

1st Edition

Students' Conference 2024-25

**“Principles of Dr. B R Ambedkar, Jagajyothi
Basavanna, Mahatma Gandhi and Swami
Vivekananda”**



**Conference
Proceedings**

Chief Editor

Prof. Vidya Shivannavar

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**Seshadripuram Educational Trust
SESHADRIPURAM INSTITUTE OF COMMERCE AND
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#39 & 40, Girls' School Street, Seshadripuram, Bengaluru - 560020. Ph:080-22955382 | Web: www.sicm.edu.in

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Students' Conference 2024 – 25

on

***“Principles of Dr. B R Ambedkar, Jagajyothi Basavanna,
Mahatma Gandhi and Swami Vivekananda”***

CONFERENCE PROCEEDINGS

Chief Editor

Prof. Vidya Shivannavar

Organising Secretaries

Assoc. Prof. Ravishankar B S

Asst. Prof. Banupriya K R

1st October, 2024

Chief Editor

Prof. Vidya Shivannavar

Organising Secretaries

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Asst. Prof. Banupriya K R

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PREFACE

Seshadripuram Institute of Commerce and Management is one of the most prestigious colleges under the flagship of Seshadripuram Educational Trust. It offers UG courses for nearly 1000 students which aims at providing quality education with the motto of "Inspiring Possibilities".

Indian Knowledge System Forum of Seshadripuram Institute of Commerce and Management had organized on “*Principles of Dr. B R Ambedkar, Jagajyothi Basavanna, Mahathma Gandhi and Swami Vivekananda*” on 1st October, 2024 at 10:30 am at A.V Room.

The conference was organized to delve into the teachings and principles of four great Indian leaders: Mahatma Gandhi, Jagajyothi Basavanna, Dr. B. R. Ambedkar, and Swami Vivekananda. The event aimed to inculcate the habit of taking up the research by the students and to inspire young minds by exploring the philosophies of Dr. B R Ambedkar, Jagajyothi Basavanna, Mahathma Gandhi and Swami Vivekananda.

This platform brought all the students from across the state. They articulated their ideas and explored the recent developments in the respective areas.

We would like to take this opportunity to thank all the faculties, research scholars, resource persons and students who had actively participated and contributed to the success and significance of the conference.

Chief Editor

Prof. Vidya Shivannavar
Principal
SICM

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39 & 40, Girls' School Street, Seshadripuram, Bengaluru-560020.

Ph: 080-22955382 Fax: 080-23462472, Email: info@sicm.edu.in Website:www.sicm.edu.in

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REPORT OF THE CONFERENCE

Indian Knowledge System Forum of Seshadripuram Institute of Commerce and Management had organized on *“Principles of Dr. B R Ambedkar, Jagajyothi Basavanna, Mahathma Gandhi and Swami Vivekananda”* on 1st October, 2024 at 10:30am at A.V Room.

Objectives of the Conference

- To inculcate the habit of taking up the research by the students.
- To inspire young minds by exploring philosophies of Dr. B R Ambedkar, Jagajyothi Basavanna, Mahathma Gandhi and Swami Vivekananda.
- To guide them how these philosophers can guide students in modern times.

The conference was organized to delve into the teachings and principles of four great Indian leaders: Mahatma Gandhi, Jagajyothi Basavanna, Dr. B. R. Ambedkar, and Swami Vivekananda. The event aimed to inculcate the habit of taking up the research by the students and to inspire young minds by exploring the philosophies of Dr. B R Ambedkar, Jagajyothi Basavanna, Mahathma Gandhi and Swami Vivekananda.

The conference began with the keynote address by Dr. Beluru Raghunandan, Playwright & Writer and Associate Professor, GFGC, Vijayanagar, Bengaluru. Sir highlighted the relevance of these leaders in shaping India's socio-political, religious, and cultural landscape. Speakers discussed how Gandhi's non-violent methods were pivotal in India's independence movement and how these principles are still relevant in addressing contemporary issues like civil rights and global peace. Basavanna's emphasis on Kalyana Rajya (welfare state) and Sharana philosophy was discussed in relation to breaking down caste barriers and establishing a more inclusive society. Sir focused on Ambedkar's advocacy for the abolition of untouchability, his role in shaping India's democratic framework, and his relentless fight for social and economic equality and he emphasized the power of youth and the role of spirituality in personal and national development.

Our principal Prof. Vidyashivannavar addressed the gathering and gave insights on the teachings and principles of four great Indian leaders. Mam acknowledged immense contributions of Mahatma Gandhi, Jagajyothi Basavanna, Dr. B. R. Ambedkar, and Swami Vivekananda to India's freedom, social justice, equality and spiritual upliftment. The conference also featured interactive sessions where students engaged in presenting papers. Total of 7 research papers were presented on the various themes of the conference. Dr. Narayana K H, Lecturer in Sanskrit, SCPUC, Bengaluru was the resource person for the paper presentation session.

Several students presented papers on how the youth can apply non-violence in protests and social reforms today. This session helped participants critically analyze the practicality of applying these philosophies in everyday life. The conference ended with the distribution of participation certificates to the paper presenters.

Outcomes of the Conference

- Students are able to develop research mind-set.
- Students are facilitated with learning and knowledge exchange through discussions.
- Provided an opportunity to know and discuss the philosophies of Dr. B R Ambedkar, Jagajyothi Basavanna, Mahathma Gandhi and Swami Vivekananda.

Snapshots of the Students' Conference







“THE IMPACT OF SWAMI VIVEKANANDA’S PHILOSOPHY ON CONTEMPORARY EDUCATION SYSTEM.”

¹Ms Vandana N, ²Ms Meghashree D S,

¹ II B.COM, Ramanashree Academy of Management-Vijayanagar, Bangalore, Karnataka, India
vandanaganendra5@gmail.com

² I B.COM, Ramanashree Academy of Management-Vijayanagar, Bangalore, Karnataka, India
meghashreemegu@gmail.com

ABSTRACT

This study explores the relevance of Swami Vivekananda's educational philosophy within the context of modern education with a particular focus on the teaching fraternity. Vivekananda's educational ideals which emphasize character development, self-reliance and the integration of spiritual and intellectual growth which offer valuable insights for contemporary educators.

The research examines how Vivekananda's principles can be applied to address current challenges faced by teachers, such as students' stress, a focus on rote learning and the need for holistic development. This study investigates how these principles can enhance the teaching practices and educational outcomes.

The study employs qualitative methods, including interviews and surveys with educators to assess their perceptions of Vivekananda's philosophy and its potential impact on their teaching methodologies. The findings reveal that integrating Vivekananda's ideas can foster a more inclusive and supportive learning environment which promote ethical values and encourage self-development among students.

Overall, this research underscores the significance of aligning modern educational practices with Vivekananda's vision to create a more balanced and effective educational experience. The study advocates for a re-evaluation of current teaching approaches and suggests that incorporating Vivekananda's philosophy can lead to a more holistic and impactful educational system.

Introduction

As rightly marked, “Education is the most powerful weapon to change the world”. Swami Vivekananda's philosophy has left an indelible mark on contemporary education, emphasizing the holistic development of individuals, combining intellectual growth with spiritual and moral values. His teachings advocate an education system that goes beyond mere academic knowledge, focusing on character building, self-reliance, and a sense of responsibility towards society. Vivekananda believed that education should nurture the inherent potential of individuals, helping them achieve personal excellence while contributing to the greater good.

In today's rapidly evolving world, where education is often reduced to job-oriented training, Vivekananda's philosophy remains highly relevant. His vision of education as a tool for both personal and societal transformation challenges contemporary systems to integrate values such as empathy, integrity, and service. He emphasized the need for education to be inclusive, ensuring that it reaches all sections of society, particularly the underprivileged, thus fostering social equity.

This paper explores the enduring impact of Swami Vivekananda's educational philosophy on modern education systems, highlighting how his principles can be applied to address current challenges such as value erosion, academic pressure, and the disconnect between education and moral responsibility. Through a comparative analysis of his ideas and modern educational practices, this study aims to demonstrate the continuing relevance of Vivekananda's thoughts in shaping a more holistic, value-based, and inclusive education system in contemporary society.

Review of literature

- **Sartaj Ahmad Bhat (2021):** The aim of the research is to examine the relevance of Vivekananda's educational philosophy in modern India. The study tries to account for Vivekananda's philosophical teaching, as well as his thoughts and beliefs on education. His unwavering humanitarianism and self-sacrifice won him a large following.
- **Shyam Sundae Sarkar (2020):** This study explores the necessity of Vivekananda's educational thought for human beings, especially for student community. This study states that Vivekananda has foreseen that mankind is passing through a crisis. Conflict of ideals manners and habits are pervading the atmosphere. Disrespect for everything old is fashion of the day.

Philosophy of Vivekananda

Vivekananda believed that the future of any nation depends upon its human resource and the main aim of education should be to develop this human resource. He says each soul is potentially divine. The goal is to manifest this Divinity within by controlling nature, external and internal. Do this either by work, or worship, or mental discipline, or philosophy- by one, or more, or all of these and be free. Vivekananda correlated ethics with control of the mind, seeing truth, purity and unselfishness as qualities which strengthened it. He advocated his followers to be divine, pious and unselfish. He emphasised that success was an outcome of focused thought and action; in his lectures on Raja Yoga he said, "Take up one idea. Make that one idea your life- think of it, dream of it, and live on that idea. Let the brain, muscles, nerves, every part of your body, be full of that idea, and just leave every other idea alone. This is the way to success that is way great spiritual giants are produced".

Objectives of the Study

- Examine the core principles of Swami Vivekananda's educational philosophy, focusing on its emphasis on character building, self-reliance, and holistic development.
- Investigate how the values promoted by Vivekananda, such as moral education, spiritual growth, and social responsibility, can address modern challenges in education systems.
- To Study how integrating spiritual and moral values in education, as advocated by Vivekananda, can help combat issues such as stress, lack of purpose, and disconnection from societal responsibilities in modern-day students.
- To provide practical recommendations for incorporating Swami Vivekananda's ideals into contemporary educational frameworks, encouraging a balance between intellectual development, ethical conduct, and social service.
- To analyse how Swami Vivekananda's belief in the transformative role of teachers and their influence on students' moral and spiritual growth can be applied in modern classrooms.

Need of the Study

- There is a growing need to reintroduce value-based education that fosters character, integrity, and compassion, which are integral to Vivekananda's educational philosophy.
- Rising academic pressures, competition, and a lack of purpose often lead to stress, anxiety, and mental health issues among students. Vivekananda's emphasis on self-reliance, inner strength, and resilience can provide a much-needed foundation for mental well-being and emotional balance.
- Contemporary education often fails to instil a sense of social responsibility and ethical leadership in students. Vivekananda believed that education should produce individuals who not only excel intellectually but also serve society with compassion and integrity.
- Vivekananda advocated for inclusive education, accessible to all sections of society, especially the marginalized.
- There is an increasing demand for educational models that focus on the all-round development of students, including their physical, emotional, and spiritual growth.

