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The pursuit of learning and propagation of education is never desired for its own sake. Knowledge is only an access to a fuller life; an asset amidst uncertainty and an accessory to our natural ability to deal with the varied situations of our life. It is therefore meaningless and ineffective to build an educational system which is alien and divergent from practical living.

What could be considered real education is a system wherein the students are equipped to cope with the demands placed on them by this society. An integrated and a consistent scheme of education should be able to cleanse the society of its misconstrued concepts and illogical values.

Our present educational system leaves much to be desired. The report of the Committee for educational reform in Mysore, Government of Mysore, 1953 February, 26 Chapter IX education and employment also talks of how education should be based on
the one side on his mental and physical characteristics and on the other on the social needs. It also adds that to make the educational system functional and effective admission of students to the various levels of education must be regulated according to their abilities and the needs of the society.

The lacuna that exist and the erroneous approaches that are exerted have only complicated an already intricate matter.

The formation of the curriculum, the compilation of the syllabus and the administration of the classes under the present system are not based on the needs of our times. They have only promoted isolation under the cloak of individualism and encouraged mediocrity under the guise of mass education. If anything, they have succeeded in perpetuating pedantry in our society.

The existing system of education is only a dilapidated remains of our imperialistic heritage. As a contrast to this the indigenous Veerashaiva mutts have forwarded a refreshingly practical perview to education. They intended to enhance literacy and enjoin vocationalism in one stroke.
The Veerashiva mutts primarily concerned themselves in throwing open the exclusive realm of education to the expansive
masses of the down trodden. In this respect the conservative
schooling system with its major emphasis on bookish knowledge
was grossly inadequate. They needed to retool themselves for a
multiprong attack against the afflicted society on one hand and
progenerate enthusiasm for education from among the masses on the
other. This called for a major shift in the educational pattern.

The answer was development of 'Kanyaka'. The core or their
central theme of education to an oppressed and deprived group,
consisted of Kanyaka around which the moral ethics and philosophi-
cal doctrines emerged. The regular reading and writing formed
a sequential periphery. This was the most needed reformation in
the fundamental institution of our country.

Asking those people who have been over the century morally
degraded, mentally debased and economically impoverished to
comprehend grammar and cherish poetry is like queen Mary
Anntonette asking the poor French Peasants to eat cakes. The
introduction of bread labour or kayaka as an integral part of schooling, restored this class of people their psychological strength, revived their social status and replenished their economic resources.

"Education which did not directly or indirectly connect itself with the practical and daily interest of daily life could hardly be called education. Education far from being a means of escaping labour is a means of raising up and dignifying the common and ordinary man." (116 : 33)

The most perennial dimension of education is the social one. Man seeks everywhere and always to be caught up in an intricate web of social relations. So any system of education that should be assessed can be done so with reasonable accuracy only through its impact on the society. In this context the state of education in our country is appalling. A very limited number only come within the frame work of literacy and fewer cross the threshold of higher education. Even to this meagre and elite group, which forms a disheartening 30 to 35 percentage of the population, education that is administered is hopelessly
defective in quality.

In the advanced countries of the West, education has long ceased to be a cultural luxury of the privileged few and has become a necessary equipment for national progress. Their educational acquirement does not finish at those elementary eight years; but continue during the vocational years as well through the various special courses made available to them by their industries. Education in all its bearings cognitive, affective and creative is shaped to meet definite ends. Thus they have successfully gelled education with man's needs as a member of the society.

Here in India we have stopped with imitating the form without the context; a grin without the cat. Education is not to be confused with information which is gathered and correlated from the books. Neither with clever modes of self-defensive responses and aggressive assertions. At its best exposition education is a means to impart ever-lasting values in indelible ways. It must, more than everything, enable us to realise our role and recognise that of others in the society.
Education as an all-composing media to nourish oneself in body and in mind is not so much an idealism. It is a prerequisite and a fundamental tenet of a sound educational system.

Sensible importance to food, significant emphasis on environmental cleanliness and intelligent priority to individual talents are a definite and indispensable part of education. However, if these were mere abstractions drawn from books rather than through experience then that system cannot be called education. At its best it comes out as a well presented tautology; at its worst it degenerates into a pastime for the idle affluent.

