

Bahujan Darshan

Reflection on how Bahujan, Lokavidya, Ordinary Life, Panchayat, Swaraj and Art (aesthetic-ethical) are interwoven provides a possible entry into Bahujan Darshan. The following premises may prove helpful in this context.

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1. Bahujan knowledge is Lokavidya. Lokavidya resides in Bahujan Samaj.
2. Bahujan life is Ordinary Life. Values of Bahujan Samaj guide Ordinary Life.
3. Panchayat is the location of Bahujan discourse and resolve / decision-making. Bahujan ideal of consensus guides the Panchayat process.
4. The ideal of Bahujan governance is Swaraj. Swaraj is secular and spiritual creation of the Bahujan.
5. Art / emotion infuse every Bahujan act. Bahujan logic epitomizes art / emotion.
6. Ordinary Life finds its knowledge-referral in Lokavidya. Lokavidya dwells in Ordinary Life.
7. Lokavidya forms the knowledge base of the Panchayat because of its ethical / emotional kernel. The Panchayat accords Lokavidya the status of supreme knowledge.
8. Lokavidya is the knowledge base of Swaraj. Swaraj is the gross expression of Lokavidya.
9. Art / emotion contextualize Lokavidya. The logic of Lokavidya is infused with art / emotion. (Loka)Kala is the very form of Lokavidya.
10. Ordinary Life accords routine acceptance to Panchayat. Panchayat is an aspect of Ordinary Life.
11. In Ordinary life autonomy of every social formation is the social foundation of Swaraj. In Swaraj, Ordinary Life resolves its own inconsistencies.
12. Every process in Ordinary Life relates to emotion and ethical reflection. Art pervades every aspect of Ordinary Life.
13. Panchayat underlines autonomy and the sense of community inherent in Swaraj. In Swaraj, Panchayat ensures adherence to norms and rules.
14. Panchayat is a form of moral agency. The process of ethical and social resolve / decision-making is located in Panchayat.

15. Swaraj is that thought and arrangement in which every process and act relate to moral-ethical consideration. When Art is sovereign in the world of knowledge, Swaraj is perceived as a natural formation.