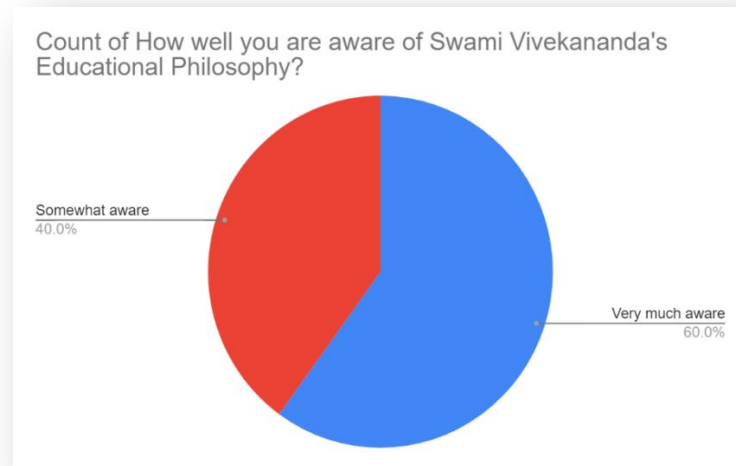
Research Methodology

Quantitative research is the process of collecting and analysing numerical data. It can be used to find patterns, percentages and averages. The research incorporated both primary and secondary data, with primary data collected through questionnaires and secondary data sourced from articles, books, magazines, websites, and journals. The sampling technique employed was purposive sampling, with 50 respondents selected for the study

Data Analysis and Interpretation

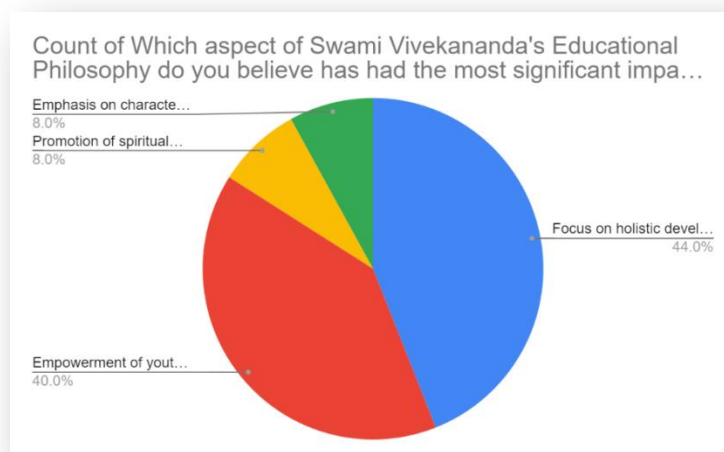
The data collected is represented in the form of table and pie chart. A brief description of analysis and interpretation is given below

Figure 1: Awareness about Swami Vivekananda's Philosophy



Interpretation: The above diagram reveals that 40% of respondents are somewhat aware of Swami Vivekananda's Educational Philosophy and the rest 60 % of respondents are very much aware of Swami Vivekananda's Philosophy.

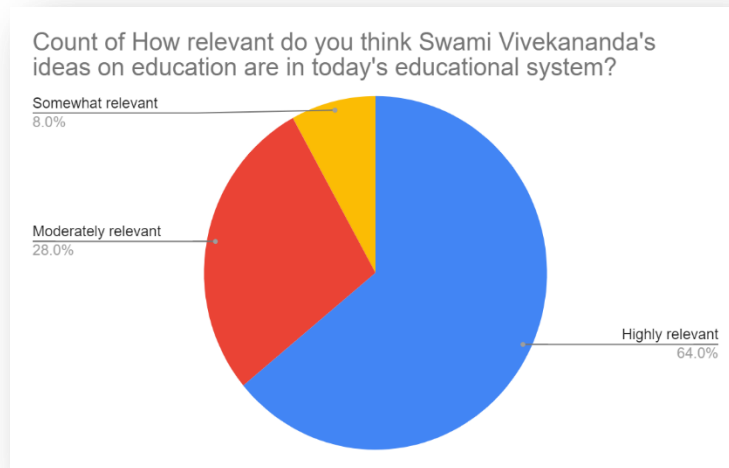
Figure 2: Impact of Swami Vivekananda's Educational Philosophy on modern education



Interpretation: This chart shows that 44% of the respondents believe that Swami Vivekananda's focus on holistic development (body, mind & soul) aspect is most significant in modern education. 40% believe that

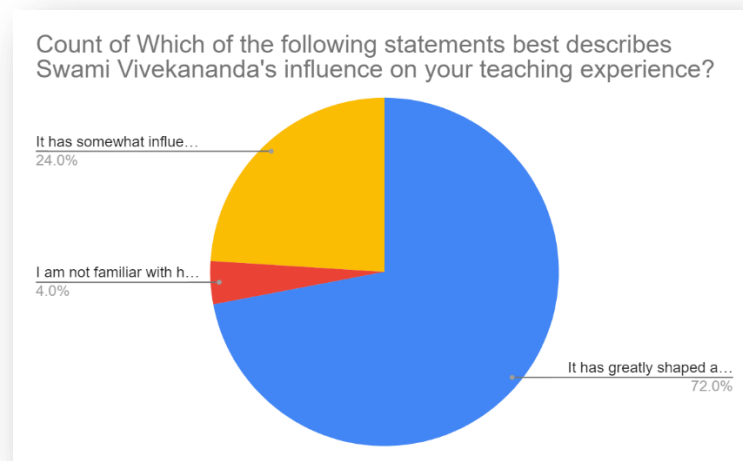
significance of Empowerment of youth and self-reliance is most significant, 8% of respondents believe the significance of emphasis on character building and 10.5% of respondents believe the significance of promotion of spiritual & moral values.

Figure 3: **Relevance of Swami Vivekananda's ideas in today's educational system**



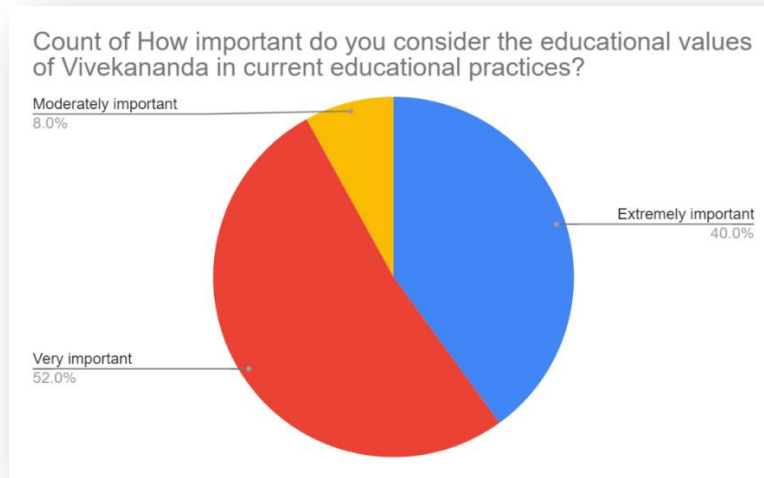
Interpretation: This chart represents that 64% of the respondents believe that swami Vivekananda's ideas on contemporary education system is highly relevant, 28% of the respondents believe that it is quite relevant, and 8% of respondents believe that it is somewhat relevant.

Figure 4: **Influence of Swami Vivekananda's statements on teaching**



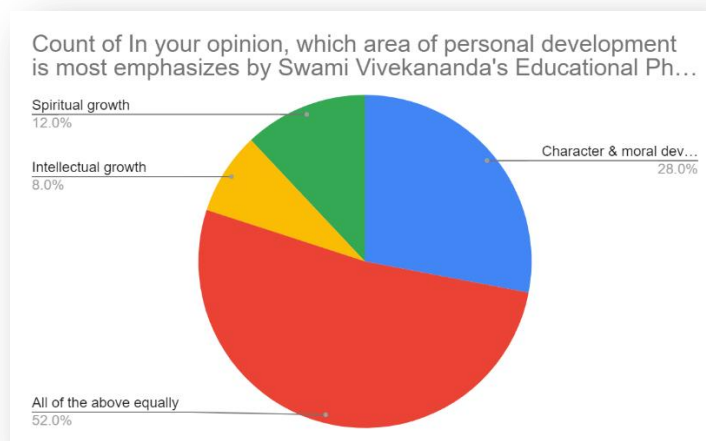
Interpretation: One can see from this chart, that 72% of the respondents accepts that the philosophy has greatly shaped the approach to education, 24% of them agrees that it has somewhat influenced the educational approach and the rest, i.e., 4% says that they are not familiar with his philosophy.

Figure 5: Importance of Swami Vivekananda's educational values in current education



Interpretation: Above chart depicts that 52% of the respondents agree that Swami Vivekananda's educational values are very important in current educational system. 40% of the respondents feels that Swami Vivekananda's educational values are extremely important in current educational practices. Only 8% of the respondents says that Swami Vivekananda's educational values are somewhat important in current educational practices.

Figure 6: Area of personal development emphasized by Swami Vivekananda



Interpretation:

This chart highlights that 52% of the respondents believe that all the given areas i.e., intellectual growth, character & moral development, physical well-being, and spiritual growth were more emphasized in Swami Vivekananda's educational philosophy. The 28% of respondents says that Vivekananda's educational philosophy

emphasizes on character and moral development, the rest 12% of the respondents believe that philosophy emphasizes on spiritual growth, and the remaining 8% of the respondents says that the philosophy emphasizes on intellectual growth.

Limitations of the Study

- The study focuses specifically on the educational philosophy of Swami Vivekananda and its application to contemporary education.
- The interpretation of Swami Vivekananda's philosophical teachings may vary, as they are deeply rooted in spirituality and can be understood differently by various scholars.
- Vivekananda's teachings were developed in a different historical and cultural context. Adapting these principles to modern educational systems, which face new and complex challenges, may present difficulties, limiting the practical applicability of the study's recommendations.
- The study largely relies on philosophical analysis and theoretical exploration, with limited empirical data to support the direct impact of Vivekananda's teachings on contemporary educational outcomes. This could reduce the study's evidence-based credibility.
- The evolving nature of student needs and learning environments, especially with the rise of digital education, may present challenges in applying traditional philosophical approaches like those of Vivekananda to address contemporary educational challenges effectively.
- The study may face challenges related to the selection of educational institutions or individuals for data collection, which could introduce bias, particularly if only institutions or educators already aligned with Vivekananda's philosophy are chosen.
- The study focuses primarily on Swami Vivekananda's educational philosophy, potentially overlooking insights from other educational thinkers or philosophies that may also be relevant in addressing modern educational challenges.
- Swami Vivekananda's teachings did not address the digital age, online education, or the rapid technological advancements that are transforming education today.

Findings of the Study

- Only 60 % of respondents are very much aware of Swami Vivekananda's Philosophy.
- 44% of the respondents believe that Swami Vivekananda's focus on holistic development (body, mind & soul) aspect is most significant in modern education.
- 64% of the respondents believe that swami Vivekananda's ideas on contemporary education system is highly relevant.
- 72% of the respondents accepts that the philosophy has greatly shaped the approach to education.

- 52% of the respondents agree that Swami Vivekananda's educational values are very important in current educational system.
- 52% of the respondents believe that all the given areas i.e., intellectual growth, character & moral development, physical well-being, and spiritual growth were more emphasized in Swami Vivekananda's educational philosophy.
- The study finds that there is an increasing demand for value-based education in modern societies, where ethical dilemmas, social inequality, and a lack of purpose among students are prevalent.
- Educational institutions should consider incorporating a value-based curriculum that promotes ethical conduct, social responsibility, and personal integrity. This could include courses or activities focused on moral development, leadership, and service to society, aligning with Swami Vivekananda's vision of holistic education.
- Educational policies and pedagogical methods should adapt the timeless principles of Vivekananda to address contemporary challenges, such as the digitalization of education and the need for critical thinking skills.

SUGGESTIONS

- Educational institutions can organize awareness programs, workshops, and seminars to introduce students and educators to Swami Vivekananda's principles.
- Educational institutions should adopt more balanced approaches in their curricula that focus not only on academic achievement but also on physical, mental, and spiritual well-being.
- Vivekananda's ideas highly relevant in contemporary education, policymakers and educators should actively integrate his values into educational reforms.
- Educators should be trained to incorporate Swami Vivekananda's teachings into their pedagogical practices, ensuring that intellectual, moral, and physical growth are prioritized alongside traditional academic outcomes.
- Schools and universities can integrate values through co-curricular activities, community service projects, and leadership development initiatives.
- Educational institutions should take up the suggestion to incorporate a value-based curriculum promoting ethical conduct and social responsibility.
- Schools and universities should encourage the use of technology for holistic learning while fostering critical thinking and problem-solving skills among students.

Conclusion

This study reaffirms the relevance of Swami Vivekananda's educational philosophy in today's rapidly evolving educational landscape. His emphasis on holistic development—addressing the intellectual, physical, moral, and spiritual aspects of individuals—continues to offer invaluable insights for addressing the limitations of modern, often mechanized, education systems. The findings indicate a growing need for value-based education that not only fosters academic achievement but also develops ethical responsibility, leadership, and a sense of purpose among students.

Furthermore, integrating Vivekananda's principles into contemporary educational institutions can bridge the gap between traditional wisdom and modern technological advancements. By promoting a balanced focus on intellectual growth, character development, and personal well-being, educators can equip students with the tools necessary to thrive in a complex and ever-changing world. Ultimately, this study suggests that adopting and adapting Vivekananda's ideals within modern education systems can lead to more meaningful and holistic learning experiences, cultivating not only knowledgeable individuals but also responsible and compassionate global citizens. The legacy of Swami Vivekananda's philosophy remains a vital guide for shaping the future of education.

