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No.

- Eradication of Illiteracy and Post literacy
Work by Shafiq-ur-Rehman Kidwai.
- The National Seminar.
- 7th All India Adult Education Conference.
- Book Reviews.

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RANJIT M. CHETSINGH

Published by

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EDITORIAL

We are publishing in this issue a brief report of the National Seminar that was held in Jabalpur in the month of December, 1950. This was the first National Seminar in the country. The Seminar considered the problem of organisation and techniques for the liquidation of illiteracy. While considering this problem, the Seminar quite appropriately devoted some thought to the place of literacy in adult education work and has tried to define the scope of adult education activity. The Seminar considered that the scope of adult education is as wide as it is varied. Adult education activities should cover not only people who have had no benefit of schooling in their childhood, but all persons. It embraces all activities designed to raise the standard of information of the people, to dignify social behaviour and to refine public taste. A number of institutions like art galleries, museums, exhibitions, libraries, etc., are engaged in adult Education work, though without their realising it.

Apart from the informative aspect of adult education work we feel that the more important activity is that which is designed to arouse aspirations among the people and evoke their latent potentialities. Pandit Mishra in his inaugural address rightly laid stress on reconstruction through education and education through reconstruction. For it is rightly said that once some activity is started the desire to learn also develops due to the necessities of the situation.

The National Seminar, apart from making very valuable suggestions for the organisation of literacy campaigns, has done a great service in bringing together educational workers from different parts of the country. The Association proposes to hold Regional Seminars also so that the conclusions arrived at the National Seminar may be taken to the regions and discussed with educational workers engaged in the work there. We feel it is a step in the right direction and should prove extremely useful.

A short report of the Seventh All India Adult Education Conference also appears in this issue. The Indian Adult Education Association has been holding national conferences for the last 11 years. One of the most important resolutions adopted at the Conference was on the role of voluntary agencies in adult education work. We feel voluntary effort should be the basis of adult education work. The Conference rightly felt that people should be enabled to start projects for their own education. Due to the varied nature of adult education activity no single agency can hope to satisfy the requirements of the entire population. Official agencies can do a great deal in starting the work in areas where it has not developed, but the difficulty is that after some time, it becomes a mere routine and the freshness, enthusiasm and missionary zeal of voluntary effort is many a time lacking in official endeavor. The role of Government and official agencies we feel should be to promote voluntary agencies and coordinate their effort. The official agencies should act like a feeding body to the voluntary agencies.

To the extent official endeavour may have created a desire among the people to organise themselves for their own education it would be a success. We have painfully noted that in one State hundreds of educational centres started by the Government were closed down. We feel that it is very necessary that there should be a long term planning and while making budget allotments care should be taken to make provision for the continuation and further development of the work already started.

If voluntary agencies are sufficiently developed, sudden changes in budgetary allotments of Governments would have less disastrous effects as such agencies would somehow continue their activity though at retarded speed. We feel that the adult education conference have rightly drawn attention to the extremely important role of voluntary agencies and we commend the resolution for the sympathetic consideration of the Governments.

ERADICATION OF ILLITERACY AND POST-LITERACY WORK

BY

SHAFIQ-UR-REHMAN KIDWAI,

DIRECTOR, ADULT EDUCATION DEPARTMENT, JAMIA, DELHI.

In spite of the efforts put in by private as well as social welfare organisations—both official as well as non-official, no noticeable change can be seen in the extent of illiteracy. Very little progress in the promotion of literacy has been registered. Illiteracy is the problem of some 90 per cent of the people of India. And the problem is getting bigger all the time because our numbers are growing yearly and primary education is not yet compulsory.

Experience tells us that making the adult literate is not a time-consuming affair. Given the willingness on the part of the adult concerned, the task can be finished within three weeks. This job, whenever and on what-so-ever scale is started, must be finished within a given time. After that, the problem is to devise ways and means to prevent the literate from relapsing into illiteracy. This is a life-long work. But this is a separate problem and should be treated as such.

Incentives for Literacy

There are only two types of incentives to attract the adult population to literacy :

- (i) That they should themselves feel the need for literacy ; or
- (ii) That they should consider illiteracy degrading ;

Both of these incentives are in-operative in our present social scene.

Wrong Approach

As far as literacy workers are concerned, their efforts have, despite the earnestness of purpose and honest devotion to the work, been fruitless mainly because of two reasons :—

- (i) Before taking up this enormous problem, no one tries to visualise the difficulties ahead.
- (ii) Adult education is organised on the same basis as child education and the same "School, Teacher and Text Books" mentality prevails even in this field. The fact is that this work does not require services of permanent night schools nor that of "trained" teachers. Nor will the present day text books be of much use in this work.

" Learn and Teach Yourself "

The fundamental principle on which all adult education work must be based consists in the slogan, "Learn and teach yourself." It is the business of those who undertake the job to provide facilities for this purpose. But somehow the provision of useful and interesting reading material does not form part of the normal literacy efforts, although it should be clear that it is of basic importance for fostering literacy and, equally, for maintaining permanently the standard of literacy attained by the adult.

This work has generally been done in a disorganised manner. The result is that despite the fact that tens of thousands have become literate, the drive for literacy has not gathered any momentum and the movement continues to be stagnant. The reason is that the good work done is dispersed and the success achieved is scattered over the length and breadth of the country.

Organisation of Literacy Campaigns.

A literacy campaign should be launched after comprehensive planning. It should aim at making every adult

in the chosen area literate within a specified period of time. In order to pave the way for such a campaign some preparatory work should be undertaken along the following lines :

- (i) Delimitation of zones in the light of resources available ;
- (ii) Arrangements for compulsory primary education for children ;
- (iii) The establishment of a Social Education Centre in the heart of the selected area ;
- (iv) An educational survey of the area ;
- (v) Enlistment of workers and volunteers for a literacy campaign ;
- (vi) Provision for the necessary educational equipment ;
- (vii) Creation of a favourable atmosphere.

Beginning of the Literacy Campaign

If resources permit, the entire illiterate adult population should be tackled simultaneously, being split-up into classes consisting of twenty five students each. Alternatively, one section of the population may be taken up first and gradually the whole illiterate population may be made literate. Printed lessons should be distributed to the students daily. Posters containing the same lessons should be posted in the village at strategic places. These should be given to the children also, so that they may talk about them at home.

During the campaign the general social education programme should be conducted by the centre, especially a 'Wall Newspaper', sending round the social education and cultural missions and organising recreational programmes. At the end of the literacy campaign a printed certificate should be given to every literate by the Centre. The literate should be asked to leave a signed statement with the Centre in return.

“ There is no illiterate in this house ”, “ There is no illiterate in this lane ”, “ There is no illiterate in this village ”. Printed placards bearing the above inscriptions should be posted at appropriate places in the village. This should be published in the newspapers also and announced in the village by the beat of drums.

After the Campaign

Letters, interesting articles and other useful material written by well-known people in simple intelligible style should be distributed to every individual literate by name.

The Social Education centre should make suitable arrangements for Reading Rooms, and the Library should make arrangements for the distribution of suitable books to neo-literates.

The Centre should organise courses for those eager for them, if asked to do so :—

- (i) for further education ;
- (ii) for teaching, reading and writing ;
- (iii) for teaching simple Arithmetic ;
- (iv) for teaching religious books.

Arrangements should be made for other courses also, if it is desired. But the syllabus for these should be very short. The duration of the course should also be kept at minimum. It is probable that after the attainment of literacy, there will be demand for vocational courses. On the provision of these would depend the success of the educational effort and the value and progress of the Educational Centres.

Post-Literacy Literature

From the point of view of their educational requirements the following sections of our people need attention. They are :—

- (a) Our literates who received primary education, then became engaged in some occupation, for

they had to earn their livelihood, and never again after leaving school, took up a book or did anything to maintain their literacy. They are relapsing into illiteracy.

- (b) Semi-literates who could not complete even their primary education. They could just spell their way through, and now they are not sure if they can do even that.
- (c) Illiterates, those who are not now, and never were literate.

But the above classification, when you think over it, is based on a distinction without any material difference for:—

All the people are adults ;

They are on the same mental level ;

They belong economically to the same class ;

They all find it equally difficult to take advantage of the existing agencies of education.

The main problem of adult education is, therefore, the problem of providing educational facilities for all these people.

Official and non-official agencies, all over the country, have been trying to impart education to the adult population. Statistically, these efforts have borne fruit. From the practical stand-point, however, their endeavours have amounted to nothing. The money and labour put into the work has run to waste because, not a few of those made literate, have relapsed into illiteracy. The fundamental factor in this failure is the absence of post literacy literature.

Testing of Books

It is wrong to assume that every book qualifies as a book for adults if it is written in simple language. The interests of various adults are different, their mental make up is not identical, nor are their problems similar. It is of the

the utmost importance, therefore, that a special syllabus for post-literacy literature is prepared for them in which their interests and their psychology are kept fully in view. Books in this syllabus should be compiled by writers of experience who are interested in the problems of adults. In the manuscript stage itself, these books should be 'tested' in a laboratory, as it were, and published only after they come out successful in these tests.

Variety in Subjects

The basic characteristics of such syllabus will have to be firstly, that the approach to the subject chosen is made attractive to the potential reader and, secondly, that the contents are carefully selected to suit their varying mental capacities. There is no subject under the sun about which the adult reader does not wish to know something. This apart, it is our duty to tell him the fundamental of every subject possible. The problem is how to do this.

The mental development of the average adult reader is meagre and the subject may be difficult and obstruse. This is the challenge to adult education workers. And it is here that our work essentially begins. Our aim is to carry the slogan 'Learn and Teach Yourself' to every home in every part of the country.

Syllabus for Post-Literacy Literature

Keeping in view the difficulties explained above, and, having worked for 10 years among the adults, we have prepared a syllabus for Post-Literacy Literature. Our main objectives are :

- (a) to give necessary skill and practice in reading books, papers and magazines intelligently;
- (b) to build up a basic vocabulary, and provide information and knowledge about problems and subjects in which adults are generally interested ;

- (c) to sharpen their desire for further knowledge and learning.

Jamia Literature

The reading material is being prepared on four levels by the Jamia :

- (a) *Educational Posters*:—These give basic facts on all the subjects prescribed in the syllabus with a minimum of text, and, as much as possible of illustrations, maps, pictures and charts.

Each poster is complete in itself and integrated with the rest of the series on this subject.

These wall posters serve as :

1. a cheap alternative to lantern slides;
2. subject matter for talks and lectures;
3. means of decoration for the meeting place.

- (b) *Wall Papers* : It is a matter of common experience that once the newspaper habit has been cultivated it endures. The last war and the political revolution in the country have made the common man news-minded. The Wall Papers have therefore been very popular at our educational centres. The wall-papers have proved a very effective medium of adult and social education. There are three types of Wall Papers :

- (i) The Daily Wall-paper gives important heading news, and adds to it other information relating to the prescribed syllabus. News items give it the freshness so necessary to attract the adult mind. A correlation of other reading material with current affairs and selected news items of educational value makes it an educational project of great value.

- (ii) Weekly Wall Paper gives the background material for the readers of the daily wall papers.
- (iii) Special Numbers are issued on special occasions festivals, celebrations, etc.

Technique of Making Wall Papers

The cuttings from the available daily newspaper are taken in Persian Arabic Script and vowels are added for the correct pronunciation of new words and unfamiliar names. Difficult words are marked, a glossary is given in the margin or in a box. Likewise scientific terms and historical references are explained. Geographical maps of the world, continents and countries in outline, merely showing political divisions and capital cities, is a special feature. Names of the places mentioned in the news are marked on the map. Full use is made of illustrations, pictures and cartoons essential for decoration and attraction. Local and community news are given a prominent place.

Size of the wall paper is about 3'x4' with the spaces roughly allotted in the following proportion:—

(a) Syllabus material	50 per cent.
(b) Local and community news	20 per cent.
(c) National news	20 per cent.
(d) International news	10 per cent.

(c) *Leaflets*: These are meant for house-to-house distribution. Written in simple language, they contain useful information and instruction on matters of interest in the day to day life of the individual, community and the nation.

(d) *Post-Literacy Booklets* :

Our ultimate aim is to prepare a complete library for adults, so that no one should, after having once become literate, relapse into illiteracy because he cannot secure books that will interest him and which he will understand. It is

obvious, even a thousand books will not do for this purpose. For the present, however, we are working on a plan to prepare five hundred books on various subjects. Some 300 manuscripts are ready. Of these, 200 have been published in 1947. But they were destroyed in the disturbances that took place in that year in Delhi. We have now revised them, and, thanks to the substantial aid from the Government of India, we are publishing some of them both in Hindi and Urdu.

Essential Features of our Post-Literacy Booklets

We 'test' these books, in the 'manuscripts stage', in the five Community Centres we run. It is only when they pass these tests that we publish them.

There are generally 16 pages in the size of 17x22 booklets. In restricting the number of pages, our aim has been to cater to the need of the busy adult who may not have time to read bulky books to learn the fundamentals of a subject. We seek, therefore, to give the essentials within the brief span of 16 pages in a manner that will attract the adult reader and in a language that he will understand. Needless to add, this requires considerable labour in selecting the most important data from the huge mass available on a subject.

Owing to paucity of funds we are at present publishing only 260 booklets. But we have tried to make them as varied as possible. They cover a wide variety of subjects which include, among many others, folk tales, biographies, books on history, geography, civics, politics, economics, literature (both prose and poetry), general knowledge, health and hygiene and so on.

Generally, the building up of a considerable vocabulary gets the largest attention in books for adults. The meagre vocabulary of the adult is not, however, a serious hurdle if

we use common phrases from every day speech and eschew text-book jargon. There is a sufficient number of such phrases and words available to convey the essentials of any subject to the adult reader. It is important to note in this connection that generally speaking the various professions such as agriculture, tailoring, washing, building, blacksmithy and so on have a special vocabulary of their own. With many of these the adult reader is fully familiar; only he has to know them in their written form. Our job is to eliminate this deficiency.

Avoid Technical Phrases

It is, perhaps, necessary to emphasise that we are not against technical words and phrases. Only we do not like their excess in books meant for adults. Our pamphlets are of an introductory nature. As such, it is part of our job to acquaint the reader with the technical words he is likely to come across when he passes on to other and higher books on various subjects. We satisfy this need by explaining in detail the meaning of a technical phrase introduced at this stage.

In order to make our books attractive, we have chosen the method of story telling as the medium of expression in a majority of our books. We have also introduced the same characters in the same series of books on some topics so that the interest of the reader may be sustained through the entire series.

Humour, clean jokes, anecdotes, references to significant events, verses, interesting events and such other devices have been employed generally to create a sort of human interest and save our books from text-bookishness.

Self-Testing Questions

At the end of the books we try to give self-testing questions. This method has been found to be very interesting

and useful. It stimulates a desire in the reader to test himself and often this means that a book is read more than once. Every book contains a list of further reading material. We normally employ 20 point type and never less than 16 points. We have tried to put in at least two illustrations in most of the books. Every book has an attractive tri-colour title cover.

To ensure that these books suit all pockets we put the price, initially, at one anna. Increasing costs have, however, forced us to raise the price to four annas per copy.

In addition to the pamphlets prepared as a part of the scheme for Post-Literacy Literature, we have prepared booklets for the guidance of parents and adult education workers.

The work of adult education is still in its infancy in our country. No suitable provision, has yet been made for the training of workers in this field. In the literature prepared for these workers, we have sought to acquaint them with a little bit of psychology. We have surveyed the experiment carried out in other countries in the field so that they may solve their own day-to-day problems in the light of these experiments.

The 'Parents Series' is designed to be of help to parents in bringing up their children to be good citizens and useful members of society. We have built a beautiful little cabinet which can contain this entire literature, subjectwise. This we call "The Complete Library for Adults."

THE NATIONAL SEMINAR.

The National Seminar brought together at Jabalpur in Madhya Pradesh, 63 delegates and 17 observers representing 18 States of India. The delegates represented both Governmental as well as voluntary agencies. The following States were represented:

Assam, Bengal, Bihar, Bombay, Bhopal, Delhi, Hyderabad, Madhya Bharat, Madhya Pradesh, Madras State, Mysore State, Orissa, PEPSU, Punjab, Rajasthan, Saurashtra, Travancore-Cochin and Uttar Pradesh.

The Seminar was the first of its kind and marks an important step in the field of adult education work in the country.

Back Ground

An Asian Seminar on Rural Adult Education for Community Action was held in Mysore in 1949 under the joint auspices of the UNESCO and the Government of India. One of the suggestions of the Asian Seminar was that each participating country should arrange National or Regional Seminars.

The Hon'ble Maulana Abul Kalam Azad, Minister of Education, Government of India, in his speech at the Asian Seminar, appreciated the idea and felt that India should take advantage of the experience gained in further organising seminars in the country. The Indian Adult Education Association, which is a non-official national organisation of adult education workers in the country, has drawn inspiration from the speech of the Hon'ble Minister of Education. India is perhaps the first country in Asia to be able to arrange a National Seminar after the Asian Seminar.

The subject for discussion in the seminar was the organisation and techniques for the liquidation of illiteracy. The subject was chosen in view of the fact that nearly all State Governments were engaged in this work. The Association hopes to hold a series of National Seminars on other aspects of adult education work and follow up each National Seminar by Regional Seminars. This will help in carrying the conclusions reached to the various parts of the country. The conclusions of the National Seminar may themselves get enriched or modified by discussions in Regional Seminars. The first Regional Seminar is being held in April, 1951 under the auspices of the South Indian Adult Education Association, one of the affiliates of the Indian Adult Education Association.

Aims of the Seminar

The UNESCO have organised a series of international seminars. Such seminars have great value as they help in the study of educational processes leading to international understanding and provide opportunities for direct association of educational leaders from widely distributed countries. International seminars cannot, however, go into details beyond a limit, which leaves them still too general, as the conditions in participating countries differ. It is here that National, and particularly Regional Seminars, have their utility.

The aims of the National Seminar were :

1. To bring together active educational workers from all parts of the country to study and compare the organisation and techniques followed, in their respective places, for the liquidation of illiteracy.
2. To pool the experience of all the participants as the basis for evolving standards for the solution of the problems. ✓

Organisation of the Seminar.

The Association was fortunate in having been able to persuade Dr. V. S. Jha, Secretary to the Government of

Madhya Pradesh, Department of Education, and Shri Shafiqur-Rehman Kidwai, Director, Adult Education Department, Jamia University, to act as Director and Associate Director of the Seminar, respectively. Shri A. R. Deshpande, Deputy Director, Public Instruction, Madhya Pradesh kindly agreed to act as Secretary-General of the Seminar. Under their able guidance preparations for the Seminar were undertaken by the Secretariat.

The Secretariat of the Association, in consultation with the Directors, prepared a Draft Working Paper to help discussion in the Seminar. The Draft Working Paper, along with other necessary information for the participants, was published in the form of a brochure. Copies of the brochure were sent, in addition to institutional members, to all State Departments of Education, Universities, Co-operatives and other bodies engaged or interested in the problem of illiteracy.

A meeting of the participants was held on December 15, 1950 under the chairmanship of Shri Ranjit M. Chetsingh, Vice-President of the Association. A date-sheet for discussion was suggested by the Directors which was considered by the meeting and adopted. The Seminar sessions started each day at 9 a. m. and after a short break of 15 minutes for tea continued upto 1 p.m. In the afternoons and evenings either there were committee meetings or visits to institutions and places.

The Seminar first discussed thoroughly each item of the Draft Working Paper and at the close of the discussions on each item, a committee was appointed to draft recommendations for the consideration of the Seminar. A Daily Bulletin was issued every day which gave programme of the day as well as a brief report of discussions during the previous day. In addition to the Daily Bulletin 36 seminar papers were circulated among the delegates.

Place of the Seminar

The National Seminar was organised in Jabalpur city in Madhya Pradesh. The city is situated in a rocky basin surrounded by low hills about six miles from the Narmada river. The famous Marble Rocks are only 13 miles from the city in a gorge of the Narmada at Bheraghat. The place for meetings as well as lodging of the delegates was the Hostel Block No. 3 of the Government Engineering College. The Government of Madhya Pradesh placed at the disposal of the Indian Adult Education Association this hostel containing 80 furnished rooms fitted with modern sanitary facilities as well as dining halls, kitchens, bath rooms, etc.

For the convenience of the delegates a Post and Telegraph Office was opened in the Seminar premises by the Communications Department of the Government of India. A special telephone bearing number 86 was also installed in the Seminar premises. The Government of Madhya Pradesh also placed at the disposal of the Seminar four vans for the convenience of the delegates.

Inauguration

The inauguration of the Seminar took place on the 19th December, 1950, at 5 p.m. in the spacious Assembly Hall of the Government Engineering College, Jabalpur, by the Hon'ble Pandit D. P. Mishra, Minister for Home and Education. Dr. V. S. Jha, Director of the Seminar, in his opening remarks referred to the sad demise of Sardar Patel and explained that it was in these circumstances that the inauguration had to be postponed from the 15th to the 19th December, 1950. He welcomed the Hon'ble Minister and explained the aims and purposes of the Seminar.

Pandit Mishra's Address

Pandit D. P. Mishra welcomed the delegates assembled in Jabalpur for the National Seminar from different parts of

the country. He understood that the decision to hold the Seminar in Madhya Pradesh was to some extent an indication of an appreciation of whatever little work was being done there. He was happy that the first National Seminar in the country was organised by a voluntary organisation, the Indian Adult Education Association. Speaking on the role of the voluntary agencies he said, "It is beyond the capacity of any State Government to create a machinery so vast as to be adequate to deal with the many problems of Social Education. It would be impossible for social education to progress until voluntary effort is initiated in each locality in every part of the country. I also realise that voluntary effort itself would require support of the State to enable planned systematic work."

Emphasising the relation between social education work and primary education he said :

"The progress of primary education has been very slow in this State and elsewhere, but the most disheartening feature of primary education has been that most of those who have passed out of primary school and obtained the primary certificates soon relapsed into illiteracy. The conclusion therefore is inevitable that the education of entire rural community, the fathers and mothers and sisters, is essential if permanency has to be assured for the results of primary education imparted to children."

Experience in this State, at any rate, he said, had been revealing. Demand for primary education has increased with an astounding pace in the wake of social education.

Levelling up of Education

Pandit Mishra considered "levelling up of education" in the backward countries as a pre-condition of international security. He said that a great deal of confidence in the United Nations will be restored if the richer countries provide assistance to other countries to enable them to raise the standard

of education. The Seminar might consider whether it would not be profitable to ask the World Bank to advance loans on easy terms to nations for the purpose of building up their educational system. "The fact remains" he said, "the world peace would continue to be in danger so long as these pusspots continue".

Reconstruction through Education

Speaking about social reconstruction Pandit Mishra said, "I have agreed with the view that social education must be imparted through social reconstruction and social reconstruction must be undertaken through social education. Education in itself is devoid of any positive and inspiring content unless it is integrated with the work of social reconstruction".

Messages to the Seminar

Messages to the Seminar were received from Dr. Rajendra Prasad, President of the Indian Republic; Jawahar Lal Nehru, Prime Minister of India; Hon'ble Maulana Abul Kalam Azad, Minister for Education, Government of India; Mr. Jaime Torres Bodet, Director-General of the Unesco; His Excellency Shri Mangal Das Pakvasa, Governor of Madhya Pradesh; His Excellency Shri Asaf Ali, Governor of Orissa; Shri B. G. Kher, Chief Minister of Bombay; Sheikh Mohammad Abdullah, Chief Minister of Kashmir; Shri K. M. Munshi Food Minister Govt: of India; Dr. Amarnath Jha, President Indian Adult Education Association; Dr. S. R. Ranganathan, General Secretary of the Association; Dr. Tara Chand, Educational Adviser and Secretary to the Government of India, Ministry of Education, Shri K.G. Saiyidain, Joint Educational Adviser to the Ministry of Education, Government of India; His Excellency Yusuf Fauzan, Consul-General in India for Saudi Arabia, Miss Maniben Kara, Mr. N. M. Joshi, Mrs. Kamala Devi Chattopadhaya, Mr. Charat Ram and other members of the Association.

Social Education Exhibition

On the occasion of the National Seminar, an exhibition on Social Education was arranged. Exhibits numbering over one thousand were received from the participating States. The exhibition consisted of instructive charts, maps, posters, photographs, pamphlets, periodicals, bulletins, reports, etc., relating to adult education work in the country. The exhibition was opened by the Hon'ble Pandit D. P. Mishra on the 19th December after the inaugural function.*

sub Place of Literacy in Adult Education

The discussion in the Seminar started first, quite appropriately, with the consideration of the place of literacy in Adult Education work. The Seminar considered that the scope of adult education is as wide as it is varied. A citizen in an enlightened State is entitled to opportunities of education of the type suited to his tastes and requirements so long as he is capable of receiving it. Even those who have had the good fortune of receiving education through schools and colleges are not less entitled to adult education than those who are illiterate. Men working in farms and factories, shops and offices, and in fact, in every walk of life, require and should be provided with, education which would not only enable them to do their work more efficiently but enable them to derive joy from their work in which they are engaged and know how to do it more efficiently. Thus conceived, adult education is universal education for all adults irrespective of the fact whether they had schooling or not. Adult Education also embraces various activities which are designed to raise the standard of information of the people, to dignify social behaviour and to refine public taste. Public libraries, art galleries museums, exhibitions, theatres and all such institutions are in the widest sense of the term institutions for adult education. From this broad comprehensive point of view, the scope of adult education

includes and extends far beyond the activity concerned more particularly with the task of making people literate.

