

## A Study on the Relevance of the Sadharanikaran theory in Teaching and Learning

Sandeep Kumar Gupta<sup>1\*</sup>, Satyendra Kumar Prasad<sup>2</sup>

<sup>1\*</sup>Assistant Professor, School of Mass Communication, IMS Unison University, Dehradun.

Email: sandyreporter12@gmail.com

<sup>2</sup>Assistant Professor, MIT World Peace University, Pune, Email: kashyapsatyen@gmail.com

### Abstract

Sadharanikaran theory, rooted in the Indian classical tradition, offers a profound framework for understanding communication dynamics. In the realm of education, effective communication is pivotal, making Sadharanikaran theory particularly relevant. This study explores its relevance and applicability in the modern context of teaching and learning, highlighting how its principles can enhance educational practices and foster a deeper connection between educators and learners.

**Keywords:** Sadharanikaran model, Teaching and Learning, Education, Pedagogy.

### Introduction

Sadharanikaran theory of communication is a significant theoretical framework that offers unique perspectives on the process of communication. Sadharanikaran, derived from Sanskrit, means ‘simplification’, which is developed within Indian communication studies. Sadharanikaran theory emphasizes simplification as a central process in communication. Simplification is the process of achieving a shared understanding and emotional resonance between the sender and receiver of a message. Simplification refers to the transformation of complex messages into more understandable forms, facilitating effective communication between individuals and across cultural boundaries. Hence, by examining both theoretical underpinnings and practical implementations, we aim to provide comprehensive insights into how this theory can be leveraged in contemporary education.

The theory emphasizes the role of language, symbolism, and cultural context in communication process. In this, sender-receiver dynamics focuses on the relationship between the sender and receiver in the communication process, highlighting the importance of shared cultural codes and symbols. Simplification (Sadharanikaran) describes how messages are encoded and decoded, making use of familiar symbols and linguistic structures. This research article explores its relevance and applicability in the modern context of teaching and learning, highlighting how its principles can enhance educational practices and foster a deeper connection between educators and learners.

### Literature Review

The literature on Sadharanikaran theory is extensive, with significant contributions from scholars of Indian communication theories. Studies by Seneviratne, K. (2018) provides the theoretical aspects of Sadharanikaran, emphasizing on its universal applicability and flexibility in adapting to diverse cultural settings. In Seneviratne's view, the unique focus of the theory on achieving a “common orientation” “sahridayata” allows it to function as a medium for harmonizing disparate perspectives and fostering mutual understanding. Additionally, Sadharanikaran theory is noted for its ability to facilitate “inclusive communication environments”, particularly in intercultural settings. Scholars such as Dissanayake (2008) and Muniapan & Dass (2020) have highlighted its relevance in minimizing the noise created by linguistic, cultural, and contextual disparities, elements particularly critical in today's rapidly globalizing world. This theoretical foundation provides a springboard for examining the potential of Sadharanikaran theory to enrich pedagogical frameworks, especially in contextually diverse settings such as education.

The theory has also been applied to “conflict resolution and peace building”. Scholars have argued that the emphasis on shared understanding (sahridayata) makes the theory well-suited for mediating conflicts, fostering cultural sensitivity, and promoting consensus-building (Seneviratne, 2018; Pandey, 2021). These studies suggest that the alignment of the communicator's intent, message, and the receiver's understanding offers a tool for addressing both interpersonal and systemic conflicts. For instance, research shows its successful application in cross-cultural dialogues where the need for commonality in orientation is paramount. This framework has been employed to promote reconciliation by identifying shared values and aspirations, thus suggesting that achieving sahridayata (common orientation) can benefit various systems, including education. However, its application in educational contexts remains underexplored.

Recently, there has been a growing interest in applying Sadharanikaran theory within educational contexts, especially in “digital and online learning environments”, where cultural and contextual gaps between educators and students are often pronounced. Emerging research, for instance, has explored the potential of Sadharanikaran to enhance student engagement, foster meaningful teacher-student relationships, and cultivate inclusive learning environments (Kumar et al., 2020; Menon & Iyer, 2021). The adoption of Sadharanikaran principles in such settings highlights the capacity of the theory to promote communication and comprehension even in asynchronous learning environments, where shared experiences and common understanding are harder to achieve. However, despite the evident potential of these applications, empirical studies remain scarce. There is a pressing need for research that explores how commonality and connectedness among learners, educators, and educational systems can be operationalized through Sadharanikaran theory. While considerable theoretical groundwork has been developed, the specific application of Sadharanikaran theory in the “educational context” remains insufficiently explored, creating a significant research gap. This literature review synthesizes existing theoretical contributions to the Sadharanikaran framework, outlines its contemporary applications, and highlights the potential avenues within the educational landscape.

### Core Principles of Sadharanikaran Theory

**Sender (*Sahridaya*):** The originator of the message, who must have a deep understanding of the subject matter and the receiver's context.

**Receiver (*Rasika*):** The audience or learner, whose prior knowledge, emotions, and cultural background influence their understanding of the message.

**Medium (*Vāhinī*):** The channel through which the message is conveyed, encompassing verbal and non-verbal elements.

**Message (*Vācya*):** The content being communicated, which should be clear, relatable, and engaging.

**Context (*Samyoga*):** The situational factors affecting the communication process, including physical, social, and cultural environments.

Its principles are particularly relevant in modern teaching and learning contexts, offering a unique approach to enhance educational practices.

