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DIMENSIONS OF EDUCATION

An International Journal of Education and Research -English Quarterly

Peer-Reviewed Journal with the accordance of
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Culture of Worshipping Human Soul



Food Choices among Youths



Vachana Dictionaries



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Karnataka State (India) Phone : 08372-200527
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INSIDE

Articles

05 Empowered Women and a Robust Society

- Dr. Basavarajeshwari R. Patil

11 Educational Development in Princely Mysore State from Rendition to Independence - A Study

- Dr. Smitha M. Bhavikatti

14 Culture of Worshipping Human Soul - Practices of Veerashaiva Community

- Dr. Jyothi K.B.

15 Vachana Dictionaries

- Dr. Shanthala

21 Concept of Accounting of Educational Expenditure

- Sunil D. Kambale

Research

23 Challenges of Hybrid Learning After Covid-19 Among High School Students : An Empirical Study

- Dr. Nitin A. Pujari

28 Food Choices among Youth in Gadag City : A Sociological Study

- Prashant Hulakunda

Thinkers on Education

31 Swami Vivekananda

- Prakash Badiger



DIGITAL TEACHERS IN THE PRESENT CONTEXT

Digital technology has transformed the way teaching and learning take place in the present era. A modern teacher is no longer confined to the traditional classroom or textbook. Digital teachers use online platforms, multimedia resources, artificial intelligence, and interactive tools to enrich learning. They create opportunities for students to learn anytime, anywhere, and at their own pace. Technology enables teachers to provide personalized learning experiences based on students' needs and abilities. Digital assessment tools also help teachers monitor learning progress more efficiently. However, being a digital teacher requires more than simply using technological devices.

Teachers need digital competence, critical thinking, creativity, and the ability to select appropriate digital resources. Artificial intelligence can support teachers, but it cannot replace the human qualities of empathy, care, and mentorship. Teachers must therefore learn to work effectively with emerging technologies rather than depend on them blindly. Digital teachers also have an important responsibility to develop students digital citizenship and information literacy. They should help learners identify misinformation, protect their privacy, and use technology ethically. Inclusive digital education must ensure that students from different social and economic backgrounds are not left behind.

Teachers should adopt accessible and flexible digital practices to address diverse learning needs. Continuous professional development is essential for teachers to remain confident in a rapidly changing technological environment. Schools and educational institutions must provide adequate infrastructure, training, and institutional support. The true strength of a digital teacher lies in integrating technology with sound pedagogy and human values. Technology should serve education, rather than allowing technology to determine the purpose of education. The digital teacher of today is therefore a facilitator, innovator, mentor, and lifelong learner. Empowering digital teachers is ultimately an investment in creating capable, responsible, and future-ready learners.

- **Dr. S.B. Yadawad**
Editor

EMPOWERED WOMEN AND A ROBUST SOCIETY

✉ **Dr. Basavarajeshwari R. Patil**, Associate Professor and Head Department of Political Science, Government First Grade College, Hubballi, Karnataka, India

ABSTRACT

In Women's empowerment has emerged as a significant concern in contemporary debates on democracy, social justice, and inclusive development. However, empowerment should not be understood merely as providing women with economic opportunities or institutional representation; rather, it represents a broader process of developing agency, dignity, capabilities, and meaningful participation in social transformation. This article examines the relationship between empowered women and the creation of a robust society by analysing the role of education, gender justice, political participation, and constitutional values. Drawing upon empowerment theory, the capability approach, critical pedagogy, feminist perspectives, and Dr. B. R. Ambedkar's vision of social democracy, the article argues that women are not passive recipients of development but active participants in building democratic and equitable societies. In India, although constitutional provisions guarantee equality and social justice, patriarchal structures, economic inequalities, and institutional barriers continue to limit women's full participation. The article highlights education as the foundation of empowerment because it develops critical consciousness, autonomy, and democratic awareness. It concludes that a truly robust society can emerge only when women are recognised as equal partners in social, economic, political, and cultural transformation.

Keywords : Women Empowerment; Gender Justice; Education; Social Transformation; Democracy; Capability Approach; Constitutional Equality; Political Participation; Social Justice; India

INTRODUCTION

Empowerment has become one of the most significant concepts in contemporary social science discussions. It represents a shift from understanding individuals as passive recipients of welfare to recognising them as active participants capable of influencing decisions and transforming their circumstances. At its core, empowerment involves the development of confidence, agency, and the ability to exercise meaningful choices in personal and collective life.

The concept of empowerment emerged through diverse intellectual traditions, including feminist movements, liberation struggles, anti-colonial movements, Gandhian thought, and critical education theories. These traditions questioned unequal power relations and emphasised participation, dignity, equality, and collective responsibility. Empowerment, therefore, is not simply the transfer of resources but a process through which individuals gain the capacity to shape their own lives and contribute to social change.[1]

Women's empowerment occupies a central position within this discourse because women have historically experienced exclusion from education, economic opportunities, political institutions, and decision-making processes. Although women constitute nearly half of humanity, patriarchal structures across societies have often restricted their choices and defined their roles within

limited social boundaries. Therefore, women's empowerment is not only a question of improving women's status but also a fundamental requirement for creating a just and democratic society.

A meaningful understanding of empowerment requires attention to the relationship between resources, agency, and social structures. Access to education, employment, and legal rights is important, but these alone cannot guarantee empowerment unless women possess the freedom and social support necessary to exercise choices. Empowerment involves transforming the conditions that limit women's participation and creating opportunities for them to contribute equally to society.

Amartya Sen's capability approach provides an important theoretical foundation for understanding empowerment. Sen argues that development should not be measured merely through economic growth or material prosperity but through the expansion of substantive freedoms that enable individuals to live lives they value.[2] From this perspective, women's empowerment requires creating conditions where women possess real opportunities to make choices and pursue their aspirations.

Martha Nussbaum further develops this argument by emphasising the importance of expanding human capabilities necessary for a dignified existence. These include bodily integrity, practical reasoning, affiliation, and participation in political and social life.[3] Thus,

empowerment requires not only improving women's access to resources but also removing social barriers that prevent them from exercising their capabilities.

The Indian experience presents a complex picture of achievements and contradictions. The Constitution of India provides a strong foundation for gender equality through provisions guaranteeing equality before law, prohibition of discrimination, equal opportunities, and social justice. However, constitutional equality has not completely transformed social realities. Patriarchal attitudes, unequal distribution of resources, violence against women, and limited political representation continue to affect women's empowerment.

Dr. B. R. Ambedkar's understanding of democracy provides a significant framework for examining these contradictions. For Ambedkar, democracy was not merely a political system based on elections; it was a social philosophy based on liberty, equality, and fraternity. Political democracy could survive only when supported by social democracy.[4] This principle remains highly relevant to women's empowerment because formal equality must be accompanied by social transformation.

The central argument of this article is that empowered women are essential for building a robust society. Women's empowerment strengthens democratic institutions, promotes social justice, enhances economic development, and creates inclusive communities. Therefore, empowerment of women should not be considered a separate gender issue but a foundation for the progress and stability of society as a whole.

RESEARCH METHODOLOGY

This article adopts a qualitative and analytical approach based on secondary sources. It examines scholarly works on empowerment theory, feminist perspectives, development studies, constitutional debates, and writings on social justice. The study uses conceptual analysis to understand the relationship between women's empowerment, education, gender equality, and social transformation in the Indian context.

2. CONCEPTUAL UNDERSTANDING OF WOMEN'S EMPOWERMENT

Women's empowerment is a multidimensional concept involving the expansion of women's abilities, choices, opportunities, and participation in social, economic, and political life. It challenges the traditional understanding of power as domination and instead views power as the capacity to act, negotiate, participate, and transform.

Empowerment does not mean simply providing benefits or opportunities to women. It involves enabling women to recognise their own capacities, develop confidence, exercise decision-making power, and participate equally in shaping society. Therefore, empowerment is both a personal and collective process. It transforms individuals while also contributing to broader social change.

The concept of empowerment gained prominence through feminist scholarship and development studies, where scholars questioned whether development programmes genuinely enhanced women's autonomy or merely increased their responsibilities without changing existing power relations. A central argument emerging from these debates was that women's empowerment requires addressing unequal social structures rather than focusing only on individual improvement.

One of the most influential frameworks for understanding women's empowerment is provided by Naila Kabeer through the relationship between resources, agency, and achievements. Resources include material, social, and human resources that enhance women's ability to make choices. Agency refers to the capacity to define goals and act upon those choices, while achievements represent the outcomes of empowered decisions.[5]

This framework is important because it demonstrates that empowerment cannot be measured only by the availability of resources. For example, providing education to women may increase their knowledge, but genuine empowerment occurs only when women are able to use that knowledge for decision-making and social participation. Similarly, employment opportunities may provide income, but empowerment requires women's control over economic resources and the ability to influence decisions affecting their lives.

Jo Rowlands expands this understanding by explaining that empowerment operates at three interconnected levels: personal, relational, and collective. Personal empowerment involves developing self-confidence and awareness; relational empowerment concerns the ability to negotiate relationships and influence decisions; and collective empowerment refers to participation in organised efforts for social transformation.[6]

This perspective is particularly significant in understanding women's position in society. Gender inequality is not merely an individual problem but a structural issue shaped by social norms, cultural practices, economic systems, and institutional arrangements.

Therefore, empowering women requires transformation at multiple levels - within families, communities, institutions, and political structures.

2.1. WOMEN'S EMPOWERMENT AND THE CAPABILITY PERSPECTIVE

The capability approach provides a broader philosophical understanding of empowerment by focusing on human freedoms rather than only resources or achievements. Amartya Sen argues that the central concern of development should be the expansion of people's capabilities - the real opportunities they possess to achieve the kind of life they value.[7]

This approach is especially relevant to women because social conditions often determine whether women can convert available resources into actual opportunities. Two individuals may have similar educational qualifications or economic resources, yet their ability to use them may differ because of social expectations, family restrictions, or cultural barriers.

For instance, a woman may have access to education but may not have the freedom to choose employment. Similarly, legal rights may exist on paper, but social practices may prevent women from exercising those rights. Therefore, empowerment requires creating conditions where women possess both opportunities and the freedom to use them.

Martha Nussbaum argues that a just society must ensure certain basic capabilities that allow individuals to live lives of dignity. These include bodily integrity, freedom of thought, emotional development, practical reasoning, and participation in political and social life.[8]

The capability perspective also challenges narrow measurements of development. A society cannot be considered developed merely because it achieves economic growth while continuing to maintain gender inequalities. Development must be assessed by examining whether women have gained greater freedom, security, participation, and control over their lives.

3. HISTORICAL EVOLUTION OF WOMEN'S EMPOWERMENT

The idea of women's empowerment has evolved through a long history of struggles against inequality, exclusion, and discrimination. Across societies, women's movements challenged patriarchal assumptions that restricted women's roles and denied them equal participation in social, economic, and political life. The contemporary understanding of empowerment emerged

from these struggles, which transformed the debate from women's protection and welfare to women's rights, agency, and participation.

The feminist movement played a significant role in developing the intellectual foundation of women's empowerment. Early feminist struggles focused on women's access to education, property rights, and political representation. Later feminist movements expanded their concerns to include economic equality, violence against women, reproductive autonomy, cultural representation, and intersectional inequalities.

Simone de Beauvoir's *The Second Sex* became a landmark contribution to feminist thought by examining how women's identities were socially constructed within patriarchal systems. Beauvoir argued that women's subordinate position was not determined by biology but produced through historical and social processes that defined women as the "other." [9] This argument transformed the understanding of gender inequality by demonstrating that women's disadvantaged position was created through social institutions and cultural practices.

The history of empowerment is also connected with broader struggles of oppressed communities across the world. Liberation movements emphasised that freedom requires participation, dignity, and control over one's own life. These ideas influenced modern empowerment theories by linking knowledge, power, and social transformation.

In India, women's empowerment developed alongside social reform movements addressing caste inequality, gender discrimination, and educational exclusion. Reformers recognised that denial of education was one of the major instruments through which social inequality was maintained. Jyotirao Phule and Savitribai Phule made pioneering contributions towards women's education and challenged social practices that restricted educational opportunities for women and marginalised communities.

