



Two best practices successfully implemented by the Institution

Best Practice 1:

Title of the practice:

“Adoption of government Schools”

Objectives:

As a part of its Institutional Social Responsibility (ISR) initiative, the university in earlier years had adopted neighbouring villages for their development. The University has now adopted 10 Government schools with the following objectives:

- To evaluate socio-economic background.
- To provide computers.
- To strengthen classroom, laboratory, library and sports facilities.
- To adopt poor students.
- To conduct training programs for teachers.
- To train students in communication and soft skills.
- To encourage students' talents.
- To take up remedial classes for weaker students.

The Context:

The University has been catering to the higher educational needs of the students from Dakshina Kannada, Udupi and Kodagu districts with care and concern. It has reached every door-step of nearby villages which is evident from the enrolment data in the University of the past few years. With a large number of students from socially and economically backward groups, the University has emerged as the champion of social justice and continues to fulfil their academic aspirations. Bearing these aspects in mind, the university has chosen a few neighbouring government schools to strengthen them with required infrastructure and other possible support. The whole program has the sole intention of “reaching the unreached” with all possible facilities.

The Practice:

The Mangalore University has adopted 10 government schools - six primary and four high schools - near its campus in Mangalagangothri for facilitating their overall development. The schools are adopted as a part of the institutional social responsibility of the university. A few teachers of the university teach some topics related to general knowledge on every Saturday. The university teachers do not teach the government prescribed syllabi to them as they are being taught by their regular teachers.

The university has also taken up "eat right food" campaign in these schools by creating awareness on healthy food to avoid junk food items available everywhere. The volunteers of the National Service Scheme (NSS) of the university enable the schools to keep their premises clean. The university has arranged for supply of general books to the school libraries so that students have access to knowledge other than their regular subjects. Some basics of yoga are also taught to students to keep them mentally and physically fit.

Evidence of success:

The University has adopted six primary schools situated at Konaje Padavu, Kuntalaguli, Harekala, Innoli, Manjanady and Deralakatte; the four high schools adopted are at Konaje Padavu, Harekala, Pavor and Malar. The University has nominated one teaching staff member (from the university) for each school as Nodal Officers to look after the activities under the adoption scheme. It acts as a facilitator to arrange for vital, essential and desirable materials to the schools and a survey in this regard has been underway despite Covid-19 scenario. It has successfully conducted various activities and donated items useful to schools such as computers, science instruments, furniture (table, chairs, bench, cup boards, etc.) and some sports / games tool kits. Development of medicinal gardens and swachh (clean) school campus programs involving students, awareness programs on water conservation, environment protection, national festivals, etc have been attempted. Remedial classes by involving M.Ed. students are also being conducted along with classes on Spoken English and improvement of communication skills.

Problems encountered and resources required:

COVID-19 pandemic has hampered the planned activities for the schools. A systematic plan to have budgetary allocation for the programs are being worked out, as there are no funding for the programs from any corner. The activities under the program are being conducted only after detailed meetings with the teachers and non-teaching staff of the school to gauge the requirements of the schools. Some of the known donors, including individuals, companies, banks and other institutions are being invited to the meetings to join hands with the University to develop the schools in the true sense.

Best Practice 2:

Title of the practice:

“Promotion of a Local Art form – Yakshagana”

Objectives:

The Yakshagana Centre has the following objectives:

- To document, preserve and promote the traditional Yakshagana in all its styles and variants.
- To disseminate Yakshagana through print and electronic media at local, regional, national and international levels.
- To impart education in Yakshagana to students/public and organize performances.
- To conduct workshops, lectures, demonstrations, experimental performances and interactions with the artists and other schools of related arts like Kathakali, Therukoothu, etc.
- To establish Archives/Museum/Library for study and research on Yakshagana
- To preserve and promote the traditional beauty of Yakshagana.
- To publish literature on Yakshagana and create a comprehensive Information base.

The context:

Yakshagana is a traditional performing art form, a popular theatre prevalent mainly in the Coastal Karnataka with its world acclaimed unique features. With a history of more than eight hundred years, Yakshagana of Coastal Karnataka has developed into a highly harmonious, synthesized theatre, comprising components like powerful music, colorful costumes, vigorous dance and extempore dialogues, all in their own distinguished style. In addition to its role as a form of artistic entertainment, Yakshagana has been an effective medium of information, value / moral education, especially to the masses. In its structure and performance style, it enjoys both classical discipline and folk features. The Mangalore University has established the Yakshagana Study Centre to serve as an institutional arrangement for the promotion of Yakshagana, its richness and pristine beauty.

