

**MICRO-STUDY 4**

**The Production of the 'Local':  
The Educational and Cultural Activities of  
Colleges  
in Udupi and Dakshina Kannada Districts – A  
Report**

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## **Executive Summary**

This micro-study has made a survey of the undergraduate colleges in the Udupi and Dakshina Kannada districts with the objective of understanding the many efforts at constructing histories of local cultures which are predominantly in the form of the publications brought out by the colleges, the universities associated with this region and the independent research and resource centres.

The micro-study adopted as its methodology a combination of interviews, institutional reviews and analysis of publications and critical material. The study has arrived at the following conclusions with regard to higher education practices in the Udupi and Dakshina Kannada districts:

- the most dominant mode of research in this region invokes the distinctively ‘local’ culture in many different ways – as folk, as local performative and ritual traditions, as linguistic variation, as ecological uniqueness
- in Mangalore University and the affiliated colleges the regular curriculum offers the more conventional form of ‘history’ and pays attention to the basic tenets of a discipline
- there is a disjuncture between this ‘formal’ approach to ‘history’ and the engagement with the local through research undertaken at other institutions such as the Regional Resources Centre (RRC) at Udupi
- the researchers engaged in investigating local cultural practices are mostly from the faculty of these ‘formal’ educational institutions and engage in this form of research in the co-curricular spaces
- there are three different phases in this engagement with the local:
  - a. the nationalist-modernist phase best represented by the work of Shivaram Karanth

- b. the (international) ethnographic -- folklorist phase demanding the institutionalization of the study of the 'folk' and the local religious/performative traditions and the phase of international scholarship and funding
- c. the local/documentary celebratory phase, the phase where disciplines such as Kannada, History, Ecology and Applied Biology get ethnologized through the use of the method of documentation and categorization

Considering that all the cultural and the academic activities of the colleges in the co-curricular spaces is greatly invested in exploring the 'local', the micro-study recommends that this is an area where further intervention is possible. However, in order to ensure that this engagement does not remain merely celebratory or affirm merely local and regional identities, the micro-study suggests the following modes of intervention:

- supporting research initiatives from the region that analyze further the relationship between disciplines, construction of 'regional'/'local' identities and linguistic/cultural nationalism
- conducting workshops (preferably involving the Departments of History and Kannada) in order to raise methodological questions and questions about what might be the appropriate ways of writing the histories of the region and local folk and popular cultures
- setting up a network of college and university teachers who come up with a proposal for curriculum development projects
- offering fellowships to a few scholars to examine the pedagogic potential of the existing material and a few college teachers to actually engage in the task of curriculum design
- proposing new directions for interdisciplinary 'regional cultural studies' that take into account the contemporary social, political and economic realities of the region.

## **Introduction:**

This micro-study is built on the understanding that the actual practice of higher education in any given region is shaped by the history of the region, its institutional and intellectual legacies and the dominant modes of constructing knowledge which are available to the academic community in that region. A prior survey of the educational institutions in the western coastal region of Karnataka has revealed that the academic and the cultural institutions in this region are deeply involved in explorations of practices and traditions which are viewed as indigenous and local<sup>1</sup>. This active engagement with a wide range of issues and practices specific to this region is accompanied by a large number of publications on related topics. The present study tests these early findings about patterns in research and tries to relate it to undergraduate education in the region. Its objective is to arrive at a set of recommendations that will help make the best use of the research potential available here for purposes of enhancing teaching capability and strengthening innovative interventions in higher education through curricular and co-curricular programmes.

## **TOR:**

According to the TOR, the scope of the work includes the following:

- Survey of the institutions in the Udupi and Manipal areas and the innovative educational and cultural activities they are involved in ;
- Review of the Kannada Sanghas and the publications of colleges;
- Identifying and analyzing efforts at constructing histories of the ‘local’ (histories of locations, institutions, movements), the ‘folk’ (*Yakshagana*,

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<sup>1</sup> See *Undergraduate Education: Perspectives from Karnataka*, Part II of the Strategy Paper on Higher Education. This section was a report of a general ethnographic study of undergraduate education in different regions of Karnataka

*Bhuta* traditions), linguistic traditions (Tulu, Konkani); its impact on UG education;

- Discussion with scholars, institutional personnel and students who have interesting insights on above-mentioned issues

### **The Background:**

The coastal districts of Dakshina Kannada and Udupi have known private intervention in the field of higher education for a long time now. Apart from the Government College (established in 1866, and now called the University College, Mangalore), most of the other older educational institutions have been set up by the different orders of the Catholic Church, the Academy of General Education, Manipal, the SDM Educational Trust and the Admar Mutt of Udupi. Though these institutions have, in one way or the other, enjoyed the patronage of different prominent communities in the region, it is to be noted that they are rarely recognized as ‘communal’ institutions. These private institutions (which received grants –in-aid from the state government in the late 1970s) have contributed significantly towards the growth of higher education in this region. Much before the pronounced expansion of private participation in the field of professional education, these privately managed institutions had become a significant presence in the field of general undergraduate education and they continue to exert a great deal of influence in shaping the tenor of higher education in this region.

From about the 50s – but more so after the 70s - there have been conscious efforts in the coastal regional of Dakshina Kannada (now divided into Dakshina Kannada and Udupi districts) to document, preserve and interpret the very heterogeneous forms of ‘local culture’. The well-known Kannada writer Shivaram Karanth was one of the first to take interest in the ‘folk’ traditions of performance. He brought recognition to *Yakshagana* which was a popular form of performance and reintroduced it as a respectable cultural practice to his own contemporaries. He was responsible for taking this form of performance to the international stage. His own understanding of the ‘Folk’ has left a

mark on the subsequent engagements with various forms of ‘local’ cultures by other scholars and practitioners.

An important institution that has contributed greatly to the production of knowledge about the ‘local’ is the Regional Resources Centre for Folk Performing Arts (RRC) in Udupi. A key figure in this regard was the then Principal of MGM College, Ku. Shi. Haridasa Bhat. The founding of the Regional Resources Centre, which was initially supported by the Ford Foundation, and the intervention by international and local scholars in creating an interest in Folk Studies, gave an interpretative shift to this engagement with local histories and cultures. During this period there is a methodological emphasis on ethnographic documentation and an accurate capturing of a practice/ oral text. This is accompanied by an analytical framework that is informed by the theories of semiotics and performance. Much of the later publications draw from these earlier interventions without, however, reflecting on the methodological challenges posed by an academic inquiry into local cultures.

In terms of academic structures and disciplinary interventions, the most obvious outcome of this engagement is the introduction of ‘Folkloristics’ in some institutional spaces. An indirect but important impact of this might have been in the form of the central place occupied by Folklore Studies in the Kannada University of Hampi, and the accompanying mandate that the University should support research in the field of Kannada Culture. (See marked sections in **Annexure I**). In colleges affiliated to Mangalore University, however, this very visible interest in the ‘local’ is not necessarily reflected in the ‘formal’ training that a student of BA gets. Within the formal structures of the UGC- approved syllabus, the discipline (other than Folkloristics and Anthropology) which has the scope for introducing ‘regional histories’ is History (See **Annexure II** for excerpts from UGC model history syllabus for UG). Mangalore University has a paper at the PG level which takes into account this interest in the ‘region’ but none at the UG level (**Annexure III**). This raises important questions regarding the disjuncture between ‘formal’ academics and the ‘informal’ realm of co-curricular initiatives: *If the ‘specificity of the region’ is being actively produced through the different resource centres, their*

*activities and their publications, how are colleges, college teachers and students involved in this process? What is the institutional space available for research of this kind?*

There exist a large number of publications and audio-visual documents that are related to this interest in the 'local'. The more formal academic setting seems to be keen on making a distinction between 'histories of the region' which take into account the economic, political and cultural elements and the more celebratory modes of writing local/locational histories.<sup>2</sup> This gives rise to another set of questions: *What is the role of the broader 'context'- with the complexities that the term implies - in all these attempts to capture the specificity of every small group and every peculiar cultural practice of a given group? Does the notion of 'context' change in the different interventions into the 'local' over a period of 60 years? How do we make sense of this material? What are the processes of translation that may be necessary in order to incorporate this material into the curriculum? Conversely, are there ways of making this 'research' more self-reflexive about the methodology it adopts?*

## **Methodology**

In terms of practical steps, this micro-study used a combination of interviews, visits to colleges, Mangalore University and the research centre at Udupi, collection and analysis of material and reading of the critical texts related to this field. There were three field visits as part of the micro-study (in addition to the one conducted earlier as part of the work towards the Strategy Paper Part II). One of the field trips was undertaken by Ms. Malathi Belur who worked as an external resource person for this micro-study (See *Narrative Report*, Malathi Belur).

This study considers it important to map the different elements which contribute to the educational culture of a given region. It also presupposes that if the academic community (comprising of college and university teachers, students, educational administrators, and

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<sup>2</sup> Personal Interview with Prof. B. Surendra Rao and Prof. Keshavan Veluthat of the Department of History, Mangalore University, 25<sup>th</sup> April 2007.



managements of educational institutions) is visibly involved in a set of activities, these activities will have a direct or indirect bearing on the education imparted through the various local institutions. Though these activities do not form part of the ‘formal’ education, they would nevertheless inform the pedagogical practices adopted by the teachers and the co-curricular and extra-curricular activities undertaken by the students. This needs to be looked into by anyone who may be interested in understanding what gets prioritized in any educational institution, or what contributes to the emerging educational pattern in a given region.

At the conceptual level, this study also involves a careful analysis of the material and some of the important texts that help us understand the visible interest in the local. It is not sufficient to merely provide evidence to the fact that there is a significant engagement with the ‘local’ but also to analyse the nature of this engagement through a careful review of what is being said about it.

