

THE RESONANCE OF FEMALE CONSCIOUSNESS AND STRATEGIC COMMUNICATION: A CRITICAL ANALYSIS OF FEMALE ARCHETYPES IN KUVEMPU'S SRI RAMAYANA DARSHANAM FROM AN INDIAN KNOWLEDGE SYSTEMS PERSPECTIVE

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ABSTRACT:

The story of Ramayana has been constantly evolving with the retelling and philosophical interpretation that mirrors the intellectual and socio-cultural consciousness of their respective times. One such interpretation is the Sri Ramayana Darshanam by Rashttrakavi Kuvempu which stands apart from the rest in contemporary Indian literature for the way in which it breaks away from the traditional form of an epic tale to present the Ramayana as a philosophy of universal consciousness. While previous versions have tended to focus on dharma via the adventures of Rama, Kuvempu reinterprets the epic in terms of the evolution of consciousness (Pūrṇa Dṛṣṭi), which brings female characters as integral figures in transforming society morally, psychologically, and spiritually.

This paper attempts to analyze the representation of female archetypes in Sri Ramayana Darshanam by combining the frameworks of Indian Knowledge Systems (IKS), Communication Studies, Feminist Literary Theory, and Leadership. The research explores the ways in which female characters like Sita, Urmila, Kaikeyi, Manthara, Mandodari, Trijata, Anale, and Shabari represent different kinds of Strī Prajñe (female consciousness) through ethical reasoning, strategic communication, emotional intelligence, diplomacy, organizational support, and transformative leadership.

Through the qualitative method of textual hermeneutics and literary comparison, this paper proves that Kuvempu's interpretation of feminine agency is no longer about mere resilience, but conscious participation in the evolutionary process of the cosmos itself. The women are agents of communication where their communication acts, silence, persuasion, empathy, and morality play very significant roles in the development of the epic. The women's communication process foretells a few modern ideas like emotional intelligence, organizational communication, conflict resolution, ethical leadership, stakeholder management, mentoring, organizational support, and inter-cultural communication.

The present paper goes on to prove that the philosophy behind Sri Ramayana Darshanam has very strong similarities with the ideas of Indian Knowledge Systems, such as Śakti, Dharma, Samatva, Loka-saṅgraha, and Pūrṇa Dṛṣṭi. Through the interpretation of these women as evolving agents of consciousness and not just secondary mythological characters, Kuvempu creates a timeless model for understanding the idea of leadership, gender equality, communication ethics, and social harmony.

KEYWORDS: Sri Ramayana Darshanam, Kuvempu, Female Consciousness, Indian Knowledge Systems, Communication Studies, Strategic Communication, Leadership, Feminine Archetypes, Organizational Communication, Chit-Shakti.

1. INTRODUCTION:

The Ramayana is much more than just a literary masterpiece. It is one of India's most resilient knowledge traditions, which has been constantly adapting to the needs of new intellectual generations throughout the centuries. Philosophers and poets have been reconstructing this epic to meet current ethical, political, and spiritual needs while upholding the basic values of dharma, compassion, and harmonious society. One of the many modern reconstructions of Ramayana is Kuvempu's Sri Ramayana Darshanam.

Winning the Jnanpith Award, Sri Ramayana Darshanam stands out among others due to its departure from the common approach to historical facts to the development of consciousness. According to Kuvempu himself, his Ramayana is not an adaptation or translation but a Darshanam – philosophical vision of Ramayana with the help of universal human values. Kuvempu's epic incorporates Vedantic philosophy, modern humanism, scientific rationalism, ecology awareness, and social equality.

Amongst the most notable aspects of Kuvempu's interpretation is the portrayal of female characters. In the traditional versions of Ramayana stories, the portrayal of women has been largely centered around the virtues of dedication, sacrifice, and household virtue. Although such characteristics still continue to exist in his portrayal, Kuvempu gives women a much wider role in terms of intellectuality, morality, and psychology.

Instead of being mere supporters in Rama's quest, women in Sri Ramayana Darshanam evolve into independent centres of knowledge. Their decisions are based on ethical considerations rather than emotional outbursts. Thus, Kuvempu substitutes the notion of femininity with Strī Prajñe, i.e. a concept of female consciousness defined by wisdom, bravery, introspection, empathy and transformational potential.