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- <https://forms.gle/YSoGsVjQA1fJqGH99>

“SWAMI VIVEKANANDA: AN ENLIGHTENING SOUL”**Mr. Sujan B¹, Ms. Rithika T Shingri²**¹ II-year BCom, Jyothy Institute of Commerce And Management40/2, Tataguni, off Kanakapura Road, Bengaluru, Karnataka – 560082, Email Id- sujanbalaji8@gmail.com² II-year BCom, Jyothy Institute of Commerce And Management40/2, Tataguni, off Kanakapura Road, Bengaluru, Karnataka – 560082, Email Id- rithika.shingri@gmail.com

ABSTRACT

“Arise! Awake! and stop not until the goal is reached. Take up one idea. Make that one idea your life—think of it, dream of it, live on that idea. Let the brain, muscles, nerves, every part of your body, be full of that idea, and just leave every other idea alone. This is the way to success.” As one of India's most revered spiritual leaders, Vivekananda's philosophy transcended religious boundaries, promoting universal values of compassion, selflessness, and the unity of all faiths. The paper will analyze his pivotal address at the 1893 Parliament of the World's Religions in Chicago, which not only showcased India's spiritual depth but also laid the foundation for interfaith dialogue. Additionally, this paper looks at the lasting influence of Swami Vivekananda through the memories of people who met and interacted with him, both in India and around the world. Vivekananda, a key figure in reviving Hindu spirituality and promoting harmony between different religions, made a strong impact on those who knew him. Through personal stories, this paper highlights how his presence and ideas influenced not only his followers but also intellectuals, religious leaders, and everyday people from different cultures. In a summarized version, the paper helps us to have a glimpse of his vision for both personal and social transformation.

Key Words: Social transformation, Religious boundaries, Universal values, Spirituality, Harmony**Introduction**

Swami Vivekananda born on (12 January 1863 – 4 July 1902), his birth name was **Narendranath Datta**, was an Indian Hindu monk, philosopher, author, religious teacher, and the chief disciple of the Indian mystic Ramakrishna. He was a key figure in the introduction of Vedanta and Yoga to the Western world and is the father of modern Indian nationalism who is credited with raising interfaith awareness and bringing Hinduism to the status of a major world religion in the late nineteenth century.

Early Life and Transformation

Background: Swami Vivekananda's father, **Vishwanath Datta**, was an attorney at the Calcutta High Court, known for his rational and progressive outlook. He encouraged his children to embrace both Western and Indian traditions. Vivekananda's mother, **Bhuvaneshwari Devi**, was deeply spiritual and instilled in him the values of devotion and compassion, significantly shaping his early personality.

Education: Narendranath received a modern, Western-style education. He attended **Metropolitan Institution** and later **Scottish Church College**, where he studied philosophy, logic, and Western sciences. He was drawn to Western thinkers like **David Hume** and **Herbert Spencer**, which led him to question traditional religious beliefs. He sought

scientific and rational answers to spiritual questions, often feeling conflicted between Western rationalism and Indian spirituality.

Interaction with Ramakrishna Paramahansa: While studying at the Scottish Church College in Kolkata, Narendranath attended a lecture by Professor William Hastie, who mentioned Ramakrishna as an example of someone who had genuine spiritual experiences. Hastie advised his students to visit Ramakrishna at the Dakshineswar Kali Temple if they wanted to meet someone who had seen God.

Narendranath decided to visit Ramakrishna at Dakshineswar. In their first meeting, Narendranath asked Ramakrishna the same question he had asked many others: "Sir, have you seen God?" Unlike others, Ramakrishna responded simply and directly, saying, "Yes, I have seen Him. I see Him as I see you, only more intensely." This reply deeply impressed Narendranath. Unlike the philosophical responses he had heard elsewhere, Ramakrishna's answer was based on his personal experience. He described God as a living reality, which left a lasting impact on the young seeker.

Thus, their relationship evolved from that of a skeptical seeker and a compassionate master to one of deep spiritual connection, with Vivekananda eventually becoming Ramakrishna's most famous disciple and carrying forward his legacy to the world.

Qualities adapted from Ramakrishna Paramahansa:

Swami Vivekananda adopted several profound qualities from his guru, Sri Ramakrishna Paramahansa. These qualities shaped his spiritual and philosophical outlook, as well as his approach to life and his mission. Here are some of the key qualities Vivekananda adopted:

- **Faith in the Divine:** Vivekananda absorbed his guru's unshakable belief in God's reality and began to see divinity in all aspects of life. His teachings emphasized that God can be realized by anyone through devotion, selfless service, and spiritual practice.
- **Unity of All Religions:** Vivekananda became a strong advocate of religious harmony. He proclaimed the oneness of all religions and emphasized the importance of mutual respect and understanding. He practiced the essential unity of all religious paths.
- **Experience over Theory:** Vivekananda strongly echoed his view, promoting the idea that personal spiritual experience is more important than theoretical knowledge. He encouraged people to seek practical spirituality and real transformation through meditation, devotion, and selfless action.
- **Fearlessness and Courage:** Vivekananda embraced quality of fearlessness. He often spoke about the importance of strength, courage, and fearlessness in spiritual life. He inspired people to face life's challenges with confidence and strength, famously stating, "Arise, awake, and stop not till the goal is reached."
- **Detachment and Renunciation:** Vivekananda embraced the ideals of detachment and renunciation, giving up personal ambitions to devote his life to the service of humanity. His monastic life and teachings on renunciation became a guiding light for the Ramakrishna Order.

Vivekananda embraced the ideals of detachment and renunciation, giving up personal ambitions to devote his life to the service of humanity. His monastic life and teachings on renunciation became a guiding light for the Ramakrishna Order.

SWAMI VIVEKANANDA'S CHICAGO SPEECH AND GLOBAL IMPACT

Swami Vivekananda's speech at the Parliament of the World's Religions in Chicago on September 11, 1893, is one of his most famous moments, marking a turning point in the global perception of Hinduism and Indian spirituality. He began his address with the words, "Sisters and Brothers of America," which evoked a standing ovation from the audience, reflecting the warmth and universal brotherhood he embodied. He drew from the teachings of Hinduism, particularly the ancient Vedantic principle that God is one, but different religions are different ways of approaching the Divine.

Vivekananda highlighted India's rich tradition of tolerance and religious harmony, referencing historical examples where people of various faiths coexisted peacefully. He criticized narrow-mindedness and religious bigotry, stressing the need for acceptance of all beliefs. His message of universal brotherhood, religious tolerance, and harmony struck a chord with the global audience.

His speech paved the way for greater acceptance of Eastern philosophy and spirituality in the West and launched Vivekananda's worldwide mission to spread the message of Vedanta.

Impact of Chicago Conference:

After Swami Vivekananda's impactful speech at the 1893 Parliament of the World's Religions in Chicago, he gained international fame as a spiritual leader and ambassador of Indian philosophy. His message of religious tolerance, spiritual unity, and the universality of all faiths resonated globally. In the West, he lectured extensively on Vedanta and Yoga, attracting scholars, intellectuals, and spiritual seekers. In India, his success inspired national pride and a renewed focus on social reform and education. Vivekananda's teachings sparked a spiritual and cultural awakening.

Personal Reminiscences: Eastern and Western Admirers

- **Sister Nivedita (Margaret Noble):** An Irish school teacher, Margaret Noble was deeply inspired by Vivekananda's teachings on the empowerment of women and the importance of education. She met him in London in 1895. Vivekananda's vision of a spiritually awakened and socially reformed India resonated with her. He encouraged her to come to India and dedicate herself to the service of Indian women and education. She took the name Sister Nivedita, meaning "the dedicated one." Nivedita dedicated her life to the education of Indian women, starting schools, and advocating for women's empowerment. She also contributed to the Indian independence movement and worked on spreading awareness of Indian culture and spirituality in the West.
- **Swami Sadananda (Sharat Chandra Gupta):** A young man from a traditional Bengali family, Sharat was introduced to Vivekananda and became deeply influenced by his ideals of renunciation and service. Vivekananda's emphasis on living a life dedicated to God and humanity inspired Sharat to embrace monastic

life. He took the name Swami Sadananda and became one of the early members of the Ramakrishna Order. He played a key role in assisting Vivekananda and spreading his teachings, especially in rural areas. Swami Sadananda lived a simple life of service and devotion, carrying forward the principles of renunciation and selfless service.

- **Swami Abhidananda (Kali Prasad Chandra)**: Abhidananda was a scholar and spiritual aspirant before he met Vivekananda. His thirst for knowledge and spiritual growth drew him to the teachings of Vivekananda. Under Vivekananda's guidance, Abhidananda became deeply committed to spreading Vedanta philosophy, particularly in the West. Vivekananda saw in him the ability to communicate complex spiritual ideas effectively. Swami Abhidananda was sent to the U.S. after Vivekananda returned to India and continued spreading Vedanta there, especially in New York. He was known for his philosophical lectures and writings, which helped introduce Vedanta to Western audience.
- **Josephine MacLeod**: Josephine MacLeod was an American woman who met Vivekananda in New York and became one of his closest supporters and friends. Although not a formal disciple, Josephine was deeply influenced by Vivekananda's philosophy of Vedanta and selfless service. She admired his vision of a spiritually empowered world and supported his work in both the West and India. Josephine traveled extensively with Vivekananda and helped organize many of his public lectures in the U.S. and Europe. She played an important role in securing financial support for his work and the Ramakrishna Mission.
- **Captain and Mrs. Sevier**: The Sevier were a British couple who met Vivekananda during his travels in Europe. They were deeply moved by his teachings on Vedanta and spirituality. Vivekananda's emphasis on living a life of renunciation and service inspired them to move to India and support his work. The Seiviers helped establish the Advaita Ashrama in Mayavati, a center dedicated to the study of Vedanta and spiritual practice. Their contributions helped sustain Vivekananda's vision of creating spiritual centers for the spread of Vedanta.

Vivekananda Spiritual, Dharma and Religious Consciousness

Swami Vivekananda's spiritual, dharma, and religious consciousness were deeply rooted in Vedanta and the teachings of his guru, Sri Ramakrishna Paramahansa. His views represented a harmonious blend of personal spiritual experience and social responsibility. He encouraged people to practice selfless service, helping others as part of their spiritual growth. For Vivekananda, true religion was about harmony, love, and compassion, bringing people together instead of dividing them. By realizing our own inner divinity, we can live in a way that promotes peace, unity, and understanding among all people.

Vivekananda Influence on Youth

Swami Vivekananda has had a profound and lasting influence on the youth, inspiring them with his powerful ideas on self-confidence, service, and spirituality. He encouraged young people to develop strength, both physically and mentally, emphasizing the importance of a strong character and a fearless approach to life. Vivekananda believed that the youth have the power to transform society through selfless action and dedication to the greater good.

He urged young people to believe in themselves, cultivate their inner potential, and rise above limitations. His famous quote, “Arise, awake, and stop not until the goal is reached,” continues to motivate generations to pursue their dreams with determination. Swami Vivekananda also promoted education, not just as the acquisition of knowledge but to build character and serve humanity. His message of universal brotherhood, tolerance, and service to others resonates strongly with the ideals of youth who seek to make a positive impact on the world.

By emphasizing the importance of spirituality, Vivekananda encouraged young minds to lead lives grounded in moral and ethical principles, contributing to both their personal growth and the betterment of society. His life and teachings continue to inspire youth to lead with purpose and confidence.

Conclusion

Swami Vivekananda carried the messages of the rich and various heritage of our Indian culture and Hinduism, non-duality, selfless love, and service towards the nation. His mesmerizing personality with the highest virtues illuminated the young minds. His teachings aroused the realization of the power of the soul in them. He spread the message of divinity and the true aim of true scriptures.

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MAHATMA GANDHI'S PERSPECTIVES ON JUSTICE AND EDUCATION**¹Rumaisa Shariff**1. III B.A , NMKRV College for Women 45/1, 22nd cross, Jayanagar, Bengaluru, KarnatakaEmail: shariffumaisa@gmail.com

ABSTRACT

This paper examines the white perspective of Gandhi on his thoughts about education and justice. He was one of the greatest thinkers, philosopher, spokesman politician and humanist of the world. His philosophy on education focused on Nai Taaleem attending self-sufficiency character building and inculcation moral values in every individual. Emphasizing on extra-curricular activities skill development and vocational training rather than bookish knowledge. His thoughts about justice work again based on his belief in a religion and his political experience in South Africa. His idea or notion of justice merely did not apply upon political forefront, but also emphasized on the social economic field as well.

