3.3.1-RESEARCH PAPERS

(2025-26)

SL. NO	TITLE OF PAPER	NAME OF THE AUTHORS	DEPT	NAME OF JOURNAL	YEAR	ISSN NUMBER
1	Changing Norms of Family in India	Dr. M. B. Hugar	Sociology	Juni Khayat	2025	ISSN:2278-4632
2	The art of Coalition Building	Dr. Ravichandra Walikar	Political Science		2025	ISBN:978-81-986420-1-1
3	Constitutional Provisions for Rural Development	Dr. Ravichandra Walikar	Political Science	Viksit Bharat	2025	ISSN:
4	Manav Sabyata ke Vikas me Anuvada Yogadan	Shri. Sanjay L. Rathod	Hindi	Sanskruti	2025	ISSN:2455-1511
5	Shree Rudrakavi Virachita Shree Murughendra Vijaya Kavyada Antaravalokan	Dr. Shreenivaas Dodamani	Kannada	Abhijaata Kannada	2025	ISSN:2347-4017
6	Content And Expression In Language	P.S. Tolanur Sir	English	Aadhar International Publication	2026	ISSN : 2278-9308
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जूनी ख्यात JUNI KHYAT जूनी ख्यात JUNI KHYAT

JUNI KHYAT
जूनी ख्यात

CERTIFICATE OF PUBLICATION

This Publication Certificate has been issued to

Dr.Mallinath. B. Hugar
Assistant Professor of Sociology BLDEA's New Arts College Tikota-
Dist-Vijayapur 586130- Karnataka

For the Research Paper Title

CHANGING NORMS OF FAMILY IN INDIA: THE RISING DIVORCE RATE AND ITS EFFECT ON CHILDREN

Published In

Juni Khyat ISSN : **2278-4632**

Vol. **15**, Issue **10**, No. **01**, Month **October** Year **2025**

Impact Factor : 6.625

Peer reviewed and UGC CARE Journal

शास्त्र विज्ञान विमुक्तये
UGC
University Grants Commission
Approved Journal

JUNI KHYAT

Editor

6.625

Impact factor

जूनी ख्यात JUNI KHYAT जूनी ख्यात JUNI KHYAT

PRINCIPAL,
NEW ARTS COLLEGE
TIKOTA Dist Vijayapur

ani Khyat (जूनी ख्यात)
(UGC CARE Group I Listed Journal)
ISSN: 2278-4632
Vol-15, Issue-10, No.01, October: 2025

CHANGING NORMS OF FAMILY IN INDIA: THE RISING DIVORCE RATE AND ITS EFFECT ON CHILDREN

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Abstract:

The concept of family in India has undergone a significant transformation over the past few decades, reflecting broader social, economic, and cultural shifts. Traditionally rooted in joint family systems and patriarchal values, the Indian family structure is now increasingly characterized by nuclear units, individual autonomy, and changing gender roles. One of the most notable outcomes of this transformation is the rising rate of divorce, once considered taboo in Indian society. This paper examines the changing norms of family and marriage in India, exploring the factors contributing to the increasing incidence of divorce such as urbanization, women's empowerment, economic independence, changing social attitudes, and evolving legal frameworks. The study also investigates the psychological, emotional, and social effects of divorce on children, including issues of identity formation, emotional well-being, and academic performance. While some children adapt well to post-divorce family dynamics, others experience long-term emotional and behavioral challenges. The paper argues that supportive parenting, community awareness, and inclusive social policies are essential in mitigating the adverse effects of family breakdowns. Ultimately, the changing norms of family life in India call for a re-examination of social values, institutional support, and policy responses to ensure the holistic well-being of both parents and children in a rapidly modernizing society.

Key words: Family Structure, Divorce Rate, Social Change, Child Development, Gender Roles

Introduction:

"Healthy families build healthy societies."**-Dr. A.P.J. Abdul Kalam.** Family has traditionally been regarded as the cornerstone of Indian society, embodying values of unity, interdependence, and moral responsibility. For centuries, the joint family system served as the dominant social structure, providing emotional, financial, and cultural stability to its members. However, with the onset of modernization, globalization, and rapid urbanization, the concept of family in India has undergone profound transformation. The traditional collectivist framework is increasingly giving way to nuclear families, individualistic lifestyles, and shifting gender dynamics. These changes reflect not only economic progress but also evolving social attitudes toward marriage, relationships, and personal freedom. One of the most visible indicators of these changing family norms is the rising divorce rate in India. Once considered a social stigma or moral failure, divorce is now gradually being accepted as a legitimate response to marital incompatibility, domestic conflict, or personal aspirations. Factors such as women's empowerment, higher educational attainment, financial independence, and increased awareness of individual rights have contributed to this shift. Moreover, the liberalization of divorce laws, changing media representations, and the influence of Western cultural values have further reshaped societal perceptions of marriage and separation. While the increasing divorce rate signifies progressive social change and greater personal autonomy, it also raises serious questions about its implications for family cohesion and child welfare. Children often bear the deepest emotional consequences of parental separation. The dissolution of marriage can disrupt a child's sense of security, belonging, and identity, potentially leading to long-term psychological, behavioral, and academic challenges. At the same time, research indicates that in cases of high-conflict marriages, divorce may offer children a more peaceful and emotionally stable environment compared to a tense or abusive household. Therefore, understanding the rising divorce rate in India requires a balanced exploration of both its sociological roots and its impact on children's overall development. This study aims to analyze the shifting norms of family and marriage in contemporary Indian society,

ನವೆಂಬರ್-ಡಿಸೆಂಬರ್ 2025
November-December 2025
ಸಂಪುಟ-11 ಸಂಚಿಕೆ-6
Volume -11 Issue-6

ಅಭಿಜಾತ ಕನ್ನಡ

(ವಿದ್ವತ್ ಮಂಡಲದಿಂದ ಪರಿಶೀಲನೆಗೊಂಡಿರುವ)

ದ್ವೈಮಾಸಿಕ ಸಂಶೋಧನಾ ಪತ್ರಿಕೆ (ರೆಫರೀಡ್ ಜರ್ನಲ್)

ABHIJATA KANNADA

Peer Reviewed, Refereed Journal ISSN : 2347-4017

ಪ್ರಧಾನ ಸಂಪಾದಕರು
ಪ್ರೊ. ಎಸ್.ಎಂ. ಗಂಗಾಧರಯ್ಯ



ಅಭಿಜಾತ ಕನ್ನಡ ISSN : 2347-4017 ನವೆಂಬರ್-ಡಿಸೆಂಬರ್ 2025 ಸಂಪುಟ-11 ಸಂಚಿಕೆ-6

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೭ ಶ್ರೀರುದ್ರಕವಿ ವಿರಚಿತ ಶ್ರೀ ಮುರುಗೇಂದ್ರ ವಿಜಯ ಕಾವ್ಯದ ಅಂತರಾವಲೋಕನ

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ಡಾ. ಶ್ರೀನಿವಾಸ ಎಚ್. ದೊಡ್ಡಮನಿ, ಎಸ್. ವಾಯ್. ಅಂಗಡಿ

ಪ್ಪನಡನೆಯ ಶತಮಾನದಲ್ಲಿ ಕಲ್ಯಾಣದಲ್ಲಿ ನಡೆದ ಧರ್ಮಕ್ರಾಂತಿಯ ಪರಿಣಾಮವಾಗಿ ವೀರಶೈವ ಧರ್ಮ ಪ್ರಸಾರ ಮಾಡಿದವರು ವಿಶ್ವಗುರು ಬಸವಣ್ಣನವರು. ಚಾಳುಕ್ಯರಾಯನ ಆಸ್ಥಾನದಲ್ಲಿ ಉದಿಸಿ ಬಂದ ಬಿಜ್ಜಳನು ಚಾಳುಕ್ಯ ಚಕ್ರೇಶ್ವರನನ್ನು ನೇಪತ್ಯಕ್ಕೆ ಸರಿಸಿ ಸ್ವಾಸಪ್ಪನವನ್ನು ತನ್ನ ಕಪಿಮುಷ್ಟಿಯಲ್ಲಿ ತೆಗೆದುಕೊಂಡು ರಾಜ್ಯಭಾರ ಮಾಡುತ್ತಿದ್ದನು. ಬಸವಣ್ಣನೆಂಬ ಹಿಮಸದಿಯು ಅವತರಿಸಿದ್ದು ಬಾಗೇವಾಡಿಯ ಧವಳಗಿರಿಯ ಮಾದರಸ-ಮಾದಲಾಂಬಿಕೆಯರ ಉದರದಲ್ಲಿ. ಕಲ್ಯಾಣ ಪಟ್ಟಣವನ್ನು ಆಳುವ ಬಿಜ್ಜಳನಲ್ಲಿ ಮುಖ್ಯ ಮಂತ್ರಿಗಳಾಗಿ ಬಸವಣ್ಣನವರು ದುಡಿದರು. ಕಲ್ಯಾಣಕ್ರಾಂತಿ ಗಂಗೋತ್ರಿಗೆ ಮಹಾಮನೆ ಸೇರ್ಪಡೆಯಾಗಿ ನಾಗಲಾಂಬಿಕೆ, ಚನ್ನಬಸವಣ್ಣನಂತಹವರು ಆ ಕೇಂದ್ರದ ಮೂಲ ಶಕ್ತಿಯಾಗಿದ್ದರು. ಈ ಕ್ರಾಂತಿ ಗಂಗೋತ್ರಿಯಲ್ಲಿ ಧರ್ಮಕ್ರಾಂತಿ ಜರುಗಿ ಕಲ್ಯಾಣನಗರ ಪ್ರಾಣತೆಯಾದರೆ ಬಸವ ಗುಟ್ಟಿಯಾದಂತೆ ತೈಲವಾಗಿ, ಚೆನ್ನಬಸವ ಬತ್ತಿಯಾಗಿ, ಅಲ್ಲಮ ಜ್ಯೋತಿಯಾಗಿ ಬೆಳಗಿದರು. ಕೆಲವೇ ಕಾಲದಲ್ಲಿ ಕಲ್ಯಾಣದಂತಹ ಪ್ರಣತೆಯ ಬುಡವು ಬಿರುಕುಬಿಟ್ಟು ಗುಟ್ಟಿಯಾಗಿದ್ದ ತೈಲ ದ್ರವವಾಗಿ ಸೊರತೊಡಗಿತು. ಇದರಿಂದ ಬತ್ತಿ ಸವೆಯಿತು. ಜ್ಯೋತಿ ಶ್ರೀಶೈಲದ ಕದಳೀ ಅರಣ್ಯ ಪ್ರವೇಶಿಸಿ, ಅರಣ್ಯದ ಗಾಳಿಯಲ್ಲಿ ಬಯಲಾಗಿ ಕೊನೆಗೆ ನಿರ್ವಯೋಮವಾಯಿತು. ಬಸವಣ್ಣ ಸಂಗಮದಲ್ಲಿ ಐಕ್ಯವಾಗುತ್ತಿದ್ದಂತೆ ಕೇವಲ ಮೂರುವರೇ ದಿನಗಳಲ್ಲಿ ಮಧುವಯ್ಯ ಹರಳಯ್ಯಗಳಿಂದ ಬಿಜ್ಜಳರಾಯ ಮತ್ತು ಯೋಗಿ ಶರಣರ ನಡುವೆ ಕದನ ಏರ್ಪಟ್ಟು ವಂಚಿಕಾರರಾದ ಬೊಪ್ಪಿಬೊಮ್ಮಣ್ಣ ಮತ್ತು ಜಗದೇವರಿಂದ ದಿಜ್ಜಳನ ನಿರಚ್ಚೇದಂಕಹ ಕಾರ್ಯ ಜರುಗಿತು ಎಂಬುದು ಈಗ ಇತಿಹಾಸವಾಗಿದೆ.