This paper takes a look at these female characters using the multi-disciplinary paradigm of Indian Knowledge Systems

(IKS). Modern academic discussion on IKS highlights the need to rediscover indigenous paradigms of knowledge inherent to Indian literary tradition, philosophy, aesthetics, administration, ecology, education and ethics. Epics such as Ramayana are seen as the storehouse of civilizational knowledge going beyond mere mythology to include aspects such as leadership, communications, psychology, organizational behavior and conflict resolution among others.

Communication has a special importance in the story of Kuvempu. Every change which takes place in the novel happens through communication, be it verbal communication, persuasive communication, silence, symbolical communication, or emotive communication. Kuvempu shows that communication is not only conveying of information but also a means of raising consciousness. Communication can take place in silence as well as in words; compassion can be a language; ethical persuasion can become political intervention; and moral courage itself can be a means of communication.

The approach adopted by Kuvempu finds its relevance in today's theories of communication which lay special stress on interpersonal communication, emotional intelligence, strategic communication, organizational dialogue, leadership communication, mentoring, and intercultural communication. What is interesting is that Kuvempu had foreseen these things decades before.

Hence, this paper aims at connecting literature with the subject of communication by looking at how women archetypes portrayed in Sri Ramayana Darshanam exhibit communication techniques that are quite appropriate for the workplace today.

2. Literature Review

Most of the academic writings done on the work have mainly been concerned with the philosophy of universal humanism, ecology and Vedanta in Kuvempu's works. Several critics have often mentioned that Kuvempu overcomes the religious boundaries when he does not portray Rama only as an incarnation of Lord Vishnu, but as an evolving human consciousness reaching out for universal perfection.

Several critics who have studied Kuvempu from the perspective of Kannada literary criticism have called Sri Ramayana Darshanam as a "modern philosophical Ramayana" and unique in its focus on Pūrṇa Dr̥ṣṭi or the idea of holistic vision. Instead of simply repeating traditional legends, Kuvempu creates his own myths through the process of psychological realism and ethics.

Studies concerning women in Sri Ramayana Darshanam have mostly been confined to the transformation of Sita as an incarnation of Chit Śakti and the radical interpretation of the episode of Agni Pariksha. Critics have noted the importance of the episode in which Rama enters the fire with Sita as a symbol of gender equality and accountability.

Research on Urmila focuses on the silent suffering as a more advanced stage of spiritual discipline. Instead of portraying silence as a passive act of giving in, scholars have emphasized that Kuvempu has presented it as a conscious meditative effort which supports the ethical base of Ayodhya.

In the same way, Mandodari has been analyzed as the ethical conscience of Lanka, and Manthara has been reinterpreted as an unexpected agent whose apparently negative efforts are helpful for the cosmic evolution. Similarly, Kaikeyi has been analyzed not as a woman who surrendered but as a conscious political queen using her legitimate rights.

Despite all these important scholarly efforts, there still exists limited research on these women within communication theory, organizational behavior, emotional intelligence, and leadership theories. Likewise, even the new concept of Indian Knowledge Systems has not been used for analyzing Kuvempu's portrayal of feminine agency.

This gap is all the more important today with interdisciplinary approaches trying to incorporate ancient Indian classics into the realms of management science, organizational communication, ethics, gender studies, and leadership.

3. Research Gap

While much has been written about the philosophical approach of Kuvempu and his unique approach towards literature, very little work has been done so far in the realm of interdisciplinary approach in which female archetypes would be studied as communication agents within the context of the Indian Knowledge System. Most of the existing works consider each character in isolation without exploring the overall network of communication that connects them.

Modern concepts like emotional intelligence, organizational communication, stakeholder management, mentoring, ethical leadership, conflict resolution, and strategic negotiation have rarely been used to understand Kuvempu's female characters. This research fills this gap by studying Sri Ramayana Darshanam as an indigenous knowledge source from which modern communication, leadership, and organizational behaviour can benefit.