Dr. B. R. Ambedkar also considered education as the foundation of social transformation. His principle of "Educate, Agitate and Organise" reflected his belief that knowledge enables oppressed groups to challenge injustice and achieve dignity.[10] Although Ambedkar's primary struggle was against caste discrimination, his vision included gender equality as an essential component of social democracy.

Ambedkar's advocacy for women's rights was particularly visible through his efforts towards legal reforms related to marriage, inheritance, and property rights. His

support for the Hindu Code Bill reflected his belief that women's equality within family and social institutions was necessary for achieving genuine democracy.[11]

Thus, the historical evolution of women's empowerment demonstrates that empowerment is not an isolated process but part of wider struggles for equality, justice, and human dignity.

4. EDUCATION AND EMPOWERMENT: CREATING SOCIAL AGENCY

Education is one of the most significant instruments of women's empowerment because it expands knowledge, confidence, decision-making ability, and participation in social life. However, education must be understood beyond literacy or skill acquisition. Its transformative potential lies in developing critical awareness that enables individuals to question inequality and participate in shaping society.

Paulo Freire's theory of critical pedagogy provides an important framework for understanding the relationship between education and empowerment. Freire argues that education is not a neutral process; it either reproduces existing structures of domination or becomes a means of liberation by developing critical consciousness among learners.[12]

This perspective is particularly relevant to women's empowerment. Historically, educational systems in many societies reflected existing gender hierarchies by limiting women's access to knowledge and restricting their social roles. A transformative educational approach challenges such limitations by enabling women to understand their rights, develop confidence, and participate actively in social and political processes.

Education enhances women's capabilities by improving access to employment, health awareness, legal knowledge, and decision-making opportunities. Research on human development demonstrates that women's education produces wider social benefits, including improved family welfare, better educational outcomes for children, and stronger community participation.[13]

However, educational empowerment requires more than increasing enrolment rates. The quality, content, and accessibility of education are equally important. Education must encourage independent thinking, equality, and democratic values rather than merely reproducing traditional expectations regarding women's roles.

Therefore, education functions as a bridge between individual empowerment and collective transformation. An educated woman not only gains personal autonomy but also contributes to creating a more informed, inclusive, and democratic society.

5. WOMEN AS AGENTS OF SOCIAL TRANSFORMATION

Women's empowerment should not be viewed only as an issue concerning women's welfare. It is directly connected with the quality and strength of society. A robust society requires the participation of all citizens in social, economic, and political processes. When women participate equally, societies benefit from wider perspectives, improved decision-making, and stronger social networks.

One important dimension of women's contribution is the creation of social capital. Women's participation in community organisations, self-help groups, and local institutions demonstrates how collective action can strengthen cooperation and address common problems. Elinor Ostrom's work on collective action highlights that communities can successfully manage shared challenges through cooperation, trust, and participatory institutions.[14]

In India, women's self-help groups have developed beyond economic support mechanisms. They have become platforms for financial independence, social awareness, political participation, and community leadership. Such initiatives demonstrate that empowerment becomes meaningful when women move from individual advancement towards collective engagement.

Women's role in social transformation is also connected with values of care and responsibility. Feminist scholars have argued that care work, traditionally associated with women and often undervalued, represents an essential social contribution. Carol Gilligan's ethics of care highlights the importance of relationships, responsibility, and empathy in understanding human morality.[15]

However, recognising women's contribution to care should not reinforce traditional gender expectations. A just society must ensure that care responsibilities are shared equally between men and women. Empowerment requires both recognition of women's contributions and redistribution of responsibilities.

6. WOMEN'S POLITICAL PARTICIPATION AND DEMOCRATIC STRENGTHENING

Political participation is a fundamental indicator of empowerment because democracy depends upon the involvement of citizens in decision-making processes. Although women constitute a significant proportion of the population, their representation in political institutions has historically remained limited.

The introduction of reservations for women in Panchayati Raj Institutions through the 73rd and 74th

Constitutional Amendments marked an important development in India's democratic process. These reforms enabled millions of women to enter local governance and participate in decision-making at the grassroots level.

Research indicates that women representatives have often prioritised issues related to education, health, sanitation, and social welfare, thereby expanding the scope of governance beyond traditional political concerns.[16]

Nevertheless, political representation alone cannot ensure empowerment. Women leaders continue to face challenges such as patriarchal attitudes, limited financial resources, political barriers, and social resistance. Therefore, meaningful political empowerment requires not only representation but also autonomy, authority, and institutional support.

Dr. B. R. Ambedkar's understanding of democracy provides an important perspective in this regard. For Ambedkar, democracy required social equality along with political equality. A democratic system could not remain stable if social inequalities continued to restrict the participation of particular groups.[17]

7. GENDER JUSTICE AND CONSTITUTIONAL VISION IN INDIA

The Indian Constitution represents a transformative vision aimed at establishing equality, dignity, and social justice. Unlike a limited understanding of democracy based only on political participation, the Constitution seeks to create conditions for substantive equality by addressing historical and social disadvantages. Gender equality occupies an important place within this constitutional framework.

The Constitution provides a strong foundation for women's empowerment through fundamental rights and directive principles. Article 14 guarantees equality before law and equal protection of laws, while Article 15 prohibits discrimination on grounds of religion, race, caste, sex, or place of birth. Article 16 ensures equality of opportunity in public employment. These provisions establish the legal basis for women's equal citizenship.[18]

The Directive Principles of State Policy further strengthen this commitment by encouraging the state to secure equal pay, social welfare, and conditions that promote justice and dignity. Constitutional provisions related to maternity relief, equal opportunities, and social security reflect the recognition that formal equality alone is insufficient without supportive social conditions.

Dr. B. R. Ambedkar played a central role in shaping this constitutional vision. His understanding of democracy

was rooted in the principles of liberty, equality, and fraternity. For Ambedkar, democracy was not merely a mechanism for selecting governments but a way of life based on respect for human dignity and social equality.[19]

Ambedkar's commitment to women's rights was also reflected in his efforts towards legal reforms, particularly the Hindu Code Bill. He considered reforms relating to marriage, inheritance, and property rights essential for improving women's status within society. His argument was that social democracy could not be achieved without transforming the position of women within family and social institutions.[20]

However, constitutional guarantees do not automatically eliminate social inequalities. The continuing challenges faced by women demonstrate the gap between legal equality and lived realities. Patriarchal attitudes, unequal access to resources, gender-based violence, economic dependency, and limited representation in higher decision-making institutions continue to restrict women's empowerment.

Therefore, gender justice requires more than constitutional protection. It requires continuous social transformation, effective implementation of laws, gender-sensitive institutions, and changes in social attitudes.

8. CONTEMPORARY CHALLENGES AND THE WAY FORWARD

Despite considerable progress in education, political participation, and legal protection, women's empowerment remains an unfinished process. Contemporary challenges demonstrate that empowerment is influenced by multiple social, economic, and institutional factors.

One of the major challenges is economic inequality. Although women contribute significantly to household and economic activities, their labour is often undervalued. Limited access to property, financial resources, and decision-making authority continues to affect women's economic independence. Economic empowerment requires not only employment opportunities but also equal wages, ownership rights, financial inclusion, and control over resources.

Another major challenge is the persistence of patriarchal social structures. Gender stereotypes continue to influence expectations regarding women's roles in families, workplaces, and public institutions. While legal reforms have created opportunities, social attitudes often restrict women's ability to exercise their rights fully.

Violence against women remains one of the most serious obstacles to empowerment. Domestic violence,

sexual harassment, trafficking, and discrimination affect women's physical security and psychological well-being. A society cannot be considered robust if a significant section of its population continues to experience fear and insecurity.

Political representation also remains an important concern. Although grassroots reservations have increased women's participation in local governance, representation at higher levels of political decision-making continues to be limited. Greater inclusion of women in legislative and administrative institutions is necessary for strengthening democratic processes.

The way forward requires a comprehensive approach that combines education, economic opportunity, political participation, and social transformation. Policies should move beyond viewing women's issues as welfare concerns and recognise gender equality as a fundamental aspect of democratic development.

Investment in girls' education remains one of the most effective strategies for long-term empowerment. Education develops capabilities, improves employment opportunities, strengthens awareness of rights, and enables women to participate effectively in social and political life.

Furthermore, empowerment requires the participation of men and broader society. Gender equality cannot be achieved only through women's efforts; it requires transformation of social attitudes and the creation of shared responsibilities within families, workplaces, and communities.

9. CONCLUSION

Women's empowerment is fundamental to building a robust society because it strengthens democracy, social justice, and inclusive development. Empowerment should not be understood merely as providing opportunities to women but as expanding their agency, capabilities, dignity, and participation in shaping social realities.

The analysis demonstrates that education remains the foundation of empowerment because it develops critical consciousness, confidence, and the ability to participate effectively in society. However, education must be supported by economic independence, political representation, and institutional equality.

The constitutional vision of India provides a strong foundation for gender justice by guaranteeing equality and dignity. Dr. B. R. Ambedkar's understanding of social democracy reminds us that political equality cannot survive without social equality. Therefore, achieving women's

empowerment requires continuous efforts to bridge the gap between constitutional ideals and social realities.

An empowered woman is not merely a beneficiary of development but an active contributor to social transformation. When women participate equally in economic, political, and social processes, societies become more democratic, inclusive, and resilient. Thus, the empowerment of women is not only a question of gender justice but a necessary condition for building a robust society.

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- Continued on Page No. 13

EDUCATIONAL DEVELOPMENT IN PRINCELY MYSORE STATE FROM RENDITION TO INDEPENDENCE - A STUDY

✍ **Dr. Smitha M. Bhavikatti**, Associate Professor of History, GFGC Vijayanagar, Bangalore.

Princely Mysore had made remarkable progress in every stage of Education after Rendition n - 1881. The rise of modern nationalism throughout India also had its impact on Mysore. The Mysore Wodeyars were known for their philanthropic zeal. The Mysore government followed proportions to expand in all stages of Education. Utmost importance given to primary education and local authorities were given responsibility for large extension of primary education in the future.

More facilities were given for the development of secondary education. Women and backward classes encouraged for the education. Facilities were given in the form of scholarship, free boarding house, and free supply books, clothes exemption from payment of exam and school fees were offered for the education of backward classes.

The Wodeyars after 1881 liberally spent on education and granted free English schools. It was recognized by them the spread of education was state responsibility. The elementary education regulation of 1913, made compulsory education in area to be specified from time to time. In 1914 Dewan M Visveswaraya had inaugurated a new grant in aid scheme in village schools. Rural education was promoted by Wesleyan and London missionaries who established vernacular schools.

BEGINNING OF ENGLISH EDUCATION IN PRINCELY MYSORE STATE

The period of Cubbon was the age of Macaulay's minute on western education and of Woods' dispatch on the state control of public instruction and Mysore also caught the spirit of the time. The year 1840 is the starting point of English education in Mysore as in Madras. On 1st October 1840 Krishnaraja Wodeyar founded a free English school at Mysore under the supervision of a Wesleyan Missionary the Rev. T. Hodson. In 1842 the Wesleyan mission started at Bangalore on English School known as the native Educational Institution under the management of Rev. S. Garret, to which the Commissioners granted a monthly allowance of Rs.50

The desire for English education spread and by 1852 there were five English schools in the cities of Bangalore and Tumkur. For the first time a sum of Rs. 7000 was kept apart for the purposes of education and the government appointed a committee to prepare a scheme for the extension and improvement of Education throughout the state.

The scheme was drawn up by the J. Garret was accepted by Cubbon and the Native Education Institution which from 1851 had become a high school was made the model for the other institutions in the state the school at Tumkur and Shimoga began teaching up to the high school standard in 1852-53 and the Wesleyan Mission established an English school at Mysore.

EDUCATION DURING RENDITION

Since Rendition, according to 1901 census out of a population of nearly 5 ½ million only 4.8% were literate. In the 1902 there were 2231 public schools. In 1902-03 two scholarships were for the first time awarded to Mohammedan students to study in the famous college at Aligarh established by Syed Ahmed Khan. In 1902 on offer of substantial help was made by the Mysore government to the Provisional committee for the science projected by J.N. Tata of Bombay on the understanding that it was to be located at Bangalore in 1905 it was settled to be established in Bangalore.

