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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)

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CONFERENCE MANAGEMENT

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- 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

CATEGORY	COUNT
TOTAL REGISTERED PARTICIPANTS	153
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



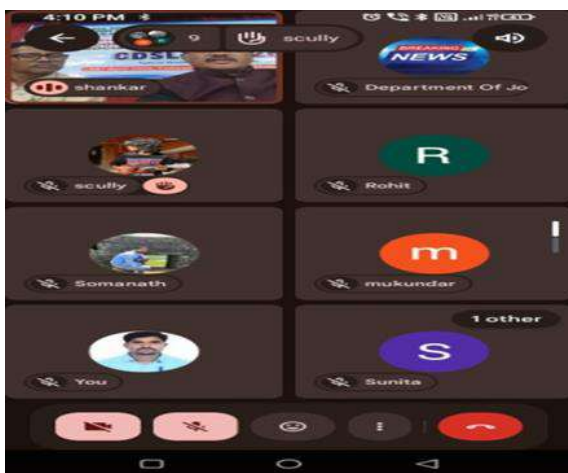
Prof. Rahul Tripathi Delivering Key-Note Address



Dignitaries Releasing Conference Abstracts Book



Participants Presenting Papers in Auditorium



Participants Presenting Papers Online



Participants with Best Paper Presentation Awards

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



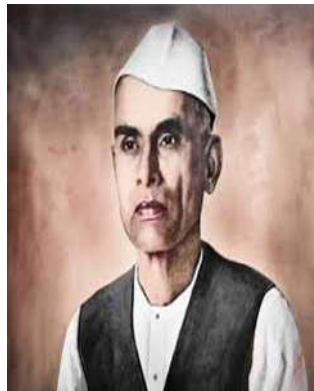
Dr. H. F. Kattimani



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 2025.

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 Conference 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 Conference 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,

Date: 25-04-2026

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 Honorable 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 Prarup 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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Agricultural Economics and Rural Development

Laxmi. B. Desai

Dept of Economics,

BLDE'A NEW ARTS COLLEGE TIKOTA . VIJAYAPUR

Corresponding Author – Laxmi. B. Desai

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Abstract:

India is the fifth largest economy in the world. whereas more than 50 percentage of the people depend on agriculture in total population. Agricultural economics provides the framework for analyzing production, distribution, and consumption of agricultural goods. while rural development aims to improve the quality of life and economic well-being of people living in rural areas. The relationship between agricultural economics and rural development is symbiotic. Improved agricultural productivity leads to higher incomes, which in turn promotes rural development. Agriculture and rural development are closely interlinked in India. Since a large share of the population lives in rural areas, agriculture acts as the backbone of the rural economy. It provides employment, income, food security, and supports overall economic development. Rural development in India has undergone significant transformation over the decades, driven by policy interventions, technological advancements, and institutional reforms. Agricultural economics and rural development are closely interconnected disciplines that play a crucial role in the economic and social progress of developing countries. In the modern era, agricultural economics has expanded beyond traditional farming to include agribusiness, food systems, environmental sustainability, and technological innovations such as artificial intelligence and precision farming. encompasses a wide range of activities aimed at improving the quality of life of rural people by increasing income levels, providing basic amenities, and ensuring social justice. agricultural economics and rural development are essential for achieving inclusive and sustainable growth. Strengthening these sectors can lead to improved livelihoods, food security, and economic stability. This paper concludes that agriculture is a sector which is played an important role in the economic development of the country through development in rural areas.

Introduction:

Agricultural economics is defined as the application of economic theory to agriculture, focusing on the efficient use of resources such as land, labor, and capital. It examines production, pricing, and market behavior in agriculture. rural development has evolved from basic agricultural support to a more comprehensive framework that includes infrastructure, education, healthcare, and social welfare. Rural development and agricultural economics are interconnected but distinct fields. While agricultural economics concentrates on improving agricultural

productivity and efficiency, rural development takes a wider perspective by addressing all aspects of rural life. the importance of agricultural economics in rural development cannot be overstated. Since a large proportion of the rural population depends on agriculture for their livelihood, improving agricultural productivity directly contributes to economic growth and poverty reduction. In countries like India, where a significant portion of the population resides in rural areas, the integration of agricultural economics and rural development is essential for achieving balanced and sustainable growth.

Government initiatives such as rural employment schemes, agricultural subsidies, and rural infrastructure projects reflect the importance of these fields in national development strategies. Agricultural economics helps farmers make informed decisions regarding crop selection, input usage, and production techniques. This leads to increased productivity and better utilization of available resources. As a result, farmers can achieve higher yields and reduce wastage, which is essential for rural progress.

Keywords:

- Importance of agricultural economics in rural development.
- Rural development through economic reforms.
- Rural development through green revolution.
- Rural development through government schemes.
- Comparative analysis of rural development in india.

Importance of Agricultural Economics in Rural Development:

1. Reduce poverty rate: majority of the poor live in rural areas and depend on agriculture, improvements in agricultural productivity directly impact poverty levels.
2. Creation of employment opportunities: By promoting diversification into activities such as dairy farming, poultry, fisheries, and agro-processing, agricultural economics helps generate additional employment opportunities. These industries rely on agricultural raw materials and provide jobs in processing, packaging, and transportation.
3. Food availability and nutrition: Agricultural economics examines food production, distribution systems, and market structures

to ensure an adequate supply of food. By improving agricultural productivity and efficiency, agricultural economics contributes to increased food availability and better nutrition.

4. Balanced development: Agriculture provides raw materials to industries such as textiles, sugar, and food processing. At the same time, industries supply inputs like fertilizers, machinery, and technology to agriculture.
5. Efficient marketing system: Agricultural economics emphasizes the importance of investment in rural infrastructure to enhance productivity and reduce post-harvest losses. Agricultural economics analyzes market structures, price fluctuations, and supply chains to improve market efficiency.
6. Promotes sustainable development: It promotes the use of sustainable farming practices that conserve natural resources such as soil, water, and biodiversity.
7. Government intervention in development activities: Agricultural economics provides the foundation for designing and evaluating policies related to land reforms, subsidies, credit facilities, and rural employment programs.
8. Environmental Management: agricultural economics helps rural communities adapt to environmental challenges such as climate change and water scarcity.
Rural development through economic reforms
9. The expansion of rural industries and services: Economic reforms have also promoted entrepreneurship in rural areas, leading to the emergence of micro, small, and medium enterprises (MSMEs).
10. Diversification in rural employment: reforms have encouraged the growth of

non-farm sectors such as small-scale industries, agro-processing, and rural services.

Investment in rural infrastructure: Economic reforms have increased public and private investment in rural infrastructure, including roads, irrigation systems, electricity, and communication networks.

11. Globalization: Farmers now have opportunities to export agricultural products and benefit from higher prices. Globalization offers opportunities, it also necessitates strong policy support to protect vulnerable rural populations.

Growth of income: Increased agricultural productivity, employment opportunities, and market access have improved rural incomes.

Rural Development Through Government Schemes:

- MGNREGA: This scheme ensuring livelihood through provides at least 100 days of wage employment annually to rural households. Its effective in reducing seasonal migration. It aims to enhance livelihood security and create durable assets such as roads, ponds, and irrigation systems.
- PMGSY: By providing all road connectivity to unconnected villages enables farmers access in markets. Healthcare facilities, improving basic necessities it can help overall achieve the socio-economic condition.
- PMAY-G: To promote dignity among the rural population this scheme provide affordable housing to rural households by offering financial assistance.
- DAY-NRLM: This scheme enhances skill development, encourages entrepreneurship,

leading sustainable livelihood and empowers women in society through organizing rural poor households into self help groups with financial inclusion.

- JJM: This scheme aims to ensures supply of clean drinking water to provide functional household tap connections in rural areas.it reduces burden of women who traditionally spends more time in fetching water.
- PMKSY: This scheme enhance agricultural productivity, income stability of farmers by improving irrigation facilities and efficiency in water management.

Comparative Analysis of Rural Development in India:

Phases of Rural Development in India:

1. Early Period (1950–1980):
 - Focus on agriculture and land reforms
 - Community Development Programme (1952)
 - Limited infrastructure and low productivity
2. Pre-Liberalization Period (1980–1991):
 - Introduction of poverty alleviation programs
 - Green Revolution impact
 - Moderate improvement in agricultural productivity
3. Post-Liberalization Period (1991–2010)
 - Shift toward market-oriented policies
 - Growth in rural non-farm sector
 - Expansion of rural infrastructure
4. Recent Period (2010–2025)
 - Digital transformation
 - Focus on inclusive growth
 - Major improvements in sanitation, housing, and connectivity

Comparative Data on Rural Development:

Table 1: Rural Poverty Trends in India

Year/Period	Rural Poverty Rate (%)
2011–12	25.7%
2022–23	7.2%
2023–24	4.86%
2024–25 (estimated)	4–5%

Table 2: Infrastructure Development (Comparison)

Indicator	2015–16	2024–25
Access to Drinking Water	94.6%	99.6%
Rural Road Connectivity	Moderate	92.5% households connected
Housing (PMAY-G homes)	Limited	3.7 crore houses built

Table 3: Sanitation Development

Indicator	Before 2014	2025
Open Defecation	High	Nearly eliminated
ODF Villages	Very few	96%+ villages ODF Plus

Table 4: Government Spending on Rural Development

Year	Budget Allocation (₹ crore)
2016–17	87,765
2025-26	1,90,405

Table 5: Overall Comparison

Indicator	Earlier Period	Recent Period
Poverty	High	Very low
Infrastructure	Poor	Strong
Sanitation	Weak	Highly improved
Technology	Minimal	Advanced
Government Role	Limited	Strong and active

Conclusion:

In Indian economy there is significant role played along with economic development through rural development. Agriculture economics enhancing analytical framework necessary to understand and address rural issues such as poverty, unemployment, low productivity, and income inequality .agriculture economics plays a

crucial role in shaping rural development, particularly in developing countries like India. It plays a crucial role in shaping rural development, particularly in developing countries like India. Contribution to Poverty Reduction, Food Security and Nutrition, Employment Generation thereby boosting economic growth.

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Core–Periphery Dynamics and Regional Disparities in Emerging Economies: Evidence from India

Mr. Chetan Sondi

Lecturer, Department of Economics

K. L. E. Society's

Shri Mrityunjaya College of Arts and Commerce, Dharwad

Affiliated to Karnatak University, Dharwad

Corresponding Author – Mr. Chetan Sondi

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Abstract:

A key characteristic of development paths, particularly in the context of many emerging economies, is the emergence of regional inequalities, whereby growth is spatially uneven across regions, a pattern witnessed in India as well. The continuing presence of a distinctive core–periphery structure in which economic activities, infrastructure and institutional capacities remain highly concentrated in a small number of politically and economically dominant regions is problematic for inclusive and balanced development. Many of them have been transformed during the course of dynamic economic growth over the last two decades into rapidly developing “cores,” whereas huge chunks of their hinterlands remain stagnant, almost non-industrialized and socio-economically weak. This conceptual paper addresses a central research question of whether the core–periphery framework accurately captures the characteristics, sources, and endurance of regional inequality in an emerging economy such as India. This paper aims to primarily focus on assessing the validity of core–periphery trends in the context of regional development in India. More specifically, the study addresses (i) the theoretical underpinnings of the core–periphery model as conceived in development and spatial economic literature, (ii) the historical and contemporary trajectories of core and peripheries in India, (iii) factors that uphold structural, institutional, and policy-driven regional divides, and (iv) implications of core–periphery dynamics for balanced and inclusive development pathways in emerging economies. This paper takes a qualitative and conceptual approach to research based on a theoretical literature review and secondary data. These cover classical and contemporary literature on core–periphery theory, concepts of regional development, plans, policy documents and empirical works relating to regional disparity in India. The article does not use econometric analysis but instead uses logic, comparison, and contextualized interpretation to analyze the extent to which the core–periphery framework mirrors regional development processes. This enables more fine-grained analyses of historical legacies, institutional mappings and spatial processes that constitute economic divergence. The findings indicate the core–periphery dynamics provide a useful framework for explaining the uneven development in India. The fruits of economic growth have been unevenly spatially distributed, stuck in metropolitan regions, states with coastlines, and industrial corridors, with much inland, tribal, or resource-dependent regions remaining marginal. Core regions grow by means of agglomeration economies, lopsided infrastructure investments, uneven access to markets, and institutional asymmetries. These spatial inequalities have been amplified over the years through market-led growth and globalization, which strengthens rather than enables the convergence of existing cores. But the results also reveal an important limitation of the core–periphery framework, which is its tendency to underestimate the importance of state intervention, social policy and regional development strategies. Further the research paper suggests that whilst core–periphery theory can be read as very much alive and well in analyzing

regional inequality in the emerging economy context, it should be supplemented with institutional, political economy and policy perspectives. Solving the regional imbalance in India would necessitate sector and region-specific public investment, devolution of powers and decision making about local development, so that parts of the periphery can be turned into sustainable engines of development.

Keywords: *Core–Periphery Dynamics, Regional Disparities, Emerging Economies, Spatial Inequality, Regional Development in India.*

Introduction and Background Related to The Study:

In the literature on regional development, Myrdal's (1957) persistent and uneven pattern of growth has come to be regarded as one of the distinguishing structural characteristics of emerging economies in which the absence of automatic tendencies for spatial equilibrium has resulted in widening cores – peripheral spatial gulfs, epitomized by the sharp divergence between advanced and waning regions in terms of income, infrastructure, human development, and institutional capacity, despite the fact that economic growth is usually one of the preconditions for social cohesion, political stability, and long-term sustainability (World Bank, 2018); Within this broader context, core–periphery dynamics – which helps explain how a few territories attract the bulk of economic activity, investment, innovation, and political attention while a majority of regions become structurally marginal and supply the bulk of labor and resources without commensurate shares of development – offers an analytical framework of considerable heuristically power, as regionwide mechanisms of cumulative causation, agglomeration economies and asymmetric power domination act to hold down the potentially productive but stagnant periphery (Friedmann, 1966; Frank, 1967); such dynamics are particularly salient in emerging economies, where market integration, globalization, and uneven state capacity rapidly create polarized spaces of haves and have-nots rather than balanced or inclusive development (Krugman, 1991; Bardhan,

2005); mechanistic attention to core–periphery processes are especially compelling in countries like India, a quintessentially rapidly developing emerging economy displaying stark inter-state and intra-state disparities, where both historical and current patterns of economic growth, industrialization, service-sector expansion, and urbanization have sent a sizable share of dynamism to a limited number of states and metropolitan regions, while many parts of the eastern, central and northern regions of India stagnate with low growth and human development performance (Ahluwalia, 2000; Dreze & Sen, 2013), and despite decades of planning, fiscal transfers, and post-reform policy efforts aimed at regional parity, these imbalances have not only persisted, but seem to have drawn out wider boundaries in the post-liberalization period, suggesting structural forces are at work that heighten the problems of a core – periphery divide (Planning Commission, 2014; NITI Aayog, 2019); therefore, interrogating how and why core–periphery dynamics continues to explain regional inequalities in contemporary India is the central challenge of the conceptual study design and the core research question addresses to which extent are theoretical insights from the core–periphery and similar regional development frameworks able to explain persistent and reoccurring spatial inequality in an emerging economy context; As such the objectives of the paper are: (1) to conceptualize the core–periphery dynamics hypothesis within the broader discussion of regional development, (2) to examine the relevance of core – periphery

dynamics to India' development story and (3) to ascertain the mechanisms through which regional disparities are produced and perpetuated along the economic, institutional and spatial dimensions, which do not provide empirical estimates but rather represents an analytical and conceptual scope that utilizes second-hand literature, development theory and policy analysis that contribute to a deeper theoretical grasp of regional disparity in emerging economies, and development strategies that better address regional sensitivity and equity.

Conceptual Framework: Core–Periphery Dynamics and Regional Development:

The concepts of core and periphery in the context of economic geography and regional development studies denote a spatially uneven development process whereby economic activity, capital accumulation, innovative capacity, and political power tend to get concentrated in specific areas which are designated as cores whereas the remaining regions act as peripheries marked by structural dependence, limited economic diversification, and weak integration into high-growth sectoral activities, a spatio-temporally embedded and institutionally mediated outcome of development processes, according to Friedmann (1966) and Myrdal (1957), as within this framework regional disparities emerge as structural and spatial phenomena shaped through cumulative linkages between the market, state, history of investment, and social relations, rather than simple primitive idiosyncrasies of resource endowment or productivity differentials, with the core benefiting from agglomeration economies, better infrastructural facilities, larger pool of skilled labour, and stronger institutional frameworks, with the peripheral remaining trapped into persistent limitations associated with remoteness, weak linkage, high unit cost of delivery, limits on

the size of local markets, and adversely limited viability of economic activities and public services, as gleaned from Planning Commission (2014) and Krugman (1991), with one of the mechanisms through which this process is pursued is the interplay of economic concentration, migration and institutional capacity where firms and high value economic activities opt for growth in core regions where higher returns are feasible, skilled workers flow in the direction of growth centres in search of better remuneration and government responding to growth imperatives and feasibility focuses disproportionate amount of public investment upon already developed regions ultimately begetting cumulative advantage and locking the peripheral ones to chronic stagnation (Myrdal, 1957; Dreze & Sen, 2013), while remaining subjected to labour out-migration, flight of capital, stagnating fiscal, and weaker governance capacities which further limit the options for these areas in attracting investment, delivery of public services, and initiating endogenous growth processes (North, 1990; Kundu, 2012), and in Indian context such dynamics manifest through the hegemony of metropolitan regions and few very high performing states as cores versus lagging areas with agrarian dependence, infrastructural inadequacies, and low human capital formation where former and latter indicate core–periphery type relations operating simultaneously at inter-state and intra-state scales (Ahluwalia, 2000; NITI Aayog, 2019), and accordingly, the conceptual model guiding the current study links core–periphery interactions with regional outcomes by tracing paths through which initial advantages of infrastructure, market access, and institutional strength enable certain areas to attract cumulative flows of investments and skilled labour leading to positive feedback loops of growth, whereas backwardness in peripheral areas is deepened through backwash

effects of selective out-migration, resource extraction, and policy disinterest locking them into low productivity equilibria that produce persistent regional disparities in income, employment, and human development, and emphasizing that that meaningful regional convergence requires both a conscious intervention to disrupt the self-reinforcing mechanisms of these spatial interactions and the non-benevolence of purely market forces that would only deepen the regional core–periphery divide.

Theoretical Perspectives on Core–Periphery and Regional Inequality:

Core–periphery dynamics and regional inequality are thus theoretically motivated by several strands of development economics and economic geography, beginning with Gunnar Myrdal's (1957) theory of cumulative causation, which conceptualizes regional development as a self-reinforcing process in which initial economic, social, and institutional advantages generate cumulative growth in core regions while producing backwash effects—such as labour out-migration, capital drain, and market domination—that systematically weaken peripheral regions, in effect challenging neoclassical assumptions of automatic convergence and providing a powerful explanation for the persistence of spatial inequalities in the developing and emerging economies, and this perspective aligns closely with the core–periphery and dependency theories, which emphasize the structural relationship between dominant core regions and subordinate peripheries whereby, in the face of an unequal power relations, asymmetric integration into markets, and historically conditioned patterns of dependence that benefit the accumulation of surplus and governance agency in core areas, the latter remain locked into low-productivity activities and a resource extraction role

(Friedmann, 1966; Frank, 1967), while Hirschman's (1958) theory of unbalanced growth gives a complementary yet more optimistic view on the basis of strategic investments and forward and backward linkages driving development, although implicitly acknowledges that such growth impulses are spatially concentrated in regions with better developed infrastructure and institutional capacity, and thus ultimately accelerate regional disparities whenever linkages fail to diffuse over space, a view further supported by more recent insights from New Economic Geography, which through its demonstration on the increasing returns to scale, transport costs, market-size effects, and agglomeration economies leading firms and skilled workers to cluster in already developed regions illustrates how this spatial concentration and polarization becomes a rational outcome of a market process rather than just a temporary distortion (Krugman, 1991), and together, these theoretical perspectives fit well in the context of the emerging economies where rapid growth dynamics, globalization, and uneven state capacity interact to shape strong regional inequalities, as early advantages in terms of infrastructure, human capital, and governance enable ahead regions to emerge as growth cores while the others remain structurally marginal (Ahluwalia, 2000; Dreze & Sen, 2013), which pattern can later be clearly verifiable among countries such as India whenever, as liberalization, urban-centric growth, and competitive federalism have done, pointed the trend of reinforcing the spatial concentration--rather than balanced regional development--thereby suggesting that core–periphery dynamics in the context of emerging economies can be better understood as the outcome of cumulative, institutionally mediated, and historically conditioned processes emphasized from these theoretical traditions.

Historical Evolution of Core–Periphery Patterns in India:

The historical evolution of core–periphery patterns in India is informative about this cumulative and path-dependent process of spatial concentration the roots of uneven development—and can be understood through four overlapping phases that began in colonial rule, which entrenched uneven development by means of an extractive political economy, selective infrastructure investment, and favoring port cities and administrative centres that integrated a few coastal and commercial regions into the global trade network while relegating vast hinterlands to the role of suppliers of raw materials and labour, creating structural spatial hierarchies privileging regions such as Bombay, Calcutta, and Madras over interior agrarian regions (Bagchi, 2010; Roy, 2011); and which legacies were only partially addressed through post-independence planning as India sought through state-led industrialization and centralized planning the objective of balanced regional development through public sector enterprises, industrial licensing, and regional incentives, yet in practice, industrial location decisions continued to favour regions with existing infrastructure, skilled labour and administrative capacity, with the consequence of consolidating industrial cores in western and southern India while many eastern and central regions remained peripheral despite explicit efforts to alter this outcome (Planning Commission, 2014; Ahluwalia, 2000); and an agricultural productivity frontier through the emergence of the Green Revolution that further deepened regional differentiation as gains were concentrated in regions with assured irrigation, access to modern inputs, and speedy development of supportive institutional frameworks which centered on Punjab, Haryana and western Uttar Pradesh while rain-fed and resource-constrained regions in eastern and central India remained

largely excluded, thereby reinforcing a rural core–periphery divide and engendering long-term rural income, infrastructure and human development disparities (Frankel, 1971; Evenson & Gollin, 2003); and which historical pattern was overshadowed by economic liberalization and spatial restructuring post-1991, as deregulation, globalization, and market-led growth disproportionately benefited regions with pre-existing industrial bases, urban agglomerations and global connectivity, resulting in metropolitan cores and industrial corridors while peripheral regions experienced challenges attracting private investment and integrating with high-growth sectors, generating widening inter-state and intra-state disparities congruent with core–periphery patterns observed across other emerging economies (Krugman, 1991; Dreze & Sen, 2013), and which set of phases taken together illustrates the cumulative and path-dependent nature of regional disparities with successive development regimes reinforcing spatial concentration rather than dismantling inherited inequalities, highlighting both the historical depth and structural persistence of core–periphery relations in the Indian development trajectory.

Contemporary Core–Periphery Dynamics in India:

The core-periphery dynamics of post-globalization India are evident in the pronounced inter-state disparities and economic polarization in which a few states and metropolitan regions of India continue to secure an inordinate share of private investment, high-value employment, and public resources states marked by industrial diversity, services density, advanced infrastructure, and efficient governance while many seen to be trapped in low-productivity activities with low fiscal capacity and poor human development outcomes, and whose globalized interfaces seem to be reinforcing spatial rather

than spatial convergence within such states, the vast, backward districts, tribal belts, and interior regions provide minimal dividends and are left with a figurative resource space akin to what regional solid waste has been mapped out to be made up of, and apart from urban-rural polarization, metropolitan dominance seems to provide explanatory power for the idea of over-concentration of capital in individual places as cities act as power cores solidifying their contention for capital, talent, and finance and generating agglomeration economies by concentrated firms and skill pools, which in turn attracts even more business and talent, while rural and semi-urban areas seem to be trapped in a vicious spiral of limited diversification, inadequate service provision, and diminishing relative economic significance, and these spatial inequalities are closely linked to migration and labour market segmentation, with selective migration of skilled and semi-skilled workers from peripheral to urban and metropolitan cores strengthening human capital accumulation and productivity in core regions while contributing to depopulation, demographic stress, and skill deficits in source regions, even as migrant workers in destination regions are often absorbed into segmented labour markets characterized by informality and unequal access to social protection, thus reproducing both inter-regional and intra-urban inequalities, and together, these dynamics demonstrate that contemporary regional disparities in post-globalization India reflect the operation of cumulative and self-reinforcing core-periphery processes across multiple spatial scales, where economic concentration, institutional asymmetries, and selective mobility interact to entrench regional polarization, thereby underscoring core-periphery frameworks for explaining why sustained economic growth has not translated into a balanced regional development in an emerging economy context.

Sectoral Dimensions of Core-Periphery Disparities:

Core-periphery dimensions of spatial inequality across agriculture, industry, services, and infrastructure-social sectors in India show that the reproduction of uneven development manifests through differential performance across the main sectors of the economy, starting from agriculture, where wide disparities in productivity continue to exist as regions vary in access to irrigation, modern inputs, markets, and institutional support, and relatively advanced producing core regions gain more from higher agricultural yield, better income stability, and more opportunities for diversification, but peripheral regions depend on rain-fed cultivation and low-value activities, which oppose the generation of rising rural incomes and further exacerbate poverty and spatial inequalities (Evenson & Gollin, 2003; Planning Commission, 2014); these agrarian disparities are tightly correlated with the industrial clustering of lean mass, as Indian manufacturing has historically tended toward regions with better connectivity, skilled labour, and a competitive system, resulting in industrial cores emerging from regions of western and southern India, while large portions of eastern part and central India have seen little industrialization and little backward and forward linkages, thus debarring regional employment generation and economic transformation (Ahluwalia, 2000; Lall & Chakravorty, 2005); the service sector expansion also made the core-periphery divides salient following liberalization through well-developed metropolitan bias as high-value services [finance, information technology, business services, and higher education] have concentrated in monopolistic urban centres, creating agglomeration economies and rich employment in metropolitan cores but limited spill over to towns and rural hinterlands (Krugman, 1991; Ghosh & Chandrasekhar, 2009);

and these sectoral imbalances are compounded by inter-region disparities in infrastructure and social factors as core regions witness better transport networks, energy supply, digital connectivity, healthcare, and educational institutions, and productivity augment development, and investment, but peripheral regions are hampered by infrastructural gaps, inadequate delivery of service, and low human capital formation limiting their intake of the benefits of high-growth sectors and the boom of the national economy (Dreze & Sen, 2013; NITI Aayog, 2019); together these sectoral patterns indicate that core–periphery disparities in India are not only confined to an individual sector domain but are mutually reinforcing across agriculture, industry, services, and social infrastructure resulting in a cumulative process of regional dominance through sectoral advantage in core regions and structural marginalization through sectoral disadvantage in peripheral regions, thus highlighting the importance of integrated sector-sensitive regional development strategies to address the multidimensional character of spatial inequality in emerging economies.

Institutional and Governance Dimensions:

All of this invokes the institutional and governance dimensions of core–periphery dynamics in India, as the role of planning institutions and federal governance have historically shaped the spatial allocation of public investment, industry incentives and infrastructure, as centralized planning mechanisms once sought to promote balanced growth through public sector enterprises and regional development programmes but have since evolved towards a more decentralized and competitive federalism within which states with higher administrative capacity, political bargaining power and implementation efficiency have been able to capture resources and policy innovations,

reinforcing pre-existing regional advantages (Planning Commission, 2014; NITI Aayog, 2019), while also creating a situation in which fiscal federalism and regional equity remain central challenges, as intergovernmental transfers, Finance Commission awards, and expansion of Centre-sponsored schemes seek to address horizontal imbalances but their impact is undermined by disparities in states' revenue-raising capabilities, spending efficiency and institutional preparedness, leading economically-advanced core states to leverage public funds more efficiently than their peripheral counterparts and thus deepen spatial inequalities (Rao & Singh, 2005; Chakraborty, 2017), which have been exacerbated by the interaction of these fiscal dynamics with governance capacity and institutional state, as regions exhibit considerable variation in their bureaucratic quality, regulatory effectiveness, policy coordination, and accountability mechanisms, with weaker governance in peripheral regions constraining project implementation, service delivery and investment absorption, while stronger institutions in core regions facilitate faster cumulative growth through efficient administration and policy responsiveness (North, 1990; Dreze & Sen, 2013), while the persistence of these disparities has also been reinforced by the limitations imposed by uniform development policies, given that one-size-fits-all development in industry targeting, infrastructure development, and human development often does not account for regional heterogeneity in terms of initial conditions, sectoral composition, and institutional capacity, which in turn produces uneven outcomes that reinforce core–periphery divides rather than promoting convergence (Myrdal, 1957; Planning Commission, 2014), and combined these institutional and governance factors operationalize a view that regional inequality in India is not a mere economic problem but an

institutionally mediated process which implies that a significant reduction of core–periphery disparities cannot be achievable without regionally specific planning, a reinforcement of fiscal equalization mechanisms and sustained efforts to build governance capacity in peripheral states.

Core–Periphery Dynamics in Emerging Economies: Comparative Insights:

Comparative analysis of core–periphery dynamics across emerging economies reveals that India is neither unique nor exceptional in its experience of regional disparity, as similar spatial polarization is evident for countries such as China (e.g. World Bank, 2009; Rodríguez-Pose, 2018), Brazil (e.g. Fan, Kanbur, & Zhang, 2011; Rodríguez-Pose & Gill, 2006), South Africa (e.g. Posel, 2019; van Huyssteen & Schermbrucker, 2021), and Mexico (e.g. Puga, 2002), particularly since the onset of rapid growth, globalization, and market integration processes concentrated economic activity, infrastructure, and human capital in select metropolitan regions and growth corridors at the same time as marginalized peripheral regions experienced substantial weakening of productive bases and limited access to development opportunities; further, across these emerging economies common patterns of polarization include agglomeration of major cities (and consequently skill-biased selective migration towards cores), coastal or resource-rich regions, clusters of manufacturing and high-value services in a few growth hubs and persistence of lagging hinterlands characterized by agrarian dependence, informality, and lower human development outcomes, with dynamics that closely mirror cumulative causation and agglomeration processes identified for India (cf. Krugman, 1991; Myrdal, 1957); yet despite these shared tendencies, context-specific institutional and policy differences play a critical role in intensity

and outcomes of core–periphery relations, as China in particular constructed strong state capacity to dominate core periphery relations with selective regional policies such as special economic zones, market-conforming massive infrastructure investment and strategic fiscal transfers allowing partial diffusion of growth to inland regions despite continued coastal dominance (cf. Flyvberg, 1997; Lin, 2001); alternatively, Brazil's experience illustrates that weak coordination between federal and subnational governments and uneven social sector provision is another key factor that constrained effectiveness of regional development initiatives (e.g. Dias, 2020; Rodríguez-Pose, 2018); conversely India, through its democratic federal structure, marked inter-state variance in governance capacity, and market-led growth orientation since liberalization, produces a more complex picture: it is characterized by competitive federalism and private investment as reinforcing existing regional hierarchies, and redistributive mechanisms and regional planning as counteracting, but only partially successful (e.g. Ahluwalia, 2000; NITI Aayog, 2019); thereby suggesting that core–periphery dynamics are in principle a common structural feature of emerging economies, yet their specific manifestations must be mediated by historical legacies, institutional capacity, policy coherence, and state intervention strategies, thus overall global context of uneven development must also be accounted for India in the analysis of regional disparities, while they also point to the need of context-sensitive policy approaches responsive to the political economy, federal arrangements, and regional diversity of the country.

Policy Implications for Balanced Regional Development:

Represented through the lens of core–periphery dynamics, the discussed policy

implications for balanced regional development in India clearly point toward larger investments for the peripheral states by overtly countering cumulative disadvantage through targeted and sustained public investment which needs to focus on lagging regions intentionally, as to counterbalance any potential negative externalities of trickle-down growth which may have historically proven weak and uneven (Myrdal, 1957; Planning Commission, 2014) as producing a central–periphery network through enhanced connectivity will play a significant role including aspects like transport corridors, logistics networks, digital infrastructure and low transaction cost integrating mechanisms that ensure overturning the challenge of geographic remoteness to be merely a minor hindrance and not a permanent issue (World Bank, 2009; Rodríguez-Pose & Gill, 2006) and even whilst the role of social sector development and human capital has been hailed as playing a monumental role in changing the long term destiny of the respective regions, as investment in health, education, nutrition and skill development can enhance productivity elevate labour mobility outcomes, and build the absorptive capacity of peripheral regions so take advantage of economic integration as long as such investments are equitable, ensuring equality and provide regional context (Dreze & Sen 2013; NITI Aayog, 2019) and also the above referred efforts of institutional reforms and region-specific strategies that address governance capacity gaps and strengthen local institutions to ensure decentralized planning wherein uniform national policies frequently fall short at factoring variability in initial conditions, administrative capability, and sectoral potential across regions, thereby amplifying core–periphery divides (North, 1990; Chakraborty, 2017) can be combined to ensure inter-region equilibrium to be maintained through enhancing fiscal equalization and a significant decrease in exploitative practices

while the rights of the predominant population is preserved so as when viewed together, these policy directions highlight a paradigm shift from spatially neutral growth strategies to a more focused, equity-oriented regional development framework that intersects infrastructure, social policy, and institutional strengthening within a place-sensitive planning architecture, as balanced regional development in an emerging economy like India requires proactive state intervention to amplify spread effects, mitigate backwash effects, disrupt self-reinforcing spatial inequalities and not just exclusive reliance on market-led growth and competitive federalism.

Conclusion:

At a theoretical level the paper has shown that cumulative causation, dependency theory, unbalanced growth, and agglomeration economics synthesize well to an explanatory framework of core–periphery dynamics, allowing for an understanding of entrenched regional imbalance in emerging economies by analysing processes of historical legacy, sectoral concentration, inter and intra-state migration, and institutional disparity as causes and consequences of spatial inequality (Friedmann, 1966; Myrdal, 1957; Krugman, 1991), and the analysis around India's recent regional development trajectory serves to highlight how traditional market-led convergence theories provide an imperfect understanding of the evolution of regional disparity in India, as India's economic transformation has resulted in the continued centrality of metropolitan regions, stronger states gaining, inter-state polarization, intra-state core–periphery divides, and inequality in public and private service provisioning echoing self-reinforcing dynamics where earlier regional advantages in human capital, social infrastructure, and governance lead to initial sufficiency devolving into a core whilst peripheral regions stagnate or regress (Ahluwalia, 2000; Dreze &

Sen, 2013), re-emphasizing core–periphery dynamics as the mechanism behind regional disparity if not the outcome of development and also as a driver underpinning place-specific contemporary processes of development, and at a practical level the article contributes to the broader development and regional studies literature by demonstrating contemporary applications of classical theories of core and periphery through both a broad lens of emerging economies and by disaggregating regional reality into key contributing dynamics (Rodríguez-Pose, 2018; World Bank, 2009), while simultaneously addressing the limitations of recent theorizing of uniform policy practices and spatially neutral growth trajectories in correcting persistent regional imbalances at a level of scale and deeply embedded network externalities between sub-national economies which thus found tangible value in economic, social, and governance dimensions being analysed integratively, and lastly topically the study advocates for further research of a longitudinal, regionally disaggregated nature to track for empirically core–periphery transition over time, comparative analyses to appreciate the contextual specificity of policy levers across emerging economies developed or otherwise, and deeper scrutiny into how strategic social sector expansion, public investment, and institutional reform can disrupt the cycle of cumulative disadvantage prevalent in many peripheral regions of emerging economies aiming for inclusive, micro-targeted, sustainable regional development strategies through both further theory refinement and policy impact analysis into action capable of addressing historical challenges of spatial inequality with evermore prospective results in regions that have found themselves mired in entrenched core and periphery dynamics since emergence (Haque, 2023).

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Examining the Multi-Dimensional Factors Shaping India's Financial Inclusion: An Economic Analysis

Nandini H. M.¹, Anil K², and Jeevan N³

¹Assistant Professor, Government First Grade College, Terdal, Bagalkote

²Scientist-B, Central Silk Board-Regional Sericulture Research Station, Boko, Kamrup, Assam.

³Scientist-B, Central Tasar Research and Training Institute, Central Silk Board, Ranchi, Jharkhand.

Corresponding Author –Nandini H. M.

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Abstract:

Recognizing financial inclusion as a critical driver of inclusive growth and gender empowerment, this study investigated the nexus between financial inclusion and economic development in India from 2015 to 2024, a period marked by a rapid transition toward a digital economy. Using secondary data from the RBI and World Bank, the researcher employs Compounded Annual Growth Rate (CAGR), correlation analysis and stepwise multiple linear regression to evaluate the efficiency of various financial indicators. The results reveal a profound structural shift: Internet usage grew at a remarkable CAGR of (20.69%) and account ownership at (11.69%). Correlation analysis shows that while bank branches maintain a very strong relationship with GDP ($r = 0.914$), account expansion is increasingly decoupled from physical proximity due to digitalization. To address extreme multicollinearity among variables like bank branches, internet users, population density and credit ($VIF > 10$), Principal Component Analysis (PCA) was utilized to construct a Financial Access Index (FAI). This composite index emerged as a superior, more stable predictor, explaining 96% of the variance ($R^2 = 0.96$) in economic development. Validated by Durbin-Watson ($d=2$) and Breusch-Pagan tests, the findings confirm that digital expansion has surpassed physical infrastructure as the primary catalyst for deepening financial reach and fostering sustainable growth.

Keywords: Digital Banking, Economic Development, Financial Inclusion, Multicollinearity.

Introduction:

Financial inclusion is increasingly being recognized as a key driver of economic growth and poverty alleviation the world over. Access to formal finance can boost job creation, reduce vulnerability to economic shocks and increase investments in human capital. Without adequate access to formal financial services, individuals and firms need to rely on their own limited resources or rely on costly informal sources of finance to meet their financial needs and pursue growth opportunities. At a macro level, greater financial inclusion can support sustainable and inclusive socio-economic growth for all. Financial inclusion has been defined as “the

process of ensuring access to financial services, timely and adequate credit for vulnerable groups such as weaker sections and low-income groups at an affordable cost”. (Committee on Financial Inclusion - Chairman: Dr. C Rangarajan, RBI, 2008). There has been growing evidence on how financial inclusion has a multiplier effect in boosting overall economic output, reducing poverty and income inequality at the national level. Financial inclusion of women is particularly important for gender equality and women's economic empowerment. With greater control over their financial lives, women can help themselves and their families to come out of poverty; reduce their risk of falling into poverty;

eliminate their exploitation from the informal sector; and increase their ability to fully engage in measurable and productive economic activities. An inclusive financial system supports stability, integrity and equitable growth. Therefore, financial exclusion because of several barriers like physical, socio-cultural and psychological, warrants attention from the policy makers.

India has also been actively engaged with other countries and multilateral fora viz., Global Partnership for Financial Inclusion (GPII) and Organization for Economic Co-operation and Development (OECD). India is one of the co-chairs along with Indonesia and United Kingdom in the GPII Subgroup on Regulation and Standard Setting Bodies. India has been actively involved in preparation of relevant research and policy guides in Digitalization, Regulation and Financial Inclusion that are published by GPII from time to time. Further, the Reserve Bank of India is currently a member of four working groups viz., Standards, Implementation and Evaluation, Digital Financial Literacy, Financial Education for MSMEs and Core Competencies for Financial Literacy under the International Network for Financial Education (INFE), set up under OECD. Keeping in view the various developments in the global front, India has also initiated the process of preparing its National Strategy for Financial Inclusion (NSFI) in June 2017 under the aegis of Financial Inclusion Advisory Committee (FIAC).

Objectives:

1. To investigate the nexus between Financial Inclusion and Economic Development.
2. To examine the factors influencing the Financial Inclusion in India.

Hypothesis:

- **Null Hypothesis (H₀):** There is no significant long-term relationship between the financial inclusion and economic development in India.
- **Alternative Hypothesis (H₁):** There is a significant positive long-term relationship between financial inclusion and economic development.
- **Null Hypothesis (H₀):** There is no significant impact of physical and digital infrastructure (density of bank branches, ATMs, and the number of internet users) on financial access in India.
- **Alternative Hypothesis (H₁):** Physical and digital infrastructure factors (density of bank branches, ATMs, and internet users) have a significant positive impact on financial access in India.

Review of Literature:

Cicchello *et al.* (2021) employed pooled panel regression on data from 42 Asian and African nations (2000–2019) to examine the nexus between financial inclusion and development. Their findings indicate that economic expansion, literacy and employment rates significantly drive financial inclusion. Conversely, the study concludes that low levels of financial access actively hinder overall development in these least developed countries.

Persaud and Thaffe (2023) examined 183 peer-reviewed articles and organized the financial inclusion literature into four key themes and introduced a "financial inclusion diamond" conceptual model to guide future research. The findings highlight a fragmented, empirically heavy field and emphasize the need for context-specific investigations into the social implications of financial access.

Teker *et al.* (2023) analyzed data from 2000–2020, this study employs Granger causality

tests to demonstrate that financial inclusion acts as a primary driver for economic growth and poverty reduction in Greece and Turkey. The findings reveal complex, bidirectional linkages between financial access, income inequality and macroeconomic stability, emphasizing the interdependent role of inclusive finance in the Aegean region's development.

Prasuna *et al.* (2024) the study assesses India's inclusive growth by developing a comprehensive Financial Inclusion Index (FII) across 27 states from 2005 to 2020, highlighting top performers like Goa and Kerala. Using a panel data regression model, it identifies key drivers of inclusion such as per capita income, literacy rates, urbanization and infrastructure. The paper's primary contribution is its long-term, comparative analysis of financial access across both rural and urban sectors at the state and grassroots levels.

Ozili (2025) examines the bidirectional relationship between banking and financial inclusion, highlighting how managerial discretion and regulation shape accessibility while inclusive practices concurrently boost bank stability, profitability and risk resilience. The study further offers a strategic synopsis of cost-optimization outcomes and unintended regulatory consequences to provide a framework for future research in the sector.

Research Methodology:

Research methodology in economics means using the scientific methods of investigation and analyzing economic phenomena. No research work can be undertaken unless we adopt a proper research methodology. For the present research work, the scientific method will be followed. This consists of various stages such as allocation of data, analysis of data and also interpretation and presentation of the findings. The present study makes use of

secondary data that were published by the World Development indicator and RBI. To study the trend growth rate and compounded annual growth rate have been calculated. Further to examine the nexus between research variables, Karl Pearson's coefficient of correlation was applied using SPSS. To study the factors influencing the financial inclusion between independent and dependent variables step-wise multiple linear regression was used.

1. Data Collection:

The study relies exclusively on secondary data covering a ten-year time series data from 2015 to 2024. To ensure high levels of reliability and validity, data were aggregated from reputable international and national institutions, including the World development indicators, Reserve Bank of India (RBI), economic survey of India and other reports and publications. To explore the factors influencing the Financial Inclusion and to understand relationship between Financial Inclusion and Economic Development, the study identifies and categorizes the following variables:

- Dependent Variables (Economic Development Factors): No. of account holders (in Crores)
- Independent Variables: GDP growth rate (GDP), Number of Bank Branches (in Crores), Internet users (Crores), Deposits (in Crores), Credits (in Crores), Inflation rate and Population Density (sq.km).

2. Statistical Framework and Analytical Tools:

The analysis is conducted through three primary statistical lenses to provide a comprehensive understanding of the data:

1. **Growth Rate Analysis:** To examine temporal trends and the velocity of economic change, the study calculates the Compounded Annual Growth Rate (CAGR) for all selected variables.
2. **Correlation Analysis:** To investigate the strength and direction of the nexus

between financial inclusion and economic development indicators, Karl Pearson's Coefficient of Correlation was applied using SPSS (Statistical Package for the Social Sciences).

3. Step-wise multiple regression analysis:

Step wise regression was performed using Stata 14.6 software to ensure precision in the findings. To know the factors influencing financial inclusion several functional forms were tried, however multiple linear regression was found to be the most suitable, form. The regression was conducted in two ways 1. Forward Selection (starts with zero variables and adds them) this method adds variables one by one if their p-value is below the significance level ($p < 0.05$). 2. Backward Elimination (starts with all the variables and removes the least significant

variables). This starts with a full model and removes variables with a p-value ($p > 0.10$) higher than the threshold and those variables will be dropped. Multicollinearity is a common challenge in economic research, especially when dealing with time-series data where everything tends to grow together. When Variance Inflation Factor is high ($VIF > 10$), coefficients become unstable, making it hard to trust the individual "effect" of each variable makes regression results unstable. Hence, after performing the VIF we found that Population Density, Number of Bank Branches, Credits and Internet users were highly correlated with each other. In order remove such co-linearity Principal Component Analysis (PCA) was carried to merge them into a single variable called as "Financial Access Index."

Table 1: Description of the variables used in the study.

Variables	Symbol	Description	Source
No. of account holders (in Crores)	NAH	Population group-wise number of account holders of scheduled commercial banks	RBI
Gross domestic product (%)	GDP	It is expressed as an annual percentage and is used as the dependent variable.	WDI
Number of Bank Branches (in Crores)	NBB	Population group-wise number of bank branches of scheduled commercial banks	RBI
Internet users (Crores)	INS	Proportion of individuals who used the Internet from any location (includes location, all age groups and gender)	WDI
Deposits (in Crores)	DPS	The total amount of deposits received by scheduled commercial banks	RBI
Credits (in Crores)	CDS	The total amount of credit given by scheduled commercial banks	RBI
Inflation (CPI)	INF	Inflation as measured by the consumer price index reflects the annual percentage change in the cost to the average consumer of acquiring a basket of goods and services	WDI
Population Density (sq.km)	POD	Geographic measurement of the number of people living in a specific area.	WDI

Note: WDI = World Development Indicators, RBI = Reserve bank of India

Results and Discussion:

The Compound Annual Growth Rate (CAGR) in Table 2, indicated that internet users (20.69%) and number of account holders

(11.69%) recorded the highest growth, followed by deposits (10.05%) and credits (9.84%), bank branches (2.20%), and ATMs (2.37%) found statistically significant at 1 per cent level. While,

population density (0.99%) showed relatively lower growth and found significant at 5 per cent level; year-wise trends reveal fluctuations, with notable spikes in internet users during 2019–2020 and steady increases in deposits and credit in later years. This pattern suggested that financial inclusion and banking activity are increasingly

driven by digital expansion rather than physical infrastructure, as evidenced by rapid growth in internet usage and account ownership compared to modest growth in bank branches and ATMs, indicating a structural shift towards digital and technology-enabled banking systems.

Table 2: Year-wise Growth Rates and CAGR on Financial Inclusion Indicators

Year	Number of Bank Branches	No. of Account Holders (Crore)	Deposits (Rs. Crore)	Credit (Rs. Crore)	ATMs (Per 100,000 Adults)	Population Density	Internet Users (Rs. Crore)
2015	-	-	-	-	-	-	-
2016	6.99	11.49	7.59	9.37	0.05	1.20	10.74
2017	3.72	15.71	11.78	5.25	0.05	1.17	10.30
2018	1.33	17.38	6.56	10.72	-0.05	1.10	10.33
2019	2.61	17.38	10.53	12.90	0.00	1.05	47.01
2020	2.68	14.32	10.89	6.28	0.00	0.98	47.05
2021	0.37	10.97	10.07	5.32	0.00	0.82	13.48
2022	0.47	4.65	10.26	10.66	0.19	0.79	13.48
2023	2.46	3.20	10.19	15.82	0.00	0.98	8.23
2024	2.99	4.77	13.40	19.13	0.00	0.92	7.34
CAGR	2.20***	11.69***	10.05***	9.84***	2.37**	0.99***	20.69***
P value	0.00	0.00	0.00	0.00	0.01	0.00	0.00

Note: ***, ** denotes statistically significant at 1 and 5 per cent level respectively

The results in the Table 3 explained Karl Pearson correlation coefficient results, a very strong positive correlations were observed between the number of bank branches and GDP growth rate ($r = 0.914$), deposits ($r = 0.979$), credit ($r = 0.975$), ATMs ($r = 0.945$) and internet users ($r = 0.969$), indicated that expansion of banking infrastructure is closely associated with economic growth, higher financial transactions, increased credit flow and advancement in digital and physical banking facilities; this suggests that as the economy grows and financial activities

intensify, there is a parallel need for greater banking presence and technological integration to support demand. In contrast, the number of account holders showed an inverse relationship ($r = -0.010$), implied that growth in account ownership does not necessarily depend on the expansion of physical bank branches, possibly due to the increasing role of digital banking, mobile banking and financial inclusion initiatives that enable account access without requiring branch expansion.

Table 3: Correlation of Selected Macroeconomic and Financial Inclusion Indicators with Number of Bank Branches

Sl. No.	Independent Variables	Correlation co-efficient (r)	
		Number of Bank Branches	Results
1.	GDP growth rate (%)	0.914	Very strong
2.	No. of account holders (Crores)	-0.010	Inverse relationship
3.	Deposits (in Rs. Crores)	0.979	Very strong
4.	Credit (in Rs. Crores)	0.975	Very strong
5.	ATMs (per 100,000 adults)	0.945	Very strong
6.	Inflation rate (%)	0.797	Strong
7.	Population Density (sq.km)	0.599	Moderate
8.	Internet users (Rs. Crores)	0.969	Very strong

Step-wise Multiple Regression Results:

The results of the stepwise regression indicated in table 4, showed that, a significant difference in variable retention between the two methods, highlighted how the select process which influences model composition and fit. In the Forward Selection method, only two variables (POD and CDS) were entered, found statistically significant at one per cent level, resulting in an exceptionally high R-squared of 0.99. This suggested that these two factors alone explain nearly all the variance in the dependent variable. However, the Backward Selection method

provides a more comprehensive narrative by starting with all predictors and systematically removing only the least significant ones (DPS and INF). This method retained six variables including NBB, GDP, INS and ATMs alongside POD and CDS maintaining a strong R-square of 0.96. But Credits (CDS), Population Density (POD) found statistically significant at one per cent level. Whereas, Gross Domestic Product (GDP) and Automated Teller Machines (ATM) found statistically significant at five per cent level.

Table 4: Results of step-wise multiple regression analysis

Forward selection method			
Variables	Coefficient	Standard error	P-value
Population Density (POD)	20.23***	2.23	0.000
Credits (CDS)	-0.09***	0.23	0.005
Constant	-0.95	10.09	0.000
Prob > F=0.00		R-squared=0.99	
Backward selection method (removed DPS and INF variables)			
Variables	Coefficient	Standard error	P-value
Constant	-81.9	6.36	0.001
Number of Bank Branches (NBB)	-0.84	0.30	0.071
Gross Domestic Product (GDP)	-0.06**	0.01	0.025
Internet users (INS)	0.12	0.03	0.034
Credits (CDS)	-0.83***	0.08	0.002
Automated Teller Machines (ATM)	-0.32**	0.07	0.023
Population Density (POD)	19.5***	1.67	0.001

Note: ***, ** denotes statistically significant at 1 and 5 per cent level respectively

Table 5: Results of multicollinearity in the data set

Variables	Before the test results	
	VIF	1/VIF
Population Density (POD)	255.51	0.004
Credits (CDS)	48.11	0.020
Number of Bank Branches (NBB)	40.92	0.020
Internet users (INS)	34.95	0.020
Automated Teller Machines (ATM)	3.98	0.251
Gross Domestic Product (GDP)	1.45	0.691
Mean VIF	59.15	
After the test results		
Financial Access Index	1.00	1.00

In the table 5, it was observed that, before the test results the variables POD, CDS, NBB and INS exhibit extreme multicollinearity, with VIF values ranging from 34.95 to 255.51. Since these far exceed the standard threshold of 10, it indicated that these individual indicators are highly correlated, which would normally make your regression coefficients unstable and unreliable. After the test, by consolidating these correlated variables into the Financial Access Index (FAI), the VIF drops to 1.00. It represented a perfectly orthogonal predictor with zero multicollinearity.

The results in the table 6, illustrated that, the integration of the Financial Access Index (FAI) into the stepwise regression models yields a

highly robust and statistically sound result, as evidenced by both selection methods converging on the same outcome. When FAI is included, both the Forward and Backward selection methods identify it as the dominant predictor, yielding a coefficient of 1.41 ($p < 0.01$), which indicated a strong, positive and highly significant relationship with the dependent variable. The model achieves an R-squared value of 0.96, demonstrating that the inclusion of the composite Financial Access Index (FAI) effectively captures 96 per cent of the variance, potentially subsuming the individual effects of variables like NBB, ATMs and POD. This suggested that the FAI acts as a superior, comprehensive indicator for economic analysis compared to using isolated infrastructure metrics.

Table 6: Regression results after including Financial Access Index (FAI)

Forward selection method			
Variables	Coefficient	Standard error	P value
Constant	0.84	0.90	0.371
NBB, GDP, INS, CDS, ATMs, POD and adding FAI	1.41***	0.95	0.000
Backward selection method			
Variables	Coefficient	Standard error	P value
Constant	0.84	0.90	0.371
Removing NBB, GDP, INS, CDS, ATMs, POD and adding FAI	1.41***	0.95	0.000
Prob > F=0.00		R-square value: 0.96	
Breusch-Pagan test	P value	>0.05	No Heteroscedasticity
Durbin-Watson test	d-statistic	2	No Autocorrelation

Note: *** denotes statistically significant at 1 per cent level

Furthermore, the diagnostic tests confirm the reliability and validity of these regression estimates. The Breusch-Pagan test yields a p-value > 0.05 , allowing us to accept the null hypothesis of homoscedasticity, meaning the error variance is constant across observations. Additionally, the Durbin-Watson d-statistic is exactly 2, providing evidence that there is no autocorrelation present in the residuals. Together, these diagnostics ensure that the standard errors are unbiased and the reported significance levels are accurate. Hence, the fitted model met all the assumptions classical of linear regression.

Conclusion:

This study concludes that financial inclusion in India is undergoing a fundamental structural transition from physical infrastructure to digital accessibility. While traditional indicators like bank branches and ATMs show modest growth, the rapid surge in internet users (20.69% CAGR) and account ownership (11.69% CAGR) highlights the diminishing necessity of physical proximity for financial participation. Methodologically, the study demonstrates that high multicollinearity among traditional metrics such as population density, bank branches and credit can be effectively resolved through Principal Component Analysis. The resulting "Financial Access Index" (FAI) serves as a superior, more stable predictor of economic development than isolated variables, explaining 96% of the variance in the regression model. Diagnostic tests, including the Durbin-Watson and Breusch-Pagan, confirm the statistical validity of these findings. Ultimately, the results suggest that future policy interventions should prioritize digital literacy and robust internet infrastructure to sustain inclusive growth, as technology now acts as the primary catalyst for

expanding financial reach in the modern economy.

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Financial Inclusion of Women Entrepreneurs through Mudra Yojana

Manikeshwari

*Research Scholar, Department of Economics,
Karnataka State Akkamahadevi Women's University*

Corresponding Author – Manikeshwari

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Abstract:

Financial inclusion is an important tool for promoting inclusive economic growth by providing access to affordable financial services for all sections of society, specially marginalized groups such as women entrepreneurs. Micro and small businesses run by women contribute significantly to income generation, creating employment opportunities, and contributing economic growth. However, women entrepreneurs face obstacles like including limited availability of formal credit, lack of collateral assets, and low levels financial awareness. To address these problems the Government of India launched the Pradhan Mantri MUDRA Yojana (PMMY) in 2015, to support micro-enterprise through collateral-free loans under different categories Shishu, Kishor, Tarun, and Tarun Plus. The present study analyzes the role of the MUDRA Yojana towards promoting financial inclusion for women entrepreneurs in India. The study is focuses on secondary data collected from government publications, RBI reports, academic journals, and annual reports of the MUDRA scheme. The study examines the progress of women beneficiaries across various loan categories during the period 2020–21 to 2024–25, using indicators such as the number of accounts, sanctioned amounts, disbursements amount, and outstanding loans.

Keywords: *Financial inclusion, women entrepreneurs, Mudra Yojana, and Economic empowerment.*

Introduction:

Financial inclusion has emerged an important policy priority in many developing countries, particularly in India, where a large number of the population still do not have sufficient access to formal financial services. Financial inclusion refers to the availability and accessibility of financial products and services, such as banking, credit, insurance, and digital payment facilities, at affordable and reasonable costs, for all individuals and businesses, especially those who are economically weaker sections of society. It is essential for promoting inclusive economic growth, reduce poverty, and improve the socio-economic conditions of disadvantage groups. Among these groups, women entrepreneurs represent significant

contribute to economic development, creating employment, income generation, and support poverty reduction. In recent years, the participation of Women's entrepreneurship has gained increasing attention as more women starting their own business and self-employment activities. Women entrepreneurs contribute significantly to economic growth by creating employment opportunities and improving household income. However, women entrepreneurs often face many obstacles in establishing and expanding their enterprises. Limited access to financial awareness, lack of collateral assets, low level of financial literacy, and socio-cultural barriers restrict their active participation in business activities. In many cases, women depend on informal sources of finance,

such as moneylenders or personal savings, which may not provide sufficient capital for sustainable business development. Therefore, providing easy and affordable access to financial services to women entrepreneurs is crucial for strengthening their economic empowerment and ensuring sustainable development. Recognizing these challenges, the Government of India has implemented edacious initiatives and schemes to promote financial inclusion and support women entrepreneurship. One of the major initiatives is the Pradhan Mantri MUDRA Yojana (PMMY), which was launched in 2015 with the aim of “funding the unfunded.” The scheme aims to provide financial support to non-corporate, non-farm micro and small business through banks, microfinance institutions, and non-banking financial companies (NBFCs). Under the MUDRA scheme, loans are offered without the requirement of collateral security, which makes easier for small entrepreneurs to access institutional credit. The loans are categorized into four stages according to the growth and development of businesses. The Shishu category provides loans up to ₹50,000 for startups and new ventures; the Kishor category offers loans ranging from ₹50,000 to ₹5 lakh for developing businesses in the growth stage; the Tarun category provides loans between ₹5 lakh and ₹10 lakh for more established enterprises aiming for expansion and the Tarun plus category introduced in 2024, it provides loans from ₹10 lakh to 20 lakh who have successfully repaid previous Tarun loans to support expanding micro and small enterprises. By proving financial support at different stages of business development, the scheme promotes entrepreneurship and self-employment among individuals who earlier depended on informal sources of start their own enterprises. Women entrepreneurs are among the major beneficiaries under the MUDRA scheme. With easier access to institutional credit has

enabled many women to start or expand micro and small enterprises in sectors such as tailoring, beauty parlours, services, retail shop, food processing, handicrafts, small-scale manufacturing, and agriculture-based activities. These business opportunities not only increase household income but also strengthen women’s confidence, decision-making ability, and social status within the family and community. Therefore, financial inclusion through programs such as MUDRA scheme plays an important tool promoting gender equality and inclusive economic growth. The scheme also plays a significant role in promoting financial inclusion among women entrepreneurs start and expand small businesses through easier access to institutional. By providing collateral-free loans and simplified lending procedures, it encourages women to engage in business activities and become financially independent. In addition, Women owned enterprises often generate employment and support local level and contribute to community development and regional economic growth.

Review of Literature:

Kala. S (2020): Entrepreneurship plays an important role in the economic development of developing countries by creating jobs, enhancing capital formation, and innovation. The growth of (MSMEs) is particularly lacking in economic resources for capital-intensive industries, and entrepreneurs contribute to direct and indirect employment, especially through self-employment initiatives. The government has implemented various entrepreneurship development schemes, such as mudra yojana aim to provide financial support to micro, small, medium and entrepreneurs (MSMEs) and mainly focus on rural entrepreneur empowerment. Mudra scheme facilitates to non-corporate, small industries, empowers micro entrepreneurs and promotes self-

employment. PMMY has a positive effect to satisfy the credit needs of small entrepreneurs and self-employment.

Basavaraja Eliganur (2020): The thesis studies inclusive finance strategies in India. Mudra Yojana, which plays an important role in achieving the success of financial inclusion growth, and its plan to boost up the low level to a high level. PMMY is an Inclusive finance aim to providing creates to small and micro sectors, and this will transform the standard economic well-being of small people. PMMY take responsibilities for the development and refinancing of micro finance institutions which provide the lending facility to small and micro industry sectors engaged in activities of manufacturing, trading and services. Mudra highlighted with state and regional level coordinators to provide finance to the people in urban and rural areas. The Mudra schemer more favorable to low-level income groups, urban people and women entrepreneurs, and its help to reduce poverty in India.

Selvi. P (2021): In his paper evaluate studies that entrepreneurs play an important role in the development of the economy, especially women entrepreneurs. There are around 8 million women entrepreneurs, Tamil Nadu having the highest share. Many women prefer to work from home, the need for social recognition and self-fulfillment, and independent and suitable employment. The Indian government initiated various schemes to support female entrepreneurship; this includes facilitating access to loans, markets, networks, trading programmers and financial institutions. Under Mudra Yojana, it specially targets female entrepreneurs and plays an important role in financial empowerment. The awareness of female entrepreneurs regarding Mudra Yojana, particularly in the Tripura district. The research highlights those efforts to

understand and improve female entrepreneurship, promoting their gain and success in the economy.

Pushpender Kumar and Divya

Nandrajog(2021): This article discusses the challenges faced by women entrepreneurs, particularly in developing countries, and how micro finance initiatives like Pradhan Mantri Mudra Yojana (PMMY) IT HELPS to these challenges. The study focuses on the impact of mudra loans on women in the Delhi – NCR region, analyzing their role in contributing to entrepreneurship and empowerment. PMMY alternative to support entrepreneurs' growth with the goal of providing collateral-free loans to encourage small businesses.

Divya Mahadule and Dr Shiney Chip (2022) studied that women's empowerment can be achieved only when they are economically and financially independent, and receive special care and support in banks, markets etc. the mudra yojana is mainly promotes women entrepreneurship in India, the several numbers of accounts loan sanctioned to women entrepreneurs. The study highlighted the Mudra Yojana, which is changing women's lives, economic activities, and they are becoming their own firm and creating job opportunities for others. The major beneficiaries under the yojana: petty shops, potters, fitness clubs, beauty parlours, barbers' tailors, cloth shops, garment shops, etc.

Objective of the Study:

1. To analyze the role of MUDRA Yojana in promoting financial inclusion among women entrepreneurs.
2. To assess the progress of the MUDRA Yojana among women entrepreneurs in India.

Research Methodology:**Source of Data:**

The present study is based on secondary data to analyze the Pradhan Mantri Mudra Yojana on women entrepreneurs in Karnataka. Secondary data is collected from government reports, bank records, research journals, books, and official publications related to the Mudra scheme. Data is also obtained from reports of organizations such as the Reserve Bank of India and Micro Units Development and Refinance Agency Ltd.

Data Analysis:

The given tables present an analysis of the progress of the MUDRA Yojana during the period 2020-21 to 2024-25 in relation to women entrepreneurs in India. The data includes the number of accounts, sanctioned amount, and disbursed loan amount (in ₹ crores) provided to women-led businesses under each scheme of Mudra Yojana.

Table 1. Women entrepreneurs in the Shishu category (2020-21 to 2024-25)

Women entrepreneurs in Shishu category (amount in crores)				
Year	Number of accounts	Sanctioned	Disbursement	Outstanding
		Amount	Amount	Amount
2020-21	27753288	74490.46	73872.15	60901.69
2021-22	30441921	89621.66	89233.92	68390.09
2022-23	32817496	112856.7	112228.35	93849.07
2023-24	30103055	109355.45	108472.51	85956.17
2024-25	20501856	77891.34	77347.1	60279.55
2024-25	20501856	77891.34	77347.1	60279.55

Sources: annual report of Mudra yojana

The number of women entrepreneurs' accounts in the Shishu category under the MUDRA Yojana shows that a large number of women have benefited from the scheme. There was a significant increase in the number of accounts from 2020–21 to 2022–23, indicating growing participation of women entrepreneurs

and improved access to micro-credit. However, in 2023–24 and 2024–25, the number of accounts showed a decline. This decline may indicate stricter loan approval procedures, consolidation of existing businesses, or a shift toward providing larger loans to fewer beneficiaries.

Table 2. women entrepreneurs in Kishor category (2020-21 to 2024-25)

Women entrepreneurs in Kishor category (amount in crores)				
year	Number of accounts	Sanctioned	Disbursement	Outstanding
		Amount	Amount	Amount
2020-21	5468211	50730.64	48817.86	43905.05
2021-22	7892778	70027.9	68661.23	57916.36
2022-23	11285672	92756.54	91691.19	71213.57
2023-24	12104591	102677.87	100370.49	87473.06
2024-25	11889068	107710.17	104198.99	91173.03

Sources: Annual report of Mudra yojana

The number of accounts for women entrepreneurs in the Kishor category under the Pradhan Mantri MUDRA Yojana shows a significant increase during the study period. This growth indicates that many women entrepreneurs accessed credit to expand their business activities. The number of accounts reached its highest level

in 2023–24, while a slight decline was observed in 2024–25, though it remained higher than in earlier years. Overall, the data suggests that the Kishor category has played an important role in supporting the growth of women-led micro enterprises in India.

Table 3. women entrepreneurs in Tarun category (2020-21 to 2024-25)

Women entrepreneurs in Tarun category (amount in crores)				
Year	Number of accounts	Sanctioned	Disbursement	Outstanding
		Amount	Amount	Amount
2020-21	82105	6082.24	5680.12	5308.26
2021-22	94560	6772.91	6546.72	6068.03
2022-23	153645	11340.92	11115.01	9005.36
2023-24	194635	13853.76	13454.27	11420.28
2024-25	297780	21974.05	20706.96	17351.13

Sources: Annual report of Mudra yojana

The above table shows the progress of women entrepreneurs in the Tarun category under the Pradhan Mantri MUDRA Yojana from 2020–21 to 2024–25. The data shows a significant increase in the number of loan accounts during the study period. In 2020–21, the number of

accounts was 82,105, which increased to 297,780 in 2024–25, indicating growing participation of women entrepreneurs in higher loan categories. This trend suggests that more women entrepreneurs are moving toward higher levels of investment and business expansion.

Table 4. women entrepreneurs in Tarun plus category (2024-25)

Women entrepreneurs in Tarun plus category (amount in crores)				
Year	Number of accounts	Sanctioned	Disbursement	Outstanding
		Amount	Amount	Amount
2024-25	4425	658.45	646.91	626.19

Sources: Annual report of Mudra yojana

The above number accounts have shows on women entrepreneurs under the Tarun Pluscategory of the MUDRA Yojana for the year 2024–25. During this year, 4,425 loan accounts were recorded for women entrepreneurs. The sanctioned loan amount was ₹658.45 crore, out of which ₹646.91crore was disbursed to the

beneficiaries. The outstanding loan amount stood at ₹626.19crore, indicating the tarun loans to be repaid. This data shows that the Tarun Plus category has started supporting women entrepreneurs who require higher financialassistance for business expansion.

Table:5 Growth of Total Women entrepreneurs in Mudra yojana (2015-16 to 2024-25)

Total Women entrepreneurs in mudra yojana (amount in crores)								
Year	Number of accounts	Growth Rate	Sanctioned	Growth Rate	Disbursement	Growth Rate	Outstanding	Growth Rate
			Amount		Amount		Amount	
2015-16	27628265	-	82183.55	-	63190.43	-	47781.27	-
2016-17	29146894	5.5	80289.68	-2.3	78249.77	23.83	65540.65	37.17
2017-18	33558238	15.13	103254.12	28.6	100170.55	28.01	75133.06	14.64
2018-19	37062562	10.44	133033.62	28.84	129153.23	28.93	102685.84	36.67
2019-20	39103349	5.5	145181.87	9.13	142846.22	10.6	108441.69	5.61
2020-21	33303640	-14.83	131303.35	-9.55	128370.13	-10.13	110114.99	1.54
2021-22	38429259	15.39	166422.47	26.74	164441.88	28.1	132374.45	20.21
2022-23	44256813	15.16	216954.16	30.36	215034.55	30.77	174068	31.5
2023-24	42492281	-3.98	225887.08	4.11	222297.27	3.37	184489.57	5.98
2024-25	32693129	-23.06	208234.01	-7.81	202899.96	-8.72	169429.9	-8.16

Sources: Annual report of Mudra yojana

The above data presents the progress of women entrepreneurs under the Pradhan Mantri MUDRA Yojana from 2015–16 to 2024–25 in terms of the number of accounts, loan amount sanctioned, loan amount disbursed, and outstanding amount. The number of women entrepreneur accounts increased continuously from 2015–16 to 2022–23, showing significant growth in women’s participation in the scheme. The highest growth rate of 15.39% was recorded in 2021–22, followed by 15.16% in 2022–23. However, the number of accounts declined slightly in 2023–24 and dropped sharply in 2024–25 (-23.06%), which may be due to stricter lending policies or consolidation of loans. Overall, the MUDRA scheme has significantly improved financial inclusion and access to credit for women entrepreneurs in India.

Findings:

1. The study indicates that the Pradhan Mantri MUDRA Yojana has played a major role in promoting financial inclusion among women entrepreneurs by providing loans without collateral through formal financial institutions.

2. The Shishu category has supported large number of women entrepreneurs by providing small loans for starting micro-businesses such as tailoring, retail shop, beauty parlors, and food processing.
3. The data for the period 2020–21 to 2024–25 indicates that the number of women borrowers increased in the Kishor and Tarun categories, which reflects many women entrepreneurs growing business and seek their greater financial support.
4. The introduction of the Tarun Plus category in 2024 has further supported women entrepreneurs who require higher financial assistance for seeking business growth and expansion.
5. The scheme has supported women entrepreneurs by increasing their income level, self-employment opportunities, and improvement in the socio-economic well being.

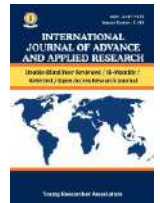
Conclusion:

The study concludes that the Pradhan Mantri MUDRA Yojana has made a significantly contributed to promoting financial inclusion and

encouraging the growth of women entrepreneurship in India. Through the provision collateral-free loans to micro and small enterprises, the scheme has enabled many women to start and expand their businesses. The rising women beneficiaries in different loan categories indicate improved access to formal credit and growing entrepreneurial participation. Although some challenges such as financial literacy and business management skills remain, the MUDRA scheme has played a vital role in strengthening women's empowerment, creating job opportunities, and contributing inclusive economic development in the country.

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Digital Financial Inclusion in Agriculture: A Study on Farmers' Awareness of Digital Payment Systems

Annappurna S Kunnur¹ & Dr. Amar Pashupatimath²

¹ Research Scholar Karnataka State Akkamahadevi Women University, Vijayapura)

² Doctorate from VTU Belagavi and Coordinator KLE BK BBA and BCA College, Chikodi

Corresponding Author – Annappurna S Kunnur

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Abstract:

The expansion of digital financial technologies has significantly influenced transaction practices across various sectors, including agriculture. In India, policy initiatives and the growing availability of mobile devices have accelerated the adoption of digital payment systems such as Unified Payments Interface (UPI), mobile wallets, and internet banking. Despite these advancements, the degree of awareness and actual utilization of digital payment platforms among farmers remains uneven, particularly in rural regions. This study aims to examine the level of awareness, usage behaviour, and key factors affecting the adoption of digital payment systems among farmers.

A descriptive research design was adopted, and primary data was collected through a structured questionnaire administered to a sample of farmers. The findings indicate that while a considerable proportion of respondents are aware of digital payment options, a smaller segment actively uses them for routine transactions. The gap between awareness and usage can be attributed to factors such as limited digital literacy, inadequate internet connectivity, and concerns related to security and trust. Additionally, socio-economic variables such as education and access to technology were found to influence awareness levels.

The study highlights the importance of strengthening digital infrastructure, promoting financial literacy, and enhancing user confidence in digital platforms to improve adoption rates. It concludes that increasing awareness alone is insufficient; a supportive ecosystem is necessary to ensure meaningful digital financial inclusion in agriculture. The findings offer useful insights for policymakers, financial institutions, and development agencies aiming to promote inclusive digital transformation in rural economies.

Keywords: Digital Payments, Financial Inclusion, Farmers, Rural Economy, Awareness, FinTech.

Introduction:

The financial landscape has undergone considerable transformation with the expansion of digital technologies. In India, the growth of electronic payment systems has been supported by policy initiatives and increased access to mobile devices. These developments have the potential to enhance financial accessibility for farmers by enabling faster and more transparent transactions.

Despite these advancements, dependence on cash transactions continues to dominate in many farming communities. This persistence can be attributed to limited exposure to digital tools, inadequate connectivity, and hesitation in adopting unfamiliar technologies. Evaluating farmers' awareness of digital payment systems is therefore essential for understanding the effectiveness of current financial inclusion efforts.

Review of Literature:

A number of studies have examined digital financial inclusion and the adoption of digital payment systems in agriculture and rural economies. The following review highlights key contributions:

Lawankaretal. (2023): A study on digital payments in Indian agriculture found that government-led initiatives such as direct benefit transfers have significantly improved transparency and efficiency in financial transactions for farmers. However, the research also pointed out that challenges such as limited awareness, infrastructure gaps, and cost barriers continue to restrict widespread adoption.

Bihola&Joshi (2025): This study focused on promoting digital financial inclusion among farmers and observed that although digital platforms provide access to credit, savings, and insurance services, their adoption remains constrained due to low financial literacy and cultural resistance. The research emphasized that awareness and education are critical for improving usage among rural populations.

Jashwanthetal. (2025): The study examined the role of digital payments in reducing dependency on intermediaries in agriculture. It concluded that digital payment systems can enhance transparency and reduce exploitation by middlemen. However, lack of technical knowledge and issues related to payment failures were identified as major barriers affecting farmers' confidence in these systems.

Uvarajan (2025): Research on the impact of digital payment systems on rural farmers revealed that platforms like UPI and mobile banking contribute to increased market participation and income growth. The study used a mixed-method approach and found that digital payments improve financial inclusion and enable farmers to engage more effectively in formal markets.

Kamboj&Sharma (2025): A comprehensive bibliometric analysis of digital financial inclusion research highlighted the growing importance of digital finance in expanding access to financial services. The study identified awareness, accessibility, and technological readiness as key drivers influencing adoption trends across developing economies.

Banerjee&Sinha (2026): Recent research examining digital payment adoption in rural India from a sustainability perspective indicated that digital financial systems contribute to achieving broader development goals. However, adoption is uneven due to socio-economic disparities and infrastructural limitations, particularly in rural areas.

AnjaniDevieta. (2026): This study investigated farmers' perceptions of digital financial technologies in Andhra Pradesh and found that factors such as trust, accessibility, and ease of use significantly influence adoption. The study also highlighted that farmers are more likely to adopt digital systems when adequate support and infrastructure are available.

Research Gap:

From the above studies, it is evident that:

- Most research focuses on **adoption and impact**, but fewer studies specifically analyze **awareness levels among farmers**.
- Limited region-specific studies exist at the micro (village/district) level.
- There is a need to examine the **gap between awareness and actual usage behavior**.

Objectives of the Study:

1. To determine the level of familiarity with digital payment systems among farmers
2. To examine the extent and nature of their usage

3. To identify factors that influence awareness and adoption
4. To investigate challenges encountered while using digital payment methods

Hypotheses:

H1: Educational attainment significantly influences awareness of digital payment systems

H2: Increased awareness contributes to higher adoption levels

H3: Access to digital infrastructure has a measurable impact on usage

Methodology:

The study follows a descriptive research design. Data was obtained from both primary and secondary sources. Primary information was collected using a structured questionnaire distributed among farmers selected through convenience sampling. Secondary data was sourced from published reports and academic studies.

- **Sample Size:** 100–150 respondents (adjustable)
- **Tools Used:** Percentage analysis, chi-square test, and correlation techniques

Analysis and Interpretation:

A majority of respondents demonstrate a basic understanding of digital payment options; however, only a smaller proportion actively uses these systems. UPI-based platforms appear to be the most recognizable among participants. The primary issues reported include lack of technical knowledge, inconsistent internet access, and concerns about financial security.

Interpretation: The results suggest that awareness alone is insufficient to drive behavioral change. Structural and psychological barriers play a critical role in limiting adoption.

Findings:

- **Moderate Awareness but Limited Usage:** A considerable number of farmers are aware of digital payment systems; however, actual usage remains significantly lower.
- **Education Influences Awareness:** Farmers with higher educational qualifications demonstrate greater awareness and understanding of digital payment platforms.
- **Age Factor Affects Adoption:** Younger farmers are more inclined to use digital payment systems compared to older farmers, who prefer traditional methods.
- **UPI as the Most Recognized Platform:** Among various digital payment methods, UPI-based applications are the most commonly known and relatively more used.
- **Digital Literacy as a Major Barrier:** Lack of technical knowledge and digital skills is one of the primary reasons for low adoption among farmers.
- **Infrastructure Limitations:** Poor internet connectivity and limited access to smartphones hinder the effective use of digital payment systems in rural areas.
- **Security and Trust Issues:** Many farmers are hesitant to adopt digital payments due to concerns about fraud, data privacy, and transaction safety.
- **Influence of External Sources:** Awareness is largely driven by banks, government initiatives, and peer groups rather than self-exploration.
- **Usage is Situation-Based:** Farmers tend to use digital payments mainly for specific purposes such as receiving subsidies or making occasional transactions, rather than for regular use.
- **Gap Between Awareness and Behavioural Adoption:** Even when farmers are aware of digital payment

systems, psychological barriers and lack of confidence prevent consistent usage.

Recommendations:

- Implement structured training programs to improve digital literacy among farmers
- Strengthen technological infrastructure in rural regions
- Provide hands-on support through extension services
- Enhance the security and simplicity of digital platforms
- Introduce policy measures that encourage digital transaction usage

Conclusion:

Digital payment systems hold significant promise for improving financial inclusion within the agricultural sector. However, the transition

from awareness to active usage remains limited due to multiple challenges. Addressing these issues requires coordinated efforts focusing on education, infrastructure, and trust-building. Strengthening these areas can enable farmers to fully participate in the evolving digital economy.

Limitations:

- Findings are based on a limited sample
- Geographic scope is restricted
- Responses depend on participants' perceptions

Future Scope:

Further studies may explore regional comparisons, evaluate policy impacts, or examine emerging financial technologies within agriculture.



AI and Bharatiya Bhasha: Opportunities and Challenges in the Digital Era

Dr. Yesha Bhatt

Assistant Professor (English),

School of Humanities and Social Science,

Dr. Babasaheb Ambedkar Open University, Ahmedabad, Gujarat

Corresponding Author – Dr. Yesha Bhatt

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Abstract:

The rapid advancement of Artificial Intelligence (AI) is transforming the ecosystem of Bharatiya Bhasha (Indian languages) in alignment with the multilingual vision of the National Education Policy (NEP) 2020. AI-driven tools such as Natural Language Processing (NLP), machine translation, and speech technologies are enhancing linguistic accessibility, digital inclusion, and the dissemination of Indian literature across digital platforms. However, the structural and literary diversity of Indian languages presents significant challenges. Variations in scripts, morphology, semantics, and culturally embedded narratives complicate computational processing, limiting contextual accuracy. Literary texts enriched with idioms, metaphors, and region-specific expressions remain particularly difficult for AI to interpret. For instance, culturally embedded expressions such as “Jugaad” (resourceful improvisation) or “Dharma” (ethical duty) often lack direct equivalents, resulting in semantic distortion. Additionally, the underrepresentation of low-resource languages and the dominance of English-centric datasets hinder equitable linguistic development. This paper examines these challenges and proposes policy-oriented and technologically viable solutions to preserve linguistic nuance and cultural authenticity.

Keywords: *Artificial Intelligence (AI), Bharatiya Bhasha, AI-driven Interpretation, Multilingualism, Cultural Narratives.*

Introduction:

In the contemporary digital era, Artificial Intelligence (AI) has significantly reshaped the ways in which education, governance, and communication function. It has also transformed how languages are processed, interpreted, and disseminated. In a multilingual country like India, Bharatiya Bhasha represents a vast spectrum of scripts, grammatical systems, and cultural expressions. AI-based systems have expanded the digital presence of these languages; however, their ability to interpret deeper meaning remains limited. The richness of Indian linguistic traditions—embedded in idioms, metaphors, proverbs, and region-specific narratives—requires

interpretative sensitivity beyond literal processing. For example, metaphorical expressions in Hindi poetry or devotional literature in Gujarati often rely on shared cultural contexts that machines struggle to decode accurately. Therefore, AI must be examined not merely as a tool of automation but as a medium engaging with language as a carrier of cultural knowledge.

Linguistic Diversity in Indian Languages:

India’s linguistic landscape reflects an extraordinary level of multilingual complexity shaped by historical evolution and cultural plurality. Languages in India are broadly

categorized into Indo-Aryan, Dravidian, Austroasiatic (Munda), and Tibeto-Burman families, along with several isolates (Kulkarni-Joshi, 2019). The Indo-Aryan family accounts for nearly 78% of speakers, while Dravidian languages constitute about 20%. This diversity is further illustrated by census data, which records 121 languages and more than 19,500 dialects, with 22 languages officially recognized in the Eighth Schedule of the Constitution (Mengani, 2026). Additionally, over 1,300 mother tongues are documented across the country (Mengani, 2026). Despite their distinct origins, Indian languages share structural features such as retroflex sounds and Subject-Object-Verb (SOV) word order, reinforcing the concept of India as a “linguistic area” (Kulkarni-Joshi, 2019).

At the same time, this multilingual richness faces contemporary pressures. Globalization has contributed to the dominance of a few major languages, while UNESCO estimates that nearly 200 Indian languages are endangered (Mengani, 2026). Languages such as Mundari, Santali, and Tulu illustrate this vulnerability due to declining usage and limited digital resources. Educational challenges also arise when learners encounter a mismatch between their home language and the medium of instruction (Mannarsamy, 2025). In this context, NEP 2020 promotes mother-tongue education and encourages technological interventions for linguistic sustainability.

AI and Language Interpretation:

Artificial Intelligence facilitates language interpretation through interconnected technologies such as Natural Language Processing (NLP), Machine Learning (ML), and Neural Machine Translation (NMT), enabling real-time multilingual communication (Marangoz, 2023). These systems analyze linguistic structures, process speech, and generate

translations that aim to preserve contextual meaning (Yazhini et al., 2025; Reddy et al., 2025).

AI operates both as an independent interpreter and as an assistive mechanism for human translators. Platforms such as Interpretly's Aivia demonstrate how AI can provide simultaneous multilingual interpretation, while translation tools support professionals with real-time terminology suggestions. Additionally, AI enhances accessibility through captioning, automated translation, and assistive communication in healthcare environments, especially for populations with limited English proficiency (Bakdash et al., 2023). Despite these advancements, the interpretative limitations of AI become evident when dealing with emotion, tone, and culturally embedded meanings.

Technological Frameworks and Translation Approaches:

The translation of Bharatiya Bhasha is supported by a combination of computational tools and linguistic frameworks. Core technologies such as NLP and Neural Machine Translation enable structured language processing, while tools like Optical Character Recognition (OCR) and speech-based systems facilitate digitization and interaction (Bhagai, 2026; Mengani, 2026). Government-led initiatives, including Bhashini, AI4Bharat (Project Anuvadini), and BharatGen, are actively developing multilingual datasets and models tailored to Indian languages (Jayesh, 2025).

From a theoretical standpoint, translation practices range from formal equivalence, which prioritizes structural accuracy, to dynamic equivalence, which emphasizes meaning and audience reception. (Saini and Hirawat, 2024) “AI And Translations: The Prospects and Challenges for Literature of India.” *St. Xavier's College Jaipur*, by St. Xavier's College Jaipur

and St. Xavier's College Jaipur, journal-article. Cultural translation further highlights the importance of contextual adaptation. Increasingly, a hybrid approach—combining computational efficiency with human interpretative insight—is recognized as essential for achieving both linguistic precision and cultural relevance (Doshi, 2024).

Opportunities of AI in Bharatiya Bhasha:

Artificial Intelligence offers significant possibilities for strengthening Bharatiya Bhasha across various sectors. In education, AI enables multilingual learning environments, personalized content delivery, and literacy support aligned with NEP 2020. Initiatives such as ASMITA, which aim to produce textbooks in multiple Indian languages, illustrate this potential.

In governance, AI-driven platforms such as Bhashini provide real-time translation and voice-based interfaces, allowing citizens to access public services in their preferred languages. For example, farmers can interact with digital systems using regional languages to obtain agricultural advisories and market information. In healthcare, AI-assisted translation tools help bridge communication gaps between patients and providers, particularly in multilingual settings (Bakdash et al., 2023). AI also contributes to cultural preservation by digitizing manuscripts in languages such as Sanskrit, Pali, and Tamil, and by archiving oral traditions. In media and journalism, AI supports multilingual content creation, subtitling, and dubbing, thereby expanding the reach of regional narratives and fostering cultural exchange.

Key Challenges:

Data Scarcity and Digital Infrastructure:

- Lack of Training Data: A primary obstacle is data scarcity, particularly for low-resource languages such as Maithili, Bodo,

and Santali. While major languages like Hindi and Tamil have substantial digital corpora, many others lack high-quality annotated datasets required for training effective Neural Machine Translation (NMT) models (Dsouza and Suryawanshi, 2026).

- Technological Access: Many languages suffer from limited digital infrastructure and standardized resources. Additionally, advanced AI models require computational resources that are often unavailable in low-resource contexts.

Linguistic and Structural Complexities:

- Morphological Richness: Indian languages often have highly inflected words and complex grammatical structures that challenge automated systems.
- Syntactic Variations: Differences in word order, such as SOV (Indian languages) versus SVO (English), complicate translation accuracy.
- Script and Phonetic Diversity: Non-Latin scripts and features like retroflex sounds require specialized processing systems.

Contextual and Cultural Nuance:

- Cultural Specificity: Expressions such as “*Jugaad*” or “*Dharma*” lack direct equivalents, leading to semantic distortion (Doshi, 2024).
- Dialectal Variations: Regional dialects within the same language often result in misinterpretation by AI systems.
- Sarcasm and Emotion: AI struggles to interpret sarcasm, tone, and emotional nuance effectively.

Quality and Ethical Issues:

- Algorithmic Bias: AI models may reflect biases present in training data, affecting interpretations of gender, caste, and social contexts.

- Loss of Literary Voice: AI-generated translations often fail to capture rhythm, style, and emotional depth, particularly in poetry and folk literature.
- Misinterpretation of Cultural Texts: Errors in translating sacred or philosophical texts can distort meaning and cultural understanding (Doshi, 2024).

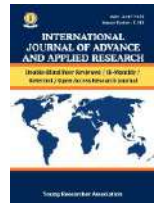
Conclusion:

Artificial Intelligence presents transformative possibilities for enhancing the accessibility and sustainability of Bharatiya Bhasha in the digital age. However, its effectiveness depends on addressing challenges related to linguistic diversity, contextual depth, and ethical responsibility. A collaborative framework that integrates technological capabilities with human expertise offers the most viable path forward. Such an approach ensures that Indian languages are not only digitized but also meaningfully interpreted, thereby supporting the broader vision of NEP 2020 and safeguarding India's linguistic heritage.

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Voicing the Silenced: A Feminist Reading of Banu Mushtaq's *Heart Lamp* and *Stone Slabs for Shaista Mahal*

Dr. Lakshmi Y. Lakamapur

Assistant Professor, Department of English,

KLE S.Nijalingappa College, Bangalore.

Corresponding Author – Dr. Lakshmi Y. Lakamapur

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Abstract:

The present article tries to analyze the short story *Heart Lamp* and *Stone Slabs for Shaista Mahal* from a feminist perspective. The protagonist of the short stories deals with the patriarchal norms and suffer throughout their life. The short story from the feminist perspective tries to bring out the notion of the women being a victim of the societal norms and they remain as a silent sufferer. Here Banu Mushtaq's *Heart Lamp* tend to bring out the female voice through their narrative. A feminist narrative is often trying to give voice to the women who are subjugated from the patriarchal norms and fight for their equality. It is mainly addressing the problems of the women whose voices have been oppressed due to the societal norms and even if they revolt against the injustice system still their voices remain unheard and they must experience inequality in the so-called male dominated society. The short story *Heart Lamp*, the protagonist Mehrun had experienced the disobedience from her husband and had an affair with some other women. In another short story *Stone Slabs for Shaista Mahal*, the husband of Shaista expresses his unconditional love assuring her that she was the love of his life but at the end he married another women after Shaista death despite showering love and fake promises that he would build a mahal in the memory of wife which would be symbol of his love towards her. He also compares his love to *Romeo and Juliet* that he would not even look at any other women but after Shaista death he immediately married another woman which portrays the patriarchal norms and how the women are deceived in the name of the society, traditions and love.

Keywords: *Feminist Narrative, Patriarchal, Society, Voiceless, Equality.*

Introduction:

Feminist Literature has been functioning as a medium to challenge the structure of the patriarchy and give voice to the women's lived experiences. It tried to explore or question the socio-cultural system that marginalized woman and seek to reclaim spaces for woman's expression, identity and agency. Banu Mushtaq's *Heart Lamp* and *Stone Slabs for Shaista Mahal* are some examples of this kind of writing. It focuses on the life of the women who suffer silently within the boundaries of marriage and society expectation.

This article aims to analyses the short stories of Banu Mushtaq's *Heart Lamp* and *Stone Slabs for Shaista Mahal* from feminist perspective, focusing on how the narrative is trying to expose the oppressive structure present in both domestic and societal norms. These short stories not only present the suffering of a single women but of whole women community who are often silenced by the norms of the patriarchy and society. Banu Mushtaq tries to bring out the suppressed female voices by advocating equality, autonomy, justice and voice.

The protagonist's journey reflects the condition of many women who are trapped within

the rigid social frameworks that deny them the individuality and voice. Through her experiences, the stories interrogate the notion of marriage, love and duty, that often becomes the major tool to control rather than mutual fulfillment. The word 'Heart Lamp' itself becomes a symbolic representation of inner strength, suppressed desires and the flickering hope for liberation and equality. The stories try to focus on the inner life of a women whose existence is shaped and controlled by the patriarchal norms.

This article offers a feminist reading of *Heart Lamp* and *Stone Slabs for Shaista Mahal*, focusing on patriarchy, domestic oppression, silencing, marriage and resilience. Banu Mushtaq critiques gender inequality and contributes to the feminist discourse. The short stories show how the society itself plays a major role in maintaining inequality and the woman are forced to accept the norms without any choice and revolt and need to abide by those norms even if they didn't choose that path. The protagonist Mehrun was asked to get married even though she was not willing to and wanted to continue her studies but her parents did not listen to her and had forcefully married her before she could complete her studies, she argues with her parents that; "Her wedding to Inayat had been a month before her second-year BCom exams, she had cried, begged to be allowed to sit them, but everyone had been deaf to her pleas" (Mushtaq, *Heart Lamp* 108).

Feminist ideologies seek to dismantle the system that define women as secondary to men. Simone de Beauvoir famously argued that 'one is not born women but rather becomes one' which shows that the gender roles are determined by the social construction. Even Virginia Woolf highlights the need for women to have both intellectual and creative freedom.

In *Heart Lamp*, these ideas are rightly reflected in the portrayal of a woman whose identity is shaped by the societal expectation

rather than personal choice. The story suggest that women are often asked to accept their roles silently. The protagonist's life is defined not by her desires but by what is expected of her. The protagonist Mehrun was asked to accept the norms of the society silently and even her parents had asked her to be patient with her husband's behavior when she had come to express her complaint because if she tried to revolt against her husband then the society would not respect her and even her younger sisters who were of marriage age would not be able to find a suitable boy. Her mother argued that; "Have patience, my daughter. You should try to bring him back on the right path with love" (Mushtaq, *Heart Lamp* 102). At this point, the narrator's basic emotional needs are denied to her. She is expected to remain loyal and committed but her own needs are overlooked. This creates a sense of emotional isolation. The story shows how women are forced to adjust and compromise continuously. Even her brothers scolded her of coming to her mother's house just to complain about her husband and was asked to go back to her husband's house if she would care for the family honor, he argues; "But if you had any concern for this family's honor then you would have done that instead of coming here" (Mushtaq, *Heart Lamp* 103). The protagonist's experience reveals that marriage, in such a context, is not always based on love or mutual understanding but on social expectations.

The feminist impulse of the story lies in exposing this constructed reality. The narrative challenges the normalization of the inequality and calls attention to the need for changes and also the narrative is presenting us with the voices of the helpless women and how they are bound by the societal norms where their own parents are not ready to listen to their wrongdoing or the injustice that is happening in their life.

So, Patriarchy in *Heart Lamp* operates most strongly within the domestic sphere. The

home that is usually idealized as place of safety, becomes a site of control and suppression. The protagonist Mehrun's relationship with her husband reflects this imbalance of power, justice and equality. And Mehrun is unable to feel happy and safe in her own house with her children and she is often suffering from loneliness even though she is surrounded with her children. Banu Mushtaq argues; "The feeling of being a stranger in own house nagged at her, and the fire of insults ground her down, and so she had sought the help of her family" (Mushtaq, *Heart Lamp* 109).

In another short story *Stone Slabs for Shaista Mahal*, shows how the character Shaista was shown unconditional love by her husband but after her death, he was married to some other women which defines that the love of Shaista's husband was not pure and was faking in the name of the unconditional love. The protagonist Zeenat, at the beginning of the story spoke about how the husbands were considered as God and it was usually observed in the society that the husbands are the existing or lived God and the wife need to worship him and obey and abide by whatever her husband would ask them to; "Come to think of it, that is, for us Muslims, it is said that, other than Allah above, our pati is God on earth ... No matter which religion one belongs to, it is accepted that the wife is the husband's most obedient servant, his bonded labourer" (Mushtaq, *Stone Slabs for Shaista Mahal* 8). This shows the patriarchal norms that are imbedded on a woman, and she needs to accept it without any revolt.

The protagonist Mehrun's suffering in the short story *Heart Lamp* was not a dramatic one but was deeply internalized. She is expected to endure silently, where women's voices are oppressed, due to the societal norms. The short stories thus exposes how patriarchy operates through everyday practices, making inequality appear natural and inevitable.

One of the central themes of the short story is the silencing of a woman. The protagonist Mehrun is unable to present her emotions openly, reflecting the broader marginalization of women's voices. The women's silence is achieved not through direct speech but through internal reflection. The Heart Lamp becomes a metaphor for the voice that remains alive despite suppression. The protagonist tried to end her life by committing suicide because all her happiness, hope was lost with her husband and she could not find a reason to stay alive as she thought her world was only surrounded by her husband's love but her husband ignored her for some other women so she thought of committing suicide as the lamp in her heart had been faded away; "Mehrun had believed that if she was not with him, maybe he might. She was happy. She had followed his every wish, and she had been the lamp that lit up his heart" (Mushtaq, *Heart Lamp* 108).

The idea of silencing is discussed by Bell Hooks, a feminist critic, who argues that marginalized groups are often denied the power to speak and be heard. In the short story *Heart Lamp* this denial is evident in the protagonist's inability to challenge her circumstances. By telling the story, Mushtaq breaks the silence imposed on women and creates a space for their experience to be acknowledged.

Marriage plays an important theme in both the stories. Though it is traditionally seen as a source of companionship, it is portrayed here as a structure that enforces inequality. The protagonist Mehrun's longing for affection and attention contrasts with the emotional distance of her husband. Both stories suggest that marriage, in patriarchal context, often prioritizes control over companionship. The woman is just expected to fulfill her duties without expecting emotional reciprocity. Another feminist critique Kate Millet with her concept 'sexual politics', examines how

personal relationships are shaped by the power dynamics. In the Heart Lamp, personal life is dearly political, as the protagonist's private life reflects broader societal inequalities.

The title of the short story *Heart Lamp* itself carries deep symbolic meaning, it represents the protagonist's inner world, her emotions, desires and identity. Despite external suppression, this inner light continues to burn. The metaphor suggests resilience and endurance. Even though the protagonist expresses herself outwardly, nobody is ready to listen to her suffering. Therefore, her inner life remains silent and meaningless. At the same time, the image of lamp also implies fragility. It can be extinguished if not protected, reflecting the vulnerability of woman identities in a patriarchal society. Thus, the Heart Lamp is a struggle between suppression and survival.

Both stories highlight how society supports patriarchy. Social norms define how a woman should behave and limit their freedom. The women are expected to follow these norms without any question. She cannot act according to her own wishes. Her life is controlled by tradition and expectation. Banu Mushtaq through her story tries to show that these norms are unfair and they need to be challenged. Women should

have freedom to make their own choices and live their life according to their desires.

The stories of Banu Mushtaq are relevant in today's world. As many women continue to face similar problems, such as lack of freedom, inequality, emotional neglect and social pressure. The story reminds us that gender equality is still an important issue. It encourages us to support women's rights and create a more just society.

Banu Mushtaq's *Heart Lamp* and *Stone Slabs for Shaista Mahal* are powerful story that highlight the struggles of women in a patriarchal society. It shows how women are silenced, controlled and denied their individuality. At the same time, the stories also shows the strength and resilience of woman. From feminist perspective the story is an important contribution to literature. It gives voices to women's experience and challenges the systems that oppress them. The short stories are not just stories of suffering. It is also a story of hope strength and possibility of change.

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Voicing the Silenced: Protest and Marginal Voice in *Karukku*

Sharmila Harady

Assistant Professor,

Govt First Grade College Byndoor

Mangalore University

Corresponding Author – Sharmila Harady

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Abstract:

Karukku is an autobiography that chronicles the life of Bama. This paper examines the powerful protest narrative that articulates lives of the marginalized communities in India as depicted in the novel. Bama portrays her struggle and sufferings that she and her community collectively experience. She explores how institutions such as church, school and hostel perpetuate caste discrimination. Bama retaliates and protests raising her voice for her and her community. This novel offers a powerful critique of casteism and gender inequality. Embedded within Dalit literary discourse the novel emerges as a strong subversive voice challenging hegemonic structure. The novel explores the ability of the people at the margins to resist the injustice. Drawing upon the theory of subaltern, particularly of Gayathri Spivak it explores how Bama transforms personal experience in to collective experience. The study explores how Bama reclaims identity and dignity for Dalit communities.

Keywords: *Dalit writing, Marginalization, Caste discrimination, Subaltern, Hegemony.*

“Educate, agitate and organize” “Have faith in yourself. With justice on our side, I do not see how we can lose our battle. For ours is a battle not for wealth or for power. It is a battle for freedom. It is a battle for the reclamation of human personality”

- Dr. B. R. Ambedkar

Introduction:

Dalit literature has emerged as a powerful potent literary expression. Bama’s *karukku* is a seminal work, a most popular Dalit woman autobiography in Tamil. Published in 1992 *Karukku* narrates autobiographical journey of Bama a Dalit Christian who confronts caste discrimination within society, educational and religious institutions revealing multilayered marginalization. The text functions not only as a personal narrative but as a political act of protest. The novel explores the themes of caste, gender and identity. The autobiographical narrative exposes the harsh sociocultural paradigm that

defines the existence of Dalit and their daily everyday struggle and oppression The novel explores the unstable position of the Dalits trying to fit in with the society and face oppression. *Karukku* sharply critiques untouchability revealing its dehumanizing impact as pervasive social injustice. The central point of the novel is the progress of the protagonist’s mind and character from her childhood through wide-ranging experiences and the acknowledgement of her identity. *Karukku* highlights the psychological and emotional hardships of systematic exclusion revealing deep caste hierarchies that penetrate the consciousness of those who are marginalized. The

paper aims to analyse *Karukku* as a narrative of resistance that amplifies marginal voices and interrogates oppressive structures.

Objectives:

1. To analyse the layered oppression in *Karukku* particularly regarding the intersecting of caste, gender and religion experienced by Dalit Christian.
2. To examine the retaliation of marginalized community through Bama's voice
3. To contextualize *Karukku* within global discourses on marginalized and subaltern identities.

Literature Review and Theoretical Frame:

There has been lot of scholarly interest in the study of identity and social acceptance in marginalized cultures. This engagement with Dalit literature has emphasised its role as a medium of social critique and political statement.

Sharan Limbale, in *towards an Aesthetic of Dalit Literature*, opines that Dalit writing is rooted in lived experience and aims to dismantle oppressive structures.

"*Karukku* is an epic of the culture, society and economy of Dalit marginalization in Tamil Nadu" claims Ramesh Kumar (2017)

Sharmila Rege highlights the importance of Dalit women's narratives as "testimonies" that combine personal and collective histories. She opines such texts challenge both caste and gender hierarchies.

Lakshmi Holmstrom in her note to the novel writes "*Karukku* was written out of specific experience, the experience of a Tamil Dalit Christian woman. Yet it has a universality as its core which questions all oppressions, disturbs all complacencies, and reaching out, empowers all those who have suffered different oppressions" (2011)

The theoretical framework of subalternity as articulated by Gayatri Chakravorty Spivak, is crucial in understanding the silencing of marginalized voices. Spivak's query in her essay "Can the subaltern speak?" (1988) resonates deeply with *Karukku*, which attempts to answer by asserting a powerful Dalit voice. According to Gayatri Spivak the subaltern cannot speak. She opines that subaltern does not have a voice. Spivak writes in her essay "The subaltern cannot speak. There is no virtue in global laundry list with woman a pious. Representation have not withered away. The female intellectual has a circumscribe task which she must not disown with a flourish." She highlights how marginalized groups are denied a voice within dominant power structures.

Dalit feminism critiques both caste oppression and gender discrimination emphasizing the intersectional struggles faced by Dalit women. The novel explores the double marginalization of Dalit women. It examines the dual oppression of caste and patriarchy. It reveals how caste and gender in collaboration create a form of marginalization that is condescending.

Caste, Gender and Identity:

Karukku is the powerful voice of Dalit consciousness and their struggles. The novel is a quest of identity of a Dalit woman. Through this autobiographical work Bama breaks the silence and voice out for her community by retaliating against the hegemonic structures of the society. Her resilience is reflected in her resistance towards caste discrimination. She strives to reclaim dignity and self-respect of both herself and her community.

The novel brings forth Bama's detailed account of herself and her people. She questions every oppression at a very young age. She opposes her grandmother's subservient behaviour towards Naicker families. She advises her

grandmother not to exhibit such submissive behaviour. But the response she received from her paatti her grandmother was “These people are the maharajas who feed us our rice. Without them, how will we survive? Haven’t they been upper caste from generation to generation, and haven’t we been lower caste? Can we change this?” (17) This statement reinforces the fact how marginalized individuals have internalized oppression and unconsciously adopted the ideology of oppressors. Bama challenges this mindset and tries to dismantle the illusion of benevolent provider and reveals unequal power relations.

Bama in her narrative records her first glimpse of untouchability where an elder person from their street carried a vadai packet by its string. This act was a means of amusement to Bama. But when she realised that this is the act of ‘untouchability’ there was shift in her feelings from innocence to awareness. This incident was an epistemic turning point in the narrative. She was deeply agitated and provoked in to questioning the injustice. She resisted and critically reflected on this. She says “what does it mean when they called us paraya? had the name become that obscene? We too are human beings. Our people should never run these petty errands for these fellows. We should work in their fields take home our wages, and leave it at that” (16) Bama starts to seek out for resources to strengthen herself and her community from this drudgery. Her brother guides her that education is the only path to achieve equal opportunity. He says “Because we are born in paraya jati, we are never given any honour or dignity or respect. We are stripped of all that. But if we study and make progress, we can throw away these indignities. So, study with care, learn all you can.” (18)

The caste identity never leaves her. She suffers in her school, hostel and even while pursuing her B.Ed. Her school life was filled with

insults and humiliation. She and her friends from her community were blamed for the wrong they had never done. Every time she questioned this but was insulted further. She narrates the humiliation she faced in college. She resisted by rejecting the special class offered to them. She says “It struck me that I would not be rid of this caste business easily, whatever I studied, wherever I went” (22) This caste identity haunts her even when she starts earning and even after she becomes a nun.

She experiences multiple layered oppression and marginalization. The triple marginalization that Dalit women experience is continuously depicted throughout the novel. Her identity as a Dalit, her marginalized position in the society is further accentuated by her gender, class and religious location. Her identity as Christian is narrated in the novel. As a child Bama’s life fuses in to the rituals and festivities of her community and family. The caste prejudice appears to be deeply insidious and entrenched than anything she had previously encountered. She recollects how children of her community were obliged to work as domestic helpers after school hours. Her caste identity and gender combined to define her submissive status in the convent. The intersectional oppression because of the prejudice from institutions social rejection and economic constraints. She leaves her home to join the convent hoping to contribute to a cause larger than caste, class and identity. However, she realizes that convent is no different from other social spaces, as convents too shaped by the same structure of caste discrimination. Caste becomes an obstacle and barrier for Bama restricting her access to higher position in convent.

Articulation of Marginal voice through protest Narrative:

Bama has adopted different narrative strategies; she uses the reminiscences as a method

of evaluating the individual relationship with the present situation. Nostalgia is an important narrative technique in her novels. She uses self-reflexive narrative mode which allows the readers to engage in protagonist's experience. The narrative style is nonlinear, it foregrounds collective struggle of her community, making her personal story microcosm of the Dalit experience. She through her narration blurs the line between personal and collective experience. Her subjective voice for the marginalized embodies the pain and resilience of the Dalit community. She moves from the past to the present in exploring different incidents and experiences

Bama employs the vocabulary and spoken idiom of the marginalized. She articulates the experiences of the oppressed in the language of the oppressed. She writes from the margins – the act of writing for a Dalit woman which is a political act. She challenges prevailing perception and representation. Bama's use of language in the novel is beyond the accepted writing norms and express opposition. She intentionally uses disjointed and fragmented narratives to articulate the lives of her community. She uses the language as a powerful tool to give voice to her community, long suppressed and forcefully silenced.

She employs colloquial language which at times disturbs the reader. She breaks the rules of the grammar and spelling and uses tailor made phrases to articulate the feelings of the marginalized. She uses words like she- donkeys, drunk woman needle -bum, leaky etc which shock the readers but that's what she wants to convey. Bama incorporates oral tradition, conversational tone, addresses directly to the readers and makes use of folklore, to challenge and subvert the stereotypical narrative imposed by the upper-class ideology. Bama places her own story and the story of her community in larger socio-cultural context.

Bama uses language as experienced by the Dalits which include ache, agony, repression, fear and embarrassment. She employs the diction which portrays gruesome genuine picture of the abuse and oppression. She uses pathetic images which directly appeals to the senses of the readers the sense of smell, taste, touch hearing and sight which evokes exact sensation in readers' mind. She uses a Dalit style of language which subverts the decorum and aesthetics of upper-class narrative. She depicts all the suffering of her community breaking the long-imposed silence. She strives to reclaim the dignity and self-respect for her community through her writing. Her writing that emerged from the margins powerfully traverses to claim a place at the centre of literary and social discourse.

Conclusion:

Karukku emerges as a path breaking novel that interrogates caste, gender and religion. It redefines autobiography as a form of protest. The novel is an elegy to her community. The novel becomes her testimony, where she aims at the liberation of her people through her writing. It portrays the story of a survivor who fights against the system. Bama's novel opens up new perception on Dalit women. Bama through her vivid narratives, celebrates the vitality, solidarity and strength of her community. *Karukku* is not merely the story of Bama but account of rebellion against authority. She lifts her community from the fall and places them at new summit. She becomes a pioneer voice paving the way for future writers of her community. As a protest narrative, *Karukku* remains as a ground breaking text in contemporary discussions on identity, justice and equality. The journey of Dalits is from quest for identity to social equality is still under way in India with a very optimistic note.

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Reconfiguring Voices: Contemporary Discourse in Language, Identity, and Power

Vijaykumar S. Meeshi

Assistant Professor, Department of English,

K.L.E'S S. V. S. Bellubbi Arts & Commerce College, Saundatti

Corresponding Author – Vijaykumar S. Meeshi

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Abstract:

The concept of discourse has undergone profound transformation in the contemporary era, shaped by globalization, digital technologies, and shifting socio-political dynamics. This paper examines how contemporary discourse in languages operates as a site of negotiation for identity, power, and representation. Drawing upon postmodern theory, sociolinguistics, and Critical Discourse Analysis, the study explores how language practices have evolved across digital spaces, marginalized narratives, and multilingual contexts. It argues that discourse today is fluid, hybrid, and participatory, moving beyond rigid linguistic structures to accommodate diverse voices and experiences. Special attention is given to the emergence of counter-discourses, particularly from marginalized communities, which challenge dominant narratives and reconstruct identity. The paper concludes that contemporary discourse is not merely reflective but actively shapes cultural and ideological transformations.

Introduction:

Language is not merely a tool for communication; it is a powerful medium that constructs reality, identity, and social relations. In the contemporary world, discourse has become increasingly complex due to rapid technological advancements, global interconnectedness, and socio-political changes. The emergence of digital platforms has significantly altered how language is produced, circulated, and consumed. Unlike traditional forms of discourse that were largely controlled by institutions such as print media and academia, contemporary discourse is decentralized and participatory. Social media platforms, blogs, and online forums have created spaces where multiple voices interact, negotiate meanings, and challenge established norms. As a result, discourse today reflects a dynamic interplay between language, power, and identity, making it a crucial area of study in language and literary research.

Theoretical Framework:

The study of contemporary discourse is grounded in multiple theoretical perspectives that provide insight into the functioning of language in society. Postmodernism plays a significant role in understanding discourse by rejecting fixed meanings and emphasizing plurality, fragmentation, and the instability of language. From this perspective, meaning is not inherent but constructed through social interactions and contexts. Sociolinguistics further contributes to this understanding by examining how language varies across social groups and reflects cultural identities. It highlights the influence of factors such as class, gender, caste, and ethnicity on linguistic practices. Critical Discourse Analysis, on the other hand, focuses on the relationship between language and power, revealing how discourse is used to maintain dominance as well as to resist it. Together, these frameworks offer a

comprehensive lens through which contemporary discourse can be analyzed.

Language and Identity Construction:

Identity is not a fixed entity but a dynamic process that is continuously constructed and reconstructed through language. In contemporary discourse, individuals and communities use language to negotiate their identities and assert their presence within social structures. Language becomes a means of expressing personal beliefs, cultural affiliations, and social positions. For instance, the use of regional dialects, slang, or multilingual expressions often signifies belonging to a particular community. More importantly, contemporary discourse has enabled marginalized communities to reclaim their voices and challenge dominant narratives. Dalit writings, autobiographies, and testimonies serve as powerful examples of how language can be used to articulate experiences of oppression and resistance. These narratives create alternative discursive spaces where marginalized identities are validated and empowered. Similarly, evolving gender discourse has challenged traditional binaries by promoting inclusive and non-binary language practices, thereby reshaping the understanding of identity.

Digital Discourse and Linguistic Innovation:

The advent of digital technology has revolutionized discourse practices, introducing new forms of communication that are rapid, interactive, and multimodal. Digital platforms such as social media have transformed language into a more informal and creative medium. Users often combine text with images, emojis, GIFs, and hashtags to convey meaning, resulting in the emergence of new semiotic systems. These elements enhance communication by adding emotional and contextual layers that go beyond traditional written language. Furthermore, digital

discourse has blurred the boundaries between spoken and written forms, creating a hybrid mode of communication that is both immediate and expressive. The democratization of language through digital platforms has allowed individuals from diverse backgrounds to participate in discourse, thereby challenging traditional hierarchies. However, this transformation also brings challenges such as misinformation, online harassment, and the digital divide, which influence how discourse is shaped and interpreted.

Power, Ideology, and Discourse:

Language is deeply intertwined with power and ideology, functioning as a tool through which social structures are maintained and contested. Institutions such as governments, media, and educational systems use discourse to shape public opinion and reinforce dominant ideologies. Political speeches, news reports, and advertisements often reflect underlying power dynamics, influencing how individuals perceive reality. At the same time, contemporary discourse provides opportunities for resistance through the emergence of counter-hegemonic narratives. Marginalized groups use language to challenge dominant discourses and assert their perspectives, thereby disrupting established power relations. Critical analysis of discourse reveals how language can both oppress and empower, making it essential to examine the ideological implications embedded within linguistic practices.

Multilingualism and Hybrid Discourse:

In a globalized world, multilingualism has become a defining feature of contemporary discourse. Speakers frequently engage in code-switching and code-mixing, seamlessly blending multiple languages within a single conversation. This practice reflects cultural hybridity and linguistic adaptability, highlighting the fluid

nature of language in contemporary contexts. The global spread of English has further contributed to the development of hybrid linguistic forms, particularly in multilingual societies like India. Varieties such as Indian English illustrate how global and local influences interact to create new modes of expression. This hybridity challenges traditional notions of linguistic purity and emphasizes the evolving nature of language as a cultural and social phenomenon.

Discourse, Space, and Representation:

Contemporary discourse is also shaped by spatial dimensions, as different environments influence how language is used and interpreted. The distinction between urban and rural discourse, for instance, reflects variations in linguistic practices and cultural contexts. Similarly, the rise of digital spaces has introduced new forms of interaction that differ significantly from face-to-face communication. Online discourse allows for anonymity and global reach, enabling individuals to express themselves more freely while also raising concerns about accountability. Public and private spaces further shape discourse by determining what can be said and who has the authority to speak. These spatial dynamics highlight the complex relationship between language, context, and representation.

Implications for Language Studies:

The study of contemporary discourse has significant implications for language and literary studies. It encourages interdisciplinary approaches that integrate insights from linguistics, sociology, cultural studies, and media studies. By focusing on inclusivity and representation, it highlights the importance of acknowledging diverse voices and perspectives in language research. Moreover, it fosters critical awareness of how language shapes thought,

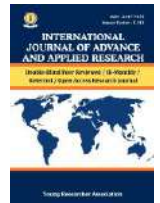
behavior, and social relations. Understanding contemporary discourse is essential for addressing issues related to identity, power, and communication in an increasingly interconnected world.

Conclusion:

Contemporary discourse in languages is a dynamic and evolving field that reflects the complexities of modern society. It is characterized by fluidity, hybridity, and multiplicity, challenging traditional linguistic boundaries and creating new spaces for expression. Language is no longer a passive medium but an active force that constructs identities, negotiates power, and shapes cultural narratives. The emergence of digital communication, multilingual practices, and marginalized voices has transformed discourse into a site of constant negotiation and redefinition. Therefore, a critical and interdisciplinary approach is necessary to understand the changing nature of language and its role in society. As discourse continues to evolve, it will remain central to the processes of both domination and resistance, making its study increasingly relevant in contemporary times.

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Motherhood and Body Politics: Negotiating Identity, Beauty, and Societal Expectations in Contemporary Society

Dr. Ashwini M B

Department of Studies in English,
Manasagangothri, University of Mysore, Mysuru, 570006.

Corresponding Author – Dr. Ashwini M B

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Abstract:

Motherhood and the female body have long been shaped by shifting cultural ideals and beauty standards. This article examines how beauty norms associated with motherhood have evolved in both Indian and Western societies from the past to the present. While traditional perspectives valued the maternal body for its fertility, health, and nurturing capacity, modern frameworks increasingly impose aesthetic expectations such as slimness, youthfulness, and physical perfection. The study explores how colonial influence, globalization, media representations, and consumer culture have transformed perceptions of the maternal body. It also highlights the psychological and social pressures placed on mothers to conform to unrealistic beauty ideals, particularly in the postnatal phase. By comparing Indian and Western contexts, the article reveals how contemporary motherhood is shaped by a complex negotiation between traditional values and modern expectations. Ultimately, it argues for a more inclusive understanding of the maternal body that recognizes diversity, agency, and lived experience beyond imposed standards of beauty.

Keywords: Motherhood, Body Politics, Beauty Standards, Maternal Body, Identity, Indian Society, Western Culture, Postpartum Body, Media Influence, Feminism.

Introduction:

Motherhood is not merely a biological experience but a deeply cultural and social construct shaped by historical, political, and ideological forces. Central to this experience is the maternal body, which has been continuously defined and redefined through shifting beauty standards and societal expectations. In both Indian and Western contexts, the body of the mother has functioned as a site where cultural values, gender norms, and power structures intersect.

Historically, the maternal body was valued primarily for its reproductive and nurturing functions. In traditional Indian society, motherhood was associated with strength, fertility, and continuity, and physical fullness was

often perceived as a sign of health and prosperity. Similarly, in earlier Western societies, motherhood was linked with domestic virtue and moral authority rather than physical appearance. However, with the influence of colonialism, industrialization, and the rise of global media, beauty standards began to shift significantly. The maternal body increasingly came under scrutiny, expected not only to perform its biological role but also to conform to aesthetic ideals. This article seeks to explore how beauty standards associated with motherhood have evolved over time in Indian and Western societies. By tracing this transformation from traditional to modern contexts, it aims to highlight the ways in which mothers negotiate identity, self-perception, and societal expectations. In doing so, the study

underscores the need to move beyond restrictive beauty norms and to recognize the maternal body as a complex and dynamic expression of lived experience.

These expectations have intensified due to the pervasive influence of media and digital culture. Mothers are often expected to maintain a youthful, slim, and “perfect” body even after childbirth, creating a tension between the natural transformations of motherhood and socially constructed ideals of beauty. This tension reflects the broader concept of body politics, where the female body becomes a site of regulation, discipline, and control.

The influence of media and consumer culture further reinforces these expectations. As Naomi Wolf argues in *The Beauty Myth*, modern beauty standards act as a form of social control that limits women’s autonomy and reinforces gender inequality (Wolf 10). This argument can be extended to motherhood, where women are expected not only to nurture but also to maintain an idealized physical appearance. Similarly, Michel Foucault’s concept of disciplinary power explains how institutions such as medicine and media regulate the female body, making it conform to socially accepted norms (Foucault 136).

The maternal body is thus caught in a paradox. While motherhood is culturally celebrated, the physical changes associated with it are often stigmatized. Women are expected to “bounce back” after childbirth, reflecting unrealistic and often unattainable beauty standards. This is particularly evident in both Indian and Western media, where representations of motherhood frequently emphasize perfection rather than reality. In the Indian context, this pressure is shaped by the coexistence of tradition and modernity. Traditionally, motherhood was associated with sacrifice, nurturing, and domestic responsibility, and physical changes after

childbirth were accepted as natural. However, with the growing influence of cinema, advertising, and social media, contemporary Indian mothers are increasingly subjected to globalized beauty standards. Fair skin, slim bodies, and youthful appearance have become markers of desirability, even for mothers. This shift reflects the internalization of Western beauty ideals, which often conflict with indigenous cultural values. As a result, Indian mothers face a dual burden: they are expected to embody the ideal of the selfless caregiver while also maintaining an attractive and disciplined body.

In Western societies, the discourse around motherhood and beauty has been shaped significantly by consumer capitalism and celebrity culture. The rise of “post-baby body” narratives, particularly in magazines and social media platforms, reinforces the idea that successful motherhood includes rapid physical recovery and aesthetic perfection. This phenomenon commodifies the maternal body, turning it into an object of display and evaluation. Fitness industries, diet cultures, and cosmetic procedures further contribute to this pressure, presenting bodily transformation as both achievable and necessary.

Another important dimension of body politics in motherhood is the role of medical institutions. Pregnancy and childbirth are increasingly medicalized, with constant monitoring, prescribed diets, and regulated bodily practices. While these interventions aim to ensure safety, they also contribute to the loss of bodily autonomy. Mothers are often expected to adhere to standardized notions of “healthy” bodies, which may not account for individual differences or cultural contexts. In this sense, the maternal body becomes subject not only to social expectations but also to institutional control. From this perspective, women, in their pursuit of beauty, are positioned not as passive objects but

as active subjects. As Gill (2008) argues, a significant shift from objectification to subjectification lies in the way bodily practices such as grooming are represented through discourses of playfulness, freedom, and, most importantly, individual choice

At the same time, resistance to these dominant beauty standards is emerging in both Indian and Western contexts. Body positivity movements and feminist discourses are challenging the narrow definitions of beauty imposed on mothers. Women are increasingly sharing unfiltered experiences of postpartum bodies, highlighting stretch marks, weight gain, and emotional struggles as natural and valid aspects of motherhood. This shift is crucial in redefining motherhood as an experience that embraces imperfection rather than striving for unattainable ideals.

Furthermore, the intersection of class, caste, and race complicates the experience of body politics in motherhood. Not all mothers are subjected to the same expectations or possess equal access to resources that enable them to meet these standards. In India, caste and class influence access to healthcare, nutrition, and self-care, shaping how motherhood is experienced and represented. In Western societies, racialized beauty standards often marginalize mothers who do not fit into dominant norms of whiteness and thinness. Thus, body politics operates differently across social locations, reinforcing inequalities while appearing universal. The maternal body in contemporary society is shaped by a complex interplay of cultural, economic, and institutional forces. Beauty standards, far from being neutral or natural, function as mechanisms of control that influence how mothers perceive themselves and are perceived by others. By examining the evolution of these standards in Indian and Western contexts, it becomes clear that motherhood is not only a personal experience but

also a deeply political one. A more inclusive and empathetic understanding of motherhood requires challenging these restrictive norms and acknowledging the diversity and complexity of maternal bodies and identities.

Another significant dimension of beauty standards in motherhood is the rise of consumer-driven motherhood. In contemporary society, motherhood is increasingly linked with consumption, where products related to fitness, skincare, diet, and postnatal recovery are marketed specifically to mothers. The maternal body becomes a target for industries that promise transformation and perfection. From slimming products to cosmetic treatments, mothers are encouraged to “correct” their post-pregnancy bodies. This commercialization not only reinforces unrealistic beauty ideals but also creates anxiety and dissatisfaction among women who are unable or unwilling to conform to these standards. Thus, the maternal body is not only regulated culturally but also commodified economically.

The “yummy mummy” ideal reflects “the extension of a fashion and beauty complex to the pregnant and post-pregnant body” (Littler). The role of celebrity culture further intensifies these pressures. Public figures often present highly curated images of motherhood, showcasing rapid weight loss and flawless appearances shortly after childbirth. These representations create a misleading narrative that such transformations are normal and easily attainable. The ideal of motherhood today includes expectations of “getting your body back into shape” as part of acceptable maternal identity (Littler, 2013). In both Indian and Western contexts, film industries and social media influencers play a crucial role in shaping these ideals. The visibility of such images leads to constant comparison, which can negatively affect mothers’ self-esteem and mental health. The gap between reality and

representation becomes a source of emotional strain, particularly for first-time mothers adjusting to bodily and lifestyle changes.

Kirkpatrick and Lee (2022) observe that “picture-perfect motherhood” on Instagram “increase[s] envy and anxiety” and “greater social comparisons,” concluding such content “can be harmful to new mothers’ mental health.” Similarly, Nagl et al. (2021) link social media use to “postpartum body image dissatisfaction” and “eating disorder psychopathology,” showing how constant exposure intensifies appearance pressure and maternal anxiety.

In addition, the psychological impact of these beauty standards cannot be overlooked. The pressure to meet societal expectations often results in feelings of inadequacy, guilt, and self-doubt among mothers. Postpartum depression and anxiety are further aggravated when women feel that they are failing to meet the idealized image of motherhood. The expectation to balance caregiving responsibilities while maintaining physical attractiveness creates an overwhelming burden. This highlights the need to address maternal well-being not only in physical terms but also in emotional and psychological dimensions.

The concept of maternal surveillance also plays a crucial role in understanding body politics. Mothers are constantly observed and judged—not only by society but also by family, peers, and even themselves. Everyday practices such as dressing, eating, and exercising become subject to scrutiny. In Indian households, for instance, relatives and community members often comment on a mother’s appearance after childbirth, reinforcing expectations about how she should look and behave. Similarly, in Western societies, social media platforms act as spaces of self-surveillance, where mothers monitor and compare their bodies with others. This continuous

observation reinforces conformity and limits personal freedom.

At the same time, there is a growing emphasis on redefining beauty in motherhood. Many contemporary discussions highlight the importance of accepting the maternal body in all its forms. Writers, activists, and everyday women are challenging the notion that motherhood must align with physical perfection. Instead, they emphasize strength, resilience, and the lived realities of maternal experience. This shift is particularly important in creating a more inclusive discourse that values authenticity over appearance.

Conclusion:

In the present context, mothers are caught in a complex web of expectations that demand both selfless caregiving and aesthetic conformity. The pressure to achieve the “ideal” postnatal body often leads to emotional strain, self-surveillance, and a diminished sense of bodily autonomy. These expectations are further complicated by factors such as class, caste, race, and access to resources, making the experience of motherhood uneven and deeply stratified.

However, the emergence of body positivity movements and feminist critiques signals a gradual shift toward more inclusive and realistic representations of motherhood. By challenging narrow beauty ideals and acknowledging the diversity of maternal experiences, these perspectives open up possibilities for reclaiming the maternal body as a site of agency rather than control.

A close study of motherhood and beauty standards thus highlights the urgent need to move beyond restrictive norms and to recognize the maternal body in its full complexity. Motherhood should not be reduced to a performance shaped by societal expectations but understood as a dynamic and evolving experience grounded in lived

realities. Only through such a reimagining can mothers be freed from the burden of perfection and allowed to embrace their identities with dignity and autonomy.

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Lighting the Periphery: *Hacchevu Kannadada Deepa* as a Vernacular “Writing Back to the Centre” Poem

Dr. Basavaraj Bilagi

Assistant Professor in English,

Government First Grade College Navanagar Bagalkote

Corresponding Author – Dr. Basavaraj Bilagi

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Abstract:

*The present study looks at D. S. Karki's groundbreaking poem *Hacchevu Kannadada Deepa* as a vernacular expression of the postcolonial tactic known as "Writing Back to the Center." This study expands the framework to examine internal language hierarchies inside post-independence India, since the "writing back" paradigm has traditionally been used to assess literary resistance by colonised societies against European imperial centers. By re-centering Kannada as an independent source of cultural, intellectual, and ethical authority, the study contends that Karki's poem is a sophisticated aesthetic response to linguistic marginalisation.*

*The study explores how the poem uses the metaphor of the *Deepa* (light) to subvert hegemonic conceptions of centralised illumination through close textual analysis, metaphorical reading, and contextual interpretation. The poem suggests a locally sustained, community-lit source of knowledge instead of looking to a far-off, homogenising center for approval. The poem expresses resistance that is cyclical rather than teleological, embodied rather than abstract, and emotive rather than violent. *Hacchevu Kannadada Deepa* turns Kannada from a marginal medium into a live epistemic center by rooting it in love, motherhood, physical circulation, sacred geography, and communal memory.*

The study concludes that Karki's poem should be interpreted as a sophisticated example of internal postcolonial writing back, one that democratizes cultural space, opposes language homogenisation, and reimagines cultural survival as an ongoing communal practice, rather than just as a regional hymn.

Keywords: *Writing Back, Kannada Literature, Postcolonialism, Vernacular Resistance, Linguistic Hegemony, Cultural Sovereignty.*

Introduction:

Ashcroft, Griffiths, and Tiffin developed and popularised the idea of "Writing Back" in their seminal essay *The Empire Writes Back*. The phrase describes the literary strategies used by colonial or marginalised nations to challenge the linguistic, artistic, and ideological domination of an imperial center. In the past, resistance was expressed through the appropriation, subversion, and alteration of colonial languages and literary forms. This external center was represented by European metropolises like London or Paris.

However, the mechanics of cultural dominance are more complicated in post-independence India. Although the nation-state has attained political sovereignty, linguistic and cultural hierarchies still exist. While regional and vernacular languages are usually confined to the domains of sentiment, tradition, or domesticity, some languages—often linked with administration, education, or global capital—occupy positions of prestige. Beyond the colonial-imperial dichotomy, postcolonial resistance must be rethought in light of these internal structures.

Kannada literature holds a prominent place in this framework. Despite having a lengthy history as both a classical and modern literary language, Kannada has occasionally been marginalised within institutional and administrative frameworks. In response to this internal marginalisation, D. S. Karki wrote *Hacchevu Kannadada Deepa* ("We Shall Light the Lamp of Kannada") during a time of increased linguistic consciousness in Karnataka. The poem conducts a purposeful act of re-centering rather than just bemoaning language decline.

The paper argues that *Hacchevu Kannadada Deepa* serves as a vernacular act of retaliation, one that opposes internal hegemonies without resorting to hostile or exclusive nationalism. Rather, Karki presents a model of resistance based on cultural memory, affect, embodiment, and ritual continuity. By doing this, the poem reimagines the peripheral as an active center of meaning rather than a passive fringe.

Review of Literature:

The link between colonised countries and European imperial powers has dominated scholarly studies of postcolonial resistance. Ashcroft et al. emphasised language as a crucial site of contestation, contending that new forms of self-representation were made possible by former colonies' adoption of English. In a similar vein, Ngũgĩ wa Thiong'o stressed the importance of language for cultural survival and maintained that ideological stance and linguistic choice are inextricably linked.

Studies of language politics in India have looked at the conflicts between regional identity and national integration. Despite being purportedly pluralistic, post-independence language policies frequently perpetuate hierarchies by giving preference to particular languages in the areas of education, government,

and economic mobility, according to academics. As a result, regional literatures become essential venues for expressing different conceptions of cultural authority.

Hacchevu Kannadada Deepa has often been seen by Kannada literary critics as a poem of cultural awakening and linguistic pride. But many of these readings continue to be celebratory rather than analytical, emphasising sentiment over tactics. By placing the poem within postcolonial theoretical discourse—more especially, the paradigm of writing back—and expanding that paradigm to internal linguistic hierarchies, this study intervenes.

Methodology:

The qualitative methodology used in this study is based on metaphor analysis and attentive textual reading. To find recurrent themes, linguistic structures, and symbolic patterns, the poem is examined stanza by stanza. After that, postcolonial theory—specifically, the idea of writing back—is used to explain these literary insights.

The poem is placed inside its particular moment of production through historical and cultural contextualisation, and its modern resonance is addressed in a different interpretive layer.

The approach places a high value on textual accuracy and steers clear of conjectural assertions that aren't backed up by the poem. In contrast to authorial intent, modern extensions are clearly framed as interpretive uses.

The Deepa as Counter-Centre: From Hegemonic Light to Local Illumination:

The *Deepa* (light) is a major metaphor in Karki's poetry. The sun, a far-off, totalising light that demands universal visibility and absorption, is frequently used in postcolonial discourse to represent imperial authority. In the guise of

universality, such illumination eliminates distinction. Karki rejects this model on purpose.

The Deepa described in the poem is a man-made item rather than a natural or celestial occurrence. It needs to be intentionally ignited, safeguarded, and maintained. This is an important ideological distinction. Instead of imposing visibility from above, the lamp's light is intimate and local, lighting a particular area. Karki substitutes internal sovereignty for hierarchical power by focusing the poem on one household item.

The lamp's clay, oil, and flame are all sourced locally. The poem's epistemic assertion is strengthened by its material specificity: Kannada is an independent source of knowledge rather than a passive vessel waiting for illumination from an outside source. Lighting the bulb becomes an act of self-determination.

Performativity and Collective Agency: “Hacchevu” as Writing Back:

The repeating verb hacchevu ("we shall light"), which appears at the end of almost every verse in the first-person plural future tense, enacts the poem's resistance linguistically. This is an important grammatical decision.

The poem favours community, forward-thinking agency over individual bravery and passive inheritance. The poem becomes a performative speech as a result of the repeated assertion. Language commits the community to action rather than just expressing an ideal. This is consistent with collective authorship as opposed to individual representation in postcolonial terminology.

Karki unifies geography and language into a single epistemic source by referring to the lamp as karunaadadeepa (lamp of Karnataka) and sirinudiyaadeepa (lamp of linguistic richness). The lamp illuminates Kannada, not the other way around. By doing this, colonial and postcolonial

hierarchies that place regional languages as secondary carriers and metropolitan languages as meaning providers are dismantled.

Affective Resistance: Love and Motherhood as Political Strategy:

The poem's affective foundation is one of its most notable qualities. Karki frequently elicits love (olavu, preeti) and motherhood (taayi roopa, maate) rather than inciting rage or terror. Instead of being a defensive stance, linguistic fidelity is presented as an ethical and emotional commitment.

The poem places language in relation to care, inheritance, and moral obligation by imagining Kannada as taayi roopa, or the form of the mother. The maternal metaphor substitutes a politics of nurture for the violence frequently connected to nationalist discourse. Instead of dominance, preservation turns into an act of devotion. The poem is able to respond without repeating the violence of the center because to this affective resistance. The resistance is based in daily emotional life, inclusive, and enduring.

Embodied Language: Kannada as Survival:

Karki's opposition is adamantly physical. Images of nerves, breath, pulse, and body circulation are all mentioned in the poem. Kannada is seen of as something that moves through the body like blood or breath rather than as an abstract system.

Linguistic loss is reframed as cultural asphyxiation in this illustration. Giving up one's language is more than just switching to a different medium; it also means cutting off the life force that keeps one's memories and moral compass intact.

Instead of being a symbolic decision, language becomes a requirement of life. Karki blurs the line between cultural and physical survival by integrating language into the body.

Writing in Kannada turns become a self-preservation reflex.

Ritual Repetition and Cyclical Cultural Labour:

The poem ends each verse with the refrain hacchevu Kannadada Deepa. This repetition is ceremonial structuring rather than rhetorical excess. Decolonisation is viewed as a single, finished occurrence in linear conceptions of progress, which the poem opposes. Karki suggests cyclical rejuvenation instead. The lamp must be lit again and again. Cultural survival is more about ongoing effort than ultimate triumph. Vernacular epistemologies that emphasise upkeep, repetition, and care are consistent with this ritual temporality. The poem resists both hopelessness and success by presenting resistance as a continuous process.

Historical Context and Contemporary Resonance:

A particular historical moment—a time of internal language marginalisation in post-independence India—gave rise to Karki's poetry. Globalisation and digital monoculture are not specifically addressed.

Nonetheless, its conceptual foundation makes it relevant today. The poem's emphasis on personal illumination, collective agency, and affective attachment offers a model for opposing new forms of linguistic homogenisation without misrepresenting the poet's intentions, even though centers of power have changed.

Conclusion: Writing Back as Cultural Continuity:

Hacchevu Kannadada Deepa serves as a sophisticated expression of writing back against any system that marginalises the vernacular, not only against a foreign empire. Karki turns the peripheral into a living center of meaning by anchoring Kannada in love, the body, memory, and ritual.

The poem makes the claim that cultural survival is a community-maintained practice rather than a surrender made by power. The lamp needs to be lit frequently, tenderly, and cooperatively. By doing this, Karki presents an enduring aesthetic philosophy of resistance, according to which the most durable light originates from inside rather than from far-off centers.

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Silence, Identity, and Patriarchal Discourse: A Feminist Reading of *That Long Silence* by Shashi Deshpande

Ms. Priyanka Suryagan

Assistant Professor/ Ph.D. Student

English Department, Elphinstone College, Mumbai

Corresponding Author – Ms. Priyanka Suryagan

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Abstract:

That Long Silence by Shashi Deshpande is a powerful exploration of the psychological and social struggles of a middle-class Indian woman trapped within patriarchal expectations. The novel portrays the inner turmoil of the protagonist Jaya, whose silence symbolizes the suppression of female identity within marriage and family structures. This paper examines the theme of female identity and resistance in the novel using the feminist theoretical framework of *The Second Sex* by Simone de Beauvoir. Beauvoir's concept of woman as the "Other" provides a critical lens to analyze Jaya's internalized oppression, loss of individuality, and gradual realization of selfhood. The study investigates how patriarchal ideology shapes women's identities, expectations of the "ideal wife," and the normalization of silence in domestic spaces. Through textual analysis of key dialogues and narrative reflections in the novel, the paper argues that Jaya's silence is both a symbol of submission and a potential space for introspection and transformation. Ultimately, the novel reflects the psychological complexity of women negotiating identity within patriarchal structures and highlights the importance of breaking silence as an act of resistance.

Keywords: *Feminism, Patriarchy, Silence, Identity, Marriage, Otherness, Internalized oppression.*

Introduction:

Indian English literature has frequently explored the psychological experiences of women within patriarchal social structures. Among the prominent voices in this field is Shashi Deshpande, whose works portray the emotional and social realities of middle-class Indian women. Her novel *That Long Silence* presents a deeply introspective narrative centered on the protagonist Jaya, who reflects upon her life, marriage, and suppressed individuality.

The narrative begins when Jaya and her husband Mohan move to a small flat in Dadar after Mohan faces professional trouble. This physical displacement becomes a catalyst for psychological introspection. Away from the routine of daily life, Jaya begins to revisit

memories of her childhood, marriage, family relationships, and her abandoned career as a writer. Through this reflective narrative, the novel explores how patriarchal norms shape women's identities and silence their voices.

The theoretical framework of *The Second Sex* by Simone de Beauvoir offers a powerful lens to understand Jaya's predicament. Beauvoir argues that society constructs woman as the "Other," defining her identity in relation to man. According to Beauvoir, "One is not born, but rather becomes, a woman" (Beauvoir). This statement emphasizes that femininity is socially constructed through cultural expectations and patriarchal conditioning.

In *That Long Silence*, Jaya's life reflects this process of becoming. Her identity is shaped

by social expectations of obedience, sacrifice, and silence within marriage. Her transformation from an independent young woman into a submissive wife illustrates the ways in which patriarchal ideology restricts female autonomy.

This paper examines the novel through Beauvoir's feminist theory to analyze the themes of silence, marriage, identity, and internalized patriarchy. It argues that Jaya's silence represents not only oppression but also a moment of critical awareness that may lead to resistance.

One of the central motifs in *That Long Silence* is silence. Jaya repeatedly reflects on how silence has defined her life and relationships. She states, "Silence between husband and wife can be dangerous." This statement reveals the emotional distance that exists within her marriage. However, Jaya's silence is not merely a personal choice; it is a product of patriarchal conditioning. According to Simone de Beauvoir in *The Second Sex*, patriarchal societies train women to adopt passive roles that prioritize harmony over self-expression. Women are expected to suppress their opinions and desires in order to maintain family stability.

