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**KLE Society's**  
**Shri Channagirishwar Prasadik Arts, Science and D. D.**  
**Shirol Commerce College, Mahalingpur- Karnataka**  
Accredited 'A' by NAAC with CGPA 3.10 | Affiliated to Bagalkot University



## **CONFERENCE PROCEEDINGS**

### **One-Day National Conference**

**On**

### **Contemporary Discourses in Social Sciences and Languages**

(Hybrid Mode)

Date: April 25, 2026 (Saturday)

Venue: Auditorium, KLE S.C.P. Degree College, Mahalingpur

Time: 10:00 AM onwards

Level: National Level

Mode: Hybrid (Offline & Online)

### **PATRONAGE**

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Shri. T. D. Dangi

Shri. K. S. Patil

### **Working Editors**

Shri. A. M. Ugare

Dr. S. C. Bijjaragi

# CONFERENCE MANAGEMENT

**Shri. N. B. Patil**

Principal

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Conference Director | IQAC Coordinator & Associate Professor

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**Shri. A. M. Ugare**

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**Dr. S. S. Koli**

Head & Assistant Professor, Dept. of Kannada

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Assistant Professor, Dept. of English

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## **ADVISORY COMMITTEE**

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- Dr. Akshay Yardi – Assistant Professor, Dept. of English, K.S.W University Vijayapur
- Dr. M. N. Bennur – Associate Professor, Dept. of History, S.T.C College Banahatti
- Dr. M. S. Mirjekar – Associate Professor, Dept. of Economics, S.V.M College Ilkal
- Dr. A. U. Rathod – Assistant Professor, Dept. of Political Science, B.V.V.S Bagalkot
- Dr. Sukshant Patil – Physical Education Director, G.F.G.C Terdal

## **OBJECTIVE OF THE CONFERENCE**

### **❖ To promote interdisciplinary dialogue**

Encourage interaction among scholars, researchers, and students from various fields of social sciences and languages to exchange ideas and perspectives.

### **❖ To explore emerging trends and issues**

analyze current developments, challenges, and transformations in social sciences and linguistic studies in the contemporary context.

### **❖ To provide a platform for research presentation**

Offer an opportunity for participants to present their research findings, papers, and innovative ideas.

### **❖ To enhance academic collaboration**

Foster networking and collaboration among institutions, academicians, and researchers for future research initiatives.

### **❖ To encourage critical thinking and discourse**

Stimulate intellectual discussions that contribute to a deeper understanding of social, cultural, and linguistic changes in society.

# **Programme Agenda & Schedule 25th April 2026**

## **President:**

Shri. Jayanand M. Munavalli

Director, KLE Society, Belagavi, Chairman, LGB, Mahalingpur.

## **Inaugurator:**

Prof. Basavaraj P. Donur

Academic Director & Head, Dept. of English, Central University of Kalaburagi.

## **Keynote Speaker:**

Prof. Rahul Tripathi

Professor, Political Science, D. D. Kosambi School of Social Sciences, Goa University.

## **Speaker: Contemporary Discourse in Languages**

Dr. Mahesh Gajappanavar

Chairman & Associate Prof., School of Classical Kannada Language Studies, RCU Belagavi.

## **Speaker: Contemporary Discourse in Social Sciences**

Dr. M. S. Mirjekar

Associate Professor, Economics, SVM Arts Science & Commerce College, Ilkal, Karnataka.

## **Speaker: Historiography and Language: Who Writes History & How?**

Dr. M. N. Bennur

Associate Prof., Dept. of History, STC College Banahatti.

## **Rapporteur:**

Dr. S. P. Talawar

Principal & Head, Political Science Dept., Shivanand College, Kagwad.

# Schedule

## **09:30 AM – 11:00 AM: Inaugural Ceremony**

Welcome Address | Lighting of Lamp | Inaugural Address | Keynote Address | Presidential Address

## **11:00 AM – 11:15 AM: Tea Break**

## **11:15 AM – 02:00 PM:**

### **Technical Session I – Social Sciences (Offline)**

Chair: Dr. M. S. Mirjekar

Venue: College Auditorium

### **Technical Session II – Languages (Offline)**

Chair: Dr. Mahesh Gajappanavar

Venue: College Language Lab

## **02:00 PM – 02:45 PM: Lunch Break**

## **02:45 PM – 04:30 PM:**

### **Technical Session III – Online Presentations**

Chair: Dr. M. N. Bennur

## **04:30 PM – 05:00 PM: Valedictory Function**

Report Reading | Best Paper Awards | Certificate Distribution | Vote of Thanks | National Anthem

## **PARTICIPATION STATISTICS**

<b>CATEGORY</b>	<b>COUNT</b>
TOTAL REGISTERED PARTICIPANTS	<b>153</b>
OFFLINE PRESENTATION	61
ONLINE PRESENTATION	92

## SUB-THEMES OF THE CONFERENCE

### ENGLISH

- ◆ Interdisciplinary approaches to literature and language
- ◆ Literature, history and cultural memory
- ◆ Literature & technology: digital humanities & new media
- ◆ Eco criticism and environmental humanities
- ◆ South Asian literature and culture
- ◆ Translation, multilingualism and transnational studies
- ◆ Gender, queer and feminist literatures
- ◆ Dalit, Tribal, Indigenous and protest literatures

### POLITICAL SCIENCE

- ◆ Democracy, governance and political institutions
- ◆ Political thought and ideology
- ◆ International relations and global politics
- ◆ Human rights, social justice and constitutionalism
- ◆ Public policy, federalism and local governance
- ◆ Political parties, elections and civil society
- ◆ Conflict, peace and security studies

### HISTORY

- ◆ Contribution of National leaders in the freedom struggle
- ◆ The study of local History: Sources and New perspectives
- ◆ Regional movements and the role of local leadership
- ◆ Use of modern technologies in Heritage Conservation
- ◆ New discoveries and Research in Indian Archaeology
- ◆ Digital History and Modern Research methods
- ◆ Regional History and Cultural heritage of the Bagalkot district

### SOCIOLOGY

- ◆ Social stratification, caste and class
- ◆ Gender, family and kinship
- ◆ Religion, culture and social change
- ◆ Urban and rural sociology
- ◆ Migration, displacement and community
- ◆ Health, wellbeing and society
- ◆ Youth, education and social mobility

### JOURNALISM & MASS COMMUNICATION

- ◆ Digital journalism and new media
- ◆ Media ethics and responsible reporting
- ◆ Social media, fake news and fact-checking
- ◆ Development journalism and rural reporting
- ◆ Investigative journalism and public interest
- ◆ Media law, regulation and press freedom

### KANNADA

- ◆ ಕನ್ನಡವಚನಸಾಹಿತ್ಯದಲ್ಲಿಕೌಟುಂಬಿಕಪರಿಕಲ್ಪನೆ
- ◆ ಕನ್ನಡಜನಪದಸಾಹಿತ್ಯಕ್ಕೆಮಹಿಳೆಯರಕೊಡುಗೆ
- ◆ ಕನ್ನಡಕಾದಂಬರಿಲೋಕದಲ್ಲಿದಲಿತಸಂವೇದನೆಗಳು
- ◆ ಜ್ಞಾನಯೋಗಾಶ್ರಮಸಿದ್ಧೇಶ್ವರಶ್ರೀಗಳಆಧ್ಯಾತ್ಮಿಕಸಾಹಿತ್ಯ

## हिंदी | HINDI

- ◆ हिन्दीभाषाकाविकासऔरवर्तमानपरिदृश्य
- ◆ इक्कीसवींसदीकाहिंदीसाहित्यकीप्रवृत्तियां (विभिन्नविधाओंकेसंदर्भमें)
- ◆ हिंदीसाहित्यमेंविविधविमर्श
- ◆ नईशिक्षानीतिऔरहिंदीभाषा
- ◆ अनुवादकीप्रासंगिकताऔरहिंदीभाषा
- ◆ हिंदीऔरभारतीयभाषाओंकासंबंध
- ◆ हिंदीसाहित्यमेंमानवतावादीदृष्टि
- ◆ हिंदीप्रवासीहिंदीसाहित्य

## ECONOMICS & AGRIL. MARKETING

- ◆ Agricultural economics and rural development
- ◆ Development economics and poverty alleviation
- ◆ Labour economics and employment
- ◆ Microfinance, SHGs and financial inclusion
- ◆ Trade, globalisation and economic integration
- ◆ Women's economic empowerment
- ◆ Digital platforms and e-marketing in agriculture
- ◆ APMC reforms and agri-business

## PHYSICAL EDUCATION

- ◆ Physical education, sports sciences & Yoga
- ◆ Physical wearable fitness technology, AI & Data in Sports science
- ◆ E-Sports, virtual fitness & sustainable sports practices
- ◆ Public health policies in sports, sports medicine & sports industry
- ◆ Lifestyle Management, community health & fitness

## LIBRARY SCI./EDUCATION

- ◆ Library & information science, digital resources
- ◆ Educational policy, pedagogy and teacher education

# GLIMPSES OF THE CONFERENCE



**Prof. Basavraj Donur Inaugurating Conference**



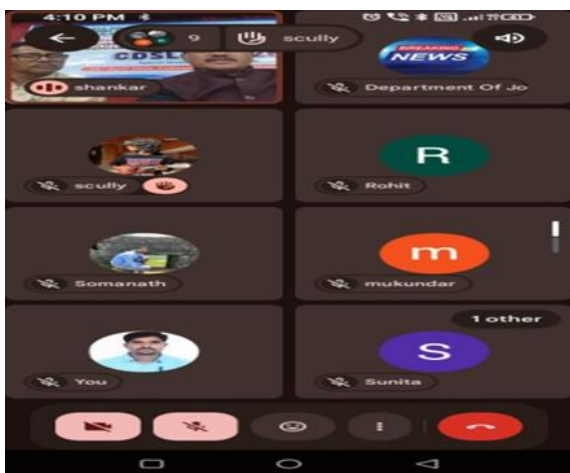
**Prof. Rahul Tripathi Delivering Key-Note Address**



**Dignitaries Releasing Conference Abstracts Book**



**Participants Presenting Papers in Auditorium**



**Participants Presenting Papers Online**



**Participants with Best Paper Presentation**

## **ABOUT KLE SOCIETY**

The Karnataka Lingayat Education (KLE) Society was established in 1916 to bring quality education to all sectors of society in North Karnataka. Today, KLE runs 317 institutions with more than 18,000 staff serving about 1,45,000 students every year, from KG to PG, across disciplines such as Basic Sciences, Commerce, Management, Medical Sciences, Engineering, and Teacher Education. All Higher Education Institutions are accredited 'A' and above, with international collaborations in UK, USA, Malaysia, China and Zimbabwe.

## **ABOUT THE COLLEGE**

KLE Society's Shri Channagirishwar Prasadik Arts, Science & D.D. Shirol Commerce College, Mahalingpur, established in June 1987, brings quality higher education to rural Bagalkot District. Affiliated to Bagalkot University, Jamakhandi, the college offers UG and PG programmes across Arts, Science and Commerce with qualified faculty, well-equipped infrastructure, central library, computer laboratory, Language laboratory and a strong IQAC committed to academic excellence and holistic development..

## **ABOUT MAHALINGPUR**

Mahalingpur is a prominent town in Bagalkot district of Karnataka, known for its agriculture, trade, and educational institutions. It is well connected by road to major cities like Bagalkot, Vijayapur, Hubballi, Dharwad and Belagavi with regular KSRTC bus services. The nearest railway stations are Ghataprabha, Vijayapur and Bagalkot, which connect the town to major railway routes. Nearby tourist attractions include the historic sites of Badami, Pattadakal, Aihole, Gokak falls, world-famous GolGumbaz famous for their ancient temples and architecture.

**SAPTARISHIS OF K.L.E. SOCIETY**



**Prof. M. R. Sakhare**



**Prof. S. S. Basavnal**



**Shri. B. B. Mamdapur**



**Dr. H. F. Kattimani**



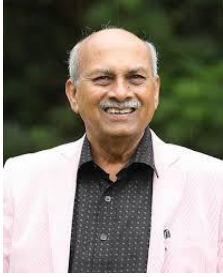
**Prof. B. S. Hanchinal**



**Prof. P. R. Chikodi**



**Sardar V. V. Patil**



Dr. Prabhakar Kore  
Honorary Chairman, KLE Society Chancellor,  
KAHER, Belagavi.

### **MESSAGE**

It is a matter of pleasure to commend and extend sincere congratulations to the committed and dynamic team of KLE Society's SCP Arts, Science and D. D. Shirol Commerce College, Mahalingpur, for the successful organization of the National Level Conference on "Contemporary Discourses in Social Sciences and Languages" held on 25th April 2026.

This accomplishment reflects academic excellence, innovation, and collective dedication. The conference provided a meaningful platform for scholarly engagement, fostering academic dialogue, diverse perspectives, and the advancement of research in the fields of social sciences and languages.

The well-coordinated execution of the event, featuring insightful keynote addresses, scholarly deliberations, and active participation, has contributed significantly to academic enrichment and intellectual exchange among participants.

Appreciation is extended to the vision, leadership, and collaborative efforts of the organizing committee, which continue to uphold the academic standards and values of the institution. Such initiatives are instrumental in strengthening research culture and academic excellence.

Date: 25-04-2026

**Dr. Prabhakar Kore**



Shri. Amit P. Kore  
Chairman, Board of Management  
KLE Society, Belagavi.

### **Message**

It is an immense pleasure and profound gratitude that I pen this message to extend my heartfelt compliments to the dedicated team of KLE Society's SCP Arts, Science and D. D. Shirol Commerce College, Mahalingpur, for the resounding success of the One Day National Conference held on 25th April 2026.

As the Chairman of KLE Society, it is a matter of great pride to witness such a significant academic initiative. I extend my heartfelt best wishes to the organizing committee, resource persons, and participants for making this Endeavour a grand success. May this seminar ignite new aspirations and contribute to the realization of the vision of "Contemporary Discourses in Social Sciences and Languages."

Our institution remains deeply committed to nurturing intellectual curiosity and national consciousness among students and scholars. Through such academic platforms, we aim to encourage dialogue, research exploration, and policy-oriented insights that contribute to India's holistic development. The discussions and presentations in this seminar highlight the importance of education, technology, entrepreneurship, environmental awareness, and social harmony key pillars of a developed nation.

On behalf of the Board of Directors and the entire KLE fraternity, I sincerely appreciate the exceptional leadership and collaborative spirit of your team. Your efforts significantly contribute to our mission of promoting intellectual exchange and societal impact.

With profound appreciation and warm regards,

**Shri. Amit P. Kore**



Shri. Jayanand Munavalli  
Director, KLE Society, Belagavi  
Chairman of Local Governing Body  
KLE'S SCP Degree College, Mahalingpur.

### **MESSAGE**

It is a matter of great pride and satisfaction to extend my warm compliments on the successful organization of the National Level Conference on “Contemporary Discourses in Social Sciences and Languages,” held on 25 April 2026.

This academic initiative reflects a strong commitment to fostering innovation, scholarly dialogue, and interdisciplinary collaboration across the nation. Such platforms play a vital role in nurturing intellectual curiosity and encouraging meaningful exchange of ideas among academicians, researchers, and students.

The planning, dedication, and creative foresight demonstrated by the organizing team deserve high appreciation. The conference has provided an excellent platform for thought-provoking discussions and insightful deliberations, significantly enriching its academic value.

I sincerely appreciate the efforts of the organizers, faculty members, and students in making this event a grand success. Their collective commitment and teamwork are truly commendable.

With the best wishes for continuous success.

Date: 25-04-2026

**Shri. Jayanand Munavalli**

## ACKNOWLEDGEMENT

It is with a deep sense of academic fulfillment and responsibility that this volume of selected papers, emerging from the National Conference on “**Contemporary Discourses in Social Sciences and Languages,**” held on April **25, 2026**, is presented to the scholarly community. The conference served as a vibrant intellectual platform for critical inquiry, fostering meaningful dialogue on evolving perspectives, methodological innovations, and interdisciplinary intersections within the domains of social sciences and languages. It facilitated rich engagements on issues of culture, identity, society, communication, and the transformative role of language in shaping human experience and knowledge systems.

I deem it a privilege to place on record my profound gratitude to the KLE Society, a distinguished institution in the field of higher education, for its unwavering commitment to academic excellence, research, and the promotion of inclusive and socially relevant scholarship. I also acknowledge with sincere appreciation the institutional support extended by Shri Channagiriswar Prasadik Arts, Science and D. D. Shirol Commerce College, Mahalingpur, which continues to nurture a dynamic environment for intellectual growth, critical thinking, and interdisciplinary research.

I express my respectful thanks to the Honorary Chairman, Dr. Prabhakar Kore, Chairman Shri Amit P. Kore, and the Board of Management for their visionary leadership, constant encouragement, and steadfast support in advancing academic initiatives that bridge theory and practice within the social sciences and humanities.

I extend my heartfelt appreciation to the Inaugurator, Dr. Basavaraj Donur, Professor, Department of English, Central University of Kalaburgi, and the Chief Guest, Dr. Rahul Tripathi, Professor, Department of Political Science, Goa University, Goa, for their esteemed presence and thought-provoking insights, which enriched the academic deliberations and inspired deeper reflection among participants. I also acknowledge with gratitude the resource persons and paper presenters whose scholarly contributions, grounded in diverse theoretical and linguistic perspectives, significantly enhanced the academic rigor and relevance of the conference proceedings.

I place on record my special appreciation for the dedicated efforts of the Conference Director, Dr. Smt. S. D. Sorganvi; Convener, Dr. A. M. Uagare; Co-Conveners, Dr. S. S. Koli and Shri T. D. Dangi; Organizing Secretary, C. M. Aigali; and Joint Organizing Secretary, Shri K. S. Patil. Their meticulous planning, academic vision, and organizational excellence, along with the collective support of faculty members, non-teaching staff, technical staff, and student volunteers, ensured the successful conduct of this intellectually enriching event.

I also acknowledge with gratitude the support of sponsors, well-wishers, and all those who contributed, directly or indirectly, to the success of this academic Endeavour. A special note of appreciation is extended to Prarub Publication, Kolhapur, the publisher of the International Journal of Advance and Applied Research (ISSN -23-70750) , for facilitating the publication of selected papers in its special issues, thereby amplifying the scholarly reach, visibility, and impact of the conference outcomes.

It is earnestly hoped that this volume will contribute meaningfully to contemporary debates in social sciences and language studies, encouraging critical reflection, fostering interdisciplinary dialogue, and promoting research that is socially responsive, culturally sensitive, and linguistically inclusive.

**Date: 25.04.2026**

**Principal  
Shri N. B. Patil**

## EDITORIAL

It gives us immense pleasure to present Volume March- April 2026 of the Journal International Journal of Advance and Applied Research ISSN-2347-7075, Double-Blind Peer Reviewed international open-access platform committed to fostering interdisciplinary scholarship and intellectual engagement.

This issue reflects the dynamic and evolving landscape of contemporary research in literature, language, culture, and interdisciplinary humanities. The diverse range of contributions featured in this volume underscores the journal's commitment to providing a space for rigorous academic inquiry, critical reflection, and innovative perspectives.

The present issue brings together scholarly articles that engage with themes such as diaspora, cultural memory, identity, ecocriticism, gender studies, digital humanities, and postcolonial discourse. From explorations of Indian diasporic literature and its evolving notions of home and identity, to nuanced analyses of cultural memory and historical consciousness, the articles collectively demonstrate how literature serves as both a reflective and transformative force in society.

Significantly, the issue also highlights the intersections of literature with contemporary concerns such as environmental humanities, technological transformations, and issues of social justice. Contributions addressing feminist, queer, Dalit and indigenous literatures further enrich the discourse by foregrounding marginalized voices and alternative narratives. The inclusion of studies on digital humanities and new media narratives reflects the journal's engagement with emerging academic trends and the changing modes of literary production and reception.

Another noteworthy feature of this volume is its multilingual inclusivity, with articles presented in both English and Hindi Kannada. This reflects our commitment to embracing linguistic diversity and promoting scholarly dialogue across cultural and regional boundaries. Such inclusivity strengthens the journal's vision of being a truly global and accessible platform for knowledge dissemination.

We extend our sincere gratitude to all the contributors for their valuable research, to the reviewers for their meticulous evaluation, and to the editorial team for their unwavering dedication. Their collective efforts ensure the academic integrity and quality of the journal. As we present this issue, we hope it will stimulate critical thinking, inspire further research, and contribute meaningfully to ongoing academic conversations. We remain committed to nurturing scholarly excellence and encouraging interdisciplinary exploration in the years to come.

Date: 25.04.2026

### **Editors**

**Shri. T. D. Dangi**

**Shri. K. S. Patil**

**Shri. A. M. Ugare**

**Dr. S. C. Bijjaragi**

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**Vol. 7 No. 36**  
**March - April 2026**  
**TABLE OF CONTENT**

Sr. No.	Name of Author	Title of Paper	Page No.
1	Mr. Kumar Marathe Dr. Pooja P. Halyal	Ocean, Island, And Ecological Consciousness in <i>The Latitudes of Longing</i>	1 - 4
2	Shivayogi Kumbar	Reconfiguring The Public Sphere: A Critical Postcolonial Analysis of Arundhati Roy’s Non-Fictional Interventions	5 - 9
3	Santosh Battur Dr. Reena Ranjith	Echoes of Colonialism: Cultural Tensions and the Dynamics of Post-colonial Complexities in Tsitsi Dangarembga’s <i>Nervous Conditions</i>	10 - 16
4	Yashasvi Bhat	The Domestic Archive as Cultural Memory: Diachronic Pandemic Narratives in Isabel Allende’s <i>Violeta</i>	17 - 19
5	Mr. Mahantappa H. Talawar Dr. Nagaratna V. Parande	Insurgency and Violence in Temsula Ao’s <i>These Hills Called Home</i>	20 - 23
6	S.V. Ritu Ingle	Image v/s Reality: <i>The Picture of Dorian Gray</i> in the Social Media Age	24 - 31
7	Sadiqa Parveen	Elements of Identity and Cultural Memory” In Fiction of Rohinton Mistry	32 - 36
8	Vittal Madar	Silenced Yet Resilient: Transgender Identity and Social Exclusion in <i>Seven Steps around the Fire</i>	37 - 39
9	Dr. Axansh Rameshchandra Parmar	Women-Centric Storytelling in Thai Supernatural Drama: A Feminist Narrative Analysis of <i>Enigma</i> (2023)	40 - 46
10	Aezaz Ahamed	Cultural Memory and Identity Formation In the Writings of Nelson Mandela	47 - 53
11	Dr. (Smt.) Z. Z. Khan	<i>Waiting for Godot</i> as an Absurd Play	54 - 57
12	Dr. S. C. Jakati	Literature and Technology: Digital Humanities and New Media Narratives	58 - 64
13	Miss. Bharati Gani	A Dalit Feminist Perspective on Caste and Gender Oppression: A Study of P. Sivakami’s <i>The Grip of Change</i>	65 - 69
14	Shri. Shivappa Balappa Patil	Democracy in Practice: The Role of Political Parties, Elections, and Civil Society Organizations	70 - 76
15	Dr. M. N. Bennur	Defensive Architecture of Adil Shahis of Bijapur in Bidar	77 - 80
16	ಡಾ. ಸುನೀಲ ಕುಸ್ತಿ	ಕಸಬಾ ಜಂಬಗಿ ಗ್ರಾಮದ ನವಶೋಧಿತ ಆತ್ಮ ಬಲಿದಾನ ಶಿಲ್ಪ	81 - 83
17	Basappa Ramappa Shindhure	Dynamic Democracy: Multi-Party Politics and Electoral Governance in India	84 - 89
18	M. Akthar Parvesh1 & M. K. Aishwarya2	Kingship, Colonialism, and Society in Pudukkottai: A Critical Study of Nicholas B. Dirk’s Ethnohistorical Approach	90 - 97
19	ಮುಕುಂದರ ಬ. ದೊಡ್ಡಮನಿ	ಬಾಗಲಕೋಟೆ ಜಿಲ್ಲೆಯ ಶೈವ ಪರಂಪರೆ (ಕ್ರಿ.ಶ. ೫ನೇ ಶತಮಾನದಿಂದ ೮ನೇ ಶತಮಾನದವರೆಗೆ)	98 - 104
20	Dr. Appu U. Rathod	Policy-Making Process in India: From Formulation to Execution	105 - 113

Sr. No.	Name of Author	Title of Paper	Page No.
21	Dr. Ramesh Malagi	From Dharma to Statecraft: Exploring Political Philosophy in Indian Knowledge Systems	114 - 121
22	Mr. Prakash Ambali	Role of Identity Politics in Ensuring Social Justice in India	122 - 126
23	ಸಂಗಮೇಶ ಕಚ್ಚು ಡಾ. ಎಂ ಎನ್. ಬೆನ್ನೂರ	ಮಹಾಕೂಟ ದೇವಾಲಯಗಳ ವಾಸ್ತುಶಿಲ್ಪ: ಒಂದು ಸಂಕ್ಷಿಪ್ತ ಅವಲೋಕನ	127 - 134
24	Dr. Mahadevagouda	Thoughts On Social Justice: Dr. B. R. Ambedkar	135 - 140
25	Shri. T. D. Dangi	Sarraais And Bazars (Market Places) in Adil Shahis of Bijapur Kingdom 1489-1686	141 - 145
26	ಅಮಸಿದ್ದ ಪೂಜೇರಿ	ಆರೋಗ್ಯ ಮತ್ತು ಯೋಗಕ್ಷೇಮ ತಳಮಟ್ಟದ ಆರೋಗ್ಯ ಕಾರ್ಯಕರ್ತರ ಕರ್ತವ್ಯಗಳು ಮತ್ತು ಹೊಣೆಗಾರಿಕೆಗಳು.	146 - 150
27	ಸುನಂದಾ ಮುಂಜಿ	ಭಾರತದ ಮಹಿಳೆಯರ ಆಸ್ತಿಯ ಹಕ್ಕು	151 - 155
28	ವಿಶ್ವನಾಥ ಕೋಳೂರ	ಭಾರತದಲ್ಲಿ ಹೊಸತಲೆಮಾರಿನ ರಾಜಕೀಯ ಪ್ರವೇಶ: ಸವಾಲುಗಳು	156 - 164
29	ಡಾ. ಸಿ. ಬಿ. ನಂದನ	ಮಾನವ ಹಕ್ಕು ಮತ್ತು ಸಾಮಾಜಿಕ ನ್ಯಾಯ ಕುರಿತು ಭಾರತ ಸಂವಿಧಾನದ ಚಿಂತನೆ	165 - 170
30	Manesh M. Nipanal	Work From Home Culture: Impact on Productivity and Business	171 - 175
31	Prof. S. A. Mareppagol Dr. D. S. Nittur	Empowering Rural Women Through Micro Finance and Self-Help Groups	176 - 180
32	Dr. Malleshi N. Siddalingappanavar	Digital Platforms and E-Marketing in Agriculture: Karnataka Perspectives	181 - 185
33	Dr. Reshma S. Gajakosh	Education For Women Empowerment and Skill Development	186 - 189
34	Dr. Anand Uppar Dr. Uttam Vadagole	Microfinance, Self-Help Groups (SHGs) and Financial Inclusion: Pathways to Inclusive Economic Development in India	190 - 194
35	Dr. Prakash Rathod	Changes in the Production and Growth of Horticulture Crops in Vijayapur District	195 - 201
36	Dr. Lalita S. Chavadi	Role of Digital Platforms in Transforming Agricultural Marketing Systems in India	202 - 211
37	Dr. Suvarna S. Madar	Women of Economic Empowerment	212 - 214
38	ಡಾ.ಎಸ್.ಪಿ.ಕೊಕಟನೂರ	ಮುಧೋಳ ಸಂಸ್ಥಾನದಲ್ಲಿ ನಡೆದ ಸ್ವಾತಂತ್ರ್ಯ ಯ ಹೋರಾಟ	215 - 222
39	ಪ್ರೊ. ದೊಡ್ಡಬಸಪ್ಪ ಸಿದ್ದನಗೌಡ ಹುಡೇದಗಡ್ಡಿ	ಜನಪದ ಪರಂಪರೆಯ ಜೀವನಾಡಿ ತಾಯಿ	223 - 228
40	ಶ್ರೀಮತಿ. ಜಯಮಾಲಾ ಮಾಕಾ	ಕನ್ನಡ ವಚನ ಸಾಹಿತ್ಯದಲ್ಲಿ ಕೌಟುಂಬಿಕ ಪರಿಕಲ್ಪನೆ	229 - 231
41	ಡಾ. ಚನ್ನಮ್ಮ ಸಿದ್ರಾಮಪ್ಪ	ಕನ್ನಡ ವಚನ ಸಾಹಿತ್ಯದಲ್ಲಿ ಕೌಟುಂಬಿಕ ಪರಿಕಲ್ಪನೆ	232 - 234
42	ಡಾ. ವಿದ್ಯಾ ಶಿವಾನಂದ ಛಬ್ಬಿ	ಕವಲು ಕಥೆಯ ಪಾತ್ರಗಳ ಮನೋವಿಶ್ಲೇಷಣೆ	235 - 238
43	ಡಾ.ಮಾಳಪ್ಪ ಎ.ಮಾಲಿಪಾಟೀಲ	'ಎದೆಗೆ ಬಿದ್ದ ಅಕ್ಷರ' ಕೃತಿಯಲ್ಲಿ ಭಾಷೆ ಪ್ರಶ್ನೆ	239 - 241

Sr. No.	Name of Author	Title of Paper	Page No.
44	ಡಾ.ವೆಂಕಟೇಶ	ವಚನ ಸಾಹಿತ್ಯದಲ್ಲಿ ಅಭಿವ್ಯಕ್ತಿಗೊಂಡ ಕೌಟುಂಬಿಕ ಮೌಲ್ಯಗಳು	242 - 250
45	ಡಾ. ರಾಜಶೇಖರ ಬಿರಾದಾರ	ದಿವ್ಯತೆಯ ಅರಿತ ನಿಜ ಸಂತ	251 - 255
46	ಡಾ. ಶಿವರಾಜಕುಮಾರ ಕಲ್ಲೂರ	ಪ್ರವಾಸಿ ಹಿಂದಿ ಸಾಹಿತ್ಯ : ಸಂವೇದನಾओं के विविध आयाम	256 - 260
47	Dr. Shriram M. Bijapur	Digital Democracy and Social Media Influence on Political Participation in India	261 - 263
48	Dr. S. P. Talawar	Dr. B. R. Ambedkar's Views on Social Justice	264 - 265
49	Dr. Shirahatti Manohar. H	Political Thought and Ideology: Evolution, Contemporary Relevance, and Challenges in the Twenty-First Century	266 - 273



## Ocean, Island, And Ecological Consciousness in *The Latitudes of Longing*

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### Abstract:

*This study develops an ecocritical argument around *The Latitudes of Longing* (2018), showing how Shubhangi Swarup privileges experiential narrative over conceptual explanation in shaping ecological awareness. Instead of presenting nature as an external setting, the text constructs environments such as oceans and islands as forces that unsettle human perception and destabilize meaning. This study proposes that ecological awareness in the novel arises not from knowledge, control, or interpretive certainty, but from instances where understanding collapses. Such moments—defined by silence, intense sensory perception, and disorientation—expose the boundaries of human-centered thought. The analysis explores how the narrative reconfigures scale, embodiment, and temporality as lived phenomena rather than abstract constructs. The ocean is portrayed as a realm that resists linguistic capture, while the island brings into focus the instability of human assumptions about permanence and belonging. At the same time, the narrative presents interconnectedness in ways that unsettle and blur distinctions between human and nonhuman forms of existence. Rather than treating ecological awareness as something that can be explained, this paper suggests that Swarup's novel compels it to be encountered. In doing so, it proposes a shift in ecocritical reading—from interpreting environmental themes to engaging with the ways literature produces ecological experience.*

**Keywords:** *Ecological Consciousness, Uncertainty, Embodiment, Relationality, Perception, Environmental Experience.*

### Introduction:

In literary discourse, the relationship between human beings and the natural world has frequently been framed as one of separation, with nature positioned as something external, while human life is imagined as unfolding independently within it. This division has shaped not only representational practices in literature but also the interpretive habits through which readers engage with environmental narratives. Yet, such a framework becomes insufficient when applied to texts that resist and unsettle this binary. *The Latitudes of Longing* by Shubhangi Swarup is

one such work. The novel refuses to treat the environment as a mere backdrop or setting; instead, it presents ecological spaces as forces that actively influence perception, emotion, and thought. Oceans, islands, forests, and climatic conditions are not passive elements but dynamic presences that disrupt human attempts at understanding, interrupt meaning, and resist containment within familiar interpretive frameworks.

What distinguishes the novel is its deliberate resistance to clarity. Rather than guiding the reader toward stable meanings or

coherent interpretations, it generates moments in which perception falters and comprehension remains incomplete. These instances are not gaps awaiting resolution; they are fundamental to the way the narrative constructs meaning. The text, therefore, does not seek to resolve ambiguity but to sustain it as a productive condition of experience.

This paper proceeds from the premise that ecological awareness in Swarup's work does not emerge through explanation but through disruption. It argues that the novel redirects attention from knowledge as mastery to experience as uncertainty, thereby challenging the assumption that understanding the environment depends on the accumulation of information. Instead, it proposes that ecological consciousness arises precisely at the point where established frameworks of meaning begin to collapse.

### **Literature Review:**

Critical discussions of literature and the environment have often concentrated on how texts depict nature or articulate ecological concerns. While such approaches have been effective in highlighting environmental themes, they frequently rest on the assumption that meaning can be clearly identified, extracted, and explained. Within this framework, the task of criticism is primarily to interpret what a text communicates about the environment. However, this perspective becomes inadequate when dealing with works that resist stable or transparent interpretation. In such cases, an emphasis on thematic analysis tends to overlook the ways in which the text functions how it shapes perception, evokes affect, and generates forms of experience that exceed straightforward conceptual articulation.

In *The Latitudes of Longing* by Shubhangi Swarup, this limitation becomes particularly apparent. The novel does not convey ecological

ideas through direct explanation; instead, it creates narrative situations in which understanding remains partial, unstable, or altogether absent. These moments call for an alternative mode of reading one that does not seek to resolve uncertainty but attends to how such uncertainty is produced and sustained. Accordingly, rather than extending conventional interpretive models, this paper approaches the novel through its experiential dimension. It shifts the focus from what the text means to how it generates meaning as something felt, disrupted, and continually reconfigured.

### **Research Gap:**

Much of the existing scholarship on environmental literature continues to prioritize the identification of themes, messages, and symbolic meanings. Although these approaches have been productive, they often rely on the assumption that ecological awareness can be clearly expressed and readily understood. Such a premise leaves little space for texts that function through ambiguity, fragmentation, or instability in perception.

This limitation becomes particularly evident in the context of contemporary Indian fiction. While environmental concerns are increasingly visible in recent works, there remains insufficient attention to the ways in which these concerns are shaped by narrative form and by the reader's experiential engagement with the text. Texts like *The Latitudes of Longing* are often approached as sources of ecological insight rather than as structures that challenge the very idea of insight. Another gap lies in the tendency to prioritize human interpretation. Even in ecocritical work, the human subject often remains central as the one who understands, interprets, or assigns meaning. This focus overlooks moments where the text withdraws meaning instead of offering it where perception fails and certainty

dissolves.

This study fills these gaps by arguing that ecological consciousness in Swarup's novel emerges not through interpretation, but through the experience of not fully understanding. It shifts the focus from what the text explains to how it unsettles, disorients, and repositions the reader within an ecological field.

The ocean in Swarup's narrative is not simply a setting; it is a force that disrupts the possibility of comprehension. When the text describes a character as "lost in an unending ocean" who "spiralled into a shell of silence" (Swarup 6), the emphasis is not on physical disorientation alone. The word "unending" suggests a scale that cannot be measured or contained, while "silence" indicates a breakdown in the ability to articulate experience. What matters in this instance is not the character's failure to comprehend, but the way comprehension itself loses significance. The scene indicates that ecological awareness takes shape at the point where language no longer holds interpretive authority. Silence, therefore, should not be read as absence or emptiness; instead, it becomes an alternative form of engagement that exists outside the demands of explanation or interpretation. The "shell" further complicates this by suggesting enclosure and transformation at once. The character is not simply withdrawn but reconfigured within the environment. A similar dynamic appears in the line, "it's the closest you come to staring into infinity" (Swarup 12). The phrase emphasizes proximity without completion. There is an attempt to see, to grasp, but it remains unfinished. What matters is not the failure to understand but the persistence of that incompleteness. This perspective unsettles the belief that knowledge can be fully secured or mastered. Rather, it presents ecological reality as something that remains perpetually out of reach accessible only in partial and provisional ways,

never entirely possessed. The island, in contrast, brings attention to fragility. When the house is described as "a mere symbolic gesture" (Swarup 10), the text questions the assumption that human structures provide stability. The phrase reduces what appears solid to something almost imaginary. In my interpretation, this moment exposes how deeply human life depends on constructed illusions of permanence. The environment does not simply undo these illusions; instead, it brings to light their underlying fragility, revealing that they lacked stability from the outset. This sense of instability becomes more personal in the line, "Here, his world experienced an earthquake" (Swarup 9). The focus shifts from the external event to its internal impact. The earthquake is not just geological it alters perception itself. I read this as an indication that ecological forces do not simply act upon the world; they reshape how the world is experienced. Stability, in this sense, is not lost it is shown to have been fragile all along. The idea of interconnectedness is expressed through the paradox, "No island is an island either" (Swarup 10). The repetition unsettles the usage of the word "island," turning it into something relational rather than isolated. From my perspective, this line extends beyond geography to question the idea of individuality. It suggests that separation is not a natural condition but a conceptual one. What appears isolated is always already connected. Ethical questions arise in the statement, "We can't punish beings for acting out their nature when we are the intruders" (Swarup 38). This reverses the usual hierarchy in which humans judge and control nonhuman life. Here, humans are positioned as outsiders. In my view, this shift is crucial because it destabilizes the authority from which judgment is made. It suggests that ethical thinking must begin from recognition of displacement rather than dominance. Sensory experience plays a crucial

role in shaping ecological awareness. Descriptions like “heavy, earthy fragrance” and “tropical humidity” (Swarup 25) do not simply create atmosphere; they involve the body directly. These are not observations but experiences that cannot be distanced. I interpret this as a movement away from seeing the environment as an object and toward inhabiting it as a condition. The boundary between self and surroundings becomes difficult to maintain. The narrative reconfigures time as something that cannot be reduced to immediate experience. In the line, “Water swept into the cracks... and then there was no turning back” (Swarup 11), change occurs gradually but becomes irreversible. What appears minor accumulates into something decisive. From my perspective, this moment highlights how ecological processes often go unnoticed until they reach a point of no return. It challenges the tendency to recognize only sudden or visible change. Taken together, these moments do not build toward a single meaning. Instead, they create a pattern of interruption of understanding that begins and then dissolves. From this perspective, the novel reimagines ecological consciousness not as an endpoint to be achieved, but as a state of ongoing immersion, characterized by partial awareness, enduring uncertainty, and sustained relationality.

**Conclusion:**

*The Latitudes of Longing* redefines how ecological experience can be represented in literature by refusing to stabilize meaning or privilege human understanding. Instead of

offering clear insights, it creates conditions in which perception becomes uncertain and knowledge incomplete. This paper has established that such uncertainty is not a limitation but a productive space. It is through these moments where language fails, where perception falters, where certainty dissolves that ecological consciousness begins to take shape. By shifting attention from explanation to experience, the novel challenges the assumption that the environment can be fully understood or controlled. It invites readers to inhabit a world where meaning is not fixed, where boundaries are fluid, and where existence is defined through relation rather than separation. In doing so, Swarup’s work enables new modes of engagement for reading ecological literature—not as a source of answers, but as a space where questions remain unresolved, and where understanding is always in process.

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## Reconfiguring The Public Sphere: A Critical Postcolonial Analysis of Arundhati Roy's Non-Fictional Interventions

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### Abstract:

*This research article offers a critical postcolonial analysis of Arundhati Roy's non-fiction writings, foregrounding their intervention in the public sphere as a site of ideological contestation, resistance, and affective mobilization. Moving beyond celebratory readings, the paper interrogates both the strengths and limitations of Roy's rhetorical strategies, activist commitments, and epistemological positioning. Drawing upon theories of the public sphere, postcolonial critique, and cultural studies, the study examines how Roy's essays destabilize dominant narratives of development, nationalism, and neoliberal globalization while simultaneously raising questions about the politics of representation, authority, and knowledge production. The article argues that Roy's non-fiction operates as a hybrid discursive form that merges literary aesthetics with political urgency, thereby democratizing access to complex socio-political debates. However, it also critically evaluates the tensions within her work, including accusations of populism, lack of methodological rigor, and the absence of concrete alternatives to the systems she critiques. By situating Roy within the broader framework of global dissent literature, the paper demonstrates how her writings both expand and complicate the possibilities of intellectual engagement in the contemporary public sphere.*

**Keywords:** *Arundhati Roy, Public Sphere, Postcolonial Critique, Resistance, Political Writing, Globalization, Activism, Discourse.*

### Introduction:

The relationship between literature and politics has long been a subject of critical inquiry, particularly within postcolonial studies where writing is often seen as a mode of resistance against hegemonic structures. Among contemporary writers, Arundhati Roy occupies a distinctive position as a figure whose literary and political engagements intersect in complex and often contentious ways. While her debut novel achieved global acclaim, her subsequent turn to non-fiction marked a deliberate and politically charged reorientation of her intellectual project. This shift has generated significant debate within academic and public domains, raising questions about the role of the writer in political discourse

and the efficacy of literature as a tool for social transformation.

This article critically examines Roy's non-fiction writings as interventions in the public sphere. Rather than viewing her work as merely activist or literary, the study situates it within a broader theoretical framework that encompasses postcolonial critique, public sphere theory, and discourse analysis. The central argument is that Roy's writings function as a form of counter-hegemonic discourse that seeks to disrupt dominant narratives while mobilizing public opinion. At the same time, the article interrogates the limitations of her approach, particularly in relation to issues of representation, epistemological validity, and the politics of affect.

**Literature Review:**

The existing scholarship on Arundhati Roy reveals a persistent imbalance between the critical reception of her fiction and her non-fiction. While *The God of Small Things* has generated extensive academic discourse, critics such as Julie Mullaney observe that Roy's political essays remain comparatively under-theorized. This disparity reflects a broader disciplinary bias within literary studies that privileges aesthetic over political writing, thereby marginalizing activist-intellectual interventions that challenge institutional frameworks.

Among the scholars who address this gap, Pramod K. Nayar provides a significant contribution by situating Roy's work within the global "precarious public sphere." Nayar foregrounds the affective dimension of Roy's prose, arguing that her rhetorical force lies in mobilizing emotional and ethical responses among readers. However, he simultaneously cautions that such affect-driven discourse risks destabilizing the boundary between critical analysis and ideological persuasion. This duality forms a central tension in Roy studies.

Similarly, Geetha Ganapathy-Doré examines the generic hybridity of Roy's essays, interpreting her blending of literary and political registers as a deliberate strategy of epistemic resistance. This approach aligns with postcolonial efforts to dismantle hierarchical distinctions between "high theory" and public discourse. Yet, while Ganapathy-Doré celebrates this hybridity, it also invites scrutiny regarding the potential dilution of analytical rigor.

Jane Chapman extends the discussion by placing Roy within the framework of the international public sphere, arguing that her writings transform localized struggles into globally legible narratives. This perspective highlights Roy's transnational impact but also raises concerns about the universalization of

particular experiences, where complex local realities may be subsumed under broader ideological narratives.

A more critical perspective is offered by Nagesh Rao, who questions the methodological foundations of Roy's essays. Rao argues that her populist mode of address, while effective in reaching a wide audience, undermines her credibility within academic discourse. His critique reflects a broader epistemological debate: whether accessibility should come at the expense of analytical precision.

The question of representation is most powerfully theorized by Gayatri Chakravorty Spivak, whose concept of the subaltern remains central to evaluating Roy's work. Spivak's interrogation—whether the subaltern can truly "speak"—casts a critical shadow over Roy's attempts to mediate marginalized voices. While Roy frames her engagement as solidaristic, her global visibility complicates the ethics of representation.

In contrast, Edward Said provides a more enabling framework through his concept of the public intellectual. Roy's work exemplifies Said's call to "speak truth to power," particularly in her critique of imperialism and neoliberalism. However, Said's insistence on intellectual discipline and critical distance also exposes the limits of Roy's deeply embedded activist stance.

Finally, Noam Chomsky offers a comparative model of political critique grounded in empirical rigor. While both Chomsky and Roy challenge dominant power structures, their methodologies diverge sharply. Chomsky's evidence-based analysis contrasts with Roy's narrative and affective style, underscoring the broader tension between scholarly objectivity and rhetorical immediacy.

Collectively, this body of scholarship reveals that Roy's non-fiction occupies a contested intellectual space. It is simultaneously

celebrated for democratizing political discourse and critiqued for its epistemological instability. This ambivalence underscores the need for a nuanced critical framework that neither dismisses her work as merely polemical nor uncritically valorizes its activist intent.

### **Public Sphere and Postcolonial Critique:**

The concept of the public sphere, most notably theorized as a space for rational-critical debate, provides a useful lens for understanding Roy's interventions. However, this idealized conception has been critiqued for its exclusionary tendencies, particularly in postcolonial contexts where access to discourse is unevenly distributed. Roy's writings can be seen as an attempt to reconfigure this space by incorporating marginalized voices and challenging the authority of institutional knowledge.

From a postcolonial perspective, Roy's work engages with issues of power, representation, and resistance. Her critique of neoliberal globalization, state violence, and corporate exploitation aligns with broader postcolonial concerns about the legacy of colonialism and the persistence of imperial structures in contemporary forms. Yet, her approach also raises critical questions about the nature of representation: to what extent can a privileged intellectual effectively speak for marginalized communities without reproducing the very hierarchies she seeks to dismantle?

### **Roy's Non-Fiction as Political Intervention:**

Roy's non-fiction writings are deeply embedded in specific socio-political contexts, ranging from environmental movements to critiques of militarism and nationalism. Her engagement with grassroots struggles demonstrates a commitment to amplifying the voices of the dispossessed. By situating herself within these movements, Roy attempts to bridge

the gap between intellectual discourse and lived experience.

However, this proximity to activism also complicates the objectivity of her analysis. Critics argue that her writings often prioritize emotional appeal over empirical evidence, thereby undermining their credibility within academic frameworks. This tension between affect and analysis is central to understanding both the appeal and the limitations of her work.

### **Language, Style, and The Politics of Accessibility:**

One of the most distinctive features of Roy's non-fiction is its stylistic hybridity. Her use of metaphor, irony, and rhetorical questions creates a narrative that is both engaging and provocative. By avoiding technical jargon, she makes complex issues accessible to a broader audience, thereby democratizing knowledge production.

At the same time, this accessibility has been critiqued as a form of simplification that risks obscuring the nuances of complex socio-political issues. The blending of literary and journalistic modes raises questions about the boundaries between fact and interpretation, particularly in contexts where accuracy and accountability are crucial.

### **De-Professionalizing Political Discourse:**

Roy's explicit rejection of academic elitism is a key aspect of her intervention in the public sphere. By presenting herself as a concerned citizen rather than an expert, she challenges the authority of specialized knowledge systems. This approach resonates with broader movements to democratize discourse and empower ordinary citizens.

Nevertheless, this stance also exposes her to criticism from scholars who argue that her work lacks methodological rigor. The tension

between accessibility and accuracy becomes particularly evident in debates over issues such as development and insurgency, where her interpretations have been both influential and controversial.

### **Representation and The Ethics of Voice:**

A central concern in evaluating Roy's work is the question of representation. While she seeks to give voice to marginalized communities, her position as a globally recognized author complicates this endeavor. The risk of appropriation and the reproduction of power imbalances cannot be entirely dismissed.

Roy attempts to address this issue by emphasizing solidarity rather than representation. However, the effectiveness of this strategy remains debatable, particularly in light of critiques that question her authority to speak on behalf of diverse and complex communities.

### **Globalization, Neocolonialism, and Resistance:**

Roy's critique of globalization is a recurring theme in her non-fiction. She presents it as a form of neocolonial domination that perpetuates inequality and environmental degradation. By linking local struggles to global systems, she highlights the interconnected nature of contemporary forms of exploitation.

This global perspective enhances the relevance of her work but also raises questions about the specificity of her analysis. The tendency to generalize across contexts can obscure important differences, thereby limiting the explanatory power of her arguments.

### **Digital Public Sphere and Expanding Reach:**

The rise of digital media has significantly amplified the reach of Roy's writings. Online platforms have enabled her to engage with a global audience, thereby expanding the scope of the public sphere. This increased visibility has

contributed to the impact of her work but has also intensified the polarization of responses.

In the digital context, Roy's writings function as part of a broader network of dissenting voices. While this enhances their influence, it also subjects them to rapid circulation and critique, often outside the frameworks of careful academic evaluation.

### **Critiques and Limitations:**

Despite her significant contributions, Roy's work is not without its limitations. Critics have pointed to her reliance on rhetorical strategies that prioritize persuasion over precision. The absence of concrete alternatives to the systems she critiques is another recurring concern.

Furthermore, her confrontational style has sometimes alienated potential allies, thereby limiting the effectiveness of her interventions. The polarization of responses to her work reflects the broader challenges of engaging in political discourse within a fragmented public sphere.

### **Reassessing Roy's Contribution:**

A balanced evaluation of Roy's non-fiction must account for both its transformative potential and its inherent contradictions. Her ability to mobilize public opinion and bring attention to marginalized issues is undeniable. At the same time, the critiques of her methodology and representation highlight the complexities of intellectual engagement in contemporary society.

### **Conclusion:**

Arundhati Roy's non-fiction writings represent a significant and complex intervention in the public sphere. By combining literary techniques with political critique, she has created a distinctive form of discourse that challenges dominant narratives and engages a wide audience. However, her work also raises important

questions about the ethics of representation, the role of affect in political writing, and the responsibilities of intellectuals in a globalized world.

Ultimately, Roy's contribution lies not in providing definitive answers but in provoking critical engagement and dialogue. Her writings compel readers to confront uncomfortable realities and reconsider their assumptions about power, justice, and resistance. In this sense, her work embodies the possibilities and limitations of postcolonial critique in the contemporary public sphere.

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## Echoes of Colonialism: Cultural Tensions and the Dynamics of Post-colonial Complexities in Tsitsi Dangarembga's *Nervous Conditions*

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### Abstract:

This academic paper explores the themes of colonial legacies and cultural tensions in Tsitsi Dangarembga's novel, *Nervous Conditions* (1988). The novel delves into the complexities of post-colonial Zimbabwean society, examining how colonialism has left a lasting impact on the lives of the characters and the wider community. Through the lens of the protagonist, Tambudzai, the novel highlights the struggles faced by individuals as they navigate the legacy of colonialism and the clash of traditional African culture with Western ideals. It also focuses on the experiences of Nyasha. The novel underscores the complex dynamics of post-colonial Zimbabwe, where traditional Shona culture disrupted by British colonialism. Through the characters' struggles, the paper illustrates how colonial legacies shape identity, creating hybrid and fragmented selves. This study analyzes how the characters in *Nervous Conditions* struggle with issues of identity, education, and gender roles, shedding light on the ways in which colonialism continues to shape Zimbabwean society. By examining the intersections of colonial legacies and cultural tensions in the novel, this study aims to deepen our understanding of the complexities of post-colonial societies and the enduring effects of colonialism on individuals and communities.

The analysis draws on postcolonial theories of Edward Said, Homi K Bhabha, and Franz Fanon to explore themes of cultural tension, identity crisis, and resistance. Particularly, the paper investigates how Nyasha's internalized colonial oppression manifests as trauma and how Tambudzai navigates multiple cultural worlds. By exploring these complexities, the paper argues that *Nervous Conditions* offers a nuanced portrayal of postcolonial experience by highlighting the enduring impact of colonialism on individual and collective identities.

**Keywords:** Colonial Legacies, Identity, Cultural Tensions, *Nervous Conditions*, Tambudzai.

### Introduction:

Colonialism in Africa did not end with the lowering of European flags or the signing of independence declarations. Its aftermath lingers in political structures, economic dependencies, social hierarchies, and most intimately, in the psyche of individuals. The colonial project not merely territorial conquest, but was also a cultural invasion. It sought to redefine identity, language, knowledge, and gender roles. Post colonial African literature has become a vital site for

examining these lingering wounds, offering both testimony and resistance. Among the most significant contributions to this literary discourse is Tsitsi Dangarembga's *Nervous Conditions* (1988), a novel that interrogates the intersections of colonial legacies, gender oppression, and cultural tensions in post-independence Rhodesia, now Zimbabwe.

Tsitsi Dangarembga's novel, *Nervous Conditions* (1988), provides a powerful exploration of the impact of colonialism on

Zimbabwean society. Set in the 1960, the novel follows the story of Tambudzai, a young girl struggling to navigate the complexities of post-colonial Zimbabwe. The story follows the protagonist, Tambudzai, as she navigates the challenges of growing up in a society that is still grappling with the effects of colonialism. Through Tambu's experiences, Dangarembga sheds light on the complexities of identity, power dynamics, and the struggle for self-determination in a post-colonial context.

Tambu is determined to break free from the constraints of traditional upbringing and pursue an education. Through Tambudzai's eyes, Dangarembga vividly portrays the impact of colonialism on the lives of the characters and the ways in which they navigate the complexities of their cultural identities in a rapidly changing world.

#### **Literature Review:**

Scholar Anne McClintock (1992) in her analysis of *Nervous Conditions* argues that Dangarembga's novel highlights the ways in which colonialism has created a sense of "nervousness" among African individuals, as they clash with the conflicting demands of tradition and modernity. This tension is further exacerbated by the legacy of colonialism, which continues to shape power dynamics and social hierarchies in post-colonial Zimbabwe.

McClintock suggests that Dangarembga's portrayal of Tambudzai's struggles reflects the broader challenges faced by African societies in the wake of colonialism, as they seek to forge new identities and assert their own agency in a world that is still marked by the legacies of the past.

Scholar Susan Andrade (2004) argues that *Nervous Conditions* offers a nuanced portrayal of the ways in which gender intersects with race and class in shaping individuals' experiences of

colonialism and cultural tensions. Andrade suggests that Dangarembga's novel challenges traditional narratives of African women as passive victims of colonialism, and instead presents Tambudzai as a complex and multidimensional character who actively seeks to navigate the constraints placed on her by her gender, race, and class. Through Tambudzai's story, Dangarembga highlights the ways in which African women have been marginalized and silenced by colonialism, but also the ways in which they have resisted and challenged these power dynamics in their quest for self-determination and autonomy.

#### **Theoretical Framework:**

A thorough analysis of the text is conducted, focusing on key passages and characters that exemplify these themes. The theoretical framework for this study is drawn on post-colonial theory, feminist theory, and cultural studies to provide a comprehensive understanding of the complex dynamics at play in the novel.

**Post-colonial theory** provides a useful framework for analyzing the themes of colonial legacies in *Nervous Conditions*. This theory emphasizes the ways in which colonialism has shaped the social, political, and cultural landscape of postcolonial societies. In the context of the novel, post-colonial theory can help us understand how the legacy of British colonialism continues to impact the lives of the characters, particularly in terms of their sense of identity and agency. By examining the ways in which colonial power structures are reproduced and challenged in the novel, we can gain insight into the broader implications of colonialism on individual and collective experiences.

**Feminist theory** is also being instrumental in analyzing the themes of cultural tensions in *Nervous Conditions*. This theory highlights the ways in which gender intersects

with other forms of identity and power dynamics, such as race, class, and nationality. In the novel, the female characters fight with the constraints of patriarchal norms and expectations, both within their own communities and in relation to the colonial legacy. By applying a feminist lens to the text, we can explore how gender shapes the characters' experiences of cultural tensions and the ways in which they navigate and resist these constraints.

**Cultural studies** provide a broader perspective on the themes of colonial legacies and cultural tensions in *Nervous Conditions*. This interdisciplinary approach emphasizes the importance of context, representation, and power dynamics in shaping cultural practices and identities. By examining the ways in which culture is constructed, contested, and negotiated in the novel, we can gain a deeper understanding of the complexities of postcolonial societies and the ways in which individuals navigate multiple and often conflicting cultural influences.

This study draws on secondary sources, including critical essays, interviews with the author, and historical and theoretical texts, to provide a broader context for the analysis. These sources help to situate the novel within the broader literary and theoretical landscape and provide additional insights into the themes of colonial legacies and cultural tensions. By engaging with a range of perspectives and voices, this study aims to develop a comprehensive and nuanced analysis of *Nervous Conditions* that sheds light on the complex dynamics at play in the text.

### **Discussion:**

#### **Colonial Legacies:**

Tsitsi Dangarembga's novel *Nervous Conditions* explores the themes of colonial

legacies and cultural tensions in post-colonial Zimbabwe. Through the story of Tambudzai, the protagonist, the novel delves into the complexities of identity, power dynamics, and the impact of colonialism on individual lives. This paper discusses how Dangarembga uses the characters and their relationships to explore these themes, as well as the ways in which the novel contributes to a broader understanding of the lasting effects of colonialism on African societies.

One of the central themes in *Nervous Conditions* is the legacy of colonialism in Zimbabwe and its impact on the characters' lives. The novel is set in the 1960s and 1970s, a time of political upheaval and social change in the country. Through the character of Babamukuru, Tambudzai's uncle and guardian, Dangarembga portrays the complexities of navigating a post-colonial society while still grappling with the legacy of colonialism. Babamukuru is a successful academician who has achieved a high level of education and social status, but he is also deeply influenced by the values and beliefs of the colonial system that shaped his upbringing. This tension is reflected in his relationship with his family, particularly with Tambudzai, who struggles to find her own identity and voice in a society that values Western education and values over traditional African customs.

One of the most striking examples of this is the character of Maiguru, Tambudzai's aunt. Maiguru is a highly educated woman who has achieved success in her career, but she is still constrained by the patriarchal norms that were imposed by the colonial system. Despite her intelligence and ambition, Maiguru is expected to put her husband and children's needs before her own, reflecting the gender roles that were enforced by the colonial authorities.

Another example of the lasting impact of colonialism is the character of Babamukuru, Tambudzai's uncle. Babamukuru is a successful

businessman who has benefited from the opportunities that were made available to him by the colonial system. However, he is also deeply entrenched in the values and traditions of the colonizers, which puts him at odds with his own family and community. Babamukuru's attempts to impose his Westernized values on his family create tension and conflict within the household, highlighting the ways in which colonialism has disrupted traditional African ways of life.

The characters in the novel are all affected by the lingering effects of colonialism, whether it is through economic exploitation, social hierarchies, or cultural assimilation. For Tambu and her family, the legacy of colonialism is felt most acutely in their limited access to education and opportunities for advancement. Tambu's uncle, Babamukuru, is the only member of the family who has been able to break free from the constraints of colonialism and achieve success through education. However, even Babamukuru's success comes at a cost, as he is forced to adopt the values and practices of the colonizers in order to succeed in a colonial society.

The novel set during a time of political upheaval and social change, as the country transitions from British colonial rule to independence. Dangarembga skillfully captures the sense of dislocation and disorientation that many Zimbabweans experienced during this period, as they struggled to make sense of their place in a society that had been fundamentally altered by centuries of colonial domination.

Through the character of Tambudzai, Dangarembga explores the ways in which colonialism has shaped the attitude and beliefs of characters in the novel. Tambudzai's desire for an education is a direct result of the colonial legacy of unequal access to resources and opportunities. As a young girl growing up in a patriarchal society, Tambudzai is keenly aware of the limitations placed on her gender and her social

status. Her determination to overcome these obstacles and pursue her dreams is a testament to the resilience and strength of the Zimbabwean people in the face of historical injustices.

### **Impact of Colonialism:**

One of the central themes of *Nervous Conditions* is the impact of colonialism on African identity and culture. Dangarembga explores how the imposition of British colonial rule in Zimbabwe led to the erasure of traditional African customs and practices, and the marginalization of African voices and perspectives. This is exemplified through the character of Tambudzai, who struggles to reconcile the conflicting demands of her traditional Shona upbringing and the Western education she receives at a missionary school. The tension between these two worlds is further complicated by Tambudzai's desire for education and self-improvement, which are seen as opportunities for social mobility but also as threats to traditional values and beliefs.

### **Cultural Tensions:**

In addition to exploring the legacy of colonialism, *Nervous Conditions* also delves into the cultural tensions that arise in post-colonial Zimbabwe. The novel depicts a society that is in transition, as traditional African values and customs clash with Western influences. Through the characters' interactions and conflicts, Dangarembga highlights the complexities of navigating these cultural tensions in a rapidly changing world.

Cultural tensions arise as a result of colonialism and its impact on individual identities. The novel explores the clash between traditional African values and Western ideals, as well as the ways in which these tensions manifest in the lives of the characters. Tambudzai's struggle to reconcile her desire for education and independence with her loyalty to her family and

cultural traditions reflects the broader tensions between Western and African values in post-colonial Zimbabwe. She is torn between the expectations of her family and the opportunities that education offers her, highlighting the internal conflict that many post-colonial individuals face as they navigate the complexities of their identity.

Dangarembga uses Tambudzai's relationships with her family members, particularly her cousin Nyasha, to explore the ways in which colonialism has disrupted traditional African values and customs, leading to a sense of dislocation and alienation among the characters.

Through the character of Nyasha, Dangarembga highlights the ways in which colonialism has created a sense of cultural hybridity and fragmentation among Zimbabweans. Nyasha is a bright and ambitious young woman who has been educated in England, but she struggles to find her place in Zimbabwean society due to her Western education and values. Her conflict with her father, Babamukuru, who represents the traditional African values of the past, reflects the broader tensions between modernity and tradition in post-colonial Africa. Nyasha's struggle to reconcile her dual identity as both a Zimbabwean and a Western-educated woman is a central theme in the novel, and it serves as a powerful metaphor for the broader cultural tensions that exist in post-colonial African societies.

One of the key examples of cultural tensions in the novel is the character of Nyasha, Tambudzai's cousin. Nyasha is a rebellious and outspoken young woman who challenges the traditional gender roles and expectations that have been imposed on her. Her defiance of societal norms and her embrace of Western values create tension within the family, as Babamukuru and Maiguru struggle to reconcile their own beliefs with Nyasha's behavior.

Another example of cultural tensions in the novel is the character of Tambudzai herself. Tambudzai is torn between the desire to pursue her education and achieve independence, and the pressure to conform to traditional gender roles and expectations. As she navigates these conflicting demands, Tambudzai struggles with her own sense of identity and belonging, highlighting the complexities of cultural identity in a post-colonial society.

Overall, our study of *Nervous Conditions* has revealed the ways in which colonial legacies and cultural tensions shape the lives of the characters in the novel. Through their experiences and interactions, Dangarembga paints a vivid portrait of a society in transition, grappling with the legacy of colonialism and the challenges of cultural change. By exploring these themes, the novel offers a powerful commentary on the complexities of post-colonial identity and the enduring impact of colonialism on African societies.

### **The Role of Gender:**

The novel portrays the ways in which women are marginalized and oppressed in a patriarchal society that values male authority and power. Tambudzai's struggle to assert her independence and agency in a society that seeks to control and limit her choices reflects the broader gender inequalities that exist in post-colonial Zimbabwe. Dangarembga uses Tambudzai's relationships with her male family members, particularly her uncle and cousin, to highlight the ways in which women are often silenced and marginalized in a society that prioritizes male authority and dominance.

Tambudzai's experiences as a young woman growing up in a patriarchal society are marked by the constraints of traditional gender roles and the limitations placed on her ambitions and aspirations. The novel also examines the

ways in which colonialism has perpetuated gender inequalities and reinforced hierarchies of power that privilege men over women.

Through the character of Tambudzai's cousin Nyasha, Dangarembga offers a searing critique of the ways in which women are marginalized and silenced in society, and the ways in which they resist and push back against these constraints.

#### **Power of Education:**

*Nervous Conditions* novel is also a deeply personal and intimate portrait of a young girl coming of age in a society in flux. Tambudzai's journey of self-discovery and self-empowerment is a universal story of resilience and determination in the face of adversity. Through her struggles and triumphs, Dangarembga offers a powerful meditation on the power of education, the importance of self-determination, and the enduring legacy of colonialism in post-colonial Africa.

#### **Power Dynamics:**

Dangarembga also examines the power dynamics that exist within post-colonial societies, particularly in relation to gender and class. The character of Nyasha, Tambu's cousin, serves as a foil to Tambu, highlighting the ways in which gender and class intersect to shape one's experiences and opportunities. Nyasha is a rebellious and outspoken young woman who challenges the traditional gender roles and expectations placed on women in Zimbabwean society. Her defiance of these norms is met with resistance and condemnation from her family and community, underscoring the ways in which power dynamics are perpetuated and reinforced in post-colonial societies.

Overall, *Nervous Conditions* is a powerful exploration of the lasting effects of colonialism on African societies and the ways in which

individuals navigate the complexities of identity, power, and cultural tensions in a post-colonial world.

Through the characters and their relationships, Dangarembga offers a nuanced and insightful portrayal of the challenges and opportunities that arise in the aftermath of colonialism, and she sheds light on the ways in which individuals strive to find their own voices and assert their agency in a society that seeks to control and limit their choices. The novel is a poignant and thought-provoking exploration of the complexities of post-colonial African societies, and it offers valuable insights into the ways in which colonial legacies continue to shape the lives of individuals and communities in the present day.

Through the experiences of Tambu and her family, Dangarembga highlights the ways in which colonialism continues to shape the lives of individuals long after independence has been achieved. The novel also raises important questions about the nature of power, identity, and self-determination in a society that is still grappling with the legacy of colonialism. As such, *Nervous Conditions* remains a powerful and relevant work that continues to resonate with readers today.

#### **Results:**

Tsitsi Dangarembga's novel *Nervous Conditions* delves deeply into the themes of colonial legacies and cultural tensions in post-colonial Zimbabwe. Through the experiences of the protagonist, Tambudzai, and her family, the novel explores the lasting effects of colonialism on the individual and the society as a whole.

#### **Conclusion:**

In conclusion, *Nervous Conditions* is a powerful exploration of the themes of colonial legacies and cultural tensions in post-colonial Zimbabwe. Through the experiences of its

characters, the novel offers a compelling portrait of the ways in which colonialism has left a lasting impact on the lives of individuals and communities, shaping their identities and influencing their relationships with one another. By delving into the complexities of post-colonial society and examining the tensions that arise as a result of conflicting cultural values, the novel provides a thought-provoking commentary on the enduring legacy of colonial rule in Zimbabwe.

As we reflect on the themes of colonial legacies and cultural tensions in *Nervous Conditions*, we are reminded of the importance of understanding the ways in which history continues to shape the present and the ways in which individuals navigate the complexities of living in a post-colonial world. Through its nuanced portrayal of these themes, *Nervous Conditions* invites us to consider the ways in which colonialism continues to influence our lives and the ways in which we can work towards a more just and equitable future for all.

Dangarembga paints a vivid picture of a society in transition, grappling with the legacy of colonialism and the challenges of forging a new identity in a rapidly changing world. The novel is a poignant and powerful exploration of the ways in which history, culture, and tradition shape our lives and our choices, and the ways in which we can strive to overcome the limitations placed upon us by society.

The novel also highlights the ways in which gender intersects with race and class in shaping individuals' experiences of colonialism, and the ways in which African women have resisted and challenged the power dynamics that seek to marginalize them. Overall, *Nervous Conditions* is a compelling and thought-provoking work that continues to resonate with readers as it explores the complexities of post-colonial African identity and the enduring legacy of colonialism in shaping contemporary societies.

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## The Domestic Archive as Cultural Memory: Diachronic Pandemic Narratives in Isabel Allende's *Violeta*

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### **Abstract:**

*This research positions Isabel Allende's *Violeta* (2022) as a seminal historiographic intervention that bridges the ontological gaps between the 1918 Spanish Flu and the 2020 COVID-19 pandemic. Utilizing a diachronic framework, the study interrogates the "Domestic Archive" as a repository of epistolary testimony and sensory records as a counter-narrative to the "Official Silence" of state-led history. By synthesizing Pierre Nora's *lieux de mémoire* with Marianne Hirsch's concept of "post memory," this paper argues that the matrilineal obligation to transmit survival strategies functions as a "Historiographic Shield" against collective amnesia. Despite the inherent class privileges of the Del Valle "Memory Palace," the narrative ultimately validates the private word as the only structure capable of spanning history's traumatic voids.*

**Keywords:** *Violeta, Diachronic Narratives, Post memory, Domestic Archive, Cultural Memory.*

The narrative trajectory of *Violeta* functions less as a traditional biography and more as a rigorous challenge to the statistical objectivity often found in state records. By framing a century-long journey between two global biological catastrophes the Spanish Flu of 1918 and the COVID-19 outbreak of 2020 Allende asserts that "Human Truth" resides not in government ledgers, but in the intimate, whispered records of the home. Scholarship on pandemic literature has traditionally focused on the "Sudden Event" the immediate shock of contagion as seen in Defoe's *A Journal of the Plague Year* or Camus's *The Plague*. However, contemporary discourse, particularly following the 2020 crisis, has shifted toward diachronic narratives. These are stories that look at how trauma ripples across generations, rather than focusing solely on the biological peak of an illness.

As Michel Foucault notes in *Language, Counter-Memory, Practice*, "counter-memory" is a transformation of history into a different form of time, one that resists the linear progression of the state. Allende's work fits into this by providing a "bottom-up" view of history, where the rhythms of the nursery and the sickroom are treated with the same weight as political coups. Furthermore, Pierre Nora's theory of *lieux de mémoire* suggests that as modern society loses its real environments of memory, we create "sites" to house them. In *Violeta*, the "Camellia House" functions as such a site, preserving the sensory details of a lost world. This is further complicated by Marianne Hirsch's concept of "post memory," which explains the obligation the protagonist feels to transmit these survival strategies to her grandson, Camilo. This ensures that the lessons of the 1918 flu serve as a template for surviving the 2020 pandemic.

The "Camellia House" is introduced at the start of the novel as a "Memory Palace" designed to wall out the biological "Storm" of 1920. However, this archive is defined by its boundaries. The "Sacrifice Zones" visible from the windows where the poor die in heaps without medical intervention contrast sharply with the Del Valle's "wealth and eucalyptus" (Allende 4). As the narrative progresses into the 1970s, this domestic space undergoes a "Functional Shift." It is no longer just a home for the elite; it becomes a clandestine battlefield. During the years of the dictatorship, the home is the only space where truth can be spoken. As Violeta notes, her houses became "hiding places, cocoons where the hunted waited" (Allende 234).

Central to this archive is the "Blood Ledger," a metaphorical and literal record of generational scars ranging from financial shame to the tragedy of her daughter Nieves's addiction (Allende 156). This reflects a matrilineal obligation to transmit emotional truths that the state would rather forget. In the absence of a fair judicial system, the "Domestic Archive" acts as a court of record. The epistolary structure—the book being a long letter to Camilo creates an "Affiliative post memory." By sharing these stories, Violeta ensures that the trauma of the past is not silenced but is instead converted into a form of cultural capital for the next generation. Violeta's insight that the most important records in a dictatorship are those "carried only in your pulse" (Allende 289) reinforces the primacy of the "Verbal Archive" over the "Official Record."

Furthermore, we must examine the "Exile of Memory" during Violeta's time in the South. In this rural landscape, the archive expands to include the natural world the "Southern Rains" and the isolation of the mountains become part of the sensory record of survival. Here, the domestic archive is no longer protected by urban architecture but by the vastness of the wilderness.

This section of the novel highlights that cultural memory is not just about words on paper; it is about the "geography of the soul." When Violeta finally returns to the city, she brings this "Wild Memory" with her, using it to navigate the increasingly dangerous political climate of the 1970s.

A rigorous analysis must acknowledge the flaws in the protagonist's perspective. Violeta's archive is an "Elite Archive." Her ability to remember, to record, and to survive is protected by her class privilege. While she observes the "Sacrifice Zones," she does not inhabit them, and her "Historiographic Shield" is often forged from the labour of the unnamed poor. Furthermore, we must apply Gary Weissman's critique of "Proxy Trauma." By burdening Camilo with this "Blood Ledger," does Violeta help him, or does she force him into a state of vicarious trauma? We argue that the "Aviation of Detachment" (Allende 301) her desire to fly over the pain of the past shows that even the most dedicated Domestic Archive is subject to the owner's biases.

The final movement of the novel returns to the present-day crisis of COVID-19. Here, the "Diachronic Loop" is completed. Violeta, now an aged matriarch, watches as the world repeats the same mistakes of 1918. However, her "Domestic Archive" is now complete. She has lived through a century of biological and political upheaval, and her final letter to Camilo serves as the ultimate "Lieu de Mémoire." It is a testament to the fact that while states may fall and pandemics may pass, the "Human Truth" preserved within the home remains the only stable record of our existence.

### **Conclusion:**

Ultimately, the "Human Truth" in Violeta serves as a "Historiographic Shield" for the 21st century. Allende demonstrates that when the state fails to record the suffering of its people, the

family must become the historian. Despite the critiques of privilege, the private ledger remains the only structure capable of delivering accountability to the shores of the future. Memory is not a static museum; it is a "Bridge" that spans the traumatic voids of a century.

**Directions for Further Research:**

1. Future scholarly inquiry could interrogate the ontological shift between the physical, "slow" memory of Violeta's early epistolary records and the ephemeral, digital archives generated during the 2020 pandemic.
2. A comparative analysis between *Violeta* and contemporary North American pandemic fiction would reveal how disparate geographical landscapes utilize the domestic space as a primary site of biological resistance.
3. Researchers may further examine the gendered economy of care, focusing on how female characters perform the dual labor of clinical nursing and historical preservation while the state remains in a condition of paralysis.
4. Building on the motif of recurring "biological storms," an ecocritical study could analyse the pandemic as an ecological revolt that the private archive is uniquely forced to document.
5. The ethics of "Proxy Trauma" merit deeper investigation, specifically regarding the psychological burden placed upon the descendant, Camilo, as the sole recipient of a century's worth of national and personal trauma.

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**Insurgency and Violence in Temsula Ao's *These Hills Called Home***

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**Abstract:**

*In this study, insurgency, terror, and violence are explored using a critical lens in *These Hills Called Home* written by Temsula Ao. Placing the literary works of Ao in the larger context of the history and politics of the Naga insurgency, the study analyzes the way literature provides a space for voicing subaltern narratives. Drawing from trauma theory, subaltern studies, and postcolonial discourse, the study analyzes how Ao challenges the definition of terror as a fleeting political act by framing it as a more sustained experience. With the help of an analysis of the text in question, the paper illustrates how violence, morality, gendered abuse, and the politics of memory have been represented. Finally, it is argued that fiction by Temsula Ao both depicts the violence that occurs and helps reclaim the identity of her community via narration.*

**Keywords:** *Insurgency, Terror, Nagaland, Trauma, Subalternity, Violence, Identity, Postcolonial Literature.*

**Introduction:**

Violence and terror in literature have come to particularly feature in academic discussion, especially in postcolonial studies in which histories of conflict and marginalization require critical consideration. The writings of Temsula Ao, in this regard, play a significant role providing a substitute discourse to the mainstream historiographies that tend to overshadow the voices of the periphery. The collection of short stories, *These Hills Called Home*, is a strong literary reaction to socio-political realities of Nagaland, a land of decades of insurgency and militarization.

Originally a war of sovereignty and self-determination, but developing into a long-standing conflict of violence on both sides of the insurgency and the state, the Naga insurgency is one of the longest conflicts in South Asian

history. The socio-cultural context of the Naga society has been severely hit by this long-standing conflict, which has resulted in extensive trauma, displacement and pervasive insecurity. However, its historical importance notwithstanding, the lived experiences of the Naga people have been relegated to the background in the mainstream Indian narratives.

The fiction written by Ao fills this silence with the voices of the other who are in the periphery of history. Her stories do not follow an easy conflict description since they dwell on the realities of the people who are in between two opposing powers. By so doing, she breaks the dualistic structures of discourse which frequently prevail in the discourse of insurgency, including state/rebel or victim/perpetrator.

The thesis of this paper is that Ao conceptualizes terror in a way that redefines it by putting it in its

context in the mundane life. In her narratives, terror does not occur as a singular occurrence but a persistent reality that influences the psychological, social, and cultural aspects of life. Ao successfully addresses the intricacies of memory and trauma by using narrative techniques that have their origins in oral traditions and fragmentation of stories.

#### **Terror as a Condition of Everyday Life:**

A redefinition of terror as a daily experience is one of the most conspicuous features of a fiction by Ao. Contrary to the traditional portrayals of terror as an episodic or spectacular, Ao portrays it as a pervasive and ongoing presence. The fear of arbitrary violence, the fear of being suddenly thrown out of a curfew, and the omnipresence of armed forces make every aspect of life permeated with fear. In novels like the Curfew Man, the encroaching of state power to the domestic areas is an allegory of loss of individual freedom. The house which was traditionally viewed as a safe haven turns into a place of weakness. This reversal highlights how terror is upsetting the lines between the public and the personal space.

#### **Civilians Suffering and the Human Cost of War:**

The stories of Ao are pre-emptations of the lives of civilians who are the victims of violence. They are the tales of loss of loved ones, destruction of houses and the psychological trauma that comes along with them. Since Ao concentrates on the lives of common people, the discussion is no longer about the abstract political ideologies but the real problems of human suffering.

The civilian suffering representation conflicts with the romanticism of insurgency and the unveils the horrific results of a protracted struggle. It further brings out the susceptibility of

the marginalized communities who in most cases fall in the cross fire of rival powers.

#### **Ethical Complexity and Moral ambiguity:**

One of the main characteristics of the work of Ao is the absence of the moralistic position. The insurgents and the state forces are shown to be equally able to use violence, thus complicating the simplistic notions of good and evil. The ambiguity in morality is indicative of real-life conflicts, in which moral limits are frequently unclear. Through the introduction of various viewpoints, Ao makes the readers doubt the mainstream accounts and to think critically on the moral aspects of violence. This strategy is in line with postcolonial critiques of hegemonic discourse, which tends to both legitimize some types of power and to delegitimize others.

#### **Resistance through memory and Narrative Strategy:**

The idea of memory is important in the fiction of Ao and serves as the way of storing the history of marginalized people. Storytelling performs as a form of resistance in the event that it is not officially recognized to keep the culture alive.

The application of oral storytelling methods used by Ao is a sign of indigenous traditions and supports the idea of memory being communal. Many of the stories have some folklore and myth in them, which serves as a rich tapestry of linking the past and the present. This memory-narrative interaction underlines the significance of storytelling as a means of re-writing history.

#### **Trauma and Fragmentation:**

Trauma can be seen in the content of the stories as well as the structure of the stories created by Ao. The disillusioned way of telling the story resembles the discontinuous character of

traumatic memory, in which events are recalled not in a sequence of events, but in disjointed bits. This formal experimentation is important to make the narratives more authentic and enable readers to feel the disorientation and uncertainty that is familiar with trauma. It also highlights the inability of language to describe extreme experiences, which is one of the major issues in the trauma theory.

### **Gendered Aspects of Violence:**

The women in the fiction of Ao hold centre stage and their lives help to express that there is a clash between gender and conflict. The narratives portray different types of gender-based violence, such as sexual exploitation and marginalization. But the image of women is not confined to that of a victim, Ao also highlights their strength and agency. Women characters tend to come out as strongholds, they take the turbulence of war with pride and a will. This representation is a challenge to patriarchal assumptions and emphasis on the active position of women in forming their own narratives.

### **Identity and Cultural Dislocation:**

The insurgency shatters the conventional identity and belonging, and results in cultural dislocation. Characters find it a hard task to balance personal identities with political reality of their surroundings. This strain is indicative of the larger effect of conflict on the structures of communities and culture.

The theme of identity exploration Ao explores is in line with postcolonial issues of hybridity and self-hood construction. The stories demonstrate how subjects bargain their identities in line with shifting conditions which in most cases lead to fragmented and fluid subjectivities.

### **Survival, Hope and Resilience:**

Amidst the widespread violence, when telling the stories, Ao brings a feeling of strength and optimism. Good deeds, unity, and jokes are the opposites of the general mood of fear. These events emphasise the ability of people and society to survive and re-establish their lives. In this case, survival turns into a sort of resistance to the forces of destruction. The focus of Ao on resilience highlights the resilience of the human spirit, even when confronted with tremendous odds.

### **Conclusion:**

Temsula Ao provides a rich and complex understanding of insurgency and terror in *These Hills Called Home* that goes beyond a traditional literary portrayal of war. The lives of oppressed groups are prefigured in her stories and turn literature into a place of ethical witnessing and historical healing. The work shows how Ao reinvents the notion of terror as a ubiquitous state that imparts normal living as opposed to an individual event. Her exploration of the issue of trauma, memory, and identity disrupts the mainstream historiographies and affirms the importance of voices of the subaltern.

In conclusion, the power of literature to document, resist, and rewrite histories of violence is illustrated in Ao work. *These Hills Called Home* is a critical writing that is significant to the study of postcolonial literature, as it provides good information on the human aspects of struggle, and the ability to persevere.

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**Image v/s Reality: *The Picture of Dorian Gray* in the Social Media Age**

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**Abstract:**

*This study analyzes *The Picture of Dorian Gray* by Oscar Wilde, using Sigmund Freud's psychoanalysis theory, through the concepts of narcissism, psychic energy and mind constituents of ego, id, superego and division of unconscious, preconscious and conscious mind, helping to analyze the tension between image and reality in the contemporary world. In the novel Dorian remains youthful, his physical beauty preserved while his portrait reflects his moral and psychological decay, which exemplifies the division of identity. Dorian represents narcissism, excessive investment in outward beauty leads to repression, internal conflict and ultimately self destruction. By applying Freud's psychoanalysis, this paper demonstrates how Dorian's actions were consequences of his id-instant gratification and pleasure, which was influenced by Lord Henry's hedonistic philosophy. The ego maintains Dorian's societal position with external identity, superego is displayed on portrait of him representing his moral conscience. External identity and appearance helps Dorian to escapes temporarily from the guilt, but repressing his moral consciousness, his sins wave more, where his portrait reflects his sins, represents unconscious mind. The study draws parallel with Dorian's duality and social media identity fragmentation. In era of social media individuals construct their identity as carefully perfect versions of themselves as online persona. This perfect version of themselves is centered with beauty, happiness and success, often concealing their emotional struggles, insecurities and ethical contradictions. Platform like Instagram, foster narcissistic self-portrayal, constant pursuit of validation through likes, followers, which leads to identity fragmentation and psychological distress. Real life examples of influencers of social media, illustrate how the gap between image and reality is continually widening up in the contemporary world. Ultimately this paper argues through Freud's psychological framework, the conflict between the image and reality not merely is a literary concern but essential aspect of human life, intensified by social media platforms.*

**Keywords: Digital Identity, Self-Representation in New Media, Freudian Psychoanalysis, Image v/s Reality, Literature and Technology.**

**Introduction:**

Oscar Wilde's *The Picture of Dorian Gray* is a philosophical fiction published in 1890. It explores the tension between the outer appearance and inner reality. The novel narrates how Dorian Gray's physical beauty is unchanged with time, while his portrait bears the hidden truth of his youth preserved by the stains of his moral corruption. The text explores the conflict between the visible self and hidden truth. In the era of

social media, we see the relevance of this conflict increasing daily, due to uprising of social media platforms like Instagram, Facebook and Snapchat in the contemporary world. Individuals construct their identity through the perfect versions of themselves digitally.

This paper analyzes *The Picture of Dorian Gray* through the lens of Sigmund Freud's psychoanalytic theory, particularly with concepts of narcissism, ego, id and superego. It argues

Dorian's transformation with respect to psychological fragmentation that parallels the modern digital identity formation. Social media encourages its users to present in idealized versions of themselves, hiding their imperfection, emotional struggles and insecurities. This study demonstrates the conflict between the image and reality, not just literary but also psychologically.

This paper presents Dorian Gray as a prototype of the modern digital self: narcissistic, performative and divided. Through Freud's analysis, it reveals how pursuit of beauty and pleasure leads to repression, anxiety, and eventually self destruction. Also emphasizes on the psychological consequences of image driven modern social media culture.

#### **Freud's Psychoanalysis:**

Sigmund Freud's psychoanalytical theory is useful in understanding psychological dynamics in Wilde's novel. Sigmund Freud divides human psyche into three parts: Ego, Id and Superego. Id represents desires of mind which wants immediate sense gratification, superego encompasses the moral conscious and societal norms, where the ego mediates between both ego and superego- desires and reality.

Freud's concept of narcissism - excessive investment in one's own image, helps in analysis. Narcissism is hyperfixation at one's own image with desire for admiration, with ignorance of moral responsibility and ethical relationships. Narcissism is prominent in social media, as it manifests through likes, shares, comments and followers.

Freud also speaks on repression, where unacceptable desires are pushed into unconscious. These repressed elements are the root cause of anxiety and psychological conflicts. In the novel *The Picture of Dorian Gray*, the portrait symbolizes the unconscious, which reveals the truth that Dorian tries to suppress.

#### **Image Versus Reality in The Picture of Dorian Gray:**

In the novel, the protagonist Dorian Gray is a beautiful young man, who comes to his friend- Basil Hallward, who by profession is a painter. Basil starts to draw the portrait of Dorian Gray, Basil is captured by the beauty of Dorian Gray. Basil's close friend Lord Henry Wotton is impressed by finest portrait that Basil has ever produced. Henry suggests Basil to exhibit it in the Grosvenor Art Gallery, but Basil refuses continually after Henry's constant suggestion. Basil says "There is nothing art cannot express, and I know that the work I have done, since I met Dorian Gray, is a good work, is the best work of my life. His personality has suggested to me an entirely new manner in art, an entirely new mode of style." (Wilde 18). Basil confesses how he has put some expressions of all his curious artistic idolatry into the portrait. During the final completion of painting of Dorian's portrait, Henry makes Dorian to desire only for youth, Dorian articulates a wish that functions as a disguised curse- Dorian seeks to the portrait saying "If it were I who was to be always young, and the picture that was to grow old! For that- I would give everything! Yes, there is nothing in the whole world I would not give! I would give my soul for that!" (Wilde 33).

After Dorian takes the portrait to his home, he observes how after every sin that he performed there was a change in his portrait starting with touch of cruelty in the mouth after abandon of Sibyl Vane; withered, loathsome, wrinkled and hands tainted with blood after murder of Basil and more horrifying after every grave sins of Dorian Gray. Dorian was pure, unspoiled youth, simple and had a beautiful nature but after being influenced by Lord Henry he becomes deeply cynical and hedonistic person.

Dorian becomes haunted by the portrait and hides it, locked in the top room of his house.

But he continues to be affected by Lord Henry's theories, living with the art of experience and pleasure. He loses his remorse. Influenced especially by a particular book about a beautiful boy (From the book *St James Gazette*) just like him, he fills his life with decadence and dangerous explorations. His reputation sours, but he is so charming that he is still welcomed in the highest elite circles. However, when confronted by Basil about rumors surrounding him and is so filled with rage by Basil's horrified reaction that he stabs and kills him.

After attacked by Jim Vane (Sibyl Vane's brother), he vows that he will become good. When the portrait reveals this hypocrisy, Dorian's hope is lost. In rage, he grabs a knife and goes to destroy the painting. A terrible cry is heard and when servants find him, Dorian is lying dead on the floor, old and hideous, while the painting hangs in its original, beautiful state.

Therefore, the contrast between the physical beauty of Dorian and his corrupted portrait symbolizes the division between the image and reality. While Dorian remains outwardly perfect, his portrait records his moral corruption. As he would be young and picture would grow old, it made Dorian to maintain a flawless public identity. The portrait serves as Dorian's conscience which encompasses superego. By hiding it Dorian tries to repress his guilt and avoid moral accountability. However the portrait's transformation reflects the truth. Lord Henry's influence encourages Dorian to perceive the pursuit of pleasure and reject morality, where dominance of id, lead to Dorian's psychological imbalance.

### Freud on Narcissism:

Sigmund Freud defines narcissism in '*On Narcissism*' as a pathological state where individual's libido (psychic energy) is directed inward toward their own ego. Narcissism is the

libidinal complement to the egoism of the instinct of self preservation. It is self love, where ego libido (energy directed at the self rather than external objects) and object libido (energy directed toward external objects like people, ideas, or things) exists in a 'seesaw' balance. "Object libido is capable is seen the state of being in love, when the subject seems to give up his own personality in favour of an object-cathexis" (Freud 76). Object cathexis-libido into external objects, people or ideas. Freud divides humans into two groups based on their object choices. Object choice can be defined when individuals select love objects, which is when a person, part of a person, or thing toward which libido is directed for gratification and emotional attachment. Individuals select love objects based on two types- (1) Anaclitic object choice is attachment based on early caretaking figures, like mother or father, where individual chooses a partner who offers support, protection.(2) Narcissistic object choice is based on the self, where individuals select partner who represents themselves. "The paths leading to choice of an object are, a person may love:

1. According to the narcissistic type:

- What he himself is
- What he himself was
- What he himself would like to be
- Someone who was once part of himself

2. According to anaclitic (attachment) type:

- The women who feeds him
- The man who protects him

and the succession of substitutes who take their place." (Freud 90). When object libido and ego libido come together it leads the process of 'idealization'. "Idealization is a process that concerns the object; by it that object, without alteration in its nature, is aggrandized and exalted in the subject's mind." (Freud 94). Ego instincts are driven by orienting towards maintaining the individual's survival, functioning and safety. Ego

instincts contrast sexual instincts where libido is directed towards outside objects while ego instincts are focused inwardly on the self. Self-regard becomes dependence on narcissistic libido. Self-regard is expression of ego, individual's possessions or achievement increases self-regard. Self-regard is expressed in following ways- (1) Ego-syntonic are the thoughts and attitude that are consistent with person's values, ego causing conflict and internal distress. (2) Suffered repression is a defense mechanism where the mind unconsciously blocks distressing thoughts, memories, impulses to maintain mental balance.

So, when there is return of object libido to ego, this transformation is represented as narcissism. This narcissism type is cured only when individual chooses sexual ideal, libido upon objects, by choosing a love object, narcissism is cured by someone he loves for lifetime. It is easy to witness how libidinal object-cathexis does not raise self-regard, which depends upon love object and when it is lowered, "a person in love is humble" (Freud 98). Narcissism is cured when he loves is replaced by being loved.

### **Dorian Gray as A Narcissistic Subject:**

Dorian Gray exemplifies himself as a narcissistic by obsession to youth and beauty. His desire to preserve his appearance at all costs represents his excessive investment in self-image. As Freud explains, narcissism involves directing libido towards the self. Dorian's ego libido and object libido existed together by directing his libido to at self and Lord Henry. Dorian's object cathexis and love object was Lord Henry, narcissist type- who he would like to be. We see the process of 'idealization' on Lord Henry by Dorian Gray, where Henry was aggrandized and exalted in Dorian's mind.

Dorian is anxious and facing mental conflicts, which is due to the chances of- if someone discovers his hideous picture which

would reveal his truth- this distress represents ego-syntonic. But on the other side we witness how due to the pressuring of hedonism and pursuit of beauty, we see he confesses how he is blessed with this boon of everlasting youth and the picture to bear his moral corruption- defense mechanism to ego-syntonic, by suffered repression, which started blocking the thoughts and memories of his portraits ugly transformation.

A narcissist is profound to lack of empathy and is ready to exploit others. Dorian lacked empathy for both Sibyl Vane and Basil Hallward. 'Prince Charming' was the name that Sibyl called Dorian Gray with, he dismissed her love so absurdly, that it prompted her to kill herself, if he would not visit her soon. Dorian murdered Basil, his true well wisher, his true friend, admirer, worshipper of him, to eliminate his own guilt of moral decay. In addition to Dorian Gray's Narcissist traits, self-regard and being loved by Sibyl Vane had cured Dorian from the theories of Henry but Henry's constant association destroyed Dorian.

### **Ego, Id and Superego:**

Sigmund Freud in his pivotal work- *The Ego and the ID*, Freud divides human psyche into three parts: the id, ego and superego. Id is present at birth, acts on raw impulses, desires and the pleasure principle; demanding immediate gratification. It is illogical and animalistic. Ego operates on 'reality principle', mediating between unrealistic id impulses and the external world. It delays gratification to find realistic, socially acceptable solutions. Superego represents internalized moral standards, societal rules, parental values, operating on 'morality principle'. It strives for perfection, punishing the ego with guilt.

Freud presents ego, id and superego as constituents of human mind's three levels of awareness: conscious mind, preconscious mind

and unconscious mind. Conscious mind (Cs) includes all things that we are currently aware of like thoughts, feelings, sensory perceptions in the present moment. Preconscious mind (Pcs) represents memories and information not currently in consciousness but easily recalled. Unconscious mind (Ucs) contains thoughts, feelings, urges, and memories that are outside of conscious awareness, often involving uncomfortable or repressed content, such as pain, anxiety or conflict.

Preconscious mind consists of ‘Verbal Residue’, it refers to lingering thoughts, words, or emotional impressions from a previous conservation or experience that continue to affect a person’s current mental state, focus or performance. It is derived primarily from auditory perceptions, in the system of Pcs, which is more important than optical mnemonic residues.

In addition resistance to repression gives Ucs mind’s defense mechanism. Resistance is in Ucs mind, it blocks the recall of repressed, painful memories or impulses, while repression is a defense mechanism keeping those thoughts out of consciousness, resistance acts as a shield protecting these repressed feelings from returning to conscious awareness.

Sense of guilt is in Ucs mind. “Increase in this Ucs, sense of guilt can turn people into criminals. In many criminals, especially in youthful ones, it is possible to detect a very powerful sense of guilt existed before the crime, and therefore not its result its motive. It is as if was a relief to be able to fasten this unconscious sense of guilt on to something real and immediate.” (Freud 29). Two major phenomena that drives a person to crime are – Death Instinct and Sadism. Death instinct (Thanatos) possesses humans to innate, unconscious drive to death, destruction and return to an inanimate state. Sadism is a component instinct of sexuality, where pleasure is derived from inflicting pain,

humiliation, mastery over another person. Sadistic tendencies are internalized, where superego directs destructive force against ego. Death instinct is in unconscious mind. “The dangerous death instinct is dealt within the individual in various ways: in part they are rendered harmless by being fused with erotic components, in part they are diverted towards the external world in form of aggression, while to a large extent undoubtedly continue their internal work unhindered.”(Freud 30). In view of instinctual control of morality, id is totally non-moral, ego strives to morality, superego wants to be supermoral, id is only the part that can be cruel. So, id is responsible to make unconscious cruel decisions.

#### **Repression and Hidden Self of Dorian:**

Dorian’s morality is cautioned throughout the narration, by his superego. But the verbal residue in his Pcs mind, from conversations with Henry and reflecting his theories made Dorian to repress his sense of guilt. And this repression with his sense of guilt in his Ucs mind made him a criminal by killing Basil and becoming a ruthless man. Dorian just acted on behalf of his Ucs mind and id, making him a criminal who murdered Basil but also was this unconscious act of him stabbing his own portrait, leading to a tragic death of himself.

#### **Id, Ego and Superego in Digital Culture:**

Freud’s model of human mind can be applied to social media behavior, id represents the instant gratification through likes and attention, ego represents socially acceptable online persona and superego represents moral awareness. Superego is weakened, as social media users prioritize validation over ethics. This parallels Dorian’s transformation of decent into immoral personality. Social media combines both verbal and optical residues, present in Pcs and Ucs part

of mind which affects our focus, performance and mental state. Sense of guilt for ethical degradation is repressed by social media users in name of acceptable online persona. Sadistic component and death instinct combines together and leads to self destruction. Many influencers have commit suicide for their unconscious mind, example: 21 year old influencer, known online as ‘Cuihua’ who tragically passed away in June 2023 while participating in a rigorous weight- loss boot camp in Shaanxi province, China. The girl had aggressive component of becoming independent, where pleasure was derived from dominating her lack of will to become fit, humiliating herself by not allowing herself to fail in her attempt to loss her weight, inflicting pain of her intense weight loss routines. Cuihua unconsciously drove towards death, by committing suicide (death instinct).

### **Influencers and Image Construction:**

Social media platforms are making their users to become narcissist, by encouraging to represent themselves as perfect versions of themselves. Where influencers are becoming narcissistic as they associate with ego libido and consumers associate with object libido. As influencer’s libido is directed towards their self and consumer’s libido is directed towards people and objects. Social media users give up their personality for object-cathexis, consumers invest their psychic energy into influencer’s personality, luxury, lifestyle. Digital culture is making individuals choose their love objects, both narcissistic type and analytic type. Narcissistic type- where individuals identify themselves with influencers, whom they would like to be. Anaclitic type- where Instagram channels, Youtube patrons, communities becomes a place for donations, sense of protection and unity as family is build. Ego libido and object libido of consumers idealize their influencers, without

alteration in their nature, consumers aggrandize and exalt influencers, which makes them blindly believe and follow influencer’s good and bad qualities. Self- regard of influencers exponentially increases by followers and subscribers. Few influencers create vulgar content to gain popularity, but after getting their desired attention, their ego causes conflict and internal distress due to sharing of their vulgar content. But, with increasing fame and monetized payments, brand endorsement, they repress their distressing thoughts of their moral degradation (suffered repression). Filters from Snapchat, editing apps and AI provides influencers to project themselves in perfect persona and consumers follow their favorite influencer’s editing style, filters and AI generated pictures of them with influencers (copying or mimicking the image of their love objects). “The modern world often over-stimulates the id( e.g., through consumerism and instant gratification) and places high demands on the Ego to regulate behavior. Social media, for instance, creates an interplay between seeking validation (id) and presenting an idealized self-image (ego).” (Sharma 85).

### **Consequences of Prioritizing Image Over Reality:**

In Wilde’s novel prioritizing image over reality leads to moral decay and self destruction of Dorian Gray. Dorian’s inability to reconcile his image with reality resulted in psychological conflict.

In the contemporary world, similar patterns emerge in form of anxiety, depression and identity confusion. The pressure to maintain a perfect online image leads to emotional instability. Examples of influencer’s duality:

- Lisa Li: A social media influencer in china, whose landlord exposed ‘double life’ of Lisa Li, after landlord reveals her filthy living conditions, which contrasted

with glamorous image she presented online. She is famous for her parties, fine dining experiences, glossy catalogue of travel adventures. Landlord of her house gave a house tour of home, whose dirty home was even refused to be cleaned by professional cleaners. Influencer famous for luxurious lifestyle had the most untidy house filled with dog poop.

- Misha Agarwal: A popular social media influencer died by suicide before her 25<sup>th</sup> birthday. Despite her follower base of over 3.5lakh on Instagram, Misha had been suffering from mental health issues, which were further exacerbated when she lost some of her followers. She had been missing in action since few weeks, before she took the step to ending up her life.
- San Rachel: A popular Puducherry based model, influencer, anti-colorism advocate, died by suicide in July 2025. According to police sources, she was reported under severe financial and personal stress over few months, leading to her consuming of overdose of tablets, leading to her death.

Lisa Li's example represents individuals who construct perfect identities that diverge from lived realities. Misha Agarwal's example represents how prioritizing image over reality leads to self destruction. San Rachel's example represents how digital identity masks imperfections, emotional struggles and truth.

### Contemporary Relevance:

Oscar Wilde's novel remains highly relevant in the digital era. Through Sigmund Freud's lens, it reveals psychological mechanisms underlying modern identity formation. The tension between image and reality continues to shape human experience.

### Conclusion:

In conclusion, *The Picture of Dorian Gray* offers a profound tension between image and reality, which is more evident in the contemporary era. Through Sigmund Freud's psychoanalysis, this paper has prominently represented Dorian's character that consists of narcissism, repression, psychological imbalance between id, ego and superego. Dorian's obsession with beauty and youth with the desire to conceal his hidden moral decay leads his downfall.

This psychological conflict resonates with the modern digital identity formation, where individuals present their perfect versions of themselves (through editing and usage of filters and AI) which makes them to lose their authentic selves. Social media intensifies the desire for validation and narcissistic tendencies that leads to division between authentic image and public image. This leads to anxiety, depression, emotional distress, just like Dorian experienced when he tried to hide his truth from public.

Oscar Wilde's novel is highly relevant in this era of social media, which acts like a cautionary tale on dangers of prioritizing image over reality. In both the Victorian era and digital era, the failure to reconcile image with reality leads to psychological and moral consequences.

Therefore, this study concludes that the struggle between image and reality is a timeless concern of human's existence. Freud's psychoanalytical framework provides us understanding of it, with context of literature and contemporary world.

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## Elements of Identity and Cultural Memory” In Fiction of Rohinton Mistry

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### Abstract:

Literature helps to recreate collective memory by recollecting the narratives of the past. Cultural memory is relatively new academic discipline that emerged in recent decades with rising discourses on culture and memory, cultural memory has been a prominent area of research. Diaspora describes people who have left their homeland to foreign land around the world and settled there. Diaspora literature means the literature written by the authors who have left their native countries and have faced several economic, social and cultural challenges. They express their thoughts and feelings of exile in a foreign land; the twentieth century saw the massive ethnic refugee crisis due to war and the rise of nationalism and racism. Meena Alexander defines Diaspora as “writing in search of homeland” Rohinton Mistry an Indian Canadian Post-colonial diasporic writer who was born in 1952 in Bombay in Parsi family and migrated to Canada at the early age of 23, being a Parsi writer with his cultural baggage in a new land faced many social, cultural challenges. He authentically writes about his Indian experiences and goes very deep into the roots of the Parsi culture and ultimately talks about dyeing tradition of the Parsi culture in foreign land with changing dynamics of changing Bombay. His narrative of a Parsi community living in Mumbai and his personal hardships dwells at the larger concerns that the Parsi community encounters. He basically talks about the lives and struggles of Parsi community, with the themes of poverty, family, discrimination, migration and corrupting influence of society. He becomes the voice of common man giving voice to those often rendered invisible in official history, his writing reflects realism, empathy and detailed depiction.

**Keywords:** Cultural Memory, Identity, Diaspora

My paper examines the elements of identity and cultural memory in the fiction of Rohinton Mistry. His novels frequently reconstruct the history of his homeland and explore his ethnic roots, reflecting a complex relationship with both India and his adopted country. Mistry is undoubtedly a dynamic and prolific diasporic writer, he had tremendously contributed to the diasporic literature, his three novels were short listed for the Booker prize, his novels till date have been set in Indian background told from a Parsi prospective and

explores the themes of relationships existing within this community, cultural identity, family life, cultural discrimination, poverty, displacement, escape and experience of exile, he indeed embraced hybrid identity which can be prominently seen through his works such as Tales from Firozshah Baag (1987) such a long journey (1991) a Fine Balance (1995) and Family Matters (2002), his Parsi characters often struggle between in preserving their cultural heritage and a pressure of assimilating into growing Indian society. His novels

demonstrate how cultural memory can be both a source of strength and conflict. As a Parsi Mistry finds himself at the margins of Indian society, he seems to be deeply concerned about the marginalized existence of Parsees, a fond and memorable recollection leaves an imprints in his novels, like most other post-colonial writers dwells into history of the past and lets his readers to know the past of Parsi community.

Mistry identifies himself in multiple displacements; he emerges as a prominent writer in contemporary common wealth literature. Being Parsi writer he is grouped among the diasporic Parsi writers such as Bapsi Sidhwa, Dina Mehta, K.K Daruwalla, Boman Desai and others.

Mistry is a prolific storyteller who minutely depicts the Parsi characters representing their ethnicity of Parsi culture in food, dressing, lifestyle, language and the constant struggles of Parsi middle class families to lead a dignified and peaceful life in an adopted land amidst the several socio-political upheavals. He visits and re-visits India for a kind of re-vitalization and re-energizes to his aching soul. Through his diasporic discourse a sense of nostalgia is reflected through his characters as a minority who struggles to assimilate with the adopted world in post-colonial Indian scenario.

Historically, Parsi's are a group of followers of Iranian Prophet Zoraster, the Parsi's are called as "Persians", they are the descendents from Persian Zoroastrian they migrated to India after the Arab conquest during 756 A.D, they entered India and settled in many parts of Gujarat. Parsi's though representing as minorities in India had excelled in their contribution in commerce, society, politics, and literature considerably to India's development.

Many of the Mistry's Parsi characters remain the true mouthpiece caught into Parsi sensibility. A multi culturalism aspect forms in his novels. His characters constantly struggle for the quest for an identity in a foreign land and often lands up into the anxiety, frustration, depression, culture alienation far away from the foreign land. Mistry distinguishes as one of those Indian authors "Who have to grapple with not just one diasporic displacement but multiple displacements". (Bharucha, 2003, P-14). His early stories were published in various Canadian Magazines, being a diasporic writer Mistry truly reflected the immigrants' experiences. Sharmani Patricia Gabriel, for instance, makes the observation that:

"While most minority immigrant writers speak of their experiences of alienation in Canada, Mistry as a Canadian Parsi ethnicity, had experiences national exclusion not only in Canada but also his Indian homeland". (Gabreil, 2009, P-28).

In *Tales from Firozsha Baag* (1987) A diasporic reflection and profound sense of childhood memories is reflected through the stories, it marked his tremendous talent, it was published in U.S as *Swimming Lessons* a collection of eleven short stories it exemplifies his early writings set in the fictional Firozsha Baag building in Bombay, reflecting the ethnicity of Parsi community through the fictitious Parsi families, depicting the daily life of Parsi residents in apartment block of Firozsha Baag building. Exploring the themes of family, community and Parsi experience in modern India a rich and nuanced portrayal of the complex social and cultural dynamics of contemporary India where love, loyalty and conflict are equally presented, his characters constantly trapped between tradition and changing modernity, he very artistically depicts

the corruption of independent India, he dwells very deep into human psyche and crafts the characters with realism. The other stories in the collection focus on the lives, foibles and crisis of the Parsi community focuses on the issues of loneliness, racism and cultural adjustment of Mistry's Indian immigrants.

Kapadia aptly suggest that "Both the Parsi who sought greener pastures in the west and those who stayed all in India have experienced identity crisis and confusion" (Kapadia 16)

The feeling of rootlessness, helplessness and alienation felt by Parsi community at Khodadad building catches the spirit of the diaspora in *Such a long Journey* (1991), It bought Mistry a huge acclaim, a film adaptation was made on it, it acknowledged him with several awards such as the best book of the year and won Mistry common wealth writer prize and Governor General's award in 1991. The title of the novel is extracted from T.S Eliots poem "The Journey of Magi". It is intertwined with the historical facts and its impact on the minority survival of Parsi's. Throughout the novel, Mistry explores theme of family tradition and impact of political events on ordinary lives. The narrative is enriched by vivid description of Bombay's diverse neighborhoods, the close knit Parsi community and the daily struggles of its residents. The novel reflects Gustad Nobel as a tall and broad shouldered, God fearing parsii middle class person and a clerk in Parsi dominant bank. He stays with his wife Dilnavaz, two sons Sohrab, Dariaus and the ill daughter Roshan residing in Khodadad building together with other Parsi families in Colaba. Gustad was still haunted by the Indo-China war of 1972 and would not let his wife Dilnavaz to remove the blackout paper with fear of war breakout at any moment. The residence of Khodadad building truly stands for the Parsi

community, the Indo-Pak war created a great turmoil in the lives of the Parsi community living a greater impact. Gustad Nobel talked about the two Indian emergencies by Indira Gandhi in 1972 and 1978 during the Indo Chinese and Indo Pakistan war.

Gustad Nobel is pre occupied with financial struggles, his basic necessities makes him fragile. It is a poignant portrayal of the life of Parsi family and their struggle to navigate the complex, social, political and cultural issues during the back drop of Indo Pakistan war of 1971 and the emergence of Bangladesh as a new independent nation and the post-colonial politics. The characters often grapple with not belonging either a new land or old land. The impact of political and social changes on ordinary people, the complexities of family relationship, the cultural clashes, the struggle for an individual identity in rapidly changing Bombay, there are a complex multi layered subplots adding the depth and complexity to the story. The Novel weaves a vivid picture of the parsii community in India and the problems and poverty faced by them. Gustad Nobel often condemns the war, corruption, hypocritical political leaders. The story is based on incident of Nagarwala where Nagarwala is depicted in story as Major Jimmy Bilimoria. The Novel also highlights the Parsi community's unique culture and tradition providing insight into their way of life and their struggle to preserve their heritage.

The Parsi's had to undergo economic losses, lowered social status and political sufferings when the government decided to Nationalize Banks, though this was more welcomed by the rest of the nation, but the Parsi community occupied as more employed instead of masters in the banking sectors. Gustad life shows lot of turbulence one after another either it is a betrayal of his good friend major Jimmy Bilimoria, his son Sohrab to join IIT even after

qualified and the constant deteriorating health of his daughter Roshan, the various complexities and the terrible financial occurrences led Gustad Nobel as a tragic hero. The anxieties of Parsi's about the future as a minority are effectively intertwined components of Parsi society and religion in Mistry's writing. In a unique way the novel exemplifies as a diasporic novel, the Parsi's struggles to preserve their unique culture and tradition in one hand and facing the challenges of changing Bombay at the other hand.

In his novel *Family Matters*, The Parsi character Nariman Vakeel, Perkinson stricken 79 year old retired English professor, shows life in his small conflicting family, he is a protagonist who remained an unwanted member in his own family by his stepsons Jal and Coomy. Nariman's love interest in Lucy a Goan Christian in his youth was an objection from his parents and their pressure on him to marry Yasmeen a Parsi widow who already had two sons Jal and Coomy. A complexity of characters is a moving exploration of constant struggle for the existence amidst the constant conflict between the tradition and modernity. Family does matter in good or bad times in an individual's life. At certain point Nariman Vakeel's condition becomes more pathetic, his life splits between 'Chateau Felicity' his former residence and 'Pleasant Villa' of his biological daughter Roxana two BHK apartment who stays with her husband Yazad and two sons. Such a compelling situation often made Nariman to call himself 'King Lear'.

A Harsh picture of Indian social and political turmoil in *Fine Balance* (1995) set in India during the emergency of 1975-1977, a period marked by political forced sterilizations, and slum demolitions. The story is set in an unidentified city illustrates the delicate balance between optimism and despair, love and loss,

and the determination to continue the characters existence. a Gillor Prize winning novel in 1995, talks about corruption and cruelty, courage and dignity, poverty, caste inequality and the sufferings of human's spirit in modern India. The Story digged into the life of four different characters of different backgrounds is compelled to suffer the unfortunate circumstances during the period of internal emergency. The lives of these four intersect in Dinna's cramped apartment. The character forms a deep and cordial bonding despite of language, caste, class barriers. Dina Dalal an independent Parsi women hire the two tailors Ishwar Darji and his nephew Om Prakash Darji from Chamaar community for tailoring and Manek Kohlah a Parsi student from a village located at the foothills of Himalaya, moves to Dina's apartment after being dragged by his hostel students, he develops cordial friendship despite being from wealthy background with two downtrodden tailors, Ishwar Darji and Om Prakash Darji. The ugly turmoil turning into sufferings restricted people's Rights, unrest, hunger, corruption, frustrations, subjugation of lower caste and their treatment, cultural issues.

### Conclusion:

Rohinton Mistry is an undoubtedly most influential and widely read diasporic writer; He has accomplished the remarkable feat in interweaving historical events with characters personal lives through their cultural memory. His diasporic sensibilities are revealed through his works because of its exemplary universality of its tone and themes. His insights into the social, cultural and political issues merge him as a humanitarian. Through his writings he preserves his memories of his homeland green. He remains a great empathetic diasporic writer who concerns about people's painful and difficult social and family situation in changing

world. The deep attachment with cultural roots and ancestral background and honour to preserves his distinct native culture in changing India. He drew very facets of Indianism, with Indo Pakistan war, Hindutva, ideologies or trouble nature of the past colonized India.

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## Silenced Yet Resilient: Transgender Identity and Social Exclusion in Seven Steps around the Fire

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### Abstract:

*This paper explores how transgender identity is represented in Seven Steps Around the Fire by Mahesh Dattani, with special attention to the marginalization and struggles faced by the hijra community in Indian society. The play brings forward the everyday realities of transgender individuals who are often pushed to the edges of society and denied equal social, cultural, and legal recognition. Through the tragic story of Kamla's death and Uma Rao's investigation, Dattani reveals the deep-rooted prejudices and institutional barriers that prevent transgender people from receiving justice and dignity.*

*The paper further discusses how the play questions rigid gender norms and challenges the idea that only binary identities are acceptable. Characters like Anarkali and Champa are portrayed with sensitivity and depth, showing their emotions, strength, and desire for respect. In doing so, Dattani moves beyond stereotypes and presents transgender individuals as fully human, with feelings and aspirations like anyone else.*

*In addition, the study examines how power and politics influence the treatment of marginalized communities. It shows how those in authority often suppress truth to protect social status and control. The play, therefore, becomes not just a story, but a strong social message calling for empathy, inclusion, and justice.*

*Overall, this paper argues that Seven Steps Around the Fire is an important work that not only highlights the struggles of transgender individuals but also encourages society to rethink its attitudes towards gender and identity.*

**Keywords: Transgender Identity; Marginalization; Hijra Community; Gender Inequality; Social Justice; Identity; Power and Politics; Indian Drama**

### Introduction:

Indian society has long followed strict ideas about gender, usually recognizing only male and female identities. This leaves very little space for people who do not fit into these categories. The transgender community, commonly known as hijras, has therefore faced continuous neglect and exclusion in social, cultural, and legal spheres. Mahesh Dattani, an important figure in modern Indian English drama, addresses these issues in Seven Steps Around the Fire. Written originally as a radio play, it presents the struggles,

invisibility, and suffering of transgender individuals while also exposing the deep prejudices within society.

The play stands as a strong criticism of injustice and attempts to give voice to those who are often ignored.

### Transgender Identity and Social Exclusion:

The play clearly shows how the hijra community is pushed to the edges of society and treated without dignity. They often survive through begging or performing at ceremonies, yet

they are not given respect as equal human beings. Instead, society looks at them with fear, mockery, or discomfort.

Through the character of **Kamla**, a transgender woman, Dattani highlights this harsh reality. Her life and death reflect how deeply rooted discrimination affects transgender individuals. **Anarkali's words, "We are neither man nor woman. We are hijras" (Dattani 42)**, capture the sense of isolation and identity struggle faced by the community. Though they exist within society, they are not truly accepted as part of it.

#### **Silencing of Voices and Denial of Justice:**

Another important theme in the play is how transgender voices are ignored or silenced. Kamla's murder does not receive serious attention from the authorities, which shows how justice is often denied to marginalized people. Instead of seeking truth, the police try to hide it.

Uma Rao, the central character, takes it upon herself to investigate the case. Through her efforts, the audience begins to see how deeply prejudice is built into social institutions. **The line "The law doesn't see them as human" (Dattani 45)** clearly reflects how discrimination exists even within the legal system.

Similarly, the question **"Who will listen to their story?" (Dattani 47)** points to the silence forced upon the transgender community. Their experiences are often ignored, and their voices remain unheard.

#### **Power, Politics, and Gender Oppression:**

The play also examines how power and politics contribute to gender-based injustice. **Kamla's** hidden relationship with **Subbu**, the son of a minister, challenges social expectations and exposes the double standards of the powerful class.

However, this relationship leads to tragedy. In order to protect his reputation, the minister chooses to eliminate Kamla. This shows how authority is often used to hide truth and maintain social status. **Champa's words, "They will not allow us to live in peace" (Dattani 50)**, reflect the constant struggle faced by transgender individuals in such a system.

Through this, Dattani makes it clear that discrimination is not just a social issue but is also supported by those in power.

#### **Humanizing the Marginalized:**

Even while portraying suffering, Dattani presents transgender characters with sensitivity and depth. **Characters like Anarkali and Champa** are shown as strong, emotional, and dignified individuals rather than stereotypes.

The play emphasizes their humanity and emotional needs. **The line "Even we can love" (Dattani 52)** reminds the audience that transgender individuals experience love, pain, and hope just like anyone else. This challenges the common tendency to treat them as outsiders.

By the end of the play, Uma's understanding reflects a need for greater empathy and awareness. The audience is encouraged to rethink their attitudes and recognize the dignity of marginalized communities.

#### **Conclusion:**

Seven Steps Around the Fire presents a powerful discussion of transgender identity and social inequality in India. Mahesh Dattani successfully highlights the struggles of the hijra community, bringing attention to the discrimination and injustice they face.

The play questions rigid gender norms and encourages a more inclusive and compassionate society. By focusing on the lived experiences of transgender individuals, it urges readers and viewers to move beyond narrow

definitions of gender and acknowledge the humanity of every individual. As a result, the play remains an important work in Indian drama, offering both social criticism and a call for justice.

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## Women-Centric Storytelling in Thai Supernatural Drama: A Feminist Narrative Analysis of Enigma (2023)

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### **Abstract:**

*This paper examines the women-centric narrative dimensions of Enigma (2023), a Thai supernatural horror-mystery miniseries produced by GMMTV and Parbdee Tawesuk. Set in Satrikurat School, an elite all-girls educational institution, the series centres the experiences, motivations, and relationships of female characters to drive its plot. Through a feminist narratological lens, this study analyses how Enigma deploys the all-girls school as a gendered space of pressure and agency, constructs its female protagonist Farinda (Fa) as an active investigative subject rather than a passive object, and uses female-coded suffering, ambition, and solidarity as its primary dramatic engine. The paper further interrogates how the series engages with patriarchal systems of academic achievement, the gendered politics of knowledge and supernatural power, and the way female villainy is framed as a product of systemic violence rather than innate malevolence. Drawing on feminist film theory, Southeast Asian cultural studies, and narrative analysis, this paper argues that Enigma represents a meaningful, if imperfect, step toward women-centric storytelling within mainstream Thai popular drama.*

**Keywords:** *Thai Drama, Feminist Narratology, GMMTV, Women-Centric Storytelling, Supernatural Horror, Enigma (2023), Gender, Southeast Asian Television*

### **Introduction:**

Contemporary Thai television drama has undergone a significant transformation over the past decade. Where the industry was once dominated by melodramatic narratives of romantic conflict, jealousy, and passive female suffering, genres locally termed lakorn; an emergent current of genre-hybridised series has begun to place women at the centre of darker, more complex narrative worlds. Enigma (2023), directed by Patha Thongpan (best known for The Gifted and F4 Thailand) and produced under the GMMTV banner, belongs to this newer category. It is a four-episode supernatural horror-mystery miniseries in which virtually every narrative problem originates from, is experienced by, and is

ultimately resolved through the actions of female characters.

The series stars Chanikarn Tangkabodee (Prim) as Farinda Panya-angkul, commonly known as Fa, a twelfth-grade student at Satrikurat School, one of Thailand's most prestigious educational institutions. When inexplicable events begin traumatising her peers, including a top student who stabs a teacher without apparent motive, Fa takes it upon herself to investigate, eventually partnering with the enigmatic new teacher Ajin (Metawin Opas-iamkajorn), who turns out to be a magician hunting dark forces. The primary antagonistic force, the central victims, and the moral and social stakes of the narrative are all organised around the female student body.

This paper analyses three interlocking dimensions of women-centric storytelling in *Enigma*: the all-girls school as a gendered site of structural violence; the construction of Fa as an agentic, curiosity-driven female subject; and the treatment of female ambition, rivalry, and complicity as products of institutionalised pressure rather than natural feminine malice. In doing so, this paper situates *Enigma* within a broader context of feminist narrative practice in Southeast Asian popular media, arguing that the series both innovates within and partially replicates the gendered conventions of Thai popular storytelling.

### **Theoretical Framework:**

#### **1. Feminist Narratology:**

Feminist narratology, developed by scholars such as Susan Lanser, Robyn Warhol, and Kathy Mezei, examines how narrative form; including voice, focalization, and story structure, is not gender-neutral but is shaped by and in turn shapes gendered assumptions about who speaks, who is seen, and whose experience is granted narrative significance. This framework moves beyond thematic analysis of female representation toward a structural interrogation of how stories are told. For the purposes of this paper, feminist narratology helps us ask: whose perspective organises the story of *Enigma*? Whose suffering motivates the plot? Who possesses knowledge, and how is that knowledge gendered?

A central concept here is focalization, the narrative position from which a story is perceived. In classical Hollywood cinema and in many mainstream dramatic narratives, the gaze and the primary focalising position have historically been aligned with masculinity, rendering women the objects of narration rather than its subjects. In *Enigma*, this alignment is notably disrupted: it is Fa's perception, her curiosity, her fear, and her growing understanding

that organises the viewer's access to the series' mysteries.

#### **2. Southeast Asian Feminist Media Studies:**

Scholarship on Thai media and gender, including work by Mary Beth Mills on Thai women, labour, and modernity, and Ara Wilson's research on gender in Thai consumer culture, highlights the specific formations through which femininity is constructed and contested in Thailand. The figure of the 'good woman' in Thai cultural discourse is frequently associated with studiousness, deference to hierarchy, and restraint. Thai school dramas frequently deploy these expectations as a backdrop against which transgression; moral, supernatural, or social, becomes legible. *Enigma* operates within this cultural field while also complicating it, particularly in its portrayal of female ambition as both admirable and dangerous.

#### **The All-Girls School as a Gendered Space of Structural Violence:**

The setting of *Enigma* is not incidental. Satrikurat School is described in the series as one of the most prestigious educational institutions in Thailand, its reputation resting on the rigorous academic performance of its all-female student body. This environment, where girls are relentlessly ranked, compared, and measured, is both the literal and symbolic space within which the series' supernatural horror is incubated. It is a world almost entirely populated by women and girls, with Ajin's male presence the notable, narratively-highlighted exception, and this demographic fact is crucial to how the series constructs its dramatic stakes.

The all-girls school as a setting carries a rich literary and cultural legacy, from Charlotte Brontë's *Jane Eyre* to the Japanese yuri genre, from *Picnic at Hanging Rock* to *The Virgin Suicides*. In each of these traditions, the confined, women-only educational space becomes a

crucible in which social pressures, on femininity, obedience, ambition, and sexuality, are intensified to breaking point. Enigma participates in this tradition, using its school setting to dramatise how the structural demand for female perfection generates a particular kind of feminine suffering and, ultimately, a particular kind of feminine transgression.

In the series, the cursing of students is not random: it targets academically high-achieving girls, those who have internalised most thoroughly the school's demand for measurable excellence. The first visible victim is a top student who, possessed by dark forces, commits a violent act that shatters the school's ordered surface. This scene immediately frames the horror not merely as supernatural but as a surfacing of the pressures that have always been present in this environment. The school's ranking system, its obsession with scores and academic standing, is presented as the original site of violence, with the supernatural serving as its most extreme expression.

This framing aligns with what cultural theorists have identified as the 'feminisation' of academic pressure in East and Southeast Asian contexts, where young women frequently bear the double burden of academic excellence and socially prescribed femininity. In Enigma, this double burden is literalised: the curse targets girls precisely because they have been rendered vulnerable by a system that instrumentalises them. The all-girls school is a space that is entirely about women but not, at least initially, for women.

### **Fa as an Agentic Female Subject:**

#### **1. Curiosity and Investigation as Gendered Epistemology:**

Central to Enigma's women-centric credentials is the construction of its protagonist, Fa. In the dominant conventions of Thai romantic

drama and supernatural horror, female protagonists have historically occupied positions of vulnerability, endangered, protected, and ultimately delivered into safety by male figures. Fa represents a meaningful departure from this template. She is characterised from the series' opening frames not by passivity but by a relentless investigative curiosity.

The series' opening scene, in which a young girl is interviewed for a school documentary while holding a piece of art depicting a person trapped within a transparent cage of cracked glass establishes the series' central metaphor of female confinement and self-awareness. The girl describes feeling trapped inside a glass cage that the world has built around her, invisible from the outside. This image of constraint that is felt but not seen structures Fa's experience throughout the series: she operates within systems that circumscribe her, but her defining quality is her refusal to accept those boundaries as natural or final.

Fa's detective instincts drive the series forward. Rather than waiting for Ajin to explain the supernatural world to her, she actively seeks to understand it, often moving ahead of or alongside Ajin's investigations rather than simply following his lead. As one reviewer observes, Fa had already formed suspicions before the viewer might expect, and the revelation of her prior knowledge reframes her earlier behaviour as active concealment and calculation rather than naivety. This is a significant narratological choice: Fa is not merely a witness to the series' mysteries but a thinking, strategising subject who has been gathering information throughout.

#### **2. Vulnerability and Strength as Non-Binary Qualities:**

It would be reductive to suggest that Enigma presents Fa as unambiguously powerful. Like most complex female protagonists, she moves between vulnerability and strength, fear

and resolve. She is, after all, a high school student in a world she is only beginning to understand, and her emotional responses, confusion, fear, attraction, determination, are rendered with a specificity that resists reduction to either the passive victim or the invincible action heroine.

What is significant is how the series frames her vulnerability. Fa's moments of fear are not used to justify her containment or to motivate Ajin's heroism at her expense. Rather, they are part of an emotional arc in which she grows in knowledge, capability, and confidence without shedding her fundamental humanity. Ajin's concern for her safety, which deepens across the four episodes, does not override her own agency; instead, it functions as one element within a partnership in which both parties bring distinct capabilities to the investigation.

Chanikarn Tangkabodee's performance is widely credited with animating this complexity. Critics have noted that she brings a quality of naturalness and vulnerability balanced with strength to the role, a balance that is harder to achieve than either a purely fearful performance or a purely empowered one. The character's emotional range, moving between what one reviewer describes as 'passive aggressive' and 'lovely good friend', is in fact a marker of psychological realism, a reminder that Fa is a full person navigating multiple social roles simultaneously.

### **Female Ambition, Rivalry, and the Politics of Transgression:**

#### **1. The Villain as a Product of Systemic Violence:**

Perhaps the most politically significant dimension of Enigma's women-centric storytelling is its treatment of female transgression and villainy. In many supernatural horror narratives, the female villain functions as a figure of pure malevolence, a projection of

patriarchal anxieties about uncontrolled female power. The witch, the vengeful woman, the corrupted girl: these figures have historically been used to pathologise female ambition and desire. Enigma approaches this territory with considerably more nuance.

The conspiracy at the heart of the series, the use of black magic within the school environment, is rooted in an act of revenge rather than malice for its own sake. The antagonistic use of dark forces is framed as a response to real injustice, to the crushing pressures of the academic ranking system and to specific acts of betrayal or harm within that system. This framing does not excuse the transgression, but it locates its origins in structural violence rather than individual pathology. The female characters who participate in or fall victim to dark magic are revealed to be, at their core, casualties of a system that has instrumentalised their ambition and warped their relationships with one another.

This narrative logic, in which female transgression is the visible consequence of invisible systemic pressure, is a recurring feature of women-centric storytelling that is attentive to structural gender dynamics. It reframes questions of individual morality within a broader analysis of the conditions that produce moral failure. In Enigma's case, the school itself, its ranking tables, its ruthless academic competition, its transformation of young women into instruments of institutional prestige, is the originating site of violence, with the supernatural acting as its concentrated expression.

#### **2. Female Solidarity and Its Limits:**

The series also explores, though not always with the depth it promises, the possibilities and failures of female solidarity. Fa's friendships, particularly her relationships with Namsine (played by Piploy Kanyarat Ruangrung) and Yihwa (played by Prigkhing), provide a counterpoint to the competitive individualism that

the school's ranking system fosters. These friendships are characterised by loyalty, mutual care, and a shared scepticism toward the institutions that surround them.

However, the series also acknowledges that female solidarity is not automatically available in environments structured by competitive pressure. The rivalries between students are presented not as evidence of innate female competitiveness but as products of a system that rewards individual achievement at the expense of collective wellbeing. When solidarity breaks down, it breaks down along the fault lines that the institution has created, not along lines of natural feminine disposition.

Secondary characters such as Namsine and Yihwa, though limited by the series' compact four-episode format, are written with sufficient specificity to function as more than mere supporting figures. Namsine, characterised as a girl fascinated by the occult, and Yihwa, described by multiple critics as one of the series' most compelling performances, represent different registers of female experience within the school environment. Their presence ensures that the series' portrait of young womanhood under institutional pressure is not reducible to a single type or a single story.

### **The Gendered Politics of Knowledge and Supernatural Power:**

One of the more theoretically rich aspects of *Enigma* is its treatment of knowledge and power in gendered terms. In the series, both Fa and the antagonists possess or acquire knowledge through actively transgressive means, through investigation, through the pursuit of forbidden information, through the willingness to look at what others prefer to leave unseen. This epistemological courage is a distinctly feminine quality within the narrative, aligned with a long

tradition of associating women with dangerous or unsanctioned knowledge.

Ajin, the male lead, possesses formal magical training and institutional authority within the hidden world of magicians. Fa, by contrast, accesses knowledge through observation, intuition, and a refusal to accept official explanations. This contrast positions Fa within a feminist epistemological tradition that valorises experiential, embodied, and marginalised knowledge over formal institutional authority. She knows what she knows because she has paid attention, and her knowledge is repeatedly validated by the narrative even when those around her dismiss or discount it.

The black magic at the series' centre is, of course, associated almost entirely with female characters. This is both a risk and a potential source of critical power. In patriarchal traditions, the association of women with dark or supernatural power has served to demonise female agency. In *Enigma*, however, this association is handled with sufficient nuance to suggest something different: that the channelling of dark forces by female characters is not a sign of their natural affinity for evil but of their search for power in environments from which legitimate power has been denied them. Black magic, in this reading, is a desperate rather than a triumphant form of agency, a response to structural powerlessness.

The series' blend of traditional occult elements with modern technologies, including the dark web and social media, is particularly resonant in this context. The modernisation of dark magic mirrors the modernisation of the pressures facing young Thai women: ancient systems of symbolic power are now accompanied by new regimes of surveillance, ranking, and public performance. The supernatural and the sociotechnological are both, in the world of

Enigma, systems by which young women are simultaneously empowered and endangered.

### **The Male Gaze, Romantic Framing, and Structural Tensions:**

Any honest feminist analysis of Enigma must also account for the tensions and limitations in its women-centric storytelling. Most notably, the series' central character dynamic involves an adult male figure, Ajin, who presents himself as a teacher, forming a close investigative partnership with Fa, a high school student. The series' decision to frame this relationship in ways that carry romantic undertones has been a source of critical discomfort for some viewers and reviewers.

Critics have noted specific scenes, including the gifting of a necklace and intimate scenes of wound care, that code the Fa-Ajin relationship in terms drawn from romantic rather than purely professional convention. The series does ultimately clarify that Fa's feelings are 'a one-sided crush' in the explicit narrative, but the ambiguity cultivated in the earlier episodes operates in tension with the series' otherwise progressive treatment of its female protagonist. This tension is not unique to Enigma, it is structurally embedded in a Thai drama industry in which the pairing of younger women with older men carries significant romantic-commercial weight, but it is worth naming as a site where the series' feminist potential is partially qualified.

Furthermore, while the majority of the cast is female and the series' dramatic architecture is organised around female experience, the dominant narrative authority, the figure who explains the rules of the world, who holds the institutional knowledge of magic, and who ultimately confirms or validates Fa's investigations, is male. Ajin's presence, while handled with considerable care, does position masculine knowledge as the framework within

which Fa's feminine curiosity finds its legitimate expression. A more thoroughly women-centric narrative might have distributed this explanatory authority differently.

### **Enigma within the Broader Landscape of Thai Feminist Drama:**

Situating Enigma within the broader landscape of contemporary Thai drama illuminates both its achievements and its limits. GMMTV, the production company most closely associated with the series, built its dominant market position largely through Boys' Love dramas that prioritised male-male romance for a predominantly female viewership. Enigma represents a significant genre shift within this stable, one in which a female lead's interiority and agency are centred in a non-romantic context.

The series' supernatural horror framework is itself a space in which women-centric storytelling has historically found productive ground. Horror, as Carol J. Clover's foundational work on the 'Final Girl' demonstrates, has frequently been the genre within which female characters are granted the most active and complex roles, not despite its darkness but through it. Enigma participates in this tradition, using the horror framework to justify a level of female agency and female-coded crisis that might be harder to sustain within the more conventionalised forms of Thai romantic drama.

Compared to other GMMTV productions of the same year, including romantic and BL series that garnered significant critical and commercial attention, Enigma stands out for its prioritisation of female ensemble dynamics, its serious engagement with structural pressures on young women, and its refusal to reduce its female characters to support roles within a male-led narrative. That it achieves this while also maintaining the conventions of its genre (including a male supernatural expert as the key

knowledge-bearer) reflects the productive tension between ambition and commercial constraint that characterises much transitional popular culture.

### Conclusion:

Enigma (2023) is a text that repays feminist critical attention. Set in an all-girls school that functions as both a narrative setting and a metaphor for the structural pressures placed upon young women, the series organises its supernatural horror around distinctly female experiences of ambition, competition, vulnerability, and transgression. Its protagonist, Fa, is constructed as an active investigative subject whose curiosity and courage drive the narrative forward, complicating the more passive female roles that have historically dominated Thai popular drama. The series' treatment of its antagonists, framing female transgression as a response to systemic violence rather than innate malevolence, represents a particularly sophisticated instance of women-centric storytelling.

At the same time, the series carries the structural tensions of a commercially produced narrative that must balance progressive impulses against the conventions and expectations of its genre and market. The student-teacher dynamic between Fa and Ajin, the positioning of masculine knowledge as the ultimate explanatory authority, and the partial underdevelopment of secondary female characters all mark the boundaries of the series' feminist ambition.

Nevertheless, within the context of mainstream Thai popular drama, Enigma represents a meaningful contribution to women-centric storytelling. It takes seriously the social conditions under which young Thai women live and learn, gives those conditions a vivid supernatural form, and places a curious,

determined, emotionally complex young woman at the centre of the story's moral and epistemological universe. If the sequel, Enigma Black Stage, continues to develop these narrative dimensions, the franchise may become an increasingly important site for feminist popular storytelling in Thai television.

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## Cultural Memory and Identity Formation In the Writings of Nelson Mandela

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### **Abstract:**

*Nelson Mandela's autobiographical, epistolary, and oratorical writings constitute a sustained interrogation of what it means to remember collectively and to construct a self under conditions of systematic racial oppression. This research article examines the interplay between cultural memory and identity formation across Nelson Mandela's autobiography and other texts—Long Walk to Freedom, The Struggle Is My Life, and selected speeches from the Rivonia Trial, the 1994 inauguration, and the post-apartheid era—arguing that Nelson Mandela does not merely record the past but actively fashions a communal narrative through which Black South African subjectivity is recovered, legitimated, and projected toward the future. Drawing on the theoretical frameworks of Maurice Halbwachs, Jan and Aleida Assmann, Paul Ricoeur, Frantz Fanon, and Homi Bhabha, the study shows that Nelson Mandela deploys autobiographical discourse as an act of counter-memory, that his constructions of ancestral heritage function as mnemonic anchors for collective identity, and that his visionary rhetoric enacts what Ricoeur calls narrative identity—a self constituted through temporal storytelling rather than static essence. The present article further situates these textual strategies within postcolonial discussion about agency, hybridity, and the politics of representation, contending that Nelson Mandela's writings places a distinctive position in the global archive of liberation literature.*

**Keywords:** *Cultural Memory, Identity Formation, Nelson Mandela, Postcolonial Literature.*

### **Introduction:**

Among the defining works of twentieth-century liberation literature, Nelson Mandela's writings get a peculiar and philosophically rich position. They are, simultaneously, the personal record of one man's inner transformation, the collective testament of an oppressed people's endurance, and the foundational myth of a democratic nation yet to be born. To read Nelson Mandela as merely a political memoirist is to impoverish the complexity of his textual enterprise. His prose, correspondence, and oratory are better understood as elaborate acts of cultural memory—deliberate constructions through which

the traumatic past is ordered, interpreted, and transmitted across generations.

The concept of *cultural memory*, as theorized by Jan Assmann and Aleida Assmann, refers to the institutionalized recall of foundational events that constitutes a group's sense of shared identity over time (Assmann, Jan 9-11). Unlike communicative memory, which is confined to living generational exchange, cultural memory reaches backward toward mythic or heroic origins and forward into an imagined future. Nelson Mandela's autobiographical work is precisely such an institutionalizing act: in narrating his childhood among the Thembu, his initiation into the ANC, his imprisonment, and his

emergence as a democratic leader, he describes a narrative sequence whose purpose is not merely self-expression but collective self-recognition.

Paul Ricoeur's concept of *narrative identity* adds further analytical depth. For Ricoeur, the self is not a fixed substance but a configuration achieved through the act of storytelling: we become who we are by employing our experience into a coherent temporal arc (Ricoeur 140-42). Applied to Nelson Mandela, this insight illuminates how his writings function as constitutive rather than merely descriptive—they do not simply report an identity already formed but actively bring into being a self and, by extension, a people whose identity had been systematically denied by the apartheid state. The apartheid system was not only a machinery of physical oppression; it was, crucially, a machinery of ontological erasure, designed to strip Black South Africans of historical agency, cultural continuity, and narrative voice.

### **Ancestral Heritage and the Anchoring of Identity:**

*Long Walk to Freedom* opens not with the prison cell or the courtroom, which are the sites most readily associated with Nelson Mandela in the global imagination, but with the rolling hills of the Transkei and the oral traditions of the Thembu people. This deliberate structuring choice has profound implications for how we read the entire autobiography. By grounding his personal narrative in ancestral genealogy—tracing his lineage through the 'Madiba' clan of the Thembu nation—Nelson Mandela establishes what Jan Assmann calls a 'connective structure,' a shared framework of values, memories, and exemplary figures that binds individuals into a community across time (Assmann, Jan 15).

The figure of the elder, the indaba or communal meeting, and the practice of customary storytelling all function in these early pages as

memory institutions. Nelson Mandela recalls watching the regent Jongintaba conduct the tribal court, where every man was permitted to speak before a consensus was reached, and derives from this spectacle not merely a lesson in democratic procedure but a formative principle of selfhood: 'I always remember the regent's axiom: a leader . . . is like a shepherd. He stays behind the flock, letting the most nimble go out ahead' (Mandela 20). The act of remembering this scene is simultaneously the act of constructing a leadership identity rooted in collective African practice rather than in Western individualism.

Aleida Assmann's distinction between the 'active' and 'passive' dimensions of cultural memory is illuminating here. Active cultural memory comprises those recollections that are consciously circulated, canonized, and made to perform normative functions for a community; passive cultural memory is the vast archive of stored but non-circulating materials (Assmann, Aleida 56). Nelson Mandela's autobiography performs the work of activation: it rescues Thembu customs, oral histories, and ethical teachings from the passive archive to which colonialism had consigned them—rendered marginal, exotic, or simply invisible by the dominant culture—and installs them at the center of a counter narrative of Black South African subject hood.

This strategy has clear affinities with what Frantz Fanon describes in *The Wretched of the Earth* as the reclamation of pre-colonial culture by colonized intellectuals seeking to ground their liberation movements in an indigenous ontology (Fanon 168-69). Yet Nelson Mandela's approach is subtler than a straightforward nativist retrieval. He is alert to the tensions within Thembu tradition—particularly its patriarchal structures and its accommodation of colonial authority—and does not idealize the past as a pristine origin. Instead, he treats cultural memory selectively,

extracting its ethically generative dimensions while implicitly acknowledging its contradictions. This selective practice of memory is itself, as Ricoeur argues, constitutive of identity: to remember is always also to interpret and to choose (Ricoeur 120).

The circumcision ceremony that marks Nelson Mandela's initiation into manhood is perhaps the most formally elaborate instance of cultural memory in his autobiography. His extended account of the ritual—the preparation, the pain, the pronouncements, and the transformation—reads as a threshold passage in both the personal and the political register. The ceremony installs Nelson Mandela within a chain of ancestral transmission, but it also anticipates the political initiation to come, when he will enter the ANC and accept a different, but structurally analogous, form of communal obligation. Memory, in this doubled structure, is the medium through which individual identity and collective identity are shown to be mutually constitutive rather than competing demands.

### **Incarceration, Suffering, and the Politics of Martyrdom as Memory:**

The twenty-seven years Nelson Mandela spent on Robben Island and in Pollsmoor Prison are not experienced in *Long Walk to Freedom* as an interruption of his life but as its moral centre. This is a strategic decision of considerable significance. To represent imprisonment as the telos of his formation—as the crucible in which his identity was definitively shaped—is to transform the apartheid state's intended act of silencing into an act of witness. The prison becomes, in the language of Pierre Nora, a lieu de mémoire, a site of memory charged with symbolic density and nationalist significance (Nora 7-8).

Nelson Mandela's prison writings—many collected in *The Struggle Is My Life*—perform

this transformation with extraordinary deliberateness. His letters to Winnie Mandela from Robben Island are at once intimate declarations of conjugal love and sophisticated performances of political endurance. When he writes of cultivating a garden in the prison yard, of organizing study groups among fellow prisoners, of refusing to be broken by the petty degradations of the regime, he is not simply documenting survival but enacting a philosophy of personhood that refuses the ontological status of victim. This refusal is, in Homi Bhabha's terms, a form of colonial mimicry inverted: where mimicry typically describes the colonized subject's appropriation of the colonizer's norms, Nelson Mandela appropriates the prison itself, converting the site of his punishment into a site of community formation and intellectual cultivation (Bhabha 85-92).

The political dimension of this memory-making is sharpest in the *Rivonia Trial* statement of 1964, one of the most celebrated acts of political oratory in the twentieth century. Standing before a court that might sentence him to death, Nelson Mandela delivers a speech that refuses the subjective position of the accused. He speaks not as a defendant pleading for mercy but as a historical subject offering testimony to posterity: 'I have fought against white domination, and I have fought against black domination. I have cherished the ideal of a democratic and free society in which all persons will live together in harmony and with equal opportunities. It is an ideal which I hope to live for and to achieve. But if needs be, it is an ideal for which I am prepared to die' (Mandela 368).

The rhetorical architecture of this passage is worth examining closely. The parallel chiasmic structure—white domination / black domination; live for / die for—performs the ideological work of the entire speech: it positions Nelson Mandela not as a partisan of one racial group against

another but as the defender of a universal democratic principle. This positioning is a memory-making act in the Assmannian sense: it establishes the founding myth of non-racial democracy that post-apartheid South Africa will subsequently inherit and institutionalize as its constitutional identity.

Scholars working within the *trauma theory* tradition have noted the particular challenges involved in representing extreme suffering without either aestheticizing or sensationalizing it (Caruth 4-5). Nelson Mandela's handling of prison violence, torture, and degradation in *Long Walk to Freedom* is marked by a notable restraint that has sometimes been criticized as evasion but is better understood as a deliberate narrative strategy. By declining to dwell on his own suffering, Nelson Mandela ensures that his text does not reduce the anti-apartheid struggle to a spectacle of victimhood. The emphasis falls instead on collective solidarity, on the intellectual and moral communities formed among prisoners, and on the continuity of political purpose across decades of confinement. *Memory* here is not therapeutic but generative: it does not primarily seek to heal wounds but to sustain the political will that those wounds could not extinguish.

### **Hybridity, Cross-Cultural Encounter, and the Construction of Non-Racial Identity:**

One of the most philosophically complex dimensions of Nelson Mandela's writings is the way they negotiate the tension between the affirmation of a distinctive Black African identity and the aspiration toward a non-racial democratic community. This tension is not resolved so much as it is held productively in suspension, generating what Homi Bhabha calls the '*third space*' of enunciation: a zone in which cultural meanings are not simply transmitted but negotiated, contested, and hybridized (Bhabha 36-

38). Nelson Mandela's intellectual autobiography is the record of a self formed through precisely such negotiations.

Nelson Mandela's account of studying law at the University of the Witwatersrand, where he encountered white liberals, Communist Party members, and Indian South Africans within the multi-racial politics of the ANC Youth League, is narrated as a process of epistemological as well as political enlargement. He acknowledges the influence of figures such as Walter Sisulu, Oliver Tambo, and Ruth First, whose different political and cultural formations challenged his initial Africanism. The Movement's adoption of the Freedom Charter in 1955, with its declaration that 'South Africa belongs to all who live in it, black and white,' represents, in the autobiography, a moment of genuine ideological transformation rather than mere tactical adjustment (Mandela 153).

Stuart Hall's theorization of *cultural identity* as a matter of 'becoming' rather than 'being' is particularly pertinent here. Hall argues that Caribbean diasporic identities—and, by extension, colonial and postcolonial identities more broadly—are not fixed essences to be expressed but unstable positions produced through continuous processes of representation (Hall 225). Nelson Mandela's self-construction follows an analogous logic. He does not present a pre-formed African self that enters history fully constituted; rather, he narrates a self that is perpetually revised through encounter, reflection, and political engagement. His Africanness is real and formative, but it is never the whole story.

This complexity is registered with particular clarity in his evolving attitude toward the white warders on Robben Island. In early passages, they appear as instruments of dehumanization; by the later sections of the autobiography, some have become figures of individualized humanity, capable of ethical

development when addressed as persons rather than as cogs in the machine of apartheid. The point is not to sentimentalize the oppressor but to insist, as Nelson Mandela consistently does, that the transformation required by the anti-apartheid struggle is ultimately a transformation of all South Africans, not merely the emancipation of the oppressed from the oppressor. This Universalist ethical vision is itself a memory strategy: it prepares the ground for the post-apartheid nation by constructing a narrative in which reconciliation is not a betrayal of the struggle but its highest expression.

Edward Said's *contrapuntal* reading practice, developed in *Culture and Imperialism*, suggests that the most generative postcolonial texts are those that hold in simultaneous view the perspectives of both colonized and colonizer, refusing the partiality of either (Said 51-52). Nelson Mandela's writings enact something analogous: they are capacious enough to acknowledge the humanity of adversaries, the partial truths of ideological opponents, and the internal contradictions of liberation movements, while never abandoning the fundamental moral clarity that apartheid was a crime against humanity that had to be resisted and dismantled. This combination of ethical firmness and intellectual generosity is what distinguishes Nelson Mandela's autobiographical work from simpler narratives of heroic struggle.

### **Transitional Rhetoric and the Architecture of Collective Memory:**

The speeches Nelson Mandela delivered between his release from prison on 11 February 1990 and the end of his presidential term in 1999 constitute a distinct phase of his textual production, one in which the individual and communal dimensions of his identity project converge most explicitly. These speeches—particularly the inauguration address of May 1994

and the closing address to the Constitutional Assembly in 1996—are studied here as acts of what Maurice Halbwachs describes as *collective memory*: the work of a community in constructing a shared account of its own past, present, and possible future (Halbwachs 38-40).

Halbwachs argued that memory is fundamentally social: there is no purely individual act of remembering, because the frameworks within which we recall the past—language, concepts, categories of significance—are always already socially constructed and maintained. The inauguration speech of 10 May 1994 illustrates this principle with particular elegance. Nelson Mandela does not celebrate his own triumph or the ANC's victory; he constructs a scene of national memory in which the suffering of all South Africans—across racial lines—is acknowledged as the shared ground from which a new collective identity must grow. 'We have, at last, achieved our political emancipation. We pledge ourselves to liberate all our people from the continuing bondage of poverty, deprivation, suffering, gender and other discrimination' (Mandela, 'Inaugural Address').

The grammatical subject throughout the speech is 'we'—an inclusive first-person plural that performs the act of national community-formation even as it articulates its aspiration. This is a sophisticated rhetorical manoeuvre. In Ricoeur's terms, Nelson Mandela is telling the story of the nation's identity into existence, constituting a collective 'we' through the act of narrative address rather than merely describing a pre-existing collectivity (Ricoeur 188). The speech is simultaneously a memory act—invoking the sacrifices of the liberation struggle—and a prospective act—projecting the image of the Rainbow Nation that Desmond Tutu's phrase had made available as a cultural resource.

The Truth and Reconciliation Commission, which Nelson Mandela supported and which operated between 1996 and 1998, can be understood as an institutional extension of this rhetorical strategy. The TRC's model of restorative rather than retributive justice depends on a particular theory of collective memory: that publicly acknowledging the truth of past atrocities can, under the right conditions, constitute a form of communal healing that enables a new shared identity to be built (Wilson 3-5). Nelson Mandela's writings consistently endorse and support this model, not out of a naive belief that forgiveness erases the past, but out of the conviction that a future-oriented collective identity requires a carefully managed relationship with painful memories rather than their suppression or their endless, paralyzing rehearsal.

The concept of post-memory, developed by Marianne Hirsch in her work on Holocaust transmission, is also relevant here, though the South African context requires certain adaptations. Hirsch uses post-memory to describe the relationship of the second generation to the traumatic experiences of their parents—experiences so powerful that they are transmitted as deep structures of feeling rather than direct recollections (Hirsch 5). In the South African context, Nelson Mandela's writings function as primary memory texts that, in being institutionalized through the school curriculum, museum practice, and constitutional mythology, are beginning to generate precisely this kind of post-memorial transmission among younger South Africans who have no living experience of apartheid. This process ensures that the cultural identity Nelson Mandela's texts construct will continue to perform its community-binding work long after the living generation that experienced apartheid has passed.