ಡಾ. ಶ್ರೀನಿವಾಸ ಎಚ್. ದೊಡ್ಡಮನಿ : ಮುಖ್ಯಸ್ಥರು, ಕನ್ನಡ ಸಹಾಯಕ ಪ್ರಾಧ್ಯಾಪಕರು, ಬಿ.ಎಲ್.ಡಿ.ಇ. ಸಂಸ್ಥೆಯ, ಸೋತನ ಕಲಾ ಮಹಾವಿದ್ಯಾಲಯ, ತಿಕೋಟಾ
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IFSIJ IMPACT FACTOR: 6.225 ISSN: 2455-1511

SANSKRUTI

International Multidisciplinary Research Journal
PEER REVIEWED & INDEXED JOURNAL
Special Issue: 017 DEC - 2025



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Editor: डॉ. विकास पाटील
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हर्षदा चव्हाण
Editor-in-Chief: प्रा. संतोष बोंगाळे

PRINCIPAL,
NEW ARTS COLLEGE
TIKOTA, Dist Vijayapur

IFSIJ IMPACT FACTOR: 6.225 ISSN: 2455-1511

SANSKRUTI

International Multidisciplinary Research Journal
PEER REVIEWED & INDEXED JOURNAL
Special Issue: 017 Jan - 2026

Kasegaon Education Society's

Smt.Kusumtai Rajarambapu Patil Kanya Mahavidyalaya

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Sanskrit International Multidisciplinary Research Journal
IMPACT FACTOR - (IFSIJ) – 6.225
Special Issue 017- "वैश्विकरण की दुनिया में अनुवाद का बदलता परिदृश्य और भविष्य"
ISSN: 2455-1511
JAN- 2026

मानव सभ्यता के विकास में अनुवाद का योगदान

प्रा. संजय लिंबाजी राठोड़

सहायक प्राध्यापक, हिंदी विभाग, बीएलडीई संस्था, नूतन कला महाविद्यालय, तिकोटा

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प्रस्तावना

मानव सभ्यता के विकास में अनुवाद महत्वपूर्ण भूमिका निभा रहा है। जो विभिन्न संस्कृतियों, विभिन्न जाति धर्म, और भाषाओं के बीच विचारों का, ज्ञान का, भावनाओं का आदान-प्रदान संभव बनता है। जिससे श्रेष्ठ विचारों का संरक्षण होता है, सांस्कृतिक विरासत, रीति परंपरा का भी संरक्षण होता है। शिक्षा का क्षेत्र विस्तृत होता है, व्यापार में वृद्धि होती है। एकता, समता, को बढ़ावा मिलता है। श्रेष्ठ सभ्यताओं का अनुकरण करके हर समाज प्रगति पथपर चलने का प्रयास भी कर सकता है। अनुवाद केवल शब्दों का रूपांतरण नहीं बल्कि ज्ञान ,विचारों ,संस्कृतियों और सभ्यताओं के बीच संवाद स्थापित करने का एक शक्तिशाली माध्यम है। हर एक क्षेत्र में आपको विस्तृत ज्ञान देने का काम अनुवाद करता है। भाषा ही सभ्यताओं के विकास का मूल मानदंड हैऔर अनुवाद यानी उस भाषा का प्राण है। अनुवाद की आवश्यकता हर क्षेत्र में आज हमें किसी ने किसी रूप से महसूस हो रही है। मानव सभ्यता के विकास में अनुवाद का योगदान निम्नलिखित बिंदुओं के द्वारा स्पष्ट किया जा रहा है।

मानव सभ्यता के विकास का मुख्य स्रोत - अनुवाद

अनुवाद यानी नए ज्ञान का उगाम स्थान है। अनुवाद के बिना मूल्यवान विचार, मूल्यवान अनुसंधान भाषाई बधाओ में बंद होकर अप्राप्य रह जायेंगे।"प्रत्येक समाज को दूसरे समाज के साहित्य के अनुवाद से ही उनकी पूजा - पाठ, वेशभूषा, सामाजिक तथा सांस्कृतिक विधि- विधान आदि का परिचय होता है। इसीलिए अनुवाद अन्य समाज की सभ्यता एवं संस्कृति से परिचय करवा देने की दृष्टि से भी महत्व रखता है।"1 साहित्य में समाज का प्रतिबिंब चित्रित होता है। समाज की सभी स्थितियों का चित्रण भाषा के द्वारा अनुवाद से ही संभव हो रहा है। विभिन्न सम्राज की भाषाएं, विकसित होने का जो प्रयास कर रही है, उन भाषाओं को समृद्धि प्राप्त करना या विकसित होना अनुवाद से ही संभव है। किसी भाषा में व्यक्त हुए बहुमूल्य विचार अनुवाद के माध्यम से दुनिया भर में सहजता से पहुंच जाते हैं। इससे मानव सभ्यता के नए-नए पहलुओं को और आयामों को समझना आसान हो गया है।इससे श्रेष्ठतम या उच्च विचारों का अनुकरण करके सभ्यताओं में क्रांति उत्पन्न होने लगी है। किसी एक भाषा के माध्यम से सारा ज्ञान आत्मसात करना तो संभव नहीं है। पर अनुवाद के माध्यम से हम एक ही भाषा में रामायण, महाभारत के साथ-साथ बाइबल, कुरान जैसे महान ग्रंथ भी पढ़ सकते हैं। अनुवाद में संपूर्ण विश्व भर में अपनत्व का भाव निर्माण किया है। संपूर्ण मानव जाति का हित अनुवाद में छुपा हुआ नजर आने लगा है।

मानव सभ्यता का विकास ज्ञान और विचारों द्वारा

मानव सभ्यता का विकास ज्ञान की प्रगति के कारण हुआ। उसमें आग और औजारों का शोध, भाषा का विकास, कृषी की शुरुआत , गणित, विज्ञान और तंत्रज्ञान की प्रगति (जैसे चाक, मुद्रण, औद्योगिक क्रांति, डिजिटल क्रांति) इनका समावेश होता है। यह सारा ज्ञान एक पीढ़ी से दूसरी पीढ़ी में हस्तांतरित होकर मानव संस्कृति निर्माण हुई

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Impact Factor-8.632 (SJIF) ISSN-2278-9308

February, -2026 ISSUE No - (DLXV)565

B.Aadhar

Single Blind Refereed & Peer-Reviewed Indexed

Multidisciplinary International Research Journal

Special Issue

International Conference

on

Classical Languages & Literatures : Past, Present & Future

अभिजात भाषा आणि साहित्य : भूत, वर्तमान आणि भविष्य



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This Journal is indexed in :
- Scientific Journal Impact Factor (SJIF)
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Constitutional Provisions for Rural Development: A Foundation for Inclusive Growth

Dr. Ravichandra Walikar

Assistant Professor Dept of Political Science
BLDEAs New Arts College Tikota, Vijayapur 586130 Ph, 6361393368

ABSTRACT:

Rural development remains a critical challenge in India, with persistent disparities in income, education, healthcare, and infrastructure. The Constitution of India provides a robust framework for addressing these issues through various provisions. This study examines the constitutional provisions for rural development, analyzing their impact on inclusive growth. the Constitution's Directive Principles of State Policy (DPSPs), Fundamental Rights, and Seventh Schedule provisions collectively aim to promote rural development. Articles 40, 43, 46, and 243 empower local self-governance, social justice, and economic equality. The 73rd and 74th Constitutional Amendments strengthened Panchayati Raj institutions.

KEY WORDS: Rural development, inclusive growth, constitutional provisions, Panchayati Raj, decentralization, social justice, economic empowerment.

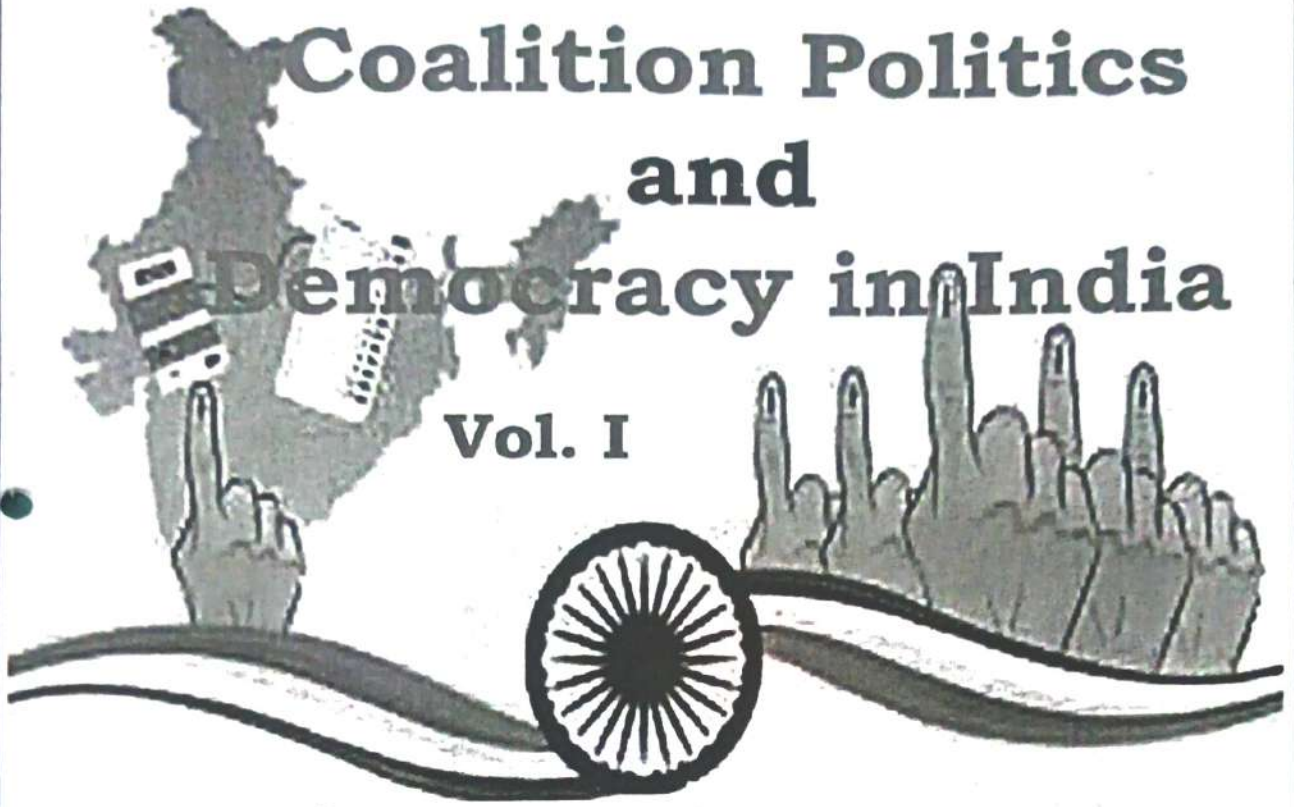
Introduction:

Rural development remains a critical challenge in India, with nearly 70% of the population residing in rural areas. The persistent disparities in income, education, healthcare, and infrastructure between rural and urban areas undermine the country's inclusive growth aspirations. The Constitution of India, adopted in 1950, envisioned a just and equitable society, with specific provisions aimed at promoting rural development.