Jaya recalls how she was taught that a good wife should avoid conflict and remain accommodating. She explains, "A husband is like a sheltering tree." This metaphor reflects the cultural ideology that positions men as protectors and women as dependents. Such beliefs reinforce male authority while discouraging female independence. Beauvoir's concept of the "Other" becomes evident here. In patriarchal structures, the man is considered the norm or subject, while the woman becomes the secondary being defined through her relationship with him. Jaya's identity as Mohan's wife becomes more important than her identity as an individual. Thus, silence becomes a mechanism through which patriarchal control is maintained. By remaining silent, women

internalize their subordinate position and perpetuate the system that oppresses them.

Marriage in *That Long Silence* functions as a space where female individuality is gradually erased. Before marriage, Jaya possesses aspirations and creative ambitions. She writes short stories and dreams of becoming a successful writer. However, after marriage, Mohan expresses discomfort with her writing when it reflects uncomfortable truths. When Jaya writes a story portraying a man in a negative light, Mohan reacts strongly. He says that her writing makes him appear ridiculous. As a result, Jaya begins to censor herself. She abandons her authentic voice and starts writing light, humorous columns under the pseudonym "Seeta." This transformation reflects how patriarchal expectations force women to modify their identities to maintain marital harmony.

This experience aligns with Beauvoir's argument that marriage often reduces women to domestic roles. In *The Second Sex*, Beauvoir explains that the institution of marriage historically places women in positions of dependency, limiting their opportunities for self-realization. Jaya's internal conflict demonstrates this dynamic. She constantly struggles between her desire for self-expression and her fear of disrupting her marriage. Eventually, she chooses silence over confrontation. Her decision reflects the internalization of patriarchal values. Instead of resisting Mohan's expectations, she adapts to them, sacrificing her individuality in the process.

One of the most complex aspects of the novel is Jaya's realization that her silence is partly self-imposed. She gradually recognizes that she has participated in maintaining the patriarchal system that oppresses her. At one point she reflects, "I had learned it at last – no questions, no retorts, only silence." This line reveals the depth of her conditioning. Silence becomes a survival strategy within marriage, allowing her to avoid

conflict and preserve the appearance of harmony. Beauvoir's theory helps explain this phenomenon. In *The Second Sex*, she argues that women often internalize patriarchal values because society rewards conformity and punishes rebellion.

Jaya's memories of other women further illustrate this pattern. Characters like Kusum represent the extreme consequences of female oppression. Kusum's tragic life demonstrates how lack of autonomy can lead to psychological breakdown. Through these narratives, Deshpande portrays the varied ways in which patriarchal expectations affect women's mental health. Jaya realizes that her own silence is part of a broader cultural pattern that restricts women's freedom.

Despite her long silence, Jaya's act of narration itself becomes a form of resistance. By reflecting on her experiences, she begins to question the assumptions that have governed her life. Her introspection suggests the possibility of reclaiming her voice. Writing allows her to analyze the contradictions within her marriage and confront the social norms that shaped her identity. Beauvoir emphasizes the importance of self-awareness in overcoming oppression. According to her, liberation begins when women recognize the structures that limit their freedom.

In this sense, Jaya's narrative journey represents the first step toward transformation. Although she does not openly rebel against her circumstances, her growing awareness signals the potential for change. Toward the end of the novel, Jaya acknowledges the importance of communication and honesty within relationships. She realizes that silence cannot resolve the emotional distance between her and Mohan. This realization reflects a subtle but significant shift in her perspective. Instead of passively accepting her role, she begins to consider the possibility of redefining it.

Silence in the novel operates on multiple symbolic levels. It represents oppression,

emotional distance, and internal conflict, but it also creates space for reflection and self-discovery. Throughout the narrative, Jaya repeatedly associates silence with fear. She fears that speaking openly might disrupt her marriage or expose uncomfortable truths. However, as the story progresses, she begins to see silence differently. Instead of viewing it solely as submission, she recognizes it as a moment of pause before transformation. This complexity reflects Deshpande's nuanced portrayal of women's experiences. Rather than presenting a simplistic narrative of rebellion, the novel explores the psychological processes through which women gradually become aware of their oppression. From Beauvoir's perspective, this awareness is essential for liberation. Women must first recognize the mechanisms that confine them before they can challenge them. Thus, Jaya's silence becomes both a symbol of patriarchal control and a potential starting point for resistance.

That *Long Silence* by Shashi Deshpande offers a profound exploration of female identity within patriarchal society. Through the introspective narrative of Jaya, the novel reveals how social expectations shape women's lives, limiting their autonomy and suppressing their voices. Using the theoretical framework of *The Second Sex* by Simone de Beauvoir, this paper has examined how concepts such as "Otherness," internalized patriarchy, and the social construction of femininity illuminate Jaya's experiences. The analysis demonstrates that Jaya's silence reflects both the pressures of patriarchal ideology and her own internalization of these values. Her abandonment of writing and acceptance of submissive roles illustrate the ways in which marriage can restrict female self-expression. However, the novel also suggests the possibility of transformation. Through introspection and narrative reflection, Jaya begins

to question the assumptions that shaped her life. Her awareness signals the potential for breaking the silence that has defined her existence.

Ultimately, Deshpande's novel highlights the psychological complexity of women's struggles within patriarchal systems. By portraying Jaya's journey toward self-awareness, the novel underscores the importance of voice, identity, and resistance in the pursuit of female liberation.

While the feminist framework of *The Second Sex* provides an essential foundation for understanding the construction of female identity, the themes explored in *That Long Silence* can also be examined through other feminist theoretical perspectives. The novel reflects multiple layers of patriarchal control, psychological conditioning, and social expectations that shape women's lives in subtle and complex ways. By incorporating the theories of Kate Millett, Gayatri Chakravorty Spivak, and Judith Butler, the narrative can be understood as a broader critique of gender power relations and the silencing of female voices.

The concept of patriarchy as a political and social system is extensively discussed in *Sexual Politics* by Kate Millett. Millett argues that patriarchy operates as a system of power that institutionalizes male dominance in social, political, and familial structures. According to her, gender relations are deeply political because they determine authority, control, and hierarchy within society. In *That Long Silence*, the marital relationship between Jaya and Mohan reflects this patriarchal structure. Although Mohan does not appear overtly tyrannical, his expectations and reactions reinforce the traditional power hierarchy within marriage. Jaya's behavior is shaped by the implicit understanding that her role is to support and accommodate her husband's needs. Mohan's discomfort with Jaya's writing demonstrates how patriarchal authority can subtly regulate female expression. Jaya writes stories that reveal

uncomfortable truths about male behavior, Mohan reacts negatively, suggesting that such portrayals threaten his dignity. As a result, Jaya modifies her writing and adopts a safer, less controversial style. This moment illustrates Millett's argument that patriarchal power does not always manifest through direct coercion but often through cultural expectations and emotional pressure. The domestic space in the novel functions as a microcosm of patriarchal power relations. Jaya internalizes the belief that maintaining marital harmony is her primary responsibility. Consequently, she avoids confrontation and suppresses her personal desires. Millett's theory highlights how such patterns are not merely personal choices but reflections of broader social structures that privilege male authority.

Through this lens, Jaya's silence becomes a political phenomenon rather than an individual weakness. It represents the internalization of a system that discourages women from asserting their autonomy.

Another theoretical perspective that enriches the analysis of Jaya's silence is the concept of the subaltern introduced by Gayatri Chakravorty Spivak in her influential essay *Can the Subaltern Speak?*. Spivak argues that marginalized individuals, particularly women within patriarchal and colonial societies, are often denied the ability to express their voices within dominant discourse.

According to Spivak, the subaltern woman occupies a position where her voice is mediated or suppressed by social structures. Even when she attempts to speak, her voice may be ignored, distorted, or interpreted through patriarchal frameworks. Jaya's experience in *That Long Silence* resonates with this concept. Although she is educated and intellectually capable, her ability to express herself openly is restricted by social expectations. Her writing, which initially serves as a creative outlet,

gradually becomes constrained by the pressures of marriage and respectability. Jaya's decision to write under a pseudonym reflects her struggle between self-expression and social conformity. By adopting a different identity for her writing, she attempts to navigate the boundaries imposed by patriarchal norms. However, this strategy also highlights the limitations placed on women's voices within the public sphere. The character of Kusum further illustrates the silencing of women within patriarchal society. Kusum's tragic life and psychological distress demonstrate the consequences of prolonged emotional repression and social marginalization. Her inability to find support or understanding reflects the broader societal tendency to ignore women's suffering. From Spivak's perspective, Kusum can be interpreted as a figure of the subaltern woman whose voice remains unheard. Her experiences reveal the structural inequalities that prevent women from articulating their pain and asserting their agency.

The theory of gender performativity developed by Judith Butler in *Gender Trouble* offers another useful framework for analyzing Jaya's identity. Butler challenges the notion that gender is a natural or fixed identity. Instead, she argues that gender is constructed through repeated social performances that reinforce cultural expectations. According to Butler, individuals perform gender roles through behaviors, gestures, and social interactions. These performances create the illusion of stable gender identities while simultaneously reinforcing the norms that define masculinity and femininity. Jaya's role as the "ideal wife" can be understood as a performance shaped by patriarchal expectations. Throughout the novel, she consciously adopts behaviors that align with societal definitions of femininity. She strives to be patient, accommodating, and emotionally supportive, even when these expectations conflict with her personal desires.

For example, Jaya frequently suppresses her frustration and anger in order to maintain the image of a harmonious household. She believes that expressing dissatisfaction would disrupt the stability of her marriage. This self-regulation illustrates Butler's argument that gender roles are maintained through repeated acts of conformity. At the same time, Jaya's internal reflections reveal the tension between her performed identity and her authentic self. While she outwardly fulfills the role of a dutiful wife, her inner monologue exposes her dissatisfaction with the limitations imposed on her life. This contrast highlights the performative nature of gender roles and the psychological strain they create.

By questioning the assumptions that define her role, Jaya begins to challenge the performative structures that sustain patriarchal norms. Her growing self-awareness suggests the possibility of redefining her identity beyond the constraints of traditional gender roles.

In addition to Western feminist theories, the themes explored in *That Long Silence* can also be interpreted through the lens of Indian feminist scholarship. Scholars such as Kumkum Sangari and Sudesh Vaid have emphasized the importance of understanding women's experiences within the specific cultural and historical context of Indian society. Indian feminism often highlights the intersection of gender, family structures, and social expectations. In many traditional settings, women's identities are closely linked to their roles as wives and mothers. These roles are reinforced through cultural narratives that emphasize sacrifice, obedience, and selflessness.

Jaya's life reflects these cultural expectations. From an early age, she learns that maintaining family harmony requires emotional restraint and self-sacrifice. The idea that a husband should function as a "sheltering tree" reflects a deeply ingrained cultural belief that positions men as protectors and decision-makers

within the family. However, Indian feminist scholars argue that such narratives often obscure the inequalities embedded within family structures. While the ideal of the supportive husband may appear benevolent, it simultaneously reinforces women's dependence and limits their autonomy. Through Jaya's introspective narrative, the novel exposes the contradictions within these cultural ideals. Although marriage is portrayed as a source of stability and protection, it also restricts Jaya's ability to pursue her creative ambitions. Her struggle to reconcile personal aspirations with societal expectations reflects the broader challenges faced by many women in patriarchal societies. By situating Jaya's experiences within the context of Indian feminist discourse, the novel highlights the complex relationship between culture, gender roles, and personal identity.

Although silence initially appears as a symbol of oppression in the novel, it gradually evolves into a space for introspection and self-awareness. Jaya's narrative demonstrates how silence can function as both a mechanism of control and a catalyst for personal transformation. Throughout the novel, Jaya reflects on the various moments when she chose silence over confrontation. These memories reveal the emotional costs of suppressing one's voice. However, they also allow her to critically examine the beliefs that shaped her decisions. Her introspection aligns with feminist theories that emphasize consciousness as the first step toward liberation. By recognizing the structures that constrained her identity, Jaya begins to question the inevitability of her silence. The act of narration itself becomes a form of resistance. By articulating her experiences, Jaya reclaims a voice that had long been suppressed. This narrative process allows her to reinterpret her past and imagine new possibilities for the future. Although the novel does not present a dramatic act of

rebellion, Jaya's realization marks an important shift in perspective. She acknowledges that silence cannot sustain meaningful relationships and that communication is essential for personal and emotional growth.

This realization reflects the broader feminist message of the novel: liberation does not always occur through dramatic confrontation but can emerge through gradual self-awareness and critical reflection.

The theme of silence in *That Long Silence* can also be examined through the theoretical framework of discourse and power developed by Michel Foucault. Foucault argues that power operates not only through direct authority or coercion but also through discourses that shape knowledge, norms, and acceptable behavior within society. According to Foucault, social institutions such as family, education, and religion participate in constructing discourses that regulate individuals' identities and actions. Within the patriarchal structure depicted in the novel, discourse plays a crucial role in shaping Jaya's understanding of her role as a wife and woman. From childhood, Jaya is exposed to narratives that define ideal femininity in terms of obedience, sacrifice, and emotional restraint. These cultural narratives gradually become internalized as natural and unquestionable truths.

For instance, Jaya recalls the expectations placed upon women to maintain harmony within the household. The belief that a good wife should avoid conflict reflects a broader cultural discourse that associates femininity with patience and silence. Such expectations are not enforced through explicit commands alone but through subtle social conditioning. Over time, these discourses shape Jaya's perception of what is acceptable behavior for a married woman.

Foucault emphasizes that power is most effective when individuals internalize it and regulate themselves accordingly. Jaya's silence

demonstrates this phenomenon. Although Mohan rarely directly demands her silence, she instinctively suppresses her opinions in order to conform to the expectations of marriage. This internalization of patriarchal discourse reveals how power operates through everyday practices and social norms.

Moreover, Jaya's writing career illustrates the disciplinary effects of discourse. Initially, writing provides her with a means of expressing her thoughts and observations about society. However, when Mohan reacts negatively to one of her stories, she begins to question the appropriateness of her creative expression. The fear of violating social expectations leads her to censor her own voice. Through this lens, silence becomes a disciplinary outcome produced by the discourse of ideal womanhood. Jaya's struggle demonstrates how patriarchal discourse regulates female expression and restricts women's participation in intellectual and creative spaces.

At the same time, Foucault suggests that where there is power, there is also the possibility of resistance. Jaya's introspective narration represents a subtle form of resistance against the discourses that shaped her identity. By critically examining her past choices and beliefs, she begins to challenge the assumptions that governed her life. Her narrative thus becomes a site where dominant discourses are questioned and reinterpreted.

While Western feminist theories offer valuable insights into gender inequality, scholars have emphasized the importance of understanding women's experiences within specific cultural and historical contexts. Chandra Talpade Mohanty, a prominent feminist theorist, argues that feminist analysis must consider the diverse realities of women across different societies. In her influential essay *Under Western Eyes: Feminist Scholarship and Colonial Discourses*, Mohanty critiques the tendency to portray women in

developing countries as a homogeneous group of passive victims. Mohanty emphasizes that women's identities are shaped by multiple factors, including culture, class, family structures, and historical circumstances. Applying this perspective to *That Long Silence* allows for a more nuanced understanding of Jaya's experiences within the context of middle-class Indian society.

Jaya's life is deeply influenced by the cultural expectations surrounding marriage and family in India. Unlike some Western feminist narratives that emphasize individual independence, Indian social structures often prioritize collective harmony and familial responsibility. Within this framework, women are expected to uphold family honor and maintain emotional stability within the household.

These cultural expectations shape Jaya's decisions and behavior throughout the novel. Her reluctance to confront Mohan directly reflects not only personal hesitation but also the social importance placed on preserving marital unity. Speaking openly about dissatisfaction might be perceived as threatening the stability of the family.

Mohanty's perspective encourages readers to view Jaya's silence not simply as passivity but as a complex response to cultural and social pressures. Jaya navigates a delicate balance between personal aspirations and the responsibilities associated with her role as a wife and mother.

Furthermore, the novel portrays different female characters whose experiences reflect the diversity of women's lives within Indian society. Characters such as Kusum represent the extreme consequences of social neglect and emotional isolation. Kusum's tragic fate highlights the vulnerability of women who lack supportive family structures or social recognition.

By presenting these varied experiences, the novel challenges simplistic representations of women's oppression. Instead, it reveals how gender inequality operates through intersecting cultural and social factors.

In addition to its social and cultural implications, silence in *That Long Silence* also has significant psychological dimensions. The novel explores how prolonged emotional suppression affects women's sense of self and mental well-being.

Jaya's narrative is characterized by introspection and self-analysis. Throughout the novel, she revisits memories of her childhood, marriage, and personal ambitions. These reflections reveal the gradual erosion of her confidence and individuality over the years.

Psychologically, silence often functions as a defense mechanism that protects individuals from conflict or emotional pain. In Jaya's case, silence allows her to avoid confrontations that might destabilize her marriage. However, this strategy also leads to internal frustration and emotional isolation. Her suppressed anger and disappointment manifest through feelings of emptiness and dissatisfaction. She frequently questions whether her life has fulfilled her expectations or whether she has simply adapted to circumstances imposed upon her.

The novel also portrays how internalized patriarchal values influence women's psychological development. Jaya often blames herself for the problems in her marriage, reflecting the tendency of women to internalize responsibility for maintaining family harmony. This pattern illustrates how societal expectations can shape individuals' emotional responses and self-perception.

The character of Kusum provides an even more dramatic representation of the psychological consequences of repression. Kusum's mental breakdown illustrates the devastating effects of

prolonged neglect and emotional isolation. Her tragic story serves as a warning about the dangers of denying women emotional support and autonomy.

Through these psychological portrayals, the novel highlights the profound impact of patriarchal structures on women's mental health. Deshpande's narrative suggests that emotional repression not only limits women's freedom but also undermines their sense of self-worth and identity.

Another important aspect of the novel is the role of memory in shaping identity. Jaya's narrative unfolds through a series of recollections that connect past experiences with present realizations. These memories allow her to reinterpret her life and reconsider the choices she made.

Memory functions as a tool for self-reconstruction. By revisiting past events, Jaya gradually recognizes the patterns of silence and compromise that defined her relationships. This reflective process enables her to understand the social forces that influenced her decisions.

Narrative itself becomes a transformative act. As Jaya tells her story, she organizes her experiences into a coherent account that reveals the contradictions and complexities of her life. This process allows her to reclaim a sense of agency that had been suppressed by years of silence.

From a feminist perspective, storytelling has often been viewed as a powerful means of challenging dominant narratives. Women's personal stories can expose the hidden realities of patriarchal oppression and create space for alternative perspectives.

In this context, Jaya's narrative represents an act of self-assertion. By articulating her thoughts and emotions, she challenges the expectation that women should remain silent about their struggles. Her reflections also invite

readers to question the social norms that restrict women's voices.

Despite the pervasive atmosphere of silence that characterizes much of the novel, *That Long Silence* ultimately conveys a sense of possibility and transformation. Jaya's journey toward self-awareness suggests that silence need not remain permanent.

Toward the end of the novel, Jaya begins to reconsider her relationship with Mohan and the assumptions that have governed their marriage. She realizes that avoiding difficult conversations has only deepened the emotional distance between them.

This realization marks an important turning point in her development. Instead of viewing silence as a necessary strategy for survival, she begins to recognize the importance of communication and honesty. Speaking openly may not resolve all conflicts, but it represents a step toward reclaiming her identity.

The novel does not provide a dramatic resolution or complete liberation for Jaya. Instead, it concludes with a sense of cautious hope. Jaya's awareness of her silence and her desire to overcome it suggest the possibility of change.

This subtle ending reflects Deshpande's realistic portrayal of women's lives within patriarchal societies. Transformation often occurs gradually rather than through sudden rebellion. The first step toward liberation lies in recognizing the structures that limit one's freedom.

Through its exploration of silence, identity, and patriarchal discourse, *That Long Silence* offers a profound commentary on the challenges faced by women in modern society. The novel demonstrates how gender roles are

reinforced through cultural expectations, family structures, and internalized beliefs.

By examining the narrative through multiple theoretical frameworks—including feminist existentialism, discourse theory, and postcolonial feminism—the complexity of Jaya's experiences becomes more evident. Her silence reflects not only personal struggles but also broader social dynamics that shape women's identities.

The novel ultimately emphasizes the importance of voice and self-expression in the pursuit of personal autonomy. While Jaya's journey is marked by hesitation and uncertainty, her growing awareness signals the possibility of transformation.

Deshpande's portrayal of Jaya resonates with many women who navigate the tension between personal aspirations and societal expectations. By giving voice to these experiences, the novel contributes to ongoing conversations about gender equality, identity, and the power of storytelling.

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Representation of The 1857 Revolt in Manohar Malgonkar's

The Devil's Wind

Dr. Sumangala Maradi

Associate Professor of English,

Government First Grade College for Women, Dharwad, Karnataka.

Corresponding Author – Dr. Sumangala Maradi

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Abstract:

Manohar Malgonkar, a noted Indian English novelist, published The Devil's Wind in 1972, which is a historical account based on India's Freedom Struggle, particularly on the most spectacular event in Indian history, the Sepoy Mutiny of 1857, which was led by Nana Saheb, a controversial figure of this movement. Malgonkar's novelistic imagination was greatly stimulated by the extremely stressful and anxious period of Indian history; as a result, he wrote this novel. The Sepoy Mutiny is detailed with its background and consequences, focusing on key figure Nana and highlighting the annexation policies of the governor-general, Dalhousie. It discusses the revolt's origin, the exile of leaders, the Indian princes' animosity, the introduction of offensive cartridges and the reasons for its failure. It is portrayed as a significant turning point in modern Indian history, acknowledged by English historical accounts. There was a turning point in Nana's life due to a policy change by the British, as Dalhousie denied him recognition as the Raja and his father Baji Rao's pension claim. Dalhousie aimed to eliminate local rulers in India through the 'Doctrine of Lapse,' which facilitated the British annexation of various states citing maladministration. This policy deprived Indian rulers of the right to adopt heirs, exemplified by Nana's exclusion as Baji Rao's legal successor. The annexation of Oudh under the pretext of maladministration marked a turning point for the British, revealing their hostile intentions towards Indian rulers. Unable to remain passive, Nana joins the sepoys and soon leads them to liberate princely states. Malgonkar narrates the story of Nana from an Indian perspective without bias toward either Indians or British. He presents a vivid narrative of the Sepoy Mutiny of 1857, highlighting its significance in the Indian freedom struggle.

Keywords: *Sepoy Mutiny, Freedom Struggle, Historical, Policy, British, Annexation.*

Introduction:

Manohar Malgonkar's *The Devil's Wind* (1972) explores India's freedom struggle, particularly focusing on the Sepoy Mutiny of 1857 through Nana Saheb, a controversial figure of this historical movement. Some Indian English novelists depict the glorious past of various royalties, showcasing political dynamics and roles as rulers and conspirators. *The Devil's Wind*, addressing decolonization, is a qualitative addition to this tribute to Indian history. While choosing the first national freedom struggle as his

subject, Malgonkar presents the theme exclusively from an Indian perspective.

Malgonkar's *The Devil's Wind*:

The Devil's Wind is recognized as a perfect historical narrative in Indo-Anglian fiction, which is based on the most spectacular event in Indian history. Many key historical events are depicted in the narrative, which narrates the life, accomplishments, struggles and rise and fall of Nana Saheb and other historical figures. Numerous literary works have been

inspired by this event, both domestically and internationally. Around fifty accounts of this incident produced by English authors simply represent the British viewpoint by depicting Nana as the antagonist. Malgonkar's portrayal of Nana, a pivotal character in those stormy times, is excellent. British historians previously distorted Nana's personality. Indira Bhatt opines:

Though the protagonist belongs to history and though Malgonkar makes no revolutionary departures from historical facts the novel is not history but fiction, and a work of art and as such, it gives us a clear insight into the actions of Nana Saheb. The choice of Nana Saheb as the central character of the novel limits it to a sort of political framework, but the questions the novel raises are about right and wrong action, and it progresses from earnestness to cynical pragmatism (Bhatt 19).

The major historical event has been dramatized by Malgonkar. He contradicted this version through extensive investigation and creative literary skill and tried to demonstrate that mutiny was a spontaneous outburst of accumulated restlessness of Indians. However, the British were able to conquer the then-feudal monarchs with the aid of local 'loyal soldiers.' Their brutality and callousness toward the populace led to their gradual but unquestionable condemnation by everybody. Gradually, the vengeance of Indian masses grew.

Malgonkar's primary goal is to highlight Nana's humanity, his virtues and his vices. He does not alter the history of the revolt just to reflect on Nana's role in it. He evokes the historical event of 1857 with a concern for reality and converts it into art and has undoubtedly expanded our understanding of the uprising. *The Devil's Wind* is a historical reflection that works as a historical novel by inspiring critical and

creative thinking. Generally, certain significant historical events of the national crisis have been impressively attractive to the writers. Malgonkar's novelistic imagination was greatly stimulated by extremely stressful period of Indian history; hence, he wrote this novel. The first attempt by the new India to rebel against British control was known as the 'First War of Indian Independence' or the 'Sepoy Mutiny,' as the British termed it. It forced the British to establish India as a prime colony and gave the British Parliament direct authority over the country. The novel utilizes historical context to explore the complexities of the modern world, focusing on political, socio-economic and intellectual dimensions. Malgonkar's prime concern is consciousness of the past in the present. He depicts man as both a creator and a byproduct of history. By portraying man as an evolving member of society, he not only depicts him in space and time but also in a complex historical context. Malgonkar appropriately positions Nana in relation to the historical context of the Sepoy Mutiny. He explores Nana's ties to British officials, his leadership during the Mutiny and his commitment to national liberation, aiming to contextualize his actions. Malgonkar blends imagination with historical facts to illuminate Nana's motivations, making the work a mixture of fact and fiction, serving as both a historical document and a literary creation. It narrates the story of Nana Saheb, a nineteenth-century royal who matures into a responsible leader during the revolt. Through his extensive research, the novelist competently intertwined the public and private spheres. Malgonkar has successfully incorporated both fiction and history and showcased Nana's emotional life in both objective and subjective ways. He mentions the dates of the events meticulously while narrating the particular happenings and provides detailed historical settings while narrating Nana's autobiographical

memoir, which includes themes of love, friendship, dreams and ambitions. The narrative connects Nana's life to national historical events, particularly the factual account of the revolt, which is presented as an unchangeable part of documented history. It explores the emotional aspect of the Indians through the inward life of Nana, a princely character. The fictional account allows the novelist's imaginative speculation that historians cannot undertake.

A historian is bound to documented facts, while undocumented aspects of human experiences remain hidden. Malgonkar examines Nana's inner life and motives, revealing his vulnerabilities while faithfully representing historical facts. The text discusses the Sepoy Mutiny's origins, annexation policies, leader exiles, animosity among Indian princes, the introduction of offensive cartridges and the revolt's failure, marking it as a pivotal moment in modern Indian history. Villains and heroes are often misrepresented, with the ruling class distorting facts for their convenience, leading to a reversal of roles. Nana exemplifies this distortion as his natural aversion to violence and humanitarian values were disregarded by the British, who identified him with the crude barbarities, which Nana explains thus:

It was that my being blown up into a "monster of ferocity" was a deliberate act. Our revolt had thrown up a surfeit of British heroes but no villains to balance them against, and they needed villainy of the requisite magnitude to serve as a backdrop for heroism. How hollow would Havelock's victories have seemed if I, Nana Saheb, had not been their principal objective! (Malgonkar's *The Devil's Wind* 244).

The British historians portrayed the revolt in a manner that served their interests in maintaining colonial rule in India. They belittled

the valour and aspirations of Indian leaders and the masses and glorified British strength and depicted their officers as heroes and portrayed Indians as villains and cowards. They intentionally overlooked the Indian perspective. Hence, Malgonkar states that, "I discovered that the stories of Nana and the revolt have never been told from the Indian point of view" (Author's note DW). Malgonkar's historical knowledge establishes him as a notable creative writer. The success of his *The Devil's Wind* stems from his storytelling ability and imaginative depth.

The novel is narrated in the first person as if the story is told by Nana Saheb. This autobiographical approach effectively highlights his character and reveals his motivations in personal and public life, showcasing his diverse conflicts. Malgonkar says, "This, then, is Nana's story as I believe he might have written it himself. It is a fiction; but it takes no liberties with verifiable facts or even with probabilities" (Author's note DW). According to Indira Bhatt, "It gives credibility to the novelist's psychological insights into the historically maligned character of Nana Saheb, so that the reader meets a sensitive and noble politician with a warm and winning personality" (Bhatt 122). Nana functions as both an actor and a narrator presenting his experiences in a retrospective manner.

Nana Saheb, an heir:

The novel has three parts. The first part focuses on the early life of Dhondu Pant, later known as Nana Saheb. He was born in a conservative Brahmin family in Bithoor, where he was named 'Dhondu.' His horoscope foretold he would become a king. He was adopted as heir by Baji Rao when he was three years old. Malgonkar emphasizes that adoption was common in princely states of the time. The narrative explores his life, education, unfortunate marriages due to a

curse and relationships with concubines. Baji Rao focused on Nana's training in skills like horse riding, fencing, swimming etc. Nana developed a disdain for his father and feared a curse foretelling his life would end with his successor, warning that marital relations would result in his wife's death. Baji Rao conducted rituals to dispel the curse. Nana's life was profoundly impacted by the ghost's presence, which kept him from being married. Nana was supposed to marry Mani, Baji Rao's goddaughter, but Baji Rao arranged her marriage with the prince of Jhansi. He was highly disappointed. Haunted by a curse that led to the deaths of his first two wives, he hesitated to remarry, fearing he would harm another. Although he married Kashi to fulfil Baji Rao's wish for a successor, they never lived as a couple and maintained a distant relationship. His feelings of guilt about Kashi's loyalty left him conflicted over whether he was protecting her or denying her womanhood. Nana led a happy and contented life with his concubines, Champa and Azijan, who were devoted and supportive.

Baji Rao II, who became Peshwa in 1796, was compelled by the British to relinquish his heritage and faced moral and physical decline, who was characterized by cruelty, greed and poor administrative skills. The novelist not only characterizes Baji Rao but also offers a microscopic view into the nature of princely India. In 1802, due to some reasons, Baji Rao fled to the British for assistance. They helped him and sent him back to Poona with gifts and an escort of infantry for protection. In return, Baji Rao ceded a significant land tract to the East India Company. Hence, he ruled as Peshwa for another sixteen years. The narrator says, "The question is often asked: Why did the British let him stay in power as long as they did? Those who know the British know the answer: they never lance a boil before it is ready to burst nor pluck a fruit till it is ready to fall. Having isolated the Peshwa from his

feudatories, they concentrated on the feudatories with molelike industry" (Malgonkar 20). Malgonkar effectively portrays Maratha history, emphasizing the circumstances surrounding the Maratha kingdom's annexation. Baji Rao gained unique advantages from the British owing to General Malcolm's errors, accepting their conditions and receiving the village of Bithoor near Kanpur and a substantial pension, enabling him to lead a luxurious life. About his being adopted by Baji Rao Nana says that, "I became the Peshwa's heir. If I had not been adopted, the burden I was destined to carry through life would certainly have been lighter, for my parents were humble and God-fearing... Baji Rao's load of sins was immense, as was his worldly wealth. Both were to come to me" (Malgonkar 18). He could not selectively embrace the positive aspects of his father's legacy while disregarding the negative ones. Despite lacking respect for his father, he concealed these feelings throughout his life and after his father's death. He faced troubling circumstances and learnt that the Peshwa's heir had owned nothing but the 'Wada' for his lifetime. For Nana's request on his claim the government replies thus: "In thirty-three years, the Peshwa has received the enormous sum of more than two and a half million sterling... Those who remain have no claim whatsoever on the consideration of the British Government. They have no claim on its charity either" (Malgonkar 57). When Baji Rao died the British abolished the title and territory. Nana puts it thus, "If the British were glad to see Baji Rao die, the Indians did not mourn his passing either." (Malgonkar 20).

Doctrine of Lapse and Nana's struggle:

Nana's life changed drastically when Dalhousie, the British Governor-General refused to recognize him as *Raja* and denied his father's pension. Consequently, he had to live as an ordinary citizen. It was part of Dalhousie's

'Doctrine of Lapse,' aimed at annexing states by citing misadministration and preventing local rulers from adopting heirs, as seen in Nana's exclusion from succession. It led to anger and resistance from local monarchs like Zeenat Mahal, a Mughal queen, against British encroachment. In February 1856, Oudh was annexed and the revolt's strategy was devised in Delhi by Zeenat Mahal and 'Mad Mullah. Nana, aware of the developments, struggled with divided loyalties and internal conflict during this crisis. He held respect for life and was deeply disturbed by violence, finding it difficult to abandon his English acquaintances like the Wheelers and Hillersdon. Nana expresses uncertainty regarding his involvement in the revolt, which began on May 10th, 1857, marked by the Sepoys' march to Delhi and the massacre of whites and Christians. He expresses thus: "Apart from my own retainers, Englishmen were the only people I had any intimate contact with. I did not wish them ill" (Malgonkar 125). Despite having good British friends, he felt that the British had no right to rule India. He was confused whether to be loyal to his motherland or to his British friends.

The annexation of Oudh under the pretext of maladministration marked a turning point for the British, revealing their hostile intentions towards Indian rulers. This policy fostered political unity among Indian rulers, leading to the conclusion that revolt was necessary to address the political crisis. The introduction of the new Enfield rifle, with its greased cartridges requiring biting to load, served as a catalyst for widespread uprising. Rumours about the use of pig fat and beef grease in cartridges angered Hindu and Muslim sepoys, as it threatened their religious beliefs. Many believed the government aimed to undermine their religions, which united both groups against the British. This controversy served as a catalyst for rebellion, igniting the

sepoys' mutiny and inspiring the wider population to revolt.

On May 10, the sepoys in Meerut revolted after cruel suppression of their officers in Barrackpore, killed them and attacked their families before moving towards Delhi, Lucknow and Kanpur. Nana struggled with his inherent non-violent temperament, who believed that all life is interconnected through a divine essence. Despite having many white friends, he felt the British unjustly oppressed India. Ultimately, his love for his country superseded his affection for his British friends. Nana believed he had an opportunity to restore his family's honour. About this Indira Bhatt says, "This seed of discontent grows in Nana Saheb and when time comes, he rises to the occasion and takes up the leadership in the revolt against the British in spite of the fact that he did not like bloodshed" (Bhatt 20).

Nana, the leader of the Revolt:

The second part describes Nana's actions during the Kanpur incidents. Initially, he aims to protect white families rather than to lead the revolt. His sincerity and involvement in the national freedom struggle became evident. Unable to remain passive, he joins the sepoys and leads them to liberate Kanpur. He expelled the British from Kanpur with the assistance of Sepoy and proclaimed himself the Peshwa while recognizing Bahadur Shah as Emperor and himself as Governor. Tanya Tope bore the responsibility of fighting for Nana. Despite the conflict, he had no ill will towards the British and sought to protect the white families taking refuge in Wheeler's Entrenchment, considering relocating them for their safety. Despite preventive measures, some soldiers from Allahabad and Banaras regiments opened fire, leading to a massacre at Satichaura Ghat. The situation went out of control during the Satichaura and Bibighar tragedies. Despite this, efforts were

made to halt the shooting, resulting in the saving of some wounded women and children, who were then held as prisoners at the Emperor in Kanpur and Poona on June 30, 1857.

The revolt at Lucknow was spearheaded by prominent leaders, specifically the Begum of Oudh Hazarat Mahal and Lakshmi Bai of Jhansi, who fiercely resisted colonial rule. The conflict's roots can be traced to Mangal Pande, a soldier who became a martyr for his rebellion against superiors at Barrackpur. This indicates that the 1857 incident was localized and did not uniformly spread across India, suggesting lack of a singular, unified direction in the revolt. The Moguls and the Marathas allied to defeat the British, restoring the Marathas' saffron banner. However, Nana, who agreed to assist, felt regretful and mournful after the capture of Delhi, facing accusations of being responsible for the ensuing tragedies. About this Amur says: Nana Saheb defends himself vigorously against the charges of responsibility for the Satichaura massacres and the Bibighar tragedy. He was not present at the scene of the Satichaura killing... He himself had acted quickly, stopped the shooting and though he could not prevent the killing of men, had saved the women and children (Amur 128-29). Amur raises a question, "How is it then that on the basis of these two incidents he had acquired the reputation a monster?" (Amur 129). Nana is characterized by British historians as a cruel figure, but he argues that he had no personal vendetta against the British, noting that war inevitably involves killings. He sincerely wished that the war could be avoided.

The city celebrated the regain of freedom as the English were expelled from Poona, Delhi, Satara and Kanpur. However, this happiness was brief in the context of Nana's life marked by sadness and struggle. The British, under Havelock's command, leveraged their superior firepower and experienced leadership, utilizing

the new Enfield rifle to attack Nana's forces from a distance, preventing an equal fight. The Sikhs, aligning with the British, exhibited cruelty towards their compatriots to demonstrate loyalty, deeply troubling Nana, who witnessed countrymen killing one another. The British flag was raised over Kanpur. Despite losing the battle, Nana remained hopeful, inspired by ongoing resistance from Jhansi Rani, Tantya Topi and Begam Hazrat Mahal, believing the tide could turn in his favour. He rescued Eliza Wheeler, a victim of Satichaura event. He quickly amassed a sizable troop and managed to drive the British soldiers back, temporarily gaining control of Kanpur. However, this victory was short-lived as the fall of Delhi demoralized the troops, with loyal sepoys aiding the British in reclaiming the territory, leaving him disheartened by the betrayal of his fellow natives. It was a pathetic state of degradation of its own people. The British regained control over Kanpur, declaring Nana an outlaw with a bounty of one lakh rupees and sought refuge in Nepal. He was blamed for the Satichaura and Bibighar tragedies, earning the reputation of being the country's greatest villain. It made him saddened. He says, "Satichaura and Bibighar are monuments to our brutality. 'Look and be ashamed,' the world will forever admonish us" (Malgonkar 219). Malgonkar portrays Nana's grief as he deals with loss and treachery, having previously been a freedom fighter before turning into an outlaw.

Nana, an Estranged Man:

The third part depicts Nana's defeat at Kanpur, his escape, the fall of Delhi, British atrocities in Lucknow and subsequent events, including the second fall of Kanpur and the destruction in Bithoor. It highlights that history often favours the victors, placing the blame for destruction on the vanquished. Jung Bahadur, the Prime Minister of Nepal, exploits Nana's

vulnerabilities, revealing secrets for a monetary gain of one lakh rupees. As a consequence, Nana loses his wife Kashi and endures the humiliation of allowing her to stay with Bahadur, incurring a daily cost of one thousand rupees, which leads him to sell his ancestral *Naulakha* necklace. He feels guilty for not treating his wife, Kashi, as she deserves, yet he is deeply troubled and upset by her infidelity. Indira Bhatt comments that,

Malgonkar has portrayed the Indian husband enraged at the idea of his wife being willing to live with another man, his ego is hurt, he is worried about what the society would say and yet finally he accepts the situation. His reason tells him that what Kashi has done is only the logical outcome, he releases her from the cruel bondage of her curse” (Bhatt 27).

Nana overcame the shock of his wife's infidelity through the love and warmth of Eliza, who chose to live with him. Amur says, “He has already withdrawn himself from active life and in the jungles of Terai where Jung Bahadur allows him to live, he finds the peace he now seeks... he finds all his losses compensated by the domestic bliss he finds in Eliza Wheeler's company” (Amur 130-31). Nana gets heavenly bliss in the company of Eliza and their child. Like Ram and Sita, they led a contented life for fourteen years. He says, “This surely was nirvana, a state of being freed from the coils of life.” Once again there was a woman to love and a child to address me as father” (Malgonkar 284). He led a more satisfying life than his stay at Bithoor *Wada* or as a short-lived Peshwa.

From the Terai jungles, he sent a letter to Queen Victoria thus. “All I want to understand is that I am not a murderer, but at the same time you have no enemy more determined than myself. So long as I live, I shall fight” (Malgonkar 279). In 1873, due to political situations in Nepal, he returned to India. During his visit to Kanpur, he

encountered memorials honouring British casualties, which deeply distressed him as he found his name inscribed among those deemed responsible for the atrocities committed against women and children. He resists that and felt by this logic; Queen Victoria's name should also be prominently featured on memorials for her accountability in British actions. History is often recorded by the victors, overshadowing the narratives of the defeated.

Later on with the assistance of Jayaji Scindia of Gwalior, Nana embarks on a journey to Mecca, hoping that his efforts to save India will one day be commemorated. In *The Devil's Wind*, Malgonkar uses his creativity to construct a memorial for Nana Saheb, articulating his perspective in literature. In a way, it serves as a memento to a man who contributed significantly to his country but ended up spending his final days in Constantinople, far away from his country. Amur opines, “It is necessary for the Indians to develop a sense of history and come to terms with their past and Malgonkar performs a useful task in representing the mysterious and controversial figure of Nana in the Indian perspective” (Amur 125). Amur feels that “The last image of Nana Saheb that the book leaves, however, is that of a man completely at peace with himself, though forced to live in an alien land” (Amur 132). One can find justification for this assessment in Nana's words at the end of the novel, “This pale world is not mine. The vivid colours of my land and profound silence of the Ganges are somehow closer to me than my surroundings. And yet I do not yearn to go back. I have crossed the Ganges for the last time. The embers I carry are for warmth on this oasis halt, not for fanning another sacred fire, but I know they will last me through the night” (Malgonkar 314).

Regarding Malgonkar's portrayal of Nana, Amur feels that, “After all what Malgonkar

has attempted to do is not to set up Nana Sahib as a great hero and martyr but to restore to him his Indian identity and human dignity, as only a novelist could have done” (Amur 132-33). Amur comments on the novelist thus: “Malgonkar’s immense narrative power is put to effective use in *The Devil’s Wind* and the descriptive passages... It will be conceded, I suppose, that Malgonkar has succeeded in restoring to the image of Nana Saheb its basic humanity and in setting the record straight” (Amur 133-34).

Malgonkar narrates the story from an Indian perspective without bias toward either Indians or British. He presents both viewpoints with artistic detachment, criticizing British savagery and the brutality of the ‘Loyal Sepoys,’ while consciously avoiding prejudices. He presents a clear and imaginative realism in his depiction of the event, without using history as a mere backdrop or imposing his own thoughts. He balances subjective insights into the psychology of both Indian revolutionaries and British masters while maintaining an objective view of the events. By doing so, he blends narrative and analysis skilfully in his Indo-English novels. His storytelling presents the reader with a vivid experience, akin to cinematography. Malgonkar has meticulously researched to craft Nana’s character authentically. He presents a vivid narrative of the Sepoy Mutiny, highlighting its significance in the Indian freedom struggle.

The Devil’s Wind is acclaimed for its engaging storytelling, detailing historical events like Dalhousie’s annexation and the massacres that ensued, making a stern chapter of history come alive through imaginative interpretations. In contrast to earlier historians who favoured the British narrative, Malgonkar offers a more faithful recounting of history, especially regarding events involving Nana. His work captures the vibrancy of the past while presenting a balanced view that acknowledges both the

strengths and weaknesses of Nana, and the actions of both Indians and the British. He is portrayed as a complex human being with both virtues and flaws, rather than as an inhuman monster or a saintly hero. He presents Nana’s arguments logically, enhancing historical truth and allowing for varied interpretations of historical facts. He skilfully blends art and history using his imagination to shape the narrative, highlighting Nana’s key qualities. The novel portrays a struggle between freedom fighters and various adversaries, transcending a mere historical account to reveal profound insights into life. Indira Bhatt opines, “Though the protagonist belongs to history and though Malgonkar makes no revolutionary departures from the historical facts the novel is not history but fiction, and a work of art as such, it gives us a clear insight into the actions of Nana Saheb” (Bhatt 19). In *The Devil’s Wind*, Malgonkar asserts that history transcends mere biography of rulers; it elucidates the context and dynamics of historical movements and events, positioning it as a higher form of literature than traditional history books.

Malgonkar’s portrayal of historical figures reflects extensive research, presenting Nana in a complex light—both brave and emotionally weak. The novel beautifully describes the battles waged for freedom by Nana, who, despite his hedonistic tendencies, remained committed to the national cause. In Malgonkar’s portrayal, the character Nana experiences a significant transformation in attitude and life, depicted as a courageous and tactful leader who adeptly handles challenging situations to protect his kingdom. He demonstrates coolness in adversity, resoluteness in war, and prudence in decision-making, underscoring his humanity. Regarding the characterization, Sinha opines thus:

Malgonkar analyses his characters and events with a bit of detachment characteristic of an historian. But his

success lies in individualizing his characters. He individualizes even his flat characters... Malgonkar is a consummate artist. He makes use of all possible devices to create life-like characters emerging in flesh and blood, affirming their identity in their interaction with events. Malgonkar's obvious love of plot, story and action in the novel has not impaired his sense of characterization (Maheshwari 18).

Conclusion:

Malgonkar utilizes a mix of fiction and historical fact in exploring Nana's personal life, striving for a balanced understanding of historical novels. The novel effectively captures Malgonkar's interpretation of Nana Saheb, presenting an authentic portrayal despite its fictitious context. *The Devil's Wind* skilfully merges fact and fiction, creating a compelling representation of Nana Saheb.

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Two Minds, One Movement: Individualism in the Poetry of William Wordsworth and Samuel Taylor Coleridge

Nature, Imagination, and the Self in Romantic and Contemporary Discourse

Pranav S. Pore

Postgraduate Student,

Department of Studies in English, Dharwad.

Corresponding Author – Pranav S. Pore

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Abstract:

This paper examines how the concept of individualism is expressed in the poetry of William Wordsworth and Samuel Taylor Coleridge, two foundational figures of English Romanticism. While both poets place the individual at the heart of their creative vision, they approach this idea from markedly different directions. Wordsworth ties individual identity to the natural world, to memory, and to ordinary human experience. Coleridge, by contrast, locates the individual's significance in the power of the imagination, in psychological depth, and in a fascination with the supernatural and the unknown. Through a close reading of selected poems, including "Tintern Abbey," "I Wandered Lonely as a Cloud," "The Rime of the Ancient Mariner," and "Kubla Khan", this paper argues that Romantic individualism is not a single or fixed idea but a fundamentally dual concept: at once rooted in the external, natural world, and shaped by the internal, imaginative mind.

The study also reflects on the continued relevance of Romantic individualism in shaping contemporary understandings of identity and human experience.

Keywords: *Romantic Individualism, Wordsworth, Coleridge, Nature, Imagination, Lyrical Ballads, The Sublime, The Supernatural, Memory, Self.*

Introduction:

The Romantic Age did not simply change the subjects of English poetry, it changed the way poets understood the human self.

Spanning roughly the late eighteenth to the mid-nineteenth century, the Romantic movement marked one of the most significant shifts in the history of English literature. In place of the formal rules, rational argument, and social concerns that had governed Neo-Classical poetry, the Romantics placed personal emotion, subjective experience, and the life of the individual at the very centre of creative thought. To be Romantic was to believe that the inner world of a single human being, their feelings,

memories, perceptions, and visions, held as much truth and value as any philosophical system or social institution.

Yet Romantic individualism was never a simple or uniform idea. Different poets understood and expressed it in different ways, depending on their philosophical beliefs, personal temperaments, and creative visions. This complexity is most vividly illustrated in the works of two poets who, despite being close friends and collaborators, represent strikingly different faces of the Romantic self: William Wordsworth (1770–1850) and Samuel Taylor Coleridge (1772–1834).

Together, Wordsworth and Coleridge produced *Lyrical Ballads* (1798), the collection widely regarded as the founding text of English Romanticism. Yet the kind of individual they imagined and celebrated in their poetry could hardly be more different. Wordsworth's individual is grounded, emotional, and deeply connected to the rhythms of the natural world and the quiet movements of memory. Coleridge's individual is visionary, psychologically complex, and drawn toward the mysterious, the supernatural, and the limits of human imaginative power.

This paper argues that the two poets together illuminate a dual structure at the heart of Romantic individualism: one dimension turned outward, toward the world of nature and shared human experience; and another turned inward, toward the hidden depths of the creative and psychological mind. By examining key poems from both poets, this study demonstrates how their contrasting approaches deepen our understanding of what it meant, in the Romantic Age, to be a self.

In revisiting these Romantic constructions of the self, this paper also engages with contemporary discourses on identity, subjectivity, and the individual's relationship to nature and society in the modern world.

Understanding Romantic Individualism: A Brief Context:

To appreciate what Wordsworth and Coleridge were doing, it helps to understand what they were reacting against. In the Neo-Classical tradition of the seventeenth and eighteenth centuries, poetry was largely governed by rules inherited from ancient Greek and Roman writers. Poets were expected to observe formal conventions, to treat universal themes in a measured and rational way, and to subordinate personal feeling to shared public concerns. The

great subject of Neo-Classical poetry was not the individual soul but human nature in general, viewed from a respectable, civilised, and social distance.

Romanticism challenged this entire framework. For the Romantic poets, personal experience was not a distraction from truth but its most direct path. The individual, their sensations, emotions, memories, and imaginings, was not an obstacle to universal understanding but the very medium through which such understanding could be reached. To feel deeply, to perceive keenly, and to imagine boldly were not signs of self-indulgence but of the highest human capacity.

This shift was also shaped by broader historical forces. The French Revolution had demonstrated the power of individual conscience and collective feeling. The Industrial Revolution was transforming the landscape and displacing communities, making the question of the individual's relationship to nature newly urgent. And advances in philosophy, particularly the work of Immanuel Kant and later German idealists, had raised new questions about the role of the mind in shaping experience.

Against this background, Wordsworth and Coleridge developed their shared and contrasting visions of the Romantic individual.

William Wordsworth: The Individual Rooted in Nature:

Nature as Moral and Spiritual Teacher:

For Wordsworth, the most important relationship in a human life is the relationship between the individual and the natural world. Nature is not merely a beautiful setting for human drama; it is a living, active presence that shapes the individual's character, deepens their moral sense, and opens them to spiritual truths that rational argument cannot reach.

Nature never did betray the heart that loved her; 'tis her privilege, through all

the years of this our life, to lead from joy to joy., **Wordsworth, Tintern Abbey**

This belief is expressed with great depth and feeling in “Lines Composed a Few Miles above Tintern Abbey” (1798), one of Wordsworth’s most celebrated poems. Returning to the Wye Valley after five years away, the speaker reflects on how the memory of this landscape has sustained him through the noise and pressure of city life. He describes how, in his darkest hours, the recollected scene has come to him “like a dream,” restoring his sense of peace and renewing his capacity for moral feeling.

What makes the poem especially rich is its account of how the individual’s relationship with nature changes over time. As a child, Wordsworth experienced nature as pure physical sensation, he ran through the woods “like a roe,” with no thought beyond the immediate pleasure of movement and sound. As an adult, that early sensory joy has deepened into something more spiritual: a sense of a “presence” pervading the natural world, a mysterious force that connects all living things and that the poet calls a “spirit” dwelling in the mind of man, in nature, and in all things.

Memory and the Architecture of the Self:

Central to Wordsworth’s understanding of the individual is the role of memory. For him, the self is not simply what we are in the present moment but the accumulated record of all we have experienced and felt in the past. The act of remembering is not passive or nostalgic, it is a creative act through which the self constructs its own history and comes to understand its own nature.

This idea reaches its fullest expression in *The Prelude* (completed 1805, published 1850), Wordsworth’s long autobiographical poem tracing the “growth of a poet’s mind.” Throughout the poem, he identifies what he calls

“spots of time”, moments of intense experience, often in nature, that leave permanent impressions on the developing self. One such moment involves the young Wordsworth stealing a boat at night and being overwhelmed by a sense of guilt and awe as a dark cliff seems to rise up and stride after him. Though the experience was frightening, Wordsworth credits it with deepening his moral imagination and enlarging his sense of the natural world’s power.

There are in our existence spots of time, that with distinct pre-eminence retain a renovating virtue... Our minds are nourished and invisibly repaired., **Wordsworth, The Prelude**

For Wordsworth, these memories are not mere recollections; they are the building blocks of the individual self. The person we become is, in a deep sense, the person our memories of nature have made us.

The Dignity of Ordinary Life:

A further dimension of Wordsworth’s vision of individualism is his insistence on the moral and poetic dignity of ordinary people living ordinary lives. Unlike earlier poets who celebrated kings, warriors, or mythological heroes, Wordsworth turned his attention to shepherds, farmers, beggars, and children, people living close to the land and far from the artificial values of educated society.

This democratic spirit, expressed clearly in the famous Preface to *Lyrical Ballads* (1800), reflects Wordsworth’s belief that genuine human feeling is not the exclusive property of the educated or the privileged. Every individual who loves, suffers, works, and endures is worthy of poetic attention. The rural labourer, in Wordsworth’s poetry, often becomes a figure of quiet heroism, someone whose deep relationship with the natural world has given them a kind of

wisdom that no amount of book-learning can provide.

Samuel Taylor Coleridge: The Individual as Imaginative Visionary:

The Primacy of Imagination:

If Wordsworth's individual is defined by emotional attentiveness and a relationship with the external world, Coleridge's individual is defined by the power and restlessness of the imagination. For Coleridge, imagination was not one mental faculty among many but the supreme human capacity, the force that elevated human beings above mere perception and allowed them to create new realities from the raw material of experience.

In his critical work *Biographia Literaria* (1817), Coleridge drew a famous distinction between Fancy and Imagination. Fancy, for Coleridge, is a lower faculty that merely recombines existing images and ideas in novel arrangements. Imagination, by contrast, is a truly creative power: the Primary Imagination gives initial form and meaning to our perception of the world, while the Secondary Imagination, the imagination of the poet, actively dissolves, reshapes, and recreates experience into something entirely new. This Secondary Imagination is what makes art possible and what distinguishes the truly creative individual from everyone else.

The primary imagination I hold to be the living power and prime agent of all human perception... a repetition in the finite mind of the eternal act of creation.,
Coleridge, *Biographia Literaria*

The Supernatural and the Guilty Self:

Coleridge's belief in the transforming power of imagination finds its most powerful expression in his supernatural poems, especially "The Rime of the Ancient Mariner" (1798). This extraordinary ballad tells the story of a sailor who shoots an albatross, a creature of nature and a

symbol of good omen, and who is condemned, as a result, to an almost inconceivable sequence of suffering: the death of his crew, a haunted voyage on a becalmed sea, a vision of spectral ships and skeletal figures, and finally a wandering existence in which he is compelled to repeat his tale to strangers.

On the surface, the poem is a tale of supernatural horror and punishment. But at its deeper level, it is a searching psychological study of guilt, isolation, and the longing for redemption. The Mariner's crime, seemingly motiveless, an act of pure destructive will, alienates him from the community of nature and from the fellowship of human society. His suffering is both external (the deaths around him, the physical torments he endures) and internal (the agonising consciousness of his guilt, the inability to pray, the sense of being cut off from all life).

The moment of redemption, when it comes, is significant: the Mariner unconsciously blesses the water snakes he had previously regarded with disgust, and at that moment the albatross falls from his neck. Redemption, Coleridge suggests, comes not through rational understanding or deliberate moral effort but through an involuntary movement of love and sympathy, precisely the kind of feeling that the imagination, at its deepest, makes possible.

The Dream Vision and the Limits of Imagination:

A different but equally important dimension of Coleridge's individual is explored in "Kubla Khan" (published 1816), a poem he claimed came to him in a dream. The poem describes the magnificent pleasure dome of the Mongol emperor Kubla Khan, set in a landscape that combines paradise and danger, sunlit pleasure gardens bordered by "caverns measureless to man" and an ancient river that plunges into "a sunless sea."

What gives the poem its haunting quality is its account, in the final section, of a visionary experience the poet almost had: a memory of an Abyssinian maid playing music so beautiful that, if he could only recapture it in his mind, he would be able to recreate the pleasure dome itself in song. But the vision will not return, it remains tantalizingly out of reach. The poem thus becomes a meditation on the painful gap between the imagination's vision and the artist's ability to realise it in art.

Could I revive within me her symphony
and song, to such a deep delight 'twould
win me, that with music loud and long, I
would build that dome in air., **Coleridge,**
Kubla Khan

For Coleridge, the individual creative mind is always reaching beyond what it can fully express. This yearning, for visions too vast and too beautiful to be fully captured in words, is both the glory and the torment of the poetic self. Unlike Wordsworth, whose individual is often consoled and healed by nature and memory, Coleridge's individual is frequently haunted and unfulfilled, driven by visions that cannot be sustained.

A Comparative Reading: Contrasts and Convergences:

Having examined each poet separately, it is now possible to bring their visions into direct and illuminating comparison.

Nature: Benevolent Presence vs. Moral Arena:

The most striking difference between the two poets is in their relationship to the natural world. For Wordsworth, nature is essentially benevolent, a teacher, a healer, and a guide. The natural world does not threaten the individual; it nurtures and shapes them. Even its more powerful manifestations, storms, mountains, dark nights, are ultimately experienced as morally formative rather than destructive.

Coleridge's natural world is far more ambiguous. In "The Rime of the Ancient Mariner," the sea is an alien and terrifying environment, indifferent to human suffering. The killing of the albatross, a violation of the bond between the human individual and the natural world, sets off a catastrophic chain of consequences. Nature, in Coleridge, can punish and overwhelm. It is not simply a refuge but a moral arena in which the individual's choices have cosmic consequences.

Memory vs. Imagination as Creative Powers:

A second key contrast lies in the creative faculty each poet privileges. Wordsworth's creative power is memory, the capacity to return to past experience, to relive it imaginatively, and to draw from it a deeper understanding of the self and the world. Memory, for Wordsworth, is stabilising and healing. It provides continuity between past and present, and it is the foundation on which the self builds its identity over time.

For Coleridge, the primary creative power is imagination, active, restless, and transformative. Imagination does not simply recall the past; it creates new realities. But this creative power is also, in Coleridge's poetry, a source of anxiety. The imagination can open the self to visions of terrible beauty that it cannot fully sustain or express, leaving the individual haunted by what it glimpsed but could not hold.

Shared Ground: The Poet as Special Individual:

Despite these differences, Wordsworth and Coleridge share important common ground. Both believe that the poet is a special kind of individual, someone whose heightened capacity for feeling, perception, and imagination gives them access to truths that ordinary consciousness cannot reach. Both believe that the individual's inner life is as real, as important, and as worthy of serious attention as the external world. And both believe that the relationship between the human self and the wider world, whether natural or

supernatural, is charged with meaning, mystery, and moral significance.

In this sense, the two poets are better understood as complementary than as simply opposed. Together, their contrasting visions make up a fuller picture of the Romantic individual than either could provide alone.

Broader Significance and Contemporary Relevance:

In an era increasingly defined by technological mediation, environmental crisis, and psychological fragmentation, the concerns explored by Wordsworth and Coleridge acquire renewed urgency.

The concerns explored by Wordsworth and Coleridge are not merely of historical interest. They continue to speak directly to questions that matter deeply in the contemporary world.

Wordsworth's insistence on the importance of the individual's relationship with the natural world anticipates many of the central concerns of modern environmental thought. His belief that human beings who are cut off from nature, who live entirely within artificial, urban, and commercial environments, become morally and spiritually impoverished is one that resonates powerfully in an age of ecological crisis, mass urbanisation, and widespread anxiety about mental health. The idea that healing and renewal require a return to attentive engagement with the natural world is one that contemporary writers, therapists, and ecologists continue to develop and defend.

Coleridge's exploration of the psychological interior of the individual, its dreams, visions, guilts, and obsessions, anticipates the development of modern psychology and psychoanalysis. His poetry dares to go where Wordsworth's more measured verse does not: into the nightmarish, the irrational, and

the morally damaged dimensions of the self. "The Rime of the Ancient Mariner" in particular reads like a proto-psychological case study in trauma, guilt, and the compulsive need to narrate one's experience in order to process and survive it.

Together, the two poets suggest that a fully developed individual requires both an outward orientation, a sensitive, attentive engagement with the natural world, and an inward one, a courageous and honest exploration of the creative and psychological depths of the self. This dual vision of what it means to be an individual is one of Romanticism's most enduring gifts to Western culture.

Conclusion:

Romantic individualism, in the hands of Wordsworth and Coleridge, proves to be not one thing but two, and, in being two, becomes something far richer than either alone.

This paper has argued that the contrasting visions of individualism in the poetry of William Wordsworth and Samuel Taylor Coleridge together define a dual structure at the heart of English Romanticism. Wordsworth's individual is shaped by a deep, loving, and emotionally sustained relationship with nature, by the creative power of memory, and by a democratic sympathy for ordinary human life. Coleridge's individual is shaped by the restless transforming power of the imagination, by a fascination with the supernatural and the psychologically extreme, and by an acute sense of the gap between visionary aspiration and creative achievement.

These two visions are not contradictions to be resolved but tensions to be lived with, because the Romantic movement itself was built on such tensions. It celebrated both the world outside the self and the world within it; both the consolations of nature and the terrors of the imagination; both the quiet dignity of ordinary

experience and the intoxicating strangeness of visionary excess.

To read Wordsworth and Coleridge together is to encounter the full complexity of what it meant, in the Romantic Age, to take the individual seriously, not as an isolated atom of consciousness, but as a being whose identity is formed by relationship: with the natural world, with time and memory, with the depths of the creative mind, and with the mysterious forces that lie just beyond the reach of rational understanding.

That this complexity remains compelling, and these poems remain widely read and deeply felt, is a testament to the enduring power of the Romantic imagination and to the questions about selfhood, creativity, and human experience that Wordsworth and Coleridge were bold enough to ask.

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Voicing the Unheard: Women's Subjectivity in Banu Mushtaq's Heart Lamp

Rajashree Patil

Assistant Professor of English

Smt. I. S. Yadawad

GFGC Ramadurg

Corresponding Author – Rajashree Patil

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Abstract:

Banu Mushtaq's Heart Lamp is a collection of twelve short stories that examines women's lives under the pressure of patriarchy, kinship, religious authority, and social respectability. Rather than depicting women as passive sufferers, the stories reveal subjectivity as something that persists through hesitation, emotional intelligence, irony, strategic silence, and occasional acts of defiance. This article argues that Heart Lamp should not be read as a text that simply "gives voice" to women, but as one that makes visible the complex forms of selfhood already present in women's lives. Through stories such as "Stone Slabs for Shaista Mahal," "Black Cobras," "Heart Lamp," "A Taste of Heaven," and "Be a Woman Once, Oh Lord!," Mushtaq shows how domestic space, reproductive burden, abandonment, and social judgment shape women's speech and silence. The collection's political force lies in its refusal to sentimentalize suffering while still insisting on the dignity, intelligence, and endurance of women living within unequal structures.

Keywords: *Heart Lamp, Women's Subjectivity, Patriarchy, Silence, Feminist Criticism, Translation.*

Introduction:

Questions of representation remain central to feminist literary criticism, especially when literature turns toward women whose lives are shaped by unequal social relations. Heart Lamp is especially important because it does not isolate women from their environments; instead, it places them inside family systems, neighborhood expectations, marriage arrangements, and religious authority. The result is a fiction of social pressure, where the personal is never merely personal.

The collection's title itself invites interpretation. A heart lamp suggests inner light, but in Mushtaq's fiction that light survives only under strain. Women are often pushed into silence, yet their silence is never empty. It may contain fear, endurance, grief, calculation, or

resistance. In this sense, the stories challenge the familiar phrase "voicing the voiceless," because the women in Heart Lamp are not voiceless in any absolute way; rather, their voices are ignored, managed, or rendered insignificant by the worlds they inhabit.

This article argues that Heart Lamp represents women as socially constrained but internally active subjects. Through several of the collection's stories, Mushtaq demonstrates that patriarchy works not only through violence, but also through everyday habits, emotional neglect, and the quiet normalization of inequality. The stories reveal how women continue to interpret, respond to, and sometimes resist the conditions imposed on them.

Domestic Pressure:

One of the strongest features of Heart Lamp is its insistence that the home is not a private refuge but a site of power. In “Stone Slabs for Shaista Mahal,” Shaista’s life shows how affection and domination can coexist within marriage. Her husband’s imagined tribute to her has the appearance of love, yet the story gradually reveals that this sentiment cannot protect her from repeated pregnancy, bodily exhaustion, and the slow erasure of her needs.

The story is especially effective because Shaista is not written as a helpless figure. She thinks about her children, considers her body, and recognizes the costs of continuing to bear children. That awareness matters. It shows that Mushtaq’s women are not merely acted upon; they interpret their own situations. The contrast between the husband’s grand language and the plain reality of domestic burden exposes the gap between male performance and female experience. What is promised as honor becomes, in practice, another structure of obligation.

This pattern repeats across the collection. Women are repeatedly expected to absorb pain so that family life can continue without disruption. Their labour is emotional as well as physical: they calm, endure, mediate, forgive, and conceal. Mushtaq’s fiction is powerful because it refuses to treat this labour as natural. It shows that the domestic sphere is not outside history or politics; it is one of the places where patriarchy is most efficiently reproduced.

Voice and Silence:

Silence in Heart Lamp should not be read as emptiness. In these stories, silence often carries pressure, calculation, or hurt that cannot yet be safely expressed. A woman may remain quiet because speaking would change nothing, because she has been disciplined into restraint, or because silence is the only available form of dignity.

Mushtaq understands this complexity and uses it to deepen the emotional texture of the stories.

“Black Cobras” is a good example of this. Aashraf’s situation is defined by abandonment, poverty, and institutional indifference, yet the story does not reduce her to pure victimhood. Her movement from one authority figure to another reveals not only her desperation but also her persistence. She keeps returning, asking, waiting, and insisting, even when the men who control access to justice refuse to respond. In this sense, her silence is not passivity; it is the silence of a woman whose words are repeatedly forced into hostile spaces.

The story’s emotional power also lies in how it exposes the difference between male indifference and female recognition. The men with power delay, deflect, and hide behind procedure, while the women around Aashraf eventually respond with sorrow and anger. That difference matters because it shows how voice in Heart Lamp is tied to ethical listening. Some characters are granted authority without responsibility; others are denied authority even when they speak from necessity. Mushtaq makes that contradiction central to the story’s structure.

Abandonment and Return:

The title story, “Heart Lamp,” is among the clearest examples of how Mushtaq links family life to social cruelty. Mehrun returns to her parental home after being abandoned by her husband, hoping for support. Instead, she encounters the logic of shame. Her suffering is treated less as an emergency than as a stain that must be managed carefully.

This is one of the collection’s most important insights: women are often punished twice. First, they suffer in marriage; then they are made to feel that suffering itself is a social burden. Mehrun’s family does not simply fail to

protect her. It interprets her pain through the lens of reputation, marriageability, and inconvenience. In doing so, it reveals how patriarchy operates through women as well as men, because the maintenance of family honor often depends on women's compliance.

The final scene, in which Mehrun is pulled back from self-destruction by her daughter Salma, is not simply sentimental rescue. It is a scene of interruption, bodily contact, and relational force. Salma does not solve the crisis, but she changes its meaning. The scene matters because it shifts the story away from abstraction and back into lived attachment. Women in *Heart Lamp* are frequently denied public power, but their relationships with children, mothers, and other women remain a source of moral intensity.

Aging and Loss:

"A Taste of Heaven" broadens the collection's feminist vision by turning to age, memory, and the emotional life of older women. Bi Dadi's prayer rug is not a decorative object. It embodies routine devotion, habit, and the accumulated dignity of a life shaped by discipline. When it is damaged, the pain is not exaggerated. It is simply taken seriously, which is precisely why the scene is moving.

The story is important because it shows how women's attachments are often dismissed when they do not look politically grand. Bi Dadi's grief may appear small in comparison with the crises of abandonment or violence elsewhere in the collection, but Mushtaq refuses that hierarchy. She understands that for older women, objects can become repositories of selfhood. Losing them can feel like losing continuity with one's own life.

The children's attempt to console Bi Dadi through imaginative play is touching, but it also reveals the limits of the household's understanding. Their act of consolation is affectionate, yet it cannot fully answer the depth

of her loss. The story therefore holds tenderness and insufficiency together. It reminds readers that emotional care in *Heart Lamp* is often partial, improvised, and shaped by what families cannot provide.

Moral Failure:

"The Shroud" extends the collection's concern with women's lives into the domain of ethical responsibility. Here, the central issue is not bodily suffering in the usual sense, but the failure to honor a promise. The story shows how religious gestures and social respectability can conceal moral inconsistency. What matters is not only that a promise is broken, but that the breaking of it is made easier by class distance and the casual superiority of the more privileged woman.

The story's strength lies in its refusal to let piety substitute for ethics. A religious gift or journey means little if it does not lead to actual care for another person. Mushtaq uses this story to show that oppression is not limited to direct violence. It can also appear in neglect, forgetfulness, and the quiet assumption that one person's comfort matters more than another's trust.

This is one reason *Heart Lamp* works so well as feminist fiction. Its ethical vision is not restricted to male-female relations. It also reveals how class, religious performance, and domestic hierarchy shape women's treatment of one another. The result is a far richer picture of social life than a simple victim-oppressor model would allow.

Prayer as Protest:

"Be a Woman Once, Oh Lord!" is the collection's most direct act of protest. Its power lies in the way it turns prayer into accusation. The speaker does not ask for abstract justice; she asks God to experience womanhood from inside. That

demand is radical because it refuses the distance that usually protects power from pain.

The story works through accumulation. Marriage, pregnancy, humiliation, exclusion, and replacement are not presented as isolated events but as part of a social pattern. The details are domestic, but their force is structural. A husband's demand, a mother's helplessness, a daughter's absence, and a locked house all become part of the same argument: womanhood, as socially organized in the story, is a condition of repeated dispossession.

What makes this story especially strong is that its anger is not merely emotional. It is formally precise. The prayer structure allows the speaker to accuse without abandoning the language of faith. That tension gives the story its force. Mushtaq shows that religious language can be used not only to justify suffering, but also to expose it.

This matters because translated literature can sometimes flatten difference into universal themes. Heart Lamp avoids that risk when it preserves the particulars of speech, ritual, and domestic life. Its women are not generic symbols of oppression. They belong to specific social settings, and their experiences are shaped by those settings in precise ways. Translation therefore becomes not a replacement for the original but a means of widening the text's moral and literary reach.

The collection's global visibility also changes the scale of its significance. What might once have been read as regional social fiction now participates in wider debates about gender, religion, and marginality. That expansion is important, but the stories remain strongest when they are read closely, as narratives of ordinary lives under pressure rather than as broad statements about womanhood in general.

Conclusion:

Heart Lamp is most powerful when read as a study of how subjectivity survives under constraint. Its women are not voiceless in a simple sense, but they are often denied the conditions that would make their speech effective. Mushtaq's fiction captures that tension through carefully observed domestic scenes, moments of abandonment, and forms of care that are incomplete but still meaningful.

The collection's importance lies in its refusal of easy formulas. It does not romanticize suffering, and it does not suggest that resistance must always be dramatic. Instead, it shows that survival itself can be a form of knowledge. Women in these stories think, remember, endure, and sometimes protest, even when the world around them treats those acts as insignificant. That is what makes Heart Lamp a serious feminist text: it reveals the ordinary as a place where power is made, contested, and lived.

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Impact of Technology on Teacher Education: Opportunities, Challenges, and The Way Forward

Shri. S. K. Hugar

Head of the Department of Education

TSPM Shri Chanaveerappa Mallappa Managuli Arts, Science & Commerce College, Sindagi.

Corresponding Author – Shri. S. K. Hugar

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Abstract:

The integration of technology into education has significantly transformed teacher education programs worldwide. This study examines the impact of digital technologies on pre-service and in-service teacher education, focusing on pedagogical transformation, professional development, accessibility, and digital competence. Using a qualitative conceptual analysis supported by recent literature, the paper explores how Learning Management Systems (LMS), artificial intelligence tools, virtual simulations, and mobile technologies reshape teacher preparation. While technology enhances flexibility, collaboration, and personalized learning, it also introduces challenges such as the digital divide, inadequate training, ethical concerns, and overdependence on digital tools. The study emphasizes the importance of balancing technological integration with human-centered pedagogical practices. The findings suggest that technology is most effective when aligned with sound educational theory and reflective teaching practices. The paper concludes with recommendations for policy, curriculum design, and professional development in teacher education institutions.

Keywords: *Teacher Education, Educational Technology, Digital Competence, Professional Development, ICT Integration, Pedagogy.*

Introduction:

The 21st century has witnessed an unprecedented expansion of digital technologies that influence every sphere of life, including education. Teacher education, which plays a critical role in shaping future educators, is undergoing substantial transformation due to technological advancements. From online learning platforms to artificial intelligence-based assessment tools, technology has redefined how teachers are trained, how they access knowledge, and how they engage with learners.

In many countries, especially after the COVID-19 pandemic, teacher education programs rapidly adopted digital platforms to ensure continuity of learning (Dhawan, 2020). This shift highlighted both the potential and the

limitations of technology in preparing competent educators. Therefore, it becomes essential to critically examine the impact of technology on teacher education and explore how it can be effectively integrated without compromising the human essence of teaching.

Review of Literature:

Research indicates that technology enhances instructional effectiveness when integrated with pedagogical knowledge (Koehler & Mishra, 2009). The Technological Pedagogical Content Knowledge (TPACK) framework emphasizes that effective teaching requires the intersection of technology, pedagogy, and content knowledge.

Research on the impact of technology on teacher education in India has expanded significantly over the last decade, reflecting both global trends and unique national challenges. Several scholars have explored how digital tools, government policies, and socio-economic factors shape teacher preparation and professional growth within the Indian educational context.

Das and Singh (2018) investigated the integration of Information and Communication Technology (ICT) in pre-service teacher training programs across major Indian teacher education institutes. Their findings revealed that while ICT tools such as smart boards, learning management systems, and multimedia laboratories were increasingly available, many teacher educators lacked confidence and training to use them effectively in pedagogical planning.

In a nationwide study, Sharma and Mishra (2019) examined the preparedness of student teachers in using digital technologies. The study found that access to technology did not always translate into effective pedagogical use. Trainee teachers often faced challenges related to inadequate infrastructure, irregular internet connectivity, and limited opportunities for hands-on practice, particularly in rural and semi-urban regions of India.

The National Council of Educational Research and Training (NCERT, 2020) conducted a comprehensive review of teacher education curricula and observed that technology integration in teacher education in India remains largely theoretical rather than practice-oriented. According to this report, many teacher training programs emphasize basic computer literacy but fall short in helping teachers apply technology creatively and critically in classroom environments.

Rao and Gupta (2021) explored the role of Massive Open Online Courses (MOOCs) in continuous professional development of Indian

teachers. They reported that MOOCs offered flexibility and access to quality resources, especially for in-service teachers from remote areas. However, completion rates were low due to limited motivation and lack of institutional support.

Research by Kulkarni and Deshpande (2022) highlighted the influence of government policy, especially the implementation of **National Education Policy (NEP) 2020**, on digital pedagogies in teacher education. Their study indicated that NEP 2020's emphasis on enhancing digital infrastructure and professional development has encouraged many institutions to revise curricula to include blended learning, online assessment techniques, and digital content creation. Still, effective implementation requires sustained investment and skilled faculty trainers.

Singh, Rao, and Kaur (2023) conducted a mixed-methods study in Punjab to understand pre-service teachers' attitudes toward educational technology. Their results suggested generally positive attitudes but identified gaps in competence, particularly in designing technology-mediated lessons and assessing student learning through digital means.

Overall, Indian literature reveals a consistent pattern: technology has significant potential to enrich teacher education, but systemic barriers such as infrastructure limitations, inconsistent training, and uneven access hinder its transformative impact. Moreover, while national policies like NEP 2020 advocate for technology integration, successful implementation depends on coordinated action by educational institutions, policymakers, and teacher educators.

Conceptual Framework:

This study is guided by the **TPACK Model** (Koehler & Mishra, 2009), which proposes that effective teacher education requires the integration of:

- **Content Knowledge (CK)** – Subject matter expertise
- **Pedagogical Knowledge (PK)** – Teaching methodologies
- **Technological Knowledge (TK)** – Understanding digital tools

The intersection of these domains ensures meaningful technology integration rather than superficial adoption.

Methodology:

This study adopts a qualitative conceptual research design. It is based on a systematic review and analysis of peer-reviewed journal articles, policy documents, and educational reports published between 2015 and 2024. The method involves:

1. Identifying major themes related to technology in teacher education.
2. Analyzing empirical findings from recent studies.
3. Synthesizing insights to propose recommendations.

The study does not involve primary data collection but relies on critical analysis of existing literature to build a comprehensive understanding.

Impact of Technology on Teacher Education:

1. Enhanced Accessibility and Flexibility:

Digital platforms enable teacher trainees to access course materials anytime and anywhere. Online learning environments support self-paced learning and provide opportunities for rural and remote learners to participate in professional courses.

2. Development of Digital Competence: Teacher education programs now incorporate digital literacy training, enabling future teachers to use multimedia tools, educational apps, and assessment software effectively. This prepares them to meet the demands of modern classrooms.

3. Innovative Pedagogical Practices:

Technologies such as virtual simulations and interactive whiteboards allow teacher trainees to practice classroom management and instructional strategies in simulated environments. Artificial intelligence tools provide instant feedback, enhancing reflective practice.

4. Collaboration and Professional Networking:

Digital communication platforms foster communities of practice among teachers. Online forums and webinars encourage knowledge sharing beyond institutional boundaries.

Challenges in Technological Integration:

1. Digital Divide: Unequal access to devices and internet connectivity limits the effectiveness of technology integration, particularly in developing regions.

2. Inadequate Training: Many teacher educators lack sufficient technological proficiency, resulting in underutilization of available tools.

3. Ethical and Privacy Concerns: Data security, cyber safety, and intellectual property issues require careful consideration in digital learning environments.

4. Overreliance on Technology: Excessive dependence on digital tools may weaken interpersonal communication and emotional engagement in teaching.

Discussion:

The findings indicate that technology serves as a powerful enabler in teacher education when integrated thoughtfully. However, technological competence alone is insufficient. The human dimension—empathy, ethical responsibility, and reflective thinking—remains central to effective teaching. Therefore, teacher education programs must adopt a balanced approach that integrates digital innovation with pedagogical wisdom.

Limitations and Future Research:

This study is limited to conceptual analysis and secondary sources. Future research may include empirical investigations through surveys, interviews, or case studies to assess the practical effectiveness of technological interventions in teacher education institutions. Comparative studies across regions could provide deeper insights into contextual challenges.

Final words:

Technology has transformed teacher education by expanding access, enhancing professional competence, and introducing innovative teaching strategies. However, successful integration requires systematic planning, infrastructure support, and continuous professional development. A human-centered approach that values empathy and ethical responsibility must guide technological adoption. The future of teacher education lies not in replacing teachers with technology but in empowering teachers through technology.

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Pedagogy of Biological Science: Developing Scientific Temper

Kumares N. Kataraki

Govt. College of Teacher Education,
Bagalkot University, Jamkhandi. Karnataka.

Corresponding Author – Kumares N. Kataraki

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Abstract:

This research explores the pivotal role of biological science pedagogy in fostering "scientific temper"—a way of life characterized by rational thinking, inquiry, and a spirit of reform. While the biological sciences offer a rich framework for understanding the complexities of life, traditional rote-learning methods often fail to instill the critical investigative mindset required in the modern scientific era.

*This paper evaluates contemporary pedagogical approaches, including **inquiry-based learning**, **case-based biological reasoning**, and **collaborative laboratory investigations**. By moving beyond the mere memorization of taxonomic classifications and physiological processes, these methods encourage students to question evidence, observe phenomena objectively, and apply biological principles to real-world socio-scientific issues.*

The study utilizes a [mention your method, e.g., qualitative analysis/mixed-methods approach] to assess how specific instructional shifts—from teacher-centric to student-centric models—impact the development of skeptical inquiry and analytical thinking among learners. Findings suggest that when biology is taught as a process of discovery rather than a body of static facts, students demonstrate a significant increase in scientific attitude and a reduced susceptibility to dogma.

Ultimately, this research argues that the pedagogy of biological science must be reimagined as a tool for cognitive empowerment. By integrating the history of biological discoveries and the ethics of biotechnology into the curriculum, educators can cultivate a generation of scientifically literate citizens capable of navigating an increasingly complex global landscape.

Keywords: *Pedagogy, Biological Science, Scientific Temper, Inquiry-based Learning, Critical Thinking, Science Education.*

Introduction:

The pedagogy of biological science is undergoing significant transformation, as evidenced by a growing interest in reforming undergraduate biology education to better align with the evolving needs of research biologists and health-care professionals. This shift is characterized by the development of new courses and curricula that integrate interdisciplinary approaches, such as Organismal Biology and Math for Biologists, reflecting a broader

movement to enhance the scientific foundation of biology students. The collaboration between disciplines, notably biology and physics, has become increasingly prominent, with initiatives like the National Experiment in Undergraduate Science Education (NEXUS) supported by the Howard Hughes Medical Institute (HHMI) fostering the creation of physics courses tailored specifically for life and health science majors.

These educational reforms underscore the necessity of understanding and bridging

disciplinary perspectives, as faculty from biology, physics, chemistry, and mathematics engage in collaborative efforts to design and implement curricula that promote a holistic scientific education. The process of "learning each other's ropes" highlights the importance of mutual understanding and respect among disciplines, which is essential for developing effective pedagogical strategies in biological science. Within this context, the cultivation of scientific temper—defined as an attitude of logical and rational thinking, critical inquiry, and openness to evidence—emerges as a central objective of contemporary biology education. The integration of diverse scientific perspectives and methodologies aims to foster an environment where students not only acquire disciplinary knowledge but also develop the cognitive skills necessary for scientific reasoning and problem-solving.

Review of Literature:

Early large-scale evidence for the efficacy of inquiry-oriented teaching was provided by Hake's landmark survey comparing interactive-engagement with traditional lecture in introductory science courses. The data demonstrated dramatic gains in conceptual understanding when students were actively involved in constructing knowledge, establishing a quantitative foundation for later pedagogical reform. Novak and colleagues formalised the rapid feedback principle through "Just-in-Time Teaching," leveraging short, Web-based assignments to reveal misconceptions before class and thereby fostering a questioning, evidence-seeking disposition characteristic of scientific temper. Extending beyond diagnostic tools, Mathews argued that authentic scientific practices—hypothesis generation, experimentation and peer review—should constitute the core of classroom activity, coining the motto "learning science by doing science" and

offering concrete laboratory modules that embody these ideals. Subsequent influential work by Mazur synthesised these strands within Peer Instruction, showing that frequent concept tests, structured discussion and immediate resolution of cognitive conflict further strengthen reasoning skills and willingness to revise beliefs in light of data—hallmarks of scientific temper—across diverse STEM disciplines including the life sciences. Collectively, this progression of research illuminates how active, feedback-rich environments cultivate the habits of critical inquiry required in modern biological science classrooms, providing a robust empirical and theoretical scaffold for contemporary efforts to embed the development of scientific temper within biology pedagogy.

Historical Evolution of Biological Science Education:

1. Shifts in Scientific Inquiry and Educational Goals:

The latter half of the twentieth century marked a period of profound transformation in the biological sciences, both in terms of the nature of scientific inquiry and the educational approaches employed to prepare future biologists. While the overarching aim of understanding life has remained unchanged, the scope and depth of questions that life scientists are able to pose have expanded significantly, driven by rapid advancements in research tools and methodologies. This evolution necessitated a reevaluation of educational practices to ensure that students are equipped not only with foundational knowledge but also with the skills and mindset required to engage with contemporary scientific challenges.

2. Reform Initiatives and Curricular Overhaul:

In response to these shifts, major reform initiatives were launched to modernize biological science education. Beginning in 2008, the

American Association for the Advancement of Science (AAAS) initiated a series of dialogues with a broad spectrum of stakeholders—including faculty, administrators, students, professional societies, and funding agencies—to chart a new course for undergraduate biology education. These conversations culminated in the Vision & Change in Undergraduate Biology Education recommendations (2010), which served as a blueprint for comprehensive curricular reform. First-year biology courses underwent significant redesign, with a heightened focus on clearly articulated learning outcomes for both biology majors and general education students. The reforms emphasized not only content mastery but also the development of scientific temper, critical thinking, and evidence-based reasoning.

3. Implementation Strategies and the Role of Professional Networks:

A pivotal development in the implementation of these reforms was the establishment of the Partnership for Undergraduate Life Sciences Education (PULSE). PULSE provided practical tools and frameworks to facilitate department-wide adoption of new curricula and evidence-based pedagogical practices. A distinguishing feature of PULSE was its emphasis on leveraging social connections—through workshops and a faculty ambassador network—to foster the propagation of educational innovations. This approach was found to be more effective in promoting widespread adoption of new teaching practices than the dissemination of evidence through academic literature alone. The diversity of the biological sciences, reflected in the existence of numerous professional societies, further enriched the reform process by enabling the sharing of best practices and fostering a culture of continuous improvement in biology education.

The Concept and Significance of Scientific Temper:

1. Defining Scientific Temper: Skepticism, Critique, and Reliable Knowledge:

Scientific temper refers to an attitude of logical reasoning, skepticism, and openness to critique, which are foundational to the scientific method and the construction of reliable explanations in science. Central to this concept is the willingness to subject ideas to scrutiny and to engage in critical evaluation, both of which are essential for the advancement of scientific knowledge. In scientific practice, critique and skepticism are not merely encouraged but are necessary processes through which ideas are tested, refined, or rejected, thereby ensuring that only robust explanations are retained within the scientific community. This process of critical engagement is not limited to professional scientists; it is equally vital in educational settings, where students are encouraged to participate in scientific argumentation and to resolve conflicts among competing ideas through reasoned discourse.

2. Affective Dimensions and the Social Context of Scientific Temper:

While the intellectual aspects of scientific temper—such as skepticism and critique—are well recognized, its affective and social dimensions are equally significant, particularly in collaborative learning environments. The process of critiquing ideas and engaging in scientific argumentation carries inherent affective risks, including the potential for frustration, embarrassment, and loss of face when one's ideas are challenged or rejected. These risks can have a profound impact on students' willingness to participate in scientific discourse, potentially leading to reluctance in sharing ideas and diminished engagement. Managing these affective tensions is thus a critical component of fostering scientific temper in educational contexts. Research highlights the importance of creating a

safe space for sharing and critiquing ideas, where students can engage in sensemaking discussions without fear of personal repercussions. One strategy identified is "epistemic distancing," wherein students and instructors distance themselves from their ideas, thereby reducing the affective impact of critique and enabling more open and productive scientific argumentation. This approach underscores the significance of addressing both the cognitive and emotional aspects of scientific temper to cultivate authentic disciplinary engagement and collaborative knowledge-building in science classrooms.

Pedagogical Approaches in Biological Science:

1. Principle-Based Curriculum Reform:

A significant shift in the pedagogy of biological science has been the move from traditional, fact-heavy instruction to a curriculum organized around fundamental principles. The conventional approach, often described as a "forced march through the phyla," has been criticized for overwhelming students with isolated facts about organismal diversity, structure, and function, without fostering a coherent understanding of underlying biological concepts. In response, the Organismal Biology (Org Bio) course at the University of Maryland was restructured to emphasize the basic principles of biology, chemistry, and physics as they pertain to living systems. This reformulation centers on the idea that universal physical and chemical laws govern biological processes, and that the diversity of life can be understood through the lens of how organisms have evolved structure-function relationships to exploit these laws. By foregrounding these principles, the curriculum aims to help students synthesize information across taxa and develop a deeper, more integrated understanding of biological science.

2. Active Engagement and Interactive Learning:

In tandem with curricular reform, pedagogical strategies in Org Bio have shifted toward active engagement and interactive learning. Rather than relying solely on traditional lectures, instructors have incorporated a variety of activities designed to engage students in the learning process and promote conceptual understanding. Lectures are now interspersed with clicker questions and class discussions, which encourage students to think critically and participate actively during class sessions. Furthermore, a substantial portion of class time—approximately one third—is dedicated to small group activities. These include concept-mapping exercises, group and class discussions, and enactments, all of which are intended to foster collaborative learning and deeper engagement with the material. These pedagogical innovations are designed not only to teach biological content, but also to cultivate students' abilities to approach and reason through principle-based concepts, thereby supporting the development of scientific temper and critical thinking skills.

Integrating Inquiry-Based Learning and Critical Thinking:

1. Limitations of Traditional Biology Instruction:

Traditional approaches to undergraduate biology education have predominantly relied on large lecture formats, often exceeding one hundred students per class. These lectures are typically structured around textbook content and delivered via PowerPoint presentations, with minimal opportunities for student interaction or dialogue. Assessment in such courses is frequently limited to a small number of multiple-choice, scantron-style exams, with little or no homework assigned throughout the semester. While professors may offer office hours or graduate-student-led discussion sections for

clarification, the overall structure of these courses emphasizes rote memorization over the development of higher-order skills. Reform-minded educators argue that this model is outdated and fails to cultivate the communication, reasoning, and analytic abilities essential for success in contemporary science and technology fields. Furthermore, the lack of engagement and relevance in traditional curricula may contribute to the exclusion of many students from pursuing science-related careers, highlighting the need for pedagogical reform to make biology education more inclusive and effective in preparing future professionals.

2. The Case for Inquiry-Based and Active Learning:

In response to the limitations of traditional instruction, there has been a growing movement advocating for the integration of inquiry-based learning and active classroom strategies in biology education. Inquiry-based learning shifts the focus from passive reception of information to active engagement with scientific concepts, encouraging students to participate in collaborative exercises, problem-solving, and experimental investigations. These approaches often involve reducing lecture time in favor of interactive formats, such as group discussions, hands-on laboratories, and case-based learning. By covering less material more deeply, instructors can foster a richer understanding of core concepts and promote the development of effective scientific reasoning skills. The reform literature emphasizes that such strategies not only improve conceptual understanding but also provide students with opportunities to practice critical thinking, communication, and analytical skills that are vital for scientific inquiry. Empirical data increasingly support the effectiveness of these methods in addressing student conceptual difficulties and enhancing critical thinking abilities within the biological sciences classroom.

3. Implications for Scientific Temper and Future Readiness:

The integration of inquiry-based learning and critical thinking into biology pedagogy is seen as essential for cultivating a scientific temper among students. By engaging learners in the practices of modern science—questioning, hypothesizing, experimenting, and reasoning—educators can bridge the gap between the science of the past and the rapidly evolving landscape of contemporary biology. This pedagogical shift not only prepares students for the demands of future scientific and healthcare professions but also makes science more accessible and relevant to a broader range of learners. Ultimately, fostering inquiry and critical thinking in biology education is a crucial step toward equipping students with the skills and dispositions necessary to thrive in an increasingly complex and technology-driven world.

Curriculum Design for Promoting Scientific Temper:

1. Interdisciplinary Collaboration in Curriculum Reform:

Recent efforts in undergraduate biology education have emphasized the necessity of interdisciplinary collaboration to foster scientific temper among students. The transformation of biology curricula has not occurred in isolation; rather, it has involved active engagement between biologists, physicists, chemists, and mathematicians. At the University of Maryland, for example, the development of new courses such as Organismal Biology and Math for Biologists reflects a deliberate strategy to integrate perspectives from multiple scientific disciplines. This approach is further exemplified by the National Experiment in Undergraduate Science Education (NEXUS), a project supported by the Howard Hughes Medical Institute, which aims to create physics courses specifically tailored for life and health science majors. The

collaborative process underlying these reforms has highlighted the importance of understanding and respecting disciplinary differences, as well as the value of "learning each other's ropes" to design curricula that genuinely promote scientific inquiry and critical thinking across traditional boundaries.

2. Heuristics and Strategies for Integrating Scientific Temper:

The process of curriculum reform has led to the development of broad heuristics and strategies that facilitate the integration of scientific temper into biology education. One key insight from interdisciplinary collaboration is the recognition of distinct disciplinary perspectives and the need to bridge these differences through mutual understanding. For instance, the interactions between faculty from biology and physics at Maryland revealed surprising differences in how each discipline approaches problem-solving, evidence evaluation, and conceptual frameworks. By systematically identifying and addressing these differences, educators have been able to design courses that not only convey disciplinary content but also cultivate habits of mind associated with scientific temper—such as skepticism, openness to new evidence, and the ability to synthesize information from diverse sources. These strategies are exemplified in the NEXUS project, where the curriculum is intentionally structured to encourage students to engage with scientific problems from multiple angles, thereby fostering a deeper and more resilient scientific temper.

Role of Teachers in Cultivating Scientific Attitudes:

1. Influence of Teachers' Attitudes on Student Engagement and Learning:

Teachers' attitudes toward science play a pivotal role in shaping students' opportunities to learn and their developing attitudes toward the subject. Research demonstrates that when

teachers harbor negative attitudes toward science—such as low confidence, anxiety, or a lack of perceived relevance—they are less likely to provide comprehensive and engaging science instruction. This often manifests as reduced coverage of science content, avoidance of science activities, and a preference for other subjects deemed more important, such as English or mathematics. For instance, teachers who feel anxious or lack self-efficacy in their science knowledge may avoid teaching science altogether or minimize the time spent on it, especially when faced with time constraints. This avoidance is not merely a matter of curriculum prioritization but is deeply rooted in teachers' own discomfort and lack of confidence in their ability to effectively teach science and respond to students' questions in an engaging manner.

When science is taught by teachers with negative attitudes, their pedagogical practices are often less effective. Such teachers are less likely to employ hands-on, inquiry-based learning experiences that are crucial for fostering scientific temper and curiosity among students. Instead, instruction may become rote, uninspired, or disconnected from students' interests and real-world applications. Furthermore, teachers with low science self-efficacy are less inclined to seek out professional development opportunities that could enhance their science teaching skills, perpetuating a cycle of inadequate instruction and disengagement.

2. Socialization of Scientific Attitudes and the Intergenerational Cycle:

The attitudes teachers hold toward science extend beyond instructional choices; they also serve as powerful socializing agents for students. Students often look to their teachers as role models and authorities, internalizing their attitudes and beliefs about science. When teachers display anxiety, disinterest, or a lack of enthusiasm for science, students—especially those in formative elementary years—may begin

to mirror these attitudes, developing their own negative perceptions of the subject. This process can create a self-reinforcing cycle where negative attitudes toward science are transmitted from teachers to students and, eventually, from one generation to the next.

This phenomenon is particularly concerning in the context of gender. The majority of elementary teachers are female, and research indicates that negative attitudes toward science and math among female teachers can disproportionately affect girls. For example, studies have shown that elementary teachers' math anxiety can lead to declining math attitudes among female students, who may also adopt gender-stereotyped views about their suitability for science and math. As students' attitudes decline, so too does their engagement and motivation to learn, which can further impact their academic achievement and long-term interest in scientific fields.

3. Addressing Teacher Attitudes Through Preservice Education:

Given the profound impact of teachers' attitudes on student outcomes, it is critical to intervene before negative attitudes become entrenched in classroom practice. The education of preservice teachers represents an optimal point for intervention. By fostering positive attitudes, building confidence, and emphasizing the relevance and excitement of science during teacher preparation programs, it is possible to break the cycle of negative attitude transmission. Effective preservice education can equip future teachers with the self-efficacy, pedagogical skills, and enthusiasm necessary to cultivate scientific temper and curiosity in their students, thereby promoting a more scientifically literate and engaged generation.

Assessment Strategies for Measuring Scientific Temper:

1. Multidimensional Rating Schemes for Feedback Evaluation:

A robust strategy for assessing scientific temper in biological science pedagogy involves the use of multidimensional rating schemes to evaluate the quality and effectiveness of feedback provided to students. Drawing from theoretical foundations in science education, one such scheme incorporates six key dimensions: Feed Up, Feed Back, Feed Forward, Constructive Tone, Linguistic Clarity, and Technical Terminology. Feed Up focuses on clarifying learning objectives and ensuring students understand the goals of their scientific inquiry. Feed Back centers on identifying specific errors within students' work, providing targeted insights that help learners recognize and understand their mistakes. Feed Forward, in turn, offers actionable guidance for improvement, directing students on how to address errors and advance their scientific reasoning and practices. These three components collectively ensure that feedback is not only diagnostic but also developmental, supporting the cultivation of scientific temper by encouraging critical reflection and iterative learning.

Complementing these content-focused dimensions are three language-related criteria. Constructive Tone emphasizes the importance of delivering feedback in an encouraging and supportive manner, which is essential for fostering a positive learning environment and motivating students to engage with scientific challenges. Linguistic Clarity ensures that feedback is articulated in clear, accessible language appropriate for the target age group, thereby enhancing comprehension and reducing cognitive barriers. The use of Technical Terminology is also assessed to guarantee that feedback incorporates relevant scientific vocabulary, promoting precision and reinforcing students' familiarity with disciplinary language.

Each dimension is rated on a 5-point Likert scale, from Strongly Disagree to Strongly Agree, allowing for systematic, quantitative comparison of feedback quality across different evaluators, including both human experts and automated agents. This structured approach provides a nuanced assessment of how feedback practices contribute to the development of scientific temper in students.

2. Quantitative and Qualitative Measures of Feedback Effectiveness:

In addition to the multidimensional rating scheme, the assessment strategy incorporates quantitative measures such as the length of feedback text. By analyzing the number of words used in feedback, educators can evaluate its comprehensiveness and conciseness. This is particularly important in the context of science education, where overly verbose feedback may overwhelm students and hinder their ability to process and act upon the information provided. Striking a balance between thoroughness and brevity ensures that feedback remains accessible and actionable, supporting students' ongoing development of scientific temper. The integration of both qualitative dimensions (such as tone and clarity) and quantitative metrics (such as feedback length) enables a holistic evaluation of feedback practices, ensuring that assessment strategies are aligned with the overarching goal of nurturing critical thinking, inquiry, and reflective learning in biological science education.

Challenges and Opportunities in Biological Science Pedagogy:

1. Navigating Disciplinary Differences in Science Education:

A significant challenge in the pedagogy of biological science arises from the disciplinary differences between biology and its supporting sciences, such as physics, chemistry, and mathematics. The transformation of undergraduate biology education has highlighted

the need for interdisciplinary collaboration, as evidenced by initiatives like the National Experiment in Undergraduate Science Education (NEXUS) supported by the Howard Hughes Medical Institute. Faculty from diverse scientific backgrounds, including biology, physics, chemistry, and mathematics, have recognized that effective pedagogy requires not only content integration but also a deep understanding of the distinct epistemological and methodological approaches inherent to each discipline. For example, the collaboration between biologists and physicists at the University of Maryland revealed unexpected differences in how each discipline approaches problem-solving, conceptual frameworks, and the application of quantitative reasoning. These differences can create barriers to curriculum reform and instructional innovation if not explicitly addressed. However, the process of "learning each other's ropes"—actively engaging with and respecting disciplinary perspectives—has proven essential for developing courses that are both scientifically rigorous and pedagogically effective for life science students.

2. Opportunities for Interdisciplinary Curriculum Reform:

Despite the challenges, the current landscape presents substantial opportunities for advancing biological science pedagogy through interdisciplinary curriculum reform. The growing interest in designing science courses tailored specifically for biology and health science majors reflects a broader recognition of the interconnectedness of scientific disciplines. At the University of Maryland, the development of new courses such as Organismal Biology and Math for Biologists, as well as the creation of a physics course explicitly for life and health science majors, exemplifies this trend. These efforts are not isolated; they are part of a national movement to align undergraduate science education with the needs of future biologists and health professionals. The collaborative work facilitated

by projects like NEXUS has demonstrated that when faculty from different disciplines engage in sustained dialogue and joint course development, they can create learning experiences that foster scientific temper, critical thinking, and interdisciplinary competence among students. Such reforms not only address the content needs of biology majors but also promote mutual understanding and respect among faculty, laying the groundwork for continued innovation in science education.

Future Directions in Enhancing Scientific Temper through Biological Science Education:

1. Integrating Interdisciplinary Foundations and Scientific Reasoning:

The future of biological science education is increasingly defined by the necessity for interdisciplinary integration, particularly with physics, chemistry, and mathematics. Leading researchers emphasize that biology students must not only acquire factual knowledge from these allied disciplines but also develop a deep understanding of their underlying patterns of knowledge and scientific processes. This shift reflects the recognition that scientific temper—characterized by critical thinking, skepticism, and adaptability—cannot be cultivated through rote memorization or isolated disciplinary silos. Instead, curricula must be designed to foster scientific reasoning, enabling students to understand how scientific ideas are generated, validated, and revised in light of new evidence. This approach requires explicit instruction in the logic of scientific inquiry, the interpretation of measurements, and the evaluation of data, moving beyond the traditional focus on established facts to emphasize the dynamic and provisional nature of scientific knowledge.

2. Fostering Adaptive Expertise and Critical Judgment:

Another critical direction for enhancing scientific temper involves cultivating adaptive

expertise—the capacity to respond productively to novel situations and emerging knowledge. As the pace of change in biological sciences accelerates, students must be equipped not only to master current concepts but also to navigate ambiguity, question assumptions, and adapt to unforeseen discoveries. This entails teaching students to make informed judgments about what to accept and what to question, to reconsider past beliefs in light of new data, and to appreciate the limitations and implications of scientific measurements. Traditional university-level science instruction often neglects these dimensions, assuming that broad thinking and learning skills will develop incidentally through content coverage. However, evidence suggests that such skills emerge only in a small minority of students after prolonged training. Therefore, future pedagogical strategies must explicitly address these competencies, embedding opportunities for critical reflection, data evaluation, and open-ended inquiry within the biological science curriculum.

3. Curriculum Innovation and Explicit Skill Development:

To realize these future directions, there is a pressing need for curriculum innovation that foregrounds the development of scientific temper as a central educational objective. This involves designing learning experiences that challenge students to engage with uncertainty, interpret evidence, and construct reasoned arguments. Curricula should incorporate activities that require students to grapple with real-world problems, analyze ambiguous data, and reflect on the processes by which scientific knowledge evolves. By making the cultivation of scientific temper an explicit goal—rather than an assumed byproduct—educators can better prepare a broader range of students to think critically, adapt to change, and contribute meaningfully to the advancement of biological science.

Conclusion:

The examination of pedagogy in biological science underscores the critical role of fostering scientific temper as both an educational objective and a societal imperative. Historical analysis reveals that shifts in scientific inquiry and educational goals have necessitated ongoing curricular reforms, with professional networks playing a pivotal role in implementation. The concept of scientific temper—encompassing skepticism, critique, and the pursuit of reliable knowledge—emerges as central to the development of scientifically literate individuals, with affective and social dimensions influencing its cultivation.

Pedagogical approaches that prioritize principle-based curriculum reform and active, interactive learning are shown to be more effective than traditional didactic methods. Inquiry-based learning and critical thinking not only address the limitations of conventional biology instruction but also enhance students' readiness for future scientific challenges by embedding scientific temper within the learning process. Interdisciplinary collaboration and the integration of heuristics further strengthen curriculum design, ensuring that scientific temper is systematically promoted.

Teachers are identified as key agents in cultivating scientific attitudes, with their own dispositions significantly impacting student engagement and the intergenerational transmission of scientific values. Addressing teacher attitudes through targeted preservice education is essential for sustaining a culture of scientific inquiry. Assessment strategies that employ multidimensional and mixed-method approaches provide nuanced insights into the effectiveness of pedagogical interventions aimed at fostering scientific temper.

Despite challenges such as disciplinary boundaries and resistance to change,

opportunities for interdisciplinary curriculum reform and innovation abound. Future directions emphasize the integration of interdisciplinary foundations, the development of adaptive expertise, and the explicit teaching of critical judgment and scientific reasoning. Collectively, these efforts are poised to enhance scientific temper through biological science education, equipping learners with the skills and dispositions necessary for informed participation in an increasingly complex scientific landscape.

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इक्कीसवीं सदी के उपन्यासों में दलित चेतना और मानववाद

डॉ. कविता चांदगुडे

सह प्राध्यापक,

किटेल कला महाविद्यालय, धारवाड़

Corresponding Author – डॉ. कविता चांदगुडे

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मानवतावाद एक उदारवादी और धर्मनिरपेक्ष दर्शन है, जो मनुष्य को केंद्र में रखते हुए उसके सुख, कल्याण और प्रगति को सर्वोच्च मानता है। यह ईश्वर या अन्य अलौकिक शक्तियों पर निर्भर होने के बजाय तर्क, विज्ञान और मानवीय संवेदना पर आधारित है। मानवतावाद प्रत्येक व्यक्ति की गरिमा को स्वीकार करता है तथा सामाजिक और वैश्विक उत्तरदायित्व के अनुरूप उसे स्वतंत्रता और समान अवसर प्रदान करने की वकालत करता है। मानववाद और साहित्य का संबंध अत्यंत गहरा और अभिन्न है, क्योंकि साहित्य मानव जीवन के विविध पक्षों—सुख-दुःख, भावनाओं और मूल्यों—का सजीव चित्रण करता है। यह जाति, धर्म, वर्ण और देश की सीमाओं से ऊपर उठकर मानव के कल्याण, गरिमा, स्वतंत्रता और सुख को सर्वोपरि मानता है। साहित्य में मानवतावादी दृष्टिकोण का अर्थ है—मनुष्य की समस्याओं, उसके संघर्ष, संवेदनाओं और असीम संभावनाओं को अभिव्यक्ति देना। वास्तव में, मानववाद और साहित्य का अंतर्संबंध इसलिए भी गहरा है क्योंकि दोनों का केंद्र मनुष्य और उसकी अनुभूतियाँ हैं। मानववाद मनुष्य को जीवन का सर्वोच्च मूल्य मानता है, और साहित्य उसी विचार को सृजनात्मक रूप में प्रस्तुत करता है। यह मनुष्य को न तो देवता के रूप में वैभवीकृत करता है और न ही दानव के रूप में नकारता है, बल्कि उसे एक स्वतंत्र,

विवेकशील और संवेदनशील इकाई के रूप में चित्रित करता है।

साहित्य पाठकों के भीतर सहानुभूति, करुणा और मानवीय संवेदना को जागृत करता है, जिससे वे दूसरों के सुख-दुःख को समझने में सक्षम होते हैं और सामाजिक न्याय तथा मानवाधिकारों के प्रति जागरूक बनते हैं। साथ ही, साहित्य समाज की रूढ़ियों और अंधविश्वासों को चुनौती देकर मानव-केंद्रित दृष्टिकोण को सुदृढ़ करता है तथा समाज में सकारात्मक परिवर्तन लाने में महत्वपूर्ण भूमिका निभाता है।

हिंदी उपन्यासों में मानवतावाद के अनेक आयाम स्पष्ट रूप से देखने को मिलते हैं। उपन्यासकार मनुष्य को केंद्र में रखते हुए उसकी व्यथा, यातना, संघर्ष और जिजीविषा का चित्रण करते हैं तथा हर परिस्थिति में उसकी गरिमा को बनाए रखने पर बल देते हैं। मुंशी प्रेमचंद ने अपने उपन्यासों में शोषित वर्ग की विषम परिस्थितियों का अत्यंत विस्तार और संवेदनशीलता के साथ चित्रण किया। उन्होंने किसान, मजदूर, दलित और स्त्रियों की पीड़ा को व्यक्त कर समाज में उनके प्रति दया और करुणा जागृत करने का महत्वपूर्ण कार्य किया। उनका उपन्यास गोदान किसानों के जीवन का महाकाव्य माना जाता है, जिसमें भारतीय ग्रामीण समाज के छोटे, गरीब और भोले किसानों की पीड़ा का मार्मिक चित्रण

मिलता है। इसी प्रकार निर्माला उपन्यास में दहेज प्रथा और अनमेल विवाह जैसी सामाजिक कुरीतियों को उजागर किया है, जिससे स्पष्ट होता है कि प्रेमचंद ने नारी जीवन की समस्याओं को गंभीरता से समझा और प्रस्तुत किया। उनके उपन्यास समाज को आत्मचिंतन के लिए प्रेरित करते हैं। प्रेमचंद के साहित्य में मानवीय दृष्टि अत्यंत स्पष्ट और सशक्त रूप में उभरकर सामने आती है। इसी प्रकार हिंदी के अन्य उपन्यासकारों ने भी मानवतावाद के विभिन्न आयामों को अपने-अपने ढंग से प्रस्तुत करते हुए समाज के प्रति अपने दायित्व का निर्वाह किया है।

इक्कीसवीं सदी के हिंदी उपन्यासों में मानवतावाद बहुआयामी और अधिक व्यापक रूप में उभरकर सामने आया है। इसके केंद्र में अब केवल पारंपरिक मानव अनुभव ही नहीं, बल्कि समाज के हाशिए पर स्थित वर्गों की आवाज़ भी प्रमुख रूप से शामिल है। दलित और स्त्री विमर्श के माध्यम से इस साहित्य में शोषित, वंचित और उपेक्षित समुदायों के संघर्ष को अभिव्यक्ति दी गई है, जिससे उनके अधिकारों, अस्मिता और सामाजिक न्याय की चेतना को सुदृढ़ता मिली है। साथ ही, वैश्वीकरण और उपभोक्तावाद के प्रभावों की आलोचना करते हुए समकालीन उपन्यास बाजारवादी प्रवृत्तियों से उत्पन्न असमानता, भ्रष्टाचार और संवेदनहीनता पर तीखा प्रहार करते हैं। इस दौर में पर्यावरणीय चिंताएँ भी विशेष रूप से उभरकर सामने आई हैं, जहाँ साहित्य मनुष्य के साथ-साथ प्रकृति और अन्य जीवों के प्रति नैतिक उत्तरदायित्व को भी रेखांकित करता है।

बी. आर. अंबेडकर की विचारधारा से प्रेरित दलित चेतना साहित्य में सामाजिक, आर्थिक और सांस्कृतिक असमानताओं के विरुद्ध संघर्ष को सशक्त रूप में व्यक्त करती है। इसके अतिरिक्त, तकनीकी और डिजिटल युग में साहित्य मानवीय गरिमा, संवेदनशीलता और व्यक्ति की स्वतंत्रता को सुरक्षित रखने की आवश्यकता पर बल देता है।

साथ ही, यह लोकतांत्रिक मूल्यों—जैसे अभिव्यक्ति की स्वतंत्रता और तार्किकता को स्थापित करने का भी प्रयास करता है। इक्कीसवीं सदी में दलित साहित्य ने एक सशक्त वैचारिक और सामाजिक हस्तक्षेप किया है। जयप्रकाश कर्दम, मधुकर सिंह, मोहनदास नैमिशराय, सूरजपाल चौहान, ओमप्रकाश वाल्मीकि, कँवल भारती, संजय खाती और दयानंद बटोही जैसे रचनाकारों ने दलित जीवन की वास्तविकताओं को साहित्य के केंद्र में स्थापित किया।

मोहनदास नैमिशराय **मुक्तिपर्व** उपन्यास में दलित चेतना का गहन चित्रण किया है। लेखक यह प्रश्न उठाते हैं कि देश की राजनीतिक स्वतंत्रता के बावजूद दलितों को वास्तविक आज़ादी कब मिलेगी। वे स्पष्ट करते हैं कि सवर्ण मानसिकता अब भी स्वतंत्रता के मूल अर्थ को नहीं समझ पाई है। उपन्यास के पात्रों के माध्यम से नई और पुरानी पीढ़ी के बीच हो रहे बदलावों को दलित चेतना के विकास की प्रक्रिया के रूप में दिखाया गया है। सुमीत का अध्यापक बनना यह संकेत देता है कि शिक्षा सामाजिक परिवर्तन का महत्वपूर्ण माध्यम है और सवर्ण सुमित्रा का उसका साथ देना सामाजिक समरसता की संभावना को दर्शाता है। **वीरांगना झलकारी बाई** उपन्यास झलकारी बाई के जीवन पर आधारित है, जो 1857 का प्रथम स्वतंत्रता संग्राम में महत्वपूर्ण भूमिका निभाती हैं। वे रानी लक्ष्मीबाई की हमशक्ल बनकर अंग्रेजों से लड़ती हैं और अंततः बलिदान देती हैं। इस कृति में दलित समाज के ऐतिहासिक योगदान, वीरता और देशभक्ति को प्रभावशाली ढंग से प्रस्तुत किया गया है। **जरखम हमारे** यह उपन्यास 2002 के गुजरात दंगे की पृष्ठभूमि पर आधारित है। इसमें सांप्रदायिक हिंसा, जातिगत भेदभाव और सामाजिक तनाव का यथार्थ चित्रण है। उपन्यास यह दिखाता है कि उच्च शिक्षित वर्ग भी इन दंगों से अछूता नहीं रहता। दलितों और अल्पसंख्यकों के दर्द को गहराई से उकेरा गया है। 'सदिया' नामक पात्र एक शिक्षित महिला के

रूप में सामाजिक रूढ़ियों को तोड़ने के संघर्ष का प्रतीक है। आज बाजार बंद है उपन्यास में मोहनदास नैमिशराय ने वेश्याओं के नारकीय जीवन, उनके संघर्ष तथा मुक्ति के प्रयासों का अत्यंत यथार्थ चित्रण किया है। भारतीय समाज में जहाँ नारी की स्थिति स्वयं ही दयनीय मानी जाती है, वहीं वेश्याओं की स्थिति उससे भी अधिक अमानवीय और उपेक्षित दिखाई देती है। लेखक यह स्पष्ट करता है कि कोई भी स्त्री अपनी इच्छा से इस जीवन को नहीं अपनाती, बल्कि सामाजिक परिस्थितियाँ और मजबूरियाँ उसे इस दलदल में धकेल देती हैं। उपन्यास में उत्तर प्रदेश के जनकपुर स्थित इबादतपुर मुहल्ले में लंबे समय से चल रही वेश्यावृत्ति का सजीव और यथार्थ चित्रण किया गया है। लेखक ने वेश्याओं के जीवन की समस्याओं, उनकी व्यथा, पीड़ा, शोषण और संघर्षों को संवेदनात्मक दृष्टि से प्रस्तुत करते हुए उन्हें इस अमानवीय स्थिति से मुक्त कराने की आवश्यकता पर बल दिया है। किन्तु विडंबना यह है कि तथाकथित सभ्य समाज, पुलिस और असामाजिक तत्व अपने-अपने स्वार्थों के कारण इन स्त्रियों को इस पेशे से बाहर निकालने नहीं देते। लेखक ने 'सुमीत' नामक पत्रकार पात्र के माध्यम से समाज के जागरूक और संवेदनशील युवाओं का आह्वान किया है कि वे आगे आकर इन स्त्रियों को इस दलदल से निकालें और उन्हें सम्मानजनक जीवन प्रदान करने में सहयोग दें। इस तरह मोहनदास नैमिशराय के उपन्यास दलित जीवन के संघर्ष, चेतना, और मुक्ति की आकांक्षा को प्रखर रूप में सामने लाते हैं। उनके साहित्य में सामाजिक परिवर्तन, शिक्षा का महत्व, और जाति व सांप्रदायिकता के खिलाफ प्रतिरोध की स्पष्ट आवाज़ मिलती है।

मधुकर सिंह ने अपने उपन्यासों में दलित और आदिवासी समाज के संघर्ष, शोषण और प्रतिरोध को प्रभावशाली ढंग से चित्रित किया है। उनका उपन्यास **बाजत अनहद ढोल** (2005) संथाल विद्रोह व क्रांति का सजीव

चित्रण करता है, संथाल क्रांति को अंग्रेजों के खिलाफ पहली संगठित जनक्रांति के रूप में देखा जाता है। इस आंदोलन के प्रमुख नायक सिद्धू, कान्हू, चाँद और भैरव थे। इन नेताओं ने अंग्रेजी शासन के दमन, शोषण और अन्याय के खिलाफ व्यापक जनआंदोलन खड़ा किया। उपन्यास में संथालों की अपनी भूमि, जल और जंगल पर अधिकार की भावना को अत्यंत मार्मिक ढंग से व्यक्त किया गया है—वे अंग्रेजों से साफ शब्दों में कहते हैं कि यह धरती, पहाड़, नदी और खेत उनके हैं, और उन पर कर या मजूरी तय करने का अधिकार किसी बाहरी सत्ता को नहीं है। यह कथन उनकी स्वाधीनता, आत्मसम्मान और प्राकृतिक अधिकारों की चेतना को दर्शाता है। जब संथालों ने ईस्ट इंडिया कंपनी की शासन, अर्थ और न्याय व्यवस्था के विरुद्ध हथियार उठाए तो अंग्रेजों ने इसे विद्रोह घोषित कर दमन किया। हजारों निर्दोष स्त्री-पुरुष, बच्चे और बुजुर्गों की हत्या किया, संथाल बस्तियों को उजाड़ दिया और पूरे क्षेत्र में मार्शल लॉ लागू कर आंदोलन को दबाने का प्रयास किया गया। **बाजत अनहद ढोल** केवल एक ऐतिहासिक उपन्यास नहीं है, बल्कि यह आदिवासी अस्मिता, अधिकारों और प्रतिरोध की गाथा है। मधुकर सिंह ने इस कृति के माध्यम से यह स्पष्ट किया है कि दलित-आदिवासी चेतना केवल सामाजिक न्याय की मांग नहीं, बल्कि अपने अस्तित्व और अधिकारों की रक्षा के लिए संघर्ष का प्रतीक है।

रूपनारायण सोनकर का उपन्यास **सूअरदान** एक प्रयोगधर्मी कृति है, जिसमें जातिगत सीमाओं को तोड़कर एक नए सामाजिक संबंध की कल्पना की गई है। इस उपन्यास में ब्राह्मण, खटिक, चमार और यादव जैसे विभिन्न जाति-समूह मिलकर एक सूअर पालन केंद्र की स्थापना करते हैं। यह सहयोगात्मक प्रयास पारंपरिक जाति-व्यवस्था के खिलाफ एक प्रतीकात्मक चुनौती के रूप में प्रस्तुत किया गया है। उपन्यास में यह विचार प्रमुख है कि जब लोग

आर्थिक और व्यावहारिक स्तर पर साथ काम करते हैं, तो जातिगत दूरी को कम किया जा सकता है। पात्र मिलकर एक नया “भाईचारा” स्थापित करते हैं, जो जातिमुक्त, धर्ममुक्त और कर्मकांड मुक्त समाज की अवधारणा को आगे बढ़ाता है। इसके साथ ही उपन्यास में कई समकालीन सामाजिक समस्याओं को भी उठाया गया है, जैसे—एड्स, भ्रूण हत्या, अंतर्जातीय विवाह, नक्सली समस्या इन विषयों के माध्यम से लेखक यह दिखाने का प्रयास करते हैं कि सामाजिक असमानता और जातिवाद केवल परंपरा की समस्या नहीं, बल्कि आधुनिक समाज की जटिलताओं से भी जुड़े हुए हैं। **सूअरदान** एक वैचारिक उपन्यास है जो जातिवाद को समाप्त करने और सामाजिक समरसता स्थापित करने की दिशा में एक वैकल्पिक मॉडल प्रस्तुत करता है। यह दिखाता है कि साझा श्रम और आर्थिक सहयोग के माध्यम से समाज में नई एकता और समानता की संभावना बन सकती है।

पठार पर कोहरा में राकेश कुमार सिंह ने झारखंड के जनजातीय समाज के शोषण और उत्पीड़न का मार्मिक चित्रण किया है। स्वतंत्रता के पश्चात भी इन क्षेत्रों में ‘साहू, बाबू और बंदूक’ की संस्कृति का वर्चस्व बना रहा, जिसके कारण आदिवासी समुदाय निरंतर शोषण का शिकार होता रहा। निर्धन आदिवासी जन्म से ही कर्ज के चक्र में फँस जाता है—वह साहूकार का ऋणी बनकर जन्म लेता है, बाबुओं की बेगार करता है और अंततः उसी बोझ तले जीवन समाप्त कर देता है। सरकार की कल्याणकारी योजनाएँ भी इनके लिए अक्सर केवल औपचारिकता बनकर रह जाती हैं। उपन्यास में अध्यापक ‘संजीव सान्याल’ के माध्यम से इन आदिवासियों को इस दुष्चक्र से मुक्त कराने के प्रयासों और संघर्षों का सजीव चित्रण किया गया है। **पिछले पन्ने की औरतें** में लेखिका शरद सिंह ने मध्यप्रदेश के बुंदेलखंड क्षेत्र की बेड़िया जनजाति की महिलाओं के जीवन की यथार्थ स्थिति को उजागर किया है। यह उपन्यास उन महिलाओं के

ऐतिहासिक और सामाजिक संघर्षों को केंद्र में रखता है जिन्हें लंबे समय से समाज ने हाशिये पर रखा है। इस समुदाय की महिलाओं का पारंपरिक पेशा नृत्य और गायन रहा है, लेकिन समाज ने उन्हें केवल “भोग्या” के रूप में देखने की मानसिकता विकसित की। परिणामस्वरूप, उनकी पहचान और गरिमा दोनों पर गंभीर प्रश्न खड़े हुए। ब्रिटिश शासन के दौरान भी इन्हें कई अन्य जनजातियों के साथ “अपराधी जनजाति” के रूप में चिन्हित किया गया, जिससे इनके प्रति सामाजिक भेदभाव और बढ़ गया। यह वर्गीकरण न केवल अन्यायपूर्ण था, बल्कि इससे इनके जीवन में और अधिक सामाजिक बहिष्कार जुड़ गया। उपन्यास में यह भी दिखाया गया है कि समाज का पूर्वाग्रह, संवेदनहीनता और लगातार हो रहे अमानवीय व्यवहार ने इन महिलाओं को बार-बार हाशिये पर धकेला। इन परिस्थितियों ने कई बार उन्हें अपराध या वंचित जीवन की ओर धकेलने में भूमिका निभाई। **पिछले पन्ने की औरतें** एक महत्वपूर्ण सामाजिक उपन्यास है जो यह प्रश्न उठाता है कि क्या किसी समुदाय की पहचान उसके इतिहास और परिस्थितियों से तय होनी चाहिए या उसे मानवीय गरिमा के आधार पर देखा जाना चाहिए।

दोहरा अभिशाप कौसल्या बैसंत्री का आत्मकथात्मक उपन्यास है, जिसमें लेखिका ने दलित स्त्री के जीवन के अनुभवों को अत्यंत ईमानदारी और संवेदनशीलता के साथ प्रस्तुत किया है। इस कृति का शीर्षक ही इसके केंद्रीय विचार को स्पष्ट करता है—दलित होना स्वयं एक सामाजिक शाप है, और उस पर स्त्री होना “दोहरा अभिशाप” बन जाता है। इस उपन्यास में लेखिका ने अपने जीवन के माध्यम से दलित समाज और स्त्रियों की कई जटिल समस्याओं को उजागर किया है, जैसे—असफल प्रेम और विवाह संबंध, पारिवारिक टूटन, जातिगत रूढ़ियाँ और संस्कार आर्थिक कठिनाइयाँ और सामाजिक हीनता, शिक्षा

के प्रति जागरूकता और संघर्ष, जन आंदोलनों का प्रभाव, दलित शोषण की वास्तविकताएँ। लेखिका यह भी दिखाती हैं कि शिक्षा और जागरूकता दलित समाज में परिवर्तन का महत्वपूर्ण साधन है, जो व्यक्ति को आत्मसम्मान और सामाजिक चेतना की ओर ले जाता है।

निष्कर्ष :

इक्कीसवीं सदी का साहित्य मानववाद की उस परंपरा को आगे बढ़ाता है जिसमें मनुष्य को केंद्र में रखकर सामाजिक समानता, स्वतंत्रता और न्याय की बात की जाती है। यह साहित्य केवल सौंदर्यात्मक अभिव्यक्ति तक सीमित नहीं रहता, बल्कि सामाजिक यथार्थ को उजागर करने का माध्यम बन जाता है। दलित उपन्यास साहित्य विशेष रूप से समाज के हाशिये पर स्थित वर्गों—दलित, आदिवासी और स्त्रियों के जीवन संघर्ष, पीड़ा, अपमान और शोषण को यथार्थ रूप में प्रस्तुत करता है। इसके साथ ही यह केवल दुख का चित्रण नहीं करता, बल्कि प्रतिरोध, आत्म-सम्मान और मुक्ति की चेतना को भी सामने लाता है।

इस दृष्टि से यह साहित्य बी. आर. अंबेडकर के समानता और सामाजिक न्याय के विचारों से प्रेरित एक वैचारिक आंदोलन के रूप में भी देखा जा सकता है। यह इस बात पर बल देता है कि जब तक समाज के सभी वर्ग समान रूप से विकसित नहीं होंगे, तब तक वास्तविक सामाजिक विकास संभव नहीं है। संक्षेप में, इक्कीसवीं सदी का दलित उपन्यास साहित्य मानवतावादी मूल्यों को मजबूत करते हुए एक ऐसे समाज की कल्पना करता है जो समानता, न्याय और संवेदनशीलता पर आधारित हो।

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Quit India Movement

Dr. Sarojini. N. Hosakeri.

Associate Professor in History,

Govt First Grade College. Kaladagi. Tq/Dt: Bagalkot.

Corresponding Author – Dr. Sarojini. N. Hosakeri.

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Abstract:

The Quit India Movement, launched by Mahatma Gandhi on August 8, 1942, at Mumbai's Gowalia Tank Maidan, demanded an immediate end to British rule. Following the failure of the Cripps Mission and "Do or Die" slogan, it became a massive, largely spontaneous uprising, characterized by widespread protests, strikes, and parallel governments despite severe British repression.

Keywords: *"Do or Die": Gandhi's ultimate slogan for the struggle., "Quit India" / "Bharat Chodo": The main demand, coined by Yusuf Meherally., Poorna Swaraj: Total independence., Non-violent Resistance: The official principle, though the movement saw spontaneous outbursts of violence.*

Introduction:

The Quit India Movement has rightly been described as the most massive anti-imperialist struggle on the eve of Partition and Independence. 1942, the year that the movement was launched and the next five years witnessed unparalleled and tumultuous events in the political history of India. Sharp increase in popular nationalism, large-scale deprivation and death due to widespread famine conditions particularly the Bengal Famine of 1943, heightened Japanese aggression in Burma and Malaya, hopes of a military deliverance through the onward march of the 'Azad Hind Fuji' of Sub

has Chandra Bose, and widening of the communal divide leading to the vivisection of the political fabric of the country were some of these developments. In this Unit, you will learn about various aspects of the Quit India Movement launched by Gandhi and the Congress to achieve freedom for India.

Nature of the Movement:

This movement was projected initially as the mass civil disobedience movement of 1942. The emphasis on the 'mass' aspect distinguished it from the controlled and limited individual satyagrahas or civil disobedience of 1941. In

nationalist historiography it has been described as the 'third great wave' of struggle against the British. The movement differed radically from other movements launched by Mahatma Gandhi. The Non-Cooperation Movement of 1920-22 and the Civil Disobedience Movement of 1930-34 were conceived as campaigns of peaceful resistance to British rule in India. Their social base had expanded gradually to accommodate wider popular participation. However, the 1942 movement from the very beginning was a massive uprising to compel the British to withdraw entirely from India. The emphasis in the struggle was not on traditional Satyagraha but on 'fight to the finish'. It therefore represented a challenge to the state machinery. Moreover, Gandhi was now also prepared for riots and violence. His preparedness was based on his reading of the mood of the public. Gandhi had tested the mood in the limited yet symbolic campaign of Individual Satyagraha in 1941 when about 23,000 satyagrahis had gone to jail. He now conceded that the masses could take up arms in self-defence. Armed resistance against a stronger and well-equipped aggressor was to be considered a non-violent act as he observed Quit India Movement in his articles in the Harijan in March 1942. Accepting the role of individual freedom and civil liberties in the face of state's organised violence, he affirmed that "every individual was to consider himself free and act for himself". The 1942 movement was less ambiguous in its declared objectives. It was launched to ensure the complete withdrawal of British power from India.

The projected struggle had four main features:

1) It was accommodative of violence directed against the state; 2) It aimed at destroying British rule in India. Unlike earlier movements when Gandhi had asked trained satyagrahis to join the movements, anybody who believed in the complete independence of the country could join

it now; 3) Students were urged to play a prominent part and to lead the movement should senior Congress leaders be arrested; and 4) The movement was to be marked by total defiance of government authority. The difference from the earlier movements has been well-established in the rich scholarship on the movement. In the official and the non-official historiography, most of the debate centers around 'spontaneity' vs. 'organization' argument or the degree of violence and non-violence in the 'Congress rebellion'. The government was keen to denounce Gandhi on charges of planning subversion and prepared a ground for the implementation of the Revolutionary Movement Ordinance. Intelligence reports warned of a series of acts planned by the Congress and the CSP to disrupt the smooth functioning of the war machinery. In fact, official sources had reported that the CSP workers had worked out modalities in a meeting in Allahabad in July 1941 for a radical course of action in Feb 1942. The plan of action came to be known as the Deoli Plan of Jai Prakash Narayan because the latter had reasoned from his Deoli Jail cell that nationalist unity could be revived if Gandhi were to plan a radical course of action rather than a Satyagraha. These papers were seized and used as evidence of the revolutionary plot planned by the CSP. As these allegations grew a secret report of 24 July 1942 warned that 15 September 1942 was being planned by the Congress as the date when the 'ultimatum' to the imperial authorities to withdraw from the country was to expire, heralding the beginning of a campaign. The report disclosed, '...it is reliably understood that Congress contemplates in the coming movement that the maximum effort will be made by open and subversive groups alike to paralyze the existing form of Government. There are to be no restrictions on the actions of those who choose in their own way to assist the Congress to achieve their end... Congress is prepared to encourage all

groups to assist them in whatever way they choose and with whatever weapon they choose'. Based on such accounts the imperialist historiography charged the Congress with conspiracy. The nationalist historians on the other hand interpreted these accounts to highlight a degree of central direction and organization in the rebellion and to depict the ascendancy of the Congress. Once the movement was formally launched on 8 August 1942 and the main leaders arrested, the focus shifted to its elemental and radical aspects. In official discourse the movement came to be conceived as the most 'un-Gandhi an' of all nationalist struggles. The same aspect has been discussed by scholars such as Francis Hutchins in terms of the 'spontaneity' of the 'unfinished revolution'. It has also been described in terms of the 'greatest outburst ever' in the history of the national movement in India and yet, a 'patchy occurrence'.

Scholars have also focused attention on the 1942 movement in order to either question or to establish the Congress ascendancy or leadership in different parts of the country. The nationalist writers have demonstrated that the nation stood united behind its leaders in 1942. And, since Gandhi had sanctioned violence in this movement most of what happened was as he had wished. In more recent times, scholars have explored the movement as it developed at the grass-roots. Paul Greenough in his work on the underground literature of the movement in Medinipur, Bengal, had observed that it was the move away from the issues, themes and symbols which Gandhi had articulated that provided Quit India Movement with a distinctive character and lent internal tension to it. However, Gyanendra Pandey has argued that popular anger and action cannot merely be interpreted as deviation from Gandhian norms. Rather, activities in the wake of the movement may be interpreted in terms of the appropriation of the name and symbols of

Gandhian nationalism for a politics that was essentially their own. In recent times numerous other accounts have also added to our understanding of the nature of the movement as it spread in different parts of the country.

War and Rumours:

The intensity of the movement was primarily due to conditions related to World War II (1939-45). A variety of factors such as the immediacy of the war in different parts of the subcontinent, the rapid increase in inflationary conditions, Government's preparedness to put down any resistance that might interfere with War supplies and the sharp difference of opinion among nationalist leaders and parties about the stand to be adopted in the face of the national and international crisis, affected the participation of people in the movement of 1942. World War II and the possibility of its impact on developments in India had caught the attention of the political leadership in India and in England. Military and strategic considerations were cited to withhold political concessions to Indians. As the war progressed and as the forces of nationalism challenged the colonial systems in Asia, the Raj hardened its position further. It was relatively easy to influence opinions in Britain at this time. Evidently, India was the backbone of British defense east of Suez. Now the focus was on defending the Empire. Thus the political opinions that favored granting Dominion status to India were overruled and the rigid and uncompromising position of Winston Churchill carried the day. In 1939-40, the imperial state trumpeted the need for stepping up the war effort. At the same time, the military defeats faced by the Allied powers in the hands of the Japanese army indicated that countries like Burma and India would be left in the lurch on the face of successful attack from Japan. This feeling grew stronger as the Japanese forces occupied Burma and raided Akyab, the

region bordering Chittagong in east Bengal, twenty-five times! Refugees poured in narrating woes of war, destruction and abandonment. The retreat of the British Indian Army from Burma was tame indeed. The British Navy did not seem strong enough to counter the Japanese in the Indian Ocean. Japanese air and naval superiority over the Bay of Bengal during 1942 made the East Coast ports of Calcutta, Chittagong, Madras and Vizag largely unusable. Thus, India faced an imminent threat on her eastern land frontier and on the almost undefended eastern seaboard at a time when the Germans were advancing in the West. That the triumph of the 21 Quit I Japanese in South and Southeast Asia had unnerved the British military establishment is evident in the plan for the defense of north-east India, drawn up on 12 February 1942. In this the Gen. Staff had worked out a 'demolition policy' to deny the Japanese forces access to essentials. The policy involved destruction of power stations, oil installations and wireless, cable and telegraph stations. The military authorities also planned to destroy the ports of Calcutta and Chittagong and carry out the sinking of river craft and removal of railway stock as part of the demolition policy. The Denial Policy in Bengal, that involved removal of rice and other essential items and boats and bicycles from the inland areas in order to prevent Japanese intrusion, was the consequence such fears. The ill thought-out Air-raid Precautionary Schemes undertaken in areas that faced a direct military threat, the inflationary spiral and the growing shortage of food resources, exposed the hollowness of the claim of the British military preparedness. The economic situation in the interiors of the country, particularly eastern India had affected millions of people. Although scholars have pointed out that there need not always be a cause and effect relationship between economic crisis and political upheavals, yet the deteriorating economic conditions, for instance in

Bengal, did affect the growing uneasiness among the people, particularly in the rural areas. It was evident that the authorities were doing very little to address their economic grievances. This was true of the jute growing areas of east Bengal. From 1940 onwards war-related developments had a scissors effect on the price of jute which crashed and the grain prices which increased. The district officials neglected the signs of distress and permitted the export of rice from these areas. In addition, the rice and the boat denial policy resulted in the removal of nearly forty thousand tons of rice from the interiors of rural Bengal and affected the movement of large sections of population in the rice growing areas of Bengal and further reduced the supply of foodstuffs. This gave rise to an atmosphere of great insecurity and prompted speculation and large-scale hoarding of essential goods. Items such as matches, salt, kerosene, mustard oil, sugar and finally, rice disappeared from the village markets. There was a synchronization of rising prices and shortages with the coming of a large number of Allied troops. Thus the fears that the food reserves of the country were being depleted to feed the army were not unfounded. At the same time in mid-1942 the British had little confidence in their capacity to defend Bengal and Assam in the event of a Japanese invasion. The educated sections feared the implementation of some kind of a 'scorched earth' policy in Eastern India. Grievances springing from an acute economic crisis and the lack of any political or administrative mediation to conciliate the affected population while enforcing military imperatives such as the denial policy provided a renewed lease of life to anti-state activities.

Preparations for Struggle:

The political Working Committee banned participation in the war effort, it shared and supported Britain's anti-mainstream had

responded to the war-related developments in Asia and Europe differently. While the Congress Fascist position in international politics. Thus, Britain and the Congress were on the same side as far as their anti-Fascist stance is concerned. But there were acute differences of opinion within the Congress on international developments. Subhas Chandra Bose, re-elected to the post of the President of the Congress in 1938 proposed that Britain should be confronted with the ultimatum that she should free India or face direct action and disorder. Gandhi was opposed to this. With his intervention, Bose was forced out of office in May 1939. The differences between the two leaders explain, to some extent, Gandhi's attitude towards the British in the early stages of World War II. His views were also at variance with those of Jawaharlal Nehru who favoured an immediate declaration of independence as a precondition for the Congress lending support to the war. Ultimately, the Congress Working Committee Resolution of September 1939, declared that Britain should state clearly her war aims and recognise that freedom was her goal not only in relation to the occupied and un-free European nations but in relation to India too. It must be mentioned that in the early stages of the war there were hardly any political concessions made to enlist Indian cooperation. The international political situation altered considerably from the summer of 1940. The Axis powers grew aggressive in Britain and Europe. As India's role in imperial defence grew in importance on account of her resources, manpower and economic potential in the region east of Suez, Britain equipped herself with Quit India Movement both, a Revolutionary Movement's Ordinance to crush civil resistance and a plan to pacify the Congress with the promise of grant of political concessions. However, the offer known as Viceroy Linlithgow's 'August offer' of 1940 fell short of

expectations. In the meantime, Gandhi who had insisted on non-violence in the international arena, launched an 'individual satyagraha' in 1940 against British Indian Government's war-efforts and against the prohibition to protest against it. From the winter of 1941 and following the failure of the Cripps' Mission in March 1942, there were growing differences within the Congress largely due to war-related circumstances. After the collapse of Cripps' negotiations, the British Cabinet, including its Labour members, did nothing to demand a 'national government' in India during the course of the war. Administrative highhandedness in India, as witnessed in the continuance of Governor's authoritarian rule in the provinces, was accepted almost unquestioningly. Moreover, the British Cabinet gave Linlithgow and the government of India full support in their repression of the Quit India Movement. Their authoritarian attitude towards the Congress can be explained through their anger that Congress had sought to destroy British position in India at the time when it faced a major crisis in the war with Japan.