Reports received from various States indicated varying emphasis assigned to the work of literacy as an aspect of adult education. In some States experiments began by confining the work of adult education to mere removal of mass illiteracy. This attitude had soon to be modified in the light of experience gained and along with the knowledge of three R's, assortment of general, useful and practical knowledge was included in the content of adult education. In some States, a greater degree of attention is now devoted to the work of removing illiteracy among the vast masses, while in others comparatively more attention is devoted to activities directed towards raising the standard of health, life and civic consciousness of the people. It is significant to note that no State or organisation in the country regards illiteracy as an end in itself and confines its activities to imparting instruction in bare reading and writing.

The ideal conception of adult education is too comprehensive to admit of practical treatment, particularly, in the existing circumstances of national life. The work of adult education in the country is of recent origin and States and voluntary organisations have found it necessary to make a beginning somewhere and to attend to the most urgent social needs in this field. Limitations of finance and personnel, paucity of voluntary organisations, ignorance of the varied aspects of adult education, have all contributed in one way or the other to narrowing the scope of adult education activities. This need not be surprising. Educational ideals have to be interpreted according to the needs of the time, and the actual scope of activities is bound to change with the circumstances created by time, place and social-economic development of the society. It is only when education is viewed from this point of view that it becomes a dynamic process and an effective instrument of the evolution of humanity.

Democracy cannot exist in a society where vast masses of the people are ignorant and incapable of exercising independent judgement. Banishing of ignorance and liquidation of illiteracy are thus significant and essential aspects of adult or social education. Every possible endeavour must therefore be made to liquidate illiteracy as expeditiously as funds, personnel and organisational ability would permit. The important role of literacy must not be overlooked in any scheme of adult education. Literacy must be there as an essential aspect of adult education as it affords opportunity to the individual to educate himself through the most potent means of the written or the printed word. Literacy must therefore be spread wider and wider until universal literacy is achieved in India. The pace, however, of removal of illiteracy is bound to be slow as it is essentially governed by various limitations, the most important of them being the paucity of teaching personnel, slow growth of compulsory primary education and lack of resources.

Moreover, it has to be realised that even after a person becomes literate, it would take considerable time to enable him to grasp the significance of what he may be able to read. It is necessary that in addition to the mechanics of reading, which is very essential, he must be made aware of the social context and of the forces operating in his environment in the light of which alone he can understand and evaluate what he reads in a book or a newspaper. The task of arousing in him social, political and economic awareness, without which what he reads is void of significance, has to be achieved through various expeditious and effective means which are now so well known. It would thus be seen that sound social education is the inescapable precondition of the effective use of literacy itself. It is therefore necessary that the progress of education should not be slowed down by the limitations which fetter the progress of mass literacy. There are efficient and effective means of providing education other than literacy and it is essential that fullest advantage should be

taken of those means. Reconstruction of democratic life should not wait till the vast masses have become literate.

Intensive and Extensive Literacy Campaigns

The Seminar considered the utility of intensive and extensive literacy campaigns. The question for consideration before the Seminar was whether literacy work be concentrated on a small area with a view to complete eradication of illiteracy from that area in a specified period or should the effort be spread over a wide area.

Delegates from the participating States gave reports of their experiences in this field. The Seminar was of the view that opening of literacy classes over a wide area without careful planning is not likely to yield results commensurate with the amount of money spent and energy expended. It was advisable to start adult education centres in carefully selected compact areas or groups of contiguous villages. The size of such areas would depend on local factors. The area should, however, be such as can be entrusted for supervision purposes to one officer.

Such compact areas could be selected from all parts of the State for political reasons so that concentration of effort does not give priority to a particular district, community, class or vocation.

Scheme for intensive work should include one such area of concentrated effort in each territorial unit.

The literacy campaign in the compact area is not to be continued adinfinitum but only till such time as the turn-over of the literates is commensurate with the expenditure and energy involved. As soon as this point of saturation is reached, the area should cease to be a compact area for purposes of concentrated effort. Further education of adults

should, however, continue through follow-up activities such as library development, continuation classes and other plans with the help of local leaders.

Though in view of limited resources, this Seminar recommends that in general the concentration of effort should be made in compact or specified areas, fairly spread over the entire country and not to neglect any particular part, it is recognised at the same time, that it would be unfair and inadvisable to neglect individual villages not contiguous, where local enthusiasm and initiative is so great as to warrant the starting of intensive work in social education including literacy. It is but necessary to give all possible encouragement in such cases. No effort on concentration which precluded an opportunity to other areas to develop can be justifiable. On the other hand, the success of concentrated effort in selected areas may prove an incentive to scattered villages to demand the opening of such classes. The contiguous villages in a compact area should be encouraged to show a spirit of healthy competition and the other villages should also catch the contagion of their enthusiasm. Thus the effort for eradication of illiteracy should be intensive as well as extensive with due emphasis on intensive work in compact areas. The proportion between the two would depend on local conditions.

Though complete eradication of illiteracy means leaving no person, whatever be his age, illiterate, it is necessary for evident reasons to concentrate for the present on the age group of 14 to 45. Those above 45 need not, however, be debarred from attending the classes if they choose to do so. Those below 14 should not be allowed to come to the adult classes, unless in the area concerned, primary education has not made any headway. Similarly, where the number of adults in the age group of 14 to 21 is sufficient to form a class, it may be advisable to do so for psychological reasons.

Total eradication of illiteracy being impossible if new illiterates continue to be added, it is necessary that elementary education should develop side by side, otherwise the aim of total liquidation of illiteracy is bound to fail. It is not necessary to exclude any adult on the basis of low intelligence as the percentage of adults, who will not be in a position to obtain even literacy is absolutely insignificant.

Equal or even greater stress needs to be laid on literacy amongst women, for an educated woman in a family is an insurance against illiteracy.

Organisation of Literacy Campaigns

As participants were actual workers in the field, a good number of them gave their own experiences about the organisation of literacy campaigns. The problem of organisation resolved itself into three aspects :-

- (a) Working up of enthusiasm among adults for learning by creating an atmosphere for educational work. For this purpose vigorous propaganda is to be organised in the locality utilising processions, bhajans, yakha gans, kathakalis, burra khathas, lok-gitas, wall-posters, sign-board cartoons, etc., pressing into service propaganda squads and vans, if and when they are available;
- (b) Organising facilities for teaching of adults;
- (c) Organising help from sympathisers and eminent persons of the locality for this work.

The Seminar made detailed suggestions for the organisation of non official bodies like local Adult Education Associations in villages and for making the village panchayats take active interest in these efforts.

Such local Associations could undertake a variety of activities. The following list is illustrative of the type of activities they could undertake :

- (a) Conducting a survey of the locality and preparing a list of illiterates ;
- (b) Organising clubs, community centres and other cultural activities ;
- (c) Running a reading room and a library in the village ;
- (d) Organising campaigns like "Each One Teach One" and "Make Your Home Literate" ;
- (e) Helping agencies running literacy classes in enrolling illiterates and ensuring better attendance ;
- (f) Securing the co-operation of all the nation building Departments of the Government for this work ;
- (g) Raising funds and helping efforts of all organisations and agencies in this work.

The Seminar also considered the help that university students, military personnel, industrial employers, trade unions, co-operatives, women's organizations and other voluntary bodies could give. In the case of university students they made detailed suggestions for the formation of social service leagues or associations.

The Seminar also emphasised follow up work and suggested opening of reading rooms and libraries in areas of intensive work. General suggestions for giving incentives to illiterates for joining classes were considered. A suggestion was made that illiteracy tax may be imposed on every illiterate adult, it being operative say after a period of three years' from its date of promulgation. There was a second suggestion that literate adults should be paid at a little higher rate than illiterates.

Another suggestion was that some remission in land revenue be given to those who are literate. The Seminar thought that these suggestions should first be considered in village committees.

Syllabus

It has already been expressed by the Seminar while considering the place of Literacy in Adult Education, that the mere acquaintance with the mechanics of reading and writing, i.e., the ability to read and write the alphabet and simple words, would serve little purpose. If literacy is to be of practical use the aim must be to train the illiterate adult to read in his own language with facility and full comprehension, at least the reader of the first primary standard, head-lines in newspapers and simple matter printed in bold type or written legibly. Full knowledge of necessary conjunct consonants would also be necessary to achieve this aim. The standard may be a little lower in writing but the training must enable him to sign his own name and to write an occasional letter or a simple message. The adult's knowledge of Arithmetic should enable him to count, read and write upto 100, add and subtract numbers upto 50, work out simple multiplications and undertake simple fractions. He should be able to keep simple accounts and have an idea of one thousand, ten thousand and a lakh. He must be able to recognise current coins and currency notes and local weights and measures and do simple calculations required in his everyday life.

The opinion of the Seminar was that in Adult Education, the literacy work should not be divorced or separated from social education. Even the teaching of the 3 R's should be so designed as to include topics on health, hygiene, general knowledge, civics, land-marks in history folk-lore, elementary geography, everyday science, principle and value of co-operation, improved methods in agriculture, (particularly in rural areas) and learning of new crafts and handicrafts. In teaching health and hygiene, mother-craft

and child-welfare should be given due importance. The above topics can be introduced effectively through recreational activities.

The need of preparing suitable textbooks, talking points, guides and handbooks to enable the teacher to teach intelligently, efficiently and effectively must be provided for.

The time to be devoted to the literacy work and to social education topics may vary according to the circumstances, but it would be generally convenient and fruitful to devote half the time to literacy and half to other topics in the beginning and at the end of the class.

Duration of the Course

In determining the duration of the course, sound planning would demand that the duration and the number of sessions are fixed with due regard to the exigencies, of the particular area. Periods of agricultural activities or inclement climate will have to be excluded. Some period will also have to be reserved for intensive campaign, with the help of student and teacher volunteers, if the State intends to carry on. The Seminar is of the opinion that it is not possible to lay down the duration of each session with rigidity, but experience shows that taking into consideration that an adult may not be regular in attendance, it should at least be of four months. The Seminar is conscious that teachers of exceptional ability may be able to finish the syllabus indicated above in a shorter period but the ability and limitations of an average teacher and also the physical and psychological conditions under which the teacher as well as the adult have to work, should be the prime factors in determining such duration. The instruction per day may vary between one hour to one and one-half hour and may be increased when the adults, as a community, have greater leisure.

The Seminar considered whether there should be fixed dates or periods for starting the session or the course. Though it would be advisable to open all the classes in an area at the same time for administrative convenience, it may not be possible to insist on this rigidly. The classes may be started as soon as or whenever the prescribed number of adults are enrolled. The periodical statistical returns should be such as would enable the authorities to evaluate the progress properly and exercise the necessary control.

As regards splitting up the syllabus in small courses, the Seminar is of the opinion that it is yet too early to pass any opinion on such schemes which are being tried in some areas. The Seminar, however, apprehends that such splitting up of the syllabus in small courses may affect continuity of teaching and the further progress of the adults as they may drop out as soon as the first small course is over. It would, therefore, be desirable to have one continuous course in which completion of the full syllabus is accomplished.

Methods and Techniques of Teaching Adults

Methods and techniques of teaching adults deal with human material and no investigation dealing with human material can deduce such accurate laws for guidance as in the investigation of physical phenomena. Further, in dealing with the psychology of the adult and the methods that we should adopt in making him literate our experience in India is still limited and we cannot afford to make definite assertions at this stage. While the time for specialised intensive research has not yet arrived, we should remember that we shall be doing great service to ourselves, and to research in this field, if everyone would take stock of his own work from time to time, record experiences and collect data based upon the same.

For obvious reasons for the purposes of Adult Literacy Campaigns in our country, we have taken the lower limit of age as 14 and the higher limit as 45. Psychologically this

age range may fall into a number of such sub-groups — the first group below 17 or so, the second between 17 or so to 20 or 25, the third between 25 and 35 and the fourth above 35. With our present limited resources in men and money such elaborate grouping is difficult of attainment. But generally, splitting up the learners into two groups, the first upto 20 and the second above that age, may be considered to be helpful at this stage. It is, however, possible that under certain conditions a boy of 17 and a man of 45 may sit together happily to learn. It is likely that general temperamental set up of the individual may have to be cared far more than the age.

Probably, grouping based on the advancement in learning would be more appropriate for the time being. The adult is a voluntary learner. Attendance on his part may be irregular. He would need individual attention. That is not possible in a whole class, but grouping by advancement in learning as suggested may be of immense use. Certain features of an adults-set up may be taken for granted. He has often an inferiority complex. He knows he is illiterate and may think he is too old to learn. He is sensitive. Therefore, he needs special encouragement and appreciation. At every stage of class work this should be kept in mind.

The Adult has experience of life which a child has not; his vocabulary is much greater. His powers of reasoning are developed. His power of associating ideas has an extensive range. He is advanced in analytical power. His outlook is practical. He aspires to achieve. He looks for results. He toils throughout the day for his existence, is generally tired and worried. He badly requires recreation and entertainment. In all these ways the adult differs from the child. The technique and methodology of dealing with adults has to be therefore different.

We may not proceed straight to the teaching of reading and writing. Preparation for it has to be made. Before a centre starts it is necessary that the teacher should have

general acquaintance with the Adults of the locality in various ways as for example when he takes the census or when he prepares the ground by propoganda. Even at the class a preparatory stage is necessary to put up the adults out of his excitement, worries and tiresomeness. Group singing, bhajans, light cultural recreation like a shadow play, and the like, may serve the purpose.

The teaching technique should be purposeful and life-centred in as much as we may not expect response from the adult if it is mechanical and not touching his life or his interests. Words, sentences or narratives, whichever may be chosen, should be in keeping with this objective. The fantastic or the artificial should be avoided. As social education is, for the present our main purpose, the adult's life and his interests should be studied in relation thereto and such words, sentences and narratives should always be employed as would refer to social well-being.

The study of (1) the Adult, (2) his reactions, techniques and methods, (3) the implications of Social Education (4) and the content of social education thus become a necessity in the teacher. Therefore, proper training of the teacher should be provided for. The period of such training has differed in different provinces extending from just a few days to two months. In some areas literacy had been carried on by one agent and social education by another. However, we have seen how, even as we impart literacy, we have to realise that the adult is a social unit with reactions of his own in all directions. It is necessary therefore to give every literacy teacher sufficient training in the technique and methods of social education, including, wherever possible, study of and training in local craft or crafts woven round literacy. A month's training may generally suffice.

Ours is a land of various developed languages with scripts of their own, differing widely in their symbolism. Therefore this Seminar may not go into detailed survey of

methods. It is true that provided the learner has a will to learn and the teacher has a passion to teach, they will cross all hurdles and achieve their objective. But that condition of affairs is bound to be exceptional. The average adult and the average teacher have to be taken for purposes of our plan. The planning in our methods of imparting literacy with a view to making acquisition of literacy attractive, easy to the extent of being almost a pastime and pleasurable should be aimed at.

The methods and technique of teaching the illiterate adults will have to be gradually evolved out of experience of the workers in the field. Nevertheless, the following general observations are made with regard to teaching the adults with a hope that adjustments may be made with due regard to particular individuals, situations and purpose of instruction. All the illiterate adults in a centre may not arrive punctually at the scheduled time. It is necessary, therefore, for a teacher to have patience. He should start off with his class even with a small number. Before an adult settles down to the work of learning in a period it is helpful if an informal contact is formed with him first by a piece of conversation relating to his domestic, or professional or avocational life, e.g. enquiring about the health of inmates of the house, how his work in the field or factory is progressing, weather, etc.

The preparatory or introductory part of a lesson should be based upon the experience of the adults and as far as possible instances from his own surroundings should be cited to make a realistic approach. Even when the lesson is progressing, concrete instances from the learner's own life are helpful, e.g. in teaching Arithmetic the local market rates can be mentioned. Similarly, in teaching Geography, the village produce and in teaching Civics, news about the village affairs or city incidents could be made use of. In other words, the introduction to lessons should have a direct bearing on adults' experiences regarding their trade, avocation and other means of occupation.

Concluding Meeting

The above is a brief summary of the main recommendations of the National Seminar. The Seminar concluded on December 25th, 1950, as Prof. Humayun Kabir, Joint Educational Adviser to the Ministry of Education, Government of India, who was to deliver the valedictory address, was unable to come due to reasons of health. The Seminar very much regretted that it was deprived of the privilege of hearing Prof. Kabir. The concluding meeting was held on the 25th under the presidentship of the Associate Director, Shri Shafiq-ur-Rehman Kidwai. Shri Kidwai thanked the delegates for helping him in conducting the Seminar and congratulated them for the valuable contributions made to the cause of adult education. He hoped the brotherhood of educational workers, both official as well as non-official, strengthened by their twelve days stay together, would grow. A number of delegates also spoke. All of them expressed their satisfaction with the conducting of the Seminar and the arrangements. They stressed the great utility of such Seminars and expressed a wish that the Indian Adult Education Association would organise a National Seminar every year.

Expression of Thanks.

The concluding session of the Seminar, conscious of the generous hospitality and interest shown by the Government of Madhya Pradesh, unanimously adopted a resolution moved by the Organising Secretary, Shri V. S. Mathur, placing on record the gratitude and thanks of the Seminar to the following :

To the Hon'ble Pandit D. P. Mishra, Minister for Home and Education, Madhya Pradesh, for delivering an inspiring inaugural address and for giving all facilities and unstinted support which so largely ensured the success of the Seminar ;

To Dr. V. S. Jha, Secretary, Department of Education, Madhya Pradesh for having acted as the Director of the

Seminar and for giving the Seminar his inspiring and able leadership;

To Shri Shafiq-ur-Rehman Kidwai, Director, Adult Education Department, Jamia Millia, Delhi for having acted as the Associate Director and for guiding the Seminar in such an able manner ;

To Shri E. W. Franklin, Director of Public Instruction, Madhya Pradesh for giving encouragement and help in every possible manner to the Indian Adult Education Association for organising the Seminar and in particular by lending ministerial staff from the office and for lending four vans of the Department for the use of the delegates ;

To Shri A. R. Deshpande, Deputy Director, Public Instruction, Madhya Pradesh for having acted as Secretary-General of the Seminar and for organising it in such an efficient and able manner ;

To Dr. S. P. Chakarvarti, Principal, Government Engineering College, Jabalpur as well as to the students of the College for permitting the use of the Hostel Block No. 3 for the lodging of the delegates and for giving all possible help in making the stay of the delegates so pleasant ;

To Dr. S. C. Barat, President, Samaj Shiksha Samiti Jabalpur, Shri S. P. Verma, Divisional Superintendent of Education, Jabalpur, Shri S. B. L. Saxena, Additional District Inspector of Schools, Jabalpur, Shri L. R. Sarvate, District Inspector of Schools, Jabalpur and Shri Krishna Lal Vaidraj, Secretary, Samaj Shiksha Samiti, Jabalpur for giving all cooperation and help in the organisation of the Seminar ;

To the Secretaries of the Seminar, Messrs Dange, Puranik, Agnihotri, Pachorie, Kulkarni and Sharma for discharging their duties so conscientiously and efficiently at considerable inconvenience to themselves.

SEVENTH ALL INDIA ADULT EDUCATION CONFERENCE

The Seventh All India Adult Education Conference was held in 1950. Shri Shafiq-ur-Rehman Kidwai, Director, Adult Education Department, Jamia Millia, presided. The Conference was inaugurated by the Hon'ble Shri Phool Chand Gandhi, Minister for Medical and Local Government Hyderabad. Dr. Amarnatha Jha, President of the Indian Adult Education Association, welcomed the delegates to the Conference and gave a short account of the important developments in the work of the Association. He made special mention of the National Seminar held at Jabalpur, which was attended by 63 delegates and 17 observers representing 18 States of the Indian Union.

Prominent among those who attended the Conference were Dr. Zakir Hussain, Vice-Chancellor, Aligarh University, and President of the Educational Conference; Shri B. Ramkrishna Rao, Education Minister, Hyderabad; Mr. J.L.P. Roche-Victoria, Minister for Food and Fisheries, Government of Madras; Shri G. Harisarvottam Rao, President, Andhra Desa Library Association and Shri T. Madhia, Gowda, President, Mysore State Adult Education Council and Shri Sajjad Mirza, Secretary, Education Department, Hyderabad.

Phool Chand Gandhi's Address

Hon'ble Shri Phool Chand Gandhi in his inaugural address emphasised the necessity of the removal of illiteracy and spread of education and considered that "It was our moral as well as our legal duty." Shri Gandhi considered that the Seminars of educationists, like the one organised in Jabalpur, have great value and efforts be made to organise further seminars. He felt that the Colleges and Universities could make a valuable contribution to the efforts for spreading education among the people.

He said, "In our present circumstances when we look upon the problem of illiteracy and educating the adults we shall have to avail of the students engaged in different systems of education who should be imbued with a spirit to take up this problem. The teachers, professors and students should be enthused to solve this difficult task. The Government of India with the help of the Government in States should take up seriously and chalk out a programme to educate the adults. Every year the vacations of the schools and colleges should be utilised by the students and the teaching staff to select a number of villages for this purpose and they should be asked to keep registers of the illiterate adults educated by them. Their paltry expenses in this respect and the equipment should be provided by the Government. The private institutions should be given a grant for this purpose.

Shri Gandhi also emphasised the part that local bodies could play. He said, "In Hyderabad we are going to have very shortly elected local bodies, Local-Self Government as it were. If these Local Bodies, such as Gram Panchayats, Town Committees and District Boards, take up this work, they will be doing real service to the villagers and if such Local Bodies are subsidised by the public funds and Government grants, I hope they will be doing a lot in this sphere."

Shri Sajjad Mirza, Secretary of the Ministry of Education, Hyderabad State proposed Shri Shafiq-ur-Rehman Kidwai for the Presidentship of the Conference. The proposal was seconded by Shri G. Harisarvottam of Madras. Shree Kidwai was garlanded on his nomination by Shri T. Madhia Gowda, President, Mysore State Adult Education Council.

Kidwai's Address

Shri Kidwai in his presidential address emphasised the role of voluntary agencies in adult education. He said, "The success of the adult education movement, in the ultimate

analysis, lies in the co-operation and co-ordination of the various forces and agencies working for it, especially the Government and voluntary agencies.

He said that much time and money was being wasted due to lack of effective co-ordination between the Government and private agencies.

Aid to Voluntary Agencies

Declaring that a State cannot alone under take the responsibility of educating the people of a democracy, Shri Kidwai said, "this responsibility must be shouldered by the people themselves, and added that in order to enable the people to shoulder this responsibility, the Government should patronise, encourage and aid enthusiastic social workers and voluntary agencies.

Shri Kidwai devoted most of his address to the problems of the organisation of adult education work. He said it was not possible to draw up a common curriculum and programme of work for all adults. Different plans and curricula for different sections and classes suitable to varying tastes and requirements should be drawn up. Therefore, there should be different agencies working on different programmes. Shri Kidwai also said that the scope and content of a scheme, the period for which it should last would be different according to the capacity and the resources available, and added that short courses with a limited range would be more easily acceptable to the adults.

The Adult Education Worker

Speaking on the role of adult education worker, Shri Kidwai said that an adult educator was not only a teacher, but a friend, adviser and companion and therefore his task was much more difficult than that of an ordinary school teacher. He stressed the necessity of training urban and rural leaders to take up this work.

Need of Suitable Literature

Shri Kidwai felt the need of authors to write books for the adults keeping in view the temperament and capacity of adults of various classes and professions, of scholars to investigate and to undertake research on the problems of adult education and added, "It is obvious that even after trained personnel are available the work of adult education cannot proceed further unless the necessary educational accessories like books, literature, charts, maps, audio-visual aids, implements for practical training in arts and crafts are available. Therefore preparation of these necessary educational accessories occupies a pivotal position in the scheme of adult education. These accessories should be such as to take the place of the teachers, so that the self-educated adult should have as little need of the teacher as possible."

In order to co-ordinate the work of various agencies doing adult education work, Mr. Kidwai suggested the setting up of Educational Centres in all localities. For infusing strength, vitality and continuity in the adult education movement, he considered, these centres were absolutely necessary. These centres would fulfil real educational and social needs of their area, and provide them with necessary moral, cultural and social leadership and guidance.

He also advocated the setting up of a central organisation which would arrange to supply these Centres with a various services, e.g. library films, trained teachers, speakers, cultural activities, etc.

Concluding Shri Kidwai said, "the times through which we are passing are one of the most difficult and delicate periods in our country's history. Clouds of fear are gathering around us and the danger of another world war is looming large on the horizon. But all these dangers are the result of our own doing and can be warded off by our own efforts. The only way to ward them off is to arouse the power for good latent in us as human beings.

Messages

Messages wishing the Conference success were received, amongst others, from the President, Dr. Rajendra Prasad; Hon'ble Shri R. R. Diwakar, Minister for Information and Broadcasting, Government of India; Mr. W. Arnold Hall, General Secretary, National Adult School Union, London; General Sir Ronald Forbes Adam, President, National Institute of Adult Education, London; Mr. Harry Nutt, General Secretary, Workers' Education Association, London and Secretary International Federation of Workers' Educational Association, London; and the Director of International People's College, Elsinore, Denmark.