**Conclusion:**

Nelson Mandela's writings are not the straightforward testament of a great man but a sophisticated and multifaceted practice of cultural memory. Across the autobiographical, epistolary, and oratorical modes in which he worked, Nelson Mandela consistently engages the central problems of identity formation under colonial and apartheid oppression: how to recover a meaningful cultural past from the distortions of colonial representation; how to transform the experience of suffering into a generative rather than paralyzing political resource; how to construct an identity that honours the specificity of Black African experience while remaining open to the universalist aspirations that alone can ground a genuinely democratic community.

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## *Waiting for Godot as an Absurd Play*

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### **Abstract:**

*Waiting for Godot, as depicted in its 1956 English edition, is a tragicomedy in two acts. 'The theatre of the Absurd' is a phrase taken from Albert Camus' 1942 essay, The Myth of Sisyphus, in which he explores the idea of life's inherent meaninglessness. Absurd drama is the drama which focuses on human life and human condition as absurd, inadequate or senseless. Beckett's play is one of the masterpiece of the Theatre of the Absurd, a phrase popularized by Martin Esslin. An absurd play is a type of drama, the characters generally in Waiting for Godot lose their identity. The drama explores man's existential problems, human situation, God, salvation, alienation, loneliness, suffering, helplessness, loss of meaning in life and purpose in life, loss of faith in God, life and death.*

**Key Words:** Samuel Beckett, Absurd Play, The Theatre of Absurd, French Drama, French Theatre.

### **Introduction:**

Samuel Beckett was born on 13<sup>th</sup> April, 1906 at Foxrock, near Dublin. Beckett perceived his university education at Trinity College, Dublin. He graduated in Italian and French literature with highest distinction. He penned dramas such as *Eleutheria* was written around 1947, but it was published much later in (1995), *Waiting for Godot* (1953), *All That Fall* (1956), *Krapp's Last Tape* (1959), *Endgame* (1958), *Embers* (1959), *Happy Days* (1961), *Words and Music* (1962), *Cascando* (1963), *Film* (1964), *Imagination Dead Imagine* (1965), *Come and Go* (1965), *Eh Joe* (1966), *Breath* (1969) and *Not I* (1972). The play *Waiting for Godot* achieved remarkable success, leaving a lasting impression on its audience not because of its story or characters, but because of the richness of themes. For example, it suggest that the play is about nothing, but this nothingness in itself is enigmatic. *Waiting for Godot* has cluster of themes such as waiting, time and identity, suffering, ignorance, impotence and boredom,

meaningless of life, purposelessness and exploitation. As stated by luc Estang, Beckett is the creator of the "myth of nothingness."

It is the peculiar richness of a play like *Waiting for Godot* that it opens vistas on so many different perspectives. It is open to philosophical, religious, and political interpretations. The absurdity of human living is a key feature of an absurd drama. And Samuel Beckett's *Waiting for Godot* illustrates this idea through the characters of Valdimir and Estragon. They live in a world without any symbol of hope about the necessity of law and order, no hope of life after death, and the significance of work and success. They dwell in a world where anything can happen at any moment, where savagery and ruthlessness can take place at any time. They are living such a life where there is no help of any form. Valdimir and Estragon are in essence quite sincere about their unclear responsibility to wait for this mysterious figure who might or might not make an appearance and who might or might not reward for their dedication and sincerity.

In the First Act Vladimir (“Didi”) and Estragon (“Gogo”) two elderly men- half clowns, half tramps-meet on a lonely country near a tree are waiting for Godot, though they are unclear about who Godot is or why they are waiting for him. They wish , will do something for them. Estragon is the impatient and impulsive friend, Valdimir the strong, patient and protective one. During their wait Valdimir and Estragon converse on varied topics, namely life, death, and the meaninglessness of existence.

Pozzo, a local landowner, a pompous man, on his way to the fair to sell his slave Lucky. Lucky, who is on a leash. Pozzo dominates and abuses Luky, elucidating themes of power and surrender. Pozzo halts a moment with Gogo and Didi, eats a meal in their presence even giving them the bones which his slave refuses.

Lucky performs a rambling monologue after being ordered to ‘think’, displaying absurdity and disorder. Soon Pozzo takes his leave, driving Lucky before him.

A boy enters to inform Vladimir and Estragon that Godot will not come today but will definitely come tomorrow. The boy departs; night falls suddenly; and after briefly contemplating suicide by hanging themselves from the tree, the two men decide to leave but, return the next day and wait again.

In the Second Act the setting remains the same, but the tree now has a few leaves, representing the course of time. Vladimir and Estragon continue to wait, fascinating in repetitive and as it seems pointless activities to pass the time.

Pozzo and lucky reappear. But Pozzo happens to have gone blind and Lucky dumb. Pozzo does not recollect meeting Valdimir and Estragon before. The boy come again and delivers the same message; Godot will not come today but will come tomorrow. The two men Vladimir and Estragon contemplate suicide but lack the means or resolve to follow through. In the end, they

decide to leave but remain motionless, as the curtain falls.

The play present the irony of human destiny. On three distinct occasions – at the outset, at the end of first act, and the finale of Act Second- the both Estragon and Valdimir ruminate ending their lives but fail to do so. This constant, unsuccessful cycle of deep despair emphasize just how pitiable their existence has become.

### **The Theatre of the Absurd:**

1. The Theatre of the Absurd is a dramatic movement that developed in between 1950 and 1962. The theatre of the Absurd is a phrase taken from Albert Camus’ 1942 essay, *The Myth of Sisyphus*, in which he examines the idea of life’s inherent meaninglessness.
2. The major dramatists of this group are Samuel Beckett- *Waiting for Godot* (1953), Eugene Ionesco – *The Bald Soprano* (1950), *Rhinoceros* (1959), Jean Genet – *The Maids* (1947), *The Balcony* (1957), Harold Pinter – *The Birthday Party* (1957), *The Homecoming* (1964), and Arthur Adamov – *Ping-Pong* (1955).
3. The Theater of the Absurd deals with the absurdity of existence on earth and its baffling nature. The Absurdity play aims for to examine the alienation from the divine, complete detachment and stress of the down – and – outs of society, of those who are social collapses and social castaways.
4. Their primary assumptions are the life is basically meaningless, hence melancholy; that reality is painful unless eased by dreams and illusions; the final circumstance of man is absurd, etc.

### **Distinctive Features of French Drama:**

Adsurd drama is the drama which deals with human life and human condition as absurd, inadequate or senseless. The absurd dramatist

consider things rationally and not amorously. It is a play without story, traditional plot, or sections into acts and scenes. It contains the minimum characters. In this kind of drama, dialogues are too short and flaky. The playwright attempts to communicate the meaningless of life through dialogues. The characters are weak; they are merely just hinted at or recommended.

### **The Impact of French Theatre:**

Samuel Beckett's work *Waiting for Godot* (1953) has a typical characteristics of the modern French drama, especially the avant-garde and absurdist traditions that appeared in the early 20<sup>th</sup> century. Beckett's play is one of the masterpiece of 'the Theatre of the Absurd', a phrase popularized by Martin Esslin. This movement was influenced by French playwrights like Eugene Ionesco and Jean Genet, who experimented with illogical, reiterative, and meaningless dialogues to express existential uncertainty. Beckett's use of circular pattern, Lack of a lucid plot, and characters stuck in an endless waiting mirrors the absurdist techniques identified in French theatre.

### **Loss of Identity:**

An absurd play is a type of drama, the characters generally in *Waiting for Godot* lose their identity. The tramps Estragon and Vladimir lose their identity in the Act II. Their bond is in doubt. Both spend the night away. Life for them is uninterrupted storm of attacks. Suicide is a persistent temptation, but it needs an assertion of which they are not able.

### **Lack of Action:**

One of the major characteristics of an absurd play is emptiness of meaningful action. Not at all or very little happens in the play. *Waiting for Godot* by Samuel Beckett impeccably depicts this lack of action. Apart from waiting and waiting, nothing notable happens. The waiting also turns into futile because Godot does not

arrive even though such elongated waiting. A pair of worn – out shoes, the tramp's symbol, is the first centre of focus– Estragon is trying to remove his shoes. In the approach of every venture on this stage, even the most humble it is a agonizing venture, and a doubtful one, Estragon's first statement is, "Nothing doing". The expressions are repeated and enlarged by Valdimir, one of whose passionate impulse is to discover a metaphysical significance to human utterances; "I'm beginning to come round to that opinion. All my life I've tried to put it from me, saying, Vladimir, be reasonable, you haven't tried everything yet. And I resumed the Struggle".

### **Absurdity of Man's Existence:**

The play focuses on the absurdity of man's survival in this universe. In the commencement of the drama both Estragon and Vladimir agree that they have nothing to do, they think that they have lost each other. Estragon has spent the last night in a scrap and is often thrashed by the people. He accepts that the struggle has been of no use. Estragon becomes desperate when his struggles to take off his boots prove vain. Both the tramps at last cherish ideas about suicide. At times, they feel so hopeless that they think about jumping from a tower and end their lives. Sometimes they feel like hanging themselves immediately from a tree. The lives of the other pair of character – Lucky and Pozzo - is as well strange and meaningless. They too are in an absurd life situation. Pozzo is controlling lucky by means of a rope tied round his neck. Seeing the tramps, when Pozzo suddenly jerk to the rope and Lucky falls to the ground along with his heavy load. The tramps feel like helping Lucky to his feet but are heldback by their own worry and by Pozzo's warning that Lucky is vicious. Pozzo wants to get rid of Lucky by trading him, though it would be better to kill him. When Estragon tries to comfort Lucky's, he is violently kicked by

Lucky, and Estragon yells with pain. Lucky goes mute and Pozzo goes blind.

Estragon suggests that now they must hang themselves, but there is no rope to do so. Estragon says that they can use the cord with which he keeps his trousers in place. Valdimir insists that they must test the strength of the string, but when they pull it and the cord breaks into two. It is useless for hanging purpose now. The tramps decide to go away for the nights. They must come and wait for Godot again. As Estragon say, 'Let's go', the curtain comes down. The two tramps have not moved from their place, highlighting the sense of absurdity and inaction.

### **The Absurdist Atmosphere:**

The background of *Waiting for Godot* produces an absurdist atmosphere in the audience. The location of the play consists of a sterile country road, a tree, and a ditch constituting the strange environment, unearthly countryside whose only dwellers are two tramps Valdimir and Estragon. There is nothing to be done, and no better place for them to go. The tree, which usually an emblem of growth and creation with its flowers and fruits, is obviously lifeless. However, Valdimir and Estragon believe that Godot has asked them to come to this place. This suggests that Godot wants human beings to feel the desolation and fruitlessness of life. Such a setting of the play reminds us of the human condition of the world in the aftermath of the two world wars as the world wars caused anxieties, hopeless, confusion, and faced many new problems in life.

There is a kind of enigmatic in the atmosphere of the *Waiting for Godot*. Its blend of near- tragedy proves confusing and comedy, and at first we are not clear as to what perspective we should follow towards the various phase of its non- action. The status of the tramps Gogo and Didi is tragic and funny: it is human situation. We

do not know for whom and why the tramps are awaiting. Like the tramps we all are waiting for something- some golden age of civilization, descent, or for death to relieve us from all misery and pain, anxiety and cares. The characters are in a state of misery, revolt and perplexity. The situation in which the characters are, is the situation in which we all human beings are. We all feel that all of us, at some time or the other, pass our life in shallow deception just as the two tramps are. The types of civilized way of life and civilized behaviour are put to winds. There is a mixture between reality and unreality in the behavior of the two tramps in the second Act

### **Conclusion:**

The drama explores man's existential problems, human situation, God, salvation, alienation, loneliness, suffering, helplessness, loss of meaning in life and purpose in life, loss of faith in God, life and death. Despair is the central message of the drama. It is struck in the very opening words of Estragon: "Nothing to be done". *Waiting for Godot* is a drama that mocks the ineffectiveness of man's life is meaningless. The agony of having to wait for mysterious person, Godot, is in itself tragic enough for the tramps.

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## Literature and Technology: Digital Humanities and New Media Narratives

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### **Abstract:**

*“As literature enters the digital realm, it does not lose its soul; it expands its form where narrative becomes network, and meaning emerges through interaction between text, technology, and the human mind.” The on-going convergence of literature and technology has inaugurated a profound transformation in the ways texts are produced, interpreted, and experienced. This article examines the emergence of digital humanities and the evolution of new media narratives as defining features of contemporary literary culture. Moving beyond the boundaries of print-based traditions, digital humanities integrate computational methodologies with interpretative inquiry, thereby reshaping the epistemological foundations of literary studies. Through tools such as text mining, algorithmic analysis, and digital archiving, literature is increasingly approached as both an aesthetic object and a data-rich field open to new forms of scrutiny.*

*Simultaneously, the proliferation of digital platforms has given rise to new media narratives characterized by interactivity, non-linearity, and multimodality. Hypertext fiction, transmedia storytelling, and immersive digital environments challenge the stability of authorship and disrupt the linear temporality of conventional narratives. This article engages with key theoretical debates, including the tension between database logic and narrative coherence, arguing that contemporary digital texts synthesize these modes into hybrid narrative architectures. Such developments not only expand the formal possibilities of storytelling but also reposition the reader as an active participant in the construction of meaning.*

*The study further interrogates the cultural and ethical implications of this transformation, including issues of accessibility, digital inequality, algorithmic bias, and the preservation of literary heritage in volatile digital environments. While critics caution against the potential erosion of deep reading practices, this article contends that digital humanities does not signal the obsolescence of literature but rather its adaptive resilience.*

*Ultimately, the paper argues that the interplay between literature and technology constitutes not a rupture but an evolution—one that demands renewed critical frameworks capable of engaging with the fluid, networked, and participatory nature of narrative in the digital age.*

**Key Words:** *Hypertext, Multimodality, Transmedia, Narrativity, Interactivity, Digitization, Algorithm, Cyberculture, Textuality, Virtuality, Archives, Computation, Mediation, Innovation.*

### **Introduction:**

“Literature grows with every new medium; in the digital age, it moves beyond the page, where stories and technology come together to shape new forms of expression.” Literature has never existed in isolation from the technologies

that sustain its production and circulation. From oral traditions shaped by memory and performance to the codex and the printing press that stabilized textual authority, each technological shift has reconfigured the contours of literary expression. In the contemporary

moment, digital technology marks not merely an incremental change but a fundamental reorientation of literary culture. The emergence of digital humanities and new media narratives signals a transition from the fixity of print to the fluidity of digital environments, where texts are no longer static artifacts but dynamic processes.

Digital humanities, as both a methodological practice and an intellectual movement, seek to reconcile the interpretative traditions of the humanities with the analytical capabilities of computational technologies. It extends the scope of literary inquiry by enabling scholars to process vast textual corpora, visualize complex patterns, and engage with texts at multiple scales. Yet, beyond its technical apparatus, digital humanities invite a rethinking of what constitutes a “text” and how meaning is produced within increasingly networked and mediated contexts.

Concurrently, the rise of new media has transformed the very notion of narrative. Traditional narratives, structured by linear progression and authorial control, are being supplemented and in some cases supplanted by forms that are fragmented, interactive, and participatory. Hypertext fiction, digital games, and Tran’s media storytelling exemplify this shift, offering readers not a single, authoritative storyline but a constellation of narrative possibilities. In such contexts, the reader assumes an active role, navigating, assembling, and even co-creating the narrative.

This transformation raises critical questions that lie at the heart of contemporary literary studies. What happens to authorship when algorithms can generate texts? How does narrative coherence persist in nonlinear environments? What forms of reading emerge in an age of screens and hyperlinks? And how might literary criticism adapt to these evolving conditions?

This article seeks to address these questions by examining the interplay between literature and technology through the lens of digital humanities and new media narratives. It argues that rather than displacing traditional literary practices, digital technologies expand the horizons of narrative, opening new avenues for creativity, interpretation, and cultural engagement.

### **Digital Humanities: Reconfiguring Literary Studies:**

Digital humanities represents a significant reconfiguration of literary studies, not simply in terms of tools but in its underlying epistemology. At its core lies a shift from the singular text to the corpus, from isolated interpretation to pattern recognition, and from purely qualitative analysis to a synthesis of qualitative and quantitative approaches.

The concept of “distant reading,” as articulated by Franco Moretti, exemplifies this shift. Instead of focusing on canonical texts, distant reading examines large datasets to uncover broader literary trends, genres, and structures. This approach does not negate close reading but complements it, offering a macroscopic perspective that enriches traditional analysis.

Moreover, digital humanities fosters interdisciplinary. Literary scholars collaborate with data scientists, linguists, and software developers, creating hybrid forms of knowledge production. This collaborative ethos challenges the solitary model of scholarship and emphasizes collective intellectual engagement.

At the same time, digital humanities are not without its critiques. Concerns have been raised regarding the reduction of literature to data, the potential loss of interpretative nuance, and the privileging of technologically advanced institutions. These critiques underscore the need for a balanced approach that integrates

computational methods without sacrificing the humanistic core of literary inquiry.

### **New Media Narratives: Beyond Linearity:**

New media narratives signify a profound shift from traditional linear storytelling to flexible, interactive, and non-linear forms shaped by digital technology. In print literature, narratives typically adhere to a structured progression with a defined beginning, middle, and end. In contrast, digital narratives enable multiple pathways, meanings, and outcomes, contingent upon user engagement. This transformation reflects contemporary modes of information consumption, characterized by hyperlinks, social media interfaces, and multimedia environments. For instance, web-based narratives and digital storytelling applications allow users to select alternative plotlines, resulting in varied endings. Similarly, story-driven role-playing games incorporate branching narratives that evolve through player decisions. Such forms render storytelling more immersive and individualized, transforming readers into active participants and fundamentally redefining narrative structures within digital culture.

### **1. Hypertextuality and Narrative Fragmentation:**

Hypertextuality denotes a form of digital writing in which texts are interconnected through hyperlinks, enabling non-linear navigation across multiple sections. This structure produces fragmented narratives that lack a singular, fixed storyline. Instead, readers construct their own interpretative pathways by traversing interconnected textual nodes. A seminal example is *Afternoon*, a story by Michael Joyce, wherein each reading experience varies depending on the reader's choices. Likewise, contemporary online articles and fan fiction platforms employ hyperlinks to interconnect ideas and narrative strands. This fragmented mode reflects the

associative and non-sequential nature of digital cognition, where users frequently shift between diverse information sources. By disrupting narrative closure and coherence, hypertextuality challenges conventional storytelling norms and encourages plural interpretations, thereby transforming reading into an active, exploratory, and participatory process.

### **2. Interactive and Participatory Storytelling:**

Interactive storytelling reconfigures the relationship between text and audience by enabling users to actively shape the narrative through their choices. This form is particularly prevalent in digital games, mobile applications, and interactive cinema. In such contexts, the reader or player directly influences the narrative trajectory, resulting in multiple potential outcomes. For example, video games such as *The Walking Dead* and interactive films like *Black Mirror: Bandersnatch* allow users to make decisions that significantly alter the storyline. This participatory model blurs the distinction between author and audience, positioning the user as a co-creator of meaning. It foregrounds the concept of agency, emphasizing that narrative progression depends upon user input. Consequently, storytelling becomes dynamic, personalized, and reflective of the interactive ethos of digital media environments.

### **3. Transmedia and Narrative Expansion:**

Transmedia storytelling involves the expansion of a narrative across multiple media platforms, with each medium contributing distinct and complementary elements to the overarching story. Rather than replicating content, each platform enriches the narrative by introducing new characters, perspectives, or plot developments. A prominent example is the Harry Potter franchise, which extends beyond novels into films, digital platforms, games, and fan communities. Similarly, the Marvel universe unfolds across cinematic productions, television

series, comics, and online media. This approach fosters an immersive narrative environment that audiences can engage with through diverse channels. It reflects the interconnected nature of contemporary digital culture, wherein users interact with content across multiple formats. Transmedia storytelling thus enhances narrative depth and encourages active audience participation in meaning-making.

#### **Database Logic and Narrative Form:**

Database logic refers to the organization of information within digital systems in a non-linear and non-hierarchical manner, in contrast to the sequential structure of traditional narratives. In digital storytelling, these two forms increasingly intersect, as narratives often function as databases comprising discrete yet interconnected elements. Users can access, navigate, and assemble these elements in multiple configurations, thereby constructing individualized narrative experiences. For instance, platforms such as Wikipedia enable users to traverse information through hyperlinks rather than following a predetermined sequence. Similarly, open-world video games like *Skyrim* offer expansive environments where players explore narrative components freely. This hybridization challenges the notion of a fixed storyline and suggests that meaning is generated through interaction. Consequently, narrative becomes both constructed and discovered within digital environments.

#### **Artificial Intelligence and the Question of Authorship:**

The integration of artificial intelligence into literary production raises significant questions concerning authorship, creativity, and originality. Traditionally, literature has been understood as an expression of human imagination and intentionality. However, AI technologies are now capable of generating

poetry, fiction, and analytical texts with remarkable coherence. For example, AI-powered writing tools can produce short stories or assist authors in developing narrative structures. This development has prompted debates regarding whether AI constitutes a genuine creative agent or merely replicates existing patterns. While some critics perceive AI as a threat to human authorship, others regard it as a collaborative instrument that enhances creative possibilities. Rather than displacing the author, AI redefines authorship as a hybrid process, integrating human creativity with computational innovation.

#### **Multimodality and Sensory Engagement:**

Multimodality refers to the integration of multiple modes of communication such as textual, visual, auditory, and interactive elements within a single narrative framework. Digital literature frequently employs these modes to create richer and more immersive storytelling experiences. For example, electronic books may incorporate animations and sound effects, while online narratives often combine written text with video content and interactive features. Video games exemplify multimodal storytelling, requiring users to read, observe, listen, and interact simultaneously. This convergence enhances sensory engagement and transforms reading into a dynamic, multi-dimensional activity. Consequently, literacy in the digital age extends beyond textual comprehension to include the interpretation of diverse media forms. Multimodality thus expands the expressive potential of narratives and redefines the nature of reader engagement.

#### **Digital Archives and Cultural Memory:**

Digital archives play a vital role in preserving literary and cultural heritage by converting physical texts into accessible digital formats. Libraries, universities, and cultural

institutions digitize manuscripts, rare books, and historical documents, thereby enabling global access. Initiatives such as Google Books exemplify this effort by making extensive collections available online. This process democratizes knowledge and facilitates research and education. However, digital preservation presents several challenges, including technological obsolescence, data degradation, and concerns regarding authenticity. File formats may become outdated, and digital records require continuous maintenance to ensure their longevity. Despite these limitations, digital archives significantly contribute to safeguarding cultural memory and ensuring that literary heritage remains accessible to future generations.

#### **Democratization and the Politics of Access:**

Digital technology has significantly democratized literary production and dissemination by enabling individuals to publish and share their work without reliance on traditional institutions. Platforms such as Wattpad and personal blogs have empowered writers from diverse backgrounds to reach global audiences. This shift challenges established gatekeeping mechanisms within the literary field. However, access to digital resources remains uneven. Socioeconomic disparities, limited infrastructure, and insufficient digital literacy continue to restrict participation for many communities, particularly in underdeveloped regions. This digital divide complicates the ideal of universal accessibility. While digital platforms promote inclusivity, they also reproduce existing inequalities. Addressing these disparities is essential to ensure that the benefits of digital literary culture are equitably distributed and genuinely representative.

#### **Challenges, Critiques, and Ethical Concerns:**

The integration of technology into literature, while opening unprecedented avenues

for exploration, presents profound intellectual and ethical challenges that demand careful scrutiny. Foremost among these is the risk of reducing literature to quantifiable data. Computational methods such as text mining and algorithmic analysis often treat texts as datasets, emphasizing patterns, frequencies, and structures over the subtleties of meaning, emotion, and context. While approaches like distant reading, championed by Franco Moretti, illuminate broad literary trends, they may inadvertently obscure the aesthetic and symbolic richness that defines the literary experience, creating a tension between measurement and interpretation.

A related concern is algorithmic bias in computational tools. Digital systems are shaped by the data on which they are trained, and biased or limited datasets can reinforce existing cultural, linguistic, or ideological hierarchies. This may privilege dominant literary traditions while marginalizing underrepresented voices, raising critical questions about fairness, representation, and inclusivity.

Equally pressing is the commodification of literary content in digital marketplaces. Online platforms, e-book services, and algorithm-driven recommendations often valorize popularity and profitability over artistic merit or critical innovation. Consequently, experimental or non-mainstream works risk obscurity, while literature becomes subject to market imperatives, threatening the autonomy of the author and the cultural integrity of the text.

Finally, the erosion of sustained, reflective reading practices cannot be ignored. Digital reading environments, with their hyperlinks, multimedia elements, and instant notifications, encourage rapid scanning and fragmented attention, potentially undermining immersive, contemplative engagement with texts. Scholars such as N. Katherine Hayles have argued that these shifts reshape cognition,

privileging breadth over depth and immediacy over reflection.

Addressing these challenges requires a deliberate, nuanced approach: one that embraces technological innovation without sacrificing humanistic rigor, ethical awareness, and interpretive depth. By maintaining a critical dialogue between computational methods and traditional literary practice, scholars can ensure that the digital transformation of literature enriches rather than diminishes its aesthetic, cultural, and intellectual significance.

### **Future Trajectories:**

The future of literature is closely tied to its engagement with emerging technologies such as virtual reality (VR), augmented reality (AR), and immersive storytelling environments. These innovations are transforming narratives into experiential forms where readers become active participants. For example, VR experiences like *The Invisible Hours* allow users to move within a story and observe events from multiple perspectives, while AR applications such as *Pokémon GO* integrate narrative elements into real-world spaces. Similarly, interactive digital platforms and narrative-driven games create environments where stories unfold through user engagement.

Despite these technological shifts, the fundamental purpose of literature remains constant: to evoke empathy, inspire imagination, and encourage critical thought. The central challenge lies in balancing technological innovation with humanistic values, ensuring that immersive techniques enhance rather than overshadow the emotional depth and intellectual richness that define meaningful literary expression.

### **Conclusion:**

The interplay between literature and technology represents one of the most significant cultural developments of our time. Digital humanities and new media narratives have not diminished literature but have expanded its possibilities, transforming both its form and function. By embracing the opportunities offered by digital technologies while remaining attentive to their challenges, literary studies can continue to thrive in an increasingly mediated world. The future of literature, far from being threatened, is enriched by its engagement with technology becoming more diverse, dynamic, and deeply interconnected.

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## A Dalit Feminist Perspective on Caste and Gender Oppression: A Study of P. Sivakami's *The Grip of Change*

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### **Abstract:**

*The recent paper on P. Sivakami's *The Grip of Change* highlights the novel as a significant work in Dalit feminist literature, offering a sharp critique of caste oppression, gender discrimination, and social power structures. The novel portrays how Dalit women struggle not only against violence from dominant castes but also against patriarchal attitudes within their own communities. Through the experiences of the main character, Thangam, and the politically ambitious Kathamuthu, the narrative exposes the complex intersections of caste, gender, authority, and vulnerability. This study examines how the novel challenges traditional power hierarchies and foregrounds the agency of Dalit women, while also revealing the contradictions and limitations of male leadership within marginalized groups. By highlighting voices that are often silenced, *The Grip of Change* emerges as an important text for understanding resistance, identity formation, and the evolving landscape of Dalit feminist thought.*

**Keywords:** *Dalit feminism, Caste oppression, Gender and power, Intersectionality, Marginalized voices, Social justice, Tamil literature, Women's agency, Patriarchy, Resistance.*

### **Introduction:**

The *Grip of Change*, the English translation of P. Sivakami's novel *Pazhaiyana Kazhithalum*, follows Parayar leader Kathamuthu as he seeks justice for Thangam, a Parayar woman victimized by upper caste relatives. The narrative critiques the Dalit movement and patriarchy while highlighting Dalit youth aspirations. The sequel features Kathamuthu's daughter Gowri, who explores the gap between real events and their fictional portrayal, deepening the examination of caste and community dynamics.

P. Sivakami, a significant Indian writer and activist, plays a critical role in Dalit and feminist literature in Tamil Nadu. Drawing from her experiences as a Dalit woman and former civil servant, she explores themes of caste, gender, and social justice. Her notable novel, *The*

*Grip of Change*, highlights the struggles of a Dalit community through the lens of Thangam, a Dalit widow, and Kathamuthu, a village leader. The story begins with Thangam's victimization after an assault, revealing societal prejudices and the complexities of seeking justice. Kathamuthu, while positioning himself as an advocate for the oppressed, often exhibits patriarchal behavior and seeks to control Thangam's life. The tension between his public righteousness and private motivations creates a nuanced portrayal of his character.

Sivakami, a Dalit author and former IAS officer, uses her experiences with social inequalities to shape her literary voice. Her notable work, *The Grip of Change*, addresses the dual oppression of Dalit women and critiques patriarchal authority within marginalized communities. As an activist and public

intellectual, she advocates for the excluded, challenging social injustices and promoting critical reflections on social justice from the perspectives of the oppressed.

The novel is set in a Tamil village where caste heavily influences daily life, with Dalits marginalized both economically and socially. Dalit women, in particular, face compounded vulnerabilities due to both caste and patriarchal pressures from men across all castes. Sivakami authentically depicts this environment, exploring the interplay of caste and gender that restricts women's freedom. Rather than romanticizing these struggles, she focuses on internal conflicts and the fight for leadership within the community.

**Plot:**

P. Sivakami's *The Grip of Change* is a seminal work in Dalit feminist literature that intricately explores the intersecting oppressions of caste and gender. Through the story of Thangam, a Dalit woman, the novel presents a poignant critique of systemic inequalities while highlighting the journey of personal empowerment and social consciousness. By foregrounding the experiences of Dalit women, Sivakami challenges the often patriarchal structures within marginalized communities and examines the complexities of leadership, power, and agency in a society shaped by historical oppression.

The narrative opens with Thangam's struggles against sexual exploitation and societal judgment, immediately foregrounding the violence that Dalit women routinely encounter. As a woman from a marginalized caste, she faces exploitation not only from dominant-caste individuals but also within her own community, illustrating the layered nature of her oppression. Sivakami does not shy away from portraying the harsh realities of her life, presenting Thangam's

vulnerability alongside her resilience. This duality of suffering and strength becomes central to the novel's thematic exploration of Dalit women's lives.

Karanan, a prominent Dalit leader in the story, initially appears as a heroic figure who protects Thangam from immediate harm. However, his protective stance soon reveals an underlying desire for control, exposing the limitations of male leadership within oppressed communities. Through Karanan's character, Sivakami critiques the tendency of male leaders to perpetuate patriarchal norms even while advocating for caste-based equality. His authority, while seemingly beneficial, becomes a site of tension, demonstrating how patriarchal structures operate subtly within marginalized groups.

The dynamics within Karanan's household further reveal the internalized patriarchy and competition among women. Rather than fostering solidarity, the women are often positioned against each other, reflecting how deeply societal hierarchies can influence interpersonal relationships. This lack of female solidarity underscores the challenges of collective empowerment when patriarchal norms are internalized. Sivakami's nuanced portrayal of these household dynamics reveals that oppression is not only external but also internalized and perpetuated within marginalized communities.

As the story progresses, Thangam gradually asserts her agency, moving toward independence and rejecting Karanan's control. Her evolution exemplifies the assertion of feminist consciousness and the reclamation of personal power in the face of intersecting oppressions. The novel's two-part structure introduces Thangam's daughter, Panchanai, representing a generational shift in awareness and resistance. Panchanai embodies a new wave of Dalit feminist consciousness, demonstrating how younger generations challenge patriarchal

authority and envision social transformation beyond the limitations faced by their predecessors.

Sivakami's critique extends beyond the caste system to address patriarchy within the Dalit community itself. Male characters like Karanan are portrayed as both saviors and oppressors, highlighting the paradoxical nature of leadership that claims to champion equality while upholding gender hierarchies. By illustrating this duality, the novel emphasizes intersectionality, showing how Dalit women experience compounded discrimination based on caste, gender, and socioeconomic status. Thangam's journey toward self-awareness and empowerment is thus not only a personal narrative but also a critique of structural inequalities that marginalize women even within movements for social justice.

Thangam embodies the lived experience of Dalit women, navigating a world shaped by both societal exploitation and personal resilience. Her story reflects the tension between vulnerability and strength, illustrating the ongoing struggle for dignity and self-determination. Karanan, in contrast, represents the challenges inherent in male-driven social reform, demonstrating that leadership rooted in patriarchal values can inadvertently reinforce oppression. Panchanai, as Thangam's daughter and an emerging activist, symbolizes boldness and critical awareness, marking the evolution of Dalit feminist consciousness and highlighting the generational continuity of resistance.

Thangam's integration into Kathamuthu's household further illuminates the complex social dynamics and gender roles within the Dalit community. The novel explores conflicts between tradition and modernity through the perspectives of Kathamuthu's daughters, particularly Gowri, who critiques her father's outdated notions of leadership. Sivakami's narrative challenges established norms and advocates for a

reevaluation of social hierarchies, emphasizing the importance of collective empowerment that includes women's voices.

Kathamuthu's involvement in village politics illustrates the intricacies of leadership within marginalized communities. As he mediates disputes and confronts dominant-caste leaders, his efforts are marked by both admiration and resentment. While he seeks public recognition, his influence is threatened by younger, educated community members who question the efficacy of charisma alone in effecting social change. Through Kathamuthu's character, Sivakami critiques the notion that leadership can be effective without broad-based participation, highlighting the need for inclusive, gender-sensitive approaches to social reform.

Thangam's relationship with Kathamuthu reflects a duality of gratitude and subjugation. While she acknowledges his protection, she also confronts the limitations of her autonomy within a male-dominated household. As the narrative progresses, the younger generation, particularly women, challenge Kathamuthu's authority, articulating frustrations and envisioning futures independent of male oversight. The novel concludes not with absolute resolution but with the recognition that genuine social change requires the active participation of women and the dismantling of patriarchal structures.

A central theme in *The Grip of Change* is the intersection of caste and gender, illustrating how Dalit women face compounded oppression. Sivakami foregrounds the need for a feminist perspective that specifically addresses caste-based violence and discrimination. Dalit men, even when positioned as leaders or activists, are critically examined for their perpetuation of gender hierarchies, exemplified through Karanan and Kathamuthu. The narrative interrogates questions of representation and leadership, challenging the notion that male leaders can fully

advocate for women's rights while benefiting from patriarchal norms.

Thangam's transformation from exploitation to self-agency embodies the core of Dalit feminist resistance. Empowerment is portrayed not as a gift conferred by male allies but as a personal and collective claim to dignity and justice. The internal conflicts among women, shaped by patriarchal competition, further emphasize the necessity of solidarity in the fight against oppression. The generational differences between Thangam and Panchanai reflect the gradual, ongoing nature of social change, highlighting the importance of evolving consciousness in the pursuit of justice.

Written by a Dalit woman, Sivakami's novel provides an insider's perspective, offering a rare and authentic depiction of Dalit women's lives. By openly confronting caste and patriarchy, *The Grip of Change* complicates traditional notions of power, leadership, and resistance. The novel has inspired significant discourse in feminist theory and Dalit studies, advocating that true liberation for marginalized communities requires the integration of gender justice with caste equality.

The *Grip of Change* underscores that social reform within Dalit communities cannot rely solely on male leadership. By portraying male characters as both advocates and oppressors, Sivakami illuminates the limitations of patriarchal activism and emphasizes the necessity of including women's perspectives in the struggle for social justice. Thangam's journey from victimhood to empowerment exemplifies the transformative potential of Dalit feminist resistance, while Panchanai embodies the emerging consciousness of a younger generation poised to challenge existing hierarchies.

Through its complex characters and layered narrative, the novel highlights the ongoing tension between public activism and

private oppression. It demonstrates that meaningful change requires more than charisma or leadership—it demands collective participation, critical awareness, and an unwavering commitment to gender equality. By illustrating the compounded discrimination faced by Dalit women, Sivakami not only critiques social structures but also affirms the agency, resilience, and vision of those historically marginalized.

The *Grip of Change* is a landmark in both Dalit literature and feminist thought. It provides a nuanced exploration of caste and gender oppression, emphasizing that genuine liberation must address the intersecting axes of inequality. Thangam's evolution from exploitation to self-empowerment, coupled with Panchanai's emerging activism, underscores the potential of generational shifts to challenge patriarchal and caste hierarchies. The novel's insistence on including women's voices in movements for social justice serves as a powerful reminder that emancipation cannot be achieved without intersectional awareness and solidarity among the oppressed.

In conclusion, P. Sivakami's *The Grip of Change* offers a profound critique of caste and gender oppression, weaving the struggles of Dalit women with the complexities of patriarchal norms within marginalized communities. By portraying Thangam's journey toward self-agency and highlighting the limitations of male leadership, the novel stresses that true social justice requires addressing both caste and gender inequalities. The generational shift embodied by Panchanai signals an evolving consciousness that challenges traditional power structures, reinforcing the importance of women's participation in any meaningful movement for liberation. Through its compelling narrative, *The Grip of Change* urges readers to consider the intersectionality of caste, gender, and power,

offering both a critical and hopeful vision for the pursuit of equality and justice.

**Conclusion:**

The *Grip of Change*, P. Sivakami offers a powerful critique of both caste and gender oppression, intertwining the struggles of Dalit women with the complexities of patriarchal norms within marginalized communities. Through the narrative of Thangam and the nuanced portrayal of characters like Kathamuthu, Sivakami highlights the tension between public activism and private oppression, illustrating that male-dominated leadership, even within Dalit communities, often reinforces patriarchal structures. The novel's authentic depiction of the Dalit experience, particularly the compounded discrimination faced by Dalit women, serves as a poignant reminder that true social justice must address both caste and gender inequalities. Thangam's journey from victimization to self-empowerment exemplifies the transformative potential of Dalit feminist resistance, while the generational shift embodied by her daughter, Panchanai, reflects the evolving consciousness within the community. Sivakami's work does not offer easy resolutions, but rather underscores the complexity and gradual nature of social change.

The *Grip of Change* calls for solidarity among Dalit women, challenges the paternalistic leadership of men, and demands that women's voices be central in any movement for true liberation. In this sense, Sivakami's novel is not only a significant contribution to Dalit literature but also a landmark in feminist thought, urging us to consider the inter sectionalist of caste, gender, and power in the struggle for equality and justice.

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## Democracy in Practice: The Role of Political Parties, Elections, and Civil Society Organizations

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### **Abstract:**

*The stability, effectiveness, and overall quality of a democratic system are fundamentally shaped by the dynamic and interdependent relationship among political parties, electoral processes, and civil society. These three components function as the core pillars of democratic governance, collectively ensuring political representation, institutional legitimacy, public participation, transparency, and accountability. Political parties act as crucial intermediaries that aggregate and articulate diverse societal interests, channeling them into structured policy frameworks and governance agendas. Electoral processes, in turn, serve as the primary mechanism through which these interests are formally legitimized, reflecting the will of the people and enabling the peaceful transfer of power. Simultaneously, civil society operates as an active and autonomous sphere between the state and citizens, performing critical roles such as advocacy, public awareness, mobilization, and oversight, thereby strengthening democratic responsiveness and inclusiveness.*

*This study adopts a theoretical framework grounded in pluralism, participatory democracy, and representative theory to critically examine both the institutional and functional dimensions of political parties, elections, and civil society. It specifically explores how their interaction shapes the depth and quality of democratic practices.*

*Furthermore, the study addresses contemporary challenges—including the influence of money and muscle power in elections, political corruption, voter apathy, media manipulation, and constraints on civil society—which undermine the integrity and balance of democratic processes.*

**Key Words: Democracy, Political Parties, Elections, Mobilization**

### **Introduction:**

Democracy, as a system of governance, is founded upon the normative principles of popular sovereignty, political equality, participation, and accountability. While its philosophical foundations emphasize the rule of the people, its practical realization depends on the effective functioning of key institutional and societal mechanisms. Among these, political parties, electoral processes, and civil society emerge as indispensable components that collectively sustain and deepen democratic governance.

Political parties occupy a central position in modern representative democracies by structuring political competition, aggregating and articulating public interests, and facilitating the formation of governments. They serve as vital linkages between the state and citizens, transforming fragmented social demands into coherent policy alternatives. Elections, on the other hand, constitute the procedural core of democracy, providing a legitimate mechanism for the selection of representatives and the peaceful transfer of political power. Free and fair elections

not only reflect the will of the people but also reinforce the legitimacy and accountability of governing institutions.

Complementing these formal structures is civil society, which encompasses a wide array of voluntary organizations, social movements, media institutions, and advocacy groups operating in the public sphere. Civil society plays a crucial role in promoting civic engagement, safeguarding rights, and holding state institutions accountable. It acts as both a watchdog and a mediator, ensuring that democratic governance remains responsive, participatory, and inclusive. The interrelationship among political parties, elections, and civil society is both complex and dynamic. Political parties rely on elections for legitimacy and power, while civil society influences electoral behavior and political discourse through awareness campaigns, mobilization, and public debate. At the same time, civil society monitors both parties and electoral processes, thereby enhancing transparency and accountability.

However, contemporary democracies face significant challenges that threaten the effective functioning of these institutions. Issues such as political corruption, electoral malpractices, the growing influence of money and media, declining public trust in political parties, and restrictions on civil society organizations have raised concerns about the quality and resilience of democratic systems. These challenges necessitate a critical examination of how these three pillars interact and how their roles can be strengthened to ensure democratic consolidation. Against this backdrop, the present study seeks to analyze the role of political parties, elections, and civil society in the democratic process from both theoretical and empirical perspectives. It aims to explore their functional significance, interdependence, and the challenges they face, while also identifying pathways for enhancing democratic governance in contemporary societies.

### **Objectives of the Study:**

1. Analyze the conceptual and theoretical foundations of democracy with reference to political parties, electoral processes, and civil society.
2. examine the role of political parties in representing public interests, structuring political competition, and influencing policy formulation in democratic systems.
3. evaluate the significance of elections as instruments of political participation, legitimacy, and the peaceful transfer of power.
4. assess the role of civil society in promoting civic engagement, safeguarding rights, and ensuring transparency and accountability in governance.
5. explore the interrelationship among political parties, elections, and civil society, and how their interaction contributes to democratic consolidation.

### **Research Methodology:**

The present study adopts a descriptive and analytical research design to examine the role of political parties, elections, and civil society in the democratic process. It is primarily based on secondary data collected from a wide range of credible sources, including academic books, peer-reviewed journals, government reports such as those of the Election Commission, policy documents, and publications of national and international organizations, along with relevant newspapers and digital media sources. The method of data collection involves a systematic documentary analysis of existing literature and institutional records to understand both the structural and functional dimensions of the key democratic institutions under study.

**Review of Literature:**

**Rajni Kothari:** Politics in India, Orient Longman, 1970.

Kothari's work is foundational in understanding the Indian party system. He introduced the concept of the "Congress System," where a dominant party functioned as a broad umbrella accommodating diverse social interests. His analysis demonstrates how political parties in India are not merely electoral machines but also instruments of social integration and conflict management. This work is crucial for understanding how party structures influence democratic stability.

**Ramachandra Guha:** India After Gandhi, HarperCollins India, 2007.

Guha provides a historical narrative of India's democratic journey after independence. He highlights how elections, political leadership, and civil society movements have contributed to the survival and consolidation of democracy in a highly diverse society. His work underscores the resilience of democratic institutions despite challenges such as communalism, regionalism, and political instability.

**Yogendra Yadav:** Electoral Politics in the Time of Change, CSDS Publications, 1999.

Yadav focuses on electoral behavior and democratic deepening in India. He argues that the expansion of political participation, especially among marginalized groups such as lower castes and rural populations, has strengthened democracy. His analysis shows that elections are not just procedural events but instruments of social transformation.

**Partha Chatterjee:** State and Politics in India, Oxford University Press, 1997.

Chatterjee critically examines the nature of the Indian state and its interaction with civil society. He introduces the distinction between "civil society" and "political society," arguing that democratic practices in India often operate

through informal and negotiated processes. His work is essential for understanding the complexities of governance beyond formal institutions.

**Atul Kohli:** Democracy and Discontent: India's Growing Crisis of Governability, Cambridge University Press, 1990. Kohli analyzes the challenges of governance in India, particularly the increasing gap between democratic aspirations and institutional performance. He highlights how political parties and state institutions sometimes fail to effectively respond to public demands, leading to dissatisfaction and instability.

**Zoya Hasan:** Politics and the State in India, Sage Publications, 2000.

Hasan examines the transformation of political parties and the rise of identity-based politics, especially caste and religion. She explains how these dynamics shape electoral competition and influence democratic representation. Her work is important for understanding the changing nature of party politics in India.

**Niraja Gopal Jayal:** Democracy and the State: Welfare, Secularism, and Development in Contemporary India, Oxford University Press, 1999.

Jayal focuses on the relationship between democracy and state policies, particularly in areas such as welfare and secularism. She highlights the role of civil society in advocating for rights and influencing public policy, thereby strengthening democratic accountability.

**Role of Political Parties:**

Political parties are a fundamental pillar of democratic systems, acting as a bridge between the state and society. They play a crucial role in representing and aggregating diverse social interests, transforming them into coherent public policies, and ensuring that governance reflects the will of the people. Beyond contesting elections, political parties sustain democracy through policy

formulation, political mobilization, and accountability.

They contribute to leadership recruitment by selecting and training candidates, thereby ensuring continuity in governance. Political parties also promote political awareness and civic education, encouraging citizen participation and strengthening democratic engagement. Through electoral campaigns and grassroots activities, they mobilize voters and enhance inclusiveness, particularly for marginalized groups. Additionally, political parties structure political competition by offering alternative policies and leadership choices, enabling informed decision-making. Opposition parties play a vital role in ensuring accountability by scrutinizing government actions and maintaining checks and balances. However, challenges such as lack of internal democracy, money power, dynastic politics, and declining public trust affect their effectiveness, highlighting the need for reforms to strengthen democratic governance.

### **Role of Elections:**

Elections form the core of democratic governance by enabling citizens to choose their representatives and ensuring that political authority is based on the consent of the governed. They provide legitimacy to governments, as electoral outcomes reflect the will of the people, thereby strengthening political stability and accountability. Elections also promote political participation by offering equal voting rights to all citizens, empowering even marginalized groups to influence governance. They ensure the peaceful transfer of power, maintaining stability and upholding the rule of law. Additionally, elections create accountability by allowing voters to reward or reject leaders based on performance, and they structure political competition by offering alternative policies and leadership choices.

Moreover, elections contribute to political awareness and public education through campaigns and debates, fostering an informed electorate. However, challenges such as money power, electoral malpractices, misinformation, and low voter turnout can undermine their fairness and effectiveness, highlighting the need for electoral reforms.

### **Role of Civil Society Organizations:**

Civil society organizations (CSOs) play a vital role in democratic governance by acting as a bridge between the state and citizens. They include NGOs, advocacy groups, social movements, and media institutions, and contribute to democracy through voluntary participation and collective action. CSOs promote civic engagement by mobilizing citizens, especially marginalized groups, and encouraging their participation in the democratic process.

They also perform a crucial watchdog function by monitoring government activities, exposing corruption, and ensuring transparency and accountability. Additionally, CSOs protect and promote human rights by advocating for vulnerable sections of society and influencing public policy. Through research and grassroots engagement, they contribute to policy formulation and implementation, enhancing the effectiveness of governance.

Furthermore, civil society helps in shaping public opinion and fostering informed debate, thereby strengthening the public sphere. It also plays a role in conflict resolution and social integration in diverse societies. However, CSOs face challenges such as regulatory restrictions, financial constraints, and political pressures, which can limit their autonomy and effectiveness.

**Interrelationship Among Political Parties, Elections, and Civil Society Organizations:**

The functioning of democracy depends on the dynamic and interdependent relationship among political parties, elections, and civil society organizations. Political parties contest elections and translate public preferences into governance, while elections provide legitimacy to parties through popular mandate. This symbiotic relationship ensures institutionalized political competition and governance based on the consent of the people. Civil society organizations strengthen this framework by promoting participation, raising awareness, and influencing public opinion. They act as a bridge between citizens and political institutions, enhancing democratic engagement, especially among marginalized groups. Additionally, civil society performs a watchdog role by monitoring elections and political parties, ensuring transparency, accountability, and fairness. However, this interrelationship also faces challenges such as political interference, excessive politicization of civil society, and the influence of money and media in elections. Therefore, maintaining a balance between cooperation and autonomy among these pillars is essential for sustaining and deepening democracy.

**Challenges to Democracy in Practice:**

Democracy in practice faces several structural and institutional challenges that weaken its effectiveness and public trust. A major issue is the growing influence of money and muscle power in politics, which undermines political equality and distorts electoral competition. Political corruption further erodes institutional integrity, reduces accountability, and discourages citizen participation.

Additionally, the weakening of political parties due to lack of internal democracy, dynastic leadership, and limited transparency

reduces their responsiveness and legitimacy. Voter apathy and low political participation also limit the representative nature of democracy. The media, while important for public discourse, often contributes to misinformation and bias, influencing electoral outcomes negatively.

Moreover, civil society organizations face increasing restrictions, funding challenges, and political pressures, which limit their autonomy and effectiveness as watchdogs. Collectively, these challenges hinder the realization of democratic ideals such as participation, accountability, and equality, highlighting the need for institutional reforms and stronger democratic practices.

**Discussion, Results and Analysis:**

The analysis shows that political parties, elections, and civil society organizations are interdependent pillars that shape the quality of democratic governance. While these institutions are well-established, their effectiveness is limited by internal weaknesses and external pressures. Political parties often lack internal democracy and transparency, while elections face challenges such as money power and misinformation, affecting fairness and inclusiveness. Civil society plays a key role in promoting accountability and participation, but its effectiveness is constrained by regulatory and financial limitations. The study highlights that a balanced interaction among these three pillars strengthens democracy, whereas imbalances lead to democratic deficits.

Additionally, issues such as corruption, declining public trust, voter apathy, and the impact of digital media further challenge democratic functioning. Overall, strengthening institutional performance and maintaining balance among these pillars are essential for sustaining democracy.

**Findings:**

- Political parties lack internal democracy, with centralized leadership and limited transparency.
- Money power and high campaign costs dominate electoral processes, creating inequality.
- Electoral malpractices and misinformation weaken the credibility of elections.
- Voter apathy and low participation reduce democratic inclusiveness.
- Weak accountability mechanisms limit responsiveness of political leaders.

**Suggestions:**

- Ensure internal democracy in political parties through transparent elections and decision-making.
- Regulate campaign finance and reduce the influence of money power in elections.
- Strengthen electoral systems with strict monitoring and use of transparent technologies.
- Promote civic education and voter awareness to increase participation.
- Enhance accountability through strong institutions and active opposition.

**Conclusion:**

Democracy in practice is a complex and evolving process that extends far beyond its formal institutional framework, relying fundamentally on the effective functioning and interaction of political parties, elections, and civil society organizations. These three pillars collectively constitute the foundation of democratic governance, ensuring representation, legitimacy, participation, and accountability. Political parties act as crucial intermediaries that organize public opinion and translate societal demands into policy agendas; elections provide the procedural mechanism through which political

authority is legitimized and peacefully transferred; and civil society organizations enrich democracy by promoting civic engagement, safeguarding rights, and holding state institutions accountable. The analysis undertaken in this study demonstrates that the strength of democracy lies not only in the existence of these institutions but also in the quality of their interrelationship. A well-functioning democracy requires political parties that are internally democratic and responsive, electoral processes that are free, fair, and transparent, and a civil society that is vibrant, autonomous, and participatory. The synergy among these components enhances both the procedural and substantive dimensions of democracy, enabling it to adapt to changing socio-political conditions and to address the needs of diverse populations.

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## Defensive Architecture of Adil Shahis of Bijapur in Bidar

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### **Abstract:**

*Bidar, located in the northern part of Karnataka, stands as one of the most historically significant urban centres distinguished by its salubrious climate and rich architectural heritage. Its strategic location on the Deccan plateau made it a focal point of political power and military planning for successive dynasties. The city rose to prominence under the Bahmani Sultanate, particularly during the reign of Sultan Ahmad Shah I Wali, who, in 1424 CE, transferred his capital from Gulbarga to Bidar. This decisive political shift marked the beginning of an era of extensive urban development, characterized by the construction of formidable fortifications, palatial complexes, bastions, and intricate defensive systems. The Bidar Fort, an outstanding example of medieval Deccan military architecture, became the nucleus of these developments. Massive walls, deep moats, and well-planned gateways reflected both indigenous ingenuity and Persian influences. These defensive structures were not merely functional but also symbolized imperial authority and aesthetic sophistication. Over time, Bidar evolved into a fortified city adorned with royal palaces, mosques, gardens, and advanced water management systems.*

*The political landscape of Bidar underwent another significant transformation when it came under the control of the Adil Shahi dynasty of Bijapur. During the reign of Ibrahim Adil Shah II, one of the most celebrated rulers of the dynasty, Bidar was conquered and incorporated into the Bijapur Sultanate. This period witnessed further enhancement and restoration of the city's defensive and architectural features. Malik Mirza, a prominent provincial governor under Ibrahim Adil Shah II, played a crucial role in strengthening Bidar's fortifications. He is credited with the construction and renovation of seven gateways (Darwazas), along with the maintenance and embellishment of palaces and (gardens), thereby reinforcing both the defensive capability and the aesthetic appeal of the city. The defensive architecture of Bidar during the Adil Shahi period reflects a synthesis of military necessity and artistic vision. The gateways, bastions, and fortified walls exhibit careful planning, ensuring security while accommodating administrative and residential needs within the fort complex. These structures stand today as enduring testimonies to the engineering skills and cultural outlook of the Adil Shahi rulers. This research paper, therefore, seeks to explore and analyse the defensive architectural features associated with the Adil Shahi period in Bidar.*

**Keywords:** *Defence, Architecture, Fortification, Darawaz, Bastions, Moat.*

### **Introduction:**

Bidar district is one of the important historical regions of Karnataka. It is well known for its rich cultural heritage and historical significance. The district is famous for its ancient monuments, forts, and architectural beauty. Bidar has a unique blend of different cultures and

traditions. Various communities such as Hindus, Muslims, and others live here in harmony. The district is also known for its traditional crafts, especially Bidriware, which has gained recognition across the country. Agriculture is one of the main occupations of the people in Bidar. Crops like jowar, wheat, and pulses are widely

grown. Along with agriculture, small-scale industries and handicrafts also play an important role in the local economy. Bidar is also rich in educational and religious institutions. Many temples, mosques, and historical sites attract visitors and tourists. The district reflects unity in diversity and stands as a symbol of Karnataka's glorious past and cultural richness.

The construction of the Bidar Fort is said to have been initiated under the orders of Ahmad Shah I Wali, as mentioned in *Basatin-us-Salatin*, around 1400–1401 CE<sup>1</sup>. Graced with a comfortable climate, Bidar soon attracted royal attention. In 1424 CE, Ahmad Shah I Wali shifted his capital from Gulbarga to Bidar. He began the construction of the grand fort in 1429, completing it magnificently by 1432. However, historical records like *Peristan* suggest that Bidar already had a double-layered fortification even before his reign. During the rule of the Nizam Shahis, the fort regained its former glory. Later, in 1619, Ibrahim Adil Shah II of Bijapur invaded Bidar, defeated Sultan Barid, and took him captive to Bijapur. Bidar then remained under the control of the Adil Shahis until 1656<sup>2</sup>.

Ibrahim Adil Shah II appointed his trusted Abyssinian officer, Malik Mirza, as the provincial governor. Under his leadership, the fort underwent significant reconstruction and restoration. Persian inscriptions dated 1618–1619 found in the royal palace known as *Shahi Matbakh* record Ibrahim Adil Shah's conquest and consolidation of the Deccan. Malik Mirza continued to govern Bidar until the rise of the Mughal power. On April 16, 1656, the Mughal emperor Aurangzeb launched a fierce attack on Bidar. Malik Mirza was gravely wounded in the battle and succumbed to his injuries on April 18, 1656. After his death, Bidar came under the control of the mighty Mughal Empire, marking the end of an era and the beginning of a new chapter in its rich history<sup>3</sup>.

### **Defensive Architecture of Adil Shahis of Bijapur in Bidar:**

The magnificent Bidar Fort, located in Bidar, is a remarkable example of medieval military architecture. The fort is built on a rectangular plateau, carefully designed to suit the natural shape of the land. The northern and eastern sides of the plateau are elevated, gradually sloping downwards, while the southern part lies at ground level<sup>4</sup>. The fort is surrounded by a deep moat carved out of reddish-brown laterite rock. On the northern side, the hill was cut to create the moat, and the fort was constructed atop the elevated terrain. In contrast, the southern and western sides, being at ground level, have wider moats. The presence of uncut rock portions between sections divides the moat into three distinct parts, enhancing its defensive strength<sup>5</sup>.

High-quality reddish-brown stone and strong mortar were used in the construction. Skilled engineers and artisans were brought from different countries to build this grand structure. Under the rule of Ahmad Shah I Wali, the fort and its moats were designed in a blend of Persian and Turkish architectural styles<sup>6</sup>.

The spacing between the fortifications reflects precise planning:

The gap between the first wall and moat is about 32 feet 6 inches.

Between the first and second walls, it is around 36 feet 4 inches.

The distance between the second wall and the third moat is approximately 41 feet 9 inches. The moat itself is about 30 feet deep, while the fort walls rise impressively between 32 feet 8 inches and 43 feet in height. The moat completely encircles the fort, forming a strong defensive barrier around the city.

The fort faces the southeast and southwest directions, and its gateways are ingeniously designed with secret passages and water channels.

The outer defensive wall features seven grand gateways, including:

- Gumbad Darwaza
- Mandu Darwaza (Sherza Darwaza)
- Kalmadgi Darwaza
- Anonymous Darwaza
- Delhi Darwaza
- Kalyani Darwaz
- Karnataka gateways located on the eastern and western sides

This fort stands as a symbol of strength, strategic brilliance, and architectural excellence from the Bahmani and Adil Shahis period <sup>7</sup>.

### 1. Gumbad Darwaza:

The Gumbad Darwaza serves as the principal gateway leading into the royal palace complex. Positioned towards the eastern direction, it opens into a broad pathway extending nearly 250 yards. This majestic entrance is fortified with massive double-layered walls and bastions, creating an imposing defensive structure. Between these fortifications lie deep moats, surrounded by stone-built ramparts constructed in two tiers. A bridge spans across the moat, connecting the Gumbad Darwaza to the Mandu Darwaza, further reinforced with protective side walls <sup>8</sup>.

The grand archway of the gateway measures approximately 22 feet 3 inches in width and rises to an impressive height of 45 feet. Above the third entrance stands a magnificent dome, with an inner circumference of 28 feet and an outer circumference of 48 feet <sup>9</sup>.

This gateway, positioned between two circular bastions, stands out as a remarkable example of architectural brilliance. Its gradually tapering walls, curved upper sections, and parapets adorned with battlement-like projections reflect a refined design. While certain features echo elements of Delhi-style architecture, the

proportions and form of the arch distinctly reveal Persian architectural influence <sup>10</sup>.

### 2. Mandu Darwaza (Sherza Darwaza):

The Sherza Darwaza, also known as the Mandu Darwaza, is the main entrance to the fort from the southeastern direction of the city. This gateway complex is uniquely designed with three successive gates arranged one behind the other, enhancing its defensive strength.

The outer gates are equipped with sharp iron spikes and heavy metal studs, specifically designed to withstand elephant attacks during warfare. According to inscriptions found at the site, this gateway was constructed in 1683 by the Mughal provincial governor Mukhtar Khan al-Hussain.

A striking feature of the second gateway is the presence of two tiger sculptures, believed to symbolize protection against enemies giving the gateway its name “Sherza,” meaning lion or tiger. The structure is beautifully decorated with coloured borders, and above the gateway lies a music chamber, adding an artistic touch to its military design <sup>11</sup>.

The walls of the Sherza Darwaza rise to a height of 34 feet 3 inches from the base. The inner arch stands at 22 feet 7 inches high, while the front arch measures 17 feet 5 inches, showcasing precise architectural proportions <sup>12</sup>.

### Delhi Gate (Dilli Darwaza):

The Delhi Gate is located on the eastern side of the fort, where the defensive walls curve in a circular formation. It is positioned between two circular bastions. The stone walls along the gateway passage are richly carved with artistic depictions, including images of tigers, bears, floral motifs, deities, acrobatic performances, and hunting scenes.

The gateway is designed in a T-shaped architectural plan, featuring relatively small arched openings. To the west of the gate lies the

Kalyani Bastion, which rises to a height of approximately 100 feet from the base of the fort wall to the top of the gateway structure. The Kalyani Bastion in this section is notably and contains residential quarters for soldiers in its lower levels. The Delhi Gate is situated close to the Takht Mahal palace complex <sup>13</sup>.

### **Kalyani Gate (Kalyani Darwaza):**

Proceeding from the Petla Bastion along the defensive wall, one enters a spacious courtyard where the Kalyani Gate is located between two strong bastions adjoining the curtain wall. This gateway also follows a T-shaped arched design.

The structure consists of multiple arches with varying dimensions. The first two arches measure approximately 7 feet 6 inches in height and 9 feet 8 inches in width, while the next set of arches measures around 7 feet in width and 7 feet 6 inches in height. Additional arches are present on the northern side, and collectively they form the characteristic T-shaped layout above the main entrance.

The principal gateway measures about 11 feet in height and 7 feet 9 inches in width and faces north <sup>14</sup>. Similar architectural styles of gateways can be observed throughout the defensive fortifications of Bidar.

### **Conclusion:**

Bidar stands as a significant centre of medieval Deccan history, reflecting a blend of political strength and architectural excellence. From its establishment as the capital by Ahmad Shah I Wali to its later control under Ibrahim Adil Shah II, the city maintained its strategic and cultural importance. The Adil Shahi period marked a vital phase in the enhancement of Bidar's defensive structures. Under the supervision of Malik Mirza, the construction and renovation of gateways, forts, and gardens

strengthened both security and aesthetic appeal. These developments highlight the advanced planning and artistic vision of the rulers. Overall, Bidar's defensive architecture remains a lasting symbol of engineering skill and cultural synthesis, contributing greatly to the understanding of medieval Deccan military and architectural traditions.

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**Abstract:**

ಘಟಪ್ರಭಾ ನದಿಯ ಬಲದಂಡೆಯ ಮೇಲೆ ಕಾಣಬರುವ ಕಸಬಾ ಜಂಬಗಿ ಗ್ರಾಮವು ಮುಧೋಳ ತಾಲೂಕು ಕೇಂದ್ರದಿಂದ ಆಗ್ನೇಯ ದಿಕ್ಕಿಗೆ 15 ಕಿ.ಮೀ. ದೂರದಲ್ಲಿದೆ. ಪೂರ್ವಕ್ಕೆ ಘಟಪ್ರಭಾ ನದಿಯ ಎಡದಂಡೆಯ ಮೇಲಿರುವ ಅಂತಾಪುರ, ಪಶ್ಚಿಮಕ್ಕೆ ನಿಂಗಾಪುರ, ಉತ್ತರಕ್ಕೆ ಜಂಬಗಿ ಕೆ.ಡಿ. ಮತ್ತು ದಕ್ಷಿಣಕ್ಕೆ ಮುದ್ದಾಪುರ ಗ್ರಾಮಗಳಿವೆ. ಕಸಬಾ ಜಂಬಗಿ ಗ್ರಾಮದ ಸ್ಥಳನಾಮವನ್ನು ಡಾ. ಸಂಗಮೇಶ ಕಲ್ಯಾಣಿಯವರು ಪ್ರಾಣಿವಾಚಕದ ರೂಪದಲ್ಲಿ 'ಜಂಬುಕ+ಕೆಯ್=ಜಂಬಗಿ' ಎಂದು ನಿಷ್ಪನ್ನಗೊಳಿಸುತ್ತಾರೆ. 'ಜಂಬುಕ' ಎಂದರೆ ನರಿ; 'ಕೆಯ್' ಎಂದರೆ ಪ್ರದೇಶ ಎಂದರ್ಥ. ಹೀಗಾಗಿ ನರಿಗಳು ಹೇರಳವಾಗಿ ವಾಸವಾಗಿದ್ದ ಪ್ರದೇಶದಲ್ಲಿ ಗ್ರಾಮವು ನಿರ್ಮಾಣಗೊಂಡಿದ್ದರಿಂದ 'ಜಂಬಗಿ' ಎಂದು ಹೆಸರು ಬಂದಿದೆ ಎಂಬ ಅಭಿಪ್ರಾಯವನ್ನು ವ್ಯಕ್ತಪಡಿಸುತ್ತಾರೆ. ಆದರೆ ಡಾ. ಬಿ. ಜಿ. ಜೋಗಿನರವರು 'ಜಂಬು' ಎಂದರೆ ನೇರಳೆ ಹಣ್ಣಿನ ಗಿಡ. ನೇರಳೆ ಗಿಡಗಳು ಹೇರಳವಾಗಿ ಬೆಳೆದಿರುವ ಪ್ರದೇಶದಲ್ಲಿ ಗ್ರಾಮವು ಸ್ಥಾಪಿತಗೊಂಡಿದ್ದರಿಂದ ಸಸ್ಯವಾಚಕದ ಹಿನ್ನೆಲೆಯಲ್ಲಿ ಅದು 'ಜಂಬಗಿ' ಎಂದಾಗಿದೆಯೆಂದು ತಿಳಿಸುತ್ತಾರೆ.<sup>1</sup> ಹೀಗಾಗಿ ಜಂಬಗಿ ಎಂಬ ಪದವು ಪ್ರಾಣಿವಾಚಕವಾಗಿಯೂ ಸಸ್ಯವಾಚಕವಾಗಿಯೂ ನಿಷ್ಪನ್ನಗೊಂಡಿರುವ ಸಾಧ್ಯತೆಗಳಿವೆ. ಈ ಗ್ರಾಮನಾಮದ ಹಿಂದೆ 'ಕಸಬಾ' ಎಂಬ ಪೂರ್ವಪದವು ದೇಸಗತಿ ಆಡಳಿತದ ಕಾಲಾವಧಿಯಲ್ಲಿ ಸೇರಿಕೊಂಡಿದೆ. ದೇಸಗತಿ ಮನೆತನಗಳ ಕಾಲಾವಧಿಯಲ್ಲಿ 10 ಗ್ರಾಮಗಳಿಗೆ ಮುಖ್ಯವಾದ ವ್ಯಾಪಾರ ಕೇಂದ್ರವೇ ಕಸಬೆಯಾಗಿತ್ತು. ಇದೇ ಕಸಬೆ>ಕಸಬಾ ಎಂದಾಗಿ ಪ್ರಸ್ತುತ ದಿನಮಾನಗಳಲ್ಲಿ ಕರೆಯಲ್ಪಡುತ್ತಿದೆ. ಹೀಗಾಗಿ ಕಸಬಾವೆಂಬುದು ಜಂಬಗಿ ಗ್ರಾಮಕ್ಕೆ ವಿಶೇಷಣವಾಗಿ ಸೇರಿಕೊಂಡಿದೆ.

**Keywords:** ಘಟಪ್ರಭಾ, ಮುಧೋಳ, ಕಸಬಾ, ಜಂಬಗಿ, ವೀರಗಲ್ಲು, ಆತ್ಮ ಬಲಿದಾನ.

**Introduction:**

ಗ್ರಾಮದ ಆಗ್ನೇಯ ಭಾಗಕ್ಕೆ 20ನೇ ಶತಮಾನದಲ್ಲಿ ಪೂರ್ವಾಭಿಮುಖವಾಗಿ ನಿರ್ಮಿಸಲಾದ ವಿಠಲ ಮಂದಿರವಿದೆ. ಈ ಮಂದಿರದ ಸಭಾಮಂಟಪದ ಬಲಗಡೆಯ ಅಧಿಷ್ಠಾನಕ್ಕೆ ಒರಗಿಸಿ ಪೂರ್ವಾಭಿಮುಖವಾಗಿ ಸ್ಮಾರಕಶಿಲ್ಪವೊಂದನ್ನು ನಿಲ್ಲಿಸಲಾಗಿದೆ. ಈ ಶಿಲ್ಪವನ್ನೇ ಪ್ರಸ್ತುತ ಲೇಖನದ ವಿಷಯವಸ್ತುವಾಗಿರಿಸಿಕೊಳ್ಳಲಾಗಿದೆ. ಪ್ರಾಚೀನ ಕನ್ನಡ ಶಾಸನಗಳಲ್ಲಿ ದಾನ ಶಾಸನಗಳನ್ನು ಹೊರತುಪಡಿಸಿ ವೀರ ಶಾಸನಗಳ ಸಂಖ್ಯೆಯೇ ಹೆಚ್ಚು. ಉದಾತ್ತವಾದ ಉದ್ದೇಶದಿಂದ ಮಡಿದ ವೀರರನ್ನು ಸ್ಮರಿಸುವ ಸಲುವಾಗಿ ನಿಲ್ಲಿಸುವ ಕಲ್ಲುಗಳೇ ಸ್ಮಾರಕಶಿಲ್ಪಗಳು. ವೀರನ ಮರಣವನ್ನು ಸ್ಮರಿಸುವ ಸ್ಮಾರಕಶಿಲ್ಪವು ಅವನ ಹೆಸರನ್ನು ಶಾಶ್ವತವಾಗಿರಿಸುವುದಲ್ಲದೆ ಅವನ

ಕಡೆಯವರಿಗೆ ಧೈರ್ಯ, ಶಕ್ತಿ ಮತ್ತು ಉತ್ಸಾಹಗಳನ್ನು ತುಂಬುತ್ತಿತ್ತು. ಪ್ರಾಚೀನ ಕಾಲದ ಸ್ಮಾರಕಶಿಲ್ಪಗಳಲ್ಲೊಂದಾದ ವೀರಗಲ್ಲನ್ನು ನಿಲ್ಲಿಸುವುದರ ಹಿಂದೆ ವೀರನ ಪರಾಕ್ರಮವನ್ನು ಮೆಚ್ಚಿ, ಅವನ ಪರಾಕ್ರಮ ಲೋಕಕ್ಕೂ ತಿಳಿಯಲೆಂಬ ಲೌಕಿಕ ಉದ್ದೇಶವೂ ಇತ್ತು; ಮಡಿದ ವೀರನಿಗೆ ವೀರಗಲ್ಲನ್ನು ನಿಲ್ಲಿಸುವುದು ತಮ್ಮ ಕರ್ತವ್ಯ ಎಂದು ಭಾವಿಸಿ, ವೀರಗಲ್ಲು ನಿಲ್ಲಿಸುವುದರ ಮೂಲಕ ಅವನಿಗೆ ಸ್ವರ್ಗವೋ, ಕೈಲಾಸವೋ, ವೈಕುಂಠವೋ ಪ್ರಾಪ್ತವಾಗುತ್ತದೆಯೆಂಬ ಪಾರಮಾರ್ಥಿಕ ಉದ್ದೇಶವೂ ಇತ್ತು. ಇವುಗಳ ಜೊತೆಗೆ ಮುಂದಿನ ತಲೆಮಾರಿನ ವೀರರು ಉತ್ತೇಜನಗೊಳ್ಳುವಂತೆ, ಆ ವೀರನನ್ನು ತಮ್ಮ ಆದರ್ಶವಾಗಿರಿಸಿಕೊಳ್ಳುವಂತೆ ಸ್ಮರಿಸಿಕೊಳ್ಳುವ

ಉದ್ದೇಶದಿಂದಲೇ ಸ್ಮಾರಕಶಿಲ್ಪಗಳನ್ನು ನಿಲ್ಲಿಸಲಾಗುತ್ತಿತ್ತು. ಇಂತಹ ಸ್ಮಾರಕಶಿಲ್ಪಗಳಲ್ಲಿ ಆತ್ಮ ಬಲಿದಾನ ಶಿಲ್ಪವೂ ಒಂದು.

ಧರ್ಮಕ್ಕಾಗಿ, ಆತ್ಮತ್ಯಕ್ತಿಗಾಗಿ ಅಥವಾ ತನ್ನ ನಿಷ್ಠೆಯನ್ನು ಪ್ರದರ್ಶಿಸುವ ಸಲುವಾಗಿ ಅಥವಾ ತಾನು ನಂಬಿದ ಪ್ರೀತಿಯ ವಸ್ತುವಿನ ಅಗಲಿಕೆಯನ್ನು ತಡೆಯಲಾರದೆ ವ್ರತಗಳನ್ನು ಸ್ವೀಕರಿಸಿಯೋ, ಬೆಂಕಿಗೆ ಹಾರಿಯೋ ಅಥವಾ ತಮ್ಮನ್ನು ತಾವೇ ಇರಿದುಕೊಂಡು ಪ್ರಾಣವನ್ನು ಕಳೆದುಕೊಳ್ಳುತ್ತಿದ್ದರು. ಈ ರೀತಿ ಆತ್ಮಾರ್ಪಣೆ ಮಾಡಿಕೊಂಡವರ ಮನದಲ್ಲಿ ನಾವು ಶ್ರೇಷ್ಠವಾದ ಕಾರ್ಯವನ್ನು ಕೈಗೊಂಡಿದ್ದೇವೆ, ನಮ್ಮ ಜನ್ಮ ಸಾರ್ಥಕವಾಯಿತು ಎಂಬ ಭಾವನೆ ತುಂಬಿರುತ್ತಿತ್ತು.<sup>2</sup> ಸಾರ್ವಜನಿಕರು ಇಂಥವರ ಮೇಲೆ ಅಪಾರ ಗೌರವ, ಭಕ್ತಿಯನ್ನು ಹೊಂದಿರುತ್ತಿದ್ದರು. ಈ ರೀತಿಯ ಘಟನೆಗಳನ್ನು ದಾಖಲಿಸುವ ಹಲವು ಶಾಸನಸಹಿತ ಸ್ಮಾರಕಶಿಲ್ಪಗಳು ಮತ್ತು ಶಾಸನರಹಿತ ಶಿಲ್ಪಗಳು ನಾಡಿನಲ್ಲಿ ಕಂಡುಬರುತ್ತವೆ. ಇಂಥವುಗಳಲ್ಲಿ ಕಸಬಾ ಜಂಬಗಿ ಗ್ರಾಮದಲ್ಲಿ ಲಭ್ಯವಾದ ಶಾಸನರಹಿತ ಸ್ಮಾರಕಶಿಲ್ಪವೂ ಒಂದಾಗಿದ್ದು, ಆತ್ಮ ಬಲಿದಾನ ಶಿಲ್ಪ ಪ್ರಕಾರವಾಗಿ ಕಂಡುಬರುತ್ತದೆ.

ಆತ್ಮ ಬಲಿದಾನ ಶಿಲ್ಪವನ್ನು ಮಾಡಿದ ವೀರನ ಹತ್ತಿರದ ಸಂಬಂಧಿಗಳು, ರಾಜರು, ಅಧಿಕಾರಿಗಳು, ಹಲವಾರು ಜನ ಒಟ್ಟಿಗೆ ಸೇರಿ ನಿಲ್ಲಿಸುತ್ತಿದ್ದರು. ವೀರನಿಂದ ತಮಗಾದ ಉಪಕಾರವನ್ನು ಸ್ಮರಿಸಿ, ಅವನ ಮನೆತನದವರಿಗೆ ದತ್ತಿಯನ್ನು ಬಿಡುವಾಗಲೇ ವೀರನಿಗೆ ವೀರಗಲ್ಲನ್ನು ಊರಿನ ಮುಖ್ಯಸ್ಥರೋ ಅಥವಾ ವೀರನ ಆಶ್ರಯದಾತರೋ ಹಾಕಿಸುತ್ತಿದ್ದರು. ವೀರನ ಪರಾಕ್ರಮವನ್ನು ಮೆಚ್ಚಿ ಅರಸನೇ ವೀರಗಲ್ಲನ್ನು ಹಾಕಿಸಿದನೆಂದರೆ ಅದು ಸತ್ತ ವೀರನಿಗೆ ಸಂದ ಗೌರವವಾಗಿ ಅವನು ಆದರ್ಶ ಸೇವಕನಾಗಿ ಜನರ ಮನಸ್ಸಿನಲ್ಲಿ ನಿಲ್ಲುತ್ತಾನೆ ಎಂಬ ನಂಬಿಕೆ ವೀರಗಲ್ಲನ್ನು ನಿಲ್ಲಿಸುವುದರ ಹಿಂದಿತ್ತು.<sup>3</sup>

ಪ್ರಾಚೀನ ಕಾಲದ ಸಂಸ್ಕೃತಿ ಹಾಗೂ ವೀರಪರಂಪರೆಯ ಪ್ರಕಾರ ವೀರಸ್ವರ್ಗ ಎನ್ನುವುದು ಕೇವಲ ಮನುಷ್ಯನ ವೀರತ್ವದ ಪ್ರತೀಕವಾಗಿರದೆ, ಗೌರವ-ಸ್ಥಾನಮಾನದ ದ್ಯೋತಕವಾಗಿತ್ತು. ಇದಕ್ಕೆ ವೀರಗಲ್ಲುಗಳ ಮೇಲೆ ಸಾಮಾನ್ಯವಾಗಿ ಸಿಗುವ 'ಜಿತೇನ ಲಭ್ಯತೆ ಲಕ್ಷ್ಮೀ ಮೃತೇನಾಪಿ ಸುರಾಂಗನೆ ಕ್ಷಣ ವಿದ್ವಂಸಿನಿ ಕಾಯೇ ಕಾ ಚಿಂತಾ ಮರಣೇರಣೆ' ಎಂಬ ಶ್ಲೋಕವೇ ಸಾಕ್ಷಿಯಾಗಿದೆ. ವೀರನ ಪರಾಕ್ರಮಗಳನ್ನು ಉಲ್ಲೇಖಿಸುವ ವೀರಗಲ್ಲುಗಳಲ್ಲಿ ಸಾಮಾನ್ಯವಾಗಿ ಮೂರು ಹಂತಗಳಿರುತ್ತವೆ. ಅದೇ ರೀತಿಯಾಗಿ ಪ್ರಸ್ತುತ ಲೇಖನದ ವಿಷಯವಸ್ತುವಾದ ಕಸಬಾ ಜಂಬಗಿ

ಗ್ರಾಮದಲ್ಲಿನ ಆತ್ಮಬಲಿದಾನ ಶಿಲ್ಪವೂ ಸಹ ಮೂರು ಹಂತಗಳಿಂದ ಕೂಡಿದ್ದು, ಇದರ ಲಕ್ಷಣಗಳ ಆಧಾರದ ಮೇಲೆ ಇದು ರಾಷ್ಟ್ರಕೂಟರ ಕಾಲಾವಧಿಯ ಸ್ಮಾರಕಶಿಲ್ಪವಾಗಿ ಗುರುತಿಸಲ್ಪಡುತ್ತದೆ.

ಮೊದಲ ಹಂತದಲ್ಲಿ ವೀರನು ಅಂಜಲಿ ಮುದ್ರೆಯೊಂದಿಗೆ ಸುಖಾಸನದಲ್ಲಿ ಕುಳಿತಿದ್ದಾನೆ. ವೀರನ ಎಡಭಾಗಕ್ಕೆ ಆಲೀಡ ಭಂಗಿ (ಒಂದು ಕಾಲನ್ನು ಮುಂದಿಟ್ಟು, ಮತ್ತೊಂದು ಕಾಲನ್ನು ಹಿಂದಿಟ್ಟಿರುವ ಭಂಗಿ)ಯಲ್ಲಿ ನಿಂತು ಕತ್ತಿಯಿಂದ ಶಿರಚ್ಛೇದನ ಮಾಡುತ್ತಿರುವ ಸನ್ನಿವೇಶವನ್ನು ಶಿಲ್ಪಿಯು ಬಹಳ ಸುಂದರವಾಗಿ ಚಿತ್ರಿಸಿದ್ದಾನೆ. ಭೂಮಿಯ ಮೇಲೆ ನಡೆಯುತ್ತಿರುವ ಚಲನಾ ಸ್ಥಿತಿಯ ಸಂಧರ್ಭವನ್ನು ಭರತನಾಟ್ಯಶಾಸ್ತ್ರದ ಹಿನ್ನೆಲೆಯಲ್ಲಿ ಭೌಮಚಾರಿ ಹಂತವೆಂದು ಕರೆಯಲಾಗುತ್ತದೆ. ಈ ಪಟ್ಟಿಕೆಯಲ್ಲಿ ವೀರನ ಕೇಶಾಲಂಕಾರದ ತುರುಬು ಆಕರ್ಷಕವಾಗಿದೆ. ವೀರನ ಪಕ್ಕದಲ್ಲಿರುವ ಶಿರಚ್ಛೇದನ ಮಾಡುವ ವ್ಯಕ್ತಿಯೂ ಸಹ ಶಿರದ ಹಿಂಭಾಗ ಕಡೆಗೆ ವಾಲಿರುವ ರೀತಿಯಲ್ಲಿ ತುರುಬನ್ನು ಕಟ್ಟಿಕೊಂಡಿರುವುದು ಅಂದಿನ ಕಾಲದ ಜನರಿಗೆ ಕೇಶಾಲಂಕಾರದ ಕುರಿತಾಗಿದ್ದ ಜ್ಞಾನ ಮತ್ತು ಆಸಕ್ತಿಯನ್ನು ತೋರಿಸುತ್ತದೆ.

ಎರಡನೆಯ ಹಂತದಲ್ಲಿ ಸುರಾಂಗನೆಯರು ಅಥವಾ ಅಪ್ಸರೆಯರು ಆತ್ಮಾರ್ಪಣೆ ಮಾಡಿದ ವೀರನ ಕೈಗಳನ್ನು ತಮ್ಮ ಹೆಗಲ ಮೇಲೆ, ತಮ್ಮ ಕೈಗಳನ್ನು ವೀರನ ಹೆಗಲ ಮೇಲೆ ಹಾಕಿಕೊಂಡು ಹಾರಾಡುತ್ತಿರುವ ರೀತಿಯಲ್ಲಿ ಸ್ವರ್ಗಕ್ಕೆ ಕೊಂಡೊಯ್ಯುತ್ತಿರುವುದನ್ನು ಈ ಹಂತದಲ್ಲಿ ತೋರಿಸಲಾಗಿದೆ. ವೀರ ಮತ್ತು ಅವನ ಇಕ್ಕೆಲಗಳಲ್ಲಿರುವ ಅಪ್ಸರೆಯರು ತ್ರಿಭಂಗಿಯಲ್ಲಿದ್ದು, ಆಕಾಶದಲ್ಲಿ ಹಾರಾಡುತ್ತಾ ಸ್ವರ್ಗದ ಕಡೆಗೆ ಪ್ರಯಾಣ ಮಾಡುವಂತೆ ಶಿಲ್ಪಿಯು ಚಿತ್ರಿಸಿದ್ದಾನೆ. ಈ ಸಂದರ್ಭವನ್ನು ಆಕಾಶಚಾರಿ ಹಂತವೆಂದು ಕರೆಯಲಾಗುತ್ತದೆ. ಇಲ್ಲಿ ಅಪ್ಸರೆಯರು ಮತ್ತು ಮಧ್ಯದಲ್ಲಿರುವ ವೀರನು ಸಮಶಿರವನ್ನಿರಿಸಿಕೊಂಡು ಪ್ರಯಾಣಿಸುತ್ತಿರುವ ಸಂದರ್ಭವು ಸ್ಪಷ್ಟವಾಗಿ ಕಂಡುಬರುತ್ತದೆ.

ಮೂರನೆಯ ಹಂತದಲ್ಲಿ ಶಿಲ್ಪಿಯು ಸ್ವರ್ಗಲೋಕದ ಕಲ್ಪನೆಯನ್ನು ಬಹು ಸುಂದರವಾಗಿ ಸೆರೆಹಿಡಿದಿದ್ದಾನೆ. ಈ ಹಂತದ ಪಟ್ಟಿಕೆಯಲ್ಲಿ ಸ್ವರ್ಗವನ್ನು ತಲುಪಿರುವ ವೀರನು ಲಲಿತಾಸನದಲ್ಲಿ ಕುಳಿತುಕೊಂಡಿದ್ದು, ಅವನ ಇಕ್ಕೆಲಗಳಲ್ಲಿ ಚಾಮರ ಸೇವೆಯನ್ನು ಗೈಯುತ್ತಿರುವ ಚಾಮರಧಾರಿಯರ ಶಿಲ್ಪಗಳಿವೆ. ವೀರನ ಎಡಭಾಗದಲ್ಲಿರುವ ಚಾಮರಧಾರಿಯ ಎಡಭಾಗಕ್ಕೆ ಶಿವಲಿಂಗಕ್ಕೆ ಪೂಜೆ ಸಲ್ಲಿಸುತ್ತಿರುವ ಮುನಿಯ ಶಿಲ್ಪವನ್ನು ಕೆತ್ತಲಾಗಿದೆ. ಈ ಪಟ್ಟಿಕೆಯಲ್ಲಿ ಶಿಲ್ಪಿಯು

ಚಾಮರಧಾರಿಯರ ತುರುಬುಗಳನ್ನು ಮತ್ತುಗಳಿಂದ ಅಲಂಕೃತಗೊಳಿಸಿದಂತೆ ಕೇಶಾಲಂಕಾರವನ್ನು ಸೂಕ್ಷ್ಮವಾಗಿ ಶಿಲ್ಪದಲ್ಲಿ ಸೆರೆಹಿಡಿಯುವಲ್ಲಿ ಯಶಸ್ವಿಯಾಗಿದ್ದಾನೆ.

ಪ್ರಾಚೀನ ಕಾಲದ ಸಮಾಜದಲ್ಲಿ ವ್ಯಕ್ತಿಗಳು ತಮ್ಮ ಕೋರಿಕೆಯನ್ನು ಈಡೇರಿಸಲು ದೇವರಿಗೆ ಹರಕೆಯನ್ನು ಒಪ್ಪಿಸುತ್ತಿದ್ದರು. ಇದು ಪ್ರಚಲಿತದಲ್ಲಿಯೂ ರೂಢಿಯಲ್ಲಿದ್ದು, ಹಣ, ಶ್ರಮ ಮತ್ತು ಮಾನಸಿಕ ದಂಡನೆಯ ರೂಪದಲ್ಲಿದೆ; ಆದರೆ ಪ್ರಾಚೀನ ಕರ್ನಾಟಕದಲ್ಲಿ ಇವೆಲ್ಲವುಗಳ ಜೊತೆಯಲ್ಲಿ ಕೆಲವರು ಪ್ರಾಣವನ್ನು ಅರ್ಪಿಸುತ್ತಿದ್ದರು. ದೇವರಿಂದ ಸೃಷ್ಟಿಯಾದ ಈ ಜೀವ ಮತ್ತೆ ದೇವರ ಸನ್ನಿಧಿಗೇ ಹೋಗಲಿ ಎಂದು ಅವರು ನಂಬಿದ್ದರು. ತಮ್ಮ ಪ್ರಾಣವನ್ನು ಬಲಿಕೊಡುವ ವಿಧಾನಗಳನ್ನು ಹಲವಾರು ರೀತಿಯಲ್ಲಿ ಆಚರಿಸುತ್ತಿದ್ದರು. ಅದರ ಒಂದು ವಿಧಾನವನ್ನು ಶಿರಬಲಿಯ ಮೂಲಕ ವ್ಯಕ್ತಪಡಿಸುತ್ತಿದ್ದರು. ಪ್ರಸ್ತುತ ಲೇಖನದ ವಿಷಯವಸ್ತುವಾದ ಕಸಬಾ ಜಂಬಗಿ ಗ್ರಾಮದಲ್ಲಿನ ಆತ್ಮ ಬಲಿದಾನ ಶಿಲ್ಪದಲ್ಲಿನ ಮೊದಲ ಪಟ್ಟಿಕೆಯಲ್ಲಿ ವೀರನು ಅಂಜಲಿ ಮುದ್ರೆಯನ್ನು ಧರಿಸಿ, ಸುಖಾಸನದಲ್ಲಿ ಕುಳಿತುಕೊಂಡು ತನ್ನ ಶಿರಬಲಿಯನ್ನು

ಅರ್ಪಿಸುತ್ತಿದ್ದಾನೆ. ಹೀಗಾಗಿ ಇಲ್ಲಿನ ವೀರನು ಗ್ರಾಮದ ಒಳಿತಿಗಾಗಿಯೋ, ದೇವರ ಹರಕೆಯನ್ನು ಈಡೇರಿಸುವುದಕ್ಕಾಗಿಯೋ, ಸಮಾಜದ ಒಳಿತಿಗಾಗಿಯೋ, ಆಶ್ರಯಧಾತನ ಒಳಿತಿಗಾಗಿಯೋ ತನ್ನ ಪ್ರಾಣವನ್ನು ದಾನವನ್ನಾಗಿ ನೀಡಿರುವುದು ಸ್ಪಷ್ಟವಾಗಿ ಗೋಚರಿಸುತ್ತದೆ.

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ಕಸಬಾ ಜಂಬಗಿ ಗ್ರಾಮದಲ್ಲಿನ ಆತ್ಮ ಬಲಿದಾನ ಶಿಲ್ಪ  
ಬಾಗಲಕೋಟೆ ಜಿಲ್ಲೆಯ ಶೈವ ಪರಂಪರೆ  
(ಕ್ರಿ.ಶ. 5ನೇ ಶತಮಾನದಿಂದ 8ನೇ ಶತಮಾನದವರೆಗೆ)



## Dynamic Democracy: Multi-Party Politics and Electoral Governance in India

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### **Abstract:**

*India is a multi-party popular state. Then the principle of administrative popular government prevails. The presence of multiple parties is observed then for representation, struggle for political power, and gaining government power. The presence of multitudinous parties of different testaments in Indian politics is necessary in icing the participation of voices of different sections of people. Since independence, India has espoused a civil structure as well as a system of administrative popular government, which is responsible and responsible to the people. The actuality of numerous groups is observed then due to natural reasons. These parties are divided into three orders by the Election Commission of India- National parties, State parties, and uncelebrated parties.*

*In India's two decades of nonstop central politics since independence, the Indian National Congress won a single absolute maturity and formed the government. Although multi-party politics was honoured in Indian politics after independence, it was substantially after the fourth general election of 1967 that multi-party politics surfaced.*

*Grounded on the popular principles then adult citizens of the country get their right to bounce, and hand pick representatives and representation which is organized through regular choices. And in this case, the Election Commission of India plays an important part. The Election Commission is a naturally independent body, under whose marquee the choices of different situations of the country are organized and conducted.*

**Keywords:** *General People, Democracy, Multi-party System, Elections, Power.*

### **Introduction:**

India is the largest multi-party republic in the world. A multi-party republic is a type of political system in which further than two political parties live (Diwakar, 2006). These parties are generally formed grounded on colourful interests and testaments and spontaneously dispute the election to gain political power and govern the country or state or original government (Singh, 2018). Central to the smooth handling and development of India's multi-party popular system is a naturally independent body called the Election Commission of India. The Election Commission of India plays

an important part in conducting free, fair, and transparent choices in the country, which can strengthen the backbone of republic (Basu, 2015).

### **Multi-party Republic in India:**

A multi-party popular system is established in India with further than two political parties. That is, India is a multi-party popular state. Present Indian politics has 6 Central parties, 55 State parties, and over 2500 uncelebrated political parties. These parties are formed grounded on different testaments and interests; India is a temporal popular state and multilingual state. There are differences in actions and

requirements among people grounded on region (Bharti, 2022). As a result, the Indian multi-party popular state ensures representation of people with different interests and views, so that the general people of the country can choose political parties that are compatible with their beliefs and enterprises. These parties generally engage in robotic electoral contests to gain power and authority in public, state, and original governments. Due to the presence of multiple political parties, decentralization of power is observed between different parties at different situations in India (Singh, 2018; Haque & Ghosh, 2022). That is, any one party generally fails to achieve an absolute maturity in the Indian political diapason.

#### **Bracket of Political Parties:**

Political parties in India are substantially divided into three orders by Election Commission- National party, State party, and uncelebrated party and these groups have to pass certain criteria to get certain status (Ramesh, 2022).

According to the Election Symbols (Reservation and Allotment) Order, 1968- A political party may gain or lose the status of a public or state party depending on the fulfilments of the ensuing conditions.

**i) National Political Party** All the qualifications that a political party has to achieve to get the status of a public party are-

- a) If the party has won at least 2 of the total Lok Sabha seats from three different countries of the country (at present 11 out of 543 2 nominated)
- b) If the party has secured at least 6 of the total valid votes in any four or further countries in the Lok Sabha or Assembly choices.
- c) If the party is honoured as a state party in four or further countries.

The six major public parties in present- day Indian politics are- BJP, INC, CPI (M), AAP, BSP and NPP.

**ii) Regional/ State Political Party** For a political party to be honoured as a indigenous or state party, the following are the conditions

- a) The party must win 3 of the total seats or a minimum of three seats in the separate assembly choices.
- b) Assembly choices must get at least 6 of the total valid votes and have at least two MLAs
- c) The party must secure at least 6 of the total valid votes cast in the Lok Sabha choices and have at least one MP in the separate state.
- d) The party concerned must ensure that it holds at least 8 of the valid votes cast in the last Assembly or Lok Sabha choices.

exemplifications include DMK in Tamil Nadu, AGP in Assam, BJD in Odisha, TMC in West Bengal, LJP in Bihar etc.

**iii) uncelebrated Political Party**-Political parties that do n't meet indeed one of the minimal qualifications for either a public or state party are generally classified as uncelebrated political parties. Political parties honoured under the Representation of the People Act, of 1951 enjoy several boons, like-

- a) A public party shall have the exclusive right to save its party symbol. That means no other political party in India can use the symbol of that party.
- b) In the case of State parties only one party in the concerned State shall have exclusive allotment to reserve the symbol. still, the corresponding symbols may be repeated in different countries.
- c) Only one proposer is needed to file a nomination for both public and state parties.
- d) Both public and state parties get

television, and radio telecast installations during general choices.

- e) Both public and state parties can have a outside of 40'star contenders. On the other hand, uncelebrated parties can nominate a outside of 20'-star contenders', etc.

### **One Person One Vote, One seeker One Constituency:**

The voting rights of Indian citizens is a abecedarian right honoured by the Constitution. According to Composition 325 of the Constitution, all adult citizens have the right to bounce anyhow of race- religion- estate- gender. That is, the principle of One Person One Vote equals One Value has been espoused in India. also, the policy of One seeker One Constituency has been espoused. According to section 33 (7) of the Representation of People Act, 1951 a person enjoys representation from two constituencies at the same time. On the other hand, section 77 prevents a person/ seeker from representing further than one seat in the State Assembly/ Lok Sabha at the same time. still, from the first general election in 1951- 1952 until 1996, there was no similar barring. Although it's still a controversial issue due to colourful legal complications, the principle of One seeker One Constituency is applicable. In this regard, the Election Commission of India has espoused a middle path-

#### **The following table:**

Constituency (X)	Candidates	Total Votes	Valid	Out of Votes	Valid Vote %
	A	100		30	30%
	B	100		35	35%
	C	100		25	25%
	D	100		10	10%
<b>Total</b>	<b>4</b>	<b>100</b>		<b>100</b>	<b>100%</b>

- i. However, if a person contests from two constituencies at the same time and wins both, a by- election shall be held to vacate one constituency, If or until this provision is amended. 5/10 lakh has been levied for State Assembly/ Lok Sabha seats.
- ii. However, also, in that case, if it is not as described over (point I) or if any seeker shows an incapability to bear the cost of conducting the by- election in the concerned seat or constituency.

### **FPTP System:**

The First Past the Post System (FPTP) is also known as the simple maturity system or plurality system. It's a simplified process for taking people's representatives in electoral contests (Duverger, 1964; Benoit, 2006). We know that in a popular system, a seeker must get further than 50 percent of the total valid votes in the separate constituency to win the election. still, due to the multi-party popular system prevailing in India, the representatives of multitudinous political parties spontaneously dispute the choices in the same constituency. As a result, due to natural causes, a political party or its representative virtually fails to get further than 50 percent of the total votes of the separate constituency. So, the First Past the Post System is used for taking representatives in India.

**The Above Table Shows an Example Constituency: (X)** The above table shows that representatives of 4 political parties A, B, C, and D are contesting in a constituency respectively and the total number of valid votes in the respective constituencies is 100. Out of this A got 30 votes, B got 35 votes, C got 25 votes and D got 10 votes. Now it appears that out of these 4 representatives A, B, C, and D "B" got the highest or maximum number of votes, with a total vote percentage of 35. In this case, the person named "B" or the representative of the political party has won in the respective constituency as per the FPTP system. That is, according to this rule, if a representative wins the respective constituency or seat, he/she must get the maximum number of votes instead of (50+1%) of the total votes.

#### **Coalition Politics:**

The party or group of parties that wins an absolute majority in electoral contests forms the government of that party at the public and state situations. A government formed by a combination of two or further political parties is known as a coalition government. In Indian politics, coalition government politics has been going on at the center and in colorful countries since the morning of the 1990s till the present time (Singh, 2018; Haque & Ghosh, 2022). Coalition politics in Indian politics refers to the combined functioning of multiple parties to gain government power at the public or state position (Ramesh, 2022). These alliances generally take two forms-pre-election alliances and post-election alliances.

**Pre-electoral Alliance** When two or further political parties' supporter to master a strong political party at the public or state position, it's called a pre-electoral alliance.

**Post-electoral Alliance** Post-electoral alliance politics refers to the conformation of a

government by a common combination of two or further political parties when one political party fails to secure an absolute majority to form a government. This government is known as a coalition government.

#### **Party in Power:**

A ruling party refers to a political party or group of parties holding government power. In the environment of Indian politics, these ruling parties or groupings hold governmental power at the public and state situations. In the environment of public politics, the main leader of this party or group of parties is generally the Prime Minister. This party is responsible for forming the government, enforcing programs, making opinions, and indeed running the country. The same picture is observed in the state politics of India. But in this case, the main leader of the party at the state position holds the post of principal minister and manages the separate state. In India's public and state - position coalition politics, the party with a near-single absolute majority forms the government through a coalition, occasionally known as the government of the largest party in the separate coalition. An illustration in current Indian public politics is the NDA government, more known as the BJP government (Bharti, 2022).

#### **Part of Election Commission:**

The Election Commission of India plays a veritably important part in the smooth handling and development of the country's popular process. Its main responsibility and duty are to conduct choices at colorful situations of the country in a free, fair, and transparent manner (Basu, 2015). The Election Commission of India plays an important part in all the functions of namer list of adult citizens, delimitation of constituencies, allocation of election announcement, fixing of the

election schedule, verification of seeker nomination papers, damage of votes, counting of votes, protestation of winning seeker, etc. Also, among the special places played by the Election Commission of India in the field of choices are-

- a) Model Code of Conduct (MCC) The Model Code of Conduct is a procedure for conducting choices in a free, fair, and transparent manner. In which the Election Commission of India issues guidelines on the conduct of campaigners of political parties, guidelines for election manifestos, meetings, processions, and the nature of speeches in meetings, etc.
- b) Conduct for By- election and Mid-term Election choices to form new Lok Sabha and State Assemblies are called general choices every five times. still, in this case, the Election Commission of India plays a special part in conducting By- election and Mid-term choices.
  - By- election- A by- election is also known as a special election. However, the election held to fill the separate seat is called a by- election, If a seat becomes vacant before the full term of the Lok Sabha or State Assembly due to any reason. These vacancies can be due to colorful reasons like abdication, disqualification of members, death, etc.
  - Mid-term Election- if for any reason the Lok Sabha or State Legislative Assembly is dissolved before the completion of 5 times, the election is called Mid-term Election. choices are generally held because the government has lost the confidence of the maturity in the council.
- c) Use of Modern Equipment the Election Commission of India plays a new and special part through the use of ultramodern ministry in the electoral field. exemplifications are EVM (s), VVPAT (s), CCTV Camera (s), etc.

The Election Commission of India also plays a special part in conducting choices on time in delicate situations. An illustration is the 2020- 2021 assembly choices of countries like Kerala, Uttar Pradesh, Nagaland, Gujarat, Jharkhand, Assam, Tamil Nadu, West Bengal, etc., which were conducted keeping in view the public health mindfulness in the Covid- 19 Epidemic situation.

#### Way to Forward:

- To define the minimal educational qualification criteria for campaigners querying choices.
- Incontinently issue doldrums on forming new parties in Indian politics.
- Taking strict measures to stop religious speech and propaganda in the political field.
- Stop buying of MPs and MLAs by political parties.
- Assessing restrictions on leaders changing party at least 3 months before Lok Sabha/ State Assembly choices.
- Conducting voting and counting processes through a biometric system under CCTV cameras for electoral translucency.

#### Conclusion:

In a popular state as extensively different as India, multi-party republic has flourished due to the active participation of colorful political parties representing different testaments and interests. The adult citizens of the country spontaneously handpick representatives of their trusted choice. In this case, a veritably important part is played by the Election Commission of India, conducting the choices of the country without any demarcation by standing in the same line, the same straight line of all adult citizens irrespective of race- religion- estate, gender

demarcation, etc., which is an ideal model. With such a large population of multi-party popular India, it is not an easy task to complete the election process on time. nonetheless, the Election Commission of India does so by espousing colorful styles. To uphold the popular process, the Election Commission of India plays a veritably important part in guarding the popular principles of the nation through free, fair, and transparent choices.

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## Kingship, Colonialism, and Society in Pudukkottai: A Critical Study of Nicholas B. Dirk's Ethnohistorical Approach

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### Abstract:

*This paper examines the relationship between caste, kingship, and colonial transformation in South India through a detailed study of Pudukkottai as analyzed by Nicholas B. Dirks. It challenges earlier sociological interpretations that understood caste primarily as a fixed religious hierarchy based on purity and pollution, as argued by scholars such as Louis Dumont. Instead, it argues that caste in the precolonial context was not static but deeply embedded in political processes and was closely linked to kingship, honour, and relations of power.*

*By examining the organization of social order in Pudukkottai, the paper shows how caste functioned through systems of land grants, temple honours, and various service relations, all of which were structured around the authority of the king. In this system, social positions were not only defined by ritual ideas but also by political authority and negotiated status within the local power structure. It further demonstrates that temples acted as important social and political spaces where hierarchy, honour, and authority were continuously negotiated and displayed in public life.*

*Finally, the paper argues that colonial intervention significantly transformed these relationships by redefining caste into a more rigid and administrative system through surveys, censuses, and land revenue policies. At the same time, kingship was reduced to a symbolic institution with limited political power, thereby reshaping the earlier flexible political foundations of social order into a more fixed and formal structure. Overall, this study highlights how historical processes played a crucial role in shaping the contemporary understanding of caste and kingship in South India.*

**Keywords:** Kingship, Caste, Colonial Transformation, Pudukkottai, Political Authority.

### Objectives Of The Study:

This study mainly aims to analyse the ideas of Nicholas B. Dirks on caste and kingship in South India, with special focus on Pudukkottai. It tries to understand how caste was connected to political authority, ritual practices, and systems of honour in the precolonial period. The study also examines the role of temples, social hierarchy, and the distribution of honours in shaping caste relations. Another key objective is to look at how caste changed under colonial rule, especially through administrative practices like classification, census, and land settlements, which

made caste more rigid and fixed. Overall, the study argues that caste should not be seen as a static or purely religious system, but as something that developed over time through political processes and historical changes.

### Methodology:

The present study is mainly based on secondary sources. It is an analytical study that relies on books, research articles, and published academic journals for collecting information. Works of scholars such as Nicholas B. Dirks, along with colonial ethnographic writings and

census-related studies, have been used for analysis and interpretation.

### Introduction:

The study of Indian society has traditionally been regarded as problematic from the point of view of comparative sociology. This has been pointed out by Nicholas B. Dirks, who argues that past approaches have largely used the notion of “Oriental Despotism” in which Indian history was viewed as one in which despotism prevailed. Despotism was understood as the rule of absolute monarchs.

According to intellectuals like Karl Marx, the Indian society is composed of two things one being the despotic nature of the political structure and the other being village communities, which remain closed in their own way. In both cases, caste becomes an institution that confines people to their respective social categories. On the other hand, for Max Weber, caste becomes a ritual structure that belongs to Hinduism.

Dirks challenges these theories by proposing that precolonial India was a vibrant, highly political society. In his opinion, caste can be analyzed neither in terms of religion nor as an ancient, rigid system. According to him, caste should be studied as something constructed within relations of power, kingship and honor. This theory is exemplified by his study of the region of Pudukkottai.

## Caste, Kingship, and the Political Construction of Social Order

### 1. Kingship and the Structure of Social Order in Pudukkottai:

The caste system was closely related to kingship, and the king had central authority over the social order. The caste system was based on honour, kingship, and the position held by people in the village. The “**caste system**” of Pudukkottai was organized around principles of honour

(mariyatai), order/discipline (orungku, kattuppādu), royal status (antastu), rights and shares in puja and associated ritual entitlements (urimai, panku, kaniyāchi), and kingship (affinity and alliance or inam and uravumuraikal). The central position was held by the king himself. (Dirks 1993, 283) The Brahmins held the highest position within the caste hierarchy; they were considered superior to other castes. The Brahmins were close to the kings since they played a role in legitimizing the identities of the Tondaiman rulers. In the village festivals, the Brahmins were accorded primary importance. Many Brahmins were given lands to perform prayers for the prosperity of the kingdom. (Dirks 1993, 249) Brahmins settled on large plots of land and were also promised a role within a growing state that supported and promoted Brahmanical institutions. (Dirks 1993, 249)

### 2. Kingship vs Ritual Authority and Caste as Administrative Order:

Where previous assumptions have placed political authority below the ritual authority, Nicholas B. Dirks states that “**kings were not inferior to Brahmins.**” (Dirks 1989, 44) This reveals the interdependency between ritual and politics. An example is the categorization of the Ambalakkaran as the village head for Maravar and Kallar castes, indicating that caste was tied to administration and governance (Thurston and Rangachari 1909, vol. 1, 26). There was a close association between Ambalakkarans and Muttiriyans, who were identified as village watchmen, further highlighting how occupational functions were embedded within caste identities (Thurston and Rangachari 1909, vol. 1, 26–27). It is evident that the performance of a ceremony of purification for the barber for having unknowingly shaved a Paraiyan was an expression of maintaining strict lines of caste distinction, particularly as far as ritual interaction was concerned. (Thurston and Rangachari

1909, vol. 1, 38). The Maravas and the Kallars had a close relationship and along with them, another caste, Akampatiyars; they are called Mukkulattar, the three tribes. (Dirks 1993, 72) The Tondaiman kings of the Pudukkottai princely state belonged to the Kallar community. Maravas are represented as fierce warriors and merciless robbers as early as the Christian era (Dirks 1993, 73).

### **3. Caste, Kingship, and Political Legitimacy in Precolonial Society:**

The connection between caste and kingship is the main part of the writings of Nicholas B. Dirks. In the example of Pudukkottai, the king held a key position in the social structure and the total social structure revolved around him. The caste system was based on honour (mariyatai), rights, shares in authority, and all these concepts were tied up with kingship. Caste structure, ritual form, and political process were dependent on relations of power. These relations were constituted in and through history and were culturally constructed. There were also a significant number of Brahmins in that state and were told to settle on the land grants (brahmadeyams) by the Tondaiman kings in the 17th and 18th centuries. (Dirks 1993, 112) In return, the Brahmins provided religious validity to the king by confirming his identity as a Kshatriya warrior. The Kshatriya warrior is a member of the second-highest varna in Hindu society. Thus, there existed an interdependent relationship where political and religious authority were linked together. Hence, the hierarchy of castes was not merely based on religion but was socially constructed through politics.

### **4. Land Grants, Brahmins, and the Flexibility of Caste Hierarchy:**

Vellalars were also a prominent group that was present in Pudukkottai. They settled there during the Chola and Pandya periods. The Vellalars were said to be the kings during this

period but they did not maintain their domination and left the area. While Vellalars did not have a big position in Pudukkottai, the Brahmins had a big position or played an important role. (Dirks 1993, 248) The distribution of land grants was also present during this period with a higher importance to Brahmins. In Pudukkottai, under the Karukatta Vellalars, there were twenty-one Brahmadeyas. Under the Tondaimans, fifty-six whole villages were granted as the brahmadeya lands, totaling almost forty-five thousand acres. (Dirks 1993, 249) In the case of the Kallar rulers, specifically of the Tondaiman lineage, despite being categorised as “robbers” in the past, the Kallars managed to get a place as rulers because of their dominance in matters of military power and land. By gaining the blessings of the Brahmins, they managed to become the Kshatriya kings. (Dirks 1993, 249) This shows quite clearly that castes were flexible and subject to change depending on the level of political dominance one possessed.

### **5. Service Castes, Palace Structure, and Hierarchy through Kingship:**

The other castes that were present in Pudukkottai, too, had roles that were defined according to their relationship with the king and their position in the village. We can take the Maravas as an example; they were locally powerful, politically and militarily, but were not a part of the king's structure of governance. The Akampatiyars enjoyed an important place within the palace environment, serving as palace guards. They did not provide a political threat like the Maravas, but they were given a role or chosen to protect the king. (Dirks 1993, 267) They thus maintained a close relationship with the king and derived power from serving the king.

Uriyakarar Akampatiyar, a sub-caste within the Akampatiyar caste, were the most important as they were close to the Raja. (Dirks 1993, 267) The Uriyakarar was the title given to

palace guards and servants from this subcaste. (Dirks 1993, 267) They were the palace guards and provided escorts for the royal family when on tour and also organised the king's hunting expeditions, journeys, and travels to other states. (Dirks 1993, 268) These kinds of works were seen as an honour for the Akampatiyars and also as divine in nature. The process of taking the plate or the leaf that the Raja used was considered a form of divine puja. (Dirks 1993, 268) Dirks, in the book, says that one of his informants, VN Kallar, described the Uriyakarars as a group of people **“who used to wait for the Raja to finish his meals so that they could take his plate or leaf. It was considered a great job.”** This process made the relationship with the Uriyakarars and the Tondaimans closer. (Dirks 1993, 268)

#### **6. Hereditary Servitude, Untouchability, and Temple Honour System:**

There were some hereditary servants (atimai) of the Kallars and the Maravas. Pallars and Paraiyars were considered untouchables, and they were more dependent on the dominant castes of the period, particularly the Vellalars. (Dirks 1993, 269) The kinds of honours in the old regime were the shares of worship in local temples and the emblems and titles by kings. The temple honours were seen as a special privilege. (Dirks 1993, 286) The social hierarchy in Pudukkottai was not only based on the notions of purity and pollution but also on the right to receive temple honours, titles, emblems, festival privileges, and land. Honour was thus a highly valued status symbol and one which indicated one's place in the overall social-political scheme of things.

### **Temples, Honour, and the Political Organization of Caste in Pudukkottai:**

#### **1. Temple as a Space of Power, Honour, and Kingship:**

The temples in Pudukkottai acted as centres where society, politics, and castes were formed and performed. Nicholas B. Dirks points out that one cannot speak of caste as a hierarchy of rituals. Rather, one must talk about temples where issues of power, honour, and kingship converge. This is in opposition to the idea of Louis Dumont, according to whom the notion of caste can be considered within the framework of ideas of purity and pollution. The temple was the common ground where each caste had a role and where each unit of the community was treated with respect. (Dirks 1993, 285). Moreover, the temple festivals and rituals were the means of bringing the whole community into one hierarchical structure. Each unit, from the subcaste nādu to the village, had a temple where rituals were performed. (Dirks 1993, 285). This indicates that each caste had its own temple in the village. The term 'kovil' itself means the place of the king. (Dirks 1993, 285) In the ancient Tamil culture, the king was seen as the representative of the divine on earth and his palace was referred to as a kovil. This emphasises the close relationship between the temple and the king.

#### **2. Royal Rituals, Festivals, and Symbolic Authority of the King:**

Everyone in the state worshipped the family deity of the Tondaimans. The annual Dasara festival, in which this goddess was worshipped, and the kingdom was regenerated through the empowerment of the king and his emblems, was celebrated at Camastanam Kovil. (Dirks 1993, 285) One of the key features of this festival was the worship of the weapons and belongings of the king like his sword, throne, and other emblems of state. Louis Dumont points out that the idea of “honour” in Tamil society does

not have an exact word to describe it, and suggests that the closest term is “mutalmāi”. Louis Dumont identified honour as mutalmāi and says that there is no exact word in Tamil to denote honour. (Dirks 1993, 286) Dumont also says that the temple honours are purely religious. (Dirks 1993, 286).

### **3. Village Headmen, Honour Conflicts, and Ritual Authority:**

A village Ampalam, also known as Ambalakarar, is the traditional headman of the village, and to be recognized as the village Ampalam, one had to be accorded that honour in the village festival. There were always tensions over who would be the Ampalam of the village. This was also the case in Pudukkottai, where several conflicts arose among villages over who would hold honours in local festivals, and lineage headmen competed with one another for the position (Dirks 1993, 289). This was also the case with the Pallars and the Paraiyars. The central subject of the dispute was honour. The dispute centred on who would tie the kappu to start the village festival or parade first in a particular street during the festival. (Dirks 1993, 289) The Raja held ultimate authority, and village festivals would not begin without honours being first accorded to him. (Dirks 1993, 291) Brahmins were ranked very high; they were considered bhudeva, or gods on earth, and even the srotriya Brahmins had to follow the king. (Dirks 1993, 291)

### **4. Structure of Temple Honours and Hierarchical Order:**

The prestige in Pudukkottai was dependent on honours. The observation that the process of village festival celebrations could not begin without first conferring respect to the Raja signifies his supreme position in all aspects of social and ritual life (Dirks 1993, 291). From Dirks' investigation, Ponnamaravati, where Maravars and Chettiars were dominant, had

almost twenty-seven different types of temple honours allocated to various castes (Dirks 1993, 291). The structure of distribution is very systematic, with positions held by Aranmanaiyar, who represent the palace, Racakkal Nayakkanmar, whose origin is traced to military administrators, along with many others such as Uriyakarars, Amarakarars, and even potters and musicians. A similar pattern could be seen at Karaiyur, a village that is predominantly inhabited by Vellalars, where about thirty-two temple honours were awarded to members from different castes (Dirks 1993, 294). Here, the recipients included not only those associated with the state but also Brahmins, Saivas, and even low-caste people like Pallars and Paraiyars. Temples in Pudukkottai were not merely religious institutions but functioned as centres of political power, social hierarchy, and status negotiation, where caste relations were structured through the distribution of honours rather than purely through ritual purity.

### **Colonial Transformation of Caste and the Decline of Kingship:**

#### **1. Shift from Kingship-Based Order to Colonial Classification of Caste:**

Under the old regime, caste was closely intertwined with kingship and political authority, but after British colonization, Pudukkottai became a princely state, and kingship declined. Earlier, caste was based on honour, service, and power, but later, caste came to be based on classification and administration. The idea of a unified “pan-Indian caste system” was largely a product of colonial administrative practices rather than a pre-existing social reality. Through census operations, the British sought to classify diverse and fluid local communities into fixed and standardized categories for enumeration and comparison. In doing so, they transformed flexible social identities into rigid, hierarchical

structures, effectively constructing caste as a uniform, all-India system. (Samaddar 2011, 52)

## 2. Colonial Knowledge Systems and the Limits of Classification:

The early colonial observations also recognized the shortcomings of caste classification because they pointed out that “the outcome was ‘unsatisfactory’ owing both to the inherent difficulty of the matter itself and to the fact that no standard scheme of classification existed.” This shows the basic incompatibility of the realities of Indian society and attempts to impose classifications. (Samaddar 2011, 54) Apart from political domination, the colonizers controlled their colonies through knowledge production systems. Knowledge was key to how the British governed India, which required ordering people and spaces in various ways. Effective administration of the colony was made possible through efficient management of information gathered through different methods, including statistics.

## 3. Dirks on Caste as Political Construction:

By stressing the political dimension of social organization, Dirks argues that “Indian society, even caste itself, was a product of political contests.” Such an approach goes against the understanding of caste as being merely a religious construct, or a static form of social construction. Speaking about the consequences of colonization for the society under discussion, Nicholas B. Dirks claims that “**the forms were frozen... only appearances were saved.**” (Dirks 1989, 45) Such an observation indicates that during colonial times, many preexisting social institutions remained unchanged in terms of appearance, while the essence of social life was transformed beyond recognition. Unlike what happened before colonization, where social institutions were flexible and politically embedded, they became fossilized, losing their previous meanings related to power and the

involvement of the king. In other words, colonial times made the caste system formalistic, removing its dynamics and the process-like character.

## 4. Transformation of Inam System and Land Relations:

of gifts for services rendered as well as honour; it became institutionalized into a land tenancy system. Inam was systematized by the British into a revenue-oriented scheme designed for efficient revenue generation with minimal disturbance (Dirks 1993, 325). The colonial state also questioned the legitimacy of existing land grants. The Inam Settlement Commission established in 1859 focused on determining the validity of these grants (Dirks 1993, 327). In doing so, the British assumed that many inams were illegitimate, especially those granted by rulers whom they did not recognize as legitimate sovereigns (Dirks 1993, 327). This reinterpretation undermined the authority of earlier kings, as their power to grant land was now subject to colonial validation. However, grants given to religious institutions and Brahmins were often left untouched, showing a selective approach to intervention (Dirks 1993, 327). This suggests that colonial policies did not uniformly restructure society but instead reshaped it according to administrative priorities.

## 5. Colonial Rewriting of Tradition and Loss of Kingship Authority:

Continuing his examination of the colonial transformation, Nicholas B. Dirks states that “**colonialism seems to have created much of what is now accepted as Indian tradition**” (Dirks 1989, 45), including an independent caste system where the Brahmin stood unequivocally at its apex. Originally, the land grants represented honour and were associated with the institution of kingship and social rank (Dirks 1993, 331). However, under the new system created by the colonizers, land grants came to be merely

classifications of land ownership. As it has been mentioned above, colonization resulted in the split of politics and society. Land ownership became dependent on the payment of revenues, whereas kingship lost its association with land ownership. (Dirks 1993, 333) Although the British employed indirect rule in the principality of Pudukkottai, the territory was reclassified as a religious or secular zone, and kingship became separate from politics and society. (Dirks 1993, 333)

#### **6. Political Subjugation and Decline of Royal Authority:**

Alongside the restructuring of land relationships, colonialism also affected the essence of kingship itself. Political subjugation of the Pudukkottai rulers also demonstrates this. Through various treaties and administrative interventions, the British gradually reduced the freedom of the Tondaiman kings over time. For example, the power to appoint the ruler passed from the Nawab of Arcot to the British. Subsequent administrative interventions in Pudukkottai further weakened the ruler's position. Eventually, even the legitimacy of the Tondaiman as an independent ruler was brought under question by the British. (Dirks 1993, 388)

#### **7. Administrative Control, Diwan System, and Final Reduction of Kingship:**

The increased influence of the British in the administrative system can be seen through the growing role of the Diwan, who acted as an intermediary between the government and colonial administrators (Dirks 1993, 331). By installing a young and inexperienced ruler and having administrative officials in charge temporarily, the British proved their control over Pudukkottai (Dirks 1993, 390). Later, this ruler had to retire from governance and receive a pension. In doing so, the British achieved their goal, as kingship was reduced to a symbolic form of power only.

#### **8. Colonial Priorities and Final Transformation of Social Order:**

The British administrators were more preoccupied with topics like warfare, administration, and specifically land revenue. This is evident in the writings of colonial administrators such as Charles Metcalfe, who described villages as 'little republics', having nearly everything they needed within themselves (Dirks 2001). The caste systems in the colonial era were based on texts like The Laws of Manu, which were believed to represent India as accurately as possible. This approach simplified social reality into a very strict and Brahmanical order, resulting in a more hierarchical system of castes. (Dirks 2001)

#### **Conclusion:**

In conclusion the caste system during pre-colonial times was not rigid, but had a close relationship with kingship, rituals, and honour, which formed the basis of politics and society. However, during the colonial period, particularly in Pudukkottai, the caste system was much more formalised and administered. This shift shows how colonial rule restructured existing social relations by removing their political flexibility and embedding them into fixed categories. As a result, what was once a dynamic system of negotiated power gradually became a rigid administrative framework that shaped later understandings of caste in India.

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ಬಾಗಲಕೋಟೆ ಜಿಲ್ಲೆಯ ಶೈವ ಪರಂಪರೆ

(ಕ್ರಿ.ಶ. 5ನೇ ಶತಮಾನದಿಂದ 8ನೇ ಶತಮಾನದವರೆಗೆ)

ಮುಕುಂದರ ಬ. ದೊಡ್ಡಮನಿ

ಸಹಾಯಕ ಪ್ರಾಧ್ಯಾಪಕರು

ಶ್ರೀ ಎಸ್ ಬಿ ಎಂ ಕಲವಾಣಿಜ್ಯ ಮತ್ತು ವಿಜ್ಞಾನ ಮಹಾವಿದ್ಯಾಲಯ, ಬದಾಮಿ

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**Abstract:**

ಈ ಅಧ್ಯಯನವು ಕರ್ನಾಟಕದ ಬಾಗಲಕೋಟೆ ಜಿಲ್ಲೆಯಲ್ಲಿನ ಶೈವ ಪರಂಪರೆಯ ಉದಯ, ವಿಕಾಸ ಮತ್ತು ಪ್ರಭಾವವನ್ನು ಕ್ರಿ.ಶ. 5ನೇ ಶತಮಾನದಿಂದ 8ನೇ ಶತಮಾನಗಳ ಅವಧಿಯಲ್ಲಿ ವಿಶ್ಲೇಷಿಸುತ್ತದೆ. ಈ ಕಾಲಘಟ್ಟದಲ್ಲಿ ದಕ್ಷಿಣ ಭಾರತದ ಪ್ರಮುಖ ರಾಜವಂಶವಾದ ಆರಂಭದ ಚಾಲುಕ್ಯರ ಆಶ್ರಯದಲ್ಲಿ ಶೈವ ಧರ್ಮವು ಮಹತ್ವದ ಬೆಳವಣಿಗೆಯನ್ನು ಕಂಡಿತು. ಈ ಸಂಶೋಧನೆ ಮುಖ್ಯವಾಗಿ ಬಾದಾಮಿ, ಐಹೊಳೆಯ, ಪಟ್ಟದಕಲ್ಲು ಮತ್ತು ಮಹಾಕೂಟದ ದೇವಾಲಯಗಳು ಮೊದಲಾದ ಪ್ರಮುಖ ತೀರ್ಥಕ್ಷೇತ್ರಗಳ ಅಧ್ಯಯನದ ಮೇಲೆ ಆಧಾರಿತವಾಗಿದೆ. ಈ ಸ್ಥಳಗಳಲ್ಲಿ ಕಂಡುಬರುವ ದೇವಾಲಯ ವಾಸ್ತುಶಿಲ್ಪ, ಶಿಲ್ಪಕಲೆ ಮತ್ತು ಶಾಸನಗಳು ಶೈವ ಪರಂಪರೆಯ ಗಾಢ ಪ್ರಭಾವವನ್ನು ತೋರಿಸುತ್ತವೆ.

ಅಧ್ಯಯನವು ಶಿವಲಿಂಗ ಆರಾಧನೆ, ನಾಟರಾಜ, ಅರ್ಧನಾರೀಶ್ವರ ಮುಂತಾದ ರೂಪಗಳ ಪೂಜೆ, ತೀರ್ಥಯಾತ್ರೆ ಪದ್ಧತಿ ಮತ್ತು ಧಾರ್ಮಿಕ ಆಚರಣೆಗಳ ವಿಕಾಸವನ್ನು ವಿಶ್ಲೇಷಿಸುತ್ತದೆ. ಜೊತೆಗೆ ದೇವಾಲಯಗಳು ಕೇವಲ ಧಾರ್ಮಿಕ ಕೇಂದ್ರಗಳಾಗಿರದೆ, ಸಾಮಾಜಿಕ ಮತ್ತು ಆರ್ಥಿಕ ಚಟುವಟಿಕೆಗಳ ಕೇಂದ್ರಗಳಾಗಿಯೂ ಕಾರ್ಯನಿರ್ವಹಿಸಿದ್ದವು ಎಂಬುದನ್ನು ಶಾಸನಗಳ ಮೂಲಕ ವಿವರಿಸುತ್ತದೆ. ಈ ಸಂಶೋಧನೆಯು ಚಾಲುಕ್ಯ ಕಾಲದ ವಾಸ್ತುಶಿಲ್ಪದಲ್ಲಿ ದ್ರಾವಿಡ ಮತ್ತು ನಾಗರ ಶೈಲಿಗಳ ಸಂಯೋಜನೆಯನ್ನು ಗುರುತಿಸಿ, ಬಾಗಲಕೋಟೆ ಜಿಲ್ಲೆಯ ದಕ್ಷಿಣ ಭಾರತದ ದೇವಾಲಯ ವಾಸ್ತುಶಿಲ್ಪದ ಬೆಳವಣಿಗೆಯಲ್ಲಿ ಮಹತ್ವದ ಪಾತ್ರ ವಹಿಸಿದೆ ಎಂಬುದನ್ನು ತೋರಿಸುತ್ತದೆ. ಒಟ್ಟಿನಲ್ಲಿ, ಈ ಅಧ್ಯಯನವು ಬಾಗಲಕೋಟೆ ಜಿಲ್ಲೆಯ ಶೈವ ಪರಂಪರೆಯ ಧಾರ್ಮಿಕ, ಸಾಂಸ್ಕೃತಿಕ ಮತ್ತು ಐತಿಹಾಸಿಕ ಮಹತ್ವವನ್ನು ಸ್ಪಷ್ಟಪಡಿಸಿ, ದಕ್ಷಿಣ ಭಾರತದ ಶೈವ ಧರ್ಮದ ವಿಕಾಸವನ್ನು ಅರ್ಥಮಾಡಿಕೊಳ್ಳಲು ಮಹತ್ವದ ಕೊಡುಗೆಯನ್ನು ನೀಡುತ್ತದೆ.

**Keywords:** ಬಾಗಲಕೋಟೆ ಜಿಲ್ಲೆ, ಶೈವ ಪರಂಪರೆ, ಇತಿಹಾಸಿಕ ಹಿನ್ನೆಲೆ, ದೇವಾಲಯ ವಾಸ್ತುಶಿಲ್ಪ, ಬಾದಾಮಿ-ಐಹೊಳೆ-ಪಟ್ಟದಕಲ್ಲು, ಶೈವ ಪಂಥಗಳು

**Introduction:**

ಕರ್ನಾಟಕದ ಇತಿಹಾಸದಲ್ಲಿ ಬಾಗಲಕೋಟೆ ಜಿಲ್ಲೆಯು ಧಾರ್ಮಿಕ ಹಾಗೂ ಸಾಂಸ್ಕೃತಿಕ ಪರಂಪರೆಯ ಪ್ರಮುಖ ಕೇಂದ್ರವಾಗಿ ಪ್ರಸಿದ್ಧವಾಗಿದೆ. ವಿಶೇಷವಾಗಿ ಕ್ರಿ.ಶ. 5ನೇ ಶತಮಾನದಿಂದ 8ನೇ ಶತಮಾನಗಳವರೆಗೆ ಈ ಪ್ರದೇಶವು ಶೈವ ಧರ್ಮದ ವಿಕಾಸಕ್ಕೆ ಮಹತ್ವದ ವೇದಿಕೆಯಾಗಿತ್ತು. ಈ ಅವಧಿಯಲ್ಲಿ ದೇವಾಲಯ ನಿರ್ಮಾಣ, ತೀರ್ಥಯಾತ್ರೆ, ಶಾಸನ ಪರಂಪರೆ ಮತ್ತು ಶಿಲ್ಪಕಲೆಗಳ ಮೂಲಕ ಶೈವ ಧರ್ಮವು ಬಲವಾಗಿ ನೆಲೆಗೊಂಡಿತು. ಈ ಪ್ರದೇಶದ ಶೈವ ಪರಂಪರೆಯನ್ನು ಅರ್ಥಮಾಡಿಕೊಳ್ಳಲು ಪ್ರಮುಖ ತೀರ್ಥಕ್ಷೇತ್ರಗಳು ಮಹತ್ವದ ಮೂಲಗಳಾಗಿವೆ. ಈ ಸ್ಥಳಗಳಲ್ಲಿ

ಕಂಡುಬರುವ ದೇವಾಲಯಗಳು ಮತ್ತು ಶಿಲ್ಪಗಳು ಶೈವ ಧರ್ಮದ ಆಧ್ಯಾತ್ಮಿಕ ಹಾಗೂ ಕಲಾತ್ಮಕ ವೈಭವವನ್ನು ಪ್ರತಿಬಿಂಬಿಸುತ್ತವೆ. ಈ ಕಾಲಘಟ್ಟದಲ್ಲಿ ಬಾಗಲಕೋಟೆ ಪ್ರದೇಶವು ಮುಖ್ಯವಾಗಿ ಚಾಲುಕ್ಯರ ಆಳ್ವಿಕೆಗೆ ಒಳಪಟ್ಟಿದ್ದು, ಚಾಲುಕ್ಯರು ಶೈವ ಧರ್ಮಕ್ಕೆ ಮಹತ್ವದ ಆಶ್ರಯ ನೀಡಿದರು. ಇದರ ಪರಿಣಾಮವಾಗಿ ಅನೇಕ ಶಿವ ದೇವಾಲಯಗಳು ನಿರ್ಮಾಣಗೊಂಡು ಶೈವ ಆರಾಧನೆ ವ್ಯಾಪಕವಾಗಿ ಬೆಳವಣಿಗೆಯಾಯಿತು. ಒಟ್ಟಿನಲ್ಲಿ, ಬಾಗಲಕೋಟೆ ಜಿಲ್ಲೆಯ ಶೈವ ಪರಂಪರೆ ಕ್ರಿ.ಶ. 5ನೇ-8ನೇ ಶತಮಾನಗಳ ಅವಧಿಯಲ್ಲಿ ಧಾರ್ಮಿಕ, ಸಾಂಸ್ಕೃತಿಕ ಮತ್ತು ವಾಸ್ತುಶಿಲ್ಪದ ದೃಷ್ಟಿಯಿಂದ

ಮಹತ್ವದ ಬೆಳವಣಿಗೆಯನ್ನು ಕಂಡು, ದಕ್ಷಿಣ ಭಾರತದ ಇತಿಹಾಸದಲ್ಲಿ ವಿಶಿಷ್ಟ ಸ್ಥಾನವನ್ನು ಪಡೆದುಕೊಂಡಿದೆ.

#### ಇತಿಹಾಸಿಕ ಹಿನ್ನೆಲೆ:

ಬಾಗಲಕೋಟೆ ಜಿಲ್ಲೆಯ ಶೈವ ಪರಂಪರೆಯ ಇತಿಹಾಸಿಕ ಹಿನ್ನೆಲೆಯನ್ನು ಪರಿಶೀಲಿಸಿದಾಗ, ಕ್ರಿ.ಶ. 5ನೇ ಶತಮಾನದಿಂದ 8ನೇ ಶತಮಾನಗಳ ಅವಧಿ ಮಹತ್ವದ ಪರಿವರ್ತನಾ ಘಟ್ಟವೆಂದು ಕಾಣುತ್ತದೆ. ಈ ಕಾಲಘಟ್ಟದಲ್ಲಿ ದಕ್ಷಿಣ ಭಾರತದ ರಾಜಕೀಯ, ಧಾರ್ಮಿಕ ಮತ್ತು ಸಾಂಸ್ಕೃತಿಕ ಚಟುವಟಿಕೆಗಳು ಪರಸ್ಪರ ಸಂಬಂಧ ಹೊಂದಿದ್ದು, ಶೈವ ಧರ್ಮವು ಸಮಗ್ರವಾಗಿ ಅಭಿವೃದ್ಧಿಯಾಯಿತು.<sup>1</sup> ಈ ಅವಧಿಯಲ್ಲಿ ಬಾಗಲಕೋಟೆ ಪ್ರದೇಶವು ಮುಖ್ಯವಾಗಿ ಆರಂಭದ ಚಾಲುಕ್ಯರ ಆಳ್ವಿಕೆಗೆ ಒಳಪಟ್ಟಿತ್ತು. ಚಾಲುಕ್ಯರು ದಕ್ಷಿಣ ಭಾರತದ ಪ್ರಮುಖ ರಾಜವಂಶವಾಗಿದ್ದು, ಅವರು ಧಾರ್ಮಿಕ ಸಹಿಷ್ಣುತೆಯನ್ನು ಅನುಸರಿಸಿದರೂ ಶೈವ ಧರ್ಮಕ್ಕೆ ಹೆಚ್ಚಿನ ಪ್ರೋತ್ಸಾಹ ನೀಡಿದರು. ಇದರ ಪರಿಣಾಮವಾಗಿ ದೇವಾಲಯ ನಿರ್ಮಾಣ ಮತ್ತು ಶಿವ ಆರಾಧನೆ ವ್ಯಾಪಕವಾಗಿ ಬೆಳವಣಿಗೆಯಾಯಿತು.<sup>2</sup>

ಚಾಲುಕ್ಯರ ಪ್ರಮುಖ ರಾಜನಾದ ಒಂದನೇ ಪುಲಿಕೇಶಿಯ ಕಾಲದಲ್ಲಿ ರಾಜ್ಯವು ರಾಜಕೀಯವಾಗಿ ಬಲವತ್ತಾಗಿದ್ದು, ಸಾಂಸ್ಕೃತಿಕ ಚಟುವಟಿಕೆಗಳು ಉತ್ತೇಜನ ಪಡೆದವು. ಈ ಅವಧಿಯಲ್ಲಿ ದೇವಾಲಯ ನಿರ್ಮಾಣ ಕಾರ್ಯಗಳು ಹೆಚ್ಚಾಗಿ ನಡೆದವು ಮತ್ತು ಶೈವ ಧರ್ಮವು ರಾಜಾಶ್ರಯವನ್ನು ಪಡೆದುಕೊಂಡಿತು.<sup>3</sup> ಇದಲ್ಲದೆ ಮಂಗಳೇಶನ ಆಳ್ವಿಕೆಯಲ್ಲಿ ಶೈವ ಪರಂಪರೆಯ ಸ್ಥಿರೀಕರಣಕ್ಕೆ ಪ್ರಮುಖ ಕೊಡುಗೆ ನೀಡಲಾಯಿತು. ಅವರ ಕಾಲದಲ್ಲಿ ಅನೇಕ ದೇವಾಲಯಗಳು ನಿರ್ಮಾಣಗೊಂಡಿದ್ದು, ಧಾರ್ಮಿಕ ಚಟುವಟಿಕೆಗಳು ವ್ಯಾಪಕವಾಗಿ ನಡೆದವು. ಇದರಿಂದ ಬಾಗಲಕೋಟೆ ಜಿಲ್ಲೆಯ ಪ್ರಮುಖ ಶೈವ ಕೇಂದ್ರವಾಗಿ ರೂಪುಗೊಂಡಿತು.<sup>4</sup>

ಈ ಅವಧಿಯಲ್ಲಿ ಬಾದಾಮಿ, ಐಹೊಳೆಯ, ಪಟ್ಟದಕಲ್ಲು ಮತ್ತು ಮಾಹಾಕೂಟ ಮೊದಲಾದ ಸ್ಥಳಗಳಲ್ಲಿ ನಿರ್ಮಾಣಗೊಂಡ ದೇವಾಲಯಗಳು ಶೈವ ಪರಂಪರೆಯ ಪ್ರಮುಖ ಸಾಕ್ಷ್ಯಗಳಾಗಿವೆ. ಈ ದೇವಾಲಯಗಳು ಧಾರ್ಮಿಕ ಮಾತ್ರವಲ್ಲದೆ ವಾಸ್ತುಶಿಲ್ಪದ ಅಭಿವೃದ್ಧಿಗೂ ಮಹತ್ವದ ಪಾತ್ರ ವಹಿಸಿವೆ.<sup>5</sup> ಚಾಲುಕ್ಯ ಕಾಲದ ಶಾಸನಗಳು ಮತ್ತು ಪುರಾತತ್ವ ಸಾಕ್ಷ್ಯಗಳು ಶೈವ ಧರ್ಮದ ವಿಕಾಸವನ್ನು ಸ್ಪಷ್ಟವಾಗಿ ತೋರಿಸುತ್ತವೆ. ಶಾಸನಗಳಲ್ಲಿ ದೇವಾಲಯಗಳಿಗೆ ನೀಡಿದ

ದಾನಗಳು, ಪೂಜೆ ವಿಧಾನಗಳು ಮತ್ತು ಧಾರ್ಮಿಕ ಆಚರಣೆಗಳ ಕುರಿತು ವಿವರಗಳು ದೊರೆಯುತ್ತವೆ. ಇದರಿಂದ ದೇವಾಲಯಗಳು ಆರ್ಥಿಕ ಮತ್ತು ಸಾಮಾಜಿಕ ಕೇಂದ್ರಗಳಾಗಿದ್ದವು ಎಂಬುದು ತಿಳಿದುಬರುತ್ತದೆ.<sup>6</sup>

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1. K. V. Soundara Rajan, Art of South India, 1981, p. 40.
2. G. Yazdani, Early History of the Deccan, 1947, p. 210.
3. Nilakanta Sastri, History of South India, p. 135.
4. George Michell, Architecture and Art of Southern India, 1995, p. 120.
5. Percy Brown, Indian Architecture, 1959, p. 160.
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#### ಶೈವ ಧರ್ಮದ ವಿಕಾಸ:

ಪ್ರಾಚೀನ ಕರ್ನಾಟಕದ ಧಾರ್ಮಿಕ ಇತಿಹಾಸದಲ್ಲಿ ಶೈವ ಧರ್ಮವು ಅತ್ಯಂತ ಪ್ರಮುಖ ಸ್ಥಾನವನ್ನು ಹೊಂದಿದೆ. ಶಿವನ ಆರಾಧನೆಗೆ ಆಧಾರಿತವಾಗಿರುವ ಈ ಧರ್ಮವು ದಕ್ಷಿಣ ಭಾರತದ ವಿವಿಧ ಪ್ರದೇಶಗಳಲ್ಲಿ ವಿವಿಧ ರೂಪಗಳಲ್ಲಿ ಬೆಳವಣಿಗೆಯಾಯಿತು. ಈ ಪೈಕಿ ಬಾಗಲಕೋಟೆ ಜಿಲ್ಲೆ ಶೈವ ಧರ್ಮದ ಪ್ರಮುಖ ಕೇಂದ್ರವಾಗಿದ್ದು, ವಿಶೇಷವಾಗಿ ಚಾಲುಕ್ಯರ ಕಾಲದಲ್ಲಿ (ಕ್ರಿ.ಶ. 6ನೇ-8ನೇ ಶತಮಾನ) ಈ ಪ್ರದೇಶವು ಧಾರ್ಮಿಕ ಮತ್ತು ಸಾಂಸ್ಕೃತಿಕ ಚಟುವಟಿಕೆಗಳ ಕೇಂದ್ರವಾಗಿ ರೂಪುಗೊಂಡಿತು.<sup>1</sup> ಬಾಗಲಕೋಟೆ ಪ್ರದೇಶದಲ್ಲಿನ ಐಹೊಳೆ, ಬಾದಾಮಿ ಮತ್ತು ಪಟ್ಟದಕಲ್ಲು ಮುಂತಾದ ಸ್ಥಳಗಳು ಶೈವ ಧರ್ಮದ ವಿಕಾಸವನ್ನು ಅಧ್ಯಯನ ಮಾಡಲು ಪ್ರಮುಖ ಪುರಾವೆಗಳಾಗಿವೆ.

ಪ್ರಾಚೀನ ಕರ್ನಾಟಕದಲ್ಲಿ ಶೈವ ಧರ್ಮದ ವಿಕಾಸವು ಸ್ಥಳೀಯ ಜನಪದ ಧಾರ್ಮಿಕ ಆಚರಣೆಗಳು ಮತ್ತು ವೇದಿಕ ಸಂಪ್ರದಾಯಗಳ ಸಂಯೋಜನೆಯ ಮೂಲಕ ನಡೆದಿದೆ. ಶಿವನ ಆರಾಧನೆ ಪ್ರಾರಂಭದಲ್ಲಿ ಪ್ರಕೃತಿ ಪೂಜೆಯೊಂದಿಗೆ ಸಂಬಂಧಿಸಿಕೊಂಡಿದ್ದು, ನಂತರ ಅದು ಲಿಂಗ ಪೂಜೆಯ ರೂಪದಲ್ಲಿ ಸ್ಥಿರಗೊಂಡಿತು.<sup>2</sup> ಚಾಲುಕ್ಯರ ಆಡಳಿತವು ಶೈವ

ಧರ್ಮದ ವಿಕಾಸಕ್ಕೆ ಅತ್ಯಂತ ಮಹತ್ವದ ಹಂತವಾಗಿದೆ. ಬಾದಾಮಿ ಚಾಲುಕ್ಯರು ಶೈವ ಧರ್ಮಕ್ಕೆ ಆಶ್ರಯ ನೀಡುವುದರ ಮೂಲಕ ಅದನ್ನು ಸಂಸ್ಥಾನೀಕರಿಸಿದರು. ರಾಜರು ದೇವಾಲಯ ನಿರ್ಮಾಣ, ಭೂದಾನ ಮತ್ತು ಆರ್ಥಿಕ ನೆರವಿನ ಮೂಲಕ ಶೈವ ಧರ್ಮವನ್ನು ಉತ್ತೇಜಿಸಿದರು.<sup>3</sup>

#### ಅಡಿ ಟಿಪ್ಪಣಿಗಳು:

1. K.A. Nilakanta Sastri, History of South India, Madras, 1955, p. 289.
2. R.S. Sharma, Ancient India, New Delhi, 2005, p. 122.
3. George Michell, The Hindu Temple, Chicago, 1988, p. 156.

#### ಶೈವ ಪಂಥಗಳು:

ಬಾಗಲಕೋಟೆ ಪ್ರದೇಶವು ಕ್ರಿ.ಶ. 5ನೇ-8ನೇ ಶತಮಾನಗಳಲ್ಲಿ ಶೈವ ಧರ್ಮದ ಪ್ರಮುಖ ಕೇಂದ್ರವಾಗಿದ್ದು, ಇಲ್ಲಿ ವಿವಿಧ ಶೈವ ಪಂಥಗಳು ಬೆಳವಣಿಗೆಯಾದವು. ಈ ಪಂಥಗಳು ಶೈವ ಧರ್ಮದ ತಾತ್ವಿಕ, ಆಚರಣಾತ್ಮಕ ಮತ್ತು ಸಾಮಾಜಿಕ ಅಂಶಗಳನ್ನು ವೈವಿಧ್ಯಮಯವಾಗಿ ರೂಪಿಸಿದವು. ಶೈವ ಪಂಥಗಳ ವೈವಿಧ್ಯತೆಯು ಈ ಪ್ರದೇಶದಲ್ಲಿ ಧಾರ್ಮಿಕ ಸಹಿಷ್ಣುತೆ ಮತ್ತು ಚಿಂತನೆಯ ಸ್ವಾತಂತ್ರ್ಯವನ್ನು ತೋರಿಸುತ್ತದೆ.<sup>1</sup>

#### • ಪಾಶುಪತ ಶೈವ ಪಂಥ:

ಪಾಶುಪತ ಶೈವ ಪಂಥವು ಶೈವ ಧರ್ಮದ ಅತ್ಯಂತ ಪ್ರಾಚೀನ ಮತ್ತು ಪ್ರಮುಖ ಪಂಥಗಳಲ್ಲಿ ಒಂದಾಗಿದೆ. "ಪಾಶುಪತ" ಎಂಬ ಪದವು "ಪಶುಪತಿ" ಎಂಬ ಶಿವನ ರೂಪದಿಂದ ಉಗಮಗೊಂಡಿದ್ದು, ಶಿವನನ್ನು ಸಮಸ್ತ ಜೀವಿಗಳ ಅಧಿಪತಿಯಾಗಿ ಪರಿಗಣಿಸುತ್ತದೆ. ಈ ಪಂಥವು ಕ್ರಿ.ಶ. ಆರಂಭಿಕ ಶತಮಾನಗಳಲ್ಲಿ ರೂಪುಗೊಂಡು, ನಂತರ ದಕ್ಷಿಣ ಭಾರತದಲ್ಲಿ, ವಿಶೇಷವಾಗಿ ಕರ್ನಾಟಕ ಪ್ರದೇಶದಲ್ಲಿ, ವ್ಯಾಪಕವಾಗಿ ವಿಸ್ತರಿಸಿತು ಈ ಪಂಥದ ಸ್ಥಾಪಕನಾಗಿ ಲಕುಲೀಶರನ್ನು ಪರಿಗಣಿಸಲಾಗುತ್ತದೆ. ಈ ಪಂಥದ ಮುಖ್ಯ ಲಕ್ಷಣಗಳು ಶಿವನನ್ನು "ಪಶುಪತಿ" (ಜೀವಿಗಳ ಅಧಿಪತಿ) ಎಂದು ಆರಾಧಿಸುವುದು, ತಪಸ್ಸು, ಯೋಗ ಮತ್ತು ಧ್ಯಾನಕ್ಕೆ ಮಹತ್ವ ಮೋಕ್ಷ ಸಾಧನೆಗೆ ಒತ್ತು. ಪಾಶುಪತರು ವೈರಾಗ್ಯ ಜೀವನವನ್ನು ಅನುಸರಿಸಿ, ಆತ್ಮಶುದ್ಧಿ ಮತ್ತು ಶಿವನೊಂದಿಗೆ ಏಕತ್ವವನ್ನು ಸಾಧಿಸಲು ಪ್ರಯತ್ನಿಸಿದರು. ಬಾಗಲಕೋಟೆ ಪ್ರದೇಶದಲ್ಲಿ ಈ

ಪಂಥವು ಶೈವ ಧರ್ಮದ ಮೂಲಭೂತ ಆಧಾರವನ್ನು ನಿರ್ಮಿಸಿತು.<sup>2</sup>

#### • ಕಾಲಮುಖ ಶೈವ ಪಂಥ :

"ಕಾಲಮುಖ" ಎಂಬ ಪದವು "ಕಪ್ಪು ಮುಖ" ಅಥವಾ "ಕಾಲದ ಮುಖ" ಎಂಬ ಅರ್ಥವನ್ನು ಹೊಂದಿದೆ ಎಂದು ಕೆಲ ವಿದ್ವಾಂಸರು ಅಭಿಪ್ರಾಯಪಟ್ಟಿದ್ದಾರೆ. ಕಾಲಮುಖ ಪಂಥವು ದಕ್ಷಿಣ ಭಾರತದ ಶೈವ ಸಂಪ್ರದಾಯಗಳಲ್ಲಿ ಪ್ರಮುಖ ಸ್ಥಾನವನ್ನು ಹೊಂದಿದೆ. ಕಾಲಮುಖರು ದೇವಾಲಯಗಳ ನಿರ್ವಹಣೆ ಮತ್ತು ಧಾರ್ಮಿಕ ಶಿಕ್ಷಣದಲ್ಲಿ ಪ್ರಮುಖ ಪಾತ್ರವಹಿಸಿದರು. ಬಾಗಲಕೋಟೆ ಜಿಲ್ಲೆಯಲ್ಲಿ ಚಾಲುಕ್ಯರ ಕಾಲದಲ್ಲಿ ಕಾಲಮುಖ ಪಂಥವು ಪ್ರಮುಖ ಧಾರ್ಮಿಕ ಮತ್ತು ಶಿಕ್ಷಣಾತ್ಮಕ ಪಾತ್ರವಹಿಸಿತು. ಇವರು ಶಾಸನಗಳಲ್ಲಿ ಉಲ್ಲೇಖವಾಗಿರುವುದರಿಂದ, ಇವರ ಸಂಘಟಿತ ಧಾರ್ಮಿಕ ವ್ಯವಸ್ಥೆಯು ಸ್ಪಷ್ಟವಾಗುತ್ತದೆ.<sup>3</sup>

#### • ಕಾಪಾಲಿಕ ಶೈವ ಪಂಥ :

ಕಾಪಾಲಿಕ ಶೈವ ಪಂಥವು ಶೈವ ಧರ್ಮದ ತಾಂತ್ರಿಕ ಮತ್ತು ಅತೀವ ವೈರಾಗ್ಯಪರ ಶಾಖೆಯಾಗಿದೆ. ಈ ಪಂಥವು ದಕ್ಷಿಣ ಭಾರತದಲ್ಲಿ, ವಿಶೇಷವಾಗಿ ಮಧ್ಯಯುಗದ ಆರಂಭಿಕ ಅವಧಿಯಲ್ಲಿ ಪ್ರಭಾವಶಾಲಿಯಾಗಿ ಕಂಡುಬರುತ್ತದೆ. "ಕಾಪಾಲಿಕ" ಎಂಬ ಪದವು "ಕಪಾಲ" (ಮಂಡೆ/ಶಿರಸ್ಸಿನ ಎಲುಬು) ಎಂಬ ಪದದಿಂದ ಬಂದಿದ್ದು, ಈ ಪಂಥದ ಆಚರಣೆಗಳಲ್ಲಿ ಮಾನವ ಕಪಾಲದ ಬಳಕೆಯನ್ನು ಸೂಚಿಸುತ್ತದೆ.<sup>4</sup> ಕಾಪಾಲಿಕ ಪಂಥವು ಪಾಶುಪತ ಶೈವ ಸಂಪ್ರದಾಯದಿಂದ ಬೆಳವಣಿಗೆಯಾದ ಒಂದು ತಾಂತ್ರಿಕ ಶಾಖೆಯಾಗಿದ್ದು, ಶಿವನ ಭೈರವ ರೂಪದ ಆರಾಧನೆಗೆ ಒತ್ತು ನೀಡುತ್ತದೆ. ಈ ಪಂಥವು ಸಾಮಾನ್ಯ ವೇದಿಕ ಆಚರಣೆಗಳಿಂದ ವಿಭಿನ್ನವಾಗಿದ್ದು, ಗೂಢ ತಾಂತ್ರಿಕ ವಿಧಾನಗಳನ್ನು ಅನುಸರಿಸುತ್ತದೆ.<sup>5</sup>

#### ಅಡಿ ಟಿಪ್ಪಣಿಗಳು:

1. Gavin Flood, An Introduction to Hinduism, Cambridge University Press, 1996, p. 158.
2. D.N. Lorenzen, The Kāpālīka and Kālāmukha Sects, University of California Press, 1972, p. 45.
3. Ibid., p. 67.

