0
Accuracy: 25.412
time: 2020-12-28 17:10:54
longitude: 77.0985500
latitude: 13.3245951
Saraswathipuram, Tumakuru, Karn

24 hours CCTV Camera surveillance

Temperature: 26.02°C

Accuracy: 28.1

time: 2020-12-28 17:09:16

longitude: 77.098696

latitude: 13.3245648

Saraswathipuram, Tumakuru, Karnataka

 **LADIES COMFORT 13**



Temperature: -273.15°C

Accuracy: 52.4

time: 2020-12-11 15:32:19

longitude: 77.098737

latitude: 13.3245047

Amarjyothi Nagar, Tumakuru, K

Ladies Comfort



Temperature: 25.00°C
Accuracy: 50.384
time: 2020-12-11 13:21:39
longitude: 77.0987701
latitude: 13.3244035
Saraswathipuram, Tumakuru, Karnataka

Ladies Comfort



Temperature: 25.85°C

Accuracy: 1600.0

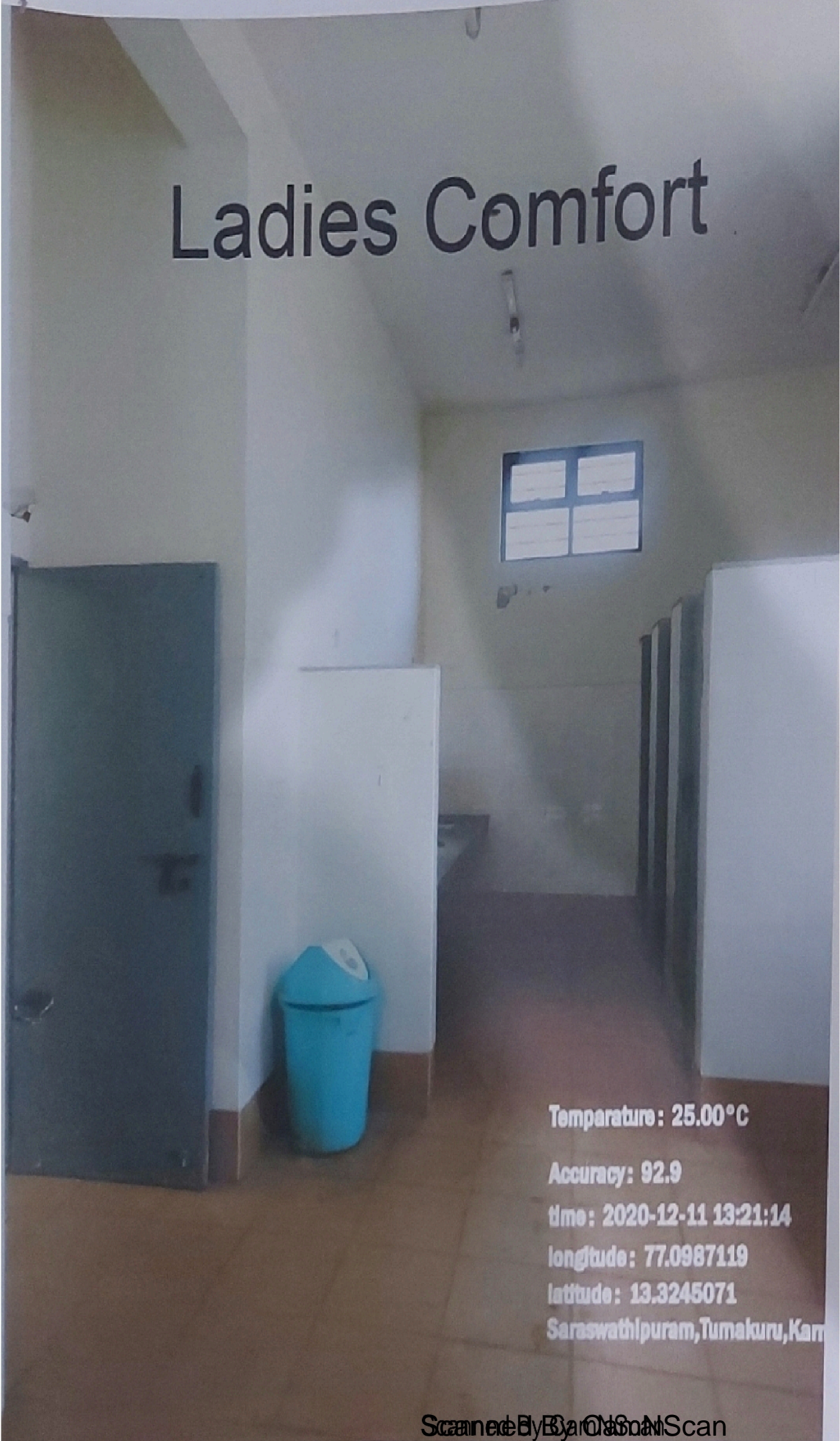
time: 2020-12-11 16:09:11

longitude: 77.0994331

latitude: 13.3244483

Saraswathipuram, Tumakuru, Karnataka

Ladies Comfort



Temperature: 25.00°C

Accuracy: 92.9

time: 2020-12-11 13:21:14

longitude: 77.0987119

latitude: 13.3245071

Saraswathipuram, Tumakuru, Karnataka

Ladies Comfort



Temperature: 24.66°C

Accuracy: 87.6

time: 2020-12-11 12:09:12

longitude: 77.0986683

latitude: 13.3245212

Saraswathipuram, Tumakuru, Kam

SRI SIDDHARTHA FIRST GRADE COLLEGE

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Kunigal Main Road, TUMKUR-572105.

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Dinagod 29-07-2019

ವ್ರತಟಣೆಯ ಕೃಪೆಗಾಗಿ

ನಗರದ ಶ್ರೀ ಸಿದ್ಧಾರ್ಥ ವ್ರತಮ ದರ್ಜೆ ಕಾಲೇಜಿನ ಸಮಿನಾರ್ ಹಾಲಿನಲ್ಲಿ ಕಾರ್ಯಜನಿ ಪೈಂಟಿಂಗ್ ದೌರ್ಜನ್ಯ ವಿರೋಧಿ ಘಟಕದ ವತಿಯಿಂದ, ಪೈಂಟಿಂಗ್ ದೌರ್ಜನ್ಯಕ್ಕೆ ಒಳಗಾದವರಿಗೆ ಯಾವ ಕಾನೂನು ರಕ್ಷಣೆ ಇದೆ ಎಂಬುದರ ಬಗ್ಗೆ ಉಪನ್ಯಾಸ ಕಾರ್ಯಕ್ರಮವನ್ನು ಏರ್ಪಡಿಸಲಾಗಿತ್ತು.