RESOLUTIONS

The following resolutions were adopted by the Conference.

1. On the Role of Voluntary Agencies in Adult Education.

This Conference wishes to emphasise the place of voluntary agencies in any scheme of Adult Education. Adult Education activities by their very nature have to satisfy diverse and varied interests. No single organisation can hope to satisfy such interests. People should be enabled to start projects for their own education. The advantage of co-operative self-directed efforts in any kind of educational work are too obvious to need emphasis. Such efforts awaken faith among the people in themselves and help recover a sense of personal and social significance.

Voluntary agencies are more free to use their resources with a minimum of restrictions and to select personnel with greater freedom. Such agencies however cannot flourish without the liberal and generous support of the State. Through giving aid to such agencies Governments can make available funds go much further than otherwise. This Conference urges the State Governments as well as the

Government of India to adopt a definite policy to progressively help and promote voluntary agencies and give them a recognised place in their scheme of Adult Education.

II. On Planning in Adult Education Work

This Conference while welcoming the growing interest of the Central as well as State Governments in Adult Education work wishes to emphasise the desirability of adopting definite suitable plans, both long term and short term, for this work and making adequate budget provision for a sufficiently long period on a progressive scale. Adult Education work by its very nature is slow in its results. Varying allotments, overlooking the necessities of continuation and further progress of the endeavour, result in great wastage of national resources, both human as well as financial. Such changes also shake the confidence of adults for whom education is sought to be provided, as well as of the workers and agencies in the field. This Conference therefore urges the Governments to plan out their budgets for Adult Education on a long term basis.

III. On the National Seminar.

This Conference approves of the recommendations in general made by the National Seminar on the Organisation and Techniques for the Liquidation of Illiteracy held in Jabalpur from December 15th to 26th, 1950, under the auspices of the Indian Adult Education Association.

The Conference places on record its thanks to the Indian Adult Education Association for organising the Seminar and the Government of Madhya Pradesh who gave generous facilities and provided amenities for the holding of the Seminar.

This Conference feels that such Seminars have great value as they help to bring together active educational workers from all parts of the country to study and compare

the Organisation and Techniques followed in their respective areas for Adult Education work.

This Conference recommends to the Association to organise every year a National Seminar on some aspect of Adult Education Work as well as to encourage and arrange for Regional Seminars in different parts of the country.

IV. On Grants to the Association.

This Conference thanks the Government of India for the grant of Rs. 20,000/- made to the Indian Adult Education Association during the last financial year. The Association is the central body co-ordinating official and non-official endeavour in Adult Education. It acts as the clearing house of information and experience for Adult Education workers in the country. This Conference requests that the grant be renewed and increased to enable the Association to discharge its functions properly.

This Conference also urges upon the State Governments to help the Association, as well as Regional organisations for Adult Education affiliated to it, in their areas in a similar manner for the effective use of non-official agencies in Adult Education.

NEW OFFICE BEARERS.

The following were elected as Office Bearers of the Association

President :

Dr. Amaranatha Jha, Allahabad.

Vice-Presidents :

1. Dr. Zakir Hussain, Aligarh.
2. Shri K. G. Saiyidain, Delhi.
3. Shri Ranjit M. Chetsingh, Batala, Punjab (1)
4. Hon'ble J.L.P. Roche-Victoria, Madras.
5. Shri G. Harisarvothama Rao, Madras.
6. Shri T. Madhia Gowda, Mysore.
7. Dr. V. S. Jha, Nagpur.

General Secretary:

Dr. S. R. Ranganathan, Delhi.

Treasurer:

Shri Onkarnath, Delhi.

Associate Secretaries:

1. Shri A. R. Deshpande, Nagpur.
2. Shri Shaligram Pathik, Allahabad.
3. Shri B.M. Kapadia, Bombay.
4. Shri S.C. Dutta, Delhi.
5. Shri S. C. Mahapatra, Cuttack.

Members of the Executive Committee

1. Shri Shafiq-ur-Rehman Kidwai, Delhi.
 2. Shri A. N. Basu, Delhi.
 3. Shri V.S. Mathur, Delhi.
 4. Shri S.V. Srinivas Rao, Mysore.
 5. Shri J.W. Rasalam, Travancore.
 6. Shri S. C. Barat, Jabalpur.
 7. Shri B. C. Mukherji, Calcutta.
 8. Shri G. P. Bryce, Indore.
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BOOK REVIEWS

PROBLEMS of EDUCATIONAL RECONSTRUCTION—

by K. G. SAIYIDAIN — Published by Asia Publishing House,
17, Gunbow Street, Bombay I. Price Rs. 7/- Library Edition.
Rs. 4/12/- Students Edition. Pages 366

This book reveals the dream of an idealist in education linked with the realism of an administrator. In forceful but persuasive language the author pleads for a new approach to the question of educational reconstruction in the New India that is to be.

Much of loose thinking on the problems of education is due to the school being considered in isolation from the social milieu in which it functions. With his wide and intimate experience of conditions in some progressive states where he has been engaged for the last so many years in the task of formulating and implementing educational schemes the author has come to the conclusion that educational reconstruction in India can succeed to the extent to which it is integrated with the wider place of national reconstruction on all fronts.

The function of the school is the adventure of helping the children to discover themselves through activities conducted in a free, joyous, active atmosphere where students and teachers co-operate as comrades. This demands what the author has happily called a 'humanised' administration, a progressive teacher and a favourable environment both at home and at school.

Apart from the general principles common to all stages of education the author has brought his clear vision to bear on the particular objectives, functions and lines of reform of primary, secondary and social education. The suggestions offered are a challenge to the hitherto accepted notions of educational thought and should guide and inspire not only the busy worker in the field, but also the complacent administrator at the desk.

The section of the book on the training of teachers is inspired by the same earnest idealism. The technique in education is important—as important as in any other profession—but the personality of the teacher and his attitude to work are more important if the teacher is to be an influence for good in the life of the charges who are entrusted to him. He has to combine in himself the zeal of a missionary and the vision of an architect of life. For him education is not merely a profession, but a vocation to which he should give the best that is in him. The adventure of discovering abiding values in life and helping the growing minds to appreciate these values should be the teacher's most prized privilege.

The teacher thus holds the very position in the scheme of national progress and he should be helped to fulfil this important role. Society should give him a fair deal by raising his standard of life and recognising his social status.

Mr. Saiyidain takes rank with the foremost educationists in India and has made a name for himself in the international sphere as an ardent advocate of all those progressive trends that are included in the term "New Education." His book has appeared none too soon. The reconstruction of education is engaging the earnest attention of the expert and the layman alike, and this thought provoking book will have considerable influence on the conclusions that may be formulated in due course.

— N. L. K.

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EDUCATION IN INDIA — TODAY and TOMORROW —
by S. N. Mukerji — Published by Acharya Book Depot,
Baroda — Price Rs. 5/- Pages 248.

This book gives factual information on the usual stages of educational organisation in India from the primary to the university level. The landmarks are briefly given in their historical setting and the problems all along the line are

clearly brought out. The development of women's education and technical education have also received notice.

The recent attempts made in the main progressive states and cities in the domain of pre-primary education, adult education, physical education and the education of the handicapped have been briefly mentioned. The writer has also touched the thorny question of religious education in schools. On this topic there is a difference of opinion even among educationists and the tendency to drop out not only formal instruction but even informal religious training in institutions has been growing in momentum.

The close connection between the rise of the national movement in India and the development and orientation of education along national lines has been dealt with in a separate chapter.

It will thus appear that within the limits of such a small book the discussion of the main problems of education "today" has been attempted in head outlines. But the reconstruction of education in India for "tomorrow" has been relegated to a position of secondary importance and treated briefly and scantily in a chapter at the end of the book. The planning of education for the citizen of free India has recently come very much into the limelight and the expert no less than the politician has visualised a social failure whose foundations are sought to be laid on the bed-rock of a rational scheme of national education. That should not be interpreted to mean, as in some quarters it has been so interpreted, that India should adopt the path of rank revivalism. The restoration of healthy cultural values of the past must be accompanied by a recognition of the changing needs of the present and the future as an inescapable result of the growth of contacts between countries and peoples. The different cultures of the world act and react on each other and a synthesis of these cultures has to be evolved on a higher plane if the world is to be saved from falling a prey

to the evils of exclusiveness and narrow patriotism. India with her ancient civilisation and her infinite capacity for assimilating other cultures with which she came into contact in her long history is, in its new set-up of a secular state, eminently fitted to develop an all-inclusive and integrated orientation in its educational system. No book in education for to-morrow can be complete if it does not include this important aspect in its discussion.

—N. L. K.

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THE CONTRUCTIVE ASPECT OF ADULT EDUCATION

by Radha Krishna Aggarwal, Preface by Shri Shriman Narayan Aggarwal, Wardha. Published by Jan Sahitya Prakashan, Nagpur. Pages 44 in Hindi. Price Annas seven pies six (Re. -/7/6).

This is a valuable book for adult education workers. Adult education in India is changing its emphasis from literacy to life problems. Both these aspects of adult education have been rightly emphasised and the two separate quotations of Gandhiji—one on literacy and the other on life problems—define the position nicely.

The other speciality about this book is that it is meant for field workers. Field workers in our country usually do not have much training. The guidance given in the book can be of great assistance to field workers. The style is simple and the content thought provoking.

I feel this book should be supplemented by practical hints on constructive aspect of adult education work and if possible the place of literacy should also be properly explained.

— S. P.

FROM OTHER JOURNALS

ADULT EDUCATION (A Quarterly Review issued by the National Institute of Adult Education, 55 Queen Anne St. London W.I., March, 1950.)

Mr. Guy Hunter in this issue of Adult Education has written a very thought provoking article under the caption "A New Dedication". Mr. Hunter feels that the hardest and yet the first lesson for adult education workers is to remember that the task of adult education is not to teach but to evoke and set upon a civilising mission and evoke the latent energies and aspirations of men. For some years the W.E.A. and the Universities have been most concerned to open the door of factual knowledge and give some education in citizenship and mental emancipation to the new industrial citizens, but he feels that even more fundamental task is "to reawaken faith in civilization itself and to widen and deepen it throughout a huge society." He feels, "it is no longer knowledge which we should offer, it is in the widest sense faith, belief in the value of effort. Those who have offered knowledge only (in competition with wireless, Panguins, cinemas, pools) have increasingly been disappointed."

He believes that adult education must be conceived to include most of the lively and progressive activities of normal community life. "We are concerned here, not just with WEA, Extra-Mural, and Evening Classes, but with Young Farmers' Clubs, Parent-Teacher Associations, Natural History Societies, Religious Groups, Political Societies, Joint Production Committees, Music and Drama Groups, the active elements in small local government units, Town Planning societies. We are particularly concerned with such of these as include the non-intellectual—those activities and societies to which the working man and woman belong. I include these social activities because,

whether they take place, within industry or in the general field of citizenship and humanities, they indicate a group of people with positive ideals and objectives in one department of life; and because it is from the general temper of these multifarious activities, and by their extent and intensity, that national life grows and changes and civilization takes its tone.

“The emphasis should be, I believe, on social activity rather than on the learning of ‘subjects’; for once activity is started, the desire and indeed the necessity to learn, and perhaps to learn academically, comes along. Knowledge for its own sake in the adult is apt to become sterile or precious if it is not constantly refreshed by application to the judgments and activities of daily life”.

Mr. Hunter defines civilisation as a mastery of a system of ideas which includes and closely relates the sciences, economic and social life, history, religion. Education, for the child as for the adult, is a purposive dynamic process. The purpose is — must be — the recreation of a civilisation.

“At first this sounds an impossible and even ridiculous demand. Is the foreman to become at one bound a philosopher? Certainly not. It is a question of starting in that direction, of beginning to make some of the bridges between different subjects and departments of life. If, in a course on industrial relations, a quotation from Cobbett, from the New Testament, from Blake, from biology, can come in naturally as the clearest expression of a principle applicable to Works Councils, then suddenly there is a faint foreshadowing of a system of ideas, of a world in which the expression of truths in different subjects are related one to another. The beliefs of Christianity which by themselves may seem to be arbitrary and isolated maxims, can suddenly acquire a rich, modern applicable meaning if they emerge from a discussion on the relations between foreman and shop-steward. The difficult demands of ‘democracy’ may

suddenly come alive to a junior official when he is forced to consider how his own power over the public should be used.

“ I believe it is particularly the job of adult education to help its students to find a standpoint from which to view society, to stimulate him into finding his own bridges between the separate ‘ subjects ’ which he finds in his head, the separate partitions in which his life is apt to fall. This partitioning reflects a process from which we have suffered acutely in the last century — the division of knowledge into separate specialisations.

“ This pursuit of culture as the mastery of a system of ideas is in fact the attempt to gather again the scattered fragments of European thought, immensely enriched by the discoveries of science, greatly clarified by the advance of philosophy and logic, and piece them together into some concept of human civilisation. If this were accepted as one way of defining the objects of adult education, how is it to be applied ?

“ In the first place, there seems to me to be a clear implication as to the approach to subjects taught. It is not a question of imparting information but of helping the students to make his own criticism of life and civilization. I believe that every class, residential or other, which is not merely teaching an accomplishment (e. g. knowledge of French) should have this guiding thought behind it. It follows that it is of little use simply to fall in with current conceptions of what it is useful to know. Unless a course on ‘ Current Affairs ’ is concerned with the standard by which politics are to be judged ; unless a study of ‘ Local History ’ is animated by something more than the modern passion for accumulating statistics without any conception of the purpose for which they may be used ; unless a course on Town Planning has some comment on the nature of the human community ; then adult education is simply stuffing the ears of its students with descriptions of the social process without providing

them with any tools by which to judge it. There is, in most adult students I have met, a deep dissatisfaction with the quality of the social life in which they are involved ; but they feel themselves unable to see a way out, caught up in the 'trend' of economic and other tendencies which are too big for them. This feeling of despair is quite logical. If the basic assumptions on which a bad civilization rests are swallowed (for example, the supremacy of technical and economic arguments over humane or religious) it is naturally impossible to foresee honestly any future but that dictated by those assumptions. It is only when the assumptions themselves are challenged that the way is open to purposeful and hopeful activity in practical ways. If the adult class is to prove exhilarating and challenging, it must be able to make a criticism, and often surprising and unpopular criticism, of the assumptions of the surrounding world and of its own students.

“I believe, therefore, that a considerable part of the resources of adult education is at present being largely wasted — wasted because it does not elicit the tenfold or hundredfold response from the seed which is planted ; not because the ground is stony but because the seed is dead. I think of the great number of classes and activities going on — courses on current affairs, musical appreciation, basket weaving, archaeology, local government procedure, courses which require so much effort to organise and take up the precious time of University lecturers ; and I ask myself how much inspiration, and particularly how much dynamic social action results from them. Unless the work done is in some definite way applicable to the student's daily contribution to life, unless it enables him to widen and crystallize his view of contemporary society, to see more comprehensively where he wishes to throw in his weight, and unless it inspires him to action, then I believe he is getting culture merely as an ornamentation, not as a step towards the mastery of an outlook.”

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by Prof. Humayun Kabir.
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Editor :

RANJIT M. CHETSINGH

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EDITORIAL NOTES

The South Indian Adult Education Seminar held in Adyar from April, 23 to 30, 1951 has filled a great need. It is only proper that the National Seminar at Jabalpur should have been followed by a regional seminar at Adyar. These Seminars have great value as they help in bringing together active educational workers in the field and help them to pool their experience for the solution of common problems. We hope soon there would be Seminars in other regions also.

Professor Humayun Kabir in his inspiring inaugural address to the Seminar has given sufficient food for thought to educational workers of this country. Extracts from his address are published elsewhere in this issue. Prof. Kabir very beautifully sums up the expanding conception of fundamental education when he says: "One of the points which has emerged as a result of the experience of adult education work in different parts of the world is that it seeks to create better human conditions, not only through the imparting of knowledge, but also through the raising of material standards of life." He goes on: "While plain living and high thinking is an ideal for which every one should work, one must be sure that at least the minimum essentials for plain living are assured. I am sure you will agree that there can be no thinking, high or low, unless the minimum demands of existence are met".

Primary Vs Adult Education

Prof. Kabir has also fittingly replied to the controversy that has been raised in some of the States, including Madras State, about the relative importance of elementary or primary education and social or adult education. Such controversy is no doubt based on misunderstanding. While no scheme of compulsory primary education can be successful without the

effective co-operation of parents, which pre-supposes their own education and understanding, adult or social education is no substitute or alternative to primary education. After neglecting the children through out the entire period when they should have received schooling, no scheme of adult education can possibly remedy the defect by arranging intensive courses of adult education extending for three months, six months or even one year. Prof. Kabir rightly points out: "For one thing, even a one year's course of adult education cannot develop in the individual those habits of thought and action which you can instil in a child over a period of five or six years in the most impressionable period of his life. For another no scheme of adult education, however ambitious, can wipe out illiteracy and ignorance if elementary education is neglected". In fact it is impossible to divide education into water-tight compartments. Each section is dependent on the other. Primary education depends not only on the willing cooperation of parents but also on the availability of qualified teachers, which is dependent on the development and progress of higher education in the country. Progress in education as well as progress in economic fields are again inter-dependent. Educational workers therefore have not to develop exclusiveness, but should have a wide outlook.

Conscription of Students

For some time past there has been a controversy on the question of students' conscription for adult education work. Appalled by the size and urgency of the problems of education many well meaning persons seem to believe that the only way to solve is to conscript the students for teaching adults. The Adyar Seminar carefully considered this question. Conscription can take any of the two forms: That every student should be obliged to spend a few years in adult education work or that before a student is given his degree he should prove that he has made at least a specified number of persons

literate. Both these suggestion are open to criticism. The latter alternative usually encourages dishonesty among the students. It is much better to appeal to the students for lending a helping hand in adult education work. What is given by free and voluntary decision would be of the highest value. It must also be remembered that not all the students are fit by temperament and training to be suitable teachers of adults. Usually the students are very effective in doing publicity, propaganda for campaigns and creating an atmosphere in the locality for social education work. It is perhaps too much to expect any sustained and regular teaching work from all of them. We are glad therefore that the Seminar should have disapproved of any idea of conscription of students. We also understand that the Hon'ble Minister of Education for Madras State has expressed similar views in a public speech.

The other alternative suggested by the Seminar for asking the help and cooperation of students is of promoting Social Service Leagues in the schools and colleges as well as of organising camps during vacations. These camps of students have already proved very successful in Mysore and in Madhya Pradesh and we hope that the utility of such camps would be appreciated by other States also.

Workers' Education

The Seminar also felt that the cooperation of the trade unions in eradicating illiteracy and spreading education should be sought. Unfortunately in our country trade unions have been mostly concerned with agitational work. This attitude has been mainly due to the wrong conception of the aims and purposes of the trade union activity. Trade union workers in this country drew their inspiration from the tradition of "righteous indignation" of the pioneers of the movement in Europe. They are therefore more inclined towards agitational and spectacular activities. Painstaking constructive work is described by such enthusiasts

as "reformist activity." The trade unions have to understand that the main purpose of a trade union is to protect and promote the immediate interests of the workingclass; To make the worker conscious of his rights and to enable him to discharge his duties properly, giving him adequate education and information, should be thought of as an important activity contributing to the welfare of the worker. When Indian trade unionists start copying the traditions of the pioneers of European movements they forget that there was a tremendous amount of painstaking work which contributed to the strength and solidarity of the workers movements in those countries. The workers should understand the social machinery which influences their day to day life and study and growth of technical inventions, the growth of factories and means of transporation, exchange, consumption and distribution etc. As many of the workers were drawn to the factories in their young ages due to unfavourable social conditions many of them would welcome courses of instruction in elementary mathematics, economics and allied topics. Many of the young people have ambitions of becoming mechanical engineers and works managers one day and they would be prepared to work hard for the sake of their ambitions. Such ambitions should be inspired and encouraged, and courses helping in realising them should be provided. Adult education should not only make them do their work more efficiently but enable them to derive joy from the work in which they are engaged. The trade union movement should also be helped in running what are known as "workers' clubs". The object of workers club will be to provide (a) information, (b) recreation and etertainment and (c) education. Experience alone will convince trade unions that such clubs can lay down a solid foundation for genuine and responsible labour movement.

Follow-up Literature

The other two important recommendations were about requesting the universities to under take research in techniques and methods of adult education and of training teachers. The Seminar rightly drew attention to the paucity of suitable teachers for neo-literates in various regional languages. One suggestion was that newspapers be requested to bring out weekly supplements for the benefit of neo-literates and that the Government should give every encouragement to publishers to produce suitable literature for follow up work.

These suggestions are worth consideration of the authorities and the progress in adult education would greatly depend on the availability of literature for follow up work.

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EDUCATION ON WHEELS.

Recently Shri C. Rajagopalachari, has made a suggestion of starting mobile schools going from village to village imparting education to the children in their own surroundings. To quote his own words, "Not depending on schools alone, we can put education on wheels, so to say, and take the means of attractive and easily assimilable oral instruction in jeeps and lorries to the country-side. There is nothing gained but much is lost, by divorcing the children of the farmers and weavers, from the life and work of their parents, sentencing them to terms of imprisonment in what we call schools, divorcing them from the culture of their homes and unconsciously creating in their tender minds a complex of inferiority in respect of the simple unlettered life of their own families."

Many would agree with C. R. that education should be judged from its suitability to the needs of village life and that children should not be taken away from participation in village life. A school, however, is a little different from a mere educational caravan that comes and goes after a short

visit. However we feel his suggestion has greater applicability to the problems of adult education. Somewhat similar experiment has been tried in Mexico. The Cultural Missions of Mexico are now well known. During the Mexican Revolution people got the idea that they were fighting for land and schools, and the battle cry "*tierra y escuelas*" resounded throughout the land. The problems that educational leaders faced in post-revolutionary Mexico were very similar to ours, such as paucity of trained personnel for teaching. The first Cultural Mission was therefore called together to work as a sort of travelling normal school, training rural teachers. The Missionaries were at one and the same time teachers, supervisors, administrators, research workers and philosophers. They were sent into the field to promote a cultural revolution. To accomplish these objectives rural schools were organised as community centres to work with adults as well as children. In their programmes emphasis was on rural education, promotion of vocational skills, physical education and cultural activities.

The criticism of the mission was that they did not stay long enough in one place to bring about changes in the habits and customs of the villagers and that within a few years after the departure of the Missionaries the people reverted to their age old and traditional ways of doing things. In 1938, they had to be temporarily suspended. However, they were revived again in 1942 and had wider range of activity. The new Missions aimed to reach the home and the community directly. The Missions set up local Committees of Economic and Social Action and helped them to frame their objectives and plan their activities. The Missions only provided technical assistance and expert guidance whereas the projects were to be carried out by the people themselves. They have achieved considerable improvement in all aspects of rural life within a quarter of a century. Such an experiment needs consideration by educational authorities in this country.

education is more than mere literacy and it is only through education for peace that the threat of future conflicts and disaster to man may be averted.

This is not to say that literacy is unimportant. In fact, no education can be complete and permanent unless the minimum standards of literacy are attained. We have, in our country, the experience of an ancient civilization, where wisdom has permeated to the masses largely without the instrumentality of literacy. Many of us have come across instances where illiterate villagers display evidence of intelligence and even wisdom of a high order. At the same time, it has also been the unfortunate experience of most of us that, in the absence of widespread literary education, there arise occasions when the traditional wisdom is forgotten and tides of passion over-rule the dictates of reason. There is no denying that, in the absence of literacy and the check it exercises on first impulses, there is a danger of superstition or hysteria sweeping masses off their feet. Literacy expands the experience of the individual, and by bringing to his notice the diverse reactions of different groups and individuals to similar situations, encourages a critical spirit which would weigh pros and cons before taking precipitate action. We should not, however, overstress the point. Literacy is not a complete insurance against mass hysteria, but there is no denying that it is a valuable check.

Concept of Social Education

While the importance of literacy should never be overlooked, it is right and proper that the concept of adult education should give place to that of social education in our work among the masses. The change in name is an indication that the education which we seek to bring to our people comprises training in literacy and training in community living. This includes knowledge and practice of better standards of health, of improvement in home hygiene and economics, of social obligations and responsibilities

and the provision of larger and more varied facilities for games and recreation. Our programme for social education is, therefore, a five pointed programme catering for improvement in literacy, health, economic conditions, and our community life. Better community life depends upon a keener consciousness of citizenship and the enjoyment of a richer social life.

Educating Our Masters

It is hardly necessary to emphasise the importance of social education for the proper functioning of democracy in this country. Some 70 years ago, a great Conservative statesman of the United Kingdom said: "We must educate our masters." What was true then is far truer today, for our masters are more numerous and diverse. This diversity itself makes it the more necessary to provide for the education of the people. So long as a group is homogeneous and its members conform to uniform beliefs and practices, conventions and customs may perhaps suffice. When groups following different customs and beliefs come into contact, action must be guided by considerations of reasons rather than tradition and faith. Otherwise, each group clinging to its own belief—and perhaps prejudices and superstitions—can lead only to clash and possible destruction.

