

1952  
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INDIAN JOURNAL OF

Adult Education

Vol. XIII

March, 1952

No. 1

- Social Education in Community Planning
- Programme of Fundamental Education
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- Finance in the Administration of Community Centres
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- Adult Education in the Sudan

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*Editor :*

RANJIT M. CHETSINGH

Published by

INDIAN ADULT EDUCATION ASSOCIATION

30, Falz Bazar, Delhi

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Single Copy — Re 1/4/-

Annual Subscription — Rs. 5/-

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## SOCIAL EDUCATION IN COMMUNITY PLANNING

Community Development Programme have caught the imagination of the planners of New India. It is gratifying to note that the Government of India have decided to utilize aids from foreign countries for welfare centres, specially in rural areas. We take this opportunity of suggesting the inclusion of Social Education as an intrinsic part of the Community Development Programme. At the Indore Seminar last year the workers in the field of Social Education accepted the organisation of Community Centres as its objective. Social Education can help the planners to get the citizen interested in the plan and to appreciate the usefulness of it. It is through Social Education that the community could be helped to crystalise their felt-needs and create and maintain an increasingly better balance between the community needs and community resources. The soundness of the Community Development Programme could therefore be judged by the use the planners make of the methods of Social Education in popularising the plan.

### Essentials of the Community Development Programme.

Before discussing the place of Social Education in the plan, it would be desirable to indicate the essentials of the Community Development Programme.

- (i) Planning to be fruitful should develop out of the knowledge of the prevailing conditions of a given community ; its socio-economic structure, its folk-ways and mores, its group-tensions, its pressure group and above all its social climate. No programme of community welfare should be developed from the top by officials sitting either in the White Hall or in the Secretariat.
- (ii) The community plan should evolve out of the cooperation of the people who are to carry out the plan for the welfare of the community.

The people should, not only be given a share in executing the plan but also in the making of it. Modern experiences in Community Organisation, specially in United States of America clearly show that the cooperation of the citizen in planning as well as in executing the plan through Area Council movement have borne the desired result. Efforts must be made, therefore to utilize the knowledge and experience of the Community Organisation Workers in securing the cooperation of the general public.

- (iii) The services of the experts employed in making the plan should be utilized not in preparing the blue prints from the top but in sharing their knowledge and experience in planning and evaluating the prevailing condition with the members of the Community and in helping the representative body of the community to shoulder their own responsibilities. In short, the experts should not be at the top but should be on tap to act as a resource in the service of the community. They should work with the people rather than for the people.
- (iv) The formation of a nucleus of indigenous leadership should be considered necessary for execution of the welfare programme. Experience in the past show that in absence of such indigenous leadership rooted in the very soil of the community the plan ceases to function with the withdrawal of outside leadership.
- (v) Continuous interpretation of the programme and the dynamics of plan should be considered essential in securing and maintaining the cooperation of the general public.

If these essentials of the Community Development programme are borne in mind basic purpose of Social Education is served. Social Education aims at creating educational opportunities for the citizens to acquire the knowledge of their habitat and to help to enrich the life within it by making ones own life happy in itself and useful to the society.

### Planning of Social Education at Different Levels

The national plan in Social Education to be practical should include the distribution of functions at Central, States and local levels.

The central organisation, either through the Ministry of Education or Ministry of Social Welfare or through an independent representative body should try to set up the following :—

- (i) A Central Social Education Bureau to establish minimum standards of services, organisation and programme for the States and local organisations and agencies who are entrusted with the work of carrying out the programme of Social Education. The Bureau should supply the services of experts for guidance and consultation to workers in the field.
- (ii) A Central Research Institute to experiment with the methods of Social Education. It could either be attached to the Central Bureau or be made an independent institution.
- (iii) A Central Training Institute for the leadership at States and local levels. Such institute could be developed in cooperation with the universities, their schools of Social Work, and teachers' training institute, and the representative organisation of the workers in the field of adult education.
- (iv) A Central Publishing House either attached to the Central Bureau or to an organisation like Jamia

Millia who are already experienced in publishing suitable literature for the field-workers as well as for the general public.

The organisation at state level could be either made a part of the Welfare Ministry or Education Ministry of the States or an independent citizen's Committee or a representative organisation of social education-workers. It should be entrusted with the task of planning the Social Education programme at the State level according to the minimum standards of services set up by the central organisation.

The local level or what is called the grass-root level should be considered the very core of the national programme. Success of the National Plan should be measured on the organisation of social education activities in the villages and in the cities for the common citizens of the country.

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# PROGRAMME OF FUNDAMENTAL EDUCATION

DR. B. H. MEHTA.

