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A Peer-Reviewed and Listed in UGC Care List



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ವೀರಶೈವ ಕಾವ್ಯಗಳಲ್ಲಿ ಹಾವಿನಹಾಳ ಕಲ್ಪಯ್ಯ

ಡಾ.ಎಂ.ಎನ್.ಮಾಗಣ್ಣೇರಿ ಸಹಾಯಕ ಪ್ರಾಧ್ಯಾಪಕರು, ಶ್ರೀ ಸಂಗಮೇಶ್ವರ ಕಲಾ ಹಾಗೂ ವಾಣಿಜ್ಯ ಮಹಾವಿದ್ಯಾಲಯ,
ಚಡಚಣ ವಿಜಯಪುರ ಜಿಲ್ಲೆ

ನಾರಾಂಶ

ಹಾವಿನಹಾಳ ಕಲ್ಪಯ್ಯ ಶ್ರೇಷ್ಠ ಶಿವ ಭಕ್ತ ತನ್ನ ಆರೈಕೆ ಪ್ರಾಯ ಬದುಕು ಹಾಗೂ ಮೌಲ್ಯಿಕ ವಚನಗಳ ಮೂಲಕ ಸಮಾಜದ ಅಂಕುಡೊಂಕುಗಳನ್ನು ತಿದ್ದಿದ ಮಹಾಶರಣ. ಹಾವಿನಹಾಳ ಕಲ್ಪಯ್ಯ ಕನ್ನಡ ಸಾಹಿತ್ಯದ ಮೂಲ ಸ್ಥಾಪಕರಲ್ಲೊಬ್ಬ. ಕನ್ನಡ ಸಾಹಿತ್ಯಕ್ಕೆ ಅವನ ಕೊಡುಗೆ ಅಪಾರ. ಅವನ ವಚನಗಳಲ್ಲಿ ಸಾಮಾಜಿಕ ಸಮಸ್ಯೆಗಳ ಮೇಲೆ ವಿಚಾರವರ್ಧನೆ ಮತ್ತು ಪ್ರತಿಕ್ರಿಯೆ ಇತ್ತು. ಅವನ ವಚನಗಳು ಹೃದಯದ ಮುಂದೆ ನೆಲೆಸಿ ಅನೇಕ ವೇಳೆ ಸಮಾಜದ ಸಮಸ್ಯೆಗಳ ಮೇಲೆ ಆಳವಾದ ಪರಿಶೀಲನೆ ನೀಡುತ್ತಿದ್ದವು. ಹಾವಿನಹಾಳ ಕಲ್ಪಯ್ಯ ತಮ್ಮ ವಚನಗಳ ಮೂಲಕ ಸಮಾಜದ ಸುಧಾರಣೆಯ ಕಡೆಗೆ ಗಮನ ಹರಿಸುತ್ತಿದ್ದ ಪ್ರಮುಖ ಶರಣ. ಹಾವಿನಹಾಳ ಕಲ್ಪಯ್ಯ ತಮ್ಮ ವಚನಗಳಲ್ಲಿ ಸಮಾಜದ ಅನೇಕ ವಿಷಯಗಳ ಮೇಲೆ ಹೊಸ ದೃಷ್ಟಿ ನೀಡಿದ್ದಾನೆ. ಅವನ ಬರಹಗಳು ಸಾಮಾಜಿಕ ಪರಿಸ್ಥಿತಿಗಳನ್ನು ಸ್ಪಷ್ಟವಾಗಿ ಚಿತ್ರಿಸಿದ್ದು, ಜನರ ಕಣ್ಣಿಗೆ ಬಿದ್ದಿರುವ ಕವ್ಯಗಳನ್ನು ಪ್ರತಿಬಿಂಬಿಸಿದ್ದು. ಅವನ ಸಾಹಿತ್ಯ ಸೃಷ್ಟಿಯಲ್ಲಿ ಭಾರತೀಯ ಸಂಸ್ಕೃತಿ, ಇತಿಹಾಸ, ರ್ಮ ಮತ್ತು ಮೂಲಮೂಲಗಳಲ್ಲಿ ನಾವು ಕಂಡುಕೊಳ್ಳಬಹುದಾದ ಅನೇಕ ಅಂಶಗಳು ಸ್ಪಷ್ಟವಾಗಿ ಅಭಿವ್ಯಕ್ತವಾಗಿವೆ. ಅವನ ಕೃತಿಗಳು ಸಮಾಜದ ಮೇಲೆ ಉತ್ತಮ ಪ್ರಭಾವ ಬೀರಲು ಕಾರಣವಾಗಿವೆ. ಹಾವಿನಹಾಳ ಕಲ್ಪಯ್ಯ ಭಾರತೀಯ ಸಾಹಿತ್ಯ ಪರಂಪರೆಗೆ ಅಮೂಲ್ಯ ಕೊಡುಗೆಗಳನ್ನು ನೀಡಿದ್ದಾನೆ. ಈ ಹಿನ್ನೆಲೆಯಲ್ಲಿ ಪ್ರಸ್ತುತ ಲೇಖನದಲ್ಲಿ ವೀರಶೈವ ಕಾವ್ಯಗಳಲ್ಲಿ ಹಾವಿನಹಾಳ ಕಲ್ಪಯ್ಯನ ಬದುಕು ಮತ್ತು ಸಾಹಿತ್ಯ ಕೊಡುಗೆಗಳ ಆಳವಾದ ವಿಶ್ಲೇಷಣೆಯನ್ನು ಕೈಗೊಳ್ಳಲಾಗಿದೆ. ಪ್ರಸ್ತುತ ಲೇಖನದಲ್ಲಿ ಚಾರಿತ್ರಿಕ ವಿಧಾನ, ವಿಶ್ಲೇಷಣಾತ್ಮಕ ಮತ್ತು ವಿರಾತ್ಮಕ ವಿಧಾನಗಳನ್ನು ಅಳವಡಿಸಿಕೊಳ್ಳಲಾಗಿದೆ. ಕಲ್ಪಯ್ಯನನ್ನು ಪ್ರತ್ಯೇಕವಾಗಿ ಒಂದು ಇಡೀ ರಗಳೆಯಲ್ಲಿ ಚಿತ್ರಿಸುವ ಮೂಲಕ ಹರಿಹರ ಈತನ ನಂಜಿವ ಜೀವನ ಚರಿತ್ರೆಯನ್ನು ಮೊದಲ ಬಾರಿಗೆ ಒದಗಿಸುತ್ತಾನೆ. ನಂತರದ ಭೀಮಕವಿ ತನ್ನ 'ಬಸವ ಪುರಾಣ'ದಲ್ಲಿ ಹೆಚ್ಚಿನ ವಿವರಗಳನ್ನು ನೀಡಿದ್ದರೂ ಕಲ್ಪಯ್ಯನ ಕಥೆಯನ್ನು ಬಸವಣ್ಣನವರಿಂದ ಹೇಳಿಸುತ್ತಾನೆ. ಈ ಮಧ್ಯೆ ಬಂದ ರಾಘವಾಂಕನ 'ಸಿದ್ಧರಾಮ ಚಾರಿತ್ರ'ದಲ್ಲಿ ಸಿದ್ಧರಾಮನ ಶಿಷ್ಯನಾಗಿ ಈತನನ್ನು ಪರಿಭಾವಿಸಿದ್ದರಿಂದ ಕಲ್ಪಯ್ಯನ ಬದುಕಿನ ಒಂದು ಭಾಗ ಮಾತ್ರ ಕಾಣಿಸುತ್ತದೆ. ಅನಂತರ ಬಂದ ಕಾವ್ಯಗಳು ಕಲ್ಪಯ್ಯನ ಪವಾಡಗಳನ್ನು ಹಾಡಿ ಹೊಗಳಿವೆ. ಪ್ರಸ್ತುತ 'ಹಾವಿನಹಾಳ ಕಲ್ಪಯ್ಯಗಳ ಪವಾಡದ ಸಾಂಗತ್ಯ'ವು ಈತನ ಜೀವನಕ್ಕೆ ತಾತ್ವಿಕ ಮತ್ತು ತಾರ್ಕಿಕ ಹಿನ್ನೆಲೆಗಳ ವಿವರಗಳನ್ನು ನೀಡುತ್ತದೆ.