Education—a Condition to Peace and Progress

It is a consciousness of the danger of democracy without proper education that has moved men and women of wisdom to organise movements for adult education on a world-wide scale. Herein lies the significance of Unesco's insistence on Fundamental Education as a condition of peace and progress,—which we call Basic Education in our country—stresses the urgency and immediate need of such programmes. I have referred to the traditional wisdom which has obtained in India for centuries and commented on the fact that in spite of such traditions, occasions arise when

all our wisdom, toleration and goodwill is lost in passionate frenzy. Have we tried to understand why this happens? Is it not due to the unquestioning credulity of our masses, which is the result of lack of acquaintance with differing conditions in different parts of the world? In the past when contacts between different parts of the country were few and remote, traditional wisdom may have sufficed. Today, when contacts between different parts have increased and are increasing, traditional wisdom is not enough, as it does not prepare the mind for proper appreciation of customs, traditions and beliefs that are novel and strange. Further, the contacts today are not only among the different regions of the same country but among the different regions of the world. People who have till now lived in sequestered areas are, therefore, brought face to face with strange modes of life, strange ways of thought and strange traditions. What wonder, then, that they at times react violently and even foolishly.

Literacy has, therefore, acquired a new importance in the context of the modern world, as only through literacy can our people have some acquaintance with ways of life different from ours. There are, no doubt, other ways of giving such knowledge. Where radios and films can be used on a large scale, a good deal of the content of such education can be brought to the people through such media. Play, drama, discussions and debates, also help, and perhaps, more quickly, to the same end; but it still remains true that the instrument of literacy, while its effects are slower and less perceptible, is cheaper and somewhat more lasting. For a poor country like ours, the provision of such knowledge through audio-visual aids will be difficult, if not almost impossible. The credulity which we often find among our people is a definite danger to the proper functioning of our democracy and it can, in our existing circumstances, be removed mainly through the use of the written word. From this point of view, also, the importance of literacy in a programme of social education cannot be gainsaid.

Primary and Adult Education

I will make only a passing reference to the controversy which is at times raised between the relative importance of elementary or primary education and social or adult education. To my mind, such controversy is based on nothing but misunderstanding. If we want a programme of elementary education to be effective, the children must go to school. If all children came to school, even then it would take 15 to 20 years before an appreciable proportion of the adults in the country would become literate. On the other hand, without the willing cooperation of parents and guardians, compulsion may be more on paper than in fact. Unless guardians of the children recognise the importance of education and send their wards willingly to school, it is difficult for any State to enforce compulsion. In order therefore, to make the programme of elementary education successful, it is necessary to tackle the problem of the education of their guardians. Experience has shown that elementary education is far more effective when it is accompanied by a drive for education among the adults. The English saying that when you teach a boy you teach only a boy, but when you teach a girl you teach a family, is an indirect recognition of this fact.

While, therefore, primary education cannot flourish without the support of a drive for adult education, it must be clearly realised that no programme of adult education which neglects the education of children can meet with success. There are some who place a greater emphasis upon programmes of adult education. The logic of their practice seems surprising, for after neglecting the children throughout the entire period when they should have received schooling, they seek to remedy the defect by arranging intensive courses of adult education extending for 3 months, 6 months or even a year! Such a policy is not only useless but may be harmful. For one thing, even a one year's course of adult education cannot develop in the individual those habits of thought and action which you can instil in a child over a period of

five or six years in the most impressionable period of his life. For another, no scheme of adult education, however ambitious, can wipe out illiteracy and ignorance if elementary education is neglected. Programmes of elementary and adult education must, therefore, proceed side by side if either is to succeed.

No Watertight Compartments

In fact, it is hardly necessary to emphasise that we cannot divide education into watertight compartments. Elementary education and adult education are important, but if we are to have provision for them, we must have facilities for training the necessary teachers and workers. This means that there must be a programme of secondary education on a sufficiently extensive scale to supply us with the teachers and workers for elementary and adult education. Nor is this all. We cannot maintain the necessary scale of secondary education, if there is no provision for higher education to supply the teachers and leaders who can carry out effectively the programme of secondary education. Again, all our educational programmes would depend upon the material resources of the country, and this depends upon what use we make of the natural resources — human and material — that we possess. A programme of technical and scientific education would thus be necessary to create the industrial and commercial wealth which alone would sustain a programme of national education on an adequate scale. Thus, from whatever side we may approach the problem, the conclusion is the same. Education, if it is to be effective, must cater to the varying needs of the community, and while there may be room for difference in emphasis in different aspects at different times, neglect of any aspect is detrimental to education as such, and, therefore, to the life of the community.

Interchange of Experience

Whatever be the language, we are in all cases dealing with adults who have considerable experience

and maturity, who have a considerable vocabulary in their own languages, and are interested in definite objectives which they have acquired as a result of their situation in life. In every case, we have to approach the adult with a full respect for his personality. We can interest him in things which we consider to be necessary by first satisfying his interest in things which he regards to be important. The universal educational principles of passage from the known to the unknown has to be extended in the case of the adult to include this aspect of growth of interest. If we have a regard for his personality and faith in the education we seek to bring to him, I have no doubt that the Social Education programme will fire his imagination. Once this happens, the progress will be at an accelerated speed that will satisfy our most fervent hopes.

Education a Vital Need of the Community

Education is a vital need of the community, and no progress can be achieved in any direction without a full realisation of this. Whatever programme we may have for the technical and industrial development of the country, whatever schemes we may draw up for improving communication, irrigation and agriculture, whatever objectives in social and human welfare we may set before us, would one and all, depend upon the quality of our personnel. The best laid schemes and the finest equipment would be of little use without the men to work them to the fullest advantage. That is why Western educationists have insisted, and rightly, that there is no country which as such is rich or poor : a country is what its men and women have made of it.

A Challenge and an Opportunity

We in India have after centuries become the masters of our fate. This is a tremendous challenge and a tremendous opportunity. If we can utilise our resources — human and

material — we can with our long tradition of culture and civilization contribute richly to the welfare of the world. But we can do so only if our men and women rise to the occasion and this they can do only if they are equipped for the task through a nation-wide programme of social education.

(Excerpts from the address delivered by Prof. Humayun Kabir while inaugurating the South Indian Adult Education Seminar at Adyar on 23, April, 1951)

MODERN TRENDS IN ADULT EDUCATION IN THE UNITED KINGDOM

By A. A. DUGID.

I shall do my best to give you a picture of Adult Education as it is in the United Kingdom today and then as our thinkers and educationists would like it to be tomorrow. Let me for a moment take you back to the early 19th century. There was alive at that time a man by the name of Rowland Detrouisier. He is of interest to adult educationists because he was one of the first persons in the history of British education to earn his living as a full-time lecturer to adults. An interesting and quaint discussion of the significance he attained as an education worker and working class leader was published in the Mechanics Magazine for Saturday, August the 10th, 1833. It is part of what is called a Peterborough Court Conversation in which an argument about equality leads to an examination of the intellectual equality of the working class :

Junius: Have you not heard of Rowland Detrouisier, the Manchester Fustian-cutter ?

Captain Loocho: What that mouth-piece of sedition and the rabble !

Junius: Neither one nor the other, but a moral lecturer, self-educated and of extraordinary powers.

Captain Loocho: Was he not secretary of some Political Union ?

Junius: Yes, and on the occasion of the greatest political excitement known in this land for many years, he delivered a moral lecture on drunkenness, of more avail than all Temperance societies have ever concocted. I heard it, I tell you ; I marked the glistening eyes and deathlike silence of the listeners,

while many a hard hand was raised to dash away a starting tear, and the voice of the lecturer changed from its natural tones heightened to its full effect by earnest passion, and deep sincerity, and strong enthusiasm and entire forgetfulness of everything except his subject.

Captain Loocho: All mere declamation. What did it prove?

Junius: That there is much goodness in humanity—that intelligent and earnest teachers can find comprehending and believing audiences—that if the working classes of the community are not what they should be, the fault rests only with those who possessing the power neglect to instruct them.

It was in the spirit such as this that the foundations of the various adult education institutions which now exist in Britain were laid, the spirit of believing in the possibility of raising the mental status of the individual by determined voluntary individual effort.

George Birkbeck

One of the earliest workers in this field was George Birkbeck, born in the year 1776, who at the very youthful age of 23 was appointed Professor of Natural History at the Andersonian Institution. He brought a revolutionary freshness to this task, and suddenly became aware that these mechanics were quite excited by some of the ideas he put forward, and showed considerable nimbleness of mind in questioning them. To Birkbeck it was like the sunlight striking down into a slum. He went home that night determined at once to start a special class for mechanics.

There were inevitable frustrations at first. Then, one Saturday evening in the autumn term of 1800, the lecture

began. The students came in their hundreds, and his first attempt to educate the working classes was a tremendous success.

There followed the momentous meeting on November 11th, 1823, at the Crown and Anchor Tavern, where Dr. Birkbeck addressed a large crowd and proposed to found the London Mechanics Institution. They appointed a committee and work began. On December 2nd, Dr. Birkbeck again addressed a gathering at the Crown and Anchor, and the London Mechanics' Institution really came to life. Later, the newspaper "Courier", described Dr. Birkbeck's review of the progress of knowledge as a "Tissue of vile bombast from beginning to end", but nobody seemed to mind, least of all Birkbeck. In 1866, the London Mechanics' Institution became the Birkbeck Literary and Scientific Institution and finally, in 1907, the name was shortened to Birkbeck College.

Today, the total income from fees is approximately £8,000 a year but the cost of running the College approaches £50,000. The balance, of course, comes from the University State grants, which make it possible for an ordinary working man to get the highest grade education in exchange for a few pounds.

Workers' Universities

Birkbeck College then, is one of the great working men's universities of London. There are two others, both of which had their beginning in the 19th Century. The Polytechnic, founded by Quentin Hogg with two pupils and now teaching over 16,000 and embracing more than a hundred subjects ranging from Art and Photography to Philosophy and Science. A man can come here in the evenings and take a B. Sc. in Engineering or Economics. It is not a matter of teaching the theory of Engineering, there are large machine shops in the basement where pupils can actually operate

lathes and engines and achieve familiarity with all manner of machines. There is Morley College, which now teaches Economics, Philosophy, Psychology, Languages, Music, Arts and Handicrafts to 3,000 students. It is not a centre for educating the young, every student must be over 17 years of age. There are some pupils who have returned to school after 40 years' absence. To say, returned to school may convey a wrong impression. For these men and women do not think of it as school, it is a place which brings new and illuminating interests into their lives, lifts them out of drab ruts and throws wide the gates of learning. Ten Shillings (Rs. 6/-) will cover all the expenses necessary for a complete term's work, although, of course, pupils fees cover only a very small percentage of the cost of running the College. The rest is met by London County Council and the City Parochial Foundation.

University Extension Lectures

Side by side with the services given by these Colleges there are University Extension lectures which began at Cambridge in the Seventies of the 19th Century and have now become one of the dominant traditions of Adult Education. These Extension Courses have particularly been provided on a much wider scale by the Extra-Mural Department of London University during the past two years. Their purpose is to give the layman an opportunity for constructive study and discussion of a University standard and thus satisfy his intellectual interest without regard for any vocational objective.

Ruskin College

The idea of a residential college was sprung in 1899 with the foundation of Ruskin College in Oxford by two American research students and, before last year, celebrated its Jubilee of fifty years. Its foundation was inspired by an idea that was as surprising then as it is familiar now: to offer to adult men and women workers full-time residential education,

different from but not inferior to the education offered to younger people at the colleges of a university. The idea was surprising in 1899, and perhaps especially in Oxford, but it had not sprung out of a vacuum. The workers of this country already had, in one form or another, a long tradition of struggle for adequate education; and many well-educated people had taken the initiative in joining with them in one form or other of teaching and common study. Not the least among these was John Ruskin, and it was partly in recognition of his exposition of a civilization that went beyond cash profit and cash loss that the new Hall was given his name.

The new College, was not, however, tied to his or to anyone's ideas. This was explicitly stated by the founders, and it has been a cardinal principle of the College ever since. Its purpose was to promote study and thought, in relation to a clear social need and to what the workers of this country felt their own concerns to be, but not to rivet on them any one man system, be it that of Ruskin or that of Marx. Some have called this treachery to the workingclass. Others have called it education.

It was established so that working men might share the riches of a liberal higher education; it added to the sum of those riches by meeting the needs of a new type of student. Its approach was at once social and intensely individual; the founders believed that labour leaders should equip themselves for statesmanship, but realized that statesmanship could only be reached through a broadening and deepening of personal life. The individual must leaven society. The college, therefore, had no use for indoctrination or narrow vocationalisms; and, avoiding specious short cuts, it set rigorous standards of scholarship. It also, from the first, stood for another quality especially precious to the residential colleges: "Stoodents of Ruskin Hah" cried Dr. Charles Beard as he conducted the first "matriculation" ceremony, thereby symbolizing an internationalism which was to grow and widen.

Fircroft College

The founders of Ruskin College had envisaged it as part of an educational network, which was to extend through Britain and the United States. Fircroft College, opened at Bournville in 1909, was also conceived as part of a wider movement; it was founded by a group of men who hoped that one day residential colleges would become a normal part of British, as of Danish, education. The purpose of Fircroft recalls the double emphasis of Ruskin: "to enable workers to develop their personal capacities so that they may play a responsible part in the community, at their work and in their homes."

Women's College

Women students were admitted to residence in Ruskin in 1919; and in the following year the Residential College for Working Women was opened at Beckenham, transferring to Surbiton in 1926. Hillcroft College, as it is generally called, largely owed its foundation to professional women anxious to share their educational privileges, and it was sponsored by the National Education Committee of the Y. W. C. A. Hillcroft was the avowed sister of Ruskin and Fircroft, and its aims reveal a family likeness with an indefinable feminine emphasis which reappears in its unusually wide curriculum—"To broaden the outlook of its students, enrich and develop their personal life, and help them to discover their own capacities for creative work in the community."

Danish example had inspired the college for industrial workers at Fircroft; in 1925 its counterpart, a college for rural workers, was established by the same founders. Avoncroft College, which began at Offenham and later removed to Bromsgrove, differed from the others in an interesting respect: it offered vocational as well as cultural training. This was, however, simply a different path to the same purpose, for agriculture was treated as part of a curriculum for living. Since the war Avoncroft has been functioning as a farm

institute, but without wholly relinquishing its wider purpose ; it hopes later to return to more direct adult education.

College in Wales

In 1927 a residential college for adults was founded in Wales. Like its English counterparts, Coleg Harlech stresses both personal development and service to the community. Its purpose, as described by the donor of the original college building, is "to enlarge the vision of the students, to develop their latent capacities for leadership and service, to stimulate their mental and spiritual growth."

The residential colleges set out, not only to train minds, but to help students develop as people and therefore as members of the community. How can they find those who will profit most fully by what they have to offer? First, the colleges emphasise that no potential student should hold back from applying because he cannot afford the fee ; if the candidate is considered suitable, then the money will somehow be found. An increasing number of students receive grants from their local authority although the position still varies sharply in the different countries ; others are awarded scholarships by supporting organizations, but in many cases students are helped from college funds. The colleges have never been affluent in spite of a Ministry grant, all still depend partially on voluntary assistance.

The qualities which the colleges require in their students cannot all be measured through any written examination. Some of the best students are skilled in discussion but inarticulate on paper ; moreover, since the emphasis is on the whole person, some wider basis for selection is needed. The practice varies, but all colleges want proof of attempts at continued education, and most consider that a record of service in some organizations strengthens an application.

The colleges are not, on the whole, overwhelmed by applications—although numbers at Ruskin and at the Co-operative College have greatly increased since the war, and

show no signs of falling again. It seems likely that in some instances a large hidden demand exists; the work of the college is not widely enough known and understood. New candidates often come through the influence of a former student, or because a certain adult tutor really cares about the residential colleges movement. Some people who would make admirable students are too diffident to apply, and encouragement is always forthcoming locally for such.

What Kind of Students

What kind of students do the successful candidates make? First, they have all been earning their living for some years, and have therefore a fund of experience as touchstone to their studies. Colleges vary a little in their views about age—the principal of Ruskin College, for instance, likes to have men in their early or middle twenties, whereas the Principal of Coleg Harlech considers the best age to be 25-35, but there is no hard and fast rule, and the community benefits from the range of maturity as well as in occupation. Not only are the students all grownup; they have struggled, often against extreme difficulties, to continue their education. Most of them too have undertaken some kind of public work and are deeply interested in questions affecting the whole of society.

It is not, easy for these students to begin. They are used to snatching odd minutes, reading on buses and trains, cramming study into the crevices of the day. Now, suddenly, they have time to plan, and opportunities to take or reject. During the first weeks most, of them attempt to do far too much; at Ruskin, where the lectures of a whole university are accessible, the temptation is almost overwhelming. They have to acquire the habit, and the self-control, of independent, carefully coordinated study. Therefore, seminars and private tuition are given an important place; and the students, each of whom has reached a different stage in

his pre-college work, are helped individually. Formal lectures, at which they have sometimes to be dissuaded from attempts at verbatim note-taking, are usually linked with discussion classes. Each college has a fairly large library, and students learn the full use of books.

At first, many of the students find it difficult to express their thoughts adequately. Therefore, the work of the colleges is planned to give full exercise to their powers of expression both in speech and in writing. At Coleg Harlech membership of the debating society is compulsory, and several of the colleges provide courses in public speaking. Hillcrott also offers speech training. In the seminars, the precise use of language is developed through discussion. With written work the problem is often greater, for while most of the students are used to talking about general questions, many of them have attempted little writing since they left school at 14. The essay, therefore, plays an important part in college tuition; and classes in English grammar and composition are usually run as well.

Curriculum and Courses

Thus the colleges have first to give training in the fundamentals of study. What curriculum do they provide? It is sometimes thought that the attention of colleges is focussed entirely on social and economic questions; but this is only one aspect of their work. In general, the demand from the students themselves determines the range of subjects. At Ruskin, the majority take a two years' course, at the end of which many sit for a university diploma in economics and political science, or in public and social administration. Others take an arts course in literature and history. The longer course allows time for the slow adjustment to a new life; but students are also accepted for one year only. There is great flexibility within the course; for instance, a student specially interested in dramatic literature may spend one term on Greek drama, one term on Shakespeare, and one

on Ibsen and the present day. Students with any knowledge of a foreign language are urged to continue studying it, and a good number begin to learn one.

The rest of the colleges cannot share university life so closely, although each has valued university connexions; their work has to be more completely self-sufficient. Fircroft offers three main one-year courses; economics and social studies; history and political studies; English language and literature. So that students may learn the habit of thorough study, they are restricted to one main course; but they are encouraged to attend lectures in other groups or in general subjects, such as philosophy and logic. As at Ruskin courses can be adjusted to meet individual needs; recently, for instance, a second-year student specialized entirely in the different aspects of theatre. Instruction in woodwork is provided at the college; and students may also attend classes in painting, metalwork, book binding, modelling and other crafts at the neighbouring School of Art.

Coleg Harlech expects all students to attend a general introductory course on adult education, also a course on the history of science. Besides these each student may select two primary courses and one secondary course from a group of subjects enriched by the college's double nationality. English literature, social history, Welsh literature, Welsh history, economics, trade unionism, philosophy, music, psychology, and arts and crafts. It is interesting that the English literature course is the one most heavily in demand. As at Fircroft the courses are planned for one year, but some students stay on for a second year's more advanced work.

The Hillcroft curriculum is the broadest of all, for women students seem to make wider demands than men. As well as the main subjects offered by the men's colleges, it provides child psychology, history of art, and historical study of the Bible—also art, cookery, household management, appreciation of music, choral singing, speech training

and dramatic work, newspaper reading, public speaking and dancing.

Residential Colleges

The residential colleges provide the stern discipline of study, but this is only one part of their task. They set out to create a community in which people can develop fully in full membership of a group. Residence is thus not simply a convenience but a vital part of their provisions.

For wage-earning adults, residence has a special value. It removes them from day-to day anxieties, distractions and discomforts, and allows them to pause, think and take stock. It is not only a mental but a physical refreshment. Especially with women students, health may have been impaired by unbroken, exhausting work; and the colleges, with their good living conditions, give the chance of recuperation. Coleg Harlech is one of the most beautiful places in Britian; Ruskin and the Catholic Workers' College have Oxford, and Ruskin's hostel at Headington owns a handsome garden and wide view across the country; Fircroft, Woodbrooke and Hillcroft all have wholly uninstitutional, well-gardened settings; and the Co-operative College has taken over Stanford Hall, with an estate of 300 acres and abundant sports amenities. All the colleges provide study-bed rooms or spacious common rooms, and some have both.

The students do not, however, lose touch with the hard realities of life. They are expected to take some share in the running of house and garden, for the community is theirs, and they are responsible for it. No college now goes quite to the lengths of Ruskin in its early days, when the students took on all the housework, and each—irrespective of aptitude and ability—had to cook in turn, afterwards appearing at the dinning-room door to receive criticism. But duties still come by rotation, and the students largely organize their share of the work themselves.

For the colleges all foster some measure of self-government. The students arrange for the washing-up, boiler-duty, or gardening to be done, and they enforce the rules, which are necessary in any community. A close and friendly relationship with the tutors makes this cooperation more effective. At Ruskin there is also a carefully prepared annual meeting between students and tutorial staff to discuss the courses of study at the college and the detailed plans for teaching.

The members in the colleges vary. Excepting the partly vocational Co-operative College, Ruskin is the largest, with over 100 students; the smallest is the Catholic Workers' College which, with a membership of 16 students including women, contrives to have a football team. Some of the colleges deliberately keep their members low, so that the group is more closely knit and the relationship between students and tutors more personal.

On what does the sense of community rest? Only the Catholic Workers' College and Woodbrooke centre explicitly on a religious faith; the others have nothing approaching a fundamental unanimity of conviction. It seems as though tutors and students have together succeeded in perpetuating the original aims of the colleges and giving them daily meaning; an appreciation of individual differences is linked with a strong feeling of common purpose. With the Co-operative College, the fact that the majority of students have some association with the Co-operative Movement at home or overseas helps to give coherence to their life and study. At Fircroft, Avoncroft and Coleg Harlech, "morning readings" play an important part in college life. Students take it in turns to read any passage they wish, then talk about it and, at Fircroft and Avoncroft, start a general discussion. The same student also chooses a hymn and/or a song in which the whole college joins. At Hillcroft, each student reads and discusses a passage, or else gives a talk, often about her pre-college occupation; Woodbrooke has a "biography evening".

The international element in most colleges adds to the range of views and background, and makes a special contribution. Thus a Netherlands student one morning reads a Frisian poem at Coleg Harlech, to illumine a parallel between the small countries of Friesland and Wales.

Workers Education Association

I must now refer to one of the strongest bodies behind Adult Education for the working classes in Britain which has the well earned title of the People's University. This is the Workers' Educational Association founded in 1903 to organise classes in towns and villages throughout the country. It set itself to stimulate in co-operation with the university the demand for higher educational facilities for artisans. Powerful help was found from the different universities especially Oxford and a joint committee was appointed representing both the university and the working class Associations which, at the end of 1908, had tutorial classes established in popular centres and were able to issue an encouraging report.

The W. E. A. is pre-eminently a workers' movement and all along has proved to retain its independence as such. It has insisted on definite standards of various kinds in connection with its work. It has insisted, for instance, on the non-vocational discipline of learning for learning's sake and has maintained, rightly, that vocational training is not a matter for the W. E. A. It has insisted that W. E. A. students shall have the right to choose what education they will have, and who shall give it to them. It has maintained that the special task of the W. E. A. has been the provision of the working class education in order to enable workers not only to develop their capacity and to equip themselves for their Trade Union, Labour, Co-operative, Club activities, but also in the work of securing social and industrial emancipation by the acquisition of knowledge which will lead to intelligent social activity.

The W.E.A. now runs nearly 900 three year tutorial classes and over 1500 classes lasting from 6 months to one

year. There are also shorter terminal courses of ten or more meetings numbering over 2000 and informal courses and discussion groups numbering over 275. Over 100,00 members were receiving instruction in 1949. The W. E. A. summarises its attitude to Adult Education in the 4-point of their educational charter where it sets out as one of its aims: "Lifelong education, the preparation for citizenship to be no longer limited to a brief period of childhood but extended to the threshold of adult life, with every opportunity for its renewal in a voluntary adult education movement growing out of social life and experience".

Central Labour College

What might be called a rival organisation to the W. E. A. originated as a growth from Ruskin College. It must be remembered that when Ruskin College began, it was an institution for the working class founded in the alien environment of aristocratic Oxford University. And, upto 1908 or so, Oxford had shown a touch of hostility. Now and then Oxford students expressed their feelings by throwing bricks through the College windows.

By 1908 however, it had become obvious to the more far-sighted representatives of the governing class associated with Oxford University that the working man, through his trade unions, was going to play an important part in the political history of the country, and so Oxford University began to make overtures to Ruskin College. These were welcomed by the board of the college and the small staff, excepting the principal. The majority of the students however, were imbued with trade union and Socialist ideas.

Oxford University was one of the chief centres of conservatism and so the students of Ruskin College formed the Plebs League, to bring the College into closer association with the Trade Union Movement. The principal of the College, Mr. Dennis Hird, sided with the students. In

consequence he was dismissed, in 1809, and the students therefore went on strike.