Keywords: Education, Justice, Nai Taaleem, Extra-curricular, Religion, social justice

Introduction

History has been very evident for the very fact that Mahatma Gandhi's perspective on education and justice have always gone hand in hand, and his perspective on these two aspects have been deeply linked with his philosophies on Satya (truth) and Ahimsa (non-violence). According to M.K. Gandhi, justice and education are the most basic necessities of human life.

Justice in the simplest meaning is to bring about change through the measures of fairness, ethics and morality. It is a mode through which citizens of a nation are treated equally, their rights are preserved and are held responsible for their wrongdoings.

As said by Nelson Mandela, "Education is the most powerful weapon which you can use to change the world." In Mahatma Gandhi's own words, if we want to reach real peace in this world we should start educating children

Gandhian views on education and his idea on Nai Taaleem:

During the early phase of mahatma Gandhi's life, he developed a perspective on education and during that period he was extremely dissatisfied with the traditional schooling system. He recalls in his autobiography that he was an average student and took his studies very seriously but didn't find formal schooling very inspiring, he once refused to copy answers during an exam, even though his teacher encouraged him to do so. According to him the education that should be inculcated in children should be on the principles of moral integrity, honesty, and personal principles, not just passing exams or excelling in academic subjects.

He was affirming believer of the fact that formal education should not just be restricted within the boundaries of academics but rather should also include moral and spiritual development. His philosophy of education is a harmonious blending of Idealism, Naturalism and Pragmatism. Idealism is the base of Gandhiji's philosophy whereas Naturalism and Pragmatism are the helpers in translating that philosophy into practice.

We understand the importance he gave to education through a key incident that happened before he left to England, when the Sheth- headman of the community told Gandhiji that, our religion forbids voyages abroad and it's impossible to live in Europe without compromising our religion. To which he replied: 'I do not think it is at all against our religion to go to England. I intend going there for further studies.' After which when he was told that he would be discarded from the caste he replied saying the caste should not be interfering in this matter and thereby he was pronounced to be an outcaste because he chose to move abroad for his higher studies. This shows that to gain knowledge and education he willing sacrificed his caste.

Nai Taaleem:

At the round table conference in London in 1931, he criticized the futility of India's primary education system and low rate of literacy, directing finger at the British governmental policies. Gandhiji described the main defects of the system of education as, "I am fully convinced that present system of education is not only wasteful but positively harmful. They would pick up evil habits. English has created a permanent bar between the highly educated few and the uneducated many." Mahatma Gandhi proposed his scheme of Basic Education (Nai Talim) in a well formulated approach to education in 1937 in his newspaper 'Harijan'. The word 'Nai Taaleem' is a combination of two words Nai means 'new' and Taaleem is an Urdu word which means 'education'. In order to discuss different aspects of the scheme of education, an All-India education conference was held in Wardha on 22nd and 23rd October, 1937. The conference is called 'Wardha Educational Conference' and Mr. Gandhi himself presided over the conference. The concept was based on four basic principles:

- Education or learning in mother tongue along with handicraft work
- Works should be linked with most useful vocational needs of the locality
- Free and compulsory education is to be provided for seven years on a nationwide scale
- learning should be linked with vocational work and work should be socially useful and productive.
- Main Principles of Gandhian Educational Philosophy:
- **All Round Development-** Gandhiji stated that the main aim of education should be to draw the best out of a person's mind, body and soul. This mean that one must not just be developed at the mental level but also at physical, spiritual, aesthetic and intellectual level).
- **Free Compulsory Education-** Since many people in our country cannot afford to educate their

children, he suggested free and compulsory education for the children aged 7 to 14 years.

- **Mother tongue as medium of instruction-** Gandhiji believed that the medium of basic education should be the mother tongue. Strong mother tongue foundation leads to a much better understanding of the curriculum as well as a more positive attitude towards school. It would also help in better expression of ideas and promote interactive session.
- **Craft Centred Education-**Gandhi ji believed that handicraft was the means to develop the mind as well as soul. Thus, schools must not focus on theoretical knowledge and introduce something beyond the books i.e. extracurriculars and this principle also fit in the context of Indian scenario where craft would make education self-supportive as it is not possible to educate all citizens and provide them government jobs.
- **Development of faith on Truth & Non-violence-** Gandhiji was always considered that non-violence is an important and essential part of education. Truth & Nonviolence was the fundamental formula of Gandhiji's philosophy. Basic education was also based upon the principle of truth and Non-violence. The use of violence invokes the feeling of fear and does not give the freedom of expression to the students. It hampers a child's creativity.
- In the conclusion, Gandhian educational philosophy was forward thinking, emphasized simplicity, self-dependency, creativity, and moral development. If we take the Gandhian education policy it is extremely relevant to be applied in the present-day education system which is completely based on academic achievements rather than life skills, employability skills, creativity and intellectual thinking and this makes young minds get disconnected with the modern-day problems. Nai Taaleem is not just a historical framework but it is actually to be utilized to bring about positive change in the society

Gandhi's perspective of justice:

The Gandhian philosophy of justice is indeed deeply rooted with his principles of Sathya and ahimsa. For Mr. Gandhi justice was not a mere concept of legal process but more about bringing harmony and righteousness in the society through moral and ethical pursuit. When Gandhiji had initial started as a practising lawyer he gave the insights of his perspective on justice, he laid the foundation of his legal practise on Satya.

In the very first case of his profession where he had to represent his client in a small court, he was extremely anxious and was unprepared for the complexities of the legal procedure and doubted his ability to plead before the court effectively. Instead of relying on manipulations in the court of law, he focused on the presentation of factual honesty and thus, clear truth meant winning the case. In the words of Gandhiji 'justice could only be served when the facts are presented truthfully and that the role of the

lawyer should not be to mispresent the facts to favour their client, but to assist the court in arriving at the truth.'

When the Pietermaritzburg Train Incident happened in 1893 in south Africa, where he was thrown off a first-class train compartment at Pietermaritzburg because of his race, despite having a valid ticket. This awakened his deep understanding towards severe racial injustices in society, leading him to develop his philosophy of fighting injustice through non-violence and civil disobedience.

We see throughout the freedom struggles Gandhiji's brilliant skills in fighting for the justice of people as well as for their freedom, in this process one of the keynote event was Champaran satyagraha which took place in Champaran, Bihar. Here the local indigo farmers were exploited by the British landlords who forced them to grow indigo under oppressive terms. Gandhiji organized the farmers, encouraged them to refuse to accept the unfair demands and stand up for their rights through non-violent resistance. Gandhi's view of justice here was comprehensive and realistic, directly addressing the plight of the poor and vulnerable, ensuring justice work for the former and not the latter. Gandhi had a deep concern for social and economic justice, which was closely connected to his basic philosophy of non-violence. He was a pioneer of social justice as his idea was of decentralization of power and authority which is one of the safeguards for individual freedom.

Gandhiji says that my ideal of village swaraj is that it is a complete republic. He further argued that Panchayati Raj safeguards the liberty of the individual and the village community for their full moral development. He emphasised on human equality and was aware that political institutions are relevant only to extend the economic well-being of the people and secure social justice to them. To quote Gandhi "economic equality of my conception does not mean that everyone would literally have the same amount it simply means that everybody should have enough for his/her needs. For economic justice, Gandhi provides the following alternatives.

- Decentralisation of money and power
- Cottage and small industries
- Opposition of consumerism
- Equal distribution
- Trusteeship

Gandhiji himself suggested and used various instruments or methods to ensure justice. The instruments are ahimsa, non-cooperation and satyagraha. For him it must be ensured that both the ends and the means are morally reasonable and ethically right. In fact, Gandhi has gone a few steps further by emphasising people's participation, decentralisation and bottom-up approach. Gandhiji has given a more important

role in participatory democracy and not simply to a system of rule by elected representatives of the people.

Conclusion

In conclusion, mahatma Gandhi's journey is a testament for the link between education and justice. His commitment to non-violence, economic equality, eradication of social hierarchies and inclusive politics continues to inspire movements striving for a better society. His views on education and social, economic justice were based on his experiences in life. His philosophies are always based on the basic principles of Sathya and ahimsa and based on these he had the vision for better education and justice for the people of our country. Through his relentless pursuit of truth and fairness, he redefined the path of justice to lasting peace, proving that the most powerful tool in confronting injustice is the strength of the human spirit.

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ಮಹಿಳಾ ಸಬಲೀಕರಣಕ್ಕೆ ಅಂಬೇಡ್ಕರ್ ಅವರ ಕೊಡುಗೆಗಳು

ಅನುಶ್ರೀ ವಿ,

ತೃತೀಯ ಬಿ ಕಾಂ, ಎಂ ಹೆಚ್‌ಜ್ ಇನ್ಸ್ಟಿಟ್ಯೂಟ್ ಆಫ್ ಮ್ಯಾನೇಜ್‌ಮೆಂಟ್ ಸೈನ್ಸಸ್, ರಾಮನಗರ

anushreevishwakarma2004@gmail.com

ಪೀಠಿಕೆ

ಇತಿಹಾಸಕಾರರ ಪ್ರಕಾರ ಭಾರತಕ್ಕೆ ಸುಮಾರು 5000 ವರ್ಷಗಳ ಇತಿಹಾಸವಿದೆ. ಈ ಐದು ಸಾವಿರ ವರ್ಷಗಳ ಇತಿಹಾಸದಲ್ಲಿ ಜನಸಾಮಾನ್ಯರನ್ನು ಎರಡು ಸಂವಿಧಾನಗಳು ಆಳಿವೆ. ಒಂದು ಕ್ರಿಸ್ತಪೂರ್ವ 185ರಲ್ಲಿ ಜಾರಿಯಾದ ಮನುಸಂವಿಧಾನ ಮತ್ತು ಇನ್ನೊಂದು ಇವತ್ತು ನಮ್ಮನ್ನೆಲ್ಲ ಆಳಿವೆ ಮಾಡುತ್ತಿರುವ ಡಾ. ಬಿ ಆರ್ ಅಂಬೇಡ್ಕರ್ ಸಂವಿಧಾನ ಈ ಎರಡು ಸಂವಿಧಾನದ ಅವಧಿಗಳಲ್ಲಿ ಮಹಿಳೆಯರ ಬಾಳು-ಬದುಕು ಸಂಪ್ರದಾಯ-ಸಂಸ್ಕೃತಿಗಳು ಬಾರಿ ವಿಭಿನ್ನವಾಗಿದ್ದವು. ಈ ವಿಭಿನ್ನ ರೀತಿಯ ಬಾಳು ಬದುಕಿನಲ್ಲಿ ಬಹುಮುಖ್ಯವಾಗಿ ಪಾತ್ರ ವಹಿಸಿರುವುದು ನಮ್ಮನ್ನಾಳಿದ ಈ ಎರಡು ಸಂವಿಧಾನದ ಕಾನೂನುಗಳೇ ಎಂದು ಎಲ್ಲರಿಗೂ ತಿಳಿದಿದೆ. ಮಹಿಳಾ ಶೋಷಣೆಯ ವಿರುದ್ಧವಾಗೂ ಶೋಷಣೆಯ ವಿವಿಧ ಮಗ್ಗುಲುಗಳ ಬಗ್ಗೆ ಆಳವಾಗಿ ಚಿಂತಿಸಿ ಧಾರ್ಮಿಕ-ಸಾಮಾಜಿಕ, ರಾಜಕೀಯ ಹಕ್ಕು ಗಳನ್ನು ಸಂವಿಧಾನಾತ್ಮಕವಾಗಿ ನೀಡಲು ಶ್ರಮಿಸಿದ ಮೊದಲ ವ್ಯಕ್ತಿ ಅಂಬೇಡ್ಕರ್.