### **Construction of the ‘Local’ – Review of Literature**

A survey of the vast body of literature related to the ‘local’ indicates that there are three phases in the engagement with the distinctively ‘local’: cultural/performative/linguistic/folk traditions:

- the nationalist-modernist phase
- the ethnographic-folklorist phase
- the documentary-conservationist phase

#### The Nationalist-Modernist Phase:

This phase is best represented by Shivaram Karanth who seems to have single-handedly popularised the idea of the ‘folk’ in this region. For Karanth, the well-known literary figure from this region, ‘folk’ literally stands for the people and a folk performative practice is as ‘classical’ as the other ‘traditional’ performative practices.

When I use the term ‘folk’ here, I don’t mean it in any disparaging sense. Its components like music, dance and costume are highly sophisticated and cannot be mastered without long study and practice. To me, *Yakshagana* is as classical as *Bharata Natya*, or *Karnataki* or *Hindustani* music. The term ‘folk’ here is used in the sense that all *along its patrons have been the people at large and not the royalty*. Its artists belong to the very class of villagers who often throng to enjoy these all-night performances. (Karanth 1997, 24, n.3; emphasis added)

This is an important claim to be made on behalf of the ‘folk’ – a claim which, according to the scholar Geetha Kapur (2000, 270-272), takes into account the Gandhian concern for the ‘rural’ while simultaneously retaining the nationalist interest in modernizing without being westernized. Though this needs further justification, it may be safely assumed that Karanth’s very regional interest in the ‘folk’ anticipates the later prominence given to ‘folk’ by Kannada modernity especially in the realm of modern Kannada theatre.<sup>3</sup>

In his writings, Karanth acknowledges that his interest in *Yakshagana* was inspired by his reading of English plays. He begins to write his own plays and experiment with the theatre. During the period 1940-60, he engages in a complex process of collecting texts, analyzing the music used in *Yakshagana*, treating it as an indigenous ballet form and actually engaging with the traditional artistes and learning from them the nuances of this form of performance.

It is in this phase of research that we see him play the role of the modernist-scholar-novelist who intercepts, intervenes and reformulates a popular performative practice and redefines it as classical-folk<sup>4</sup>. But the intersection between the modernist interest in

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<sup>3</sup> Though Nikhila H (2005, 169) sees this emphasis on the folk as a shift from the earlier nationalist and anti-colonial interest in the construction of tradition which ‘was modernized by purging it of folk and other lower caste/class cultural forms’, there seems to be a distinct regional twist in this preoccupation with certain sets of themes and practices.

<sup>4</sup> It must be mentioned here that Karanth’s own interest in studying *Yakshagana* as a musical form might have been triggered by his experience of being the translator and companion of the Dutch Anthropologist Ethnomusicologist Arnold A Bake, who visited different parts of this region during the 1930s. Accompanied by his wife Corrie, Arnold Bake recorded the songs sung by different groups of people in this region. See S A Krishnayya’s article “Karnataka Jaanapadake Arnold Bake Avara Kodugegalu” (2006)

universal performative practices and the very ‘local’ interest in the resurrection of the ‘folk’ is clearly visible in the autobiographical detail about his entry into the field of Yakshagana:

[Between 1930-40] I began to read voraciously various types of plays published in English. It was not my nature to read and enjoy and then keep quiet. I too began to write and stage plays of various types...A particular play of mine (Mukta Dvara) which had in it as a main character the element of ‘time’, impelled me [to] venture into the field of ‘dance’ too...

At this stage, I had to look back to my past, and realize that *Yaksagana* folk theatre was indeed a great medium, that had achieved such beautiful costume, dance, music and other theatrical elements. (Karanth 1997, 14)

In the period that followed, Karanth collected various *Prasangas*, many manuscripts, met ‘professional artistes’, and modified elements of this performative practice in such a way as to demonstrate the ‘relevance of an ancient drama medium like *Yaksagana* even in this modern age’ (16).

In fact, all this - collection of material, interacting with actual practitioners, making this form of performance ‘relevant’ to the modern nation, and writing about it (a Kannada book in 1958, revised in 1962; an English book in 1974) - were aspects of the methodology adopted by Karanth to revive and contemporize this performative practice. The fact that both the English book, and a ‘thoroughly revised’ Kannada version were brought out by the Institute of Kannada Studies, Mysore University, suggests the very early interest shown by the academic institution in incorporating the ‘folk’ as part of modern education. Karanth’s active interest in constructing a new tradition of *Yakshagana*, is reminiscent of the attempts made by Rukmini Devi Arundale in transforming the dance of the *devadasi* into ‘classical’ Bharatanatyam. Instruction and apprenticeship was very central to this mode of revival. He shares with us that he was “constantly working at it, staging ballets, conducting seminars, *carrying its message to its own practitioners in the village, who alone ... will be able to resurrect this great art*” (14). (Emphasis added)

It is very significant that Karanth not only views the 'folk' as an important aspect of the 'modern' but also believes that this intervention by the informed citizen is important for the transformation of folk performative practices. This interventionist approach to the 'folk', rather than its mere preservation, is central to his preoccupation with *Yakshagana*. The pedagogic impulse is directed towards 'reforming' and 'contemporizing' both the form of art and the practitioners. The academic context merely provides ratification for such an impulse.

Karanth's literary interests also make him establish Karnataka Sangha which played an important role in bringing together contemporary Kannada writers. Initially it brought together writers from all over Karnataka. In the post-Karanth phase, the Karnataka Sangha began to publish a large number of books. Many of the authors published by the Karnataka Sangha are college and university teachers. Though Karanth did not intervene directly in higher education, there is clear evidence to suggest that a large community of teachers were and continue to be influenced by Karanth's interest in creating a literary community and a community of scholars and artistes who are keen on engaging with popular performative practices such as *Yakshagana*. Analysing the shifting priorities of the Karnataka Sangha from the time of Karanth upto the present might give us a clue about the very different contexts within which 'local identities' were affirmed in the early decades after Independence and in our own contemporary society.

#### The (International) Ethnographic-Folklorist Phase:

The nationalist-modernist interest of the 50s-70s gives way to the methodological universalism of anthropology and folkloristics in the 80s. Unlike the interventionist use of the 'Folk' that we see in Karanth, during the 80s the emphasis is on classification, documentation and preservation of local cultural/ritualistic/linguistic practices. This is also the period that sees the academization of Folk Studies. Already in 1975, it was recommended that Rashtrakavi Govinda Pai Research Centre be recognized as the Research Centre of Mysore University. In 1980, the first two dissertations were submitted

to the University through this Centre.<sup>5</sup> This seems to have prepared the grounds for the subsequent intervention by international scholars which was in turn made possible because of the personal involvement of the Principal of MGM College, Ku. Shi. Haridasa Bhat and the interest of the international organizations such as the Unesco and the Ford Foundation in preserving Folk Traditions.

Though Ford Foundation had been supporting a range of initiatives in India from 1952, it was only in the 80s that there was an interest in supporting what the Foundation saw as ‘cultural’ activities. This was a turn around for an institution that was primarily interested in funding development-related activities. It is important to note what formed the basis of the Foundation’s funding policy in the realm of culture. The report *Forty Years: A Learning Curve: The Ford Foundation in India 1952-1992* states clearly what the Foundation’s concerns were in funding ‘culture’:

The view of those who opposed any concentrated cultural programming in developing countries was that the Foundation's limited funds should be spent on problems directly affecting the poor—food, population, health and employment. Culture was seen as a "soft" area.

The position of the proponents was also simple: cultural resources, whether these are manuscripts, archaeological sites, or dance, music or theater forms, embody the creative spirit of the society and cannot be ignored in the development process. *Their preservation, transmission and transformation in countries like India receive inadequate funding (virtually none from foreign donors). Many valuable cultural artifacts and forms simply disintegrate as the pressures of modern society overpower traditional training and education.* In a society in which the guru-disciple relationship was paramount, when old artists and performers die their knowledge often dies with them. In the case of India, one of the most profound of the world's old civilizations, these losses are of potentially universal meaning. A multipurpose foundation like Ford, concerned with overall development, has no business ignoring culture. (<http://www.fordfound.org/elibrary/documents/0136/044.cfm>, emphasis added)

It is as part of this shift in its policy in funding ‘culture’ in the developing nations that Ford Foundation supports, in 1984, the setting up of the Regional Resource Centre at

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<sup>5</sup> It is significant that one of these was on the ‘Analysis of Place-Names in Tulu’. See Ku Shi Haridasa Bhat (2000, 14-15) for a list of dissertations submitted by researchers attached to the Centre between the period 1980- 1994)

MGM College, Udupi. But the emphasis, to begin with, was on ‘archiving regional culture’:

Grants in folklore have aimed to open new perspectives in *regional cultural studies*. The emphasis is on research and development of new knowledge. The grants provide funds to train qualified staff specialists for archival centers who can develop research and teaching programs, and to attract researchers whose perspectives motivate them to use the varied materials collected by these archives. The Foundation has funded three centers in southern India: Telegu University, the University of Hyderabad, St. Xaviers College at Palayamkottai and the MGM College at Udupi. A recent evaluation of the Udupi center describes what these grants aim to help attain: "The Regional Resource Center is very close to being a model...It is an archive of regional culture, with a stress on folk culture, both broadly defined and with a particular emphasis on folk theater forms. It is...a cultural center serving the communities in the surrounding area as a venue for meetings, workshops and seminars...The RRC undertakes deep responsibilities to *preserve* a record of the region's folk cultures and to *present* them accurately to the people of the state and elsewhere." (<http://www.fordfound.org/elibrary/documents/0136/046.cfm> , emphasis added)

The setting up of the Regional Resource Centre in Udupi marks the beginning of a period of scholarly interaction between the academics in this region and Western folklorists and ethnographic scholars such as Lauri Honko, Peter Claus and Frank Korom. This is an important moment in the history of the region because it seems to have brought about a shift in thinking about ways of studying the Folk. Karanth’s interest in acting as the mediator between the folk artiste and the ‘modern’ world is replaced by an interest in developing a comparative methodology for studying local cultures and practices.