ಮುಖ್ಯ ಪದಗಳು :

ಹಾವಿನಹಾಳ, ಕಲ್ಪಯ್ಯ, ಕಲ್ಲಿನಾಥ, ಶಿವನಯ್ಯ, ಸಿದ್ಧರಾಮ, ಪವಾಡ, ರೇವಣಸಿದ್ಧ, ರುದ್ರಮುನಿಗಳು, ಬಸವ ಪುರಾಣ, ಶಿವತತ್ವ ಚಿಂತಾಮಣಿ, A ವೀರಶೈವಾಮೃತ ಪುರಾಣ, ಸಾಂಗತ್ಯ.

ಪ್ರಸ್ತಾವನೆ

ಇAದಿನ ವಿಜಯಪುರ ಜಿಲ್ಲೆಯ ಚಡಚಣ ತಾಲೂಕಿನ ಹಾವಿನಹಾಳ ಶಿವಭಕ್ತ ಕಲ್ಪಯ್ಯ ನೆಲೆ ನಿಂತ ಪುಣ್ಯಕ್ಷೇತ್ರ. ವಿಶ್ವಕರ್ಮ (ಅಕ್ಕಸಾಲಿಗ) ಮನೆತನಕ್ಕೆ ಸೇರಿದ ಶಿವನಯ್ಯ ಮತ್ತು ಸೋಮವ್ವ ಈತನ ತಂದೆ-ತಾಯಿಗಳು. ಈ ಮನೆತನದ ಆರಾಧ್ಯ ದೈವ ಕಲ್ಲಿನಾಥ ದೇವರು. ಕಲ್ಪಯ್ಯ ರಚಿಸಿದ ವಚನಗಳ ಅಂಕಿತ 'ಮಹಾಲಿಂಗ ಕಲ್ಲೇಶ್ವರಾ' ಎಂದಾಗಿದೆ. ಕಲ್ಪಯ್ಯ ಕಲ್ಲಿನಾಥನನ್ನು ಪೂಜಿಸುತ್ತಾ ಆತನ ಕೃಪೆಗೆ ಪಾತ್ರನಾದ ಮಹಾನ್ ಶಿವಭಕ್ತನಾಗಿದ್ದಾನೆ. ಈ ಘಟನೆಗೆ ಹಲವು ವೀರಶೈವ ಕಾವ್ಯಗಳು ಸಾಕ್ಷಿಯಾಗಿವೆ. ಅಲ್ಲದೆ ಹಲವು ವಚನಕಾರರ ವಚನಗಳು ಹಾಗೂ ಹಾವಿನಹಾಳದ ಕುರುಹುಗಳು, ಐತಿಹ್ಯಗಳು ಇದಕ್ಕೆ

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प्रो. हरबंस मुखिया	इतिहास	जवाहर लाल नेहरू विश्वविद्यालय, नई दिल्ली
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प्रो. एस. इनायत अली जैदी	इतिहास विभाग	जामिया मिलिया इस्लामिया विश्वविद्यालय, नई दिल्ली
प्रो. सीताराम दुबे	प्राचीन इतिहास	बी.एच.यू., वाराणसी
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प्रो. बी. एस. शर्मा	राजनीति शास्त्र	राजस्थान वि.वि., जयपुर
प्रो. सूरजभान	मध्यकालीन इतिहास	दिल्ली विश्वविद्यालय दिल्ली
प्रो. किशोरकुमार अग्रवाल	क्षेत्रीय इतिहास	पं. रविशंकर शुक्ल वि.वि., रायपुर
प्रो. रामेश्वरप्रसाद बहुगुणा	मध्यकालीन भक्ति आन्दोलन	जामिया मिलिया इस्लामिया विश्वविद्यालय, नई दिल्ली
प्रो. विपुलसिंह	पर्यावरण इतिहास	दिल्ली वि.वि., दिल्ली
प्रो. जीवनसिंह खरकवाल	प्राचीन इतिहास एवं पुरातत्त्व	साहित्य संस्थान जे.आर.एन, विद्यापीठ, उदयपुर



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ಶಿಕ್ಷಣ ಸೌಧ

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ಜನಪದ ನಂಬಿಕೆಗಳು

ಕ ಡಾ. ಎಂ.ಎಸ್. ಮಾಗಣಗೇರಿ, ಮುಖ್ಯಸ್ಥರು ಕನ್ನಡ ವಿಭಾಗ, ಶ್ರೀ ಸಂಗಮೇಶ್ವರ ಕಲಾ ಹಾಗೂ ವಾಣಿಜ್ಯ ಮಹಾವಿದ್ಯಾಲಯ, ಚಿಡಚೇರಿ, ವಿಜಯಪುರ ಜಿಲ್ಲೆ

ಜನಪದ ನಂಬಿಕೆಗಳು ಪರಂಪರಾನುಗತವಾಗಿ ಅಂಗೀಕೃತವಾದ ಒಂದು ಪರಿಕಲ್ಪನೆ. ಹೀಗೆ ಅಂಗೀಕೃತವಾಗುವಲ್ಲಿ ಪುನರಾವರ್ತನೆ ಹಾಗೂ ಸಾಮೂಹಿಕ ನಿರೀಕ್ಷಣೆಗಳು ಮುಖ್ಯವಾಗುತ್ತವೆ. ನಂಬಿಕೆಗಳು ಜನಪದರ ಜೀವನಾನುಭವದ ಉತ್ಪನ್ನಗಳು. ಹೀಗಾಗಿ ಮಾನವ ಬದುಕಿಗೂ ನಂಬಿಕೆಗೂ ಬೇರ್ಪಡಿಸಲಾಗದ ಸಂಬಂಧ. ಆದು ಸೂಚನೆ, ನಿಯಮ, ವಿಧಿನಿಷೇಧ, ನಿರ್ದೇಶನ, ಆಗ್ರಹ, ಆವೇಶ ಮತ್ತು ಆಜ್ಞೆಗಳ ರೂಪದಲ್ಲಿ ನಿತ್ಯ ಬದುಕಿನೊಂದಿಗೆ ಸಂಬಂಧವನ್ನು ಕಂಡುಕೊಂಡಿದೆ. ಜನಪದರ ಕೆಲಸ, ಆಲೋಚನೆ, ರೂಢಿ, ಜೀವನಕ್ರಮ, ಸಂಪ್ರದಾಯ ಆಚರಣೆಗಳೆಲ್ಲವೂ ಮೂಲಭೂತವಾಗಿ ನಂಬಿಕೆಗಳಿಂದ ಪ್ರೇರಿತವಾದವು. ನಂಬಿಕೆ ಸಂಪ್ರದಾಯ, ಆಚರಣೆಗಳೊಂದಿಗೆ ಅಂತರ ಸಂಬಂಧವನ್ನು ಹೊಂದಿದ್ದು, ಆ ಮೂಲಕ ಕ್ರಿಯಾರೂಪವನ್ನು ತಾಳುತ್ತದೆ. ಅದು ಜನಪದ ಪ್ರಕಾರಗಳಾದ ಗಾಡೆ, ಜನಪದ ವೈದ್ಯ, ಜನಪದ ಕತೆ, ಜನಪದ ಐತಿಹ್ಯ, ಜನಪದ ಪುರಾಣ, ಜನಪದ ಮಂತ್ರವಿದ್ಯೆ, ಜನಪದ ಧರ್ಮ ಇವುಗಳೊಂದಿಗೆ ಒಳ ಸಂಬಂಧವನ್ನು ಹೊಂದಿದ್ದು ಸಂಕೀರ್ಣ ಸ್ವರೂಪದ್ದಾಗಿದೆ.

ಜನಪದ ನಂಬಿಕೆಗಳು ಜನಜೀವನದಲ್ಲಿ ನಡೆದಾಡುವ ನಾಣ್ಯಗಳೆಂದಂತೆ. ಅವು ಜನತೆಯ ಜೀವನಾನುಭವದ ಮೂಸೆಯಿಂದ ಮೂಡಿ ಬಂದು, ಬದುಕಿನಲ್ಲಿ ಬೆರೆತು ಪರಿಣಾಮಕಾರಿಯಾಗಿ ಪ್ರಭಾವಬೀರಿ ಜೀವಂತವಾಗಿವೆ. ಜನತಾಭಾವದ ಅಭಿವ್ಯಕ್ತಿಗಳಾದ ಜನಪದ ನಂಬಿಕೆಗಳು, ಜನತೆಯ ಪರಂಪರಾಗತ ಜ್ಞಾನಸುಧೆ, ಸುಸಂಸ್ಕೃತ ಹೃದಯದ ಪರಿಪಕ್ವ ಅನುಭವದ ಸಾರವೆಂದು ಹೇಳಬಹುದು. ಹೀಗಾಗಿ ಇವು ಜನಜೀವನದಲ್ಲಿ ಹಾಸುಹೊಕ್ಕಾಗಿ ಸೇರಿ, ಅವರ ಬದುಕನ್ನೇ ನಿಯಂತ್ರಿಸಿ ನಿರ್ದೇಶಿಸುವ ಪ್ರಮುಖ ಶಕ್ತಿಯಾಗಿ ಪರಿಣಾಮಿಸಿ, ಜನಪದ ಬದುಕಿಗೆ ವಜ್ರಕವಚವಾಗಿದೆ.