Dewan Mirza Ismail in his address to the Representative Assembly in 1937 stated "In the case of elementary education the local authorities to whom we entrusted the management in 1931 have found themselves unable for want of funds to finance any scheme of expansion or to deal with the problem of the single teacher school.... we have appointed a strong committee to investigate thoroughly on the one hand, the resources available for this purpose, and on the other the methods of utilizing these resources that will give the utmost beneficial results"

A survey was made by the committee on elementary education in 1938 and it revealed that little progress had

been made in the ten years from 1928. The committee pointed out that the chief cause for the failure of local control was analyzed to be the weak financial position of the Boards and the consequent need to resort to immediate further taxation from taking progressive steps.

One of the important functions of the government was to provide educational facilities for the people and this is possible through the public instruction department and the university over which one of the members of the state executive council exercised general administrative control. Director of public instruction exercised general control over all the institution for general education in the state except those placed under the university and technical department. Mysore University which was established in 1915, had senate, the university council and the academic council controlled and guided the constituent government colleges and the medical school.

SWAMI VIVEKANANDA INFLUENCE

Swami Vivekananda was influencing the native rulers to help Hindu religion by eradicating the social ills suffered by the lower classes. He was touring the country and was in Mysore also as a guest of the maharaja Mysore Maharaja attracted by the teachings of the saint infact had financed him to attend the parliament of world religious at Chicago.

The visit of the saint to Mysore his teachings, the interest, the ruler had in the rejuvenation of the religion reinforced by the socio-political necessity of the time made the princely regime to take up some liberal reform work for the uplift of the backward classes in Mysore. Attempts were made despite conservative opposition which reached even vulgar proportions to open schools for women. All the educated in Mysore belonged to the Brahmin Community and most of them were conservatives too.

Meanwhile inspired by swami Vivekananda, the industrialist J N Tata (1839-1904) constituted a provisional committee to prepare a plan for setting up an institute of higher education. On 31st December 1898 a draft prepared by this committee was presented to lord Curzon, the then viceroy. After consulting William Ramsey Noble laureate, he suggested Bangalore as the ideal location for the proposed institute, the then Dewan of Mysore kc Sheshadri Iyer, Maharaja Krishna raja wodeyar donated 372 acres of land in Bangalore and grant of Rs 50000, for setting up of Indian institute of science better known as IISc

SPREAD OF FEMALE EDUCATION

Women's education remained the primary area of attention. Prince of Wales visited Mysore in 1889 and he

was taken to the girls school started during Rangacharalu's Dewanship 1881. He was surprised by what he saw there and he promised to report the school's progress to the queen. And appreciated Maharaja's enlightened care and interest in promoting female education. The education of girls among the classes who are very exclusive and sensitive to any interference with their cherished customs and manners and the method of popularizing such education engaged the serious attention of some leading members of the native community in Mysore so long ago as the year 1886. When a public meeting of a large number of Hindu gentleman convened to discuss the question of founding a school in Mysore, for the education of girls of the higher castes and classes resolution was that a school should be started with the aid in the first instance by private later government grant.

In 1889 the school had the minor of visit from his Royal Highness prince Albert Edward Victor of Wales. Maharaja and Maharani of Baroda expressed greatly delighted by what they saw of the progress and success of the institution. Between 1881 to 1891 the school was an aided institution. In the year 1895, it was raised to the status of a High school and was affiliated to the Madras University, as a second grade college in 1902 and from that time is known as the Maharani College.

The Maharani's girls school Mysore, The Arya Balika Patashala in Bangalore and the empress girls' school at Tumkur which had been started and marked as aided private institution were converted into Government Institution on account of their safe and importance and were also placed under the supervision of committees. Thus the liberal minded policy of maharaja kept female education progress.

The Mysore state women's conference was started in 1926 under the president ship of lady Mirza m Ismail and was attended by a large representative gathering of ladies including Hindus, Muslims, Christians and Paris. This conference was especially significant because it had brought ladies of all creeds, castes and communities together to take part in discussing questions relating to education and the most important problem of women's education.

HIGHER GRADE OF EDUCATION

Higher education can be taken as constituting the university and high school classes for convenience. And also it was in these two grades that students of urban and socially and economically well placed classes could make use of benefits. Higher education made good progress in

the state. It was at the end of 1918 there were only three first grade colleges and four entrance course centers besides three oriental colleges.

However the oriental colleges were not of much use to all classes of people and only the priestly class could avail of the education imparted there. All these colleges were under the control of Mysore University. All the students of the university were provided liberal scholarships. Enormous amount were also spent on the urban situated colleges.

The two Sanskrit colleges, where admission was restricted only to Brahmins were thrown open for others one by one. The Medical College which was felt essential due to the lack of qualified men, which was brought home by the heavy loss of life due to influenza and cholera was also established. In 1924 the Mysore medical college was opened.

TECHNICAL EDUCATION

The government made arrangements for imparting technical education in the state under the following 1) Agriculture schools 2) Industrial Schools 3) Commercial Schools 4) The school of Engineering 5) Medical schools. The Chamarajaendra Technical institute taught civil engineering, the mechanical engineering school at Bangalore taught Mechanical engineering.

The first agriculture school started in 1913 at Hebbal. Department of Agriculture controlled agriculture. In middle school agriculture education was imparted in Kannada. Till 1924 medical department controlled medical school and it went in to the control of Mysore University.

The government of Mysore had followed a policy of encouraging private agencies in the field of education and this was through grant in aid scheme. The University of Mysore which was inaugurated in 22nd July 1916. At first there were only two state colleges. In 1927 the intermediate course was instituted as a part of the university course. There were three governing bodies of the university the senate, the university council and the Academic council.

CONCLUSION

Thus, it is universally recognized that the Maharajas of Mysore and their Dewans contributed significantly to the progress of Education, particularly for women. Efforts were made to encourage female education, higher education among the masses, training young people in professional and technical courses. Thus, there was a quantitative and qualitative expansion of educational

facilities. Female education began to make progress, while formal education made progress. This period witnessed not only political vibrations but also social and economic as well. During this period many developments took place and these developments justified the brand that Mysore was a model state.

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CULTURE OF WORSHIPPING HUMAN SOUL - PRACTICES OF VEERASHAIVA COMMUNITY

✍ **Dr. Jyothi K.B., Professor, Government First Grade College, Koratagere, Tumkur District.**

Different religions and religious sects have invented various ways to achieve liberation or moksha. 8 fold path of Bhuddhism, three jewels or rathnatraya (right faith, right knowledge, and right conduct) of Jainism, Three pillars (namjapa, Kirat Karna, (honest living) and Vand Chakna (sharing and selfless service) of Sikhism, Shatstala Siddantha of Veerasahaivas are a few models. After the powerful intervention of British culture in the 18, 19, and 20th century India, the whole Indian population underwent a collective cultural amnesia which made the Indian culture to remain with the superficial practices, blind beliefs now. The present day religious culture has remained with cultural practices without its soul of logic and rationale under it. This has led to the gradual decline and degeneration of religious practices as well. At this juncture, it is absolutely necessary to collect these practices and recreate them to their fullness in order to understand the past and its existence in the present. These actions help us to recreate, reform and rejuvenate old knowledge systems in and around us. To this effect, I visited the popular Veerashaiva mutts and consecrated places in and around Tumkur. I examined all the activities in these consecrated places - especially the offerings and blessings. Unlike Vedic temples, Veerashaiva temples do not belong to mythological gods and goddesses. They are the holy graves of gurus who have attained Samadi state. Some are the consecrated spaces where the guru stayed for a while and pursued penance and diffused Sharana tatva. Though some Veerashaiva temple complexes have figurines of mythological Hindu gods and goddesses in the main gopuram, the main diety of the temple in the garba gruha is guru himself. These sculptures are constructed to signify the spiritual heights of the yogi or a guru attained on par with the mythological gods. The Veerashaiva temple complexes have carvings of the miracles the guru performed in his life time.

I visited Kare Kurchi, a religious consecrated place in the Bangalore- Honnavar Highway near Kondli cross. It is a seat of Shri Guru Siddarameshwara also called as Gadduge. During his stay in the district, for religious diffusion of Sharanatatva, he stayed in different places of

the district. After he passed away, these places have become consecrated places. Kare Kurchi is one such place. The early morning pooja happens in the stone hollow where the guru stood upturned and performed penance. The food offered to the deity-the guru himself -is raw, soaked overnight pulses. Fruit salad of mixed fruits like apples, palms, bananas, chikkus, with varieties of dry fruits added with honey is a delicacy offered to the guru. Recipes which require pounding, powdering, and kneading are done in the temple premises itself. To put together, early morning fruit diet with coconut, banana offerings, is compulsory for the chief diety- Guru Siddarameshwara. Different forest flowers, leaves, greens, aromatic flowers like Lingada flower, are offered here. Medicinal leaves of Bilvapatre and coconut water are mandatory offerings. Devotees bring these offerings as a sacred duty to the reminiscence of the guru. The red cloth called Kavi is given to the priest of the hollow rock temple in the name of the guru. Rarely, It is not uncommon to see the Bilva fruits and toddy offered at the various selected samadis of various matadeeshas and sacred oxen of the Kare Kurchi mutt. Various matadeeshas who practiced different paths (like staying alive only by consuming fruits, or sacred water) towards moksha will be offered the same in their samadis (sacred graves). The bhasma, vibhooti, sandal wood paste, dhoopa, deepa offered to the guru who manifest in the form of linga are similar to tantric practices.

The next consecrated place I visited, was Godekere - another seat of Guru Siddarameshwara. The old practices still continue here. Guru Siddarameshwara believed that Gangamma, - the water goddess is his mother because he experienced drought in Tumkur as well as his home town Solapur in Maharashtra. He never did anything (building of tanks, well, mutts, bridges) without provision of water. He prayed Gangamma first. Even now, in Godekere the Siddarameshwara Gaddige- temple complex, the early morning pooja begins by bringing water (Gangamma) from the hill hollows/ holes in Brahmi Muhurat. The priest has

- Continued on Page No. 27

VACHANA DICTIONARIES

✍ **Dr. Shanthala, Prinicipal & Associate Professor, Government First Grade College, Kurugodu, Ballari.**

Vachana is one of the major forms of Kannada literature. Vachana literature is the most unique and distinctive form of Kannada literature which found new possibilities in Kannada Language. The general meaning of the word, 'Vachana' is speech, statement, declaration, and expression besides, it has a special status of a literary genre. There are various dimensions to the Kannada use of Vachana Literature. Vachana Sahitya is a unique and innovative experiment in the literary world of World literature. The Vachana verses that are written in Kannada language and on Kannada soil are very special. If we look at the use of language in this literature closely, at first glimpse, it does not appear to be a new since it looks more similar to *Hosagannada (Modern Kannada). However, it can be observed that there are many layers in the wording of Vachanas. Terminologies such as Guru (Teacher), Linga (a thread worn on a stomach), Jangama (wanderer) Bayalu (Open Ground) Aalaya (Temple), Kaayaka (Work), Stala (location/spot), Stavara (Immobile), Shunya (Nothingness/Zero), Arivu (Awareness), Prasada (Offerings) and so on. The Vachanakaras have used many terms in their vachanas to convey their emotions and feelings of their spiritual ideas.

Vachana literature is the greatest cultural treasure of Karnataka. The creation of Vachana literature is an idiosyncratic experiment. It is the medium of expression of emotions and the then period Vachanakaras's lived experiences. The words and experiments that are used in Vachanas measure the communicative competence of that language. The Vachana language has varieties of expression therefore it is very important to know vachana terminology to understand the essence of vachana poetry. Vachana Dictionary is totally different from the regular dictionaries in terms of formation, special characteristics, and form design,

Generally, dictionary means systematically listing and arranging the meaning of all the words and idioms, along with its grammatical details and arranged alphabetically. In other words, dictionaries are truly helpful in knowing words and grammatical categories and meanings. While the speakers of other languages refer to dictionaries for correct word usage, the same speakers refer to these to know the difference between similar words.