It is during this period that scholars trained in the West specializing in the field of Anthropology and Folkloristics seem to have made a serious impact on the approach of the ‘local’ scholars in studying folk cultures. A number of seminars were organized, many of which were on the comparative theme (For example, *The Folk Epics of Tulunad and Finland*, organized on the 12<sup>th</sup> of October 1985). A collaborative Finnish-India documentary programme sent out three teams consisting of Western and Indian scholars to the field to collect and document Folk-cultural practices. A few individuals were selected for training in the methods of conducting field work. This model of

collaborative research was also seen as one of the first of its kind and in fact, a report suggests that this informed the outlines for the research undertaken by the Folklore Department of Unesco (Thi. Nam. Shankaranarayana and S.I. Krishnayya n.d. 18). Considering that Lauri Honko, the Finnish scholar who was part of this collaboration, was also on the Unesco committee for safeguarding folk tradition, this claim needs to be taken into account.<sup>6</sup>

Between the period 1988-89, with support from the Ford Foundation, and in collaboration with Telugu University, Hyderabad, the RRC organized 4 international workshops on Folkloristics. The first workshop took place in Udupi. It was an attempt to map the field of Folkloristics, historically as well as from the perspective of contemporary transformations. In addition to sessions on Evolutionism, Historic-Geographic Method, Psychoanalytical Theory, Structuralism, Semiotics and Performance Theory, which were translated into Kannada, the workshop also had sessions on Research Proposal Writing, and on publication of research essays.<sup>7</sup> A second workshop on studying folk stories and proverbs was organized in Mysore, from the 18 July - 6 August 1988. The participants were introduced to the concept of Modern Folklore at this workshop. The last two workshops were on practical aspects of doing Fieldwork and Documentation. (Thi. Nam. Shankaranarayana and S A Krishnayya, 24-42).

For the current study, it is important to understand the impact of this kind of collaboration between a regional research centre, the local academic community and the western scholars representing the fields of anthropology and folkloristics. The impact of these interactions left a very strong mark on the many college and university teachers and doctoral students, and shaped their research interests in definitive terms. But it also seems

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<sup>6</sup> Lauri Honko seems to have played an important role in shaping the definitions, methodologies for analysis and regulations concerning the 'safeguarding' of Folklore. See for example the Unesco documents that have been co-authored by him: "Study of the Possible Range and Scope of General Regulations Concerning the Safeguarding of Folklore" in <http://unesdoc.unesco.org/images/0006/000621/062118eb.pdf> and "Towards the Development of a Typology for the Non-Physical Heritage" in <http://unesdoc.unesco.org/images/0007/000755/075510eb.pdf>

<sup>7</sup> These different theories of Folkloristics and the lecture-notes of the workshop are published by Peter J Claus and Frank J Korom as *Folkloristics and Indian Folklore* (1991), which is more of a textbook meant to introduce Indian students to methodological issues involved in the study of folk practices.

to have made the anthropologists and the folkloristic experts from the Western universities think self-reflexively about their own fields of inquiry.

For instance, the anthropologist Peter Claus uses his work on ‘spirit possession’ as a test case for challenging the methodological principles used by his own discipline. He shows that the only two explanations available to ethnographers who believe in ‘problem-oriented’ research is that ‘spirit possession’ is either a medical problem or a religious problem. This method of setting up the problem first and trying to analyse the problem using methods that are familiar to us ignores the broader context that provides meaning to such events as ‘spirit possession’:

We learn nothing new, nothing from others and little of real usefulness... According to these views spirit possession is universally associated with specific psychological or physical conditions (e.g., calcium deficiency in the diet, as one recent suggestion runs). The behavior of the possessed is equated with the behavior of patients with such conditions. Ritual treatment of the possessed, to the extent that it is effective, is seen as a primitive form of the treatment of patients in a modern scientific clinic. These views ignore most of what is ethnographically relevant. We feel secure, perhaps, in identifying a universal or biological basis for behavior and confident in our own progressiveness for treating scientifically what others do with magic and ritual. But what do we really learn? (Claus, <http://class.csueastbay.edu/anthropology/clus/medanth.htm> )

This experience of being challenged through a research project that demands a different framework of analysis also makes him question the methodology adopted by the folklorist (in a discussion where he identifies himself as an anthropologist) elsewhere. In an essay titled, “The Drama Unfolds: Tuluva Myth and Ritual in Its Western Stage (<http://class.csueastbay.edu/anthropology/clus/krakov.htm> )”, he talks about the difficulty in treating an oral text as an object of analysis. Commenting on the anthropologist’s insistence on the collection, analysis and interpretation of an oral text, he says:

We must realize that the "text" - as discourse - is already used by others, and our discourse about it is part of an historic as well as, now, a transcultural sequence of uses. It is precisely the moment when we say "Yes, but that (ours) is different," that we create an unbridgeable divide between Us and Them, and that we create the "Other" that has been said by some to plague the discipline of



anthropology. What I want to do in this paper is focus on the use of the text which is common to all of us by retaining the concept of performance, and ultimately to explore the path toward a new relationship between anthropology and the communities, texts, and performances we study.

Claus differentiates between the anthropologist's search for a text within a context which also includes the 'mental text' of the performer, and the search for the 'complete text' by the folklorists. He replaces the notion of the text with that of 'discourse', and gives importance to 'interpretation' by using the concept of performance which seems to provide the neutral framework for analysis. Yet, ultimately, even this seems dissatisfying precisely because of the methodological hurdles faced by the anthropologist:

I search these texts of possession performances, specialized speech acts, for a meaning I suspect I shall never understand through my own intellectual traditions. Why? For two reasons. Firstly, because the anthropological tradition is, after all, a societal one, each performative event in my research is contextualized to my society's larger intention to control the world (indeed, the universe) through the performance of a "science" which denies it even *is* a performance, and instead insists it is "reality;" and secondly, because within this "scientific" performance tradition I am not given a means to identify my individual quests for meaning. All of my efforts to witness, collect, analyze, explain and then report to my fellow social scientists are contained within a tradition which acknowledges truth only in externalized objects. This is why we collect texts in the hopes that within the text lies the truths about the tradition. But then we (the Folklorist in particular) are forced to limit ourselves to what we can understand about the text. While we have done a remarkable job of collecting texts, using ever-increasing advancements in recording and storing technology and a constantly evolving comparative methodology, what it is we are hoping to find may not lie solely within the text at all. If this were the case, perhaps we would be satisfied once we collected the complete text of a tradition or discovered the means by which a singer produced the text through a variety of literary devices we could then label. Even if we could, the source of tradition would still remain hidden in the singer's mind (the "mental text") since only resultant traces of a literary process become objectified in textual components of the "completed text." In any case, what fascinates me is not the "complete text," but the text performed during the Siri festival and other contexts in which its recitation actualizes the *siri* spirits - brings the spirits to possess the singer. But I am not satisfied when I learn that the ultimate legitimacy behind the text are the spirits themselves. A performance analysis falls short of comprehending what this actually means. Essentially, the performance analyst is an outsider and a non-believer, and can

never understand the desire of the singer to sing, nor the source of her gratification. To know that which grants legitimacy to the singer's song has to be to know the spirits.

Yet their traditions continue to attract and fascinate me, to the point of obsessiveness. When, during the 19th C. and in anthropological (and folklore) evolutionary discourse in particular, religion was superceded by science, the Primitive Other replaced Western religious texts as the well-spring of our meaningful existence. As we placed ourselves in relation to the Other in this evolutionary scheme we (particularly those who gave rise to the textualist traditions of folklore and philology) also placed our scientific (textual) traditions in relation to religious texts as something pertaining to the ineffable past. *Subsequent eras of anthropological discourse revolved around classification of societies, putting each in their proper place from our perspective, and assigning common sense functions to their institutions. Performance analysis shifts attention to ongoing processes of construction and reconstruction, Theirs and Our own. But I am afraid it doesn't get us any closer to what we seek. We are still only translating and labelling, providing our own common-sense explanations of what we witness.* (Claus, <http://class.csueastbay.edu/anthropology/clus/krakov.htm>) (Emphasis added in the second paragraph)

It is important to remember this critique of the relationship between anthropology and the past ('history'), and the difficulty of studying practices of a certain kind because in the later publications on 'local practices', there is a pattern that suggests that every practice of a group is objectifiable and analyzable. The self-reflexive comments made by this anthropologist are not reflected in most of the writing on local cultures produced in the later period.

#### The (Local) Documentary-Conservationist Phase:

During the 1930s the Dutch Anthropologist couple Arnold and Corrie Bake visited different parts of India, starting from Tagore's Shanti Niketan recording different forms of music. They have been recognized as the earliest to record folk and classical songs sung by different groups in the form of voice recordings, photographs and silent films. Shivaram Karanth who was to play such a crucial role later on in popularizing *Yakshagana* later on, gets his first experience of 'field study' when he accompanies them as a translator and a resource person. In 1938 Bake and his wife went to the Coorg region where they recorded the songs sung by the Kodava community at the time of wedding,

and other festivals. Similarly in the Dakshina Kannada region they visited different parts of South Canara (now Dakshina Kannada and Udupi districts) and recorded not just songs sung by communities but also those used in Yakshagana (Krishnayya 2006). The Bake collection consists of over 900 recordings. The material is currently available at ARCE-AIIS in Gurgaon, Haryana. Copies of the sound recordings are also available in the [UCLA Ethnomusicology Archive \(http://www.ethnomusic.ucla.edu/archive/biobake.htm\)](http://www.ethnomusic.ucla.edu/archive/biobake.htm). In 1984, Nazir Ali Jairzbhoy and Amy Catlin conducted a ‘Restudy’ of Bake’s work and visited the same places that Bake had visited in the 1930s. A monograph based on this restudy accompanied by video footage was brought out in the year 1991.<sup>8</sup> The original documentation done by Arnold Bake and the ‘Restudy’ will be a great source of information for all those interested in the history and the cultural practices of this region.

