



ಎಲ್ಲರಿಗೂ ಶುಭ ಮುಂಜ್ಞಾನ

ಇಂದು, ನಮ್ಮ ದೇಶದ ಇತಿಹಾಸದಲ್ಲಿ ಅತ್ಯಂತ ವಿಶೇಷವಾದ ದಿನವನ್ನು ಆಚರಿಸಲು ನಾವು ಒಟ್ಟುಗೂಡಿಲ್ಲವೆ - ಭಾರತದ ಸ್ವಾತಂತ್ರ್ಯ ದಿನ. ನಮ್ಮ ಸ್ವಾತಂತ್ರ್ಯಕ್ಕಾಗಿ ಹೋರಾಡಿದ ಕಚ್ಚೆದೆಯ ಕಡ್ಡುಗಳನ್ನು ನಾವು ನೆನಪಿಸಿಕೊಳ್ಳುವಾಗ ಇದು ಸಂತೋಷ, ಹೆಮ್ಮೆ ಮತ್ತು ಏಕತೆಯಿಂದ ತುಂಬಿದ ದಿನವಾಗಿದೆ. ಭಾಷತವು ಪ್ರಿಟಿಷ್ ಅಧಿಕಾರಿಯಿಂದ ಮುಕ್ತವಾದ ದಿನವನ್ನು ಸ್ವಾತಂತ್ರ್ಯ ದಿನಾಚರಣೆ ಸಂಚಿಸುತ್ತದೆ. ಈ ದಿನದ ಮೊದಲು ಭಾರತವು ಬ್ರಿಟಿಷರ ನಿಯಂತ್ರಣದಲ್ಲಿತ್ತು. ಆದರೆ ನಮ್ಮ ಮಹಾನ್ ನಾಯಕರು ಮತ್ತು ಸ್ವಾತಂತ್ರ್ಯ ಹೋರಾಟಗಾರರು ಮಹಾತ್ಮ ಗಾಂಧಿ, ಜವಾಹರಲಾಲ್ ನೆಹರು ಮತ್ತು ಇತರ ಅನೇಕರು ನಮ್ಮ ಸ್ವಾತಂತ್ರ್ಯಕ್ಕಾಗಿ ಹೋರಾಡಲು ಜನರನ್ನು ಒಗ್ಗೂಡಿಸಿದರು.

ನಾವು ಆಚರಿಸುವಾಗ, ನಮ್ಮ ಸ್ವಾತಂತ್ರ್ಯ ಹೋರಾಟಗಾರರ ತ್ಯಾಗವನ್ನು ನೆನಪಿಸಿಕೊಳ್ಳುವುದು ಮುಖ್ಯವಾಗಿದೆ. ಅವರು ತಮ್ಮ ಸೌಕರ್ಯ ಮತ್ತು ಸುರಕ್ಷತೆಯನ್ನು ಬಿಟ್ಟುಕೊಟ್ಟರು ಅದ್ದರಿಂದ ನಾವು ಮುಕ್ತ ಮತ್ತು ಪ್ರಜಾಪ್ರಭುತ್ವದ ದೇಶದಲ್ಲಿ ಬದುಕಬಹುದು. ಅವರ ಧೈರ್ಯದ ಕಥೆಗಳು ನಿರ್ದಯ ಮತ್ತು ಸರಿಯಾದದ್ದಕ್ಕಾಗಿ ನಿಲ್ಲುವ ಬಗ್ಗೆ ನಮಗೆ ಅಮೂಲ್ಯವಾದ ಪಾಠಗಳನ್ನು ಕಲಿಸುತ್ತವೆ. ಸ್ವಾತಂತ್ರ್ಯ ದಿನಾಚರಣೆ ಕೇವಲ ರಜೆಯಲ್ಲ; ಇದು ಸ್ವಾತಂತ್ರ್ಯ ಮತ್ತು ಪ್ರಜಾಪ್ರಭುತ್ವದ ಮಹತ್ವವನ್ನು ನೆನಪಿಸುತ್ತದೆ. ನಾಗರಿಕರಾಗಿ ನಮ್ಮ ಹಕ್ಕುಗಳು ಮತ್ತು ಸವಲತ್ತುಗಳನ್ನು ಸ್ಥಾಪಿಸಲು ಮತ್ತು ನಮ್ಮ ರಾಷ್ಟ್ರದ ಕಡೆಗೆ ನಮ್ಮ ಜವಾಬ್ದಾರಿಗಳ ಬಗ್ಗೆ ಯೋಚಿಸಲು ಇದು ಒಂದು ದಿನವಾಗಿದೆ.

