

Understanding the status of
Kavalu Samitis
and Strategies to strengthen them



A Situation and Needs Assessment Study

2024

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Introduction and Background

The practice of marrying off children, especially girls below the legal age of 18, is prevalent across India. Notwithstanding legal prohibition, child marriage persists due to socio-economic, cultural, and traditional factors. According to the NFHS-5, in India, 23 per cent of girls get married before the legal age of 18 years; and in Karnataka, about 21 per cent of girls get married before they reach the prescribed legal age. While Karnataka ranks lower in comparison to the national average, some districts in the state have a higher rate of child marriage than the state and national averages. Among these are seven KHPT Sphoorthi intervention districts in the Northern and Kalyan Karnataka regions. For instance, according to NFHS-5 (2019-20 and 2021), the districts of Bagalkot (38.7%), Belagavi (32.8%), Kalaburagi (29.8%), Koppal (27.1%), Raichur (21.9%), Vijayapura (39.2%), and Yadgir (33.2%) are among the districts with the highest level of child marriage occurrences.

Early marriage of girls has significant implications on the physical and mental health of adolescent girls. It also impacts the psychosocial and economic well-being of communities. Several studies show that early marriage and a large number of school dropouts among girls are linked and affect the decision-making abilities and capacity of women to lead a quality life. Women with a history of early marriage and childbirth are more inclined to have negative health effects on their body and mind, as well as on the health of their children, leading to intergenerational repercussions. On the other hand, studies show that longer years of education for girls and boys have positive family and community outcomes, such as a reduction in domestic violence and an increase in the overall well-being of girls. (KHPT, 2022).

The ill effects of early marriage are widely recognized, and steps, even though inadequate, have been taken to address the problem. However, these efforts have reaped little success. To address the interlinked issues of child marriage along with child protection, early dropout and child labour, the Government of Karnataka (GoK) in 2019¹ merged the Child Protection Committee at the Gram Panchayat level for the prevention of illegal trafficking of women and children, prohibition of child marriage, and comprehensive protection of children and reconstituted a Women and Child Protection Vigilance Committee called the 'Kavalu Samiti' (KS). However, there seems to be a lack of understanding about the present status and functioning of these committees in combating child marriage as reported from the field by KHPT staff.

Hence, as a first step towards making panchayats child-marriage-free, a study was required to understand the present status of the Vigilance Committees or Kavalu Samitis. We decided to initiate the study in sample panchayats in seven Sphoorthi intervention districts of KHPT. Following the investigation and in light of the results, steps could be taken to fortify the committees before implementing plans to guarantee the community's active involvement in preventing child marriage in panchayats.

The study was carried out in 15 panchayats of 15 targeted intervention blocks of the total 30 Gram Panchayats (GPs) across seven Sphoorthi districts- Bagalkot, Bealgavi, Kalaburagi, Koppal, Raichur, Vijayapura, and Yadgir. The study panchayats were selected after a discussion with the KHPT team. Following the study, the interventions could focus on preventing Gender-based Violence (GBV), with a specific focus on child

¹ <https://dwcd.karnataka.gov.in/storage/pdf-files/Trafficking%20&%20cmprc%20GP%20commeeti%20Order.pdf>

marriage prevention. The project aimed at strengthening the active and dysfunctional ‘Vigilance Committees’ (Kavalu Samiti) of Panchayats in the targeted areas. The qualitative study was undertaken to:

- Understand and observe the present status and functioning patterns of the committees.
- Understand the perceptions, perspectives, and experiences of the committee members.
- Challenges and barriers faced by the committees to prevent child marriage.
- Action taken by the committee members in the past to prevent child marriages.
- Observe and understand the training and other requirements to strengthen the committees.
- Collate suggestions from the members to strengthen the committee to prevent child marriage.

Methodology

The study was carried out in 15 Gram panchayats of 15 targeted interventions of the total 30 Gram Panchayats (GPs) across seven Sphoorthi districts: Bagalkot, Belagavi, Kalaburagi, Koppal, Raichur, Vijayapura, and Yadgir. The data was gathered using qualitative research techniques including Focus Group Discussions (FGDs), In-depth Interviews (IDIs), and observations made by the researchers. Active involvement of KHPT field staff who belonged to the same panchayats and were knowledgeable on the topic were engaged in the process. This helped adopt an important method to involve Community-based Participatory Research (CBPR) to ensure ease to discuss on sensitive issues such as child marriage, child labour, sexuality, and violence against women (Jabareen & Zlotnick, 2021)². Regular consultation with KHPT field teams across seven districts was also carried out to identify the themes, prepare the questionnaire, and understand the dynamics of the Kavalu Samitis in each of the panchayats. FGDs were conducted with Kavalu Samiti members at the panchayat level. Participants for IDIs were selected purposively by researchers from the FGDs keeping in mind diversity in representations across caste, administrative hierarchies, and gender. The interviews were open-ended and exploratory. FGDs were conducted to have an intimate and detailed discussion to understand the perceptions, feelings, experiences, challenges,



KHPT team with the stakeholders

² Jabareen, R., & Zlotnick, C. (2021). *The Cultural and Methodological Factors Challenging the Success of the Community-Based Participatory Research Approach When Designing a Study on Adolescents Sexuality in Traditional Society. Qualitative Health Research, 31(5), 887–897. doi:10.1177/10497323209855*

and strategies to stop child marriage. Similarly, a semi-structured interview guide was used for the data collection. The tools included open-ended questions to understand the perceptions, and perspectives of the Kavalu Samitis and the community in general towards child marriage, experiences of dealing with the issues of child marriage, and challenges faced while preventing child marriage, current status of the Kavalu Samitis, action taken by the committee members to prevent child marriage, and training and other requirements or suggestion from members to strengthen the committee to prevent child marriage. All the interviews were audio recorded with the prior informed oral consent. The duration of the interviews was around 40-60 minutes.

Sampling strategy and participant selection criteria

KHPT's central study team had a half-day interaction with all the District Program Coordinators and shortlisted 15 GPs out of 30 to carry out the study. The panchayats were selected based on:

- Active and passively active in establishing Kavalu Samitis.
- Presence of female and male Panchayat Development Officers.
- Areas with a large number of cases of school dropout and areas with a prevalence of child marriage cases.
- Prevalence of tandas or hamlets

Data collection process

All the FGDs were conducted in Gram Panchayat offices and its premises, including panchayat-built libraries and in-depth interviews were conducted in the location of the participants' choice such as gram panchayat offices, participants' residences, and libraries. The data was collected by KHPT's qualitative internal team members of the Adolescents Health (AH) thematic, who had undergone two days of intensive training on qualitative research, ethics of conducting research, orientation on Kavalu Samiti, interview tools, and interview techniques. The tools were tested, and the structure and flow of the questions were refined. All interviews were audio-recorded, and appropriate labelling was done. At the end of the data collection, a two-day data analysis workshop was conducted and all the data was directly translated and sorted into the pre-coded Excel sheet into English. The research team carried out a thematic content analysis for coding. Further, the research team discussed with the KHPT AH team to fine-tune the themes.



KHPT staff interacting with a stakeholder

Ethical considerations

The concerned program team of KHPT including Community Organisers (COs), Field Coordinators (FCs) and Taluka Coordinators (TCs) from the 15 shortlisted GPs met the Panchayat Development Officers (PDOs), Field Level Workers (FLWs) and other Gram Panchayat (GP) members before the interviews and took their oral consent. On the day of the interview, the researchers obtained verbal consent from all the participants through audio recordings. Anonymity was maintained by using unique IDs for the participants.

Profile of the participants

14 FGDs comprising 229 participants (150 females and 79 males) and 34 (23 females and 11 males) IDIs were conducted with the members of the Kavalu Samiti.

Table 1: Socio-demographic details of the FGD participants:

Details	Male	Female	Total
Education			
Primary	07	12	19
High school	21	62	83
PUC	10	36	46
Graduation	18	20	38
Post-graduation	11	11	22
Other	07	03	10
No education	05	06	11
Total	79	150	229
Caste			
SC	16	28	44
ST	11	19	30
OBC	43	97	140
Others	09	06	15
Total	79	150	229

Profile of the participants											
ASHA	AW Teacher	AWW	Beat police	GP member	GP president	ICDS Supervisor	PDO	GP Secretary	SHG member	Students	Teachers
4	5	5	3	2	5	2	3	1	1	1	2



Police personnel was one of the stakeholders for the study

Table 2: Socio-demographic details of the in-depth interview participants:

Details	Male	Female	Total
Education			
Primary	00	02	02
High school	02	07	09
PUC	01	08	09
Graduation	05	05	10
Post-graduation	02	01	03
Other	01	00	01
No education	00	00	00
Total	11	23	34
Caste			
SC	03	04	07
ST	00	02	02
OBC	05	13	18
Others	03	04	07
Total	11	23	34

Findings

The findings include current status of the Kavalu Samiti, prevalence of child marriage and GBV, perceptions on gender, challenges to the Kavalu Samiti in stopping child marriage, recommendations and areas for further reflection.

Present status of Kavalu Samiti

While the Kavalu Samitis were formally constituted in the year 2019, barring a few places, the members of the committees were not aware of the existence of the Kavalu Samiti and they being a part of it. A section of those who were aware, primarily comprised Frontline Health Workers and Early Childhood Caregivers, such as ASHAs, Anganwadi teachers, Anganwadi helpers, ICDS Supervisors, and Panchayat secretaries or PDOs. However, only PDOs were oriented on the Kavalu Samitis by the government. Hence, apart from the PDOs, other members of the Kavalu Samiti were not aware of their roles and responsibilities across districts. Nevertheless, in two of the GPs in two districts of Yadgir and Vijayapura the Kavalu Samitis had been holding meetings and maintaining register since it was formed. In some cases, they came to know about it when KHPT field personnel contacted them to be part of the current study. In the majority of cases, the members were not consulted before enlisting their names as members of the Samiti. Nonetheless, these meetings were more for record-keeping than genuinely engaging with the issue of adolescents. This also indicates that while the committees were formed and conceptualized at the highest level, their immersion and implementation remained inadequate at the ground level and are not a priority at the community- level.

There was a lack of collective ownership and shared responsibilities among the Kavalu Samiti members. The hierarchy of official positions played a role in the functioning of the committee and responsibilities for children and adolescents were attributed to the frontline women's health and early childhood caregivers for the well-being of children and adolescents. However, these frontline workers remained at the bottom of the decision-making in the structure and at the panchayat level. Frontline workers such as ASHAs and Anganwadi teachers protest against such attitudes in some panchayats. In one of the panchayats, a member said:

The ASHA workers might be knowing the issues girls and women are facing, we don't know. They are working very hard. It is primarily their responsibility. We are sitting at home whereas ASHA and AWW roam around the village so, they might be having all these information (GP members, FGD).