The outcome of that strike was the foundation of the Central Labour College whose object was to provide independent working-class education, an education intended to help the working-class movement in its industrial, political and social struggles.

The name "Central Labour College" was chosen because its promoters, the Plebs League, visualized the college as the central institution of an educational machine that could eventually cover the whole country. The League started to organise evening classes and Sunday classes in the various industrial centres and to establish local labour college might have classes running not only in Edinburgh itself but in sum twenty towns and villages in the surrounding area.

National Council of Labour Colleges

The effect of the First World War was to add to the strength and militancy of the trade union movement, and during and after the war the new Labour College Movement grew in strength. In 1921 a conference held near Birmingham decided to establish the National Council of Labour Colleges. The main function of the new organisation was to unite the local Labour Colleges and so create a national educational machine in order that the trade unions might have an opportunity to arrange educational schemes for their members.

The new national organisation realised that it had formidable obstacles to overcome. The first was the difficulty of getting trade unionists and other members of the organised Labour Movement to join classes. The second difficulty was to get the trade unions to pay a sum that would meet the cost of organising such classes. The third difficulty was that the new movement did not have a clear field among the trade unions because another educational organisation existed. This was the Workers Educational

Association which, unlike the NCLC, was orthodox in its educational views and worked in conjunction with a number of universities and the local state education authorities. The result was that two educational organisations with conflicting policies were appealing to the trade unions for support. The WEA had the advantage of being able to make successful claims for financial support from the state, from the education authorities and from the universities. From such bodies the NCLC could count on little but opposition—it was often refused the use of a schoolroom even though willing to pay.

The NCLC offered to affiliated trade unions to an education scheme that provided (1) free access to NCLC classes for the whole of the members; (2) free postal course; (3) free admission to non-residential day and week-end schools (4) free lectures at trade union branches.

The first union to adopt the scheme was the Amalgamated Union of Building Trade Workers, quickly followed by the Distributive Workers Union and the Amalgamated Engineering Union. The annual affiliation fee was fixed at 3d. per member. It was possible to provide extensive educational facilities for such a small figure only because a great deal of the educational work was done without payment, mostly by trade unionists who earned their living in other ways.

When the war finished, the National Council of Labour Colleges had more affiliated unions than ever before. They covered the bulk of British trade unionists. The Trades Union Congress itself, many co-operative societies and other working-class organizations also made financial grants to the Council.

The total number of students who took part in courses in 1948 was 1,92,000. There were 18,500 students who took postal courses. Available courses included such subjects as the problems of Central and Local Government, History, Economics, Trade Union Branch Administration, Trade

Unionism and Industrial Management, and other subjects of social and industrial importance.

Post-war Development

The first world war like the second gave rise to widespread desire to foster spread of education among the public, and the lack of any single institute which had as its aims the furtherance of Adult Education on a national basis began to be felt. The lead for Adult Education which had been recognized as vital in the time of national crisis might well be forgotten in the animating atmosphere of the post-war world. It was important to maintain a favourable public opinion, strong enough to influence local and national authorities to support adult education. An organisation was needed, many felt, capable of leading public opinion and, at the same time, able to speak for the movement at the highest level. Here it was Lord Haldane whose enthusiasm proved invaluable. From 1915 with his resignation from political office, he had devoted his entire energies to the rousing of public interest in Adult Education. In 1921 largely due to his efforts and those of Albert Mansbridge the British Institute of Adult Education was established. The Institute hoped to create a widespread public opinion which shall ultimately win for national education its rightful place in the national system. The record of work of the Institute which is too considerable for detailed mention here confirmed the wisdom of its founders. By 1939 many of the purposes for which the Institute had been established to achieve were within sight of realisation. World War II further emphasized the nation's need for the services of adult education and posed again the questions in answer to which, after World War I, the British Institute had been founded.

National Institute of Adult Education

The need for a national foundation became paramount with the passing of the Education Act 1944 which, though not going as far, as many would wish made wide-scale

provision for adult education throughout the country. The British Institute was realised not to possess the resources required for the administration and in the 1948 it amalgamated with the National Foundation for Adult Education, a similar body of long standing to form the National Institute of Adult Education with the chairman of the British Council, Sir Ronald Adam as its President. This body is confidently expected will play an energetic part in implementing the legislation for Adult Education in the 1944 Act. The Act makes it the duty of every local education authority to secure in their areas adequate facilities for further education, that is to say :

- (a) Full time and part-time education for persons over compulsory school age, and
- (b) Leisure time occupation, in such organised cultural training and recreated activities as are suited to their requirements for any person over the compulsory school age who are able and willing to profit by the facilities provided for that purpose.

The Act also legislates that it shall be the duty of every L.E.A. to establish and maintain County Colleges, that is to say, centres approved by the Minister for providing for young persons who are not in full-time attendance at any school or other educational institution, such further education including physical practical and vocational training, as will enable them to develop their various aptitudes and capacities and will prepare them for the responsibilities of citizenship

It is hoped that the Government recognition of the necessity of central organisation of Adult Education will not only result in the formation of a national residential college for adults, a national drama school and so on but will also help a new era of endeavour in the field. For a while there is much that has been done, the amount that remains to be done is indicated by the fact that central and local government expenditure on national adult education is only point

24 percent of the total expenditure on education. A million students attended evening classes and technical colleges last year, a huge number until it is remembered as it represents only 2 percent of the population.

Teaching of Adults

I now come to consider some of the recent theory concerning the teaching of adults. In main the ideas which are being propounded concern the subjects which are to be considered suitable for instruction to adults. In the past the place of Arts in comparison to History and Social Sciences has been a neglected one in adult education. First the motive behind much adult education has been, and perhaps still is, a desire to remedy some of the defects in our society. Since this has often been the underlying, and the laudable, motive of both tutor and student, they naturally have been concerned primarily with history, politics and economics, a knowledge of those subjects being of direct value in solving current problems and offering a basis on which new social structures may be built. Compared with such subjects, the arts take on a superficial appearance; life is real and earnest, and in it the arts seem to have only the function of an unessential decoration. And in how many of us lurks the Puritanical fear that anything that brings enjoyment must necessarily be wrong? Has the connection of non-conformity with adult education had any bearing on the neglect of the arts by adult education? In the third Reith Lecture, Earl Russell pointed out that 'thinking of the next thing' inhibits aesthetic enjoyment; those to whom adult education has been a means to an end, the improvement of social conditions, are essentially those who are constantly 'thinking of the next thing'. It is probably true to say that not many amongst the leaders of adult education have been profoundly moved by aesthetic experience in the same way as they have by purely intellectual activity or by a desire to reform society. Conversely, the creative and interpretative artists

for their part have at least until recently, shown little consciousness of the significance of adult education.

Secondly, whilst history, economics, psychology and politics have mainly an intellectual appeal, the arts evoke emotional as well as intellectual responses. Therefore, the arts cannot be handled verbally in the same way as, for example, the history of the trade union movement in the 19th century or the political influence of Rousseau. Subjects of that kind cannot be handled except by using words as symbols for the communication of ideas ; music and painting. On the other hand, to attempt to reduce music and painting to words is foredoomed to failure. A man cannot be argued into aesthetic enjoyment any more than into a mystical experience. In this sense Mr. T. S. Eliot is plainly right in saying that not everything worth preserving can be transmitted by teaching.

Culture

Are we to agree with Mr. Eliot, further, that culture, to be of quality, must be a minority culture ; to aim to make everyone share in the appreciation is to adulterate and cheapen what you give. A mass-culture will always be a substitute culture ? If the truth of these remarks is accepted we will have here perhaps, a third reason why it may be suggested that adult education has properly left the arts to their own devices. However, such a suggestion would be an unfair reflection upon the purposes and values of adult education. No one would suggest that the study of philosophy or psychology was not a proper part of adult education merely because it will never become a mass-study, and there is no greater reason why the arts should be excluded from the field of adult education because they are likely to remain a minority interest. It is not the business of adult education to 'make everyone share in the appreciation', in fact, they certainly will not, so there is no need to attempt either to prove or to disprove Mr. Eliot's hypothesis.

Arts and Adult Education

I want now to touch upon a reason of an entirely different order why the arts should be taken more seriously in adult education. At the British Institute's Annual Conference in 1948 when the general theme was "The Idea of a World Society" one group devoted some time, albeit much too short, to discussing the question whether international understanding (in the sense of amity) could be promoted through the arts. The conclusion arrived at was that whilst a knowledge of the arts of other countries could play only a small part in promoting conditions conducive to peace, it was a significant part, and that, particularly in the new relations which will within the next generation or so have to be established with the great and the potentially great civilizations of Asia and Africa, their arts might form a more congenial starting point than, say, their economic or political theories.

History

History is another of the subjects whose method of presentation to adult classes has been under scrutiny. In the parish magazine of the village of Farlam, North Cumberland, there is an announcement that a Rev. A. Johnson, Fellow of All Souls, and a lecturer in Modern History at Oxford, will give a course of three lectures on "The French Revolution." The charge is one shilling for the course. They are to be held in the Boys' Club room. They are to commence September 3rd, 1889.

There is no adult class in Farlam today, and in the County in general it would be almost impossible to get any response to a course on "The French Revolution". There would not be very many takers for one on "The Russian Revolution". Nor is this a feature only of rural areas. Throughout the country straightforward classes in History are in a minority among the subjects favoured. In the larger centres of population there are still demands for Economic

and Industrial History, but even these are comparatively few. There are, in some places, increasing requests for classes in Local History, but it is still too early to say whether these will ever lead to a study of sources and historical methods. In fact, historical study in adult classes usually has to masquerade as something else. It becomes an "approach" by which some tutors seek to give coherence to the ever amorphous 'International Affairs'. It creeps in by a back door to prompt a class making a comparative study of Political Institutions. It is accepted as 'a background' to Current Affairs.

The Rev. Johnson, about to lecture in 1889, recommended some books for his course. Among other works, the villagers were asked to read the French Revolution (Carlyle), State of Society before the Revolution (De Tocqueville), L'Europe et la Revolution Francaise (Sorel). He added, disarmingly, that all who intended to come should read *The French Revolution* (Gardiner) as the lectures would be based upon it. One will never know how many read any of these. One does know that the Rev. Johnson would be considered a very ambitious and rather unrealistic extension lecturer today.

It can be argued that it is unrealistic, anyhow, to suppose that there ought or could be a much greater interest in History. It is often stated that the adult, seeking knowledge and understanding, is not interested in 'subjects' that reaching out from experience towards social action, he needs to cross arbitrary frontiers of knowledge. For example, Mr. S. G. Raybould, in his pamphlet *The Approach to W. E. A. Teaching* writes, W. E. A. students in general are not usually interested (whether they always recognize the fact or not) in "Subjects" as arbitrarily defined by universities for convenience in study, but rather in situations and problems whose understanding involves consideration of more than one such "Subject". In particular,

he writes 'students of history are usually at least as interested in discovering the relevance of that study to current affairs as in knowing how people lived in the past.'

The emphasis which this kind of view places on the need to consider the motives of the adult student is important, but can be misleading. It is no doubt true that many a tutor of an adult class has come unstuck through trying to teach History as he himself was taught. It is perhaps a *sine qua non* of adult education that one must always proceed from the expectations and experience of the student. But it would be to accept an unnecessary limit to the possibilities which the study of history can offer to the adult, if this were taken to mean that History can only find justification if its relevance to a current problem can be demonstrated. There is not a part of historical study concerned with the relevance of the past to the present, and another part to current affairs from 'knowing how people lived in the past' is understandable on the part of a student, probably guided by a dim memory of the boredom of the kings and battles of school history. To that degree it presents the tutor with a problem of presentation of his 'subject'. The separation is not, however, in the study of History itself. Current affairs have never existed in a vacuum, and 'relevance' is simply knowledge of how people have lived in the past.

It is possible that the distaste of the adult student for historical study is connected with this hesitancy to state that the 'subject' is one that can, in its own right and by its own nature, deal with the problems and situations on which the adult seeks guidance. If History is constantly excused as something with which to fill out an analysis of a contemporary situation, and mainly introduced into adult education as a kind of scale of reference for politics and social economics, its own value as a 'subject' as well as a clue to human understanding, can never be revealed. The adult does not choose History because he is so rarely given a chance to know what it is.

Latest Trends

There is then a trend of thought in the United Kingdom to-day, which may lead to adult education acquiring a more liberal tradition. In the past fifty years great social changes have taken place which have resulted in the welfare state of to-day. The real problems now are not problems of technique but of human relationships, in Britain as in the world at large. The study of liberal subjects is, therefore, of the utmost importance, and this point was strongly emphasised at the 1950 Conference of the new National Institute of Adult Education. Greeks held that the free man, the real man, the complete man, must be something more than a breadwinner, and must have something besides the knowledge necessary to earn his living. He must also have the education which will give him the chance of developing the gifts and faculties of human nature and becoming a full human being. They saw clearly that men were breadwinners but also that they were, or ought to be, something more: that a man might be a doctor or a lawyer or a shopkeeper or an artisan or a clerk, but that he was also a man, and that education should recognise this and help each individual to become, so far as his capacities allowed, what a man ought to be. That was the meaning of a liberal education, and that is its aim—the making of man; and, clearly, it is different from a technical education, which simply enables us to earn our bread, but does not make us complete human beings.

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FROM LITERACY TO COMMUNITY CENTRES

A few days hence the Second National Seminar on Adult Education will meet in Indore. The subject for consideration this year is the *Organization of Community Centres*. Adult Education Movement started in our country with perhaps a misplaced emphasis on literacy. Many, indeed, believed literacy to be synonymous with education. Realisation, however, soon grew that literacy was only one of the means of education, though a very important medium for self-education. Consequently a new term, "Social Education," was coined recently to emphasise citizenship aspect of education.

The Jabalpur Seminar last year was of the view that the scope of adult education is as wide as it is varied. The term adult education not only covers the education of those who are illiterate, but also those who have had the good fortune of receiving schooling in their childhood. Education should not only enable people to do their work more efficiently but should also enable them to derive joy from their work. It should embrace many other activities designed to raise the standard of information of the people, dignify social behaviour and refine public taste. The Seminar concluded: "Social reconstruction is thus the inspiring purpose as well as the basic content of adult education."

How is social reconstruction to be achieved? No effort at social reconstruction can succeed unless the people themselves fully co-operate in it. Understanding should precede action. Though, it is also true, that in the very process of participation very valuable education is involved. What should be the unit for social reconstruction work? Regional community as a unit for social reconstruction work is being increasingly emphasised. It is said that civilization rests on community. Mr. Arthur Morgan has stressed the vital part

which the "face-to-face small community" has played in human affairs. Maine in England, Le Play in France and Cooley in America have pointed out at "Small face-to-face Community" as being the universal unit of society on which all wholesome structures must rest. Such communities could be organised as democratic units co-operating in the furtherance of common objectives.

A true community spirit can develop only when every one in the regional community has a sense of belonging and of being part of that community. The informal and friendly mixing of people of all age groups of regional community is in itself an end. It promotes understanding, tolerance and neighbourliness and provides the basis for community action. These qualities need to be preserved and strengthened. To be really effective it is necessary that there should be a total approach to the community problems before us. The task of community organisation is to equate community needs with their resources. Both of these however, are always changing and the aim should be to balance them by providing an ever increasing life-standard.

How to initiate and promote community organisation in an area? For this suitable leadership is essential. The task is to strengthen the development of "face-to-face small community" and to equip for initiative, leadership and local organisations. The main task of community centres should be to help in the creation of this much needed new and sound leadership for the regional communities.

These are some of the problems which are agitating the minds of our adult education workers. We are happy, therefore, that the Indore Seminar will consider the organisation of community centres, which appear to be the key to the solution of the whole problem of social reconstruction in our country. We are confident the conclusions of the Seminar would be of great value. The seminar may give a new orientation to the Adult Education Movement of this country.

COMMUNITY EDUCATION IN NEW ZEALAND

(CONTRIBUTED)

Adult education has been a feature of New Zealand life ever since the founding of the Colony, as it then was, in 1840. Many of those who migrated to New Zealand soon established Mechanics Institutes, Athenaeums, Mutual Improvement Societies and other forms of adult education. These were, for the most part, a transfer of existing ideas from England and in many cases bore little relationship to conditions and problems of the new country. The lead in these activities was frequently taken by wealthy and well educated citizens as part of the duty they regarded themselves as having towards the poor and less educated. Many of the new settlers have had little or no education in England and it was felt that these should have an opportunity to make good the loss they had suffered. Much the same idea lay behind the introduction into New Zealand in 1915 of the Workers' Educational Association which represented an effort to bring a form of university education to those who demonstrated high intellectual abilities but who suffered from lack of earlier educational opportunities. It was felt too that a particular appeal should be made to the organised body of workers as represented by the Trade Unions.

There is no doubt that through the association of the Universities and the Trade Unions in the Worker's Educational Association, many were given the chance of developing latent talents that had lain dormant through lack of earlier educational opportunity and many men recently prominent in political life (e. g. the late Rt. Hon. Peter Fraser Prime Minister of New Zealand) owed much to the opportunities they received from the W. E. A.

Of more recent years, however, it can be questioned whether the rank and file of the Trade Union Movement has been as keen as it was on this form of education. A number of reasons can be given for this. In the first place educational

opportunities have increased enormously. Today there is free, compulsory and secular education for all up to the age of 15 and for those who wish to pursue their schooling beyond this age there are many facilities such as free tuition, bursaries and scholarships that are available. Even entry to the University is open to all even if they have not passed the Entrance Examination, provided they are 21. (Entry is, of course, below this age if the Entrance Examination has been passed).

The trade unionist, too, has been able, through the strength of numbers due to compulsory trade unionism and other factors to improve his economic position very considerably so that the old slogan "knowledge is power" has to some extent lost its appeal. To-day it is numbers that give power and the correct use of power is one of our present day problems.

Not only have we seen in recent years knowledge made more accessible to the mass of the people in the form of universal education, we have also seen a greater advance in the means of distributing knowledge. The establishment and development of a National Library Service, the increase in the use of the radio, the multiplication of cheap informative books of the Penguin type, the development of the cinema, and the increase in the means of mass communication generally have been a boon in making it possible to bring information quickly and effectively to the mass of the people. The means are there even if the use of these means frequently leaves much to be desired. The spread of the means of disseminating information causes one to ask if the acquisition of knowledge is such an important part of adult education as it once was. Now all education, and adult education in particular, needs to be related to the times in which we are living. If we analyse the society in which we are living to-day we will find, as far as New Zealand is concerned at any rate, that while there is still a grave lack of knowledge that will enable the adult population to solve

the problems with which present day democracy is faced, there is also — and more important — a lack of cultivated feelings and emotions that prevent people from effectively playing their part as fellow beings in a common humanity. We are living in a fragmented society, each pursuing his material welfare with the result that “Things fall apart, the centre cannot hold.” The prevailing mood that follows from such a state of affairs has been well expressed by the poet Housman :—

“I, a stranger and afraid
In a world I never made.”

We have here expressed the sense of loneliness, the sense of fear and the sense of lack of responsibility, that is so prevalent deep in the hearts and minds of us all.

If adult education is to be related to the times in which we live and if it is to fulfil the needs of the times it must do more than cater for the intellect of man—it must also cater for his emotional and spiritual needs. It must enable the individual to get rid of this sense of fear, of impotence, of loneliness, and lack of responsibility. It must give purpose and meaning to the life of all—not merely to him who lacks educational background, not merely to the “worker,” but to every member of society.

It is for this reason that adult education in New Zealand is more and more taking the form of community activity. It is endeavouring to restore the lost sense of community and to bring people together on the basis of their common humanity to pursue in a social form activities of a creative kind. Encouragement is given to form community centres that will cater for the social, recreational, creative, and intellectual needs of the community. Many of these needs will, especially in the early stages, be on a fairly elementary level but adult education cannot afford to hold itself aloof

from, or be condescending to, the simplest forms of activity, provided they are genuine expressions of a group consciousness. In this way it is hoped that people's attitudes to their fellow men will develop a new orientation and a new vitality.

In order to bridge the gap that at present exists between art or culture and the people, every effort is made to stimulate an interest in community arts by organising committees in each community that will be responsible for making local arrangements to receive and publicise activities that are sent to them from the adult education headquarters. These may consist of art exhibitions, groups of musicians to perform quartets, trios or solo work, individual artists, choirs, a drama group to present a play, a ballet group or some such activity. Educational work is carried out in connection with these activities. But not only is the local committee asked to be responsible for stimulating interest in what is sent into the community; it is also asked to mobilise the cultural facilities that are all too often lying dormant in the community. Thus it is part of the local committee's function to strive to establish groups of active music makers, play reading and play acting groups, choirs, sketch clubs, and such like activities.

For country dwellers, material is prepared so that groups can come together to study a subject in which they have a common interest, no matter how remote they may be from the towns and cities. This material may be in boxes that are sent to the groups and which contain cyclostyled or printinted scripts with illustrative material in the form of prints, photographs, gramophone records and so on. The lecture scripts are written to promote discussion in the group, since discussion is regarded as the basis of learning. It is not necessary to point out that in addition to the learning aspect of the group activity there is an important social aspect in the bringing together of neighbours in a friendly

attitude of discussion, prepared to follow wheresoever the truth might lead.

Adult education in New Zealand is organised through the National Council of Adult Education which was set up by Act of Parliament in 1947. The Council is made up of two representatives from each of the four Universities (each University having a local Regional Council of Adult Education attached to it and from which the representatives are selected), one representative from the Senate of the New Zealand University, one representative from the W.E.A., one representative of the Maori race and two co-opted members. In addition the Director of Education, the Director of Broadcasting, and the Director of the National Library Service are also members of the Council. The Council receives an annual grant from the Government for carrying out its duties which are described in the Act as "To promote and foster adult education and the cultivation of the arts."

The National Council itself however does not engage in the detailed work of adult education but acts mainly as a policy-making and co-ordinating body. The main work is done by the four Regional Councils of Adult Education that are attached to each of the Universities. These Councils are made up of representatives from the Universities and representatives of bodies interested in adult education in some form or other. These Councils each have a Director of Adult Education with a staff of tutors. Some of these tutors are for general adult education and others are specialists in music, drama, arts and crafts, and domestic science subjects catering especially for the interests of the rural women folk. Each Region has a number of tutors resident in various parts of the Region who are primarily responsible for the stimulating of interest in adult education but who are helped in their work by the specialist tutors. In this way the interests of all — no matter how remote from the towns and cities — are catered for. The National Council provides the money to

these Regional Councils to carry out the work from its funds, and exercises a general supervision.

The philosophy underlying adult education in New Zealand to-day can be said to embody a realization that the adult in the modern democracy needs more than any system of formal schooling can give him—he needs knowledge but he also needs the opportunity to engage in socially creative activities along with his fellow human beings.

CHANGING CONCEPT OF SOCIAL EDUCATION.

BY

MEHER NANAVATTY.

“What is Social Education,” is an oft repeated question in the field of Adult Education. Is it campaign against illiteracy? Is it education for citizenship? Is it education for life? How does it differ from education in general and Adult Education in particular? What is the difference between Fundamental Education and Social Education on one hand and Social Work and Social Education on the other? These are some of the allied questions that are being repeatedly put to the workers in the field. The purpose of this article is not to answer questions but to stimulate thinking amongst the field workers in terms of principles, purposes, functions and methods of Social Education.

Historically speaking, Social Education movement came into vogue as an extension of the campaign against illiteracy. Two hundred years of foreign rule left its imprints in one of the greatest problems of communication among one fifth of the world population. Eighty to ninety per cent of the population were classified as illiterates. The leaders of the Indian Republic, therefore, rightly gave priority to the problem of removing illiteracy. This problem has been tackled in two ways; one, by creating educational facilities for children; two, by creating literacy classes for adults. Thus the former belonged to the field of Primary Education and the latter to the field of Adult Education. It is at this stage that the new term “Social Education” came into use. The motivation behind the use of this expression is difficult to ascertain. It is likely that the enthusiasts of Social Education might have been motivated by the good intention of social reformism so much prevalent amongst social and political leaders of the country. It also reflects the political urge behind the use of the programme of Social Education. Before

the educationists could influence the field by experimenting with the methods and contents of the programme, the stronger force of political campaigning got hold of the field, with the result that the experimental stage of determining suitable methods could not be developed. A sort of warped thinking prevailed among the users of the term "Social Education." Every person concerned seemed to give his own meaning to "Social Education" and carry out the programme according to his fancy. It is in this confusion that the new-comer in the field of Social Education finds himself.

A cursory study of the field of Social Education indicates a wide range of activities. Majority of the workers confine their activities to the running of literacy classes for adults; others publish books for neo-literates, still others favour the use of audio-visual instruction, dramas, and folk-songs. Few of the workers who are interested in the wider aspect of Social Education favour the establishment of Community Centres for carrying out various activities like survey, discussions, debates, talks; mushiaras, folk-songs, folk dances, film shows, games, outings, civic drives, etc. etc. Thus even a cursory study indicates an absence of objective outlook in the use of various activities in fulfilling the purpose of Social Education. It is because of this lack of the spirit of scientific research that the programme of Social Education does not seem to catch the imagination of the masses.

