

SUMMARY.

Due to the segregation of the society into four castes, India now finds herself in an ill affliction of social stratification. The age old division of the population into higher castes and lower castes has created a large group of weaker section of people who are being denied all avenues of development.

Recently our country has awaked to the fact that these backward people are becoming a drag on the progress of the country and therefore special attention is being paid to improve their conditions.

Veerashivism, as a religious group, is basically Hinduism with relevant and definite improvement on the latter's structure. Veerashivism drew no distinction between men on the basis of their birth. This casteless group naturally attempted to benefit and uplift the backward and the weaker section of the society.

In Karnataka, education as a whole and Kannada language in particular had a very rough course. Education was mainly restricted to the elite few and predominantly Urdu and Marathi education replaced the state language of Kannada.

The Veerashivism as popularised by Basavanna during 12th century B.C has been a very significant source of contribution in reviving Kannada education to its former respectability.

The Veerashiva Jangamas operated through their temples and their affiliated mutts in the various rural areas. They served as spiritual leaders, educational propagators and administrators of justice as well. They were working with rural and backward people, hence their education needed to be more encompassing than mere school teachings. They combined literacy and spiritual values along with social and moral education. They also emphasised on practical education and promoted Kayaka or dignity of physical labour in their educational system.

It is agreed that educational system must be consistent with the political set up of the country. By doing so we can generate a totalistic philosophy which will also form the basis of our social values . It is in this respect that Veerashiva education merits great commendation. Their three tier system of education consisted of Kayaka, vachana and dasaha. While Kayaka inculcated physical labour, vachana dealt with moral and spiritual philosophies of life and dasaha encouraged social charity.

This education was spread through the various Veerashiva mutts with a bias towards rural upliftment. They set up several schools and colleges. They also contributed to the cause of education by setting up several professional colleges and training institutes in the rural areas.

Not only literacy, but cultural revival was also effected by these mutts. Through these cultural forms of dance, drama and such like other media, the mutts also imparted social and moral values. Not only educational needs but the complimentary

aids of food and shelter were also provided to increase literacy. The traditional practice of meeting social needs is kept alive even today through modern hostels.

Their most significant contribution has been the promotion of Kayaka. It is also worthy of mention that they blended formal education with informal education as well.

While their contribution to the educational field has been immense they also worked miracles in economic betterment. Kayaka reduced unemployment on one hand and on the other created a spontaneous and beneficial division of labour leading to higher production. The principle of Mascha also helped in spreading prosperity to larger groups thereby averting threats of a depression.

The political impact of the Veerashiva education is also reckonable. The equality of people and no differentiation on the basis of his birth formed the basis on which a true democracy can be built and practiced.

The social context and climate created by the Veerashiva mutt is singularly important. They through their Kayaka and Dasaha revived the dignity of the oppressed class and created a sense of belonging in the neglected group towards the society. This reduced tensions and strives of the class struggle.

The cultural upheaval that has been brought forth through Veerashiva's new approach for education has also to be mentioned in the analysis of their educational impact.

Last but not least the psychologically Veerashiva education can be regarded as very superior because their emphasis on Kayaka was on the basis of individual talent. The eagerness and willingness which is demonstrated by the students is the unmatched basis of this system. This system brings about total association and belonging to the profession for the students.

Thus Veerashiva type of education provides the most essential social and moral frame work of value within which a more meaningful level of literacy can be achieved.