One of the ASHA workers retorted and said, "Everyone is relying on us, how could we do it alone? If we do it, in that case also community will also blame us and when that happens no one comes forward to support us instead they say, 'She only did it, let her face it'. Similarly, one of the beat police personnel during an interview in Yadgir district shared, "People expect us to be present and take action anywhere and whenever something wrong happens. However, they are not taking any responsibility." We have noticed, that primarily child marriage is seen as a 'law and order' issue and the community-level responsibility is absent. Hence, the onus appears to be on government officials dispensing duties. However, the official hierarchy was quite conspicuous among members in the attribution of responsibilities to the personnel lower in the hierarchy and the absence of collective responsibility. The nature of these hierarchies could potentially play a critical role in the process of participation and erosion of collective decision-making of Kavalu Samitis. Even during the study meeting AWW and ASHA workers were often rebuked by their superiors. For example, on one occasion, during the FGD, one of the panchayat presidents in Raichur rebuked the Anganwadi worker for not informing him about the Kavalu Samiti of which he was a member, even though, she was not responsible for passing on such information. Similarly, there was a lack of information sharing regarding the committee among the members and often the information remained confined at the hierarchy level and others received inadequate

information in bits and pieces during meetings. Following are some of the key features of the Kavalu Samiti vis-a-vis its members and present status:

- Kavalu Samiti members, especially from the Department of Women and Child Development (DWCD) had prevented child marriages, and counselled families and parents on the same. However, they did not do it as member of the Kavalu Samiti, since they were not aware of the existence of such committees. They, however, did awareness programs, prevented child marriage and carried out similar activities as part of the DWCD. In some cases, however, the DWCD while initiating action against child marriage took help from the panchayat members, police, and teachers.
- Officially, representatives of local school teachers were part of the Kavalu Samiti and in many cases we found teachers taking prompt action against dropout students by visiting their homes and interacting with parents. But, here again, they did these activities as part of their duty as teachers, and not as a member of the Kavalu Samiti.
- One of the main aims of the Kavalu Samiti was the convergence of various departments and groups to initiate coordinated efforts across departments for the prevention of child marriage and other issues such as child labour and trafficking (GoK, 2019), however, there was no such convergence across departments and neither among the members.
- The purpose of Kavalu Samiti is to bring the problems related to child marriage to the forefront for collective community-initiated actions for the prevention of child marriages. However, this remains unfulfilled.
- Some of the members of the GP said that the issue of child marriage is not taken seriously and is not discussed in the Gram Sabha meetings. These discussions, if discussed at all, feature in Makkala Gram Sabha meetings and are not treated seriously by adults. At the 'main' gram sabha meetings, priority is given to issues related to infrastructure development that involve 'heavy' money. For example, a GP member in Raichur said, 'We generally do not discuss issues of girls and women in the gram sabhas. We primarily discuss about how much money has been given to the panchayat and how much has been spent. That's it. "

Prevalence of child marriage

Poverty seems to be one of the main reasons for child marriage. To save costs under-aged girls are often married off on the same day their siblings or cousins get married. The practice is called 'Yadi mein Shaadi.' There are also cultural practices such as the engagement of girls at an early age and then marrying them off. 'But these are also complicated issues,' said one of the AW teachers in Raichur, "On the day of her brother's marriage, an under-aged girl was also to be married off to her mama (maternal uncle). However, it is assumed that one of their neighbours miffed for some reason informed the police and stopped the marriage. Now the girl is at home and the uncle is in police custody in Raichur.' Also, earlier engagements were not immediately followed up by marriages, as families gave a break of months and years between the two events. However, that is hardly done now. Besides, most of these marriages happen immediately after the engagement as parents often fear that girls are likely to elope, or early pregnancy might follow engagements. Such incidents might be risky and bring a bad reputation to the families. Parents fear that since, the boy and the girl start mingling after

their engagement, apart from early pregnancy there's a possibility of them breaking up. The cultural practices also put pressure on families when they do not always toe the line of age-old community practices. 'What will the neighbours say' is often the reason for being silent on child marriage and marrying them off early. The wide acceptance of child marriage at the community-level makes it difficult for families to think otherwise. Even health workers and early childhood educators such as Anganwadi workers who have been sensitized on issues of child marriage often attribute child marriage to the fate of the girls, one of the Anganwadi workers in Raichur's Devdurga block, for example, said, "Whatever is in her fate, let it happen. We can't escape from that? right". On the other hand, at the institutional- level, the challenge is often difficult to deal with since families secretly organize these marriages. One of the Anganwadi teachers in Belagavi said:

They do not tell us anything. They marry their children off in the middle of the night. This is a major problem for us. And if we file a complaint we will be at risk facing the ire of the family and their sympathisers in the community.

Similarly, one of the headmasters, in Kalaburagi, a member of the Kavalu Samiti said, "Engagements are now considered eighty per cent completion of the marriage. After the engagement, they will not wait for very long. They will be married off in the approaching marriage season." To evade the government rule of 18 years they adopt various methods, some of the school headmasters shared that often families approach the school to provide them with inflated age-proof certificates for under-aged girls so that they could marry them off. The challenge is also to keep the children in school. Many teachers established clear correlations between school dropout and early marriage. The moment they drop out, the families start looking for grooms to marry them off. Girls also lose confidence in countering family dictates when they are out of school. It has been observed that frequently migrating families often marry off their girls early as they do not want them to be alone at home when they are away. Besides, they do not want to take them along as they fear taking the girls to unfamiliar places would be risky. Lack of education of parents and social practices around gender norms such as treating girls as a burden, and risky to keep them at home unmarried for long.

Gender: Perceptions and accountability

The majority of the Kavalu Samiti members believed that the responsibilities for children and adolescents were with the women: at the community- level responsibilities were attributed to their mothers and at the institutional- level as mentioned earlier they were ascribed to personnel officiating frontline work for health, early childhood development, and educators, such as AWW, ASHA workers, and the DWCD. Teachers, however, were an exception to this. As a group, and without gender-based ascriptions, both male and female teachers were thought to be responsible for children. Clearly, and here again, we notice a lack of ownership and collective responsibility across departments and genders in child and adolescent care and well-being among the Kavalu Samiti members.

There was also an absence of an active mechanism for convergence and accountability at the panchayat- level. The visibility of the Kavalu Samiti at the community level was poor, resulting in a lack of community-level awareness. We also notice that even though taken for granted, structurally women overwhelmingly outnumber men as frontline health and dedicated childcare personnel such as AWW, and ASHAs. The structural as well as community-level perceptions of women as primarily responsible for caregiving sustain the social imagination

and roles of gender-based caregiving. For example, while asked about the issues faced by the adolescents in the area, one of the panchayat secretaries in Devdurga in Raichur district said:

We do not know. ASHA and AWW might be aware of the issues faced by the girls and women. We are at home, whereas, they are the one roaming around in the villages. So, they might have all the information.

However, while children are considered primarily under the care of their mothers at the family level and women health workers at the institutional level, decision-making power in families as well as at the panchayat level generally rests with men. On the other hand, while children and adolescents are considered the responsibility of adults, we notice that adults, especially men, as well as a section of women other than health workers, are not skilled to deal with the issues of adolescents. We also notice both an acceptance of the low social status of women in society and frustration and helplessness among women around this. One of the Gram Panchayat president, a woman, said:

Since I am a woman, people will not listen to me. I feel, if they are not respecting their wives, then how can I expect that they would respect me? If they respect their wives and children, then they will listen and respect other women too.

Adolescents' voices, mobility, and Gender-based Violence (GBV)

The majority of the members, irrespective of their gender, perceive that girls are responsible for doing household chores and boys are mainly responsible for work outside the home and community. Parents generally avoid sending girls to graze cattle, goats, and sheep, and bring groceries; boys are usually entrusted with these responsibilities and girls on the other are given responsibilities for household chores. There are also cultural beliefs responsible for marrying off under-aged girls. For example, the belief that there should be an age gap between girls and boys when they get married. The hold of this belief is quite strong in the community that boys should be older than girls and that the responsibility of the wife is with the man. Similarly, when choosing life partners boys seem to have a greater say in the decision-making related to their marriage as compared to girls.

The mobility of girls was restricted for several other reasons, for example, there was consensus among the members that men and boys are more violent than women and girls. Further, there was an acknowledgement that boys engage in teasing. Despite this social knowledge most of the time girls bear the brunt of such incidents both while facing teasing, and violence and also at the community level restricting their mobility; for example, girls are often asked to be more vigilant and take responsibility to avoid such situations where teasing and violence may occur and avoid such spaces. There is also a tendency of normalization of these as an everyday part of a girl's life. The cumulative effect of all these results in normalization and social acceptance of violence while restricting girls' mobility. However, the normalization of such incidents often goes to such an extent that it is treated as a reality and once a girl attains puberty parents start looking for matches to marry them off as they are considered 'at risk' population. On top of it, the mobility of girls in accessing institutions such as high schools and tertiary education is restricted owing to various factors: one of the reasons for dropping out of school, is the absence of high schools in the neighbourhood and schools located far away

from habitations. The majority of these panchayats have schools up to the secondary level and students face difficulty while pursuing education at the Pre-University level. The problem gets complicated further due to the absence of transportation in these regions across panchayats. In one of the panchayats in Devdurga in Raichur, the nearest PU college was seven kilometres away. The village, even though connected by tar road had no transportation either private or public. The nearest bus stop was about three kilometers away. These factors make the education of girls difficult after the secondary level of schooling.

While girls' education is considered important, it is often not prioritized as much as boys' education. This is also because girls are expected to be at home looking after household chores. However, there is increased awareness of the education of girls. Women holding administrative power such as PDOs, ICDS supervisors and also a large number of government officials both male and female, as well as many panchayat members, including male members considered education for girls important and were of the view that educated girls are more likely to be independent and support their families and communities. However, considerable bias remains in educating the female child. For example, when asked about his children, one of the GP presidents in Kalaburagi said that of his two children, the elder one, his son, completed his graduation and had been working in a software company in Bangalore. However, the daughter who was younger married off as soon as she completed her secondary education.

Girls' aspirations have low priority and are not treated seriously. Choices made by their families for them supersede their choices. Community-based gender norms are at the base of these values. We also observed that adolescents who were members of the Kavalu Samiti hardly spoke during Kavalu Samiti meetings. This is also a cultural trait as children are not supposed to speak while adults are deliberating on issues, even on issues that directly affect the children. 'Parents are the protectors of the children' as expressed by the Kavalu Samiti members as well as by adolescents themselves. For example, one of the adolescent girls said:

There is a need for cooperation from among the committee members; we alone cannot do anything. As we are below 18, if we try to prevent child marriage, they would not listen to us. The involvement and assistance of elders who are part of this committee are essential for our efforts to be more effective.

Challenges

There are several challenges to the functioning of the Kavalu Samiti and for them to be able to prevent child marriages. They are both at the institutional as well and at the level of the community.

Community and institutional level

Initially, irrespective of districts, the Kavalu Samiti members were reluctant to divulge details about the existence and prevalence of child marriage in their areas, especially in their immediate communities. This also shows the discomfort associated with it at the community level. However, some of them opened up and acknowledged the prevalence of child marriages. The reluctance to openly discuss was for fear of backlash from their communities. The GP president in Belagavi shared:

If we prevent a marriage, then the concern family start shouting and threatening us. They say you are a very arrogant person. Why do you interfere in our personal matter? The family would keep on blaming us for ever. Sometimes, these families are so poor that we are not really willing to intervene. Besides, after prevention of child marriage, if the girl does something against the will of the family, we will again face trouble.

Similarly, in Shahpur, Yadgir, the ICDS supervisor and the AWW, one of our colleagues filed an FIR against a family who tried to arrange the marriage of their under-aged daughter. When my colleague returned, she found four men waiting at the bus stand and after some argument they tried to attack her. Luckily people present at the bus stand stopped them from harming her.

It was difficult to oppose child marriage while being in the community. ‘If something happens to my girl, will you take responsibility?’ this was generally the parents’ response to anyone who tried to stop the marriage of their child. It was a double-edged sword: as part of the community, if the AWW or ASHA worker stopped child marriage they would face the wrath of the families concerned, on the other hand, if they did not stop, they would have to face their conscience and the officials. But the ire of the community is more serious as it affects their everyday relationship with them. While these experiences are shared by the members not as part of the Kavalu Samiti, however, they are also going to face similar challenges as members of the Kavalu Samiti. However, not only child marriage, a section of members shared about the existence of domestic violence cases in villages due to alcoholism and skewed power relations between genders. Also, this violence is usually not reported and often considered an internal matter of the families and Kavalu Samiti members have often expressed their reservations about intervening in such cases. One of the challenges noticed was the absence of some of the important members of the Kavalu Samitis, such as the beat police remained absent from most of the meetings and hardly came to the villages. People believed that if police come then people will be cautious about marrying their children off. Families often use forged age certificates to marry off their children. An Anganwadi worker in Koppal said:

If there are mass marriages, the officials generally verify the documents, but there are also cases where age-proof certificates are forged. In such a situation nobody can do anything. Sometimes, it is difficult to ascertain the validity of such certificates and also officials overlook thinking ‘why should we interfere, they will soon become 18 years’

The members of the Kavalu Samitis also shared that they do not stop child marriage on the day of the wedding. Since the families are very poor they arrange money and other things with a lot of effort. Besides, often if marriages are stopped, girls are stigmatized, and the families incur huge and irreparable financial losses. However, some of them said, that they would stop marriages at the planning stage if they had an inkling of it. To stop child marriage, sometimes, the frontline workers would threaten the families with consequences such as arrests, sending the child to welfare centres and stopping government schemes for their families. Some of these threats are themselves problematic. Many of the teachers said that girls get married during school holidays, so most of the time it is difficult for the teachers to know.