This reference to the work of the first anthropologist–ethnomusicologist Arnold Bake is of importance to this micro-study because it presents the beginning of a certain kind of research on local practices which is heavily tilted towards documentation. Karanth, in spite of being close to these anthropologists, and in spite of getting inspired by their methodology, never merely records *Yakshagana* but intervenes actively in the field and contributes to the production of the ‘Folk-Classical’. Most of the current work is more in the mode of documentation used by the anthropologist in the early decades of 20<sup>th</sup> century. The documentation of the complete text or the recording of the ‘actual’ seems to be far more important than either interpretation or contextualization. The pattern in the current documentation process clearly indicates that what is worthy of being documented is already predetermined by this early 20<sup>th</sup> century interest in capturing the exotic and the locally specific in as detailed a manner as possible. The current production of the ‘local’ seems to owe its existence to this beginning of a certain anthropologist-ethnologist way of conserving specific cultures and recording specific histories. Our different field visits have shown this to be the dominant mode of research in this region.

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<sup>8</sup> *The Bake Restudy in India, 1938-1984: The Preservation and Transformation of Performance in Tamilnadu, Kerala, and Karnataka : an Ethnographic Video Monograph*

## **Report of the Survey of Institutions and Practices in the Region:**

### Institutions

According to the Website of Mangalore University there are “75 affiliated colleges in the Arts, Science and Commerce, 4 in Education, 4 in Law, 7 in Hotel Management and one in Speech and Hearing.” The Colleges of Education at Mangalore and Udupi and Speech & Hearing Institute at Mangalore are conducting Post-Graduate courses. Affiliated colleges offer B.A., B.Sc., B.Com., B.B.M.,B.S.W./M.S.W., L.L.B., B.H.M., B.Ed., B.Sc. & M.Sc. in Speech & Hearing, B.Sc. in Fashion Design, B.Sc. in Garment Design, B.Sc. in Leather Design, Interior Decoration, Human Resource Development (HRD).

Most of the private colleges are run by a few private managements. In terms of the new academic programmes, the trend is definitely towards ‘vocational’ courses such as biotechnology, computer application, hotel management, tourist administration and social work. On the other hand, if we look at the traditional courses such as the pure sciences, the humanities and the social sciences, there are not too many major changes either in terms of the courses offered or in terms of the curriculum itself.

The annual magazines brought out by the colleges are important indicators of the ‘educational culture’ of any institution. These magazines clearly show that parallel to the general trend in preferring vocational courses, in the ‘cultural’ realm there is insistence on giving importance to the ‘local’ practices and traditions. Students seem to be participating in a large number of co-curricular and extra-curricular ‘cultural’ and ‘literary’ activities.

These literary and cultural activities also actively construct the identity of a cultural and geo-political space called Tulunad. Thus the documentation of every cultural, literary, linguistic, performative and ritual practice of every group directly assists in consolidating

perceptions about ‘local’ and the ‘indigenous’. This enthusiasm for the local can be seen even in activities such as offering courses in epigraphy and vermiculture, in surveys conducted by the colleges to map the biodiversity of the region and in compiling a compendium of words and proverbs for the local dialectic varieties. In the realm of science there is also interest in recording local medicinal practices and gaining knowledge about the local medicinal plants. (See **Annexure IV** for a list of the college annual magazines and a sample content sheet).

The umbrella organizations such as the General Academy of Education, the Jesuit and other Catholic Educational institutions, the Sri Dharmasthala Manjunatheshwara Educational Trust, the Alwa’s Educational Institutions have a large number of educational institutions under them. These are not merely educational institutions but have a bigger presence as cultural and religious institutions. This has definitely shaped the priorities of the institutions which are run by them in spite of the fact that all of them are affiliated to Mangalore University.

The University itself does not seem to reflect this general trend in researching the ‘local’. In fact, my conversations with the two professors in the history department suggest that there is a sharp critique of the celebratory and documentary nature of ‘local histories’. They see a difference between their own interest in producing a history of the region – which cannot be done without taking into account the colonial, economic and social legacies of the region – and the methodology adopted to capture the histories of practices, places and peoples in an insulated manner. Speaking of the culture of this region as historically heterogeneous, Surendra Rao suggests that it is “worthwhile interrogating the self-perception of the Tuluvas in the context of changes overtaking their society”. His comments are unmistakably ironic:

When we feel that a culture is not lived in unnoticed fullness and freedom, we announce the need for preservation, show-casing it in museums, scholarly studies, sponsored festivals, coffee-table books and tourist inducements. We manufacture mascots out of them, projecting them as facile symbols. *Yakshagana*, *Bhuta Kola* and *Kambala* are some of the familiar cultural mascots of Tulunadu...The Tuluva cultural facets have indeed been studied and projected with great

enthusiasm and success at individual and institutional levels. *They have found national and international audience. But in all these the refrain has been the revival and preservation of a cultural richness which has either gone unnoticed or facing extinction at the hands of insensitive philistines.* (Rao 2006, 19; Emphasis added)

This sentiment is endorsed by K Chinnappa Gowda, teaching in the Department of Kannada, Mangalore University:

This political appropriation of the *Bhuta* worship is made to look less political by converting it into a spectacle, a marketable event and a participatory experience. When an event like a *Bhuta* worship acquires colourful social frills, and becomes a *Jatre*, with many cultural events or even games associated with it, its political appropriation goes nearly unnoticed. More recently the TV channels have entered the fray to show-case such events, bringing in endorsements and advertisements, generating wealth for themselves and providing a focus to the events, giving them a flattering attention...What is suggested here is that in the participatory worship of the *Bhutas*, as of Gods, considerations other than the religious do enter, surrendering themselves to several social, economic and political compulsions. (Gowda 2006, 32-33)

To think in terms of the contemporary transformation of the ‘folk’ into the ‘popular’ would then require us to pay attention to the ‘social, economic and political compulsions’ that accompany the contemporary performances of these rituals and cultural practices.<sup>9</sup> Gowda follows the interpretative model of using the participatory folk ritual as a resource for writing the history of the marginalized:

The oral traditions unveil the world-view of a non-literate segment of society which was historically marginalized by the dominant upper-caste world wielding power. These are expressed in symbols and motifs which rule the oral epics. They are strongly represented in the ritualistic contexts of the oral epics. (Gowda 29)

What is the relationship between scholarship that is invested in recording and interpreting Folk themes and oral epics and the quasi-academic habit of constructing identities through the representation of such practices? What is the relationship between a scholar’s interest in unearthing the subaltern histories through an analysis of the oral epic and the

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<sup>9</sup> See *Tembare* by Veerappa Moily, translated by CN Ramachandran as *The Edge of Time* (2006).

contemporary political interest in stabilizing and mobilizing caste and communal identities? This is a challenge to all those interested in the contemporary histories of regions.

Another University which has been impacted by this context of research and which in turn is closely linked to the 'research in Folk Traditions' is the Kannada University of Hampi (See **Annexure I** for details). The close association between the scholars working in Hampi University and those interested in working on the history of different cultural traditions in this region is clearly seen if we analyse the contents of the catalogue of the publications wing of Hampi University (**Annexure V**). Many of the books have been authored by people working on regional cultures and many others are actually on the history of the different dynasties, on linguistic and performative traditions of the Tulunad and Kodagu regions. The broad understanding that the university should aim at encouraging Kannada cultural practices has also inspired many college teachers who are into researching the local to seek recognition from Hampi University as doctoral supervisors. In fact, even an independent institution such as the Karnataka Theological College, Mangalore, has been recognized as the Research Centre for the study of Religion and Culture by Hampi University.

The two scholars mentioned above also represent the trend in research in the more formal setting of the university. The cautious approach that we see in both towards a valorisation of the 'local' is strengthened by disciplinary concern about appropriate modes of writing history that takes into account the economic, political, social and cultural textures of the locality. The interpretative turn exhibited by the second scholar quoted above also suggests that it is possible to use these histories for mapping the history of the subaltern, as is evidenced by many different efforts at publishing oral epics.<sup>10</sup> This attempt to relate the text to the context is representative of the academic exercises undertaken by the collective efforts of the scholars such as Peter Claus, Frank Korom, Lauri Honko, Vivek Rai, Chinnappa Gowda and Purushottama Bilimale amongst others in the 80s and the

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<sup>10</sup> See for example, *Male Madeshwara: A Kannada Oral Epic* translated by C N Ramachandran (2001)

early 90s. This is yet another aspect of this interest in investigating the local that needs to be explored further.

In terms of the disciplinary boundaries, it may be presumed that the university department of history has retained both the courses which are more in tune with the model curriculum suggested by the UGC. It has introduced a paper on regional history. Even the doctoral research undertaken by the students in the department (as indicated by the list of doctoral dissertations submitted to the university in the period 1995 – 2004) show us that it is the department of Sociology which is more into the study of groups and communities whereas the department of History has produced dissertations on topics such as “Urbanization of Mangalore: A Colonial Experience (1799 – 1947)”, “King, Court and Culture in Medieval Kerala: The Zamorins of Calicut (c AD1200 – AD 1767)”, “Artisanal and Trading Activities in Medieval Karnataka (with special reference to the Hoysala Kingdom)”, and “Agrarian Structure, Peasant Struggles and Politics: A Historical Study with Special Reference to Uttara Kannada”. Though all of these are histories of the region, the very different approach that they have to the region question is quite evident from the titles themselves.

Apart from the Department of Sociology, which in some ways seems to reflect the interest in the ‘local’ that we have identified in the other publications and research from the region, it is in fact, the Department of Kannada which seems to sustain this interest. This is not merely true of the Kannada departments but also of the publications brought out by institutions such as the Karnataka Sangha or the Kannada Sanghas. In fact, even the various science initiatives undertaken by colleges such as St. Aloysius and Bhuvanendra College, Karkala, share this interest in the ‘local’. There is an interesting interdisciplinarity created by this ethnologization of research initiatives undertaken by such conventional disciplines such as Kannada, History and Ecological Sciences. This is a claim that needs further investigation and substantiation.