Political situation in India in 1942:

There were many contradictory stances and many conflicting tones in the statements and messages put out by many Congress leaders at different times and in different parts of the country a little before the beginning of the Quit India Movement. Gandhi's own language was distinctly more militant in the wake of 'the Cripps fiasco'. In May 1942 he wrote: "I waited and waited until the country should develop the non-violent strength necessary to throw off the foreign yoke. But my attitude has undergone a change. I feel that I cannot afford to wait... That is why I have decided that even at certain risks, which are evidently involved, I must ask the people to resist the slavery" By early August 1942, considerable

preparations had been made to launch the movement. As soon as Gandhi's plan was known Viceroy Linlithgow geared himself up to nip it in the bud. London suggested opening of negotiations with Gandhi when Stafford Cripps had left. However, Gandhi was not open for negotiations at this stage. Popular unrest, the deterioration in the war situation and the refusal of the British to allow any involvement of the Congress in government during wartime compelled Gandhi to decide upon a more militant line. Various pronouncements were made to this effect from the summer of 1942. The first draft of such a course of action was rejected in a meeting of the AICC on 27 April. In May, Gandhi gave a speech asking Britain to "leave India to God. If that is too much, then leave her to anarchy". On 14 July, AICC adopted a resolution proposing a programme of civil disobedience if the British did not concede to their demands. Within a month of this ultimatum the All India Congress Committee session commenced on 7 August 1942 in a grand pandal of 35,000 sq. feet at Gowalia Tank Maidan in Bombay. Apprehensions due to the uncertainties of the war compelled Gandhi to begin his speech, delivered in Hindi, by saying that he did not believe that the British would be defeated, but if they were defeated they would follow a scorched earth policy as they did in Burma and Malaya. In that event Japan would have attacked India. Hence the urgency of the British quitting India". On 8 August 1942 the Quit India Resolution, modified by Nehru, was finally adopted. This is what Gandhi had to say towards the end of his speech: 'Here is a mantra, short one, that I give you. You may imprint it on your hearts and let every breath of yours give expression to it. The mantra is: 'Do or Die'. We shall either free India or die in the attempt; we shall not live to see the perpetuation of our slavery. Every true Congressman or (Congress) woman will join the struggle with an inflexible

determination not to remain alive to see the country in bondage and slavery. Let that be your pledge ... Take a pledge with God and your own conscience as witness, that you will no longer rest till freedom is achieved and will be prepared to lay down your lives in the attempt to achieve it. He who loses his life will gain it; he who will seek to save it shall lose it. Freedom is not for the coward or the faint-hearted'. (Speech at Bombay, 8 Aug, 1942, Gopalkrishna Gandhi, 2008, p.486) The Government of India was determined to neutralise the Congress leadership. Its determination was sharpened by the danger from the Japanese in Asia. It was militarily prepared to crush any civil disobedience movement. Thus, within hours of the launch of the 'Quit India' movement on 8 August 1942 at the All India Congress Committee session in Bombay by Mahatma Gandhi, the entire CWC leadership was arrested and taken to different prisons. The next day, Gandhi, Nehru and many other leaders of the Indian National Congress were arrested by the British Indian Government. This heralded the spread of the movement in different parts of the country. In the early hours of 9 August Gandhi was arrested along with other leaders and was rendered temporarily incommunicado. On 9 August Congressmen still at large were Maulana Azad, Sadiq Ali, Dhayabhai Patel, Pyarelal Nair, Ram Mahohar Lohia, Achyut Patwardhan and Sucheta Kripalani. These individuals in Bombay then drew up a programme of action – the Twelve-point programme. The original programme is said to have been prepared by the Congress leaders under Gandhi's instructions or with his consent before 9 August. It began with a call for day-long hartal and incorporated all the methods of non-violent noncooperation and civil disobedience which had been employed under Gandhi's leadership since 1920. The final stage of the movement included actions such as the breaking of salt laws on a large scale, picketing of

foreign cloth and liquor shops, promoting industrial strikes, holding up of railways and telegraph, calling to soldiers of the British Indian Army to come out and join the people, nonpayment of taxes and the setting up of parallel Government. This was copied and circulated among people between 9 and 11 August soon after the arrest of the Congress leaders. As is evident from the kind of activities mentioned, the Twelve Point Programme was very broad in nature. It addressed the concerns of diverse sections of people. As a result several versions of this programme prepared by the CSP and lesser known outfits like the Khadi group appeared to have gained wide currency. The course of action laid stress upon militant activities. This explains the uniformity in the course of the uprising in different parts of the country despite the absence from the scene of the important Congress leaders. A comprehensive British Intelligence report on the Quit India Movement prepared by T. Wickenden had indicated that the Congress leaders had decided to work out the details of the programme after the AICC meeting in Bombay which ended Quit India Movement on 8 August 1942. However, the arrest of the majority of the Congress leaders between 9 and 11 August deprived the Congress of the opportunity to conduct the movement. Consequently, the initiative passed into the hands of the lowerrank of political workers, students and the common people. These groups undertook a confrontationist attitude and advocated direct and drastic mass actions.

A central directorate for continuing the movement was set up after 9 August, but it took considerable time for it to establish links with the autonomous developments in different parts of the country. Officials like Sir Reginald Maxwell (Home Member, Government of India) and Sir Richard Tottenham (Additional Secretary, Home Department) played an active role in establishing

that the Congress and its leaders had organised the Quit India Movement in order to jeopardise the war efforts of the imperial government. The authorities issued a secret circular dated 17 July 1942, signed by Sir Frederick Puckle, secretary to the Government of India, which read as – “...The threat of Civil Disobedience is a direct invitation to the Japanese ... If Congress cannot get their own way... (they) will throw India to the Japanese and Germans... The object is to mobilise public opinion against the Congress. ..The National War Front should be used to the fullest to oppose proposals which can only be detrimental to the war effort. Speeches, letters to the local Press, leaflets, cartoons, posters, whispering campaigns are possible media for local publicity”. Imperial officials were therefore determined to demonstrate that any defiance of British policy in India during the war amounted to hostility towards the Allied Powers, mainly Britain. Since the USA was critical of Britain’s imperial interests in India and elsewhere it was useful to argue that the Congress was encouraging fascist forces and therefore it was justified to deal with the national movement with an iron hand. The panic-stricken government even contemplated deporting Gandhi to Aden or Nyasaland and the other main Congress leaders to Uganda or elsewhere in East Africa! The controversial Revolutionary Movements’ Ordinance, which was intended to wipe out the Quit India Movement, was signed by the Viceroy on 12 August 1942. It was withheld from being issued in the Gazette of India because most of the provinces argued they could make do with powers under the Defence of India Rules (DIR). Martial Law was not declared because civilian officials were already equipped with plenipotentiary powers to suppress the uprising. During the war, DIR permitted the Government to take any arbitrary action against persons and property in the name of war effort. Thus officials could now

undertake punitive actions not covered by law. Indian Penal Code was to be used as a shield against any demand for enquiry into police excesses. The government also brought into force the Special Criminal Courts Ordinance II of 1942 which was originally intended to apply to cases arising directly from ‘enemy’ (Axis) attack. The Ordinance was made applicable to cases arising from the disturbances from 26 October 1942. This empowered the government to short-circuit the process of criminal justice. Under this ordinance special criminal courts could be set up which would have summary jurisdiction over the suspected offenders. They could be imprisoned for a maximum duration of two years and there was very limited scope for appeal to the higher courts. The judiciary however continued to be reluctant to ratify actions by the Government. Even the London Tribune condemned atrocities by the British in Bombay – “Our armoured cars 26 Quit India and its Aftermath are going into action against Congress supporters in Bombay. Our political warfare has reached new inspiring heights. We proclaim a Whipping Act for the people of India. Every step taken by the Government of India since the dawn of the 9th August has been a stab in the back of the men and women who work and fight and die in the cause of freedom... The suicidal policy of the Government of India must be reversed” (London Tribune, 14 August 1942, Chaudhari, pp. 118-119). As government repression increased, so did the saga of nationalist upsurge in various parts of the country, most significantly certain pockets in Gujarat, Satara in Maharashtra, Ballia in United Provinces, Medinipur in Bengal, and many areas in Bihar. Press censorship encouraged underground literature like the Bombay Congress Bulletin that was printed on 10 August in English, Gujarati, Marathi, Hindi and Urdu; Vande Mataram in Gujarati; Ittehad in Urdu in Bombay; Biplabi in Bengali in Medinipur.

Regional aspects of the Movement:

The Quit India Movement had two phases: an initial mass movement phase from August until September, followed by a longer quasi-guerrilla insurgency phase. In the cities, strike action continued from 9-14 August in Bombay and in Calcutta from 10-17 August. There were strikes in Kanpur, Lucknow and Nagpur and violent clashes with striking millworkers in Delhi. In Patna, the police almost completely lost control over the city for two days after clashes in front of the Secretariat on 11 August. Thereafter those activists who had not been arrested, including militant groups of students spread out from the cities to join the insurrection in rural areas. Mass participation was inspired by inflammatory underground publications, such as the Bombay Provincial Bulletin, Free India, War of India Bulletin, Do or Die News-sheet, Free State of India Gazette and the Congress Gazette which flourished after the official Congress leadership had been imprisoned and their offices, assets and printing presses seized. In most places the movement declined within two to four weeks from 9 August 1942. This was due to both government repression through the army and the police and because the leaders responsible for guiding the movement failed to consolidate the spirit of rebellion among the people. But the quick spread and the intensity of the movement took the British Indian government by surprise.

The intelligence machinery of the government had failed to warn the authorities about the likely extent of the movement. Thus during the first two weeks of the uprising the authority of the government practically collapsed over vast tracts in the United Provinces, Bihar, Bengal, Orissa, Central Provinces, Maharashtra and in some parts of the Madras Presidency. In Western India the movement was slow to grow in August 1942. But as it gained momentum it continued into 1943 and in some cases even

longer. In districts such as East Khandesh, Satara, Broach and Surat large number of peasants took part in guerrilla-style attacks on government property, lines of communication, and people known to be sympathetic to British rule. The agitation was remarkable also due to the strength and duration of protest in towns such as Pune, Ahmadnagar and Ahmedabad. One commentator named Ahmedabad as 'the Stalingrad of India'! Western India also took a lead in bomb and sabotage activities. Of the 664 bomb explosions recorded in India from August 1942 to January 1944, nearly 76 per cent occurred in Bombay Presidency. The strong bases of the Congress were Ahmedabad, Baroda and Surat cities, the districts of Kheda and Surat and the Jambusar taluka of Broach district. One important group from the viewpoint of the movement was the Gujarat Vyayam Prachark Mandal (Gujarat Society For the Propagation of Physical Training). Its leader, Chhotubhai Purani was associated with extremist nationalist organisations. He had later become an active member of the Gandhian Congress but had never fully accepted the principle of non-violence. He founded a network of gymnasiums throughout Gujarat in which boys and young men were taught that they should train both their bodies and minds to fight the British. The boys were mostly Brahmans, Baniyas, Patidars from urban middle-class and prosperous rural families. Gandhi approved of these activities in part because Purani had refused to allow right-wing Hindu and anti-Muslim sentiments to be voiced in his gymnasiums. By 1942 there were as a result a large number of young men in Gujarat who were mentally and physically prepared to support a violent struggle against the British. It was in this explosive atmosphere that the Congress leaders launched the Quit India Movement in which the likes of Vallabhbhai supported the agitationist mood of the people whereas Morarji Desai took a

more cautious approach since he believed that Gandhi's work for non-violence would be undone if popular violence was condoned and encouraged. There were similar stories in almost all the major cities across the country. As soon as the news of the arrest of Gandhi broke, the millworkers downed their tools, the merchants closed their shops, students left their schools and colleges, and large crowds flocked the streets. In Ahmedabad, the crowds targeted policemen and anyone wearing the symbol of colonial culture like the solar topi. On 10 August about 2,000 students took out a procession. When the police tried to break it up with lathi-charges, the students counter-attacked, throwing bricks. Demonstrations and clashes with the police continued at a high pitch for another two weeks. In Kheda, a total of ten agitators were killed by the police between 11 and 19 August. In addition to the open clashes, there was widespread cutting of telegraph wire and other minor acts of sabotage on public property. According to Sir Roger Lumley (Governor of Bombay from 1937-43), Kheda was the most disturbed district in the Bombay Presidency during August. In Baroda State, by 17 August the moderate Praja Mandau leaders were forced by popular pressure to declare their support for the Quit India Movement. On 18 August when the organization was banned and the leaders were arrested there were turbulent demonstrations. The underground movement remained strong. Most effective were the big mass protests. Notably absent from these protests were the Muslims, who made up twenty per cent of the population of Ahmadabad and fifteen per cent of the population of Baroda. There had been a definite change in the political loyalties of substantial sections of Muslims since the founding of the branches of Muslim League here since 1937. Relationship between the working classes and middle class nationalist remained cordial. In 1942 there were 75 textile mills in

Ahmedabad with 116,000 workers. Work in the mills was divided on communal lines – majority of the spinners were harijans, weavers were mostly patidar immigrants from north Gujarat and Muslims. Most powerful of labour unions were with Majur Mahajan Sangh which was closely connected with the Congress for over two decades. In 1942, it organized protests and strikes for the political cause and not for higher wages. Quit India Movement 27 28 Quit India and its Aftermath Workers were persuaded to return to their home towns in times of inflation. The mill-owners were frightened that if the Japanese advanced into India, the British might destroy their textile mills as they retreated. As there was not much to gain from cooperation with the British war effort they had sympathy with the Congress suggestion that the Indian people should negotiate with the Japanese. They realised that if the Congress would form government after war it was in their interest not to alienate the party at this critical juncture. They also feared sabotage if they kept the mills open. But they did not support the Quit India Movement openly. Protest in rural areas was the strongest in Kheda district. The most noticeable difference between rural agitation in 1942 and earlier Congress agitation in Gujarat was that this time revenue refusal was on the nationalist agenda from the beginning. Revenue collection was resumed in December 1942 only when the movement had begun to slacken. Collective fines were levied on villages which had provided violent support to the struggle. In 1932-34, the land of all the peasants who had participated in the civil-disobedience campaign was confiscated and returned only in 1938. They did not want a repeat of the ordeal.

The draconian measures adopted by the authorities with show of troop strength also had a dampening impact in the rural areas. Moreover, the rich peasants had made profits due to war-time inflation and were therefore not too eager to

lend support to the movement. The lower caste peasants - the Baraiyas, Patanvadiys and Thakardas – by and large remained aloof from the movement. Their belief that the Congress was primarily a Patidar party was confirmed when in 1938 the Congress government in Bombay forced them to return the land that had earlier been confiscated due to revenue refusal during the civil disobedience movement and which they had bought at low prices. The movement in Gujarat was not socially very radical. A very successful parallel government was nevertheless established in Ahmedabad. It duplicated the existing administrative machinery with underground leaders in charge of each municipal ward. This was the ‘Azad Government’. It organised protests, levied taxes, issued information in ‘patrikas’, collected intelligence through a network of spies and punished certain notorious policemen. The leadership was in the hands of young Congress socialists. The parallel government drew its legitimacy from the broad mass of the Hindu middle classes of the city. No attempt was made to establish such bodies in the rural areas. Thus when rural underground activists were hounded down by the police in early 1943, the peasantry had no alternative programme to turn to. According to David Hardiman, only in the adivasi areas of south Gujarat were there indications of a more radical movement, for there the struggle was directed chiefly against Baniya moneylenders and Parsi landlordscum-liquor dealers. Local high caste Gandhian leaders proved very sensitive to the implications of such activities, and did their best to discourage them. The Quit India Movement strengthened the hold of the Gandhian Congress over Gujarat. In 1944 Congress swept the polls in the Gujarat local elections of that year with huge majorities. In Bihar and eastern UP as elsewhere, the cities were the first to experience action in the course of 1942 disturbances. There was, as Max Harcourt

observes, intense rioting in the cities between 8-10 August. Then the focus shifted to the rural areas. Large crowds of armed villagers converged on the semi-isolated administrative centres in the localities and targeted the police posts and the local courts at the district and tehsil level.

There were instances of looting of shops, 29 godowns and residences as well. Bihar, like Bengal and Orissa, was under Quit India Movement Permanent Settlement. Some like the Darbhanga, Bettiah or Darbhanga Rajahs were very big landlords. However, the majority were medium level landholders. Rich peasants dominated over the rest of the village population. In eastern UP villages were under the domination of Bhumihar-Brahman or Rajput-Brahman peasants who had a leading role in the 1942 movement. With the growing problem of food shortages and the tales of horror recounted by the refugees returning from different parts of South East Asia, there was an increase in the activities organised by the Kisan Sabha which supported the Quit India campaign. The underground movement grew very strong in Bihar and proved to be a major law and order problem for the British during 1942-44. Despite severe repression several terrorist organisations and dacoit gangs were formed in different parts of Bihar by 1943. Many of these groups had links with the Congress Socialist Party. They allied with socialist groups called 'Azad Dastas' and carried out activities in the name of the Congress. Vinita Damodaran equates these dacoit groups with Eric Hobsbawm's 'social bandits' and observes that they roamed the countryside with the support of the village population and filled the political vacuum between 1942-44. Their activities increased as Gandhi undertook a 21-day fast in prison in February 1943. In places like Muzaffarpur, Monghyr, Saran and Patna prisoners escaped from the overflowing prisons. There was

a spurt in the publication of underground literature.

There was an increase in dacoities committed mainly for food. In Bhagalpur district the monthly incidence for dacoit crime in June 1943 was 310 as against a previous monthly average of 50. The targets were commonly food stores but attempts were also made to loot post offices, post bags, government treasuries and ammunition depots. These acts were often accompanied by cries of 'Gandhiji ki jai'. In Darbhanga, attacks on the local zamindar's kutcheri (office) was organised by Suraj Narayan Singh, a leader of the Congress Socialist Party who had received training in armed activity in Nepal. He was in constant contact with CSP leaders in Bombay. In Bhagalpur, dacoit gangs led by Sitaram Singh found wide support in the hands of villagers who provided food and money. Jayaprakash Narayan, one of the founder members of CSP, escaped from the prison in Nepal in November in 1942, and with the assistance of another socialist leader, Rammanohar Lohia, formed a parallel government on the Nepal border which lasted till 1944. In the neighbouring regions of Eastern UP, mainly the Ballia district, police stations were captured and a 'national government' was declared under the leadership of Chittu Pandey. In Azamgarh, the British could restore control only after massive use of troops and armed police (Crispin Bates 2010, p.162). In the Ghazipur dist of U.P. many recalled that the leadership was Gandhi's but the spirit was that of Bhagat Singh.

The Quit India Movement in Medinipur in Bengal and the famine of 1943 are the two most significant markers of the turbulence that gripped Bengal during 1940-44. Highhandedness by the state in the wake of World War II, administrative apathy and widespread hunger and destitution provided the context for heightened public anger and protests. District officials had earlier voiced

their concern that a protest movement would gather momentum if the grievances were not promptly and effectively removed. The provincial coalition government of the Krishak Praja Party (KPP) and the Muslim League under the leadership of the premier Fazlul Huq implemented the Defence of India Rule and announced that, “There 30 Quit India and its Aftermath is no doubt that a mass movement capable of arousing the passions of hundreds and thousands of people during a period of war, may lead to serious consequences affecting the welfare of all sections of Indians. Such a movement cannot be allowed to spread anywhere in India today and not certainly in Bengal which falls within the danger zone”. Following Gandhi’s arrest, the students of Calcutta like their counterparts in Bombay and Bihar vented their anger on services crucial to the war efforts. Interestingly, while the Calcutta Tramways, declared an essential service for the war period, was damaged, buses were ignored! Telegraph wires, railway lines and post offices were damaged. Masks covering the street lights as a precaution against air-raids were removed.

Total collapse was prevented in the cities as the administration exploited the differences between the ‘pro-war’ (largely the Communists and members of the Radical Democratic Party) and ‘anti-war’ groups. The Priority Classes Scheme which provided for the industrial working-class of the cities also contributed to the relative lack of continued participation in the movement by industrial labour. In east Bengal, the movement was restricted to towns and cities. Nationalist propaganda was intense here. Warnings against train journey is provided in leaflets like ‘Rail Bhraman Bipadjanak’ (Train Journey’s are dangerous’) affected the normal functioning of such indispensable means of communication. Other leaflets like ‘Why Are We Neutral in the War?’ explained the position of the

Congress in the war. The underground press remained very active in the Dacca Division even when the movement did not. In Mymensingh leaflets propagated that the Indian soldiers headed by Rashbehari Bose had occupied Imphal and that Subhas Bose was in Burma awaiting the moment to invade Bengal with an army of 10,000. The information was provided in anticipation because it was only in 1944 that this happened and the Indian National Army (INA) succeeded on the Manipur front. Leaflets of this kind perhaps appeared when the regular Bengali newspapers ceased to be published.

A War of Independence Bulletin published by the Assam office of Japanese-German-Indian Association advised people to withdraw from Calcutta as Bengal and Assam were to witness the first drive of the Azad Hind Fauj. The Congress had a strong presence in Medinipur in west Bengal since the days of the Non-Cooperation Movement. It had faced additional problems in the wake of the war due to the Denial Policy and rice exports to the industrial metropolises. War-related tensions and the political receptiveness of the area had a role to play in the flaring up of an ‘open rebellion’ here. Hiteshranjan Sanyal’s study shows how a number of established Congress leaders had initially held aloof from the Quit India Movement. Thus the initiative passed to militant young students many of whom were without distinct party affiliations but had turned towards the Forward Bloc in the late 1930s. Amidst the rising tensions in 1942, the most significant development in Medinipur was the formation of a parallel government with the formidable name ‘Mahabharata Yuktarashtra: Tamralipta Jatiya Sarkar’. The government remained functional till 1944. The repression that followed took the life of Matangini Hazra, an eighty-year old political worker who was killed in a lathi-charge on September 29, 1942. Biplabi, the underground newsletter of the Jatiya Sarkar

reported on atrocities on women by the military and the police mainly to stifle protest. Women were asked to take-up arms in self-defence since Mahatma Gandhi had advised the same. 31 However, government repression remained unabated even when the region Quit India Movement experienced nature's fury in the form of a cyclonic storm in October 1942 and as the famine progressed in 1943. In Satara, in western Maharashtra, the Satyashodhak Samaj founded by the reformer Jyotiba Phule in the late nineteenth century provided the base and the main striking force to the Quit India movement. Here the peasantry had joined the nationalist movement in the 1930s with hardly any link with the Congress or the Left. Still Gandhi, in the opinion of Gail Omvedt, was an important symbol for all. Thus the main slogan of the 1942 movement – 'do or die' – produced the 'Prati sarkar' which she describes as the most powerful and long-lasting of the parallel governments established during the Quit India Movement. The activities of the 'Prati Sarkar' included people's courts or nyayadan mandals as well as various types of armed activities and constructive programmes. Its last armed encounter with the police which resulted in two deaths took place after the naval mutiny in 1946. In caste terms Satara was dominated by Kunbis. Other sections of the population included the Dhangara artisan castes and the Mahars, Mangs and Ramoshis classed as a criminal tribe by the British.

All these groups represented the 'bahujan samaj' or the majority and included a wide range of people across castes and classes. The first wave of activities in 1942 in Satara included sabotage, jailbreak and armed encounters with the police. People came with spears, axes and other home-made weapons and believed that they could put an end to colonial power. The govt imposed heavy fines and arrested people. 2000 people were in jail in Satara by the end of 1942. The

activists of the Prati Sarkar that was formed in early 1943, carried out both constructive as well as military and administrative tasks. They were organised into groups that were in touch with socialist groups of Bombay and established structures that included volunteer squads organised as Rashtra Seva Dal, Tufan Dal etc. The underground activists consisted of the young and educated sections of diverse castes of the 'bahujan Samaj'. Brahmans and merchants, Maratha middle-caste peasants and workers were very well-represented here. Dalits and women were under-represented. Between June 1943 and early 1944 as the movement spread here, attempts were made to build a viable and credible power structure by suppressing criminal activities including dacoity. In the middle of 1944 Gandhi gave a call to surrender since after his release from jail in May 1944, he was disturbed by the more violent underground activities. On 1 August he gave an open call for all those still underground to cease struggle and surrender. All over the country the nationalists, ranging from the disappointed socialist leadership to the loyal Congressmen, followed Gandhi's advice except in Samara.

Conclusion:

There were certain strands common to the 1942 movement in different parts of the country. One such was the appropriation of nationalist symbols by popular classes. Wider participation of large sections of people in mainstream movements had forced the pace of these movements. This was evident earlier during the peasant movements in northern Allahabad and Awadh, among the plantation workers in Assam and during the Gudem-Rampa rising led by Alluri Sitarama Raju in Andhra in the early 1920s. However, the enthusiasm of the general public was greater in 1942. Their sentiments were represented by socialist leaders like 32 Quit India

and its Aftermath Jayaprakash Narayan when the bulk of the peasantry of the Prati Sarkar refused to surrender as late as August 1944 even after Mahatma Gandhi expressed his desire that those who were still underground should surrender. There were different centres of political initiative due to the preceding three decades of militant nationalist activity. There was definitely a concern over outbreak of violence. But it was attributed to the provocative action of the Government and brutal repression. In recent times it has been argued that the history of the Quit India Movement has been neglected primarily because none of the major political parties played a central role in it. It was mainly a movement of the subaltern classes. Had the political elite been in the forefront, the campaign would have been more conservative in form. Numerous accounts have established that in the absence of conventional leadership, marginal groups proved their mettle. The national movement gained from the convergence of local and national interests. However, the socially transformative character of the movement remained incomplete. The Quit India Movement failed to end British rule in India. Yet, this was one movement that demonstrated the will and reserve of diverse communities of Indians to withstand both the highhandedness of imperial authorities and the elitism of the Indian political class.

The Quit India Movement stands apart from the earlier movements in terms of the spirit and enthusiasm that it infused in ordinary people to support indigenous institutions and structures

of power. The parallel governments that such efforts produced indicate the basic difference between the 1942 movement and the earlier movements. The Non-Cooperation Movement was urban based and was supported mostly by rich peasant groups like those in Gujarat. Compared with it the Civil Disobedience campaign was more widespread. It involved many more poor peasants and was radicalised by the impact of the depression. But the Quit India Movement, as the preceding discussion demonstrates, was the most radical and violent of them all. It was supported by the poor and labouring classes, who were the hardest hit by war time inflation and food shortages. Although every major city saw action in 1942, yet in most urban areas British control was too tight for Congress activism to last very long. By 1945 the Congress was moving in the direction of focusing its attention and energies on the 1946 elections.

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Corresponding Author - ಡಾ. ಸುಜಾತ ಚೆ. ಸಿರಿಯಣ್ಣವರ

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Abstract -

ಸ್ಥಳೀಯ ಇತಿಹಾಸ ಎಂದರೆ ಒಂದು ನಿರ್ದಿಷ್ಟ ಪ್ರದೇಶ, ಊರು, ಗ್ರಾಮ, ಅಥವಾ ಪಟ್ಟಣದ ಇತಿಹಾಸವನ್ನು ಅಧ್ಯಯನ ಮಾಡುವ ವಿಧಾನವಾಗಿದೆ. ಇದು ಜನಜೀವನ, ಸಂಸ್ಕೃತಿ, ಆರ್ಥಿಕತೆ ಮತ್ತು ಸಾಮಾಜಿಕ ಬದಲಾವಣೆಗಳನ್ನು ಸೂಕ್ಷ್ಮವಾಗಿ ಅರ್ಥಮಾಡಿಕೊಳ್ಳಲು ಸಹಾಯ ಮಾಡುತ್ತದೆ. ಸ್ಥಳೀಯ ಇತಿಹಾಸವು ಸಾಮಾನ್ಯ ರಾಷ್ಟ್ರೀಯ ಇತಿಹಾಸಕ್ಕಿಂತ ಹೆಚ್ಚು ಜನಸಾಮಾನ್ಯರ ಜೀವನದ ಮೇಲೆ ಬೆಳಕು ಚೆಲ್ಲುತ್ತದೆ.

ಸ್ಥಳೀಯ ಇತಿಹಾಸದ ಮಹತ್ವ -

- ಜನಸಾಮಾನ್ಯರ ಜೀವನವನ್ನು ತಿಳಿಯಲು ಸಹಾಯ ಮಾಡುತ್ತದೆ.
- ಸ್ಥಳೀಯ ಸಂಸ್ಕೃತಿ ಮತ್ತು ಪರಂಪರೆ ಉಳಿಸಲು ನೆರವಾಗುತ್ತದೆ.
- ಪ್ರಾದೇಶಿಕ ಅಭಿವೃದ್ಧಿ ಅಧ್ಯಯನಕ್ಕೆ ಉಪಯುಕ್ತ.
- ರಾಷ್ಟ್ರೀಯ ಇತಿಹಾಸವನ್ನು ಪೂರ್ಣಗೊಳಿಸುತ್ತದೆ.
- ಸ್ಥಳೀಯ ಇತಿಹಾಸವು ಸಮುದಾಯದ ಆತ್ಮವನ್ನು ಪ್ರತಿಬಿಂಬಿಸುತ್ತದೆ.

ಇತಿಹಾಸದ ಅಧ್ಯಯನದ ವ್ಯಾಪ್ತಿ ವಿಸ್ತಾರಗೊಳ್ಳುತ್ತಿದ್ದಂತೆ ಪ್ರಾದೇಶಿಕತೆಗೆ ಒತ್ತು ಕೊಟ್ಟು ಸಂಶೋಧನೆಗೆ ಒಳಪಡಿಸುವ ಮೂಲಕ ಚರಿತ್ರೆಯನ್ನು ಕಟ್ಟಿಕೊಡುವುದು ಅವಶ್ಯವಾಗಿದೆ. ಪ್ರಾದೇಶಿಕತೆಯು ಒಂದು ನಿರ್ದಿಷ್ಟ ಪ್ರದೇಶ, ಊರು, ಅಥವಾ ಸಮುದಾಯದ ಭೂತಕಾಲದ ಅಧ್ಯಯನವಾಗಿದೆ. ಇದು ಜನ ಜೀವನ, ಸಂಸ್ಕೃತಿ, ಆರ್ಥಿಕತೆ ಮತ್ತು ಸಾಮಾಜಿಕ ಬದಲಾವಣೆಗಳನ್ನು ಸೂಕ್ಷ್ಮವಾಗಿ ಅರ್ಥಮಾಡಿಕೊಳ್ಳಲು ಸಹಾಯ ಮಾಡುತ್ತದೆ. ಸ್ಥಳೀಯ ಇತಿಹಾಸವು ಸಾಮಾನ್ಯರ ಜೀವನದ ಮೇಲೆ ಬೆಳಕು ಚೆಲ್ಲುತ್ತದೆ. ಹೀಗೆ ಇಂದಿನ ದಿನಮಾನಗಳಲ್ಲಿ ಪ್ರಾದೇಶಿಕತೆಗೆ ಹೆಚ್ಚು ಒತ್ತು ಕೊಟ್ಟಿರುವುದರಿಂದ ಈ ಲೇಖನದಲ್ಲಿ ಬಾಗಲಕೋಟೆ ಜಿಲ್ಲೆಯ ಸ್ಥಳೀಯ ಇತಿಹಾಸ ಮತ್ತು ಸಾಂಸ್ಕೃತಿಕ ಪರಂಪರೆ ಎಂಬ ಲೇಖನವನ್ನು ಪುಸ್ತಕ ಪಡಿಸಲಾಗುತ್ತಿದೆ.

Keywords: Prehistoric Culture → ಪ್ರಾಗೈತಿಹಾಸಿಕ ಸಂಸ್ಕೃತಿ, Stone Age (Paleolithic, Mesolithic, Neolithic) → ಶಿಲಾಯುಗ (ಪಾಲಿಯೋಲಿಥಿಕ್, ಮೆಸೊಲಿಥಿಕ್, ನಿಯೋಲಿಥಿಕ್ ಯುಗ), Chalcolithic Culture → ಚಾಲ್ಕೊಲಿಥಿಕ್ ಸಂಸ್ಕೃತಿ (ತಾಮ್ರ-ಶಿಲಾಯುಗ ಸಂಸ್ಕೃತಿ), Megalithic Culture → ಮೇಗಾಲಿಥಿಕ್ ಸಂಸ್ಕೃತಿ, Rock Art / Cave Paintings → ಶಿಲಾಚಿತ್ರಗಳು / ಗುಹಾಚಿತ್ರಗಳು, River Valley Civilization (Krishna, Ghataprabha, Malaprabha) → ನದಿ ತಟ ನಾಗರಿಕತೆ (ಕೃಷ್ಣಾ, ಘಟಪ್ರಭಾ, ಮಲಪ್ರಭಾ).

ಪೀಠಿಕೆ -

ಕನ್ನಡನಾಡು ಸಾಧನೆಯ ಬೀಡು - ಚಿನ್ನದನಾಡು, ಗಂಧದ ಬೀಡು, ಹಸಿರಿನ ಮಲೆನಾಡು, ಸಹ್ಯಾದ್ರಿಯ ಸಿರಿನಾಡು - ಶಿಲ್ಪಕಲೆಗಳ ತಾಯ್ನಾಡು ಪುವಾಸಿಗರ ಹಳೇಬೀಡು - ಜ್ಞಾನ ವಿಜ್ಞಾನಗಳ ಧೀಮಂತಗೂಡು - ಸ್ನೇಹಪರ, ಆತಿಥ್ಯಪ್ರಿಯ ಶಾಂತಿ ಸಮಾಧಾನಗಳ ಈ ನಾಡು. ಕದಂಬರು, ಚಾಲುಕ್ಯರು, ರಾಷ್ಟ್ರಕೂಟರು, ಹೊಯ್ಸಳರು, ವಿಜಯನಗರ ಸಾಮ್ರಾಟರು, ಮೈಸೂರು ಒಡೆಯರು ಮುಂತಾದ ಜನಪರ ಹಾಗೂ ಜನಪ್ರಿಯ ನಾಯಕರುಗಳು ಆಳಿ ಕಟ್ಟಿದ ನಮ್ಮ ನಾಡು ಭವ್ಯ ಪರಂಪರೆಗೆ ಬಾಗಲಕೋಟೆ ಜಿಲ್ಲೆಯ ಐತಿಹಾಸಿಕ ಸಂಗತಿಗಳು ಸೇರ್ಪಡೆಗೊಂಡಿವೆ.

ಬಾಗಲಕೋಟೆ ಜಿಲ್ಲೆಯು ಕರ್ನಾಟಕದ ಉತ್ತರ ಭಾಗದಲ್ಲಿರುವ ಜಿಲ್ಲೆಗಳಲ್ಲಿ ಒಂದು. ಇದು ವಿಜಯಪುರ ಜಿಲ್ಲೆಯಿಂದ ಆಗಸ್ಟ್ ೧೫ ೧೯೯೭ರಂದು ಬೇರ್ಪಟ್ಟು ನೂತನ ಜಿಲ್ಲೆಯಾಗಿ ರಚನೆಯಾಯಿತು. ಬಾಗಲಕೋಟೆ ಜಿಲ್ಲೆಯು ಪ್ರಾಗೈತಿಹಾಸಿಕ ಶಿಲಾಯುಗ ಸಂಸ್ಕೃತಿಯ ನೆಲೆಗಳ ಕಾಲದಿಂದ ಆರಂಭವಾಗಿ ಇತಿಹಾಸ ಕಾಲದ ಮೌರ್ಯರು, ಶಾತವಾಹನರು, ಬಾದಾಮಿ ಚಾಲುಕ್ಯರು, ಆಳ್ವಿಕೆ ಮಾಡಿದರು. ಅವರ ಕಾಲದಲ್ಲಿ ನಿರ್ಮಾಣವಾದ ದೇವಾಲಯಗಳು, ಕೋಟೆ ಕೊತ್ತಲಗಳು, ಕೆರೆ ಬಾವಿಗಳು, ನೀರಾವರಿ ಕಾಲುವೆಗಳು, ವಾಡೆಗಳು, ಮಸೀದಿಗಳು ಇಗರ್ಜಿಗಳು, ಜೈನಬಸದಿಗಳು ಮುಂತಾದ ಸ್ಮಾರಕಗಳು ನಮ್ಮನ್ನು ಆಕರ್ಷಿಸುತ್ತವೆ. ಜಿಲ್ಲೆಯಲ್ಲಿ ಐತಿಹಾಸಿಕವಾಗಿ ಬಾದಾಮಿಯ ಗುಹಾಂತರ ದೇವಾಲಯಗಳು, ಐಹೋಳೆ ದೇವಾಲಯಗಳು, ಪಟ್ಟದಕಲ್ಲಿನ ದೇವಾಲಯಗಳು, ಮಹಾಕೂಟದ ದೇವಾಲಯಗಳು, ಶಿರೂರಿನ ದೇವಾಲಯಗಳು, ಜಮಖಂಡಿಯ ರಾಮತೀರ್ಥ, ಕೂಡಲಸಂಗಮದ ದೇವಾಲಯಗಳು ಸಿದ್ಧನಕೊಳ್ಳದ ದೇವಾಲಯಗಳು, ಮುಧೋಳ ಘೋರ್ಪಡೆ ಅರಮನೆ, ಜಮಖಂಡಿಯ ಪಟವರ್ಧನ ಸಂಸ್ಥಾನ ಇತ್ಯಾದಿ. ಇನ್ನು ಆಧುನಿಕ ಕಾಲದಲ್ಲಿ ಬ್ರಿಟಿಷರ ವಿರುದ್ಧ ಸ್ವದೇಶಿ, ಹೋಂ ರೂಲ್, ಅಸಹಕಾರ, ಕಾಯ್ದೆಭಂಗ ಮತ್ತು ಚಲೇಜಾವ್ ಚಳುವಳಿಗಳ ಸ್ಫೂಳವಾಗಿದೆ.

ಕರ್ನಾಟಕ ಚರಿತ್ರೆಯಲ್ಲಿ ವಿಭಿನ್ನ ಭೌಗೋಳಿಕ ಪರಿಸರವನ್ನು ಹೊಂದಿದ

ಬಾಗಲಕೋಟೆ ಜಿಲ್ಲೆಯ ಸುವರ್ಣ ಸ್ವಾತಂತ್ರ್ಯದ ಕೊಡುಗೆಯಾಗಿ ೧೫-೦೮-೧೯೯೭ರಂದು ಅಂದಿನ ಮುಖ್ಯಮಂತ್ರಿ ಜೆ. ಎಚ್. ಪಟೇಲರ ಸರ್ಕಾರದಿಂದ ವಿಜಯಪುರ ಜಿಲ್ಲೆಯಿಂದ ಬೇರ್ಪಟ್ಟು ನೂತನ ಜಿಲ್ಲೆಯಾಗಿ ರಚನೆಗೊಂಡಿತು^೧. ಬಾಗಲಕೋಟೆ ಜಿಲ್ಲೆಯು ಬಾಗಲಕೋಟೆ, ಬಾದಾಮಿ, ಬಿಳಗಿ, ಹುನಗುಂದ, ಜಮಖಂಡಿ, ಮತ್ತು ಮುಧೋಳ ಎಂಬ ೬ ತಾಲೂಕುಗಳನ್ನು ಒಳಗೊಂಡಿದೆ^೨.

ಬಾಗಲಕೋಟೆ ಜಿಲ್ಲೆಯ ಶಿಲಾ ಸಂಸ್ಕೃತಿ ನೆಲೆಗಳು -

ಬಾಗಲಕೋಟೆ ಜಿಲ್ಲೆಯಲ್ಲಿ ಹಳೆಯ ಶಿಲಾಯುಗ, ಸೂಕ್ಷ್ಮಶಿಲಾಯುಗ, ನವಶಿಲಾಯುಗ, ತಾಮ್ರ ಮತ್ತು ಕಬ್ಬಿಣ (ಬೃಹತ್) ಶಿಲಾಯುಗಕ್ಕೆ ಸಂಬಂಧಿಸಿದ ಅನೇಕ ನೆಲೆಗಳು ಇಲ್ಲಿ ಪತ್ತೆಯಾಗಿವೆ. ಈ ಜಿಲ್ಲೆಗೆ ಸಂಬಂಧಿಸಿದ ನೆಲೆಗಳ ಕುರಿತು ಸುಮಾರು ೧೮೭೦ರ ದಶಕದಿಂದ ಅಂದರೆ ರಾಬರ್ಟ್ ಬ್ರೂಸಪೂಟರವರಿಂದ ಇಂದಿನವರೆಗೆ ಅನೇಕ ಜನ ಪುರಾತತ್ವ ತತ್ವರು ಸಂಶೋಧನೆ ಕೈಗೊಂಡು ಆ ಕಾಲದ ಸಂಸ್ಕೃತಿಗಳನ್ನು ಗುರುತಿಸಿದ್ದಾರೆ. ಪ್ರಾಗೈತಿಹಾಸಿಕ ನಿವೇಶನಗಳ ಪತ್ತೆಯಲ್ಲಿ ಅನುಪಮ ಸೇವೆಗೈದ ಬ್ರೂಸಪೂಟರನ್ನು ದಕ್ಷಿಣ ಭಾರತದ ಪ್ರಾಗೈತಿಹಾಸಿಕ ಅಧ್ಯಯನದ ಪಿತಾಮಹ ಎಂದು ಕರೆಯುವರು^೩. ಬಾಗಲಕೋಟೆ ಜಿಲ್ಲೆಯಲ್ಲಿ ಹರಿಯುವ ಭೀಮಾ, ಘಟಪ್ರಭಾ ಮತ್ತು ಆಸುಪಾಸಿನಲ್ಲಿ ಹರಿಯುವ ಹಿರೇಹಳ್ಳ, ಕೃಷ್ಣಾ, ಭೀಮಾ, ಡೋಣಿ ನದಿಗಳು

ಫಲವತ್ತಾದ ಬಯಲು ಪ್ರದೇಶಗಳು ನಿರಂತರವಾಗಿ ಶಿಲಾಯುಗ ಮಾನವನ ಚಟುವಟಿಕೆಯ ಹಲವಾರು ತಾಣಗಳಿಗೆ ಆಶ್ರಯ ನೀಡಿದೆ. ನಾಡಿನಾದ್ಯಂತ ದೊರೆತ ಹಳೆ ಶಿಲಾಯುಗದ ನೆಲೆಗಳಲ್ಲಿ ಶೇ ೮೦ರಷ್ಟು ನೆಲೆಗಳು ಭೀಮಾ, ಕಲಾದಗಿ, ಶ್ರೀಣಿಯಲ್ಲಿ ದೊರಕಿವೆ.

ಬಾಗಲಕೋಟೆ ಜಿಲ್ಲೆಯಲ್ಲಿ ಆದಿ ಹಳೆ ಶಿಲಾಯುಗದ ನೆಲೆಗಳು -

ಬಾಗಲಕೋಟೆ - ಅನಗವಾಡಿ, ಕದಂಪುರ, ಕೋವಳ್ಳಿ, ಬಾಗಲಕೋಟೆ, ಮಚಖಂಡಿ, ಸೀತಾಮನಿ.

ಸಿಂದಗಿ - ಹಳ್ಳೂರು

ಜಮಖಂಡಿ - ಹಿಪ್ಪರಗಿ

ಬದಾಮಿ - ಅನಗವಾಡಿ, ಅಸಂಗಿ, ಕಾತರರೆ, ಕಂದೂರ, ಬ್ಯಾಡ, ಚೋಳಚಗುಡ್ಡ, ಜಾಲಿಹಾಳ, ಧಣಕಶಿರೂರ, ನಂದಿಕೇಶ್ವರ, ಪಟ್ಟದಕಲ್ಲು, ಬದಾಮಿ, ಮಹಾಕೂಟ, ಮಳಗಿ, ಲಕ್ಷ್ಮಪುರ, ಶಿಡ್ಲಪುಡಿ, ಶಿವಯೋಗಮಂದಿರ.

ಬಿಳಗಿ - ಅನಗಮಟಿ, ಕೋವಳ್ಳಿ, ಬೀರಕಟ್ಟಿ, ಮುಂಡಗನೂರ್, ಯಡಹಳ್ಳಿ.

ಮುಧೋಳ - ಪಿಡಿ, ಬುದ್ನಿ, ಚಂಚಖಂಡಿ, ಬಂಟನೂರು, ಮುಧೋಳ, ಮೆಟಗುಟ್.

ಹುನಗುಂದ - ಐಹೋಳ (ಖಚಗುಡಿ), ಐಹೋಳ (ರಾವಳಪಡಿ ಹತ್ತಿರ), ಬೆಲ್ಲಾಪುರ, ನಿಂಬಲಗುಂದಿ, ಬೆನಕವಾರಿ, ಸಿದ್ದನಕೊಳ್ಳ, ಹರೇಕಡಿವಾಳ, ಹಿರೇಮಾಗಿ ಇತ್ಯಾದಿ ಆದಿ ಹಳೆ ಶಿಲಾಯುಗದ ನೆಲೆಗಳು ಬಾಗಲಕೋಟೆ ಜಿಲ್ಲೆಯಾದ್ಯಂತ ದೊರೆಯುತ್ತವೆ.

ಮಧ್ಯ ಹಳೆಯ ಶಿಲಾಯುಗದ ಸಣ್ಣ ಸ್ತೂಪಿ ನೆಲೆಗಳು -

ಮಲಪ್ರಭಾ ನದಿ ತೀರದ ತಮ್ಮನಾಳ, ಸಿದ್ದನಕೊಳ್ಳ, ಕೋವಳ್ಳಿ, ಸಿಂದಗಿ, ಸಂಗಮ, ಪಟ್ಟದಕಲ್ಲು, ಜೀವಿನಾಳ, ಐಹೋಳ, ಹಾಗೂ ಸಾಲಗುಂಡಿಗಳಲ್ಲಿ, ಫಟಪ್ರಭಾ ನದಿ ತೀರದ ಕೋವಳ್ಳಿ, ಲಕ್ಷ್ಮನಹಟ್ಟಿ, ಖಚ್ಚಿಡೋಣಿ,

ಲೋಕಾಪುರ, ಹೆರಕಲ್, ಅನಗವಾಡಿ, ಕದಂಪುರ, ಬಾಗಲಕೋಟೆ ಕೃಷ್ಣಾನದಿ ತೀರದ, ಸೀತಾಮನಿ, ಬೀರಕಟ್ಟಿ, ಪಡಸಲಗಿ, ಕೊಲ್ಲೂರ ಇತ್ಯಾದಿ.

ಅಂತ್ಯ ಹಳೆ ಶಿಲಾಯುಗ ಸಂಸ್ಕೃತಿ ನೆಲೆಗಳು -

ಬಾಗಲಕೋಟೆ ಪ್ರದೇಶದ ಸಾಲ್ವಡಗಿ, ಕಮ್ಮಟನಿವೇಶನ, ಸಾಳವಾಡಗಿ, ಇಂಗಲೇಶ್ವರ, ಕೋವಳ್ಳಿ, ಐಹೋಳ, ಸಿದ್ದನಕೊಳ್ಳ, ಬೇವಿನಹಾಳ ಇತ್ಯಾದಿ.

ಸೂಕ್ಷ್ಮ ಶಿಲಾಯುಗ ಸಂಸ್ಕೃತಿ ನೆಲೆಗಳ -

ಈ ಜಿಲ್ಲೆಯಲ್ಲಿ ಹರಿದಿರುವ ಮಲಪ್ರಭಾ, ಫಟಪ್ರಭಾ, ಭೀಮಾ, ಕೃಷ್ಣಾನದಿ ತೀರದ ಸಿಡಿಲುಪಡಿ, ಬದಾಮಿ, ಅನಗವಾಡಿ, ಸೀತಿದೋಣಿ, ಕಲಾದಗಿ, ಹೀರೆಗುಡ್ಡ ಇತ್ಯಾದಿ.

ನೂತನ ಶಿಲಾಯುಗ ಸಂಸ್ಕೃತಿ ನೆಲೆಗಳು -

ಜಮಖಂಡಿ ತಾಲೂಕಿನ ಅಸಂಗಿಗುಡ್ಡ, ಬಾಗಲಕೋಟೆ ತಾಲೂಕಿನ ಇಂಗಲಗಿ, ಸೀತಿಮನೆ, ಬದಾಮಿ ತಾಲೂಕಿನ ಅಕ್ಕರನಾಳ, ಅರೇಗುಡ್ಡ, ಹೀರೆಗುಡ್ಡ, ಬದಾಮಿ ಪರಿಸರದ ಹುಲಿಗಮ್ಮನಕೊಳ್ಳ, ಬೂದುಹಾಳ, ಧೂಳಖೇಟ, ಚಳೇಗಾರ, ಅಣಜಿ, ನಾಗರಹೋಳೆ, ಚಿಕ್ಕಮಣ್ಣೂರ, ಹಂಚಿನಾಳ, ನಿವ್ವಳಕೊಡ, ಮತ್ತು ಕೃಷ್ಣಾ-ಭೀಮಾನದಿ ತೀರದಲ್ಲಿ ಈ ಕಾಲದ ಉಜ್ಜಿ ನಯಮಾಡಿದ ಕಲ್ಲಿನ ಕೊಡಲಿಗಳು ವಿದ್ವಾಂಸರಿಗೆ ಲಭ್ಯವಾಗಿವೆ.

ನೂತನ ತಾಮ್ರ ಶಿಲಾಯುಗದ ಸಂಸ್ಕೃತಿ -

ಮಲಪ್ರಭಾ, ಫಟಪ್ರಭಾ, ಕೃಷ್ಣಾನದಿ ತೀರದ ಸಾಗುವಳಿಗೆ, ತಮ್ಮಹಾಳ, ಬಾಗಲಕೋಟೆ, ಸೀತಿಮನಿ, ಸಿಡಿಲುಪಡಿ, ಬದಾಮಿ, ಕಲ್ಲಳ್ಳಿ, ಅಸಂಗಿ, ಕನ್ನೋಳ್ಳಿ, ಹುಲ್ಲಳ್ಳಿ, ಕೊಣ್ಣೂರು, ಚಿಮ್ಮಡ, ಜಗದಾಳ, ತೇರದಾಳ, ಸಿರಗುಪ್ಪಿ,

ಹನಗುಂಡಿ, ಹಿಪ್ಪರಗಿ, ಇಂಗಳಗಿ, ಸಿಂದಗಿ, ಇತ್ಯಾದಿ.

ಬೃಹತ್ ಶಿಲಾ ಸಂಸ್ಕೃತಿ -

ತೇರದಾಳ, ಹಳಂಗಳೆ, ಹನಗುಂಡಿ, ಮಾದನದಟ್ಟಿ, ಅಸಂಗಿ, ಜಗದಾಳ, ಜಕನೂರು, ಕಲಾದಗಿ, ಜಗದಾಳ, ಜಕನೂರು, ಕಲಾದಗಿ, ಜನಗುಂಡಿ, ಸೀತಿಡೋಣಿ, ಗುಳೆದಗುಡ್ಡ, ಪಟ್ಟದಕಲ್ಲು, ಅಕ್ಕರಗಲ್, ಐಹೋಳೆ, ಕ್ಯಾದಿಗೇರಿ, ಬಾಚಿಗುಡ್ಡ, ಚಿಲ್ಲಾಪುರ. ಹೀಗೆ ಆದಿ, ಮಧ್ಯ, ಅಂತ್ಯ ಹಳೆ ಶಿಲಾಯುಗ, ಸೂಕ್ಷ್ಮಶಿಲಾಯುಗ, ನೂತನ ಶಿಲಾಯುಗ, ನೂತನ ತಾಮ್ರ ಶಿಲಾಯುಗ, ಬೃಹತ್ ಶಿಲಾಸಂಸ್ಕೃತಿಯ ನೆಲೆಗಳು ಜಿಲ್ಲೆಯಾದ್ಯಂತ ಹರಡಿವೆ.

ಇತಿಹಾಸ ಕಾಲ -

ನಾಡಿನ ಇತಿಹಾಸದಂತೆ ಬಾಗಲಕೋಟೆ ಜಿಲ್ಲೆಯ ಇತಿಹಾಸವು ಮೌರ್ಯ ಮತ್ತು ಶಾತವಾಹನರೊಂದಿಗೆ ಆರಂಭವಾಗುತ್ತದೆ. ಕರ್ನಾಟಕದಲ್ಲಿ ಮೌರ್ಯ ಚಕ್ರವರ್ತಿ ಅಶೋಕನ ಕಾಲದ ಶಾಸನಗಳು ನೆರೆಯ ಕೊಪ್ಪಳಜಿಲ್ಲೆ, ಬಳ್ಳಾರಿಜಿಲ್ಲೆ, ರಾಯಚೂರು ಹಾಗೂ ಚಿತ್ರದುರ್ಗ ಜಿಲ್ಲೆಗಳಲ್ಲಿ ಕಂಡುಬಂದಿವೆ. ಸುಮಾರು ೧೫ನೇ ಶತಮಾನದ ಕೃತಿಯಾದ ಸಿಂಗಿರಾಜ ಪುರಾಣವು ಪಟ್ಟದಕಲ್ಲು ಪ್ರದೇಶ ನಂದರ ಆಳ್ವಿಕೆಗೆ ಒಳಪಟ್ಟಿತ್ತೆಂದು ದಾಖಲಿಸಿದೆ. ಈ ಹಿನ್ನೆಲೆಯಲ್ಲಿ ಬಾಗಲಕೋಟೆ ಜಿಲ್ಲೆಯು ಮೌರ್ಯ ಆಡಳಿತಕ್ಕೆ ಒಳಪಟ್ಟಿತ್ತೆಂದು ತಿಳಿಯಲು ಸಾಧ್ಯವಾಗಿದೆ. ಮತ್ತೊಂದು ಪ್ರಮುಖ ಅಂಶವೆಂದರೆ ಮೌರ್ಯ ಅರಸ ಚಂದ್ರಗುಪ್ತ ಮೌರ್ಯ ಜೈನ ಗುರುವಾದ ಭದ್ರಬಾಹುವಿನೊಂದಿಗೆ ಶ್ರವಣಬೆಳಗೊಳಕ್ಕೆ ಬಂದ ಹಿನ್ನೆಲೆಯಲ್ಲಿ ಅನೇಕ ಜೈನಮುನಿಗಳ ತಂಡವು^೬. ಅವರೊಂದಿಗೆ ಬಂದು ನಾಡಿನಾದ್ಯಂತ ನೆಲೆಸಿದಂತೆ ಬಾಗಲಕೋಟೆ ಜಿಲ್ಲೆಯಲ್ಲಿ ನೆಲೆಸಿರುವ ಸಾಧ್ಯತೆ ಇದೆ.

ಅಶೋಕನ ಕಾಲದಲ್ಲಿದ್ದ ಬೌದ್ಧಧರ್ಮ ಕರ್ನಾಟಕವನ್ನು ಪ್ರವೇಶಿಸಿತು. ವಡಗಾಂವ್ ಮಾಧವಪುರಗಳು ಮೌರ್ಯರ ಕಾಲದ ನಿವೇಶನಗಳಾಗಿದ್ದು ಬೆಳ್ಳಿ ಹಾಗೂ ತಾಮ್ರದ ಮುದ್ರಾಂಕಿತ ನಾಣ್ಯಗಳು ಲಭಿಸಿವೆ. ಆದ್ದರಿಂದ ಈ ಭಾಗದಲ್ಲಿ ಮೌರ್ಯರ^೭ ನಾಣ್ಯಗಳು ಚಲಾವಣೆಯಲ್ಲಿದ್ದವೆಂದು ಗೊತ್ತಾಗುತ್ತದೆ. ಮೌರ್ಯರ ನಂತರ ಅಧಿಕಾರಕ್ಕೆ ಬಂದ ಖರಿಗಣ ಕಣ್ವರ ಬಗ್ಗೆ ಯಾವುದೇ ಆಧಾರಗಳು ಲಭ್ಯವಾಗುವುದಿಲ್ಲ.

ನಂತರ ಶಾತವಾಹನರು, ಕದಂಬರು, ಬಾದಾಮಿ ಚಾಲುಕ್ಯರು, ರಾಷ್ಟ್ರಕೂಟರು, ಕಲ್ಯಾಣಚಾಲುಕ್ಯರು, ನೊಳಂಬರು, ಕಳಚೂರಿಗಳು, ಸೇವುಣರು, ಬಾಗಡೆಯಸಿಂದರು, ಯರಂಬರಸಿಂಧರು, ರಟ್ಟರು, ಚೋಳರು, ವಿಜಯನಗರ, ಆದಿಲ್ ಷಾಹಿಗಳು, ಬ್ರಿಟಿಷರು ಆಳ್ವಿಕೆ ಮಾಡಿದ ಪುರಾವೆಗಳು, ಶಾಸನಗಳು, ಸ್ಮಾರಕಗಳು ಇಂದು ಬಾಗಲಕೋಟೆ ಜಿಲ್ಲೆಯ ಬಾಗಲಕೋಟೆ ಜಿಲ್ಲೆಯ ಇತಿಹಾಸ ಮತ್ತು ಸಾಂಸ್ಕೃತಿಕ ಪರಂಪರೆಯನ್ನು ತಿಳಿಸುತ್ತವೆ.

ಬಾಗಲಕೋಟೆ ಜಿಲ್ಲೆಯ ರಾಜಕೀಯ ಇತಿಹಾಸ -

ಕರ್ನಾಟಕವನ್ನಾಳಿದ ಅರಸು ಮನೆತನಗಳು ಬಾಗಲಕೋಟೆ ಜಿಲ್ಲೆಯ ಪ್ರದೇಶದಲ್ಲಿ ಆಡಳಿತ ನಡೆಸಿರುವುದು ಇಲ್ಲಿ ದೊರೆತಿರುವ ಶಾಸನಗಳು ದೃಢ ಪಡಿಸಿರುತ್ತವೆ. ಸಾರ್ವಭೌಮರು, ಮಹಾಂಡಳೇಶ್ವರರು, ಸಾಮಂತ ಮನ್ನೆಯರು, ದಂಡನಾಯಕರು, ಗಾವುಂಡರು, ಮುಂತಾದವರು ಮಧ್ಯ ಮತ್ತು ಆಧುನಿಕ ಕಾಲಘಟ್ಟದಲ್ಲಿ ಬರುವ ಮುಸ್ಲಿಮರು ಅಥವಾ ಸುಲ್ತಾನರು, ಬ್ರಿಟಿಷರು, ನಾಡಗೌಡರು, ದೇಸಾಯಿಗಳು, ದೇಶಮುಖರು, ನಾಡಕರ್ಣಿಗಳು ಇವರು ಪರಗಣ, ಗ್ರಾಮಸ್ಥಾನಿಕ ಆಡಳಿತವನ್ನು ನಡೆಸಿಕೊಂಡು ಹೋಗುತ್ತಿದ್ದರು. ಚರಿತ್ರೆಯ

ರಚನೆ ನಂಬಲರ್ಹವಾದ ಶಾಸನಗಳು ಇವರನ್ನು ಆಳುತ್ತ ಪುರ ಎಂದು ಕರೆದಿವೆ.

ಇತಿಹಾಸ ಪೂರ್ವ ಕಾಲದ ಚಿತ್ರಕಲೆ -

ಆ ಕಾಲದ ನಿವೇಶನಗಳ ಪ್ರದೇಶದಲ್ಲಿರುವ ಬೆಟ್ಟಗಳ ಕಲ್ಲಾಸರೆಗಳಲ್ಲಿ ಬಂಡೆಗಳ ಮೇಲೆ ರೇಖಾಚಿತ್ರಗಳು, ಮಾನವಾಕೃತಿ, ಹಾಗೂ ಪ್ರಾಣಿ ಪಕ್ಷಿಗಳ ಚಿತ್ರಗಳು, ಬಿಡಿಸಿದ ಕುರುಹುಗಳು ಬಾಗಲಕೋಟೆ ಪ್ರದೇಶದ ನೂತನ ಶಿಲಾ ತಾಮ್ರಯುಗ, ಬೃಹತ್ ಶಿಲಾ ಸಂಸ್ಕೃತಿ, ಹಾಗೂ ಸೂಕ್ಷ್ಮ ಶಿಲಾಯುಗ ಸಂಸ್ಕೃತಿಗೆ ಸಂಬಂಧಿಸಿದಂತೆ ವರ್ಣಚಿತ್ರಗಳು ಕಂಡುಬಂದಿವೆ. ಬಾದಾಮಿ, ಮಹಾಕೂಟ, ಕುಟಕನಕೇರಿ, ಐಹೊಳೆಯಲ್ಲಿ ಸೂಕ್ಷ್ಮಶಿಲಾಯುಗದಿಂದ ಹಿಡಿದು ಬಾದಾಮಿ ಚಾಲುಕ್ಯರ ಕಾಲದವರೆಗಿನ ಕೆಲವು ಗವಿವರ್ಣ ಚಿತ್ರಗಳಿವೆ. ಬಾದಾಮಿಯ ಸಿಡಿಲು ಪಡಿಯಲ್ಲಿ ಬಿಳಿಬಣ್ಣದ ಪಕ್ಷಿ, ಹಾವಿನ ರೇಖಾಚಿತ್ರಗಳು ಗಮನಾರ್ಹವಾಗಿವೆ. ಅದೇ ರೀತಿ ಕುಟಕನ ಕೇರಿಯಲ್ಲಿ ಮಾನವಾಕೃತಿ ಹಾಗೂ ಪ್ರಾಣಿಯ ರೇಖಾ ಚಿತ್ರಗಳು ಕಂಡು ಬಂದಿವೆ. ಐಹೊಳೆಯ ಮಾಂಡಿಗಳಲ್ಲಿ ವರ್ಣ ಚಿತ್ರಗಳದ್ದು ಅವುಗಳಲ್ಲಿ ಕೆಮ್ಮಣ್ಣಿನಲ್ಲಿ ಬಿಡಿಸಿದ ಮೈ ಮೇಲೆ ಪಟ್ಟಿ ಇರುವ ಪ್ರಾಣಿಯ ಚಿತ್ರ ಕಂಡು ಬಂದಿವೆ. ಸಿದ್ದನಕೊಳ್ಳದಲ್ಲಿ ಕಲ್ಲಿನ ಮೇಲೆ ಬಾರಿ ಮೂಡಿಸಿರುವ ರೇಖಾ ಚಿತ್ರವಿದೆ. ಇವು ಸೂಕ್ಷ್ಮ ಶಿಲಾಯುಗಕ್ಕೆ ಸೇರಿವೆ.

ಕಲ್ಲೋಳಿಯಲ್ಲಿ ಬೃಹತ್ ಶಿಲಾ ಸಂಸ್ಕೃತಿಗೆ ಸಂಬಂಧಿಸಿದಂತೆ ಗೂಳಿ, ಆಕಳು, ಜಿಂಕೆ, ಮನುಷ್ಯನ ರೇಖಾಚಿತ್ರಗಳು ಅಪರೂಪವಾಗಿವೆ. ಇವು ಬೃಹತ್ ಶಿಲಾ ಸಂಸ್ಕೃತಿಯ ಜನರ ರಚನೆಗಳಾಗಿವೆ. ಎಂದು ಡಾ. ಅ. ಸುಂದರರವರು ಅಭಿಪ್ರಾಯ ಪಟ್ಟಿದ್ದಾರೆ. ಸೀತಡೋಣಿಯ ಕಲ್ಲಾಸರೆಯೊಂದರಲ್ಲಿ ರೇಖಾಚಿತ್ರವಿದ್ದು, ಇದು ಬಲೆ ಬೀಸಿ ಪ್ರಾಣಿಗಳನ್ನು ಬೇಟೆಯಾಡುವ ವಿಧಾನವನ್ನು

ಸೂಚಿಸುತ್ತದೆ ಎಂದಿದ್ದಾರೆ. ಜಿಲ್ಲೆಯ ಬದಾಮಿ, ಪಟ್ಟದಕಲ್ಲು ನಡುವೆ ಇರುವ ಹೀರೆಗುಡ್ಡ, ಅರೇಗುಡ್ಡ ಪರಿಸರದಲ್ಲಿ ಡಾ.ಅ.ಸುಂದರ, ಇರ್ವಿನ್ ನ್ಯೂ ಮೇರಿಯರ್ ಹಾಗೂ ಯಶೋಧರ ಮಠಪಾಲರು ೧೦ ನೆಲೆಗಳನ್ನು ಪತ್ತೆಹಚ್ಚಿದ್ದಾರೆ. ಹೀಗೆ ಬಾಗಲಕೋಟೆ ಜಿಲ್ಲೆ ಪ್ರಾಗೈತಿಹಾಸಿಕ ಕಾಲದ ಚಿತ್ರಕಲೆಗೆ ಪ್ರಸಿದ್ಧಿಯಾಗಿತ್ತೆಂದು ಹೇಳಬಹುದು.

ಬಾಗಲಕೋಟೆ ಜಿಲ್ಲೆಯ ಕೋಟೆಗಳು -

ಕೋಟೆಗಳೆಂದರೆ ಕೇವಲ ಗಡುತರವಾದ ಗೋಡೆಗಳಿಂದ, ಒಂದು ಭೂಮಿತಿ ವಿನ್ಯಾಸದ ನಿರ್ಮಿತಿಗಳಲ್ಲ. ಆ ಗೋಡೆಗಳ ಒಳ ಆವರಣದಲ್ಲಿ ನಾಗರಿಕತೆ ಬೆಳೆದು ಬಂದಿದೆ. ಸಹಜೀವನದ, ಸಹೋದ್ದೇಶಗಳ ಜನಗಳಿಂದ ಕೂಡಿದ ಒಂದು ಕೂಟ. ಆ ಕೂಟವೇ ಕೋಟೆ ಆಗಿದೆ. ವೈಭವದ, ಶೌರ್ಯದ, ಕ್ರೌರ್ಯದ, ಒಲವಿನ, ಭೋಗದ, ಬಲಿದಾನದ, ನೋವಿನ, ತ್ಯಾಗದ, ಸಾವಿನ, ಅಸೂಯೆಯ, ಅಸಹನೆಯ, ಆಮಿಷದ, ಸತ್ಯದ ಸೌಂದರ್ಯದ ಮಾನವಿಕ ಭಾವಗಳ ವ್ಯಕ್ತಿಗಳ ಕಥೆ ಹೇಳುವ ರಕ್ಷಣಾ ಗೋಡೆಗಳಿವು.

ಜಿಲ್ಲೆಗೆ ಸಂಬಂಧಿಸಿದ ಪ್ರಮುಖ ಕೋಟೆಗಳೆಂದರೆ ಬಾದಾಮಿ ತಾಲೂಕಿನ ಬಾದಾಮಿ ಕೋಟೆ, ಪಟ್ಟದಕಲ್ಲು ಕೋಟೆ, ಕೆರಕಲಮಟ್ಟಿ ವಾಡೆ, ಬೇಲೂರು ಕೋಟೆ, ಹುನಗುಂದದ ಐಹೊಳೆ ಕೋಟೆ, ಇಲಕಲ್ಲಿನ ಕೋಟೆ, ನಂದವಾಡಗಿ ಕೋಟೆ, ಬಾಗಲಕೋಟೆ ತಾಲೂಕಿನ ಬಾಗಲಕೋಟೆ ಕೋಟೆ, ಕಲಾದಗಿ ಕೋಟೆ, ಜಮಖಂಡಿ ತಾಲೂಕಿನ ಜಮಖಂಡಿ ಕೋಟೆ, ತೇರದಾಳದ ಕೋಟೆ, ಮಹಾಲಿಂಗಪುರ ಕೋಟೆ, ಚಿಮ್ಮಡಕೋಟೆ, ಮುಧೋಳ ತಾಲೂಕಿನ ಮುಧೋಳ ಕೋಟೆ, ಅದರಂತೆ ಬಿಳಗಿ ತಾಲೂಕಿನ ಗಲಗಲಿ ಕೋಟೆ, ಬಿಳಗಿ ಕೋಟೆ ಇತ್ಯಾದಿ. ಅಲ್ಲದೆ ಇತಿಹಾಸದ ಮಹಾನಿರ್ಮಾಣಗಳಾದ ದೇವಾಲಯಗಳು,

ಅರಮನೆಗಳು, ಮಸೀದಿಗಳು, ಕೋಟೆಗಳು
ಚರ್ಚುಗಳು, ಶಿಲ್ಪಕಲೆ ಮುಂತಾದವು
ನಿರ್ಮಾಣವಾಗಿವೆ.

ಬಾಗಲಕೋಟೆ ಜಿಲ್ಲೆಯ ಸಾಮಾಜಿಕ ಜೀವನ ಸ್ವರೂಪ -

ಬಾಗಲಕೋಟೆ ಜಿಲ್ಲೆಯ ಸಾಮಾಜಿಕ
ಜೀವನ ಸ್ವರೂಪವು ಬಹುಮಟ್ಟಿಗೆ ಧಾರ್ಮಿಕ
ಹಿನ್ನೆಲೆಯನ್ನು ಹೊಂದಿದ್ದರೂ ಸಾಮಾಜಿಕ
ವ್ಯವಸ್ಥೆ, ಸಮಾಜದಲ್ಲಿಯೇ ಅನೇಕ ಅಂಶಗಳನ್ನು
ಒಳಗೊಂಡ ವಿಶಾಲ ವ್ಯಾಪ್ತಿಯನ್ನು
ಹೊಂದಿದ್ದಾಗಿದೆ. ಪರಸ್ಪರ ಸಂಬಂಧವುಳ್ಳ ಜನರ
ವ್ಯವಸ್ಥಿತ ಸಮೂಹವೇ ಸಮಾಜ ಎನ್ನಲಾಗಿದೆ^೧.
ಭಾರತೀಯ ಸಮಾಜ ವ್ಯವಸ್ಥೆಯಲ್ಲಿ ವರ್ಗ, ವರ್ಣ
ಮತ್ತು ಜಾತಿಗಳು ಬಹು ಪುರಾತನ
ಕಾಲದಿಂದಲೂ ಚರಿತ್ರೆಯಲ್ಲಿ ಮಹತ್ವದ ಪಾತ್ರ
ನಿರ್ವಹಿಸುತ್ತಾ ಬಂದಿವೆ. ಈ ವರ್ಣ ಪದ್ಧತಿ
ರೂಪಗೊಳ್ಳುವ ಪೂರ್ವದಲ್ಲಿ ಸಮಾಜವನ್ನು
ವೃತ್ತಿಗಳಿಗೆ ಅನುಗುಣವಾಗಿ ವರ್ಗೀಕರಣ
ಮಾಡಲಾಗುತ್ತಿತ್ತು^೨. ಅವುಗಳೆಂದರೆ ಕಮ್ಮಾರ,
ಚಮ್ಮಾರ, ಅಕ್ಕಸಾಲಿಗ, ಬಡಗಿ, ಕುಂಬಾರ,
ಅಂಬಿಗ, ನೇಕಾರ, ಕಲ್ಲುಕುಟಿಗ, ಅಕ್ಕಸಾಲಿಗ
ಮುಂತಾದ ವೃತ್ತಿಗಳು ಪ್ರಾಚೀನ ಕಾಲದಲ್ಲಿಯೇ
ಜಾತಿಗಳಾಗಿ ರೂಪಗೊಂಡಿದ್ದವು. ಎಂಬುದರ
ಬಗ್ಗೆ ಒಮ್ಮತವಿಲ್ಲ. ಅಲ್ಲದೇ ಈ ವೃತ್ತಿಗಳು
ವಂಶಪಾರಂಪರ್ಯವಾಗಿದ್ದವೆಂದು ಹೇಳಲು
ಸ್ಪಷ್ಟ ಆಧಾರಗಳು ಇಲ್ಲ.

'ವರ್ಣ' ಶಬ್ದವು ಜಾತಿಯ
ಸೂಚಕವಾಗಿರದೇ ಅದು ಆರ್ಯರು ಮತ್ತು
ಇಲ್ಲಿನ ಮೂಲ ನಿವಾಸಿಗಳ ಮಧ್ಯೆ
ವ್ಯತ್ಯಾಸವನ್ನು ಸೂಚಿಸುವ ಪದವಾಗಿತ್ತು. ಆ
ನಂತರ ಅದು ಭಾಷೆ, ಧರ್ಮ, ಬಣ್ಣ, ಆಕಾರ
ಮತ್ತು ವಿವಿಧ ವೃತ್ತಿಗಳಲ್ಲಿ ಭೇದವನ್ನುಂಟು
ಮಾಡಿ ಸಮಾಜದಲ್ಲಿ ಮೇಲು ಕೀಳು ಎಂಬ
ಭಾವನೆ ಎಡೆ ಮಾಡಿ ಜಾತಿ ವ್ಯವಸ್ಥೆಗೆ ಹಾದಿ

ಮಾಡಿಕೊಟ್ಟಿರಬೇಕು^೩. ಬಾಗಲಕೋಟೆ ಜಿಲ್ಲೆಯ
ಶಾಸನಗಳನ್ನು ವಿಮರ್ಶಿಸಿದಾಗ ಸ್ವತಂತ್ರ
ಪೂರ್ವದ ಅರಸು ಮನೆತನಗಳ ಆಳ್ವಿಕೆಯ
ಕಾಲದಲ್ಲಿ ಬ್ರಾಹ್ಮಣರು ಸಮಾಜದಲ್ಲಿ ಅತ್ಯಂತ
ಪ್ರಭಾವಶಾಲಿಗಳಾಗಿದ್ದರು. ಬ್ರಾಹ್ಮಣ ಜಾತಿಯು
ಉತ್ತಮವಾಗಿರುವುದಾಗಿ ಪರಿಗಣಿಸಲಾಗಿತ್ತು.
ವಿದ್ಯಾಕೇಂದ್ರಗಳಲ್ಲಿ, ದೇವಾಲಯಗಳಲ್ಲಿ,
ರಾಜಕೀಯ ಕ್ಷೇತ್ರಗಳಲ್ಲಿ ಮತ್ತು ಸಾಮಾಜಿಕ
ರಂಗದಲ್ಲಿ ಬ್ರಾಹ್ಮಣರು ಅಗ್ರಸ್ಥಾನದಲ್ಲಿದ್ದರು
ಎಂದು ತಿಳಿದು ಬರುತ್ತದೆ^೪. ಅದೇ ರೀತಿ
ಕ್ಷತ್ರಿಯರು, ವೈಶ್ಯರು, ಶೂದ್ರರು, ಕೌರಿಕರು,
ಮಾಲೆಗಾರರು, ಡೊಂಬರು, ಗಾಣಿಗರು,
ಕಲುಕುಟಿಕರು, ಕಮ್ಮಾರರು ಇದ್ದದ್ದು ಅನೇಕ
ಶಾಸನಗಳಿಂದ ದೃಢ ಪಟ್ಟಿದೆ.

ಸಮಾರೋಪ -

ಬಾಗಲಕೋಟೆ ಜಿಲ್ಲೆಯು ಇತಿಹಾಸಕ್ಕೆ
ಮಹತ್ವವಾದ ಕೊಡುಗೆಯನ್ನು ತಂದು ಕೊಟ್ಟಿದೆ.
ಕರ್ನಾಟಕ ಇತಿಹಾಸದ ಭೂಪಟದಲ್ಲಿ
ಬಾದಾಮಿಚಾಲುಕ್ಯರು ಸ್ಥಿರವಾದ ರಾಜಕೀಯ
ವ್ಯವಸ್ಥೆಗೆ ಅಡಿಪಾಯ ಹಾಕಿದರು. ಇವರ ಕಾಲದ
ಸ್ಥಿರವಾದ ಆಡಳಿತ ವ್ಯವಸ್ಥೆಯಿಂದಾಗಿ ಜಿಲ್ಲೆಯ
ಬಾದಾಮಿ, ಐಹೊಳೆ, ಪಟ್ಟದಕಲ್ಲು,
ಮಹಾಕೂಟ ಮತ್ತು ಸುತ್ತಮುತ್ತಲಿನ
ಪ್ರದೇಶಗಳಲ್ಲಿ ಅನೇಕ ದೇವಾಲಯಗಳು, ಕೋಟೆ
ಕೊತ್ತಲಗಳು, ಕೆರೆ ಬಾವಿಗಳನ್ನು ನಿರ್ಮಿಸಿದರು.
ಬಾದಾಮಿಚಾಲುಕ್ಯರ ಕಾಲದಲ್ಲಿ ನಿರ್ಮಿತವಾದ
ದೇವಾಲಯಗಳು, ಗುಹಾಲಯಗಳು ಇಂದು
ಜಗತ್ತಿನಿದ್ದವಾಗಿವೆ. ನಾಗರಶೈಲಿ, ದ್ರಾವಿಡಶೈಲಿ
ಮತ್ತು ವೇಸರಶೈಲಿಯ ದೇವಾಲಯಗಳು
ಪಟ್ಟದಕಲ್ಲಿನಲ್ಲಿ ನಿರ್ಮಾಣಗೊಂಡಿವೆ.
ಮತ್ತೊಂದು ಗಮನ ಸೆಳೆಯುವ ಅಂಶವೆಂದು
ದಕ್ಷಿಣ ಭಾರತದಲ್ಲಿಯೇ ದೇವಾಲಯಗಳ
ತೊಟ್ಟಿಲು ಎಂದು ಹೆಸರಾದ ಐಹೊಳೆಯಲ್ಲಿನ
ಲಾಡಖಾನ್ ದೇವಾಲಯ ಸ್ವತಂತ್ರ ಭಾರತದ
ಪಾರ್ಲಿಮೆಂಟ್ ಕಟ್ಟಡವನ್ನು ಹೋಲುವ

ಮಾದರಿಯಲ್ಲಿದ್ದು ಇದನ್ನು ಗಮನಿಸಿದ ಭಾರತೀಯ ವಾಸ್ತುಶಿಲ್ಪಕಾರರು ಇದರ ಪ್ರತಿರೂಪವಾಗಿ ನವದೆಹಲಿಯಲ್ಲಿ ಪಾರ್ಲಿಮೆಂಟ್ ಕಟ್ಟಡವನ್ನು ನಿರ್ಮಿಸಿರಬೇಕೆಂದು ತೋರುತ್ತದೆ. ಇವರ ನಂತರ ಬಂದಂತಹ ರಾಷ್ಟ್ರಕೂಟರು, ಕಲ್ಯಾಣಚಾಲುಕ್ಯರು, ವಿಜಯನಗರದ ಅರಸರು, ಷಾಹಿಸುಲ್ತಾನರು ಸಹ ಈ ಜಿಲ್ಲೆಯ ಚರಿತ್ರೆ ನಿರ್ಮಾಣದಲ್ಲಿ ಮಹತ್ವದ ಪಾತ್ರ ವಹಿಸಿದ್ದಾರೆ. ಈ ಕಾಲದಲ್ಲಿ ನಿರ್ಮಾಣಗೊಂಡ ಸ್ಮಾರಕಗಳು ಜಗತ್ಪ್ರಸಿದ್ಧವಾಗಿವೆ. ಒಂದು ವೇಳೆ ನಾಡಿನ ರಾಜಕೀಯ ವ್ಯವಸ್ಥೆಯ ಭೂಪಟದಲ್ಲಿ ಬಾದಾಮಿಯನ್ನು ಚಾಲುಕ್ಯರು ರಾಜಧಾನಿಯನ್ನಾಗಿ ಮಾಡಿಕೊಂಡು ಆಳ್ವಿಕೆ ನಡೆಸದಿದ್ದರೆ ಇಂದು ಬಾಗಲಕೋಟೆ ಜಿಲ್ಲೆಯ ಇತಿಹಾಸ ಮತ್ತು ಪರಂಪರೆ ನಾಡಿಗೆ ಪರಿಚಯವಾಗುತ್ತಿರಲಿಲ್ಲ.

ಬಾಗಲಕೋಟೆಯು ವಿಶೇಷವಾಗಿ ಬಾದಾಮಿ, ಐಹೊಳೆ, ಪಟ್ಟದಕಲ್ಲು, ಕಲಾದಗಿ ಮುಂತಾದ ಸ್ಥಳಗಳ ಮೂಲಕ ಇಂದಿಗೂ ಕರ್ನಾಟಕದ ಇತಿಹಾಸವನ್ನು ಸಾರುತ್ತಿದೆ.

ಪರಾಮರ್ಶನ ಗ್ರಂಥಗಳು -

- ೧) ಡಾ. ರಾಜೇಶ ಚಿಟಗುಪ್ಪಿ , ಕರ್ನಾಟಕದ ಐತಿಹಾಸಿಕ ಮತ್ತು ಪ್ರೇಕ್ಷಣೀಯ ಸ್ಥಳಗಳು, ಕರ್ನಾಟಕ ಇತಿಹಾಸ ಸಂಶೋಧನ ಮಂಡಲ ಧಾರವಾಡ ೨೦೦೭-೨೦೦೮, ಪು.ಸಂ. ೪೫.
- ೨) ಕೆ. ಅನಂತರಾಮರಾವ್, ಸುವರ್ಣ ಕರ್ನಾಟಕ ದರ್ಶನ, ವಿದ್ಯಾಪಬ್ಲಿಷಿಂಗ್ ಹೌಸ್ ಮಂಗಳೂರು, ೨೦೦೬ ಪು ಸಂ ೪೩.
- ೩) ಅಂಬಳಿಕೆ ಹಿರಿಯಣ್ಣ, ಕರ್ನಾಟಕ ಗ್ರಾಮ ಚರಿತೆ ಕೋಶ, ಬಾಗಲಕೋಟೆ, ಸಂಪುಟ- ೧ , ೨೦೧೫, ಪು.ಸಂ XXXX

- ೪) ಟಿ.ಜಿ. ಚಂದ್ರಶೇಖರಪ್ಪ, ಪ್ರಾಚೀನ ಭಾರತದ ಇತಿಹಾಸ ಶಿವಮೊಗ್ಗ, ೨೦೧೫, ಪು.ಸಂ. ೨೩.
- ೫) ವಿಜಯಪುರ ಜಿಲ್ಲಾ ಗೆಜೆಟಿಯರ್, ೧೯೯೯, ಪು.ಸಂ. ೫೩, ೫೫, ೫೬, ೫೭, ೫೯, ೬೩, ೬೪.
- ೬) ಎಸ್.ಕೆ.ಕೊಪ್ಪ, ತರ್ಧವಾಡಿ ನಾಡು ಒಂದು ಅಧ್ಯಯನ, ಪ್ರತಿಭಾ ಪ್ರಕಾಶನ ಇಂಡಿ ೧೯೯೦, ಪು.ಸಂ. ೫೫
- ೭) ಲಕ್ಷ್ಮಣ ತೆಲಗಾವಿ, ಮೌರ್ಯ ಮತ್ತು ಶಾತವಾಹನ ಯುಗ (ಚರಿತ್ರೆ -೧), ಕನ್ನಡ ವಿಶ್ವವಿದ್ಯಾಲಯ ಹಂಪಿ ಪ್ರಸಾರಾಂಗ, ೨೦೦೪, ಪು.ಸಂ.14
- ೮) ವಿಜಯಪುರ ಜಿಲ್ಲಾ ಗ್ಯಾಜೆಟಿಯರ್, ೧೯೯೯, ಪು.ಸಂ. ೬೪
- ೯) ಕೆ. ಸದಾಶಿವ, ಪ್ರಾಚೀನ ಭಾರತದ ಇತಿಹಾಸ, ಪ್ರಿಯದರ್ಶನಿ ಪ್ರಕಾಶನ ಮೈಸೂರು. ೨೦೧೮, ಪು.ಸಂ. ೨೦೨
- ೧೦) ಲಕ್ಷ್ಮಣ ತೆಲಗಾವಿ, ಮೌರ್ಯ ಮತ್ತು ಶಾತವಾಹನ ಯುಗ (ಚರಿತ್ರೆ -೧), ಕನ್ನಡ ವಿಶ್ವವಿದ್ಯಾಲಯ ಹಂಪಿ ಪ್ರಸಾರಾಂಗ, ೨೦೦೪, ಪು.ಸಂ. ೧೬೫
- ೧೧) ಎಸ್.ಕೆ.ಕೊಪ್ಪ, ತರ್ಧವಾಡಿ ನಾಡು ಒಂದು ಅಧ್ಯಯನ, ಪ್ರತಿಭಾ ಪ್ರಕಾಶನ ಇಂಡಿ ೧೯೯೦, ಪು.ಸಂ. ೧೫೧
- ೧೨) ಡಾ. ಎಸ್. ಕೆ. ಜೋಷಿ, ಕರ್ನಾಟಕದ ಕೋಟೆ ಕೊತ್ತಲಗಳು ಭಾಗ -೧, ಕರ್ನಾಟಕ ಇತಿಹಾಸ ಸಂಶೋಧನ ಮಂಡಲ ಧಾರವಾಡ ೨೦೦೭-೨೦೦೮, ಪು. ಸಂ. ೧೯
- ೧೩) ಎ, ಎಸ್. ಅಳ್ತೇಕರ, ವೇದಕಾಲದ ಸಮಾಜದ ಯುಗಯಾತ್ರೆ, ಭಾರತೀಯ ಸಂಸ್ಕೃತಿ ಸಂಪುಟ-೧, ಪು. ಸಂ.೧೬೯, ೧೭೦.
- ೧೪) ಲೋಯಿಸ್ ರೆಸೂನ್, ದಿ ಸಿವಿಲ್ಯೆಜಿಷನ್ ಆಫ್ ಏನಿಷಿಯಂಟ್ ಇಂಡಿಯಾ, ಪು. ಸಂ. ೪೨.
- ೧೫) ಬಾಗಲಕೋಟೆ ಜಿಲ್ಲಾ ಶಾಸನ ಸಂಪುಟ - ೯, ಪು. ಸಂ. ೩೯೯.



ಭಾರತೀಯ ಪುರಾತತ್ವದಲ್ಲಿ ಹೊಸ ಅನ್ವೇಷಣೆಗಳು ಮತ್ತು ಸಂಶೋಧನೆಗಳು

ಮಹಾಲಿಂಗ ರಂಗಾಪೂರ

ಸಹಾಯಕ ಪ್ರಾಧ್ಯಾಪಕರು,

ಇತಿಹಾಸ ವಿಭಾಗ,

ಸರ್ಕಾರಿ ಪ್ರಥಮ ಧರ್ಜೆ ಕಾಲೇಜು, ತೇರದಾಳ.

Corresponding Author - ಮಹಾಲಿಂಗ ರಂಗಾಪೂರ

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Abstract:

ಭಾರತಕ್ಕೆ ತನ್ನದೇ ಆದ ಶ್ರೀಮಂತ ಐತಿಹಾಸಿಕ ಹಾಗೂ ಸಾಂಸ್ಕೃತಿಕ ಹಿನ್ನೆಲೆ ಇದೆ. ಭಾರತದ ಐತಿಹಾಸಿಕ ಪರಂಪರೆಯನ್ನು ತಿಳಿಯಲು ಸಾಂಪ್ರದಾಯಿಕ ವಿಧಾನಗಳಿಂದ ಹಿಡಿದು ಇತ್ತೀಚಿನ ಅತ್ಯಾಧುನಿಕ ವಿಧಾನಗಳು ನೆರವಾಗಿವೆ. ಮೊದಮೊದಲು ಭೌತಿಕ ವೀಕ್ಷಣೆ ಹಾಗೂ ವರ್ಗೀಕರಣಕ್ಕೆ ಸೀಮಿತವಾಗಿದ್ದ ಭಾರತೀಯ ಪುರಾತತ್ವಶಾಸ್ತ್ರವು ಇಂದು ಅತ್ಯಾಧುನಿಕ ಡಿಎನ್‌ಎ ವಿಶ್ಲೇಷಣೆ, ದೂರ ಸಂವೇದನೆ, ಪ್ರಾಗ್ ಸಸ್ಯಶಾಸ್ತ್ರ, LiDAR ವಿಧಾನ, C-14 ಕಾಲನಿರ್ಣಯ, ಮೂರು ಆಯಾಮದ (3-D), ಉಪಗ್ರಹ ಚಾಯಾಚಿತ್ರ ವಿಧಾನಗಳು ಮುಂತಾದ ವಿಧಾನಗಳಿಂದ ಆಧುನೀಕರಣಗೊಂಡಿದೆ. ನೂತನ ವಿಧಾನಗಳು ಸಾಂಪ್ರದಾಯಿಕ ವಿಧಾನಗಳಲ್ಲಿ ಉಂಟಾಗುತ್ತಿದ್ದ ಗೊಂದಲಗಳು ಮತ್ತು ಪ್ರಮಾದಗಳನ್ನು ಸಾಧ್ಯವಾದಷ್ಟು ನಿವಾರಿಸಿವೆ. ನಿಖರತೆಯನ್ನು ಹೆಚ್ಚಿಸಿವೆ. ಈ ಹಿನ್ನೆಲೆಯಲ್ಲಿ ಹಳೆಯ ಸಂಶೋಧನೆಗಳು ಪುನರ್ವಿಮರ್ಶೆಗೆ ಒಳಗಾಗಿ ನಮ್ಮ ದೃಷ್ಟಿಕೋನಗಳನ್ನು ಬದಲಾಯಿಸಿವೆ ಮತ್ತು ತಪ್ಪು ಕಲ್ಪನೆಗಳನ್ನು ವೈಜ್ಞಾನಿಕವಾಗಿ ತಿದ್ದಿವೆ. ಪ್ರಸ್ತುತ ಲೇಖನದಲ್ಲಿ ನೂತನ ಅನ್ವೇಷಣೆಗಳು ಹಾಗೂ ಅವುಗಳ ತಿಳಿಸಿಕೊಟ್ಟ ಹೊಸ ಹೊಳಪುಗಳನ್ನು ಎಂಬುದನ್ನು ಕುರಿತು ಚರ್ಚಿಸಲಾಗಿದೆ.

Keyword: ರಾಖಿಗರಿ, ಹರಪ್ಪ, ಸಿನೌಲಿ, ಸಮುದ್ರಡಿಯ ಪುರಾತತ್ವಶಾಸ್ತ್ರ, ಕಾಲನಿರ್ಣಯ.

Introduction:

ಈ ದೀರ್ಘ ಇತಿಹಾಸವನ್ನು ವೈಜ್ಞಾನಿಕವಾಗಿ ಅನ್ವೇಷಿಸಿ ಅರ್ಥೈಸುವಲ್ಲಿ ಪುರಾತತ್ವಶಾಸ್ತ್ರವು ಪ್ರಮುಖ ಪಾತ್ರವಹಿಸುತ್ತದೆ. ಬದಲಾವಣೆ ಜಗದ ನಿಯಮ. ಅದು ಹರಿಯುವ ನೀರಿನಂತೆ. ಹಳೆಯದು ಹರಿದು ಹೋಗಿ ಹೊಸದು ಆ ಜಾಗವನ್ನು ತುಂಬಿಕೊಳ್ಳುತ್ತದೆ. ಅಂತೆಯೇ ಪುರಾತತ್ವಶಾಸ್ತ್ರ ಕೂಡ. ೧೮೬೦ ರಲ್ಲಿ ಅಲೆಕ್ಸಾಂಡರ್ ಕನ್ನಿಂಗ್ ಹ್ಯಾಂ ರವರು ಭಾರತೀಯ ಪುರಾತತ್ವ ಇಲಾಖೆಯನ್ನು

ಸ್ಥಾಪಿಸಿದಾಗಿನಿಂದ ಭಾರತೀಯ ಪುರಾತತ್ವಶಾಸ್ತ್ರದಲ್ಲಿ ಹಲವಾರು ಹೊಸ ಹೊಸ ವಿಧಾನಗಳು, ತಂತ್ರಗಳು, ವಿಚಾರಗಳು ಪರಿಚಯಿಸಲ್ಪಡುತ್ತಿವೆ. ಹೊಸ ವಿಧಾನಗಳು ಹೊಸ ಹೊಸ ಅನ್ವೇಷಣೆಗಳಿಗೆ ಕಾರಣವಾಗಿವೆ. ಈ ಲೇಖನದಲ್ಲಿ ಹೊಸ ಸಂಶೋಧನೆಗಳು ಮತ್ತು ಅನ್ವೇಷಣೆಗಳನ್ನು ೨೦೦೦-೨೦೨೪ ರವರೆಗಿನ ಕಾಲಾವಧಿಗೆ ಸೀಮಿತಗೊಳಿಸಿ ಚರ್ಚಿಸಲಾಗಿದೆ. ಅಂದರೆ ಇಲ್ಲಿ ಹೇಳಲಾದ ಸಿಂಧೂ ನಾಗರಿಕತೆ, ಇತಿಹಾಸ ಪೂರ್ವ

ಯುಗದ ಬಗೆಗಿನ ಸಂಶೋಧನೆಗಳು, ದಕ್ಷಿಣ ಭಾರತದ ಬಗೆಗಿನ ಉತ್ಖನನಗಳು, ಸಮುದ್ರದಡಿಯ ಸಂಶೋಧನೆಗಳು, ಶಾಸನ, ನಾಣ್ಯ, ಲಿಪಿ ಕುರಿತಾದ ಸಂಶೋಧನೆ ಮತ್ತು ಅನ್ವೇಷಣೆಗಳು ಮತ್ತು ವಿಜ್ಞಾನ ಮತ್ತು ತಂತ್ರಜ್ಞಾನ ಅನ್ವಯಗಳಗಳ ಬಗೆಗಿನ ಚರ್ಚೆಯು ೨೦೦೦ ನೇ ಇಸವಿಯಿಂದ ಇತ್ತೀಚಿನದಾಗಿರುತ್ತದೆ.

ಸಿಂಧೂ ನಾಗರಿಕತೆ:

ಧೋಲವೀರಾ:

ಧೋಲವೀರಾವು ಗುಜರಾತ ರಾಜ್ಯದ ಕಚ್ ಜಿಲ್ಲೆಯಲ್ಲಿ ಕಂಡುಬರುತ್ತದೆ. ಈ ತಾಣವನ್ನು ೧೯೬೭-೬೮ ರಲ್ಲಿ ಆರ್. ಎಸ್. ಬಿಸ್ತಾ ಎಂಬುವವರು ಕಂಡುಹಿಡಿದರು. ೧೯೮೯-೨೦೦೫ ರವರೆಗೆ ನಡೆದ ಇಲ್ಲಿನ ಉತ್ಖನನದಲ್ಲಿ ನಾಗರಿಕತೆಯ ಪ್ರಾರಂಭಿಕ ಹಂತದಿಂದ ಅಭಿವೃದ್ಧಿ ಹಂತದವರೆಗೆ ನಿರಂತರ ಸಾಂಸ್ಕೃತಿಕ ಬೆಳವಣಿಗೆಯನ್ನು ಸಂಶೋಧಿಸಲಾಯಿತು.

Archaeological Survey of India ವರದಿಗಳು ಮತ್ತು ಸರ್ಕಾರದ ಪ್ರಕಟಣೆಗಳ ಪ್ರಕಾರ, ಧೋಲವೀರಾದಲ್ಲಿ ಮಳೆಯ ನೀರನ್ನು ಸಂಗ್ರಹಿಸಲು ಜಲಾಶಯಗಳು, ಕಾಲುವೆಗಳು ಮತ್ತು ಹಂತ ಬಾವಿಗಳನ್ನು ಹೊಂದಿದ ವಿಶಿಷ್ಟ ವ್ಯವಸ್ಥೆ ಕಂಡುಬಂದಿದೆ (ASI Report; PIB, 2023). ಇದು ಒಣ ಪ್ರದೇಶದಲ್ಲಿ ನೀರಿನ ಸಮರ್ಪಕ ಬಳಕೆಯ ಕುರಿತು ಹರಪ್ಪನ್ನರ ನಿಪುಣತೆಯನ್ನು ತೋರಿಸುತ್ತದೆ. ಧೋಲವೀರಾದಲ್ಲಿ ಪತ್ತೆಯಾದ “ಸೈನ್ಯೋರ್ಡ್ ” ಎಂಬ ಜಿಪ್ಸಮ್ ಚಿಹ್ನೆಗಳ ಫಲಕ ಅತ್ಯಂತ ವಿಶಿಷ್ಟವಾಗಿದೆ. ಇದು ಸಿಂಧೂ ಲಿಪಿಯಲ್ಲಿನ ಅತಿ ದೊಡ್ಡ ಶಾಸನವೆಂದು ಪರಿಗಣಿಸಲಾಗಿದೆ

(ASI Reports; Bisht, 1991–2005). ಇದು ಹರಪ್ಪನ್ನರ ಸಂವಹನ ವ್ಯವಸ್ಥೆಯ ಬಗ್ಗೆ ಮಹತ್ವದ ಮಾಹಿತಿಯನ್ನು ನೀಡುತ್ತದೆ.

ಉತ್ಖನನಗಳಲ್ಲಿ ಮಣಿಗಳು, ಮಣ್ಣಿನ ಪಾತ್ರೆಗಳು, ಮುದ್ರೆಗಳು, ಆಭರಣಗಳು ಮತ್ತು ಲೋಹ ವಸ್ತುಗಳು ಪತ್ತೆಯಾಗಿವೆ (Possehl, 2002; Kenoyer, 2010). ಇವು ಧೋಲವೀರಾ ಪ್ರಮುಖ ವ್ಯಾಪಾರ ಮತ್ತು ಕೈಗಾರಿಕಾ ಕೇಂದ್ರವಾಗಿದ್ದುದನ್ನು ತೋರಿಸುತ್ತವೆ. ಮೆಸೋಪೊಟೇಮಿಯಾ ಮತ್ತು ಒಮಾನ್ ಪ್ರದೇಶಗಳೊಂದಿಗೆ ವ್ಯಾಪಾರ ಸಂಪರ್ಕಗಳಿದ್ದವು ಎಂಬುದಕ್ಕೂ ಸಾಕ್ಷ್ಯಗಳಿವೆ. ಇತ್ತೀಚಿನ ವರ್ಷಗಳಲ್ಲಿ ಧೋಲವೀರಾವನ್ನು UNESCO World Heritage Site ಎಂದು ಗುರುತಿಸಿದ ನಂತರ (UNESCO, 2021), ಈ ತಾಣದ ಸಂರಕ್ಷಣೆ ಮತ್ತು ಮುಂದಿನ ಉತ್ಖನನಗಳಿಗೆ ಹೆಚ್ಚಿನ ಗಮನ ನೀಡಲಾಗುತ್ತಿದೆ.

ರಾವಿಗರಿ:

ಹರಿಯಾಣ ರಾಜ್ಯದ ಹಿಸ್ಸಾರ್ ಜಿಲ್ಲೆಯಲ್ಲಿ ಕಂಡುಬರುವ ರಾವಿಗರಿ ನಿವೇಶನದಲ್ಲಿ ದೊಡ್ಡ ಜಲಾಶಯ ಮತ್ತು ನೀರು ಸಂಗ್ರಹಣಾ ವ್ಯವಸ್ಥೆಯನ್ನು ಪತ್ತೆಹಚ್ಚಲಾಗಿದೆ. ಇಲ್ಲಿ ಸುಮಾರು ೫೦೦ ವರ್ಷದ ಹಳೆಯ ನೀರು ಸಂಗ್ರಹಣಾ ವ್ಯವಸ್ಥೆ ಕಂಡುಬಂದಿದೆ. ಅಲ್ಲದೇ ರಾವಿಗರಿಯು ಹರಪ್ಪ ನಾಗರಿಕತೆಯ ಅತ್ಯಂತ ದೊಡ್ಡ ನಗರ ಎಂದು ಇತ್ತೀಚಿನ ಸಂಶೋಧನೆಗಳು ದೃಢಪಡಿಸಿವೆ. ಈ ನಗರವು ಹರಪ್ಪ ಮತ್ತು ಮಹೆಂಜೋದಾರೋಗಿಂತ ಹೆಚ್ಚು ವಿಸ್ತಾರವಾಗಿದೆ ಎಂಬುದು ಡೆಕ್ಕನ್ ಕಾಲೇಜಿನ ಪ್ರಾಧ್ಯಾಪಕರಾದ ವಸಂತ ಶಿಂಧೆ ರವರ ನೇತೃತ್ವದ ಉತ್ಖನನಗಳು ತೋರಿಸಿಕೊಟ್ಟಿವೆ.

ರಾಖಿಗರಿಯಲ್ಲಿ ದೊರೆತ ಮಾನವ ಅವಶೇಷಗಳ ಮೇಲೆ ನಡೆದ ಇತ್ತೀಚಿನ ಅಧ್ಯಯನಗಳು ಇಲ್ಲಿನ ಜನರ ಅನುವಂಶಿಯ ಗುಣಲಕ್ಷಣಗಳು ಇಂದಿನ ದಕ್ಷಿಣ ಏಷ್ಯಾ ಜನರೊಂದಿಗೆ ಅತೀ ಹತ್ತಿರವಾಗಿವೆ ಎಂಬುದನ್ನು ಸೂಚಿಸುತ್ತವೆ (Shinde et al., 2019; Vajiram & Ravi, 2024). ಇದು ಹಳೆಯ ವಲಸೆ ತತ್ವಗಳನ್ನು ಪ್ರಶ್ನಿಸಿ, ನಾಗರಿಕತೆ ಸ್ಥಳೀಯವಾಗಿ ಅಭಿವೃದ್ಧಿಯಾಗಿದೆ ಎಂಬ ಅಭಿಪ್ರಾಯಕ್ಕೆ ಬೆಂಬಲ ನೀಡುತ್ತದೆ.

ಸಿಂಧೂ ಲಿಪಿ:

ಒಂದು ಶತಮಾನಕ್ಕೂ ಹೆಚ್ಚು ಕಾಲದಿಂದ ಪಂಡಿತರು-ಭಾಷಾಶಾಸ್ತ್ರಜ್ಞರು, ವಿಜ್ಞಾನಿಗಳು ಮತ್ತು ಪುರಾತತ್ವಶಾಸ್ತ್ರಜ್ಞರು ಸಿಂಧೂ ಜನರ ಲಿಪಿಯನ್ನು ಓದಲು ಪ್ರಯತ್ನಿಸುತ್ತಿದ್ದಾರೆ.

ಇತ್ತೀಚೆಗೆ ಕೃತಕ ಬುದ್ಧಿಮತ್ತೆ (ಐಐ) ಮತ್ತು ಯಂತ್ರ ಕಲಿಕೆ (Machine Learning) ತಂತ್ರಜ್ಞಾನಗಳನ್ನು ಬಳಸಿ ಸಿಂಧೂ ಲಿಪಿಯನ್ನು ವಿಶ್ಲೇಷಿಸಲು ಪ್ರಯತ್ನಿಸಲಾಗುತ್ತಿದೆ. (Live Science, 2026; ResearchGate, 2025). AI ಮಾದರಿ ಗುರುತಿಸುವಿಕೆಗೆ ಸಹಾಯ ಮಾಡುತ್ತಿದೆ, ಆದರೆ ಸಂಪೂರ್ಣ ಅರ್ಥ ವಿವರಣೆ ಇನ್ನೂ ಸಾಧ್ಯವಾಗಿಲ್ಲ. ಡೀಪ್ ಲರ್ನಿಂಗ್ ವ್ಯವಸ್ಥೆ, ಸಂಖ್ಯಾಶಾಸ್ತ್ರೀಯ ಮಾದರಿಗಳನ್ನು ಬಳಸಿ ಕೂಡ ಸಿಂಧೂ ಲಿಪಿಯನ್ನು ಓದುವ ಪ್ರಯತ್ನ ನಿರಂತರವಾಗಿ ಸಾಗಿದೆ.

ಸಿನಾಲಿ:

ಇತ್ತೀಚಿನ ಅಧ್ಯಯನಗಳು (೨೦೨೪) ಸಿನಾಲಿಯಲ್ಲಿ ರಾಜವಂಶದವರ ಸಮಾಧಿಗಳು ಮತ್ತು ರಥಗಳು ಇರುವುದನ್ನು ದೃಢಪಡಿಸಿವೆ.

ಸುಮಾರು ಕ್ರಿ.ಪೂ. ೨೦೦೦ರ ಅವಧಿಗೆ ಸೇರಿದ ಮೂರು ರಥಗಳು ಪತ್ತೆಯಾಗಿವೆ. (Radiocarbon Study, 2024; Archaeology Magazine, 2024). ಇದು ಭಾರತೀಯ ಉಪಖಂಡದಲ್ಲಿ ರಥಗಳ ಮೊದಲ ಸ್ಪಷ್ಟ ಸಾಕ್ಷ್ಯವಾಗಿದ್ದು, ಅಭಿವೃದ್ಧಿಯಾದ ಸಾರಿಗೆ ಮತ್ತು ಯುದ್ಧ ತಂತ್ರಜ್ಞಾನವನ್ನು ತೋರಿಸುತ್ತದೆ.

೧೦೦ಕ್ಕೂ ಹೆಚ್ಚು ಮಾನವ ಸಮಾಧಿಗಳು ಹಾಗೂ ಮರದ ಶವಪೆಟ್ಟಿಗೆಗಳನ್ನು ತಾಮ್ರದ ಹಾಳೆಗಳಿಂದ ಹೊದಿಸಿ ಅಲಂಕರಿಸಿರುವುದನ್ನು ಪತ್ತೆಹಚ್ಚಲಾಗಿದೆ (The Print, 2025; Radiocarbon Study, 2024). ಅಲ್ಲದೇ ಕತ್ತಿಗಳು, ಚೂರಿಗಳು, ಗುರಾಣಿಗಳು ಮುಂತಾದವುಗಳನ್ನು ಇಲ್ಲಿನ ಉತ್ಖನನದಲ್ಲಿ ಪತ್ತೆ ಮಾಡಲಾಗಿದೆ.

ಇತಿಹಾಸ ಪೂರ್ವ ಯುಗದ ಸಂಶೋಧನೆ:

ಬಿಂಬೆಟಾ ವರ್ಣಚಿತ್ರಗಳ ಡಿಜಿಟಲೀಕರಣ:

ಮಧ್ಯಪ್ರದೇಶದ ಬಿಂಬೆಟಾ ಗುಹೆಗಳಲ್ಲಿ ೩೦,೦೦೦ ವರ್ಷಗಳಷ್ಟು ಹಳೆಯ ಚಿತ್ರಗಳಿವೆ. ಡಿಜಿಟಲ್ ಮ್ಯಾಪಿಂಗ್ ಮತ್ತು ವೈಜ್ಞಾನಿಕ ವರ್ಣ ವಿಶ್ಲೇಷಣೆ ಬಳಸಿ ಸಾವಿರಾರು ಶಿಲಾಚಿತ್ರಗಳನ್ನು ಅಧ್ಯಯನ ಮಾಡಲಾಗಿದೆ. ಅವುಗಳನ್ನು ಡಿಜಿಟಲ್ ರೂಪದಲ್ಲಿ ಸಂಗ್ರಹಿಸಲಾಗಿದೆ. ಇವುಗಳಲ್ಲಿ ಬೇಟೆ, ನೃತ್ಯ ಮತ್ತು ದೈನಂದಿನ ಜೀವನದ ದೃಶ್ಯಗಳು ಸ್ಪಷ್ಟವಾಗಿ ಕಾಣಿಸುತ್ತವೆ (OAJI Research, 2024; Drishti IAS, 2024). ಇದರಿಂದ ಪ್ರಾಗೈತಿಹಾಸಿಕ ಜನರ ಸಂಸ್ಕೃತಿ, ಆಚರಣೆ ಮತ್ತು ಸಾಮಾಜಿಕ ಜೀವನವನ್ನು ಉತ್ತಮವಾಗಿ ಅರ್ಥಮಾಡಿಕೊಳ್ಳಬಹುದು.

ಹುಣಸಗಿ-ಬೈಚಬಾಳ ಕಣಿವೆ- ಕರ್ನಾಟಕ:

ಕರ್ನಾಟಕದ ಯಾದಗಿರಿ ಜಿಲ್ಲೆಯ ಹುಣಸಗಿ-ಬೈಚಬಾಳ ಕಣಿವೆಯ ಇತ್ತೀಚಿನ

ಅಧ್ಯಯನಗಳು ಈ ಕಣಿವೆಯಲ್ಲಿರುವ ಇಸಂಪುರ (Isampur) ತಾಣವು ಸುಮಾರು ೧.೨-೧.೩ ಮಿಲಿಯನ್ ವರ್ಷಗಳಷ್ಟು ಹಳೆಯದು ಎಂದು ತೋರಿಸಿವೆ. ಇದು ಭಾರತದ ಅತ್ಯಂತ ಹಳೆಯ ಮಾನವ ವಾಸಸ್ಥಳಗಳಲ್ಲಿ ಒಂದಾಗಿದೆ. (Paddayya et al.; 2025ರ ಅಧ್ಯಯನಗಳು). ಇದರಿಂದ ಪ್ರಾರಂಭಿಕ ಮಾನವರು ದಕ್ಷಿಣ ಭಾರತದಲ್ಲಿ ಬಹಳ ಹಿಂದೆಯೇ ವಾಸವಿದ್ದರು ಎಂಬುದು ತಿಳಿಯುತ್ತದೆ. ಈ ಪ್ರದೇಶದಲ್ಲಿ ೨೦೦ಕ್ಕೂ ಹೆಚ್ಚು ಅಚ್ಯುಲಿಯನ್ (Acheulian) ತಾಣಗಳು ಪತ್ತೆಯಾಗಿವೆ. ಅಲ್ಲದೇ ಕೈ ಕೊಡಲಿಗಳು, ಕ್ಲಿವರ್ಗಳು ಸೈಪರ್ಗಳು ಹಾಗೂ ಇನ್ನೂ ಕೆಲವು ತಾಣಗಳಲ್ಲಿ ಆನೆ , ಎತ್ತು, ಜಿಂಕೆ ಮುಂತಾದ ಪ್ರಾಣಿಗಳ ಅವಶೇಷಗಳು ಪತ್ತೆಯಾಗಿವೆ

ಅತ್ತಿರಂಪಕ್ಕಂ:

ಇತ್ತೀಚಿನ ಅಧ್ಯಯನಗಳು ಅತ್ತಿರಂಪಕ್ಕಂ ಪ್ರದೇಶದಲ್ಲಿ ಸುಮಾರು ೧-೧.೫ ಮಿಲಿಯನ್ ವರ್ಷಗಳಷ್ಟು ಹಳೆಯ ಮಾನವ ಚಟುವಟಿಕೆಗಳ ಸಾಕ್ಷ್ಯಗಳು ಇರುವುದನ್ನು ದೃಢಪಡಿಸಿವೆ. ಇಲ್ಲಿನ ಅತ್ಯಂತ ಪ್ರಮುಖ ಸಂಶೋಧನೆಗಳಲ್ಲಿ ಅಚ್ಯುಲಿಯನ್ನಿಂದ ಮಧ್ಯ ಶಿಲಾಯುಗ (Middle Paleolithic) ತಂತ್ರಜ್ಞಾನಕ್ಕೆ ನಡೆದ ಪರಿವರ್ತನೆ. ಇದು ಸುಮಾರು ೩,೮೫,೦೦೦ ವರ್ಷಗಳ ಹಿಂದೆ ನಡೆದಿತ್ತು ಎಂದು ಹೇಳಲಾಗಿದೆ (Nature ಅಧ್ಯಯನಗಳು). ಜೊತೆಗೆ ಅತ್ಯಾಧುನಿಕ ಲೆವೆಲ್ಲೊಯಿಸ್ ತಂತ್ರಜ್ಞಾನ ಬಳಕೆಯ ಕುರುಹುಗಳು, ೨೦೦೦ಕ್ಕೂ ಹೆಚ್ಚು ಕಲ್ಲಿನ ಸಾಧನಗಳು ಮತ್ತು ವಿವಿಧ ಪದರಗಳಿರುವ ಮಣ್ಣು ಇತ್ಯಾದಿಗಳನ್ನು ಇಲ್ಲಿ ಸಂಶೋಧಿಸಲಾಗಿದೆ.

ದಕ್ಷಿಣ ಭಾರತ:

ಕೀಲಡಿಯಲ್ಲಿ ನಡೆದ ಇತ್ತೀಚಿನ ಉತ್ಖನನಗಳಲ್ಲಿ ೨೫೦೦ ವರ್ಷ ಹಳೆಯ ಟೆರಾಕೋಟಾ ಕೊಳವೆಯಿಂದ ಮಾಡಲ್ಪಟ್ಟ ವ್ಯವಸ್ಥೆ ಪತ್ತೆಯಾಗಿದ್ದು (Archaeology Magazine, 2024), ಇದು ಸಂಗಂ ಯುಗದ ಜನರಿಗೆ ನಗರ ಯೋಜನೆ ಮತ್ತು ಇಂಜಿನಿಯರಿಂಗ್ ಜ್ಞಾನ ಇತ್ತು ಎಂಬುದನ್ನು ತೋರಿಸುತ್ತದೆ.

ಪಶ್ಚಿಮ ಘಟ್ಟಗಳ ಸಮೀಪದ ತಿರುಮಲಪುರಂ ಎಂಬಲ್ಲಿ ಕಬ್ಬಿಣ ಯುಗದ ಸಮಾಧಿ ತಾಣದ ಸಂಶೋಧನೆ, ಮಲಂಪುರಾ ಪ್ರದೇಶದಲ್ಲಿ ೧೦೦ಕ್ಕೂ ಹೆಚ್ಚು ಮೆಗಾಲಿಥಿಕ್ ಸಮಾಧಿ ರಚನೆಗಳ ಸಂಶೋಧನೆ, ತೆಲಂಗಾಣದಲ್ಲಿ “ಡೋಲೈನಾಯ್ಡ್ ಸಿಸ್ಟಮ್” ಎಂಬ ವಿಶಿಷ್ಟ ಸಮಾಧಿ ಪ್ರಕಾರದ ಸಂಶೋಧನೆ (Drishti IAS, 2024). ವೆಂಬಕೊಟ್ಟೆ ಪ್ರದೇಶದಲ್ಲಿ ನವ ಶಿಲಾಯುಗದ ಕಾಲದ ಕಲ್ಲಿನ ಸಾಧನಗಳ ಸಂಶೋಧನೆಗಳು ದಕ್ಷಿಣ ಭಾರತದಲ್ಲಿ ನಡೆಸಲಾದ ಇತ್ತೀಚಿನ ಸಂಶೋಧನೆಗಳು ಹಾಗೂ ಅನ್ವೇಷಣೆಗಳಿಗೆ ಅತ್ಯುತ್ತಮ ಉದಾಹರಣೆಗಳಾಗಿವೆ.

ಸಮುದ್ರದಿಯ ಪುರಾತತ್ವಶಾಸ್ತ್ರ:

ಭಾರತೀಯ ಪುರಾತತ್ವ ಇಲಾಖೆಯು (ಐಐಐ) ದ್ವಾರಕಾ ಮತ್ತು ಬೆಟ್ ದ್ವಾರಕಾ ಪ್ರದೇಶಗಳಲ್ಲಿ ಹೊಸ ಸಮುದ್ರದಿ ಅನ್ವೇಷಣಾ ಕಾರ್ಯಗಳನ್ನು ಪ್ರಾರಂಭಿಸಿದೆ (Times of India, 2026).

ಈ ಅಧ್ಯಯನಗಳು ಹಿಂದೆ ಅಧ್ಯಯನ ಮಾಡದ ಮುಳುಗಿದ ಅವಶೇಷಗಳನ್ನು ಪತ್ತೆಹಚ್ಚುವ ಗುರಿ ಹೊಂದಿವೆ. ತಮಿಳುನಾಡು ಸರ್ಕಾರವು ಪೂಂಪುಹಾನ್‌ನಲ್ಲಿ ಮತ್ತೊಮ್ಮೆ ಸಮುದ್ರದಿ ಉತ್ಖನನ ಕಾರ್ಯಗಳನ್ನು ಪ್ರಾರಂಭಿಸಿದೆ (Times of India, 2025). ಹೊಸ ಅಧ್ಯಯನಗಳು

ಪ್ರಾಚೀನ ಬಂದರು ರಚನೆಗಳು ಮತ್ತು ವ್ಯಾಪಾರ ಅವಶೇಷಗಳನ್ನು ಪತ್ತೆಹಚ್ಚಲು ಸಹಾಯ ಮಾಡುತ್ತವೆ. ಹಾಗೆಯೇ ಮಹಾಬಲಿಪುರಂ, ಖಂಭಾತ್ ಅಖಾತಗಳ ಅಧ್ಯಯನ ಕಾರ್ಯ ಕೂಡ ಮುಂದುವರೆದಿದೆ. ಭಾರತದಲ್ಲಿ IIT ಅಲ್ಲಾಹಾಬಾದ್ ಮತ್ತು DRDO ಸಂಸ್ಥೆಗಳು ಆಧಾರಿತ ಸಮುದ್ರದಡಿ ಅವಶೇಷಗಳ ಪತ್ತೆ ತಂತ್ರಜ್ಞಾನಗಳನ್ನು ಅಭಿವೃದ್ಧಿಪಡಿಸುತ್ತಿವೆ (Times of India, 2025). AI, ಸೋನಾರ್ ತಂತ್ರಜ್ಞಾನ ಮತ್ತು ಆಧುನಿಕ ತಂತ್ರಜ್ಞಾನಗಳು ಸಂಶೋಧನೆಯನ್ನು ವೇಗಗೊಳಿಸುತ್ತಿವೆ

ಶಾಸನ, ನಾಣ್ಯ ಮತ್ತು ಲಿಪಿ ಸಂಶೋಧನೆ:

ಬ್ರಾಹ್ಮಿ ಲಿಪಿ ಹೊಂದಿರುವ ಶಾಸನಗಳ ಡಿಜಿಟಲ್ ಸಂಗ್ರಹ ಮತ್ತು ಶಾತವಾಹನ, ಕದಂಬ ಮತ್ತು ರಾಷ್ಟ್ರಕೂಟ ಮನೆತನಗಳ ಶಾಸನಗಳ ಅಧ್ಯಯನ ಕರ್ನಾಟಕ, ಮಹಾರಾಷ್ಟ್ರ ಮತ್ತು ಪ್ರದೇಶಗಳ ಆಡಳಿತ ರಚನೆ ಮತ್ತು ಭೂ ದತ್ತಿ ಪದ್ಧತಿ ಕುರಿತ ಹೊಸ ಬೆಳಕು ಚೆಲ್ಲಿದೆ.

ವಿಜ್ಞಾನ ಮತ್ತು ತಂತ್ರಜ್ಞಾನದ ಅನ್ವಯ ಕಾಲನಿರ್ಣಯ ತಂತ್ರಗಳು:

ರೇಡಿಯೋಕಾರ್ಬನ್ ವಿಧಾನ, OSL (Optically Stimulated Luminescence) ವಿಧಾನ ಮತ್ತು U-Pb ಸ್ಥಿರ ಐಸೋಟೋಪ್ ವಿಶ್ಲೇಷಣೆ ತಂತ್ರಗಳು ಸಿಂಧೂ ನಾಗರಿಕತೆಯ ಅವನತಿಯ ಕಾಲ, ಕೀಲಾಡಿ ತಾಣದ ಕಾಲ ಮುಂತಾದವುಗಳ ಪ್ರಾಚೀನತೆಯನ್ನು ನಿರ್ಧರಿಸುವಲ್ಲಿ ಸಹಾಯಕವಾಗಿವೆ. ಸಿಂಧೂ ನಾಗರಿಕತೆಯ ವಿವಿಧ ನಿವೇಶನಗಳಿಂದ ಹಿಡಿದು ಗಂಗಾ ಬಯಲಿನ ಆರಂಭಿಕ ನಗರ ತಾಣಗಳಲ್ಲಿ ಕಂಡುಬಂದ

ಧಾನ್ಯಗಳು ಮತ್ತು ಸಸ್ಯ ಅವಶೇಷಗಳ ಪ್ರಾಗ್ ಸಸ್ಯಶಾಸ್ತ್ರದ ವಿಶ್ಲೇಷಣೆಯ ಮೂಲಕ ಪ್ರಾಚೀನ ಭಾರತದಲ್ಲಿ ನಡೆದ ಕೃಷಿ ವಿಸ್ತರಣೆಯನ್ನು ತಿಳಿಯಬಹುದು.

ಡಿಎನ್‌ಎ ವಿಶ್ಲೇಷಣೆ ಮತ್ತು ಜಿನೋಮಿಕ್ಸ್, LiDAR (Light Detection and Ranging), ರಿಮೋಟ್ ಸೆನ್ಸಿಂಗ್ ಮತ್ತು GIS ಮ್ಯಾಪಿಂಗ್, ಉಪಗ್ರಹ ಚಿತ್ರಗಳು ಪುರಾತತ್ವಶಾಸ್ತ್ರದಲ್ಲಿ ಬಳಸಲಾಗುತ್ತಿರುವ ನೂತನ ವಿಧಾನಗಳಾಗಿದ್ದು, ಇವು ಪುರಾತತ್ವಶಾಸ್ತ್ರದಲ್ಲಿ ಹೆಚ್ಚು ಹೆಚ್ಚು ನಿಖರತೆಯನ್ನು ತರಲು ನೆರವಾಗಿವೆ. ಈ ತಂತ್ರಜ್ಞಾನಗಳು ಸಾಂಪ್ರದಾಯಿಕ ವಿಧಾನಗಳಲ್ಲಿದ್ದ ದೋಷಗಳನ್ನು ನಿವಾರಿಸಿವೆ.

ಉಪಸಂಹಾರ:

ಇತ್ತೀಚಿನ ಪುರಾತತ್ವ ಸಂಶೋಧನೆಗಳು ಮತ್ತು ಅನ್ವೇಷಣೆಗಳು ಭಾರತದ ಪ್ರಾಚೀನ ಇತಿಹಾಸದ ಬಗ್ಗೆ ನಮ್ಮ ತಿಳುವಳಿಕೆಯನ್ನು ಬಹಳವಾಗಿ ವಿಸ್ತರಿಸಿವೆ. ಹರಪ್ಪಾ ತಾಣಗಳ ನಗರ ಯೋಜನೆಯಿಂದ ಹಿಡಿದು ಪ್ರಾಗೈತಿಹಾಸಿಕ ಪ್ರದೇಶಗಳ ಪ್ರಾರಂಭಿಕ ಮಾನವ ಚಟುವಟಿಕೆಗಳವರೆಗೆ, ಈ ಸಂಶೋಧನೆಗಳು ನಿರಂತರ ಸಾಂಸ್ಕೃತಿಕ ಬೆಳವಣಿಗೆಗಳನ್ನು ಸೂಚಿಸುತ್ತವೆ. ಡಿಎನ್‌ಎ ವಿಶ್ಲೇಷಣೆ, ದೂರ ಸಂವೇದಿ ತಂತ್ರಜ್ಞಾನ ಮತ್ತು ಕೃತಕ ಬುದ್ಧಿಮತ್ತೆ (AI)ಯಂತಹ ಆಧುನಿಕ ತಂತ್ರಜ್ಞಾನಗಳ ಬಳಕೆ ಪುರಾತತ್ವ ಅಧ್ಯಯನದ ನಿಖರತೆ ಮತ್ತು ವ್ಯಾಪ್ತಿಯನ್ನು ಮತ್ತಷ್ಟು ಹೆಚ್ಚಿಸಿದೆ.

ಇದಲ್ಲದೆ, ಈ ಸಂಶೋಧನೆ ಮತ್ತು ಅನ್ವೇಷಣೆಗಳು ಹಿಂದಿನ ಸಂಶೋಧನೆಗಳನ್ನು ಪ್ರಶ್ನಿಸಿ, ಭಾರತದ ಪ್ರಾಚೀನ ನಾಗರಿಕತೆಗಳ ಮೂಲ, ಅಭಿವೃದ್ಧಿ ಮತ್ತು ಪರಸ್ಪರ

ಸಂಬಂಧಗಳ ಬಗ್ಗೆ ಹೊಸ ದೃಷ್ಟಿಕೋನಗಳನ್ನು ನೀಡುತ್ತವೆ. ಜೊತೆಗೆ, ಈ ಅಮೂಲ್ಯ ಪರಂಪರೆಯನ್ನು ಉಳಿಸಿಕೊಳ್ಳಲು ಉತ್ತಮ ಸಂರಕ್ಷಣಾ ಕ್ರಮಗಳು ಮತ್ತು ಸಹಕಾರದ ಅಗತ್ಯವನ್ನೂ ಒತ್ತಿ ಹೇಳುತ್ತವೆ.

ಒಟ್ಟಿನಲ್ಲಿ, ಭಾರತೀಯ ಪುರಾತತ್ವಶಾಸ್ತ್ರವು ಈಗ ಪರಿವರ್ತನೆಯ ಮಹತ್ವದ ಹಂತಕ್ಕೆ ಪ್ರವೇಶಿಸಿದ್ದು, ಹೊಸ ಸಾಕ್ಷ್ಯಗಳು ಇತಿಹಾಸವನ್ನು ಪುನರ್ವ್ಯಾಖ್ಯಾನ ಮಾಡುವುದರ ಜೊತೆಗೆ ನಮ್ಮ ಸಾಂಸ್ಕೃತಿಕ ಗುರುತನ್ನು ಬಲಪಡಿಸುತ್ತವೆ.

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ಕೊಡಗಿನ ಅಪ್ರಕಟಿತ ಮರೂರು ತುರುಗೋಳ್ ಶಾಸನದ ವಿಶ್ಲೇಷಣೆ

ತ್ಯಾಗರಾಜು ಟಿ. ಎಲ್¹, ಡಾ. ಸುಜಾತ ಎನ್. ಸಿ²

¹ಸಂಶೋಧನಾ ವಿದ್ಯಾರ್ಥಿ

ನೋಂದಣಿ ಸಂಖ್ಯೆ: 240701

ಇತಿಹಾಸ ಅಧ್ಯಯನ ಮತ್ತು ಸಂಶೋಧನಾ ವಿಭಾಗ

ಕರ್ನಾಟಕ ರಾಜ್ಯ ಮುಕ್ತ ವಿಶ್ವವಿದ್ಯಾನಿಲಯ

ಮುಕ್ತಗಂಗೋತ್ರಿ, ಮೈಸೂರು - 570006

²ಮುಖ್ಯಸ್ಥರು ಇತಿಹಾಸ ಅಧ್ಯಯನ ಮತ್ತು ಸಂಶೋಧನಾ ವಿಭಾಗ

ಕರ್ನಾಟಕ ರಾಜ್ಯ ಮುಕ್ತ ವಿಶ್ವವಿದ್ಯಾನಿಲಯ

ಮುಕ್ತಗಂಗೋತ್ರಿ, ಮೈಸೂರು - 570006

Corresponding Author - ತ್ಯಾಗರಾಜು ಟಿ. ಎಲ್

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Abstract:

ಚೋಳರಾಜರ ಮಾಂಡಲೀಕರಾಗಿ ಹನ್ನೊಂದನೇ ಶತಮಾನದಲ್ಲಿ ಚಂಗಾಳ್ವರು ಕೊಡಗಿನ ಏಳು ಸಾವಿರ ಸೀಮೆಯನ್ನು ಆಳ್ವಿಕೆ ಮಾಡುತ್ತಿದ್ದರು. ಅವರ ಕಾಲಾವಧಿಯ ಕೆಲವು ಶಾಸನಗಳನ್ನು ಮೊಟ್ಟ ಮೊದಲ ಬಾರಿಗೆ ಬಿ. ಲೂಯಿಸ್ ರೈಸ್ ರವರು ಸಂಶೋಧಿಸಿ ತಮ್ಮ ಕೂರ್ಗ್ ಇನ್ವಿಷನ್, ಎಪಿಗ್ರಾಫಿಯ ಕರ್ನಾಟಕ ಸಂಪುಟ-I ರಲ್ಲಿ ಮೂಲಕ ಮಾಹಿತಿ ನೀಡಿದ್ದಾರೆ. ಇತ್ತೀಚೆಗೆ ಅವರ ಗ್ರಂಥದಲ್ಲಿ ನಮೂದಾಗ ತುರುಗೋಳ್ ವೀರಗಲ್ಲು ಶಾಸನ ನನ್ನ ಸಂಶೋಧನಾ ಕಾರ್ಯ ವ್ಯಾಪ್ತಿಯಾದ ಕೊಡಗು ಜಿಲ್ಲೆಯಲ್ಲಿ ಪತ್ತೆ ಮಾಡಲಾಗಿದೆ.

ಈ ಅಪ್ರಕಟಿತ ಶಾಸನವು ಕೊಡಗು ಜಿಲ್ಲೆಯ ಕುಶಾಲನಗರ ತಾಲ್ಲೂಕಿನ ಮಾರೂರು ಎಂಬ ಸಣ್ಣ ಗ್ರಾಮದಲ್ಲಿ ಕಂಡುಬಂದಿದೆ. ಈ ಗ್ರಾಮ ವಿಶಾಲವಾದ ಭೂ ಪ್ರದೇಶವನ್ನು ಹೊಂದಿದು ಭತ್ತದ ಗದ್ದೆ, ಹೊಲ, ಅಡಿಕೆ ತೋಟ ಮತ್ತು ಕಾಫಿ ತೋಟವನ್ನು ಒಳಗೊಂಡಿದೆ. ಅಂತಹ ಪ್ರದೇಶದ ಒಂದು ಖಾಸಗಿ ಜಮೀನಿನಲ್ಲಿ ತುರುಗೋಳ್ ವೀರಗಲ್ಲು ಶಾಸನವು ಕಂಡುಬಂದಿದೆ. ಈ ಶಾಸನವು ಮೂರು ಹಂತಗಳಲ್ಲಿ ಕೆತ್ತಲಾಗಿದ್ದು ಎರಡು ಬದಿಗಳ ಅರ್ಧ ಮೇಲ್ಭಾಗದ ತುದಿಯವರೆಗೆ ಶಾಸನ ಬರೆಯಲ್ಪಟ್ಟಿದೆ. ಕ್ರಿ. ಶ. 1036-1037ರ ಕಾಲಾವಧಿಯ ಶಾಸನವಾಗಿದ್ದು ಅ ಸಮಯದಲ್ಲಿ ಕೊಡಗಿನ ಕೆಲವು ಭಾಗಗಳನ್ನು ಚಂಗಾಳ್ವರು ಅಡಳಿತ ನಡೆಸುತ್ತಿದ್ದರು ಎಂಬುವುದನ್ನು ತಿಳಿಸುತ್ತಿದೆ.

ಈ ತುರುಗೋಳ್ ವೀರಗಲ್ಲು ಶಾಸನ ಬೆಳಕಿಗೆ ಬಂದ ಮೇಲೆ ಗ್ರಾಮದ ಜನರು ಇತಿಹಾಸ ಮೇಲೆ ಹಾಕುತ್ತಿದ್ದು, ದೈವ ಸ್ವರೂಪದೊಂದಿಗೆ ಶಾಸನವನ್ನು ಸಂರಕ್ಷಿಸಲಾಗಿದೆ. ಜೊತೆಗೆ ಕೊಡಗಿನ ಇತಿಹಾಸದಲ್ಲಿ ಚಂಗಾಳ್ವರ ಬಗ್ಗೆ ಮತ್ತಷ್ಟು ಮಾಹಿತಿಯನ್ನು ಸಂಗ್ರಹಿಸಲು ಇತಿಹಾಸಕಾರರಿಗೆ ಉಪಯುಕ್ತವಾಗಿದೆ.

Keywords: ಕೊಡಗಿನ ಸಂಕ್ಷಿಪ್ತ ಹಿನ್ನೆಲೆ, ತುರುಗೋಳ್ ಶಾಸನ ಸ್ವರೂಪ ಮತ್ತು ಉದ್ದೇಶ, ಅಪ್ರಕಟಿತ ತುರುಗೋಳ್ ವೀರಗಲ್ಲು ಶಾಸನದ ವಿಶ್ಲೇಷಣೆ, ಇತ್ಯಾದಿ.

Introduction:

ಕೊಡಗು ಜಿಲ್ಲೆ ಎಂದಾಕ್ಷಣ ಮನಸ್ಸಿನಲ್ಲಿ ಮೂಡುವ ಮೊದಲ ಪರಿಕಲ್ಪನೆಯೇ ಪ್ರಕೃತಿ ಸೌಂದರ್ಯದ ಬೀಡು ಮತ್ತು ವೀರಕಲಿಗಳ ನಾಡು. ಅದರ ಪುರಾತನ ಕಾಲದಿಂದಲೂ ವಿಶಿಷ್ಟ ಚಾರಿತ್ರಿಕ ಹಿನ್ನೆಲೆ ಹೊಂದಿದು ತನ್ನದೇಯಾದ ಐತಿಹಾಸಿಕ

ಕುರುಹುಗಳ ಸಂಬಂಧವನ್ನು ತೋರ್ಪಡಿಸುತ್ತಿದೆ. ಪೂರ್ವದಲ್ಲಿ ಈ ಜಿಲ್ಲೆಗೆ 'ಕುಡುಮಲೆನಾಡು' ಎಂದು ಕರೆಯುತ್ತಿದ್ದು ನಂತರ ಪರಿವರ್ತನೆಯಾಗಿ ಕೊಡಗು ಎಂಬ ಪದ ಬಂದಿರಬಹುದು ಎಂದು ಅಭಿಪ್ರಾಯ ವ್ಯಕ್ತವಾಗಿದೆ. ಪ್ರಾಚೀನ ತಮಿಳು ಸಾಹಿತ್ಯದಲ್ಲಿ 'ಕುಡಕಂ' ಎಂಬುವಾಗಿ ಪ್ರಸ್ತಾಪಿಸಲ್ಪಟ್ಟಿದೆ. ಕೊಡವ ಭಾಷೆಯಲ್ಲಿ

‘ಕೊಡಯಿ’ ಪದ ಬಳಕೆ ಇದ್ದು, (ಕೊಡಯಿ ಎಂದರೇ ಬೇಟಿಯಾಡುವ ಸ್ಥಳ ಅರ್ಥ) ಇದರಿಂದ ಕೊಡಗು ಬಂತೆಂಬ ಹೇಳಿಕೆಯೂ ಇದೆ. ಚಾಮರಾಜನಗರದ ಶಾಸನ ಸಂಖ್ಯೆ: 347 ರಲ್ಲಿ “ಕುಡುಗೂರು ನಾಡು” ಎಂಬ ಉಲ್ಲೇಖ ಕಾಣಬಹುದಾಗಿದೆ. ಅಲ್ಲದೆ ಪೌರಾಣಿಕವಾಗಿ ಮತ್ಸ್ಯದೇಶ, ಬ್ರಹ್ಮದೇಶ, ಕ್ರೋಢದೇಶ ಎಂಬುದಾಗಿ ಕರೆಯುತ್ತಿದ್ದರು. ಲೆಫ್ಟಿನೆಂಟ್ ಒಕೊನೊರ್ ನವರ ಪುಸ್ತಕವಾದ ‘ಮೆಮೋಯಿರ್ ಆಫ್ ದಿ ಕೂರ್ಗ್ ಸರ್ವೆ’ಯಲ್ಲಿ ಕೊಡಮಲೆನಾಡು ಪ್ರದೇಶವನ್ನು “ಲಕ್ಷಾಂತರ ಮಲೆಗಳ ನಾಡು” ಎಂದು ಬರೆದಿದ್ದಾರೆ. ಬ್ರಿಟಿಷರು ಕೊಡಗನ್ನು ಆಳ್ವಿಕೆ ಮಾಡುವ ಸಂದರ್ಭದಲ್ಲಿ ‘ಕೂರ್ಗ್’ ಎಂದು ಕರೆಯುತ್ತಿದ್ದರು. ಪ್ರಸುತ ಈ ಜಿಲ್ಲೆಯು ಹಿಂದಿನಂತೆ ಕೊಡಗು ಎಂಬ ಹೆಸರಿಂದಲೇ ಜನಪ್ರಿಯವಾಗಿದೆ.