4. K.A. Nilakanta Sastri, History of South India, Oxford, 1955.
5. D.N. Lorenzen, The Kāpālika and Kālāmukha Sects, University of California Press, 1972, p. 23.

### ಪ್ರಮುಖ ಶೈವ ತೀರ್ಥಕ್ಷೇತ್ರಗಳು :

ಬಾಗಲಕೋಟೆ ಜಿಲ್ಲೆಯು ಪ್ರಾಚೀನ ಕಾಲದಿಂದಲೇ ಶೈವ ಧರ್ಮದ ಪ್ರಮುಖ ಕೇಂದ್ರವಾಗಿದ್ದು, ಇಲ್ಲಿ ಅನೇಕ ತೀರ್ಥಕ್ಷೇತ್ರಗಳು ಶೈವ ಪರಂಪರೆಯ ವೈಭವವನ್ನು ಪ್ರತಿಬಿಂಬಿಸುತ್ತವೆ. ಕ್ರಿ.ಶ. 5ನೇ-8ನೇ ಶತಮಾನಗಳಲ್ಲಿ Chalukya dynasty ಆಶ್ರಯದಲ್ಲಿ ಈ ತೀರ್ಥಕ್ಷೇತ್ರಗಳು ಹೆಚ್ಚಿನ ಅಭಿವೃದ್ಧಿ ಹೊಂದಿದವು.

#### 1. ಬಾದಾಮಿ :

ಬಾದಾಮಿಯ ಬಾಗಲಕೋಟೆ ಜಿಲ್ಲೆಯ ಪ್ರಮುಖ ಶೈವ ಧಾರ್ಮಿಕ ಕೇಂದ್ರಗಳಲ್ಲಿ ಒಂದು. ಇಲ್ಲಿ ಇರುವ ಗುಹಾ ದೇವಾಲಯಗಳು ಚಾಲುಕ್ಯ ಕಾಲದ ಶೈವ ಪರಂಪರೆಯ ಅತ್ಯಂತ ಪ್ರಾಚೀನ ಸಾಕ್ಷ್ಯಗಳಾಗಿವೆ. ವಿಶೇಷವಾಗಿ ಶಿವನ ನಾಟರಾಜ ಮೂರ್ತಿ ಶೈವ ತತ್ವದ ಸೃಷ್ಟಿ-ಸ್ಥಿತಿ-ಲಯ ತತ್ವವನ್ನು ಪ್ರತಿಬಿಂಬಿಸುತ್ತದೆ.<sup>1</sup> ಬಾದಾಮಿಯ ಗುಹಾ ದೇವಾಲಯಗಳಲ್ಲಿ ಶಿವನ ವಿವಿಧ ರೂಪಗಳು—ನಾಟರಾಜ, ಭೈರವ ಮತ್ತು ಅರ್ಧನಾರೀಶ್ವರ—ಕೆತ್ತಲ್ಪಟ್ಟಿದ್ದು, ಶೈವ ಧರ್ಮದ ತಾತ್ವಿಕ ಹಾಗೂ ಕಲಾತ್ಮಕ ಬೆಳವಣಿಗೆಯನ್ನು ತೋರಿಸುತ್ತವೆ. ಈ ಶಿಲ್ಪಗಳು ಚಾಲುಕ್ಯರ ಕಲಾತ್ಮಕ ಶ್ರೇಷ್ಠತೆಯನ್ನು ಪ್ರತಿಬಿಂಬಿಸುತ್ತವೆ.<sup>2</sup>

#### 2. ಐಹೊಳೆ :

ಐಹೊಳೆಯ ದೇವಾಲಯಗಳು ಚಾಲುಕ್ಯರ ವಾಸ್ತುಶಿಲ್ಪದ ಪ್ರಯೋಗಾಲಯವೆಂದು ಪ್ರಸಿದ್ಧವಾಗಿವೆ. ಇಲ್ಲಿ ಅನೇಕ ಶೈವ ದೇವಾಲಯಗಳು ನಿರ್ಮಾಣಗೊಂಡಿದ್ದು, ಶೈವ ಧರ್ಮದ ಆರಾಧನಾ ಕೇಂದ್ರಗಳಾಗಿದ್ದವು.<sup>3</sup> ಐಹೊಳೆ ದೇವಾಲಯಗಳಲ್ಲಿ ದ್ರಾವಿಡ ಮತ್ತು ನಾಗರ ಶೈಲಿಗಳ ಪ್ರಾರಂಭಿಕ ಸಂಯೋಜನೆ ಕಂಡುಬರುತ್ತದೆ. ಈ ವಾಸ್ತುಶಿಲ್ಪದ ಪ್ರಯೋಗಗಳು ನಂತರ ಪಟ್ಟದಕಲ್‌ನಲ್ಲಿ ಪೂರ್ಣ ರೂಪ ಪಡೆದವು.<sup>4</sup>

#### 3. ಪಟ್ಟದಕಲ್ಲು :

ಪಟ್ಟದಕಲ್ಲು ಚಾಲುಕ್ಯ ಕಾಲದ ಶೈವ ದೇವಾಲಯ ವಾಸ್ತುಶಿಲ್ಪದ ಶ್ರೇಷ್ಠತೆಯನ್ನು ತೋರಿಸುವ ಕೇಂದ್ರವಾಗಿದೆ. ಇಲ್ಲಿ

ನಿರ್ಮಾಣಗೊಂಡ ವಿರೂಪಾಕ್ಷ ದೇವಾಲಯವು ಶೈವ ಧರ್ಮದ ಪ್ರಮುಖ ಆರಾಧನಾ ಸ್ಥಳವಾಗಿದೆ.<sup>5</sup> ಪಟ್ಟದಕಲ್ಲು ದೇವಾಲಯಗಳು ದ್ರಾವಿಡ ಮತ್ತು ನಾಗರ ಶೈಲಿಗಳ ಸಮನ್ವಯವನ್ನು ತೋರಿಸುತ್ತವೆ. ಈ ಸ್ಥಳವು ಯುನೆಸ್ಕೋ ವಿಶ್ವ ಪರಂಪರೆ ತಾಣವಾಗಿದ್ದು, ಶೈವ ವಾಸ್ತುಶಿಲ್ಪದ ಉನ್ನತ ಹಂತವನ್ನು ಪ್ರತಿನಿಧಿಸುತ್ತದೆ.<sup>6</sup>

#### 4. ಮಹಾಕೂಟ :

ಮಹಾಕೂಟ ಪ್ರಮುಖ ಶೈವ ತೀರ್ಥಕ್ಷೇತ್ರವಾಗಿದ್ದು, ಇಲ್ಲಿ ಮಹಾಕೂಟೇಶ್ವರ ದೇವಾಲಯ ಮತ್ತು ಪಾಪನಾಶಿನಿ ತೀರ್ಥಕುಂಡವು ಪ್ರಸಿದ್ಧವಾಗಿದೆ. ಈ ತೀರ್ಥದಲ್ಲಿ ಸ್ನಾನ ಮಾಡಿದರೆ ಪಾಪಗಳು ನಿವಾರಣೆಯಾಗುತ್ತವೆ ಎಂಬ ನಂಬಿಕೆ ಇದೆ.<sup>7</sup> ಮಹಾಕೂಟವು ತೀರ್ಥಯಾತ್ರೆಯ ಕೇಂದ್ರವಾಗಿದ್ದು, ಯಾತ್ರಿಕರು ಇಲ್ಲಿ ತೀರ್ಥಸ್ನಾನ ಮಾಡಿ ಶಿವನ ಪೂಜೆ ಸಲ್ಲಿಸುತ್ತಿದ್ದರು. ಇದು ಶೈವ ಧರ್ಮದ ಆಚರಣಾತ್ಮಕ ಅಂಶಗಳನ್ನು ಸ್ಪಷ್ಟವಾಗಿ ತೋರಿಸುತ್ತದೆ.<sup>8</sup>

#### ಅಡಿ ಟಿಪ್ಪಣಿಗಳು:

1. George Michell, Architecture and Art of Southern India, 1995, p. 120.
2. Percy Brown, Indian Architecture, 1959, p. 160.
3. Adam Hardy, Indian Temple Architecture, 2007, p. 98.
4. K. V. Soundara Rajan, Art of South India, 1981, p. 55.
5. George Michell, Architecture and Art of Southern India, 1995, p. 140.
6. Archaeological Survey of India, Monuments of Karnataka, 2002, p. 80.
7. Stella Kramrisch, The Hindu Temple, 1976, p. 150.
8. D. C. Sircar, Select Inscriptions, Vol. I, p. 220.

#### ಶೈವ ಧಾರ್ಮಿಕ ಆಚರಣೆಗಳು :

ಬಾಗಲಕೋಟೆ ಜಿಲ್ಲೆಯಲ್ಲಿನ ಶೈವ ಧಾರ್ಮಿಕ ಆಚರಣೆಗಳು ಕ್ರಿ.ಶ. 5ನೇ ಶತಮಾನದಿಂದ 8ನೇ ಶತಮಾನಗಳ ಅವಧಿಯಲ್ಲಿ ಅತ್ಯಂತ ಸಂಘಟಿತ ಮತ್ತು ಸಮೃದ್ಧ ರೂಪವನ್ನು

ಪಡೆದವು. ಈ ಆಚರಣೆಗಳು ಶೈವ ಧರ್ಮದ ತಾತ್ವಿಕ, ಆಧ್ಯಾತ್ಮಿಕ ಮತ್ತು ಸಾಮಾಜಿಕ ಅಂಶಗಳನ್ನು ಒಳಗೊಂಡಿದ್ದು, ದೇವಾಲಯಗಳನ್ನು ಕೇಂದ್ರವಾಗಿ ಮಾಡಿಕೊಂಡು ನಡೆಯುತ್ತಿದ್ದವು.<sup>1</sup> ಶೈವ ಧರ್ಮದ ಪ್ರಮುಖ ಆಚರಣೆಯಾಗಿ ಶಿವಲಿಂಗ ಆರಾಧನೆ ವಿಶೇಷ ಸ್ಥಾನವನ್ನು ಪಡೆದಿತ್ತು. ಶಿವಲಿಂಗವು ಪರಮಶಿವನ ನಿರಾಕಾರ-ಸಾಕಾರ ಸ್ವರೂಪದ ಸಂಕೇತವಾಗಿದ್ದು, ದೇವಾಲಯಗಳ ಗರ್ಭಗುಡಿಯಲ್ಲಿ ಪ್ರತಿಷ್ಠಾಪಿಸಲಾಗುತ್ತಿತ್ತು. ಬಾದಾಮಿ ಮತ್ತು ಮಹಾಕೂಟ ಮೊದಲಾದ ಕೇಂದ್ರಗಳಲ್ಲಿ ಶಿವಲಿಂಗ ಪೂಜೆ ಪ್ರಮುಖವಾಗಿತ್ತು.<sup>2</sup>

#### • ಅಭಿಷೇಕ ಪದ್ಧತಿ:

ಶೈವ ಆರಾಧನೆಯಲ್ಲಿ ಪ್ರಮುಖ ಭಾಗವಾಗಿತ್ತು. ಶಿವಲಿಂಗಕ್ಕೆ ಹಾಲು, ನೀರು, ತುಪ್ಪ, ಜೇನು ಹಾಗೂ ಇತರ ಪವಿತ್ರ ದ್ರವ್ಯಗಳಿಂದ ಅಭಿಷೇಕ ಮಾಡುವುದು ಆಧ್ಯಾತ್ಮಿಕ ಶುದ್ಧತೆಯನ್ನು ಸೂಚಿಸುತ್ತಿತ್ತು. ಈ ವಿಧದ ಪೂಜೆಗಳು ದೇವಾಲಯಗಳಲ್ಲಿ ನಿತ್ಯ ನಡೆಯುತ್ತಿದ್ದು, ಭಕ್ತರ ಭಾಗವಹಿಸುವಿಕೆಯಿಂದ ಸಮೂಹ ಧಾರ್ಮಿಕ ಚಟುವಟಿಕೆಯಾಗಿತ್ತು.<sup>3</sup>

#### • ಶಿವನ ವಿವಿಧ ರೂಪಗಳ ಆರಾಧನೆ:

ಶೈವ ಧರ್ಮದಲ್ಲಿ ಶಿವನ ವಿವಿಧ ರೂಪಗಳ ಆರಾಧನೆ ಕೂಡ ಮುಖ್ಯವಾಗಿತ್ತು. ನಾಟರಾಜ, ಅರ್ಧನಾರೀಶ್ವರ, ಭೈರವ ಮತ್ತು ದಕ್ಷಿಣಾಮೂರ್ತಿ ಮುಂತಾದ ರೂಪಗಳು ತಾತ್ವಿಕ ಅರ್ಥವನ್ನು ಹೊಂದಿದ್ದು, ಈ ರೂಪಗಳ ಪೂಜೆ ಶೈವ ತತ್ವಶಾಸ್ತ್ರದ ವಿಸ್ತಾರವನ್ನು ತೋರಿಸುತ್ತವೆ. ಪಟ್ಟದಕಲ್ಲು ಮತ್ತು ಐಹೊಳೆಯ ದೇವಾಲಯಗಳಲ್ಲಿ ಈ ರೂಪಗಳ ಶಿಲ್ಪಗಳು ಕಾಣಿಸುತ್ತವೆ.<sup>4</sup>

#### • ತೀರ್ಥಯಾತ್ರೆ:

ತೀರ್ಥಯಾತ್ರೆ ಶೈವ ಧಾರ್ಮಿಕ ಆಚರಣೆಗಳಲ್ಲಿ ಪ್ರಮುಖ ಅಂಶವಾಗಿತ್ತು. ಯಾತ್ರಿಕರು ಪವಿತ್ರ ತೀರ್ಥಗಳಲ್ಲಿ ಸ್ನಾನ ಮಾಡಿ ನಂತರ ದೇವಾಲಯಗಳಲ್ಲಿ ಶಿವನ ಆರಾಧನೆ ಮಾಡುವುದು ರೂಢಿಯಾಯಿತು. ವಿಶೇಷವಾಗಿ ಮಹಾಕೂಟದ ಪಾಪನಾಶಿನಿ ತೀರ್ಥಕುಂಡವು ಯಾತ್ರಿಕರಿಗೆ ಮಹತ್ವದ ತಾಣವಾಗಿತ್ತು.<sup>5</sup>

#### • ಉತ್ಸವಗಳು ಮತ್ತು ಹಬ್ಬಗಳು:

ಶೈವ ಧರ್ಮದ ಆಚರಣೆಗಳಲ್ಲಿ ಮಹತ್ವದ ಪಾತ್ರ ವಹಿಸುತ್ತಿದ್ದವು. ಮಹಾಶಿವರಾತ್ರಿ ಹಬ್ಬವು ಪ್ರಮುಖವಾಗಿದ್ದು, ಈ

ಸಂದರ್ಭದಲ್ಲಿ ವಿಶೇಷ ಪೂಜೆಗಳು, ಜಾಗರಣೆ ಮತ್ತು ಧಾರ್ಮಿಕ ಕಾರ್ಯಕ್ರಮಗಳು ನಡೆಯುತ್ತಿದ್ದವು. ಇಂತಹ ಉತ್ಸವಗಳು ಸಮಾಜದಲ್ಲಿ ಧಾರ್ಮಿಕ ಏಕತೆಯನ್ನು ಉತ್ತೇಜಿಸುತ್ತಿದ್ದವು.<sup>6</sup>

#### • ಯೋಗ ಮತ್ತು ತಪಸ್ಸು:

ಶೈವ ಧರ್ಮದಲ್ಲಿ ಯೋಗ ಮತ್ತು ತಪಸ್ಸು ಸಂಪ್ರದಾಯಗಳೂ ಮಹತ್ವ ಹೊಂದಿದ್ದವು. ಯೋಗಿಗಳು ಮತ್ತು ತಪಸ್ವಿಗಳು ದೇವಾಲಯಗಳ ಸುತ್ತಮುತ್ತ ವಾಸಿಸಿ ಧ್ಯಾನ ಮತ್ತು ತಪಸ್ಸಿನ ಮೂಲಕ ಆಧ್ಯಾತ್ಮಿಕ ಸಾಧನೆ ಮಾಡುತ್ತಿದ್ದರು. ಇದು ಶೈವ ಧರ್ಮದ ಆಂತರಿಕ ಮತ್ತು ದಾರ್ಶನಿಕ ಅಂಶವನ್ನು ಪ್ರತಿಬಿಂಬಿಸುತ್ತದೆ.<sup>7</sup>

ಒಟ್ಟಿನಲ್ಲಿ ಬಾಗಲಕೋಟೆ ಜಿಲ್ಲೆಯ ಶೈವ ಧಾರ್ಮಿಕ ಆಚರಣೆಗಳು ಕ್ರಿ.ಶ. 5ನೇ-8ನೇ ಶತಮಾನಗಳಲ್ಲಿ ತಾತ್ವಿಕ, ಆಚರಣಾತ್ಮಕ ಮತ್ತು ಸಾಮಾಜಿಕ ದೃಷ್ಟಿಯಿಂದ ಸಮಗ್ರ ರೂಪದಲ್ಲಿ ಅಭಿವೃದ್ಧಿ ಹೊಂದಿದ್ದವು. ಇವು ಶೈವ ಪರಂಪರೆಯ ಬಲವರ್ಧನೆಗೆ ಮಹತ್ವದ ಪಾತ್ರ ವಹಿಸಿವೆ.

#### ಅಡಿ ಟಿಪ್ಪಣಿಗಳು :

1. K. V. Soundara Rajan, Art of South India, 1981, p. 60.
2. George Michell, Architecture and Art of Southern India, 1995, p. 125.
3. Stella Kramrisch, The Hindu Temple, 1976, p. 155.
4. Percy Brown, Indian Architecture, 1959, p. 170.
5. Archaeological Survey of India, Monuments of Karnataka, 2002, p. 82.
6. Nilakanta Sastri, History of South India, p. 140.
7. D. C. Sircar, Select Inscriptions, Vol. I, p. 230.

#### ವಾಸ್ತುಶಿಲ್ಪ ಮತ್ತು ಶಿಲ್ಪಕಲೆ :

ಬಾಗಲಕೋಟೆ ಜಿಲ್ಲೆಯಲ್ಲಿನ ಶೈವ ದೇವಾಲಯಗಳ ವಾಸ್ತುಶಿಲ್ಪ ಮತ್ತು ಶಿಲ್ಪಕಲೆ ಕ್ರಿ.ಶ. 5ನೇ ಶತಮಾನದಿಂದ 8ನೇ ಶತಮಾನಗಳ ಅವಧಿಯಲ್ಲಿ ವಿಶೇಷ ಅಭಿವೃದ್ಧಿಯನ್ನು ಕಂಡವು. ಈ ಕಾಲದಲ್ಲಿ ದೇವಾಲಯಗಳು ಕೇವಲ ಧಾರ್ಮಿಕ

ಕೇಂದ್ರಗಳಾಗಿರದೆ, ಕಲಾತ್ಮಕ ಮತ್ತು ತಾಂತ್ರಿಕ ನೈಪುಣ್ಯದ ಪ್ರತಿರೂಪಗಳಾಗಿದ್ದವು. ಈ ವಾಸ್ತುಶಿಲ್ಪವು ಶೈವ ಪರಂಪರೆಯ ಆಧ್ಯಾತ್ಮಿಕತೆಯನ್ನು ದೃಶ್ಯ ರೂಪದಲ್ಲಿ ವ್ಯಕ್ತಪಡಿಸುತ್ತದೆ.<sup>1</sup> ಈ ಅವಧಿಯಲ್ಲಿ Chalukya dynasty ವಾಸ್ತುಶಿಲ್ಪದ ಅಭಿವೃದ್ಧಿಗೆ ಪ್ರಮುಖ ಪಾತ್ರ ವಹಿಸಿತು. ಚಾಲುಕ್ಯರು ದೇವಾಲಯ ನಿರ್ಮಾಣದಲ್ಲಿ ಹೊಸ ಶೈಲಿಗಳನ್ನು ಪರಿಚಯಿಸಿ, ದ್ರಾವಿಡ ಮತ್ತು ನಾಗರ ಶೈಲಿಗಳ ಸಂಯೋಜನೆಯನ್ನು ಸಾಧಿಸಿದರು. ಈ ಸಂಯೋಜನೆ ನಂತರ ದಕ್ಷಿಣ ಭಾರತದ ದೇವಾಲಯ ವಾಸ್ತುಶಿಲ್ಪದ ಮೂಲಭೂತ ಲಕ್ಷಣವಾಗಿ ಪರಿಣಮಿಸಿತು.<sup>2</sup> Badami Cave Temples ಗುಹಾ ದೇವಾಲಯಗಳು ಶಿಲಾಶಿಲ್ಪದ ಅತ್ಯುತ್ತಮ ಉದಾಹರಣೆಗಳಾಗಿವೆ. ಇಲ್ಲಿ ಕಲ್ಲಿನಲ್ಲಿ ಕೆತ್ತಿದ ಶಿವನ ನಾಟರಾಜ, ಭೈರವ ಮತ್ತು ಅರ್ಧನಾರೀಶ್ವರ ಮೂರ್ತಿಗಳು ಶೈವ ತತ್ವದ ಆಳವನ್ನು ತೋರಿಸುತ್ತವೆ. ಈ ಶಿಲ್ಪಗಳು ಕೇವಲ ಧಾರ್ಮಿಕ ಸಂಕೇತಗಳಷ್ಟೇ ಅಲ್ಲದೆ, ಕಲಾತ್ಮಕ ಶ್ರೇಷ್ಠತೆಯನ್ನೂ ಪ್ರತಿಬಿಂಬಿಸುತ್ತವೆ.<sup>3</sup> Aihole temples ದೇವಾಲಯಗಳು ಚಾಲುಕ್ಯ ವಾಸ್ತುಶಿಲ್ಪದ ಪ್ರಯೋಗಾಲಯವೆಂದು ಕರೆಯಲ್ಪಡುತ್ತವೆ. ಇಲ್ಲಿ ವಿವಿಧ ವಿನ್ಯಾಸಗಳು, ಮಂಟಪ ರಚನೆಗಳು ಮತ್ತು ಶಿಖರ ಶೈಲಿಗಳು ಪರೀಕ್ಷಿಸಲ್ಪಟ್ಟಿವೆ. ಈ ಪ್ರಯೋಗಗಳು ನಂತರದ ದೇವಾಲಯ ನಿರ್ಮಾಣಗಳಿಗೆ ಆಧಾರವಾಗಿವೆ.<sup>4</sup>

**Pattadakal Group of Monuments** ದೇವಾಲಯಗಳು ವಾಸ್ತುಶಿಲ್ಪದ ಪರಿಪೂರ್ಣತೆಯನ್ನು ತೋರಿಸುತ್ತವೆ. ಇಲ್ಲಿ ದ್ರಾವಿಡ ಮತ್ತು ನಾಗರ ಶೈಲಿಗಳ ಸಮನ್ವಯ ಸ್ಪಷ್ಟವಾಗಿ ಕಾಣುತ್ತದೆ. ವಿರೂಪಾಕ್ಷ ದೇವಾಲಯದ ಶಿಲ್ಪಗಳು ಶಿವನ ವಿವಿಧ ರೂಪಗಳನ್ನು ಹಾಗೂ ಪೌರಾಣಿಕ ಕಥಾವಸ್ತುಗಳನ್ನು ಚಿತ್ರಿಸುತ್ತವೆ.<sup>5</sup> **Mahakuta Group of Temples** ದೇವಾಲಯ ಸಮೂಹವು ಶೈವ ತೀರ್ಥಕ್ಷೇತ್ರದ ವಾಸ್ತುಶಿಲ್ಪದ ವಿಶಿಷ್ಟ ಉದಾಹರಣೆಯಾಗಿದೆ. ಇಲ್ಲಿ ದೇವಾಲಯಗಳು ತೀರ್ಥಕುಂಡದ ಸುತ್ತ ನಿರ್ಮಾಣಗೊಂಡಿದ್ದು, ಧಾರ್ಮಿಕ ಮತ್ತು ವಾಸ್ತುಶಿಲ್ಪದ ಸಮನ್ವಯವನ್ನು ತೋರಿಸುತ್ತವೆ.<sup>6</sup> ಶಿಲ್ಪಕಲೆಯಲ್ಲಿ ಶಿವನ ವಿವಿಧ ರೂಪಗಳು—ನಾಟರಾಜ, ಲಿಂಗ, ಅರ್ಧನಾರೀಶ್ವರ ಮತ್ತು ದಕ್ಷಿಣಾಮೂರ್ತಿ—ಪ್ರಮುಖವಾಗಿ ಚಿತ್ರಿಸಲ್ಪಟ್ಟಿವೆ. ಈ ಶಿಲ್ಪಗಳು ಶೈವ ತತ್ವಶಾಸ್ತ್ರದ ಸಾಂದರ್ಭಿಕ ಅರ್ಥಗಳನ್ನು ಹೊಂದಿದ್ದು, ಭಕ್ತರ ಆಧ್ಯಾತ್ಮಿಕ ಅನುಭವವನ್ನು ಗಾಢಗೊಳಿಸುತ್ತವೆ.<sup>7</sup>

#### ಅಡಿ ಟಿಪ್ಪಣಿಗಳು :

1. ಎಂ. ಚಿದಾನಂದಮೂರ್ತಿ, ಕರ್ನಾಟಕದ ಇತಿಹಾಸ, ಪ್ರಜಾವಾಣಿ ಪ್ರಕಾಶನ, ಬೆಂಗಳೂರು, ಪು. 120.
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#### ಉಪಸಂಹಾರ :

ಬಾಗಲಕೋಟೆ ಜಿಲ್ಲೆಯ ಶೈವ ಪರಂಪರೆಯ ಅಧ್ಯಯನವು ಕ್ರಿ.ಶ. 5ನೇ ಶತಮಾನದಿಂದ 8ನೇ ಶತಮಾನಗಳ ಅವಧಿಯಲ್ಲಿ ಈ ಪ್ರದೇಶವು ದಕ್ಷಿಣ ಭಾರತದ ಪ್ರಮುಖ ಧಾರ್ಮಿಕ ಮತ್ತು ಸಾಂಸ್ಕೃತಿಕ ಕೇಂದ್ರವಾಗಿತ್ತು ಎಂಬುದನ್ನು ಸ್ಪಷ್ಟಪಡಿಸುತ್ತದೆ. ಈ ಕಾಲಘಟ್ಟದಲ್ಲಿ ಶೈವ ಧರ್ಮವು ಕೇವಲ ಆರಾಧನಾ ಪದ್ಧತಿಯಾಗಿರದೆ, ಸಮಾಜದ ವಿವಿಧ ಕ್ಷೇತ್ರಗಳ ಮೇಲೆ ಆಳವಾದ ಪ್ರಭಾವ ಬೀರಿದ ಸಮಗ್ರ ಸಂಸ್ಕೃತಿಯಾಗಿ ಬೆಳೆಯಿತು. ಈ ವಿಕಾಸದಲ್ಲಿ Chalukya dynasty ಅವರ ಆಶ್ರಯ ಅತ್ಯಂತ ಮಹತ್ವದ್ದಾಗಿದೆ. ಚಾಲುಕ್ಯರು ದೇವಾಲಯ ನಿರ್ಮಾಣ, ದಾನಧರ್ಮ ಮತ್ತು ಧಾರ್ಮಿಕ ಚಟುವಟಿಕೆಗಳಿಗೆ ಉತ್ತೇಜನ ನೀಡುವ ಮೂಲಕ ಶೈವ ಪರಂಪರೆಯನ್ನು ಬಲಪಡಿಸಿದರು. ಇದರ ಪರಿಣಾಮವಾಗಿ ಬಾಗಲಕೋಟೆ ಜಿಲ್ಲೆಯು ಶೈವ ಧರ್ಮದ ಪ್ರಮುಖ ಕೇಂದ್ರವಾಗಿ ರೂಪುಗೊಂಡಿತು. ಚಿಜಚಿಟು Cave Temples, Aihole temples, Pattadakal Group of Monuments ಮತ್ತು Mahakuta Group of Temples ಮೊದಲಾದ ತೀರ್ಥಕ್ಷೇತ್ರಗಳು ಶೈವ ಪರಂಪರೆಯ ವೈಭವವನ್ನು ಪ್ರತಿಬಿಂಬಿಸುತ್ತವೆ. ಈ ಸ್ಥಳಗಳಲ್ಲಿ ಕಂಡುಬರುವ ವಾಸ್ತುಶಿಲ್ಪ ಮತ್ತು ಶಿಲ್ಪಕಲೆಗಳು ಚಾಲುಕ್ಯರ ಕಲಾತ್ಮಕ ಸಾಧನೆಯನ್ನು ತೋರಿಸುತ್ತವೆ. ಶೈವ ಧಾರ್ಮಿಕ ಆಚರಣೆಗಳು—ಶಿವಲಿಂಗ ಪೂಜೆ, ಅಭಿಷೇಕ, ತೀರ್ಥಯಾತ್ರೆ ಮತ್ತು ಉತ್ಸವಗಳು—

ಸಮಾಜದಲ್ಲಿ ಧಾರ್ಮಿಕ ಏಕತೆಯನ್ನು ನಿರ್ಮಿಸುವಲ್ಲಿ ಪ್ರಮುಖ ಪಾತ್ರ ವಹಿಸಿವೆ. ಜೊತೆಗೆ ಶಾಸನಗಳು ದೇವಾಲಯಗಳ ಸಾಮಾಜಿಕ ಮತ್ತು ಆರ್ಥಿಕ ಮಹತ್ವವನ್ನು ಸ್ಪಷ್ಟಪಡಿಸುತ್ತವೆ. ದೇವಾಲಯಗಳು ಧಾರ್ಮಿಕ ಕೇಂದ್ರಗಳಷ್ಟೇ ಅಲ್ಲದೆ, ಆರ್ಥಿಕ ಮತ್ತು ಸಾಮಾಜಿಕ ಚಟುವಟಿಕೆಗಳ ಕೇಂದ್ರಗಳಾಗಿದ್ದವು.

ಈ ಅಧ್ಯಯನದಿಂದ ತಿಳಿಯುವಂತೆ ಬಾಗಲಕೋಟೆ ಜಿಲ್ಲೆಯ ಶೈವ ಪರಂಪರೆ ದಕ್ಷಿಣ ಭಾರತದ ದೇವಾಲಯ ಸಂಸ್ಕೃತಿ, ವಾಸ್ತುಶಿಲ್ಪ ಮತ್ತು ಧಾರ್ಮಿಕ ಚಿಂತನೆಯ ಅಭಿವೃದ್ಧಿಯಲ್ಲಿ ಮಹತ್ವದ ಪಾತ್ರ ವಹಿಸಿದೆ. ಈ ಪರಂಪರೆ ಇಂದಿಗೂ ಕರ್ನಾಟಕದ ಸಾಂಸ್ಕೃತಿಕ ಪರಂಪರೆಯ ಜೀವಂತ ಭಾಗವಾಗಿದೆ. ಕ್ರಿ.ಶ. 5ನೇ-8ನೇ ಶತಮಾನಗಳ ಅವಧಿಯಲ್ಲಿ ಬಾಗಲಕೋಟೆ ಜಿಲ್ಲೆಯ ಶೈವ ಪರಂಪರೆ ಧಾರ್ಮಿಕ, ಸಾಂಸ್ಕೃತಿಕ ಮತ್ತು ಕಲಾತ್ಮಕ ದೃಷ್ಟಿಯಿಂದ ಸಮಗ್ರವಾಗಿ ಅಭಿವೃದ್ಧಿ ಹೊಂದಿದ್ದು, ಭಾರತೀಯ ಇತಿಹಾಸದಲ್ಲಿ ವಿಶಿಷ್ಟ ಸ್ಥಾನವನ್ನು ಪಡೆದಿದೆ. ಈ ಅಧ್ಯಯನವು ಶೈವ ಧರ್ಮದ ವಿಕಾಸವನ್ನು ಅರ್ಥಮಾಡಿಕೊಳ್ಳಲು ಪ್ರಮುಖ ಕೊಡುಗೆಯನ್ನು ನೀಡುತ್ತದೆ.

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## Policy-Making Process in India: From Formulation to Execution

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### **Abstract:**

*The present analysis of India's parliamentary system, democratic structure, and socioeconomic variety is all reflected in the country's intricate and multifaceted policy-making process. This study addresses the different phases that go into creating and implementing public policies, starting with problem identification and agenda setting and continuing through policy design, consultation, decision-making, implementation, and evaluation. The executive, legislature, judiciary, bureaucratic institutions, expert committees, and civil society organisations are important participants in this process. To shape policy outcomes, organisations such as the Union Cabinet, ministries, and advisory bodies play an essential role. The study also evaluates the how administrative machinery at the federal, state, and local levels converts policies into implementable programs. To identify gaps between policy intent and implementation, obstacles such bureaucratic delays, political influence, resource limitations, and coordination challenges are examined. The report also emphasises how crucial citizen involvement, accountability, and transparency are to good governance. By offering a thorough analysis, this study seeks to highlight the advantages and disadvantages of India's policy-making system and offer solutions for enhancing effectiveness and inclusivity in the execution of civic policies.*

**Key Words: Policy Formulation, Public Issues, Governance, Rule of law, Accountability and Sustainability**

### **Introduction:**

India's challenging multifaceted policy-making process reflects the country's democratic structure, administrative diversity, and socioeconomic difficulties. Policy-making, rooted in the Indian Constitution, is a methodical process that begins with problem identification and continues through development, implementation, and evaluation. Political institutions, bureaucratic agencies, expert bodies, and civil society organisations collaborate to develop it (Maheshwari 1987). Significant governing bodies, such as the Union Council of Ministers, which is crucial to policy creation; the Parliament of India, which passes laws and exercises oversight; and the NITI Aayog, which provides

strategic advice, encourages cooperative federalism, and supports evidence-based planning, are at the center of this process (Chopra 2011). Furthermore, different agencies and ministries are responsible for creating, improving, and implementing policies within their respective domains. Frequently, the process starts by identifying problems that the government needs to address. These could result from societal demands, political obligations, economic needs, or international commitments. At that point, an issue has been identified; it proceeds to the policy creation stage, where stakeholders are engaged, feasibility is assessed, and potential remedies are considered (Raju & Ravindra 2016). At this stage, expert committees, advisory groups, and research

institutions frequently make substantial contributions to ensure that policies are grounded in facts and real-world contexts.

Policies go through a process of approval and legitimisation after they are formulated, which frequently entails discussions and debates in Parliament, interministerial meetings, and legal examination. Following approval, the emphasis switches to implementation, when policy decisions are translated into workable programs by administrative machinery at the federal, state, and local levels. Due to India's federal structure, in which states are heavily involved in implementing centrally planned policies, this stage is of high significance (Rao 1999). Evaluation and monitoring, which analyse the effectiveness, efficiency, and impact of policies, constitute the last phase. Gaps between intended goals and actual results can be identified through mechanisms such as audits, performance evaluations, and feedback systems (Nain 2018). Information resolute strategies and digital governance tools are increasingly used to improve responsiveness, accountability, and transparency. Overall, political agendas, institutional capabilities, and public involvement all affect India's dynamic, evolving policy-making process. It faces obstacles such as bureaucratic delays, coordination issues, and implementation gaps as it works to meet the varied requirements of a large population. Analysing governance outcomes and enhancing the effectiveness of public policy in India requires an understanding of this process from conception to implementation.

#### **Objectives of the Study:**

The objectives of India's policy-making process are varied and aim to address different socioeconomic problems. These include the main objectives:

1. To Identify and address pressing issues like poverty, education, healthcare, and infrastructure development;
2. To Promote economic growth, employment, and sustainable development;
3. To Ensure social justice, equality, and inclusivity for marginalized groups;
4. To Safeguard national security, territorial integrity, and public safety;
5. To Promote transparency, accountability, and citizen-centric governance and
6. To Foster international relations, trade, and cooperation.

#### **Methods and Materials:**

The present study analyses the major aspects of policy-making in India, from policy formulation to execution, and uses a qualitative and descriptive research method. It is supported by standard analytical findings to evaluate obstacles and efficiency. The data was obtained from Research publications, government reports, policy documents, and ministry publications. To comprehend policy stages, stakeholder responsibilities, and implementation issues, data is examined using theme analysis and process tracing. The study seeks to evaluate the effectiveness of policies while accounting for constraints, such as limited access to respondents and regional disparities.

#### **Result and Discussion:**

##### **1. To Identify and Address Pressing Issues Like Poverty, Education, Healthcare, and Infrastructure Development**

A comprehensive, integrated policy strategy is necessary to address significant development challenges such as infrastructure, healthcare, education, and poverty. Each problem is described in detail below, along with viable solutions:

a. **Poverty:** Despite approximately 22% of the population living below the poverty line in India, there are significant poverty concerns (World Bank, 2020). Among the most significant causes of poverty are: Insufficient job opportunities, Access to education and skills is limited, Insufficient medical facilities and social injustice and discrimination.

**Solutions are:** The Mahatma Gandhi National Rural Employment Guarantee Act should be improved. Programmes, i.e., the Skill India Mission, should promote skill enhancement and prevent corruption by providing beneficiaries immediate access to subsidies. Encourage MSMEs and rural enterprises, and enhance insurance, pension, and food security programs such as the National Food Security Act, to improve financial inclusion through the Pradhan Mantri Jan Dhan Yojana.

b. **Education:** India's educational system has advanced, but problems persist. Certain states, including Bihar and Rajasthan, have low literacy rates and Inadequate availability of high-quality education, particularly for underprivileged populations, insufficient professional training, and skill deficiencies.

**Solutions are:** Sarva Shiksha Abhiyan, Constant preparation for teachers, performance evaluation, and curriculum updates, including digital and practical skills. Support existing laws, such as the Right to Education Act, and provide daily lunches and scholarships. Increase internet connectivity in remote areas, expand platforms like DIKSHA and promote industry cooperation, innovation, and research.

c. **Healthcare:** India's health care system faces problems with challenges i.e., insufficient infrastructure and resources. The availability of healthcare services is limited, particularly

in rural areas and High out-of-pocket costs lead to financial difficulties. **Solutions are:** Extend programs such as Ayushman Bharat, National Health Mission, enhance Primary Health Centers (PHCs), and develop awareness and provide standard preventive services. Expand medical colleges and training initiatives, and enhance e-health records and telemedicine.

d. **Infrastructure Development:** The development of India's infrastructure, which includes road and transportation accessibility, power and energy supply, internet connectivity and digital access, and water and sanitation infrastructure, is essential to the country's economic growth. **Solutions are:** Develop a network of rural roads and highways under the Pradhan Mantri Gram Sadak Yojana, Upgrade railways and metro systems, promote the use of renewable energy (wind, solar), improve power distribution systems to greater strength, Smart cities initiatives, such as the Smart Cities Mission, and expand internet access through Digital India.

Therefore, achieving sustainable and equitable growth requires tackling urgent problems, including poverty, healthcare, education, and infrastructure development. These issues are intricately linked, and advancements in one area often spur progress in others. Societies may promote equal opportunities for everyone by putting well-thought-out policies in place, ensuring resources are used efficiently, and fostering cooperation between governments, communities, and organisations. In addition to enhancing quality of life, concentrated and sustained work in these areas lays a solid foundation for long-term social and economic stability.

## **2. To Promote Economic Growth, Employment, and Sustainable Development:**

A comprehensive and inclusive strategy that guarantees advancement today without jeopardising the requirements of future generations is necessary to promote economic growth, employment, and sustainable development. For long-term national success, these three interrelated objectives must be pursued simultaneously.

### **A. Enhancing Economic Development:**

Increasing productivity, promoting innovation, and bolstering key industries such as manufacturing, services, and agriculture can all drive economic growth. To help businesses and boost productivity, governments should invest in infrastructure, including energy, transportation, and internet connectivity. Economic activity can be boosted by policies that support foreign investment, entrepreneurship, and ease of doing business. Additionally, in a rapidly evolving global economy, firms can maintain competitiveness by supporting research and development.

### **B. Creating Opportunities for Employment:**

Improving living standards and lowering poverty depend on employment. Education and skills development aligned with industry demands should be prioritised to increase employment. Programs for digital skills, technical education, and vocational training can equip workers for current occupations. Job generation can be greatly increased by supporting local industries, startups, and small and medium-sized businesses (SMEs). Promoting industries such as technology, tourism, and renewable energy can create new job opportunities.

### **C. Promoting Sustainable Development**

To preserve the environment and advance economic development, sustainable development requires the responsible use of resources. Eco-friendly policies, including waste management,

renewable energy, and resource conservation, must be implemented by governments and businesses. Policies ought to lower carbon emissions and support green technologies. Maintaining ecological equilibrium also requires sustainable urban development, water management, and agriculture. To achieve sustainability goals, community involvement and public awareness are crucial.

### **D. A reasonable and comprehensive perspective:**

Policies must focus on reducing inequality and supporting marginalised communities to ensure that growth benefits everyone. It is necessary to increase access to financial, medical, and educational services. Inclusive policies and social welfare initiatives can help bridge divides among societal groups.

A solid and flexible economy is built on the foundations of economic growth, job creation, and sustainable development. Countries can achieve long-term development that benefits people and the environment by combining innovation, inclusion, and environmental preservation.

## **3. To Ensure Social Justice, Equality, and Inclusivity for Marginalized Groups:**

A comprehensive, ongoing effort spanning legal, social, economic, and cultural dimensions is necessary to ensure social justice, equality, and inclusivity for marginalised groups. Equal opportunity is only one aspect; institutional obstacles and historical disadvantages that keep some populations from fully engaging in society must also be addressed.

**A.** Laws that forbid discrimination based on caste, gender, religion, ethnicity, handicap, and other identities must be passed by governments and carefully enforced. Affirmative action, reservations, and anti-discrimination legislation are examples of policies that assist level the playing field.

Human rights commissions and social justice departments are examples of independent organisations that should have the authority to monitor for abuses and ensure accountability.

- B.** A successful technique for societal change is education. All stages of education should be free, inclusive, and of the highest calibre for marginalised populations. Scholarships, lunchtime meal programs, digital access, and unique support networks for first-generation students are all examples of this. Reforms to the curriculum should also encourage tolerance, diversity, and awareness of social injustices.
- C.** Creating job possibilities, encouraging entrepreneurship, and guaranteeing equitable compensation are all ways to promote economic inclusion. Poverty and dependency can be reduced through opportunities for land or asset ownership, greater credit availability, and skill development programs tailored to marginalised communities. The most vulnerable people must get social security benefits, including insurance, pensions, and welfare programs.
- D.** Healthcare that is both accessible and reasonably priced is crucial for wellbeing and dignity. Barriers that marginalised communities frequently encounter include prejudice in healthcare institutions, expense, and distance. This gap can be closed by bolstering public healthcare infrastructure, expanding mobile clinics, launching awareness campaigns, and implementing inclusive health policies.
- E.** Marginalised groups must actively participate in decision-making processes for inclusive governance to take place. Reserved seating, leadership development, and civic involvement promotion are ways to ensure

this. Policies become more inclusive and egalitarian when a variety of views are heard.

- F.** It is necessary to combat ingrained preconceptions and stereotypes through media portrayals, community discussions, and awareness efforts. In addition to fostering empathy and respect, promoting inclusive tales in literature, movies, and social media helps alter cultural attitudes.
- G.** Basic facilities, including clean water, sanitary conditions, shelter, and transportation, are frequently unavailable to marginalised people. Living circumstances can be improved and inequality reduced by making targeted investments in underserved and rural areas.
- H.** Initiatives for digital inclusion can close access gaps to services, education, and information. No one is left behind in the digital age thanks to accessible internet, digital literacy initiatives, and inclusive digital platforms.
- I.** To advocate for marginalised communities, non-governmental organisations, community groups, and grassroots movements are essential. The total impact of social justice initiatives is strengthened by providing money, partnerships, and policy support for their work.
- J.** To make sure policies and programs are successful and reaching their intended beneficiaries, regular evaluation is required. To find gaps and enhance solutions, data gathering should be inclusive and disaggregated.

The pursuit of social justice, equality, and inclusivity is an ongoing process that calls for shared accountability. To build a society where everyone, regardless of background, has equal rights, opportunities, and dignity, governments, civic society, the commercial sector, and individuals must collaborate. A truly just and

peaceful society can only be created via inclusive and equitable development.

#### **4. To Safeguard National Security, Territorial Integrity, and Public Safety:**

An integrated, multi-layered strategy encompassing government institutions, security forces, technology, laws, and citizen participation is needed to protect public safety, national security, and territorial integrity. Here's a concise, thorough, and rational explanation:

##### **A. National Security:**

- Safeguarding a country against both internal and external threats is the primary goal of national security. Preserve your armed forces up to date and well-trained. Invest in surveillance, intelligence systems, and cutting-edge weapons. Utilise patrols, standardised barriers, and monitoring tools (drones, satellites) to bolster border security.
- Develop strong intelligence organisations to identify threats early. Concentrate surveillance on extremist activity and stop radicalisation. Organise the exchange of intelligence with foreign partners and between agencies.
- Prevent cyberattacks on vital infrastructure, such as banks, power grids, and communication systems. Create fast reaction teams and national cybersecurity guidelines. Encourage citizens and organisations to adopt safe digital practices.
- Make sure food, gasoline, and other necessities have steady supply channels. Defend important industries against economic warfare and foreign influence. Preserve the stability of the financial system.

##### **B. Territorial Integrity:**

- Territorial integrity ensures a country's borders and sovereignty. Evidently, define and monitor international borders. Install surveillance equipment and border security

personnel. Stop trafficking, smuggling, and unlawful infiltration.

- Use international law and discussion to settle border issues. To prevent confrontations, maintain strong diplomatic ties. Join international organisations that promote peaceful conflict settlement.
- Deal with insurgencies, separatist movements, and regional conflicts. Encourage inclusive development and governance in border and conflict-prone regions. Enhance local government and police enforcement.

##### **C. Public Safety:**

- The focus of public safety is to shield citizens from common threats and crises. Maintain your police systems, responsible and effective. Enforce the law to stop violence, crime, and chaos. To gain public trust, employ community policing.
- Make warning systems in advance for cyclones, earthquakes, and floods. Conduct drills and provide emergency response team training. Assure prompt relief, rehabilitation, and rescue operations.
- Enhance healthcare systems to combat pandemics and epidemics. Encourage programs for awareness, immunisation, and sanitation. Make sure everyone has access to safe food and clean water.
- Ensure buildings, transportation networks, bridges, and highways are safe. Put in place stringent safety regulations and inspections. To reduce risks, use smart technology such as traffic monitoring and Surveillance.

Therefore, protecting public safety, territorial integrity, and national security is an essential duty of every country. It necessitates a well-rounded strategy that incorporates robust defence systems, efficient governance, intelligence coordination, and adherence to the law. It must simultaneously protect human rights,

democratic principles, and public confidence. A country may guarantee stability, safeguard its sovereignty, and establish a safe and secure environment for its residents to flourish by encouraging collaboration among government agencies, involving citizens, and responding to evolving threats such as cyber threats and terrorism.

### **5. Promote Transparency, Accountability, and Citizen-Centric Governance:**

The development of trust between the public and the government, enhancing service delivery, and bolstering democracy all depend on encouraging accountability, transparency, and citizen-centric governance. These ideas are directly related to good governance and contemporary public administration.

#### **A. Transparency:**

Transparency refers to the openness and accessibility of government decisions, acts, and procedures. Significant Measures to Encourage Transparency, such as the Right to Information Act of 2005, give citizens the ability to request information from public bodies. To facilitate research, innovation, and inspection, governments make datasets available for public use on websites such as data.gov.in. Human discretion and corruption are lessened by online systems for services (licenses, certificates, taxes). Online bidding and e-tendering guarantee equity and lessen manipulation. Project reports, policy choices, and budget allocations ought to be made public.

#### **B. Accountability:**

Accountability holds public servants accountable for their deeds and choices. Techniques for Assuring Accountability: Though the Lokpal investigates corruption, organisations such as the Comptroller and Auditor General of India audit government spending. To ensure proper implementation, citizens keep a close eye on programs such as the Mahatma Gandhi

National Rural Employment Guarantee Act. Providing precise goals for officials and assessing results enhances accountability. Citizens can make grievances and monitor their resolutions through platforms such as the Centralised Public Grievance Redress and Monitoring System. Responsibility is strengthened by laws protecting those who reveal misconduct.

#### **C. Citizen-Centric Governance:**

Providing services that meet residents' needs, expectations, and convenience is the main goal of citizen-centric governance. Techniques for Citizen-Centric Government: The purpose of initiatives like Digital India is to provide internet access to government services. Mobile applications and single-window solutions simplify service access. Through forums, surveys, and public consultations, citizens participate in shaping public policy. Decisions are made closer to the people when local bodies, such as municipalities and panchayats, are empowered. Equal access to services is ensured by giving marginalised groups more attention.

As it stands, fostering accountability, openness, and citizen-centric governance is essential to attaining good governance and bolstering democracy. Citizen-centric governance puts people at the center of policymaking and service delivery; transparency ensures that government actions remain open and accessible; and accountability holds officials responsible for their choices. When combined, these ideas increase public confidence, lessen corruption, and boost administrative effectiveness. Governments may build a responsive and inclusive system that genuinely meets the needs and goals of its citizens by utilising technology, bolstering institutions, and promoting active citizen involvement.

## 6. To Foster International Relations, Trade, and Cooperation:

- Promoting strong relationships between countries to advance common progress, economic growth, and peace is essential to fostering international relations, trade, and collaboration. This is accomplished by involvement in international organisations, economic agreements, cultural exchanges, and diplomacy.
- Through organisations such as the World Trade Organization and the United Nations, nations cooperate to resolve disputes, establish trade regulations, and promote ethical business practices. Trade agreements facilitate the movement of goods and services across borders by reducing barriers such as tariffs and quotas.
- To address global issues such as climate change, health challenges, and security concerns, cooperation also entails exchanging technology, expertise, and resources. Mutual understanding and trust between nations are further strengthened through cultural exchanges and educational initiatives.

All things considered, strong international cooperation results in stability, economic expansion, and improved global well-being. An additional, connected, and stable world is created by promoting trade, cooperation, and international ties. It fosters peace, advances economic growth, and enables nations to work together to address global issues.

## Conclusion:

To fulfil the many requirements of an extensive population, India's policy-making process is a dynamic, constantly evolving framework that incorporates democratic values, institutional procedures, and administrative practices. The process, which consists of several

stages agenda-setting, policy development, decision-making, execution, and evaluation reflects how the legislative, executive, judicial, bureaucratic, and civil society branches work together. Public participation, interministerial discussions, expert consultation, and in-depth research are used to influence policy formulation. This stage ensures that policies align with developmental objectives, socioeconomic priorities, and constitutional mandates. Organisations such as committees, advisory groups, and think tanks are essential for providing evidence-based inputs that improve the process's structure and knowledge base.

Discussions about politics and consensus-building are necessary during the transition from formulation to adoption, and they are frequently impacted by party ideology, public opinion, and federal considerations. A policy's effectiveness depends primarily on how it is implemented after enactment. In India, a sizable administrative network operates at the federal, state, and local levels for implementation. Strong governance systems, financial resources, clear guidelines, and effective coordination are all vital to this stage's success. Challenges, including bureaucratic delays, inefficiency, corruption, weak accountability, political shifts, and uneven implementation, continue to exist despite a robust institutional framework, frequently resulting in gaps between policy intent and ground realities. To address these, there is increasing focus on transparency, digital governance, decentralization, and citizen participation, supported by e-governance, real-time monitoring, and data-driven decisions that enhance efficiency and accountability. Feedback and ongoing assessment are also essential for progress. Overall, to accomplish equitable development and good governance, India's policy-making process is dynamic and cyclical, and its success depends

on effective design, political will, administrative proficiency, and public involvement.

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## From Dharma to Statecraft: Exploring Political Philosophy in Indian Knowledge Systems

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### **Abstract:**

*Indian Knowledge Systems (IKS) present a holistic intellectual framework integrating philosophy, ethics, arts, governance, and cultural practices. Within this tradition, arts and aesthetics function as important mediums for communicating philosophical ideas, ethical values, and social ideals across communities and generations. This study addresses the research question: How have arts and aesthetic traditions within Indian Knowledge Systems contributed to shaping political philosophy and ethical governance through the concept of dharma?*

*The research adopts a qualitative and interpretative methodology based on textual analysis of classical treatises such as the *Nāṭyaśāstra* and the *Arthaśāstra*, along with relevant scholarly literature on Indian aesthetics, cultural traditions, and political thought.*

*The study expects to demonstrate that artistic traditions in Indian Knowledge Systems functioned as effective instruments for transmitting dharmic principles and reinforcing ideals of ethical governance. The findings highlight that cultural expressions played an important role in educating society, strengthening collective values, and promoting social harmony within Indian civilization.*

**Keywords:** *Indian Knowledge Systems (IKS), Dharma, Statecraft, Political Philosophy, Indian Aesthetics.*

### **Introduction:**

Indian Knowledge Systems (IKS) represent a holistic intellectual tradition that integrates philosophy, ethics, arts, governance, and cultural practices into a unified worldview. Unlike many modern academic frameworks that separate politics, aesthetics, and ethics into distinct disciplines, Indian traditions historically approached knowledge as an interconnected system aimed at sustaining social harmony and moral order (Radhakrishnan, 2008; Hiriyanna, 2014). Within this framework, the concept of *dharma* functions as a central guiding principle governing both individual conduct and collective social life. Dharma extends beyond religious duty

to include moral responsibility, social justice, and ethical governance (Olivelle, 2013).

Arts and aesthetics occupy an important place in this knowledge tradition because they function not only as creative expressions but also as vehicles for communicating philosophical ideas and ethical values. Classical Indian aesthetic theory, particularly as articulated in the *Nāṭyaśāstra* attributed to Bharata Muni, presents performing arts as instruments for educating society and promoting moral reflection (Bharata, 2006). Theatre, music, dance, and storytelling were historically used to illustrate ethical dilemmas, depict ideals of leadership, and reinforce societal norms rooted in dharmic

principles (Vatsyayan, 1996; Coomaraswamy, 2013).

The relationship between arts and governance becomes clearer when examined alongside classical treatises on political philosophy such as the *Arthasāstra* of Kautilya. This influential text outlines principles of statecraft and administration while emphasizing that the legitimacy of political authority depends on adherence to ethical order and social welfare (Kautilya, 2013). Cultural expressions such as temple architecture, sculpture, and literary narratives symbolized the responsibilities of rulers to uphold dharma and maintain social harmony (Thapar, 2002).

Indian aesthetic traditions also contributed to shaping collective identity and social cohesion. Temple architecture and performing traditions functioned as cultural spaces where philosophical ideas about duty, justice, and cosmic order were symbolically represented (Michell, 2000; Pollock, 2006). Thus, arts within Indian Knowledge Systems form an essential component of intellectual and political discourse. This paper explores how arts, aesthetics, and cultural expression contributed to the development of ideas related to dharma and statecraft within Indian Knowledge Systems.

### Literature Review:

The relationship between arts, aesthetics, and governance within Indian Knowledge Systems (IKS) has attracted growing scholarly attention in recent decades. Researchers have examined how classical Indian philosophical traditions integrate ethical values, cultural practices, and political thought into a coherent intellectual framework. A central theme in this scholarship is the role of *dharma* as a guiding principle shaping both social conduct and political authority. Scholars such as Radhakrishnan (2008) and Hiriyanna (2014)

argue that dharma represents the moral foundation of Indian civilization, influencing religious life, governance, law, and cultural expression. These studies highlight that ethical principles were deeply embedded within political and cultural institutions in ancient India.

A significant body of literature also focuses on the role of aesthetics in communicating philosophical ideas. Bharata Muni's *Nāṭyaśāstra* is widely regarded as one of the earliest and most influential treatises on performing arts and aesthetic theory. According to Bharata (2006), drama and performance serve an educational function by illustrating ethical dilemmas and guiding audiences toward moral reflection. Scholars such as Vatsyayan (1996) and Coomaraswamy (2013) emphasize that Indian aesthetic traditions were designed to evoke *rasa*, or emotional experience, which fosters ethical awareness and cultural understanding. Through this aesthetic experience, audiences engage with narratives that communicate broader philosophical values related to duty, justice, and compassion.

Another important strand of literature examines classical political thought in Indian traditions. Kautilya's *Arthasāstra* is frequently cited as a foundational text on governance, diplomacy, and state administration. The text explains that the primary responsibility of a ruler is to ensure the welfare and security of the people while maintaining political stability (Kautilya, 2013). Scholars such as Boesche (2002) and Olivelle (2013) note that political authority in ancient India was closely linked with moral responsibility and adherence to dharmic principles. These perspectives demonstrate that governance in Indian traditions was not viewed as separate from ethical and cultural values.

Historical studies have also explored the role of artistic patronage in strengthening political legitimacy. Many rulers across Indian dynasties

supported temple architecture, sculpture, literature, and performing arts as part of broader governance strategies (Thapar, 2002). Such patronage helped promote cultural development while symbolizing the ruler's commitment to dharmic ideals. According to Michell (2000), temple complexes functioned not only as religious spaces but also as cultural and social centers that communicated philosophical and political symbolism through architecture and artistic representation.

Overall, the literature indicates that arts and aesthetics played a crucial role in shaping ethical awareness, cultural identity, and political thought within Indian Knowledge Systems. By integrating aesthetic traditions with philosophical discourse and governance practices, Indian intellectual traditions developed a holistic framework in which culture, ethics, and politics functioned together to sustain social harmony and moral order (Pollock, 2006).

**Table 1: Key Classical Texts Related to Arts, Aesthetics, and Governance in Indian Knowledge Systems**

Classical Text	Author/Tradition	Key Theme	Relevance to Political Philosophy
<i>Nāṭyaśāstra</i>	Bharata Muni	Performing arts and aesthetics	Communicates ethical values and social norms through theatre
<i>Arthaśāstra</i>	Kautilya (Chanakya)	Statecraft and governance	Explains administration, diplomacy, and responsibilities of rulers
<i>Śilpaśāstras</i>	Traditional treatises	Architecture and sculpture	Links artistic creation with symbolism and social order
<i>Dharmashastra texts</i>	Various scholars	Social law and duties	Establish moral and legal frameworks for governance

**Figure 1: Conceptual Relationship Between Arts, Dharma, and Statecraft in Indian Knowledge Systems**

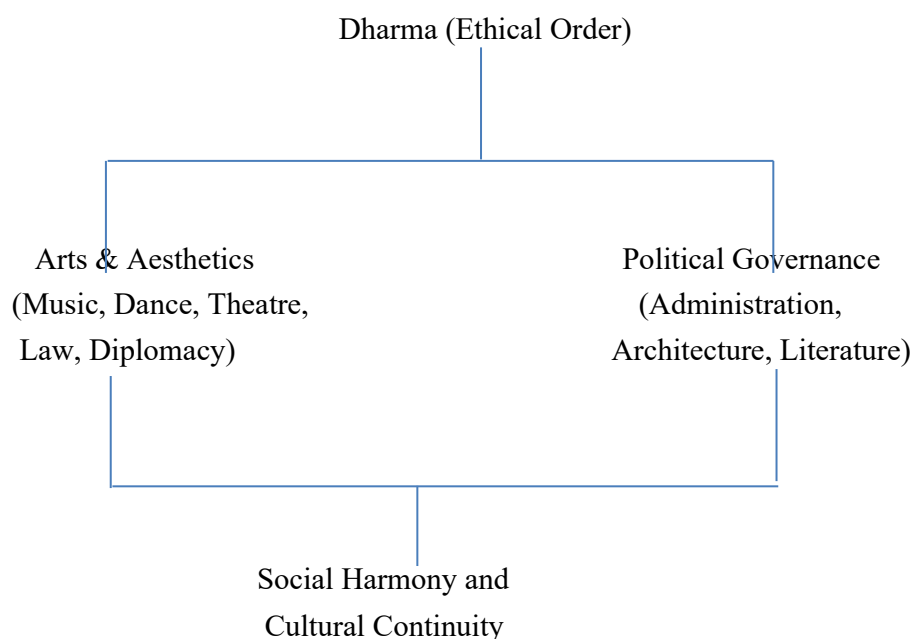


Figure 1 illustrates how artistic traditions and governance structures in Indian Knowledge Systems are interconnected through the guiding principle of dharma.

**Theoretical Framework: Dharma, Rasa Theory, and Dharmic Governance:**

The theoretical framework of this study is grounded in three interconnected concepts within Indian Knowledge Systems: *dharma*, aesthetic theory expressed through *rasa*, and the idea of *dharmic governance*. These concepts illustrate how ethical philosophy, artistic expression, and political thought were integrated in classical Indian intellectual traditions. Together, they provide an analytical lens to understand the relationship between cultural expression and political authority in Indian civilization (Radhakrishnan, 2008; Hirianna, 2014).

The concept of *dharma* serves as a foundational principle guiding social order, moral conduct, and political responsibility. In Indian philosophical traditions, *dharma* refers to ethical duties and responsibilities that sustain harmony within society and maintain cosmic balance (Olivelle, 2013). Rather than functioning only as a religious doctrine, *dharma* operates as a normative framework influencing law, governance, and cultural practices. Classical texts such as the *Dharmashastras* and the *Arthashastra* emphasize that rulers must govern according to ethical principles that promote justice, welfare, and stability (Kautilya, 2013). Scholars argue that the legitimacy of political authority in Indian traditions depends on the ruler's commitment to dharmic principles and the well-being of society (Boesche, 2002).

A second element of this framework is the concept of *rasa*, which forms the basis of Indian aesthetic philosophy. Elaborated in Bharata Muni's *Nāṭyaśāstra*, *rasa* theory explains how artistic performances evoke emotional and intellectual responses in audiences (Bharata,

2006). The purpose of aesthetic experience is not merely entertainment but the cultivation of moral awareness and reflective understanding. Through dramatic narratives, music, and dance, audiences encounter themes of duty, justice, heroism, and compassion. Scholars such as Vatsyayan (1996) and Coomaraswamy (2013) argue that *rasa* theory functions as a cultural mechanism through which philosophical and ethical values are internalized by society.

The third dimension of the framework is *dharmic governance*, which refers to the integration of ethical principles within political administration. Classical Indian political thought, particularly as articulated in Kautilya's *Arthashastra*, presents governance as a responsibility combining practical administration with moral accountability (Kautilya, 2013). The ruler is expected to uphold justice, protect citizens, and maintain social stability. Cultural expressions such as temple architecture, ritual performance, and narrative literature often symbolized ideals of righteous leadership and the responsibilities of kingship (Michell, 2000; Thapar, 2002).

Together, the concepts of *dharma*, *rasa* theory, and *dharmic governance* provide a comprehensive framework for understanding the role of arts and aesthetics within Indian Knowledge Systems. They demonstrate that artistic practices were integral to ethical education, social cohesion, and political legitimacy. By linking aesthetics with governance, Indian traditions created a model in which cultural expression contributed to the preservation of moral order and collective well-being (Pollock, 2006).

**Table 2: Key Concepts in the Theoretical Framework**

Concept	Meaning in Indian Knowledge Systems	Relevance to Arts and Governance
<b>Dharma</b>	Ethical duty and moral order	Guides individual conduct and political authority
<b>Rasa Theory</b>	Aesthetic experience and emotional engagement	Communicates ethical and philosophical ideas through arts
<b>Dharmic Governance</b>	Ethical administration based on moral principles	Links political legitimacy with justice and social welfare

### Arts and Aesthetics as Instruments of Political Communication in Indian Traditions:

In Indian Knowledge Systems, arts and aesthetic traditions played a significant role in communicating political ideas and ethical values to society. Unlike modern political systems where communication primarily relies on written laws and institutional structures, ancient Indian societies frequently used artistic expressions to transmit ideals of governance, justice, and moral responsibility. Cultural performances, architectural forms, and literary narratives served as powerful mediums through which rulers and communities expressed and reinforced the principles of dharmic order (Radhakrishnan, 2008; Thapar, 2002).

Performing arts such as theatre, dance, and music were among the most effective means of political and ethical communication. The *Nāṭyaśāstra* describes drama as a form of social instruction that reflects the moral and political realities of life (Bharata, 2006). Dramatic narratives often portrayed stories of righteous kings, ethical dilemmas, and the consequences of unjust rule. By presenting these themes through engaging performances, artists conveyed complex philosophical ideas about leadership and governance to diverse audiences. As Vatsyayan (1996) explains, the performing arts created a cultural space where society could collectively reflect upon ideals of justice, duty, and social responsibility. Similarly, aesthetic traditions based on *rasa* theory encouraged emotional

engagement with narratives that illustrated moral virtues and social obligations (Coomaraswamy, 2013).

Architecture and visual arts also functioned as important tools of political symbolism. Temple complexes, sculptures, and public monuments embodied philosophical concepts related to cosmic order and righteous governance. According to Michell (2000), temple architecture often reflected the political vision of rulers who sought to demonstrate their commitment to dharma and social harmony. The iconography found in temples frequently represented narratives from epics such as the *Ramayana* and the *Mahabharata*, which emphasized ideals of ethical leadership and moral duty (Pollock, 2006). These artistic forms therefore reinforced political legitimacy while promoting cultural unity.

Literary traditions further contributed to the communication of political values. Classical epics, poetry, and narrative literature served as cultural texts that shaped collective moral understanding. Works such as the *Ramayana* portray the figure of Rama as an ideal ruler who governs according to dharma and prioritizes the welfare of his people (Pollock, 2006; Olivelle, 2013). Through storytelling and symbolic representation, these narratives established cultural expectations regarding leadership, justice, and social responsibility.

The integration of arts and politics in Indian traditions demonstrates that aesthetic

practices functioned as instruments of social education and moral guidance. Through performances, architecture, and literature, societies communicated principles of ethical governance in ways that were accessible,

memorable, and culturally meaningful. This relationship highlights the importance of cultural expression in sustaining political legitimacy and social harmony within Indian civilization (Hiriyanna, 2014).

**Table 3: Forms of Artistic Expression and Their Political Significance**

Artistic Form	Medium of Expression	Political and Ethical Message
Theatre and Drama	Performances based on mythological and historical narratives	Communicates ideals of justice, duty, and leadership
Dance and Music	Ritual and cultural performances	Reinforces moral values and collective identity
Temple Architecture	Structural design and sculpture	Symbolizes cosmic order and righteous kingship
Literary Epics	Narrative texts such as <i>Ramayana</i> and <i>Mahabharata</i>	Provides models of ethical governance and moral conduct

**Figure 2: Role of Arts in Communicating Political Philosophy**



Figure 2 illustrates how artistic traditions functioned as channels through which ethical and political ideas were communicated within Indian societies.

### Discussion:

The analysis of arts, aesthetics, and governance within Indian Knowledge Systems reveals a deeply interconnected intellectual tradition in which cultural expression played an important role in shaping ethical and political

thought. Unlike modern frameworks that often treat politics, culture, and philosophy as separate domains, Indian traditions approached these elements as interconnected aspects of social order. The concept of *dharma* served as the ethical foundation linking artistic practices with

governance, ensuring that cultural expressions contributed to the maintenance of moral and political stability (Radhakrishnan, 2008; Hirianna, 2014).

One key insight emerging from this study is the role of arts as instruments of ethical education. Through performances, literature, and visual arts, philosophical ideas related to justice, duty, and leadership were communicated to different sections of society. The *Nāṭyaśāstra* emphasizes that dramatic performances were intended not only for entertainment but also for moral instruction and social reflection (Bharata, 2006). By presenting narratives of virtuous rulers and ethical dilemmas, performing arts encouraged audiences to reflect on responsibility, justice, and governance (Vatsyayan, 1996).

The relationship between arts and political legitimacy is also evident in historical patterns of royal patronage. Many rulers supported architecture, sculpture, literature, and performing arts as part of governance strategies, thereby promoting cultural development and reinforcing ideals of dharmic governance (Thapar, 2002). Temple architecture, for example, symbolized cosmic order and the ruler's responsibility to maintain justice within society (Michell, 2000).

Furthermore, aesthetic theory contributed to the development of ethical awareness. The concept of *rasa* encouraged audiences to engage emotionally with narratives that illustrated moral virtues and social responsibilities (Coomaraswamy, 2013; Pollock, 2006). This emotional engagement helped audiences internalize ethical values and strengthened cultural identity.

Overall, the integration of arts, dharma, and governance within Indian Knowledge Systems highlights the broader role of culture in shaping political philosophy. Artistic traditions functioned not only as forms of cultural

expression but also as mechanisms for communicating ethical principles and sustaining social harmony (Olivelle, 2013).

#### Conclusion:

This study examined the relationship between arts, aesthetics, and political philosophy within Indian Knowledge Systems, highlighting how cultural expressions contributed to the communication of ethical governance. The analysis shows that the concept of *dharma* served as a central principle linking artistic traditions with political authority and social responsibility. Within this framework, arts functioned not only as creative expressions but also as mediums through which philosophical ideas and moral values were conveyed to society.

Classical texts such as the *Nāṭyaśāstra* and *Arthaśāstra* demonstrate the integrated nature of aesthetics and governance in Indian intellectual traditions. Performing arts, literature, and temple architecture played important roles in communicating ideals of justice, duty, and social order. These artistic expressions helped create a shared cultural understanding of ethical leadership and reinforced the legitimacy of political authority grounded in dharmic principles.

Overall, the study highlights that arts and aesthetics were significant components of ethical education and cultural communication in Indian civilization. Understanding this relationship provides valuable insights into how Indian Knowledge Systems integrated culture, ethics, and governance to promote social harmony and collective well-being.

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## Role of Identity Politics in Ensuring Social Justice in India

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### **Abstract:**

*Identity Politics has become a prominent subject in the Indian Politics in past few years. Rise of lower castes, gender, religious identities, linguistic groups and ethnic conflicts have contributed to the significance of identity politics in India.*

*The tendency for individuals who share a specific racial, religious, ethnic, social, or cultural identity to create exclusive political coalitions in order to further their own interests independent of those of a broader political group is known as identity politics. The goal of identity politics is to help marginalized communities regain more political freedom and self-determination by helping them recognize what makes them unique. The charms of caste, ethnicity, religion, language, and gender propel identity politics. Identity politics has in fact transcended all bounds of the political imaginary, challenging all ingrained preconceptions as well as the significance of race, caste, class, and sexual preferences. Social justice is the fair treatment and equitable status of all individuals and social groups within a state or society. This paper aims to bring about a general understanding of the concept of identity politics and the key identities which are playing a crucial role in Indian politics. Further this paper will also analyze the relation between identity politics and social justice and how identity politics is playing a role in curbing social injustice prevailing within the Indian society.*

**Keywords: Identity, Politics, Social Justice.**

### **Introduction:**

Identity politics refers to political positions grounded on the interests and perspectives of social groups with which people identify. It includes the ways in which people's politics may be shaped by aspects of their identity through approximately identified social associations. Identity politics is primarily a ultramodern miracle because some scholars feel that emphasis on identity grounded on a central organizing principle of race, religion, language, gender, sexual preferences, or estate positions, are a kind of "compelling remedy for obscurity" in an else impersonal ultramodern world.

Identity politics is said to "signify a wide range of political exertion and theorising

innovated in the participated gests of injustice of members of certain social groups" As a political exertion it's therefore considered to signify a body of political systems that attempts a "recovery from rejection and detraction" of marginalised groups on the base of differences grounded on their "identity" determining characteristics like race, gender, sexual preferences, estate positions etc. Identity politics therefore seeks to assert the veritably labels that set one social group piecemeal from the others and use them as an assertion of identity and identity grounded on "difference" rather than "equivalency" in order to achieve commission, representation, and recognition of those groups. Those who support identity politics use myths,

artistic symbols, and domestic ties to establish a sense of community and also politicize these rudiments to demand acceptance of their unique individualities.

### **Identity Politics in India:**

In India, communities and collaborative individualities have persisted in their influence and demand acknowledgment indeed after the country's independence and the relinquishment of a liberal popular political system. As per Bikhu Parekh, this procedure has conceded a different range of tone- governing and independent communities. It has made an trouble to make peace with itself as a community of communities and an association of persons, admitting that each is a right deliverer.

Numerous academics have come to believe that the post-independence state and its institutions and structures have handed a material base for the establishment of identity claims, most probably because of this claim for and recognition of specific individualities by the Indian post-independence state. India's social and political dynamics are thus extremely complicated. The social peak in India is multifaceted, encompassing estate, race, race, language, religion, and gender. Following its independence, India had to contend with religion, language, and estate as it erected its nation. In more recent times, gender identity has also gained speed and strength.

### **Caste and Indian Politics:**

In ultramodern India, it's normal to assay popular political processes in terms of communities and estate. nearly all spectators, including the general public, professional academic judges, and popular media psephologists, view estate as a significant factor affecting how the Indian political system functions. Caste communities are portrayed as impacting election results; they also serve as pressure groups and have an impact on the

original, indigenous, and public governance dockets of the Indian state. The leaderships and programs of political parties are also frequently shaped by estate considerations. Despite social mobility, the Shudras and other rejects have faced oppression from the estate system, which is erected on the ideas of pollution and chastity, scale and distinction. These groups have lived in extreme poverty, lack of education, and denial of political authority, stigmatized as ritually impure. One may argue that the problem of the state immolation oppressed estate groups protection demarcation is where argumentative identity politics grounded on estate began. As a result, the advanced estate- dominated BJP, the lower estate- dominated BSP or SP, and left- sect political parties have all tacitly espoused the estate system in order to gain political leverage. Caste has grown to be a significant factor in both Indian politics and society. The country's politics have changed due to the preface of systematized politics and the consummation of estate confederations among preliminarily marginalized groups. This has redounded in the emergence of shifting estate- class alliances.

### **Religion And Indian Politics:**

The conformation of a community grounded on a common religious relationship is another illustration of identity politics in action. Religion- grounded identity systems have grown to be a significant cause of conflict, both internationally and, since the early 1990s, inside the Indian popular and secularist communities. Majoritarian fierceness is seen to have come institutionalized following the conformation of a coalition ministry in March 1998 by the BJP and its " Hindu" sympathizers, who handed political cohesion to a growing Hindu knowledge. To produce the feeling that " we are all of the kind," the conformation of a religious community, like all identification systems, hides internal distinctions within a specific faith. therefore, to

make a homogeneous united religious identity, inequalities between estate groups within a homogenous Hindu identity, as well as verbal and sectional variations within Islam, are remitted.

The regular rewriting of history that's institutionalizing this religious fierceness is a process that has the capacity to reformulate India's public identity along collaborative circles.

### **Language in Indian Politics:**

Following India's independence, political movements aimed at establishing new countries surfaced along verbal lines of identity. The sixteen northern Telugu-speaking sections of Madras State came the new State of Andhra in 1953, getting the first state to be created on the base of language. The movement to produce a Telugu-speaking state out of the northern portion of Madras State gained instigation in the times following independence. In Indian politics, "language" ruled the times 1953 – 1956, independently. But the fight for distinct countries for verbal collectivities did not cease in 1956, and the Indian leadership is still concerned about its moment. As language organizes group individualities and creates the parameters for relating the "in-group" and "out-group," it becomes a pivotal supposition. While utmost people believe that verbal countries give collectivities in a different society freedom and autonomy, some argue that verbal countries' have corroborated regionalism and has handed a platform for the articulation of a phenomenal number of identity claims in a country that has 1,652 'mother tongues' and only fourteen honored languages around which countries have been reorganized.

### **Gender And Politics:**

The status of women in Indian politics is a reflection of both the country's popular openings and limitations. India's thriving civil society is largely dependent on the myriad social

movements and nongovernmental associations that women have played a major part in." Gender Identity" refers to an existent's studies, beliefs, and passions about themselves. Still, the trouble to identify one's presence is inferred when gender is bandied in relation to identity politics. Exemplifications of this can be set up in the global feminist and LGBT emancipation movements. The three main political parties — the Congress Party, the BJP, and the Communist Party (Marxist) have all taken distinct stations on women's enterprises while clinging to their primary ideological beliefs. The BJP, a right-of-center confessional party, has organized women around themes of Hindu nationalism while sprinkling expressions of its temporal persuasions throughout. The CPM, a temporal party with a left slant, has mustered impoverished women on issues of poverty and redistribution. Congress, a central party with socialist and traditionally temporal tendencies, has successfully asked women with its support for denomination and nonage rights. Women's opinions on gender inequity are not, still, told by the doctrines of these parties.

Identity politics refers to a broad range of political conduct as well as theoretical analysis of situations in which particular social groups are subordinated to injustice or oppression and their attempts to recapture lesser political freedom and tone-determination so they can engage in society on an equal footing with other members of the community. Thus, it serves as a vehicle for articulating political claims or championing for social and political measures in light of the injustice or inequity that these groups must contend with in order to come unique, important, and honored.

### **Identity Politics and Social Justice in India:**

Indeed, in India, the politics of social justice and multiculturalism have been fueled by the politics of identity. In the Indian setting,

social justice and the state are inextricably linked. Social justice, as a conception and a policy, is now heavily told by the state in ultramodern- day India. This is due to the fact that social justice proposition is still fairly new in India, despite the fact that philosophical study has always had the eventuality to inspire some social groups to organize politically in order to pursue the common good.

Social justice flows from the systemic injustice that permeates society. A state's profitable programs and socio- political processes give rise to inequality and shafts. Social inequalities feel to be primarily caused by rejection in all of its forms. innately, rejection entails unstable access to justice, liberty, and freedom. It used to be connected to both profitable demarcation and identity politics.

Social justice claims in the ultramodern period appear to be unyoking further and further into two orders. First, there are " redistributive claims," which try to distribute public coffers and primary goods in a way that's further indifferent and right." programs of recognition" is the alternate. likewise, political proponents have lately come interested in this kind of claim; some of them are working to produce a new generality of justice that centers on the recognition of numerous individualities.

Several laws and programs have been introduced by the nation's leaders and the pens of the Constitution to address the challenges generated by the extremity of identity that colorful groups of people witness due to factors similar as gender, estate, religion, and others. The Constitution's preamble and several papers in Part IV support social justice, enabling each person to live a meaningful life with mortal quality. The Constitution's engrafted notion of social justice is composed of colorful generalities that are unnaturally for each citizen's orderly particular development. thus, social justice is a abecedarian element of justice in general. Justice is the rubric,

and social justice is one of its species. Social justice is a dynamic system designed to lessen the suffering of the depressed, weak, Dalit, ethnical, and impoverished parts of society and to bring them up to the equivalency position so they can live with quality. Stated else, the thing of social justice is to achieve a significant position of political, profitable, and social equivalency — commodity that every member of society has a right to anticipate.

The Indian Constitution, which recognizes the right to equivalency as a abecedarian element of justice, forbids discriminative conduct grounded on gender, estate, religion, or race. The description of " equivalency" is the absence of special treatment for any group within society and the vacuity of equal chances for everyone, free from prejudice. The Preamble guarantees equivalency of status and occasion to all Indian citizens. The communal, political, and profitable angles of equivalency are all included in this clause.

Part III of the Indian Constitution contains several abecedarian rights, some of which are open to everyone and others of which are exclusive to Indian citizens, in an trouble to insure social justice for all of its residers. likewise, the constitution stipulates that the state must concentrate its programs on achieving these pretensions in order to achieve social justice. This guidance comes in the form of Directive Principles of State Policy.

The government's sweats to ensure social fairness through equalization or defended demarcation programs have created some conflict in society, despite its well- intentioned fidelity. Indeed, these conduct, which have nothing to do with social justice, are carried out in the name of social justice. icing the applicable and indifferent prosecution of programs is pivotal in order to transfigure social justice into a potent tool for advancing social progress. Through legislative enterprise like reservations, identity politics has

bettered the representation of marginalized groups and barred classes. Because they would be included in mainstream politics and admit respect for claiming their individualities, it also gives marginalized and weaker parts of society the occasion to come more politically apprehensive.

### Conclusion:

A wide range of political activities have been referred to as "identity politics," and these formations usually seek to protect the political liberties of a particular group that has been marginalized within society as a whole. In order to achieve greater self-determination, members of that constituency either proclaim or reclaim methods of interpreting their difference that go against prevailing oppressive characterizations. Communities and collective identities—based on language, religion, caste, race, or gender identity—have remained strong and continue to demand recognition in India even after the country's liberal democratic democracy was adopted following independence. In Indian politics, democracy and diversity have become the deeply ingrained and institutionalized common sense. In India, the struggle for identity, its identification, and its politicization are significant phenomena that are also a part of the governing process.

Today's justice necessitates both recognition and redistribution. Developing a comprehensive understanding of justice that can support both justifications for social equality and justifications for acknowledging differences is the challenge of moral philosophy. Understanding the intricate relationships between class and status, economy and culture, in social environments that are becoming more postindustrial, transnational,

and multicultural, is the goal of social theory. The challenge in political theory is to imagine a system of institutional structures and related policy changes that can address both misrecognition and maldistribution while reducing the likelihood of mutual interferences that occur when the two types of redress are pursued concurrently. It is stated that there is little to no value in defining what identity politics is in this setting. Rather, a thorough examination of specific political interventions including elements of identitarian thought and their degree of effectiveness in establishing long-term social fairness are required.

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## ಮಹಾಕೂಟ ದೇವಾಲಯಗಳ ವಾಸ್ತುಶಿಲ್ಪ: ಒಂದು ಸಂಕ್ಷಿಪ್ತ ಅವಲೋಕನ

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<sup>2</sup>ಇತಿಹಾಸ ವಿಭಾಗ ಮುಖ್ಯಸ್ಥರು ಎಸ್ ಟಿ ಸಿ ಕಾಲೇಜು ಬನಹಟ್ಟಿ ಮತ್ತು  
ಸಂಶೋಧನಾ ಮಾರ್ಗದರ್ಶಕರು ಕೆ. ವಿ. ವಿ ಹಂಪಿ.

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### Abstract:

ಬದಾಮಿ ಚಾಲುಕ್ಯರ ಕಾಲದ ಮಹಾಕೂಟ ದೇವಾಲಯ ಸಂಕೀರ್ಣವು ದಕ್ಷಿಣ ಭಾರತದ ವಾಸ್ತುಶಿಲ್ಪ ಪರಂಪರೆಯಲ್ಲೊಂದು ಅದ್ಭುತ ಮೈಲಿಗಲ್ಲಾಗಿದೆ. ಬದಾಮಿ ಚಾಲುಕ್ಯ ಅರಸರಾದ ಒಂದನೇ ಪುಲಿಕೇಶಿ, ಮಂಗಳೇಶ, ಕೀರ್ತಿವರ್ಮ, ಒಂದನೇ ವಿಕ್ರಮಾದಿತ್ಯ ಹಾಗೂ ಎರಡನೇ ವಿಕ್ರಮಾದಿತ್ಯನ ಕಾಲದಲ್ಲಿ ಮಹಾಕೂಟದಲ್ಲಿರುವ ದೇವಾಲಯಗಳು ನಿರ್ಮಾಣಗೊಂಡಿವೆ. ಪ್ರಮುಖವಾಗಿ ಇವರು ನೀರಿನ ಮೂಲಗಳ ಸುತ್ತ ದೇವಾಲಯಗಳನ್ನು ನಿರ್ಮಿಸುವ ಶಾಸ್ತ್ರೋಕ್ತ ಸಂಪ್ರದಾಯವನ್ನು ಅನುಸರಿಸಿ, ಈ ಕ್ಷೇತ್ರವು ಪ್ರಕೃತಿ ಮತ್ತು ವಾಸ್ತುಶಿಲ್ಪದ ಸೌಂದರ್ಯವನ್ನು ಸಮನ್ವಯಗೊಳಿಸಿದೆ. ವಿಷ್ಣು ಪುಷ್ಕರಣಿಯನ್ನು ಕೇಂದ್ರವಾಗಿಸಿಕೊಂಡು ರೇಖಾ-ನಗರ, ದ್ರಾವಿಡ ಹಾಗೂ ಕದಂಬ ಶೈಲಿಗಳ ನಿರ್ಮಿತವಾದ ದೇವಾಲಯಗಳು ಚಾಲುಕ್ಯರ ಕಲಾತ್ಮಕ ನೈಪುಣ್ಯವನ್ನು ಸ್ಪಷ್ಟವಾಗಿ ವ್ಯಕ್ತಪಡಿಸುತ್ತವೆ. ವಿವಿಧ ವಿನ್ಯಾಸಗಳಾದ ಗರ್ಭಗೃಹ, ಮಂಟಪ, ಪ್ರದಕ್ಷಿಣಾಪಥ ದೇವಾಲಯಗಳು ವೈವಿಧ್ಯಮಯ ಶೈಲಿಯನ್ನು ತೋರಿಸುತ್ತವೆ. ಈ ಸಂಕೀರ್ಣವು ಕೇವಲ ಆರಾಧನಾ ಕೇಂದ್ರವಲ್ಲದೆ, ಚಾಲುಕ್ಯರ ಶಿಲ್ಪಕಲೆ, ತಾಂತ್ರಿಕ ಕೌಶಲ್ಯ ಮತ್ತು ವಾಸ್ತುಶಿಲ್ಪದ ಪ್ರಗತಿಯನ್ನು ಪ್ರತಿಬಿಂಬಿಸುವ ಜೀವಂತ ಸಾಕ್ಷಿಯಾಗಿದೆ. ಮಹಾಕೂಟವು ಆರಂಭಿಕ ಚಾಲುಕ್ಯ ಶೈಲಿಯನ್ನು ಒಳಗೊಂಡಿದೆ.

**Key words:** ಗರ್ಭಗೃಹ, ಮಂಟಪ, ಪ್ರದಕ್ಷಿಣಾಪಥ, ಆರಾಧನಾ ಕೇಂದ್ರ, ದ್ರಾವಿಡ, ನಾಗರ

### Introduction:

ಬದಾಮಿ ಚಾಲುಕ್ಯರ ಕಾಲದಲ್ಲಿ ನಿರ್ಮಾಣಗೊಂಡ ಮಹಾಕೂಟದ ದೇವಾಲಯಗಳ ಸಂಕೀರ್ಣವು ದಕ್ಷಿಣ ಭಾರತದ ವಾಸ್ತುಶಿಲ್ಪ ಇತಿಹಾಸದಲ್ಲಿ ವಿಶಿಷ್ಟ ಸ್ಥಾನವನ್ನು ಹೊಂದಿದೆ. ಬದಾಮಿ ಸಮೀಪದಲ್ಲಿರುವ ಈ ಪವಿತ್ರ ಕ್ಷೇತ್ರವು ಪ್ರಾರಂಭಿಕ ಚಾಲುಕ್ಯರ ಕಲಾ ನೈಪುಣ್ಯ, ಧಾರ್ಮಿಕ ಭಕ್ತಿ ಮತ್ತು ವಾಸ್ತುಶೈಲಿಯ ವೈವಿಧ್ಯತೆಯನ್ನು ಸ್ಪಷ್ಟವಾಗಿ ಪ್ರತಿಬಿಂಬಿಸುತ್ತದೆ. ಇಲ್ಲಿ ದ್ರಾವಿಡ, ನಾಗರ ಮತ್ತು ಕದಂಬ ಶೈಲಿಗಳ ಸಂಯೋಜನೆಯೊಂದಿಗೆ ಅನೇಕ

ದೇವಾಲಯಗಳು ನಿರ್ಮಾಣಗೊಂಡಿದ್ದು, ಅವುಗಳ ಸುತ್ತ ವಿಷ್ಣು ಪುಷ್ಕರಣಿ ಎಂಬ ಪವಿತ್ರ ತೀರ್ಥವು ಕೇಂದ್ರಬಿಂದುವಾಗಿದೆ. ಮಹಾಕೂಟದ ದೇವಾಲಯಗಳು ಕೇವಲ ಧಾರ್ಮಿಕ ಕೇಂದ್ರಗಳಾಗಿರದೆ, ಚಾಲುಕ್ಯರ ವಾಸ್ತುಶಿಲ್ಪದ ಅಭಿವೃದ್ಧಿ, ಶಿಲ್ಪಕಲೆಯ ಸೌಂದರ್ಯ ಮತ್ತು ತಾಂತ್ರಿಕ ನೈಪುಣ್ಯದ ಜೀವಂತ ಉದಾಹರಣೆಗಳಾಗಿವೆ. ಈ ಪ್ರಾರಂಭಿಕ ಚಾಲುಕ್ಯ ಶೈಲಿಯ ರೂಪುಗೊಳ್ಳುವಿಕೆಯನ್ನು ಅರ್ಥಮಾಡಿಕೊಳ್ಳಲು ಪ್ರಮುಖ ಅಧ್ಯಯನ ಕ್ಷೇತ್ರವಾಗಿದೆ ಪ್ರಮುಖವಾಗಿ

ಮಹಾಕೂಟೇಶ್ವರ, ಮಲ್ಲಿಕಾರ್ಜುನ, ಅಡಿಕೆಶ್ವರ, ಭದ್ರವಲಿಂಗ, ಸಂಗಮೇಶ್ವರ, ಕಾಲಕಾಲೇಶ್ವರ ಇನ್ನು ಮುಂತಾದ ದೇವಾಲಯಗಳು ಈ ಲೇಖನದಲ್ಲಿ ಸಂಕ್ಷಿಪ್ತವಾಗಿ ವಿಶ್ಲೇಷಿಸಲಾಗಿದೆ.

ಪಾರಂಪರ್ಯವಾಗಿ ಮಹಾಕೂಟದಲ್ಲಿ ದೇವಾಲಯಗಳನ್ನು ನೀರಿನ ಮೂಲಗಳ ಸುತ್ತ ನಿರ್ಮಿಸಲಾಗಿತ್ತು. ಪ್ರಾಚೀನ ಚಾಲುಕ್ಯರ ದೇವಾಲಯಗಳು ಸಾಮಾನ್ಯವಾಗಿ ಬಾವಿ, ಕೆರೆ, ಕೊಳ ಅಥವಾ ನದಿ ಸಮೀಪದಲ್ಲೇ ನಿರ್ಮಿಸಲ್ಪಟ್ಟಿವೆ. ಮಹಾಕೂಟದಲ್ಲಿ ಎರಡು ಪ್ರಮುಖ ತೀರ್ಥಗಳು ಇವೆ. ಚಿಕ್ಕ ಮಹಾಕೂಟದಲ್ಲೂ 'ಕೋಟಿ ತೀರ್ಥ' ಎಂಬ ತೀರ್ಥವಿದೆ. ಮಹಾಕೂಟ ಸಮೂಹದಲ್ಲಿರುವ ರೇಖಾ-ನಗರ, ದ್ರಾವಿಡ ಮತ್ತು ಕದಂಬ-ನಗರ ಶೈಲಿಯ ಹದಿನೆಂಟು ದೇವಾಲಯಗಳು 'ವಿಷ್ಣು ಪುಷ್ಕರಣಿ' ಎಂಬ ಪವಿತ್ರ ಕೆರೆಯನ್ನು ಸುತ್ತುವರಿದಿವೆ. ಐಹೊಳೆ ಪ್ರದೇಶದಲ್ಲಿ ಬಹುತೇಕ ದೇವಾಲಯಗಳು ಮಲಪ್ರಭಾ ನದಿಯ ತೀರದಲ್ಲೇ ಅಥವಾ ಉರಿನ ಕೆರೆ ಮತ್ತು ಬಾವಿಗಳ ಬಳಿಯಲ್ಲೇ ನಿರ್ಮಾಣಗೊಂಡಿವೆ. ಬಾದಾಮಿಯಲ್ಲಿ ದೇವಾಲಯಗಳು ಮುಖ್ಯವಾಗಿ 'ಅಗಸ್ತ್ಯ ತೀರ್ಥ' ಎಂಬ ದೊಡ್ಡ ಕೆರೆಯ ಸುತ್ತಲೂ ಅಥವಾ ಅದನ್ನು ಆವರಿಸುವ ಬೆಟ್ಟಗಳ ಮೇಲೆ ನಿರ್ಮಾಣಗೊಂಡಿವೆ. ಪಟ್ಟದಕಲ್ಲಿನಲ್ಲಿ ದೇವಾಲಯಗಳ ಬಹುಪಾಲು ಮಲಪ್ರಭಾ ನದಿಯ ತೀರದಲ್ಲಿದೆ.

### ದೇವಾಲಯಗಳ ವಿನ್ಯಾಸಗಳು:

ದೇವಾಲಯಗಳ ವಿನ್ಯಾಸಗಳಲ್ಲಿ ಹೆಚ್ಚು ವಿಧಗಳು ಕಂಡುಬರುತ್ತವೆ ಅವುಗಳು ಇಂತಿವೆ:

- ಗರ್ಭಗೃಹ ಮತ್ತು ಮುಂಭಾಗದ ಮಂಟಪ ಇರುವ ದೇವಾಲಯಗಳು.

- ಗರ್ಭಗೃಹ, ಸುಕನಾಸ, ಪ್ರದಕ್ಷಿಣಾಪಥ ಮತ್ತು ಸಭಾಮಂಟಪ ಹೊಂದಿರುವ ದೇವಾಲಯಗಳು.
- ಗರ್ಭಗೃಹ, ಸಭಾಮಂಟಪ, ಪ್ರದಕ್ಷಿಣಾಪಥ, ಮುಂಭಾಗದ ಮಂಟಪ ಮತ್ತು ನಂದಿ ಮಂಟಪ ಹೊಂದಿರುವ ದೇವಾಲಯಗಳು.
- ಗರ್ಭಗೃಹ ಮತ್ತು ರೈಲಿಂಗ್‌ಗಳಿರುವ [ಕಟಾಂಜನ] ಮಂಟಪ ಹೊಂದಿರುವ ದೇವಾಲಯಗಳು.
- ಗರ್ಭಗೃಹ ಮತ್ತು ರೈಲಿಂಗ್‌ಗಳಿಲ್ಲದ [ಕಟಾಂಜನ] ಮಂಟಪ ಹೊಂದಿರುವ ದೇವಾಲಯಗಳು.
- ಕೇವಲ ಗರ್ಭಗೃಹ ಮಾತ್ರ ಹೊಂದಿರುವ ದೇವಾಲಯಗಳು.
- ಅರ್ಧವೃತ್ತಾಕಾರದ ವಿನ್ಯಾಸದ ದೇವಾಲಯಗಳು – ಇದರಲ್ಲಿ ಗರ್ಭಗೃಹ, ಪ್ರದಕ್ಷಿಣಾಪಥ, ಸಭಾಮಂಟಪ ಮತ್ತು ಮಂಟಪ ಒಳಗೊಂಡಿರುತ್ತವೆ.
- ಧಾರ್ಮಿಕೇತರ (ಸಾಮಾನ್ಯ) ಕಟ್ಟಡಗಳು.

### ಕುಮುದ ಹಾಗೂ ಸ್ತಂಭಗಳ ವಿಧಗಳು

#### ಕುಮುದ :

ಕುಮುದವು ಪ್ರಾರಂಭಿಕ ಚಾಲುಕ್ಯರ ಅಧಿಷ್ಠಾನಗಳ ಪ್ರಮುಖ ಲಕ್ಷಣಗಳಲ್ಲಿ ಒಂದಾಗಿದೆ. ಮಹಾಕೂಟದಲ್ಲಿ ಮೂರು ವಿಧದ ಕುಮುದಗಳು ಕಾಣಿಸಿಕೊಳ್ಳುತ್ತವೆ. ಅವುಗಳು ವೃತ್ತ ಕುಮುದ, ತ್ರಿಪಟ್ಟ ಕುಮುದ ಮತ್ತು ಬಹು-ಪದರ ಕುಮುದಗಳಾಗಿವೆ. ವೃತ್ತ ಕುಮುದವು ಮಹಾಕೂಟೇಶ್ವರ ದೇವಾಲಯದಲ್ಲಿ ಕಾಣುತ್ತದೆ. ತ್ರಿಪಟ್ಟ ಕುಮುದವು ಕಾಲಕಾಲೇಶ್ವರ, ಕನ್ನೇಶ್ವರ, ಪಿನಾಕಪಾಣಿ, ಸಂಗಮೇಶ್ವರ ಮುಂತಾದ ದೇವಾಲಯಗಳಲ್ಲಿ ಕಂಡುಬರುತ್ತದೆ. ಬಹು-ಪದರ

ಕುಮುದವು ಸೋಮೇಶ್ವರ ದೇವಾಲಯದಲ್ಲಿ ಕಂಡುಬರುತ್ತದೆ. ಆದರೆ, ತ್ರಿಪಟ್ಟ ಕುಮುದವೇ ಹೆಚ್ಚು ಬಳಸಲ್ಪಟ್ಟ ರೂಪವಾಗಿದ್ದು, ಇತರ ಚಾಲುಕ್ಯ ದೇವಾಲಯಗಳಲ್ಲಿಯೂ ಇದೇ ಶೈಲಿ ಸಾಮಾನ್ಯವಾಗಿದೆ. ಮಹಾಕೂಟೇಶ್ವರ ಮತ್ತು ಮಲ್ಲಿಕಾರ್ಜುನ ದೇವಾಲಯಗಳಲ್ಲಿ ಪದ್ಮ ಮಾಲ್ಡಿಂಗ್ [ಕಮಲದ ಹೂವಿನ ಆಕಾರವನ್ನು ಹೋಲುವ] ರೂಪದ ಜಗತಿ ಕಂಡುಬರುತ್ತದೆ. ಮಹಾಕೂಟದ ಚಾಲುಕ್ಯ ಅಧಿಷ್ಠಾನಗಳ ಮತ್ತೊಂದು ವಿಶೇಷತೆ ಎಂದರೆ ಅಗಲವಾದ ಗಳಾ ಭಾಗವು; ಇದು ಸರಳವಾಗಿಯೂ ಅಥವಾ ಅಲಂಕೃತವಾಗಿಯೂ ಕಾಣುತ್ತದೆ. ಕಾಲಕಾಲೇಶ್ವರ, ಅಗಸ್ತೇಶ್ವರ ಮತ್ತು ಹಿರೇ ಮಹಾಕೂಟೇಶ್ವರ ದೇವಾಲಯಗಳಲ್ಲಿ ಸರಳ ಗಳಾ ಕಂಡುಬರುತ್ತದೆ. ಹಿರೇ ಮಹಾಕೂಟೇಶ್ವರ ದೇವಾಲಯದಲ್ಲಿ ಅಗಲವಾದ ಗಳಾ ಇದೆ.

### ಸ್ತಂಭಗಳ ವಿಧಗಳು :

ಸ್ತಂಭಗಳು ಸಮತಟ್ಟಾದ ಪಟ್ಟಿಗಳಿಂದ ಅಲಂಕರಿಸಲ್ಪಟ್ಟಿದ್ದು, ವಿವಿಧ ಅಲಂಕಾರ ಶೈಲಿಗಳನ್ನು ತೋರಿಸುತ್ತವೆ. ಮಹಾಕೂಟೇಶ್ವರ ದೇವಾಲಯದ ಸಭಾಮಂಟಪದಲ್ಲಿರುವ ಚೌಕಾಕಾರದ ಸ್ತಂಭಗಳಲ್ಲಿ ಮಧ್ಯಭಾಗದಲ್ಲಿ ಒಂದು ಅಗಲವಾದ ಸರಳ ಸಮತಟ್ಟಾದ ಪಟ್ಟಾ ಕಾಣಿಸುತ್ತದೆ. ವೀರಭದ್ರೇಶ್ವರ ದೇವಾಲಯದ ಸ್ತಂಭವು ಚೌಕಾಕಾರದ ದಂಡವನ್ನು ಹೊಂದಿದ್ದು, ಅದರ ಅಡಿಭಾಗದಲ್ಲಿ ಒಂದು ಪಟ್ಟಾ ಮತ್ತು ಮೇಲ್ಭಾಗದಲ್ಲಿ ಒಂದು ನಾಲ್ಕನೆಯ ಭಾಗ ಅಲಂಕಾರವಾಗಿ ಕಾಣುತ್ತದೆ. ಮಹಾಕೂಟೇಶ್ವರ ದೇವಾಲಯದ ಎದುರಿನ ನಂದಿ ಮಂಟಪದ ಸ್ತಂಭಗಳಲ್ಲಿ ಅಡಿಭಾಗದಲ್ಲಿ ಸಣ್ಣ ಪಟ್ಟಾ ಮತ್ತು ಅದರ ಮೇಲೆ ಅರ್ಧ ಅಲಂಕಾರವಿದೆ. ಈ ಅರ್ಧ ಮೆಡಲಿಯನ್‌ನಲ್ಲಿ ಸಣ್ಣ ಪ್ರಮಾಣದ ಕಾಮಶಿಲ್ಪದ

ಆಕೃತಿಗಳು ಕಂಡುಬರುತ್ತವೆ. ಸ್ತಂಭದ ಮೇಲ್ಭಾಗದಲ್ಲಿ ಮತ್ತೆ ಎರಡು ಪಟ್ಟಾಗಳು ಇದ್ದು, ನಂತರ ಕುಂಭಾಕಾರದ ಸಣ್ಣ ಪಟ್ಟಾಗಳು ಕಾಣಿಸುತ್ತವೆ.

### ಮಹಾಕೂಟೇಶ್ವರ ದೇವಾಲಯ:

ಮಹಾಕೂಟ ಕ್ಷೇತ್ರದ ಪ್ರಧಾನ ದೇವಾಲಯವಾದ ಮಹಾಕೂಟೇಶ್ವರ ದೇವಾಲಯವು ಮಹಾಕೂಟದ ಅತ್ಯಂತ ಪ್ರಸಿದ್ಧ ಮತ್ತು ಪುರಾತನ ದೇವಾಲಯವಾಗಿದೆ. ಮಂಗಲೇಶನ ಶಾಸನದಲ್ಲಿ “ಮಕುಟೇಶ್ವರನಾಥ” ಎಂಬ ಉಲ್ಲೇಖ ದೊರಕಿದ್ದು, ಪುಲಕೇಶಿ-ಃ ಮತ್ತು ಕೀರ್ತಿವರ್ಮ-ಃ ಅವರು ಈ ದೇವರಿಗೆ ದಾನಗಳನ್ನು ನೀಡಿದ ಬಗ್ಗೆ ತಿಳಿಸುತ್ತದೆ. ಇದರಿಂದ, ಈ ದೇವಾಲಯವು ಚಾಲುಕ್ಯರ ಆಳ್ವಿಕೆಯ ಆರಂಭದಲ್ಲೇ ಅಸ್ತಿತ್ವದಲ್ಲಿತ್ತು ಎಂಬುದು ಸ್ಪಷ್ಟವಾಗುತ್ತದೆ. ಕೆಲವು ಪಂಡಿತರ ಅಭಿಪ್ರಾಯದಂತೆ, ಈ ದೇವಾಲಯವು ಕ್ರಿ.ಶ. 6ನೇ ಶತಮಾನದ ಆರಂಭಕ್ಕೆ ಸೇರಿದದು. ಆದರೆ, ಇಂದಿನ ದೇವಾಲಯದ ನಿರ್ಮಾಣ ಶೈಲಿಯನ್ನು ಗಮನಿಸಿದರೆ, ಇದು 7ನೇ ಶತಮಾನದ ಅಂತ್ಯ ಅಥವಾ 8ನೇ ಶತಮಾನದ ಆರಂಭದಲ್ಲಿ ನಿರ್ಮಾಣಗೊಂಡಿರಬಹುದು ಎಂಬ ಅಭಿಪ್ರಾಯವೂ ಇದೆ. ಈ ವ್ಯತ್ಯಾಸವನ್ನು ವಿವರಿಸಲು, ಚಾಲುಕ್ಯರ ಪೂರ್ವಕಾಲದಲ್ಲಿ ಇಟ್ಟಿಗೆಯ ದೇವಾಲಯವಿದ್ದು, ನಂತರ ಅದನ್ನು ಕಲ್ಲಿನ ದೇವಾಲಯವಾಗಿ ಪುನರ್ನಿರ್ಮಾಣ ಮಾಡಲಾಗಿದೆ. ಎಂಬುದು ಸಮಂಜಸವಾದ ತರ್ಕವಾಗಿದೆ.

ವಾಸ್ತುಶಿಲ್ಪದ ದೃಷ್ಟಿಯಿಂದ, ಈ ದೇವಾಲಯವು ಅತ್ಯಂತ ಅಭಿವೃದ್ಧಿಗೊಂಡ ಶೈಲಿಯನ್ನು ತೋರಿಸುತ್ತದೆ. ಇದರ ಅಧಿಷ್ಠಾನವು ಎತ್ತರವಾಗಿದ್ದು, ಉಪಾನ, ಜಗತಿ, ವೃತ್ತಕುಮುದ, ದ್ವಿಪತ್ರ ಪದ್ಮ ಹಾಗೂ ಅಗಲವಾದ ಭಾಗದೊಂದಿಗೆ ಗಳಾ ಅಲಂಕರಿಸಲಾಗಿದೆ. ವಿಶೇಷವಾಗಿ,

ವೃತ್ತಕುಮುದವು ಈ ದೇವಾಲಯದಲ್ಲೇ ಕಾಣಿಸುವುದು ಗಮನಾರ್ಹವಾಗಿದೆ. ದೇವಾಲಯದ ಹೊರಗೋಡೆಗಳು ಕೋಷ್ಟಗಳು, ಜಾಲಂಧ್ರಗಳು ಮತ್ತು ಕಪೋಟಗಳ ಅಲಂಕಾರದಿಂದ ಸುಂದರವಾಗಿ ಶೋಭಿಸುತ್ತವೆ. ಈ ಶೈಲಿ ಚಾಲುಕ್ಯರ ಆರಂಭಿಕ ದೇವಾಲಯಗಳಲ್ಲಿ ಕಾಣಿಸದ ವಿಶಿಷ್ಟ ಲಕ್ಷಣವಾಗಿದೆ. ಮಹಾಕೂಟೇಶ್ವರ ದೇವಾಲಯವು ನಂತರದ ದೇವಾಲಯಗಳಾದ ಮಲ್ಲಿಕಾರ್ಜುನ (ಮಹಾಕೂಟ) ಮತ್ತು ಐಹೊಳೆ ದುರ್ಗ ದೇವಾಲಯಗಳಿಗೆ ಮಾದರಿಯಾಗಿದೆ ಎಂಬುದು ಅದರ ವೈಶಿಷ್ಟ್ಯತೆಯನ್ನು ಮತ್ತಷ್ಟು ಹೆಚ್ಚಿಸುತ್ತದೆ.

### ಮಲ್ಲಿಕಾರ್ಜುನ ದೇವಾಲಯ:

ಮಲ್ಲಿಕಾರ್ಜುನ ದೇವಾಲಯವು ದ್ರಾವಿಡ ಶೈಲಿಯಲ್ಲಿ ನಿರ್ಮಿಸಲ್ಪಟ್ಟ ಮಹಾಕೂಟದ ಅತ್ಯಂತ ಭವ್ಯವಾದ ದೇವಾಲಯಗಳಲ್ಲಿ ಒಂದಾಗಿದೆ. ಮಹಾಕೂಟೇಶ್ವರ ದೇವಾಲಯದೊಂದಿಗೆ ಇದು ಪ್ರಮುಖ ಸ್ಥಾನವನ್ನು ಹೊಂದಿದ್ದು, ಪ್ರಾರಂಭಿಕ ಚಾಲುಕ್ಯರ ವಾಸ್ತುಶಿಲ್ಪದ ಅದ್ಭುತತೆಯನ್ನು ಪ್ರತಿಬಿಂಬಿಸುತ್ತದೆ. ಈ ದೇವಾಲಯವು ಕ್ರಿ.ಶ. 7ನೇ ಶತಮಾನದ ಅಂತ್ಯದಿಂದ 8ನೇ ಶತಮಾನದ ಆರಂಭದ ಅವಧಿಗೆ ಸೇರಿದದ್ದಾಗಿ ವಿವಿಧ ಪಂಡಿತರು ನಿರ್ಧರಿಸಿದ್ದಾರೆ. ವಾಸ್ತುಶಿಲ್ಪದ ಲಕ್ಷಣಗಳನ್ನು ಗಮನಿಸಿದಾಗ, ಈ ದೇವಾಲಯವು ವಿಕ್ರಮಾದಿತ್ಯ-ಃಃರ ಕಾಲಘಟ್ಟಕ್ಕೆ ಸೇರಿದದ್ದು ಎಂಬುದು ಸ್ಪಷ್ಟವಾಗುತ್ತದೆ. ಐಹೊಳೆ ದುರ್ಗ ದೇವಾಲಯ ಹಾಗೂ ಪಟ್ಟದಕಲ್ಲಿನ ವಿರೂಪಾಕ್ಷ ಮತ್ತು ಮಲ್ಲಿಕಾರ್ಜುನ ದೇವಾಲಯಗಳೊಂದಿಗೆ ಇದರ ಶೈಲಿಯ ಸಾಮ್ಯತೆ ಗಮನಾರ್ಹವಾಗಿದೆ. ಮಲ್ಲಿಕಾರ್ಜುನ ದೇವಾಲಯದ ಅಧಿಷ್ಠಾನವು ಅತ್ಯಂತ ಎತ್ತರವಾಗಿದ್ದು, ಉಪಾನ, ಜಗತಿ, ತ್ರಿಪಟ್ಟ ಕುಮುದ, ಕುಡುಗಳಿಂದ ಅಲಂಕರಿಸಲ್ಪಟ್ಟ ಕಪೋಟ ಮಾಲ್ಟಿಂಗ್, ಅಲಂಕೃತ ಶಿರೋಭಾಗಗಳಿರುವ

ಗಲಾ ಹಾಗೂ ಶಿಲ್ಪಕಥನಗಳಿಂದ ಕೂಡಿದ ಮತ್ತೊಂದು ಭಾಗವನ್ನು ಒಳಗೊಂಡಿದೆ. ಆನೆಯ ತಲೆಗಳು, ಯಾಳಿಗಳು, ಸಿಂಹಗಳು ಮುಂತಾದ ಅಲಂಕಾರಿಕ ರೂಪಗಳಲ್ಲಿ ವಿನ್ಯಾಸಗೊಂಡ ಈ ದೇವಾಲಯಕ್ಕೆ ವಿಶೇಷ ಶೋಭೆಯನ್ನು ನೀಡುತ್ತವೆ. ಇವು ಪಟ್ಟದಕಲ್ಲಿನ ವಿರೂಪಾಕ್ಷ ದೇವಾಲಯದ ಅಧಿಷ್ಠಾನದ ಶೈಲಿಯೊಂದಿಗೆ ಸಾಮ್ಯತೆಯನ್ನು ಹೊಂದಿದ್ದು, ಮಲ್ಲಿಕಾರ್ಜುನ ದೇವಾಲಯದ ವೈಭವವನ್ನು ಮತ್ತಷ್ಟು ಹೆಚ್ಚಿಸುತ್ತವೆ.

### ಭದ್ರವಲಿಂಗ ದೇವಾಲಯ:

ಮಹಾಕೂಟ ಸಮೂಹದೊಳಗಿನ ಭದ್ರವಲಿಂಗ ದೇವಾಲಯವು ಅಲ್ಲಿ ಕಂಡುಬರುವ ಅತ್ಯಂತ ಪ್ರಾಚೀನ ದೇವಾಲಯಗಳಲ್ಲಿ ಒಂದೆಂದು ಪರಿಗಣಿಸಲಾಗಿದೆ. ಡಾ. ಕ್ಯಾರೋಲ್ ಬೋಲನ್ ಅವರ ಅಭಿಪ್ರಾಯದಂತೆ, ಇದು ಮೊದಲಿನಿಂದಲೇ ನಾಲ್ಕು ಸ್ತಂಭಗಳ ಮೇಲೆ ನಿರ್ಮಿತವಾದ ತೆರೆಯ ಮಂಟಪವಾಗಿದ್ದು, ಎರಡು ಹಂತಗಳ ಭೂಮಿ ಪ್ರಸಾದ ಶಿಖರ ಮತ್ತು ಅಮಲಕದಿಂದ ಅಲಂಕರಿಸಲ್ಪಟ್ಟಿತ್ತು. ಇತ್ತೀಚಿನ ಕಾಲದಲ್ಲಿ ಇದನ್ನು ಸಿಮೆಂಟ್ ಗೋಡೆಗಳಿಂದ ಮುಚ್ಚಲಾಗಿದೆ ಎಂಬುದೂ ಉಲ್ಲೇಖಿಸಲಾಗಿದೆ. ಈ ದೇವಾಲಯದ ಸ್ತಂಭಗಳು ಮಂಗಳೇಶನ ಶಾಸನ ಹೊಂದಿರುವ ಮಹಾಕೂಟ ಸ್ತಂಭದೊಂದಿಗೆ ಸಾಮ್ಯತೆಯನ್ನು ಹೊಂದಿದ್ದು, ಅದರ ಆಧಾರದ ಮೇಲೆ ಇದನ್ನು ಕ್ರಿ.ಶ. 590-595ರ ಅವಧಿಗೆ ಸೇರಿಸಬಹುದು ಎಂದು ಅವರು ಸೂಚಿಸುತ್ತಾರೆ. ಆದರೆ, ವಾಸ್ತುಶಿಲ್ಪದ ಆಳವಾದ ಪರಿಶೀಲನೆ ಈ ದೇವಾಲಯವು ಕ್ರಿ.ಶ. 8ನೇ ಶತಮಾನದದು, ವಿಶೇಷವಾಗಿ ವಿಕ್ರಮಾದಿತ್ಯ-ಃಃರ ಕಾಲಕ್ಕೆ ಸೇರಿದದ್ದು ಎಂದು ಸೂಚಿಸುತ್ತದೆ. ಈ ಕಾಲಘಟ್ಟದಲ್ಲಿ ಕಂಡುಬರುವ ಸ್ತಂಭಶೈಲಿ ಇಲ್ಲಿ ಸ್ಪಷ್ಟವಾಗಿ ಗೋಚರಿಸುತ್ತದೆ. ಭದ್ರವಲಿಂಗ ದೇವಾಲಯದ

ಸ್ತಂಭಗಳು ಪೂರಣಘಟ ಅಲಂಕಾರಗಳಿಂದ ವಿಶಿಷ್ಟವಾಗಿವೆ. ಅಡಿಭಾಗದಲ್ಲಿ ಪೂರಣಘಟ, ಅದರ ಮೇಲ್ಭಾಗದಲ್ಲಿ ಅಲಂಕಾರಗಳಂತೆ ಕೆತ್ತಲಾದ ದಂಡ, ನಂತರ ಅಷ್ಟಕೋನಾಕಾರದ ಅಗಲ ಪಟ್ಟಾ ಭಾಗ ಕಂಡುಬರುತ್ತದೆ. ಈ ಪಟ್ಟಾ ಭಾಗದ ಕೆಳಭಾಗದಲ್ಲಿ ಹಾರಗಳಂತೆ ಬೀಡ್-ಚೈನ್ ಅಲಂಕಾರಗಳು ಹಾಗೂ ಪುಷ್ಪ ವಿನ್ಯಾಸಗಳು ಇದ್ದು, ಮೇಲ್ಭಾಗದಲ್ಲಿ ಮತ್ತೆ ಪೂರಣಘಟಗಳ ಸರಣಿ ಕಾಣುತ್ತದೆ. ಈ ರೀತಿಯ ಪೂರಣಘಟ ಅಲಂಕಾರವು ಕರ್ನಾಟಕದಲ್ಲಿ ಸಾಮಾನ್ಯವಾಗಿರದೆ, ಆಲಂಪುರ ಪ್ರದೇಶದಲ್ಲಿ ಹೆಚ್ಚು ಪ್ರಸಿದ್ಧವಾಗಿದೆ. ಐಹೊಳೆ, ಬಾದಾಮಿ ಮತ್ತು ಮಹಾಕೂಟದ ಇತರ ಕಟ್ಟಡಗಳಲ್ಲಿ ಕಂಡುಬರುವ ಇಂತಹ ಸ್ತಂಭಗಳು ಕ್ರಿ.ಶ. 8ನೇ ಶತಮಾನದ ವಾಸ್ತುಶಿಲ್ಪದ ವೈಶಿಷ್ಟ್ಯತೆಯನ್ನು ಪ್ರತಿಬಿಂಬಿಸುತ್ತವೆ. ಭದ್ರವಲಿಂಗ ದೇವಾಲಯವು ಈ ವಿಶಿಷ್ಟ ಶೈಲಿಯ ಮೂಲಕ ತನ್ನದೇ ಆದ ಐತಿಹಾಸಿಕ ಮಹತ್ವವನ್ನು ಹೊಂದುತ್ತದೆ.

**ಸಂಗಮೇಶ್ವರ, ಕಾಲಕಾಲೇಶ್ವರ, ವಿರೂಪಾಕ್ಷೇಶ್ವರ, ಪಿನಾಕಪಾಣಿ ಮತ್ತು ಚಂದ್ರಕೇಶ್ವರ ದೇವಾಲಯಗಳು:**

ಮಹಾಕೂಟ ಸಮೂಹದಲ್ಲಿರುವ ಸಂಗಮೇಶ್ವರ, ಕಾಲಕಾಲೇಶ್ವರ, ವಿರೂಪಾಕ್ಷೇಶ್ವರ, ಪಿನಾಕಪಾಣಿ ಮತ್ತು ಚಂದ್ರಕೇಶ್ವರ ದೇವಾಲಯಗಳು ಪರಸ್ಪರ ಕೆಲವು ಸಾಮಾನ್ಯ ವಾಸ್ತುಶಿಲ್ಪ ಲಕ್ಷಣಗಳನ್ನು ಹಂಚಿಕೊಂಡಿರುವ ಪ್ರಮುಖ ದೇವಾಲಯಗಳಾಗಿವೆ. ಇವುಗಳನ್ನು ವಿಜಯಾದಿತ್ಯನ ಆಳ್ವಿಕೆಯ ಅಂತ್ಯಕಾಲಕ್ಕೆ ಅಥವಾ ವಿಕ್ರಮಾದಿತ್ಯ-ಏವರ ಕಾಲಘಟ್ಟಕ್ಕೆ ಸೇರಿರುವುದಾಗಿ ಪರಿಗಣಿಸಲಾಗುತ್ತದೆ. ಪಂಡಿತೆ ಕ್ಯಾರೋಲ್ ಬೋಲನ್

ಅವರ ಪ್ರಕಾರ, ಸಂಗಮೇಶ್ವರ ದೇವಾಲಯವು ಕ್ರಿ.ಶ. 660-675ರ ಅವಧಿಗೆ, ವಿರೂಪಾಕ್ಷೇಶ್ವರ ದೇವಾಲಯವು 654-660ರ ಅವಧಿಗೆ ಸೇರಿದ್ದು, ಕಾಲಕಾಲೇಶ್ವರ ದೇವಾಲಯವು ವಿಕ್ರಮಾದಿತ್ಯ-ಏವರ ಅಥವಾ ವಿನಯಾದಿತ್ಯನ ಕಾಲದಲ್ಲಿ (681-685 ಕ್ರಿ.ಶ.) ನಿರ್ಮಾಣಗೊಂಡಿರಬಹುದು. ಪಿನಾಕಪಾಣಿ ದೇವಾಲಯವು ಕ್ರಿ.ಶ. 650-700ರ ಅವಧಿಗೆ ಸೇರಿದದ್ದು ಎಂದು ಅವರು ನಿರ್ಧರಿಸುತ್ತಾರೆ.

ಸಂಗಮೇಶ್ವರ ದೇವಾಲಯವನ್ನು ವಿಕ್ರಮಾದಿತ್ಯ-ಏವರ ಕಾಲಕ್ಕೆ ಸೇರಿಸಿ, ಅವರ ಶೈವ ಧರ್ಮ ಸ್ವೀಕಾರದ ಪರಿಣಾಮವಾಗಿ ಪಾಶುಪತ ಶೈವ ಮತವು ಚಾಲುಕ್ಯರ ಪ್ರದೇಶದಲ್ಲಿ ವ್ಯಾಪಕವಾಗಿ ಹರಡಿತು ಎಂದು ಹೇಳಲಾಗುತ್ತದೆ. ಈ ಕಾಲದಲ್ಲಿ ಲಕ್ಷ್ಮೀಶನ ಮೂರ್ತಿಗಳು ಮಹಾಕೂಟದಲ್ಲಿ ಮೊದಲ ಬಾರಿಗೆ ರೂಪುಗೊಂಡವು ಎಂಬುದು ವಿಶೇಷ. ಕೆಲವರು ಈ ಶಿಲ್ಪಗಳಲ್ಲಿ ಕಲಚುರಿ ಶಿಲ್ಪಗಳ ಪ್ರಭಾವವನ್ನೂ ಸೂಚಿಸುತ್ತಾರೆ. ವಿರೂಪಾಕ್ಷೇಶ್ವರ ದೇವಾಲಯವನ್ನು ಮೊದಲಿಗೆ ವೈಷ್ಣವ ದೇವಾಲಯವಾಗಿ ನಿರ್ಮಿಸಿ, ನಂತರ ಶಿವ ದೇವಾಲಯವಾಗಿ ಪರಿವರ್ತಿಸಲಾಗಿದೆ ಎಂಬ ಅಭಿಪ್ರಾಯವೂ ಇದೆ. ಚಾಲುಕ್ಯರ ಪುನರುತ್ಥಾನದ ನಂತರ ನಿರ್ಮಿಸಲ್ಪಟ್ಟ ಮೊದಲ ದೇವಾಲಯಗಳಲ್ಲಿ ಇದೂ ಒಂದೆಂದು ಪರಿಗಣಿಸಲಾಗಿದೆ.

ಕಾಲಕಾಲೇಶ್ವರ ದೇವಾಲಯವನ್ನು ಕೆಲವರು ದುರ್ಗಾ ದೇವಾಲಯವೆಂದು ಗುರುತಿಸಿದರೂ, ಅದಕ್ಕೆ ನೀಡಿರುವ ಆಧಾರಗಳು ಸ್ಪಷ್ಟವಾಗಿಲ್ಲ. ಪಿನಾಕಪಾಣಿ ದೇವಾಲಯದ ಶಿಲ್ಪಗಳ ಗುಣಮಟ್ಟದ ಆಧಾರದ ಮೇಲೆ ಇದನ್ನು 7ನೇ ಶತಮಾನದ ಅಂತ್ಯಕ್ಕೆ ಸೇರಿಸಲಾಗಿದೆ. ಗ್ರೇ ಟಾರ್ ಅವರ ಅಭಿಪ್ರಾಯದಂತೆ, ಸಂಗಮೇಶ್ವರ ದೇವಾಲಯವು ಕ್ರಿ.ಶ. 725-730ರ ಅವಧಿಯಲ್ಲಿ

ವಿರೂಪಾಕ್ಷೇಶ್ವರ ದೇವಾಲಯವು 735-740ರ ಅವಧಿಯಲ್ಲಿ ನಿರ್ಮಾಣಗೊಂಡಿದೆ. ಅವರು ಕಾಲಕಾಲೇಶ್ವರ ದೇವಾಲಯವನ್ನು 'ತೈಲೋಕ್ಯೇಶ್ವರ' ಎಂದು ಗುರುತಿಸಿ, ಅದನ್ನು 740-745ರ ಅವಧಿಗೆ ಸೇರಿಸುತ್ತಾರೆ. ಈ ದೇವಾಲಯಗಳ ವೈಶಿಷ್ಟ್ಯಗಳನ್ನು ಐಹೊಳೆ ಪ್ರದೇಶದ ಹುಚ್ಚಪ್ಪಯ್ಯಮಠ ಮತ್ತು ಹುಚ್ಚಪ್ಪಯ್ಯಗುಡಿ ದೇವಾಲಯಗಳೊಂದಿಗೆ ಹೋಲಿಸಿ, ಚಾಲುಕ್ಯ ವಾಸ್ತುಶಿಲ್ಪದ ಪ್ರಗತಿಯನ್ನು ವಿವರಿಸುತ್ತಾರೆ. ಈ ದೇವಾಲಯಗಳು ಒಟ್ಟಾಗಿ ಚಾಲುಕ್ಯರ ಕಲಾತ್ಮಕ ನೈಪುಣ್ಯ, ಧಾರ್ಮಿಕ ಪರಿವರ್ತನೆಗಳು ಮತ್ತು ವಾಸ್ತುಶಿಲ್ಪದ ವೈವಿಧ್ಯತೆಯನ್ನು ಅತ್ಯಂತ ಸುಂದರವಾಗಿ ಪ್ರತಿಬಿಂಬಿಸುತ್ತವೆ.

### ಕನ್ನೇಶ್ವರ ದೇವಾಲಯ ಮತ್ತು ಚತುರ್ಮುಖ ಲಿಂಗ ಮಂಟಪ:

#### ಕನ್ನೇಶ್ವರ ದೇವಾಲಯ:

ಕನ್ನೇಶ್ವರ ದೇವಾಲಯವು ಒಮ್ಮೆ ಶಿಖರವನ್ನು ಹೊಂದಿದ್ದರೂ, ಅದು ಈಗ ಸಂಪೂರ್ಣವಾಗಿ ನಾಶವಾಗಿದೆ. ದೇವಾಲಯದ ಬಲಭಾಗದಲ್ಲಿ ಇರುವ ಅಮಲಕವು ಮೂಲತಃ ಈ ದೇವಾಲಯದ ಶಿಖರದ ಭಾಗವಾಗಿತ್ತು. ಹಾಗೆಯೇ ನಟರಾಜನ ಚಿತ್ರವಿರುವ ದೊಡ್ಡ ನಾಸಿಕ ಕುಡು ಕೂಡ ಶಿಖರದ ಸುಕನಾಸ ಭಾಗಕ್ಕೆ ಸೇರಿದದ್ದಾಗಿತ್ತು. ಈ ನಾಸಿಕ ಈಗ ಸಮೂಹದ ಪಶ್ಚಿಮ ಭಾಗದಲ್ಲಿ ಇಡಲಾಗಿದೆ. ಕೆರೆಯ ಸಮೀಪದಲ್ಲಿರುವ ಮತ್ತು ಮಧ್ಯಪಟ್ಟಾ ಹೊಂದಿರುವ ನಾಲ್ಕು ಸ್ತಂಭಗಳು, ಈ ದೇವಾಲಯದ ಮುಂಭಾಗದ ಮಂಟಪವನ್ನು ಧರಿಸುತ್ತಿದ್ದವು. ಕಂಬಗಳ ಮೇಲಿರುವ ಟ್ಯುಲಿಪ್ ಅಲಂಕಾರಗಳು ಮತ್ತು ಬಾಗಿಲಿನ ಬಂಡಿಗಳ ಅಲಂಕಾರಿಕ ವೈಶಿಷ್ಟ್ಯಗಳು ಈ ದೇವಾಲಯವನ್ನು

ಕ್ರಿ.ಶ. 8ನೇ ಶತಮಾನದ ಮಧ್ಯಭಾಗಕ್ಕೆ ಸೇರಿಸಬಹುದು ಎಂದು ಸೂಚಿಸುತ್ತವೆ.

#### ಚತುರ್ಮುಖ ಲಿಂಗ ಮಂಟಪ :

ಶಾಸನಗಳ ಅಧ್ಯಯನದ ಆಧಾರದ ಮೇಲೆ, ಮಕುಟೇಶ್ವರ ದೇವಾಲಯ, ಕೆರೆ ಮತ್ತು ಅದರೊಳಗಿನ ಸಣ್ಣ ಕಟ್ಟಡವು ಮಂಗಳೇಶನ ಕಾಲದಲ್ಲಿಯೇ ಅಸ್ತಿತ್ವದಲ್ಲಿದ್ದವು ಎಂಬುದು ತಿಳಿದುಬರುತ್ತದೆ. ಕೆ.ವಿ. ರಮೇಶ್ ಅವರ ಅಭಿಪ್ರಾಯದಂತೆ, ಈ ಮುಖ್ಯ ದೇವಾಲಯ, ಕೆರೆ ಮತ್ತು ಅದರೊಳಗಿನ ಸಣ್ಣ ಕಟ್ಟಡಗಳು ಪುಲಕೇಶಿ-ಋರ ಕಾಲದಲ್ಲಿಯೇ ನಿರ್ಮಾಣಗೊಂಡಿದ್ದವು. ಇಂದಿನ ಕಟ್ಟಡಗಳು ಅವುಗಳ ಮೂಲ ರೂಪಕ್ಕೆ ಸಂಪೂರ್ಣವಾಗಿ ಹೊಂದಿಕೊಳ್ಳುತ್ತವೆಯೋ ಇಲ್ಲವೋ ಎಂಬುದು ಸ್ಪಷ್ಟವಿಲ್ಲ. ಚತುರ್ಮುಖ ಲಿಂಗ ಮಂಟಪವು ವಿಷ್ಣು ಪುಷ್ಕರಣಿಯೊಳಗೆ ನಿರ್ಮಿಸಲ್ಪಟ್ಟಿದ್ದು, ಎತ್ತರದ ಅಧಿಷ್ಠಾನದ ಮೇಲೆ ನಿಂತಿದೆ. ಇದರ ಗಳಾ ಮತ್ತು ಕಪೋತ ವಿಶೇಷವಾಗಿ ಗಮನ ಸೆಳೆಯುತ್ತವೆ. ಈ ಮಂಟಪವು ಚಾಲುಕ್ಯರ ಕಾಲದ ವಾಸ್ತುಶಿಲ್ಪದ ಸೌಂದರ್ಯ ಮತ್ತು ಪೌರಾಣಿಕ ಮಹತ್ವವನ್ನು ಪ್ರತಿಬಿಂಬಿಸುತ್ತದೆ.

#### ಚಿಕ್ಕ ಮಹಾಕೂಟದ ಶಿವ ದೇವಾಲಯ:

ಚಿಕ್ಕ ಮಹಾಕೂಟದಲ್ಲಿರುವ ಶಿವ ದೇವಾಲಯವು ಪ್ರಾರಂಭಿಕ ಚಾಲುಕ್ಯರ ಕಾಲದ ಅಪರೂಪದ (ಅರ್ಧವೃತ್ತಾಕಾರದ) ದೇವಾಲಯಗಳಲ್ಲಿ ಒಂದಾಗಿದೆ. ಚಾಲುಕ್ಯ ಕಾಲದಲ್ಲಿ ಇಂತಹ ಸುಮಾರು ದೇವಾಲಯಗಳು ಕಂಡುಬರುತ್ತವೆ. ಬಾದಾಮಿ ಪ್ರದೇಶದಲ್ಲಿಯೇ ಮೂರು ದೇವಾಲಯಗಳಿವೆ. ಅವುಗಳಲ್ಲಿ ಒಂದೇ ಚಿಕ್ಕ ಮಹಾಕೂಟದಲ್ಲಿದ್ದು, ಉಳಿದ ಎರಡು ಐಹೊಳೆ ಪ್ರದೇಶದಲ್ಲಿದೆ. ಐಹೊಳೆದಲ್ಲಿರುವ ಅವುಗಳಲ್ಲಿ ಒಂದು ಪ್ರಸಿದ್ಧ ದುರ್ಗಾ ದೇವಾಲಯವಾಗಿದ್ದು,

ಮತ್ತೊಂದು ಚಿಕ್ಕಿಗುಡಿ ಸಮೀಪದಲ್ಲಿ ಕೇವಲ ಅಧಿಷ್ಠಾನ ಮಾತ್ರ ಉಳಿದಿರುವ ಸ್ಥಿತಿಯಲ್ಲಿ ಕಂಡುಬರುತ್ತದೆ. ಕ್ಯಾರೋಲ್ ಬೋಲನ್ ಅವರ ಪ್ರಕಾರ, ಚಿಕ್ಕಿ ಮಹಾಕೂಟದ ಈ ದೇವಾಲಯವು ಕ್ರಿ.ಶ. 600-625ರ ಅವಧಿಯಲ್ಲಿ ನಿರ್ಮಾಣಗೊಂಡಿದೆ. ಆದರೆ ಗ್ಯಾರಿ ಟಾರ್ ಅವರ ಅಭಿಪ್ರಾಯದಂತೆ, ಇದು ಕ್ರಿ.ಶ. 710-715ರ ಅವಧಿಗೆ ಸೇರಿದೆ. ಅಂದರೆ, ಬೋಲನ್ ಅವರು ಈ ದೇವಾಲಯವನ್ನು ಕ್ರಿ.ಶ. 642ರಲ್ಲಿ ಪಲ್ಲವರು ವಾತಾಪಿಯನ್ನು ಆಕ್ರಮಿಸುವುದಕ್ಕಿಂತ ಮೊದಲಿನ ಕಾಲಕ್ಕೆ ಸೇರಿಸುತ್ತಾರೆ. ಈ ದೇವಾಲಯದ ಪ್ರಮುಖ ವೈಶಿಷ್ಟ್ಯವೆಂದರೆ ಅದರ ವಿನ್ಯಾಸ. ಇದು ಸಣ್ಣ ಗಾತ್ರದ ದೇವಾಲಯವಾಗಿದ್ದು ಗರ್ಭಗೃಹ, ಪ್ರದಕ್ಷಿಣಾಪಥ, ಸಭಾಮಂಟಪ ಮತ್ತು ಮುಂಭಾಗದ ಮಂಟಪವನ್ನು ಒಳಗೊಂಡಿದೆ. ಇದೇ ರೀತಿಯ ವಿನ್ಯಾಸ ಐಹೊಳೆದಲ್ಲಿರುವ ದೇವಾಲಯದಲ್ಲಿಯೂ ಕಂಡುಬರುತ್ತದೆ ಮಂಟಪವನ್ನು ಒಳಗೊಂಡಿದೆ. ಇದೇ ರೀತಿಯ ವಿನ್ಯಾಸ ಐಹೊಳೆದಲ್ಲಿರುವ ದೇವಾಲಯದಲ್ಲಿಯೂ ಕಂಡುಬರುತ್ತದೆ, ಆದರೆ ಈ ಎರಡು ದೇವಾಲಯಗಳ ವಿನ್ಯಾಸ ಮತ್ತು ಘಟಕಗಳ ವ್ಯವಸ್ಥೆಯಲ್ಲಿ ಗಮನಾರ್ಹ ವ್ಯತ್ಯಾಸಗಳಿವೆ.

#### ಉಪಸಂಹಾರ:

ಮಹಾಕೂಟದ ದೇವಾಲಯಗಳ ವಾಸ್ತುಶಿಲ್ಪದ ಕುರಿತಾದ ಈ ಅಧ್ಯಯನವು ಕ್ರಿ.ಶ. 550 ರಿಂದ 757 ರವರೆಗಿನ ಪಶ್ಚಿಮ ಚಾಲುಕ್ಯರ ಕಲಾ ಶ್ರೀಮಂತಿಕೆಯನ್ನು ಅನಾವರಣಗೊಳಿಸುತ್ತದೆ. ಇಲ್ಲಿನ 24 ದೇವಾಲಯಗಳ ರಚನಾತ್ಮಕ ವಿನ್ಯಾಸ, ಸ್ತಂಭ ಶಾಸನಗಳ ಐತಿಹಾಸಿಕ ಮಹತ್ವ ಮತ್ತು ಶೈವ ಧರ್ಮದ ವಿಕಾಸವನ್ನು ಈ ಪ್ರಬಂಧವು ಕೂಲಂಕಷವಾಗಿ ವಿಶ್ಲೇಷಿಸಿದೆ. ವಿಶೇಷವಾಗಿ, ಕರ್ನಾಟಕದ ಹೆಮ್ಮೆಯ ಕದಂಬ, ನಾಗರ, ಶೈಲಿಯ

ಮೆಟ್ಟಿಲುಗಳ ಪಿರಮಿಡ್ ಆಕಾರದ ಶಿಖರಗಳು ಇಲ್ಲಿನ ವಾಸ್ತುಶಿಲ್ಪದ ವೈವಿಧ್ಯತೆಗೆ ದ್ಯೋತಕವಾಗಿವೆ. ಬಾದಾಮಿ ಚಾಲುಕ್ಯರ ಕಲಾ ವೈಭವಕ್ಕೆ ಸಾಕ್ಷಿಯಾಗಿ ನಿಂತಿರುವ ಮಹಾಕೂಟದ ದೇವಾಲಯ ಸಂಕೀರ್ಣವು ಒಂದು ಅದ್ಭುತ ಲೋಕ. ಇಲ್ಲಿನ ಹದಿನೆಂಟು ದೇವಾಲಯಗಳು ಕೇವಲ ಕಲ್ಲಿನ ಕಟ್ಟಡಗಳಲ್ಲ, ಅವು ಅಂದಿನ ಧಾರ್ಮಿಕ ನಂಬಿಕೆ ಮತ್ತು ಕಲಾತ್ಮಕತೆಯ ಸಂಗಮ. ಬಾದಾಮಿ ಚಾಲುಕ್ಯರು ಪ್ರೋತ್ಸಾಹಿಸಿದ ಇಲ್ಲಿ ಕಾಣಬಹುದು. ಮತ್ತು ಮಹಾಕೂಟದ ಆ ಸೌಂದರ್ಯ ಮತ್ತು ಇತಿಹಾಸವನ್ನು ಜನಸಾಮಾನ್ಯರಿಗೆ ಹತ್ತಿರವಾಗಿಸುತ್ತದೆ.

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## Thoughts On Social Justice: Dr. B. R. Ambedkar

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### **Abstract:**

*B.R. Ambedkar the chief architect of Indian Constitution came at the appropriate moment in British ruled India to assume the natural leadership of his kinsmen and participated in social movement and got involved in founding the constitutional edifice of the country. The concept of social justice, like law, changes. It evolves itself into progressively new patterns and expands its frontiers and assumes new dimensions. Social justice has significance in the context of Indian society which is divided into Castes and Communities and they create walls and barriers of exclusiveness on the basis of superiority and inferiority such inequalities pose serious threat to Indian democracy.*

*B.R. Ambedkar concept of social Justice stands for the liberty equality and social justice of all human beings. He stood for a social system which is based on right relations between man and man in all spheres of life. Thus, social justice tries to secure the physical, mental and spiritual well being of all members of society and a fair distribution of rights. There is no consensus to what degree the state can intervene and curtail individual liberty for greater social good. However, it is clear that social justice is a dynamic term which complements and provides sustenance to “rule of law” and aims at eliminating social or economic inequalities plaguing the social structure. Its ideal end is establishment of a just society.*

**Keywords:** *B. R. Ambedkar, India, Equality, Freedom, Caste System, Conservation, Discrimination, Hindu Social System, Inequality, injustice, Social Democracy and Social Justice*

### **Introduction:**

Social justice involves the creation of just and fair social order just and fair to one and all. To make the social order just and fair for every member of the community, it may be necessary for the who are privileged to make some sacrifices. In this sense, Social justice is a revolutionary ideal. It includes both the economic justice and social justice. Social justice in India is the product of social injustice our Caste system and social structure is the fountain head for social injustice. It is unfortunate that even sixty years after independence social justice is still a distant dream not with in the reach of the masses. The humanoid problems that Indian society faced from ancient time down to social justice which

was not only very controversial among the deforms in the one hand but also many historians justice statesman social reformers to be replaced by social justice respect the term social Justice is a foreign term to Indian society and concept of social justice. There before the present dissertation is a humble attempt to present what social justice was meant according to B.R. Ambedkar what were the perspectives of the social in justice prevalent in the Indian society. What were the necessities to take him the concept of social justice in an urgent manner in the beginning of the 20<sup>th</sup> century finally how a propagated social justice in Indian society? These are all some of the problems explained and highlighted so that the comprehensive addition

contribution towards the social justice has been done. Although the present dissertation is about .B.R.Ambedkar and Social justice it would be better to know any other scholarly work have been done on this or a similar them, so that the present attempt may be improved in the light of those study

What is social justice? It is crucial to comprehend this concept before moving ahead. The term “social” widely means societal i.e. relating to human society and its members. It means something related to the structure and organization of society. It also includes economic and political arrangements in a society. It is equally imperative to understand the term “justice” so as to satisfactorily understand social justice. Plato’s conception of justice was duties oriented i.e. each individual should perform his/her duty in a society whereas Aristotle’s conception of justice was rights oriented. Aristotle propounded the concept of distributive justice. He added “injustice arises when equals are treated unequally and un-equals are treated equally.” Over time the concept of justice has evolved. In modern times, Robert Nozick, John Rawls and David Miller have added their perspective to the concept of justice.

### **Meaning and Definition:**

Social justice being a multi-dimensional concept has been viewed by scholars of law, philosophy and political science differently. The term social justice is quite comprehensive. Social justice is a bundle of rights, it is balancing wheel between haves and have not’s. It is a great social value in providing a stable society and in securing the unity of the country. In general, Social justice may be defined as “the right of the weak, aged, destitute, poor, women, children and other under-privileged persons”.

According to Utilitarian, social justice is being one of the dimensions of justice which

stands for fraternity; with a view to create such human social conditions which ensure free and fair development of all human beings. In fact the term may require a preferential treatment for certain sections of the population, who has been deprived of certain values for ages, with a view to bring them on equal footing other section of the population.

The Supreme Court has explained the concept of social justice i.e. “the Constitution commands justice, liberty, equality and fraternity as supreme values to usher in the egalitarian social, economic and political democracy”. Social justice, equality and dignity of persons are corner stone’s of social democracy. The concept of “social justice” which the Constitution of India engrafted consists of diverse principles essential for the orderly growth and development personality of every citizen. Social justice is thus an integral part of justice in the generic sense. Justice is a genus of which social justice is one of its species. Social justice is a dynamic device to mitigate the suffering of the poor, weak, dalits, Tribes and deprived sections of the society

### **Ideas of Justice:**

The primary aim of a well-ordered society, of a State, is to establish and maintain justice within its borders. It is, however, not altogether easy to make clear the idea of Justice. It may be explained in certain terms which may lead us towards a better understanding of the general conception of Justice. Why do people prefer justice to injustice? Justice, while justice is related with wisdom, benevolence and virtue. Almost all the thinkers of the world have explained and eulogized justice in various ways. Let us, therefore, look into some of the ideas of justice in order to grasp the spirit of Social Justice.

To begin with Cicero, "Justice is an intrinsic good." The doctrine of Pythagoreans

stressed that "every citizen should have his special place assigned to him in a just social order." To Plato, "Justice is the virtue of the soul. Justice is good, because it is indispensable. Justice is the attribute of an individual, but also of a whole city." One may agree with Plato, but hardly with his contemporary Thrasymachus, who defined justice as "an interest of the strong". It could be obtained even in the acts of injustice if need be there.

### **Constitutional Aspect-Equality and Social Justice:**

In the constitution of free India all the Indian Citizens have been guaranteed political and social equalities. At the same time, the liberty of free expression of thoughts, faith and religion. The builders of Constitution gave more importance to social justice than to economic and political justice. On Equality of opportunity with individual liberty were laid much emphasis. Under section 340 of Constitution 'Kaka Kalelkar Commission' was formed on 29<sup>th</sup> January 1953. In our Constitution the part making responsible to Government for Parliamentary affairs has been taken from British Constitution. Milking the principles of equality and liberty as the base of religion. Caste, sex, special region and language there have been created no feelings of difference with any one

### **B. R. Ambedkar's Perception of Justice:**

The name of B.R. Ambedkar has become synonymous to justice. His name finds a very honored and prominent place in the pantheon of the most illustrious builders of modern India, His social background, bitter and heart-rendering experience in life, his relentless struggle against the caste-ridden Hindu society the impenetrable citadel of conservatism, reaction, inequality, injustice and exploitation-and his approach to men and affairs profoundly influenced his socio-

political weltanschauung which centers round justice very prominently.

### **Dr. B. R. Ambedkar on Social Justice:**

As earlier referred to, "Justice", for Ambedkar, "is simply another name for liberty, equality and fraternity." This forms the cornerstone of Ambedkar's concept of social justice. It upholds the dignity of human personality. As the chief architect of India's Constitution, he got it shaped clearly on the values of justice, liberty, equality, fraternity and dignity of man. These ideals of social justice denote brotherly relations of a citizen with every other citizen in our society; and it abhors caste-barriers between man and man; and demands respect for all citizens from everyone. The spirit of social justice here gives significant place to mutual regard and responsibility in social life. What does social democracy mean? It means a way of life which recognizes liberty, equality and fraternity as the principles of life. These principles of liberty, equality and fraternity are not to be treated as separate items in a trinity. They form anion of trinity in the sense that to divorce one from the other is to defeat the very purpose of democracy,"

### **Protector of Justice and Rights:**

To all of us, the name of B.R. Ambedkar means a fighter for social justice as well as for human rights. B.R. Ambedkar had been a victim of injustice and inhuman treatment at the hands of religious diehards and Hindu fundamentalists. He himself realized the pangs of being an untouchable and found that only social justice and human rights could make the downtrodden the respectable human beings in this country.

### **B. R. Ambedkar Term Justice:**

The term "Justice" is very comprehensive and it is not easy to "define it. In words of Dias, "The concept of justice is too vast to be

encompassed by one mind. It is not something which can be captured in a formula once and for all. Other scholars like Krishnamurthy opine that, "In spite of best efforts it has not been possible to clearly define justice." However, today justice is interpreted as a protector of legal rights. Social justice came into limelight during the French Revolution of 1789. It is generally explained in terms of liberty, equality and fraternity. Thus, "the notion of social justice postulates that if the question of merit deserves attention, the demand of the need of the oppressed cannot be ignored. The justification behind meeting the needs of oppressed is that they arise, out of deprivation and exploitation of the system.

#### **A Creator of Social Justice:**

The contribution of Dr. B.R. Ambedkar in Indian Democracy is not to be forgotten. As a Chairman of the Constitutional Committee, he gave a shape to our country of a complete Sovereign Democratic Republic based on an adult franchise. Our Constitution is secular and socialist. With the provision of adult franchise many sections to eradicate unreliability have been added to the constitution. In the Constitution of free India all the citizens have been guaranteed social, political and economic equalities. Our leaders began to think about it from the time of struggle for freedom of the country. Baba Saheb B.R. Ambedkar's name has written in golden letters in the history of India as a creator of social justice. This fact is doubtless. He was not only the man of age and builder of the Constitution but also the creator of social justice and betterment of the down-trodden. He was one of the few sons in the History of India that he can be said to be the gift of Indian Freedom Movement, If Mahatma Gandhi gave direction and lesson of morality then Baba Saheb gave shape to social aspect without exploitation. In true sense of the word, he gave democratic and anti caste aim. He spent his whole

life for the betterment of the poor, exploited untouchables and troubled classes.

#### **B.R. Ambedkar's Contribution to Social Justice:**

Every society from time immemorial has been making its best efforts to ensure happiness and each to its members by guaranteeing fulfillment of their needs, alleviating their sorrows and sufferings and protecting them from abuse and exploitation, by doing justice. Before making any attempt to understand social justice, it becomes essential to clarify the concept of justice per se. "The concept of social justice is best understood as forming one part of the broader concept of justice in general. To comprehend it properly, we should begin by looking at justice as a whole, and then attempt to mark off that division of justice which we call social justice." The term justice has a very vast canvass and it is very difficult to give a very precise but comprehensive definition. Social justice takes within its compass millions of people living a life of want and it destroys inequalities of race, sex, power, position, wealth and brings about equal distribution of social, political and material resources of the community. Simply defined, social justice is a balance between social rights and social control. Dr. Ambedkar's concept of social justice stands for the liberty, equality and fraternity of all human beings. He stood for a social system which is based on right relations between man and man in all spheres of life. For the proper grasp of Dr. Ambedkar's concept of social justice, one has to go through his views about religion, particularly.