Recommendations

- It has been observed that along with WCD department personnel, Sphoorthi girls who have been trained and sensitized on issues of gender, child marriage and exposure to available support systems at the structural level are taking the lead in stopping child marriage in areas where we carried out the study. They are creating an ecosystem as Role Model Girls (RMG) in local areas. The girls are carrying out awareness campaigns, providing support to Peer Girls and reaching out to families and officials to stop child marriages.
- Often girls are aware of the services such as Childline (1098), when forced into marriage are taking help from such services. “My friend was reluctant to get married and on top of it, she did not like the boy. So we decided to call Childline and immediately got help from them and they came with police and other officials.” Hence, forming girls’ groups at the village level, building awareness, sensitization, and capacity building of these groups seems to be crucial to stopping child marriage. It has been observed and as stated earlier, it is difficult to stop child marriage on the day of the wedding. Hence, community-level peer girls’ groups are aware of the support systems and could take necessary action to stop child marriage at the planning stage.
- The training about the roles and responsibilities of the Kavalu Samiti members, gender sensitization, and awareness of rules and regulations could help combat child labour.
- The issue of child marriage should not be dependent on one or two campaigns rather it should feature in regular meetings at the panchayat and other levels. The subject should be brought in and discussed in all forums possible.
- Families should be specifically sensitized about the mental and physical consequences of child marriage.
- The community, especially, the teachers and field-level workers of civil society organizations established a clear link between school dropout and child marriage. The majority of girls get married after they drop out. In many villages where the study was done, the schools were up to the secondary level, PU colleges were far away, and transportation was poor. The cumulative effect of it makes girls drop out in large numbers. Hence, improved transportation will increase the retention of girls in schools and beyond. Besides, mapping the region and establishment of more high schools and PU colleges would be immensely helpful in countering child marriage.
- Community awareness of Kavalu Samiti and regular awareness campaigns organized by the Samiti will help reduce child marriage.
- While community-based groups such as Kavalu Samiti, SHGs, and adolescent groups can be proactive in stopping child marriage, however, often these groups refuse to interfere in child marriage due to fear of retribution from families and spoiling interpersonal relationships in villages. In such cases, the presence of police, district officials, and civil society organisations was found to be very effective along with awareness of the community. Awareness programs such as ‘Prabhat Pheries’, screening of documentaries, and street plays were effective ways of disseminating information and awareness building as suggested by the Kavalu Samiti members. Interactive Intimate Theatre (IIT) shows at the village level on issues such as child marriage, and gender norms have been found very effective in reaching out to the communities and have also been appreciated by officials and communities alike. The field workers and community have marked the IIT program as an effective tool. These programs

among other things should include awareness of the harmful effects of child marriage as well as the legal consequences of child marriage. In many cases, people expressed that political leaders often rush in against people who try to stop child marriages and child labour. One of the civil society organisation members shared that during harvest large number of children are either employed or accompany their parents to the fields bunking schools. They would be hoarded in large numbers in goods vehicles. The NGO protested stopped a few vehicles and asked them to release the children. However, no sooner, they received a call from the local MLA asking them not to interfere with the affairs of the locals. Hence, sensitization of leaders in the community and especially of political leaders is very important.

- There have also been suggestions that officials such as BEO, CEO, DM, and Police should come to the villages for awareness programs to send the message regarding the gravity of the situation of child marriage.
- Active participation of women and children in Gram Sabha to discuss issues related to them. Often in Gram Sabhas priority in matters of discussion and public hearing is given to development programs involving infrastructure building, housing, road construction and Mahatma Gandhi National Rural Employment Guarantee Scheme (MNREGA). Many complained that these programs are often laden with money and are a hub for corruption and dispute. For example, recently as many as 32 PDOs have been suspended in the Raichur district for alleged corruption in the MNREGA program and an investigation is on. However, education and health issues do not get priority at the panchayat level.
- People recommended that as a priority, the Gram Sabha should be mandated to discuss health and education issues first in the agenda followed by other issues. Some of the panchayats, with a strong presence of women in leadership, have been able to implement it as a strategy.
- Often in financial matters women participate in less numbers and many were not familiar with the processes. Capacity building of women on administrative and financial matters would be helpful since, except for PDOs most in the villages do not have inklings of these schemes, rules and regulations.
- A lack of participation of the community, especially that of women and children in the Gram Sabhas deprives the Gram Sabhas and the community of the imagination of a large section of people who belong to these two groups. Ensuring their participation would be helpful.
- Developing of mechanism for convergence and building coordination among the members of the Kavalu Samiti is necessary.

Further work and way forward

- How do we bring collective responsibility at the institutional and the community level to ensure child protection and adolescent health in the mainstream imagination of the panchayat?
- In many cases suggestions were directed towards convergences of various wings of GPs to address the issue related to child marriage. Further reflection is needed on it.
- Reflection is required for adopting a strategy for intervention with the families as they remain at the forefront of gender-based discrimination and child marriage.

Annexures (Kavalu Samiti circulars)

ಕರ್ನಾಟಕ ಸರ್ಕಾರದ ನಡವಳಿಗಳು

ವಿಷಯ: ಮಹಿಳೆಯರ ಮತ್ತು ಮಕ್ಕಳ ಅನೈತಿಕ ಸಾಗಾಣಿಕೆ ತಡೆಗಟ್ಟುವಿಕೆ, ಬಾಲ್ಯ ವಿವಾಹ ನಿಷೇಧ ಹಾಗೂ ಸಮಗ್ರ ಮಕ್ಕಳ ರಕ್ಷಣೆಗಾಗಿ ಗ್ರಾಮ ಪಂಚಾಯತಿ ಮಟ್ಟದಲ್ಲಿ ರಚಿಸಲಾಗಿರುವ ಸಮಿತಿಗಳನ್ನು ವಿಲೀನಗೊಳಿಸಿ ಪುನರ್ ರಚಿಸುವ ಬಗ್ಗೆ.

- ಓದಲಾಗಿದೆ:
1. ಸರ್ಕಾರದ ಆದೇಶ ಸಂಖ್ಯೆ : ಮಮಇ 128 ಮುಖ್ಯ 2012, ದಿನಾಂಕ : 04.06.2013
 2. ಸರ್ಕಾರದ ಆದೇಶ ಸಂಖ್ಯೆ : ಮಮಇ 105 ಮುಖ್ಯ 2013 ದಿನಾಂಕ:22.01.2014
 3. ಸರ್ಕಾರದ ಆದೇಶ ಸಂಖ್ಯೆ : ಮಮಇ 201 ಮುಖ್ಯ 2013, ದಿನಾಂಕ : 18.09.2013
 4. ಸರ್ಕಾರದ ಆದೇಶ ಸಂಖ್ಯೆ : ಮಮಇ 100 ಮುಖ್ಯ 2015, ದಿನಾಂಕ : 24.05.2016
 5. ನಿರ್ದೇಶಕರು, ಮಹಿಳಾ ಮತ್ತು ಮಕ್ಕಳ ಅಭಿವೃದ್ಧಿ ಇಲಾಖೆ ಇವರ ಪ್ರಸ್ತಾವನೆ ಸಂಖ್ಯೆ:ಮಮಇ ಮಕ 55 2017-18, ದಿನಾಂಕ: 05.07.2019

ಪ್ರಸ್ತಾವನೆ :

ಮೇಲೆ ಓದಲಾದ ಕ್ರಮ ಸಂಖ್ಯೆ(1)ರ ಆದೇಶದಲ್ಲಿ, ಮಹಿಳೆಯರ ಮತ್ತು ಮಕ್ಕಳ ಅನೈತಿಕ ಸಾಗಾಣಿಕೆ ತಡೆಗಟ್ಟಲು ಮತ್ತು ಸಾಗಾಣಿಕೆಗೊಳಗಾದ ಮಹಿಳೆಯರ ರಕ್ಷಣೆ ಹಾಗೂ ಪುನರ್ವಸತಿ ಕಲ್ಪಿಸುವ ಸಲುವಾಗಿ ಜಿಲ್ಲೆ, ತಾಲ್ಲೂಕು ಹಾಗೂ ಗ್ರಾಮ ಮಟ್ಟದಲ್ಲಿ ದಿನಾಂಕ:28.06.2007ರಲ್ಲಿ ರಚಿಸಲಾಗಿದ್ದ ಸಮಿತಿಯನ್ನು ಪುನರ್ ರಚಿಸಲಾಗಿದೆ.

ಮೇಲೆ ಓದಲಾದ ಕ್ರಮ ಸಂಖ್ಯೆ(2)ರ ಆದೇಶದಲ್ಲಿ ಬಾಲ್ಯ ವಿವಾಹ ನಿಷೇಧ ಕೋರ್ ಕಮಿಟಿಯ ವರದಿಯನ್ವಯ ಬಾಲ್ಯ ವಿವಾಹಗಳನ್ನು ತಡೆಯಲು ಸಮರ್ಪಕವಾಗಿ ಕಾರ್ಯ ನಿರ್ವಹಿಸುವ ದೃಷ್ಟಿಯಿಂದ ರಾಜ್ಯ ಜಿಲ್ಲಾ ಮತ್ತು ತಾಲ್ಲೂಕು ಮಟ್ಟದ ಸಮನ್ವಯ ಮತ್ತು ಪರಿಶೀಲನಾ ಸಮಿತಿಗಳನ್ನು ಹಾಗೂ ಗ್ರಾಮ ಪಂಚಾಯತ್ ಮಟ್ಟದಲ್ಲಿ ಮಕ್ಕಳ ಹಕ್ಕುಗಳ ರಕ್ಷಣಾ ಸಮಿತಿಗಳನ್ನು ರಚಿಸಲಾಗಿದೆ.

ಮೇಲೆ ಓದಲಾದ ಕ್ರಮ ಸಂಖ್ಯೆ(3) ಮತ್ತು (4)ರ ಆದೇಶದಲ್ಲಿ ಮಹಿಳೆಯರ ಮತ್ತು ಮಕ್ಕಳ ಅನೈತಿಕ ಸಾಗಾಣಿಕೆ ತಡೆಗಟ್ಟಲು ಮತ್ತು ಸಾಗಾಣಿಕೆಗೊಳಗಾದ ಮಹಿಳೆಯರ ರಕ್ಷಣೆ ಹಾಗೂ ಪುನರ್ವಸತಿ ಕಲ್ಪಿಸುವ ಸಲುವಾಗಿ ಜಿಲ್ಲೆ ತಾಲ್ಲೂಕು ಹಾಗೂ ಗ್ರಾಮ ಮಟ್ಟದಲ್ಲಿ ಪುನರ್ ರಚಿಸಲಾಗಿದ್ದ ಕೆಲವು ಅಂಶಗಳಿಗೆ ತಿದ್ದುಪಡಿ ಮಾಡಲಾಗಿದೆ.