ಕಾರ್ಯಕ್ರಮವನ್ನು ಉದ್ಘಾಟಿಸಿದ ಶ್ರೀಮತಿ ಕವಿತಾ ಹಿರಿಯ ನ್ಯಾಯವಾದಿಗಳು ಅಧಿಕಾರಿಗಳು ಜಿಲ್ಲಾ ಮಕ್ಕಳ ಮತ್ತು ಮಹಿಳೆಯರ ರಕ್ಷಣಾ ಘಟಕ ಇವರು ಪಾಠನಾಡುತ್ತಾ ಇಂದು ಮಕ್ಕಳ ಮತ್ತು ಮಹಿಳೆಯರ ಮೇಲೆ ಪೈಂಟಿಂಗ್ ದೌರ್ಜನ್ಯಗಳು ಹೊರಗಿನವರಿಗಿಂತ ತಮ್ಮ ಕುಟುಂಬದ ಸದಸ್ಯರು ಮತ್ತು ಹತ್ತಿರದ ಸಂಬಂಧಿಕರಿಂದಲೇ ಹೆಚ್ಚುತ್ತಿರುವುದಕ್ಕೆ ತೀವ್ರ ಕಳವಳ ವ್ಯಕ್ತಪಡಿಸಿದರು. ಇದರಿಂದ ಸಾಮಾಜಿಕ ಸಂಬಂಧಗಳ ಮೇಲೆ ಶಿಕ್ಷೆ ಪರಿಣಾಮ ಬೀರುತ್ತಿದೆ. ಯಾರನ್ನೂ ನಂಬಲಾಗದಂತೆ ಕೆಲವಾಗುತ್ತಿದೆ ಎಂದರು. ಅಪ್ಪ ಮಕ್ಕಳ ಮೇಲೆ ದೌರ್ಜನ್ಯ ನಡೆಸುವುದು, ಅಣ್ಣ ತಂಗಿಯ ಮೇಲೆ ದೌರ್ಜನ್ಯ ನಡೆಸುವುದು, ಇದ್ದೆಲ್ಲ ಅಮಾನವೀಯ ಸಂಸ್ಕೃತಿ ಇದು ನಮ್ಮ ಸಂಸ್ಕೃತಿಗೆ ಒಗ್ಗದ ವಿಷಯ ಮನುಷ್ಯತ್ವಕ್ಕೆ ಕೆಟ್ಟ ಕಳವಳ ಎಂದರು. ವಿಧ್ಯಾರ್ಥಿಗಳೇ ಇನ್ನು ಮುಂದೆ ಎಚ್ಚರಿಕೆಯಿಂದಿರಬೇಕು. ಈ ವಿಚಾರದಲ್ಲಿ ಅನೇಕ ಕಾಯ್ದೆ ಕಾನೂನುಗಳು ಬಂದಿವೆ, ನಿರ್ದಯಾ ವ್ರತರವರಿಂದ ಎಚ್ಚರಿಕೆ ನರ್ತಕರ ಬಲವಾದ ಕಾನೂನುಗಳನ್ನು ತಂದಿದೆ. ದೌರ್ಜನ್ಯಕ್ಕೆ ಒಳಗಾದ ಮಕ್ಕಳ ಮತ್ತು ಮಹಿಳೆಯರಿಗೆ ಪರಿಹಾರ ಕಾರ್ಯಕ್ರಮಗಳನ್ನು ಕೂಡ ಘೋಷಿಸಿದ ಅದರಿಂದ ಉತ್ತಮ ವ್ರತರವರು