The Directive Principles of State Policy (DPSPs), Fundamental Rights, and Seventh Schedule provisions collectively form the constitutional foundation for rural

Coalition Politics and Democracy in India

Vol. I







PRINCIPAL,
NEW ARTS COLLEGE
TIKOTA, Dist Vijayapur

Editor
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V. Satyanarayana

Coalition Politics and Democracy in India

Vol. I

ISBN: 978-81-986420-1-1

Price: Rs. 399/-

MSO Publications

© 2025

Editor

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Typeset by

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Published by

MSO PUBLICATIONS

Hyderabad, Telangana State

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The Art of Coalition Building: Challenges and Opportunities in Indian Politics

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Introduction:

"Coalition politics is not a compromise on ideology, but a willingness to work together for the nation's progress." – **Atal Bihari Vajpayee**.

In the diverse and dynamic landscape of Indian politics, coalition building has emerged as a crucial aspect of governance. Coalition politics has become an integral feature of India's democratic landscape, shaping the way governments are formed and function. With its diverse socio-political fabric, regional aspirations, and a multi-party system, India has witnessed a series of coalition governments at both the central and state levels. While coalitions offer opportunities for inclusive governance and broader representation, they also present significant challenges, including ideological differences, policy compromises, and governance instability. The rise of coalition politics in India can be attributed to the decline of single-party dominance and the increasing fragmentation of the electoral landscape. As a result, political parties are compelled to navigate complex webs of alliances and negotiations to form and sustain governments. Effective coalition building requires a delicate balance of political acumen, strategic negotiation, and ideological flexibility. However, the challenges of coalition politics in India are multifaceted, ranging from conflicting ideological perspectives and competing interests to the ever-present risk of partner defections and government instability. Despite these challenges, coalition building also presents opportunities for innovative governance, collaborative policymaking, and representation of diverse interests. As India continues to evolve as a pluralistic democracy, the art of coalition building will remain a critical determinant of political success and governance effectiveness.

This article explores the complexities and nuances of coalition building in Indian politics, examining the challenges and opportunities that arise from this phenomenon. By analyzing the experiences of past coalition governments and the strategies employed by political parties, this article aims to provide insights into the art of coalition building and its implications for the future of Indian politics.

Aims and Objectives of the study:

1. To understand the historical context and evolution of coalition politics in India.
2. To analyze the role of regional parties, national parties, and independent candidates in coalition building.
3. To examine the impact of coalition politics on governance, policy-making, and democratic institutions in India.

Impact Factor – (SJIF) –8.632 **ISSN – 2278-9308**

B.Aadhar

Single Blind Refereed & Peer-Reviewed Indexed

Multidisciplinary International Research Journal

February - 2026
ISSUE No - (DLXV) 565 -B

International Conference
on
Classical Languages & Literatures : Past, Present & Future
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Aadhar International Publication
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International Journal of Advance and Applied Research (IJAAR)

A Multidisciplinary International Level Referred and Peer Reviewed Journal

ISSN–2347-7075 **Impact Factor–8.141**

March - April 2026

Volume - 7 **Issue – 37**

Published by:

Young Researcher Association, Kolhapur, Maharashtra, India

Website:https://ijaar.co.in

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Regular Issue: editor@ijaar.co.in

For Publication Call On - **8624946865**

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Content And Expression In Language

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Abstract:

The language which a man has been using since his early childhood has associations with clhis thought processes. It becomes part of his experience with the world of actions and things. If he starts learning a second language, he will definitely face the problems dealing with his own experience of the same surrounding world. He transforms his experiences of the surrounding world into content groups of the second language and tries to form the habits consciously. Language is a sequence of sounds and it is a complex structure of substance, form, content and expression. The content of words comes from mental process. Language learning includes both content and expression. It insists on the formal relationship of expressions with their meaning. The substance of both the content and the expression are purely the connections between the real world and the signs used to talk about it. The content of reality becomes formalized as the content of language. The things and ideas which people talk are attached to the units of meaning through which the listener understands the speaker. The origin of these patterns can be found in the real world or in the language itself Consequently, linguistics, in its attempt to be a scientific study of language has in fact tended first of all to reason in terms of grammar. I will begin by describing some features of the formalization of representations of speech in written language, i.e., in phonographically written records of speech, from its beginnings through its development in later centuries. This will provide a summary of some fundamental concepts of grammar, and hence of linguistics. Given this background, I will go on to make some remarks on the content/expression-distinction in modern linguistics.

Key-Words:

- Content
- Expression
- Formalization
- Bloomfield's theory
- Saussure
- Linguistics

Language learning is a psychological problem. It benefits the learner's knowledge of the process of learning, thinking and remembering. Language learning involves many kinds of learning. Understanding of the content facilitates the learning of expression. This basically involves knowledge and responses. Language-learning theories throw light on the fact that man learns language by insight, interpretation, by solving problems and by trial and error. Most of the theories differ in themselves. There are many factors like motivation, capacity, repetition and understanding which determine the learning a language.

Language has two closely connected aspects: content and expression. Content refers to what is said. It includes the ideas, information, thoughts, feelings, and message that the speaker or writer wants to convey.Expression refers to how it is said. It involves the choice of words, sentence structure, tone, style, and presentation. Relationship between Content and Expression is Content and expression is interdependent. Good content with poor expression fails to impress. Good expression without meaningful content lacks depth. Effective communication requires a balance of both.Content and Expression in Language – Detailed Explanation is that Language is a powerful tool of communication. Its effectiveness depends mainly on two important aspects: Content and Expression. Both are essential for conveying ideas clearly and impressively.

Content refers to what is said. It includes the ideas, information, thoughts, feelings, and message that the speaker or writer wants to convey. Good content is:Clear and meaningful Relevant to the topic. Well-organized and logical. Informative or purposeful, without strong content, language becomes empty and lacks value.

Expression refers to how it is said. It involves the choice of words, sentence structure, tone, style, and presentation. Good expression is: Simple and clear. Grammatically correct appropriate to the

audience and situation. Attractive and effective. Expression gives life to the content and makes it understandable and interesting. Relationship between Content and Expression Content and expression are interdependent. Good content with poor expression fails to impress. Good expression without meaningful content lacks depth. Effective communication requires a balance of both.

The learning of one language in childhood is inevitable but learning of a second language is a special accomplishment. This process varies in different learners in different degrees. The language which a man has been using since his early childhood has associations with his thought processes. It becomes part of his experience with the world of actions and things. If he starts learning a second language, he will definitely face the problems dealing with his own experience of the same surrounding world. They may be with different sounds, and words and sentences may by with different things, persons and actions, and may be with different arrangements of time, space and matter. All these conflict with the structure of his first language. So he starts putting the raw material of experiences into the structures or groups fashioned for him by his first language. He transforms his experiences of the surrounding world into content groups of the second language and tries to form the habits consciously. This creates more barriers in the adolescent learners.

Content and Expression in Language – Detailed Explanation Language is a powerful tool of communication. Its effectiveness depends mainly on two important aspects: Content and Expression. Both are essential for conveying ideas clearly and impressively. Language is a sequence of sounds and it is everything that can be talked about. And it includes means used to talk about it substance and form. This is a complex structure of substance, form, content and expression. All are interlinked and overlapping. It is the substance that determines the content and the expression. What is being talked about is the content and the means used to talk about it is the expression. The second language learner has to understand thisContent refers to the substance or matter of communication. It answers the question “What is being said?” It includes ideas, thoughts, information, facts, emotions, opinions, and messages that a speaker or writer wants to communicate.

Characteristics of Good Content are, Clarity of ideas – thoughts should be clear and well-defined. Relevance – content must relate to the topic, Accuracy – facts and ideas should be correct. Depth and originality – meaningful and thoughtful ideas Logical organization – ideas arranged in a proper sequence.

Expression refers to the manner in which content is presented. It answers the question “How is it being said?” Expression includes vocabulary, sentence structure, grammar, tone, style, and presentation. Elements of Expressions are, Choice of words (vocabulary), Sentence structure and coherence, Grammar and punctuation, Tone (formal, informal, persuasive, emotional), Style (simple, descriptive, narrative, argumentative).

Content and expression are the two pillars of language. Content provides meaning, while expression gives form. Effective language use requires meaningful content supported by clear and suitable expression. Together, they ensure successful communication.

He must understand the ideas of content-substance (things like doors and gates and experience of them), content-form (Formalization of things into units of language, door + gate), expression-substance (physical media of language, sounds) and expression-form (Formalization of media into units of expression). This can be functional with a light refinement by adding the experiences of a learner to the things and sounds. Psychologically it is necessary to have an idea of things, i.e. phenomena and the conception of them, i.e. experience.

Modern language learning theories do not identify words with things but thoughts have been identified with the words which represent them. The content of words comes from mental process or understanding. This view is the base of all the modern theories. Some theories deal with material study of language as it is seen or heard with the substance (sounds) used to express language. This is dealt in phonetic theories. They consider sounds either from physical point of view or from physiological point of view. Some theories insist that sound substance of expression is the very foundation of language. In the earlier decades of the twentieth century linguists considered language not as a substance but as a form. It was taken exclusively as the formalization of thought, not as thought itself, but as a symbolic form. Such a view lacks in connection with substance or expression.

Bloomfield's theory is applied both to the methods of language description and language teaching because it considers language as the formalization of means of expression. According to this "meaning cannot be analyzed through linguistics". (L Bloomfield, Language. New York: Holt, 1933.)

Language learning includes both content and expression. It insists on the formal relationship of expressions with their meaning. The substance of both the content and the expression of a language are purely the connections between the real world and the signs used to talk about it. The main difference between Saussure and Bloomfield is in the place given to linguistic content. Bloomfield places it outside the realm of linguistics, claiming that meaning can only be described by the sciences whose object is the content in question. But for Saussure, it is not possible to analyze the expression side as language without implicitly considering its content.