By continuing this method of education we have sent our society chasing behind the false norms of education and meaningless certification of intelligence. Examinations conducted and degrees conferred by our Universities are as vapid as their system is banal. We have pushed the youths into an elaborate snare which leads them to unemployment, poverty and a resultant frustration. What they pursue as an oasis turn out to be a miraj - leaving them more thirsty for knowledge than from where they began.
But it would not be wholly possible nor would it be practical pragmatism to break away from the existing system of education completely. In an attempt to dam the river we must not end up creating fumes. To harness their energy and to sublimate their intelligence the youth of our country must be provided with an appropriate scheme of education which will transport them from formal education into the arena of real life. This transitional education must be an improvement on the old order and not a total displacement.

In this respect the westerners have a definite feather in their cap. Their incorporation of physical labour and vocational training in their instructional system has replaced archaic idea of education under the artificial isolation of university campus. This ivory tower approach must be abandoned even in India and a new methodology should be adopted. It is in this score that Basavanna's Nayaaka along with their mutt's educational institutions have come up with a golden alternative to the examination oriented pseudo intellectualism. What actually this scheme of education strives can be understood by
studying their incidence of influence on the various parameters that go to make a good social life.

As has been earlier mentioned, the Veerashaiva perspective of education blended physical labour while retaining the flavour of formal education. This fructified into a bridge between book knowledge and basic education. Education got related to the life of pupils and dichotomy between education and work ceased to exist. It would have become evident from the previous chapter that the various mutts improved not the fringes of educational facilities for the weaker sections but transformed the very nature and character of our rural society. In doing so, they lent a democratic and dynamic foundation to the nation as a whole.

Since all mutts functioned within the same frame work to further their cause, in education, their activities were almost identical excepting for a few differences in emphasis. All the mutts ran a number of schools and colleges, provided free hostel accommodations for large groups of needy students and cultivated
indivdualistic cultural talents of the rural folks. However, all their approach was amazingly and assuringly consistent in being practical and pertinent to the rural life. It seemed tailor made to suit the needs of the backward people.

Mrs. Indira Gandhi, the Late Prime Minister of India, in her speech on the importance of 20 point programme for prosperity talked on the welfare of Scheduled Caste and Scheduled Tribe. This extract is from the publication by the Ministry of Information and Broadcasting—Kulip Press, New Delhi, April, 1983 Page-7.

"A number of voluntary organisations have become involved with different aspects of the programmes. Where they have worked devotedly the end outcome has been very satisfactory. Efforts to increase the involvement of such organisations should be intensified. Of course my colleagues has also referred to the rural employment programme and that is of the utmost importance. One of our major problems today is of unemployment that is why I dilated a bit on education because if we can bring certain changes in the educational pattern we shall help our young
people to be better employed and to be able to use their talents and their knowledge to better purpose. (1508)

Mahatma Gandhi was highly impressed by the idea of basic education because the same gave an all round training to the pupil and thereby a general boost to his personality in particular and to the society as a whole. In fact we could now deliberate on the influence of the Veerashaiva sutta on the various aspects of our rural life and clearly elucidate the benefits so derived by them.

EDUCATION: The ignorant man is not the unlearned but he who does not know himself and the learned man is stupid when he relies on books, on knowledge and on authority to give his understanding. Understanding comes only through self knowledge which is awareness of one's total psychological process. Thus education in the true sense is the understanding of oneself, for it is within each one of us that the whole existence is gathered. (116 i 35)
Veerashaiva mutts did not preach or merely mouth ideals but executed them in concrete programmes. The idea of co-ordinating physical labour and class room teaching has been revived from idealistic tentativeness to concrete significance due to the mutts educational principles. All their educational pursuits converged towards the practical application of the acquired literacy. From the days of Basavanna during the 12th century down to the modern days, all pontiffs of the various mutts handled education in a non-compartmentalised fashion. That was thought as accessible and available only for the urbanised high urban caste was now demonstrated as a viable part in the lives of the rustic backward classes as well. Mutts like Cavisdideswara of Raichur District, Chimmuladri Braha mutt of Chitradurga District and the ones at Bellary and Bijapur shouldered the sole responsibility of pening schools and colleges in their respective villages. They alone retrieved the villages from the devouring clutches of degradation and ignorance.