ಕೊಡಗು ಜಿಲ್ಲೆಯಲ್ಲಿ ಕಂಡುಬಂದ ಗಂಗ ಕಾಲದ (ಬಿ. ಎಲ್ ರೈಸರು ಅನ್ವೇಷಣೆ) ಶ್ರಾಮ ಶಾಸನದ ಪ್ರಕಾರ ಈ ಜಿಲ್ಲೆ ಗಂಗವಾಡಿಯ ಭಾಗವಾಗಿತ್ತೆಂದು ಕಂಡುಬಂದಿದೆ. ಅಲ್ಲದೇ ಕ್ರಿ. ಶ 1095 ನೆಯ ಯೆಡೂರು ಶಾಸನದಲ್ಲಿ (ಸೋಮವಾರಪೇಟೆ ತಾಲ್ಲೂಕಿನಲ್ಲಿ ಬರುವ ಯೆಡೂರು ಗ್ರಾಮ) ದುದ್ದರಸ ಆಳ್ವಿಕೆಗೆ ಒಳಪಟ್ಟಿತು ಎನ್ನಲಾಗಿದೆ. ಅತನು ಕದಂಬ ವಂಶಕ್ಕೆ ಸೇರಿದ ಮಾಂಡಲಿಕನಾಗಿದ್ದನು. ಚೋಳವಂಶದ ರಾಜರಾಜಚೋಳನು ಗಂಗವಾಡಿಯನ್ನು ಕ್ರಿ. ಶ ಹತ್ತನೇ ಶತಮಾನದ ಕೊನೆಯಲ್ಲಿ ಗೆದ್ದುಕೊಂಡನು. ಇದರಿಂದ ಕೊಡಗಿನ ರಾಜಕೀಯ ವ್ಯವಸ್ಥೆ ಬದಲಾಗಿ, ಕೊಂಗಾಳ್ವರೆಂಬ ಮನೆತನ ಚೋಳರ ಮಾಂಡಲಿಕರಾಗಿ ಆಡಳಿತ ನಡೆಸಲು ಪ್ರಾರಂಭಿಸಿದರು. ಈಗಿನ ಸೋಮವಾರಪೇಟೆ ತಾಲ್ಲೂಕಿನ ಮುಳ್ಳೂರನ್ನು ರಾಜಧಾನಿಯನ್ನಾಗಿ ಮಾಡಿಕೊಂಡಿರಬೇಕು ಎಂಬುವುದು ಇತಿಹಾಸಕಾರರ ಅಭಿಪ್ರಾಯವಾಗಿದೆ. ಕೊಂಗಾಳ್ವರೆಂತೆಯೇ ಚಂಗಾಳ್ವರು ಹತ್ತನೇ ಶತಮಾನದಲ್ಲಿ ಗಂಗರ, ಹನ್ನೊಂದನೇ ಶತಮಾನದಲ್ಲಿ ಚೋಳರಾಜರ ಮಾಂಡಲಿಕರಾಗಿ ಕೊಡಗಿನ ಏಳುಸಾವಿರ ಸೀಮೆಯನ್ನು ಆಳ್ವಿಕೆ ಮಾಡುತ್ತಿದ್ದರು. ಇವರ ಕಾಲಾವಧಿಯ ಕೆಲವು ಶಾಸನಗಳನ್ನು ಬಿ. ಲೂಯಿಸ್ ರೈಸ್ ರವರು ಶೋಧಿಸಿ ತಮ್ಮ ಕೂರ್ಗ್ ಇನ್ವಿಷ್ಟನ್, ಎಪಿಗ್ರಾಫಿಯ ಕರ್ನಾಟಕ ಸಂಪುಟ-I ರಲ್ಲಿ ಮಾಹಿತಿ ನೀಡಿದ್ದಾರೆ. ಹಾಗೆ ಇತ್ತೀಚಿನ ವರ್ಷಗಳಲ್ಲಿ ಕೊಡಗು ಜಿಲ್ಲೆಯಲ್ಲಿ ಪುರಾತತ್ವ ಸಂಗ್ರಹಾಲಯಗಳು ಮತ್ತು ಪರಂಪರೆ ಇಲಾಖೆ-ಮಡಿಕೇರಿ ವತಿಯಿಂದ ನಡೆಸಿದ ಗ್ರಾಮವಾರು ಸರ್ವೆ ಕಾರ್ಯದಲ್ಲಿ ಕೆಲವು ಅಪ್ರಕಟಿತ ಶಾಸನಗಳು ಬೆಳಕಿಗೆ ಬಂದಿರುವುದನ್ನು ಗಮನಿಸಲಾಗಿದೆ. ಅದರಂತೆಯೇ ಅಪ್ರಕಟಿತ ಶಾಸನವಾಗಿರುವ ಮರೂರು ತುರುಗೋಳ್ ವೀರಗಲ್ಲು ಶಾಸನ ಕೂಡ ಒಂದು. ಈ ಬಗ್ಗೆ ನನ್ನ ಸಂಶೋಧನಾ ಪರಿಧಿಯಲ್ಲಿ ಕ್ಷೇತ್ರ ಕಾರ್ಯವನ್ನು

ಕೈಗೊಂಡ ಸಂದರ್ಭದಲ್ಲಿ ಅನೇಕ ದತ್ತಾಂಶ ಸಂಗ್ರಹಣೆ ಮಾಡಿಕೊಳ್ಳಲಾಯಿತು.

ಅದರಂತೆ ತುರುಗೋಳ್ ವೀರಗಲ್ಲು ಶಾಸನ ಎಂದರೇನು? ಇದಕ್ಕೆ ಇಷ್ಟು ಐತಿಹಾಸಿಕ ಮಹತ್ವ ಕೊಡಲು ಕಾರಣವೇನು? ಎಂಬುದನ್ನು ಅರ್ಥೈಸಿಕೊಳ್ಳುವುದು ಅನಿವಾರ್ಯ ಸರಿ. ಗೋವುಗಳನ್ನು ಕಳ್ಳರಿಂದ ಅಥವಾ ಕ್ರೂರ ಪ್ರಾಣಿಗಳಿಂದ ರಕ್ಷಿಸುವುದಕ್ಕೋಸ್ಕರ ಹೋರಾಡಿ ಮಡಿದವರ ವೀರರ ಸ್ಮಾರಕಗಳೇ ತುರುಗೋಳ್ ವೀರಗಲ್ಲು ಶಾಸನ ಎನ್ನುತ್ತಾರೆ.

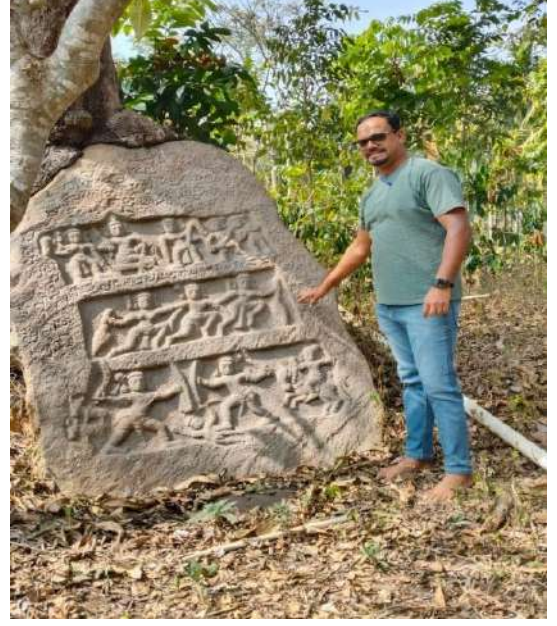
ಪ್ರಾಚೀನ ಭಾರತದಲ್ಲಿ ಗೋವುಗಳನ್ನು ದೇಶದ ಸಂಪತ್ತು ಎಂದು ಪರಿಗಣಿಸಿದ್ದರು. ಗೋವುಗಳು ಅಂದಿನ ಸಮಾಜದಲ್ಲಿ ಮಾನವನಿಗೆ ಹಲವು ರೀತಿಗಳಲ್ಲಿ ನೆರವಾಗುತ್ತಿದ್ದವು. ಅದರಲ್ಲೂ ಆರ್ಥಿಕತೆ ಮುಗ್ಗಟ್ಟನ್ನು ಪರಿಹರಿಸುವ ಸರಿಸಮಾನವಾದ ಸಂಪತ್ತಾಗಿತ್ತು. ಅವುಗಳನ್ನು ಕದಿಯುವುದು ಕಳ್ಳರಿಗೆ ಸಂಪತ್ತನ್ನು ಕೊಳ್ಳೆಹೊಡೆದ ಹಾಗೇನ್ನಿಸಿತು. ಅನಾದಿ ಕಾಲದಲ್ಲಿ ಗೋವಿಗೆ ಎಷ್ಟು ಮಹತ್ವ ಇತ್ತೆಂದರೆ ಅದು ಆರಾಧನೆ ಅರ್ಹವಾಗಿತ್ತು. ಅದನ್ನು ಕಳೆದುಕೊಳ್ಳಲಾಗದ ಸಂಪತ್ತಾಗಿತ್ತು. ಒಂದು ಪಕ್ಷದಲ್ಲಿ ಕಳೆದುಕೊಂಡಲ್ಲಿ ಗ್ರಾಮದ ಮತ್ತು ವ್ಯಕ್ತಿಯ ಗೌರವದ ಪ್ರತಿಷ್ಠೆಯಾಗಿತ್ತು. ಗೋವುಗಳನ್ನು ರಕ್ಷಿಸಿಕೊಳ್ಳಲಾಗದವನನ್ನು ಧೈರ್ಯಗೇಡಿ ಎಂದು ಜನರು ಮೂದಲಿಸುತ್ತಿದ್ದರು. ಅಲ್ಲದೇ ಒಂದು ಗುಂಪಿನ ಗೋವುಗಳನ್ನು ಮತ್ತೊಂದು ಗುಂಪಿನವರು ಕದ್ದು ತೆಗೆದುಕೊಂಡು ಹೋಗುವಾಗ ಅವರನ್ನು ಎದುರಿಸಿ ಮರಳಿ ತರುವುದನ್ನು ವೀರತನವೆಂದು ಪರಿಗಣಿಸಲಾಗಿತ್ತು. ಸಾಮಾನ್ಯವಾಗಿ ತಿಳಿದ ಹಾಗೆ ವೀರಗಲ್ಲುಗಳನ್ನು ಸಾಮಾನ್ಯವಾಗಿ ದೇವಾಲಯಗಳ ಮುಂದೆ ಅಥವಾ ಪಕ್ಕದಲ್ಲಿ ಹಾಕಿಸುತ್ತಿದ್ದರು. ಇದರ ಒಂದು ಉದೇಶ ವೀರನ್ನು ದೇವರ ಸನ್ನಿಧಿಯಲ್ಲಿರುತ್ತಾನೆ ಎಂಬ ನಂಬಿಕೆ ಇರಬಹುದು. ಅದರ ವೀರಗಲ್ಲುಗಳನ್ನು ಇತರ ಕಡೆಗಳಲ್ಲಿಯೂ ನೆಟ್ಟಿರುವುದನ್ನು ಗಮನಿಸಲಾಗಿದೆ. ನದಿ ಪಕ್ಕದ ಗದ್ದೆ, ಹೊಲ, ಹೊಂಡಗಳ (ಸಣ್ಣಕೆರೆ) ಬಳಿ, ಊರ ಬಾಗಿಲ ಮುಂದೆ, ಚಾವಡಿ, ವಿಶಾಲವಾದ ಮೈದಾನಗಳು ಮತ್ತು ತೋಪುಗಳಲ್ಲಿ ನೋಡಬಹುದಾಗಿದೆ. ಇಂಥ ಸ್ಥಳಗಳಲ್ಲಿ ನೆಡುವುದರ ಮುಖ್ಯ ಉದ್ದೇಶ ಜನಸಾಮಾನ್ಯರ ಕಣ್ಣಿಗೆ ನೇರವಾಗಿ ಕಾಣಿಸಬೇಕೆಂಬುದಾಗಿತ್ತು.

ನಮ್ಮ ದೇಶದಲ್ಲಿ ಕಂಡುಬಂದಿರುವ ತುರುಕಾಳಗದ ಸನ್ನಿವೇಶಗಳನ್ನು ಅರ್ಥೈಸಿದಾಗ ಪ್ರಮುಖ ಎರಡು ಕಾರಣಗಳು ಬೆಳಕಿಗೆ ಬರುತ್ತವೆ. ಅವುಗಳಲ್ಲಿ ಮೊದಲನೆಯದು ರಾಜಕೀಯವಾದರೆ ಮತ್ತೊಂದು ಕಳ್ಳತನದ ಉದ್ದೇಶವಾಗಿತ್ತು. ಗೋವುಗಳನ್ನು ಯಾರೇ ಆಗಲಿ, ಯಾವ ಕಾರಣಕ್ಕಾಗಿಯೇ ಆಗಲಿ, ಅಪರಹರಿಸಿದಾಗ ಅವುಗಳನ್ನು ಹಿಂತಿರುಗಿ

ಪಡೆಯುವುದು ವೀರತ್ವದ ಸಂಕೇತ ಎಂದು ಅಲ್ಲಿನ ಜನರು ಆಲೋಚಿಸಿದರು. ಅದರ ಗೋವುಗಳನ್ನು ಕಳ್ಳತನದಿಂದ ಹೊತ್ವೆದವನ ಬಗ್ಗೆ ಶ್ಲಾಘಿಸಿದ ಶಾಸನಗಳು ಇದುವರೆಗೂ ಕಂಡು ಬಂದಿಲ್ಲ. ರಾಜನ ಕಟ್ಟಳೆ ಮೇರೆಗೆ ವೈರಿ ಸಾಮ್ರಾಜ್ಯದ ಮೇಲೆ ದಾಳಿ ಮಾಡಿ ಗೋವುಗಳನ್ನು ಹಿಡಿದು ತಂದ ಅಥವಾ ಅವರ ವಿರುದ್ಧ ಹೋರಾಡಿ ಮಡಿದ ವೀರರನ್ನು ಪ್ರಶಂಸಿಸು ತುರುಗೋಳ್ ವೀರಗಲ್ಲು ಶಾಸನ ಕಾಣಿಸುತ್ತವೆ. ಈ ರೀತಿ ವೀರಗಲ್ಲನು ಹಾಕಿಸುವುದರಿಂದ ವೀರನಿಗೆ ಮರಣದ ನಂತರವು ಶ್ರೇಯಸ್ಸು ದೊರೆಯುತ್ತದೆ ಎಂಬ ನಂಬಿಕೆ ಇತ್ತು. ಹಾಗೇ ವೀರಗಲ್ಲು ನಿಲ್ಲಿರುವುದು ತಮ್ಮ ಜವಾಬ್ದಾರಿ ಎಂದು ಜನ ಪರಿಗಣಿಸಿದ್ದರು ಎನ್ನಲಾಗಿದೆ. ಅದರ ವೀರಗಲ್ಲನ್ನು ಇಂಥವರೇ ನಿಲ್ಲಿಸಬೇಕೆಂಬ ನಿಯಮ ಇರುವಂತೆ ತೋರುವುದಿಲ್ಲ.

ಕೆಲವು ಸನ್ನಿವೇಶಗಳಲ್ಲಿ ಗೋವುಗಳನ್ನು ಅಪಹರಿಸಲು ಕುದುರೆಗಳಲ್ಲಿ ಬರುತ್ತಿದ್ದರು ಎಂಬ ನಿದರ್ಶನಗಳು ತುರುಗೋಳ್ ಸ್ಮಾರಕಗಳ ಮೂಲಕ ತಿಳಿದುಬರುತ್ತದೆ. ಈ ಘಟನೆಯನ್ನು ಸಂದರ್ಭೋಚಿತವಾಗಿ ಅರ್ಥೈಸಿದಾಗ ಗೋವುಗಳನ್ನು ವೇಗವಾಗಿ ಓಡಿಸಿಕೊಂಡು ಹೋಗಲು ಕುದುರೆಗಳನ್ನು ಬಳಕೆ ಮಾಡುತ್ತಿದ್ದರು ಎಂದು ತಿಳಿದು ಬರುತ್ತದೆ. ಅಲ್ಲದೆ ಗ್ರಾಮದ ಹೊರವಲಯದಲ್ಲಿ ಗುಂಪು-ಗುಂಪಾಗಿ ಮೇಯುತ್ತಿರುವ ಗೋವುಗಳನ್ನು ಒಟ್ಟುಗೂಡಿಸಿಕೊಂಡು ವೇಗವಾಗಿ ಓಡಿಸಿಕೊಂಡು ಅಪಹರಿಸಲು ಕುದುರೆಗಳು ನೆರವಾಗುತ್ತಿದ್ದವು ಎನ್ನಲಾಗಿದೆ. ಇಂತಹ ಸನ್ನಿವೇಶವನ್ನು ಹೋಲುವ ತುರುಗೋಳ್ ವೀರಗಲ್ಲು ಶಾಸನ ನನ್ನ ಸಂಶೋಧನ ವ್ಯಾಪ್ತಿಯಾದ ಮರೂರು ಗ್ರಾಮದಲ್ಲಿ ಕಂಡುಬಂದಿದೆ.

ಕೊಡಗು ಜಿಲ್ಲೆ ಸೇರಿದ ಕುಶಾಲನಗರ ತಾಲ್ಲೂಕಿನ ಮರೂರು ಎಂಬ ಪುಟ್ಟ ಗ್ರಾಮದಲ್ಲಿ ಒಂದು ಅಪ್ರಕಟಿತ ತುರುಗೋಳ್ ವೀರಗಲ್ಲು ಶಾಸನ ಕಂಡುಬಂದಿದೆ. ಇದು ಹೆಚ್. ಎಸ್ ಮಹೇಶ್ ಎಂಬುವರ ಖಾಸಗಿ ಜಾಮೀನಿನ (ಕಾಫಿತೋಟ) ನಡುವಿನ ಪ್ರದೇಶದಲ್ಲಿ ಕಂಡುಬಂದಿದೆ. ಈ ಶಾಸನ ಕ್ರಿ. ಶ 11ನೇ ಶತಮಾನದಲ್ಲಿ ಕೊಡಗನ್ನು ಅಳುತ್ತಿದ್ದ ಚಂಗಾಳ್ವರ ಕಾಲಕ್ಕೆ ಸೇರಿದ್ದಾಗಿ ತಿಳಿದುಬಂದಿದೆ, ಶಕವರ್ಷ 958, ಕ್ರಿ. ಶ 1036-37 ಕಾಲಾವಧಿಗೆ ಸೇರಿದು ಎಂದು ಗುರುತಿಸಲಾಗಿದೆ. ಈ ತುರುಗೋಳ್ ವೀರಗಲ್ಲು ಶಾಸನವನ್ನು ಮೂರು ಹಂತಗಳಲ್ಲಿ ಕೆತ್ತನೆ ಮಾಡಲಾಗಿದೆ.



ಚಿತ್ರ-01: ಮರೂರು ಗ್ರಾಮದಲ್ಲಿ ಕ್ಷೇತ್ರಕಾರ್ಯ ಕೈಗೊಂಡ ತೆಗೆದ ಚಿತ್ರ.

ಮೊದಲನೇ ಹಂತದಲ್ಲಿ ನಾಲ್ಕು ವೀರರು ವೀರಗಚ್ಚಿಯನ್ನು ತೊಟ್ಟು ಹೋರಾಟ ನಡೆಸುತ್ತಿರುವ ಚಿತ್ರಣವಿದೆ. ಅದರಲ್ಲಿ ಇಬ್ಬರು ಕತ್ತಿ ಮತ್ತು ಗುರಾಣಿ ಹಿಡಿದುಕೊಂಡು ಕಾದಾಡುತ್ತಿರುವ ದೃಶ್ಯವಿದೆ. ಇನ್ನೊಬ್ಬ ಕುದುರೆ ಮೇಲೆ ಕುಳಿತುಕೊಂಡಿದ್ದು ಒಂದು ಕೈಯಲ್ಲಿ ಲಗಾಮು, ಇನ್ನೊಂದು ಕೈ ಮೇಲೆತ್ತಿ ಸಣ್ಣ ಮಾಡುತ್ತಿರುವ ಹಾಗೆ ಚಿತ್ರಣದೊಂದಿಗೆ ಕಾಣಬಹುದಾಗಿದೆ. ಅಲ್ಲದೆ ಇಬ್ಬರ ನಡುವೆ ಘೋರ ಕದನ ಸಂದರ್ಭದಲ್ಲಿ ಒಬ್ಬ ವೀರ ಮೃತ ಪಟ್ಟು ಗೋವು ಅಪಹರಣಕಾರನ ಕಾಲಿನ ಕೆಳಭಾಗದ ನೆಲದ ಮೇಲೆ ಬಿದ್ದಿದ್ದು, ಅವನ ಮೇಲೆ ನಿಂತ ಹಾಗೆ ಶಿಲ್ಪವನ್ನು ಚಿತ್ರಿಸಲಾಗಿದೆ. ಹಾಗೆ ಒಬ್ಬ ವೀರನ ಬೆನ್ನಹಿಂದೆ ಎರಡು ಗೋವುಗಳು ಹಿಂದಕ್ಕೆ ಮುಖಮಾಡಿರುವಂತೆ ಕಂಡುಬರುತ್ತದೆ. ಇದರಿಂದ ತಿಳಿದು ಬರುತ್ತಿರುವ ಸಂಗತಿ ಎಂದರೆ ವೀರನು ಹಸುಗಳನ್ನು ಹಿಂಪಡೆಯುವಾಗ ಗೋಅಪಹರಣಕಾರ ವಿರುದ್ಧ ಹೋರಾಟ ನಡೆಸಿ ಒಬ್ಬ ವೀರಮರಣವನ್ನಪ್ಪಿದು, ಇನ್ನೊಬ್ಬ ವೀರನ್ನು ಹೋರಾಟ ಮಾಡುತ್ತಲೇ ಗೋವುಗಳನ್ನು ರಕ್ಷಿಸಿ ತನ್ನಡೆಗೆ ಹಿಂಪಡೆದ ಹಾಗೆ ಚಿತ್ರಿಸಲಾಗಿದೆ. ಹಾಗೆಯೇ ವೀರರ ಕಿವಿಗಳಲ್ಲಿ ಕುಂಡಲ ಮತ್ತು ತಲೆಗೆ ವೀರಮುಡಿ ಕಟ್ಟಿರುವ ಉಬ್ಬುಶಿಲ್ಪಗಳ ದೃಶ್ಯವಳವನ್ನು ನೋಡಬಹುದಾಗಿದೆ. ಎರಡನೇ ಹಂತದಲ್ಲಿ ಮೂವರ ಚಿತ್ರವಿದ್ದು, ಅದರಲ್ಲಿ ಇಬ್ಬರು ಅಪ್ಸರೆಯರು ಹೋರಾಟದಲ್ಲಿ ಮಡಿದ ಒಬ್ಬ ವೀರನ ಕೈಹಿಡಿದುಕೊಂಡು ಪುಷ್ಪಕ ವಿಮಾನದಲ್ಲಿ ಸ್ವರ್ಗಕ್ಕೆ ಕರೆದುಕೊಂಡು ಹೋಗುತ್ತಿರುವ ದೃಶ್ಯ ರಚಿಸಲಾಗಿ. ಮೂರನೇ ಹಂತದಲ್ಲಿ ಐವರ ಕೆತ್ತನೆ ಇದೆ. ಅದು

ಸ್ವರ್ಗಲೋಕದ ದೃಶ್ಯವಾಗಿದ್ದು, ಇಬ್ಬರು ಅಪ್ಸರೆಯರು ವೀರನನ್ನು ಪುಷ್ಪಕ ವಿಮಾನದ ಮೇಲೆ ಕರೆತಂದಾಗ ಉಳಿದ ಇಬ್ಬರು ಅಪ್ಸರೆಯರು ಸ್ವಾಗತ ಕೋರುತ್ತಿರುವ ಹಾಗೆ ಚಿತ್ರಿಸಲಾಗಿದೆ.

ಈ ಶಾಸನವನ್ನು ಸೂಕ್ಷ್ಮವಾಗಿ ಗಮನಿಸಿದಾಗ ಕೆಲವು ಮಾಹಿತಿಯಂತೆ ವೀರನ ಬೆನ್ನಹಿಂದೆ ಹಸುಗಳು ಹಿಂದಕ್ಕೆ ಮುಖಮಾಡಿರುವಂತೆ ಚಿತ್ರಿಸಲಾಗಿದೆ. ಈ ರೀತಿ ಇದ್ದಾರೆ ವೀರನು ಹಸುಗಳನ್ನು ರಕ್ಷಿಸಿದ್ದಾನೆ ಎಂಬುದಾಗಿದೆ. ಇದರಂತೆ ಈ ತುರುಗೋಳ್ ಶಾಸನ ಕೂಡ ಈ ಸನ್ನಿವೇಶ ಹೋಲುತ್ತದೆ. ಹೀಗೆ ಅನೇಕ ಅಂಶಗಳನ್ನು ವಸ್ತುನಿಷ್ಠೆ ಮತ್ತು ವೈಜ್ಞಾನಿಕ ಅಧ್ಯಯನದೊಂದಿಗೆ ಸ್ಪಷ್ಟತೆ ಪಡೆಯುವ ಉದ್ದೇಶವಾಗಿದೆ. ಮರೂರು ಗ್ರಾಮ ವ್ಯಾಪ್ತಿಯಲ್ಲಿ ಕ್ಷೇತ್ರ ಕಾರ್ಯ ತೋಡಗಿಸಿಕೊಂಡು ಹೆಚ್ಚಿನ ಮಾಹಿತಿಯೊಂದಿಗೆ ದತ್ತಾಂಶ ಕೋಡೀಕರಿಸುತ್ತಿದ್ದೇನೆ. ಇದರ ಸಲುವಾಗಿ ಮುಂದಿನ ದಿನಗಳಲ್ಲಿ ಸ್ಥಳೀಯ ಇತಿಹಾಸಕಾರರನ್ನು ಮತ್ತು ಶಾಸನ ತಜ್ಞರನ್ನು ಭೇಟಿ ಮಾಡಬೇಕಾಗಿದೆ.

ಈ ತುರುಗೋಳ್ ವೀರಗಲ್ಲು ಶಾಸನ ವಿನ್ಯಾಸವನ್ನು ಅಳತೆ ಮಾಡಿದ ಸಂದರ್ಭದಲ್ಲಿ ಇದರ ಗಾತ್ರ 6 ½ x 4 ½ x ½ ಅಡಿ ಹೊಂದಿದೆ. ಹಾಗೇ ಶಾಸನ ಲಿಪಿ ಮತ್ತು ಭಾಷೆ ಕನ್ನಡ ಒಳಗೊಂಡಂತೆ ಎರಡು ಬದಿಗಳ ಅರ್ಧ ಮೇಲ್ಭಾಗದ ತುದಿಯವರೆಗೆ ಶಾಸನ ಬರೆಯಲ್ಪಟ್ಟಿದೆ.

ಶಾಸನ ಪಾಠ

ಒಂದನೇ ಪಟ್ಟಿ:

1. ಸ್ವಸ್ತಿ... ಕವರಿಷ 958ನೆಯ
2. ಧಾತು ಸಂವತ್ಸರದ ಅ(ರೆ) ಮಾಸದನ್ನು ಮ
3. ರವೂರ ಆಯ್ಕಣ್ಣ ಪೆರ್ವಯಲು ತುರು
4. ವ... ಕೋಣ್ಣಪೋ(ಗ)ಲಾಕೊ(ರ್)ಣ್ಣ ಕಾದಿ.
5. ಸತ್ತಂ

ಪಾರ್ಶ್ವಗಳಲ್ಲಿ:

6. ಪೋ.... ಯ್
7. ಳ ದೇ
8. ವ
9. ರುಬಾ
10. ಗಮ

ಎರಡನೇ ಪಟ್ಟಿ:

11. ಕಲ್ನಾಟು ಕೊಟ್ಟಂ ಅದನರಿದವ ಕವಿಲೆಯ ನರಿದ ಇ. ಪರೋ
12. ಕ್ಷವಿನಯ
13. ಕಲ್ಲಂ ನಿ (ಲಿ)
14. ರಣ್ಣ

ಸಾರಾಂಶ: ಈ ತುರುಗೋಳ್ ವೀರಗಲ್ಲಿನ ಶಾಸನವು ಪೆರ್ವಯಲಿನ ತುರುಗಾಳಗದಲ್ಲಿ ಮರವೂರಿನ ಅಯ್ಕಣ್ಣ ಮೃತಪಟ್ಟ ಬಾಚಮನ ಉಲ್ಲೇಖವಿದೆ.

ಈ ಶಾಸನವು ಮರೂರು ಗ್ರಾಮಸ್ಥರು ಹೆಚ್. ಎಸ್ ಮಹೇಶ್ ರವರ ಕಾಫಿಶೋಟದ ಮಧ್ಯಭಾಗದಲ್ಲಿರುವ ದೇವಗಣಿಗಲು (ಗೋ-ಸಂಪಿಗೆ) ಮರದ ಪಕ್ಕವಿರುವ ತಾರೆ(ಮನಸುಮ) ಮರದ ಕೆಳಭಾಗದಲ್ಲಿ ಇದೆ. ಈ ಶಾಸನದ ಬಗ್ಗೆ ಅವರಲ್ಲಿ ಕೇಳಿದಾಗ ಅಚ್ಚರಿ ಮೂಡಿಸುವಂತಹ ಕೆಲವು ಸಂಗತಿಗಳನ್ನು ತಿಳಿಸಿದರು. ಅದರಂತೆ ಪ್ರತಿ ವರ್ಷ ಕಾರ್ತಿಕ ಮಾಸದ ದಿನದಂದು ವಿಶೇಷ ವಾರ್ಷಿಕ ಪೂಜೆ ಮಾಡಿಕೊಂಡು ಬರುತ್ತಿರುವುದಾಗಿ ಹೇಳಿದಲ್ಲದೇ ಈ ತುರುಗೋಳ್ ಶಾಸನಕ್ಕೆ ಬಪ್ಪರಾಯ ಸ್ವಾಮಿ ಎಂಬ ಹೆಸರಿಟ್ಟಿದ್ದಾರೆ ಎಂದು ತಿಳಿದುಬಂತು. ಮುಂದುವರೆದಂತೆ ನಮ್ಮ ಮುತ್ತಾತನ ಕಾಲದಿಂದಲ್ಲೂ ನಮ್ಮ ಮನೆತನ ಈ ಸ್ವಾಮಿಯನ್ನು ನಂಬಿಕೊಂಡು ಬಂದಿದೆ. ನಮ್ಮ ಕುಟುಂಬಸ್ಥರಿಗೆ ಇಂದಿಗೂ ಸಕಾಲ ಆರೋಗ್ಯ, ನೆಮ್ಮದಿ-ಸುಖ ಮತ್ತು ಸಂಪತ್ತನ್ನು ನೀಡಿ ರಕ್ಷಿಸುತ್ತಿದೆ ಎಂದರು. ಅಂಬಲಾರೆಯ ಸ್ವಾಮಿಗಳ ಮಾರ್ಗದರ್ಶದಂತೆ, ಕಾರ್ತಿಕ ಮಾಸದಂದು ದಿನ ನಿಗದಿ ಮಾಡಿ ಬಪ್ಪರಾಯ ಸ್ವಾಮಿಗೆ ಪೂಜೆ ಕೈಕಾರ್ಯಗಳನ್ನು ಮಾಡಲಾಗುತ್ತಿದೆ. ಅಲ್ಲದೆ ಪೂಜೆಗೆ ಬೇಕಾದ ಎಲ್ಲಾ ರೀತಿ ಸಾಮಗ್ರಿಗಳನ್ನು ನಮ್ಮ ಕುಟುಂಬಸ್ಥರೇ ನಿಭಾಯಿಸಿಕೊಂಡು ಬರುತ್ತಿದ್ದೇವೆ ಎಂದರು. ಆ ದಿನ ಮರೂರು ಗ್ರಾಮಸ್ಥರಲ್ಲದೇ ಸುತ್ತಮುತ್ತಲಿನ ಐದಾರು ಗ್ರಾಮಗಳ ಜನರು ಈ ಸ್ವಾಮಿ ಸನ್ನಿಧಿಗೆ ಬಂದು ಪೂಜೆ ಸಲ್ಲಿಸಿ ತಮ್ಮ ಕೋರಿಕೆಗಳನ್ನು ಸಲ್ಲಿಸುತ್ತಾ ಬಂದಿದ್ದಾರೆ. ಜನರ ಇಷ್ಟಾರ್ಥಗಳು ಇಡೀರಿದ ಸಂತೋಷಕ್ಕೆ ಅವರವರ ಮನಸ್ಸಿನ ಇಚ್ಛೆಯಂತೆ ಸ್ವಾಮಿಗೆ ಅಭಿಷೇಕ ಮತ್ತು ಪೂಜೆಗಳನ್ನು ಮಾಡಿಸಿ ಪುನೀತರಾಗುತ್ತಾರೆ. ಬಪ್ಪರಾಯ ಸ್ವಾಮಿಗೆ ಜಲ, ಹಾಲು, ಮೊಸರು, ಎಳನೀರು ಮತ್ತು ತುಪ್ಪಗಳಿಂದ ಅಭಿಷೇಕಗಳನ್ನು ಮಾಡಿ, ಐದು ಕಳಸಗಳನ್ನು ಪ್ರತಿಷ್ಠಾಪಿಸುತ್ತವೆ. ಅಲ್ಲದೆ 101 ವೀಳ್ಯದಲೆ, 101 ಅಡಿಕೆ, 101 ಬಾಳೆಹಣ್ಣು, 101 ನಿಂಬೆಹಣ್ಣು, 101 ಕಬ್ಬಿನ ತುಂಡು ಹಾಗೆ 12 ರೀತಿಯ ವಿವಿಧ ಧಾನ್ಯಗಳನ್ನು ಅರ್ಪಣೆ ಮಾಡುತ್ತೇವೆ ಎಂದರು. ಪೂಜೆ ಸಮಯದಲ್ಲಿ ಮಂತ್ರಘೋಷಗಳನ್ನು ಪಠಣ ಮಾಡುತ್ತಾ ಪ್ರತಿ ಇಪ್ಪತ್ತೈದು ಬಾಳೆಹಣ್ಣನ್ನು ಸ್ವಾಮಿಗೆ ಅರ್ಪಣೆ ಮಾಡುವ ಸಂದರ್ಭದಲ್ಲಿ ಒಂದು ತೆಂಗಿನಕಾಯಿ ಒಡೆಯುತ್ತಾರೆ. ಆ ಸಮಯದಲ್ಲಿ ನೆರೆದಿದ್ದ ಗ್ರಾಮಸ್ಥರುಗಳು ತಮ್ಮ ಇಷ್ಟಾರ್ಥಗಳ ಸಿದ್ಧಿಸುವಂತೆ ಕೋರಿಕೆ ಸಲ್ಲಿಸುತ್ತಾರೆ. ಹಾಗೆ ಈ ಬಪ್ಪರಾಯನ ಸನ್ನಿಧಿಯಲ್ಲೇ ನಮ್ಮ ಕುಟುಂಬಸ್ಥರೆಲ್ಲ ಒಟ್ಟಾಗಿ ಸೇರಿಕೊಂಡು ಸ್ವಾಮಿಗೆ ಪ್ರಸಾದ ಮಾಡಿ ನೈವೇದ್ಯ ಅರ್ಪಿಸಿದ ನಂತರ ನೆರೆದಿದ್ದ ಎಲ್ಲಾ ಭಕ್ತರಿಗೆ ಅನ್ನ ಸಂತರ್ಪಣೆಮಾಡುತ್ತೇವೆ ಎಂದರು.

ಮಳೆಗಾಲದಲ್ಲಿ ಮಳೆಯ ಅಭಾವ ಉಂಟಾದಾಗ ಮರೂರು ಮತ್ತು ಸುತ್ತಮುತ್ತಲಿನ ಗ್ರಾಮಸ್ಥರು ಬಪ್ಪರಾಯ ಸ್ವಾಮಿಗೆ ಮೊರೆ ಹೋಗುತ್ತಾರೆ ಎಂದು ತಿಳಿಸಿದರು.



ಚಿತ್ರ 02: ಪೂಜೆಯ ದಿನ ಸ್ಥಳಕ್ಕೆ ಭೇಟಿ ನೀಡಿದಾಗ ತೆಗೆದ ಚಿತ್ರ



ಚಿತ್ರ 03: ಮರೂರಿನ ತುರುಗೋಳ್ ಶಾಸನಕ್ಕೆ ಪೂಜೆ ಮಾಡಿರುವ ಚಿತ್ರ

ಆಧಾರ ಗ್ರಂಥಗಳು:

1. ಎಪಿಗ್ರಾಫಿಯ ಕರ್ನಾಟಕ ಸಂಪುಟ-01, ಕನ್ನಡ ಅಧ್ಯಯನ ಸಂಸ್ಥೆ, ಮೈಸೂರು ವಿಶ್ವವಿದ್ಯಾನಿಲಯ-1972.
2. ಡಾ. ಎಂ. ಚಿಂದನಂದಮೂರ್ತಿ, ಕನ್ನಡ ಶಾಸನಗಳ ಸಾಂಸ್ಕೃತಿಕ ಅಧ್ಯಯನ ಕ್ರಿ. ಶ 450-ಕ್ರಿ. ಶ 1150, ಪ್ರಸಾರಂಗ ಮೈಸೂರು ವಿಶ್ವವಿದ್ಯಾಲಯ - 1979
3. ಡಾ. ಸೂರ್ಯನಾರಾಯಣ ಕಾಮತ್ ಯು - ಭಾರತದ ಗ್ಯಾಸೆಟಿಯರ್, ಕರ್ನಾಟಕ ರಾಜ್ಯ, ಕೊಡಗು ಜಿಲ್ಲೆ, ಕರ್ನಾಟಕ ಸರ್ಕಾರ - 1992
4. ಡಾ. ಆರ್ ಶೇಷಶಾಸ್ತ್ರಿ, ಕರ್ನಾಟಕದ ವೀರಗಲ್ಲುಗಳು, ಕನ್ನಡ ಸಾಹಿತ್ಯ ಪರಿಷತ್ ಬೆಂಗಳೂರು -2004
5. ಡಾ. ಎಂ.ಜಿ ಮಂಜುನಾಥ - ಮಾಸ್ತಿಕಲ್ಲು ವೀರಗಲ್ಲು ಮತ್ತು ನಿಸಿದಿ ಶಾಸನಗಳು, ಕ.ರಾ. ಮು. ವಿ, ಮೈಸೂರು - 2011
6. ಡಿ. ಎನ್. ಕೃಷ್ಣಯ್ಯ, ಕೊಡಗಿನ ಇತಿಹಾಸ, ಕನ್ನಡ ಸಾಹಿತ್ಯ ಪರಿಷತ್ ಚಾಮರಾಜಪೇಟೆ, ಬೆಂಗಳೂರು - 2014
7. ಪುರಾತತ್ವ ಸಂಗ್ರಹಾಲಯಗಳು ಮತ್ತು ಪರಂಪರೆ ಇಲಾಖೆ-ಮಡಿಕೇರಿಯಲ್ಲಿನ ಬಿ. ಪಿ ರೇಖಾ (ಕ್ಯುರೇಟರ್) ರವರು ನೀಡಿದ ಮಾಹಿತಿ
8. ಚಿತ್ರ 01, ಮರೂರು ಗ್ರಾಮದಲ್ಲಿ ಕೈಗೊಂಡ ಕ್ಷೇತ್ರಕಾರ್ಯ (ತ್ಯಾಗರಾಜು ಟಿ. ಎಲ್ ಸಂಶೋಧನಾ ವಿದ್ಯಾರ್ಥಿ)
9. ಮರೂರು ತುರುಗೋಳ್ ಶಾಸನ ಇರುವ ಸ್ಥಳದ ಮಾಲೀಕರಾದ ಹೆಚ್. ಎಸ್ ಮಹೇಶ್‌ರವರು ನೀಡಿದ ಮಾಹಿತಿ
10. ಚಿತ್ರ 02: ಮರೂರು ಗ್ರಾಮದ ತುರುಗೋಳ್ ಶಾಸನಕ್ಕೆ ಪೂಜೆಯ ಮಾಡಿದ ದಿನ ಸ್ಥಳಕ್ಕೆ ಭೇಟಿ ನೀಡಿದಾಗ ತೆಗೆದ ಚಿತ್ರ.
11. ಚಿತ್ರ 03: ಮರೂರಿನ ಗ್ರಾಮದಲ್ಲಿ ತುರುಗೋಳ್ ಶಾಸನಕ್ಕೆ ಪೂಜೆ ಮಾಡಿರುವ ಚಿತ್ರ.



ಭಾರತದ ರಾಷ್ಟ್ರೀಯ ಚಳುವಳಿಗೆ ಬಾಲಗಂಗಾಧರ್ ತಿಲಕರ ಕೊಡುಗೆಗಳು

ಶ್ರೀ ಅನೀಲ ಚವ್ವಾಣ

ಸಹಾಯಕ ಪ್ರಧಾನಪತ್ರಕರ್ತರು ಇತಿಹಾಸ ವಿಭಾಗ,

ಸರ್ಕಾರಿ ಪ್ರಧಾನ ದರ್ಜೆ ಕಾಲೇಜು ಮನಗೂಳಿ.

Corresponding Author - ಶ್ರೀ ಅನೀಲ ಚವ್ವಾಣ

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Abstract:

ಸ್ವಾತಂತ್ರ್ಯವಿಲ್ಲದೆ ಯಾವುದೇ ನೈತಿಕ ಮತ್ತು ಆಧ್ಯಾತ್ಮಿಕ ಜೀವನ ನಡೆಸುವುದು ಸಾಧ್ಯವಿಲ್ಲ. ವಿದೇಶಿ ಸಾಮ್ರಾಜ್ಯಶಾಹಿಯು ಒಂದು ರಾಷ್ಟ್ರದ ಆತ್ಮವನ್ನು ಕೊಲ್ಲುತ್ತದೆ, ಎಂದು ನಂಬಿದ್ದ ಮತ್ತು ಲೋಕಮಾನ್ಯರೆಂದೇ ಖ್ಯಾತರಾದ ಬಾಲಗಂಗಾಧರ್ ತಿಲಕರು ಬಹು ಆಯಾಮದ ವ್ಯಕ್ತಿತ್ವವನ್ನು ಹೊಂದಿದ್ದ ಶ್ರೇಷ್ಠ ನಾಯಕರು. ಭಾರತದ ರಾಷ್ಟ್ರೀಯ ಚಳುವಳಿಗೆ ಅವರು ನೀಡಿದ ಕೊಡುಗೆ ಅವಿಸ್ಮರಣೀಯವಾಗಿದೆ. ತಮ್ಮ ನಲವತ್ತು ವರ್ಷಗಳ ಸಾರ್ವಜನಿಕ ಜೀವನದಲ್ಲಿ ಭಾರತದ ರಾಷ್ಟ್ರೀಯ ಚಳುವಳಿಗೆ ತೀವ್ರಗಾಮಿ ನಾಯಕತ್ವದ ಮೂಲಕ ಹೊಸ ಆಯಾಮ, ಹೊಸ ಚೈತನ್ಯ, ನೀಡಿದ ಮಹಾ ನಾಯಕರು. ವೇದಗಳು ಮತ್ತು ಗೀತೆಯ ಸಂದೇಶಗಳು ರಾಷ್ಟ್ರಕ್ಕೆ ಆಧ್ಯಾತ್ಮಿಕ ಮತ್ತು ನೈತಿಕ ಶಕ್ತಿಯನ್ನು ನೀಡುತ್ತವೆ ಎಂದು ನಂಬಿದ್ದರು. ತಮ್ಮ ನಿಲುವಿನಲ್ಲಿ ಸರಳತೆ ಮತ್ತು ದೃಢತೆಯನ್ನು ಹೊಂದಿದ್ದ ಅವರು “ಸ್ವರಾಜ್ಯವೇ ನನ್ನ ಜನ್ಮ ಸಿದ್ಧ ಹಕ್ಕು ಮತ್ತು ನಾನು ಅದನ್ನು ಪಡೆದೇ ತೀರುತ್ತೇನೆ” ಎಂಬ ಅವರ ಘೋಷವಾಕ್ಯವು ಪ್ರತಿಯೊಬ್ಬ ಭಾರತೀಯನ ಸ್ವಾಭಿಮಾನ ಮತ್ತು ಏಕತೆಯನ್ನು ಬಡಿದೆಬ್ಬಿಸಿತು. ನಿಜವಾದ ರಾಷ್ಟ್ರೀಯತೆಯನ್ನು ನಿರ್ಮಿಸುವುದು, ಹಳೆಯ ಸೈಧ್ಧಾಂತಿಕ ಅಡಿಪಾಯದ ಮೇಲೆ ಮಾತ್ರ ಸಾಧ್ಯ ಎಂದು ನಂಬಿದ್ದ ಅವರು ರಾಜಕೀಯ ಮತ್ತು ಸಾಮಾಜಿಕ ಸುಧಾರಣೆಗಳ ಹೆಸರಿನಲ್ಲಿ ಭಾರತೀಯ ಸಮಾಜವನ್ನು ಆಂಗ್ಲೀಕರಣಗೊಳಿಸುವುದನ್ನು ವಿರೋಧಿಸಿದರು. ಬಲವಾದ ಸಾಂಸ್ಕೃತಿಕ ಮತ್ತು ಧಾರ್ಮಿಕ ಪುನರುಜ್ಜೀವನದ ಅಡಿಪಾಯದ ಮೇಲೆ ರಾಷ್ಟ್ರೀಯ ಚಳುವಳಿಯನ್ನು ಪೋಷಿಸಲು ಬಯಸಿದ್ದರು. ಅದಕ್ಕಾಗಿಯೇ ಅವರು ಮಹಾರಾಷ್ಟ್ರದಲ್ಲಿ ಗಣೇಶ ಉತ್ಸವ, ಶಿವಾಜಿ ಜಯಂತಿಗಳ ಮೂಲಕ ರಾಷ್ಟ್ರೀಯತೆಯನ್ನು ಜನಸಾಮಾನ್ಯರತ್ತ ಕೊಂಡೊಯ್ಯಲು ಪ್ರಯತ್ನಿಸಿದ ಮಹಾನಾಯಕರು. ಹೀಗಾಗಿಯೇ ಬ್ರಿಟಿಷ್ ಲೇಖಕ ಇಗ್ನೇಶಿಯಸ್ ವ್ಯಾಲೆಂಟೈನ್ ಚೆರೋಲ್‌ರವರು ತಿಲಕರನ್ನು ಭಾರತದ ಅಶಾಂತಿಯ ಪಿತಾಮಹ ಎಂದು ಕರೆದಿದ್ದಾರೆ. ಪ್ರಸ್ತುತ ಅಧ್ಯಯನದಲ್ಲಿ ರಾಷ್ಟ್ರೀಯ ಚಳುವಳಿಗೆ ಬಾಲಗಂಗಾಧರ್ ತಿಲಕರ ಕೊಡುಗೆಗಳ ಬಗ್ಗೆ ಸಂಕ್ಷಿಪ್ತವಾಗಿ ಪರಿಶೀಲಿಸಲಾಗಿದೆ.

Keywords: ಬಾಲಗಂಗಾಧರ್ ತಿಲಕ, ರಾಷ್ಟ್ರೀಯತೆ, ಸ್ವರಾಜ್ಯ, ಸ್ವದೇಶಿ, ಬಹಿಷ್ಕಾರ, ಹೋಂ ರೂಲ್ ಲೀಗ್.

Introduction:

ಭಾರತದ ರಾಷ್ಟ್ರೀಯ ಚಳುವಳಿಯು ಹಲವು ನಾಯಕರನ್ನು ಕಂಡಿದೆ ಅವರೆಲ್ಲರೂ ಭಾರತಕ್ಕೆ ಸ್ವಾತಂತ್ರ್ಯ ಕೊಡಿಸಲು ತಮ್ಮ ಕೈಲಾದಷ್ಟು ಕೊಡುಗೆಯನ್ನು ನೀಡಿದ್ದಾರೆ. ಪ್ರತಿಯೊಬ್ಬ ನಾಯಕನ ಕೊಡುಗೆಯೂ ಅಷ್ಟೇ ಮಹತ್ವದ್ದಾಗಿತ್ತು. ಆದರೆ ರಾಷ್ಟ್ರೀಯ ಚಳುವಳಿಯಲ್ಲಿ ಭಿನ್ನ ಮಾರ್ಗವನ್ನು ಅನುಸರಿಸಿದ ಒಬ್ಬ ಧೈರ್ಯಶಾಲಿ ರಾಷ್ಟ್ರೀಯ ನಾಯಕನೆಂದರೆ ಲೋಕಮಾನ್ಯರೆಂದೇ ಖ್ಯಾತರಾದ ಬಾಲಗಂಗಾಧರ್ ತಿಲಕರು ಬ್ರಿಟಿಷರ ಆಳ್ವಿಕೆಯ ಕಾಲದಲ್ಲಿ ಅತ್ಯಂತ ದಿಟ್ಟ ರಾಷ್ಟ್ರೀಯವಾದಿ ಚಳುವಳಿಯ ಮಾರ್ಗವನ್ನು ಅನುಸರಿಸಿದ ಮೊದಲ ನಾಯಕರು ಅವರು ತಮ್ಮ ತೀಕ್ಷ್ಣವಾದ ಭಾಷಣಗಳು ಮತ್ತು ಬರಹಗಳ

ಮೂಲಕ ರಾಷ್ಟ್ರೀಯ ಚಳುವಳಿಯನ್ನು ಜನಪ್ರಿಯಗೊಳಿಸಿದರು. 1885ರಲ್ಲಿ ಸ್ಥಾಪನೆಯಾದ ರಾಷ್ಟ್ರೀಯ ಕಾಂಗ್ರೆಸ್ಸಿನಲ್ಲಿ ಪಾಶ್ಚಿಮಾತ್ಯ ಶಿಕ್ಷಣ ಪಡೆದ ಭಾರತೀಯರೇ ಹೆಚ್ಚಾಗಿದ್ದು ಪಾಶ್ಚಿಮಾತ್ಯ ರಾಜಕೀಯ ವಿಚಾರಗಳು ಮತ್ತು ಆಚರಣೆಗಳಿಂದ ಪ್ರಭಾವಿತರಾಗಿದ್ದರು. ಬ್ರಿಟಿಷರ ನ್ಯಾಯ ಮತ್ತು ನ್ಯಾಯಯುತ ನಡವಳಿಕೆಯ ಪ್ರಜ್ಞೆಯಲ್ಲಿ ನಂಬಿಕೆಯನ್ನು ಹೊಂದಿದ್ದರು. ಆದರೆ ಭಾರತದ ವಿದ್ಯಾವಂತ ಯುವ ಪೀಳಿಗೆಯು ಉದಾರವಾದಿ ನಾಯಕರ ಚಿಂತನೆಯನ್ನು ಸಂಪೂರ್ಣವಾಗಿ ತಿರಸ್ಕರಿಸಿತು. ಕಾರಣ ಅವರು ಪೂರ್ಣ ಸ್ವರಾಜ್ಯವನ್ನು ಸಾಧಿಸಲು ಹೋರಾಟದ ಬಗೆಯನ್ನು ಬದಲಾಯಿಸಿದರು. ಆದ್ದರಿಂದ ಉದಾರವಾದಿಗಳು ಇವರನ್ನು ತೀವ್ರಗಾಮಿಗಳು ಎಂದು ಕರೆದರು. ಅವರು

ಉದಾರವಾದಿಗಳಿಗಿಂತ ಭಿನ್ನರಾಗಿದ್ದು ಬ್ರಿಟಿಷರ ನ್ಯಾಯ ಮತ್ತು ಆಡಳಿತದಲ್ಲಿ ನಂಬಿಕೆ ಹೊಂದಿರಲಿಲ್ಲ. ಅವರು ರಾಷ್ಟ್ರೀಯ ಚಳುವಳಿಗೆ ಜನಸಾಮಾನ್ಯರ ಬೆಂಬಲ ಪಡೆಯಲು ಸಾಂಸ್ಕೃತಿಕ ಆಚರಣೆಗಳು ಮತ್ತು ಧಾರ್ಮಿಕ ಸಂಪ್ರದಾಯಗಳನ್ನು ಬಳಸಿಕೊಂಡರು. ಇದರಿಂದ ಭಾರತದಲ್ಲಿ ಬ್ರಿಟಿಷ್ ಆಳ್ವಿಕೆಯ ಸ್ವರೂಪದ ಬಗ್ಗೆ ಆಳವಾದ ಮತ್ತು ವಿಮರ್ಶಾತ್ಮಕ ಪ್ರಕ್ರಿಯೆಯನ್ನು ಪ್ರಾರಂಭಿಸಲು ಅವರಿಗೆ ಸಾಧ್ಯವಾಯಿತು. ಬಾಲಗಂಗಾಧರ್ ತಿಲಕ್ ಲಾಲ ಲಜಪತ್‌ರಾಯ್ ಬಿಪಿನ್‌ಚಂದ್ರ ಪಾಲ್ ಎಂಬ ತ್ರಿಮೂರ್ತಿ ರಾಷ್ಟ್ರೀಯವಾದಿಗಳು ಭಾರತದಲ್ಲಿ ರಾಷ್ಟ್ರೀಯವಾದಿ ಚಿಂತನೆ ಮತ್ತು ಚಳುವಳಿಯ ಬೆಳವಣಿಗೆಗೆ ಅಮೂಲ್ಯವಾದ ಕೊಡುಗೆಯನ್ನು ನೀಡಿದ್ದಾರೆ. ಇಲ್ಲಿ ಭಾರತೀಯ ರಾಜಕೀಯ ಚಿಂತನೆ ಮತ್ತು ರಾಷ್ಟ್ರೀಯ ಚಳುವಳಿಗೆ ಬಾಲಗಂಗಾಧರ್ ತಿಲಕರ ಕೊಡುಗೆಯನ್ನು ಅಧ್ಯಯನ ಮಾಡಲಾಗಿದೆ.

ಅಧ್ಯಯನದ ಉದ್ದೇಶಗಳು:

- ಬಾಲಗಂಗಾಧರ್ ತಿಲಕರ ಆರಂಭಿಕ ಜೀವನದ ಬಗ್ಗೆ ಅಧ್ಯಯನ ಮಾಡುವುದು.
- ರಾಷ್ಟ್ರೀಯ ಚಳುವಳಿಗೆ ಬಾಲಗಂಗಾಧರ್ ತಿಲಕರ ಕೊಡುಗೆಗಳನ್ನು ಅಧ್ಯಯನ ಮಾಡುವುದು.
- ಬಾಲಗಂಗಾಧರ್ ತಿಲಕರ ಸ್ವರಾಜ್ಯ, ಬಹಿಷ್ಕಾರ, ಮತ್ತು ಸ್ವದೇಶಿ ಪರಿಕಲ್ಪನೆಯನ್ನು ಆರಿಯುವುದು.

ಅಧ್ಯಯನದ ವಿಧಾನಗಳು:

ಪ್ರಸ್ತುತ ಅಧ್ಯಯನವು ಐತಿಹಾಸಿಕವಾಗಿ ಸಮಾಜ ವಿಜ್ಞಾನಗಳ ಪರಿಧಿಯ ಸಂಶೋಧನೆಯ ವಿಧಿ ವಿಧಾನಗಳನ್ನು ಒಳಗೊಂಡಿದೆ. ಸಂಶೋಧನೆಯಲ್ಲಿ ಬಳಕೆಯಾಗುವ ವಿವಿಧ ಬಗೆಯ ವೈದಾನಿಕತೆಯನ್ನು ಅಧ್ಯಯನದಲ್ಲಿ ಬಳಸಿಕೊಳ್ಳಲಾಗಿದೆ. ಐತಿಹಾಸಿಕ ವಿವರಣಾತ್ಮಕ, ವಿಶ್ಲೇಷಣಾತ್ಮಕ ವಿಧಾನಗಳ ಮೂಲಕ ಅಧ್ಯಯನ ಮಾಡಲಾಗಿದೆ. ವಿಶ್ಲೇಷಣೆಗಾಗಿ ಆಯ್ದು ಪ್ರಕಟಿತ ದ್ವಿತೀಯ ಮೂಲಗಳನ್ನು ಬಳಸಿಕೊಳ್ಳಲಾಗಿದೆ.

ತಿಲಕರ ಜೀವನ ಮತ್ತು ರಾಷ್ಟ್ರೀಯ ಚಳುವಳಿಗೆ ಅವರ ಕೊಡುಗೆಗಳು:

ಬಾಲಗಂಗಾಧರ್ ತಿಲಕರು ಭಾರತದ ಪಶ್ಚಿಮ ಕರಾವಳಿಯ ಕೊಂಕಣದ ಮಹಾರಾಷ್ಟ್ರ ರಾಜ್ಯದ ರತ್ನಗಿರಿ ಜಿಲ್ಲೆಯ ಚಿಖಿಲಗಾವ್ ಎಂಬ ಹಳ್ಳಿಯಲ್ಲಿ ಜುಲೈ, 23 1856 ರಲ್ಲಿ ಮಧ್ಯಮ ವರ್ಗದ ಕುಟುಂಬದಲ್ಲಿ ಜನಿಸಿದರು. ಇವರ ಕುಟುಂಬವು ಧರ್ಮ ನಿಷ್ಠೆ, ಮತ್ತು ಪ್ರಾಚೀನ ಸಂಪ್ರದಾಯಗಳ ಆಚರಣೆಗಳಿಗೆ ಹೆಸರುವಾಸಿಯಾಗಿತ್ತು. ತಂದೆ ಗಂಗಾಧರ ಪಂತ್

ವೃತ್ತಿಯಲ್ಲಿ ಶಿಕ್ಷಕರಾಗಿದ್ದು ಸಂಸ್ಕೃತ ವಿದ್ವಾಂಸರಾಗಿದ್ದರು. ತಿಲಕರಿಗೆ ಕೇಶವ ಎಂದು ಬಾಲ್ಯದ ಹೆಸರಿಡಲಾಗಿತ್ತು. ತಾಯಿಯಾದ ಪಾರ್ವತಿಬಾಯಿಯವರು ಬಾಲ್, ಎಂದು ಪ್ರೀತಿಯಿಂದ ಕರೆದರು. ಮುಂದೆ ಲೋಕಮಾನ್ಯರು ಇದೇ ಹೆಸರಿನಿಂದ ಪ್ರಸಿದ್ಧರಾದರು. ತಿಲಕರು 10 ವರ್ಷದವರಾಗಿದ್ದಾಗ, ಅವರ ತಂದೆ ಪುಣೆಗೆ ವರ್ಗಾವಣೆಯಾದರು. ಇದು ತಿಲಕರಿಗೆ ಉನ್ನತ ಶಿಕ್ಷಣ ಪಡೆಯಲು ಸಹಾಯಕವಾಯಿತು. 1876ರಲ್ಲಿ ಪದವಿ ಪಡೆದ ಅವರು ಕಾನೂನು ವಿಷಯದಲ್ಲಿ ಅಧ್ಯಯನ ಮಾಡಿದರು. ದೇಶ ಸೇವೆ ಮಾಡುವ ಉತ್ಕಟ ಬಯಕೆ ಹೊಂದಿದ್ದ ತಿಲಕರು ಅವರ ಸ್ನೇಹಿತ ಗೋಪಾಲ್ ಗಣೇಶ್ ಅಗರ್ಕರ್ ಜೊತೆ ಸೇರಿ ಜನಸಾಮಾನ್ಯರನ್ನು ರಾಷ್ಟ್ರೀಯ ಚಳುವಳಿಯ ಬಗ್ಗೆ ಅರಿವು ಮೂಡಿಸಲು ಮುಂದಾದರು. 1876ರಲ್ಲಿ ಪುಣೆಯಲ್ಲಿ ನ್ಯೂ ಇಂಗ್ಲಿಷ್ ಶಾಲೆಯನ್ನು ಆರಂಭಿಸಿದರು. ಅಲ್ಲದೆ 1881ರಲ್ಲಿ ಇಂಗ್ಲಿಷ್ ಭಾಷೆಯಲ್ಲಿ “ಮರಾಠ” ಮತ್ತು ಮರಾಠಿಯಲ್ಲಿ “ಕೇಸರಿ” ಎಂಬ ಪತ್ರಿಕೆಗಳನ್ನು ಆರಂಭಿಸಿ ಜನಸಾಮಾನ್ಯರಲ್ಲಿ ರಾಷ್ಟ್ರೀಯತೆಯ ಅರಿವು ಮೂಡಿಸಿದರು. 1885ರಲ್ಲಿ ಡೆಕ್ಕನ್ ಎಜುಕೇಶನ್ ಸೊಸೈಟಿಯನ್ನು ಆರಂಭಿಸಿದರು. ಆದರೆ ಸ್ನೇಹಿತ ಅಗರ್ಕರ್ ಅವರೊಂದಿಗಿನ ಭಿನ್ನಾಭಿಪ್ರಾಯದಿಂದಾಗಿ ಡೆಕ್ಕನ್ ಎಜುಕೇಶನ್ ಸೊಸೈಟಿಗೆ ರಾಜೀನಾಮೆ ನೀಡಿದರು.

ತಿಲಕರು ಭಾರತದ ಪ್ರಮುಖ ಸಂಸ್ಕೃತ ವಿದ್ವಾಂಸರಲ್ಲಿ ಒಬ್ಬರಾಗಿದ್ದು ವೇದಗಳ ಪ್ರಾಚೀನತೆಯ ಅಧ್ಯಯನಗಳು, ದಿ ಆರ್ಕಟಿಕ್ ಹೋಮ್ ಆಪ್ ದಿ ವೇದಾಸ್, ಗೀತಾ ರಹಸ್ಯ, ಮುಂತಾದ ಕೃತಿಗಳನ್ನು ರಚಿಸಿದರು. ಅವರು ಕೇಸರಿ ಪತ್ರಿಕೆಯಲ್ಲಿ ಬ್ರಿಟಿಷ್ ಆಡಳಿತದ ಬಗ್ಗೆ ಬರೆದ ಲೇಖನದಿಂದಾಗಿ ದೇಶದ್ರೋಹದ ಆರೋಪದ ಮೇಲೆ ಬಂಧನಕೊಳ್ಳಗಾದರು. ಬ್ರಿಟಿಷರು ಅವರನ್ನು ಆರು ವರ್ಷಗಳ ಕಠಿಣ ಶಿಕ್ಷೆ ವಿಧಿಸಿ ಬರ್ಮಾದ ಮಾಂಡಲೆ ಜೈಲಿಗೆ ಗಡಿಪಾರು ಮಾಡಿದರು. ಇಲ್ಲಿಯೇ ಅವರು ತಮ್ಮ ಗೀತಾ ರಹಸ್ಯ ಎಂಬ ಕೃತಿಯನ್ನು ಬರೆದರು. ಜೈಲಿನಿಂದ ಬಿಡುಗಡೆಯಾದ ನಂತರ ಮತ್ತೆ ರಾಷ್ಟ್ರೀಯ ಚಳುವಳಿಯಲ್ಲಿ ಸಕ್ರಿಯವಾಗಿ ಭಾಗವಹಿಸಿದರು.

ಆರ್ಥಿಕತೆಯ ಬಗ್ಗೆ ತಿಲಕರ ಕಲ್ಪನೆ:

ನವರೋಜಿಯವರ ಆರ್ಥಿಕ ಸೋರಿಕೆ ಸಿದ್ಧಾಂತವನ್ನು ಒಪ್ಪಿಕೊಂಡ ತಿಲಕರು ದೇಶದ ಸಂಪನ್ಮೂಲಗಳನ್ನು ನಿರ್ದಯವಾಗಿ ಲೂಟಿ ಮಾಡಿದ ಬ್ರಿಟಿಷರ ಸರಕಾರವನ್ನು ಟೀಕಿಸಿದರು. ಬ್ರಿಟಿಷ್ ನೀತಿಗಳು ಭಾರತವನ್ನು ಬಡತನಕ್ಕೆ ದೂಡಿವೆ ಎಂದು ಭಾರತದ ಗೃಹ ಕೈಗಾರಿಕೆಗಳನ್ನು ನಾಶ ಮಾಡಿವೆ ಎಂದು ವಾದಿಸಿದರು. ತಿಲಕರು ಪುಣೆಯ ಸಾರ್ವಜನಿಕ ಸಭೆಯ ‘ಕ್ವಾರ್ಟರ್ಸ್ ಜರ್ನಲ್’ ತ್ರೈಮಾಸಿಕ ಪತ್ರಿಕೆಯಲ್ಲಿ

‘ಪ್ರಾಂತೀಯ ಹಣಕಾಸು’ ಎಂಬ ಲೇಖನವನ್ನು ಬರೆದರು. ಇದು ಎಲ್ಲರ ಮೆಚ್ಚುಗೆಗೆ ಪಾತ್ರವಾಯಿತು. ತಿಲಕರು ಮುಂಬಯಿಯ ಲೆಜಿಸ್ಲೇಟಿವ್ ಕೌನ್ಸಿಲ್‌ನ ಸದ್ಯರಾಗಿದ್ದಾಗ ಎರಡು ವರ್ಷಗಳಲ್ಲಿ, ಎಂಟು ದಿನ ಮಾತ್ರದಲ್ಲಿ 36 ಘಂಟೆಗಳ ಕಾಲ ಕೆಲಸ ಮಾಡಿದರು. ಇಲ್ಲಿ ಆಯವ್ಯಯದ ಮೇಲಿನ ಚರ್ಚೆಯು ಬಹು ಮುಖ್ಯ ವಿಷಯವಾಗಿತ್ತು. ಅವರು ಸೂಚಿಸಿದ ಬಹಿಷ್ಕಾರ, ಮತ್ತು ಸ್ವದೇಶಿ, ಎಂಬ ಕಾರ್ಯಕ್ರಮಗಳು ಸ್ಥಳೀಯ ಮತ್ತು ಸ್ವತಂತ್ರ ಆರ್ಥಿಕ ಅಭಿವೃದ್ಧಿಯ ಗುರಿಯನ್ನು ಹೊಂದಿದ್ದವು. ಬಹಿಷ್ಕಾರ ಎಂದರೆ ವಿದೇಶಿ ವಸ್ತುಗಳನ್ನು ಬಳಸದಿರಲು ಪ್ರತಿಯೊಬ್ಬ ಭಾರತೀಯನು ದೃಢ ನಿರ್ಧಾರ ತೆಗೆದುಕೊಳ್ಳುವುದು. ದೇಶದ ಆಡಳಿತವನ್ನು ವಿದೇಶಿಯರು ನಿರ್ವಹಿಸಲು ಪರಕೀಯರಿಗೆ ಸಹಕಾರ ನೀಡದಿರುವ ನಿರ್ಧಾರ ತೆಗೆದುಕೊಳ್ಳುವುದಾಗಿತ್ತು. ಇದರಿಂದಾಗಿ ಭಾರತೀಯರಲ್ಲಿ ರಾಷ್ಟ್ರದ ಹಿತಕ್ಕಾಗಿ ತಮ್ಮ ಕ್ಷಣಿಕ ಹಿತಾಸಕ್ತಿಗಳನ್ನು ತ್ಯಾಗ ಮಾಡುವ ದೃಢ ಸಂಕಲ್ಪವನ್ನುಂಟು ಮಾಡುತ್ತದೆ. ಮತ್ತು ರಾಷ್ಟ್ರೀಯತೆಯ ಭಾವನೆಯನ್ನು ಬೆಳೆಸಲು ಸಹಾಯ ಮಾಡುತ್ತದೆ.

ಸ್ವದೇಶಿಕಲ್ಪನೆಯು ಬಹಿಷ್ಕಾರದ ಸಕಾರಾತ್ಮಕ ಭಾಗವಾಗಿದ್ದು, ಸ್ವದೇಶಿ ಚಳುವಳಿಯು ಜನರು ಸ್ಥಳೀಯ ಉತ್ಪನ್ನಗಳನ್ನು ಎಷ್ಟೇ ದುಬಾರಿಯಾಗಿದ್ದರೂ, ಬಳಸುವಂತೆ ಪ್ರೋತ್ಸಾಹಿಸಿತು. ಇದು ವಿದ್ಯಾವಂತ ಭಾರತೀಯರು ಉತ್ಪಾದನಾ ಕ್ಷೇತ್ರವನ್ನು ಪ್ರವೇಶಿಸುವಂತೆ ಒತ್ತಾಯಿಸಿತು. ಈ ಚಳುವಳಿಯು ಭಾರತೀಯರಿಗೆ ಕೈಗಾರಿಕಾ ಮತ್ತು ವಾಣಿಜ್ಯ ಕ್ಷೇತ್ರಗಳಲ್ಲಿ ತರಬೇತಿ ನೀಡುವ ಯೋಜನೆಯನ್ನು ಸಹ ಹೊಂದಿತ್ತು. ಸ್ವದೇಶಿ ಚಳುವಳಿಯ ಯಶಸ್ಸು ಬಹಿಷ್ಕಾರ ಚಳುವಳಿಯ ಯಶಸ್ಸನ್ನು ಅವಲಂಬಿಸಿದೆ. ಏಕೆಂದರೆ ಜನರು ವಿದೇಶಿ ವಸ್ತುಗಳನ್ನು ಬಹಿಷ್ಕರಿಸಲು ದೃಢ ನಿಶ್ಚಯ ಮಾಡಿದಷ್ಟು ಸ್ವದೇಶಿ ಸರಕುಗಳಿಗೆ ಬೇಡಿಕೆ ಹೆಚ್ಚಾಗುತ್ತದೆ. ಈ ಅಸ್ತುಗಳು ದೇಶದಲ್ಲಿ ಪ್ರಾಬಲ್ಯ ಹೊಂದಿರುವ ಸಾಮ್ರಾಜ್ಯಶಾಹಿ ಹಿತಾಸಕ್ತಿಗಳನ್ನು ದುರ್ಬಲಗೊಳಿಸುವ ಪ್ರಬಲ ರಾಜಕೀಯ ಅಸ್ತುವು ಆಗಿತ್ತು. ನಮ್ಮ ರಾಷ್ಟ್ರವು ಒಂದು ದೊಡ್ಡ ವ್ಯಕ್ತವಿದ್ದಂತೆ ಅದರ ಮೂಲ ಕಾಂಡವೆಂದರೆ ಸ್ವರಜ್ಜ, ಸ್ವದೇಶಿ ಮತ್ತು ಬಹಿಷ್ಕಾರಗಳು ಅದರ ಕೊಂಬೆಗಳು ಎಂದು ಉದ್ಧರಿಸಿದರು.

ತಿಲಕರ ರಾಜಕೀಯ ದೃಷ್ಟಿಕೋನಗಳು:

ತಿಲಕರ ಅತ್ಯಂತ ಕಾಳಜಿಯು ಕ್ಷೇತ್ರವೆಂದರೆ ರಾಜಕೀಯ ದೃಷ್ಟಿಕೋನ, ಸಹಚರರಾದ ಲಾಲಾ ಲಜಪತ್ ರಾಯ್ ಬಿಪಿನ್ ಚಂದ್ರ ಪಾಲ್ ಅವರೊಂದಿಗೆ ಜೊತೆಗೂಡಿ ಕಾಂಗ್ರೆಸ್‌ನಲ್ಲಿ ಹೊಸ ರೀತಿಯ ರಾಜಕೀಯ ಚಿಂತನೆಯನ್ನು ತರುವ ಜವಾಬ್ದಾರಿಯನ್ನು ಹೊಂದಿದ್ದರು. ಅವರ ಮುಖ್ಯ ಕಾರ್ಯ ಭಾರತದ ರಾಜಕೀಯ

ವಿಮೋಚನೆಯಾಗಿತ್ತು. ಅದಕ್ಕಾಗಿಯೇ ಅವರು ಸ್ವರಾಜ್ಯದ ಕಲ್ಪನೆಯನ್ನು ಮೂಡಿಸಿದರು. ಅವರ ಪ್ರಕಾರ ಸ್ವರಾಜ್ಯ ಎಂದರೆ ಪೂರ್ಣ ಸ್ವ ಸರ್ಕಾರ, ರಾಜಕೀಯ, ಸಾಮಾಜಿಕ, ಆರ್ಥಿಕ ಕ್ಷೇತ್ರಗಳಲ್ಲಿ ಸಮಾನತೆ ತರುವುದಾಗಿತ್ತು. ಅದು ಕೇವಲ ಸ್ವಯಂ ಆಡಳಿತಕ್ಕಿಂತ ಹೆಚ್ಚು ಮಹತ್ವದ್ದಾಗಿತ್ತು. ಸ್ವರಾಜ್ಯ ವ್ಯಕ್ತಿಗಳ ಪ್ರಭುದ್ಧ ಸ್ವಯಂ ನಿಯಂತ್ರಣವನ್ನು ಸೂಚಿಸುವುದಲ್ಲದೆ, ಅವರ ಕರ್ತವ್ಯಗಳ ನಿರ್ಲಿಪ್ತ ಕಾರ್ಯಕ್ರಮತೆಗೆ ಪ್ರೇರಣೆ ನೀಡುತ್ತದೆ ಎಂದರು. ಸ್ವರಾಜ್ಯದ ಸಾಕ್ಷಾತ್ಕಾರಕ್ಕಾಗಿ ಪಾಶ್ಚಿಮಾತ್ಯ ಉದಾರವಾದಿ ಸಂಸ್ಥೆಗಳು ಮತ್ತು ಸಾಂವಿಧಾನಿಕ ಸರ್ಕಾರ ಕಾನೂನು ವೈಯಕ್ತಿಕ ಸ್ವಾತಂತ್ರ್ಯ ವೈಯಕ್ತಿಕ ಘನತೆ ಇತ್ಯಾದಿ ಪರಿಕಲ್ಪನೆಗಳ ಸೂಕ್ತತೆಯನ್ನು ಒಪ್ಪಿಕೊಂಡರು. 1916ರಲ್ಲಿ ಇಂಡಿಯನ್ ಹೋಂ ರೂಲ್ ಲೀಗನ್ನು ಸ್ಥಾಪಿಸಿದರು. ಇದೇ ಸಮಯದಲ್ಲಿ ಅವರು ಅಮರ ಘೋಷಣೆಯಾದ “ಸ್ವರಾಜ್ಯವೇ ನನ್ನ ಜನ್ಮ ಸಿದ್ಧ ಹಕ್ಕು ಮತ್ತು ಅದನ್ನು ನಾನು ಪಡೆದ ತೀರುತ್ತೇನೆ” ಎಂದು ಘೋಷಿಸಿದರು.

ಉಪಸಂಹಾರ;

ಬಾಲಗಂಗಾಧರ್ ತಿಲಕರು ಕೇವಲ ಒಬ್ಬ ವ್ಯಕ್ತಿ ಯಾಗಿರದೆ, ಭಾರತೀಯ ಸ್ವತಂತ್ರ ಹೋರಾಟದ ಒಂದು ಅದಮ್ಯ ಶಕ್ತಿಯಾಗಿದ್ದರು. “ಸ್ವರಾಜ್ಯವೇ ನನ್ನ ಜನ್ಮ ಸಿದ್ಧ ಹಕ್ಕು ಅದನ್ನು ನಾನು ಪಡೆದ ತೀರುತ್ತೇನೆ” ಎಂಬ ಅವರ ಸಿಂಹ ಘರ್ಜನೆ ಭಾರತೀಯರನ್ನು ಬಡಿದೆಬ್ಬಿಸಿತು. ಅವರು ಕೇವಲ ರಾಷ್ಟ್ರೀಯ ಚಳುವಳಿಯ ನೇತಾರರಾಗಿರದೆ ಉತ್ತಮ ಶಿಕ್ಷಣ ತಜ್ಞರು, ಸಮಾಜ ಸುಧಾರಕರು, ಮತ್ತು ಪತ್ರಿಕೋದ್ಯಮಿಯಾಗಿ ದೇಶಕ್ಕೆ ಬಹುಮುಖ್ಯ ಕೊಡುಗೆಯನ್ನು ನೀಡಿದ್ದಾರೆ. ಗಣೇಶೋತ್ಸವ ಮತ್ತು ಶಿವಾಜಿ ಜಯಂತಿಗಳ ಮೂಲಕ ಜನರನ್ನು ಒಗ್ಗೂಡಿಸಿದ ಅವರು ಬ್ರಿಟಿಷರ ದಬ್ಬಾಳಿಕೆಗೆ ಹೆದರದೆ ಜೈಲುವಾಸ ಅನುಭವಿಸಿದರು ಹಿಂದೆ ಸರಿಯದೆ ಇಂದಿನ ಯುವ ಪೀಳಿಗೆಗೆ ಧೈರ್ಯ ಮತ್ತು ದೇಶಪ್ರೇಮದ ಪ್ರತೀಕವಾಗಿದ್ದಾರೆ ಅವರ ಬದುಕು ಮತ್ತು ರಾಷ್ಟ್ರೀಯ ಚಳುವಳಿಗೆ ಅವರು ನೀಡಿದ ಕೊಡುಗೆ ಸದಾ ನಮಗೆ ದಾರಿದೀಪವಾಗಿದೆ.

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ಉದ್ಯೋಗಸ್ಥ ಮಹಿಳೆಯರಿಗೆ ಸರ್ಕಾರದ ಮುಟ್ಟಿನ ರಜಾ ನೀತಿ: ಸಾಧಕ ಬಾಧಕಗಳ ಅಧ್ಯಯನ

¹ಪ್ರೀತಿ ಹೆಚ್. ಎಂ, ²ಡಾ.ಶಿವಕುಮಾರ ಕಣಸೋಗಿ.

¹ಸಂಶೋಧನ ವಿದ್ಯಾರ್ಥಿ, ಪತ್ರಿಕೋದ್ಯಮ ಮತ್ತು ಸಮೂಹ ಸಂವಹನ ವಿಭಾಗ, ದಾವಣಗೆರೆ ವಿಶ್ವವಿದ್ಯಾನಿಲಯ.

ದಾವಣಗೆರೆ-577007.

²ಪ್ರಾಧ್ಯಾಪಕರು ಮತ್ತು ಮುಖ್ಯಸ್ಥರು ಪತ್ರಿಕೋದ್ಯಮ ಮತ್ತು ಸಮೂಹ ಸಂವಹನ ವಿಭಾಗ, ದಾವಣಗೆರೆ ವಿಶ್ವವಿದ್ಯಾನಿಲಯ.

ದಾವಣಗೆರೆ-577007.

Corresponding Author - ಪ್ರೀತಿ ಹೆಚ್. ಎಂ

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ಅಮೂರ್ತ:

ಮುಟ್ಟಿನ ರಜಾ ನೀತಿಯು ಜಾಗತಿಕ ಮಟ್ಟದಲ್ಲಿ ಚರ್ಚೆಯಾಗುತ್ತಿದ್ದು, ಇಂದು ಪ್ರಪಂಚದಾದ್ಯಂತ ಹೊಸ ತಿರುವನ್ನು ಪಡೆದುಕೊಂಡಿದೆ ಎಂದರೆ ತಪ್ಪಾಗಲಾರದು. ಮುಟ್ಟಿನ ಸಮಯದಲ್ಲಿ ಮಹಿಳೆಯರು ತಮ್ಮ ಆರೋಗ್ಯದ ಕಡೆ ಹೆಚ್ಚಿನ ಗಮನಹರಿಸಬೇಕು, ಜೊತೆಗೆ ಆ ಸಮಯದಲ್ಲಿ ದೈಹಿಕವಾಗಿ ವಿಶ್ರಾಂತಿ ಅಗತ್ಯವಿದ್ದು ಈ ಎಲ್ಲಾ ಅಂಶಗಳನ್ನು ಗಮನದಲ್ಲಿಟ್ಟುಕೊಂಡು ಜಪಾನ್, ಇಂಡೋನೇಷ್ಯಾ, ದಕ್ಷಿಣ ಕೊರಿಯಾ, ತೈವಾನ್, ಜಾಬಿಯಾ, ವಿಯೆಟ್ನಾಂ, ಸ್ವಿಟ್ಜರ್ ಲಾಂಡ್ ಈ ದೇಶಗಳು ಮುಟ್ಟಿನ ರಜಾ ಕಾನೂನನ್ನು ಜಾರಿಗೆ ತಂದಿವೆ. ಇವುಗಳ ಜೊತೆಗೆ ಭಾರತದ ಕೆಲವು ರಾಜ್ಯಗಳು ಬಿಹಾರ, ಒಡಿಶಾ ಮತ್ತು ಕೇರಳದ ಕೊಚ್ಚಿ ಕೆಲವು ನಿಯಮನುಸಾರದಂತೆ ಮುಟ್ಟಿನ ರಜೆಯನ್ನು ನಿಡಲಾಗುತ್ತಿದೆ. ಆದರೆ ಕರ್ನಾಟಕವು 2025 ಆಕ್ಟೋಬರ್ 11 ರಂದು ಮುಟ್ಟಿನ ರಜಾ ನೀತಿಯನ್ನು ಅಂಗೀಕರಿಸಿತು. ಈ ನೀತಿಯನ್ವಯ ಸರ್ಕಾರಿ, ಖಾಸಗಿ, ಗಾರ್ಡ್ಸ್ ಇತರ ವಲಯಗಳಲ್ಲಿ ಕೆಲಸ ಮಾಡುವ 18 ರಿಂದ 52 ವಯಸ್ಸಿನ ಮಹಿಳೆಯರು ಒಂದು ದಿನದ ವೇತನ ಸಹಿತ ಮುಟ್ಟಿನ ರಜೆಯನ್ನು ತೆಗೆದುಕೊಳ್ಳಬಹುದು ಎಂದು ಸರ್ಕಾರವು ಆದೇಶ ನೀಡಿದೆ ಇದರ ಅನ್ವಯ ಪರ ವಿರೋಧ ಚರ್ಚೆಗಳು ಆಗುತ್ತಿದ್ದು, ಮುಟ್ಟಿನ ರಜೆಯಿಂದ ಮಹಿಳೆಯರಿಗೆ ಆಗುತ್ತಿರುವ ಅನುಕೂಲ ಮತ್ತು ಅನಾನುಕೂಲಗಳನ್ನ ತಿಳಿಯಲು ಈ ಅಧ್ಯಯನ ಪ್ರಮುಖವಾಗಿದೆ. ಈ ಅಧ್ಯಯನಕ್ಕೆ ಮಿಶ್ರ ವಿಧಾನವನ್ನು ಅಳವಡಿಸಲಾಗಿದೆ. ಗುಣಾತ್ಮಕ ವಿಧಾನದಲ್ಲಿ ಸಂದರ್ಶನವನ್ನು ಕೇಂದ್ರೀಕೃತ ಗುಂಪನ್ನು ಆಯ್ಕೆ ಮಾಡಿಕೊಂಡು ಮಾಡಲಾಗಿದೆ ಮತ್ತು ಪ್ರಮಾಣಾತ್ಮಕ ವಿಧಾನದಲ್ಲಿ ರಚನಾತ್ಮಕ ಪ್ರಶ್ನಾವಳಿಯನ್ನು ರಚಿಸಿ ಗೂಗಲ್ ಫಾರ್ಮ್ ಮೂಲಕ ಉದ್ಯೋಗಸ್ಥ 100 ಮಹಿಳೆಯರಿಂದ ದತ್ತಾಂಶ ಸಂಗ್ರಹಿಸಲಾಗಿದೆ.

ಕೀಲಿ ಪದಗಳು: ಋತುಚಕ್ರ, ಉದ್ಯೋಗಸ್ಥ, ಮಹಿಳೆಯರು, ಮುಟ್ಟಿನ ರಜೆ, ಸರ್ಕಾರ ನೀತಿ.

ಪೀಠಿಕೆ ಪರಿಚಯ:

ಋತುಚಕ್ರ ಪ್ರತಿ ತಿಂಗಳು ಮಹಿಳೆಯರ ದೇಹದಲ್ಲಾಗುವ ಜೈವಿಕ ಕ್ರಿಯೆಯಾಗಿದ್ದು, ಈ ಸಮಯದಲ್ಲಿ ಮಹಿಳೆಯರು ಮಾನಸಿಕವಾಗಿ ಮತ್ತು ದೈಹಿಕವಾಗಿ ಸಮಸ್ಯೆಗಳು ಎದುರಿಸುತ್ತಾರೆ. ಇಂತಹ ಅಂಶಗಳನ್ನು ಗಮನದಲ್ಲಿಟ್ಟುಕೊಂಡು ಕರ್ನಾಟಕ ಸರ್ಕಾರ ಮೊದಲ ಬಾರಿಗೆ ಪಾವತಿಸಿದ ಮುಟ್ಟಿನ ರಜಾ ನೀತಿಯನ್ನು ಜಾರಿಗೆ ತಂದಿದೆ. ಮುಟ್ಟಿನ ರಜೆ ಎನ್ನುವ ಅಂಶ ಜಾಗತಿಕವಾಗಿ ಮೊದಲಿನಿಂದಲೂ ಚರ್ಚಿಸಲ್ಪಡುತ್ತಿರುವ ವಿಷಯವಾಗಿದ್ದು ಇದು ಎಲ್ಲರ ಗಮನ ಸೆಳೆಯುತ್ತಿದೆ. ಭಾರತವು ಸಾಂಪ್ರದಾಯಿಕ ದೇಶವಾಗಿದ್ದು, 21ನೇ ಶತಮಾನದಲ್ಲಿಯೂ ಮುಟ್ಟನ್ನು ನಿಷೇಧ, ಕಳಂಕ ಎಂದು ಪರಿಗಣಿಸುತ್ತಾರೆ. ಮುಟ್ಟಿನ ಸಮಯದಲ್ಲಿ ಬಳಕೆ ಮಾಡುವ ಸಾಧನಗಳನ್ನು ಇನ್ನು ಮುಜುಗರದ

ಭಾವದಿಂದಲೇ ಖರೀದಿಸುತ್ತಾರೆ, ಸಾರ್ವಜನಿಕವಾಗಿ ಈ ವಿಷಯವನ್ನು ಚರ್ಚಿಸಲು ಹಿಂದೆಟು ಹಾಕುತ್ತಾರೆ. ಜೊತೆಗೆ ಈ ಸಮಯದಲ್ಲಿ ದೇವಾಲಯಗಳಿಗೆ ಪೂಜಾ ಕಾರ್ಯಗಳಿಗೆ ಹೋಗುವುದನ್ನು ನಿಲ್ಲಿಸುತ್ತಾರೆ, ಮನೆಯಿಂದ ಆಚೆ ಇರುವುದು ಮತ್ತು ಗಿಡಗಳ- ಮರಗಳ ಮೇಲೆ ನೆರಳು ಬೀಳದಂತೆ ತಡೆಯುವಂತಹ ಮೂಢನಂಬಿಕೆಯನ್ನು ಇಂದಿಗೂ ಕಾಣುತ್ತೇವೆ. ಈ ಕಟ್ಟುಪಾಡುಗಳು ಒಂದು ಭಾಗವಾದರೆ ಇನ್ನೊಂದು ಭಾಗ ದೈಹಿಕವಾಗಿರುತ್ತದೆ ಅದರಲ್ಲಿ ಬೆನ್ನು ನೋವು, ಕಾಲು ಸೆಳೆತ, ತಲೆನೋವು, ಹೊಟ್ಟೆ ನೋವು ಮೊದಲಾದ ಇತ್ಯಾದಿ ಮತ್ತು ಮಾನಸಿಕವಾಗಿ ಹಸಿವು, ಕೋಪ, ಸಂತೋಷ, ದುಃಖ ಇಂತಹ ಅನೇಕ ಸವಾಲುಗಳನ್ನು ಮಹಿಳೆ ತನ್ನ ಮುಟ್ಟಿನ ಸಮಯದಲ್ಲಿ ಎದುರಿಸುತ್ತಾಳೆ. ಇಂತಹ ಸವಾಲುಗಳನ್ನು ಎದುರಿಸುತ್ತಿರುವ

ಮಹಿಳೆಯರಿಗೆ ಕರ್ನಾಟಕ ಸರ್ಕಾರ ಸರ್ಕಾರಿ, ಖಾಸಗಿ ಮತ್ತು ಇತರೆ ವಲಯಗಳಲ್ಲಿ ಕಾರ್ಯನಿರ್ವಹಿಸುತ್ತಿರುವವರಿಗೆ ಒಂದು ದಿನದ ವೇತನ ಸಹಿತ ಮುಟ್ಟಿನ ರಜೆಯನ್ನು ಜಾರಿಗೆ ತಂದಿರುವುದು ಒಂದು ಪ್ರಗತಿಪರ ವಿಷಯವಾಗಿದೆ.

ಮುಟ್ಟಿನ ಬಗ್ಗೆ ಮತ್ತು ಮುಟ್ಟಿನ ರಜೆ ನೀತಿಯ ಬಗ್ಗೆ ಸಾಕಷ್ಟು ಚರ್ಚೆ, ಸಂಶೋಧನೆಯಾಗಿರುವುದನ್ನು ಕಾಣಬಹುದು ಅದರಲ್ಲಿ ಮುಟ್ಟಿನ ರಜಾ ನೀತಿಯೂ ಮಹಿಳಾ ಉದ್ಯೋಗಿಗಳ ಯೋಗಕ್ಷೇಮವನ್ನು ಹೆಚ್ಚಿಸುತ್ತದೆ ಮತ್ತು ಮುಟ್ಟಿನ ಸುತ್ತಲಿನ ಕಳಂಕವನ್ನು ಕಡಿಮೆ ಮಾಡುತ್ತದೆ. ಈ ನೀತಿಯಿಂದ ಉದ್ಯೋಗಿಗಳು ಕೆಲಸದ ಒತ್ತಡದಿಂದ ಸ್ವಲ್ಪ ನಿರಾಳರಾಗಬಹುದು ಮತ್ತು ಆರೋಗ್ಯ ದೃಷ್ಟಿಯಿಂದ ವಿಶ್ರಾಂತಿಯನ್ನು ಪಡೆಯಬಹುದು. ಮುಟ್ಟಿನ ಸಮಯದಲ್ಲಿ ನಿರಂತರ ಕೆಲಸ ಕಾರ್ಯಕ್ಷಮತೆಯನ್ನು ಕಡಿಮೆ ಮಾಡಿಸುತ್ತದೆ, ಆರ್ಥಿಕತೆ ಕಡಿಮೆಯಾಗಿ ಉತ್ಪಾದನೆಯಲ್ಲಿ ನಷ್ಟ ಅನುಭವಿಸಲಾಗುತ್ತದೆ. ಆದರೆ ತಿಂಗಳಿಗೆ ಒಂದು ದಿನ ರಜೆ ನೀಡುವುದರಿಂದ ಮಹಿಳೆಯರು ವಿಶ್ರಾಂತಿ ಪಡೆದು ಕೆಲಸದಲ್ಲಿ ನಿಷ್ಪತ್ತಿಯನ್ನು ಹೊಂದಿ ಉತ್ಪಾದನೆಯು ಹೆಚ್ಚಳವಾಗುತ್ತದೆ. ಡಬ್ಲ್ಯೂಹೆಚ್‌ಸಿ ಅಧ್ಯಯನದಲ್ಲಿ ಪಿರಿಯಡ್ ವೈನ್ ಎಂಬ ಲೇಖನದಲ್ಲಿ ಶೇ 40ರಷ್ಟು ಮಹಿಳೆಯರು ಮುಟ್ಟಿನ ನೋವನ್ನು ಅನುಭವಿಸುತ್ತಾರೆ². ಈ ಸಮಯದಲ್ಲಿ ಸಾಮಾನ್ಯವಾಗಿ ಹೊಟ್ಟೆನೋವು, ಕೈಕಾಲು ಸೆಳೆತ, ಬೆನ್ನುನೋವು ಮತ್ತು ತಲೆನೋವಿನಂತಹ ಇತ್ಯಾದಿ ಸಮಸ್ಯೆಗಳನ್ನು ತಮ್ಮ ಮುಟ್ಟಿನ ಜೀವಿತಾವಧಿಯಲ್ಲಿ ಅನುಭವಿಸುತ್ತಾರೆ. ಇದರಿಂದ ಎಷ್ಟೋ ಮಕ್ಕಳು, ಸ್ತ್ರೀಯರು ಶಾಲಾ-ಕಾಲೇಜು ಮತ್ತು ಉದ್ಯೋಗದಲ್ಲಿ ರಜೆಯನ್ನು ತೆಗೆದುಕೊಳ್ಳುವ ಅನಿವಾರ್ಯತೆ ಬರುತ್ತದೆ. ಮಹಾರಾಷ್ಟ್ರ ರಾಜ್ಯದಲ್ಲಿ ಕಡಿಮೆ ಪ್ರಮಾಣದ ಮಹಿಳೆಯರು ಮಾತ್ರ ಗರ್ಭಾಶಯವನ್ನು ಹೊಂದಿದ್ದು, ಹೆಚ್ಚಿನ ಸಂಖ್ಯೆ ಮಹಿಳೆಯರು ಗರ್ಭಾಶಯವನ್ನು ತೆಗೆಸಿದ್ದಾರೆ ಎಂದು ಒಂದು ಸಂಶೋಧನೆಯಿಂದ ತಿಳಿದುಬಂದಿದೆ. ಕಾರಣ ಆ ಭಾಗದಲ್ಲಿ ಕಬ್ಬಿನ ಕೊಯ್ಲು ಬಂದಾಗ ಮಹಿಳೆಯರು ಮುಟ್ಟಾಗುವುದರಿಂದ ಕೆಲಸಕ್ಕೆ ಅಡ್ಡಿಯಾಗುತ್ತದೆ ಎಂದು ಇದರಿಂದ ಸಂಪೂರ್ಣ ಪರಿಹಾರವನ್ನು ತೆಗೆದುಕೊಳ್ಳಬೇಕು ಎಂದು ತಮ್ಮ ಗರ್ಭಾಶಯವನ್ನು ತೆಗೆಸುತ್ತಾರೆ. ಇಂತಹ ಅನೇಕ ಉದಾಹರಣೆಗಳು ನೋಡಲು ಸಿಗುತ್ತವೆ.

ಐತಿಹಾಸಿಕ ಸಂದರ್ಭ:

ವೇತನ ಸಹಿತ ಮುಟ್ಟಿನ ರಜೆಯು 20ನೇ ಶತಮಾನದಿಂದ ಬಂದಿದ್ದು ಮೊದಲನೆಯದಾಗಿ ಜಪಾನ್ 1947 ರಲ್ಲಿ ಔಪಚರಿಕ ಮುಟ್ಟಿನ ರಜೆಯನ್ನು ನೀಡಿತು. ಜಪಾನ್

ದೇಶದಲ್ಲಿ ಕೈಗಾರಿಕೆಗಳು ಕಳಪೆ ನೈರ್ಮಲ್ಯ ಇದ್ದ ಕಾರಣ ಮುಟ್ಟಿನ ಸಮಯದಲ್ಲಿ ಮಹಿಳೆಯರಿಗೆ ಕೆಲಸ ಮಾಡಲು ಕಷ್ಟಕರವಾಗಿದ್ದು, ಇದು ಅವರಿಗೆ ಸವಾಲಿನ ಕೆಲಸವಾಗಿದ್ದು, ಇದರಿಂದ ಮಹಿಳೆಯರಿಗೆ ಸಹಾಯವಾಗಲೆಂದು ಈ ನೀತಿಯನ್ನು ಪರಿಚಯಿಸಿದರು.

ಪ್ರಸ್ತುತ ಜಾಗತಿಕ ಮಾಹಿತಿ:

ಮುಟ್ಟಿನ ರಜಾ ನೀತಿ ಜಾಗತಿಕವಾಗಿ ಅತೀ ಹೆಚ್ಚು ಚರ್ಚೆಯಾಗುತ್ತಿದ್ದು, ಅನೇಕ ರಾಷ್ಟ್ರಗಳು ಮಹಿಳೆಯರ ಹಿತದೃಷ್ಟಿಯಿಂದ ಈ ಕಾನೂನನ್ನು ಜಾರಿಗೊಳಿಸಿದೆ. ಪ್ರಮುಖವಾಗಿ ಪ್ರಸ್ತುತ ಪ್ರಪಂಚದಾದ್ಯಂತ 7 ರಾಷ್ಟ್ರಗಳು ಈ ಕಾನೂನನ್ನು ಅನುಸರಿಸುತ್ತಿವೆ. ಜಪಾನ್ ಮೊದಲ ದೇಶವಾಗಿದ್ದು ನಂತರ ಇತರ ದೇಶಗಳು ಈ ನೀತಿಯನ್ನು ಜಾರಿಗೆ ತರಲು ಪ್ರಾರಂಭಿಸಿದವು. ಅದರಲ್ಲಿ 1948ರಲ್ಲಿ ಇಂಡೋನೇಷ್ಯಾ ಇಲ್ಲಿ ತಿಂಗಳಿಗೆ 2 ದಿನ ರಜೆಯನ್ನು ತೆಗೆದುಕೊಳ್ಳಲು ಅವಕಾಶ ಮಾಡಿಕೊಟ್ಟಿದೆ. ದಕ್ಷಿಣ ಕೊರಿಯಾ 2001 ರಲ್ಲಿ ಜಾರಿಗೆ ತರಲಾಗಿದೆ. ಒಂದು ದಿನ ರಜೆ ತೆಗೆದುಕೊಳ್ಳದೆ ಇದ್ದರೆ ಆ ಮಹಿಳೆಗೆ ಎರಡು ದಿನದ ವೇತನ ಕಂಪನಿ ನೀಡಬೇಕು. ತೈವಾನ್ 2002 ರಲ್ಲಿ 3 ದಿನದ ರಜಾ ನೀತಿಯನ್ನು ಜಾರಿಗೊಳಿಸಿತು. ಜಾಂಬಿಯಾ ದೇಶವು 2015 ರಲ್ಲಿ ಮುಟ್ಟಿನ ರಜೆಯನ್ನು ತಾಯಂದಿರ ದಿನ ಎಂದು ನಾಮಕರಣ ಮಾಡಲಾಯಿತು. ವಿಯೆಟ್ನಾಂ 2020 ರಲ್ಲಿ 3 ದಿನದ ವೇತನ ಸಹಿತ ರಜೆಯನ್ನು ನೀಡಿತು. ಸ್ವೀನ್ 2023 ರಲ್ಲಿ ಈ ಕಾನೂನನ್ನು ಅಂಗೀಕರಿಸಿತು.

ಈ ಕಾನೂನು ಭಾರತದಲ್ಲಿ ಕೆಲವು ರಾಜ್ಯಗಳಲ್ಲಿ ಮಾತ್ರ ಜಾರಿಯಲ್ಲಿದ್ದು, 1992 ರಲ್ಲಿ ಬಿಹಾರ 2 ದಿನದ ಮುಟ್ಟಿನ ರಜೆಯನ್ನು ನೀಡುತ್ತಿದ್ದು ಅದು ಸರ್ಕಾರಿ ನೌಕರರಿಗೆ ಮಾತ್ರವಾಗಿದೆ. ಕೇರಳದ ಕೊಚ್ಚಿ ವಿಶ್ವವಿದ್ಯಾಲಯದಲ್ಲಿ 2023 ರಲ್ಲಿ ವಿದ್ಯಾರ್ಥಿನಿಯರಿಗೆ ಶೇ 2ರಷ್ಟು ವಿನಾಯಿತಿ ನೀಡಿದರು. ಒಡಿಶಾ 2024 ರಲ್ಲಿ ಸರ್ಕಾರಿ ಮತ್ತು ಖಾಸಗಿ ವಲಯದ ಉದ್ಯೋಗಿಗಳಿಗೆ ಒಂದು ದಿನದ ವೇತನ ಸಹಿತ ರಜೆ ಘೋಷಿಸಿದರು. ಸಿಕ್ಕಿಂನಲ್ಲಿ ಇದ್ದು ಇಲ್ಲಿ ಕೆಲವೆ ಭಾಗಗಳಲ್ಲಿ ಮಾತ್ರ ಜಾರಿಯಲ್ಲಿದೆ. ಕೇಲವು ಖಾಸಗಿ ಕಂಪನಿಗಳಾದ ಸ್ವಿಗ್ಗಿ, ರೈಮುಟೊ, ಬೈಜೂಸ್‌ಗಳಲ್ಲಿ ವೇತನ ಸಹಿತ ಮುಟ್ಟಿನ ರಜೆಯನ್ನು ನೀಡಿದೆ. ಇದಾದ ನಂತರ ಕರ್ನಾಟಕವು ಸಾರ್ವಜನಿಕ ಮತ್ತು ಖಾಸಗಿ ವಲಯದ ಉದ್ಯೋಗಿಗಳಿಗೆ ವೇತನ ಸಹಿತ ರಜೆಯನ್ನು ಕಡ್ಡಾಯಗೊಳಿಸಿದ ಮೊದಲ ರಾಜ್ಯವಾಗಿದೆ.

ಮುಟ್ಟಿನ ರಜಾ ನೀತಿ:

ಕರ್ನಾಟಕದಲ್ಲಿ ಮುಟ್ಟಿನ ರಜೆಯನ್ನು ತರಬೇಕೆಂದು ಕಳೆದ ವರ್ಷದಿಂದ ಸಾಕಷ್ಟು ಚರ್ಚೆ ಮಾಡಿ ವರ್ಷಕ್ಕೆ 6 ದಿನ ರಜೆಯನ್ನು ಸಾರ್ವಜನಿಕ ಮತ್ತು ಖಾಸಗಿ ವಲಯಗಳಲ್ಲಿ ನೀಡಲಾಗಿತ್ತು. ನಂತರ ಹೊಸ ಬದಲಾವಣೆಗಳನ್ನು ಸೇರಿಸಿ ಕರ್ನಾಟಕ ರಾಜ್ಯ ಸಚಿವ ಸಂಪುಟ 09 ಅಕ್ಟೋಬರ್ 2025ರಂದು ಮುಟ್ಟಿನ ರಜಾ ನೀತಿಯನ್ನು ಅಂಗೀಕರಿಸಿತು. ಈ ನೀತಿಯು ಕಾರ್ಖಾನೆ ಕಾಯ್ದೆ 1948, ಕರ್ನಾಟಕ ಅಂಗಡಿಗಳು ಮತ್ತು ವಾಣಿಜ್ಯ ಸ್ಥಾಪನೆ ಕಾಯ್ದೆ 1961, ತೋಟ ಕಾರ್ಮಿಕರ ಕಾಯ್ದೆ 1951, ಬೀಡಿ ಮತ್ತು ಸಿಗಾರ್ ಕಾರ್ಮಿಕರ ಕಾಯ್ದೆ 1966 ಮತ್ತು ಮೋಟಾರ್ ಸಾರಿಗೆ ಕಾರ್ಮಿಕರ ಕಾಯ್ದೆ 1961 ಅಡಿಯಲ್ಲಿ ನೋಂದಾಯಿಸಲಾದ ಎಲ್ಲಾ ಕೈಗಾರಿಕೆಗಳು ಮತ್ತು ಸಂಸ್ಥೆಗಳಲ್ಲಿ ಕೆಲಸ ಮಾಡುವ ಮಹಿಳೆಯರಿಗೆ ಅನ್ವಯಿಸುತ್ತದೆ. 18 ರಿಂದ 52 ವರ್ಷ ವಯಸ್ಸಿನ ಎಲ್ಲಾ ಉದ್ಯೋಗಸ್ಥ ಮಹಿಳೆಯರು ತಿಂಗಳಿಗೆ ಒಂದರಂತೆ ವಾರ್ಷಿಕವಾಗಿ 12 ದಿನ ಮುಟ್ಟಿನ ರಜೆಯನ್ನು ನೀಡಲಾಗಿದೆ. ಇದಕ್ಕೆ ಯಾವುದೇ ಆರೋಗ್ಯ ಪ್ರಮಾಣ ಪತ್ರದ ಅವಶ್ಯಕತೆ ಇರುವುದಿಲ್ಲ ಮತ್ತು ಗೌಪ್ಯವಾಗಿಡಲಾಗುವುದು, ದಿ ಟೈಮ್ಸ್ ಆಫ್ ಇಂಡಿಯಾ (2025).

ಉದ್ಯೋಗಸ್ಥ ಮಹಿಳೆಯರ ಆರೋಗ್ಯ ಮತ್ತು ಅಭಿವೃದ್ಧಿ ಅಂಶಗಳು ಇಂದಿನ ಸಮಾಜದಲ್ಲಿ ಪ್ರಮುಖ ವಿಷಯವಾಗಿದೆ. ವಿಶೇಷವಾಗಿ ಮುಟ್ಟಿನ ಅವಧಿಯಲ್ಲಿ ಮಹಿಳೆಯರು ದೈಹಿಕ ಹಾಗೂ ಮಾನಸಿಕ ತೊಂದರೆಗಳನ್ನು ಅನುಭವಿಸುತ್ತಾರೆ. ಈ ಹಿನ್ನೆಲೆಯಲ್ಲಿ ಸರ್ಕಾರದ ಮುಟ್ಟಿನ ರಜಾ ನೀತಿ ಮಹಿಳೆಯರಿಗೆ ಸಹಾಯಕವಾಗುವ ಮಹತ್ವದ ಕ್ರಮವಾಗಿದೆ.

ಇತ್ತೀಚಿನ ದಿನಗಳಲ್ಲಿ ಮಾಧ್ಯಮಗಳು ಈ ವಿಷಯದ ಕುರಿತು ಜನಜಾಗೃತಿ ಮೂಡಿಸುವಲ್ಲಿ ಪ್ರಮುಖ ಪಾತ್ರ ವಹಿಸುತ್ತಿವೆ. ಪತ್ರಿಕೆಗಳು, ಟಿವಿ ಚರ್ಚೆಗಳು ಮತ್ತು ಸಾಮಾಜಿಕ ಜಾಲತಾಣಗಳು ಮುಟ್ಟಿನ ಆರೋಗ್ಯ, ರಜಾ ನೀತಿ ಮತ್ತು ಮಹಿಳೆಯರ ಹಕ್ಕುಗಳ ಬಗ್ಗೆ ವಿಶಾಲವಾಗಿ ಚರ್ಚೆ ನಡೆಸುತ್ತಿವೆ. ಇದರ ಮೂಲಕ ಜನರಲ್ಲಿ ಅರಿವು ಹೆಚ್ಚುತ್ತಿದೆ ಮತ್ತು ಈ ವಿಷಯದ ಕುರಿತು ಸಾರ್ವಜನಿಕ ಚರ್ಚೆಗೆ ವೇದಿಕೆ ಸಿಗುತ್ತಿದೆ. ಆದರೆ ಈ ಅಧ್ಯಯನವು ಮುಖ್ಯವಾಗಿ ಸರ್ಕಾರದ ಮುಟ್ಟಿನ ರಜಾ ನೀತಿಯ ಸಾಧಕ ಮತ್ತು ಬಾಧಕಗಳನ್ನು ವಿಶ್ಲೇಷಿಸುವುದರ ಮೇಲೆ ಕೇಂದ್ರೀಕೃತವಾಗಿದೆ.

ಸಾಹಿತ್ಯ ವಿಮರ್ಶೆ:

ಪ್ರಜಾವಾಣಿ ಪತ್ರಿಕೆಯಲ್ಲಿ ಮುಟ್ಟಿನ ರಜೆ: ಮಹಿಳೆಯರ ಹಕ್ಕು ಶಿರ್ಷಿಕೆಯಡಿ ಅಕ್ಟೋಬರ್ 2025 ರಂದು ಪ್ರಕಟವಾದ ವರದಿಯಲ್ಲಿ ಸರ್ಕಾರವು ಮುಟ್ಟಿನ ರಜೆ ನೀತಿಯನ್ನು ಅಂಗೀಕರಿಸಿದ್ದು ದೇಶವ್ಯಾಪಿ ಮೆಚ್ಚುಗೆಯನ್ನು ಪಡೆಯುತ್ತಿದೆ. ಬೇರೆ

ಬೇರೆ ದೇಶಗಳಲ್ಲಿ ಒಂದೊಂದು ಬಗೆಯ ಕಾನೂನಿನ ಮೂಲಕ ಜಾರಿಯಲ್ಲಿರುವ ಈ ನೀತಿ ದೇಶದ ಕೆಲವೇ ಕೆಲವು ರಾಜ್ಯಗಳು ಅನುಸರಿಸುತ್ತಿವೆ. ಕರ್ನಾಟಕದಲ್ಲಿ ಅನೇಕ ವಲಯಗಳಲ್ಲಿ ಮಹಿಳೆಯರು ದಿನನಿತ್ಯ ಕಾರ್ಯನಿರ್ವಹಿಸುತ್ತಿದ್ದು ಅವರ ಆರೋಗ್ಯ ಹಿತದೃಷ್ಟಿಯಿಂದ ತಿಂಗಳಲ್ಲಿ ಒಂದು ದಿನ ರಜೆ ನೀಡುವುದು ಸಹಾಯಕವಾಗುತ್ತದೆ. ಮುಟ್ಟಿನ ಸಮಯದಲ್ಲಿ ಮಹಿಳೆಯರಿಗೆ ಮಾನಸಿಕ ಮತ್ತು ದೈಹಿಕ ಸಮಸ್ಯೆಗಳು ಹೆಚ್ಚಾಗಿದ್ದು ಈ ರಜೆ ನೀತಿಯು ಅವರಿಗೆ ಸಹಾಯವಾಗುತ್ತದೆ. ವಿರೋಧಗಳು ಎಷ್ಟೇ ಬಂದರೂ ಇವುಗಳನ್ನು ಪಡೆಯುವುದು ಮಹಿಳೆಯರ ಹಕ್ಕಾಗಿದೆ.

ಆಸ್ತಾ ಬನ್ಸಾಲ್, ಆನ್ ಅನಾಲಿಸಿಸ್ ಆಫ್ ದಿ ಪ್ರೋಸ್ ಆಂಡ್ ಕಾನ್ಸ್ ದಿ ಮೆನ್ಸುವಲ್ ಲೀವ್ ಪಾಲಿಸಿ, ಎಸ್‌ಪಿಆರ್‌ಎಫ್ 2025 ರಲ್ಲಿ ಆದಂತಹ ಸಂಶೋಧನೆಯಲ್ಲಿ ಮುಟ್ಟಿನ ರಜೆಯು ಮಹಿಳೆಯರ ಯೋಗಕ್ಷೇಮವನ್ನು ಮತ್ತು ಆರೋಗ್ಯಕರ ವಾತಾವರಣವನ್ನು ಸೃಷ್ಟಿಸಲು ಅನುಕೂಲವಾಗಿದೆ. ಮಹಿಳೆಯರು ಮುಟ್ಟಿನ ಸಮಯದಲ್ಲಿ ಅಸ್ವಸ್ಥರಾಗುತ್ತಾರೆ ಶೇ 80 ರಷ್ಟು ಮುಟ್ಟಿನ ನೋವನ್ನು ಅನುಭವಿಸುತ್ತಿದ್ದು ಇದರಿಂದ ಅವರಿಗೆ ರಜೆಯ ಅವಶ್ಯಕತೆ ಇದೆ. ಆದರೆ ಮುಟ್ಟಿನ ರಜೆ ನೀತಿಯಿಂದ ಅವರ ಆರೋಗ್ಯ ಗೌಪ್ಯತೆಯು ಬಹಿರಂಗವಾಗುತ್ತದೆ ಮತ್ತು ಕೆಲಸದ ಭದ್ರತೆ ಇರುವುದಿಲ್ಲ. ಇದರಿಂದ ಲಿಂಗ ಅಸಮಾನತೆಯುಂಟಾಗುತ್ತದೆ. ಇವುಗಳನ್ನು ಉತ್ತಮ ರೀತಿಯಲ್ಲಿ ನಿರ್ವಹಿಸುವುದು ಪ್ರಮುಖ ಕಾರ್ಯವಾಗಿದೆ.

ಉದ್ದೇಶಗಳು:

- ಮಹಿಳೆಯರಲ್ಲಿ ಕಂಡುಬರುವ ಋತುಚಕ್ರ ಸಂಬಂಧಿತ ಸಮಸ್ಯೆಗಳ ಸ್ವರೂಪವನ್ನು ಗುರುತಿಸುವುದು
- ಮುಟ್ಟಿನ ರಜಾ ನೀತಿಯ ಸಾಧಕ - ಬಾಧಕ ಅಂಶಗಳನ್ನು ಅವಲೋಕಿಸುವುದು
- ಸರ್ಕಾರದ ಋತುಚಕ್ರ ರಜೆ ನೀತಿ ಕುರಿತು ಸಾರ್ವಜನಿಕ ಅಭಿಪ್ರಾಯವನ್ನು ವಿಶ್ಲೇಷಿಸುವುದು

ಸಂಶೋಧನ ವಿಧಾನ:

ಈ ಅಧ್ಯಯನಕ್ಕೆ ಮಿಶ್ರ ವಿಧಾನವನ್ನು ಆಳವಡಿಸಲಾಗಿದೆ. ಅಂದರೆ ಗುಣಾತ್ಮಕ ಮತ್ತು ಪ್ರಮಾಣಾತ್ಮಕ ಎರಡು ವಿಧಾನಗಳನ್ನು ಬಳಸಲಾಗಿದೆ. ಈ ವಿಧಾನದಿಂದ ವಿಷಯದ ಆಳವಾದ ವಿಶ್ಲೇಷಣೆ ಹಾಗೂ ಸ್ಪಷ್ಟ, ನಿಖರ ಅಂಕಿಅಂಶಧಾರಿತ ಫಲಿತಾಂಶಗಳನ್ನು ಪಡೆಯಲು ಸಹಾಯವಾಗಿದೆ.

- ಗುಣಾತ್ಮಕ ವಿಧಾನದಲ್ಲಿ ಮುಕ್ತ ಪ್ರಶ್ನೆಗಳೊಂದಿಗೆ ಸಂದರ್ಶನ ವಿಧಾನವನ್ನು ಬಳಸಿಕೊಂಡು ನಡೆಸಲಾಯಿತು. ಈ ವಿಧಾನವು ಸಂದರ್ಶನದಲ್ಲಿ ಭಾಗಿಯಾದವರ ಅನುಭವಗಳನ್ನು, ಅಭಿಪ್ರಾಯಗಳನ್ನು ಮುಕ್ತವಾಗಿ ವ್ಯಕ್ತಪಡಿಸಲು ಅವಕಾಶ ಮಾಡಿಕೊಟ್ಟಿತು.
- ಪ್ರಮಾಣಾತ್ಮಕ ವಿಧಾನದಲ್ಲಿ ಬಹು ಆಯ್ಕೆಗಳನ್ನು ಒಳಗೊಂಡಿರುವ ರಚನಾತ್ಮಕ ಪ್ರಶ್ನಾವಳಿಯ ಮೂಲಕ ದತ್ತಾಂಶವನ್ನು ಸಂಗ್ರಹಿಸಲಾಯಿತು.

ಮಾದರಿ ವಿನ್ಯಾಸ:

- **ಸಂದರ್ಶನ:** ಸಂದರ್ಶಕರನ್ನು ಉದ್ದೇಶಿತ ಮಾದರಿಯ ಮೂಲಕ ಆಯ್ಕೆ ಮಾಡಿಕೊಂಡಿದ್ದು, ಅದರಲ್ಲಿ

ಪ್ರಮುಖವಾಗಿ ಸ್ತ್ರೀ ತಜ್ಞರು, ನರ್ಸ್‌ಗಳು, ಆಶಾ ಕಾರ್ಯಕರ್ತೆಯರು ಮತ್ತು ಎನ್‌ಜಿಒಗಳಲ್ಲಿ ನೇರ ಸಂದರ್ಶನ ಮಾಡಿ ಅವರಿಂದ ಮಾಹಿತಿಯನ್ನು ಪಡೆಯಲಾಗಿದೆ.

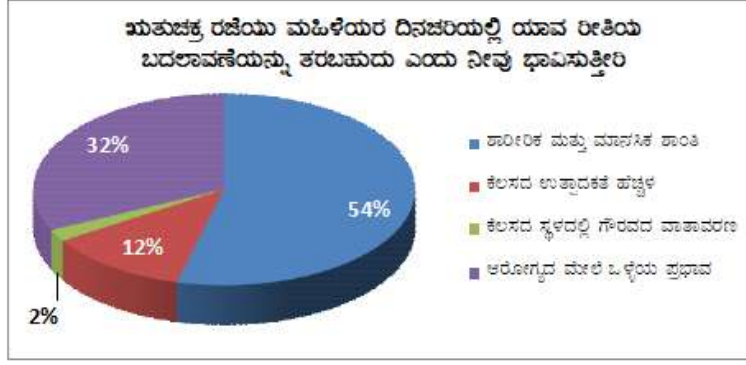
- **ಪ್ರಶ್ನಾವಳಿ:** ಇಲ್ಲಿ 18 ರಿಂದ 52 ವಯಸ್ಸಿನ 100 ಉದ್ಯೋಗಸ್ಥ ಮಹಿಳೆಯರನ್ನು ಸರಳ ಯಾದೃಚ್ಛಿಕ ನಮೂನಾ ಮಾದರಿಯ ಮೂಲಕ ಆಯ್ಕೆ ಮಾಡಿಕೊಂಡಿದ್ದು, ಇಲ್ಲಿ ಬಹು ಆಯ್ಕೆ ಪ್ರಶ್ನೆಗಳ ನಿಡಿದ್ದು, ಗೂಗಲ್ ಫಾರ್ಮ್ ಮೂಲಕ ದತ್ತಾಂಶವನ್ನು ಸಂಗ್ರಹಿಸಲಾಗಿದೆ. ಪ್ರಶ್ನಾವಳಿಯ ಮೂಲಕ ಲಭ್ಯವಾದ ಅಂಕಿಅಂಶಗಳನ್ನು ಶೇಕಡವಾರು, ಕೋಷ್ಟಕಗಳು ಮತ್ತು ಚಾರ್ಟ್‌ಗಳ ಮೂಲಕ ವಿಶ್ಲೇಷಿಸಲಾಗಿದೆ.

ದತ್ತಾಂಶ ವಿಶ್ಲೇಷಣೆ:

ಮುಟ್ಟಿಗೆ ಸಂಬಂಧಿಸಿದ ಸಮಸ್ಯೆಗಳ ಪಟ್ಟಿ

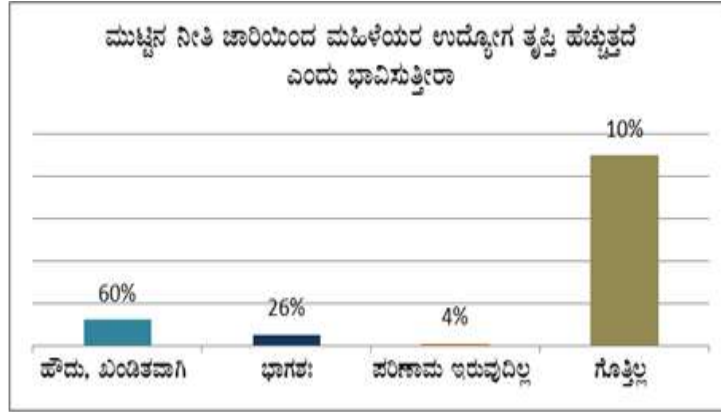
ಕ್ರ ಸಂಖ್ಯೆ	ವಿಭಾಗ	ಉತ್ತರಗಳ ಆಯ್ಕೆ	ಜನರ ಸಂಖ್ಯೆ	ಶೇಕಡವಾರು
01	ಮುಟ್ಟಿನ ಚಕ್ರದ ಅವಧಿ	15 ದಿನಗಳು	2	4%
		21-28 ದಿನಗಳು	28	56%
		30-35 ದಿನಗಳು	20	40%
		40 ದಿನಗಳು	0	0
02	ಮುಟ್ಟಿನ ಅವಧಿ	1 ದಿನ	0	0
		2-3 ದಿನ	7	14%
		4-5 ದಿನ	43	86%
		7 ದಿನಕ್ಕಿಂತ ಹೆಚ್ಚು	0	0
03	ಶಾರೀರಿಕ ಬದಲಾವಣೆಯ ಅವಧಿ	ಮುಟ್ಟಿನ ಸಮಯಕ್ಕೆ ಮುಂಚೆ	12	24%
		ಮೊದಲ ದಿನ	13	26%
		2-4 ದಿನ	21	42%
		ಒಂದು ವಾರ	4	8%

ಮುಟ್ಟಿನ ರಜಾ ನೀತಿಯ ಸಾಧಕ - ಬಾಧಕ ಅಂಶಗಳನ್ನು ಅವಲೋಕನ



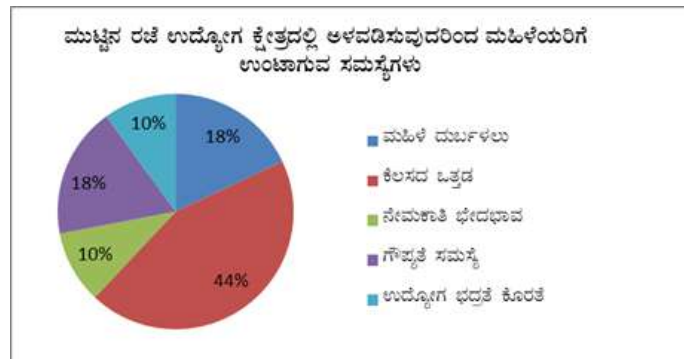
ಈ ಮೇಲಿನ ದತ್ತಾಂಶದ ಪ್ರಕಾರ ಋತುಚಕ್ರ ರಜೆಯು ಮಹಿಳೆಯರ ದಿನಚರಿಯಲ್ಲಿ ಬದಲಾವಣೆ ತರುತ್ತದೆ ಎಂಬ ಪ್ರಶ್ನೆಗೆ ಶಾರೀರಿಕ ಮತ್ತು ಮಾನಸಿಕ ಶಾಂತಿ ಎಂದು 54% ಮತ್ತು ಆರೋಗ್ಯದ ಮೇಲೆ ಒಳ್ಳೆಯ ಪ್ರಭಾವ ಇದಕ್ಕೆ 32% ಪ್ರತಿಕ್ರಿಯೆ ನೀಡಿದ್ದು ಮುಟ್ಟಿನ ರಜೆಯು ಆರೋಗ್ಯ ದೃಷ್ಟಿಯಿಂದ ಅನಿವಾರ್ಯತೆಯಿದೆ ಎನ್ನುವುದನ್ನು ಇದರಿಂದ ತಿಳಿಯಬಹುದು. ಕೆಲಸದ ಉತ್ಪಾದಕತೆ ಹೆಚ್ಚಳ ಎಂದು 12% ಪ್ರತಿಕ್ರಿಯೆ ನೀಡಿದ್ದು,

ಮುಟ್ಟಿನ ರಜೆ ಒಂದು ದಿನ ನೀಡುವುದರಿಂದ ಮಹಿಳೆಯರು ತಮ್ಮ ಕೆಲಸದಲ್ಲಿ ಹೆಚ್ಚಿನನ ಆಸಕ್ತಿ ನೀಡಿ ನಿರಂತರವಾಗಿ ಕೆಲಸ ಮಾಡುತ್ತಾರೆ. ಕೇವಲ 2%ರಷ್ಟು ಜನರು ಕೆಲಸದ ಸ್ಥಳದಲ್ಲಿ ಗೌರವದ ವಾತಾವರಣ ದೊರೆಯುತ್ತದೆ ಎಂದು ತಿಳಿಸಿದ್ದಾರೆ. ಈ ನೀತಿಯನ್ನು ಇತರರು ಮುಖ್ಯವಾಗಿ ಪುರುಷರು ಮಹಿಳೆ ದುರ್ಬಲಳು ಮನೋಭಾವ ಬೆಳೆಯುತ್ತದೆ ಎಂದು ತಿಳಿದುಬರುತ್ತದೆ.



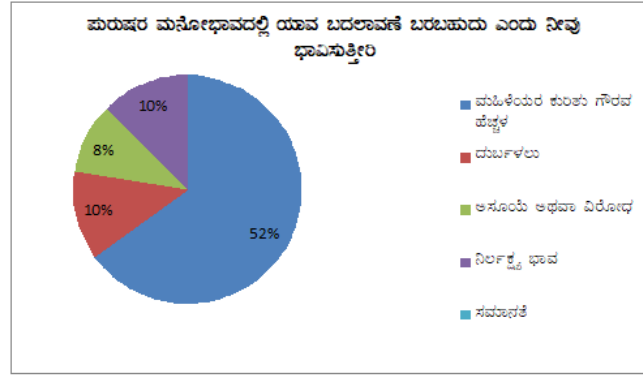
ಮುಟ್ಟಿನ ರಜೆ ನೀತಿ ಜಾರಿಯಿಂದ ಮಹಿಳೆಯರ ಉದ್ಯೋಗ ತೃಪ್ತಿ ಹೆಚ್ಚಳವಾಗುತ್ತದೆ ಎಂಬ ಪ್ರಶ್ನೆಗೆ ಖಂಡಿತವಾಗಿ ಆಗುತ್ತದೆ ಎಂದು 60% ಜನ ಪ್ರತಿಕ್ರಿಯೆ ನೀಡಿದರೆ, ಭಾಗಶಃ ಎಂದು 26% ರಷ್ಟು, ಗೊತ್ತಿಲ್ಲ ಎಂದು 10% ರಷ್ಟು ಮತ್ತು ಪರಿಣಾಮ ಇರುವುದಿಲ್ಲ ಎಂದು ಕೇವಲ 4% ರಷ್ಟು ಜನ ಮಾತ್ರ ಪ್ರತಿಕ್ರಿಯೆ ನೀಡಿದ್ದಾರೆ. ಹೆಚ್ಚು ಪ್ರತಿಕ್ರಿಯೆ ಶೇ 60ರಷ್ಟು ಮತ್ತು

ಶೇ 26 ರಷ್ಟು ಜನರು ಈ ನೀತಿ ಜಾರಿಯಿಂದ ಉದ್ಯೋಗ ತೃಪ್ತಿ ಮಹಿಳೆಯರಲ್ಲಿ ಹೆಚ್ಚುತ್ತದೆ ಎಂದು ಅಭಿಪ್ರಾಯ ಪಟ್ಟರೆ, ಇದರ ಬಗ್ಗೆ ಗೊತ್ತಿಲ್ಲ ಎಂದು 10ರಷ್ಟು ಜನರ ಮತ್ತು ಪರಿಣಾಮ ಬೀರುವುದಿಲ್ಲ ಎಂದು ಕಡಿಮೆ ಮಹಿಳೆಯರು ಅಭಿಪ್ರಾಯ ಪಟ್ಟಿದ್ದಾರೆ.



ಈ ಮೇಲಿನ ದತ್ತಾಂಶದ ಪ್ರಕಾರ ಮುಟ್ಟಿನ ರಜೆ ಉದ್ಯೋಗ ಕ್ಷೇತ್ರದಲ್ಲಿ ಅಳವಡಿಸುವುದರಿಂದ ಮಹಿಳೆಯರಿಗೆ ಯಾವ ಸಮಸ್ಯೆಗಳನ್ನು ಎದುರಿಸಬಹುದು ಎನ್ನುವ ಪ್ರಶ್ನೆಗೆ 44% ಮಹಿಳೆಯರು ಕೆಲಸದ ಒತ್ತಡ ಹೆಚ್ಚಾಗುತ್ತದೆ, ರಜೆ ತೆಗೆದುಕೊಳ್ಳುವುದರಿಂದ ಆ ದಿನದ ಕೆಲಸ ಇನ್ನೊಂದು ದಿನ ಒತ್ತಡವಾಗಿ ಪರಿಣಮಿಸುತ್ತದೆ ಎಂದು ಅಭಿಪ್ರಾಯ ಪಟ್ಟಿದ್ದಾರೆ. 18% ಜನರು ಈ ನೀತಿಯಿಂದ ಮಹಿಳೆಯನ್ನು ದುರ್ಬಲ, ಕೆಲಸವನ್ನು ನಿಭಾಯಿಸಲು ಸಬಲಳಲ್ಲ ಎನ್ನುವ ಮನೋಭಾವ ಬೆಳೆಯುತ್ತದೆ ಎಂದಿದ್ದಾರೆ. 18% ಮಹಿಳೆಯರು ಮುಟ್ಟಿನ

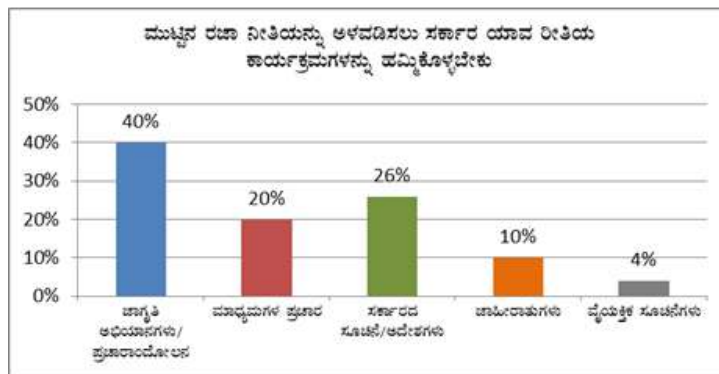
ಸಮಯದಲ್ಲಿ ರಜೆ ತೆಗೆದುಕೊಳ್ಳುವುದರಿಂದ ಮಹಿಳೆಯರಿಗೆ ಗೌಪ್ಯತೆಯ ಸಮಸ್ಯೆ ಉಂಟಾಗುತ್ತದೆ ಎಂದು ಪ್ರತಿಕ್ರಿಯೆ ನೀಡಿದ್ದಾರೆ ಮತ್ತು 10% ಮಹಿಳೆಯರು ನೇಮಕಾತಿ ಭೇದಭಾವ ಮತ್ತು ಉದ್ಯೋಗ ಭದ್ರತೆಯ ಕೊರತೆಗೆ ಸಮಾನವಾದ ಪ್ರತಿಕ್ರಿಯೆ ನೀಡಿದ್ದು, ಈ ನೀತಿಯಿಂದ ಉದ್ಯೋಗ ಕ್ಷೇತ್ರದಲ್ಲಿ ಮಹಿಳೆಯರಿಗೆ ಹೊಡೆತ ಬೀಳುವ ಸಾಧ್ಯತೆಗಳು ಹೆಚ್ಚು ಎಂದು ತಿಳಿದುಬಂದಿದೆ. ಈ ನೀತಿಯಿಂದ ಹೆಚ್ಚಿನ ಸಮಸ್ಯೆಗಳು ಎದುರಾಗುತ್ತವೆ ಇದು ನೇರವಾಗಿ ಮಹಿಳೆಯರ ಮೇಲೆ ಪ್ರಭಾವ ಬೀರುತ್ತದೆ.



ಈ ಮೇಲಿನ ದತ್ತಾಂಶ ಪ್ರಕಾರ ಮುಟ್ಟಿನ ರಜೆ ನೀತಿಯಿಂದ ಪುರುಷರಲ್ಲಿ ಬದಲಾವಣೆ ತರುವ ಅಂಶಗಳ ಬಗ್ಗೆ 52% ಮಹಿಳೆಯರ ಕುರಿತು ಗೌರವ ಹೆಚ್ಚಾಗುತ್ತದೆ ಎಂದು ಪ್ರತಿಕ್ರಿಯೆ ನೀಡಿದ್ದಾರೆ ಅಂದರೆ ಉದ್ಯೋಗ ಸ್ಥಳದಲ್ಲಿ ಮಹಿಳೆಯರಿಗೆ ಈ ತರಹ ರಜೆ ನೀಡುತ್ತಿರುವುದು ಪುರುಷರಿಗೂ ಸಕಾರಾತ್ಮಕವಾಗಿ ಸ್ವಾಗತಿಸುತ್ತಾರೆ ಎನ್ನುವುದಾಗಿದೆ.

ಇನ್ನೂ 10% ಮಹಿಳೆ ದುರ್ಬಲತೆ ಮತ್ತು ನಿರ್ಲಕ್ಷ್ಯ ಭಾವ ಬೆಳೆಯುತ್ತದೆ. ಮತ್ತು ಅಸೂಯೆ ಮತ್ತು ವಿರೋಧವನ್ನು ಮಾಡುತ್ತಾರೆ ಎಂದು 8% ಮಹಿಳೆಯರು ಪ್ರತಿಕ್ರಿಯಿಸಿದ್ದಾರೆ. ಸಮಾನತೆಯಿಂದ ನೋಡುತ್ತಾರೆ ಎಂದು ಯಾವ ಪ್ರತಿಕ್ರಿಯೆ ಬಂದಿಲ್ಲ. ಈ ನೀತಿಯನ್ನು ಪುರುಷರು ಸ್ವಾಗತವಾಗಿ ತೆಗೆದುಕೊಳ್ಳುವ ಸಾಧ್ಯತೆ ಹೆಚ್ಚಿದೆ ಎಂದು ತಿಳಿದುಬಂದಿದೆ.

ಸರ್ಕಾರದ ಋತುಚಕ್ರ ರಜೆ ನೀತಿ ಕುರಿತು ಸಾರ್ವಜನಿಕ ಅಭಿಪ್ರಾಯವನ್ನು ವಿಶ್ಲೇಷಿಸುವುದು:

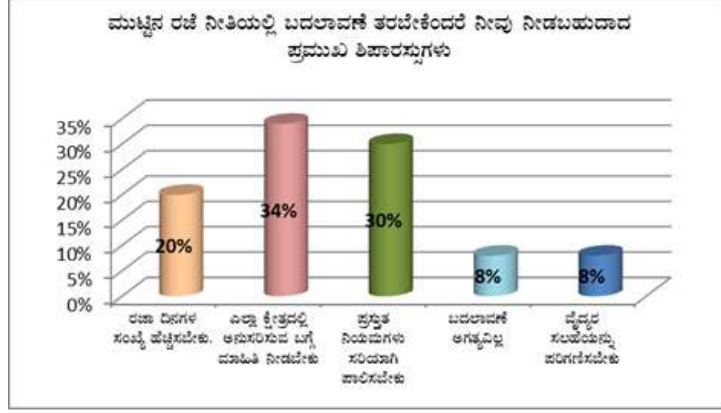


ಈ ಮೇಲಿನ ಚಾರ್ಟ್ ಪ್ರಕಾರ ಮುಟ್ಟಿನ ರಜೆ ನೀತಿಯೂ ಇನ್ನು ಹೆಚ್ಚಾಗಿ ಮಹಿಳೆಯರಿಗೆ ಸಂಪೂರ್ಣವಾದ ಮಾಹಿತಿ ಕೊಡಬೇಕು ಇದೆ ಎನ್ನುವುದು ಪ್ರಶ್ನಾವಳಿಯ ಮೂಲಕ

ತಿಳಿದುಬಂದಿದೆ. ಆದ್ದರಿಂದ ಸರ್ಕಾರವು ಈ ನೀತಿಯ ಬಗ್ಗೆ ಜನರಿಗೆ ಮುಖ್ಯವಾಗಿ ಮಹಿಳೆಯರಿಗೆ ತಿಳಿಸಲು ಕೆಲವೊಂದಿಷ್ಟು ಕಾರ್ಯಕ್ರಮ ಮಾಡಬೇಕೆಂದು ತಿಳಿದುಬಂದಿದ್ದು, ಅದರಲ್ಲಿ

ಪ್ರಮುಖವಾಗಿ ಜಾಗೃತಿ ಅಭಿಯಾನಗಳು/ ಪ್ರಚಾರಾಂದೋಲನಗಳ ಮೂಲಕ ಮಾಹಿತಿ ತಿಳಿಸಬೇಕೆಂದು 40% ಅಭಿಪ್ರಾಯ ಪಟ್ಟರೆ, 26% ಸರ್ಕಾರದ ಸೂಚನೆ/ ಆದೇಶಗಳನ್ನು ನೀಡುವುದರೊಂದಿಗೆ ಮಾಹಿತಿ ನೀಡಬೇಕು ಎಂದಿದ್ದಾರೆ. ಇನ್ನೂ 20% ಮಹಿಳೆಯರು

ಮಾಧ್ಯಮಗಳ ಪ್ರಚಾರವು ಹೆಚ್ಚು ಜನರನ್ನು ತಲುಪುತ್ತದೆ ಎಂದರೆ, 10% ಜಾಹೀರಾತುಗಳ ಮತ್ತು 4% ಮಹಿಳೆಯರು ವೈಯಕ್ತಿಕ ಸೂಚನೆ ನೀಡುವುದರ ಮೂಲಕ ಈ ನೀತಿಯ ಬಗ್ಗೆ ಮಾಹಿತಿ ನೀಡಬೇಕು ಎಂದು ಅಭಿಪ್ರಾಯ ನೀಡಿದ್ದಾರೆ.



ಈ ಮೇಲಿನ ಚಾರ್ಟ್ ಪ್ರಕಾರ ಮುಟ್ಟಿನ ರಜೆ ನೀತಿಯಲ್ಲಿ ಬದಲಾವಣೆ ತರುವುದಕ್ಕೆ ನೀಡಿದ ಪ್ರಮುಖ ಶಿಫಾರಸ್ಸುಗಳು ಎನ್ನುವ ಪ್ರಶ್ನೆಗೆ ಸರ್ಕಾರಕ್ಕೆ ಯಾವ ಕ್ಷೇತ್ರದಲ್ಲಿ ಮುಟ್ಟಿನ ರಜೆ ನೀತಿಯನ್ನು ಅನುಸರಿಸುತ್ತಿದ್ದಾರೆ ಎನ್ನುವ ಮಾಹಿತಿಯನ್ನು ನೀಡಬೇಕು ಎನ್ನುವುದಕ್ಕೆ 34% ಮಹಿಳೆಯರು ಪ್ರತಿಕ್ರಿಯಿಸಿದ್ದು ಇದರಿಂದ ಎಲ್ಲಾ ಸರ್ಕಾರಿ ಮತ್ತು ಖಾಸಗಿ ವಲಯದಲ್ಲಿ ನಿಯಮ ಉಲ್ಲಂಘನೆ ಮಾಡುತ್ತಿಲ್ಲ ಎನ್ನುವ ಬಗ್ಗೆ ಸರ್ಕಾರ ಮಾಹಿತಿ ಸಂಗ್ರಹಿಸುವುದು ಅಗತ್ಯ ಎಂದು ತಿಳಿಸಿದ್ದಾರೆ. ಇನ್ನೂ 30% ಪ್ರಸ್ತುತ ಜಾರಿಯಾಗಿರುವ ನಿಯಮಗಳನ್ನು ಸರಿಯಾಗಿ ಪಾಲಿಸಬೇಕು ಅಂದರೆ ಸರ್ಕಾರ ಆಯ್ಕೆ ಮಾಡಿದ ಉದ್ಯೋಗ್ಯ ಕ್ಷೇತ್ರದಲ್ಲಿ ನಿಯಮದ ಪಾಲನೆ ಸರಿಯಾಗಿರಬೇಕು ಎಂದಿದ್ದಾರೆ. 20% ಮಹಿಳೆಯರು ರಜೆ ದಿನಗಳ ಸಂಖ್ಯೆಯನ್ನು ಹೆಚ್ಚಿಸಬೇಕು ಎಂದು ಅಭಿಪ್ರಾಯ ಪಟ್ಟಿದ್ದಾರೆ ಕಾರಣ ಕೆಲವರಿಗೆ ಮುಟ್ಟಿನ ಅಸ್ವಸ್ಥತೆ ಎರಡು ಅಥವಾ ಮೂರು ದಿನಗಳವರೆಗೆ ಇರುವುದರಿಂದ ಹೆಚ್ಚಿನ ರಜೆಬೇಕೆಂದಿದ್ದಾರೆ. 8% ರಷ್ಟು ಮಹಿಳೆಯರು ವೈದ್ಯರ ಸಲಹೆಯನ್ನು ಪರಿಗಣಿಸಬೇಕು ಇನ್ನು 8%ರಷ್ಟು ಪ್ರಸ್ತುತ ಇರುವ ನಿಯಮ ಸಾಕು ಅದರಲ್ಲಿ ಯಾವುದೇ ಬದಲಾವಣೆಯ ಅಗತ್ಯವಿಲ್ಲ ಎಂದು ಪ್ರತಿಕ್ರಿಯಿಸಿದ್ದಾರೆ.