Principles and Purpose of Social Education

In the absence of a clear cut definition of Social Education, Fundamental Education could come to its rescue in determining its principles and purpose. The Fundamental educationists rightly point out that one of the most important drawbacks of Social Education is its vagueness. Before any programme is attempted it is important to determine the needs of the people concerned. The question, 'are we aware of the facts' remains unanswered. It is necessary to

study the socio-economic conditions of the people, their immediate and ultimate needs, their likes and dislikes, their strength and weakness, their conscious and unconscious urges, their work-lives and requirements during leisure-time, before launching upon the programme of Social Education. It is also pointed out that unless the programme is shared by the educands themselves, it is not likely to catch their imagination. Not only their participation in carrying out the programme but their participation in planning of the programme is essential. A question is being raised by some of the workers in the field as to the readiness of the people to plan the programme. They believe that it is for the workers to plan the programme and the people to receive it. This attitude of direct teaching or handing over the value of the workers to the educands is the reflection of the Victorian concept of education. The modern advances in the field of education clearly indicate the success of the method of "learning by doing." Thus even the use of the term educands needs to be replaced by the word "participants."

In view of the above mentioned suggestions it is necessary to bring about a change in the attitude of the worker. He needs to be aware of some of the fundamentals of human relationship. He needs to realise that every human being has a personality of his own which needs to be recognised and respected. Every human being is the maker of his life and environment ; therefore he is to be helped to help himself. It is this concept of sharing experiences rather than "uplifting" that needs to be accepted by the field worker. In order to fulfill this fundamental requirement of human relationship the worker in the field of Social Education will have to change not only the method and programme but also his mental attitude. The word "Social" implies the human relationship aspect of life. It deals with man in relation to himself, his family, his community, his society and his world at large. Therefore, the term "Social Education" needs to be re-defined in terms of human relationship. The

term to be effective must have a clear cut meaning; denotive as well as connotive. The present use of the term "Social Education" seems only to reflect the emotive meaning.

Methods of Social Education.

The worker in the field of Social Education meets with the problem of creating and maintaining the interest of the adult educands in the learning of the language. He realises that what the adult wants is not lessons in alphabets of language but talks and discussions round his immediate economic and social problems. The learning of the language is of secondary importance to the average citizen whose earning capacity is below his economic requirements. The field worker therefore has to create in the adults an urge for knowledge and learning through the programme of games, songs, dramas, outings, talks, discussions, debates, etc. The learning of language thus becomes a by-product of the activities of Social Education centres; and the worker carries out the ultimate purpose of Social Education through recreation. Those who give importance to mere numerical turn-out of literates do not seem to have a clear understanding of either the processes of learning or of the principles, functions and methods of Social Education.

The field worker in his effort to get the participants interested not only in the programme but also in the planning of the programme soon realises the futility of working through mass organisation. Working through small groups help the members to develop programme round common interests and needs, thereby expressing their creativeness through shouldering the responsibilities of planning and executing the programme. The use of small groups round common social interest help the participants (i) to develop face to face contact, (ii) to establish informal atmosphere, (iii) to build social relationship, (iv) to develop social values and (v) to avoid control of few interested people by stimulating

self-determination of programme by all participants concerned. These five requisites of Social Group Work help the participants to develop their personality through participation in the activities. The modern researches in the field of Social Psychology and Psycho-analysis indicate the importance of autonomous groups for the development of human personality. Thus the use of small groups as a unit in carrying out the programme of Social Education will help towards the fulfillment of the purpose of Social Education itself. It is through the working of small groups that the sense of togetherness—a sense of belonging to the fellow-men could be developed. Small groups often help to bring out the indigenous leadership of the locality. It is for the field worker to see that these small groups do not turn into cliques with anti-social values but blossom forth into larger groups in the greater interest of humanity.

As the activities of these groups will develop there will arise a need, at a later stage, to co-ordinate them in the interest of the neighbourhood and the community. Thus the use of the process of Community Organization will prove useful. Community Organization is defined as a “process which aims at creating and maintaining an increasingly better balance between the welfare resources and welfare needs of the people.” The natural evolution of the programme of Social education leads to the development of community centres, humming with activities for members of all age groups including children, youth and adults; and reflecting the social and cultural needs of the community. The programme of Social Education to be really effective should transcend the age limit of the adults and cater to all ages.

Social Work And Social Education.

If the above mentioned method of working with individuals, groups and communities are utilised in the field of Social Education, a question could legitimately be raised

as to the difference between Social Work and Social Education. With the growing understanding in the development of human personality and the use of the processes of Social Case Work, Social Group work and Community Organisation, the social work is defined as "an art and science of human relationship." It seeks two major fulfillments for the people, (i) economic well-being and (ii) deeper source of happiness. Emphasis in Social Work is towards helping to cure the pathologic situations with individuals and with social order. Social Education, as the word indicates, is education for life. It has two important components; (i) education for citizenship, (ii) education for living. Thus the difference between professional social work and social education is one of emphasis on programming and methods rather than of final objectives. Both have the same purpose of developing a happy and progressive social order. The difference in practice will lie in the educational and professional equipment of the workers in the field. At present there is no institution which specifically trains workers for the field of Social Education. The training if any, confines to practical experience or to departmental training. Besides the remuneration offered is not enough to attract people of high calibre. The cadre of administrators come directly from educational field or from civic services. The Social Education thus supplies a meeting ground for the professions of Social Work and Education. It is for these two professions to jointly evolve out a suitable course of training for the field workers. Unless some opportunities for training are provided, the Social Education field will continue having ill-equipped personnel.

The auspices under which the Social Education programme is carried out at present introduces an additional limitation in the evolution of Social Education. At present the State and Local Governments are mostly shouldering the responsibility of supplying finances, personnel and programme for Social Education. Like other institutions, the Social

Education under these auspices suffers from bureaucratic administration. It is for the workers in the field to study this problem and find a suitable solution so as to minimise the effect of bureaucratic association.

The field of Social Education is passing through its birth pangs. It is for the field workers to help the growth of this infant child with the support of public as well as government. Before popularising the idea of Social Education it is important to clarify our own understanding in terms of principle, purpose and method of Social Education through seminars and conferences.

DELHI SEMINAR

ON SOCIAL EDUCATION.

A seminar on Social Education was held in Delhi from 19th July to 4th August, 1951 under the auspices of the Social Education Department, Delhi Municipal Committee. It was inaugurated by Dr. Yudhvir Singh, President, Delhi Municipal Committee. The Seminar was attended by all the field workers working with the Department.

Mr. Meher Nanavatty, the Director of Social Education Department, explaining the purpose of the seminar, said that the purpose of the seminar was to take stock of what the Department had been doing for the last two years, what methods it had been utilising to achieve its objectives and how far it had succeeded or failed in its efforts. To discuss these and other allied problems, to share experiences and to come to certain definite conclusion as to the concept of Social Education, its philosophy, its purpose and its functions; to learn the technique of utilising various tools like literacy work, survey, wall-news-sheet, reading room, library, talks, discussions, film-shows, exhibitions, debates, lectures, study-circles, games, crafts, folk songs and folk dances etc. in fulfilling the objective of social education and to set right the methods of administration and supervision was in nut shell the purpose of the Seminar. Pointing out the importance of creative use of leisure time, he emphasised the desirability of achieving the objectives of social education as a by-product of creative leisure time activity round normal community life.

Speaking on the philosophy of social education, Mr. Nanavatty said, that social education being dynamic in concept should deal with the day to day problems of life.

It should meet the ever-growing and ever-changing requirements of life. The use of the word 'Social' implied 'human relationship,' relationship between man and man, man and society, man and nation and man and the world.

Dr. Yudhvir Singh, in his inaugural address welcomed the idea of self-evaluation as a purpose for holding the seminar. Quoting Dr. J. T. Bodet, he said to educate is to liberate. Therefore the field workers should try to help the citizens to liberate themselves from ignorance of all kinds. He emphasised the importance of hard and conscientious service to fulfill the purpose of social education and thereby justifying the use of public money spent in organising and running the Department of Social Education under the auspices of Delhi Municipal Committee.

The Programme of the Seminar

The programme of the seminar was divided into five major topics :

- ✓ 1. Philosophy and objectives of social education ;
2. Organization of groups ;
3. Participation of adults ;
4. Types of activities ;
5. Problems of administration: Supervision, Record-keeping, accounts etc.

Group discussion method was utilized in carrying out the programme of the seminar. One of the field-workers initiated the discussion on a specific subject and invited opinions of other workers. A discussion leader guided the deliberation and helped the workers present to arrive at points of common agreement.

✓ Philosophy and Objectives

It was emphasised that Social Education must have a philosophy of its own. It deals with man in relation to himself, his family, his city and his world at large. Therefore it is

essential that he understands his place in the city and relates his activity in its service. At the same time he should be able to find opportunities for his own creativeness and happiness. Thus it was realized that only a happy man could make the city happy. The philosophy is based on the belief that given the proper atmosphere man is capable of developing himself into a useful member of the society. This does not mean that he should try to suppress his individuality in the sacrifice for the larger group but rather to model his personality in such a way that the good of the individual becomes the good of the society as a whole. This will only be possible if the worker in the field recognises the individuality of each citizen, respects this individuality and helps him in developing his personality. The development has to be geared round the daily life and its problems. The method to be utilized should be indirect rather than direct. The technique of developing indirect leadership is one of the most important requisites of Social Education. In view of the struggle for existence that the individual citizen faces, it is only possible to utilize his spare time in achieving the above mentioned objectives. Efforts must therefore be made to supply opportunities for creative activities during leisure hours. Such opportunities may help an individual citizen to develop efficiently in his work-life as well as in the life of the family. The opportunities should be geared round the interest and the capacity of the participants in a specific locality. It is with this realization that the efforts are being made to develop community centres to achieve the objective of social education.

Organization of Groups

Following points were discussed on the subject of method of organising groups in achieving the objectives of social education :

1. Method of group-formation ;
2. Group as a developing unit ;
3. Relation of the worker with the group ;
4. Relation of the group with the neighbourhood ;

5. Role of the worker ;
6. Formation of specific committee like social education committee of representatives of each group to plan the programme of social education centre.

The following is the summary of the discussions on the subject :—

To carry out the objective it was realized that the field worker should try to form small groups of participants according to interest and ability. The advantages of carrying out the activities through small groups are :—

1. gives opportunities to individual participant ;
2. develops specific interest ;
3. develops better social relationship, and
4. develops social values.

It is through these small groups that the individual citizens could be introduced to the democratic methods in achieving the social objectives. The formation of small groups also help them in developing a sense of togetherness— a sense of belonging to a community. It encourages the spirit of co-operation. The role of a leader in helping the participants to develop small groups round common interest was described as follows :—

1. To encourage the local participation on voluntary basis ;
2. To encourage leadership from the local people ;
3. To avoid controlling the activities of the groups and thereby becoming a centre of attention for all the times ;
4. To stimulate self-determination of programme by the participants ;
5. To emphasise the importance of functional leadership i.e. ability in the leader to perform a specific function most efficiently.

In short the field worker working with small groups is an enabler, co-ordinator and a helper. He should know the locality intimately. He should understand the social and economic forces that prevail in that community and also understand the specific needs of the individual participants, of the community and of the neighbourhood.

Problems of Participation

In view of the fact that the participants at the Social Education Centres are mainly adults, it was felt necessary to know the fundamentals of adult psychology and social psychology to understand their individual and social needs. Discussion was geared to the understanding of the process of growth: Infancy, pre-school age, adolescence, youth, adulthood and old age.

Adult-hood, from 20 to 60 years, is a period of maximum physical, intellectual and emotional development. Adult is called upon to assume heaviest responsibilities of his life, shouldering of economic responsibility of the family, maintenance of a house-hold, education of his children, responsibility towards his neighbours and to his community, marital life etc. etc. In return he needs respect and recognition. He is to be helped towards lightening his burden. Hence the programme for the adult should be so arranged as to meet his emotional, social and economic requirements.

Influence of Society on individual

The following issues were discussed :

1. Society as a complex of organized associations and institutions in a community ;
2. Origin of society ;
3. Evolution of society ;
4. Family as a unit of society ;

5. Man as a unit of family ;
6. Origin of folk-ways and moves ;
7. Influence of folk-ways on man ;
8. Origin of prejudices and their influence on society ;
9. Importance of the process of socialization.

It was concluded that the field-workers to be effective must study the social values and try to arrange the programme of the centre to suit the requirements of the participants. It was felt that further study in sociology and working of social institutions was necessary for the field-workers to know the habits and customs of the participants.

Activities as Tools

Various tools in carrying out the programme according to the above mentioned objectives were discussed in details. The meaning of the tool was explained as ways and means employed in carrying out a specific programme. Under these headings the seminar discussed literacy, survey, wall-news-sheet, debates, discussions, study-circles, reading room and library, film shows, folk songs and folk dances, dramas, kathas, bhajans, music concerts, poetic conferences, mushairas, radio programmes, games, outings, crafts, exhibitions, social service, sanitation drives, celebrations of festivals, priti-bhojan etc. etc. From the perusal of this list it will be apparent that the seminar dealt generally with all the phases of human life that gives opportunities to the citizens to express their creativeness in order to derive happiness.

Literacy : Difficulties of an adults literacy teacher were mentioned as follows :

1. Very irregular attendance ;
2. Lack of preparation at home ;
3. Very slow learning process ;
4. Inadequate co-ordination of various faculties of hearing, sight, speech etc.
5. Lack of suitable books.

With regard to the literacy class it was decided that it should form one of the parts of the social education centres. The S.E. Centre in a locality should be the nucleus in developing various literacy classes in the area. Other methods of propaganda like film shows, meetings, talks dramas, community singing, use of library etc. should be utilized in initiating a literacy class in a geographical area. As the ignorance in the people is deep seated, it requires organised efforts to stimulate in them the urge for learning. Efforts must be made to create in them the interest in the various social education activities which indirectly should result in creating in them urge for acquiring knowledge. The follow-up should be maintained through post-literacy work and participation of the educands in the various activities in the community centres.

Survey : The following points were considered :

1. Definition and scope of survey ;
2. Purpose of survey at social education centres ;
3. Method of survey ;
4. Questionnaire-method ;
5. Method of interviewing ;
6. Confidential nature of information ;
7. Time allotted to survey work.

The method of survey is used to develop contact with the families in the locality to know their social and economic standard of life, to determine the number of illiterates and literates, adults and children etc. etc. Thus survey gives a true picture of the community residing in a specific locality. For maintaining an efficient survey record, the worker has to create a living contact with the people residing in the locality so as to give exact details required. The confidential nature of the information thus collected was emphasised. The field worker has to utilize his observations gathered through this survey work in developing the programmes of the social education centre.

Wall-News-Sheet :

The points discussed were :

1. Purpose of wall-news-sheet ;
2. Method of presentation ;
3. Preparation of wall-news-sheet ;
4. Selection of news items ;
5. Language to be used ;
6. Preparation of talk by the worker ;
7. Stimulation of discussion among participants.

Another powerful tool in carrying out the programme of social education is the wall-news-sheet. It is in fact a community paper that deals with the news of the locality, of the city and of the world. It was realized that the worker should avoid presenting his views in the form of news. This requires a well developed and matured personality in our field work. The wall-news-sheet is daily discussed at a central place in the locality. The effort is to stimulate discussion among the citizens of the locality round current topics.

Talks, Debates, Discussions and Study Circles : These were tools utilized for stimulating the interest round specific subject and to give them the opportunity to express their opinion. The field worker should avoid monopolising the presentation of the ideas. His job is to stimulate clear thinking in the citizens of his area, to encourage not only the overt leadership but also a shy and a timid citizen often withdrawing in a corner.

Dramas, Music Concerts etc.

The idea behind organising dramas, music concerts, poetic conferences, kathas and bhajans, folk songs and folk dances is to give opportunities to all the citizens in the area to express their creativeness according to their own ability. Efforts must be made to avoid the monopolising of these activities by few dominant participants. It is through these media that the life in the community could be made happier and healthier.

Out-door Activities such as Games, Outings. etc. etc.

Points presented were :

1. Importance of out-door activities in an industrial civilisation to re-capitulate the lost energy during working hours ;
2. Supplying the opportunities to adults to express their energy through games and out-door lives ;
3. Importance of out-door life for physical well-being ;
4. Development of sportsmanship ;
5. Organisation of games and outings ;
6. Role of a worker.

It was realised that upto now games and outings were not considered as a necessary item of programmes of social education. It was felt necessary that efforts must be made to introduce the programmes of out-door games and organise outings for the participants at the social education centres. Following points were presented in justification of the inclusion of games.

All participants of all ages could derive happiness through games and outings. It helps to develop physical fitness and also a spirit of fellowship and mutual tolerance. It gives opportunities to the individuals to develop ability to work under a leader and to follow the rules of the games. It develops in them desire to work together in achieving a goal. In short it develops good-will among the participants.

It was suggested that each social education centre should have a sub-centre of physical education. Efforts must be made to encourage the youths and young adults to form various groups round games of their liking. The field workers should also be given necessary training in organising games and providing necessary facilities.

Outing was considered necessary to supply opportunities to participants to spend their time in natural surroundings

away from the filthy atmosphere of the industrial city. The field worker should try to create a free atmosphere to participants through games, songs etc. He should try to see that every member gets the opportunity to participate in every activity.

Crafts :

The following points were presented :

1. Origin of crafts ;
2. Advantage of crafts ;
3. Types of crafts ;
4. The problems of working out a suitable syllabus ;
5. Craft as a means of social education.

It was decided that the craft should be related to the very life of the people. Instead of turning the ladies centre into a crafts class, efforts must be made to stimulate the interests of lady participants round various crafts and arts helpful in daily life. Opportunities should also be created for arts and crafts for the male members of the centre.

Exhibitions :

Points discussed were :

1. Definition of exhibition ;
2. Types of exhibition ;
3. Exhibition as a tool in Social Education ;
4. Planning of an exhibition and the method of preserving the charts.

It was suggested that the exhibition should be used more as an indirect method of education through photos, paintings, etc. expressing a particular thought rather than writing instructions or explanations directly on the chart. Groups of members interested in painting could be developed to assist in organisation of exhibitions at individual centres. The exhibition should also be developed round crafts and handicrafts prevalent in the locality.

Social Services: With regard to the social services it was realized that the field worker although he helps the citizens to find ways to solve their problems of life, cannot give direct assistance. He in fact is a source of information for securing required services in various fields. He should keep himself always aware of the various social work agencies in the city and the type of the service they render to the people, and direct the citizens accordingly. In case he gets involved in solving the quarrels or the problems of the citizens, he is likely to do more harm than good in the long run.

While discussing the problem of children coming with their mothers attending the social education centres, it was realized that it is desirable to open the doors of the social education centres to all the members of the community including children. If the community centre is the objective of social education, it should provide the services for children, youths and adults.

Administration and Limitations :

The following points were discussed :

1. Administration under Municipal organization ;
2. Philosophy of administration ;
3. Supervision and control ;
4. Importance of in-service training ;
5. Job classification and avoiding of over-lapping responsibilities ;
6. Importance of public relations ;
7. Method of publicity.

It was realized that the agencies doing social education should develop their own administration on the basis of the philosophy of social service. A clear cut policy of methods utilised in the Department needs to be re-organized in conformity with the philosophy of social education. The seminar also realized the importance of in-service training for the staff and the need for the recognition of the services of the personnel by supplying the participation in training

activities in other agencies. The Department should also have its own section for Publicity and Public Relation.

Achievements of the Seminar

The seminar gave ample opportunities to the workers to express their opinion on various subjects relating to social education. It helped them to clarify their basic concept of social education. They began to see social education as a process in human relationship. It was also emphasised that the workers should also try to help the individual participants to develop their own personality in the service of the family, neighbourhood and the community. In view of the fact that social education aims at bettering the social order, it was emphasised that the doors of the social education centres should be kept open for participants of all ages including children, youths and adults. The seminar gave the field workers also opportunity for developing closer relationship between administrative and field workers. It resulted in giving a new stimulation to field workers in terms of programme and methods of organization.

COMMUNITY CENTRE—ITS PROGRAMME

BY D. L. ANAND RAO

It is upon the adults of today that the success or failure of the post-independent India depends. It is the present generation that has ushered in national freedom and it is upto it to make it worth while for the present and future generations.

This task cannot be left to children or even to those who are on the thresh-hold of manhood and womanhood, for it means the perpetuation of the present volcanic conditions, with what results, who may tell? Everyone of us today, should put his shoulder to solve this basic problem, otherwise the India that we dreamed of, and fought for, may recede far away or may not even materialize. It is imperative that every one of us must play a constructive and creative part in the solving of our problems.

Creative and Constructive Citizenship.

How is this "creative and constructive citizenship" to be created throughout the length and breadth of this land? To any keen and unprejudiced observer of the present socio-economic structure obtaining in the country, it would be evident that Adult Education is the only way. May be, it will not, by itself, solve any deep-rooted economic and political problem of the day, but without it as the basis, no long range programme for the uplift of the masses, in any sphere of national life, is likely to bear fruit. The common man is the source of national strength or weakness. He is the objective of all national planning and Adult Education seeks to deal directly with the common man as he is, with all his limitations and in the environment he lives and works which, in India, is the village.

India, more than any other nation in the East is straining every nerve to put through far-reaching schemes of economic and social reforms. But, as the Tennessee Valley authority discovered, the success of these measures are dependent upon educational measures which must go hand in hand,

each supporting the other. Means must be found whereby the people as a community can understand and appreciate the forces that are devised and released to affect and change their lives so radically. Most of the agrarian reforms passed in the various parts of the country have not succeeded in the measure or with the speed expected of them, because the people for whom these reforms were meant could not understand their significance. The result was that they could not demand from the authorities or assist the authorities in the implementation of the reforms. The old unsatisfactory state of economic conditions, therefore, continued and so was the old discontent. The primary condition for the success of any wide-spread social or agrarian legislation is that the beneficiaries thereof should clearly understand it and work the measures. This condition could be fulfilled by well planned adult education and by the establishment of an adequate organisation for this purpose.

Community Centres and Adult Education.

To achieve all that is expected of adult education it should be considered and worked out in its wider aspect. It should not be treated merely as a means to teach the three Rs. to the adult. An Adult Education Centre should not be looked upon as a school for the grown ups in the village. If it is to play a dynamic and creative role in national regeneration, an Adult Education Centre should be conceived and operated as a Centre for Community Service i. e. as an institution calculated to promote both individual and social development. To quote a well-known authority, it must focus "the actual and potential cultural resources of the local community, making the members actively interested in their own improvements and providing an environment and atmosphere in which that interest can be joyfully translated into cooperative and growing activity". It should keep in touch with the day to day problems of the villagers and seek to find solutions for them. For this purpose it should pool together the local knowledge, initiative and endeavour and

bring to the pool the light and guidance of the great National Planning Centres. It should act as a vital link between the main maker of all national plans, namely the Government and the vast population spread over thousands of miles in thousands of little known villages for whom these plans are meant.

Advantages of Community Centres.

As an effective instrument of Adult Education, the Community Centre has the following advantages :—

- (a) Stationed permanently in the midst of the community it seeks to serve, it is best calculated to study and understand local conditions and the problems that touch their life deeply, and pool together all the available local resources in men and money to solve them.
- (b) It alone can pay attention to the individual in the community and help him not only to rise to his full personality but also integrate the individual with society.
- (c) It alone can facilitate a continuous and progressive social education so as to ensure a substantial benefit to the individual and the community. In the eloquent words of Sir Richard Livingstone, "Education cannot be completed by 18 or 21, and by failing to provide adequate facilities for its continuance, we deny in practice what we affirm in words, that it is a life-long process. One of the chief problems of the day is to make it life-long. Opportunities for systematic adult study are needed on a wide scale, and these must not be limited to lectures or classes given in any hall or schoolroom that happens to be available. They must have a 'local habitation', a focus in the Latin sense of the word, a hearth where the fire remains continually lit, and where education can be more than isolated individual study and becomes a life shared with others".

Activities of Community Centres.

The ultimate aim of Adult Education in its larger concept, can be summarised in two words viz., "better life" and the first requisite, to create in the people an ardent desire for the same. All aspects of life are to be inter-related to achieve the above objectives, and must be tackled, as far as possible, at the same time. But one cannot disregard the limitations with regard to men and material resources. It is no use launching upon a wide programme of work seeking to do too many things at the same time. Adult Education workers should, therefore, concentrate on a few objectives at a time and see that they are achieved according to a planned programme. They would thereby be laying firm foundation for further progress.