The tireless attempts of these mutts to educate the rural masses were jeopardized by unfavourable circumstances and
threatening forces on several occasions. But through their firm conviction and invincible courage they sailed across troubled waters. All mutts had to face inconveniences of lack of space and tepid enthusiasm in the villages. But these could not dampen the pace of the mutts. The history of Balki mutt could serve as a representative illustration of how mutts circumvented political oppression and governmental indifference. Balki mutt had to revive and re-establish Kannada education amidst antagonising Hispanship from Hyderabad. They had to build a Urdu facade behind which they had to conduct their Kannada school. Several mutts also had to resolve stringent financial problems; in short no force could hold their upsurge at bay.

It is laudable that under abnormal illiteracy and hereditary oppression these mutts alone came as rays of hope among the dark corridors of rural conservatism. Without these the villagers would not have been exposed to even elementary education, let alone higher education and further specialisations of modern education. While they very often were the
fore runners in establishing the infrastructure of learning, in some places like the Siddaganga mutt of Tumkur. They augmented scarce governmental efforts in this field.

Our interest in the activities of mutts and our unreserved commendation of them would not be forthcoming for establishing a few schools and colleges. It is more due to their holistic and all-comprising approach to education.

On one hand they nourished the modern type of education through various schools, colleges, training institutes, professional colleges for medicines and engineering as well as vocational institutes of polytechnic and pharmacies; also on the other hand they sustained age-old traditions and revived the ancient sciences of Ayurveda and homeopathy through their constant patronage.

The ancient language of Sanskrit once flowered and flourished in India in great grandeur. But over time this language faded into insignificance and was forgotten by the elite. The Veerashaiva mutts proved to be the vehicles to
transport the language from their deep coffins upto a moderate prominence. All mutts have a patasala to teach this dead language to the backward and weaker sections of the society.

Not only did they give a new lease of life to Sanskrit, the Veerashiva mutts also offered amenities through special institutions to the aspiring students to convert themselves into ascetics. Mutt at Hangal, Suttur and several others thus diversified education to include both the ethical as well as the ascetical angles.

Since their educational activities were centred around the impoverished group of the villages, the mutts could not proceed with education without providing the other basic needs of theirs. An empty stomach and a weak physique are hardly conducive to receiving education. So to transform education from a superfluous luxury to an ancillary component of their daily lives, the villagers needed also free hostels and free medical facilities. The mutts also provided these as an allied service to education. Thus along with education the villages got bestowed with the fruits of social benefits.
What needs to be noted here is that the thread of Kayaka and Dasohna remained the basis of all educational development and it also was unsnapped through all these processes. All their institutions incorporated physical labour in one form or the other. Either they cleaned the gardens or they involved in building activities. Whatever any individual knew or was able he was encouraged to master that talent.

Any institution or group which is ambitious of educating the entire population of a backward area could hardly afford to restrict teaching only to the class rooms. In their wider goal of adding higher value to human life, these mutts utilised all media and channelised them to further their cause. As it can be seen all mutts celebrated Jathra Mahotsava in certain specific months which attracted a non-restrictive gathering of the public from all strata of the society. On these occasions cultural programmes included philosophical discourses, moral dramas and ethical dances so as to dispense values of life through cultural upheaval.
They also substantiated their literary activities through publications of books, periodicals and newspapers. Even libraries were run for the benefit of the rural scholars. There are also instances when intelligent students were sent abroad for higher education.

All the mutts also carried a tradition of conducting agricultural and cattle fairs which were avenues to promote agricultural and horticultural knowledge through a spirit of competition.

Social education was given a very significant place and these mutts instilled good behaviour and abandoning of vices with zealous compulsion.

The Chittaragi Samasthana mutt has devoted itself full heartedly towards social education.

Various mutts especially those of Suttur, Chinmuladri, Brahman, Taralabalu and Banthanal rendered invaluable and memorable contribution towards the cause of freedom struggle.
Awareness on the political aspect along with philosophy was considered essential parts of education.

Their most commemorative educational contribution which was far reaching in impact and deeply transformative in incidence was in the sphere of women education. The Nalahila Vidya Peeta of Meorusavira Mutt, Akkamahadevi college for women of Balki mutt, Angaga Wadi for training women social workers at Rudrakshi mutt are a few of standing evidences of their mite.