ದಿನಾಂಕ:23.01.2018ರಂದು ಸರ್ಕಾರದ ಅಪರ ಮುಖ್ಯ ಕಾರ್ಯದರ್ಶಿಯವರ ಅಧ್ಯಕ್ಷತೆಯಲ್ಲಿ ಕೇತ್ರ ಮಟ್ಟದ ಸಮಿತಿಗಳ ಕಾರ್ಯ ನಿರ್ವಹಣೆ ಪರಿಶೀಲನೆ ಬಗ್ಗೆ ನಡೆದ ಸಭೆಯಲ್ಲಿ ಮಹಿಳೆಯರು ಮತ್ತು ಮಕ್ಕಳ

ಅನೈತಿಕ ಸಾಗಾಣಿಕೆ ತಡೆಗಟ್ಟಲು, ಬಾಲ್ಯ ವಿವಾಹಗಳನ್ನು ತಡೆಯಲು ಹಾಗೂ ಸಮಗ್ರ ಮಕ್ಕಳ ರಕ್ಷಣಾ ಸಮಿತಿಯನ್ನು ವಿಲೀನಗೊಳಿಸಿ ಒಂದೇ ಸಮಿತಿಯನ್ನು ರಚಿಸಲು ಸೂಚಿಸಲಾಗಿರುತ್ತದೆ. ಅದರಂತೆ ಮೂರು ಸಮಿತಿಗಳನ್ನು ವಿಲೀನಗೊಳಿಸಿ ಪರಿಷ್ಕರಿಸಿ ಆದೇಶ ಹೊರಡಿಸುವಂತೆ ನಿರ್ದೇಶಕರು, ಮಹಿಳಾ ಮತ್ತು ಮಕ್ಕಳ ಅಭಿವೃದ್ಧಿ ಇಲಾಖೆ, ಇವರು ಮೇಲೆ ಓದಲಾದ ಕ್ರಮ ಸಂಖ್ಯೆ(5)ರ ಪ್ರಸ್ತಾವನೆಯಲ್ಲಿ ಸರ್ಕಾರವನ್ನು ಕೋರಿರುತ್ತಾರೆ.

ಸದರಿ ಪ್ರಸ್ತಾವನೆಯನ್ನು ಕೂಲಂಕುಷವಾಗಿ ಪರಿಶೀಲಿಸಿ ಪ್ರಸ್ತಾಪಿಸಲಾದ ಮೂರು ಸಮಿತಿಗಳನ್ನು ವಿಲೀನಗೊಳಿಸಿ ಸಮಿತಿಯನ್ನು ರಚಿಸಲು ಈ ಕೆಳಕಂಡಂತೆ ಆದೇಶಿಸಲಾಗಿದೆ.

ಸರ್ಕಾರದ ಆದೇಶ ಸಂಖ್ಯೆ : ಮಮಇ 48 ಮಮಅ 2018, ದಿನಾಂಕ :06.08.2019

ಪ್ರಸ್ತಾವನೆಯಲ್ಲಿ ವಿವರಿಸಿರುವ ಅಂಶಗಳ ಹಿನ್ನೆಲೆಯಲ್ಲಿ ಮಹಿಳೆಯರ ಮತ್ತು ಮಕ್ಕಳ ಅನೈತಿಕ ಸಾಗಾಣಿಕೆ ತಡೆಗಟ್ಟುವಿಕೆ, ಬಾಲ್ಯ ವಿವಾಹ ನಿಷೇಧ ಹಾಗೂ ಸಮಗ್ರ ಮಕ್ಕಳ ರಕ್ಷಣೆಗಾಗಿ ಗ್ರಾಮ ಪಂಚಾಯತ್ ಮಟ್ಟದಲ್ಲಿ ರಚಿಸಲಾಗಿರುವ ಮಕ್ಕಳ ರಕ್ಷಣಾ ಸಮಿತಿಯನ್ನು ವಿಲೀನಗೊಳಿಸಿ ಈ ಕೆಳಕಂಡ ಸದಸ್ಯರನ್ನೊಳಗೊಂಡ ಮಹಿಳೆಯರ ಮತ್ತು ಮಕ್ಕಳ ರಕ್ಷಣೆಯ ಕಾವಲು ಸಮಿತಿಯನ್ನು ರಚಿಸಿ ಆದೇಶಿಸಲಾಗಿದೆ.

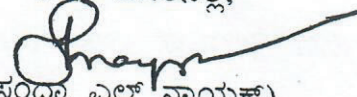
ಕ್ರ ಸಂ	ಸದಸ್ಯರು	ಪದನಾಮ
1)	ಗ್ರಾಮ ಪಂಚಾಯತ್ ಅಧ್ಯಕ್ಷರು (ಮಹಿಳೆಯರು)	ಅಧ್ಯಕ್ಷರು
2)	ಗ್ರಾಮ ಪಂಚಾಯತ್ ಉಪಾಧ್ಯಕ್ಷರು (ಮಹಿಳೆಯರು) ಮಹಿಳಾ ಉಪಾಧ್ಯಕ್ಷರಿದ್ದಲ್ಲಿ ಅವರನ್ನೇ ಸಮಿತಿಯ ಉಪಾಧ್ಯಕ್ಷರನ್ನಾಗಿ ನೇಮಿಸುವುದು, ಮಹಿಳಾ ಉಪಾಧ್ಯಕ್ಷರಿದ್ದಲ್ಲಿ ಮಹಿಳಾ ಸದಸ್ಯರನ್ನೇ ಉಪಾಧ್ಯಕ್ಷರನ್ನಾಗಿ ನೇಮಿಸುವುದು.	ಉಪಾಧ್ಯಕ್ಷರು
3)	ಗ್ರಾಮ ಪಂಚಾಯತ್ ವ್ಯಾಪ್ತಿಯಲ್ಲಿ ಬರುವ ಎರಡು ಗ್ರಾಮ ಪಂಚಾಯತ್ ಸದಸ್ಯರು (ಕಡ್ಡಾಯವಾಗಿ ಒಬ್ಬರು ಮಹಿಳಾ ಸದಸ್ಯರು)	ಸದಸ್ಯರು
4)	ಗ್ರಾಮ ಪಂಚಾಯತಿ ವ್ಯಾಪ್ತಿಯ ಸ್ಥಳೀಯ ಪ್ರಾಥಮಿಕ ಶಾಲೆ ಮತ್ತು ಪ್ರೌಢಶಾಲೆಯ ಮುಖ್ಯೋಪಾಧ್ಯಾಯರು (ತಾಲ್ಲೂಕು ಶಿಕ್ಷಣಾಧಿಕಾರಿಗಳು ಆಯ್ಕೆ ಮಾಡುವುದು) ಮುಖ್ಯೋಪಾಧ್ಯಾಯರು ಪುರುಷರಾಗಿದ್ದಲ್ಲಿ, ಮಹಿಳಾ ಶಿಕ್ಷಕರನ್ನು ಆಯ್ಕೆ ಮಾಡುವುದು.	ಸದಸ್ಯರು
5)	ಗ್ರಾಮ ಲೆಕ್ಕಿಗರು (ಒಬ್ಬರನ್ನು ತಹಶೀಲ್ದಾರರು ನೇಮಿಸುವುದು)	ಸದಸ್ಯರು
6)	ಎಲ್.ಎಚ್.ವಿ/ ಎ.ಎನ್.ಎಂ ಮತ್ತು ಆಶಾ ಕಾರ್ಯಕರ್ತೆ (ಎಲ್.ಎಚ್.ವಿ.ಗಳು ಲಭ್ಯವಿಲ್ಲದಿದ್ದ ಪಕ್ಷದಲ್ಲಿ ಎ.ಎನ್.ಎಂ.ಗಳನ್ನು ಹಾಗೂ ಆಶಾ ಕಾರ್ಯಕರ್ತೆಯನ್ನು ತಾಲ್ಲೂಕು ವೈದ್ಯಾಧಿಕಾರಿಗಳು ನಾಮ ನಿರ್ದೇಶನ ಮಾಡುವುದು)	ಸದಸ್ಯರು
7)	ಬೀಟ್ ಪೊಲೀಸ್ ಅಧಿಕಾರಿ (ವೃತ್ತ ನಿರೀಕ್ಷಕರು ನಿಯೋಜಿಸುವುದು)	ಸದಸ್ಯರು
8)	ಗ್ರಾಮ ಪಂಚಾಯತಿ ವ್ಯಾಪ್ತಿಯ ಐಸಿಡಿಎಸ್ ಮೇಲ್ವಿಚಾರಕಿ	ಸದಸ್ಯರು

	(ಶಿಶು ಅಭಿವೃದ್ಧಿ ಯೋಜನಾಧಿಕಾರಿಗಳು ನೇಮಿಸುವುದು)	
9)	ಆ ಕ್ಷೇತ್ರದಲ್ಲಿ ಕಾರ್ಯ ನಿರ್ವಹಿಸುತ್ತಿರುವ ಸ್ವಯಂ ಸೇವಾ ಸಂಸ್ಥೆಯ ಮಹಿಳಾ ಪ್ರತಿನಿಧಿ	ಸದಸ್ಯರು
10)	ಅಂಗನವಾಡಿ ಕಾರ್ಯಕರ್ತೆ (ಗ್ರಾಮ ಪಂಚಾಯತ್ ವ್ಯಾಪ್ತಿಯಲ್ಲಿ ಬರುವ ಒಬ್ಬ ಅಂಗನವಾಡಿ ಕಾರ್ಯಕರ್ತೆಯನ್ನು ಶಿಶು ಅಭಿವೃದ್ಧಿ ಯೋಜನಾಧಿಕಾರಿಗಳು ನೇಮಿಸುವುದು)	ಸದಸ್ಯರು
11)	ಸ್ತ್ರೀಶಕ್ತಿ ಸಂಘದ ಒಬ್ಬರು ಪ್ರತಿನಿಧಿ	ಸದಸ್ಯರು
12)	ಗ್ರಾಮ ಪಂಚಾಯತಿ ವ್ಯಾಪ್ತಿಯ ಪ್ರಾಥಮಿಕ ಶಾಲೆಯಲ್ಲಿ ಓದುತ್ತಿರುವ ಒಬ್ಬ ವಿದ್ಯಾರ್ಥಿ ಮತ್ತು ಒಬ್ಬ ವಿದ್ಯಾರ್ಥಿನಿ	ಸದಸ್ಯರು
13)	ಪಂಚಾಯತ್ ಅಭಿವೃದ್ಧಿ ಅಧಿಕಾರಿ/ಗ್ರಾಮ ಪಂಚಾಯತಿ ಕಾರ್ಯದರ್ಶಿ	ಸದಸ್ಯ ಕಾರ್ಯದರ್ಶಿ

ಗ್ರಾಮ ಸಭೆಯಲ್ಲಿ ಇಬ್ಬರು ಗ್ರಾಮ ಪಂಚಾಯತ್ ಸದಸ್ಯರು, ಸ್ವಯಂ ಸೇವಾ ಸಂಸ್ಥೆಯ ಪ್ರತಿನಿಧಿ, ಸ್ತ್ರೀಶಕ್ತಿ ಸಂಘದ ಇಬ್ಬರು ಪ್ರತಿನಿಧಿ ವಿದ್ಯಾರ್ಥಿ, ವಿದ್ಯಾರ್ಥಿನಿಯರನ್ನು ಆಯ್ಕೆ ಮಾಡುವುದು ಹಾಗೂ ಸಮಿತಿಯಲ್ಲಿ ಶೇಕಡಾ 50ರಷ್ಟು ಮಹಿಳಾ ಸದಸ್ಯರಿರುವಂತೆ ಕ್ರಮ ವಹಿಸುವುದು. ಸಮಿತಿ ಸಭೆಗಳಲ್ಲಿ ತೀರ್ಮಾನಿಸುವ ಎಲ್ಲಾ ಕಾರ್ಯಕ್ರಮಗಳು, ತೀರ್ಮಾನಗಳನ್ನು ಅನುಷ್ಠಾನಗೊಳಿಸುವ ಜವಾಬ್ದಾರಿ ಸದಸ್ಯ ಕಾರ್ಯದರ್ಶಿಯದ್ದಾಗಿರುತ್ತದೆ. ಪ್ರತಿ ಮೂರು ತಿಂಗಳಿಗೊಮ್ಮೆ ಸಭೆಯನ್ನು ಏರ್ಪಡಿಸಿ ಚರ್ಚಿಸುವುದು.