Every society from time immemorial has been making its best efforts to ensure happiness and each to its members by guaranteeing fulfillment of their needs, alleviating their sorrows and sufferings and protecting them from abuse and exploitation, i.e., by doing justice

Before making any attempt to understand social justice, it becomes essential to clarify the concept of justice division of justice which we call social justice. In 1918 when the Southborough commission for franchise came to India to get witness from depressed class people Ambedkar also was interviewed by the commission. He expressed, idem end separate electorates and reserved seats for the depressed class in proportion to the population. I emphasize the social equality and social justice before the demand the home rule was much the birth right of the Mahers as a Brahmin. I stress the need for a marked change in the attitude of caste Hindus to implement social justice to all, particularly the depressed class peoples.

A Constitution if it is out of touch with the people's life aims and aspirations, became rather empty if it falls below those aims, it drag the people down, it should be same thing higher to keep people's eye and minds up to a certain high mark- Jawaharlal Nehru. The author of the article insisted the scholarship of Ambedkar, that since. India union constitution different type of state, deferent culture and different languages, the demands and expectation of the development constitution people might have been also very different, in this context therefore a has given more powers to the states under the state autonomy and any proposal of scheduled caste by the state must be taken under the directive principles cannot be questioned in an court of law, father for the joint sphere of activities Ambedkar also included in the concurrent list, so Ambedkar The social justice of Ambedkar is insisting justice to all and he had seen the Buddha drama as a religion of social justice in which he was successful. I cannot give a message; the out caste is a byproduct of the caste system. There will be outcast as long as there are castes Hindus nothing can emancipate out caste except, the destruction of caste system

Quest for social justice" has observed, A philosophy of constitutionalism revolved around Social Justice and change through perfects constitution means, He desired to create an equalitarian society through the process of constitution making. He dreamt of an India where there would be no discrimination between man and man no exploitation no unsociability an no degradation his initial strategy as long as the British were three, lay in demanding constitution tights and safe quads, including the controversial separate electorate for the depressed classed on communal lines. But with the advent of independence, B.R.Ambedkar approached the problem from the wider perspective of nationalism democracy, humanity and justice. Therefore the present dissertation is a humble attempt to present what social justice was meant according to Ambedkar. What were the perspectives of the social in justice prevalent in the Indian society? it would be better to know any other scholarly work have been dome on this or a similar them, so that the present attempt may be improved in the light of those study.

#### **Conclusion:**

What were the necessities to take him the concept of social justice in an urgent manner in the beginning of the 20<sup>th</sup> century finally how a propagated social justice in Indian society. These are all some of the problems explained and highlighted so that the comprehensive addition contribution towards the social justice has been done. Although the present dissertation is about Dr. B.R.Ambedkar and Social justice Ambedkar equality basically how are the Indian society and cultural dative it may be outset that social justice. All the people equality before law and administration constitution and developing public conscience are conditions for equality in society.

Often, Dr. Ambedkar is portrayed as a Dalit leader who fought for his community with

unmatched alacrity. Of course he did. He gave a section of population in India a worthwhile identity. In doing so he fought for humanity. But in typifying his role as a Dalit leader we often ignore the great person that he was. Despite facing social injustice and discrimination multiple times in his life he never advocated a bloody revolution for overthrowing the prevailing social system. He believed in democracy and constitutional means to achieve his end. His clout on the social milieu during his times was such that thousands of supporters would have stood by his course of action. But he chose his course of action wisely. We should be grateful to Dr. Ambedkar for this.

In conclusion, it can be said that this research gives closer and analytical insight into the thoughts of Ambedkar on equality and freedom and provides an answer to the question of whether we achieve religious tolerance, human equality and freedom, true democracy in the society, justice and peace in the light of political philosophy of Ambedkar whose memory will ever guide the nation on the path of justice, liberty and equality. Sanjay Hegde, a Supreme Court judge, beautifully captures the position of Dr. Ambedkar in history of modern India, “His status in the national pantheon, where he occupies a corner all by himself, and slightly apart from the nationalist heroes of independence, is somewhat like his status in school. He may not have been a

hero of the war of Indian independence, but he is the hero who built an independent India. It is time that we cease to keep him ‘slightly apart’.

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## Sarrais And Bazars (Market Places) in Adil Shahis of Bijapur Kingdom 1489-1686

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### **Abstract:**

*“India shaped many mind, Encroached my identity, Influenced my beliefs and made me who I am India Matters me and I like to matter to India”*

*India is the cradle of the human race, the Birth place of Human Speech, The Mother of History, and Grand Mother of Legends and Great Grand Mother of Traditions, our Most valuable and most constructive materials in the History of man are treasured up in India only”.*

*India is always been a hub of rich History and Heritage, India is a unique country all over the world not only by its historical, Political background it's a unique country just because of its religious harmony and liberty, fraternity, and Unity in diversity these are the great things of India . This creates a special zone for Indians.*

**Key word: Sarai, Deccan Kingdom Bahamani, Adil Shahis, Bijapur, Darghs.**

### **Introduction:**

India was ruled by many of the Hindu and Muslim Dynasties even Deccan was ruled by The Great Bahamani dynasty after the fall of Bahamani Kingdom entire Deccan was divided itself in 5 parts of Shahs. Adil Shahis of Bijapur is one among them. From earliest times itself Bijapur and its neighbouring states having great importance in the Deccan. These regions witnessed many of the political ups and downs. Kadambas of Banavasi, Chalukyas of Badami, Rashtrakutas of Malakheda, Chalukyas of Kalyana , Yadavas of Devagiri, even some times these regions were ruled by Sultanates of Delhi likewise The great Khaljis, Tughlaqs, later again it was again came under Bahamani kingdom then it came under Adil Shahis of Bijapur dynasty, then the Moghals, the Nizams, Asaf Zahi Nizam Shahis, Marathas, Britishers. Bijapur and its regions remained under the Hindu Dynasties for many centuries they also construct there beautiful

History by their administrative reforms. Under the Early Muslims rulers Bijapur region was formed into a greater administrative division.

During Bahamans times Bijapur was considered on the seat of Khiljis governor Aizaduddin Abdur Jah in 1478 under the new Administrative arrangements. Bijapur and its neighbouring regions were become the Subhas (Provinces) called Tarraf. In the eighties of 15th century Bahamanis rule lost its strength and its life force. As the results Adil Shahis rose in Power under Yusuf Adil khan who worked as A Subhedar of this province (Tarraf) who becomes the independent ruler of Bijapur then he stars his Administration as a independent Sultan of Bijapur. Later it was ruled by nine valour kings. Namely

1. Yusuf Adil Shah - (1489-1510)
2. Ismail Adil Shah - (1510-1534)
3. Mallu Adil Shah- - (1534-1535)
4. Ibraheem Adilsha-1 - (1535-1558)

5. Ali Adil Shah-I - (1558-1580)
6. Ibraheem Adil Shah –II (1580-1627)
7. Mohammad Adil Shah- (1627-1656)
8. Ali Adil Shah - II (1656-1672)
9. Shikandar Adil Shah (1672-1686)

Adil Shahis of Bijapur were the prominent rulers of this region during time they performed very well they enhance the power and provide such a wonderful administration to Deccan Region. They extend their territories from the sea Shore of Arabian Ocean to Bay of Bengal. Adil Shahis of Bijapur is one of the Five off shoots of Bahamans Kingdom exercised powerful influenced in Medieval Deccan. Its territory stretched from Arabian Sea shore to Bay of Bengal. So naturally History of Bijapur has been fascinating topic many of the Indian and Foreign research Scholars I hope I'm also one of them.

Most of the scholarly works on History of Bijapur are confined to the period between 1489-1686 many of the Indian Historians are enlighten Deccan History even Some Foreign Scholars also helped us to reconstruct the realistic History with authentic source. Adil Shahis of Bijapur, one of the Five off shoots of Bahamans Kingdom exercised powerful influenced in Medieval Deccan. Its territory stretched from Arabian Sea shore to Bay of Bengal. So naturally History of Bijapur has been fascinating topic many of the Indian and Foreign research Scholars I hope I'm also one of them. Most of the scholarly works on History of Bijapur are confined to the period between 1489-1686 many of the Indian Historians are enlighten Deccan History even Some Foreign Scholars also helped us to reconstruct the realistic History with authentic sources so we must thankful to them.

About this concern topic large number of Indian and Foreign sources are available and they were published also some of the unpublished sources were also available, some of the original Farman's, Kaifiyats were also available in Persian

Arabic and Marathi (Modi) Urdu and English. For the convenient of the present studies I used contemporary and later sources for making this research work I used Adil Shahis Sources, Later Adil Shahis sources, English Factory sources, French sources etc the material on Port towns, Market places and Sarais of Adil Shahis of Bijapur Kingdom is fairly extensive and abundant in both Persian and non-Persian sources.

#### **Research Method:**

The present research work is originally carried out by me. Throughout my research work I have followed Historical Field survey method and Observed internal and external criticism. In this research work I have been observed and I have tried my best to observed strict objectivity.

#### **Objectives:**

1. To understand the Historical importance of Adil Shahis of Bijapur Kingdom
2. To analyse the External & Internal relationships of Adil Shahis Sultans of Bijapur.
3. To assess the contributions of Adil Shahis to territorial system.
4. To understand the marketing places, Goods and their administration.
5. To understand the Importance of Sarais and their utilisation.

From 1489-1686 means in the second half of sixteenth century under the aegis Adil Shahis the capital of Bijapur occupied a great importance its occupied prominent place among the celebrated cities in India. That time it was considered a great centre of Commerce, Education, Trade and Commerce, many of cultural aspect and it was called hub of Sufiyakaram\* (Great Sufi saints). It was well known for its own culture called Bijapur Culture. During the days of Ali Adil Shah- 1st Bijapur star was in ascendancy since the accession of Sulatan

Ali-I in 1558. His victory in the Battle of Talikota against Aliya Ramaraya of Vijayanagara Empire they brought an enormous wealth. Before getting the Victory Vijayanagara Empire was considered a single Hindu Dynasty which exist itself in entire South India. Before establishment of Vijayanagar Empire Yadavas of Devagiri, Kakatiyas of Warangal, and Hoysalas of Dwarasamudra were failed to defend themselves against the Muslim invaders. But Vijayanagara Empire defends its Hindu Culture and Religion against the Muslim Rulers but finally it was also come to an end with Great Battle of Talikota in 1565. During the days of Ali Adil Shah-Its Bijapur star was in ascendancy since the accession of Sulatan Ali-I in 1558. His victory in the Battle of Talikota against Aliya Ramaraya of Vijayanagara Empire they brought an enormous wealth. After getting a huge amount of wealth he planned to utilise this wealth on Constructing the great Monuments and Fort of Adil Shahis of Bijapur Kingdom. During the reign of Sultan Ibraheem Adil Shah-II added so to say, pearl neck less Ibraheem Rouza to enhance the beauty of Bijapur, and Sultan Mohammad crowned it with the great dome called Gol Gumbaz. Thus the Adil Shahis of Bijapur Monarchs poured their soul and heart in the capital city, the period between accession of Sultan Ali Adil Shah-I up to the death of Sultan mohammed Adil Shah can be called the Golden era of Adil Shahis of Bijapur kingdom. During the reign of Ibrahim Adil Shah-II. Population of Bijapur is stated to have reached 9, 84,000 had an incredible of 1600 mosque.

#### **Sarais And Bazars (Market places):**

Abdal a great court poet of Ibrahim Adil Shah-II in his work (Ibrahim Nama) quoted that at the market of Bijapur the wealthy merchants from different countries sat in every direction with their costly items in Bijapur merchants could in stay in Sarais (Inns) attached to the mosque or

other public buildings such as Darghs, khankhas and other public utility buildings such types of Sarais were found at Taj Baudi, Sandal Masjid, Bukhari Masjid, Pahad khan Masjid, Ibrahim Roza, Hazrat Haji Makki Dargha of Tikota and Hazrat Pani Saheb Dargha of Baba Nagar.

Nawab Mustafa khana celebrated Nobel of Bijapur kingdom during the reign of Sultan Mohammed Adil Shah built a big Sarai in the west of Bijapur. Now that Sarai using like Jail. Local peoples say Dargha Jail. Here I would like to a knew where we can see the Carawan Sarai like Tikota , because its well known pilgrim of Muslim here two Sufis were stayed with their followers now we can see the Shrines of Hazarat Haji Mastan and Badakal Sahib. Besides its religious significance, Tikota was well known for trading activities and it was considered one of the famous Trade centres of Medieval Deccan. During the time of Ibraheem Adil Shah and Mohammad Adil Shah Malik Sandal senior . He was worked as a architect. He earned good name and Fame. He might have worked as a chief architect at Turkey and whatever he learned from them he introduced in Royal court of Adil Shahis of Bijapur. As a Royal Architect of Adil Shahi Dynasty he earned enormous wealth, which he spent for public utility in Bijapur area and its surrounding Suburbs . Even he Built Taj Baudi in his own money in the name of Taj Sultana .

Taj Baudi is meant for Public and pious persons alike. In the same way he built one caravan Sarai with pious intention of peoples. It seems Caravan Sarai of Tikota was considered one of the biggest Sarrai of Adil Shahi Kingdom Of Bijapur. Up till no such big Sarai found in the then areas of Bijapur Kingdom. The Sarai that surrounds the Ibraheem Rauza and its Mosque stand Second. It was not a caravan Sarai but a Sarai. Caravan Sarai of Tikota is one of the Best examples For civil engineering. The Caravan Sarai played an important role in promotion the

Brisk Trade that provides great facilities for Traders.

The inns are well furnished; here they could have security for their valuable commodities. So that's why it was considered one of the famous Sarai of Adil Shahi Kingdom of Bijapur.

During the reign of Sultan Mohammad Jahn Van Twist visited Bijapur as Ambassador even he took a royal welcome by Adil Shahis of Bijapur. After attending his Official work Jahn Van Twist visited and saw important places in Bijaour and nearby places. He received a royal hospitality and most of the nobles and higher officer accompanied him through his stay in Sarai they accompanied him till the end of his journey. He visited Shahapur (Famous Marketing Trade Centre), Ibraheem Rauza, Navaraspur, he saw the occasion of celebration of Holi in Bijapur.

During the Adil Shahi period so many Port Towns are worked like Chief Marketing Places. Viz; Broach, Surat, Sopar, Bessin, Chaul, Dabol, Chiplon, Rajapur, Manglore, Kharepattan, Malwan, etc Adil Shahis of Bijapur Kingdom was stretched from Arabian ocean to the Sea Shore of Bay of Bengal. These Port Towns were chief trading Centres. Even the Envoys Ambassadors and Merchants they utilised the Hospitality of Bijapurians from the Great Sarais of that time. At the time of Adil Shahis Bijapur there are so many Market places like Bazaars' were played an vital role in the trade and commerce. Even so many Market places mentioned in the History of Great Patrons by the contemporary chroniclers.

During the Yusuf Adil Shahs reign some Bazaars were built for making an arrangement of Chief Trading centres.

1. Markovi
2. ThanaBazaar,,
3. NagapatthanaBazaar,
4. Dualat Bazaar,

5. Murad khan
6. Palah Bazaar,
7. Mubark Bazaar,
8. Shahapet Bazaar etc

During the reign of Sulatan Ismail Adil Sah-I also built some Bazaars like

1. Kamal Khan Bazzar
2. Naka Bazar
3. Bare Khundawand Bazaar

During the reign of Sulatan Ibraheem Adil Sah-I also built some Bazaars like

1. Jagate Bazaar,
2. Rao Bazaar
3. Sher Khan Khana Bazaar
4. Sikandar Bazaar
5. Farhad khan Bazaar
6. Fateh jaman Bazaar
7. Karanjah Bazaar
8. Shikar Khan Bazaar

During the reign of Sulatan Ali Adil Sah-I also built some Bazaars like

1. Great Jami Masjid Bazaar
2. Sikandar Bazaar
3. Farhad khan Bazaar
4. Dilir Khan Bazaar
5. Hydar Bazaar

During the reign of Sulatan Mohammad Adil Sah-I also built Padshahur Bazaar

During the reign of Sulatan Ali Adil Sah-II started like Shahapur new Bazaar.

In that market some of the precious Metal, Spices, dried fruits, Raw Silk, Ivory and Coals, Copper, Silver, Gold, Emeralds, Gems, Satin Cloths, were being sold in this Marketing places.

#### **Conclusion:**

Usually an epilogue contains the conclusion part it's arrived by researcher in justification of his research title its research work. In the same sense I conclude this research paper or article with the end of conclusion. Sarais and Market places like the heart of Trade and

Commerce in the same sense here they played an important role in the History of Adil Shahis of Bijapur. It shows the wonderful contribution of great valour's. With help of these topics we can understand the Diplomatic and Commercial History of Adil Shahis of Bijapur Kingdom.

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ಆರೋಗ್ಯ ಮತ್ತು ಯೋಗಕ್ಷೇಮ ತಳಮಟ್ಟದ ಆರೋಗ್ಯ ಕಾರ್ಯಕರ್ತರ ಕರ್ತವ್ಯಗಳು ಮತ್ತು ಹೊಣೆಗಾರಿಕೆಗಳು.

ಅಮೆಸಿದ್ ಪೂಜೇರಿ

ಸಹಾಯಕ ಪ್ರಾಧ್ಯಾಪಕರು, ರಾಜಶಾಸ್ತ್ರ ವಿಭಾಗ ಸ.ಪ್ರ.ದ.ಕಾಲೇಜು, ಚಿಕ್ಕೋಡಿ ಬೆಳಗಾವಿ ಜಿಲ್ಲೆ-591201

ಮತ್ತು ಸಂಶೋಧನಾ ವಿದ್ಯಾರ್ಥಿ

ಅಭಿವೃದ್ಧಿ ಅಧ್ಯಯನ ವಿಭಾಗ, ಕನ್ನಡ ವಿಶ್ವವಿದ್ಯಾಲಯ ಹಂಪಿ

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**ಸಾರಾಂಶ:**

ಆರೋಗ್ಯ ಮತ್ತು ಯೋಗಕ್ಷೇಮ ಮಾನವನ ಜೀವನದ ಅತ್ಯಂತ ಪ್ರಮುಖವಾದ ಮೂಲ ಅಂಶವಾಗಿದೆ. ಮಾನವ ಆರೋಗ್ಯವಾಗಿದ್ದರೆ ಮಾತ್ರ ಸಮಾಜ ಅಲ್ಲದೆ ದೇಶ ಆರೋಗ್ಯವಾಗಿರುತ್ತದೆ. ಇದು ಮಾನವನ ಅಭಿವೃದ್ಧಿಗೆ ಅತ್ಯಂತ ಪ್ರಮುಖವಾದ ಅಂಶವಾಗಿದೆ. ಭಾರತವನ್ನು ಅಭಿವೃದ್ಧಿಗೊಳಿಸಬೇಕಾದರೆ ಗ್ರಾಮಗಳು ಆರೋಗ್ಯಯುತವಾಗಿರಬೇಕು. ಗ್ರಾಮಗಳ ಆರೋಗ್ಯವೇ ದೇಶದ ಆರೋಗ್ಯವಾಗಿದೆ. ಹಾಗಾಗಿ ಗ್ರಾಮೀಣ ಆರೋಗ್ಯ ಸುಧಾರಿಸುವಲ್ಲಿ ಆರೋಗ್ಯ ಸೌಲಭ್ಯಗಳನ್ನು ತಲುಪಿಸುವಲ್ಲಿ ತಾಯಿ ಮತ್ತು ಮಗುವಿನ ಮರಣ ಪ್ರಮಾಣ ಕಡಿಮೆ ಮಾಡುವಲ್ಲಿ ಆರೋಗ್ಯ ಕಾರ್ಯಕರ್ತರ ಪಾತ್ರ ವಿಶಾಲವಾಗಿದೆ.

ಈ ಲೇಖನದ ಉದ್ದೇಶವೂ ಆರೋಗ್ಯ ಮತ್ತು ಯೋಗ ಕ್ಷೇಮವನ್ನು ಸುಧಾರಿಸುವುದಾಗಿದೆ. ಗ್ರಾಮೀಣ ಪ್ರದೇಶದಲ್ಲಿ ನೈರ್ಮಲ್ಯವನ್ನು ಕಾಪಾಡಿ ಸ್ವಚ್ಛ ಸುಂದರ ಪರಿಸರವನ್ನು ನಿರ್ಮಿಸಬೇಕು ಮತ್ತು ಹಳ್ಳಿಗಳಲ್ಲಿ ಎಲ್ಲರೂ ನಮ್ಮದಿಯಿಂದ ಸುಖಕರ ಜೀವನ ನಡೆಸುತ್ತಾ ಸಂತೋಷದಾಯಕವಾಗಿರಬೇಕು. ಹಾಗಾಗಿ ಆರೋಗ್ಯವಂತ ಸಮಾಜವನ್ನು ನಿರ್ಮಿಸುವ ಜವಾಬ್ದಾರಿ ನಮ್ಮೆಲ್ಲರ ಮೇಲಿದೆ, ಮತ್ತು ಸರ್ಕಾರದ ಮೇಲಿದೆ ಅಲ್ಲದೆ ಆರೋಗ್ಯ ಕಾರ್ಯಕರ್ತರ ಜವಾಬ್ದಾರಿ ಕೂಡ ಆಗಿದೆ.

ಹಳ್ಳಿಗಳಲ್ಲಿ ಗರ್ಭಿಣಿಯರ ಆರೈಕೆ ಮಕ್ಕಳ ಲಸಿಕಾ ಕಾರ್ಯಕ್ರಮ ಪೌಷ್ಟಿಕಾಂಶದ ಕುರಿತು ಜಾಗೃತಿ ಮೂಡಿಸುವುದು ಕುಟುಂಬ ಕಲ್ಯಾಣ ಕಾರ್ಯಕ್ರಮಗಳನ್ನು ಜಾರಿಗೊಳಿಸುವುದು ಹಾಗೂ ವಿವಿಧ ರೋಗಗಳನ್ನು ನಿಯಂತ್ರಿಸುವಲ್ಲಿ ಮತ್ತು ತಡೆಗಟ್ಟುವಲ್ಲಿ ಆರೋಗ್ಯ ಕಾರ್ಯಕರ್ತರ ಕರ್ತವ್ಯ ಮತ್ತು ಹೊಣೆಗಾರಿಕೆಯಾಗಿದೆ. ಅಲ್ಲದೆ ಸಮುದಾಯ ಮತ್ತು ಆರೋಗ್ಯ ಕೇಂದ್ರಗಳ ನಡುವೆ ಸೇತುವೆಯಾಗಿ ಕಾರ್ಯನಿರ್ವಹಿಸುತ್ತಾರೆ.

**ಪ್ರಮುಖ ಪದಗಳು:** ಆರೋಗ್ಯ ಮತ್ತು ಯೋಗಕ್ಷೇಮ, ತಳಮಟ್ಟದ ಆರೋಗ್ಯ ಕಾರ್ಯಕರ್ತರ ಕರ್ತವ್ಯಗಳು ಮತ್ತು ಹೊಣೆಗಾರಿಕೆಗಳು, ಆರೋಗ್ಯ ಕೇಂದ್ರಗಳು.

**ಪರಿಚಯ:**

ಒಂದು ಪ್ರದೇಶದ ಸರ್ವಾಂಗೀಣ ಅಭಿವೃದ್ಧಿಗೆ ಅಡಿಪಾಯವಾಗಿ ಆ ಪ್ರದೇಶದಲ್ಲಿನ ಉತ್ತಮ ಆರೋಗ್ಯ ಕಂಡು ಬರುತ್ತದೆ. ಆರೋಗ್ಯ ಮಾನವನ ಜೀವನದ ಅತ್ಯಂತ ಮುಖ್ಯವಾದ ಸಂಪತ್ತು. ಒಬ್ಬ ವ್ಯಕ್ತಿ ದೈಹಿಕವಾಗಿ, ಮಾನಸಿಕವಾಗಿ ಹಾಗೂ ಸಾಮಾಜಿಕವಾಗಿ ಸುಸ್ಥಿತಿಯಲ್ಲಿದ್ದಾಗ ಮಾತ್ರ ಅವನು ಉತ್ತಮ ಜೀವನವನ್ನು ನಡೆಸಬಹುದು ಆದ್ದರಿಂದ ಸಮಾಜದ ಅಭಿವೃದ್ಧಿಗೆ ಆರೋಗ್ಯವು ಮಹತ್ವದ ಕೊಡುಗೆ ನೀಡುತ್ತದೆ. ಗ್ರಾಮೀಣ ಪ್ರದೇಶದಲ್ಲಿ ದೊರೆಯುವ ಆರೋಗ್ಯ ಸೌಲಭ್ಯಗಳನ್ನು ವೈದ್ಯರಿಂದ ಆರೋಗ್ಯ ಕಾರ್ಯಕರ್ತರಿಂದ ಸಮಾಜದ ವಿವಿಧ ಸಂಸ್ಥೆಗಳ ಪ್ರಮುಖ

ವ್ಯಕ್ತಿಗಳಿಂದ ಮಾಹಿತಿಯನ್ನು ಪಡೆದು ಆರೋಗ್ಯವನ್ನು ಸುಧಾರಿಸುವುದು ಬಹುಮುಖ್ಯವಾದ ಮಾನವನ ಕರ್ತವ್ಯವಾಗಿದೆ.

**ಆರೋಗ್ಯದ ಅರ್ಥ:** ವ್ಯಕ್ತಿಯು ದೈಹಿಕ ಮಾನಸಿಕ ಮತ್ತು ಸಾಮಾಜಿಕವಾಗಿ ಸಂಪೂರ್ಣವಾಗಿ ಸುಖಕರವಾಗಿರುವ ಸ್ಥಿತಿಗೆ ಆರೋಗ್ಯ ಎಂದು ಕರೆಯುತ್ತೇವೆ.

**ವಿಶ್ವ ಆರೋಗ್ಯ ಸಂಸ್ಥೆ-** 1948 ರ ಪ್ರಕಾರ ಆರೋಗ್ಯ ಎಂದರೆ ಕೇವಲ ರೋಗ ಅಥವಾ ದುರ್ಬಲತೆ ಇಲ್ಲದಿರುವುದು ಆರೋಗ್ಯವಲ್ಲ. ದೈಹಿಕ ಮಾನಸಿಕ ಮತ್ತು ಸಾಮಾಜಿಕವಾಗಿ ಸಂಪೂರ್ಣವಾಗಿ ಸುಖಸ್ಥಿತಿಯಲ್ಲಿರುವ ಸ್ಥಿತಿ ಯನ್ನು ಆರೋಗ್ಯ ಎಂದು ಕರೆಯುತ್ತೇವೆ.

**ಯೋಗಕ್ಷೇಮ ಎಂದರೆ:** ವ್ಯಕ್ತಿ ತನ್ನ ಜೀವನಕ್ಕೆ ಬೇಕಾದ ಅಗತ್ಯತೆಗಳನ್ನು ಪಡೆಯುವುದು ಮತ್ತು ಅವುಗಳನ್ನು ಸುರಕ್ಷಿತವಾಗಿ ಕಾಪಾಡಿಕೊಂಡು ಸುಖಕರ ಜೀವನ ನಡೆಸುವುದೇ ಯೋಗ ಕ್ಷೇಮ ಎಂದು ಕರೆಯುತ್ತೇವೆ.

**ಆರೋಗ್ಯ ಕಾರ್ಯಕರ್ತರು ಎಂದರೆ:** ಜನರ ಆರೋಗ್ಯವನ್ನು ರಕ್ಷಿಸಲು ರೋಗಗಳನ್ನು ತಡೆಗಟ್ಟಲು ಮತ್ತು ಚಿಕಿತ್ಸೆ ನೀಡಲು ಕಾರ್ಯನಿರ್ವಹಿಸುತ್ತಿರುವ ವ್ಯಕ್ತಿಗಳನ್ನು ಆರೋಗ್ಯ ಕಾರ್ಯಕರ್ತರು ಎನ್ನುತ್ತೇವೆ.

**ಆರೋಗ್ಯದ ಐತಿಹಾಸಿಕ ಹಿನ್ನೆಲೆ:** ಆರೋಗ್ಯ ಎಂಬ ಪದವು ಕಾಲಕ್ರಮೇಣ ಅಭಿವೃದ್ಧಿ ಹೊಂದಿದೆ. ಅದನ್ನು ಈ ರೀತಿಯಾಗಿ ವಿವರಿಸಬಹುದು

1) **ಪ್ರಾಚೀನಕಾಲ:** ಆರಂಭದಲ್ಲಿ ವೈದ್ಯಕೀಯ ಪದ್ಧತಿ ಧಾರ್ಮಿಕ ಆಚರಣೆ ಹಾಗೂ ಸಾಮಾಜಿಕ ಕಟ್ಟಳೆಗಳ ಮೇಲೆ ಅವಲಂಬಿತವಾಗಿತ್ತು. ಕಾಯಿಲೆಗಳು ಯಾವ ಕಾರಣದಿಂದ ಬರುತ್ತವೆ ಎಂದು ತಿಳಿದಿರಲಿಲ್ಲ ದೇವರ ಕೃಪೆ ಇಲ್ಲದಿದ್ದಾಗ ಅಥವಾ ನೈಸರ್ಗಿಕ ಸ್ಥಿತಿಯಿಂದಾಗಿ ಕಾಯಿಲೆಗಳು ಬರುತ್ತವೆ ಎಂದು ತಿಳಿದುಕೊಂಡಿದ್ದರು ಕ್ರಿಸ್ತಪೂರ್ವ 300ರಲ್ಲಿ ಭಾರತದಲ್ಲಿ ಆಯುರ್ವೇದ ಪದ್ಧತಿ ಹುಟ್ಟಿಕೊಂಡಿತ್ತು.

2) **ಗ್ರೀಕ್ ಮತ್ತು ರೋಮನ್ನರ ಕಾಲ:** ರೋಗಗಳು ಪ್ರಾಕೃತಿಕ ಕಾರಣದಿಂದ ಬರುತ್ತವೆ ಎಂದು ಹಿಪೋಕ್ರೇಟಿಸ್ ಹೇಳಿದನು ಇವನನ್ನು ವೈದ್ಯಶಾಸ್ತ್ರದ ಪಿತಾಮಹ ಎನ್ನುತ್ತೇವೆ. ರೋಮನ್ನರು ರೋಗಗಳ ವಾಸಿಗಾಗಿ ದೇವರಲ್ಲಿ ಮೋರೇ ಇಡುತ್ತಿದ್ದರು. ಕ್ರಿಸ್ತಪೂರ್ವ 293ರಲ್ಲಿ ಸಾಂಕ್ರಾಮಿಕ ರೋಗಗಳು ಬಂದಾಗ ಗ್ರೀಕರು ಸಿಕ್ಯುಲೇಸಿಯಸ್ ಎಂಬ ದೇವಸ್ಥಾನವನ್ನು ಕಟ್ಟಿದರು. ಇಲ್ಲಿ ಪೂಜೆ-ಹರಕೆ ಹೊತ್ತು ಕೊಳ್ಳುತ್ತಿದ್ದರು. ದೇವಾಲಯಗಳನ್ನು ಆಸ್ಪತ್ರೆಗಳಾಗಿ ಪರಿವರ್ತಿಸಲಾಯಿತು. ಕ್ರೈಸ್ತ ಮತ ಪ್ರಚಾರದಲ್ಲಿ ಫೆಬಿಲೋಲ್ ಎಂಬಾಕೆ ರೋಗಿಗಳಿಗೆ ಉಚಿತ ಚಿಕಿತ್ಸೆ ನೀಡಿದಳು.

3) **ಮಧ್ಯಕಾಲೀನ ಯುಗ:** ಕ್ರಿಸ್ತಪೂರ್ವ 14 ನೇ ಶತಮಾನದಲ್ಲಿ ಮಧ್ಯಯುಗದ ಪ್ರಸಿದ್ಧ ವೈದ್ಯನಾದ ಗ್ಯು. ಡಿ. ಚಾಲಿಯಾಕ್ ನು ಬ್ಲಾಕ್ ಡೆತ್ ಎಂಬ ಸಾಂಕ್ರಾಮಿಕ ರೋಗದ ವಿಚಾರವನ್ನು ಹೇಳಿದನು. ಕ್ರಿಸ್ತ ಪೂರ್ವ 1348 ರಲ್ಲಿ ಸಾಂಕ್ರಾಮಿಕ ರೋಗ ಬಂದಾಗ ಮಾನವರನ್ನು ಮನೆಯಿಂದ ಹೋರಗಿಡುವ ಪದ್ಧತಿ ಜಾರಿಯಲ್ಲಿತ್ತು. ಕ್ರಿ.ಪೂ 1500ರಲ್ಲಿ ಶಸ್ತ್ರಚಿಕಿತ್ಸೆ ಕ್ರಮವಾಗಿ ಹುಟ್ಟಿಕೊಂಡಿತು. ಭಾರತದಲ್ಲಿ ಶುಶ್ರುತ 2000ನೆ ವರ್ಷದಲ್ಲಿ ಈ ಹಿಂದೆಯೇ ಶಸ್ತ್ರಚಿಕಿತ್ಸೆ ಮಾಡಿ ತೋರಿಸಿದನು.

4) **ಆಧುನಿಕ ಯುಗ:** 16ನೇ ಶತಮಾನದಲ್ಲಿ ದೇಹರಚನಾಶಾಸ್ತ್ರ ಹೊರಬಂತು. 1572 ರಲ್ಲಿ ಮೈಶಾಕದ ಅಳತೆಪಟ್ಟಿ ಪತ್ತೆಹಚ್ಚಲಾಯಿತು. 1918 ರಲ್ಲಿ ಸ್ಟೀತೋಸ್ಕೋಪ್‌ನ್ನು ಕಂಡುಹಿಡಿಯಲಾಯಿತು. 1966 ರಲ್ಲಿ ಗೆಲಿಲಿಯೋ ಮೈಕ್ರೋಸ್ಕೋಪ್ ಕಂಡು ಹಿಡಿದನು. ಹೀಗೆ ಆರೋಗ್ಯದ ಇತಿಹಾಸ ಬೆಳೆದು ಬಂದಿದೆ. ಸಂವಿಧಾನದಲ್ಲಿ ಆರೋಗ್ಯದ ಕುರಿತು ಮಾಹಿತಿ:

**ಮೂಲಭೂತ ಹಕ್ಕುಗಳಲ್ಲಿ ಆರೋಗ್ಯ:**

1. **ಜೀವಿಸುವ ಹಕ್ಕು (ವಿಧಿ 21 - Right to Life):**

ಸಂವಿಧಾನದ 21ನೇ ವಿಧಿಯ ಪ್ರಕಾರ: ಪ್ರತಿಯೊಬ್ಬ ವ್ಯಕ್ತಿಗೆ ಗೌರವಯುತವಾಗಿ ಜೀವಿಸುವ ಹಕ್ಕನ್ನು ನೀಡಿದೆ.

ವ್ಯಾಖ್ಯಾನ: ಜೀವಿಸುವುದು ಎಂದರೆ ಕೇವಲ ಉಸಿರಾಡುವುದಲ್ಲ, ಬದಲಿಗೆ ರೋಗಮುಕ್ತ ಮತ್ತು ಸದೃಢವಾದ ಜೀವನ ನಡೆಸುವುದಾಗಿದೆ.

ತುರ್ತು ಚಿಕಿತ್ಸೆ: ಯಾವುದೇ ಸರ್ಕಾರಿ ಅಥವಾ ಖಾಸಗಿ ಆಸ್ಪತ್ರೆಯು ತುರ್ತು ಸಂದರ್ಭದಲ್ಲಿ ಚಿಕಿತ್ಸೆ ನೀಡಲು ನಿರಾಕರಿಸುವಂತಿಲ್ಲ. ಇದು ಪ್ರತಿಯೊಬ್ಬ ಪ್ರಜೆಯ ಮೂಲಭೂತ ಹಕ್ಕು.

2. **ಶೋಷಣೆಯ ವಿರುದ್ಧದ ಹಕ್ಕು (ವಿಧಿ 23 ಮತ್ತು 24):**

ಸಂವಿಧಾನದ 23ನೇ ವಿಧಿ ಪ್ರಕಾರ: ಮಕ್ಕಳನ್ನು ಅಪಾಯಕಾರಿ ಕೆಲಸಗಳಲ್ಲಿ ತೊಡಗಿಸುವುದನ್ನು ನಿಷೇಧಿಸುತ್ತದೆ.

ಸಂವಿಧಾನದ 24ನೇ ವಿಧಿ ಪ್ರಕಾರ: ಬಾಲಕಾರ್ಮಿಕ ಪದ್ಧತಿ ತಡೆಯುವ ಮೂಲಕ ಮಕ್ಕಳ ದೈಹಿಕ ಮತ್ತು ಮಾನಸಿಕ ಆರೋಗ್ಯವನ್ನು ರಕ್ಷಿಸುವುದು ಇದರ ಉದ್ದೇಶವಾಗಿದೆ.

**ರಾಜ್ಯ ನಿರ್ದೇಶಕ ತತ್ವಗಳಲ್ಲಿ ಆರೋಗ್ಯ:**

1. ರಾಜ್ಯ ನಿರ್ದೇಶಕ ತತ್ವಗಳು: ಸರ್ಕಾರವು ಜನಾರೋಗ್ಯವನ್ನು ಸುಧಾರಿಸಲು ಪಾಲಿಸಬೇಕಾದ ಕೆಲವು ಪ್ರಮುಖ ಅಂಶಗಳನ್ನು ಈ ತತ್ವಗಳಲ್ಲಿ ನೀಡಲಾಗಿದೆ:

ಸಂವಿಧಾನದ ವಿಧಿ 38 ರ ಪ್ರಕಾರ ಜನರ ಕಲ್ಯಾಣವನ್ನು ಉತ್ತೇಜಿಸಲು ಮತ್ತು ಸಾಮಾಜಿಕ ನ್ಯಾಯವನ್ನು ಒದಗಿಸಲು ರಾಜ್ಯವು ಶ್ರಮಿಸಬೇಕೆಂದು ತಿಳಿಸುತ್ತದೆ.

ಸಂವಿಧಾನದ ವಿಧಿ 39(e): ಕಾರ್ಮಿಕರ (ಪುರುಷ ಮತ್ತು ಮಹಿಳೆ) ಆರೋಗ್ಯ ಮತ್ತು ಯೋಗಕ್ಷೇಮವನ್ನು ರಕ್ಷಿಸುವುದು ಹಾಗೂ ಮಕ್ಕಳ ಆರೋಗ್ಯದ ದುರುಪಯೋಗವಾಗದಂತೆ ನೋಡಿಕೊಳ್ಳುವುದು ಸರ್ಕಾರದ ಜವಾಬ್ದಾರಿಯಾಗಿದೆ.

ವಿಧಿ 41: ಒಬ್ಬ ವ್ಯಕ್ತಿಗೆ ಕಾಯಿಲೆ, ಮುಪ್ಪು ಅಥವಾ ಅಂಗವೈಕಲ್ಯದ ಸಂದರ್ಭಗಳಲ್ಲಿ ಸರ್ಕಾರವು ಸಾರ್ವಜನಿಕ ನೆರವು ನೀಡಬೇಕು.

ವಿಧಿ 42: ಯಾವುದೇ ಒಂದು ಕೆಲಸದ ಸ್ಥಳದಲ್ಲಿ ಮಾನವೀಯ ಪರಿಸ್ಥಿತಿಗಳನ್ನು ಒದಗಿಸುವುದು ಮತ್ತು ಹೆರಿಗೆ ಸೌಲಭ್ಯಗಳನ್ನು ಖಚಿತಪಡಿಸುವುದು ಸರ್ಕಾರದ ಜವಾಬ್ದಾರಿಯಾಗಿದೆ.

ವಿಧಿ 47 (ಅತ್ಯಂತ ಪ್ರಮುಖ): ಜನರ ಪೌಷ್ಟಿಕಾಂಶದ ಮಟ್ಟ ಮತ್ತು ಜೀವನಮಟ್ಟವನ್ನು ಹೆಚ್ಚಿಸುವುದು ಹಾಗೂ ಸಾರ್ವಜನಿಕ ಆರೋಗ್ಯವನ್ನು ಸುಧಾರಿಸುವುದು ರಾಜ್ಯದ 'ಪ್ರಾಥಮಿಕ ಕರ್ತವ್ಯ' ಎಂದು ಇದು ಹೇಳುತ್ತದೆ. ಆರೋಗ್ಯಕ್ಕೆ ಉತ್ತಮವಾದದ್ದನ್ನು ಹೋರತುಪಡಿಸಿ ಮಾದಕ ಪಾನೀಯಗಳು ಮತ್ತು ಆರೋಗ್ಯಕ್ಕೆ ಹಾನಿಕಾರಕವಾದ ವಸ್ತುಗಳ ಬಳಕೆಯನ್ನು ನಿಷೇಧಿಸುತ್ತದೆ.

#### ಮೂಲಭೂತ ಕರ್ತವ್ಯಗಳಲ್ಲಿ ಆರೋಗ್ಯ (ವಿಧಿ 51A):

ಸಂವಿಧಾನದ 51A(g) ವಿಧಿಯ ಪ್ರಕಾರ, ಅರಣ್ಯ, ಸರೋವರ, ನದಿಗಳು ಸೇರಿದಂತೆ ನೈಸರ್ಗಿಕ ಪರಿಸರವನ್ನು ರಕ್ಷಿಸುವುದು ಮತ್ತು ಸುಧಾರಿಸುವುದು ಪ್ರತಿ ಪ್ರಜೆಯ ಕರ್ತವ್ಯವಾಗಿದೆ. ಸ್ವಚ್ಛ ಪರಿಸರವು ಉತ್ತಮ ಆರೋಗ್ಯವನ್ನು ಸುಧಾರಿಸುತ್ತದೆ.

#### ಅಧಿಕಾರ ಹಂಚಿಕೆಯಲ್ಲಿ ಆರೋಗ್ಯ:

ಅಧಿಕಾರವನ್ನು ನಾಲ್ಕು ರೀತಿಯಲ್ಲಿ ವರ್ಗೀಕರಿಸಲಾಗಿದೆ.

- 1) ಕೇಂದ್ರ ಪಟ್ಟಿ (100 ವಿಷಯಗಳು)
- 2) ರಾಜ್ಯ ಪಟ್ಟಿ (61 ವಿಷಯಗಳು)
- 3) ಸಮವರ್ತಿ ಪಟ್ಟಿ (52 ವಿಷಯಗಳು)
- 4) ಶೇಷಾಧಿಕಾರ

ಈ ರೀತಿ ಹಂಚಿಕೆಯಲ್ಲಿ ಆರೋಗ್ಯವು ರಾಜ್ಯ ಪಟ್ಟಿಯಲ್ಲಿ ಬರುತ್ತದೆ. ಆರೋಗ್ಯದ ಕುರಿತಾಗಿ ಕಾನೂನು ಮಾಡುವ ಅಧಿಕಾರ ರಾಜ್ಯ ಸರ್ಕಾರಕ್ಕೆ ಇದೆ. ರಾಜ್ಯ ಪಟ್ಟಿಯಲ್ಲಿ ಸಾರ್ವಜನಿಕ ಆರೋಗ್ಯ ಮತ್ತು ನೈರ್ಮಲ್ಯ, ಆಸ್ಪತ್ರೆಗಳು ಮತ್ತು ಔಷಧಾಲಯಗಳು ರಾಜ್ಯ ಸರ್ಕಾರಗಳ ಜವಾಬ್ದಾರಿಯಾಗಿರುತ್ತವೆ.

ಸಮವರ್ತಿ ಪಟ್ಟಿ: ಇಲ್ಲಿ ಕೇಂದ್ರ ಸರ್ಕಾರ ಮತ್ತು ರಾಜ್ಯ ಸರ್ಕಾರಗಳು ಆರೋಗ್ಯದ ಕುರಿತಾಗಿ ಕಾನೂನುಗಳನ್ನು ಮಾಡಬಹುದು. ಅಲ್ಲದೇ ಜನಸಂಖ್ಯೆ ನಿಯಂತ್ರಣ, ಕುಟುಂಬ

ಯೋಜನೆ, ವೈದ್ಯಕೀಯ ಶಿಕ್ಷಣ ಮತ್ತು ಔಷಧಗಳ ಮೇಲಿನ ನಿಯಂತ್ರಣದ ವಿಷಯದಲ್ಲಿ ಕೇಂದ್ರ ಮತ್ತು ರಾಜ್ಯ ಎರಡೂ ಸರ್ಕಾರಗಳು ಕಾನೂನು ರೂಪಿಸಬಹುದು.

**ತಳಮಟ್ಟದ ಆರೋಗ್ಯ ಕಾರ್ಯಕರ್ತರ ಕರ್ತವ್ಯಗಳು:** ಆರೋಗ್ಯವನ್ನು ಸುಧಾರಿಸುವಲ್ಲಿ ಮತ್ತು ನೈರ್ಮಲ್ಯದ ಕುರಿತು ಜನರಲ್ಲಿ ಜಾಗೃತಿ ಮೂಡಿಸುವಲ್ಲಿ, ಔಷಧಿಗಳನ್ನು ಸುವ್ಯವಸ್ಥಿತವಾಗಿ ಜನರಿಗೆ ತಲುಪಿಸುವಲ್ಲಿ ತಳಮಟ್ಟದ ಆರೋಗ್ಯ ಕಾರ್ಯಕರ್ತರು ಅಂದರೆ ವೈದ್ಯರು, ಆಶಾ ಕಾರ್ಯಕರ್ತೆಯರು, ಅಂಗನವಾಡಿ ಕಾರ್ಯಕರ್ತೆಯರು, ಎ ಎನ್ ಎಮ್ ಕಾರ್ಯಕರ್ತೆಯರು ಮುಂತಾದವರೂ ಆರೋಗ್ಯ ವ್ಯವಸ್ಥೆಯಲ್ಲಿ ಬೆನ್ನೆಲುಬಾಗಿದ್ದಾರೆ. ಅವರ ಪ್ರಮುಖ ಕರ್ತವ್ಯಗಳು ಈ ಕೆಳಗಿನಂತಿವೆ:

1. **ಆರೋಗ್ಯ ಜಾಗೃತಿ:** ಹಳ್ಳಿಗಳಲ್ಲಿ ರೋಗಗಳನ್ನು ತಡೆಗಟ್ಟಲು ಮತ್ತು ನೈರ್ಮಲ್ಯ ಜಾಗೃತಿಗಾಗಿ ಹಾಗೂ ಪೌಷ್ಟಿಕಾಂಶದ ಬಗ್ಗೆ ಸಮುದಾಯಕ್ಕೆ ಅರಿವು ಮೂಡಿಸುವಲ್ಲಿ ಇವರ ಪಾತ್ರ ಸಾಕಷ್ಟಿದೆ.
2. **ತಾಯಿ ಮತ್ತು ಮಗುವಿನ ಆರೈಕೆ:** ಗರ್ಭಿಣಿಯರನ್ನು ನೋಂದಾಯಿಸುವುದು ಮತ್ತು ಪ್ರಸವ ಪೂರ್ವದಲ್ಲಿ ಅವರಲ್ಲಿ ಆರೋಗ್ಯದ ಮತ್ತು ನೈರ್ಮಲ್ಯ ಕುರಿತಾಗಿ ತಿಳಿಸುವುದು ಹಾಗೂ ಸಾಂಪ್ರದಾಯಿಕ ಮನೆಯಲ್ಲಿ ಹೆರಿಗೆ ಮಾಡಿಸುವುದನ್ನು ತಡೆಗಟ್ಟಿ ಆಸ್ಪತ್ರೆಯಲ್ಲಿ ಹೆರಿಗೆಯಾಗುವಂತೆ ಪ್ರೋತ್ಸಾಹಿಸುವುದು ಮತ್ತು ನವಜಾತ ಶಿಶುಗಳ ಆರೋಗ್ಯ ಮತ್ತು ನೈರ್ಮಲ್ಯದ ಕುರಿತು ಸಂಬಂಧಪಟ್ಟ ಕುಟುಂಬದವರಿಗೆ ಮಾಹಿತಿಯನ್ನು ತಿಳಿಸುವುದಾಗಿದೆ.
3. **ಲಸಿಕಾ ಅಭಿಯಾನ:** ಚಿಕ್ಕ ವಯಸ್ಸಿನ ಮಕ್ಕಳಿಗೆ ಸಕಾಲದಲ್ಲಿ ಲಸಿಕೆ ಹಾಕಿಸಲು ಪ್ರೋತ್ಸಾಹವನ್ನು ಪ್ರೇರೇಪಿಸುವುದು ಅಲ್ಲದೇ ಸ್ವತಃ ತಾವೇ ಮನೆ ಮನೆಗೆ ತೆರಳಿ ಲಸಿಕೆಯನ್ನು ಹಾಕುವುದು ಆರೋಗ್ಯ ಕಾರ್ಯಕರ್ತರ ಕರ್ತವ್ಯವಾಗಿದೆ.
4. **ಪ್ರಥಮ ಚಿಕಿತ್ಸೆ ನೀಡುವುದು:** ಗ್ರಾಮೀಣ ಪ್ರದೇಶದಲ್ಲಿ ಚೇಳು ಕಚ್ಚುವುದು, ಹಾವು ಕಚ್ಚುವುದು, ಬೆಂಕಿ ಅವಗಡಗಳನ್ನು ತಪ್ಪಿಸುವುದರ ಕುರಿತಾಗಿ ಗ್ರಾಮೀಣ ಜನತೆಗೆ ತಿಳಿ ಹೇಳುವುದು ಅಷ್ಟೇ ಅಲ್ಲದೇ ಸ್ವತಃ ತಾವೇ ಪ್ರಥಮ ಚಿಕಿತ್ಸೆಯನ್ನು ಮಾಡುವುದು ವೈದ್ಯ ಮತ್ತು ಕಾರ್ಯಕರ್ತರ ಕರ್ತವ್ಯವಾಗಿದೆ.
5. **ಸಣ್ಣ ಕಾಯಿಲೆಗಳ ನಿರ್ವಹಣೆ:** ಗ್ರಾಮೀಣ ಜನತೆ ಆಸ್ಪತ್ರೆಗಳಿಂದ ದೂರದ ಪ್ರದೇಶದಲ್ಲಿ

ವಾಸಿಸುವುದರಿಂದ ಹಲವಾರು ಸಣ್ಣಪುಟ್ಟ ಕಾಯಿಲೆಗಳು ಬರುತ್ತವೆ ಅಂದರೆ ಸಾಮಾನ್ಯ ಜ್ವರ, ಅತಿಸಾರ ಮತ್ತು ಸಣ್ಣಪುಟ್ಟ ಗಾಯಗಳಿಗೆ ಮೂಲಭೂತ ಚಿಕಿತ್ಸೆ ನೀಡುವುದು.

6. ಸೇತುವೆಯಾಗಿ ಕಾರ್ಯನಿರ್ವಹಣೆ: ತಳಮಟ್ಟದಲ್ಲಿ ಗ್ರಾಮೀಣ ಪ್ರಾಥಮಿಕ ಆರೋಗ್ಯ ಕೇಂದ್ರಗಳು, ಸಮುದಾಯ ಆರೋಗ್ಯ ಕೇಂದ್ರಗಳು, ತಾಲೂಕಾ ಆಸ್ಪತ್ರೆಗಳು ಮತ್ತು ಜಿಲ್ಲಾ ಆರೋಗ್ಯ ಕೇಂದ್ರಗಳ ನಡುವೆ ಸಂಪರ್ಕ ಸೇತುವೆಯಾಗಿ ಕಾರ್ಯನಿರ್ವಹಿಸಿ, ಜನರಿಗೆ ಸರ್ಕಾರಿ ಸೌಲಭ್ಯಗಳನ್ನು ಶೀಘ್ರವಾಗಿ ತಲುಪುವಂತೆ ಮಾಡುವುದಾಗಿದೆ.
7. ಕುಟುಂಬ ಯೋಜನೆ: ಭಾರತದಲ್ಲಿ ಅತೀ ಹೆಚ್ಚಿನ ಜನಸಂಖ್ಯೆ ಇರುವುದರಿಂದ ಇದರ ಕುರಿತಾಗಿ ಜನರಲ್ಲಿ ಜಾಗೃತಿ ಮೂಡಿಸುವುದಲ್ಲದೇ ಕುಟುಂಬ ಯೋಜನೆಯ ಮಹತ್ವವನ್ನು ತಿಳಿಸುವುದು ಮತ್ತು ಗರ್ಭನಿರೋಧಕ ಔಷಧಿಗಳ ಬಳಕೆಯ ಕುರಿತು ಜನರಿಗೆ ಮಾರ್ಗದರ್ಶನ ನೀಡುವುದು.
8. ದಾಖಲೆಗಳ ನಿರ್ವಹಣೆ: ಗ್ರಾಮೀಣ ಪ್ರದೇಶಗಳಲ್ಲಿ ವಾಸಿಸುವ ಜನರಲ್ಲಿ ಗ್ರಾಮದ ಜನನ ಮತ್ತು ಮರಣಗಳ ನೋಂದಣಿಯನ್ನು ಮಾಡಿಕೊಳ್ಳುವುದು ಮತ್ತು ಪ್ರಮುಖ ಆರೋಗ್ಯದ ಅಂಕಿಅಂಶಗಳ ದಾಖಲಾತಿಯನ್ನು ಕಾಪಾಡುವುದು.

#### ತಳಮಟ್ಟದ ಆರೋಗ್ಯ ಕಾರ್ಯಕರ್ತರ ಹೊಣೆಗಾರಿಕೆಗಳು:

ತಳಮಟ್ಟದ ಆರೋಗ್ಯ ಕಾರ್ಯಕರ್ತರು ಅಂದರೆ ವೈದ್ಯರು ಆಶಾ ಮತ್ತು ಎ ಎನ್ ಎಮ್ ಹಾಗೂ ಅಂಗನವಾಡಿ ಕಾರ್ಯಕರ್ತೆಯರು ಗ್ರಾಮೀಣ ಪ್ರದೇಶದಲ್ಲಿ ಸಾಕಷ್ಟು ಗುರುತರವಾದ ಹೊಣೆಗಾರಿಕೆಗಳು ಕೇವಲ ಸೇವೆ ನೀಡುವುದಕ್ಕೆ ಸೀಮಿತವಾಗಿಲ್ಲ; ಅವರು ಸಮುದಾಯ ಮತ್ತು ಸರ್ಕಾರದ ನಡುವೆ ಜವಾಬ್ದಾರಿಯುತ ಕೊಂಡಿಯಾಗಿ ಕಾರ್ಯನಿರ್ವಹಿಸುತ್ತಾರೆ.

ಅವರ ಪ್ರಮುಖ ಹೊಣೆಗಾರಿಕೆಗಳು ಈ ಕೆಳಗಿನಂತಿವೆ:

1. ಸಮುದಾಯದ ಆರೋಗ್ಯ ಸ್ಥಿತಿಯ ಮೇಲ್ವಿಚಾರಣೆ: ತಳಮಟ್ಟದಲ್ಲಿ ಗ್ರಾಮಗಳ ಪ್ರತಿಯೊಂದು ಕುಟುಂಬದ ಆರೋಗ್ಯ ಸ್ಥಿತಿಯನ್ನು ಗಮನಿಸುವುದಾಗಿದೆ ಅಲ್ಲದೆ ಗರ್ಭಿಣಿಯರ, ಬಾಣಂತಿಯರ ಹಾಗೂ ಮಕ್ಕಳ ಆರೋಗ್ಯದ ಬಗ್ಗೆ ನಿರಂತರವಾಗಿ ನಿಗಾ ವಹಿಸುವುದು ಇವರ ಮುಖ್ಯ ಹೊಣೆಗಾರಿಕೆಯಾಗಿದೆ.

2. ಸಕಾಲಿಕ ಮಾಹಿತಿ ವಿನಿಮಯ: ಗ್ರಾಮೀಣ ಪ್ರದೇಶದಲ್ಲಿ ನೈರ್ಮಲ್ಯದ ಕೊರತೆಯಿಂದಾಗಿ ಸಾಂಕ್ರಾಮಿಕ ರೋಗಗಳ ಕಂಡುಬರುತ್ತವೆ. ಆಗ ಆರೋಗ್ಯ ಕಾರ್ಯಕರ್ತರು ಇಂತಹ ಲಕ್ಷಣಗಳು ಕಂಡುಬಂದಲ್ಲಿ ತಕ್ಷಣವೇ ಹಿರಿಯ ಆರೋಗ್ಯ ಅಧಿಕಾರಿಗಳಿಗೆ ಅಥವಾ ಹತ್ತಿರದ ಪ್ರಾಥಮಿಕ ಆರೋಗ್ಯ ಕೇಂದ್ರಕ್ಕೆ ಮಾಹಿತಿಯನ್ನು ನೀಡುವುದು ಇವರ ಹೊಣೆಗಾರಿಕೆಯಾಗಿದೆ.
3. ದಾಖಲೆಗಳ ನಿಖರ ನಿರ್ವಹಣೆ: ಗ್ರಾಮೀಣ ಭಾಗದಲ್ಲಿ ಯಾವುದೇ ಸಾಂಕ್ರಾಮಿಕ ರೋಗಗಳು ಬಂದರೆ ಮತ್ತು ಇತರ ಗಂಭೀರ ರೋಗಗಳು ಇದ್ದರೆ ಅವುಗಳ ಕುರಿತಾಗಿ ದಾಖಲೆಗಳನ್ನು ಇಡುವುದು ಅಲ್ಲದೇ ಲಸಿಕಾ ಕಾರ್ಯಕ್ರಮಗಳು, ಜನನ-ಮರಣದ ಅಂಕಿಅಂಶಗಳು ಮತ್ತು ತಾಯಿ-ಮಗುವಿನ ಆರೋಗ್ಯ ಕಾರ್ಡ್‌ಗಳನ್ನು ನಿಖರವಾಗಿ ನಿರ್ವಹಿಸುವುದು ಇವರ ಶಾಸನಬದ್ಧ ಹೊಣೆಗಾರಿಕೆಯಾಗಿದೆ.
4. ಸೌಲಭ್ಯಗಳ ಸದ್ಭಳಕೆ: ಸರ್ಕಾರವು ಆರೋಗ್ಯ ಇಲಾಖೆಗಳಿಗೆ ಪೂರೈಸಿದ ಇಲ್ಲ ರೀತಿಯ ಸೌಲಭ್ಯಗಳನ್ನು ವ್ಯವಸ್ಥಿತವಾಗಿ ಸದ್ಭಳಕೆ ಮಾಡುವುದಲ್ಲದೇ ಅವುಗಳನ್ನು ಗ್ರಾಮೀಣ ಜನತೆಗೆ ಉಪಯೋಗಿಸಲು ಅವಕಾಶ ನೀಡುವುದು. ಮತ್ತು ಸರ್ಕಾರಿ ಆರೋಗ್ಯ ಯೋಜನೆಗಳಾದ ಜನನಿ ಸುರಕ್ಷಾ ಯೋಜನೆ, ಆಯುಷ್ಮಾನ್ ಭಾರತ್ - ಆರೋಗ್ಯ ಕರ್ನಾಟಕ, ಯಶಸ್ವಿನಿ ಆರೋಗ್ಯ ವಿಮೆ ಯೋಜನೆ, ಕರ್ನಾಟಕ ಆರೋಗ್ಯ ಸಂಜೀವಿನಿ ಯೋಜನೆಯಂತಹ ಸೌಲಭ್ಯಗಳು ಅರ್ಹ ಫಲಾನುಭವಿಗಳಿಗೆ ತಲುಪುವಂತೆ ನೋಡಿಕೊಳ್ಳುವುದು ಇವರ ಹೊಣೆಗಾರಿಕೆಯಾಗಿದೆ.
5. ತುರ್ತು ಸಂದರ್ಭದ ಸ್ಪಂದನೆ: ಗ್ರಾಮೀಣ ಪ್ರದೇಶದಲ್ಲಿ, ಪ್ರಸವಪೂರ್ವ ಮತ್ತು ಪ್ರಸವ ನಂತರ ತುರ್ತು ಅವಶ್ಯಕತೆ ಬಿದ್ದಾಗ ಹರಿಗೆ ಅಥವಾ ಅಪಘಾತದಂತಹ ತುರ್ತು ಸಂದರ್ಭಗಳಲ್ಲಿ ರೋಗಿಗಳನ್ನು ಆಸ್ಪತ್ರೆಗೆ ಸಾಗಿಸಲು ಸಮುದಾಯದ ಸಹಕಾರದೊಂದಿಗೆ ವಾಹನ ವ್ಯವಸ್ಥೆ ಮಾಡುವುದು ಮತ್ತು ಸೂಕ್ತವಾದ ಮಾರ್ಗದರ್ಶನವನ್ನು ಮಾಡುವುದಾಗಿದೆ.

6. ವೈಯಕ್ತಿಕ ಮತ್ತು ಸಮುದಾಯ ನೈರ್ಮಲ್ಯದ ಜವಾಬ್ದಾರಿ: ಗ್ರಾಮಗಳಲ್ಲಿ ಸ್ವಚ್ಛತೆ, ಕುಡಿಯುವ ನೀರಿನ ಶುದ್ಧೀಕರಣ ಮತ್ತು ಮೂಲಭೂತ ನೈರ್ಮಲ್ಯದ ಬಗ್ಗೆ ಜನರಲ್ಲಿ ಜಾಗೃತಿ ಮತ್ತು ಶಿಸ್ತು ಮೂಡಿಸುವ ಹೊಣೆಗಾರಿಕೆ ಇವರ ಮೇಲಿರುತ್ತದೆ.

#### ಉಪಸಂಹಾರ:

ಭಾರತದಂತಹ ವಿಶಾಲವ್ಯಾಪ್ತಿ ಮತ್ತು ಹೆಚ್ಚಿನ ಜನಸಂಖ್ಯೆಯುಳ್ಳ ರಾಷ್ಟ್ರಗಳಲ್ಲಿ ಆರೋಗ್ಯದ ಬಗ್ಗೆ ಕಾಳಜಿವಹಿಸುವುದು ಎಲ್ಲ ಪ್ರಜೆಗಳ ಮತ್ತು ಸರ್ಕಾರದ ಜವಾಬ್ದಾರಿಯಾಗಿದೆ. ಅಷ್ಟಾಗಿ ಕೂಡಾ ಆರೋಗ್ಯದ ಕುರಿತು ಕಾಳಜಿ ವಹಿಸದೆ ಇರುವುದು ಮತ್ತು ಶುದ್ಧವಾದ ಕುಡಿಯುವ

ನೀರನ್ನು ಕುಡಿಯದೆ ಇರುವುದು, ನೈರ್ಮಲ್ಯವನ್ನು ಕಾಪಾಡದೆ ಇರುವುದು ಸಾಮಾನ್ಯ ಲಕ್ಷಣವಾಗಿ ಕಂಡುಬರುತ್ತಿದೆ. ಈ ಎಲ್ಲಾ ಅಂಶಗಳನ್ನು ಸರಿಯಾಗಿ ಜಾರಿಗೆಗೊಳಿಸುವುದರಲ್ಲಿ ಸರಿಯಾದ ಹೊಣೆಗಾರಿಕೆ ಮತ್ತು ಕರ್ತವ್ಯಗಳನ್ನು ಕಾಪಾಡುವುದನ್ನು ಆರೋಗ್ಯ ಕಾರ್ಯಕರ್ತರ ಜವಾಬ್ದಾರಿಯಾಗಿದೆ.

#### ಗ್ರಂಥ ಸೂಚಿಗಳು:

1. ಡಾ. ಜನಾರ್ದನ್ : ಕರ್ನಾಟಕದಲ್ಲಿ ಗ್ರಾಮೀಣ ಆರೋಗ್ಯ
2. ಸರೋಜ ಕೆ : ಮಹಿಳೆ ಮತ್ತು ಆರೋಗ್ಯ
3. ಸಿ. ಆರ್. ಚಂದ್ರಶೇಖರ್ ಮತ್ತು ಎಂ. ಆರ್. ರಾಜಣ್ಣ : ಜನಾರೋಗ್ಯ



## ಭಾರತದ ಮಹಿಳೆಯರ ಆಸ್ತಿಯ ಹಕ್ಕು

### ಸುನಂದಾ ಮಂಜಿ

ಸಂಶೋಧನಾರ್ಥಿ, ರಾಜ್ಯಶಾಸ್ತ್ರ, ವಿಭಾಗ

ಅಭಿವೃದ್ಧಿ ಅಧ್ಯಯನ ವಿಭಾಗ

ಕನ್ನಡ ವಿಶ್ವವಿದ್ಯಾಲಯ, ಹಂಪಿ

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### ಸಂಕ್ಷಿಪ್ತ ವಿವರ:

ಮಹಿಳೆಯರ ಆಸ್ತಿಯ ಹಕ್ಕು ಲಿಂಗ ಸಮಾನತೆ ಮತ್ತು ಆರ್ಥಿಕ ಸಬಲೀಕರಣದ ಪ್ರಮುಖ ಮೈಲುಗಲ್ಲಾಗಿದೆ. ಭಾರತದಲ್ಲಿ ಮಹಿಳೆಯರ ಆರ್ಥಿಕ ಹಕ್ಕುಗಳ ಇತಿಹಾಸವನ್ನು ಪರಿಶೀಲಿಸಿದಾಗ, ಪುರುಷ ಪ್ರಧಾನ ಸಮಾಜ ಮತ್ತು ಸಾಮಾಜಿಕ ಕಟ್ಟಳೆಗಳ ಸನ್ನಿವೇಶದಲ್ಲಿ ಅವುಗಳನ್ನು ಇಡೀ ಭಾರತ ದೇಶದ ಮಹಿಳೆಯರಿಗೆ ಸಂಬಂಧಿಸಿದಂತೆ ಅರ್ಥ ಮಾಡಿಕೊಳ್ಳುವುದು ಮತ್ತು ಆಸ್ತಿಯ ಮಾಲೀಕತ್ವವು ಮಹಿಳೆಯರ ಆರ್ಥಿಕ ಸಾಮಾಜಿಕ ಮತ್ತು ಕಾನೂನು ಸವಲೀಕರಣಕ್ಕೆ ಹೇಗೆ ಸಹಾಯ ಮಾಡುತ್ತದೆ ಎಂಬುದನ್ನು ಅರ್ಥ ಮಾಡಿಕೊಳ್ಳಬೇಕಾಗಿದೆ. ಪುರುಷರಿಗೆ ಹೋಲಿಸಲಾಗಿ ಮಹಿಳೆಯರು ಕಡಿಮೆ ಆಸ್ತಿ ಹೊಂದಿದ್ದಾರೆ ಅಥವಾ ಹೊಂದಿಯೇ ಇಲ್ಲ ಎಂದರೆ ಇದಕ್ಕೆ ಕಾರಣ ಕೇವಲ ಅವಳ ತಪ್ಪಲ್ಲ ಸಮಾಜದ ರಚನೆಯ ಪರಿಣಾಮ ಆಗಿರಬೇಕು. ಧಾರ್ಮಿಕ, ಆಧ್ಯಾತ್ಮಿಕ ದೃಷ್ಟಿಯಿಂದ ಮಹಿಳೆಯನ್ನು ಅಪವಿತ್ರಳು, ಪೂಜೆ-ಪುನಸ್ಕಾರಗಳಲ್ಲಿ ಭಾಗವಹಿಸಲು ಅಯೋಗ್ಯಳು ಎಂಬ ದಿನಮಾನವೊಂದಿತ್ತು. ಅಷ್ಟೇ ಏಕೆ? ಮಹಿಳೆಯರಿಗೆ ಮನೆಯಲ್ಲಿ, ಸಮಾಜದಲ್ಲಿ ಸಿಗಬೇಕಾದ ಕನಿಷ್ಠ ಗೌರವವೂ ಸಿಗದಿದ್ದ ಸನ್ನಿವೇಶದಲ್ಲಿ ಅವಳು ಆಸ್ತಿ ಪಡೆಯುವುದು ಇನ್ನೆಲ್ಲಿಂದ ಬಂತು? ಪುರುಷ ಪ್ರಧಾನವಾದ ಸಮಾಜದಲ್ಲಿ ಅವಳನ್ನು ದ್ವಿತೀಯ ದರ್ಜೆಯ ಪ್ರಜೆಯಾಗಿ ಗಮನಿಸಿದ್ದರ ಪರಿಣಾಮವಾಗಿರಬಹುದು. ಇನ್ನೂ ಪುರುಷರು ಹುಟ್ಟಿನಿಂದ ಸಾಯುವವರಿಗೆ ಒಂದೇ ಮನೆಯಲ್ಲಿ ಇರುತ್ತಾನೆ. ಮಹಿಳೆಯು ವಯಸ್ಸಿಗೆ ಬಂದ ನಂತರ ವಿವಾಹವಾಗಿ ಇನ್ನೊಂದು ಮನೆಗೆ ಹೋಗುವಾಗ ಅವಳಿಗೆ ಆಸ್ತಿಯ ಅವಶ್ಯಕತೆ ಇಲ್ಲ ಎಂಬ ನಮ್ಮ ಸಂಪ್ರದಾಯವೂ ಪುರುಷ ಪ್ರಧಾನ ಸಮಾಜವು ಕಾರಣವಾಗಿರಬಹುದು. ಮಹಿಳೆ ಎಂದರೆ ಮನುಷ್ಯ ಅಲ್ಲ ಅವಳೊಂದು ವಸ್ತು ಎಂದು ಪರಿಗಣಿಸುವ ಸಮಾಜದಲ್ಲಿ ಅವಳು ಪುರುಷನ ಸರಿಸಮಾನ ಆಸ್ತಿ ಹೊಂದುವುದು ಕನಸಿನ ಮಾತಾಗಿತ್ತು.

### ಮುಖ್ಯ ಪದಗಳು : ಮಹಿಳೆ, ಆಸ್ತಿ, ಹಕ್ಕು, ಲಿಂಗ ಸಮಾನತೆ

ಕೃಷಿ ಚಟುವಟಿಕೆಯನ್ನು ಮೊಟ್ಟಮೊದಲು ಕಂಡುಹಿಡಿದವಳೇ ಹೆಣ್ಣು. ಗಂಡ-ಮನೆ ಎನ್ನುವ ಕೌಟುಂಬಿಕ ಒತ್ತಡದಲ್ಲಿಯೂ ಕೃಷಿಯಲ್ಲಿ ಪ್ರಧಾನ ಪಾತ್ರ ವಹಿಸುವ ಅವಳಿಗೆ ಬಿತ್ತನೆಯ ಹಕ್ಕಿಲ್ಲ. ಸುಗ್ಗಿಯಾದ ಕಾಳಿನಲ್ಲಿ ಪಾಲು ಇಲ್ಲ ಆಸ್ತಿಯ ಮೇಲೆ ಹಕ್ಕು ಇಲ್ಲ. ಗಂಡ ಸತ್ತ ಮೇಲೆ

ಸತಿಯಾಗಿ ಬೆಂಕಿ ಹೋಗದೆ, ವಿಧವೆಯಾಗದೆ ಅನ್ಯ ಮಾರ್ಗವಿಲ್ಲ. ಇದರ ನಡುವೆ ಎಷ್ಟೋ ಸಾಮ್ರಾಜ್ಯಗಳು ಉದಿಸಿದವು, ಉರುಳಿದವು. ರಾಜ್ಯವಾಳುವ ಕೈಗಳು ಬದಲಾದವು. ವಸಾಹತು ಶಾಹಿಗಳು ಬಂದರು. ಭಾರತದ ಮಹಿಳೆಯರಿಗೆ ಬದಲಾವಣೆಯ ಬೆಳಕು ದೂರದಲ್ಲಿ ಎಲ್ಲೋ

ಕನಸಿನಂತೆ ಗೋಚರವಾಗತೊಡಗಿತು. ಅವರು ಆಸ್ತಿಯ ಹಕ್ಕು ಸೇರಿದಂತೆ ಶಿಕ್ಷಣ, ಹಕ್ಕು, ಸವಲತ್ತುಗಳ ಬಗೆಗೆ ಎಚ್ಚೆತ್ತುಕೊಳ್ಳತೊಡಗಿದರು. ಮಹಿಳೆಯರು ತಮ್ಮ ಸರ್ವತೋಮುಖ ಅಭಿವೃದ್ಧಿಯಲ್ಲಿ ಶಿಕ್ಷಣ, ಉದ್ಯೋಗಗಳಂತೆ ಆಸ್ತಿಯ ಹಕ್ಕಿನ ಮಹತ್ವವನ್ನು ಅರಿತರು. ಆ ಆಸ್ತಿಯನ್ನು ಪಡೆಯುವಲ್ಲಿ ಸಮಾಜದಲ್ಲಿ ಎದುರಾಗುವ ಅಡೆ-ತಡೆಗಳನ್ನು, ಅನಿಷ್ಟ ಆಚರಣೆಗಳನ್ನು ಭೇದಿಸಿ ಹೊರ ಬರಲು ಪ್ರಯತ್ನಿಸಿದರು.

**ಮಹಿಳೆ** - ಜೈವಿಕ ಆಧಾರದ ಮೇಲೆ ಅಥವಾ ಲಿಂಗಭೇದದ ನೆಲೆಯಲ್ಲಿ ಮಾನವ ಜನಾಂಗವನ್ನು ಸ್ತ್ರೀಯರು ಮತ್ತು ಪುರುಷರು ಎಂದು ಎರಡು ಸಮೂಹಗಳಾಗಿ ವರ್ಗೀಕರಿಸಲಾಗಿದ್ದು, 'ಊರ್ವಶ್ಯದ ಮೇಲ್ಪಟ್ಟಿ ಎಲ್ಲಾ ಹೆಣ್ಣು ಮಕ್ಕಳನ್ನು ಮಹಿಳೆಯರೆಂದು ಪರಿಗಣಿಸಲಾಗಿದೆ.

**ಆಸ್ತಿ** - ಆಸ್ತಿಯನ್ನು ಇನ್ನೊಂದು ಅರ್ಥದಲ್ಲಿ ಸ್ವತ್ತು ಎಂದು ಕರೆಯಲಾಗಿದ್ದು, ಮನೆ, ಹೊಲ, ಹಣ ಇವೆಲ್ಲವೂ ಸ್ವತ್ತು ಎನಿಸಿಕೊಂಡರೆ, ಇವುಗಳನ್ನು ನಾವು ಕಾನೂನಾತ್ಮಕವಾಗಿ ಆಸ್ತಿ ಎಂದು ಕರೆಯುತ್ತೇವೆ.

**ಹಕ್ಕು** - ಒಬ್ಬ ವ್ಯಕ್ತಿಯ ಸರ್ವತೋಮುಖ ಅಭಿವೃದ್ಧಿಗೆ ದೊರೆಯುವ ಎಲ್ಲಾ ಅವಕಾಶಗಳನ್ನು ಹಕ್ಕುಗಳು ಎಂದು ಕರೆಯುತ್ತೇವೆ. ಅವು ನೈತಿಕವಾಗಿರಬಹುದು ಅಥವಾ ರಾಜಕೀಯವಾಗಿರಬಹುದು.

ಮಹಿಳೆಯರ ಆಸ್ತಿ ಹಕ್ಕು ಇದೊಂದು ಸ್ತ್ರೀವಾದದ ಉದಾರವಾದ ಸಿದ್ಧಾಂತವಾಗಿದೆ. ಎಂದರೆ ಪುರುಷನಿಗೆ ಸರಿಸಮಾನವಾಗಿ ಒಬ್ಬ ಮಹಿಳೆ ಆಸ್ತಿ ಹಕ್ಕು ಸೇರಿದಂತೆ ಎಲ್ಲ

ಹಕ್ಕುಗಳನ್ನು ಸರಿ ಸಮಾನವಾಗಿ ಪಡೆಯುವುದಾಗಿದೆ. ಇಲ್ಲಿ ಪುರುಷನಿಗೆ ಸರಿಸಮಾನವಾಗಿ ಮಹಿಳೆಯರಿಗೆ ಸಮಾನ ಕಾನೂನು ಹಕ್ಕುಗಳು, ಶಿಕ್ಷಣ, ಆಸ್ತಿ, ಮತದಾನ, ರಾಜಕೀಯ ಹಕ್ಕುಗಳಲ್ಲಿ, ಉದ್ಯೋಗದಲ್ಲಿ ಸಮಾನ ಅವಕಾಶ ಕಲ್ಪಿಸುವುದರ ಮೂಲಕ ಲಿಂಗ ಆಧಾರಿತ ಭೇದ-ಭಾವವನ್ನು ವಿರೋಧಿಸುವುದಾಗಿದೆ.

### ಹಿಂದೂ ಮಹಿಳೆ ಮತ್ತು ಆಸ್ತಿಯ ಹಕ್ಕು:

ಬ್ರಿಟಿಷರ ಆಗಮನಕ್ಕೆ ಮೊದಲು ಹಿಂದೂ ಸಮಾಜದಲ್ಲಿ ಆಸ್ತಿ ಹಕ್ಕು, ಉತ್ತರಾಧಿಕಾರ, ವಿವಾದ ಇತ್ಯಾದಿಗಳನ್ನು ನಿರ್ಣಯಿಸುತ್ತಿದ್ದು ಎರಡು ಪ್ರಮುಖ ಸ್ತೋತಿಗಳೆಂದರೆ ಮಿತಾಕ್ಷರ ಸಂಹಿತೆ ಮತ್ತು ದಯಾಭಾಗ. ದಯಾಭಾಗ ಸ್ತೋತಿಯು ಬಂಗಾಳ ಮತ್ತು ಇತರ ಪೂರ್ವ ಭಾರತದ ಪ್ರದೇಶಗಳಲ್ಲಿ ಅನ್ವಯವಾಗುತ್ತಿದ್ದರೆ, ಮಿತಾಕ್ಷರ ಸ್ತೋತಿಯು ಇತರ ಎಲ್ಲಾ ಪ್ರದೇಶಗಳಲ್ಲಿ ಜಾರಿಯಲ್ಲಿತ್ತು.

ವಿಜ್ಞಾನೇಶ್ವರನ ಮಿತಾಕ್ಷರ ಸಂಹಿತೆಯು ಪುರುಷ ಕೇಂದ್ರಿತವಾಗಿತ್ತು. ಆದರೂ ಮಹಿಳೆಯ ಆಸ್ತಿಯ ಹಕ್ಕಿನ ಮೂಲವನ್ನು ನಾವು ಇಲ್ಲಿ ಗುರುತಿಸಬಹುದಾಗಿದೆ. ಎಂದರೆ ಅವಿಭಕ್ತ ಕುಟುಂಬದಲ್ಲಿ ಮಗನಾದರೋ, ಪಿತೃರ್ಜಿತ ಆಸ್ತಿ ಹಕ್ಕನ್ನು ಅನುವಂಶಿಕವಾಗಿ ಎಂದರೆ ಹುಟ್ಟಿನಿಂದಲೇ ಪಡೆಯುತ್ತಾನೆ ಮತ್ತು ಅವನು ಆಸ್ತಿಯನ್ನು ಪಾಲು ಮಾಡಲು ಕುಟುಂಬದ ಯಜಮಾನನನ್ನು ಯಾವಾಗ ಬೇಕಾದರೂ ಒತ್ತಾಯಿಸಬಹುದು. ತಂದೆಯ ಸಾವಿನ ನಂತರ ಆಸ್ತಿಯ ಉತ್ತರಾಧಿಕಾರದ ಹಕ್ಕು ಮಗನಿಗೆ, ಮೊಮ್ಮಗನಿಗೆ, ಮರಿಮಗನಿಗೆ ಹೀಗೆ ಮೂರು

ತಲೆಮಾರು ಹೋಗುತ್ತಿತ್ತು. ಆದರೆ ಮಗಳು, ಪತ್ನಿ, ವಿಧವೆ ಅವರಾರೂ ಅವಿಭಕ್ತ ಕುಟುಂಬದ ಆಸ್ತಿ ಹಕ್ಕನ್ನು ಪಡೆಯುವಂತಿರಲಿಲ್ಲ. ಮೂರು ತಲೆಮಾರಿನಲ್ಲಿ ಉತ್ತರಾಧಿಕಾರವನ್ನು ಪಡೆಯಲು ಯಾವ ಪುರುಷ ಸಂತಾನವೂ ಇಲ್ಲದಿದ್ದ ಪಕ್ಷದಲ್ಲಿ ಮಾತ್ರ ಮಹಿಳೆಗೆ ಆಸ್ತಿ ಹಕ್ಕು ದೊರಕುತ್ತಿತ್ತು. ಆದರೆ ಅದು ಸೀಮಿತವಾಗಿತ್ತು. ಎಂದರೆ ಆಸ್ತಿ ಹಕ್ಕು ಅವಳಿಗೆ ಬದುಕಿರುವಾಗ ಮಾತ್ರ ಇದ್ದು, ಅದನ್ನು ಅವಳು ಪರಭಾರೆ ಮಾಡುವಂತಿರಲಿಲ್ಲ. ದಾಯಭಾಗ ಸಂಹಿತೆಯು ಮಹಿಳೆಯ ಬಗ್ಗೆ ಸ್ವಲ್ಪ ಉದಾರವಾಗಿತ್ತೆಂದು ತೋರುತ್ತದೆ.

ಮಹಿಳೆಯ ಆಸ್ತಿ ಹಕ್ಕನ್ನು ಕುರಿತು ಹಿಂದೂ ಸಮಾಜದಲ್ಲಿ ಜಾರಿಯಲ್ಲಿದ್ದ ಭಿನ್ನ ಸಂಪ್ರದಾಯಗಳನ್ನು ಮೊದಲು ಕ್ರೋಢೀಕರಿಸುವ ಕಾರ್ಯ ವಸಾಹತು ಶಾಹಿ ಕಾಲದಲ್ಲಿ ನಡೆಯಿತು ಆಗ ರಚನೆಯಾದ ೨ ಶಾಸನಗಳೆಂದರೆ,

1929 - ಪಿತೃರ್ಜಿತ ಆಸ್ತಿಯ ಹಿಂದೂ ಕಾಯ್ದೆ

1937 - ಹಿಂದೂ ಮಹಿಳೆಯರ ಆಸ್ತಿಯ ಹಕ್ಕಿನ ಕಾಯ್ದೆ

ಸ್ವಾತಂತ್ರ್ಯ ನಂತರ ಮಹಿಳೆಯ ಆಸ್ತಿ ಹಕ್ಕನ್ನು ಕುರಿತು ರಚಿಸಲ್ಪಟ್ಟ ಮೊದಲ ಪ್ರಮುಖ ಶಾಸನವೆಂದರೆ,

### 1956 ರ ಹಿಂದೂ ಉತ್ತರಾಧಿಕಾರ ಶಾಸನ:

ಮೃತರು ಉಯಿಲು ಬರೆಯದೆ ಇದ್ದಾಗ ಇದೊಂದು ಕ್ರಾಂತಿಕಾರಕ ಶಾಸನವಾಗಿತ್ತು. ಇದರ ನಿಯಮಗಳು ಇಂತಿವೆ.

1. ಭಿನ್ನ ಪ್ರಾಂತ್ಯಗಳಲ್ಲಿ ಜಾರಿಯಲ್ಲಿದ್ದ ಮಿತಾಕ್ಷರ ಹಾಗೂ ದಾಯಭಾಗ ಸಂಹಿತೆ

ಹೀಗೆ ಹಲವಾರು ಸಂಹಿತೆಗಳನ್ನು ಹಿಂದೂ ಮಹಿಳೆಯರಿಗೆ ಸಮಾನವಾಗಿ ಅನ್ವಯವಾಗುವ ಶಾಸನ ಇದಾಗಿತ್ತು.

2. ಆಸ್ತಿಯ ಮೇಲೆ ಮಹಿಳೆಗೆ ಈಗಾಗಲೇ ಕೊಡಲ್ಪಟ್ಟಿದ್ದ ಸೀಮಿತ ಹಕ್ಕನ್ನು ಪೂರ್ಣ ಹಕ್ಕಾಗಿ ಬದಲಾಯಿಸಲಾಯಿತು. ಎಂದರೆ ಆ ಮಹಿಳೆ ತನ್ನ ಜೀವಿತ ಕಾಲದಲ್ಲಿ ತನಗೆ ಬಂದ ಆಸ್ತಿಯ ಪಾಲನ್ನು ವರ್ಗಾಯಿಸಬಹುದು.
3. ಪುನರ್ ವಿವಾಹ, ಮತಾಂತರ, ವ್ಯಭಿಚಾರ ಇವು ಯಾವುವೂ ಮಹಿಳೆಯ ಉತ್ತರಾಧಿಕಾರದ ಹಕ್ಕುಗಳನ್ನು ಮೊಟಕುಗೊಳಿಸುವಂತಿಲ್ಲ.
4. ತಂದೆ ಸಾಯುವಾಗ ಗರ್ಭಸ್ಥವಾಗಿದ್ದ ಶಿಶುವು (ಅದು ಬಾಲಕ ಅಥವಾ ಬಾಲಕಿಯೇ ಆಗಿರಲಿ) ಹುಟ್ಟಿದ ನಂತರ ಉತ್ತರಾಧಿಕಾರದ ಹಕ್ಕನ್ನು ಪಡೆಯುತ್ತದೆ.
5. ವಿವಾಹದ ಅಥವಾ ಇತರ ಸಂದರ್ಭಗಳಲ್ಲಿ ಅವಳ ತಂದೆ-ತಾಯಿಯರು, ಅತ್ತೆ- ಮಾವಂದಿರು ಹಾಗೂ ಬಂಧು -ಬಳಗವು ಆಭರಣಗಳ ಅಥವಾ ಹಣದ ಸ್ವರೂಪದಲ್ಲಿ ಕೊಟ್ಟ ಉಡುಗೊರೆಯನ್ನು ಸ್ತ್ರೀ ಧನ ಎಂದು ಎಲ್ಲಾ ಸಂಹಿತೆ, ಶಾಸನಗಳು ಗುರುತಿಸುತ್ತವೆ ಈ ಸ್ತ್ರೀ ಧನದ ಮೇಲೆ ಆ ಮಹಿಳೆಗೆ ಮಾತ್ರ ಸಂಪೂರ್ಣ ಹಕ್ಕಿರುತ್ತದೆ.

ಹೀಗೆ ಈ ಶಾಸನವು ಅನೇಕ ನೆಲೆಗಳಲ್ಲಿ ಮಹಿಳಾ ಪರವಾಗಿದೆ ಮತ್ತು ಮಹಿಳೆಯ ಆಸ್ತಿಯ ಮೇಲೆ ಅವಳ ಸಂಪೂರ್ಣ ಹಕ್ಕನ್ನು ಸ್ಥಾಪಿಸುತ್ತದೆ ಆದರೆ ಇದರಲ್ಲಿ ಮಿತಿ

ಇರುವುದನ್ನು ನಾವು ಗಮನಿಸಬಹುದಾಗಿದೆ. ಅದೇಂದರೆ, ಮಹಿಳೆಯರು ಅವಿಭಕ್ತ ಕುಟುಂಬದ ಸದಸ್ಯರು ಮಾತ್ರ, ದಾಯಾದಿಯಲ್ಲ. ಆದ್ದರಿಂದ ಪುರುಷರಂತೆ ಪಿತ್ರಾರ್ಜಿತ ಆಸ್ತಿಯಲ್ಲಿ ಹಕ್ಕಿರುವುದಿಲ್ಲ. ಅವಳಿಗೆ ಹಕ್ಕಿರುವುದು ತನ್ನ ಗಂಡನ ಪ್ರತ್ಯೇಕ ಆಸ್ತಿಯ ಮೇಲೆ ಮಾತ್ರ.

### ಆಸ್ತಿ ಹಕ್ಕು ಮತ್ತು ಸಂವಿಧಾನಾತ್ಮಕ

#### ಸ್ಥಾನಮಾನ:

1950 ಜನವರಿ 26 ರಂದು ನಮ್ಮ ಸಂವಿಧಾನ ಜಾರಿಗೆ ಬರುವಾಗ ಸಂವಿಧಾನದ ೩ ನೇ ಭಾಗದಲ್ಲಿ 31 ಮತ್ತು 19 ವಿಧಿಗಳಲ್ಲಿ ಆಸ್ತಿಯ ಹಕ್ಕನ್ನು ಪ್ರಸ್ತಾಪಿಸಲಾಗಿತ್ತು. ಆದರೆ ಇದನ್ನು 1978 ರಲ್ಲಿ ಸಂವಿಧಾನಕ್ಕೆ 44 ನೇ ತಿದ್ದುಪಡಿ ತಂದು, ಮೂಲಭೂತ ಹಕ್ಕುಗಳ ಪಟ್ಟಿಯಿಂದ ತೆಗೆದುಹಾಕಿ, 300a ವಿಧಿಯಲ್ಲಿ ಸೇರಿಸಲಾಗಿದೆ. ಆಸ್ತಿ ಹಕ್ಕು ಇಂದು ಶಾಸನೀಯ ಸ್ಥಾನಮಾನ ಹೊಂದಿದೆ. ಸಂವಿಧಾನದ ಈ ಕೆಳಗಿನ ೩ ವಿಧಿಗಳು ಮಹಿಳೆಯರಿಗೆ ಆಸತಿಯ ಹಕ್ಕು ಇರುವುದನ್ನು ಸೂಕ್ಷ್ಮವಾಗಿ ಸ್ಪಷ್ಟಪಡಿಸುತ್ತವೆ.

ವಿಧಿ 14- ಕಾನೂನಿನ ಮುಂದೆ ಎಲ್ಲರೂ ಸಮಾನರು

ವಿಧಿ 15 ಕುಲ, ಜಾತಿ, ಧರ್ಮ, ಲಿಂಗ, ಜನ್ಮಸ್ಥಳಗಳ ಆಧಾರದ ಮೇಲೆ ತಾರತಮ್ಯ ಮಾಡಬಾರದು

21 - ಜೀವ ಸಂರಕ್ಷಣೆ ಮತ್ತು ವ್ಯಕ್ತಿ ಸ್ವಾತಂತ್ರ್ಯದ ರಕ್ಷಣೆ

#### ಪ್ರಮುಖ ಪ್ರಕರಣಗಳು:

1. ಮಧು ಕಿಶ್ವರ್ ಮತ್ತು ಸ್ಟೇಟ್ ಆಫ್ ಬಿಹಾರ್ 1996-ಕೆಲವು ಕಾನೂನುಗಳು

ಪುರುಷರಿಗೆ ಮಾತ್ರ ಅನುಕೂಲವಾಗಿದ್ದವು.

ನ್ಯಾಯಾಲಯವು ಅವುಗಳನ್ನು ಅಸಂವಿಧಾನಿಕ ಎಂದು ಘೋಷಿಸಿದೆ.

2. ಪ್ರಕಾಶ್ ವರ್ಸಸ್ ಪುಲವತಿ 2016-ಈ ಪ್ರಕರಣದಲ್ಲಿ ಉತ್ತರಾಧಿಕಾರ ಕಾಯ್ದೆಯ ತಿದ್ದುಪಡಿಯು ಹಿಂದಿನ ಪ್ರಕರಣಗಳಿಗೆ ಅನ್ವಯಿಸುವುದಿಲ್ಲ ಎಂದು ಸುಪ್ರೀಂ ಕೋರ್ಟ್ ತೀರ್ಪು ನೀಡಿತು.

3. ದಾನಮ್ಮ ವರ್ಸಸ್ ಅಮರ್ ಸಿಂಗ್ 2018 - ಈ ಪ್ರಕರಣದಲ್ಲಿ ಹೆಣ್ಣು ಮಕ್ಕಳಿಗೆ ಅಣ್ಣ-ತಮ್ಮಂದಿರಂತೆ ಅವರು ಆಸ್ತಿಯಲ್ಲಿ ಹಕ್ಕಿದೆ ತಂದೆ ಯಾವಾಗ ಸತ್ತರೂ ಅದು ಅನ್ವಯಿಸುತ್ತದೆ ಎಂದು ತೀರ್ಪು ನೀಡಿತು.

#### ಉಪಸಂಹಾರ:

ಇಂದಿನ ಸಮಾಜದಲ್ಲಿ ಮಹಿಳೆಯರ ಆಸ್ತಿ ಹಕ್ಕುಗಳು ಇನ್ನೂ ಸಂಪೂರ್ಣವಾಗಿ ಜಾರಿಯಾಗಿಲ್ಲದಿದ್ದರೂ ಸಂವಿಧಾನ, ಶಿಕ್ಷಣ, ಉದ್ಯೋಗ, ತಂತ್ರಜ್ಞಾನ ಹಾಗೂ ಹಲವು ನ್ಯಾಯಾಲಯಗಳ ತೀರ್ಪಿನಿಂದ ಮಹಿಳೆಯರು ಆಸ್ತಿ ಹಕ್ಕನ್ನು ಪಡೆಯುತ್ತಿದ್ದಾರೆ. ಹೆಚ್ಚು ಹೆಚ್ಚು ಸಾವಲಂಬಿಯಾಗುತ್ತಿದ್ದಾರೆ. ಎಲ್ಲಾ ಧರ್ಮಗಳ ಅಥವಾ ಮತಗಳ ಸಮುದಾಯಗಳಲ್ಲಿ ಮಹಿಳೆಯರ ಆಸ್ತಿ ಹಕ್ಕುಗಳ ಬಗ್ಗೆ ಸಾಕಷ್ಟು ಸುಧಾರಣೆಯಾಗಿದೆ. ಹಿಂದಿನಕ್ಕಿಂತ ಇಂದು ಹೆಚ್ಚು ಹಕ್ಕುಗಳು ಅವಳಿಗೆ ದೊರಕಿವೆ. ಆದರೆ ಆಸ್ತಿ ಹಕ್ಕುಗಳಲ್ಲಿ ಸಂಪೂರ್ಣವಾಗಿ ಲಿಂಗಸಮಾನತೆಯ ವ್ಯವಸ್ಥೆಗಾಗಿ ಮಹಿಳೆ ಕ್ರಮಿಸಬೇಕಾದ ದೂರ

ಸಾಕಷ್ಟಿದೆ. ಕಾಯಬೇಕಾದ ಸಮಯ ಸಾಕಷ್ಟು ಬೇಕಾಗುತ್ತದೆ ಎಂಬುದನ್ನು ಈ ವಿವರಗಳು ಸ್ಪಷ್ಟಪಡಿಸುತ್ತವೆ. ಮಹಿಳೆಯರಿಗೆ ಗಂಡು ಮಕ್ಕಳಂತೆ ಸಮಾನ ಹಕ್ಕು ನೀಡುವ ದಿಶೆಯಲ್ಲಿ ಇದು ಒಂದು ಉತ್ತಮ ಹೆಜ್ಜೆಯಾಗಿದೆ. ಮಹಿಳಾ ಸಬಲೀಕರಣ ಮತ್ತು ಆಸ್ತಿ ಹಕ್ಕುಗಳು ಇನ್ನೂ ಪೂರ್ಣಗೊಳ್ಳದ ಕಾರ್ಯವಾಗಿದ್ದು, ಸಮಾಜದಲ್ಲಿ ಬದಲಾವಣೆ ಅಗತ್ಯವಾಗಿದೆ. ಭಾರತದಲ್ಲಿ ಮಹಿಳೆಯರ ಆಸ್ತಿ ಹಕ್ಕುಗಳ ಅಭಿವೃದ್ಧಿಯು ಲಿಂಗ ಸಮಾನತೆಯಡೆಗೆ ಚಲಿಸುವಂತಹ ಪ್ರಯತ್ನವಾಗಿದೆ.

#### ಗ್ರಂಥ ಋಣ:

1. ಸಿ ಎನ್ ರಾಮಚಂದ್ರನ್ - ಮಹಿಳೆ ಮತ್ತು ಭಾರತೀಯ ಕಾನೂನುಗಳು- 2023 - ಅಂಕಿತ ಪುಸ್ತಕ ಪ್ರಕಾಶಕರು

2. 2 ಚ. ನ. ಶಂಕರರಾವ್ - ಭಾರತೀಯ ಸಮಾಜ - 2013- ಜೈ ಭಾರತ ಪ್ರಕಾಶನ ಮಂಗಳೂರು
3. ಪ್ರೊ. ಎನ್. ಹಾಲಪ್ಪ - ರಾಜ್ಯಶಾಸ್ತ್ರ - 2014 - ಸೂರ್ಯರಶ್ಮಿ ಪ್ರೇರಣಾ ಪ್ರಕಾಶನ ಬೆಂಗಳೂರು
4. ಎಂ ಚಂದ್ರ ಪೂಜಾರಿ - ಸಮಾಜ ಸಂಶೋಧನೆ - 2018 - ಪ್ರಸಾರಂಗ ಕನ್ನಡ ವಿಶ್ವವಿದ್ಯಾಲಯ ಹಂಪಿ
5. ಪ್ರೊ. ಶಿವನಗೌಡ ಜಿ ದೊಡ್ಡಮನಿ - ದಾಯಾದಿ ಆಸ್ತಿಯಲ್ಲಿ ಹೆಣ್ಣು ಮಕ್ಕಳಿಗೆ ಸಮಾನ ಹಕ್ಕಿನ ಕಾನೂನು - 2023
6. ಡಾ. ಎಚ್ ಎಸ್ - ಅನುಪಮಾ ಸಂವಿಧಾನ. ಮತ್ತು ಮಹಿಳೆ - 2024- ಲಡಾಯಿ ಪ್ರಕಾಶನ ಗದಗ.



## ಭಾರತದಲ್ಲಿ ಹೊಸತಲೆಮಾರಿನ ರಾಜಕೀಯ ಪ್ರವೇಶ: ಸವಾಲುಗಳು

### ವಿಶ್ವನಾಥ ಕೋಳೂರ

ಸಹಾಯಕ ಪ್ರಾಧ್ಯಾಪಕರು ಸ.ವೈ.ದ.ಕಾಲೇಜು-ಕುಷ್ಟಗಿ

ಮತ್ತು ಸಂಶೋಧನಾ ವಿದ್ಯಾರ್ಥಿ

ಅಭಿವೃದ್ಧಿ ಅಧ್ಯಯನ ವಿಭಾಗ-ಕನ್ನಡ ವಿಶ್ವವಿದ್ಯಾಲಯ-ಹಂಪಿ ಸಂಪರ್ಕ

Corresponding Author - ವಿಶ್ವನಾಥ ಕೋಳೂರ

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### ಸಾರಾಂಶ:

ಭಾರತವು ಪ್ರಪಂಚದಲ್ಲಿಯೇ ಅತೀ ಹೆಚ್ಚು ಯುವಕರನ್ನು ಹೊಂದಿರುವ ದೇಶವಾಗಿದ್ದು, 2024 ರ 18 ನೇ ಲೋಕಸಭಾ ಚುನಾವಣೆಯಲ್ಲಿ 96.88 ಕೋಟಿ ಮತದಾರರಲ್ಲಿ ಶೇಕಡಾ 65% ಮತದಾರರು 18 ರಿಂದ 40 ವಯೋಮಾನದವರಿದ್ದರು. ಈ ಜನಸಂಖ್ಯಾ ಲಾಭವು ರಾಜಕೀಯ ವ್ಯವಸ್ಥೆಯಲ್ಲಿ ಪ್ರಮುಖ ಪಾತ್ರವನ್ನು ನಿರ್ವಹಿಸುತ್ತದೆ. ಜನವರಿ 22 2025 ರ ಭಾರತ ಚುನಾವಣಾ ಆಯೋಗದ ವರದಿಗಳ ಪ್ರಕಾರ 99.1 ಕೋಟಿ ಮತದಾರರಿದ್ದು, ಅದರಲ್ಲಿ ಕರ್ನಾಟಕದ ಪಾಲು 5.3 ಕೋಟಿ ಅಂದರೆ ಶೇಕಡಾ 5% ಮತದಾರರಿದ್ದಾರೆ. ಭಾರತದಲ್ಲಿ ಯುವ ಮತದಾರರ ಪ್ರಮಾಣ ಅಧಿಕವಾಗಿದ್ದರೂ, ಅದರ ಪ್ರಮಾಣ ಮತದಾನದಂತಹ ರಾಜಕೀಯ ಹಕ್ಕಿಗೆ ಮಾತ್ರ ಸೀಮಿತವಾಗಿದ್ದು, ಯುವಜನರ ರಾಜಕೀಯ ಪ್ರಾತಿನಿಧ್ಯ ತುಂಬಾ ಕಡಿಮೆ ಇದೆ. ಒಂದು ವೇಳೆ ಯುವ ಜನರಿಗೆ ಚುನಾವಣೆಯಲ್ಲಿ ಸ್ಪರ್ಧಿಸುವ ಅವಕಾಶ ಸಿಕ್ಕಿದರೆ ಸಹ ಅಂತಹ ಅವಕಾಶಗಳು ರಾಜಕೀಯ ಹಿನ್ನೆಲೆ ಹೊಂದಿರುವ ಕುಟುಂಬದ ಯುವಕರಿಗೆ (ವಂಶಪಾರಂಪರ್ಯ) ಮಾತ್ರ ಸಿಗುತ್ತಿವೆ. ಕುಟುಂಬ ರಾಜಕೀಯದ ಪ್ರಭಾವ, ಹಣಬಲ, ತೋಳ್ಳಲ, ಜಾತಿಯಾಧಾರಿತ ರಾಜಕಾರಣ, ಧರ್ಮ ಆಧಾರಿತ ರಾಜಕಾರಣ, ರಾಜಕೀಯ ಭ್ರಷ್ಟಾಚಾರದಂತಹ ರಾಜಕೀಯ ಅನಿಷ್ಟಗಳು ಹೊಸ ತಲೆಮಾರಿನ ರಾಜಕೀಯ ಪ್ರವೇಶಕ್ಕೆ ಅಡೆತಡೆಯಾಗಿವೆ. ಈ ಹಿನ್ನೆಲೆಯಲ್ಲಿ ಸಂಶೋಧನಾ ಪ್ರತಿಕ್ರಿಯೆ, ಭಾರತದಲ್ಲಿ ಹೊಸ ತಲೆಮಾರುಗಳ ರಾಜಕೀಯ ಪ್ರವೇಶಕ್ಕೆ ಇರುವ ಸವಾಲುಗಳನ್ನು ಅಧ್ಯಯನ ಮಾಡುವ ಉದ್ದೇಶವನ್ನು ಹೊಂದಿದೆ.

**ಪ್ರಮುಖ ಪದಗಳು:** ಹೊಸ ತಲೆಮಾರು, ವಂಶಪಾರಂಪರ್ಯ ರಾಜಕಾರಣ, ಜನಸಂಖ್ಯಾ ಲಾಭ, ಪಕ್ಷದ ಆಂತರಿಕ ವ್ಯವಸ್ಥೆ, ರಾಜಕೀಯ ಅಪರಾಧೀಕರಣ.

### ಪೀಠಿಕೆ:

1935ರ ಭಾರತ ಸರ್ಕಾರ ಕಾಯ್ದೆಯು ಸೀಮಿತ ಮತದಾನ ಪದ್ಧತಿಗೆ ಅವಕಾಶ ಕಲ್ಪಿಸಿತ್ತು. ಮತದಾನ ಮಾಡಲು ಆಸ್ತಿ, ಶಿಕ್ಷಣ ಮತ್ತು ತೆರಿಗೆ ಪಾವತಿಸುವವರಿಗೆ

ಮಾತ್ರ ಅವಕಾಶವಿತ್ತು. 1950 ಜನವರಿ 1950 ರಲ್ಲಿ ಜಾರಿಗೆ ಬಂದ ಭಾರತದ ಸಂವಿಧಾನವು ವಿಧಿ 326 ರ ಅಡಿಯಲ್ಲಿ ಸಾರ್ವತ್ರಿಕ ವಯಸ್ಕ ಮತದಾನ ಪದ್ಧತಿ ಅಳವಡಿಸಿ 21

ವಯಸ್ಸಿನ ಎಲ್ಲಾ ನಾಗರಿಕರಿಗೆ ಮತದಾನದಂತಹ ರಾಜಕೀಯ ಹಕ್ಕನ್ನು ನೀಡಿ “ಒಬ್ಬ ವ್ಯಕ್ತಿ ಒಂದು ಮತ ಒಂದು ಮೌಲ್ಯ” ತತ್ವವನ್ನು ಜಾರಿಗೆ ತಂದಿತು.ಯುವಕರಿಗೆ ಇನ್ನು ಜಾಸ್ತಿ ರಾಜಕೀಯ ಅಧಿಕಾರವನ್ನು ಕಲ್ಪಿಸಲು ಅಂದಿನ ರಾಜೀವ್ ಗಾಂಧಿ ನೇತೃತ್ವದ ಸರ್ಕಾರವು 1988 ರಲ್ಲಿ ಭಾರತ ಸಂವಿಧಾನಕ್ಕೆ 61 ನೇ ಸಂವಿಧಾನ ತಿದ್ದುಪಡಿಯ ಮೂಲಕ 326 ನೇ ವಿಧಿಯಲ್ಲಿ ಬದಲಾವಣೆ ಮಾಡಿ ಮತದಾನದ ವಯಸ್ಸನ್ನು 21 ರಿಂದ 18 ವರ್ಷಕ್ಕೆ ಇಳಿಕೆ ಮಾಡಿತು.ಇದರ ಪರಿಣಾಮವಾಗಿ 6 ಕೋಟಿ ಹೊಸ ಮತದಾರರಿಗೆ ಮತಾಧಿಕಾರದಂತಹ ರಾಜಕೀಯ ಪರಮಾಧಿಕಾರ ದೊರಕಿತು ಆದರೆ ಭಾರತದಂತಹ ಅತೀ ದೊಡ್ಡ ಪ್ರಜಾಪ್ರಭುತ್ವ ರಾಷ್ಟ್ರದಲ್ಲಿ ಹೊಸ ತಲೆಮಾರುಗಳಿಗೆ ರಾಜಕೀಯ ಹಕ್ಕು ಎನ್ನುವುದು ಕೇವಲ ಮತದಾನಕ್ಕೆ ಸೀಮಿತವಾಗಿದ್ದು, ರಾಜಕೀಯ ಸಂಸ್ಥೆಗಳಲ್ಲಿ ಪ್ರತಿನಿಧಿತ್ವ ತುಂಬಾ ಕಡಿಮೆ ಇದೆ.

### ಹೊಸತಲೆಮಾರಿನ ಅರ್ಥ:

“ಇದು ಕೇವಲ ವಯಸ್ಸಿನ ಆಧಾರದ ಮೇಲೆ ವ್ಯಾಖ್ಯಾನ ಮಾಡುವ ಪದವಲ್ಲ, ಬದಲಿಗೆ ಮೌಲ್ಯಗಳು,ಮನೋಭಾವಗಳು,ತಂತ್ರಜ್ಞಾನದ ಬಳಕೆ, ಮತ್ತು ಸಮೂಹ ಮಾಧ್ಯಮಗಳ ಪ್ರಭಾವಕ್ಕೆ ಒಳಗಾಗುವ ಸಮೂಹ”

ಗೇಬ್ರಿಯಲ್ ಅಲ್ಮಂಡ್ ಪ್ರಕಾರ:” ರಾಜಕೀಯ ಸಾಮಾಜಿಕರಣದ, ಹೊಸ ಮೂಲಗಳಿಂದ ಪ್ರಭಾವಿತರಾದ ಗುಂಪು”

ರೋನಾಲ್ಡ್ ಇಂಗ್ಲಹಾರ್ಟ್ ಪ್ರಕಾರ: “ಪೋಸ್ಟ್ ಮೆಟೀರಿಯಲಿಸ್ಟ್ ಮೌಲ್ಯಗಳಾದ ಸ್ವಾತಂತ್ರ್ಯ,

ಸಮಾನತೆ,ಹಕ್ಕುಗಳು ಮತ್ತು ಗುಣಮಟ್ಟದ ಜೀವನವನ್ನು ನೀರೀಕ್ಷಿಸುವ ಗುಂಪು”

### ಸಮಗ್ರ ವ್ಯಾಖ್ಯಾನ:

ಹೊಸ ತಲೆಮಾರು ಎಂದರೆ, 18 ರಿಂದ 35 ವಯೋಮಾನದೊಳಗಿನ, ಆಧುನಿಕ ಶಿಕ್ಷಣ, ತಂತ್ರಜ್ಞಾನ, ಜಾಗತೀಕರಣ ಮತ್ತು ಸಾಮಾಜಿಕ ಬದಲಾವಣೆಗಳಿಂದ ಪ್ರಭಾವಿತರಾಗಿರುವ, ಹೊಸ ಮೌಲ್ಯಗಳು ಮತ್ತು ರಾಜಕೀಯ ಮನೋಭಾವನೆಗಳನ್ನು ಹೊಂದಿರುವ ಯುವಜನರ ಸಮೂಹ”

### ಹೊಸ ತಲೆಮಾರಿನ ರಾಜಕೀಯ ಪ್ರವೇಶಕ್ಕೆ ಸವಾಲುಗಳು:

ಭಾರತವು ಜಾಗತೀಕವಾಗಿ ಅತೀ ದೊಡ್ಡ ಪ್ರಜಾಸತ್ತಾತ್ಮಕ ರಾಷ್ಟ್ರವಾಗಿದ್ದರೂ ಪ್ರಪಂಚದ ಇತರ ರಾಷ್ಟ್ರಗಳಿಗೆ ಹೋಲಿಕೆ ಮಾಡಿದಾಗ ಹೊಸ ತಲೆಮಾರುಗಳ ರಾಜಕೀಯ ಪ್ರಾತಿನಿಧಿತ್ವ ತುಂಬಾ ಕಡಿಮೆ ಇದೆ. ಈ ಸಮಸ್ಯೆಗೆ ಕಾರಣಗಳು ಕೆಳಕಂಡಂತಿವೆ.

#### 1.ವಂಶಪಾರಂಪರ್ಯ ರಾಜಕಾರಣ:

ಭಾರತದ ರಾಜಕಾರಣದಲ್ಲಿ ಎಲ್ಲಾ ವಿಧದ ರಾಜಕೀಯ ಹುದ್ದೆಗಳಲ್ಲಿ ಕುಟುಂಬ ರಾಜಕಾರಣವು ಹೊಸ ತಲೆಮಾರಿನ ರಾಜಕೀಯ ಪ್ರವೇಶಕ್ಕೆ ಪ್ರಮುಖ ಅಡೆತಡೆಯಾಗಿದೆ.” ಅಸೋಸಿಯೇಷನ್ ಫಾರ್ ಡೆಮೋಕ್ರಟಿಕ್ ರೆಪಾರ್ಮ್ಸ್ ವರದಿಯ ಪ್ರಕಾರ ಲೋಕಸಭೆಯ 543 ಸದಸ್ಯರಲ್ಲಿ 168 ಸದಸ್ಯರು ಅಂದರೆ ಶೇಕಡಾ 31% ಸದಸ್ಯರು, ರಾಜ್ಯಸಭೆಯ 245 ಸದಸ್ಯರಲ್ಲಿ 251 ಸದಸ್ಯರು ಅಂದರೆ ಶೇಕಡಾ 21% ಸದಸ್ಯರು, ಮತ್ತು ರಾಜ್ಯ ವಿಧಾನಸಭೆಗಳಲ್ಲಿ 34% ಸದಸ್ಯರು

ವಂಶಪಾರಂಪರ್ಯ ರಾಜಕಾರಣದ ಹಿನ್ನೆಲೆಯಿಂದ ಚುನಾಯಿತರಾಗಿದ್ದಾರೆ.

ಅತೀ ಹೆಚ್ಚು ವಂಶಪಾರಂಪರ್ಯ ರಾಜಕಾರಣ ಹೊಂದಿರುವ ರಾಜ್ಯಗಳು;

1. ಆಂಧ್ರಪ್ರದೇಶ-34%
2. ಮಹಾರಾಷ್ಟ್ರ-32%
3. ಕರ್ನಾಟಕ-29%

ಮಧ್ಯಮ ಪ್ರಮಾಣದ ವಂಶಪಾರಂಪರ್ಯ ರಾಜಕಾರಣ ಹೊಂದಿರುವ ರಾಜ್ಯಗಳು;

1. ಬಿಹಾರ-27%
2. ಉತ್ತರ ಪ್ರದೇಶ-23%

ಕಡಿಮೆ ವಂಶಪಾರಂಪರ್ಯ ರಾಜಕಾರಣ ಹೊಂದಿರುವ ರಾಜ್ಯಗಳು;

1. ಗುಜರಾತ್-11%
2. ಪಶ್ಚಿಮಬಂಗಾಳ-10%
3. ಆಸ್ಸಾಂ-9%

## 2. ಹಣದ ಪ್ರಭಾವ:

ಭಾರತದ ರಾಜಕಾರಣದಲ್ಲಿ ಹೊಸ ತಲೆಮಾರಿನ ರಾಜಕೀಯ ಪ್ರವೇಶಕ್ಕೆ ಹಣದ ಪ್ರಭಾವವು ನಿರ್ಧಾರಕ ಅಂಶವಾಗಿದೆ. ಅಭ್ಯರ್ಥಿಗಳ ಆಯ್ಕೆಯಲ್ಲಿ ಹಣಕಾಸಿನ ಸಾಮರ್ಥ್ಯಕ್ಕೆ ಆದ್ಯತೆ ನೀಡುತ್ತಿರುವುದು, ಆರ್ಥಿಕ ಅಸಮಾನತೆಗೂ ರಾಜಕೀಯ ಅಸಮಾನತೆಗೂ ಸಂಬಂಧವನ್ನು ತೋರಿಸುತ್ತದೆ. ರಾಜಕೀಯ ಪಕ್ಷಗಳು ಬಿಫಾರಂ ನೀಡುವಾಗ ಚುನಾವಣೆಯಲ್ಲಿ ಹಣ ಖರ್ಚು ಮಾಡುವ ಸಾಮರ್ಥ್ಯವಿರುವ ಅಭ್ಯರ್ಥಿಗಳಿಗೆ ನೀಡುತ್ತವೆ. ಹೊಸದಾಗಿ ರಾಜಕೀಯ ಪ್ರವೇಶ ಬಯಸುವ ಹೊಸತಲೆಮಾರಿಗೆ ಈ ಸಾಮರ್ಥ್ಯವಿಲ್ಲದ ಕಾರಣ ವಂಚಿತರಾಗುತ್ತಿದ್ದಾರೆ.

## 3. ತೋಳ್ಬಲ ಮತ್ತು ರಾಜಕೀಯ ಅಪರಾಧೀಕರಣ:

ಭಾರತದ ರಾಜಕೀಯ ವ್ಯಯವಸ್ಥೆಯಲ್ಲಿ ಹಣಬಲ, ತೋಳ್ಬಲ ಮತ್ತು ರಾಜಕೀಯ ಅಪರಾಧೀಕರಣಗಳು ಪ್ರಜಾಪ್ರಭುತ್ವದ ಗುಣಮಟ್ಟವನ್ನು ಪ್ರಭಾವಿಸುತ್ತವೆ. ಯುವಕರು ಚುನಾವಣೆಗೆ ಸ್ಪರ್ಧಿಸಿದಾಗ ಭಯದ ವಾತಾವರಣ ಸೃಷ್ಟಿಸಿ ನಾಮಪತ್ರವನ್ನು ವಾಪಸ್ ತೆಗೆದುಕೊಳ್ಳುವಂತೆ ಒತ್ತಾಯಿಸಲಾಗುತ್ತದೆ. ಅಪರಾಧ ಹಿನ್ನೆಲೆಯ ವ್ಯಕ್ತಿಗಳು ರಾಜಕೀಯ ಪ್ರವೇಶಿಸುವುದು, ಅಪರಾಧ ಪ್ರಕರಣಗಳಿದ್ದರೂ ಚುನಾವಣೆಯಲ್ಲಿ ಸ್ಪರ್ಧಿಸುವುದು, ರಾಜಕೀಯವನ್ನು ಅಪರಾಧ ಚಢುವಟಿಕೆಗಳಿಗೆ ಬಳಸುವುದು ಭಾರತದ ರಾಜಕಾರಣದಲ್ಲಿ ಸಾಮಾನ್ಯವಾಗಿದೆ. ಅಸೋಸಿಯೇಷನ್ ಫಾರ್ ಡೆಮೋಕ್ರಟಿಕ್ ರೆಪಾರ್ಮ್ಸ್ ವರದಿಯ ಪ್ರಕಾರ ಪ್ರಸ್ತುತ ಲೋಕಸಭೆಯ 543 ಸದಸ್ಯರಲ್ಲಿ 251 ಸದಸ್ಯರು ಅಂದರೆ ಶೇಕಡಾ 46 ರಷ್ಟು ಸದಸ್ಯರು ಅಪರಾಧ ಹಿನ್ನೆಲೆಯನ್ನು ಹೊಂದಿದ್ದಾರೆ.

ಅಪರಾಧ ಪ್ರಕರಣಗಳ ಹೋಲಿಕೆ

ವರ್ಷ: ಕ್ರಿಮಿನಲ್ ಪ್ರಕರಣಗಳು

2009	-	14%
2014	-	21%
2019	-	43%
2024	-	46%

## 4. ರಾಜಕೀಯ ಪಕ್ಷದಿಂದ ಅಡೆತಡೆಗಳು:

ರಾಜಕೀಯ ಪಕ್ಷಗಳು ಪ್ರಜಾಪ್ರಭುತ್ವದ ಬೆನ್ನೆಲುಬುಗಳಾಗಿವೆ ಆದರೆ ಅವುಗಳ ರಚನೆ ಮತ್ತು ಕಾರ್ಯವಿಧಾನಗಳು ಹೊಸತಲೆಮಾರಿನ ರಾಜಕೀಯ ಪ್ರವೇಶಕ್ಕೆ ಅಡೆತಡೆಗಳಾಗಿವೆ. ರಾಜಕೀಯ ಪಕ್ಷಗಳ ಕೇಂದ್ರೀಕರಣ ಪ್ರವೃತ್ತಿ ಮತ್ತು ಆಂತರಿಕ ಪ್ರಜಾಪ್ರಭುತ್ವದ ಕೊರತೆ ಹಾಗೂ ಹಿರಿಯ ನಾಯಕರ ಪಕ್ಷದ ಹಿಡಿತವು



2. ಅರ್ಹತೆ ಗುರುತಿನ ಸಂಘರ್ಷ:  
ಚುನಾವಣೆಯಲ್ಲಿ ಸ್ಪರ್ಧಿಸಲು  
ಸಂವಿಧಾನಾತ್ಮಕ ಅವಕಾಶಗಳಿದ್ದರೂ  
ಇದ್ದರೂ ಜಾತಿ ಮುಖ್ಯವಾಗಿದೆ

### 7. ಶಿಕ್ಷಣ ಮತ್ತು ರಾಜಕೀಯ ನಡುವಿನ ಅಂತರ:

ಭಾರತದಲ್ಲಿ ಶಿಕ್ಷಣ ಮತ್ತು ರಾಜಕೀಯದ  
ನಡುವಿನ ಅಂತರವು (೦೫೦) ಹೊಸ ತಲೆಮಾರುಗಳ  
ರಾಜಕೀಯ ಪ್ರವೇಶವನ್ನು ತಡೆಯುವ ಪ್ರಮುಖ  
ಅಂಶವಾಗಿದೆ. ಶಿಕ್ಷಣ ವ್ಯವಸ್ಥೆಯು ಯುವಕರಲ್ಲಿ ಜ್ಞಾನ,  
ಕೌಶಲ್ಯ ಮತ್ತು ವಿಮರ್ಶಾತ್ಮಕ ಚಿಂತನೆ ಬೆಳೆಸಿದರೂ,  
ಅದನ್ನು ರಾಜಕೀಯ ಪ್ರಕ್ರಿಯೆಗಳಲ್ಲಿ ಅನ್ವಯಿಸುವ  
ವ್ಯವಸ್ಥೆಗಳು ದುರ್ಬಲವಾಗಿವೆ. ಇದರ ಪರಿಣಾಮವಾಗಿ,  
ಶಿಕ್ಷಣ ಪಡೆದ ಯುವಕರು ರಾಜಕೀಯದಿಂದ ದೂರವಾಗುವ  
ಪ್ರವೃತ್ತಿ ಕಂಡುಬರುತ್ತದೆ. ಶಿಕ್ಷಣ ಮತ್ತು ರಾಜಕೀಯ  
ನಡುವಿನ ಅಂತರ ಎಂದರೆ, ಶಿಕ್ಷಣ ಸಂಸ್ಥೆಗಳಲ್ಲಿ  
ರಾಜಕೀಯ ಅರಿವು ಕೊರತೆ, ಶೈಕ್ಷಣಿಕ ಜ್ಞಾನ ಮತ್ತು  
ಪ್ರಾಯೋಗಿಕ ರಾಜಕೀಯದ ನಡುವೆ ಅಂತರವಿದೆ. ಶಿಕ್ಷಣ  
ಪಡೆದ ಯುವಕರು ರಾಜಕೀಯ ಪ್ರವೇಶ ಕಡಿಮೆ ಇದು  
ಇದನ್ನು "ಇಟಿಐಟಿಐಜಿಜಿಜಿ-ಚಿಫಿಐಐಐಐ ರಚಿಐ" ಎಂದು  
ಕರೆಯಲಾಗುತ್ತದೆ. ಭಾರತದಲ್ಲಿ ಶಿಕ್ಷಣವು ಪರೀಕ್ಷಾ  
ಕೇಂದ್ರೀತ, & ಉದ್ಯೋಗ ಕೇಂದ್ರೀತವಾಗಿದ್ದು ಸೈದ್ಧಾಂತಿಕ  
ಜ್ಞಾನದ ಮೇಲೆ ಒತ್ತು ನೀಡುವ ಕಾರಣ ರಾಜಕೀಯ  
ಶಿಕ್ಷಣದ ಕೊರತೆಯ ಪರಿಣಾಮವಾಗಿ ನಾಗರಿಕ  
ತೊಡಗಿಸಿಕೊಳ್ಳುವಿಕೆ ಕಡಿಮೆಯಾಗಿ ರಾಜಕೀಯ  
ಭಾಗವಹಿಸುವಿಕೆ ಕಡಿಮೆಯಾಗುತ್ತದೆ.

### 8. ಸಾಮಾಜಿಕ ಮತ್ತು ಆರ್ಥಿಕ ಅಸಮಾನತೆ:

ಭಾರತೀಯ ಪ್ರಜಾಪ್ರಭುತ್ವವು ಸಮಾನ  
ಅವಕಾಶಗಳ ಮೇಲೆ ನಿರ್ಮಿತವಾದರೂ, ವಾಸ್ತವದಲ್ಲಿ

ಸಾಮಾಜಿಕ ಮತ್ತು ಆರ್ಥಿಕ ಅಸಮಾನತೆಗಳು  
(ಉಚಿತವಿಜ್ಞಾನ) ರಾಜಕೀಯ ಪ್ರವೇಶವನ್ನು  
ಗಂಭೀರವಾಗಿ ಪ್ರಭಾವಿಸುತ್ತವೆ. ಜಾತಿ, ವರ್ಗ, ಲಿಂಗ,  
ಶಿಕ್ಷಣ ಮತ್ತು ಆದಾಯದ ವ್ಯತ್ಯಾಸಗಳು ಯುವಕರಿಗೆ  
ರಾಜಕೀಯ ಕ್ಷೇತ್ರದಲ್ಲಿ ಸಮಾನ ಅವಕಾಶಗಳನ್ನು  
ನೀಡುವುದಿಲ್ಲ. ಈ ಅಸಮಾನತೆಗಳು "ರಚನಾತ್ಮಕ  
ಅಡೆತಡೆಗಳು"ಆಗಿ ಕಾರ್ಯನಿರ್ವಹಿಸುತ್ತವೆ.

### ಸಾಮಾಜಿಕ ಮತ್ತು ಆರ್ಥಿಕ ಅಸಮಾನತೆ

ಸಾಮಾಜಿಕ ಮತ್ತು ಆರ್ಥಿಕ ಅಸಮಾನತೆ  
ಎಂದರೆ, ಸಂಪತ್ತಿನ ಅಸಮಾನ ಹಂಚಿಕೆ, ಶಿಕ್ಷಣ ಮತ್ತು  
ಅವಕಾಶಗಳಲ್ಲಿ ವ್ಯತ್ಯಾಸ, ಸಾಮಾಜಿಕ ಸ್ಥಾನದ  
ಆಧಾರದ ಮೇಲೆ ವಿಶೇಷ ಸೌಲಭ್ಯಗಳನ್ನು  
ನೀಡುವುದಾಗಿದೆ ಇದು "ಆರ್ಥಿಕ ಬಂಡವಾಳ &  
ರಾಜಕೀಯ ಅಧಿಕಾರದ ನಡುವಿನ ಸಂಬಂಧವನ್ನು  
ಸೂಚಿಸುತ್ತದೆ. ಸಾಮಾಜಿಕ ಅಸಮಾನತೆಯ  
ಸೂಚಕಗಳಾದ ಜಾತಿ ವ್ಯವಸ್ಥೆ ಲಿಂಗ ಅಸಮಾನತೆ  
ಗ್ರಾಮ-ನಗರ ವಿಭಜನೆ ಪರಿಣಾಮವಾಗಿ ಅಂಚಿನಲ್ಲಿರುವ  
ಗುಂಪುಗಳು ಕಡಿಮೆ ರಾಜಕೀಯ ಪ್ರವೇಶ ಪಡೆಯುತ್ತವೆ

ಆರ್ಥಿಕ ಅಸಮಾನತೆಯು ಭಾರತದಲ್ಲಿ ಇನ್ನೂ  
ಪ್ರಮುಖ ಸಮಸ್ಯೆಯಾಗಿರುವ ಪರಿಣಾಮವಾಗಿ ಶ್ರೀಮಂತ  
ಅಭ್ಯರ್ಥಿಗಳು ಹೆಚ್ಚು ಅನುಕೂಲ ಪಡೆದರೆ ಬಡ  
ಯುವಕರು ರಾಜಕೀಯ ಪ್ರವೇಶ ಮಾಡಲು ಕಷ್ಟವಾಗಿದೆ

### 9. ಮಾಧ್ಯಮದ ನಕಾರಾತ್ಮಕ ಪ್ರಭಾವ:

ಆಧುನಿಕ ಪ್ರಜಾಪ್ರಭುತ್ವದಲ್ಲಿ ಮಾಧ್ಯಮ  
(ಒಜಿಜಿಜಿ) "ನಾಲ್ಕನೇ ಅಸ್ತಂಭ" (ಈರ್ಣಾಡಿಣ್ಣು ಕುಟುಂಬಿಡಿ)  
ಎಂದು ಪರಿಗಣಿಸಲಾಗುತ್ತದೆ. ಆದರೆ, ಮಾಧ್ಯಮದ  
ನಕಾರಾತ್ಮಕ ಪ್ರಭಾವವು (ಉಚಿತವಿಜ್ಞಾನ) ರಾಜಕೀಯ  
ಪ್ರಕ್ರಿಯೆಯನ್ನು

ವಕ್ರಗೊಳಿಸುವ ಸಾಧ್ಯತೆಯನ್ನು ಹೊಂದಿದೆ. ವಿಶೇಷವಾಗಿ ಹೊಸ ತಲೆಮಾರುಗಳ ರಾಜಕೀಯ ಪ್ರವೇಶದ ಮೇಲೆ ಮಾಧ್ಯಮವು ದ್ವಿಮುಖ ಪಾತ್ರ ವಹಿಸುತ್ತದೆ. ಒಂದೆಡೆ ಅವಕಾಶಗಳನ್ನು ಸೃಷ್ಟಿಸಿದರೆ, ಇನ್ನೊಂದೆಡೆ ಅಡೆತಡೆಗಳನ್ನು ನಿರ್ಮಿಸುತ್ತದೆ. ಭಾರತದಲ್ಲಿ ಮಾಧ್ಯಮಗಳಲ್ಲಿ, ದಿನವೃತ್ತಿಗಳು & ಸಾಮಾಜಿಕ ಮಾಧ್ಯಮಗಳು ವ್ಯಾಪಕ ವ್ಯಾಪ್ತಿ ಹೊಂದಿದ್ದು ತ್ವರಿತ ಮಾಹಿತಿ ಹರಿವು ಉಂಟಾಗಿ ಸಾರ್ವಜನಿಕ ಅಭಿಪ್ರಾಯ ರೂಪಣೆಯ ಮೇಲೆ ಪ್ರಭಾವ ಬೀರುತ್ತದೆ

### ಮಾಧ್ಯಮದ ನಕಾರಾತ್ಮಕ ಅಂಶಗಳು

#### 1. ಪಾವತಿಸಿದ ಸುದ್ದಿಗಳು ಮತ್ತು ಪಕ್ಷಪಾತ

**ಧೋರಣೆ:** ಹಣಕ್ಕಾಗಿ ಸುದ್ದಿ ಪ್ರಸಾರ ಮಾಡಿ ಪಕ್ಷಪಾತದ ವರದಿಗಳನ್ನು ಪ್ರಸಾರ ಮಾಡುವ ಪರಿಣಾಮವಾಗಿ ಸಾರ್ವಜನಿಕ ಅಭಿಪ್ರಾಯವು ಕುಶಲತೆಯಿಂದ ನಿರ್ಮಾಣ ಆಗುತ್ತದೆ

#### 2. ಉದ್ದೇಶಕಾರಿ ಸುದ್ದಿಗಳ ಪ್ರಸಾರ:

ಮಾಧ್ಯಮಗಳು ಖಿಖಕಿ ಗಾಗಿ ಉದ್ದೇಶಕಾರಿ ವಿಷಯಗಳನ್ನು ಪ್ರಸಾರಿಸಿ ಪ್ರಮುಖ ವಿಷಯಗಳ ಕಡೆ ಕಡಿಮೆ ಗಮನ ನೀಡುವ ಪರಿಣಾಮವಾಗಿ ವಿಷಯಾಧರಿತ ರಾಜಕೀಯದ ಒಲವು ಕುಂದುತ್ತದೆ.

#### 3. ನಕಲಿ ಸುದ್ದಿ ಮತ್ತು ತಪ್ಪು ಮಾಹಿತಿ

ಸಾಮಾಜಿಕ ಮಾಧ್ಯಮಗಳ ಮೂಲಕ ತಪ್ಪು ಮಾಹಿತಿ ನೀಡಿ ವದಂತಿಗಳು ಹರಡುವ ಪರಿಣಾಮವಾಗಿ ಮತದಾರರನ್ನು ದಾರಿ ತಪ್ಪಿಸಿ ಪ್ರಜಾಪ್ರಭುತ್ವವನ್ನು ದುರ್ಬಲಗೊಳಿಸಲಾಗುತ್ತದೆ.

#### 4 ವ್ಯಕ್ತಿತ್ವ ವಧೆ: ನಾಯಕರ ವಿರುದ್ಧ

ನಕಾರಾತ್ಮಕವಾಗಿ ಮಾತನಾಡುವ ಪರಿಣಾಮವಾಗಿ ಯುವ ನಾಯಕರು ರಾಜಕೀಯಪ ಭಯಪಡುತ್ತಾರೆ

### 5 ಮಾಧ್ಯಮದ ಕಾರ್ಪೊರೇಟ್ ನಿಯಂತ್ರಣ

ಮಾಧ್ಯಮ ಮಾಲೀಕತ್ವವು ಕೇಂದ್ರೀಕರಣಗೊಂಡಿದ್ದು, ವ್ಯವಹಾರದ ಹಿತಾಸಕ್ತಿಗಳ ಪ್ರಭಾವವಿದೆ

ಪರಿಣಾಮವಾಗಿ ನೀತಿಗಳು ಪಕ್ಷಪಾತವಾಗಿದ್ದು, ಗಣ್ಯ ಪ್ರಾಬಲ್ಯ ಹೊಂದಿವೆ. ಓಂಚಿಟಿ ಅಂಚಿಟಿ ಅಂಚಿಟಿ ಅಂಚಿಟಿ "ಒಚಿಟಿಟಿಚಿಟಿಟಿಟಿಟಿಟಿ ಅಂಚಿಟಿಟಿಟಿ" ತತ್ವದ ಪ್ರಕಾರ ಮಾಧ್ಯಮವು ಜನಾಭಿಪ್ರಾಯವನ್ನು ನಿರ್ಮಿಸುತ್ತದೆ ಪರಿಣಾಮವಾಗಿ ಮಾಧ್ಯಮಗಳ ನಿರೂಪಣೆಗಳಿಂದ ಪ್ರಭಾವಿತವಾದ ಪ್ರಜಾಪ್ರಭುತ್ವ ಅಸ್ತಿತ್ವಕ್ಕೆ ಬರುತ್ತದೆ. ಮಾಧ್ಯಮವು ಪ್ರಜಾಪ್ರಭುತ್ವದಲ್ಲಿ ಪ್ರಮುಖ ಪಾತ್ರ ವಹಿಸಿದರೂ, ಅದರ ನಕಾರಾತ್ಮಕ ಪ್ರಭಾವವು ಹೊಸ ತಲೆಮಾರುಗಳ ರಾಜಕೀಯ ಪ್ರವೇಶವನ್ನು ಸಂಕೀರ್ಣಗೊಳಿಸುತ್ತದೆ. ಪಾರದರ್ಶಕತೆ, ಜವಾಬ್ದಾರಿ ಮತ್ತು ಮಾಧ್ಯಮ ಸಾಕ್ಷರತೆ ಮೂಲಕ ಈ ಸಮಸ್ಯೆಯನ್ನು ನಿಯಂತ್ರಿಸಬಹುದು.

### 10. ರಾಜಕೀಯದ ಮೇಲೆ ನಂಬಿಕೆಯ

#### ಕೊರತೆ:

ಪ್ರಜಾಪ್ರಭುತ್ವದ ಯಶಸ್ಸು ಜನರ ವಿಶ್ವಾಸದ (ಉದ್ದೇಶ) ಮೇಲೆ ಅವಲಂಬಿತವಾಗಿದೆ. ಆದರೆ ಇತ್ತೀಚಿನ ಕಾಲದಲ್ಲಿ ರಾಜಕೀಯದ ಮೇಲೆ ನಂಬಿಕೆಯ ಕೊರತೆ (ಕರಟುಣುಣಿಚಿಟಿ ಅಂಚಿಟಿಟಿಟಿ) ಹೆಚ್ಚುತ್ತಿರುವುದು ಗಮನಾರ್ಹ. ವಿಶೇಷವಾಗಿ ಯುವಕರಲ್ಲಿ "ರಾಜಕೀಯ ಎಂದರೆ ಭ್ರಷ್ಟಾಚಾರ, ಅಧಿಕಾರದ ಆಟ" ಎಂಬ ನಕಾರಾತ್ಮಕ ಮನೋಭಾವ ಹೆಚ್ಚುತ್ತಿದೆ. ಇದು ಯುವಕರ ರಾಜಕೀಯ ಪ್ರವೇಶವನ್ನು ತಡೆಯುವ ಪ್ರಮುಖ ಮನೋವೈಜ್ಞಾನಿಕ ಅಡೆತಡೆಯಾಗಿದೆ.

ರಾಜಕೀಯ ಸಿನಿಕತೆ ಎಂದರೆ: "ರಾಜಕೀಯ ಸಂಸ್ಥೆಗಳ ಮೇಲೆ ಅವಿಶ್ವಾಸ, ರಾಜಕಾರಣಿಗಳ



ಸಂಸ್ಕೃತ ಅಡೆತಡೆಗಳು ಯುವಕರ ಪ್ರವೇಶವನ್ನು ಇನ್ನಷ್ಟು ಸಂಕೀರ್ಣಗೊಳಿಸುತ್ತವೆ.

ಇದರ ಜೊತೆಗೆ, ಮಾಧ್ಯಮದ ನಕಾರಾತ್ಮಕ ಪ್ರಭಾವ, ಡಿಜಿಟಲ್ ಡಿವೈಡ್, ಮತ್ತು ರಾಜಕೀಯದ ಮೇಲೆ ನಂಬಿಕೆಯ ಕೊರತೆ (ಕಂಟ್ರಾಸ್ಟಿಂಗ್ ಅಥಿಟ್ಯೂಟಿ) ಎಂಬ ಅಂಶಗಳು ಯುವಕರ ಮನೋಭಾವದ ಮೇಲೆ ಪರಿಣಾಮ ಬೀರಿ, ರಾಜಕೀಯದ ಬಗ್ಗೆ ನಿರಾಸಕ್ತಿ (ಒಪ್ಪಿಟಿಂಟಿಂಗ್) ಉಂಟುಮಾಡುತ್ತವೆ. ವಿಶೇಷವಾಗಿ ಮಹಿಳಾ ಯುವಕರಿಗೆ ಲಿಂಗ ಆಧಾರಿತ ಅಡೆತಡೆಗಳು (ರಜಿಸ್ಟ್ರೇಷನ್ ಫಿಜಿಡಿಯುಟಿ) ಮತ್ತು ಸಾಮಾಜಿಕ ನಿರ್ಬಂಧಗಳು ಹೆಚ್ಚುವರಿ ಸವಾಲುಗಳನ್ನು ಸೃಷ್ಟಿಸುತ್ತವೆ. ಆದರೆ, ಈ ಸವಾಲುಗಳ ನಡುವೆಯೂ, ಭಾರತದಲ್ಲಿ ಹೊಸ ತಲೆಮಾರುಗಳ ರಾಜಕೀಯ ಪ್ರವೇಶಕ್ಕೆ ಅಪಾರ ಸಾಧ್ಯತೆಗಳು ಲಭ್ಯವಿವೆ. ಜನಸಂಖ್ಯಾ ಲಾಭ (ಒಪ್ಪಿಟಿಂಟಿಂಗ್ ಒಪ್ಪಿಟಿಂಟಿಂಗ್), ಡಿಜಿಟಲ್ ಕ್ರಾಂತಿ, ಶಿಕ್ಷಣದ ವಿಸ್ತರಣೆ, ಯುವ ಚಳವಳಿಗಳು, ಮತ್ತು ಸ್ಥಳೀಯ ಆಡಳಿತ ವ್ಯವಸ್ಥೆಗಳು ಯುವಕರಿಗೆ ಹೊಸ ಅವಕಾಶಗಳನ್ನು ಒದಗಿಸುತ್ತಿವೆ. ಜಾಗತಿಕ ಪ್ರಭಾವ ಮತ್ತು ತಂತ್ರಜ್ಞಾನ ಅಭಿವೃದ್ಧಿ ಯುವಕರಿಗೆ ನವೀನ ಚಿಂತನೆ ಮತ್ತು ಆಧುನಿಕ ಆಡಳಿತ ಮಾದರಿಗಳನ್ನು ಪರಿಚಯಿಸುತ್ತಿವೆ.

ಈ ಲೇಖನವು ಸ್ಪಷ್ಟಪಡಿಸುವ ಪ್ರಮುಖ ಅಂಶವೆಂದರೆ, ಸವಾಲುಗಳು ಯುವಕರ ಪ್ರವೇಶವನ್ನು ನಿರ್ಬಂಧಿಸಿದರೂ, ಸಾಧ್ಯತೆಗಳು ಅದನ್ನು ಪುನರ್ ರೂಪಿಸುತ್ತವೆ. ಆದ್ದರಿಂದ, ಯುವಕರ ರಾಜಕೀಯ ಭಾಗವಹಿಸುವಿಕೆಯನ್ನು ಹೆಚ್ಚಿಸಲು ಸಂಸ್ಕೃತಕ ಸುಧಾರಣೆಗಳು, ಶಿಕ್ಷಣ ಮತ್ತು ತರಬೇತಿ ಕಾರ್ಯಕ್ರಮಗಳು, ಡಿಜಿಟಲ್ ಒಳಗೊಂಡಿ

(ಒಪ್ಪಿಟಿಂಟಿಂಗ್), ಮತ್ತು ಸಮಾನ ಅವಕಾಶಗಳನ್ನು ಒದಗಿಸುವ ನೀತಿಗಳು ಅತ್ಯಂತ ಅಗತ್ಯವಾಗಿವೆ. ವಿಶೇಷವಾಗಿ, ಪಕ್ಷೀಯ ವ್ಯವಸ್ಥೆಯಲ್ಲಿ ಆಂತರಿಕ ಪ್ರಜಾಪ್ರಭುತ್ವವನ್ನು ಬಲಪಡಿಸುವುದು, ಮಹಿಳೆಯರಿಗೆ ಮತ್ತು ಹಿಂದುಳಿದ ವರ್ಗಗಳಿಗೆ ಸಮಾನ ಅವಕಾಶಗಳನ್ನು ನೀಡುವುದು, ಮತ್ತು ರಾಜಕೀಯ ವ್ಯವಸ್ಥೆಯನ್ನು ಪಾರದರ್ಶಕ ಹಾಗೂ ಜವಾಬ್ದಾರಿಯುತವಾಗಿಸುವುದು ಮುಖ್ಯವಾಗಿದೆ.

ಪ್ರಜಾಪ್ರಭುತ್ವವು ಕೇವಲ ಚುನಾವಣೆಯ ಮೂಲಕ ಮಾತ್ರ ಜೀವಂತವಾಗುವುದಿಲ್ಲ; ಅದು ನಾಗರಿಕರ ಸಕ್ರಿಯ ಭಾಗವಹಿಸುವಿಕೆಯಿಂದ ಬಲವಾಗುತ್ತದೆ. ಈ ಹಿನ್ನೆಲೆಯಲ್ಲಿ, ಯುವಕರು “ಭವಿಷ್ಯದ ನಾಯಕರು” ಮಾತ್ರವಲ್ಲ, “ಇಂದಿನ ಪಾಲುದಾರರು” ಕೂಡ ಆಗಿದ್ದಾರೆ.

“ಹೊಸ ತಲೆಮಾರುಗಳ ಸಕ್ರಿಯ ರಾಜಕೀಯ ಭಾಗವಹಿಸುವಿಕೆ ಇಲ್ಲದೆ, ಸಮಗ್ರ ಮತ್ತು ಪ್ರತಿನಿಧಿತ್ವಯುತ ಪ್ರಜಾಪ್ರಭುತ್ವವನ್ನು ಸಾಧಿಸಲು ಸಾಧ್ಯವಿಲ್ಲ.”  
“ರಾಜಕೀಯದಲ್ಲಿ ಯುವಕರನ್ನು ಸಬಲೀಕರಣಗೊಳಿಸುವುದು ಒಂದು ಆಯ್ಕೆಯಲ್ಲ, ಬದಲಿಗೆ ಪ್ರಜಾಪ್ರಭುತ್ವದ ಉಳಿವು ಮತ್ತು ಬಲವರ್ಧನೆಗೆ ಅಗತ್ಯವಾಗಿದೆ.

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#### ಪುಸ್ತಕಗಳು:

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ಸಮಾಜಶಾಸ್ತ್ರೀಯ ಅಧ್ಯಯನ.

ನ್ಯೂಯಾರ್ಕ್: ಫ್ರೀ ಪ್ರೆಸ್.

3. ಸ್ಯಾಮ್ಯುಯೆಲ್ ಪಿ. ಹಂಟಿಂಗ್ಟನ್. (1968). ಬದಲಾಗುತ್ತಿರುವ ಸಮಾಜಗಳಲ್ಲಿ ರಾಜಕೀಯ ಕ್ರಮ. ನ್ಯೂ ಹ್ಯಾವನ್: ಯೇಲ್ ಯೂನಿವರ್ಸಿಟಿ ಪ್ರೆಸ್.
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### ಲೇಖನಗಳು:

1. ಯೋಗೇಂದ್ರ ಯಾದವ್, & ಪಾಲ್ಕಿಶರ್, ಎಸ್. (2009). ಭಾರತದ ರಾಜ್ಯ ರಾಜಕೀಯದ ಕುರಿತು ಹತ್ತು ಪ್ರಬಂಧಗಳು.
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### ವರದಿಗಳು ಮತ್ತು ಸಾಂಸ್ಥಿಕ ಮೂಲಗಳು.

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6. ಪ್ರಜಾಪ್ರಭುತ್ವ ಸುಧಾರಣೆಗಳ ಸಂಘ. (2024). ಲೋಕಸಭಾ ಸಂಸದರ ಅಪರಾಧ ಪ್ರಕರಣಗಳ ವರದಿ. [ಛಾಪಣೆ://ಜಿಜಿ.ರಾಜ್ಯ.ಚಿ.ರಾಜ್ಯ] ನಿಂದ ಪಡೆಯಲಾಗಿದೆ
7. ಭಾರತದ ಚುನಾವಣಾ ಆಯೋಗ. (2024). ಚುನಾವಣಾ ದತ್ತಾಂಶ. [ಛಾಪಣೆ://ಜಿಜಿ.ರಾಜ್ಯ.ಚಿ.ರಾಜ್ಯ] ನಿಂದ ಪಡೆಯಲಾಗಿದೆ



## ಮಾನವ ಹಕ್ಕು ಮತ್ತು ಸಾಮಾಜಿಕ ನ್ಯಾಯ ಕುರಿತು ಭಾರತ ಸಂವಿಧಾನದ ಚಿಂತನೆ

ಡಾ. ಸಿ. ಬಿ. ನಂದನ

ರಾಜ್ಯಶಾಸ್ತ್ರ ವಿಭಾಗದ ಮುಖ್ಯಸ್ಥರು

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### ಸಾರಂಶ:

ಡಾ. ಬಿ. ಆರ್. ಅಂಬೇಡ್ಕರ್ ಒಬ್ಬ ಭಾರತೀಯ ಶ್ರೇಷ್ಠ ತತ್ವಜ್ಞಾನಿ, ಸಾಮಾಜಿಕ ಚಿಂತಕ, ಇತಿಹಾಸ ಸಂಶೋಧಕ, ಆರ್ಥಿಕ ಶ್ರೇಷ್ಠ ತಜ್ಞ, ಶ್ರೇಷ್ಠ ಬರಗಾರ, ಮಹಿಳಾ ಸಮಾನತೆಯ ಹರಿಕಾರ, ದಲಿತರ ಸೂರ್ಯ ಕಾನೂನು ತಜ್ಞ, ಸಂವಿಧಾನ ಶಿಲ್ಪಿ, ಇಂದಲ್ಲ ಪ್ರಖ್ಯಾತರಾಗಿದ್ದಾರೆ. ಭಾರತೀಯ ಸಮಾಜವು ಶತಶತಮಾನಗಳಿಂದಲೂ ವರ್ಣ ವ್ಯವಸ್ಥೆ ಜಾತಿಯ ಹೆಸರಿನಲ್ಲಿ ವರ್ಗೀಕರಣಗೊಂಡು ಇಡೀ ಮಾನವ ಸಂಬಂಧಗಳ ಮೌಲ್ಯಗಳು ಹಾಳಾಗಿ ಹೋಗಿದ್ದವು ಅವುಗಳನ್ನು ಪಡೆಯಲು ಮಾನವ ಸಂಬಂಧಗಳ ಮೌಲ್ಯಗಳನ್ನು ಭಾರತೀಯರಿಗಾಗಿ ತಮ್ಮ ಜೀವನವನ್ನೇ ಮುಡುಪಾಗಿಟ್ಟು, ಇಡಿ ಜೀವನದುದ್ದಕ್ಕೂ ಹೋರಾಟಗಳನ್ನು ಕೈಗೊಂಡರು. ಅವರ ಮೂಲ ಸಂದೇಶ ವಾಣಿ ಏನೆಂದರೆ, ಶಿಕ್ಷಣ ಸಂಘಟನೆ ಹೋರಾಟ ಎಂಬ ತತ್ವಗಳನ್ನು ಪ್ರತಿಪಾದಿಸಿದರು. ಆದರೆ ಅವುಗಳನ್ನು ಅನುಷ್ಠಾನಗೊಳಿಸಿದಾಗ ಮಾತ್ರ ನಿಜವಾದ ಅರ್ಥ ಸಿಗುತ್ತದೆ ಎಂದು ಅವರ ಮನದಾಳದ ಮಾತಾಗಿತ್ತು. ಇವರು ಕೈಗೊಂಡ ಆನೇಕ ಲೇಖನಗಳ ಮುಖಾಂತರ ಹೋರಾಟಗಳ ಮೂಲಕ ಸಮಾಜವನ್ನು ಎಚ್ಚರಗೊಳಿಸಿದರು. ಅವರು ಬರೆದ ಪ್ರಮುಖ ಲೇಖನಗಳು ಮೂಕನಾಯಕ, ಸಮತಾ, ಬಹಿಷ್ಕೃತ, ಭಾರತೀಯ ಎಂಬ ಪತ್ರಿಕೆಗಳ ಮೂಲಕ ಶೋಷಿತ ಒಳಗಾದವರನ್ನು ಜಾಗೃತಿಗೊಳಿಸಿದರು. ೧೯೨೪ರಲ್ಲಿ “ಬಹಿಷ್ಕೃತ ಹಿತಕಾರಿಣಿ ಸಭಾ” ಸಂಸ್ಥೆಯನ್ನು ಪರಿಶಿಷ್ಟ ಜಾತಿಗಳ ಕಲ್ಯಾಣಕ್ಕೆ ಸ್ಥಾಪಿಸಿದರು. ‘ಚೌಡಾರ್ ಕರೆ’ ನೀರಿನ ಸತ್ಯಾಗ್ರಹ ಮತ್ತು ಕಾಲಾರಾಮ ದೇವಾಲಯ ಪ್ರವೇಶಕ್ಕಾಗಿ ಹೋರಾಟ ನಡೆಸಿ ಯಶಸ್ವಿಯಾದರು. ದುಂಡುಮೇಜಿನ ಸಮ್ಮೇಳನದಲ್ಲಿ ಅಸ್ಪೃಶ್ಯರ ಪ್ರತಿನಿಧಿಯಾಗಿ ಭಾಗವಹಿಸಿ ತಾರ್ಕಿಕ ವಾದ ಮಂಡಿಸಿ ಶಾಸನ ಸಭೆಗಳಲ್ಲಿ ಅಸ್ಪೃಶ್ಯರ ಮೀಸಲಾತಿಗಾಗಿ ಹೋರಾಡಿದರು. ಸಂವಿಧಾನ ಕರಡು ರಚನಾ ಸಮಿತಿಯ ಅಧ್ಯಕ್ಷರಾಗಿ ಸಂವಿಧಾನಿಕ ಕಾನೂನಿನ ಚೌಕಟ್ಟಿನಲ್ಲಿ ದಲಿತರಿಗೆ, ಹಿಂದುಳಿದವರಿಗೆ, ಮಹಿಳೆಯರಿಗೆ ಶೈಕ್ಷಣಿಕ ಹಾಗೂ ಉದ್ಯೋಗದಲ್ಲಿ ಸೂಕ್ತ ಮೀಸಲಾತಿ ಸೌಲಭ್ಯ, ಸಮಾನತೆಯನ್ನು ಕಲ್ಪಿಸುವ ಮೂಲಕ ಸಾಮಾಜಿಕ ನ್ಯಾಯಕ್ಕಾಗಿ ಅವರ ಜೀವನವನ್ನೇ ಮುಡುಪಾಗಿಟ್ಟು ಶ್ರಮಿಸಿದ್ದಾರೆ.