Colleges, Kannada Sanghas and Research Centres:



The housing of the Regional Resources Centre for Folk Performing Arts (RRC), the Rashtrakavi Manjeshwara Govinda Pai Samshodhana Kendra in the same campus as the MGM College, Udupi has given rise to a tradition of research in this region which shows a confluence of literary, ethnographic, historiographical interests. Interestingly, however, this kind of research has been done in a semi-academic context, with not much thought given to methodological questions. If RRC and the Rashtrakavi Manjeshwara Govinda Pai Samshodhana Kendra have provided the context for research and publication, the Yakshagan Kendra started in 1971 under the leadership of Shivarama Karanth and the then Principal of MGM College, Ku Shi Haridasa Bhat, has provided the pedagogic context for training artistes in the style promoted by Karanth. The Kendra follows the ‘Gurukul’ system of training and apprenticeship. Whatever the initial intention of Karanth in reintroducing the folk to Kannada modernity, its present role is stated unambiguously in an appeal made by the institution in its journal *Prasanga* (2006): “The Preservation of the Traditional Folk Art – Yakshagana and the Prasanga Literature for Posterity under Ancient Traditional Gurukula System”. What kind of implications this stance towards pedagogy might have in terms of research supported by its sister concerns is something that needs careful examination.

What is fascinating though is the enormous collection of audio-visual collection of recordings in the Regional Resource Centre. This database is slowly getting digitized. According to the current Director, H Krishna Bhat, there are efforts to edit the many hours of footage into shorter clips that can be used for pedagogic purposes. However, there are not yet any teaching programmes which can use this material in an appropriate manner where the documentation does not merely become an evidence of an activity but can be used to raise other questions related to disciplines, the use of the folk within the disciplines, and search for ways of studying these practices in a manner that takes into account the social, economic and the political processes within which they are practiced.

**Annexure V** lists the publications brought out by the RRC and the Rashtrakavi Govinda Pai Samshodhana Kendra which shows the existence of a pattern in publications. This pattern is repeated in the college annual magazines and also in the publications of the

Karnataka Sangha. The Karnataka Sangha was started by Shivarama Karanth in Puttur with the objective of bringing together Kannada writers for discussions and exchange of ideas. Once Karanth left Puttur, it became inactive. It was at this time that the two colleges in Puttur, St. Philomena and Vivekananda, started their own Kannada Sanghas, which paved the way for the publication of creative and critical writing by young and established Kannada writers. Though other colleges started their own Kannada Sanghas later on, none of them have left as much an impact as the Karnataka Sangha and the two Kannada Sanghas of Puttur have done. The Karnataka Sangha continues to bring out a number of publications (see **Annexure V** for a list of sample publications by the Karnataka Sangha on themes related to 'local' performative and theatre traditions). Once again, though many college teachers have published through this forum, it does not seem to have much participation from the younger generation.

### **Some Models of Combining Research and Teaching**

The most successful experiment in the region seems to be the collaborative workshops run by the RRC in the 80s where visiting scholars from outside India, university and college lecturers and students collectively worked in successive workshops which discussed the field, the different modes of analysis, and undertook actual field work as part of the collaborative work. This model where the researcher, the teacher and the student work together in a series of related academic events is something that can be replicated once again.

Malathi Murthy, teaching history at MGM College, sends out small groups of students to different places on 'projects' where they have to interview people, read the material and document the history of a specific building, industry or even a practice. Similarly, the college magazine of Bhandarkar's College Kundapur records a survey of a fishing community undertaken by the students.

The Laboratory for Applied Biology of St. Aloysius College has a long history of independent research much before it applied for autonomy. Under the leadership of its

Director, Dr. Leo D'Souza, it is conducting different projects which are of relevance to the 'local' context. The students and the faculty at the LAB have already published many papers and are working on tissue-culture techniques for large-scale multiplication of important, endangered, ornamental and medical plants. They also work with other associated labs such as the Rondano Biodiversity Research Laboratory, George Albuquerque Anti-Cancer Drug Design Laboratory, Thomas Gonsalves Laboratory for Applied Physics, where the faculty of the college function as researchers.

K Prabhakar Achar of Bhandarkar's College, Karkala worked with Madhava Gadgil of the Centre for Ecological Sciences, Indian Institute of Science, Bangalore to produce *Model People's Biodiversity Register: A Consolidated Report on the Case Studies of 5 Grama Panchayaths in Southern Coastal Karnataka*. A project of the Ministry of Environment and Forests, Government of India, it consisted of a research team comprising of students, teachers and other resource persons. It actually used interviews – individual and collective – field visits, groups discussions, map-making and documentary evidence. Once again the most striking feature of this research project is the return of ethnography in the form of scientific study of human biodiversity. The model is interesting because of the successful collaboration between a research centre, local colleges and students.

### **The Pedagogic and Research Potential in the Region**

The survey has clearly revealed the following:

- there is a strong tendency amongst the academic community to take up research which in some way or the other is an investigation of a specific dimension of the 'local' oral, literary, performative or religious culture, or questions specific to biodiversity and ecological uniqueness
- this investigation is carried out either in the research centres or in different institutions
- the main methodological feature of this research is documentation and ethnographic surveys

- the models for such ethnologization of conventional disciplines such as Kannada, history, ecological sciences and even applied botany seems to have been derived from an earlier phase of ethnographic research
- this ethnographic investigation of the ‘local’ cultural diversity has in fact contributed to the later production of the ‘local’
- in its current mode, this production of local seems to be a collaborative activity of the academics and others, which has created a disjuncture between formal academics and this quasi-academic space of engagement with the local.

It is possible to dismiss a whole body of writing, and the engagement of different generations of scholars – some who have read subaltern strategies and resistance in some of these practices, and some who have merely understood these as ‘traditions’ worthy of being preserved – as merely celebratory. However, we need to find out if this vast body of writing can be made useful for pedagogic purposes. Also, since much of this research is done on a voluntary basis, we need to find out if, by suggesting a different approach to the question of the local, we can shift the focus of inquiry and make it methodologically self-reflexive and conceptually more demanding.

Also, the disciplines which have provided space for such research, and those who have resisted research of this kind, may have to reflect on the legacies that they have inherited from certain research practices. The impact of this form of production of the local on actual contemporary religious and cultural practices, the use of some of this research in mobilization of certain groups needs to be analysed carefully.

The many different ways that the question of the ‘local’ and the ‘indigenous’ has been taken up by different nodal research institutions can also be looked at from a comparative perspective. For example, we could ask whether research in ‘Folkloristics’ has the same meaning for someone working on a cultural practice in Dakshina Kannada/Udupi as for someone working in the Shimoga or Hampi area. What differences are identity-related questions likely to bring in here?

Similarly, what are the non-academic implications of such an engagement with the 'local'? Have the regions of Dakshina Kannada and Udupi shown significant changes in terms of their politico-cultural complexities? What is necessary to make this material ask culturally relevant questions that also enable the student to analyse the context within which they live?

**Institutions, Departments, Centres with a Potential for undertaking New Academic Initiatives:**

*Departments and Colleges*

Kannada and History Departments of Mangalore University

SDM College, Ujire

MGM College, Udupi

Kannada Sanghas, St. Philomena College and Vivekananda College (in collaboration with History Departments)

St. Aloysius College

Bhuvanendra College, Karkala

*Teacher –Collectives*

The Social Justice Forum

The Association of College History Teachers

*Archival and Documentary Resources*

Regional Resources Centre, Udupi

Karnataka Theological College, Mangalore

**Recommendations:**

Since neither collaborating on a topic of research interest, nor mobilizing a small group of interested students and teachers seems impossible – as made clear by the many examples provided above – the most important task in relating research and teaching in this region seems to be by way of asking questions relevant to the interdisciplinary space

opened up by many of the existing works, where the methodological questions are explored in some, but remain unexplored in many others.

In terms of concrete steps towards strengthening the research and teaching initiatives and curricular interventions in the region this micro-study deems it appropriate to suggest the following:

- a. Research – Seek research proposals from college and university teachers to map in greater detail the relationship between the interdisciplinary nature of research initiatives, the disjuncture between formal curriculum and the research interests of the teachers, and provide a thorough analysis of the disciplinary questions that might have been overlooked in this research.
- b. Documentation: Survey and annotated classification, and digitization of the material at RRC, Udupi and KTC, Mangalore and creating a practical context for training students in handling archival material.
- c. Departments in Colleges and University – Invite proposals from Departments of History and Sociology in colleges and the universities (Mangalore and Hampi) for a training programme for teachers in basic methodology in historiographic and ethnographic research and the new questions raised within these fields about using orientalist frames of analysis. This could be modelled after the series of workshops that involved the same group of resource persons, teachers and students with provision for taking up small research projects in groups. These workshops could be actually located in the research centres.
- d. Networking – Establish a network of teachers/students/researchers who collectively design interdisciplinary courses that work around the theme of ‘the production of the local’ but aim to discuss it in more critical terms
- e. Fellowships – Offer two sets of fellowships – i. for senior scholars who will use the material available in the research centres and suggest ways of making them relevant for pedagogic purposes ii. for younger college and university lecturers to spend a couple of months reading and interacting with senior scholars in any of

the research centres that offer cutting-edge research in their own disciplines, or undertake interesting interdisciplinary research.

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**A narrative report of the field visit to colleges in Udupi and Dakshina Kannada districts, on 13, 14 May and 15 May, 2007, undertaken as part of a micro-study of Educational and Co-curricular, cultural initiatives that have impacted UG teaching in Udupi and Dakshin Kannada districts by Malathi Belur**

Background:

This field visit is part of the micro-study commissioned by CSCS on issues related to autonomy, translation, regional educational initiatives, and the initiatives towards integration across the disciplines (natural and social sciences) and across the different sectors (UG, PG and Research). The findings of the studies are expected to assist CSCS in making recommendations for the Higher Education portfolio of the Sir Ratan Tata Trust, Mumbai.

Objectives:

The purpose of this field visit was to gather information on the innovative educational and cultural activities of the colleges in Dakshina Kannada and Udupi districts; to review the Kannada Sanghas and other cultural and academic centers attached to the institutions, their publications and other activities.