ಸದರಿ ಸಮಿತಿ /ಸದಸ್ಯರ ಕಾರ್ಯ ಮತ್ತು ಜವಾಬ್ದಾರಿಗಳ ಬಗ್ಗೆ ಅನುಬಂಧ 1 ಮತ್ತು 2ರಲ್ಲಿ ವಿವರಿಸಲಾಗಿದ್ದು, ಅದರಂತೆ ಕಡ್ಡಾಯವಾಗಿ ಕಾರ್ಯ ನಿರ್ವಹಿಸತಕ್ಕದ್ದು.

ಕರ್ನಾಟಕ ರಾಜ್ಯಪಾಲರ ಆದೇಶಾನುಸಾರ ಮತ್ತು
ಅವರ ಹೆಸರಿನಲ್ಲಿ,


(ಸಂಧ್ಯಾ ಎಲ್ ನಾಯಕ್)

ಸರ್ಕಾರದ ಉಪ ಕಾರ್ಯದರ್ಶಿ-2

ಮಹಿಳೆಯರ ಮತ್ತು ಮಕ್ಕಳ ಅಭಿವೃದ್ಧಿ, ವಿಕಲಚೇತನರ
ಹಾಗೂ ಹಿರಿಯ ನಾಗರಿಕರ ಸಬಲೀಕರಣ ಇಲಾಖೆ

ಇವರಿಗೆ :

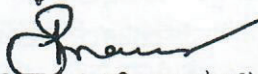
- 1) ಪ್ರಧಾನ ಮಹಾಲೇಖಪಾಲರು, ಬೆಂಗಳೂರು
- 2) ಸಂಬಂಧಪಟ್ಟ ಎಲ್ಲಾ ಇಲಾಖೆಗಳ ಸರ್ಕಾರದ ಅಪರ ಮುಖ್ಯ ಕಾರ್ಯದರ್ಶಿ,
- 3) ಪ್ರಧಾನ ಕಾರ್ಯದರ್ಶಿ, ಕಾರ್ಯದರ್ಶಿಯವರ ಆಪ್ತ ಕಾರ್ಯದರ್ಶಿಗಳು
- 4) ನಿರ್ದೇಶಕರು, ಮಹಿಳಾ ಮತ್ತು ಮಕ್ಕಳ ಅಭಿವೃದ್ಧಿ ಇಲಾಖೆ, ಬೆಂಗಳೂರು
- 5) ಸದಸ್ಯ ಕಾರ್ಯದರ್ಶಿ, ಕರ್ನಾಟಕ ರಾಜ್ಯ ಸಮಗ್ರ ಮಕ್ಕಳ ರಕ್ಷಣಾ ಸೊಸೈಟಿ, ಬೆಂಗಳೂರು
- 6) ರಾಜ್ಯದ ಎಲ್ಲಾ ಜಿಲ್ಲಾ ಪಂಚಾಯತ್‌ಗಳ ಮುಖ್ಯ ಕಾರ್ಯ ನಿರ್ವಾಹಣಾಧಿಕಾರಿಗಳಿಗೆ
- 7) ನಿರ್ದೇಶಕರು, ರಾಜ್ಯ ಹುಜೂರ್ ಖಜಾಣೆ, ಬೆಂಗಳೂರು

- 8) ಸರ್ಕಾರದ ಅಧೀನ ಕಾರ್ಯದರ್ಶಿ, ಆರ್ಥಿಕ ಇಲಾಖೆ (ವೆಚ್ಚ-10), ಬೆಂಗಳೂರು
- 9) ಉಪ ನಿರ್ದೇಶಕರು, ಎನ್ ಎಂ ಸಿ ರಫ್ತು ಭವನ, ಬೆಂಗಳೂರು
- 10) ಆಂತರಿಕ ಆರ್ಥಿಕ ಸಲಹೆಗಾರರು, ಮಹಿಳಾ ಮತ್ತು ಮಕ್ಕಳ ಅಭಿವೃದ್ಧಿ ಇಲಾಖೆ, ಬೆಂಗಳೂರು
- 11) ಎಲ್ಲ ಜಿಲ್ಲಾ ಉಪ ನಿರ್ದೇಶಕರು, ಮಹಿಳಾ ಮತ್ತು ಮಕ್ಕಳ ಅಭಿವೃದ್ಧಿ ಇಲಾಖೆ, ಬೆಂಗಳೂರು
- 12) ಎಲ್ಲಾ ಜಿಲ್ಲಾ ಖಜಾನಾಧಿಕಾರಿಗಳು
- 13) ಶಾಖಾ ರಕ್ಷಾ ಕಡತ

ಪ್ರತಿಯನ್ನು ಮಾಹಿತಿಗಾಗಿ : -

- 1) ಸರ್ಕಾರದ ಅಪರ ಮುಖ್ಯ ಕಾರ್ಯದರ್ಶಿ, ಕರ್ನಾಟಕ ಸರ್ಕಾರ ಇವರ ಆಪ್ತ ಕಾರ್ಯದರ್ಶಿ, ವಿಧಾನಸೌಧ, ಬೆಂಗಳೂರು
- 2) ಸರ್ಕಾರದ ಕಾರ್ಯದರ್ಶಿ, ಮಹಿಳೆಯರ ಮತ್ತು ಮಕ್ಕಳ ಅಭಿವೃದ್ಧಿ, ವಿಕಲಚೇತನರ ಹಾಗೂ ಹಿರಿಯ ನಾಗರಿಕರ ಸಬಲೀಕರಣ ಇಲಾಖೆ, ಬೆಂಗಳೂರು

- ✓ ಗ್ರಾಮಸಭೆಗಳ ಮೂಲಕ ಉತ್ತಮ ಶಿಕ್ಷಣ ತಜ್ಞರಿಂದ ವಿದ್ಯಾಭ್ಯಾಸದ ಮಹತ್ವದ ಕುರಿತು ಮಕ್ಕಳಿಗೆ ಮತ್ತು ಪೋಷಕರಿಗೆ ಅರಿವು ಮೂಡಿಸುವುದು.
- ✓ 7ನೇ ತರಗತಿಯಿಂದ 8ನೇ ತರಗತಿ ಹಾಗೂ 10ನೇ ತರಗತಿಯಿಂದ ಪಿ.ಯು.ಸಿ. ತರಗತಿಗಳಿಗೆ ಮಕ್ಕಳು ದಾಖಲಾಗುವಂತೆ ಸಮಿತಿಯ ಸದಸ್ಯರು ಖಚಿತಪಡಿಸಿಕೊಳ್ಳುವುದು.
- ✓ ಪಂಚಾಯತ್ ವ್ಯಾಪ್ತಿಯಲ್ಲಿ ಸರಕಾರಿ ಸೌಲಭ್ಯಗಳನ್ನು ನೀಡುವಾಗ ಫಲಾನುಭವಿಗಳಿಂದ ಅವರ ಕುಟುಂಬಗಳಲ್ಲಿ ಬಾಲಕಾರ್ಮಿಕತೆ ಅವಕಾಶವಿಲ್ಲದಂತೆ ಕರಾರು ಪತ್ರ ಬರೆಯಿಸಿಕೊಳ್ಳುವುದು.
- ✓ ಮಕ್ಕಳನ್ನು ದುಡಿಸುವ ಮಾಲೀಕರುಗಳಿಗೆ ಹಾಗೂ ಸಹಕರಿಸುವವರಿಗೂ ಕ್ರಮ ಜರುಗಿಸುವಂತೆ ಸಂಬಂಧಪಟ್ಟ ಇಲಾಖೆಗೆ ಮಾಹಿತಿ ನೀಡುವುದು.
- ✓ ಗ್ರಾಮ ಪಂಚಾಯತ್ ವ್ಯಾಪ್ತಿಯ 18 ವರ್ಷದೊಳಗಿನ ಎಲ್ಲಾ ಮಕ್ಕಳಿಗೆ ಗುಣಮಟ್ಟದ ಶಿಕ್ಷಣಕ್ಕಾಗಿ ಸಮುದಾಯದ, ಇಲಾಖೆಗಳ, ನಾಗರಿಕ ಸಂಘಸಂಸ್ಥೆಗಳ ಪಾಲುದಾರಿಕೆ, ಸಹಭಾಗಿತ್ವ ಸಮನ್ವಯತೆ ಮತ್ತು ಹೊಣೆಗಾರಿಕೆ ಕುರಿತು ಕ್ರಮ ಕೈಗೊಳ್ಳುವುದು.
- ✓ ಪಂಚಾಯತ್ ಮಟ್ಟದಲ್ಲಿ ಯಾವುದೇ ರೈತರು, ಕಾರ್ಮಿಕರು ಮಕ್ಕಳನ್ನು ಹೊಲ, ಗದ್ದೆ, ಜೀತ ಸಂಬಳಕ್ಕೆ 18 ವರ್ಷದೊಳಗಿನ ಮಕ್ಕಳನ್ನು ದುಡಿಸದಂತೆ ಹಾಗೂ ದನ, ಕುರಿ, ಎಮ್ಮೆ ಮೇಯಿಸಲು ಮಕ್ಕಳನ್ನು ಬಳಸದಂತೆ ನಿರಂತರ ನಿಗಾವಹಿಸಿ 18 ವರ್ಷದೊಳಗಿನ ಎಲ್ಲಾ ಮಕ್ಕಳಿಗೆ ನಿರಂತರ ಶಿಕ್ಷಣ ಒದಗಿಸಲು ಕ್ರಮ ಕೈಗೊಳ್ಳುವುದು.
- ✓ ವಿಕೃತ ಮೂಢನಂಬಿಕೆಗಳಿಗೆ ಹಾಗೂ ಅವಘಡಗಳಿಗೆ 18 ವರ್ಷದೊಳಗಿನ ಮಕ್ಕಳು ಬಲಿಯಾಗದಂತೆ ರಕ್ಷಣೆ ನೀಡುವುದು ಹಾಗೂ ಈ ಕುರಿತು ಕ್ರಮ ಕೈಗೊಳ್ಳುವುದು.
- ✓ ಅನಾಥ/ಪೋಷಕರಿಗೆ ಬೇಡವಾದ ಮಕ್ಕಳು ಕಂಡುಬಂದಲ್ಲಿ ಮಕ್ಕಳ ಕಲ್ಯಾಣ ಸಮಿತಿಗೆ ಮಾಹಿತಿ ನೀಡುವುದು ಅಲ್ಲದೆ, ಇಂತಹ ಪ್ರಕರಣಗಳನ್ನು ಮುಂಚಿತವಾಗಿ ಗುರುತಿಸಿ ಜಿಲ್ಲಾ ಮಕ್ಕಳ ರಕ್ಷಣಾ ಘಟಕಕ್ಕೆ ತಿಳಿಸುವುದು. ಸಂಕಷ್ಟದಲ್ಲಿರುವ ಮಹಿಳೆ/ಹೆಣ್ಣು ಮಕ್ಕಳು ಗರ್ಭಿಣಿಯಾದಾಗ ಇವರನ್ನು ನಿರಂತರವಾಗಿ ಅನುಸರಣೆ ಮಾಡುವುದು.
- ✓ ಮಕ್ಕಳಿಗೆ ಸಂಬಂಧಿಸಿದ ಎಲ್ಲಾ ವಿಷಯಗಳನ್ನು ಕೈಗೆತ್ತಿಕೊಂಡು ಸಮಸ್ಯೆಗಳನ್ನು ಬಗೆಹರಿಸುವುದು.
- ✓ ಲೈಂಗಿಕ ದೌರ್ಜನ್ಯಕ್ಕೊಳಗಾದ ಮಕ್ಕಳು ಕಂಡುಬಂದಲ್ಲಿ ಮಗುವಿಗೆ ರಕ್ಷಣೆ ನೀಡಿ ತಕ್ಷಣ ಮಕ್ಕಳ ಕಲ್ಯಾಣ ಸಮಿತಿ ಮುಂದೆ ಹಾಜರುಪಡಿಸುವುದು.
- ✓ ಕಡ್ಡಾಯವಾಗಿ ಮಕ್ಕಳ ಗ್ರಾಮಸಭೆ ನಡೆಸುವಂತೆ ಕ್ರಮ ವಹಿಸಿ ಸದರಿ ಸಭೆಯಲ್ಲಿ ಚರ್ಚಿಸಿದ ಅಂಶಗಳಿಗೆ ಕ್ರಮ ವಹಿಸುವುದು.
- ✓ ಮಕ್ಕಳಿಗೆ ಸಂಬಂಧಿಸಿದ ಸೂಕ್ತ ಯೋಜನೆಗಳಲ್ಲಿ ಅವಶ್ಯಕವಾದ ಸೌಲಭ್ಯ ಪರಿಹಾರ, ಪುನರ್ವಸತಿ ಮತ್ತು ಪರ್ಯಾಯ ವ್ಯವಸ್ಥೆಗಳನ್ನು ಆಯಾ ಇಲಾಖೆಗಳ ಅನುಸಾರವಾಗಿ ಮಕ್ಕಳಿಗೆ/ಕುಟುಂಬಗಳಿಗೆ ಒದಗಿಸುವುದು.
- ✓ ಗ್ರಾಮ ಪಂಚಾಯತಿಯ ಪ್ರತಿ ಶಾಲೆಗಳಲ್ಲಿ ಮಕ್ಕಳ ಹಕ್ಕುಗಳ ಕ್ಲಬ್/ಮೀನಾ ತಂಡ/ಮಕ್ಕಳ ಸುರಕ್ಷಾ ಸಮಿತಿಗಳ ಕಾರ್ಯ ವೈಖರಿಯ ಬಗ್ಗೆ ಮೇಲ್ವಿಚಾರಣೆ ಮಾಡುವುದು ಹಾಗೂ ಎಲ್ಲಾ ಮೂಲಭೂತ ಸೌಕರ್ಯಗಳು ಇರುವಂತೆ ನೋಡಿಕೊಳ್ಳುವುದು.