### 1. ಪ್ರಸ್ತಾವನೆ:

ಡಾ ಬಿ ಆರ್ ಅಂಬೇಡ್ಕರ್ ಒಬ್ಬ ಭಾರತೀಯ ಶ್ರೇಷ್ಠ ರಾಜಕೀಯ ನಾಯಕ, ತತ್ವಜ್ಞಾನಿ, ಸಾಮಾಜಿಕ ಚಿಂತಕ, ಇತಿಹಾಸ ಸಂಶೋಧಕ, ಆರ್ಥಿಕ ತಜ್ಞ, ಶ್ರೇಷ್ಠ ಬರಹಗಾರ, ಮಹಿಳಾ ಸಮಾನತೆಯ ಹರಿಕಾರ, ದಲಿತರ ಸೂರ್ಯ, ಕಾರ್ಮಿಕ ಬಂಧು, ಕಾನೂನು ತಜ್ಞ, ಸಂವಿಧಾನ ಶಿಲ್ಪಿ ಎಂದೆಲ್ಲಾ ಪ್ರಖ್ಯಾತರಾಗಿ, ಸಾಂವಿಧಾನಿಕ ಕಾನೂನಿನ ಚೌಕಟ್ಟಿನಲ್ಲಿ ದಲಿತರಿಗೆ, ಹಿಂದುಳಿದವರಿಗೆ, ಮಹಿಳೆಯರಿಗೆ ಶೈಕ್ಷಣಿಕ ಹಾಗೂ ಉದ್ಯೋಗದಲ್ಲಿ ಸೂಕ್ತ ಮೀಸಲಾತಿ ಸೌಲಭ್ಯ, ಸಮಾನತೆಯ ಹಕ್ಕು, ಅಸ್ಪೃಶ್ಯತೆ ನಿಷೇಧ, ಗೌರವದಿಂದ ಬದುಕುವ ಹಕ್ಕು ಕಲ್ಪಿಸುವ ಮೂಲಕ ಸಾಮಾಜಿಕ ನ್ಯಾಯವನ್ನು ಭಾರತ ಸಂವಿಧಾನದ ಆಧಾರ ಮತ್ತು ಸ್ಪೂರ್ತಿಯಾಗಿದ್ದಾರೆ. ಅವರ ಹೋರಾಟಗಳು, ಭಾಷಣಗಳು ಮತ್ತು ರಚಿಸಿದ ಕೃತಿಗಳು ಅವರ ಸಾಮಾಜಿಕ ನ್ಯಾಯದ ಚಿಂತನೆಗಳನ್ನು ಕಾಣಬಹುದು. ಧರ್ಮ, ಜಾತಿ, ಪಂಥ, ಸಮುದಾಯ, ಜನಾಂಗ, ಲಿಂಗ, ಜನಾಂಗೀಯತೆ ಇತ್ಯಾದಿಗಳನ್ನು ಲೆಕ್ಕಿಸದೆ ಎಲ್ಲಾ ಸ್ಥಳಗಳಲ್ಲಿ ಎಲ್ಲಾ ರೀತಿಯ ಜನರಿಗೆ ಎಲ್ಲಾ ಸಮಯದಲ್ಲೂ ಅನ್ವಯಿಸುತ್ತದೆ. ಅವು ಮಾನವಕುಲದ ಸಂಪೂರ್ಣ ಮತ್ತು ಅಂತರ್ಗತ ಗುಣಮಟ್ಟವಾಗಿದೆ ಎಂದು ಹೇಳುವುದರಲ್ಲಿ ಯಾವುದೇ ಸಂದೇಹವಿಲ್ಲ. ಹಾಗೂ ಈ ಲೇಖನದಲ್ಲಿ ಅವರ ಸಾಮಾಜಿಕ ನ್ಯಾಯಕ್ಕಾಗಿ ನಡೆಸಿದ ಹೋರಾಟ ಮತ್ತು ಚಿಂತನೆಗಳನ್ನು ಆದರಿಸಿ ಮತ್ತು ಹಲವಾರು ಲೇಖಕರ ವಿಚಾರಗಳನ್ನು ಅನುಸರಿಸಿ ಮೆಲಕು ಹಾಕುವ ಇದು ಒಂದು ಸಣ್ಣ ಪ್ರಯತ್ನ ಇದಾಗಿದೆ. ಮತ್ತು ಮಾನವ ಹಕ್ಕುಗಳು ಭಾರತ ಸಂವಿಧಾನದಿಂದ ಸಾಮಾಜಿಕ ನ್ಯಾಯ ಈ ಒಂದು ಲೇಖನವನ್ನು ಬರೆಯುವುದಕ್ಕೆ ಇಂಥ ಮಹನೀಯರ ವಿಚಾರಗಳೇ ನನಗೆ ಸ್ಪೂರ್ತಿದಾಯಕವಾಗಿದೆ. ಎಂದು ಹೇಳಬಹುದು.

### 2. ಭಾರತದಲ್ಲಿ ಮಾನವ ಹಕ್ಕುಗಳ ಪರಿಕಲ್ಪನೆ:

ಮಾನವ ಹಕ್ಕುಗಳ ಪರಿಕಲ್ಪನೆಯನ್ನು ಐತಿಹಾಸಿಕ ದೃಷ್ಟಿಕೋನದಿಂದ ನೋಡಿದಾಗ, ಜಗತ್ತಿನ ಎಲ್ಲಾ ತಾತ್ವಿಕ ದರ್ಶನಗಳು ಮನುಷ್ಯನ ಶ್ರೇಷ್ಠತೆಯನ್ನು ಸಾರಿವೆ. ಮನುಷ್ಯ ಪ್ರಕೃತಿಯ ಶಿಶು. ಜಗತ್ತಿನ ಎಲ್ಲಾ ಚರಾಚರಗಳೊಂದಿಗೆ ಬದುಕುತ್ತಾ ತನ್ನದೇ ಆದ ವಿಶಿಷ್ಟ ಜೀವನ ಕ್ರಮವನ್ನು ರೂಪಿಸಿಕೊಂಡಿದ್ದಾನೆ. ಆದರೆ ಮಾನವರು ವಿಕಾಸವಾದಂತೆಲ್ಲ ಹೊಸ ಹೊಸ ಆವಿಷ್ಕಾರಗಳನ್ನು ಮಾಡಿಕೊಂಡಂತೆ ಸ್ವಾರ್ಥಪರತೆಯು ಬೆಳೆಯತೊಡಗಿತ್ತು. ಈ ಹಿನ್ನೆಲೆಯಲ್ಲಿ ಪ್ರತಿಯೊಬ್ಬ ಮನುಷ್ಯರಿಗೂ ಸ್ವಾತಂತ್ರ್ಯ ಸಮಾನತೆ, ತಾರತಮ್ಯ ರಹಿತ ಮುಕ್ತರೀತಿಯಲ್ಲಿ ಬಾಳುವ ವ್ಯವಸ್ಥೆ ಕಲ್ಪಿಸುವ ಆಶಯವನ್ನು ಮಾನವ ಹಕ್ಕುಗಳು ಹುಟ್ಟಿಕೊಂಡಿದೆ. ಹೆರಾಲ್ಡ್ ಜೆ. ಲಾಸ್ಕಿ ಅವರ ಪ್ರಕಾರ “ನ್ಯಾಯಯುತ ಮಾನವೀಯ ಸಾಮಾಜಿಕ ಸ್ಥಿತಿಗತಿಗಳೇ ಮಾನವ ಹಕ್ಕುಗಳಾಗಿವೆ” ವಿಶ್ವದ ಮಾನವ ಹಕ್ಕುಗಳನ್ನು ಡಿಸೆಂಬರ್ ೧೦-೧೯೪೮ರ ಮಾನವ ಹಕ್ಕುಗಳ ಸಾರ್ವತ್ರಿಕ ಘೋಷಣೆಯು ಸ್ವಾತಂತ್ರ್ಯ ಸಮಾನತೆ, ಬಂಧುತ್ವ ಮತ್ತು ಘನತೆಯ ಜೀವನದ ಕಡೆಗೆ ಒಂದು ಹೊಸ ದಿಕ್ಕನ್ನು ಸೂಚಿಸಿತ್ತು. ೧೯೨೦ ರಲ್ಲಿ ಲೀಗ್ ಆಫ್ ನೇಷನ್ಸ್ ಹಾಗೂ ೧೯೪೫ರಲ್ಲಿ ವಿಶ್ವಸಂಸ್ಥೆ ಹುಟ್ಟಿಗೆ ಕಾರಣವಾದವು. ಈ ಮಹತ್ವದ ಬೆಳವಣಿಗೆಯಿಂದಾಗಿ ೧೯೪೮ ರಲ್ಲಿ ಮೊಟ್ಟ ಮೊದಲ ಬಾರಿಗೆ ಮಾನವ ಹಕ್ಕುಗಳ ಸಾರ್ವತ್ರಿಕ ಘೋಷಣೆಯನ್ನು (ಮಾಹಸಾಘೋ) ಅಧಿಕೃತವಾಗಿ ಅಂಗೀಕರಿಸುವಲ್ಲಿ ಯಶಸ್ವಿಯಾಯಿತು. ಮಾಹಸಾಘೋ ವಿಶ್ವದ ಮಾನವ ಹಕ್ಕುಗಳ ಶ್ರೇಷ್ಠ ಜೀವಂತ ದಾಖಲೆಗಳಲ್ಲಿ ಒಂದಾಗಿದ್ದು, ಅದು ಮಾನವೀಯತೆಯ ಸಾಮಾನ್ಯ ಮಾನವ ಹಕ್ಕುಗಳನ್ನು ಎತ್ತಿ ಹಿಡಿಯುವಲ್ಲಿ ವಿಶ್ವದ

ಆತ್ಮಸಾಕ್ಷಿಯ ಸಂಕೇತವಾಗಿದೆ. ಆದರೆ ಇದು ಮಾನವನ ಸಾಮಾನ್ಯ ಪರಂಪರೆಯಾಗಿರುವ ಸಾರ್ವತ್ರಿಕ ನೈತಿಕ ಮೌಲ್ಯಗಳು ಟೀಕೆ ಟಿಪ್ಪಣಿಗೆ ಮತ್ತು ವಿವಾದಾಸ್ಪದವಾಗಿವೆ. ಇದು ಧರ್ಮ, ಜಾತಿ, ಪಂಥ, ಸಮುದಾಯ, ಜನಾಂಗ, ಲಿಂಗ, ಜನಾಂಗೀಯತೆ ಇತ್ಯಾದಿಗಳನ್ನು ಲೆಕ್ಕಿಸದೆ ಎಲ್ಲಾ ಸ್ಥಳಗಳಲ್ಲಿ ಎಲ್ಲಾ ರೀತಿಯ ಜನರಿಗೆ ಎಲ್ಲಾ ಸಮಯದಲ್ಲೂ ಅನ್ವಯಿಸುತ್ತದೆ. ಅವು ಮಾನವಕುಲದ ಸಂಪೂರ್ಣ ಮತ್ತು ಅಂತರ್ಗತ ಗುಣಮಟ್ಟವಾಗಿದೆ. ಭಾರತದಂತಹ ರಾಷ್ಟ್ರಕ್ಕೆ ಮೂಲಭೂತ ಹಕ್ಕುಗಳ ಪರಿಕಲ್ಪನೆ ಹೊಸತಲ್ಲ. ೧೯೮೪ ರಲ್ಲಿ ಮಾನವ ಹಕ್ಕುಗಳನ್ನು ಸಾರ್ವತ್ರಿಕ ಘೋಷಣೆ ಮಾಡುವ ದಿನದಿಂದ ಹಿಡಿದು. ೧೯೯೨ ಸೆಪ್ಟೆಂಬರ್ ತಿಂಗಳಲ್ಲಿ ಮಾನವ ಹಕ್ಕುಗಳ ಸಂರಕ್ಷಣಾ ಅಧಿನಿಯಮ ಜಾರಿಯಾಗುವವರೆಗೂ ಆ ಬಗ್ಗೆ ಕಾಳಜಿ ಇದ್ದೇ ಇದೆ ಮುಂದೆ ೧೯೯೨ ಅಕ್ಟೋಬರ್ ತಿಂಗಳಲ್ಲಿ ರಾಷ್ಟ್ರೀಯ ಮಾನವ ಹಕ್ಕುಗಳ ಆಯೋಗವನ್ನು ನೇಮಿಸಲಾಯಿತು. ಗಾಂಧೀಜಿ, ಅಂಬೇಡ್ಕರ್ ಮುಂತಾದ ನಾಯಕರು ಮಾನವೀಯ ಹಕ್ಕುಗಳ ಪರ ಹೋರಾಡಿದವರು. ನಂತರ, ಭಾರತದ ಸಂವಿಧಾನವು ಪ್ರತಿ ನಾಗರಿಕನಿಗೂ ಸಮಾನತೆ, ಸ್ವಾತಂತ್ರ್ಯ ಮತ್ತು ಸಂರಕ್ಷಣೆ ನೀಡುವ ಹಕ್ಕುಗಳನ್ನು ವಾಗ್ದಾನ ಮಾಡಿತು. ಡಿಸೆಂಬರ್ ೧೦, ೧೯೪೮ ರಂದು ಈ ಮಾನವ ಹಕ್ಕುಗಳನ್ನು ಅವಲೋಕಿಸಿದಾಗ ಎಲ್ಲರಿಗೂ ದೊರಕಿದ್ದವೆಯೇ ಎಂಬುದು ದೊಡ್ಡ ಪ್ರಶ್ನೆಯಾಗಿದೆ. ಭಾರತದಲ್ಲಿ ಹಕ್ಕುಗಳ ಬಗ್ಗೆ ತಿಳುವಳಿಕೆ ಮೂಡಿರುವುದು ನಮಗೆ ಸ್ಪಷ್ಟವಾಗಿ ೧೯೫೭ ರ ಪ್ರಥಮ ಸ್ವಾತಂತ್ರ್ಯ ಸಂಗ್ರಾಮದಲ್ಲಿ ಕಂಡು ಬರುವುದು. ಅಂದ ಮಾತ್ರಕ್ಕೆ ಅದಕ್ಕಿಂತಲೂ ಹಿಂದೆ ಈ ಹಕ್ಕುಗಳ ಬಗ್ಗೆ ಒಟ್ಟಾರೆ ತಿಳುವಳಿಕೆಯಿರಲಿಲ್ಲ ಎಂಬರ್ಥವಲ್ಲ. ಮನುಷ್ಯ ತನ್ನ ನಾಗರಿಕತೆಯ ವಿಕಸನದೊಂದಿಗೆ ತನ್ನ ಹಕ್ಕು ಮತ್ತು ಹೊಣೆಗಾರಿಕೆಗಳ ಬಗ್ಗೆಯೂ ಆಲೋಚಿಸಿದ್ದಾನೆ. ಬುದ್ಧನ ಕಾಲದ ತ್ರಿಪಿಟಕಗಳಲ್ಲಿ, ಹಾಗೂ ಅಶೋಕನ ಶಿಲಾಸ್ತಂಭದಲ್ಲಿ ಮಾನವ ಹಕ್ಕುಗಳ

ಬಗ್ಗೆ ಒಂದಿಲ್ಲ ಒಂದು ರೀತಿಯ ಪ್ರಸ್ತಾಪವಿರುವುದನ್ನು ಕಾಣುತ್ತೇವೆ. ಇನ್ನು ಸ್ವಾತಂತ್ರ್ಯ ಹೋರಾಟದಲ್ಲಂತೂ ಸ್ವರಾಜ್ಯವೆ ನನ್ನ ಜನ್ಮಸಿದ್ಧ ಹಕ್ಕು ಎಂದು ಬಾಯಿಬಿಟ್ಟು ಹೇಳುವ ಮೂಲಕ ತಿಲಕರಂಥವರು ಹೋರಾಟ ಮಾಡಿರುವುದಿದೆ. ಆನಂತರ ದೇಶ ಸ್ವತಂತ್ರವಾಗಿ ಸ್ವಾಯತ್ತ ಗಣರಾಜ್ಯವನ್ನು ರೂಪಿಸಿಕೊಂಡಿರುವುದು ಈಗ ಒಂದು ಚರಿತ್ರೆ, ಆಮೇಲೆ ಸಂವಿಧಾನ ಸ್ವಾತಂತ್ರ್ಯ ಸಮಾನತೆ ಸಹೋದರತ್ವ' ದಂತಹ ನ್ಯಾಯ ತತ್ವಗಳನ್ನು ಆಧರಿಸಿ ಎಲ್ಲರಿಗೂ ಮೂಲಭೂತ ಹಕ್ಕುಗಳನ್ನು ಅನುಭವಿಸಲು ಅವಕಾಶ ಮಾಡಿಕೊಟ್ಟಿತು. ಪ್ರತಿಯೊಬ್ಬ ವ್ಯಕ್ತಿ ಇಂದು ನೆಮ್ಮದಿಯ ಜೀವನವನ್ನು ಕಂಡುಕೊಳ್ಳಲಿದ್ದಾನೆ. ಅವನು ಅನುಭವಿಸುತ್ತಿರುವ ದುಗುಡಗಳನ್ನು ಕಡಿಮೆ ಮಾಡಿ ಅವನ ಅಸ್ತಿತ್ವಕ್ಕೆ ಧಕ್ಕೆ ಬಾರದಂತೆ ಕಾಯಬೇಕಿರುವುದು ಈ ಮಾನವ ಹಕ್ಕುಗಳ ಹೊಣೆಗಾರಿಕೆಯಾಗಿದೆ. ಮಾನವ ಹಕ್ಕುಗಳು ಕೇವಲ ವ್ಯಕ್ತಿಯ ನೆಮ್ಮದಿಯ ಬದುಕಿಗೆ ಮಾತ್ರ ಸಂಬಂಧ ಪಡದೇ ವನ್ಯ ಜೀವಿಗಳನ್ನು ಹಾಗೂ ಕಾಡು ಗಿಡಮರಗಳನ್ನು ಕೂಡ ಸಂರಕ್ಷಣೆ ಮಾಡಿ ಬೆಳೆಸಿದ ನಮ್ಮ ಕರ್ನಾಟಕದ ಹೆಮ್ಮೆಯ ಪದ್ಮವಿಭೂಷಣ ಪ್ರಶಸ್ತಿ ಪಡೆದುಕೊಂಡ ಶ್ರೀಮತಿ ಸಾಲುಮರದ ತಿಮ್ಮಕ್ಕನವರು ಕೇವಲ ಮಾನವರಿಗಲ್ಲದೆ ಗಿಡಮರಗಳಿಗೂ ಕೂಡ ಬೆಳೆದು ನಿಲ್ಲುವ ಹಕ್ಕನ್ನು ಕಲ್ಪಿಸಿಕೊಟ್ಟಿದ್ದಾಳೆ ಆ ತಾಯಿ ಮಾಡಿದ ದೊಡ್ಡ ಸಾಧನೆಗೆ ನಾನು ಅವರಿಗೆ ಕೃತಜ್ಞತೆ ಹೇಳಲು ಈ ಮೂಲಕ ಬಯಸುತ್ತೇನೆ.

### 3. ಭಾರತದ ಸಂವಿಧಾನ ಮತ್ತು ಸಾಮಾಜಿಕ ನ್ಯಾಯ:

ಭಾರತದ ಕಬೀರ್, ನಾಮದೇವ, ತುಕಾರಾಮ್ ಮತ್ತು ನರಸಿ ಮೆಹ್ತಾರಂತಹ ಸಂತರು ಜಾತಿ ಅಸಮಾನತೆಯ ವೇದನೆಯನ್ನು ವ್ಯಕ್ತಪಡಿಸಿದರು. ಕೇರಳದಲ್ಲಿ ನಾರಾಯಣ ಗುರು ಜಾತಿ ವ್ಯವಸ್ಥೆಯ ವಿರುದ್ಧ ಪ್ರಮುಖ ಚಳುವಳಿಯನ್ನು ಪ್ರಾರಂಭಿಸಿದರು. ಮತ್ತು

ಬ್ರಿಟಿಷರ ಆಗಮನ ಮತ್ತು ಆಧುನಿಕ ಶಿಕ್ಷಣದ ಪರಿಚಯದೊಂದಿಗೆ, ಜ್ಯೋತಿಬಾ ಫುಲೆ ಮತ್ತು ಸಾವಿತ್ರಿಬಾಯಿ ಫುಲೆ ಜಾತಿ ಮತ್ತು ಲಿಂಗ ಅಸಮಾನತೆಯ ವಿರುದ್ಧ ಸಾಮಾಜಿಕ ನ್ಯಾಯದ ಕಡೆಗೆ ದೊಡ್ಡ ಹೆಜ್ಜೆ ಇಟ್ಟರು. ದಲಿತರು ಮತ್ತು ಮಹಿಳೆಯರಿಗಾಗಿ ಶಾಲೆಗಳನ್ನು ಪ್ರಾರಂಭಿಸಿದರು. ಇದರ ನಂತರ ಬಾಬಾಸಾಹೇಬ್ ಅಂಬೇಡ್ಕರ್ ಅವರು ಚಾವ್ನಾರ್ ತಲಾಬ್ ಚಳುವಳಿ, ಕಲಾರಾಮ್ ಮಂದಿರ ಚಳುವಳಿ ಮತ್ತು ಮನುಸ್ಮೃತಿಯನ್ನು ಸುಡುವಂತಹ ಆಂದೋಲನಗಳ ಮೂಲಕ ಸಾಮಾಜಿಕ ಸಮಾನತೆಗಾಗಿ ಶ್ರಮಿಸಿದರು. ಸ್ವಾಭಿಮಾನ ಚಳುವಳಿಯನ್ನು ಪ್ರಾರಂಭಿಸಿದ ಪೆರಿಯಾರ್ ರಾಮಸಾಮಿ ಅವರ ಪ್ರಯತ್ನಗಳು ಅಷ್ಟೇ ಮುಖ್ಯವಾದವು. ಸ್ವಾತಂತ್ರ್ಯ ಚಳುವಳಿಗೆ ಪೂನಾ ಒಪ್ಪಂದದ ನಂತರ, ಗಾಂಧಿಯವರು ದಲಿತರಿಗೆ ದೇವಾಲಯ ಪ್ರವೇಶ ಮತ್ತು ದಲಿತರೊಂದಿಗೆ ಸಹಭೋಜನದ ಕಾರ್ಯ ಸೂಚಿಯೊಂದಿಗೆ ಹಳ್ಳಿಯಿಂದ ಹಳ್ಳಿಗೆ ಚಲಿಸುವ ಮೂಲಕ ಸಾಮಾಜಿಕ ಸಮಾನತೆಗಾಗಿ ಪ್ರಮುಖ ಕ್ರಮವನ್ನು ಪ್ರಾರಂಭಿಸಿದರು. ಸ್ವಾತಂತ್ರ್ಯದೊಂದಿಗೆ ಸಂವಿಧಾನ ಸಭೆಯ ರಚನೆಯಾಯಿತು. ರಾಷ್ಟ್ರಪಿತ ಮಹಾತ್ಮ ಗಾಂಧಿಯವರು ಸಂವಿಧಾನದ ಕರಡು ಸಮಿತಿಯ ಮುಖ್ಯಸ್ಥರಾಗಿ ಬಾಬಾಸಾಹೇಬ್ ಅಂಬೇಡ್ಕರ್ ಅವರ ಹೆಸರನ್ನು ಸೂಚಿಸಿದರು. ಅಂಬೇಡ್ಕರ್ ಸಂವಿಧಾನದಿಂದ ಸಾಮಾಜಿಕ ನ್ಯಾಯವನ್ನು ಭಾರತೀಯರ ಪಾಲಿಗೆ ಬುದ್ಧನಂತೆ ಅವತ್ತರಿಸಿ ಬಂದು ಬಂಧನದ ಸಂಕೋಲೆಗಳಿಂದ ಮುಕ್ತಗೊಳಿಸಿದರು. ೧೨ನೇ ಶತಮಾನದಲ್ಲಿ ಬಸವಣ್ಣವರು ಹೇಳಿರುವ ಇವನಾರವ, ಇವನಾರವ, ಇವನಾರವ? ನೆಂದೆನಿಸದಿರಯ್ಯಾ, "ಇವ ನಮ್ಮವ, ಇವ ನಮ್ಮವ, ಇವ ನಮ್ಮವ" ನೆಂದೆನಿಸಯ್ಯಾ, ಕೂಡಲಸಂಗಮದೇವಾ, ನಿಮ್ಮ ಮನೆಯ ಮಗನೆನಿಸಯ್ಯಾ, ಬುದ್ಧ ಬಸವ ತತ್ವವನ್ನೇ ಅನುಸರಿಸಿ ಭಾರತದ ಸಂವಿಧಾನದ ಪೀಠಿಕೆಯ ಉದ್ದೇಶಗಳು ಮೂಲಭೂತ ಹಕ್ಕುಗಳು ಮತ್ತು

ಸಾಮಾಜಿಕ ನ್ಯಾಯವನ್ನು ಕೊಟ್ಟಿರುವುದು ಭಾರತೀಯರಿಗೆ ಸುವರ್ಣಯುಗ ಎಂದು ಹೇಳಬಹುದು.

ಭಾರತ ಸಂವಿಧಾನದ ಪೀಠಿಕೆಯನ್ನು ಸನ್ಮಾನ್ಯ ಶ್ರೀ. ಪಂಡಿತ ಜವಾಹರಲಾಲ್ ನೆಹರು ಅವರು ಡಿಸೆಂಬರ್ ೧೨, ೧೯೪೬ ರಂದು ಸಂವಿಧಾನ ಸಭೆಯಲ್ಲಿ ಮಂಡಿಸಿದರು. ಇದನ್ನು ಜನವರಿ ೨೨, ೧೯೪೭ ರಂದು ಅಂಗೀಕರಿಸಲಾಯಿತು ಮತ್ತು ನವೆಂಬರ್ ೨೬, ೧೯೪೯ ರಂದು ಸಂವಿಧಾನ ಸಭೆಯು ಅಂಗೀಕರಿಸಿತು. ಜನವರಿ ೨೬, ೧೯೫೦ ರಂದು ಜಾರಿಗೆ ಬಂದಿತು. ಇದನ್ನು ಭಾರತದ ಗಣರಾಜ್ಯೋತ್ಸವವೆಂದು ಆಚರಿಸಲಾಯಿತು. ಮತ್ತು ಇದನ್ನು ಆರಂಭದಲ್ಲಿ ಜವಾಹರಲಾಲ್ ನೆಹರು ರಚಿಸಿದರು. ಹಾಗೂ "ಸಮಾಜವಾದಿ", "ಜಾತ್ಯತೀತ" ಮತ್ತು "ಸಮಗ್ರತೆ" ಎಂಬ ಪದಗಳನ್ನು ೧೯೫೬ ರಲ್ಲಿ ಅಂದಿನ ಪ್ರಧಾನಿ ಶ್ರೀಮತಿ ಇಂದಿರಾ ಗಾಂಧಿಯವರ ಕಾಲದಲ್ಲಿ ರಾಷ್ಟ್ರೀಯ ತುರ್ತು ಪರಿಸ್ಥಿತಿ ಜಾರಿಯಲ್ಲಿದ್ದಾಗ ೪೨ನೇ ತಿದ್ದುಪಡಿ ಮೂಲಕ ಈ ಪದಗಳನ್ನು ಸಂವಿಧಾನದ ಪ್ರಸ್ತಾವನೆಗೆ ಸೇರಿಸಲಾಯಿತು. ಮತ್ತು ಮಾನವ ಹಕ್ಕುಗಳು ಮತ್ತು ಸಾಮಾಜಿಕ ನ್ಯಾಯದ ಮೂಲಭೂತ ಹಕ್ಕುಗಳ ಅಶೋತ್ತರಗಳನ್ನು ಈಡೇರಿಸುವಲ್ಲಿ ಭಾರತ ಸಂವಿಧಾನದ ಪೂರ್ವ ಪೀಠಿಕೆಯಲ್ಲಿಯೇ ಸವಿಸ್ತಾರವಾಗಿ ನಮಗೆ ತಿಳಿಸಿರುತ್ತದೆ. ಭಾರತದ ಲಿಖಿತ ಸಂವಿಧಾನವು ಸಹ ಮಹತ್ವಪೂರ್ಣ ಪ್ರಸ್ತಾವನೆಯನ್ನು ಹೊಂದಿದೆ. ನಮ್ಮ ಸಂವಿಧಾನವನ್ನು ೧೫ ಸಂವಿಧಾನದಿಂದ ನಿಂದ ಎರವಲು ಪಡೆದಿರುತ್ತೇದೆ.. ಸಂವಿಧಾನವನ್ನು ಮೌಲ್ಯಮಾಪನ ಮಾಡಲು ಪ್ರಸ್ತಾವನೆಯೇ ಅಳತೆಗೋಲು ಎಂದು ಹೇಳಲಾಗಿದೆ. ಮುನ್ನುಡಿಯ ಪದಗಳು ನಮ್ಮ ಸಂವಿಧಾನದ ಮನೋಭಾವ ಮತ್ತು ಉದ್ದೇಶಗಳನ್ನು ಸ್ಪಷ್ಟವಾಗಿ ತೋರಿಸುತ್ತವೆ. ಹೆಚ್ಚಿನ ಆದ್ಯತೆಯ ಸ್ಥಾನವನ್ನು ಹೊಂದಿರುವ ನ್ಯಾಯಕ್ಕೆ ಮೊದಲ ಆದ್ಯತೆ ನೀಡಲಾಗಿದೆ ಎಂಬುದು ಗಮನಾರ್ಹ.

ಸ್ವಾತಂತ್ರ್ಯವನ್ನು ಅರ್ಥಪೂರ್ಣ ವಾಗಿಸಲು ರಾಷ್ಟ್ರದ ಎಲ್ಲ ಜನರ ಸ್ವಾತಂತ್ರ್ಯವನ್ನು ಖಾತ್ರಿಪಡಿಸಲಾಗಿದೆ. ಕಾನೂನಿನ ಮುಂದೆ ಮತ್ತು ಆಡಳಿತದಲ್ಲಿ ಎಲ್ಲರೂ ಸಮಾನರು ಎಂದು ಸಂವಿಧಾನದಲ್ಲಿ ಗುರುತಿಸಲಾದ ಸಮಾನತೆ. ಒಬ್ಬ ವ್ಯಕ್ತಿಗೆ ಒಂದು ಮತ ಮತ್ತು ಒಂದು ಮತಕ್ಕೆ ಒಂದು ಮೌಲ್ಯ ಎಲ್ಲರಿಗೂ ಸ್ವಾತಂತ್ರ್ಯ ಮತ್ತು ಸಮಾನತೆಯ ಫಲಗಳನ್ನು ಖಚಿತಪಡಿಸುವ ಸಲುವಾಗಿ ಜನರಲ್ಲಿ ಸಹೋದರತ್ವದ ಸಾಮರಸ್ಯ ಮತ್ತು ಸದ್ಭಾವನೆಯನ್ನು ಉತ್ತೇಜಿಸುತ್ತದೆ. ಪ್ರಸ್ತಾವನೆಯಲ್ಲಿರುವ ಸಾರ್ವಭೌಮ ಸಮಾಜವಾದಿ, ಜಾತ್ಯತೀತ ಮತ್ತು ಪ್ರಜಾಪ್ರಭುತ್ವದ ಪದಗಳು ಸಮಾಜವಾದವನ್ನು ಸ್ಥಾಪಿಸಲು, ಉಳಿಸಿಕೊಳ್ಳಲು ನಿರ್ಧರಿಸಿವೆ. ಹೇಳಲಾಗಿದೆ.

#### 4. ರಾಜ್ಯ ನೀತಿಯ ನಿರ್ದೇಶನ ತತ್ವಗಳು:

ಭಾರತೀಯ ಸಂವಿಧಾನದ ಭಾಗ ೪ (ವಿಧಿ ೩೬-೫೧) ರಲ್ಲಿನ ರಾಜ್ಯ ನೀತಿಯ ನಿರ್ದೇಶನ ತತ್ವಗಳು (ಆಕೃತಿ) ಸಮಾಜವಾದಿ, ಗಾಂಧಿವಾದಿ ಮತ್ತು ಉದಾರ-ಬೌದ್ಧಿಕ ತತ್ವಗಳ ಆಧಾರದ ಮೇಲೆ ಕಲ್ಯಾಣ ರಾಜ್ಯವನ್ನು ಸ್ಥಾಪಿಸಲು ಸರ್ಕಾರಕ್ಕೆ ಮಾರ್ಗಸೂಚಿಗಳಾಗಿವೆ. ಇವು ನ್ಯಾಯಾಲಯದಿಂದ ಜಾರಿಗೊಳಿಸಲಾಗದಿದ್ದರೂ, ಆಡಳಿತದಲ್ಲಿ ಮೂಲಭೂತವಾಗಿವೆ. ಪ್ರಮುಖ ತತ್ವಗಳು ಆರ್ಥಿಕ, ಸಾಮಾಜಿಕ ಮತ್ತು ಅಂತಾರಾಷ್ಟ್ರೀಯ ನ್ಯಾಯವನ್ನು ಉತ್ತೇಜಿಸುತ್ತವೆ.

#### 5. ಮೂಲಭೂತ ಕರ್ತವ್ಯಗಳು:

ಭಾರತದ ಸಂವಿಧಾನದ ಭಾಗ ೪-ಎ ವಿಧಿ ೫೧ಎ ಅಡಿಯಲ್ಲಿ ೧೧ ಮೂಲಭೂತ ಕರ್ತವ್ಯಗಳನ್ನು (ಈಣಟಿಜಚಿಟಿಚಿಟಿಚಿಟಿ ಆಣಣುಜ) ಪಟ್ಟಿ ಮಾಡಲಾಗಿದೆ. ೧೯೭೬ರ ೪೨ನೇ ತಿದ್ದುಪಡಿಯ ಮೂಲಕ ಇವುಗಳನ್ನು

ಸೇರಿಸಲಾಗಿದ್ದು, ನಾಗರಿಕರು ಸಂವಿಧಾನ, ರಾಷ್ಟ್ರಧ್ವಜ, ರಾಷ್ಟ್ರಗೀತೆ ಗೌರವಿಸುವುದು, ದೇಶದ ಐಕ್ಯತೆ ಕಾಪಾಡುವುದು, ಸಾರ್ವಜನಿಕ ಆಸ್ತಿ ರಕ್ಷಣೆ ಮತ್ತು ಪರಿಸರ ಸಂರಕ್ಷಣೆಯಂತಹ ಜವಾಬ್ದಾರಿಗಳನ್ನು ಪಾಲಿಸಬೇಕು. ಒಟ್ಟಾರೆಯಾಗಿ ಈ ಮೇಲಿನ ಪೂರ್ವ ಪೀಠಿಕೆಯಲ್ಲಿ ಅಡಿಗಿರುವ ಮೂಲಭೂತ ಹಕ್ಕುಗಳು ಭಾರತೀಯ ಪ್ರಜಾಪ್ರಭುತ್ವದ ಜೀವಾಳವಾಗಿವೆ. ಇವು ನಾಗರಿಕರಿಗೆ ಕೇವಲ ಸ್ವಾತಂತ್ರ್ಯವನ್ನಷ್ಟೇ ಅಲ್ಲ, ಕಾನೂನಾತ್ಮಕ ರಕ್ಷಣೆಯನ್ನೂ ಒದಗಿಸುತ್ತವೆ. ಹಕ್ಕುಗಳ ಅರಿವು ಪ್ರಜ್ಞಾವಂತ ನಾಗರಿಕನ ಲಕ್ಷಣವಾಗಿದ್ದು, ಅವುಗಳನ್ನು ಸರಿಯಾಗಿ ಜ್ಞಾವಂತಿಕೆಯಿಂದ ಬಳಸಿ ಕೊಂಡಾಗ ಸಮಾಜವು ಸಮತೋಲನ ಕಾಯುಕೊಳ್ಳುವುದಕ್ಕೆ ಯಾವ ಅನುಮಾನ ಆಸ್ಪದವು ಕೂಡ ಇರುವುದಿಲ್ಲ. ಆದುದರಿಂದ ಪ್ರತಿಯೊಬ್ಬರೂ ತಮ್ಮ ಹಕ್ಕುಗಳ ಜೊತೆಗೆ ಕರ್ತವ್ಯಗಳನ್ನೂ ಅರಿತು ನಡೆದುಕೊಳ್ಳಬೇಕು.

#### 6. ಉಪಸಂಹಾರ:

ವಿಶ್ವದ ಬೇರೆ ಬೇರೆ ಜಾತಿಗಳ, ಪಂಗಡಗಳ ಜನರಲ್ಲಿ ಮೇಲು-ಕೀಳು ಎಂಬ ಭಾವನೆ ಅನಾದಿ ಕಾಲದಿಂದಲೂ ಬೇರೂರಿ ಬಿಟ್ಟಿದೆ. ಈ ಭಾವನೆ ಹೋಗಲಾಡಿಸಬೇಕಾದರೆ, ಸಮಾಜ ಸುಧಾರಕರ ವಿಚಾರಗಳು, ವೈಜ್ಞಾನಿಕ ಆಲೋಚನೆ ವಿಶ್ವದಾದ್ಯಂತ ಮಾನವ ಹಕ್ಕುಗಳಿಗೆ ಸ್ಪೂರ್ತಿಯಾಗಬೇಕು. ಮೂಲಭೂತ ಹಕ್ಕುಗಳು ಎಲ್ಲರಿಗೂ ದೊರೆಯುವಂತೆ ಆಗಬೇಕಾದರೆ, ನಮ್ಮ ಸಂವಿಧಾನದಲ್ಲಿ ಮಾನವ ಹಕ್ಕುಗಳಿಗೆ ವಿಶೇಷವಾದ ಪ್ರಾತಿನಿಧ್ಯ ಸಿಕ್ಕಿ ಭಾರತವು ತನ್ನ ಸಾಮಾಜಿಕ ಪರಿವರ್ತನೆಗೆ ಕಾನೂನಿನ ಹಲವು ಆಯಾಮಗಳನ್ನು ಕಾರ್ಯರೂಪದಲ್ಲಿ ಬರಬೇಕಾಗಿದೆ. ನಮ್ಮ ಸಾಮಾಜಿಕ ವ್ಯವಸ್ಥೆಯಲ್ಲಿ ಅಭಿವೃದ್ಧಿಯ ಜೊತೆಗೆ ಜನರ ಜೀವನ ಮಟ್ಟವನ್ನು ಹೆಚ್ಚಿಸಬೇಕಾಗಿದೆ. ಮಾನವೀಯತೆಯನ್ನೊಳಗೊಂಡ ಅಭಿವೃದ್ಧಿ

ಬೇಕಾಗಿದೆ. ರಾಷ್ಟ್ರಕವಿ ಕುವೆಂಪು ರವರು ಹೇಳಿದ " ಸರ್ವರಿಗೂ ಸಮಪಾಲು - ಸರ್ವರಿಗೂ ಸಮಬಾಳು ನನಸಾದಾಗ ಮಾನವ ಹಕ್ಕುಗಳ ಶಿಕ್ಷಣ ಮತ್ತು ಸಾಮಾಜಿಕ ನ್ಯಾಯಕ್ಕೆ ಜಯಿಸಿಗುವುದು." ಭಾರತದಲ್ಲಿ ಮಾನವ ಹಕ್ಕುಗಳ ರಕ್ಷಣೆ ಮತ್ತು ಬಲವರ್ಧನೆ ಶ್ರೇಷ್ಠ ಪ್ರಜಾಪ್ರಭುತ್ವದ ಸಂಕೇತ. ಸರ್ಕಾರ ಮತ್ತು ನಾಗರಿಕರು ಒಟ್ಟಾಗಿ ಸಮಾನತೆ, ನೈತಿಕತೆ, ಮತ್ತು ಸಂರಕ್ಷಣೆಗಾಗಿ ಕೆಲಸ ಮಾಡಿದಾಗ ಮಾತ್ರ, ಮಾನವೀಯ ಮೌಲ್ಯಗಳನ್ನು ಮುಟ್ಟಬಹುದು. ಈ ಹಕ್ಕುಗಳನ್ನು ಬಲಪಡಿಸುವ ಮೂಲಕ ನಾವು ಸಮೃದ್ಧ, ನ್ಯಾಯಯುತ ಮತ್ತು ಮಾನವೀಯತೆಯ ಪ್ರಜಾಪ್ರಭುತ್ವವನ್ನು ನಿರ್ಮಿಸಲು ಸಹಾಯಕರಾಗುತ್ತೇವೆ. ಮತ್ತು ಅಂಬೇಡ್ಕರ್ ಅವರು ಜಾತಿ, ಲಿಂಗ, ವರ್ಗ ಧರ್ಮ ಮತ್ತು ಜನಾಂಗೀಯತೆ ಯಂತಹ ವಿವಿಧ ರೀತಿಯ ವ್ಯವಸ್ಥಿತ ತಾರತಮ್ಯ ಮತ್ತು ಶೋಷಣೆಯನ್ನು ಪರಿಹರಿಸಲು ಶ್ರಮಿಸಿ ಶೋಷಿತ ಸಮುದಾಯಗಳ ರಕ್ಷಣೆ ಮತ್ತು ಪ್ರಗತಿಯನ್ನು ಖಚಿತಪಡಿಸಿಕೊಳ್ಳಲು ಸಾಂವಿಧಾನಿಕ ಕಾನೂನು ಮಾರ್ಗದ ಮೂಲಕ ಪರಿಹಾರ ಒದಗಿಸಿದ್ದಾರೆ. ಕೊನೆಯದಾಗಿ ಅವರು ಸಂದೇಶ ಹೀಗೆ ಹೇಳಿದ್ದಾರೆ, ಅಂಬೇಡ್ಕರ್ರು ಎಳೆದು ತಂದ ವಿಮೋಚನಾ ಹೋರಾಟದ ರಥವನ್ನು

ಮುನ್ನಡೆಸುವ ಜವಾಬ್ದಾರಿ ಈ ಸಮಾಜದ ಮೇಲಿದೆ.

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## Work From Home Culture: Impact on Productivity and Business

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### **Abstract:**

*Work from home has become an important part of modern business especially after the Covid-19 pandemic. Many organizations shifted from the office work to home based work to continue their operations. Organization across the world adopted remote working practices to maintain continuity and ensure the employee safety. This paper explains in detail how WFH affects employee's productivity and overall business performance. It also discusses advantages, disadvantages, challenges and practical suggestions to improve the system. The study concludes that WFH is useful but works best when combined with office work with hybrid model.*

**Keywords:** *Work From Home (WFH), Remote Work, COVID-19 pandemic, Virtual Meetings, Hybrid work Model, Cost Reduction.*

### **Introduction:**

Work From Home means doing your office work from your house instead of going to a workplace. Employees use computers, mobile phones, and the internet to complete their tasks and communicate with their team.

In today's world, the way people work has changed a lot. During the COVID-19 pandemic, many companies started allowing employees to work from home to stay safe. Slowly, this became a common and popular working style. Work From Home culture gives employees comfort and flexibility. They can save time on travelling and spend more time with family. At the same time, businesses can reduce office costs and continue their work smoothly. This system allows people to work in a comfortable environment and manage their time better. It also helps companies save money on office space and other expenses. Because of this, many businesses are continuing with remote work even after the pandemic.

### **Objectives of Study:**

1. To explain the concept and meaning of Work From Home (WFH).
2. To study how WFH became popular after the COVID-19 pandemic.
3. To identify the benefits of WFH for organizations and employees.
4. To understand the problems and difficulties faced while working from home.
5. To study the effect of WFH on communication and team coordination.
6. To find ways to improve productivity in a home working environment.
7. To examine how working from home affects employee efficiency and output.
8. To analyse the impact of remote work on overall business growth.

**Hypothesis Test:**

1. **H<sub>0</sub> (Null Hypothesis):** Work From Home (WFH) has no significant impact on employee productivity and business performance.
2. **H<sub>1</sub> (Alternative Hypothesis):** Work From Home (WFH) has a significant impact on employee productivity and business performance.

**Research Methodology****1. Research Type:**

Descriptive research is used to understand the impact of Work From Home culture.

**2. Data Collection Methods:**

- **Primary Data:** Collected through surveys, questionnaires, or interviews with employees and employers.
- **Secondary Data:** Collected from articles, reports, websites, and journals related to WFH and the COVID-19 pandemic.

**3. Sample Size:**

A selected group of employees and business owners from different sectors.

**4. Sampling Method:**

Simple random sampling or convenience sampling method is used.

**5. Tools of Analysis:**

Charts and graphs are used as tools for analysis.

**Work From Home Adoption:**

Before the COVID-19 pandemic, only a small number of people used to work from home. Most employees followed the traditional office system. However, after the pandemic started, many companies around the world were forced to shift to remote work. According to a survey by Gartner, about 88% of businesses either required or encouraged their employees to work from home.

Although some jobs like nursing and cleaning cannot be done remotely, many industries have successfully adopted the Work From Home (WFH) model. In fact, even before the pandemic, some companies had already started offering flexible work options, including remote working.

The benefits of WFH have been clearly seen. Around 85% of businesses reported an increase in productivity, while 65% said that flexible work helps reduce costs. Also, many employees prefer companies that offer flexible working options.

Despite some challenges, many organizations are planning to continue with remote work. For example, companies like Twitter have decided to make many jobs permanently remote. In addition, many businesses are increasing their budgets to improve their WFH systems.

To successfully adopt WFH, companies need to use new software and technology. Employees also require proper training and IT support. Another important factor is a change in company culture. Managers must trust their employees and maintain clear and open communication.

Overall, the traditional 9-to-5 office routine is slowly changing. Work is becoming more flexible and dynamic, and new work models are likely to develop in the future to meet changing needs.

**Benefits of Work From Home (WFH) for Organizations and Employees:****For Organizations (Businesses):**

**1. Reduced Operating Costs:** Companies save money on office space, electricity, and other expenses. There is less need for physical infrastructure and maintenance. This helps improve overall profitability of the business.

**2. Higher Productivity:** Employees often work better in a comfortable home environment. They face fewer office distractions and interruptions. This can lead to better performance and faster task completion.

**3. Wider Talent Pool:** Organizations can hire employees from different cities or countries. Location is no longer a barrier for recruitment. This helps in finding skilled and qualified workers easily.

**4. Better Business Continuity:** Work can continue even during emergencies like the COVID-19 pandemic. Businesses do not completely stop their operations. This ensures stability and long-term survival.

#### **For Employees:**

**1. Flexible Schedule:** Employees can plan their work according to their convenience. They can manage personal and professional tasks easily. This increases job satisfaction and reduces stress.

**2. No Commuting:** Employees do not need to travel daily to the office. This saves time, money, and energy. It also reduces fatigue and improves productivity.

**3. Improved Work-Life Balance:** More time can be spent with family and on personal activities. Employees can maintain a healthy balance between work and life. This leads to better mental well-being.

**4. Comfortable Working Environment:** Working from home provides a relaxed and familiar atmosphere. Employees feel more comfortable and less pressured. This can increase focus and efficiency in work.

#### **Major Problems Faced in Work From Home (WFH):**

**1. Communication Gap:** Remote work reduces face-to-face interaction among employees. Important messages may be misunderstood or delayed. This affects teamwork and smooth flow of work.

**2. Distractions at Home:** Household responsibilities, noise, and family members can disturb work. It becomes difficult to stay fully focused. This may lower productivity and efficiency.

**3. Poor Time Management:** Flexible timing can lead to improper planning of tasks. Employees may either procrastinate or overwork. This affects daily performance and routine.

**4. Feeling Isolated:** Employees may feel lonely without regular office interaction. Lack of social connection reduces motivation. This can impact mental well-being.

**5. Technical Problems:** Internet issues and lack of proper devices can interrupt work. Not everyone has a well-equipped home setup. This may delay completion of tasks.

**6. Work-Life Imbalance:** There is no clear boundary between work and personal life. Employees may end up working longer hours. This can lead to stress and burnout.

#### **WFH on Communication and Team Coordination:**

Work from home (WFH) has significantly changed communication and team coordination by shifting interactions from face-to-face to digital platforms, which can both improve and challenge teamwork. On one hand, tools like video calls, chats, and collaboration software make it easier to stay connected, share updates quickly, and work across different locations and time zones. On the other hand, the lack of in-person interaction can lead to misunderstandings, reduced personal bonding, delayed responses, and difficulty in managing team coordination effectively. Employees may feel isolated, and managers may find it harder to track progress and maintain team unity. Overall, while WFH offers flexibility and convenience, it requires strong communication strategies, clear expectations, and

regular virtual collaboration to ensure smooth team coordination.

### Ways to improve productivity in a Home Working Environment:

- 1. Design Your Work Zone:** Create a fixed place at home only for work. It helps you stay focused and avoid distractions. Your mind gets trained to treat that space as “office.”
- 2. Start Your Day with a Plan:** List all tasks before you begin working. This saves time and gives clear direction. It also helps you stay organized throughout the day.
- 3. Set Clear Working Hours:** Fix a proper start and end time for work. It builds discipline and routine. You can also maintain a better work-life balance.
- 4. Avoid Digital Distractions:** Limit use of phone and social media. Unnecessary browsing wastes a lot of time. Staying focused increases productivity.
- 5. Work in Short Intervals:** Divide work into small time periods. Take short breaks in between tasks. This keeps your mind fresh and active.
- 6. Stay Connected with Team:** Communicate regularly using tools like Slack. It avoids confusion and improves coordination. Good communication leads to better teamwork.
- 7. Keep Yourself Active:** Do light exercise or stretching during breaks. It improves energy and reduces stress. A healthy body supports better concentration.
- 8. Review Your Work Daily:** Check your completed and pending tasks. It helps in improving your planning. You can perform better the next day.

### Employee Efficiency and Output:

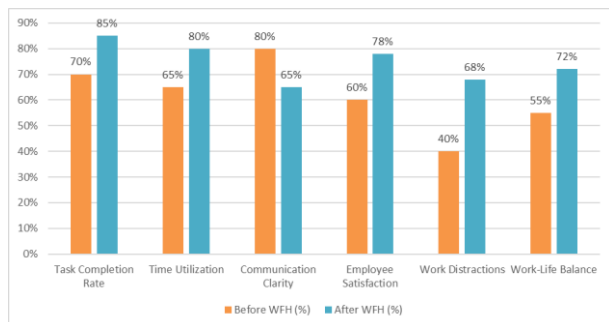
Working from home can significantly influence employee efficiency and output in both positive and negative ways. It often boosts productivity by offering a flexible work

environment, saving travel time, and allowing employees to work during their most productive hours. This comfort and autonomy can lead to faster task completion and better results. However, it may also reduce efficiency due to distractions at home, limited supervision, and weaker team communication. Some employees may struggle with time management or feel isolated, which can impact their motivation and performance. Therefore, the overall effect of working from home depends on how well individuals manage their time, maintain discipline, and stay connected with their team.

### Work From Home Efficiency Analysis:

Work From Home Efficiency Analysis			
Factor	Before WFH (%)	After WFH (%)	Impact
Task Completion Rate	70%	85%	Increased
Time Utilization	65%	80%	Improved
Communication Clarity	80%	65%	Decreased
Employee Satisfaction	60%	78%	Increased
Work Distractions	40%	68%	Increased
Work-Life Balance	55%	72%	Improved

### Work From Home Efficiency Analysis-Chart:



### Suggestions:

Employees should follow a proper schedule and set clear daily goals to manage their time effectively. This helps in completing tasks on time and staying focused throughout the day. Creating a quiet and distraction-free workspace also improves concentration and work quality. In addition, regular communication with team members ensures better understanding and smooth coordination of tasks. Taking short breaks and maintaining a healthy lifestyle helps reduce stress and keeps energy levels high. Overall, good habits and proper planning play a key role in improving productivity while working from home.

### Conclusion:

Working from home can have both positive and negative effects on employee efficiency and output. It increases flexibility,

comfort, and saves time, which can improve performance and productivity. However, distractions, lack of supervision, and communication gaps may reduce efficiency if not managed properly. With strong discipline, effective time management, and proper use of tools, employees can overcome these challenges. Therefore, working from home can be successful and productive when handled with the right approach and balance.

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## Empowering Rural Women Through Micro Finance and Self-Help Groups

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### Abstract:

*Microfinance plays a significant role in rural development by providing credit and promoting savings among the poor, especially women. It has helped reduce dependence on informal credit sources like moneylenders, although challenges in accessing formal credit still remain. Through Self-Help Groups (SHGs), microcredit enables women to undertake small-scale income-generating activities and improve their socio-economic conditions. SHGs encourage savings, financial discipline, and collective decision-making while providing access to institutional credit. Despite social and cultural barriers, women actively participate in these groups and benefit from improved income, confidence, and empowerment. The study highlights that microfinance and SHG-bank linkage programs have a positive impact on women's economic, social, and political status.*

**Key words:** SHGs, DWCRA, NGOs, RBI

### Introduction:

Provision of credit and generation of savings have long been recognized as essential elements in any development strategy. Credit plays a crucial role in the modernization of agriculture; however, its role in reducing rural poverty has not been adequately acknowledged. Microcredit, especially for poor women, helps generate employment and income. The rural credit system in India has expanded significantly over time. As a result, the dependence of rural households on informal sources such as moneylenders has declined from 83.7% in 1961 to 36% in 1991. Despite this progress, reliance on informal credit sources continues due to difficulties in accessing formal financial institutions. Microcredit for poor women entrepreneurs combines ethical and economic aspects and serves as a socially responsible initiative. Microfinance programs enable the poor

to start small enterprises without external interference regarding the use of loans. Microfinance plays a significant role in rural development by providing credit and promoting savings among the poor, especially women. It has helped reduce dependence on informal credit sources like moneylenders, although challenges in accessing formal credit still remain. Through Self-Help Groups (SHGs), microcredit enables women to undertake small-scale income-generating activities and improve their socio-economic conditions. SHGs encourage savings, financial discipline, and collective decision-making while providing access to institutional credit. Despite social and cultural barriers, women actively participate in these groups and benefit from improved income, confidence, and empowerment. The study highlights that microfinance and SHG-bank linkage programs

have a positive impact on women's economic, social, and political status.

The term empowerment has become a widely used buzzword over the past decade and a half, yet its exact meaning often creates confusion. It may refer to giving power, building the capacity to perform tasks, or granting authority and legal rights. The concept is used in various contexts such as human rights, basic needs, skill development, and capacity building. Among these, many believe that capacity building is the most important aspect of empowerment today. Empowerment involves a transformation in social and power relations. It aims to bring about social change through a rearrangement of power. At its core lies power—the ability to access resources, exercise control, and make informed decisions. In the Indian context, this idea is often described as *Shakti*. It represents a combination of strength, capability, and the confidence to challenge and transform patriarchal systems and institutions. In simple terms, empowerment is a process that enables individuals to gain control over the factors that influence their lives. Women's empowerment, in particular, means developing women into aware, independent, and self-reliant individuals. It allows them to participate in decision-making and achieve their full potential in all areas of life. Thus, empowerment is a multi-dimensional process affecting social, economic, and political spheres. The concept of empowerment gained importance in development discussions during the 1990s. Terms like participation, consultation, and partnership became central to development thinking. Development agencies began to promote an enabling approach, encouraging people to identify and express their own needs. Women's empowerment was formally recognized at the Nairobi Conference in 1985, where it was defined as the redistribution of power and resources in favor of women. In India, attention to

women's development began with the First Five-Year Plan (1951–56), though it was initially treated as a welfare issue. From the Second to the Fifth Plans, the focus remained on welfare, with emphasis on education and maternal health. A major shift occurred in the Sixth Five-Year Plan (1980–85), which moved the focus from welfare to development and introduced the concept of “women and development.”

The Eighth Five-Year Plan (1992–97) further shifted the focus from development to empowerment. Continuing this approach, the Government of India declared 2001 as the Year of Women's Empowerment. Despite continuous efforts by the government and non-governmental organizations, achieving true empowerment remains a challenge. Women's empowerment in India faces several difficulties. One major challenge is the diversity among women. Differences in region, religion, caste, class, and rural-urban background make it difficult to address their issues uniformly. In a diverse and multicultural society like India, such variation is expected. A clear contrast exists among Indian women. On one side, there are educated and successful women who have excelled in various fields. On the other, a large number of women still face discrimination, poverty, and marginalization. Overall, women are at a disadvantage compared to men they have lower literacy rates, fewer employment opportunities, and limited representation in decision-making and restricted access to healthcare and nutrition. The Constitution of India guarantees equality, justice, and freedom to all citizens. It provides several rights and protections for women through Fundamental Rights, Directive Principles, and legal measures. The government has also introduced various laws to improve the status of women, making legislation an important tool for empowerment. A significant milestone was the 1974 report “Towards Equality,” which analyzed

the real condition of women in India. Prepared for International Women's Year (1975), it highlighted the gap between constitutional promises and actual conditions. Its observations are still relevant today. Although some women in India have achieved great success, many others have not benefited from progress and modernization. Economic, social, and technological advancements have not reached all sections of women equally. So, where do Indian women still lag behind? The answer begins with education.

### **Features of Microcredit:**

Microcredit has several important characteristics:

1. Loans are very small generally less than \$100 globally and in hundreds of rupees in India.
2. It targets both rural and urban poor, especially women, focusing on asset creation and better financial services. Beneficiaries are identified by providers or NGOs.
3. Credit follows savings: individuals form groups, mobilize small savings, and lend within the group.
4. Repayment periods are short, and loan amounts increase based on repayment performance (loan graduation). Transactions are informal and based on mutual consent.
5. Loans are provided at relatively higher interest rates without subsidies, unlike earlier programs with high default rates.
6. The RBI has not fixed minimum or maximum loan limits, trusting banks to operate flexibly.

The operational strategy includes simple loan procedures, quick disbursement, user-friendly services, clear recovery methods, and incentives for timely repayment. Microfinance

emphasizes sustainability, outreach, and financial intermediation for the poor.

### **Women Empowerment:**

Women's empowerment and autonomy are essential for improving their social, economic, political, and health status. This is also crucial for sustainable development. Globally, women face challenges such as heavy workloads, limited power, and lack of access to education. Their skills and contributions often remain unrecognized. Development programs are more effective when combined with efforts to improve women's status. Empowering women leads to better outcomes in population and development initiatives.

### **Self-Help Groups (SHGs):**

Self-Help Groups (SHGs) are effective organizations of rural poor, especially women, for accessing microcredit and engaging in entrepreneurial activities. These groups successfully mobilize savings, assess credit needs, maintain financial discipline, and establish links with banks. SHGs offer several benefits, including economies of scale, cost-effective financial services, collective learning, and participatory decision-making. They operate on cooperation rather than competition, following the principle: "contribute according to ability and take according to need."

### **Problems in Women's Participation:**

Women face several challenges in participating in economic activities:

1. Lack of confidence, social customs, and family pressure.
2. Male dominance discouraging women from working outside the home.
3. Limited mobility due to household responsibilities.

4. Social structure, power hierarchy, and traditional decision-making patterns.
5. Lack of exposure to education, training, and modern agricultural practices.

13. Encourage self-confidence and self-esteem among women.
14. Ensure equal pay for equal work.
15. Provide special skill training programs for women.

**Objectives of the Study:**

The study aims to:

1. Analyze the socio-economic conditions of women.
2. Examine women's participation in SHGs.
3. Evaluate the effectiveness of SHGs in improving women's status.
4. Assess the role of SHGs in women empowerment.
5. Identify problems and suggest improvements.

**Suggestions:**

1. Provide education and training in income-generating activities with market demand.
2. Strengthen women's cooperatives.
3. Organize refresher and skill development programs.
4. Promote schemes like DWCRA for rural women's development.
5. Encourage small family norms to improve economic conditions.
6. Establish planning committees at local levels.
7. Prevent inclusion of relatively well-off members in SHGs.
8. Increase loan amounts responsibly to improve income levels.
9. Support low-literacy families with proper guidance.
10. Ensure women's participation in decision-making processes.
11. Strengthen voluntary organizations supporting women.
12. Promote awareness of social changes and adaptability.

**Conclusion:**

The study concludes that microfinance and Self-Help Groups have significantly contributed to improving the socio-economic conditions of rural women. Women actively participate in SHGs, regularly save money, and utilize loans for income-generating activities such as small businesses and dairy farming. The SHG-bank linkage program has shown a positive impact on the living standards of member households across both developed and backward regions. It has enhanced women's financial independence, social status, and participation in decision-making. Overall, microfinance serves as an effective tool for poverty alleviation and women empowerment. However, continued efforts in education, training, and institutional support are necessary to overcome existing challenges and ensure long-term sustainability.

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## Digital Platforms and E-Marketing in Agriculture: Karnataka Perspectives

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### **Abstract:**

*Agricultural marketing in India has historically been characterized by inefficiencies, long chains of intermediaries, and significant information asymmetry, resulting in substantial losses for smallholder farmers. Nearly 20–30 percent of agricultural value is lost due to fragmented supply chains, inadequate infrastructure, and lack of access to real-time market information. Digital platforms and e-marketing systems have emerged as transformative tools capable of addressing these structural challenges by directly connecting farmers with buyers, improving price transparency, and enhancing overall efficiency.*

*This research article examines the role of digital platforms such as e-NAM, AgriBazaar, Ninjacart, and Karnataka-specific initiatives like Krishi Bazaar, SmartSoil, and PestAlert in revolutionizing agricultural marketing. By synthesizing empirical evidence from multiple studies and policy documents, the article evaluates the economic impact of these platforms in terms of income enhancement, reduction in transaction costs, and supply chain optimization. Special attention is given to Karnataka, where smallholder farmers constitute nearly 85 percent of the agricultural population and face challenges such as volatile mandi prices and high post-harvest losses.*

*The study highlights that digital platforms can increase farmer incomes by 15–30 percent, reduce wastage by up to 25 percent, and improve efficiency by 10–20 percent. However, adoption barriers such as digital illiteracy, limited connectivity, and trust deficits persist. The article concludes with policy recommendations emphasizing digital infrastructure expansion, farmer training, and regulatory reforms to ensure inclusive and sustainable growth in agricultural e-marketing.*

**Keywords:** *Digital Agriculture, E-Marketing, Karnataka Agriculture, E-NAM, Krishi Bazaar, Smallholder Farmers, Supply Chain Efficiency*

### **Introduction:**

Agriculture remains a cornerstone of India's economy, employing a significant portion of the population and contributing substantially to national income. However, the traditional agricultural marketing system has long been plagued by inefficiencies that limit the economic potential of farmers. Typically, agricultural produce passes through multiple intermediaries before reaching consumers, resulting in farmers receiving only a fraction of the final market price. Studies indicate that farmers often receive just

30–40 percent of the consumer's rupee, with the remaining share absorbed by traders, commission agents, and logistics providers.

The emergence of digital platforms has introduced a paradigm shift in agricultural marketing by enabling direct farmer-to-buyer interactions. Platforms such as the National Agriculture Market (e-NAM) integrate multiple mandis into a unified digital system, allowing farmers to access real-time price information and participate in transparent bidding processes. Similarly, private platforms like Ninjacart and

AgriBazaar facilitate direct linkages between farmers and retailers, reducing the role of intermediaries and enhancing efficiency.

Karnataka presents a compelling case for studying the impact of digital agriculture due to its diverse cropping patterns, significant smallholder population, and proactive policy environment. The state has implemented several digital initiatives, including Krishi Bazaar and SmartSoil, which provide localized solutions in the Kannada language. These platforms not only improve market access but also offer advisory services related to soil health, pest management, and weather conditions.

This article aims to analyze the ecosystem of digital agricultural platforms, evaluate their economic impact, examine case studies from Karnataka, and propose policy measures for scaling up their adoption. By adopting an interdisciplinary approach, the study integrates insights from economics, technology, and public policy to provide a comprehensive understanding of digital transformation in agriculture.

### **Digital Platform Ecosystem:**

#### **National Platforms (e-NAM, Agri Bazaar):**

Digital platforms at the national level have played a pivotal role in transforming agricultural marketing systems. The e-NAM platform, launched by the Government of India, integrates more than 1,000 mandis across the country, creating a unified national market for agricultural commodities. Farmers registered on the platform can access real-time price information, participate in online auctions, and benefit from quality assessment mechanisms that ensure fair pricing.

AgriBazaar and similar platforms further enhance market connectivity by linking farmers directly with buyers such as wholesalers, retailers, and exporters. These platforms often incorporate advanced technologies such as blockchain to ensure transparency and traceability, thereby increasing buyer confidence and enabling farmers to command premium prices. By reducing intermediary commissions from approximately 25 percent to around 8–12 percent, these platforms significantly enhance farmer incomes.

#### **Karnataka-Specific Solutions:**

Karnataka has emerged as a leader in adopting digital solutions tailored to local needs. Krishi Bazaar, a cooperative-based platform, enables farmers to directly sell their produce to buyers through a user-friendly interface available in Kannada. This localization is crucial for ensuring accessibility among farmers who may not be proficient in English or Hindi.

SmartSoil provides soil testing services and fertilizer recommendations, helping farmers optimize input usage and reduce costs. PestAlert, on the other hand, uses image recognition technology to diagnose crop diseases and suggest appropriate remedies. These platforms collectively create an integrated ecosystem that supports farmers throughout the agricultural value chain.

Private sector initiatives also play a significant role in Karnataka's digital agriculture landscape. Ninjacart, headquartered in Bengaluru, connects thousands of farmers with retailers and ensures rapid delivery of produce. Similarly, e-commerce platforms source agricultural products directly from farmer collectives, further strengthening market linkages.

**Platform Comparison Table:**

Platform	Coverage	Key Features	Farmer Benefit
e-NAM	1,000+ mandis	Unified bidding system	15–25% higher prices
Krishi Bazaar	Karnataka	Kannada interface	Direct buyer connection
Ninjacart	2 lakh farmers	Fast logistics	Reduced commission
SmartSoil	Karnataka	Soil analytics	20% input cost reduction

**Economic Impact Mechanisms:****Price Discovery and Income Enhancement:**

One of the most significant advantages of digital platforms is their ability to improve price discovery. Traditional mandi systems often operate under conditions of monopsony, where a limited number of traders control prices. Digital platforms break this monopoly by enabling competitive bidding and providing farmers with access to multiple buyers.

Empirical studies indicate that farmers using digital platforms receive prices that are 15–30 percent higher than those obtained through traditional channels. This increase is primarily due to the elimination of intermediaries and the availability of real-time market information.

**Supply Chain Efficiency Gains:**

Digital platforms also enhance supply chain efficiency by optimizing logistics and reducing wastage. The integration of cold storage facilities, real-time tracking systems, and demand forecasting tools ensures that produce reaches markets quickly and in optimal condition. As a result, post-harvest losses are reduced by up to 25 percent, particularly for perishable commodities such as fruits and vegetables.

**Platform Technologies and Integration****Precision Agriculture Convergence:**

The integration of precision agriculture technologies with digital marketing platforms represents a significant advancement in agricultural practices. Tools such as SmartSoil analyze soil composition and provide customized recommendations for fertilizer

application, thereby improving productivity and reducing environmental impact.

Similarly, PestAlert uses artificial intelligence to identify crop diseases based on images uploaded by farmers. This enables timely intervention and minimizes crop losses. The convergence of these technologies with market platforms creates a holistic ecosystem that supports farmers at every stage of production and marketing.

**AI-Driven Demand Forecasting:**

Artificial intelligence and machine learning algorithms are increasingly being used to predict market demand and price trends. By analyzing data related to weather conditions, crop yields, and market behavior, these systems provide accurate forecasts that help farmers make informed decisions regarding sowing and harvesting.

**Karnataka Case Studies:****Davanagere Millet Marketing Ecosystem:**

In Davanagere district, farmer producer organizations (FPOs) have successfully leveraged digital platforms to market ragi and other millets. By using e-NAM and Krishi Bazaar, farmers have achieved price premiums of up to 22 percent. Additionally, the adoption of SmartSoil has reduced input costs, further enhancing profitability.

**Coorg Coffee Traceability Platforms:**

Coffee growers in Coorg have adopted blockchain-based platforms to certify the quality and origin of their produce. This traceability allows them to access premium markets and

achieve higher prices. The integration of weather and pest advisory services further supports

sustainable farming practices.

### District-Level Impact Table

District	Platform	Crop	Income Gain	Scale
Davanagere	e-NAM/Krishi	Ragi	+22%	5,000 farmers
Coorg	Traceability apps	Coffee	+18%	10,000 growers
UAS Regions	Fasal + Krishi	Mixed	+25%	50,000 farmers

### Regulatory Evolution: Karnataka APMC 2025:

The regulatory framework governing agricultural marketing has evolved significantly in recent years. The Karnataka APMC amendments introduced in 2025 represent a major step towards integrating digital platforms into the formal marketing system. These reforms mandate that e-commerce platforms comply with regulatory requirements, including payment of cess and provision of transparent pricing mechanisms.

At the same time, the amendments allow farmers to sell their produce outside traditional APMC yards, thereby increasing their market options. This dual approach balances liberalization with regulation, ensuring that farmers benefit from digital innovation while being protected from exploitation.

### Economic Multiplier Analysis:

The adoption of digital platforms has significant multiplier effects on the economy. At the household level, farmers experience increased incomes and reduced input costs. At the macroeconomic level, the expansion of digital agriculture contributes to growth in agricultural GDP and generates employment in sectors such as logistics, technology, and data analytics.

Studies suggest that every rupee invested in digital agriculture yields returns of two to four times over a period of three years. This high return on investment underscores the potential of

digital platforms as a driver of rural economic development.

### Adoption Barriers and Solutions:

Despite their benefits, digital platforms face several challenges that limit their adoption. Limited internet connectivity in rural areas, low levels of digital literacy, and lack of trust in online systems are major barriers. Women farmers, in particular, face additional challenges due to limited access to digital devices and resources.

Addressing these barriers requires a multi-pronged approach, including investment in digital infrastructure, training programs, and awareness campaigns. Initiatives such as BharatNet aim to expand internet connectivity to rural areas, while government and private organizations conduct training programs to enhance digital literacy among farmers.

### Policy Framework and Scaling Roadmap:

The National Digital Agriculture Mission provides a comprehensive framework for promoting digital agriculture in India. With a substantial budget allocation, the mission aims to expand digital platforms, improve data infrastructure, and support innovation in agricultural technology.

Karnataka has set ambitious targets for digital agriculture, including full digitization of APMC markets and large-scale training programs for farmers. Public-private partnerships play a crucial role in achieving these objectives by

combining technological expertise with policy support.

#### **Future Trajectories and Convergence:**

The future of digital agriculture lies in the integration of advanced technologies such as artificial intelligence, blockchain, and Internet of Things (IoT). These technologies have the potential to create fully automated agricultural systems that optimize production, marketing, and distribution.

Karnataka, with its strong technological ecosystem centered in Bengaluru, is well-positioned to lead this transformation. By leveraging its strengths in innovation and policy implementation, the state can serve as a model for other regions.

#### **Conclusion:**

Digital platforms and e-marketing have the potential to transform agricultural marketing systems by improving efficiency, enhancing transparency, and increasing farmer incomes. The experience of Karnataka demonstrates that with the right combination of technology, policy support, and institutional capacity, it is possible to create a more inclusive and sustainable agricultural economy. Continued investment in digital infrastructure, capacity building, and regulatory reforms will be essential for realizing this potential and ensuring that the benefits of digital agriculture reach all farmers.

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## Education For Women Empowerment and Skill Development

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### **Abstract:**

*For inclusive growth, skilled human resources are essential. The development of skills is not a singular occurrence. Education must include skill development as a fundamental component. In the current situation, we must combat the epidemic of inadequate education and skills. Women's empowerment, according to UNESCO, entails the development of self-ingenuity for change, the capacity to acquire skills, and the capacity to make independent decisions. Having a variety of viewpoints and the capacity to alter others' perspectives are more important than simply expressing "yes" or "no." It also involves participating in the process of progress and having access to resources. Education makes it possible to live a free life, but skill development makes that freedom meaningful by enabling one to achieve prosperity. Economic empowerment increases women's capacity to influence, change, or create a better country. Even after 70 years of independence, India's development is sluggish because of the lack of women's involvement. Women make up a sizable portion of the population, and without their participation, the development process will be lopsided. Education lessens inequality and gender biases and empowers women to create a good society and become the most active members of the economy. The main objectives of present paper are to study the concept of Education for Development and Women Empowerment. The study based on secondary sources of data. This paper is an attempt to study mainly Education for Development and Women Empowerment.*

**Keywords: Education, Women Empowerment, Skills and Development, UNESCO.**

### **Introduction:**

One of the most effective strategies for empowering women and advancing social and economic advancement is education. In addition to increasing awareness and information, it helps women become more self-assured, independent, and capable of making decisions. Access to high-quality education and chances for skill development remains a major obstacle for women in many regions of the world, especially emerging nations. These obstacles impede their economic independence and their ability to participate in the workforce.

Beyond literacy, education empowers women by giving them the necessary skills to

effectively engage in the political, social, and economic realms. The transformation of women from passive participants to active contributors in the economy is largely dependent on skill development, whether it is digital, entrepreneurial, or vocational. Acquiring applicable skills has become crucial for women to find work, launch enterprises, and attain financial stability in the modern period, where innovation and technology drive growth.

Additionally, education and skill development aid in the reduction of poverty, social prejudice, and gender inequality. Educated and skilled women are more likely to make informed decisions regarding their health, family,

and career, thereby improving not only their own lives but also the well-being of their families and communities.

Therefore, encouraging women's education and skill development is essential to attaining equitable and sustainable economic growth as well as a social justice issue.

### **Objectives of the Paper:**

The objectives of the present paper are as follows:

1. To study the concept of education for women's empowerment and skill development.
2. To study the role of education in the empowerment of women.
3. To analyze the benefits of skill development through education on women empowerment.

### **Methodology:**

For the present work, the following methodology is adopted. The present paper is based on the collection of data from secondary source. Secondary data are obtained from various Govt. reports, publications, various journals, newspapers, books, past research papers, magazines and internet etc.

### **Constraints On Women's Education:**

Women don't have the knowledge or understanding of their situation to lessen their helplessness. They believe they are unable to alter their circumstances, so they put up with and accept the happy ignorance. Their lack of knowledge is the reason for their poor ability to manage and affect both their own and other people's lives. Women's access to education is limited by a number of factors, including:

1. Lack of public transportation and long-distance education
2. A lack of enthusiastic educators

3. The absence of basic infrastructure, such as buildings and power.
4. Packed classes
5. Lack of basic amenities, such as running water and restrooms
6. Inadequate hygienic facilities
7. Getting married young
8. Mobility limitations
9. Misconceptions
10. Few job openings
11. Limited availability of suitable reading materials

### **Opportunities of Digital India:**

#### **1. Job Possibilities:**

- Education provides access to positions in the public and commercial sectors.
- Skill development offers hands-on training for particular professions.
- Women can find employment in a variety of industries, including banking, IT, healthcare, and education.

#### **2. Possibilities for Entrepreneurship:**

- Women can launch their own companies in industries like food processing, internet retail, tailoring, etc.
- Business planning, marketing, and management are all aided by skill development.
- Encourages independent work and the creation of jobs<sup>3</sup>. National e-Governance Department:

#### **3. Possibilities for Higher Education:**

- Availability of professional courses, institutions, and universities.
- Online learning environments and scholarships increase access to education
- Women can pursue specializations in a variety of disciplines, including engineering, medicine, and law.

**4. Online and Digital Prospects:**

- Acquiring digital skills (social media, computers, and the internet).
- Jobs that can be done from home, such as content writing, freelancing, and online teaching.
- Women may sell goods all over the world thanks to e-commerce platforms.

**5. Possibilities for Leadership and Politics:**

- Women with education can engage in politics and government.
- Possibilities for leadership, policymaking, and decision-making
- Participation in local organizations (municipalities, panchayats)

**Challenges in Women's Education and Skill Development:**

**1. Social and Cultural Barriers:** The technology is growing at a tremendous speed. Keeping up with this speed, it is becoming increasingly difficult as factors like globalization, changing stakeholder expectations and increasing customer demands add to the complexity of the issue.

**2. Economic Barriers:** Increasing market demands for continuous improvement, and integration of various disciplines like content, graphics, technology, services, relationships, etc. all together has led to increased global competition which is difficult to cope up with without having the right skill-set and appropriate technology at the right time. There is an underlying need for constant innovation for all netpreneurs, without which they face the threat of extinction or being out casted by competition.

**3. Digital Divide:** The netpreneurs should be willing to collaborate with other firms in order to grow on a larger scale. They should keep experimenting with the latest technologies and should try to adapt their product with changing customer needs. All entrepreneurs should develop

the habit of rapidly responding to changes as and when they occur.

**4. Unpaid Care Work:** In order to sustain success, the netpreneurs should ensure maintenance of right distribution channels.

**Government and Institutional Initiatives:**

Various programs support women's education and skill development.

- Skill Development Missions
- Self Help Groups
- Micro Finance Programs
- Digital Literacy Campaigns

These initiatives aim to enhance women's employability and entrepreneur capabilities.

**Suggestions and Recommendations:**

To strengthen women's empowerment:

1. Ensure equal access to quality education
2. Promote technical and digital skills
3. Provide financial support and scholarships
4. Encourage women entrepreneurship
5. Raise awareness about gender equality
6. Improve access to training in rural areas.

**Conclusion:**

Education and skill development are key drivers of women's empowerment and economic growth. By equipping women with knowledge and skills, societies can unlock their full potential and achieve inclusive development.

Empowering women through education is not only a social responsibility but also an economic necessity for building a stronger and more equitable society. The cornerstone of women's empowerment is education and skill development. When women are educated and competent, they become self-sufficient, self-assured, and able to contribute to society and the economy. Empowering women not only enhances their own lives but also contributes to the development of the country as a whole.

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## Microfinance, Self-Help Groups (SHGs) and Financial Inclusion: Pathways to Inclusive Economic Development in India

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### Abstract:

Financial inclusion has emerged as a critical pillar of inclusive economic development in India and across the developing world. Despite significant strides in banking and financial sector reforms, a vast segment of the population—particularly in rural and semi-urban areas—remains excluded from formal financial services. Microfinance and Self-Help Groups (SHGs) have been widely recognised as transformative instruments in bridging this gap. This paper examines the conceptual foundations and operational dynamics of microfinance and SHGs, analysing their role in promoting financial inclusion among marginalised and economically weaker sections of society. It traces the evolution of microfinance in India, discusses the SHG-Bank Linkage Programme (SBLP) as one of the largest microfinance experiments globally, and evaluates the impact of these models on poverty alleviation, women's empowerment, and rural economic development. The paper also identifies key challenges confronting the microfinance sector and suggests policy measures for sustainable and equitable financial inclusion.

**Keywords:** Microfinance, Self-Help Groups, Financial Inclusion, SHG-Bank Linkage Programme, Poverty Alleviation, Women's Empowerment, Rural Development.

### Introduction:

Financial inclusion refers to the process of ensuring access to appropriate financial products and services—such as savings, credit, insurance, and payment facilities—at affordable costs, to all sections of society, particularly the vulnerable and low-income groups. The Reserve Bank of India defines financial inclusion as the delivery of banking services at an affordable cost to the vast sections of disadvantaged and low-income groups. Despite the rapid expansion of the Indian banking network, a large proportion of the population, especially in rural, tribal, and remote areas, continues to depend on informal sources of credit such as moneylenders, landlords, and local traders, often at exploitative rates of interest.

The challenge of financial exclusion is multi-dimensional. It encompasses not only the lack of access to banking and financial services but also the absence of financial literacy, inadequate infrastructure, socio-cultural barriers, and a pervasive distrust of formal institutions among the poor. In this context, microfinance and Self-Help Groups (SHGs) have emerged as powerful instruments to extend financial services to the unreached and underserved populations. They serve as a bridge between the formal banking system and the poor, enabling the latter to access savings, credit, and insurance services in a manner that is participatory, community-driven, and sustainable.

India's experience with microfinance is particularly significant. Beginning with experimental initiatives in the 1980s and evolving into a structured movement through the SHG-Bank Linkage Programme launched by the National Bank for Agriculture and Rural Development (NABARD) in 1992, India today hosts one of the largest microfinance ecosystems in the world. The intersection of microfinance, SHGs, and financial inclusion represents a dynamic and evolving space that has attracted considerable scholarly, policy, and practitioner attention.

### **Conceptual Framework:**

#### **1. Microfinance: Definition and Scope:**

Microfinance refers to the provision of a broad range of financial services—including microcredit, micro savings, microinsurance, and money transfers—to low-income households and microenterprises that are typically excluded from conventional banking. The term gained global prominence through the pioneering work of Professor Muhammad Yunus and the Grameen Bank in Bangladesh during the 1970s. Microfinance is grounded in the principle that even the poorest individuals, if provided with access to small amounts of capital under reasonable terms, can engage in productive economic activities, generate income, and improve their standard of living.

In India, microfinance is delivered through a variety of channels, including Microfinance Institutions (MFIs), SHGs linked to banks, cooperative societies, Non-Banking Financial Companies (NBFCs), and more recently, through fintech platforms and digital lending solutions. The regulatory framework has evolved considerably, with the Reserve Bank of India issuing guidelines for NBFC-MFIs and NABARD overseeing the SHG-Bank Linkage Programme.

#### **2. Self-Help Groups (SHGs): Structure and Functioning:**

A Self-Help Group is a small, voluntary association of 10 to 20 individuals, usually from similar socio-economic backgrounds, who come together for mutual support, collective savings, and internal lending. Members contribute a fixed amount at regular intervals to a common fund, which is then used to provide small loans to members based on group consensus. The fundamental operating principles of SHGs include peer accountability, collective decision-making, democratic governance, and financial discipline.

The SHG model draws its strength from the social capital embedded within the group. Trust, mutual obligation, and collective responsibility serve as substitutes for the collateral required by formal banks. Over time, SHGs that demonstrate consistent savings behaviour and sound financial management are linked to banks under the SHG-Bank Linkage Programme, thereby gaining access to formal credit at subsidised interest rates. This linkage has been instrumental in channelling institutional credit to the rural poor, particularly women.

The National Rural Livelihoods Mission (NRLM)—now renamed Deendayal Antyodaya Yojana-National Rural Livelihoods Mission (DAY-NRLM)—has been the principal government initiative for promoting and strengthening SHGs across the country. Under this programme, millions of women have been organised into SHGs and their federations, creating a vast network of community-based organisations that function as platforms for financial intermediation, livelihood promotion, and social empowerment.

#### **3. Financial Inclusion: The Policy Imperative:**

Financial inclusion has been accorded high priority by the Government of India and the Reserve Bank of India (RBI). Several landmark initiatives have been launched to expand the reach

of formal financial services. The Pradhan Mantri Jan Dhan Yojana (PMJDY), launched in 2014, aimed at ensuring that every household in the country has a bank account accessible from anywhere. By linking Jan Dhan accounts with Aadhaar and mobile phones (the JAM trinity), the government created a robust digital infrastructure for direct benefit transfers, subsidy payments, and social security schemes.

Other important policy interventions include the Pradhan Mantri Mudra Yojana (PMMY) for collateral-free loans to micro and small enterprises, the Atal Pension Yojana (APY) for pension coverage of unorganized sector workers, the Pradhan Mantri Jeevan Jyoti Bima Yojana (PMJJBY) and Pradhan Mantri Suraksha Bima Yojana (PMSBY) for life and accident insurance coverage, and the expansion of banking correspondent networks in unbanked areas. These initiatives, taken together, have significantly expanded the scope and depth of financial inclusion in India.

### **The SHG-Bank Linkage Programme: India's Microfinance Success Story:**

The SHG-Bank Linkage Programme (SBLP), initiated by NABARD in 1992, is widely regarded as one of the most successful and largest microfinance programmes in the world. The programme was conceived as a pilot project to link informal community-based groups with formal banking institutions, and it has since grown into a national movement covering millions of households across the country.

The SBLP operates in three models. In the first model, banks directly form and nurture SHGs. In the second model, SHGs are formed by NGOs or other formal agencies but are linked to banks for credit. In the third model, NGOs act as financial intermediaries, borrowing from banks and on-lending to SHGs. The second model has been the most prevalent and successful, with

NGOs playing a crucial facilitative role in group formation, capacity building, and financial literacy training.

The success of the SBLP can be attributed to several factors: the strong social cohesion within SHGs that ensures high repayment rates, the low transaction costs for banks due to group-based lending, the empowering effect of collective savings and decision-making, and the supportive policy environment created by the government and NABARD. According to NABARD's Status of Microfinance reports, tens of millions of SHGs have been linked to banks, with cumulative savings and credit disbursements running into hundreds of thousands of crores of rupees.

### **Impact of Microfinance and SHGs on Financial Inclusion:**

#### **1. Poverty Alleviation and Income Enhancement:**

Empirical studies from across India consistently demonstrate that access to microfinance through SHGs has a positive and significant impact on household income, consumption, and asset accumulation among the poor. By providing access to small loans for income-generating activities—such as livestock rearing, petty trade, agriculture, and cottage industries—microfinance enables the poor to diversify their livelihood base, reduce their dependence on moneylenders, and build productive assets over time. The regularity of savings and the discipline of repayment inculcated by SHG membership also contribute to improved financial behaviour and household budgeting.

#### **2. Women's Empowerment:**

One of the most widely acknowledged outcomes of the SHG movement is its contribution to women's empowerment. Since the vast majority of SHG members are women,

participation in group activities provides them with opportunities for economic independence, social mobility, and enhanced self-confidence. Women who participate in SHGs report greater involvement in household financial decisions, improved access to health and education services for their children, and increased participation in local governance and community affairs. The collective strength of the group also provides a platform for addressing issues such as domestic violence, alcoholism, child marriage, and gender discrimination.

### **3. Access to Formal Financial Services:**

Microfinance and SHGs serve as a critical gateway for the unbanked population to access formal financial services. By establishing a track record of savings and credit with banks, SHG members gradually develop the financial confidence and documentation necessary to access individual bank loans, insurance products, and pension schemes. The bank linkage model has thus functioned as a “stepping stone” from informal to formal finance, contributing to deeper and more sustainable financial inclusion. Furthermore, the integration of SHG networks with government welfare programmes and direct benefit transfer mechanisms has enhanced the reach and efficiency of social protection initiatives.

### **4. Rural Development and Community Building:**

Beyond their financial role, SHGs have emerged as important institutions for rural development and community building. They serve as platforms for disseminating health and nutrition information, promoting education, facilitating government scheme awareness, and organising collective action on local issues such as sanitation, water supply, and road construction. The federation of SHGs at the village, block, and district levels has created robust institutional structures that strengthen local governance and

amplify the voice of the poor in development planning.

### **Challenges and Concerns:**

Despite the remarkable achievements of microfinance and SHGs, several challenges continue to impede the full realisation of their potential. First, the quality and sustainability of SHGs vary significantly across states and regions, with some groups remaining dormant or non-functional due to inadequate handholding and capacity building. Second, issues of over-indebtedness and multiple borrowing have emerged in certain regions, leading to repayment stress and, in extreme cases, to social crises as witnessed in the Andhra Pradesh microfinance crisis of 2010. Third, the interest rates charged by some MFIs remain high, raising concerns about the affordability of microfinance for the poorest borrowers.

Fourth, there is a growing concern about the “credit-only” approach of many microfinance interventions, which neglects the broader financial needs of the poor, including savings, insurance, and financial literacy. Fifth, the digital divide continues to limit the reach of fintech-enabled financial services in remote and underserved areas. Sixth, issues of governance, transparency, and client protection in the microfinance sector require ongoing regulatory attention and institutional reform.

### **The Way Forward: Policy Recommendations:**

To strengthen the role of microfinance and SHGs in promoting financial inclusion, a multi-pronged strategy is needed. First, there should be a greater focus on the quality and sustainability of SHGs through continuous capacity building, regular monitoring, and performance grading. Second, the scope of financial services offered through SHGs should be expanded beyond credit to include micro

savings, microinsurance, pension, and remittance products. Third, the integration of digital technology with SHG operations—through mobile banking, digital payments, and fintech platforms—should be actively promoted to enhance efficiency, transparency, and outreach.

Fourth, financial literacy and awareness programmes should be scaled up to ensure that the benefits of financial inclusion are understood and utilised effectively by the target population. Fifth, regulatory frameworks should be strengthened to protect the interests of microfinance borrowers, prevent over-indebtedness, and ensure fair and transparent lending practices. Sixth, convergence between SHG programmes and other government initiatives—such as MGNREGA, Skill India, and Start-up India—should be deepened to create holistic livelihood ecosystems for the rural poor.

#### **Conclusion:**

Microfinance and Self-Help Groups represent one of the most significant institutional innovations in the pursuit of financial inclusion and inclusive economic development in India. By mobilizing the collective strength of the poor, particularly women, and linking them with the formal financial system, SHGs have demonstrated that sustainable and scalable models of financial inclusion are possible even in contexts of deep poverty and social exclusion. The SHG-Bank Linkage Programme, supported by NABARD, government programmes, and the civil society sector, has created a vast and vibrant ecosystem of community-based financial intermediation that continues to evolve and adapt to changing needs and opportunities.

However, the journey towards universal financial inclusion is far from complete. Persistent challenges of quality, sustainability, digital access, and regulatory effectiveness need

to be addressed with renewed vigour and commitment. As India moves towards its goal of becoming a five-trillion-dollar economy, the role of microfinance and SHGs in ensuring that the benefits of growth are shared by all segments of society remains more critical than ever.

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## Changes in the Production and Growth of Horticulture Crops in Vijayapur District

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### **Abstract:**

*The present study seeks to analyse the production trends and growth rates of horticultural crops in Vijayapur district. Given the scope and nature of the research, the investigation is based primarily on secondary data. This approach was adopted to ensure reliability, comparability, and consistency across multiple years of observation. Vijayapur district occupies a premier position in Karnataka's horticultural landscape. Despite its semi-arid climate, the district has established itself as a hub for fruit cultivation and is popularly known as the "Grapes Capital of Karnataka." Grapes, in particular, contribute substantially to the state's overall fruit production. The district's strategic shift from traditional food crops to high-value commercial fruits underscores the growing importance of horticulture in its agricultural economy. The analysis of horticultural production in Vijayapur district reveals several important trends. Grapes and lemon consistently dominate output, both in terms of volume and economic significance, while crops such as banana, mango, guava, sapota, pomegranate, and papaya remain comparatively minor. The study further highlights that while 2017–18 witnessed a contraction in production due to climatic adversity, 2020–21 recorded a strong recovery, underscoring the importance of irrigation infrastructure, rainfall stability, and government support measures.*

**Key Words: Horticulture Crops, Production, Growth Rate, and Comparative Analysis.**

### **Introduction:**

Horticultural crops play a pivotal role in ensuring nutritional security, fostering economic growth, and promoting environmental sustainability. They provide essential vitamins, minerals, and antioxidants, while simultaneously offering higher income per unit of land compared with traditional field crops. This makes horticulture particularly significant for smallholder farmers, enabling diversification of agriculture and enhancing livelihoods. In recent years, horticulture has received renewed impetus, especially in the cultivation of fruits, which constitute a vital component of the Indian dietary system. The sector is increasingly recognized not only for its contribution to domestic consumption

but also for its potential to secure a larger share in the export market. Owing to its high economic value, rapid returns, and profitability, horticulture has emerged as one of the most attractive agricultural activities in India.

Vijayapur district occupies a premier position in Karnataka's horticultural landscape. Despite its semi-arid climate, the district has established itself as a hub for fruit cultivation and is popularly known as the "Grapes Capital of Karnataka." Grapes, in particular, contribute substantially to the state's overall fruit production. The district's strategic shift from traditional food crops to high-value commercial fruits underscores the growing importance of horticulture in its agricultural economy. Against

this backdrop, the present study undertakes an economic analysis of the production and growth trends of horticultural crops in Vijayapur district. The research is guided by the following specific objectives:

1. To assess the increase in production of horticultural crops in the district.
2. To examine the growth rate of horticultural crops in Vijayapur district.
3. To propose practical suggestions for ensuring operational viability and strengthening facilities for horticultural cultivation in the district.

#### **Methodology:**

The present study seeks to analyse the production trends and growth rates of horticultural crops in Vijayapur district. Given the scope and nature of the research, the investigation is based primarily on secondary data. This approach was adopted to ensure reliability, comparability, and consistency across multiple years of observation. The data were systematically collected from official records maintained by the Office of the Deputy Director of Horticulture, Vijayapur, and the District Statistical Office, Vijayapur. These sources provide comprehensive information on crop yields, production volumes, and taluka-wise distribution, thereby offering a robust foundation for economic analysis.

The study employs a descriptive and comparative framework. Production figures for major fruit crops—such as grapes, lemon, banana, mango, guava, sapota, pomegranate, and papaya—were examined across different talukas and over selected years (2015–16, 2017–18, and 2020–21). Year-on-year changes were calculated to identify growth rates, with particular attention paid to both positive and negative variations. The analysis also considers environmental and infrastructural factors, including rainfall variability, irrigation facilities, and climatic conditions, which significantly influence horticultural output. By adopting this methodology, the study aims to provide a clear understanding of the dynamics of horticultural production in Vijayapur district, highlighting both the challenges and opportunities inherent in the sector.

#### **Production of Horticulture Crops during 2015-16:**

The production of horticultural crops in Vijayapur district demonstrates both spatial and temporal variation across talukas. Grapes and lemon consistently dominate output, while crops such as sapota, papaya, and pomegranate remain comparatively marginal. The table no.01 reveals that taluka wise production of horticulture crops in Vijayapur district for the year 2015-16.

Table No.01: Production of Horticulture Crops in Vijayapur District during 2015-16 (in M.Tonnes)

Talukas	Banana	Mango	Lemon	Guava	Grapes	Sapota	Pomogranate	Papaya
B.Bagewadi	4260 (15.96)	266 (15.64)	12350 (6.73)	300 (13.51)	7900 (3.88)	250 (8.42)	420 (1.84)	00 (0.00)
Vijayapur	6060 (22.70)	392 (23.05)	32075 (17.47)	120 (5.41)	158460 (77.89)	690 (23.23)	8670 (38.04)	600 (7.08)
Indi	4700 (17.60)	658 (38.64)	111850 (60.94)	1600 (72.07)	32640 (16.04)	1070 (36.03)	13000 (57.04)	5925 (69.91)
Muddebihal	1340 (5.02)	210 (12.35)	875 (0.48)	00 (0.00)	760 (0.37)	430 (14.48)	100 (0.44)	375 (4.42)
Sindagi	10340 (38.73)	175 (10.29)	26400 (14.38)	200 (9.01)	3680 (1.81)	530 (17.85)	600 (2.63)	1575 (18.58)
Total	26700 (100.00)	1701 (100.00)	183550 (100.00)	2220 (100.00)	203440 (100.00)	2970 (100.00)	22790 (100.00)	8475 (100.00)

Sources: Vijayapur District at a Glance 2015-16

During this period, total grape production reached 203,440 metric tonnes, accounting for the largest share of horticultural output in the district. Vijayapur taluka alone contributed 158,460 metric tonnes (77.89%), thereby consolidating its reputation as the “Grapes Capital of Karnataka.” Lemon production was also substantial, with 183,550 metric tonnes, of which 111,850 metric tonnes (60.94%) originated from Indi taluka. By contrast, pomegranate production was lowest in Muddebihal taluka, at only 100 metric tonnes.

Overall, the year was marked by strong yields, supported by favorable irrigation and climatic conditions.

#### Production of Horticulture Crops during 2017-18

The data presented in table no.02 indicate that the taluka wise production of horticulture crops in Vijayapur district during 2017-18.

Table No.02: Production of Horticulture Crops in Vijayapur District during 2017-18 (in M.Tonnes)

Talukas	Banana	Mango	Lemon	Guava	Grapes	Sapota	Pomogranate	Papaya
B.Bagewadi	5060 (17.50)	280 (11.56)	18525 (10.87)	1480 (44.85)	14200 (6.99)	540 (27.69)	1720 (6.13)	00 (0.00)
Vijayapur	6600 (22.82)	910 (37.57)	26375 (15.48)	660 (20.00)	150720 (74.17)	560 (28.72)	11520 (41.04)	1650 (30.56)
Indi	6340 (21.92)	770 (31.79)	99850 (58.61)	900 (27.27)	33920 (16.69)	240 (12.31)	14310 (50.98)	2325 (43.06)
Muddebihal	760 (2.63)	294 (12.14)	325 (0.19)	00 (0.00)	780 (0.38)	140 (7.18)	80 (0.29)	375 (6.94)
Sindagi	10160 (35.13)	168 (6.94)	25275 (14.84)	260 (7.88)	3600 (1.77)	470 (24.10)	440 (1.57)	1050 (19.44)
Total	28920 (100.00)	2422 (100.00)	170350 (100.00)	3300 (100.00)	203220 (100.00)	1950 (100.00)	28070 (100.00)	5400 (100.00)

Sources: Vijayapur District at a Glance 2017-18

A decline in overall production was observed, largely attributable to erratic rainfall

and water scarcity. Grapes remained the leading crop, with 203,220 metric tonnes, though this

represented stagnation compared with 2015–16. Lemon production fell to 170,350 metric tonnes, reflecting a contraction of 7.19%. Sapota and papaya recorded sharp declines, with reductions of 34.34% and 36.28%, respectively. Taluka-level analysis reveals that Vijayapur continued to dominate grape cultivation (150,720 metric tonnes, 74.17%), while Indi retained its position as the leading producer of lemon (99,850 metric

tonnes, 58.61%). The year thus highlights the vulnerability of horticultural production to climatic variability.

#### Production of Horticulture Crops in 2020-21:

The table no.03 presents data on taluka wise production of horticulture crops in Vijayapur district during 2020-21.

Table No.03: Production of Horticulture Crops in Vijayapur District during 2020-21 (in M.Tonnes)

Talukas	Banana	Mango	Lemon	Guava	Grapes	Sapota	Pomagranate	Papaya
B.Bagewadi	6030 (20.16)	405 (17.20)	22000 (7.23)	190 (8.44)	22690 (6.29)	105 (7.45)	1080 (2.25)	1620 (11.93)
Vijayapur	9340 <b>(31.23)</b>	855 <b>(36.31)</b>	53225 (17.50)	1060 <b>(47.11)</b>	273090 <b>(75.76)</b>	345 (24.47)	16629 (34.60)	1875 (13.80)
Indi	6720 (22.47)	405 (17.20)	136900 <b>(45.01)</b>	440 (19.56)	48060 (13.33)	120 (8.51)	25651 <b>(53.38)</b>	3813 (28.07)
Muddebihal	2860 (9.56)	390 (16.56)	2767 (0.91)	300 (13.33)	3980 (1.10)	390 (27.66)	825 (1.72)	1925 (14.17)
Sindagi	4960 (16.58)	300 (12.74)	89250 (29.34)	260 (11.56)	12660 (3.51)	450 <b>(31.91)</b>	3870 (8.05)	4350 <b>(32.03)</b>
Total	29910 (100.00)	2355 (100.00)	304142 (100.00)	2250 (100.00)	360480 (100.00)	1410 (100.00)	48055 (100.00)	13583 (100.00)

Sources: Vijayapur District at a Glance 2020-21

Production rebounded significantly, driven by improved irrigation facilities and favorable rainfall. Grapes achieved a record output of 360,480 metric tonnes, representing a growth of 77.38% compared with 2017–18. Lemon production also surged to 304,142 metric tonnes, marking a 78.54% increase. Vijayapur taluka remained the dominant contributor, accounting for 273,090 metric tonnes (75.76%) of grapes and 53,225 metric tonnes (17.50%) of lemon. Indi taluka continued to lead in lemon cultivation (136,900 metric tonnes, 45.01%) and

pomegranate (25,651 metric tonnes, 53.38%). Conversely, sapota remained the least significant crop, with only 1,410 metric tonnes produced district-wide.

#### Comparative Analysis:

The cultivation of Horticulture crops has become a continuous trends in the Vijayapur district since long period the following table no.04 reflects that year wise production of horticulture crops in Vijayapur district from 2015-16 to 2020-21.

Table No. 04: Year wise production of Horticulture crops in the Vijayapur District

Year	Banana	Mango	Lemon	Guava	Grapes	Sapota	Pomaganrate	Papaya
2015-16	26700	1701	183550	2220	203440	2970	22790	8475
2017-18	28920	2422	170350	3300	203220	1950	28070	5400
2020-21	29910	2355	304142	2250	360480	1410	48055	13583

Sources: Vijayapur District at a Glance 2020-21

Across the three reference years, grapes and lemon consistently emerged as the principal horticultural crops, both in terms of volume and economic significance. While 2017–18 reflected a downturn due to climatic stress, 2020–21 demonstrated a strong recovery, underscoring the importance of irrigation infrastructure and environmental stability. The dominance of Vijayapur taluka in grape production and Indi taluka in lemon cultivation highlights the spatial specialisation within the district. Minor crops such as sapota, papaya, and guava continue to exhibit fluctuating yields, reflecting their sensitivity to environmental conditions and limited commercial focus.

#### Growth Rate of Horticulture Crops:

Growth rate analysis provides insight into the sustainability and resilience of horticultural production in Vijayapur district. It reflects the percentage change in output across different years, highlighting both expansion and contraction in crop yields. The data provided in Figure 01 indicate that the growth rate of horticulture crops in Vijayapur district from 2015-16 to 2020-21. During 2015-16 to 2017-18 it was characterized by negative growth in several crops, largely due to erratic rainfall, scarcity of irrigation water, and high summer temperatures. Lemon production declined by  $-7.19\%$ , sapota by  $-34.34\%$ , and papaya by  $-36.28\%$ . Grapes remained relatively stable, recording only a marginal decline ( $-0.11\%$ ). Conversely, mango

and guava exhibited positive growth rates of  $42.39\%$  and  $48.65\%$ , respectively, reflecting their adaptability to prevailing conditions. The downturn in lemon and papaya production underscores the vulnerability of these crops to climatic stress, while the resilience of mango and guava highlights their potential as alternative horticultural options.

A strong recovery was observed during 2017-18 to 2020-21 period, supported by improved irrigation facilities, favourable rainfall, and government interventions such as procurement systems, support prices, and input subsidies. Grapes recorded a remarkable growth rate of  $77.38\%$ , while lemon production surged by  $78.54\%$ . Pomegranate also expanded significantly, with a growth rate of  $71.20\%$ , reflecting increased farmer interest and market demand. Papaya exhibited the highest growth rate of  $151.54\%$ , recovering sharply from its earlier decline. By contrast, mango ( $-2.77\%$ ) and guava ( $-31.82\%$ ) experienced contractions, suggesting variability in farmer preference and market dynamics. Sapota continued its downward trajectory ( $-27.69\%$ ), confirming its marginal role in the district's horticultural economy.

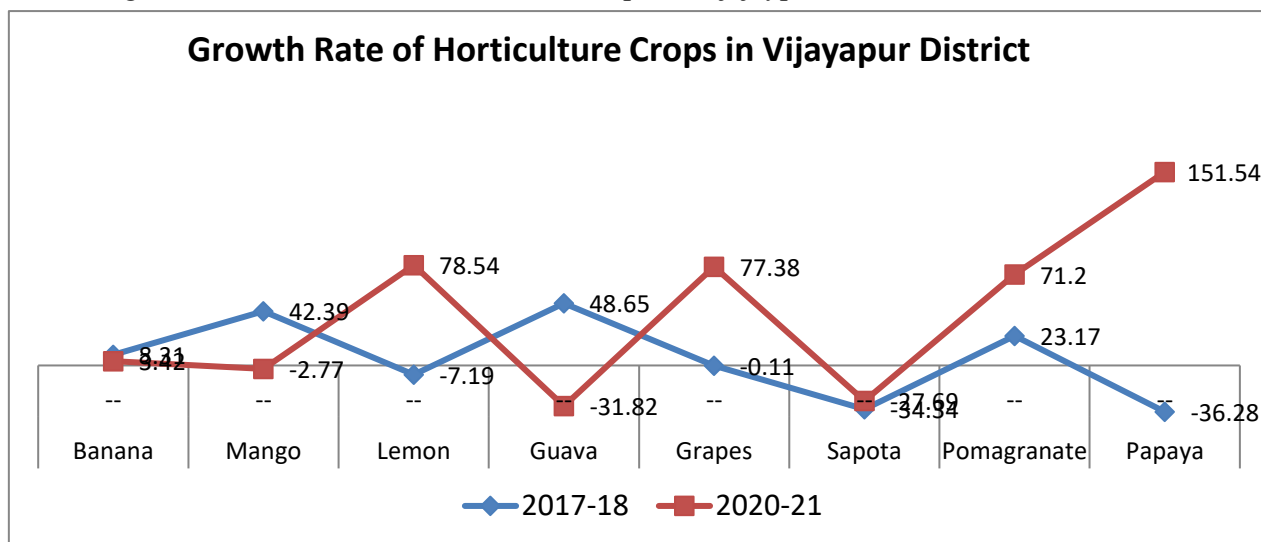
#### Comparative Insights:

The growth rate analysis reveals a cyclical pattern: contraction during 2017–18 due to climatic adversity, followed by robust expansion in 2020–21 under improved conditions. Grapes and lemon consistently demonstrate strong

recovery potential, consolidating their position as the district's flagship crops. The volatility in minor crops such as sapota and papaya highlights the need for diversification strategies and risk

management. Overall, the findings emphasise the critical role of irrigation infrastructure, climate resilience, and policy support in sustaining horticultural growth.

Figure 01. Growth rate of Horticulture Crops in Vijayapur District, 2015-16 to 2020-21



Sources: Vijayapur District at a Glance 2017-18 & 2020-21

### Major Findings and Conclusion:

The analysis of horticultural production in Vijayapur district reveals several important trends. Grapes and lemon consistently dominate output, both in terms of volume and economic significance, while crops such as banana, mango, guava, sapota, pomegranate, and papaya remain comparatively minor. Vijayapur taluka has established itself as the leading producer of grapes, benefiting from fertile soils, irrigation facilities, and farmer expertise. Indi taluka, by contrast, has emerged as the principal centre for lemon cultivation, supported by favourable agro-climatic conditions and extensive irrigated land. The study further highlights that while 2017–18 witnessed a contraction in production due to climatic adversity, 2020–21 recorded a strong recovery, underscoring the importance of irrigation infrastructure, rainfall stability, and government support measures. Grapes and lemon demonstrated remarkable resilience, achieving growth rates of 77.38% and 78.54%, respectively,

between 2017–18 and 2020–21. Minor crops such as papaya and pomegranate also exhibited significant recovery, though their overall contribution to district output remains limited.

From a policy perspective, the findings point to several critical needs. First, the establishment of cold storage facilities is essential to reduce post-harvest losses and stabilise farmer incomes. Second, the promotion of online trading platforms and efficient domestic marketing channels would enable farmers to secure better prices and expand their reach. Third, the development of a robust market information system is vital to provide timely data on demand, supply, and prevailing prices, thereby reducing information asymmetry. Finally, diversification strategies should be encouraged to mitigate risks associated with climatic variability and market fluctuations, particularly for minor crops that exhibit greater volatility.

In conclusion, horticulture has become a cornerstone of Vijayapur's agricultural economy,

with grapes and lemon serving as flagship crops. Sustained investment in irrigation, infrastructure, and market systems will be crucial to maintaining growth momentum and ensuring long-term viability. The district's experience demonstrates both the opportunities and challenges of horticultural expansion in semi-arid regions, offering valuable lessons for broader agricultural development in Karnataka and beyond.

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## Role of Digital Platforms in Transforming Agricultural Marketing Systems in India

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### **Abstract:**

*Agricultural marketing in India has traditionally been characterized by fragmented markets, the dominance of intermediaries, lack of transparency, and limited access to timely market information. These challenges have adversely affected farmers' income and overall market efficiency. In recent years, the emergence of digital platforms has brought a significant transformation in the agricultural marketing system by integrating technology with market operations. This study examines the role of digital platforms in transforming agricultural marketing in India, with a focus on improving market access, price discovery, supply chain efficiency, and farmer empowerment.*

*The study is based on secondary data collected from government reports, policy documents, and existing literature. Special attention is given to digital initiatives such as e-NAM and AgriStack, along with mobile-based applications that provide real-time information to farmers. The findings reveal that digital platforms have enhanced transparency in transactions, reduced the role of intermediaries, and enabled farmers to access wider markets beyond geographical boundaries. As a result, farmers are able to realize better prices and improve their income levels.*

*Furthermore, digital platforms have strengthened the agricultural supply chain by facilitating efficient logistics, reducing post-harvest losses, and promoting digital payments. They have also contributed to financial inclusion and empowered farmers by providing access to market information, advisory services, and government schemes. However, the study identifies several challenges, including digital illiteracy, inadequate infrastructure, and the digital divide, which limit the widespread adoption of these technologies. The study concludes that while digital platforms have the potential to revolutionize agricultural marketing in India, their success depends on effective policy support, infrastructure development, and capacity-building initiatives. Ensuring inclusive access and strengthening digital literacy among farmers are essential for achieving sustainable agricultural growth and rural development.*

**Keywords: Digital Platforms, Agricultural Marketing, E-Marketing, e-NAM, Agri-Tech, Market Access.**

### **Introduction:**

Agriculture has long been the backbone of the Indian economy, supporting the livelihoods of a large share of the population and playing a crucial role in ensuring food security and rural development. Despite its importance, the agricultural marketing system in India has historically been characterized by several structural inefficiencies. The traditional system,

largely governed by APMC mandis, restricted farmers to selling their produce in local markets where they faced limited competition, inadequate infrastructure, and a heavy dependence on intermediaries. This often resulted in low price realization, delayed payments, and exploitation of farmers. In addition, the absence of reliable and timely market information created information

asymmetry, leaving farmers unaware of prevailing prices in other markets.

In recent years, rapid advancements in Information and Communication Technology (ICT), increasing smartphone penetration, and government initiatives promoting digitalization have paved the way for the emergence of digital platforms in agriculture. These platforms have introduced a new paradigm in agricultural marketing by connecting farmers directly with buyers, improving access to market information, and enabling transparent transactions. Initiatives such as e-NAM aim to create a unified national market by integrating multiple mandis into a single electronic trading system. Similarly, digital ecosystem initiatives like AgriStack are facilitating data-driven agriculture and improving service delivery.

The integration of digital platforms into agricultural marketing has the potential to enhance efficiency, reduce transaction costs, and improve supply chain management. Farmers can now access real-time price data, weather forecasts, and advisory services through mobile applications, enabling them to make informed production and marketing decisions. Furthermore, digital payments and online trading systems have increased transparency and reduced the role of intermediaries, ensuring that a larger share of the final price reaches farmers.

However, the adoption of digital platforms is not uniform across the country. Challenges such as digital illiteracy, poor internet connectivity, lack of awareness, and socio-economic disparities continue to hinder their widespread use, particularly among small and marginal farmers. Therefore, while digital platforms offer significant opportunities for transforming agricultural marketing, there is a need for supportive policies, capacity-building initiatives, and infrastructure development to ensure inclusive and sustainable growth. In this

context, the present study seeks to examine the role of digital platforms in transforming agricultural marketing systems in India and to analyze their impact, challenges, and future prospects.

#### **Objectives of the Study:**

1. To examine the role of digital platforms in agricultural marketing.
2. To analyze the impact of e-marketing on farmers' income and market access.
3. To study the challenges faced in adopting digital platforms.
4. To suggest policy measures for improving digital agricultural marketing systems.

#### **Research Methodology:**

This study is based on **secondary data** collected from:

- Government reports (Ministry of Agriculture, e-NAM portal)
- Research journals and articles
- Reports from agri-tech platforms

The study adopts a **descriptive and analytical approach** to evaluate the transformation in agricultural marketing.

#### **Concept of Digital Platforms in Agriculture:**

Digital platforms in agriculture refer to online systems that connect farmers, traders, buyers, and other stakeholders.

Examples include:

- e-marketplaces (e-NAM)
- Mobile applications (AgriMarket, Kisan apps)
- Private agri-tech platforms

These platforms facilitate:

- Online trading
- Price discovery
- Market information dissemination
- Digital payments

Digitalization reduces information asymmetry and improves efficiency in agricultural markets.

### Major Digital Platforms in Agricultural Marketing in India:

Digital platforms have revolutionized agricultural marketing by improving efficiency, transparency, and connectivity among stakeholders. In India, both government and private initiatives play a crucial role in transforming the agricultural marketing system.

#### 1. e-NAM (National Agriculture Market):

e-NAM is a flagship initiative launched by the Government of India in 2016 to create a unified national market for agricultural commodities.

##### Key Features:

- Integrates APMC mandis across different states into a single online platform
- Provides **real-time price discovery**
- Facilitates **online bidding and trading**
- Enables **digital payments directly to farmers**
- Provides quality testing and grading facilities

##### Role in Agricultural Marketing:

- Eliminates geographical barriers
- Enhances competition among buyers
- Reduces dependence on middlemen
- Improves farmers' price realization

##### Impact:

- Thousands of mandis integrated
- Increased trade volume and transparency
- Encourages interstate trade

#### 2. AgriMarket App:

AgriMarket App is developed by the Government of India to provide farmers with market price information.

##### Key Features:

- Provides **daily prices of agricultural commodities**
- Uses GPS to show **nearest market prices**

- Simple and user-friendly interface

##### Role:

- Helps farmers decide **where and when to sell**
- Reduces information asymmetry
- Strengthens farmers' bargaining power

##### Impact:

- Promotes informed decision-making
- Supports small and marginal farmers

#### 3. e-Choupal:

e-Choupal is a private initiative launched by ITC to connect farmers directly with markets.

##### Key Features:

- Internet kiosks in rural areas
- Provides **weather forecasts, price information, and advisory services**
- Facilitates direct procurement from farmers

##### Role:

- Eliminates intermediaries
- Reduces transaction costs
- Provides better price realization

##### Impact:

- Covers thousands of villages
- Improves productivity and income of farmers

#### 4. DeHaat:

DeHaat is a leading agri-tech startup offering end-to-end agricultural services.

##### Key Features:

- Provides **inputs (seeds, fertilizers)**
- Offers **advisory services**
- Enables **market linkage for selling produce**

##### Role:

- Acts as a **complete digital ecosystem for farmers**
- Integrates production, advisory, and marketing

##### Impact:

- Strong presence in rural India

- Enhances efficiency across the agricultural value chain

#### 5. IFFCO Bazar:

IFFCO Bazar is a digital platform launched by IFFCO to provide agricultural inputs and services.

##### Key Features:

- Online purchase of fertilizers, seeds, and pesticides
- Advisory services to farmers
- Market linkage support

##### Role:

- Promotes digital commerce in agriculture
- Reduces dependency on local dealers

##### Impact:

- Improves accessibility to quality inputs
- Encourages digital adoption among farmers

#### 6. NAFED Digital Initiatives:

NAFED plays an important role in agricultural marketing through digital interventions.

##### Key Features:

- Online procurement systems
- Digital auctions
- Support for price stabilization

##### Role:

- Ensures fair prices to farmers
- Promotes cooperative marketing

##### Impact:

- Strengthens market intervention mechanisms
- Supports farmers during price fluctuations

#### 7. Kisan Suvidha App:

Kisan Suvidha is a mobile application launched by the Government of India.

##### Key Features:

- Weather updates
- Market prices
- Advisory services
- Input dealer information

##### Role:

- Provides comprehensive agricultural information
- Supports decision-making

##### Impact:

- Enhances awareness and knowledge among farmers

#### 8. AgriStack:

AgriStack is a digital ecosystem initiative aimed at creating a unified database for agriculture.

##### Key Features:

- Farmer database
- Integration of services
- Data-driven decision-making

##### Role:

- Facilitates targeted delivery of services
- Supports digital agriculture policies

##### Impact:

- Improves efficiency and governance
- Promotes innovation in agri-tech

### Role of Digital Platforms in Transforming Agricultural Marketing:

#### 1. Improved Market Access:

Digital platforms have significantly expanded market access for farmers by connecting them to a wider network of buyers beyond their local markets. Traditionally, farmers were restricted to nearby mandis under the APMC system, where limited competition often resulted in lower prices. With the introduction of platforms like e-NAM, farmers can now sell their produce across different states and regions through an online trading system. This integration of markets eliminates geographical barriers and creates a unified national market. As a result, farmers are no longer dependent on a single buyer or local trader, which enhances their bargaining power and provides them with multiple selling opportunities. Increased competition among buyers ultimately leads to better price realization and improved income for farmers.

## 2. Efficient Price Discovery:

One of the most important roles of digital platforms is ensuring transparent and efficient price discovery. In the traditional system, farmers often lacked information about prevailing market prices in other regions, making them vulnerable to exploitation by intermediaries. Digital platforms provide real-time price information, enabling farmers to compare prices across different markets before selling their produce. Applications such as Kisan Suvidha offer updates on market rates, demand trends, and arrival quantities. This availability of accurate and timely information reduces information asymmetry and empowers farmers to make informed decisions. As a result, price fluctuations are minimized, and farmers receive fair and competitive prices for their produce.

## 3. Reduction of Intermediaries:

Digital platforms play a crucial role in reducing the number of intermediaries involved in agricultural marketing. In the traditional supply chain, multiple middlemen such as commission agents, wholesalers, and traders were involved, each taking a share of the profit. This significantly reduced the income received by farmers. Digital platforms enable direct interaction between farmers and buyers, thereby minimizing the role of intermediaries. For example, farmers can directly sell to wholesalers, retailers, or even consumers through online platforms. This disintermediation reduces transaction costs, increases efficiency, and ensures that a larger portion of the final price is received by the farmers. Consequently, farmers' income improves, and the marketing system becomes more streamlined.

## 4. Transparency and Digital Payments:

Digital platforms have enhanced transparency and accountability in agricultural marketing by introducing digital processes and payment systems. In traditional markets,

transactions were often opaque, and farmers faced issues such as delayed payments and unfair deductions. Digital platforms ensure transparency through features like online bidding, electronic weighing, and quality grading. Moreover, digital payment systems facilitate direct transfer of money to farmers' bank accounts, reducing delays and eliminating the risk of fraud. This promotes trust among farmers and encourages them to adopt digital platforms. The use of digital payments also supports financial inclusion by integrating farmers into the formal banking system, thereby improving their access to credit and other financial services.

## 5. Strengthening Supply Chain Efficiency:

Digital platforms have improved the overall efficiency of the agricultural supply chain by integrating various activities such as production, storage, transportation, and marketing. They provide better coordination among stakeholders, ensuring smooth movement of goods from farmers to consumers. By offering information on demand, logistics, and storage facilities, digital platforms help reduce post-harvest losses and wastage. Initiatives like AgriStack further enhance efficiency by using data analytics for forecasting demand and planning production. This leads to better resource utilization and minimizes inefficiencies in the supply chain. As a result, both farmers and consumers benefit from reduced costs and improved availability of agricultural products.

## Impact of Digital Platforms on Farmers and Agricultural Economy:

### 1. Increase in Farmers' Income:

Digital platforms have significantly contributed to improving farmers' income by ensuring better price realization. In the traditional marketing system, farmers were often forced to sell their produce at lower prices due to limited market access and dependence on intermediaries.

With platforms like e-NAM, farmers can access multiple buyers across different regions, increasing competition and leading to higher prices. The ability to compare market rates and choose the best option enables farmers to maximize their earnings. As a result, digital platforms play a crucial role in enhancing the economic well-being of farmers.

### **2. Reduction in Transaction Costs:**

Digital platforms reduce various transaction costs involved in agricultural marketing, such as transportation, commission charges, and search costs. Earlier, farmers had to spend time and money to gather market information and transport their produce to distant markets. Digital systems provide real-time information and enable online trading, reducing the need for physical movement and multiple intermediaries. This cost reduction directly increases the net income of farmers and improves the efficiency of the marketing system.

### **3. Improved Market Efficiency:**

The integration of markets through digital platforms has enhanced overall market efficiency. By connecting buyers and sellers across regions, these platforms reduce price disparities and ensure a more uniform pricing system. Information flows more freely, and resources are allocated more efficiently. Initiatives like AgriStack further strengthen efficiency by using data for planning and forecasting. This leads to better coordination between supply and demand, reducing wastage and improving productivity in the agricultural sector.

### **4. Empowerment of Farmers:**

Digital platforms empower farmers by providing them with access to information, technology, and markets. Applications such as Kisan Suvidha offer valuable insights on weather conditions, market prices, and government schemes. This knowledge enables farmers to make informed decisions regarding

production and marketing. The shift from dependency on middlemen to direct market participation increases farmers' confidence and strengthens their bargaining power. Empowered farmers are more likely to adopt modern practices and improve their overall productivity.

### **5. Financial Inclusion and Digital Payments:**

Digital platforms promote financial inclusion by integrating farmers into the formal financial system. Through digital payment mechanisms, farmers receive payments directly into their bank accounts, ensuring transparency and reducing delays. This reduces reliance on cash transactions and informal credit sources. Access to formal banking services also enables farmers to avail loans, insurance, and other financial benefits, contributing to their economic stability.

### **6. Reduction in Post-Harvest Losses:**

One of the major issues in Indian agriculture is post-harvest losses due to poor storage, transportation, and lack of market information. Digital platforms improve supply chain management by providing information on demand, logistics, and storage facilities. Farmers can plan the sale of their produce more effectively, reducing wastage. Efficient supply chain coordination ensures that agricultural products reach markets on time and in better condition, benefiting both farmers and consumers.

### **7. Promotion of Agricultural Growth and Rural Development:**

Digital platforms contribute to the overall growth of the agricultural sector and rural economy. By improving marketing efficiency and increasing farmers' income, they stimulate rural demand and economic activity. The development of agri-tech startups and digital services also creates employment opportunities in rural areas. This leads to balanced regional development and supports the broader goal of inclusive economic growth.

## **8. Increased Transparency and Trust in Markets:**

Digital platforms enhance transparency in agricultural transactions through features such as online bidding, quality grading, and electronic payments. This reduces malpractices, corruption, and exploitation in the marketing system. Farmers gain trust in the system, which encourages greater participation and adoption of digital technologies. Transparent markets are essential for sustainable agricultural development.

### **Challenges in Digital Agricultural Marketing:**

#### **1. Digital Illiteracy among Farmers:**

One of the major challenges in digital agricultural marketing is the low level of digital literacy among farmers, especially in rural areas. Many farmers are not familiar with the use of smartphones, mobile applications, or online trading platforms. This lack of technical knowledge makes it difficult for them to access and utilize digital platforms effectively. Even when platforms like e-NAM are available, farmers may hesitate to use them due to fear of technology and lack of training. As a result, the benefits of digital marketing remain limited to a small group of technologically aware farmers.

#### **2. Poor Digital Infrastructure:**

Inadequate digital infrastructure is another significant barrier to the adoption of digital platforms in agriculture. Many rural areas still face issues such as poor internet connectivity, low bandwidth, and unreliable electricity supply. These infrastructural gaps hinder the smooth functioning of digital platforms and discourage farmers from using them regularly. Without strong internet access, real-time price information, online transactions, and digital services cannot be effectively utilized. This creates a gap between urban and rural adoption of digital technologies.

#### **3. Digital Divide and Inequality:**

Digital agricultural marketing has also highlighted the issue of the digital divide, where large and progressive farmers benefit more compared to small and marginal farmers. Wealthier farmers are more likely to have access to smartphones, internet services, and digital knowledge, while small farmers often lack these resources. This inequality leads to uneven distribution of benefits and limits the inclusiveness of digital platforms.

#### **4. Lack of Awareness and Trust:**

Many farmers are not fully aware of the existence, benefits, and functioning of digital platforms. Even when they are aware, there may be a lack of trust in online systems. Farmers often prefer traditional marketing methods because they are familiar and perceived as safer. Concerns regarding online fraud, delayed payments, and quality disputes discourage farmers from adopting digital platforms.

#### **5. Language and Usability Barriers:**

India is a diverse country with multiple languages, and many digital platforms are not fully localized. Farmers who are not comfortable with English or other dominant languages may find it difficult to use these platforms. Complex interfaces and technical terminology further add to the problem. User-friendly designs and availability of regional language options are necessary to make digital platforms accessible to all farmers.

#### **6. Inadequate Training and Capacity Building:**

The lack of proper training and support systems limits the effective use of digital platforms. Farmers require guidance on how to use mobile applications, access market information, and conduct online transactions. Without adequate training programs, farmers may not be able to fully utilize the features of digital platforms. Government initiatives and extension

services need to focus more on capacity building and skill development in digital agriculture.

### **7. High Initial Costs and Affordability Issues:**

The adoption of digital platforms requires access to smartphones, internet services, and sometimes additional tools, which may be costly for small and marginal farmers. High initial investment and recurring expenses such as data charges can act as a barrier. Financial constraints prevent many farmers from adopting digital technologies, limiting their participation in digital agricultural marketing.

### **8. Regulatory and Policy Constraints:**

The absence of uniform policies and regulations across states can create challenges in implementing digital agricultural marketing systems. Differences in APMC regulations, taxation policies, and licensing requirements can restrict the smooth functioning of platforms like e-NAM. Additionally, lack of clarity in digital trade regulations may create uncertainty among stakeholders.

## **Government Initiatives in Digital Agricultural Marketing:**

The Government of India has taken several initiatives to promote digitalization in agricultural marketing and to improve efficiency, transparency, and farmers' income. These initiatives aim to create a unified national market, provide real-time information, and integrate farmers into the digital economy.

### **1. e-NAM (National Agriculture Market):**

e-NAM is one of the most important initiatives launched in 2016 to create a **pan-India electronic trading portal** for agricultural commodities. It integrates various APMC mandis into a single digital platform, enabling farmers to sell their produce beyond local markets. Through e-NAM, farmers can access real-time price information, participate in online bidding, and receive payments directly into their bank

accounts. The platform promotes transparency, reduces the role of intermediaries, and ensures better price realization. It also facilitates quality testing and grading, which improves trust between buyers and sellers.

### **2. Digital India Programme:**

The Digital India Programme is a broader initiative aimed at transforming India into a digitally empowered society and knowledge economy. In the context of agriculture, it focuses on improving digital infrastructure, increasing internet connectivity in rural areas, and promoting digital literacy among farmers. By providing access to affordable internet and digital services, this programme lays the foundation for the successful implementation of digital agricultural platforms.

### **3. AgriStack:**

AgriStack is an ambitious initiative to create a unified digital ecosystem for agriculture by building a comprehensive database of farmers. It integrates various agricultural services such as crop advisory, credit, insurance, and market linkages into a single platform. The use of data analytics under AgriStack helps in better policy planning, targeted delivery of subsidies, and efficient resource allocation. It also supports precision agriculture and enhances decision-making at both the farmer and government levels.

### **4. Kisan Suvidha App:**

Kisan Suvidha is a mobile application launched to provide farmers with essential information related to agriculture. It offers updates on weather forecasts, market prices, input dealers, and advisory services. This helps farmers make informed decisions regarding production and marketing. By improving access to information, the app reduces uncertainty and enhances productivity.

### **5. PM-KISAN:**

PM-KISAN is a direct income support scheme under which financial assistance is

transferred directly to farmers' bank accounts. Although not exclusively a marketing initiative, it promotes digital financial inclusion and encourages farmers to adopt digital payment systems. This strengthens the digital ecosystem in agriculture and supports farmers' economic stability.

#### **6. Soil Health Card Scheme:**

This scheme provides farmers with detailed information about soil quality and nutrient status. While primarily focused on production, it indirectly supports marketing by helping farmers improve crop quality, which enhances market value and demand for agricultural produce.

#### **7. Pradhan Mantri Fasal Bima Yojana (PMFBY):**

PMFBY provides crop insurance to farmers against losses due to natural calamities. Digital platforms are used for registration, claim processing, and data management. This reduces risk and encourages farmers to invest more in production and marketing activities.

#### **Policy Suggestions for Strengthening Digital Agricultural Marketing:**

To fully realize the benefits of digital platforms, effective policy measures are required. The following suggestions can help improve the system:

##### **1. Strengthening Digital Infrastructure:**

The government should invest in improving internet connectivity, electricity supply, and digital infrastructure in rural areas. Reliable infrastructure is essential for the smooth functioning of digital platforms and for increasing farmer participation.

##### **2. Promoting Digital Literacy:**

Training programs and awareness campaigns should be conducted to educate farmers about the use of digital platforms. Extension services, workshops, and farmer

training centers can play a crucial role in enhancing digital skills.

##### **3. Bridging the Digital Divide:**

Special efforts should be made to include small and marginal farmers by providing subsidies for smartphones, internet access, and digital tools. This will ensure inclusive growth and reduce inequality.

##### **4. Strengthening Institutional Support:**

The government should promote Farmer Producer Organizations (FPOs) and cooperatives to help farmers collectively access digital platforms. Institutional support can improve bargaining power and reduce risks.

##### **5. Enhancing Data Security and Privacy:**

Strong cybersecurity measures should be implemented to protect farmers' data and build trust in digital platforms. Clear guidelines on data usage and privacy are essential.

##### **6. Simplifying User Interfaces:**

Digital platforms should be designed in regional languages with simple and user-friendly interfaces to ensure accessibility for all farmers.

##### **7. Encouraging Public-Private Partnerships:**

Collaboration between government and private agri-tech companies can promote innovation, improve service delivery, and expand digital platforms in agriculture.

##### **8. Uniform Policy Framework:**

There is a need for uniform regulations across states to ensure the smooth functioning of digital agricultural markets. Reforms in APMC laws and taxation policies should support digital trade.

#### **Conclusion:**

Digital platforms have revolutionized agricultural marketing in India by improving efficiency, transparency, and market access. They have empowered farmers and enhanced price realization. However, challenges such as digital

illiteracy and infrastructure gaps need to be addressed.

With proper policy support and technological advancement, digital platforms can play a crucial role in achieving sustainable agricultural development and doubling farmers' income.

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## Women of Economic Empowerment

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### **Abstract:**

*Women's economic empowerment is a key driver of inclusive growth and sustainable development. It involves enhancing women's access to economic resources, opportunities, and decision-making power. This study explores the evolution, importance, and growth of women's economic empowerment, particularly in the Indian context. It highlights how empowering women economically leads to poverty reduction, improved family welfare, and national development. The study also examines the role of institutions, policies, and socio-economic changes in advancing gender equality.*

**Key Words: Economic Growth, Women Empowerment, Rural Empowerment, Self-Help Groups.**

### **Introduction:**

Women's economic empowerment refers to the ability of women to participate equally in existing markets, access productive resources, control their income, and contribute to economic decision-making. Despite progress, women continue to face barriers such as gender discrimination, limited access to education, and unequal employment opportunities. In India, various government initiatives, self-help groups (SHGs), and microfinance institutions have played a crucial role in improving women's economic status. Empowering women economically not only benefits individuals but also strengthens families, communities, and the overall economy.

Indian is a country of integrated life styles, in which the women sector is a major part of integrity in terms of gender integration. In Indian social system women are worshiped in a holistic belief, but their recognitions were confined to home only. Many peoples and philosophers says that women are empowered but

there are many dimensions of women's empowerment to be empower.

### **Objectives:**

1. To study Analysis to understand the concept of women's economic empowerment.
2. To study the Analysis the role and importance of economic empowerment for women.
3. To study the growth and current trends of women's economic empowerment.

### **Methodology:**

This study is based on Secondary data sources such as books, various websites, Magazines, journals, E- journals, Research articles, Newspaper and Publications of recent research papers available websites, data has been collected.

The methodology involves descriptive and analytical approaches to interpret existing data and understand trends in women's economic empowerment.

### What is Empowerment?

The literal meaning of the term “empowerment” is “becoming powerful”. The concept of empowerment was introduced at the International women’s conference held in 1985 at Nairobi. The conference defined empowerment as “A redistribution of social power and control of resources in favour of women” Empowerment refers to a social process which challenges the fundamental imbalances of power distribution and relations. It is a process of redistribution of power within and between families, societies, though disempowering some structures, systems and institutions.

### Concept of Empowerment:

The term “empowerment” is a broader concept and it has been defined by different social scientists in their own perspectives in a different connotation. The “em” is prefixed to the noun “power” to create a verb. In Webster’s New World Dictionary (1982), the prefix “em” is used as verb which means ‘to make’, cause to be’. Thus ‘to empower’ is to make or cause power. The Social Work Dictionary (Barker, 1991) defines the term “empowerment” as the process of helping a group or community to achieve political influence or relevant legal authority.

### History of Current Women’s Economic Empowerment:

Historically, women were confined to household roles with limited access to education and employment, Economic participation was largely restricted due to social and cultural norms.

**Pre-independence period:** Women had minimal economic independence and were dependent on male family members.

**Post-independence period:** The Constitution of India ensured equality and rights for women. Policies promoting education and employment began to emerge.

**1970s–1990s:** Focus shifted towards women’s development through welfare programs and employment schemes.

**21st century:** Emphasis on empowerment through microfinance, entrepreneurship, digital inclusion, and financial literacy.

Programs such as Self-Help Groups (SHGs), microcredit, and skill development initiatives have significantly contributed to women’s economic independence in recent years.

### Role and Importance of Women’s Economic Empowerment:

Women’s economic empowerment plays a vital role in socio-economic development.

**Poverty Reduction:** Women’s income contributes directly to household welfare

**Improved Living Standards:** Better access to education, healthcare, and nutrition

**Gender Equality:** Reduces discrimination and promotes equal opportunities

**Economic Growth:** Increases workforce participation and productivity

**Decision-Making Power:** Enhances women’s role in household and societal decisions

**Social Development:** Leads to improved outcomes for children and communities

Empowered women act as agents of change, contributing to sustainable and inclusive development.

### Growth of Women’s Economic Empowerment:

The growth of women’s economic empowerment has been significant in recent decades.

- Increase in Female Literacy Rates
- Expansion of Self-Help Groups (SHGs)
- Rise in Women Entrepreneurship
- Access to Microfinance and Banking Services

**Women Empowerment:**

It is extremely difficult to define the concept of empowerment, as it reflects various aspects of people, which are conditional upon the context in which they live. Empowerment can be broadly categorized into.

1. Educational Empowerment
2. Economic Empowerment
3. Psychological Empowerment
4. Social Empowerment
5. Political Empowerment

**Economic Empowerment:**

Economic empowerment endorses women's sense of work, the right to determine choices, the power to control their own lives within and outside home and their ability to influence the direction of social change and to create a just, social and economic order nationally and internationally (Noeleen, UNIFEM). When the right to create a earning and savings, entrepreneurship skills, marketing ability, managerial capacity and ownership of assets were experienced by women, it could be accepted that they were on the process of empowerment.

Economically empowered women contributed to the wealth and wellbeing not only of their families, but also of their nations. Employment programmes must satisfy at least three conditions:

- They have access to, as well as have control over income.
- They need to increase women's access to non kin support.
- Information and outside contacts.

Women were empowered through an increasing control of economic resources, especially income and through education. According to study, improvement in women's economic position may not only increase their happiness, but also enhance their status.

**Government Schemes such as:**

- Pradhan Mantri Jan Dhan Yojana
- Stand-Up India Scheme
- Mudra Yojana
- Digital Inclusion: Use of mobile banking and digital platforms

However, challenges like wage gaps, informal employment, and limited leadership roles still persist.

**Conclusion:**

Women empowerment is a necessary term for overall empowerment of the nation. Women should main streamed to recognize in national integrity. Women's economic empowerment is essential for achieving gender equality and sustainable development. While significant progress has been made, there is still a need to address structural barriers and ensure equal opportunities for women in all sectors. Policies should focus on education, skill development, financial inclusion, and legal support to further strengthen women's position in the economy. Empowering women is not just a social responsibility but an economic necessity for national growth and prosperity.

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ಮುಧೋಳ ಸಂಸ್ಥಾನದಲ್ಲಿ ನಡೆದ ಸ್ವಾತಂತ್ರ್ಯ ಹೋರಾಟ

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ಸಾರಾಂಶ:

ಮುಧೋಳ ತಾಲೂಕು ಇಂದು ಬಾಗಲಕೋಟೆ ಜಿಲ್ಲೆಯ ಅತೀ ತಾಲೂಕು ಪ್ರದೇಶವಾಗಿದೆ. ಭವ್ಯವಾದ ಪರಂಪರೆ-ಸಂಸ್ಕೃತಿಯನ್ನು ತನ್ನ ಒಡಲೊಳಗೆ ಹೊಂದಿರುವ ತಾಲೂಕು ಪರಿಸರವಿದು. ಈ ನಾಡಿನಲ್ಲಿ ಬಾದಾಮಿ ಚಾಲುಕ್ಯರಿಂದ ಮೊಘಲರವರೆಗೆ ವಿವಿಧ ಸಾಮ್ರಾಜ್ಯಗಳು ಆಳಿಕೆ ನಡೆಸಿರುವರು. ಫೋರ್ಪಡೆ ಎಂಬ ಮರಾಠಾ ಸಂಸ್ಥಾನಿಕರು (ಚಾಹಗೀರದಾರರು) ಕ್ರಿ.1400ರಿಂದ 1948ರವರೆಗೆ ಆಡಳಿತ ನಡೆಸಿದರು. ಈ ಸಂಸ್ಥಾನ ದಕ್ಷಿಣ ಮರಾಠಾ ದೇಶದ ಪ್ರಮುಖ ರಾಜ್ಯವಾಗಿತ್ತು. 84 ಹಳ್ಳಿಗಳನ್ನು ಒಳಗೊಂಡಿದ್ದ, ಈ ಸಂಸ್ಥಾನದಲ್ಲಿ ಪೇಶ್ವೆಗಳೂ ಕೂಡ ತಮ್ಮ ಪ್ರಭಾವ ಹೊಂದಿದ್ದರು. 1819ರ ನಂತರ ಮುಧೋಳ ಸಂಸ್ಥಾನ ಬ್ರಿಟೀಷರ ಅಧೀನದಲ್ಲಿ ಕಾರ್ಯನಿರ್ವಹಿಸಿತು. ತದನಂತರ 1948ರಲ್ಲಿ ಸ್ವತಂತ್ರ ಭಾರತದ ಒಕ್ಕೂಟ ವ್ಯವಸ್ಥೆಯಲ್ಲಿ ಸೇರ್ಪಡೆಗೊಂಡಿತು. ಈ ಸಂಸ್ಥಾನದಲ್ಲಿ ಬ್ರಿಟೀಷರ ಮತ್ತು ಸಂಸ್ಥಾನದ ವಿರುದ್ಧ ಸಂಘರ್ಷಗಳು ನಡೆದವು. ಏಕಕಾಲಕ್ಕೆ ಬ್ರಿಟೀಷರ ವಿರುದ್ಧ ಸ್ವಾತಂತ್ರ್ಯಕ್ಕಾಗಿ ಮತ್ತು ಸಂಸ್ಥಾನದ ವಿರುದ್ಧ ಜವಾಬ್ದಾರಿ ಸರ್ಕಾರಕ್ಕಾಗಿ ಹೋರಾಟಗಳು ನಡೆದಿದ್ದು ವಿಶೇಷವೆನ್ನಬಹುದು. ಇಲ್ಲಿ ನಡೆದ ಚಳುವಳಿಯ ಮಾದರಿಗಳು ದೇಶದ ಪ್ರಮುಖ ನಾಯಕರ ಗಮನ ಸೆಳೆದಿದ್ದವು.

ಕ್ರಿ.ಶ.1857ರಿಂದ 1947ರವರೆಗೆ ಪ್ರಮುಖವಾದ ರಾಷ್ಟ್ರೀಯ ಹೋರಾಟಗಳು ಇಲ್ಲಿ ಜರುಗಿದವು. ಈ ಸಂಸ್ಥಾನದಲ್ಲಿ ನಡೆದ ಮೊದಲ ಸಂಘರ್ಷವೆಂದರೆ, ಹಲಗಲಿಯ ಬೇಡರ ಶಸ್ತ್ರಾಸ್ತ್ರ ವಿರೋಧಿ ಸಂಘರ್ಷ. ಇದು ಬ್ರಿಟೀಷರಿಗೆ ಈ ಭಾಗದಲ್ಲಿ ಒಂದು ಎಚ್ಚರಿಕೆ ಗಂಟೆಯಾಗಿತ್ತು. ಏಕೆಂದರೆ ಹಲಗಲಿ ಬೇಡರ ಶೂರತನ ಬ್ರಿಟೀಷರನ್ನು ಚಕಿತಗೊಳಿಸಿತ್ತು. ತದನಂತರ ಸ್ವದೇಶಿ, ಬಹಿಷ್ಕಾರ ಚಳುವಳಿ, ಅಸಹಕಾರ ಚಳುವಳಿ, ಉಪ್ಪಿನ ಸತ್ಯಾಗ್ರಹ ಕ್ವಿಟ್ ಇಂಡಿಯಾ ಚಳುವಳಿ ಮತ್ತು ಖಾದಿ ಪ್ರಚಾರ ದಂತಹ ಚಟುವಟಿಕೆಗಳು ಈ ಪರಿಸರದಲ್ಲಿ ನಡೆದವು. ಕೌಜಲಗಿ ಹನುಮಂತರಾಯರು ಮತ್ತು ಅವರ ಸಹಪಾಠಿಗಳು ಗುಪ್ತ ಸಂಘಟನೆಗಳನ್ನು ರಚಿಸಿಕೊಂಡು ವಸಹಾತು ಆಡಳಿತದ ವಿರುದ್ಧ ಹೋರಾಟ ನಡೆಸಿದರು. ಇಲ್ಲಿ ನಡೆದ ಹೋರಾಟಗಳು ದೇಶದ ಗಮನ ಸೆಳೆದಿದ್ದವು. ಹೋರಾಟದಲ್ಲಿ ಭಾಗವಹಿಸಿದ ನಾಯಕರು ಹೆಸರುವಾಸಿಯಾಗಿದ್ದರು.

ಪ್ರಮುಖ ಶಬ್ದಗಳು : ಸ್ವದೇಶಿ, ಅಸಹಕಾರ, ಖಾದಿ, ಸಂಸ್ಥಾನ, ಹೋರಾಟ

ಓರೀಕೆ:

ಮುಧೋಳ ಬಾಗಲಕೋಟೆ ಜಿಲ್ಲೆಯ ಪ್ರಮುಖವಾದ ತಾಲೂಕುಗಳಲ್ಲಿ ಒಂದು. ಬಾದಾಮಿ ಚಾಲುಕ್ಯರಿಂದ ಪೇಶ್ವೆಗಳವರೆಗೆ ವಿವಿಧ ರಾಜ್ಯಗಳು ಆಡಳಿತ ನಡೆಸಿದವು. ಕ್ರಿ.ಶ. 1819ರಿಂದ ಸಂಸ್ಥಾನ ಬ್ರಿಟೀಷರ ಅಧೀನದ ರಾಜ್ಯವಾಗಿ ಮಾರ್ಪಾಡಾಯಿತು. 1900ರ ನಂತರದಲ್ಲಿ ಸಂಸ್ಥಾನದಲ್ಲಿ ಸ್ವಾತಂತ್ರ್ಯಕ್ಕಾಗಿ ಹೋರಾಟಗಳು ತೀವ್ರ ಸ್ವರೂಪವನ್ನು ಪಡೆದುಕೊಂಡವು. 1905ರಿಂದ ನಡೆದ ಹೋರಾಟಗಳು ವಿಶಿಷ್ಟ ಸ್ವರೂಪವನ್ನು ಪಡೆದುಕೊಂಡಿದ್ದವು. ತದನಂತರ ಸ್ವದೇಶಿ ಚಳುವಳಿಯ ಸಂದರ್ಭದಲ್ಲಿ ಇಲ್ಲಿ ನಡೆದ ಹೋರಾಟಗಳು ಇಡೀ ದೇಶಕ್ಕೆ ಮಾದರಿಯಾಗಿದ್ದವು. ಬಹಿಷ್ಕಾರ ಚಳುವಳಿ, ಅಸಹಕಾರ ಚಳುವಳಿ, ಖಾದಿ ಪ್ರಚಾರ, ಕ್ವಿಟ್ ಇಂಡಿಯಾ

ಚಳುವಳಿಯ ದಂತಹ ಕಾರ್ಯಗಳು ಯಶಸ್ವಿಯಾಗಿ ನಡೆದವು. ಕೌಜಲಗಿ ಹನುಮಂತರಾಯರ ಗಾಂಧೀ ಟೊಪ್ಪಿಗೆ ಘಟನೆ ದೇಶದ ಗಮನ ಸೆಳೆದಿತ್ತು. ಏಕೆಂದರೆ ದೇಶದ ಸ್ವಾತಂತ್ರ್ಯ ಚಳುವಳಿ ಮತ್ತು ಸಂಸ್ಥಾನದ ವಿರುದ್ಧದ ಸಂಘರ್ಷಗಳು ಏಕಕಾಲಕ್ಕೆ ನಡೆದವು. ಇಲ್ಲಿ ಆಳಿದ ಸಂಸ್ಥಾನಿಕರು ಚಳುವಳಿಯನ್ನು ಹತ್ತಿಕ್ಕುವ ಪ್ರಯತ್ನ ಮಾಡಿದರು. 1937ರಿಂದ ಆಳಿಕೆ ನಡೆಸಿದ ಮುಧೋಳದ ರಾಜಾ ಶ್ರೀಮಂತ ರಾಜಾ ಭೈರವಸಿಂಗ್ ಮಾಲೋಜಿರಾವ್ ಫೋರ್ಪಡೆ ಈ ಸಂಸ್ಥಾನದ 23ನೇ ಮತ್ತು ಕೊನೆಯ ದೊರೆ. ಈತ ಭಾರತ ಸ್ವಾತಂತ್ರ್ಯದ ನಂತರ 1948ರ ಮಾರ್ಚ್ 8 ರಂದು ಸಂಸ್ಥಾನ ಭಾರತದ ಒಕ್ಕೂಟಕ್ಕೆ ವಿಲೀನವಾಗುವ ಒಪ್ಪಂದಕ್ಕೆ ಸಹಿ ಹಾಕಿದನು.

### 1. ಅಧ್ಯಯನದ ಉದ್ದೇಶ:

ಈ ಸಂಸ್ಥಾನದಲ್ಲಿ ಹೇಗೆ ಬ್ರಿಟೀಷರ ಮತ್ತು ಸಂಸ್ಥಾನದ ವಿರುದ್ಧ ಹೇಗೆ ಹೋರಾಟಗಳು ನಡೆದವು ಮತ್ತು ಅವುಗಳನ್ನು ಹೇಗೆ ಸ್ಥಳೀಯ ಸರ್ಕಾರ ಹತ್ತಿಕ್ಕಲು ಪ್ರಯತ್ನಿಸಿತು ಎಂಬುದನ್ನು ಅರಿಯುವ ಉದ್ದೇಶದಿಂದ ಪ್ರಸ್ತುತ ಲೇಖನವನ್ನು ಬರೆಯಲಾಗುತ್ತಿದೆ. ಜನ ದೇಶವನ್ನು ವಸಹಾತು ಆಡಳಿತ ಮತ್ತು ಸಂಸ್ಥಾನಿಕರ ದಬ್ಬಾಳಿಕೆಯಿಂದ ಮುಕ್ತರಾಗಲು ಹೇಗೆ ತಮ್ಮ ತನು ಮನ ಧನಗಳನ್ನು ಅರ್ಪಿಸಿ, ಪ್ರಾಣತ್ಯಾಗಕ್ಕೂ ಸಿದ್ಧರಾಗಿದ್ದರೆಂಬುದನ್ನು ಅರಿಯುವ ಪ್ರಯತ್ನ ಮಾಡಲಾಗಿದೆ.