ಸಂದರ್ಶನ:

ಈ ಅಧ್ಯಯನಕ್ಕೆ ಪ್ರಮುಖವಾಗಿ ಕೆಲ ಸ್ತ್ರೀರೂಗ ತಜ್ಞರು, ನರ್ಸ್‌ಗಳು, ಎನ್‌ಜಿಒಗಳಲ್ಲಿ ಕಾರ್ಯನಿರ್ವಹಿಸುತ್ತಿರುವವರೊಂದಿಗೆ ಸಂದರ್ಶಿಸಿದಾಗ ಅವರೆಲ್ಲರೂ ಋತುಚಕ್ರ ರಜಾ ನೀತಿಯನ್ನು ಸ್ವಾಗತಿಸಿದರು. ಕಾರಣ ಈ ಸಮಯದಲ್ಲಿ ಮಹಿಳೆಯರ ದೇಹದಲ್ಲಿ ಸಾಕಷ್ಟು

ಬದಲಾವಣೆಗಳು ಆಗುವ ನಮಗೆ ಗೊತ್ತಿರುವ ವಿಷಯ ಆದ್ದರಿಂದ ಈ ಸಮಯದಲ್ಲಿ ಮಹಿಳೆಯರಿಗೆ ಒಂದು ದಿನದ ರಜೆ ನೀಡುತ್ತಿರುವುದು ಆರೋಗ್ಯ ದೃಷ್ಟಿಯಿಂದ ಉತ್ತಮವಾಗಿದೆ. ಸಮಾಜ ಎಷ್ಟೇ ಪ್ರಗತಿ ಹಂತದಲ್ಲಿದ್ದರೂ ಇನ್ನೂ ಮುಟ್ಟನ್ನು ಕಳಂಕ ಮತ್ತು ಸಾರ್ವಜನಿಕವಾಗಿ ಚರ್ಚಿಸುವ ವಿಷಯವಲ್ಲ ಎನ್ನುವಂತಹ ಕಟ್ಟುಪಾಡುಗಳನ್ನು ಗಮನಿಸಲಾಗುತ್ತಿದೆ. ಆದರೆ ಪ್ರಸ್ತುತ ಈ ನೀತಿಯಿಂದ ಮುಕ್ತವಾಗಿ ಚರ್ಚಿಸಲು ಮುಂದಾಗುತ್ತಿದ್ದಾರೆ, ಜೊತೆಗೆ ಈ ನೀತಿಯಿಂದ ಮಹಿಳೆಯರು ಕಾರ್ಯನಿರ್ವಹಿಸುತ್ತಿರುವ ಸಂಸ್ಥೆಗಳಿಗೆ ಯಾವುದೇ ರೀತಿಯ ನಕರಾತ್ಮಕ ಅಡಚಣೆಗಳು ಉಂಟಾಗುವುದಿಲ್ಲ ಇದಕ್ಕೆ ಮುಖ್ಯ ಕಾರಣ ಋತುಚಕ್ರದ ಸಮಯದಲ್ಲಿ ರಜೆ ತೆಗೆದುಕೊಳ್ಳುವುದರಿಂದ ಅದನ್ನು ಸಕರಾತ್ಮಕವಾಗಿ ಬಳಸಿಕೊಂಡು ಇನ್ನೂ ಹೆಚ್ಚು ಕೆಲಸದಲ್ಲಿ ಆಸಕ್ತಿ ತೋರುತ್ತಾರೆ. ಜೊತೆಗೆ ಈ ನೀತಿಗೆ ವಿರುದ್ಧವಾಗಿ ಪುರುಷರು ವಿರೋಧ ವ್ಯಕ್ತ ಪಡಿಸುವುದು ಸಹಜ ಆದರೆ ದಿನಕಳೆದಂತೆ ಎಲ್ಲವು ಸುಧಾರಿಸಿಕೊಳ್ಳುತ್ತದೆ. ಹಾಗೇ ಪ್ರಸ್ತುತ ಇರುವ ನೀತಿಗಳು ಸರಿಯಾಗಿದ್ದು ಅದರಲ್ಲಿ ಯಾವುದೇ ರೀತಿಯ ಬದಲಾವಣೆಯ ಅಗತ್ಯವಿಲ್ಲ ಎಂದು ಸಂದರ್ಶನದಲ್ಲಿ ವೈದ್ಯರು, ನರ್ಸ್ ಮತ್ತು ಎನ್‌ಜಿಒ ಕಾರ್ಯಕರ್ತೆಯರು ಅಭಿಪ್ರಾಯ ಪಟ್ಟಿದ್ದಾರೆ.

ಅಧ್ಯಯನದ ಫಲಿತಾಂಶಗಳು:

ಈ ಅಧ್ಯಯನ ಫಲಿತಾಂಶದ ಪ್ರಕಾರ ಪ್ರತಿಕ್ರಿಯೆ ನೀಡಿದ ಹೆಚ್ಚಿನ ಮಹಿಳೆಯರು 21 ರಿಂದ 28 ದಿನಗಳಲ್ಲಿ ಮುಟ್ಟನ್ನು ಹೊಂದಿದ್ದು, ಸಾಮಾನ್ಯವಾಗಿ 4 ರಿಂದ 5 ದಿನಗಳ ಮುಟ್ಟಿನ ಅವಧಿ ಮುಂದುವರೆಯುತ್ತದೆ. ಶಾರೀರಿಕ

ಬದಲಾವಣೆಯು ಮೊದಲ ದಿನದಿಂದ 2-4 ದಿನಗಳವರೆಗೂ ಇದೆ ಎಂದು ತಿಳಿಸಿದ್ದಾರೆ. ಇದು ಆರೋಗ್ಯವಂತ ಮಹಿಳೆಯರಲ್ಲಿ ಸಾಮಾನ್ಯವಾಗಿ ಇರುತ್ತದೆ. ಮುಟ್ಟಿನ ರಜೆಯು ಮಹಿಳೆಯರ ದಿನಚರಿ, ಆರೋಗ್ಯ ಮತ್ತು ಮಾನಸಿಕ ಶಾಂತಿಗೆ ಮಹತ್ತರ ಸಹಾಯ ಮಾಡುತ್ತದೆ ಎಂದು 54% ಮಹಿಳೆಯರ ಪ್ರತಿಕ್ರಿಯೆ ತಿಳಿಸಿದೆ. ಉದ್ಯೋಗ ತೃಪ್ತಿ ಹೆಚ್ಚುತ್ತದೆ ಎಂಬುದಕ್ಕೆ 60% ಒಪ್ಪಿಗೆ ದೊರೆತಿದ್ದು, ಈ ನೀತಿಯ ಸಕಾರಾತ್ಮಕ ಪರಿಣಾಮ ಸ್ಪಷ್ಟವಾಗಿದೆ. ಆದರೆ ಕೆಲಸದ ಒತ್ತಡ, ಗೌಪ್ಯತೆ ಸಮಸ್ಯೆ, ಮತ್ತು ದುರ್ಬಲತೆಯ ಕಲ್ಪನೆಗಳಂತಹ ನಕಾರಾತ್ಮಕ ಭಾವನೆಗಳೂ ಕೆಲವು ಮಹಿಳೆಯರಲ್ಲಿ ಕಂಡುಬಂದಿವೆ. ಪುರುಷರ ಮನೋಭಾವದಲ್ಲಿ ಮಹಿಳೆಯರ ಬಗ್ಗೆ ಗೌರವ ಹೆಚ್ಚುತ್ತದೆ ಎಂಬ ಅಭಿಪ್ರಾಯ ಹೆಚ್ಚಾಗಿರುವುದು ನೀತಿಯ ಸಾಮಾಜಿಕ ಸ್ವೀಕಾರವನ್ನು ಸೂಚಿಸುತ್ತದೆ. ಜೊತೆಗೆ, ನೀತಿಯ ಬಗ್ಗೆ ಸಂಪೂರ್ಣ ಮಾಹಿತಿ ಕೊರತೆಯಿರುವುದರಿಂದ ಜಾಗೃತಿ ಕಾರ್ಯಕ್ರಮಗಳ ಅವಶ್ಯಕತೆ ಸ್ಪಷ್ಟವಾಗಿ ಹೊರಹೊಮ್ಮಿದೆ.

ಸಲಹೆ ಸೂಚನೆಗಳು:

1. ಸರ್ಕಾರ ಮತ್ತು ಸಂಸ್ಥೆಗಳು ಮುಟ್ಟಿನ ರಜೆ ನೀತಿಯ ಕುರಿತು ಸ್ಪಷ್ಟ ಮಾಹಿತಿ, ಹಕ್ಕುಗಳು, ಮತ್ತು ಅನುಸರಿಸಬೇಕಾದ ನಿಯಮಗಳನ್ನು ಮಹಿಳೆಯರಿಗೆ ತಲುಪಿಸಲು ಜಾಗೃತಿ ಅಭಿಯಾನಗಳನ್ನು ಹೆಚ್ಚು ಮಾಡಬೇಕು.
2. ಸರ್ಕಾರಿ ಮತ್ತು ಖಾಸಗಿ ವಲಯಗಳಲ್ಲಿ ಮುಟ್ಟಿನ ರಜೆ ನೀತಿಯನ್ನು ಹೇಗೆ ಅನುಸರಿಸಬೇಕು ಎಂಬುದಕ್ಕೆ ಸ್ಪಷ್ಟ ಮಾರ್ಗಸೂಚಿಗಳನ್ನು ರೂಪಿಸಿ, ನಿಯಮ ಪಾಲನೆಯನ್ನು ಕಡ್ಡಾಯಗೊಳಿಸಬೇಕು.
3. ಕೆಲಸದ ಒತ್ತಡ, ದುರ್ಬಲತೆಯ ಕಲ್ಪನೆ ಮತ್ತು ಗೌಪ್ಯತೆ ಸಮಸ್ಯೆಗಳನ್ನು ಪರಿಹರಿಸಲು ಕಚೇರಿಗಳಲ್ಲಿ ಮಹಿಳೆ-ಪುರುಷ ವಾತಾವರಣ, ಗೌರವಯುತ ನಡೆ-ನಡತೆ, ಮತ್ತು ಸಹಾನುಭೂತಿ ಹೆಚ್ಚಿಸುವ ತರಬೇತಿಗಳನ್ನು ನೀಡಬೇಕು.
4. ಕೆಲವು ಮಹಿಳೆಯರಲ್ಲಿ ತೀವ್ರ ಅಸ್ವಸ್ಥತೆ ಇರುವುದರಿಂದ ಒಂದು ದಿನಕ್ಕಿಂತ ಹೆಚ್ಚಿನ ರಜೆಯ ಅಗತ್ಯವಿರಬಹುದರಿಂದ, ರಜೆ ಅವಧಿಯನ್ನು ವೈದ್ಯಕೀಯ ಸಲಹೆಯ ಆಧಾರದ ಮೇಲೆ ಪರಿಷ್ಕರಿಸುವ ಕುರಿತು ಸರ್ಕಾರ ಪರಿಗಣಿಸಬಹುದು.
5. ಹೆಚ್ಚಿನ ಜನರಿಗೆ ಈ ನೀತಿಯ ಮಾಹಿತಿ ತಲುಪಲು ಮಾಧ್ಯಮ ಪ್ರಚಾರ, ಸಾಮಾಜಿಕ ಜಾಲತಾಣ ಅಭಿಯಾನಗಳು ಮತ್ತು ಜಾಹೀರಾತುಗಳನ್ನು ಬಳಸಬೇಕು.

ತಿರ್ಮಾನ:

ಈ ಅಧ್ಯಯನವು ಮುಟ್ಟಿನ ರಜೆ ನೀತಿಯ ಮಹಿಳೆಯರ ಶಾರೀರಿಕ-ಮಾನಸಿಕ ಆರೋಗ್ಯ, ಉದ್ಯೋಗ ತೃಪ್ತಿ ಮತ್ತು ಕಾರ್ಯಕ್ಷಮತೆಯ ಮೇಲೆ ಮಹತ್ತರವಾದ ಸಕಾರಾತ್ಮಕ ಪರಿಣಾಮ ಬೀರುತ್ತದೆ ಎಂಬುದನ್ನು ಸ್ಪಷ್ಟಪಡಿಸುತ್ತದೆ. ಹೆಚ್ಚಿನ ಮಹಿಳೆಯರು ಮುಟ್ಟಿನ ಸಮಯದಲ್ಲಿ ಶಾಂತಿ, ಆರೋಗ್ಯ ಸುಧಾರಣೆ ಮತ್ತು ಕೆಲಸದ ಆಸಕ್ತಿಯಲ್ಲಿ ಹೆಚ್ಚಳ ಅನುಭವಿಸುತ್ತಾರೆ ಎಂದು ತಿಳಿಸಿದ್ದಾರೆ. ಜೊತೆಗೆ, ಪುರುಷರಲ್ಲಿ ಮಹಿಳೆಯರ ಬಗ್ಗೆ ಗೌರವ ಹೆಚ್ಚಾಗುತ್ತದೆ ಎಂಬ ಪ್ರತಿಕ್ರಿಯೆಯು ಈ ನೀತಿಯ ಸಾಮಾಜಿಕ ಸ್ವೀಕಾರವನ್ನು ಸೂಚಿಸುತ್ತದೆ.

ಆದಾಗ್ಯೂ, ಕೆಲಸದ ಒತ್ತಡ, ಗೌಪ್ಯತೆ ಕೊರತೆ, ಮತ್ತು ದುರ್ಬಲತೆಯ ಕಲ್ಪನೆಯಂತಹ ಸವಾಲುಗಳೂ ಇನ್ನೂ ಅಸ್ತಿತ್ವದಲ್ಲಿವೆ. ಈ ಕಾರಣಕ್ಕಾಗಿ ನೀತಿಯ ಕುರಿತು ಸಂಪೂರ್ಣ ಮಾಹಿತಿ, ಜಾಗೃತಿ ಕಾರ್ಯಕ್ರಮಗಳು, ಮತ್ತು ಕಚೇರಿಗಳಲ್ಲಿ ಬೆಂಬಲಾತ್ಮಕ ವಾತಾವರಣ ನಿರ್ಮಾಣ ಅಗತ್ಯವಾಗಿದೆ. ಒಟ್ಟಿನಲ್ಲಿ, ಮುಟ್ಟಿನ ರಜೆ ನೀತಿ ಮಹಿಳೆಯರ ಕಲ್ಯಾಣವನ್ನು ಸುಧಾರಿಸಲು ಮತ್ತು ಉದ್ಯೋಗ ಕ್ಷೇತ್ರದಲ್ಲಿ ಸಮಾನತೆ ಹಾಗೂ ಗೌರವವನ್ನು ಬಲಪಡಿಸಲು ಅಗತ್ಯವಾದ ಮತ್ತು ಪರಿಣಾಮಕಾರಿ ಹೆಜ್ಜೆಯಾಗಿದೆ.

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Media Ethics and Responsible Reporting: Navigating the Digital Frontier

Dr. M. N. Patil

Assistant Professor

Department of Mass Communication and Journalism GFGC & PGSC Ramdurg (Karnataka) India

Corresponding Author – Dr. M. N. Patil

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Abstract:

In an era defined by the rapid dissemination of information through digital platforms, the traditional framework of media ethics faces unprecedented challenges. This paper examines the core principles of responsible reporting—accuracy, independence, impartiality, and accountability—within the context of a 24-hour news cycle and the rise of citizen journalism. Through a comparative analysis of traditional journalistic standards and modern social media practices, this study explores how "clickbait" culture and the "first-to-report" mentality have eroded public trust. The research concludes that while the medium of delivery has changed, the ethical imperative remains constant, requiring a hybrid model of self-regulation and digital literacy to maintain the integrity of the Fourth Estate.

Keywords: *Media Ethics, Responsible Reporting, Journalistic Integrity, Digital Era, Gatekeeping, Fake News.*

Introduction:

Media ethics is the subdivision of applied ethics dealing with the specific ethical principles and standards of media, including broadcast media, film, theatre, the arts, and print media. At its heart, responsible reporting acts as a social contract between the journalist and the public. However, the transition from legacy media to digital-first consumption has blurred the lines between information, opinion, and entertainment. This paper investigates the tension between the commercial necessity for "viral" content and the ethical duty to provide verified, objective information.

Literature Review:

Previous scholars, such as Kovach and Rosenstiel (2001), argued that the primary purpose of journalism is to provide citizens with the information they need to be free and self-

governing. Subsequent research by Ward (2011) highlighted "Global Media Ethics," suggesting that in a connected world, journalists must look beyond national borders and consider the universal impact of their narratives.

Recent literature focuses heavily on the "Post-Truth" era. Studies indicate that the democratic role of the media is currently under siege by algorithmic biases and the "echo chamber" effect, where consumers are only exposed to information that reinforces their existing beliefs, regardless of ethical accuracy.

Methodology:

This research employs a qualitative comparative methodology. It analyzes:

- Code of Ethics Documents: A review of the Society of Professional Journalists (SPJ) guidelines.

- Case Studies: A comparison of traditional reporting (e.g., The New York Times) versus "New Media" reporting (e.g., social-media-based news aggregators).
- Thematic Analysis: Identifying recurring ethical breaches in modern reporting, such as lack of verification and sensationalism.
- Explanation of Concepts and Comparison
- The Pillars of Media Ethics

The Society of Professional Journalists (SPJ) Code of Ethics outlines four essential pillars—Seek Truth and Report It, Minimize Harm, Act Independently, and Be Accountable and Transparent. These principles guide journalists to ensure accuracy, fairness, and integrity in reporting, balancing public enlightenment with compassion, independence, and accountability.

- Seek Truth and Report: Ethical journalism strives to ensure the free exchange of information that is accurate, fair, and thorough. Journalists should:
 - Verify Information: Confirm facts before releasing them, using original sources whenever possible.
 - Provide Context: Avoid misrepresenting or oversimplifying facts to present a comprehensive story.
 - Be Accurate: Get the facts right, and when information cannot be verified, state that clearly.
 - Search for Diverse Voices: Boldly tell the story of the diversity of the human experience, providing voice to the voiceless.
 - Hold Power Accountable: Act as watchdogs over public affairs and government.
 - Minimize Harm: Ethical journalism treats sources, subjects, colleagues, and members of the public as human beings deserving of respect.
- Show Compassion: Be sensitive when dealing with victims of crime, children, or those affected by tragedy.
- Balance Need for Information: Weigh the public's need for information against potential harm or discomfort.
- Protect Privacy: Recognize that private people have a higher right to control information about themselves than public officials.
- Consider Consequences: Evaluate the long-term impact of publishing or broadcasting personal information.
- Act Independently: The highest duty of journalists is to the public, and they must avoid conflicts of interest that could compromise integrity.
- Avoid Conflicts: Shun conflicts of interest, whether real or perceived.
- Refuse Gifts/Favors: Do not accept gifts or special treatment from sources or advertisers.
- Resist Pressure: Deny favored treatment to advertisers and resist internal/external pressure to influence coverage.
- Label Content: Distinguish news from advertising, clearly marking sponsored content.
- Be Accountable and Transparent: Journalists must take responsibility for their work and explain their decisions to the public.
- Clarify Ethics: Explain ethical choices and processes to audiences.
- Correct Mistakes: Correct mistakes promptly and prominently.
- Encourage Dialogue: Invite dialogue with the public regarding journalistic conduct.

- Expose Ethical Issues: Report on unethical practices within the media industry.

These four pillars form the foundation of responsible, credible journalism, ensuring that

media professionals serve the public interest while maintaining high professional standards.

Comparison: Traditional vs. Modern Digital Media:

Feature	Traditional Reporting (Legacy)	Modern Digital Reporting (Social/New)
Gatekeeping	Multi-layered editorial review.	Often absent; direct-to-publish.
Speed	Verification takes precedence over speed.	Speed is prioritized to capture "clicks."
Correction	Formal retractions in subsequent editions.	Silent edits or deleted posts (often lacks transparency).

The "Clickbait" Dilemma:

Responsible reporting is often at odds with the economic realities of the digital age. When revenue is tied to the number of views, there is an ethical temptation to use sensationalist headlines. This practice, known as clickbait, often misrepresents the facts to lure the reader, violating the principle of accuracy.

Conclusion:

Media ethics is not a static set of rules but a living practice that must evolve with technology. The comparison between traditional and modern media reveals that while the tools of the trade have become more accessible, the "gatekeeping" function of the editor has weakened. Responsible reporting in the 21st century requires journalists to be more transparent about their sources and for audiences to be more discerning. Ultimately, the survival of a healthy democracy depends on a media landscape that prioritizes the public's right to know over the public's desire to be entertained.

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ಕನ್ನಡ ವಚನ ಸಾಹಿತ್ಯದಲ್ಲಿ ಕೌಟುಂಬಿಕ ಪರಿಕಲ್ಪನೆ

ಚಂದ್ರಶೇಖರ ಜಾಡಗೌಡರ

ಸಹಾಯಕ ಪ್ರಾಧ್ಯಾಪಕರು

ಸರಕಾರಿ ಪ್ರಥಮ ದರ್ಜೆ ಕಾಲೇಜು, ತೇರದಾಳ

ಬಾಗಲಕೋಟೆ ವಿಶ್ವವಿದ್ಯಾಲಯ, ಜಮಖಂಡಿ

Corresponding Author - ಚಂದ್ರಶೇಖರ ಜಾಡಗೌಡರ

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ಕನ್ನಡ ಸಾಹಿತ್ಯ ಚರಿತ್ರೆಯಲ್ಲಿ ಹನ್ನೆರಡನೆಯ ಶತಮಾನಕ್ಕೆ ವಿಶೇಷವಾದ ಸ್ಥಾನಮಾನವಿದೆ. ಗದ್ಯವೂ ಅಲ್ಲದ ಪದ್ಯವೂ ಅಲ್ಲದ ಈ ಬಗೆಯ ಸಾಹಿತ್ಯ ಜಗತ್ತಿನ ಯಾವ ಭಾಷೆಯಲ್ಲಿಯೂ ಕಂಡುಬರದೆ ಇಡೀ ವಿಶ್ವ ಸಾಹಿತ್ಯಕ್ಕೆ ಕನ್ನಡವು ಕೊಟ್ಟ ಕಾಣಿಕೆಯಾಗಿದೆ. ಕೇವಲ ಭಾಷಿಕವಾಗಿ, ಸಾಹಿತ್ಯವಾಗಿ ಅಲ್ಲದೆ ಸಾಮಾಜಿಕವಾಗಿ, ಧಾರ್ಮಿಕವಾಗಿ, ವೈಚಾರಿಕವಾಗಿ ಕ್ರಾಂತಿಯನ್ನುಂಟು ಮಾಡಿರುವುದು ಇದರ ವಿಶೇಷ. ಜನ ಸಾಮಾನ್ಯರ ಆಡು ಭಾಷೆಯನ್ನು ಸಾಹಿತ್ಯದ ಗದ್ದುಗೆಗೆ ಏರಿಸಿ ಆ ಮೂಲಕ ಜನಸಾಮಾನ್ಯರ ಬದುಕು ಹಸನಾಗಬೇಕು, ವರ್ಣ-ವರ್ಗ ರಹಿತ ಸಮಾಜ ನಮ್ಮದಾಗಬೇಕು, ಅನುಭಾವ ಮಂಟಪವೆಂಬ ಧಾರ್ಮಿಕ ಸಂಸ್ಥೆಯನ್ನು ಸ್ಥಾಪಿಸಿ ಎಲ್ಲರಿಗೂ ಆತ್ಮಜ್ಞಾನವನ್ನು ಒದಗಿಸಿಕೊಡಬೇಕು ಎನ್ನುವ ಛಲ ಹೊಂದಿದವರು ಹಾಗೂ ಅದರಂತೆ ನಡೆದವರು ಹನ್ನೆರಡನೆಯ ಶತಮಾನದ ಶರಣರು.

ಕುಟುಂಬದ ಪರಿಕಲ್ಪನೆಯ ಬಗ್ಗೆ ಶರಣರು ತಮ್ಮದೇ ಆದ ವಿಭಿನ್ನ ನಿಲುವುಗಳನ್ನು ತಳೆದಿದ್ದಾರೆ. ಇಲ್ಲಿ ಲೌಕಿಕರಂತೆ ಕುಟುಂಬದಲ್ಲಿದ್ದು ಕೊಂಡು ಆಧ್ಯಾತ್ಮಿಕತೆಯನ್ನು ಸಾಧಿಸಿದವರು ಇದ್ದಾರೆ. ಇನ್ನೂ ಕೆಲವರು ಅದನ್ನು ತೊರೆದು ಲಿಂಗವೇ ಪತಿ, ತಂದೆ, ತಾಯಿ ಎಂದವರೂ ಇದ್ದಾರೆ. ಇದಲ್ಲದೆ ಇಡೀ ಶರಣ ಬಳಗವೇ ಒಂದು ಕುಟುಂಬ, ಮಹಾಮನೆ ಎಂಬ ನಿಲುವು ತಳೆದಿದ್ದೂ ಇದೆ.

ಆತ್ಮಜ್ಞಾನ, ಅನುಭಾವ ಎಂದಕೂಡಲೇ ಅದನ್ನು ಎಲ್ಲೋ ದೂರದ ಕಾಡಿಗೆ ಹೋಗಿ ತಪಸ್ಸುಮಾಡಿ, ದೇಹದಂಡಿಸಿ ಪಡೆಯುವುದಲ್ಲ. ಸಮಾಜದಲ್ಲಿದ್ದುಕೊಂಡು,

ಕುಟುಂಬದಲ್ಲಿದ್ದುಕೊಂಡು ಸಾಧಿಸುವುದು. ಅದನ್ನು ಸಾಧಿಸಲು ಕುಟುಂಬ ಒಂದು ತೊಡಕು ಎಂದು ಭಾವಿಸಲಿಲ್ಲ. ಈ ದಿಶೆಯಲ್ಲಿ ಆದ್ಯ ವಚನಕಾರ ಜೇಡರ ದಾಸಿಮಯ್ಯನವರ ವಚನವೊಂದನ್ನು ನೋಡಬಹುದು.

ಸತಿಪತಿಗಳೊಂದಾದ ಭಕ್ತಿ ಹಿತವಾಗಿಪ್ಪುದು ಶಿವಂಗೆ
ಸತಿಪತಿಗಳೊಂದಾಗದವನ ಭಕ್ತಿ
ಅಮೃತದೊಳು ವಿಷ ಬೆರೆದಂತೆ ಕಾಣಾ
ರಾಮನಾಥ

ಜೇಡರ ದಾಸಿಮಯ್ಯನವರ ಧರ್ಮಪತ್ನಿ ದುಗ್ಗಳೆ. ಅವರ ಈ ವಚನದಲ್ಲಿ ಕುಟುಂಬದಲ್ಲಿಯ ಜೀವನ ಶ್ರದ್ಧೆ ಮಡುಗಟ್ಟಿದೆ. ಮಾನಸಿಕವಾಗಿ, ಆಧ್ಯಾತ್ಮಿಕವಾಗಿ ಒಂದಾದ ಸತಿಪತಿಗಳ ಆತ್ಮ ಸಾಂಗತ್ಯ ಶಿವನಿಗೆ ಒಪ್ಪುವುದು. ಸತಿ-ಪತಿ ಧರ್ಮವೇ ಶರಣ ಧರ್ಮವಾಗಿದೆ. ಇನ್ನೊಂದು ದೃಷ್ಟಿಯಲ್ಲಿ ಕೇವಲ ಶಾರೀರಿಕ ಸತಿ-ಪತಿಗಳಲ್ಲ. ಬುದ್ಧಿ- ಮನಸ್ಸುಗಳೂ ಇಲ್ಲಿ ಸತಿ-ಪತಿಗಳಾಗಿವೆ.

ಇನ್ನೊಂದು ಕಡೆ ಶರಣರು ಹೆಣ್ಣನ್ನು ಮಾಯೆ ಎಂಬುದಾಗಿ ಒಪ್ಪುವುದಿಲ್ಲ. ಪಾರಮಾರ್ಥಿಕ ಸಾಧನೆಗೆ ಅವಳೊಬ್ಬಳು ಅಡ್ಡಿ ಎಂದು ತಿಳಿಯುವುದಿಲ್ಲ. ಆದ್ದರಿಂದ ಅಲ್ಲಮಪ್ರಭುಗಳು ಈ ರೀತಿಯಾಗಿ ಹೇಳುತ್ತಾರೆ.

ಹೊನ್ನು ಮಾಯೆ ಎಂಬರು, ಹೊನ್ನು ಮಾಯೆಯಲ್ಲ.
ಹೆಣ್ಣು ಮಾಯೆ ಎಂಬರು, ಹೆಣ್ಣು ಮಾಯೆಯಲ್ಲ.
ಮಣ್ಣು ಮಾಯೆ ಎಂಬರು, ಮಣ್ಣು ಮಾಯೆಯಲ್ಲ.
ಮನದ ಮುಂದಣ ಆಸೆಯೆ ಮಾಯೆ ಕಾಣಾ
ಗುಹೇಶ್ವರ.

ಲೋಕದ ಜನರ ಬದುಕಿನ ರೀತಿ ನೀತಿಗೂ ಶರಣರ ಬದುಕಿನ ರೀತಿ ನೀತಿಗೂ ತುಂಬಾ ಅಂತರವನ್ನು ಕಾಣಬಹುದು. ನಿಜವಾಗಿಯೂ ಮಾಯೆ ಎನ್ನುವುದು ನಾವು ನೋಡುವ ಹೊನ್ನು, ಹೆಣ್ಣು, ಮಣ್ಣಿನಲ್ಲಿ ಇಲ್ಲ. ತಪ್ಪು ಇವುಗಳದಲ್ಲ. ನಮ್ಮ ಮನದಲ್ಲಿರುವ ಕಾಮನೆಗಳದ್ದು. ಆದ್ದರಿಂದ ಕೌಟುಂಬಿಕ ಪರಿಕಲ್ಪನೆಯಲ್ಲಿ ಶರಣರು ಒಂದು ಹೆಣ್ಣನ್ನು ಮಾಯೆಯಾಗಿ ಕಾಣಲಿಲ್ಲ. ಬದಲಾಗಿ ಅದು ಹೆಣ್ಣಿರಲಿ ಗಂಡಿರಲಿ ಶರಣ ಸತಿ -ಲಿಂಗಪತಿಯಾಗಿ ಕಂಡರು.

ಆಧ್ಯಾತ್ಮ ಸಾಧನೆಗೆ ಹೆಣ್ಣು ತೊಡಕು ಎಂದು ಭಾವಿಸುವರೇ ಹೆಚ್ಚು. ಆದರೆ ಇದನ್ನು ಅಲ್ಲಗಳೆದು ತ್ರಿಮೂರ್ತಿಗಳ ಪೌರಾಣಿಕ ಕಲ್ಪನೆಯನ್ನು ಬೇರೆ ರೀತಿಯಲ್ಲಿ ವ್ಯಾಖ್ಯಾನಿಸುತ್ತಾ ಹೆಣ್ಣಿನ ಹಿರಿಮೆಯನ್ನು ಸಾರಿದ್ದಾರೆ ಸೊನ್ನಲಿಗೆಯ ಸಿದ್ಧರಾಮರು.

ತಾ ಮಾಡಿದ ಹೆಣ್ಣು ತನ್ನ ತಲೆಯನೇರಿತ್ತು
ತಾ ಮಾಡಿದ ಹೆಣ್ಣು ತನ್ನ ತೊಡೆಯನೇರಿತ್ತು
ತಾ ಮಾಡಿದ ಹೆಣ್ಣು ಬ್ರಹ್ಮನ ನಾಲಿಗೆಯನೇರಿತ್ತು
ತಾ ಮಾಡಿದ ಹೆಣ್ಣು ನಾರಾಯಣನ ಎದೆಯನೇರಿತ್ತು
ಅದು ಕಾರಣ ಹೆಣ್ಣು ಹೆಣ್ಣಲ್ಲ, ಹೆಣ್ಣು ರಾಕ್ಷಸಿಯಲ್ಲ
ಹೆಣ್ಣು ಪ್ರತ್ಯಕ್ಷ ಕಪಿಲ ಸಿದ್ಧಮಲ್ಲಿನಾಥ ನೋಡ

ಶರಣರು ಹೆಣ್ಣನ್ನು ಪೂಜ್ಯ ಭಾವದಿಂದ ಕಾಣುತ್ತಾರೆ. ಅವಳನ್ನು ಕೇವಲ ಒರ್ವ ಹೆಣ್ಣಾಗಿ ಆಗಲಿ, ರಾಕ್ಷಸಿಯಾಗಿ ಆಗಲಿ ಕಾಣುವುದಿಲ್ಲ. ಅವಳನ್ನು ಕುಟುಂಬದಲ್ಲಿಯ ಕೇವಲ ದೈಹಿಕ ಸಂಬಂಧದ ವಸ್ತುವಿನಂತೆ ನೋಡುವುದಿಲ್ಲ. ಈ ಗಂಡು-ಹೆಣ್ಣು ಎಂಬ ಭೇದ ಭಾವ ಬೇಡವೇ ಬೇಡ ಎಂದು ಗಂಡಾಗಲಿ, ಹೆಣ್ಣಾಗಲಿ ಅವರನ್ನು ಸತಿಯ ಸ್ಥಾನದಲ್ಲಿ ನಿಲ್ಲಿಸಿ, ಲಿಂಗ (ದೇವರು) ವನ್ನು ಪತಿಯ ಸ್ಥಾನದಲ್ಲಿರಿಸಿದ್ದಾರೆ.

ಇನ್ನು ಮೇಲೆ ಹೇಳಿದ ಕೌಟುಂಬಿಕ ಪರಿಕಲ್ಪನೆಯಲ್ಲಿ ಶರಣ ಸತಿ ಲಿಂಗ ಪತಿ ಭಾವದ ಜೇಡರ ದಾಸಿಮಯ್ಯನವರ ನಿಲುವಿನ ಇನ್ನೊಂದು ಮಗ್ಗಲು ಅಕ್ಕಮಹಾದೇವಿಯ ಈ ವಚನದಲ್ಲಿ ಕಂಡುಬರುತ್ತದೆ.

ಇಹಕ್ಕೊಬ್ಬ ಗಂಡನೆ? ಪರಕ್ಕೊಬ್ಬ ಗಂಡನೆ?
ಲೌಕಿಕಕ್ಕೊಬ್ಬ ಗಂಡನೆ? ಪಾರಮಾರ್ಥಕ್ಕೊಬ್ಬ ಗಂಡನೆ?
ಎನ್ನ ಗಂಡ ಚೆನ್ನಮಲ್ಲಿಕಾರ್ಜುನ ದೇವರಲ್ಲದೆ
ಮಿಕ್ಕಿನ ಗಂಡರೆಲ್ಲ ಮುಗಿಲಮರೆಯ ಬೊಂಬೆಯಂತೆ.

ಮೇಲೆ ಹೇಳಿದಂತೆ 'ಸತಿಪತಿಗಳೊಂದಾದ ಭಕ್ತಿ ಹಿತವಾಗಿಪ್ಪುದು ಶಿವಂಗಿ' ಎನ್ನುವಂತೆ ಅಕ್ಕಮಹಾದೇವಿಗೆ ಲೌಕಿಕರ ಹಾಗೆ ಮದುವೆಯಾಗು ಎಂದರೆ ಅವಳು ಅದಕ್ಕೆ ಈ

ಮೇಲಿನಂತೆ ಖಡಕ್ಕಾಗಿ ಉತ್ತರಿಸುವಳು. ಲೌಕಿಕರಿಗಿಂತಲೂ ಅವಳ ನಿಲುವು ಭಿನ್ನ. ಅವಳು ಚೆನ್ನಮಲ್ಲಿಕಾರ್ಜುನನೇ ತನ್ನ ಗಂಡನೆಂದು ತಿಳಿದವಳು. ಅವಳು 'ಈ ಸಾವ ಕೆಡುವ ಗಂಡರನೊಯ್ದು ಒಲೆಯೊಳಗಿಕ್ಕು ತಾಯೆ' ಎಂದವಳು. ನಿನ್ನ ಗಂಡ ಯಾರು ಎಂದವರಿಗೆ 'ಸಾವಿಲ್ಲದ, ಕೇಡಿಲ್ಲದ, ರೂಹಿಲ್ಲದ ಚೆಲುವಂಗಾನೊಲಿದೆ' ಎನ್ನುವ ಉತ್ತರ ನೀಡುವಳು. ತನ್ನ ಪತಿಯಾದ ಚೆನ್ನಮಲ್ಲಿಕಾರ್ಜುನನ್ನು ಕೂಡುವ ಕಾತುರ ಅಕ್ಕನದು. ಅದಕ್ಕಾಗಿಯೇ ಅವಳು 'ಅಪ್ಪಿದರೆ ಅಸ್ತಿಗಳು ನುಗ್ಗು ನುಸಿಯಾಗಬೇಕು' ಎನ್ನುವಳು.

ಲೌಕಿಕ ಸಂಸಾರವೊಂದನ್ನು ಹಗೆಯಾಗಿ ಕಂಡವಳು ಮಹಾದೇವಿ ಅಕ್ಕ. 'ಸಂಸಾರವೆಂಬ ಹಗೆಯಯ್ಯಾ ಎನ್ನ ತಂದೆ, ಎನ್ನ ವಂಶ ವಂಶದಷ್ಟದೆ ಅರಸಿಕೊಂಡು ಬರುತ್ತಿದೆಯಯ್ಯಾ.' ಎನ್ನುವ ಇವಳ ವಚನದಲ್ಲಿ ಉಳಿದ ಶರಣರಿಗಿಂತ ಸಂಸಾರ ನಿರಾಕರಣೆಯ ಕುರಿತಾದ ಭಿನ್ನ ನಿಲುವು ತಳೆದಳು ಎಂಬುವುದು ಸ್ಪಷ್ಟ.

ಹಾಗಂತ ಎಲ್ಲರೂ ಅಕ್ಕನಂತೆ ಈ ಲೌಕಿಕ ಸಂಸಾರವನ್ನು ತ್ಯಜಿಸಬೇಕೆಂದಿಲ್ಲ. ಲೌಕಿಕ ಸಂಸಾರದಲ್ಲಿದ್ದುಕೊಂಡೇ ಪಾರಮಾರ್ಥಿಕತೆಯನ್ನು ಸಾಧಿಸಿದ ಶರಣರೂ ಇದ್ದಾರೆ. ಜೇಡರ ದಾಸಿಮಯ್ಯ-ದುಗ್ಗಳೆ, ಬಸವಣ್ಣ-ಗಂಗಾಂಬಿಕೆ, ನೀಲಾಂಬಿಕೆ, ಆಯ್ದಕ್ಕಿಮಾರಯ್ಯ-ಲಕ್ಕಮ್ಮ, ಉರಿಲಿಂಗಪೆದ್ದಿ-ಕಾಳವ್ವೆ ಇನ್ನೂ ಮುಂತಾದವರು. ಆದರೆ ಇವರೆಲ್ಲ ಲೌಕಿಕರಂತೆ ಸಂಸಾರದಲ್ಲಿನ ಭೋಗಲಾಲಸೆಗಳನ್ನು ಹೊಂದದೆ ಉಳಿದೆಲ್ಲ ಶರಣರಂತೆ ಲಿಂಗವೇ ಪತಿ ಎಂದು ತಿಳಿದು ಬದುಕಿದವರು.

ಒಡನಿರ್ದ ಸತಿಯೆಂದು ನಚ್ಚಿದೆನಯ್ಯಾ,
ಕೈವಿಡಿದ ಸಜ್ಜನೆಯೆಂದು ನಂಬಿದೆನಯ್ಯಾ,
ಅಯ್ಯಾ, ನಮ್ಮಯ್ಯನ ಕೈನೊಂದಿತು,
ತೆಗೆದು ಕೊಡಾ ಎಲೆ ಚಂಡಾಲಗಿತ್ತಿ,
ಕಳ್ಳನ ಮನೆಗೊಬ್ಬ ಬಲುಗಳ್ಳೆ ಬಂದಡೆ
ಕೂಡಲಸಂಗಮದೇವನಲ್ಲದೆ ಆರೂ ಅಲ್ಲ.

ಲಿಂಗರಸನೆಂಬ ಭಕ್ತನೊಬ್ಬ ಬಸವಣ್ಣನವರ ಮನೆಗೆ ಬಂದು ಅವರ ಹೆಂಡತಿಯ ಕಿವಿಯ ಆಭರಣಗಳನ್ನು ಕದ್ದೊಯ್ಯುವಾಗ ನಡೆದ ಘಟನೆ ಇದು. ಶರಣ ಸತಿ ಲಿಂಗ ಪತಿಯಾಗುವುದರ ಜೊತೆಗೆ ತನ್ನ ಕುಟುಂಬದ ಮೂಲಕವೇ ಮೊದಲುಗೊಂಡು ಸಮಾಜವನ್ನು ತಿದ್ದುವ ದೃಷ್ಟಿಕೋನ ಶರಣರದ್ದು. ಆ ಮೂಲಕ ಕುಟುಂಬದಲ್ಲಿದ್ದವರನ್ನೂ ಶರಣರನ್ನಾಗಿ ಮಾಡುವುದು ಶರಣ ಧರ್ಮ.

ಹಸಿದು ಬಂದ ಗಂಡಂಗೆ ಉಣಲಿಕ್ಕದೆ,

ಬಡವಾದನೆಂದು ಮರುಗುವ ಸತಿಯ ಸ್ನೇಹದಂತೆ
ಬಂದುದನರಿಯಳು, ಇದ್ದುದ ಸವೆಸಳು.
ದುಃಖವಿಲ್ಲದ ಅಕ್ಕಿ ಹಗರಣಿಗನ ತೆರನಂತೆ
ಕೂಡಲಸಂಗಮದೇವಾ.

ಬಸವಣ್ಣನವರ ಈ ವಚನದಲ್ಲಿ ಒಂದು ಕಡೆ
ಕೌಟುಂಬಿಕ ಪರಿಕಲ್ಪನೆಗೆ ಸಂಬಂಧಿಸಿದಂತೆ ದಾಂಪತ್ಯದಲ್ಲಿ
ಗಂಡ-ಹೆಂಡಿರ ಪ್ರೀತಿ ಕೇವಲ ನಟನೆ ಆಗಿರದಂತೆ ಶರಣ
ಮತ್ತು ಶಿವನ ನಡುವಿನ ಭಕ್ತಿಯೂ ನಟನೆ ಆಗಿರಕೂಡದು
ಎಂದು ಹೇಳಿದ್ದಾರೆ.

ಈಗ ಇಲ್ಲಿಯವರಿಗೆ ಸಂಸಾರದಲ್ಲಿ ಸತಿಯ
ಗುಣವನ್ನು ಪತಿ ನೋಡಿದಂತೆ ಕಂಡಿರಿ.ಇನ್ನು ಪತಿಯ
ಗುಣವನ್ನು ಸತಿ ನೋಡಿದಂತೆ ಕಾಣಬೇಕಲ್ಲವೆ?ಈ ಮಾತನ್ನು
ಹೇಳುವಾಗ ಶರಣ ಡಕ್ಕೆಯ ಬೊಮ್ಮಣ್ಣನ ವಚನ
ನೆನಪಾಗುತ್ತದೆ.ಒಂದು ಕುಟುಂಬಕ್ಕೆ ಗಂಡು-ಹೆಣ್ಣು ಒಂದೇ
ದೇಹದ ಎರಡು ಕಣ್ಣುಗಳಿದ್ದಂತೆ.ಒಂದಕ್ಕೆ ಭಾದೆ ಉಂಟಾದರೆ
ಇನ್ನೊಂದಕ್ಕೂ ಆದಂತೆ.

ಸತಿಯ ಗುಣವ ಪತಿ ನೋಡಬೇಕಲ್ಲದೆ
ಪತಿಯ ಗುಣವ ನೋಡಬಹುದೆ ಎಂಬರು
ಸತಿಯಿಂದ ಬಂದ ಸೋಂಕು ಪತಿಗೆ ಕೇಡಲ್ಲವೆ
ಪತಿಯಿಂದ ಬಂದ ಸೋಂಕು ಸತಿಗೆ ಕೇಡಲ್ಲವೆ
ಒಂದಂಗದ ಕಣ್ಣು ಉಭಯದಲ್ಲಿ ಒಂದು ಹಿಂಗಲಿಕ್ಕೆ
ಭಂಗವಾಗಿಗೊಂಬುದು ತಿಳಿದಲ್ಲಿಯೆ
ಕಾಲಾಂತಕ ಭೀಮೇಶ್ವರಲಿಂಗಕ್ಕೆ ಸಲೆ ಸಂದಿತ್ತು

ಒಂದು ಕುಟುಂಬದಲ್ಲಿ ಅದರಲ್ಲಿಯೂ ಪುರುಷ
ಪ್ರಧಾನ ಸಮಾಜದಲ್ಲಿ ಯಾವ ರೀತಿಯಾಗಿ ಗಂಡು ಮನೆಯ
ಯಜಮಾನನಾಗಿ ಉಳಿದವರಿಗೆ ನಿರ್ದೇಶನ ಕೊಡುತ್ತಾನೆಯೋ
ಅದೇ ರೀತಿಯಾಗಿ ಹೆಣ್ಣು ಸಹ ಗಂಡಿಗೆ ಸಮನಾಗಿ ಆ
ಕಾರ್ಯ ನಿರ್ವಹಿಸಿದ್ದಾಳೆ.

ಆಸೆಯೆಂಬುದು ಅರಸಿಂಗಲ್ಲದೆ, ಶಿವಭಕ್ತರಿಗುಂಟೆ
ಅಯ್ಯಾ ?
ರೋಷವೆಂಬುದು ಯಮದೂತರಿಗಲ್ಲದೆ,
ಅಜಾತರಿಗುಂಟೆ ಅಯ್ಯಾ ?
ಈಸಕ್ಕಿಯಾಸೆ ನಿಮಗೇಕೆ ? ಈಶ್ವರನೊಪ್ಪ
ಮಾರಯ್ಯಪ್ಪಿಯ
ಅಮರೇಶ್ವರ ಲಿಂಗಕ್ಕೆ ದೂರ ಮಾರಯ್ಯ.

ಲಕ್ಕಮ್ಮ ಮತ್ತು ಮಾರಯ್ಯನವರದು ಆದರ್ಶ
ದಾಂಪತ್ಯ ಜೀವನ. ಶರಣ ಪರಂಪರೆಯಲ್ಲಿ ಬೆಳೆದು
ಬಂದವರು.ತನ್ನ ಪತಿ ಅಗತ್ಯಕ್ಕಿಂತ ಹೆಚ್ಚು ಅಕ್ಕಿಯನ್ನು ಆಯ್ದು

ಮನೆಗೆ ತಂದಾಗ ಹೆಂಡತಿ ಲಕ್ಕಮ್ಮನಿಗೆ ಸಂತೋಷವಾಗದೆ
ಗಂಡನಿಗೆ ನಯವಾಗಿ ಕೇಳಿ ಕಾಯಕ, ದಾಸೋಹದೊಂದಿಗೆ
ಇದ್ದುದರಲ್ಲಿಯೇ ಸಂತೃಪ್ತ ದಾಂಪತ್ಯ ಜೀವನ ನಡೆಸಬೇಕು
ಎನ್ನುವ ನಿಲುವು ತಳೆದವಳು.

ಕುಟುಂಬದಲ್ಲಿ ಸ್ತ್ರೀ-ಪುರುಷ ಸಮಾನತೆಯ ಬಗ್ಗೆ
ಮಾತನಾಡುತ್ತೇವೆ.ಇದರ ಬಗ್ಗೆ ಹನ್ನೆರಡನೆಯ
ಶತಮಾನದಲ್ಲಿಯೇ ಪುರುಷ ಪ್ರಾಧಾನ್ಯತೆಯ ಬಗ್ಗೆ ಬಂಡಾಯ
ಪ್ರವೃತ್ತಿಯನ್ನು ಹೊಂದಿದವಳು ಗೊಗ್ಗವ್ವ.

ಗಂಡು ಮೋಹಿಸಿ ಹೆಣ್ಣು ಹಿಡಿದಡೆ
ಅದು ಒಬ್ಬರ ಒಡವೆ ಎಂದು ಅರಿಯಬೇಕು.

ಹೆಣ್ಣು ಮೋಹಿಸಿ ಗಂಡ ಹಿಡಿದಡೆ
ಉತ್ತರವಾವುದೆಂದರಿಯಬೇಕು.

ಈ ಎರಡರ ಉಭಯವ ಕಳೆದು ಸುಖಿ ತಾನಾಗಬಲ್ಲಡೆ
ನಾಸ್ತಿನಾಥನು ಪರಿಪೂರ್ಣನೆಂಬೆ.

ಸಾಮಾನ್ಯವಾಗಿ ಹೊನ್ನುಮಣ್ಣುಗಳ ಜೊತೆಗೆ ಹೆಣ್ಣು
ಸಹ ಪುರುಷನ ಆಸ್ತಿ ಎಂಬಂತೆ ಬಿಂಬಿಸಲಾಗುತ್ತಿದೆ. ಆದರೆ
ಇಲ್ಲಿ ಗಂಡು ಮೋಹಿಸಿ ಹೆಣ್ಣು ಹಿಡಿದರೆ ಅದು ಪುರುಷನ
ಆಸ್ತಿಯಾದಂತೆ ಹೆಣ್ಣು ಸಹ ಮೋಹಿಸಿ ಗಂಡ ಹಿಡಿದರೆ ಅದು
ಏಕೆ ಆ ಮಹಿಳೆಯ ಆಸ್ತಿಯಾಗಬಾರದು ಎಂದು
ಪ್ರಶ್ನಿಸುತ್ತಾಳೆ. 'ಮೋಲೆ ಮುಡಿ ಬಂದರೆ ಹೆಣ್ಣೆಂಬರು, ಗಡ್ಡ
ಮೀಸೆ ಬಂದರೆ ಗಂಡೆಂಬರು, ನಡುವೆ ಸುಳಿವಾತ್ಮ ಗಂಡೂ
ಅಲ್ಲ ಹೆಣ್ಣೂ ಅಲ್ಲ' ಎನ್ನುವ ಹಾಗೆ ಪ್ರತಿಯೊಬ್ಬರ
ಅಂತರಂಗದಲ್ಲಿರುವ ಆ ಶಿವ ಚೈತನ್ಯ ಗಂಡೂ ಅಲ್ಲ,ಹೆಣ್ಣೂ
ಅಲ್ಲ. ಹಾಗಾಗಿ ಕುಟುಂಬದಲ್ಲಿ ಹೆಣ್ಣು ಗಂಡಿನ ಆಸ್ತಿ, ಗಂಡು
ಹೆಣ್ಣಿನ ಆಸ್ತಿ ಎನ್ನುವ ಭಾವನೆಯನ್ನು ತೊರೆದು ಪರಸ್ಪರ
ಗೌರವಿಸುವುದನ್ನು ಕಲಿಯಬೇಕು ಎನ್ನುವುದು ಶರಣರ
ನಿಲುವು.

ಕಾಳವ್ವೆ, ಸಮಾಜದ ಕೆಳವರ್ಗದಿಂದ ಬಂದ
ಮಹಿಳೆ.ಈಕೆಯ ಗಂಡ ಉರಿಲಿಂಗಪೆದ್ದಿ. ಕಳ್ಳತನವನ್ನೇ
ಬದುಕಿನ ವೃತ್ತಿಯನ್ನಾಗಿ ಮಾಡಿಕೊಂಡವ. ಅಂಥ ಗಂಡನಿಗೆ
ಬುದ್ಧಿ ಹೇಳಿ ಮನುಷ್ಯನನ್ನಾಗಿ ಮಾಡಿದವಳು
ಕಾಳವ್ವೆ.ಅನುಭಾವಿಯಾಗುವಂತೆ ಅವಕಾಶ ಕಲ್ಪಿಸಿಕೊಟ್ಟವಳು
ಈ ತಾಯಿ.

ಕೃತ್ಯ ಕಾಯಕವಿಲ್ಲದವರು ಭಕ್ತರಲ್ಲ;

ಸತ್ಯಶುದ್ಧವಿಲ್ಲದುದು ಕಾಯಕವಲ್ಲ;

ಆಸೆಯೆಂಬುದು ಭವದ ಬೀಜ;

ನಿರಾಸೆಯೆಂಬುದು ನಿತ್ಯ ಮುಕ್ತಿ

ಉರಿಲಿಂಗಪೆದ್ದಿಗಳರಸನಲ್ಲಿ ಸದರವಲ್ಲ ಕಾಣವ್ವಾ.

ಕುಟುಂಬವೇ ಒಂದು ಮಹಾಮನೆ. ಅನುಭಾವ ಮಂಟಪವಿದ್ದಂತೆ.ಕೇವಲ ಲೌಕಿಕರಂತೆ ಸಂಸಾರಿಗಳಾಗದೇ ಸತ್ಯ ಶುದ್ಧ ಕಾಯಕದೊಟ್ಟಿಗೆ ಅಂತರಂಗದಲ್ಲಿ ಲಿಂಗಾರಾಧನೆಯನ್ನು ಮಾಡುತ್ತಿದ್ದರು.

ಇನ್ನು ಲಿಂಗ,ಜಾತಿ,ವರ್ಗ,ವರ್ಣ ಭೇದ ಭಾವವಿಲ್ಲದೇ ಎಲ್ಲರನ್ನೂ ಒಳಗುಮಾಡಿಕೊಂಡು 'ವಸುದೈವ ಕುಟುಂಬಕಂ' ಎಂಬಂತೆ ಈ ಮಹಾಮನೆ ರಚನೆಯಾಗಿತ್ತು. ಸಮಾಜದ ಎಲ್ಲರನ್ನೂ ತಮ್ಮ ಕುಟುಂಬದ ಸದಸ್ಯರೆಂದು ತಿಳಿಯುವುದೂ ವಚನಕಾರರ ಕೌಟುಂಬಿಕ ಪರಿಕಲ್ಪನೆಯಾಗಿತ್ತು.

ಅಪ್ಪನು ನಮ್ಮ ಮಾದಾರ ಚೆನ್ನಯ್ಯ;

ಬೊಪ್ಪನು ನಮ್ಮ ಡೋಹರ ಕಕ್ಕಯ್ಯ;

ಚಿಕ್ಕಯ್ಯನೆಮ್ಮಯ್ಯ, ಕಾಣಯ್ಯ;

ಅಣ್ಣನು ನಮ್ಮ ಕಿನ್ನರ ಬೊಮ್ಮಯ್ಯ;

ಎನ್ನನೇತಕ್ಕರಿಯಿರಿ, ಕೂಡಲಸಂಗಯ್ಯಾ?

ಇಲ್ಲಿ ಬಸವಣ್ಣನವರು ಶಿವನಿಗೆಯೇ ತಮ್ಮ ಪರಿಚಯ ಇನ್ನೂ ಆಗಿಲ್ಲವೇ ? ಎಂದು ಕೇಳುತ್ತಿದ್ದಾರೆ.ಪ್ರಸ್ತುತ ಈ ವಚನದಲ್ಲಿರುವರೆಲ್ಲರೂ ಸಮಾಜದ ಕೆಳಸ್ತರದಿಂದ ಕಾಯಕ ಸಂಸ್ಕೃತಿಯಿಂದ ಬಂದವರು.ಅಂತವರನ್ನು ತಮ್ಮ ಕುಟುಂಬದ ಹಿರಿಯರೆಂದು ತಿಳಿದು ಆ ಮೂಲಕ ದೇವರಲ್ಲಿ ನಿವೇದಿಸಿಕೊಳ್ಳುವುದು ಶರಣ ಸಂಸ್ಕೃತಿಯ ಕುಟುಂಬ ಪರಿಕಲ್ಪನೆ.

ವಚನಕಾರರು ಸಂಸಾರದ ಅಸ್ತಿತ್ವವನ್ನು ನಿರಾಕರಿಸುವುದಿಲ್ಲ. ಸಂಸಾರ, ಗಂಡ-ಹೆಂಡತಿ ಎಂದಾಗ ಅದರಲ್ಲಿ ಭೋಗಾಸಕ್ತಿಗಳು ಇರುವುದು ಸಹಜ. ಅಂಬಿಗರ ಚೌಡಯ್ಯನವರು ಹೇಳುವಂತೆ ಉಂಬುವ,ಉಡುವ,ಇಡುವ,ಹೆಂಡಿರ,ಮಕ್ಕಳ ಹೀಗೆ ಚಿಂತೆಗಳ ಪಟ್ಟಿಯೇ ಬೆಳೆಯುತ್ತದೆ. ಅದಕ್ಕಾಗಿ ಅವುಗಳ ಕಡೆಗೆ ವಾಲದೆ ಆಧ್ಯಾತ್ಮಿಕತೆಯನ್ನು ಸಾಧಿಸಿದವರು ಶರಣರು.

ಕಾಲಲ್ಲಿ ಕಟ್ಟಿದ ಗುಂಡು,

ಪರಾಮರ್ಶನ ಕೃತಿಗಳು :

1. ವಚನ ಕಮ್ಮಟ: (ಸಂ)ಕೆ.ಮರುಳಸಿದ್ದಪ್ಪ,ಕಿ.ರಂ.ನಾಗರಾಜ ಸಪ್ಪೆ ಬುಕ್ ಹೌಸ್,ಬೆಂಗಳೂರು,2017
2. ವಚನ ಸಾವಿರ : (ಸಂ) ಓ.ಎಲ್.ನಾಗಭೂಷಣಸ್ವಾಮಿ, ಪ್ರಸಾರಂಗ ಕನ್ನಡ ವಿಶ್ವವಿದ್ಯಾಲಯ,ಹಂಪಿ

ಕೊರಳಲ್ಲಿ ಕಟ್ಟಿದ ಬೆಂಡು

ತೇಲಲಿಯದು ಗುಂಡು,

ಮುಳಗಲಿಯದು ಬೆಂಡು,

ಇಂತಪ್ಪ ಸಂಸಾರ ಶರಧಿಯ ದಾಂಟಿಸಿ

ಕಾಲಾಂತಕನೇ ಕಾಯೋ,

ಕೂಡಲಸಂಗಯ್ಯ

ಶಿವದೀಕ್ಷೆ ಪಡೆದು, ಲಿಂಗವನ್ನು ಕೊರಳಲ್ಲಿ ಕಟ್ಟಿದ ಬಸವಣ್ಣನವರಿಗೆ ಅದರಿಂದ ಸಂಸಾರ ಸಾಗರವನ್ನು ಈಸಬಹುದೆಂಬ ಧೈರ್ಯವಿದೆ. ಇಲ್ಲಿ ಸಂಸಾರವೆಂದರೆ ಕೇವಲ ಹೆಂಡತಿ ಮಕ್ಕಳಲ್ಲ. ಎಲ್ಲ ಲೌಕಿಕ ವ್ಯವಹಾರಗಳು,ಭೋಗಾಸಕ್ತಿಗಳ ಕಡೆಗೆ ಮನಸ್ಸುಪಾಲದಂತೆ ಭಕ್ತಿಯ ಏಕಾಗ್ರತೆ ಸಾಧಿಸುವಂತೆ ಮಾಡು ಎಂದು ಕೂಡಲಸಂಗಯ್ಯನಲ್ಲಿ ಬೇಡುವರು.

ಕುಟುಂಬ ಎಂದಾಗ ಅದು ಸಮೂಹ ಪ್ರಧಾನವಾದ್ದು. ಆದರೆ ಬಸವಣ್ಣನವರ ವಚನವೊಂದರಲ್ಲಿ ನೋಡಲಾಗಿ 'ತಂದೆ ನೀನು, ತಾಯಿ, ನೀನು, ಬಂಧು ನೀನು,ಬಳಗ ನೀನು ನೀನಿಲ್ಲದೆ ಮತ್ತಾರೂ ಇಲ್ಲ' ಎಂದು ಹೇಳುವಲ್ಲಿ ಶಿವನೇ ಎಲ್ಲ ಎಂಬ ಏಕಾಂಶವಿದೆ. ಹಾಗೆಯೇ ಅವನೇ ಸರ್ವತ್ರ ಎಂಬ ಪರಿಕಲ್ಪನೆಯೂ ಇದೆ.

ಒಟ್ಟಾರೆಯಾಗಿ ಕನ್ನಡ ವಚನ ಸಾಹಿತ್ಯದಲ್ಲಿ ಬರುವ ಕೌಟುಂಬಿಕ ಪರಿಕಲ್ಪನೆ ಸಾಮಾನ್ಯ ಲೌಕಿಕರಿಗಿಂತ ಭಿನ್ನವಾದದ್ದು ಬಹಳ ಸ್ಪಷ್ಟ ಶರಣರು ಆಧ್ಯಾತ್ಮಿಕ ಸಾಧನೆಯ ಒಟ್ಟೊಟ್ಟಿಗೆ ಕುಟುಂಬವನ್ನು ತೆಗೆದುಕೊಂಡು ಹೋದರು. ಸಹಬಾಳ್ವೆ, ಸೌಹಾರ್ದತೆ, ಪರಸ್ಪರ ಗೌರವ, ಸಾಮಾಜಿಕ ನ್ಯಾಯ, ಜೀವನ ಮೌಲ್ಯಗಳೊಂದಿಗೆ, ಕುಟುಂಬವನ್ನು ಕೇವಲ ರಕ್ತ ಸಂಬಂಧಗಳ ಒಕ್ಕೂಟವನ್ನಾಗಿ ಮಾಡದೆ ಅರಿವು-ಆಚಾರಗಳ ಮನೆಯನ್ನು ಶಿವಾಲಯವನ್ನಾಗಿ ಮಾಡಿಕೊಂಡರು.ಈ ತರಹದ ಕೌಟುಂಬಿಕ ಪರಿಕಲ್ಪನೆ ಕನ್ನಡ ಸಾಹಿತ್ಯದಲ್ಲಿಯೇ ವಿಶಿಷ್ಟವಾದದ್ದು.

3. ಸಾಮಾನ್ಯನಿಗೆ ಸಾಹಿತ್ಯ ಚರಿತ್ರೆ -ವಚನಸಾಹಿತ್ಯ (ಸಂ)5. ಎಂ.ಚಿದಾನಂದಮೂರ್ತಿ
4. ಬಸವ ವಚನಾಮೃತ : ಸಂಪಾದನೆ ಮತ್ತು ವ್ಯಾಖ್ಯಾನ: ಡಾ.ಎಲ್.ಬಸವರಾಜು,ಬಸವ ಸಮಿತಿ,ಬೆಂಗಳೂರು
5. ವಚನ ಸಂಚಯ ಅಂತರ್ಜಾಲ:

<https://vachana.sanchaya.net>



ಕನ್ನಡ ವಚನ ಸಾಹಿತ್ಯದಲ್ಲಿ ಕೌಟುಂಬಿಕ ಪರಿಕಲ್ಪನೆ

ಶ್ರೀಮತಿ. ದೀಪಾ. ಲಗಲಿ

ಸಹಾಯಕ ಪ್ರಾಧ್ಯಾಪಕರು, ಕನ್ನಡ ವಿಭಾಗ

ಬಿ.ಎಲ್.ಡಿ.ಇ ಸಂಸ್ಥೆಯ

ಶ್ರೀಮತಿ ಬಂಗಾರಮ್ಮ ಸಜ್ಜನ ಕಲಾ, ವಾಣಿಜ್ಯ ಮತ್ತು ವಿಜ್ಞಾನ

ಮಹಿಳಾ ಮಹಾವಿದ್ಯಾಲಯ, ವಿಜಯಪುರ

Corresponding Author - ಶ್ರೀಮತಿ ದೀಪಾ ಲಗಲಿ

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ವಚನ ಸಾಹಿತ್ಯವು 12ನೇ ಶತಮಾನದಲ್ಲಿ ಉದ್ಭವಿಸಿದ ಮಹತ್ವದ ಭಕ್ತಿ ಚಳವಳಿಯ ಸಾಹಿತ್ಯವಾಗಿದ್ದು, ಸಮಾಜ ಸುಧಾರಣೆಯ ದಿಕ್ಕಿನಲ್ಲಿ ಮಹತ್ತರ ಪಾತ್ರವಹಿಸಿದೆ. ಈ ಸಾಹಿತ್ಯವು ಧರ್ಮ, ಸಮಾಜ, ಸಮಾನತೆ, ಹಾಗೂ ನೈತಿಕತೆಯ ಜೊತೆಗೆ ಕೌಟುಂಬಿಕ ಜೀವನದ ಮಹತ್ವವನ್ನು ಸ್ಪಷ್ಟವಾಗಿ ಪ್ರತಿಪಾದಿಸುತ್ತದೆ. ವಚನಕಾರರು ಕುಟುಂಬವನ್ನು ವ್ಯಕ್ತಿಯ ವ್ಯಕ್ತಿತ್ವ ನಿರ್ಮಾಣದ ಕೇಂದ್ರವಾಗಿಯೂ, ಸಮಾಜದ ಮೂಲ ಘಟಕವಾಗಿಯೂ ಕಂಡಿದ್ದಾರೆ. ವಚನ ಸಾಹಿತ್ಯದಲ್ಲಿ ಕೌಟುಂಬಿಕ ಪರಿಕಲ್ಪನೆ ಸಮಾನತೆ, ನೈತಿಕತೆ, ಪ್ರೀತಿ, ಹಾಗೂ ಆಧ್ಯಾತ್ಮಿಕತೆಯ ಮೇಲೆ ಆಧಾರಿತವಾಗಿದೆ. ಕುಟುಂಬವು ಕೇವಲ ಸಂಬಂಧಗಳ ಗುಂಪು ಅಲ್ಲ; ಅದು ವ್ಯಕ್ತಿಯ ವ್ಯಕ್ತಿತ್ವ ನಿರ್ಮಾಣ ಮತ್ತು ಸಮಾಜದ ಸುಧಾರಣೆಯ ಮೂಲವಾಗಿದೆ. ವಚನ ಸಾಹಿತ್ಯದಲ್ಲಿ ಕೌಟುಂಬಿಕ ಜೀವನ, ದಾಂಪತ್ಯ ಮತ್ತು ಸಂಬಂಧಗಳ ಮಹತ್ವವನ್ನು ಶರಣರು ಬಹಳ ಆಳವಾಗಿ ಮತ್ತು ಸುಂದರವಾಗಿ ವಿವರಿಸಿದ್ದಾರೆ. ಶರಣರ ಪ್ರಕಾರ, ಸಂಸಾರವು ಬಂಧನವಲ್ಲ, ಅದೊಂದು 'ಶಿವಯೋಗ'ದ ಮಾರ್ಗ.

ಕುಟುಂಬದ ಮಹತ್ವ:

ವಚನಕಾರರ ಪ್ರಕಾರ ಕುಟುಂಬವು ಪ್ರೀತಿ, ವಿಶ್ವಾಸ, ಸಹಕಾರ ಮತ್ತು ಸಂಸ್ಕಾರದ ಮೂಲವಾಗಿದೆ. ಕುಟುಂಬದಲ್ಲಿ ವ್ಯಕ್ತಿ ನೈತಿಕ ಮೌಲ್ಯಗಳನ್ನು ಕಲಿಯುತ್ತಾನೆ. ಕುಟುಂಬದಲ್ಲಿ ಸೌಹಾರ್ದತೆಯಿದ್ದರೆ ಸಮಾಜವೂ ಸುಸ್ಥಿರವಾಗುತ್ತದೆ ಎಂಬುದು ಅವರ ಅಭಿಪ್ರಾಯ. ಸಮಾನತೆ ಮತ್ತು ಸಾಮಾಜಿಕ ನ್ಯಾಯ ವಚನ ಸಾಹಿತ್ಯದಲ್ಲಿ ಸಮಾನತೆ ಪ್ರಮುಖ ಅಂಶವಾಗಿದೆ. ಬಸವಣ್ಣ ಅವರು "ಜಾತಿ-ಭೇದ, ಲಿಂಗ-ಭೇದವಿಲ್ಲದ ಸಮಾಜವನ್ನು ಕನಸುಗಂಡರು. ಕುಟುಂಬದಲ್ಲಿಯೂ ಎಲ್ಲ ಸದಸ್ಯರು ಸಮಾನರಾಗಿರಬೇಕು ಎಂದು ಅವರು ಸಾರಿದರು.

ಭಕ್ತನ ಮನ ಹೆಣ್ಣಿನೊಳಗಾದೆ, ವಿವಾಹವಾಗಿ ಕೂಡುವುದು.

ಭಕ್ತನ ಮನ ಮಣ್ಣಿನೊಳಗಾದೆ, ಕೊಂಡು ಆಲಯವ ಮಾಡುವುದು.

ಭಕ್ತನ ಮನ ಹೊನ್ನಿನೊಳಗಾದೆ,

ಬಳಲಿ ದೊರಕಿಸುವುದು ನೋಡಾ,
ಕಪಿಲಸಿದ್ಧಮಲ್ಲಿಕಾರ್ಜುನಾ.

(ಸಮಗ್ರ ವಚನ ಸಂಪುಟ: ನಾಲ್ಕು-2021/ಪುಟ ಸಂಖ್ಯೆ-
252/ವಚನ -826)

"ಭಕ್ತನ ಮನ ಹೆಣ್ಣಿನೊಳಗಾದರೆ ವಿವಾಹವಾಗಿ ಕೊಡುವುದು" ಎಂದು ವೈದಿಕತೆಯು ಬ್ರಹ್ಮಚರ್ಯವನ್ನು ಪುರಸ್ಕರಿಸಿತು ನಿಜ. ಆದರೆ ಇಂದ್ರಿಯ ನಿಗ್ರಹಿಸಲಾಗದೆ ಅನೈತಿಕ ಸಂಬಂಧದಿಂದ ಸಮಾಜದ ಸ್ವಾಸ್ಥ್ಯ ಹದಗೆಡಲು ಸಾಕಷ್ಟು ಸಾಧ್ಯತೆ ಇದೆ. ಅಕ್ರಮ ಸಂತಾನದಿಂದ ಸಮಾಜವು ಹದಗೆಡುತ್ತದೆ. ಅದಕ್ಕಾಗಿ ವೈಜ್ಞಾನಿಕವಾದ ಸತ್ಯವೆಂದರೆ ಮದುವೆ, ಸಂಸಾರ, ಮಕ್ಕಳು, ಕುಟುಂಬದ ಸಂರಚನೆಯಿಂದ ಸಮಾಜದಲ್ಲಿ ಹೊಂದಾಣಿಕೆಯು ಸಾಧ್ಯವಾಗುತ್ತದೆ ಎಂಬುದಾಗಿದೆ. ಈ ಸತ್ಯದ ಅರಿವು ಇರುವುದರಿಂದ ಶರಣರು ವಾಸ್ತವಕ್ಕೆ ಅಂಟಿಕೊಂಡು, ಸಂಸಾರದಲ್ಲಿದ್ದುಕೊಂಡು, ಸತಿ ಪತಿಗಳಿಬ್ಬರೂ ಸೇರಿ ಸತಿ ಪತಿ ಭಾವದಿಂದ ಲಿಂಗಾಂಗ ಸಾಮರಸ್ಯ ಹೊಂದಿ ಜೀವಿತಾವಧಿಯಲ್ಲೇ ಮುಕ್ತಿ ಪಥವನ್ನು ಕಂಡುಕೊಂಡರು. ಮೇಲೆ ನಿರೂಪಿತವಾದ ಶಿವಯೋಗಿ ಸಿದ್ಧರಾಮೇಶ್ವರರ ವಚನದಲ್ಲಿರುವಂತೆ "ಇಂದ್ರಿಯ ನಿಗ್ರಹವ ಮಾಡಿದಡೆ ಹೊಂದುವವು ದೋಷಗಳು", "ಮುಂದೆ ಬಂದು ಕಾಡುವವು ಪಂಚೇಂದ್ರಿಯಗಳು" ಎಂಬ ಮನುಷ್ಯ ಸಹಜ ಕಾಮಾದಿಗಳ ಕುರಿತು ಅರಿವನ್ನು ತಾಳಿ, ಇದನ್ನು ಆತ್ಮೀಯ ನೆಲೆಯಲ್ಲಿ ಗೌರವಯುತವಾಗಿ ಪೂರೈಸಲು ಕುಟುಂಬ, ವಿವಾಹ, ದಾಂಪತ್ಯದ ಪರಿಕಲ್ಪನೆಯನ್ನು ಒಪ್ಪಿಕೊಂಡಿದ್ದು ಅವರ ಪ್ರಬುದ್ಧ ಮನಸ್ಸಿತಿಯ ಪ್ರತೀಕ ಇಂತಹ ಕುಟುಂಬವನ್ನು ಪ್ರೀತಿಯಿಂದ ಕಟ್ಟುವಲ್ಲಿ ಮಹಿಳೆಯ ಪಾತ್ರಗಣನೀಯವಾಗಿದೆ.

ಪ್ರಾರಂಭದಲ್ಲಿ ಇದ್ದ ಮಾತು ಪ್ರಧಾನ ಕುಟುಂಬಗಳು ಕ್ರಮೇಣ ಪಿತೃ ಪ್ರಧಾನ ಕುಟುಂಬಗಳಾದವು. ಪಿತೃ ಪ್ರಧಾನ ಕುಟುಂಬದಲ್ಲಿ ಮಹಿಳೆ ಪುರುಷನ ಆಸ್ತಿಯಾದಳು. ಕ್ರಮೇಣ ಜಾತಿ ವ್ಯವಸ್ಥೆ ಜಾರಿಗೆ ಬಂತು.

ಜಾತಿ ವ್ಯವಸ್ಥೆಯಲ್ಲಿ ಮಹಿಳೆ ವರ್ಗ ಅಸಮಾನತೆಯ ಜೊತೆಗೆ ಸಾಮಾಜಿಕ ಅಸಮಾನತೆಗೆ ಗುರಿಯಾದಳು. ಅಸಮಾನತೆಯನ್ನು ಧರ್ಮದ ಜೊತೆ ಬೆಸುಗೆಗೊಳಿಸಿ ಸತಿ ಪದ್ಧತಿ, ಬಾಲ್ಯವಿವಾಹ, ದೇವದಾಸಿ ಪದ್ಧತಿ, ವಿಧವೆಯರ ಶೋಷಣೆ, ಬಾಲೆಯರ ಬಲಿ ಇತ್ಯಾದಿಗಳನ್ನು ಜಾರಿಗೆ ತರುವುದರ ಮುಖಾಂತರ ಮಹಿಳೆಯರನ್ನು ಶೋಷಣೆಗೆ ಒಳಪಡಿಸಲಾಯಿತು. ಮುಂದುವರೆದು ಪುರುಷರ ಕಣ್ಣಲ್ಲಿ ಮಹಿಳೆ ಮಾಯೆಯಾಗಿ ಕಂಡಳು. ಪುರುಷನ ಅಭಿವೃದ್ಧಿಗೆ ಕಂಟಕವಾಗಿ ಕಂಡಳು. ಪುರುಷನ ಬುದ್ಧಿಗೆ ಭ್ರಮೆಯನ್ನುಂಟು ಮಾಡುತ್ತಾಳೆ ಮತ್ತು ತಾಮಸಕಳೆಯಾಗಿ ಕಾಡುತ್ತಾಳೆ ಎಂಬುದಾಗಿ ಪ್ರತಿಪಾದಿಸಿದರು. ಮಹಿಳೆಯರ ಈ ಸ್ಥಿತಿಗಳನ್ನು ಅನುಭವದಿಂದ ಅರಿತು ಅವರ ಹಿತಕ್ಕಾಗಿ ವಚನಕಾರರು ಸ್ಪಂದಿಸಿದರು. ತಮ್ಮ ವಚನಗಳ ಮುಖಾಂತರ ಲಿಂಗ ಭೇದವನ್ನು ತಿರಸ್ಕರಿಸಿ ಲಿಂಗ ಸಮಾನತೆಯನ್ನು ಸಾರಿದರು.

ಹನ್ನೆರಡನೇ ಶತಮಾನದ ವಚನಕಾರರು ಲಿಂಗಭೇದವನ್ನು ಸಂಪೂರ್ಣವಾಗಿ ತಿರಸ್ಕರಿಸಿದರು. ಮಹಿಳೆಯನ್ನು ಒಬ್ಬ ಮನುಷ್ಯ ಜೀವಿಯನ್ನಾಗಿ ಕಂಡು ಗೌರವಿಸಿದರು. ಲಿಂಗ ಸಮಾನತೆಯನ್ನು ಸಾರಿದರು.

ಎಮ್ಮೆ ತಾಯಿ ನಿಂಬಿಯವೈ ನೀರನೆರೆದುಂಬಳು

ಎಮ್ಮೆಯ್ಯು ಚೆನ್ನಯ್ಯ ರಾಯಕಂಪಣವ ಹೊರುವ

ಎಮ್ಮೆಕ್ಕ ಕಂಚಿಯಲಿ ಬಾಣಸವ ಮಾಡುವಳು

ಎಮಗೆ ಆರೂ ಇಲ್ಲವೆಂಬಿರಿ

ಎಮ್ಮೆ ಅಜ್ಜರ ಅಜ್ಜರು ಹಡೆದ ಭತ್ತಿಯ ನಿಮ್ಮ ಕೈಯಲು ಕೊಂಬೆ

ಕೂಡಲಸಂಗಮದೇವಾ

ಎಂದು ಬಸವಣ್ಣ ಮಹಿಳೆಯರನ್ನು ಕುರಿತು ಹೇಳಿ ಸರ್ವ ವಿಧದಲ್ಲಿಯೂ ಸಮಾನತೆಯನ್ನು ಸಾರಿದರು.

ಛಲ ಬೇಕು ಶರಣಂಗೆ ಪರ ಧನವನೊಲ್ಲೆನೆಂಬ

ಛಲ ಬೇಕು ಶರಣಂಗೆ ಪರ ಸತಿಯನೊಲ್ಲೆನೆಂಬ

ಛಲ ಬೇಕು ಶರಣಂಗೆ ಪರ ದೈವನೊಲ್ಲೆನೆಂಬ

ಭಲ ಬೇಕು ಶರಣಂಗೆ ಲಿಂಗಜಂಗಮನೊಂದೆಂಬ

ಭಲ ಬೇಕು ಶರಣಂಗೆ ಪ್ರಸಾದ ದಿಟವೆಂಬ

ಭಲ ಭಲವಿಲ್ಲದವರ ಮೆಚ್ಚು ಕೂಡಲಸಂಗಮದೇವ

ಬಸವಣ್ಣ ಈ ವಚನದಲ್ಲಿ ಪರ ಹೆಣ್ಣಿಗೆ ಆಸೆ ಪಡುವುದು

ಅನ್ಯೈತಿಕ, ಅಪರಾಧ ಎಂದು ಹೇಳಿ ಶರಣರಿಗೆ ಪರ ಸತಿಯನ್ನು

ಒಲ್ಲನೆಂಬ ಭಲಬೇಕು ಎಂದು ಬೋಧಿಸಿದರು.

ಕೇಳಿರಯ್ಯ ಮಾನವರೆ,

ಗಂಡಹೆಂಡಿರ ಮನಸ್ಸು ಒಂದಾಗಿದ್ದರೆ

ದೇವರ ಮುಂದೆ ನಂದಾದೀವಿಗೆಯ ಮುಡಿಸಿದ ಹಾಗೆ

ಗಂಡ ಹೆಂಡಿರ ಮನಸ್ಸು ಬೇರಾದರೆ

ಗಂಜಳದೊಳಗೆ ಹಂದಿ ಹೊರಳಾಡಿಸಿ

ಒಂದರ ಮೇಲೆ ಒಂದು ಬಂದು ಮೂಸಿದ ಹಾಗೆ

ಆ ಭಕ್ತನ ಕಾಯವೇ ಕೈಲಾಸ

ಅವನ ಒಡಲೇ ಸೇತುಬಂಧ ರಾಮೇಶ್ವರ

ಅವನ ಶಿರವೇ ಶ್ರೀಶೈಲ

ಅಂಬಿಗರ ಚೌಡಯ್ಯನ ಈ ವಚನ ಶರಣರು

ಅನುಪಮವಾದ ದಾಂಪತ್ಯ ಜೀವನಕ್ಕೆ ನೀಡಿದ ಮಹತ್ವವನ್ನು

ಸಾರುತ್ತದೆ. ಸತಿಪತಿಗಳು ಒಂದಾದ ಭಕ್ತಿ ಶಿವನಿಗೆ ಹಿತವೆಂಬ

ಸಂದೇಶ ಈ ವಚನದ ಆಶಯ.

ಹೊನ್ನು ಮಾಯೆ ಎಂಬರು, ಹೊನ್ನು ಮಾಯೆಯಲ್ಲ

ಹೆಣ್ಣು ಮಾಯೆ ಎಂಬರು, ಹೆಣ್ಣು ಮಾಯೆಯಲ್ಲ

ಮಣ್ಣು ಮಾಯೆ ಎಂಬರು, ಮಣ್ಣು ಮಾಯೆಯಲ್ಲ

ಮನದ ಮುಂದಿನ ಆಸೆಯೇ ಮಾಯೆ ಕಾಣಾ ಗುಹೇಶ್ವರಾ

ಹೊನ್ನು, ಹೆಣ್ಣು, ಮಣ್ಣುಗಳ ಸಂಪಾದನೆ, ಸಂಗ್ರಹಣ,

ಭೋಗಗಳು ಮನುಷ್ಯನನ್ನು ದಿಕ್ಕುಗೆಡಿಸುತ್ತವೆ ಎಂದು

ಹೇಳಲಾಯಿತು. ಆದರೆ ಅಲ್ಲಮಪ್ರಭು ಈ ತಿಳುವಳಿಕೆಯ

ವಿರುದ್ಧ ತಮ್ಮ ಅಭಿಪ್ರಾಯ ವ್ಯಕ್ತಪಡಿಸುತ್ತಾರೆ.

ಇವಾವುವೂ ಮೋಕ್ಷಾಪೇಕ್ಷಿಯಾದವನಿಗೆ ಕಂಟಕಗಳಾಗಿಲ್ಲ,

ಮೋಕ್ಷಾಪೇಕ್ಷಿಯಾದವನ ಮನಸ್ಸು ಕಲುಷಿತವಾಗಿ,

ಆಸೆಯಿಂದ ಅವುಗಳತ್ತ ಹರಿದಾಗ ಅವು ಅವನನ್ನು

ದಿಕ್ಕುಗೆಡಿಸುತ್ತವೆ ಎಂದು ಸಾರಿದರು.

ಮೊಲೆ ಮೂಡಿಬಂದಡೆ ಹೆಣ್ಣೆಂಬರು

ಗಡ್ಡ ಮೀಸೆ ಬಂದಡೆ ಗಂಡೆಂಬರು

ನಡುವೆ ಸುಳಿವಾತ್ಮನು

ಹೆಣ್ಣು ಅಲ್ಲ, ಗಂಡು ಅಲ್ಲ ಕಾಣ ರಾಮನಾಥ

ಗಂಡು ಹೆಣ್ಣಿನ ನಡುವಿನ ವ್ಯತ್ಯಾಸಗಳು ಕೇವಲ

ಭೌತಿಕ ಸ್ವರೂಪಕ್ಕೆ ಸಂಬಂಧಿಸಿದ ಸಂಗತಿಗಳು. ಈ ಬಗೆಯ

ಬಾಹ್ಯ ಶರೀರಕ್ಕೂ ಆತ್ಮಕ್ಕೂ ಯಾವುದೇ ಸಂಬಂಧವಿಲ್ಲ.

ಆತ್ಮಕ್ಕೆ ಗಂಡು ಅಥವಾ ಹೆಣ್ಣು ಎನ್ನುವ ಭೇದವಿಲ್ಲ ಎಂದು

ದಾಸಿಮಯ್ಯನ ವಚನದಲ್ಲಿ ಹೇಳಲಾಗಿದೆ. ಗೊಗ್ಗವೈ ಎನ್ನುವ

ವಚನಕಾರ್ತಿಯು ಈ ವಿಷಯವನ್ನು ಇನ್ನೊಂದೆ ನೆಲೆಯಿಂದ

ಪ್ರತಿಪಾದಿಸಿದ್ದಾಳೆ

ಜನಿತಕ್ಕೆ ತಾಯಾಗಿ ಹೆತ್ತಳು ಮಾಯೆ,

ಮೋಹಕ್ಕೆ ಮಗಳಾಗಿ ಹುಟ್ಟಿದಳು ಮಾಯೆ,

ಕೂಟಕ್ಕೆ ಸ್ತ್ರೀಯಾಗಿ ಕೂಡಿದಳು ಮಾಯೆ,

ಇದಾವಾವ ಪರಿಯಲ್ಲಿ ಕಾಡಿತ್ತು ಮಾಯೆ,

ಈ ಮಾಯೆಯ ಕಳೆವಡೆ ಎನ್ನಳವಲ್ಲ

ನೀವೆ ಬಲ್ಲಿರಿ ಕೂಡಲಸಂಗಮದೇವ

ಬಸವಣ್ಣನವರು ಈ ವಚನದಲ್ಲಿ ಜನನಮುದಾಯದ

ಅರ್ಥದಷ್ಟಿರುವ ಸ್ತ್ರೀಯರನ್ನು ಮಾಯಾ ಬಂಧನದಿಂದ

ಬಿಡಿಸುವ ದಾರಿಯನ್ನು ತೋರಿಸಬೇಕೆಂದು ಪ್ರಾರ್ಥಿಸುತ್ತಾರೆ.

ಹೆತ್ತ ತಾಯಿಯಾಗಿ, ಕೈಹಿಡಿದ ಮಡದಿಯಾಗಿ, ಮೋಹದ

ಮಗಳಾಗಿ ಬಾಳಿನಲ್ಲಿ ಪ್ರೀತಿಯ ಬಳ್ಳಿಯಾಗಿರುವ

ಮಹಿಳೆಯನ್ನು 'ಮಾಯೆ' ಎಂದು ತಿರಸ್ಕರಿಸುವುದು

ತಪ್ಪೆಂದು ಅಭಿಪ್ರಾಯಪಡುತ್ತಾರೆ.

ಸತಿಪತಿಗಳೊಂದಾದ ಭಕ್ತಿ ಹಿತವಾಗಿವೆ ಶಿವಂಗೆ

ಸತಿಪತಿಗಳೊಂದಾಗದವನ ಭಕ್ತಿ

ಅಮೃತದೊಳು ವಿಷಬೆರದಂತೆ ಕಾಣಾ ರಾಮನಾಥ

ಈ ವಚನದಲ್ಲಿ ಜೇಡರ ದಾಸಿಮಯ್ಯನು ಹೆಣ್ಣು ಗಂಡಿನ ನಡುವಿನ ಕೌಟುಂಬಿಕ ಸಂಬಂಧದ ಹಿರಿಮೆಯ ಮಹತ್ವವನ್ನು ಸಾರಿದ್ದಾರೆ. ಐತಿಹಾಸಿಕವಾಗಿ ವಚನ ಸಂವಿಧಾನದ ಮಹತ್ವದ ಕೊಡುಗೆಯೆಂದರೆ, ಲಿಂಗ ಸಮಾನತೆಯ ಪ್ರಣಾಳಿಕೆ. ಈ ಮೌಲ್ಯವು ಎಲ್ಲ ವಚನಕಾರರಲ್ಲಿಯೂ ಅಭಿವ್ಯಕ್ತಿಯನ್ನು ಕಂಡುಕೊಂಡಿದೆ. ಲಿಂಗ ಸಮಾನತೆ ಪ್ರಣಾಳಿಕೆಯು ಅತ್ಯಂತ ಖಚಿತ ರೂಪದಲ್ಲಿ ಅಲ್ಲಮಪ್ರಭುಗಳ ಈ ವಚನದಲ್ಲಿ ಮಂಡಿತವಾಗಿದೆ.

ಸತಿ ಭಕ್ತಿಯಾದಡೆ ಹೊಲೆಗಂಜಲಾಗದು

ಗಂಡ ಭಕ್ತನಾದಡೆ ಕುಲಕ್ಕಂದಲಾಗದು

ಸತಿಪತಿಯೆಂಬ ಅಂಗಸುಖಹಿಂಗಿ

ಲಿಂಗವೇ ಪತಿಯಾದ ಬಳಿಕ

ಸತಿಗೆ ಪತಿಯುಂಟೆ ಪತಿಗೆ ಸತಿಯುಂಟೆ

ಪಾಲುಂಡು ಮೇಲುಂಬರೆ ಗುಹೇಶ್ವರ (ಅಲ್ಲಮನ ವಚನಚಂದ್ರಿಕೆ 148)

ಲಿಂಗ ಸಂಬಂಧಿ ಅಭೇದ ಸಂಸ್ಕೃತಿಯ ಪರಮೋಚ್ಚ ಪ್ರಣಾಳಿಕೆ ಇಲ್ಲಿನ ವಚನದಲ್ಲಿ ಮಂಡಿತವಾಗಿದೆ. ಅಲ್ಲಮನ ಪ್ರಕಾರ ಲಿಂಗವು ಸಮಾನತೆಯ ಪ್ರತೀಕವಾಗಿದೆ. ಎಲ್ಲರನ್ನು ಸಮಾನತೆಯಲ್ಲಿ ಸೇರಿಸಿಕೊಳ್ಳುವ ಗುಣ ಲಿಂಗಕ್ಕಿದೆ. ಮೇಲಿನ ವಚನದಲ್ಲಿನ ಲಿಂಗ ಸಮಾನತೆ ಸೂತ್ರವನ್ನು ಒಂದು ಗಣಿತದ ಸಮೀಕರಣದಲ್ಲಿ ಹೀಗೆ ವ್ಯಕ್ತಪಡಿಸಬಹುದು.

ಲಿಂಗವು ಸತಿ ಮತ್ತು ಪತಿ ಇಬ್ಬರಿಗೂ ಸಾಮಾನ್ಯ ಸಮಾನವಾಗಿರುವುದರಿಂದ ಸತಿ-ಪತಿಗಳಲ್ಲಿ ಭೇದವಿಲ್ಲ. ಸತಿಗೆ ಪತಿಯು ಲಿಂಗ, ಪತಿಗೆ ಸತಿಯು ಲಿಂಗ, ಅಂಗವೇ ಲಿಂಗವಾದಾಗ ಅಲ್ಲಿ ಯಾರು ಯಾರಿಗೂ ಕಡಿಮೆಯಿಲ್ಲ ಅಥವಾ ಹೆಚ್ಚಿಲ್ಲ. ಮಹಿಳೆಯರು ಮತ್ತು ಪುರುಷರ ನಡುವೆ

ಸಮಾಜದಲ್ಲಿದ್ದ ಮೇಲು-ಕೀಳು ಭಾವನೆಯನ್ನು ತೊಡೆದು ಹಾಕುವಲ್ಲಿ ವಚನ ಸಂವಿಧಾನವು ಪ್ರಯತ್ನಿಸಿತ್ತು ಎಂಬುದು ಅಲ್ಲಮನ ಲಿಂಗ ಸಂಬಂಧಿ ಅಭೇದ ಸಂಸ್ಕೃತಿಯ ಪ್ರತಿಪಾದನೆಯಿಂದ ಅರ್ಥ ಮಾಡಿಕೊಳ್ಳಬಹುದು. ಈ ಮೌಲ್ಯ ಪ್ರಣಾಳಿಕೆಯು ಅಂದಿಗೆ ವಚನ ಸಂವಿಧಾನಕ್ಕೆ ಎಷ್ಟು ಮುಖ್ಯವೋ ಅದೇ ರೀತಿಯಲ್ಲಿ ಅಖಿಲ ಭಾರತ ನೆಲೆಯಲ್ಲಿಯೂ ವಿಶಿಷ್ಟವಾದುದಾಗಿದೆ. ಆದಿಶಂಕರ ಮತ್ತು ಇತರ ಪಂಥಗಳು ಹೆಣ್ಣನ್ನು ಮಾಯೆಯೆಂದು, ಕೇಡಿನ ಪ್ರತೀಕವೆಂದು ಪರಿಗಣಿಸುತ್ತಿದ್ದ ಹಿನ್ನೆಲೆಯಲ್ಲಿ ಅಲ್ಲಮನು ಪ್ರತಿಪಾದಿಸಿದ್ದ 'ಹೊನ್ನು, ಹೆಣ್ಣು, ಮಣ್ಣು ಮಾಯೆಯಲ್ಲ; ಮನದ ಮುಂದಿನ ಆಸೆಯೇ ಮಾಯೆ' ಎಂಬ ಸೂತ್ರವು ಮಹತ್ವದ್ದಾಗಿದೆ. ಲಿಂಗ ಸಮಾನತೆಯ ಸೂತ್ರವನ್ನು ದಾಂಪತ್ಯ ಚೌಕಟ್ಟಿನಲ್ಲಿ ಅಲ್ಲಮಪ್ರಭುಗಳು ಅದ್ಭುತವಾಗಿ ಮಂಡಿಸಿದ್ದಾರೆ.

- ಪುರುಷ ಮತ್ತು ಸ್ತ್ರೀ ಮಧ್ಯೆ ಇರುವ ಎಲ್ಲಾ ರೀತಿಯ ಭೇದಭಾವಗಳನ್ನು ಮತ್ತು ಅಸಮಾನತೆಯನ್ನು ತಿರಸ್ಕರಿಸಿದರು.
- ಪುರುಷ ಮತ್ತು ಸ್ತ್ರೀಯರ ನಡುವೆ ಸರ್ವ ವಿಧದಲ್ಲಿ ಸಮಾನತೆಯನ್ನು ಸಾರಿದರು.
- ಸ್ತ್ರೀ ಪುರುಷರ ಪ್ರೀತಿಗೆ ಭೇದವಿಲ್ಲವೆಂದು ಸಾರಿದರು.
- ಗಂಡ ಮತ್ತು ಹೆಂಡತಿಯ ಸಂಬಂಧಗಳಲ್ಲಿ ಸಮಾನತೆಯನ್ನು ಸಾರಿದರು.
- ಹೆತ್ತ ತಾಯಿಯಾಗಿ, ಕೈಹಿಡಿದ ಮಡದಿಯಾಗಿ ಮತ್ತು ಮೋಹದ ಮಗಳಾಗಿರುವ ಮಹಿಳೆಯರನ್ನು 'ಮಾಯೆಯೆಂದು ತಿರಸ್ಕರಿಸುವುದು ತಪ್ಪು ಎಂದರು.
- ಪರಸ್ತ್ರೀಯರು ಯಾವುದೇ ಸ್ಥಿತಿಯಲ್ಲಿರಲಿ ಗೌರವದಿಂದ ತನ್ನ ತಾಯಿಯಂತೆ ಕಾಣಬೇಕೆಂದರು. ಕುಟುಂಬವು ಸಮಾಜದ ಪ್ರತಿಬಿಂಬವಾಗಿದೆ. ಒಳ್ಳೆಯ ಕುಟುಂಬಗಳು ಒಳ್ಳೆಯ ಸಮಾಜವನ್ನು ನಿರ್ಮಿಸುತ್ತವೆ. ಹೀಗಾಗಿ ಸಮಾಜ ಸುಧಾರಣೆ

ಕುಟುಂಬದಿಂದಲೇ ಆರಂಭವಾಗಬೇಕು ಎಂಬುದು ವಚನಕಾರರ ಅಭಿಪ್ರಾಯ. ವಚನಕಾರರ ದೃಷ್ಟಿಯಲ್ಲಿ ಕುಟುಂಬವು ಪ್ರೀತಿ, ಸಹಕಾರ, ಸಮಾನತೆ, ಹಾಗೂ ನೈತಿಕತೆಯ ಮೂಲವಾಗಿದೆ. ಅವರು ಕುಟುಂಬವನ್ನು ಸಮಾಜದ ಮೂಲ ಘಟಕವೆಂದು ಪರಿಗಣಿಸಿದ್ದಾರೆ. ವಚನಕಾರರು ಕುಟುಂಬ ಜೀವನವನ್ನು ಧರ್ಮದೊಂದಿಗೆ ಸಂಪರ್ಕಿಸಿದ್ದಾರೆ. ಸತ್ಯ, ಶುದ್ಧತೆ, ಪರಿಶ್ರಮ, ಹಾಗೂ ದಾನ-ಇವು ಕುಟುಂಬದ ಮೂಲ ಮೌಲ್ಯಗಳು. ಕುಟುಂಬದಲ್ಲಿ ನೈತಿಕ ಜೀವನವೇ ದೇವರ ಆರಾಧನೆ ಎಂದು ಅವರು ಹೇಳಿದ್ದಾರೆ. ವಚನ ಸಾಹಿತ್ಯದಲ್ಲಿ ಕೌಟುಂಬಿಕ ಜೀವನದಲ್ಲಿ ಇರುವ ಅಂಧಶ್ರದ್ಧೆಗಳು, ಆಚರಣೆಗಳ ಅತಿರೇಕಗಳನ್ನು ತೀವ್ರವಾಗಿ ಟೀಕಿಸಲಾಗಿದೆ. ಸರಳ ಜೀವನ, ಸತ್ಯ ಜೀವನವೇ ಉತ್ತಮ ಕುಟುಂಬ ಜೀವನವೆಂದು ತಿಳಿಸಲಾಗಿದೆ. ವಚನ ಸಾಹಿತ್ಯದಲ್ಲಿ ಕೌಟುಂಬಿಕ ಪರಿಕಲ್ಪನೆ ಪ್ರೀತಿ, ಸಮಾನತೆ, ನೈತಿಕತೆ ಮತ್ತು ಆಧ್ಯಾತ್ಮಿಕತೆಯ ಆಧಾರವಾಗಿದೆ. ಕುಟುಂಬವು ಕೇವಲ ಸಂಬಂಧಗಳ ಗುಂಪಲ್ಲ; ಅದು ವ್ಯಕ್ತಿಯ ಸತ್ಕಾರ್ಯಗಳ

ಕೇಂದ್ರ ಹಾಗೂ ಸಮಾಜದ ಸುಧಾರಣೆಯ ಮೂಲವಾಗಿದೆ. ವಚನಕಾರರ ಈ ಸಂದೇಶ ಇಂದಿನ ಸಮಾಜಕ್ಕೂ ಬಹಳ ಪ್ರಸ್ತುತವಾಗಿದೆ.

ಆಕರ ಗ್ರಂಥಗಳು:

೧. ಚಿದಾನಂದಮೂರ್ತಿ ಎಂ., (ಸಂ), ೨೦೦೮, ಸಾಮಾನ್ಯರಿಗೆ ಸಾಹಿತ್ಯ ಚರಿತ್ರೆ, : ಮತ್ತು ವಚನ ಸಾಹಿತ್ಯ : ಸಂ-೫, ಬೆಂಗಳೂರು ವಿಶ್ವವಿದ್ಯಾಲಯ, ಬೆಂಗಳೂರು
೨. ವೀರಣ್ಣ ರಾಜೂರ, ೧೯೯೧, ಶಿವಶರಣರ ವಚನ ಸಂಪುಟ, ಕನ್ನಡ ಪುಸ್ತಕ ಪ್ರಾಧಿಕಾರ, ಬೆಂಗಳೂರು
೩. ಬಸವರಾಜ ಎವಲೆ ಮತ್ತು ಕಲ್ಯಾಣರಾವ್ ಜಿ.ಪಾಟೀಲ್, (ಸಂ), ೨೦೧೩, ವಚನ ಸಾಹಿತ್ಯ ತಾತ್ವಿಕ ನೆಲೆಗಳು, ಎಸ್.ಎಸ್.ಕೆ. ಬಸವೇಶ್ವರ ಮಹಾವಿದ್ಯಾಲಯ, ಬಸವಕಲ್ಯಾಣ, ಬೀದರ್
೪. ಸಂಕೀರ್ಣ ವಚನ ಸಂಪುಟ (೧ ರಿಂದ ೧೫), ೨೦೧೧, ಕನ್ನಡ ಪುಸ್ತಕ ಪ್ರಾಧಿಕಾರ, ಬೆಂಗಳೂರು



ಕಳ್ಳರಕೂಟ ಕಾದಂಬರಿಯಲ್ಲಿ ಸ್ತ್ರೀ ಚಿತ್ರಣ

ನಂದಿನಿ ಆರ್ ರೇವಣೋರ್¹, ಪ್ರೊ. ಎಂ ನಾಗರಾಜ²

¹ಸಂಶೋಧನ ವಿದ್ಯಾರ್ಥಿನಿ.

ಕನ್ನಡ ಅಧ್ಯಯನ ವಿಭಾಗ

ಕರ್ನಾಟಕ ರಾಜ್ಯ ಅಕ್ಕಮಹಾದೇವಿ ಮಹಿಳಾ ವಿಶ್ವವಿದ್ಯಾಲಯ ವಿಜಯಪುರ

²ಪ್ರಾಧ್ಯಾಪಕರು ಕನ್ನಡ ಅಧ್ಯಯನ ವಿಭಾಗ

ಕರ್ನಾಟಕ ರಾಜ್ಯ ಅಕ್ಕಮಹಾದೇವಿ ಮಹಿಳಾ ವಿಶ್ವವಿದ್ಯಾಲಯ ವಿಜಯಪುರ

Corresponding Author - ನಂದಿನಿ ಆರ್ ರೇವಣೋರ್

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ಇಪ್ಪತ್ತನೆಯ ಶತಮಾನದ ಮೂರನೆಯ ದಶಕದಿಂದ ಕನ್ನಡ ಸಾಹಿತ್ಯವು ಹೊಸ ದಿಕ್ಕಿನತ್ತ ಸಾಗಲು ಆರಂಭಿಸಿತ್ತು. ಈ ಅವಧಿಯಲ್ಲಿ ಗದ್ಯ ಪ್ರಕಾರವು ಸರ್ವತೋಮುಖವಾಗಿ ಅಭಿವೃದ್ಧಿ ಹೊಂದಿದ್ದು ಇಲ್ಲಿ ಸಮಾಜದ ವೈಚಾರಿಕತೆ ಸಂಸ್ಕೃತಿ ಮತ್ತು ಜೀವನದ ವಿವಿಧ ಮುಖಗಳನ್ನು ಪ್ರತಿಬಿಂಬಿಸಲು ಆರಂಭಿಸಿತು. ಇಂತಹ ಬದಲಾವಣೆಯ ಕಾಲಘಟ್ಟದಲ್ಲಿ ಸಾಹಿತ್ಯ ಕ್ಷೇತ್ರದ ಬೆಳವಣಿಗೆಗಾಗಿ ಶ್ರಮಿಸಿದ ಗಣ್ಯರಲ್ಲಿ ದೇವುಡು ನರಸಿಂಹಶಾಸ್ತ್ರೀ ಯವರು ಪ್ರಮುಖರು. ಈ ಸಂದರ್ಭದಲ್ಲಿ ಅತ್ತ ಮಹಾರಾಷ್ಟ್ರದಲ್ಲಿ ಇತ್ತ ಬಂಗಾಳದಲ್ಲಿ ಚಾರಿತ್ರಿಕ ಹಾಗೂ ಸಾಮಾಜಿಕ ಕಾದಂಬರಿಗಳ ಮಹಾಪ್ರವಹವೇ ಹರಿಯುತ್ತಿತ್ತು. ಇಂತಹ ಸಂದರ್ಭದಲ್ಲಿ ಕನ್ನಡ ನಾಡಿನಲ್ಲಿ ಇನ್ನೂ ಕಾದಂಬರಿ ಕ್ಷೇತ್ರ ಆರಂಭಿಕ ಹಂತದಲ್ಲೇ ಇತ್ತು. ಇಂತಹ ಸಂಧಿತ ಪರಿಸ್ಥಿತಿಯಲ್ಲಿ ದೇವುಡು ಅವರ ತಮ್ಮದೇ ಆದ ವಿಶಿಷ್ಟ ಶೈಲಿ ಮತ್ತು ದಾರ್ಶನಿಕ ದೃಷ್ಟಿಕೋನದ ಮೂಲಕ ಕಾದಂಬರಿ ಲೋಕಕ್ಕೆ ಪ್ರವೇಶಿಸಿದರು, ದೇವುಡು ಅವರ ಸಾಹಿತ್ಯ ಸಾಮಾನ್ಯ ಕಥನಗಳಾಗಿ ಪರಿಗಣಿಸಲು ಸಾಧ್ಯವಿಲ್ಲ ಅವು ಜೀವನದ ತತ್ವಶಾಸ್ತ್ರೀಯ ಅನ್ವೇಷಣೆಯ ಸ್ವರೂಪವಾಗಿ ಕಾಣದೇ ಅವರಿಂದ ರಚನೆಗೊಂಡ ಕಾದಂಬರಿ ಎಂದಾಕ್ಷಣವೇ ನೆನಪಿಗೆ ಬರುವುದು ಮಹಾಬ್ರಹ್ಮಣ, ಮಹಾಕ್ಷತ್ರಿಯ, ಮಹಾದರ್ಶನ, ಪೌರಾಣಿಕ ಕಾದಂಬರಿಗಳು ಅಷ್ಟೆಯಲ್ಲದೇ ಕನ್ನಡ ಸಾಹಿತ್ಯ ಲೋಕಕ್ಕೆ ೬ ಸಾಮಾಜಿಕ ಕಾದಂಬರಿಗಳನ್ನು ನೀಡಿರುವುದು ತುಂಬಾ ವಿಶೇಷವಾಗಿ ಕಾಣುತ್ತೇವೆ. ಸಮಾಜದಲ್ಲಿ ಕಂಡು ಬರುವ ಜ್ವಲಂತ

ಸಮಸ್ಯೆಗಳು ಸಾಮಾಜಿಕ ಕಾದಂಬರಿಗಳಲ್ಲಿ ಹಿಡಿದು ಇಟ್ಟಿರುವುದು ದೇವುಡು ಅವರ ಸಾಮಾಜಿಕ ಪ್ರಜ್ಞೆಯನ್ನು ಸೂಚಿಸುತ್ತದೆ,

ಇಂತಹ ಕಾದಂಬರಿಗಳಲ್ಲಿ 'ಕಳ್ಳರಕೂಟ' ಎಂಬ ಸಾಮಾಜಿಕ ಕಾದಂಬರಿಯೂ ಒಂದು ಇದೊಂದು ಪತ್ತೆದಾರಿ ಕಾದಂಬರಿಯಂತೆ ರೂಪಗೊಂಡರು ಸಮಾಜದಲ್ಲಿ ಕಂಡು ಬರುವ ಅವ್ಯವಸ್ಥೆಯ ಜೊತೆಗೆ ಶ್ರೀಮಂತ, ಬಡವ, ಸಂಪ್ರದಾಯ ಮತ್ತು ಪ್ರೀತಿಯ ಹೆಸರಿನಲ್ಲಿ ಕಾಮದ ರೂಪದಲ್ಲಿ ಶೋಷಣೆಗೆ ಒಳಗಾಗುವ ಮುನ್ನ ಅವಳು ಪ್ರತಿಭಟಿಸುವ ರೀತಿ ಪುರುಷ ಸಮಾಜವನೇ ಪ್ರಶ್ನೆಮಾಡುವ ಸ್ವರೂಪ ಕಾದಂಬರಿಕಾರ ಇಲ್ಲಿ ಸ್ತ್ರೀವಾದ ದೃಷ್ಟಿಯಿಂದಲೂ, ಸಾಮಾಜಿಕ ಚಿಂತನೆಯಿಂದಲೂ ರಚನೆಗೊಂಡ ಕಾದಂಬರಿಯಾಗಿದೆ.

ದಫೇದಾರ ನರಸಿಂಹಶಾಸ್ತ್ರೀ ಎನ್ನುವ ಪೋಲಿಸಿನಿಂದ ಕಥೆ ಆರಂಭವಾಗುವುದು. ಈ ಕೃತಿಗೆ ತಿರುವು ಬರುವುದು ಹುಚ್ಚ ರಾಮುವಿನಿಂದ ಹಾಡು ಹಾಡುತ್ತಾ ಸಣ್ಣ ಮಕ್ಕಳಿಂದ ಕಲ್ಲುಗಳಿಂದ ಹೊಡೆಸಿಕೊಳ್ಳುತ್ತಾ ಬೀದಿ ಬೀದಿ ಸುತ್ತುವ ರಾಮು ಈ ಕಥೆಯ ನಾಯಕನಾಗಿ ಕಾಣುವ ಪಾತ್ರವಿದು, ಹಾಗೆ ಒಂದು ದಿನಾ ಸುಂದಾರಳ ಮನೆಯ ಮುಂದೆ ನಿಂತು ಸುಂದರಳನೇ ನೋಡುತ್ತಾ ಕಣ್ಣಲ್ಲಿ ಕಣೀರು ತುಂಬಿಕೊಂಡು "ನನಗೆ ಹಸಿವು ಅನ್ನ ಕೊಟ್ಟರೆ ಹಾಡು ಹೇಳುತ್ತೇನೆ" ಎನ್ನುವ ಮೂಲಕ ಮೂಲವನ್ನು ಬಿಟ್ಟುಕೊಡುವ ರೀತಿ ವಿಶೇಷವಾಗಿ ಕಾಣುತ್ತೇವೆ. ಹುಚ್ಚನಾದ ರಾಮುವಿಗೆ ಮಸರನ್ನು ಅದರ ಮೇಲ್ಗೊಂದು ಉಪ್ಪಿನಕಾಯಿ ಜೊತೆಯಲ್ಲಿ ಕಣ್ಣಲ್ಲಿ ಆಶ್ಚರ್ಯ ಕಣೀರು ತಾನು

ಪ್ರೀತಿಸಿದ ಹುಡುಗ ಹುಚ್ಚನ ರೀತಿಯಲ್ಲಿ ನೋಡುತ್ತೇನೆ ಎಂಬ ಸಣ್ಣ ಕಲ್ಪನೆಯೂ ಇರುವುದಿಲ್ಲ.

ಈ ದೃಶ್ಯ ನೋಡಿದ ಸುಂದರಳ ಹೃದಯ ಕಿವಿಚಿದಂತೆಯಾಗುತ್ತಿದರು ಸುಂದರ ಕಾಳಜಿಯಿಂದ ಎಲ್ಲಿ ತಿನ್ನುವೆ ಎನ್ನುವ ಅವಳ ಪ್ರಶ್ನೆಗೆ ನಿನ್ನ ಹಾಗೆ ಸುಂದರ ಅನ್ನವನ್ನು ಸಂಜೆ ಐದು ಘಂಟೆಗೆ ಕೆರೆಯ ಹತ್ತಿರ ನಿನ್ನ ಹೆಸರು ಹೇಳಿಕೊಂಡು ತಿನ್ನುವೇ ಈ ಮಾತೇ ಇವರ ಇಬ್ಬರ ಬೇಟೆಗೆ ಸೇತುವೆಯಾಗುವುದು, ಈ ಸಂದೇಶ ಯಾರಿಗೂ ಅರ್ಥವಾಗದೆ ಇದರೂ ಸುಂದರಳಿಗೆ ಇದರ ಒಳರ್ಥ ಅರಿವುಯಾಗುವುದು.

ರಾಮುವಿನ ಸಂದೇಶದಂತೆ ಸುಂದರಳ ಹಿಂದೆ ಮುಂದೆ ನೋಡುತ್ತಾ ಕಣ್ಣೀರು ಒರಿಸಿಕೊಳ್ಳುತ್ತಾ ಕೆರೆದಂಡಿಗೆ ಬರುತ್ತಾಳೆ. ಇನ್ನೂ ಹತ್ತು ಹಜ್ಜೆ ಇದೆ ಎನ್ನುವ ಹೊತ್ತಿಗೆ ಹುಚ್ಚನಾದ ರಾಮುವನ್ನು ಕಂಡು ತಡೆಯಲಾಗದೇ ಅತಿಯಾದ ದುಃಖದಿಂದ ಕಂಕುಳದಲ್ಲಿರುವ ಬಿಂದಿಗೆಯು ಬಾರವಾಗಿ ನೆಲೆಕ್ಕೆ ಬೀಳುವುದರ ಜೊತೆಗೆ ಸುಂದರಳೂ ನೆಲೆದಮೇಲೆ ಬೀದಿ ಜೋರಾದ ಧ್ವನಿಯಿಂದ ತನ್ನ ಅಂತರಂಗ ನೋವು ಎಲ್ಲಾ ಒಮ್ಮೆಲೇ ಬಂದು ಆಕಾಶ ಮುಟ್ಟುವಂತೆ ಬಿಕ್ಕಿ ಬಿಕ್ಕಿ ಅಳಲು ಆರಂಭಿಸುತ್ತಾಳೆ. ಅವಳ ಸ್ಥಿತಿನೋಡಿದರೆ ಅವಳದು ಅಷ್ಟು ಪವಿತ್ರ ಪ್ರೀತಿ ಎಂಬುವುದು ಅರಿವಾಗುವುದು. ನನ್ನೆಲ್ಲಾ ನೋವಿಗೆ ಇವನೇ ಕಾರಣ ಎನ್ನುವುದಕ್ಕೋ ಇಷ್ಟು ಪಟ್ಟ ಪ್ರೀತಿ ಸಿಗಲಿಲ್ಲ ಅಂತನೋ, ಅಥವಾ ನಾ ಪ್ರೀತಿಸಿದ ಹುಡುಗ ಹುಚ್ಚಾ ರೀತಿಯಲ್ಲಿ ನೋಡುತ್ತೇನೆ. ಎಂಬ ಸಣ್ಣ ಅರಿವು ಎಲ್ಲದ ಸುಂದರಳ ಅತ್ತು ಅತ್ತು ಕಣ್ಣು ಕೆಂಪಾಗಾದರೂ ರಾಮುವನ್ನು ಸುಂದರಳೇ ಮೂದಲು ಮಾತನಾಡಲೂ ಮುಂದೆಯಾಗುತ್ತಾಳೆ. ಅವನ ಬಗ್ಗೆ ತಿಳಿದುಕೊಳ್ಳಬೇಕು ಎಂಬಾ ಕೂತುಹಲ ಅವಳ ಮನಸಿನಲ್ಲಿ ಬೆಂಕಿ ಇಟ್ಟುಕೊಂಡು ರಾಮುವಿನ ಆಗಮನಕ್ಕಾಗಿ ತನ್ನೆಲ್ಲ ಪ್ರಶ್ನೆಗಳಿಗೆ ಇಂದು ಉತ್ತರ ಪಡಿಯುತ್ತೇನೆ ಎಂಬ ಮನೋಭಾವ ಅವಳನೇ ಮಾತನಾಡುವಂತೆ ಮಾಡುತ್ತದೆ.

“ರಾಮು! ಇದೇಕೆ ಹೀಗಾಗಿಬಿಟ್ಟೆ? ನಿನಗಾಗಿ... ಹುಡುಗಿಯು ಸುಮ್ಮನಾದಳು ಮತ್ತೆ ‘ರಾಮು! ನೋಡಿ ಬಹಳ ದಿನವಾಯಿತು. ನೋಡಬೇಕೆಂದು ಇದ್ದೆ ನೋಡಿದಾಯಿತು. ಇದೇ ಕೊನೆ ಇನ್ನು ಒಬ್ಬನ್ನೊಬ್ಬರು ಮರೆತುಬಿಡೋಣ.’ಎಂದಳು ರಾಮುವಿಗೆ ಮತ್ತೆ ಮಿತಿಮೀರಿದ ದುಃಖದಿಂದ ಸಂತಾಪಿಸಲು ಹೋದಾಗ ಸುಂದರ ‘ಕೆಳೆದುದನ್ನು ಕೆದಕಿ ಆಗಬೇಕಾದುದೇನು? ನಾವಿಬ್ಬರೂ ಲಕ್ಷಬೇಕಾದುದು ಧರ್ಮ, ನಾವಿಬ್ಬರೂ ಎದುರಿಗಿರುವುದರಿಂದ ಅದು ಲೋಪವಾಗಬಹುದಾದ ಸಂಭವವುಂಟು. ಆದುದರಿಂದ ನಿಲ್ಲಬೇಡ ಹೊರಟುಹೋಗು ನಾನೂ ಹೋಗುವೇನು’ ನಿರಾಶಾಹತನಾಗಿ ‘ಸುಂದರ! ಹೊರಟುಹೋಗಬೇಡ ಧರ್ಮಲೋಪವಾಗದಂತೆ

ಜಾಗೃತರಾಗಿರೋಣ ಒಂದು ಘಳಿಗೆ ಕುಳಿತುಕೊ ಒಂದು ಘಳಿಗೆ ಕುಳಿತುಕೋ’ ಎಂದು ಅಂಗಲಾಚಿ ಬೇಡಿಕೊಂಡನು ಹುಡುಗಿಯ ವಿವೇಕವು ನಿಲ್ಲಲಿಲ್ಲ ಕುಳಿತುಕೊಂಡಳು. ರಾಮು ಮತ್ತೆ ಹೃದಯದಲ್ಲಿ ಕಾಳ್ಕಟ್ಟು ಬೇಯುತ್ತಿದ್ದು ‘ಸುಂದರ! ತಪ್ಪು ನನ್ನದೇ ಆಗಲಿ ಆದರೂ ತಪ್ಪಿತಸ್ಥನೆಂದು ದೂರಮಾಡುವೆಯಾ? ಸುಂದರ! ನಿನ್ನ ಮನಸ್ಸು ಇತರರ ದುಃಖವನ್ನು ಗಣಿಸದಷ್ಟು ನಿಷ್ಕರವಾಯ್ತೇ? ನನ್ನನ್ನು ಕಂಡು ಇಂದಿಗೆ ಐದು ವರ್ಷವಾಯಿತು. ತಪ್ಪು ನನ್ನದೇ ಆಗಲಿ! ಒಂದು ಸಲವಾದರೂ ಈ ಪಾಪಿಯು ನಿನ್ನ ಮನಸ್ಸಿನಲ್ಲಿ ಎಡೆಯನ್ನು ಹೊಂದಿರಲಿಲ್ಲವೆ? ನೀನು ನನ್ನನ್ನು ಪ್ರೇಮಾರ್ಥವಾದ ದೃಷ್ಟಿಯಿಂದ ನೋಡಿರಲಿಲ್ಲವೆ? ಅದಕ್ಕಾರೂ ಈ ದಿವಸ ಮತ್ತೊಮ್ಮೆ ನನ್ನೊಡನೆ ಮಾತನಾಡು ದೇವಿ! ನಿನ್ನನ್ನು ಹಗಲಿರುಳೂ ಧ್ಯಾನಿಸುತ್ತಿರುವುದು ಸುಳ್ಳೆಂದು ನಿನಗೆ ತೋರಿದರೆ ಈ ಹೃದಯವನ್ನು ಬಗೆದು ನೋಡು ಅಲ್ಲಿ ನಿನ್ನ ದಿವ್ಯಮೂರ್ತಿಯು ಪ್ರಸ್ಥಾಪಿತವಾಗಿಲ್ಲದಿದ್ದರೆ ನನ್ನನ್ನು ನಂಬಬೇಡ. ಲೋಕದಲ್ಲಿ ನಿನ್ನ ವಿನಾಹ ನನಗೆ ಮತ್ತೊಂದು ಇಲ್ಲ. ಸುಂದರ! ನೀನೂ ಕೈಬಿಡುವೆಯಾ? ಹಾಗಿದ್ದರೆ ಹೇಳು ಇನ್ನೊಂದು ಘಳಿಗೆ ಕುಳಿತುಕೋ ನಿನ್ನನ್ನು ನೋಡು ನೋಡುತ್ತಾ, ಈ ತುಂಬಿರುವ ಕೆರೆಯಲ್ಲಾದರೂ ಬಿದ್ದು ಪ್ರಾಣವನ್ನು ಬಿಟ್ಟು ಬಿಡುವೆನು’ ಎಂದೆದ್ದನು ಹುಡುಗಿಯ ಮನಸ್ಸು ಸ್ವಲ್ಪ ವ್ಯತ್ಯಾಸವಾಯಿತು. ಕೂಡಲೇ ಎದ್ದು ನಿಂತು ‘ರಾಮು! ನಾಳೆಯಲ್ಲಾದರೂ ಸಿಗೋಣ ಇಂದು ಬೇಡ ಹೊತ್ತಾಯಿತು. ನಾನು ಹೋಗುವೇನು’ ‘ನಾಳೆ ಭತ್ತದ ಮಗ್ಗುಲ್ಲಿರುವ ತೋಪಿನಲ್ಲಿ ಅಲ್ಲಿಗೆ ಬರುವೆಯಾ’”

ಮತ್ತೆ ಒತ್ತಾಯಿಸುವುದು ನೋಡಿದರೆ ಸುಂದರಳ ಮನಸ್ಸಿನ ಪರಿಸ್ಥಿತಿ ಅರಿಯದೇ ಮತ್ತೊಮ್ಮೆ ತನ್ನ ಪ್ರೇಮದ ಬಲಿಗೆ ಹಾಕಿ ಎನ್ನುವ ಅವನ ಸ್ವಾರ್ಥದಿಂದ ಅವಳನ್ನು ಹೋಗಕ್ಕೆ ಬಿಡದೇ ಹೇಗಾದರೂ ಮಾಡಿ ಅವಳ ಮನಸ್ಸು ಒಲಿಸಿಕೊಂಡು ತನ್ನವಳಾಗಿಸಿಕೊಳ್ಳಬೇಕು ಎನ್ನುವುದು ಒಂದೇ ಹಠ ಇಲ್ಲಿ ಮಹಿಳೆಯರ ಮೇಲೆ ತಮ್ಮ ನಿರ್ಧಾರಗಳನ್ನು ಹೇರುವ ಸ್ವಾಮಿತ್ವದ ಭಾವನೆಯ ರಾಮುವಿನ ಭಾವನಾತ್ಮಕ ಅವಲಂಬನೆ ಮತ್ತು ಅತಿರೇಕವಾಗಿ ತನ್ನ ಪ್ರೀತಿಯ ಭಾವನೆಗಳನ್ನು ಸತ್ಯಸಂಧತೆಯೊಂದಿಗೆ ವ್ಯಕ್ತಪಡಿಸುತ್ತಿದ್ದರೂ ಅವನ ಮಾತುಗಳಲ್ಲಿ ಸುಂದರಳಾನ ಸ್ವಾತಂತ್ರ್ಯದ ನಿರ್ಧಾರಕ್ಕೆ ಮತ್ತು ಅವಳು ಒಬ್ಬಳು ಪರಸ್ತ್ರೀ ಎನ್ನುವ ಮಾನಭಾವನೆನ್ನೂ ಇಲ್ಲದೇ ನೀನು ಇಲ್ಲವಾದರೆ ಬದುಕಲಾರೆ ಎಂದು ಪ್ರೇಮದ ಹೆಸರಿನಲ್ಲಿ ಅವಳನ್ನು ಬಂಧಿಸಲು ಯತ್ನಿಸುತ್ತಿರುವುದು ರಾಮುವಿನ ಪ್ರೀತಿಯಲ್ಲಿರುವ ಅಹಂಕಾರ ನಾ ನಿನ್ನನ್ನು ಪ್ರೀತಿಸಿದಕಾದರೂ ಜೋತೆ ಇರಬೇಕು ಎನ್ನುವುದು ಪುರುಷ ಪ್ರಧಾನ ವ್ಯವಸ್ಥೆ ಕಾಣುತ್ತೇವೆ. ಸುಂದರಿಗೂ ರಾಮುವಿನ ಮೇಲೆ ಅಪಾರವಾರ ಪ್ರೀತಿ ಇದರೂ ಸಮಾಜ

ಸಂಪ್ರದಾಯ ಧರ್ಮದಿಂದ ಸ್ತ್ರೀಯ ಭಾವನೆಗಳು ಅದು ಯಾವುದೇ ಇರಲ್ಲಿ ಅವಳಾಗಿ ಅವಳ ಮನಸಿನ ಭಾವನೆಗಳಿಗಾಗಿ ಸ್ವತಂತ್ರವಾಗಿ ಬದುಕಳು ಬೀಡದ ಈ ಸಮಾಜದ ಅರಿವುದರಿಂದ ಅವಳು ತನ್ನ ಎಲ್ಲಾ ಭಾವನೆಗಳು ನಿಯಂತ್ರದಲ್ಲಿ ಇಟ್ಟುಕೊಂಡು ರಾಮುವಿಗೆ ನೇರವಾಗಿ ತಿರಸ್ಕಾರ ಮಾಡಿದರೂ ಕೂಡ ಮನಸ್ಸು ವಿಚಲಿತಗೊಂಡು ತನ್ನ ಅಂತರಂಗ ಜೊತೆ ಸ್ವರ್ಧೆಗೆ ಇಳಿಯುತ್ತಾಳೆ. ಹೀಗೆ “ಸುಖಕ್ಕೆ ಆಶೆಪಟ್ಟು ಕೆಟ್ಟ ಹೆಸರನ್ನು ಸಂಪಾದಿಸುವುದೇ? ಪ್ರೇಮಾಗ್ನಿಗೆ ತುತ್ತಾಗಿ ಧರ್ಮಕ್ಕೆ ಜಲಾಂಜಲಿ ಕೊಡುವುದೇ? ದೃಷ್ಟಿಫಲಕ್ಕೆ ಬೆರೆತು ಅಮೋಘವಾದ ಅದೃಷ್ಟವನ್ನು ತೊರೆಯುವುದೇ? ಯಾಕಾಗಬಾರದು? ಪ್ರಪಂಚವು ತನ್ನನ್ನು ಯಾರಪಾಲಿಗೆ ಬಿಟ್ಟಿರುವುದೋ ಅವನಿಗೆ ತಾನು ಬೇಕಾಗಿಲ್ಲ”^೨

ಇಲ್ಲಿ ಸುಂದರಳ ಮನಸ್ಥಿತಿ ಸಮಾಜಕ್ಕೆ ಸಂಘರ್ಷದ ರೂಪದಲ್ಲಿ ಕಾಣುತ್ತಾಳೆ. ಪುರುಷ್ಯ ಏನೇ ಮಾಡಿದರೂ ಪ್ರಶ್ನಿಸಿದ ಸಮಾಜ ಸ್ತ್ರೀ ಸ್ವಲ್ಪ ಎಡವಿದರೂ ಅವಳ ಚಾರಿತ್ರಾದ ಮೇಲೆ ಪ್ರಶ್ನೆ ಮಾಡುತ್ತದೆ, ಆದರಿಂದ ಪ್ರೀತಿಸಿದ ಹುಡುಗ ಎಷ್ಟೇ ಅಂಗಲಾಚಿದರೂ ಕರಗದೇ ಇರುವ ಸುಂದರಳ ತಾನು ಪ್ರೀತಿಸಿದ ಹುಡುಗನಿಂದ ಅಷ್ಟೇ ಮೋಸಹೋಗಿಲ್ಲ, ಮದುವೆಯಾಗಿ ಗಂಡನ ಪ್ರೀತಿಯಿಂದಲೂ ವಂಚಿತಳೇ. ಇಷ್ಟೊಂದು ನೋವು ಮನದಲ್ಲಿ ಇಟ್ಟುಕೊಂಡು ಸಮಾಜದಲ್ಲಿ ಧರ್ಮಕ್ಕೆ ಕಟ್ಟುಬಿದ್ದು ತನ್ನೆಲ್ಲಾ ಆಶೆಗಳನ್ನು ಗಾಳಿಗೆ ತೊರುವ ರೀತಿ ಪ್ರೀತಿ ಸಮಾಜ ಮತ್ತು ಧರ್ಮದ ನಡುವೆ ಸಿಕ್ಕು ಹೋರಾಟದ ಸ್ತ್ರೀಪ್ರತಿನಿಧಿಯಾಗಿ ಕಾಣುತ್ತಳೆ.

ಸಾವಿರ ಪ್ರಶ್ನೆಗಳು ಮನದಲ್ಲಿ ಕಾಡುತ್ತಿದ್ದರು ಮನಸ್ಸಿನಲ್ಲಿ ಮನೆಮಾಡಿಕೊಂಡು ಉತ್ತರವಿಲ್ಲದೆ ಪ್ರೀತಿಸಿದ ಹುಡುಗನಿಗೆ ಮಾತು ನೀಡದ ಕಾರಣಕ್ಕೆ ಸಮಾಜಕ್ಕೆ ಎದುರು ಹಾಕಿಕೊಂಡು ರಾಮು ಇರುವ ಜಾಗಕ್ಕೆ ಹೋಗುವ ಧೈರ್ಯ ಮಾಡಿದ ಸುಂದರ ಒಬ್ಬ ಗಟ್ಟಿಗಿತಿ ಹೆಣ್ಣಾಗಿ ಕಾಣುತ್ತಾಳೆ. ೧೦ ಘಂಟೆಗೆ ರಾಮು ಹೇಳಿದ ಜಾಗಕ್ಕೆ ಹೋಗುತ್ತಾಳೆ.

“ರಾಮೂ! ನನ್ನನ್ನು ಬರಹೇಳಿದುದೇಕೆ?” ಎಂದಳು ರಾಮುವು ಕೊರಗಿ ಕುಗ್ಗಿರುವ ಸಣ್ಣ ಧ್ವನಿಯಿಂದ ಸುಂದಾರ! ನನ್ನ ಆಶೆ! ಎಂದನು ಹುಡುಗಿಯ ಮೊಗವು ಗಂಭೀರವಾಯಿತು, ಹುಡುಗತನವಡಗಿ ಹೋಗಿ ಸತಿಯ ಪವಿತ್ರ ತೇಜವು ತಟ್ಟನೆ ಮೊಗದಲ್ಲಿ ಕಾಣಿಸಿಕೊಂಡ ನನಗೆ ಮದುವೆಯಾಗಿದೆ, ನಾನು ನಿನಗೆ ಪರಸ್ಥಿತಿ ಎಂದಳು ರಾಮು ಸಣ್ಣಗೆ ನಗುತ್ತಾ ಸುಂದಾರ! ಹಾಗಾದರೆ ಇಲ್ಲಿಗೆ ಬಂದೆ ಏಕೆ? ಹುಡುಗಿ ನಡುಗಿದಳು ಹೃದಯವು ಇನ್ನೂ ಕಠಿಣವಾಗಿ ಕುರ್ಚಿಯಲ್ಲಿ ಸರಿಯಾಗಿ ಕೂಳಿತ್ತುಕೊಂಡು ನಾನು ಬಂದಿದ್ದು ಸ್ವೈರೀಣಿಯಂತಲ್ಲ

ಸೋದರಿಯಂತೆ, ನೀನು ಬೇರೆ ಭಾವಿಸುವುದಾದರೆ ಇದೋ ಹೊರಟೆ ! ಎಂದಳು”^೩

ಅವನ ಮಾತಿಗೆ ಕಟ್ಟುಬಿದ್ದು ಬಂದರೆ ಅವಳನ್ನು ಒಂದು ಭೋಗದ ವಸ್ತು ರೀತಿಯಲ್ಲಿ ನೋಡುವುದು ನೋಡಿದರೆ ಇಲ್ಲಿ ರಾಮುವಿನ ಪ್ರೀತಿ ಪರಿಶುದ್ಧವಾಗಿದೆಯೇ? ಅವನು ಸುಂದರಳನ್ನು ನಿಜವಾಗಿ ಪ್ರೀತಿಸಿದನಾ? ಅವಳ ಮೇಲಿನ ಅತಿಯಾದ ಪ್ರೀತಿಯಿಂದ ಬಂದರೆ ಅವಳಿಗೆ ಹಾರೈಸಿ ಹೋಗದೆ ಅವಳನೇ ಅನುಭವಿಸಿ ಹೋಗಬೇಕು ಎನ್ನುವ ಅವನ ಮನಸ್ಥಿತಿ ವಿಕೋತವಾಗಿ ಕಾಣುತ್ತದೆ, ಇಲ್ಲಿ ಸುಂದರಾ ಅವನ ಮೇಲೆ ಮನಸ್ಸಿನಲ್ಲಿ ಕಾಳಜಿ ಅವನು ಸಿಗಲಿಲ್ಲ ಎನ್ನುವ ಬೇಜಾರು ಜೊತೆಗೆ ಸಮಾಜದ ನಿಯಾಮಗಳಿಂದ ಬಂದಿಯಾದ ಸುಂದರಾ ರಾಮುವನ್ನು ತೀವ್ರವಾದ ಆಕ್ರೋಶದಿಂದಲೇ ತಿರಸ್ಕರಿಸುತ್ತಾಳೆ. ಅದನ್ನು ಅರಿಯದೇ ಮತ್ತೇ ಅವಳನೇ ಅನುಮಾನದಿಂದ ನೀನು ಯಾಕ್ ಬಂದೆ ಎನ್ನುವ ಪ್ರಶ್ನೆ ಪುರುಷ ಪ್ರಧಾನ ವ್ಯವಸ್ಥೆಯಲ್ಲಿ ಮಹಿಳೆ ಮೇಲಿನ ದಬ್ಬಾಳಿಕೆಯ ಸಂಕೇತವಾಗಿ ರಾಮು ಕಾಣುತ್ತಾನೆ.

“ನಾನೂ ಯೋಚಿಸಿದೆ, ನಿನ್ನೆಯ ದಿನ ನೀನೆಂದಂತೆ ತಪ್ಪು ನನ್ನದೇ ಸುಂದರ! ಅಮ್ಮನ ಮಾತನ್ನು ನಾನೇಕೆ ಮೀರಬಾರದಾಗಿದ್ದಿತು? ಮೀರಿದ್ದರೆ ನಾವಿಬ್ಬರೂ ಗಂಡ ಹೆಂಡತಿಯಾಗಿ ಎಷ್ಟು ಸುಖವಾಗಿರಬಹುದಾಗಿದ್ದಿತು! ಕೆಳದುದನ್ನು ಕೆಣಕಬೇಡವೆಂದು! ಮತ್ತೇಕೆ? ಯಾವ ಸುಳ್ಳುವು ನೀಡದೇ ಹೋದೆಯೇಕೆ? ನಾನು ಕೊನೆಗೆ ಅಮ್ಮನನ್ನೂ ಅಯ್ಯನನ್ನೂ ಒಪ್ಪಿಸಿದ್ದೆ ಅವರೂ ನನ್ನನ್ನು ನಿನಗೆ ಕೊಡುವುದಕ್ಕೆ ಒಪ್ಪಿದ್ದರು. ಎಂದಳು ರಾಮು ಪೆಚ್ಚಾಗಿ ನನಗೆ ಹುಚ್ಚು ಹಿಡಿದಂತಾಯಿತು. ಸುಂದರ! ಅಮ್ಮನೂ ಆಗಕೂಡದು ಎಂದು ಹಠ ಹಿಡಿದಳು. ಅಮ್ಮನಾಡಿದ ಮಾತನ್ನು ಕೇಳಿ ಅತ್ತೆಯ ಈಗಲೇ ಬಡವರ ಮನೆಯ ಹೆಣ್ಣೆಂದು ಹಿಯಾಳಿಸುತ್ತಾರೆ. ಮದುವೆಯಾದ ಮೇಲೆ ಬಾಳಿಸುವಿದಿನೆಂತೋ ಕೊಡಕೂಡದು ಎಂದುಬಿಟ್ಟಳು,ಕಡೆಗೆ ಹೋಗಿ ಅಯ್ಯನೊಡನೆ ಹೇಳಿಕೊಂಡೆ ಅಯ್ಯನು ನೀನುಂಟು ನಿಮ್ಮ ಅಮ್ಮನುಂಟು ಎಂದು ಬಿಟ್ಟ ಏನು ಮಾಡಬೇಕು? ಮಾಮನಿಗೆ ಆಗದು ಅತ್ತೆಗೆ ಅಮ್ಮನ ಮೇಲೆ ಕೋಪ.ಇನ್ನಾಗುವುದೆಂದು? ತಡೆಯಲಾರದ ದುಃಖದಲ್ಲಿ ಪ್ರಾಣವನ್ನೇ ಕಳೆದುಕೊಳ್ಳಬೇಕೆಂದಿದೆ, ಬದುಕಿದ್ದರೆ ಒಂದು ದಿನವಾದರೂ ನಿನ್ನನ್ನು ನೋಡಬಹುದು ಎಂದು ಒಂದು ಸಣ್ಣ ಆಶೆ. ಆದರಿಂದ ಪ್ರಾಣಬಿಡಲಿಲ್ಲ. ಈಗ ನಿನ್ನನ್ನು ನೋಡಿದೆ. ನೀನು ಇಷ್ಟು ನಿಷ್ಠುರಳಾಗಿರುವೆ ಇನ್ನು ನಾನು ಬದುಕಿ ಫಲವೇನು? ನಿನ್ನನ್ನು ನೋಡಿದೆನಲ್ಲ ಅಷ್ಟೇ ಸಾಕು ಈ ಜನ್ಮದಲ್ಲಿ ಇದೇ ಕೊನೆಯ ದರ್ಶನ ನೀನನ್ನು ಹೋಗು”^೪

ಪ್ರೀತಿಸಿದ ಎರಡು ಜೀವಗಳು ಪ್ರೀತಿಯ ಉಳಿವಿಗಾಗಿ ಹೋರಾಟ ಮಾಡಬೇಕಾಗುತ್ತದೆ ಆದರೆ ಇಲ್ಲಿ ಹೆಣ್ಣಿಗೆ ನೀನು ನನ್ನ ಜವಾಬ್ದಾರಿ ಎಂದು ನಂಬಿಸಿ ಮನೆಯವರೊಂದಿಗೆ ತನ್ನ ಪ್ರೀತಿಗಾಗಿ ಹೋರಾಟ ಮಾಡದ ರಾಮು ಇಲ್ಲಿ ಉತ್ತರನಪೌರುಷ್ಯನಂತೆ ಕಾಣುತ್ತಾನೆ. ಹೆಣ್ಣಾಗಿ ಪ್ರೀತಿ ಮಾಡುವುದೇ ತಪ್ಪು ಎನ್ನುವ ಸಮಾಜದಲ್ಲಿ ಹೆಣ್ಣು ತನ್ನಾ ಪ್ರೀತಿಯ ಉಳಿವಿಗಾಗಿ ಎಷ್ಟೇ ನೋವು ಸಂಕಟ ಅವಮಾನ ಆದರೂ ಸಮಾಜದಲ್ಲಿ ಮತ್ತು ಮನೆಯವರನ್ನು ಎದರಿಸಿ ಅಮ್ಮ ಅಪ್ಪನಿಂದ ಒಪ್ಪಿಸಿದ ಸುಂದರ ಸಮಾಜ ಸಂಪದ್ರಾಯದ ನಿಯಮಗಳನ್ನು ಮೀರಿದ ಸ್ವಾವಲಂಬಿಯಾಗಿ ಕಾಣುತ್ತಾಳೆ. ಹೆಣ್ಣು ಮನಸ್ಸುಮಾಡಿದರೆ ಅವಳು ಏನಬೇಕಾದರೂ ಸಾಧಿಸುತ್ತಾಳೆ ಎಂದು ತೋರಿಸಿದರೂ ಪ್ರೀತಿಯಲ್ಲಿ ಹೆಣ್ಣಿನಗಿಂತ ಪುರುಷನೇ ಹೋರಾಡಿದರೇ ಮಾತ್ರ ಆ ಪ್ರೀತಿಯ ಉಳಿವುದು ಎಂಬ ಸಂದೇಶ ಇಗಿನ ಸಂದರ್ಭಕ್ಕೂ ಅನ್ವಯಿಸುತ್ತದೆ. ಅಷ್ಟೇಯಲ್ಲದೇ ಶ್ರೀಮಂತರ ಮನಿಗೆ ಬಡ ಹೆಣ್ಣು ಸೊಸೆಯಾಗಿ ಹೋದರೆ ಮರಿಯಾದೆ ಇರುವುದಿಲ್ಲ ಪ್ರೀತಿಗೆ ಬಡತನ ಅಡ್ಡ ಬರುವುದಿಲ್ಲ ಅದರೂ ಸಮಾಜ ಶ್ರೀಮಂತ ಹುಡುಗ ಜೊತೆ ಮಾದುವೆಯಾಗಲೂ ಬಿಡುವುದಿಲ್ಲ ಅವಳು ಬಡವರ ಮನಿಹೆಣ್ಣೆಂದು.