ಈ ಹಿನ್ನೆಲೆಯಲ್ಲಿ ಜನಪದ ನಂಬಿಕೆಗಳ ಒಂದು ಪ್ರಮುಖ ಅಂಗವಾದ 'ಮಾನವ ಸಂಬಂಧಿ ನಂಬಿಕೆ' ಗಳನ್ನು ಕುರಿತು ಇನ್ನು ನೋಡಬಹುದು. ಸಮಾಜಶಾಸ್ತ್ರ, ಮಾನವಶಾಸ್ತ್ರ, ಮನಶಾಸ್ತ್ರ ಹಾಗೂ ಜಾನಪದ ವಿಜ್ಞಾನ ಮುಂತಾದ ಶಾಖೆಗಳ ಮಾನವನ ಸಂಬಂಧನಿಷ್ಠ, ಗುಣನಿಷ್ಠ, ಮನೋನಿಷ್ಠ ಹಾಗೂ ಆಚರಣೆನಿಷ್ಠ ಸರ್ವ ಸಂಗತಿಗಳು ಈ ಪ್ರಬಂಧದ ನೀಲನಕ್ಷೆಗೆ ಆಹಾರ ಒದಗಿಸುತ್ತವೆ. ಮನುಷ್ಯನ ವಿವಿಧ ಅವಸ್ಥೆ-ಆಚರಣೆಗಳಿಗೆ ಸಂಬಂಧಿಸಿದ ಭಾವ ಪ್ರಧಾನ ಹಾಗೂ ಕಲ್ಪನಾಪ್ರಧಾನ ಅಂಶಗಳೆಲ್ಲವೂ ಇದರಲ್ಲಿ ಸೇರುತ್ತವೆ. ಕಾಯುವ ದೇವರು, ಕಾಡುವ ದೆವ್ವ, ಉಪಕರಿಸುವ ಪ್ರಾಣಿ-ಪಕ್ಷಿ ಹಾಗೂ ಆಯುರಾರೋಗ್ಯ ನೀಡುವ ಸಸ್ಯ ಸಂಪತ್ತು ಮುಂತಾದವುಗಳ ನಿಟ ಸಂಪರ್ಕವು ಮಾನವನಿಗಿದೆ ಯಾದವರೂ, ಆ ಬಗ್ಗೆ ಪ್ರತ್ಯೇಕ ಪ್ರಬಂಧಗಳಿರುವುದರಿಂದ ಅವನ್ನು ಹೊರತುಪಡಿಸಿ, ಕೇವಲ ಮಾನವನ ಅಂಗಿಕ ಆಚರಣಾತ್ಮಕ ಅಂಶಗಳಿಗೆ ಮಾತ್ರ ಪ್ರಬಂಧದ ವಿಷಯವನ್ನು ಸೀಮಿತಗೊಳಿಸಿಕೊಳ್ಳಲಾಗಿದೆ.

ಹುಟ್ಟು ಸಾವುಗಳ ಮಾರ್ಗಮಧ್ಯದ ವೈವಿಧ್ಯಮಯವಾದ ಈ ಸಂಸಾರ ಯಾತ್ರೆಯಲ್ಲಿ ಲೆಕ್ಕವಿಡಲು ಬೇಸರಪಡುವಷ್ಟು ನಂಬಿಕೆಗಳು ಮನುಷ್ಯನ ಬಾಳಿನಲ್ಲಿ ಸೇರಿಕೊಂಡಿವೆಯಾದರೂ, ಆ ಎಲ್ಲ ನಂಬಿಕೆಗಳ ಮಹಾಂಬುಧಿಯನ್ನು ಈಜುವ ಸಾಹಸಕ್ಕೆ ತೊಡಗದೇ ಆಚಾರ-ವಿಚಾರ, ಕ್ರಿಯೆ-ಕಲ್ಪನೆಗಳಿಗೆ ಸಂಬಂಧಿಸಿದಂತೆ, ಮಾನವನು ಅಳವಡಿಸಿಕೊಂಡ ಅಂತರಿಕ ಮತ್ತು ಬಾಹ್ಯವ್ಯಕ್ತಿತ್ವದ ವಿಚಾರಗಳಿಗೆ ಮಾತ್ರ ಇಲ್ಲಿ ಒತ್ತು

ಕೊಡಲಾಗಿದೆ. ನಿತ್ಯ ಜೀವನದಲ್ಲಿ ಅನ್ಯ ವ್ಯಕ್ತಿಯೊಂದಿಗೆ ಸಮೂಹದೊಂದಿಗೆ ಆತ ಇರಿಸಿಕೊಂಡ ನಿಟ ಸಂಪರ್ಕದಲ್ಲಿ ಬಂಗಾರದ ಎಳೆಯಂತೆ ಮಿಂಚುವ ವಿಧಿ ನಿಷೇಧಾತ್ಮಕ ನಂಬಿಕೆಗಳ ಸಂಗ್ರಹ ಹಾಗೂ ವಿಶ್ಲೇಷಣೆ ಪ್ರಬಂಧದ ಪ್ರಮುಖ ಉದ್ದೇಶವಾಗಿದೆ. ಅಂತೆಯೆ ಮದುವೆ, ಗೃಹಜೀವನ, ಗರ್ಭಿಣಿ, ಕೂಸು, ಉಡುಗೆ-ತೊಡುಗೆ, ಹಬ್ಬ-ಹರಿದಿನ, ವಾರ-ನಕ್ಷತ್ರ ಊಟ, ಯಾತ್ರೆ, ಪೂಜೆ, ನಿದ್ರೆ, ಕನಸು, ಅವಯವ, ರೋಗ, ಸುಖ ಶುಭಾ-ಅಶುಭಗಳ ಕಲ್ಪನೆ, ಶಕುನ ಹಾಗೂ ಶವ ಇವೇ ಮುಂತಾದ ವಿಷಯಗಳನ್ನೊಳಗೊಂಡ ಭಾವನಾತ್ಮಕ ಮಾನವ ಸಂಬಂಧಿ ನಂಬಿಕೆಗಳ ವಿಶ್ಲೇಷಣೆಯನ್ನು ಗಮನಿಸಬಹುದು.