ನಡೆಯದಂತೆ ನಾವು ತಡೆಯಬೇಕು. ದೌರ್ಜನ್ಯಕ್ಕೆ ಒಳಗಾದವರಿಗೆ ಸಾಂತ್ವನ ಹೇಳಬೇಕು. ನಾವು ಕೂಡ ಒಳ್ಳೆಯ ಸಂಸ್ಕೃತಿ ಕರೆಯಬೇಕು ಎಂದು ವಿಧ್ಯಾರ್ಥಿಗಳಿಗೆ ಕರೆಯುತ್ತೇವೆ. ಈ ವ್ರತರವರಲ್ಲಿ ವಿಶೇಷವಾಗಿ ಬಾಗಿರ್ಯಾದವರಿಗೆ ಜಾಮೀನು ನಿಗುವುದಿಲ್ಲ ನರ್ತಕರ ಇತ್ತೀಚೆಗೆ ಒಂದು ವರ್ಷದಲ್ಲಿ ವ್ರತರವನ್ನು ವಿಲೇವಾರಿ ಮಾಡುವಂತೆ ಕಾನೂನುಗಳನ್ನು ಜಾರಿಗೆ ತಂದಿದೆ. ಬಲವಾದ ಘೋಷಣೆ ಕಾಯ್ದೆ ಜಾರಿಗೆ ತಂದಿದೆ ಘೋಷಣೆ ಕಾಯ್ದೆಯಡಿ ಬಂದಿತ್ತರಾದವರಿಗೆ ಜಾಮೀನು ನಿಗುವುದಿಲ್ಲ ಆದುದರಿಂದ ಎಚ್ಚರಿಕೆಯಿಂದ ಇರಬೇಕು ಎಂದು ತಿಳಿಸಿದರು. ತುವಣೂರು ಜಿಲ್ಲೆಯಲ್ಲಿ ಉತ್ತಮ ವ್ರತರವರು ಹೆಚ್ಚು ದಾಖಲಾಗಿದ್ದು ತೀವ್ರ ಕಳವಳ ವ್ಯಕ್ತಪಡಿಸಿದರು. ಕಾರ್ಯಕ್ರಮದಲ್ಲಿ ಪ್ರಾಂಶುಪಾಲರಾದ ಎಚ್ ಎನ್ ವಿಜಯಂದ್ರ ಅವರು ಪ್ರಾಸ್ತಾವಿಕ ನುಡಿಗಳನ್ನಾಡಿದರು. ಶ್ರೀ ಸಿದ್ಧಾರ್ಥ ಶಿಕ್ಷಣ ಸಂಸ್ಥೆಯ ಆಡಳಿತಾಧಿಕಾರಿಗಳಾದ ಡಾ. ಶೈಲಂ ರೆಡ್ಡಿ ಅವರು ಅಧ್ಯಕ್ಷೀಯ ನುಡಿಗಳನ್ನಾಡಿದರು. ಕಾರ್ಯಕ್ರಮದಲ್ಲಿ ಪ್ರೊಫೆಸರ್ ಮಮತಾ ಮತ್ತು ರೇವ್ಣೆ ಕೃಷಿ ವಿಭಾಗದ ಮುಖ್ಯಸ್ಥರಾದ ಡಾ. ಹೇಮಲತಾ ಮತ್ತು ಪ್ರೊಫೆಸರ್ ಅರಾಧ್ಯ ಅವರು ವೇದಿಕೆಯಲ್ಲಿದ್ದರು.