During the visit, the scholars and institutional personnel and students were interviewed to collect their opinions and insights on autonomy, research and other co-curricular, cultural activities and other such relevant issues.

Besides, details of the institutions, departments and lecturers who have interest in taking up further training and projects were also gathered during the visit.

Colleges Visited:

- a. Bhandarkar's College, Kundapur
- b. Poornaprajna College, Udupi
- c. MGM College, Udupi

- d. Sri Bhuvanendra College, Moodabidri
- e. Alva's College, Moodabidri
- f. SDM College, Ujire

General Comments:

Five colleges which I visited in these two districts are run by the General Academy of Education, Manipal – Sri Bhuvanendra College, Karkala, MGM College, Udupi, Vijaya College, Mulki, Mahaveera College Moodabidri, Jagadguru Chandrashekara Bharati Memorial (JCBM) college, Shringeri.

Most of these colleges expressed fear that autonomy might result in the withdrawal of government grants. Though autonomy enables them to introduce new courses, they felt that the University was likely to interfere and regulate syllabus designing. According to the Principal of a college, autonomy is merely freedom to conduct examination and nothing else.

In most of the colleges, the lecturers are involved in research activities, some because of their own interest, but many under pressure from the NAAC, or as a pre-requisite for getting autonomy. Some apply for project-grants and get fellowship from various institutions including the UGC. When these colleges were told about the possibility of getting funding for interventions in curriculum reform and for enhancement of teacher capability, they immediately assumed that they would be given funds for some activities, without being very clear about the objective of such funding.

When asked about the research initiatives among the students, the usual response was to show the college magazine in which the students had written articles. In most of these college magazines, we come across articles on some form of local 'tradition', lifestyle, rituals, or art forms. Some of these colleges, like Bhandarkar's College and Sri Bhuvanendra College, are into establishing 'history museums'. There is great deal of interest in documenting local history, tradition in these regions. Though there is a lot of work going on documenting local history by individuals, there is no systematization of this research. Every research activity seems to be following a set pattern where the mere gathering and compiling of information and documentation of practices seem to be the

ultimate objectives of research. They did not seem to have any other plan for using the material produced through documentation and ethnographic enquiry.

Kannada University of Hampi seems to have given special impetus to research by teachers by recognising qualified individuals as research supervisors for the last two to three years. Mangalore University, to which the colleges are affiliated is unwilling to grant these lecturers the status of research supervisors. But at present, there is no forum to co-ordinate the work of individuals who seem to be working on similar themes using the same methodology. If, for example, all those working on different aspects of the 'local history' were to be brought together to discuss different ways and possibilities of conducting research and using this research for teaching at UG level it would be a very beneficial activity.

As far as science subjects are concerned, the influence of Prof Madhav Gadgil and the Indian Institute of Science seems to be pervasive in initiatives towards research in the field of bio-diversity. There is potential for research activities at Alva's college especially on science subjects because of the homeopathy hospitals, rich garden of medicinal plants maintained by the Alva's Foundation itself being located in the locality. However, no inter-disciplinary works are undertaken by the college, as I came to know during my visit to the college.

Even planning of inter-disciplinary activities between the degree students and students of homeopathy, and other medical centres of the Alva's Foundation can be thought of. The Chemistry department of Sri Bhuvanendra College is active in carrying out research and innovative syllabus designing, while the Botany department, with former HoD K Prabhakar Acharya, is working on introducing students to research by asking them to gather information on local medicinal practitioners and other such locally important issues. SDM College, Ujire is interested in collaboration with any research centre and keen on promoting research at UG level and is also keen on organising teacher training programmes. Departments are interested in taking up innovative programmes as they wish to enhance their profile independently.

I could not interact with students as they were either writing exams or on summer vacation, in all these colleges. There were I PU students who had come for admission, but they obviously, didn't have any opinion on most of these issues.

### Narrative Report:

#### *Bhandarkar's Arts and Science College, Kundapur*

Bhandarskar's College (estbl. 1963) in Kundapur, Udupi district, is a composite PU and Degree college. This is run by Manipal General Academy of Education. The college is actively involved in documenting history and tradition, dialect, economic and social life of Kundapura region. It has also collaborations with NSD, Neenasam, Kota Shivarama Karanta Research Centre and Centre for Research and Development, Manipal.

As most of the lecturers in the colleges were either on summer vacation or on valuation and other duties, I spoke to some of them who have been involved in research and other important activities of the college over the phone. In a telephonic interview on May 13, with Dr Udaykumar, HoD, History Department in Bhandarkar's college, Kundapur, I was told about the various activities undertaken by the college. There are many associations in the college - photography club, sports and science club, committee for annual magazine, literary associations. Most of these associations conduct quiz, essay writing competitions and lectures/seminars by subject experts.

In collaboration with Centre for Research and Development, Manipal the students of BA and B.Com classes had conducted a survey on literacy in the villages of the region, employment opportunities for rural youth and such topics.

The Ranga Adhyayana Kendra, in collaboration with Hampi Kannada University and National School of Drama, New Delhi, offer one-year free certificate course. The History Department in the college gives assignments to the students on documenting the traditional life style, language, economic life and cultural forms of Kundapura region. Their writings are published from time to time in their annual magazines. The department took the students to excavation site near Basrur, as part of the co-curricular activities.

Principal S. Narayana Rao is interested in setting up a 'regional history museum' in the college. Some old coins, household articles used by the old generation and other such traditionally unique articles have been already collected.

Dr. H. Shantaram Literary and Cultural Association of the college has collaborated with Shivaram Karantha Research Centre, Kota in conducting seminars, essay writing competitions and workshops on literature.

Besides, the students were sent to villages in groups for recording the local dialect - Kundapur Kannada, local practices and rituals, folk songs and games. For the last five to six year they have been working towards the compilation of a lexicon of Kundapur Kannada. A lot of articles on this have been published in the college magazines of the last few years.

Kannada Lecturer Rekha Bannadi who is in charge of this association says, the collection was so abundant that she could use these articles to teach regional studies (Pradeshika Adhyayana) for the post graduate students of the History department in Mangalore University.

The college has also published a book on Kundapur - ((Kunadapur Taluk: Ondu Adhyayana: A collection of articles based on regional study): Bhandarkar's Arts and Science College, Kundapur - 576 201, 1994). Followed by this work many studies on various places such as Barkur, Karkala and Basrur were done. The book documents economic life of the region during colonial period, freedom fighters of the region and other such historically significant articles on Kundapura taluk.

### *Poornaprajna College, Udupi*

Poornaprajna College was established in 1960 and is currently run by the Adamaru Mutt Education Council, Udupi. Here there seems to be more emphasis on academic excellence than any other activities in the college. A history lecturer, at the Poornaprajna PU College, Dr Jagadeesh Shetty, is involved in encouraging students to undertake research on inscriptions.

I met Dr Jagadeesh Shetty, who is known in the region for his work on Barkur, a village in Kundapur. I opened conversation with him, speaking about the purpose of the field

visit. He told me that Poornaprajna College was not interested in autonomy for financial reasons.

Apart from seminars and competitions, no special activities were taken up in any of the departments in the college. However, a 'monument survey competition by the students of PPC and MGM colleges' was held every year.

Besides, till last year, MANUSHA, an association of history teachers of Mangalore University, was conducting a two-day workshop on epigraphy. In his college, he has introduced free three-year course on epigraphy. There is no syllabus for the same, as it is initiated and conducted by Mr Jagadish Shetty himself. The students will be taught to read inscriptions during the year. He wants to establish his own organisation, named after his brother – Vasanta Shetty Smaraka Itihasa Mattu Samskriti Adhyayana Kendra in Brahmavar, to create awareness about regional history.

He also told me that Mangalore University is planning to introduce a course on the history of Tulu Nadu for degree students. However, he is sceptical about effective teaching of this subject as this will be a burden for teachers. Hence, they may concentrate on mainstream history while teaching and setting up question paper as well, he said.

#### *MGM College, Udupi*

MGM College, Udupi, (estbd. 1949) of the Manipal General Academy of Education, is also a composite PU and Degree college. Rashtra Kavi Manjeshwara Govinda Pai Research Centre, Regional Research Centre and Yakshagana Kendra are also situated in the premises of the college.

Dr Jayaprakash Mavinkuli, the Principal of MGM College, after listening to my briefing on my field visit, spoke on the courses introduced in the college. When I asked him about the courses other than regular subjects, introduced in the college, he told me about vocational courses for B.Com and BA students and one-year certificate courses on epigraphy, on tourism management and functional English. When asked about the research initiatives of the lecturers and students, he told me that many lecturers had taken up minor research projects. They have been financed by UGC, Indian Council for Social

Science, and the Science and Technology Department of the Karnataka Government. Students are involved in writing articles for the college annual magazines under the guidance of lecturers of each department. As many lecturers were on examination duty, I could not meet them personally, but I have collected their address and phone numbers.

When asked about autonomy, he said: “I welcome academic autonomy. But many restrictions in introducing new courses are a hindrance. The present rules are not encouraging. A team of lecturers was sent to Chennai by Manipal General Academy of Education to study the functioning of autonomous colleges. Now the management has second thoughts on accepting autonomy.”

*The Regional Resource Centre, Udupi*

As chief folklorist and associate folklorist were on leave, I spoke to the technician Lacchendra. He gave me details of the collection at RRC – Siri Sampada Archives :

Video: 992 hours

Audio: 3,591 hours

Slides: 8,353

Photographs: 17,790

Field card accessions: 9,194

Digitisation: 900

Digital videos: 250 hours

He also showed me the recordings. They go to places and document folk performative arts like Butha Kola, Yakshagana, siri etc. They also interview people who have made a name in these areas. He showed a detailed recording of a ‘naagamandala’. Starting from the green room, the dressing up of the artiste, and the concluding moments of the performances are recorded.