If the content is concerned in learning a language, it becomes necessary to answer the question like where the patterns of meaning originate. The content of reality becomes formalized as the content of language. The things and ideas which people talk are attached to the units of meaning through which the listener understands the speaker. The origin of these patterns can be found in the real world or in the language itself. Language, the product of nature or society, it is ignored by both in discussions about it. But they ultimately determine the language content. Patterns of language depend on relations between non-verbal facts derived from nature.

Language is regarded as an activity in which the thing or idea referred gets its linguistic meaning by an act of reference to a physical symbol. So, this is a continual movement between referent and content. Language may be regarded as the expression of content form. All the units of language exist only for the purpose of expressing it. Content is regarded as a system of abstract outlines of mental operations whose use enables the learner to represent certain fractions of his experience.

Knowledge of vocabulary, grammar and pronunciation of a language are important for the learner. These levels include many others like morphology, syntax, phonetics, phonology, etc. It is important to understand the contents of these levels. The contents of these are quite different, morphology, for example, which is a separate level in grammar, is combined with phonology in the pronunciation, and with semantics in the vocabulary. To understand the content of a language it is must to have an idea of units of a language. For the description of vocabulary, a unit like the word is needed; for pronunciation, a unit of speech sound and for syntax, a sentence unit is needed. The linguistic units of a language are neither clear nor self-evident. This is because language is a continual flow of sound in which one unit merges into another. Units of content are basically different from units of expression. They may themselves be units of meaning or content, as for example, the concept of plural in English considered as the same whether it be expressed as-es in boxes or-en in oxen or –s or-ies in pens/photos/toys/babies; or the classification of questions as interrogative sentences, no matter what their forms of expression may be.

The content may be used to identify the units of expression, as when a native speaker of an unknown language is asked whether two similar-sounding words mean the same thing. Those who consider language as a form of expression and of content seek their basic units in the relation between these two areas, but without reference to their physical substance. A language is considered as forming its units out of two formless masses - experience and sound. From each of these, it extracts what is relevant for the content and its expression; and by relating the one to the other, it creates linguistic signs. These are the basic units of a language. Each is composed of content and its form of expression.

Meaning is one of the most important aspects of language and it is the most difficult one to describe it. The notion of meaning, like that of sound, is not limited to language. Smoke means fire and cloud means rain. Meanings are relationships between certain impressions made on the mind. It may be a relation between a graphic image and a conception, a relation cultivated by the arts. It may be a relation between a series of sounds and a concept that is language. Each type of meaning pervades every level of human activity. Meanings are abstractions from experiences. Meanings cannot be described according to the Bloomfield school because it cannot be seen. But there have been attempts to describe it as the response of individuals, as expression and as content. Meaning, like value, must be referred to someone; to describe the meaning of a sign, we observe the habits it produces. To describe the meaning of a word is to give an account of how it is used within a context of situation.

Although the workings of the mind cannot be observed, their results as expressed in linguistic forma can be. Without taking mental or social situations into account, meaning has been described by showing which forms occur with which, that is, by the correlation of forms. Mechanical type of analysis of meaning is based on the probability that the forms occur in a given text. If a form is sure to come up, the fact that it does conveys meaning. But if it is uncertain to occur, it always carries some meaning whenever it does in fact occur.

Meaning has been described as a chain of verbal abstractions made from the content of reality. Abstraction starts at the moment of perception and observation includes only the external things. We consider only certain characteristics of the thing we see. Then we verbalize it and generalize this. But any element of language has no meaning by itself (Saussure). It acquires meaning only through opposition to other elements in the same field. Meaning is not a list of isolated abstractions. It can only be a system. Words and other elements of a language unite into conceptual areas of meaning forming a system of concepts covering all the needs of a community of speakers. It reflects the social patterns of the community. It is made of basic key-words, which command an army of others. It may be regarded as a network of hundreds of associations, each word of which is capable of being the centre of a web of associations radiating in all directions. The network in different for different languages, and for this reason has to be mastered by anyone learning a new language. In our native language we know the part that each element occupies in the field. In a foreign language, we have to learn, not only the central meaning of each word, but also the part of the semantic field which it covers in relation to all other words of similar meaning.

In language, content is the soul and expression is the body. Only when both work together does communication become successful and impactful.

To conclude, meaning has been described as a relationship between content and expression. It may be an imputed and conventional relationship between a referent of content and a symbol of expression, mediated by an act of reference. Meaning operates when the sign is a member of a certain context in the mind. When only part of the context recurs, it produces the same effect as if the entire context had occurred. Firth describes meaning as "a complex of contextual relations". This complex of relations is what characterizes language as a whole. In a language, everything can be related to everything else. For the most distinctive feature of a language is that it is a system of systems.

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ISSN - 2347-7075
Impact Factor - 8.141

INTERNATIONAL JOURNAL OF ADVANCE AND APPLIED RESEARCH

Double-Blind Peer Reviewed / Bi-Monthly / Referred / Open Access Research Journal



Vol. 7 No. 37

March – April - 2026

Young Researcher Association

PRINCIPAL,
NEW ARTS COLLEGE

INTERNATIONAL JOURNAL OF ADVANCE AND APPLIED RESEARCH
ISSN – 2347 -7075 (DOUBLE-BLIND Peer Reviewed) (Bi-Monthly Research Journal)
Vol. 7 No. 37
March - April 2026

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International Journal of Advance and Applied Research
www.ijaar.co.in
ISSN – 2347-7075
Peer Reviewed
Vol. 7 No. 37
Impact Factor – 8.141
Bi-Monthly
March – April - 2026



Agricultural Economics and Rural Development

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DOI - 10.5281/zenodo.20310439

Abstract:

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

Introduction:

Agricultural economics is defined as the application of economic theory to agriculture, focusing on the efficient use of resources such as land, labor, and capital. It examines production, pricing, and market behavior in agriculture. rural development has evolved from basic agricultural support to a more comprehensive framework that includes infrastructure, education, healthcare, and social welfare. Rural development and agricultural economics are interconnected but distinct fields. While agricultural economics concentrates on improving agricultural productivity and efficiency, rural development takes a wider perspective by addressing all aspects of rural life. he importance of agricultural economics in rural development cannot be overstated. Since a large proportion of the rural population depends on agriculture for their livelihood, improving agricultural productivity directly contributes to economic growth and poverty reduction. In countries like India, where a significant portion of the population resides in rural areas, the integration of agricultural economics and rural development is essential for achieving balanced and sustainable growth.

The Academic
International Journal of Multidisciplinary Research

An Online Peer Reviewed / Refereed Journal
Volume 4 | Special Issue 2 | April 2026
ISSN: 2583-973X (Online)
Website: www.theacademic.in

AI in Agriculture, Industry and Services

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DOI : https://doi.org/10.5281/zenodo.20056909

ARTICLE DETAILS

Research Paper

Accepted: 04-04-2026

Published: 18-04-2026

Keywords:

Indian economy, AI, Agriculture sector, Industry sector, and Service sectors.

ABSTRACT

Artificial Intelligence is a key to boost the economy through productivity, manufacturing, and financial services. Artificial intelligence is changing the managerial and economic landscape of India. AI offers sustainable growth benefits like resource optimization and automation. It also looks into the development of new business models, improved decision-making, and widespread tasks. AI recognizes the need to address talent gaps and ethical issues. AI-powered systems such as machine learning and the Internet of Things help in collecting data and analyzing situations across agriculture, industry, and service domains. The growth that AI presents requires strategic policy interventions and immense opportunities for sustainable development.

Introduction:

Artificial Intelligence refers in recent years to the simulation of human intelligence in machines that are programmed to learn, think, and decision-making. AI contributes up to billions to India's GDP in future years. In India, AI is the key to economic transformation from a traditional to a modern economy. As we know, India is the fifth largest economy in the world. Agriculture take place as a primary sector industry takes place of secondary sector and lastly services as a territory sector all of the above three sectors contributed in various percentage to the economic growth and development in Indian economy is influence into all the three sectors through reducing the costs enableing data and improving efficiency.

PRINCIPAL,
NEW ARTS COLLEGE
TIKOTA, Dist Vijayapur

INTERNATIONAL JOURNAL FOR SOCIAL SCIENCES

Volume – 5 Issue - 4

Doi:10.48047/IJSS.5.4.2026.5

INFORMATION LITERACY IN AGE OF ARTIFICIAL INTELLEGENCE

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Abstract

Information literacy is very important in today's world where artificial intelligence is widely used. People can now get information quickly with the help of AI, but not all information is correct or trustworthy. This makes it necessary for individuals to carefully check and understand what they read.

In the age of artificial intelligence, information literacy means more than just finding information. It involves thinking carefully, asking questions, and knowing how to choose reliable sources. People should not depend fully on AI tools, but instead use their own judgment to decide what is true and useful.

By developing information literacy skills, individuals can avoid false information and make better decisions in their daily lives. It also helps them use technology in a responsible and meaningful way.

Keywords

- Information literacy
- Artificial intelligence
- Critical thinking
- Digital skills
- Reliable information
- Misinformation
- Fact checking
- Ethical use of information
- Digital awareness
- Independent thinking
- Technology and society
- Responsible use of AI

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Introduction

In today's fast-changing digital world, artificial intelligence has become a common part of everyday life. From search engines to smart assistants, AI helps people find information quickly and easily. However, the ease of access also brings new challenges, as not all information available online is accurate or reliable. This makes it important for individuals to develop strong information literacy skills.

Information literacy means having the ability to find, understand, and evaluate information before using it. In the age of artificial intelligence, this skill is even more important because people are often exposed to machine-generated content that may include errors or bias. Without careful thinking, it becomes easy to misunderstand or misuse information.

This article focuses on the importance of information literacy in the era of artificial intelligence. It highlights the need for critical thinking, responsible use of technology, and the role of education in helping individuals become informed and aware users of information.

The review

The review of literature on information literacy in the era of artificial intelligence in 2026 shows that this field is growing rapidly and gaining attention across education and research. Recent studies indicate that there has been a sharp increase in research on artificial intelligence and information literacy, especially after the rise of advanced AI tools. Researchers have focused on how these technologies are changing the way people search, understand, and use information.

Many scholars point out that information literacy is no longer limited to basic reading and searching skills. It now includes understanding how AI systems generate information and how to evaluate their outputs. Studies also highlight that AI is reshaping library services, education systems, and research practices, making it necessary for individuals to develop both information literacy and AI-related skills together.

Research in 2026 also shows that students and professionals need new competencies such as critical thinking, ethical awareness, and the ability to question AI-generated content. Some studies emphasize that learners are generally positive about using AI tools, but they still require guidance to use them properly and responsibly.