ಪ್ರಾಚೀನ ಕಾಡು ಮಾನವನಿಂದ ಇತ್ತೀಚಿನ ನಾಡು ಮಾನವನವರೆಗೆ ಆಯಾ ಕಾಲಘಟ್ಟದ ಪರಿಜ್ಞಾನಕ್ಕೆ ತಕ್ಕಂತೆ ನಿತ್ಯ ಜೀವನದ ಆಚರಣೆಯ ಸತ್ಯ ಸಂಗತಿಗಳಾಗಿ ಮಾನವ ನಿಷ್ಠ ನಂಬಿಕೆಗಳು ಜನ್ಮ ತಾಳುತ್ತಲೇ ಬಂದಿವೆ. ನಂಬಿಕೆಯ ಬೆಸುಗೆಯಿಂದಲೇ ಪರಸ್ಪರ ಮಾನವ ಸಂಬಂಧದ ಕೊಂಡಿ ಗಟ್ಟಿಗೊಳ್ಳುತ್ತಲಿದೆಯೆಂಬುದಕ್ಕೆ ಮಾನವನ ನಿತ್ಯ ಜೀವನವೇ ಸಾಕ್ಷಿಯಾಗಿದೆ. ಪ್ರಬುದ್ಧ ಧರ್ಮಗಳು ಬೆಳಕಿಗೆ ಬರುವ ಮುನ್ನ ನೈಸರ್ಗಿಕ ಧರ್ಮ ಮಾನವನನ್ನು ನಿಯಂತ್ರಿಸುತ್ತ ಬಂದ ಸಂಗತಿ ಇತಿಹಾಸದಿಂದ ತಿಳಿದುಬರುತ್ತದೆ. ಈ ನೈಸರ್ಗಿಕ ಶಕ್ತಿಯ ಪ್ರಭಾವದಿಂದ ಅತಿಮಾನುಷ ಶಕ್ತಿಯ ಭಯಕ್ಕೊಳಗಾದ ಗತಕಾಲದ ಮಾನವ ಸಿಡಿಲು, ಮಿಂಚು, ಗಾಳಿ, ಬೆಂಕಿ ಮುಂತಾದ ನೈಸರ್ಗಿಕ ಶಕ್ತಿಗಳಿಂದ ಭಯಗೊಂಡು, ಅವುಗಳನ್ನು ದೈವತ್ವಕ್ಕೇರಿಸಿ ಪೂಜಿಸಲು ಪ್ರಾರಂಭಿಸಿದನೆಂದು ಕಾಣಿಸುತ್ತದೆ. ಈ ನೈಸರ್ಗಿಕ ನಂಬಿಕೆಗಳೇ ಶಕುನ ರೂಪದಲ್ಲಿ ಧಾರ್ಮಿಕ ನಿಯಮಗಳನ್ನು ಅಳವಡಿಸಿಕೊಂಡು, ಶಿಷ್ಟ ಸಂಪ್ರದಾಯಕ್ಕೆ ತಿರುಗಿ ಜ್ಯೋತಿಷ್ಯ ಸೃಷ್ಟಿಯಾಗಿರಬೇಕು. ಜ್ಯೋತಿಷ್ಯ ಮಾನವನ ಶ್ರೇಯೋಭಿವೃದ್ಧಿಗೆ ಪೂರಕ ಹಾಗೂ ಮಾರಕವಾದ ಮಾಹಿತಿಯನ್ನು ಒದಗಿಸುವ ಮಾನವ ಸಂಬಂಧಿ ನಂಬಿಕೆಗಳ ವಿಶ್ಲೇಷಣೆಯೆಂದೇ ಹೇಳಬೇಕು.

ಈ ಹಿನ್ನೆಲೆಯಲ್ಲಿ ಶಿಷ್ಟರ ಜ್ಯೋತಿಷ್ಯ, ಸಾಮಾನ್ಯರ ಶಕುನ ಹಾಗೂ ಜಾನಪದೀಯರ ಶಾಸ್ತ್ರ ಇವೇ ಮುಂತಾದವುಗಳ ಸಂಪರ್ಕ ಪಡೆದು ಮಾನವ ಸಂಬಂಧಿ ನಂಬಿಕೆಗಳು ವೈವಿಧ್ಯಮಯ ಸಂಸ್ಕಾರಕನುಗುಣವಾಗಿ ಸಾಮೂಹಿಕ ಬೆಳವಣಿಗೆ ಪಡೆದು, ರಾಶಿರಾಶಿಯಾಗಿ ನಿತ್ಯಜೀವನದಲ್ಲಿ ಹಾಸುಹೊಕ್ಕಾಗಿವೆ. ಮಾನವ ಸಂಬಂಧಿ ನಂಬಿಕೆಗಳು ಬುದ್ಧಿಪೂರ್ವಕವಾಗಿ ಆಲೋಚನಾ ಹಂತಗಳನ್ನೇರಿ ಹೃದಯದಿಂದ ಮೂಡಿಬಂದ ಮಾನವ ಜೀವನದ ನಿತ್ಯನೇಮಗಳಾಗಿವೆ. ವೈಜ್ಞಾನಿಕ ಸತ್ಯ ಹಾಗೂ ಸಾಮಾನ್ಯ ತಿಳುವಳಿಕೆಗಳಿಂದ ಮಾನವನ ಅಂಧಶ್ರದ್ಧೆಯನ್ನು ತಿದ್ದುವುದರೊಂದಿಗೆ, ಇವು ಅವರ ಚಿತ್ತಮಯ ಬದುಕಿಗೆ ಬರೆದಿಟ್ಟ ಸಚಿತ್ರ ಶಾಸನಗಳಾಗಿವೆ. ತಟ್ಟಿದರೆ ಶಿಕ್ಷೆ ಎನ್ನುವ ರೀತಿಯಲ್ಲಿ ಸಮಾಜದ ಬಹುಪಾಲು ಜನರು ಮುಚ್ಚುಮರೆಯಿಲ್ಲದೆ ಬಹು ಎಚ್ಚರಿಕೆಯಿಂದ ಇವುಗಳನ್ನು ಪಾಲಿಸುತ್ತ ಬಂದಿರುವರು.

ನಂಬಿಕೆಗಳ ಉಗಮ

ಪ್ರಕೃತಿಯ ರಹಸ್ಯವನ್ನು ಭೇದಿಸುವಲ್ಲಿ ಆದಿಮಾನವನ ವಿಫಲತೆ, ಹುಟ್ಟು-ಬದುಕು-ಸಾವಿನ ನಿಗೂಢತೆಯನ್ನು ಅರ್ಥೈಸಲಾಗದ ಆತಂಕ,


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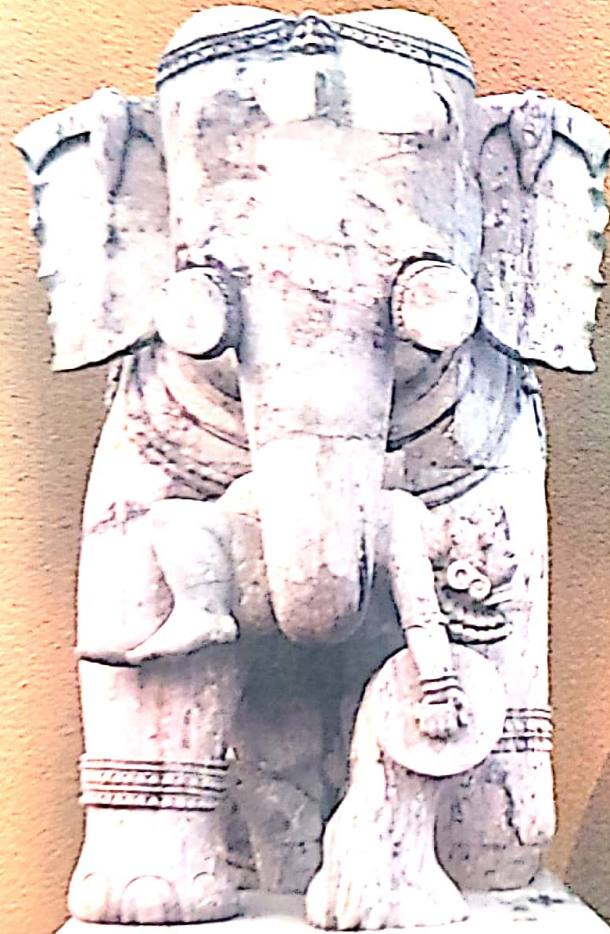
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ಅಭಿನವಗುಪ್ತನ ಸಪ್ತ ರಸವಿಘ್ನಗಳು

ಡಾ. ಎಂ.ಎಸ್. ಮಾಗಣಗೇರಿ

ಸಹಾಯಕ ಪ್ರಾಧ್ಯಾಪಕರು

ಶ್ರೀ ಸಂಗಮೇಶ್ವರ ಕಲಾ ಹಾಗೂ ವಾಣಿಜ್ಯ ಮಹಾವಿದ್ಯಾಲಯ, ಚಡಚಣ, ವಿಜಯಪುರ ಜಿಲ್ಲೆ

ಅಭಿನವಗುಪ್ತನ ರಸವಿಘ್ನಗಳ ಕಲ್ಪನೆಯೇ ವಿಶಿಷ್ಟವಾದುದು. ರಸಾನುಭವದ ಸಹಜ ಸ್ವರೂಪವನ್ನು ಅತ್ಯಂತ ಸಮರ್ಥವಾದ ರೀತಿಯಲ್ಲಿ ಇದು ಅನಾವರಣಗೊಳಿಸಿದೆ. ಸಪ್ತ ವಿಘ್ನಗಳ ಆವರಣವನ್ನು ತೆಗೆದು ಹಾಕಿದರೆ 'ರಸ' ಸಹಜವಾಗಿಯೇ ಅನುಭವ ವೇದ್ಯವಾಗುತ್ತದೆ. ಅದು ಹೊರಗಡೆಯಿಂದ ಬರುವಂತಹುದಲ್ಲ, ಒಳಗಿನಿಂದಲೇ ಮೂಡುವಂತಹುದೆಂಬುದನ್ನು ಈ ರಸವಿಘ್ನಗಳ ವಿವರಣೆಯ ಕೊನೆಯಲ್ಲಿ ಮನಗಾಣುತ್ತೇವೆ. ಅಭಿನವಗುಪ್ತ ಹೇಳುವ ಏಳು ರಸವಿಘ್ನಗಳೆಂದರೆ ಸಂಭಾವನಾ ವಿರಹ, ದೇಶಕಾಲ ವಿಶೇಷಾವೇಶ, ನಿಜಸುಖಾದಿವಿವಶೀಭಾವ, ಪ್ರತೀತ್ಯುಪಾಯವೈಕಲ್ಯ, ಸ್ಫುಸ್ಪಟಿತ್ವಾಭಾವ, ಅಪ್ರಧಾನತಾ ಮತ್ತು ಸಂಶಯಯೋಗ.