ಸುಂದರ ಪ್ರಯತ್ನ ಎಲ್ಲವೂ ವಿಫಲವಾಗುತ್ತದೆ. ರಾಮುವಿನ ಮನಸ್ಥಿತಿಯಿಂದ ರಾಮು ಮತ್ತು ಸುಂದರಳ ವಿಷಯ ಊರಲೆಲ್ಲಾ ತಿಳಿದು ಸಮಾಜದಲ್ಲಿ ಗೌರವ ಕೆಳೆದುಕೊಂಡು ಅಕ್ಕ ಪಕ್ಕದವರ ಮನೆಯವರು ಸುಂದರಾಳ ಬಗ್ಗೆ ಕೆಟ್ಟದಾಗಿ ಮಾತನಾಡಲೂ ಆರಂಭಿಸುತ್ತಾರೆ. ಯಾರು ಕೂಡ ಮದುವೆ ಆಗಲು ಮುಂದೆ ಬರುವುದಿಲ್ಲ ಮಗಳ ಜೀವನ ಹೀಗಾಗುತ್ತಿದೆ ಎಂಬ ಕೊರಗಿ ಕೊರಗಿ ತಾಯಿ ಪ್ರಾಣ ಬಿಡುತ್ತಾಳೆ. ಸುಂದರಳ ತಾಯಿ ಕಳೆದುಕೊಂಡು ನೋವಿನಲ್ಲಿ ಇದರೂ ಕೂಡ ಸಮಾಜ ತನ್ನ ಬಾಯಿಯ ಚಪ್ಪಲಕ್ಕೆ ಅವಳನ್ನು “ನೆರೆಹೊರೆಯವರೆಲ್ಲರೂ ಬಸವಿ ಬಿಡುತ್ತಾರೆ, ಕಾಣಿರೋ. ಹುಡುಗಿ ಚೆನ್ನಾಗಿದೆ. ಎನ್ನುವರು ಮದುವೆ ಆಗಲೂ ಯಾರದರೂ ಮುಂದೆ ಬಂದರೆ ಹೂ! ಅವಳನ್ನು ಮದುವೆ ಮಾಡಿಕೋ! ಆಚೇಯ ಮನೆ ರಾಮಸ್ವಾಮಿಯು ಬಂದರೆ ಅವಳು ಓಡಿಹೋಗುತ್ತಾಳೆ”¹ ಇಲ್ಲಿ ಓಡಿಹೋಗಿದ ರಾಮುವಾದರೂ ಸಮಾಜ ಮಾತ್ರ ಸ್ತ್ರೀಗೆ, ಇಲ್ಲಿ ರಾಮು ಸುಂದರಾಳ ಇಬ್ಬರು ಒಬ್ಬರಿಗೊಬ್ಬರೂ ಪ್ರೀತಿಮಾಡಿದು ಅಂದ ಮೇಲೆ ಶಿಕ್ಷೆ ಅನುಭವಿಸತಾ ಇರುವುದು ಮಹಿಳೆ. ಸಮಾಜದಲ್ಲಿ ಹುಡುಗ ಏನೇ ತಪ್ಪು ಮಾಡಿದರೂ ಅದು ತಪ್ಪಲ್ಲಾ ಅವನಿಗೆ ಶಿಕ್ಷೆ ಸಿಗುವುದಿಲ್ಲ ಏಕೆಂದರೆ ಅವನು ಗಂಡು ಎಂದು, ಸಮಾಜದ ಚುಚ್ಚು ಮಾತಿಗೆ ಅಪ್ಪ ಭಯದಿಂದ ಮಗಳ ಜೀವನ ಏನ್ ಆಗುವುದೋ ಎಂದು ಬೆಂಗಳೂರಿನಿಂದ ಹಣ ನೀಡಿ ಒಬ್ಬ

ಪುರುಷನೊಂದಿಗೆ ವಿವಾಹ ಮಾಡುತ್ತಾರೆ ಸುಂದರಾಳ ಒಪ್ಪಿಗೆಯೊ ಕೇಳುವುದಿಲ್ಲ, ಈ ಪುರುಷ ಪ್ರಧಾನ ವ್ಯವಸ್ಥೆಯಿಂದ ಸ್ತ್ರೀ ತನ್ನ ಅಸ್ತಿತ್ವಕ್ಕಾಗಿ ಸುಂದರಳ ಹೋರಾಟ ಸಂಘರ್ಷಮಾಡುವ ಪ್ರತಿನಿಧಿಯಾಗಿ ಕಾಣುತ್ತಾಳೆ.

ನಿನ್ನ ಒಂದು ನಿರ್ಧಾರದಿಂದ ಇಷ್ಟೊಂದು ನೋವು ಅವಮಾನ ಜೊತೆಗೆ ಹೆತ್ತತಾಯಿಯನೇ ಕಳೆದುಕೊಂಡೆ ಎಂದು ದುಃಖದಿಂದ ಇಷ್ಟೊಂದು ಹೇಳಿಕೊಂಡರೂ ರಾಮುವಿನ ಹತ್ತಿರ ಇದ್ದ ಉತ್ತರ ಮೌನವಷ್ಟೇ, ನಂತರದಲ್ಲಿ ಮತ್ತೆ ಅದೇ ಹಳೆಯ ಚಾಲಿ ಆರಂಭಿಸಿದ.

“ಸುಂದರ! ದೇವರು ನನಗೆ ಎಲ್ಲವನ್ನೂ ಕೊಟ್ಟು ಒಂದನ್ನು ಕಿತ್ತುಕೊಂಡಿದ್ದಾನೆ. ದೇವರು ಕೊಡದಿರುವುದನ್ನು ನೀನು ಕೂಡಬಲ್ಲೆ ಮತ್ತೊಮ್ಮೆ ಯೋಚಿಸು ಸುಂದರ! ನನ್ನ ಜೀವನವನ್ನು ರಮಣೀಯವಾದ ನಂದನವನವನ್ನು ಮಾಡುವುದೂ ಹುಲ್ಲುಕಡ್ಡಿಯೂ ಕಾಣದ ಬೆಂಗಾಡನ್ನು ಮಾಡುವುದೂ ಈಗ ನಿನ್ನ ಕೈಯಲ್ಲಿದೆ. ನನ್ನ ಹೃದಯವನ್ನು ನಿನ್ನ ಪಾದತಲದಲ್ಲಿ ಒಪ್ಪಿಸಿದ್ದೇನೆ. ನನ್ನ ಜೀವಿತವನ್ನು ನಿನಗೆಂದು ಮೀಸಲು ಕಟ್ಟಿಇಟ್ಟಿದ್ದೇನೆ. ಕಾಲಲ್ಲಿ ನೂಕುವೆಯಾ? ತಳ್ಳಿಬಿಡುವೆಯಾ ? ತಲೆಯಲ್ಲಿ ಮುಡಿದೆಸೆದ ಹೂವನ್ನೂ, ನಾನು ಮುಡಿದಿದ್ದ ಹೂವೆಂದು ಹೇಳುತ್ತಿದ್ದ ಕರುಣವಂತೆಯು ನೀನು ನೀನಾಗಿ ಬೆಳೆಸಿದ ಗಿಡವನ್ನು ಕಡಿದು ಬೆಂಕಿಯೊಟ್ಟುವೆಯಾ? ಮತ್ತೊಮ್ಮೆ ಕೈಮುಗಿದು ಕೇಳಿಕೊಳ್ಳುವೆನು ನನ್ನ ಜನ್ಮವನ್ನು ಸಫಲಮಾಡು ದಯೆಮಾಡು.”²

ಏನು ಮಡಿದರೂ ಒಪ್ಪದ ಸುಂದರಳನ್ನು ಹಠ ಬೀಡದ ರಾಮು ಮತ್ತೆ ಪುರುಷ ತನ್ನ ವೈಯಕ್ತಿಕ ಆಕಾಂಕ್ಷೆಗಾಗಿ ಮಹಿಳೆಯರ ಮೇಲೆ ಭಾವನಾತ್ಮಕವಾಗಿ ಎಲ್ಲಾನೂ ನಿನ್ನ ಕೈಯಲ್ಲಿ ಎಂದು ಅವಳನ್ನು ಭಾವನೆಗಳಿಂದ ಒತ್ತಾಯಿಸು ರೀತಿ ಪಿತೃತ್ವದ ಮನೋಭಾವನೆ ಸೂಕ್ಷ್ಮ ರೂಪವಾಗಿ ಕಾಣುತ್ತಾನೆ. ಇಲ್ಲಿ ಇದಕ್ಕೆ ಮನಸ್ಸೋತು ಸುಂದರಾ “ರಾಮು! ನೀನು ನನಗಾಗಿ ಪಡುತ್ತಿರುವ ಕಷ್ಟವು ಅತಿಶಯವಾದುದು. ನಾನು ಯಾವಾಗಲೂ ನಿನ್ನವಳೇ ರಾಮು! ಆದರೆ ಯೋಚಿಸು.ಈ ಜಗತ್ತಿನಲ್ಲಿ ಕೆಟ್ಟವಳನ್ನಿಸಿಕೊಳ್ಳಲು ನನಗೆ ಇಷ್ಟವಿಲ್ಲ ರಾಮು! ನಾವಿಬ್ಬರೂ ಹೃದಯವನ್ನು ನೋಡಬಲ್ಲ ದೇವರೆದುರಿಗೆ ಧರ್ಮದಂಪತಿಗಳು ಆದರೆ ಹೊರಗಣ ಕಣ್ಣಿಂದ ನೋಡುವ ಜಗತ್ತಿಗೆ ಪಾಪಿಗಳು ಧರ್ಮಭ್ರಷ್ಟರು, ಒಬ್ಬರಿಂದ ನಮಗಾಗಬೇಕಾದೇನೆನ್ನುವೆ? ಇಲ್ಲಿ ಸುಂದರ ಸಮಾಜದ ಮೌಲ್ಯಗಳನ್ನು ಒಳಗೊಳ್ಳುವ ಮಹಿಳೆಯ ಮನಸ್ಥಿತಿಯನ್ನು ಬಿಂಬಿಸತಾಳೆ, ಸುಂದರಳು ತನ್ನ ವೈಯಕ್ತಿಕ ಇಚ್ಛೆ ಮತ್ತು ಸಮಾಜದ ಕಟ್ಟುಪಾಡುಗಳು, ನಿಯಮಗಳ ನಡುವೆ ಸಂಘರ್ಷ ಸ್ಪಷ್ಟವಾಗಿ ಗೋಚರಿಸುತ್ತದೆ ಪುರುಷನಿಗೆ ಇದಷ್ಟು ಸ್ವತಂತ್ರ ಮಹಿಳೆಯರಿಗೆ ಇರುವುದಿಲ್ಲ ಪುರುಷ ಮಾಡಿದ ಮಹಿಳೆ

ಮಾಡಿದರೂ ಅದು ಮಹಿಳೆಯದೇ ತಪ್ಪು ಈ ತನ್ನ ಒಳಮನಸ್ಸು ಮತ್ತು ಸಮಾಜದ ಜೊತೆ ಸಂಘರ್ಷನೆ ಮಾಡುವ ಸುಂದರ ಸಮಾಜದ ನಿಯಮಕ್ಕೆ ಬಂಧಿಯರೂಪದಲ್ಲಿ ಕಾಣುತ್ತಾಳೆ.

ಅಷ್ಟೊತ್ತಿಗೆ ಕೋಳಿ ಕೂಗುವ ಸಮಯವಾಗಿಯೇ ಬಿಟ್ಟಿತ್ತು ಸುಂದರ ಹೋಡಲೂ ಸಿದ್ಧವಾದಗ ಮತ್ತೆ ರಾಮು ಕಾಮದ ಭಿಕ್ಷೆ ಕೇಳುವುದನ್ನು ಬಿಡುವುದಿಲ್ಲ ನಾನು ಪರಸ್ತ್ರೀ ನನ್ನನ್ನು ಸೋದರಿಯಂತೆ ಕಾಣು ನಾನೂ ಸಂಪ್ರದಾಯಗೆ ಬಂಧಿಯಾಗಿರುವೇ ಎಂದು ಎಷ್ಟೂ ಪರಿ ಪರಿಯಾಗಿ ಅಕ್ಷರ ಜ್ಞಾನವಿಲ್ಲದಿಂದರೂ ಸಮಾಜದಲ್ಲಿ ನನ್ನ ಅಸ್ತಿತ್ವವೇನು ಎಂದು ಹೇಳಿದರೂ ಕೇಳದ ರಾಮುಗೆ ಪ್ರತಿಭಟಿಸುವ ಹೆಣ್ಣಾಗಿ ಕಾಣುತ್ತಾಳೆ.

“ಸುಂದರ! ನೀನು ಹೇಳಿದಂತೆ ಕೇಳಿಕೊಂಡಿರುವೇನು, ನಿನ್ನ ದಾಸಾನುದಾಸನಾವೇನು, ಕೊನೆಯ ಮಾತನ್ನು ಹೇಳು ಎಂದು ಮತ್ತೆ ಬೇಡಿಕೊಂಡನು .ಹುಡುಗ ಅಸಮಾಧನವಾಗಿ ಕೊಂಚ ಕೋಪ ಬಂದಿತು. ಕಡೆಗಣ್ಣು ತುದಿಯಿಂದ ಗಂಟಿಕ್ಕಿದ ಹುಬ್ಬಿನಿಂದ ಗಂಭೀರವಾದ ಮುಖದಿಂದ ತನ್ನ ಕೋಪವನ್ನು ಸೂಚಿಸುತ್ತಾ ನಾನು ಹೇಳುವುದನ್ನು ಆಗಲೇ ಹೇಳಿದ್ದೇನೆ. ನಿನಗೆ ಈ ದೇಹದ ಮೇಲೆ ಆಶೆಯಾದರೆ ಈಗಲೇ ಇದೋ ನಿನಗೆ ಬೇಕಾದುದನ್ನು ಮಾಡಿಕೋ ಆದರೆ ಒಂದು ತಿಳಿದಿರು. ಮಾನವನ್ನು ನೀಗಿ ನನ್ನನ್ನು ದನಕ್ಕಿಂತಲೂ ಕಡೆಯಾಗಿಸುವ ನೀನು ಇಂತಹ ನಿನ್ನಲ್ಲಿ ಸಾಯುವವರೆಗೂ ದ್ವೇಷವನ್ನು ಸಾಧಿಸುವೆನು. ಒಂದು ಗಳಿಗೆಯ ಇಂದ್ರಿಯ ಸುಖಕ್ಕಾಗಿ ಜೀವಾವಧಿ ಶಪಿಸುವ ರಾಕ್ಷಸಿಯ ದ್ವೇಷಬೇಕೋ ಇಲ್ಲದಾದರೆ ನಿನ್ನ ಶ್ರೇಯಸ್ಸಿಗೆಂದು ದಿನವೂ ದೇವರಿಗೆ ಹರಕೆಯನ್ನು ಹೊರವ ತಂಗಿಯ ಪ್ರೇಮ ಬೇಕೋ ನೀನೇ ಗೊತ್ತುಮಾಡು”^೬

ಇಲ್ಲಿ ಸುಂದರ ತಾಳ್ಮೆಯಿಂದಲೇ ಪ್ರತಿಭಟಿಸಿದರೂ ರಾಮುವಿನ ಕಾಮ ಪಿಶಾಸಿಯಿಂದ ಸೋತು ಕಾಳಿಯ ಸ್ವರೂಪ ತಾಳುತ್ತಾಳೆ. ಒಂದು ಹೆಣ್ಣನ್ನು ಕೇವಲ ಪ್ರೀತಿಯಿಂದ ಮಾತ್ರ ಒಲಿಸಿಕೊಳ್ಳಲು ಸಾಧ್ಯ. ಈ ರೀತಿಯ ಕಾಮಕನ ರೂಪದಲ್ಲಿ ಕಾಡುವಾಗ ನೇರವಾಗಿಯೇ ಪ್ರತಿರೋಧ ಒಡ್ಡಿ ಸೋದರಿಯಂತೆ ಕಂಡರೆ ಗೌರವ ಯಶಸ್ಸು ದೊರೆಯುವುದು ಇಲ್ಲ ನನ್ನ ದೇಹವೇ ಬೇಕು ಎಂದರೆ ನಿನ್ನನ್ನು ಸಂಹಾರ ಮಾಡುವ ಭದ್ರಾಕಾಳಿಯಂತೆ ರೂಪಾತಾಳುತ್ತಾಳೆ. ಕಾದಂಬರಿಕಾರ ಹೆಣ್ಣು ಎರಡು ರೀತಿಯ ಸ್ವರೂಪಿನ ಪ್ರೀತಿ ಪೇಮದಿಂದ ಬಂದರೆ ಅವಳು ಪ್ರೀತಿ ಮಮತೆ ನೀಡುವ ತಾಯಿಯಾಗುತ್ತಾಳೆ ಕಾಮಕನ ರೀತಿಯಲ್ಲಿ ಕಾಡಿದರೇ ಎಲ್ಲವನ್ನು ನಾಶಮಾಡುವ ಉಗ್ರಸ್ವರೂಪಿಣಿಯಾಗುತ್ತಾಳೆ. ಎನ್ನುವ ಹಿನ್ನೆಲೆಯಲ್ಲಿ ಸುಂದರಳನ್ನು ಚಿತ್ರಿಸಿದ ರೀತಿ ತುಂಬಾ ವಿಶೇಷವಾಗಿದೆ.

ಪ್ರೀತಿಸಿದ ಹುಡುಗ ಎಂಬ ಕಾರಣಕ್ಕೆ ಅವನನ್ನು ಶಾಂತವಾಗಿ ಕೋಪದಿಂದ ಸಂತ್ಯೆಸಿದರೂ ಅವನ ಕಾಮ ಪಿಶಾಸಿ ಅವಳನ್ನು ಪದೇಪದೇ ಪಡೆಯಬೇಕು ಎಂಬ ಕೆಟ್ಟ ಹಠದಿಂದ ಮತ್ತೆ “ಸುಂದರ! ಇನ್ನು ನಿನೊಡನೆ ಕಾಮದ ಮಾತುಗಳನ್ನಾಡುವುದಿಲ್ಲ.ಚಾಪಲ್ಯದ ನುಡಿಗಳನ್ನು ನುಡಿಯುವುದಿಲ್ಲ. ಆದರೆ ಬಹು ದಿವಸದ ಆಶೆಯ ಪಿಶಾಚವು ನನ್ನನ್ನು ತಟ್ಟನೆ ಬಿಡುವುದಿಲ್ಲ ನನಗೊಂದು ಮುತ್ತುಕೊಡು ವರ್ಷಾಂತರಗಳಿಂದಲೂ ಹಂಬಲಿಸಿದ್ದೇನೆ. ಮರುಮಾತಾಡಬೇಡ ನಾನು ಪಶು ನನಗೆ ವಿವೇಕವಿಲ್ಲ ಇದೋ ಕೊನೆಯ ಪ್ರಾರ್ಥನೆ, ಇದೊಂದನ್ನು ನೆರವೇರಿಸು ಕೈಮುಗಿದು ಕೇಳಿಕೊಳ್ಳುವೆನು, ಇಲ್ಲವೆನ್ನಬೇಡ, ಕರುಣಿಸು’ ಎಂದು ಮಂಚದಿಂದಿಳಿದು ಮುಂದರಿದನು. ಹುಡುಗಿಯು ಅವಾಕ್ಯಾಗಿದ್ದಳು. ವಿರೋಧಿಸಲಿಲ್ಲ.ಅವಳನ್ನು ಬರಸೆಳೆದು ಅಪ್ಪಿಕೊಂಡು, ತಗ್ಗಿಸಿದ್ದ ಮೊಗವನ್ನು ಎತ್ತಿ ಮುತ್ತಿಟ್ಟುಕೊಂಡನು ಆ ವೇಳೆಗೆ ಎಲ್ಲಿಯೂ ಇಲ್ಲದ ಗಾಳಿಯೊಂದು ಬಂದು ದೀಪವು ಆರಿಹೋಯಿತು.”^೭ ಪುರುಷ ತನ್ನಗೆ ಬೇಕಾಗಿದು ಸ್ತ್ರೀಗೆ ಇಷ್ಟವಿಲ್ಲವೆಂದರೂ ಆ ಮಾತಿಗೆ ಬೆಲೆ ನೀಡದೇ ನನ್ನ ಆಸೆಗೊರ ಇನ್ನೊಂದು ಜೀವನ ಹೋದರೂ ಸರಿ ಅವಳು ಬೇಕು ಎನ್ನುವ ಕಾಮ ಎಷ್ಟೂ ಕ್ರೂರ ಎಂಬುವುದು ಕಾದಂಬರಿಕಾರರ ಪುರುಷ ಸಮಾಜದಲ್ಲಿ ಹೆಣ್ಣು ಎಷ್ಟೇ ಹೋರಾಟ ಸಂಘರ್ಷ ಮಾಡಿದರೂ ಅಲ್ಲಿ ಕೊನೆಗೆ ಪುರುಷನ ನಿರ್ಧಾರವೇ ಅಂತಿಮ ಎನ್ನುವ ರೀತಿಯಲ್ಲಿ ರಾಮು ಪುರುಷ ದಬ್ಬಾಳಿಕೆಯ ಸಂಕೇತವಾಗಿ ಕಾಣುತ್ತಾನೆ. ಮತ್ತೊಮ್ಮೆ ರಾಮುವಿನ ಕುತಂತ್ರ ಬುದ್ಧಿಯಿಂದ ಅವನಿಗೆ ಅಸಹಾಯಕಳಾಗಿ ಸೋಲು ಒಪ್ಪಿಕೊಳ್ಳದಿದ್ದರೂ ಪಶುನಂತೆ ಅವಳನ್ನು ತನ್ನವಳಾಗಿಸಿಕೊಂಡ ರೀತಿ ನೋಡಿದರೆ ರಾಮು ನಿಜವಾಗಿ ಪ್ರೀತಿಸಿದು ಸುಂದರಳನ್ನಲ್ಲ ಅವಳ ದೇಹವನ್ನು ಎನ್ನುವುದು ಸ್ಪಷ್ಟವಾಗಿ ಗೋಚರವಾಗುತ್ತದೆ. ಆದರೆ ಸುಂದರಳು ಕೊನೆಯವರೆಗೂ ತನ್ನತನವನ್ನು ಬಿಟ್ಟುಕೊಡದೆ ಇರುವುದು ರೋಚಕ.

ಉಪಸಂಹಾರ :

ಒಬ್ಬ ಭಗ್ನಪ್ರೇಮಿ ತನ್ನಗೆ ಪ್ರೀತಿಸಿಗಲಿಲ್ಲವಾದರೂ ಅವಳನ್ನು ಕೊನೆ ಪಕ್ಷವಾದರೂ ಅವಳನ್ನು ತನ್ನವಳಾಗಿಸಿಕೊಳ್ಳಬೇಕು. ಎಂಬ ಕೆಟ್ಟ ಪ್ರೀತಿಯ ಮುಖವಾಡ ಇಲ್ಲಿ ಕಾಣುತ್ತದೆ. ಅಲ್ಲದೆ ಕಾಮಕನಂತೆ ಕಾದಂಬರಿಯ ಕೊನೆವರೆಗೂ ಚಿತ್ರಿತವಾಗಿ ಕಾಣುತ್ತಾನೆ ಸಮಾಜದಲ್ಲಿ ಹೆಣ್ಣು ತನ್ನ ಪ್ರೀತಿಯ ಉಳಿವಿಗಾಗಿ ಹೋರಾಟ ಮಾಡಿದಳು. ಅದೇ ಪ್ರೀತಿಯಿಂದ ರಕ್ಷಣೆಗಾಗಿ ಸಮಾಜದ ನಿಯಮಗಳಿಂದ ಮುಕ್ತನಾಗಲೂ ಆಗದೆ ಹೆಣ್ಣಿನ ಜೀವನ ಸಂಪೂರ್ಣವಾಗಿ

ಹೋರಾಟ ಮಾಡುವಳು. ಪ್ರತಿಭಟನೆ, ಮತ್ತು ಹೋರಾಟ ಮಾಡುವ ಹೆಣ್ಣಾಗಿ ಈ ಕಾದಂಬರಿಯಲ್ಲಿ ಅನಾವರಣಗೊಳಿಸಿದ ರೀತಿ ತುಂಬಾ ವಿಶೇಷವಾದ್ದು. ಈ ಕಾದಂಬರಿ ಓದುಗರ ಮನಸ್ಸು ಸಮಾಜದಲ್ಲಿನ ನಿಯಮಕ್ಕೆ ಹೇಗೆ ಹೆಣ್ಣು ಬಲಿಯಾಗುತ್ತಾಳೆ. ಎಂದು ಈ ಕಾದಂಬರಿಯಲ್ಲಿ ಹಿಡಿದಿಟ್ಟ ರೀತಿ ದೇವುಡು ಅವರ ಸಮಾಜಿಕ ಪ್ರಜ್ಞೆ ಗಮನಾರ್ಹವಾಗಿದೆ.

ಆಕಾರಗ್ರಂಥ:

- ೧) ಪ್ರೊ. ಮಲ್ಲೇಪುರಂ ಜಿ. ವೆಂಕಟೇಶ - ಕಳ್ಳರ ಕೂಟ - ಮುದ್ರಣ : ೨೦೨೩- ಪು ೭, ೧೦, ೧೨, ೨೪, ೨೫, ೨೬ , ೩೦, ೩೨.



ಸರಜೂ ಕಾಟ್ರರ್ ರವರ ದೇವರಾಯ ಕಾದಂಬರಿಯಲ್ಲಿನ ದಲಿತ ಸಂವೇದನೆ

ಮಲ್ಲಿಕಾರ್ಜುನ ಕಕಮರಿ¹, ಡಾ.ಮಹೇಶ ಗಾಜಪ್ಪನವರ²

¹ಸಂಶೋಧನಾ ವಿದ್ಯಾರ್ಥಿ

ಶಾಸ್ತ್ರೀಯ ಕನ್ನಡ ಭಾಷಾ ಅಧ್ಯಯನ ಸಂಸ್ಥೆ

ರಾಣಿ ಚನ್ನಮ್ಮ ವಿಶ್ವವಿದ್ಯಾಲಯ ಬೆಳಗಾವಿ

²ಸಹ ಪ್ರಾಧ್ಯಾಪಕರು ಹಾಗೂ ಮಾರ್ಗದರ್ಶಕರು ಮತ್ತು

ಅಧ್ಯಕ್ಷರು ಶಾಸ್ತ್ರೀಯ ಕನ್ನಡ ಭಾಷಾ ಅಧ್ಯಯನ ಸಂಸ್ಥೆ

ರಾಣಿ ಚನ್ನಮ್ಮ ವಿಶ್ವವಿದ್ಯಾಲಯ ಬೆಳಗಾವಿ

Corresponding Author - ಮಲ್ಲಿಕಾರ್ಜುನ ಕಕಮರಿ

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Abstract:

ನಮ್ಮ ಕನ್ನಡ ಸಾಹಿತ್ಯ ಚರಿತ್ರೆಯನ್ನು ಅವಲೋಕಿಸಿದಾಗ ಪೂರ್ವದ ಹಳಗನ್ನಡ, ಹಳಗನ್ನಡ, ನಡುಗನ್ನಡ, ಹೊಸಗನ್ನಡ ಈ ಹಂತಗಳಲ್ಲಿ ನಮ್ಮ ಸಾಹಿತ್ಯ ರಾಶಿ ವಿಸ್ತಾರವಾಗಿ ಬೆಳೆದಿದೆ. ಇದರಲ್ಲಿ ಹೊಸಗನ್ನಡ ಸಾಹಿತ್ಯದ ಹಂತದಲ್ಲಿ ನವೋದಯ, ಪ್ರಗತಿಶೀಲ, ನವ್ಯ, ದಲಿತ-ಬಂಡಾಯ ಎಂಬ ಕಾಲಘಟ್ಟಗಳಲ್ಲಿ ಸಾಹಿತ್ಯದ ವಿವಿಧ ಪ್ರಕಾರಗಳಾದ ಕಾವ್ಯ, ಕಥೆ, ಕಾದಂಬರಿ, ನಾಟಕ, ವಿಮರ್ಶೆ, ಜೀವನಚರಿತ್ರೆ, ಆತ್ಮಚರಿತ್ರೆ, ಲಲಿತ ಪ್ರಬಂಧ ಹೀಗೆ ವಿವಿಧ ವಿಭಾಗಗಳಲ್ಲಿ ಸಾಹಿತ್ಯ ಕೃಷಿ ಹುಲುಸಾಗಿ ಬೆಳೆದು ಬಂದಿದೆ. ಅದರಲ್ಲಿ ಈ ಕಾದಂಬರಿ ಎಂಬುದು ಗದ್ಯ ರೂಪದ ಕಥಾ ಹಂದರವಾಗಿದ್ದು ಓದುಗನನ್ನು ಭಾವಬಂಧನದಲ್ಲಿ ಸಿಲುಕಿಸಿ, ಬದುಕಿನ ಸಂಕೀರ್ಣತೆಯನ್ನು ಶೋಧಿಸುವುದಾಗಿದೆ. ಸರಜೂ ಕಾಟ್ರರ್ ರವರ ದೇವರಾಯ ಕಾದಂಬರಿಯನ್ನು ಸೂಕ್ಷ್ಮವಾಗಿ ಗಮನಿಸಿದಾಗ ಕಾದಂಬರಿಯುದ್ದಕ್ಕೂ ದಲಿತರ ಮೇಲಿನ ಶೋಷಣೆ, ಜೊತೆಗೆ ಹೋರಾಟದ ಮೂಲಕ ಎಲ್ಲವನ್ನು ಪಡೆದುಕೊಳ್ಳಬಹುದು. ಡಾ.ಬಿ.ಆರ್.ಅಂಬೇಡ್ಕರ್ ರವರ 'ಶಿಕ್ಷಣ, ಸಂಘಟನೆ, ಹೋರಾಟ' ಎಂಬ ಈ ಮೂರು ಮಂತ್ರಗಳು ದಲಿತರ ಸಾಮಾಜಿಕ, ಸಾಂಸ್ಕೃತಿಕ, ಆರ್ಥಿಕ ಹಾಗೂ ಭಾವಲೋಕಗಳನ್ನು ಹೇಗೆ ಸುಧಾರಣೆಗೊಳಿಸಿದವು ಎಂಬುದನ್ನು ತಿಳಿಯಬಹುದಾಗಿದೆ. ದೇವರಾಯ ಕಾದಂಬರಿಯಲ್ಲಿ ದಲಿತರ ಅಡ್ಡ ಹೆಸರನ್ನೇ ಬದಲಾಯಿಸುವ ಕ್ರಾಂತಿಕಾರಿ ನಡೆಯನ್ನೇ ನಾವು ಕಾಣುತ್ತೇವೆ. ದೇವದಾಸಿ ಪದ್ಧತಿಯನ್ನು ನಿರ್ಮೂಲನೆಗೊಳಿಸಲು ನಾಟಕಗಳ ಮೂಲಕ ಜಾಗೃತಿ, ಸತ್ಯ ದನಗಳ ಮಾಂಸ ತಿನ್ನದಿರುವಂತೆ ನಿರ್ಬಂಧ, ಶಿಕ್ಷಣ ಪ್ರಸಾರ, ಹಕ್ಕುಗಳಿಗಾಗಿ ಹೋರಾಟ, ಸಂಘಟನೆ ಈ ಎಲ್ಲ ಅಂಶಗಳನ್ನು ಈ ಕಾದಂಬರಿಯು ಧ್ವನಿಸುತ್ತದೆ. ಒಟ್ಟಾರೆಯಾಗಿ ಸನಾತನಿಗಳ ಶೋಷಣೆಗೆ ನಿರಂತರವಾಗಿ ಬಸವಳಿದ ದಲಿತ ಜನಾಂಗ ಸ್ವಾತಂತ್ರ್ಯದ ಬದುಕನ್ನು ಕಟ್ಟಿಕೊಳ್ಳುವ ಹೋರಾಟದ ಕಥೆಯನ್ನು ನಾವು ದೇವರಾಯ ಕಾದಂಬರಿಯಲ್ಲಿ ಕಾಣಬಹುದಾಗಿದೆ.

Keywords: ಅಡ್ಡ ಹೆಸರು, ದೇವದಾಸಿ, ಶಿಕ್ಷಣ, ಸಂಘಟನೆ, ಮೀಟಿಂಗ್, ಕೋರೆಗಾಂವ್, ಜೋಹಾರ್, ಸನಾತನಿ, ಮನಿರೇನ್, ಪಾದ್ರಿ, ಸಭೆ, ಹೋರಾಟ.

ಸರಜೂ ಕಾಟ್ರರ್ ರವರ ದೇವರಾಯ ಕಾದಂಬರಿ ದಲಿತ ಜನಾಂಗದ ನೋವು, ತಲ್ಲಣ, ಹತಾಶೆಗಳ ಸಮ್ಮಿಶ್ರಣವಾಗಿದೆ. ಅನಕ್ಷರತೆ, ಅಜ್ಞಾನದಿಂದಾಗಿ ಸನಾತನಿಗಳ, ಮನುವಾದಿಗಳ ಸಂಪ್ರದಾಯನಿಷ್ಠ ನಡೆಗೆ ಜೋತುಬಿದ್ದು ತಾವೂ ಮನುಷ್ಯರು, ತಮಗೂ ಬದುಕುವ ಹಕ್ಕಿದೆ ಎಂಬುದನ್ನೇ ಮರೆತು ಬಿಟ್ಟ ಜೀವನ ಸಾಗಿಸುತ್ತಿರುವ ಧಾರುಣ ಚಿತ್ರಣ ವ್ಯಕ್ತವಾಗುತ್ತದೆ. ಕಾದಂಬರಿಯ ಆರಂಭದಲ್ಲೇ ದೇವರಾಯ ಚಿಕ್ಕೋಡಿಯಲ್ಲಿ

ದಲಿತರ ಅಡ್ಡ ಹೆಸರನ್ನು ಬದಲಾಯಿಸುವ ನಿರ್ಣಯ ತೆಗೆದುಕೊಳ್ಳುವ ಸಭೆಯನ್ನು ಕರೆದು ಎಲ್ಲ ದಲಿತರನ್ನು ಆಹ್ವಾನಿಸಿದ. ಇದಕ್ಕೆ ಒಂದು ಕಾರಣವೂ ಇತ್ತು. ದೇವರಾಯ ಒಂದು ಸಲ ಕೊಲ್ಲಾಪುರಕ್ಕೆ ಹೋಗಿದ್ದಾಗ ದಾಡಿ ಮಾಡಿಸಿಕೊಳ್ಳಲು ಒಂದು ಕ್ಷೌರಿಕನ ಅಂಗಡಿಗೆ ಹೋಗಿದ್ದ. ಕ್ಷೌರಿಕ ಅವನಿಗೆ ನಿಮ್ಮ ಊರು ಯಾವುದು ಎಂದು ಕೇಳಿದ, ಅದಕ್ಕೆ ದೇವರಾಯ ಇಂಗಳೆ ಎಂದ. ಮತ್ತೇ ಆ ಕ್ಷೌರಿಕ ನಿಮ್ಮ ಅಡ್ಡ

ಹೆಸರು ಏನೆಂದು ಕೇಳಿದಾಗ ದೇವರಾಯ ಹೋಲೇರ್ ಎಂದನು. ಆಗ ಕ್ಷೌರಿಕನು ದೇವರಾಯನನ್ನು ಅಂಗಡಿಯಿಂದ ನೂಕಿದನು. ಮತ್ತೇ ಬೇರೆ ಅಂಗಡಿಗೆ ಹೋದಾಗ ಆ ಕ್ಷೌರಿಕ ಇವನಿಗೆ ಅಡ್ಡ ಹೆಸರು ಕೇಳಿದಾಗ ನಿಜ ಹೇಳದೆ ಇಂಗಳೆ ಎಂದಾಗ ಆತನು ದೇವರಾಯನಿಗೆ ಚೆನ್ನಾಗಿ ಕ್ಷೌರ ಮಾಡಿದನು. ಈ ಘಟನೆಯಿಂದ ದೇವರಾಯ ಜಾತಿಸೂಚಕ ಪದಗಳಾದ ತಮ್ಮ ಅಡ್ಡ ಹೆಸರನ್ನು ಬದಲಾಯಿಸಿದಾಗ ಮಾತ್ರ ತಮಗೆ ಗೌರವ ಸಿಗಲು ಸಾಧ್ಯ ಎಂದು ನಿರ್ಣಯಿಸಿ; ತನ್ನ ಜನಾಂಗದವರ ಅಡ್ಡ ಹೆಸರನ್ನು ಅವರ ಊರಿನ ಹೆಸರಿನಿಂದ, ಅವರು ಕೆಲಸ ಮಾಡುವ ಯಜಮಾನರ ಅಡ್ಡ ಹೆಸರನ್ನು ಬಳಸಿ, ಹೀಗೆ ಎಲ್ಲರ ಅಡ್ಡ ಹೆಸರನ್ನು ಬದಲಾಯಿಸುವ ಕ್ರಾಂತಿಕಾರಿ ಹೆಜ್ಜೆ ಇಟ್ಟು ಯಶಸ್ವಿಯಾಗುತ್ತಾನೆ.

ಆ ಕಾಲದಲ್ಲಿ ದಲಿತರ ಬದುಕು ತುಂಬಾ ಶೋಚನೀಯವಾಗಿತ್ತು. ದಲಿತರಿಗೆ ನಿರ್ದಿಷ್ಟವಾದ ಕೆಲಸಗಳು ಇರಲಿಲ್ಲ. ಅವರು ಸಾರ್ವಜನಿಕ ಬಾವಿಯಿಂದ ನೀರು ಸೇರುವ ಹಾಗಿರಲಿಲ್ಲ. ದೇವಸ್ಥಾನಗಳಲ್ಲಿ ಅವರಿಗೆ ಪ್ರವೇಶವಿರಲಿಲ್ಲ. ಸತ್ತ ದನವನ್ನು ಅವರು ತಿನ್ನಬೇಕಾಗುತ್ತಿತ್ತು. ಧರ್ಮ ಶಾಸ್ತ್ರಗಳು ಅವರಿಗೆ ಪಶುವಿಗಿಂತಲೂ ಕಡೆಯದಾದ ಜೀವನ ಕ್ರಮವನ್ನು ವಿಧಿಸಿದ್ದವು. ಬೆನ್ನ ಹಿಂದೆ ಕಸಬರಿಗೆ ಕಟ್ಟಿಕೊಂಡು, ಕೊರಳಿಗೆ ಗಡಿಗೆ ಕಟ್ಟಿಕೊಂಡು ಅವರು ಹೊರಬೀಳಬೇಕಾಗಿತ್ತು. ಅವರು ರಸ್ತೆಯಲ್ಲಿ ಮೂಡಿಸಿದ ಹೆಜ್ಜೆಗಳನ್ನು ಕಸಬರಿಗೆ ಅಳಿಸಿ ಹಾಕುವುದೆಂದು, ಉಗುಳು ಬಂದರೆ ಗಡಿಗೆಯಲ್ಲಿ ಉಗುಳಬೇಕೆಂದು ಅವರ ಮೇಲೆ ಸಮಾಜ ನಿರ್ಬಂಧ ಹೇರಿತ್ತು. ದಲಿತರ ಹೆಜ್ಜೆಗಳನ್ನು ಸಮಾಜ ಸಹಿಸುವ ಸ್ಥಿತಿಯಲ್ಲಿರಲಿಲ್ಲ. ಅವರು ರಸ್ತೆಯಲ್ಲಿ ನಡೆಯುವಾಗ 'ಜೋಹಾರ್ ಮಾಯ್ ಬಾಪ್' ಎಂದು ಕೂಗಬೇಕಾಗಿತ್ತು. ಇದು ಎದುರಿಗೆ ಬರುವ ಸರ್ವೆಂಯರಿಗೆ ನಿಮ್ಮ ಎದುರು ಒಬ್ಬ ದಲಿತ ಬರುತ್ತಿದ್ದಾನೆಂಬ ಸೂಚನೆ ನೀಡುವುದಾಗಿತ್ತು. ದಲಿತರನ್ನು ಊರ ಹೊರಗೆ ಹಾಕಿ ಅವರನ್ನು ಅಪರಾಧಿ ಜನಾಂಗವೆಂಬ ರೀತಿಯಲ್ಲಿ ನಡೆಸಿಕೊಳ್ಳಲಾಗುತ್ತಿತ್ತು. ಊರಲ್ಲಿ ಕಳುವು, ದರೋಡೆಗಳಾದರೆ ಅವುಗಳಿಗೆ ದಲಿತರನ್ನೇ ಜವಾಬ್ದಾರಿ ಮಾಡಲಾಗುತ್ತಿತ್ತು. ಬರಗಾಲ ಬಂದಾಗಲೂ ಅದಕ್ಕೆ ದಲಿತರೇ ಕಾರಣವೆಂದು ಹೇಳಲಾಗುತ್ತಿತ್ತು. ಒಂದು ವೇಳೆ ಅತಿವೃಷ್ಟಿಯಾಗಿದ್ದರೂ ಅದಕ್ಕೂ ದಲಿತರನ್ನೇ ದೂಷಿಸಲಾಗುತ್ತಿತ್ತು. ಇಂಥಹ ಪರಿಸ್ಥಿತಿಯಲ್ಲಿರುವ ದಲಿತರ ಬದುಕನ್ನು ಹಸನುಗೊಳಿಸುವ ಸಂಕಲ್ಪ ದೇವರಾಯ ಮಾಡುತ್ತಾನೆ.

ದೇವರಾಯ ದಲಿತ ಮಕ್ಕಳಿಗೆ ಶಿಕ್ಷಣ ದೊರೆತರೆ ಮಾತ್ರ ಅವರ ಉದ್ಧಾರ ಸಾಧ್ಯವೆಂಬುದನ್ನು ಅರಿತುಕೊಂಡು ತಾನೇ ಸ್ವತಃ ಶಿಕ್ಷಕನಾಗಿ ಶಿಕ್ಷಣದ ಮಹತ್ವ ಸಾರುತ್ತಾನೆ. "ನಿಮ್ಮ ಮಕ್ಕಳು ನಿಮ್ಮಂತೆ ಹೇಳು, ಉಚ್ಚ ಬಳಿಯಬೇಕೆ? ನಿಮ್ಮಂತೆ ಸತ್ತ ದನಗಳ

ಚರ್ಮ ಬಿಡಿಸುತ್ತ ಕೂಡಬೇಕೆ? ಅಥವಾ ಬಾಬಾಸಾಹೇಬರಂತೆ ಬ್ಯಾರಿಸ್ಟರ್‌ರಾಗಬೇಕೆ?" (1) ಎಂದು ತನ್ನ ಜನರನ್ನು ಪ್ರಶ್ನಿಸುತ್ತಾನೆ. ಆಗ ಅವರು "ನಾವು ಗರೀಬರು; ನಮಗೆ ತಿನ್ನಲಿಕ್ಕೆ ಕೂಳಿಲ್ಲ; ಇನ್ನು ಅವರನ್ನು ಶಾಲೆಗೆಲ್ಲಿಂದ ಕಳಿಸಬೇಕು?" (2) ಅಂದಾಗ ದೇವರಾಯ "ಬೋರ್ಡಿಂಗ್ ಸುರು ಮಾಡುವವನಿದ್ದೇನೆ, ಅಲ್ಲಿ ಊಟ-ವಸತಿ ಪುಕಟ್, ಮ್ಯಾಲೆ ಸಾಲಿ" (3) ಅಂದಾಗ ಎಲ್ಲರೂ ಸಮ್ಮತಿಸಿದರು. ದಲಿತ ಗಂಡು ಮತ್ತು ಹೆಣ್ಣು ಮಕ್ಕಳಿಗೆಲ್ಲ ಹಾಸ್ಟೆಲ್ ಹಾಗೂ ಶಿಕ್ಷಣ ವ್ಯವಸ್ಥೆ ರೂಪಿಸಿದ; ಜೊತೆಗೆ ಟೀಚರ್ಸ್ ಟ್ರೇನಿಂಗ್ ಕಾಲೇಜಿನಲ್ಲಿ ದಲಿತರಿಗೆ ಮೀಸಲಾತಿ ಬೇಡಿಕೆಯನ್ನು ಸರ್ಕಾರದ ಮುಂದಿಟ್ಟು ಒಪ್ಪಿಕೊಳ್ಳುವಂತೆ ಮಾಡಿದನು. ತಮ್ಮ ಜನಾಂಗದವರ ಶಿಕ್ಷಣದ ಕೊರತೆಯನ್ನು ನೀಗಿಸಿದ. 'ಶಿಕ್ಷಣವಿಲ್ಲದ್ದರಿಂದ ಮನುಷ್ಯರಾಗಿದ್ದ ದಲಿತರು ಪಶುಗಳಾದರು' ಎಂಬ ಜ್ಯೋತಿಬಾ ಫುಲೆಯವರ ಮಾತಿನಂತೆ ಪಶು ಸಮನಾಗಿದ್ದ ತನ್ನವರನ್ನು ದೇವರಾಯ ಮನುಷ್ಯರನ್ನಾಗಿ ಮಾಡಿದನು.

"ನೀನು ಒಬ್ಬನೇ ಅಥವಾ ನಾಲ್ಕೈಂಟು ಜನರು ಕೂಡಿ ಸಂಘರ್ಷಕ್ಕಿಳಿಯುವುದಕ್ಕಿಂತ ಒಂದು ಸಂಘಟನೆಯನ್ನು ಕಟ್ಟಿಕೊಂಡು ಹೊಡೆದಾಡಬಾರದೇಕೆ? ಸಂಘಟನೆಯಲ್ಲಿ ಯಾವಾಗಲೂ ಶಕ್ತಿ ಇರುತ್ತದೆ," (4) ಎಂಬ ಫಾದರ್ ಡಿಸಿಲ್ಲಾರವರ ಸಲಹೆಯಂತೆ ದೇವರಾಯ 'ಭಾರತೀಯ ಬಹಿಷ್ಕೃತ ಸಮಾಜ ಶಿಕ್ಷಣ ಪ್ರಸಾರಕ ಮಂಡಳಿ'ಯನ್ನು ಮತ್ತು 'ಬೆಳಗಾವಿ ಜಿಲ್ಲಾ ವತನದಾರ್ ಮಹಾರ್ ಸಂಘ' ಎಂಬ ಎರಡು ಸಂಘಗಳನ್ನು ಸ್ಥಾಪಿಸಿ, ಈ ಸಂಘಟನೆ ಮೂಲಕ ದಲಿತರಲ್ಲಿ ಜಾಗೃತಿ ಮೂಡಿಸಲಾರಂಭಿಸಿದನು. ದಲಿತರು ಸತ್ತ ದನದ ಮಾಂಸವನ್ನು ತಿನ್ನುವುದು ಆಗ ವ್ಯಾಪಕವಾಗಿ ಬಳಕೆಯಲ್ಲಿತ್ತು. ಈ ಸಂಘಟನೆಗಳ ಮೂಲಕ ಊರೂರಿಗೆ ಹೋಗಿ ಸತ್ತ ದನದ ಮಾಂಸ ತಿನ್ನುವುದರಿಂದ ಆಗುವ ಅನಾರೋಗ್ಯದ ಬಗ್ಗೆ ಜನರಿಗೆ ತಿಳುವಳಿಕೆ ಮೂಡಿಸಿದನು. ಆ ಕಾಲದಲ್ಲಿ ದೇವರ ಹೆಸರಿನಲ್ಲಿ ಹೆಣ್ಣು ಮಕ್ಕಳನ್ನು 'ಬಸವಿ' ಬಿಡುವ 'ದೇವದಾಸಿ' ಎಂಬ ಅನಿಷ್ಟ ಪದ್ಧತಿ ಜಾರಿಯಲ್ಲಿತ್ತು. ಈ ದೇವದಾಸಿ ಹುಡುಗಿ ಲಗ್ನ ಮಾಡಿಕೊಳ್ಳುವಂತಿರಲಿಲ್ಲ. ಊರ ಜನರಿಗೆ ಸೆರಗು ಹಾಸುತ್ತಾ ಆಕೆ ತನ್ನ ಜೀವನವನ್ನು ಕಳೆಯಬೇಕಾಗುತ್ತಿತ್ತು. ಮುಪ್ಪಾವಸ್ಥೆಯಲ್ಲಿ ಈ ದೇವದಾಸಿಯರ ಪಾಡು ನಾಯಿ ಪಾಡಾಗಿರುತ್ತಿತ್ತು. ಅನೇಕ ರೋಗಗಳಿಗೆ ಬಲಿಯಾಗಿ ಸಾಯುತ್ತಿದ್ದರು. ಇವರ ಮಕ್ಕಳಿಗೆ ಸಮಾಜದಲ್ಲಿ ಯಾವ ಸ್ಥಾನವೂ ಇರುತ್ತಿರಲಿಲ್ಲ. ಈ ಅನಿಷ್ಟ ಪದ್ಧತಿ ವಿರುದ್ಧ ಹೋರಾಡಲು ದೇವರಾಯ ನಾಟಕ ರಚಿಸಿ, ಪ್ರದರ್ಶಿಸಿ ಜನರಲ್ಲಿ ಈ ಪದ್ಧತಿಯ ಕರಾಳ ರೂಪ ತೋರ್ಪಡಿಸಿದನು. "ಇಷ್ಟು ವರ್ಷ ನಡೆಕೊಂಡ ಬಂದ ಪದ್ಧತಿ ಮುರದರ ದೇವಿ ಶಾಪಾ ಕೊಡುಡಿಲ್ಲೇನು?" (5) ಎಂಬ ಪ್ರಶ್ನೆಗೆ

ದೇವರಾಯ “ಹಂಗಾದ್ರ ನಾ ಒಂದ ಪ್ರಶ್ನೆ ಮಾಡ್ತೀನಿ. ಇಷ್ಟು ದಿನ ನಾವ್ ಈ ಪದ್ಧತಿ ನಡೆಸಿಕೊಂಡ ಬಂದ್ವಿ, ಸುಮಾರು ತಲೆಮಾರುಗಳು ದೇವದಾಸಿಯರಾದರು, ಇದರಿಂದ ಋಷಿಗೊಂಡ ದೇವಿ ನಮ್ಮ ಬಡತನವನ್ನೇಕೆ ಕಿತ್ತು ಹಾಕಲಿಲ್ಲ? ಪ್ರಾಣಿಗಳಂತೆ ಬಾಳುವ ಶಿಕ್ಷೆಯನ್ನೇಕೆ ಅವಳು ನಮಗೆ ಕೊಡುತ್ತಿದ್ದಾಳೆ? ಇಲ್ಲಿರುವ ಒಬ್ಬರಾದರೂ ಹೇಳಿ; ಎಂದಾದರೂ ನೀವು ಎರಡು ಹೊತ್ತು ಹೊಟ್ಟೆ ತುಂಬಾ ಊಟ ಮಾಡ್ತೀರಾ? ಎಂದಾದರೂ ನೀವು ಮೈ ಮುಚ್ಚುವಷ್ಟು ಅರಿವೆ ಹಾಕಿಕೊಂಡಿದ್ದೀರಾ? ಎಂದಾದರೂ ನೀವು ಸಂತೋಷವಾಗಿದ್ದೀರಾ? ಹೇಳಿ ಹೇಳಿ” (6) ಎಂದಾಗ ಎಲ್ಲರಿಗೂ ಇದು ಸತ್ಯವೆನಿಸಿತು. ಕೊನೆಗೆ ದೇವರಾಯ “ಬಾಬಾಸಾಹೇಬರು ಈ ವಿಷಯದ ಬಗ್ಗೆ ಸ್ಪಷ್ಟ ನಿಲುವನ್ನು ಹೊಂದಿದ್ದಾರೆ. ಇನ್ನು ಮೇಲೆ ಯಾರೂ ತಮ್ಮ ಮಕ್ಕಳನ್ನು ದೇವದಾಸಿಯರನ್ನಾಗಿ ಬಿಡುವಂತಿಲ್ಲವೆಂದು ಅವರೇ ಹೇಳಿದ್ದಾರೆ” (7) ಎಂದಾಗ ಎಲ್ಲರೂ ಒಕ್ಕೊರಲಿನಿಂದ ಸಮ್ಮತಿ ಸೂಚಿಸಿದರು.

ಬೆಳಗಾವಿಯಲ್ಲಿ ಕ್ರಿ.ಶ 1924 ರಲ್ಲಿ ಗಾಂಧೀಜಿಯವರ ನೇತೃತ್ವದಲ್ಲಿ ಅಖಿಲ ಭಾರತ ಕಾಂಗ್ರೆಸ್ ಅಧಿವೇಶನ ನಡೆದಾಗ ಡಾ.ಬಿ.ಆರ್.ಅಂಬೇಡ್ಕರ್ ರವರಿಗೆ ಮಾತನಾಡಲು ಅವಕಾಶ ನೀಡಲಿಲ್ಲವಾದ್ದರಿಂದ ದೇವರಾಯ ಬೆಳಗಾವಿ ಜಿಲ್ಲೆಯಾದ್ಯಂತ ವಿವಿಧೆಡೆ ಸಮ್ಮೇಳನಗಳನ್ನು ಆಯೋಜಿಸಿ ದಲಿತರ ಜಾಗೃತಿಗಾಗಿ ಅಂಬೇಡ್ಕರ್ ವಾಣಿ ಅವಶ್ಯ ಎಂದು ತಿಳಿದು ಸಾಕಷ್ಟು ಕಡೆ ಅವರ ಭಾಷಣ ಏರ್ಪಡಿಸಿದನು. ಆಗ ಅಂಬೇಡ್ಕರ್ ರವರು ತಮ್ಮ ಜನಾಂಗದವರನ್ನು ಕುರಿತು “ನಮ್ಮ ಅಸ್ವಶೃತೆಯನ್ನು ನಾವೇ ಹೋಗಲಾಡಿಸಬೇಕಾಗಿದೆ. ನಾವು ಬಲಶಾಲಿ ಮತ್ತು ನಿರ್ಭಯರಾಗಿದ್ದರೆ ಮಾತ್ರ ನಾವು ಈ ಸಮಸ್ಯೆಯಿಂದ ಹೊರಬರಬಹುದಾಗಿದೆ. ಈ ಸಂದರ್ಭದಲ್ಲಿ ನಾವು ಬಹಳಷ್ಟು ಕಷ್ಟ ಪಡಬೇಕಾಗಬಹುದು. ಸರ್ವೋಚರ ಜೊತೆ ಒಂದು ಕೈ ನೋಡುವ ಸಂದರ್ಭವೂ ಬರಬಹುದು. ಅದಕ್ಕಾಗಿಯೇ ನಾವು ಧೈರ್ಯವಂತರಾಗಬೇಕಾಗಿದೆ. ನಮ್ಮ ಬಿಡುಗಡೆಗಾಗಿ ನಾವು ದೇವರನ್ನಾಗಲಿ ಅಥವಾ ದೇವಮಾನವರ ಆಗಮನಕ್ಕಾಗಿಯಾಗಲಿ ಹಾದಿ ಕಾಯುವ ಅಗತ್ಯವಿಲ್ಲ. ನಮ್ಮ ಬಿಡುಗಡೆ ರಾಜಕೀಯ ಶಕ್ತಿಯಲ್ಲಿದೆಯೇ ಹೊರತು ಯಾತ್ರಾ ಸ್ಥಳಗಳಿಗೆ ಯಾತ್ರೆ ಮಾಡುವುದರಲ್ಲಲ್ಲ. ನಮ್ಮ ಅನ್ಯಾಯಗಳು ದೂರಾಗಬೇಕಾದರೆ ಸರ್ಕಾರಿ ಮತ್ತು ರಾಜಕೀಯ ಶಕ್ತಿಯನ್ನು ನಾವು ಪಡೆಯಬೇಕು. ರಾಜಕೀಯ ಶಕ್ತಿ ನಮ್ಮ ಕೈಗೆ ಬರದ ಹೊರತು ಸಮಾಜದಲ್ಲಿ ನಮಗೆ ಗೌರವ ಸಿಗಲಾರದು.” (8) ಎಂದಾಗ ಎಲ್ಲರೂ ಇದೇ ಸತ್ಯವೆಂಬ ಸೂತ್ರ ಅರಿತರು.

ಬ್ರಿಟಿಷ್ ಸರ್ಕಾರ ಈ ಹಿಂದೆ ದಲಿತರಿಗೆ ಅವರ ಸೇವಾ ಕಾರ್ಯಗಳಿಗಿಂದು ನೀಡಿದ ವ್ಯವಸಾಯ ವತನಿ ಭೂಮಿಯನ್ನು

ವಾಪಸ್ಸು ಪಡೆಯುವ ಕಾನೂನು ಜಾರಿಗೆ ತಂದಿತು. ಆಗ ದೇವರಾಯ ಸಂಘಟನೆಯೊಂದಿಗೆ ಸೇರಿ ಈ ಕಾಯ್ದೆ ಹಿಂದೆ ಪಡೆಯುವಂತೆ ಮಾಡುತ್ತಾನೆ. ಈ ಹಿಂದೆ ಕ್ರಿ.ಶ 1818 ರಲ್ಲಿ ಕೋರೆಗಾವ್‌ದಲ್ಲಿ ನಡೆದ ಪೇಶ್ವೆ-ಇಂಗ್ಲೀಷ್ ಯುದ್ಧದಲ್ಲಿ ಪೇಶ್ವೆಗಳನ್ನು ಇಂಗ್ಲೀಷ್ ಪಡೆಯ ಮಹಾರ್ ರೆಜಿಮೆಂಟಿನ ದಲಿತ ವೀರರು ಸೋಲಿಸಿದ್ದರು. ಈ ವಿಜಯವನ್ನು ನೆನಪಿಸಿ ದಲಿತಪರ ಸಾಕಷ್ಟು ಕೆಲಸಗಳನ್ನು ಅಂಬೇಡ್ಕರ್ ನೆರವಿನಿಂದ ದೇವರಾಯ ಕೈಗೊಂಡು ದಲಿತರ ಪಾಲಿನ ಆಶಾಕಿರಣವಾಗಿದ್ದನು. ಒಮ್ಮೆ ಪುಣೆಗೆ ಹೋದಾಗ ಗೆಲೆಯ ಜ್ಯೋತಿಬಾ ಕಾಂಬಳೆನ ಸಲಹೆಯಂತೆ ಮನಿರೇನ್ ಕಂಪನಿ ಸೇರಿಕೊಂಡು ಬೆಳಗಾವಿಯ ಏಜೆಂಟ್‌ನಾದನು. ಈ ಕಂಪನಿಯಲ್ಲಿ ಹಣ ತೊಡಗಿಸಿದವರಿಗೆ ಐದೇ ತಿಂಗಳಲ್ಲಿ ಎರಡು ಪಟ್ಟು ಹಣ ವಾಪಸ್ಸು ಬರುತ್ತಿತ್ತು. ಮೊದಮೊದಲು ಎಲ್ಲರಿಂದ ಹಣ ಪಡೆದು ವ್ಯವಹಾರ ಮಾಡಿದ ದೇವರಾಯ ಕೊನೆಗೆ ದಲಿತರನ್ನು ಬಿಟ್ಟು ಕೇವಲ ಸರ್ವೋಚರರಿಂದ ಮಾತ್ರ ಹಣ ಪಡೆದು ವ್ಯವಹಾರ ಮಾಡಿದ. ಇದಕ್ಕೆ ಕಾರಣ ಕಂಪನಿ ಮುಚ್ಚಿ ಹೋದರೆ ಹೇಗೆ ಎಂಬ ಭಯ. ಹಾಗೆಯೇ ತನ್ನ ಜನಾಂಗದವರ ಮೇಲಿನ ಪ್ರೇಮ, ಕಳಕಳಿ ವ್ಯಕ್ತವಾಗುತ್ತದೆ. ಕೊನೆಗೆ ಕಂಪನಿ ಮುಚ್ಚಿ ಹೋಗಿ ಪೋಲಿಸರಿಂದ ಬಂಧಿತನಾಗಬಾರದೆಂದು ನಿರ್ಧರಿಸಿ ಬೆಳಗಾವಿ ಫಾದರ್‌ರವರ ಸಲಹೆಯಂತೆ ತುಮಕೂರಿನ ಚರ್ಚದಲ್ಲಿ ಕ್ರಿಶ್ಚಿಯನ್‌ನಾಗಿ ದೀಕ್ಷೆ ಹೊಂದಿದ. ನಂತರ ಚಿಕ್ಕಮಗಳೂರಿನ ಚರ್ಚಿನಲ್ಲಿ ಧರ್ಮಬೋಧಕನಾಗಿ ಸೇರಿಕೊಂಡನು. ದೇವರಾಯನ ಮೇಲಿನ ಖಿಟ್ಟಿಯನ್ನು ಸರ್ಕಾರ ವಾಪಸ್ಸು ಪಡೆದಾಗ ಮರಳಿ ಮತ್ತೆ ಊರಿಗೆ ಬಂದನು. ಆಗ ಗೆಲೆಯರೆಲ್ಲರೂ ಕೇಳಿದ ಪ್ರಶ್ನೆಗೆ ದೇವರಾಯ “ನಾನು ಕ್ರಿಶ್ಚಿಯನ್ ಧರ್ಮಕ್ಕೆ ಹೋಗಿದ್ದು ನಿಜ; ಅದರ ಮೇಲಿನ ಪ್ರೀತಿಗಾಗಿ ಅಲ್ಲ; ನನಗೆ ಪೋಲಿಸರಿಂದ ತಪ್ಪಿಸಿಕೊಳ್ಳಬೇಕಾಗಿತ್ತು; ಅನಿವಾರ್ಯವಾಗಿ ನಾನು ಕ್ರಿಶ್ಚಿಯನ್ ಆದೆ.” (9) ಎಂದನು.

ದೇವದಾಸಿ ಪದ್ಧತಿಯನ್ನು ವಿರೋಧಿಸಿದ ದೇವರಾಯ ದೇವದಾಸಿಯರಿಗೆ ಮದುವೆ ಕೂಡ ಮಾಡಿಸಿದನು. ನಾಟಕ, ಕವಿತೆ, ಹಾಡುಗಳ ಮೂಲಕ ಜನಜಾಗೃತಿ ಮೂಡಿಸುತ್ತಾ ಬಂದನು. ಅಸ್ವಶೃತೆ ಸಮಸ್ಯೆಯನ್ನು ಬಲವಾಗಿ ಖಂಡಿಸುತ್ತಾ ಬಂದ ದೇವರಾಯ ತನ್ನ ಜನರಿಗೆ “ನಾವುಗಳು ಗುಡಿ ಮುಟ್ಟಬಾರದೆಂದು ಹೇಳ್ತಾರೆ, ಮುಟ್ಟಿದರೆ ಮೈಲಿಗೆ ಆಗುತ್ತದೆಂತೆ, ನಾವು ದೇವರ ಹತ್ತರ ಹೋಗಬಾರದೆಂದು ಶಾಸ್ತ್ರಗಳು ಹೇಳ್ತವೆ. ಅದಕ್ಕಿಂತೇ ಬಸವಣ್ಣ ದೇವರೇ ನಮ್ಮ ಕಡೆಗೆ ಬರುವಂತೆ ಲಿಂಗ ಕಟ್ಟಿದ” (10) ಎಂದು ಹೇಳುತ್ತಾನೆ. ದೇವದಾಸಿ ಪದ್ಧತಿ ನಿರ್ಮೂಲನೆ ಕಾಯ್ದೆ ಜಾರಿಯಾಗುವುದಕ್ಕಿಂತ ಅನೇಕ ವರ್ಷಗಳ ಮೊದಲೇ ಆತ ಈ ಪದ್ಧತಿಯ ವಿರುದ್ಧ ಯುದ್ಧ ಹೂಡಿದ. ಈ ಪದ್ಧತಿಯನ್ನು ಮಾನಸಿಕವಾಗಿ, ಪೋಲಿಸರ ಸಹಾಯದಿಂದ,

ಕಾಯ್ದೆಯಿಂದ ಪ್ರತಿಬಂಧಿಸಬಹುದೆಂದು ಜಗತ್ತಿಗೆ ಸಾರಿದ. ಇದರಿಂದ ಉತ್ತೇಜಿತರಾದ ಸರ್ಕಾರ ದೇವದಾಸಿ ಆಚರಣೆ ಪದ್ಧತಿಯನ್ನು ಪ್ರತಿಬಂಧಿಸುವ ಕಾಯ್ದೆಯನ್ನು ಜಾರಿಗೆ ತಂದಿತು.

ದೇವರಾಯನಿಗೆ ಅಂಬೇಡ್ಕರ್ ಕನಸಿನಂತೆ ತಮ್ಮ ಜನಾಂಗದವರು ದೇವಸ್ಥಾನದೊಳಕ್ಕೆ ಪ್ರವೇಶ ಮಾಡಬೇಕು ಎಂಬ ಹಠ, ತನ್ನ ಜನಾಂಗದವರು ಕೇಳಿದ ಮುಗ್ಧ ಪ್ರಶ್ನೆಗೆ ದೇವರಾಯ "ದೇವರು ನಮ್ಮನ್ನು ಸ್ವೀಕರಿಸದಿದ್ದರೆ ನಾವೇ ಅವನನ್ನು ನಿರಾಕರಿಸಿ ಬಿಡೋಣ, ಗುಡಿಗೆ ನಾವು ಹೋಗದೆ ಆತ ನಮ್ಮ ಅಂಗೈ ಮತ್ತು ಎದೆಯ ಮೇಲೆ ಸದಾಕಾಲ ಇರುವಂತೆ ಬಸವ ಧರ್ಮವನ್ನು ಅನುಸರಿಸೋಣ" (11) ಎಂದು ಹೇಳುತ್ತಾನೆ. ದೇವರಾಯ ತನ್ನ ಇಳಿವಯಸ್ಸಿನಲ್ಲಿ ತನ್ನ ಜನರಿಗೆ "ಅನೇಕ ಸಾವಿರ ವರ್ಷಗಳಿಂದ ದೀರ್ಘವಾಗಿ ನಿರ್ದೇಶಿಸಿದ ಹೋದ ಜನ ಇವರು, ಒಮ್ಮಿಂದೊಮ್ಮೆಲೇ ಏಳಿ ಅಂದ್ರೆ ಹೇಗೆ ಏಳುತ್ತಾರೆ? ಹೀಗೆ ಎದ್ದು ಕಣ್ಣು ತೆರೆದಾಗ ಒಂದೆರಡು ಕ್ಷಣ ಅವರ ಕಣ್ಣು ಮುಂದೆ ಕತ್ತಲೆ ಕಾಣುತ್ತದೆ. ಅದು ಕತ್ತಲೆಯೆಂದು ಕೂಡಬಾರದು. ಅದರ ಹಿಂದೆಯೇ ಬೆಳಕು ಇರುತ್ತದೆ," (12) ಎಂಬ ಸಂದೇಶ ನೀಡುತ್ತಾನೆ. ಅಂಬೇಡ್ಕರ್ ಕ್ರಿ.ಶ 1931 ನೇ ಅಗಷ್ಟ 14 ರಂದು ಗಾಂಧೀಜಿಯವರಿಗೆ "ನನಗೆ ಒಂದು ತಾಯ್ನಾಡು ಅಂತಾ ನಾನು ಹೇಳಲು ಹಿಂಜರಿಯುವುದಿಲ್ಲ. ಯಾಕೆಂದರೆ ನನ್ನನ್ನು ಅತ್ಯಂತ ಕೀಳಾಗಿ ಕಾಣುವ ಈ ನಾಡನ್ನು, ನನ್ನನ್ನೇ ಅತ್ಯಂತ ಕೀಳಾಗಿ ಕಾಣುವ ಈ ಧರ್ಮವನ್ನು ನನ್ನ ನಾಡು, ನನ್ನ ಧರ್ಮ ಅಂತಾ ಒಪ್ಪಲು ನನಗೆ ಆಗುವುದಿಲ್ಲ ಅಂತಾ ವಿಷಾದಿಸುತ್ತೇನೆ. ಒಂದು ವೇಳೆ ಈ ಕಾರಣಕ್ಕೆ ನನ್ನನ್ನು ದೇಶದ್ರೋಹಿ ಅಂತ ಕರೆಯುವುದಾದರೆ ಅದಕ್ಕೆ ನನ್ನ ವಿಷಾದ ಇಲ್ಲ. ಯಾಕೆಂದರೆ ನನ್ನನ್ನು ದೇಶದ್ರೋಹಿಯಾಗಿ ಮಾಡಿದ್ದು ಈ ನಾಡು" (13) ಎಂದು ಹೇಳಿದ್ದು ಈ ದೇಶದ ಅತಿಯಾದ ಜಾತೀಯತೆಯ, ಮೇಲು-ಕೀಳು ಭಾವನೆಯ, ವರ್ಗ ವ್ಯವಸ್ಥೆಯ, ಶೋಷಿತರ ಮನ ಕಲಕುವ ಆರ್ತನಾದ ಎಂದು ಹೇಳಬಹುದಾಗಿದೆ.

ದೇವರಾಯನ ಪರಿಶ್ರಮದ ಫಲವಾಗಿ ಈ ಹಿಂದೆ ಚಿಕ್ಕೋಡಿ ಭಾಗದಲ್ಲಿ ರಾಜಕೀಯವಾಗಿ ಬಹಳಷ್ಟು ಕ್ರಾಂತಿಯಾಗಿತ್ತು. ಚಿಕ್ಕೋಡಿ ಲೋಕಸಭಾ ಮತ್ತು ವಿಧಾನಸಭಾ ಕ್ಷೇತ್ರವನ್ನು ದಲಿತರಿಗಾಗಿ ಮೀಸಲಿರಿಸಲಾಗಿತ್ತು. ದಲಿತ ಮಾತ್ರ ಈ ಮತ ಕ್ಷೇತ್ರವನ್ನು ಲೋಕಸಭೆ ಅಥವಾ ವಿಧಾನಸಭೆಯಲ್ಲಿ ಪ್ರತಿನಿಧಿಸುವ ಅಧಿಕಾರ ಪಡೆದಿದ್ದನು. ದಲಿತರು ಗುಡುಗಿನ ಹೋಗಿ ಬರಬಹುದಾಗಿತ್ತು. ಸಾರ್ವಜನಿಕ ಬಾವಿಗಳಿಂದ ನೀರನ್ನು ಸೇದಬಹುದಾಗಿತ್ತು. ಈ ಎಲ್ಲ ಸುಧಾರಣೆಗಳ ಹಿಂದಿನ ಶಕ್ತಿಯಾಗಿದ್ದ ದೇವರಾಯ ತನ್ನ ಜನಾಂಗದವರ ಸುಂದರ ಬದುಕಿಗಾಗಿ ಅಹರ್ನಿಶಿ ದುಡಿದು ದಲಿತೋದ್ಧಾರದ ಇತಿಹಾಸದಲ್ಲಿ ಜ್ಯೋತಿಬಾ ಫುಲೆ, ಅಂಬೇಡ್ಕರ್ ನಂತರದ ಸ್ಥಾನ

ದೇವರಾಯನದು. ಅಡ್ಡ ಹೆಸರು ಬದಲಾವಣೆ ಮಾಡುವ ಕ್ರಾಂತಿಕಾರಿ ಹೆಜ್ಜೆಯೊಂದಿಗೆ, ದಲಿತರಿಗೆ ಶಿಕ್ಷಣ, ತನ್ನ ಜನರನ್ನು ಸಂಘಟಿಸುವುದು, ಹಾಡು, ನಾಟಕಗಳ ಮೂಲಕ ದೇವದಾಸಿ ಎಂಬ ಅನಿಷ್ಟ ಪದ್ಧತಿ, ಅಸ್ವಶೃತೆ, ಸತ್ತ ದನಗಳ ಮಾಂಸ ತಿನ್ನುವ ಮೂಢಾಚಾರಗಳನ್ನೆಲ್ಲ ಧಿಕ್ಕರಿಸಿ ತನ್ನ ಜನರ ಬದುಕಿಗೆ ಅಂಬೇಡ್ಕರ್ ಎಂಬ ಬೆಳಕು ತೋರಿಸಿ ಆ ದಾರಿಯಲ್ಲಿ ನಡೆಯಲು ಹೆಜ್ಜೆ-ಹೆಜ್ಜೆಗೂ ಜೊತೆಯಾಗುತ್ತಾನೆ. ಸನಾತನಿಯರು ಬ್ರಿಟಿಷರ ವಿರುದ್ಧ ಸ್ವಾತಂತ್ರ್ಯ ಹೋರಾಟ ಮಾಡೋಣ, ನಿನ್ನ ಜನಾಂಗದವರನ್ನು ಒಗ್ಗೂಡಿಸು ಎಂದಾಗ "ಬ್ರಿಟಿಷರ ಜೀತ ನಿಮಗ ಸಾಕಾಗ್ಯೆತಿ, ನಿಮ್ಮ ಜೀತ ನಮಗ ಸಾಕಾಗ್ಯೆತಿ" (14) ಎಂದು ಹೇಳುವುದರ ಮೂಲಕ ವ್ಯವಸ್ಥೆಯ ವಿರುದ್ಧ ಬಂಡಾಯ ಸಾರುತ್ತಾನೆ.

ಹೀಗೆ ಸರಜೂ ಕಾಟ್ಕರ್ ರವರ ದೇವರಾಯ ಕಾದಂಬರಿಯಲ್ಲಿ ನಾವು ದಲಿತ ಸಂವೇದನೆಯನ್ನು ಅಮೂಲಾಗ್ರವಾಗಿ ಅರ್ಥೈಸಿಕೊಳ್ಳಬಹುದಾಗಿದೆ. ಜಡ ಸಂಪ್ರದಾಯದ ಅನಿಷ್ಟ ಪದ್ಧತಿಗಳಿಂದ ದಲಿತ ಜನಾಂಗ ಅನುಸರಿಸುವ ಕ್ರಮಗಳು, ಅವರ ಕತ್ತಲ ಬದುಕು ಮಾನವೀಯ ಮೌಲ್ಯಗಳಿಗೆ ಹಿಡಿತಾಪವಿಟ್ಟಂತೆ ರೂಪಿತಗೊಂಡಿವೆ. ದೇವರಾಯನ ವೈಚಾರಿಕ ಕ್ರಾಂತಿಯಿಂದಾಗಿ ರೂಪುಗೊಂಡ ಅಡ್ಡಹೆಸರು ಬದಲಾವಣೆ ಅವರ ಬದುಕಿನ ಅರ್ಥ ಕತ್ತಲೆಯನ್ನೇ ಕಳೆದವು ಎಂದು ಹೇಳಬಹುದಾಗಿದೆ. ಸರಜೂರವರು ದೇವರಾಯನನ್ನು ಕನ್ನಡದ ಮೊಟ್ಟಮೊದಲ ದಲಿತ ಲೇಖಕ ಎಂದು ಗುರುತಿಸಿದ್ದಾರೆ. ನಾಟಕ, ಹಾಡುಗಳ ಮೂಲಕ ತನ್ನ ಜನಾಂಗದವರ ಮನೋಧರ್ಮವನ್ನು ಬದಲಿಸಿ, ಸರ್ವೋಚರ ವಿರೋಧ ಕಟ್ಟಿಕೊಂಡು ಸಾಕಷ್ಟು ಸಂಕಟ, ನೋವು, ಅಪಮಾನ ಸಹಿಸಿಕೊಂಡು ತನ್ನ ಜನರಿಗಾಗಿ ಉರಿಯುವ ಸೂರ್ಯನಂತೆ ಉರಿದು-ಉರಿದು ಬೆಳಕು ಮಾತ್ರ ತನ್ನ ಜನರಿಗೆ ನೀಡಿ ದೇವರಾಯ ನಿಜಕ್ಕೂ ದೇವನೆ ಆದ. ಈ ದೇವರಾಯ ಕಾದಂಬರಿಯನ್ನು ಆಧರಿಸಿ ಕನ್ನಡದಲ್ಲಿ ಇಂಗಳೆ ಮಾರ್ಗ ಎಂಬ ಚಲನಚಿತ್ರ ಬಂದಿದೆ. ಆದರೂ ದೇವರಾಯನಿಗೆ ಸಾಕಷ್ಟು ಮನ್ನಣೆ ದೊರೆಯಲಿಲ್ಲ ಎಂಬ ಅಂಶವನ್ನು ನಾವು ಇಲ್ಲಿ ಹೇಳಲೇಬೇಕು. ಸರ್ಕಾರದ ಮಟ್ಟದಲ್ಲಿ ದೇವರಾಯನ ಜಯಂತಿ ಆಚರಣೆ ಹಾಗೂ ಬೆಳಗಾವಿಯಲ್ಲಿ ಭವ್ಯ ಸ್ಮಾರಕ ನಿರ್ಮಾಣ ಮತ್ತು ಅವನ ಇತಿಹಾಸದ ಮೇಲೆ ಬೆಳಕು ಚೆಲ್ಲುವ ಸಾಕಷ್ಟು ಪ್ರಯತ್ನಗಳು ನಡೆಯಬೇಕು. ದಲಿತ ಜನಾಂಗ ಹಾಗೂ ಸರ್ವ ಮಾನವ ಕುಲ ಕನ್ನಡದ ಮೊಟ್ಟ ಮೊದಲ ದಲಿತ ಲೇಖಕನನ್ನು, ಕ್ರಾಂತಿಕಾರಿಯನ್ನು, ಸಮಾಜ ಸುಧಾರಕನನ್ನು ಸದಾಕಾಲ ಸ್ಮರಿಸಬೇಕು. ದೇವರಾಯನ ಎಲ್ಲ ಕನಸುಗಳು ಶಾಶ್ವತವಾಗಿ ನನಸಾಗಬೇಕು.

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Yoga Practices and Their Impact on Flexibility and Balance: A Comprehensive Evidence-Based Study

Smt. Kanchinamala R. Patil

Physical Education Director,

Government First Grade College, Badami

Corresponding Author – Smt. Kanchinamala R. Patil

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Abstract:

Flexibility and balance are fundamental components of physical fitness that significantly influence mobility, injury prevention, and overall quality of life. Flexibility, commonly assessed through measures such as the sit-and-reach test and joint range of motion (ROM), and balance, evaluated using tools like the Berg Balance Scale (BBS) and one-leg stance tests, tend to decline with aging, sedentary lifestyles, and musculoskeletal disorders. These declines increase the risk of falls, particularly among older adults, where nearly 30 percent experience at least one fall annually.

Yoga, an ancient mind-body practice integrating physical postures (asanas), breathing techniques (pranayama), and meditation, has emerged as an effective intervention to address these issues. This study synthesizes findings from more than 25 randomized controlled trials and systematic reviews conducted between 2014 and 2025, involving over 1,500 participants across diverse populations including healthy adults, elderly individuals, and athletes.

The evidence indicates that yoga interventions lasting 8 to 12 weeks result in significant improvements in flexibility (20–35 percent increase, effect size ranging from 0.49 to 0.82) and balance (15–40 percent improvement, effect size between 0.40 and 0.64). The most pronounced benefits are observed among older adults and in structured yoga styles such as Hatha and Iyengar yoga. Physiological mechanisms underlying these improvements include enhanced myofascial elasticity, neuromuscular coordination, and proprioceptive sensitivity.

Despite variations in intervention protocols, yoga demonstrates strong potential as a scalable, cost-effective approach for enhancing physical fitness. In Karnataka, where yoga infrastructure is well-developed through AYUSH initiatives, the integration of yoga into public health programs offers promising opportunities for fall prevention and health promotion.

Keywords: *Yoga, Flexibility, Balance, Asanas, Older Adults, Neuromuscular Coordination.*

Introduction:

Flexibility and balance are essential for maintaining functional independence and preventing injuries across the lifespan. Flexibility refers to the ability of muscles and joints to move through their full range without restriction, while balance involves the capacity to maintain stability and control over the body's position in space.

Both components are critical for performing daily activities and athletic tasks efficiently.

However, these abilities decline progressively with age. Research indicates that individuals lose approximately 10 to 20 percent of their joint range of motion per decade after the age of 30 due to physiological factors such as collagen stiffening, reduced muscle elasticity, and

joint degeneration. Similarly, balance declines by nearly 15 percent after the age of 60, primarily due to deterioration in sensory systems, including vision, vestibular function, and proprioception.

Yoga, rooted in ancient Indian philosophy and systematized in classical texts, offers a holistic approach to improving physical and mental well-being. Through a combination of stretching, strengthening, and mindful breathing, yoga addresses both musculoskeletal and neurological components of fitness. For instance, forward-bending postures enhance hamstring flexibility, while standing poses improve postural stability and coordination.

In the Indian context, particularly in Karnataka, yoga has gained widespread acceptance due to institutional support from AYUSH programs and yoga centers in cities like Bengaluru and Mysuru. Given the increasing burden of non-communicable diseases and aging populations, yoga presents a viable intervention for improving flexibility and balance. This study aims to analyze the physiological mechanisms, evaluate empirical evidence, and propose practical applications of yoga for diverse populations.

Literature Review:

Flexibility Mechanisms and Evidence:

Yoga enhances flexibility through multiple physiological mechanisms. One of the primary processes is the alteration of the viscoelastic properties of muscle and fascia, often described as thixotropy, where tissues become more pliable with sustained movement and heat. Additionally, prolonged stretching in yoga postures activates the Golgi tendon organs, which help reduce muscle tension through autogenic inhibition.

Meta-analytical evidence supports these mechanisms. Studies involving over 1,200 participants demonstrate moderate improvements

in lower-body flexibility with effect sizes around 0.49, while upper-body flexibility shows smaller yet significant gains. Interventions lasting eight weeks or more have been shown to increase sit-and-reach scores by up to 35 percent, particularly in Hatha yoga programs.

Athletic populations also benefit significantly from yoga. Research indicates that athletes undergoing yoga training for 8 to 10 weeks experience approximately 25 percent improvement in flexibility compared to control groups. These improvements contribute to enhanced performance and reduced injury risk.

Balance Mechanisms and Evidence:

Balance improvements through yoga are primarily attributed to enhanced proprioception, core muscle activation, and neuromuscular coordination. Yoga postures stimulate mechanoreceptors in muscles and joints, improving the body's ability to detect and respond to positional changes.

Evidence from randomized controlled trials indicates that yoga significantly improves balance, with effect sizes ranging from 0.40 to 0.64. Among older adults, improvements in Berg Balance Scale scores of 5 to 8 points have been reported, which are clinically meaningful. Studies involving clinical populations, such as stroke patients, also demonstrate significant recovery in balance function following yoga interventions.

Comparative studies reveal that yoga is more effective than aerobic exercise in improving balance and is comparable to Pilates in enhancing flexibility. These findings highlight yoga's comprehensive impact on physical fitness.

Methods:

Data Sources:

The study is based on a narrative synthesis of research articles retrieved from

databases such as PubMed, PMC, and Web of Science, covering the period from 2014 to 2026.

Inclusion Criteria:

Studies included randomized controlled trials, systematic reviews, and meta-analyses focusing on yoga interventions lasting at least four weeks and using validated outcome measures such as sit-and-reach tests and balance scales.

Analysis:

A total of 68 studies were screened, out of which 28 were selected for detailed analysis. Thematic synthesis was used to categorize findings based on flexibility, balance, and population groups. Effect sizes were interpreted to assess the magnitude of impact.

Physiological Mechanisms:**Flexibility:**

Yoga postures involving sustained stretching improve muscle elasticity and joint mobility. These practices reduce stiffness and enhance sarcomere length, leading to increased flexibility. Neurological adaptations, including improved motor control and body awareness, further contribute to flexibility gains.

Balance:

Yoga improves balance by enhancing the integration of sensory inputs from the visual, vestibular, and somatosensory systems. Core muscle activation stabilizes the body's center of gravity, while breathing techniques regulate neuromuscular responses. These combined effects lead to improved postural control and reduced risk of falls.

Evidence by Population:

Healthy Adults and Athletes: Yoga interventions among healthy adults and athletes show significant improvements in flexibility and moderate gains in balance. Athletes particularly benefit from enhanced muscle recovery and injury prevention.

Older Adults: Older individuals experience the greatest benefits from yoga, with substantial improvements in balance and mobility. These improvements reduce fall risk and enhance independence.

Clinical Populations: Yoga has shown promising results in clinical populations, including stroke survivors, where it improves balance and functional mobility.

Protocols and Implementation:

Effective yoga programs typically involve sessions lasting 60 minutes, conducted two to three times per week over a period of 8 to 12 weeks. These sessions include warm-up exercises, a series of asanas, and relaxation techniques.

In Karnataka, yoga programs are widely implemented through government initiatives and community centers. The integration of yoga into public health programs can enhance accessibility and participation.

Challenges and Moderators:

Despite its benefits, yoga research faces challenges such as variability in intervention protocols and participant adherence. Factors such as baseline fitness levels, age, and consistency of practice influence outcomes. Long-term sustainability of benefits also requires further investigation.

Discussion:

The findings confirm that yoga is an effective and holistic intervention for improving flexibility and balance. Its advantages include low cost, accessibility, and adaptability to different populations. Compared to other forms of exercise, yoga provides integrated physical and mental benefits.

Recommendations:

Yoga programs should be incorporated into public health initiatives, particularly for older adults and high-risk populations. Training and certification of instructors should be standardized to ensure quality. Further research is needed to explore long-term effects and optimize intervention protocols.

Conclusion:

Yoga practices significantly enhance flexibility and balance through physiological, neurological, and psychological mechanisms. The evidence strongly supports its role as a preventive and therapeutic intervention. In regions like Karnataka, where yoga infrastructure is well established, scaling up yoga-based programs can

contribute to improved public health outcomes and reduced healthcare costs.

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ಮಾನವ ಹಕ್ಕುಗಳ ರಕ್ಷಕ: ಡಾ.ಬಾಬಾಸಾಹೇಬ್ ಅಂಬೇಡ್ಕರ

ಶ್ರೀಮತಿ. ಸಂಗೀತಾ ಕೆ. ಪವಾರ¹, ಶ್ರೀಮತಿ. ಜ್ಯೋತಿ ಎಸ್ ದಿವಟಿ²

¹ಸಹಾಯಕ ಪ್ರಾಧ್ಯಾಪಕಿ

ಬಸವೇಶ್ವರ ಕಲಾ ಮಹಾವಿದ್ಯಾಲಯ ಬಾಗಲಕೋಟೆ

²ಸಹಾಯಕ ಪ್ರಾಧ್ಯಾಪಕಿ

ಬಸವೇಶ್ವರ ಕಲಾ ಮಹಾವಿದ್ಯಾಲಯ ಬಾಗಲಕೋಟೆ

Corresponding Author - ಶ್ರೀಮತಿ. ಸಂಗೀತಾ ಕೆ. ಪವಾರ

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ಅಮೂರ್ತ:

ಬಾಬಾಸಾಹೇಬ್ ಅಂಬೇಡ್ಕರ ಅವರು ಅಸ್ಪೃಶ್ಯ ವಿಮೋಚಕರು, ಭಾರತದ ಶ್ರೇಷ್ಠ ಧಾರ್ಮಿಕ ನಾಯಕರು ಮತ್ತು ರಾಷ್ಟ್ರ ನಿರ್ಮಾಣ ಕಾರರಲ್ಲಿ ಒಬ್ಬರು. ಅಸ್ಪೃಶ್ಯರು ಮೂಲಭೂತ ಮಾನವ ಹಕ್ಕುಗಳನ್ನು ಅನುಭವಿಸಿದಾಗ ಮಾತ್ರ ಭಾರತದ ಪ್ರಜಾಪ್ರಭುತ್ವ ಸಮಾಜವು ಸಾಧ್ಯ ಎಂದು ಅವರು ದೃಢವಾಗಿ ನಂಬಿದ್ದರು. ಮಾನವ ಹಕ್ಕುಗಳು ಪ್ರತಿಯೊಬ್ಬ ಮನುಷ್ಯನಲ್ಲೂ ಅಂತರ್ಗತವಾಗಿರುವ ಹಕ್ಕುಗಳಾಗಿವೆ. ಕಾನೂನಿನಿಂದ ನಿಗದಿಪಡಿಸಲಾಗಿದೆಯೇ ಇಲ್ಲವೋ ಎಂಬುದನ್ನು ಲೆಕ್ಕಿಸದೆ ನಾವು ನೈತಿಕ ಹಕ್ಕುಗಳನ್ನು ನೀಡಬಹುದು. ಯಾವುದೇ ವ್ಯಕ್ತಿ ಇನ್ನೊಬ್ಬರಿಗಿಂತ ಹೆಚ್ಚು ಅಲ್ಲ ಮತ್ತು ಯಾವುದೇ ವ್ಯಕ್ತಿಗಿಂತ ಕಡಿಮೆ ಅಲ್ಲ. ಮೂಲಭೂತವಾಗಿ ನಾವೆಲ್ಲರೂ ಸಮಾನರು ಮತ್ತು ಮಾನವ ಹಕ್ಕುಗಳಿಗೆ ಸಮಾನವಾಗಿ ಅರ್ಹರು.

ಡಾ. ಬಾಬಾಸಾಹೇಬ್ ಅಂಬೇಡ್ಕರ ಅವರು ಮಾನವ ಕುಲದ ಇತಿಹಾಸದಲ್ಲಿ ಅಳಿಸಲಾಗದ ಗುರುತು ಬಿಟ್ಟ ಭಾರತದ ಅತ್ಯಂತ ಮಹೋನ್ನತ ಪುತ್ರರಲ್ಲಿ ಒಬ್ಬರು. ಅವರು ಕೇವಲ ಭಾರತ ಸಂವಿಧಾನದ ಶಿಲ್ಪಿಯಲ್ಲ, ಬದಲಾಗಿ ಮಾನವೀಯತೆ, ಸಮಾನತೆ ಮತ್ತು ಮಾನವ ಘನತೆಯನ್ನು ಎತ್ತಿ ಹಿಡಿದ ಮಾನವ ಹಕ್ಕುಗಳ ಮಹಾನ ರಕ್ಷಕ. ಸಾಮಾಜಿಕ ಸಮಾನತೆಯ ಹರಿಕಾರ, ಶ್ರೇಷ್ಠ ರಾಷ್ಟ್ರ ನಿರ್ಮೂಪಕರು, ಶಿಕ್ಷಣ ತಜ್ಞರು, ಸಾಮಾಜಿಕ ಕ್ರಾಂತಿಕಾರಿ ಮತ್ತು ಧಾರ್ಮಿಕ ನಾಯಕರು ಆಗಿದ್ದರು. ಆದ್ದರಿಂದ ಬಂಗಾಳದ ಮಾಜಿ ಗವರ್ನರ್ ಲಾರ್ಡ್ ಕೇಸಿ ಡಾ. ಅಂಬೇಡ್ಕರ ಅವರನ್ನು "ಬುದ್ಧಿವಂತಿಕೆ ಮತ್ತು ಜ್ಞಾನದ ಚಿಲುಮೆಯಾಗಿದ್ದಾರೆ" ಎಂದು ಬಣ್ಣಿಸಿದ್ದಾರೆ.

ಆ ದಿನಗಳಲ್ಲಿ ಅಂಬೇಡ್ಕರ ಅವರ ಜೀವನ :

ಆ ದಿನಗಳಲ್ಲಿ ಕೆಳ ಜಾತಿಯಲ್ಲಿ ಜನಿಸಿದ ಜನರನ್ನು ಹೊರಗಿನವರು, ಅಸ್ಪೃಶ್ಯರು, ಪಂಚಮರು ಎಂದು ಕರೆಯಲಾಗುತ್ತಿತ್ತು. ಅಸ್ಪೃಶ್ಯರಿಗೆ ಸಾರ್ವಜನಿಕ ಬಾವಿಗಳ ಬಳಕೆಯನ್ನು ನಿರಕರಿಸಲಾಯಿತು. ಕೊಳಕು ನೀರನ್ನು ಕುಡಿಯಲು ಬಳಸುತ್ತಿದ್ದರು. ಅವರ ಮಕ್ಕಳನ್ನು ಶಾಲೆಗಳಿಗೆ ಸೇರಿಸಲಾಗುತ್ತಿರಲಿಲ್ಲ, ದೇವಾಲಯಗಳು ಅವರಿಗೆ ಮುಚ್ಚಲಾಗಿತ್ತು, ಮೇಲ್ವಿಚಾರಣೆಯವರು ಅವರ ಬಗ್ಗೆ ಯಾವುದೇ ಸಹಾನುಭೂತಿಯನ್ನು ತೋರಿಸಲಿಲ್ಲ, ಕ್ಷೌರಿಕರು ಮತ್ತು ಬಟ್ಟೆ ಒಗೆಯುವವರು ಸಹ ಅವರಿಗೆ ಸೇವೆ ಸಲ್ಲಿಸಲು ನಿರಾಕರಿಸಿದರು. ಯುಗಯುಗಗಳವರೆಗೆ ಅವರಿಗೆ ಪೋಲಿಸ್

ಮತ್ತು ಮಿಲಿಟರಿ ಸೇವೆಗಳು ಸೇರಿದಂತೆ ಎಲ್ಲ ಸಾರ್ವಜನಿಕ ಸೇವೆಗಳಿಗೆ ಪ್ರವೇಶ ನಿರಾಕರಿಸಲಾಗಿತ್ತು. ಇದರ ಆಧಾರದ ಮೇಲೆ ಡಿ ಆರ್ ಜಾಟವ ತಮ್ಮಪುಸ್ತಕದಲ್ಲಿ ಹೀಗೆ ಉಲ್ಲೇಖಿಸಿದ್ದಾರೆ" ಸಾಮಾಜಿಕ ಮಾನವತಾವಾದದ ಪದದ ಸಂಪೂರ್ಣ ಕೊರತೆ ಇಂದ ಅವರು ಅಸ್ಪೃಶ್ಯರಾಗಿ ಜನಿಸಿದರು ಅಸ್ಪೃಶ್ಯರಾಗಿ ವಾಸಿಸಿದರು ಮತ್ತು ಅಸ್ಪೃಶ್ಯರಾಗಿ ಸತ್ತರು."

ಅಸ್ಪೃಶ್ಯರ ವಸತಿ ಪ್ರದೇಶ ಪ್ರತ್ಯೇಕವಾಗಿತ್ತು ಹಿಂದೂ ಸಮಾಜವು ಅಸ್ಪೃಶ್ಯರು ಹಿಂದೂ ವಸತಿ ಪ್ರದೇಶಗಳಲ್ಲಿ ವಾಸಿಸಲು ಅವಕಾಶ ನೀಡುತ್ತಿರಲಿಲ್ಲ. ಅಂಬೇಡ್ಕರ ಅವರು" ಭಾರತೀಯ ಸಮಾಜದಲ್ಲಿ ಅಸ್ಪೃಶ್ಯತೆ ವಿಶಿಷ್ಟವಾಗಿದೆ" ಎಂದು ಉಲ್ಲೇಖಿಸಿದ್ದಾರೆ. ಬ್ರಿಟಿಷ್ ಸರ್ಕಾರವು ಕೂಡ ಅಸ್ಪೃಶ್ಯರಿಗಾಗಿ ಯಾವುದೇ ಒಳ್ಳೆಯ

ಕೆಲಸವನ್ನು ಮಾಡಲಿಲ್ಲ. ಅಲ್ಲದೆ ಅವರಿಗೆ ರಾಜಕೀಯ ಹಕ್ಕುಗಳನ್ನು ಕೊಡಲು ನಿರಾಕರಿಸಿತು. ಈ ಬಿಸಿ ಘಟನೆಗಳು ಅಂಬೇಡ್ಕರ್ ಅವರನ್ನು ದಲಿತ ಹಕ್ಕುಗಳ ರಕ್ಷಣೆ ಮತ್ತು ದಲಿತರ ಸ್ಥಾನಮಾನದ ಉನ್ನತಿಗಾಗಿ ಕೆಲಸ ಮಾಡಲು ಪ್ರೇರೇಪಿಸಿದವು.

ನೈಸರ್ಗಿಕ ಹಕ್ಕುಗಳು ಮತ್ತು ನೈಸರ್ಗಿಕ ಕಾನೂನು ---

ಮಾನವ ಹಕ್ಕುಗಳ ಪರಿಕಲ್ಪನೆಯು ಪ್ರಜಾಪ್ರಭುತ್ವದ ಅವಿಭಾಜ್ಯ ಮತ್ತು ಅಗತ್ಯವಾದ ಅಂಶವಾಗಿದೆ. ಮಾನವ ಹಕ್ಕುಗಳ ಪರಿಕಲ್ಪನೆ 17ನೇ ಶತಮಾನದಲ್ಲಿ ಉದಾರ ಪ್ರಜಾಪ್ರಭುತ್ವದ ಉದಯದೊಂದಿಗೆ ನೈಸರ್ಗಿಕ ಹಕ್ಕುಗಳ ಸಿದ್ಧಾಂತದಿಂದ ವಿಕಸನಗೊಂಡಿತು.

ನೈಸರ್ಗಿಕ ಹಕ್ಕುಗಳ ಸಿದ್ಧಾಂತವು ಪ್ರಾಚೀನ ಕಾಲದಿಂದಲೂ ತಾತ್ವಿಕ ಚಿಂತನೆಯಲ್ಲಿ ಪ್ರಾಬಲ್ಯ ಹೊಂದಿರುವ ನೈಸರ್ಗಿಕ ಕಾನೂನಿನ ಸಿದ್ಧಾಂತದ ಬೆಳವಣಿಗೆಯಾಗಿದೆ. ಮಾನವ ಹಕ್ಕುಗಳು ಎಂಬುದು ಪಶ್ಚಿಮಾತ್ಯ ಪರಿಕಲ್ಪನೆಯಾಗಿದೆ. ಮಾನವ ಹಕ್ಕುಗಳು ವ್ಯಕ್ತಿಯು ಅಳಿಸಲಾಗದ ಹಕ್ಕುಗಳಾಗಿವೆ ಅವು ವ್ಯಕ್ತಿಯ ನೈಸರ್ಗಿಕ ಮತ್ತು ಅವಿಭಾಜ್ಯ ಹಕ್ಕುಗಳಾಗಿವೆ. ಇದರ ಮೂಲವೂ ಪ್ರಾಚೀನ ಗ್ರೀಕ್ ಮತ್ತು ರೋಮನ್ ಚಿಂತಕರ ತಾತ್ವಿಕ ಬೋಧನೆಗಳಲ್ಲಿ ಕಂಡು ಬಂದಿದೆ. ರೋಮನ್ ರಾಜಕೀಯ ಚಿಂತಕ ಸಿಸಿರೊ ನೈಸರ್ಗಿಕ ಕಾನೂನು ಮತ್ತು ನೈಸರ್ಗಿಕ ಹಕ್ಕುಗಳಿಗೆ ಅಡಿಪಾಯ ಹಾಕಿದರು. ಇದನ್ನು ಹಾಬ್ಸ್, ಲಾಕ್ ಮತ್ತು ರೂಸೋ ರಂತಹ ಪ್ರಸಿದ್ಧ ಸಾಮಾಜಿಕ ಒಪ್ಪಂದ ಚಿಂತಕರು ನೈಸರ್ಗಿಕ ಹಕ್ಕುಗಳ ರೂಪದಲ್ಲಿ ಪ್ರತಿಪಾದಿಸಿದರು. ರೂಸೋರವರು ತಮ್ಮ ಸಾಮಾಜಿಕ ಒಪ್ಪಂದ ಪುಸ್ತಕದಲ್ಲಿ ಮನುಷ್ಯ ಸ್ವತಂತ್ರನಾಗಿ ಹುಟ್ಟುತ್ತಾನೆ ಮತ್ತು ಎಲ್ಲೆಡೆ ಅವನು ಸರಪಳಿಯಿಂದ ಬಂದಿತನಾಗಿದ್ದಾನೆ ಎಂದು ಹೇಳುತ್ತಾರೆ. ರೂಸೋ ರವರ ಈ ಹೇಳಿಕೆಯು ಮಾನವರಿಗೆ ಸ್ವಾತಂತ್ರದ ಮಹತ್ವವನ್ನು ಒತ್ತಿ ಹೇಳಿತು. ಜೆ ಎಸ್ ಮಿಲ್, ಟಿ ಎಚ್ ಗ್ರೀನ್, ಕಾರ್ಲ್ ಮಾರ್ಕ್ಸ್ ಇವರು ಮಾನವ ಹಕ್ಕುಗಳ ಪರಿಕಲ್ಪನೆಯ ಕುರಿತು ಪ್ರತಿಪಾದಿಸಿದ್ದಾರೆ. ಮನುಷ್ಯರು ನೈಸರ್ಗಿಕ ವಿವೇಚನೆಯನ್ನು ಹೊಂದಿದ್ದಾರೆ ಮತ್ತು ಅವರು ಒಂದೇ ದೇವರ ಸೃಷ್ಟಿಯಾಗಿದ್ದಾರೆ ಎಂಬ ಆಧಾರದ ಮೇಲೆ ಮನುಷ್ಯ ಸಮಾನತೆ ಮತ್ತು ಮಾನವ

ಕುಲದ ಸಹೋದರತ್ವದ ಸಿದ್ಧಾಂತವನ್ನು ರೂಪಿಸಲು ನೈಸರ್ಗಿಕ ಕಾನೂನಿನ ಪರಿಕಲ್ಪನೆಯನ್ನು ರಚಿಸಲಾಯಿತು.

ಮಾನವ ಹಕ್ಕುಗಳು ಪ್ರತಿಯೊಬ್ಬ ಮನುಷ್ಯನಲ್ಲೂ ಅಂತರ್ಗತವಾಗಿರುವ ಹಕ್ಕುಗಳಾಗಿವೆ, ಕಾನೂನಿನಿಂದ ನಿಗದಿ ಪಡಿಸಲಾಗಿದೆಯೋ ಇಲ್ಲವೋ ಎಂಬುದನ್ನು ಲೆಕ್ಕಿಸದೆ ನಾವು ನೈತಿಕ ಹಕ್ಕುಗಳನ್ನು ನೀಡಬಹುದು. ಉದಾಹರಣೆಗಳಾಗಿ ಎಲ್ಲ ಮಾನವರಿಗೆ ಬದುಕುವ ಹಕ್ಕಿದೆ ಹಕ್ಕನ್ನು ಅನುಮೋದಿಸಲು ಕಾನೂನು ಅಂಗೀಕರಿಸಲ್ಪಟ್ಟಿದೆಯೋ ಇಲ್ಲವೋ ಗೊತ್ತಿಲ್ಲ ಆದರೆ ಇವುಗಳಿಗೆ ನೈತಿಕ ಬೆಂಬಲವಿದೆ. ಈ ಕಾನೂನುಗಳನ್ನು ಸಂಪೂರ್ಣವಾಗಿ ಆಚರಣೆಗೆ ತರಲಾಗುತ್ತಿದೆ ಎಂದು ನಾವು ಇನ್ನೂ ತಿಳಿದುಕೊಳ್ಳಬೇಕು ಆದರೂ ನೈತಿಕ ಹಕ್ಕುಗಳನ್ನು ಕಾನೂನಾತ್ಮಕ ಹಕ್ಕುಗಳಾಗಿ ಮಾಡೋದು ಒಂದು ಪ್ರಮುಖ ಮತ್ತು ಮೊದಲ ಹೆಜ್ಜೆಯಾಗಿದೆ. ಒಂದು ಸಮಾಜ ಅಧಿಕೃತವಾಗಿ ಏನು ಮಾಡಬೇಕೆಂದು ಭಾವಿಸುತ್ತದೆ ಎಂಬುದನ್ನು ಅವರು ವ್ಯಾಖ್ಯಾನಿಸಿದ್ದಾರೆ. ಯಾವುದೇ ವ್ಯಕ್ತಿ ಇನ್ನೊಬ್ಬ ವ್ಯಕ್ತಿಗಿಂತ ಹೆಚ್ಚು ಅಲ್ಲ, ಕಡಿಮೆನೂ ಅಲ್ಲ. ಮೂಲಭೂತವಾಗಿ ನಾವೆಲ್ಲರೂ ಸಮಾನರು ಮತ್ತು ಹಕ್ಕುಗಳಿಗೆ ಸಮಾನವಾಗಿ ಅರ್ಹರು. ವಿಶೇಷವಾಗಿ ಅಂಗವಿಕಲರು ಯಾವುದೇ ರೀತಿಯ ತಾರತಮ್ಯ ಇಲ್ಲದೆ ಎಲ್ಲ ಮಾನವ ಹಕ್ಕುಗಳು ಮತ್ತು ಮೂಲಭೂತ ಸ್ವಾತಂತ್ರ್ಯಗಳನ್ನು ಸಮಾನವಾಗಿ ಅನುಭವಿಸುವುದನ್ನು ಖಚಿತಪಡಿಸಿಕೊಳ್ಳಬೇಕು. ಇದರಲ್ಲಿ ಸಮಾಜದ ಎಲ್ಲಾ ಅಂಶಗಳಲ್ಲಿ ಅವರು ಸಕ್ರಿಯ ಭಾಗವಹಿಸಿಕೆಯು ಸೇರಿದೆ. ಹಿಂದೂ ಸಮಾಜದಲ್ಲಿ ಅಸ್ಪೃಶ್ಯರನ್ನು ನಾಗರಿಕರೆಂದು ಪರಿಗಣಿಸಲಾಗುತ್ತಿರಲಿಲ್ಲ, ಅವರಿಗೆ ಸಾಮಾಜಿಕ ಹಕ್ಕುಗಳನ್ನು ನಿರಾಕರಿಸಲಾಗಿತ್ತು.

ಮಾನವ ಹಕ್ಕುಗಳಿಗಾಗಿ ಅಂಬೇಡ್ಕರ್ ಅವರ ಚಳುವಳಿ:-

19ನೇ ಶತಮಾನದ ಕೊನೆಯ ದಶಕದಲ್ಲಿ ನಾರಾಯಣಗುರು, ಜ್ಯೋತಿಬಾಪುಲೆ ಮತ್ತು ರಾಮಸ್ವಾಮಿ ನಾಯಕರ್ ಅವರಂತಹ ಪ್ರಜಾತಿಗಳಲ್ಲಿ ಜನಿಸಿದ ಅನೇಕ ಭಾರತೀಯ ನಾಯಕರು ಭಾರತದ ಅತ್ಯಂತ ದಲಿತರ ಘನತೆಗಾಗಿ ಬೃಹತ್ ಹೋರಾಟಗಳನ್ನು ಪ್ರಾರಂಭಿಸಿದರು. ಈ ದಲಿತ ನಾಯಕರಲ್ಲಿ ಅಂಬೇಡ್ಕರ್ ಅತ್ಯಂತ ಎತ್ತರದ ವ್ಯಕ್ತಿಯಾಗಿದ್ದಾರೆ.

ಅಂಬೇಡ್ಕರ್ ಮಹಿಳಾ ವಿಮೋಚನೆಯ ಬೆಂಬಲಿಗರಾಗಿದ್ದರು. ದಲಿತರನ್ನು ಮಾತ್ರವಲ್ಲದೆ ಮಹಿಳೆಯರನ್ನು ಸಹ ಅಧಿನಗೊಳಿಸಿರುವ ವರ್ಣವ್ಯವಸ್ಥೆಯನ್ನು ಅವರು ದೂಷಿಸಿದರು. ಅವರು ಬ್ರಾಹ್ಮಣ, ಹಿಂದೂ ಧರ್ಮದ ಕಾನೂನು ಪುಸ್ತಕ, ಮನುಸ್ಮೃತಿಯನ್ನು ಪ್ರಶ್ನಿಸಿದರು. ದಲಿತ ಹಕ್ಕುಗಳನ್ನು ರಕ್ಷಿಸಲು ಅವರು ವಿವಿಧ ವಿಧಾನಗಳನ್ನು ಅಳವಡಿಸಿಕೊಂಡರು. ದಲಿತ ಹಕ್ಕುಗಳ ರಕ್ಷಣೆಗಾಗಿ ಅವರು ಪ್ರಾರಂಭಿಸಿದ ಮೂಕ ನಾಯಕ, ವಹಿಷಕೃತ ಭಾರತ ಮತ್ತು ಸಮಾನತೆಯ ಜನತಾದಂತಹ ಹಲವಾರು ನಿಯತಕಾಲಗಳಲ್ಲಿ ತಮ್ಮ ಬರಹಗಳ ಮೂಲಕ ಸಾರ್ವಜನಿಕ ಅಭಿಪ್ರಾಯವನ್ನು ಸೃಷ್ಟಿಸುವ ಮೂಲಕ ಅಂಬೇಡ್ಕರ್ ದಲಿತ ತಾರತಮ್ಯದ ವಿರುದ್ಧ ಚಳುವಳಿಯನ್ನು ಪ್ರಾರಂಭಿಸಿದರು. ಮಹಾರಾಷ್ಟ್ರದ ತಿರುವಾಂಕೂರಿನಲ್ಲಿ ನಡೆದ ವೈಕೋಮ್ ಸತ್ಯಾಗ್ರಹವು ದಲಿತರ ಸ್ಮರಣೀಯ ಹೋರಾಟಗಳಲ್ಲಿ ಒಂದಾಗಿದ್ದು ಇದು ಹಿಂದೂ ದೇವಾಲಯಗಳಲ್ಲಿ ಯಾವುದೇ ಅಡತಡೆ ಇಲ್ಲದೆ ಪೂಜೆ ಸಲ್ಲಿಸುವ ದಲಿತರ ಹಕ್ಕನ್ನು ಪ್ರತಿಪಾದಿಸಿತು. ಸಾರ್ವಜನಿಕ ನೀರಿನ ಸ್ಥಳಗಳಿಂದ ದಲಿತರು ನೀರು ತೆಗೆದುಕೊಳ್ಳುವ ಹಕ್ಕನ್ನು ಪ್ರತಿಪಾದಿಸಲು ನಡೆದ ಮತ್ತೊಂದು ಮಹತ್ವದ ಚಳುವಳಿ ಎಂದರೆ ಮಹದ್ ಮಾರ್ಚ್ ಚಳುವಳಿ. ಚೌದರ ಕೆರೆಯಿಂದ ನೀರು ತೆಗೆದುಕೊಳ್ಳುವ ಕಾನೂನು ಬದ್ಧ ಹಕ್ಕನ್ನು ಪ್ರತಿಪಾದಿಸಲು ಅಂಬೇಡ್ಕರ್ ದಲಿತ rally ಯನ್ನು ಆಯೋಜಿಸಿದರು. ಮಹದ ನ ಚೌದರ್ ಕೆರೆಯನ್ನು 1869 ರಲ್ಲಿ ಸಾರ್ವಜನಿಕ ಕೆರೆಯನ್ನಾಗಿ ಮಾಡಲಾಯಿತು.

ಮಹಾರಾಷ್ಟ್ರ ರಾಜ್ಯದ ನಾಸಿಕ್‌ನಲ್ಲಿರುವ ಕಾಲಾರಾಂ ದೇವಸ್ಥಾನದಲ್ಲಿ ಮತ್ತೊಂದು ದೇವಾಲಯ ಪ್ರವೇಶ ಚಳುವಳಿ ನಡೆಯಿತು. ಅಕ್ಟೋಬರ್ 13, 1935 ರಂದು ಈ ವಿಷಯದ ಕುರಿತು ನಡೆದ ಸಮ್ಮೇಳನದಲ್ಲಿ ಅಂಬೇಡ್ಕರ್ ಅವರು ಹಿಂದೂ ಧರ್ಮದ ಆಶ್ರಯದಲ್ಲಿ ಕನಿಷ್ಠ ಮಾನವ ಹಕ್ಕುಗಳನ್ನು ಪಡೆಯಲು ಶೋಷಿತ ವರ್ಗಗಳ ಅನುಭವ ಮತ್ತು ಅವರು ಮಾಡಿದ ಅಪಾರ ತ್ಯಾಗಗಳನ್ನು ವಿವರಿಸಿದರು.

ಜನವರಿ 27, 1919 ರಂದು ಡಾ. ಬಾಬಾಸಾಹೇಬ್ ಅಂಬೇಡ್ಕರ್ ಅವರು ಅಸ್ಪೃಶ್ಯರ ಗುಲಾಮಗಿರಿಯ ಸ್ಥಿತಿಯನ್ನು ವಿವರಿಸಿದರು. ಅಸ್ಪೃಶ್ಯರು ಸಾರ್ವಜನಿಕ ರಸ್ತೆಯನ್ನು ಬಳಸುವುದನ್ನು ನಿಷೇಧಿಸಲಾಯಿತು. ಯಾವುದೇ ಉನ್ನತ

ಜಾತಿಯ ವ್ಯಕ್ತಿ ಅವನನ್ನು ದಾಟಿದರೆ ಅವನು ದಾರಿಯಿಂದ ಹೊರಗುಳಿಯ ಬೇಕು ಮತ್ತು ಅವನ ನೆರಳು ಉನ್ನತ ಜಾತಿಯ ವ್ಯಕ್ತಿಯ ಮೇಲೆ ಬೀಳದಂತೆ ದೂರದಲ್ಲಿ ನಿಲ್ಲಬೇಕು. ಅಸ್ಪೃಶ್ಯರು ನಾಗರಿಕರು ಆಗಿರಲಿಲ್ಲ. ಮೂಲಭೂತ ಹಕ್ಕುಗಳ ಸನ್ನದು ಮತ್ತು ರಾಜ್ಯ ನೀತಿ ನಿರ್ದೇಶನ ತತ್ವಗಳು 1950 ರಲ್ಲಿ ಘೋಷಿಸಲಾದ ಭಾರತ ಸಂವಿಧಾನದಲ್ಲಿ ಮಾನವ ಹಕ್ಕುಗಳ ವಿಚಾರಗಳನ್ನು ಒಳಗೊಂಡಿವೆ.

ಭಾರತೀಯ ಸಂವಿಧಾನದ 12 ಮತ್ತು 13ನೇ ವಿಧಿಗಳ ಪ್ರಕಾರ ಭಾರತದ ಎಲ್ಲ ವ್ಯಕ್ತಿಗಳನ್ನು ಕಾನೂನಿನ ಮುಂದೆ ಸಮಾನವಾಗಿ ಪರಿಗಣಿಸಬೇಕು ಮತ್ತು ಎಲ್ಲರೂ ಸಮಾನ ನಾಗರಿಕ ಹಕ್ಕುಗಳನ್ನು ಹೊಂದಲು ಅರ್ಹರು. ಡಾ. ಬಾಬಾಸಾಹೇಬ್ ಅಂಬೇಡ್ಕರ್ ಅವರು ಮಾನವ ಹಕ್ಕುಗಳ ಉಲ್ಲಂಘನೆಯನ್ನು ಅಪರಾಧವೆಂದು ಕರೆಯಬೇಕು ಎಂದು ಹೇಳಿದರು."

ಭಾರತ ಸಂವಿಧಾನದ 14 ಮತ್ತು 15ನೇ ವಿಧಿಯ ಪ್ರಕಾರ ಎಲ್ಲ ನಾಗರಿಕರಿಗೂ ಮಾನವ ಹಕ್ಕುಗಳನ್ನು ಖಚಿತಪಡಿಸುತ್ತದೆ. 15ನೇ ವಿಧಿಯು ರಾಜ್ಯವು ಯಾವುದೇ ನಾಗರಿಕರ ವಿರುದ್ಧ ಧರ್ಮ, ಜನಾಂಗ, ಜಾತಿ, ಲಿಂಗ ಅಥವಾ ಜನ್ಮ ಸ್ಥಳದ ಆಧಾರದ ಮೇಲೆ ತಾರತಮ್ಯ ಮಾಡಬಾರದು ಎಂದು ಹೇಳುತ್ತದೆ. ಪರಿಶಿಷ್ಟ ಜಾತಿ ಮತ್ತು ಬುಡಕಟ್ಟು ಜನಾಂಗದವರಿಗೆ ಸೇವೆಗಳಲ್ಲಿ ಮೀಸಲಾತಿ ನೀಡುವಲ್ಲಿ ಅಂಬೇಡ್ಕರ್ ಅವರು ಪ್ರಮುಖ ಪಾತ್ರ ವಹಿಸಿದ್ದಾರೆ. 35ನೇ ವಿಧಿಯ ಅಡಿಯಲ್ಲಿ ಸೇವೆಗಳಲ್ಲಿ ಪರಿಶಿಷ್ಟ ಜಾತಿ ಮತ್ತು ಪರಿಶಿಷ್ಟ ಪಂಗಡಗಳಿಗೆ ವಿಶೇಷ ಪರಿಗಣನೆಗಳಿಗಾಗಿ ಕೇಂದ್ರ ಮತ್ತು ರಾಜ್ಯ ಸರ್ಕಾರಕ್ಕೆ ನಿರ್ದೇಶನವನ್ನು ನೀಡಲಾಗಿದೆ. ಬಾಬಾಸಾಹೇಬ್ ಅಂಬೇಡ್ಕರ್ ಅವರು ಹಿಂದುಳಿದ ಸಮುದಾಯಗಳ ಹಿತಾಸಕ್ತಿಗಳನ್ನು ನೋಡಿಕೊಳ್ಳಲು ಕೇಂದ್ರ ಮತ್ತು ರಾಜ್ಯ ಸರ್ಕಾರ ನಿಬಂಧನೆಯನ್ನು ಮಾಡಿದರು ಭಾರತದ ಸಂವಿಧಾನದ 338 ನೇ ವಿಧಿಯು ಪರಿಶಿಷ್ಟ ಜಾತಿ ಮತ್ತು ಪರಿಶಿಷ್ಟ ಪಂಗಡಗಳ ಆಯುಕ್ತರಿಗೆ ವಿಶೇಷ ಅಧಿಕಾರ ಒದಗಿಸುತ್ತದೆ. ಅವರನ್ನು ಭಾರತದ ರಾಷ್ಟ್ರಪತಿಗಳು ಆರು ವರ್ಷಗಳ ಅವಧಿಗೆ ನೇಮಿಸಬೇಕು, ಭಾರತದ ಸಂವಿಧಾನದಲ್ಲಿ ಪರಿಶಿಷ್ಟ ಜಾತಿ ಮತ್ತು ಪರಿಶಿಷ್ಟ ಪಂಗಡಗಳಿಗೆ ಒದಗಿಸಲಾದ ಸುರಕ್ಷತೆಗಳಿಗೆ

ಸಂಬಂಧಿಸಿದ ಎಲ್ಲಾ ವಿಷಯಗಳನ್ನು ತನಿಖೆ ಮಾಡೋದು ಅವರ ಕರ್ತವ್ಯವಾಗಿದೆ.

ಭಾರತ ಸಂವಿಧಾನದ ಅಭಿವೃದ್ಧಿ ಪ್ರಕ್ರಿಯೆಯಲ್ಲಿ ಅಸ್ಪೃಶ್ಯತೆ ನಿರ್ಮೂಲನೆ ಮಾಡಬೇಕೆಂದು ಅಂಬೇಡ್ಕರ್ ಅವರು ಒತ್ತಾಯಿಸಿದರು. ಈ ಕಾರಣಕ್ಕಾಗಿ ಪ್ರೊ.ಎಂ ವಿ ಪೈಲಿ ಅವರು "ಸಂವಿಧಾನಕ್ಕೆ ಅಂಬೇಡ್ಕರ್ ಅವರ ಕೊಡುಗೆ ನಿಸ್ಸಂದೇಹವಾಗಿ ಅತ್ಯುನ್ನತವಾಗಿದೆ. ನಿಜಕ್ಕೂ ಅವರು ಆಧುನಿಕ ಮನು ಮತ್ತು ಭಾರತದ ಸಂವಿಧಾನದ ಪಿತಾಮಹ, ಶಿಲ್ಪಿ, ಎಂದು ಕರೆಯಲು ಅರ್ಹರು ಎಂದು ಹೇಳಿದ್ದಾರೆ. **ಅಂಬೇಡ್ಕರ್** ಅವರು 20ನೇ ಶತಮಾನದ ಪ್ರಮುಖ ಚಿಂತಕರು ಮತ್ತು ಸಮಾಜ ಸುಧಾರಕರಲ್ಲಿ ಒಬ್ಬರು. ಅವರ ತತ್ವಶಾಸ್ತ್ರವು ಶಿಕ್ಷಣ, ಆಸ್ತಿ, ಇತ್ಯಾದಿಗಳನ್ನು ನಿರಾಕರಿಸಲ್ಪಟ್ಟ ಶೂದ್ರರಿಗಾಗಿತ್ತು. **ಅಂಬೇಡ್ಕರ್** ತತ್ವಶಾಸ್ತ್ರವನ್ನು ಮೂರು ಪದಗಳಲ್ಲಿ ಪ್ರತಿಪಾದಿಸಬಹುದು ಅವನೆಂದರೆ ಸಮಾನತೆ, ಸ್ವಾತಂತ್ರ್ಯ ಮತ್ತು ಭ್ರಾತೃತ್ವ ಕಾನೂನು ಜಾತ್ಯತೀತವಾಗಿದೆ ಅದನ್ನು ಯಾರು ಬೇಕಾದರೂ ಮುರಿಯಬಹುದು ಆದರೆ ಭ್ರಾತೃತ್ವ ಮತ್ತು ಧರ್ಮವನ್ನು ಎಲ್ಲರೂ ಗೌರವಿಸಬೇಕು ಎಂದು ಹೇಳಿದರು. ಬಾಬಾಸಾಹೇಬರ ಪ್ರಕಾರ ಪ್ರತಿಯೊಬ್ಬ ವ್ಯಕ್ತಿಯು ಜೀವನದಲ್ಲಿ ತನ್ನದೇ ಆದ ತತ್ವಶಾಸ್ತ್ರವನ್ನು ಒಳಗೊಂಡಿದ್ದು ಭ್ರಾತೃತ್ವ ಸಮಾನತೆ, ಸ್ವಾತಂತ್ರ್ಯ ಇವುಗಳನ್ನು ಉತ್ತೇಜಿಸುವುದರ ಮುಖಾಂತರ ಉತ್ತಮ ನಡವಳಿಕೆಯನ್ನು ಮತ್ತು ನೈತಿಕ ಮಾರ್ಗವನ್ನು ಅನುಸರಿಸಬೇಕೆಂದು ಹೇಳಿದರು. ಸಾಮಾಜಿಕ ವ್ಯವಸ್ಥೆಯಲ್ಲಿ ಮನುಷ್ಯ ಮತ್ತು ಮನುಷ್ಯನ ನಡುವೆ ಉತ್ತಮ ಸಂಬಂಧಗಳನ್ನು ಬೆಳೆಸಲು ಅವರು ಒತ್ತು ನೀಡಿದರು.

ಸಮಾರೋಪ :-

ಬಾಬಾಸಾಹೇಬ್ **ಅಂಬೇಡ್ಕರ್** ಆಧುನಿಕ ಭಾರತದ ನಿರ್ಮಾತೃಗಳಲ್ಲಿ ಒಬ್ಬರು. ಸಂವಿಧಾನವನ್ನು ರಚಿಸುವಲ್ಲಿ ಅವರ

ಪಾತ್ರವೂ ಗಮನಾರ್ಹ ಮತ್ತು ಸ್ಮರಣೀಯವಾಗಿದೆ. ಅವರು ಅಸ್ಪೃಶ್ಯರ ನಿಜವಾದ ನಾಯಕ. ನ್ಯಾಯಶಾಸ್ತ್ರಜ್ಞ, ಸಂವಿಧಾನಿಕ ವಕೀಲ, ಸಂಸದೀಯ ಪಟು, ರಾಜಕೀಯ ನಾಯಕ, ಸುಧಾರಕ ಮತ್ತು ಮಹಾನ್ ಮಾನವತಾವಾದಿಯಾಗಿದ್ದಾರೆ.

ಭಾರತದ ಸಂವಿಧಾನದ ಶಿಲ್ಪಿಯಾಗಿ **ಅಂಬೇಡ್ಕರ್** ರವರು ಮೂಲಭೂತ ಹಕ್ಕುಗಳು, ಸಮಾನ ನ್ಯಾಯ ಮತ್ತು ಸಾಮಾಜಿಕ ರಕ್ಷಣೆಯನ್ನು ಕಾನೂನು ಬದ್ಧವಾಗಿ ಸ್ಥಾಪಿಸಿದರು. **ಅಂಬೇಡ್ಕರ್** ಅವರ ವಿಚಾರ, ತತ್ವ ಮತ್ತು ಚಿಂತನೆಗಳು ಇಂದಿಗೂ ಸಹ ಮಾನವ ಹಕ್ಕುಗಳ ರಕ್ಷಣೆಗೆ ಮಾರ್ಗದರ್ಶಕವಾಗಿವೆ.

ಆಧಾರ ಗ್ರಂಥಗಳು:-

- 1) ಬಾಬಾಸಾಹೇಬ್ ಅಂಬೇಡ್ಕರ್ -- ದೇವನೂರು ಮಹಾದೇವ್
- 2) ಅಂಬೇಡ್ಕರ್‌ರವರ ಓದು -- ಬರಗೂರು ರಾಮಚಂದ್ರಪ್ಪ
- 3) ಅಂಬೇಡ್ಕರ್: ಜೀವನ ಮತ್ತು ಸಾಧನೆ -- ಎಂ ಎನ್ ಜವರಯ್ಯ
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The Influence of Media on Political Parties, Elections and Civil Society

Dr. Gurupadayya N. Hiremath

Faculty, P. G. Department of Political Science,

BLDE Associations, Commerce, B.H.S Arts & T.G.P Science College Jamkhandi

Corresponding Author – Dr. Gurupadayya N. Hiremath

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Abstract:

The media holds a crucial position in influencing contemporary democratic societies. It serves as a link between the authorities and the citizens, impacts political actions, and molds public perception. In modern democracies, the media both spreads information and shapes political discussion, influences election results, and either strengthens or controls civil society. This study explores the diverse impact of media on political parties, electoral processes, and civic life. It examines the beneficial and harmful sides of media participation, encompassing agenda-setting, communication in politics, campaigning during elections, public awareness, misinformation, and bias in the media. The research emphasizes the changing landscape of media, shifting from conventional outlets like newspapers and television to digital and social media, and its effects on democratic governance

Keywords: Media, Political Parties, Elections, Civil Society, Democracy, Social Media, Political Communication, Public Opinion.

Introduction:

Media is often referred to as the “fourth pillar of democracy,” alongside the legislature, executive, and judiciary. It functions as an essential instrument for informing citizens, promoting transparency, and ensuring accountability. In democratic societies, the relationship between media, political parties, elections, and civil society is deeply interconnected.

Over the past few decades, technological advancements have transformed the media landscape. The rise of digital platforms, 24/7 news cycles, and social media has significantly altered how political information is produced, disseminated, and consumed. This transformation has amplified the media’s influence, making it a powerful actor in political processes.

Research Objectives:

1. To analyze how traditional and digital media shape political party strategies, communication patterns, and public image formation.
2. To examine the influence of media on electoral processes and voter behavior, including political awareness, opinion formation, and voting decisions.
3. To assess the role of media—especially social media—in political mobilization and the functioning of civil society, including advocacy, public engagement, and collective action.
4. To evaluate the challenges and ethical implications of media in democracy, particularly concerning media bias, misinformation, polarization, and their impact on public trust and democratic institutions.

Media and Political Parties:**1. Political Communication and Image Building:**

Media serves as a primary channel through which political parties communicate their ideologies, policies, and programs to the public. Political parties rely heavily on media platforms to build their image and maintain public visibility. Television debates, interviews, press conferences, and social media campaigns allow parties to present their agendas. Media helps create political narratives that shape how parties are perceived by voters.

2. Agenda Setting Role:

Media has the power to decide which issues are important. By prioritizing certain topics, media influences the political agenda of parties. Political parties often align their policies with issues highlighted in the media to remain relevant. For example, if media focuses extensively on unemployment or inflation, political parties may prioritize these issues in their campaigns.

3. Political Advertising:

Political parties invest heavily in media advertising to reach voters. Paid advertisements in newspapers, television, and digital platforms are used to promote party agendas and criticize opponents. With the rise of social media, targeted advertising has become more sophisticated, allowing parties to reach specific demographic groups.

4. Media Bias and Partnership:

Media outlets may exhibit bias toward certain political parties or ideologies. This bias can influence public perception and give unfair advantage to particular parties. Partisan media can polarize society by presenting one-sided narratives, thereby affecting democratic processes.

Media and Elections:**1. Voter Awareness and Education:**

Media plays a crucial role in educating voters about electoral processes, candidates, and issues. It provides information on voting procedures, election dates, and party manifestos. An informed electorate is essential for the functioning of democracy, and media contributes significantly to this awareness.

2. Election Campaigns:

Election campaigns have become media-centric. Political rallies, debates, and campaign messages are broadcast widely, reaching millions of voters. Social media platforms have transformed campaigns by enabling direct interaction between candidates and voters. Politicians can communicate instantly and receive immediate feedback.

3. Opinion Polls and Exit Polls:

Media organizations conduct and publish opinion polls and exit polls, which influence voter behaviour. These polls can create a “bandwagon effect,” where voters support the perceived winning party. However, inaccurate polls can mislead voters and affect electoral outcomes.

4. Role of Social Media:

Social media platforms such as Facebook, Twitter, and WhatsApp have become key tools in elections. They facilitate rapid dissemination of information and mobilization of voters.

However, they also pose challenges:

- Spread of misinformation and fake news
- Manipulation of public opinion
- Use of bots and algorithms to influence voters

5. Election Monitoring and Transparency:

Media acts as a watchdog during elections, reporting irregularities, malpractices, and violations of electoral laws. Investigative journalism helps ensure transparency and fairness in elections.

Media and Civil Society:**1. Awareness and Public Participation:**

Media raises awareness about social, economic, and political issues, encouraging public participation in democratic processes. It informs citizens about their rights and responsibilities. Civil society organizations use media to advocate for social change and mobilize support for various causes.

2. Platform for Public Debate:

Media provides a platform for discussion and debate on important issues. Talk shows, editorials, and online forums allow citizens to express their views and engage in dialogue. This exchange of ideas strengthens democratic values and promotes inclusivity.

3. Accountability and Transparency:

Media plays a crucial role in holding governments and institutions accountable. Investigative journalism exposes corruption, abuse of power, and inefficiency. By highlighting such issues, media empowers civil society to demand accountability.

4. Empowerment of Marginalized Groups:

Media gives voice to marginalized communities, highlighting their issues and concerns. This representation helps in promoting social justice and equality. Social media, in particular, has enabled grassroots movements to gain visibility and support.

5. Risks of Misinformation:

While media can empower civil society, it can also mislead it. The spread of fake news, propaganda, and misinformation can create confusion, fear, and social unrest. Misinformation can weaken trust in institutions and disrupt social harmony.

Positive Impacts of Media:

1. Enhances political awareness
2. Promotes transparency and accountability
3. Encourages citizen participation
4. Strengthens democratic institutions

5. Facilitates communication between government and citizens

Negative Impacts of Media:

1. Media bias and political polarization
2. Spread of fake news and misinformation
3. Sensationalism and lack of objectivity
4. Manipulation of public opinion
5. Influence of corporate and political interests

Challenges in the Media Landscape:**1. Fake News and Disinformation:**

The rapid spread of false information is a major challenge. Social media platforms often lack effective mechanisms to control misinformation.

2. Decline of Ethical Journalism:

Commercial pressures and competition have led to a decline in journalistic standards. Sensationalism often takes precedence over factual reporting.

3. Media Ownership and Control:

Concentration of media ownership in the hands of a few corporations can limit diversity of viewpoints and affect editorial independence.

4. Digital Divide:

Access to digital media is not uniform. Sections of society without internet access are excluded from the benefits of digital communication.

Suggestions and Recommendations:

1. **Strengthening Media Ethics:** Journalists and media organisations must adhere to ethical standards and ensure accuracy and fairness in reporting.
2. **Regulation of Social Media:** Governments and platforms should implement measures to curb fake news while protecting freedom of expression.

3. **Media Literacy:** Citizens should be educated to critically evaluate media content and identify misinformation.
4. **Ensuring Media Independence:** Policies should be implemented to prevent undue political and corporate influence on media.
5. **Promoting Inclusive Media Access:** Efforts should be made to bridge the digital divide and ensure equal access to information.

Conclusion:

The media is a crucial element of contemporary democracy. Its impact on political parties, elections, and civil society is significant and extensive. Although the media can enhance democratic processes by fostering transparency, accountability, and participation, it also presents considerable challenges through bias, misinformation, and manipulation.

The changing media environment, fuelled by technological progress, necessitates thoughtful regulation and responsible usage. A balanced strategy that protects freedom of speech while maintaining accountability is vital for the proper operation of democracy.

In the end, the function of media ought to be to inform, educate, and empower citizens, allowing them to make knowledgeable choices and engage actively in democratic governance.

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Political Parties, Elections and Civil Society: The Triad of Democratic Governance

Mr. Prakash S. Kamati

Research Scholar, Dept. of Political Science,

Rani Channamma University Belagavi

Corresponding Author – Mr. Prakash S. Kamati

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Abstract:

This article examines the interlocking relationship between political parties, elections and civil society as the foundational pillars of modern democratic governance. Political parties function as essential intermediaries between state and society, performing critical roles including interest aggregation, candidate recruitment, policy formulation and electoral mobilisation. Elections constitute the primary mechanism through which citizens hold governments accountable, legitimising political authority while facilitating peaceful transfers of power. Civil society occupies the space between the state, market and private sphere, encompassing voluntary associations, non-governmental organisations, social movements and community-based groups that articulate citizen concerns, monitor state conduct and foster democratic participation. The article argues that the health of democracy depends upon the synergistic interplay of these three institutional complexes. When functioning effectively, political parties translate societal preferences into public policy, elections provide structured accountability, and civil society empowers citizens to engage meaningfully in political life. However, contemporary democracies confront profound challenges, including declining party membership and public trust, rising electoral volatility, the erosion of civic space, the impact of populist governance, and disparities in political influence. Drawing on comparative case studies from Brazil, India and South Africa, the article illustrates how the balance among these three forces shapes democratic outcomes. It concludes that democratic renewal requires strengthening party-society linkages, enhancing electoral integrity through robust civic oversight, and protecting the associational freedoms upon which vibrant civil society depends.

Keywords: *Political Parties, Elections, Civil Society, Democracy, Democratic Governance, Electoral Accountability, Political Participation, Populism.*

Introduction:

In the architecture of modern democracy, three institutional pillars stand as indispensable: political parties, competitive elections and civil society. Each performs distinctive functions, yet their interdependence is such that the weakening of any one dimension inevitably strains the others. Political parties translate fragmented societal preferences into coherent policy alternatives; elections transform these choices into legitimate governmental authority; and civil society ensures that both parties and elected

officials remain attentive to citizen concerns beyond electoral cycles.

Yet this triad is under unprecedented strain. Across established and emerging democracies alike, declining party membership, eroding public trust, rising political polarisation and the ascent of populist movements have fundamentally altered the relationship between citizens and their governing institutions. Simultaneously, civil society organisations face increasing restrictions on their activities, while the integrity of electoral processes is contested as

never before. Understanding the complex dynamics among these three elements has thus become a matter of urgent practical as well as theoretical importance.

Political Parties: The Intermediary Institutions:

Political parties are stable, organised groups whose members share common political ideas, programmes or interests, and who in representative democracies normally seek to wield power through free and competitive elections. As Sartori classically defined them, parties are “any group that presents at elections, and is capable of placing through elections, candidates for public office”.