At the same time, literature highlights certain challenges. There is still a lack of clear frameworks to measure and teach AI literacy effectively, and many educational institutions are still adapting to these changes. Researchers suggest that more work is needed to develop proper teaching methods and policies that support responsible use of AI.

Overall, the literature in 2026 shows that information literacy and artificial intelligence are closely connected. The studies agree that developing these skills together is essential for helping individuals think critically, avoid misinformation, and use technology in a responsible way in modern society.

ISSN 2961-3930

IFSIJ IMPACT FACTOR: 6.225 ISSN: 2455-1511

SANSKRUTI

INTERNATIONAL MULTIDISCIPLINARY RESEARCH JOURNAL
PEER REVIEWED & INDEXED JOURNAL
Special Issue: 023 July - 2026

B. L. D. E. ASSOCIATION'S
NEW ARTS COLLEGE, TIKOTA

(Affiliated to Rani Channamma University, Belagavi)
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TIKOTA, Dist.Vijayapur

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IFSIJ IMPACT FACTOR: 6.225 ISSN: 2455-1511

SANSKRUTI

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Sanskruti International Multidisciplinary Research Journal
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Special Issue 023-
"Multilingual Narrative Literary Tradition"

ISSN: 2455-1511
JULY- 2026

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Sanskruti International Multidisciplinary Research Journal
IMPACT FACTOR - (IFSLJ) - 6.225
Special Issue 023:
"Multilingual Narrative Literary Tradition"

ISSN: 2455-1511
JULY - 2026

Digital Narratives and Language Diversity: Use of Digital Tools in Libraries for Language Preservation

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Abstract

Digital narratives have become an important part of modern communication, allowing people to share their stories, ideas, and cultural experiences through digital platforms. These narratives are especially valuable in representing language diversity, as they give space for different languages to be seen and heard. However, many regional and indigenous languages are at risk of disappearing due to limited usage and lack of proper documentation. In this situation, libraries play a vital role in preserving and promoting linguistic diversity with the help of digital tools.

This article discusses how libraries use digital technologies to support language preservation. Tools such as digital archives, audio and video recordings, e-books, and online catalogues help libraries collect and store materials in various languages. These resources include folk stories, oral histories, songs, and local knowledge that might otherwise be lost. By digitizing such content, libraries not only protect it but also make it easily accessible to people from different regions.

In addition, libraries provide platforms for communities to participate in digital storytelling. This encourages individuals to share their language and culture, especially younger generations who are more familiar with technology. Libraries also help users develop digital literacy skills, enabling them to create and access content in their native languages.

Despite these benefits, there are challenges such as lack of funding, technical support, and awareness. Some languages also have limited written records, making preservation more difficult. Even so, libraries continue to make efforts to overcome these issues.

In conclusion, digital tools offer effective ways for libraries to preserve languages and promote cultural identity. With continued support, libraries can ensure that language diversity is maintained for future generations.

Keywords

Digital Narratives, Language Diversity, Library Services, Digital Tools,Language Preservation, Multilingual Resources, Digital Archives, Oral Traditions,Cultural Heritage, Information Access Digital Libraries, Community Knowledge,Indigenous Languages,E-Resources, Knowledge Preservation

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IFSIJ IMPACT FACTOR: 6.225 ISSN: 2455-1511

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ISSN: 2455-1511
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The Importance of Multilingualism in English Language

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Abstract

Importance of Multilingualism in English Language In today's globalized era, multilingualism significantly contributes to the evolution and enrichment of the English language. Given English's role as a global lingua franca across communication, education, business, literature, and technology, the impact of multilingualism has grown increasingly significant. Multilingualism denotes the capacity of individuals or groups to employ multiple languages with proficiency. It fosters communication abilities, cultural awareness, creativity, and cognitive growth while encouraging social cohesion among linguistically diverse communities. English has developed through contact with numerous languages, including Latin, French, Greek, Arabic, and various regional tongues worldwide. This exchange has broadened English vocabulary, idioms, and literary forms, rendering the language more adaptable and inclusive. In literary works, the use of multiple languages enables authors to depict cultural identities, traditions, and lived experiences with greater authenticity. Many modern English authors integrate indigenous vocabulary, dialects, and idioms into their writing to mirror multicultural realities and safeguard linguistic traditions. Furthermore, speaking multiple languages can enhance both academic achievement and career prospects. People who are multilingual frequently exhibit enhanced problem-solving skills, sharper critical thinking, and greater adaptability. In educational contexts, employing multilingual methods enhances language acquisition and fosters appreciation for cultural diversity. In English language teaching, leveraging multilingualism enables learners to bridge their native tongue with English, thereby streamlining and deepening the acquisition process. In a multicultural society, multilingualism also fosters tolerance, mutual respect, and a sense of global citizenship. It closes communication divides and bolsters global ties. Consequently, the significance of multilingualism within the English-speaking world transcends mere communication, fostering cultural exchange, intellectual development, and social cohesion. Adopting multilingualism can foster a more inclusive and interconnected global community by treating linguistic variety as an asset that unites rather than divides.

Key Words: Multilingualism, English Language ,Cultural Diversity

In our increasingly globalized world, multilingualism is essential for shaping communication, education and cultural exchange. Multilingualism denotes the capacity of people or groups to skillfully use several languages. Globally acknowledged as a lingua franca, English interacts with many languages from various regions and cultures. This piece examines the role of multilingualism in expanding and enriching the English language. It demonstrates how English has developed through historical contact with other languages

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and continues to grow by incorporating varied linguistic elements. The study demonstrates that Multilingualism improves communication by allowing people to overcome linguistic and cultural divides. It also enhances cultural diversity by weaving local customs, traditions, and identities into the English Language.

In addition, speaking multiple languages promotes cognitive development by enhancing Memory, creativity, and problem-solving skills. Within the educational sphere, it boosts student Comprehension by connecting fresh English ideas to their mother tongues. The research also explores India, a nation where multilingualism deeply influences Indian English and its literary forms. Although Language blending presents challenges, multilingualism primarily advantages English by enhancing its global significance and adaptability. Studies indicate that multilingualism strengthens English's worldwide prominence and promotes unity in diversity, rather than endangering the language. Language Is essential for enabling communication and promoting cultural exchange within our increasingly Interconnected global community. As people increasingly bridge language barriers, multilingualism has become a prominent feature of contemporary linguistic developments. The way people use multiple Languages have a major impact on English's status as a worldwide tongue. Instead of being a fixed or unchanging entity, it is a dynamic system that evolves through continuous interaction with other Languages. The English language has grown overtime through ongoing interaction with a wide variety of Other tongues. Emerging from Germanic roots, the language later incorporated Latin and French

Influences that greatly increased its lexical and structural intricacy. This historical blend illustrates that Multilingualism has consistently influenced the development of the English language. The English Language continues to absorb words from diverse sources, including Indian terms like "bungalow," "Shampoo," and "pajamas" and the German word "kindergarten," demonstrating how linguistic diversity enriches the tongue. The widespread use of multiple languages has also led to the emergence of unique Global varieties of English. In areas like India, Africa, and South East Asia, the blending of English with Native languages have given rise to distinct forms such as Indian and Nigerian English. These distinctions underscore cultural identities and local subtleties, illustrating how English adapts to satisfy the Requirements of its speakers. The idea of "World Englishness" emphasizes the role of multilingual Communities in molding this worldwide language. One major benefit of multilingualism is its capacity to improve communication abilities. People who speak multiple languages can switch between them with Ease and develop a richer grasp of various cultural settings. While English often serves as a common Language, learning several others enriches communication, which is vital in

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IFSIJ IMPACT FACTOR: 6.225 ISSN: 2455-1511

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Sanskruti International Multidisciplinary Research Journal
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Multilingual Feminist Consciousness in Arundhati Roy's '*The God of Small Things: A* Critical Study

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Abstract:

This paper explores the Indian English literature has emerged as a powerful medium for representing the multilingual and multicultural realities of Indian society. Among contemporary Indian writers, Arundhati Roy occupies a significant position because of her unique narrative style, political consciousness, and feminist perspective. Her novel The God of Small Things (1997) explores issues of gender discrimination, identity, childhood, and social inequality within the socio-cultural. The novel reflects multilingual narrative traditions through the blending of English with Malayalam words, idioms, songs, cultural expressions, and regional sensibilities. Arundhati Roy's use of language not only preserves local culture but also creates a distinctive feminist voice that challenges patriarchal structures and oppressive social norms. Arundhati Roy's The God of Small Things is one of the most influential postcolonial Indian novels in contemporary English literature. Published in 1997, the novel explores the intersections of caste, gender, politics, family structures, colonial influence, and social oppression through an emotionally layered narrative. The novel is not merely a story of a fractured family in Kerala; it is also a powerful critique of patriarchal and caste-based structures that silence women and marginalized voices. Through multilingual expression, fragmented narration, and deeply human experiences, Roy creates a feminist consciousness that transcends conventional literary boundaries.

This paper critically analyses multilingual feminist consciousness in The God of Small Things. It examines how language, memory, silence, and resistance shape female identity in the novel. The study focuses on characters such as Ammu, Rahel, and Baby Kochamma, whose lives reveal the harsh realities of patriarchal domination and social control. The paper also discusses Roy's multilingual style, where Malayalam expressions, English narration, and symbolic language together represent cultural hybridity and emotional depth. The article argues that Roy uses multilingual narration not only as a stylistic technique but also as a political and feminist strategy to challenge dominant structures of power.

Keywords:

Multilingualism, Feminism, Narrative Tradition, caste system, social restrictions, Indian English Literature.