ಸಂಭಾವನಾ ವಿರಹ

ನಾಟಕ ಅಥವಾ ಕಾವ್ಯದ ಘಟನೆಗಳಲ್ಲಿ ಪ್ರೇಕ್ಷಕ ಅಥವಾ ಓದುಗ ಮಗ್ನನಾಗುವುದು ಸಾಧ್ಯವಿಲ್ಲದೆ ಹೋದಾಗ, ಅವುಗಳ ಅನುಭವದಿಂದ ಹೊರಗುಳಿಯುತ್ತಾನೆ. ಆತನಿಗೆ ಅದು ಸಂವೇದ್ಯವಾಗುವುದಿಲ್ಲ. ಆಗ ಅವುಗಳಲ್ಲಿ ವಿಶ್ರಾಂತವಾಗುವುದು ಆತನಿಗೆ ಅಸಾಧ್ಯವಾಗುತ್ತದೆ. ಇದೇ ಮೊದಲನೆಯ ರಸವಿಘ್ನ 'ಸಂಭಾವನಾ ವಿರಹ'. ಕೃತಿಯಲ್ಲಿ ಸಂಭವನೀಯವಾದ ಘಟನೆಗಳಿಂದ ಆತ ದೂರನಾಗುವುದರಿಂದ 'ಸಂಭಾವನಾ ವಿರಹ' ಎಂದು ಈ ವಿಘ್ನವನ್ನು ಕರೆದಿದ್ದಾನೆ. ಸಹೃದಯನಿಗೆ ಸಂಭವನೀಯವೆಂದು ತೋರುವ ರೀತಿಯಲ್ಲಿ ಘಟನೆಗಳು ಚಿತ್ರಿತವಾಗಿರಬೇಕೆಂಬ ಅಂಶವನ್ನು ಇಲ್ಲಿ ಗಮನಿಸಬೇಕು. ಪ್ರೇಕ್ಷಕ ಅಥವಾ ಓದುಗನ ದೌರ್ಬಲ್ಯವೊಂದೇ ಇದಕ್ಕೆ ಕಾರಣವಲ್ಲ, ಕವಿಯ ರಚನಾ ದೋಷವೂ ಇದಕ್ಕೆ ಕಾರಣವಾಗಿರಬಹುದು. ಸನ್ನಿವೇಶ, ಭಾವನೆ, ಅನುಭವಗಳನ್ನು ಚಿತ್ರಿಸುವಾಗ ಸಾಮಾನ್ಯ ಓದುಗನ ಕಲ್ಪನೆಗೆ ಎಟುಕದ ಅಥವಾ ಅನುಭವದ ಪರಿಧಿಗೆ ಒಳಗಾಗದ ರೀತಿಯನ್ನು ಅನುಸರಿಸಿದರೆ ಈ ದೋಷ ಸಂಭವಿಸುತ್ತದೆ. 'ಲೋಕ ಸಾಮಾನ್ಯ'ವಾದುದನ್ನು ಸಂಭವನೀಯವಾದ ರೀತಿಯಲ್ಲಿ ಚಿತ್ರಿಸಿದರೆ ಸಾಮಾನ್ಯ ಪ್ರೇಕ್ಷಕರೂ ಇದನ್ನು ಗ್ರಹಿಸುತ್ತಾರೆ. ಆಗ 'ಸಂಭವನೀಯ ವಿರಹ'ವೆಂಬ ರಸವಿಘ್ನ ಸಂಭವಿಸುವುದಿಲ್ಲ. ಇಲ್ಲಿ ಮುಖ್ಯವಾಗಿ ಗಮನಿಸಬೇಕಾದ ಅಂಶವೆಂದರೆ, ಕೃತಿಯಲ್ಲಿ ನಿರೂಪಿತವಾದ ಅಂಶಗಳು ಅಸಂಭವವೆಂಬ ಭಾವನೆಯನ್ನು ಉಂಟು ಮಾಡಿದರೆ ಅದರಿಂದ ಸಹೃದಯ ಕೃತಿಯ ಅನುಭವದಲ್ಲಿ ತನ್ನನ್ನು ಏಕೀರ್ಭವಿಸಿಕೊಳ್ಳುವುದು ಅಸಾಧ್ಯವಾಗುತ್ತದೆ. ಈ ದೋಷಕ್ಕೆ ಪ್ರೇಕ್ಷಕ ಅಥವಾ ಓದುಗ, ಕವಿ ಅಥವಾ ನಾಟಕಕಾರ ಈ ಯಾರೇ ಕಾರಣವಾಗಿದ್ದರೂ, ದೋಷ ಎಲ್ಲೇ ಇದ್ದರೂ ಅದು 'ಸಂಭಾವನಾ ವಿರಹ' ಎಂಬ ರಸವಿಘ್ನ ಅಗತ್ಯ ಎನ್ನುತ್ತಾನೆ ಅಭಿನವಗುಪ್ತ.

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ವಾರ್ಷಿಕ ಚಂದಾ : ರೂಪಾಯಿ ಇನ್ನೂರು

(ಅಂಚೆ ವೆಚ್ಚ ಸೇರಿ)

ಮೂರು ವರ್ಷಗಳಿಗೆ : ರೂಪಾಯಿ ಆರುನೂರು

ಐದು ವರ್ಷಗಳಿಗೆ : ರೂಪಾಯಿ ಒಂದು ಸಾವಿರ

ಆಜೀವ (ಮೋಷಕ) ಚಂದಾ : ರೂಪಾಯಿ ಐದು ಸಾವಿರ

ಮಹಾಮೋಷಕ ಚಂದಾ : ರೂಪಾಯಿ ಹತ್ತು ಸಾವಿರ

ಬಿಡಿ ಪ್ರತಿ : ರೂಪಾಯಿ ಐವತ್ತು

ದಯವಿಟ್ಟು ಡಿ.ಡಿ./ ಎಂ.ಓ.ಗಳನ್ನು 'ಚಿಂತನ ಬಯಲು' ಹೆಸರಿನಲ್ಲಿ ಪತ್ರಿಕೆಯ ವಿಳಾಸಕ್ಕೆ ಕಳುಹಿಸಿ.
ಚೆಕ್/ ಡಿ.ಡಿ. ಮಂಗಳೂರಿನಲ್ಲಿ ಸಂದಾಯವಾಗುವಂತಿರಲಿ. ದಯವಿಟ್ಟು ಹೊರ ಊರಿನ ಚೆಕ್
ಕಳುಹಿಸಬೇಡಿ. ಎಲ್ಲಕ್ಕಿಂತ ಸುಲಭವಾಗಿ ಈ ಕೆಳಗಿನ ಖಾತೆಗೆ ನೇರವಾಗಿ ಸಂದಾಯ ಮಾಡಿ
ಪೂರ್ಣವಿಳಾಸ ಹಾಗೂ ದೂರವಾಣಿ ಇತ್ಯಾದಿ ವಿವರಗಳೊಂದಿಗೆ ಸಂದಾಯದ ವಿವರಗಳನ್ನು
ಬರೆಯಬಹುದು ಅಥವಾ ಮಿಂಚಂಚೆ ಮೂಲಕ ತಿಳಿಸಬಹುದು. ಬ್ಯಾಂಕ್ ಚಾರ್ಜನ್ನು
ಚಂದಾದಾರರೇ ದಯವಿಟ್ಟು ಭರಿಸಬೇಕು.