The functions of political parties are manifold and essential. They recruit and socialise political personnel, aggregate and articulate citizens’ preferences, formulate policy platforms, conduct electoral campaigns, and structure legislative decision-making. Perhaps most fundamentally, parties facilitate a mutually responsive relationship between public policy and popular opinion by acting as intermediaries between the state and its people. They enable citizens to work together toward shared policy goals, help voters clarify policy choices and ideological agendas, and provide continuity and accountability across electoral cycles.

Party systems vary considerably across democracies. The three principal typologies are single-party or dominant-party systems, two-party systems, and multi-party systems. Each configuration carries distinct implications for governance stability, representation and electoral behaviour. In proportional representation systems, multi-party coalitions are common; in first-past-the-post systems, two-party dynamics typically predominate.

Civil Society: The Democratic Space:

Civil society refers to the sphere of voluntary collective action that exists between the state and the market, encompassing non-governmental organisations, community-based associations, social movements, trade unions, faith-based groups and countless other forms of citizen organisation. It is “a space that belongs to the citizen” where “citizenship is lived and practised”. Civil society has become “a kind of aspirational shorthand for the ideas and values of equity, deepening participation, public fairness, individual rights, tolerance, trust, legality, cooperation and informed citizenry”.

The democratic functions of civil society are extensive. First, civil society limits and controls the power of the state, ensuring that governmental authority remains accountable to the governed. Second, civil society organisations promote political participation, encouraging citizens to engage with electoral campaigns and exercise their right to vote. Third, civil society fosters transparency and accountability across all branches of government, serving as a watchdog over both state institutions and political parties. A vibrant and diverse civil society is thus “a critical pre-condition for a more equitable, democratic, pluralistic and humane society”.

Elections: The Mechanism of Accountability:

Elections determine who is to take control of government and constitute the primary mechanism through which citizens hold their representatives accountable. They transform abstract popular sovereignty into concrete political authority, legitimising governmental power while providing a regularised channel for expressing popular consent or dissent. Electoral systems—whether majoritarian, proportional or mixed—carry profound implications for voter participation, representation, government stability and the functioning of democracy more broadly.

In representative democracies, elections serve two conceptually distinct purposes. The first views elections as a mechanism to hold government accountable for its past performance; the second emphasises elections as a means of selecting representatives who will pursue particular policy directions into the future. These contrasting perspectives—retrospective versus prospective accountability—are embodied in different institutional structures and profoundly influence vote choice, political participation and satisfaction with democratic functioning.

The Symbiotic Relationship:

Political parties and civil society are traditionally considered together as cornerstones of democracy. Parties act as “the mortar that binds” the state and civil society together to create a truly democratic polity. They provide the “supply side” of politics—organised alternatives for voters to choose among—while civil society helps provide the “demand side”, articulating citizen concerns and pressing parties to respond.

This relationship is not always harmonious. When political parties are weak or captured by elite interests, civil society may step into the breach, assuming functions—such as policy formulation or service delivery—that properly belong to political institutions. Conversely, when civil society is suppressed or co-opted, parties may become insulated from the societal feedback necessary for responsive governance. Historical case studies demonstrate that the most resilient democracies are those in which parties and civil society organisations maintain robust, independent and mutually respectful relationships.

Case Studies:

Brazil: Civil Society to Political Movement:

The emergence of Bancada Ativista (Activist Caucus) in the wake of Brazil’s 2016

political crisis exemplifies how civil society can directly generate political parties. Founded as an independent movement to elect progressive activists, its central agenda was to bring about political renewal from civil society itself. Similarly, the Workers’ Party (Partido dos Trabalhadores) emerged from labour movement activism, illustrating how social movements can transform into durable political organisations that subsequently shape national governance.

India: Movement to Party to Government:

India’s Aam Aadmi Party (AAP, or Party of the Common Man) provides another compelling illustration. Emerging from the anti-corruption movement led by Anna Hazare, AAP contested the Delhi state elections in 2013 against the long-dominant Congress Party and the Bharatiya Janata Party, putting participation at the core of its political project. The party’s formation demonstrated how historically evolved links between a party and the civil society from which its political power is derived can fundamentally reshape electoral competition.

South Africa: Civil Society as Democratic Watchdog:

In post-apartheid South Africa, civil society organisations have played an indispensable role in monitoring the African National Congress (ANC) government and advocating for improved public participation at the local government level. Coalitions of civil society organisations have formed to hold political parties accountable, while opposition parties have sought to partner with community bodies to address governance gaps.

Contemporary Challenges:

Despite their essential roles, all three pillars of democratic governance face mounting challenges. Declining party membership, rising anti-party sentiment, falling participation rates, heightened electoral volatility, and persistent perceptions of unresponsiveness, elitism,

corruption and self-interest have eroded public trust in political parties across the globe. Global data show that countries in many regions have experienced decreases in political party influence, with implications for democratic accountability and the quality of democracy itself.

Civil society faces its own profound pressures. The worldwide rise of populism has led to increased restrictions on civic space, with populist leaders often associating non-governmental organisations with public institutions rather than recognising them as independent promoters of citizens' rights. Populist radical right parties have strategically targeted and infiltrated associations to diffuse anti-establishment rhetoric and anti-democratic attitudes. Meanwhile, funding challenges, digital transformations and political crackdowns further constrain civil society's capacity to fulfil its democratic functions.

Conclusion:

Political parties, elections and civil society constitute the indispensable triad of democratic governance. Parties aggregate preferences and structure electoral choice; elections provide accountability and legitimate authority; civil society articulates citizen concerns and monitors institutional conduct. The health of democracy depends upon the balanced and synergistic functioning of all three. Contemporary challenges—declining party membership, populist assaults on civil society, and eroding electoral integrity—threaten this balance. Democratic renewal requires reinvigorating party-society linkages, protecting associational freedoms, and ensuring that elections remain credible mechanisms of popular accountability. The task is urgent, for without robust parties, credible elections and vibrant civil society, democracy itself cannot long survive.

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Reimagining Nationhood through Policy Reform: Towards an Inclusive and Accountable Governance

Vimochan Ashok Asode¹ & Prof. Y. S. Balavantagol²

¹Research Scholar, Department of Political Science

Rani Channamma University, Vidyasangama, Belagavi.

²Professor, Department of Political Science

Rani Channamma University, Vidyasangama, Belagavi.

Corresponding Author – Vimochan Ashok Asode

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Abstract:

The 21st century marks a transformative period in which the concept of nationhood is being redefined through policy innovation, governance restructuring, and participatory democracy. In contemporary India, the evolving character of governance reflects both developmental ambition and democratic experimentation. Policy reforms under the present government—from Digital India and Atmanirbhar Bharat to PM Gati Shakti, Ayushman Bharat, and Viksit Bharat 2047 Vision—have aimed to strengthen the fabric of nationhood through transparency, technology, and citizen empowerment. This study critically analyses how these reforms influence inclusive governance and accountability while shaping a collective national identity. According to recent governance indices, India ranks **39th globally in the Chandler Good Government Index (2024)**, reflecting steady progress in institutional capacity and public service delivery. Moreover, the United Nations e-Government Development Index (2022) places India among the top 10 developing nations in digital governance. These indicators reflect the measurable outcomes of reform-oriented governance and its impact on national cohesion. It also investigates the tension between centralization and participatory decentralization in governance structures. Drawing on qualitative analysis, policy documents, and socio-political data, the research reveals that while reforms have improved service delivery, enhanced public accountability, and boosted national pride, gaps persist in regional equity, institutional decentralization, and civic participation. The paper concludes that nationhood in the 21st century must transcend state-centric models and evolve through people-centric governance anchored in justice, equality, and inclusive participation.

Keywords: Nationhood, Policy Reform, Good Governance, Democratic Accountability, Inclusivity, Participatory Development.

Introduction:

Nationhood is both an idea and an evolving process. It encompasses the collective identity, values, and aspirations that unify diverse citizens under a shared democratic framework. In India, a nation marked by social plurality and regional diversity, the pursuit of inclusive and

accountable governance has always been central to its constitutional ethos.

In recent decades, globalization, technological advancement, and rapid economic transformation have demanded that governments rethink traditional notions of nationhood. Nation-building is no longer confined to physical boundaries or cultural homogeneity—it extends to

the state's ability to uphold justice, inclusivity, and equity through efficient governance.

The present Indian government (2014–2025) has introduced a wide spectrum of policy reforms that claim to redefine India's developmental identity. Programs like **Digital India, PM Gati Shakti, Smart Cities Mission, One Nation One Ration Card, Atmanirbhar Bharat**, and **Mission Amrit Sarovar** collectively signify a new model of “Reform, Perform, and Transform.” These initiatives aim not only to modernize the administrative machinery but also to invoke a sense of national integration rooted in participatory progress.

In the post-pandemic context, India's governance approach has undergone structural reorientation. The **COVID-19 crisis** accelerated the digitization of welfare schemes and health systems through initiatives such as **CoWIN, Aarogya Setu**, and the **PM Garib Kalyan Yojana (PMGKY)**, which reached nearly **800 million citizens**. These interventions not only demonstrated state capacity but also reinforced a sense of national unity through collective resilience. Furthermore, the government's **Viksit Bharat 2047** roadmap outlines a long-term vision of transforming India into a “developed nation” through inclusive growth, sustainable infrastructure, and accountable governance — central to the evolving concept of reimagined nationhood.

However, this shift also poses questions about the nature of inclusivity, accountability, and participatory democracy in practice. Does the centralization of power in the executive strengthen unity or weaken pluralistic engagement? Is the pursuit of efficiency overshadowing local voices and institutional diversity?

This research seeks to critically engage with these questions, interpreting nationhood as a living

project shaped by policy reform and collective responsibility.

Objectives:

1. To examine how recent policy reforms redefine the concept of nationhood in the contemporary Indian political landscape.
2. To evaluate the inclusivity and accountability dimensions embedded within government policy initiatives.
3. To analyse the socio-political and institutional outcomes of reforms introduced between 2014 and 2025.
4. To identify challenges in achieving participatory, decentralised, and equitable governance.
5. To suggest measures for strengthening inclusive, transparent, and people-centred nationhood through policy reform.

Research Methodology:

This study employs a qualitative and descriptive-analytical methodology, integrating theoretical and empirical approaches to understand the dynamic relationship between policy reform and nationhood.

Data Collection:

Primary Sources: Official government publications, NITI Aayog Vision Documents, Parliamentary Standing Committee Reports, policy guidelines, and national survey data.

Secondary Sources: Peer-reviewed academic papers, books on public policy and governance, reports by think tanks such as PRS India, and media analyses from *The Hindu*, *Indian Express*, and *Economic Times*.

Framework of Analysis:

The study utilizes three analytical parameters:

1. **Inclusivity** – assessing equity and access in policy implementation.

2. **Accountability** – examining transparency mechanisms and institutional checks.
3. **Participatory Governance** – evaluating citizen engagement and decentralization.

Scope and Limitations:

The study focuses primarily on national-level reforms and their socio-political implications, while acknowledging regional variations. Quantitative data is used selectively to support qualitative findings.

Main Matter / Study:

1. Nationhood and the New Governance Paradigm:

Traditional nationhood in India was anchored in the ideals of unity in diversity, sovereignty, and social justice. However, the global digital age has redefined the relationship between citizens and the state. Today, nationhood is increasingly measured through the effectiveness of governance systems, the inclusiveness of development, and the responsiveness of institutions.

The idea of reimagined nationhood thus emphasizes participatory citizenship, technological empowerment, and equal opportunity. The current policy environment demonstrates a shift from welfare paternalism to citizen empowerment—transforming beneficiaries into stakeholders in nation-building.

2. Policy Reform as the Engine of Democratic Nationhood

Policy reform acts as the driving mechanism for modernizing the governance structure. In India's current context, reforms are strategically framed to balance economic liberalization, technological advancement, and social inclusion.

a) Digital India and Governance Transformation:

The **Digital India Mission (2015)** laid the foundation for transforming India into a knowledge-driven, digitally empowered society. Platforms such as **DigiLocker**, **e-Governance Service Portals**, **BHIM-UPI**, and **PM Jan Dhan–Aadhaar–Mobile (JAM) Trinity** have revolutionized administrative transparency.

According to the **Digital India Progress Report (2024)**, more than **1,400 government services** have been made accessible online, and over **50 crore digital documents** are now stored securely on Digi Locker. India's digital payment ecosystem processed over **120 billion UPI transactions** in 2023–24, symbolizing not just financial inclusion but the integration of technology into everyday citizenship.

Additionally, **Bhashini (National Language Translation Mission)**, launched in 2022, is helping bridge linguistic barriers, enabling citizens to access services in 22 Indian languages - a crucial step toward linguistic inclusivity within nationhood.

Digitalisation has reduced bureaucratic corruption and empowered citizens through online access to rights, subsidies, and records. For example, the *DBT system* ensures that welfare benefits reach beneficiaries directly, minimising leakages.

However, digital inequality persists: around 30% of rural households lack reliable internet access (TRAI Report 2024), and gendered barriers in digital literacy still exclude marginalised populations. Hence, while digitalisation strengthens governance, inclusivity remains an unfinished task.

b) Economic Nationalism and the Atmanirbhar Bharat Vision:

The **Atmanirbhar Bharat Abhiyan (2020)** represents an attempt to link economic sovereignty with self-reliant nationhood. The policy framework integrates domestic

manufacturing, MSME revival, and innovation ecosystems through schemes like **PLI (Production Linked Incentive)** and **Startup India**.

These reforms strengthen India's economic independence and global competitiveness. Yet, scholars argue that true self-reliance must include equitable distribution of economic gains. As per the **Economic Survey 2024–25**, India's manufacturing share in GDP rose from **15.1% in 2018–19 to 18.4% in 2024–25**, with the PLI schemes contributing significantly to electronics, pharmaceuticals, and automobile sectors. The **Make in India 2.0** initiative has attracted over **\$95 billion in FDI** between 2019–2024.

However, the **Centre for Monitoring Indian Economy (CMIE)** data indicates that micro and small enterprises still face liquidity challenges, implying the need for localized industrial credit reforms. Sustainable economic nationhood must therefore balance global competitiveness with rural industrial inclusivity. For instance, regional disparities in industrial growth—especially between northern and southern states—highlight that economic nationalism must be coupled with social federalism.

c) Social Welfare Reform and Human Development:

The government's approach to welfare has undergone a major transformation—from entitlement-based distribution to outcome-based accountability. Programs such as **Ayushman Bharat – PMJAY**, **PM-KISAN**, **PM Awas Yojana**, and **Ujjwala Yojana** embody this shift. According to NITI Aayog's Multidimensional Poverty Index 2024, over **13.5 crore Indians** were lifted out of multidimensional poverty between 2016–2024, reflecting the impact of targeted welfare mechanisms.

The **National Family Health Survey-6 (2023–24)** shows remarkable improvements in healthcare coverage under **Ayushman Bharat**, with over **30 crore e-cards** issued and **5.5 crore hospitalizations** covered by March 2024. Moreover, under **PM Awas Yojana**, more than **3 crore houses** have been sanctioned across rural and urban India, symbolizing the material realization of social inclusion. However, the Standing Committee on Rural Development (2024) notes regional disparities in fund utilization, emphasizing the need for better monitoring and community-based evaluation mechanisms to ensure accountability.

However, critics note that welfare rationalization has sometimes narrowed inclusivity—leaving informal workers, migrants, and tribal populations underrepresented. For policy reform to embody nationhood, the inclusion of vulnerable groups in planning and execution remains critical.

d) Infrastructure and Sustainable Development: Nationhood through Connectivity:

Policies such as **PM Gati Shakti National Master Plan (2021)** and **National Infrastructure Pipeline** seek to connect the nation physically and economically. The expansion of rural roads, ports, railways, and digital corridors symbolizes the “physical manifestation of unity.”

Additionally, initiatives like **Jal Jeevan Mission**, **Swachh Bharat Mission**, and **National Green Hydrogen Mission** integrate environmental sustainability into developmental nationhood. These programs frame environmental protection as a shared national duty—redefining patriotism through ecological responsibility.

The **PM Gati Shakti National Master Plan (2021)** integrates **16 central ministries** through a Geographic Information System (GIS) platform to improve coordination in infrastructure

development. As of 2025, over **1,600 infrastructure projects worth ₹11 lakh crore** are being tracked on this platform, enhancing transparency and inter-departmental synergy.

Additionally, the **National Green Hydrogen Mission (2023)** and **Ethanol Blending Program (20% target by 2025)** align environmental goals with industrial growth, projecting India as a responsible global actor in climate governance. These initiatives tie environmental stewardship directly to the reimagining of nationhood as sustainable, future-oriented, and globally accountable.

3. Accountability and Transparency in Modern Governance:

Accountability in governance is essential for sustaining public trust and legitimacy. The Indian government's **Good Governance Index**, **RTI framework**, and **citizen grievance platforms** (CPGRAMS) have enhanced institutional transparency.

The creation of **Performance Dashboards** and the **Parliamentary Monitoring of Schemes** also reflects progress toward measurable accountability. However, effective accountability requires decentralization—empowering Panchayati Raj Institutions (PRIs), Urban Local Bodies, and Civil Society to monitor reforms at the grassroots.

Moreover, while the state promotes “minimum government, maximum governance,” centralization of administrative control—especially in welfare and digital policy—can dilute institutional autonomy. Reimagining accountability thus involves balancing executive efficiency with democratic oversight.

According to Transparency International's Corruption Perception Index (2024), India's rank improved to **85th from 93rd in 2020**, reflecting incremental success in curbing bureaucratic corruption. Furthermore, the **Public Grievance Portal (CPGRAMS)** processed over **14 lakh**

complaints in 2024–25, with an average disposal rate of 92%.

However, scholars caution that technological accountability must be accompanied by institutional accountability - ensuring parliamentary oversight, free media, and judicial independence as complementary safeguards of democratic nationhood.

4. Inclusivity: The Core of Nationhood:

Inclusivity is the moral and structural foundation of democratic nationhood. True inclusivity means ensuring equal representation in development processes across gender, region, caste, and class.

- **Gender Inclusivity:** Initiatives like Beti Bachao Beti Padhao, MUDRA Yojana for Women Entrepreneurs, and the **2023 Women's Reservation Bill (Nari Shakti Vandan Adhiniyam)** mark institutional progress toward gender equality.
- **Regional Inclusion:** The focus on the Aspirational Districts Program and Vibrant Villages Initiative demonstrates attempts to bridge urban–rural divides and integrate border regions into national development.
- **Social Equity:** The expansion of EWS (Economically Weaker Section) reservations, NEP 2020 reforms, and Skill India Mission contributes to leveling opportunities.
- The **Aspirational Blocks Programme (2023)**, covering **500 underdeveloped blocks across India**, and the **PM Vishwakarma Scheme (2024)** for traditional artisans are direct interventions aimed at empowering marginalized occupational groups. Similarly, the **National Education Policy 2020** has begun reshaping school and higher education with multilingual instruction, skill integration, and digital pedagogy—

building cultural inclusivity into knowledge systems. According to the **World Bank Gender Data Portal (2024)**, India's female labour force participation rate rose to **32%**, its highest since 2005, indicating tangible progress in gendered inclusivity. These achievements re-affirm that nationhood thrives when governance creates equitable platforms for participation.

Yet, the inclusivity debate extends beyond welfare to representation. Scholars like Yogendra Yadav and Jean Drèze argue that inclusive governance must include political participation from marginalised sections—not only access to schemes.

5. Policy Reform, Federalism, and Nationhood:

Federal balance forms the structural pillar of India's unity. Recent policy reforms have redefined center–state relations by integrating cooperative federalism with competitive performance. Platforms like **GST Council**, **NITI Aayog**, and **PM-DevINE (Development of North-East Region)** exemplify coordinated planning.

However, tensions between central policy design and state implementation autonomy have occasionally led to friction. Fiscal federalism—especially the declining state share in central taxes—raises questions about equity. Strengthening nationhood requires cooperative decision-making rather than vertical command structures.

6. Citizen Participation and Democratic Engagement:

Democratic nationhood thrives on active citizen participation. The **MyGov platform**, **Jan Bhagidari campaigns**, and **Swachhata Hi Seva drives** have attempted to convert citizens into partners in governance.

Between 2022 and 2025, over **2 crore citizens** engaged through MyGov consultations

on various policies, including the National Education Policy, Swachh Bharat 2.0, and Digital India 2.0. The **Amrit Mahotsav Campaign** and **Meri Maati Mera Desh initiative (2023)** further transformed civic patriotism into participatory community action. However, civil society organizations have pointed out that formal mechanisms for policy dialogue remain limited. Establishing a National Council for Citizen Partnership in Policy Formulation could institutionalize this process, bridging state-citizen collaboration.

Participatory models such as **Smart City Citizen Forums** and **Gram Panchayat Development Plans (GPDP)** show the possibilities of bottom-up planning. Yet, participation remains limited to consultation rather than co-decision-making.

For true participatory governance, the government must institutionalize mechanisms for public deliberation, social audit empowerment, and citizen feedback integration.

Findings and Suggestions:

Major Findings:

1. **Reforms have enhanced transparency and efficiency**, reducing corruption and leakages in service delivery.
2. **Digital transformation** has expanded accessibility but highlighted the digital divide and regional disparities.
3. **Economic reforms** have promoted growth and global integration but risk uneven distribution of benefits.
4. **Inclusivity and accountability** remain partially realized goals—particularly at the local and institutional levels.
5. **Federal cooperation** is strong in design but weakened by fiscal centralization and uneven implementation.

6. **Public participation** has improved symbolically but remains limited in policymaking authority.
7. India's governance model demonstrates a global shift toward **techno-democratic governance**, where artificial intelligence, big data, and digital identity systems enhance service delivery but also raise questions about data ethics, privacy, and citizen consent. The Digital Personal Data Protection Act (2023) represents a critical step toward reconciling these tensions.

Suggestions for Policy and Practice:

1. **Institutionalize participatory governance frameworks:** Strengthen Gram Sabhas, citizen councils, and local digital forums for real policy influence.
2. **Expand digital equity programs:** Establish a National Digital Inclusion Mission ensuring universal access to internet and digital literacy by 2030.
3. **Enhance fiscal decentralization:** Empower state and local governments with greater financial autonomy.
4. **Integrate accountability audits:** Mandate independent audits for flagship programs with citizen representation.
5. **Promote civic education:** Introduce curriculum on participatory democracy and digital citizenship at school and university levels.
6. **Strengthen gender and social equity policies:** Institutionalize affirmative frameworks for leadership inclusion in governance structures.
7. **Develop a national participatory platform:** Create a continuous, government–citizen policy dialogue forum to co-create policy drafts and evaluations.

Conclusion:

Reimagining nationhood through policy reform is a long-term democratic journey—anchored not merely in administrative modernization but in ethical governance, shared responsibility, and civic participation. The present government's reform trajectory illustrates a strong intent to build a capable, responsive, and digitally empowered state. Yet, the soul of nationhood lies beyond efficiency—it lies in inclusion, empathy, and justice.

Nationhood cannot be measured by GDP growth or technological innovation alone. It must be gauged by how equitably opportunities are distributed and how deeply citizens participate in the governance process. A truly inclusive and accountable governance system is one that democratizes power, decentralizes authority, and empowers every individual to be a co-architect of national destiny.

India's reimagined nationhood must, therefore, blend tradition with transformation—merging constitutional ideals with contemporary policy wisdom. Only then can governance become not just a system of administration, but a living embodiment of democratic unity, equality, and national purpose.

As India moves toward its centenary of independence in 2047, the challenge before policymakers is to balance technological modernization with democratic morality. The next phase of governance must prioritize institutional autonomy, digital ethics, and environmental justice as integral parts of nationhood. Reimagined nationhood is not just a policy goal but a civic philosophy — one that treats citizens as co-authors of governance and not passive recipients. Only through inclusivity, accountability, and empathy can India evolve into a model of participatory democracy for the world.

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The Pivot State: India's Role as a Rule Maker in Global Governance

Ms. Soundarya Suresh Jakati

Post-graduation Student, (M.A. Political Science)

B.L.D.E.A.'s P.G. Centre, Jamakhandi.

Corresponding Author – Ms. Soundarya Suresh Jakati

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Abstract:

The contemporary world is going through a significant "normative rupture," which is marked by a paradoxical change in which the traditional global system architects—the "rule makers" led by the West—are increasingly becoming "rule breakers." This study examines the endogenous decline of the Liberal International Order (LIO), examining how established multilateral frameworks have been undermined by the weaponization of interdependence, the purposeful paralysis of the World Trade Organization's (WTO) judicial mechanisms, and the emergence of unilateral protectionism. The study dissects the shift from a period of "shared values" to one of "shared value"—a practical, interest-based approach to international cooperation—using a hybrid theoretical lens of structural realism and social constructivism.

The analysis of India's strategic shift within this disjointed order is at the heart of this study. It contends that a "New Delhi Moment," made possible by the current geopolitical void, has enabled India to rise above its past position as a "rule taker" and become a classic "rule shaper." India is actively redefining the boundaries of global governance through the pursuit of multi-alignment and the exercise of strategic autonomy. India is offering a stabilizing model for a multipolar world by promoting "Reformed Multilateralism" and the Global South's developmental priorities, particularly through the G20's expansion. The study comes to the conclusion that India's role as a rule shaper is a decisive reaction to the deterioration of international norms, establishing the country as a vital link between fading hegemonic structures and a new, more just international architecture.

Keywords: *Normative Rupture, Rule Shaper, Transactional Realism, Strategic Autonomy, Weaponized Interdependence, Variable Geometry.*

Introduction:

For the better part of a century, we lived in a world where the "rules of the game" were fairly clear. Following the wreckage of 1945, a specific set of institutions—the UN, the WTO, and the IMF—were built to ensure that global trade and diplomacy followed a predictable script. These rules weren't just random; they were carefully authored by a group of Western powers that we have come to know as the "Rule Makers." For a long time, the deal was simple: follow these rules, and you get a seat at the table.

But today, that script is being torn up, and surprisingly, it isn't the newcomers doing the tearing. In a strange twist of geopolitical irony, the very architects of this system have started to find their own rules inconvenient. We are now witnessing a "normative rupture," where the rule makers have transformed into "rule breakers." Whether it is the United States bypassing the WTO's legal mechanisms or major powers using global finance as a weapon, the message is clear: the rules-based order is being abandoned by the people who wrote it (FIIA, 2026). This isn't just a

minor disagreement; it's a full-blown crisis of faith in global governance.

But this chaos has produced an unanticipated opportunity. A new form of power is filling the void left by the old guard's retreat into protectionism and unilateralism. Many refer to this as the "New Delhi Moment." India is no longer interested in being a "rule breaker" that enjoys chaos or a "rule taker" that merely complies with directives. Rather, India has emerged as a "Rule Shaper."

India is navigating an increasingly chaotic and fragmented world by embracing strategic autonomy. Instead of joining inflexible blocs, it is opting to form "shared value" alliances that prioritize practical outcomes over ideological purity. India is shifting toward a leadership role that feels more inclusive and honest for the twenty-first century, from advocating for the Global South at the G20 to putting forth new frameworks for digital ethics. This essay will examine how India is navigating this "lawless" era by contributing to the creation of new regulations that genuinely benefit everyone rather than by further upending the world.

Literature Review: Tracking the Shift from Stability to Chaos:

The "old" research from the 1980s and 1990s shows how optimistic researchers like Robert Keohane were. They contended that since the "rules" were beneficial to everyone, they would endure even if the United States lost some of its influence. This was the "Institutionalist" dream of a society in which the law was more powerful than its authors.

But according to the 2025–2026 scholarship, particularly reports from the Finnish Institute of International Affairs (FIIA), this dream appears to have reached a dead end. According to recent research, the threat to the international order is now "endogenous"—that is,

it originates internally. Not only are emerging nations like China attempting to alter the rules, but the West, who established them in the first place, is merely abandoning them.

The literature on India has changed as well. India was once referred to as a "cautious" or "reluctant" power in earlier publications. However, the tone has shifted if you read recent works by Harsh V. Pant or C. Raja Mohan. They depict an India that is currently "shaping" the discourse. There is a glaring gap in the current research: we know that India is rising and that the old system is dying, but we haven't fully mapped out how India is using this chaos to create a new kind of "shared value" diplomacy. This paper fills that need.

Theoretical Framework:

We need to look beyond a single school of thought in order to comprehend why the global order is collapsing and how India is navigating the rubble. Using a dual-theoretical approach, this study combines the identity-driven insights of social constructivism with the icy logic of structural realism.

1. Structural Realism: The "Rule Breaker's" Logic:

The international system is "anarchic," according to the Neorealist tradition, which was founded by academics like Kenneth Waltz. This means that there is no worldwide police force to maintain order. States are primarily driven by "relative gains" and survival in this environment.

Realism offers a very human explanation when we witness the traditional rule-makers (the West) turning into rule-breakers: fear. The creators of the previous system sense their relative advantage eroding as power moves eastward. From a Realist standpoint, they are not violating the rules because they are "bad" actors; rather, they are doing so because the regulations they established in 1945 no longer ensure their

elite standing in 2026. They are prioritizing their own survival over the system's stability.

2. Social Constructivism: The "Rule Shaper's" Identity:

The "what" is explained by realism, but the "how" is explained by social constructivism, which Alexander Wendt is credited with developing. According to constructivism, the world is composed of shared norms and ideas rather than just tanks and GDP. India's role in establishing regulations is a highly constructivist endeavor. India is attempting to alter the definition of "normal" in international relations rather than merely gaining more power. India is challenging the traditional binary norm that states you have to be either a "rival" or a "protege" of the West by introducing the Vishwa Mitra (Global Friend) philosophy. By treating the world order as a family (Vasudhaiva Kutumbakam) rather than a battlefield, India is creating a new identity for itself.

3. The Synthesis: Transitioning from "Shared Values" to "Shared Value":

This paper's central "engine" is a synthesized theory that I refer to as "Transactional Realism." The concept of "shared values"—democracy, liberal markets, and particular human rights frameworks—was the glue that held the old, Western-led order together. You were an outsider if you didn't adhere to those principles. But that glue is failing in the fractured world of today.

India is promoting a change to "shared value" (singular). This is the notion that rather than ideological purity, cooperation should be founded on practical, observable benefits, such as energy security, counterterrorism, or digital infrastructure.

Old Order: Because we share similar values, we collaborate.

New Fragmented Order: We collaborate because our needs are similar (shared value).

This framework enables us to view India's "multi-alignment" as a sophisticated, contemporary strategy rather than as a lack of conviction. It uses constructivist concepts to create a more adaptable and truthful set of rules for the future while acknowledging the fierce Realist competition of the world.

Methods of Research:

The intricacy of the "Rule Maker to Rule Breaker" transition necessitates a research methodology that can adapt to changing political ideologies as well as power dynamics. In order to achieve this, a qualitative interpretative research design is used in this paper. Instead of looking for a single numerical "truth," this approach concentrates on comprehending the meaning of institutional decay and the reasoning behind state behavior.

1. Methodological Approach:

A descriptive-analytical approach is used in the study. This is done in two stages: first, the actual "ruptures" in the global order (like the demise of the WTO Appellate Body) are described, and then these events are examined through the prism of IR theories like constructivism and neorealism. By doing this, the study provides a "thick description" of India's strategic pivot, going beyond simple observation.

2. Data Collection:

Data collection used a multi-tiered approach of primary and secondary sources due to the topic's modernity:

- Scholarly Literature: Keohane, Waltz, and Wendt's foundational texts and peer-reviewed journals served as the theoretical and historical "anchors."
- Current Research Reports: Real-time data on trade violations and institutional deterioration were collected using high-level reports from the International

Chamber of Commerce (ICC) and the FIIA (2026).

- Official Declarations: To determine the precise "rule-shaping" language employed by Indian policymakers, primary documents such as the G20 New Delhi Declaration and official transcripts from the Raisina Dialogue (2026) were examined.

3. Analysis Technique:

This paper uses process tracing to explain how India changed from being a "rule taker" to a "rule shaper." This entails examining a series of occurrences to demonstrate a distinct pattern of normative leadership, such as India's position on food security at the WTO, its leadership in the International Solar Alliance, and its inclusion of the African Union in the G20.

4. Extent and Restrictions:

This study recognizes the limitations of examining a "live" geopolitical event even though it provides a thorough analysis of India's role. The results are a snapshot of the 2024–2026 transition period because the global order is in a state of high flux. With a secondary focus on technological norms, the study's main focus is on the diplomatic and economic aspects of global governance.

The Anatomy of Rupture: The International Institutions Crisis:

The international institutions would serve as the building's foundation if the global order were a structure. The residents are removing the support beams, which is why the foundation is cracking today rather than an external earthquake. This "Rupture" represents the change from a world with predictable laws to one with erratic power struggles.

1. The WTO's Judicial Paralysis: A Court Without Judges:

The World Trade Organization's (WTO) current situation is the clearest illustration of a

"Rule Maker" turning into a "Rule Breaker." The WTO's "teeth"—its ability to penalize nations for unfair trade—made it the pinnacle of the liberal order for many years.

But we live in a time of "judicial blockade." The United States has essentially neutralized the global trade court by consistently declining to appoint new judges to the WTO's Appellate Body. This has led to the creation of a "zombie" institution, according to research by Philippe Varin (2026). On paper, the rules are still in place, but no one is in charge of enforcing them. The "Rule Makers" simply prevent the court from operating when they determine that its decisions may conflict with their national interests. This is a serious betrayal of the notion that international trade should be regulated by law rather than force, not just a technicality.

2. Weaponized Interdependence: Neutral Trade's Demise:

Global supply chains were supposed to bring about peace in the 1990s because nations that trade with one another don't fight each other. We dubbed this "Interdependence." These days, interdependence is used as a weapon.

The "choke points" of the global economy, such as semiconductor chips, deep-sea cables, or the SWIFT financial messaging system, can be used as leashes by major powers. The long-standing norm that the global financial and technological infrastructure is a "neutral" public good is broken when a "rule maker" freezes another country's central bank assets or denies them access to necessary technology. Countries like India have had to reconsider their security as a result of this disruption. You can no longer trust a system if its designers have the ability to turn it off like a light switch.

3. The Emergence of "Variable Geometry" and Geopolitical Fragmentation:

The world is disintegrating into smaller, exclusive pieces as a result of the paralysis of

large, universal institutions like the UN and WTO. We refer to this as "minilateralism" or "variable geometry." Small groups like the Quad, BRICS+, or AUKUS are creating their own private regulations rather than 164 nations attempting to reach a single trade agreement at the WTO. Because it shifts us from multilateralism—rules for everyone—to plurilateralism—rules for my friends—this is a "rupture." This is a risky trend for the Global South. Smaller countries frequently lose their voice when international regulations break up because they lack the "weight" to join the most powerful organizations. Because of this fragmentation, a "Rule Shaper" like India is required to make sure that these new, smaller clubs don't turn into a new kind of international exclusion.

Conclusions: The Strategic Pivot in Practice:

This study identifies three key conclusions that characterize India's role as a rule shaper in 2026 after removing the diplomatic jargon.

1. The Democratization of Authority:

The most important conclusion is that India has effectively "unlocked" the door to the international high table. The Rule Makers functioned as an exclusive club for many years. India not only added a seat to the G20 but also altered the requirements for global power membership by leading the African Union's admission. According to our research, this was a masterful normative move. It made the world realize that 1.4 billion people cannot be "governed" by laws that they did not write. Making the system appear like the world it truly represents is the first pillar of rule shaping.

2. The Transition from "Buffer State" to "Stabilizing Pole":

In the past, India was viewed as a "buffer" or "swing state" between the East and the West.

Our results indicate that this is no longer the case. India has become a stand-alone stabilizing pole. India has demonstrated through strategic autonomy that it can sustain an energy and security dialogue with Russia while also maintaining a high-tech defense partnership with the United States. This is a proactive "rule-shaping" position that maintains that strategic interests are not a zero-sum game, not "neutrality" in the traditional, passive sense.

3. The India Stack: Normative Export:

Lastly, we discover that India is using technology to influence future regulations. India is providing an alternative to the "Data Monopoly" of the West and the "State Surveillance" of the East by sharing its Digital Public Infrastructure (DPI), such as UPI and Aadhaar, with the Global South. This is grassroots rule-making that offers a model for how a developing country can digitize without losing its sovereignty.

Analysis: Navigating the Legitimacy Gap:

Our analysis reveals a significant legitimacy gap as the main issue. The rule makers lose their moral authority to lead when they violate their own regulations, whether through financial weaponization or trade blockades. As a result, there is a risky "lawless" time when might-is-right takes precedence.

India's approach is to use transactional realism to close this gap. India is suggesting that we concentrate on "shared value" (practical outcomes) in a world where we no longer agree on "shared values" (political ideology).

The Bridge Strategy: India experiences the "developmental" suffering of the Global South while speaking the "democratic" language of the West. India is keeping the world order from falling apart by remaining in the middle.

The Functionalist Shift: According to our analysis, there won't be a single, large-scale UN-

style agreement governing global governance in the future. Rather, it will be a "web" of useful collaborations, such as energy corridors, tech alliances, and climate clubs. The most active "weaver" of this web right now is India.

Conclusion: Developing Rules for a Post-Hegemonic World:

The "Normative Rupture" we have discussed in this paper is not a blip in the global political matrix; it marks the definitive end of a century-long period. We must be honest in our assessment: traditional rule makers are unlikely to resume their role as selfless guardians of a global order. The "Rule Breaker" phenomenon has revealed that when the chips are down, even the most outspoken supporters of a "rules-based order" will prioritize their own strategic survival over the system's sanctity.

However, this fragmentation does not have to mark the beginning of a new Dark Age. As this study has argued, the collapse of the old hierarchy has paved the way for something far more honest and inclusive. The "New Delhi Moment" signals to the world that the Global South's era of passive "rule-taking" has come to an end. India's emergence as a rule-shaper is not an act of arrogance or a desire for power for its own sake. It is a practical and moral response to a world that has lost its way.

By championing Transactional Realism, India is offering a way out of the "all-or-nothing" alliance structures of the past. It is proving that nations can cooperate on the things that keep our children safe and our economies growing—climate, tech, and trade—without needing to look, think, or vote exactly alike. India is effectively building a "safety net" for global governance, ensuring that even if the big institutions like the WTO or the UN remain paralyzed, the world can still move forward through a web of functional "shared value" partnerships.

As we look ahead to the 2030s, the goal of Indian foreign policy is no longer just to weather the storm but to help build the lighthouse. The rules of the next century are being written in real time, with each UPI transaction shared with a neighbor and every voice raised in support of the African Union. For the first time in modern history, the pen is in the hands of a country that recognizes both the struggles of the postcolonial past and the potential of a multipolar future. The world does not need a new master; rather, it requires a new way of working together. India, it appears, is prepared to provide the blueprint.

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Democracy and Digital Technology: Transforming Political Participation in the Modern Era

Suresh Biradar

Assistant Professor and Co-ordinator,

PG Department of Political Science,

BLDEA Commers, BHS arts and TGP Science College, Jamkhandi

Corresponding Author – Suresh Biradar

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Abstract:

The relationship between democracy and digital technology has become increasingly significant in the contemporary world. Digital platforms and communication technologies have transformed the way citizens engage with political processes, access information, and express their opinions. This paper examines the impact of digital technology on democratic practices, focusing on its role in enhancing political participation, transparency, and governance. At the same time, it critically analyzes emerging challenges such as misinformation, digital inequality, and data privacy concerns. Using a qualitative approach based on secondary data, the study highlights how digital tools have redefined democratic engagement while also creating new complexities. The paper concludes that the effective integration of digital technology into democratic systems requires responsible use, policy regulation, and increased digital literacy.

Keywords: Democracy, Digital Technology, Political Participation, E-Governance, Social Media, Public Discourse.

Introduction:

Democracy is fundamentally based on the principles of participation, representation, and accountability. Traditionally, democratic engagement has relied on physical processes such as elections, public meetings, and institutional communication. However, the rapid advancement of digital technology has transformed these processes, introducing new modes of interaction between citizens and the state.

Digital technology, including the internet, social media, and mobile communication, has created new opportunities for citizens to participate in governance. In countries like India, the expansion of digital infrastructure has enabled wider access to political information and increased public engagement. At the same time,

these changes have introduced new challenges that affect the quality and inclusiveness of democratic practices.

Methodology:

This study adopts a qualitative research methodology based on secondary sources. The analysis includes:

1. Academic books and peer-reviewed journal articles
2. Government reports and policy documents
3. Reliable online sources related to digital governance and democracy

The approach is analytical and interpretative, focusing on understanding the relationship between digital technology and democratic processes.

Objectives:

The main objectives of this study are:

1. To examine the role of digital technology in modern democracy.
2. To analyze its impact on political participation and governance.
3. To identify the benefits and challenges of digital democracy.
4. To explore the relevance of digital tools in shaping public discourse.
5. To suggest measures for improving democratic practices through technology.

Importance of the Study:

The study is important for several reasons:

- It highlights the growing influence of technology in political systems
- It provides insights into changing patterns of citizen participation
- It helps understand the challenges associated with digital communication
- It contributes to academic discussions on democracy and innovation
- It is useful for policymakers in designing effective digital governance strategies

Relevance of the Study:

The relevance of democracy and digital technology is evident in today's global context:

- **Expansion of Digital Platforms:** Social media and online tools are widely used for political communication
- **E-Governance Initiatives:** Governments are increasingly using digital platforms to deliver services
- **Public Engagement:** Citizens actively participate in discussions, campaigns, and movements online

- **Global Connectivity:** Information flows across borders, influencing political opinions

In India, initiatives aimed at digital development have strengthened the connection between citizens and governance, making the study highly relevant.

Findings:

The study reveals several important findings:

- Digital technology has increased political awareness and access to information
- Social media platforms have encouraged greater participation, especially among youth
- E-governance initiatives have improved transparency and efficiency in public services
- Misinformation and fake news pose serious threats to democratic processes
- Digital inequality limits participation for certain sections of society

These findings show that digital technology has both positive and negative implications for democracy.

Limitations:

The study has certain limitations:

- It is based on secondary data and lacks primary empirical research
- The scope is limited to general trends and may not cover all regional variations
- Rapid technological changes may affect the long-term applicability of findings
- The study does not include quantitative analysis

Despite these limitations, the research provides a meaningful understanding of the topic.

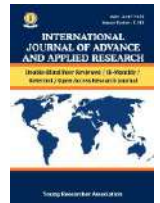
Conclusion:

The integration of digital technology into democratic systems has fundamentally transformed political participation and governance. It has enabled greater access to information, improved communication, and enhanced citizen engagement. However, challenges such as misinformation, data privacy concerns, and digital inequality must be addressed to ensure that these technologies strengthen rather than weaken democratic values.

A balanced approach that includes effective regulation, digital literacy, and ethical practices is essential for sustaining a healthy democratic system in the digital age. Future research should focus on empirical studies to better understand the long-term impact of digital technology on democracy.

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Political Behavior and Institutions: Understanding Democratic Dynamics in Contemporary Society

Sagar Katageri

Assistant Professor & HoD, Department of Political Science

Shri K.A. Lokapur Arts, Science and Commerce College, Athani

Corresponding Author – Sagar Katageri

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Abstract:

Political behavior and institutions form the core of democratic systems, shaping how individuals interact with governance structures and participate in political processes. This paper explores the relationship between political behavior—such as voting patterns, political attitudes, and civic engagement—and the functioning of political institutions. It examines how institutions influence citizen behavior while also being shaped by public expectations and participation. Using a qualitative approach based on secondary sources, the study highlights the role of social, economic, and technological factors in shaping political behavior. It also addresses contemporary challenges such as declining trust in institutions, political polarization, and the impact of digital media. The paper concludes that a strong and responsive institutional framework, combined with informed and active citizen participation, is essential for sustaining democratic stability.

Keywords: *Political Behavior, Political Institutions, Democracy, Voting Patterns, Public Opinion, Governance*

Introduction:

Political behavior refers to the actions, attitudes, and decisions of individuals and groups in relation to political systems. It includes activities such as voting, participating in political campaigns, expressing political opinions, and engaging in civic life. Political institutions, on the other hand, are the formal structures through which governance is organized, including legislatures, executives, judiciaries, and electoral systems.

The interaction between political behavior and institutions is fundamental to the functioning of democracy. Institutions shape the rules and processes of political participation, while citizens' behavior influences how these institutions operate and evolve. In contemporary society, factors such as globalization, technological change, and social

diversity have significantly influenced both political behavior and institutional performance.

Methodology:

This study adopts a qualitative research methodology based on secondary data sources. The research includes:

- Academic books and scholarly articles
- Government publications and policy reports
- Analytical studies on political behavior and institutions

The study uses an interpretative approach to understand pattern and relationships between citizens' political actions and institutional frameworks.

Objectives:

The objectives of this study are:

1. To analyze the concept of political behavior and its determinants
2. To examine the structure and role of political institutions
3. To explore the relationship between political behavior and institutional functioning
4. To identify contemporary challenges affecting both areas
5. To evaluate their significance in strengthening democracy

Importance of the Study:

The study is important because:

- It helps understand how citizens interact with political systems
- It explains the role of institutions in maintaining order and governance
- It highlights the impact of public opinion on policy-making
- It contributes to academic research in political science
- It provides insights for improving democratic practices

Understanding political behavior and institutions is essential for ensuring effective governance and citizen participation.

Relevance of the Study:

The relevance of political behavior and institutions is evident in today's rapidly changing political environment:

- **Changing Voting Patterns:** Voters are influenced by media, identity, and economic conditions
- **Role of Technology:** Digital platforms shape political opinions and participation

- **Institutional Reforms:** Continuous changes are needed to improve efficiency and transparency
- **Public Trust:** The credibility of institutions affects democratic stability

In India, these aspects are particularly significant due to its diverse population and complex political system.

Findings:

The study identifies several key findings:

- Political behavior is influenced by social, economic, cultural, and technological factors
- Strong institutions promote stability, accountability, and effective governance
- There is a growing gap between citizens and institutions due to declining trust
- Digital media has increased awareness but also contributed to misinformation
- Active citizen participation strengthens institutional performance

These findings show that political behavior and institutions are interdependent.

Limitations:

The study has certain limitations:

- It relies on secondary data and lacks primary empirical evidence
- The analysis is general and may not reflect regional variations
- Rapid political and technological changes may affect the conclusions
- Limited scope within the broad field of political science

Despite these limitations, the study offers valuable insights into the topic.

Conclusion:

Political behavior and institutions are central to the functioning of democratic systems. Their interaction determines the quality of governance and the effectiveness of public policies. While institutions provide the framework for political participation, citizens' behavior influences their legitimacy and performance.

In the contemporary era, challenges such as political polarization, declining trust, and the impact of digital media require careful attention. Strengthening democratic systems requires both responsive institutions and informed, active citizens. A balanced approach that promotes transparency, accountability, and participation is essential for sustaining democracy.

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A Study on Social Change in Post-Liberalization India

Shivaleela Mallappa Mali

Assistant Professor, Dept of Sociology,

KLE Society SSMS College Athani-Karnataka

Corresponding Author – Shivaleela Mallappa Mali

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Abstract:

The economic liberalization of India in 1991 marked a significant turning point in the country's social, economic, and cultural landscape. This paper examines the nature and extent of social change in post-liberalization India, focusing on shifts in class structure, urbanization, consumer culture, and changing social values. Liberalization, characterized by privatization, globalization, and market-oriented reforms, has accelerated economic growth while simultaneously reshaping traditional social institutions.

The study explores how the emergence of a new middle class, expansion of the service sector, and increased global connectivity have influenced lifestyles, aspirations, and identity formation. It also critically analyzes the persistence of social inequalities, particularly in terms of caste, gender, and rural-urban disparities, despite economic progress. The paper highlights the paradox of development, where increased opportunities coexist with new forms of exclusion and marginalization.

Using a qualitative and analytical approach, supported by secondary data and sociological theories, this research underscores the complex and uneven nature of social transformation in contemporary India. The findings suggest that while liberalization has facilitated modernization and individual mobility, it has also intensified socio-economic divides, calling for more inclusive and equitable development policies.

Keywords: Social Change, Liberalization, Globalization, Privatization, Economic Reforms.

Introduction:

Social change refers to significant alterations in the structure, functions, and cultural patterns of a society over time. In the Indian context, one of the most transformative phases of social change began with the economic liberalization reforms of 1991. Initiated to address a severe economic crisis, these reforms introduced policies of privatization, globalization, and market deregulation, fundamentally altering India's economic framework. However, their impact extended far beyond the economy, influencing various dimensions of social life.

Post-liberalization India has witnessed rapid urbanization, technological advancement,

and increased global integration. These developments have contributed to the emergence of a new middle class, changing consumption patterns, and shifting aspirations among individuals. Traditional institutions such as family, caste, and community have also undergone transformation, adapting to new economic realities and modern values. At the same time, the growing influence of media and digital technologies has redefined identity, communication, and social relationships.

Despite these advancements, the process of social change has been uneven and complex. While some sections of society have benefited significantly from new opportunities, others

continue to face marginalization and inequality. Issues related to caste discrimination, gender inequality, and rural-urban disparities remain persistent, highlighting the limitations of economic growth in ensuring social justice.

This paper aims to analyze the patterns and implications of social change in post-liberalization India, examining both its positive outcomes and inherent contradictions. By adopting a sociological perspective, the study seeks to understand how economic reforms have reshaped Indian society and to what extent they have contributed to inclusive development.

Discussion:

One of the most visible outcomes of liberalization is the emergence and expansion of the middle class. Increased employment opportunities in the service and corporate sectors have improved income levels and living standards for many. This “new middle class” is characterized by higher consumption, global exposure, and aspirational lifestyles. However, this growth has also widened the gap between the rich and the poor, leading to increased economic inequality. While some have benefited from globalization, a large section of the population, especially in rural areas, remains excluded from these gains.

Changing Nature of Work and Economy:

The shift from an agrarian economy to a service-based economy has significantly altered occupational structures. The rise of IT industries, gig economy jobs, and private sector employment has created new opportunities, particularly for urban youth. At the same time, job insecurity, contractual employment, and lack of social protection have become major concerns. Informalization of labor has increased, making employment more flexible but less stable.

Urbanization and Migration:

Post-liberalization India has experienced rapid urban growth, driven by industrialization and employment opportunities in cities. Rural-to-urban migration has increased, leading to the expansion of urban centers and the growth of slums. While cities offer better infrastructure and opportunities, they also face challenges such as overcrowding, housing shortages, and social dislocation. Migrants often struggle with identity crises and lack of social support systems.

Transformation of Family and Social Institutions:

Traditional joint family systems are gradually giving way to nuclear families, particularly in urban areas. Individualism, career priorities, and mobility have influenced family structures and relationships. Gender roles within families are also changing, with more women entering education and the workforce. However, patriarchal norms continue to persist, especially in rural and semi-urban areas.

Caste and Social Inequality:

Although economic reforms have opened new opportunities, caste remains a significant factor in social stratification. In urban areas, caste identities may appear less visible, but they continue to influence access to education, employment, and social networks. The benefits of liberalization have not been equally distributed, and marginalized communities, particularly Dalits and Adivasis, often face systemic exclusion. Thus, economic growth has not eliminated traditional inequalities but has, in some cases, reshaped them.

Gender Relations and Women Empowerment:

Liberalization has contributed to increased participation of women in education and employment, especially in urban sectors. Financial independence has enhanced women’s agency and decision-making power. However, gender inequality persists in the form of wage

gaps, occupational segregation, and social expectations. Issues such as gender-based violence and unpaid domestic labor continue to challenge the idea of true empowerment.

Rise of Consumer Culture:

The post-liberalization era has witnessed a significant shift towards consumerism. The availability of global brands, advertising, and media influence has transformed lifestyles and consumption patterns. Identity is increasingly shaped by what individuals consume rather than traditional social markers. While this has created new markets and economic growth, it has also led to materialism, cultural homogenization, and environmental concerns.

Role of Media and Technology:

The expansion of digital technology and social media has revolutionized communication and social interaction. Information is more accessible, and individuals can participate in global cultural exchanges. Social media has also become a platform for activism and social movements. However, it has also contributed to issues such as misinformation, digital divide, and online polarization.

Persistence of Inequality and Exclusion:

Despite significant progress, social change in post-liberalization India has been uneven. Rural areas, marginalized communities, and informal workers often do not benefit equally from economic growth. Regional disparities and lack of access to quality education and healthcare continue to reinforce social inequality. This highlights the need for inclusive policies that address structural barriers.

Findings:

The analysis of post-1991 reforms reveals that social change in India has been significant, multidimensional, and uneven. The following key findings emerge from the study:

1. Expansion of the Middle Class:

The study finds a substantial growth of the middle class due to increased employment in the private and service sectors. This class demonstrates higher consumption levels, better access to education, and global exposure. However, this expansion is largely concentrated in urban areas, leaving rural populations relatively disadvantaged.

2. Widening Economic Inequality:

While liberalization has accelerated economic growth, it has also widened the gap between rich and poor. Wealth accumulation is increasingly concentrated among upper classes and corporate sectors, whereas informal workers and rural populations continue to experience economic insecurity.

3. Shift in Occupational Structure:

There is a clear transition from agriculture-based employment to service and industrial sectors. The IT industry, corporate jobs, and gig economy have emerged as dominant employment sources. However, job insecurity, contractual work, and lack of benefits are major concerns, indicating a rise in precarious employment.

4. Rapid Urbanization with Social Challenges:

Urbanization has increased significantly, with migration from rural to urban areas in search of opportunities. This has led to the expansion of cities but also to issues such as overcrowding, growth of slums, housing shortages, and pressure on urban infrastructure.

5. Transformation of Family Structure:

The traditional joint family system is declining, especially in urban contexts, and nuclear families are becoming more common. Individualism, career orientation, and mobility are key factors influencing this shift. However, emotional support systems have weakened in some cases.

6. Persistence and Transformation of Caste:

Caste continues to influence social relations despite economic modernization. While its overt presence may appear reduced in urban areas, it still plays a role in access to opportunities, marriage, and social networks. Liberalization has not eliminated caste-based inequality but has transformed its expression.

7. Gradual Improvement in Women's Status:

Women's participation in education and employment has increased, particularly in urban sectors. This has improved their economic independence and social visibility. However, gender inequality persists in terms of wage gaps, job opportunities, and societal expectations.

8. Growth of Consumer Culture:

Consumerism has become a defining feature of post-liberalization society. Increased availability of goods, global brands, and media influence have changed lifestyles and aspirations. Identity is increasingly linked to consumption patterns rather than traditional social markers.

9. Impact of Technology and Media:

Digital technology and social media have significantly reshaped communication, social interaction, and access to information. They have also enabled new forms of social activism. However, a digital divide persists, with unequal access between rural and urban populations.

10. Uneven Development and Social Exclusion:

The benefits of liberalization are not evenly distributed. Marginalized groups such as Dalits, Adivasis, and rural communities continue to face exclusion. Regional disparities and lack of access to resources reinforce inequality.

Overall Finding:

The study concludes that post-liberalization India is characterized by a dual process of progress and inequality. While economic reforms have modernized society and created new opportunities, they have also

intensified existing disparities and created new forms of social stratification.

Conclusion:

The study of social change in post-liberalization India reveals a complex and dynamic transformation shaped by economic reforms initiated in 1991. Liberalization has acted as a catalyst for modernization, accelerating economic growth, urbanization, technological advancement, and global integration. These changes have contributed to the expansion of the middle class, diversification of occupational structures, and the emergence of new lifestyles and aspirations.

At the same time, the process of social change has been uneven and marked by significant contradictions. While certain sections of society have benefited from increased opportunities and mobility, others—particularly marginalized communities, rural populations, and informal workers—continue to face exclusion and inequality. Traditional structures such as caste and patriarchy have not disappeared; instead, they have adapted and continue to influence access to resources and opportunities.

The transformation of family systems, gender roles, and cultural practices reflects a shift towards individualism and modern values. However, these changes also bring challenges, including weakening social support systems, growing consumerism, and increasing socio-economic disparities. The rise of digital technology and media has further reshaped social interactions, creating both opportunities for empowerment and risks of division.

In conclusion, post-liberalization India presents a paradox of development—where economic progress coexists with persistent social inequalities. For social change to be meaningful and sustainable, it must be inclusive and equitable. There is a need for policies that not

only promote economic growth but also address structural inequalities and ensure social justice. A balanced approach that integrates development with welfare will be essential for achieving a more just and cohesive society.

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From Joint to Nuclear: Changing Family Structures in Urban India

Dr. Suman V. Muchakhandi

Associate Professor of Sociology

Govt First Grade College Navanagar, Bagalkot-587103

Corresponding Author – Dr. Suman V. Muchakhandi

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Abstract:

The family, as a fundamental social institution, has undergone significant transformations in India, particularly in urban areas. Traditionally dominated by joint family systems, contemporary urban India increasingly reflects nuclear and modified family structures. This study examines the transition from joint to nuclear family structures, identifies the socio-economic factors driving this shift, and analyzes its implications for kinship, gender roles, and social support systems. This study adopted a qualitative descriptive approach used secondary data. The findings suggest that while nuclear families are becoming more prevalent owing to urbanization, industrialization, and individualism, elements of joint family values persist in modified forms. The study concludes that family transformation in urban India is not a linear shift but an adaptive and dynamic process.

Keywords: *Family Structure, Joint Family, Nuclear Family, Urbanization, Kinship, India*

Introduction:

The family has always been a central institution in Indian society, shaping social life, cultural values, and economic practices. Traditionally, the joint family system, in which multiple generations live together under one roof, has been the dominant family structure. This system is based on shared responsibilities, collective ownership, and strong authority structures, usually led by the eldest male.

However, with the growth of cities, industrial development, and increasing opportunities for education and employment, family structures in urban India have changed significantly. Today, nuclear families, consisting of parents and their children, have become more common.

Earlier, the shift from joint to nuclear families was often seen as a direct outcome of modernization. However, recent sociological

perspectives have shown that this change is neither simple nor uniform. Instead of completely replacing the joint family, new patterns have emerged in which traditional relationships continue even when families live separately. Thus, elements of both continuity and change can be observed.

This study examines these changing family patterns and their implications.

Review of Literature:

Early sociological studies have provided important insights into changes in India families. **I.P. Desai (1964)** challenged the idea that joint families are disappearing. He argued that cohabitation is not the only sign of a joint family. Even when members live separately, they may still function as a joint unit through shared responsibilities and economic cooperation.

Similarly, **A.M. Shah (1998)** emphasized that a decline in joint households does not necessarily mean a decline in the joint -family system. He highlighted how kinship ties remained strong and adapted to urban conditions.

Aileen Ross (1961) introduced the concept of the *family cycle*, suggesting that families move between nuclear and joint forms over time. This shows that family structures are dynamic rather than static.

More recent work by **Rekha Suman (2025)** points out that changes in family structure influence the way young people are socialized. While nuclear families encourage independence and decision-making, joint families emphasize collective values and social control. Her study suggests that family change is gradual and evolutionary rather than sudden or disruptive.

Overall, these studies show that family transformation in India is complex, involving both persistence and changes.

Objectives of the Study:

1. To understand the shift from joint to nuclear families in urban India
2. To identify the social, economic, and cultural factors behind this change
3. To examine how changing family forms affect relationships and social roles

Research Methodology:

This study adopts a qualitative and descriptive approach to understand changes in family structures in urban India. It is based on secondary data, such as books, research articles, census reports, and government publications. These sources help identify long-term patterns and broader social trends.

A thematic method of analysis was used, where key ideas related to family transformation are grouped and interpreted. The study mainly focuses on urban areas, as changes in family life

are more visible in cities due to rapid social and economic development.

The analysis is guided by sociological perspectives such as modernization theory and functionalism, which help explain why these changes are taking place. Overall, this study combines theoretical understanding with existing data to explore how Indian families are evolving.

Changing Dimensions of Family Structure:

1. Rise of Nuclear Families:

One of the most noticeable changes in urban India is the increase in the number of nuclear families. Census data show that household sizes are decreasing becoming smaller. Factors such as job mobility, limited housing space, and changing lifestyles have contributed to this trend. Nuclear families provide greater privacy, independence, and flexibility, making them more suitable for urban living.

2. Urbanization and Migration:

Urbanization has played a key role in changing family structure. People often move to cities for education and employment leading to physical separation from extended family members.

Consequently, nuclear households become more common, and traditional kinship patterns may weaken, while relationships between spouses become stronger.

3. Changing Gender Roles:

Women's increasing participation in the workforce has significantly influenced family lives. Dual-income families are now common, leading to the Sharing of household responsibilities, Greater decision-making power for women, Reduced dependence on extended family support.

These changes challenge traditional patriarchal norms. Although men's participation in domestic work is still developing, there has been a gradual shift toward more equal

relationships. Simultaneously, some tensions remain as traditional expectations continue alongside new roles.

4. Individualism and Value Change:

A major shift in family life is the move toward individualism. Nuclear families tend to emphasize personal freedom, independence, and privacy, unlike joint families which focus on collective living.

However, this shift was not complete. Many families still maintain strong emotional and financial connections with relatives. Education and global exposure have also influenced young people's aspirations, leading to changes in career choices, marriage patterns, and lifestyle preferences. Nevertheless, values like respect for elders and family responsibilities continue to play an important role.

5. Emergence of Modified Joint Families:

Instead of disappearing, joint families are taking on new forms. The concept of the "modified joint family" has become important in understanding this change. In such families, members may live separately but remain closely connected through financial support, emotional bonds, shared decision-making.

Technology, such as mobile phones and social media, helps maintain these connections. Family gatherings and cultural practices strengthen these ties. This model allows families to balance modern living with traditional value.

6. Impact on Socialization and Support Systems:

Changes in family structure have important social effects. Nuclear families encourage independence but may reduce support systems, caring for the elderly becomes more challenging and childcare responsibilities shift to parents or external services.

There is also greater reliance on daycare centers, domestic help, and eldercare services. This reflects a shift in which some family roles are now performed by institutions.

Simultaneously, digital communication helps families stay connected despite physical distance. However, the reduced involvement of extended family may affect the transmission of cultural values and informal learning.

Discussion:

The transformation of family structures in urban India is not just about physical arrangements but also about changing values and relationships within families. While nuclear families are becoming more common, the essence of joint family traditions—such as mutual support and kinship ties, still exists. This shows that changes in Indian families are adaptive rather than disruptive. Instead of completely abandoning tradition, families are creating new forms that combine modern and traditional elements.

It is also important to note that these changes were not the same across all groups. Differences in class, region, and community influence family adaption. Urban middle-class families, in particular, often exhibit a mix of independence and interdependence.

Conclusion:

The shift from joint to nuclear families in urban India is a gradual and ongoing process influenced by urbanization, economic changes, and evolving social values. While nuclear families are becoming more common, the influence of the joint family system continues in modified forms.

The future of the Indian family is not about one structure replacing another but about the coexistence of diverse family forms. This flexibility demonstrates the strength and adaptability of the family as a social institution.

At the same time, these changes have practical implications. Issues such as elderly care, childcare, and work-life balance need greater attention from policymakers and society. Despite

these transformations, the family remains an important and enduring aspect of Indian social life.

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Government Welfare Schemes in Karnataka and Their Impact on Rural Livelihoods

Dr. Seema G. K.

Assistant Professor, Department of Sociology,

Government First Grade College Badami, Karnataka.

Corresponding Author – Dr. Seema G. K.

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Abstract:

Karnataka's rural livelihoods, which depend heavily on agriculture contributing around 13 percent to the Gross State Domestic Product (GSDP), continue to face multiple structural challenges such as monsoon variability, land fragmentation, and persistent poverty affecting nearly 20–25 percent of rural households. In response, the government has implemented a wide range of welfare schemes, including the Mahatma Gandhi National Rural Employment Guarantee Act (MGNREGA), Pradhan Mantri Kisan Samman Nidhi (PM-KISAN), and the 2023 state-led “Guarantee” programs such as Shakti and Gruha Lakshmi.

These schemes aim to improve income security, promote employment, ensure food availability, and empower marginalized groups, particularly women. This research article adopts a narrative review approach using secondary data from XKDR Forum studies, Economic Surveys, and RDPR reports between 2018 and 2026. The findings reveal that rural household incomes increased by approximately 20–30 percent, rising from ₹22,100 to ₹27,080 per month between 2022 and 2024.

However, the study also highlights emerging paradoxes, including a decline in rural labor force participation from 63.1 percent to 55.1 percent, indicating potential dependency effects. While the schemes have significantly improved coverage, reduced migration, and encouraged diversification through Self-Help Groups, issues related to sustainability, uneven implementation, and regional disparities persist. The study concludes with policy recommendations emphasizing monitoring, skill integration, and convergence across schemes.

Keywords: Rural Livelihoods, Karnataka Welfare Schemes, MGNREGA, Guarantee Schemes, Poverty Alleviation, Agricultural Income

Introduction:

Rural Karnataka constitutes a major component of the state's economy and society, with nearly 55 percent of the population residing in rural areas and depending primarily on agriculture and allied activities. The state spans approximately 19.2 million hectares, of which around 60 percent is rural land. Despite its agricultural significance, the sector contributes only about 13 percent to GSDP, indicating structural inefficiencies and income disparities.

The rural economy faces several challenges, including small and fragmented landholdings averaging 1.08 hectares, climate variability due to erratic monsoons, and increasing youth migration to urban areas. These issues contribute to persistent multidimensional poverty, affecting nearly 15–20 percent of rural households. The distress is further reflected in rising farmer suicides, with more than 1,200 cases reported in 2024.

To address these challenges, both central and state governments have introduced welfare schemes targeting employment generation, income support, agricultural productivity, and social security. These schemes collectively involve an annual expenditure exceeding ₹50,000 crore. This study evaluates their impact using the Sustainable Livelihood Framework (SLF), focusing on assets, livelihood strategies, and outcomes. It also examines the paradox of increasing welfare coverage alongside declining labor participation, using empirical evidence from recent studies.

Literature Review:

National Schemes' Framework:

MGNREGA, enacted in 2005, guarantees 100 days of wage employment to rural households and has become one of the largest employment programs globally. In Karnataka, it generates approximately 6–7 crore person-days annually, with wage disbursements exceeding ₹8,000 crore. The scheme not only provides income support but also creates durable assets such as water harvesting structures and rural roads, contributing to long-term agricultural productivity.

PM-KISAN provides direct income support of ₹6,000 per year to farmers, benefiting nearly 1.2 crore individuals in Karnataka. This scheme plays a crucial role in stabilizing farm incomes, especially in the context of rising input costs such as fertilizers, which have increased by nearly 50 percent in recent years.

The National Rural Livelihood Mission (NRLM), also known as Aajeevika, promotes the formation of Self-Help Groups (SHGs) and supports micro-enterprises in sectors such as dairy and tailoring. In Karnataka, over 2 lakh SHGs have been formed, significantly enhancing financial inclusion and livelihood diversification.

Karnataka's Innovations:

Karnataka has introduced several state-specific schemes to complement central initiatives. The KrishiBhagya scheme focuses on micro-irrigation and water conservation, benefiting approximately 35,000 farmers between 2015 and 2025. By promoting farm ponds and efficient water usage, it has increased agricultural productivity by 20–30 percent.

The five “Guarantee” schemes launched in 2023—Shakti, Gruha Lakshmi, GruhaJyoti, Anna Bhagya, and YuvaNidhi—represent a comprehensive welfare approach. These schemes have collectively disbursed nearly ₹1 lakh crore and reached around 2 crore beneficiaries. They address multiple dimensions of welfare, including transportation, household income, electricity, food security, and youth unemployment.

Studies indicate mixed outcomes. While welfare schemes have improved social security and reduced poverty by approximately 15 percent, they have also been associated with declining labor participation rates, raising concerns about long-term sustainability.

Methods:

Data Sources:

The study is based on secondary data collected from RDPR reports, Karnataka Economic Surveys (2018–2026), XKDR Forum studies, and peer-reviewed journals such as IJCRT and IJMSRT.

Inclusion Criteria:

The analysis includes studies focusing on rural Karnataka, welfare scheme impacts, and both quantitative and qualitative outcomes. Urban-only studies were excluded to maintain relevance.

Analysis:

A narrative synthesis approach was adopted using PRISMA-ScR guidelines. Quantitative data were analyzed through meta-

summary techniques, while qualitative data were examined using thematic coding focusing on empowerment, income changes, and implementation challenges.

Key Schemes and Mechanisms:

Employment and Income Support:

MGNREGA has created a substantial number of rural assets, estimated at over 2.5 crore structures, including water conservation systems and rural infrastructure. This has contributed to a 15 percent increase in agricultural wages, with daily wages rising to ₹250–300. The scheme's convergence with water conservation programs such as Jalyukta Karnataka has significantly improved groundwater levels in several regions.

PM-KISAN has played a critical role in reducing distress among farmers by providing direct cash support. Survey data from 2024 indicate that nearly 40 percent of beneficiaries used the funds to invest in seeds, irrigation, and other productive inputs.

Women's and Youth Guarantees:

The Gruha Lakshmi scheme has empowered approximately 1.3 crore women by providing ₹2,000 per month, thereby increasing household income and financial independence. This has also contributed to a 12 percent reduction in migration as families are able to sustain themselves locally.

The Shakti scheme, which offers free bus travel for women, has enhanced mobility and access to markets, saving households approximately ₹5,000 annually in transportation costs. However, the YuvaNidhi scheme has shown mixed results, with some evidence suggesting a decline in labor force participation among youth due to reliance on stipends.

Agriculture and Infrastructure:

Agricultural support schemes such as KrishiBhagya and RaithaSamruddhiYojana have significantly improved irrigation facilities and

farm productivity. Nearly 1 lakh hectares of land have been brought under irrigation, while subsidies for pumpsets have enhanced access to water resources.

Infrastructure development through schemes like PMAY-G and Amrutha has improved rural housing and sanitation, contributing to nearly 90 percent Open Defecation Free (ODF) status. Additionally, SHGs under NRLM have facilitated credit linkages worth ₹10,000 crore, enabling rural entrepreneurship.

Impacts on Rural Livelihoods:

Positive Outcomes:

The impact of welfare schemes on rural livelihoods has been substantial. Household incomes have increased by approximately 23 percent between 2022 and 2024, while poverty levels have declined from 25 percent to 18 percent. Agricultural productivity has improved significantly due to better irrigation and input support.

Nutrition and health outcomes have also improved, with schemes like Anna Bhagya addressing calorie deficits and Ayushman Bharat reducing out-of-pocket healthcare expenses by 40 percent. Social indicators such as women's participation in local governance and reduction in child labor have also shown positive trends.

Challenges and Paradoxes:

Despite these achievements, several challenges persist. The decline in rural labor force participation indicates potential dependency on welfare schemes, particularly among youth. Implementation issues such as corruption and leakages in MGNREGA funds remain a concern. Regional disparities are also evident, with urban areas receiving a disproportionate share of resources. Marginalized communities, including SC/ST groups, often face barriers in accessing benefits due to lack of awareness and administrative hurdles.

District-Level Evidence:

District-level analysis reveals variations in outcomes across Karnataka. In drought-prone regions such as Bidar, the combination of KrishiBhagya and MGNREGA has significantly improved water availability and income levels. In agriculturally prosperous districts like Mandya, PM-KISAN has helped stabilize incomes amid price fluctuations.

Davanagere presents a balanced model where MGNREGA and SHGs have contributed to stable income growth without significant decline in labor participation. In contrast, districts like Raichur show higher dependency on welfare schemes with noticeable declines in workforce engagement.

Discussion:

The findings indicate that welfare schemes have significantly enhanced various components of the Sustainable Livelihood Framework, including human, natural, and financial capital. Karnataka's performance is comparatively better than the national average, particularly in MGNREGA implementation. However, the observed paradox of increased income alongside reduced labor participation highlights the need for policy recalibration. Similar trends have been observed globally in direct benefit transfer programs, emphasizing the importance of integrating skill development and employment generation.

Recommendations:

There is a need to strengthen convergence among schemes such as MGNREGA and NRLM to maximize their impact on livelihoods. Regular monitoring and outcome-based evaluation should be implemented to ensure transparency and effectiveness. Skill development programs must be integrated with welfare schemes to reduce

dependency and promote sustainable employment.

Additionally, climate-resilient agricultural practices and green job opportunities should be prioritized to address emerging environmental challenges. Expanding digital monitoring systems and ensuring universal access through Aadhaar linkage can further improve efficiency.

Conclusion:

Government welfare schemes in Karnataka have played a transformative role in improving rural livelihoods by enhancing income, reducing poverty, and strengthening social security. The evidence clearly indicates that these schemes have contributed to a 20–25 percent improvement in livelihood outcomes, making rural communities more resilient to economic and environmental shocks.

However, for long-term sustainability, it is essential to address challenges related to dependency, implementation gaps, and regional inequalities. The Karnataka model offers valuable lessons for other states, demonstrating that well-designed and effectively implemented welfare programs can significantly contribute to inclusive rural development.

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Urbanization and Its Impact on Social Life

Dr. Shaila. Y. Sulebhavi

Assistant Professor, Dept of Sociology,

Govt. First Grade College, Terdal

Corresponding Author – Dr. Shaila. Y. Sulebhavi

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Abstract:

A major social process that has changed people's lives all around the world is urbanization. It describes the migration of people from rural to urban areas in pursuit of improved living conditions, chances, and educational opportunities. The good and negative effects of urbanization on relationships, family structure, cultural values, and lifestyle are all examined in this article. Urbanization causes problems including social isolation, inequality, and cultural deterioration even as it fosters modernity, economic progress, and social mobility. The study emphasizes the necessity of sustainable and well-balanced urban growth.

Keywords: Urbanization, Social Interactions, Life Style and Family Structure.

Introduction:

The movement of people from rural to urban regions, which causes cities and towns to grow, is a dynamic and ongoing process known as urbanization. It is intimately linked to economic expansion, industrialization, and technological development. Urbanization has increased dramatically in recent decades, particularly in emerging nations like India, changing both the physical environment and the social structure of society.

Cities become hubs of opportunity as they expand, providing greater jobs, healthcare, education, and contemporary conveniences. However, the transition from rural to urban living brings about a number of important changes in social life, such as modifications to social interactions, family structures, cultural values, and lifestyle choices. Urban lifestyles that are more independent and fast-paced frequently replace traditional conventions and community-based living.

Understanding the social implications of urbanization is crucial for ensuring balanced and sustainable development. This study aims to examine how urbanization affects various aspects of social life and to highlight the need for policies that address its social consequences while maximizing its benefits. Urbanization has both positive and negative effects on social life. While it promotes diversity, social mobility, and modernization, it can also lead to challenges like social isolation, weakening of community bonds, increased stress, and inequality.

Objectives:

The following are objectives of present research study:

1. To comprehend the idea and reasons of urbanization.
2. To analyze the positive and negative Impacts of Urbanization on social life
3. To assess alteration in social interactions, life style and family structure.

4. To make recommendation for balance urban development.

Research Methodology:

This work essentially offers theoretical context. Secondary sources provided the majority of the data used in this investigation. A variety of reliable sources, such as government publications, research journals, published reports, textbooks, conference papers, and verified websites, have provided secondary data. The collected data was carefully reviewed, analyzed, and interpreted in order to understand how artificial intelligence is changing human interactions.

Important Dates in Urbanization History:

Worldwide Timeline:

- Less than 10% of people on Earth lived in cities in 1800. During the Industrial Revolution, cities grew quickly between 1850 and 1900, resulting in significant societal changes.
- Around 30% of the world's population moved to cities by 1950.
- 2007 was a momentous year when over half of the world's population began to live in cities.
- Globally, almost 56% of people lived in cities in 2020. By 2050, nearly 68% of people are predicted to reside in urban areas.

India's Urbanization (Key Years):

- In 1901, 10.8% of people lived in cities (early stage of urbanization)
- 1951: Following independence, it rose to 17.3%.
- 1991: 25.7% of people lived in cities, demonstrating the impact of economic reform
- Urban population increased to 27.8% in 2001 and 31.1% in 2011 (Census data).

- 34–35% of people are expected to live in cities in 2021; 36–37% in 2024–2025.
- Important Policy and Development Milestones in India: 1991: Economic liberalization increased urban migration and growth; 2005: Jawaharlal Nehru National Urban Renewal Mission (JNNURM) launched; 2015: Smart Cities Mission and AMRUT Scheme introduced; 2020 onwards: emphasis on digital cities and sustainable urban development

Positive Impacts of Urbanization on Social Life:

1. A Higher Quality of Life:

Better living conditions are made possible by urbanization through:

Good housing, Sanitation and clean water, Modern medical facilities, Improved educational establishments and A healthier and more comfortable life is facilitated by these elements.

2. More Work Opportunities:

Cities provide a variety of employment options in industries such as:

Business Services in the Industry, Technology for information and Higher income levels and economic stability result from this, raising social standing.

3. Mobility In Society:

People can advance in status in urban society according to:

Talent, Education, and Skills and In contrast to rural areas, metropolitan society places a greater emphasis on success and merit, which lowers conventional boundaries.

4. Tolerance and Cultural Diversity:

People from various backgrounds come together in urban settings, which results in:

Intercultural communication, Mutual comprehension, Honoring diversity, This fosters a multicultural and welcoming social milieu.

5. Empowerment of Women:

Urbanization improves women's position and role by offering:

Availability of education, Employment prospects, Being financially independent, involvement in economic and social decision-making.

6. Educational and Awareness Access:

Cities provide superior:

Universities, colleges, and schools, Libraries and educational materials, Knowledge of social issues and rights, A society that is better informed and educated results from this.

7. Connectivity and Technological Progress:

Modern technology supports urban life in ways like:

Cell phones and the internet, Digital correspondence and Effective transportation networks, these enhance social engagement and communication.

8. Improved Social Services:

Urban regions offer vital services such as:

Medical facilities, Public transit, Systems for banking and communication, Social life is improved by these services.

9. Personal Independence and Contemporary Lifestyle:

Urbanization makes it possible for people to:

Freedom to select one's lifestyle and profession, exposure to novel concepts and civilizations, Possibilities for individual growth. This promotes self-reliance and personal development.

10. Encouragement of Equality:

Discrimination is lessened in urban culture due to:

Religion, caste, and gender. It advances democratic values, equality, and human rights.

Negative Impacts of Urbanization on Social Life:

1. Disintegration of the Family Structure:

Family systems undergo significant modifications as a result of urbanization:

Nuclear families take the place of joint families., Reduced communication amongst family members, Diminished familial support and weak emotional ties, Social cohesiveness and traditional values are weakened as a result.

2. Loneliness and Social Isolation:

Urban living is hectic and fast-paced, leading to:

Insufficient interpersonal communication, Absence of intimate connections, An increase in stress and feelings of loneliness, People frequently live in close proximity to one another but maintain social distance.

3. The expansion of slums and substandard living conditions:

Quick urbanization results in:

Slum regions that are overcrowded, Inadequate housing, Inadequate hygiene and sanitation. People's health and dignity are adversely affected by this.

4. Economic Disparities:

The divide between the rich and the poor is large in urban areas:

The distribution of wealth is unequal, Low-income groups are impacted by high living expenses, Poor people's limited access to essential services.

Social tension and discontent result from this.

5. An Increase in Social Issues and Crime:

Urbanization plays a role in:

Robbery, violence, and theft, Abuse of drugs and alcohol, Delinquency among minors. Such problems are exacerbated by high unemployment and population density.

6. Cultural Values Lost:

Living in an urban area can lead to:

Traditional behaviors and customs are declining, Western culture's impact, Decreased

significance of moral and ethical principles. People lose their sense of community and become more materialistic.

7. Mental Health Concerns and Stress

causes of urban lifestyle:

Competition and pressure at work, Time restrictions, Depression, anxiety, and mental exhaustion. Cities are experiencing a rise in mental health issues.

8. Deterioration of Social Connections

Relationships are altered by urbanization:

Formal and impersonal to intimate and personal, Decreased sense of community, Less engagement with neighbors. People prioritize their work over their relationships.

9. Environmental Issues Impacting Social Life

Urban regions deal with:

Pollution of the air, water, and noise, Congestion in traffic, Absence of green areas. These issues have an impact on health and lower quality of life.

10. Housing Issues and Overcrowding:

Dense population, Lack of reasonably priced homes, More strain on the infrastructure. Social tension and discomfort result from this.

Urbanization and Its Impact on Social Life – Suggestions for Improvement:

- Appropriate City Planning Should Be Ensured By Governments.
- Create Well-Organized Public Areas, Roads, And Housing.
- Prevent Unplanned Slum Expansion And Congestion.
- Offer Affordable Housing Programs To Middle-Class And Impoverished Households.
- Establish Public Areas, Parks, And Recreation Facilities.
- Increase The Number Of Formal And Informal Employment Possibilities.

- Encourage Vocational Training And Skill Development.
- Raise Awareness Of Rights, Obligations, And Social Ideals.
- Encourage Women To Pursue Higher Education And Careers.
- Improve Transportation, Sanitation, And Healthcare Systems.
- Encourage Appreciation For Tradition And Variety.

Conclusion:

Urbanization is a potent and unavoidable social transformation process that has profoundly altered human existence. Economic growth, higher living conditions, education, and technical innovation have all advanced remarkably as a result of it. Cities are now hubs of opportunity, creativity, and cultural diversity that allow people to advance socially and personally.

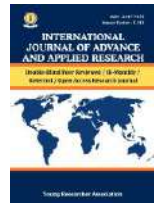
Urbanization has also brought forth a number of difficulties that have an impact on social life. Social ties and a sense of community have been damaged by the disintegration of conventional family structures, growing social isolation, rising inequality, and environmental issues. Stress, mental health problems, and a deterioration in cultural values are frequently caused by the fast-paced urban lifestyle. Urbanization can therefore be viewed as both a benefit and a problem. Its effect on interpersonal relationships relies

Urbanization can therefore be viewed as both a benefit and a problem. The way it is developed and managed will determine how it affects social life. To reduce its detrimental consequences, equitable development policies, effective urban planning, and robust social support networks are crucial. Strengthening ties within the community, advancing equality, safeguarding the environment, and maintaining cultural values should all be priorities.

In conclusion, to guarantee that urbanization improves social life while preserving social peace and human well-being, a sustainable and balanced approach is required. In addition to becoming hubs for economic expansion, cities ought to foster deep connections, social cohesiveness, and an improved standard of living for all.

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An Overview of Displacement, Migration, and the Making of Community

Dr. Siddappa D. O.

Associate Professor, Department of Sociology

Government First Grade College

Holalkere, Chitradurga District, Karnataka State, India.

Corresponding Author – Dr. Siddappa D. O.

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Abstract:

This article discusses forced displacement as an urban phenomenon characterized by intricate social, economic, and political dynamics that transform communities. Cities play a vital role as essential, albeit frequently overwhelmed, locations for settlement and integration. The focus of this topic is on the experiences of refugees and internally displaced persons (IDPs), highlighting community resilience, social cohesion, and the adaptation strategies employed by both migrants and host communities to alleviate the trauma associated with displacement.

Keywords: *Displacement, Migration, Human Society, Making Of Community, Community Resilience, Social Cohesion*

Introduction:

Migration, a phenomenon rooted in humanity's pursuit of opportunities or safety, involves the voluntary movement of individuals or groups from one place to another. This movement is often driven by various factors, such as economic prospects, political stability, or better living conditions, leading people to seek out new horizons and ventures. On the other hand, displacement represents a stark contrast, characterized by the forced and often involuntary shifting of populations due to external circumstances like conflict, disaster, or development projects.

The forced movement of populations not only causes the upheaval of entire communities as they are displaced but also leads to significant disruptions in their social structures and overall well-being. By distinguishing between migration and displacement, we gain insight into the intricate and varied aspects of human mobility.

This distinction illuminates the duality inherent in people seeking new opportunities while also having to confront the tragic outcomes stemming from external circumstances beyond their individual control. These intertwined global phenomena have a profound impact on community cohesion, often necessitating swift adaptation and robust support systems to facilitate the reconstruction of lives, livelihoods, and social connections in either new or newly affected areas. It is crucial to understand the intricate web of interconnected factors that contribute to the complexities surrounding these experiences and provide the necessary assistance and resources for affected populations to navigate through these challenges and rebuild their lives with dignity and resilience.

People who find themselves in these situations are faced with the daunting task of rebuilding not just their physical surroundings but also the networks of relationships and support that

are essential for their well-being and integration into their new environments. The efforts to address the repercussions of forced movements go beyond mere resettlement; it requires a holistic approach that encompasses psychological, social, economic, and legal dimensions to ensure that the affected individuals and communities can regain a sense of stability, security, and belonging. By recognizing the profound impact of displacement and its ramifications on individuals and societies, we can work towards creating more inclusive and sustainable solutions that prioritize human dignity and rights in the face of such complex global challenges.

Review of Literature:

The question of endogeneity is indeed a crucial aspect in the realm of academic papers, shaping much of the research landscape. Primarily, the instrumental variable approach stands out as the primary methodological tool utilized to mitigate this pressing issue. However, the selection of appropriate instruments is not a one-size-fits-all endeavor but rather a nuanced process dependent on the specific research context. For instance, scholars have employed diverse instruments, including geographical measures such as the distance from the initial shock. Some notable examples include the proximity to borders with the refugees' country of origin or distance from major urban centers within that country. Building on these ideas, Fallah and colleagues (2018) have creatively used the proximity to the primary refugee camp as an instrument in their study. Conversely, Ruiz and Vargas-Silva (2015) have meticulously considered the distance metrics between host communities and various refugee camps over time. Moreover, a recent study by Loschmann, Bilgili, and Siegel (2019) delved into comparing households residing within a 10-kilometer radius of a refugee camp with those situated farther away – a unique lens through which to glean

insights. Interestingly, these distance measures are often amalgamated into a unified instrument variable, sometimes incorporating proxies related to outflow numbers, portraying the multi-faceted nature of addressing endogeneity concerns in empirical studies.

Aim

It aims to understand the social, economic, and traumatizing effects of displacement and migration. It analyses the causes, processes, and consequences of involuntary displacement and voluntary migration.

Aspects of Migration, Displacement, and Community:

i) Migration (Voluntary/Often Economic):

Individuals or families often make the conscious decision to relocate in order to enhance their quality of life, pursue better employment opportunities, or gain access to essential services that can facilitate personal growth and well-being. This relocation may stem from a desire for a fresh start, a need to be closer to educational or healthcare facilities, or simply a quest for a more supportive environment that aligns with their aspirations and values. By willingly moving to new areas, these individuals are demonstrating a commitment to self-improvement and empowerment, while actively seeking out environments that can cultivate their potential and contribute to their overall happiness and fulfillment. In choosing to embark on this journey towards positive change, they exhibit resilience, resourcefulness, and a proactive approach to shaping their own futures. This relocation process represents a significant chapter in their life stories, characterized by optimism, ambition, and a profound recognition of their own agency in carving out pathways towards success and contentment. As they venture into unfamiliar territories with a sense of purpose and

determination, these individuals and families embody the spirit of growth and progress, showing that they are capable of embracing new opportunities, overcoming challenges, and ultimately realizing their aspirations and dreams in the pursuit of a brighter and more fulfilling life.

ii) Displacement (Forced/Often Urgent):

Many individuals are compelled to abandon their residences as a result of armed conflicts, persecution, or natural calamities. War-torn regions often drive families to seek safety in neighboring countries or makeshift refugee camps. Political unrest, coupled with targeted violence, forces many to leave everything behind in search of a more secure future. The threat of violence and instability make staying in their homes untenable for countless people, prompting them to become displaced. Natural disasters, such as hurricanes, earthquakes, and floods, can lead to widespread displacement, as communities are left devastated and in need of emergency assistance. The journey of displacement is fraught with uncertainty and challenges, as individuals attempt to navigate unfamiliar territories and seek refuge in places where they are often met with hostility or indifference. The courage and resilience displayed by those forced to flee their homes is a testament to the enduring human spirit in the face of adversity.

iii) Community Impact:

a. Disruption:

Displacement, a harrowing consequence of various circumstances such as conflict, natural disasters, or economic hardships, can have devastating ripple effects that extend far beyond the initial physical uprooting. Not only does it disrupt the very fabric of social cohesion, crumbling intricate ties that bind individuals together in communities, but it also fractures the sturdy foundation of family structures, tearing loved ones apart and dispersing them across unfamiliar landscapes. Furthermore, this upheaval often severs the crucial lifelines of access to

support systems, leaving victims stranded in a vast sea of uncertainty and vulnerability. The profound impact of displacement manifests in the indelible scars of severe trauma etched into the hearts and minds of those thrust into this turbulent journey of displacement, marking them with a profound sense of loss, alienation, and distress that reverberates deeply within their beings. In the gaping void left by shattered connections and fractured networks, individuals are left to grapple with the overwhelming weight of their experiences, navigating a labyrinth of emotional turmoil and psychological anguish as they strive to piece together the fragments of their shattered lives and find a semblance of solace amidst the chaos.

b. Urbanization:

Many displaced persons, forced to leave their homes due to conflict or natural disasters, seek refuge in cities, thereby significantly influencing the dynamics of urban environments. The influx of these individuals often leads to a variety of challenges, particularly in the realms of housing availability and resource distribution. As these newcomers settle into unfamiliar surroundings, cities must grapple with the complexities of providing adequate shelter and essential services to accommodate their needs. Furthermore, the strain on existing infrastructure can exacerbate preexisting issues of homelessness and overburden local support systems. In response to these demands, urban policymakers and organizations dedicated to humanitarian aid must work together to develop sustainable solutions that address the unique concerns faced by this vulnerable population. Through collaborative efforts, it becomes possible to establish inclusive policies and community initiatives that promote social cohesion and ensure the well-being of all residents, regardless of their background or circumstances. Ultimately, the resilience and adaptability of cities are tested as they strive to navigate the profound impacts of

displacement while upholding values of compassion and solidarity.

c. Adaptability and resistance:

Displaced communities faced with the challenges of relocation and upheaval frequently exhibit remarkable resilience by coming together to establish fresh networks that serve as sources of support and empowerment. These newly formed networks not only provide a platform for mutual assistance and cooperation but also become powerful engines for displaying acts of solidarity and unity in the face of adversity. Through their collective efforts, these communities effectively challenge the status quo and resist the systemic marginalization and exclusion they may encounter in their new surroundings. This robust display of solidarity not only showcases the strength and determination of those affected by displacement but also acts as a beacon of hope and inspiration for others facing similar struggles. Ultimately, these networks serve as essential lifelines, forging connections, fostering belonging, and enabling individuals to navigate the complex and often daunting process of rebuilding their lives in the aftermath of displacement.

d. Drivers based on keys:

Key factors behind migration and displacement are diverse and interconnected, often stemming from a complex interplay of socio-economic disparities, environmental issues like the impacts of climate change, political strife leading to violent conflicts, and widespread human rights violations. Economic inequality exacerbates the harsh conditions that many individuals face, pushing them to seek better opportunities elsewhere. Climate change-induced disasters displace communities, forcing them to uproot their lives in search of safety and stability. Violent conflicts, whether fueled by political ideologies or competition over resources, result in mass movements of people fleeing war-torn regions. Human rights violations, ranging from

persecution based on identity to exploitation and discrimination, compel individuals to leave their homes in search of basic dignity and freedom. Together, these factors underscore the complexities and challenges that drive migration and displacement, highlighting the urgent need for comprehensive and compassionate responses to support those affected by these issues.

Challenges and Responses:

i) Integration and Social Cohesion:

Ensuring refugees and internally displaced persons (IDPs) find successful integration within host communities poses a considerable challenge that frequently places immense strain on the fabric of social cohesion. This predicament demands a multifaceted approach that encompasses not only providing basic necessities like shelter, food, and healthcare but also forging meaningful connections between newcomers and existing community members. Through initiatives focused on cultural exchange, language classes, and vocational training programs, efforts can be made to foster a sense of belonging and mutual understanding among all individuals involved. Consequently, the arduous process of integration becomes an opportunity to strengthen the communal bond, promote diversity as a source of enrichment, and exemplify the resilience and compassion that can arise from shared experiences of displacement and belonging.

ii) Rebuilding Lives:

Survivors of forced displacement, who have endured unimaginable hardships and trauma, are in dire need of immediate humanitarian assistance to address their basic needs such as food, water, and shelter. Following this essential aid, it is paramount to implement sustainable, long-term solutions that go beyond mere provision, aiming to establish secure housing options, facilitate access to quality education for all ages, and foster opportunities for gainful

employment. These comprehensive measures aim not only to alleviate the current suffering but also to empower these resilient individuals to rebuild their lives with dignity and hope, ultimately restoring a sense of stability and belonging in their newly adopted communities. By addressing both short-term urgencies and long-term challenges, we can create a more inclusive and supportive environment where survivors of displacement can thrive and contribute positively to society, overcoming adversities and unlocking their full potential for a brighter future.

iii) Policy Needs:

Effective responses to displacement require comprehensive policies that not only tackle the root causes of migration but also provide sustainable support to both the displaced individuals and the host communities they are integrated into. These policies should be rooted in a deep understanding of the social, economic, and political factors driving displacement, and should aim to create long-term solutions that promote stability and inclusion for all affected populations. By addressing the structural issues that contribute to migration and by fostering collaboration between international organizations, governments, and civil society, we can create a framework that not only responds to immediate needs but also invests in the future well-being of displaced individuals and their host communities. Through a holistic approach that prioritizes dignity, human rights, and empowerment, we can build a world where everyone has the opportunity to thrive and contribute meaningfully to society, regardless of their background or circumstances.

Conclusion:

Displacement and migration represent intricate and continual global occurrences that are primarily fueled by conflicts, natural disasters, and societal development. These factors compel millions of individuals to navigate the arduous process of rebuilding communities amidst

challenging circumstances. Upon their arrival, newcomers often exert significant pressure on host societies, impacting various aspects of life. Paradoxically, migrants and displaced persons also play a crucial role in fostering resilience within communities, promoting the emergence of new cultural amalgamations, and, with appropriate support, contributing to the enhancement of economic and social vibrancy. It is through these complex interactions and adaptations that the phenomena of displacement and migration reveal their multifaceted nature, highlighting the delicate balance between challenges and opportunities that shape the global landscape.

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Festivals of Banjara Community Womens

Jayashree Rathod¹ & Prof. M. P. Baligar²

¹Research Scholar, Department of Sociology

Karnataka State Akkamahadevi Women University Vijayapur, Karanataka

²Chairman, Karnataka State Akkamahadevi Women University Vijayapura

Corresponding Author – Jayashree Rathod

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Abstract:

This article is a study of festivals of the Banjara community Karnataka in the field of language and culture. The Banjara are also known as Gor, a historically nomadic trading tribe having their origin in the Mewar region of Rajasthan. As Banjaras' are migrated from one state to another, their religious taste also changes according to regions/provinces and states. The present article also tries to examine the correlation of festivals with other communities. In addition, this article also focuses on borrowing of gods, accepting ways of lives of dominant castes in the respective states. In the Banjara community, there are festivals like Teej (during the month of Shravan). In this festival, unmarried Banjara girls spray for a good life partner. Along with the Teej festival, Banjara also celebrates festivals like Dussehra, Diwali, Holi, Nagpanchmi, etc.

Keywords: Banjara, Gor, Teej, Mewar, Shravan Holi.

Introduction:

The banjara community also known as Lambadi, gormati, gor has a rich district culture deeply rooted in tradition, with women playing a central role in preserving their heritage through colourful attire tattoos, and specific festivals. The most significant festivals for banjara women focus on nature, fertility, and marital harmony, often celebrated within their unique settlements known as tandas

The Banjara tribe has been using Indian goods. A detailed examination of Banjara culture, dialect, way of life, attire, and jewelry reveals that this tribe has spent the most of its existence in the forest and has not been greatly influenced since ancient times. The dialect, not the Banjaras' language. Living customs, attire, and jewelry are all primitive, as are religious and cultural rituals. This tribe has been roaming Madhya Pradesh,

Rajasthan, Sindhu Hindukush mountain, Iran, for upkeep and grazing.

As their strength has grown throughout time, they occasionally have a secret. There is no question that the sacrifice of the Banjaras was made for this Bharatvarsh in the court of King Maharaja, even if he was a valiant man. This tribe nearly arrived and stayed in Rajasthan despite the forest custom's ups and downs. The Banjaras gradually began to leave Rajasthan after remaining there until around 1550. There are numerous reasons to leave Rajasthan, including the fact that it was a battleground and that the Banjaras were protected by the Rajputs as long as they were courageous. However, after the Rajputs were vanquished, the Banjaras' quality of life declined.

Who are outside the currents of culture and formal Education, who are illiterate, and who live in Villages and hamlets? The nomadic tribes,

despite being illiterate, welcome the celebrates festivals festivals. Banjara according to their culture and traditions with great gaiety. Celebrating festivals with great pomp while living life, so that they protect their valuable culture. In this way, the festivals of Banjara society are being studied in the present paper.

Banjara women celebrate vibrant, nature – focused festivals that highlighting their unique culture, primarily featuring the nine day teej festival in shravan (august) where they pray for good grooms and marital bliss. Other key festivals include the safety focused (Sitala Mata) festival and (Holi), often featuring traditional songs, dance ,and elaborate attire.

Teej Shravan /August Month:



The most significant festival for unmarried girls and women, celebrated for nine days. It involves planting seeds in bamboo baskets, singing, and dancing to pray for fertility, marital, harmony, and good spouses.

As Banjara takes its origin in Rajasthan, Banjara celebrates Teej as one of the major festivals. Banjara festivals begin with Teej Banjaras' festivals are full of songs and dance and so as life. They enjoy every moment with fervour and passion. Teej refers to the monsoon festivals, observed particularly in the western and northern states of India. Banjara people celebrate Teej festival on a grand scale and even in the 21st century, they continue to give a lot of importance to Teej festival.

Teej festival: The festival, which is celebrated during August (Shravan), is generally considered a festival of unmarried girls who pray for a better groom. Girls sow seeds in bamboo bowls and water them twice a day for seven to nine days and if the sprouts grow thick and high, it is considered as a good omen for future grooms. The bowls with seedlings are kept in a prominent place and girls sing and dance circling the bowl. Teej festival in Maharashtra is well known in all districts, it is celebrated with great zest and enthusiasm. The proposal of the Teej festival was put forth to the Nayak of the Tanda, he also gives permission to the festival taking into consideration traditional importance, after the consent, spinsters joys have no bound and they thank the Nayak through the medium of songs. Girls go to the forest to get fertile soil from ant hills that time groups of boys try to stop their way, finally, girls win over the boys and manage to get soil from there. Then the second ceremony of bringing the bowl and sowing of seeds takes place. On this occasion, Nayak of the Tanda makes puja and announces the festival. Every day twice, once in the morning and once in the evening girls water the Teej and look after it very carefully. During these ten days, most of the girls observe fast in the name of Lord Krishna. On the last day, girls become more nervous with the thought emersion and say goodbye with a heavy heart.

Dussehara and Diwali:**Mera****Godhan Puchero**

After Teej Diwali is the most important festival of the banjara community. It is the as other communities do with slight changes. Women celebrate these with deep devotion to goddesses like bhavani And laxmi mata. Diwali is full of happiness and delight as banjaras, diwali is a unique festival. The festival of lights is a unique, two day carnival where convention, descendants, and friendship is the key. All the women in the village go door to door. While take effort this tradition is what brings banjaras together, and they want to pass it on to the coming generations. All the bachelors and the spinsters of the community go to the fields and collect various kinds of flowers, and decorate the cow dung, in front of their houses before sunrise for godhan puja cow dung puja and then puj perform at all houses for the good health and prosperities

Holi:**Holi Dance****Holi Dhund**

Holi is a vital, week –long spring festival for the banjara community, symbolizing love, community solidarity, and the triumph of good over evil. Heavily influenced by rajasthani traditions, it features traditional dance chair dance, vibrant, embroidered attire, and specific folk songs sung in their, or the local, language.

It serves as a “we” feeling fostering community unity within the tanda settlement and helping to mend past disputes.

Duration and Rituals: It is a week -long celebration. The first night, often called “chhoti holi” or holika dahan involves cleaning houses and setting up a bonfire to burn household waste, symbolizing the removal of evil.

Cultural Traditions: women dressed in traditional, colourful, mirror-work ghagras, perform dance, while men women participate in singing folk songs

Conclusion:

In this way, in the festivals of Banjara community, Teej, Diwali, and Holi are considered to be very important and popular festivals in which there are festivals like Holi, which wait starts from the end of Diwali itself. Through these festivals, girls go away by giving the message of universality to the whole world. In this way, Banjara loves Holi from the core of their heart and fulfill their passion for dancing and singing.



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ವಿದ್ಯಾರಣ್ಯ, ಹೊಸಪೇಟೆ ತಾಲೂಕು,

ವಿಜಯನಗರ ಜಿಲ್ಲೆ ೫೮೩ ೨೭೬.

Corresponding Author - ತಿಮ್ಮೇಶ ಓ.

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ಭಾರತವು ಸ್ವಾತಂತ್ರ್ಯದ ಅಮೃತ ಮಹೋತ್ಸವವನ್ನು ಹಾಗೂ ರಾಜಕೀಯ ಸ್ವಾತಂತ್ರ್ಯವನ್ನು ಹೆಮ್ಮೆಯಿಂದ ಸಂಭ್ರಮಿಸುತ್ತದೆ. ಅದೇ ಸಮಯದಲ್ಲಿ, ನಮಗೆ ಇರುವ ರಾಜಕೀಯ ಸ್ವಾತಂತ್ರ್ಯವು ಎಷ್ಟರಮಟ್ಟಿಗೆ ಆಯ್ಕೆಯ ಸ್ವಾತಂತ್ರ್ಯದ ವಿಸ್ತರಣೆಗೆ ಕಾರಣವಾಗಿದೆ ಎನ್ನುವುದನ್ನು ನಾವು ಮಾನವ ಅಭಿವೃದ್ಧಿಯ ಮೂಲಕ ಮಾಡಬೇಕಾಗಿದೆ. ಮಾನವ ಅಭಿವೃದ್ಧಿ ಸೂಚ್ಯಂಕ(ಹೆಚ್‌ಡಿಐ)ವು ಮಾನವ ಅಭಿವೃದ್ಧಿಯ ಮೂಲ ಆಯಾಮಗಳಾದ ದೀರ್ಘಾಯಸ್ಸು ಮತ್ತು ಆರೋಗ್ಯಕರ ಜೀವನ, ಜ್ಞಾನ ಮತ್ತು ಗೌರವಯುತ ಜೀವನ ಮಟ್ಟ. ಈ ಮೂರು ಚಲಕಗಳ ಸರಾಸರಿ ಸಾಧನೆಯನ್ನು ಅಳೆಯುವ ಸಂಯೋಜಿತ ಮಾಪನ ಸೂಚ್ಯಂಕ. ಈ ಸೂಚ್ಯಂಕದಲ್ಲಿ ಭಾರತವು ೨೦೨೨ರಲ್ಲಿ ೧೧೧ ದೇಶಗಳ ಪೈಕಿ ೧೩೨ನೇ ಸ್ಥಾನದಲ್ಲಿದೆ. ಇದರ ಆಧಾರದಲ್ಲಿ ಮಧ್ಯಮ ಶ್ರೇಣಿ ಮಾನವ ಅಭಿವೃದ್ಧಿ ಹೊಂದಿರುವ ದೇಶ ಎಂದು ವರ್ಗೀಕರಿಸಲಾಗಿದೆ. ಭಾರತದ ನೆರೆಯ ರಾಷ್ಟ್ರಗಳಿಗೆ ಹೋಲಿಸಿದರೆ ಮಾನವ ಅಭಿವೃದ್ಧಿ ಸ್ವಲ್ಪಮಟ್ಟಿಗೆ ಉತ್ತಮವಾಗಿದೆ. ೧೯೯೦ ರಿಂದ ೨೦೧೯ರ ವರೆಗೆ ಮಾನವ ಅಭಿವೃದ್ಧಿ ಸೂಚ್ಯಂಕದ ವಾರ್ಷಿಕ ಸರಾಸರಿ ಬೆಳವಣಿಗೆಯು ಶೇಕಡ ೧.೪ರಷ್ಟು ಬೆಳವಣಿಗೆ ಕಂಡಿದೆ. ಮಾನವ ಅಭಿವೃದ್ಧಿ ಸೂಚ್ಯಂಕವು ಜನರು ಮತ್ತು ಅವರ ಸಾಮರ್ಥ್ಯಗಳು ಅಂತಿಮ ಅಭಿವೃದ್ಧಿಯ ಮಾನದಂಡವಾಗಿರಬೇಕು

ಎಂದು ಒತ್ತಿಹೇಳುತ್ತದೆ. ಒಂದು ದೇಶದ ಅಭಿವೃದ್ಧಿಯನ್ನು ನಿರ್ಣಯಿಸುವುದು, ಆರ್ಥಿಕ ಬೆಳವಣಿಗೆ ಮಾತ್ರವಲ್ಲ. ಮಾನವ ಸಂಪನ್ಮೂಲದ ಗುಣಮಟ್ಟವನ್ನು ಹೆಚ್ಚಿಸುವುದು ಅತ್ಯಂತ ಮಹತ್ವದ ಸಂಗತಿ ಎಂದು ಮಾನವ ಅಭಿವೃದ್ಧಿ ಸೂಚ್ಯಂಕವು ಪ್ರತಿಪಾದಿಸುತ್ತದೆ. ಮಾನವ ಅಭಿವೃದ್ಧಿ ಸಿದ್ಧಾಂತಕ್ಕೆ ಹೆಚ್ಚಿನ ಮಾನ್ಯತೆ ದೊರೆತ ನಂತರ ಸಾಕ್ಷರತೆ, ಆರೋಗ್ಯ, ಶಿಶುಮರಣ ಪ್ರಮಾಣ, ಲಿಂಗ ಸಮಾನತೆ ಸೇರಿದಂತೆ, ಮಕ್ಕಳ ಅಭಿವೃದ್ಧಿ ಸೂಚ್ಯಂಕ, ಮಹಿಳಾ ಅಭಿವೃದ್ಧಿ ಸೂಚ್ಯಂಕ ಇನ್ನೂ ಮುಂತಾದ ಸಾಮಾಜಿಕ ಮತ್ತು ರಾಜಕೀಯ ಚಲಕಗಳಿಗೆ ಹೆಚ್ಚಿನ ಮಹತ್ವ ದೊರೆತಿದೆ.

ಆರೋಗ್ಯದ ಪರಿಕಲ್ಪನೆ:

ಸಂತೋಷಕರವಾದ ಜೀವನ ನಡೆಸಲು ಆರೋಗ್ಯವು ಅವಶ್ಯಕ. ರೋಗಿಯು ಸಂಪತ್ತನ್ನು ಹೊಂದಿದ್ದರೂ ಸಹ ಸುಖದಿಂದ ಜೀವನ ನಡೆಸಲಾರ. ಹಣವು ಜೀವನಕ್ಕೆ ಅವಶ್ಯಕ. ಆದರೆ ಹಣದಿಂದ ಎಲ್ಲವೂ ಖರೀದಿಸಲು ಸಾಧ್ಯವಿಲ್ಲ. ಹಣವು ಸಂತೋಷವನ್ನು ಕೊಡದು. ದೊಡ್ಡ ಮೊತ್ತದ ಹಣ ಹೊಂದಿದ ರೋಗಿಯು ಸಂತೋಷದ ಜೀವನ ನಡೆಸಲಾರ. ತನಗೆ ಬೇಕಾದ್ದನ್ನು ಖರೀದಿಸಿ ತಿನ್ನುವ ಹಣವಂತರು ಆರೋಗ್ಯವಂತರು ಎಂದು ಹೇಳಲಾಗುವುದಿಲ್ಲ. ಅನೇಕರು ರೋಗದಿಂದ

ನರಳುತ್ತಿದ್ದು ಅದರಲ್ಲಿ ಹಣವಂತರು ರೋಗದಿಂದ ನರಳುವವರ ಸಂಖ್ಯೆ ದಿನೇದಿನೇ ಏರುತ್ತಲಿದೆ. ಮತ್ತೊಂದೆಡೆ ಬಡವರು ತಮಗೆ ಬೇಕಾದ್ದನ್ನು ಖರೀದಿಸಿ ತಿನ್ನಲಾಗದ ಪರಿಸ್ಥಿತಿಯಲ್ಲಿರುವವರು ರೋಗಗ್ರಸ್ತರಾಗುತ್ತಿದ್ದಾರೆ. ಬಡತನ ಮತ್ತು ಅನಾರೋಗ್ಯ ಇವುಗಳ ನಡುವೆ ಸಂಬಂಧವಿದೆ. ಬಡತನ ಪರಿಸ್ಥಿತಿ ಯಲ್ಲಿರುವವರು ಅಪೌಷ್ಟಿಕತೆ, ರಕ್ತಹೀನತೆಯಿಂದ ಬಳಲುತ್ತಿದ್ದಾರೆ. ರೋಗಿಯು ಕೆಲಸ ಮಾಡಲು ಅಶಕ್ತನಾದರೆ ಅವನ ಆರ್ಥಿಕ ಪರಿಸ್ಥಿತಿ ಹದಗೆಡುತ್ತದೆ. ಕಡಿಮೆ ಆದಾಯ ಉಳ್ಳವನು ಉತ್ತಮ ಆಹಾರ ಮತ್ತು ಉತ್ತಮ ವೈದ್ಯಕೀಯ ವ್ಯವಸ್ಥೆಯಿಂದ ವಂಚಿತರಾಗುತ್ತಾರೆ. ಬಡತನ, ಖರೀದಿಸಲಾಗದ ಪರಿಸ್ಥಿತಿ, ಅಪೌಷ್ಟಿಕತೆ, ರಕ್ತಹೀನತೆ, ರೋಗದಿಂದ ಬಳಲುವಿಕೆ, ಕಡಿಮೆ ಕೆಲಸಮಾಡುವುದು, ಕಡಿಮೆ ವರಮಾನ ಇವುಗಳು ಒಂದಕ್ಕೊಂದು ಜೋಡಿಸಿದ ಕೊಂಡಿಗಳಿದ್ದಂತೆ. ಇದು ಕೇವಲ ಒಬ್ಬ ವ್ಯಕ್ತಿಗೆ ಸಂಬಂಧಿಸಿದ್ದಲ್ಲ. ಪ್ರತಿಯೊಂದು ಸಮುದಾಯ ಮತ್ತು ದೇಶಕ್ಕೆ ಸಂಬಂಧಿಸಿದ್ದು ಅನಾರೋಗ್ಯ ಜನಸಂಖ್ಯೆ ಹೊಂದಿದ ದೇಶವು ಅಭಿವೃದ್ಧಿಯಾಗಲು ಸಾಧ್ಯವಿಲ್ಲ. ಆರೋಗ್ಯ ಮತ್ತು ರೋಗವು ಪ್ರತಿಯೊಬ್ಬರ ವೈಯಕ್ತಿಕ, ಕೌಟುಂಬಿಕ, ಸಮುದಾಯಿಕ, ಸಾಮಾಜಿಕ ಮತ್ತು ರಾಷ್ಟ್ರೀಯ ಜೀವನದ ಮೇಲೆ ಪರಿಣಾಮ ಬೀರುತ್ತದೆ.

ಆರೋಗ್ಯವು ಎಲ್ಲಾ ಸಂಸ್ಕೃತಿಗಳಲ್ಲೂ ಸರ್ವಮಾನ್ಯವಾದ ವಿಷಯ ವಾಗಿದೆ. ವಾಸ್ತವದಲ್ಲಿ ಪ್ರತಿಯೊಂದು ಜನಸಮುದಾಯವೂ ಆರೋಗ್ಯ ಕುರಿತು ತನ್ನದೇ ಆದ ಪರಿಕಲ್ಪನೆಗಳನ್ನು ಹೊಂದಿವೆ. ಇಂದಿಗೂ ಬಳಕೆಯಲ್ಲಿರುವ ಅತ್ಯಂತ ಹಳೆಯ ವಾಖ್ಯೆ ಎಂದರೆ ಆರೋಗ್ಯವನ್ನು ರೋಗರಹಿತತೆ (Illness less is Health) ಎಂದು ವಾಖ್ಯಾನಿಸುವುದಾಗಿದೆ. ಕೆಲವು ಸಂಸ್ಕೃತಿಗಳಲ್ಲಿ ಆರೋಗ್ಯ ಮತ್ತು ಸಂತುಲಿತ ಹೊಂದಾಣಿಕೆಯನ್ನು ಸಮಾನವೆಂದು ತಿಳಿಯಲಾಗುವುದು. ಈ ಸಂತುಲಿತ ಹೊಂದಾಣಿಕೆ ಎಂದರೆ ಆತ್ಮದೊಂದಿಗೆ ಶಾಂತ ಸ್ಥಿತಿಯಲ್ಲಿರುವುದೆಂದು ಅರ್ಥ. ಸಮುದಾಯದೊಂದಿಗೆ, ದೇವರೊಂದಿಗೆ, ನಭೋಮಂಡಲದೊಂದಿಗೆ

ಶಾಂತಿಯಿಂದಿರುವುದೆಂದರ್ಥ. ಈ ದೃಷ್ಟಿಕೋನವನ್ನು ಪ್ರಾಚೀನ ಭಾರತೀಯರು ಮತ್ತು ಗ್ರೀಕರು ಆರೋಗ್ಯ ಕುರಿತು ಹೇಳಿದ್ದರು. ಸಮತೋಲನ ಸ್ಥಿತಿಯಲ್ಲಿ ಏರುಪೇರುಗಳಾಗದಿರುವುದನ್ನು ರೋಗರಹಿತವಾಗಿರುವುದು ಮತ್ತು ಆರೋಗ್ಯ ವೆಂದು ಇವರೆಲ್ಲಾ ತಿಳಿದಿದ್ದರು. ಆಧುನಿಕ ವೈದ್ಯರು ಯಾವಾಗಲೂ ರೋಗಗಳ ಬಗೆಗೆ ಅಧ್ಯಯನ ಮಾಡುವುದೆಂದು ಟೀಕಿಸಲಾಗುವುದು. ಆರೋಗ್ಯದ ಪ್ರಮುಖ ನಿರ್ಣಾಯಕಗಳ ಬಗೆಗೆ ಇಂದಿಗೂ ಸ್ಪಷ್ಟತೆ ಇಲ್ಲ. ಆದುದರಿಂದ ಆರೋಗ್ಯದ ರೋಗಶಾಸ್ತ್ರ (Health Pathology) ಕುರಿತು ಅಧ್ಯಯನ ನಡೆಸಲು ಅಪಾರ ಅವಕಾಶವಿದೆ. ಇತ್ತೀಚಿನ ದಶಕಗಳಲ್ಲಿ ಆರೋಗ್ಯದ ಕುರಿತು ಅರಿವು ಮೂಡುತ್ತಿದೆ. ಆರೋಗ್ಯವನ್ನು ಜಗತ್ತಿನೆಲ್ಲೆಡೆ ಮಾನವನ ಹಕ್ಕು ಎಂದು ಪ್ರಪಂಚದಾದ್ಯಂತ ಪ್ರಮುಖ ಸಾಮಾಜಿಕ ಉದ್ದೇಶವೆಂದು ಪರಿಗಣಿಸಲಾಗಿದೆ. ೧೯೭೭ರಲ್ಲಿ ವಿಶ್ವ ಆರೋಗ್ಯದ ಒಂನೇ ಸಮಾವೇಶವು ಎಲ್ಲಾ ಸರ್ಕಾರಗಳ ವಿಶ್ವ ಪ್ರಜೆಗಳು ಉತ್ತಮ ಆರೋಗ್ಯ ಹೊಂದಬೇಕೆನ್ನುವುದಾಗಿದೆ ಎಂದು ಸಾರಲಾಗಿತ್ತು. ಈ ಮೂಲಕ ಆರ್ಥಿಕವಾಗಿ ಉತ್ಪಾದಿತವಾದ ಜೀವನ ನಡೆಸುವುದು ಸಾಧ್ಯವಾಗಬೇಕು. ಈ ಗುರಿಯನ್ನು ೨೦೦೦ದ ವೇಳೆಗೆ ಸಾಧಿಸಬೇಕೆಂದು ವಿಶ್ವ ಸಮುದಾಯಕ್ಕೆ ಕರೆ ನೀಡಲಾಯಿತು. ಈ ಕರೆಯೇ ಅಲ್ಮಾ ಅಟಾ (Alma Ata Declaration) ಘೋಷಣೆ ಎಲ್ಲರಿಗೂ ಆರೋಗ್ಯ (Health for All) ಆಗಿದೆ. ಕ್ರಿ.ಶ. ೧೯೭೯ರಲ್ಲಿ ವಿಶ್ವಸಂಸ್ಥೆಯ ಸಾಮಾಜಿಕ, ಆರ್ಥಿಕ ಅಭಿವೃದ್ಧಿಯ ಸಮಗ್ರ ಭಾಗವಾಗಿ ಆರೋಗ್ಯವನ್ನು ಅಳವಡಿಸಿಕೊಂಡಿತು. ಹೀಗೆ ಆರೋಗ್ಯವನ್ನು ಜೀವನದ ಅತ್ಯಂತ ಮಹತ್ವದ ಗುರಿಯೆಂದು ಪರಿಭಾವಿಸಲಾಯಿತು. ಆರೋಗ್ಯ ಸಾಧನೆ ಮೂಲಕ ಹೊಸ ಸಾಮಾಜಿಕ ವ್ಯವಸ್ಥೆಯನ್ನು ಜಗತ್ತಿನಾದ್ಯಂತ ಹುಟ್ಟುಹಾಕಬುದೆಂದು ತಿಳಿಸಲಾಯಿತು.

ಆರೋಗ್ಯ ಎಂಬ ಪದ Health ಎಂಬ ಆಂಗ್ಲ ಭಾಷೆಯ ಸಮಾನಾರ್ಥ ಪದವಾಗಿದ್ದು, ಇದರ ಅರ್ಥ ಸುರಕ್ಷಿತ ಮತ್ತು ಭದ್ರವಾಗಿರುವ ಶರೀರದ ಸ್ಥಿತಿ. ಇದು ಮನುಷ್ಯನ ಆರೋಗ್ಯದ ಅಖಂಡತ್ವವನ್ನು ಸೂಚಿಸುತ್ತದೆ. ಅಂದರೆ

ಆರೋಗ್ಯವು ದೇಹಕ್ಕೆ ಮಾತ್ರ ಸೀಮಿತವಾಗಿರದೆ ವ್ಯಕ್ತಿಯ ಮನಸ್ಸಿನ ಸ್ಥಿತಿಯನ್ನು ಅವಲಂಬಿಸಿದೆ.

ಆರೋಗ್ಯದ ವ್ಯಾಖ್ಯೆಗಳು:

ವಿಶ್ವ ಆರೋಗ್ಯ ಸಂಸ್ಥೆ ಪ್ರಕಾರ: ಆರೋಗ್ಯ ಎಂದರೆ ಕೇವಲ ರೋಗದಿಂದ ಮುಕ್ತವಾಗಿರುವುದಾಗಿರದೆ, ದೈಹಿಕ, ಮಾನಸಿಕ ಮತ್ತು ಸಾಮಾಜಿಕ ಆರೋಗ್ಯದಿಂದ ಕೂಡಿರುವುದಾಗಿದೆ.

Oxford ನಿಘಂಟು: ಆರೋಗ್ಯ ಎನ್ನುವುದು ಕಾಯಿಲೆಗಳಿಂದ ಮುಕ್ತವಾಗಿರುವುದಾಗಿದ್ದು, ವ್ಯಕ್ತಿಯ ದೈಹಿಕ, ಮಾನಸಿಕ ಸ್ಥಿತಿಗೆ ಸಂಬಂಧಿಸಿರುವುದಾಗಿದೆ. ಮಾನವನ ದೇಹದ ರಚನೆಯು ಬಹಳ ಸಂಕೀರ್ಣತೆಯಿಂದ ಕೂಡಿದ್ದು ಪ್ರತ್ಯೇಕವಾದ ಅಂಗಗಳಿಂದ ರಚನೆಯಾಗಿದ್ದು, ಅವು ಪ್ರತ್ಯೇಕ ಕಾರ್ಯಗಳನ್ನು ನಿರ್ವಹಿಸುತ್ತಿದ್ದರೂ ಸಹ ಎಲ್ಲಾ ಅಂಗಗಳು ಪರಸ್ಪರ ಸಂಪರ್ಕ ಹೊಂದಿರುತ್ತವೆ. ಈ ರೀತಿ ಸಂಕೀರ್ಣತೆಯಿಂದ ಕೂಡಿದ ಮಾನವ ದೇಹದ ಎಲ್ಲಾ ಅಂಗಗಳ ಕಾರ್ಯಗಳು ಯಾವುದೇ ತೊಂದರೆಯಿಲ್ಲದೇ ಸಮರ್ಪಕವಾಗಿ ನಡೆಯುತ್ತಿದ್ದರೆ ಉತ್ತಮ ಆರೋಗ್ಯ ಎಂದು ಕರೆಯಬಹುದಾಗಿದೆ.

ವಿಲಿಯಂ ಎ ಗೈಸರ್: ಮನುಷ್ಯನ, ಭೌತಿಕ ಮತ್ತು ಭಾವನಾತ್ಮಕ ಸಮಸ್ಯೆಗಳನ್ನು ಪರಿಹರಿಸಲು ವೈಜ್ಞಾನಿಕ ಜ್ಞಾನ ಮತ್ತು ತಂತ್ರಗಳನ್ನು ಬಳಸುವುದೇ ವೈದ್ಯಕೀಯ ಸೇವೆ ಆಗಿದೆ. ವೈದ್ಯನ ಪಾಲಿಗೆ ವೈದ್ಯಕೀಯ ಸೇವೆಯು ರೋಗ ತಪಾಸಣೆ ಮತ್ತು ಚಿಕಿತ್ಸೆ ತತ್ವವನ್ನು ಮತ್ತು ಚಿಕಿತ್ಸಾ ವಿಧಾನವನ್ನು ಗ್ರಹಿಸಲು ಬೇಕಾದ ವಿಧಿವಿಧಾನವನ್ನು ಅಭಿವೃದ್ಧಿಪಡಿಸುವುದನ್ನು ತಿಳಿಸುವುದು. ಅದು ರೋಗಗಳನ್ನು ತಡೆಗಟ್ಟುವುದನ್ನು ತಿಳಿಸುವುದು. ಆದರೆ ಸಾಮಾಜಿಕ ವಿಜ್ಞಾನಿಯೋರ್ವನು ವೈದ್ಯಕೀಯ ಸೇವೆಯನ್ನು ವಿಶೇಷ ಪ್ರಾವೀಣ್ಯತೆಯುಳ್ಳ ಸಿಬ್ಬಂದಿ ಪೂರೈಸುವುದು ಅದು ವ್ಯಕ್ತಿಗಳಿಗೆ ಸಂಬಂಧಿಸಿದ ಸಮಾಜಶಾಸ್ತ್ರದಲ್ಲಿ ಅನೇಕ ಸಮಸ್ಯೆಗಳನ್ನು ಸಾಮಾಜಿಕ ವಿಜ್ಞಾನಿಗೊಡ್ಡುವುದು.

ಸಾಮಾಜಿಕ ವಿಜ್ಞಾನಗಳ ವಿಶ್ವಕೋಶ:

ಬಹುತೇಕವಾಗಿ ವೈದ್ಯಕೀಯ ಸೇವೆಯನ್ನು ಅನುಭೋಗದ ಸರಕೆಂದೇ ಪರಿಗಣಿಸಲಾಗುವುದು. ಅದು ತತ್ಸಂಬಂಧಿ ಸರಕು ಮತ್ತು ಸೇವೆಗಳ ಪೈಕಿ ವಿಶೇಷ ಸ್ಥಾನಮಾನ ಪಡೆದಿದೆ. ಈ ಸ್ಥಾನಮಾನವು ಅದರ ಸಂಘಟನೆಯನ್ನು ಅದು ತನ್ನ ಅಧೀನದಲ್ಲಿರುವ ಸಂಪನ್ಮೂಲಗಳನ್ನು ಮತ್ತು ಅದರ ಬಳಕೆ ಸ್ವರೂಪಗಳನ್ನು ಅದಕ್ಕೆ ಪೂರೈಸಲ್ಪಡುವ ಹಣಕಾಸನ್ನು ಕುರಿತಂತೆ ಪ್ರಭಾವಿಸುವುದು ಎಂದು ತಿಳಿಯಲಾಗಿದೆ.

ಆರೋಗ್ಯದ ಮೇಲೆ ಪ್ರಭಾವ ಬೀರುವ ಅಂಶಗಳು: ಆರೋಗ್ಯವಂತ ವ್ಯಕ್ತಿ ಜೀವನದ ಬಗ್ಗೆ ಗುಣಾತ್ಮಕ ವಿಚಾರವನ್ನು ಹೊಂದಿರುತ್ತಾನೆ. ಜೀವನದ ಕುರಿತು ಆಶಯ ತನ್ನ ಮೇಲೆ ನಂಬಿಕೆ ಹೊಂದಿರುತ್ತಾನೆ. ತನ್ನನ್ನು ತಾನು ಕೆಲಸದಲ್ಲಿ ತೊಡಗಿಸಿಕೊಂಡಿರುತ್ತಾನೆ. ಒಳ್ಳೆಯ ವ್ಯಕ್ತಿತ್ವವನ್ನು ಹೊಂದಿದ್ದು ಅವನ ಮನಸ್ಸು, ಮಾತು ಮತ್ತು ವ್ಯವಹರಿಸುವ ರೀತಿ ಬೇರೆಯವರು ಒಪ್ಪುವಂತಿರುತ್ತದೆ. ಭಯ, ಸಿಟ್ಟು, ದ್ವೇಷ, ಅಸೂಯೆ ಮತ್ತು ಅತಿಯಾಗಿ ವ್ಯವಹರಿಸುವುದರಿಂದ ದೂರವಿರುತ್ತಾನೆ. ಶಕ್ತಿವಂತನಾಗಿರುತ್ತಾನೆ. ಬೇರೆಯವರಿಗೆ ಸಹಾಯ ಮಾಡಲು ಸದಾ ಸಿದ್ಧನಾಗಿರುತ್ತಾನೆ.

೧. ಅನುವಂಶೀಯತೆ: ಮಾನವನು ಅನುವಂಶೀಯವಾಗಿ ಬರುವಂತಹ ರೋಗಗಳ ಮೇಲೆ ಹಿಡಿತವನ್ನು ಹೊಂದಿಲ್ಲ. ಆದರೆ ಇದನ್ನು ಕಡಿಮೆ ಮಾಡುವ ಅವಕಾಶಗಳನ್ನು ಹೊಂದಿದ್ದಾನೆ. ಅವನು ಅಳವಡಿಸಿಕೊಳ್ಳುವ ಜೀವನಶೈಲಿಯ ಮೇಲೆ ನಿರ್ಧಾರವಾಗಿರುತ್ತದೆ. ಅತಿಯಾದ ದಣಿವು ಮನಸ್ಸಿನ ಮೇಲೆ ತೆಗೆದುಕೊಳ್ಳುವುದು. ಇವನ್ನೆಲ್ಲ ಒಂದು ಮಿತಿಯಲ್ಲಿ ಸ್ವೀಕರಿಸಿದರೆ ಅನುವಂಶೀಯವಾಗಿ ಬರುವ ರೋಗಗಳಿಂದ ದೂರವಿರಬಹುದು.

೨. ಭೌತಿಕ ಪರಿಸರ: ಭೌತಿಕ ಪರಿಸರವು ಮಾನವ ನಿರ್ಮಿತ ಮತ್ತು ಸ್ವಾಭಾವಿಕ ಪರಿಸರವನ್ನು ಒಳಗೊಂಡಿದೆ. ನಾವು ಉಸಿರಾಡುವ ಗಾಳಿ, ಸೇವಿಸುವ ನೀರು, ಆಹಾರ ಇವೆಲ್ಲವೂ

ಆರೋಗ್ಯದ ಮೇಲೆ ಪರಿಣಾಮ ಬೀರುತ್ತವೆ. ದೂಷಿತ ಪರಿಸರವು ಆರೋಗ್ಯದ ಮೇಲೆ ಕಟ್ಟಿ ಪರಿಣಾಮ ಬೀರುತ್ತದೆ. ನಾವು ವಾಸಿಸುತ್ತಿರುವ ಸಾಮಾಜಿಕ ವ್ಯವಸ್ಥೆಯು ಸಹ ಆರೋಗ್ಯದ ಮೇಲೆ ಪರಿಣಾಮ ಬೀರುತ್ತದೆ. ಕಟ್ಟಿ ಸಾಮಾಜಿಕ ವ್ಯವಸ್ಥೆಯು ಆರೋಗ್ಯವಂತ ಜನಸಂಖ್ಯೆಯನ್ನು ಹುಟ್ಟುಹಾಕಲಾರದು. ಅತಿಯಾದ ಜನಸಂಖ್ಯೆ ಮತ್ತು ಕಡಿಮೆ ಜನಸಂಖ್ಯೆ ಎರಡೂ ಆರೋಗ್ಯದ ಮೇಲೆ ಪರಿಣಾಮ ಬೀರುತ್ತವೆ. ದುಃಖಿತ ವ್ಯಕ್ತಿಯನ್ನು ಆರೋಗ್ಯವಂತ ವ್ಯಕ್ತಿ ಎನ್ನಲಾಗುವುದಿಲ್ಲ.

೨. ಸಾಮಾಜಿಕ-ಸಾಂಸ್ಕೃತಿಕ ಪರಿಸರ: ಮಾನವ ಸಮಾಜ ಜೀವಿ ಅವನು ಒಬ್ಬನೇ ಸಂತೋಷದಿಂದ ಜೀವನ ನಡೆಸಲಾರ. ಹಿಟ್ಟರ್ ಜರ್ಮನ್ ರೇಸ್‌ನಲ್ಲಿ ನಂಬಿಕೆಯುಳ್ಳವನಾಗಿದ್ದ. ವಿಶ್ವದ ಮೇಲೆ ಸಮರ ಸಾರಿ, ಲಕ್ಷಾಂತರ ಜನರನ್ನು ಕೊಂದಿದ್ದ. ಯಾವ ರೋಗವು ಈ ಪ್ರಮಾಣದ ಜನಸಂಖ್ಯೆಯನ್ನು ನಾಶಪಡಿಸಿರಲಿಲ್ಲ. ಜನರ ಮನಸ್ಸಿನ ಮೇಲೆ ಕ್ರೂರ ಸಂಪ್ರದಾಯವು ಪರಿಣಾಮ ಬೀರಿತ್ತು. ಮಾನವೀಯತೆಯು ಅಮಾನವೀಯತೆಯಾಗಿ ಪರಿವರ್ತನೆಯಾಗಿತ್ತು. ಜನರಿಗೆ ಹಕ್ಕುಗಳು, ಸ್ವಾತಂತ್ರ್ಯ, ಪ್ರಜಾಪ್ರಭುತ್ವದ ಮೇಲೆ ನಂಬಿಕೆ ಉಳಿದಿರಲಿಲ್ಲ.

೪. ಆರೋಗ್ಯದ ಬಗ್ಗೆ ಇರುವ ಕಾಳಜಿ: ತನಗೆ ಬೇಕಾದಷ್ಟು ಆಹಾರ ಸೇವಿಸುತ್ತಾನೆ. ಜೀವಿಸುವುದಕ್ಕೆ ಆಹಾರ ಸೇವಿಸುತ್ತಾನೆ. ಆಹಾರ ಸೇವಿಸುವುದಕ್ಕೆ ಜೀವಿಸುವುದಿಲ್ಲ. ರೋಗಕ್ಕೆ ಗುರಿಯಾಗುವುದಿಲ್ಲ. ಗುರಿಯಾದರೂ ನೈಸರ್ಗಿಕ ವಾಗಿ ಅದರಿಂದ ಹೊರಬರಲು ಪ್ರಯತ್ನಿಸುತ್ತಾನೆ. ತನ್ನ ದೇಹವನ್ನು ಸ್ವಚ್ಛವಾಗಿ ಇಟ್ಟುಕೊಳ್ಳುವ ಸಾಮರ್ಥ್ಯವನ್ನು ಹೊಂದಿರುತ್ತಾನೆ. ಶಾಂತಿ ಯುತವಾಗಿ ಮರಣ ಹೊಂದುವುದನ್ನು ತಿಳಿದುಕೊಂಡಿರುತ್ತಾನೆ.

ಭಾರತದಲ್ಲಿ ಸಾರ್ವಜನಿಕ ಆರೋಗ್ಯ ಆಡಳಿತ ಮತ್ತು ಸಾಮಾಜಿಕ ಭದ್ರತೆ ಬೆಳೆದು ಬಂದ ದಾರಿ

ಸ್ವಾತಂತ್ರ್ಯ ಪೂರ್ವದಲ್ಲಿ:

ಪುರಾತನವಾದ ಸಿಂಧೂ ಬಯಲಿನ ನಾಗರಿಕತೆಯ ಜನರಲ್ಲಿ ಆರೋಗ್ಯದ ಬಗ್ಗೆ ಜಾಗೃತಿ ಇರುವುದನ್ನು ಅನೇಕ ಆಧಾರಗಳಡಿ ಗುರುತಿಸಬಹುದಾಗಿದೆ. ನಗರ ಪ್ರದೇಶಗಳಲ್ಲಿ ಸುಸಜ್ಜಿತ ಒಳಚರಂಡಿ ವ್ಯವಸ್ಥೆ, ದೊಡ್ಡ ಸ್ನಾನದ ಕೊಳ ಪತ್ತೆಯಾಗಿರುವುದು ಇದಕ್ಕೆ ಉತ್ತಮ ನಿದರ್ಶನವಾಗಿದೆ. ದೇಶದ ಸಂಸ್ಕೃತಿಯಲ್ಲಿ ಆರೋಗ್ಯಕ್ಕೆ ಬಹು ಮಹತ್ವವಿದ್ದು ಪುರಾತನ ಕಾಲದಿಂದಲೂ ಜನರು ತಮ್ಮ ಅನಾರೋಗ್ಯದ ಸಂದರ್ಭದಲ್ಲಿ ಯಾವ ರೀತಿಯ ಚಿಕಿತ್ಸೆಗಳನ್ನು ದೇಹಕ್ಕೆ ತೆಗೆದುಕೊಳ್ಳಬೇಕು ಮತ್ತು ಆ ಸಂದರ್ಭದ ಮುಂಜಾಗೃತ ಕ್ರಮಗಳೇನು ಎನ್ನುವುದರ ಬಗ್ಗೆ ಖಚಿತವಾದ ತಿಳುವಳಿಕೆ ಇತ್ತು ಎಂಬುದನ್ನು ಅನೇಕ ಆರೋಗ್ಯ ತಜ್ಞರು ಗುರುತಿಸಿದ್ದಾರೆ. ಆಯುರ್ವೇದ, ಸಿದ್ಧಿ, ಯುನಾನಿ, ಯೋಗ ಇವು ಪುರಾತನ ಚಿಕಿತ್ಸಾ ವಿಧಾನಗಳಾಗಿದ್ದು, ಇಂದಿಗೂ ಕೂಡ ಆ ಮಹತ್ವವನ್ನು ಉಳಿಸಿಕೊಂಡಿವೆ. ಭಾರತ ದೇಶವನ್ನು ಆಳಿಕೆ ಮಾಡಿರುವ ಅನೇಕ ರಾಜರುಗಳು ಆಸ್ಥಾನದಲ್ಲಿ ವೈದ್ಯರನ್ನು ಹೊಂದಿರುವ ಅನೇಕ ನಿದರ್ಶನಗಳು ಇತಿಹಾಸದಲ್ಲಿ ದಾಖಲಾಗಿದ್ದು ಇವರು ರಾಜರ ಆರೋಗ್ಯ ಪರಿಸ್ಥಿತಿಯ ಜವಾಬ್ದಾರಿಯನ್ನು ಹೊಂದಿದ್ದರು. ರಾಜ ಅನಾರೋಗ್ಯಕ್ಕೆ ಒಳಗಾದ ಸಂದರ್ಭದಲ್ಲಿ ಗಿಡ ಮೂಲಿಕೆಗಳಿಂದ ಚಿಕಿತ್ಸೆ ನೀಡಿ ಗುಣಮುಖರನ್ನಾಗಿ ಮಾಡುತ್ತಿದ್ದರು. ಬ್ರಿಟಿಷರ ಆಳಿಕೆಯಲ್ಲಿ ಆರೋಗ್ಯ ಆಡಳಿತವನ್ನು ಗುರುತಿಸುವುದಾದರೆ ೧೬೦೦ರಲ್ಲಿ ಬ್ರಿಟಿಷ್ ಈಸ್ಟ್ ಇಂಡಿಯಾ ಕಂಪನಿಯು ಭಾರತಕ್ಕೆ ಬಂದು ಆಡಳಿತ ನಡೆಸಲು ಪ್ರಾರಂಭಿಸಿದಾಗಿನಿಂದ ಇದು ಆರಂಭವಾಯಿತೆಂದು ತಿಳಿಯಬಹುದು. ೧೭೬೪ರಲ್ಲಿ ಅಂದಿನ ಬಂಗಾಳದಲ್ಲಿ ವೈದ್ಯಕೀಯ ಸೇವೆ ಪ್ರಾರಂಭಗೊಂಡು ನಾಲ್ಕು ಶಸ್ತ್ರ ಚಿಕಿತ್ಸಾ ತಜ್ಞರು, ಎಂಟು ಸಹಾಯಕ ಶಸ್ತ್ರ ಚಿಕಿತ್ಸಾ ತಜ್ಞರು ಹಾಗೂ ೨೮ ಶಸ್ತ್ರ ಚಿಕಿತ್ಸಾ ತಜ್ಞರಿದ್ದರು. ಇವರು ಬ್ರಿಟಿಷ್ ಸೈನಿಕರಿಗೆ ಮತ್ತು ಈಸ್ಟ್ ಇಂಡಿಯಾ ಕಂಪನಿಯ ಸಿಬ್ಬಂದಿ ವರ್ಗದವರಿಗೆ ಅಗತ್ಯ ಸೇವೆಯನ್ನು ನೀಡಲು ಪ್ರಾರಂಭಿಸಿತು. ೧೭೬೭ರಲ್ಲಿ

ಈ ಸ್ವ ಇಂಡಿಯಾ ಕಂಪನಿಯವರು ಸಾಮಾನ್ಯ ಜನರಿಗೆ ಮತ್ತು ಸೈನಿಕರಿಗೆ ವೈದ್ಯಕೀಯ ಸೇವೆಗಳನ್ನು ನೀಡಲು ಆರಂಭಿಸಿದರು. ೧೭೭೫ರಲ್ಲಿ ಐರೋಪ್ಯ ಆಸ್ಪತ್ರೆಗಳನ್ನು ನೋಡಿಕೊಳ್ಳಲು ಆಸ್ಪತ್ರೆ ಸಮಿತಿಗಳು ರಚನೆಯಾದವು. ಸರ್ಜನ್ ಜನರಲ್ ಹಾಗೂ ಫಿಜಿಷಿಯನ್ ಜನರಲ್ ಹುದ್ದೆಗಳು ರಚನೆಯಾದವು. ರಾಯಲ್ ಇಂಡಿಯಾ ಸೈನ್ಯದ ಕಮಾಂಡರ್-ಇನ್-ಚೀಫ್ ಈ ಸಮಿತಿಯಲ್ಲಿದ್ದರು. ೧೭೮೫ರಲ್ಲಿ ಬಂಗಾಳ, ಬೊಂಬಾಯಿ ಮತ್ತು ಮದ್ರಾಸ್ ವೈದ್ಯಕೀಯ ಸೇವಾ ವಿಭಾಗಗಳು ಪ್ರತ್ಯೇಕವಾಗಿ ರಚನೆಯಾದವು.