(ಸಂಧ್ಯಾ ಎಲ್ ನಾಯಕ್)

ಸರ್ಕಾರದ ಉಪ ಕಾರ್ಯದರ್ಶಿ-2

ಮಹಿಳೆಯರ ಮತ್ತು ಮಕ್ಕಳ ಅಭಿವೃದ್ಧಿ, ವಿಕಲಚೇತನರ ಹಾಗೂ ಹಿರಿಯ ನಾಗರಿಕರ ಸಬಲೀಕರಣ ಇಲಾಖೆ

ಅನುಬಂಧ-1

ಸರ್ಕಾರದ ಆದೇಶ ಸಂಖ್ಯೆ : ಮಮಇ 48 ಮಮಅ 2018, ದಿನಾಂಕ : 06.08.2019

ಮಹಿಳೆಯರ ಮತ್ತು ಮಕ್ಕಳ ರಕ್ಷಣೆಯ ಕಾವಲು ಸಮಿತಿಯ ಸಮಿತಿಯ ಜವಾಬ್ದಾರಿಗಳು.

- ✓ ಗ್ರಾಮ ಪಂಚಾಯ್ತಿ ಮಟ್ಟದಲ್ಲಿ 18 ವರ್ಷದೊಳಗಿನ ಹೆಣ್ಣು ಮಕ್ಕಳು ಮತ್ತು 21 ವರ್ಷದೊಳಗಿನ ಗಂಡು ಮಕ್ಕಳ ಮಾಹಿತಿ ಇಡಬೇಕು.
- ✓ ಪಂಚಾಯ್ತಿ ಕಛೇರಿ, ಶಾಲೆ, ಪೊಲೀಸ್, ಅಂಗನವಾಡಿ ಮಹಿಳಾ ಸ್ವಸಹಾಯ ಸಂಘಗಳು, ಯುವ ಸಂಘಟನೆಗಳು ಮಕ್ಕಳ ಬಗ್ಗೆ ಪರಸ್ಪರ ವಿಚಾರ ವಿನಿಮಯ ಮಾಡಿಕೊಳ್ಳಬೇಕು.
- ✓ ಅನೈತಿಕ ಸಾಗಾಣಿಕೆಗೆ ಒಳಗಾದ ಮಹಿಳೆಯರಿಗೆ ಮತ್ತು ಮಕ್ಕಳಿಗೆ ರಕ್ಷಣೆ ನೀಡುವುದು ಮತ್ತು ಅವರಿಗೆ ಹಾಗೂ ಅವರ ಕುಟುಂಬಗಳಿಗೆ ಆರ್ಥಿಕ, ನೈತಿಕ, ಸಾಮಾಜಿಕ, ವೈದ್ಯಕೀಯ ಹಾಗೂ ಶೈಕ್ಷಣಿಕ ಸಹಾಯವನ್ನು ಒದಗಿಸುವುದು.
- ✓ ಸಮುದಾಯದ ಎಲ್ಲರ ಭಾಗವಹಿಸುವಿಕೆಯೊಂದಿಗೆ ಸಾಗಾಣಿಕೆಯನ್ನು ನಿಷೇಧಿಸುವಲ್ಲಿ ಉಸ್ತುವಾರಿ ಮಾಡುವುದು.
- ✓ ಸಾಗಾಣಿಕೆ ತಡೆಯಲು ಗ್ರಾಮ ಮಟ್ಟದಲ್ಲಿ ಅರಿವು ಮೂಡಿಸಲು ಕಾರ್ಯಕ್ರಮ ಹಮ್ಮಿಕೊಳ್ಳುವುದು. ಸಾಗಾಣಿಕೆ ತಡೆಯಲು ಪ್ರಚಾರಕ್ಕಾಗಿ ಮಾಹಿತಿ ಸಂಗ್ರಹಿಸಿ, ಉತ್ತಮವಾದ ಸಾಮಾಜಿಕ ವ್ಯವಸ್ಥೆಗಾಗಿ ಬೇಕಾದ ಸಂಪನ್ಮೂಲಗಳ ಕ್ರೋಢಿಕರಣಗೊಳಿಸುವುದು.
- ✓ ಮಕ್ಕಳ ಸಾಗಾಣಿಕೆ ವಿರುದ್ಧ ಶಾಲೆಗಳಲ್ಲಿ ಮಕ್ಕಳಿಗೆ ಅರಿವು ಮೂಡಿಸಬೇಕು.
- ✓ ಹೊಸ ವ್ಯಕ್ತಿಗಳು ಗ್ರಾಮಕ್ಕೆ ಆಗಮಿಸಿದ ಬಗ್ಗೆ ದಾಖಲೆ ಇಡಬೇಕು.
- ✓ ಗ್ರಾಮದಿಂದ ಕಾಣೆಯಾದ ಮಹಿಳೆಯರ ಮತ್ತು ಮಕ್ಕಳ ದಾಖಲೆ ಇಡಬೇಕು.
- ✓ ವಲಸೆ ಹೋದ ಕುಟುಂಬದ ಮಾಹಿತಿಯಿಡಬೇಕು ಮತ್ತು ಈ ಕುಟುಂಬದ ಬಗ್ಗೆ ಮೇಲ್ವಿಚಾರಣೆ ಮಾಡಬೇಕು.
- ✓ ಬಾಲ್ಯ ವಿವಾಹ ನಿಷೇಧ, ದುಷ್ಪರಿಣಾಮಗಳು ಮತ್ತು ಬಾಲ್ಯ ವಿವಾಹ ನಿಷೇಧ ಕಾನೂನಿನ ಬಗ್ಗೆ ವ್ಯಾಪಕ ಪ್ರಚಾರ ಕೈಗೊಳ್ಳಬೇಕು.
- ✓ ಗ್ರಾಮದಲ್ಲಿ ಯಾವುದೇ ಬಾಲ್ಯ ವಿವಾಹ ನಡೆಯುತ್ತಿರುವುದು ಕಂಡು ಬಂದಲ್ಲಿ ಕೂಡಲೇ ಸಂಬಂಧಪಟ್ಟ ಬಾಲ್ಯ ವಿವಾಹ ನಿಷೇಧಾಧಿಕಾರಿಗಳ ಗಮನಕ್ಕೆ ತಂದು ಎಫ್.ಐ.ಆರ್. ಒಳಗೊಂಡಂತೆ ಅಗತ್ಯ ಕ್ರಮ ಕೈಗೊಳ್ಳುವುದು.
- ✓ ಬೇಸಿಗೆ ರಜೆ ಅವಧಿ ಮುಗಿದ ನಂತರ ಶಾಲೆಗೆ ದಾಖಲಾದ/ದಾಖಲಾಗಬೇಕಾದ ಮಕ್ಕಳ ಸಮೀಕ್ಷೆ ನಡೆಸುವುದು.
- ✓ ಶಿಕ್ಷಣ ಇಲಾಖೆಯೊಂದಿಗೆ ಕೈಜೋಡಿಸಿ, ಶಾಲೆಯಿಂದ ಹೊರಗುಳಿದ ಮಕ್ಕಳ ಪೋಷಕರ ಮನವೊಲಿಸಿ, ಶಾಲೆಗೆ ಮರಳಿ ದಾಖಲಾಗುವ ಬಗ್ಗೆ ಕ್ರಮ ವಹಿಸುವುದು.
- ✓ ಗ್ರಾಮ ಸಭೆಗಳಲ್ಲಿ ಮಕ್ಕಳ ವಿದ್ಯಾಭ್ಯಾಸದ ಮಹತ್ವ, ವಿವಿಧ ಇಲಾಖೆಗಳಿಂದ ಸಿಗುವ ಸೌಲಭ್ಯ ಮುಂತಾದವುಗಳನ್ನು ಸಾರ್ವಜನಿಕರ ಗಮನಕ್ಕೆ ತರುವುದು.
- ✓ ಶಾಲೆಯಿಂದ ಹೊರಗುಳಿದ ಪ್ರಾಯಪೂರ್ವ ಮಕ್ಕಳಿಗೆ ವಿವಿಧ ರೀತಿಯ ಕೌಶಲ್ಯ ತರಬೇತಿಯನ್ನು ನೀಡಲು ಕ್ರಮವಹಿಸುವುದು.
- ✓ ಉತ್ತಮ ಅಂಕಗಳನ್ನು ಪಡೆದ ಮಕ್ಕಳನ್ನು ಗ್ರಾಮಸಭೆಗಳಲ್ಲಿ ಪ್ರೋತ್ಸಾಹಿಸುವುದು.
- ✓ ಹೆಣ್ಣುಮಕ್ಕಳ ದಾಖಲಾತಿ ಹೆಚ್ಚಿರುವ ಶಾಲೆಗಳನ್ನು ಗುರುತಿಸಿ, ಗ್ರಾಮಸಭೆಗಳಲ್ಲಿ ಸನ್ಮಾನಿಸುವುದು.