There are many types of dictionaries and these are classified according to purpose, scope, usage, language etc. There are various types such as general dictionary, synonym dictionary, antonym dictionary, dialect dictionary, terminological dictionary etc. A word has dimensions of various meanings depending on the context in which we use that word and how it conveys meaning according to the context. Words that have come into use in a specific sense as opposed to a general meaning are called 'idioms'. Specialised dictionaries show how a term acquires different meanings in different contexts. Thus, all the experiments of words used by a poet in his poetry are clubbed together to know how many times the word has been used and in what sense those words are used. Such recording of their experiments is called glossary or 'Prakosha,'

If we look closely at glossary/ dictionary in Kannada, the field where their use has been efficiently used is in Vachana literature and the dictionary has been prepared based on the vachanas of famous Vachanakaras. Unique dictionaries have been created in Kannada based on instances of Kannada usage in vachana literature. Vachana Vocabulary dictionaries provide explanations and analysis of difficult vocabulary terms. At this backdrop, at the field of Kannada dictionary, a brief evaluation of vachana lexicography based on vachana literature will be reviewed.

There is a difference between lexicography and glossary. A word must have compulsory meaning in dictionaries but it is different in glossary since the number of times a particular word is used must be recorded, that is all. Here the word cannot have a specific meaning. Its main purpose is to observe the conditions that the word acquires depending on the occasion. In Kannada literature, various vocative expressions of Vachanakaras have been created. Namely,

● BASAVANNA'S VACHANA DICTIONARY (1973)

Basavanna's Vachana Dictionary is published in 1973 by Jaganmata Akkamahadevi Ashram in Dharwad. It has an important place in the history of Kannada Dictionaries. It is an innovative Dictionary in Kannada Language. It is helpful for everyone to understand properly their favourite area of topics in connecting with the ideological stands of

Basavanna. In a split second, anybody who refers to the dictionary can understand the meaning of the word in which of Basavanna's vachanasword is used. Besides, it can be observed that every word gets a special meaning according to the context. As the words are arranged in alphabetical order, one will get the overall picture of any subject matter is understood. This will help to study his vachanas. All the words used by Basavanna in his Vachanas are systematically arranged in the form of sentences. The use of dictionary is versatile, and it is an index to tell how many times the word is used with reference to the context of Basavanna'svachanas. All the words occurring in his poems are arranged in alphabetical order and the sentences containing quoted words are also arranged one after another. This dictionary is useful to know the context in which such words are used. This shows Basavanna's mastery over language and ability to use language.

For example : Jangama : After worshipping the Lingava, one should scared of Jangama

● **SHRI TONTADA SIDDHALINGA SHIVAYOGI'S VACHANA DICTIONARY(1979)**

S.R. Gunjala and T.L. Badagi jointly prepared 'Shri Tontada Siddhalinga Shivayogi's Usage of Vachana Dictionary'in 1979 through Karnataka University, Dharwad. The monk, Siddhalinga of Tontada was the great nineteenth century empiricist. He was an able composer, a great guide and an eminent orator. In the second stage, his contribution was special in bringing the vachana literature back to the fore. The source of this work is, Chitradurga Murughamath Shri Mrutyunjaya and R.C. Hiremathedited. "Shri Tontada Siddhalinga Shivayogi's a volume of 701 verses titled, Shatstala Jnana Saaramruta."

● **ALLAMA'S VACHANA GLOSSARY (1982)**

Bangalore University's broadcasting (Prasaranga) department published H.A. Nam, Vijayakumar's "Allama's Vachana Shabdkosh." It is a famous glossary. The source of this work is L. Basavaraju edited, "Allama's Vachana Chandrike", R.C. Hiremath and M.S. Sunkapura jointly edited, "God's Vachanas of Vyoma Maruthi Allama Prabhudeva (Vyoma Maruthi Allamaprabhu Devara Vachanagalu)" and S. Umapathi's in "Prabuddha Karnataka Volume, 54 & issue 4" and 7 including 25 vachanas. "Allama's 18 vachanas" published in the fourth edition as well as Literary Academy published volume 60 in the 2nd issue, with 7 Vachanas, 25 vachanas and a total of 1288 verses of Allama are attributed to this kosha. Vachanas" among the 12th century Shivasharans,

Allamaprabhu was a unique personality. It is difficult to understand Allama's vachanas which expands and enhances the terminology of vachana literature. H.A. Nam. Vijayakumar has prepared this kosha by recording the unique words found in his vachanas.

● **SIDDHARAMESHWAR'S VACHANA GLOSSARY (1983)**

Unprecedented Vachanakara is Sonnaliga Siddhrama who wrote his vachanas in the name of a deity, Kapilsiddha Mallikarjun. M.S. Patil prepared Siddharameshwar's Vachana Glossary in the year 1983 to show his unique skills in using the terms. For instance, various innovative terms like gender harmony, work principle, are shown in the glossary.

● **JEDARA DASIMAYYA'S VACHANA GLOSSARY (2008)**

Sri Madiwala Swamiji of the Academy of Lingayat Studies from Belgaum Naganoor Sri Rudrakshi Matha published the "Vachana Glossary of Jedara Dasimayya" in 2008. It is useful to understand Dasimayya in various ways. Jedara Dasimayya is known as the first pioneer of Vachana literature, he has used the subject-object as concisely as possible in his Vachanas, however his construction of the Vachana style is different from other Vachanakaras. Compared to the earlier published glossaries. The present glossary is very special as it contains 176 original Vachanas of Dasimayya.

For example : ile (ಇಲೆ) : ecstasy or make a living

● **AKKAMAHADEVI'S VACHANA GLOSSARY (2009)**

"The Vachana Glossary of Akkamahadevi" was first published in 2009 by Sri Madiwala Swamiji of the Academy of Lingayat Studies from Belgaum Naganoor Sri Rudrakshi Matha. For everyone who wish to research on Akkamahadevi must refer this glossary. This glossary justifies the vocabulary of Akkamahadevi. This dictionary gives a complete introduction of the words, as well as the use of language method and new construction style. She uses special words instead of general words. To understand the diverse personality of Akkamahadevi, one has to look at the words used by her. All the words she has used so far can be found in this dictionary. The meaning of all the words is available in the dictionary under one roof, making it easy and useful for those who desire to research on Akkamahadevi.

Example : Kaala : Headless husband comes and marries a legless wife (214)

Following are the benefits of dictionary based on the verses of the leading of vachana literature :

- 1) These idioms are an important source of a new terminology for the new religious philosophy of vachanasahitya.
- 2) They immediately provide the words used by the respective Vachanakaras
- 3) These glossaries are the beacons to the researchers and they have review properties of research
- 4) These glossaries are very helpful in identifying the elements of eloquence of the speakers, the phrases used by them, rhythm structure, grammar and the overall language structure of the time.
- 5) Vachanakaras's ideology, knowledge, experience and the experiment of the words, style are truly innovative in Kannada literary world. The use of these koshas is very extensive and sensitive which are effective and useful in research.

Vachanas is a unique genre that has always maintained its importance as an significant resource for the vachana literary genre in terms of time. It is the records of Vachanakaras' language identity and many glossaries that are emerged according to the mindset of the Vachanakaras. likewise based on comprehensive vachana verses literature many Vachana dictionaries have been found in the Kannada dictionary tradition namely,

● SHIVANUBHAVA'S GLOSSARY (1943)

Shivanubhava's Glossary was edited by the father of Vachana Shastra Fa. Gu. Halikatti. Dharwad Society Book house has published this glossary in 1943. This is useful for Vachana Sahitya and specially for Veerashaiva Lingayat people who want to study Vachana Sahitya. It is created with the purpose of giving a concise meaning of the words that have been used in Shivanubhava's Glossary.

This glossary does not give meaning that is based on words alphabetically rather than on things. This glossary contains long analytical explanations for a total of 403 words on 18 topics. English words have been used whenever necessary to avoid confusion. In some places while mentioning the substance, its dhatu (element), completed form, verb forms are mentioned. More than two pages explanation is given to terms like chakras, sakilas and so on,

Terminologies such as 'Karma indriya utpatti', 'Panchavimshati' fallacies etc. are critically discussed in it. Besides, while explanation, ordinal numbers are also used to describe the general meaning of a word as well as its connotations. This glossary helps readers to quickly find the meanings of difficult words that come up while studying

the entire scriptures. it can be evaluated by referring to the subject matter with the help of other part of this book. Thus, Shivanubhava's glossary is helpful when a person wants to study both vachanas and vachana sahitya, he will gain more subject knowledge, especially the ordinary words will become discretionary meanings and later they will become special meanings.

Example : 13, Bhakti : When energy is channelized in the right direction it is called devotion

● VACHANA LITERARY TERMS (1993)

Department of Kannada and Culture has published Vachana Literary Terms in 1993. It was done under the editorship of S. Vidhyashankar. In the first part of this book, the meanings of the terminological words of the vachana literature are given. In the second part, the meanings of the various unique words in the vachanas such as Bedaga Vachana has been interpreted. A complete list is given while explaining the terms "Bavavanna detail, 'Bahattara Niyoga etc.. that is Bavavanna -52 types, 'Bahattara-72 Niyoga are detailed. Experiments with vocatives for some words are exemplified. A special feature of this kosha is that some phrases of vachana literature are also interpreted.

E.g. Nirvana : Moksha state or calm state

● GLOSSARY OF VEERASHAIVA LITERARY TERMS (2000)

Basava Committee published the Literary Terms Glossary in 2000 under the editorship of S. Vidyashankar. It explains the meanings of Veerashaivism and Vachana Literature. It gives meanings of Veerashaiva philosophical terms as well as the innovatively coined terms by the Vachanakaras. First, the specific meanings of the technical terms are given, then their various interpretations, their usages and the sources of those usages are indicated in detail and the necessary lengthy explanations are given wherever necessary.

● GLOSSARY OF BEDAGINA VACHANA TERMS (2002)

The word 'Bedagu' has meanings such as demureness, good looks, elegance, grace, puzzle, covert, beautiful, secret etc. The speciality of Bedagina Vachana Terms is, the difference in words' meanings since their surface meanings are totally different from implied meaning because they are in the form of problem like puzzle. Bedagu verses are the communication system found by the Vachanakaras to convey the transcendental experiences that cannot be expressed in the language of everyday, limited power. Vachanakaras like Allam Prabhu,

Hadapada Appanna, Muktayakka and others have composed Bedaga vachanas.

Dr. Jayashree Dande has researched on the subject of "Sharanas' Bedagina Vachanas" and has created Bedagina Vachana Glossary. It was published in 2002 by the Basava Samiti of Bangalore. Allama's vachanas are very difficult in vachana literature. His Bedaga vachanas are construction filled with difficult terminological symbols. Thus, Jayashree has given the explanation of the words of Bedagavachanas in this kosha and it is helpful for the practitioners.

● VACHANA DICTIONARY (2003)

In the year 2003, 'Vachana Dictionary' (Vachana Shabdkosh) was published by Veerashaiva Studies Institute, Gadag. The author of this dictionary is Dr. Mrityunjay Rumale. It has been prepared on the background of the entire Vachana literature. Initially, the words and meanings of the listed words in the dictionary have been arranged in serial numbers. Some Vachana writers have used each word in a special sense. The lexicographers have given more emphasis on the general meaning than on complex words. When we observe the innumerable words here, the practitioner will be introduced to the vast number of words of the time of Vachana and thus it will be helped in studying the Vachana literature in depth.

Vachana Dictionary is an excellent resource for those who wish to study vachanasahitya. Till date, scholars have been giving hard glossaries as at the end of the vachanasahitya works they have edited or compiled. Since only the glossary of the difficult words in the vachanas of the respective speakers was given and the occasional meanings of the respective vachanas were available. When the same word is used by another Vachanakara a different meaning is obtained. Vachanakaras experimented such forms as 'Simple Vachana', 'Shastravachana', 'Bedaga Vachana'. One word has various meanings. Having many meanings for one word is a sign of the richness of any language. If we look at the wealth of the speakers, it is clear that they have represented this symbol of language. The meanings of words used by Vachanakaras contain many meanings beyond the meanings given by linguistic dictionaries. Thus, if the words of the speakers have a conceptual and rational meaning, the linguistic meaning is another.

Many of the words that are used by the Vachanakaras are not in regular usage moreover today many such words are not finding meaning. Vachanakaras have made many linguistic experiments in the composition of their vachanas.