ಸೈನಿಕರಿಗೆ ಮತ್ತು ಜನಸಾಮಾನ್ಯರಿಗೆ ವೈದ್ಯಕೀಯ ಸೇವೆಗಳು ಸಿಗುವಂತೆ ನೋಡಿಕೊಳ್ಳಲಾಯಿತು. ೧೭೯೬ರಲ್ಲಿ ಕಲ್ಕತ್ತದಲ್ಲಿ ಪ್ರೆಸಿಡೆನ್ಸಿ ಜನರಲ್ ಆಸ್ಪತ್ರೆ ಪ್ರಾರಂಭಗೊಂಡಿತು. ೧೮೨೫ರಲ್ಲಿ ಭಾರತದಲ್ಲಿ ಮೊಟ್ಟಮೊದಲ ಪಾಶ್ಚಾತ್ಯ ವೈದ್ಯಕೀಯ ಕಾಲೇಜ್ ಕಲ್ಕತ್ತಾದಲ್ಲಿ ಪ್ರಾರಂಭವಾಯಿತು. ಏಷ್ಯಾ ಖಂಡದ ಮೊದಲ ವೈದ್ಯಕೀಯ ಕಾಲೇಜ್ ಇದಾಗಿದ್ದು ಇದೇ ವರ್ಷದಲ್ಲಿ ಮದ್ರಾಸ್ ಮೆಡಿಕಲ್ ಕಾಲೇಜ್ ಸಹ ಪ್ರಾರಂಭವಾಯಿತು. ೧೮೫೨ರಲ್ಲಿ ಕಲ್ಕತ್ತಾ ಮೆಡಿಕಲ್ ಕಾಲೇಜಿಗೆ ಹೊಂದಿಕೊಂಡು ಅದರದೇ ಆದ ಆಸ್ಪತ್ರೆ ಪ್ರಾರಂಭಗೊಂಡಿತು. ೧೮೬೯ರ ಸಾಲಿನ ಭಾರತದಲ್ಲಿ ವೈದ್ಯಕೀಯ ಸೇವೆ ವಿಶಿಷ್ಟ ಪದ್ಧತಿಯಾಗಿ ಮಾರ್ಪಟ್ಟು ವ್ಯವಸ್ಥಿತ ರೀತಿಯಲ್ಲಿ ಕಾರ್ಯತತ್ಪರವಾಗಿ ಹಾಗೂ ನಿಖರವಾಗಿ ಬೆಳೆಯಲು ಇಂಡಿಯನ್ ಮೆಡಿಕಲ್ ಸರ್ವೀಸ್ ಸ್ಥಾಪಿಸಲಾಯಿತು. ಈ ಮೂಲಕ ಆರೋಗ್ಯ ವ್ಯವಸ್ಥೆಯನ್ನು ಹಂತ-ಹಂತವಾಗಿ ಸುಧಾರಿಸಲು ಪ್ರಯತ್ನಿಸಲಾಯಿತು. ದೇಶ ವಿಭಜನೆಯಾದಾಗ ಭಾರತದಲ್ಲಿ ಕೇವಲ ನಾಲ್ಕು ಮೆಡಿಕಲ್ ಕಾಲೇಜುಗಳು ಇದ್ದವು. ಅವು ಕಲ್ಕತ್ತಾ, ಮದ್ರಾಸ್, ಮುಂಬೆ ಮತ್ತು ಲಾಹೋರ್‌ನಲ್ಲಿದ್ದವು. ಇವುಗಳ ಜೊತೆಗೆ ೨೨ ಮೆಡಿಕಲ್ ಕಾಲೇಜುಗಳು ಪ್ರಾರಂಭವಾದವು. ಇವುಗಳಿಗೆ ಟೆಂಡರ್ ಮೆಡಿಕಲ್ ಸ್ಕೂಲ್ ಎಂದು ಕರೆದರು. ಇವುಗಳಲ್ಲಿ ಒಂದು ಪಾಟ್ನಾದಲ್ಲಿ ೧೮೯೪ರಲ್ಲಿ ಪ್ರಾರಂಭವಾಯಿತು. ೧೯೨೧ನೇ ಇಸವಿಯಲ್ಲಿ ಪ್ರಿನ್ಸ್ ಆಫ್ ವೇಲ್ಸ್ ರಾಜ

ಪಾಟ್ನಾಗೆ ಬಂದಾಗ ಅಲ್ಲಿನ ಮೆಡಿಕಲ್ ಸ್ಕೂಲ್‌ನ್ನು ಉನ್ನತಿಗೊಳಿಸಿ ಕಾಲೇಜನ್ನಾಗಿ ಮಾಡಿ ಅದನ್ನು ಪ್ರಿನ್ಸ್ ಆಫ್ ವೇಲ್ಸ್ ಮೆಡಿಕಲ್ ಕಾಲೇಜ್ ಎಂದು ಕರೆದು ೧೯೨೭ರಲ್ಲಿ ಪ್ರಾರಂಭಿಸಿದರು. ಕರ್ನಾಟಕಕ್ಕೆ ಸಂಬಂಧಿಸಿದಂತೆ ನೋಡುವುದಾದರೆ ಅಂದಿನ ಮೈಸೂರು ರಾಜ್ಯದಲ್ಲಿ ವೈದ್ಯಕೀಯ ಕಾಲೇಜುಗಳು ಇರಲಿಲ್ಲ. ೧೮೮೧ರಲ್ಲಿ ಶ್ರೀ ನಾಲ್ವಡಿ ಕೃಷ್ಣರಾಜ ಒಡೆಯರ್ ರವರು ವೈದ್ಯಕೀಯ ವಿದ್ಯಾಭ್ಯಾಸಕ್ಕೆ ವ್ಯವಸ್ಥೆ ಮಾಡಿ ಎಸ್.ಎಸ್.ಎಲ್.ಸಿ.ವರೆಗೆ ಓದಿದ ಉತ್ತಮ ವಿದ್ಯಾರ್ಥಿಗಳನ್ನು ಆಯ್ಕೆಮಾಡಿ ವಿದ್ಯಾರ್ಥಿವೇತನ ನೀಡುವ ಮೂಲಕ ಮದ್ರಾಸು, ಬೊಂಬಾಯಿಗೆ, ಮೂರೂವರೆ ವರ್ಷದ ಕೋರ್ಸ್‌ಗೆ ಕಳುಹಿಸುತ್ತಿದ್ದರು. ಇವರನ್ನು ಹಾಸ್ಪಿಟಲ್ ಅಸಿಸ್ಟೆಂಟ್ಸ್ ಎಂದು ಕರೆಯುತ್ತಿದ್ದರು. ಆಗಿನ ಮೈಸೂರು ರಾಜರ ಆಡಳಿತವು ೧೯೧೭ರಲ್ಲಿ ಬೆಂಗಳೂರಿನಲ್ಲಿ ಮೈಸೂರು ಮೆಡಿಕಲ್ ಸ್ಕೂಲ್ ತೆರೆದು ನಾಲ್ಕು ವರ್ಷಗಳ ವೈದ್ಯಕೀಯ ಪದವಿಯನ್ನು ಪ್ರಾರಂಭಿಸಿದರು. ೧೯೨೪ರಲ್ಲಿ ಮೈಸೂರು ಮೆಡಿಕಲ್ ಸ್ಕೂಲನ್ನು ಅಭಿವೃದ್ಧಿಪಡಿಸಿ ಮೈಸೂರು ಮೆಡಿಕಲ್ ಕಾಲೇಜು ಎಂದು ಕರೆದರು. ಆಗಿನ ಮೈಸೂರು ರಾಜ್ಯಕ್ಕೆ ಮೊದಲ ಮೆಡಿಕಲ್ ಕಾಲೇಜು, ದೇಶಕ್ಕೆ ೭ನೇ ಕಾಲೇಜಾಗಿ ಆರಂಭಗೊಂಡಿತು. ೧೯೩೦ರಲ್ಲಿ ಶ್ರೀ ನಾಲ್ವಡಿ ಕೃಷ್ಣರಾಜ ಒಡೆಯರ್‌ರವರು ಮೈಸೂರು ಮೆಡಿಕಲ್ ಕಾಲೇಜ್ ಕಟ್ಟಡಕ್ಕೆ ಶಂಕುಸ್ಥಾಪನೆ ಮಾಡಿದರು. ಇಂದು ಕರ್ನಾಟಕದಲ್ಲಿ ಅನೇಕ ಮೆಡಿಕಲ್ ಕಾಲೇಜುಗಳು ಮತ್ತು ಸಂಶೋಧನಾ ಕೇಂದ್ರಗಳನ್ನು ಸರ್ಕಾರ ಪ್ರಾರಂಭಿಸಿದೆ. ಸ್ವಾತಂತ್ರ್ಯ ಪೂರ್ವದ ಭಾರತದಲ್ಲಿ ಜನರನ್ನು ಅನೇಕ ರೋಗ-ರುಜಿನಗಳು ತೀವ್ರವಾಗಿ ಭಾದಿಸಿದವು, ಜನ ಸಾಮಾನ್ಯರು ಕಾಲರ, ಪ್ಲೇಗ್, ಕುಷ್ಮರೋಗ, ಮಲೇರಿಯಾ, ಬ್ಲಾಕ್ ಫಾಕ್ಸ್, ಕಾಯಿಲೆಗಳು ಜನರನ್ನು ಬೆಂಬಿಡದೆ ಕಾಡಿದವು. ಇಂತಹ ಸಮಯದಲ್ಲಿ ಆರೋಗ್ಯ ಆಡಳಿತ ಉತ್ತಮವಾಗಿ ಇಲ್ಲದೇ ಇರುವ ಕಾರಣ ಈ ಕಾಯಿಲೆಗಳನ್ನು ಪರಿಣಾಮಕಾರಿಯಾಗಿ ಎದುರಿಸಲು ಬಹಳ ಶ್ರಮಪಡಬೇಕಾಯಿತು. ಆದರೂ ಸಹ ಅನೇಕ

ವೈದ್ಯರು ಈ ಅಂಟುರೋಗಗಳ ಜೊತೆ ಕೆಲಸ ಮಾಡಿ ಜನಸಾಮಾನ್ಯರನ್ನು ರಕ್ಷಿಸಿದರು.

ಐತಿಹಾಸಿಕ ದೃಷ್ಟಿಕೋನದಲ್ಲಿ ಭಾರತದ ಸಾರ್ವಜನಿಕ ಆರೋಗ್ಯ ಆಡಳಿತ:

ಭಾರತದಲ್ಲಿ ಪುರಾತನ ಆರೋಗ್ಯ ಆಡಳಿತ ವ್ಯವಸ್ಥೆ ಚಿಕಿತ್ಸಾ ವಿಧಾನ ಮತ್ತು ಪದ್ಧತಿ ಅಸ್ತಿತ್ವದಲ್ಲಿ ಇದ್ದುದನ್ನು ನಾವು ಕಾಣಬಹುದಾಗಿದೆ. ಇದಕ್ಕೆ ಸಂಬಂಧಿಸಿದ ಉಲ್ಲೇಖಗಳು ವೇದ, ಉಪನಿಷತ್ತುಗಳಲ್ಲಿವೆ. ಅಥರ್ವಣ ವೇದ, ಆರ್ಯವೇದ, ಯೋಗ, ಧರ್ಮ, ಅರ್ಥ, ಕಾಮ, ಮೋಕ್ಷ ಮತ್ತು ಮಾನವನ ಪ್ರತಿನಿತ್ಯ ಜೀವನದ ಆರೋಗ್ಯ ವಿಚಾರಗಳನ್ನು ಒಳಗೊಂಡಿದೆ. ಚರಕ ಮಹಾಶಾಸ್ತ್ರಿಯು ತನ್ನ ಚರಕ ಸಂಹಿತೆಯಲ್ಲಿ ಉತ್ತಮ ಆರೋಗ್ಯ ಮನುಷ್ಯನ ಎಲ್ಲಾ ಕಾರ್ಯ ಚಟುವಟಿಕೆಗಳ ಕೇಂದ್ರ ಬಿಂದು ಎಂದು ತಿಳಿಸಿದ್ದಾನೆ. ಪುರಾತನ ಭಾರತದ ವೈದ್ಯಕೀಯ ವಿಧಾನವು ಸಂಸ್ಕೃತಿ ಮತ್ತು ಧರ್ಮ ಇವುಗಳು ಒಂದಕ್ಕೊಂದು ಅವಿನಾಭಾವ ಸಂಬಂಧವನ್ನು ಹೊಂದಿವೆ. ಭಾರತದ ಸಾರ್ವಜನಿಕ ಆರೋಗ್ಯ ಆಡಳಿತದ ಉಗಮವನ್ನು ೩ ಹಂತಗಳಲ್ಲಿ ತಜ್ಞರು ಗುರುತಿಸಿದ್ದಾರೆ. ಪುರಾತನ ಭಾರತದಲ್ಲಿ ಅನೇಕ ರಾಜರು ತನ್ನ ಪ್ರಜೆಗಳಿಗೆ ಉತ್ತಮ ಆರೋಗ್ಯ ಕಲ್ಪಿಸಲು

ತನ್ನದೇ ಆದಂತಹ ವೈದ್ಯ ಪದ್ಧತಿಗಳನ್ನು ಅನ್ವೇಷಿಸಿಕೊಂಡರು. ಕ್ರಿ.ಪೂ. ೨೩೦ರಲ್ಲಿ ಮೌರ್ಯ ಸಾಮ್ರಾಜ್ಯದ ಅಶೋಕ ಮಹಾರಾಜನು ೧೨ ಆಸ್ಪತ್ರೆಗಳನ್ನು ನಿರ್ಮಿಸಿದನು ಎನ್ನುವ ಉಲ್ಲೇಖವನ್ನು ಇತಿಹಾಸದಲ್ಲಿ ಕಾಣಬಹುದು. ಈ ಆಸ್ಪತ್ರೆಗಳಲ್ಲಿ ವೈದ್ಯರು, ಶುಶ್ರೂಷಕ ಸಿಬ್ಬಂದಿ ಕರ್ತವ್ಯ ನಿರ್ವಹಿಸುತ್ತಿದ್ದರು. ಇವರ ವೇತನ ಭತ್ಯೆಗಳನ್ನು ರಾಜ್ಯದ ಬೊಕ್ಕಸದಿಂದ ಭರಿಸಲಾಗುತ್ತಿತ್ತು. ರಾಜ್ಯ ಇವುಗಳ ಸಂಪೂರ್ಣ ಆಡಳಿತ ಮೇಲುಸ್ತುವಾರಿಯನ್ನು ನೋಡಿಕೊಳ್ಳುತ್ತಿತ್ತು. ೨ನೇ ಶತಮಾನದಲ್ಲಿ ಶಾತವಾಹನರ ಸಾಮ್ರಾಜ್ಯದ ರಾಜನಾದ ಹಾಲ ತನ್ನ ಗಾತಸಪ್ತಶತಿ ಎಂಬ ಕೃತಿಯಲ್ಲಿ ಮನುಷ್ಯನ ಪ್ರೀತಿ, ಸ್ನೇಹ, ಪ್ರಣಯ ಇವು ಮನುಷ್ಯನ ಮಾನಸಿಕ

ಆರೋಗ್ಯದ ಕೇಂದ್ರ ಬಿಂದು ಎಂದು ಉಲ್ಲೇಖಿಸಿದ್ದಾನೆ. ವಾಸ್ತಾಯಾನ ಮಹಾ ಋಷಿಯ ಕಾಮಸೂತ್ರ ಕೃತಿಯು ಪ್ರೀತಿ ಮತ್ತು ಕಾಮದ ಹಲವಾರು ವಿಧಗಳನ್ನು ತಿಳಿಸಿದೆ. ದಕ್ಷಿಣ ಭಾರತದ ಪಲ್ಲವ ಮತ್ತು ಚೋಳ ಅರಸರ ಕಾಲದಲ್ಲಿ ಹಲವಾರು ವೈದ್ಯ ಪದ್ಧತಿಗಳು ಅಸ್ತಿತ್ವದಲ್ಲಿ ಇದ್ದವು ಎಂದು ಇತಿಹಾಸದಲ್ಲಿ ತಿಳಿಸುತ್ತದೆ. ತಿರುಮಕಂಡಲ ಎಂಬ ದೇವಸ್ಥಾನ ಗೋಡೆಯ ಮೇಲಿನ ಶಾಸನವು ಶ್ರೀ ವೀರಾ ಚಾಲೇಶ್ವರ ಆಸ್ಪತ್ರೆಯು ೧೫ ಹಾಸಿಗೆಗಳಿಂದ ನಿರ್ಮಿಸಲ್ಪಟ್ಟಿತ್ತು ಎಂದು ತಿಳಿಸುತ್ತದೆ. ೧೨ ಮತ್ತು ೧೩ನೇ ಶತಮಾನದ ಕಾಕತೀಯ ರಾಜರು ಆಡಳಿತದಲ್ಲಿ ಆರೋಗ್ಯ ಶಾಲಾ ಎಂಬ ಹೆಸರಿನಲ್ಲಿ ಆಸ್ಪತ್ರೆಗಳನ್ನು ತೆರೆದಿರುವ ಬಗ್ಗೆ ಉಲ್ಲೇಖವಿದೆ.

ಭಾರತದ ಮಧ್ಯಯುಗದ ಇತಿಹಾಸ: ೮ ರಿಂದ ೧೨ನೇ ಶತಮಾನದ ಅವಧಿಯಲ್ಲಿ ಭಾರತವನ್ನು ಅನೇಕ ಮುಸ್ಲಿಂ ರಾಜಮನೆತನಗಳು ಆಳಿಕೆ ನಡೆಸಿದವು. ಇವರ ಆಡಳಿತದಲ್ಲಿ ಅರೇಬಿಕ್ ಮಾದರಿಯ ಯುನಾನಿ ಚಿಕಿತ್ಸಾ ಪದ್ಧತಿಯನ್ನು ಪ್ರಮುಖವಾಗಿ ಜಾರಿಗೆ ತರಲಾಯಿತು. ಇದು ಉನ್ನತ ಮಟ್ಟದ ಚಿಕಿತ್ಸಾ ಹಾರೈಕೆಯನ್ನು ಒಳಗೊಂಡಿತ್ತು. ದೆಹಲಿ ಸುಲ್ತಾನರು ಯುನಾನಿ ಆಸ್ಪತ್ರೆಗಳನ್ನು ದೇಶಾದ್ಯಂತ ಈ ಅವಧಿಯಲ್ಲಿ ಪ್ರಾರಂಭಿಸಿದರು.

ಸ್ವಾತಂತ್ರ್ಯ ನಂತರದಲ್ಲಿ: ೧೯೪೭ರಲ್ಲಿ ಬ್ರಿಟೀಷ್ ಭಾರತದ ಸರ್ಕಾರ ಸರ್ ಜೋಸೆಫ್ ವಿಲಿಯಂ ಬೋರೆ ನೇತೃತ್ವದಲ್ಲಿ ಭಾರತದ ಆರೋಗ್ಯ ಪರಿಸ್ಥಿತಿಯನ್ನು ಅಭಿವೃದ್ಧಿ ಪಡಿಸಲು ಬೇಕಾದ ಅಗತ್ಯ ಸಲಹೆ-ಸೂಚನೆಗಳನ್ನು ನೀಡುವಂತೆ ಬೋರೆ ಸಮಿತಿಯನ್ನು ನೇಮಿಸಿತು. ಈ ಸಮಿತಿಯು ಭಾರತದ ಆರೋಗ್ಯ ವ್ಯವಸ್ಥೆ ಸುಧಾರಿಸಲು ತನ್ನ ವರದಿಯಲ್ಲಿ ಮಹತ್ತರವಾದ ಶಿಫಾರಸ್ಸುಗಳನ್ನು ಮಾಡಿತು. ಪ್ರಾಥಮಿಕ ಆರೋಗ್ಯಕ್ಕೆ ಹೆಚ್ಚಿನ ಗಮನವನ್ನು ನೀಡುವುದರ ಮೂಲಕ ಜನಸಾಮಾನ್ಯರ ಆರೋಗ್ಯ ಸಮಸ್ಯೆಗಳನ್ನು ಪರಿಣಾಮಕಾರಿಯಾಗಿ ಸುಧಾರಿಸ ಬಹುದೆಂದು ತಿಳಿಸಿತು. ಈ ಶಿಫಾರಸ್ಸುಗಳ ಆಧಾರದ ಮೇಲೆ ೧೯೫೦ರಲ್ಲಿ ಸ್ಥಾಪನೆಯಾದ ಭಾರತದ ಯೋಜನಾ ಆಯೋಗವು ಪಂಚವಾರ್ಷಿಕ ಯೋಜನೆ ಗಳಲ್ಲಿ

ಆರೋಗ್ಯ ವ್ಯವಸ್ಥೆಗೆ ಅಗತ್ಯವಾದ ಪ್ರಾಶಸ್ತ್ಯವನ್ನು ನೀಡಿತು. ಇದರ ಪರಿಣಾಮವಾಗಿ ಆರೋಗ್ಯ ಸೇವೆಗಳನ್ನು ಜನತೆಗೆ ತಲುಪಿಸಲು ಅಗತ್ಯವಾದ ಮೂಲಭೂತ ಸೌಕರ್ಯಗಳನ್ನು ಕಲ್ಪಿಸಿಕೊಡಲಾಯಿತು. ೨೦೦೫ರಲ್ಲಿ ಜಾರಿ ಗೊಳಿಸಿದ ರಾಷ್ಟ್ರೀಯ ಗ್ರಾಮೀಣ ಆರೋಗ್ಯ ಮಿಷನ್ ಭಾರತದ ಆರೋಗ್ಯ ವ್ಯವಸ್ಥೆಯ ಒಂದು ಮೈಲಿಗಲ್ಲು ಎಂದು ಹೇಳಬಹುದಾಗಿದೆ. ಇದು ಗ್ರಾಮೀಣ ಸಾರ್ವಜನಿಕ ಆರೋಗ್ಯ ವ್ಯವಸ್ಥೆಯನ್ನು ಸಂಪೂರ್ಣವಾಗಿ ಸುಧಾರಿಸಲು ಅವಕಾಶ ಕಲ್ಪಿಸಿತು. ಪ್ರಾಥಮಿಕ ಆರೋಗ್ಯ ಕೇಂದ್ರ, ಸಮುದಾಯ ಆರೋಗ್ಯ ಕೇಂದ್ರ, ಉಪಕೇಂದ್ರ, ತಾಲ್ಲೂಕು ಮತ್ತು ಜಿಲ್ಲೆ ಆಸ್ಪತ್ರೆಗಳ ಸಮಗ್ರ ರೂಪರೇಷೆಗಳನ್ನು ಬದಲಾಯಿಸಿತು. ಇದರ ಪರಿಣಾಮವಾಗಿ ಸಾರ್ವಜನಿಕ ಆರೋಗ್ಯ ಕೇಂದ್ರಗಳು ನುರಿತ ವೈದ್ಯಾಧಿಕಾರಿಗಳನ್ನು ಹೊಂದಲು ಅವಕಾಶ ಕಲ್ಪಿಸಿತು. ಪ್ರಮುಖವಾಗಿ ಗಮನಿಸಬೇಕಾದ ಅಂಶವೆಂದರೆ ಓ.ಬಿ.ಊ.ಬಿ. ಅಡಿಯಲ್ಲಿ ಭಾರತೀಯ ಸಾರ್ವಜನಿಕ ಆರೋಗ್ಯ ಆಡಳಿತದ ಮಾನದಂಡಗಳನ್ನು ರೂಪಿಸಲಾಯಿತು. ಈ ಮಾನದಂಡಗಳ ಪ್ರಕಾರ ಗ್ರಾಮೀಣ ಆರೋಗ್ಯ ವ್ಯವಸ್ಥೆಯನ್ನು ಉಪಕೇಂದ್ರ (ಎಸ್.ಸಿ), ಪ್ರಾಥಮಿಕ ಆರೋಗ್ಯ ಕೇಂದ್ರ (ಪಿಎಚ್‌ಸಿ) ಮತ್ತು ವಿಭಾಗೀಯ ಆಸ್ಪತ್ರೆ (ತಾಲ್ಲೂಕು ಆಸ್ಪತ್ರೆ) ಹಾಗೂ ಜಿಲ್ಲಾ ಆಸ್ಪತ್ರೆ ಎಂದು ವರ್ಗೀಕರಿಸಲಾಯಿತು. ಇಂದು ಈ ಆಸ್ಪತ್ರೆಗಳು ತಾಯಿ ಮರಣದರ, ಶಿಶು ಮರಣದರವನ್ನು ತಡೆಗಟ್ಟುವಲ್ಲಿ ಮಹತ್ವದ ಪಾತ್ರವನ್ನು ವಹಿಸುತ್ತಿವೆ. ಸಾಂಸ್ಥಿಕ ಹರಿಗೆಗಳು ಹೆಚ್ಚಾಗಲು ಇವು ಕಾರಣವಾಗಿದ್ದು, ಕೇಂದ್ರ ಮತ್ತು ರಾಜ್ಯ ಸರ್ಕಾರದ ಅನೇಕ ಯೋಜನೆಗಳನ್ನು ಅನುಷ್ಠಾನಕ್ಕೆ ತರಲು ಜನರು ಮತ್ತು ಸರ್ಕಾರದ ನಡುವೆ ಕೊಂಡಿಯಾಗಿ ಕಾರ್ಯನಿರ್ವಹಿಸುತ್ತಿವೆ.

ಆಸ್ಪತ್ರೆಯ ಅರ್ಥ:

ಹಲವಾರು ಅನಾರೋಗ್ಯ ಸಮಸ್ಯೆಗಳಿಗೆ ತನ್ನದೇ ಆದ ವೈದ್ಯಕೀಯ ಆರೈಕಾ ಸೇವೆಗಳನ್ನು ಒಳಗೊಂಡಿರುವ ಒಂದು ಸಾಂಸ್ಥಿಕ ಚೌಕಟ್ಟು ಇದು ರೋಗಿಯ ಮನೆ ಅಥವಾ ಆಸ್ಪತ್ರೆಯು ಆಗಿರಬಹುದು. ಆಧುನಿಕ ಸಮಾಜವು ವೈದ್ಯಕೀಯ

ಹಾರೈಕೆಗೆ ಬೇಕಾದ ಸಾಂಸ್ಥಿಕ ವ್ಯವಸ್ಥೆಯನ್ನು ಅಭಿವೃದ್ಧಿಪಡಿಸಿದೆ. ಆಸ್ಪತ್ರೆಗಳು ಇಂದು ಜನಸಾಮಾನ್ಯರಿಗೆ ಅವಶ್ಯಕವಾಗಿ ಬೇಕಾಗುವ ಸೇವೆಗಳನ್ನು ಕನಿಷ್ಠ ಬಳಕೆದಾರರ ಶುಲ್ಕ ಪಡೆದು ನೀಡುತ್ತಿದೆ. ಇದರಲ್ಲಿ ಸಾರ್ವಜನಿಕ ಆಸ್ಪತ್ರೆಗಳು ಉಚಿತವಾಗಿ ವೈದ್ಯೋಪಚಾರವನ್ನು ನೀಡುವ ಮೂಲಕ ಜನರಿಗೆ, ಸಾಮಾಜಿಕ ಭದ್ರತೆಯನ್ನು ಕಲ್ಪಿಸುತ್ತಿವೆ. ಊಂಠಿಣಚಿಟಿ ಎನ್ನುವ ಪದವು ಲ್ಯಾಟಿನ್ ಭಾಷೆಯ ಊಂಠಿಣ ಎನ್ನುವ ಪದದಿಂದ ಬಂದಿದ್ದು ಇದು ಅನಾರೋಗ್ಯ ಸಂದರ್ಭದಲ್ಲಿ ವಿಶ್ರಾಂತಿ ಪಡೆಯುವ ಸ್ಥಳ ಎಂದು ಅರ್ಥ ನೀಡುತ್ತದೆ. ಇಂದು ಆಸ್ಪತ್ರೆಗಳು ಸಾಮಾಜಿಕ ಸಂಘಟನೆಯ ಅವಿಭಾಜ್ಯ ಅಂಗವಾಗಿ ಪರಿಣಮಿಸಿವೆ. ಇವು ಮುಖ್ಯವಾಗಿ ಜನಸಂಖ್ಯೆಗೆ ತಗಲಬಹುದಾದ ರೋಗಗಳನ್ನು ತಡೆಗಟ್ಟುವಿಕೆ ಮತ್ತು ಈಗಾಗಲೇ ಜನರು ಕಾಯಿಲೆಗಳಿಂದ ಬಳಲುತ್ತಿರುವವರಿಗೆ ಗುಣಪಡಿಸುವ ಚಿಕಿತ್ಸೆಗಳನ್ನು ನೀಡುವುದು. ಇವುಗಳ ಮುಖ್ಯ ಕಾರ್ಯವಾಗಿದೆ ಅದೇ ರೀತಿಯಾಗಿ ಆಸ್ಪತ್ರೆಗಳು ಆರೋಗ್ಯ ಕಾರ್ಯಕರ್ತರಿಗೆ ತರಬೇತಿ ನೀಡುವ ಸಂಸ್ಥೆಗಳಾಗಿ ಮತ್ತು ಜೈವಿಕ ಸಾಮಾಜಿಕ ಸಂಶೋಧನೆ ಕೇಂದ್ರಗಳಾಗಿ ಮಾರ್ಪಟ್ಟಿವೆ. ಆರೋಗ್ಯಯುತ ಜನ ಸಮುದಾಯಕ್ಕೆ ವೈಜ್ಞಾನಿಕ ತಂತ್ರಜ್ಞಾನದ ಮೂಲಕ ಸೇವೆಗಳನ್ನು ನೀಡುತ್ತಿರುವ ಆಸ್ಪತ್ರೆಗಳು ಇಂದು ಅತೀ ಹೆಚ್ಚು ಮಾನವನ ಅನಾರೋಗ್ಯವನ್ನು ಗುಣಪಡಿಸುವ ಕೇಂದ್ರಗಳಾಗಿ ಕಾರ್ಯನಿರ್ವಹಿಸುತ್ತಿದೆ. ವೈದ್ಯಕೀಯ ನಿಘಂಟಿನ ಪ್ರಕಾರ ಆಸ್ಪತ್ರೆ ಎಂದರೆ, ಆಸ್ಪತ್ರೆಯು ಅನಾರೋಗ್ಯ ಅಥವಾ ಗಾಯಗೊಂಡವರಿಗೆ ವೈದ್ಯಕೀಯ, ಶಸ್ತ್ರಚಿಕಿತ್ಸಾ ಮತ್ತು ಮನೋವೈದ್ಯಕೀಯ ಚಿಕಿತ್ಸೆಯನ್ನು ಒದಗಿಸುವ ಒಂದು ಸಂಸ್ಥೆಯಾಗಿದೆ. ಬ್ರಿಟಾನಿಕಾ ವಿಶ್ವಕೋಶದ ಪ್ರಕಾರ ಆಸ್ಪತ್ರೆಯು ಅನಾರೋಗ್ಯ ಅಥವಾ ಗಾಯಗೊಂಡವರನ್ನು ಪತ್ತೆಹಚ್ಚಲು ಮತ್ತು ಚಿಕಿತ್ಸೆ ನೀಡಲು, ಚಿಕಿತ್ಸೆಯ ಸಮಯದಲ್ಲಿ ಊಟ, ವಸತಿಯನ್ನು ಕಲ್ಪಿಸುವುದು, ರೋಗಿಗಳನ್ನು ಪರೀಕ್ಷಿಸುವುದು ಮತ್ತು ವೈದ್ಯೋಪಚಾರ ಮಾಡುವ ಹಾಗೂ ಮಗುವಿನ

ಜನನ ಮತ್ತು ಮರಣವನ್ನು ನಿರ್ವಹಿಸುವ ಒಂದು ಸಂಸ್ಥೆಯಾಗಿದೆ.

ಆಸ್ಪತ್ರೆಗಳ ವರ್ಗೀಕರಣ:

ಆಧುನಿಕ ಆಸ್ಪತ್ರೆಗಳನ್ನು ಅವು ನೀಡುವ ಸೇವೆಗಳು, ಮಾಲೀಕತ್ವ, ವೈದ್ಯಕೀಯ ಶಿಕ್ಷಣ ಇನ್ನಿತರೆ ಅಂಶಗಳ ಆಧಾರದ ಮೇಲೆ ವಿವಿಧ ರೀತಿಯಲ್ಲಿ ವರ್ಗೀಕರಿಸಬಹುದಾಗಿದೆ. ಮಾಲೀಕತ್ವ ನಿಯಂತ್ರಣ ಆಧಾರದ ಮೇಲೆ ೨ ರೀತಿಯಾಗಿ ವರ್ಗೀಕರಿಸಬಹುದಾಗಿದೆ. ಅವುಗಳೆಂದರೆ:-

೧. ಸಾರ್ವಜನಿಕ ಮತ್ತು ಸರ್ಕಾರಿ ಆಸ್ಪತ್ರೆಗಳು:

ಇವುಗಳನ್ನು ಕೇಂದ್ರ, ರಾಜ್ಯ ಸರ್ಕಾರಗಳು ಅಥವಾ ಸ್ಥಳೀಯ ಸಂಸ್ಥೆಗಳು ಲಾಭರಹಿತ ರೀತಿಯಲ್ಲಿ ನಿರ್ವಹಿಸುತ್ತವೆ.

೧. ಖಾಸಗಿ ಆಸ್ಪತ್ರೆಗಳು: ಸಾಮಾನ್ಯವಾಗಿ ಒಬ್ಬ ವೈದ್ಯ ಅಥವಾ ವೈದ್ಯರ ಗುಂಪು, ಒಂದು ಉದ್ಯಮವಾಗಿ ಅಥವಾ ಧಾರ್ಮಿಕ ಸಂಸ್ಥೆಗಳು, ವಾತ್ಸಲ್ಯದ ಆಧಾರದ ಮೇಲೆ ನಿರ್ವಹಿಸುತ್ತವೆ.

೨. ಕಾರ್ಪೊರೇಟ್ ಆಸ್ಪತ್ರೆಗಳು: ಇತ್ತೀಚಿನ ದಿನಗಳಲ್ಲಿ ಇದು ದೊಡ್ಡ ಪ್ರವೃತ್ತಿ ಯಾಗಿ ಬೆಳೆಯುತ್ತಿವೆ. ಸಾರ್ವಜನಿಕ ನಿಯಮಿತ ಕಂಪನಿಗಳ ಕಾಯ್ದೆ ಪ್ರಕಾರ ಇವುಗಳನ್ನು ಸ್ಥಾಪಿಸಿ ನಿರ್ವಹಿಸಲು ಅವಕಾಶವಿದ್ದು ಲಾಭದ ಉದ್ದೇಶಕ್ಕಾಗಿ ಸಾಮಾನ್ಯವಾಗಿ ನುರಿತ ವೈದ್ಯರ ಸೇವೆಗಳನ್ನು ನೀಡುತ್ತಿವೆ. ಆಸ್ಪತ್ರೆಗಳ ಕಾರ್ಯ ಚಟುವಟಿಕೆಗಳ ಆಧಾರದ ಮೇಲೆ ಈ ಕೆಳಕಂಡಂತೆ ವರ್ಗೀಕರಿಸಬಹುದಾಗಿದೆ.

೧. ವೈದ್ಯಕೀಯ ಸೇವೆಗಳು: ರೋಗಿಗೆ ನೇರವಾಗಿ ಚಿಕಿತ್ಸೆ, ಹಾರೈಕೆ, ಶಸ್ತ್ರಚಿಕಿತ್ಸೆ, ಔಷಧಗಳ ನೀಡಿಕೆ ಮನೋವೈದ್ಯಕೀಯ ಶುಶ್ರೂಷೆ ಸೇವೆಗಳನ್ನು ನೀಡುವುದು.

೨. ಆಡಳಿತಾತ್ಮಕ ಸೇವೆಗಳು: ಸಿಬ್ಬಂದಿ, ಹಣಕಾಸು, ವೈದ್ಯಕೀಯ ಆಡಳಿತ, ಆಸ್ಪತ್ರೆಯ ಸ್ವಚ್ಛತಾ ಸಿಬ್ಬಂದಿ, ಉಪಕರಣಗಳ ಸರಬರಾಜು, ಆಸ್ಪತ್ರೆ ನಿರ್ಮಾಣ ಈ ಎಲ್ಲಾ ಅಂಶಗಳನ್ನು ಆಡಳಿತಾತ್ಮಕ ಸೇವೆಯು ನಿರ್ವಹಿಸುತ್ತದೆ.

೩. ಆರೋಗ್ಯ ಸಂಬಂಧಿತ ಸೇವೆಗಳು: ಸಮಾಜ ಕಾರ್ಯ, ಸ್ವಯಂ ಸೇವೆಗಳು, ಔಷಧಾಲಯ, ರೋಗ

ಪತ್ತೆಹಚ್ಚುವಿಕೆ, ಶ್ರವಣಶಾಸ್ತ್ರ, ಕೃತಕ ಅಂಗಗಳ ತಯಾರಿಕೆ ಇವುಗಳನ್ನು ಆರೋಗ್ಯಕ್ಕೆ ಸಂಬಂಧಿಸಿದ ಸೇವೆಗಳು ನಿರ್ವಹಿಸುತ್ತವೆ.

ಆರೋಗ್ಯ ಮತ್ತು ಸಾಮಾಜಿಕ ಭದ್ರತೆಯ ಪರಿಕಲ್ಪನೆ:

ನಿಸರ್ಗದ ಕೂಸಾಗಿರುವ ಮನುಷ್ಯನು ಪರಿಸರದಲ್ಲಿ ಸಂಭವಿಸುವ ಅನೇಕ ವಿಪತ್ತುಗಳಿಗೆ ತನ್ನ ದೇಹ ಹೊಂದಿಕೊಳ್ಳದೆ ಅನೇಕ ರೋಗ-ರುಜಿನಗಳಿಗೆ ತುತ್ತಾಗುವ ಪರಿಸ್ಥಿತಿ ತಲೆದೋರಿದಾಗ ತನ್ನ ರಕ್ಷಣೆಗಾಗಿ ಅನೇಕ ಮಾರ್ಗೋಪಾಯಗಳನ್ನು ಕಂಡುಕೊಳ್ಳಲು ಪ್ರಯತ್ನಿಸಿದನು. ಈ ಪ್ರಯತ್ನಗಳು ಸಫಲತೆಯನ್ನು ಕಂಡಂತೆ, ವ್ಯವಸ್ಥಿತವಾಗಿ ಸಂಶೋಧನೆಗಳಲ್ಲಿ ತೊಡಗಿಸಿಕೊಂಡು ಕಾಲ-ಕಾಲಕ್ಕೆ ತನ್ನ ಶರೀರಕ್ಕೆ ಬರುವ ಕಾಯಿಲೆಗಳನ್ನು ಮೊದಲೇ ಅಂದಾಜಿಸಿ, ಅದಕ್ಕೆ ಬೇಕಾದ ಸೂಕ್ತ ಔಷಧಗಳನ್ನು ತಯಾರಿಸಿಕೊಳ್ಳಲು ಶುರುಮಾಡಿದನು. ಅದರ ಮುಂದುವರೆದ ಪ್ರಯತ್ನವೇ ಇಂದಿನ ವಿಜ್ಞಾನ ಕ್ಷೇತ್ರ ಬೃಹತ್ ಪ್ರಮಾಣದಲ್ಲಿ ಬೆಳೆಯಲು ಕಾರಣವಾಯಿತು. ಉತ್ತಮ ಆರೋಗ್ಯ ಮನುಷ್ಯನ ನಿಜವಾದ ಆಸ್ತಿ, ಹಾಗೂ ಆರೋಗ್ಯವಂತ ಜನತೆ ಒಂದು ದೇಶದ ಸಂಪತ್ತು ಎಂದು ಆರೋಗ್ಯ ತಜ್ಞರು ಅಭಿಪ್ರಾಯ ವ್ಯಕ್ತಪಡಿಸಿದ್ದಾರೆ. ಭಾರತೀಯರಲ್ಲಿ ಆರೋಗ್ಯದ ಪರಿಕಲ್ಪನೆಯನ್ನು ಗುರುತಿಸುವುದಾದರೆ ವೇದಗಳ ಕಾಲವನ್ನು ಅವಲೋಕಿಸಬೇಕಾಗುತ್ತದೆ. ಭಾರತೀಯ ಸಂಸ್ಕೃತಿಯ ಭಾಗವಾಗಿರುವ ವೇದಗಳು ಭಾರತದ ಪುರಾತನ ಮಾನವನ ಸಾಮಾಜಿಕ, ಆರ್ಥಿಕ, ಸಾಂಸ್ಕೃತಿಕ ಜೀವನವನ್ನು ತಿಳಿಯಲು ಉತ್ತಮ ಆಧಾರ ಗ್ರಂಥಗಳಾಗಿವೆ. ಸಾಮಾಜಿಕ ದೃಷ್ಟಿಯಲ್ಲಿ ವೇದಗಳು ತೀರ್ವವಾದ ಟೀಕೆಗೆ ಗುರಿಯಾಗುತ್ತಿದ್ದರೂ, ಪುರಾತನ ಶೈಲಿಯ ಆರೋಗ್ಯ ಪದ್ಧತಿಗಳನ್ನು, ವಿಧಾನಗಳನ್ನು ತಿಳಿಯಲು ಉತ್ತಮ ಮೂಲಗಳಾಗಿದ್ದು, ಭಾರತೀಯರಲ್ಲಿ ಆರೋಗ್ಯದ ರಕ್ಷಣೆಯ ಬಗ್ಗೆ ಹಾಗೂ ಅನಾರೋಗ್ಯಕ್ಕೆ ಸೂಕ್ತ ಚಿಕಿತ್ಸೆಗಳನ್ನು ವೈದ್ಯೋಪಚಾರದ ಬಗ್ಗೆ ಆಳವಾದ ಜ್ಞಾನ ತಿಳಿದಿತ್ತೆಂಬುದರ ಬಗ್ಗೆ ಉತ್ತಮ ನಿದರ್ಶನಗಳಾಗಿವೆ.

ಆಯುರ್ವೇದ ಮತ್ತು ಧನ್ವಂತರಿ ಚಿಕಿತ್ಸೆಗಳು ಇದಕ್ಕೆ ಉತ್ತಮ ಉದಾಹರಣೆಗಳಾಗಿವೆ. ಪ್ರಸ್ತುತ ದಿನಗಳಲ್ಲಿ ವೈದ್ಯಕೀಯ ಕ್ಷೇತ್ರದಲ್ಲಿ ಪ್ರಚಲಿತ ವಿರುವ ಚಿಕಿತ್ಸಾ ಪದ್ಧತಿಗಳ ಬಗ್ಗೆಯೂ ಸಹ ನಮ್ಮ ಋಷಿಮುನಿಗಳಲ್ಲಿ ಅರಿವಿತ್ತು ಎಂಬುದು ಹಲವಾರು ನಿದರ್ಶನಗಳಿಂದ ತಿಳಿದುಬರುತ್ತದೆ. ಕ್ರಿ.ಪೂ. ೬ನೇ ಶತಮಾನದಲ್ಲಿ ರಚಿಸಲ್ಪಟ್ಟಿರುವ ಸುಶ್ರುತನ ಸುಶ್ರುತ ಸಂಹಿತೆಯು ಶಸ್ತ್ರಚಿಕಿತ್ಸೆಯ ಬಗ್ಗೆ ಉತ್ತಮ ಮಾಹಿತಿಯನ್ನು ಒಳಗೊಂಡಿದೆ. ಹಾಗೂ ಸುಶ್ರುತನನ್ನು ಭಾರತೀಯ ಶಸ್ತ್ರ ಚಿಕಿತ್ಸಾಶಾಸ್ತ್ರದ ಪಿತಾಮಹನೆಂದು ಗುರುತಿಸಲಾಗುತ್ತಿದೆ. ಅದೇ ರೀತಿಯಾಗಿ ಚರಕರವರಿಂದ ರಚಿತವಾದ ಚರಕ ಸಂಹಿತೆಯು ಭಾರತೀಯ ಸಂಪ್ರದಾಯಿಕ ಔಷಧಶಾಸ್ತ್ರದ ಬಗ್ಗೆ ಉತ್ತಮ ಅಂಶಗಳನ್ನು ತಿಳಿಯಲು ಬಹು ಸಹಕಾರಿಯಾಗಿದೆ. ಆದ್ದರಿಂದಲೇ ಇವರನ್ನು ಭಾರತೀಯ ಔಷಧಶಾಸ್ತ್ರದ ತಂದೆ ಎಂದು ಕರೆಯಲಾಗುತ್ತಿದೆ. ಇನ್ನು ಮುಂದುವರೆದ ಭಾಗವಾಗಿ ವಸಾಹತುಶಾಹಿ ಆಳ್ವಿಕೆ ಯಲ್ಲಿ ಆರೋಗ್ಯದ ಸ್ಥಿತಿ-ಗತಿಗಳನ್ನು ಅವಲೋಕಿಸುವುದಾದರೆ ಮೊಘಲರ ಆಳ್ವಿಕೆಯಲ್ಲಿ ಸಾರ್ವಜನಿಕರಿಗೆ ಉಚಿತ ಆರೋಗ್ಯ ಸೌಲಭ್ಯಗಳು ಕಲ್ಪಿಸಿರುವ ಬಗ್ಗೆ ಅನೇಕ ಮಾಹಿತಿಗಳು ಲಭ್ಯವಾಗಿವೆ. ಅದೇ ರೀತಿಯಾಗಿ ಪ್ರಾಚೀನ ಭಾರತದಲ್ಲಿ ನಳಂದ, ತಕ್ಷಶಿಲಾ ವಿಶ್ವವಿದ್ಯಾನಿಲಯಗಳಲ್ಲಿ ಭಾರತೀಯ ಸಾಂಪ್ರದಾಯಿಕ ವೈದ್ಯಕೀಯ ಶಿಕ್ಷಣದ ಬಗ್ಗೆ ಕಲಿಸುತ್ತಿದ್ದರೆಂದು ತಿಳಿದುಬರುತ್ತದೆ. ಪ್ರಸ್ತುತ ದಿನಗಳಲ್ಲಿ ಆರೋಗ್ಯದ ವಿಷಯ ಕೇವಲ ಒಂದು ದೇಶಕ್ಕೆ ಸಂಬಂಧ ಪಡದೆ, ವಿಶ್ವದ ಎಲ್ಲಾ ರಾಷ್ಟ್ರಗಳು ಒಟ್ಟಾಗಿ ಆರೋಗ್ಯ ಕ್ಷೇತ್ರದ ಸವಾಲುಗಳನ್ನು ಎದುರಿಸಲು ರಾಷ್ಟ್ರೀಯ ಮತ್ತು ಅಂತರಾಷ್ಟ್ರೀಯ ವೇದಿಕೆಗಳಲ್ಲಿ ಚರ್ಚೆಗಳನ್ನು ಸಂಘಟಿಸುತ್ತಿವೆ. ಇದರ ಪ್ರತಿಫಲವಾಗಿ ೧೯೪೮ರಲ್ಲಿ ವಿಶ್ವ ಆರೋಗ್ಯ ಸಂಸ್ಥೆ ಸ್ಥಾಪನೆಯಾಗಿದ್ದು, ವಿಶ್ವದ ಎಲ್ಲಾ ರಾಷ್ಟ್ರಗಳ ಆರೋಗ್ಯ ವ್ಯವಸ್ಥೆಯ ಸುಧಾರಣೆಗೆ ಅಗತ್ಯ ಸಲಹೆ-ಸೂಚನೆಗಳನ್ನು ನೀಡುತ್ತಿದೆ. ಆರೋಗ್ಯದ ಮುನ್ನೋಟವಾಗಿ

ಸಹಸ್ರಮಾನ ಅಭಿವೃದ್ಧಿ ಗುರಿಗಳನ್ನು ಹಾಕಿಕೊಂಡು ಅಗತ್ಯವಾಗಿ ಪ್ರಭುತ್ವಗಳು ಹೇಗೆ ನೀತಿಗಳನ್ನು ರೂಪಿಸಬೇಕು ಮತ್ತು ಯಾವ ಕಾಯಿಲೆಗಳನ್ನು ತುರ್ತಾಗಿ ನಿರ್ಮೂಲನೆ ಮಾಡಬೇಕು ಎಂಬುದರ ಬಗ್ಗೆ ಉತ್ತಮ ಕಾರ್ಯ ಸೂಚಿಗಳನ್ನು ರೂಪಿಸುತ್ತಿದೆ. ಭಾರತದ ಮಟ್ಟದಲ್ಲಿ ಸಂವಿಧಾನಿಕ ದೃಷ್ಟಿಯಲ್ಲಿ ಆರೋಗ್ಯ ವಿಷಯವನ್ನು ನೋಡುವುದಾದರೆ, ಪ್ರಸ್ತುತದಲ್ಲಿ ದೇಶದ ಆರೋಗ್ಯ ವಲಯದ ಜವಾಬ್ದಾರಿ ಕೇಂದ್ರ, ರಾಜ್ಯ ಸರ್ಕಾರ ಹಾಗೂ ಸ್ಥಳೀಯ ಆಡಳಿತದ್ದಾಗಿದೆ. ಆದರೆ ಸೇವೆ ಒದಗಿಸುವುದು ವಿಶೇಷವಾಗಿ ರಾಜ್ಯ ಸರ್ಕಾರದ ಹೊಣೆಯಾಗಿದೆ.

ಹೀಗೆ ಭಾರತದಲ್ಲಿ ಸಾರ್ವಜನಿಕ ಆರೋಗ್ಯ ಆಡಳಿತವನ್ನು ಸುಧಾರಿಸಲು ಹತ್ತು ಹಲವು ಯೋಜಿತ ಕಾರ್ಯಕ್ರಮಗಳು ಮತ್ತು, ಕಾಯ್ದೆಯ ಮೂಲಕ ಆರೋಗ್ಯ ಕ್ಷೇತ್ರದಲ್ಲಿ ಸಮಗ್ರ ಸುಧಾರಣೆ, ಬದಲಾವಣೆ, ಹಾಗೂ ಜನತೆಗೆ ಸಾಮಾಜಿಕ ಭದ್ರತೆ ನೀಡುವಲ್ಲಿ ಆಡಳಿತಾತ್ಮಕ ನಿಲುವುಗಳು ಇಂದೂ ಸಮಾಜ ಕಲ್ಯಾಣ ಆಧಾರಿತ ಸರ್ಕಾರಗಳು ಮತ್ತು ಆಧುನಿಕ ಸರ್ಕಾರಗಳು ತಮ್ಮ ಆಧ್ಯತೆಗಳು, ಬದ್ಧತೆಗಳ ಮೂಲಕ ದೇಶದ ಜನತೆಯನ್ನು ಸಾಂಕ್ರಮಿಕ ರೋಗಗಳು ಮತ್ತು ವಿಷಪೂರಿತವಾದ ಮರಣ ಶಾಸನ ಭಾರಿಸುತ್ತಿರುವ ಕೊರೋನದಂತಹ ವಿಶ್ವದ ಅಪಾಯಕಾರಿ ವೈರಸ್ಸನ್ನು ನಿರ್ಮೂಲನೆ ಮಾಡಲು ಪ್ರಪಂಚದ ಹಲವು ದೇಶಗಳು ಇಂದೂ ಒಟ್ಟಾಗಿ ಹೋರಾಟಗಳನ್ನು ನಡೆಸುತ್ತಿವೆ. ಇದನ್ನು ತಡೆಗಟ್ಟಲು ತೆಗೆದುಕೊಂಡಂತಹ ಕ್ರಮಗಳು ಜಗತ್ತನ್ನು ಸ್ವಲ್ಪಮಟ್ಟಿಗಾದರೂ ನಮ್ಮದಿ ನಿಟ್ಟುಸಿರು ಬಿಡುವಂತೆ ಮಾಡುತ್ತಿವೆ. ಸಂವಿಧಾನವು ಭಾರತ ದೇಶದಲ್ಲಿ ಕೇಂದ್ರ ಮತ್ತು ರಾಜ್ಯ ಮಟ್ಟದಲ್ಲಿ ಸಾರ್ವಜನಿಕ ಆರೋಗ್ಯ ಆಡಳಿತವನ್ನು ವ್ಯವಸ್ಥಿತವಾಗಿ ಜಾರಿಗೊಳ್ಳುವಂತೆ ಮಾಡುತ್ತಿವೆ. ಆರೋಗ್ಯ ವಿಷಯವು ಅತ್ಯಂತ ಪ್ರಮುಖವಾದ ವಿಷಯವಾಗಿದೆ. ಏಕೆಂದರೆ ಮನುಷ್ಯನಿಗೆ ಆರೋಗ್ಯ ಅತೀ ಮುಖ್ಯವಾಗಿದ್ದು ಆರೋಗ್ಯವೇ ಭಾಗ್ಯ ಎನ್ನುವ ನಾಣ್ಯದಿಯಂತೆ ಪ್ರಭುತ್ವವು ಇಂದು ಜನತೆಗೆ ಉತ್ತಮ ಆರೋಗ್ಯವನ್ನು ನೀಡುವಲ್ಲಿ

ತನ್ನದೇ ಆದ ಗಟ್ಟಿತನ ಅಥವಾ ನಿಲುವನ್ನು ಪ್ರದರ್ಶಿಸಬೇಕಾಗಿದೆ.

ಯೋಗಕ್ಷೇಮ ಅರ್ಥ:

ಯೋಗಕ್ಷೇಮ ಪದವು ಒಬ್ಬ ವ್ಯಕ್ತಿ ಅಥವಾ ಒಂದು ಗುಂಪಿನ ಪರಿಸ್ಥಿತಿಗೆ ಬಳಸಲಾಗುವ ಸಾಮಾನ್ಯ ಪದವಾಗಿದೆ. ಉನ್ನತ ಮಟ್ಟದ ಕ್ಷೇಮವೆಂದರೆ ಯಾವುದೋ ಅರ್ಥದಲ್ಲಿ ವ್ಯಕ್ತಿಯ ಅಥವಾ ಗುಂಪಿನ ಪರಿಸ್ಥಿತಿಯು ಸಕಾರಾತ್ಮಕವಾಗಿದೆ ಎಂದು ಅರ್ಥ. ನಾಸಿ ಮತ್ತು ಇವಾನೀಡೀಸ್ ಪ್ರಕಾರ: ಕ್ಷೇಮ ಪದವು ಆರೋಗ್ಯದ ಸಾಂಪ್ರದಾಯಿಕ ವಾಖ್ಯಾನವನ್ನು ಮೀರಿ ವ್ಯಾಪಿಸುವ ದೈಹಿಕ, ಮಾನಸಿಕ ಮತ್ತು ಸಾಮಾಜಿಕ ಯೋಗಕ್ಷೇಮದ ವೈವಿಧ್ಯಮಯ ಮತ್ತು ಪರಸ್ಪರ ಸಂಬಂಧ ಆಯಾಮಗಳನ್ನು ಸೂಚಿಸುತ್ತದೆ. ಅದು ದೈಹಿಕ ಜೀವಶಕ್ತಿ, ಮಾನಸಿಕ ಚುರುಕುತನ, ಸಾಮಾಜಿಕ ತೃಪ್ತಿ, ಸಾಧನೆಯ ಭಾವ ಮತ್ತು ವೈಯಕ್ತಿಕ ನೆರವೇರಿಕೆಯನ್ನು ಸಾಧಿಸುವ ಗುರಿಹೊಂದಿರುವ ಆಯ್ಕೆಗಳು ಮತ್ತು ಚಟುವಟಿಕೆಗಳನ್ನು ಒಳಗೊಳ್ಳುತ್ತದೆ.

ಮನಃಶಾಸ್ತ್ರದಲ್ಲಿನ ಮೂರು ಉಪವಿಭಾಗಗಳು ಮಾನಸಿಕ ಯೋಗಕ್ಷೇಮದ ಅಧ್ಯಯನಕ್ಕೆ ನಿರ್ಣಾಯಕವಾಗಿವೆ. ಅಭಿವೃದ್ಧಿ ಮನಃಶಾಸ್ತ್ರ ಇದರಲ್ಲಿ ಮಾನಸಿಕ ಯೋಗಕ್ಷೇಮವನ್ನು ಆಯಸ್ಸಿನ ಉದ್ದಕ್ಕೂ ಬೆಳವಣಿಗೆಯ ಮಾದರಿಯ ಪರಿಭಾಷೆ ಯಲ್ಲಿ ವಿಶ್ಲೇಷಿಸಬಹುದು. ವ್ಯಕ್ತಿತ್ವ ಮನಃಶಾಸ್ತ್ರದಲ್ಲಿ ಮಾನಸಿಕ ಯೋಗಕ್ಷೇಮ ವನ್ನು ವಿವರಿಸಲು ಮ್ಯಾಸ್ಲೋನ ಸ್ವಯಂ ವಾಸ್ತವೀಕರಣದ ಪರಿಕಲ್ಪನೆಯನ್ನು, ರಾಜರ್‌ನ ಸಂಪೂರ್ಣವಾಗಿ ಕಾರ್ಯಶೀಲ ವ್ಯಕ್ತಿಯ ಪರಿಕಲ್ಪನೆಯನ್ನು, ಜಂಗ್‌ನ ವ್ಯಕ್ತಿಕರಣದ ಪರಿಕಲ್ಪನೆ, ಆಲ್‌ಪೋರ್ಟ್‌ನ ಪ್ರೌಢತೆಯ ಪರಿಕಲ್ಪನೆಯನ್ನು ಅನ್ವಯಿಸುವುದು ಸಾಧ್ಯವಿದೆ. ಚಿಕಿತ್ಸಕ ಮನಃಶಾಸ್ತ್ರದಲ್ಲಿ ಮಾನಸಿಕ ಕಾಯಿಲೆಯ ಅನುಪಸ್ಥಿತಿಯು ಮಾನಸಿಕ ಯೋಗಕ್ಷೇಮವನ್ನು ರೂಪಿಸುತ್ತದೆ ಎಂದು ಪ್ರತಿಪಾದಿಸಬಹುದು.

ಸಾಮಾನ್ಯವಾಗಿ ಮಾನಸಿಕ ಯೋಗಕ್ಷೇಮವನ್ನು ಅರ್ಥ ಮಾಡಿಕೊಳ್ಳಲು ಎರಡು ಕಾರ್ಯವಿಧಾನಗಳನ್ನು ಕೈಗೊಳ್ಳಲಾಗುತ್ತದೆ. ಸಕಾರಾತ್ಮಕ ಪರಿಣಾಮಗಳ ನಡುವೆ ವ್ಯತ್ಯಾಸ ಮಾಡುವುದು ಮತ್ತು ಇವೆರಡರ ನಡುವಿನ ಸಮತೋಲನವಾಗಿ ಅತ್ಯಂತ ಅನುಕೂಲಕರ ಮಾನಸಿಕ ಯೋಗಕ್ಷೇಮ ಮತ್ತು ಸುಖವನ್ನು ವ್ಯಾಖ್ಯಾನಿಸುವುದು. ಮಾನಸಿಕ ಯೋಗಕ್ಷೇಮದ ಪ್ರಧಾನ ಸೂಚಕವಾಗಿ ಜೀವನ ತೃಪ್ತಿ ಮೇಲೆ ಒತ್ತುಕೊಡುವುದು. ಗಟ್‌ಮನ್ ಮತ್ತು ಲೆವಿಯವರ ಪ್ರಕಾರ: ಯೋಗಕ್ಷೇಮವು ಮನೋಭಾವದ ವಿಶೇಷ ಸಂದರ್ಭವಾಗಿದೆ. ಈ ಕಾರ್ಯವಿಧಾನವು ಯೋಗಕ್ಷೇಮದ ಅಧ್ಯಯನದಲ್ಲಿ ಎರಡು ಉದ್ದೇಶಗಳನ್ನು ಪೂರೈಸುತ್ತದೆ. ಯೋಗಕ್ಷೇಮದ ವೈವಿಧ್ಯಗಳಲ್ಲಿನ ಪರಸ್ಪರ ಸಂಬಂಧಗಳ ರಚನೆಗಾಗಿ ಒಂದು ವ್ಯವಸ್ಥಿತ ಸಿದ್ಧಾಂತ ವನ್ನು ಅಭಿವೃದ್ಧಿಪಡಿಸುವುದು ಮತ್ತು ಪರಿಶೀಲಿಸುವುದು ಹಾಗೂ ಸಂಬಂಧಿತ ಸಂಶೋಧನೆಯ ವರ್ತನೆಯ ಕ್ಷೇತ್ರಗಳಲ್ಲಿನ ಅಸ್ತಿತ್ವದಲ್ಲಿರುವ ಸಂಚಿತ ಸಿದ್ಧಾಂತ ಅಭಿವೃದ್ಧಿಯೊಂದಿಗೆ ಯೋಗಕ್ಷೇಮ ಸಿದ್ಧಾಂತದ ಏಕೀಕರಣ. ಯೋಗಕ್ಷೇಮವು ಒಬ್ಬ ವ್ಯಕ್ತಿಗೆ ಒಳ್ಳೆಯದು ಎನ್ನುವ ಸ್ಥಿತಿಯಾಗಿದ್ದು, ಇದು ಆ ವ್ಯಕ್ತಿಯ ಜೀವನವು ಎಷ್ಟು ಚೆನ್ನಾಗಿ ನಡೆಯುತ್ತಿದೆ ಎಂಬುದರ ಅಳತೆಯಾಗಿದೆ. ವಿಶಾಲ ಅರ್ಥದಲ್ಲಿ ಈ ಪದವು ವ್ಯಕ್ತಿಯ ಜೀವನದಲ್ಲಿನ ಎಲ್ಲಾ ಸಕಾರಾತ್ಮಕ ಮತ್ತು ನಕಾರಾತ್ಮಕ ವಿಷಯಗಳ ಸಮತೋಲನವಾಗಿ ಜೀವನದ ಗುಣಮಟ್ಟದ ಸಂಪೂರ್ಣ ವರ್ಣ ಪಟಲವನ್ನು ಒಳಗೊಳ್ಳುತ್ತದೆ. ಹೆಚ್ಚು ಸಂಕುಚಿತವಾಗಿ, ಯೋಗಕ್ಷೇಮವು ನಿರ್ದಿಷ್ಟವಾಗಿ ಸಕಾರಾತ್ಮಕ ಸ್ಥಿತಿಯನ್ನು ಸೂಚಿಸುತ್ತದೆ, ಆದರೆ ಅನಾರೋಗ್ಯವು ನಕಾರಾತ್ಮಕ ಸ್ಥಿತಿಯನ್ನು ಸೂಚಿಸುತ್ತದೆ. ಯೋಗಕ್ಷೇಮದ ನಿಖರವಾದ ವ್ಯಾಖ್ಯಾನವು ಬಹು ಚರ್ಚಿತವಾಗಿದ್ದು ಅದು ವಿಭಾಗಗಳು ಮತ್ತು ಸಂಸ್ಕೃತಿಗಳಲ್ಲಿ ಬದಲಾಗುತ್ತದೆ. ಕೆಲವು ಗುಣಲಕ್ಷಣಗಳು ಸಂತೋಷದಂತಹ ಒಂದೇ ಅಂಶದ ಮೇಲೆ ಕೇಂದ್ರೀಕರಿಸುತ್ತವೆ, ಆದರೆ ಇತರವು ಉತ್ತಮ

ದೈಹಿಕ ಮತ್ತು ಮಾನಸಿಕ ಆರೋಗ್ಯ, ಸಕಾರಾತ್ಮಕ ಭಾವನೆಗಳು, ತೊಡಗಿಸಿಕೊಂಡಿರುವ ಮತ್ತು ಪ್ರವರ್ಧಮಾನಕ್ಕೆ ಬರುತ್ತಿರುವ ಜೀವನಶೈಲಿ, ಆಂತರಿಕ ಸಾಮರಸ್ಯ ಮತ್ತು ಸಕಾರಾತ್ಮಕ ಪರಸ್ಪರ ಸಂಬಂಧಗಳಂತಹ ಬಹು ಅಂಶಗಳನ್ನು ಒಳಗೊಂಡಿರುತ್ತವೆ. ಕೆಲವು ವ್ಯಾಖ್ಯಾನಗಳು ಆದಾಯ, ಸುರಕ್ಷತೆ ಮತ್ತು ಕಡಿಮೆ ಮಾಲಿನ್ಯದಂತಹ ಭೌತಿಕ ಪರಿಸ್ಥಿತಿಗಳನ್ನು ಸಹ ಒಳಗೊಂಡಿರುತ್ತವೆ. ಯೋಗ ಕ್ಷೇಮದ ಚರ್ಚೆಗಳು ಸಾಮಾನ್ಯವಾಗಿ ಮಾನವರ ಮೇಲೆ ಕೇಂದ್ರೀಕರಿಸುತ್ತಿವೆ ಯಾದರೂ ಈ ಪದವು ಅದರ ವಿಶಾಲ ಅರ್ಥದಲ್ಲಿ ಇತರ ಪ್ರಾಣಿಗಳನ್ನು ಸಹ ಒಳಗೊಳ್ಳುತ್ತದೆ.

ವ್ಯಕ್ತಿ-ನಿರ್ದಿಷ್ಟ ಮೌಲ್ಯವಾಗಿ, ಯೋಗಕ್ಷೇಮವು ನಿರಾಕಾರ ಮೌಲ್ಯ ಅಥವಾ ಸರಳ ಮೌಲ್ಯದೊಂದಿಗೆ ವ್ಯತಿರಿಕ್ತವಾಗಿದೆ. ಒಂದು ವಸ್ತುವು ಒಬ್ಬ ನಿರ್ದಿಷ್ಟ ವ್ಯಕ್ತಿಗೆ ಸೀಮಿತವಾಗಿರದೆ, ಅದನ್ನು ಉತ್ತಮ ಸ್ಥಳವನ್ನಾಗಿ ಮಾಡುವ ಮೂಲಕ ಒಟ್ಟಾರೆಯಾಗಿ ಜಗತ್ತಿಗೆ ಒಳ್ಳೆಯದಾಗಿದ್ದರೆ ಅದು ನಿರಾಕಾರ ಮೌಲ್ಯವನ್ನು ಹೊಂದಿರುತ್ತದೆ. ಯೋಗಕ್ಷೇಮವು ಇದಕ್ಕೆ ವಿರುದ್ಧವಾಗಿ, ಯಾರಿಗಾದರೂ ಒಳ್ಳೆಯದು ಅಥವಾ ಸಾಪೇಕ್ಷವಾಗಿದೆ. ವೈಯಕ್ತಿಕ ಮತ್ತು ನಿರಾಕಾರ ಮೌಲ್ಯಗಳು ಹೆಚ್ಚಾಗಿ ಹೊಂದಿಕೆಯಾಗುತ್ತವೆ. ಉದಾಹರಣೆಗೆ ಒಬ್ಬ ವ್ಯಕ್ತಿಯು ವಿಶಾಲ ದೃಷ್ಟಿಕೋನದಿಂದ ಕೆಟ್ಟದಾದ ವೈಯಕ್ತಿಕ ಲಾಭವನ್ನು ಬಯಸಿದರೆ ಅವು ಭಿನ್ನವಾಗಬಹುದು. ಈ ಎರಡು ರೀತಿಯ ಮೌಲ್ಯಗಳ ನಡುವಿನ ನಿಖರವಾದ ಸಂಬಂಧವು ವಿವಾದಾಸ್ಪದವಾಗಿದೆ. ಒಂದು ಪ್ರಸ್ತಾಪದ ಪ್ರಕಾರ ನಿರಾಕಾರ ಮೌಲ್ಯವು ಎಲ್ಲಾ ವೈಯಕ್ತಿಕ ಮೌಲ್ಯಗಳ ಮೊತ್ತವಾಗಿದೆ. ಯೋಗಕ್ಷೇಮವನ್ನು ಸಾಮಾನ್ಯವಾಗಿ ಆಂತರಿಕ ಅಥವಾ ಅಂತಿಮ ಮೌಲ್ಯ ಎಂದು ಅರ್ಥೈಸಲಾಗುತ್ತದೆ, ಅಂದರೆ ಅದು ಸ್ವತಃ ಒಳ್ಳೆಯದು, ಬಾಹ್ಯ ಅಂಶಗಳಿಂದ ಸ್ವತಂತ್ರವಾಗಿರುತ್ತದೆ. ಇದಕ್ಕೆ ವಿರುದ್ಧವಾಗಿ, ವಾದ ಮೌಲ್ಯವನ್ನು ಹೊಂದಿರುವ ವಸ್ತುಗಳು ಹಣದ ಮೌಲ್ಯದಂತಹ ಇತರ ಒಳ್ಳೆಯ ವಿಷಯಗಳಿಗೆ

ಕಾರಣವಾಗುವ ಸಾಧನವಾಗಿ ಮಾತ್ರ ಒಳ್ಳೆಯದು. ಯೋಗಕ್ಷೇಮವನ್ನು ನೈತಿಕ, ಧಾರ್ಮಿಕ ಮತ್ತು ಸೌಂದರ್ಯದ ಮೌಲ್ಯಗಳಿಂದ ಮತ್ತಷ್ಟು ಪ್ರತ್ಯೇಕಿಸಲಾಗಿದೆ. ಉದಾಹರಣೆಗೆ, ದತ್ತಿ ಸಂಸ್ಥೆಗೆ ಹಣವನ್ನು ದಾನ ಮಾಡುವುದು ದಾನಿಯ ಯೋಗಕ್ಷೇಮವನ್ನು ಹೆಚ್ಚಿಸದಿದ್ದರೂ ಸಹ ನೈತಿಕವಾಗಿ ಒಳ್ಳೆಯದು. ಜೀವನದ ಗುಣಮಟ್ಟ, ಉತ್ತಮ ಜೀವನ, ಕಲ್ಯಾಣ, ವಿವೇಕಯುತ ಮೌಲ್ಯ, ವೈಯಕ್ತಿಕ ಒಳಿತಿನ ಪದಗಳು ಮತ್ತು ವೈಯಕ್ತಿಕ ಉಪಯುಕ್ತತೆಯನ್ನು ಸಾಮಾನ್ಯವಾಗಿ ಯೋಗಕ್ಷೇಮದ ಸಮನಾರ್ಥಕ ಪದಗಳಾಗಿ ಬಳಸಲಾಗುತ್ತದೆ. ಅದೇ ರೀತಿ, ಆನಂದ, ಜೀವನ ತೃಪ್ತಿ ಮತ್ತು ಸಂತೋಷ ಎಂಬ ಪದಗಳನ್ನು ಯೋಗಕ್ಷೇಮದೊಂದಿಗೆ ಅತಿಕ್ರಮಿಸುವ ರೀತಿಯಲ್ಲಿ ಬಳಸಲಾಗುತ್ತದೆ. ಆದಾಗ್ಯೂ ಅವುಗಳ ನಿಖರವಾದ ಅರ್ಥಗಳು ತತ್ವಶಾಸ್ತ್ರ ಮತ್ತು ಮನೋ ವಿಜ್ಞಾನದಂತಹ ತಾಂತ್ರಿಕ ಸಂದರ್ಭಗಳಲ್ಲಿ ಭಿನ್ನವಾಗಿವೆ. ಆನಂದವು ಆಕರ್ಷಕ ವಾಗಿರುವುದರ ಬಗ್ಗೆ ವೈಯಕ್ತಿಕ ಭಾವನೆಗಳನ್ನು ಸೂಚಿಸುತ್ತದೆ. ಜೀವನ ತೃಪ್ತಿ ಎಂದರೆ ಒಬ್ಬ ವ್ಯಕ್ತಿಯು ತನ್ನ ಒಟ್ಟಾರೆ ಜೀವನದ ಬಗ್ಗೆ ಹೊಂದಿರುವ ಸಕಾರಾತ್ಮಕ ಮನೋಭಾವ. ಸಂತೋಷವನ್ನು ಕೆಲವೊಮ್ಮೆ ಜೀವನ ತೃಪ್ತಿಯೊಂದಿಗೆ ಗುರುತಿಸಲಾಗುತ್ತದೆ ಅಥವಾ ನೋವಿನ ಮೇಲೆ ಆನಂದದ ಸಕಾರಾತ್ಮಕ ಸಮತೋಲನ ಎಂದು ಅರ್ಥೈಸಲಾಗುತ್ತದೆ.

ಯೋಗಕ್ಷೇಮದ ವಿಧಗಳು:

ಯೋಗಕ್ಷೇಮದ ಪ್ರಕಾರಗಳನ್ನು ಅವುಗಳನ್ನು ಹೇಗೆ ಅಳೆಯಲಾಗುತ್ತದೆ, ಅವು ಯಾರಿಗೆ ಸೇರಿವೆ ಮತ್ತು ಅವು ಜೀವನದ ಯಾವ ಕ್ಷೇತ್ರಕ್ಕೆ ಪರಿಣಾಮ ಬೀರುತ್ತವೆ ಎಂಬುದರ ಮೂಲಕ ವರ್ಗೀಕರಿಸಬಹುದು. ಕೆಲವು ಸಂಶೋಧಕರು ತಮ್ಮ ವಿಚಾರಣೆಯನ್ನು ಒಂದು ನಿರ್ದಿಷ್ಟ ಪ್ರಕಾರಕ್ಕೆ ಸೀಮಿತಗೊಳಿಸಿದರೆ, ಇತರರು ವಿಭಿನ್ನ ಪ್ರಕಾರಗಳ ನಡುವಿನ ಪರಸ್ಪರ ಸಂಬಂಧಗಳನ್ನು ತನಿಖೆ ಮಾಡುತ್ತಾರೆ.

ವ್ಯಕ್ತಿನಿಷ್ಠ ಮತ್ತು ವಸ್ತುನಿಷ್ಠ ಯೋಗಕ್ಷೇಮ:

ವ್ಯಕ್ತಿನಿಷ್ಠ ಯೋಗಕ್ಷೇಮವು ಜನರು ತಮ್ಮ ಜೀವನದ ಬಗ್ಗೆ ಹೇಗೆ ಭಾವಿಸುತ್ತಾರೆ ಮತ್ತು ಮೌಲ್ಯಮಾಪನ ಮಾಡುತ್ತಾರೆ ಎಂಬುದರ ಅಳತೆಯಾಗಿದೆ. ಇದು ಭಾವನಾತ್ಮಕ ಮತ್ತು ಅರಿವಿನ ಘಟಕಗಳನ್ನು ಒಳಗೊಂಡಿದೆ. ಒಬ್ಬ ವ್ಯಕ್ತಿಯು ಅನೇಕ ಅಹ್ಲಾದಕರ ಅನುಭವಗಳನ್ನು ಮತ್ತು ಕೆಲವು ಅಹಿತಕರ ಅನುಭವಗಳನ್ನು ಹೊಂದಿದ್ದರೆ ಅವನು ಹೆಚ್ಚಿನ ಭಾವನಾತ್ಮಕ ಯೋಗಕ್ಷೇಮವನ್ನು ಹೊಂದಿರುತ್ತಾನೆ. ಒಬ್ಬ ವ್ಯಕ್ತಿಯು ತನ್ನ ಜೀವನವನ್ನು ಸಕಾರಾತ್ಮಕವಾಗಿ ಮೌಲ್ಯಮಾಪನ ಮಾಡಿದಾಗ ವಿಷಯಗಳು ಚೆನ್ನಾಗಿ ನಡೆಯುತ್ತಿವೆ ಎಂದು ಜಾಗತಿಕ ಮೌಲ್ಯಮಾಪನ ಮಾಡಿದಾಗ ಹೆಚ್ಚಿನ ಅರಿವಿನ ಯೋಗಕ್ಷೇಮ ಸಂಭವಿಸುತ್ತದೆ. ವ್ಯಕ್ತಿನಿಷ್ಠ ಯೋಗಕ್ಷೇಮವನ್ನು ಪ್ರಶ್ನಾವಳಿಗಳನ್ನು ಬಳಸಿಕೊಂಡು ಅಳೆಯಲಾಗುತ್ತದೆ. ಇದರಲ್ಲಿ ವ್ಯಕ್ತಿಗಳು ತಮ್ಮ ಅನುಭವಗಳ ಗುಣಮಟ್ಟವನ್ನು ವರದಿ ಮಾಡುತ್ತಾರೆ. ಏಕ-ಅಂಶ ಅಳತೆಗಳು ಒಂದೇ ಮಾಪಕದ ಮೇಲೆ ಕೇಂದ್ರೀಕರಿಸುವ ಅತ್ಯಂತ ಸರಳ ವಿಧಾನವನ್ನು ಒದಗಿಸುತ್ತವೆ. ಭಾಗವಹಿಸುವವರು ೧ ರಿಂದ ೧೦ರ ವರೆಗಿನ ಪ್ರಮಾಣದಲ್ಲಿ ತಮ್ಮ ಜೀವನದಲ್ಲಿ ಎಷ್ಟು ತೃಪ್ತಿ ಹೊಂದಿದ್ದಾರೆಂದು ನಿಗದಿ ಮಾಡಲು ಕೇಳಿಕೊಳ್ಳುವಂತೆ, ಬಹು-ಅಂಶ ಮಾಪಕಗಳು ವ್ಯಕ್ತಿನಿಷ್ಠ ಯೋಗಕ್ಷೇಮದ ವಿಭಿನ್ನ ಅಂಶಗಳಿಗೆ ಪ್ರಶ್ನೆಗಳನ್ನು ಒಳಗೊಂಡಿರುತ್ತವೆ. ಯಾವುದೇ ಒಂದೇ ಪ್ರಶ್ನೆಯ ಪದಗಳ ಪ್ರಭಾವವನ್ನು ಕಡಿಮೆ ಮಾಡುವ ಪ್ರಯೋಜನವನ್ನು ಹೊಂದಿವೆ. ಅವರು ಸಕಾರಾತ್ಮಕ ಪರಿಣಾಮಗಳ ಉಪಸ್ಥಿತಿ, ನಕಾರಾತ್ಮಕ ಪರಿಣಾಮಗಳ ಅನುಪಸ್ಥಿತಿ ಮತ್ತು ಒಟ್ಟಾರೆ ಜೀವನ ತೃಪ್ತಿಯಂತಹ ಮನಸ್ಥಿತಿಗಳಿಗೆ ಪ್ರತ್ಯೇಕ ಪ್ರಶ್ನೆಗಳನ್ನು ಹಾಕುವ ಮೂಲಕ ಅದನ್ನು ಅವರು ಸಮಗ್ರ ಸೂಚ್ಯಂಕವಾಗಿ ಸಂಯೋಜಿಸುತ್ತಾರೆ. ವಸ್ತುನಿಷ್ಠ ಯೋಗಕ್ಷೇಮವು ವ್ಯಕ್ತಿಯ ಜೀವನವು ಉತ್ತಮವಾಗಿ ನಡೆಯುತ್ತಿದೆ ಎಂಬ ವಸ್ತುನಿಷ್ಠ ಅಂಶಗಳನ್ನು ಒಳಗೊಂಡಿದೆ. ವ್ಯಕ್ತಿನಿಷ್ಠ ಯೋಗಕ್ಷೇಮಕ್ಕಿಂತ ಭಿನ್ನವಾಗಿ, ಈ ಅಂಶಗಳನ್ನು ಬಾಹ್ಯ ದೃಷ್ಟಿಕೋನದಿಂದ ನಿರ್ಣಯಿಸಬಹುದು

ಮತ್ತು ಪರಿಮಾಣೀಕರಿಸ ಬಹುದು. ಅವು ಆರೋಗ್ಯ, ಶಿಕ್ಷಣ, ಆದಾಯ, ವಸತಿ, ವಿರಾಮ ಮತ್ತು ಸುರಕ್ಷತೆಯಂತಹ ವೈಯಕ್ತಿಕ, ಸಾಮಾಜಿಕ, ಆರ್ಥಿಕ ಮತ್ತು ಪರಿಸರ ಅಂಶಗಳನ್ನು ಒಳಗೊಂಡಿವೆ.

ವಸ್ತುನಿಷ್ಠ ದತ್ತಾಂಶವನ್ನು ಅವಲಂಬಿಸಿರುವುದರಿಂದ, ಸ್ವಯಂ ವರದಿಗಳ ಮೇಲೆ ಪ್ರಭಾವ ಬೀರುವ ಸಾಂಸ್ಕೃತಿಕ ಮತ್ತು ವೈಯಕ್ತಿಕ ಪೂರ್ವಾಗ್ರಹಗಳಿಂದ ವಸ್ತುನಿಷ್ಠ ಯೋಗಕ್ಷೇಮದ ಅಳತೆಗಳು ಕಡಿಮೆ ಪರಿಣಾಮ ಬೀರುತ್ತವೆ. ಆದಾಗ್ಯೂ ವಸ್ತುನಿಷ್ಠ ಯೋಗಕ್ಷೇಮವು ಕಟ್ಟುನಿಟ್ಟಾದ ಅರ್ಥದಲ್ಲಿ ಯೋಗಕ್ಷೇಮದ ಒಂದು ರೂಪವಾಗಿದೆ ಎಂದು ಸಾರ್ವತ್ರಿಕವಾಗಿ ಒಪ್ಪಿಕೊಳ್ಳಲಾಗಿಲ್ಲ. ಈ ಸಂದೇಹವು ಯೋಗಕ್ಷೇಮವು ಮೂಲಭೂತವಾಗಿ ವ್ಯಕ್ತಿಯ ಅನುಭವಕ್ಕೆ ಸಂಬಂಧಿಸಿದ ವ್ಯಕ್ತಿನಿಷ್ಠ ವಿದ್ಯಮಾನವಾಗಿದೆ ಎಂಬ ಕಲ್ಪನೆಯನ್ನು ಆಧರಿಸಿದೆ. ಈ ಸಂದೇಹವು ಯೋಗಕ್ಷೇಮವು ಮೂಲಭೂತವಾಗಿ ವ್ಯಕ್ತಿಯ ಅನುಭವಕ್ಕೆ ಸಂಬಂಧಿಸಿದ ವ್ಯಕ್ತಿನಿಷ್ಠ ವಿದ್ಯಮಾನವಾಗಿದೆ ಎಂಬ ಕಲ್ಪನೆಯನ್ನು ಆಧರಿಸಿದೆ. ಈ ದೃಷ್ಟಿ ಕೋನದ ಪ್ರಕಾರ, ವಸ್ತುನಿಷ್ಠ ಅಂಶಗಳು ಯೋಗಕ್ಷೇಮವನ್ನು ಪ್ರಭಾವಿಸುತ್ತವೆ ಮತ್ತು ಸೂಚಿಸುತ್ತವೆ ಆದರೆ ಅವುಗಳು ಸ್ವತಃ ಯೋಗಕ್ಷೇಮದ ರೂಪಗಳಲ್ಲ. ಕೆಲವು ವಿಚಾರಣೆಗಳು ವ್ಯಕ್ತಿನಿಷ್ಠ ಅಥವಾ ವಸ್ತುನಿಷ್ಠ ಯೋಗಕ್ಷೇಮದ ಮೇಲೆ ಕೇಂದ್ರೀಕರಿಸುತ್ತವೆ. ಇನ್ನು ಕೆಲವು ವಿಚಾರಣೆಗಳು ಎರಡೂ ದೃಷ್ಟಿಕೋನಗಳನ್ನು ತಮ್ಮ ತನಿಖೆಯಲ್ಲಿ ಸಂಯೋಜಿಸುತ್ತವೆ, ಇವೆರಡೂ ಹೇಗೆ ಸಂಬಂಧಿಸಿವೆ ಎಂಬ ಪ್ರಶ್ನೆಗಳನ್ನು ಒಳಗೊಂಡಂತೆ ವ್ಯಕ್ತಿನಿಷ್ಠ ಮತ್ತು ವಸ್ತುನಿಷ್ಠ ಯೋಗಕ್ಷೇಮವು ಭಿನ್ನವಾಗಲು ಸಾಧ್ಯವಿದೆ. ಉದಾಹರಣೆಗೆ ಕಡಿಮೆ ಆದಾಯ ಮತ್ತು ದುರ್ಬಲ ಆರೋಗ್ಯದಂತಹ ವಸ್ತುನಿಷ್ಠ ಅಳತೆಗಳಲ್ಲಿ ಕಡಿಮೆ ಅಂಕಗಳನ್ನು ಗಳಿಸಿದರೂ ವ್ಯಕ್ತಿಯು ವ್ಯಕ್ತಿನಿಷ್ಠವಾಗಿ ಸಂತೋಷವಾಗಿರಬಹುದು.

ವ್ಯಕ್ತಿ ಮತ್ತು ಸಮುದಾಯ ಯೋಗಕ್ಷೇಮ:

ವೈಯಕ್ತಿಕ ಯೋಗಕ್ಷೇಮವು ನಿರ್ದಿಷ್ಟ ವ್ಯಕ್ತಿಯ ಜೀವನದ ಗುಣಮಟ್ಟಕ್ಕೆ ಸಂಬಂಧಿಸಿದೆ ಮತ್ತು ಮನೋವಿಜ್ಞಾನ ಮತ್ತು ತತ್ವಶಾಸ್ತ್ರದಂತಹ ವಿಭಾಗಗಳ ಮುಖ್ಯ ಗಮನವಾಗಿದೆ. ಸಮುದಾಯ ಯೋಗಕ್ಷೇಮವು ಜನರ ಗುಂಪಿನ ಸ್ಥಿತಿಗೆ ಯೋಗಕ್ಷೇಮದ ಪರಿಕಲ್ಪನೆಯನ್ನು ಅನ್ವಯಿಸುತ್ತದೆ. ಸಮುದಾಯದ ಅಗತ್ಯತೆಗಳನ್ನು ಪೂರೈಸುವುದನ್ನು ಖಚಿತಪಡಿಸಿಕೊಳ್ಳುವಾಗ ಸಮುದಾಯವು ಹೇಗೆ ಕಾರ್ಯನಿರ್ವಹಿಸುತ್ತದೆ ಮತ್ತು ಅಭಿವೃದ್ಧಿ ಹೊಂದುತ್ತದೆ ಎಂಬುದರ ಮೇಲೆ ಪ್ರಭಾವ ಬೀರುವ ವ್ಯಾಪಕ ಶ್ರೇಣಿಯ ಆರ್ಥಿಕ, ಸಾಮಾಜಿಕ, ಪರಿಸರ ಮತ್ತು ಸಾಂಸ್ಕೃತಿಕ ಅಂಶಗಳನ್ನು ಇದು ಒಳಗೊಂಡಿದೆ. ಒಂದು ದೃಷ್ಟಿಕೋನವು ಸಮುದಾಯ ಯೋಗಕ್ಷೇಮವನ್ನು ವೈಯಕ್ತಿಕ ಯೋಗಕ್ಷೇಮದ ಮೊತ್ತವೆಂದು ನೋಡುತ್ತದೆ, ಆದರೆ ಇತರರ ನಡುವಿನ ಸಂಬಂಧವು ಹೆಚ್ಚು ಸಂಕೀರ್ಣವಾಗಿದೆ ಎಂದು ಒತ್ತಿ ಹೇಳುತ್ತಾರೆ.

ಇತರ ವಿಧಗಳು:

ವಿವಿಧ ರೀತಿಯ ಯೋಗಕ್ಷೇಮವನ್ನು ಅವು ಸೇರಿರುವ ಜೀವನದ ಕ್ಷೇತ್ರವನ್ನು ಆಧರಿಸಿ ವರ್ಗೀಕರಿಸಲಾಗಿದೆ. ದೈಹಿಕ ಯೋಗಕ್ಷೇಮವು ದೈಹಿಕ ಚಟುವಟಿಕೆಗಳಲ್ಲಿ ತೊಡಗಿಸಿಕೊಳ್ಳುವ ಸಾಮರ್ಥ್ಯ ಮತ್ತು ಅನಾರೋಗ್ಯ ಮತ್ತು ದೈಹಿಕ ನೋವಿನ ಅನುಪಸ್ಥಿತಿಯಾಗಿ ದೇಹದ ಕ್ಷೇತ್ರಕ್ಕೆ ಸಂಬಂಧಿಸಿದೆ. ಇದು ಸಾಮಾನ್ಯ ಆರೋಗ್ಯ ಪರಿಗಣನೆಗಳು ಮತ್ತು ದೈಹಿಕ ಮಿತಿಗಳಿಂದ ಅಡ್ಡಿಯಾಗದೆ ಒಬ್ಬರ ಸಾಮಾಜಿಕ ಪಾತ್ರವನ್ನು ನಿರ್ವಹಿಸುವ ಸಾಮರ್ಥ್ಯವನ್ನು ಒಳಗೊಂಡಿದೆ. ಮಾನಸಿಕ ಯೋಗಕ್ಷೇಮ, ಇದನ್ನು ಮಾನಸಿಕ ಆರೋಗ್ಯ ಎಂದೂ ಸಹ ಕರೆಯುತ್ತಾರೆ. ಇದು ಆಂತರಿಕ ಸಮತೋಲನದಿಂದ ನಿರೂಪಿಸಲ್ಪಟ್ಟ ಮನಸ್ಸಿನ ಸ್ಥಿತಿಯಾಗಿದೆ. ಇದು ಅಸ್ವಸ್ಥತೆಗಳು ಮತ್ತು ಆಡಚಣೆಗಳ ಅನುಪಸ್ಥಿತಿಯನ್ನು ಒಳಗೊಂಡಿರುತ್ತದೆ, ಜೊತೆಗೆ ಸವಾಲಿನ ಸಂದರ್ಭಗಳನ್ನು ನಿಭಾಯಿಸುವ, ಸಕಾರಾತ್ಮಕ ಸಂಬಂಧಗಳನ್ನು ಕಾಪಾಡಿಕೊಳ್ಳುವ ಮತ್ತು

ವೈಯಕ್ತಿಕ ಬೆಳವಣಿಗೆಯನ್ನು ಬೆಳೆಸುವ ಸಾಮರ್ಥ್ಯಗಳನ್ನು ಒಳಗೊಂಡಿರುತ್ತದೆ. ಇದು ಬೌದ್ಧಿಕ, ಆಧ್ಯಾತ್ಮಿಕ ಮತ್ತು ಭಾವನಾತ್ಮಕ ಯೋಗಕ್ಷೇಮಕ್ಕೆ ನಿಕಟ ಸಂಬಂಧ ಹೊಂದಿದೆ. ಬೌದ್ಧಿಕ ಯೋಗಕ್ಷೇಮವು ವಿಮರ್ಶಾತ್ಮಕ ಚಿಂತನೆ, ಸಮಸ್ಯೆ ಪರಿಹಾರ ಮತ್ತು ಕೂತುಹಲದಂತಹ ಉತ್ತಮವಾಗಿ ಕಾರ್ಯನಿರ್ವಹಿಸುವ ಅರಿವಿನ ಸಾಮರ್ಥ್ಯಗಳು ಮತ್ತು ಗುಣಲಕ್ಷಣಗಳನ್ನು ಒಳಗೊಂಡಿದೆ.

ಆಧ್ಯಾತ್ಮಿಕ ಯೋಗಕ್ಷೇಮವು ಜನರು ಜೀವನದಲ್ಲಿ ಉದ್ದೇಶವನ್ನು ಕಂಡುಕೊಳ್ಳುವ ಮತ್ತು ಆಂತರಿಕ ಶಾಂತಿ, ಆತ್ಮವಿಶ್ವಾಸ ಮತ್ತು ಗುರುತಿನ ಪ್ರಜ್ಞೆಯನ್ನು ಹೊಂದಿರುವ ಸ್ಥಿತಿಯಾಗಿದೆ. ಭಾವನಾತ್ಮಕ ಯೋಗಕ್ಷೇಮವು ಒಟ್ಟಾರೆ ಸಕಾರಾತ್ಮಕ ಮನಸ್ಥಿತಿಯೊಂದಿಗೆ ಭಾವನೆಗಳನ್ನು ಗ್ರಹಿಸುವ, ವ್ಯಕ್ತಪಡಿಸುವ ಮತ್ತು ನಿಯಂತ್ರಿಸುವ ಸಾಮರ್ಥ್ಯಗಳನ್ನು ಒಳಗೊಂಡಿರುತ್ತದೆ. ಸುಖೋನ್ಮಯ ಯೋಗ ಕ್ಷೇಮವು ಆನಂದದಾಯಕ ಅನುಭವಗಳಿಂದ ಸಮೃದ್ಧವಾಗಿರುವ ಮತ್ತು ದುಃಖವಿಲ್ಲದ ಜೀವನವನ್ನು ಸೂಚಿಸುತ್ತದೆ. ಯುಡಾಹೋನಿಕ್ ಅವರು ಯೋಗಕ್ಷೇಮವು ವೈಯಕ್ತಿಕ ತೃಪ್ತಿಯ ಒಂದು ರೂಪವಾಗಿದ್ದು, ಇದರಲ್ಲಿ ಒಬ್ಬ ವ್ಯಕ್ತಿಯು ಶ್ರೇಷ್ಠತೆಗಾಗಿ ಶ್ರಮಿಸುವ ಮೂಲಕ ಮತ್ತು ಅವರ ಸಹಜ ಸಾಮರ್ಥ್ಯಗಳನ್ನು ವಾಸ್ತವಿಕಗೊಳಿಸುವ ಮೂಲಕ ಅಭಿವೃದ್ಧಿ ಹೊಂದುತ್ತಾನೆ. ಸಾಮಾಜಿಕ ಯೋಗಕ್ಷೇಮವು ಪರಸ್ಪರ ಸಂಪರ್ಕಗಳ ಗುಣಮಟ್ಟ ಮತ್ತು ಸಂಖ್ಯೆಯನ್ನು ಅವಲಂಬಿಸಿರುತ್ತದೆ, ಇದರಲ್ಲಿ ಒಬ್ಬ ವ್ಯಕ್ತಿಯು ತನ್ನ ಸಾಮಾಜಿಕ ಪರಿಸರದಲ್ಲಿ ಎಷ್ಟು ಉತ್ತಮವಾಗಿ ಕಾರ್ಯನಿರ್ವಹಿಸುತ್ತಾನೆ ಮತ್ತು ಅವರಿಗೆ ಲಭ್ಯವಿರುವ ಸಾಮಾಜಿಕ ಬೆಂಬಲದ ಮಟ್ಟವೂ ಸೇರಿದೆ. ಆರ್ಥಿಕ ಯೋಗಕ್ಷೇಮವು ವ್ಯಕ್ತಿಯ ಆರ್ಥಿಕ ಪರಿಸ್ಥಿತಿಯನ್ನು ಸೂಚಿಸುತ್ತದೆ. ಉದಾಹರಣೆಗೆ ಆದಾಯ, ಉದ್ಯೋಗಾವಕಾಶಗಳು ಮತ್ತು ಆರ್ಥಿಕ ಸ್ಥಿರತೆಗೆ ಸಂಬಂಧಿಸಿದಂತೆ ಅವರು ಹೊಂದಿರುವ ಸಂಪನ್ಮೂಲಗಳು ಮತ್ತು ಕೌಶಲ್ಯಗಳು, ಯೋಗಕ್ಷೇಮದ ಇತರ ಪ್ರಕಾರಗಳಲ್ಲಿ ಆರ್ಥಿಕ,

ಸಾಂಸ್ಕೃತಿಕ, ರಾಜಕೀಯ ಮತ್ತು ಪರಿಸರ ಯೋಗಕ್ಷೇಮ ಸೇರಿವೆ.

ಸಮಾಜ:

ಸಮಾಜಶಾಸ್ತ್ರದ ಅಧ್ಯಯನದಲ್ಲಿ ಇತರೆ ವಿಜ್ಞಾನಗಳಂತೆ ಕೆಲವು ಮೂಲಭೂತ ಪರಿಕಲ್ಪನೆಗಳನ್ನು ಬಳಸಲಾಗುತ್ತದೆ. ಯಾವುದಾದರೊಂದು ವಸ್ತುವಿನ ಸ್ವರೂಪ ಅಥವಾ ವಸ್ತುಗಳ ನಡುವಿನ ಸಂಬಂಧಗಳ ಕುರಿತಾಗಿ ಸಾಮಾನ್ಯ ಅಭಿಪ್ರಾಯವನ್ನು ವ್ಯಕ್ತಪಡಿಸುವ ಪದ ಅಥವಾ ಪದಸಮುಚ್ಚಯ ವನ್ನು ಪರಿಕಲ್ಪನೆ ಎನ್ನುಬಹುದಾಗಿದೆ. ಸಮಾಜಶಾಸ್ತ್ರದ ಪರಿಕಲ್ಪನೆಗಳನ್ನು ಗಮನಿಸುವುದಾದರೆ ಸಮಾಜ, ಸಮುದಾಯ, ಸಂಸ್ಥೆ ಮತ್ತು ಸಂಘ. ಸಮಾಜವು ಒಂದು ಸಮೂಹ ಅದು ಸಾಮಾಜಿಕ ಸಂಬಂಧಗಳ ಬಲೆ ಅಥವಾ ವ್ಯವಸ್ಥೆ. ಸಮಾಜಶಾಸ್ತ್ರವು ಮಾನವನ ಸಾಮೂಹಿಕ ಜೀವನದ ರಚನೆ ಮತ್ತು ಚಟುವಟಿಕೆಗಳನ್ನು ಸರಿಯಾಗಿ ತಿಳಿದುಕೊಳ್ಳಲು ಸಮಾಜ ಎಂಬ ಪದದ ಅರ್ಥವನ್ನು ಹೆಚ್ಚು ವೈಜ್ಞಾನಿಕವಾಗಿ ಕಂಡುಹಿಡಿಯಲು ಪ್ರಯತ್ನಿಸುತ್ತದೆ. ಸಾಮಾನ್ಯ ಭಾಷೆಯಲ್ಲಿ ನಾವು ಸಮಾಜ ಎಂಬ ಪದವನ್ನು ಅನೇಕ ರೂಪಗಳಲ್ಲಿ ಹಾಗೂ ಅರ್ಥಗಳಲ್ಲಿ ಉಪಯೋಗಿಸುತ್ತೇವೆ. ಉದಾ: ಮಹಿಳಾ ಸಮಾಜ, ಹಿಂದುಳಿದವರ ಸಮಾಜ, ವರ್ತಕರ ಸಮಾಜ ಇತ್ಯಾದಿ. ಆದರೆ ಸಮಾಜಶಾಸ್ತ್ರದಲ್ಲಿ ಸಮಾಜ ಎಂಬ ಪದವನ್ನು ಖಚಿತವಾದ ಅರ್ಥದಲ್ಲಿ ಉಪಯೋಗಿಸಲಾಗುತ್ತದೆ. ಸಮಾಜಶಾಸ್ತ್ರದಲ್ಲಿ ಮಾನವನ ಸಾಮೂಹಿಕ ಜೀವನವನ್ನು ಯೋಗ್ಯ ರೀತಿಯಲ್ಲಿ ಅಧ್ಯಯನ ಮಾಡುವ ಸಲುವಾಗಿ ಸಮಾಜ ಎಂಬ ಪದವನ್ನು ಬಳಸುತ್ತಾರೆ.

ಸಮಾಜ ಎಂಬ ಪದವು ಎಂಬ Society ಆಂಗ್ಲ ಪದದ ಕನ್ನಡ ಅನುವಾದ ವಾಗಿದೆ. Society ಎನ್ನುವ ಆಂಗ್ಲ ಪದವು Societus ಎಂಬ ಲ್ಯಾಟೀನ್ ಭಾಷೆಯ ಪದದಿಂದ ಬಂದಿದೆ. Societus ಎಂದರೆ ಒಡನಾಡಿತನ, ಗೆಲಿತನ ಅಥವಾ ಸಹಜೀವತ್ವ ಎಂಬುದಾಗಿದೆ. ಹೀಗಾಗಿ ಮಾನವರ ಸಹಜೀವನವೇ ಸಮಾಜ ಎಂದು ಅರ್ಥ. ಸಮಾಜವು ಮಾನವನ

ಚಟುವಟಿಕೆಗಳನ್ನು ರೂಪಿಸುತ್ತದೆ ಮತ್ತು ನಿಯಂತ್ರಿಸುತ್ತದೆ. ಮಾನವನ ಜೀವನದ ಪ್ರತಿಯೊಂದು ಅಂಶದ ತೃಪ್ತಿಗೂ ಸಮಾಜವು ಒಂದು ಅವಶ್ಯಕ ತತ್ವವಾಗಿದೆ. ಹೀಗೆ ಸಮಾಜವು ವಿಶ್ವವ್ಯಾಪಿಯಾಗಿದ್ದು, ಏಲ್ಲಿ ಜೀವವಿದೆಯೋ, ಏಲ್ಲಿ ಚೇತನವಿದೆಯೋ, ಏಲ್ಲಿ ಪರಸ್ಪರ ತಿಳುವಳಿಕೆ ಇದೆಯೋ ಅಲ್ಲಿ ಸಮಾಜ ಇರುತ್ತದೆ. ಮಗುವಿನ ದೈಹಿಕ ಮತ್ತು ಮಾನಸಿಕ ಬೆಳವಣಿಗೆಯು ಸಮಾಜದಲ್ಲಿಯೇ ಆಗುತ್ತದೆ. ಮಗು ಮಾನವ ಸಮಾಜದಲ್ಲಿ ಬೆಳೆದಾಗಲೇ ಮಾನವೀಯ ಗುಣಗಳನ್ನು ಹೊಂದಿ ನಿಜವಾಗಿ ಮಾನವನಾಗಿ ರೂಪಗೊಳ್ಳಲು ಸಾಧ್ಯವಾಗುತ್ತದೆ.

ಮೇಕೈವರ್ ಮತ್ತು ಫೇಜ್: ಸಮಾಜವೆಂದರೆ ರೂಡಿ ಪದ್ಧತಿಗಳು ಮತ್ತು ಕಾರ್ಯವಿಧಾನಗಳು ಅಧಿಕಾರ ಮತ್ತು ಪರಸ್ಪರ ಸಹಾಯ ಅನೇಕ ಸಮೂಹಗಳು ಮತ್ತು ವಿಭಾಗಗಳು ಮಾನವನ ನಡತೆಯ ಮೇಲಿನ ನಿಯಂತ್ರಣಗಳು ಮತ್ತು ಸ್ವಾತಂತ್ರ್ಯ ಇವೆಲ್ಲವುಗಳನ್ನು ಒಳಗೊಂಡ ವ್ಯವಸ್ಥೆಯೇ ಸಮಾಜ.

ಎಫ್.ಎಚ್.ಗಿಡ್ಡಿಂಗ್ಸ್: ಸಮಾಜವು ಸಾಮೂಹಿಕ ಆಸಕ್ತಿ ಮತ್ತು ಯಾವುದಾದರೊಂದು ಉಪಯುಕ್ತವಾದ ಗುರಿಯನ್ನು ಹೊಂದಲು ಪರಸ್ಪರ ಸಹಕಾರ ದಿಂದ ಪ್ರಯತ್ನಿಸುವ ಮಾನವರ ಗುಂಪು.

ವೆಸ್ವರ್ ಮಾರ್ಕ್: ಸಹಕಾರದಿಂದ ಜೀವನ ಸಾಗಿಸುವ ಮಾನವ ಸಮೂಹವೇ ಸಮಾಜ.

ಐಯಾನ್ ರಾಬರ್ಟ್ಸ್: ಒಂದು ಭೂಪ್ರದೇಶವನ್ನು ಹಂಚಿಕೊಂಡು ಒಂದು ಸಾಮಾನ್ಯ ಸಂಸ್ಕೃತಿಯಲ್ಲಿ ಸಹಭಾಗಿಗಳಾಗಿರುತ್ತ ಪರಸ್ಪರ ಅಂತರ್‌ಕ್ರಿಯೆಯಲ್ಲಿ ತೊಡಗಿರುವ ಜನಸಮೂಹವನ್ನು ಸಮಾಜ ಎನ್ನುವರು.

ಸಮಾಜದ ಗುಣಲಕ್ಷಣಗಳು: ಸಮಾಜವು ಪರಸ್ಪರ ಹೋಲಿಕೆಗಳಿಂದ ದೈಹಿಕ, ಮಾನಸಿಕ ಹೋಲಿಕೆ ಮತ್ತು ಸಾಮ್ಯತೆಗಳಿಂದ, ನಾವು ನಮ್ಮವರು ಎಂಬ ಭಾವನೆ ಮತ್ತು ದೈಹಿಕವಾಗಿ, ಬೌದ್ಧಿಕವಾಗಿ ಹಲವು ಭಿನ್ನತೆಗಳಿಂದ ಕೂಡಿದೆ. ಭೇದಗಳು, ಭಿನ್ನಾಭಿಪ್ರಾಯಗಳು ಇಲ್ಲದೇ ಹೋದಲ್ಲಿ ಪರಿಪೂರ್ಣ ಸಮಾಜ ಅಸ್ತಿತ್ವಕ್ಕೆ ಬರಲಾರದು.

ಮಾನವ ಸಮಾಜವು ಪರಸ್ಪರಾವಲಂಬನೆಯ ತತ್ವದ ಮೇಲೆ ನಿರ್ಮಾಣವಾಗಿರುತ್ತದೆ. ನಾಗರಿಕತೆ ಮುಂದುವರಿದಂತೆ ಜನರಲ್ಲಿ ಪರಸ್ಪರಾವಲಂಬನೆ ಹೆಚ್ಚಾಗುತ್ತಿದೆ. ಪ್ರಸ್ತುತ ಜಗತ್ತಿನ ಎಲ್ಲಾ ರಾಷ್ಟ್ರಗಳ ನಡುವೆ ಆರ್ಥಿಕ, ತಾಂತ್ರಿಕ ಮತ್ತು ಸಾಂಸ್ಕೃತಿಕ ಕಾರಣಗಳಿಂದಾಗಿ ಪ್ರತಿಯೊಂದು ರಾಷ್ಟ್ರಗಳ ನಡುವೆ ಸಹಕಾರ ಮತ್ತು ಪರಸ್ಪರ ಅವಲಂಬಿತರಾಗಿರುತ್ತಾರೆ. ಸಹಕಾರವಿಲ್ಲದೇ ಯಾವುದೇ ಮಾನವ ಸಮೂಹವಾಗಲಿ, ಸಮಾಜವಾಗಲಿ ಬಹುಕಾಲ ಇರಲಾರದು. ಸುಖ, ಶಾಂತಿ, ಸೌಹಾರ್ದ ಜೀವನ ಸಾಗಿಸಲು ಜನರ ಮಧ್ಯೆ ಸಹಕಾರವಿರಲೇಬೇಕು. ಸಮಾಜದಲ್ಲಿ ಬರೀ ಮಾನವ ಜೀವಿಗಳು ಮಾತ್ರವಲ್ಲದೇ ಪ್ರಾಣಿಗಳು, ಪಶು, ಪಕ್ಷಿಗಳು, ಕೀಟಗಳು ಮತ್ತು ಸಸ್ಯಸಂಕುಲವನ್ನು ಒಳಗೊಂಡಿರುತ್ತದೆ. ಸಮಾಜವು ನಿಂತ ನೀರಾಗಿರದೆ ಹರಿಯುತ್ತಿರುವ ನೀರಿನಂತೆ ಪರಿವರ್ತನಾಶೀಲವಾಗಿರುತ್ತದೆ. ವೈಜ್ಞಾನಿಕ ಮನೋಭಾವನೆ, ವಿಚಾರಗಳು, ಸಂಶೋಧನೆಗಳು ಮತ್ತು ಮುಂತಾದವುಗಳಿಂದಾಗಿ ಸಮಾಜವು ಪ್ರಗತಿಯನ್ನು ಸಾಧಿಸುತ್ತದೆ. ಸಮಾಜದಲ್ಲಿ ಧಾರ್ಮಿಕ, ಆರ್ಥಿಕ, ರಾಜಕೀಯ, ಸಾಂಸ್ಕೃತಿಕ ಮತ್ತು ಶೈಕ್ಷಣಿಕ ಹಾಗೂ ಸಾಮಾಜಿಕ ಕ್ಷೇತ್ರಗಳಲ್ಲಿ ಮಹತ್ತರ ಬದಲಾವಣೆಗಳು ಉಂಟಾಗಿವೆ. ಈ ಬದಲಾವಣೆಗಳು ನಿರಂತರವಾಗಿರುತ್ತವೆ. ಸಮಾಜವು ಸಾಮಾಜಿಕ ಭಾಂಧವ್ಯಗಳ ಬಲೆಯಾಗಿದೆ. ಈ ಸಂಬಂಧಗಳು ತಾತ್ಕಾಲಿಕವಾಗಿರಬಹುದು ಅಥವಾ ಶಾಶ್ವತವಾಗಿರಬಹುದು. ಇವು ಮಾನವನ ನಡವಳಿಕೆ, ಸಂಪ್ರದಾಯ, ಅಧಿಕಾರ ಮುಂತಾದವುಗಳನ್ನು ಒಳಗೊಂಡಿರುತ್ತವೆ. ಸಮಾಜ ಜೀವಿಗಳು ಎಲ್ಲಿ ಪರಸ್ಪರ ತಿಳುವಳಿಕೆಯಿಂದ ಬಾಳುತ್ತಾರೋ ಅಲ್ಲಿ ಸಾಮಾಜಿಕ ಸಂಬಂಧಗಳು ಉಂಟಾಗಿ ಸಮಾಜವು ರಚನೆಯಾಗುತ್ತದೆ. ಈ ಸಂಬಂಧವು ಪ್ರಾಥಮಿಕ ಅಥವಾ ಮಾಧ್ಯಮಿಕ ಸ್ವರೂಪದ್ದಾಗಿರಬಹುದು. ತಂದೆ-ಮಕ್ಕಳು, ಗುರು-ಶಿಷ್ಯ, ಪತಿ-ಪತ್ನಿ, ಅಣ್ಣ-ತಮ್ಮ ಮತ್ತು ಉಳಿದ ರಕ್ತಸಂಬಂಧಿಕರ ಸಂಬಂಧವು ಪ್ರಾಥಮಿಕವಾದದ್ದು. ವ್ಯಾಪಾರಿ-ಗಿರಾಕಿ, ಮಾಲೀಕ-

ಕಾರ್ಮಿಕ, ಆಡಳಿತಾಗರ-ಪ್ರಜೆ ಮುಂತಾದ ಸಂಬಂಧಗಳು ಮಾಧ್ಯಮಿಕವಾಗಿರುತ್ತವೆ.

ಸಮಾಜದ ವಿಧಗಳು: ಸಮಾಜಶಾಸ್ತ್ರಜ್ಞರು ಸಮಾಜಗಳನ್ನು ಅವುಗಳ ತಂತ್ರಜ್ಞಾನದ ಮಟ್ಟವನ್ನು ಆಧರಿಸಿ ವರ್ಗೀಕರಿಸುತ್ತಾರೆ. ಪ್ರಮುಖವಾಗಿ ಸಮಾಜವನ್ನು ಕೈಗಾರಿಕ ಪೂರ್ವ, ಕೈಗಾರಿಕ ಮತ್ತು ಕೈಗಾರಿಕ ನಂತರದ ಸಮಾಜವನ್ನಾಗಿ ವಿಂಗಡಿಸಿದ್ದಾರೆ. ಸಮಾಜದ ಅಧ್ಯಯನವು ತಂತ್ರಜ್ಞಾನ, ಸಂವಹನ ಮತ್ತು ಆರ್ಥಿಕಮಟ್ಟವನ್ನು ಆಧರಿಸಿರುತ್ತದೆ ಎಂದು ಗರ್ಹಾರ್ಡ್ ಲೆನ್ಸಿ ತಿಳಿಸಿರುವುದಲ್ಲದೇ, ಬೇಟೆಯಾಡುವುದು ಮತ್ತು ಸಂಗ್ರಹಿಸುವುದು, ತೋಟಗಾರಿಕ, ಕೃಷಿ ಮತ್ತು ಹೈನುಗಾರಿಕೆ ಎಂಬುದಾಗಿ ಅಧ್ಯಯನ ದೃಷ್ಟಿಯಿಂದ ವಿಂಗಡಿಸಿದ್ದಾರೆ.

ಕೈಗಾರಿಕ ಪೂರ್ವ: ಕೈಗಾರಿಕ ಪೂರ್ವ ಸಮಾಜವು ೧೭೫೦ ರಿಂದ ೧೮೫೦ರವರೆಗೆ ಸಂಭವಿಸಿದ ಕೈಗಾರಿಕ ಕ್ರಾಂತಿಯ ಆಗಮನದ ಪೂರ್ವ ಪ್ರಚಲಿತದಲ್ಲಿದ್ದ ಸಾಮಾಜಿಕ ಗುಣಲಕ್ಷಣಗಳು ಮತ್ತು ರಾಜಕೀಯ, ಸಾಂಸ್ಕೃತಿಕ ಸಂಘಟನೆಯ ರೂಪಗಳನ್ನು ಸೂಚಿಸುತ್ತದೆ. ಕೈಗಾರಿಕ ಪೂರ್ವ ಸಮಾಜವು ಸಾಮೂಹಿಕ ಕಾರ್ಯಗಳನ್ನು ನಿರ್ವಹಿಸಲು ಸಹಾಯ ಮಾಡುವ ಯಂತ್ರಗಳು ಮತ್ತು ಉಪಕರಣಗಳು ಇರುವ ಹಿಂದಿನ ಸಮಾಜವಾಗಿದೆ.

ಕೈಗಾರಿಕ ಸಮಾಜ: ಕೈಗಾರಿಕ ಕ್ರಾಂತಿಯ ಸಮಯದಲ್ಲಿ ಹೊರಹೊಮ್ಮಿದ ಈ ಹಂತವು ಕೃಷಿ ಸಮಾಜಗಳನ್ನು ಯಾಂತ್ರಿಕ ಉತ್ಪಾದನೆಯಿಂದ ನಡೆಸಲ್ಪಡುವ ನಗರ ಸಮಾಜಗಳಾಗಿ ಪರಿವರ್ತಿಸಿತು. ಈ ಹಂತದಲ್ಲಿ ಸರಕುಗಳ ಉತ್ಪಾದನೆ, ಸಾಮೂಹಿಕ ಉತ್ಪಾದನೆ ಮತ್ತು ಯಂತ್ರೋಪಕರಣಗಳ ಪ್ರಭಾವದಿಂದ ಆರ್ಥಿಕತೆ ವೇಗ ತೀವ್ರ ಹೆಚ್ಚಳಗೊಂಡಿತು. ಕೈಗಾರಿಕ ನಂತರದ ಸಮಾಜವು ಡೇನಿಯಲ್ ಬೆಲ್ ಎಂಬ ಸಮಾಜಶಾಸ್ತ್ರಜ್ಞರಿಂದ ವ್ಯಾಖ್ಯಾನಿಸಲ್ಪಟ್ಟ ಈ ಹಂತವು ಸೇವಾ ವಲಯ ಮತ್ತು ಉತ್ಪಾದನಾ ವಲಯ ಹಾಗೂ ಇತರೆ ವಲಯಗಳಲ್ಲಿನ ಹೆಚ್ಚಿನ ಸಂಪತ್ತು ಸೃಷ್ಟಿಸಿದಾಗ ಸಂಭವಿಸಿದ ಹಂತವಾಗಿದೆ.

ಈ ಸಂದರ್ಭದಲ್ಲಿ ಡಿಜಿಟಲ್ ತಂತ್ರಜ್ಞಾನ, ಜ್ಞಾನ ಮತ್ತು ನಾವಿನ್ಯತೆ, ವೃತ್ತಿಪರ ಮತ್ತು ತಾಂತ್ರಿಕ ಉದ್ಯೋಗಗಳು.

ಭಾರತೀಯ ಸಮಾಜವು ಭೌಗೋಳಿಕವಾಗಿ ಮತ್ತು ಸಂಸ್ಕೃತಿ ದೃಷ್ಟಿಯಿಂದ ವೈವಿಧ್ಯಮಯ ದೇಶವಾಗಿದೆ. ಇಲ್ಲಿ ವಿಭಿನ್ನ ಭಾಷೆಗಳು, ಧರ್ಮಗಳು ಮತ್ತು ಜನಾಂಗೀಯ ಗುಂಪುಗಳಿವೆ. ಪ್ರತಿಯೊಂದು ತನ್ನದೇ ಆದ ವಿಶಿಷ್ಟ ಪದ್ಧತಿಗಳು ಮತ್ತು ಸಂಪ್ರದಾಯಗಳನ್ನು ಹೊಂದಿದೆ. ಭಾರತೀಯ ಸಮಾಜವು ಕಟ್ಟುನಿಟ್ಟಾದ ಸಾಮಾಜಿಕ ಶ್ರೇಣಿ ವ್ಯವಸ್ಥೆಯಿಂದ ರೂಪಿಸಲ್ಪಟ್ಟಿದೆ. ಕೆಲವು ಗುಂಪುಗಳು ಇತರರಿಗಿಂತ ಹೆಚ್ಚಿನ ಸವಲತ್ತುಗಳನ್ನು ಅನುಭವಿಸುತ್ತವೆ. ಇಲ್ಲಿ ಕುಟುಂಬವು ಬಹುಮುಖ್ಯ ಪಾತ್ರವನ್ನು ವಹಿಸುತ್ತದೆ. ಭಾವನಾತ್ಮಕ ಮತ್ತು ಆರ್ಥಿಕ ಬೆಂಬಲದ ಪ್ರಾಥಮಿಕ ಮೂಲವೆಂದು ಪರಿಗಣಿಸಲಾಗಿದೆ. ಧರ್ಮವು ಸಮಾಜದಲ್ಲಿ ಆಳವಾಗಿ ಬೇರೂರಿದೆ. ಇದು ಆಹಾರ, ಬಟ್ಟೆ, ಆಚರಣೆ ಸೇರಿದಂತೆ ದೈನಂದಿನ ಜೀವನದ ಮೇಲೆ ಪ್ರಭಾವ ಬೀರುತ್ತದೆ. ಇಲ್ಲಿನ ಪ್ರಮುಖ ಧರ್ಮಗಳೆಂದರೆ ಹಿಂದೂ ಧರ್ಮ, ಮುಸ್ಲಿಂ, ಕ್ರಿಶ್ಚಿಯನ್, ಜೈನ, ಬೌದ್ಧ ಧರ್ಮಗಳಾಗಿವೆ. ಸಮಾಜವು ಸಂವಹನ ಮತ್ತು ಸಾಮಾನ್ಯ ಮೌಲ್ಯಗಳ ಜಾಲವಾಗಿದೆ. ಮಾನವನ ಒಟ್ಟಾರೆ ಬೆಳವಣಿಗೆಗೆ ಸಮಾಜ ಅತ್ಯಗತ್ಯವಾಗಿದೆ. ಪರಸ್ಪರ ಸಂಬಂಧ ಮತ್ತು ಸಹಕಾರ ಸಮಾಜದ ಜೀವಾಳವಾಗಿದೆ. ಸಮಾಜದ ಮೂಲಕ ಸಾಮಾಜಿಕ ಸಮಸ್ಯೆಗಳನ್ನು ಒಗ್ಗಟ್ಟಿನಿಂದ ಪರಿಹರಿಸಬಹುದು. ಒಟ್ಟಾರೆ ಮಾನವ ಸಂಘಜೀವಿಯಾಗಿದ್ದು, ಸಮಾಜದ ಮೂಲಕ ತನ್ನೇಲ್ಲ ಬೇಕುಬೇಡಗಳನ್ನು ಈಡೇರಿಸಿಕೊಳ್ಳಲು ಪ್ರಯತ್ನಿಸುತ್ತಾನೆ.

ಸಿರಿವಂತ ರಾಷ್ಟ್ರಗಳು ಬಡ ಮತ್ತು ಮಧ್ಯಮ ಆದಾಯದ ದೇಶಗಳಿಗೆ ನೀಡುತ್ತಿರುವ ಮಾನವೀಯ ಆರ್ಥಿಕ ನೆರವು (Humanitarian Economic Aid) ಪ್ರಮಾಣ ವರ್ಷದಿಂದ ವರ್ಷಕ್ಕೆ ಕಡಿಮೆಯಾಗುತ್ತಿದೆ. Official Development Assistance (ODA) ಕಡಿವಾಣ ಬೀಳುತ್ತಿರುವುದು ಹಲವು ಸಮಸ್ಯೆಗಳ ತೀವ್ರತೆಯನ್ನು ಹೆಚ್ಚಿಸಲಿದೆ.

ಜಾಗತಿಕ ಹೆಲ್ತ್ ಜರ್ನಲ್ ದ ಲೈಸೆಂಟ್ ಫೆಬ್ರವರಿ ೨೦೨೦ ಸಂಶೋಧನಾ ವರದಿಯನ್ನು ಪ್ರಕಟಿಸಿದ್ದು, ಸಿರಿವಂತ ರಾಷ್ಟ್ರಗಳಿಂದ ನೆರವಿನ ಪ್ರಮಾಣ ಕಡಿಮೆ ಆಗುತ್ತಿರುವುದರ ಬಗ್ಗೆ ಗಮನ ಸೆಳೆದಿದೆ. ಕಳೆದ ಇಪ್ಪತ್ತು ವರ್ಷಗಳ ಒಡಿಎ ಪ್ರಮಾಣವನ್ನು ವಿಶ್ಲೇಷಿಸಿರುವ ಬಾರ್ಸಿಲೋನಾ ಇನ್‌ಸ್ಟಿಟ್ಯೂಟ್ ಫಾರ್ ಗ್ಲೋಬಲ್ ಹೆಲ್ತ್, ನೆರವಿನ ಕಡಿತೆ ಐವತ್ತಕ್ಕೂ ಹೆಚ್ಚು ಬಡ ಹಾಗೂ ಮಧ್ಯಮ ಆದಾಯದ ರಾಷ್ಟ್ರಗಳ ಮೇಲೆ ವ್ಯತಿರಿಕ್ತ ಪರಿಣಾಮ ಬೀರಲಿದೆ ಎಂದಿದೆ. ಆರೋಗ್ಯ, ಶಿಕ್ಷಣ, ಪೌಷ್ಟಿಕತೆ, ಮಾನವೀಯ ನೆರವು ಕಾರ್ಯಗಳಿಗಾಗಿ ಶ್ರೀಮಂತ ರಾಷ್ಟ್ರಗಳು ಬಡ ಹಾಗೂ ಮಧ್ಯಮ ಆದಾಯದ ರಾಷ್ಟ್ರಗಳಿಗೆ ನೆರವು ನೀಡುತ್ತ ಬಂದಿದ್ದು, ಈ ನೆರವಿಗೆ ಒಡಿಎ ಎಂದು ಕರೆಯಲಾಗಿದೆ. ಆರೋಗ್ಯ ಮತ್ತು ಯೋಗಕ್ಷೇಮದ ಬಗ್ಗೆ ರಾಷ್ಟ್ರಗಳ ಮಧ್ಯೆ ಪರಸ್ಪರ ಸಹಕಾರ, ಹೊಂದಾಣಿಕೆ, ಅವಲಂಬನೆಯು ಸಮಾಜದ ಪ್ರಮುಖ ಗುಣಲಕ್ಷಣಗಳಾಗಿವೆ. ಇತ್ತೀಚಿನ ಯುದ್ಧ ನೀತಿ ಪ್ರಭಾವ ಕೇವಲ ಪರಸ್ಪರ ಯುದ್ಧ ಮಾಡುವ ರಾಷ್ಟ್ರಗಳಿಗೆ ಮಾತ್ರ ಸೀಮಿತವಾಗದೆ ಇತರ ರಾಷ್ಟ್ರಗಳಿಗೂ ಎಷ್ಟು ಪರಿಣಾಮ ಬೀರುತ್ತಿದೆ ಎಂಬುದನ್ನು ಗಮನಿಸಬಹುದಾಗಿದೆ.

ಆಧಾರ ಗ್ರಂಥಗಳು:

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೨. ಕಾಶ್ ಡಿ.ಎನ್. (೨೦೨೨) ಗ್ರಾಮೀಣ ಸಮುದಾಯದಲ್ಲಿ ಆರೋಗ್ಯ ಸಂರಕ್ಷಣಾ ಸೌಲಭ್ಯಗಳ ಲಭ್ಯತೆ ಮತ್ತು ಸ್ವೀಕಾರ : ಸಮಾಜಶಾಸ್ತ್ರೀಯ ಅಧ್ಯಯನ ಪಿಎಚ್.ಡಿ. ಮಹಾಪ್ರಬಂಧ, ಕುವೆಂಪು ವಿಶ್ವವಿದ್ಯಾಲಯ, ಶಿವಮೊಗ್ಗ.
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೬. ಮಿಶ್ರಾ ಆರ್.ಪಿ. (೨೦೦೭) ಜಿಯೋಗ್ರಫಿ ಆಫ್ ಹೆಲ್ತ್: ಎ ಟ್ರೈಟೈಸ್ ಆನ್ ಜಿಯೋಗ್ರಫಿ ಆಫ್ ಲೈಫ್ ಅಂಡ್ ಡೆತ್ ಇನ್ ಇಂಡಿಯಾ, ಕನ್ಸೆಪ್ಟ್ ಪಬ್ಲಿಕೇಷನ್ಸ್, ನವದೆಹಲಿ.
೭. ಸೋಮಶೇಖರಪ್ಪ ಸಿ.ಎ. (೨೦೧೧) ವೈದ್ಯಕೀಯ ಸಮಾಜಶಾಸ್ತ್ರ ದೂರಶಿಕ್ಷಣ ನಿರ್ದೇಶನಾಲಯ, ಕನ್ನಡ ವಿಶ್ವವಿದ್ಯಾಲಯ, ಹಂಪಿ, ವಿದ್ಯಾರಣ್ಯ.



APMC Reforms and Agricultural Marketing

Shri. Nandkumar T. Dinakar

Assistant Professor, Department of Economics,

KLE's SSMS College Athani, Dist: Belagavi, State: Karnataka

Corresponding Author – Shri. Nandkumar T. Dinakar

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Abstract:

The agricultural produce market committee (APMC) is a state governed marketing board, that regulates agricultural trade in India ensuring fair price discovery through transparent action systems.

APMC is nothing but mandis (market yard) which helps to protect farmers from exploitation, grading/storage and guarantee same day payments. APMC reforms in India aim to provide better price for agriculture produce, Agricultural Produce Market Committees (APMCs) by allowing direct marketing, contract farming, and electronic trading (e-NAM) to enhance farmer earnings. These reforms aim to replace restricted, inefficient mandis with competitive markets, reduce middlemen exploitation, and improve price discovery for farmers.

Agriculture is an important for economic growth of the country. Agriculture is completely different from industry and markets. It consists of several processes and activities to move raw material and nutrient from farm lands to end consumers. Hence, the marketing system must be effectively designed to provide farmers with the right rewards for their efforts that they deserve. Sadly, the middlemen get all the benefits in this process due to lack of awareness and mobility of poor farmers. Hence, the government has passed three important farm bills to improve the availability of farm produce to the buyers by enabling farmers to sell their produce without any stock limit or license. This way, farmers can get better prices with a rise in competition. Agricultural marketing is an important to ensure easy accessibility, transparency, market for the farmers and buyers to ensure fair trade practices, according to the Standing Committee (2018-19). Most farmers cannot reach APMC markets and government facilities. This way, adequate infrastructure can be a great alternative for small markets to trade their agro-produce. This paper focuses on both farmers' problems and the benefits that new ordinances can bring. In addition, some valid suggestions will also be discussed to overcome the current issues of farmers in India when it comes to trade their produce.

Keywords: *Agricultural Marketing, APMC Markets, APMC Act, Agricultural Produce Market Committee.*

Introduction:

In Indian farmers, getting access benefit of markets at right time then selling their produce at remunerative price continues to be an unresolving issue even today. India's dominant small farmers, accounting for 85% of the total landholdings and hold close to 40% share in the total marketable surpluses

(www.downtoearth.org.in), majority of the farmers have been suffering much due to lack of remunerative prices for their produce even after implementation of various marketing reforms since independence in order to minimize the marketing costs and margins. The average share of farmers in the consumers' rupee is small low due to high margin and costs and it is found to be

in a range of 28% and 78% for various agricultural commodities (Bhoi, et.al. 2019). This is mainly because of uneconomical size of marketable surplus, the majority of the farmers as a result of aggregation of their farm produce to move to the nearest market. It is considered a great task due to low and variation in the market density. Though the market density and infrastructure facilities improved over time, inaccessibility and either low or poor utilization of infrastructure facilities of Agricultural Produce Marketing Committees (APMC) continue to be the major concerns resulting in poor market arrivals. Under this background, this policy paper focuses on the status of major agricultural marketing reforms that have been introduced over the period, the extent of adoption of those reforms and existing gaps in attracting commodity arrivals.

Objectives of APMC Reforms & Agricultural Marketing:

The Agricultural Produce Market Committee (APMC) system in India has several key objectives:

- APMCs work to ensure stable and remunerative prices for farmers' produce. By regulating trade practices and preventing price fluctuations.
- APMCs aim to establish fair and transparent pricing mechanisms for agricultural commodities. This helps farmers receive reasonable compensation for their produce, enhancing their income and livelihoods.
- APMCs protect farmers from exploitation by intermediaries, traders, and creditors. By providing a regulated market environment.
- APMCs provide farmers with access to organized and efficient marketplaces. This enables farmers to sell their produce to a wider range of buyers.

- APMCs develop and maintain necessary infrastructure in market yards, including storage facilities, auction platforms, and quality testing labs.
- APMCs promote transparency in trade transactions by regulating and monitoring trade practices within market yards.

Methodology:

APMC (Agricultural Produce Market Committee) reforms in India aims at abolition the monopoly of state-regulated mandis, reducing the influence of middlemen, and creating a unified national market for agricultural products. The methodology focuses on shifting from a restrictive regulatory regime to a competitive, market-driven system.

Meaning of APMC Reforms & Agricultural Marketing:

Meaning: APMC reforms refer to the liberalization of agricultural marketing by reducing the monopoly of state-regulated market yards (mandis) to create a more competitive, "one nation one market system".

Functions of APMC Reforms & Agricultural Marketing:

- **Regulating Trade Practices:** APMCs regulate the buying and selling of agricultural produce to ensure prices and fairness in transactions.
- **Market Infrastructure:** APMCs are responsible for developing and maintaining market yards, warehouses, and other necessary infrastructure to facilitate smooth trading.
- **Price Discovery:** The APMCs helps in the discovery of fair market prices for agricultural produce.
- **Licensing:** APMCs issue licences to traders, commission agents, and other market

intermediaries to operate within the market yard.

- **Dispute Resolution:** APMCs act as mediators to resolve disputes between farmers and traders, ensuring that grievances are addressed properly.

Opportunities of APMC Reforms & Agricultural Marketing:

The Opportunities for infrastructure development (cold storage, warehouse), electronic trading E-Nam direct marketing to consumers reading middle more exploiting, increasing the farmers income.

- **Digital Transformation (e-nam) :** Integrating APMC with the e-nam portal provides formers with the real time price information, Digital payments etc.
- **Infrastructure Improvement:** Using funds from market fees to enhance infrastructure such as establishing cold storage, warehouse and grading units to reduce post-harvest.
- **Alternative Marketing channels:** Acting direct marketing initiatives like Rait Bazars Apni Mandi etc. allowing formers to sell directly to consumers and maximize their returns.
- **Contract forming facilitation:** Implementing the APMC act 2003 encourage contract forming which provides formers thinking with markets and reduced price risks.
- **Transparency in transactions:** Ensuring transparent action process and fair pricing mechanisms, which protects formers from exploitation by middlemen and improves their trust in the market.
- **Value Addition Services:** Promoting, Grading, packing and processing activities within the premises to enable

formers to get higher prices for their produce.

APMC Reforms & Agricultural Marketing programs:

The Ministry of MSME implements the following schemes and programmes for the upgradation of technology to strengthen the promotion of MSMEs.

- **ISO 9000/ISO 14001 certification reimbursement schemes:** This scheme is introduced in March, 1994 to enhance the competitive strength of the MSMEs by way of technological upgradation, quality improvement and better environment or management. For acquiring quality management system-ISO 9000. certification or environment ~management. System ISO "14001 certification, this scheme reimburses 75% of the fees, subject to a maximum of Rs. 75,000.
- **Credit Linked Capital Subsidy Scheme (CLCSS):** It aims at facilitating technology upgradation by providing I 5% upfront capital subsidy to manufacturing MSMEs on institutional finance up to Rs. 1 crore availed by them for induction of well-established and improved technologies sub-sectors/products approved under the scheme.

Challenges of APMC Reforms & Agricultural Marketing:

The existing APMC Act system is challenged by problems such as the monopoly of middlemen, excessive rates of commissions about mandis. It provides the freedom of farmers to sell in other markets other than the specified markets, thus restricting competition and the realisation of fair prices.

- **Monopoly in any trade (with a few exceptions)** is bad, whether exerted by a

multinational corporation, the government, or APMC.

- Better customers are denied to farmers, while consumers are denied access to sources.
- It's fairly uncommon for agents in an APMC to form a cartel and refrain from bidding for greater prices.
- Produce is bought at a rigged price and then resold at a higher cost.
- The spoils are then divided among the participants, leaving farmers cold.
- In some areas, the cost of getting a licence is excessively high.
- Farmers were barred from participating in several markets.
- Aside from the licence fee, shop rent/value is relatively high, discouraging competition.
- APMC is usually governed by a small group of village/urban elite.
- The APMC is both a market participant and a regulator.
- As a result, vested interests in the lucrative trade harm the agency's ability to regulate.
- Despite their inefficiencies, they are adamant about maintaining control. Members and the chairman are normally chosen and elected from among the market's agents.
- Farmers must pay commissions, marketing fees, and the APMC cess, all increasing expenses.

Suggestions to improve APMC Reforms & Agricultural Marketing:

- **Promote Competition & Private Markets:** Establish private market yards and deregulation of market areas to provide alternatives to traditional, APMC mandis.
- **Digital Transformation (e-NAM):** Strengthen e-NAM integration to connect

local mandis with national networks, enhancing price transparency and eliminating middlemen.

- **Encourage Direct Sales and FPOs:** Permit direct marketing from farm sellers and buyers (processors, exporters, retailers) and strengthen Farmer Producer Organizations (FPOs) to improve bargaining power.
- **Infrastructure Modernization:** Develop infrastructure for grading, sorting, and cold storage within or near APMC yards to reduce post-harvest losses and enable better pricing.
- **Rationalize Fees and Taxes:** Lower high market fees and unify licenses to make APMC trading competitive with private alternatives, reducing the burden on farmers.
- **Strengthen Legal Frameworks:** Reform the Essential Commodities Act to encourage private investment in warehousing, and establish effective, swift dispute settlement mechanisms outside of APMC control.
- **Implement Model Acts:** Encourage all states to adopt the Model Agricultural Produce and Livestock Marketing (Promotion and Facilitation) Act, 2017, for a unified national market.

Discussion:

MSME is an important sector for the Indian economy and have highly contributed towards the country's Socio-Economic Development. They not only generates employment opportunities but also develops the nation's backward and rural areas.

The Agricultural Produce Market Committee (APMC) is a state-level statutory body in India that regulates agricultural marketing, aiming to protect farmers from exploitative intermediaries and ensure fair, transparent prices via mandis (yards). APMCs

enable structured, competitive bidding, offer storage and grading facilities, and ensure timely payments to producers.

Conclusion:

The APMC Act was initiated with the intent of protecting farmers and ensuring equitable trading in the farm markets. But with time, structural inefficiencies, pre-eminence of intermediaries, and access to the market have diminished its effectiveness. Therefore, the APMC Act reforms are necessary to strike a balance between protecting farmers with the increased competition, transparency, and choice.

While APMCs are essential for protecting farmers from exploitation and organizing chaotic

markets, they often operate with limited infrastructure and monopolistic tendencies. Ongoing reforms focus on fostering competitive, modern, and transparent digital trading, such as e-NAM, alongside traditional mandi structures.

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