Their principles of physical labour, specialisation, castelessness in educational opportunities and simplistic yet direct approach to educate the down-trodden were extremely useful and profoundly beneficial to the villages of Karnataka. Even as we appreciate and acclaim their value in Indian conditions what comes-forth clearly is their universal applicability.

The Veerashiva mutts are the king pins in the wheels of education wherefrom spokes can radiate not only in our national context but can go much beyond into the international sphere.
As an underdeveloped economy, India cannot afford to be complacent with stray streaks of education attained by a small and limited group of people. For a faster growth of national income, greater understanding of modern methods of production and for an overall prosperity of the entire economy, we have to rapidly improve the quality of our human resources.

As a nation which possesses a good quantity of labourers, to attain balanced growth in the various sectors of economy would not be difficult. But when the quality of this important and basic factor of production is subnormal then the beginning of any economic reformation will have to sprout in education fields. The number of schools and colleges that have been opened by the Veerashiva muttas in the rural areas mainly to cater to the literacy level of the backward classes is most valuable and highly contributing in this respect.
From the very days of Adam Smith to the days of Gunnar Myrdal and Stigler it has been recognised that growth and development of any economy is dependent on individual initiative and personal freedom. As Adam Smith observed, the bread and the meat are not got out of the butchers and the bakers generosity but out of their selfishness. Thus individual motivation and self interests are as important as a good monetary system or a sound budget.

Those economies which have developed and provided adequately for the majority of their population have also learnt to treat their citizens - all of them - on equal footing. They have realised that a conscious and conscientious interplay of individual interests ultimately culminates in the prosperity of the entire economy. Be it the laissez-faire economy of USA or the Communist structure of U.S.S.R, they had a similar approach towards their members of the economy. They adopted no disadvantageous differentiation group of unfair discrimination against any group or section of their society.
In India we are faced with an inconsistent environment
an unmatched ambition to develop faster with a hoard of popu-
lation steeped in hereditary oppression. This group has been
denied all avenues to gain knowledge and acquire skill; they
were also obstructed from improving any native skill they
possessed. The so called advantages of division of labour
accruing due to personal endowments is non existent when personal
freedom, professional dignity and aptitudinal choices are
robbed away from the people. Division of labour would become
meaningful and advantageous if based on economic principles; not
if they are handed down by generations of unwise segmentation
and illogical suppression.

The Veerashaiva mutts inclusive of their educational
institutions and doctrines threw the gates open to a progressive
and refilating economy. They removed casteism in their stance
and introduced individual talent as the criteria for practising
a vocation. They revealed an hitherto unseen and unheard
economic furtherrment to the weaker most section of our society.
The menacing unemployment and the chronic poverty posed as an incorrigible phenomena of our economy. The worst hit were the backward people residing in their isolated villages, immersed deeply in the darkness of ignorance. Amidst this dark cloud came the silver lining lining of Kayaka. Kayaka showed to the impoverished and illiterate folks a means to gain education and self employment.

The mutts encouraged people to follow whatever profession they had a natural inkling for. No stigma was attached to any form of labour. Outside of their work situation all people were considered and treated as one and the same. This allowed them to master their natural skill and practice their profession with pride and contentment. This alleviated their economic conditions while simultaneously gave a new impetus to the very structure of economy.

It is evident that the division of labour based on these principles when practiced at a nation wide scale will bring about the much sought change in the equality and efficiency of Indian labour.
The Veerashivites did not stop with igniting the flame of economic upheaval but also framed guards to keep the light burning. The contingent economic fluctuations and depressions that accompany economic prosperity were also dealt with great foresight. Since hoarding of the purchasing power and a few cornering the surplus in an economy led to the downward cycle of business, the Veerashivism policy advocated the Basoha. Basoha meant people worked out of a joy for work and also as a service for the humanity. Thus the remuneration that each one was permitted to take was strictly restricted to their respective needs. Polarisation of wealth and concentration of resources were rendered impossible and true socialism in as far as national expenditure was concerned got established. As long as all income generated got expended, the economy had no threat of slump or stagnation. The growth rate as a function of aggregate demand will be spiralling up. The elusive full employment along with increase in real income would cease to be a far cry.
The only path that is laid for a unhindered, self-fed recovery of our economy is in priming the rural sector. All programmes that begin and benefit at the village levels are immensely useful and immeasurably valuable. This has been our contention and commitment from the days of independence. Time and again elections have been won through such political ideologies and economic policies in our wide nation. It has been this small group of Veerashivas who, in a restrictive area of Karnataka, have actually put them into action.