IFSIJ IMPACT FACTOR: 6.225 ISSN: 2455-1511

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ಕನ್ನಡಕ್ಕೆ ಅನುವಾದ : ಎಸ್. ದಿವಾಕರ್

ಡಾ. ಸಂತೋಷ ಬಿ. ನವಲಗುಂದ ಸಹಪ್ರಾಧ್ಯಾಪಕರು, ಬಿ.ಎಲ್.ಡಿ.ಇ. ನೂತನ ಕಲಾ ಮಹಾವಿದ್ಯಾಲಯ, ತಿಕೋಟಾ

ಕಥಾಸಾಹಿತ್ಯ ನಿನ್ನೆ ಮೊನ್ನೆಯದ್ದಲ್ಲ. ಅದು ಪರಂಪರಾಗತವಾಗಿ ಬೆಳೆದುಬಂದ ಅಮೂಲ್ಯ ಸಂಪತ್ತು. ನಾವು ಯಾವ ಪ್ರಕಾರದ ಸಾಹಿತ್ಯದ ಬಗೆಗೆ ಮಾತಾಡಿದರೂ ಅದಕ್ಕೆ ಪಾಶ್ಚಾತ್ಯದ ನಂಟು ಬೆರೆಸಿಕೊಂಡು ಮಾತಾಡುವುದು ಸಹಜವಾಗಿದೆ. ಕಥಾಸಾಹಿತ್ಯ ಪರಂಪರೆ ಎಂದರೆ ಸಾಕು ಪಾಶ್ಚಿಮಾತ್ಯ ಲೇಖಕರಾದ ಲಿಯೋ ಟಾಲ್‌ಸ್ಟಾಯ್, ಅರ್ನೆಸ್ಟ್ ಹೆಮ್ಮಿಂಗ್ವೆ, ಓ ಹೆನ್ರಿ, ಚಾರ್ಲ್ ಡಿಕನ್ಸ್ ಇವರಷ್ಟೇ ಅಲ್ಲದೆ ಇಂಗ್ಲೀಷಿನ ಅನೇಕ ಲೇಖಕರ ಹೆಸರುಗಳನ್ನು ಉಲ್ಲೇಖ ಮಾಡುತ್ತೇವೆ. ಆದರೆ ಈ ಕಥಾಸಾಹಿತ್ಯ ಮತ್ತದರ ಪರಂಪರೆಯನ್ನು ಸೂಕ್ಷ್ಮವಾಗಿ ಗಮನಿಸಿದರೆ ನಿಜಕ್ಕೂ ಕಥಾಸಾಹಿತ್ಯ ಭಾರತೀಯರಿಗೆ ಹೊಸ ಸಂಗತಿಯೇ?. ಖಂಡಿತ ಅಲ್ಲ. ಈ ಕಥೆಯ ಸಂಗತಿ ಸಾವಿರಾರು ವರ್ಷಗಳಿಂದಲೂ ಭಾರತೀಯರ ಜನಜೀವನದಲ್ಲಿ ಹಾಸುಹೊಕ್ಕಾಗಿರುವುದನ್ನು ಮನಗಂಡಿದ್ದೇವೆ.

ರಾಮಾಯಣ ಮತ್ತು ಮಹಾಭಾರತದಂತಹ ಮಹಾಕಾವ್ಯಗಳು ಲಿಖಿತ ಸಂಪತ್ತಾಗಿ ಲಭ್ಯವಿದ್ದರೂ ಅವುಗಳು ಮೌಖಿಕ ಪರಂಪರೆಯಿಂದ ಸಾಮಾನ್ಯನ ಮನ, ಮನೆಗಳಲ್ಲೂ ಬೆಳಗಿದಂತವು. ಮನುಷ್ಯನ ಪ್ರತಿ ಅವಸ್ಥೆಯಲ್ಲಿಯೂ ಹಿರಿಯರಿಂದ ಮಾರ್ಗದರ್ಶಿ ಸಾಹಿತ್ಯವಾಗಿ ಬಳಕೆಗೊಂಡದ್ದನ್ನು ಕಾಣುತ್ತೇವೆ. ಈ ಕಾರಣಕ್ಕಾಗಿಯೇ ಕಥಾಸಾಹಿತ್ಯ ಭಾರತೀಯರಿಗೆ ಹೊಸದೇನಲ್ಲ ಎಂದು ಖಚಿತವಾಗುತ್ತದೆ. ಸಾವಿರಾರು ವರ್ಷಗಳಿಂದಲೂ ಪೌರಾಣಿಕ, ನೈತಿಕ ಕಥೆಗಳನ್ನಷ್ಟೇ ಕೇಳಿಕೊಂಡು ಬಂದ ಮನುಷ್ಯ ಕಾಲಾಂತರದಲ್ಲಿ ಸೀಮೋಲ್ಲಂಘನದ ಪರಿಣಾಮವಾಗಿ ಹೊಸ ಬಗೆಯ ಸಂಗತಿಗಳು ಕಥಾಸಾಹಿತ್ಯದಲ್ಲಿ ಸೇರಿಕೊಂಡವು. ಭಾರತಕ್ಕೆ ಪಾಶ್ಚಾತ್ಯರ ಆಗಮನದಿಂದ ಮತ್ತವರ ಸಾಹಿತ್ಯ ಅಧ್ಯಯನದ ಪರಿಣಾಮವಾಗಿ ಮನುಷ್ಯ ಜೀವನದ ನಿತ್ಯ ಸಿಹಿ–ಕಹಿ ಸಂಗತಿಗಳು ಕಥಾ ರೂಪ ಪಡೆದುಕೊಂಡದ್ದು ವಿಶಿಷ್ಟವಾಯಿತು. ಅದು ಸ್ವಾತಂತ್ರ್ಯ ಚಳುವಳಿ ಇರಬಹುದು, ಉಳ್ಳವ–ಇಲ್ಲದವರ ನಡುವಿನ ವಿವಿಧ ರೀತಿಯ ಸಂಘರ್ಷಗಳು, ಕೌಟುಂಬಿಕ ಕಲಹಗಳು, ಭಾರತದ ಒಕ್ಕೂಟ ವ್ಯವಸ್ಥೆಗೆ ಸೇರಲು ಒಪ್ಪದ ಅರಸೊತ್ತಿಗೆ ವಿರುದ್ಧ ನಡೆದ ದಂಗೆಗಳು, ಧರ್ಮಗಳ ಕಲಹ ಈ ಎಲ್ಲ ಸನ್ನಿವೇಶಗಳಲ್ಲಿ ಹುಟ್ಟಿಕೊಂಡ ನಾನಾ ಬಗೆಯ ಘಟನೆಗಳು ಕಥಾಹಂದರವಾಗಿ ಬೆಳೆದದ್ದನ್ನು ನೋಡುತ್ತೇವೆ.
ಭಾರತೀಯ ಕಥಾಸಾಹಿತ್ಯದ ಪರಂಪರೆಯನ್ನು ಗಮನಿಸಿದರೆ ವಡ್ಡಾರಾಧನೆಯ ಕಥೆಗಳು, ನೋಂಪಿಯ ಕಥೆಗಳು ಬಹುಮುಖ್ಯವಾಗಿ ವಿಶ್ವಕವಿ ರವೀಂದ್ರನಾಥ ಟ್ಯಾಗೋರ್, ಪ್ರೇಮಚಂದ್, ಆರ್.ಕೆ.ನಾರಾಯಣ, ರಸ್ಕಿನ್ ಬಾಂಡ್, ಅಮೃತ ಪ್ರೀತಮ್, ಕುವೆಂಪು, ಮಾಸ್ತಿ, ತೇಜಸ್ವಿ, ಅನಂತಮೂರ್ತಿ, ವೈದೇಹಿ, ಹೈದರಾಬಾದ್ ಕರ್ನಾಟಕದ ಮಾಸ್ತಿ ಸಗರ ಕೃಷ್ಣಾಚಾರ್ಯ, ದೇವನೂರು ಮಹಾದೇವ, ಬೆಸಗರಹಳ್ಳಿ ರಾಮಣ್ಣ ಅನೇಕ ಮಹನೀಯರು ಕಥಾಸಾಹಿತ್ಯ ಶ್ರೀಮಂತಗೊಳಿಸಿರುವುದನ್ನು ಅರಿತಿದ್ದೇವೆ. ಬಂಗಾಳದ ಗಾಳಿ ಭಾರತದ ಬೇರೆ ಬೇರೆ ಭಾಷೆಗಳಿಗೂ ತಟ್ಟಿ ಸಾಹಿತ್ಯ ಇನ್ನಷ್ಟು ತನ್ನನ್ನು ತಾನು ಬಳ್ಳಿಯಂತೆ ಹಬ್ಬಿಕೊಂಡಿತು. ಟ್ಯಾಗೋರರ **'ಸುಭಾ'** (ಸುಭಾಷಿಣಿ) ಸಂಪ್ರದಾಯಸ್ಥ ಕುಟುಂಬದಲ್ಲಿ ಹುಟ್ಟಿದ ಸುಂದರ ಹುಡುಗಿ. ಅವಳದು ಎಂಥವರನ್ನೂ ಬೆರಗುಗೊಳಿಸುವ ಚೆಲುವು. ವಿಶಾಲವಾದ ಬಟ್ಟಲುಗಣ್ಣುಗಳು, ಗುಂಡುಮುಖ, ಗಾಳಿಗೆ ಅಲುಗಾಡುವ ಎಳೆಯ

Impact Factor-8.632 (SJIF) ISSN-2278-9308

February, -2026 ISSUE No - (DLXV)565

B.Aadhar

Single Blind Refereed & Peer-Reviewed Indexed

Multidisciplinary International Research Journal

Special Issue

International Conference

on

Classical Languages & Literatures : Past, Present & Future

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This Journal is indexed in :
- Scientific Journal Impact Factor (SJIF)
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Aadhar Publications

Impact Factor – (SJIF) –8.632 **ISSN – 2278-9308**

B.Aadhar

Single Blind Refereed & Peer-Reviewed Indexed

Multidisciplinary International Research Journal

February - 2026
ISSUE No - (DLXV) 565 -B

International Conference
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Content And Expression In Language

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Abstract:

The language which a man has been using since his early childhood has associations with clhis thought processes. It becomes part of his experience with the world of actions and things. If he starts learning a second language, he will definitely face the problems dealing with his own experience of the same surrounding world. He transforms his experiences of the surrounding world into content groups of the second language and tries to form the habits consciously. Language is a sequence of sounds and it is a complex structure of substance, form, content and expression. The content of words comes from mental process. Language learning includes both content and expression. It insists on the formal relationship of expressions with their meaning. The substance of both the content and the expression are purely the connections between the real world and the signs used to talk about it. The content of reality becomes formalized as the content of language. The things and ideas which people talk are attached to the units of meaning through which the listener understands the speaker. The origin of these patterns can be found in the real world or in the language itself Consequently, linguistics, in its attempt to be a scientific study of language has in fact tended first of all to reason in terms of grammar. I will begin by describing some features of the formalization of representations of speech in written language, i.e., in phonographically written records of speech, from its beginnings through its development in later centuries. This will provide a summary of some fundamental concepts of grammar, and hence of linguistics. Given this background, I will go on to make some remarks on the content/expression-distinction in modern linguistics.

Key-Words:

- Content
- Expression
- Formalization
- Bloomfield's theory
- Saussure
- Linguistics

Language learning is a psychological problem. It benefits the learner's knowledge of the process of learning, thinking and remembering. Language learning involves many kinds of learning. Understanding of the content facilitates the learning of expression. This basically involves knowledge and responses. Language-learning theories throw light on the fact that man learns language by insight, interpretation, by solving problems and by trial and error. Most of the theories differ in themselves. There are many factors like motivation, capacity, repetition and understanding which determine the learning a language.

Language has two closely connected aspects: content and expression. Content refers to what is said. It includes the ideas, information, thoughts, feelings, and message that the speaker or writer wants to convey.Expression refers to how it is said. It involves the choice of words, sentence structure, tone, style, and presentation. Relationship between Content and Expression is Content and expression is interdependent. Good content with poor expression fails to impress. Good expression without meaningful content lacks depth. Effective communication requires a balance of both.Content and Expression in Language – Detailed Explanation is that Language is a powerful tool of communication. Its effectiveness depends mainly on two important aspects: Content and Expression. Both are essential for conveying ideas clearly and impressively.