The programme of work of a community centre can broadly be dealt with under the following heads :

- (a) Health and hygiene ;
- (b) Worthy home-membership ;
- (c) Learning and thinking ;
- (d) Vocational and economic effectiveness ;
- (e) Citizenship and international goodwill ;
- (f) The wise use of leisure, and
- (g) Character

Certain lines of work relating to each of these items are suggested below :

- (a) *Health and hygiene.*
 - (i) Developing an appreciation of health as a foundation of individual happiness and national strength and well-being ;
 - (ii) Training the adults in health and hygiene and imparting to them a knowledge of food and nutrition ;
 - (iii) Periodical health examination and correction of defects ;

- (iv) Impressing on the minds of the members of Community Centres the advantages of clean and comfortable buildings and playing fields, including good light, abundant ventilation and wholesome water ;
 - (v) Wholesome recreation in and out of doors to ensure wise use of leisure ;
 - (vi) Studying the facts of public hygiene and public sanitation and disseminating knowledge relating to the disposal of garbage, sewage, street-cleaning, water supply, etc ;
 - (vii) Teaching them about the causes and control of infectious diseases.
- (b) *Worthy home-membership.*
- (i) Impressing upon the adults that the home is one of the finest things in life and helping them to understand the mutual obligations of members of a home and how a proper discharge of the same would conduce to a happy and prosperous time ;
 - (ii) Giving training in reading, music, conversation and other recreations that enrich home-life ;
 - (iii) Teaching the women members of the Centres how to keep their homes clean and beautiful, to cook new tasty and healthy dishes which are at the same time within their means, sew, darn, repair home equipment, decorate homes and even balance family budgets ;
 - (iv) Maintaining among the members of the Centre an atmosphere of happy cooperation which lies at the foundation of all successful human relations ;
 - (v) Bringing the Centres and homes into closer cooperation with each other by making the

Centre and its grounds an example of cleanliness, good order and beauty, worthy to be copied in the best of homes.

(c) *Learning and thinking*

- (i) Conducting literacy and post-literacy classes with the help of competent and well-trained teachers and instructors ;
- (ii) Maintaining a curriculum which can keep alive individual interest by correlating it to the felt needs of the public ;
- (iii) Making the atmosphere of community centres such as will enable its members to acquire a genuine love for learning and cultivate the habit of reading and independent thinking by conducting libraries, news clubs and discussion groups ;
- (iv) Organising at the Community Centres activities that arouse interest in art and culture and mould their tastes, viz., dramas, pageants, group chanting, celebration of national festivals like Independence Day, Gandhi Jayanti etc., and traditional festivals on more purposive lines and group games ;
- (v) seeking to develop the initiative and organising capacity of the adults by arranging for individual and group contests in-respect of recreational and cultural activities such as games, sports and dramas etc., as well as problems of insanitation, farming methods, cottage industries.

(d) *Vocational efficiency*

- (i) Developing sound working attitudes and habits within the Centre, viz, joy in work, appreciation of the dignity of labour, the service ideal etc ;

- (ii) Helping each member of the Centre to understand and develop individual talents, according to his or her aptitudes and interests ; aiding the members to explore vocational opportunities and to fit into those for which each is best suited ;
 - (iii) Insisting on search for better ways of doing things and the adoption and application of improved methods of production ;
 - (iv) Cultivating qualities of integrity, perseverance, methodic work which are essential to the highest success in any occupation ;
 - (v) Training the members of the Centres in suitable new handicrafts and cottage industries which would be helpful to them and whose products could be marketed if produced in surplus ;
 - (vi) Helping them to form multi-purpose cooperative societies to deal with the procurement of materials needed for their occupations and for the disposal of their products ;
 - (vii) Helping members of the Centres according to their interests and requirements to obtain basic knowledge of better methods of farming, animal husbandry, dairy-manship, bee-keeping, poultry-keeping, etc. as well as cottage industries such as carpentry, spinning and weaving, pottery, etc.
- (e) *Citizenship.*
- (i) Imparting knowledge of fundamental principles of Indian Democracy, its legislative executive and judicial set up, and the rights and duties of citizenship ;
 - (ii) Developing an appreciation of and loyalty to the principles that underlie democratic governments and an intelligent and sincere spirit of social service.

- (iii) Drawing the attention of adults to the current economic, social and political problems and the various solutions that are proposed and helping them to understand in a spirit of fairness, justice and goodwill which should govern their approach to all controversial problems ;
 - (iv) By organising community service squads for the maintenance of peace and order in disturbed times, service in times of famine, floods, fire and pestilences and maintenance of roads, sanitation, tanks, irrigation canals etc ;
 - (v) Making a Centre a little democracy in whose activities all have an interest and share ;
 - (vi) Encouraging the members to form Panchayats to administer their village and cooperative societies to improve its economic position and cooperation with Government in the formation and functioning of all self-governing institutions ;
 - (vii) So arousing the interest of adults in the history and record of human progress that they continue reading, observation and reflection even after leaving adult Centres.
- (f) *Wise use of leisure.*
- (i) Making Community Centres wholesome, useful providing experience in a pleasant social life through its activities such as the observance of feasts and festivals along more purposive lines, the celebration of important national and international days, etc.
 - (ii) Teaching the use of books and libraries and developing wholesome reading interests closely

related to the great objectives of education and life ;

- (iii) Developing an appreciation of, and participation in music and skill in singing, dancing and drama and also in sports and games suited to them ;
- (iv) Giving adults an opportunity to develop hobbies in various creative fields e.g. gardening, mechanics, applied arts, fine arts, architecture, village planning etc.

(g) *Character.*

- (i) Building into the lives of adults the best ideals of health, home, learning, citizenship, vocation and leisure ;
- (ii) Surrounding adults with teachers and community leaders who are genuine, cultured, earnest and happy ;
- (iii) Bringing the members of the Centres together and teaching them to work together in friendly co-operation ;
- (iv) Training the members to make an intelligent collection and correct use of the data ;
- (v) Helping each member of the Centre to develop standards of physical and mental fitness.

A Personal Factor

Any scheme, however well conceived and ably planned, depends ultimately on the type of personnel entrusted to execute it. This applies with special force in the case of all schemes of social service intended for the uplift of the masses. In such cases, the human element attains primary importance. The objective is not to achieve the material results by organising material forces. It is to quicken into life and purposive activity, men who are sunk deep in ignorance and poverty and live devoid of any enthusiasm for life. It is only

men that can make men. The first requisite, therefore, for workers in the field of Adult Education is FAITH - faith in the latent capacities of the masses, faith in the ideal of service to them and faith in Adult Education as an effective means. In the course of their work, more often than not, they will find themselves against a steel wall of dead habit, indifference, prejudice etc; sometimes they will find that the work of weeks and months crumble before their very eyes by passion or dissension. On such occasions it is only this FAITH of theirs that could be their standby to continue their efforts.

BOOK-REVIEW

“Adult Education in the struggle for Peace” by Teachers, Students and Friends of the International People’s College, Elsinore, Denmark. Published by G. E. C. Gad, Publisher, Copenhagen, Denmark, 1949.

The Book is a collection of articles on the work of the International People’s College, Elsinore and other Folk High Schools in Denmark and elsewhere contributed by teachers, students, and friends of the College on the 25th Anniversary. The book throws light on adult education and its work for international understanding. It is divided into four parts: (i) An Experiment in International Adult Education; (ii) Cultural Backgrounds; (iii) Adult Education in Many Lands and (vi) Cohorts of Peace. Mr. Peter Manniche, founder Principal of the International Peoples College, Elsinore contributes a very interesting article on the story of the International Peoples College.

The International Peoples College was founded with the idea that if the peoples of the world could be induced to intermix, they would become friendly, understand each other and ultimately make war impossible. It will be fatal to neglect the human element in the international situation. The League of Nations and other international organisations provided the machinery for peace, and the war - weary populations had the earnest wish for peace, which might be transformed by education into intelligent international co-operation.

The College began its regular work in 1921 with twenty-four students, two American, three English, five Germans, three Austrians, one Irishman, one Scotsman and the rest Danes. It was no small problem to establish a true fellowship among them. It was solved mainly by three means, song and music, manual-work and language study.

The language of music is international, and long before the students could converse, they could understand each other through the medium of songs. According to Mr. Manniche, through manual work the students came to know each other even better. Manual work requires little speech and yet serves to reveal much of man's personality, his perseverance and accuracy, his strength and weakness. When a man expresses himself through his hands it is difficult for him to convey a false impression of himself to his fellows. Manual work at the College has another advantage. It gives the farmers and artisans an opportunity of revealing their worth in activities in which they were superior to the academically trained students, thus helping to level up conscious difference of attainments.

The teaching of languages plays a large part at the College, but the course in languages touches at the same time literature, history, and social matters in order that the students may make real contacts with the minds of other people.

A serious study of the present international problems is encouraged along with those of various countries and peoples of the world. Climate, soil, situation, agriculture and industrial facts, social evolution, artistic expression are all bound up in intimate ways and those who realise these associations become ready to discuss problems of psychology, politics and economics and of practical life, with a much increased understanding of the natural reasons for diversities of points of view.

From the modest beginnings the College has steadily developed. With the help of students a large stable with which the College started, has been converted into living quarters and classrooms. Three new buildings have been erected and twenty acres of land have been laid out into a beautiful campus. The College now accommodates about 120 students. Some 4,500 students, more than 1,300 of whom

were foreigners from 35 different countries have so far attended its winter courses (November—March) and summer (April-July) terms and some 7,500 foreigners its short vacation courses in July, August and September.

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The Idara Talim-o-Taraqqi, has done a great service to the cause of adult education by bringing out a monthly Journal for field workers. The Journal is published both in Hindi and Urdu and serves a great need. It is attractively brought out and articles in it are usually from well known and experienced workers in the field. The Journal is ably edited and has been maintaining a high standard. It should be in the hands of every adult education worker.

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- Adult Education for the Educated.
- Conference of National Commissions of Unesco.

Editor :

RANJIT M. CHETSINGH

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A WORD OF CAUTION.

This editorial could easily have been worded "A word of Warning". But warning is not in harmony with the modern concept of education. We therefore use the word caution. Caution against accepting so easily the idea of community centre as a goal of Adult Education.

The Indore Seminar accepted the desirability of organising "Community Centres" to carry out the programme of Adult Education. The ease with which the idea was accepted at Indore leaves one to wonder whether we really know its implication. The idea of organising "Community Centre" is still foreign to us in view of the lack of knowledge and skill for organisation. The very expression "Community Centre" calls for the knowledge of the Community and the ability and skill for organisation so that the "Community Centre" becomes the centre of the Community life.

Sociologically speaking every community, like every human being, is unique in itself, with its historical development, its social and economic structure, its folkways and mores and above all its own social climate. It is necessary therefore to equip ourselves, specially our field-workers, with the necessary knowledge, sensitivity and awareness of observing and understanding the various forces at work in the community. Every community has its pressure groups of and through various social, economic and political organizations and individuals.

The organization of the community centre calls for not only the knowledge of the community in which the field workers are to function, but also knowledge and skill in organization. With the expanding of the frontiers of knowledge and experience, there has developed a process or a method of organization called community organization. It is an

educational process of helping the citizens of a given community to know the needs and learn the methods of raising its standard of life. It is in fact a group process whereby the citizens are made aware of the felt needs and stimulated into a cooperative effort for the welfare of the community.

This knowledge and skill comes by field experience in working with the people. It, at the same time, requires the theoretical knowledge of the contents of the community life and community organization. Knowledge without practice is said to be sterile. Practice without knowledge is futile.

The usefulness of "Community Centre" in the field of Adult Education needs, therefore to be experimental before it could be accepted as its final goal. It is not a change of name as from Literacy to Social education. It is the change in the very concept of our work, our method and our philosophy. It is therefore necessary to go slow in adopting the idea of community centre.

The Social Education, in India, at present is mainly sponsored by government and semi-government bodies. To expect the Community centres to be organized under these auspices is to negate the very basis of Community Centre, which should flower from the felt needs of the community by the joint effort of its own members. It is therefore necessary to build up the field of Adult Education first at the grass-root level. The spread of local organizations and associations of Adult Education is of primary importance. Once the network of such organizations and associations is built up the organization of the community centres by people of the community would not only become fruitful but logical. The voluntary aspect of the organisation of the community centres, therefore, needs to be guarded and maintained at its very best.

ORGANISATION OF COMMUNITY CENTRES

RECOMMENDATIONS OF INDORE SEMINAR

The Second National Seminar on adult education held in Indore from October 11 to 20, 1951 considered the organisation of community centres.

The Seminar was attended by fifty delegates from Ajmer, Bengal, Bombay, Delhi Hyderabad, Madhya Bharat, Madhya Pradesh, Madras, Mysore, Travancore and Uttar Pradesh. The Seminar considered the concept of adult education and the place of community organisation and community centres in it, definition of community, objectives and functions of community centres, their organisation and administration, problems of participation, finance and administration. The summary of the conclusions of the Seminar is given below:—

The concept of Social Education evolved at the Jabalpur Seminar came up for consideration in relation to the organisation of Community Centres. It was the recommendation of the Jabalpur Seminar that the scope of Adult Education, as education for enlightenment and citizenship i.e. Social Education, was more suited for democracy. It was also said that though literacy was an integral part of the programme of Social education, organisation of literacy classes alone was not sufficient.

The conclusion arrived at in this Seminar was that a Community Centre could be best developed on the basis of the broad concept of Social Education as envisaged above. It was also said that Social Education should be developed on the basis of the everyday needs of the Community. In the technique of teaching emphasis should be on informal methods.

What is a Community ?

Some difficulty will be experienced in interpreting the term "Community" as hitherto it had been used in the narrow sense of religious or a caste group. While speaking of Community Centres, the word "Community" has reference to the people who live in a neighbourhood, and who have common needs and interests.

The personality of an individual can be developed best in the environment of the community. A programme of adult education directed towards the community would, therefore, be all the more advantageous. The Seminar, therefore, recommends that programmes of Adult Education should be for improvement of the community as a whole.

There cannot be a uniform type of community centres and they will differ according to the requirements of the locality. The rural, the urban and the industrial community centres would be of different types. A community centre is a place where people, living as neighbours, can come together on equal footing to participate in social, recreative and educational activities, and to organise services for their welfare.

Any agency which serves the welfare needs of the community and provides common meeting place can, therefore, be styled as a community centre.

The Community Centre will indeed be the most suitable agency for social education as it can provide activities necessary for making the Social Education programme realistic and attractive. While the existence of a Community Centre is not an indispensable pre-requisite of a social education programme, which can be carried without it, but the effort from the outset should be to develop the Social Education Centre into a Community Centre.

The objectives of Community Centres should be:—

- (i) to foster a sense of community through the service of the social, cultural and economic needs of a neighbourhood or a locality,
- (ii) to inculcate a sense of national unity and good citizenship and to build up a live democratic community in which every member takes active interest and plays an effective role;
- (iii) to stimulate interest in and to provide facilities for the proper, wise and enjoyable use of leisure;
- (iv) to arouse the spirit of self help.

A community centre should provide a common meeting place in which people belonging to different castes, creeds and political opinions can gather for realisation of the objectives indicated above.

The functions of a Community Centre will include eradication of illiteracy, promotion of Social Education, furtherance of the general welfare of the community and carrying out of projects for improvement of health, hygiene, sanitation and housing conditions.

Organisation of Community Centres:

While considering the methods of organisation and promotion of community centres, it will have to be kept in mind that beginnings will have to be made almost from nothing. The idea of developing a centre round the felt needs of the community rather than imposing a ready made pattern particularly in the rural areas will, therefore, be the right approach. The best method of beginning the Community Centres, will therefore be to start it under the auspices of the Social Education scheme and through the Social Education agencies in the particular areas.

The provision of suitable premises for community centres will be a problem in almost all areas. Though a community centre can function in the early stages in whatever

place available, the aim should be to provide suitable premises which should have sufficient accommodation for carrying on all the varied activities of the Centre.

There is a strong section which feels that a community centre cannot be organised unless a fully trained leader is available. It was, therefore, expressed that training for leadership should come first. The other section felt that this may not be practicable and that leadership should gradually develop. Thus training may come at a suitable stage for equipping the leader with the knowledge and ability for better organisation of the community centres.

A community centre will need the various types of equipment necessary for organising its different activities e.g. radio sets for community listening, circulating library sets and simple materials like charts, maps, lanterns, posters, books, musical instruments etc. A beginning can be made with whatever materials available and these can be supplemented gradually as the resources of the centres grow.

Participation

The problem of encouraging participation of the community in the centre will not generally arise if it is developed from the felt needs of the community. In many cases it will be necessary for workers to make the community conscious of its needs, and to build on that basis. If at a later stage the interest of the members flag, participation will have to be encouraged by various methods like individual approach, house approach and approach to the natural groups in the area which the community centre tries to serve.

The types of Activities

It is neither possible nor desirable to try to make out an exhaustive list of the particular activities which can be called activities of the Community Centre. The important point is not the particular activity itself but the motive from which it is undertaken.

All activities which spring from the felt need of the Community are, therefore, proper activities of the Community Centre, and they may be as wide and as varied, as the life of the community itself.

The broad classification of activities will, therefore, be activities designed for proper and enjoyable use of leisure, and welfare activities, including appropriate items in the constructive programme, undertaken for the good of the community. The following list which is neither exhaustive nor arranged in order of priority may serve as guide :

- (1) Physical activities such as sports, games, mass drills.
- (2) Recreational activities such as Bhajans, folk songs, folk dances, dramas.
- (3) Educational activities such as Social Education Classes, libraries, Reading and writing clubs, preparation of wall newspapers and charts, discussion groups, study circles, Debating Clubs.
- (4) Organisation of welfare services; These will include child and Maternity welfare, family welfare, Health services for the village such as attendance on and the care of the sick, provision of amenities for the proper nursing of the sick, medicine chest, first aid etc.
- (5) An information service which should include collection and dissemination of information about anything and everything in which the community feels interested; and demonstration of the better methods in agriculture and other vocations of the Community.
- (6) Exhibitions with a view to provide an opportunity for the members of the community to show their skill, and to give ideas of what other people are doing in the field.

- (7) Social activities - Community dinners, picnics and excursions.
- (8) Profitable economic and industrial leisure-time activities.
- (9) Cooperative undertakings.

Administration and Finance

While considering the administrative set up of a community centre the principles of shared administration, democratic participation, functionalism and coordination came up for discussion. The consensus of opinion was that the administration should be of a democratic type; and its pattern may vary. Urban community centre may require a Board of executive and other functionaries; while a rural centre may have only that machinery which it can afford to have on elective basis.

In considering the question of staff, the necessity of a full time paid warden was brought out by a section of the Seminar, but the other section felt that it may not be within the scope of the financial resources of many community centres. That being so, they will have to carry on their work with the help of voluntary staff or part-time paid workers. Here the possibility of Government supplying some of the staff for the management of the community centre was examined, and it was thought that Government should be able to provide organisers of community centres for the the unit of a Taluq or Tehsil, or for the district. The machinery of social education could with advantage be utilised for carrying on the duties similar to that of a warden till the community centre elects and provides voluntary staff, for it.

The question of ownership of the property, i.e. the premises and the equipment is an important question in administration. Though theoretically the property would best in the community itself, it would be better if some

statutory provision was made for the vesting of the property, either in a body corporate, or the gram panchayat or the State. This provision is necessary for securing the primary aim of making the resources of the community centre available to the community for furthering the objectives of the community centre.

Though the standard may vary from centre to centre, there must be sound system of keeping accounts of public funds. In order to give members training in running institutions, it will be necessary to insist on budgeting and keeping records in some form or other. The Community Centre should also form a small committee for maintaining relations, not only with members of the community, but with people in different areas.

While it is recognised that as much financial burden as the community can bear should be put on it, liberal State aid for initial provision of buildings and equipment and grants-in-aid to the extent of half, on the recognised and proved needs of the community centres should be available.

All possible resources, such as donations, community contributions, grants from local bodies, social service agencies, industrial concerns, and income from entertainments were examined in detail and the limitations of some of these were considered. A section of the Seminar was of the opinion that there was need for membership subscription, however small it may be, while the other section thought that there should be no subscription but voluntary contribution. The consensus of opinion, however, was that all these resources may be tapped to the extent possible, and without detriment to the objectives of the community centre.

Role of Private and Public Agencies

The field of work being vast and there being a dearth of agencies, every institution which can be helpful in organising and promoting community centres will have enough

opportunities for playing its role. As the community centres are to develop round a programme of social education, the State Departments of Social Education or the voluntary organisation in charge of implementing the scheme of social education shall be the most potent agency in the organisation and promotion of community centres. The Gram Panchayats and the local authorities like District Councils can also take up the work of establishing community centres, if provision for such activity finds place in the statement of their obligatory or optional duties. The provision for enabling the Gram Panchayats and the local authorities to take up the work as obligatory or optional duty may be worthy of consideration where it does not exist.

Private agencies have a vital role to play in the organisation of Community Centres, specially in the field of coordination and starting of pilot projects.

In utilising the agency of the various bodies mentioned above their limitations will have to be taken into account. On the whole it was advisable to have a Central Government or a State Government plan evolved in consultation with an advisory council and to secure State aid to all the agencies, if they agree to work according to the State Plan.

PLACE OF ARTS AND CRAFTS IN A COMMUNITY CENTRES

DAULAT NANAVATTY,

The purpose of this article is to indicate how best the arts and crafts group, if started at the community centres, would help to develop :—

- (a) the creativeness of the participants,
- (b) a sense of belonging to the group and to the community,
- (c) a sense of service to the masses,
- (d) an appreciation and tolerance of each other's strength and weakness.

Under arts and crafts can be included all those activities which require the use of hands and result in a concrete finished product. We can include clay-modelling or pottery, weaving, sewing, knitting embroidery, painting, sketching printing-textile, linoleum or block; wood-carving, basketry, netting, caning, braiding, leather-work, home decoration, etc. etc. in arts and crafts.

Values Of Arts And Crafts To The Individual Participants.

The arts and crafts provide members a rich experience in self expression and creativity. More than ever, today, there is greater need to give an individual some means of expressing his creativeness, and there is no better way of satisfying this creativeness than by the teaching of arts and crafts. Subsequently arts and crafts also help the members acquire skill and perceive the meaning of art in the lives of the people.

Many special values for an individual are inherent in arts and crafts. His sense of achievement and the self-confidence an individual gains through his ability to

make his hands do certain things, through mastery of new techniques, through increasing skill as is evidenced in the results of his labour - all these are of special significance to an individual working with arts and crafts. An individual who engages himself in creation of something concrete increases his confidence in himself and his sense of mastery over materials and techniques lead him to try other things which may be new and different. Thus arts and crafts help an individual to develop his personality-which is the aim of Adult Education.

Values Of Arts And Crafts To The Group As A Whole

No community centre can afford to give as many tools and equipment as the number of participants, therefore the members learn how to share things with each other; and sharing of tools, space and attention of the instructor, automatically brings members closer to each other and helps them in the process of socialisation.

Furthermore, the sharing of tools, material equipment etc. inspires respect for equipments and facilities, and because the tools etc do not belong to any one member but to the group as a whole, the members develop a sense of proper care of the equipment. Thus seeds of social responsibility begin to sprout in members belonging to the craft group. Through the joint working and sharing of equipments, the members learn to appreciate the strength and tolerate the weakness of each other in the handling of tools etc. Persons who are good at working with one kind of tool may help others who may be clumsy at it. Thus, the spirit of understanding and co-operation and tolerance rise amongst members.

A craft group in a community centre, along with helping an individual to express his creativeness and develop his personality also encourages the sense of belonging to the group—the growth of "We feeling" in the members—by making the members work on a group project in which

each member contributes according to his capacity. The group project may be decorating the craft room or the community centre/ or making things for sale or for exhibition.

Uptil now, craft has been the exclusive monopoly of either those who had the money to acquire it, or those who learnt it as a hereditary trade running down from one generation to another. Opening a craft group in a community centre provides opportunity to those members of the community who cannot otherwise learn it, or if they have learnt it, to better their technique. However, community centre should not merely aim at turning out artists or craftsmen who may be individualistic and use their learning purely for commercial use, but turning out craftsmen who can devote themselves to the service of the community. For this purpose it is important that the craft taught at the community centre should relate to the welfare of the community.

An art and craft group at the community centre would provide an excellent media for combining people of different religion, caste and culture. Group projects should be developed that would bring the fineness of all cultures and add to members' understanding and tolerance of each other culture.

Method Of Organising A Craft Group In A Community Centre.

Before launching upon the activity of arts and crafts, organisers of the community centre should find out :—

1. the interest of the people of that neighbourhood.
2. the occupation, main and subsidiary of the community,
3. existing crafts in the community,
4. how far the crafts that can be taught at the community centre relate to the community,

5. to what extent the community centre can finance the activity - at least supply equipment and tools necessary for the purpose,
6. whether services of an instructor for crafts could be available on terms that the community centre can afford,
7. what raw material does the craft call for ; is it easily available in the neighbourhood e.g. if clay-modelling or pottery is to be the craft—whether the clay could be available easily and cheaply.

The field worker in charge of the community centre need not necessarily be an artist or a craftsman. His job is to stimulate the interest and to secure a suitable instructor from the neighbourhood, if possible, and to stimulate the member to shoulder the responsibilities of organising and maintaining a craft group. He is an enabler and a coordinator. He should see that the group maintains its cohesiveness and intimacy. This can only be achieved through small informal groups. It has been rightly said that small groups are the laboratories of human relationship.

Follow-up

Once a craft group starts functioning greater efforts are needed to keep up the interest of the members. Supplying books on crafts, showing films from time to time, inviting experts from outside for demonstration and lecture, holding exhibitions and art displays are the techniques, whereby the participants' interest in the arts and crafts may be sustained. As suggested earlier all these programming need not be done by the worker or the instructor. The participants should be helped to plan their own activities. The worker has only to make suggestions and through observing participants' responses to the suggestions and to activities, to

secure ideas for further planning. The worker has to stimulate participants to new ideas and new ways of maintaining the interest and creating greater interest in the activity of arts and crafts. The activity of arts and crafts at the community centre thus helps the organiser to fulfill the objectives of adult education.