Many research scholars come here for research. Earlier, RRC staff used to go to colleges and introduce the work of the RRC and encourage students and the faculty to study folk culture. However, all this has stopped now due to financial crunch, Lacchendra said. But he was not aware of further utilisation of this material for research or teaching.

*Rashtrakavi Govinda Pai Samshodhana Pratishtana*

As the director Prof. H. Krishna Bhat was on leave, I spoke to Prof. Ramdas, Deputy Director and another member of the staff, N. T. Bhat. The centre was set up after the poet Govinda Pai's collection of books was donated, thanks to the efforts of the then Principal of MGM College Ku. Shi. Haridas Bhat. Later Mysore University recognised this research centre. Many have submitted their doctoral thesis on Tulu language, regional history and folklore. The great work of the Centre is the Lexicon for Tulu language, they said. They have also brought out several books including the complete prose works of Govinda Pai in Kannada and English. At present, it is affiliated to the Kannada University at Hampi. These days there are works on radio plays, comparative study of Kannada and Sanskrit grammar, though these topics are a deviation from the leit motif of the Pratishtana which is the study of regional history and culture.

Three volumes of Siri epic has been brought out. (Prof. Lauri Honko initiated intensive folklore documentation forays for 10 days in the Belthangady Taluk in 1989 under the joint auspices of the Regional Resources Centre for Folk Performing Arts, in Karnataka, MGM. College, Udupi (RRC) and Rajarshi Dr. D. Veerendra Heggade of Dharmasthala. He, in association with A. Krishnaiah and Sri K. S. Harshavardhana Bhat of RRC, Prof. B. A. Viveka Rai and Dr. K. Chinnappa Gowda of Mangalore University, took up a project of surveying and documenting all the oral versions of the Siri epic and the performances of Siri ritual in all the Alades of Tulunadu. The Siri text printed in international phonetic script, an English translation, and an exhaustive account of the process of documentation make up the three volumes released during the Siri festival celebrated under the auspices of RRC in March, 1999.)

At present, P. N. Narasimha Murty is working on the history of Alupas. World Bunt's Association and Regional Resource Centre together are conducting surveys and collecting manuscripts to write a history of the Bunt community under the supervision of K. V. Ramesh, Director, Archeological Survey of India, Mysore.



### *Yakshgana Kendra*

Yakshagana Kendra, third institution in the MGM College premises, is involved in training artistes for its Yakshagana team. Earlier, only amateurs artistes used take part in this programme. But now, the Kendra is promoting the study of Yakshagana and also offering a course on Yakshagana. Two CDs on Poorva Ranga and Hasyagara have been brought out. They gave me sample copies of the publications including monthly magazines.

Finance for these activities comes from the corpus fund of MGM Education trust and the Ford Foundation.

### *Sri Bhuvanendra College Karkala*

The college, which was established in 1960, also comes under Academy of General Education, Manipal. The college is involved in documenting bio-diversity, while a lecturer in the chemistry department is actively involved in research activities. The principal himself is interested in 'spiritual education' as well as in the setting up of a 'yakshagana' museum.

Like in other colleges, there are photography club, fine arts club etc, in the college.

Principal B. P. Gowda has shown personal interest in introducing 'spiritual education' as well establishing a 'Yakshagana' museum.

Since 1998, 33 spiritual camps have been held in collaboration with Ramakrishna Ashrama, Mangalore and Art of Living Foundation. A nominal fee of Rs.250 is collected from the students.

In Yakshagana museum, models of headgears and costumes are kept along with ornaments weapons and 'mantap', simhasanas used in Yakshagana performance.

The college has brought out a book on Karkala which focuses on the history of Karkala.

Dr. Narayana Poojari of the Chemistry Department was a key figure in setting up a minor research lab which is useful of M. Phil candidates and also for the lecturers who have taken up research projects. His research articles have also been published in various international and national magazines.

Prof. K. Prabhakar Acharya, retired Zoology lecturer has worked on bio-diversity in the Western Ghats.

The college is involved in documenting bio-diversity, while a lecturer in the chemistry department is actively involved in research activities.

In association with Prof. Madhav Gadgil of the Indian Institute of Science, Bangalore, he formed a group of students and lecturers who carried out a survey of the diverse species of plants and animals of the region. They stayed there in villages and interviewed the local medicinal practitioners (nati vaidyaru). Later the findings of these surveys and interviews were documented and published by the college.

The students also take up summer research projects at the Indian Institute of Science in Bangalore during summer vacation.

#### *Sri Dhavala College, Moodabidri*

The college established in 1970s, is a considerably small college with limited number of students. The college is run by a Jain education trust. Commerce wing seemed to be actively involved in curricular and research activities.

The principal of Sri Dhavala college, Raveesh Kumar M, after listening to my brief introduction to the micro-study, said: "Ours is a very small college. So we didn't think of applying for autonomy."

On asking him about the co-curricular educational initiatives of the college, he said that the college has introduced vocational courses for BA and B.Com. Instead of Ancient History and Archaeology, students can choose papers such as Advertising, business communication. This is to enable the BA students to get jobs easily. Besides, a paper on Economics and Co-operation for degree students also help them get into co-operative banks. The students get a short-term training in the local co-operative bank.

I was also told that a few lecturers are engaged in research activities by affiliating themselves with the Kannada University, Hampi.

The principal himself wants to pursue research in a subject related to the study of Commerce. But, he said, he did not find it convenient to pursue research at Mangalore

University, as guides were not available and also because of other difficulties. So, he wants to take up research at some other research institute or centre. He said, he was willing to take up any projects or send teachers for training in this regard.

As lecturers were on examination duty in other colleges, I could not meet them personally. However, I got the contact numbers and address of the lecturers who are actively involved in research projects and other such activities.

### *Alva's College, Moodabidri*

Alva's College which began in 1998, has several medical colleges as sister organisations all run by the Alva's Education Foundation.

Chairperson of the Foundation Dr. Mohan Alva is also a Yakshagana artiste and has a personal collection of several ganesha idols. The institution is known for two of its big annual events - Alva's Nudisiri and Alva's Virasat.

Alva's Nudisiri is a literary and cultural programme during which the Kannada writers and scholars deliver seminar on various themes such as 'Kannada manassu.' Various scholars who have worked on Kannada language and culture will be invited for this three-day programme and many who have worked for Kannada will be felicitated on the occasion. Mohan Alva's collections, which include various types of Ganesha idols, will be displayed on the occasion. Students will also get to listen to the words of the experts. The presentations at the seminars will be later edited and published by the Kannada department of the college.

Alva's Virasat has been held annually for the last 10 years. This is to bring awareness about the culture of various States across India. Usually this is held in December or January. Both the events are financed by the Alva's Foundation. Artistes from Gujarat, Rajasthan and other parts of India will come and perform here and local art forms will also be displayed on this occasion. This is a kind of cultural exchange among States, while creating awareness among locals about the diversity in Indian culture.

Apart from these, in the college, various competitions, seminars and lectures are held. The Kannada Department has opened its own departmental library.

The college has introduced a course on Food Nutrition for BSc while for BA along with History and Kannada, Bharatanatyam or Carnatic music will be taught as optional subjects. While teaching Bharatanatyam or Carnatic music, both theory and practice will be given importance.

Besides, the college has introduced a combination of Micro-biology and Bio-Chemistry, Biochemistry and Biology for the degree students, which is not introduced in any other colleges in Dakshina Kannada.

Every department has its own association. For example, Science Forum carries out programmes on basic science and bio-tech, which include projects for students and researches related to their curriculum.

Though Alva's foundation has developed a garden of medicinal plants, and has a homeopathic hospital, the science students do not undergo training there and no interdisciplinary programmes have been taken up.

Bio-vision – forum of the Biology students – conducts blood grouping camp in the college. A record of blood groups of staff and students of the college is maintained to help patients in the neighbourhood in case of emergency.

### *SDM college, Ujire*

Sri Dharmasthala Manjunatheswara College (started during 1966-67) is run by SDM Education Society, Ujire.

Doctoral theses of many lecturers of the college are on Dharmasthala. Besides, there are institutions like Sri Kshetra Dharmasthala Rural Development Programme (SKDRDP) and Manjusha museum, which also come under Dharmasthala management. They work in collaboration with the college, on various occasions, including the annual 'Sarva Dharma Sammelana', held in the temple premises, Dharmasthala. They don't have direct bearing on the academic activities of the college. But the students of journalism department are actively involved in media houses set up on these occasions. The Department of Journalism provides the students to acquire practical skills through such events.

In SDM college, I met the Principal of the PU College, Satheeshchandra. He told me

about the recent developments in the college: The college, in collaboration with Kannada University, Hampi, has opened Ha Ma Na Research Centre in which M Phil and Ph D candidates have registered. Some of the lecturers in the college have been recognised as guides – Mahabhala Bhat of Sanskrit Department, Sampat Kumar of Kannada department, Jayakumar Shetty of Economics Department and Manjula of Psychology department, and the director of the Centre – Dr S D Shetty. As many as 10 research scholars have enrolled in the Centre.

Besides, it is made compulsory for the students to do research. They are taught about research methodology. A group of students will be given topics for research by each department and there is an inter-departmental committee to supervise these research activities. Lecturers of each department will be guides for the student-teams. Later, the research works of these students are evaluated and documented.

Under the leadership of a lecturer in the Botany department, Keshav Hegde, a bio-diversity camp was held in a nearby village. Madhav Gadgil from IISc had guided the team consisting of students and lecturers in this regard.

Students also apply for research projects at Indian Institute of Science, Bangalore. Some of the students who had worked on such minor research projects at IISc, later joined the Ph.D programme of IISc.

Many of the BSc graduates of the college are appointed in industries and companies like Infosys and Wipro, through campus interview.

The Human Resource Development cell in the college gives training in soft skills to the students, besides informing them about job opportunities in different areas. Course on soft skills is compulsory for the second and final year degree students. Even the staff of HRD cell gets their training from experts.

When asked about autonomy he said that the college is firm on obtaining autonomous status. It is hopeful of attaining this status from this year itself. Preparations for this have been underway for the last few years and every department is confident of functioning well even after the institution obtains autonomy.