4. Objectives of the Study

The study seeks to:

- Analyze the Strī Prajñe (Female Consciousness) paradigm within Sri Ramayana Darshanam.
- Evaluate the modes of communication used by the major women characters.
- Apply these archetypes in the light of Indian Knowledge System philosophy.
- Historicize these archetypes to modern-day leadership, organizational communication, and ethics.
- Gain an interdisciplinary understanding of Kuvempu's role in modern feminism and communication studies.

5. Methodology

Methodology of the study: Interpretive approach based on textual hermeneutics, comparative literary criticism, and Indian Knowledge Systems theory. The source material includes the Sri Ramayana Darshanam and second-order sources relating to Kuvempu, feminist literary criticism, communication, leadership, and organizational behavior.

- The analytical paradigm includes:
- Textual interpretation hermeneutics
- Literary criticism through archetypes
- Communication discourse analysis
- Indian Knowledge Systems paradigm
- Comparative feminist philosophy

Instead of viewing the epic as myth, the study treats it as a developing knowledge tradition with relevance to modern organizational and social issues.

6. Theoretical Framework: Female Consciousness, Communication, and Indian Knowledge Systems

For Kuvempu, the term *Strī Prajñe* is not only about gender, but refers to a new state of consciousness, one which is compassionate, moral, resilient, and intelligent in nature. Based on the Indian philosophy of *Śakti*, female consciousness emerges as a power of personal and social transformation.

Each of these elements can be observed in Kuvempu's female characters, who demonstrate the potential of ethical communication for preserving families, governing, resolving conflicts, and promoting the well-being of all concerned individuals. Thus, from the present point of view, the women from *Sri Ramayana Darshanam* should no longer be considered secondary characters; rather, they should be regarded as sources of knowledge whose communicative acts contribute to the construction of the ethical framework of the story.

7. Theoretical Framework

Women Consciousness (*Strī Prajñe*)

Women consciousness by Kuvempu is not confined to biological identity alone. Instead of reducing women into social positions like wives, mothers, or queens, he portrays women as living manifestations of consciousness in its process of evolution. Women consciousness signifies the dynamic manifestation of *Śakti*—an energy of creation, preservation, transformation, and elevation of society.

While conventional tales exalt physical bravery of heroes, Kuvempu lays emphasis on psychological valor, ethical strength, emotional intelligence, and spiritual vision of his characters. The women in Kuvempu's tales influence events not by virtue of their physical power but through their verbal expressions of conscious thought.

Hence, *Strī Prajñe* turns into an epistemological category.

Communication as Consciousness

In Indian philosophy, communication (*Samvāda*) is much broader than just speech.

Modes of Communication include:

Vāk (Speech) , *Mauna* (Silence) , *Śravaṇa* (Listening), *Manana* (Reflection) , *Nididhyāsana* (Realization)

- o Kuvempu makes use of all these types of communication in his story.
- o Speech convinces.
- o Silence changes.
- o Listening cures.
- o Reflection develops consciousness.
- o Realization leads to right action.
- o Every female character symbolizes one or more of these modes of communication.

Leadership within Indian Knowledge Systems

The Indian Knowledge Systems have defined leadership as *Seva* (service), *Loka-saṅgraha* (collective well-being), *Dharma* (ethics), and *Self-Transcendence*. Leadership thus consists of:

- Ethical persuasion
- Emotional poise
- Compassion
- Shared responsibility
- Loka-upliftment

Interestingly enough, all of these characteristics are exemplified by the women of *Sri Ramayana Darshanam*.

8. Female Archetypes as Strategic Communicators

8.1 Sita: The Evolution of Conscious Leadership

Sita becomes the philosophical focal point of the *Sri Ramayana Darshanam*. Whereas Sita was portrayed in the older versions of *Ramayana* as embodying chastity and devotion, Kuvempu has elevated her status as an embodiment of evolving consciousness.

Sita does not merely become the wife of Rama.

She becomes *Chit Śakti*.

She becomes consciousness itself.

Through the process that makes Sita evolve from *Mṛt Śakti* (material energy) to *Chit Śakti* (consciousness), Kuvempu parallels the evolution of human beings.

Communication through Silence

Possibly the most significant thing about Sita's character is her silence.