They also took a liberal stance in terms of using from different sources word which is part of it. Apart from Margya's Sanskrit and Kannada, they also used colloquial, other provincial words. They showed many devices to increase the vocabulary of the language. This is the dictionary which compiled all these Shabdkosha. It is linguistic dictionary with Veerashaiva terminology and classical words of Vachanakaras who have abundantly made ample use of classical forces, taken occasionally and this dictionary helps to understand the vachanas.

Eg. Kodaga : Monkey : Monkey on top of the limb jumped on the twig (2-31)

● DESCRIPTIVE VACHANA VOCABULARY (2009)

Ruparashmi Publication has published Dr. Sangamesh Savadattimath's 'Descriptive Vachana Vocabulary' in 2009. This dictionary has been created with more emphasis on the overall meaning or meaning of syllables, a group of words rather than giving meaning to the words of vachana literature. The meanings of selected difficult words in the verses of the Vachanakaras are explained here, the meanings of the words in the vachanas may seem simple, but it is complex in many ways. The common dictionary meanings of the words in the words is not enough or does not match, words need to be interpreted in the context of philosophical, contextual, linguistic etc, here is a component list with some explanations for it, the first part of this chapter contains the meanings of the words and the explanation of the necessary words.

The second part contains an explanation of the meanings of some selected specific words from the vachanas. The vachanas contain details about the nicknames of the deities, the boundaries of his vachanas, some mythological events mentioned in the vachanas. Reference in this glossary is made to the complete vachana volume published by the Department of Kannada and Culture. The serial numbers used in the volumes are given here in brackets before all references. The meanings of each unit are divided into four volumes. They are 1. General 2. Occasional. 3. Philosophical. and 4. Unique. The volume to which these words belong is indicated in brackets before each word, the terminology from the comprehensive glossary volumes has been used for the current glossary.

E.g. Ayastishtadashangulanu (531 BC) = (Saa.A)
Pranayamayoga (Adaya, va1141) = (A. Va)
Nirupadika (che.ba.va 513) = (Pou.A)
Gadige (J.Da. Va.854) = (V.A)

Wherever there exists a difference between form and meaning, in such cases the references are recorded separately under the name of cross-reference 'See'. Descriptive Glossary is a rare unique dictionary in Kannada which contains the common words along with their meanings which a common reader or student may find difficult while reading the vachanas hence it is designed with the intention to make it useful for different level of readers from common people to scholars.

● **VACHANA PADA SAMPADA (2016) TRILINGUAL DICTIONARY OF VACHANA**

Trilingual dictionary of vachanas has been authored by Dr. Shivanna. It is helpful for both other language readers and Kannada people to understand the meaning of vachanas. It is the first multilingual dictionary related to vachanas.

The original text, "Vachana Pad Sampada" which gives the meaning of more than 4000 concepts and more than 200000 words in three languages Kannada-Kannada, Kannada-Hindi, Kannada-English etc. as a supplement to the serious study of vachana literature. Reference of grammatical form of basic words is given. Difficult terminology is also given.

● **VACHANA SANCHAYA-2012, (VACHANA WEBSITE GLOSSARY)**

Realizing the need for technical support for the study of Vachana literature. Dr. O.L. Nagabhushan Swamy and Shri Vasudhendra launched the website for Vachana Glossary in 2012. The Vachanas have been digitized using necessary methods so that general readers, translators and researchers in Vachana literature can refer to them online.

This Vachana Sanchaya has 20929 Vachanas including 218 male Vachanakaras, 31 female Vachanakaras, which together make 249 Vachanakaras. It includes 15 volumes of comprehensive Vachanas and the total number of Vachanas is more than 209876 words. Apart from this, Vachanas of a particular speaker can be searched on this website. To simplify the research, there is a word dictionary, a simple map, a system to highlight the searched word. It also provides information on how many times a certain word has been used in how many Vachanas (highlights) and how many verses have been used by the speaker such as glossary, note system etc. Such information makes the study of Vachana literature more useful for both common reader and researchers. The relationship of technology with language research throws light on new ideas and possibilities of literature. The Vachana website

glossary has made the 12th century Vachana literature available for Kannada literature researchers for open research using free and open technology.

The study of Vachana Sahitya gets a different nature when search details of a particular word meaning and usage through website vachana glossary is recorded as it is in the case of English Word Net pattern.

● **SHIVAPADA RATNAKOSHA (2020)**

Glossaries, a branch of applied linguistics, shed alight on a particular subject. In addition, these provide adequate guidance to scholars, researchers and students. An important work belonging to such Padakosha tradition is 'Shivapada Ratnakosha'. The original text of Shivapada Ratnakosha is 'Sanskrit Veerashaiva Terminology Glossary'. It is prepared at the backdrop of Veerashaiva Lingayat aspiration, heritage and philosophies. This dictionary along with Kannada translation, other Kavyas, Puranas and Vachanas has been prepared in alphabetical order under the supervision of more than forty scholars including Dr. T.V. Venkatachal Sastry, Dr. C. Sivakumar Swamiji, Prof. G.S. Siddhalingaiah, H.V. Nagaraj Rao, Dr. N.S. Taranath and the executive editor of this collection is Dr. Nandish Hanche. It was published in 2020 by Jagadguru Sri Shivaratrishwara Granthamale in collaboration with the Department of Kannada and Culture. It was published with the advice and cooperation of Sri Shivaratri Swamiji of Desi Kendra.

Agamas (Tantric literature and scriptures of Hindu schools), Upanishad, reference to Sanskrit texts, more than 20000 vachanas of Basava ShivSharans including Harihara, Raghavanka, Chamarasa, along with an experiment in the use terminology mentioned in the poems of Kannada poets is a useful glossary with definitions.

This dictionary is big in size having information about 40000 words on a thousand pages which are written in simple language but the dictionary provides implicit and hidden meanings. It also gives comprehensive information about Veerashaiva-Lingayat literature, Shiva religion (Dharma), culture and doctrines. It also has references from Agamas (Tantric literature and texts of Hindu sects), Upanishads, Sanskrit texts, more than 20000 vachanas of Basava Shivasharans including great poets like Harihara, Raghavanka, Chamarasa besides, it is a useful glossary with definitions of the terminology used in the poems of Kannada poets.

This vachana literature has grown from its study i.e. edition analysis and interpretation stage to digitalization. All

vachana literature based Vachanakara glossaries and terminologies have given their own significant contribution to understanding vachana literature.

This Vachana literature has evolved from its study i.e. edition analysis and interpretation phase to digitization. All Vachana Sahitya based Vachanakara glossaries and dictionaries have made their significant contribution in understanding Vachana Sahitya.

Although the Vachanakaras use the language used by common people on a daily basis but their mode of expression was diverse and the vocabulary used in it enriches Kannada literature. For this reason, there is a need to bring out a new comprehensive dictionary. Besides, more accurate ideas will emerge if comparative studies, linguistic studies are done on this subject. Comprehensive and scientific studies should be done on vachana literature using all the source materials published in dictionaries and glossaries so far on vachana literature etymologically perspective.

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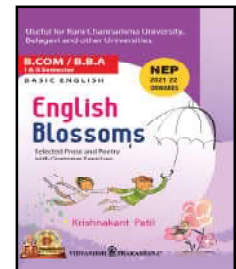
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CONCEPT OF ACCOUNTING OF EDUCATIONAL EXPENDITURE

✍ **Sunil D. Kambale**, Lecturer , V. M. Marad M.Ed., College, Sattur, Dharwad.

HISTORY OF ACCOUNTING

Some sort of accounting was in existence even in ancient time. Infact accounting is as old as money itself. The existence or use of accounting can be traced as far back as the ancient civilization of sumaria, Egypt and Babylonia. Even in India the use of accounting. could be traced to ancient times. In the book "Arthashastra" written by Kautilya, the minister of Chandraguptha Maurya around 4th country B. C., there was a separate chapter on the business of keeping accounts in the office of accountants. The first publication on modern accounting system wise, the double entry come out in venice in 1494.

NEED FOR ACCOUNTING

Profit to a business is life food to human body (W.C.F Hartely) Just as food is very essential for the development of human body profit is very essential for the development of business.

Accounting was introduced as an aid to human memory. Subsequently, it was realized by every businessman that the finanecial information found in accounting records could be used as basis for planning and decision making.

The need for accounting is felt even by non-trading organizations like educational institutions, chariabile institutions, haspitals, clubs, etc. which render social services to promote education, art and culture, etc.

DEFINITIONS AND MEANING OF ACCOUNTING

- Dictionary of Economics (1997) defines Accounting as the recording of the financial position of the business. Permit the computation of tax liabilities and provided management with information essential to the efficient control of the business.

- The American Institute of Certificate Public Accountants has defined accounting as the art of recording, classifying and summarizing in a significant manner and in terms of money, transactions and events which are in part at least of a financial character and completing the results thereof.

- According to the Amirican Accounting Association, "Accoouning is the process of identifying, measuring and communicating economic information to

permit informed judgment and decisions by uses of the information".

- Smit and Ashburn defined "Accounting" as "the science of recording and classifying business transactions and events, primarily of financial character and the art of making significant summaries, analyses and interpretations of those transactions and events and communicating the results to persons who must make decisions from judgments".

FEATURES OF ACCOUNTING

ACCOUNTING HAS CERTAIN ESSENTIAL ASPECTS. THEY ARE :

1. **Identifying** : Accounting is concerned with identifying the transactions of financial characters that are required to be recorded in the books of accounts.

2. **Measuring** : Measuring the transactions of financial characters means expessing the value of financial characters in terms of money.

3. **Recording** : Recording means entering in terms of money the transactions of financial characters as and when they occur, date-wise in a systematic manner, in the books or original entry.

4. **Classifying** : Classifying means preparation of the ledger accounts to know the net effect of the entries.

5. **Summarizing** : In short, summarizing means the preparation of financial statements like the profit and loss accounts and the balance sheet.

6. **Analysing and Interpreting** : Analysing and interpreting means re-arranging the summarized data in the financial statements like the pofit and loss accounts and the balance sheet. and explaining the significance of those data in a manner that the end-users can make a meaningful judgment about the profitability and the financial position of the organization.

7. **Communicating** : Communicating means giving the avalsyed and interpreted data in some form, say in the form of financial reports or statements, to the end-users of the financial information.

OBJECTIVES OF ACCOUNTTING

The basic objectiove of accounting is to provide full, accurate and meaningful information about the

financial activities of a organization to all those who have a right and a need to have such information.

The specific objectives of accounting are -

1. To maintain complete and proper records of all the financial transactions of the organization.
2. To calculate the profit of the organization and thereby measure the performance of the organization.
3. To depict (i.e to show) the financial information to the interested users, the internal users like the officers and the staff of the firm, and external users like the owner, the creditors, the government, etc.

ROLE OR FUNCTIONS OF ACCOUNTING

Accounting performs a number of functions. They are -

1. The first important function of accounting is to keep a systematic record of the financial activities of the organization. In accounting, financial transactions are properly recorded, classified into appropriate accounts and summarized into financial statements like the profit and loss account and the balance sheet.
2. The second important function of accounting is to protect the properties of the organization. By maintaining proper records of the various properties of the institutions and providing upto-date information on the various properties of the institution to the management, accounting enables the management to exercise purpose or reason that accounting records are called the eyes and ears of the business.
3. Just as a language is used as a means of communication, accounting communicates the financial results. It is for this reason that accounting is regarded as the language of organization.
4. The provision of various laws like the Income-tax Act, etc. require an organization concern to maintain necessary records and submit certain financial statements. Accounting satisfies the needs of these laws by maintaining proper records. In short, accounting meets legal requirements.

BRANCHES OF ACCOUNTING

In order to satisfy the needs of different groups of people interested in the accounting information different branches of accounting have evolved. These are three branches of accounting they are -

1. Financial Accounting
2. Cost Accounting
3. Management Accounting or Managerial Accounting.

1. FINANCIAL ACCOUNTING

Financial accounting is concerned with the recording of organizational transactions in a set of books and the periodic presentation of the financial data recorded in the books of accounts, financial statements like profit and loss account and balance sheet to outsiders like creditors, share holders, employees, etc. so as to enable them to know the profit or loss of the organization for the particular period and the financial position of the business as on a particular date.