- ವಿಕೃತ ಮೂಢನಂಬಿಕೆಗಳಿಗೆ ಹಾಗೂ ಅವಗಡಗಳಿಗೆ 18 ವರ್ಷದೊಳಗಿನ ಮಕ್ಕಳು ಬಲಿಯಾಗದಂತೆ ರಕ್ಷಣೆ ಮಾಡಲು ಸಮಿತಿಯ ಗಮನಕ್ಕೆ ತರುವುದು.
- ಪಂಚಾಯಿತಿ ಮಟ್ಟದಲ್ಲಿ ಯಾವುದೇ ರೈತರು, ಕಾರ್ಮಿಕರು ಮಕ್ಕಳನ್ನು ದುಡಿಸದಂತೆ ಹಾಗೂ ದನ, ಕುರಿ, ಎಮ್ಮೆ ಮೇಯಿಸಲು ಬಳಸದಂತೆ ನಿರಂತರ ನಿಗಾವಹಿಸುವುದು.
- ಅನಾಥ/ಪೋಷಕರಿಗೆ ಬೇಡವಾದ ಮಕ್ಕಳು/ ಬೀದಿಯಲ್ಲಿ ಬಿಸಾಡಿದ ಮಕ್ಕಳು ಕಂಡುಬಂದಲ್ಲಿ ಮಕ್ಕಳ ಕಲ್ಯಾಣ ಸಮಿತಿಗೆ ಮಾಹಿತಿ ನೀಡುವುದು ಅಲ್ಲದೆ, ಇಂತಹ ಪ್ರಕರಣಗಳನ್ನು ಮುಂಚಿತವಾಗಿ ಗುರುತಿಸಿ ಮಕ್ಕಳ ಸಹಾಯವಾಣಿ-1098 ಹಾಗೂ ಜಿಲ್ಲಾ ಮಕ್ಕಳ ರಕ್ಷಣಾ ಘಟಕಕ್ಕೆ ತಿಳಿಸುವುದು.
- **ಪೊಲೀಸ್ ಅಧಿಕಾರಿ :** ಮಕ್ಕಳ ದೌರ್ಜನ್ಯ ಪ್ರಕರಣಗಳು ಬಂದಲ್ಲಿ ಎಫ್.ಐ.ಆರ್. ಮಾಡುವುದು ಮತ್ತು ಬಾಲಕಾರ್ಮಿಕ ಪ್ರಕರಣಗಳು ಕಂಡುಬಂದಲ್ಲಿ ತಕ್ಷಣ ಸಮಿತಿಯವರೊಂದಿಗೆ ಚರ್ಚಿಸಿ ಕ್ರಮವಹಿಸುವುದು.

ಮುಖ್ಯೋಪಾಧ್ಯಾಯರು / ಶಿಕ್ಷಕರು :

- ಮಗುವನ್ನು ಶಾಲೆಯಲ್ಲಿ ಉಳಿಸಿಕೊಳ್ಳಲು ಪ್ರಯತ್ನಿಸುವುದು.
- ಶಾಲೆ ಬಿಟ್ಟ ಮಕ್ಕಳ ಬಗ್ಗೆ ಅದರಲ್ಲೂ ಮುಖ್ಯವಾಗಿ ಋತುಮಾನದ ವಲಸೆಯಿಂದಾಗಿ ಶಾಲೆ ಬಿಡುವ ಮಕ್ಕಳ ಬಗ್ಗೆ ಅಂಗನವಾಡಿ ಕಾರ್ಯಕರ್ತೆಯರ ಸಹಾಯದಿಂದ ಅನುಪಾಲನೆ ಮಾಡುವುದು.
- ಮಕ್ಕಳ ಗೈರು ಹಾಜರಿ ಬಗ್ಗೆ ನಿಗಾ ವಹಿಸುವುದು. ಮಗು 3 ದಿನಕ್ಕಿಂತ ಜಾಸ್ತಿ ದಿನಗಳ ಕಾಲ ಶಾಲೆಗೆ ಗೈರುಹಾಜರಾದಲ್ಲಿ ಅಂಗನವಾಡಿ ಕಾರ್ಯಕರ್ತೆಯರ ಸಹಾಯದಿಂದ ಅಂತಹ ಮಕ್ಕಳ ಪೋಷಕರನ್ನು ಭೇಟಿ ಮಾಡಿ ಮಗುವನ್ನು ವಾಪಸ್ ಶಾಲೆಗೆ ಕರೆಯಿಸುವ ಬಗ್ಗೆ ಕ್ರಮ ವಹಿಸುವುದು.
- ಸುತ್ತೋಲೆಯಲ್ಲಿರುವಂತೆ ಶಾಲೆಗಳಲ್ಲಿ ಮಕ್ಕಳ ಹಕ್ಕುಗಳ ಕ್ಲಬ್‌ಗಳನ್ನು ರಚಿಸುವುದು. ಮಕ್ಕಳನ್ನು ಬಾಲ್ಯ ವಿವಾಹದಿಂದ ಉಂಟಾಗುವ ದುಷ್ಪರಿಣಾಮಗಳ ಬಗ್ಗೆ ತಿಳಿಯಲು ಮತ್ತು ಬಾಲ್ಯ ವಿವಾಹ ನಡೆಸಿದಲ್ಲಿ ದೊರೆಯುವ ಶಿಕ್ಷೆಯ ಬಗ್ಗೆ ಅರಿವು ಮೂಡಿಸಲು ಸಕ್ರಿಯವಾಗಿ ಭಾಗವಹಿಸುವಂತೆ ಪ್ರೋತ್ಸಾಹಿಸುವುದು.
- ಶಾಲೆಯಲ್ಲಿ ಪ್ರತಿ ತಿಂಗಳು ಮೌಲ್ಯಧಾರಿತ ಶಿಕ್ಷಣದ ತರಗತಿಗಳನ್ನು ನಡೆಸುವ ಮೂಲಕ ಸಾಮಾಜಿಕ ಜವಾಬ್ದಾರಿಗಳನ್ನು ಉತ್ತೇಜಿಸುವುದು ಮತ್ತು ಮಕ್ಕಳ ಹಕ್ಕುಗಳ ಬಗ್ಗೆ ಮಕ್ಕಳಿಗೆ ಅರಿವು ಮೂಡಿಸುವುದು.
- ಬಾಲ್ಯ ವಿವಾಹಗಳು ನಡೆಯುವುದು ಕಂಡು ಬಂದ ಸಂದರ್ಭದಲ್ಲಿ ಪೋಷಕರು/ ಮಕ್ಕಳು/ ಹಿರಿಯರೊಂದಿಗೆ ಸಮಾಲೋಚನೆ ನಡೆಸುವುದು ಬಾಲ್ಯ ವಿವಾಹ ನಿಷೇಧಾಧಿಕಾರಿಗಳಿಗೆ ಬಾಲ್ಯ ವಿವಾಹ ತಡೆಯಲು ಸಹಕರಿಸುವುದು.
- ತನ್ನ ಕಾರ್ಯಕ್ಷೇತ್ರದಲ್ಲಿ ಯಾವುದೇ ಬಾಲ್ಯ ವಿವಾಹ ನಡೆಯದಿರುವ ಬಗ್ಗೆ ಖಾತ್ರಿ ಪಡಿಸಿಕೊಳ್ಳುವುದು.
- ಸಮುದಾಯದಿಂದ ಬಾಲ್ಯ ವಿವಾಹದ ಬಗ್ಗೆ ಮಾಹಿತಿ ದೊರೆತ ತಕ್ಷಣ ಗ್ರಾಮದ ಗ್ರಾಮ ಲೆಕ್ಕಿಗರಿಗೆ ಮಾಹಿತಿ ನೀಡುವುದು. ಮಾಹಿತಿದಾರರ ಹೆಸರನ್ನು ಗೌಪ್ಯವಾಗಿಡುವುದು.
- ಕ್ಷೇತ್ರ ಶಿಕ್ಷಣಾಧಿಕಾರಿಗೆ ಮೇಲಿನ ವಿಷಯಗಳನ್ವಯ ಪ್ರತಿ ತಿಂಗಳು ವರದಿ ಮಾಡುವುದು ಹಾಗೂ ಸಭೆಗಳಿಗೆ ತಪ್ಪದೇ ಹಾಜರಾಗುವುದು.

ಅನುಬಂಧ-2

ಸರ್ಕಾರದ ಆದೇಶ ಸಂಖ್ಯೆ : ಮಮಇ 48 ಮಮಅ 2018, ದಿನಾಂಕ : 06.08.2019

ಮಹಿಳೆಯರ ಮತ್ತು ಮಕ್ಕಳ ರಕ್ಷಣೆಯ ಕಾವಲು ಸಮಿತಿಯ ಸಮಿತಿಯ ಸದಸ್ಯರ ಜವಾಬ್ದಾರಿಗಳು.

- 0 ಯಿಂದ 06 ವರ್ಷದೊಳಗಿನ ಎಲ್ಲಾ ಮಕ್ಕಳ ಮಾಹಿತಿಯನ್ನು ನಿರ್ವಹಿಸುವುದು.
- ಆರೋಗ್ಯ ಇಲಾಖೆಯ ಶುಶ್ರೂಷಕರು/ದಾದಿಗಳು/ಆಶಾ ಕಾರ್ಯಕರ್ತೆಯರೊಂದಿಗೆ ಗ್ರಾಮದಲ್ಲಿ ಆಗುವ ಪ್ರತಿಯೊಂದು ಜನನದ ಬಗ್ಗೆ ಗ್ರಾಮ ಲೆಕ್ಕಿಗರೊಂದಿಗೆ ಪರಿಶೀಲಿಸಿ, ಹೊಂದಾಣಿಕೆ ಮಾಡಿಕೊಳ್ಳುವುದು.
- ಬಾಲ್ಯ ವಿವಾಹ ನಿಷೇಧಾಧಿಕಾರಿಗಳಿಗೆ ಬಾಲ್ಯ ವಿವಾಹ ತಡೆಯಲು ಸಹಕರಿಸುವುದು ಪಂಚಾಯತ್ ಕಾರ್ಯಕ್ಷೇತ್ರದಲ್ಲಿ ಯಾವುದೇ ಬಾಲ್ಯ ವಿವಾಹ ನಡೆಯದಿರುವ ಬಗ್ಗೆ ಖಾತ್ರಿ ಪಡಿಸಿಕೊಳ್ಳುವುದು.
- ಬಾಲ್ಯ ವಿವಾಹ ನಡೆಯುತ್ತಿರುವುದು ಕಂಡು ಬಂದಲ್ಲಿ ತಕ್ಷಣ ಮೇಲಾಧಿಕಾರಿಗಳ ಗಮನಕ್ಕೆ ತರುವುದು ಮತ್ತು ಮಾಹಿತಿದಾರರ ಹೆಸರನ್ನು ಗೌಪ್ಯವಾಗಿಡುವುದು.
- ವೃತ್ತ ಮೇಲ್ವಿಚಾರಕಿಯರಿಗೆ ಬಾಲ್ಯ ವಿವಾಹಗಳನ್ನು ಒಳಗೊಂಡಂತೆ ಮಾಹಿತಿಯನ್ನು ಪ್ರತಿ ತಿಂಗಳು ವರದಿ ಮಾಡತಕ್ಕದ್ದು. ಬಾಲ್ಯ ವಿವಾಹ ನಡೆಯುವ ಸಂದರ್ಭದಲ್ಲಿ ಗ್ರಾಮಲೆಕ್ಕಿಗರಿಗೆ ದೂರು ನೀಡುವುದು.