ನಮ್ಮ ಸ್ವಾತಂತ್ರ್ಯ ಹೋರಾಟದಲ್ಲಿ ನಿರ್ಣಾಯಕ ಪಾತ್ರ ವಹಿಸಿದ ಮಹಾತ್ಮಾ ಗಾಂಧಿ ಮತ್ತು ಜವಾಹರಲಾಲ್ ನೆಹರು ಅವರಂತಹ ಮಹಾನ್ ನಾಯಕರ ಬಗ್ಗೆ ನಾವು ಶಾಲೆಯಲ್ಲಿ ಕಲಿಯುತ್ತೇವೆ. ಅವರ ಬೋಧನೆಗಳು ನಮಗೆ ಜವಾಬ್ದಾರಿಯುತ ಮತ್ತು ಗೌರವಾನ್ವಿತ ನಾಗರಿಕರಾಗಲು ಮಾರ್ಗದರ್ಶನ ನೀಡುತ್ತವೆ.

ನಮ್ಮ ರಾಷ್ಟ್ರದ ವೈವಿಧ್ಯತೆ - ವಿವಿಧ ಭಾಷೆಗಳು, ಸಂಸ್ಕೃತಿಗಳು ಮತ್ತು ಸಂಪ್ರದಾಯಗಳು - ನಮ್ಮ ಶಕ್ತಿ. ನಾವು ಎಲ್ಲಿಂದ ಬಂದರೂ ಭಾರತೀಯರಾಗಿ ನಾವೆಲ್ಲರೂ ಒಗ್ಗಟ್ಟಾಗಿದ್ದೇವೆ ಎಂಬುದನ್ನು ಸ್ವಾತಂತ್ರ್ಯ ದಿನವು ನೆನಪಿಸುತ್ತದೆ.

ಈ ವಿಶೇಷ ದಿನದಂದು, ಹೆಚ್ಚುಗಳು ಮತ್ತು ಧ್ವಜಾರೋಹಣ ಸಮಾರಂಭಗಳನ್ನು ಆನಂದಿಸೋಣ ಮತ್ತು ನಮ್ಮ ದೇಶಕ್ಕಾಗಿ ನಾವು ಏನು ಮಾಡಬಹುದು ಎಂದು ಯೋಚಿಸೋಣ. ನಮ್ಮ ಅಧ್ಯಯನದಲ್ಲಿ ಕಷ್ಟಪಟ್ಟು ದುಡಿಯುತ್ತೇವೆ, ನಮ್ಮ ಹಿರಿಯರನ್ನು ಗೌರವಿಸುತ್ತೇವೆ, ಅಗತ್ಯವಿರುವವರಿಗೆ ಸಹಾಯ ಮಾಡುತ್ತೇವೆ ಮತ್ತು ನಮ್ಮ ದೇಶವನ್ನು ಹೆಮ್ಮೆಪಡಿಸಲು ಯಾವಾಗಲೂ ನಮ್ಮ ಕೈಲಾದಷ್ಟು ಮಾಡುತ್ತೇವೆ ಎಂದು ಭರವಸೆ ನೀಡೋಣ.