### 2. ಹಲಗಲಿ ಬೇಡರ ಸಂಘರ್ಷ.

ಸಂಸ್ಥಾನದಲ್ಲಿ ಬ್ರಿಟೀಷರ ವಿರುದ್ಧದ ಹೋರಾಟ ಅಥವಾ ಸಂಘರ್ಷವೆಂದರೆ ಹಲಗಲಿ ಬೇಡರ ಸಶಸ್ತ್ರ ಬಂಡಾಯ. 1857ರ ಪ್ರಥಮ ಸ್ವಾತಂತ್ರ್ಯ ಸಂಗ್ರಾಮದ ನಂತರ ಬ್ರಿಟೀಷರು ಜಾರಿಗೆ ತಂದ ಸಶಸ್ತ್ರ ಕಾಯಿದೆಯನ್ನು ದಕ್ಷಿಣ ಮರಾಠ ರಾಜ್ಯದ ಭಾಗವಾಗಿದ್ದ ಮುಧೋಳ ಸಂಸ್ಥಾನದಲ್ಲಿಯೂ ಕ್ರಿ.ಶ. 1857ರ ನವೆಂಬರ್ 10ರ ಹೊತ್ತಿಗೆ ಇದು ಜಾರಿಯಾಗಿ, ರಾಜ್ಯದಲ್ಲಿ ಶಸ್ತ್ರಾಸ್ತ್ರ ಹೊಂದಿರುವ ಎಲ್ಲರೂ ತಕ್ಷಣ ಪರವಾಣಿಗೆ ಪಡೆಯಬೇಕು ಅಥವಾ ಅವುಗಳನ್ನು ಸರ್ಕಾರದ ಗಮನಕ್ಕೆ ತಂದು ಒಪ್ಪಿಸುವ ಷರತ್ತನ್ನು ಹಾಕಲಾಯಿತು. ಸಂಸ್ಥಾನದ ಭಂಟನೂರ ಮತ್ತು ಇತರೇ ಬಹುತೇಕ ಹಳ್ಳಿಯ ಜನರು ಸರ್ಕಾರಕ್ಕೆ ಶಸ್ತ್ರಾಸ್ತ್ರ ಒಪ್ಪಿಸುವ ಅಥವಾ ಪರವಾನಿಗೆ ಪಡೆದುಕೊಂಡರು. ಆಯುಧಗಳನ್ನು ಹಲಗಲಿಯ ಬ್ರಿಟೀಷರಿಗೆ ತಮ್ಮ ಶಸ್ತ್ರಾಸ್ತ್ರಗಳನ್ನು ಒಪ್ಪಿಸಲು ನಿರಾಕರಿಸಿದರು. ಬ್ರಿಟೀಷ ಸರ್ಕಾರ ಮತ್ತು ಮುಧೋಳ ಸಂಸ್ಥಾನ ಮಾಡಿದ ಎಲ್ಲ ಪ್ರಯತ್ನಗಳು ವಿಫಲವಾದವು. ಕೊನೆಗೆ ಕುಂದರಗಿಯ ಕೃಷ್ಣನಾಯಕ(ಕೃಷ್ಣಗೌಡರ)ನನ್ನು ಬೇಡರ ಮನವೊಲಿಕೆಗಾಗಿ ಕಳುಹಿಸಿಕೊಡಲಾಯಿತು. ಆದರೆ ಎಲ್ಲವೂ ವಿಫಲವಾಯಿತು. ಬೇಡರು ಬ್ರಿಟೀಷರೊಂದಿಗೆ ಹೋರಾಡುವ ದೃಢ ನಿರ್ಧಾರವನ್ನು ಮಾಡಿ, ಯಾವುದೇ ಸಂಧಾನಕ್ಕೂ ಬಲಿಯಾಗಲಿಲ್ಲ. ಹಲಗಲಿಯ ಬೇಡರಿಗೆ ಹೊಸಕೋಟೆಯ ಖಿಲ್ಜಿದಾರನಾದ ಬಾಬಜಿ ನಿಂಬಾಳ್ಕರ್ ಸಹಾಯ ಮಾಡಿದನು.

ಎಲ್ಲ ಪ್ರಯತ್ನಗಳೂ ವಿಫಲವಾದಾಗ ಬ್ರಿಟೀಷರು ಹಲಗಲಿಯ ಬೇಡರನ್ನು ಸೆದೆಬಡಿಯಲು ನಿರ್ಧರಿಸಿದರು. 1857ರ ನವೆಂಬರ್ 27ರಂದು ಡಬ್ಲ್ಯೂ.ಎಚ್ ಹೆವಲಾಕ್, ದಕ್ಷಿಣ ಮರಾಠಾ ಸೈನ್ಯದ ಅಧಿಕಾರಿಯಾದ ಮಾಲ್ಕಂ, ಬೆಳಗಾವಿಯ ಜಿಲ್ಲಾಧಿಕಾರಿ ಮತ್ತು ದಕ್ಷಿಣ ಮರಾಠಾ ರಾಜ್ಯಗಳ ರಾಜಕೀಯ ಕಾರ್ಯದರ್ಶಿ ವಿಲಿಯಂ ಕೆರ್ ಎಂಬ ಅಧಿಕಾರಿಯನ್ನು ಸುಮಾರು 600 ಬಲಿಷ್ಠ ಸೈನ್ಯದೊಂದಿಗೆ

ಹಲಗಲಿಗೆ ಕಳುಹಿಸಿಕೊಡಲಾಯಿತು. ಇದರ ಜೊತೆಗೆ ನವೆಂಬರ್ 30ರಂದು ಲಾ ಟಾಚ್ ಎಂಬ ಅಧಿಕಾರಿ ಹೆಚ್ಚಿನ ಪಡೆಯೊಂದಿಗೆ ಹಲಗಲಿ ಗ್ರಾಮಕ್ಕೆ ಆಗಮಿಸಿದ. ಹೀಗೆ ವಿವಿಧ ಹಂತದಲ್ಲಿ ಹಲಗಲಿಗೆ ಪ್ರಸಿದ್ಧ ಬ್ರಿಟೀಷ್ ಅಧಿಕಾರಿಗಳ ದಂಡೇ ಬಂದಿತ್ತು. ಬ್ರಿಟೀಷ್ ಅಧಿಕಾರಿಗಳ ಉಸ್ತುವಾರಿಯಲ್ಲಿ ನಡೆದ ನಾಲ್ಕು ದಿನಗಳ ಭೀಕರ ಹೋರಾಟದಲ್ಲಿ ಅಪಾರ ಸಾವು ನೋವುಗಳಾದವು.

ಗ್ರಾಮದ ಜಡಗಾ, ಬಾಲ, ಹನುಮ, ಭೀಮ, ಮುಂತಾದ ಬೇಡ ನಾಯಕರು ಕಲಿತನದಿಂದ ಬ್ರಿಟೀಷರನ್ನು ಎದುರಿಸಿದರು. 'ರಾಮಿ' ಎಂಬ ಮಹಿಳೆ ಕೂಡ ತನ್ನ ಪ್ರಾಣದ ಹಂಗು ತೊರೆದು ಹೋರಾಡಿದಳು. ನೂರಾರು ಬೇಡರು ಹೋರಾಡುತ್ತಲೇ ಪ್ರಾಣ ಕಳೆದುಕೊಂಡರು. ಗ್ರಾಮವಿಡೀ ರಕ್ತಮಯವಾಯಿತು. ಇಡೀ ಗ್ರಾಮದ ಮನೆಗಳಿಗೆ ಬ್ರಿಟೀಷರು ಕೊಳ್ಳಿ ಇಟ್ಟರೆ, 29 ಬೇಡರು ಸ್ವಾಭಿಮಾನದಿಂದ ತಮಗೆ ತಾವೇ ಆತ್ಮಾರ್ಪನೆ ಮಾಡಿಕೊಂಡರು. ಇಡೀ ಗ್ರಾಮವೇ ಸ್ಮಶಾನದಂತಾಯಿತು. ಹಲವರನ್ನು ಬಂಧಿಸಲಾಯಿತು. 19 ಬೇಡರು ತಪ್ಪಿಸ್ಥರೆಂದು ಘೋಷಿಸಲಾಯಿತು. 13 ಜನರನ್ನು 1857ರ ಡಿಸೆಂಬರ್ 11 ರಂದು, ಶುಕ್ರವಾರ ಸಂತೆಯ ದಿನ ಮುಧೋಳದ ಪ್ರಮುಖ ಬೀದಿ ಉತ್ತರಗೇಟ್ ಎಂಬ ಸ್ಥಳದಲ್ಲಿ ಸಾರ್ವಜನಿಕವಾಗಿ ಗಲ್ಲಿಗೇರಲಾಯಿತು. ಜಡಗಾ-ಬಾಲರನ್ನೋಳಗೊಂಡ 6 ಜನರನ್ನು ಡಿಸೆಂಬರ್ 14 ರಂದು ಹಲಗಲಿಯಲ್ಲಿಯೇ ಗಲ್ಲಿಗೇರಿಸಲಾಯಿತು. ಕೆಲವು ಬೇಡರು ತಪ್ಪಿಸಿಕೊಂಡು ಸುರಪುರ ಸಂಸ್ಥಾನಕ್ಕೆ ಪಲಾಯನಗೊಂಡರು. ಒಟ್ಟಾರೆಯಾಗಿ ಹಲಗಲಿಯ ಜನರ ಹೋರಾಟವನ್ನು ಬ್ರಿಟೀಷರು ಹತ್ತಿಕ್ಕಿದರು. ಆದರೆ ಬೇಡರ ತ್ಯಾಗ ಬಲಿದಾನ ಎಲ್ಲರಿಗೂ ಮಾದರಿ ಎನ್ನಬಹುದು.

### 3. ಸ್ವದೇಶಿ ಚಳುವಳಿ:

ಹಲಗಲಿಯ ಘಟನೆಯ ನಂತರ, ಮುಧೋಳ ಸಂಸ್ಥಾನದಲ್ಲಿ ಬ್ರಿಟೀಷರ ವಿರುದ್ಧ ಸಂಘರ್ಷ ನಡೆದಿದ್ದು, 1900ರ ನಂತರದ ಕಾಲಾವಧಿಯಲ್ಲಿ. ಸ್ವದೇಶಿ ಚಳುವಳಿಯ ಕಾಲದಲ್ಲಿ ಮುಧೋಳ ರಾಷ್ಟ್ರೀಯ ಚಳುವಳಿಯ ಕೇಂದ್ರದಂತಿತ್ತು. ಹಣಮಂತರಾವ್ ಕೌಜಲಗಿ, ರಾಮಾಚಾರ್ಯ ಕಟ್ಟಿ, ತಾತ್ಯಾ ತಾಸಗಾಂವಕರ್, ಅನಂತರಾವ್ ಬೆಳವಡಿ ಇನ್ನೂ ಮುಂತಾದವರು ಗುಂಪುಗಳನ್ನು ಕಟ್ಟಿಕೊಂಡು ರಾಷ್ಟ್ರೀಯ ಚಳುವಳಿಯನ್ನು ಮುನ್ನಡೆಸಿದರು. ಇವರಲ್ಲಿ ಪ್ರಮುಖ ಪಾತ್ರ ವಹಿಸಿದ ನಾಯಕರೆಂದರೆ ಹಣಮಂತರಾವ್ ಕೌಜಲಗಿಯವರು. ಇವರು ಬ್ರಿಟೀಷರ ವಿರುದ್ಧದ ಹೋರಾಟದಲ್ಲಿ ಮುಂಚೂಣಿಯಲ್ಲಿದ್ದರು. 1905ರ ಬಂಗಾಲದ ವಿಭಜನೆ ದೇಶದಲ್ಲಿ ಹೊಸ ರಾಷ್ಟ್ರೀಯ ಜಾಗೃತಿಯನ್ನು ಮೂಡಿಸಿತು.

ದೇಶಾದ್ಯಂತ 1906-08ರ ಅವಧಿಯಲ್ಲಿ ನಡೆದ ವಂಗಭಂಗ ಚಳುವಳಿಯಿಂದ ಪ್ರೇರೇಪಿತರಾಗಿದ್ದರು. ತಿಲಕರ ಕ್ರಾಂತಿಕಾರಿ ಹೋರಾಟದ ಶೈಲಿ ಸಂಸ್ಥಾನದ ಜನರಿಗೆ ಮಾದರಿಯಾಯಿತು.

1906ರಲ್ಲಿ ಅಖಿಲ ಭಾರತ ಕಾಂಗ್ರೆಸ್ ಅಧಿವೇಶನದಲ್ಲಿ ದಾದಾಬಾಯಿ ನವರೋಜಿಯವರು ಸ್ವದೇಶಿ, ಸ್ವರಾಜ್ಯ, ವಿದೇಶಿ ವಸ್ತುಗಳ ಬಹಿಷ್ಕಾರ ಮತ್ತು ರಾಷ್ಟ್ರೀಯ ಶಿಕ್ಷಣಗಳನ್ನು ಒಳಗೊಂಡ ನಾಲ್ಕು ಸೂತ್ರಗಳನ್ನು ಅಂಗೀಕರಿಸಿತು. ಬಿಜಾಪುರ ಜಿಲ್ಲಾ ಪ್ರದೇಶದಲ್ಲಿ ಕೂಡ ಇದು ಪ್ರತಿಧ್ವನಿಸಿತು. ಈ ಜಿಲ್ಲಾ ಪ್ರದೇಶದಲ್ಲಿನ ಯುವಕರು ಉನ್ನತ ಶಿಕ್ಷಣಕ್ಕಾಗಿ ದೂರದ ಮುಂಬೈ ಅಥವಾ ಪುಣೆಗೆ ಹೋಗಬೇಕಾಗಿತ್ತು. ಪೂನಾದಲ್ಲಿದ್ದಾಗ ರಾಷ್ಟ್ರೀಯ ನಾಯಕರ ಸಂಪರ್ಕಕ್ಕೆ ಬಂದು ಮುಧೋಳದಲ್ಲಿ ಹೋರಾಟ ಮಾಡಿದರು. ಈ ಸಂದರ್ಭದಲ್ಲಿ ಕೌಜಲಗಿ ಹಣಮಂತರಾಯ ಹಾಗೂ ಇತರ ನಾಯಕರು ಬಹುತೇಕ ವಿದೇಶಿ ವಸ್ತುಗಳು ದೇಶಾದ್ಯಂತ ಬಹಿಷ್ಕೃತಗೊಂಡವು. ಅವುಗಳಲ್ಲಿ ಚಹ, ಸೀಮೆ ಎಣ್ಣೆ, ಗಾಜಿನ ವಸ್ತು, ಬಟ್ಟೆ ಮುಂತಾದವು. ಜೊತೆಗೆ ತಿಳಕರ ಸ್ವದೇಶಿ ತತ್ವಗಳು ಕೂಡ ಇವರಿಗೆ ಅಚ್ಚುಮೆಚ್ಚಾಗಿದ್ದವು. ಸಂಸ್ಥಾನದ ಅಧೀನದಲ್ಲಿ ಮುಧೋಳದಲ್ಲಿ ಸ್ವದೇಶಿ ಚಳುವಳಿಯು ತೀವ್ರ ಸ್ವರೂಪವನ್ನು ಪಡೆದುಕೊಂಡಿತು. ರಾಮಾಚಾರ್ಯ ಕಟ್ಟಿ, ತಾತ್ಯಾ ತಾಸಗಾಂವಕರ್, ಅನಂತರಾವ್ ಬೆಳವಡಿ ಮುಂತಾದವರು 'ಶಿವಾಜಿ ಕ್ಲಬ್' ಮಾಡಿಕೊಂಡು ವಂಗ ಭಂಗ ಚಳುವಳಿಯಲ್ಲಿ ತೊಡಗಿದ್ದರು. ಜನರಲ್ಲಿ ದೇಶಭಕ್ತಿ ಮೂಡಿಸಲು ಸ್ಥಳೀಯವಾಗಿ ಕೈಬರಹದ 'ವಾಗ್ವಾಣಿ' ಪತ್ರಿಕೆಯನ್ನು ಪ್ರಾರಂಭಿಸಿ ಅದರಲ್ಲಿ ಬ್ರಿಟೀಷರ ವಿರುದ್ಧ ಲೇಖನಗಳನ್ನು ಬರೆಯಲಾಗುತ್ತಿತ್ತು.

ಯುವಕರಾಗಿದ್ದ ಹಣಮಂತರಾವ್ ಕೌಜಲಗಿಯವರು ಯುವಕರ ಸಂಘಟನೆಗಳನ್ನು ಕಟ್ಟಿಕೊಂಡು ಸ್ವದೇಶಿ ಚಳುವಳಿಯಲ್ಲಿ ಸಕ್ರಿಯರಾಗಿದ್ದರು. ಅವರು ಪ್ರತಿದಿನ 'ಪ್ರಭಾತ್‌ಫೇರಿ' ಇನ್ನಿತರ ಚಟುವಟಿಕೆಗಳನ್ನು ನಡೆಸುತ್ತಿದ್ದರು. ವಿದೇಶಿ ವಸ್ತುಗಳ ಬಹಿಷ್ಕಾರ ಮತ್ತು ಸ್ವದೇಶಿ ವಸ್ತುಗಳ ಬಗ್ಗೆ ಅತೀವ ಆಸಕ್ತಿ ಹೊಂದಿದ್ದ ಹಣಮಂತರಾವ್ ಕೌಜಲಗಿಯವರು ಸಹೋದರ ಮರಾಠಿ ಭಾಷೆಯಲ್ಲಿ ಪದ್ಯಗಳನ್ನು ಬರೆಯುವುದರ ಮೂಲಕ ಜಾಗೃತಿ ಮೂಡಿಸಿದರು. ಕೆಲವು ಕಡೆ ಅಂಗಡಿಗಳ ಮುಂದೆ ಪಿಕ್‌ಟಿಂಗ್ ನಡೆಸಿದರು. 1906ರ ದೀಪಾವಳಿಯ ನರಕ ಚತುರ್ದಶಿ ದಿನದಂದು ಮುಧೋಳ ಶಹರದ ನಾಗರಿಕರ ಮನೆಯ ಬಾಗಿಲ ಮೇಲೆ ವಿದೇಶದಿಂದ ಬರುತ್ತಿದ್ದ ಜಾನ್ಸನ್ ಸಕ್ಕರೆಯನ್ನು ಸೇವಿಸಬಾರದೆಂದು, ಮಹಿಳೆಯರು ಸ್ವದೇಶಿ ಬಳೆಗಳನ್ನು ಧರಿಸಬೇಕೆಂದು ಒತ್ತಾಯಿಸುವ ಮೂಲಕ ಕರ ಪತ್ರಗಳನ್ನು ಹಂಚಿದರು. ಕೌಜಲಗಿಯವರ ನೆರವಿಗೆ ಅವರ ತಮ್ಮ ತಿರುಮಲರಾಯರು ಸದಾ ಇರುತ್ತಿದ್ದರು. ಈ ಚಟುವಟಿಕೆಗಳು ಕ್ರಮೇಣ ಜನರನ್ನು ಸ್ವದೇಶಿ ವಸ್ತುಗಳತ್ತ ಆಕರ್ಷಿಸಲಾರಂಭಿಸಿದವು.

ಬಹಿಷ್ಕೃತ ವಿದೇಶಿ ವಸ್ತುಗಳಿಗೆ ಪರ್ಯಾಯವಾಗಿ ಸ್ವದೇಶಿ ವಸ್ತುಗಳನ್ನು ತಯಾರಿಸಲು ಕೌಜಲಗಿ ಮತ್ತು ಅವರ ತಂಡ ಯೋಜನೆಯನ್ನು ಮಾಡಿದರು. ದೇಶೀಯ ಬ್ರಷ್, ಬೀಸಣೆಕೆ, ಲೆಕ್ಕಣೆಕೆ, ಗುಂಡಿ ಮುಂತಾದ ನಿತ್ಯ ಉಪಯೋಗಿ ವಸ್ತುಗಳ ತಯಾರಿಕೆಗೆ ಬೇಕಾಗುವ ಕಚ್ಚಾ ವಸ್ತುಗಳನ್ನು ಸಂಗ್ರಹಿಸತೊಡಗಿದರು. ಅವರ ನೆರವಿಗೆ ಮುಧೋಳದ ಬಡಗಿ ಗಂಗಾರಾಮ ಪೇಟರ ನಿಂತಿದ್ದರು. ರಾಯರು ತಮ್ಮ ಸಹಚರರೊಂದಿಗೆ ಮುಧೋಳದ ಘಟಪ್ರಭಾ ನದಿಯ ದಂಡೆ, ದೇವಾಲಯ ಮುಂತಾದ ಸ್ಥಳಗಳಿಗೆ ಹೋಗಿ ಸ್ಥಳೀಯವಾಗಿ ಲಭ್ಯವಿರುವ ಮತ್ತು ದೇಶೀಯ ವಸ್ತುಗಳನ್ನು ತಯಾರಿಸಲು ಬೇಕಾಗಿರುವ ತೆಂಗಿನ ಪರಟೆ, ಶಿಂಪಿ, ಗಲಗು, ಈಚಲ ಪೊರಕೆ, ಸೀಸಿನ ಮುದ್ದೆ ಮುಂತಾದ ಪದಾರ್ಥಗಳನ್ನು ಸಂಗ್ರಹಿಸಿ ಗಂಗಾರಾಮನ ಸಹಾಯದಿಂದ ತೆಂಗಿನ ಪೊರಟೆ (ಚಿಪ್ಪು)ಗಳನ್ನು ತಿಕ್ಕಿ ಗುಂಡಿಗಳನ್ನು ತಯಾರಿಸಲು ಮುಂದಾದರು. ಬ್ರಷ್ ತಯಾರಿಕೆಗೆ ಬೇಕಾದ ಕುದುರೆ ಬಾಲದ ಜವಿಗಾಗಿ ಸ್ವತಃ ಹಣಮಂತರಾಯರೇ ತಮ್ಮ ತಂದೆಯನ್ನು ಕಾಣಲು ಬರುತ್ತಿದ್ದ ನೆರೆ ಹೊರೆಯ ಗ್ರಾಮಗಳ ದೇಸಾಯಿಗಳ ಕುದುರೆ ಬಾಲವನ್ನು ಕದಿಯಲು ಮುಂದಾಗಿ ಒಮ್ಮೆ ಸಿಕ್ಕಿ ಬಿದ್ದರು.

ಬ್ರಿಟೀಷರು 1908ರಲ್ಲಿ ತಿಳಕರನ್ನು ಬಂಧಿಸಿ 6ವರ್ಷ ಕಾರಾಗೃಹ ಶಿಕ್ಷೆ ವಿಧಿಸಿದರು. ಅದರ ವಿರುದ್ಧ ದೇಶದ ಇತರೇ ಭಾಗಗಳ ಹಾಗೆ ಕರ್ನಾಟಕದ ಎಲ್ಲ ಕಡೆಗೆ ಹೋರಾಟಗಳು ತೀವ್ರಗೊಂಡವು. ತಿಳಕ ಪಂಥದ ಕಟ್ಟಾ ಅಭಿಮಾನಿಗಳಾಗಿದ್ದ ಹಣಮಂತರಾವ್ ಕೌಜಲಗಿ ಮತ್ತು ಜಮಖಂಡಿಯ ಕಾಕಾ ಖಾರ್ಕಾನೀಸರ ಜೊತೆಗೆ ಸೇರಿಕೊಂಡು ಬ್ರಿಟೀಷರ ವಿರುದ್ಧ ಸಶಸ್ತ್ರ ಹೋರಾಟಕ್ಕೆ ಸಿದ್ಧತೆಯನ್ನು ಮಾಡತೊಡಗಿದರು. ಅಲ್ಲದೆ ತಿಲಕರ ಕೇಸರಿ ಪತ್ರಿಕೆಯಲ್ಲಿ ಲೇಖನಗಳು ಕನ್ನಡದಲ್ಲಿಯೇ ಅನುವಾದವಾಗತೊಡಗಿದವು. ಇವರಿವರು ಜೊತೆಗೂಡಿ ಅಡವಿಯಲ್ಲಿ ರಹಸ್ಯವಾಗಿ ಬಾಂಬ್ ತಯಾರಿಸುವ ಕೆಲಸದಲ್ಲಿ ತೊಡಗಿಸಿದರು. ಆಗ ಮುಧೋಳದಲ್ಲಿ ಒಂದು ಸರ್ಕಾರಿ ಮದ್ದಿನ ಕಾರ್ಖಾನೆಗೆ ಮದ್ದನ್ನು ಒದಗಿಸುತ್ತಿದ್ದ ಗುತ್ತಿಗೆದಾರನೊಬ್ಬನಿಂದ ಮದ್ದನ್ನು ಕದ್ದು ಬಾಂಬು ತಯಾರಿಸಿದರು. ಈ ಕೆಲಸವನ್ನು ಗಂಗಾರಾಮ್ ಯಶಸ್ವಿಯಾಗಿ ನಿರ್ವಹಿಸಿದರು. ಹಣಮಂತರಾಯರ ತಮ್ಮ ತಿರುಮಲರಾವ್, ಶಿವಪ್ಪ ಪಾಟೀಲ್, ವಿ.ಟಿ.ಕಟ್ಟಿ, ಎಚ್.ಪಿ.ದೇಶಪಾಂಡೆ ಮುಂತಾದವರ ಸಹಾಯದಿಂದ ಗಂಗಾರಾಮ್ ಬಾಂಬನ್ನು ತಯಾರಿಸಿದರು. ಅದನ್ನು ಮುಧೋಳದ ಸೋಶಿಯಲ್ ಕ್ಲಬ್ ಸಮೀಪ ಪರೀಕ್ಷೆಗಂದು ಸ್ಪೋಟಿಸಲು ನಿರ್ಧರಿಸಲಾಯಿತು. ಯೋಜನೆಯಂತೆ ಬಾಂಬ್ ಪ್ರಯೋಗ ಯಶಸ್ವಿಯಾಯಿತು. ಕ್ಲಬ್‌ನಲ್ಲಿ ಮುಧೋಳದ ಸಂಸ್ಥಾನಿಕರಾದ ಮಾಲೋಜಿರಾವ್ ರಾಜನಿಗೆ ಬಾಂಬ್ ಸಿಡಿದ

ಶಬ್ದ ದಿಗಿಲನ್ನುಂಟುಮಾಡಿತು. ರಾಜ ಇದನ್ನು ಪರಿಶೀಲಿಸಲು ಮುಂದಾದಾಗ ಹಣಮಂತರಾವರ ಸ್ನೇಹಿತರಾದ ಬಾಬುರಾವ ಭಕ್ಷಿಯವರು ಬಾವಿ ಅಗೆಯಲು ಹಚ್ಚಿದ ಸುರಂಗದ ಸಪ್ಪಳವಿರಬೇಕೆಂದು ಹೇಳಿ ಅವರನ್ನು ಸಮಾಧಾನ ಪಡಿಸಿದರು. ಆದರೆ ಈ ಪ್ರಯೋಗದಲ್ಲಿ ಹಣಮಂತರಾಯರ ಆಪ್ತರಾದ ಶಿವಪ್ಪ ಪಾಟೀಲರ ಅವರ ಬಲಗೈನ ಒಂದು ಬೆರಳು ಸುಟ್ಟುಹೋಯಿತಾದರೂ ಕೌಜಲಗಿ ಮತ್ತು ಅವರ ತಂಡ ಈ ಕಾರ್ಯದಲ್ಲಿ ಯಶಸ್ವಿಯಾಯಿತು.

ಮೊದಲ ಬಾರಿ ಬಾಂಬ್ ತಯಾರಿಕೆಯಲ್ಲಿ ಯಶಸ್ವಿಯಾದ ಕೌಜಲಗಿ ಮತ್ತು ಅವರ ಸ್ನೇಹಿತರು, ಮತ್ತೊಂದು ಬಾಂಬನ್ನು ತಯಾರಿಸಿ ಮಹಾರಾಜರಿಗೆ ಗೊಂದಲವುಂಟು ಮಾಡಲು ತೀರ್ಮಾನಿಸಿದರು. ಅದರಂತೆ ಸಿದ್ಧತೆ ನಡೆದು, ಜಮಖಂಡಿ-ಮುಧೋಳಗಳಿಗೆ ಅಂಚೆ ತರುವ ರನ್ಸರ್ ಮೇಲೆ ಪ್ರಯೋಗಿಸಲು ನಿರ್ಧರಿಸಲಾಯಿತು. ಹೀಗೆ ಮಾಡಿ ಅವನಿಂದ ಅಂಚೆ ಚೀಲವನ್ನು ಕಸಿದುಕೊಳ್ಳುವುದು ಅವರ ಉದ್ದೇಶವಾಗಿತ್ತು. ಅದರಂತೆ ನಿಗದಿತ ದಿನಾಂಕದಂದು ಅಂಚೆ ರನ್ಸರ್‌ನ ಮೇಲೆ ಹಾಕಿದ ಬಾಂಬ್ ಸ್ಪೋಟಗೊಳ್ಳಲಿಲ್ಲ. ಇದರಿಂದ ಭಯ ಪಡೆದ ಆತ ಹಾಗೆಯೇ ಮುನ್ನಡೆದನು. ಈ ಸುದ್ದಿ ಮುಧೋಳ ಮತ್ತು ಜಮಖಂಡಿಯ ಪರಿಸರದಲ್ಲಿ ಸ್ಪೋಟಕದಂತೆ ಹರಡಿತು. ಇದರಿಂದ ಹೆದರಿದ ಶಿವಪ್ಪ ಪಾಟೀಲ್ ಊರು ಬಿಟ್ಟರೆ, ಹಣಮಂತರಾವ ಮತ್ತು ಅವರ ಸಹೋದರ ತಿರುಮಲರಾಯರು ಬಿಜಾಪುರದಲ್ಲಿ ತಲೆಮರೆಸಿಕೊಳ್ಳಬೇಕಾದ ಪರಿಸ್ಥಿತಿ ಒದಗಿಬಂತು. ಮುಂದೆ ಮುಧೋಳದಲ್ಲಿ ಸ್ಪೋಟಿಸಿದ ಬಾಂಬಿನ ಬಗ್ಗೆ ತನಿಖೆ ಪ್ರಾರಂಭಗೊಂಡಿತು, ಇದರಲ್ಲಿ ಮುಧೋಳದ ಶಿವಾಜಿ ಕ್ಲಬ್‌ನ ಸದಸ್ಯರ ಕೈವಾಡವಿರುವುದು ಸ್ಥಳೀಯ ಪೊಲೀಸ್ ಮತ್ತು ರಾಜನಿಗೆ ತಿಳಿಯಿತು. ಇದೇ ಕಾರಣದಿಂದ 1910ರಿಂದ ಶಿವಾಜಿ ಕ್ಲಬ್ ಗಣೇಶೋತ್ಸವವನ್ನು ಆಚರಿಸುವುದನ್ನು ನಿರಾಕರಿಸಲಾಯಿತು. ಅಲ್ಲದೆ ಶಿವಾಜಿ ಕ್ಲಬ್‌ನೇ ವಿಸರ್ಜಿಸಲಾಯಿತು.

#### 4. ಅಸಹಕಾರ ಚಳುವಳಿ:

1920ರ ಅವಧಿಯಲ್ಲಿ ಮಹಾತ್ಮ ಗಾಂಧೀಜಿಯವರ ನೇತೃತ್ವದಲ್ಲಿ ಅಸಹಕಾರ ಚಳುವಳಿ ಇಡೀ ದೇಶದಲ್ಲಿ ತೀವ್ರ ಸ್ವರೂಪ ಪಡೆದುಕೊಂಡಿತ್ತು. ಅಲ್ಲಿ ಗಾಂಧೀಜಿಯವರು ಬ್ರಿಟೀಷರಿಗೆ ಅಸಹಕಾರ ಕೊಡುವ ನಿರ್ಣಯ ಕೈಗೊಂಡರು. ಇದನ್ನು ದೇಶದ ಎಲ್ಲ ಕಡೆಗೆ ಜಾರಿಗೆ ತರಲು ನಿರ್ಧರಿಸಲಾಯಿತು. ಹನಮಂತರಾವ್ ಕೌಜಲಗಿ ಮತ್ತು ಇತರೇ ನಾಯಕರು ತಮ್ಮ ವಕೀಲಿ ವೃತ್ತಿಯನ್ನೇ ತ್ಯಜಿಸಿದರು. ಹಲವಾರು ಕಡೆ ಕೋರ್ಟ್, ಕಛೇರಿ, ಶಾಲಾ ಕಾಲೇಜು, ನ್ಯಾಯಾಲಯಗಳನ್ನು ಬಹಿಷ್ಕರಿಸಲಾಯಿತು. ಇಂಗ್ಲೀಷ್ ಶಾಲೆಗಳ ಬದಲಿಗೆ ರಾಷ್ಟ್ರೀಯ ಶಾಲೆಗಳನ್ನು ಆರಂಭಿಸಲಾಯಿತು.

#### 5. ಗಾಂಧೀ ಟೋಪಿಗೆ ಘಟನೆ:

ಸಂಸ್ಥಾನದಲ್ಲಿ ನಡೆಯುತ್ತಿದ್ದ ಕ್ರಾಂತಕಾರಿ ಚಟುವಟಿಕೆಗಳು ಬ್ರಿಟೀಷರ ಕಿಂಗ್‌ಡೆಮ್ ಗುರಿಯಾದವು. ಅವರು ಸರ್ಕಾರದ ವಿರುದ್ಧ ಜನರನ್ನು ಎತ್ತಿಹಿಡಿಯುತ್ತಿದ್ದಾರೆಂದು ಆರೋಪಿಸಿ ರಾಜದ್ರೋಹದ ಕೇಸ್ ಹಾಕಿದರು. ಇದರ ವಿಚಾರಣೆ ಬಿಜಾಪುರ ಜಿಲ್ಲಾ ಮ್ಯಾಜಿಸ್ಟ್ರೇಟ್ ಕೋರ್ಟಿನಲ್ಲಿ ನ್ಯಾಯಾಧೀಶ ಹ್ಯಾಂಡರಸನ್‌ನ ಮುಂದೆ ಬಂದಿತು. ಕೌಜಲಗಿ ಗಾಂಧೀ ಟೋಪಿ ಧರಿಸಿ ನಾಯಾಲಯಕ್ಕೆ ಹಾಜರಾಗಿದ್ದರು. ಗಾಂಧೀ ಟೋಪಿಯನ್ನು ಕಂಡು ನ್ಯಾಯಾಧೀಶ ಹ್ಯಾಂಡರಸನ್ ಸಿಟ್ಟಾದನು. ಆ ಟೋಪಿಯನ್ನು ತೆಗೆದು ಒಳಬರುವಂತೆ ಆಜ್ಞಾಪಿಸಿದನು. ಆದರೂ ಹಣಮಂತರಾವ ಮತ್ತೆ ಹಾಗೆಯೇ ಅದೇ ಟೋಪಿಯೊಂದಿಗೆ ಒಳ ಪ್ರವೇಶಿಸಿದನು. ಹೀಗೆ ಎರಡು ಬಾರಿ ಮಾಡಿದಾಗ ನ್ಯಾಯಾಧೀಶ ಅವರಿಗೆ 200 ರೂಪಾಯಿಗಳಂತೆ ಎರಡು ಸಾರಿ ದಂಡ ವಿಧಿಸಿದನು. ಅಲ್ಲದೆ ಹಿರೇಮಠ್‌ರ ಕೋರ್ಟಿಗೆ ವರ್ಗಾಯಿಸಲಾಯಿತು.. ಇದರಿಂದ ಎಲ್ಲ ಕಡೆ ವಿರೋಧ ವ್ಯಕ್ತವಾಯಿತು. 1921, ಜೂನ್ 21ರ ಕೇಸರಿ ಪತ್ರಿಕೆಯಲ್ಲಿ ಹ್ಯಾಂಡರಸನ್ ಕ್ರಮವನ್ನು ಟೀಕಿಸಲಾಯಿತು. ಕೇಸು ಸೊಲ್ಲಾಪುರ ನ್ಯಾಯಾಲಯಕ್ಕೆ ವರ್ಗಾವಣೆಯಾದ ನಂತರ, ಕೌಜಲಗಿ ಅವರ ಪರ ಪಾಂಡುರಂಗರಾವ್ ದೇಸಾಯಿಯವರ ವಕಾಲತ್ತುನ್ನು ವಹಿಸಿ ಕೌಜಲಗಿಯವರನ್ನು ಬಿಡುಗಡೆಗೊಳಿಸಿದರು.

#### 6. ಖಾದಿ ಪ್ರಚಾರ ಮತ್ತು ಚಳುವಳಿ:

ಮಹಾತ್ಮ ಗಾಂಧೀಜಿಯವರ ಮಾರ್ಗದರ್ಶನದಂತೆ ದೇಶದ ಎಲ್ಲ ಪ್ರದೇಶಗಳಲ್ಲಿ ಖಾದಿ ಕುರಿತು ಜಾಗೃತಿ ಮೂಡಿಸುವ ಕಾರ್ಯ ನಡೆಯಿತು. ಖಾದಿ ದೇಶಪ್ರೇಮ ಮತ್ತು ಜನರ ಜೀವನೋಪಾಯದ ಪ್ರಮುಖವಾದ ಅಸ್ತವಾಗಿತ್ತು. ದೇಶದ ಸ್ವಾತಂತ್ರ್ಯ ಚಳುವಳಿಯಲ್ಲಿ ಜನರಲ್ಲಿ ಸ್ವದೇಶಿ ಭಾವನೆ ಮೂಡಿಸುವಲ್ಲಿ ಒಂದು ಯಶಸ್ವಿಯಾದ ಮಾರ್ಗವಾಗಿತ್ತು. ಸಂಸ್ಥಾನದಲ್ಲಿ ಎಲ್ಲ ನಾಯಕರು ಅಲ್ಲದೆ ಹಳ್ಳಿ ಹಳ್ಳಿಗೆ ಹೋಗಿ ಗಾಂಧೀಜಿಯವರು ನೀಡಿದ ಸಂದೇಶವನ್ನು ಬಿತ್ತರಿಸುತ್ತ ಖಾದಿ ಪ್ರಚಾರ ಮಾಡಿದರು. ಖಾದಿಯು ಈ ಕಾಲದಲ್ಲಿ ಜನಪ್ರಿಯತೆಯನ್ನು ಪಡೆಯಿತು. ಇದು ಬ್ರಿಟೀಷರಿಗೆ ನುಂಗಲಾರದ ತುತ್ತಾಯಿತು. 1929ರಲ್ಲಿ ಕೌಜಲಗಿಯವರು ಚರಕ ಸಂಘದ ಅಡಿಯಲ್ಲಿ ಮುಧೋಳ ಸಮೀಪದ ಗಲಗಲಿಯಲ್ಲಿ ಖಾದಿ ಉತ್ಪಾದನಾ ಕೇಂದ್ರವನ್ನು ಸ್ಥಾಪಿಸಿದರು. ಆ ಮೂಲಕ ಜನರಲ್ಲಿ ವಿದೇಶಿ ಬಟ್ಟೆಗಳ ಬದಲಿಗೆ ಸ್ಥಳೀಯ ಖಾದಿ ಬಟ್ಟೆ ತಯಾರಿಸುವ ಕಾರ್ಯಕ್ರಮಗಳನ್ನು ಹಮ್ಮಿಕೊಂಡರು. 1930ರ ಅವಧಿಯಲ್ಲಿ ಸಂಸ್ಥಾನದಲ್ಲಿ ಹೋರಾಟಗಳು ತೀವ್ರಗೊಂಡು, ರಾಜ ಜನರ ಕೆಲ ಬೇಡಿಕೆಗಳಿಗೆ ಮನ್ನಣೆ ನಿಡಿದ. ಈ ಹಿನ್ನೆಲೆಯಲ್ಲಿ ಮುಧೋಳದಲ್ಲಿ ರಾಮಣ್ಣ ಸೊನ್ನದ ಅವರ ನೇತೃತ್ವದಲ್ಲಿ ಖಾದಿ ಭಂಡಾರವನ್ನು

ಸ್ಥಾಪಿಸಲು ಅನುಮತಿಸಿದನು. ಅದಕ್ಕಾಗಿ ಕಟ್ಟಡ, ನಾಲ್ಕು ಸಾವಿರ ರೂಪಾಯಿಗಳು, ಮತ್ತು ಓರ್ವ ಸಿಬ್ಬಂದಿಯನ್ನು ಸಹ ಒದಗಿಸಿದನು. ಮುಂದೆ ಈ ಖಾದಿ ಸಂಘದ ವತಿಯಿಂದ ಸಂಸ್ಥಾನದ ಎಲ್ಲ ಪ್ರದೇಶಗಳಲ್ಲಿ ಜನರಲ್ಲಿ ರಾಷ್ಟ್ರೀಯ ಹೋರಾಟದ ಮಹತ್ವ ಮತ್ತು ಜನತೆಯ ಹಕ್ಕುಗಳ ಕುರಿತು ಅರಿವು ಮೂಡಿಸುವ ಪ್ರಯತ್ನ ಮಾಡಲಾಯಿತು. ಖಾದಿ ಸಂಘಗಳ ಮೂಲಕ ನಡೆದ ತೀವ್ರವಾದ ಹೋರಾಟವನ್ನು ರಾಜ ಹತ್ತಿಕ್ಕುವ ಪ್ರಯತ್ನ ಮಾಡಿದ. ಜನರು ಮುಂದೆ ಸಾರ್ವಜನಿಕ ಸ್ಥಳಗಳಲ್ಲಿ ಸಭೆ ಸೇರುವುದನ್ನು ರಾಷ್ಟ್ರೀಯ ಹೋರಾಟಗಳನ್ನು ನಡೆಸದಂತೆ ಸೂಚಿಸಿದನು. ಮಹಾಲಿಂಗಪೂರ ಮತ್ತು ಮೂಧೋಳ ಮತ್ತು ಇತರೇ ಪ್ರದೇಶಗಳನ್ನು ನಡೆಯುತ್ತಿದ್ದ ಇಂತಹ ಹೋರಾಟಗಳನ್ನು ಪೋಲೀಸರ ಸಹಾಯದಿಂದ ಹತ್ತಿಕ್ಕುವ ಪ್ರಯತ್ನ ಮಾಡಿದನು. ಖಾದಿ ಸಂಘದ ಮುಖಂಡರಾದ ವಿ.ಎ. ಮಸೂರಕರ್ ಅವರನ್ನು ಬಂಧಿಸಿ, ಎರಡು ವರ್ಷಗಳ ಕಾಲ ಕಾರಾಗೃಹ ಶಿಕ್ಷೆ ವಿಧಿಸಿದರು. ಜೈಲಿನಲ್ಲಿ ಮಸೂರಕರ್ ಅವರನ್ನು ಭೇಟಿ ಮಾಡುವವರ ವಿವರವನ್ನು ಪೋಲೀಸ್ ಸಿಬ್ಬಂದಿ ಪಡೆಯುತ್ತಿದ್ದರು. ಮಸೂರಕರ್ ಮತ್ತು ಅವರ ಸಹಪಾಠಿಗಳು ಜನರಲ್ಲಿ ಮೂಡಿಸುತ್ತಿದ್ದ ಜಾಗೃತಿ ಸ್ಥಳೀಯ ರಾಜನ್ನು ನಿರ್ದೇಶಿಸಿತ್ತು. ಮುಂದೆ ಖಾದಿ ಸಂಘದ ಕಾರ್ಯಕ್ಕೆ ಅಡ್ಡಿಪಡಿಸುವ ಪ್ರಯತ್ನಗಳು. ಆದರೆ ಜನರ ಹೋರಾಟ ಮಾತ್ರ ನಿಲ್ಲಲಿಲ್ಲ.

### 7. ಕಾನೂನು ಭಂಗ ಚಳುವಳಿ:

1930ರಲ್ಲಿ ಗಾಂಧೀಜಿಯವರ ನೇತೃತ್ವದಲ್ಲಿ ದೇಶದ ಎಲ್ಲ ಭಾಗಗಳಲ್ಲಿ ಕಾನೂನು ಭಂಗ ಚಳುವಳಿ ಆರಂಭಗೊಂಡಿತ್ತು. ಮುಧೋಳದಲ್ಲಿಯೂ ಇದರ ಪ್ರಭಾವವಾಗಿತ್ತೆಂಬುದನ್ನು ಇಲ್ಲಿ ನಡೆದ ಘಟನೆಗಳಿಂದ ಅರಿಯಬಹುದಾಗಿದೆ. ಮುಧೋಳ, ಮಹಾಲಿಂಗಪೂರ ಮತ್ತು ಇತರೇ ಸುತ್ತಮುತ್ತಲಿನ ಪ್ರದೇಶಗಳಲ್ಲಿ ಹೋರಾಟದ ಭಾಗವಾಗಿ ರಾಷ್ಟ್ರಭಕ್ತಿ ಗೀತೆಗಳನ್ನು ಹಾಡುತ್ತ 'ಪ್ರಭಾತಫೇರಿ'ಗಳನ್ನು ನಡೆಸಲಾಗುತ್ತಿತ್ತು. ಆ ಮೂಲಕ ಜನರನ್ನು ರಾಷ್ಟ್ರೀಯ ಹೋರಾಟದತ್ತ ಸೆಳೆಯಲು ಪ್ರಯತ್ನಿಸಲಾಯಿತು. ಇವರ ಕಾರ್ಯವೈಖರಿಯಿಂದ ಹೆದರಿದ ಸಂಸ್ಥಾನದ ಪೋಲೀಸ್ ಪಡೆ ಜನರ ಮೇಲೆ ಲಾಠಿ ಚಾರ್ಜ್ ಮಾಡುವ ಮೂಲಕ ಹೋರಾಟವನ್ನು ಹತ್ತಿಕ್ಕುವ ಪ್ರಯತ್ನ ಮಾಡಿತು. ಸಂಸ್ಥಾನದ ರಾಜನಿಗೆ ತಪ್ಪಿನ ಅರಿವಾಗಿ ಹನುಮಣತರಾವ್ ಕೌಜಲಗಿಯವರ ಮೂಲಕ ಜನರಿಗೆ ಸಾಂತ್ವಾನ ಹೇಳುವ ಪ್ರಯತ್ನ ಮಾಡಿದರು. ಹೋರಾಟದ ಭರಾಟೆಗೆ ಹೆದರಿದ ಸಂಸ್ಥಾನದ ರಾಜ ತನ್ನ ನಿಲುವಿನಲ್ಲಿ ಬದಲಾದನು. 28-08-1930ರಲ್ಲಿ ತನ್ನ ಕೌನ್ಸಿಲ್‌ನ ಸಭೆ ಕರೆದು ಈ ಕುರಿತು ಚರ್ಚಿಸಿದನು. ಈ ಸಭೆಯನ್ನು ಮಹಾಲಿಂಗಪೂರದ ಸರಕಾರಿ ಆಸ್ಪತ್ರೆಯ ಸಮೀಪ

ಆಯೋಜಿಸಲಾಗಿತ್ತು. ಇಲ್ಲಿ ಬಸಪ್ಪ ಕುಪ್ಪಸಾರ್, ಮಹಾದೇವ ಫಳಕೆ, ಮಹಾರುದ್ರಪ್ಪ ಮುಂತಾದ ನಾಯಕರು ಮತ್ತು ಸಾವಿರಾರು ಹೋರಾಟಗಾರರು ಭಾಗವಹಿಸಿದ್ದರು. ಜನರ ಜಾಗೃತಿಯನ್ನು ನೋಡಿದ ಸಂಸ್ಥಾನ ಪೋಲೀಸರು ಲಾಠಿ ಚಾರ್ಜ್ ಮಾಡಿದರು, ಹಲವರು ಗಾಯಗೊಂಡರು. ಜನ ಸಂಸ್ಥಾನದ ಈ ನಡೆಯನ್ನು ತೀವ್ರವಾಗಿ ಖಂಡಿಸಿದರು. ಈ ಘಟನೆಯ ನಂತರ ಬ್ರಿಟೀಷರ ಅಧೀನದ ಸಂಸ್ಥಾನಿಕರ ವಿರುದ್ಧ ಹೋರಾಟಗಳು ಮತ್ತಷ್ಟು ತೀವ್ರಗೊಂಡವು. ಜನರ ಹೋರಾಟದ ತೀವ್ರತೆಯನ್ನು ಕಂಡ ರಾಜ, ಜನರಿಗೆ ಸೌಲಭ್ಯಗಳನ್ನು ಮಾಡಿಕೊಡಲು ಒಪ್ಪಿಗೆ ಸೂಚಿಸಿದನು.

ರಾಜ ಮಾಡುವ ಅನ್ಯಾಯದ ಸುದ್ದಿ ಬ್ರಿಟೀಷರಿಗೆ ಕೂಡ ಮುಟ್ಟಿತ್ತು. ಅಲ್ಲದೆ 1933ರಲ್ಲಿ ಕೆಸರಿ ಪತ್ರಿಕೆಯಲ್ಲಿ ಮುಧೋಳದ ಜನರ ಸಮಸ್ಯೆಗಳನ್ನು ಬರೆಯಲಾಗಿತ್ತು. ಜನರ ಬೇಡಿಕೆಗಳ ಮೇಲೆ ಬೆಳಕನ್ನು ಚೆಲ್ಲುವ ಪ್ರಯತ್ನ ಮಾಡಲಾಯಿತು. ಇತರೇ ದಿನ ಪತ್ರಿಕೆಗಳಲ್ಲಿ ಸಹ ಸಂಸ್ಥಾನ ವಿರುದ್ಧ ಲೇಖನಗಳ ಪ್ರಕಟಗೊಂಡವು. ಜನ ವಿರೋಧಿ ರಾಜನ ನೀತಿಗಳನ್ನು ಎಲ್ಲೆಡೆ ವಿರೋಧಿಸಲಾಯಿತು. ಇದರ ತೀವ್ರತೆಯನ್ನು ಮನಗಂಡ ರಾಜ ಜನ ವಿರೋಧಿ ಕಾನೂನುಗಳನ್ನು ಹಿಂತೆಗೆದುಕೊಳ್ಳುವುದಾಗಿ ತಿಳಿಸಿದನು. ಆದರೆ ರಾಜ ಮುಂಬೈ 1937ರಲ್ಲಿ ಸಂಶಯಾತ್ಮಕವಾಗಿ ಅಕಾಲಿಕ ಮರಣ ಹೊಂದಿದ. ಈ ಸುದ್ದಿ ರಾಜ್ಯದ ಎಲ್ಲೆಡೆ ಹರಡಿತು. ಇವನ ನಿಧನದ ನಂತರ ರಾಣಿ ಪಾರ್ವತಿ ಮುಧೋಳ ಸಂಸ್ಥಾನದ ಪ್ರತಿನಿಧಿಯಾಗಿ ಆಡಳಿತ ನಡೆಸಿದಳು. ಇವರ ಕಾಲಾವಧಿಯಲ್ಲಿ ಸಹ ಹೋರಾಟಗಳು ಮತ್ತಷ್ಟು ತೀವ್ರಗೊಂಡವು.

### 8. ಪ್ರಜಾಪರಿಷದ್ ಚಳುವಳಿ:

19ನೇ ಶತಮಾನದ ಮಧ್ಯದಲ್ಲಿ ಬ್ರಿಟೀಷ್ ಸರ್ಕಾರ ದೇಶದ ಬಹುತೇಕ ದೇಶೀಯ ಸಂಸ್ಥಾನಗಳೊಂದಿಗೆ ಸರ್ಕಾರಕ್ಕೆ ಅಧೀನವಾಗುವಂತಹ ಒಪ್ಪಂದ ಮಾಡಿಕೊಂಡರು. ಈ ಒಪ್ಪಂದ ಪ್ರಕಾರ ದೇಶೀಯ ಸಂಸ್ಥಾನಗಳು ಬ್ರಿಟೀಷರ ಸಾರ್ವಭೌಮತ್ವವನ್ನು ಒಪ್ಪಿಕೊಳ್ಳಬೇಕಾಗಿತ್ತು. ಆಂತರಿಕ ವ್ಯವಹಾರಗಳನ್ನು ಸಂಸ್ಥಾನದ ಮುಖ್ಯಸ್ಥರಿಗೆ ಬಿಟ್ಟುಕೊಟ್ಟರೂ, ಅವುಗಳ ಮೇಲುಸ್ತುವಾರಿ ಅಧಿಕಾರ ಬ್ರಿಟೀಷರಿಗೇ ಇತ್ತು. ರಕ್ಷಣೆಯ ನೆಪವೊಡ್ಡಿ ಬಹುತೇಕ ಸಂಸ್ಥಾನಗಳಲ್ಲಿ ಬ್ರಿಟೀಷ್ ರೆಜಿಡೆಂಟರನ್ನು ನಿಯುಕ್ತಗೊಳಿಸಲಾಗುತ್ತಿತ್ತು. ಇವರು ರಾಜ್ಯದ ಆಡಳಿತದ ನಿಜವಾದ ನಿಯಂತ್ರಕರಾಗುತ್ತಿದ್ದರು. ಇದರ ಜೊತೆಗೆ ಹಲವಾರು ಸಂಸ್ಥಾನದ ಮುಖ್ಯಸ್ಥರು ನಿರಂಕುಶಮತಿಗಳಾಗಿದ್ದರು. ಅವರು ಬ್ರಿಟೀಷರೊಂದಿಗೆ ಕೂಡಿಕೊಂಡು ಪ್ರಜಾ ಕಲ್ಯಾಣವನ್ನೇ ಮರೆತಿದ್ದರು. ಕೆಲವು ಕಡೆ ಅಭಿವೃದ್ಧಿ ಕಾರ್ಯಗಳೂ ಸಹ ನಿಧಾನಗತಿಯಲ್ಲಿದ್ದವು. ಅಲ್ಲದೆ ಸಂಸ್ಥಾನಗಳಲ್ಲಿ ನಡೆಯುವ

ರಾಷ್ಟ್ರೀಯ ಹೋರಾಟವನ್ನು ಹತ್ತಿಕ್ಕುತ್ತಿದ್ದರು. ರಾಷ್ಟ್ರೀಯ ಚಳುವಳಿಯ ಭಾಗವಾಗಿ ಅಲ್ಲಲ್ಲಿ ಜನರ ಆಶೋತ್ತರಗಳನ್ನು ಈಡೇರಿಸಿ ಸಂಸ್ಥೆಗಳು ಆರಂಭಗೊಂಡವು. ಇವುಗಳಿಗೆ ಪ್ರಜಾ ಮಂಡಳ ಅಥವಾ ಪ್ರಜಾ ಪರಿಷತ್ ಎಂದು ಕರೆಯಲಾಯಿತು. ಜನರಿಂದಲೇ ಆರಂಭವಾದ ಇಂತಹ ಸಂಸ್ಥೆಗಳು ರಾಷ್ಟ್ರೀಯ ಚಳುವಳಿಯ ಭಾಗವಾದವು. ಇವು ಬ್ರಿಟೀಷರ ಮತ್ತು ಸಂಸ್ಥಾನಗಳೊಂದಿಗೆ ಹೋರಾಡಲು ಜನ ಸಮೂಹವನ್ನು ಸಿದ್ಧಗೊಳಿಸುವ ಜವಾಬ್ದಾರಿಯನ್ನು ನಿರ್ವಹಿಸಿದವು.

ಮುಢೋಳ ಸಂಸ್ಥಾನದ ಜನವಿರೋಧಿ ನೀತಿಯ ವಿರುದ್ಧ ಹೋರಾಟವನ್ನು ಆರಂಭಗೊಂಡವು. ಇವುಗಳ ಮೂಲಕ ದೇಶದ ಎಲ್ಲ ಸಂಸ್ಥಾನಗಳನ್ನು ರಚನಾತ್ಮಕ ಹೋರಾಟಗಳು ನಡೆದವು. ಶಾಲೆಗಳನ್ನು ಆರಂಭಿಸುವುದು, ಖಾದಿ ಪ್ರಚಾರ, ಗೃಹ ಕೈಗಾರಿಕೆಗಳ ಸ್ಥಾಪನೆ ಮತ್ತು ಅಸ್ತ್ರಶತೆಯ ವಿರುದ್ಧ ಹೋರಾ ಇವು ಪ್ರಜಾಪರಿಷತ್ತಿನ ಪ್ರಮುಖ ಕಾರ್ಯಗಳಾದವು. ಪ್ರಜಾ ಪರಿಷತ್ತುಗಳ ಆರಂಭದಿಂದ ಜನರು ತಮ್ಮ ತಮ್ಮ ಹಕ್ಕು ಬಾಧ್ಯತೆಗಳನ್ನು ಅರಿತುಕೊಳ್ಳಲು ಸಹಾಯಕವಾಯಿತು. ಜನರ ಅಹವಾಲುಗಳನ್ನು ಆಲಿಸಿ ಅವುಗಳನ್ನು ಪರಿಹರಿಸುವ ಪ್ರಯತ್ನ ಮಾಡಲಾಯಿತು. ಪ್ರಜಾ ಪರಿಷತ್ತಿನ ಕಾರ್ಯ ವೈಖರಿಗೆ ಹೆದರಿದ ಮುಢೋಳ ಸರ್ಕಾರ ಮಸೂರಕರ್ ಅವರನ್ನು ಬಂಧಿಸಿ, ಎರಡು ವರ್ಷಗಳ ಕಾಲ ಕಾರಾಗೃಹ ಶಿಕ್ಷೆ ವಿಧಿಸಲಾಯಿತು. ಮುಢೋಳದ ಖಾದಿ ಸಂಸ್ಥೆ ಪ್ರಜಾ ಪರಿಷತ್ತಿನೊಂದಿಗೆ ಕೂಡಿಕೊಂಡು ಜನರನ್ನು ಒಗ್ಗೂಡಿಸುವ ಪ್ರಯತ್ನಗಳನ್ನು ನಡೆಸಲಾಯಿತು. ಖಾದಿ ಸಂಸ್ಥೆಯ ಮೇಲೆ ಕೂಡ ಕೆಲ ನಿರ್ಬಂಧಗಳನ್ನು ಹೇರಲಾಯಿತು. ಸಂಸ್ಥಾನದ ಮುಖಂಡರ ಮತ್ತು ಅಧಿಕಾರಿಗಳ ಪ್ರಜಾ ವಿರೋಧಿ ನೀತಿಗಳನ್ನು ಪತ್ರಿಕೆಗಳಲ್ಲಿ ತೀವ್ರವಾಗಿ ಖಂಡಿಸಲಾಯಿತು. ಕೊನೆಗೆ ರಾಜ ಜನರಿಗೆ ಹಕ್ಕುಗಳನ್ನು ನೀಡುವಲ್ಲಿ ಪ್ರಯತ್ನಿಸಲಾಗುವೆಂದು ಜನರಿಗೆ ಆಶ್ವಾಸನೆ ನೀಡಿದನು. ಅಲ್ಲದೆ ಜನ ತನ್ನ ತಮ್ಮಗಳನ್ನು ಮನ್ನಿಸಬೇಕೆಂದು ಕೇಳಿಕೊಂಡು, ಸುಧಾರಣೆಗಳನ್ನು ನೀಡಲು ನಿರ್ಧರಿಸಿದನು. ಆದರೆ 1937ರಲ್ಲಿ ಸುಜನ್ ಸಿಂಗ್ ನಿಧನ ಹೊಂದಿದ. ಸೂಜನ್ ಸಿಂಗ್‌ರ ನಿಧನದ ನಂತರ ಪ್ರಜಾ ಪರಿಷತ್ತಿನ ಕಾರ್ಯ ಮತ್ತಷ್ಟು ತೀವ್ರಗೊಂಡವು. ರಾಣಿ ಪಾರ್ವತಿದೇವಿ ಆಡಳಿತದ ಉಸ್ತುವಾರಿ ವಹಿಸಿದಳು. ಈಕೆ ಕೂಡ ಜನ ವಿರೋಧಿ ಆಡಳಿತ ನಡೆಸತೊಡಗಿದಳು. ಈ ಹಿಂದೆ ಬಧಿಸಲ್ಪಟ್ಟಿದ್ದ ಪ್ರಜಾ ಪರಿಷತ್ತಿನ ನಾಯಕರಾದ ಮಸೂರಕರ್ ಬಿಡುಗಡೆ ಆದ ಮೇಲೆ ಮೂಲಕ ಚಳುವಳಿಯನ್ನು ಪುನರುಜ್ಜೀವನಗೊಳಿಸಲಾಯಿತು. ಇವರು ರಾಣಿ ಪಾರ್ವತಿಯೊಂದಿಗೆ ಜನರ ಸಮಸ್ಯೆಗಳ ಕುರಿತು ಚರ್ಚಿಸಿದರು. ಅಲ್ಲದೆ ಮಸೂರಕರ್ ಮತ್ತು ಹಣಮಂತರಾವ್ ಕೌಜಲಗಿ

ಅವರೊಡನೆ ಬಸಪ್ಪ ತಿಮಸಾನಿ, ಮಲ್ಲಪ್ಪ ಉತ್ತೂರ ಮುಂತಾದವರ ನೇತೃತ್ವದಲ್ಲಿ ಹೋರಾಟಗಳು ನಡೆದವು. ಪ್ರಜಾಪರಿಷತ್ತಿನ ಮೂಲಕ ಹೋರಾಟವನ್ನು ತೀವ್ರಗೊಳಿಸಲು ಯೋಜನೆ ರೂಪಿಸಿದರು.

ಮುಢೋಳದ ಪ್ರಜಾಪರಿಷತ್ತಿನ ಕ್ರಾಂತಿಕಾರಿ ಸದಸ್ಯರು 1938ರಲ್ಲಿ, ಸಾಂಗ್ಲಿಯಲ್ಲಿ ನಡೆದ ದಖ್ಖನ್ ರಾಜ್ಯ ಪ್ರಜಾ ಪರಿಷತ್‌ನ ಸಮ್ಮೇಳನದಲ್ಲಿ ಭಾಗವಹಿಸಿದ್ದರು. 1938ರ ಜುಲೈ 31ರಂದು ಲೋಕಾಪುರ ಮತ್ತು ಹೊಸಕೋಟೆಯಿಂದ ನೂರಾರು ಹೋರಾಟಗಾರರು ರಾಷ್ಟ್ರಜಾಗೃತಿ ಹಾಡುಗಳನ್ನು ಹಾಡುತ್ತ, ರಾಷ್ಟ್ರಧ್ವಜದೊಂದಿಗೆ (ತ್ರಿವರ್ಣ ಧ್ವಜ) ಮುಢೋಳಕ್ಕೆ ಜಾಥಾ ನಡೆಸಿದರು. ಅವರನ್ನು ಸಂಸ್ಥಾನದ ಪೋಲೀಸ್ ಪಡೆ ಮಾರ್ಗ ಮಧ್ಯದಲ್ಲಿಯೇ ತಡೆದು ಗುಂಡು ಹಾರಿಸುವುದಾಗಿ ಹೆದರಿಸಿದರು. ಮುಢೋಳದಲ್ಲಿ ಸಂಸ್ಥಾನದ ಧ್ವಜ ಬಿಟ್ಟು ಬೇರೆ ಧ್ವಜ ಹಾರಿಸುವಂತಿಲ್ಲವೆಂದು ಕಟ್ಟಾಚ್ಛೆ ಮಾಡಲಾಯಿತು. ಮೈಸೂರು ಸಂಸ್ಥಾನದಲ್ಲಿ, ಆ ರಾಜ್ಯದ ಮತ್ತು ತ್ರಿವರ್ಣ ಧ್ವಜ ಹಾರಿಸಲು ಅವಕಾಶವಿದ್ದುದನ್ನು ಮನವರಿಕೆ ಮಾಡಿಕೊಟ್ಟ ನಂತರ ಮುಢೋಳ ಸಂಸ್ಥಾನದ ಧ್ವಜದೊಂದಿಗೆ ತ್ರಿವರ್ಣ ಧ್ವಜ ಹಾರಿಸಲು ಅವಕಾಶ ನೀಡಲಾಯಿತು. ಅದರಂತೆ ಪ್ರಜಾ ಪರಿಷತ್ತಿನ ನೇತೃತ್ವದಲ್ಲಿ ಮೊದಲ ಬಾರಿಗೆ ತ್ರಿವರ್ಣ ಧ್ವಜ ಹಾರಿಸಲಾಯಿತು.

ಮುಢೋಳದಲ್ಲಿ ಆರಂಭವಾದ ಡೆಮಾಕ್ರಸಿ ಪಕ್ಷದ ಶ್ರೀರಾಮಣ್ಣ ಸೊನ್ನದ, ಮಹಾದೇವ ಘಾಟಗಿ, ಲಕ್ಷ್ಮಣ ಬೆಳಗಾವಕರ್ ಮುಂತಾದವರು ಹೋರಾಟದಲ್ಲಿ ಸಕ್ರಿಯವಾಗಿ ಭಾಗವಹಿಸಿದರು. ಈ ಪಕ್ಷದ ನೇತೃತ್ವದಲ್ಲಿ ಮುಢೋಳ ಹಾಗೂ ಸುತ್ತಮುತ್ತಲಿನ ಗ್ರಾಮಗಳಲ್ಲಿ ಸಾರ್ವಜನಿಕ ಸಭೆಗಳನ್ನು ನಡೆಸಲಾಯಿತು. 1938ರಲ್ಲಿ ಶ್ರೀ ಭೀಮರಾವ ಟಂಕಸಾಲಿಯವರ ನೇತೃತ್ವದಲ್ಲಿ ಮುಢೋಳದಲ್ಲಿ ನಡೆದ ಸಾರ್ವಜನಿಕ ಸಭೆಯಲ್ಲಿ ಜನರ ಹಕ್ಕುಗಳಿಗಾಗಿ ಒತ್ತಾಯ ಮಾಡಲಾಯಿತು. ಇಂತಹುದೇ ಸಭೆಗಳು ಮಹಾಲಿಂಗಪೂರ, ಲೋಕಾಪುರ ಮತ್ತು ಬೆಳಗಲಿಗಳಲ್ಲಿ ಜರುಗಿದವು ಇದರಿಂದ ಜನರಲ್ಲಿ ಬ್ರಿಟೀಷರ ಮತ್ತು ಸಂಸ್ಥಾನದ ವಿರುದ್ಧದ ಹೋರಾಟಕ್ಕೆ ಸಜ್ಜುಗೊಳಿಸಲು ಸಹಾಯಕವಾಯಿತು. ಸ್ಥಳೀಯ ರಾಜನ ದಮನಕಾರಿ ನೀತಿಯ ವಿರುದ್ಧ ಹೋರಾಟದಲ್ಲಿ ಮಹಿಳೆಯರೂ ಕೂಡ ಭಾಗವಹಿಸಿದ್ದರು. ಅವರಲ್ಲಿ ಮಂಟೂರಿನ ಸೀತಾಬಾಯಿ ತಿಮಸಾನಿ ಕೂಡ ಒಬ್ಬರು. ಕಾಶೀಬಾಯಿ ತಿಮಸಾನಿ ಹೋರಾಟಗಾರರಿಗೆ ತಮ್ಮ ಹಣ ಮತ್ತು ಒಡವೆಗಳನ್ನು ನೀಡಿ ಸಹಕಾರ ನೀಡಿದರು. 1938ರ ಅವಧಿಯಲ್ಲಿ ಪ್ರಜಾ ಪರಿಷತ್ತಿನೊಂದಿಗೆ ಶೇತ್ಕರಿ ಸಂಘ ಜಂಡಿಯಾಗಿ ಹೋರಾಟಗಳನ್ನು ನಡೆಸಿದರು.

1940ರಲ್ಲಿಯೂ ಕೂಡ ಪ್ರಜಾ ಪರಿಷತ್ತಿನ ಕಾರ್ಯಚಟುವಟಿಕೆಗಳು ಮುಂದುವರೆದವು. ಸಂಸ್ಥಾನದ ಮಹಾರಾಣಿಯ ಅನುಮತಿಯ ಮೇರೆಗೆ 1940ರ ಎಪ್ರಿಲ್ 18ರಂದು ಡಾ.ನಾಡಗೌಡರ ಅಧ್ಯಕ್ಷತೆಯಲ್ಲಿ ಮುಧೋಳದಲ್ಲಿ ಒಂದು ಸಮ್ಮೇಳನ ನಡೆದು ಜನರ ಬೇಡಿಕೆಗಳಿಗೆ ಸ್ಪಂದಿಸುವ ಕಾರ್ಯ ನಡೆಯಿತು. ಅಲ್ಲದೆ ಅಕ್ಷುಜ ಭಾರತೀಯ ಸಂಸ್ಥಾ ಲೋಕ ಪರಿಷತ್ತಿನ ಸಮಿತಿಯ ಪ್ರಕಾರ ಸಂಸ್ಥಾನಗಳಲ್ಲಿ ಜವಾಬ್ದಾರಿ ಸರ್ಕಾರಗಳನ್ನು ರಚಿಸುವ ನಿರ್ಧಾರ ಕೈಗೊಳ್ಳಲಾಗಿತ್ತು. ಆದರೆ ಮುಧೋಳದಲ್ಲಿ ಇಂತಹ ಯಾವುದೇ ಬದಲಾವಣೆಯ ಲಕ್ಷಣಗಳು ಕಂಡುಬರಲಿಲ್ಲ. ಇಲ್ಲಿ ಮತ್ತಷ್ಟು ಕಠಿಣ ನಿಯಮಗಳನ್ನೇ ಜಾರಿಗೆ ತಂದರು. ಪ್ರಜಾಸಂಘದ ಮೂಲಕ ಜನರ ಬವಣೆಗಳನ್ನು ನೀಗಿಸುವ ಪ್ರಯತ್ನ ಮಾಡಲಾಯಿತು.

1942ರಕ್ವಿಟ್ ಇಂಡಿಯಾ ಚಳುವಳಿಯ ಸಂದರ್ಭದಲ್ಲಿ ಮುಧೋಳದಲ್ಲಿ ಗುಪ್ತವಾಗಿ ಕಾರ್ಯಚಟುವಟಿಕೆಗಳು ನಡೆದವು. ಏಕೆಂದರೆ ಮುಧೋಳದ ರಾಜ ಪ್ರತಿ ಹೋರಾಟದ ಮೇಲೆ ನಿರ್ಬಂಧಗಳನ್ನು ಹೇರುತ್ತಿದ್ದನು ಅಲ್ಲದೆ ಜನರು ಸಾರ್ವಜನಿಕ ಮೆವಣಿಗೆ-ಸಭೆಗಳನ್ನು ನಡೆಸದಂತೆ ಆದೇಶಿಸಿದ್ದನು. ಇದೇ ಸಂದರ್ಭದಲ್ಲಿ ತಕ್ಷಣ ತಾತ್ಕಾಲಿಕ ಸರ್ಕಾರ ರಚನೆಯಾಗಬೇಂಬ ಕೂಗು ಜೋರಾಯಿತು. ಮುಧೋಳ ಸಮೀಪದ ಮಳಲಿಯಲ್ಲಿ ಪ್ರಜಾಪರಿಷತ್ತಿನ ಸದಸ್ಯರು ಸಭೆ ನಡೆಸಿದರು.

ಅಂದಿನ ಮುಧೋಳ ಸಂಸ್ಥಾನದ ಗೃಹ ಸಚಿವರಾದ ಧುವರಾಜ ಟಂಕಸಾಲಿ ಜನರಿಗೆ ಕೆಲ ಸೌಲಭ್ಯಗಳನ್ನು ನೀಡುವಲ್ಲಿ ವಿರೋಧ ವ್ಯಕ್ತಪಡಿಸಿದನು. ಇದರಿಂದ ಬೇಸತ್ತ ಜನರು ಇವರ ವಿರುದ್ಧ ಪತ್ರಿಕೆಗಳಲ್ಲಿ ಲೇಖನಗಳನ್ನು ಬರೆಯತೊಡಗಿದರು. ಈ ನಿಮಿತ್ತಯವಾಗಿ ಮುಧೋಳ ಸಂಸ್ಥಾನದ ಮುಖ್ಯಾಧಿಕಾರಿ ಶ್ರೀ ಗೋವಿಂದರಾವ ಪಡಗಾಂವಕರ್ ದೆಹಲಿಗೆ ಹೋಗಿ ಸಂಸ್ಥಾನದಲ್ಲಿ ಜವಾಬ್ದಾರಿ ಸರ್ಕಾರದ ರಚನೆ ಸಂಬಂಧ ಚರ್ಚೆಗಳಾಗದವು. 1947ರ ಅಗಷ್ಟ 15ರಂದು ಮುಧೋಳದ ಪ್ರಜಾಪರಿಷದ್ ಸ್ವಾತಂತ್ರ್ಯ ದಿನಾಚರಣೆ ನಡೆಸಲು ತೀರ್ಮಾನಿಸಿತು. ಕೊನೆಗೆ ಶ್ರೀ ಭೈರವಸಿಂಗ್ ಘೋರ್ಪಡೆ ಮುಧೋಳ ಸಂಸ್ಥಾನದಲ್ಲಿ ತಮ್ಮ ನೇತೃತ್ವದಲ್ಲಿ ಜವಾಬ್ದಾರಿ ಸರ್ಕಾರರಚಿಸಲಾಗುವುದೆಂದು ಘೋಷಿಸಿದರು. ಹೊಸ ಸಂವಿಧಾನ ರಚನೆಯಾಗಿ 1947ರ ಸೆಪ್ಟೆಂಬರ್ 8ರೊಳಗೆ ಜಾಗಿಮಾಡಲು ನಿರ್ಧರಿಸಲಾಯಿತು. ಎಲ್ಲ ಹೋರಾಟಗಾರರ ಪ್ರಯತ್ನದಿಂದ ಮುಧೋಳದಲ್ಲಿ ತ್ರಿವರ್ಣ ಧ್ವಜ ಮತ್ತು ಘೋರ್ಪಡೆ ಸಂಸ್ಥಾನಿಕರ ನಿಶಾನ್ ಅನ್ನು ಹಾರಿಸಲಾಯಿತು. ಮುಧೋಳದ ಗೃಹ ಸಚಿವ, ಸಂಸ್ಥಾನ ಭಾರತ ಒಕ್ಕೂಟದಲ್ಲಿ ವಿಲೀನಕ್ಕೆ ಒಪ್ಪಿಗೆ ಸೂಚಿಸಿದ್ದು, ಮುಧೋಳದ ರಾಜ ಸರ್ದಾರ್

ವಲ್ಲಭ ಭಾಯಿ ಪಟೇಲ್‌ರನ್ನು ಭೇಟಿ ನೀಡಿ ಚರ್ಚಿಸಿದರು. ಅದರಂತೆ ದಿನಾಂಕ:08-03-1948ರಂದು ಮುಧೋಳ ಸಂಸ್ಥಾನ ಮುಂಬೈ ಪ್ರಾಂತ್ಯದಲ್ಲಿ ವಿಲೀನವಾಯಿತು.

#### ಉಪಸಂಹಾರ:

ಮುಧೋಳ ಸಂಸ್ಥಾನ ದೇಶದ ಸಂಸ್ಥಾನಗಳಲ್ಲಿ ಒಂದಾಗಿದ್ದು, 1820ರನಂತರ ನೇರವಾಗಿ ಬ್ರಿಟೀಷರ ಅಧೀನಕ್ಕೆ ಒಳಪಟ್ಟಿತ್ತು. ಬಂಗಾಳದ ವಿಭಜನೆನಂತರ ದೇಶದ ತುಂಬೆಲ್ಲ ಹೋರಾಟಗಳು ತೀವ್ರ ಸ್ವರೂಪವನ್ನು ಪಡೆದುಕೊಂಡವು. ಅದೇ ರೀತಿಯಾಗಿ ಮುಧೋಳ ಸಂಸ್ಥಾನದಲ್ಲಿ ಸಹ ಬ್ರಿಟೀಷರ ಮತ್ತು ಜನ ವಿರೋಧಿ ಸಂಸ್ಥಾನಿಕರ ವಿರುದ್ಧದ ಸಂಘರ್ಷಗಳು ನಡೆದವು. ದೇಶದ ಸ್ವಾತಂತ್ರ್ಯ ಚಳುವಳಿ ಮತ್ತು ಸಂಸ್ಥಾನಿಕರ ವಿರುದ್ಧ ಜವಾಬ್ದಾರಿ ಸರ್ಕಾರಕ್ಕಾಗಿ ಹೋರಾಟಗಳು ಏಕಕಾಲಕ್ಕೆ ನಡೆದವು. ಏಕೆಂದರೆ ಬಹುತೇಕ ಸಂಸ್ಥಾನಿಕರು ಬ್ರಿಟೀಷರ ಕೈಗೊಂಬೆಯಾಗಿದ್ದವು ಮತ್ತು ಅವು ಪ್ರಜೆಗಳ ಕಲ್ಯಾಣವನ್ನು ವಿರೋಧಿಸುತ್ತಿದ್ದವು. ಹೋರಾಟಗಾರರನ್ನು ಹತ್ತಿಕ್ಕುವ ಮತ್ತು ನಿರ್ಬಂಧಿಸುವ ಕಾನೂನುಗಳನ್ನು ಜಾರಿಗೆ ತರಲಾಗಿತ್ತು. ಇಂತಹ ಪರಿಸ್ಥಿತಿಯಲ್ಲಿ ಮುಧೋಳದ ಎಲ್ಲ ಹೋರಾಟಗಾರರು ತಮ್ಮ ಗುರಿ ಸಾಧಿಸುವಲ್ಲಿ ಯಶಸ್ವಿಯಾದರು. ಒಟ್ಟಾರೆಯಾಗಿ ಹೇಳುವುದಾದರೆ, ಮುಧೋಳ ಸಂಸ್ಥಾನದಲ್ಲಿ ನಡೆಯುತ್ತಿದ್ದ ಪ್ರಜಾ ವಿರೋಧಿ ಆಡಳಿತ ಅಂತ್ಯ ಮತ್ತು ಬ್ರಿಟೀಷರ ವಿರುದ್ಧದ ಸ್ವಾತಂತ್ರ್ಯ ಹೋರಾಟಗಳು ಜನರ ಇಚ್ಛಾಶಕ್ತಿಯ ಸಹಾಯದಿಂದ ಏನನ್ನಾದರೂ ಸಾಧಿಸಬಹುದೆಂಬುದನ್ನು ನಮಗೆ ಕಂಡುಬರುವ ಸಂಗತಿಯಾಗಿದೆ. ಏಕೆಂದರೆ ಏಕಕಾಲಕ್ಕೆ ಸಂಸ್ಥಾನ ಮತ್ತು ಆಂಗ್ಲರ ವಿರುದ್ಧದ ಹೋರಾಟಗಳು ಯಶಸ್ವಿಯಾಗಲು ಈ ಸಂಸ್ಥಾನದ ಅದೀನದ ಜನ ಹೇಗೆ ತಮ್ಮ ತನು ಮನ ಧನಗಳನ್ನು ಅರ್ಪಿಸಿದರೆಂಬುದು ನಮಗೆ ತಿಳಿಯುವ ಪ್ರಮುಖವಾದ ಸಂಗತಿ ಎಂಬುದನ್ನು ಅರಿಯಬಹುದಾಗಿದೆ.

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ಜನಪದ ಪರಂಪರೆಯ ಜೀವನಾಡಿ ತಾಯಿ

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ಂಭಣಡಿಚಿಭಿಣ (Abstract):

ಈ ಲೇಖನವು ತಾಯಿ ಮತ್ತು ಜನಪದ ಸಂಸ್ಕೃತಿಯ ನಡುವಿನ ಆಳವಾದ ಸಂಬಂಧವನ್ನು ವಿವರಿಸುತ್ತದೆ. ತಾಯಿ ಕೇವಲ ಪಾಲನೆ ಮಾಡುವ ವ್ಯಕ್ತಿಯಲ್ಲ, ಅವಳು ಮಗುವಿನ ಮೊದಲ ಗುರುವಾಗಿದ್ದು, ಭಾಷೆ, ಮೌಲ್ಯಗಳು, ಸಂಪ್ರದಾಯಗಳು ಮತ್ತು ಸಾಮಾಜಿಕ ನಡವಳಿಗಳನ್ನು ಕಲಿಸುತ್ತಾಳೆ. ಜೋಗುಳಗಳು, ಜನಪದ ಕಥೆಗಳು, ಹಬ್ಬಗಳು, ಆಚರಣೆಗಳು ಹಾಗೂ ಆಹಾರ ಪದ್ಧತಿಗಳ ಮೂಲಕ ತಾಯಿ ಮಕ್ಕಳಲ್ಲಿ ಸಂಸ್ಕೃತಿಯ ಅರಿವು ಮತ್ತು ವ್ಯಕ್ತಿತ್ವವನ್ನು ರೂಪಿಸುತ್ತಾಳೆ. ಜನಪದ ಸಂಸ್ಕೃತಿಯು ಮೌಖಿಕ ಪರಂಪರೆಯ ಮೂಲಕ ಪೀಳಿಗೆಯಿಂದ ಪೀಳಿಗೆಗೆ ಸಾಗುತ್ತದೆ, ಇದರಲ್ಲಿ ತಾಯಿಯ ಪಾತ್ರ ಪ್ರಮುಖವಾಗಿದೆ. ಆಧುನಿಕ ಯುಗದಲ್ಲಿ ಜಾಗತೀಕರಣ, ನಗರೀಕರಣ ಮತ್ತು ತಂತ್ರಜ್ಞಾನಗಳ ಪರಿಣಾಮದಿಂದ ಜನಪದ ಸಂಸ್ಕೃತಿ ಹಲವು ಸವಾಲುಗಳನ್ನು ಎದುರಿಸುತ್ತಿದೆ. ಯುವ ಪೀಳಿಗೆಯಲ್ಲಿ ಜನಪದ ಸಂಸ್ಕೃತಿಯ ಬಗ್ಗೆ ಆಸಕ್ತಿ ಕಡಿಮೆಯಾಗುತ್ತಿರುವುದು ಮತ್ತು ವಿಭಕ್ತ ಕುಟುಂಬ ವ್ಯವಸ್ಥೆಯ ವೃದ್ಧಿ ಇದರ ಪ್ರಮುಖ ಕಾರಣಗಳಾಗಿವೆ. ಆದಾಗ್ಯೂ, ತಾಯಿ ತನ್ನ ಪಾತ್ರವನ್ನು ಅರಿತು ಸಂಸ್ಕೃತಿಯನ್ನು ಉಳಿಸುವಲ್ಲಿ ಮತ್ತು ಮುಂದಿನ ಪೀಳಿಗೆಗೆ ಹಸ್ತಾಂತರಿಸುವಲ್ಲಿ ಮಹತ್ವದ ಪಾತ್ರವಹಿಸುತ್ತಾಳೆ. ಹೀಗಾಗಿ, ಜನಪದ ಸಂಸ್ಕೃತಿಯ ಉಳಿವು ಮತ್ತು ಬೆಳವಣಿಗೆಗೆ ತಾಯಿಯ ಪಾತ್ರ ಅತ್ಯಂತ ಅಗತ್ಯವಾಗಿದೆ.

ಖಜಿಡಿಡಿಡಿಡಿ: ತಾಯಿ, ಜನಪದ ಸಂಸ್ಕೃತಿ, ಸಂಪ್ರದಾಯ, ಜೋಗುಳಗಳು, ಜನಪದ ಕಥೆಗಳು, ಸಂಸ್ಕೃತಿ ಹಸ್ತಾಂತರ, ಮೌಲ್ಯಗಳು, ಸಾಮಾಜಿಕರಣ, ಹಬ್ಬಗಳು, ಆಹಾರ ಪದ್ಧತಿ, ಆಧುನೀಕರಣ, ಸಂಸ್ಕೃತಿ ಸಂರಕ್ಷಣೆ.

ಪ್ರಸ್ತಾವನೆ:

“ಬ್ಯಾಸಗಿ ದಿವಸಕ ಬೇವಿನ ಮರ ತಂಪು |  
ಭೀಮಾರತಿ ಎಂಬ ಹೊಳೆ ತಂಪು |  
ಹಡೆದವ್ವ ನೀ ತಂಪು ನನ್ನ ತವರಿಗೆ”

ಜನಪದ ಕವಿಯ ಈ ಸಾಲುಗಳು ತಾಯಿಯನ್ನು ಪ್ರಕೃತಿಯ ತಂಪಿಗೆ ಹೋಲಿಸುತ್ತವೆ. ತಾಯಿ ಎಂಬುದು ಕೇವಲ ಒಂದು ಸಂಬಂಧವಲ್ಲ, ಅದೊಂದು ಜೀವಂತ ಸಂಸ್ಕೃತಿ. ಮಾನವ ನಾಗರಿಕತೆಯ ಇತಿಹಾಸದಲ್ಲಿ ತಾಯಿ ಸಮಾಜದ ಮೊದಲ ಶಿಕ್ಷಕಿಯಾಗಿ ಕಾಣಿಸಿಕೊಳ್ಳುತ್ತಾಳೆ. ಜಗತ್ತಿನ ಯಾವುದೇ ಲಿಖಿತ ಸಂವಿಧಾನ ಅಥವಾ ಧರ್ಮಗ್ರಂಥಗಳಿಗಿಂತ ಮೊದಲು ಮನುಷ್ಯನಿಗೆ ಸಂಸ್ಕಾರ ನೀಡಿದ್ದು ತಾಯಿಯ ಮೌಖಿಕ ಸಾಹಿತ್ಯ. ಜನಪದ ಸಂಸ್ಕೃತಿಯು ಮಣ್ಣಿನ ವಾಸನೆಯನ್ನು ಹೊಂದಿದ್ದು, ಇದು ತಾಯಿಯ ಮಡಿಲಲ್ಲಿಯೇ ಮೊಳಕೆಯೊಡೆಯುತ್ತದೆ.

ತಾಯಿ ಎಂಬುದು ಕೇವಲ ಒಂದು ಕುಟುಂಬದ ಸದಸ್ಯೆಯಲ್ಲ; ಅದು ಒಂದು ಸಮಗ್ರ ಸಂಸ್ಕೃತಿಯ ಪ್ರತಿಬಿಂಬವಾಗಿದೆ. ಮಾನವ ಸಮಾಜದ ಅಭಿವೃದ್ಧಿಯ ಇತಿಹಾಸವನ್ನು ಗಮನಿಸಿದರೆ, ತಾಯಿಯ ಪಾತ್ರವು ಕೇವಲ ಮಕ್ಕಳನ್ನು ಪೋಷಿಸುವುದಕ್ಕೆ ಸೀಮಿತವಾಗಿಲ್ಲ; ಅದು ಸಂಸ್ಕೃತಿ, ಮೌಲ್ಯಗಳು ಮತ್ತು ಪರಂಪರೆಯನ್ನು ಮುಂದಿನ ಪೀಳಿಗೆಗೆ ಹಸ್ತಾಂತರಿಸುವ ಮಹತ್ವದ ಜವಾಬ್ದಾರಿಯನ್ನು ಒಳಗೊಂಡಿದೆ. ವಿಶೇಷವಾಗಿ ಜನಪದ ಸಂಸ್ಕೃತಿಯ ಪರಿಪಾಲನೆ ಮತ್ತು ಸಂರಕ್ಷಣೆಯಲ್ಲಿ ತಾಯಿಯ ಪಾತ್ರ ಅತ್ಯಂತ ಪ್ರಮುಖವಾಗಿದೆ. ಜನಪದ ಸಂಸ್ಕೃತಿ ಎಂದರೆ ಜನರ ಜೀವನ ಶೈಲಿ, ಆಚರಣೆಗಳು, ನಂಬಿಕೆಗಳು, ಕಲೆಗಳು ಮತ್ತು ಭಾಷೆಯ ಸಮಗ್ರ ರೂಪವಾಗಿದೆ. ಇದು ಯಾವುದೇ ಒಂದು ಕಾಲಕ್ಕೆ ಸೀಮಿತವಾಗಿರುವುದಿಲ್ಲ; ಬದಲಾಗಿ ಪೀಳಿಗೆಯಿಂದ ಪೀಳಿಗೆಗೆ ಸಾಗುತ್ತಾ ಸಮಾಜದ ಗುರುತನ್ನು ನಿರ್ಮಿಸುತ್ತದೆ. ಈ ಸಂಸ್ಕೃತಿಯ ಪ್ರಮುಖ

ಮಕ್ಕಳಿಗೆ ಮೊದಲ ಸಂಸ್ಕೃತಿ ಶಿಕ್ಷಕಿಯಾಗಿದ್ದಾಳೆ. ಭಾರತದಂತಹ ವೈವಿಧ್ಯಮಯ ಮತ್ತು ಬಹುಸಾಂಸ್ಕೃತಿಕ ದೇಶದಲ್ಲಿ, ಪ್ರತಿ ಪ್ರದೇಶವೂ ತನ್ನದೇ ಆದ ಜನಪದ ಪರಂಪರೆಯನ್ನು ಹೊಂದಿದೆ. ಕರ್ನಾಟಕದಲ್ಲಿ ಜಾನಪದ ಹಾಡುಗಳು, ಯಕ್ಷಗಾನ, ಹಬ್ಬಗಳು ಮತ್ತು ಆಚರಣೆಗಳು ಜನಪದ ಸಂಸ್ಕೃತಿಯ ಪ್ರಮುಖ ಅಂಶಗಳಾಗಿವೆ. ಇವುಗಳನ್ನು ಮಕ್ಕಳಿಗೆ ಪರಿಚಯಿಸುವಲ್ಲಿ ತಾಯಿಯ ಪಾತ್ರ ಅಪ್ರತಿಮವಾಗಿದೆ. ಜೋಗುಳಗಳು, ಕಥೆಗಳು, ಹಬ್ಬಗಳ ಆಚರಣೆಗಳು ಮತ್ತು ದೈನಂದಿನ ಜೀವನದ ಮೂಲಕ ತಾಯಿ ಸಂಸ್ಕೃತಿಯನ್ನು ಜೀವಂತವಾಗಿರಿಸುತ್ತಾಳೆ.

ಇಂದಿನ ಆಧುನಿಕ ಯುಗದಲ್ಲಿ ಜಾಗತೀಕರಣ ಮತ್ತು ತಂತ್ರಜ್ಞಾನದಿಂದ ಸಂಸ್ಕೃತಿಯಲ್ಲಿ ವೇಗವಾದ ಬದಲಾವಣೆಗಳು ಕಂಡುಬರುತ್ತಿವೆ. ಈ ಸಂದರ್ಭದಲ್ಲಿ ತಾಯಿ ತನ್ನ ಜವಾಬ್ದಾರಿಯನ್ನು ಅರಿತು, ಸಂಸ್ಕೃತಿಯನ್ನು ಉಳಿಸುವಲ್ಲಿ ಮತ್ತು ಮಕ್ಕಳಲ್ಲಿ ಮೌಲ್ಯಗಳನ್ನು ಬೆಳೆಸುವಲ್ಲಿ ತಾಯಿಯ ಪಾತ್ರ ಪ್ರಮುಖವಾದುದು.

#### ❖ ಜನಪದ ಸಂಸ್ಕೃತಿಯ ಅರ್ಥ ಮತ್ತು ವ್ಯಾಪ್ತಿ :

ಜನಪದ ಸಂಸ್ಕೃತಿ ಎಂದರೆ ಜನರ ಬದುಕಿನ ನೈಜ ಪ್ರತಿಬಿಂಬವಾಗಿದೆ. ಇದು ಕೇವಲ ಸಾಹಿತ್ಯ ಅಥವಾ ಕಲೆಗೆ ಸೀಮಿತವಾಗಿರುವುದಿಲ್ಲ; ಬದಲಾಗಿ ಜೀವನದ ಎಲ್ಲಾ ಅಂಶಗಳನ್ನು ಒಳಗೊಂಡಿರುವ ಸಮಗ್ರ ಸಂಸ್ಕೃತಿಯ ರೂಪವಾಗಿದೆ. ಸಾಮಾನ್ಯ ಜನರ ದೈನಂದಿನ ಜೀವನದಲ್ಲಿ ಕಂಡುಬರುವ ಆಚರಣೆಗಳು, ನಂಬಿಕೆಗಳು, ಸಂಪ್ರದಾಯಗಳು, ಕಲಾ ರೂಪಗಳು ಮತ್ತು ಭಾಷಾ ವೈವಿಧ್ಯತೆಗಳು ಸೇರಿ ಜನಪದ ಸಂಸ್ಕೃತಿಯನ್ನು ರೂಪಿಸುತ್ತವೆ. ಜನಪದ ಹಾಡುಗಳು, ಕಥೆಗಳು, ಹಬ್ಬಗಳು, ಸಂಪ್ರದಾಯಿಕ ಆಚರಣೆಗಳು, ಉಡುಗೆ-ತೊಡುಗೆಗಳು, ಆಹಾರ ಪದ್ಧತಿ ಮತ್ತು ಜೀವನ ಶೈಲಿಗಳು ಇದರ ಪ್ರಮುಖ ಅಂಗಗಳಾಗಿವೆ. ಈ ಎಲ್ಲಾ ಅಂಶಗಳು ಒಟ್ಟಾಗಿ ಒಂದು ಸಮಾಜದ ಗುರುತನ್ನು ನಿರ್ಮಿಸುವಲ್ಲಿ ಮಹತ್ವದ ಪಾತ್ರವಹಿಸುತ್ತವೆ.

ಜನಪದ ಸಂಸ್ಕೃತಿಯ ಪ್ರಮುಖ ಲಕ್ಷಣವೆಂದರೆ, ಅದು ಲಿಖಿತ ರೂಪದಲ್ಲಿರದೆ, ಮೌಖಿಕ ಸಂಪ್ರದಾಯದ ಮೂಲಕ ಪೀಳಿಗೆಯಿಂದ ಪೀಳಿಗೆಗೆ ಹರಡುವುದು. ಈ ಕಾರಣದಿಂದಾಗಿ ಇದು ಹೆಚ್ಚು ಜೀವಂತ ಮತ್ತು ಚಲನಶೀಲವಾಗಿರುತ್ತದೆ. ಕಾಲಾನುಕ್ರಮದಲ್ಲಿ ಅದು ಬದಲಾಗುತ್ತಾ ಹೊಸ ಅಂಶಗಳನ್ನು ಅಳವಡಿಸಿಕೊಂಡರೂ, ಅದರ ಮೂಲ ಸ್ವರೂಪವನ್ನು ಉಳಿಸಿಕೊಳ್ಳುತ್ತದೆ. ಈ ಸಂಸ್ಕೃತಿ ಜನರ ಜೀವನದ ಅನುಭವಗಳಿಂದ ಹುಟ್ಟಿಕೊಂಡಿರುವುದರಿಂದ, ಅದು ನೈಜತೆ ಮತ್ತು ಸರಳತೆಯನ್ನು ಪ್ರತಿಬಿಂಬಿಸುತ್ತದೆ. ಗ್ರಾಮೀಣ ಪರಿಸರದಲ್ಲಿ

ಈ ಸಂಸ್ಕೃತಿ ಹೆಚ್ಚು ಸ್ಪಷ್ಟವಾಗಿ ಕಂಡುಬರುತ್ತದೆ, ಏಕೆಂದರೆ ಅಲ್ಲಿ ಜನರು ತಮ್ಮ ಸಂಪ್ರದಾಯಗಳನ್ನು ಕಟ್ಟುನಿಟ್ಟಾಗಿ ಅನುಸರಿಸುತ್ತಾರೆ.

ಜನಪದ ಸಂಸ್ಕೃತಿಯ ವ್ಯಾಪ್ತಿ ಅತ್ಯಂತ ವಿಶಾಲವಾಗಿದೆ. ಇದು ಕೇವಲ ಕಲೆ ಮತ್ತು ಸಾಹಿತ್ಯಕ್ಕೆ ಮಾತ್ರ ಸೀಮಿತವಾಗದೆ, ಸಾಮಾಜಿಕ, ಧಾರ್ಮಿಕ, ಆರ್ಥಿಕ ಮತ್ತು ಸಾಂಸ್ಕೃತಿಕ ಜೀವನದ ಎಲ್ಲಾ ಕ್ಷೇತ್ರಗಳಿಗೂ ವ್ಯಾಪಿಸಿದೆ. ಅಡುಗೆಮನೆಯ ಮಸಾಲೆ ಡಬ್ಬಿಯಿಂದ ಹಿಡಿದು ಹೊಲದ ಕೆಲಸದವರೆಗೆ, ಹಬ್ಬದ ರಂಗೋಲಿಯಿಂದ ಹಿಡಿದು ಸಾವಿನ ಸಂಪ್ರದಾಯದವರೆಗೆ ಜನಪದ ವ್ಯಾಪಿಸಿದೆ. ಈ ಎಲ್ಲಾ ಕ್ಷೇತ್ರಗಳಲ್ಲಿ ಮಹಿಳೆಯೇ (ತಾಯಿ) ಪ್ರಧಾನ ಸೂತ್ರಧಾರಿ. ಉದಾಹರಣೆಗೆ, ಹಬ್ಬಗಳು ಮತ್ತು ಆಚರಣೆಗಳು ಸಾಮಾಜಿಕ ಏಕತೆಯನ್ನು ಬಲಪಡಿಸುತ್ತವೆ; ಜನಪದ ಹಾಡುಗಳು ಮತ್ತು ಕಥೆಗಳು ಮನರಂಜನೆಯ ಜೊತೆಗೆ ಮೌಲ್ಯ ಶಿಕ್ಷಣವನ್ನು ನೀಡುತ್ತವೆ; ಆಹಾರ ಪದ್ಧತಿಗಳು ಸ್ಥಳೀಯ ಪರಿಸರ ಮತ್ತು ಆರೋಗ್ಯದೊಂದಿಗೆ ಸಂಬಂಧ ಹೊಂದಿರುತ್ತವೆ; ಉಡುಗೆ-ತೊಡುಗೆಗಳು ಸ್ಥಳೀಯ ಹವಾಮಾನ ಮತ್ತು ಸಂಪ್ರದಾಯಗಳ ಪ್ರತಿಬಿಂಬವಾಗಿರುತ್ತದೆ.

ಜನಪದ ಸಂಸ್ಕೃತಿ ಸಾಮಾನ್ಯವಾಗಿ ಲಿಖಿತ ರೂಪದಲ್ಲಿರದ ಕಾರಣ, ಅದನ್ನು ಸಂರಕ್ಷಿಸುವ ಜವಾಬ್ದಾರಿ ಮುಖ್ಯವಾಗಿ ಕುಟುಂಬದ ಹಿರಿಯರ ಮೇಲಿದೆ. ಈ ಹಿನ್ನೆಲೆಯಲ್ಲಿ ತಾಯಿಯಂತಹ ವ್ಯಕ್ತಿಗಳು ಸಂಸ್ಕೃತಿಯ ಮುಖ್ಯ ಸಂರಕ್ಷಕರಾಗಿ ಕಾಣಿಸಿಕೊಳ್ಳುತ್ತಾರೆ. ಅವರು ತಮ್ಮ ಅನುಭವ, ಜ್ಞಾನ ಮತ್ತು ಜೀವನ ಮೌಲ್ಯಗಳನ್ನು ಮಕ್ಕಳಿಗೆ ಹಂಚಿಕೊಳ್ಳುವ ಮೂಲಕ ಈ ಸಂಸ್ಕೃತಿಯನ್ನು ಜೀವಂತವಾಗಿರಿಸುತ್ತಾರೆ. ಜೋಗುಳಗಳು, ಕಥೆಗಳು, ಆಚರಣೆಗಳು ಮತ್ತು ಹಬ್ಬಗಳ ಮೂಲಕ ತಾಯಿ ಸಂಸ್ಕೃತಿಯನ್ನು ಮಕ್ಕಳಿಗೆ ಪರಿಚಯಿಸುತ್ತಾಳೆ. ಜನಪದ ಸಂಸ್ಕೃತಿ ಒಂದು ಸಮಾಜದ ಜೀವಾಳವಾಗಿದ್ದು, ಈ ಸಂಸ್ಕೃತಿಯನ್ನು ಮುಂದಿನ ಪೀಳಿಗೆಗೆ ಹಸ್ತಾಂತರಿಸುವಲ್ಲಿ ಕುಟುಂಬ ಮತ್ತು ವಿಶೇಷವಾಗಿ ತಾಯಿಯ ಪಾತ್ರ ಅತ್ಯಂತ ಮಹತ್ವದ್ದಾಗಿದೆ.

#### ❖ ತಾಯಿ: ಜನಪದ ಸಂಸ್ಕೃತಿ ಮತ್ತು ಸಂಸ್ಕಾರದ ಮೊದಲ ಕೊಂಡಿ :

“ಮನೆಯೇ ಮೊದಲ ಪಾಠಶಾಲೆ, ಜನನಿ ತಾನೇ ಮೊದಲ ಗುರು” ಎನ್ನುವ ಮಾತಿನಂತೆ, ಮಗುವಿನ ಜೀವನದಲ್ಲಿ ತಾಯಿಯ ಪಾತ್ರ ಅತ್ಯಂತ ಮಹತ್ವದ್ದಾಗಿದೆ. ಅವಳು ಮಗುವಿನ ಮೊದಲ ಗುರುವಾಗಿದ್ದಾಳೆ. ಮಗು ಹುಟ್ಟಿದ ಕ್ಷಣದಿಂದಲೇ ಅದು ತಾಯಿಯೊಂದಿಗೆ ಅತೀ ಸಮೀಪದ ಸಂಬಂಧವನ್ನು ಹೊಂದಿರುತ್ತದೆ. ಈ ನಂಟಿನ ಮೂಲಕ ಮಗು ತನ್ನ ಸುತ್ತಲಿನ ಜಗತ್ತನ್ನು ಅರಿತುಕೊಳ್ಳಲು ಪ್ರಾರಂಭಿಸುತ್ತದೆ. ತಾಯಿಯ ಮಾತು, ನಡೆ-ನುಡಿ, ಭಾವನೆಗಳು ಮತ್ತು ವರ್ತನೆ ಮಗುವಿನ ಮನಸ್ಸಿನ ಮೇಲೆ ಆಳವಾದ ಪ್ರಭಾವ ಬೀರುತ್ತವೆ. ಆದ್ದರಿಂದ ತಾಯಿ

ಕೇವಲ ಪೋಷಕಿಯಲ್ಲ, ಅವಳು ಶಿಕ್ಷಣದ ಮೊದಲ ಹಂತವನ್ನು ರೂಪಿಸುವ ಮಾರ್ಗದರ್ಶಕಿಯಾಗಿದ್ದಾಳೆ. ಸಮಾಜದಲ್ಲಿ ಹೇಗೆ ಬದುಕಬೇಕು, ಹಿರಿಯರನ್ನು ಹೇಗೆ ಗೌರವಿಸಬೇಕು ಎಂಬ ಪ್ರಾಥಮಿಕ ಪಾಠಗಳನ್ನು ತಾಯಿ ತನ್ನ ನಡವಳಿಕೆಯ ಮೂಲಕ ಕಲಿಸುತ್ತಾಳೆ. ಅವಳೇ ಸಂಸ್ಕೃತಿಯ 'ನಡೆದಾಡುವ ವಿಶ್ವಕೋಶ'.

ಮಗುವಿನ ಭಾಷಾ ಅಭಿವೃದ್ಧಿಯಲ್ಲಿ ತಾಯಿಯ ಪಾತ್ರ ಅತ್ಯಂತ ಮಹತ್ವದ್ದಾಗಿದೆ. ಮಗು ಮೊದಲಿಗೆ ತಾಯಿಯ ಮಾತುಗಳನ್ನು ಕೇಳಿ, ಅವನ್ನು ಅನುಕರಿಸಿ ಮಾತನಾಡಲು ಕಲಿಯುತ್ತದೆ. ಈ ಪ್ರಕ್ರಿಯೆಯಲ್ಲಿ ತಾಯಿ ಬಳಸುವ ಭಾಷೆ, ಪದಗಳು ಮತ್ತು ಉಚ್ಚಾರಣೆ ಮಗುವಿನ ಭಾಷಾ ಕೌಶಲ್ಯವನ್ನು ರೂಪಿಸುತ್ತವೆ. ವಿಶೇಷವಾಗಿ ಜೋಗುಳಗಳು, ಮಕ್ಕಳ ಹಾಡುಗಳು ಮತ್ತು ಸರಳ ಮಾತುಕತೆಗಳು ಮಗುವಿನ ಮನಸ್ಸಿನಲ್ಲಿ ಸಂಸ್ಕೃತಿಯ ಬೀಜವನ್ನು ಬಿತ್ತುತ್ತವೆ. ಈ ಮೂಲಕ ತಾಯಿ ಜನಪದ ಸಂಸ್ಕೃತಿಯ ಮೊದಲ ಪರಿಚಯವನ್ನು ಮಗುವಿಗೆ ನೀಡುತ್ತಾಳೆ.

ತಾಯಿ ತನ್ನ ದೈನಂದಿನ ಜೀವನದಲ್ಲಿ ಅನುಸರಿಸುವ ಸಂಪ್ರದಾಯಗಳು ಮತ್ತು ಆಚರಣೆಗಳು ಮಗುವಿನ ಮೇಲೆ ನೇರ ಪರಿಣಾಮ ಬೀರುತ್ತವೆ. ಹಬ್ಬಗಳ ಆಚರಣೆ, ದೇವರ ಪೂಜೆ, ಹಿರಿಯರ ಗೌರವ, ಆತಿಥ್ಯ ಮಗುವಿನ ವ್ಯಕ್ತಿತ್ವವನ್ನು ರೂಪಿಸುವಲ್ಲಿ ಪ್ರಮುಖ ಪಾತ್ರವಹಿಸುತ್ತವೆ. ಈ ಮೂಲಕ ಮಗು ಕೇವಲ ತಿಳುವಳಿಕೆಯನ್ನು ಮಾತ್ರವಲ್ಲ, ಮೌಲ್ಯಾಧಾರಿತ ಬದುಕಿನ ಪಾಠಗಳನ್ನು ಕಲಿಯುತ್ತದೆ. ತಾಯಿ ತನ್ನ ವರ್ತನೆಯ ಮೂಲಕ ಈ ಮೌಲ್ಯಗಳನ್ನು ನೈಜ ಜೀವನದಲ್ಲಿ ಹೇಗೆ ಅನುಸರಿಸಬೇಕು ಎಂಬುದನ್ನು ಮಕ್ಕಳಿಗೆ ತೋರಿಸುತ್ತಾಳೆ. ತಾಯಿ ಹೇಳುವ ಜನಪದ ಕಥೆಗಳು ಮಕ್ಕಳಲ್ಲಿ ಕಲ್ಪನಾಶಕ್ತಿ ಮತ್ತು ನೈತಿಕ ಅರಿವುಗಳನ್ನು ಬೆಳೆಸುತ್ತವೆ. ಈ ಕಥೆಗಳ ಮೂಲಕ ಮಕ್ಕಳು ಸತ್ಯ, ಧೈರ್ಯ, ಸಹಾನುಭೂತಿ, ನ್ಯಾಯತತ್ವರತೆ ಮೊದಲಾದ ಗುಣಗಳನ್ನು ಅರ್ಥಮಾಡಿಕೊಳ್ಳುತ್ತಾರೆ. ಇವು ಮಕ್ಕಳ ಭಾವನಾತ್ಮಕ ಮತ್ತು ಸಾಮಾಜಿಕ ಅಭಿವೃದ್ಧಿಗೆ ಸಹಕಾರಿಯಾಗುತ್ತವೆ. ಈ ರೀತಿಯಾಗಿ ತಾಯಿ ಕೇವಲ ಜ್ಞಾನವನ್ನು ಹಂಚಿಕೊಳ್ಳುವುದಲ್ಲ, ವ್ಯಕ್ತಿತ್ವ ನಿರ್ಮಾಣದ ಮಹತ್ವದ ಕಾರ್ಯವನ್ನು ನಿರ್ವಹಿಸುತ್ತಾಳೆ.

ಇಂದಿನ ಆಧುನಿಕ ಯುಗದಲ್ಲಿ ಶಿಕ್ಷಣದ ವಿವಿಧ ಸಾಧನಗಳು ಲಭ್ಯವಿದ್ದರೂ, ತಾಯಿಯ ಪಾತ್ರವನ್ನು ಯಾವುದೇ ತಂತ್ರಜ್ಞಾನವೂ ಸಂಪೂರ್ಣವಾಗಿ ಬದಲಾಯಿಸಲು ಸಾಧ್ಯವಿಲ್ಲ. ತಾಯಿ ನೀಡುವ ಮೌಲ್ಯಾಧಾರಿತ ಶಿಕ್ಷಣ ಮತ್ತು ಸಂಸ್ಕೃತಿಯ ಅರಿವು ಮಗುವಿನ ಜೀವನದಲ್ಲಿ ಶಾಶ್ವತ ಪರಿಣಾಮ ಬೀರುತ್ತದೆ. ಹೀಗಾಗಿ, ತಾಯಿ ಜನಪದ ಸಂಸ್ಕೃತಿಯ ಪ್ರಮುಖ ವಾಹಕಿಯಾಗಿದ್ದು, ಸಂಸ್ಕೃತಿಯ ನಿರಂತರತೆಯನ್ನು ಕಾಯ್ದುಕೊಳ್ಳುವಲ್ಲಿ ಅವಳ ಪಾತ್ರ ಅನನ್ಯವಾಗಿದೆ.

❖ ಜೋಗುಳಗಳ ಸಾಮಾಜಿಕ ಮತ್ತು ಸಾಂಸ್ಕೃತಿಕ ಮಹತ್ವ :

“ಜೋಗುಳ ಹಾಡಿದರೆ ಆಗಲೇ ಕೇಳಾನು  
ಹಾಲ ಹಂಬಲವ ಮರೆತಾನು | ಕಂದಂಗೆ

ಜೋಗುಳದಾಗಿ ಅತಿಮುದ್ದು ||”

ಜೋಗುಳಗಳು ತಾಯಿ ಮತ್ತು ಮಗುವಿನ ನಡುವಿನ ಅತ್ಯಂತ ಪ್ರಾಥಮಿಕ ಮತ್ತು ಭಾವನಾತ್ಮಕ ಸಂವಹನದ ಮಾಧ್ಯಮವಾಗಿವೆ. ಮಗು ಹುಟ್ಟಿದ ಕ್ಷಣದಿಂದಲೇ ತಾಯಿಯ ಮಡಿಲಲ್ಲಿ ಬೆಳೆಯುತ್ತಿದ್ದು, ಆ ಸಂದರ್ಭದಲ್ಲಿ ತಾಯಿ ಹಾಡುವ ಜೋಗುಳಗಳು ಮಗುವಿನ ಜೀವನದಲ್ಲಿ ಮೊದಲ ಸಂಗೀತ ಅನುಭವವಾಗಿರುತ್ತವೆ. ಈ ಜೋಗುಳಗಳು ಕೇವಲ ಮಗು ನಿರ್ದೇಶ ಜಾರಲು ಸಹಾಯ ಮಾಡುವ ಹಾಡುಗಳಲ್ಲ; ಅವು ತಾಯಿಯ ಪ್ರೀತಿ, ಕರುಣೆ, ಮಮತೆ ಮತ್ತು ಆತ್ಮೀಯತೆಯ ಸಮಗ್ರ ಅಭಿವ್ಯಕ್ತಿಗಳಾಗಿವೆ.

“ಆಡಿ ಬಾ ಎನ್ನ ಕಂದ ಅಂಗಾಲ ತೊಳೆದೇನ

ತೆಂಗಿನ ಕಾಯಿ ತಿಳಿನೀರ | ತಕ್ಕೊಂಡು

ಬಂಗಾರ ಮೋರೆ ತೊಳೆದೇನ ||”

ಜೋಗುಳಗಳಲ್ಲಿರುವ ಮೃದುವಾದ ಲಯ ಮತ್ತು ಸೊಗಸಾದ ಪದಗಳು ಮಗುವಿನ ಮನಸ್ಸಿಗೆ ಶಾಂತಿ ಮತ್ತು ಭದ್ರತೆಯ ಭಾವನೆಯನ್ನುಂಟುಮಾಡುತ್ತವೆ. ಜೋಗುಳಗಳ ಸಾಮಾಜಿಕ ಮಹತ್ವವನ್ನು ಗಮನಿಸಿದರೆ, ಅವು ಮಗುವಿನ ಪ್ರಾಥಮಿಕ ಸಾಮಾಜಿಕರಣದ ಪ್ರಕ್ರಿಯೆಯಲ್ಲಿ ಪ್ರಮುಖ ಪಾತ್ರವಹಿಸುತ್ತವೆ. ಮಗು ತನ್ನ ಸುತ್ತಲಿನ ಪರಿಸರವನ್ನು ಮೊದಲಿಗೆ ತಾಯಿಯ ಮೂಲಕವೇ ಅರಿತುಕೊಳ್ಳುತ್ತದೆ. ಈ ಸಂದರ್ಭದಲ್ಲಿ ಜೋಗುಳಗಳಲ್ಲಿ ಬಳಸುವ ಪದಗಳು, ಭಾವನೆಗಳು ಮತ್ತು ಚಿತ್ರಣಗಳು ಮಗುವಿನ ಮನಸ್ಸಿನಲ್ಲಿ ಸಾಮಾಜಿಕ ಮೌಲ್ಯಗಳನ್ನು ರೂಪಿಸುತ್ತವೆ. ತಾಯಿ ತನ್ನ ಅನುಭವಗಳನ್ನು ಮತ್ತು ಜೀವನದ ಸಣ್ಣ ಸಣ್ಣ ಅಂಶಗಳನ್ನು ಜೋಗುಳಗಳ ಮೂಲಕ ವ್ಯಕ್ತಪಡಿಸುವುದರಿಂದ, ಮಗು ಅವನ್ನು ಅಜ್ಞಾತವಾಗಿ ಅಳವಡಿಸಿಕೊಳ್ಳುತ್ತದೆ.

ಜೋಗುಳಗಳ ಸಾಂಸ್ಕೃತಿಕ ಮಹತ್ವವೂ ಅಪಾರವಾಗಿದೆ. ಪ್ರತಿಯೊಂದು ಪ್ರದೇಶಕ್ಕೂ ತನ್ನದೇ ಆದ ಜೋಗುಳಗಳ ಪರಂಪರೆ ಇರುತ್ತದೆ. ಈ ಜೋಗುಳಗಳಲ್ಲಿ ಸ್ಥಳೀಯ ಭಾಷೆ, ಸಂಸ್ಕೃತಿ, ಪ್ರಕೃತಿ, ಕೃಷಿ ಜೀವನ ಮತ್ತು ಕುಟುಂಬ ಸಂಬಂಧಗಳ ಪ್ರತಿಫಲನವಿರುತ್ತದೆ. ಉದಾಹರಣೆಗೆ, ಗ್ರಾಮೀಣ ಪ್ರದೇಶಗಳಲ್ಲಿ ಹಾಡುವ ಜೋಗುಳಗಳಲ್ಲಿ ಹೊಲ-ಗದ್ದೆಗಳು, ಮಳೆ, ಹಕ್ಕಿಗಳು ಮತ್ತು ಪ್ರಾಣಿಗಳ ಉಲ್ಲೇಖಗಳು ಕಾಣಿಸುತ್ತವೆ. ಈ ಮೂಲಕ ಮಗು ತನ್ನ ಸಾಂಸ್ಕೃತಿಕ ಪರಿಸರದೊಂದಿಗೆ ಆಳವಾದ ಸಂಬಂಧವನ್ನು ಬೆಳೆಸಿಕೊಳ್ಳುತ್ತದೆ. ಭಾಷಾ ಮತ್ತು ಬೌದ್ಧಿಕ ಅಭಿವೃದ್ಧಿಯ ದೃಷ್ಟಿಯಿಂದಲೂ ಜೋಗುಳಗಳು ಮಹತ್ವದ್ದಾಗಿವೆ.

ಜೋಗುಗಳಲ್ಲಿ ಬಳಸುವ ಸರಳ ಮತ್ತು ಪುನರಾವರ್ತಿತ ಪದಗಳು ಮಗುವಿನ ಭಾಷಾ ಕೌಶಲ್ಯವನ್ನು ವೃದ್ಧಿಪಡಿಸುತ್ತವೆ. ಲಯಬದ್ಧ ಸ್ವರಗಳು ಮತ್ತು ಧ್ವನಿಗಳ ಪುನರಾವರ್ತನೆ ಮಗುವಿನ ಶ್ರವಣ ಸಾಮರ್ಥ್ಯವನ್ನು ಹೆಚ್ಚಿಸುವುದರ ಜೊತೆಗೆ, ಅದರ ಸ್ಮರಣಶಕ್ತಿಯ ಮೇಲೂ ಪ್ರಭಾವ ಬೀರುತ್ತದೆ. ಈ ಮೂಲಕ ಜೋಗುಗಳು ಮಗುವಿನ ಸಮಗ್ರ ಅಭಿವೃದ್ಧಿಗೆ ಸಹಕಾರಿಯಾಗುತ್ತವೆ.

ಜೋಗುಗಳು ಪೀಳಿಗೆಯಿಂದ ಪೀಳಿಗೆಗೆ ಮೌಖಿಕವಾಗಿ ಸಾಗುವ ಸಂಪ್ರದಾಯವಾಗಿದ್ದು, ಅವು ಜನಪದ ಸಂಸ್ಕೃತಿಯ ಜೀವಂತ ಅಂಗವಾಗಿವೆ. ತಾಯಂದಿರು ತಮ್ಮ ಪೂರ್ವಜರಿಂದ ಕಲಿತ ಜೋಗುಗಳನ್ನು ತಮ್ಮ ಮಕ್ಕಳಿಗೆ ಹಾಡುವ ಮೂಲಕ ಈ ಪರಂಪರೆಯನ್ನು ಉಳಿಸಿಕೊಂಡು ಬರುತ್ತಾರೆ. ಈ ಪ್ರಕ್ರಿಯೆಯಲ್ಲಿ ಜೋಗುಗಳು ಸಂಸ್ಕೃತಿಯ ಸಂರಕ್ಷಣೆ ಮತ್ತು ಸಾಗಣೆಯ ಪ್ರಮುಖ ಸಾಧನಗಳಾಗಿ ಕಾರ್ಯನಿರ್ವಹಿಸುತ್ತವೆ. ಜೋಗುಗಳು ಕೇವಲ ಸಂಗೀತ ಅಥವಾ ಮನರಂಜನೆಯ ಸಾಧನವಲ್ಲ; ಅವು ಮಗುವಿನ ಭಾವನಾತ್ಮಕ, ಸಾಮಾಜಿಕ ಮತ್ತು ಸಾಂಸ್ಕೃತಿಕ ಅಭಿವೃದ್ಧಿಗೆ ಮೂಲಾಧಾರವಾಗಿವೆ. ತಾಯಿ ಈ ಜೋಗುಗಳ ಮೂಲಕ ಸಂಸ್ಕೃತಿಯನ್ನು ಜೀವಂತವಾಗಿರಿಸಿ, ಮುಂದಿನ ಪೀಳಿಗೆಗೆ ಹಸ್ತಾಂತರಿಸುವ ಮಹತ್ವದ ಪಾತ್ರವನ್ನು ನಿರ್ವಹಿಸುತ್ತಾಳೆ.

#### ❖ ಜನಪದ ಕಥೆಗಳು ಮತ್ತು ಮೌಲ್ಯ ಶಿಕ್ಷಣ :

ಜನಪದ ಕಥೆಗಳು ಸಮಾಜದ ಸಾಂಸ್ಕೃತಿಕ ಪರಂಪರೆಯ ಪ್ರಮುಖ ಅಂಗವಾಗಿದ್ದು, ಪೀಳಿಗೆಯಿಂದ ಪೀಳಿಗೆಗೆ ಸಾಗುತ್ತಿರುವ ಜ್ಞಾನ ಮತ್ತು ಮೌಲ್ಯಗಳ ಅಮೂಲ್ಯ ಸಂಪತ್ತಾಗಿದೆ. ಈ ಕಥೆಗಳು ಸಾಮಾನ್ಯವಾಗಿ ಸರಳ ಭಾಷೆಯಲ್ಲಿ, ಆಸಕ್ತಿದಾಯಕ ಘಟನಾವಳಿಗಳೊಂದಿಗೆ ರಚಿಸಲ್ಪಟ್ಟಿದ್ದು, ಮಕ್ಕಳಿಗೆ ಸುಲಭವಾಗಿ ಅರ್ಥವಾಗುವಂತಿರುತ್ತವೆ. ತಾಯಿ ತನ್ನ ಮಕ್ಕಳಿಗೆ ಹೇಳುವ ಜನಪದ ಕಥೆಗಳು ಕೇವಲ ಮನರಂಜನೆಗಾಗಿ ಮಾತ್ರವಲ್ಲ; ಅವು ಮೌಲ್ಯಧಾರಿತ ಶಿಕ್ಷಣವನ್ನು ನೀಡುವ ಪ್ರಮುಖ ಸಾಧನಗಳಾಗಿವೆ. ಜನಪದ ಕಥೆಗಳ ಮೂಲಕ ಮಕ್ಕಳು ಸತ್ಯ, ಧೈರ್ಯ, ಪ್ರಾಮಾಣಿಕತೆ, ಸಹಾನುಭೂತಿ ಮತ್ತು ನ್ಯಾಯತತ್ವರತೆ ಮೊದಲಾದ ನೈತಿಕ ಮೌಲ್ಯಗಳನ್ನು ಕಲಿಯುತ್ತಾರೆ. ಉದಾಹರಣೆಗೆ, ಪ್ರಾಮಾಣಿಕ ವ್ಯಕ್ತಿಯ ಗೆಲುವು ಮತ್ತು ಮೋಸಗಾರನ ಸೋಲು ತೋರಿಸುವ ಕಥೆಗಳು ಮಕ್ಕಳಲ್ಲಿ ಸತ್ಯನಿಷ್ಠೆಯ ಮಹತ್ವವನ್ನು ಬೋಧಿಸುತ್ತವೆ. ಈ ಕಥೆಗಳು ಮಕ್ಕಳಲ್ಲಿ ಚಿಂತನಾ ಶಕ್ತಿ, ಕಲ್ಪನೆ ಮತ್ತು ನಿರ್ಣಯ ಸಾಮರ್ಥ್ಯವನ್ನು ಅಭಿವೃದ್ಧಿಪಡಿಸುತ್ತವೆ.

ತಾಯಿ ಕಥೆಗಳನ್ನು ಹೇಳುವಾಗ ತನ್ನ ಭಾವನೆಗಳು, ಅನುಭವಗಳು ಮತ್ತು ಧ್ವನಿಯ ಭಾವನಾತ್ಮಕತೆ ಮೂಲಕ

ಮಕ್ಕಳನ್ನು ಕಥೆಯಲ್ಲಿ ತೊಡಗಿಸಿಕೊಳ್ಳುತ್ತಾಳೆ. ಇದರಿಂದ ಕಥೆಗಳು ಹೆಚ್ಚು ಜೀವಂತವಾಗುತ್ತವೆ. ಈ ಪ್ರಕ್ರಿಯೆಯಲ್ಲಿ ತಾಯಿ ಮಕ್ಕಳೊಂದಿಗೆ ಆತ್ಮೀಯ ಬಾಂಧವ್ಯವನ್ನು ಬೆಳೆಸುವುದರ ಜೊತೆಗೆ, ಸಂಸ್ಕೃತಿಯ ಅರಿವನ್ನೂ ನೀಡುತ್ತಾಳೆ. ಇದಲ್ಲದೆ, ಜನಪದ ಕಥೆಗಳು ಒಂದು ಸಮಾಜದ ಇತಿಹಾಸ, ಸಂಪ್ರದಾಯ ಮತ್ತು ನಂಬಿಕೆಗಳ ಪ್ರತಿಬಿಂಬವಾಗಿವೆ. ಅವುಗಳ ಮೂಲಕ ಮಕ್ಕಳು ತಮ್ಮ ಮೂಲಗಳ ಬಗ್ಗೆ ತಿಳಿದುಕೊಳ್ಳುತ್ತಾರೆ. ಹೀಗಾಗಿ, ಜನಪದ ಕಥೆಗಳು ಕೇವಲ ಮನರಂಜನೆಯ ಸಾಧನವಲ್ಲ, ಅದು ವ್ಯಕ್ತಿತ್ವ ನಿರ್ಮಾಣ ಮತ್ತು ಸಂಸ್ಕೃತಿ ಸಂರಕ್ಷಣೆಯ ಪ್ರಮುಖ ಮಾರ್ಗವಾಗಿದೆ.

#### ❖ ಹಬ್ಬಗಳು ಮತ್ತು ಆಚರಣೆಗಳಲ್ಲಿ ತಾಯಿಯ ಪಾತ್ರ :

ಹಬ್ಬಗಳೆಂದರೆ ಕೇವಲ ರಜೆ ಅಥವಾ ಸಂಭ್ರಮವಲ್ಲ; ಅವು ಸಾಂಸ್ಕೃತಿಕ ಮೌಲ್ಯಗಳ ಪುನರುತ್ಥಾನದ ದಿನಗಳು. ಈ ಸಂಭ್ರಮಕ್ಕೆ ಅಡಿಪಾಯ ಹಾಕಿ, ಅದನ್ನು ಅರ್ಥಪೂರ್ಣವಾಗಿ ಆಚರಿಸುವಂತೆ ಮಾಡುವಲ್ಲಿ ತಾಯಿಯ ಪಾತ್ರ ಅನನ್ಯ. ಮನೆಯನ್ನು ಒಂದು ಸಂಪ್ರದಾಯದ ಪಾಠಶಾಲೆಯನ್ನಾಗಿ ಬದಲಿಸುವ ಶಕ್ತಿ ಅವಳಿಗಿದೆ. ಹಬ್ಬದ ಆರಂಭವೇ ತಾಯಿಯ ಕೈಚಳಕದಿಂದ. ಮುಂಜಾನೆ ಹೊಸ್ತಿಲ ಮುಂದೆ ಬಿಡುವ ರಂಗೋಲಿ ಕೇವಲ ಸುಣ್ಣದ ಪುಡಿಯ ವಿನ್ಯಾಸವಲ್ಲ; ಅದು ಮನೆಯ ಮಂಗಳದ ಸಂಕೇತ. ಮಲೆನಾಡು ಮತ್ತು ಉತ್ತರ ಕರ್ನಾಟಕದ ಭಾಗಗಳಲ್ಲಿ ಹಬ್ಬಗಳ ಸಮಯದಲ್ಲಿ ಗೋಡೆಯ ಮೇಲೆ ಬಿಡಿಸುವ 'ಹಸೆ ಚಿತ್ತಾರ'ಗಳು ತಾಯಿಯ ಕಲಾತ್ಮಕ ಪರಂಪರೆಯನ್ನು ಪ್ರತಿಬಿಂಬಿಸುತ್ತವೆ. ಇದನ್ನು ಅವಳು ತನ್ನ ಹೆಣ್ಣುಮಕ್ಕಳಿಗೆ ಕಲಿಸಿಕೊಡುವುದರ ಮೂಲಕ ಒಂದು ಕಲಾ ಪರಂಪರೆಯನ್ನು ಜೀವಂತವಾಗಿರಿಸುತ್ತಾಳೆ.

ಹಬ್ಬಗಳು ಮತ್ತು ಆಚರಣೆಗಳು ಜನಪದ ಸಂಸ್ಕೃತಿಯ ಜೀವಂತ ಅಂಗಗಳಾಗಿದ್ದು, ಸಮಾಜದ ಏಕತೆ, ಭಾವನಾತ್ಮಕ ಬಾಂಧವ್ಯ ಮತ್ತು ಸಾಂಸ್ಕೃತಿಕ ಪರಂಪರೆಯನ್ನು ಪ್ರತಿಬಿಂಬಿಸುತ್ತವೆ. ಹಬ್ಬದ ಪೂಜಾ ಕ್ರಮಗಳು, ಮಂತ್ರಗಳಿಗಿಂತ ಹೆಚ್ಚಾಗಿ ಭಕ್ತಿಯ ಭಾವಕ್ಕೆ ಒತ್ತು ನೀಡುತ್ತವೆ. ದೇವರ ಮುಂದೆ ದೀಪ ಹಚ್ಚುವುದು, ಹಿರಿಯರ ಕಾಲಿಗೆ ನಮಸ್ಕರಿಸುವುದು, ದಾನ-ಧರ್ಮ ಮಾಡುವುದು—ಇವೆಲ್ಲವನ್ನೂ ತಾಯಿ ಮಕ್ಕಳಿಗೆ ಪ್ರಾಯೋಗಿಕವಾಗಿ ಕಲಿಸುತ್ತಾಳೆ. ಅವಳೇ ಈ ಎಲ್ಲಾ ಆಚರಣೆಗಳ 'ಜೀವಂತ ವಿಶ್ವಕೋಶ'.

ಸಂಕ್ರಾಂತಿ, ದೀಪಾವಳಿ, ಉಗಾದಿ ಮೊದಲಾದ ಹಬ್ಬಗಳು ಕೇವಲ ಆಚರಣೆಗಳಲ್ಲ; ಅವು ಜೀವನದ ಮೌಲ್ಯಗಳನ್ನು ಮತ್ತು ಸಂಸ್ಕೃತಿಯ ಆಳವನ್ನು ತೋರಿಸುತ್ತವೆ. ಈ ಹಬ್ಬಗಳಲ್ಲಿ ತಾಯಿಯ ಪಾತ್ರ ಅತ್ಯಂತ ಪ್ರಮುಖವಾಗಿದೆ. ತಾಯಿ ಹಬ್ಬಗಳ ಸಂದರ್ಭದಲ್ಲಿ ಸಾಂಪ್ರದಾಯಿಕ ವಿಧಿ

ವಿಧಾನಗಳನ್ನು ಪಾಲಿಸುವುದು, ಮನೆ ಸ್ವಚ್ಛತೆ ಮತ್ತು ಅಲಂಕಾರ ಮಾಡುವುದು, ಹಬ್ಬದ ವಿಶೇಷ ಆಹಾರಗಳನ್ನು ತಯಾರಿಸುವುದು ಮಕ್ಕಳಿಗೆ ಸಂಸ್ಕೃತಿಯ ಅನುಭವವನ್ನು ನೀಡುತ್ತವೆ. ಮಕ್ಕಳು ಈ ಪ್ರಕ್ರಿಯೆಯನ್ನು ಗಮನಿಸಿ, ಅದರ ಅರ್ಥ ಮತ್ತು ಮಹತ್ವವನ್ನು ಅರ್ಥಮಾಡಿಕೊಳ್ಳುತ್ತಾರೆ. ಈ ಮೂಲಕ ತಾಯಿ ಸಂಸ್ಕೃತಿಯನ್ನು ಕೇವಲ ಹೇಳುವುದಲ್ಲ, ಅದನ್ನು ಅನುಭವದ ಮೂಲಕ ಕಲಿಸುತ್ತಾಳೆ. ಹಬ್ಬಗಳು ಕುಟುಂಬದ ಸದಸ್ಯರನ್ನು ಒಂದಾಗಿಗೊಳಿಸುವಲ್ಲಿ ಪ್ರಮುಖ ಪಾತ್ರವಹಿಸುತ್ತವೆ. ಈ ಸಂದರ್ಭಗಳಲ್ಲಿ ಹಿರಿಯರು, ಬಂಧುಗಳು ಮತ್ತು ನೆರೆಹೊರೆಯವರು ಒಟ್ಟಿಗೆ ಸೇರಿ ಸಂಭ್ರಮಿಸುವುದರಿಂದ ಸಾಮಾಜಿಕ ಬಾಂಧವ್ಯಗಳು ಬಲಪಡುತ್ತವೆ. ಹಬ್ಬಗಳ ಸಂದರ್ಭದಲ್ಲಿ ನೆಂಟರಿಷ್ಟರನ್ನು ಕರೆಯುವುದು, ಅತಿಥಿ ಸತ್ಕಾರ ಮಾಡುವುದು ಮತ್ತು ಹಂಚಿಕೊಂಡು ಉಣ್ಣುವುದನ್ನು ತಾಯಿ ಕಲಿಸುತ್ತಾಳೆ. ಮಗು ಸಮಾಜದೊಂದಿಗೆ ಹೇಗೆ ಬೆರೆಯಬೇಕು ಎಂಬ ಪಾಠವನ್ನು ತಾಯಿಯ ಅತಿಥಿ ಸತ್ಕಾರದ ಗುಣದಿಂದ ಕಲಿಯುತ್ತದೆ.

ಜನಪದ ಹಬ್ಬಗಳೆಲ್ಲವೂ ಪ್ರಕೃತಿಯನ್ನು ಪೂಜಿಸುವವುಗಳೇ ಆಗಿವೆ. ಭೂಮಿ ತಾಯಿಯನ್ನು ಪೂಜಿಸುವ 'ಚಿಗರಿ ಹಬ್ಬ' ಅಥವಾ 'ಭೂಮಿ ಪೂಜೆ'ಯಂತಹ ಸಂದರ್ಭಗಳಲ್ಲಿ, ನಾವು ಉಣ್ಣುವ ಅನ್ನ ನೀಡುವ ಭೂಮಿಯನ್ನು ಹೇಗೆ ಗೌರವಿಸಬೇಕು ಎಂಬ ಪರಿಸರ ಪ್ರಜ್ಞೆಯನ್ನು ತಾಯಿ ಮಕ್ಕಳಲ್ಲಿ ಮೂಡಿಸುತ್ತಾಳೆ. ತಾಯಿ ಈ ಎಲ್ಲವನ್ನು ಸಮನ್ವಯಗೊಳಿಸುವ ಪ್ರಮುಖ ವ್ಯಕ್ತಿಯಾಗಿದ್ದು, ಕುಟುಂಬದಲ್ಲಿ ಸಂತೋಷದ ವಾತಾವರಣವನ್ನು ಸೃಷ್ಟಿಸುತ್ತಾಳೆ. ಹೀಗಾಗಿ, ಹಬ್ಬಗಳು ಮತ್ತು ಆಚರಣೆಗಳ ಮೂಲಕ ತಾಯಿ ಮಕ್ಕಳಲ್ಲಿ ಸಂಸ್ಕೃತಿಯ ಅರಿವು, ಗೌರವ ಮತ್ತು ಪಾಲ್ಗೊಳ್ಳುವಿಕೆಯ ಮನೋಭಾವವನ್ನು ಬೆಳೆಸುತ್ತಾಳೆ. ಈ ಮೂಲಕ ಜನಪದ ಸಂಸ್ಕೃತಿ ಜೀವಂತವಾಗಿರುತ್ತದೆ.

#### ❖ ಆಹಾರ ಪದ್ಧತಿ ಮತ್ತು ಸಂಸ್ಕೃತಿ :

ಆಹಾರ ಪದ್ಧತಿ ಜನಪದ ಸಂಸ್ಕೃತಿಯ ಒಂದು ಪ್ರಮುಖ ಅಂಶವಾಗಿದ್ದು, ಅದು ಒಂದು ಸಮಾಜದ ಜೀವನ ಶೈಲಿ, ಪರಿಸರ ಮತ್ತು ಆರೋಗ್ಯದೊಂದಿಗೆ ನಿಕಟವಾಗಿ ಸಂಬಂಧ ಹೊಂದಿದೆ. ಪ್ರತಿ ಪ್ರದೇಶಕ್ಕೂ ತನ್ನದೇ ಆದ ಸಾಂಪ್ರದಾಯಿಕ ಆಹಾರ ಪದ್ಧತಿ ಇರುತ್ತದೆ, ಇದು ಸ್ಥಳೀಯ ಹವಾಮಾನ, ಕೃಷಿ ಮತ್ತು ಲಭ್ಯವಿರುವ ಸಂಪನ್ಮೂಲಗಳ ಮೇಲೆ ಆಧಾರಿತವಾಗಿರುತ್ತದೆ. ತಾಯಿ ಮನೆಯಲ್ಲಿನ ಆಹಾರ ತಯಾರಿಕೆಯಲ್ಲಿ ಪ್ರಮುಖ ಪಾತ್ರವಹಿಸುತ್ತಾಳೆ. ಯುಗಾದಿಯ ಬೇವು-ಬೆಲ್ಲ, ಸಂಕ್ರಾಂತಿಯ ಎಳ್ಳು-ಬೆಲ್ಲ, ನಾಗರಪಂಚಮಿಯ ತಂಬಿಟ್ಟು - ಇವೆಲ್ಲವೂ ಕೇವಲ ತಿಂಡಿಗಳಲ್ಲ, ಆರೋಗ್ಯದ ಮಂತ್ರಗಳು. "ಹಬ್ಬದ ದಿನ ಮನೆಗೆ ಬರುವ ಹಸಿರು ತೋರಣ

ಅಮ್ಮನ ಪ್ರೀತಿಯ ಸಂಕೇತವಾದರೆ, ಮನೆಯ ತುಂಬ ಪಸರಿಸುವ ಅಡುಗೆಯ ಘಮಲು ನಮ್ಮ ಪರಂಪರೆಯ ಅಸ್ತಿತ್ವ." ಋತುಮಾನಕ್ಕೆ ತಕ್ಕಂತೆ ಅಡುಗೆ ಮಾಡುವ ಜ್ಞಾನ ತಾಯಂದಿರಿಗೆ ಸಹಜವಾಗಿಯೇ ಇರುತ್ತದೆ. ಅವಳು ತಯಾರಿಸುವ ಸಾಂಪ್ರದಾಯಿಕ ಆಹಾರಗಳು ಕೇವಲ ರುಚಿಗೆ ಮಾತ್ರ ಸೀಮಿತವಾಗಿರದೆ, ಅವು ಆರೋಗ್ಯಕರವಾಗಿದ್ದು, ಪೋಷಕಾಂಶಗಳಿಂದ ಕೂಡಿರುತ್ತವೆ. ಉದಾಹರಣೆಗೆ, ಹಬ್ಬಗಳ ಸಂದರ್ಭದಲ್ಲಿ ತಯಾರಿಸುವ ವಿಶೇಷ ತಿಂಡಿಗಳು ಸಂಸ್ಕೃತಿಯ ಪ್ರತಿಬಿಂಬವಾಗಿವೆ. ಈ ಆಹಾರ ಪದ್ಧತಿಗಳು ಪೀಳಿಗೆಯಿಂದ ಪೀಳಿಗೆಗೆ ತಾಯಿಯ ಮೂಲಕ ಸಾಗುತ್ತವೆ.

ಆಹಾರ ತಯಾರಿಕೆಯ ವಿಧಾನಗಳು, ಉಪಯೋಗಿಸುವ ಪದಾರ್ಥಗಳು ಮತ್ತು ಅವುಗಳಿಗೆ ಸಂಬಂಧಿಸಿದ ಆಚರಣೆಗಳು ಸಂಸ್ಕೃತಿಯ ಭಾಗಗಳಾಗಿವೆ. ಮಕ್ಕಳು ಈ ಪ್ರಕ್ರಿಯೆಯಲ್ಲಿ ಭಾಗವಹಿಸುವುದರಿಂದ, ಅವರು ತಮ್ಮ ಸಂಸ್ಕೃತಿಯನ್ನು ಅರ್ಥಮಾಡಿಕೊಳ್ಳುತ್ತಾರೆ ಮತ್ತು ಅದನ್ನು ಗೌರವಿಸಲು ಕಲಿಯುತ್ತಾರೆ. ಇಂದಿನ ವೇಗದ ಜೀವನದಲ್ಲಿ ಫಾಸ್ಟ್ ಫುಡ್ ಸಂಸ್ಕೃತಿ ಹೆಚ್ಚಾಗುತ್ತಿರುವ ಹಿನ್ನೆಲೆಯಲ್ಲಿ, ಸಾಂಪ್ರದಾಯಿಕ ಆಹಾರ ಪದ್ಧತಿಗಳು ನಿಧಾನವಾಗಿ ಮರೆಯಾಗುತ್ತಿರುವುದು ಗಮನಾರ್ಹವಾಗಿದೆ. ಇಂತಹ ಸಂದರ್ಭದಲ್ಲಿ ತಾಯಿ ತನ್ನ ಮಕ್ಕಳಿಗೆ ಸಾಂಪ್ರದಾಯಿಕ ಆಹಾರದ ಮಹತ್ವವನ್ನು ತಿಳಿಸಿ, ಅದನ್ನು ಉಳಿಸುವಲ್ಲಿ ಪ್ರಮುಖ ಪಾತ್ರವಹಿಸಬೇಕು. ಆಹಾರ ಪದ್ಧತಿ ಕೇವಲ ಜೀವನ ನಿರ್ವಹಣೆಯ ಸಾಧನವಲ್ಲ; ಅದು ಸಂಸ್ಕೃತಿಯ ಪ್ರತಿಬಿಂಬವಾಗಿದೆ. ತಾಯಿ ಈ ಸಂಸ್ಕೃತಿಯನ್ನು ಉಳಿಸುವಲ್ಲಿ ಮತ್ತು ಮುಂದಿನ ಪೀಳಿಗೆಗೆ ಹಸ್ತಾಂತರಿಸುವಲ್ಲಿ ಪ್ರಮುಖ ಪಾತ್ರವಹಿಸುತ್ತಾಳೆ.

#### ❖ ಆಧುನಿಕ ಸವಾಲುಗಳು :

ಇಂದಿನ ಆಧುನಿಕ ಯುಗದಲ್ಲಿ ಜಾಗತೀಕರಣ, ನಗರೀಕರಣ ಮತ್ತು ತಂತ್ರಜ್ಞಾನದ ವೇಗದ ಅಭಿವೃದ್ಧಿಯ ಪರಿಣಾಮವಾಗಿ ಜನಪದ ಸಂಸ್ಕೃತಿ ಹಲವಾರು ಸವಾಲುಗಳನ್ನು ಎದುರಿಸುತ್ತಿದೆ. ಪಾಶ್ಚಾತ್ಯ ಸಂಸ್ಕೃತಿಯ ಪ್ರಭಾವ ಹೆಚ್ಚಾಗುತ್ತಿರುವ ಹಿನ್ನೆಲೆಯಲ್ಲಿ, ನಮ್ಮ ಸ್ಥಳೀಯ ಸಂಪ್ರದಾಯಗಳು ಮತ್ತು ಮೌಲ್ಯಗಳು ನಿಧಾನವಾಗಿ ಮರೆಯಾಗುತ್ತಿರುವುದು ಕಂಡುಬರುತ್ತದೆ. ಯುವ ಪೀಳಿಗೆ ಹೆಚ್ಚು ಆಧುನಿಕ ಜೀವನ ಶೈಲಿಯತ್ತ ಆಕರ್ಷಿತರಾಗುತ್ತಿದ್ದು, ಜನಪದ ಸಂಸ್ಕೃತಿಯ ಕಡೆ ಆಸಕ್ತಿ ಕಡಿಮೆಯಾಗುತ್ತಿದೆ. ನ್ಯೂಕ್ಲಿಯರ್ ಕುಟುಂಬ ವ್ಯವಸ್ಥೆಯ ಹೆಚ್ಚಳವೂ ಒಂದು ಪ್ರಮುಖ ಸವಾಲಾಗಿದೆ. ಹಿಂದಿನ ಕಾಲದಲ್ಲಿ ಅವಿಭಕ್ತ ಕುಟುಂಬಗಳಲ್ಲಿ ಹಿರಿಯರು ಮಕ್ಕಳಿಗೆ ಸಂಸ್ಕೃತಿ, ಆಚರಣೆಗಳು ಮತ್ತು ಕಥೆಗಳನ್ನು ಕಲಿಸುತ್ತಿದ್ದರು. ಆದರೆ ಇಂದಿನ ವಿಭಕ್ತ ಕುಟುಂಬಗಳಲ್ಲಿ ಈ ಅವಕಾಶ ಕಡಿಮೆಯಾಗಿದೆ. ಇದರ

ಪರಿಣಾಮವಾಗಿ, ಜನಪದ ಸಂಸ್ಕೃತಿಯು ಪೀಳಿಗೆಯಿಂದ ಪೀಳಿಗೆಗೆ ಸಾಗುವ ಪ್ರಕ್ರಿಯೆ ನಿಧಾನವಾಗಿ ಕುಂಠಿತವಾಗುತ್ತಿದೆ. ತಂತ್ರಜ್ಞಾನ ಮತ್ತು ಸಾಮಾಜಿಕ ಮಾಧ್ಯಮಗಳ ಪ್ರಭಾವದಿಂದ ಮಕ್ಕಳ ಜೀವನದಲ್ಲಿ ಬದಲಾವಣೆಗಳು ಕಂಡುಬರುತ್ತಿವೆ. ಮಕ್ಕಳು ಹೆಚ್ಚು ಸಮಯವನ್ನು ಮೊಬೈಲ್, ಟಿವಿ ಮತ್ತು ಇಂಟರ್ನೆಟ್ ಬಳಕೆಯಲ್ಲಿ ಕಳೆಯುವುದರಿಂದ, ಜೋಗುಳಗಳು, ಕಥೆಗಳು ಮತ್ತು ಸಂಪ್ರದಾಯಿಕ ಚಟುವಟಿಕೆಗಳಿಂದ ದೂರವಾಗುತ್ತಿದ್ದಾರೆ. ಇದರಿಂದ ಸಂಸ್ಕೃತಿಯೊಂದಿಗೆ ಅವರ ನಂಟು ನಿಧಾನವಾಗಿ ದುರ್ಬಲವಾಗುತ್ತಿದೆ. ಇದಲ್ಲದೆ, ಸಾಂಪ್ರದಾಯಿಕ ಆಹಾರ ಪದ್ಧತಿ ಮತ್ತು ಆಚರಣೆಗಳ ಬದಲು ವೇಗದ ಮತ್ತು ಸೌಕರ್ಯಪೂರ್ಣ ಜೀವನ ಶೈಲಿ ಹೆಚ್ಚಾಗುತ್ತಿರುವುದರಿಂದ, ಸಂಸ್ಕೃತಿಯ ಮೂಲ ಅಂಶಗಳು ಕಳೆದುಹೋಗುವ ಅಪಾಯ ಎದುರಾಗಿದೆ. ಹೀಗಾಗಿ, ಈ ಸವಾಲುಗಳನ್ನು ಎದುರಿಸಲು ತಾಯಿ ಮತ್ತು ಕುಟುಂಬದ ಸದಸ್ಯರು ಸಂಸ್ಕೃತಿಯನ್ನು ಉಳಿಸುವಲ್ಲಿ ಜಾಗೃತರಾಗಬೇಕು.

### ಸಮಾರೋಪ :

ತಾಯಿ ಮತ್ತು ಜನಪದ ಸಂಸ್ಕೃತಿ ಪರಸ್ಪರ ಅವಿಭಾಜ್ಯ ಸಂಬಂಧ ಹೊಂದಿವೆ. ತಾಯಿ ಕೇವಲ ಒಂದು ಕುಟುಂಬದ ಸದಸ್ಯೆಯಲ್ಲ, ಸಂಸ್ಕೃತಿಯ ಜೀವನಾಡಿಯಾಗಿದ್ದಾಳೆ. ಅವಳು ತನ್ನ ಪ್ರೀತಿ, ಕಾಳಜಿ ಮತ್ತು ಜ್ಞಾನದಿಂದ ಮಕ್ಕಳಲ್ಲಿ ಮೌಲ್ಯಗಳನ್ನು ಬೆಳೆಸುವುದರ ಜೊತೆಗೆ, ಜನಪದ ಸಂಸ್ಕೃತಿಯ ಪರಂಪರೆಯನ್ನು ಮುಂದಿನ ಪೀಳಿಗೆಗೆ ಹಸ್ತಾಂತರಿಸುವ ಮಹತ್ವದ ಕಾರ್ಯವನ್ನು ನಿರ್ವಹಿಸುತ್ತಾಳೆ.

“ಯಾರು ಇದ್ದರು ನನ್ನ ತಾಯ್ವನ್ನೊಲರ |

ಸಾವಿರಕೊಳ್ಳಿ ಒಲಿಯಾಗ | ಇದ್ದಾರ

ಜ್ಯೋತಿ ನೀನ್ಯಾರು ಹೋಲ್ಯಾರ”

ತಾಯಿ ಜನಪದ ಸಂಸ್ಕೃತಿಯ ಪ್ರಮುಖ ಸಂರಕ್ಷಕಿ. ಜೋಗುಳಗಳು, ಜನಪದ ಕಥೆಗಳು, ಹಬ್ಬಗಳು, ಆಹಾರ

ಪದ್ಧತಿಗಳು ಮತ್ತು ದೈನಂದಿನ ಜೀವನದ ಮೂಲಕ ತಾಯಿ ಸಂಸ್ಕೃತಿಯನ್ನು ಜೀವಂತವಾಗಿರಿಸುತ್ತಾಳೆ. ಇವುಗಳ ಮೂಲಕ ಮಕ್ಕಳು ತಮ್ಮ ಮೂಲಗಳನ್ನು ಅರಿತುಕೊಂಡು, ಮೌಲ್ಯಧಾರಿತ ಜೀವನವನ್ನು ರೂಪಿಸಿಕೊಳ್ಳುತ್ತಾರೆ.