The practice:

The Yakshagana Study Centre, established in the year 2009, is functioning in the Yakshagana Kala Mandira, a building with basic infrastructure facilities. The centre has a big hall and a theatre stage with seating arrangements for seven hundred fifty people. The added attraction of the centre is “Yaksha Mangala Museum” and nearly twenty Life-size models of Northern and Southern Yakshagana style are installed. The museum includes a Photo Corner exhibiting various performance sequences of

Yakshagana. The Costumes, dress materials and musical instruments used in Yakshagana are exhibited separately. A Library (with two thousand five hundred fifty books on Indian Theatre in general and Yakshagana in particular) has old rare valuable manuscripts, audio-video cassette collections, Yakshamangala Video Centre with LCD facilities to display documentary and video films produced on Yakshagana and are available for researchers.

Various programs on Yakshagana such as lectures by eminent artists / scholars, Thala maddale, time bound Yakshagana bayalata and a few competitions on Yakshagana related aspects are organized by the Centre in addition to the routine stipulated academic activities.

The Centre has plans to organize Annual Yakshagana Festival in collaboration with Tourism department and to interact with the society at different levels.

The following are the books published by the Yakshagana Study Centre:

- Yaksha Bhandary (The Reminiscences of an Yakshagana Artist Sheenappa Bhandary)
- Yakshasiri (A Collection of Articles on Yakshagana)
- Yakshamudi (A Collection of Articles on Yakshagana)
- Yakshasthree (A Critical Study of Female Roles, The Female Puranic Characters and Yakshagana by Women)
- Yakshakedage (A Collection of Articles on Yakshagana)
- Yakshatharu (A Collection of Articles on Yakshagana)
- Jina Yakshagana Samputa – 2 (Yakshagana Prasanga Samputa)
- Kota Shivarama Karantharu : Yakshagana Chintane mattu Prayoga (A Collection of Articles)
- Yakshagana Sthithigathi (A Collection of Critical Articles on Yakshagana)
- Balipa Gaana Yaana (The Reminiscences of an Yakshagana playback singer Balipa Narayana Bhagavatha)
- Yakshagana Prasanga Samputa (A Volume of Yakshagana texts)

Evidence of success:

The Yakshagana Study Centre has organized 35 Extension Lecture Series, 40 workshops / demonstrations / documentations, 20 performances and trained above 100 students in Yakshagana. The Centre has organized programs at more than 100 colleges which have been benefitted by the outreach programs.

The numbers of books and audio/video in the library have been increased to 2550 and 150 respectively. The books include several collections of articles on Yakshagana such as Yakshasiri, Yakshamudi, Yakshakedage, Yakshatharu and Yakshagana Sthithigathi, reminiscences of Yakshagana artists/scholars such as Sheenappa Bhandary, Kota Shivaram Karanth and Balipa Naryana Bhagavath and collections of

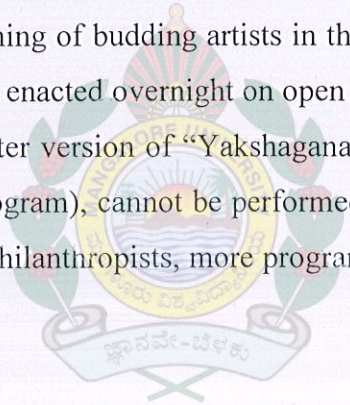
Yakshagana Prasangas(plays/texts), Jina Yakshgana Samputa and Yakshgana Prasanga Samputa among others and a critical study of female roles.

The Yakshagana Centre has instituted Yaksha Mangala Annual Award and Yaksha Mangala Annual Book Award. It has formed Yaksha Mangala Children's / Students' Troupe to train and groom the budding artists of Yakshagana. The Centre has also undertaken documentation of information on life and achievements of Yakshagana artists and carried out case studies on "Gerukatte Gangayya Shetty - A Yakshagana Artist" and "Tradition of children's Yakshagana".

Problems encountered and resources required:

COVID-19 pandemic has affected offline programs and proposed plans could not be implemented. The online programs, though conducted in good numbers, are not as effective as direct contact programs. Network related issues hampered the reachability to interested students who otherwise attended offline classes on regular basis.

'Thala maddale', one of the flagship programs of Yakshagana Study Centre could not be effectively held and has affected the process of grooming of budding artists in the field of Yakshagana. "Yakshagana Bayalata" (a form of yakshagana play enacted overnight on open stages) is completely ruled out due to COVID-19 protocols. Even the shorter version of "Yakshagana Bayalata" ("Kalamithi Yakshagana" for 2-3 hours instead of overnight program), cannot be performed due to the pandemic. As the Centre has received generous support from philanthropists, more programs directly useful to students/viewers can be conducted after the pandemic.




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