Articles About Independence Day In Kannada Language

George Mark Moraes



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Historiography in Modern Indian Languages, 1800-1947 Tarasankar Banerjee,1987 **AKASHVANI** All India Radio (AIR), New Delhi ,1966-08-14 Akashvani English is a programme journal of ALL INDIA RADIO it was formerly known as The Indian Listener It used to serve the listener as a bradshaw of broadcasting and give listener the useful information in an interesting manner about programmes who writes them take part in them and produce them along with photographs of performing artists It also contains the information of major changes in the policy and service of the organisation The Indian Listener fortnightly programme journal of AIR in English published by The Indian State Broadcasting Service Bombay started on 22 December 1935 and was the successor to the Indian Radio Times in English which was published beginning in July 16 of 1927 From 22 August 1937 onwards it used to published by All India Radio New Delhi From 1950 it was turned into a weekly journal Later The Indian listener became Akashvani English w e f January 5 1958 It was made fortnightly journal again w e f July 1 1983 NAME OF THE JOURNAL AKASHVANI LANGUAGE OF THE JOURNAL English DATE MONTH YEAR OF PUBLICATION 14 AUGUST 1966 PERIODICITY OF THE JOURNAL Weekly NUMBER OF PAGES 84 VOLUME NUMBER Vol XXI No 33 BROADCAST PROGRAMME SCHEDULE PUBLISHED PAGE NOS 17 83 ARTICLE 1 Devaluation and Export Promotion 2 Consumer And The Price Line 3 Book Review 4 Heritage Of Sanskrit AUTHOR 1 Dr B Natarajan 2 Binod U Rao 3 V S Krishnan 4 Dr K M Munshi KEYWORDS 1 Methods examined four ways to correct imbalance 2 Patience and organisation do not panic the roles cast on the government 3 Three parts tormenting thoughts diplomat defined 4 Common idiom of life language of science must realise that sanskrit Document ID APE 1966 J S Vol II 07 Prasar Bharati Archives has the copyright in all matters published in this AKASHVANI and other AIR journals For reproduction previous permission is essential

Historiography in Indian Languages George Mark Moraes,1972

Reliving the memories of an Indian forester:

Memoir of S Shyam Sunder Shivsharan Someshwar,2020-01-01 Shyam Sunder s education in Mangalore and later in Madras followed a course predestined for entry in to the forest service In the Madras Presidency of the early 1950s selection to a Class I government post was highly coveted as well as restricted by numerous fences of exclusion However he succeeded due to several unusual events he narrates vividly in this memoir One of his early forestry mentors cautioned Shyam Sunder you ll either go very far or will lose your way I advise you to be careful As a researcher forest administrator and later as head of the forest department he always chose to do what felt right Inexplicably that hastened success throughout his career Except for a short period of two years when he lost most of his hair thanks to a despondent boss Shyam Sunder s career was a dream come true With the affection of 10 000 staff full support of the chief ministers he served under and ample confidence

of the government Shyam Sunder made Karnataka a model state for forestry in India He retired in 1989 as the Principal Chief Conservator of Forests Shyam Sunder loved Jerome K Jerome's *Three Men in a Boat* To say nothing of the dog due to the similarity between the trip depicted in the book up and down the Thames and his own career In both cases life was interesting while not always smooth whether it was protecting forests in the Western Ghats from insatiable societal demands working with ministers intent on getting their way or striving to achieve conservation goals while being part of a labyrinthine bureaucracy Under his leadership partnering with a staff of ten thousand officials the forest department of Karnataka became the envy of departments across the country Shyam Sunder's memoir is a series of vignettes from numerous comedic to a tragic few The life narrated is varied and never short of excitement being ten yards from a charging tusker or a foot away from a King Cobra defying orders of the chief minister being hauled up for contempt of the high court and discussing with Indira Gandhi the best way to eat avocados Possessed of wit and passion the narration lays bare the hubris of popular discourse on noble forest livelihoods and unflinchingly narrates neglect of rural communities as well as of forests at times by the callous imposition of rules and regulations

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