2. COST ACCOUNTING

"Wheldon" has defined cost accounting as the classifying, recording and appropriate allocation of expenditure for the determination of the costs of products or services, and for the presentation of suitably arranged data for the purposes of control and guidance of the management".

In short, cost accounting is that branch of accounting which is mainly concerned with costing information, which is useful to the management for the purpose of cost ascertainment and cost control.

3. MANAGEMENT ACCOUNTING

In the words of Robert N. Anthony - "Management accounting is concerned with accounting information which is useful to management".

According to the Institute of Chartered Accountants of England and Wales, "Any form of accounting which enables a business to be conducted more efficiently can be regarded as management accounting".

In short, management accounting is the accounting, which provides necessary information to the management for discharging its functions, such as planning, organizing, directing and controlling more efficiently.

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CHALLENGES OF HYBRID LEARNING AFTER COVID-19 AMONG HIGH SCHOOL STUDENTS : AN EMPIRICAL STUDY

✉ Dr.Nitin A. Pujari, Asst. Prof, KSR College of Education, Belagavi.

ABSTRACT

This study examines the challenges of hybrid learning among high school students in Belgaum District, Karnataka, focusing on Grades 8 and 9. Using a quantitative survey design, data were collected from 150 students across five secondary schools representing urban, semi-urban, and rural locations. Descriptive statistics, one-way ANOVA, and Pearson correlation analysis were employed. Findings reveal that 62% of students report moderate to low motivation, with Grade 9 students showing significantly lower engagement than Grade 8 students ($p < 0.05$). Digital distractions, particularly social media usage (52%), and geographical location emerged as critical determinants of academic performance. Self-regulation showed the strongest correlation with academic performance ($r = 0.48$, $p < 0.01$). The study contributes empirical evidence on persistent hybrid learning challenges and offers recommendations for educators and policymakers.

Keywords : Hybrid learning, blended learning, high school students, Belgaum District, digital distractions, student engagement

1. INTRODUCTION

The COVID-19 pandemic triggered the largest disruption to education in modern history, compelling schools worldwide to adopt remote and subsequently hybrid learning models. Hybrid learning-combining in-person instruction with online components-has persisted in many Indian educational contexts beyond the initial emergency period. In Karnataka, schools have continued experimenting with blended approaches, though the effectiveness and challenges of these models remain insufficiently understood (Accountability Initiative, 2022).

While growing literature examines hybrid learning in higher education, fewer studies focus specifically on middle school students (Grades 8-9), who face unique developmental challenges related to self-regulation and motivation (Thamarasseri & Iqbal, 2025). The National Achievement Survey (NAS) 2021 revealed alarming trends in Karnataka, with 98% of Class 8 students reporting obstacles to learning during the pandemic (Accountability Initiative, 2022). These findings underscore the urgent need to understand the specific challenges faced by younger high school students in hybrid learning environments.

RESEARCH QUESTIONS

1. What are the motivation levels and attitudes toward hybrid learning among Grades 8 and 9 students in Belgaum District ?
2. What factors most significantly influence student engagement and academic performance in hybrid environments ?

3. What digital distractions and technological barriers impede effective hybrid learning?
4. How do demographic factors (grade level, school location) affect hybrid learning outcomes?

2. LITERATURE REVIEW

Hybrid learning integrates in-person classroom instruction with online learning components, requiring students to participate in both modalities. Research indicates that hybrid learning requires conscious design of the educational space using both traditional and digital teaching methods (Nga et al., 2026). In the Indian context, hybrid learning has been institutionalized in various forms, particularly during environmental crises (Indian Express, 2026).

The literature identifies several persistent challenges in hybrid learning. Research analyzing digital media distractions found that students were more prone to e-distractions than e-learning, and counseling that students received did not play any significant role in improving their mental health (Kumar et al., 2024). In Karnataka, a third of Class 10 students assessed in NAS 2021 lacked digital device access, with this statistic even higher among students in Classes 3 and 5. Notably, 98% of Class 8 students reported facing obstacles to learning during the pandemic. Class 10 performance in Karnataka dropped by 44 score points in mathematics and 55 points in science between 2017 and 2021 (Accountability Initiative, 2022).

This study employs a socio-ecological framework to understand hybrid learning challenges. Factors operate at

multiple levels: individual (self-regulation, motivation), microsystem (teacher support), mesosystem (school-family connections), and macrosystem (socioeconomic inequality). Research confirms that instructional design and self-regulation are the strongest predictors of engagement in hybrid learning (Drake, 2025).

3. METHODOLOGY

3.1 RESEARCH DESIGN

This study employs a quantitative descriptive survey design to investigate high school students' experiences with hybrid learning in Belgaum District. A structured questionnaire was used to gather data on students' independent work habits, motivation levels, perceived challenges, and digital distractions.

3.2. PARTICIPANTS

The target population comprised students in Grades 8 and 9 from secondary schools in Belgaum District, Karnataka. A total of 150 students participated from five schools representing urban, semi-urban, and rural locations.

Table - 1 : Demographic Profile of Participants

Variable	Category	Number	Percentage
Gender	Male	54	36%
Gender	Female	96	64%
Grade	Grade 8	78	52%
Grade	Grade 9	72	48%
School Location	Urban	60	40%
School Location	Semi-Urban	45	30%
School Location	Rural	45	30%

3.3. INSTRUMENT

A structured questionnaire was developed to assess multiple dimensions: frequency of independent work, motivation levels and attitudes, digital distraction patterns, perceived technological barriers, and engagement and participation. The questionnaire design was informed by established survey methodologies in hybrid learning research (Alim & Alim, 2022).

3.4. DATA COLLECTION

Data were collected through an online survey administered via Google Forms during the post-COVID period (2024-2025). The survey was distributed with the assistance of school teachers, and participants were informed of the study's purpose and assured of confidentiality.

3.5. DATA ANALYSIS

The analysis employed descriptive statistics, one-way ANOVA, and Pearson correlation analysis using SPSS version 26.

4. FINDINGS

4.1. FREQUENCY OF INDEPENDENT WORK

Table - 2 : Frequency of Independent Work

Frequency	Overall	Grade 8	Grade 9
Every day	34%	38%	29%
Several times a week	41%	42%	40%
Rarely	19%	15%	24%
Almost never	6%	5%	7%

4.2. STUDENT MOTIVATION FO HYBRID LEARNING

Table - 3 : Motivation Levels for Hybrid Learning

Motivation Levels	Overall	Grade 8	Grade 9
Every day	34%	38%	29%
Very high	10%	14%	6%
High	28%	32%	24%
Medium	35%	33%	38%
Low	15%	21%	
Very low	9%	6%	11%

Key Finding : Only 10% of students report very high motivation, while 27% report low or very low motivation. Grade 9 students show significantly lower motivation than Grade 8 students ($\chi = 8.42$, $p < 0.05$).

4.3 FACTORS MOTIVATING INDEPENDENT WORK

Table - 4. : Factors Motivating Independent Work

Factor	Percentage
Opportunity to get a good grade	62%
Interesting topic	38%
Competition with classmates	28%
Understanding the importance of the task	22%
Praise from teacher	14%

Key Finding : Grade-oriented motivation dominates (62%), while intrinsic motivators such as topic interest (38%) and task importance (22%) are secondary.

4.4. DIGITAL DISTRACTIONS

Table - 5. : Digital Distraction Patterns

Distraction Type	Percentage
Opportunity to get a good grade	62%
Interesting topic	38%
Competition with classmates	28%
Understanding the importance of the task	22%
Praise from teacher	14%

Key Finding : More than half of students (52%) report using social media during hybrid learning sessions.

4.5 TECHNOLOGICAL BARRIERS

Table - 6. : Technological Barriers

Barrier	Percentage
Unstable internet connection	48%
Lack of personal device	34%
Difficulty accessing software	29%
Electricity cuts	22%
Inadequate technical support	18%

Key Finding : Nearly half of students (48%) report unstable internet connections as a primary barrier.

4.6. COMPARATIVE ANALYSIS: GRADE DIFFERENCES

One-way ANOVA revealed significant differences between Grade 8 and Grade 9 students.

Table - 7. : Grade-Level Comparison

Domension	Grade 8 Mean	Grade 9 Mean	F-value	P-value
Motivation	3.42	2.98	6.24	0.014*
Engagement	3.51	3.02	7.18	0.008**
Self-regulation	3.18	2.75	5.92	0.016*
Digital Distraction	3.65	3.92	4.31	0.039*

*Note: *p < 0.05, *p < 0.01

Grade 9 students show significantly lower motivation, engagement, and self-regulation scores, with higher digital distraction scores compared to Grade 8 students.

4.7. CORRELATION ANALYSIS

KEY FINDINGS

- Motivation shows a moderate positive correlation with academic performance ($r = 0.42$, $p < 0.01$)
- Digital distraction shows a significant negative correlation with both motivation ($r = -0.45$, $p <$

Table - 8. : Correlation Matrix

Variable	1	2	3	4	5
1. Academic Performance	1.00				
2. Motivation	0.42**	1.00			
3. Digital Distraction	-0.38**	-0.45**	1.00		
4. Self-Regulation	0.48**	0.39**	-0.31**	1.00	
5. Technological Access	0.35**	0.28*	-0.22	0.34**	1.00

*Note: *p < 0.01, *p < 0.05

0.01) and academic performance ($r = -0.38$, $p < 0.01$)

- Self-regulation shows the strongest correlation with academic performance ($r = 0.48$, $p < 0.01$)

4.8 . SCHOOL LOCATION DIFFERENCES

Table - 9. : School Location Differences

Location	Motivation (Mean)	Engagement (Mean)	Technology Access
Urban	3.45	3.52	High
Semi-Urban	3.18	3.21	Medium
Rural	2.82	2.75	Low

Key Finding: Students in urban schools report significantly higher motivation and engagement compared to their rural counterparts ($F = 7.42$, $p < 0.01$).

5. DISCUSSION

The study's most concerning finding is the prevalence of low motivation among high school students in hybrid learning environments, particularly among Grade 9 students. With only 10% reporting very high motivation and 27% reporting low or very low motivation, the data suggest a motivation crisis that threatens educational outcomes. This finding is consistent with NAS 2021 data showing that 98% of Class 8 students in Karnataka reported obstacles to learning during the pandemic (Accountability Initiative, 2022). The dominance of grade-based motivation (62%) suggests that hybrid learning may be fostering an instrumental approach to education, where students focus on grades rather than intrinsic learning. The significant negative correlation between digital distraction and motivation ($r = -0.45$) suggests that the hybrid environment's accessibility to digital media may further undermine students' academic commitment.

The study confirms that students are more prone to e-distractions than e-learning (Kumar et al., 2024). for older students. This confirms that geographical location of learners

is a critical determinant significantly influencing academic performance (Shabnam Ara & Tanuja, 2024). The finding that nearly half of students (48%) report unstable internet connections as a primary barrier highlights the infrastructure challenges facing hybrid learning in Karnataka.

6. RECOMMENDATIONS

6.1. FOR EDUCATORS

1. Enhance intrinsic motivation by designing learning activities that connect to student interests (38% cited interesting topics as motivating) and help students understand the importance of tasks (22%). Use project-based and problem-based learning approaches.
2. Address digital distractions by implementing strategies to minimize e-distractions, including structured breaks, focused time blocks, and clear expectations for digital behavior.
3. Provide targeted support for Grade 9 students who show significantly lower motivation and engagement than Grade 8 students.

6.2. FOR SCHOOL ADMINISTRATORS

1. Invest in infrastructure to address the connectivity and device access gaps that affect nearly half of students.
2. Strengthen counseling support programs as current counseling was found to not play any significant role in improving student mental health. Programs must be redesigned to address specific challenges of digital distraction and hybrid learning.

6.3. FOR POLICYMAKERS

1. Fund equity-focused interventions for students in rural areas, low-income households, and those with special educational needs who are disproportionately affected by hybrid learning.
2. Research gender impacts to inform equitable education policies as hybrid learning does not affect boys and girls in the same way.

7. LIMITATIONS AND FUTURE RESEARCH

This study has several limitations. The sample size of 150 students from five schools limits generalizability. The study relies on self-reported data, which may be subject to social desirability bias. The cross-sectional design provides a snapshot of hybrid learning challenges but cannot capture changes over time. Female students (64%) are

overrepresented in the sample, potentially limiting generalizability.