If the Indian economists are really serious in their search for an appropriate economic tool for their rural based impoverished economy than let them wake up to the Veerashiva policy which has a dimension of universality and timeless built into.

**POLITICAL:** Democracy is a political system which stands as an hallmark of man's evolution, especially in his relationship with fellowmen. Unlike his primitive ancestors, he had learnt to displace savage instincts of survival with fruitful friendship.
of paternity. A respect and tolerance for others born out of total freedom and true equality were the cornerstones of the edifice of democracy. Democracy is the only correlated and compatible political system in the modern society where economic and social interdependence was recognised as an integral part of progress.

In democracy the people are the ultimate source of authority. It is out of their opinions expressed by means of the ballot that leaders and authorities of our country are selected. Thus the entire institution of democracy is built on the basis of a well-informed and well-educated population.

The principle of universal love and brotherhood is a necessary as well as a sufficient condition for the success of democracy.

We in India avowed our allegiance to this great system as an antidote to the long British imperialism. We aimed to remove and redress the moral and emotional damages that were effected through the thrust of superiority by an unwarranted alien race. Much against the then existing opinions, we
ambitiously introduced the adult franchise system here in India. By this we symbolically demonstrated our infallible faith in the oneness of the human race.

It would be insufficient to have a political system which assumes equality. It should also be consolidated with the necessary attitudes and moral standards of honesty, integrity and service in the people of the country.

A cursory glance of the situation as it manifests today reveals that talks on liberty of thought, equality of status and equal opportunity for all the people are restricted to the election campaigns and the pages of our constitution.

It is indeed distressing to know that fractionalism and sectionalism are staining our soil with bloodshed. The discrepancy of economic prosperity between the haves and have nots is accentuated because of the underlying friction between the higher and lower castes. The frustration that is prevalent in the youth is more due to the psychological distress rather than due to economic deprivation. When the psychological climate is
depressing it would be unwise and even dangerous to surrender the massive responsibility of electing their leaders.

The prime and foremost change that has to be wrought about is the abolition of discrimination which has been imposed on mankind. Whatever may have been the origin of his birth or whatever may have been his profession, it should not cloud our evaluation of the man himself. Man is not what he does or where he is born, but bigger than all of that a man should earn his respect out of what intrinsic values he believes in and what exudes out through his living. Such a concept of equality when practices lends meaning to democracy.

We have emerged as one of the biggest democracy in the world and amidst several upsets and aspersions have continued in this path. Therefore any lesson that can be learnt now and should be passed on to our posterity is on how to foster democracy.

The context under which Veerasihva education is administered is just the ideal antidote for the venomous atmosphere of
todays Indian politics. From the days of Basavanna, Allamprabhu and Akkamahadevi of the 12th century, the Veerashivas were very secular and non-discriminating in their approach. They encouraged ordinary and common people of all castes and professions to meet at a common hall for a discussion on the morals and ethics of life. Under such enlivening and auspicious climate the bud of inner aestheticism in the so-called downtrodden population blossomed-forth.

Kannada, the predominant vernacular of the region was the language used. This meant that even the lower rung of society could express what they felt. Also these discussions reinforced the fact that there really was no difference between man and man, neither was there any difference between man and woman.

Rural areas which often form the backwaters of our country also stagnates political freedom at the level of ignorant nonchalance. The power in the exercise of franchise and influence wielded by the elections have become a superstitious talk with no concrete evidence of it being practiced.
The upliftment of these areas through increased literacy was a welcome beginning made in the right direction by the Veerashivaites.

These mutts have also been open to the political happenings in the country. Mutts of Suttur, Chinchaladri Brahan, Taralabalu and Bentonual involved themselves actively in the freedom struggle of our country. Thus the seeds of political consciousness was sown by them in the rural areas even from such early days.