ಆಧುನಿಕ ಯುಗದಲ್ಲಿ ಸಂಸ್ಕೃತಿಗೆ ಎದುರಾಗುತ್ತಿರುವ ಸವಾಲುಗಳ ನಡುವೆಯೂ, ತಾಯಿ ತನ್ನ ಜವಾಬ್ದಾರಿಯನ್ನು ಅರಿತು ಸಂಸ್ಕೃತಿಯನ್ನು ಉಳಿಸುವಲ್ಲಿ ಪ್ರಮುಖ ಪಾತ್ರವಹಿಸಬೇಕು. ತಂತ್ರಜ್ಞಾನವನ್ನು ಸಹಕಾರಿಯಾಗಿ ಬಳಸಿಕೊಂಡು ಸಂಸ್ಕೃತಿಯನ್ನು ಹೊಸ ರೂಪದಲ್ಲಿ ಮಕ್ಕಳಿಗೆ ಪರಿಚಯಿಸಬೇಕು. ಕುಟುಂಬ ಮತ್ತು ಸಮಾಜವೂ ಈ ಪ್ರಕ್ರಿಯೆಯಲ್ಲಿ ಸಹಕರಿಸಬೇಕು. ಹೀಗಾಗಿ, ಜನಪದ ಸಂಸ್ಕೃತಿಯ ಉಳಿವು ಮತ್ತು ಬೆಳವಣಿಗೆಗಾಗಿ ತಾಯಿಯ ಪಾತ್ರವನ್ನು ಗುರುತಿಸಿ, ಅವಳಿಗೆ ಅಗತ್ಯವಾದ ಗೌರವ ಮತ್ತು ಬೆಂಬಲವನ್ನು ನೀಡುವುದು ಅತ್ಯಂತ ಅಗತ್ಯವಾಗಿದೆ.

ತಾಯಿ ಮತ್ತು ಜನಪದ ಸಂಸ್ಕೃತಿ ಒಂದೇ ನಾಣ್ಯದ ಎರಡು ಮುಖಗಳು. ತಾಯಿ ಇಲ್ಲದೆ ಜನಪದ ಉಳಿಯಲಾರದು, ಜನಪದವಿಲ್ಲದೆ ತಾಯಿಯ ಅರಿವು ಪೂರ್ಣವಾಗಲಾರದು. ಮಗುವಿನ ಮೊದಲ ಪಾಠಶಾಲೆಯಾದ 'ಮನೆ'ಯಲ್ಲಿ ಸಾಂಸ್ಕೃತಿಕ ದೀಪವನ್ನು ಹಚ್ಚುವ ಜವಾಬ್ದಾರಿ ತಾಯಿಯ ಮೇಲಿದೆ. ಪರಂಪರೆಯ ಜೀವನಾಡಿಯಾದ ತಾಯಿಯನ್ನು ಮತ್ತು ಅವಳು ಉಳಿಸಿದ ಸಂಸ್ಕೃತಿಯನ್ನು ಗೌರವಿಸುವುದು ನಮ್ಮೆಲ್ಲರ ಕರ್ತವ್ಯ.

### ಆಕರ ಗ್ರಂಥಗಳು :

೦೧. ಸಂ. ರಾಜಪ್ಪ ದಳವಾಯಿ. ಕನ್ನಡ ಸಾಹಿತ್ಯ ಕೋಶ
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೦೪. ಸಂ. ಡಾ. ನಾಗರಾಜ ಮುರಗೋಡ. ಜನಪದ



ಕನ್ನಡ ವಚನ ಸಾಹಿತ್ಯದಲ್ಲಿ ಕೌಟುಂಬಿಕ ಪರಿಕಲ್ಪನೆ

ಶ್ರೀಮತಿ. ಜಯಮಾಲಾ ಮಾಕಾ

ಸಹಾಯಕ ಪ್ರಾಧ್ಯಾಪಕರು

ಕನ್ನಡ ಅಧ್ಯಯನ ಮತ್ತು ಸಂಶೋಧನ ವಿಭಾಗ, ಶರಣಬಸವ ವಿಶ್ವವಿದ್ಯಾಲಯ, ಕಲಬುರಗಿ.

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ಕನ್ನಡ ವಚನ ಸಾಹಿತ್ಯವು ದ್ವಂದ್ವ ಶತಮಾನದ ಭಕ್ತಿ-ಸಾಮಾಜಿಕ ಚಳವಳಿಯ ಜೀವಂತ ಸಾಕ್ಷಿಯಾಗಿದ್ದು, ಮಾನವ ಜೀವನದ ಎಲ್ಲಾ ಆಯಾಮಗಳನ್ನು ಆಳವಾಗಿ ಸ್ಪರ್ಶಿಸುತ್ತದೆ. ವಿಶೇಷವಾಗಿ, ಕುಟುಂಬ ಎಂಬ ಸಾಮಾಜಿಕ ಘಟಕದ ಕುರಿತು ವಚನಕಾರರು ನೀಡಿದ ಚಿಂತನೆಗಳು ಅತ್ಯಂತ ಪ್ರಗತಿಪರವಾಗಿವೆ. ಈ ಲೇಖನದಲ್ಲಿ ವಚನ ಸಾಹಿತ್ಯದಲ್ಲಿನ ಕೌಟುಂಬಿಕ ಪರಿಕಲ್ಪನೆಯನ್ನು ವಿಸ್ತೃತವಾಗಿ ಪರಿಶೀಲಿಸಿ, ಕೆಲವು ಪ್ರಮುಖ ವಚನಗಳನ್ನು ಮೂಲ ಸಂಪುಟ ಹಾಗೂ ಸಂಖ್ಯೆ ಸಹಿತ ವಿಶ್ಲೇಷಿಸಲಾಗಿದೆ.

ಗೃಹಸ್ಥಾಶ್ರಮ ಮತ್ತು ಕಾಯಕದ ತತ್ವ:

ವಚನ ಸಾಹಿತ್ಯದಲ್ಲಿ ಕುಟುಂಬದ ಆರ್ಥಿಕ ಮತ್ತು ನೈತಿಕ ಆಧಾರವನ್ನು "ಕಾಯಕ" ಎಂಬ ತತ್ವದ ಮೂಲಕ ವಿವರಿಸಲಾಗಿದೆ. ಬಸವಣ್ಣನವರ ವಚನಗಳಲ್ಲಿ ಇದು ಅತ್ಯಂತ ಸ್ಪಷ್ಟವಾಗಿದೆ:

"ಕಾಯಕವೇ ಕೈಲಾಸ  
ಕಾಯಕವಿಲ್ಲದೆ ಭಕ್ತಿಯಿಲ್ಲ  
ಕೂಡಲಸಂಗಮದೇವಾ!"

(ಬಸವಣ್ಣ ವಚನ, ವಚನ ಸಂಪುಟ-1,  
ವಚನ ಸಂಖ್ಯೆ: 345)

ಈ ವಚನದ ವಿಶ್ಲೇಷಣೆಯಲ್ಲಿ, ಕುಟುಂಬವು ದುಡಿಮೆ ಮತ್ತು ಸ್ವಾವಲಂಬನೆಯ ಮೇಲೆ ನಿರ್ಮಾಣವಾಗಬೇಕು ಎಂಬುದು ಸ್ಪಷ್ಟವಾಗುತ್ತದೆ. ಕುಟುಂಬದ ಸದಸ್ಯರು ಕಾಯಕದ ಮೂಲಕ ತಮ್ಮ ಜೀವನವನ್ನು ಸಾಗಿಸಿದಾಗ ಮಾತ್ರ ಆ ಕುಟುಂಬ ನೈತಿಕವಾಗಿ ದೃಢವಾಗುತ್ತದೆ. ಈ ತತ್ವವು ಕುಟುಂಬವನ್ನು ಶೋಷಣೆಯಿಂದ ಮುಕ್ತಗೊಳಿಸಿ, ಅದನ್ನು ಒಂದು ಗೌರವಯುತ ಜೀವನದ ಕೇಂದ್ರವನ್ನಾಗಿ ಮಾಡುತ್ತದೆ.

ದಾಸೋಹ ಮತ್ತು ಕುಟುಂಬದ ಹಂಚಿಕೆ ತತ್ವ:

ವಚನ ಸಾಹಿತ್ಯದಲ್ಲಿ ಕುಟುಂಬದ ಒಳಗಿನ ಸಂಬಂಧಗಳನ್ನು ಬಲಪಡಿಸುವ ಪ್ರಮುಖ ತತ್ವವೆಂದರೆ "ದಾಸೋಹ". ಇದು ಸಂಪಾದನೆಯ ಹಂಚಿಕೆಯನ್ನು ಸೂಚಿಸುತ್ತದೆ.

"ಉಳಿದುಕೊಂಡು ಊಟ ಮಾಡುವವನೇ  
ಲಿಂಗವಂತನಲ್ಲ  
ಹಂಚಿ ಊಟ ಮಾಡುವವನೇ  
ಲಿಂಗವಂತನು"

(ಬಸವಣ್ಣ ವಚನ, ವಚನ ಸಂಪುಟ-2,  
ವಚನ ಸಂಖ್ಯೆ: 528)

ಈ ವಚನವು ಕುಟುಂಬದ ನೈತಿಕತೆಯನ್ನು ಸ್ಪಷ್ಟಪಡಿಸುತ್ತದೆ. ಕುಟುಂಬವು ಕೇವಲ ಸ್ವಾರ್ಥದ ಮೇಲೆ ನಿಂತಿರಬಾರದು; ಅದು ಹಂಚಿಕೆ ಮತ್ತು ಸಹಚಾಲ್ಪಿಯ ಮೇಲೆ ನಿರ್ಮಾಣವಾಗಬೇಕು. ಈ ಚಿಂತನೆ ಕುಟುಂಬವನ್ನು ಒಂದು ಸಾಮಾಜಿಕ ಹೊಣೆಗಾರಿಕೆಯ ಘಟಕವನ್ನಾಗಿ ರೂಪಿಸುತ್ತದೆ.

ದಾಂಪತ್ಯ ಸಂಬಂಧಗಳ ಆಧ್ಯಾತ್ಮಿಕ ಪರಿಕಲ್ಪನೆ:

ವಚನ ಸಾಹಿತ್ಯದಲ್ಲಿ ದಾಂಪತ್ಯವು ಕೇವಲ ಸಾಂಸಾರಿಕ ಸಂಬಂಧವಲ್ಲ; ಅದು ಆಧ್ಯಾತ್ಮಿಕ ಅನುಭವವಾಗಿರಬೇಕು ಎಂಬುದು ಸ್ಪಷ್ಟವಾಗಿದೆ. ಅಕ್ಕಮಹಾದೇವಿಯ ವಚನಗಳಲ್ಲಿ ಈ ಚಿಂತನೆ ಉಜ್ವಲವಾಗಿ ವ್ಯಕ್ತವಾಗುತ್ತದೆ:

"ನಾನೊಬ್ಬಳು ಚನ್ನಮಲ್ಲಿಕಾರ್ಜುನನ  
ಸಂಗಾತಿ  
ಇಹಲೋಕದ ಗಂಡನಿಗೆ ಬಾಧ್ಯಳಲ್ಲ"

(ಅಕ್ಕಮಹಾದೇವಿ ವಚನ, ವಚನ ಸಂಪುಟ-  
1, ವಚನ ಸಂಖ್ಯೆ: 127)

ಈ ವಚನದ ವಿಶ್ಲೇಷಣೆಯಲ್ಲಿ, ಅಕ್ಕಮಹಾದೇವಿಯವರು ದಾಂಪತ್ಯದ ಪರಿಕಲ್ಪನೆಯನ್ನು ಸಂಪೂರ್ಣವಾಗಿ ಮರುಪರಿಗಣಿಸಿದ್ದಾರೆ. ಅವರು ಸಾಂಸಾರಿಕ ಬಂಧನಗಳನ್ನು ಮೀರಿ, ಆತ್ಮೀಯ ಸಂಬಂಧವನ್ನು ಪ್ರಧಾನವಾಗಿಸಿದ್ದಾರೆ. ಇದು ಮಹಿಳೆಯ ಸ್ವಾತಂತ್ರ್ಯ ಮತ್ತು ಆತ್ಮಗೌರವವನ್ನು ಪ್ರತಿಪಾದಿಸುತ್ತದೆ.

### ಮಹಿಳೆಯ ಆತ್ಮಗೌರವ ಮತ್ತು ಕುಟುಂಬದ ಮರುಸಂರಚನೆ:

ವಚನ ಸಾಹಿತ್ಯದಲ್ಲಿ ಮಹಿಳೆಯ ಸ್ಥಾನವನ್ನು ಉನ್ನತ ಮಟ್ಟಕ್ಕೆ ಏರಿಸಲಾಗಿದೆ. ಅಕ್ಕಮಹಾದೇವಿಯ ಮತ್ತೊಂದು ವಚನ:

“ದೇಹವೆಂಬ ಮನೆಗೆ ಬದ್ಧಳಾದೆ  
ಮನವೆಂಬ ಗಂಡನಿಗೆ ಸಿಕ್ಕಿದೆ”

(ಅಕ್ಕಮಹಾದೇವಿ ವಚನ, ವಚನ ಸಂಪುಟ-  
2, ವಚನ ಸಂಖ್ಯೆ: 245)

ಈ ವಚನವು ಮಹಿಳೆಯ ಆಂತರಿಕ ಸ್ವಾತಂತ್ರ್ಯವನ್ನು ಪ್ರತಿಪಾದಿಸುತ್ತದೆ. “ದೇಹ” ಮತ್ತು “ಮನ” ಎಂಬ ರೂಪಕಗಳ ಮೂಲಕ ಮಹಿಳೆಯ ಆತ್ಮೀಯತೆ ಮತ್ತು ಆಧ್ಯಾತ್ಮಿಕತೆಯನ್ನು ಅವರು ವಿವರಿಸಿದ್ದಾರೆ. ಇದು ಕುಟುಂಬದಲ್ಲಿ ಮಹಿಳೆಯ ಸಮಾನ ಸ್ಥಾನವನ್ನು ಸೂಚಿಸುತ್ತದೆ.

### ವಿಶ್ವಕುಟುಂಬದ ಪರಿಕಲ್ಪನೆ:

ವಚನ ಸಾಹಿತ್ಯದಲ್ಲಿ ಕುಟುಂಬದ ಪರಿಕಲ್ಪನೆ ಸೀಮಿತವಾಗಿಲ್ಲ; ಅದು ವಿಶ್ವಮಾನವೀಯ ಮಟ್ಟಕ್ಕೆ ವಿಸ್ತರಿಸುತ್ತದೆ. ಅಲ್ಲಮಪ್ರಭುವಿನ ವಚನದಲ್ಲಿ ಇದು ಸ್ಪಷ್ಟವಾಗಿದೆ:

“ಎಲ್ಲರೂ ಒಂದೇ ಕುಲದವರು  
ಎಲ್ಲರೂ ಒಂದೇ ದೇವರ ಮಕ್ಕಳು.  
ಗುಹೇಶ್ವರಾ!”

(ಅಲ್ಲಮಪ್ರಭು ವಚನ, ವಚನ ಸಂಪುಟ-1,  
ವಚನ ಸಂಖ್ಯೆ: 68)

ಈ ವಚನವು ಕುಟುಂಬವನ್ನು ಸಂಪೂರ್ಣ ಮಾನವಕುಲಕ್ಕೆ ವಿಸ್ತರಿಸುತ್ತದೆ. ಜಾತಿ, ವರ್ಣ ಮತ್ತು ಲಿಂಗ ಬೇಧಗಳನ್ನು ತಿರಸ್ಕರಿಸಿ, ಎಲ್ಲರನ್ನು ಒಂದೇ ಕುಟುಂಬದ ಸದಸ್ಯರಾಗಿ ಪರಿಗಣಿಸುವುದು ವಚನ ಸಾಹಿತ್ಯದ ಪ್ರಮುಖ ಲಕ್ಷಣವಾಗಿದೆ.

### ಕುಟುಂಬದ ಒಳಗಿನ ನೈತಿಕತೆ ಮತ್ತು ವಿಮರ್ಶೆ:

ವಚನಕಾರರು ಕುಟುಂಬದ ಒಳಗಿನ ನೈತಿಕತೆಯ ಮೇಲೆ ಹೆಚ್ಚಿನ ಒತ್ತಡ ನೀಡಿದ್ದಾರೆ. ಬಸವಣ್ಣನವರ ಈ ವಚನವು ಕುಟುಂಬದ ಒಳಗಿನ ನೈತಿಕತೆಯನ್ನು ಪ್ರಶ್ನಿಸುತ್ತದೆ:

“ಮನೆಯೊಳಗೇ ದ್ವೇಷವಿಟ್ಟವನು  
ಹೊರಗೆ ಭಕ್ತಿ ತೋರಿದರೆ ಏನು  
ಪ್ರಯೋಜನ?”

(ಬಸವಣ್ಣ ವಚನ, ವಚನ ಸಂಪುಟ-3,  
ವಚನ ಸಂಖ್ಯೆ: 712)

ಈ ವಚನವು ಕುಟುಂಬದ ಒಳಗಿನ ಸಂಬಂಧಗಳು ಶುದ್ಧವಾಗಿರದಿದ್ದರೆ, ಹೊರಗಿನ ಧಾರ್ಮಿಕ ಆಚರಣೆಗಳಿಗೆ ಅರ್ಥವಿಲ್ಲ ಎಂಬುದನ್ನು ಸ್ಪಷ್ಟಪಡಿಸುತ್ತದೆ. ಕುಟುಂಬವು ಪ್ರೀತಿ ಮತ್ತು ಸತ್ಯದ ಮೇಲೆ ನಿರ್ಮಾಣವಾಗಿರಬೇಕು.

### ಕಾಯಕ-ದಾಸೋಹ-ಸಮಾನತೆ:

ವಚನ ಸಾಹಿತ್ಯದಲ್ಲಿ ಕುಟುಂಬದ ಪರಿಕಲ್ಪನೆಯನ್ನು ಸಮಗ್ರವಾಗಿ ಅರ್ಥಮಾಡಿಕೊಳ್ಳಲು “ಕಾಯಕ, ದಾಸೋಹ ಮತ್ತು ಸಮಾನತೆ” ಎಂಬ ಮೂರು ತತ್ವಗಳು ಮುಖ್ಯವಾಗಿವೆ. ಇವು ಕೌಟುಂಬಿಕ ತ್ರಿವೇಣಿ ಸಂಗಮಗಳಾಗಿವೆ. ಈ ತತ್ವಗಳು ಕುಟುಂಬವನ್ನು ನೈತಿಕವಾಗಿ ಬಲಪಡಿಸುತ್ತವೆ. ಚನ್ನಬಸವಣ್ಣನವರ ವಚನದಲ್ಲಿ ಈ ಚಿಂತನೆ ಕಾಣುತ್ತದೆ.

“ಕಾಯಕ ದಾಸೋಹವಿಲ್ಲದ ಮನೆ  
ಶಿವನಿಲಯವಲ್ಲ”

(ಚನ್ನಬಸವಣ್ಣ ವಚನ, ವಚನ ಸಂಪುಟ-1,  
ವಚನ ಸಂಖ್ಯೆ: 98)

ಈ ವಚನವು ಕುಟುಂಬವು ಕಾಯಕ ಮತ್ತು ದಾಸೋಹದ ತತ್ವಗಳ ಮೇಲೆ ನಿರ್ಮಾಣವಾಗಬೇಕು ಎಂಬುದನ್ನು ಸ್ಪಷ್ಟಪಡಿಸುತ್ತದೆ.

“ಸತಿ-ಪತಿ ಒಂದಾದಂತೆ ಭಕ್ತ-ಶಿವ ಒಂದಾದರೆ,  
ಬೇರೆದೇನೂ ಉಳಿಯದು”

ಅಮ್ಮಗೆ ರಾಯಮ್ಮನ ವಚನದಲ್ಲಿ ಕಾಣುವ ಮುಖ್ಯ ವಿಚಾರ ಆತ್ಮ-ಪರಮಾತ್ಮ, ಅಂತರಂಗ ಶುದ್ಧತೆ, ಮನಸ್ಸಿನ ಏಕಾಗ್ರತೆ, ಶಿವನೊಂದಿಗೆ ಏಕತೆಯೇ ನಿಜವಾದ ಸುಖ ಎಂಬುವುದು ಕಾಣುತ್ತವೆ.

### ಆಧುನಿಕ ಸಂದರ್ಭದಲ್ಲಿ ಮರುಪರಿಶೀಲನೆ:

ಇಂದಿನ ಸಮಾಜದಲ್ಲಿ ಕುಟುಂಬ ವ್ಯವಸ್ಥೆ ಬದಲಾಗುತ್ತಿದೆ. ವೈಯಕ್ತಿಕತೆ, ಆರ್ಥಿಕ ಒತ್ತಡ ಮತ್ತು ಮೌಲ್ಯಗಳ ಕುಸಿತ ಇವುಗಳ ನಡುವೆ ವಚನ ಸಾಹಿತ್ಯದ ಕೌಟುಂಬಿಕ ಪರಿಕಲ್ಪನೆ ಅತ್ಯಂತ ಪ್ರಾಸಂಗಿಕವಾಗಿದೆ. ವಚನಕಾರರು ನೀಡಿದ

ಸಮಾನತೆ, ಪ್ರೀತಿ ಮತ್ತು ನೈತಿಕತೆ ಎಂಬ ಮೌಲ್ಯಗಳು ಇಂದಿನ ಕುಟುಂಬವನ್ನು ಬಲಪಡಿಸಲು ಸಹಾಯಕವಾಗುತ್ತವೆ.

#### ಸಮಗ್ರ ನಿರ್ಣಯ:

ಕನ್ನಡ ವಚನ ಸಾಹಿತ್ಯದಲ್ಲಿ ಕೌಟುಂಬಿಕ ಪರಿಕಲ್ಪನೆ ಒಂದು ಆಳವಾದ ಮಾನವೀಯ ಮತ್ತು ಆಧ್ಯಾತ್ಮಿಕ ಚಿಂತನೆಯಾಗಿದೆ. ಇದು ಸಾಂಪ್ರದಾಯಿಕ ಕುಟುಂಬದ ಮಿತಿಗಳನ್ನು ಮೀರಿ, ಅದನ್ನು ಒಂದು ನೈತಿಕ ಮತ್ತು ಆಧ್ಯಾತ್ಮಿಕ ಸಂಸ್ಥೆಯಾಗಿ ಪರಿವರ್ತಿಸುತ್ತದೆ. ವಚನಗಳಲ್ಲಿನ ಉದಾಹರಣೆಗಳು ಈ ಚಿಂತನೆಗಳನ್ನು ಸ್ಪಷ್ಟವಾಗಿ ಪ್ರತಿಪಾದಿಸುತ್ತವೆ.

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ಕನ್ನಡ ವಚನ ಸಾಹಿತ್ಯದಲ್ಲಿ ಕೌಟುಂಬಿಕ ಪರಿಕಲ್ಪನೆ

ಡಾ. ಚನ್ನಮ್ಮ ಸಿದ್ಧಾಮಪ್ಪ

ಸಿ/ಒ ನಾಗೇಶ ಅಲ್ಪಾ

ಸಹಾಯಕ ಪ್ರಾಧ್ಯಾಪಕರು

ಕನ್ನಡ ಅಧ್ಯಯನ ಮತ್ತು ಸಂಶೋಧನ ವಿಭಾಗ

ಶರಣಬಸವ ವಿಶ್ವವಿದ್ಯಾಲಯ, ಕಲಬುರಗಿ

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ಜನರ ಸಾಮಾಜಿಕ ಜೀವನಕ್ಕೆ ಒಂದು ನೆಲೆಯನ್ನು ಮತ್ತು ಸ್ಥಿರತೆಯನ್ನು ಕೊಡುವುದು ಕುಟುಂಬ. ಉಳಿದ ಸಂಸ್ಥೆಗಳಿಗಿಂತ ಕುಟುಂಬವು ಹೆಚ್ಚು ಶಾಶ್ವತವೂ ಪ್ರಭಾವಿಯೂ ಆಗಿದೆ. ಈ ಮೂಲಕ ಕೌಟುಂಬಿಕ ಸಂಬಂಧಗಳು ವ್ಯಕ್ತಿಯ ವೈಯಕ್ತಿಕ ಜೀವನಕ್ಕೆ ಸಂಬಂಧಿಸಿದ್ದುದಾಗಿದ್ದರೂ ಸಾಮಾಜಿಕ ಬದುಕಿಗೂ ಕಾರಣ ಪರಿಣಾಮ ಬೀರುವಂಥಾಗಿದೆ. ಮನುಷ್ಯ ತನ್ನ ಜೀವನದ ಸುಂದರ ಕ್ಷಣಗಳ ಪ್ರತೀಕ್ಷೆಯನ್ನು ತನ್ನ ಮನೆ ಅಥವಾ ಕುಟುಂಬದಲ್ಲಿ ಮಾಡುವುದೇ ಹೆಚ್ಚು. ಅದರಂತೆ ಜೀವನದ ಅತ್ಯಂತ ಆನಂದದಾಯಕ ದಿನಗಳನ್ನು ಕಳೆಯುವುದು ಕುಟುಂಬದಲ್ಲಿಯೇ, ಅಂತೇ ಸರ್ವಜ್ಞ ಕವಿ “ಬೆಚ್ಚನೆ ಮನೆ, ವೆಚ್ಚಕ್ಕೆ ಹೊನ್ನು ಹೇಳಿ ಜೀವನಸಂಗಾತಿ ಇಚ್ಛೆಯರಿತು ನಡೆದರೆ ಅದೇ ಸ್ವರ್ಗ” ಎಂದು ಹೇಳಿರಬಹುದಾಗಿದೆ.

12ನೆಯ ಶತಮಾನದಲ್ಲಿ ಶರಣರು ಕುಟುಂಬದ ಪ್ರಾಮುಖ್ಯತೆಯನ್ನು ತಿಳಿದಿದ್ದರು. ಶರಣರು ಸನ್ಯಾಸ ಸಂಸ್ಕೃತಿಯನ್ನು ಒಪ್ಪಿಕೊಂಡವರಲ್ಲ. ಶರಣರ ಪ್ರಕಾರ ಕುಟುಂಬದಲ್ಲಿ ಬ್ರಹ್ಮಚರ್ಯ ನಿಷಿದ್ಧವಾದುದು. “ಇಂದ್ರಿಯ ನಿಗ್ರಹವ ಮಾಡಿದರೆ ಬಂದು ಕಾಡುವವು ದೋಷಗಳು, ಮುಂದೆ ಬಂದು ಕಾಡುವವು ಪಂಚೇಂದ್ರಿಯಗಳು, ಸತಿಪತಿ ರತಿಸುಖವ ಬಿಟ್ಟರೇ ಸಿರಿಯಾಳ ಚೆಂಗಳೆಯರು, ಸತಿಪತಿ ರತಿಭೋಗೋಪಭೋಗ ವಿಳಾಸವ ಬಿಟ್ಟನೆ ಸಿಂಧೂಬಲ್ಲಾಳನು?” ಎಂಬಲ್ಲಿ ದಾಂಪತ್ಯದ ಅನಿವಾರ್ಯತೆಯನ್ನು ಮತ್ತು ಅದರ ಅವಶ್ಯಕತೆಯನ್ನು ಶರಣರು ಸೂಚಿಸಿದ್ದಾರೆ. ಕುಟುಂಬದ ಅಸ್ತಿತ್ವಕ್ಕೆ ವಂಶೋದ್ಧಾರ ಮುಖ್ಯವೆಂದು ಶರಣರು ಸಮರ್ಥಿಸುತ್ತಾರೆ.

ಚನ್ನಬಸವಣ್ಣನವರು ಅಸಮಾನ ಕುಲಾಚಾರಗಳಿರುವ ಕೌಟುಂಬಿಕ ವ್ಯವಸ್ಥೆಯನ್ನು ಟೀಕಿಸಿದ್ದಾರೆ. ಅದೇರೀತಿ

ಬಸವಣ್ಣನವರೂ ಕೂಡ ಧಾರ್ಮಿಕ ಶಿವಾಚಾರ ಮತ್ತು ಕೌಟುಂಬಿಕ ಕುಲಾಚಾರ ಒಂದೇ ಇರಬೇಕೆಂದಿದ್ದಾರೆ:

ಉಂಬಲ್ಲಿ ಉಡುವಲ್ಲಿ ಕುಲವಳಿಯಿತ್ತೆಂಬರು  
ಕೊಂಬಲ್ಲಿ ಕೊಡುವಲ್ಲಿ ಕುಲವನರಸುವರು  
(ಅದೇ, ಪು.169)

ಹೀಗೆ, ಕೌಟುಂಬಿಕ ಭೇದನೀತಿಯನ್ನು ವಿಡಂಬಿಸಿದ್ದಾರೆ. ಅಂದಿನ ಸಮಾಜದಲ್ಲಿ ಕುಟುಂಬದಲ್ಲಿ ಸದಸ್ಯರು ಒಂದೊಂದು ದೇವರನ್ನು ಪೂಜಿಸುತ್ತಿದ್ದರು. ಒಂದೇ ಮನೆಯಲ್ಲಿದ್ದರೂ ಸಹ ಪೂಜಿಸುವ ದೇವರುಗಳು ಹಲವು ರೀತಿಯಲ್ಲಿ ಕಂಡುಬರುತ್ತಿದ್ದವು. ಇದಕ್ಕೆ ಗಂಡಹೆಂಡತಿಯರೂ ಭಿನ್ನರಾಗಿದ್ದಿಲ್ಲ. ಇದಕ್ಕೆ ಪೂರಕವಾಗಿ ಬಸವಣ್ಣನವರ ವಚನ ಹೀಗಿದೆ:

ಗಂಡ ಶಿವಲಿಂಗದೇವರ ಭಕ್ತ  
ಹೆಂಡತಿ ಮಾರಿ ಮಸಣಿಯ ಭಕ್ತಿ  
ಗಂಡ ಕೊಂಬುದು ಪಾದೋದಕ ಪ್ರಸಾದ  
ಹೆಂಡತಿ ಕೊಂಬುದು ಸುರೆ ಮಾಂಸ  
ಭಾಂಡ ಭಾಜನಶುದ್ಧವಿಲ್ಲದವರ ಭಕ್ತಿ  
ಹೆಂಡದ ಮಡಕೆಯ ಹೊರಗೆ ತೊಳೆದಂತೆ  
ಕೂಡಲಸಂಗಮದೇವಾ. (ಅದೇ, ಪು.169)

ಕೆಳವರ್ಗದ ಕುಟುಂಬಗಳಲ್ಲಿ ರೂಢಿಯಲ್ಲಿದ್ದ ಬಹುದೇವೋಪಾಸನೆಯ ರೀತಿ ಈ ತೆರನಾಗಿದೆ. ಅಂದರೆ ಗುರುಗಳಿಂದ ದೀಕ್ಷೆ ಪಡೆದ ಗಂಡನು ಲಿಂಗಧರಿಸಿ ಲಿಂಗ ಪೂಜಿಸುತ್ತಾನೆ. ಆದರೆ ಅವನ ಹೆಂಡತಿ ರೌದ್ರಾವತಾರದ ಹೆಣ್ಣು ದೇವತೆಗಳ ಭಕ್ತಿಯಾಗಿದ್ದಾಳೆ. ಇವರಿಬ್ಬರ ನಡುವೆ ಹೊಂದಾಣಿಕೆ ಇಲ್ಲದಾಗಿದೆ. ಹೀಗಾಗಿ ಇಂತಹ ಕುಟುಂಬಗಳು ಅಶಾಂತಿಯಿಂದ ಬಳಲುತ್ತಿವೆ. ಅದನ್ನು ವಿರೋಧಿಸಿದ ಶರಣರು

ಬಹುದೇವೋಪಾಸನೆಯನ್ನು ಬಿಡಿಸಿ. ಅವರನ್ನು ಏಕದೇವೋಪಾಸನೆಯ ಕಡೆಗೆ ತರುವುದರ ಮೂಲಕ ಅಲ್ಲಿ ಶಾಂತಿ ಸಂತ್ಯಾಪ್ತಿಯ ವಾತಾವರಣ ನಿರ್ಮಿಸಿದರು. ಮನೆಯಲ್ಲಿ ಏರ್ಪಡುತ್ತಿದ್ದ ಭೇದ ಸಂಸ್ಕೃತಿಯನ್ನು ತಪ್ಪಿಸಿ, ಅಭೇದ ಸಂಸ್ಕೃತಿಯನ್ನು ಸ್ಥಾಪಿಸುವುದೇ ಶರಣರ ಮುಖ್ಯ ಗುರಿಯಾಗಿತ್ತು. ಅಂದರೆ ಕುಟುಂಬಕ್ಕೆ ಒಬ್ಬ ಗುರು, ಒಂದೇ ದೇವರು, ಒಂದೇ ಸಂಸ್ಕೃತಿ, ಒಂದೇ ಸಂಸ್ಕಾರ ಬಹಳ ಮುಖ್ಯ ಎಂಬುದನ್ನು ಅವರು ಪ್ರತಿಪಾದಿಸಿದರು. ಅಂತೆಯೇ, ಚೆನ್ನಬಸವಣ್ಣನವರು ತಮ್ಮದೊಂದು ವಚನದಲ್ಲಿ:

ಉಪದೇಶವ ಮಾಡಿದ ಗುರುವೊಂದೆ,  
ಲಿಂಗವೊಂದೆಯಲ್ಲದೆ,

ಸತಿಗೊಂದು ಲಿಂಗ, ಸುತಗೊಂದು ಲಿಂಗ,

ಸೋದರಗೊಂದು ಲಿಂಗ, ದಾಸಿಗೊಂದು

ಲಿಂಗ

ಇಂತು ಒಂದು ಮನೆಗೆ ಗುರು

ಲಿಂಗವನೆರಡು ಮಾಡಿದರೆ ಮೆಚ್ಚರು

ನಮ್ಮ ಕೂಡಲಚೆನ್ನಸಂಗನ ಶರಣರು (ಅದೇ,

ಪು.170)

ಒಂದು ಕುಟುಂಬಕ್ಕೆ ಒಂದು ದೈವ ಇರಬೇಕು ಎಂದು ಶರಣರು ತಿಳಿಸಿರುವ ಸಂಗತಿಯನ್ನು ಇಲ್ಲಿ ಸಮರ್ಥಿಸಲಾಗಿದೆ. 'ಸತಿಪತಿಗಳೊಂದಾದ ಭಕ್ತಿ ಹಿತವಾಗಿಪ್ಪುದು ಶಿವಂಗೆ', ಎಂಬಂಥ ಮಾತುಗಳು ಇಲ್ಲಿ ಕುಟುಂಬಕ್ಕೆ ಪೂರಕವಾಗಿ ಕೇಳಬರುತ್ತವೆ.

ಕುಟುಂಬ ಎಂಬ ಸಾಮಾಜಿಕ ಘಟಕಕ್ಕೆ ಮೂಲವಾದುದು ದಾಂಪತ್ಯ. ಶರಣರದು ದಾಂಪತ್ಯಧರ್ಮವನ್ನು ಪುರಸ್ಕರಿಸುವ ಧರ್ಮ, ಶರಣಧರ್ಮದಲ್ಲಿ ಸಂಸಾರ ತ್ಯಾಜ್ಯವಲ್ಲ, ಸನ್ಯಾಸ ಶ್ರೇಷ್ಠವಲ್ಲ ನೈಸರ್ಗಿಕವಾದ ಇಂದ್ರಿಯ ಸುಖವನ್ನು ಸಾತ್ವಿಕವಾಗಿ ಅನುಭವಿಸುವುದೇ ಪರಿಪೂರ್ಣ ಬದುಕಿನ ಲಕ್ಷಣ. ಅದು ವ್ಯಕ್ತಿಯ ಸಾಧನೆ ಸಿದ್ಧಿಗಳಿಗೆ ಅಡ್ಡಿಯಾಗದೆ ಪ್ರೇರಕವಾಗಿರುತ್ತದೆಂದು ಭಾವಿಸಿದರು. ಈ ಕಾರಣದಿಂದಾಗಿಯೇ ದಾಂಪತ್ಯಜೀವನವನ್ನು ಪುರಸ್ಕರಿಸಿದ ಶರಣರು, ತಾವು ಸಂಸಾರಿಗಳಾಗಿ ಆದರ್ಶಮಯ ಜೀವನ ಸಾಗಿಸಿದರು.

ವಚನಕಾರರು ಕುಟುಂಬ ಸಂಸ್ಕೃತಿಯಲ್ಲಿ ಸತಿಪತಿಗಳಿಬ್ಬರಿಗೂ ಸಮಾನಸ್ಥಾನ ನೀಡಿರುವುದನ್ನು ಕಾಣುತ್ತೇವೆ. ಅದರಿಂದಾಗಿ ನೂರಾರು ಶರಣ ದಂಪತಿಗಳು ಲೌಕಿಕ ಬದುಕಿನಿಂದಲೇ ಪಾರಲೌಕಿಕ ಚಿಂತನೆಗೆ ತೊಡಗಿ ಸತಿಪತಿಗಳಿಬ್ಬರೂ ಭಾವವೈರಾಗ್ಯಗಳನ್ನು ಪಡೆದು ಶರಣರಾಗಿದ್ದಾರೆ. ಅವರ ಬದುಕು ಸಮಾಜಕ್ಕೆ ಆದರ್ಶಪ್ರಾಯವಾಗಿದೆ.

ದಾಂಪತ್ಯಜೀವನ ಪರಿಶುದ್ಧವಾಗಿರಬೇಕು. ಸತಿಪತಿಗಳ ಅಂತರಂಗ ಮತ್ತು ಬಹಿರಂಗ ಎರಡರಲ್ಲಿಯೂ ಹೊಂದಾಣಿಕೆಯಿರಬೇಕು. ಅವರ ಆಚಾರ-ವಿಚಾರಗಳಲ್ಲಿ ತಾದಾತ್ಮ್ಯ ತೋರಬೇಕು. ಅಂದಾಗಲೇ ಕೌಟುಂಬಿಕ ನೆಮ್ಮದಿ ಸಾಧ್ಯವಾಗುತ್ತದೆ. ವಿಷಮ ದಾಂಪತ್ಯವಾದರೆ ಅದು ಅಮೃತದಲ್ಲಿ ವಿಷಬೆರಸಿದಂತಾಗುತ್ತದೆಂದು ಎಚ್ಚರಿಸುತ್ತಾರೆ. ಸತಿಪತಿಗಳೊಂದಾಗಿದ್ದರೆ ದೇವರ ಮುಂದೆ ನಂದಾದೀವಿಗೆ ಮುಡಿಸಿದ ಹಾಗೆ 'ಉಭಯದೃಷ್ಟಿ ಏಕದೃಷ್ಟಿಯಲ್ಲಿ ಕಾಂಬಂತೆ' 'ದಂಪತಿ ಏಕೋಭಾವವಾಗಿ ನಿಂದಲ್ಲಿ ಗುಹೇಶ್ವರಲಿಂಗಕ್ಕೆ ಅರ್ಪಿತವಾಯಿತ್ತು ಎಂಬ ಜೇಡರ ದಾಸಿಮಯ್ಯ ಮತ್ತು ಪ್ರಭುದೇವರ ವಚನಗಳು ದಂಪತಿಯ ಏಕಭಕ್ತಿಯ ಪರಿಣಾಮವನ್ನು, ಸಂಸಾರ ಸಾಮರಸ್ಯವನ್ನು ತಿಳಿಸುತ್ತವೆ.

ಕುಟುಂಬದ ಸಾಮರಸ್ಯ ಚೆನ್ನಾಗಿದ್ದರೆ, ಸಾಮಾಜಿಕ ಸಂಬಂಧಗಳೂ ಉತ್ತಮಗೊಳ್ಳುತ್ತವೆ. ಜನಪದರ 'ಮನೆಗೆದ್ದು ಮಾರುಗೆಲ್ಲ' ಎಂಬಂತೆ ಶಿವಶರಣರು 'ಮನೆಯ ನೆಮ್ಮದಿಯೇ ಸಾಮಾಜಿಕ ನೆಮ್ಮದಿಗೆ ದಾರಿಯಾಗುತ್ತದೆಂಬುದನ್ನು ತೋರಿಸಿಕೊಟ್ಟರು. ಶರಣರು ಲೋಕವನ್ನು ಒಂದು ಕುಟುಂಬದ ವಿಸ್ತರಣೆಯಾಗಿ ಕಂಡರು. 'ವಸುದೈವ ಕುಟುಂಬಕಂ' ಎಂಬ ಸೂಕ್ತಿಯಂತೆ ಮಹಾತ್ಮರಿಗೆ ಇಡೀ ಜಗತ್ತೇ ಒಂದು ಕುಟುಂಬ. ಶರಣರ ಬದುಕು ಜೀವಾತ್ಮ ಕಳಚಿಕೊಳ್ಳುತ್ತ; ಮಹಾತ್ಮರಾಗುವತ್ತ ನಡೆವುದೇ ಆಗಿರುವುದರಿಂದ ಅವರಿಗೆ ಕೌಟುಂಬಿಕ ಸಂಬಂಧಗಳು ಕೇವಲ ರಕ್ತಸಂಬಂಧಗಳೇ ಆಗಬೇಕಾಗಲಿಲ್ಲ. ರಕ್ತಸಂಬಂಧದ ತಂದೆ ತಾಯಿ, ಅಣ್ಣ - ತಮ್ಮ, ಅಕ್ಕ-ತಂಗಿ ಅಲ್ಲದವರು ಕೂಡ ಅನ್ಯಜಾತಿಯವರೂ ಕೂಡ ಸಂಬಂಧಿಗಳಾದರು.

ಮನೆಯಿಂದ ಸಾಮಾಜಿಕ ಜೀವನಕ್ಕೆ ಪ್ರವೇಶಿಸುವ ವ್ಯಕ್ತಿ ತನ್ನ ಕೌಟುಂಬಿಕ, ಸಾಮಾಜಿಕ ಆಪ್ತತೆ, ಆತ್ಮೀಯತೆಗಳನ್ನು ಬೆಸೆಯುವಲ್ಲಿ ಅನುಸರಿಸಬೇಕಾದ ಮೌಲ್ಯ, ಶಿಷ್ಟಾಚಾರ, ನಡತೆ, ಗುಣ ಏನೆಲ್ಲ ಹೇಳುತ್ತವೆಯೋ ಅವನ್ನೆಲ್ಲ ಈ ವಚನ ಪುಟಕ್ಕಿರಿಸಿದಂತಿದೆ.

ಸಂಸಾರದಲ್ಲಿ ಹುಟ್ಟಿ ಮತ್ತೊಂದು ಬಯಸಲೇಕಯ್ಯ

ಸುಮ್ಮಾನ ಹಮ್ಮಿ ಬಿಮ್ಮಾಗಿರಲೇಕಯ್ಯ

ಅಭ್ಯಾಸೇನ ವಿಹೀನಸ್ಯ ತಸ್ಯ ಜನ್ಮ ನಿರರ್ಥಕಂ  
ಗುರೋರಪಿ ಸಮಂ ಹಾಸ್ಯಂ ಕರ್ತವ್ಯಂ

ಕುಟಿಲಂ ವಿನಾ

ನಮ್ಮ ಕೂಡಲಸಂಗನ ಶರಣರೊಡನೆ

ಮನದರೆದು ಮಾತನಾಡುವುದಯ್ಯ (242)

ಏನೆಲ್ಲ ಗಳಿಸಿ ಸಂಗ್ರಹಿಸಿಟ್ಟರೂ, ನಮ್ಮ ಜೊತೆಗೆ ಬರುವುದು ಕೇವಲ ನಮ್ಮ ವ್ಯಕ್ತಿತ್ವವೇ ಹೊರತು ಸಂಪತ್ತಲ್ಲ.

ಸತ್ತಾಗ ಸಂಸ್ಕಾರಕ್ಕೆ ಬರಲು ಯಾರನ್ನು ಕರೆಯುವುದಿಲ್ಲ. ಸತ್ತವ್ಯಕ್ತಿಗೂ ತಮಗೂ ಇದ್ದ ಸಂಬಂಧಗಳ ಮೇಲೆ ಜನ ತಾವಾಗಿ ಹಾಜರಾಗುತ್ತಾರೆ. ಇರುವಾಗ ಒಳ್ಳೆಯವನಾಗಿದ್ದ ವ್ಯಕ್ತಿ ಸತ್ತುಹೋದರೂ ಜನಮಾನಸದಲ್ಲಿ ಒಳ್ಳೆಯವನಾಗಿ ಇರುತ್ತಾನೆ. ಇಲ್ಲಿ ಸಲ್ಲುವ ಬದುಕು, ನಮ್ಮದಾಗಬೇಕೆಂದರೆ ನೆರೆಹೊರೆಯವರೆಲ್ಲರೊಂದಿಗೆ ಮನದರೆದು ಮಾತನಾಡಬೇಕು. ನಮ್ಮ ಅಭಿಮಾನ ಬಿಂಕ ಬಿಟ್ಟು ಶರಣ ಸಂಕುಳದಲ್ಲಿ ಸೇರಬೇಕೆಂದು ಬಸವಣ್ಣ ಸೂಚಿಸುತ್ತಾರೆ. ಅವರು ಸಂಬಂಧಗಳನ್ನು ಗಟ್ಟಿಮಾಡುವವರು. ಮಾನಸಿಕ ಧೈರ್ಯ ತುಂಬುತ್ತ ತಮ್ಮವನನ್ನಾಗಿ ಬರಮಾಡಿಕೊಳ್ಳುವರು.

ಇತ್ತ ಬಾರಯ್ಯ ಇತ್ತ ಬಾರಯ್ಯ ಎಂದು  
ಭಕ್ತರೆಲ್ಲರೂ ಕೂರ್ತು ಹತ್ತೆ ಕರೆವುತ್ತಿರಲು  
ಮತ್ತೆ ಕೆಲಕ್ಕೆ ಸಾರ್ದು, ಶರಣೆಂದು ಹಸ್ತ  
ಬಾಯನೆ ಮುಚ್ಚಿ

ಕಿರಿದಾಗಿ ಭೃತ್ಯಾಚಾರವ ನುಡಿದು

ವಿನಯ ತದ್ಧಾನವುಳ್ಳಡೆ ಎತ್ತಿಕೊಂಬನಯ್ಯಾ  
ಕೂಡಲಸಂಗಮದೇವ ಪ್ರಮಥರ ಮುಂದೆ

(245)

ದೇವನೊಲುಮೆ ಪಡೆದು ಜನ್ಮ  
ಸಾರ್ಥಕಗೊಳಿಸಿಕೊಳ್ಳುವಂಥ ಅನೇಕ ವಿಚಾರಗಳನ್ನು ಬಸವಣ್ಣ  
ಭಕ್ತಿಸ್ಥಲದ ವಚನಗಳಲ್ಲಿ ಕಂಡಿರಿಸಿದ್ದಾರೆ. ಸದಾಶಿವನೊಲುಮೆ  
ಪಡೆಯುವಲ್ಲಿ ನಮ್ಮ ಮೃದುವಚನಗಳು  
ಬಹುಮುಖ್ಯವಾಗುತ್ತವೆಂಬುದನ್ನು ಸಾರಿದ್ದಾರೆ.

ಪ್ರಾಣ, ಆತ್ಮ ಎಲ್ಲವನ್ನೂ ಏಕಕಾಲಕ್ಕೆ ಬೆಳೆಯಿಸಿ  
ಪರಿಪೂರ್ಣವ್ಯಕ್ತಿಯಾಗಿ ಪ್ರಪಂಚಕ್ಕೆ ತರುವಲ್ಲಿ ಅಂತೆಯೇ ತಾಯಿ-  
ಮುಗುವಿನ ಕರುಳಸಂಬಂಧ ಹೆಚ್ಚು ಗಟ್ಟಿಯಾದುದು  
'ಕಣ್ಣಿಯದೊಡಂ ಕರುಳರಿಯದೇ' 'ತಾಯ ಕರುಳು' 'ಕಳ್ಳು-  
ಬಳ್ಳಿನವರು' ಎನ್ನುವಲ್ಲಿಲ್ಲ ವ್ಯಕ್ತಿಯ ಕೌಟುಂಬಿಕ ಸಂಬಂಧದ  
ಮೂಲಸತ್ವವನ್ನು ಹೇಳುತ್ತದೆ.

ಶರಣರು ಕಂಡದ್ದು ತುಂಬು ಜೀವನದ ಪೂರ್ಣ  
ಕಲ್ಪನೆ. ವ್ಯಕ್ತಿ ವ್ಯಕ್ತಿಗೂ ಹೊರಗಿನ ಜೀವನದಲ್ಲಿ ಅಂತರವಿದೆ.  
ಅವನ ಉದ್ಯೋಗ, ಪದವಿ, ಶಕ್ತಿ ಸಾಮರ್ಥ್ಯಗಳಲ್ಲಿ ವ್ಯತ್ಯಾಸವಿದೆ.  
ಖರತೆಯೇ ಜೀವನದ ರಹಸ್ಯ. ಆದರೆ ಆ ವೈವಿಧ್ಯದ ಹಿಂದಿರುವ  
ಮಾನವೀಯತೆ ಎಂಬ ವಿತೆಯ ಸ್ವರೂಪವನ್ನರಿತು ಜೀವನದ  
ಸಾರ್ಥಕತೆಯನ್ನು ಕಂಡುಕೊಳ್ಳುವ ಮಾರ್ಗವನ್ನು ಇತ್ತೀಕರಿಸಿ  
ತೋರಿಸಿದರು. ವನಚಗಳಲ್ಲಿ ದಾಖಲಿಸಿದರು. ಆದ್ದರಿಂದ  
ಶಿವಶರಣರ ಉದೋಲನವು ಏನೆಲ್ಲಾ ಆಶಯಗಳನ್ನು  
ಹೊಂದಿದ್ದರೂ ಮುಖ್ಯವಾಗಿ ಜನತೆಯ ತತನದ  
ಜೀವನಾಡಿಯನ್ನು ಮಿಡಿದು ನೋಡಿತು. ಪೂರ್ಣ ಜೀವನದ  
ಭವ್ಯ ಭವಿಷ್ಯದ ನಗೆ ಜನತೆಯ ಆಶೆ ಆಕಾಂಕ್ಷೆಗಳನ್ನು ತಿರುಗಿಸಿತು.  
ಶರಣರು ಸಾಧಿಸಿ ತೋರಿಸಿದ ಆದರ್ಶ ಸಮಕಾಲಿಕವಾದುದು,  
ಸರ್ವಮಾನವ ಜನಾಂಗಕ್ಕೆ ಒಪ್ಪಿತವಾಗುವಷ್ಟು ವ್ಯಾಪಕವಾದುದು.

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**ಕವಲು ಕಥೆಯ ಪಾತ್ರಗಳ ಮನೋವಿಶ್ಲೇಷಣೆ**

**ಡಾ. ವಿದ್ಯಾ ಶಿವಾನಂದ ಭಟ್ಟ**

ಉಪನ್ಯಾಸಕರು

ಎಸ್.ಡಿ.ಎಮ್ ಶಿಕ್ಷಣ ಮಹಾವಿದ್ಯಾಲಯ,

ತೇರದಾಳ-೫೮೭೩೧೫

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**ಸಾರಾಂಶ :**

ದಿಟ್ಟ ಸಾಹಿತ್ಯದ ಮೂಲಕ ನವ್ಯ ಕಾಲಘಟ್ಟದಲ್ಲಿ ಗುರುತಿಸಿಕೊಂಡ ಏಕೈಕ ಬರಹಗಾರ್ತಿ ವೀಣಾ ಶಾಂತೇಶ್ವರ. ಸಾಂಪ್ರದಾಯಿಕ ಕೌಟುಂಬಿಕ ವಾತಾವರಣದಲ್ಲಿ ಬೆಳೆದುಬಂದಿದ್ದರೂ ಅವರೊಳಗೊಬ್ಬ ನವ್ಯದ ಪ್ರಖರ ಚಿಂತಕ ಅಡಗಿದ್ದ. ನವ್ಯಸಾಹಿತ್ಯ ಸಂದರ್ಭದಲ್ಲಿ ಬರವಣಿಗೆಯನ್ನು ಆರಂಭಿಸಿದ ವೀಣಾ ಶಾಂತೇಶ್ವರ ಅವರದು ವಿಶಿಷ್ಟ ಬರವಣಿಗೆ. ಸ್ತ್ರೀ ಸಂವೇದನೆಯೇ ಇವರ ಸಾಹಿತ್ಯದ ಕೇಂದ್ರಬಿಂದು. ಓದುಗರ ಕುತೂಹಲವನ್ನು ಕೆರಳಿಸಿ ಚಿಂತನೆಗೆ ಹಚ್ಚುವ, ಸಂಶಯದ ಸೂಕ್ಷ್ಮತೆ, ದ್ವಂದ್ವತೆಗಳಿಂದ ಬದುಕಿನ ವೈರುಧ್ಯಗಳನ್ನು ಹಿಡಿದಿಟ್ಟಿದ್ದಾರೆ. ಸಮಕಾಲೀನ ಚಿತ್ರಣವನ್ನು ಕಟ್ಟಿಕೊಡುವ ಮೂಲಕ ಹೊಸ ಸಾಧ್ಯತೆಗಳನ್ನು ಅವರ ಬರವಣಿಗೆಗಳು ಅರುಹುತ್ತವೆ. ಕನ್ನಡ, ಮರಾಠಿ, ಹಿಂದಿ ಹಲವಾರು ಭಾರತೀಯ ಭಾಷೆಗಳ ಜೊತೆಗೆ ಇಂಗ್ಲಿಷ್, ಫ್ರೆಂಚ್ ಭಾಷೆಗಳನ್ನು ಕಲಿತುಕೊಂಡು ಸಾಹಿತ್ಯದ ಹಲವಾರು ಪ್ರಕಾರಗಳಲ್ಲಿ ಕೃಷಿಗೈದಿದ್ದಾರೆ.

ಸಾಹಿತ್ಯಲೋಕಕ್ಕೆ ಅಪಾರ ಕಾಣಿಕೆ ನೀಡಿದ ವೀಣಾ ಶಾಂತೇಶ್ವರರು ವಿಭಿನ್ನವಾದ ಶೈಲಿ, ಸ್ತ್ರೀವಾದಿ ಮನೋಭಾವಗಳಿಂದ ಸಹೃದಯರ ಗಮನ ಸೆಳೆದಿದ್ದಾರೆ. ನವ್ಯ ಧೋರಣೆಯನ್ನು ಪ್ರತಿಪಾದಿಸುವ ಕಥೆಗಾರ್ತಿ ವೀಣಾ ಶಾಂತೇಶ್ವರರು ಪ್ರಸಕ್ತ ಸಮಾಜದಲ್ಲಿನ ಸ್ತ್ರೀಯ ಸ್ಥಾನಮಾನವನ್ನು ಸೂಕ್ಷ್ಮವಾಗಿ ಅವಲೋಕಿಸಿದ್ದಾರೆ. ಅವರ ಕೃತಿಗಳನ್ನು ಓದಿದಾಗ "ಮದುವೆಯಾಗಿ ಹಂಬಲಿಸುವ ಅಥವಾ ಗಂಡಿನ ಸಹವಾಸಕ್ಕಾಗಿ ಪರಿತಪಿಸಿ ಅವರಿಂದ ನಿರಾಶೆಗೊಳ್ಳುವ ಹೆಣ್ಣುಗಳ ಬಗ್ಗೆಯೇ ಒತ್ತು ಹಾಕುತ್ತಾರೆ" ಎಂಬುದು ಬಿ.ಎಸ್.ವೆಂಕಟಲಕ್ಷ್ಮಿ ಯವರ ಅಭಿಪ್ರಾಯವಾಗಿದೆ. ಅಂತಹದೇ ಒಂದು ಕಥೆ 'ಕವಲು'. ಈ ಕಥೆಯನ್ನು ವೀಣಾ ಶಾಂತೇಶ್ವರರ 'ಕವಲು' ಕಥಾ ಸಂಕಲನದಿಂದ ಆಯ್ದುಕೊಳ್ಳಲಾಗಿದೆ. ಈ ಕಥೆಯ ನಾಯಕನ ಮನಸ್ಥಿತಿಯ ವಿವರಣೆ ಹಾಗೂ ನಾಯಕಿ ಮೀನಾಕ್ಷಿಯ ಭಾವನಗಳ ಮನೋವಿಶ್ಲೇಷಣೆಯ ಸಂಕ್ಷೇಪ ಚಿತ್ರಣವನ್ನು ಪ್ರಸ್ತುತ ಲೇಖನದಲ್ಲಿ ನೀಡಲಾಗಿದೆ.

**ವಿಶೇಷ ಪದಗಳು (ಕೀವ್‌ಡ್) :** ಕಾಯ್ದೇಶಿಲೆ - ಕಾನೂನು ಪ್ರಕಾರ, Brave - ಧೈರ್ಯ, ಡಿವೋಟ್ - ಅರ್ಪಣೆ, ಕ್ಯಾನ್ಸಲ್ - ರದ್ದುಮಾಡು, ಠಕ್ಕು - ಹುಸಿ, ಸುಳ್ಳು, ಪಲಾಯನ - ಜಾರಿಕೊಳ್ಳುವುದು. ತಪ್ಪಿಸಿಕೊಳ್ಳುವುದು, ಪಾರಾಗುವುದು.

**ಕವಲು ಕಥೆಯ ಪಾತ್ರಗಳ ಮನೋವಿಶ್ಲೇಷಣೆ**

ಉತ್ತರ ಕರ್ನಾಟಕದ ಪ್ರಸಿದ್ಧ ಲೇಖಕಿಯರಲ್ಲಿ ಶ್ರೀಮತಿ ವೀಣಾ ಶಾಂತೇಶ್ವರರೂ ಒಬ್ಬರು. ನವ್ಯಸಾಹಿತ್ಯ ಚಳವಳಿಯ ಘಟ್ಟದಲ್ಲಿ ಬರವಣಿಗೆಯನ್ನು ಪ್ರಾರಂಭಿಸಿದ ಪ್ರತಿಭಾವಂತ ಲೇಖಕಿಯಾದ ಇವರು ಆಧುನಿಕ ಕನ್ನಡ ಸಾಹಿತ್ಯದಲ್ಲಿ ತಮ್ಮದೇ ಆದ ಸ್ಥಾನವನ್ನು ಉಳಿಸಿಕೊಂಡು, ಬೆಳೆಸಿಕೊಂಡು ಬಂದಿದ್ದಾರೆ. ಶ್ರೇಷ್ಠ ಕಥೆಗಾರ್ತಿಯಾಗಿ, ಕಾದಂಬರಿಗಾರ್ತಿಯಾಗಿ, ಅನುವಾದಕರಾಗಿ, ಸಂಪಾದಕರಾಗಿ ಸಾಹಿತ್ಯದ ವಿವಿಧ ಪ್ರಕಾರಗಳಲ್ಲಿ ಕೃಷಿ ಮಾಡಿದ್ದಾರೆ. ತಮ್ಮ ಕಥೆಗಳ ಮೂಲಕ ಸಾರಸ್ವತ ಪ್ರಪಂಚದಲ್ಲಿ ಖ್ಯಾತರಾಗಿದ್ದಾರೆ. ನವ್ಯದ ಅಪೂರ್ವ ಸಂವೇದನೆಯನ್ನು ಅತ್ಯಂತ ಕಲಾತ್ಮಕವಾಗಿ ಚಿತ್ರಿಸಿದ ಕೀರ್ತಿ ಅವರದು.

ವೀಣಾ ಶಾಂತೇಶ್ವರ ನವ್ಯ ಘಟ್ಟದಲ್ಲಿ ಬಂಡಾಯದ ಧ್ವನಿಯೆತ್ತಿ ಪ್ರಸ್ತುತ ಸಮಾಜದಲ್ಲಿ ಹೆಣ್ಣುಮಕ್ಕಳ ಶೋಷಣೆಯನ್ನು ಪ್ರಮುಖ ವಸ್ತುವನ್ನಾಗಿಟ್ಟುಕೊಂಡು ಬರೆಯತೊಡಗಿದವರು. 'ಮುಳ್ಳುಗಳು'(೧೯೬೮), 'ಕೊನೆಯ ದಾರಿ'(೧೯೭೨), 'ಕವಲು'(೧೯೭೬), 'ಬಿಡುಗಡೆ'(೧೯೯೪), 'ಹಸಿವು'(೧೯೯೪) ಅವರ ಕಥಾಸಂಕಲನಗಳಾಗಿವೆ. ಜೊತೆಗೆ ಅವರ ಇನ್ನಷ್ಟು ಕಥೆಗಳನ್ನು ಸಂಗ್ರಹಿಸಿ ೨೦೦೬ರಲ್ಲಿ 'ನಡೆದದ್ದೇ ದಾರಿ' ಎಂಬ ಸಮಗ್ರ ಕಥಾಸಂಕಲನ ಪ್ರಕಟಗೊಂಡಿದೆ.

ಆಕರ್ಷಣೆ ಸಹಜವಾಗಿ ಕಂಡುಬರುವ ಪ್ರವೃತ್ತಿ. ಸಮಾಜದಲ್ಲಿ ಗಂಡು ಹೆಣ್ಣಿಗೆ, ಹೆಣ್ಣು ಗಂಡಿಗೆ ಆಕರ್ಷಣೆಯಾಗುವುದು ಸಹಜ. ಹೆಣ್ಣನ್ನು ಕುರಿತು ಗಂಡಸು ತನಗನಿಸಿದ ವಿಚಾರ, ಅನುಭವ ಮತ್ತು ಮನಸ್ಸಿನ ತೀವ್ರತೆಯನ್ನು

ಸ್ವತಂತ್ರವಾಗಿ ಅಭಿವ್ಯಕ್ತಿಸಬಲ್ಲ. ಆದರೆ ಪುರುಷಪ್ರಧಾನ ಸಾಮಾಜಿಕ ವ್ಯವಸ್ಥೆಯ ಚೌಕಟ್ಟಿನಲ್ಲಿ ಬದುಕುವ ಹೆಣ್ಣು ಒಬ್ಬ ಪುರುಷನಿಗಾಗಿ ಮನಸೋತು ಭಾವನಾತ್ಮಕವಾಗಿ ಕೊರಗುತ್ತಾಳೆಯೇ ಹೊರತು ಮನದಾಳದ ತೀವ್ರತೆಯನ್ನು ಅಭಿವ್ಯಕ್ತಪಡಿಸುವುದಿಲ್ಲ. ಆದರೆ ವೀಣಾ ಅವರು ಈ ಮನೋಧರ್ಮವನ್ನು ದಿಟ್ಟತನದಿಂದ ಎದುರಿಸಿ, ಅಭಿವ್ಯಕ್ತಿಯಲ್ಲಿ ಹೊಸ ಹಾದಿ ಹಿಡಿದಿದ್ದು ಮಹತ್ವದ್ದೆನಿಸುತ್ತದೆ. ಯಾವುದನ್ನು ಹೇಳಲಾರದೆ ಮಾನಸಿಕ ತೊಳಲಾಟದಲ್ಲಿರುವ ಮಹಿಳೆಯರು ಅದನ್ನು ಸಮರ್ಪಕವಾಗಿ ಅಭಿವ್ಯಕ್ತಿಸುವುದನ್ನು ಮೈಗೂಡಿಸಿಕೊಂಡಲ್ಲಿ, ಉತ್ತಮ, ಗಂಭೀರ ಸಾಹಿತ್ಯಕೃತಿ ಅವರಿಂದ ಮೂಡಿಬರಲು ಸಾಧ್ಯ ಎನ್ನುವುದನ್ನು ವೀಣಾ ಅವರು ತೋರಿಸಿಕೊಟ್ಟಿದ್ದಾರೆ.

ವೀಣಾ ಅವರು ಹೆಣ್ಣು ಆರ್ಥಿಕವಾಗಿ, ಸಾಮಾಜಿಕವಾಗಿ ಸಬಲೆಯಾಗಿದ್ದಾಗಲೂ ಅವಳನ್ನು ವ್ಯವಸ್ಥಿತವಾಗಿ ಹೇಗೆ ಶೋಷಣೆಗೆ ಒಳಪಡಿಸಲಾಯಿತು ಎಂಬುದನ್ನು ಸಮರ್ಥವಾಗಿ ಕಥೆಗಳಲ್ಲಿ ನಿರೂಪಿಸಿದ್ದಾರೆ. ಸ್ತ್ರೀ ಮೇಲಾಗುವ ಶೋಷಣೆಯನ್ನು ಗಂಭೀರವಾಗಿ ಆಲೋಚಿಸಿ ಆ ನಿಟ್ಟಿನ ಬದಲಾವಣೆಯಲ್ಲಿ ದಿಟ್ಟ ಹೆಜ್ಜೆಯನ್ನಿಟ್ಟಿದ್ದಾರೆ. ತಮ್ಮ ಕಥೆಗಳಲ್ಲಿ ತರುಣ ಸ್ತ್ರೀಯರ ಮನಸ್ಸಿನ ಒಳಪದರುಗಳನ್ನು ವಿಶ್ಲೇಷಿಸಲು ಪ್ರಯತ್ನಿಸಿದಾರೆ. ಸ್ತ್ರೀ ಮನದ ಒಳಹೊಕ್ಕು ಆಕೆಯ ಮನಸ್ಸಿನ ಜಟಿಲತೆಯನ್ನು, ಗೊಂದಲ ಹೊಯ್ಯಾಟವನ್ನು ಎಳೆ ಎಳೆಯಾಗಿ ಭಾಷೆಯ ಮೂಲಕ ವಸ್ತುನಿಷ್ಠವಾಗಿ, ಪ್ರಾಮಾಣಿಕವಾಗಿ ಅಭಿವ್ಯಕ್ತಪಡಿಸಲು ಪ್ರಯತ್ನಿಸಿದ್ದಾರೆ. ಶ್ಯಾಮಸುಂದರ ಬಿದರಿಕುಂದಿ ಅವರು ವೀಣಾ ಅವರ ಬರವಣಿಗೆ ಕುರಿತು “ಇವರು ತುಳಿದಿದ್ದು ಒಂದು ಹೊಸ ಕವಲು ದಾರಿಯನ್ನೇ. ಹೆಣ್ಣಿನ ಅದರಲ್ಲೂ ಉಚ್ಚ ಶಿಕ್ಷಣ ಹೊಂದಿದ, ನಗರಪ್ರಜ್ಞೆಯ ಮಧ್ಯಮವರ್ಗದ ಹೆಣ್ಣಿನ ಭಾವನೆಗಳ ತುಮುಲವನ್ನು, ವಾಸ್ತವದಲ್ಲಿ ಅವಳಿಗಾಗುವ ನಯವಂಚನೆಯನ್ನು ವೀಣಾ ಅವರು ಸೂಕ್ಷ್ಮವಾಗಿ, ವ್ಯಂಗ್ಯವಾಗಿ ಕಥೆಗಳಲ್ಲಿ ಹಿಡಿದಿಟ್ಟಿದ್ದಾರೆ” ಎನ್ನುತ್ತಾರೆ. ವೀಣಾ ಅವರ ಅಂತಹ ಪಾತ್ರಗಳಲ್ಲಿ ಕವಲು ಕಥೆಯ ಮೀನಾಕ್ಷಿ ಕೂಡ ಒಬ್ಬಳು. ಪ್ರಸ್ತುತ ಲೇಖನದಲ್ಲಿ ಆ ಕಥೆಯ ಪ್ರಮುಖ ಪಾತ್ರಗಳಾದ ಕಥಾನಾಯಕನ ವಿಮರ್ಶೆ ಹಾಗೂ ನಾಯಕಿ ಮೀನಾಕ್ಷಿಯ ಪಾತ್ರವನ್ನು ಮನೋವಿಶ್ಲೇಷಣಾತ್ಮಕ ನೆಲೆಯಲ್ಲಿ ವಿವರಿಸಲಾಗಿದೆ.

#### ಕಥಾನಾಯಕ :

ಈ ಕಥೆಯಲ್ಲಿ ಎರಡು ದೋಣಿಗಳಲ್ಲಿ ಕಾಲಿಟ್ಟ ಕಥಾನಾಯಕ ಹೆಂಡತಿ ಬದುಕಿದ್ದರೂ ಮೀನಾಕ್ಷಿಯನ್ನು ಪ್ರೀತಿಸುತ್ತಾನೆ. ಅವಳಿಗೆ “ನಾವು ಹಿಂಗ ಕಳ್ಳತನದಿಂದ ಭೆಟ್ಟಿಯಾಗೋ ಬದಲು ನಾ ಎಲ್ಲಾರ ಮುಂದ ನಮ್ಮ ಸಂಬಂಧ ಹೇಳಬಿಡುತ್ತೇನೆ. ಅದು ಕಾಯ್ದೇಶಿರ ಆಗೋದಿಲ್ಲ ಖರೆ. ಆದರೆ ಪ್ರೀತಿಗೆ ಯಾವ ಸೂಳೇಮಗಾ ಕಾಯ್ದೆ ಲಾಗೂ ಮಾಡ್ತಾನ? ನಮ್ಮಿಬ್ಬರ ಮಗಾ ನನ್ನಂಗ brave ಆಗತಾನ. ರಾಜಾರೋಷಾಗಿ

ಸಂಸಾರ ಮಾಡೋಣ. ನೀ ಯಾಕ ಹೆದರತೀ?” ಸದಾ ನಿನ್ನ ಜೊತೆಗಿರುವೆ ಎನ್ನುತ್ತ ಮೀನಾಕ್ಷಿಯನ್ನು ನಂಬಿಸಿರುತ್ತಾನೆ. ಅವಳು ಯಾವತ್ತೂ ತನ್ನನ್ನು ಬಿಟ್ಟುಹೋಗುವ ಯೋಚನೆ ಕೂಡ ಮಾಡಿರಬಾರದು ಹಾಗೆ ಅವಳ ಮನಸ್ಸನ್ನು ಆಕ್ರಮಿಸಿಕೊಂಡಿರುತ್ತಾನೆ. ಎಂದೂ ಕಾಣದ ಆಸೆಗಳನ್ನು, ಕನಸುಗಳನ್ನು ಅವಳ ಮನಸ್ಸಿನಲ್ಲಿ ಹುಟ್ಟಿಸುತ್ತಾನೆ. ಒಂಟಿಯಾಗಿರುವ ಹೆಣ್ಣು, ಅದರಲ್ಲೂ ಪ್ರೀತಿಯನ್ನು ಹಂಬಲಿಸಿದ ಹೆಣ್ಣು ಅವನಿಗಾಗಿಯೇ ಬದುಕುವಂತೆ, ಅವನೇ ಸರ್ವಸ್ವ ಎಂದು ತಿಳಿಯುವಂತೆ ಮಾಡುತ್ತಾನೆ. ಬಯಸಿದ ಪ್ರೀತಿ ತಾನಾಗಿಯೇ ಸಿಕ್ಕಾಗ ಸಹಜವಾಗಿ ಅವಳ ಮನಸ್ಸು ಅವನನ್ನು ನಂಬುತ್ತದೆ. ಜಗತ್ತಿಗೆ ಅರಿವಾಗದಂತೆ ಅವಳೊಂದಿಗೆ ಸಂಸಾರ ಮಾಡುತ್ತಾನೆ. ಆಕರ್ಷಣೆ ಮತ್ತು ಲೈಂಗಿಕತೆ ಮಾನವನ ಸಹಜ ಪ್ರವೃತ್ತಿಗಳಲ್ಲಿ ಒಂದು, ಅದು ತಪ್ಪಲ್ಲ ಇದೇ ಮನಸ್ಥಿತಿಯನ್ನು ಹೊಂದಿರುತ್ತಾನೆ. ಮುಂದಿನ ಪರಿಣಾಮದ ಬಗ್ಗೆ ಯೋಚಿಸಲಾರ. ಇಲ್ಲಿ ಅಬ್ರಹಾಂ ಮಾಸ್ಲೋರ ಸಿದ್ಧಾಂತವನ್ನು ಕಾಣಬಹುದು.

ಅದೇ ಮನುಷ್ಯ ಹೆಂಡತಿಗೆ ವಿಷಯ ತಿಳಿದ ನಂತರ ಹೆಂಡತಿ-ಮಕ್ಕಳ ಸುಖಕ್ಕಾಗಿ ನಂಬಿಸಿದ ಹೆಣ್ಣಿನ ಬದುಕನ್ನು ಮರೆತು ತನ್ನ ಬದುಕು ಸುಖವಾಗಿದ್ದರೆ ಸಾಕು ಎಂಬ ಮನೋಭಾವನೆಯನ್ನು ತಾಳುತ್ತಾನೆ. ಆತನಿಗೆ ಪ್ರೀತಿಸಿದವಳಿಗಿಂತ ಹೆಂಡತಿ ಮುಖ್ಯ, ಸಮಾಜದಲ್ಲಿ ಗೌರವ ಮುಖ್ಯವಾಗಿ ಕಾಣುತ್ತದೆ. ಪ್ರೀತಿಸಿದ ಹೆಣ್ಣಿಗೆ ನೋವಾದರೂ ಚಿಂತೆಯಿಲ್ಲ ಹೆಂಡತಿಗೆ ನೋವಾಗಬಾರದು, ಹೆಂಡತಿ ತನಗಾಗಿ ಏನೆಲ್ಲ ತ್ಯಾಗಮಾಡಿದ್ದಾಳೆ? ತನ್ನ ಬದುಕು ಸುಗಮವಾಗಿ ಸಾಗಲು ಅವಳೇ ಕಾರಣ ಎಂಬುವುದು ಆತನಿಗೆ ಅರಿವಿರುತ್ತದೆ. ಈ ಸಮಯದಲ್ಲಿ ಆತನ ಮನಸ್ಸು ಸ್ವಾರ್ಥಪರ ಸುಖಾಪೇಕ್ಷೆಯನ್ನು ಬಯಸುತ್ತದೆ. ತನ್ನ ಗೌರವದ ಬಗ್ಗೆ ಜಾಗ್ರತೆ ಹೊಂದಿದ, ಹೆಂಡತಿ, ಮಕ್ಕಳ ಮನಸ್ಸನ್ನು ಸಂಪೂರ್ಣವಾಗಿ ಅರ್ಥ ಮಾಡಿಕೊಳ್ಳುವ ಸಾಮರ್ಥ್ಯ ಹೊಂದಿದ್ದ, ಅವರ ಬದುಕನ್ನು ಸುಂದರವಾಗಿ ಕಟ್ಟಬೇಕು, ಅವರ ಸಂತೋಷದಲ್ಲಿ ತಾನು ನೆಮ್ಮದಿ ಕಾಣಬೇಕೆಂಬ ಆಸೆ ಇರುವ ಈತನಿಗೆ ತನ್ನನ್ನೇ ನಂಬಿದ ಹೆಣ್ಣಿನ ಭಾವನೆಗಳನ್ನು, ನೋವನ್ನು, ಆಸೆ ಆಕಾಂಕ್ಷೆಗಳನ್ನು ಅರ್ಥ ಮಾಡಿಕೊಳ್ಳುವ ಸಾಮರ್ಥ್ಯ ಇಲ್ಲವೆಂದಲ್ಲ, ತನ್ನತನದ ಮುಂದೆ ಅದರ ಅಗತ್ಯ ಆತನಿಗಿರಲಿಲ್ಲ. ತನ್ನವರಿಗಾಗಿ ಅವಳನ್ನು ದೂರ ಮಾಡುವಾಗ ಅವನಿಗೆ ತನ್ನ ಸುಖ ಮುಖ್ಯವಾಗಿ ಕಂಡಿರುತ್ತದೆ. ಎಲ್ಲವನ್ನು, ಎಲ್ಲರನ್ನು ಬಿಟ್ಟು ಅವನೊಂದಿಗೆ ಬದುಕೆಂಬ ಕನಸನ್ನು ಕಟ್ಟಿ ನಂಬಿ ಬಂದ ಹೆಣ್ಣು ಆತನ ಮನಸ್ಸಿನಲ್ಲಿ ಗೌನವಾಗುತ್ತಾಳೆ. ಇಲ್ಲಿ ಅಹಂಗಿಂತ ಇದ್ದ ಕಾರ್ಯ ಮಾಡುತ್ತದೆ.

ತನ್ನ ಬದುಕಿಗಾಗಿ, ಗೌರವಕ್ಕಾಗಿ ನಿರ್ದಾಕ್ಷಿಣ್ಯವಾಗಿ ಅವಳನ್ನು ಕೈಬಿಟ್ಟು ಹೋಗುವಾಗ ಹೆಂಡತಿಯಾಗಿಯೇ ಬಾಳಿದ ಹೆಣ್ಣು ಎಂಬುವುದನ್ನು ಆತ ಮರೆತನೇ? ಸಮಾಜಕ್ಕಾಗಿ ಹೆದರುವ, ಹೆಂಡತಿಗಾಗಿ ಪರಿತಪಿಸುವ ಆತನಿಗೆ ಮೀನಾಕ್ಷಿಯನ್ನು ಪ್ರೀತಿಸುವ

ಮೊದಲು, ನಂಬಿಸುವ ಮೊದಲು, ದೈಹಿಕ ಸುಖ ಬಯಸುವ ಮೊದಲು ಹೆಂಡತಿ, ಮಕ್ಕಳು, ತನ್ನ ಕುಟುಂಬ, ಈ ಸಮಾಜದ ಪರಿವೆ ಇರಲಿಲ್ಲವೆ? ಆಗಾಗ ಸಮಯ ಸಿಕ್ಕಾಗ ಬರುವೆ ಎಂದು ಹೇಳುವ ಅವನ ಮಾತುಗಳು ಅವಳ ಮೇಲಿದ್ದ ಪ್ರೀತಿಯೋ? ಅವನ ಅನಿವಾರ್ಯವೋ? ಇದು ಕನಿಕರವಾಗಿರದೆ ತನ್ನ ಪರಮಾನಂದ ಸುಖಕ್ಕಾಗಿ ಮನಸ್ಸು ಅವಳನ್ನು ಬಯಸಿತ್ತು ಎಂಬುವದನ್ನು ಹೇಳುವುದಿಲ್ಲವೆ? ಅವನಿಂದ ದೂರವಾದ ಹದಿನೈದು ವರ್ಷದಲ್ಲಿ ಅವಳ ಪರಿಸ್ಥಿತಿ ಏನಾಗಿದೆ ಎಂದು ಯೋಚಿಸಿದ ಆತ ಹೆಂಡತಿ ಸತ್ತ ಎರಡೇ ತಿಂಗಳಿಗೆ ಮೀನಾಕ್ಷಿಯನ್ನು ಹುಡುಕಿ ಹೋಗಿ ಈ ಬದುಕನ್ನೇ ನಿನಗಾಗಿ ಡಿವೋರ್ಸ್ ಮಾಡುವೆ ಎಂದು ಹೇಳುವಾಗ, ಕೆನಡಾಕ್ಕೆ ಹೊರಟ ಮೀನಾಕ್ಷಿಯನ್ನು ತಡೆದು 'ನೀನು ಹೋಗೋದು ಕ್ಯಾನ್ಸಲ್ ಆತು, ನಿನ್ನ ಬಿಟ್ಟು ನಾ ಇರುವುದಿಲ್ಲ' ಎಂದು ಅವಳ ನಿರ್ಧಾರವನ್ನೂ ತಾನೇ ತೆಗೆದುಕೊಳ್ಳುವಾಗ ಆತನಲ್ಲಿ ಆತ್ಮವಿಮರ್ಶೆ ಮಾಡಿಕೊಳ್ಳುವ ಮನಸ್ಥಿತಿಯೇ ಇರಲಿಲ್ಲವೆ? ಸ್ವಾಭಿಮಾನ ಅವನನ್ನು ಕಾಡಲಿಲ್ಲವೆ? ತಾನು ಪುರುಷ, ತನ್ನನ್ನು ಹೆಣ್ಣು ತಿರಸ್ಕರಿಸಲಾರಳು ಎಂಬ ಅಹಂಕಾರವೋ? ತನ್ನ ನಿರ್ಧಾರವನ್ನೆಲ್ಲ ಪ್ರಶ್ನಿಸದೆ ಒಪ್ಪುತ್ತಾಳೆ ಎಂಬ ಭ್ರಮೆಯೋ? ಅವನ ಮಾತುಗಳೇ ಅವನ ವ್ಯಕ್ತಿತ್ವವನ್ನು ಪರಿಚಯಿಸುತ್ತವೆ. ಜೊತೆಗೆ ಇಂತಹ ಮನೋಭಾವನೆಯ ಗಂಡಸೊಬ್ಬ ಸಂದರ್ಭವನ್ನು ತನ್ನ ಅಗತ್ಯಕ್ಕೆ ತಕ್ಕಂತೆ ಬದಲಾಯಿಸಿಕೊಳ್ಳುವ ಜಾಣ್ಮೆಯನ್ನು ಅರ್ಥೈಸುತ್ತದೆ.

ಹೆಂಡತಿ ಬದುಕಿದ್ದಾಗ ಮಾತ್ರ ಈ ಸಮಾಜ, ಗೌರವ, ಪ್ರತಿಷ್ಠೆ ಇರುವುದೆ? ಈಗ ಅವು ನೆನಪಿಗೆ ಬರಲಿಲ್ಲವೆ? ತನಗೆ ತೊಂದರೆಯಾದರೆ ಅದು ಕಠಿಣ, ಅವಳಿಗೆ ತೊಂದರೆಯಾದರೆ ಅದು ಅವಳ ಕೆಟ್ಟ ಸಮಯ. ಒಬ್ಬ ಸ್ವಾಭಿಮಾನಿ ಗಂಡಸಿನ ಮನಸ್ಥಿತಿಯೇ ಇದು? ನೇರವಾಗಿ ಹೇಳಬೇಕೆಂದರೆ ಈ ಕಥೆಯ ನಾಯಕ ಒಬ್ಬ ವ್ಯಾವಹಾರಿಕ ಜೀವಿ. ತನ್ನ ಅಗತ್ಯಕ್ಕೆ ಬಳಸಿಕೊಳ್ಳುವ, ಸಂದರ್ಭಕ್ಕೆ ತಕ್ಕಂತೆ ಮನಸ್ಸು ಬದಲಿಸುವ, ತನ್ನ ತಪ್ಪನ್ನು ಸಹಜವೆಂಬಂತೆ ಬಿಂಬಿಸುವ ಆತ ಪಲಾಯನವಾದಿ. ತನ್ನ ಕುಟುಂಬವೆಂದರೆ ಭಾವನಾಜೀವಿ, ಇನ್ನೊಬ್ಬರ ಬದುಕಿನಲ್ಲಿ ವ್ಯಾವಹಾರಿಕ ಜೀವಿ. ತನ್ನ ಸಂಸಾರಕ್ಕೆ ಹೃದಯವನ್ನು ಬಳಸಿದರೆ, ಮತ್ತೊಬ್ಬರ ಬದುಕಿಗೆ ಬುದ್ಧಿಯನ್ನು ಉಪಯೋಗಿಸುವ ಚತುರ ಕಲಾಕಾರ ಎನಿಸದೆ?

### ಕಥಾನಾಯಕಿ ಮೀನಾಕ್ಷಿ :

ಮೀನಾಕ್ಷಿ ಹೆಂಡತಿಯಿರುವ ಆತನನ್ನು ಪ್ರೀತಿಸಿ, ಆತನ ಪ್ರೀತಿಗಾಗಿ ಎಲ್ಲವನ್ನೂ ತ್ಯಾಗ ಮಾಡಿದ್ದಳು. ವಿದ್ಯಾವಂತಳಾದ "ಮೀನಾಕ್ಷಿ ಮದುವೆಯಾದವನನ್ನು ಪ್ರೀತಿಸಿದ್ದೇ ವಿಚಿತ್ರ. ತನ್ನ ಹೆಂಡತಿ ಮಕ್ಕಳಿಗಾಗಿ ದುಡಿದು, ಉಳಿದ ಸಮಯದಲ್ಲಿ ಇವಳ ಬಳಿ ಮಜಾ ಮಾಡುವ ಪ್ರವೃತ್ತಿಯವ ಈತ. ಕೌಟುಂಬಿಕವಾಗಿ ಇರುವ ಹೆಣ್ಣನ್ನು ಉಳಿಸಿಕೊಂಡೂ ರಕ್ಕು ಭರವಸೆಗಳಲ್ಲಿ

ಬೇರೊಂದು ಹೆಣ್ಣನ್ನು ಲೈಂಗಿಕವಾಗಿ ಬಳಸಿಕೊಳ್ಳುವುದು ಅವನ ವ್ಯಕ್ತಿತ್ವದ ಪ್ರಧಾನ ಆಶಯವಾಗಿ ಇಲ್ಲಿ ಕಂಡಿದೆ. ಅದೂ ಕಳ್ಳತನದಿಂದ. ಸಮಾಜಕ್ಕೆ, ಅಂತಸ್ತಿಗೆ, ಹೆಂಡತಿಗೆ, ಮಕ್ಕಳಿಗೆ ಹೆದರಿ. ಅವನು ಕದ್ದು ಮುಚ್ಚಿ ಅವಳನ್ನು ಬಳಸಿಕೊಳ್ಳುವಾಗಲೆಲ್ಲ ಪ್ರೀತಿ-ಪ್ರೇಮದ ಸಿದ್ಧಾಂತವನ್ನೇ ಸುರಿಯುತ್ತಿದ್ದ. ಅವನ ಪ್ರತಿಯೊಂದು ನಡೆ ನುಡಿ ಅವಳನ್ನು ನಂಬಿಸುವ ನಯವಂಚನೆಯಲ್ಲಿ ದಿನದಿಂದ ದಿನಕ್ಕೆ ನವೀನಗೊಳ್ಳುತ್ತದೆ" ಎಂಬುವುದನ್ನು ಕಥೆಯ ಆಧಾರವಾಗಿ ಕಂಡುಕೊಳ್ಳಬಹುದು. ಈ ಕಥೆಯಲ್ಲಿ ಮೀನಾಕ್ಷಿ ಆಡುವ ಮಾತುಗಳಲ್ಲದಿದ್ದರೂ ಅವಳು ಅನುಭವಿಸಿದ ಯಾತನೆಗಳು ಮಾತ್ರ ಕೊನೆಗೆ ಅವಳ ಹೃದಯವನ್ನು ಹೇಗೆ ಕಲ್ಲು ಮಾಡಿದ್ದವು, ಸಮಯ ಸಾಧಕನನ್ನು ನಂಬಿ ಬದುಕನ್ನು ಕಳೆದುಕೊಂಡ ಹೆಣ್ಣಿನ ಮನಸ್ಸು ಹೇಗೆ ಪರಿತಪಿಸಿದೆ, ನೊಂದಿದೆ, ಸೋತಿದೆ ಎಂಬ ಅವಳ ಮನಸ್ಸಿನ ಭಾವನೆಗಳನ್ನು ಇಲ್ಲಿ ವಿಶ್ಲೇಷಿಸಲಾಗಿದೆ.

ಹೆಂಡತಿಗೆ ಗೊತ್ತಾಗಲಿ, ಸಮಾಜಕ್ಕೆ ಗೊತ್ತಾಗಲಿ ಕೈ ಬಿಡುವುದಿಲ್ಲ ಎಂದಾಗ ಆತನನ್ನು ನಂಬಲಿಲ್ಲವೆ? ನಿನ್ನಲ್ಲಿ ಸಿಗುವ ಪರಮಾನಂದವನ್ನು ಹೆಂಡತಿಯಿಂದ ನಾನು ಬಯಸೇ ಇಲ್ಲ ಎಂದಾಗ ಅನುಮಾನಿಸದೆ ಒಪ್ಪಿಕೊಳ್ಳಲಿಲ್ಲವೆ? ಏನಾದರೂ ಸದಾ ನಿನ್ನೊಂದಿಗಿರುವೆ "I am a brave man" ಎನ್ನುವಾಗ ಆತನ ಶೌರ್ಯವನ್ನು ಒಮ್ಮೆಯಾದರೂ ಪರೀಕ್ಷಿಸಿದ್ದೆನೆ? ಹೆಂಡತಿ ಆತನ ಬಗ್ಗೆ ಅನುಮಾನ ಪಟ್ಟಿರಬಹುದು ಆದರೆ ಒಮ್ಮೆಯಾದರೂ ಅನುಮಾನದ ದೃಷ್ಟಿಯಿಂದ ನೋಡಿದ್ದೆನೆ? ನೂರಾರು ಮೈಲುಗಳಾಚೆಯಿಂದ ತನ್ನನ್ನು ಕಾಣಲೆಂದು ತಿಂಗಳಿಗೊಮ್ಮೆ ಬಂದಾಗ ದಣಿದ ಆತನ ದೇಹಕ್ಕೆ ತನ್ನಿಂದ ಯಾವ ಸುಖವೂ ಸಿಕ್ಕಿಲ್ಲವೆ? ಅವನಾಡುವ ಮಾತುಗಳನ್ನು ಒಮ್ಮೆಯಾದರೂ ಪರೀಕ್ಷೆ ಮಾಡಿ ನೋಡಿದ್ದೆನೆ? ಪರೀಕ್ಷೆ ಮಾಡಿದ್ದರೆ ಇಂತಹ ಪರಿಸ್ಥಿತಿ ಬರುತ್ತಿತ್ತೆ? ಆತನೇ ಗಂಡ, ಸರ್ವಸ್ವ ಎಂದು ತಿಳಿದು ಹಗಲಿರುಳು ಆತನಿಗಾಗಿ ಕಾಯಲಿಲ್ಲವೆ? ನೂರಾರು ಕನಸುಗಳನ್ನು ಕಾಣಲಿಲ್ಲವೆ? ಅವನನ್ನು ನೆನೆದು ಸಾಗರದಷ್ಟು ಕಣ್ಣೀರು ಸುರಿಸಿಲ್ಲವೆ? ಎಂದು ಕೊರಗಿರುತ್ತಾಳೆ.

ಎಲ್ಲ ಸುಖ ಕೊಟ್ಟು, ಸದಾ ಜೊತೆಗಿದ್ದು, ಕಣ್ಣರೆಪ್ಪೆಯಲ್ಲಿ ಬಚ್ಚಿಟ್ಟು ಹೆಂಡತಿಯನ್ನು ಸಲಹುವ ಅವನು ಹೆಂಡತಿಯ ನೋವಿಗೆ ಮರುಗಿ ಪಾಪ ಅವಳು ಯಾವ ತಪ್ಪು ಮಾಡಿದ್ದಾಳೆ? ಎಂದು ಹೇಳುವನಲ್ಲ. ಎಲ್ಲ ಮರೆತು, ಎಲ್ಲರನ್ನು ತೊರೆದು ಆತನ ನೆನಪಿನಲ್ಲೇ ಕಣ್ಣೀರು ಸುರಿಸುವ, ಅವನೇ ಬೆನ್ನು ಬಿದ್ದು ಪ್ರೀತಿಸಿದ ತಾನು ಯಾವ ತಪ್ಪು ಮಾಡಿದವಳು ಎಂದು ಆತನಿಗೆ ಒಮ್ಮೆಯೂ ಅನ್ನಿಸಲಿಲ್ಲವೆ? ಹೆಂಡತಿ ಮಾಡಿದ ತ್ಯಾಗವನ್ನು ಸಾರಿ ಹೇಳುವ ಆತನಿಗೆ ಅವನ ನೆನಪಿನಲ್ಲಿಯೇ ಇಡೀ ಜೀವನ ಸವೆಸಿ ಕನಸುಗಳಲ್ಲೇ ಬದುಕನ್ನು ಕಟ್ಟಿಕೊಂಡವಳ ತ್ಯಾಗ, ತ್ಯಾಗ ಎನಿಸಲೇ ಇಲ್ಲವೆ? ತಾನು ಮಾಡುವ ತ್ಯಾಗಕ್ಕಿಂತ ಹೆಂಡತಿ ಮಾಡಿದ ತ್ಯಾಗವೇ ಶ್ರೇಷ್ಠ ಎನಿಸಿತಲ್ಲವೆ? ಆತನಿಗಾಗಿ

ಸರ್ವಸ್ವವನ್ನೇ ಕಳೆದುಕೊಂಡ ಹೆಣ್ಣು ಅವನಿಗೆ ಹೆಂಡತಿ ಎನ್ನಿಸಲಿಲ್ಲವೆ? ಎಂದು ಹದಿನೈದು ವರ್ಷ ಅವನಿಂದ ದೂರವಿದ್ದ ಮೀನಾಕ್ಷಿಯ ಮನಸ್ಸು ಪರಿತಪಿಸಿರುತ್ತದೆ.

ಹೆಂಡತಿಯನ್ನು ಕಳೆದುಕೊಂಡು ಎಲ್ಲವನ್ನೂ ಕಳೆದುಕೊಂಡವನಂತೆ ದೈನ್ಯನಾಗಿ ಬಂದಾಗ ಹದಿನೈದು ವರ್ಷದ ಅನುಭವಗಳು ಅವಳ ಮನಸ್ಸನ್ನು ಕಲ್ಲು ಮಾಡಿರುತ್ತವೆ. ಅವನಲ್ಲಿ ಪ್ರೀತಿ ಇತ್ತೇ ಹೊರತು ನಂಬಿಕೆ ಸತ್ತು ಹೋಗಿರುತ್ತದೆ. ಅವನಿಂದ ಮಾತ್ರ ತನ್ನ ಜೀವನವಲ್ಲ, ಜಗತ್ತು ವಿಶಾಲವಾಗಿದೆ ಎಂದು ತಿಳಿದಿರುತ್ತದೆ. ಅವನನ್ನು ಬಿಟ್ಟು ಬದುಕಬಲ್ಲೆ ಎಂಬ ಆತ್ಮವಿಶ್ವಾಸಕ್ಕಿಂತ ಅವನು ಮಾಡಿದ ಗಾಯ ಹೃದಯವನ್ನು ಭಿದ್ರಗೊಳಿಸಿರುತ್ತದೆ. ನಂಬಿಕೆಯನ್ನು ಕಿತ್ತು ಎಸೆದಿರುತ್ತದೆ. ಅವನು ಬರುವವರೆಗಾದರೂ ಕಾಯಬೇಕೆಂಬ ತಾಳ್ಮೆ ಕೂಡ ಅವಳಿಂದ ಮರೆಯಾಗಿ ಹೋಗುವಷ್ಟು ಅವಳ ಮನಸ್ಸು ಗಾಸಿಯಾಗಿರುತ್ತದೆ.

ಹದಿನೈದು ವರುಷಗಳ ಕಾಲ ಪ್ರೀತಿ ಬೇಕು, ಮದುವೆ ಬೇಡ, ಅವಳಿಂದ ಸಿಗುವ ಸುಖ ಬೇಕು ಅವಳ ನೋವುಗಳಿಗೆ ಜೊತೆಯಾಗುವುದು ವಾಸ್ತವವಲ್ಲ ಎಂಬ ಗಂಡಸು ಹಲವಾರು ಕನಸುಗಳನ್ನು ಬಿತ್ತಿ ಕಮರಿಸಿದ ನಾಯಕನನ್ನು ತಿರಸ್ಕರಿಸುವುದು ಯೋಗ್ಯವಾದರೂ ಆತನ ಬಗೆಗೆ ಭ್ರಮೆಗಳನ್ನಿಟ್ಟುಕೊಳ್ಳುವುದು ಅವಳ ದೌರ್ಬಲ್ಯವನ್ನು ತೋರಿಸುತ್ತದೆ. ನೈತಿಕವಾಗಿ, ಸಾಮಾಜಿಕವಾಗಿ ಅದು ತಪ್ಪಾದರೂ ಮಾನವೀಯತೆಯಿಂದ ನೋಡಿದಾಗ ನಿಷ್ಕಲ್ಮಶ ಪ್ರೀತಿಯನ್ನು ವಯೋಸಹಜವಾಗಿ ಮನಸ್ಸು ಬಯಸುವುದು ಸರಿ, ಆದರೆ ನಂಬಿಸಿದ ಪ್ರೀತಿಯನ್ನು ಮೋಸ ಮಾಡಿ ಬಿಡುವುದು ಯಾವುದೇ ಕಾಲಕ್ಕೂ ಅಮಾನವೀಯತೆ ಎಂದೇ ತೋರಿಸುತ್ತದೆ.

ಈ ಕಥೆ ಹೆಣ್ಣು ಗಂಡಿನ ಅಂತರಕ್ಕೆ ಪಾತಾಳಗರಡಿ ಹಾಕಿ ಏನನ್ನೋ ಹೊರಹಾಕುವಂತಿದೆ. ಈ ಸಮಾಜ, ಈ ಸಂಬಂಧಗಳು, ಸಂಸ್ಕೃತಿ, ಆಚಾರ ವಿಚಾರ ಎಲ್ಲವೂ ಹೀಗೆ ಒಮ್ಮುಖವಾಗಿ ಪುರುಷನ ಹಿತಾಸಕ್ತಿಯನ್ನು ಕಾಯ್ದುಕೊಳ್ಳುತ್ತಿದೆ ಎನ್ನುವುದನ್ನು ಅನಾವರಣಗೊಳಿಸಿದೆ. ಎಸ್.ಎನ್.ಸುಮಿತ್ರಾ ಅವರು ವೀಣಾ ಅವರ 'ಕವಲು' ಕಥೆಯ ಕುರಿತಂತೆ "ಸಮಾಜ ಸುಧಾರಕರ, ಕ್ರಾಂತಿಕಾರರ ಸೋಗಲಾಡಿತನದ ಅಂತರಂಗವನ್ನು ಹಂತ ಹಂತವಾಗಿ ಬಿಚ್ಚಿಟ್ಟಿದ್ದಾರೆ. ಕ್ರಾಂತಿಯ, ಸುಧಾರಣೆಯ ಮಾತನಾಡುವ ವ್ಯಕ್ತಿಗಳ ಅಪ್ರಾಮಾಣಿಕತೆ, ಅನೈತಿಕತೆ, ಸ್ವಾರ್ಥಪೂರಿತ ಬದುಕಿನ ನಡೆ-ನುಡಿಗಳು ಸಮಾಜಕ್ಕೆ ಯಾವ ತಿರುವನ್ನು ಕೊಡಲಾರದಂತೆ ನಿಷ್ಪ್ರಿಯವಾಗಿಬಿಡುವುದರ ಚಿತ್ರಣ ಇಲ್ಲಿದೆ. ಆದರೆ ಅಂತಹ ವ್ಯಕ್ತಿಗಳೇ ಸಮಾಜದಲ್ಲಿ

ಗೌರವಾನ್ವಿತರಾಗುವಂತೆ ಮಾಡುವ ನಿಷ್ಪ್ರಿಯತೆ ಇಲ್ಲಿನ ವಿಡಂಬನೆಯಲ್ಲಿ ಹೊಮ್ಮುತ್ತದೆ" ಎನ್ನುತ್ತಾರೆ.

ಮಾನವನ ಮೂಲಭೂತ ಅಗತ್ಯತೆಗಳಲ್ಲಿ ಕಾಮವು ಪ್ರಮುಖ ಸ್ಥಾನ ಪಡೆಯುತ್ತದೆ. ಪುರುಷನ ಲೈಂಗಿಕತೆ ಸ್ವತಂತ್ರ, ಪೌರುಷದ ಪ್ರತೀಕವಾಗಿದೆ. ಹೆಣ್ಣಿನ ಲೈಂಗಿಕತೆ ವಿವಾಹ, ಶೀಲ, ಚಾರಿತ್ರ್ಯ, ಪಾವಿತ್ರತೆ, ನೈತಿಕತೆಯ ಮೌಲ್ಯಗಳಿಂದ ಬಂಧಿಸಲ್ಪಟ್ಟಿದೆ. ಈ ಕಾರಣ ವಿವಾಹವೆಂಬ ಬಂಧನದಲ್ಲಿ ಬೆಸೆದ ಹೆಣ್ಣಿಗೆ ಇರುವ ಸ್ಥಾನಮಾನಗಳು ಹೆಂಡತಿಯಾಗಿ ಬದುಕುವವಳಿಗೆ ಸಿಗಲಾರವು. ವಿವಾಹವಾದ ಗಂಡಸು ಕುಟುಂಬದ ಸ್ವತ್ತೇ ಹೊರತು ಅವನನ್ನು ಪ್ರೀತಿಸುವವಳ, ಹೆಂಡತಿಯಂತೆ ಬದುಕುವವಳ ಸ್ವತ್ತಲ್ಲ. ಗಂಡಸು ವಿವಾಹೇತರ ಸಂಬಂಧ ಬೆಳೆಸಿದಾಗ ಆ ಹೆಂಗಸು ಜೀವನಪೂರ್ತಿ ಆತನೊಂದಿಗೆ ಹೆಂಡತಿಯಾಗಿ ಬಾಳಿದರೂ ಅವಳಿಗೆ ಹೆಂಡತಿಗಿರುವ ಸ್ಥಾನಮಾನಗಳು ಸಮಾಜದಿಂದ ಮಾತ್ರವಲ್ಲ, ಸ್ವತಃ ಆ ಗಂಡಸಿನ ಮನಸ್ಸಿನಲ್ಲಿಯೂ ಇರುವುದಿಲ್ಲ. ಆಕೆಯನ್ನು ಭೋಗದ ವಸ್ತುವೆಂಬಂತೆ ಕಾಣುತ್ತಾನೆಯೇ ಹೊರತು ಕುಟುಂಬಕ್ಕೆ, ಹೆಂಡತಿಗೆ ನೀಡುವ ಪಾಶಸ್ತ್ಯ ನೀಡುವುದಿಲ್ಲ. ಅವಳಿಗೂ ಒಂದು ಮನಸ್ಸಿದೆ, ಬದುಕಿದೆ, ಆಸೆ ಆಕಾಂಕ್ಷೆಗಳಿವೆ, ಜೀವನದ ಕನಸಿದೆ ಎಂಬ ಯೋಚನೆ ಅವನಲ್ಲಿ ಸುಳಿಯಲಾರವು ಎಂಬುವುದನ್ನು ಲೇಖಕಿಯರು ಆಧುನಿಕ ಸಾಮಾಜಿಕ ಜೀವನದಲ್ಲಿ ನಡೆಯುವ ಇಂತಹ ಅನೇಕ ಘಟನೆಗಳನ್ನು ಈ ಪಾತ್ರಗಳ ಮೂಲಕ ಕಟ್ಟಿಕೊಟ್ಟಿದ್ದಾರೆ.

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೩. ವೀರಣ್ಣ ರಾಜೂರ(ಸಂ), ೨೦೦೪, 'ಧಾರವಾಡ ಜಿಲ್ಲೆಯ ಬರಹಗಾರರು', ಅಧ್ಯಕ್ಷರು, ಧಾರವಾಡ ಜಿಲ್ಲಾ ಕನ್ನಡ ಸಾಹಿತ್ಯ ಪರಿಷತ್ತು, ಸಾಹಿತ್ಯ ಭವನ, ಧಾರವಾಡ.
೪. ಶ್ಯಾಮಸುಂದರ ಬಿದರಕುಂದಿ, ಕನ್ನಡದಲ್ಲಿ ನವ್ಯಮಾರ್ಗದ ಕಾದಂಬರಿಗಳು, ಪು. ೪೮೮.
೫. 'ಬದುಕು', ಜನೇವರಿ-ಫೆಬ್ರುವರಿ, ೧೯೭೮, ಪು. ೧೫.



**‘ಎದೆಗೆ ಬಿದ್ದ ಅಕ್ಷರ’ ಕೃತಿಯಲ್ಲಿ ಭಾಷೆ ಪ್ರಶ್ನೆ**

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ದೇವನೂರರು ಭಾಷೆಯ ಪ್ರಶ್ನೆಯನ್ನು ಧರ್ಮಕ್ಕಿಂತ ಕಡಿಮೆಯೆಂದು ಹೇಳಿದರೂ ಅದನ್ನು ಹುಲಿಯ ಮೇಲಿನ ಸವಾರಿಗೆ ಹೋಲಿಸುತ್ತಾರೆ. “ಭಾಷೆಯನ್ನು ಆಡಳಿತ ಮತ್ತು ಜನಗಳ ನಡುವೆ ಅಂತರ ಕಮ್ಮಿ ಮಾಡಲು ಇರುವ ಒಂದು ಗೆರೆಯಂತೆ ನೋಡಿದರೆ ಕ್ಷೇಮ, ಅದಕ್ಕಿಂತ ಹೆಚ್ಚು ಅನ್ಯಂತ್ರೆ ಅದಕ್ಕೆ ಕಣ್ಣು ಕಾಣಲ್ಲ, ಕಿವಿ ಕೇಳಲ್ಲ. ಕನ್ನಡ ನಾಡನ್ನು ಎರಡು ಕೋಟಿಗೊಂದು ರಾಜ್ಯದ ಧರ ಮೂರು ರಾಜ್ಯ ಮಾಡೋದಾದರೆ ಅದರಿಂದ ಒಳ್ಳೆಯ ಆಡಳಿತ ಸಿಕ್ಕಿ ಜನ ಜೀವನ ಮಟ್ಟ ಹೆಚ್ಚುವುದಾದರೆ ಯಾಕಾಗಬಾರದು” ಎನ್ನುವ ಸವಾಲನ್ನು ಹಾಕುತ್ತಾರೆ. ಇಲ್ಲಿ ದೇವನೂರರು ವಿಕೇಂದ್ರೀಕರಣದತ್ತ ಒಂದು ಹೆಜ್ಜೆಯ ಮಾತನ್ನಾಡುತ್ತಾರೆ. ಲೇಖಕರು ಹೇಳಹೊರಟಿರುವುದು ಭಾರತದಲ್ಲಿ ಪ್ರಾದೇಶಿಕತೆ ಹೆಚ್ಚುತ್ತಾ ಸಾಗುತ್ತದೆ. ಇಲ್ಲಿ ಮತ, ಧರ್ಮ, ಒಳಪಂಗಡಗಳು ಅನೇಕ ಸಮಸ್ಯೆಗಳನ್ನು ಸೃಷ್ಟಿಸುತ್ತಿವೆ. ಹಾಗೆಯೇ ಭಾಷೆಯೂ ಕೂಡ. ಅದಕ್ಕಾಗಿ ಆಡಳಿತ ಕೇಂದ್ರಗಳನ್ನು ವಿಭಾಗಿಸಿ ರಾಜ್ಯವನ್ನು ಸಮನ್ವಯ ಆಡಳಿತ ಸಂಸ್ಥೆಯನ್ನಾಗಿಸಿದರೆ ಪ್ರಾದೇಶಿಕ ತಾರತಮ್ಯ ಕಡಿಮೆಯಾಗಬಹುದು. ಭಾಷೆಯನ್ನುವುದು ವ್ಯಾಪಾರವಾಗದೇ ಅಧಿಕಾರವಾಗಬೇಕು. ವ್ಯಾಪಾರವಾಗದೇ ರಾಷ್ಟ್ರ ವಿಕೇಂದ್ರೀಕರಣಕ್ಕೆ ಒಳಗಾದರೂ ಕರ್ನಾಟಕದೊಳಗೆ ಅದರದೇ ರಾಷ್ಟ್ರೀಯತೆಯನ್ನುವುದು ಇರಬೇಕು ಎನ್ನುವ ಆಶಯ ಇಲ್ಲಿದೆ. ಜಾಗತೀಕರಣದ ಅಬ್ಬರದಿಂದ ಜನರು ಮುಂದೆ ಆಹಾರ ಅಭಾವಗಳನ್ನು ಎದುರಿಸಬೇಕಾಗುತ್ತದೆ. ಹಾಗೆಯೇ ಭಾಷೆಯ ಅಭಾವವೂ ಕೂಡ ಎದುರಾಗಬಹುದು. ಅಂತಹ ಪರಿಸ್ಥಿತಿಗೆ ಕರ್ನಾಟಕ ಎನ್ನುವ ಆಶಯ ಇಲ್ಲಿ ವಿಕೇಂದ್ರೀಕರಣದ ಒಳಗಾಗಬಾರದು ಮೂಡಿಬಂದಿದೆ.

‘ಇಂಗ್ಲಿಷ್‌ನೊಡನೆ ಗುದ್ದಾಟದಲ್ಲಿ’ ಲೇಖನದಲ್ಲಿ ಭಾಷೆಯಲ್ಲಿನ ತಾರತಮ್ಯತೆ ಮೇಲು ಕೀಳು ಜಾತಿಯಲ್ಲಿ ಭಾಷೆಯಲ್ಲೂ ಇದೆ ಎಂಬುದನ್ನು ವಿವರಿಸುತ್ತದೆ. ಮೇಲು ಕೀಳು ಎನ್ನುವ ಭೇದಭಾವಗಳು ಕೇವಲ ಜಾತಿವ್ಯವಸ್ಥೆಯಲ್ಲಿ ಮಾತ್ರ ಶೈಕ್ಷಣಿಕ ವ್ಯವಸ್ಥೆಯಲ್ಲಿ, ಭಾಷಾ ವ್ಯವಸ್ಥೆಯಲ್ಲಿಯೂ ತೂರಿಕೊಂಡಿದೆ. ಶಿಕ್ಷಣದಲ್ಲಿ ಮಾತೃಭಾಷೆಯು ನಾಲ್ಕನೆಯ ತರಗತಿಯವರೆಗೆ ಇರಬೇಕೆಂಬ ನಿಯಮವಿದೆ. ಆದರೆ ಇದು ಕೇವಲ ನಾಮಕಾವಸ್ಥೆಯಲ್ಲಿದೆ ಅಷ್ಟೇ. ಇಂದಿಗೂ ಖಾಸಗಿ ಶಾಲೆಗಳು ಕಾನೂನು ವಂಚಿಸಿ ಕದ್ದುಮುಚ್ಚಿ ಮಾತೃಭಾಷಾ ಮಾಧ್ಯಮದ ಬದಲು ಇಂಗ್ಲಿಷ್ ಮಾಧ್ಯಮದಲ್ಲಿಯೇ ಬೋಧಿಸುತ್ತಿವೆ. ಇದನ್ನು ನೋಡಿಯೂ ಎಲ್ಲರೂ ಸುಮ್ಮನಿದ್ದಾರೆ. ಇಂದು ಎಲ್ಲ ಶಿಕ್ಷಣ ಸಂಸ್ಥೆಗಳು, ಹಳ್ಳಿ ನಗರವೆನ್ನದೆ ಎಲ್ಲೆಡೆಗಳಲ್ಲಿಯೂ ಇಂಗ್ಲಿಷ್ ಭಾಷಾ ಮಾಧ್ಯಮವನ್ನೇ ಬಯಸುತ್ತಿವೆ. ಇದರಿಂದ ಕೋರ್ಸ್‌ಗಳಲ್ಲಿಯೂ ಸಹ ಮಾತೃಭಾಷೆಯ ವಿಚಾರದಲ್ಲಿ ಹಿನ್ನೆಡೆಯುಂಟಾಗುತ್ತಿದೆ. ಸರ್ಕಾರಗಳು ಕಡ್ಡಾಯ ಕನ್ನಡ ಎನ್ನುವ ಬದಲು ಮಾತೃಭಾಷೆಯೇ ಕಡ್ಡಾಯ ಎಂದಿರುವುದರಿಂದ ಕರ್ನಾಟಕದಲ್ಲಿಯೇ ಕನ್ನಡ ಅಸ್ತಿತ್ವ ಕಳೆದುಕೊಂಡಿದೆ. ಕನ್ನಡದಲ್ಲಿ ಓದಿದರೆ ವೃತ್ತಿಯೇ ದೊರೆಯುವುದಿಲ್ಲ ಎನ್ನುವ ಭಯದಿಂದ ಎಲ್ಲರೂ ಇಂಗ್ಲಿಷ್ ವ್ಯಾಮೋಹಿಗಳಾಗುತ್ತಿದ್ದಾರೆ. ಸರ್ಕಾರಿ ಶಾಲೆಗಳಲ್ಲಿಯೂ ಈಗ ಇಂಗ್ಲಿಷ್ ಭಾಷೆಯನ್ನು ಒಂದನೇ ತರಗತಿಯಿಂದಲೇ ಬೋಧಿಸಲು ಚರ್ಚೆ ನಡೆಯುತ್ತಿದೆ. ಸರ್ಕಾರಿ ಶಾಲೆಗಳಲ್ಲಿ ಇಂಗ್ಲಿಷ್ ಮಾಧ್ಯಮ ಕುರಿತಂತೆ ಹಲವಾರು ಸಂದಿಗ್ಧತೆಗಳಿವೆ. ಅದೆಂದರೆ ಬಹುಪಾಲು ಸರ್ಕಾರಿ ಪ್ರಾಥಮಿಕ ಶಾಲೆಗಳಲ್ಲಿ ಏಕ ಉಪಾಧ್ಯಾಯ ಶಾಲೆಗಳಾಗಿವೆ. ಹಳ್ಳಿಗಳಲ್ಲಿ ಇಂಗ್ಲಿಷ್ ಕಲಿಸುವ

ಉಪಾಧ್ಯಾಯರಿಲ್ಲ ಇತ್ಯಾದಿ. ಆದರೆ ಇಂತಹ ಕಡೆ ಕನ್ನಡವನ್ನು ಸಹ ಸರಿಯಾಗಿ ಕಲಿಸುತ್ತಿಲ್ಲ ಎನ್ನುವುದು ದೊಡ್ಡ ದುರಂತ, ಹಾಗಾಗಿ ದೇವನೂರರು ಮಾತೃಭಾಷೆಯು ಶಿಕ್ಷಣ ಮಾಧ್ಯಮವಾಗಬಹುದಾದರೆ ಇಂಗ್ಲಿಷ್ ಒಂದು ಭಾಷೆಯನ್ನಾಗಿ ಬೋಧಿಸುವುದು ಹೆಚ್ಚು ಉಪಯುಕ್ತ ಇಲ್ಲಿ ದೇವನೂರರು ಇಂಗ್ಲಿಷ್ ಭಾಷೆ ಬೋಧನೆಗೆ ಒತ್ತಾಸೆ ತೋರಿಸುವುದಕ್ಕೂ ಕಾರಣವಿದೆ. ಏಕೆಂದರೆ ಇಂದು ಇಂಗ್ಲಿಷ್ ಭಾಷಾ ವ್ಯಾಪಕವಾಗಿ ಹರಡುತ್ತಿವೆ. ಈ ವ್ಯಾಪಕತೆ ಹೆಚ್ಚಾದಂತೆ ಇಂಗ್ಲಿಷ್ ಮಾತೃಭಾಷಾ ಬೋಧನಾ ವ್ಯವಸ್ಥೆಯನ್ನೇ ಬುಡಮೇಲು ಮಾಡಿಬಿಡಬಹುದು. ಇಂಗ್ಲಿಷ್ ಒಂದನೇ ತರಗತಿಯಿಂದಲೇ ಶಿಕ್ಷಣ ಮಾಧ್ಯಮವಾದರೆ ಕನ್ನಡವು ಕಾಟಾಚಾರಕ್ಕೆ ಕಲಿಯುವ ಭಾಷೆಯಾಗಿ ಉಳಿದುಬಿಡುವ ಒತ್ತಡ ಉಂಟಾಗಬಹುದು. ಹಾಗಾಗಿ ಇಂಗ್ಲಿಷ್ ಬಾಯಾರಿಕೆಯನ್ನು ಒಂದು ಭಾಷೆಯಾಗಿ ಪ್ರಾಥಮಿಕ ಹಂತದಲ್ಲಿಯೇ ಕಲಿಸುತ್ತಾ ಅದರ ದಾಹವನ್ನು ತಣಿಸಿ, ಮಾತೃಭಾಷೆಯ ಶಿಕ್ಷಣ ಮಾಧ್ಯಮವನ್ನು ಉಳಿಸಿಕೊಳ್ಳಬೇಕಾದ ಹಂಬಲ ಇಲ್ಲಿ ವ್ಯಕ್ತಗೊಳ್ಳುತ್ತದೆ.

ಸರ್ಕಾರಗಳು ಇಂದು ಕನ್ನಡ ಭಾಷೆಯ ಬಗೆಗೆ ಸಾಕಷ್ಟು ಅಸಡ್ಡೆಯನ್ನು, ನಿರ್ಲಕ್ಷ್ಯತನವನ್ನು ತೋರುತ್ತಿವೆ. ಮಾತೃಭಾಷೆಯ ಕುರಿತಂತೆ ಒಂದು ನಿಜವಾದ ಬದ್ಧತೆಯನ್ನು ಘನ ಸರ್ಕಾರಗಳು ತಳೆಯುತ್ತಿಲ್ಲ. ಒಂದ ಕಡೆ ಪ್ರಾಥಮಿಕ ಶಾಲೆಗಳಲ್ಲಿ ಮಾತೃಭಾಷಾ ಮಾಧ್ಯಮವನ್ನು ಮಾಡುತ್ತೇನೆಂದು ಹೇಳುತ್ತಲೇ ಕೇಂದ್ರೀಯ ವಿದ್ಯಾಲಯಗಳಲ್ಲಿ ಇಂಗ್ಲಿಷ್ ಮಾಧ್ಯಮಕ್ಕೆ ಒಪ್ಪಿಗೆಯನ್ನು ಸೂಚಿಸುತ್ತಿವೆ. ಇದು ಒಂದು ಕೈಯಲ್ಲಿ ಕೊಟ್ಟಂತೆ ಮಾಡಿ ಮತ್ತೊಂದು ಕೈಯಿಂದ ಅದನ್ನು ಕಸಿದುಕೊಳ್ಳುವ ಹುನ್ನಾರದಂತೆ ತೋರಿಬರುತ್ತದೆ.

‘ಮುಚ್ಚಿ ವಿಲೀನ ಎಂದರ ಎಂದು ಸ್ವರ್ಗಕ್ಕೆ ಕಳುಹಿಸಲಾಯಿತು ಎಂದಂತೆ ಲೇಖನದಲ್ಲಿ ದೇವನೂರರು ಮಾತೃಭಾಷೆಯ ಸರ್ಕಾರಿ ಶಾಲೆಗಳ ದುಸ್ಥಿತಿಯನ್ನು ಕುರಿತಂತೆ ಆತಂಕ ವ್ಯಕ್ತಪಡಿಸಿರುವುದು ಕಂಡುಬರುತ್ತದೆ. ಹಿಂದಿನ ಲೇಖನದಲ್ಲಿ ಸರ್ಕಾರವು ಭಾಷೆಗೆ ಸಂಬಂಧಿಸಿದಂತೆ, ಸರ್ಕಾರಿ ಶಾಲೆಗಳಿಗೆ ಸಂಬಂಧಿಸಿದಂತೆ ಯಾವುದೇ ಬಗೆಯ ದಿಟ್ಟ ಖಾಸಗಿಯವರ ಹಿತಾಸಕ್ತಿಗಳಿಗಾಗಿ ನಿಲುವುಗಳನ್ನು ತೋರದೆ, ಬದ್ಧತೆಯನ್ನೂ ತೋರದೆ, ಬದ್ಧತೆಯನ್ನು ತೋರದೆ ಖಾಸಗಿಯವರ ಹಿತಾಸಕ್ತಿಗಳಿಗಾಗಿ ಓಗೊಡುತ್ತಿರುವುದನ್ನು ಸೂಚ್ಯವಾಗಿ ವಿವರಿಸಿದ್ದರು. ಇಲ್ಲಿ ಅದನ್ನೇ “ಮಾತೃಭೂಮಿಯನ್ನೇ ಮಾರ್ಕಂಡ್ ತಿನ್ನುವವರಿಗೆ ಮಾತೃಭಾಷೆ ಯಾವ ಲೆಕ್ಕ” ಎನ್ನುವ ಅಪವಾದಕ್ಕೆ ಸಿಲುಕಿದೆ

ಇಂದಿನ ಸರ್ಕಾರ ಎನ್ನುತ್ತಾರೆ. ಕರ್ನಾಟಕದಲ್ಲಿ ಈಗಾಗಲೇ ಸುಮಾರು ಮೂರು ಸಾವಿರ ಶಾಲೆಗಳನ್ನು ಮುಚ್ಚಲು ಸರ್ಕಾರ ತುದಿಗಾಲಲ್ಲಿ ನಿಂತಿವೆ. ಹೇಳುತ್ತಿರುವುದು ಮಾತ್ರ ಇದು ಶಾಲೆಯನ್ನು ಮುಚ್ಚುತ್ತಿಲ್ಲ, ವಿಲೀನಗೊಳಿಸಲಾಗುತ್ತಿದೆ ಎಂದು. ಆದರೆ ಏನೇ ಆದರೂ ಇದು ಸರ್ಕಾರಿ ಶಾಲೆಗಳ ಅವನತಿ ಎನ್ನುವುದಂತೂ ಸುಳ್ಳಲ್ಲ. ಇದನ್ನು ಲೋಹಿಯಾ ಅವರು ಮೊದಲೇ ಊಹಿಸಿ ಇಂಗ್ಲಿಷ್ ವ್ಯಾಮೋಹ ಸರ್ಕಾರಿ ಶಾಲೆಗಳ ಅವನತಿಗೆ ಕಾರಣವಾಗಬಹುದೆಂದು ನುಡಿದಿರಬಹುದು ಎನ್ನಿಸಿಬಿಡುತ್ತದೆ. ಸರ್ಕಾರ ಇಂದು ಊಟ, ವಸತಿ, ಬಟ್ಟೆ, ಪುಸ್ತಕ ಮೊದಲಾದ ಸಾಕಷ್ಟು ಸವಲತ್ತುಗಳನ್ನು ನೀಡಿದರೂ ಇಂದು ಸರ್ಕಾರಿ ಶಾಲೆಗಳಲ್ಲಿ ದಾಖಲಾತಿ ಕಡಿಮೆಯಾಗುತ್ತಿದೆ. ಖಾಸಗಿ ಶಾಲೆಗಳಲ್ಲಿ ಈ ದಾಖಲಾತಿಗಳ ಸಂಖ್ಯೆ ಹೆಚ್ಚುತ್ತಿವೆ. ಸರ್ಕಾರಿ ಶಾಲೆಯಲ್ಲಿ 10 ಮಕ್ಕಳಿದ್ದರೆ, ಖಾಸಗಿ ಶಾಲೆಯಲ್ಲಿ 229 ಮಕ್ಕಳು ಇದ್ದಾರೆ. ಇದರರ್ಥ ಖಾಸಗಿ ಶಾಲೆಗಳಲ್ಲಿ ವಿದ್ಯಾರ್ಥಿಗಳ ಕೊರತೆಯಾಗದಂತೆ ತಡೆಯಲು ಸರ್ಕಾರ ಈ ವಿಲೀನ ಎನ್ನುವ ತಂತ್ರವನ್ನು ಬಳಸುತ್ತಿದೆ.

ಖಾಸಗಿ ಶಿಕ್ಷಣ ವ್ಯಾಪಾರಿಗಳ ಅನಧಿಕೃತ ಶಾಲೆಗಳನ್ನು ಮುಚ್ಚಿಸುವುದು, ಕನ್ನಡ ಮಾಧ್ಯಮಕ್ಕೆ ಅನುಮತಿ ಪಡೆದು ಗುಟ್ಟಾಗಿ ಇಂಗ್ಲಿಷ್ ಮಾಧ್ಯಮ ಬೋಧಿಸುವ ಖಾಸಗಿ ಶಾಲೆಗಳ ಮೇಲೆ ಸರ್ಕಾರಿ ಶಾಲೆಗಳಿಗೆ ಮಕ್ಕಳ ಕೊರತೆ ಇರುತ್ತಿರಲಿಲ್ಲ. ಈಗಲೂ ಸಹ ಅನಧಿಕೃತ ಖಾಸಗಿ ಶಾಲೆಗಳನ್ನು ಮುಚ್ಚಿಸಿದ್ದೇ ಆದಲ್ಲಿ ಈಗ ಮುಚ್ಚಿರುವ ಮೂರು ಸಾವಿರ ಶಾಲೆಗಳೂ ಸಾಲದೆ ಹೊಸದಾಗಿ ಕಟ್ಟಬೇಕಾದ ಪರಿಸ್ಥಿತಿ ಸರ್ಕಾರಕ್ಕೆ ಬರುತ್ತದೆ. ಆದರೆ ಸರ್ಕಾರ ಇಂತಹ ದಿಟ್ಟ ನಿರ್ಧಾರಗಳಿಗೆ ಒಮ್ಮತ ಸೂಚಿಸುವುದಿಲ್ಲ. ಇದು ಇಂದಿನ ಶೈಕ್ಷಣಿಕ ವ್ಯವಸ್ಥೆಯ ಬಹುದೊಡ್ಡ ದುರಂತವೆನಿಸಿದೆ. ಇನ್ನಾದರೂ ಸರ್ಕಾರ ಮಾತೃಭಾಷಾ ಮಾಧ್ಯಮದ ಕಡೆಗೆ, ಸರ್ಕಾರಿ ಶಾಲೆಗಳ ಉಳಿವಿನ ಕಡೆಗೆ ಗಮನ ಹರಿಸಬೇಕೆಂಬುದು ಈ ಲೇಖನದ ತಾತ್ಪರ್ಯವಾಗಿದೆ

‘ನೃಪತುಂಗ ಪ್ರಶಸ್ತಿ ಪಡೆಯಲೋಸುಗ’ ಲೇಖನದಲ್ಲಿ ದೇವನೂರರು ನೃಪತುಂಗ ಪ್ರಶಸ್ತಿಗಾಗಿ ಕನ್ನಡ ಸಾಹಿತ್ಯ ಪರಿಷತ್ತಿಗೆ ಕೃತಜ್ಞತೆಯನ್ನು ಸಲ್ಲಿಸುತ್ತಾ ಬರೆದ ಪತ್ರರೂಪವಾಗಿದೆ. ಇಲ್ಲಿ ದೇವನೂರರು ಉನ್ನತ ಶಿಕ್ಷಣದವರೆಗೂ ಕನ್ನಡ ಮಾಧ್ಯಮವಾಗುವುದನ್ನೇ ಹಂಬಲಿಸುತ್ತಾ ಅದನ್ನು ಕಾಣದೆ ಕಣ್ಣುಚ್ಚಿದ ಮಹಾಕವಿ ಕುವೆಂಪು ಅವರನ್ನು ನೆನಪಿಸಿಕೊಳ್ಳುತ್ತಾರೆ. “ಕನ್ನಡ ಶಿಕ್ಷಣ ಮಾಧ್ಯಮಕ್ಕಾಗಿ ಚಿಕ್ಕ ಹುಡುಗನಾಗಿದ್ದಾಗ ಫ್ಲೇ ಕಾರ್ಡ್ ಹಿಡಿದುಕೊಂಡು ಕೂಗಾಡುತ್ತಿದ್ದೆ. ಈಗ ವಯಸ್ಸಾದ ಮೇಲೆ

ಕೋಲು ಹಿಡಿದುಕೊಂಡು ಅದೇ ಬೇಡಿಕೆ ಕೇಳುತ್ತಿದ್ದೇನೆ. ಪರಿಸ್ಥಿತಿಯಲ್ಲಿ ಏನೂ ವ್ಯತ್ಯಾಸವಾಗಲಿಲ್ಲ. ನನಗೆ ವಯಸ್ಸಾದದ್ದೊಂದನ್ನು ಬಿಟ್ಟು<sup>3</sup> ಎನ್ನುವ ಹಾ.ಮಾ.ನಾಯಕರ ಮಾತನ್ನೂ ಇಲ್ಲಿ ನೆನೆಯುತ್ತಾರೆ ಲೇಖಕರು. ಇದರಲ್ಲಿ ಮರ್ಮವೊಂದೇ, ಎಷ್ಟೇ ವರ್ಷಗಳು ಸವೆದರೂ ಸಹ ಕರ್ನಾಟಕದಲ್ಲಿ ಕನ್ನಡ ಭಾಷಾ ಮಾಧ್ಯಮದ ಹಲವರ ಹಂಬಲ ಮಾತ್ರ ಈಡೇರುತ್ತಿಲ್ಲ. ಈ ಆಸೆಯನ್ನು ಹೊತ್ತು ಕನ್ನಡಕ್ಕಾಗಿ ದನಿ ಎತ್ತುತ್ತಿರುವವರ ಸಂಖ್ಯೆ ಹೆಚ್ಚುತ್ತಿದೆಯೇ ಹೊರತು ಕನ್ನಡ ಭಾಷಾ ಮಾಧ್ಯಮವನ್ನಾಗಿಸುವ ದಿಟ್ಟತನದ ಸರ್ಕಾರ ಮಾತ್ರ ಕಂಡುಬರುತ್ತಿಲ್ಲ ಎನ್ನುವುದಾಗಿದೆ.

ಇಂದು ಕನ್ನಡ ಪರಿಸ್ಥಿತಿ ಇತರೆ ಭಾಷಾ ಪ್ರಖರತೆಗಳ ನಡುವೆ ಮಸುಕಾಗುತ್ತಿದೆ. ಕನ್ನಡದ ಪಾದಗಳು ತನ್ನ ಶಕ್ತಿಯನ್ನು ಕಳೆದುಕೊಂಡು ಸಡಿಲಗೊಳ್ಳುತ್ತಿವೆ. ಕನ್ನಡವು ಕನ್ನಡನಾಡಿಯಲ್ಲಿಯೇ ಬದುಕಲಾರದ ಯಾತನಾಮಯ ಸ್ಥಿತಿಯನ್ನು ತಲುಪಿವೆ. ಆದರೆ ಇಂದಿನ ಸರ್ಕಾರಗಳು ಕನ್ನಡದ ಮಟ್ಟಿಗೆ ಜುಟ್ಟಿಗೆ ಮಲ್ಲಿಗೆ ಹೂ ಎನ್ನುವ ಧೋರಣೆಯನ್ನೇ ತಾಳುತ್ತಾ ಬರುತ್ತಿವೆ. ಪರಿಸ್ಥಿತಿ ಹೀಗಿರುವಾಗ ಕನ್ನಡ ಸಂಘ, ಕನ್ನಡ ಸಾಹಿತ್ಯ ಪರಿಷತ್ತುಗಳು ಕೊಡುವ ಪ್ರಶಸ್ತಿಯನ್ನು ಸ್ವೀಕರಿಸುವುದಕ್ಕೆ ನನಗೆ ಕಸಿವಿಸಿಯಾಗುತ್ತದೆ ಎನ್ನುತ್ತಾರೆ. ಭಾಷಾಜ್ಞಾನಕ್ಕಾಗಿ, ವ್ಯಾವಹಾರಿಕ ಭಾಷೆಯನ್ನಾಗಿ ಇಂಗ್ಲಿಷನ್ನು ಒಂದು ಭಾಷೆಯನ್ನು ಅಧ್ಯಯನ ಮಾಡುವುದಕ್ಕೆ ಯಾರೂ ವಿರೋಧವನ್ನು ವ್ಯಕ್ತಪಡಿಸುತ್ತಿಲ್ಲ. ಆದರೆ ಮಾತೃಭಾಷೆಯ ಮಾಧ್ಯಮವನ್ನು ನಗಪಾಟಲಿಗೆ ಗುರಿಯಾಗಿಸುತ್ತಿರುವುದಕ್ಕೆ ಯಾರು ಹೊಣೆ? ಎನ್ನುವ ಪ್ರಶ್ನೆಯನ್ನು ಹಾಕುತ್ತಾರೆ. ಹಾಗಾಗಿ ಸರ್ಕಾರ ಇಚ್ಛಾಶಕ್ತಿಯಿಂದ ಒಂದನೇ ತರಗತಿಯಿಂದಲೇ ಮಾತೃಭಾಷೆಯ ಶಿಕ್ಷಣ ಮಾಧ್ಯಮವಾಗಿಸಿದರೆ ನೃಪತುಂಗ ಪ್ರಶಸ್ತಿಯನ್ನು ಸ್ವೀಕರಿಸುವುದಾಗಿ ಸಾರುತ್ತಾರೆ. ಇದು ಇವರೊಬ್ಬರ ಹೋರಾಟದ ದನಿಯಾಗದೆ ಸಾಹಿತ್ಯ ಪರಿಷತ್ತು, ಕನ್ನಡ ಸಂಘಗಳ ಒಕ್ಕೊರಲಿನ ದನಿಯಾಗಬೇಕಾದ ಅನಿವಾರ್ಯತೆಯಿದೆ. ಯಾವುದೇ ಕಾರ್ಯಕ್ರಮಗಳು, ಸಮ್ಮೇಳನಗಳನ್ನು ಒಂದನೇ ತರಗತಿಯಿಂದಲೇ ಕನ್ನಡ ಮಾತೃಭಾಷೆಯ ಮಾಧ್ಯಮ ಮಾಡುವವರೆಗೂ ನಡೆಸುವುದಿಲ್ಲ ಎನ್ನುವ ಗಟ್ಟಿತನವನ್ನು ತೋರಬೇಕು. ಕನ್ನಡ ಭಾಷೆಯ ಪರ

ಇರಬೇಕಾದ ಇಂತಹ ಸಂಸ್ಥೆಗಳು ಸರ್ಕಾರ ಪರವಿರಬಾರದು ಎನ್ನುವ ಸೂಕ್ಷ್ಮತೆಯನ್ನೂ ಸಹ ದೇವನೂರರು ಈ ಪತ್ರದ ಮೂಲಕ ತೆರೆದಿಡುತ್ತಾರೆ.

ಇಲ್ಲಿ ದೇವನೂರರು ಭಾಷೆಗೆ ಸಂಬಂಧಿಸಿದಂತೆ ಇಂದಿನ ಯುವ ಪೀಳಿಗೆ ಕನ್ನಡ ನುಡಿಯ ಅನಿವಾರ್ಯತೆಯನ್ನು ಮನಗಾಣಬೇಕಾದ ದುಸ್ಥಿತಿಯಲ್ಲಿರುವುದಕ್ಕೆ ನೊಂದುಕೊಳ್ಳುತ್ತಾರೆ. ಈಗಲೂ ಸಹ ಯುವ ಪೀಳಿಗೆಗಳಿಗೆ ಕನ್ನಡ ಭಾಷೆ ನಮಗೆ ಅನಿವಾರ್ಯ ಎನ್ನುವ ಗಟ್ಟಿತನದ ಅರಿವು ಅವರಲ್ಲಿ ಮೂಡುತ್ತಿಲ್ಲ. ಇಂತಹ ಸಂದರ್ಭದಲ್ಲಿ ಹಿರಿಯರು, ಭಾಷಾ ತಜ್ಞರು, ಕರ್ನಾಟಕ ಸೇರಿದಂತೆ ಅವರಲ್ಲಿ ಕನ್ನಡ ಭಾಷೆಯ ಕುರಿತಾದ ಅಭಿಮಾನವನ್ನು, ಅರಿವನ್ನು ಮೂಡಿಸದಿದ್ದರೆ ಭಾಷೆಯನ್ನು ಕಳೆದುಕೊಳ್ಳಬೇಕಾದ ಸ್ಥಿತಿಗೆ ತಲುಪುವುದರಲ್ಲಿ ಆಶ್ಚರ್ಯವಿಲ್ಲ. ಹಾಗಾಗಿ ಕನ್ನಡ ನಾಡಿಗಾಗಿ ನುಡಿಗಾಗಿ ಎಲ್ಲರೂ ಒಂದಾಗಬೇಕಾದ ಅನಿವಾರ್ಯತೆ ಇಂದು ಹೆಚ್ಚಿನದಾಗಿದೆ. ಇಂಗ್ಲಿಷ್ ವ್ಯಾಮೋಹದಿಂದ ಎಲ್ಲರೂ ಅದರ ಹಿಂದೆ ಕುರಿಹಿಂಡಿನಂತೆ ಸಾಗಲು ಖಾಸಗಿ ಶಾಲೆಗಳಷ್ಟೇ ಸರ್ಕಾರಗಳೂ ಕಾರಣವಾಗುತ್ತಿವೆ. ವಿಲೀನ ತಂತ್ರದ ನೆಪವನ್ನೊಡ್ಡಿ ಖಾಸಗಿ ಶಾಲೆಗಳಿಗೆ ವಿದ್ಯಾರ್ಥಿಗಳನ್ನು ತುಂಬಿಸುವ ಹುನ್ನಾರಗಳನ್ನು ನಡೆಸುತ್ತಿವೆ. ಇಂದು ಶಾಲಾ-ಕಾಲೇಜುಗಳಲ್ಲಿ ಕನ್ನಡ ಎನ್ನುವುದು ನೆಪಮಾತ್ರಕ್ಕೆ ಬೋಧನೆಯಾಗುತ್ತಿದೆ. ಸರ್ಕಾರಕ್ಕಾಗಲೀ, ವಿದ್ಯಾರ್ಥಿಗಳಿಗಾಗಲೀ, ಅವರ ಪ್ರೋಫೆಸರ್‌ಗಳಿಗಾಗಲೀ ಕನ್ನಡ ಭಾಷೆಯ ಅಗತ್ಯತೆ ಇಲ್ಲ ಎನ್ನುವಂತಾಗಿದೆ. ಇದರಿಂದ ಭಾಷೆ ಅಧೋಗತಿಗೆ ಇಳಿಯುತ್ತಲಿದೆ. ಒಂದು ಜನಾಂಗ ಉಳಿಯಬೇಕಾದರೆ ಆ ಜನಾಂಗದ ಸಂಸ್ಕೃತಿಯೊಂದಿಗೆ ಅವನ ಭಾಷೆಯೂ ಉಳಿಯಬೇಕಾಗಿದೆ. ಭಾಷೆಯ ನಾಶದೊಂದಿಗೆ ಸಂಸ್ಕೃತಿಯ ನಾಶ, ಸಂಸ್ಕೃತಿಯ ನಾಶದೊಂದಿಗೆ ಕರ್ನಾಟಕದ ಜನಾಂಗವೇ ನಾಶವಾಗಬಾರದೆಂಬ ಹಂಬಲ ಇಲ್ಲಿ ಮೂಡಿಬಂದಿದೆ.

#### ಕೊನೆ ಟಿಪ್ಪಣಿಗಳು :

1. ಎದೆಗೆ ಬಿದ್ದ ಅಕ್ಷರ, ದೇವನೂರು ಮಹಾದೇವ, ಪು.



## ವಚನ ಸಾಹಿತ್ಯದಲ್ಲಿ ಅಭಿವ್ಯಕ್ತಿಗೊಂಡ ಕೌಟುಂಬಿಕ ಮೌಲ್ಯಗಳು

ಡಾ.ವೆಂಕಟೇಶ

ಸಹಾಯಕ ಪ್ರಾಧ್ಯಾಪಕರು

ಕನ್ನಡ ವಿಭಾಗ

ಶ್ರೀಮತಿ ಐ. ಎಸ್. ಯಾದವಾಡ ಸರ್ಕಾರಿ ಪ್ರಥಮ ದರ್ಜೆ ಕಾಲೇಜು, ರಾಮದುರ್ಗ,

ಜಿಲ್ಲೆ ಬೆಳಗಾವಿ- ೫೯೧೧೨೨

Corresponding Author - ಡಾ.ವೆಂಕಟೇಶ

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ಕುಟುಂಬಕ್ಕೆ ಭಾರತೀಯ ಸಮಾಜದಲ್ಲಿ ಮಹತ್ವದ ಸ್ಥಾನವಿದೆ. ಮಾನವನಿಗೆ ಸಹಜವಾದ ಲೈಂಗಿಕ ಬಯಕೆಯ ಈಡೇರಿಕೆಗಾಗಿ ಸ್ಥಾಪಿತವಾದ ವಿವಾಹ ವ್ಯವಸ್ಥೆಯ ಆಧಾರದ ಮೇಲೆ ಕೌಟುಂಬಿಕ ಪರಿಕಲ್ಪನೆ ರೂಪು ಪಡೆದಿದೆ. ರಕ್ತ ಸಂಬಂಧ ಮತ್ತು ವಿವಾಹ ಸಂಬಂಧಗಳನ್ನು ಸಾಮಾನ್ಯವಾಗಿ ನಾವು ಕುಟುಂಬದ ವ್ಯಾಪ್ತಿಯಲ್ಲಿ ನೋಡುತ್ತೇವೆ. ಆದರೆ ವಚನಕಾರರ ಕುಟುಂಬದ ಸ್ವರೂಪ ರಕ್ತಸಂಬಂಧ ಮತ್ತು ವಿವಾಹ ಸಂಬಂಧವನ್ನು ಒಳಗೊಂಡು, ಮನುಷ್ಯ ಸಂಬಂಧವನ್ನೂ ಒಳಗೊಳ್ಳುವಷ್ಟು ವಿಶಾಲವಾದದು. ಶರಣರು ಕುಟುಂಬ ಜೀವನವನ್ನು ಒಪ್ಪಿಕೊಂಡಿದ್ದರು ಮತ್ತು ಕೌಟುಂಬಿಕ ಸಂಬಂಧಗಳನ್ನು ಬಲಪಡಿಸಲು ಪ್ರಯತ್ನಿಸಿರುವುದು ವಚನಗಳಿಂದ ತಿಳಿಯುತ್ತದೆ. “ಶರಣರ ಕೌಟುಂಬಿಕ ಮೌಲ್ಯಗಳು ಮೊದಲ ಹಂತದಲ್ಲಿ ಸಾಮಾಜಿಕ ಜೀವಿಗಳನ್ನು ಉತ್ತಮ ಬದುಕಿಗಾಗಿ, ಸಮೂಹದ ಸಂಗಾತಕ್ಕಾಗಿ ಸಿದ್ಧಪಡಿಸುತ್ತವೆ. ಸ್ವಾರ್ಥಪರ ಚಿಂತನೆ, ಅಧಿಕಾರದ ದರ್ಪ, ಐಶಾರಾಮಿ ಬದುಕಿನ ಕುರಿತಾದ ಆಸಕ್ತಿ ಇವುಗಳಿಂದಾಗಿ ಇಂದು ಕೌಟುಂಬಿಕ ಜೀವನವು

ತನ್ನ ಪವಿತ್ರತೆಯನ್ನು ಕಳೆದುಕೊಂಡಿದೆ. ಕೌಟುಂಬಿಕ ಸಂಬಂಧಗಳಲ್ಲಿ ಬಿರುಕು ಕಾಣಿಸಿಕೊಳ್ಳತೊಡಗಿದೆ. ಭಾವನೆಗಳಿಗೆ ಬೆಲೆಯಿಲ್ಲವಾಗಿ ಇಂದು ಬದುಕು ಒಂದು ಸರಕು ಎಂಬಂತೆ ಬಿಕ್ಕಿರಿಯಾಗುತ್ತಿದೆ. ಇಂತಹ ಸಂದರ್ಭದಲ್ಲಿ ಶರಣರ ಕೌಟುಂಬಿಕ ಮೌಲ್ಯಗಳ ಅವಶ್ಯಕತೆ ಹಿಂದೆಂದಿಗಿಂತಲೂ ಇಂದು ತೀರ ಹೆಚ್ಚಾಗಿರುವುದು ಕಂಡು ಬರುತ್ತಿದೆ”.<sup>೧</sup> ಎಂಬ ಡಾ. ಚಿತ್ಯಳಾ ಮರಪತಿಯವರ ಮಾತು ಅರ್ಥಪೂರ್ಣವಾಗಿದೆ. ಹಾಗಾಗಿ ಶರಣರಿಂದ ಪರಿಷ್ಕೃತವಾದ ಕುಟುಂಬದ ಮೌಲ್ಯಗಳನ್ನು ವಿಶ್ಲೇಷಣೆ ಮಾಡುವುದು ಈ ಲೇಖನದ ಉದ್ದೇಶವಾಗಿದೆ.

ಕುಟುಂಬವನ್ನು ಕುರಿತಂತೆ ವಚನ ಸಾಹಿತ್ಯದಲ್ಲಿ ವ್ಯಕ್ತಗೊಂಡಿರುವ ಅದರ ಮೌಲ್ಯಗಳನ್ನು ಮುಂದಿನಂತೆ ಗುರುತಿಸಬಹುದು.

### ೧. ಸಂಸಾರ ಮತ್ತು ಆಧ್ಯಾತ್ಮದ ಸಮನ್ವಯ:

ಸಂಸಾರವು ಕುಟುಂಬದ ಭಾಗ. ಹಿಂದೂ ಧರ್ಮ, ಬೌದ್ಧ ಧರ್ಮ, ಜೈನ ಧರ್ಮಗಳು ಆಧ್ಯಾತ್ಮ

ಸಾಧನೆಗೆ ಸಂಸಾರವನ್ನು ತ್ಯಜಿಸಿ, ಸಂನ್ಯಾಸಿಯಾಗಿ, ತಪಸ್ಸು ಮಾಡಬೇಕೆಂಬುದನ್ನು ಬೋಧಿಸಿದವು. ಆದರೆ ವಚನಕಾರರು ಆಧ್ಯಾತ್ಮ ಸಾಧನೆಗೆ ಸಂಸಾರವನ್ನಾಗಲಿ, ಗೃಹಸ್ಥ ಧರ್ಮವನ್ನಾಗಿ ಬಿಡಬೇಕಾಗಿಲ್ಲ ಎಂಬ ನಿಲುವನ್ನು ವ್ಯಕ್ತಪಡಿಸಿದರು. ಜೇಡರ ದಾಸಿಮಯ್ಯ 'ಸತಿಪತಿಗಳೊಂದಾದ ಭಕ್ತಿ ಹಿತವಾಗಿವುದು ಶಿವಂಗೆ' ಎಂದು ಸಂಸಾರ ಧರ್ಮವನ್ನು ಪ್ರತಿಪಾದಿಸುತ್ತಾನೆ. "ಹಾವಿನ ಹಲ್ಲ ಕಳೆದು ಹಾವನಾಡಿಸಬಲ್ಲಡೆ ಹಾವಿನ ಸಂಗವೆ ಲೇಸು ಕಂಡಯ್ಯಾ"<sup>2</sup> ಎನ್ನುತ್ತಾಳೆ ಅಕ್ಕಮಹಾದೇವಿ. ಈ ಸಂಸಾರವೆಂಬುದು ಹಾವು ನಿಜ. ಆದರೆ ಕಳೆಯಬೇಕಾದದ್ದು ಹಾವನ್ನಲ್ಲ, ಅದರ ಹಲ್ಲನ್ನು. ಈ ಹಾವಿನ ಬಾಯಿ ವಿಷದ ಹಲ್ಲನ್ನು ತೆಗೆದರೆ ಬೇಕಾದ ಹಾಗೆ ಅದರ ಜೊತೆ ಇರಬಹುದು. ಸಂಸಾರದಲ್ಲಿನ ಸ್ವಾರ್ಥ, ಮೋಹಗಳ ಹಲ್ಲನ್ನು ತೆಗೆಯುವ ಕೆಲಸ ಮಾಡಿದರೆ ಅದು ಆದರ್ಶ ಸಂಸಾರವಾಗುತ್ತದೆ. ಆಧ್ಯಾತ್ಮ ಸಾಧನೆಗೆ ಸಹಕಾರಿಯಾಗುತ್ತದೆ. ಆದ್ದರಿಂದ ಇವರೆಂದೂ ಸಹ ಸಂಸಾರವನ್ನು ತುಚ್ಛೀಕರಿಸಲಿಲ್ಲ. ಸಂಸಾರದಿಂದ ದೂರ ಓಡಿ ಹೋಗಲಿಲ್ಲ. ಸಂಸಾರದಲ್ಲಿ ಇದ್ದುಕೊಂಡೇ ಸದ್ಗತಿ ಹೊಂದಬಹುದು ಎಂಬುದನ್ನು ಸಾಬೀತು ಮಾಡಿದವರು. ಸತಿಪತಿ ಒಂದಾದ ಕುಟುಂಬ ಶಿವನ ಆಸ್ಥಾನವೇ ಆಗುವುದು ಎಂದು ನಡೆದು ತೋರಿದರು. ಸಂಸಾರದಿಂದಲೇ ಪದ್ಧತಿ, ಅದರಲ್ಲೂ ಸತಿಯಿಂದಲೇ ಸದ್ಗತಿ ಎಂದರು. ಶಿವಶರಣರು ಸಮಾಜವು ಆರೋಗ್ಯ ಪೂರ್ಣವಾಗಿ ಇರಬೇಕೆಂದರೆ ಸಂಸಾರ ಮುಖ್ಯ ಎಂಬುದನ್ನು ಪ್ರತಿಪಾದಿಸಿದರು.