"ಯಾವುದೇ ಸಮುದಾಯದ ಏಳಿಗೆಯನ್ನು ಅಳೆಯ ಬೇಕಾದರೆ ಆ ಸಮುದಾಯದ ಸ್ತ್ರೀಯರ ಏಳಿಗೆಯನ್ನು ಪರಿಗಣಿಸಬೇಕು" ಎಂದು ಮಹಿಳೆಯರ ಸ್ಥಿತಿಗತಿಯನ್ನು ಸಮಾಜದ ಏಳಿಗೆಯ ಸೂಚ್ಯಂಕವಾಗಿ ಪರಿಗಣಿಸಿದ ಅಂಬೇಡ್ಕರ್ ಭಾರತದಲ್ಲಿ ಮಹಿಳಾ ಹಕ್ಕು ಹಾಗೂ ಮಹಿಳಾ ಸಬಲೀಕರಣಕ್ಕೆ ಕಾನೂನು ಚೌಕಟ್ಟು ನೀಡಿದ ಮೊದಲ ನಾಯಕರಾಗಿದ್ದಾರೆ.

ಸಂಶೋಧನ ವಿಧಾನ :

ಪ್ರತಿಯೊಂದು ವಿಷಯ ಮತ್ತು ಕ್ಷೇತ್ರವು ತನ್ನದೇ ವ್ಯಾಪ್ತಿ ಮತ್ತು ಸ್ವರೂಪವನ್ನು ಹೊಂದಿರುತ್ತದೆ. ಆದ್ದರಿಂದ ಈ ವಸ್ತು ವಿಷಯವನ್ನು ತಿಳಿಯಲು ಪ್ರಮುಖವಾಗಿ ಮಾಧ್ಯಮಿಕ ಮಾಹಿತಿಗಳ ಆಧಾರದ ಮೇಲೆ ಮತ್ತು ಸ್ವಂತ ತಿಳುವಳಿಕೆಯಿಂದ ಈ ಪ್ರಬಂಧವನ್ನು ರಚಿಸಲಾಗಿದೆ. ಈ ಪ್ರಬಂಧವನ್ನು ಪುಸ್ತಕಗಳಿಂದ, ದಿನಪತ್ರಿಕೆಗಳಿಂದ, ವಾರಪತ್ರಿಕೆಗಳಿಂದ, ಇಂಟರ್ನೆಟ್‌ನಿಂದ, ಮಾಹಿತಿಗಳನ್ನು ಕಲೆ ಹಾಕಲಾಗಿದೆ.

ಅಧ್ಯಯನದ ಉದ್ದೇಶಗಳು:

- ಪ್ರಾಚೀನ ಭಾರತದ ಮಹಿಳೆಯರ ಸ್ಥಿತಿಗತಿ ತಿಳಿಯಲು
- ಸಂವಿಧಾನ ಮತ್ತು ಮಹಿಳೆಬಗ್ಗೆ ತಿಳಿಯಲು
- ಮಹಿಳೆ ಮತ್ತು ಮೀಸಲಾತಿ
- ಮಹಿಳಾ ಸಬಲೀಕರಣ
- ಸಂವಿಧಾನ ಕಾನೂನುಗಳು ಮತ್ತು ಮಹಿಳೆ
- ಮಹಿಳಾ ದೌರ್ಜನ್ಯ ಹಾಗೂ ಸಂವಿಧಾನದ ಕಾನೂನುಗಳಿಂದ ರಕ್ಷಣೆ

➤ ಸಂವಿಧಾನದ ಹಕ್ಕು ಅಧಿಕಾರಿಗಳಿಂದ ಮಹಿಳಾ ಸಬಲೀಕರಣ

ಮಾಹಿತಿ ಸಂಗ್ರಹಣೆಯ ವಿಧಾನ:

- ದ್ವಿತೀಯ ಮಾಹಿತಿ
- ಅಂಬೇಡ್ಕರ್ ಅವರ ಬರಹಗಳು
- ಪತ್ರಿಕೆಗಳು
- ವೈಚಾರಿಕ ಲೇಖನಗಳು
- ಗುರುಗಳ ಮಾರ್ಗದರ್ಶನ

ವಿಷಯ ವಿವರಣೆ:

ಪ್ರಾಚೀನ ಭಾರತದಲ್ಲಿ ಮಹಿಳೆಯರ ಬದುಕು-ಬವಣೆ ದೌರ್ಜನ್ಯ-ದಬ್ಬಾಳಿಕೆಗಳು ಯಾವ ರೀತಿ ಅವರನ್ನು ವಂಚಿತರನ್ನಾಗಿ ಮಾಡಿತು ಎಂಬುದನ್ನು ಅರ್ಥ ಮಾಡಿಕೊಂಡು ಆನಂತರ ಡಾ. ಬಿ ಆರ್ ಅಂಬೇಡ್ಕರ್ ರವರು ಕೊಟ್ಟಂತಹ ಸಂವಿಧಾನದಿಂದ ಮಹಿಳೆಯರ ಬದುಕು ಬವಣೆ ಯಾವ ರೀತಿ ಸಬಲೀಕರಣದತ್ತ ಸಾಗುತ್ತಿದೆ ಎಂಬುದನ್ನು ನೋಡೋಣ.

ಪ್ರಾಚೀನ ಭಾರತದಲ್ಲಿ ಮಹಿಳೆಯರ ಬದುಕು ಮತ್ತು ಬವಣೆಗಳು:

ಎಲ್ಲರೂ ಹೇಳುವ ಮಾತೊಂದಿದೆ ಏನೆಂದರೆ ಮಹಿಳೆಗೆ ಜಾತಿ ಇಲ್ಲ ಎಂದು ಆದರೆ ನಾನು ಇದನ್ನು ಒಪ್ಪುವುದಿಲ್ಲ. ಮಹಿಳೆಗೂ ಕೂಡ ಜಾತಿ ಇದೆ ಮಹಿಳೆಯರಿಗೆ ಜಾತಿ ಅಂಟಿದ್ದ ನಮ್ಮ ಸಮಾಜದಲ್ಲಿ ಆರ್ಥಿಕವಾಗಿ ಮೇಲ್ವರ್ಗದ ಮಹಿಳೆ ಸಬಲವಾಗಿದ್ದರು ಕೂಡ ಸಾಮಾಜಿಕವಾಗಿ, ಸಾಂಪ್ರದಾಯಿಕವಾಗಿ, ದೈಹಿಕವಾಗಿ, ಔದ್ಯೋಗಿಕವಾಗಿ ಎಲ್ಲಾ ಜಾತಿಯ ಮಹಿಳೆಯರ ತರಹ ಶೋಷಣೆಗೆ ಒಳಪಟ್ಟಿದ್ದಳು. ಮನುಸಂವಿಧಾನದ ಕಾನೂನು-ಕಟ್ಟಳೆಗಳಿಂದ ಶೋಷಣೆಗೆ ಒಳಪಟ್ಟ ಮಹಿಳೆ ವಿದ್ಯೆ, ಅಧಿಕಾರ, ಆಸ್ತಿಗಳಿಂದ ವಂಚಿತಳಾಗಿ ದೈಹಿಕ ಮತ್ತು ಮಾನಸಿಕ ಗುಲಾಮಗಿರಿಗೆ ಒಳಪಟ್ಟಿದ್ದಳು. ಮನುಸಂವಿಧಾನದ ಕಾನೂನುಗಳ ಪ್ರಕಾರ ಮಹಿಳೆಯು ಅಬಲೆ ಅವಳು ಸ್ವತಂತ್ರಕ್ಕೆ ಅನರ್ಹಳು ಬಾಲ್ಯದಲ್ಲಿ ತಂದೆಯ ಅಧೀನದಲ್ಲಿ ಯೌವನದಲ್ಲಿ ಗಂಡನ ಅಧೀನದಲ್ಲಿ ಮುಪ್ಪಿನಲ್ಲಿ ಮಕ್ಕಳ ಅಧೀನದಲ್ಲಿರಬೇಕು ಎಂದು ಹೇಳಿ ಶೋಷಣೆಗೆ ಒಳಪಡಿಸಿದ್ದರು. ಪ್ರಾಚೀನ ಭಾರತದ ಮಹಿಳೆಗೆ ಮಾತುಗಳಿಲ್ಲದ ಕಾರಣ ಅವಳ ಸಂಕಟ ಅವಳ ಪ್ರೇಮ, ನೋವು, ನಲಿವುಗಳಿಲ್ಲ. ಅವಳ ಕಣ್ಣೀರಲ್ಲೇ ಕರಗಿ ಹೋಗಿದ್ದವು ಹಾಗೆಯೇ ಮನುಸಂವಿಧಾನದ ಪ್ರಕಾರ ಸತಿ ಸಹಗಮನ ಪದ್ಧತಿ, ಬಾಲ್ಯ ವಿವಾಹ, ವಿಧವೆಪಟ್ಟ ಇನ್ನೂ ಮುಂತಾದ ಕಾನೂನುಗಳು ಜಾರಿಯಲ್ಲಿದ್ದವು. ವಿಧವೆಯಾಗಿ ಜೀವನ ಪರ್ಯಂತ ಕಾಲ ಕಳೆಯಬೇಕಾಗಿತ್ತು. ಪತಿ ಸತ್ತನಂತರ ಆತನ ಜೊತೆಯಲ್ಲೇ ಅವಳನ್ನು ಹಾಕಿ ಸುಟ್ಟುಹಾಕುತ್ತಿದ್ದರು. ಪ್ರೇಮದ ಕಿರಣವೂ ಅವಳ ಎದೆಯಲ್ಲಿ ಚಿಗುರುವಾ ಮುನ್ನವೇ ಬಾಲ್ಯ ವಿವಾಹ ಮಾಡಿ ದೈಹಿಕ ಹಿಂಸೆಗೆ ತಳ್ಳುತ್ತಿದ್ದರು. ಈ ಮನು ಸಂವಿಧಾನದ ಕಾನೂನುಗಳು ಪ್ರಾಚೀನ ಕಾಲದಲ್ಲಿ ಮಹಿಳೆಯರಿಗೆ ಮಾತಿಲ್ಲ, ಪ್ರೇಮವಿಲ್ಲ, ಹಕ್ಕುಗಳಿಲ್ಲ. ಮನೆಯ ನಾಲ್ಕು ಗೋಡೆಗಳ ಮಧ್ಯೆ ಹೀನ ಬದುಕನ್ನು ಸಾಗಿಸಬೇಕಾಗಿತ್ತು. ಆರ್ಥಿಕ ಸಾಮಾಜಿಕವಾಗಿ ಹಿಂದುಳಿದ ಮಹಿಳೆ ಇನ್ನೂ ಭೀಕರವಾಗಿ ಜೀವನವನ್ನು ನಡೆಸುತ್ತಿದ್ದಳು. ಗೆಜ್ಜೆ ಪೂಜೆ ದೇವದಾಸಿ ಎಂಬ ಅನಿಷ್ಟಪದ್ಧತಿಗೆ ಒಳಗಾಗಿ ದೈಹಿಕವಾಗಿ ಮಾನಸಿಕವಾಗಿ ಬರ್ಬರೀಕರಗಿದ್ದಳು.

ಪ್ರಾಚೀನ ಭಾರತದಲ್ಲಿ ಹೆಣ್ಣು ಹಿಂದೂ ಸಮಾಜದ ಅತ್ಯಂತ ಶೋಷಿತಳು ದಲಿತರು ಮತ್ತು ಮಹಿಳೆಯರ ಸ್ಥಿತಿಗತಿ ಒಂದೇ ಪ್ರಾಚೀನ ಭಾರತೀಯ ಸಮಾಜ ಒಂದು ಕೈಯಲ್ಲಿ ಅವಳನ್ನು ಪೂಜಿಸುತ್ತಾ ಮತ್ತೊಂದು ಕೈಯಲ್ಲಿ ಬೆತ್ತಹಿಡಿದು ಲಕ್ಷ್ಮಣ ರೇಖೆಗಳನ್ನು ದಾಟದಂತೆ ನಿರ್ಬಂಧ ವಿಧಿಸಿದೆ ಎಂಬುದನ್ನು ಅಂಬೇಡ್ಕರ್ ಅರಿತಿದ್ದರು. ಆ ನಿಟ್ಟಿನಲ್ಲಿ ಡಾ. ಬಿ ಆರ್ ಅಂಬೇಡ್ಕರ್ ಅವರು ರಚಿಸಿದ ಸಂವಿಧಾನದಿಂದಾಗಿ ಮಹಿಳೆಯರ ಬದುಕು ಬವಣಿ ಯಾವ ರೀತಿ ಬದಲಾಯಿತು ಎಂದು ವಿವರಿಸಲು ತುಂಬಾ ಹೆಮ್ಮೆ ಪಡುತ್ತೇನೆ.