While oppressive silence is an act of silence that is thrust upon one, Sita's silence grows into a language of ethics.

Even while held captive in Ashoka Vana, Sita never gives up psychologically.

She seldom argues with Ravana.

She doesn't cry out for sympathy.

Nor does she bargain or seek retribution.

Her silence conveys moral certitude.

In modern communication theory, such an act is called high-context communication in which meaning is derived through values, actions, and emotional integrity rather than through words.

Thus, Kuvempu foreshadows current theories on non-verbal leadership communication.

Emotional Intelligence

Daniel Goleman's theory of emotional intelligence includes

- self-awareness,
- self-regulation,
- compassion/empathy,
- intrinsic motivation, and
- social awareness.

Sita possesses all these qualities.

Even while in captivity, she controls her fear.

She maintains her hope.

She inspires Hanuman.

She motivates Rama using memories.

She does not let suffering cloud her morality.

Emotional control enables Sita to turn personal suffering into moral superiority.

Equality in Agni Pravesha

Kuvempu provides a radical re-interpretation of one event: Agni Pariksha.

In most of the classic versions of Ramayana, only Sita is put on trial by fire.

Kuvempu does not like this disparity.

Both Rama and Sita choose the path of fire together.

A simple change makes all the difference.

Mutuality comes to purity.

Mutuality comes to accountability.

Mutuality comes to leadership.

Disparity vanishes.

From an organizational point of view, the above event is an example of one of the key elements of ethical leadership:

Leaders should never demand accountability that they themselves refuse to demonstrate.

Thus Sita becomes not merely the victim of institutional scrutiny but the catalyst for institutional equality.

Contemporary Organizational Relevance

In contemporary organizations, Sita embodies:

- ethical leadership,
- resilience under stress,
- communication centered on value,
- psychological stability,
- and integrity during crises.

Her style of leadership is subtle but transformational.

She wields influence without power.

She inspires without coercion.

8.2 Urmila: Silent Leadership and Organizational Support

- Of all Ramayana reimaginations, Kuvempu's version of Urmila stands out as the most unique.
- While traditional versions neglect her fourteen-year separation from Lakshmana, Kuvempu identifies her silence as one of the greatest spiritual accomplishments in the epic.
- He refers to her as the Nirava Dhyāna Vadhu – the Silent Bride of Meditation.
- Her contribution does not consist of overt acts but of covert support.
- Silence as Organizational Communication
- The field of communication studies is becoming increasingly aware that silence is a positive means of communication.

Silence can be interpreted as:

- trust,
- consent,
- reflection,
- emotional maturity,
- a strategic tactic.

Urmila is all of these.

Even before Lakshmana asks for her consent to join Rama on his mission, Urmila knows what he must do.

She takes away any psychological barrier from him without the need for explanations.

This anticipatory understanding is exactly what organizational psychology defines as empathic alignment.

The Invisible Leadership Model

Contemporary organizations often rely on people whose contribution goes unnoticed.

Administrative staff.

Research assistants.

Executive secretaries.

Caregivers.

Mentors within institutions.

They create preconditions for visible leadership.

Urmila is the embodiment of this invisible architecture of success.

8.3 Kaikeyi: Political Articulation

The figure of Kaikeyi stands out in terms of the complexity associated with her place in the tradition of Ramayana. In traditional accounts, Kaikeyi is often portrayed simply as the queen who manipulates circumstances in order to have her son, Bharata, appointed heir-apparent in place of Rama. This interpretation can easily oversimplify a political situation that is complex in nature and transform it into a morality story where Kaikeyi appears to use the weapon of jealousy and manipulation.

From the point of view of organizational communication in the present day context, the act of Kaikeyi can be seen as right-based communication. In fact, she doesn't state an individual preference but refers to an agreement made in the past and insists on its implementation. Here, we have three elements of communication: an agreement made previously, expectations laid down and an institutional compliance.

A good negotiator needs to be able to do the following:

- Recognize the commitments of the institution.
- Differentiate between preference and right.
- Present one's position clearly.
- Be tenacious even as the demands lose popularity.
- Be aware of the ramifications of the decision.