Thus democracy had been nourished in our country to some extent due to the Veerashivaita mutts. They built the much needed supportive base in the rural areas for a true democratic set up. The granting of equality in all the discussions, the evaluation of a man on the basis of his actions and not on the basis of birth and the opening up of the opportunity for one and all to be politically aware were the basic philosophy of the Veerashivaita mutts which allowed the actual practice of democracy. All that is needed to usher in a real democracy all over our
country is to follow the tenets of classless society and
dignity of labour of Vaerashivism.

SMOIJ!- Rousseau in his book the "Social Contract" said
that man is born free but everywhere in chains. These chains
are the impediments which thwart the society to mingle into
oneness. The idealistic unity where every member of the
society enjoyed equal rights and fair opportunities remain
largely non-existent. Man is very often bound to his archaic
beliefs and obsolete philosophies of superiority and inferior-
ity.

One of the things that should be present in a healthy
society is that everyone develops a sense of belonging. To be
absorbed as one of the group and to enjoy acceptance and
receive psychological security is valuable in creating a peace-
ful and co-existing society. Any trait of neglect or worse still
any obvious attempt to exclude a group of people from parti-
cipating in the society is a tragedy. This will lead to a
moral degradation, a psychological retardation and a social
perversion.
The modern trend of animosity and a general level of discontentment arises out of seclusion and suppression of one class of people. The tendency to look down upon and deny normal opportunities of living for a group of people has eroded the foundation and eaten away the principles of social structure.

The difference, distortions and discriminations in the social order leads to a lack of unity in our country. As the cultural, religious and linguistic diversities are already numerous in our country, to accept caste system also is like adding fuel to fire. It comes as no surprise that the newspapers and periodicals carry only news of social unrest, sectional clashes and fractional riots.

If this is so in a place which shares a common political boundary and a geographical proximity, then we do not have to mention the extent of mingling and mixing that can be seen in the society, of the world. Each country under a misguided love and spirit of patriotism inflict untold misery and deep seated
There is no attempt or aspiration to form a big universal society.

Institutions which impart learning are merely teaching and not educating the students. They are not made conscious or aware of their relationship and membership in the society. This grossly incomplete approach to education bears its own fruits. It has created a small group of elite people who have the apparent knowledge about various things in life and neglected a whole mass of population from this. More exclusion created hostility in the society. The situation turned out to be one sallow making the summer.

For social stability what is demanded is a broad based educational system which will give the down-trodden masses not only a glimpse of what is reading and writing but also will give them a means to get assimilated and accepted in the society. What is more important than literacy level is the general acceptance of all the people in the society.
The Veerashiva mutts never stopped themselves with setting up a few class rooms in the villages. They were always at the pulse of the rural requirements. Natural calamities of flood and famines were not brushed aside as being out of their scope. Every situation was as much their concern as education. Thus mutts always came to the rescue of the natives during dire times of need mobilising resources, organising charity and distributing food and clothing in the affected area were as much part of their activities as education. This meant that the public learnt through practical demonstrations the value of social membership.

The number of free hostels that have been established to cater to the needs of poor students is an illustration of their deep conviction how social and economic needs cannot be ignored while pursuing the cause of education.

Not only did the Veerashiva mutts train the rural population in elementary education and provided them with sustenance in needy times but also attempted to eradicate social vices that are prevalent among the poor masses of the villages. This is
fact acquires more significance than the regular education because the aim and purpose of education is not only to instil some skill and ability in the pupils but more importantly to make them responsible citizens of the society.

Emphasis on self-reliance and self-respect is the root from where stems the social contentment and peaceful co-existence and it is in this respect that the Veerashaiva policy enjoys popularity and established superiority in our current social order.

We have to acquire not only an allegiance to our national interests but must be able to rise above political barriers and look at the world as one big society with no difference between one person and another. What we must develop is the faith on the human race as a whole and respect for 'Man' in the global context. This solution as advocated by the Veerashaiva sutta seems to be the only way to make the world as a place that works for every one.
CULTURAL:— There are very few heritages which are still alive amidst us today. Among all the effete glories that are sung about the past, we still have a retained the flavour of our cultural tradition. Despite poor education and political suppression the flame of our culture did not get extinguished.