Content refers to what is said. It includes the ideas, information, thoughts, feelings, and message that the speaker or writer wants to convey. Good content is:Clear and meaningful Relevant to the topic. Well-organized and logical. Informative or purposeful, without strong content, language becomes empty and lacks value.

Expression refers to how it is said. It involves the choice of words, sentence structure, tone, style, and presentation. Good expression is: Simple and clear. Grammatically correct appropriate to the

audience and situation. Attractive and effective. Expression gives life to the content and makes it understandable and interesting. Relationship between Content and Expression Content and expression are interdependent. Good content with poor expression fails to impress. Good expression without meaningful content lacks depth. Effective communication requires a balance of both.

The learning of one language in childhood is inevitable but learning of a second language is a special accomplishment. This process varies in different learners in different degrees. The language which a man has been using since his early childhood has associations with his thought processes. It becomes part of his experience with the world of actions and things. If he starts learning a second language, he will definitely face the problems dealing with his own experience of the same surrounding world. They may be with different sounds, and words and sentences may by with different things, persons and actions, and may be with different arrangements of time, space and matter. All these conflict with the structure of his first language. So he starts putting the raw material of experiences into the structures or groups fashioned for him by his first language. He transforms his experiences of the surrounding world into content groups of the second language and tries to form the habits consciously. This creates more barriers in the adolescent learners.

Content and Expression in Language – Detailed Explanation Language is a powerful tool of communication. Its effectiveness depends mainly on two important aspects: Content and Expression. Both are essential for conveying ideas clearly and impressively. Language is a sequence of sounds and it is everything that can be talked about. And it includes means used to talk about it substance and form. This is a complex structure of substance, form, content and expression. All are interlinked and overlapping. It is the substance that determines the content and the expression. What is being talked about is the content and the means used to talk about it is the expression. The second language learner has to understand thisContent refers to the substance or matter of communication. It answers the question “What is being said?” It includes ideas, thoughts, information, facts, emotions, opinions, and messages that a speaker or writer wants to communicate.

Characteristics of Good Content are, Clarity of ideas – thoughts should be clear and well-defined. Relevance – content must relate to the topic, Accuracy – facts and ideas should be correct. Depth and originality – meaningful and thoughtful ideas Logical organization – ideas arranged in a proper sequence.

Expression refers to the manner in which content is presented. It answers the question “How is it being said?” Expression includes vocabulary, sentence structure, grammar, tone, style, and presentation. Elements of Expressions are, Choice of words (vocabulary), Sentence structure and coherence, Grammar and punctuation, Tone (formal, informal, persuasive, emotional), Style (simple, descriptive, narrative, argumentative).

Content and expression are the two pillars of language. Content provides meaning, while expression gives form. Effective language use requires meaningful content supported by clear and suitable expression. Together, they ensure successful communication.

He must understand the ideas of content-substance (things like doors and gates and experience of them), content-form (Formalization of things into units of language, door + gate), expression-substance (physical media of language, sounds) and expression-form (Formalization of media into units of expression). This can be functional with a light refinement by adding the experiences of a learner to the things and sounds. Psychologically it is necessary to have an idea of things, i.e. phenomena and the conception of them, i.e. experience.

Modern language learning theories do not identify words with things but thoughts have been identified with the words which represent them. The content of words comes from mental process or understanding. This view is the base of all the modern theories. Some theories deal with material study of language as it is seen or heard with the substance (sounds) used to express language. This is dealt in phonetic theories. They consider sounds either from physical point of view or from physiological point of view. Some theories insist that sound substance of expression is the very foundation of language. In the earlier decades of the twentieth century linguists considered language not as a substance but as a form. It was taken exclusively as the formalization of thought, not as thought itself, but as a symbolic form. Such a view lacks in connection with substance or expression.

Bloomfield's theory is applied both to the methods of language description and language teaching because it considers language as the formalization of means of expression. According to this "meaning cannot be analyzed through linguistics". (L Bloomfield, Language. New York: Holt, 1933.)

Language learning includes both content and expression. It insists on the formal relationship of expressions with their meaning. The substance of both the content and the expression of a language are purely the connections between the real world and the signs used to talk about it. The main difference between Saussure and Bloomfield is in the place given to linguistic content. Bloomfield places it outside the realm of linguistics, claiming that meaning can only be described by the sciences whose object is the content in question. But for Saussure, it is not possible to analyze the expression side as language without implicitly considering its content.

If the content is concerned in learning a language, it becomes necessary to answer the question like where the patterns of meaning originate. The content of reality becomes formalized as the content of language. The things and ideas which people talk are attached to the units of meaning through which the listener understands the speaker. The origin of these patterns can be found in the real world or in the language itself. Language, the product of nature or society, it is ignored by both in discussions about it. But they ultimately determine the language content. Patterns of language depend on relations between non-verbal facts derived from nature.

Language is regarded as an activity in which the thing or idea referred gets its linguistic meaning by an act of reference to a physical symbol. So, this is a continual movement between referent and content. Language may be regarded as the expression of content form. All the units of language exist only for the purpose of expressing it. Content is regarded as a system of abstract outlines of mental operations whose use enables the learner to represent certain fractions of his experience.

Knowledge of vocabulary, grammar and pronunciation of a language are important for the learner. These levels include many others like morphology, syntax, phonetics, phonology, etc. It is important to understand the contents of these levels. The contents of these are quite different, morphology, for example, which is a separate level in grammar, is combined with phonology in the pronunciation, and with semantics in the vocabulary. To understand the content of a language it is must to have an idea of units of a language. For the description of vocabulary, a unit like the word is needed; for pronunciation, a unit of speech sound and for syntax, a sentence unit is needed. The linguistic units of a language are neither clear nor self-evident. This is because language is a continual flow of sound in which one unit merges into another. Units of content are basically different from units of expression. They may themselves be units of meaning or content, as for example, the concept of plural in English considered as the same whether it be expressed as-es in boxes or-en in oxen or –s or-ies in pens/photos/toys/babies; or the classification of questions as interrogative sentences, no matter what their forms of expression may be.

The content may be used to identify the units of expression, as when a native speaker of an unknown language is asked whether two similar-sounding words mean the same thing. Those who consider language as a form of expression and of content seek their basic units in the relation between these two areas, but without reference to their physical substance. A language is considered as forming its units out of two formless masses - experience and sound. From each of these, it extracts what is relevant for the content and its expression; and by relating the one to the other, it creates linguistic signs. These are the basic units of a language. Each is composed of content and its form of expression.

Meaning is one of the most important aspects of language and it is the most difficult one to describe it. The notion of meaning, like that of sound, is not limited to language. Smoke means fire and cloud means rain. Meanings are relationships between certain impressions made on the mind. It may be a relation between a graphic image and a conception, a relation cultivated by the arts. It may be a relation between a series of sounds and a concept that is language. Each type of meaning pervades every level of human activity. Meanings are abstractions from experiences. Meanings cannot be described according to the Bloomfield school because it cannot be seen. But there have been attempts to describe it as the response of individuals, as expression and as content. Meaning, like value, must be referred to someone; to describe the meaning of a sign, we observe the habits it produces. To describe the meaning of a word is to give an account of how it is used within a context of situation.

Although the workings of the mind cannot be observed, their results as expressed in linguistic forma can be. Without taking mental or social situations into account, meaning has been described by showing which forms occur with which, that is, by the correlation of forms. Mechanical type of analysis of meaning is based on the probability that the forms occur in a given text. If a form is sure to come up, the fact that it does conveys meaning. But if it is uncertain to occur, it always carries some meaning whenever it does in fact occur.

Meaning has been described as a chain of verbal abstractions made from the content of reality. Abstraction starts at the moment of perception and observation includes only the external things. We consider only certain characteristics of the thing we see. Then we verbalize it and generalize this. But any element of language has no meaning by itself (Saussure). It acquires meaning only through opposition to other elements in the same field. Meaning is not a list of isolated abstractions. It can only be a system. Words and other elements of a language unite into conceptual areas of meaning forming a system of concepts covering all the needs of a community of speakers. It reflects the social patterns of the community. It is made of basic key-words, which command an army of others. It may be regarded as a network of hundreds of associations, each word of which is capable of being the centre of a web of associations radiating in all directions. The network in different for different languages, and for this reason has to be mastered by anyone learning a new language. In our native language we know the part that each element occupies in the field. In a foreign language, we have to learn, not only the central meaning of each word, but also the part of the semantic field which it covers in relation to all other words of similar meaning.

In language, content is the soul and expression is the body. Only when both work together does communication become successful and impactful.

To conclude, meaning has been described as a relationship between content and expression. It may be an imputed and conventional relationship between a referent of content and a symbol of expression, mediated by an act of reference. Meaning operates when the sign is a member of a certain context in the mind. When only part of the context recurs, it produces the same effect as if the entire context had occurred. Firth describes meaning as "a complex of contextual relations". This complex of relations is what characterizes language as a whole. In a language, everything can be related to everything else. For the most distinctive feature of a language is that it is a system of systems.

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PEER REVIEWED RESEARCH JOURNAL

Vol-I November-December 2025

ISSN-2278-5914

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Nationalist and Populist Movements, Bi-Lingual Syncretism, & Sustainable Development in the Frontiers of Bombay Karanataka Region



On 25th November 2025

Guest Editor
Dr. S. P. Talawar
Principal

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PEER REVIEWED RESEARCH JOURNAL

ISSN-2278-5914

Vol- I, November-December

2025

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14. THE ROLE OF DONDIYA WAGHA IN THE ANTI-COLONIAL RESISTANCE OF CENTRALAND BOMBAY KARNATAKA

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Abstract: *This paper examines the significant role played by Dondiya Wagha (Dondia Wagh), one of the earliest armed rebels against British colonial expansion in Central and Bombay Karnataka. After the fall of Tipu Sultan in 1799, Dondiya emerged as a unifying leader who brought together diverse groups—disbanded Mysore soldiers, local zamindars, peasants, and even Muslim warriors—to resist British authority. Operating from the Bidanur–Shivamogga region, he exploited the temporary power vacuum to reorganize forces, challenge British administrative control, and inspire large-scale rural participation in anti-colonial activities. The paper highlights his military strategies, his attempts to build an independent power base, and his symbolic importance as a pioneer of organized resistance in Karnataka before the 1857 uprising. Through archival records and regional histories, the study positions Dondiya Wagha as a key figure whose rebellion reflected early forms of nationalism and collective opposition to colonial rule.*