ಆಧುನಿಕ ಭಾರತದಲ್ಲಿ ಮಹಿಳೆಯರ ಬದುಕು:

1950 ಜನವರಿ 26ರಲ್ಲಿ ಜಾರಿಯಾದ ಡಾ. ಬಿ ಆರ್ ಅಂಬೇಡ್ಕರ್ ಅವರ ಸಂವಿಧಾನವು ಮಹಿಳೆಯರಿಂದ ದೂರವಿಟ್ಟಿದ್ದ ಎಲ್ಲಾ ಹಕ್ಕುಗಳನ್ನು ನೀಡಿತು ಮಹಿಳೆಯ ಶಿಕ್ಷಣದ ಹಕ್ಕು, ಮಹಿಳಾ ಸಮಾನತೆ, ಮಹಿಳಾ ಸಬಲೀಕರಣ, ಮಹಿಳೆಗೆ ಉದ್ಯೋಗದ ಹಕ್ಕು, ಮಹಿಳೆಗೆ ಸಾಮಾಜಿಕ ಸಮಾನತೆ ಮಹಿಳಾ ಸ್ವಾತಂತ್ರ್ಯಮಹಿಳಾ ಧಾರ್ಮಿಕ ಸ್ವಾತಂತ್ರ್ಯ, ತಂದೆ ಪಿತ್ರಾರ್ಜಿತ ಆಸ್ತಿಯಲ್ಲಿ ಸಮಾನ ಆಸ್ತಿ ಹಕ್ಕು, ರಾಜಕೀಯ ಪ್ರತಿನಿಧಿಸುವಿಕೆ, ವ್ಯಾಪಾರ ವ್ಯವಹಾರ ಈ ಎಲ್ಲಾ ಹಕ್ಕುಗಳನ್ನು ಬಾಬಾ ಸಾಹೇಬರ ಸಂವಿಧಾನ ಮಹಿಳೆಯರಿಗೆ ನೀಡಿದೆ. ಪ್ರಾಚೀನ ಭಾರತದ ಸಂವಿಧಾನವು ಎಲ್ಲಾ ಹಕ್ಕುಗಳನ್ನು ಮಹಿಳೆಯರಿಗೆ ನಿಷೇಧ ಮಾಡಿ ಗುಲಾಮಗಿರಿಗೆ ನೂಕಲ್ಪಟ್ಟಿತು. ಬಾಬಾ ಸಾಹೇಬರ ಸಂವಿಧಾನದಿಂದಾಗಿ ಮಹಿಳೆಯರ ಸರ್ವತೋಮುಖ ಅಭಿವೃದ್ಧಿ ಕಾಣುತ್ತಿದ್ದೇವೆ ಹಾಗೂ ಸಬಲೀಕರಣದತ್ತ ಮುಖ ಮಾಡಿದ್ದೇವೆ. ಬಾಬಾ ಸಾಹೇಬರ ಇವತ್ತಿನ ಸಂವಿಧಾನದಿಂದಾಗಿ ಟೀನಾ ಡಾಬಿಯಂತಹ ಅಸ್ಪೃಶ್ಯ ಹೆಣ್ಣುಮಗಳು IAS ಪರೀಕ್ಷೆ ಯಲ್ಲಿ ಅತಿ ಹೆಚ್ಚು ಅಂಕ ಪಡೆದಿದ್ದಾರೆ. ಮೇಲ್ವರ್ಗದ ಸಮುದಾಯದ ಸುಧಾಮೂರ್ತಿ, ಕಿರಣ್ ಮಜುಂದಾರ್, ನಿರ್ಮಲಾ ಸೀತಾರಾಮನ್, ಸುಷ್ಮ ಸ್ವರಾಜ್, ಮಮತಾ ಬ್ಯಾನರ್ಜಿ ಇಂಥವರು ರಾಜಕೀಯ, ನ್ಯಾಯಾಂಗ, ಕ್ರೀಡೆ, ಸಾಮಾಜಿಕ, ಆರ್ಥಿಕ ಕ್ಷೇತ್ರದಲ್ಲಿ ತಮ್ಮದೇ ಚಾಪು ಮೂಡಿಸಿದ್ದಾರೆ. ಇನ್ನು ಹಿಂದುಳಿದ ಮತ್ತು ಅಸ್ಪೃಶ್ಯ ಸಮುದಾಯಕ್ಕೆ ಸೇರಿದ ಉಮಾಭಾರತಿ, ಮಾಯಾವತಿ, ಶೋಭಾ ಕರಂದ್ಲಾಜೆ ಮುಂತಾದವರು ಕೂಡ ರಾಜಕೀಯ, ಆರ್ಥಿಕ, ಸಾಮಾಜಿಕ ಕ್ಷೇತ್ರದಲ್ಲಿ ಸಾಧನೆ ಮಾಡಿ ತಮ್ಮದೇ ಸೇವೆ ನೀಡುತ್ತಿದ್ದಾರೆ. ಬಾಬಾ ಸಾಹೇಬರ ಸಂವಿಧಾನದಿಂದ ಮಹಿಳೆಯರ ಸಾಕ್ಷರತೆ ಹೆಚ್ಚಿದೆ ಉದ್ಯೋಗ ಮೀಸಲಾತಿಯಿಂದ ದುಡಿದು ಸಂಸಾರ ಸಾಗಿಸುವ ಮಹಿಳೆಯಾಗಿದ್ದಾಳೆ. ಹೆಣ್ಣು ಈ ದಿನ ಯಾರಿಗೂ ಹೊರೆಯಾಗದಂತೆ ಬದುಕು ರೂಪಿಸುವಲ್ಲಿ ಸಂವಿಧಾನದ ಪಾತ್ರ ಬಹುದೊಡ್ಡದಿದೆ. ಗೆಜ್ಜೆಪೂಜೆ ದೇವದಾಸಿ ಮುಂತಾದ ಮೂಢನಂಬಿಕೆಯ ಪದ್ಧತಿಗಳು ಸಂವಿಧಾನದಿಂದ ನಾಶವಾಗಿವೆ. ಒಟ್ಟಾರೆಯಾಗಿ ಬಾಬಾ ಸಾಹೇಬರ ಸಂವಿಧಾನದಿಂದ ಮಹಿಳೆ ಸಬಲೆಯತ್ತ ಹೆಜ್ಜೆ ಹಾಕುತ್ತಿದ್ದಾಳೆ. ಸಾಮಾಜಿಕವಾಗಿ ಹಾಗೂ ಶೈಕ್ಷಣಿಕವಾಗಿ ಹಿಂದುಳಿದಿದ್ದ ಮಹಿಳೆಯು ಬಾಬಾ ಸಾಹೇಬರ ಸಂವಿಧಾನದಿಂದ ಹಕ್ಕು ಅಧಿಕಾರಗಳನ್ನು ಗಳಿಸಿ ಕೈಗಾರಿಕೆ, ಸೇವಾ ವಲಯ ಹಾಗೂ ಕೃಷಿ ಕ್ಷೇತ್ರಗಳಲ್ಲಿ ಪಾಲುದಾರಿಕೆ ಪಡೆದು ಸ್ವಾವಲಂಬಿ ಜೀವನದ ಕಡೆ ಮುನ್ನಡೆಯುತ್ತಿದ್ದಾಳೆ. ಇನ್ನೂ ಧಾರ್ಮಿಕ ಅಲ್ಪಸಂಖ್ಯಾತ ಮಹಿಳೆಯರು ಕೂಡ ಸಂವಿಧಾನಾತ್ಮಕ ಹಕ್ಕುಗಳಾದ ಶಿಕ್ಷಣ ಉದ್ಯೋಗ ಮತ್ತು ಅಧಿಕಾರಗಳನ್ನು ಸಂವಿಧಾನದ ಮೂಲಕ ಪಡೆದಿದ್ದಾರೆ. ಕಾರ್ಮಿಕ ಅಲ್ಪಸಂಖ್ಯಾತ ಮಹಿಳೆಯರು ಕೂಡ ಎಲ್ಲಕ್ಷೇತ್ರದಲ್ಲಿ ಪಾಲು ಪಡೆದು ಸ್ವಾವಲಂಬಿ ಜೀವನದ ಕಡೆ ಹೆಜ್ಜೆ ಇಡುತ್ತಿದ್ದಾರೆ. ಪ್ರಮುಖವಾಗಿ ಧಾರ್ಮಿಕ ಸ್ವಾತಂತ್ರ್ಯವನ್ನು ಸಂವಿಧಾನಾತ್ಮಕವಾಗಿ ಪಡೆದಿರುವುದು ಅಂಬೇಡ್ಕರ್ ಅವರ ಪ್ರಯತ್ನದಿಂದಲೇ ಎಂದರೆ ತಪ್ಪು ಗಲಾರದು.

ಸಲಹೆಗಳು:

- ರಾಜಕೀಯದಲ್ಲಿ ಮಹಿಳಾ ಮೀಸಲಾತಿ ಜಾರಿಗೊಳಿಸುವುದು
- ಮಹಿಳಾ ಸಬಲೀ ಕರಣಕ್ಕೆ ಆದ್ಯತೆ ನೀಡುವುದು
- ಎಲ್ಲಾ ಕ್ಷೇತ್ರದಲ್ಲೂ ಮಹಿಳೆಯರಿಗೆ ಸಮಾನ ಅವಕಾಶ ನೀಡುವುದು
- ಜಾತಿ ಆಧಾರದ ಮೇಲೆ ಮಹಿಳಾ ಮೀಸಲಾತಿ ಕಲ್ಪಿಸುವುದು
- ಮಹಿಳಾ ಸ್ವಾತಂತ್ರ್ಯವನ್ನು ಉತ್ತೇಜಿಸುವುದು
- ಮಹಿಳೆಯರಿಗೆ ಉದ್ಯೋಗ ಸೃಷ್ಟಿಸುವುದು
- ಎಲ್ಲಾ ಕ್ಷೇತ್ರಗಳಲ್ಲೂ ಸಮಾನ ಕೆಲಸಕ್ಕೆ ಸಮಾನ ವೇತನ ಒದಗಿಸುವುದು
- ಮಾತ್ರ ರಜೆಯ ಅವಧಿಯನ್ನು ವಿಸ್ತರಿಸುವುದು
- ಮಹಿಳೆಯರಿಗೆ 8 ಗಂಟೆಗಳ ಉದ್ಯೋಗದ ಅವಧಿಯನ್ನು ಕಡಿತಗೊಳಿಸುವುದು

ಅಧ್ಯಯನದ ಮಿತಿ:

- ಪ್ರಾಥಮಿಕ ಮಾಹಿತಿ ಲಭಿಸಿರುವುದು
- ನನ್ನ ವಾಣಿಜ್ಯ ಕೋರ್ಸ್ ಹಿನ್ನೆಲೆಯಿಂದಾಗಿ ಪುಸ್ತಕಗಳ ಕೊರತೆ
- ಅಂಬೇಡ್ಕರ್ ಕುರಿತು ನಾನು ಭಾಗವಹಿಸಿದ ಕಾರ್ಯಕ್ರಮಗಳ ಸಂಖ್ಯೆ ಕಡಿಮೆ
- ತಂತ್ರಜ್ಞಾನದ ಯುಗದಿಂದಾಗಿ ಓದುವ ಆಸಕ್ತಿಯ ಕೊರತೆ

ಉಪಸಂಹಾರ:

ಡಾ. ಬಿ ಆರ್ ಅಂಬೇಡ್ಕರ್ ಅವರ ಸಂವಿಧಾನದಿಂದ ಎಲ್ಲಾ ಹಕ್ಕು ಅಧಿಕಾರಗಳನ್ನು ಪಡೆದು ಸ್ವತಂತ್ರವಾಗಿ ಮುನ್ನಡೆಯುತ್ತಿರುವ ಮಹಿಳಾ ಸಮಾಜವು ಈಗ ಸಂವಿಧಾನದ ಆಶಯಗಳನ್ನು ಆಳವಾಗಿ ಮಾಡುತ್ತಿರುವ ಸರ್ಕಾರ ರಾಜಕೀಯ ಪಕ್ಷಗಳ ಧೋರಣೆಯಿಂದ ತನ್ನೆಲ್ಲಾ ಹಕ್ಕು ಅಧಿಕಾರವನ್ನು ಕಳೆದುಕೊಳ್ಳುವ ಸಂದರ್ಭದಲ್ಲಿದ್ದಾಳೆ.