ಕಾರ್ಯಕ್ರಮದಲ್ಲಿ ಕುಮಾರಿ ಶೃತಿ ಪ್ರಾರ್ಥಿಸಿದರು. ಪ್ರೊಫೆಸರ್ ಅರಾಧ್ಯ ಅವರು ಪರಿಚಯಿಸಿದರು ಕೆಚ್ ನಿದೇಶಿಸಿದರು. ಕಾರ್ಯಕ್ರಮದಲ್ಲಿ ಕಾಲೇಜಿನ ಬೋಧಕ ಬೋಧಕೇತರ ವರ್ಗದವರು, ವಿಧ್ಯಾರ್ಥಿ ವಿಧ್ಯಾರ್ಥಿನಿಯರು ಹಾಜರಿರ್ದರು.

SRI SIDDHARTHA FIRST GRADE COLLEGE

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**FOR THE FAVOR OF NEWS TO BE PRINTED IN YOUR ESTEEMED NEWS PAPER**

A special lecture was conducted by Anti-Sexual harassment cell on 29-07-2019. The special lecture was focused on "Legal support for sexual harassment". Smt. Kavitha senior Advocate explained the exploitation on women by various persons in the society. She emphasized the importance of legal protection by some special sections like 'POCSO act' especially after Nirbhaya case. Those who are arrested under this section didn't get bail. She also said that, the victims should be consoled and comforted. She intimated the legal support measures along with the helpline contact numbers with all details to the students and staff. Principal Prof. Vijayendra gave key note address. Administrative officer Dr. Y. M. Reddy, in his presidential address expressed his concern for the exploited women and appreciated the speaker for her special lecture. Dr. Hemalatha, HOD of sciculture convenor of anti sexual harassment cell Prof Mamatha, HOD of mathematics took part in the program.

PRINCIPAL
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TUMKUR - 572 105.