When I shared with him the fears expressed by the principals of other colleges some of

which come under the Manipal General Academy of Education, he said that initially the University will continue to have control over these institutions, but once the college confirms its ability to function as deemed university, there would be no problem. He added: “We can introduce new courses, we can affiliate with other research institutions and we can experiment with so many things and there will be new avenues for development once we are free to function. I agree there are problems. That does not matter. Problems are in every field. The whole college is ready to face these challenges. Each department has drafted its own syllabus and consulted various experts to form a Board of Studies. A team from the College has visited Tamil Nadu where autonomous colleges have proved their excellence.”

On fears about the withdrawal of grants, he said that these fears are baseless. He welcomed the proposal for convening a teachers’ meeting on existing research practices in history. He was enthusiastic about working on any projects on higher education provided that they were clear about their own role in such an activity.

Later I met Sooryanarayan of the English Department who showed me their language laboratory. He said the lecturers in the college are interested in research, though they have a heavy workload. On autonomy also his response was positive and said the department has put in a lot of effort in this regard. Teachers of the department are willing to undergo training for the same, he said.

Prof. Venkappa K, former lecturer in English, informed me about work on Konkani language by St. Aloysius College, Mangalore and on epigraphy at Dharmastala Samskriti Samshodhana Pratishtana. Nagarika Seva Samiti – an NGO in Guruvayunkere near Belthangadi, under the guidance of Madhav Gadgil of IISc, had carried out bio-diversity documentation at a few villages.

Prabhash Pandit, a final year BA student was appointed as campus ambassador of Infosys, at SDM college. According to Prabhash, the Campus Ambassador programme aims at building a relationship between the respective colleges and the BPO industry. Under this programme one student (preferably from the final year) from each college will

be selected and he/she will be given an exclusive training in the Infosys campus. After the training he should canvas in his college, in favour of joining the Infosys. The training will be on communication skills and group building. Students from all over India will be brought under one roof for the training. The ambassadors will be paid a stipend.

Except SDM college and the colleges run by GAE, Manipal, no other college has applied for autonomy.

### Suggestions

On observing the educational and co-curricular initiatives of these colleges, I would like to make following recommendations:

Selected lecturers, who are interested in taking up research projects, should be given orientation towards ways of doing research. Most of the research work they are involved in are documenting local 'culture', life styles or even practices like 'naati' or local medicinal practices ( where they seem to be using the bio-diversity register ). These lecturers should be trained to take up innovative research.

A meeting of some of these lecturers could be convened, as a first step, to orient them about new possibilities of research and curriculum designing. Most of the lecturers were under the impression that they would be given grants if they undertook a research project. So they need to be informed of interventions of a different kind which would have direct impact on the courses that they teach and their teaching practices.

In the second phase, through these lecturers, a network or forum for further works could be constituted as there is no body to co-ordinate between the scholars and the teachers who have taken up research and such co-ordination seems to be necessary while discussing curriculum designing and also methods/pattern of research at the UG level.

It would also be convenient to convene a meeting of local historians and scholars to work on producing teaching materials or initiate research work of a different kind. At present, there are abundant materials collected on 'local history', all in documentary mode. However, there is no thought given to ways of using this material. Hence, a meeting of lecturers and scholars who have worked independently on these issues organised at a later

stage, to discuss strategies of working on these materials.

Considering that there is lack of co-ordination between the Mangalore University and the degree colleges, and also the initiatives of Hampi University in research at UG level, all these bodies need to be brought together to work on specific issues. Mangalore University still regulates introduction of new courses and curriculum designing, while Hampi University seems to be having its sway on research activities carried out in these regions.

When it concerns science subjects, most of these colleges have collaborated with Indian Institute of Science in Bangalore. However, there are independent efforts in many of these colleges to build stable relationship with the industry for fulfilling the objective of creating employment opportunities for the students. These colleges also introduce job-oriented courses, like advertising and business communication for BA students. Science lecturers, NGOs and research institutes like IISc need to come together to assess the research activities undertaken by them and strategies to work on basic science and other relevant issues.

I have provided, with this report, a list of lecturers and scholars, who could be contacted for further work on this project.

List of lecturers, scholars interviewed during the field visit:

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Dr Jayaprakash Mavinkuli  
Principal, MGM College  
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S A Krishnaiah  
Chief Folklorist,  
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Ph.No: 9342749097

Dr B P Gowda  
Principal,  
Sri Bhuvanendra College,  
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Dr K N Narayana Poojari,  
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Prof Satheeshchandra  
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Malathi K Murthy

Lecturer, Dept of History,  
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Ashok Alva  
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Prof H Krishna Bhat  
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Dr Usharani S Suvarna  
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List of lecturers and scholars who can be consulted:

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Kanaradi Vadiraja Bhat  
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Basrur  
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Tukaram Poojari  
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Rani Abbakka Tulu Adhyana Kendra,  
Bantwala

Dr Vasanta Punacha  
Lecturer (Rtd.)  
Dept of History,  
Vijaya College,  
Mulki

## **Proposed Micro-Study on Regional Educational Institutions and Initiatives**

### **Terms of Reference**

#### **Background:**

Following on the consultation on strategies for higher education which took place in November 2006 and keeping in mind the valuable suggestions made by the participants at the second consultation held on the 27<sup>th</sup> January 2007, CSCS has decided to commission a series of micro-studies on issues related to autonomy, translation, regional educational initiatives, and the initiatives towards integration across the disciplines (natural and social sciences) and across the different sectors (UG, PG and Research). The findings of the studies are expected to assist CSCS in making recommendations for the Higher Education portfolio of the Sir Ratan Tata Trust, Mumbai.

We would like to invite you to conduct the following:

#### **Micro-study on Educational and Co-curricular Cultural Initiatives that have impacted UG Teaching in Udupi and Dakshina Kannada Districts.**

#### **Objective of the Exercise:**

Examining various aspects of higher educational initiatives in the region encompassing Dakshina Kannada and Udupi districts of coastal Karnataka to define a field and strategy for intervention in the institutions in this region

#### **Scope of the Work:**

- Survey of the institutions in Udupi, Manipal area and the innovative educational and cultural activities they are involved in
- Review of the Kannada Sanghas and the publications of colleges
- Identifying and analyzing efforts at constructing histories of the 'local' (histories of locations, institutions, movements), the 'folk' (Yakshagana, Bhuta traditions), linguistic traditions (Tulu, Konkani); its impact on UG education
- Discussion with scholars, institutional personnel and students who have interesting insights on above-mentioned issues

#### **Expected Outcomes:**

A detailed report to be sent to CSCS no later than May 31, 2007, consisting of the following:

- An executive summary and recommendations for the broader field
- A background note
- A report on field visits and discussions
- Identification of already existing initiatives, their replicability, the merits and demerits of considering these initiatives for future support

- Identification of institutions where these initiatives are located, are likely to be located
- Suggestions for new initiatives
- A list of potential collaborators including heads of institutions, individual UG/PG teachers
- Possible models for networking and intervention in UG education
- Any other insights and information not included in TOR

**Time Frame:**

The consultancy will be for a period of three months, March 1- May 31, 2007

**Accounting Guidelines for the Micro-Study:**

Along with your micro-study report, please submit an account for expenses incurred. The standard accounting heads are local travel, board and lodge (where relevant), stationery and phone charges, postage, other incidentals. If you anticipate an expensive journey, please check with us before booking your tickets so we can make sure the money is available.

**Tejaswini Niranjana**  
**Coordinator, Higher Education Programme**  
**CSCS**

### **Terms of Reference for the Field Visit by Malathi Belur**

**(As part of the Micro-Study of Educational and Co-curricular Cultural Initiatives that have impacted UG Teaching in Udupi and Dakshina Kannada Districts )**

#### **Background:**

Following on the consultation on strategies for higher education which took place in November 2006 and keeping in mind the valuable suggestions made by the participants at the second consultation held on the 27<sup>th</sup> January 2007, CSCS has decided to commission a series of micro-studies on issues related to autonomy, translation, regional educational initiatives, and the initiatives towards integration across the disciplines (natural and social sciences) and across the different sectors (UG, PG and Research). The findings of the studies are expected to assist CSCS in making recommendations for the Higher Education portfolio of the Sir Ratan Tata Trust, Mumbai.

We would like to invite you to visit a few colleges in Udupi and Dakshina Kannada Districts in order to gather information regarding the various aspects of higher educational initiatives in the region.

#### **Scope of the Work:**

- Visit to specific institutions in Udupi and Dakshina Kannada districts with the objective of collecting information on the innovative educational and cultural activities they are involved in (preferably Alva's College, Moodabidri; SDM, Ujire; Bhandarkar's College, Kundapur; Bhuvanendra College, Karkala; Vijaya College, Mulki; MGM and Poornaprajna College, Udupi)
- Review of the Kannada Sanghas and the other cultural and academic centres attached to the institutions, their publications and other activities
- Discussion with scholars, institutional personnel and students who have interesting insights on above-mentioned issues

#### **Expected Outcome:**

A detailed report to be sent to CSCS no later than May 18, 2007. This would include

- A report on field visits and details of discussions including the list of teachers, institutional heads and students contacted
- Catalogue of publications and some sample copies of publications brought out by institutions
- Response of institutions to the prospect of academic autonomy
- Details of institutions/departments where interesting curricular and co-curricular initiatives are located, are likely to be located

- Suggestions regarding institutions, departments and individual lecturers and institution heads who are interested in taking up projects related to curricular interventions, teacher training and the production of teaching material

**Remuneration:**

Along with your report, please submit an account for expenses incurred. The standard accounting heads are local travel, board and lodge (where relevant), stationery and phone charges, postage, other incidentals.

We would be happy to offer you an honorarium of Rs.5000 for your help in conducting this study.

Tejaswini Niranjana  
Coordinator, Higher Education Programme  
CSCS

Bangalore  
8<sup>th</sup> May 2007