



**Vijñānaśvara Adhyāyana Peetha**

**Karnataka State Law University**

(Accredited with 'A' grade by NAAC)

Navanagar, Hubballi-580 025

**NATIONAL WEBINAR ON**

**“Socio-legal Values in *Mitakshara*, *Vachana*,  
*Dasa* and Folk Literature in Karnataka:  
An Exploration”**

**Dates: 6<sup>th</sup> and 7<sup>th</sup> August, 2021**

Register at: <https://www.kslu.ac.in/Registration/BuDM96>



## ABOUT THE VIJNANESHWAR ADHYAYANA PEETHA

The Hon'ble Chief Minister of Karnataka Sri. B. S. Yediyurappa while presenting budget in March 2020 had announced that "Vijnaneshwara Adhyayana Peetha" will be established at a cost of Rs. 1 crore in Karnataka State Law University, Hubballi, for carrying out research on great personalities of Karnataka. The "Vijnaneshwara Adhyayana Peetha" is established the "Vijnaneshwara Adhyayana Peetha (Vijnaneshwara Study Chair) Statutes, 2020." Hon'ble Justice Dr. Shivaraj V. Patil, Former Judge, Supreme Court was unanimously chosen as Chair Professor. He assumed the office in the month of February 2020. The Peetha was inaugurated by Sri. Basavaraj Bommai, Hon'ble Minister for Home Affairs, Minister for Law, Parliamentary Affairs and Legislation and Pro-Chancellor of the University on 30<sup>th</sup> April 2021. The functions of Peetha include undertaking research relating to the contributions made by great personalities of Karnataka to the field of law; delivering of four specialized lectures by Chair Professor; promote research projects by the faculty and students of the University; document contributions of legal luminaries from Karnataka, organise seminars, conferences, etc.; and bring out publications to contribute to the field of knowledge.

## ABOUT THE WEBINAR

The "Vijnaneshwara Adhyayana Peetha" is organizing, as a first major step, a National Webinar "**Socio-legal Values in *Mitakshara, Vachana, Dasa and Folk Literature in Karnataka: An Exploration.***" The *Mitaksara* of Vijnanesvara, which is a commentary on Yajnavalkya, occupies a unique place in the *Dharmasastra* literature. The work was completed between 1100 to 1120 A.D. It represents the essence of *Dharmasatra* speculation that preceded it for about two thousand years and it became the fountain head from which flowed fresh streams of exegesis and developments. It is in the nature of a digest of *smriti* material. It brings together numerous *smriti* passages, explains away contradictions among them by following the rules of interpretation laid down in the Purvamimamsa system, and brings about order by assigning to various dicta their proper scope and province and effects a syntheses of apparently

unconnected *smriti* injunctions. This offered clear guidance in resolving the legal issues involved. Under the decisions of the Courts in British India, the *Mitaksara* was of paramount authority in several matters of Hindu Law (such as adoption, inheritance, partition, etc.) throughout India except where, as in Bengal, the Dayabhaga prevails. *Mitakshara* is an authority on Hindu law touching upon several matters starting from adoption, inheritance, partition, *stridhana*, property, etc., through the duties up to law of procedure and punishment.

Basaveshwara, a 12th century statesman is known for the revolutionary reforms. He was a great egalitarian. He denounced the irrational caste system which attached restrictions and limitations to persons belonging to certain of the castes. He promoted gender equality by admitting women to equal privileges; brought out the rules of life in simple and understandable language through Vachanas; and protested against the irrational Vedic and social practices. The Vachanas of Basaveshwara are hailed as the codes of conduct for people to live harmoniously in society. Imbued with human values, compassion for all living creatures, the precepts he preached are of contemporary relevance.

Because of their immutable values, the prescriptions of these two great scholars, belonging to the same age but having different approaches to social transformation remain relevant even today after several centuries. There were also a number of Shiva sharanas and Shiva Sharanes, followers of Basaveshwara during the 12<sup>th</sup> century and subsequent centuries and monks like Sarvajna who wrote vachanas on themes which had insights on justice, morality and human rights. Being part of bhakti and social reform movement, these had popular appeal. In subsequent centuries, similar form of intellectual awareness was attempted by Haridasas. The dasa sahitya has also rich discourse on social morality, gender justice, outright rejection of social discrimination, welfare and humanism. Another resource of moral awareness and keeper of social consciousness was folklore literature where experience-based social values form its reservoir. Again, concern for human rights, justice, morality, humanism and cooperation is profusely exhibited in this literature which is deeply ingrained in human thoughts. Added to this is contribution of individual poets and poetesses like Sanchiya Honnamma which were the eye openers of feminist thoughts to the common masses.

It is desirable of the contemporary scholars to make inter-disciplinary and comparative study, reflection and analysis of the contributions of these eminent scholars and thinkers in various fields of social reforms morality, law and legal philosophy throwing light on concepts and issues relating to social bases of family, family rights and harmony, coexistence with social and mutual cooperation, equal opportunity in resources, works ethics (*kayaka*), selfless service (*dasoha*) in providing food and promoting knowledge, untouchability, bonded labour, justice, equality, property, inheritance and succession, gender justice, morality, religious freedom, human rights, administration, good governance, duties of king, caste system, courts, adjudicative procedure, punishment, social security etc. Tracing legal values in literature, history and culture and relating them to the organic growth of society culminating into the modern world of constitutionalism has a great merit of recognizing social concern and common conscience of the people growing in strength in course of time. The interested academicians in various disciplines such as Kannada literature, Sanskrit, folklore, history, anthropology, sociology, law, etc, lawyers and judges, law teachers, researchers and students are invited to participate in the national webinar by presenting papers in English or Kannada on any of the themes mentioned above.

### **HIGHLIGHT OF THE WEBINAR**

- **There is no registration fee for the webinar.**
- **The webinar will be conducted both in English and Kannada languages. Therefore, the papers for presentation in the webinar are invited both in English and Kannada languages.**
- **Scholars of national repute will be addressing the plenary session.**

### **IMPORTANT DATES**

<b>Date of Conference</b>	<b>6<sup>th</sup> and 7<sup>th</sup> August 2021</b>
<b>Last date to submit abstract (maximum 300 words)</b>	<b>5<sup>th</sup> July 2021</b>
<b>Last date to submit full paper (maximum 6000 word excluding footnotes)</b>	<b>1<sup>st</sup> August 2021</b>

The abstract and registration of the participation shall be done through following google link. All the paper presenters and participants will be provided presentation and participation certificates.

**E-mail : [nationalwebinarkslu21@gmail.com](mailto:nationalwebinarkslu21@gmail.com)**

**Google link : <https://forms.gle/FcJra372tOo3hg8U8>**

## ORGANISING COMMITTEE:

Director of the Webinar



**Hon'ble Justice Dr. Shivaraj V. Patil**

Former Judge, Supreme Court & Chair Professor Vijnaneshwara Adhyayana Peetha

Chairman of the Organising Committee



**Prof. P. Ishwara Bhat**

Vice Chancellor, Karnataka State Law University, Hubballi

Secretary of the Organising Committee



**Mohamed Zubair N. <sub>KAS</sub>**

Registrar, Karnataka State Law University, Hubballi

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Professor of Law, KSLU

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Director of Physical Education

Register at: <https://www.kslu.ac.in/Registration/RegistrationForm.aspx>