Future research should employ longitudinal designs to examine how hybrid learning challenges evolve as students progress through high school. Qualitative research through in-depth interviews with students, teachers, and parents would complement the quantitative findings. Intervention studies should evaluate the effectiveness of specific strategies for improving motivation, self-regulation, and engagement in hybrid learning. Gender-specific analysis is needed to examine the differential impacts of hybrid learning by gender.

8. CONCLUSION

This empirical study of 150 Grades 8 and 9 students in Belgaum District reveals significant challenges in hybrid learning after COVID-19. The findings highlight a motivation crisis, with only 10% of students reporting very high motivation and grade-based motivation dominating intrinsic factors.. Self-regulation deficits are pronounced, with students who demonstrate stronger self-regulation performing significantly better. Grade-level differences are significant, with Grade 9 students showing lower motivation, engagement, and self-regulation compared to Grade 8 students. Geographical disparities persist, with rural students facing the greatest challenges in technology access and engagement. The normalization of hybrid learning raises serious concerns. The challenges identified are not inevitable but result from implementation failures-reactive, under-resourced, and inadequately supported hybrid learning that fails to engage students effectively. Addressing these challenges requires intentional instructional design, adequate teacher training, infrastructure investment, and a commitment to equity. The way forward is to ensure that when hybrid learning is used, it is implemented thoughtfully and equitably, with particular attention to the needs of Grades 8 and 9 students who face unique developmental and academic challenges.

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- From Continued on Page No. 14

to walk 4 miles on the sacred cloth from the water hollow when the devotees bread open coconut shells and pour fresh coconut water continuously on his feet as he walks with the pot of ganga on his head.

I visited Gubbiyappa temple in Gubbi. Gosala Channabasaveshwara is also called as Gubiyappa. In 13th century, the main diety of Gubbi Channa Basaveshwara temple- Guru Gosala Channa Basaveshwara had a practice of going for early morning walk in his wooden sandles around Gubbi town. Devotees still believe that the guru does this walk every day because the sandles wear away by the end of the year. Devotees bring new sandals for the guru every year during annual car festival. Devotees say that they are able to see the foot marks of the guru on the sandles.

The Tontada Siddalingeshwara temple of Yediyur has more than 300 figurines on the main gopuram which narrate the miraculous events and prescriptions done by the guru to help the ordinary people. People believe that the guru is the incarnation of Shiva. As all the Veerashaiva mutts have the similar offerings as in Kare Kurchi, Sahasra Rudrabhisheka, Rudrakshis, Sahasra Kamala pooja, Laksha Bilvarchana Lakshadeepas are also offered to Yediyur Tontada Siddalingeshwara on different occasions. The guru

envisaged his devotees to wait for him outside the samadi place with the vibhooti before he went into the Nirvikalpa Samadhi . Then he passed away by attaining Samadi state. In the same place, devotees smear vibhooti as a compulsory practice even today.

All the above temple complexes follow unique directions of these popular gurus even today. In all these mutts, all the requirements of the guru for a celestial and ascetic life like food, clothing, medicines, recreation, aromatic and perfumed flowers are offered by the devotees - as if he is still living. The Doddada, Mayakkana Kunitha, Veerabhadra Kunitha, Donne Siddaramanna Kunitha, Nandi Kunitha, Harikathe are offered for the entertainment of the guru in these consecrated spaces. A human constructed forest is planted around these spaces. The forest produce is brought to the mutt complex by the devotees voluntarily. The produce is marketed and used for the development of the mutt. Theft is uncommon in these forests spaces which belong to the mutts. Some devotees offer selfless service in these mutts because they believe that service of the guru is a way towards moksha. The forest produce like honey, Atti, Aala fruits, coconuts are offered to the guru temple.

To conclude, Lingayatism or Veerashaivism worships real human beings in flesh and blood who transformed into divine beings in their life time. It does not have a mythical god from heaven. The chain of divine beings continues to the next generations when a successor of the guru is chosen to the mutt by the devotees. The sacred Veerashaiva agamas and devotee consciousness prescribes processes to transform the successor human being into divine beings. The Veerashaiva society presumes the new one in the frame of the old one. Every generation has a guru. The teachings of the popular guru are collected and preserved permanently in the mutt. Gurus with their individual eccentricities and merits express their existence through various practices in these mutts even today after hundreds of years.

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# FOOD CHOICES AMONG YOUTH IN GADAG CITY : A SOCIOLOGICAL STUDY

✉ Prashant Hulakunda, Asst. Professor, Dept. of Sociology, SBSS Govt. First Grade College, Gajendragad. Dist. Gadag.

## ABSTRACT

*Food choices among youth have undergone significant changes due to urbanization, globalization, changing lifestyles, digital media, and the increasing availability of fast food. Young people today are influenced not only by nutritional needs but also by taste preferences, convenience, peer groups, family traditions, and social media trends. This study examines the food choices of youth in Gadag City, Karnataka, with a focus on their food preferences and the factors influencing those choices. A simple random sampling method was used to select 20 respondents. The findings indicate that while traditional home-cooked food remains important, a considerable proportion of youth frequently consume fast food due to convenience and taste. The study emphasizes the need for promoting nutritional awareness and healthy eating habits among young people.*

**Keywords :** Food Choice, Youth, Fast Food, Nutrition, Gadag City, Food Habits, Lifestyle

## INTRODUCTION

Food is one of the most fundamental human needs and plays an essential role in maintaining health, growth, and overall well-being. The food choices made by individuals are influenced by several factors including culture, family traditions, income, education, availability of food, taste preferences, and lifestyle. Among youth, food choice has become an important area of sociological and public health research because dietary habits formed during adolescence and early adulthood often continue throughout life.

India has experienced rapid urbanization and economic development during the last two decades. The expansion of restaurants, cafés, food delivery applications, supermarkets, and social media marketing has significantly changed the dietary behavior of young people. Traditional home-cooked meals are increasingly being replaced by processed foods, packaged snacks, sugary beverages, and fast foods.

Gadag City, a growing urban centre in North Karnataka, reflects these changing food patterns. Students and working youth are increasingly exposed to modern food cultures while continuing to maintain certain traditional dietary practices. Understanding these food choices helps identify nutritional challenges and opportunities for health promotion. This study attempts to examine the food choices of youth in Gadag City and identify the major factors influencing their dietary preferences.

## LITERATURE REVIEW

### WHO (2023)

The World Health Organization emphasizes that healthy dietary habits developed during youth significantly reduce the risk of obesity, diabetes, cardiovascular diseases, and other non-communicable diseases later in life. Excess consumption of sugar, salt, and saturated fats among adolescents has become a global public health concern.

### NATIONAL FAMILY HEALTH SURVEY (NFHS-5)

The NFHS-5 highlights increasing concerns regarding overweight, obesity, and changing dietary patterns among Indian youth. Urban populations have greater access to processed and packaged foods, resulting in lifestyle-related health issues.

### GUPTA AND MISHRA (2021)

The study reported that peer influence and social media advertisements significantly affect food preferences among college students. Taste and convenience were found to be stronger determinants than nutritional value.

### KUMAR AND SHARMA (2020)

Their research on urban youth revealed that fast food consumption has become a part of modern lifestyle due to busy schedules, increasing disposable income, and easy availability through online food delivery services. However, nutritional awareness positively influenced healthier food choices.

### SINGH ET A. L. (2022)

The study concluded that family eating practices

continue to influence dietary behaviour despite increasing exposure to western food culture. Youth living with parents consumed home-cooked meals more frequently than those living independently.

### RESEARCH OBJECTIVES

1. To identify the food preferences of youth in Gadag City.
2. To examine the major factors influencing food choices among youth.

### RESEARCH METHODOLOGY

The present study is descriptive in nature and was conducted in Gadag City, Karnataka. Primary data were collected using a structured interview schedule. A **Simple Random Sampling** technique was adopted to select respondents. The total sample size consisted of 20 youth between the age group of 18-30 years. The collected data were classified, tabulated, and analyzed using simple percentages.

### FOOD PREFERENCE AMONG YOUTH IN GADAG CITY

To understand the dietary preferences of youth in Gadag City, respondents were asked about the type of food they consume most frequently. Their responses were classified into four categories: home-cooked food, fast food, restaurant meals, and healthy diet. The details of the food preferences of the respondents are presented in Table 1 below.

Table - 1

Food Preference among Youth in Gadag City (N = 20)

| Food Preference              | Frequency | Percentage |
|------------------------------|-----------|------------|
| Home-cooked Food             | 8         | 40         |
| Fast Food                    | 7         | 35         |
| Restaurant Meals             | 3         | 15         |
| Healthy Diet (Salads/Fruits) | 2         | 10         |
| Total                        | 20        | 100        |

### DATA ANALYSIS

The table shows that 40% of respondents preferred home-cooked food, while 35% preferred fast food. Restaurant meals accounted for 15%, whereas only 10% preferred healthy diets.

### INTERPRETATION

Although home-cooked food remains the most preferred option, the popularity of fast food among youth is considerable. The relatively low preference for

healthy food indicates a need for greater nutritional awareness.

### FACTORS INFLUENCING FOOD CHOICES AMONG YOUTH

Food choices are influenced by various personal, social, and environmental factors. To identify the major determinants of food choices among youth in Gadag City, respondents were asked about the factor that most strongly influences their food selection. The responses have been categorized into taste, convenience, peer influence, social media, and health consciousness. The details are presented in Table 2 below.

Table - 2

Factors Influencing Food Choices among Youth (N = 20)

| Influencing Factor   | Frequency | Percentage |
|----------------------|-----------|------------|
| Taste                | 7         | 35         |
| Convenience          | 5         | 25         |
| Peer Influence       | 3         | 15         |
| Social Media         | 2         | 10         |
| Health Consciousness | 3         | 15         |
| Total                | 20        | 100        |

### DATA ANALYSIS

Taste emerged as the most influential factor (35%), followed by convenience (25%). Peer influence and health consciousness each accounted for 15%, while social media influenced 10% of respondents.

### INTERPRETATION

Youth primarily choose food based on taste rather than nutritional value. Convenience also plays a major role due to busy academic and work schedules. Health consciousness influences only a limited proportion of respondents.

### FINDINGS

1. Home-cooked food remains the most preferred food among youth (40%).
2. Fast food is consumed regularly by a large proportion (35%) of respondents.
3. Taste is the most important factor influencing food choice.
4. Convenience is another major determinant due to changing lifestyles.
5. Health consciousness has begun to influence food choices but remains relatively low.

6. Social media and peer groups continue to shape food preferences among young people.

## CONCLUSION

Food choices among youth in Gadag City reflect a combination of traditional dietary practices and modern lifestyle influences. While many young people continue to consume home-cooked meals, the growing popularity of fast food indicates changing food habits associated with urbanization and convenience. Taste remains the dominant factor influencing dietary decisions, whereas nutritional awareness receives comparatively less attention. The study suggests that educational institutions, families, healthcare professionals, and government agencies should promote nutrition education and healthy eating practices among youth. Encouraging balanced diets and informed food choices can contribute to improved health outcomes and reduce the future burden of lifestyle-related diseases.

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# SWAMI VIVEKANANDA

## (1863-1902)

✍ **Prakash Badiger**, Associate Professor, Regional Institute of Education NCERT, Nellore, Andhra Pradesh.

### LIFE SKETCH

Swami Vivekananda was born in Calcutta in the year 1863. His original name was Narendranath Dutt. He belonged to the Ksatriya community. During his college days he was known for his active life, great energy and enthusiasm. He took keen and active interest in boxing, swimming, horse riding and such other physical activities and games. He also participated in extra-curricular activities of the college.

Poetry and philosophy were his pet optional subjects in which he evinced great interest. He studied in greater details and depth the philosophical works of Spencer and John Stuart Mill, who were then famous as British philosophers at that time. He also read with great interest and zest the poetical works of Wordsworth and Shelly of England. He was very much influenced by their works and progressive ideas. Mr. Hastie, the principal of the College was very much impressed by the brilliance and spark that he found in the young Vivekananda and was much pleased with his great abilities of energy, brilliance, eloquence sincerity of thought, speech and action. He understood the great personality of the young Vivekananda and persuaded him to contact the great Saint Ramakrishna Paramahansa, and a great transformation began to take shape under this holy and divine influence of his Guru Ramakrishna Paramhansa. In this way, the young Narendra Datta was given a new name after accepting the great discipleship of the Guru, as Vivekananda. And this transformed individual on account of the divine spark and influence of the Guru, decided to devote his whole life and energy for spreading the gospel of his Guru, the Vedanta Philosophy through out the world, interpreting the principles in the light of new ideas that he had gained by his studies in Western Philosophy.