ಕರ್ನಾಟಕ ಬ್ಯಾಂಕ್

ಬಂಟ್ವಾಳ ಮೂಡ ಶಾಖೆಯಲ್ಲಿ

ಚಿಂತನ ಬಯಲು ಹೆಸರಿನಲ್ಲಿರುವ

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ಕರ್ನಾಟಕ ಬ್ಯಾಂಕ್ ಲಿ.

ನಿಮ್ಮ ಕುಟುಂಬದ ಬ್ಯಾಂಕ್, ಭಾರತದಾದ್ಯಂತ.

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CHAND BIBI: THE QUEEN OF THE DECCAN KNOWN FOR HER WARRIOR SKILLS

Dr. Mayura Ramachandra Kudari

Assistant Professor, Dept. of History, Shri Sangameshwar Arts and Commerce College
Chadchan, Vijayapur, Karnataka

ABSTRACT

Women have had a significant part in Indian history in numerous spheres of life, including politics. They laboriously engage in establishing programs in the upper chambers of government and are pivotal in combat situations. Chand Bibi was really one of those amazing ladies. The tragedy of our history also lies in the fact that we know veritably little about the accomplishments of women autocrats; rather, oblique information is supposed sufficient, leading to the exposure of several significant womanish characters into the mists of time. This runner aims to epitomize the memoir of the great monarch Chand Bibi, gather distant data about her, and punctuate her significant benefactions and remarkable accomplishments.

INTRODUCTION

Although very few women leaders have been embraced by popular culture and media, the story of Chand Bibi, the ruler of two of the most powerful Deccan Sultanates, has been compiled into a 100-word plaque outside her tomb. Not only was the Deccan queen able to rule two states despite constant rebel generals, but she also initiated the Deccan confederation and defended them twice against the Mughal army.

EARLY LIFE

The extraordinary tale of Chand Bibi, the ruler of Ahmednagar, Bijapur, and Golconda, is worth mentioning. Chand Bibi was the daughter of Hussain Nizam Shah I of Ahmednagar, a sultan, and Chand Sultana, his Hindu wife, welcomed her into the world in 1550. Because of her physical resemblance to her mother, she was given the name Chand Bibi.

As part of a military alliance between the two nations against the kingdom of Vijaynagar, she was married to Sultan Ali Adil Shah of Bijapur while she was just a teenager. Chand Bawdi was named for her. Her husband had built a step well, or bawdi, close to Bijapur's eastern border.

CHAND BIBI PASSIONS AND PASTIMES

She was multilingual, speaking Marathi, Kannada, Arabic, Persian, and Turkish. Growing up, She has excellent sitar skills. She paints flowers as one of her hobbies. The most famous deed of Chand Bibi is his 1595 defence of Ahmednagar against the Mughal army of Emperor Akbar. Sports like hawking and horseback riding also piqued her attention.

THE REGENCY OF BIJAPUR

When she was the Bijapur Sultana, she distinguished herself by supporting her husband in his military ventures and participating in the day-to-day administration of the state. Chand Bibi, the 9-year-old nephew of Sultan Adil Shah, took over as regent after the latter died in battle. Three attempts at usurping the throne were foiled by her in the few years before Ibrahim Adil Shah II, the young king, secured majority. She was initially targeted for removal from her position by her trusted minister Kamal Khan. In response, Chand formed an alliance with



Haji Kishwa Khan, another nobleman. Nevertheless, after a few years, he developed a similar thirst for power and incited the nobility to rebel. Ultimately, he declared himself Sultan and locked her and the young Sultan up in the Satara fortress.

But he was unable to solidify his position among the nobility, who plotted Chand's downfall. Chand appointed Ikhlas Khan, a Habshi minister and the leader of the conspiring generals, as regent and maintained him as a close ally. But after a few months, unrest returned as Ikhlas Khan proclaimed dictatorship. Sensing weakness, Golkonda and Ahmadnagar, two nearby states, launched an attack. Ikhlas Khan lost the ability to repel this combined assault and gave Chand back control of the group. She called on the Maratha forces to cut off the enemy's supply lines, forcing the Ahmadabad-Golkonda force to retreat, demonstrating her talent for forging alliances and military strategy.

Sultan of Ahmadnagar, the brother of Chand Bibi, wed Khadija Sultana of Bijapur in 1582. Chand came home and appointed General Dilavar Khan as her regent.

THE REGENCY OF AHMADNAGAR

Once more, Chand's brother was slain in combat with Mughal Prince Murad not long after she arrived. As a result, Chand became his regent and his young son the heir. However, Ahmed Shah, at 12 years old, was crowned king by rebellious nobility Mian Manju. He called Prince Murad's troops to Ahmadnagar in order to counter the generals' strong dissatisfaction and plots. Mian Manju realized his error quickly, but it was too late to cancel the Mughals' invitation. He handed up control to Chand Bibi.

There was a ready and cohesive army waiting for the Mughals when they arrived. Encircling the fort with five mines was Prince Murad's plan for seizing control of it. There are rumours that Chand Bibi, along with her generals, removed two of the five mines before they detonated in order to protect her homeland and cheer up her famine-stricken soldiers. To lead her troops against the Mughals, she also made an extraordinary move by running out of the palace while wearing a veil and a sword. Their ability to attack the Mughals nonstop until their supplies ran out was made possible by the strategy she came up with. Fearing mutiny within his army, Prince Murad made the decision to engage in talks and accept a small region in exchange for peace.

As her father had done to build a confederate against the Mughals, Chand Bibi went out to the other Deccan Sultanates during this time of calm. The combined might of all the Deccan states therefore confronted Prince Murad when he tried to surreptitiously acquire Ahmadnagar's periphery towns the next time. Despite winning this fight, Prince Murad was summoned back by Akbar prior to reaching the city.

The Deccan confederate, now known as Sultana Bibi, became to such a powerful force that Emperor Akbar personally led the next invasion effort. This proved to be disastrous since it happened at a time when the region was experiencing intense internal instability and many generals and groups were battling to overthrow Chand. At such a moment, the Sultana chose to bargain rather than risk her life fighting the Mughals. However, the soldiers and the nobility plotted to remove Chand Sultana and marched into her chambers to assassinate her when news got out that she was ready to submit rather than prepare for combat.

Regrettably, this will show to be the final straw for her. According to one narrator: "Hamid Khan, one of the top officers in the stronghold, and the head of a contrary body, came to know of this, and at formerly ran into the thoroughfares, blurting that the Queen wished to betray the people. The hyperexcitable and turbulent dogfaces of Ahmadnagar, forgetting all



the noble devotion which Queen Chand had always shown, at formerly assembled in front of the palace. Headed by Hamid Khan, they rushed outside, brand in hand, and not chancing the Queen in the followership hall, they broke open the private apartment. There they were brazened by this valorous woman who was undismayed, though she saw that the end had come. Too agitated to hear to her, the crowds rushed on, and Hamid Khan cut her down, and so failed Chand Bibi, one of the noblest characters in the History of India.”

A few months after her death, the sultanates were seized and absorbed into the Mughal empire.

CHAND BIBI'S LEGACY

Generally speaking, the grandeur of a woman's progeny is considered her legacy. However, in Chand Sultana's instance, the key was the unity of the Deccan sultanates, which together comprise the state of Maharashtra today. She was virtually forgotten throughout history, although paintings depicting her hawking are kept in the Metropolitan Museum of Arts.

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CIGARETTE AND OTHER TOBACCO PRODUCT ACT, 2003 & PROHIBITION OF SMOKING IN PUBLIC PLACES RULES, 2008-21: A STUDY ON BELAGAVI DISTRICT

Dr. Rajshekhar Mavinamar

Assistant Professor & Head Department of Sociology, Shri Sangameshwar Arts and Commerce
College, Chadchan

ABSTRACT

Tobacco usage, disease prevalence, and the high price tag of medical care have all been issues that India has been keenly aware of. A number of administrative bans on smoking in public areas and restrictions on the marketing of tobacco products were enacted during this time period. There was an urgent need to draught national tobacco control legislation that would mandate consistent and efficient implementation of measures. India's government passed "the Cigarettes and Other Tobacco Products (Prohibition of Advertisement and Regulation of Trade and Commerce, Production, Supply, and Distribution) Act, 2003 in May 2003 after extensive deliberation with the goal of protecting public health by prohibiting smoking in public places, banning advertisements of the tobacco products, prohibiting sale of tobacco products to minors and near educational institutions, prescribing strong health warnings, and including explicit language about the dangers of tobacco use". Anyone caught lighting up in a public space will be required to pay a monetary penalty.