ಒಟ್ಟಿನಲ್ಲಿ ಶಿವಶರಣರು ದಾಂಪತ್ಯವನ್ನಾಗಲಿ, ಕುಟುಂಬ ವ್ಯವಸ್ಥೆಯನ್ನಾಗಲಿ, ಸಂಸಾರವನ್ನಾಗಲಿ ತುಚ್ಛೀಕರಿಸಲಿಲ್ಲ. ಪರರ ಸತಿಯನ್ನು 'ಮಹಾದೇವಿ' ಎಂದು ಪರಿಗಣಿಸಿದ್ದರು. ಕುಟುಂಬ ವ್ಯವಸ್ಥೆಯಲ್ಲಿ ಅವರು ಹೊಂದಿದ ಸತಿಪತಿ ಭಾವ ಮುಂದೆ ಅಂಗಾಂಗ ಸಾಮರಸ್ಯವಾಗಿ 'ಶರಣಸತಿ ಲಿಂಗಪತಿ' ಎಂಬ ಸತಿಪತಿ ಭಾವದಿಂದ ಉದಾತ್ತತೆಗೆ ತೆರೆದುಕೊಂಡಿತು. ಇಂತಹ ಉದಾತ್ತವಾದ ಶರಣರ ದಾಂಪತ್ಯ ನಮ್ಮ ಕಣ್ಣುಮುಂದಿರುವುದು ಆಧುನಿಕ ಕುಟುಂಬಗಳ ವಿಘಟನೆಯ ಸಂದರ್ಭದಲ್ಲಿ ಹೆಚ್ಚು ಪ್ರಸ್ತುತವಾಗುತ್ತದೆ.

### ೨. ಕುಟುಂಬದಲ್ಲಿ ಹೆಣ್ಣು-ಗಂಡಿಗೆ ಸಮಾನ ಸ್ವಾತಂತ್ರ್ಯ:

ಪ್ರತಿಯೊಬ್ಬರಿಗೂ ತಮಗಿಷ್ಟಬಂದಂತೆ ಬದುಕುವ ಸ್ವಾತಂತ್ರ್ಯವಿರಬೇಕು. ಏಕೆಂದರೆ ಸ್ವಾತಂತ್ರ್ಯವು ವ್ಯಕ್ತಿಯನ್ನು ಮಾನಸಿಕವಾಗಿ ಸದೃಢಗೊಳಿಸಲು ಸಹಕಾರಿಯಾಗಿದೆ. ಪ್ರಾಚೀನ ಕಾಲದ ವಿವಾಹ ಮತ್ತು ಕುಟುಂಬವು ಪುರುಷ ಸರ್ವಾಧಿಕಾರದ ನೆಲೆಯಲ್ಲಿ ರೂಪುಗೊಂಡಿತ್ತು. ವಿವಾಹ ಮತ್ತು ಇತರೆ ಕೌಟುಂಬಿಕ ವಿಷಯಗಳು ಗಂಡಿನ ಇಚ್ಛೆಯಂತೆ ನಡೆಯುತ್ತಿದ್ದವು. ಹೆಣ್ಣಿಗೆ ಯಾವುದೇ ಸ್ವಾತಂತ್ರ್ಯವಿರಲಿಲ್ಲ ಎಂಬುದು ಎಲ್ಲರಿಗೂ ತಿಳಿದ ಸಂಗತಿ.

12ನೇ ಶತಮಾನದಲ್ಲಿ ಶರಣರು ವಿವಾಹ ಮತ್ತು ಕುಟುಂಬದ ಮೇಲಿನ ಗಂಡಿನ ಸರ್ವಾಧಿಕಾರವನ್ನು ತೊಡೆದು ಹಾಕಿದರು. ಇದರಿಂದ ಕುಟುಂಬದಲ್ಲಿ ಸತಿಪತಿಯರಿಬ್ಬರೂ ಸಮಾನ ಸ್ವಾತಂತ್ರ್ಯವನ್ನು ಹೊಂದಲು ಅವಕಾಶವಾಯಿತು. ವಾಕ್ ಮತ್ತು ಅಭಿವ್ಯಕ್ತಿ ಸ್ವಾತಂತ್ರ್ಯದ

ಜೊತೆಗೆ ತಮ್ಮ ಸಂಗಾತಿಯನ್ನು ಆಯ್ಕೆ ಮಾಡಿಕೊಳ್ಳುವ ಸ್ವಾತಂತ್ರ್ಯವನ್ನೂ ಶರಣ ಸಾಹಿತ್ಯ ಕಲ್ಪಿಸಿ ಕೊಟ್ಟಿತು.

#### • ಅಭಿವ್ಯಕ್ತಿ ಸ್ವಾತಂತ್ರ್ಯ:

ಸಾಂಪ್ರದಾಯಿಕ ಸಮಾಜವು ಮಹಿಳೆಗೆ ವಿವಾಹ ಮತ್ತು ಕುಟುಂಬದ ವಿಷಯದಲ್ಲಿ ಅಭಿವ್ಯಕ್ತಿ ಸ್ವಾತಂತ್ರ್ಯ ನೀಡಿರಲಿಲ್ಲ. ನೀಡಿದ್ದರೂ ಸಹ ತುಂಬಾ ಕಡಿಮೆ. ವಚನ ಸಾಹಿತ್ಯದಿಂದ ಅಥವಾ ಶರಣರಿಂದ ಮಹಿಳೆಗೂ ಪುರುಷನಂತೆ ಮಾತನಾಡುವ, ಅಭಿಪ್ರಾಯ ವ್ಯಕ್ತಪಡಿಸುವ, ನಿರ್ಧಾರ ತೆಗೆದುಕೊಳ್ಳುವ ಸ್ವಾತಂತ್ರ್ಯ ಲಭಿಸಿತು. ಆಯ್ದಕ್ಕಿ ಲಕ್ಕಮ್ಮ “ಕಾಯಕ ನಿಂದಿತ್ತು ಹೋಗಯ್ಯ ಎನ್ನಾಳ್ಳನೆ”<sup>3</sup> ಎಂದು ತನ್ನ ಗಂಡನಾದ ಆಯ್ದಕ್ಕಿ ಮಾರಯ್ಯನಿಗೆ ಆದೇಶಿಸುವ ಸ್ವಾತಂತ್ರ್ಯವನ್ನು ಹೊಂದಿದ್ದಳು. ಒಮ್ಮೆ ಅಗತ್ಯಕ್ಕಿಂತ ಹೆಚ್ಚು ಅಕ್ಕಿ ತಂದಾಗ ‘ಈಸಕ್ಕಿಯಾಸೆ ನಿಮಗೇಕೆ?’ ಎಂದು ಗಂಡನ ತಪ್ಪನ್ನ ಪ್ರಶ್ನಿಸುವ ರೀತಿ ಹೆಣ್ಣಿನ ಅಭಿವ್ಯಕ್ತಿ ಸ್ವಾತಂತ್ರ್ಯಕ್ಕೆ ಹಿಡಿದ ಕನ್ನಡಿಯಾಗಿದೆ. ನೀಲಮ್ಮ ತನ್ನ ಆಧ್ಯಾತ್ಮ ಸಾಧನೆಯ ನಂತರ “ಅಂದೆಯಲ್ಲ ನಾನು ಹರುಷದ ಧೈರ್ಯವುಳ್ಳ ಹೆಣ್ಣು ನಾನು”<sup>4</sup> ಎಂದು ಹೇಳುವ ಅವಕಾಶವನ್ನು ಅಂದಿನ ಸಮಾಜದಲ್ಲಿ ಕಾಣಬಹುದು. ಇದೇ ರೀತಿ ಎಲ್ಲ ಶರಣೆಯರು ಪುರುಷರ ಜೊತೆ ಮುಕ್ತವಾಗಿ ಮಾತನಾಡುವ, ತಮ್ಮ ಅಭಿಪ್ರಾಯಗಳನ್ನು ಹಂಚಿಕೊಳ್ಳುವ ಸ್ವಾತಂತ್ರ್ಯವನ್ನು ಪಡೆದರು. ಹೆಣ್ಣು ಅಬಲೆ ಎಂದು ಗುರುತಿಸಿಕೊಂಡು ಬಂದಿದ್ದ ಸಾಂಪ್ರದಾಯಿಕ ಕುಟುಂಬ ವ್ಯವಸ್ಥೆಗೆ ಬದಲಾಗಿ ಸಮಾನತೆಯ ಕುಟುಂಬ ವ್ಯವಸ್ಥೆಯನ್ನು ಇಲ್ಲಿ ಕಾಣಬಹುದಾಗಿದೆ.

#### • ಸಂಗಾತಿಯ ಆಯ್ಕೆ ಸ್ವಾತಂತ್ರ್ಯ:

ಶರಣರ ಕುಟುಂಬ ವ್ಯವಸ್ಥೆಯಲ್ಲಿ ಹೆಣ್ಣು-ಗಂಡಿಗೆ ತಮ್ಮ ಸಂಗಾತಿಯನ್ನು ಮುಕ್ತವಾಗಿ ಆಯ್ಕೆ ಮಾಡಿಕೊಳ್ಳುವ ಸ್ವಾತಂತ್ರ್ಯವಿತ್ತು. ಜಾತಿ, ವರ್ಗಗಳನ್ನು ಮೀರಿ ತಾವು ಇಷ್ಟಪಟ್ಟವರೊಂದಿಗೆ ಬದುಕನ್ನು ಕಟ್ಟಿಕೊಳ್ಳುವ, ವಿವಾಹವಾಗುವ ಅವಕಾಶವಿತ್ತು. ಇಲ್ಲಿ ಕುಟುಂಬದ ಸದಸ್ಯರ ಒಪ್ಪಿಗೆಗಿಂತ ಹೆಣ್ಣು-ಗಂಡಿನ ಒಪ್ಪಿಗೆಗೆ ಪ್ರಾಧಾನ್ಯತೆ ಕೊಡಲಾಗಿತ್ತು. ಆದ್ದರಿಂದ ಬಸವಣ್ಣ

“ಚೆನ್ನಯ್ಯನ ಮನೆಯ ದಾಸನ ಮಗನು

ಕಕ್ಕಯ್ಯನ ಮನೆಯ ದಾಸಿಯ ಮಗಳು

ಇವರಿಬ್ಬರು ಹೊಲದಲು ಬೆರಣಿಗೆ ಹೋಗಿ

ಸಂಗಮ ಮಾಡಿದರು

ಇವರಿಬ್ಬರಿಗೆ ಹುಟ್ಟಿದ ಮಗ ನಾನು

ಕೂಡಲಸಂಗಮದೇವನ ಸಾಕ್ಷಿಯಾಗಿ”<sup>5</sup>

ಎಂದು ಹೇಳಿದ್ದಾನೆ. ಕೇವಲ ಶರಣರಿಗೆ ಮಾತ್ರವಲ್ಲ, ಶರಣರ ಮನೆಯ ದಾಸ ದಾಸಿಯರ ಮಕ್ಕಳಿಗೂ ಸಹ ಈ ಸ್ವಾತಂತ್ರ್ಯವಿತ್ತು. ಶರಣರ ಕೌಟುಂಬಿಕ ವ್ಯವಸ್ಥೆಯು ಈ ಬಗೆಯ ಆಯ್ಕೆ ಸ್ವಾತಂತ್ರ್ಯವನ್ನ ನೀಡುವ ಮೂಲಕ ವ್ಯಕ್ತಿ ಸ್ವಾತಂತ್ರ್ಯವನ್ನು ಗೌರವಿಸಿರುವುದು ಕಂಡುಬರುತ್ತದೆ.

#### ೨. ಜಾತ್ಯಾತೀತ ಸಂಬಂಧಕ್ಕೆ ನಾಂದಿ:

ಜಾತಿ ಸಂಕೋಲೆಗಳಿಂದ ಬಳಲುತ್ತಿದ್ದ ಸಮಾಜಕ್ಕೆ ಜಾತ್ಯಾತೀತ ಸಂಬಂಧದ ಮೂಲಕ ಜಾತಿ ರಹಿತ ಸಮಾಜ ಕಟ್ಟಲು ವಚನಕಾರರು ಶ್ರಮಿಸಿದ್ದಾರೆ. ಅದಕ್ಕಾಗಿ ಅವರು ಜಾತಿಗಿಂತ ವ್ಯಕ್ತಿಗೆ, ಮನುಷ್ಯತ್ವಕ್ಕೆ ಮನ್ನಣೆ ನೀಡಿದರು. ಆ ಮೂಲಕ ವಿಶ್ವವೇ ಒಂದು ಕುಟುಂಬ ಎಂಬ ಪ್ರಜ್ಞೆಯನ್ನು ಬೆಳೆಸಿಕೊಳ್ಳುವ ಮೂಲಕ

ಕೌಟುಂಬಿಕ ಸಮಾನತೆಯನ್ನು ಸಾಧಿಸಿದರು. ಶರಣರೆಲ್ಲ ಬಂಧುಗಳೇ ಆಗಿದ್ದರು ಅವರ ನಡುವೆ ಹುಟ್ಟಿನ ಮತ್ತು ವೃತ್ತಿಯ ಜಾತಿಭೇದವಿರಲಿಲ್ಲ. ಆ ಕಾರಣಕ್ಕಾಗಿ ಬಸವಣ್ಣ

“ಆನು ಭಕ್ತನಲ್ಲಯ್ಯಾ ಆನು ವೇಷಧಾರಿಯಯ್ಯಾ,

ಕಾಟುಗ, ಕೇತುಗ, ಪೋಲುಗ ಎಂಬುದು ಎನ್ನ ಹೆಸರು

ಕೂಡಲಸಂಗಮದೇವ

ನಿಮ್ಮ ಶರಣರ ಮನೆಯ ಮಗ ನಾನಯ್ಯ”<sup>6</sup>

ಎಂದು ಹೆಸರಿನ ಆಧಾರಿತ ಜಾತಿ

ಶೋಷಣೆಯನ್ನು ಬಲವಾಗಿ ವಿರೋಧಿಸುತ್ತಾನೆ. ಬಸವಣ್ಣ ತಳಸಮುದಾಯದ ಹೆಸರುಗಳನ್ನು ತನಗೆ ಆರೋಪಿಸಿಕೊಂಡು ಅವರ ಮನೆಯ ಮಗನಾಗಿ ಗುರುತಿಸಿಕೊಳ್ಳುತ್ತಾನೆ. ಆ ಮೂಲಕ ಜಾತಿ ಮುಕ್ತ ಕುಟುಂಬ ವ್ಯವಸ್ಥೆಯನ್ನು ಪ್ರತಿಪಾದಿಸುತ್ತಾನೆ.

ಜಾತಿರಹಿತ ಕುಟುಂಬಗಳು

ನಿರ್ಮಾಣವಾಗಬೇಕಾದರೆ ಜಾತ್ಯತೀತ ವಿವಾಹಗಳು ನಡೆಯಬೇಕು. ಹಾಗಾಗಿ ಶರಣರು ಅಂತರಜಾತಿ ವಿವಾಹವನ್ನು ಪ್ರೋತ್ಸಾಹಿಸುತ್ತಾರೆ. ಹರಳಯ್ಯ ಮತ್ತು ಮಧುವರಸಯ್ಯರ ಮಕ್ಕಳಿಗೆ ಅಂತರ್ಜಾತಿ ವಿವಾಹ ಏರ್ಪಡಿಸುತ್ತಾರೆ. ಶರಣರ ಈ ದಿಟ್ಟ ನಿರ್ಧಾರದ ಫಲ ಕರಾಳವಾಗಿದ್ದು, ಕಲ್ಯಾಣದಲ್ಲಿ ಕ್ರಾಂತಿಯಾಗಿ ಅಲ್ಲೋಲ ಕಲ್ಲೋಲವಾಗುತ್ತದೆ. ಒಟ್ಟಾರೆ ಶರಣ ಸಾಹಿತ್ಯ ಪ್ರತಿಪಾದಿಸಿದ ಅಂತರಜಾತಿ ವಿವಾಹಗಳು ಇಂದು ನಡೆಯುತ್ತಿವೆ. ಆದರೂ ಸಹ ಜಾತಿ ರಹಿತವಾದ ಕುಟುಂಬಗಳನ್ನ ಕಟ್ಟಿಕೊಳ್ಳಲು ಸಾಧ್ಯವಾಗುತ್ತಿಲ್ಲ. ಇಂತಹ ಸಂದರ್ಭದಲ್ಲಿ ವಚನಗಳ ಮರು ಅಧ್ಯಯನ ನಮಗೆ ಮುಖ್ಯವಾಗುತ್ತದೆ.

## ೪. ಅನೈತಿಕ ಸಂಬಂಧ ನಿಷಿದ್ಧ:

ವಿವಾಹವಾದ ಹೆಣ್ಣು-ಗಂಡು ತಮ್ಮ ಸಂಗಾತಿಗಳೊಂದಿಗೆ ಸಂಬಂಧ ಹೊಂದುವುದು ನೈತಿಕ. ಇದಕ್ಕೆ ಹೊರತಾಗಿ ಗಂಡು ಹೆಣ್ಣು ಬೇರೆ ಯಾವ ರೀತಿಯಲ್ಲಿ ಸಂಬಂಧ ಬೆಳೆಸಿದರೂ ಅದು ಅನೈತಿಕವಾದದ್ದು ಎಂಬುದು ಶರಣರ ನಿಲುವು. ಅನೈತಿಕವಾದ ಸಂಬಂಧವನ್ನು ಇವರು ಪ್ರಬಲವಾಗಿ ವಿರೋಧಿಸಿದ್ದಾರೆ. ಬಸವಣ್ಣ “ಛಲಬೇಕು ಶರಣಂಗೆ ಪರಸತಿಯನೊಲ್ಲೆನೆಂಬ”<sup>7</sup> ಎಂದು ಹೇಳಿರುವುದು ನೈತಿಕತೆಗೆ ದೊಡ್ಡ ಆದರ್ಶ. ಹಾಗೆಯೇ ಎಲ್ಲ ಶರಣರು ಛಲದಿಂದಲೇ ಬದುಕಿ ಅನೈತಿಕ ಸಂಬಂಧದಿಂದ ದೂರವಿದ್ದು, ಶಿಸ್ತು ಬದ್ಧವಾದ ಜೀವನವನ್ನು ನಡೆಸುತ್ತಿದ್ದರು. ಪರಸತಿಯನ್ನು ಮಹಾದೇವಿಯಂತೆ ಕಾಣುವ ನೈತಿಕತೆ ಶರಣರದಾಗಿತ್ತು.

ಕಾಮವು ಸ್ವಾಭಾವಿಕವೇ ಆದರೂ ಸಹ ಅದನ್ನು ನೈತಿಕವಾಗಿ ಅಂದರೆ ದಾಂಪತ್ಯ ಚೌಕಟ್ಟಿನೊಳಗೆ ತೃಪ್ತಿಪಡಿಸಿಕೊಳ್ಳಬೇಕೆಂಬುದು ಶರಣರ ನಿಲುವಾಗಿತ್ತು. ಅದಕ್ಕೆ “ಭಕ್ತನ ಮನ ಹೆಣ್ಣಿನೊಳಗಾದೊಡೆ ವಿವಾಹವಾಗಿ ಕೂಡುವುದು”<sup>8</sup> ಎಂದಿದ್ದಾರೆ ಸಿದ್ಧರಾಮೇಶ್ವರರು. ಏಕೆಂದರೆ ಪರಶಿವನು ಅದನ್ನ ಮೆಚ್ಚುವುದಿಲ್ಲ. ಕಾಮತ್ಯಪ್ತಿಯನ್ನು ನಾವು ನೈತಿಕವಾಗಿ ಪಡೆದರೂ ಸಹ ಅದು ನಮ್ಮ ಆಧ್ಯಾತ್ಮಿಕ ಧೈಯವನ್ನು ಮರೆಸುವಷ್ಟು ನಾವು ಅದರಲ್ಲಿ ಆಸಕ್ತರಾಗಿರಬಾರದು ಎಂಬುದು ಸಹ ಶರಣರ ನಿಲುವಾಗಿತ್ತು.

ಕಾಮದ ವಿಷಯದಲ್ಲಿ ಶರಣರು ವಾಸ್ತವ ಮತ್ತು ಮುಂದಾಲೋಚನೆಯನ್ನು ಅರಿತಿದ್ದರು. ಅನೈತಿಕ

ಸಂಬಂಧದಿಂದ ಮನಸ್ತಾಪಗಳು ಉಂಟಾಗಿ ಕುಟುಂಬಗಳು ಒಡೆಯುತ್ತವೆ ಮತ್ತು ನೆಮ್ಮದಿ ಹಾಳಾಗುತ್ತದೆ ಎಂಬ ದೂರ ದೃಷ್ಟಿ ಅವರಿಗಿತ್ತು. ಕಾಮವನ್ನು ಮೀರಲು ಹೋಗಿ ಸೋಲುತ್ತಿರುವವರಿಗೆ ಶರಣರ ವಚನಗಳು ಉತ್ತರವನ್ನು ನೀಡುತ್ತವೆ. ಈ ನೆಲೆಯಲ್ಲಿ ಶರಣರ ವಚನ ನಮಗೆ ಪ್ರಸ್ತುತವಾಗುತ್ತದೆ.

### ೫. ಶರಣರ ಆದರ್ಶ ದಾಂಪತ್ಯ:

ಶರಣ ಧರ್ಮವು ದಾಂಪತ್ಯವನ್ನು ಎಂದೂ ಕಡೆಗಣಿಸಲಿಲ್ಲ. ಅಲ್ಲಮಪ್ರಭು, ಅಕ್ಕಮಹಾದೇವಿ ಮೊದಲಾದವರು ದಾಂಪತ್ಯದ ಹೊರತಾಗಿ ವೈರಾಗ್ಯದಲ್ಲಿ ಬದುಕಿದರೂ ಸಹ ದಾಂಪತ್ಯವನ್ನು ಗೌರವಿಸಿದ್ದಾರೆ. ವಿವಾಹಿತ ಸತಿಪತಿಗಳಿಬ್ಬರು ಕೌಟುಂಬಿಕ ಚೌಕಟ್ಟಿನಲ್ಲಿ ಸುಖದುಃಖಗಳನ್ನು ಸಮನಾಗಿ ಅನುಭವಿಸುತ್ತ ಸುದೀರ್ಘ ಜೀವನ ನಡೆಸುತ್ತಾರೆ. ಅಂತವರನ್ನು ಆದರ್ಶ ದಂಪತಿಗಳೆಂದು ಕರೆಯಲಾಗುತ್ತದೆ. ಅಂತಹ ಆದರ್ಶ ಸಮಾಜ ಶರಣರ ಆಶಯವಾಗಿತ್ತು. ಶರಣರ ದಾಂಪತ್ಯವು ಅನ್ಯೋನ್ಯತೆಯಿಂದ ಕೂಡಿತ್ತು. ಅಂತಹ ದಾಂಪತ್ಯದ ಬಗ್ಗೆ ಕೆಲವು ಶರಣರು ತಮ್ಮ ವಚನಗಳಲ್ಲಿ ಹೇಳಿಕೊಳ್ಳುತ್ತಾರೆ. ಸತ್ಕಾರ್ಯಗಳನ್ನು ಸತಿಪತಿಯರಿಬ್ಬರು ಮಾಡುವಾಗ ದೇಹವೆರಡಾದರು ಅವರು ಒಮ್ಮನಸ್ಸಿನಿಂದ ಏಕಭಾವದಿಂದಿರಬೇಕು. ಪೂಜಿಸುವಾಗಲೂ ಸತಿಪತಿ ಒಂದಾಗಿರಬೇಕು ಎನ್ನುವ ಜೇಡರ ದಾಸಿಮಯ್ಯ,

“ಸತಿಪತಿಗಳೊಂದಾದ ಭಕ್ತಿ ಹಿತವಾಗಿವುದು ಶಿವಂಗೆ

ಸತಿಪತಿಗಳೊಂದಾಗದವನ ಭಕ್ತಿ

ಅಮೃತದೊಳು ವಿಷ ಬೇರದಂತೆ ಕಾಣಾ! ರಾಮನಾಥ

ಎಂದಿದ್ದಾನೆ. ಜೇಡರದಾಸಿಮಯ್ಯ ದಾಂಪತ್ಯದಲ್ಲಿ ಇದ್ದುಕೊಂಡೆ ಆಧ್ಯಾತ್ಮ ಸಾಧನೆ ಮಾಡಿದ ಶರಣ. ಈತನ ಹೆಂಡತಿ ದುಗ್ಗಳೆ. ಸತಿಪತಿ ಇಬ್ಬರೂ ಸೇರಿ ಇಷ್ಟಲಿಂಗವನ್ನು ಆರಾಧಿಸಿದ ಶರಣ ದಂಪತಿಗಳು. ಇವರು ಲೌಕಿಕ ದಾಂಪತ್ಯದಲ್ಲಿ ಇದ್ದುಕೊಂಡೆ ಆಧ್ಯಾತ್ಮ ಸಿದ್ಧಿಯನ್ನು ಪಡೆದು, ಪ್ರಸಿದ್ಧ ಶರಣದಂಪತಿಗಳೆಂದು ಗುರುತಿಸಿಕೊಂಡರು.

ಬಸವಣ್ಣನ ಸಮಾಜೋದಾರ್ಮಿಕ ಚಳವಳಿಗೆ ಕುಟುಂಬವೇ ಮೂಲವಾಗಿತ್ತು. ಕುಟುಂಬದಲ್ಲಿ ಪರಿವರ್ತನೆಯಾದರೆ ಮಾತ್ರ ಸಮಾಜದಲ್ಲಿ ಪರಿವರ್ತನೆಯಾಗುವುದೆಂಬ ಸತ್ಯವನ್ನು ಬಸವಣ್ಣ ಚೆನ್ನಾಗಿ ಅರಿತಿದ್ದನು. ಆತ ದಾಂಪತ್ಯದಲ್ಲಿ ಇದ್ದುಕೊಂಡೆ ಆಧ್ಯಾತ್ಮ ಸಾಧನೆ ಮಾಡಿದನು. ಬಸವಣ್ಣನಿಗೆ ಇಬ್ಬರು ಪತ್ನಿಯಿದ್ದುದು ಆತನ ದಾಂಪತ್ಯದ ಒಲವನ್ನು ಸೂಚಿಸುತ್ತದೆ.

“ಸತಿಪುರುಷರಿಬ್ಬರೂ ಪ್ರತಿದೃಷ್ಟಿಯಾಗಿ ಮಾಡಬಲ್ಲೆ

ಅದೆ ಮಾಟ, ಕೂಡಲಸಂಗಮದೇವರ ಕೂಡುವ ಕೂಟ”<sup>10</sup>

ಎನ್ನುವ ಮೂಲಕ ದಾಂಪತ್ಯದಲ್ಲಿ ಸತಿಪತಿಯರ ಸಮನ್ವಯಜೀವನದ ಪರಿ ಕೂಡಲಸಂಗಮದೇವನನ್ನು ಕೂಡಿದುದಕ್ಕೆ ಸಮ ಎನ್ನುತ್ತಾನೆ. ದಾಂಪತ್ಯದಲ್ಲಿ ಸತಿಪತಿಗಳ ನಡವಳಿಕೆ ‘ಇಮ್ಮನವಾಗಿರದೆ ಒಮ್ಮನವಾಗಿರಬೇಕು’ ಎಂಬುದು ಬಸವಣ್ಣನ ಇಂಗಿತ. ದಾಂಪತ್ಯವೆಂಬ ಜೋಡೆತ್ತಿನ ಬಂಡಿ ಸಾಗಲು ಸತಿಪತಿಯರು ಸಮನಾಗಿ ಶ್ರಮಿಸಬೇಕು, ಇಲ್ಲವಾದರೆ ಬದುಕು ಸುಗಮವಾಗಿ ಸಾಗುವುದಿಲ್ಲ. ಗಂಡ ಹೆಂಡತಿ

ಸಮಚಿತ್ತದಲ್ಲಿ ಜೀವಿಸಿದರೆ ಅವರ ಕುಟುಂಬ ಸ್ವರ್ಗಮಯವಾಗಿರುತ್ತದೆ. ಸತಿಪತಿಯರ ಭಿನ್ನತೆಗಳನ್ನು ಬಸವಣ್ಣನವರು ಟೀಕಿಸುತ್ತಾನೆ.

ನೀಲಮ್ಮ ಬಸವಣ್ಣನೊಂದಿಗೆ ಯಾವ ಬಗೆಯ ಅನ್ಯೋನ್ಯತೆಯನ್ನು ರೂಪಿಸಿಕೊಂಡಿದ್ದಳು ಎಂಬುದನ್ನು ಅವಳ ವಚನಗಳಿಂದ ತಿಳಿಯಬಹುದು.

“ಮಡದಿ ಎನಲಾಗದು ಬಸವಂಗೆ ಎನ್ನನು

ಪುರುಷನೆನಲಾಗದು ಬಸವನ ಎನಗೆ

ಉಭಯದ ಕುಳವ ಹರಿದು ಬಸವಂಗೆ

ಶಿಶುವಾನಾದೆನು

ಬಸವನೆನ್ನ ಶಿಶುವಾದನು

ಪ್ರಮಥರು ಪುರಾತರು ಸಾಕ್ಷಿಯಾಗಿ

ಸಂಗಯ್ಯನಿಕ್ಕಿದ ದಿಬ್ಯವ ಮೀರದೆ

ಬಸವನೊಳಗಾನಡಗಿದ”<sup>11</sup>

ಎಂಬ ವಚನ ರೂಪುಗೊಂಡಿದೆ. ಸತಿ ಪತಿಗಳಾದ ಮಾತ್ರಕ್ಕೆ ನಾನೇ ಮೇಲು ಎಂಬ ಜಿಡ್ಡಾ ಜಿಡ್ಡಿಗೆ ಬೀಳುವುದು ಸಭ್ಯತೆಯಲ್ಲ. ಪ್ರಸ್ತುತ ಸಮಾಜದಲ್ಲಿ ದಿನನಿತ್ಯ ವಿಚ್ಛೇದನಗಳು ನಡೆಯುತ್ತಿವೆ. ಕಾರಣ ಸತಿಪತಿಯರ ನಡುವಿನ ಹೊಂದಾಣಿಕೆಯ ಕೊರತೆ. ಅಂತವರಿಗೆ ಈ ವಚನ ಮಾದರಿಯಾಗುತ್ತದೆ.

ಗಂಡ ಹೆಂಡತಿಯ ದಾಂಪತ್ಯದ ಬಗ್ಗೆ ಅಂಬಿಗರ ಚೌಡಯ್ಯ ಕೂಡ ಪ್ರತಿಕ್ರಿಯಿಸುತ್ತಾನೆ. ಗಂಡಹೆಂಡತಿ ಎಂದ ಕೂಡಲೇ ಕೇವಲ ದೈಹಿಕವಾಗಿ ಒಂದಾದರೆ ಮುಗಿಯುವುದಿಲ್ಲ. ಅದು ಕ್ಷಣಿಕ ಸುಖ ಮಾತ್ರ. ಹಾಗಾಗಿ,

“ಕೇಳಿರಯ್ಯಾ ಮಾನವರೆ,

ಗಂಡ ಹೆಂಡಿರ ಮನಸ್ಸು ಒಂದಾಗಿದ್ದರೆ

ದೇವರ ಮುಂದೆ ನಂದಾದೀವಿಗೆಯ ಮುಡಿಸಿದ

ಹಾಗೆ

ಗಂಡ ಹೆಂಡಿರ ಮನಸ್ಸು ಬೇರಾದರೆ ಗಂಜಳದೊಳಗೆ

ಹಂದಿ ಹೊರಳಾಡಿ ಒಂದರ ಮೇಲೆ ಒಂದು ಒಂದು ಮೂಸಿದ ಹಾಗೆ”<sup>12</sup>

ದೇಹ ಎರಡಾಗಿರುವಂತೆ ಮನಸ್ಸನ್ನು ಇಬ್ಬಗೆಯಲ್ಲಿರಿಸಿಕೊಂಡ ಸತಿಪತಿಯರ ದಾಂಪತ್ಯ ‘ಗಂಜಲದೊಳಗೆ ಹಂದಿ ಹೊರಳಾಡಿದಕ್ಕೆ ಸಮ’ ಎನ್ನುತ್ತ ಅದರ ನಿಷ್ಪ್ರಯೋಜಕತೆಯನ್ನು ಒತ್ತಿ ಹೇಳುತ್ತಾನೆ. ಆಧುನಿಕ ಸಮಾಜದಲ್ಲಿ ಇಂತಹ ಎಷ್ಟೋ ನಿಷ್ಪ್ರಯೋಜಕ ದಾಂಪತ್ಯಗಳು ಹಣದ ಕಾರಣದಿಂದಲೋ, ಅಂತಸ್ತಿನ ಕಾರಣದಿಂದಲೋ, ಗೌರವ ಪ್ರತಿಷ್ಠೆಯ ಕಾರಣದಿಂದಲೋ ಹೊರಜಗತ್ತಿಗೆ ಜೀವಂತಿಕೆಯನ್ನು ಪ್ರದರ್ಶಿಸುತ್ತ, ಆಂತರಿಕವಾಗಿ ಕುಸಿದಿವೆ. ಅಂತಹ ದಾಂಪತ್ಯಗಳಿಗೆ ಈ ವಚನ ಮರುಜೀವದ ಹಾದಿಯನ್ನು ತೋರಿದೆ. ಒಟ್ಟಿನಲ್ಲಿ ಶರಣರು ಆದರ್ಶ ದಾಂಪತ್ಯದ ಪರಿಯನ್ನು ಕೇವಲ ತಮ್ಮ ವಚನಗಳಲ್ಲಿ ಬಿತ್ತರಿಸುವ ಕೆಲಸ ಮಾಡಲಿಲ್ಲ. ಅವರು ಸ್ವಯಂ ಆದರ್ಶದಂಪತಿಗಳಾಗಿ ಬದುಕಿ ತೋರಿದರು. ಬಸವಣ್ಣ ಗಂಗಾಂಬಿಕೆ ಮತ್ತು ನೀಲಾಂಬಿಕೆ, ಜೇಡರ ದಾಸಿಮಯ್ಯ ಮತ್ತು ದುಗ್ಗಳೆ, ಆಯ್ಕಿ ಲಕ್ಕಮ್ಮ ಮತ್ತು ಆಯ್ಕಿ ಮಾರಯ್ಯ ಮೊದಲಾದ ಶರಣರು ದಾಂಪತ್ಯದಲ್ಲಿಯೆ ಇದ್ದುಕೊಂಡು ಶಿವತತ್ವವನ್ನು, ಲಿಂಗನಿಷ್ಠೆಯನ್ನು ಮೆರೆದರು.

**೬. ಕಾಯಕ ಮತ್ತು ದಾಸೋಹದ ನೆಲೆಯಲ್ಲಿ ವಿಶ್ವ ಕೌಟುಂಬಿಕ ಬಲವರ್ಧನೆ:**

ಸಾಮಾನ್ಯವಾಗಿ ಕುಟುಂಬವು ತಂದೆ, ತಾಯಿ, ಮಕ್ಕಳು ಮತ್ತು ರಕ್ತ ಸಂಬಂಧಿಗಳನ್ನು ಒಳಗೊಂಡಿದ್ದರೆ,

ಶರಣರ ಕುಟುಂಬದ ವ್ಯಾಪ್ತಿ ಹಿರಿದಾಗಿದ್ದು, ಇಡೀ ವಿಶ್ವವನ್ನೇ ಕುಟುಂಬವೆಂದು ಪರಿಗಣಿಸುತ್ತಾರೆ. ಈ ವಿಶ್ವಕುಟುಂಬವು ರಕ್ತ ಸಂಬಂಧಿಗಳೂ ಸೇರಿದಂತೆ ವಿಶ್ವದ ಪ್ರತಿಯೊಬ್ಬ ವ್ಯಕ್ತಿಯನ್ನು ಒಳಗೊಂಡಿರುತ್ತದೆ. ಹಾಗಾಗಿ ಕಾಯಕ ಮತ್ತು ದಾಸೋಹ ವಿಶ್ವಕುಟುಂಬದ ರಕ್ಷಣೆಯ ಜವಾಬ್ದಾರಿಯನ್ನು ನಿರ್ವಹಿಸಬೇಕು ಎಂಬುದು ಶರಣರ ಅಭಿಪ್ರಾಯವಾಗಿದೆ. ಸತ್ಯಶುದ್ಧ ಕಾಯಕದ ಮುಂದೆ ದಾಸೋಹದ ಜವಾಬ್ದಾರಿ ಇರುತ್ತದೆ. ಅಂತೆಯೇ ದಾಸೋಹದ ಹಿಂದೆ ಸತ್ಯಶುದ್ಧ ಕಾಯಕದ ಪರಿಶ್ರಮವಿರುತ್ತದೆ. ಕಾಯಕವನ್ನು ಸದಾ ಕ್ರಿಯಾಶೀಲವಾಗಿರುವ ಚೈತನ್ಯವೇ ದಾಸೋಹ. ಹೀಗೆ ಕಾಯಕ ಮತ್ತು ದಾಸೋಹವೆಂಬುದು ಎರಡು ಪರಿಕಲ್ಪನೆಗಳಂತೆ ಕಂಡರೂ ಅವುಗಳ ನಡುವೆ ಪರಸ್ಪರ ಅಂತರ್ ಸಂಬಂಧವಿದೆ. ಕಾಯಕವನ್ನು ದುಡಿಮೆ, ಕಲಸ, ವೃತ್ತಿ ಎಂಬ ಪರ್ಯಾಯ ಹೆಸರುಗಳಿಂದ ಕರೆದುಕೊಂಡಿದ್ದೇವೆ. ಆದರೆ ದಾಸೋಹಕ್ಕೆ ಯಾವುದೇ ಪರ್ಯಾಯ ಹೆಸರನ್ನು ಸೂಚಿಸಲು ಸಾಧ್ಯವಿಲ್ಲ. ಸ್ತ್ರೀ-ಪುರುಷರೆನ್ನದೆ ಕುಟುಂಬದ ಸದಸ್ಯರೆಲ್ಲರೂ ಸಮಾನವಾಗಿ ಮತ್ತು ಸಂಪೂರ್ಣವಾಗಿ ಕಾಯಕದಲ್ಲಿ ತೊಡಗಿಕೊಳ್ಳಬೇಕು. ಇದರಿಂದ ಕೌಟುಂಬಿಕ ಸ್ವಾವಲಂಬನೆ ಸಾಧ್ಯವಾಗುತ್ತದೆ. ಮಕ್ಕಳು, ಅನಾರೋಗ್ಯ ಪೀಡಿತರು, ಕಾಯಕ ಮಾಡಲು ನಿಶ್ಚರಾದವರು ಕಾಯಕದಿಂದ ವಿನಾಯಿತಿ ಪಡೆಯಬಹುದು. ಅಂತವರನ್ನು ಪೋಷಿಸುವ ಜವಾಬ್ದಾರಿಯನ್ನು ಸಹ ಕುಟುಂಬ ನಿರ್ವಹಿಸುತ್ತದೆ. ಈ ಮೂಲ ತತ್ವದ ಆಧಾರದ ಮೇಲೆ ಕುಟುಂಬವು ತನ್ನ ಅಸ್ತಿತ್ವವನ್ನು ಉಳಿಸಿಕೊಂಡು ಬಂದಿದೆ. ನಮ್ಮ ಪ್ರಾಚೀನ ಭಾರತೀಯ ಸಮಾಜವನ್ನು ಗಮನಿಸಿದರೆ, ಕುಟುಂಬ

ತನ್ನಿಚ್ಛೆಯ ಕಾಯಕ ಮಾಡಲು ಸ್ವಾತಂತ್ರ ಪಡೆದುಕೊಂಡಿರಲಿಲ್ಲ. ಯಾವ ಯಾವ ಕುಟುಂಬಗಳು ಯಾವ ಯಾವ ಕೆಲಸವನ್ನು ಮಾಡಬೇಕು ಎಂಬುದನ್ನು, ಅವರವರ ಜಾತಿಯೇ ನಿರ್ಧರಿಸುತ್ತಿತ್ತು. ವೈದಿಕ ಸಮಾಜವು ಕರ್ಮಸಿದ್ಧಾಂತದ ಆಧಾರದ ಮೇಲೆ ಸಮಾಜವನ್ನು ಬ್ರಾಹ್ಮಣ, ಕ್ಷತ್ರಿಯ, ವೈಶ್ಯ ಮತ್ತು ಶೂದ್ರ ಎಂದು ವಿಭಾಗಿಸಿ, ಅವರವರ ವೃತ್ತಿಯನ್ನು ನಿರ್ಧರಿಸಿತ್ತು. ವದಿಕ ಸಮಾಜದ ಚಾತುರ್ವರ್ಣ ಕರ್ಮಸಿದ್ಧಾಂತವು ರೂಪಿಸಿದ್ದ ಅಸಮಾನತೆಯನ್ನು ಹೋಗಲಾಡಿಸಲು, ಶರಣರು ಕಾಯಕ ಮತ್ತು ದಾಸೋಹವನ್ನು ಅಸ್ತವಾಗಿ ಬಳಸಿಕೊಂಡರು.

ಜಾತಿಯ ಕಪಿಮುಷ್ಟಿಯಿಂದ ಕಾಯಕವನ್ನು ಬಿಡುಗಡೆ ಮಾಡಿ, ವೃತ್ತಿ ಸಮಾನತೆ, ಕೌಟುಂಬಿಕ ಸಮಾನತೆಯನ್ನು ಸ್ಥಾಪಿಸಿದರು. ಪಿಸಿದರು. ಕಾಯಕ ಮತ್ತು ದಾಸೋಹ ಪರಿಕಲ್ಪನೆಗಳು ಕೇವಲ ಶರಣ ಸಮಾಜಕ್ಕೆ ಮಾತ್ರ ಸೀಮಿತವಾಗಿರಲಿಲ್ಲ. ಅವು ಸಾರ್ವಕಾಲಿಕ ಹಾಗೂ ವಿಶ್ವಕೌಟುಂಬಿಕ ಪ್ರಜ್ಞೆಯನ್ನು ಒಳಗೊಂಡಿವೆ. ಶರಣರು ಅನೇಕ ನಿಯಮಗಳನ್ನು ಪಾಲಿಸುತ್ತ, ಕಾಯಕ ಮತ್ತು ದಾಸೋಹದ ಮೂಲಕ ಕೌಟುಂಬಿಕ ಅರ್ಥವ್ಯವಸ್ಥೆಯಲ್ಲಿ ಸ್ಥಿರತೆಯನ್ನು ಕಾಯ್ದುಕೊಳ್ಳುತ್ತ, ದಂಪತಿಗಳಾಗಿ, ಆದರ್ಶ ಕುಟುಂಬವನ್ನು, ಆದರ್ಶ ಸಮಾಜವನ್ನು ರೂಪಿಸಿದರು. ಆದರ್ಶ ಶರಣರು ಲಿಂಗ, ಜಾತಿ, ಮತಗಳನ್ನು ಮೀರಿ ತಮಗೆ ಇಷ್ಟವೆನಿಸಿದ ಕಾಯಕವನ್ನು ಮಾಡಲು ಸಂಪೂರ್ಣ ಸ್ವಾತಂತ್ರ ಪಡೆದಿದ್ದರು.

ಹಿಂದಿನಿಂದಲೂ ಕಾಯಕ ಕುಟುಂಬದ ಕಡೆ ಮಾತ್ರ ಮುಖ ಮಾಡಿತ್ತು. ಅಂದರೆ, ಕುಟುಂಬ ರಕ್ಷಣೆಯೇ

ಅದರ ಮೂಲ ಉದ್ದೇಶವಾಗಿತ್ತು. ಕಾಯಕ ಪ್ರಧಾನವಾಗಿ ಪ್ರಸಾದ ಸ್ವೀಕರಿಸುವುದು ಶರಣಧರ್ಮದ ಕಟ್ಟಳೆ. ಕಾಯಕ ಮಾಡದೇ ಪ್ರಸಾದ ತೆಗೆದುಕೊಳ್ಳುವ ಹಕ್ಕು ಯಾರಿಗೂ ಇರಲಿಲ್ಲ. ಅಕ್ಕಮಹಾದೇವಿ ಕಾಯಕ ಮತ್ತು ಕುಟುಂಬದ ನಡುವಿನ ಅಂತರ್ ಸಂಬಂಧವನ್ನು ಹೇಳುತ್ತಲೇ,

“...ತಾ ಮಾಡುವ ಸತ್ಯ ಕಾಯಕದಿಂದ ಬಂದ ಅರ್ಥಾದಿಗಳಿಂದ

ತನ್ನ ಕುಟುಂಬ ರಕ್ಷಣೆಗೊಂಬ ತೆರದಿ  
ಗುರುಲಿಂಗಜಂಗಮ ದಾಸೋಹಿಯಾಗಿಪ್ಪುದೇ  
ಸದಾಚಾರ ನೋಡಯ್ಯೆ”<sup>13</sup>

ಎನ್ನುತ್ತಾಳೆ. ಕಾಯಕದ ಮೂಲ ಉದ್ದೇಶದ ವ್ಯಾಪ್ತಿಯನ್ನು ಮತ್ತಷ್ಟು ವಿಸ್ತರಿಸುವ ಸಾಧನವೇ ದಾಸೋಹವಾಗಿದೆ. ಆ ದಾಸೋಹ ಸತ್ಯಶುದ್ಧ ಕಾಯಕವನ್ನು ಅವಲಂಬಿಸಿರಬೇಕು. ಒಂದು ವೇಳೆ ಅದು ವಾಮ ಮಾರ್ಗವನ್ನು ಅವಲಂಬಿಸಿದ್ದರೆ, ಸ್ವಾರ್ಥಕ್ಕೆ ಬಳಕೆಯಾದರೆ, ‘ಪಾಪಿಯ ಧನ ಪ್ರಾಯಶ್ಚಿತ್ತಕ್ಕಲ್ಲದೆ ಸತ್ತಾತ್ರಕ್ಕೆ ಸಲ್ಲದಯ್ಯಾ’ ಎಂದು ಬಸವಣ್ಣ ಅದನ್ನು ವಿರೋಧಿಸುತ್ತಾನೆ. ಶರಣನಾದವನು ತನ್ನ ಕಾಯಕದಲ್ಲಿ ಬದ್ಧತೆ ಉಳ್ಳವನಾಗಿರಬೇಕು. ಇಲ್ಲವಾದರೆ ಅವನಿಗಾಗಲಿ, ಆತನ ಕಾಯಕಕ್ಕಾಗಲಿ ಯಾವುದೇ ಬೆಲೆ ಇರುವುದಿಲ್ಲ ಎಂಬುದನ್ನು ಬಸವಣ್ಣ ಈ ಮೂಲಕ ಸ್ಪಷ್ಟಪಡಿಸಿದ್ದಾನೆ. ವಿಶ್ವಪ್ರಜ್ಞೆ ಇಲ್ಲದ ಕಾಯಕ ನಿರರ್ಥಕವೆಂದು ಹೇಳುತ್ತಾನೆ. ಆದರೆ ವಿಶ್ವ ಕೌಟುಂಬಿಕ ಬಲವರ್ಧನೆಯ ದೃಷ್ಟಿಯಿಂದ ಕಾಯಕ ಮಾಡುವವರ ಸಂಖ್ಯೆ ಇಂದು ಕಡಿಮೆಯಾಗಿದೆ. ಅದನ್ನು ಹೆಚ್ಚಿಸುವ ನಿಟ್ಟಿನಲ್ಲಿ ಶರಣರ ವಚನಗಳನ್ನು ಮರು ಅರ್ಥೈಸಿಕೊಳ್ಳಬೇಕಾದ ಅಗತ್ಯವಿದೆ. ಪ್ರಾಚೀನ ಕಾಲದಿಂದಲೂ ಕಾಯಕ ಎಂಬುದು ಕೇವಲ ಪುರುಷನಿಗೆ

ಮಾತ್ರ ಮೀಸಲಾಗಿತ್ತು. ಹೆಣ್ಣು ಮನೆಯಲ್ಲಿ ಮಾಡುವ ಕೆಲಸವನ್ನು ಕಾಯಕವೆಂದು ಪರಿಗಣಿಸುತ್ತಿರಲಿಲ್ಲ. ಶರಣರೆಲ್ಲರೂ ಈ ಪರಿಯ ಅಸಮಾನತೆಯನ್ನು ಹೋಗಲಾಡಿಸಿ, ಸ್ತ್ರೀಗೆ ಕೌಟುಂಬಿಕ ಸಮಾನತೆಯನ್ನು ದೊರಕಿಸಿಕೊಡಲು ಪ್ರಯತ್ನಿಸಿದರು. ಆಗ ಆಕೆ ಮಾಡುವ ಕೆಲಸಕ್ಕೂ ಗೌರವ ದೊರೆತವು. ದುಗ್ಗುಳೆ ಮತ್ತು ಜೇಡರದಾಸಿಮಯ್ಯ, ಆಯ್ದಕ್ಕಿ ಲಕ್ಕಮ್ಮ ಮತ್ತು ಮಾರಯ್ಯ, ಹಡಪದ ಲಿಂಗಮ್ಮ ಮತ್ತು ಹಡಪದ ಅಪ್ಪಣ್ಣ, ಮೋಳಿಗೆ ಮಹಾದೇವಿ ಮತ್ತು ಮೋಳಿಗೆ ಮಾರಯ್ಯ, ಮುಂತಾದ ಶರಣದಂಪತಿಗಳು ಒಟ್ಟಾಗಿ ಕಾಯಕ ಮತ್ತು ದಾಸೋಹ ಮಾಡುತ್ತಿದ್ದರು. ಮಾರಯ್ಯ ಅವರಲ್ಲಿ ಹೆಚ್ಚು ಗಮನಸೆಳೆಯುವವರು ಒಮ್ಮೆ ಆಯ್ದಕ್ಕಿ ಲಕ್ಕಮ್ಮ ಆಯ್ದಕ್ಕಿಮಾರಯ್ಯನಿಗೆ

“ಕಾಯಕ ನಿಂದಿತ್ತು ಹೋಗಯ್ಯ ಎನ್ನಾಳನೆ  
ಭಾವಶುದ್ಧವಾಗಿ ಮಹಾಶರಣರ ತಿಪ್ಪೆಯ ತಪ್ಪಲ  
ಅಕ್ಕಿಯ ತಂದು  
ನಿಶ್ಚಯಿಸಿ ಮಾಡಬೇಕು ಮಾರಯ್ಯಾಪ್ಪಿಯ  
ಅಮರೇಶ್ವರಲಿಂಗಕ್ಕೆ  
ಬೇಗ ಹೋಗು ಮಾರಯ್ಯ”<sup>14</sup>

ಎನ್ನುತ್ತಾಳೆ. ಲಕ್ಕಮ್ಮ ಕಾಯಕದಲ್ಲಿ ತೋರಿಸುವ ಆಸಕ್ತಿಯನ್ನೇ ದಾಸೋಹದಲ್ಲೂ ತೋರುತ್ತಾಳೆ. ‘ನಿಶ್ಚಯಿಸಿ ಮಾಡಬೇಕು’ ಎಂಬುದು ದಾಸೋಹದ ಬಗೆಗಿನ ಆಕೆಯ ತುಡಿತವನ್ನು ಹೇಳುತ್ತದೆ. “ಲಕ್ಕಮ್ಮ ಗಂಡನಿಗೆ ಅತ್ಯಂತ ನಿಷ್ಠಳಾಗಿ ಕಾಯಕ ಮತ್ತು ತ್ರಿವಿಧ ದಾಸೋಹಗಳ ವಿಚಾರಗಳಲ್ಲಿ ಕೊಂಚ ದಾರಿತಪ್ಪಿದರೂ ತಿದ್ದಿ ತೀಡಿ ಸತ್ಯಪಥದಲ್ಲಿ ಕರೆದೊಯ್ಯುತ್ತಿದ್ದ ಪುಣ್ಯವತಿ”<sup>15</sup> ಎಂಬ ಎಂ ಪುಟ್ಟಪ್ಪನವರ ಮಾತು, ಆಕೆಯ ಕಾಯಕ ಮತ್ತು

ದಾಸೋಹದ ಮಹತ್ವವನ್ನು ತಿಳಿಸುತ್ತದೆ. ಹೀಗೆ ಈ ಇಬ್ಬರೂ ಸತಿಪತಿಗಳು ವಿಶ್ವವನ್ನೇ ಕುಟುಂಬವೆಂದು ಭಾವಿಸಿ ದುಡಿದರು.

ಉಪಸಂಹಾರ:

ಒಟ್ಟಾರೆ ಹೇಳುವುದಾದರೆ ಶರಣರ ಕೌಟುಂಬಿಕ ಮೌಲ್ಯಗಳೆಂದರೆ, ಗಂಡಿನಷ್ಟೇ ಹೆಣ್ಣಿಗೂ ಸ್ವಾತಂತ್ರ್ಯ ದೊರೆತಿದೆ. ಅಂತರ್ಜಾತಿ ವಿವಾಹದ ಮೂಲಕ ಜಾತ್ಯಾತೀತ ಸಂಬಂಧಕ್ಕೆ ನಾಂದಿಯಾಡಿದೆ. ಈಗಿನ ಕಾನೂನು ಒಪ್ಪಿರುವ ಗಂಡು ಮತ್ತು ಹೆಣ್ಣು ಇಬ್ಬರ ಅನೈತಿಕ ಸಂಬಂಧವನ್ನು ಶರಣರು ವಿರೋಧಿಸುತ್ತಾರೆ. ಸತಿಪತಿ ಸಾಮರಸ್ಯಕ್ಕೆ ಒತ್ತು ನೀಡಿ, ಗಂಡು ಮತ್ತು ಹೆಣ್ಣಿನ ನಡುವೆ ಲಿಂಗ ಸಮಾನತೆಯನ್ನು ಅನುಷ್ಠಾನಗೊಳಿಸಿದ್ದಾರೆ. ಕಾಯಕ ಮತ್ತು ದಾಸೋಹದಂತಹ ವಿಶ್ವ ಕೌಟುಂಬಿಕ ಬಲವರ್ಧನೆಯ ಅಂಶಗಳನ್ನು ಪ್ರತಿಪಾದಿಸಿದ್ದಾರೆ. ಶರಣರ ಈ ಕುಟುಂಬ ಜೀವನವು ಮೌಲ್ಯಮೆರೆತಿರುವ ಸಮಕಾಲೀನ ಕುಟುಂಬಗಳಿಗೆ ಮಾದರಿಯಾಗಿದೆ.

**ಕೊನೆ ಟಿಪ್ಪಣಿ.**

1. ಚಿತ್ಕಳಾ ಮರಪತಿ-ಶರಣರ ಕೌಟುಂಬಿಕ ಮೌಲ್ಯಗಳು, ಪು-೩
2. ಬಸವ ಯುಗದ ವಚನ ಮಹಾಸಂಪುಟ:- ಶಿವಶರಣೆಯರ ವಚನ ಸಂಪುಟ, ಪು- ೮೬೬
3. ಬಸವ ಯುಗದ ವಚನ ಮಹಾಸಂಪುಟ: ಒಂದು:- ಬಸವಣ್ಣನವರ ವಚನ ಸಂಪುಟ, ಪು-೩೬
4. ಬಸವ ಯುಗದ ವಚನ ಮಹಾಸಂಪುಟ: ಒಂದು:- ಸಂಕೀರ್ಣ ವಚನ ಸಂಪುಟ-೨, ಪು-೧೨೮೫
5. ಬಸವ ಯುಗದ ವಚನ ಮಹಾಸಂಪುಟ: ಒಂದು:- ಬಸವಣ್ಣನವರ ವಚನ ಸಂಪುಟ, ಪು-೧೨೬
6. ಬಸವ ಯುಗದ ವಚನ ಮಹಾಸಂಪುಟ: ಒಂದು:- ಶಿವಶರಣೆಯರ ವಚನ ಸಂಪುಟ, ಪು-೮೬೪
7. ಬಸವ ಯುಗದ ವಚನ ಮಹಾಸಂಪುಟ: ಒಂದು:- ಸಂಕೀರ್ಣ ವಚನ ಸಂಪುಟ೨, ಪು-೬೫೬
8. ಬಸವ ಯುಗದ ವಚನ ಮಹಾಸಂಪುಟ: ಒಂದು:ಶಿವಶರಣೆಯರ ವಚನ ಸಂಪುಟ, ಪು-೮೧೮
9. .ಶಿವಶರಣೆಯರ ವಚನ ಸಂಪುಟ, ಪು-೮೬೬
- 10.ಎಂ ಪುಟ್ಟಪ್ಪ- ಆಯ್ದಕ್ಕಿ ಮಾರಯ್ಯ ಮತ್ತು ಲಕ್ಕಮ್ಮ, ಪು- ೪೪



ದಿವ್ಯತೆಯ ಅರಿತ ನಿಜ ಸಂತ

ಡಾ. ರಾಜಶೇಖರ ಬಿರಾದಾರ

ಕನ್ನಡ ಸಹಾಯಕ ಪ್ರಾಧ್ಯಾಪಕರು

ಶ್ರೀ ಸಿ.ಎಂ. ಮಾಮನಿ ಸರಕಾರಿ ಪ್ರಥಮ ದರ್ಜೆ ಕಾಲೇಜು,

ಯರಗಟ್ಟಿ-591129, ಬೆಳಗಾವಿ ಜಿಲ್ಲೆ

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ತನುವಿನಲ್ಲಿ ನಿರ್ಮೋಹ, ಮನದಲ್ಲಿ ನಿರಹಂಕಾರ  
 ಪ್ರಾಣದಲ್ಲಿ ನಿರ್ಭಯ, ಚಿತ್ತದಲ್ಲಿ ನಿರಪೇಕ್ಷೆ  
 ವಿಷಯಗಳಲ್ಲಿ ಉದಾಸೀನ, ಭಾವದಲ್ಲಿ ದಿಗಂಬರ  
 ಜ್ಞಾನದಲ್ಲಿ ಪರಮಾನಂದವೆಡೆಗೊಂಡ ಬಳಿಕ  
 ಸೌರಾಷ್ಟ್ರ ಸೋಮೇಶ್ವರನೆಂಬ ಲಿಂಗವು ಬೇರಿಲ್ಲ ಕಾಣಿರೆ  
 ಎಂಬ ಆದಯ್ಯ ಶರಣರ ವಚನಾನುಭವದ  
 ಆಶಯದಂತೆ ಪವಿತ್ರ ಜೀವನ ನಡೆಸಿದ ಪೂಜ್ಯ ಶ್ರೀ ಲಿಂ.  
 ಶ್ರೀಗಳು ಈ ನಾಡು ಕಂಡ ಅಪರೂಪದ ಸಂತ. ಸರಳ  
 ಜೀವನ, ಉದಾತ್ತ ಚಿಂತನೆಯೊಂದಿಗೆ ನುಡಿಗಂತೆ ನಡೆದ  
 ಜ್ಞಾನಯೋಗಿ. ಅಧ್ಯಾತ್ಮ ವೇದಾಂತ ರಹಸ್ಯಗಳನ್ನು ಸುಲಿದ  
 ಬಾಳೆಯ ಹಣ್ಣಿನಂತೆ ಆಸ್ವಾದನೀಯಗೊಳಿಸಿದ ಶ್ರೀಗಳ  
 ಸಮಯಪ್ರಜ್ಞೆ, ಪ್ರಕೃತಿಪ್ರೇಮಗಳು ಅನುಕರಣೀಯ.  
 ಕೀರ್ತಿಶನಿಯನ್ನು ಧಿಕ್ಕರಿಸಿ, ಅಧ್ಯಾತ್ಮ ಸಾಧನೆಯ ಬಯಲಲ್ಲೇ  
 ಮಹಾಬಯಲಾದ ನಿಜಶರಣರು. ತಮ್ಮ ಅಸ್ಥಲಿತ  
 ಪ್ರವಚನಗಳಿಂದ ಕನ್ನಡಿಗರ ಮನೆ-ಮನಗಳಲ್ಲಿ  
 ಜನಜನಿತರಾಗಿರುವ ಶ್ರೀಗಳನ್ನು ಪರಿಚಯಿಸುವುದೆಂದರೆ  
 ಸೂರ್ಯ-ಚಂದ್ರರನ್ನು ಪರಿಚಯಿಸಿದಂತೆಯೇ! ದಿವ್ಯತೆಯ  
 ಸಾಕಾರ ರೂಪದಂತಿದ್ದ ಸಿದ್ಧೇಶ್ವರ ಶ್ರೀಗಳ ವ್ಯಕ್ತಿತ್ವದ ವಿವಿಧ  
 ಆಯಾಮಗಳನ್ನು ಸ್ಥೂಲವಾಗಿ ವಿಶ್ಲೇಷಿಸುವುದು ಈ ಲೇಖನದ  
 ಉದ್ದೇಶವಾಗಿದೆ.

ಜೀವ ಹೋದಡೆ ಸಾಯಿ. ಇದಕಾ ದೇವರ ಹಂಗೆಕೆ?  
 ಭಾಪು ಲದ್ದೆಯ ಸೋಮ  
 ಎಂಬ ಕಾಯಕ ಶರಣ ಲದ್ದೆಯ ಸೋಮಣ್ಣನವರ  
 ವಚನದ ಆಶಯದಂತೆ ಬದುಕಿದರೆ ಎಲ್ಲರ ಜೀವನವೂ  
 ಸರಳ-ಸುಂದರ. ಆದರೆ ಆಧುನಿಕತೆಯ ಹೆಸರಿನಲ್ಲಿ ನಮ್ಮ  
 ಜೀವನವನ್ನು ಎಷ್ಟು ಸಂಕೀರ್ಣಗೊಳಿಸಿಕೊಂಡಿದ್ದೇವೆಂದರೆ  
 ಸರಳ ಜೀವನವೆನ್ನುವುದು ಕಷ್ಟಾತಿಕಷ್ಟ; ವಿರಳವೆನಿಸುತ್ತಿದೆ.  
 ಪೂಜ್ಯ ಸಿದ್ಧೇಶ್ವರ ಶ್ರೀಗಳು 'ಸರಳ ಜೀವನ, ಉದಾತ್ತ  
 ಚಿಂತನೆ'ಯನ್ನು ಸಾಕಾರಗೊಳಿಸಿದ ವಿರಳಾತಿವಿರಳ  
 ವ್ಯಕ್ತಿತ್ವದವರಾಗಿದ್ದರು.  
 ಅವರು ಉಡುಗೆ-ತೊಡುಗೆ, ಆಹಾರ-ವಿಹಾರ  
 ಎಲ್ಲದರಲ್ಲೂ ಸರಳತೆಯು ಎದ್ದು ಕಾಣುತ್ತಿತ್ತು. ಆಡಂಬರಕ್ಕೆ  
 ಎಡೆಯೇ ಇರಲಿಲ್ಲ. 'ಶ್ರೀಗಳ ಮಾತು ಅವರ ಜೀವನದಷ್ಟೇ  
 ಸರಳ; ಅವರ ಜೀವನವೂ ಅವರ ಮಾತಿನಷ್ಟೇ ಸರಳವಾಗಿತ್ತು'.  
 ಯಾವಾಗಲೂ ಸಾದಾ ಶುಭ್ರ ಬಿಳಿ ಬಟ್ಟೆಯನ್ನು ಧರಿಸುತ್ತಿದ್ದ  
 ಶ್ರೀಗಳ ಮನಸ್ಸೂ ಅವರ ಬಟ್ಟೆಯಷ್ಟೇ ಶುಭ್ರವಾಗಿತ್ತು. ಹಿತ-  
 ಮಿತಾಹಾರವು ಅವರ ಆರೋಗ್ಯದ ಬಿಚ್ಚು ರಹಸ್ಯಗಳಲ್ಲಿ  
 ಒಂದಾಗಿತ್ತು. ಅಂಗಿಯ ಜೇಬುಗಳು ಆಸೆ, ಪ್ರತಿಷ್ಠೆಯ  
 ಸಂಕೇತವೆಂದು ಭಾವಿಸಿದ ಶ್ರೀಗಳು ಜೇಬಿಲ್ಲದ ನಿಜ  
 ಸಂತರಾಗಿದ್ದರು.

ಸರಳ ಜೀವನ, ಉದಾತ್ತ ಚಿಂತನೆ:

ಆವ ಕಾಯಕವಾದಡೂ ಸ್ವಕಾಯಕವ ಮಾಡಿ  
 ಗುರು ಲಿಂಗ ಜಂಗಮದ ಮುಂದಿಟ್ಟು  
 ಒಕ್ಕುದ ಹಾರೈಸಿ, ಮಿಕ್ಕುದ ಕೈಕೊಂಡು  
 ವ್ಯಾಧಿ ಬಂದಡೆ ನರಳು, ಬೇನೆ ಬಂದಡೆ ಒರಲು

ಮಾತು ಮುತ್ತಿನ ಹಾರ:

ನುಡಿದರೆ ಮುತ್ತಿನ ಹಾರದಂತಿರಬೇಕು  
 ನುಡಿದರೆ ಮಾಣಿಕ್ಯದ ದೀಪ್ತಿಯಂತಿರಬೇಕು  
 ನುಡಿದರೆ ಸ್ವಟಿಕದ ಶಲಾಕೆಯಂತಿರಬೇಕು  
 ನುಡಿದರೆ ಲಿಂಗ ಮೆಚ್ಚಿ ಅಹುದಹುದೆನಬೇಕು

ನುಡಿಯೊಳಗಾಗಿ ನಡೆಯದಿದ್ದರೆ

ಕೂಡಲಸಂಗಮದೇವನೆಂತೊಲಿವನಯ್ಯಾ?

ನಮ್ಮ ಮಾತುಗಳು ದೇವರನ್ನು, ಕೇಳುಗರನ್ನು ಮೆಚ್ಚಿಸುವಂತಾಗಲು ಅವು ಸರಳ, ಸ್ಪಷ್ಟ, ಕ್ರಮಬದ್ಧ ಹಾಗೂ ಪಾರದರ್ಶಕವಾಗಿರಬೇಕು. ಚಿಂಬೆಳಕಿನ ಕವಿ ಚೆನ್ನವೀರ ಕಣವಿಯವರು 'ನಾವಾಡುವ ಮಾತು ಹೀಗಿರಲಿ ಗೆಳೆಯ; ಮೃದುವಚನವೇ ಮೂಲೋಕ ಗೆಲ್ಲುವುದು ತಿಳಿಯ' ಎಂದು ಬರೆಯುತ್ತಾರೆ. ಪೂಜ್ಯ ಸಿದ್ಧೇಶ್ವರ ಶ್ರೀಗಳ ಮಾತುಗಳು ಬಸವಣ್ಣನವರ ವಚನ ಹಾಗೂ ಕಣವಿಯವರ ಕವಿತೆಯ ಆಶಯದಂತೆ ಕೇಳುಗರನ್ನು ಮಂತ್ರಮುಗ್ಧಗೊಳಿಸುತ್ತಿದ್ದವು. ಇರುತ್ತಿದ್ದವು. ಉದ್ದೇಗ, ಆವೇಶಗಳಿಗೆ ಎಡೆಯಿಲ್ಲದ ಪ್ರಶಾಂತ ವಾಗ್ಧರಿ ಅವರದಾಗಿತ್ತು. ಅವರ ದನಿಯಂತೂ ಹಕ್ಕಿಗಳ ಕಲರವಕ್ಕಿಂತ ಇಂಪಾಗಿರುತ್ತಿತ್ತು. ಪ್ರವಚನದ ವಿಷಯಕ್ಕೆ ಸೂಕ್ತವಾದ ವಚನ, ಕೀರ್ತನೆಗಳು ಹಾಗೂ ತತ್ವಪದಗಳನ್ನು ಉಲ್ಲೇಖ ಮಾಡುತ್ತಿದ್ದರು. ವಿಷಯಕ್ಕೆ ಪೂರಕವಾದ ಕಿರುಗಥೆಗಳು ಹೇಳುತ್ತಿದ್ದರು. ಅವರ ಮಾತುಗಳಲ್ಲಿ ಬಹುತೇಕ ಪ್ರಾಣಿ-ಪಕ್ಷಿ, ಗಿಡ-ಮರ-ಹೂಬಳ್ಳಿಗಳ ದೃಷ್ಟಾಂತಗಳೇ ತುಂಬಿರುತ್ತಿದ್ದವು. ಸಾಮಾಜಿಕ ಕಾಳಜಿ, ಅಧ್ಯಾತ್ಮಿಕ ಚಿಂತನೆ, ವೈಜ್ಞಾನಿಕ ಮನೋಭಾವ, ದೈನಂದಿನ ಲಯ, ವ್ಯಕ್ತಿತ್ವ ವಿಕಸನ, ನಡೆ-ನುಡಿ, ಪ್ರಕೃತಿ - ಹೀಗೆ ವಿಭಿನ್ನ ನೆಲೆಗಳಲ್ಲಿ ಶ್ರೀಗಳ ಮಾತುಗಳು ಬಹುಮುಖ ನೆಲೆಯಲ್ಲಿ ಅಭಿವ್ಯಕ್ತಗೊಳ್ಳುತ್ತಿದ್ದವು.

**ಜ್ಞಾನದ ಕಣಜ: ಜ್ಞಾನಯೋಗಿ:**

ಸರ್ವಜ್ಞನೆಂಬುವನು ಗರ್ವದಿಂದಾದವನೆ?

ಸರ್ವರೊಳಗೊಂದೊಂದು ನುಡಿಗಲಿತು ವಿದ್ಯೆಯ

ಪರ್ವತವೇ ಆದ ಸರ್ವಜ್ಞ!!

ಬಹುಶುಭ ವಿಧವು ಏಕಮುಖ ಅಧ್ಯಯನದಿಂದ ಸಾಧ್ಯವಿಲ್ಲ. 'ಉದಾತ್ತ ವಿಚಾರಗಳು ಎಲ್ಲ ಕಡೆಯಿಂದಲೂ ಹರಿದುಬರಲಿ' ಎಂಬ ಮುಕ್ತ ಮನಸ್ಕತಿಯು 'ಸರ್ವಜ್ಞತ್ವ'ಕ್ಕೆ ರಹದಾರಿ ಎಂಬುದನ್ನು ಸಿದ್ಧೇಶ್ವರ ಶ್ರೀಗಳಿಗೆ ಚೆನ್ನಾಗಿ ಮನನವಾಗಿತ್ತು. ಅಂತೆಯೇ ಎಲ್ಲ ಭಾಷೆ, ವ್ಯಕ್ತಿ, ವಿಷಯಗಳಲ್ಲಿನ ಒಳತನ್ನು ಕಲಿಯುವ ಹಂಬಲವುಳ್ಳವರಾಗಿದ್ದರು. ಕನ್ನಡ, ಹಿಂದಿ, ಮರಾಠಿ, ಸಂಸ್ಕೃತ ಮತ್ತು ಇಂಗ್ಲಿಷ್ ಸೇರಿದಂತೆ ಬಹುಭಾಷಾ ಪಾಂಡಿತ್ಯವು ಅವರ ನಿರಂತರ ಅಧ್ಯಯನಶೀಲತೆಯ ಫಲವಾಗಿತ್ತು. ದಿವ್ಯ ಜೀವನಾನುಭವ ಮತ್ತು ಜ್ಞಾನದ ಪ್ರತೀಕದಂತಿದ್ದ ಪೂಜ್ಯರು

ಕನ್ನಡದ ವಚನ, ಕೀರ್ತನೆ, ತತ್ವಪದಗಳನ್ನು

ಕರತಲಾಮಲಕ ಮಾಡಿಕೊಂಡಿದ್ದರು. ಶಂಕರ, ರಾಮಾನುಜ, ಮಧ್ವಾಚಾರ್ಯ, ರವೀಂದ್ರನಾಥ ಠಾಕೂರ, ಸ್ವಾಮಿ ವಿವೇಕಾನಂದ, ಅರವಿಂದ, ಕಬೀರ, ಜೀಸಸ್, ಪೈಗಂಬರ್, ಸಾಕ್ರೆಟಿಸ್, ಪ್ಲೇಟೋ, ಅರಿಸ್ಟಾಟಲ್, ಷೇಕ್ಸ್‌ಪಿಯರ್, ಬರ್ನಾರ್ಡ್ ಷಾ ಸೇರಿದಂತೆ ವಿಶ್ವದ ಸಂತರು-ಮಹಾಂತರು, ದಾರ್ಶನಿಕರು, ತತ್ವಜ್ಞಾನಿಗಳ ಸಂದೇಶಗಳನ್ನು ಅರಗಿಸಿಕೊಂಡ ಬಹುಶುಭ ಪ್ರತಿಭೆ ಅವರದಾಗಿತ್ತು.

ಸಿದ್ಧಾಂತ ಶಿಖಾಮಣಿ, ಭಗವಚ್ಚಿಂತನ, ಹರಯೋಗ, ಭಕ್ತಿಪಥ, ಸಾಧನಾ ಪಥ, ನಾನಾರು?, ಶಾಂತಿಪಥ, ಅಲ್ಲಮನ ವಚನ ನಿರ್ವಚನ, ಬದುಕುವುದು ಹೇಗೆ?, ನಾವು ಹೇಗೆ ಬದುಕಬೇಕು/ದಾರಿ ಮಾಡಿಕೊಳ್ಳಬೇಕು? ಸೇರಿದಂತೆ ಇಪ್ಪತ್ತಕ್ಕೂ ಹೆಚ್ಚು ಕೃತಿರತ್ನಗಳು ಅವರ ಲೇಖನಿಯಿಂದ ಹೊರಬಂದಿವೆ. ಜೊತೆಗೆ ಶ್ರೀಗಳ ಪ್ರವಚನಗಳು ಇಂಗ್ಲಿಷ್ ಸೇರಿದಂತೆ ಹಲವು ಭಾಷೆಗಳಿಗೆ ಅನುವಾದಗೊಂಡಿವೆ. ಆಡಿಯೋ, ವಿಡಿಯೋ ರೂಪದಲ್ಲೂ ಲಭ್ಯವಿವೆ.

**ಅಧ್ಯಾತ್ಮ ವೇದಾಂಗಗಳು ಸುಲಿದ ಬಾಳೆಯ ಹಣ್ಣುಗಳು:**

ಕೆರೆ ಹಳ್ಳ ಬಾವಿಗಳು ಮೈದೆಗೆದಡೆ

ಗೊಳ್ಳೆ ಗೊರಜೆ ಚಿಪ್ಪುಗಳು ಕಾಣಬಹುದು.

ವಾರಿಡಿ, ಮೈದೆಗೆದಡೆ ಮುತ್ತುರತ್ನಗಳ ಕಾಣಬಹುದು

ನಮ್ಮ ಕೂಡಲಸಂಗನ ಶರಣರು ಮನದರೆದು

ಮಾತನಾಡಿದರೆ ಲಿಂಗವ ಕಾಣಬಹುದು.

ಅಧ್ಯಾತ್ಮಿಕ ಚಿಂತನೆಯು ಸಾಮಾನ್ಯವಾಗಿ ನೀರಸವಾಗಿರುತ್ತದೆ. ಲೋಕ ಜೀವನಕ್ಕೆ ಹೊರತಾದ ಅಲೌಕಿಕ ಚಿಂತನೆಯ ನಿಸ್ಸಾರ ಸಿದ್ಧಾಂತದ ಸಂದೇಶಗಳನ್ನು ಜನಸಾಮಾನ್ಯರಿಗೂ ಅರ್ಥವಾಗುವ ಭಾಷೆಯಲ್ಲಿ ಸಂವಹನಗೊಳಿಸಿದ್ದು ಸಿದ್ಧೇಶ್ವರ ಶ್ರೀಗಳ ವಿಶೇಷ ಸಾಧನೆಯಾಗಿದೆ. ಅವರ ಪ್ರವಚನಗಳು ಸಾಮಾನ್ಯವಾಗಿ ಕಥೆ, ಉಪಕಥೆ, ದೃಷ್ಟಾಂತಗಳ ಮೂಲಕವೇ ಸಾಗುತ್ತಿದ್ದವು. ದೇವರು, ಆತ್ಮ, ಅಧ್ಯಾತ್ಮ, ಮನಸ್ಸು, ಸತ್ಯ, ಜ್ಞಾನ, ರಾಗ, ದ್ವೇಷ, ಚಿಂತೆ, ಚಿಂತನೆ, ಶಾಂತಿ, ವೈಚಾರಿಕೆ, ಮೋಕ್ಷ, ಪಾರಮಾರ್ಥಿಕತೆ, ನಿರ್ವಾಣ - ಹೀಗೆ ಅನೇಕ ವಿಚಾರಗಳ ಕುರಿತ ಅಧ್ಯಾತ್ಮದ ಹಸಿವು ನೀಗಿಸುವ, ಸುಜ್ಞಾನದ ಅರಿವನ್ನು ವಿಸ್ತೃತಗೊಳಿಸುವ, ಧರ್ಮದ ಬದುಕಿನ ನಿಜಜೀವನದ ನೆಲೆಯ ಕಥೆಗಳ ಮೂಲಕ ನಿರೂಪಣೆ ಮಾಡುವ ಶ್ರೀಗಳ ತಂತ್ರವು ವಿಶೇಷವಾಗಿತ್ತು. ವೇದಾಂತ ತತ್ವಗಳ ಅದ್ಭುತ ವಿವರಣೆ, ಜೀವನಾನುಭವಗಳ ಮೂಲಕ ಅಧ್ಯಾತ್ಮಿಕ ಸಾಗರದ ಪರಿಚಯ ಮಾಡಿಸುವ

ಪರಿಯು ಸೊಗಸಾಗಿರುತ್ತಿತ್ತು. ಕೇವಲ ದೇವರು, ಧರ್ಮ, ಗುರು, ಭಕ್ತಿ, ಪಾರಮಾರ್ಥಿಕ ವಿಷಯಗಳನ್ನು ಮಾತ್ರ ಹೇಳದೆ, ಸಾವಯವ ಕೃಷಿ, ಸಮಗ್ರ ಕೃಷಿ, ಪರಿಸರ ವಿಜ್ಞಾನ ಮತ್ತು ಸ್ವಾವಲಂಬಿ ಬದುಕಿನ ಕನಸನ್ನು ಬಿತ್ತುತ್ತಿದ್ದರು.

### ಸಮಯ ಪ್ರಜ್ಞೆ:

ಪ್ರಕೃತಿಯಲ್ಲಿ ಎಲ್ಲವೂ ಸಮಯಕ್ಕನುಗುಣವಾಗಿಯೇ ನಡೆಯುತ್ತದೆ. ಸೂರ್ಯೋದಯ, ಚಂದ್ರೋದಯ, ಹೂವು ಅರಳುವುದು, ಬಾಡುವುದು, ಹುಣ್ಣಿಮೆ-ಅಮವಾಸ್ಯೆ, ವಸಂತಾಗಮನ, ಕೋಗಿಲೆ ಗಾಯನ ಎಲ್ಲವೂ ನಿಯಮಿತವಾಗಿ ಜರುಗುತ್ತವೆ. ಪ್ರಕೃತಿಯಲ್ಲಿರುವ ಪ್ರಾಣಿಪಕ್ಷಿಗಳಿಗಿಂತ ಬುದ್ಧಿವಂತನೆಂದು ಸ್ವಕಲ್ಪನೆ ಮಾಡಿಕೊಂಡು ಮನುಷ್ಯರು ಮಾತ್ರ ಕೈಯಲ್ಲಿ ಗಡಿಯಾರ ಧರಿಸಿಯೂ ಸಮಯ ಪಾಲನೆಯ ಮಹತ್ವವನ್ನು ಮರೆತಿದ್ದೇವೆ. ಸಿದ್ಧೇಶ್ವರ ಶ್ರೀಗಳದು ಪ್ರಕೃತಿಸಹಜ ಬದುಕಾಗಿತ್ತು. ಅವರ ಪ್ರವಚನಗಳ ಆರಂಭ, ಮುಕ್ತಾಯಗಳು ಎಂದೂ ಏರುಪೇರಾಗುತ್ತಿರಲಿಲ್ಲ. ಅವರು ಗಡಿಯಾರ ನೋಡದೆ ತಮ್ಮ ಮಾತು ಆರಂಭಿಸುತ್ತಿದ್ದರು; ಸಮಯ ನೋಡದೆ ನಿರ್ದಿಷ್ಟ ಸಮಯಕ್ಕೆ ಮುಕ್ತಾಯಗೊಳಿಸುತ್ತಿದ್ದರು. ಪ್ರಕೃತಿಯನ್ನು ದೂರದಿಂದ ನೋಡುತ್ತಿರುವ ನಮಗೆ ಅದೊಂದು ಸೋಜಿಗವೆನಿಸುತ್ತದೆ.

### ಪ್ರಕೃತಿ ಪ್ರೇಮ:

ಮಗುವಾಗು ಮಗುವಾಗು ಓ ನನ್ನಹೃದಯ  
ಭಗವದವತಾರವಾಗುವುದು ಈ ಸೂರ್ಯೋದಯ  
ವ್ಯಾಸ, ವಾಲ್ಮೀಕಿ, ಕಾಳಿದಾಸ, ಪಂಪ, ಆಂಡಯ್ಯ, ಷೇಕ್ಸ್‌ಪಿಯರ್, ವರ್ಡ್ಸ್‌ವರ್ತ್, ರವೀಂದ್ರನಾಥ ತಾಕೂರ, ಬೇಂದ್ರೆ-ಕುವೆಂಪು ಅವರಂತೆ ಹಮಹಾಕವಿಗಳು ಈ ಭವ್ಯ ಪ್ರಕೃತಿಯಲ್ಲಿಯೇ ಸಂತಸದ ಬೆಳಕನ್ನು, ದೇವರನ್ನು ಕಂಡವರು. ಶ್ರೀಗಳ ಎಲ್ಲ ಪ್ರವಚನಗಳಲ್ಲಿ ನಿಸರ್ಗದ ಆರಾಧನೆಯು ನಿಯಮಿತವಾಗಿರುತ್ತಿತ್ತು. ಶ್ರೀಗಳ ಒಂದು ಗಂಟೆಯ ಅಧ್ಯಾತ್ಮ ಚಿಂತನೆಗೆ ಸಣ್ಣ ಹೂವೂ ಸಾಕಾಗುತ್ತಿತ್ತು. 'ಈ ಜಗತ್ತು/ಪ್ರಕೃತಿ ದಾಸೋಹ ತತ್ವದ ಮೇಲೆ ನಿಂತಿದೆ. ಒಂದು ಹೂವು ಅರಳಿ ಸುಗಂಧವನ್ನು ಸೂಸುತ್ತದೆ, ಮಕರಂಧವನ್ನು ಬೀರುತ್ತದೆ. ಮಾನವನಿಂದ ಒಂದು ಬೊಗಸೆ ನೀರನ್ನು ಪಡೆದ ತೆಂಗಿನಮರವು ರುಚಿಯಾದ, ಸವಿಯಾದ ಎಳನೀರನ್ನು ಕೊಡುತ್ತದೆ. ಅದೇರೀತಿ ಯಾವುದೇ ಫಲಾಪೇಕ್ಷೆಯಿಲ್ಲದೆ ಜಗತ್ತನ್ನು ಬೆಳಗುವ ಸೂರ್ಯನು ಯಾವ ಮನೆಗೂ ಬಿಲ್ ಕಳಿಸಿಲ್ಲ. ಉಚಿತವಾಗಿಯೇ ಬೆಳಗಿನಿಂದ ಸಂಜೆಯವರೆಗೆ

ಬೆಳಗುತ್ತಾನೆ. ಜಗತ್ತಿಗೆ ಕಾವನ್ನು ಕೊಡುತ್ತಾನೆ. ಇವೆಲ್ಲ ದಾಸೋಹ ತತ್ವದ ವ್ಯಾಪಕತೆಯನ್ನು ಎತ್ತಿತೋರಿಸುವ ಉದಾಹರಣೆಗಳು' ಎಂದು ತಮ್ಮ ಮಾತುಗಳನ್ನು ಸಮರ್ಥಿಸಿಕೊಳ್ಳುತ್ತಿದ್ದರು.

ಶ್ರೀಗಳು ಕಾಖಂಡಕಿಯಲ್ಲಿ ಪ್ರವಚನ ಮಾಡುತ್ತಿರುವಾಗ ಜಿಟಿಜಿಟಿ ಮಳೆ ಶುರುವಾಗುತ್ತದೆ. ಭಕ್ತರಲ್ಲಿ ಆತಂಕವು ಮೂಡುತ್ತದೆ. ಮಳೆಯ ನಡುವೆಯೂ ಭಕ್ತರು ಜಮಾವಣೆ ಗೊಳ್ಳುತ್ತಾರೆ. ಮಳೆಸ್ತಬ್ಧವಾಗುತ್ತದೆ. ಪ್ರವಚನ ಆರಂಭದಿಂದ ಭಕ್ತರು ಪ್ರಸಾದ ಸೇವಿಸಿ ಮನೆಗೆ ಮರಳಿದ ಕೂಡಲೇ ಮತ್ತೆ ಮಳೆ ಆರಂಭವಾಯಿತು. 'ನಿಸರ್ಗದಲ್ಲಿರುವ ಪಕ್ಷಿಗಳು ಕುಂತೆ ಬೇರೆ ಬೇರೆ ಹಾಡತೀರತಾವು' ಎಂದು ಹೇಳುತ್ತಿದ್ದಂತೆಯೇ ಅಲ್ಲೇ ಗಿಡದಲ್ಲಿದ್ದ ಎಲ್ಲ ಪಕ್ಷಿಗಳು ಹಾಡುವುದಕ್ಕೆ ಪ್ರಾರಂಭ ಮಾಡಿದವು. ಇವು ಸಿದ್ಧೇಶ್ವರ ಶ್ರೀಗಳ ಮತ್ತು ಪ್ರಕೃತಿಯ ಪರಸ್ಪರ ಪ್ರೇಮದ ಜೀವಂತ ನಿದರ್ಶನಗಳಾಗಿವೆ.

### ನಿತ್ಯ ಜಂಗಮ:

ಸದ್ವಿಚಾರಗಳನ್ನು ಲೋಕದೆಲ್ಲೆಡೆ ಪಸರಿಸುವವನೇ ಜಂಗಮ. ಕರುನಾಡಿನ ಬಹುತೇಕ ಎಲ್ಲ ಹಳ್ಳಿ-ಪಟ್ಟಣ-ನಗರ-ಮಹಾನಗರಗಳು ಮಾತ್ರವಲ್ಲದೆ, ಹೊರರಾಜ್ಯ, ಹೊರದೇಶಗಳಲ್ಲೂ ಅಧ್ಯಾತ್ಮಿಕ ಪ್ರವಚನ ಧಾರೆಯನ್ನು ನಿರಂತರ ಹರಿಸಿದ ಸಿದ್ಧೇಶ್ವರ ಶ್ರೀಗಳು ಸದ್ಗುಗದ್ದಲವಿಲ್ಲದೆ ತಮ್ಮ ಜೀವಮಾನವಿಡೀ ನಿತ್ಯ ಜಂಗಮರಂತೆ ಸಂಚರಿಸಿದರು. ಸಂತೋಷ, ಸಹನೆ ಮತ್ತು ಪ್ರೀತಿಯ ಸಂದೇಶಗಳನ್ನು ಪ್ರಚಾರ ಮಾಡಿದ ಶ್ರೀಗಳು ಎಲ್ಲರನ್ನು ಒಂದುಗೂಡಿಸಿ, ಧರ್ಮ, ಭಾಷೆ, ಜಾತಿ ಭೇದಭಾವಗಳನ್ನು ದೂರಗೊಳಿಸಲು ಶ್ರಮಿಸಿದರು.

ಇಳೆಯಿಂದ ಮೊಳಕೆವೊಗೆವಂದು ತಮಟೆಗಳಿಲ್ಲ  
ಫಲಮಾಗುವಂದು ತುತ್ತೂರಿ ದನಿಯಿಲ್ಲ ಬೆಳಕೀವ

ಸೂರ್ಯಚಂದ್ರರದೊಂದು ಸದ್ದಿಲ್ಲ

ಹೊಲಿ ನಿನ್ನ ತುಟಿಗಳನು ಮಂಕುತಿಮ್ಮ!

ಎಂಬ ಕಗ್ಗದ ಸಾಲುಗಳನ್ನು ಅಕ್ಷರಶಃ ಅಳವಡಿಸಿಕೊಂಡಿದ್ದ ಶ್ರೀಗಳು 'ಮಾತಿಗಿಂತ ಕೃತಿ ಮೇಲು' ಎಂಬುದನ್ನು ಬದುಕಿ ತೋರಿಸಿದರು. ಪ್ರವಚನ ಹೊರತುಪಡಿಸಿ ಅವರ ಮಾತು ಬಹಳ ಕಡಿಮೆಯಾಗಿರುತ್ತಿತ್ತು. ಹತ್ತು ತಾಸು ಗಾಢವಾದ ಅಧ್ಯಯನ, ಎರಡು ತಾಸು ಮೌನ ನಡಿಗೆ, ಮಿತ ಆಹಾರ, ಅಂತರಂಗದ ಲಿಂಗಾಂಗ ಸಾಮರಸ್ಯ, ಒಂದೆರಡು

ತಾಸು ಸಾರ್ವಜನಿಕ ದರ್ಶನ ಮತ್ತು ಒಂದು ತಾಸು ಪ್ರವಚನ  
- ಇದು ಸಿದ್ಧೇಶ್ವರ ಶ್ರೀಗಳ ನಿತ್ಯದ ದಿನಚರಿಯಾಗಿತ್ತು.

### ಕೀರ್ತಿಶನಿಯನ್ನು ದಿಕ್ಕರಿಸಿದ ನಿಜಸಂತ:

ಸಿದ್ಧೇಶ್ವರ ಶ್ರೀಗಳು ಪ್ರಶಸ್ತಿ, ಪುರಸ್ಕಾರ, ಗೌರವ, ಸನ್ಮಾನ, ಸ್ಥಾನಮಾನಗಳನ್ನು ಬಯಸದ ವಿರಾಗಿಗಳಾಗಿದ್ದರು. ತಾನಾಗೇ ಒಲಿದು ಬಂದ ಪ್ರಶಸ್ತಿಗಳನ್ನೂ ನಯವಾಗಿ ತಿರಸ್ಕರಿಸಿದರು. ಅವರಿಗೆ ಭಾರತ ಸರಕಾರವು ಪದ್ಮಶ್ರೀ ಪ್ರಶಸ್ತಿಯನ್ನು ಘೋಷಣೆ ಮಾಡಿದಾಗ “ಭಾರತ ಸರಕಾರ ನೀಡುವ ಅತ್ಯುನ್ನತ ನಾಗರಿಕ ಗೌರವ ಪ್ರಶಸ್ತಿಗಳ ಮೇಲೆ ನನಗೆ ಅಪಾರ ಗೌರವವಿದೆ. ಪದ್ಮಶ್ರೀ ಪ್ರಶಸ್ತಿ ಘೋಷಿಸಿದ್ದಕ್ಕೆ ಧನ್ಯವಾದಗಳು. ಆದರೆ ನಾನೊಬ್ಬ ಸರಳ ವ್ಯಕ್ತಿ. ಸಾಮಾನ್ಯ ಜೀವನ ನಡೆಸುತ್ತ, ಆಧ್ಯಾತ್ಮಿಕ ಬೋಧನೆಯ ಮೂಲಕ ಜನರ ಜೀವನ ಉದಾತ್ತಗೊಳಿಸುವ ಉದ್ದೇಶ ನನ್ನದು. ಹಾಗಾಗಿ ಪ್ರಶಸ್ತಿಗಳ ಅವಶ್ಯಕತೆ ನನಗಿಲ್ಲ. ಎಲ್ಲ ಗೌರವಗಳೊಂದಿಗೆ ಈ ಪ್ರಶಸ್ತಿಯನ್ನು ಹಿಂದಿರುಗಿಸುತ್ತಿದ್ದೇನೆ. ಅನ್ಯಥಾ ಭಾವಿಸದಿರಿ” ಎಂದು ಮರಳಿಸುವ ಮೂಲಕ ಆ ಪ್ರಶಸ್ತಿಯ ಮೌಲ್ಯಕ್ಕೆ ಕುಂದು ಬರದಂತೆ, ತಮಗೂ ಆ ಪ್ರಶಸ್ತಿಯ ಸೋಂಕು ತಗುಲದಂತೆ ನೋಡಿಕೊಂಡರು. ಅದೇರೀತಿ ಕರ್ನಾಟಕ ವಿಶ್ವವಿದ್ಯಾಲಯವು ಗೌರವ ಡಾಕ್ಟರೇಟ್ ಪದವಿ ನೀಡಿದಾಗ, ಭಕ್ತರೊಬ್ಬರು ಒಂದು ಕೋಟಿ ರೂ. ಮೌಲ್ಯದ ಕಾರನ್ನು ಉಡುಗೊರೆಯಾಗಿ ನೀಡಿದಾಗಲೂ ಅವರ ಮನಸ್ಸಿಗೆ ನೋವಾಗದಂತೆ ನಯವಾಗಿಯೇ ಅವುಗಳನ್ನು ತಿರಸ್ಕರಿಸಿದ ಸಿದ್ಧೇಶ್ವರ ಶ್ರೀಗಳು ಕೀರ್ತಿಶನಿಯನ್ನು ದಿಕ್ಕರಿಸಿದ ನಿಜಸಂತರಾಗಿದ್ದರು.

### ಬಯಲಲ್ಲಿ ಬಯಲಾದ ಮಹಾಬಯಲು:

ಬಯಲು ಬಯಲನೆ ಬಿತ್ತಿ, ಬಯಲು ಬಯಲನೆ ಬೆಳೆದು  
ಬಯಲು ಬಯಲಾಗಿ ಬಯಲಾಯಿತ್ತಯ್ಯಾ!  
ಬಯಲ ಜೀವನ, ಬಯಲ ಭಾವನೆ  
ಬಯಲು ಬಯಲಾಗಿ ಬಯಲಾಯಿತ್ತಯ್ಯಾ!  
ನಿಮ್ಮ ಪೂಜಿಸಿದವರು ಮುನ್ನವೆ ಬಯಲಾದರು  
ನಾ ನಿಮ್ಮ ನಂಬಿ ಬಯಲಾದೆ ಗುಹೇಶ್ವರಾ  
ಮನುಷ್ಯ ಶರೀರವು ಪ್ರಕೃತಿಯ ಅಂಶಗಳಾದ  
ಪಂಚಭೂತಗಳಿಂದ ಬಂದುದಾಗಿದ್ದ ಅಲ್ಲಿಂದ ಬಂದ ಶರೀರವು  
ಮತ್ತೆ ಪಂಚಭೂತಗಳಲ್ಲಿಯೇ ಲೀನವಾಗಬೇಕು’ ಎಂಬುದು  
ಶ್ರೀಗಳ ಕನಸಾಗಿತ್ತು. ಅವರ ಜೀವಿತಾವಧಿಯ ಕೊನೆಯ

ದಿನಗಳಲ್ಲಿ ಆಕಸ್ಮಿಕ ಅಪಘಾತದಿಂದ ಹಾಸಿಗೆ ಹಿಡಿದ ಶ್ರೀಗಳು  
ವೈದ್ಯರ ಔಷಧೋಪಚಾರದ ಚಿಕಿತ್ಸೆಗಳನ್ನು ನಿರಾಕರಿಸಿದರು.  
‘ಪ್ರಕೃತಿ ಸಹಜವಾಗಿ ಬಂದ ಈ ಶರೀರವು ಪ್ರಕೃತಿ  
ಸಹಜವಾಗಿಯೇ ಬದುಕಿಗೆ ಪ್ರಕೃತಿಯಲ್ಲಿಯೇ ಒಂದಾಗಬೇಕು  
ಎಂಬುದು ಅವರ ಅಂತಿಮ ಆಸೆಯಾಗಿತ್ತು. ಅದನ್ನು ಅವರ  
ಅಂತಿಮ ಅಭಿಪ್ರಾಯದ ಪತ್ರ - “ಮರಣಿಸಿದರೆ ನನ್ನನ್ನು  
ಊಳಬಾರದು, ಸುಡಬೇಕು. ಸಮಾದಿ , ಮಾಡಬಾರದು,  
ಚಿತಾಭಸ್ಮವನ್ನು ನದಿ ಇಲ್ಲವೆ ಸಮುದ್ರದಲ್ಲಿ ಹಾಕಬೇಕು. ನನ್ನ  
ನೆನಪಿಗಾಗಿ ಯಾವುದೇ ಸ್ಮಾರಕ, ಗುಡಿ ಕಟ್ಟಬಾರದು. ದೀಪ  
ಆರಿಹೋದಂತೆ, ಅಲೆಯು ಕಡಿಮೆಯಾಗುವಂತೆ, ಮೋಡ  
ಕರಗುವಂತೆ ಸಾವನ್ನೂ ಸರಳವಾಗಿ ಸ್ವೀಕರಿಸುತ್ತೇನೆ” ಎಂದು  
ಬರೆದುಕೊಂಡರು. ತಾವು ಅಂದುಕೊಂಡಂತೆಯೇ ಬಯಲಲ್ಲಿ  
ಮಹಾಬಯಲಾದರು.

ಲೋಕದಂತೆ ಬಾರರು, ಲೋಕದಂತೆ ಇರರು

ಲೋಕದಂತೆ ಹೋಹರು ನೋಡಯ್ಯ

ಪುಣ್ಯದಂತೆ ಬಪ್ಪರು, ಜ್ಞಾನದಂತೆ ಇಪ್ಪರು

ಮುಕ್ತಿಯಂತೆ ಹೋಹರು ನೋಡಯ್ಯ

ಉರಿಲಿಂಗದೇವ, ನಿಮ್ಮ ಶರಣರು

ಉಪಮಿಸಬಾರದ ಉಪಮಾತೀತರು ನೋಡಯ್ಯ

ಎಂಬ ಮಾತಿನಂತೆ ಪೂಜ್ಯ ಸಿದ್ಧೇಶ್ವರ ಶ್ರೀಗಳು

ಸಾಮಾನ್ಯ ಮನುಷ್ಯರಂತೆ ಕಂಡರೂ ಅಸಾಮಾನ್ಯ  
ವ್ಯಕ್ತಿತ್ವದವರಾಗಿದ್ದರು. ಅವರು ಸಾಕ್ರೆಟಿಸ್‌ನ ಜಿಜ್ಞಾಸೆ, ಬುದ್ಧನ  
ಧ್ಯಾನ, ಯೇಸುವಿನ ಪ್ರೇಮ, ಪೈಗಂಬರನ ಕರುಣೆ,  
ಬಸವಣ್ಣನವರ ದಯೆ ಮತ್ತು ಮಾನವೀಯತೆ, ಅಲ್ಲಮನ  
ಬಯಲು ಮತ್ತು ಗಾಂಧೀಜಿಯವರ ಸತ್ಯಪ್ರೇಮ ಮತ್ತು  
ಸರಳತೆಗಳ ಸಾಕಾರಮೂರ್ತಿಯಾಗಿದ್ದರು.

ಹಲವು ಮಾತೇನು? ನೀನೊಲಿದು ಪಾದವನಿಟ್ಟು

ನೆಲವೇ ಸುಕ್ಷೇತ್ರ, ಜಲವೇ ಪಾವನ ತೀರ್ಥ!

ಸುಲಭ ಶ್ರೀಗುರುವೇ ಕೃಪೆಯಾಗು!!

ಎಂಬ ಮಾತಿನಂತೆ ನಡೆದಾಡಿದ ದೇವರು ಪೂಜ್ಯ  
ಶ್ರೀ ಸಿದ್ಧೇಶ್ವರ ಶ್ರೀಗಳು ಓಡಾಡಿದ ಈ ನಾಡು ಸುಕ್ಷೇತ್ರವೇ.  
ಅವರನ್ನು ಕಣ್ಣಾರೆ ಕಂಡು, ಅವರ ಅಮೃತವಾಣಿಗಳನ್ನು  
ಆಲಿಸಿದ ಕಿವಿಗಳು ಪಾವನ. ಅವರ ಜೀವನ, ಪ್ರವಚನ ಹಾಗೂ  
ಬರವಣಿಗೆಗಳ ಮೂಲಕ ಪ್ರತಿಪಾದಿಸಿದ ಹಾದಿಯಲ್ಲಿ ನಡೆದರೆ  
ನಮ್ಮ ಬದುಕು ಸರಳ, ಸುಂದರ ಹಾಗೂ  
ಅರ್ಥಪೂರ್ಣವಾಗುವುದರಲ್ಲಿ ಎರಡು ಮಾತಿಲ್ಲ.

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## प्रवासी हिंदी साहित्य : संवेदनाओं के विविध आयाम

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### भूमिका :

‘प्रवास’ शब्द का अर्थ है - अपने देश से बाहर जाना, विदेश यात्रा करना अथवा अपने घर-स्थान से दूर किसी अन्य भूमि पर निवास करना। जो व्यक्ति अपनी जन्मभूमि से दूर, किसी परदेश या अपरिचित धरती पर जीवन यापन करता है, वह ‘प्रवासी’ कहलाता है। भारत से बाहर विभिन्न देशों में रहने वाले भारतीयों को सामान्यतः चार प्रमुख वर्गों में विभाजित किया जाता है। ये सभी अपने-अपने स्तर पर भारतीय भाषाओं और संस्कृति के सच्चे प्रतिनिधि तथा राजदूत हैं। प्रथम वर्ग में वे भारतीय आते हैं, जो लगभग ढाई हजार वर्ष पूर्व धर्म-प्रचार के उद्देश्य से विदेश गए थे। सम्राट अशोक ने बौद्ध धर्म को अपनाने के उपरांत उसके प्रसार के लिए अनेक भिक्षुओं को विभिन्न देशों में भेजा, जिससे भारतीय संस्कृति और विचारधारा का वैश्विक विस्तार हुआ। द्वितीय वर्ग उन भारतीयों का है, जो ‘गिरमिटिया’ श्रमिकों के रूप में, अनुबंध या शर्तबंदी प्रथा के अंतर्गत फिजी, मॉरीशस, त्रिनिडाड, गुयाना, सूरीनाम, ग्वाटेमाला, दक्षिण अफ्रीका, मार्टिनीक, जमैका आदि देशों में गए। इन लोगों ने कठिन परिस्थितियों में भी अपनी भाषा और संस्कृति को जीवित रखा। तृतीय वर्ग में वे भारतीय सम्मिलित हैं, जो आजीविका अर्जित करने के उद्देश्य से

अमेरिका, इंग्लैंड, कनाडा, ऑस्ट्रेलिया आदि विकसित देशों में जाकर बस गए। चतुर्थ वर्ग उन भारतीयों का है, जो उच्च शिक्षा, प्रशिक्षण, शासकीय सेवाओं या बहुराष्ट्रीय कंपनियों में कार्य करने के लिए विदेश जाते हैं। आधुनिक युग में प्रवास केवल आवश्यकता ही नहीं, बल्कि मानव स्वभाव का एक अभिन्न अंग बनता जा रहा है, जिसके माध्यम से विभिन्न संस्कृतियों का आदान-प्रदान और वैश्विक संपर्क निरंतर सुदृढ़ हो रहा है।

प्रवास के दौरान प्रवासी भारतीयों को अपने अस्तित्व की रक्षा हेतु निरंतर संघर्ष करना पड़ता है। वे जिन सांस्कृतिक मूल्यों को पीछे छोड़ आते हैं और जिन नए मूल्यों को अपनाते हैं, उनके बीच सदैव एक अंतर्द्वंद्व बना रहता है। अपनी पहचान को अक्षुण्ण रखने के लिए वे पश्चिमी देशों में भी भारतीयता को जीवित बनाए रखने का प्रयास करते हैं। पश्चिमी समाज में, विशेषकर महायुद्धों के पश्चात्, अस्तित्वगत संकट की स्थिति उत्पन्न हुई, जिसके परिणामस्वरूप व्यक्ति बाह्य तनावों और परिस्थितियों के दबाव में निरर्थकता, अलगाव तथा मानसिक घुटन का अनुभव करने लगा। ऐसे परिवेश में प्रवासी भारतीय भी इसी द्वंद्व का सामना करते हैं। वे पश्चिमी संस्कृति की सुख-सुविधाओं और स्वच्छंदता को तो अपनाना चाहते हैं, किंतु

उससे होने वाले सांस्कृतिक अवमूल्यन की आशंका उन्हें व्यथित करती है। परिणामस्वरूप, वे अपनी वास्तविक पहचान को पूर्णतः जी नहीं पाते और जिस जीवन से वे मूलतः संबद्ध नहीं हैं, उसे अपनाने के लिए विवश हो जाते हैं। अतः स्पष्ट है कि प्रवासी जीवन में व्यक्ति दोहरे अस्तित्व और गहरे अंतर्द्वंद्व के बीच निरंतर संघर्षरत रहता है।

विदेशों में सांस्कृतिक भिन्नताओं के कारण प्रवासी भारतीयों को वहाँ के सामाजिक परिवेश के साथ सामंजस्य स्थापित करने में अनेक कठिनाइयों का सामना करना पड़ता है। भारत में उनकी जो जीवन-शैली और दिनचर्या रही है, उसे वे विदेश में भी यथावत बनाए रखने का प्रयास करते हैं। किंतु समय के साथ वहाँ का परिवेश और परिस्थितियाँ उन्हें प्रभावित करने लगती हैं, फलस्वरूप उनकी जीवन-शैली में धीरे-धीरे परिवर्तन आने लगता है। यह परिवर्तन इतना क्रमिक होता है कि विदेशी संस्कृति को पूर्णतः आत्मसात करने में उन्हें पर्याप्त समय लग जाता है। विदेशी जीवन उनके लिए प्रारंभ में पूर्णतः भिन्न और अपरिचित होता है, जबकि उनके बच्चे उसी परिवेश में शिक्षा प्राप्त करते हुए उसी संस्कृति के अधिक निकट हो जाते हैं। इस प्रकार, एक ही परिवार के भीतर पीढ़ियों के बीच सांस्कृतिक दृष्टिकोण में अंतर स्पष्ट रूप से उभरकर सामने आता है। अतः यहाँ प्रवासी भारतीयों द्वारा अनुभव किए जाने वाले सांस्कृतिक द्वंद्व और समायोजन की जटिल प्रक्रिया का सजीव चित्रण दृष्टिगोचर होता है।

उपर्युक्त समस्त परिस्थितियों के बावजूद भारतीय संस्कृति अपनी उदारता एवं समन्वयशील प्रवृत्ति के कारण आज भी विश्व की प्राचीनतम तथा सर्वाधिक समृद्ध संस्कृतियों में अग्रणी बनी हुई है। काल-परिवर्तन के असंख्य आघातों के बावजूद यह संस्कृति निरंतर जीवंत और सशक्त बनी रही है। इसी का परिणाम है कि विश्व के विभिन्न भागों में बसे भारतीय मूल के लोग आज भी अपनी सांस्कृतिक

पहचान को सुरक्षित रखते हुए उसे जीवित बनाए हुए हैं। भारतीय संस्कृति की इसी महानता और गौरव को मॉरीशस की कवयित्री सुमति बुधन ने अपने भारत-प्रेमपूर्ण काव्य में मार्मिक रूप से अभिव्यक्त किया है, जो इसके प्राचीन वैभव और वैश्विक महत्ता को सशक्त रूप से रेखांकित करता है।

“जिसकी गोद से निकलता रोज नया सूरज  
जिसकी हवा में गूंजे वेद-गीता का ज्ञान  
जिसकी धरती पर मचले गंगा की अमृत-धारा  
जिसकी कथा में हो हिमालय की उन्नत शान  
उस भारत को है बार-बार हमारा नमस्कार।  
जहाँ पुरुष हो राम और कृष्ण सम  
जहाँ स्त्री हो सीता और सावित्री सम  
जहाँ मित्र हो कृष्ण और सुदामा सम  
जहाँ भक्त हो हनुमान और प्रह्लाद सम  
उस भारत को शीश झुकाए हम बार-बार।”

इसी प्रकार सूरीनाम के कवि चंद्रमोहन रणजीत सिंह भी इस दिव्य एवं महान भारतीय संस्कृति के व्यापक प्रसार-प्रचार के लिए प्रेरक आह्वान करते हुए प्रतीत होते हैं।

“सुजन जन प्रेम दीप जलावो।  
शुद्ध संस्कृति फुलवारी को, धरती बीच  
सजावो।  
हर मानव तक शुभ सौरभ को, प्रमुदित हो  
पहुँचावों...  
...वेद शास्त्र गीता रामायण, का सन्देश  
सुनावो।  
सुरभित हो सूरीनाम हमारा, शांति हृदय में  
पावो।”

प्रवासी हिंदी कविता में एक विशेष तत्व स्पष्ट रूप से दृष्टिगोचर होता है कि उसे एक नवीन आभा और अभिव्यक्ति की ताजगी प्राप्त हुई है। अनेक स्थलों पर व्यंग्य का स्वर भी सजीव और प्रभावपूर्ण रूप में उभरकर सामने

आता है। विशेषतः फिजी के संदर्भ में यह उल्लेखनीय है कि वहाँ की कविताओं में पौराणिक संदर्भों का व्यापक उपयोग किया गया है, जिनके माध्यम से समकालीन परिस्थितियों को सशक्त रूप से अभिव्यक्त किया जाता है। इसी संदर्भ में प्रवासी हिंदी के सुप्रसिद्ध कवि जोगिंदर सिंह कंवल अपनी एक दीर्घ कविता में लिखते हैं-

“आ तुलसीदास तू, छेड़ अनोखा गायन  
इन रामों को आज फिर, लिख नई रामायन  
तेरे राम को मिला था, चौदह वर्ष वनवास  
रामचरितमानस लिख दिया, बन कर उनका दास  
अपने रामों को बीत गए, सौ से ऊपर साल  
फिर भी भटकन भाग्य में, कैसी समय की  
चाल...”

इसी प्रकार मॉरीशस के कवि हेमराज सुन्दर भी पौराणिक संदर्भों को आधार बनाते हुए व्यंग्यात्मक शैली के माध्यम से सांस्कृतिक चेतना की सशक्त अभिव्यक्ति प्रस्तुत करते हैं, जैसे कि-

“स्वांग भरते मृग के पीछे, धनुष साधे बेतहाश  
और कब तक दौड़ते रहें हम?  
उसकी धूल को, और कब तक अपने माथे  
लगाते रहे हम ?  
मृग मरीचिका का खेल खत्म करें  
और नई पीढ़ी को छली मृग से बचाएँ।”

अन्य संस्कृतियों के श्रेष्ठ तत्वों को आत्मसात करने की प्रवृत्ति भारतीय संस्कृति को लचीला, विशिष्ट एवं अनुपम बनाती है। इसकी समृद्धि का एक प्रमुख आधार यही ग्रहणशीलता है। सहिष्णुता और उदारता के गुणों के कारण यह प्रवृत्ति स्वाभाविक रूप से विकसित हुई है। यही ग्रहणशीलता ‘विश्वबंधुत्व’ की हमारी महान अवधारणा को सुदृढ़ करती है। “सर्वे भवन्तु सुखिनः, सर्वे सन्तु निरामयाः” तथा “वसुधैव कुटुम्बकम्” जैसे आदर्श भारतीय संस्कृति के

सर्वाधिक दिव्य और मानवीय पक्ष को अभिव्यक्त करते हैं। फिजी की कवयित्री अमरजीत कौर अपनी कविता में वहाँ के बहुसांस्कृतिक परिवेश में भारतीय संस्कृति के अनुरूप सभी धर्मों के लोगों के परस्पर सौहार्दपूर्ण सह-अस्तित्व और मिल-जुलकर रहने की भावना को इस प्रकार व्यक्त करती हैं-

“काईबीती सिख ईसाई, हिन्दू, मुसलिम चीनी  
भाई,  
सुख-दुःख सब मिलकर सहते, गोरे काले जहाँ हैं  
रहते,  
वह फीजी देश प्यारा है, वह फीजी देश न्यारा  
है।”

इस प्रकार प्रवासी हिंदी कविता में वहाँ के कवियों ने भारतीय संस्कृति के विविध आयामों को उजागर करते हुए गहन सांस्कृतिक संवेदनाओं की सशक्त अभिव्यक्ति प्रस्तुत की है।

भारतीय संस्कृति के प्रचार-प्रसार का सर्वाधिक श्रेय उन साहसी एवं उत्साही भारतवासियों को जाता है, जिन्होंने समय-समय पर विदेश गमन कर विभिन्न देशों में भारतीय समुदायों की स्थापना की। भारत से दूर स्थित इन क्षेत्रों में उन्होंने संस्कृति, सभ्यता और धर्म के प्रसार को ध्यान में रखते हुए अनेक सांस्कृतिक केंद्र स्थापित किए तथा अपने संपर्क में आने वाले विदेशियों के मन में भारतीय संस्कृति और जीवन-पद्धति के प्रति गहन आकर्षण उत्पन्न किया। इस संदर्भ में यह कहा जा सकता है कि विदेश जाने वाले भारतीय केवल शारीरिक रूप से ही नहीं जाते, बल्कि वे अपने भौतिक संसाधनों के साथ-साथ अपने मन की ‘संस्कृति-पोटली’ में अपने जीवन-मूल्य, परंपराएँ और सांस्कृतिक धरोहर भी साथ लेकर जाते हैं। विदेशी भूमि पर वे बड़े समर्पण और सावधानी के साथ इस अमूल्य विरासत के संरक्षण और संवर्धन में निरंतर संलग्न रहते हैं।

अमेरिका जैसे विशाल देश में भी भारत के विभिन्न प्रांतों से बुद्धिजीवी, आजीविका, व्यापार अथवा उच्च शिक्षा के उद्देश्य से आते हैं। पाश्चात्य संस्कृति, भारतीय संस्कृति से भिन्न होने के कारण, प्रारंभिक अवस्था में उनकी मनःस्थिति अपनी जड़ों से उखड़े हुए और किसी अन्य भूमि में रोपित वृक्ष के समान हो जाती है। कुछ समय पश्चात्, जब वे नए परिवेश में स्वयं को व्यवस्थित कर लेते हैं, तब अपनी सांस्कृतिक पहचान की पुनः खोज प्रारंभ करते हैं। पाँच हजार वर्षों की प्राचीनता से संपन्न भारतीय संस्कृति ही भारतीयों की आत्मा है, जिसका अमूर्त स्वरूप विदेशों में भी मूर्त रूप में परिलक्षित होता है। चाहे कोई सामाजिक समुदाय हो, प्रांतीय उत्सव हो या धार्मिक पर्व—प्रवासी भारतीय इन सभी को विदेशों में मिल-जुलकर अत्यंत उत्साह और उल्लास के साथ मनाते हैं। इस प्रकार वे 'वसुधैव कुटुम्बकम्' तथा 'सर्वधर्म सद्भाव' जैसे आदर्शों को साकार करते हुए समरसता, एकता और सांस्कृतिक समृद्धि का संदेश प्रसारित करते हैं तथा भारतीय संस्कृति की इस अमूल्य धरोहर को निरंतर सुदृढ़ बनाते रहते हैं।

चूँकि अमेरिका में भारत की भाँति प्रत्येक भारतीय पर्व-त्योहार पर अवकाश नहीं होता, अतः अधिकांश उत्सव शनिवार अथवा रविवार को आयोजित किए जाते हैं। इन अवसरों पर लोग प्रायः मंदिरों के प्रांगण, सामुदायिक केंद्रों, स्थानीय चर्चों या विद्यालयों के मैदानों में एकत्रित होते हैं। सभी परिवार पारंपरिक भारतीय वेशभूषा में सुसज्जित होकर सम्मिलित होते हैं और उत्सव का हर्षोल्लासपूर्वक आनंद लेते हैं। होली, दीपावली, गणेश चतुर्थी, उगादी, बिहू, श्रीकृष्ण जन्माष्टमी, दुर्गा पूजा, ईद, गुरुपर्व आदि भारतीय त्योहारों की तैयारियाँ कई सप्ताह पूर्व ही अत्यंत उत्साह और उल्लास के साथ प्रारंभ हो जाती हैं। विशेषतः गुजराती समुदाय की वहाँ पर्याप्त उपस्थिति है, जिसके कारण नवरात्रि का पर्व अत्यंत धूमधाम से मनाया जाता है। इस अवसर पर

नौ दिनों तक संध्या समय लोग एकत्र होकर डांडिया और गरबा नृत्य का आयोजन करते हैं। अमेरिका के अनेक राज्यों में 'हरे रामा हरे कृष्णा' (इस्कॉन) से संबद्ध मंदिर स्थापित हैं, जिनमें गौशालाएँ भी विद्यमान हैं। इन पवित्र स्थलों पर भारतीयों के साथ-साथ इस परंपरा से प्रभावित अमेरिकी भी पीली धोती-कुर्ता धारण कर, मस्तक पर चोटी रखकर, श्रीकृष्ण की लीलाओं का भावपूर्ण मंचन करते दिखाई देते हैं। ऐसे आयोजनों में सहभागी होने पर ऐसा प्रतीत होता है मानो हम गोकुल-वृंदावन की पावन गलियों में विचरण कर रहे हों।

इन सामूहिक उत्सवों से यह स्पष्ट होता है कि प्रवासी भारतीयों की नई पीढ़ी अपनी परंपराओं और रीति-रिवाजों से भली-भाँति परिचित है तथा उन्हें भावी पीढ़ियों तक संजोकर रखने के लिए प्रतिबद्ध है। इस प्रकार वे विदेश में निवास करते हुए भी अपनी सांस्कृतिक जड़ों से दृढ़ता से जुड़े रहते हैं। उत्सवों के समान ही विवाह समारोह भी पूर्णतः पारंपरिक भारतीय रीति-रिवाजों के अनुसार सम्पन्न किए जाते हैं। दूल्हे के लिए घोड़ी, दुल्हन के लिए डोली तथा बारात के लिए ढोल-नगाड़ों की व्यवस्था सहज रूप से उपलब्ध होती है। विविध भारतीय व्यंजनों की सुगंध से परिपूर्ण पारंपरिक थालियों में भोजन परोसा जाता है। प्रवासी भारतीय इस बात का विशेष ध्यान रखते हैं कि विवाह जैसे संस्कारों में भारतीयता का पूर्ण वातावरण साकार हो।

प्रवासी भारतीयों के समक्ष एक महत्वपूर्ण चिंता यह भी रहती है कि राष्ट्रीय भाषा हिंदी, मातृभाषाओं तथा भारतीय संस्कृति की समृद्ध परंपरा को विदेशी भूमि पर किस प्रकार अक्षुण्ण रखा जाए, उसका संवर्धन हो तथा उसे नई पीढ़ी तक प्रभावी रूप से पहुँचाया जा सके। यदि साहित्य समाज का दर्पण है, तो भाषा उसका प्रमुख माध्यम है। इस उद्देश्य की पूर्ति के लिए अमेरिका में 'विश्व हिंदी समिति', 'विश्व हिंदी न्यास', 'यू.एस.ए. हिंदी विकास मंडल' आदि

अनेक स्वयंसेवी संस्थाएँ सक्रिय हैं, जो हिंदी के प्रचार-प्रसार और संरक्षण हेतु निरंतर प्रयासरत हैं।

#### निष्कर्ष :

उपर्युक्त विवेचन से यह स्पष्ट रूप से प्रतिपादित होता है कि प्रवासी भारतीय केवल भौगोलिक सीमाओं के पार जाकर बसने वाले व्यक्ति नहीं हैं, बल्कि वे भारतीय संस्कृति, परंपरा, भाषा और जीवन-मूल्यों के सशक्त वाहक भी हैं। प्रवास के दौरान उन्हें अनेक प्रकार की सामाजिक, सांस्कृतिक एवं मानसिक चुनौतियों का सामना करना पड़ता है, किंतु इन सभी परिस्थितियों के बीच वे अपनी सांस्कृतिक पहचान को अक्षुण्ण बनाए रखने के लिए निरंतर प्रयत्नशील रहते हैं।

प्रवासी जीवन का द्वंद्व-जहाँ एक ओर नई संस्कृति को अपनाने की आवश्यकता है, वहीं दूसरी ओर अपनी मूल संस्कृति के संरक्षण का दायित्व—व्यक्ति को दोहरे अस्तित्व के बीच संतुलन स्थापित करने के लिए प्रेरित करता है। यही संघर्ष अंततः सांस्कृतिक समन्वय और वैश्विक समझ को सुदृढ़ करता है। प्रवासी हिंदी साहित्य, विशेषतः कविता, इस अंतर्द्वंद्व, सांस्कृतिक चेतना और जीवनानुभवों का सजीव दर्पण बनकर उभरता है। इसके माध्यम से न केवल भारतीय संस्कृति के विविध आयामों का उद्घाटन होता है, बल्कि विश्व स्तर पर उसकी गरिमा और प्रासंगिकता भी स्थापित होती है। साथ ही, प्रवासी भारतीयों द्वारा उत्सवों, संस्कारों, भाषा और सांस्कृतिक संस्थाओं के माध्यम से भारतीयता को जीवित रखना यह सिद्ध करता है कि भारतीय संस्कृति केवल भौगोलिक सीमाओं तक सीमित नहीं है, बल्कि वह एक जीवंत, गतिशील और सार्वभौमिक चेतना है।

अतः कहा जा सकता है कि प्रवासी भारतीयों का योगदान भारतीय संस्कृति के संरक्षण, संवर्धन और वैश्विक प्रसार में अत्यंत महत्वपूर्ण है। वे न केवल अपनी जड़ों से

जुड़े रहते हैं, बल्कि विश्व को 'वसुधैव कुटुम्बकम्' और 'सर्वधर्म समभाव' जैसे महान आदर्शों का संदेश देकर मानवता के व्यापक हित में सेतु का कार्य भी करते हैं।

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## Digital Democracy and Social Media Influence on Political Participation in India

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### **Abstract:**

*The rapid expansion of digital communication technologies has significantly transformed democratic engagement, particularly in developing countries like India. This paper examines the concept of digital democracy with a specific focus on the influence of social media on political participation. It analyzes how digital platforms have enabled greater political awareness, enhanced citizen engagement, and increased youth involvement in democratic processes. At the same time, the study critically evaluates challenges such as misinformation, political polarization, and unequal access to digital resources. Using a qualitative approach based on secondary data, the paper argues that while social media has expanded the scope of democratic participation, it also necessitates responsible usage and regulatory oversight. The study concludes that the future of democracy in India depends on balancing technological advancement with ethical and inclusive practices.*

**Keywords:** *Digital Democracy, Social Media, Political Participation, India, Public Discourse, E-Governance.*

### **Introduction:**

Democracy has traditionally relied on direct and representative forms of participation such as voting, public debates, and civic engagement. However, the emergence of digital technologies has redefined these processes by introducing new forms of interaction between citizens and the state. Digital democracy refers to the use of information and communication technologies (ICTs) to strengthen democratic participation and governance.

India, as the world's largest democracy, has witnessed a significant increase in internet usage and mobile connectivity over the past decade. Social media platforms have become central to political communication, allowing individuals to access information, express opinions, and engage with political leaders in real time. This transformation has reshaped political

participation, making it more immediate, accessible, and widespread.

### **Concept of Digital Democracy:**

Digital democracy encompasses a wide range of practices that utilize digital tools to facilitate democratic processes. These include online campaigns, e-governance initiatives, digital voting awareness, and interactive political communication through social media.

The key features of digital democracy include:

- Increased transparency in governance
- Enhanced accessibility to political information
- Greater citizen participation in decision-making
- Reduction of communication barriers between citizens and authorities

Digital democracy has the potential to make governance more inclusive and participatory by enabling individuals from diverse backgrounds to contribute to political discourse.

### **Growth of Social Media in India:**

The growth of social media in India has been rapid and transformative. With the expansion of affordable internet services and smartphones, millions of people have gained access to platforms such as Facebook, Twitter, Instagram, and WhatsApp.

These platforms have become important tools for:

- Disseminating political information
- Promoting government policies
- Conducting election campaigns
- Engaging directly with citizens

Political parties and leaders actively use social media to reach a wider audience, especially young voters. The speed and reach of these platforms have significantly changed the nature of political communication.

### **Social Media and Political Participation:**

#### **1. Political Awareness:**

Social media provides continuous access to political news, debates, and policy updates. Citizens are now more informed about national and international political developments.

#### **2. Youth Engagement:**

Young people are among the most active users of social media. These platforms encourage them to express their opinions, participate in discussions, and engage in political activities such as campaigning and voting.

#### **3. Mobilization and Collective Action:**

Social media facilitates rapid mobilization of people for protests, campaigns, and social movements. Digital campaigns often gain momentum quickly and influence public opinion.

### **4. Direct Interaction with Leaders:**

Digital platforms enable direct communication between political leaders and citizens. This reduces dependency on traditional media and increases transparency in governance.

### **Challenges of Social Media in Politics:**

#### **1. Misinformation and Fake News:**

One of the major concerns is the spread of false or misleading information, which can influence public perception and electoral outcomes.

#### **2. Political Polarization:**

Social media can create ideological divisions by promoting selective exposure to information, leading to echo chambers and reduced dialogue.

#### **3. Digital Divide:**

Not all sections of society have equal access to digital technologies. This creates inequality in political participation and representation.

#### **4. Ethical and Privacy Concerns:**

The use of personal data for political targeting raises questions about privacy, consent, and ethical practices in digital campaigning.

### **Discussion and Analysis:**

The influence of social media on political participation in India is both transformative and complex. On one hand, it has empowered citizens by providing platforms for expression and engagement. On the other hand, it has introduced new challenges that can affect the quality of democratic processes.

The increased participation of youth and the ability to mobilize large groups quickly are positive developments. However, the spread of misinformation and growing polarization require careful attention. Strengthening digital literacy and promoting responsible usage are essential for

ensuring that digital democracy remains beneficial.

**Conclusion:**

Digital democracy has emerged as a defining feature of contemporary political systems, particularly in a diverse and populous country like India. Social media has expanded the scope of political participation by making communication faster, more interactive, and inclusive. However, the challenges associated with misinformation, polarization, and unequal access cannot be overlooked.

For digital democracy to function effectively, it is essential to promote ethical communication practices, implement appropriate regulations, and enhance digital literacy among citizens. A balanced approach will ensure that technological advancements strengthen democratic values rather than undermine them.

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## Dr. B. R. Ambedkar's Views on Social Justice

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The life sketch of Dr. Babasaheb Ambedkar (14th April 1891-6th December 1956) is a saga of he rose from dust to glory and from bottom social hierarchical order to the apex position of the Architect of Indian Constitution. Dr Babasaheb's long and often bitter Struggle for breaking the the tyrraomy of caste in tradational society and raised the position of the downtrodden.

Here social justice means equal social opportunities shall be available to everyone to develop the personalities which is associated with equality and social rights. According to Dr. Babasaheb Ambedkar social justice is based on moral values and self-respect. Justice resides where there are political and economic justice available.

Dr. Babasaheb Ambedkar's Views on Social justice emanates from his quest for just Society, which is based on the idea of casteless Society. Because the Indian Society of Dr. Babasaheb's time denied equality by providing special privileges to Brahmin and other higher castes and denying the Shudras the right to own property and educate and protect them. Downtrodden people (oppressed & suppressed class people) did not have liberty to read, write worship and also pursue a vocation and own property. In the absence of freedom and equality, the traditional social System encouraged

confinement and layerization, as a result, there was totally absence of fraternity liberty and equality-the trinity which constitute the social justice in the views of Dr Babasaheb Ambedkar he strongly believed that social justice couldn't conceived in the absence of any of the three.

In this paper an effort has been made to explore Dr. Babasaheb Ambedkar's Ideas for brining out the essence of his visionary conceptualization of social justice and their relevance in the present scenario through an analysis of his theoretical prepositions, which are dispersed in his writings on caste system, liberty equality, Fraternity, human rights, social democracy, law, religion & the state and minorities so on. The aim is to identity these ideas on a systematic terrain as well as to critically examine them in the present scenario.

Remembering Dr. Babasaheb Ambedkar's restless Struggle for social justice both in pre-independent India and in the constituent Assembly and more importantly to explore over it continued relevance today is always a rewarding Satisfying.

Dr. Babasaheb Ambedkar believed that No society can claim to be just it is based on graded inequality. According to him there must not be an oppressed class.

Caste be a form of Social tyranny. Therefore liberty, equality and fraternity are the

values that form a social framework. And in this Social framework. Every individual is free to give shape to his life in accordance with his conscious thoughts through his decisions. This is very essence of an individual's life. An Individual has dignity and this dignity should not be hampered by the social system. The modification or transformation of such a social system becomes necessary to preserve the volume of individual dignity.

According to Dr. Babasaheb Ambedkar in protection of social justice through preserving Individual dignity. In the way to build the concept of justice is only possible by following factors

1. Annihilation of caste.
2. Upliftment of down trodden people.
3. Legal and Constitutional Safeguards.
4. Economic Empowerment.
5. Gender Equality
6. Religious Freedom

According to above mention factors Dr. Babasaheb Ambedkar argued that In our India not just caste practice but also the scriptures and societal values that perpetuated it. Here the caste is not merely a division of labour , but a division of labourers. The varna system legitimizes inequality and incompatible with modern democracy. So true reform requires the complete destruction of higher castes authority and scriptures that uphold caste. He urged weakers to educate agitate, and organize against their suppression.

**Conclusion:**

Dr. Babasaheb Ambedkar's life and works represent an extraordinary struggle for social justice, human dignity and democratic values. His philosophy transcended caste; it was about establishing a just, equitable and compassionate society. In a world still plagued by inequality, discrimination, and injustice, Dr. Babasaheb Ambedkar's legacy serves as a moral compass urging us to continue the unfinished journey towards toward true social justice. Lastly, we can say here to remove all the ills of society by adopting Dr. Babasaheb Ambedkar' s penacia of educate, agitate and organize our self.

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This is the most comprehensive source of Ambedkar's own writings and thoughts on caste, untouchability, and social justice.
2. Annihilation of Caste Dr. B.R. Ambedkar A powerful critique of the Hindu caste system and a foundational text on social justice in India
3. The Buddha and His Dhamma Dr. B.R. Ambedkar Explores Ambedkar's turn to Buddhism as a path to social justice and equality.



## Political Thought and Ideology:

### Evolution, Contemporary Relevance, and Challenges in the Twenty-First Century

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#### **Abstract:**

*Political thought and ideology together constitute one of the most enduring domains of intellectual inquiry, shaping the architecture of states, the boundaries of citizenship, and the moral vocabulary through which societies evaluate power and justice. This seminar paper traces the evolution of political thought from its classical Greek foundations through the medieval, modern, and contemporary periods, while simultaneously examining the principal ideological currents — liberalism, conservatism, socialism, Marxism, fascism, nationalism, feminism, environmentalism, and post-colonialism — that have mobilised political action in the modern world. The paper also engages with Indian political thought, from Kautilya to Gandhi, Ambedkar, and M. N. Roy, to argue that ideology in the Indian context cannot be divorced from questions of caste, community, development, and democratic deepening. Drawing upon classical texts and recent scholarship, the paper contends that while the "end of ideology" thesis advanced in the mid-twentieth century proved premature, the twenty-first century has witnessed a revival of ideological contestation — manifested in populism, identity politics, economic nationalism, and debates over climate justice and digital governance. The paper concludes that a robust democratic order requires both ideological pluralism and critical political literacy, and that educational institutions bear a special responsibility in cultivating reflective citizenship.*

**Keywords:** *Political Thought, Ideology, Liberalism, Marxism, Democracy, Indian Political Thought, Populism, Post-ideological Politics, Citizenship.*

#### **Introduction:**

Every organised human society must answer, in one form or another, three fundamental questions: Who should rule? By what authority? And to what end? The systematic attempt to answer these questions constitutes the discipline of political thought, while the crystallised, action-oriented answers that mobilise collective behaviour constitute political ideology. Although often used interchangeably in public discourse, political thought and political ideology are distinct but deeply interrelated categories.

Political thought is reflective, analytical, and frequently critical of power; political ideology is programmatic, persuasive, and oriented towards social transformation or preservation.

The study of political thought and ideology is not merely an antiquarian exercise. It is the intellectual scaffolding upon which constitutions are drafted, public policies are debated, revolutions are launched, and counter-revolutions are consolidated. The twentieth century — which witnessed two World Wars, the rise and fall of fascism, the Cold War between

liberal capitalism and state socialism, decolonisation across Asia and Africa, and the resurgence of ethno-religious nationalism — was essentially an ideological century. The twenty-first century, contrary to early predictions of an "end of history," has proved no less contested. Populist movements, the climate emergency, the digital reconfiguration of the public sphere, and the resurgence of identity politics have all reignited the ideological imagination.

This seminar paper is structured in eight sections. Section 2 clarifies the conceptual distinction between political thought and ideology. Section 3 traces the historical evolution of Western political thought. Section 4 surveys the major ideological traditions. Section 5 is devoted to Indian political thought. Section 6 examines contemporary ideological currents in the twenty-first century. Section 7 discusses critical perspectives and the debate on post-ideological politics. Section 8 concludes with implications for democratic citizenship and higher education.

### **Conceptual Framework: Political Thought and Ideology:**

#### **1. Defining Political Thought:**

Political thought refers to the systematic reflection on the nature, origin, purpose, and limits of political authority. It encompasses questions of sovereignty, legitimacy, justice, liberty, equality, rights, obligation, and the common good. Unlike empirical political science, which seeks to describe and explain political behaviour, political thought is predominantly normative: it asks not only what is, but what ought to be. From Plato's Republic to Rawls's A Theory of Justice, political thinkers have sought to construct coherent visions of the just political order.

#### **2. Defining Ideology:**

The term "ideology" was coined by the French philosopher Antoine Destutt de Tracy in 1796 to denote a "science of ideas." However, its meaning was dramatically transformed by Karl Marx and Friedrich Engels in *The German Ideology* (1845–46), where ideology was characterised as "false consciousness" — a distorted representation of social reality that serves the interests of the dominant class. In contemporary political science, the concept has been rehabilitated in more neutral terms. Michael Freeden defines ideology as a distinctive configuration of political concepts that provides a map of the political world and a plan for action within it. Andrew Heywood similarly describes ideology as a coherent set of ideas that provides the basis for organised political action, whether intended to preserve, modify, or overthrow the existing system of power.

An ideology, therefore, typically contains three elements: (i) a critique of existing social arrangements, (ii) a vision of an ideal or preferred alternative, and (iii) a theory of political action that links the present to the envisaged future.

#### **3. The Relationship Between Thought and Ideology:**

Political thought and ideology are related as reflection is to action. Political thought provides the conceptual resources — ideas of liberty, equality, justice, rights, citizenship — from which ideologies draw selectively to construct their programmes. Conversely, ideologies test, refine, and sometimes distort the propositions of political thought in the crucible of political struggle. A healthy political culture requires a continuous, critical traffic between the two: thought without ideology risks sterility, while ideology without thought risks dogmatism.

## **Historical Evolution of Western Political Thought:**

### **1. Classical Political Thought:**

The systematic study of politics begins in ancient Greece. Plato (427–347 BCE), in *The Republic*, argued that justice requires the rule of philosopher-kings who alone possess knowledge of the Good. For Plato, democracy was a flawed system because it entrusts power to the unlettered multitude. His pupil Aristotle (384–322 BCE), in *The Politics*, adopted a more empirical approach. Classifying constitutions into monarchy, aristocracy, and polity (and their perverted forms — tyranny, oligarchy, and democracy), Aristotle argued that the best practicable state is the "polity," a mixed constitution anchored in a strong middle class. Aristotle's famous definition of man as a *zoon politikon* — a political animal — remains foundational.

Roman political thought, represented by Cicero (106–43 BCE), emphasised natural law, the *res publica*, and the moral duties of the citizen. These Greco-Roman foundations supplied the conceptual vocabulary — citizenship, constitution, republic, law, justice — that continues to shape political discourse today.

### **2. Medieval Political Thought:**

Medieval political thought was dominated by the problem of the relationship between spiritual and temporal authority. St. Augustine (354–430 CE), in *The City of God*, distinguished between the earthly city and the heavenly city, subordinating the former to the latter. St. Thomas Aquinas (1225–1274), synthesising Aristotelian philosophy with Christian theology, developed a hierarchical theory of law encompassing eternal, divine, natural, and human law. Islamic political thought, articulated by Al-Farabi, Ibn Sina, and Ibn Khaldun, made significant contributions to theories of the virtuous city, statecraft, and the cyclical rise and fall of dynasties.

### **3. Modern Political Thought:**

The modern era in political thought opens with Niccolò Machiavelli (1469–1527), whose *The Prince* separated politics from ethics and inaugurated the tradition of *realpolitik*. The social contract tradition — Thomas Hobbes (1588–1679), John Locke (1632–1704), and Jean-Jacques Rousseau (1712–1778) — grounded political authority in the consent of the governed. Hobbes, writing amidst the English Civil War, defended an absolute sovereign as the only remedy for the "war of all against all." Locke, by contrast, developed a theory of limited government, natural rights to life, liberty, and property, and the right to resist tyranny — a theory that profoundly influenced the American and French Revolutions. Rousseau radicalised the contract tradition through his concept of the "general will," arguing that true freedom consists in obedience to a law one has prescribed for oneself.

The Enlightenment added further layers: Montesquieu's doctrine of the separation of powers, Immanuel Kant's cosmopolitan vision of perpetual peace, and the utilitarian calculus of Jeremy Bentham and John Stuart Mill. Mill's *On Liberty* (1859) remains the classical defence of individual freedom against the tyranny of both the state and public opinion. Hegel (1770–1831) conceived the state as the realisation of ethical life, while Karl Marx (1818–1883) turned Hegel's idealism on its head, arguing that material conditions and class struggle, not ideas, are the motor of history.

### **4. Twentieth-Century Political Thought:**

The twentieth century saw political thought grapple with the traumatic experience of totalitarianism. Hannah Arendt's *The Origins of Totalitarianism* (1951) remains a seminal analysis of Nazism and Stalinism. John Rawls's *A Theory of Justice* (1971) revived normative political philosophy by defending a liberal-egalitarian

conception of justice as fairness. Robert Nozick's *Anarchy, State, and Utopia* (1974) offered a libertarian counter-argument. Amartya Sen and Martha Nussbaum developed the capability approach, linking political philosophy to questions of development, gender, and human flourishing — a framework of particular relevance to Human Development Reports across the world, including in Indian states.

### **Major Ideological Traditions:**

#### **1. Liberalism:**

Liberalism is the ideology that places the individual, individual rights, and individual liberty at the centre of political life. Classical liberalism, associated with Locke, Smith, and Mill, emphasised limited government, the rule of law, private property, and the free market. Modern or welfare liberalism, associated with T. H. Green, John Dewey, and later John Rawls, accepted that substantive freedom requires active state intervention to guarantee social and economic opportunity. Neoliberalism, a revival of classical liberal economic doctrines in the late twentieth century, has been associated with Friedrich Hayek and Milton Friedman, and with policies of deregulation, privatisation, and trade liberalisation.

#### **2. Conservatism:**

Conservatism, whose classical statement is Edmund Burke's *Reflections on the Revolution in France* (1790), emphasises tradition, organic social development, hierarchy, private property, and scepticism towards radical change. Conservatives argue that society is a complex inheritance not to be refashioned according to abstract blueprints. In different contexts, conservatism has taken paternalistic, libertarian, or religious-traditionalist forms.

#### **3. Socialism and Marxism:**

Socialism emerged in the nineteenth century as a response to the inequalities of

industrial capitalism. It encompasses a broad family, from utopian socialism (Saint-Simon, Fourier, Owen) to social democracy (Bernstein, Attlee, Brandt) to revolutionary Marxism (Marx, Engels, Lenin, Mao). Marxism offers a historical-materialist analysis in which class struggle is the motor of history, capitalism generates its own contradictions, and socialism is the transitional stage towards a classless communist society. Social democracy, by contrast, seeks to tame capitalism through democratic institutions, welfare states, and strong labour protections.

#### **4. Fascism:**

Fascism, as represented by Mussolini's Italy and — in its most virulent form — Hitler's Germany, is an ultra-nationalist, anti-liberal, anti-communist ideology that glorifies the state, the leader, and the nation, and typically rests on racial or ethnic exclusion, militarism, and the suppression of dissent. Though defeated in the Second World War, fascist tendencies have reappeared in contemporary far-right movements, prompting renewed scholarly scrutiny.

#### **5. Nationalism:**

Nationalism is the ideological claim that the political community should be coterminous with the nation. Civic nationalism, rooted in shared citizenship, differs from ethnic nationalism, rooted in common descent, language, or religion. Nationalism played a liberating role in the anti-colonial struggles of Asia and Africa, but has also been deployed to exclude and persecute minorities. In contemporary politics, the tension between globalisation and nationalism is a defining fault line.

#### **6. Feminism:**

Feminism, now in its fourth wave, is the ideology and movement that seeks to end gender-based subordination. Liberal feminism emphasises equal legal and political rights; socialist feminism links patriarchy to capitalism; radical feminism identifies patriarchy as the

primary structure of oppression; intersectional feminism, associated with Kimberlé Crenshaw and others, insists that gender cannot be analysed in isolation from race, class, caste, and sexuality.

### **7. Environmentalism and Ecological Ideology:**

Environmentalism, or green political thought, emerged from the ecological awakening of the 1960s and 1970s. It challenges the anthropocentric assumptions of conventional ideologies and advocates sustainability, intergenerational justice, and in its deeper forms, a re-evaluation of the human relationship with non-human nature. The climate emergency has elevated environmentalism from a sectoral concern to a central axis of twenty-first-century political contestation.

### **8. Post-Colonialism and the Politics of the Global South:**

Post-colonial thought, drawing on Frantz Fanon, Edward Said, Gayatri Spivak, and others, interrogates the enduring legacies of colonialism in knowledge, economy, and culture. It demands the decolonisation not only of institutions but of the very categories through which the political is understood — a demand with direct implications for curricula, research priorities, and policy frameworks in post-colonial societies like India.

## **Indian Political Thought and Ideology:**

### **1. Classical Indian Political Thought:**

Indian political thought is one of the oldest continuous traditions in the world. The Arthashastra of Kautilya (c. 4th century BCE) is a remarkable treatise on statecraft, covering diplomacy, economic policy, taxation, intelligence, and law. The concept of dharma in the Mahabharata and the Dharmashastras supplies a normative framework in which political authority is constrained by moral obligation. The Buddhist tradition, particularly the edicts of Ashoka, articulates an ethical vision of rulership grounded in compassion and religious tolerance.

### **2. Medieval and Bhakti Traditions:**

Medieval Indian political thought was enriched by the encounter with Islamic political ideas, producing syncretic formulations in the writings of Abul Fazl and Akbar's court. The Bhakti and Sufi movements, though not primarily political, articulated egalitarian spiritual visions that questioned caste hierarchies and ritual orthodoxy, thereby laying cultural foundations for later reformist movements.

### **3. Modern Indian Political Thought:**

The nineteenth and twentieth centuries witnessed a flowering of Indian political thought in response to colonialism. Raja Ram Mohan Roy pioneered social and religious reform. Dadabhai Naoroji advanced the "drain of wealth" theory, demonstrating the economic consequences of colonial rule. Swami Vivekananda linked spiritual renewal with national awakening. Bal Gangadhar Tilak asserted self-government as a birthright. Gopal Krishna Gokhale championed constitutional methods of reform.

Mahatma Gandhi's political thought, articulated in *Hind Swaraj* (1909) and in a vast body of later writing, is distinguished by its insistence on the unity of means and ends, its critique of modern industrial civilisation, and its political methodology of satyagraha (truth-force). Gandhi's vision of Swaraj extended beyond political independence to moral, economic, and social self-rule.

Dr. B. R. Ambedkar's political thought is perhaps the most enduring contribution to Indian constitutional democracy. His writings — *Annihilation of Caste* (1936), *States and Minorities*, and his speeches in the Constituent Assembly — articulate a powerful synthesis of liberalism, constitutional morality, and social justice. Ambedkar insisted that political democracy must be grounded in social and economic democracy, without which, he warned,

political democracy "would put our political democracy in peril."

Jawaharlal Nehru's ideological synthesis — democratic socialism, scientific temper, secularism, and non-alignment — shaped the institutional trajectory of post-independence India. M. N. Roy moved from orthodox Marxism to Radical Humanism, placing the free individual at the centre of political morality. Ram Manohar Lohia advanced a distinctive socialist vision attentive to caste, gender, and language questions. Deendayal Upadhyaya's Integral Humanism offered an alternative rooted in Indian cultural traditions.

#### **4. Contemporary Indian Ideological Landscape:**

Contemporary Indian political ideology is structured by cross-cutting cleavages: Hindu nationalism and secular-pluralist nationalism; economic liberalism and welfarist-redistributive traditions; Ambedkarite and Gandhian critiques of caste and modernity; regional and linguistic identities; and newer movements around gender, environment, and digital rights. The politics of development, social justice, federalism, and the boundaries of citizenship remain the central terrain of ideological contestation.

#### **Contemporary Ideological Currents in the Twenty-First Century:**

##### **1. The Rise of Populism:**

Populism, understood as a thin-centred ideology that pits a virtuous "people" against a corrupt "elite," has surged across both developed and developing democracies. Left-wing populism emphasises economic inequality; right-wing populism often fuses economic grievance with cultural and ethnic anxieties. Populism challenges established liberal-democratic norms while simultaneously claiming to revitalise popular sovereignty.

##### **2. Identity Politics and the Politics of Recognition:**

Contemporary politics is profoundly shaped by demands for the recognition of hitherto marginalised identities — of caste, race, gender, sexuality, indigeneity, and disability. Charles Taylor, Nancy Fraser, and others have debated whether recognition and redistribution constitute complementary or competing axes of justice.

##### **3. Digital Politics and the Public Sphere:**

Digital platforms have transformed political communication, mobilisation, and surveillance. Questions of algorithmic accountability, misinformation, data sovereignty, and the digital divide have become central ideological concerns. The Habermasian ideal of a rational public sphere faces both new opportunities and unprecedented threats.

##### **4. Climate Justice and Ecological Democracy:**

The climate crisis has given rise to demands for climate justice — the recognition that those who have contributed least to global warming often bear its heaviest burdens. Ecological democracy, degrowth, and the framework of planetary boundaries are emerging as influential ideological vocabularies.

##### **5. Economic Nationalism and the Backlash against Globalisation:**

After three decades of hyper-globalisation, the 2008 financial crisis, the COVID-19 pandemic, and geopolitical realignments have fuelled a revival of economic nationalism, industrial policy, and strategic autonomy. The ideological pendulum appears to be swinging from market-led globalism towards state-embedded economic management.

#### **Critical Perspectives and the "End of Ideology" Debate:**

In 1960, the American sociologist Daniel Bell published *The End of Ideology*, arguing that the great ideological debates of the nineteenth and

early twentieth centuries had been exhausted in the West. Francis Fukuyama, writing after the collapse of the Soviet Union, went further in *The End of History and the Last Man* (1992), proclaiming the universalisation of liberal democracy as the final form of human government.

These theses, however, have been decisively contested. Samuel Huntington's "Clash of Civilisations" (1993) reintroduced cultural and civilisational cleavages. The 2008 global financial crisis discredited triumphalist market fundamentalism. The resurgence of authoritarianism, the rise of China as a non-Western model of modernity, and the climate emergency have all demonstrated that the ideological imagination is very much alive. The twenty-first century is not post-ideological; it is trans-ideological, marked by novel hybrids and the rearticulation of older traditions.

Feminist, post-colonial, and decolonial theorists have further argued that the "end of ideology" thesis was itself an ideology — one that naturalised a particular, Western, market-liberal order as the end-point of history. Recognising this, contemporary political theory has become more pluralistic, more attentive to non-Western traditions, and more sensitive to the intersections of power, knowledge, and identity.

### **Conclusion: Implications for Democratic Citizenship and Higher Education:**

Political thought and ideology are not merely academic subjects; they are the living vocabularies through which citizens make sense of power, injustice, and possibility. A robust democracy requires not ideological uniformity but ideological literacy — the capacity to recognise, evaluate, and debate competing visions of the good society. In a country like India, with its extraordinary plurality and its ambitious

constitutional project, such literacy is indispensable.

For higher education, this carries specific implications. First, curricula must retain a rigorous grounding in classical and modern political thought, including non-Western traditions. Second, teaching must move beyond rote transmission to develop critical, dialogical, and comparative skills. Third, institutional quality frameworks — including those under the NAAC Binary Accreditation Framework and outcome-based education — should explicitly value constitutional morality, critical thinking, and civic engagement as graduate attributes. Fourth, research must engage the pressing ideological questions of our time: democratic deepening, social justice, ecological sustainability, and the governance of the digital commons.

The enduring relevance of political thought lies precisely in its refusal to treat any existing order as final. Every generation must re-examine the foundations of its political life, not to discard them but to renew them. In this sense, the study of political thought and ideology is an exercise in democratic self-reflection — and it is an exercise that the Indian academy, at this historical juncture, can ill afford to neglect.

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