ಶಿಕ್ಷಣದ ಹಕ್ಕು ವ್ಯಾಪಾರಿಕರಣವಾಗುತ್ತಿದೆ ಉಳ್ಳವರು ಮಾತ್ರ ಶಿಕ್ಷಣವೆಂಬ ನೀತಿಯು ಜಾರಿಯಾಗುತ್ತಿದೆ ತರ-ತರದ ಶಿಕ್ಷಣ ನೀತಿಯಿಂದಾಗಿ ಹಿಂದುಳಿದ ಹಾಗೂ ಅಸ್ಪೃಶ್ಯ ಸಮಾಜದ ಮಹಿಳೆಸ್ವರ್ಧಾ ಮಾರುಕಟ್ಟೆಯಲ್ಲಿ ಹತಾಶೆಗೆ ಒಳಗಾಗುತ್ತಿದ್ದಾಳೆ. ಶತಮಾನಗಳಿಂದ ವಂಚಿತವಾಗಿದ್ದ ಉದ್ಯೋಗ ನೀತಿಗಳು ಸಂವಿಧಾನದ ವಿರೋಧಿ ನೀತಿಗಳಿಂದಾಗಿ ಉದ್ಯೋಗದಿಂದ ವಿಮುಖವಾಗುತ್ತಿದ್ದಾಳೆ. ಸರ್ಕಾರಿ ಉದ್ಯೋಗವೆಲ್ಲನಾಶವಾಗುತ್ತಿರುವ ಸಂದರ್ಭದಲ್ಲಿ ಇವತ್ತಿನ ಮಹಿಳೆಸಿಲುಕುತ್ತಿದ್ದಾಳೆ. ಸಮಾನತೆಯಿಂದ ವಂಚಿತಳಾಗುತ್ತಿದ್ದಾಳೆ ಉಳ್ಳವರಿಗೆ ಮಾತ್ರ ಅವಕಾಶಗಳು ಲಭಿಸುತ್ತಿವೆ ಸಂವಿಧಾನ ವಿರೋಧಿಗಳ ಸರ್ಕಾರದ ಧೋರಣೆಗಳಿಂದ ದೈಹಿಕವಾಗಿ ಜರ್ಜರಿತವಾಗುತ್ತಿದ್ದಾಳೆ. ಇವೆಲ್ಲವನ್ನೂ ಸಮರ್ಥವಾಗಿ ನಿಭಾಯಿಸಲು ಬಾಬಾ ಸಾಹೇಬರ ಸಂವಿಧಾನವನ್ನು ಯಶಸ್ವಿಯಾಗಿ ಕಾಪಾಡುವುದೋ ಮಹಿಳಾ ಸಮುದಾಯದ ಸವಾಲಾಗಿದೆ.

ಕೊನೆಯದಾಗಿ ಬಾಬಾಸಾಹೇಬರ ಒಂದು ಮಾತನ್ನು ನೆನಪಿಸುತ್ತ ಈ ಪ್ರಬಂಧವನ್ನು ಮುಗಿಸುತ್ತಿದ್ದೇನೆ. "ನಾವು ಏನನ್ನು ಪಡೆದಿದ್ದೇವೆಯೋ ಅದನ್ನು ಉಳಿಸಲು ಹೋರಾಡಬೇಕಾಗಿದೆ ಇಲ್ಲವಾದರೆ ನಾವೇನು ಹೋರಾಟದ ಮುಖಾಂತರ ಪಡೆದಿದ್ದೇವೆಯೋ

ಅದನ್ನು ಶೀಘ್ರದಲ್ಲೇ ಕಳೆದುಕೊಳ್ಳಲಿದ್ದೇವೆ".

ಆಕರ ಗ್ರಂಥಗಳು:

- ಡಾ|| ಬಾಬಾ ಸಾಹೇಬ್ ಅಂಬೇಡ್ಕರ್‌ರ ಬರಹಗಳು ಮತ್ತು ಭಾಷಣಗಳು
- ಪ್ರಜಾವಾಣಿ ದಿನಪತ್ರಿಕೆಗಳು
- ವಾರಪತ್ರಿಕೆಗಳು
- ಇಂಟರ್ನೆಟ್‌ಗಳು

LIFE AND HISTORY OF BASAVANNA

¹Himashree D, ²B V Sai Vishnu Priya

1. B.Com, Seshadripuram Institute of Commerce & Management, Girls' School Street, Kumara Park West, Seshadripuram, Bengaluru-20, himashreed1308@gmail.com
2. B.Com, Seshadripuram Institute of Commerce & Management, Girls' School Street, Kumara Park West, Seshadripuram, Bengaluru-20, vishnupriya200430@gmail.com

ABSTRACT

Basavanna is a saint poet, philosopher, social reformer, logical thinker of 12th century, who rose against the inequalities of society. He is a pivotal force behind the Bhakti movement and a start of new form of literature called Vachanas. Pen is mightier than sword is one of the popular proverb, which states that writings can bring up major changes, instead of waging a war (using of sword). This paper is a brief study on life of Basavanna. The methodology used for this paper is secondary relevant sources. His teachings and principles lead to a new way of living, which amalgamated the divine experience with hard work regardless of caste, class and gender.

KEYWORDS: Social Reformer, Vachanas- Social Change, Lingayatism, Philosophy

Introduction

Basaveshwara or Basavanna of Bagewadi (Bijapura) Karnataka was a great poet, saint, philosopher and a social reformer. The social change was pioneered by him during 12th century. The message of Basavanna acquires a special significance in modern India too. He communicated the inequalities based on class, caste and gender through common man's language, Kannada instead of Sanskrit, which was only understood by high class community. Though Basavanna was from a Brahmin family, he chooses to come out of it and spread in awareness through his lyrics called 'Vachanas'. The period brought in considerable value to the literature written in vernacular language of country. Basavanna is also a founder of lingayat sect, who worshipped Shiva as a formless divine. Anubhava Mantapa which was built by him brought in people irrespective of their class caste and gender and had discussions on various socio-economic issues of the society. The society envisioned by Basavanna during his time was to take a bigger step towards women's freedom and put them in higher positions as men. In all, Basavanna aimed for social reformation and social transformation.

Objective

- To know about Jagajyothi Basavanna.
- To understand the social change brought in by Basavanna in 12th century.
- To know about Basavanna as a Social Reformer.

Methodology

In writing this research paper the methodology used is secondary sources. The secondary data is collected through research papers from various websites, internet articles, book and scientific journal.

Review of Literature

Basavanna was considered as savior to the backward class for the revolutionary changes brought by him in 12th century.

Praveena Alabanoor explains that, he made sure that his teachings should reach large set of people in simple manner. The present society can take up his teachings and principles to transform.

As per the .M. Nirmala and .N. E. Pradeep, Basava Philosophy is a efficient source for management for an organization to achieve its goals and even attain effective management of human resource.

Life and History of Basavanna

Basava or Basaveshwara or Basavanna was born to a couple Maadharasa and Madalambike in a Brahmin family in 12th century in Bagewadi, Bijapura district, Karnataka. He was the third child of his parents. Since his childhood he was brought in a family filled with spiritual, cultural, religious pursuit. Basavanna was against those rituals and practices believed in this community. At the age of 12, he ran away from home during his Janivara ritual and reached Kudalasangama. For next 12 years he spent in Sangameshwara studying under the guidance of his guru Jatadeva Muni.

He started his career as an accountant in King Bijjala's court, Kalyana, later he accepted the Chief Minister position offered by King Bijjala. Basavanna married Gangaamike, who was the daughter of maternal uncle. Many of the internet articles specifies that Basavanna had two wives, 2nd wife was Neelambike. With the help of King Bijjala, Basavanna brought in many of the reforms like, to enhance irrigation infrastructure by construction of reservoirs and dams, agrarian reforms etc. He established Anubhava Mantapa with the help of Bijjala in Kalyana, an open discussion hall. He started spreading awareness on various problems of society through Vachanas. He rejected all the meaningless rituals, activities, practices and superstitious beliefs and believed in hard work and propagated the principle of Kayakave Kailasa.

Basavanna – A Social Reformer

Basavanna as a social reformer battled against the social problems like caste discrimination, gender discrimination, meaningless rituals and many such activities. His ideas, teachings and principles were beyond the boundaries and addressed the whole world towards creation of progressive societies.

As backward classes were not allowed to enter into village and temples, he used vernacular language in his lyrics called Vachanas as a vehicle to install the truth of equity in minds and hearts of people. In addition to it, he brought in a new concept of worshipping of Shiva in a miniature form as a formless divine called Ishtalinga. And he became a leader of Lingayat sect by abolishing the priestly class. Every Linga worshippers had equal access to salvation, and according to lingayats their hard work and dedication lead them towards salvation.

Basavanna to carry out his idea of class free society, he established Anubhava Mantapa. Anubhava Mantapa is a hall of spiritual experience, it is considered as the world's first parliament, which welcomed people irrespective of their caste, class and gender backgrounds to discuss on various socio-economic, spiritual and cultural aspects. Great poets like Akkamahadevi and Allamaprabhu were part of Anubhava Mantapa. Sule Sankavva, was a prostitute by karma (work), she was also a Bhakti Poet and took part in the discussions held in Anubhava Mantapa.

Lingayatism

Basavanna was a philosopher, poet and founder of Lingayat community. He was an outspoken social reformer and he believed that Shiva is a supreme being and all were equal in his eyes and rejects all the discriminations regarding the caste, gender and many more practices. People of lingayat community wear a small Shiva Linga as a pendant around their neck. This movement enhanced the equality of all humans and empowerment of women, which was against the Brahmin ideologies. Through this movement he even promoted liberty and social justice, remarriages to widows and inter-caste marriages.

Vachanas – Social Change

Vachanas were a new form of literature which came up in 12th century. This period brought a great value for the literature written in vernacular language like Vachanas. Vachanas are the simple poems written in common man's language by Basavanna. He used this as a platform to advocate the issues relating to inequalities, discriminations of backward communities by high class communities. He composed hundred of Vachanas under the pen name (ankita nama) 'Kudalasangamadeva'. The great poets like Akkamahadevi, Allamaprabhu and Channabasavanna further spreads the ideologies of Basavanna.

Vachanas are the greatest assets of Sharanas; these lyrics teach moral values to society. As backward class were not allowed to enter into village and temples, he used vernacular language in his lyrics called Vachanas as a vehicle to install the truth of equity in minds and hearts of people and made them aware of their rights

as humans in the society. Vachanas written in 12th century are even applicable and relatable in 21st century. Now-a-days these Vachanas are sung in various gatherings like literary conference, society meetings etc.

Philosophy

Basavanna's philosophy is a universal work, and can be used in multidisciplinary field. Some of the key principles of Basava philosophy are Kayaka, Dasoha, Equality, Bhakti, Humanity etc. Even it strongly emphasis on how an individual should be treated. Basavanna is even a promoter of ahimsa and condemned animal and human sacrifices.

Kayaka explains the dignity of labour irrespective of kind of job done by a person. It shows the importance of Kayakave Kailasa which means Work is Worship.

Dasoha explains the distribution of resources among the people for the welfare of society. On the other hand, it even talks about caring each other in a society.

Hence, Basavanna's philosophy has several take away aspects.

Conclusion

Thus, to conclude Basavanna is a divine figure, who took birth to stand against the inequalities and injustice with his progressive ideas and principles. He used Vachanas as a powerful weapon to reform and transform society, and influences the opinions and beliefs of people. He was a saviour of marginalized people who were crushed under the blind beliefs of common people.