KEYWORDS: COTPA, Public, and Health.

INTRODUCTION

The use of tobacco products is the leading cause of preventable death worldwide. Over 10 million Indians every year die from smoking-related causes, while every day about 5,500 young people start using tobacco for the first time. The economic and health consequences associated with tobacco use are substantial in India. In 2004, tobacco-related direct healthcare costs in India totaled \$1.2 billion, or 4.7% of total national healthcare spending. In the same year, absenteeism from work caused by tobacco use cost businesses almost \$411 million. Public policies, known as "smoke-free laws" or "smoke-free workplace rules," restrict tobacco smoking in the workplace and other public areas. Smoking might be defined more broadly by law as the use of any lit tobacco product. The argument for smoking restrictions is that, unlike breathing, smoking may be avoided. Proponents of smoking bans argue that they are necessary to safeguard the public from the dangers of secondhand smoke, which can raise the chance of developing cardiovascular disease, cancer, emphysema, and other illnesses in those who inhale it. The Ministry of Health and Family Welfare issued a comprehensive notification on May 30, 2008, outlining new regulations for the distribution of tobacco products in accordance with the Cigarettes and Other Tobacco Products (Prohibition of Advertisement and Regulation of Trade and Commerce) Act, 2003.

STATUS ON TOBACCO USAGE IN KARNATAKA

Karnataka has a current adult smoking rate of 16.3 percent (13.6 percent Daily Users & 2.7 percent Occasional users). "Current tobacco smokers comprise 39.8% of males and 16.3% of females aged 15 and up. Karnataka has a mean daily consumption of 8.3 cigarettes and bidis. Regular smokers between the ages of 20 and 34 start using tobacco at a mean age of 17 years old (India-17.8 years). Karnataka has a lower rate of smokeless tobacco use (19.4 percent) than the rest of India (32.9%). The GATS India Report for 2009-10 is where we got this information.

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This Publication certificate has been issued to

Dr. K. M. Murugesha

Assistant Professor, Department of Economics, Shri. Sangameshwara Arts and Commerce college,
Chadchan, Vijayapura, Karnataka, India-566 205 Affiliated to Ranichannamma University, Belagavi,
Karnataka, India

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**EXPLORING THE SOCIOECONOMIC FACTORS SHAPING WOMEN'S
EMPOWERMENT IN KARNATAKA: AN ECONOMETRIC ANALYSIS**

Dr. K. M. Murugesha Assistant Professor, Department of Economics, Shri. Sangameshwara Arts and Commerce college, Chadchan, Vijayapura, Karnataka, India-566 205 Affiliated to Ranichannamma University, Belagavi, Karnataka, India

Abstract:

Women empowerment is responsible for the socioeconomic development process which enables them to realize their equal rights, potentials and control over resources that affect their quality of life. The subject has been discussed across Indian states including Karnataka State as well. The present research attempted to explore the socioeconomic conditions and determinant factors which affect women empowerment. The present study was carried out in the northern part of the state i.e Belagavi and Vijayapura District in the month of March 2019. The study collected 120 samples from the study areas and Binary Logistic Regression method was used to estimate socioeconomic determinant factors of women empowerment. Study results showed that women empowerment significantly linked with sex of the household head, employment status of women, educational level, resource ownership, and wife's cash earnings associated with women empowerment in the study. The present study supports socioeconomic opportunities empower the women's productivity in terms of decision-making process, economic independence, access to material resources and intellectual development of their self-development. Altogether, women empowerment allows societal development in the long-run.

Keywords: Empowerment; social opportunity; economic participation

INTRODUCTION:

Empowerment of women is a socio-economic process which enables women to realize their rights and potentials to assert their equal access to and control over resources (social, political, material, human and intellectual) and factors which affect their lives. Empowerment essentially entails the transformation of the structure or institutions that reinforce and perpetuate gender discrimination. After independence of India, the constitution makers and the national leaders recognized the equal social position of women with men (Hajira Kumar & Jaimon Varghese, 2005).

Now the women in India enjoy a unique status of equality with the men as per constitutional and legal provision. But the Indian women have come a long way to achieve the present positions. The concept of empowerment flows from the power. It is vesting where it does not exist or exist inadequately. Empowerment of women would mean equipping women to be economically independent, self-reliant, have positive esteem to enable them to face any difficult situation and they should be able to participate in development activities. The empowered women should be able to participate in the process of decision making (Hazarika, 2011).

Reasons for the empowerment of women Today we have noticed different Acts and Schemes of the central government as well as state government to empower the women of India. But in India women are discriminated and marginalized at every level of the society whether it is social participation, political participation, economic participation, access to education, and also reproductive healthcare. Women are found to be economically very poor all over the India (Kar, 2003). A few women are engaged in services and other activities. So, they need economic power to stand on their own legs on par with men. Other hand, it has been observed that women are found to be less literate than men (Nadīm Hasanain, 2011). According to 2011 census, literacy rate among females is 65.5 per cent whereas the literacy rate among males is 82.1 per cent.

Thus, increasing education among women is of very important in empowering them. It has also noticed that some of women are too weak to work. They consume less food but work more. Therefore, from the health point of view, women folk who are to be weaker are to be made stronger. Another problems is that workplace harassment of women. There are so many cases of rape, kidnapping of girl, dowry

harassment, and so on. For these reasons, they require empowerment of all kinds in order to protect themselves and to secure their purity and dignity (C N Shankar Rao, 2012). To sum up, women empowerment cannot be possible unless women come with and help to self-empower themselves. There is a need to formulate reducing feminized poverty, promoting education of women, and prevention and elimination of violence against women (C N Shankar Rao, 2006).

This study thus aims at how socioeconomic and demographic factors shape women's empowerment in Karnataka and attempts to contribute to the government's efforts to mainstream the gender dimension into the states development policies and programs.

LITERATURE REVIEW:

The review of literature helps to understand the notional background of Socio-economic determinants of women empowerment through demographic characteristics and socioeconomic factors which influence on women's empowerment that suggests when women have a larger role in decision-making in household well-being.

Women empowerment vitally focus on control over resources that refer to physical, financial, human and intellectual resources, also agency control that infers the capability and freedom to make individual life-choices, further functioning achievements related to individual preferences (**Sell & Minot, 2018**). Notation behind women empowerment refers to making self-decision for themselves. The dimensions of women's empowerment must focus on control over women's earnings and household decision-making powers within the family system. There were many factors effect on women participation in the decision-making process in the household management (**Heckert & Fabic, 2013**).

Women control over economic resources enabling them to establish rights which directly effect to empower them in an autonomous decision-making process (**Acharya, Bell, Simkhada, van Teijlingen, & Regmi**, 2010). **Zegenhagen, Ranganathan, & Buller** (2019) study Evidence on women's empowerment suggests that women must have a larger role in decision-making, household well-being improvement. Further Control over women's earnings and household decision-making understands that women's empowerment associated with household characteristics. **Azra Batool, Ahmed, & Qureshi** (2017) study observed that demographic variables determine the women's economic empowerment. Study indicated demographic determinants age, education, employment, income, and property ownership significantly predicts the women's economic empowerment.

In another study **Saravanakumar & Elizabeth Varakumari**, (2019) observed that women empowerment is better in urban environment than rural environment. Study found that there is a strong need to create awareness and training in rural setting for better productive life. Further, **Akram** (2017) study observes that age, living in urban areas, education of women, participation in paid job, ownership of assets, wealth index of the household, number of children and media awareness have positive relationships with different empowerment dimensions. In addition, family relationship quality is just as influential as other well-known determinants of agency, including education and employment (**Allendorf, 2012**).

Samanta (2020) study indicated that a woman's marriage status decides her relation to the household head and joint family residence created conditions of restricted freedom in terms of her mobility, decision making and sociality. Further, **Debnath** (2015) study observe that household structure estimates the effect of joint versus nuclear household structure in the family system on the autonomy of women empowerment and their participation. The heterogeneous instrumental variables namely income, caste, and region found that women living in nuclear households have greater decision-making power as compare to joint family.