However, it has deteriorated and degenerated into a small group demonstrating these old arts, handicrafts and skills as a means of living. The very joy of practicing them, the fervour of nurturing them and the concern of protecting them for posterity is absent and missing from our society.

When the population is struggling in an unceasing and vain attempt to secure security economically and socially has very little time to devote for any other field of activity. Unless the basic needs are met and the necessary psychological conditions are created the cultural activities face an automatic death. More so in our villages where a meaningless aping of western and developed ideas are done as a way of developing faster. This trait is also encouraged by the rest
of us because while it is difficult to transform the foundation it is easy to lift the superstructure and thrust it on an ill prepared group. The intangibles go unheeded while the tangibles gain supremacy in any transitionnal society.

Hence the step motherly attitude towards cultural development was a natural outcome in our country. This robbed the population of a means of expression and also denied them an opportunity to meet and exchange views and ideas. Cultural activities carry in them a very powerful tool of social education - the most important for form in its dimensies and dynamism. The Veerashaiva mutts contribution in the cultural upliftment of our rural society is commendable for both its awakening quality as well as educational texture.

The Jathras are a very important occasion for the rural folks to assemble and display their talents. Apart from their professional and occupational skill each man is allowed to give vent to his emotional cravings as well, through these cultural programmes.
Also all vacances were born out of such simple but profound discussion amidst the ordinary people of the population. All professions were given equal respect and the gathering was not restrictive in any way. Thus people from all strata and all castes of the society gathered and participated in these cultural programmes.

When the attitude is one of respect and love, when the atmosphere is one of equality and when the psychology is one of harmonious co-existing, such occasions allow the full growth and complete development of the inner self of man. These cultural programmes are a means for the same.

No country can live on bread alone. The necessity for an all round development is there so as to add a quality to the living of the people. A meaningless mundane effort to acquire the basic needs of living is not only fruitless but also impossible. These cultural programmes are a channel of self expression. They are also a means to develop another dimension to our living. They remain as an important sani-
contributory force to prepare man to face the ups and downs of his life.

Thus any educational system which is not catering to the cultural needs of the society can only be compared to a man without a smile. The Vaerashiva mutts worked towards the revival of the ancient language like sanskrit and traditional arts of music, ballet and discourses. They encouraged the skills of individuals on one hand and also imparted the moral and ethical codes of life through these. The cattle and agricultural fairs that were organised by these mutts also went a long way in eliminating caste differences and also in promoting vocational education of modern technology. Through these healthy competition the farmers learnt a great deal about modern poultry, animal husbandry and agricultural farming which otherwise would not have reached these remote places. The self motivation to acquire modern knowledge is the only powerful means to introduce the green revolution. No amount of teaching and training from above and from outside will receive total acceptance or implicit implementation.
This self generated urge alone reduces green revolution from being a cliche or a slogan. This means of motivation must be practiced more widely.

By now we have got an insight into the interdependence and interwoven aspect of our life. Even though for the purpose of our study we analysed the influence of Veerashaiva mutts on the different angles of our social life, in actuality there are no such water-tight divisions or special compartmentalisation. It is more true in the field of education which is striving at a general development of the people.

The modern bias is towards specialisation which means more people are consciously learning less and less about different fields of education. This divergence from over all and all round development has left man in a state of enlightened ignorance. There can be no cultural upliftment or economic betterment under such a faulty and lop-sided system of education.

To usher in a golden era in our country, to bring in yet another 'Rama Rajya' we do not require other incarnations of
God but the internal transformation of each one of us. The Veerashaiva principles with their universal applicability stand apart in the miserable society as the torch that burns and illuminates the path of real development, fuller growth and healthier construction of our society.

PSYCHOLOGY: The value of education is pertinent only to the extent it allows different kinds of capabilities to be acquired by individuals as a result of the events of learning. On this basis we can establish Kayaka as being a superior form of education better than what is known and existing amidst human society.

Most often we find that occurrence of human performance is not enough evidence of them knowing how that performance has been learnt. The capability of the problem solving process is as important as performance. The idea of a curriculum must not be to reach at the right answers but to derive them through a conscious process of analysis. This alone makes future application and further extension of the learnt fact tangible. By introducing Kayaka or vocational training like carpentry, weaving etc.
the students gain mastery over these arts and also enables them to move from school into their adult life with least struggle and strain.