ಎ.ಎನ್.ಎಮ್/ಆಶಾ ಕಾರ್ಯಕರ್ತೆಯರು

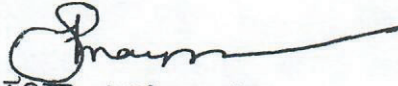
- ಗ್ರಾಮದಲ್ಲಿ ಜನಿಸಿದ ಮಕ್ಕಳ ನೋಂದಣಿಯನ್ನು ಗ್ರಾಮಲೆಕ್ಕಿಗರು ಮಾಡಿರುವ ಬಗ್ಗೆ ಖಾತ್ರಿ ಮಾಡಿಕೊಳ್ಳುವುದು.
- ಮಹಿಳೆಯರಿಗೆ ಮತ್ತು ಹದಿಹರೆಯದ ಹೆಣ್ಣು ಮಕ್ಕಳಿಗೆ ಬಾಲ್ಯ ವಿವಾಹದಿಂದ ಆರೋಗ್ಯದ ಮೇಲಾಗುವ ದುಷ್ಪರಿಣಾಮಗಳನ್ನು ಸಂತಾನೋತ್ಪತ್ತಿ ಮತ್ತು ಮಕ್ಕಳ ಆರೋಗ್ಯ ಕಾರ್ಯಕ್ರಮದಲ್ಲಿ ಅರಿವು ಮೂಡಿಸುವುದು.
- ಬಾಲ್ಯ ವಿವಾಹಗಳು ನಡೆಯುವುದು ಕಂಡು ಬಂದ ಸಂದರ್ಭದಲ್ಲಿ ಪೋಷಕರು/ ಮಕ್ಕಳು/ ಹಿರಿಯರೊಂದಿಗೆ ಸಮಾಲೋಚನೆ ನಡೆಸುವುದು. ಬಾಲ್ಯ ವಿವಾಹ ನಿಷೇಧಾಧಿಕಾರಿಗಳಿಗೆ ಬಾಲ್ಯ ವಿವಾಹ ತಡೆಯಲು ಸಹಕರಿಸುವುದು.
- ತನ್ನ ಕಾರ್ಯಕ್ಷೇತ್ರದಲ್ಲಿ ಯಾವುದೇ ಬಾಲ್ಯ ವಿವಾಹ ನಡೆಯದಿರುವ ಬಗ್ಗೆ ಖಾತ್ರಿ ಪಡಿಸಿಕೊಳ್ಳುವುದು.
- ಬಾಲ್ಯ ವಿವಾಹ ನಡೆಯುತ್ತಿರುವುದು ಕಂಡು ಬಂದಲ್ಲಿ ತಕ್ಷಣ ಮೇಲಾಧಿಕಾರಿಗಳ ಗಮನಕ್ಕೆ ತರುವುದು ಮತ್ತು ಮಾಹಿತಿದಾರರ ಹೆಸರನ್ನು ಗೌಪ್ಯವಾಗಿಡುವುದು.
- ಪ್ರತಿ 2 ತಿಂಗಳಿಗೊಮ್ಮೆ ಸಭೆಗಳಿಗೆ ಹಾಜರಾಗುವುದು ಮತ್ತು ತೆಗೆದುಕೊಂಡ ಕ್ರಮಗಳ ಬಗ್ಗೆ ಅನುಪಾಲನೆ ಮಾಡುವುದು.
- ಪ್ರತಿ ತಿಂಗಳು ಮಾಹಿತಿಯನ್ನು ಮಹಿಳಾ ಆರೋಗ್ಯ ಸಂದರ್ಶಕರಿಗೆ ನೀಡುವುದು.
- ಬಾಲಕಾರ್ಮಿಕ ಪ್ರಕರಣಗಳು ಕಂಡುಬಂದಲ್ಲಿ ತಕ್ಷಣ ಸಮಿತಿಯ ಗಮನಕ್ಕೆ ತರುವುದು.
- ಭಿಕ್ಷಾಟನೆ/ಬೀದಿ-ಚಿಂಡಿ ಆಯುವ ಮಕ್ಕಳಿಗೆ ರಕ್ಷಣೆ ಒದಗಿಸಿ ಶಿಕ್ಷಣ ನೀಡುವಂತೆ ಕ್ರಮವಹಿಸುವುದು.
- ತನ್ನ ಕಾರ್ಯಕ್ಷೇತ್ರದಲ್ಲಿ ಮಕ್ಕಳ ಮೇಲಿನ ಲೈಂಗಿಕ ದೌರ್ಜನ್ಯ ಪ್ರಕರಣಗಳು ಕಂಡುಬಂದಲ್ಲಿ ತಕ್ಷಣ ಪೊಲೀಸ್ ಹಾಗೂ ಸಮಿತಿಯ ಗಮನಕ್ಕೆ ತರುವುದು.

ಗ್ರಾಮ ಲೆಕ್ಕಗರು

- ಅಂಗನವಾಡಿ ಕಾರ್ಯಕರ್ತೆಯರು/ ಎ.ಎನ್.ಎಮ್/ ಆಶಾ ಕಾರ್ಯಕರ್ತೆಯರುಗಳ ಸಹಕಾರದೊಂದಿಗೆ ಪ್ರತಿ ಗ್ರಾಮದಲ್ಲಿ ಜನಿಸುವ ಮಕ್ಕಳ ನೋಂದಣಿ ಮತ್ತು ಜನನ ಪ್ರಮಾಣ ಪತ್ರ ವಿತರಿಸುವ ಬಗ್ಗೆ ಖಾತ್ರಿ ಪಡಿಸಿಕೊಳ್ಳುವುದು.
- ಸಾಮೂಹಿಕ ವಿವಾಹ/ ವೈಯುಕ್ತಿಕ ವಿವಾಹಗಳಲ್ಲಿ ಬಾಲ್ಯ ವಿವಾಹ ನಡೆಯುವ ಬಗ್ಗೆ ದೂರು ಬಂದಲ್ಲಿ ತಕ್ಷಣ ಸೂಕ್ತ ಕ್ರಮ ಕೈಗೊಂಡು, ಬಾಲ್ಯ ವಿವಾಹ ನಿಷೇಧ ಕಾಯ್ದೆಯನ್ವಯ ಬಾಲ್ಯ ವಿವಾಹ ತಡೆಯುವ ಬಗ್ಗೆ ಕ್ರಮ ವಹಿಸುವುದು.
- ಸಾಮೂಹಿಕ ವಿವಾಹಗಳು ನಡೆಯುವ ಸ್ಥಳದಲ್ಲಿ ಖುದ್ದು ಹಾಜರಿದ್ದು, ಯಾವುದೇ ಬಾಲ್ಯ ವಿವಾಹ ನಡೆಯದಂತೆ ಖಚಿತಪಡಿಸಿಕೊಳ್ಳುವುದು.
- ಬಾಲ್ಯ ವಿವಾಹ ಶಿಕ್ಷಾರ್ಹ ಅಪರಾಧ ಎಂದು ಸಾರ್ವಜನಿಕರಿಗೆ ಮಾಹಿತಿ ನೀಡುವ ಫಲಕಗಳನ್ನು ಸಾಮೂಹಿಕ ವಿವಾಹ ನಡೆಯುವ ಸ್ಥಳಗಳಲ್ಲಿ ಪ್ರದರ್ಶಿಸಿರುವ ಬಗ್ಗೆ ಖಾತ್ರಿ ಪಡಿಸಿಕೊಳ್ಳಬೇಕು. ಫಲಕದಲ್ಲಿರುವ ಮಾಹಿತಿಯು ನಿಗದಿತ ಮಾರ್ಗ ಸೂಚಿಯಂತೆ ಇರುವ ಬಗ್ಗೆ ಖಾತ್ರಿ ಪಡಿಸಿಕೊಳ್ಳಬೇಕು.
- ಬಾಲ್ಯ ವಿವಾಹಕ್ಕೆ ಸಂಬಂಧಿಸಿದ ಮಾಸಿಕ ಸಭೆಗಳಿಗೆ ತಪ್ಪದೇ ಹಾಜರಾಗುವುದು.
- ರಾಜಸ್ವ ನಿರೀಕ್ಷಕರು/ತಹಶೀಲ್ದಾರರಿಗೆ ಬಾಲ್ಯವಿವಾಹದ ಮಾಹಿತಿಯನ್ನು ಒಳಗೊಂಡಂತೆ ಪ್ರತಿ ತಿಂಗಳು ಮಾಹಿತಿ ನೀಡುವುದು ಹಾಗೂ ಸಭೆಗಳಿಗೆ ತಪ್ಪದೇ ಹಾಜರಾಗುವುದು.

ಸಮಿತಿಯ ಸಭೆಗಳನ್ನು ಕರೆಯುವುದು

- ಸದರಿ ಸಮಿತಿಯು ಮೂರು ತಿಂಗಳಿಗೊಮ್ಮೆ ಸಭೆ ಸೇರತಕ್ಕದ್ದು.
- ಸಮಿತಿಯ ಸಭೆಯನ್ನು, ಸದಸ್ಯ ಕಾರ್ಯದರ್ಶಿಯು ಸಮಿತಿಯ ಅಧ್ಯಕ್ಷರೊಂದಿಗೆ ಸಮಾಲೋಚಿಸಿ, ನಿಗದಿಪಡಿಸಬಹುದಾದಂತಹ ದಿನಗಳಂದು ಮತ್ತು ಸಮಯದಲ್ಲಿ ನಡೆಸತಕ್ಕದ್ದು.
- ಸದಸ್ಯ ಕಾರ್ಯದರ್ಶಿಯು ಪ್ರತಿಯೊಂದು ಸಭೆಯ ಬಗ್ಗೆ ಸದಸ್ಯರಿಗೆ ಕನಿಷ್ಠ 3 ದಿನಗಳ ಮೊದಲು ಸಭಾ ಸೂಚನೆಯನ್ನು ಉದ್ದೇಶಿತ ಕಾರ್ಯಸೂಚಿಯೊಂದಿಗೆ ನೀಡತಕ್ಕದ್ದು.
- ಸದಸ್ಯ ಕಾರ್ಯದರ್ಶಿಯು ಒಂದು ದಿನದ ಮೊದಲು ನೋಟೀಸನ್ನು ನೀಡುವ ಮೂಲಕ ತುರ್ತು ಸಭೆಯನ್ನು ಕರೆಯಬಹುದು.
- ಸಭೆಯ ಕೋರಂ ಅಧ್ಯಕ್ಷರು ಸೇರಿದಂತೆ ಒಟ್ಟು ಸದಸ್ಯರಲ್ಲಿ ಶೇಕಡ 50ಕ್ಕಿಂತ ಹೆಚ್ಚಿನ ಸದಸ್ಯರು ಸಭೆಯಲ್ಲಿ ಹಾಜರಿರತಕ್ಕದ್ದು.
- ಕೋರಂ ಕೊರತೆಯಿಂದಾಗಿ ಸಭೆಯನ್ನು ನಡೆಸಲಾಗದಿದ್ದಲ್ಲಿ, ಸದರಿ ದಿನಾಂಕದಿಂದ 4 ದಿನಗಳ ಒಳಗೆ ಮತ್ತೊಂದು ದಿನಕ್ಕೆ ಸದಸ್ಯ ಕಾರ್ಯದರ್ಶಿಯು ಸಭೆಯನ್ನು ನಿಗದಿಪಡಿಸತಕ್ಕದ್ದು. ನಿಗದಿಪಡಿಸಲ್ಪಟ್ಟ ಸಭೆಯೂ ಸಹ ಅಗತ್ಯ ಕೋರಂ ಹೊಂದಿರದಿದ್ದಲ್ಲಿ, ಆಗ ವಾಸ್ತವವಾಗಿ ಹಾಜರಿರುವ ಸದಸ್ಯರ ಕೋರಂ ಸಾಕಾಗುತ್ತದೆ.
- ಅಧ್ಯಕ್ಷರ ಗೈರು ಹಾಜರಿದ್ದಲ್ಲಿ ತುರ್ತು ಸಭೆಯನ್ನು ಕರೆಯಬೇಕಾದ ಸಂದರ್ಭವಿದ್ದಲ್ಲಿ, ಉಪಾಧ್ಯಕ್ಷರ ಅಧ್ಯಕ್ಷತೆಯಲ್ಲಿ ಸಭೆಯನ್ನು ಏರ್ಪಡಿಸುವುದು.


(ಸಂಧ್ಯಾ ಎಲ್ ನಾಯಕ್)

ಸರ್ಕಾರದ ಉಪ ಕಾರ್ಯದರ್ಶಿ-2

ಮಹಿಳೆಯರ ಮತ್ತು ಮಕ್ಕಳ ಅಭಿವೃದ್ಧಿ, ವಿಕಲಚೇತನರ
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