Obayelu & Chime (2020) empirical study observed that most of the decisions were made by the women's spouses. Study observed that majority of the rural women were disempowered than men and agency had the highest relative contribution to women's disempowerment. Husband's education and wife age were inversely associated to women's empowerments while her education, household size and being the household head were directly related to it.

women's participation in family decision-making is affected by asset ownership. Assets generate utility for income and consumption, store wealth, buffer shocks, increase labor productivity, serve as a visible sign of status, and be transferred to future generations. Enhancing women's ownership of and control over physical and financial assets improves their bargaining power within the household, makes them more economically independent, and increases their control over income generated by the assets (**Pradhan, Meinzen-Dick, & Theis, 2019, Valera et al, 2018**). Women empowerment embedded by property rights that robust effectively woman social relations and status.

According to **Khan (2020)** women employment had legitimate authority to perform the decision-making process. Study observed positive associations between the empowerment of women and employment, this helps in decision making process with their husbands in household purchases, daily household purchases and property.

However, there are significant gaps between literature and actual practice at the community level. Contextually women empowerment is associated with demographic characteristics of Women's age, Residence (Urban and Rural), Completed years of marriage, Number of living children, Family type (Joint and Nuclear) and Sex of household head (Male and Female) decides the empowerment level. Empowerment is the capacity of women in decision making for a healthier, progressive and constructive future of the family. While, socioeconomic factors like ownership of house, employment status, educational level, resource ownership, men's education, men's occupation and Wife's cash earnings compared with husband's cash earnings factors influence on women empowerment. At this juncture, the objective of this study is to investigate the relationship between women's economic, social, and demographic status and two dimensions of women's empowerment, among currently married women age 21-49 in Karnataka.

STUDY AREA:

Recognising the importance of women empowerment for holistic socio-economic development, the Government of Karanaka has over the years made consistent efforts to improve the quality of life of women. The present study chosen Belagavi division includes the Belagavi and Bijapur. Belagavi is an important district in the state of Karnataka. Belagavi is now marching with a tag of fast growing, this district redeveloping with a population of 4,779,661 of which male and female were 2,423,063 and 2,356,598 respectively. In 2001 census, Belgaum had a population of 4,214,505 of which males were 2,150,090 and remaining 2,064,415 were females. In 2011, Bijapur is an important commercial district in the state of Karnataka. Bijapur had population of 2,177,331 of which male and female were 1,111,022 and 1,066,309 respectively. In 2001 census, Bijapur had a population of 1,806,918 of which males were 926,424 and remaining 880,494 were females. In this study, emphasis is made on women's empowerment at the state level in a household-based analysis that considers only social and economic aspects.

METHODOLOGY:

The data was collected through survey method. The sampling procedure was based on convenience. The study observed $\{(y_1, x_1), \dots, (y_i, x_i), \dots (y_n, x_n)\}$ are a random sample from the study area. The sample consisted of females mainly from Belagavi and Bijapur Districts from North Karnataka. The data has been collected through semi-structured questionnaire; sample size consisted of 120 women (60 from each District). The respondents were married females the age group of 18-49 years. This questionnaire has been taken from previous studies.

Logistic regression analysis is similar to linear regression analysis except that the outcome is dichotomous (yes/no) often coded as 0 or 1, where 1 indicates that the outcome of Yes is present, and 0 indicates that the outcome of No interest is absent. Logistic regression is used to analyze relationships among variables namely dependent variable and independent variables, which may occupy continuous or categorical in nature (Gujarati, 2003).

The binary logistic regression model is

$$Y_i = E(Y_i|X_i) + \varepsilon_i \quad (1)$$

Where,

$$E(Y_i|X_i) = P_i = \frac{1}{1+e^{-(\beta_0+\beta_1X_1+\beta_2X_2+\dots+\beta_iX_i)}} \tag{2}$$

β_0 = the constant of the equation
 β_i = the coefficient of the predictor variable i

ϵ_i = the error term

p_i = probability success

$1 - p_i$ = probability of failure

$$\text{Odds ratio} = \frac{p_i}{1-p_i} \tag{3}$$

Taking natural log of equation (3)

$$L_i = \ln\left(\frac{p_i}{1-p_i}\right) = \beta_0 + \beta_1X_1 + \beta_2X_2 + \dots + \beta_iX_i \tag{4}$$

From the above equations the logit transformation linked to the dependent variable to the set of explanatory variables. The dependent variable is now $\ln y/(1 - y)$, a quantity known as the logit. The logit increases by β^* unit for every unit increase in x, holding other constant which is observed in the equation 4. Present study employed dummy variables. If x_d is a dummy variable, \bar{x}_d is the proportion of the sample with $x_d=1$. The predicated probability at \bar{x}_d is between the predicated probability at $x_d=1$ and $x_d = 0$. In the present study all variables were treated as dummy variables and some were actual variables. The following table 1 explains the Socio-economic determinants of women’s empowerment dimension in the study area.

Table 1 Socio-economic Determinants of Women’s Empowerment Dimension

Variables	Definitions	Description
y_i	Control over women’s earnings and household decision-making	Yes=1 and No=0
Demographic Characteristics		
β_1X_{WA}	Women’s age	Respondent Actual age
β_2X_{RE}	Residence (Urban=1 and Rural=0)	Yes=1 and No=0
β_3X_{CYM}	Completed years of marriage	Actual completed years of marriage
β_4X_{NLC}	Number of living children	Actual Number of living children
β_5X_{FT}	Family type (Joint =1 and Nuclear=0)	Yes=1 and No=0
β_6X_{SHH}	Sex of household head (Male =1 and Female=0)	Yes=1 and No=0
Socioeconomic Factors		
β_7X_{OH}	Ownership of house (Women=1 and Men=0)	Yes=1 and No=0
β_8X_{WES}	Women Employment status	Yes=1 and No=0
β_9X_{EL}	Educational level	Actual Educational level
$\beta_{10}X_{RO}$	Resource ownership (Women Property)	Yes=1 and No=0
$\beta_{11}X_{ME}$	Men’s education	Actual Educational level
$\beta_{12}X_{MO}$	Men’s occupation	Agriculture=1, Industry=2 and Service= 3
$\beta_{13}X_{WCE}$	Wife’s cash earnings compared with husband’s cash earnings	More=1 and Less=0

Source: Primary Data

RESULT AND DISCUSSION:

The following tale 3 estimates Determinants of Women’s Empowerment in the study area i.e Bijapura and Belagavi.

Table 5.1 Socio-economic Determinants of Women’s Empowerment in the study area

Wep	Coef.	Std. Err.	z-Value
β_0	-10.855	7.882	-1.38
β_1X_{WA}	0.839	2.217	0.38

$\beta_2^{X_{RE}}$	-0.13	0.289	0.45
$\beta_3^{X_{CYM}}$	-0.372	1.147	0.32
$\beta_4^{X_{NLC}}$	0.024	0.278	0.09
$\beta_5^{X_{FT}}$	0.529	0.261	0.02
$\beta_6^{X_{SHH}}$	0.566	0.248	2.28**
$\beta_7^{X_{OH}}$	-0.27	0.26	1.04
$\beta_8^{X_{WES}}$	0.774	0.276	2.80**
$\beta_9^{X_{EL}}$	8.84	3.789	2.24**
$\beta_{10}^{X_{RO}}$	-0.44	0.265	1.66***
$\beta_{11}^{X_{ME}}$	-1.104	3.313	0.33
$\beta_{12}^{X_{MO}}$	0.076	0.187	0.41
$\beta_{13}^{X_{WCE}}$	-0.561	0.258	2.17**

Notes: Dependent variable: Women Empowerment, SE = Standard Error.

$\rho < 0.001^*$; $\rho < 0.05^{**}$; $\rho < 0.01^{***}$

Source: Primary Data (Author Calculation)

The results observe that women empowerment significantly linked Sex of household head, Employment status, educational level, Resource ownership and Wife's cash earnings. Remaining variables were nor associated with women empowerment in the study area. The pseudo R^2 value 0.101 supports less support women empowerment in the study area. Women's Empowerment Dimensions of control over women's earnings and household decision-making does not impact on Women's age, Residence (Urban and Rural), Completed years of marriage, Number of living children Family type (Joint and Nuclear), (Male and Female), Ownership of house, Men's education and Men's occupation

CONCLUSION:

Thus, the present study is initiated to Karnataka State work on Women's Empowerment to realize their full potential and to live a life of dignity and choice, and are able to participate in the process of decision-making as equal partners to influence the process of social change. A policy must be creating in an effective and gender-responsive framework through the formation and strengthening of the relevant institutional mechanisms to enable the process of gender mainstreaming in all policies, programmes and practices which shall ensure equal rights and opportunities for women in all spheres: private and public.

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