All these traits are embodied in Kaikeyi, even though the ethical dimensions of her choice continue to pose a lot of questions.

The reason being that there is a difference here. Strategic communication does not necessarily mean ethical communication. Even while engaging in unethical behavior, an individual can have effective communication skills.

Her persona, thus, poses an interesting dilemma to modern leadership as whether every legitimate contractual right should be executed regardless of the impact it may have on the broader community.

The Indian Knowledge Systems approach can offer an answer to this dilemma by way of the concept of Dharma. One cannot judge the decision merely on the grounds of individual entitlement; one also needs to evaluate it with regard to its collective consequences. Here, the persona of Kaikeyi symbolizes partially conscious—efficient in articulation but inadequate in terms of Pūrṇa Dṛṣṭi.

This archetype is thus relevant in today's society for leaders, negotiators, HR managers, and other stakeholders of the organization since it indicates that having a justifiable right doesn't mean that one doesn't have to consider the moral implications of exercising that right.

Kaikeyi can be regarded as an example of the Strategic Negotiator archetype.

8.4 Manthara: The Disruptive Advisor and Catalyst of Transformation

Manthara appears to be one of the most misconceived characters among the women in the traditional Ramayana narrative. Manthara is usually depicted as the scheming servant who poisoned Kaikeyi's mind. However, the philosophical perspective of Kuvempu allows a much more complex reading of Manthara.

From the larger structure of Sri Ramayana Darshanam, Manthara is a catalyst. A catalyst is not someone who effects change itself, but someone who starts the process that does not start without him/her.

The difference is very important.

Manthara herself does not send Rama to the forest. She talks to Kaikeyi. Kaikeyi acts on that talk. Dasharatha acts on the past promise. Rama agrees to go into exile. The sequence changes the political and spiritual terrain of the epic.

The talk by Manthara, thus, shows how information can change organizational systems.

Information as Power

Every organization contains individuals who observe developments from positions that may appear peripheral to formal authority.

Administrative staff, advisors, assistants, analysts, and support personnel usually have information which higher decision-makers cannot see right away. In this case, it is Manthara.

She notices the changes happening inside the royal family and interprets them for Kaikeyi. The problem of whether her interpretation is an ethical one is a completely different matter. However, what should be noted for communication studies is that she sees the upcoming change in the balance of power and informs the decision-maker about it.

Thus, Manthara can be compared with today's strategic advisor or disruptive consultant.

A consultant can notice:

- hidden organizational conflicts,
- succession risks for leadership,
- dissatisfaction of stakeholders,
- structural inequality,
- threats.

Ethics of information interpretation will define its value.

The archetype of Manthara can, thus, teach us an important lesson: information that lacks ethical discernment turns into manipulation.

However, the greater philosophy of Kuvempu does not allow the reader to reduce the character to pure evil. Her deeds become a part of the whole chain of events leading to Rama's expanding consciousness.

Manthara and Reflexive Consciousness

It is particularly crucial in the philosophical reading of Manthara that she offers Rama a mirror during his childhood years.

Here, the figure who is socially marginal is the one who enables reflexive consciousness.

This act conforms to the overall humanistic approach of Kuvempu—wisdom cannot be confined to social position.

Using modern terminology, this act is akin to that of constructive dissent, where organizations need dissenters to make them reflect on their own beliefs and confront the truth.

Dissent alone does not suffice, but needs the element of ethical responsibility along with it.

Manthara here emerges as the Catalytic Communicator—the individual whose communication challenges existing paradigms and triggers change.

8.5 Mandodari: Ethical Leadership and Upward Communication

If Kaikeyi represents communication directed toward personal or political entitlement, Mandodari represents communication directed toward ethical correction.

Lanka is a hierarchical political system where Ravana has immense power and authority. However, Mandodari continues to defy his decisions, especially those involving Sita. In her communication, she uses the concept of upward communication, which involves sending a warning, an objection, or any other form of feedback from a lower-status stakeholder to a higher-status individual.

Upward communication is seen as important by modern organizational studies. Failure in organizations arises when people are afraid to deliver bad news to their superiors. This shows that Lanka's destruction was the ultimate example of what happens in organizations where ethical warnings are not heeded.