While talking of objectives in outcomes of school learning, Bloom and Krath work divided them into 3 domains which is of great significance to our present analysis. The cognitive outcome begin with categories considered to require simple intellectual processing and proceed to those which are increasingly complex - knowledge, comprehension, application, analysis, synthesis and evaluation. This outcome is easily evaluated and measured because knowledge can typically be tested through recall, recognition and comprehension. Even application is measured by requiring students to choose an appropriate principle to a concrete problem. In fact the cognitive outcome has been successfully gained through the universality of class rooms and the commonality of examinations in our schools.

The second domain, the affective is admittedly a difficult area for investigation. Behaviour and attitudes are abstract
and hence difficult to measure in concrete forms. They exhibit themselves in actions and performances that sometimes require observation of the individual behaviour over extended periods of time. This domain mainly deals with the combination of meanings implied by the terms 'interest', 'appreciation', 'attitudes', 'Values' and 'adjustment'. Nonetheless, the importance of this domain as part of education has been recognised and stressed. (38: 332)

The greatest challenge for education is to be able to distinguish the interest and aptitude of the students. If this is done, then receiving of education would be done willingly and owning the knowledge would be a volitional and personal choice rather than being considered as an extraneous influence thrust upon them.

Once students are made to respond with eagerness and appreciation towards education, then the development of a sensible system of value and a pragmatic attitude towards life will be a natural outcome.
Though this type of education holds out a big promise, it requires special institutions and a long drawn involvement with the students. Due to either or both of these reasons modern educational system has failed miserably. The humanising effect of their attempts in vocational guidance has remained nebulous and ambiguous. This inadequacy is manifested in our false value system of discrimination in the society. It is even accentuated by the phenomenal brain drain that is occurring in the country. Certain things of our system reactivates people that they grow up without a real sense of belonging to their profession or their nation.

By early introduction of Kayaka in learning pattern, the Veerashaiva mutts have scored even in the difficult effective domain. These mutts throw open opportunities to students so that they pick up that line of activity which appeals to them most. From very young age the students start to receive and to respond with willingness to this education. They work in order to obtain satisfaction. The sense of acceptance with which Kayaka is received as an education approach should be an eye
opener for all of us.

The Veerashaiva mutts provided the much needed institutions which on one hand imparted Kayaka and on the other closely observed the students to see what values have been gained and if they have integrated it into the total philosophy.

The association of the students with their vocation gets so complete that they gain self confidence and a life philosophy. Instances are too numerous where their cast, pride and belonging to their profession was so much part of their life style that they were labelled and identified by their profession. To quote some example, Basivayya the Weaver, Nadivala Machayya a washerman, Kanari Dossanna a Goldsmith, Diler Nakkayyya a Tanner, Vaidyar Sanjeeva a Physician, Bachikayakada Basavappa a Carpenter are even today talked of by their professional association as much as about their excellence in philosophical contribution.

The third phycomotor domain pertains to motor skills and needless to say, Kayaka is truly built around those activities.
which require neuro muscular co-ordination.

Where the modern education needs looking at is that the ignoring of the second and third domain makes even the first domain empty and worthless. Modern technique of evaluation is thus unable to cope up with attitudes demands of education. It is only Kayaka which is able to provide an observable trend for ascertaining the psychological progress of an individual.

Our national policy has been grouping for vocationalism in education. To this effect some irrelevant and shallow attempts have also been made. But in a country where there is a considerable group of weaker and oppressed people educational system has to be deep rooted and very akin to the social needs.

Accepting and integrating all types and all classes of people in a general stream fails mainly in the psychological aspect of education. A constantly changing syllabus or an inconsistent curriculum is no answer to this massive responsibility. Through the media of education we must restore phy
psychological confidence to the backward classes as well as improve the mental health of the general public as a whole.

To this end there could be no better form than Kayaka which made no individual a burden on the society and thus unshackled him from psychological demoralization. The outstanding combination of psychology and philosophy into education is a remarkable contribution of the Veerashaiva mutts. They have readily available model built for all religions and all types of people. What is now required is merely to lift it from there and adopt and adopt for larger application at national level.