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ಬಸವಣ್ಣನ ವಚನಗಳು

Charana Simhan Y G¹

1. B.Com, Seshadripuram Institute of Commerce & Management, Girls' School Street, Kumara Park West, Seshadripuram, Bengaluru-20, himashreed130@gmail.com

ಬಸವಣ್ಣನವರು ಉತ್ತರ ಕರ್ನಾಟಕದ ಬಿಜಾಪುರ ಜಿಲ್ಲೆಯ ಬಾಗೇವಾಡಿ ಗ್ರಾಮದಲ್ಲಿ ೧೧೩೧ ಅಥವಾ ೧೧೩೨ ನಲ್ಲಿ ಜನಿಸಿದರು. ತಂದೆ=ಮಾದರಸ,ತಾಯಿ=ಮಾದಲಂಬಿಕೆ (ಬಸವ,ಬಸವೇಶ್ವರ) ಭಾರತದ ೧೨ ನೇ ಶತಮಾನದ ಕನ್ನಡದ ಒಬ್ಬ ತತ್ವಜ್ಞಾನಿ,ಕಲಚೂರಿ ಅರಸನ ಬಿಜ್ಜಳ ಆಸ್ಥಾನದಲ್ಲಿ ಮಂತ್ರಿಯಾಗಿದ್ದರು ಮತ್ತು ಸಾಮಾಜಿಕ ಸುಧಾರಕರಾಗಿದ್ದರು. ಶಿವ ಕೇಂದ್ರೀಕೃತ ಭಕ್ತಿ ಚಳುವಳಿಯಲ್ಲಿ ಕನ್ನಡ ಕವಿಯಾಗಿದ್ದರು . ಬಸವಣ್ಣ ವಚನಗಳ ಮೂಲಕ ಸಾಮಾಜಿಕ ಅರಿವು ಹರಡಿದರು. ಬಸವಣ್ಣರು ಲಿಂಗ ತಾರತಮ್ಯ , ಸಾಮಾಜಿಕ ತಾರತಮ್ಯ, ಮೂಢನಂಬಿಕೆಗಳನ್ನು ನಿರಾಕರಿಸಿದರು.ಇಷ್ಟಲಿಂಗ ಹಾರವನ್ನು ಪರಿಚಯಿಸಿದರು (ಶಿವ ಲಿಂಗ) ಶಿವನ ಒಂದು ಭಕ್ತಿ ಒಂದು ನಿರಂತರ ಜ್ಞಾಪನೆ ಎಂದು. ಇದನ್ನು ಎಲ್ಲರು ಧರಿಸಿ ಪೂಜಿಸಬಹುದು. ತನ್ನ ಸಾಮ್ರಾಜ್ಯದ ಮುಖ್ಯಮಂತ್ರಿಯಾಗಿ, ಅವರು ಅನುಭವ ಮಂಟಪ (ಅಥವಾ, "ಆಧ್ಯಾತ್ಮಿಕ ಅನುಭವದ ಭವನ), ಇಲ್ಲಿ ಎಲ್ಲಾ ಸಾಮಾಜಿಕ-ಆರ್ಥಿಕ ಹಿನ್ನೆಲೆಯ ಪುರುಷ ಮತ್ತು ಮಹಿಳೆಯರು ಆಧ್ಯಾತ್ಮಿಕ ಮತ್ತು ಪ್ರಾಪಂಚಿಕ ಪ್ರಶ್ನೆಗಳನ್ನು ಮುಕ್ತವಾಗಿ ಚರ್ಚಿಸಲು ಸ್ವಾಗತಿಸಿತು.ಬಸವಣ್ಣನವರ ಜೊತೆ ೭೭೦ ಅಮರಗಣಂಗಳು ಇದ್ದರೆಂದು ಮತ್ತು ೧,೯೬,೦೦೦ ಶರಣರಿದ್ದರೆಂದು ಐತಿಹಾಸಿಕ ಪುರಾವೆಗಳಿವೆ.ಬಸವೇಶ್ವರ ಅಥವಾ ಭಕ್ತಿ ಭಂಡಾರಿ ಎಂದೂ ಕರೆಯಲ್ಪಡುವ ಬಸವಣ್ಣನವರು ೧೨ ನೇ ಶತಮಾನದ ತತ್ವಜ್ಞಾನಿ, ಕವಿ, ರಾಜಕಾರಣಿ ಮತ್ತು ಕರ್ನಾಟಕ , ಭಾರತದಿಂದ ಸಮಾಜ ಸುಧಾರಕರಾಗಿದ್ದರು.



ವಚನ

ಕಳಬೇಡ, ಕೊಲಬೇಡ, ಹುಸಿಯ ನುಡಿಯಲು ಬೇಡ, ಮುನಿಯಬೇಡ, ಅನ್ಯರಿಗೆ ಅಸಹ್ಯಪಡಬೇಡ, ತನ್ನ ಬಣ್ಣಿಸಬೇಡ, ಇದಿರ ಹಳಿಯಲು ಬೇಡ ಇದೇ ಅಂತರಂಗ ಶುದ್ಧಿ, ಇದೇ ಬಹಿರಂಗ ಶುದ್ಧಿ, ಇದೇ ನಮ್ಮ ಕೂಡಲಸಂಗಮದೇವರನೊಲಿಸುವ ಪರಿ

ಅರ್ಥ

ಕಳ್ಳತನ ಮಾಡಬಾರದು, ಯಾರನ್ನು ಕೊಲ್ಲಬಾರದು, ಸುಳ್ಳು ಹೇಳಬಾರದು, ಅನಾವಶ್ಯಕವಾಗಿ ಯಾರಮೇಲು ಕೋಪಿಸಿಕೊಳ್ಳಬಾರದು, ಬೇರೆಯವರನ್ನು ಕಂಡು ಅಸಹ್ಯ ಪಡಬಾರದು, ನಿನ್ನನು ನೀನೇ ಹೊಗಳಿ ಕೊಳ್ಳಬೇಡ.

ಇದೇ ಅಂತರಂಗ ಶುದ್ಧಿ ಇದೇ ಬಹಿರಂಗ ಶುದ್ಧಿ ಇದೇ ಕೂಡಲಸಂಗಮ ದೇವ ಹೇಳುವ ಮಾತು.

ವಚನ

ದೇವಲೋಕ ಮರ್ತ್ಯಲೋಕವೆಂಬುದು ಬೇರಿಲ್ಲ ಕಾಣಿರಣ್ಣ.

ಸತ್ಯವ ನುಡಿವುದೇ ದೇವಲೋಕ! ಮಿಥ್ಯವ ನುಡಿವುದೇ ಮರ್ತ್ಯಲೋಕ! ಆಚಾರವೇ ಸ್ವರ್ಗ! ಅನಾಚಾರವೇ ನರಕ! ನೀವೇ ಪ್ರಮಾಣ ಕೂಡಲಸಂಗಮದೇವ.

ಅರ್ಥ

ದೇವಲೋಕ ಮತ್ತು ದೇವಲೋಕ ಮತ್ತು ಮರ್ತ್ಯಲೋಕವೆಂಬುದು ಬೇರೆ ಎಲ್ಲಾ ಇಲ್ಲ

ಎಲ್ಲವೂ ಈ ಭೂಲೋಕದಲ್ಲಿಯೇ ಇದೆ. ಸತ್ಯವನ್ನು ಹೇಳುತ್ತಾ ಧರ್ಮದ ಮಾರ್ಗದಲ್ಲಿ ನಡೆದರೆ ಅದೇ ದೇವಲೋಕವಾಗುತ್ತದೆ

ಸುಳ್ಳು ಹೇಳುತ್ತಾ ಅಧರ್ಮದ ಮಾರ್ಗದಲ್ಲಿ ನಡೆದರೆ ಅದೇ ಮರ್ತ್ಯಲೋಕವಾಗುತ್ತದೆ ಎನಿಸುತ್ತದೆ.

ಆಚಾರವನ್ನು ಪಾಲಿಸಿದರೆ ಅದು ನಮಗೆ ಸ್ವರ್ಗದಂತೆ ಭಾಸವಾಗುತ್ತದೆ ಅನಾಚಾರವನ್ನು ಪಾಲಿಸಿದರೆ ಅದೇ ನರಕವೆಂದು ಭಾಸವಾಗುತ್ತದೆ ಎನಿಸುತ್ತದೆ ಇದೇ ಕೂಡಲಸಂಗಮ ದೇವ ಹೇಳುವ ಮಾತು.

ಜಾತಿ ಶ್ರೇಣಿಗಳು, ಅರ್ಥಹೀನ ಆಚರಣೆಗಳು ಮತ್ತು ಮೇಲ್ಮೋಟದ ಮೂರ್ತಿ ಪೂಜೆಯನ್ನು ತಿರಸ್ಕರಿಸಿ ಲಿಂಗಾಯತ ಪಂಥವನ್ನು ಸ್ಥಾಪಿಸಿದರು.

ಕಾರ್ಮಿಕರ ಘನತೆಗೆ ಒತ್ತು ನೀಡಿದರು, ಜಾತಿ ಆಧಾರಿತ ತಾರತಮ್ಯವನ್ನು ವಿರೋಧಿಸಿದರು ಮತ್ತು ಸಾಮಾಜಿಕ ಸಮಾನತೆಗಾಗಿ ಪ್ರತಿಪಾದಿಸಿದರು. ಅವರ ಬೋಧನೆಗಳು ಸಮಕಾಲೀನ ಜಗತ್ತಿನಲ್ಲಿ ಪ್ರಸ್ತುತವಾಗಿವೆ ಮತ್ತು ಅವರ ಪರಂಪರೆಯನ್ನು ಹಲವಾರು ಪ್ರತಿಮೆಗಳು, ಸ್ಮಾರಕಗಳು ಮತ್ತು ಸಂಸ್ಥೆಗಳ ಮೂಲಕ ಆಚರಿಸಲಾಗುತ್ತಿದೆ. ೧೧ನೇ ಮೇ ೧೯೬೭ರಂದು, ಗುರು ಬಸವಣ್ಣವರ ೮೦೦ನೇಯ ಲಿಂಗೈಕ್ಯ ದಿನಾಚರಣೆ ನಿಮಿತ್ತ ಭಾರತ ಸರಕಾರದ ಅಂಚೆ ಇಲಾಖೆಯು, ೧೫ ಪೈಸೆ ಮುಖ ಬೆಲೆಯುಳ್ಳ ಅಂಚೆ ಚೀಟಿ ಯನ್ನು ಮುದ್ರಿಸಿತು. ೧೯೯೭ರಲ್ಲಿ ೨ ರೂಪಾಯಿ ಮುಖ ಬೆಲೆಯುಳ್ಳ ಅಂಚೆ ಚೀಟಿಯನ್ನು, ಅಂಚೆ ಇಲಾಖೆಯು ಮತ್ತೆ ಮುದ್ರಿಸಿತು.

ಗುರು ಬಸವಣ್ಣವರ ಭಾವಚಿತ್ರವುಳ್ಳ ೫ ರೂಪಾಯಿ ಮತ್ತು ೧೦೦ ರೂಪಾಯಿ ನಾಣ್ಯಗಳನ್ನು ಡಾ. ಮನಮೋಹನ ಸಿಂಗ್ ಅವರು ಬೆಂಗಳೂರಿನಲ್ಲಿ ಬಿಡುಗಡೆಗೊಳಿಸಿದರು.

ಬಸವಣ್ಣನವರು ನಾಣ್ಯದ ಮೇಲೆ ಪ್ರಕಟಿಸಲ್ಪಟ್ಟವರಲ್ಲಿ ಪ್ರಥಮ ಕನ್ನಡಿಗ ರಾಗಿದ್ದಾರೆ. ಗುರು ಬಸವಣ್ಣವರ ಅಶ್ವಾರೂಢ ಮೂರ್ತಿಯನ್ನು ದೆಹಲಿಯಲ್ಲಿರುವ ಪಾರ್ಲಿಮೆಂಟ್ ನಲ್ಲಿ ೨೮ನೇ ಎಪ್ರಿಲ್ ೨೦೦೩ರಲ್ಲಿ ಅನಾವರಣಗೊಳಿಸಲಾಯಿತು.



Courses Offered

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<i>BBA (Regular) With Specialization in Marketing, Human Resource, Finance and Business Analytics</i>	<i>BCA with specialization in Full Stack Development</i>
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SESHADRIPURAM INSTITUTE OF COMMERCE AND MANAGEMENT
Permanently Affiliated to Bengaluru City University, NAAC Accredited 'A' Grade
ISO Certified 9001:2015, AICTE Approved
39 & 40, Girls' School Street, Seshadripuram, Bengaluru-560020.
Ph: 080-22955382 Fax: 080-23462472, Email: info@sicm.edu.in Website: www.sicm.edu.in