### Relevance in Teaching and Learning

Sadharanikaran theory emphasizes the importance of achieving a shared understanding and emotional resonance between the sender (educator) and receiver (learner) of a message. Here's why it's important:

**Cultural Inclusivity in Communication:** Sadharanikaran theory is extensively lauded for its ability to bridge cultural and contextual divides, making it an appealing framework for environments marked by diversity.

**The Role of *Sahridayata*:** Achieving commonality or “*sahridayata*” emerges as the central theme of Sadharanikaran theory, serving as the foundation of its applications across domains.

**Enhance Understanding:** By adopting the Sadharanikaran approach, educators can better understand their students' backgrounds, emotions, and contexts. This empathetic connection (*Sahridaya*) helps in tailoring content to meet the diverse needs of learners, ensuring that the message (*Vācya*) is clear and relatable.

**Effective Communication:** The theory emphasizes the importance of the medium (*Vāhinī*) through which the message is conveyed. In an educational setting, this could involve using a variety of teaching aids, including multimedia tools, interactive elements, and non-verbal cues to keep students engaged and enhance comprehension.

**Contextual Sensitivity:** Recognizing and adapting to the context (*Samyoga*) in which learning occurs is crucial. This includes being aware of cultural, social, and environmental factors that can influence learning. Educators who apply these principles can create a more inclusive and relevant learning environment.

**Emotional Resonance:** Achieving emotional connection (*Rasa*) between educators and learners is essential for fostering a supportive and motivating educational experience. Educators can create emotionally supportive atmospheres that encourage curiosity and a love for learning, making the educational process more enjoyable and effective.

**Holistic Communication Models:** Unlike Western linear models, Sadharanikaran's emphasis on the cyclical process of message creation and shared understanding presents a unique perspective. The Sadharanikaran theory's holistic approach to communication ensures that all aspects of the educational experience are considered, from content delivery to emotional engagement. This comprehensive perspective helps in creating a balanced and effective teaching strategy.

### Practical Applications and Case studies

By integrating the principles of the Sadharanikaran theory in formal educational contexts, including classrooms, curriculum development, and teacher training, the educators can foster a deeper connection with their students, enhance engagement, and improve overall educational outcomes.

**Applicability in Modern Pedagogies:** Educator's consensus regarding the practicality of integrating Sadharanikaran principles into contemporary, technology-driven pedagogies. the integration of Sadharanikaran in blended learning contexts, where cultural and contextual diversity is more pronounced; This ancient framework, when applied thoughtfully, has the potential to transform modern educational practices, making them more effective and meaningful.

**Universalism vs. Contextualism:** Some scholars argue that while the theory claims universal relevance, its foundations in Indian philosophical traditions may require contextual adaptations for broader application. Effective teaching begins with understanding the learner's background, prior knowledge, and emotional state. Educators can adopt a 'Sahridaya' mindset, empathetically connecting with students to foster a conducive learning environment. The content or message should be tailored to the learner's level of understanding. Simplification and use of relatable examples can help demystify complex concepts. The medium plays a crucial role in maintaining the learner's interest. Incorporating multimedia, interactive tools, and non-verbal cues can enhance engagement and comprehension. Recognizing and adapting to the 'Samyoga' or context ensures that the learning experience is relevant and meaningful. This includes cultural sensitivity and awareness of the learners' environment. Achieving an emotional connection is essential for deep learning. So, educators should strive to create an emotionally supportive environment, encouraging curiosity and a love for learning. Case studies illustrating the application of the Sadharanikaran theory can include analyses of digital learning platforms, and classroom interactions. Analysis of successful e-learning platforms reveals the application of Sadharanikaran principles in content delivery, user interface design, and learner engagement strategies. Observations of effective classroom interactions demonstrate how teachers use empathy, contextual knowledge, and diverse teaching aids to enhance communication and learning outcomes.

## Conclusion

The Sadharanikaran theory provides a timeless framework for effective communication, deeply relevant in the context of teaching and learning. In the realm of education, effective communication is pivotal, making the Sadharanikaran theory particularly relevant. By adopting its principles, educators can foster better understanding, engagement, and emotional connection with learners, ultimately enhancing the educational experience.

Sadharanikaran theory in teaching and learning, offering valuable insights for educators looking to enhance their communication strategies and contribute to more inclusive pedagogical frameworks suited to the demands of an increasingly interconnected world.

## References

1. Adhikary, N. M. (2010c). Sahridayata in communication. *Bodhi: An Interdisciplinary Journal*, 4(1), 150-160.
2. Seneviratne, K. (Ed.). (2018). *Mindful communication for sustainable development: Perspectives from Asia*. SAGE Publishing India.
3. Kamei, M., Bagga-Gupta, S. (2021). Goodbye Linear Learning: Posthumanism in Dialogue with Indian Communication Theory on Online Education. In: Tsiatsos, T., Demetriadis, S., Mikropoulos, A., Dagdilelis, V. (eds) *Research on E-Learning and ICT in Education*. Springer, Cham. [https://doi.org/10.1007/978-3-030-64363-8\\_10](https://doi.org/10.1007/978-3-030-64363-8_10)
4. Seneviratne, K. (2018). Communication in the Global Context: Insights from Sadharanikaran Theory.
5. Dissanayake, W. (2008). Cultural and Communication Insights: Bridging Traditions.
6. Muniapan, B., & Dass, M. (2020). Philosophical Communication Frameworks in Indian Traditions.
7. Pandey, R. (2021). Sadharanikaran for Peace-Building: Theory in Practice.
8. Kumar, A., Menon, S., & Iyer, V. (2020). E-Learning Through an Eastern Lens: Exploring Sadharanikaran.