### HIS WORKS

Though he has not written any special book on education, all the thoughts of Vivekananda as expressed in his lectures and articles have been collected and published in Seven Big Volumes under the title, "Complete Works of Swami Vivekananda". From these works, we can understand his ideas on education.

### SPIRITUAL LEADER

The Powers of the human mind : The modern educationist in advanced countries of the west believe that the child's brain is a highly delicate organ, and therefore, requires very careful handling and that the teacher's business consists solely in helping the natural unfoldment of its latent potentialities. They are also unanimous that the syllabus and the methods should confirm to the psychological requirements of the pupils.

Psychologists like Jung, Spranger and others have pointed out that individuals can be grouped in to several personality types in accordance with their usual behaviour patterns. But Vivekanand has gone deep in to the very structure of the mind and suggested the means of controlling it for the attainment of real knowledge.

### THE TRANSMISSION OF KNOWLEDGE

To Vivekanand, all teaching implies; giving and taking; the teacher gives and the student receives. Here he stresses the need for effective participation in teaching-learning process. In spiritual sciences the teacher takes the role of the transmitter with immense energy like that of Sri Ramakrishna. Education must not be mere acquisition of factual information from the textbooks; it must create in the learner the right attitude towards his life and positive values for the good of society. Teacher should motivate the students to acquire

knowledge and develop in them the scientific temper, secular outlook and civic responsibility.

### **VIRTUES OF STUDENT**

Swamiji suggests that every student should practice the most essential virtues like 'Vivek', or discrimination, between one and the other, 'Vairagya', or determination, etc., because all these are required for proper realization of the innerself. But much against Vivekananda's ideal the present student is a more or less, trade unionist, political agitator and anarchist. The so-called political leaders and social reformers have practically failed to harness student power for the attainment of social harmony and well-being. When culture is counted in terms of all other things except values, things must go wrong with education. Money, power and position may have their legitimate places in life, but only the right education can give them the right place in life. Really how the student lives outside the classroom must be considered for the evaluation of his educational achievement.

### **NATIONALIST**

Vivekananda was one of the greatest exponents of Indian Nationalism in the 19th century. He vehemently criticized the social stratification of Indian society on the basis of caste, power or position.

Like Hegel, Vivekananda believed that there must be one dominating principle manifesting itself in the life of every nation. To him the religion has been the guiding principle of everything in Indian history. He was a passionate advocate of the religious theory of nationalism because he thought that religion should be the backbone of the Indian national life. He believed that the future greatness of the nation could be built only on the foundation of its past greatness. Vivekananda did significant service to Indian politics by pleading for a religious and spiritual approach to nationalism. He was actually a champion of India's right of self-determination. He was much against the meaningless social satisfaction of his time which resulted in a kind of social tyranny. He taught the people of India to develop freedom of thought and action and freedom of conscience. As a nationalist leader, Vivekananda stood for the liberation of whole of mankind and not for a particular section of society.

Vivekananda's concepts of nationalism and freedom represent a synthesis of eastern and western concepts. He was always against the subject-centered British system of education in India which ignored the fundamental aspirations of the country. He emphasized that all educational reforms should be based on India's

cultural heritage and national ideals. The same view was held by Percy Nunn when he said "Educational ideas are correlative to the ideals of life."

In the complete works of Vivekananda, one can find his vision of a 'New India' in which the spirit of equality, social awareness and practical efficiency of the 'Modern West' would get happily blended with the nature of gentleness and tolerance of Indian tradition. His great message of nation-building is chiefly based on spirituality. He warns that if India gives up her spirituality and her age-old ways of life, she would perish. He says. "This is the motherland of philosophy, of spirituality and of ethics, sweetness, gentleness and love and India is still the first and foremost of all the nations of the world in these respects."

Vivekananda was not a visionary who spent all his life in contemplation and meditation. He was an extremely sensitive person who reacted with great intensity when there was need to defend the cause of his mother country. His political philosophy contained in itself all vigour and enthusiasm as reflected in his Lectures from Colombo to Almora. The East and the West and Modern India.

Like Rousseau he believed in the natural rights of man. Vast powers are placed in the hands of man. But they are to be guided by the power of his heart through a moral and spiritual discipline. Indian thought recognizes no compartments and divisions in the human personality leading to mutual exclusion. Man loses his life's battle when he fails to find out his divine nature. The awareness of the innerself is the priceless contribution of India to the world and the future of India largely depends upon continuing this great contribution to humanity.

India's mission to the world is to instill in the minds of the people the spirit of tolerance and love, and this can be possible only with the resurrection of values of human life based on the vedantic ideals which existed in ancient times. So it is on the strength of the vedantic ideals that Vivekananda wants a new system of education for India.

### **EDUCATIONAL IDEAS OF SWAMI VIVEKANANDA- NATIONAL INTEGRATION**

Swami Vivekananda was the pioneer of Indian renaissance. He dedicated himself to the service of India, to the ceaseless work for all-round upliftment of innumerable millions. It is worthwhile to penetrate into some aspects of philosophy of education of Swami Vivekananda and to find out whether his views have any relevance to the promotion of national harmony.

**a. Spiritual and Material Well-being :** Swami Vivekananda was essentially an Indian in spirit and hence wanted to develop national spirit among his countrymen. He also stressed both spiritual and material well being and emancipation of his fellowmen. Life in his view aims at a total perfection and hence the aim of education is to make a man conscious of his latent potentialities which will lead him towards a life which is divine in all respects and thereby converting him into divinity. Thus he wanted to develop an integrated personality wherein there is complete exposition of man's individuality.

**b. Synthesis of Indian Culture and Modern Sciences :** Swamiji showed the youth the right path and inspired millions of people to receive and provide right kind of education suitable to their needs, their cultural background and their national traditions. Swamiji insisted on value oriented education. This was based on the principles of Vedanta. His approach to the aims of education was based on the synthesis of ancient Indian culture and teaching of modern sciences. Thus he insisted a fusion of the philosophy of the east and the west.

**c. Diversity-Disharmony :** Vivekananda had a real perception of the diversity of the Indian nation. He felt that problems in India were more complicated than the problems in any other country. He recognized well that the diversity of religions was a source of disharmony. Further, diversity of castes, races, languages are some more causes of national disunity. Poverty of the masses, ignorance and illiteracy of the majority of the people are other causes of national disharmony.

**d. Training of Mind and Heart :** According to Swami Vivekananda, it is through training of mind and heart that a sense of oneness among the people of the country can be inspired. In fact Swamiji did not use the term 'national integration'. The terms used in that sense were harmonization, unity and harmony. To him, unity in variety is the plan of nature. There is a fundamental unity of India inspite of the manifold diversities prevailing in it. The most important of India's problems is the strengthening of its internal cohesion and unity. We have a cultural unity, which plays a key role in national harmony.

**e. Sense of Unity of All Religions :** Separatism, fanaticism and bigot have been observed among the people in this country. It is certainly a mistake to think fanaticism can make for the progress of mankind. It is rather a retarding element creating hatred and anger, causing people to fight each other and making them unsympathetic. Actually there is no need for religious

quarrels and struggles. In his view, all religions are true. They are the embodiment of the same truth viewed from different angles. A fellow feeling between different types of religions is needed. The promotion of a sense of Unity of all religions is a potential means for national unity.

**f. Sense of Mutual Respect and Approval :** All human beings are fundamentally equal. There is no difference substantially. The superiority in the name of race or caste is baseless. We are all a mixed people in every sense of the term. Hence there is no need for quarrel or dispute in the name of caste or race. The purity of caste or race is a myth. It is no use fighting among the castes. We have to live in harmony with all. Community of language, Government and religion has been the power of fusion. In order that the different races and castes live amicably a sense of mutual respect and mutual approval is inevitable. Avoiding Jealousy is a precondition for this. He advocates inter-caste marriages to avoid the evils of casteism and racialism.

**g. Sanskrit as the Common Language :** Language is the supreme manifestation of man. It is the ideas that are of prime importance and language comes after very often language causes problems to human well-being in the form of multitude of tongues. The serious problem is to harmonize and unify without destroying the individuality of various tongues and elements. Although there exists a number of different languages, there is a tie of unity among them all. Vivekananda considered Sanskrit as the mother of almost all Indian Languages. A common language is a great desideratum. But it should not be at the expense of all existing regional mother tongues. A common language can be a great unifying force and will bind together all citizens in one fold. He gives priority to Sanskrit as the common language. All education should be through the mother tongue or regional language. The local jealousies are to be thrown over board where the welfare of the whole province is concerned. It is necessary that one must overlook the claim to superiority of his own district or village.

**h. Condition of the Poor be Improved :** India consists of mostly villages and poor villagers. So long as the poor remains to be poor, this country won't rise at any time. With the help of modern science and technology the condition of the poor can be improved effectively and thereby the nation will be developed. Without raising the poor, the integration of the country will not become a reality. Neglect of the masses in a nation is sin.

**i. Mass Education be encouraged :** The ills of modern India are due to the illiteracy and ignorance of

the masses. Most of the people are socially, economically and educationally depressed. Education is the only possible means by which the ills of India can be solved. The nation is advanced harmonised to the extent to which education is spread among the masses. Mass education is instrumental in eliminating narrow loyalties. It is only through education that we get the power to fight against social evils and forces of disruption.

### WAYS AND MEANS TO BRING ABOUT NATIONAL INTEGRATION

Though Swami Vivekananda did not give a systematic, clearcut and detailed account of the ways and means of bringing about national integration or harmony, from his philosophical and educational ideas and ideals, some conclusions could be drawn in this regard -

**1. National System of Education :** A national system of education is helpful in fostering harmony. Education should be organized for the entire nation and with a national spirit. Every child should be conversant with various aspect of Indian customs, manners, culture and philosophy. The education system should cater to the needs of the whole people of the country with a national spirit. This idea is in congruence with the Indian education commission (1964-66). Hence his view of a national system of education has relevance to the present day.

**2. Value-oriented Education :** Education should be value oriented. An ideal education system must strive to foster a positive value concept in the youngster.. The spirit of tolerance and compassion emerges in the people only through valued concepts. Values should be lived in daily life. Love, purity, selfless services are to become part of one's day-to-day activities. Values should be created in the people through education. This value formation is helpful in the cause of national integration. Vivekananda's stress on value education and cultivation of heart has relevance even-to-day.

**3. India's cultural Heritage :** Instilling a feeling of India's greatness and past glory is an effective means for promoting national, harmony and unity. This can be done through of Indian history in due perspective and rewriting the history including India's cultural heritage. Arousing national pride and patriotism are instrumental for national harmony. This is possible through sound education.

**4. Arousing Social Consciousness :** Awakening a consciousness in the people about the various problems confronting is necessary. Arousing a social consciousness will lead to social action. Social awareness and action are essential for the successful functioning of the national body. Social consciousness and awakening can effectively eliminate various social evils. For arousing social consciousness, education is a must.

**5. Channelizing Youth Energy :** The creative energy stored up in the youth must be channeled to national building activities. Wasting the youth energy means paving the way for national disharmony. Youth energy is a tremendous force. Utilizing this force is of great importance in promoting national unity and harmony. This view of channelizing youth energy has relevance even to the present. day.

Designing education fro national service is of very importance in bringing about national harmony. Opportunity for social service must be made an important part of formal education. National service is an effective measure of uplifting the messes. Provisional for this should incorporated in educational courses. The national service activities give direct experiences in nation-building activities. The concept of education for national service is relevant to this day also. The present day national service shceme in schools and colleges is a positive step towards this.

Vivekananda provides a balanced philosophy of life synthesizing spiritual idealism and social realism. Though a Sanyasin, he accepts the value of social and political changes if they are really meant for the welfare of the masses., His arguments are very original and meaningful. Instead of giving a textual discourse on the Gita he makes it the practical basis of a person's life and character.

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