Mandodari as Chief Ethics Officer

The part played by Mandodari may be likened to that of the modern-day Chief Ethics Officer metaphorically.

She does such things as:

- recognizing ethical risk,
- confronting destructive decisions,
- articulating consequences,
- safeguarding institutional interest,
- speaking of restraint, and
- having leadership aware of its responsibility.

Mandodari is concerned not only about Sita's safety but sees the danger Ravana's passion poses to the very political system of Lanka.

Her articulation thus shifts from the individual to the systemic.

She asks, in essence:

What will this decision do to the entire organization?

This is precisely the logic of contemporary risk management.

Ethical Persuasion

Mandodari does not use authority to persuade because she is not very authoritative on Ravana. She uses reasoning, emotion appeal, forethought, and ethical persuasion.

This pattern of her communication consists of:

Observation -> Interpretation -> Evaluation -> Warning -> Persuasion

This pattern of communication is similar to contemporary ethical decision-making processes.

Thus, Mandodari exemplifies the Ethical Persuader.

The Tragedy of Unheard Communication

The importance of Mandodari in our discussion is based, to some extent, on the failure of her communication.

She talks.

She warns.

She reasons.

However, Ravana does not listen.

In this situation, there is an underlying principle of organizational communication:

Communication does not become effective simply by transferring information. It becomes effective when the information transferor receives a response from the recipient of his/her communication.

Thus, Mandodari shows us the power and limitations of communication.

When a leader systematically rejects any dissenting opinion, he creates the vacuum of information for himself. As a result, the organization loses its capability of self-correction.

Thus, the destruction of Lanka can be regarded as the failure of ethics rather than military strategy.

8.6 Trijata: Psychological Safety, Mentoring, and Supportive Communication

Trijata's function in Ashoka Vana is the closest parallel to modern-day organizational psychology that we find in the Ramayana.

Sita lives in an intimidating and surveilled atmosphere of hostility and isolation. The Rakshasis around her create a toxic environment. Trijata emerges out of this environment as an exception.

She does not have political power.

She does not have an army.

She cannot release Sita from there.

Nevertheless, she plays the most vital role during a crisis – that of psychological support.

The Supportive Colleague

Modern organizations are full of instances where stressed, isolated or discriminated against employees rely heavily on informal support structures. Listening with understanding and empathy without judging the other person is crucial.

Trijata performs just such a function.

She recognizes the vulnerable state of mind of Sita and does not respond in a hostile manner. She creates a safe zone through her communication amidst an unsafe atmosphere.

This is analogous to the idea of psychological safety that is much spoken of today in organizational research about people's ability to be free from the risk of being ridiculed or punished when they speak their minds.

Ashoka Vana is therefore a metaphor for the toxic workplace. Trijata becomes the psychological safety provider.

Mentorship

Trijata also resembles a mentor.

The mentor does not necessarily take away the problem faced by the other person. Instead, the mentor offers:

- perspective,
- encouragement,
- information,
- emotional support,
- hope, and
- confidence.

Trijata's communication with Sita serves these roles.

She helps Sita understand the situation without succumbing to despair.

This example illustrates that sometimes leadership does not need positional power. The qualities of leadership can manifest in terms of empathy and moral courage.

Thus, Trijata is the embodiment of the Mentor and Morale Builder archetype.

8.7 Anale: Cross-Cultural Communication and the Ethics of Information

Anale, representing the family of Vibhishana, is an extremely fascinating character since she acts as a source of information linking the two cultures and political systems.

Sita is an alien in Lanka.

She is from a different kingdom, different family, different culture, and different political system. This particular activity of Sita, therefore, constitutes cross-cultural communication.

The modern organization is increasingly functioning across national boundaries, cultures, and professions. Communication in such situations not only requires linguistic abilities but also demands empathy, contextual knowledge,

and respect for the other individual.
Anale possesses all these qualities.

The Information Bridge

Information becomes particularly important during crises.

Sita's isolation makes things unclear for her. She is unaware of what is happening outside Ashoka Vana. Anale is helpful in this way of isolating Sita from information.

Therefore, her function can be explained through the modern concept of information brokering.

