
MYSORE MOVEMENT – AN EXPERIMENT ON ADULT EDUCATION IN PRINCELY MYSORE

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Abstract: The Mysore movement was one of the important movement in princely Mysore in the field of Adult education Mysore Experiment was a brain child of The teachers of the University of Mysore The Mysore University Was one of the premier universities in India it was established by Krishnaraja wodeyar IV in 1916. It was the First University in India was established by Princely rulers. The university did yeomen service for development of education in Mysore. An attempt is made in this paper discuss about The Mysore movement in princely Mysore

Keywords: Mysore Movement. Mysore Experiment, extension movement, university Teacher's Association.

Introduction: In the year 1932 a group of dedicated teachers of the University of Mysore started non formal and non credit adult education movement in Mysore. The movement itself is unique and appreciated one for good cause for the development of literacy programme. This movement was gained momentum and appreciated in the World Vice Chancellors meeting held at London. It was a movement developing and utilizing a university extension service to take the ideas of Indian culture and tradition and the modern world from behind university class room walls bring these to both the non literate and literate people in the rural area.

The teachers of Mysore University committed themselves to serve the public through extension services. The Mysore movement was significant event as observed by Dr. Amrik Singh

“Efforts have been made in recent years to popularize extension work but have not met with much success. There were universities like Mysore and Viswa Bharathi which right from the day of their establishment recognized the importance of doing something for the community. They did some very useful work in eradicating illiteracy from the countryside, publishing some reading material largely for the use of rural masses and inspired quite a few other activities in furtherance of this objective”¹

The Mysore Movement was originated in Mysore University. The university was founded by Krishnaraja Wodeyar IV. Many people in Mysore clearly identified themselves with the Kannada linguistic and cultural heritage of Mysore and same, including those connected with the Mysore Movement worked to expand and heighten this kannada nationalism.¹ The Mysore movement blossomed between 1932 to 1943 and it brought the new ides and made literates in the rural areas of Mysore. In this movement dedicated and capable people involved in Adult education, the kannada nationalist movement in Princely Mysore those who inclined towards democratic humanists dedicated Academicians involved in the Movement. It also represents a significant milestone of high quality non formal University extension education.

Causes Mysore Movement

- Populist Idea of in the founding the University of Mysore.
- Devotion to Kannada language and culture movement.
- Populist pressure to justify public Support for the University during 1930 great depression.
- The Major intellectual and social movements in India and outside. (The Influence of John Dewey and Ideas of Mahatma Gandhi)
- Dedicated Teachers Like Hanumantha Rao Professor of Philosophy, S.V. Krishanaswami Iyengar Professor of Political Science.

- Mysore University Teacher's association

During this period more focus was given on vernacular and literacy programmes incited in other parts of India also. But in Mysore region with different perceptions with enthusiasm and consistently. In spreading of Adult education more number of literacy campaigns, social work villages and the Mysore type of lecture extension on advanced subjects, the Mysore area was highly productive and made significant contributions. The Mysore experiment was took place within the intellectual ambience of the University of Mysore. The Mysore University was established with sole object of social factor of service to this people and the linguistic cultural identification. Extension lectures, delivered during the first 15 years of the University's founding from 1916 to 1931, were mainly in English, the language of the elite in the princely Mysore. Only a few lectures were given in Kannada, the vernacular of the masses.² During Dewanship of Sir M. Visweswraiah night schools had been established in village primary schools for the benefit of illiterate adults. During 1930's kannada language, culture and traditions, and the general kannada Renaissance movement had an extremely important factor in the development of extension service ideas at the university of Mysore. The university Teachers' Association therefore adapted kannada as the medium and vehicle of communication. Mahatma Gandhi's constructive programmes on rural development concentrating the rural poor and the illiterate intensified the speed of Mysore Movement.

The university Teachers' Association made significant contribution to the Mysore Movement. The association was responsible for the development and organization of extension lecture programs for adults in the village area. The original lectures at distinct locations were called Upanyasa Saptahas and were spread over a whole week. By 1941 these lecture week camps had developed into a series of upanayasmale with two additional camps, the intensive camps and inquest camps. The Teachers' Association and its branches in Bangalore, Tumkur and Shimoga continued assuming responsibility for organizing collective lectures.

Hanumantha Rao utilized his administrative expertise, teaching background, and understanding of adult learners, as the basis for devising a highly effective and thoughtful delivery system for education. The lecture topics in the camps were **wide**-ranging, covering science, literature, light and chemistry, Physiology, problems of thee eye physics astronomy, Sanskrit, Kannada. Many of these lecture topics later were written up in pamphlet form. Visual method were used with the lectures and included films like those on the carbon oxide circle, one on digestion and one on blood circulation.

In Princely public participation was welcoming one. Because of their enthusiasm and responsiveness generated for these camps. In Devanhalli Teachers were took in the procession from travelers Bungalow to the temple in whose compound the lecture was arranged. It was just like marriage party, with dancing, drums beating and crowded people to witness the activity. The temple quadrangle was filled with crowd. This type of recognition was really made profound influence on teachers. Money was not important, recognition from the people was very important. In this extinction lectures camps wide range of people were attending Different types of people and teachers interacted together on the basis of ideas rather than social class. The Mysore University Teachers did a excellent service beyond the University curriculum. This procedure differed from the traditional Indian attitude of high status for the teacher, reflecting the high status of leader in traditional society. The extension camps developed the attitude of scientific enquiry among common mass. The discussions of ideas were very open. Sometimes people in the audience would ask questions in clarification of what the lecturer said. These extension camps were involved in propagation of Knowledge, rather than ideology, and people of different opinions came to learn. Participants included representatives from Mysore state who opposed the British government like the Maharaja's group. Many teacher were became popular, impressive and powerful speaker.

The extension camps to facilities social equalization, both for the teachers and those who attended. There was very good response to these camps resulting in strong administrative help from the University. The University sanctioned to carry lecture camps. It is noteworthy that the use of the

kannada language for lectures, also involved the elite university professors in a language learning experience. The lectures were printed in small handbooks, and distributed. The hand books cost just two annas, and were sold on a nonprofit basis. Authors' were not honorarium for writing of manuscripts. The Mysore experiment through Mysore movement between reached its zenith between 1945 and 1948. The movement was declined by 1953 after the founders had retired from service.

The movement for adult literacy stressed teaching the people basic writing and reading skills. The Mysore movement however had not been so much concerned with literacy as it was with intellectual development of adults irrespective of their literacy. As part of the Mysore Movement, thousands of illiterate adults had attended and participated in sophisticated adult lectures.

The Mysore Experiment gave new dimension to adult education in princely Mysore and it involved the University teachers for these noble cause this ultimately made profound influence on education.

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