The existence of the community centre facilitates the securing of members from the neighbourhood and relating their activities to the life of the community. Arts and crafts group in the hand of a mature field worker would not only bring new life and vigour to the community, but also would contribute towards enriching its cultural and aesthetic values.

ADULT EDUCATION FOR THE EDUCATED*

BY

PRINCIPAL RANJIT M. CHETSINGH,

It is a matter for thankfulness that the country thinks now in terms not merely of adult literacy but of Social Education. If this represents a measure,—as I think in some ways, it does,—of our progress in the appreciation and consciousness of the human values of adult education it is a matter for satisfaction. I fear, however, that the narrower conceptions of adult education and the claptrap connected with the so-called campaigns, some of which proved a snare and delusion, still tends to persist and we have yet a long way to go before we,—our administrators and those who guide and mould public policies and we as a people,—come to believe in the true significance of adult education.

“Finished my Education”

A hard-dying but pernicious heresy seems to underline our thinking about education. It is that education is a matter of the earlier years of life. How often do we hear such remarks as “I finished my education in 1945” (or whatever year it was); “Mr. A. completed his education 7 years ago!” What people have in mind is that they ceased to be whole-time students in a given institution at a given time.” But life is meant to be little but an agelong pilgrimage of learning. As we grow, our capacities of understanding and discernment become sharper and more comprehensive. Begtrup has pointed out in writing of Denmark :

“Experience proves that the same amount of information which it takes the half-grown youth,—dozing on the school forms—3 to 5 years to learn, can be acquired by adults, who are keen on learning and who have done practical work, in the space of 3 to 5 months.”

* Presidential address, delivered at the Eighth Session of the All India Adult Education Conference held in Bombay from October 25 to 26, 1951.

This is not surprising, of course, for we all agree that a person with some familiarity with a subject turns to it with greater interest than a person who has no knowledge of it; and further that a study of *theory and practice together* gives us lasting knowledge. Prof. Ernest Barker has forcefully reminded us that "Men educate themselves for citizenship by what they do to educate themselves when they have ceased to be educated by others." And this is only one side of an important but alas! neglected educational truth. There are some studies which can benefit us only in maturer, or shall I say the maturing, years of life. Several years ago I read what Aristotle and Newman have taught us about the study of certain subjects being suited to the later stages of life. But then I did not apprehend their import so fully as I do to-day when in my own life-journey, I have begun to look forward to the half century year-post. I agree more fully with Prof. Ernest Barker to-day than I had the capacity to do when, several years ago, I read the following. "Before you can really study the theory of good and evil in ethics, you must have felt their tussle in your own conscience. You must have realised in your own life the existence of moral problems. Similarly before you can really study the theory of right and wrong in politics, you must have undergone some sort of political experience. You must have felt what it is like to be confronted with some sort of political issue; you must have wrestled yourself, in some way, with the problems of conduct and organization which arise in human societies.

The Citizen's Choice

*Zindagi ki nabz hai betabi-e-josh-e amal
Sun kisi zinda ke munh se dastan-i-zindagi.*

The very pulse (essence) of living is the impulse to creative action. To learn the meaning of living you should listen to the life-story of one who is truly alive. This we must know applies to the agelong process of education. The

educated man continues to be educated every day of his life. It is the dull and the dead whose education stops. And conversely those who cease to educate themselves become dull and live only as dead men !

Adult Education for the Educated

This brings me to what I wish to emphasise particularly as deserving of our consideration for the next few years. I wish to suggest that while struggling to evolve this, a programme for the mass of our population, we should also give some attention to the problem of the education of the so-called educated.

In the first place we should definitely press for schemes of *Continuation Education* which would provide facilities for the maturing of the talents, both mental and motor, of those millions of our young people who get absorbed in the struggle for making a living while they are still in their middle teens. Evening Classes with a vocational bias, as well as more definite provision for imparting a knowledge of economically gainful skills should be made available on a wide scale. Polytechnics, commercial and technical Institutes and Handicraft Centres should be opened in the evenings with facilities for recreational corporate activity. These should be organised to give professional or vocational help in a definitely educational atmosphere. Not only large cities but towns of 5 to 10 thousand people should have these house of learning which would never ignore human and cultural values. For education is atmosphere as well as instruction, as Livingstone reminds us. "It is not an assemblage of piecemeal acquisitions and accomplishments but the formation, largely unconscious, of an outlook and an attitude."

Less Formal Avenues

Most humans tend to object to being taught or "worked upon." We in this country tend to be extra assertive in this regard for we have an unrecognized awareness of our inferiority in the educational realm. That is why few

“educated” people are willing to join any sort of a class in our cities. Educational agencies have also made the mistake of making very stiff and formal provision in their programmes,—provision which is reminiscent of the school-room. We need to make wide use of the device of *Forums*. *Forums* are unlike lectures in presenting a subject from various points of view through a series of meetings, and also in providing for active participation by the audience. “The prepared contribution of a speaker, or speakers, with which the majority of forums open, sets them apart from round-tables and other types of discussion. Voluntary attendance, as well as the practice of choosing subjects with the needs and interests of the audience primarily in mind, differentiates forums from courses offered by Schools, Colleges, and University Extension Departments, many of which are now adopting the forum method as a golden mean between the too formal lecture and the too informal discussion, especially for the teaching of the social sciences.”

M. L. Ely who has given the American Association for Adult Education a special study on this subject tells us that “frequently the audiences that are thus made up are in the beginning mere aggregations of individuals with no apparent connection beyond their immediate interest in the particular speaker whom they have come to hear or the particular subject upon which he is to speak. Sometimes this condition remains unchanged throughout the history of the form, particularly if that history is brief. But the community forums that come together repeatedly over a long period of time gradually develop a nucleus of members who learn to know one another and so achieve some degree of solidarity.”

Of one of the largest City Forums in the U. S. A. it has been said : “The people’s Forum is beyond question one of the great factors in the civic and social life of New York City. It has more than once been the means of saving the City from ruinous legislation. Many an issue which might have been passed over without protest has become live

because the citizens of New York have registered their opinions in no uncertain tones on its platform." The Forum may have a symposium, a debate, a panel discussion or a brains trust. Various and varied devices can be employed to suit different conditions.

Limited-Objective Clubs

Limited objective clubs offer another possibility, particularly in towns and cities. If a State or a District were to take up this channel it could have a chain of clubs, which would, with the help of supplied speakers or leaders, hold weekly or fortnightly meetings. The atmosphere at these meetings should be most informal and those attending should have the opportunity for asking questions and of making comments. Matters, concerning the daily lives of people such as wheat or sugar prices, cloth scarcity, medical aid, road and rail transport could be discussed freely, but after taking into account a presentation of the subject by a competent person. The experience of the Delhi Adult Education Board in this connection is of particular value.

In such clubs technical educational terms should be avoided as far as possible and the simplest language should be used.

Educational Broadcasting in India

All too often we confuse propaganda with education. Therefore the important agency of the Radio has not been used educationally to the extent it can be and should be used. The use of the Radio and the loud-speaker is much less restricted in our country by Public Nuisance Acts than it is in many other parts of the world. Anywhere you go, almost at any time of the day, in any considerable town you can hear the loud-speaker at work! Conversations, debates of an educational character on the Radio (preserved in *Records* to be used when convenient) could be made a means of extending our educational sphere. Such conversations

and debates should be couched in simple terms and in a humorous vein.

In educational broadcasting the informing procedure, the teaching procedure and the thinking procedure must be combined. These must be vulcanized by the amusing procedure. "A broadcast is education as it gives information which a society regards as "Socially desirable," if it "discusses items of knowledge and gives clear-cut directions for their practical application, "if it gives a step-by-step explanation of how to do or make a certain thing, if it presents a problem involving the exercise of judgement, of constructive thinking in such a way as to bring out, in an impartial and dispassionate manner, all the various factors involved in the problem so that listeners are stimulated to make an intelligent evaluation and arrive at a logical conclusion."

But we must make it all acceptable by remembering that humour and song are mediums which are more easily accepted than dry erudition.

Audio-Visual Aids

In writing on this subject I have said elsewhere: "In India one of the basic defects of all learning is the lack of co-ordination between our different faculties and innate powers. The ear and the eye are not trained to work together: that is why defects in pronunciation, (particularly in the speaking of English or of any other foreign language), can be noticed among students and other learners who have the opportunity of hearing the language in question spoken correctly almost daily in their lives. Similarly there is very little scope given for *learning by doing* in our educational organisation. Education and learning are often thought of in India as matters purely of listening and taking in impressions. In fact as one talks to the average person in our country,—particularly among the older generations,—one is impressed by the fact that ability to learn is considered to be a matter of possessing a good memory and little more. However, we

also know that in India it has been the practice of old for groups, large and small, to collect and sit and listen to some one who is reciting or holding forth in peroration. Literally multitudes (if we think of the country as a whole) spend their late evenings in this way. Think of the small groups making music and song,—much to the annoyance and inconvenience very often of their neighbours,—into the early hours of the morning! Think of the “*kathas*” and the perorations let loose on our people night after night in village, town and city. And yet it would be idle to imagine that people always learn by going and sitting among the many who congregate for such things. It is possible to sit and listen, just as much as it is possible to sit but *not* listen. It is possible to listen and understand just as much as it is possible to sit and listen but *not* understand. If, however, the total personality can be touched and the organs of the eye and the ear can be affected the educator gives himself a far greater chance. He gives himself an even greater chance when he invites the audience to exercise their vocal powers also. If he can set in motion processes which will “tickle” them into a desire for expression by his concerted approach to all these faculties he is well on the way to success.

Such is the contribution the Audio-visual technique can make to the education of our people. This includes the use not only of the slide and the picture but also of dramatisation and group motor activity. For a group engaged in motor activity is not merely accomplishing something for itself, it is exercising an audio-visual influence over others. That is why I am firmly convinced that the development of the Audio-visual technique should include the training of groups in dramatics and in other individual as well as group activity. The value of stopping the showing of a picture at a convenient stage,—perhaps in a second showing,—and of trying to help the audience to express themselves in some similar way is simply incalculable. But the educator who would attempt this must make sure of his ability to carry through this effort.

Ends and Means

All these avenues that I have mentioned imply opportunities for workers and administrators in this field to meet together and exchange experiences. It also implies the need for training. The Indian Adult Education Association and its resourceful organising Secretary my friend Veerendra Swarup Mathur, are to be congratulated for arranging two National Seminars, one in Jabalpur and one more recently in Indore. The South Indian Adult Education Association has also given a lead in arranging a Regional Seminar. These meet a real need and I hope they can be held in different parts of the country each year. But Seminars involve heavy expenditure in time and money and we should not be slow in securing and offering material support for them.

Parent Education among "The Educated"

The two National Seminars that I have mentioned above dealt with the Removal of Illiteracy and with Community Centres. Both these subjects concern the less privileged people. Keeping in mind the needs of the country I hope that the next one may deal with the important subject of Parent Education, particularly among the so-called educated classes. There is a certain vulgar ostentation in many so-called "educated" homes,—homes from which our Secondary Schools and our Universities draw their students. I must confess to a frequent feeling of disgust when I meet parents, guardians and relations of students! In the presence of innocent youth they announce with vulgar boastfulness that the youth A, B, or C "is very clever" and go on to quote some of the fads that the clever one may have. We need to help to develop wise love among parents which refuses to surround their offspring with the luxuries and vulgarities of modern life, which sets standards of restraint and frugality, of integrity and of simplicity. Parents, all too often, while doing lip-service to high standards and professing allegiance to moral values, demand "exceptions to the rule" and plead for the ignoring of the claims of equity as a special case. Of

exhortation we have enough in India. We need to promote the systematic study of character and personality,—both psychological and social,—among the people. To this task we need to turn our attention as soon as we can.

Let us not imagine any more that ignorance and stupidity is the monopoly of the illiterate, and let us put away that air of superiority with which we tend to approach this whole task of adult education. Let us go forward in faith and with zeal which comes of believing in the Right of all Men and Women to have opened to them the door of Opportunity and Light.

CONFERENCE OF NATIONAL COMMISSIONS OF UNESCO.

The Conference at Bangkok (Thailand) brought together 40 delegates and 20 observers from the National Commissions of Member States, specialised agencies and non-governmental organisations having consultative status with the United Nations. The delegates were mostly from the South East Asian Region though some from the South Pacific were also present. The following countries sent delegates to the Conference: Afghanistan, Australia, Cambodia, Ceylon, India, Indonesia, Laos, Pakistan, Philippines, Thailand, Union of Burma and Viet-Nam. Observers from France, Netherlands, United Kingdom, United States of America and United Nations, ECAFE, I. L. O., F. A. O., W. H. O., A. R. O., Commission of the Churches on International Affairs and ICFTU attended the Conference.

The Indian delegation consisted of Dr. Amaranath Jha, President Indian Adult Education Association (Leader) and Dr. D.M. Sen, Secretary, Education Department, Government of West Bengal. Mr. V. S. Mathur, Indian Adult Education Association, also attended the Conference as an observer from International Confederation of Free Trade Unions.

It was the Second Regional Conference of National Commissions arranged by UNESCO, though the first of the members of the South-East Asian region. Many of the countries represented have only recently achieved independence. But political independence is only the first and perhaps the easiest stage in the liberation of man. Political conditions in these countries are far from stable. This naturally sets a limit for work in the field of education, science and culture.

Aims of the Conference :

The aims of the Conference were :

1. To foster the development of National Commissions in the Member States of the region with a view to

ensuring their increased participation in the execution of UNESCO's programme.

2. To arouse increased interest in UNESCO among the general public as well as among intellectual leaders, schools, college, youth and labour organisations and to explore ways and means of associating them as fully as possible with UNESCO's activities.
3. To study in detail the following activities within UNESCO's general programme which appear to be of particular interest to Member States in the region :

Fundamental and Adult Education.

Teaching and Diffusion of Science.

Technical Assistance for Economic Development.

Cultural Activities.

Teaching about the United Nations and the Universal Declaration of Human Rights.

Dissemination of UNESCO publications.

Inauguration :

The inauguration of the Conference took place on the morning of November 10 in the Assembly Hall of the Chulalongkorn University. Dr. T. J. Bodet who was to have attended the Conference was unable to come due to the meetings of the United Nations. In his place Dr. John W. Taylor, Deputy Director-General of UNESCO, came to the Conference. Dr. Taylor in his address said that the Bangkok Conference was one of the most important and urgent that UNESCO had ever held. In Asia lives one half of the entire population of the world. Here every single problem that UNESCO was created to solve may be seen in its clearest and most acute form. Listing the problems he said: "Illiteracy and the hunger, disease and poverty it brings in its train; the need for scientific and technical education to keep pace with the giant

strides of modern technological progress; technical assistance to enable economically under-developed countries to stand on their own feet and by their own efforts to create a growing prosperity for the million who are now without a reasonable standard of living; the removal of social tensions, so that men of different races and creeds may learn to live together in peace and friendship—all these problems are of immediate interest to almost all the countries represented at the Conference”.

Fundamental Education :

The Conference took up the discussion on Fundamental Education on November 27. A working paper on the subject was circulated to all the delegates and observers which gave the definition of fundamental education as well as indicated its scope and relationship with primary, secondary, higher, technical and vocational education. According to this definition, “Fundamental Education is that kind of economic and general education which aims to help children and adults who do not have the advantage of formal education, to understand the problems of their immediate environment and their rights and duties as citizens and individuals and to participate more effectively in the economic and social progress of their community”.

Dr. Amarnatha Jha, leader of the Indian Delegation, initiated discussion on the subject. In his speech Dr. Jha said that Fundamental Education is not intended to supplant primary or secondary schools, or institutions of higher learning. Fundamental Education should include within its purview such matters as the improvement of health, the improvement of agricultural methods, conservation of the soil and other natural resources, the development of crafts, the formation of cooperatives, improvement of home life and home economy. It should involve not merely the three “Rs” but also recreational activity, domestic economy, encouragement of arts and crafts, simple and practical science, social organisation, law and government, knowledge of other

countries and belief in ethical ideals and the habit of acting upon them. At international gatherings, Dr. Jha said, people talk quite appropriately, of raising the standard of living in the world. Unfortunately, he felt, less is said about raising the standard of life. Considerable attention is paid to the economic side of life, but the moral or religious side tends to be ignored. In fundamental education moral or religious aspect should not be ignored, for "man does not live by bread alone". Every section of the community should realise that there is a right way of life and a wrong way, that there is a moral standard to be striven after, that there are standards of conduct in private and public life which every individual must strive to achieve. All nations of the world should join in elevating mankind. He suggested addition of a clause to the definition of fundamental education requiring "moral and ethical teaching". Dr. Jha was supported by a number of delegates and it was resolved to include a clause for moral and ethical teaching in the definition of fundamental education. The representative of the secretariat regretted that the definition lacked a clause which was added by the Executive Board to convey this sense.

The representative of Burma proposed the inclusion of physical education in the definition of fundamental education which was also agreed to. The Delegate from Laos emphasised the need for education of women.

WORKERS' EDUCATION

The representative of the ICFTU called the attention of the Conference to the great need of workers' education in Asian countries and emphasised the place of workers education in the programme of fundamental education in the participating countries. The representative of the Secretariat, Mr. Bowers, explained that whereas UNESCO's programme in Fundamental Education was intended to assist Member States in educational activities for the benefit of children and adults deprived of the advantages of formal education, the

Adult Education programme would be concerned with the further education of those who had been through the schools and specially in 1952 and the following years, with workers' Education. He added that in 1951 the experts were conducting workers' Education survey in Europe, Latin America and South and South East Asia. Their recommendations would be considered by a Consultative Committee on Adult Education, and in 1952 Member States in two selected regions would be invited and assisted to organise regional seminars on Workers' Education.

In 1952 an International Training Centre on Adult Education would be established in Paris with special emphasis on workers' Education at which a six weeks' seminar training course would be held.

At a later session the Conference agreed to include a resolution moved by the representative of the ICFTU emphasising the importance of providing education for workers and recommending to Member States to cooperate with the UNESCO in the operation of the International Centre for Adult Education and other aspects of the programme in Adult Education.

The Conference recommended that in applying the definition of Fundamental Education in the further development of UNESCO's programme in this field, activities designed to eradicate illiteracy and to raise the material standard of living should never be allowed to obscure the vital importance of moral and spiritual development; in particular that Fundamental Education should constantly aim to develop in the individual and the community faith in the dignity and worth of human person and a determination to promote social progress and better standards of life in larger freedom.

The Conference felt Fundamental Education should give special emphasis to teaching people how to exercise their vote with discrimination and wisdom in the elections to national

assemblies or parliaments. It was also resolved to include in the definition of Fundamental Education, physical education, activities to raise the standard of hygiene in the community as well as activities for the full and beneficial use of leisure, specially where seasonal agriculture leaves people with long periods of leisure. In view of the vital influence of women in the home and the community and in view of the fact that in many countries the education of women has lagged behind that of men, constant attention should be given in Fundamental Education programmes to the primary importance of educating women. Other recommendations deal with the Clearing House Services of UNESCO, formation of National Committees, conferences and meetings of experts, Associate projects and field experiments and the training of experts in field work.

Extension of Free and Compulsory Education

According to statistics nearly 1,200 million people or nearly half the world's population could neither read nor write. Most of the countries represented at the Bangkok Conference are still in the state of enforcing compulsory primary education.

These countries are facing number of common problems e.g. finance, shortage of teachers, inadequacy of school buildings, dearth of teaching material and the difficulty of catering to the children of nomadic and aboriginal tribes.

In Indonesia out of a total population of 72 million people about 11 million are children of school going age. But only 5 million children are in school. For the education of 5 million children the services of 1,00,000 teachers were necessary. Indonesia possessed only 80,000 teachers. For the other 6 million children 125,000 teachers would be needed. In Afghanistan the problem is how to deal with the nomadic tribes. The villages are scattered and in each village there might only be a handful of boys to be taught. Viet-Nam also faced the problem of distances.

India—a country with a population of 340 millions, would need an army of 2 million trained teachers. The two problems that India faced was finance and man power. The fundamental problem was the right kind of teachers. The delegate from India Dr. D.M. Sen, pressed that the International Bank of Reconstruction and Development be approached to give loans to countries for constructing school buildings.

The Conference had for consideration the resolutions of XIVth International Conference on Public Education jointly organised by UNESCO and the International Bureau of Education in Geneva from 12 to 21 July, 1951. This Conference passed a set of 300 recommendations to the Governments. It emphasised the importance of long-term schemes for the development of compulsory education. Such schemes should be flexible and capable of modification by experience; they should be based on a study of the political, social, economic and linguistic situation of the countries concerned; they should be related to other projects for the countries, they should provide equal access to education for boys and girls.

The Conference on Public Education dealt with the problem of finance in order to facilitate the attendance of poor children. Measures of social welfare such as school meals, clothing, family allowances and the like, should be employed as far as possible.

The Conference agreed with the principles of Recommendation No. 32 of XIV International Conference on Public Education and asked the Nationals of Member States to translate them into the languages of the country concerned and to take steps towards their implementation.

The Conference recommended to National Commissions to consider the organisation of national and local seminars of educators concerned with primary education for further study and application in the light of local circumstances and to call upon UNESCO to assist in the conducting of these Seminars

if such assistance is needed. National Commission should also promote the exchange of information and of ideas.

In regard to the holding of the Regional Conference on Compulsory Education in South East Asia, the Conference recommended that it should be held in November, 1952 and deal with such items as methods of promotion and encouragement, administration including finance, emergency teachers' training, school buildings and equipment, education of girls, linguistic problems and technical terms for educational use.

The Director General of UNESCO was also requested to explore the possibility of securing financial assistance in the form of long-term loans to member States who are pledged to a systematic plan for the promotion of universal, free and compulsory education on the understanding that such assistance may be given to approved programme of school buildings.

TECHNICAL ASSISTANCE

The Technical Assistance activities of UNESCO are part of the broad United Nations plan for aiding the economic development of under-developed countries. The plan arose out of the general recognition and concern over the disparity in levels of economic development between members of the United Nations Family and the commitments of the United Nations system "to employ international machinery for the promotion of economic and social advancement of all people".

The major fields of activity in which UNESCO is undertaking technical assistance projects under this programme are :—

1. Fundamental and General Education.
2. Teachers Training.
3. Technical Education.
4. Scientific Research.
5. Scientific Teaching.
6. Scientific Advisory Service.
7. Public Information Agencies.

The main emphasis laid in the programme by UNESCO has been on the provision of experts to assist the under-developed countries in planning, organising or running projects falling within its field.

Fifty-six Governments have so far pledged themselves in the cooperative effort to raise human standards. The Governments have contributed a little more than 20 million dollars for the first year ending December 1951 and the Technical Assistance Board has been set up with the task of using this money. This sum makes available to the Governments expert assistance and training facilities, internally or externally, through provision of missions, experts, scholarships and fellowships and local and regional training centres. UNESCO had so far received 129 requests for assistance from 38 Member States. One hundred and eighty experts and specialists had been pledged to Governments, 80 of whom were already at the duty stations.

A lively discussion took place on the Technical Assistance programme as most of the participating Governments had made requests or had already received technical assistance. A number of delegates emphasised the need to supply technical equipment in addition to the expert personnel; they felt that the emphasis need not always be on provision of experts but may have to be shifted to certain other vital necessities of a particular individual programme such as provision of adequate equipment. The Conference recommended to the Director General that requests for equipment and supplies should each be examined on their own merits and that possibilities should be explored whereby this equipment and these supplies could be obtained from other aid programmes. The Regional Conference considered the possibilities of encouraging National Commission of Member States attending the Conference to promote the establishment in each of the countries concerned, of national committees affiliated with international organisations.

MEMBERS OF THE EXECUTIVE COMMITTEE :

1. Shafiq-ur-Rehman Kidwai, Director, Adult Education, Jamia Millia.
 2. Shri A. N. Basu. Principal, Central Institute of Education, Delhi.
 3. Shri V. S. Mathur, Municipal Commissioner, Delhi.
 4. Shri S. V. Srinivas Rao, Principal Vidyapeeth, Mysore.
 5. Shri J. W. Rasalam, Secretary Adult Education Association, Trivandrum, Travancore.
 6. Shri S. C. Barat, President, Samaj Shiksha Samiti, Jabalpur.
 7. Shri B. C. Mookerji, General Secretary, Bengal Adult Education Association, Calcutta.
 8. Shri G. P. Bryce, General Secretary, Indore Adult Education Association, Indore.
 9. Shri R. K. Balbir, Officer-Incharge, Information and Search Service, Government of India, 20, Sri Ram Road, Delhi.
 10. Shri Rajinder Narain, Advocate, Chandni Chowk, Delhi.
 11. Shri D. C. Pavate, Director of Public Instruction, Bombay.
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BOOKS USEFUL FOR ADULT EDUCATION WORKERS.

1. "Education for Leisure"
by Dr. S. R. Ranganathan Rs 5/-
2. "Rural Adult Education in India"
by Dr. S. R. Ranganathan Rs. 1/-
3. "Report of the First National Seminar
on the Organisation and Technique
for the Liquidation of Illiteracy"
..... Rs. 2/8/-

Can be had from :—

The Indian Adult Education Association,
30, Faiz Bazar, DELHI.

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