Information brokering refers to connecting people who would otherwise be unable to connect.

In an organizational environment, such people might be:

- liaison officers,
- coordinators,
- communication managers,
- interpreters,
- stakeholder relations specialists.

Anale fulfills the similar function.

Empathic Information

But her significance is not only limited to provision of information.

Without empathy, information might increase worries.

Anale provides the information with empathy.

It is an important rule of crisis communication:

Right information should be shared in right emotions.

Anale's archetype is that of Empathic Information Management.

8.8 Shabari: Devotional Communication, Inclusion, and Embodied Knowledge

Shabari stands out in contrast to the women of royal blood mentioned above. She has no political power, nor is she of any institutional standing. Her power derives from devotion, hospitality, patience, and experiential knowledge.

The story of Shabari's meeting with Rama shows that communication does not need complex language and social standing.

In her offering of forest fruit is implicit the message that:

- You are recognized.
- You are welcome.
- You can be trusted.
- What I have is offered to you.
- Together we are on the road.

The communication is embodied, not discursive.

Knowledge that Lacks Institutional Status

An IKS perspective is important in the case of Shabari precisely because she questions the assumption that knowledge belongs only to institutional places.

Shabari has ecological knowledge.

She knows the forest.

She knows hospitality.

She knows waiting.

She knows devotion.

She has experiential knowledge.

The Indian Knowledge System has anubhava—experience—as one of the dimensions of knowing. The knowledge of Shabari is thus not lesser for being non-institutional.

Patience as Strategic Capacity

The extended waiting period of Shabari for Rama can also be understood through the use of current terminology relating to long-term goal orientation.

Organizations often stress on short-term results. However, many significant changes need patience and perseverance along with faith in the long-term cause.

Shabari embodies this aspect.

She emerges as the personification of patient and purposeful communication.

Her silence signifies perseverance.

Her hospitality translates devotion into action.

Her meeting with Rama makes it clear that inclusion is not just about integrating the marginalized people within an organization but respecting their wisdom.

9. Comparative Synthesis of Female Communication Archetypes

The eight female characters examined above can be understood as a network of complementary communication archetypes.

Female Archetype	Primary Mode	Communication	Core Strength	Contemporary Parallel
Sita	Silence, moral articulation		Integrity and resilience	Ethical leader
Urmila	Non-verbal communication		Support and emotional regulation	Executive support/mentor
Kaikeyi	Negotiation and assertion		Rights-based articulation	Strategic negotiator
Manthara	Information and disruption		Catalyst and observation	Strategic advisor
Mandodari	Ethical persuasion		Moral courage	Ethics officer
Trijata	Empathy and reassurance		Psychological support	Mentor/HR support
Anale	Information sharing		Cross-cultural empathy	Communication liaison
Shabari	Embodied communication		Inclusion and patience	Community mentor

From the above table, it is evident that there is no one model of the ideal woman that is depicted by Kuvempu.

It is one of the main contributions made by Kuvempu through his epic.

Sita does not have to be like Urmila.

Urmila does not have to be like Mandodari.

Mandodari does not have to be like Kaikeyi.

Each of them is different in their own way in terms of communicative identity.

This multiplicity questions the very simplistic definition of empowerment. Empowerment need not mean that all women should act in one particular way.

10. Discussion

This paper attempts to argue that the portrayal of the female characters by Kuvempu does not lend itself to the categorization into "good women" and "bad women," which simply reinforces the same limitation inherent in conventional mythological interpretation.

Kuvempu, on the other hand, uses a continuum of consciousness in his works.

Sita symbolizes holistic consciousness.

Urmila symbolizes contemplative consciousness.

Kaikeyi symbolizes assertive but partially fragmented consciousness.

Manthara symbolizes catalytic consciousness.

Mandodari symbolizes ethical consciousness amidst power.

Trijata symbolizes compassionate consciousness.

Anale symbolizes relational and inter-cultural consciousness.

Shabari symbolizes experiential and devotional consciousness.

There is no separation between these types. They work together.

It means that the underlying message of the epic is not the replacement of one archetype by another.