Keywords: Dondia wagha, British Anti-colonial, Central and Bombay Karnataka

Introduction: The pages of Indian history reveal that the nation endured foreign oppression for nearly three to four centuries. This consciousness of foreign domination became particularly evident with the advent of British rule. By the 18th century, numerous rebellions had erupted across the country in resistance to British authority. In South India, significant uprisings such as the Dondia Wagh rebellion, the Koppal and Udgir rebellions, the revolt led by Rani Chennamma of Kittur, the resistance of Sangolli Rayanna, the Halagali Bedar revolt, the Surapura Venkatappa Nayak rebellion, and the uprising of Mundaragi Bhimrao stand out as powerful expressions of early anti-colonial sentiment. The spark of resistance ignited during this period inspired many Indians to join hands against colonial rule. Those aggrieved by British oppression organized themselves into various groups—including revolutionaries, moderates, and extremists—to challenge imperial authority. Later, from 1920 to 1947, the non-violent struggle under the leadership of Mahatma Gandhi became a defining chapter of the freedom movement. However, long before

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these organized movements, a common man had already taken up arms against British power. A young Maratha warrior named Dondia, known as "Wagh" (meaning "tiger" in Marathi), emerged as one of the earliest individuals to form an independent army and launch a rebellion against the British in IndiaAfter the death of Tipu Sultan in the Fourth Anglo-Mysore War in 1799, several revolts erupted against British authority. In the aftermath of the British victory, many *Poligars* fled to distant regions and initiated rebellions with the support of the local inhabitants of Karnataka. Among these uprisings, the most extensive—and often regarded as the first organized rebellion against the British in India—is attributed to Dondia Wagh. Regarding Dondia, W. W. Hunter remarks: "He was a great plunderer, and his skill in guerrilla warfare saved Dondia for a time from being ruined and defeated by Lord Wellesley."[1] Dondia Wagh played a significant role in the resistance against the British in India and particularly in Karnataka during 1799–1800. Recognizing his contributions as an ordinary man who rose to challenge imperial power, this research aims to explore and document his efforts, bringing to light the lesser-known history of one of the earliest rebels against British rule in the region corresponding to present-day Davangere district.

Early Life History:

Dondia Wagh was born in Channagiri taluk of present-day Davangere district of the erstwhile Mysore state. Dondia was called Wagh because he fought against the British. "Wagh" means "tiger" in Marathi. Looking at Dondia's background, in 1660, when the Bijapur Sultanate undertook a campaign on the Keladi River, Shahaji Bhosle, the father of Shivaji Maharaj, was returning from a campaign on the Keladi River. Shahaji died in 1664 at Hodigere near Channagiri. Shahaji was cremated there and some Maratha soldiers settled here.[2] Among them, the Pawar family was one such Pawar family. Dondia Wagh was a Maratha youth born in Channagiri and his Father was Dattoji Khandoba and Mother was Chandrabai.[3] His first name was "Dondia Peerji Pawar". He was a man of great talent, and he had a good personality that made him a hero, bravery, valor and charm. All these skills allowed Dondia to grow as a military leader. As a result,

Dondia attracted the attention of many kings. He served as a soldier and military leader in several states. While serving as a cavalry commander in Hyder Ali's army, after Hyder Ali's death, differences arose between Tipu and Dondia over religious issues. Tipu forcibly converted Dondia to Islam. Dondia was called "Sheikh Ahmed". He was later known as Malik Jahan Khan. Date of 4th Anglo-Mysore War: After Tipu's death on 04 May 1799, the British captured Srirangapatna.[4] The British released Dondia as a prisoner. Dondia immediately took the weapons he had collected during the 4th Anglo-Mysore War and went to Bidhanur to form a private army.

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Dondiya Wagha Relationship with Tamil Nadu:

Then in June 1799, he rebelled against the British, making Shimoga, Bidanur, Shikaripura his headquarters. The anti-British states were inspired to help Dodiya and join him. Therefore, some people of Tamil Nadu and the peasantry held secret talks at Maddur in Mandya to get Dodiya's help and Dondia Vaghanu agreed to cooperate with them. Due to this, he wrote letters to Salem, Sivaganga, Manamadhure, Madurai, Annamalai, Kumarapalye, Erode, Punasuru, Karur, Virupakshi, Rangea, Peranthurai and Satyamangala and many others in Tamil Nadu to rebel against the British. But it was a difficult task to fight against the British who had established dominance in the Madras region.

Anti-Colonial Resistance of Central And Bombay Karnataka:

He captured the Bidunur fort and Shivamogga and joined the patriotic zamindars, farmers, and many soldiers who had left Tipu's army and Muslim soldiers in his army and started a rebellion against the British. Dondia had no strong opponents in the Maharashtra and Mysore regions from Bidunur to build his strength and power and to gather new people at this time. Therefore, he recruited Tipu's soldiers who had been scattered in the 4th Anglo-Mysore War into his army. Dondia was given the title "Ubhaya Lokeshwar".[5] This means "the way of two worlds" and Nawab Mulki Jihan Bandar Dondia wrote letters to many palegars and local leaders seeking help in the fight against the British. Among them, the most important were Channagiri, Honnali, Basavapatna, Belaguti, Chitradurga, Tarikere, Rayadurga, Anegundi, Malabar, Sivaganga, Madurai,[6] Salem, Virupakshi etc. The effective rebellion of Dondiya started spreading in the Malnad and plains. The eastern part of Malnad, especially in the then Chitradurga district, was very active in Dondiya. Therefore, Lord Wellesley, as ordered, sent one army contingent to Hassan and another towards Chitradurga.[7] This army consisted of 300 soldiers under the command of Colonel Stevenson and Colonel Darlymp. Along with them, on 06 July 1799, along with artillery from Hyderabad and West Bengal, they captured the fort on the hill of Chitradurga and a large quantity of grain.[8] On 15 July 1799, Colonel Darlymp attacked 20 miles from Chitradurga. In this, 250 horses and 400 soldiers of Dondia were killed. The peasantry, inspired by Dondia, also revolted against the British. In it, Dondia's soldiers and farmers, together with Dondia, attacked from the Goonderi fort, located 01 mile from Holalkare on the Shivamogga-Chitradurga highway. Colonel Darlingpool gathered this information and attacked the Goonderi fort and captured the Goonderi fort. During that time, he arrested 40 rebels. Colonel Darlingpool believed that if strict action was taken against them, the rebellion could be suppressed, so he committed this inhuman act. Out of the 40 people arrested, 39 were sentenced to death in Goonderi itself.

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He tortured and killed them. The reason why one person was released was so that the people of Dondiyana would know what would happen if they rebelled against the British, and he witnessed the execution."

After this incident, Colonel Darlingham, learning about Dondia's position at Chanmagiri, attacked Chanmagiri on 17 July 1799. He killed 40 people and captured 40 others. But Dondia fled to Shimoga. Colonel Darlingham captured 6000 cattle and a large quantity of grain from the Banjaris army of Dondia's village. But Dondia was defeated. Then two British troops left Srirangapatna on 10 July 1799 and reached Chitradurga on 24 July 1799. One troop went to Chitradurga and the other to Harihar on 1 August 1799 and was left behind at Harihar. [10] A day earlier on 30 July 1799, Dondia and his followers were stationed at the fort at Harihar. As soon as Dondia heard about the British army, he crossed the Tungabhadra river from there. Meanwhile, on the morning of 8 August 1799, Lt. Col. Darlymple attacked the fort at Honnali and took it into his possession. Colonel Darlymple personally attacked Haranahalli on the west bank of the Tungabhadra river. Many of the rebels fled and the fort's garrison was captured and others were executed. Date: 16 August 1799 Lt. C. Wallace and a detachment of Bengal sepoys under Wilgate attacked the fort of "Holalu", north of Harihar and in the river valley. Many of the Dondias garrison were killed in this attack.[11]

At the same time, Dondia had stationed 1200 horse and 300 foot troops at the fort of Shikaripura. But on 17 August 1799, Colonel Darleyple attacked and defeated Dondia. Then Dondia crossed the Varada river and reached the border of the Maratha Empire. By 18 June 1800, he had attacked and captured the Ironi forts east of Ranebennur and Ranebennur[12]. But a group of the army left at Harihar settled on the right bank of the Tungabhadra river. Another attacking group moved along the Tungabhadra river and captured the fort of Havanur[13]. Here the fort was not left. Dondia did not challenge the British and started attacking the British. Many areas came under Dondia's control due to his attacks. He captured the areas of Ranebennur, Hanagal, Kundagol, Shirahatti and others. Therefore, Lord Wellesley took revenge very quickly. He conquered all the places like Kundagol, Shirahatti and others that Dondia had captured. He killed 600 people of Dondia indiscriminately. Wellesley sought the help of Balakrishna Pant, who was a subordinate of the Peshwa of the Maratha state. Date: 17 June 1800 Balakrishna Pant joined hands with Wellesley. Wellesley immediately ordered him to attack Harihara. Similarly, when the river level decreased, he thought of attacking Honnali if necessary. Then he decided to cross the Tungabhadra river at Honnali. Due to difficulties in travelling through the Bidanur region, Wellesley set out on 20 June 1800 for a patrol on the Tungabhadra River, 6 miles from Harihar.

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The garrison left Harihar fort during the night and encamped on the morning of 21 June 1800 in the plain between Pamenahalli and Sarathi, the patrolling point.[14] They crossed the Tungabhadra River at Harihar by 23 June and set up camp in the Iron Fort and Maratha area.[15] Wellesley attacked Ranebennur, north-west of Harihar, on 26 June 1800. Wellesley captured Ranebennur on 28 June 1800 from a force of 500 rebels at Ranebennur.[16]

Ranebennur, like the fort of Ironi, was captured and given to Appasaheb. So the rebels of Dondia fled from the area between the Tungabhadra River and the Varada River. But the peasants in the vicinity of Masur and Rattihalli and Shikaripura were still strong. In the meantime, Dondia tried to establish a coalition of Portuguese and French and local peasant organizations in South India, against the opposition of the British. Lord Wellesley, who was impressed by this, thought that if Dondia was left like this, he would become the second Hyder Ali. Thus the British took several strong measures against Dondiana and chased him from Shikaripura, Chitradurga, Harihar, Ranebennur, Haveri, Karjagi, Savanur, Lakshmeshwara, Jamkhandi, Shirahatti, Dambal, Kittur, Savadatti, Jalihala and finally killed him at Konagall on 10 September 1800 with the help of traitors.[17]

Conclusion : The study concludes that Dondiya Wagha was a pioneering figure in early anti-colonial resistance in Central and Bombay Karnataka. His rebellion, emerging in the aftermath of Tipu Sultan's fall, demonstrated how local leaders could mobilize diverse social groupssoldiers, peasants, zamindars, and marginalized communities—against expanding British power. Dondiya's ability to reorganize scattered Mysore forces, revive regional political networks, and challenge colonial authority underscored his strategic leadership and vision. Although ultimately defeated, his movement revealed the depth of local discontent and the presence of a proto-nationalist spirit long before the major rebellions of the 19th century. His legacy stands as an important reminder that resistance to British rule in Karnataka was neither isolated nor reactive, but part of a broader, continuous struggle rooted in regional aspirations for autonomy and justice.

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