A contemporary organization similarly requires:

- visionaries,
- negotiators,
- advisors,
- critics,
- mentors,
- coordinators,
- ethical guardians,
- knowledge holders.

The failure to recognize any one of these roles can weaken the organizational ecosystem.

11. Limitations of the Study

This research is more interpretive than empirical. The findings of the research should not be taken to be empirical proof of Kuvempu's deliberate anticipation of present-day theories of organizations.

The terminology like "HR manager," "support executive," "Chief Ethics Officer," and similar such terms have been utilized for analytical purposes only and not because of any historical reality of the characters concerned.

Moreover, the interpretation of women's consciousness provided above is but one interpretation of Kuvempu's epic. There can be many other interpretations such as the feminist, psychoanalytic, historical, Marxist, Dalit, ecological, and postcolonial interpretation of the epic.

Further research could bolster the case by comparative analysis of Kannada versions of the poem along with archival criticism, reader-response criticism, interviews of scholars, and comparative criticism using other Indian Ramayana traditions.

12. Conclusion

Kuvempu's Sri Ramayana Darshanam should not be seen as a repetition of an old tale but as a philosophical recreation

of Ramayana in the modern consciousness. The key role of this book consists in its capability to turn well-known heroes into the sophisticated incarnation of the development of human consciousness.

The role of female heroes in this evolution is especially crucial.

Sita personifies the force of integrity and conscious strength.

Urmila personifies the invisible strength of supportive and meditative leadership.

Kaikeyi shows the value and perils of strategic assertion.

Manthara illustrates the force of informational disruption.

Mandodari personifies the ethical bravery in the face of authoritarian power.

Trijata shows empathy, mentoring and psychological support.

Anale symbolizes intercultural communication and empathic information exchange.

Shabari symbolizes inclusion, experience-based knowledge, patience and embodied communication.

Together, these figures create a sophisticated ecology of female consciousness.

Not only what they say but in how they communicate, why they communicate, when they do not speak, who they stand for, who and what they oppose, and what makes possible through their actions.

The insight shows that in the philosophy of Kuvempu, communication is intrinsically tied to the ethical dimension. Communication can turn into manipulation, information can turn into harm, silence can denote either oppression or resistance, authority without listening can cause institutional breakdown, and leadership without holistic vision can become dangerous.

In that way, the insights connect to the fundamental notions of Indian Knowledge Systems: Dharma, Śakti, Saṃvāda, Loka-saṅgraha, and Pūrṇa Dṛṣṭi. Not just accumulated, knowledge is embodied and communicated, translated and converted into responsible action.

And the significance of Sri Ramayana Darshanam in today's context does not lie in trying to place the ancient characters into contemporary organizational structures but in seeing what philosophical potential they contain for understanding modern problems.

The contemporary organization, similarly to Ayodhya and Lanka, is a complex network of relationships, hierarchies, expectations, and conflicting values. The modern leader needs to speak truthfully, to listen to the voices of disagreement, to support other people, to negotiate properly, to see different kinds of knowledge and perspectives.

In this light, Kuvempu's Darshanam becomes surprisingly contemporary.

Its image of the feminine consciousness does not require women to be loud, assertive, and powerful in any traditional way. It acknowledges several different kinds of power: the power to speak, the power to listen, the power to stay quiet, the power to bargain, the power to help, the power to caution, the power to warn and the power to know whatever knowledge there is.

Thus the essential message is one of integration.

The integrity of Sita, the meditation of Urmila, the assertiveness of Kaikeyi, the disruption of Manthara, the moral courage of Mandodari, the empathy of Trijata, the mediation of Anale and the inclusiveness of Shabari all make sense in terms of Pūrṇa Dṛṣṭi—the holistic vision.

Thus, Kuvempu's female characters are more than mythological characters or literary figures. They become valuable tools for understanding leadership, communication, gender relations, ethics, organizational culture and human consciousness.

Their voices and silences will continue to resonate because the essential problem they represent is yet unsolved: how can individual consciousness, interpersonal communication, institutional power and common good be made ethically compatible?

This is what makes Sri Ramayana Darshanam not only a modern Ramayana, but an ongoing dialogue between India's civilizational knowledge and the contemporary human condition.

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