Fundamental Education begins with the treatment of most urgent problems of a particular section of the people amongst whom it is to be conducted and expands with the increasing awareness of their needs by the people themselves. A comprehensive programme of Fundamental Education includes:

1. **Skills of thinking and communicating**, i.e., literacy and the art of speaking, writing and listening. The standard of literacy should be such that it should be possible for the adult to use it in the various walks of life as need arises. Again apart from the mother tongue it should also include knowledge of their national languages.
2. **Vocational skills** such as agriculture, animal husbandry, cottage crafts and simple technical and commercial skills necessary for earning livelihood. These are to be developed in terms of the natural resources of a region, and the economic opportunity in the arena of life.

The content of Fundamental Education directed towards agriculture covers all the skills and knowledge needed, though of an elementary nature for economic and agricultural purposes; These include:

- (i) Better methods of land management, which include conserving or restoring of the soil by use of compost and manures, protection and fencing, irrigation and drainage, the control of erosion and wise use of forests.
- (ii) Improved methods of cultivating crops by rotation, the use of new tools and implements, seed selection and control or elimination of plant diseases and pests.

- (iii) Introduction of new food or cash crops, creating a backyard garden with vegetables, and fruit trees.
- (iv) Improved methods of animal husbandry, with attention to selective breeding, grazing and feeding, fodder crops and simple veterinary practice.
- (v) Development of mixed farming and the association of animal husbandry with agriculture.
- (vi) The storage, cleaning and processing of produce, leading to marketing and distribution and possibly to secondary industries, and
- (vii) The methods of co-operative organisation for production, marketing and buying.

Cottage industries have an important part to play in agricultural economy. The problem of providing subsidiary occupation to the under-employed agriculturist is very important. In Indian conditions, the only solution seems to be the introduction of cottage industries, and the development of rural industries. The problems of cottage industries, which must be studied by Fundamental Education workers and imparted to the villagers, are as follows :

- (i) To relate cottage industries to the general industrial structure, and the total exploitation of raw material in the neighbourhood.
- (ii) To increase the existing handicrafts and crafts by developing the existing cottage industries by adding new industries to utilise available raw material and to introduce new skills evolved in research and study of crafts in foreign countries.
- (iii) The procurement of raw materials
- (iv) Improving the technique of cottage industries.
- (v) Improving marketing facilities to ensure adequate remuneration and

- (vi) To maintain the independence of craftsmen so that they do not fall a prey to an entrepreneur who will exploit them for his own profit.
- (3) **Health Education:** through personal and community hygiene: Health education forms an important item of Fundamental Education. Its programme includes:
- (i) Personal hygiene and general information about the body, food and nutrition, sex, sleep and repose, etc. and the need of cleanliness and proper habits of living.
  - (ii) Knowledge about housing, its care and cleanliness, proper ventilation, use of water supply, care of places for washing and bathing, elimination of pests, etc.
  - (iii) To understand simpler scientific principles of the causation and treatment of diseases which underlie practical instructions,
  - (iv) Knowledge of home nursing, and ordinary ailments,
  - (v) Urgency of prophylactic and curative treatment so as to check the spread of diseases.
  - (vi) Destruction or control of parasites and bacteria which carry and cause disease, and to protect themselves against their ravages and
  - (vii) Community hygiene and the responsibility of each person in this respect towards the community. Community hygiene will include building of roads, proper drainage, sinking of soak pits, use of trench latrine, cleaning wells etc.
- (4) **Domestic skills:** These are primarily to be developed for the benefit of women and these form part of the programme for Women's Welfare, included there-under the title of Home-making and Mothercraft. The male should also be

educated to give a greater share in the bearing of domestic burdens. The programme includes an elementary knowledge of domestic economy; the practical art of cooking, showing the economic use of raw materials and the introduction of taste in a balanced diet; clothes washing and mending; advanced training in dress-making; embroidery; knitting; fancy work, etc.; domestic hygiene and sanitation; home aesthetics and decorations; and useful and creative utilisation of leisure hours.

The programme of child care will include a full programme of Women's Welfare in a clinic including preliminary care of the mother before delivery; instructions about lactation, later feeding of the child and preparation of children's food; keeping the child fit, clean and healthy by bathing, massage, and exercise; attending to minor ailments of the child; introducing the child to proper habits of food, sleep, play and behaviour, etc.

Both adults and youth should possess skills for home-making, and should be assisted to add to the general folklore of the community by creating family recreations and enjoyments.

(5) **Recreation skills:** One of the most important and essential aspects of Fundamental Education is to introduce the human being to the need of intelligent and happy use of leisure hours. This includes a development of interests and skills, which may later on become higher pursuits of creative self-expression. Physical recreations for health and body building are dealt with in Physical Fitness and Community Recreation Programmes. These include open air activities, playground activities, physical

culture and gymnasia, athletics, etc. Intellectual and artistic recreations include the cinema, radio, literature, and participation in intellectual activities, like debating, public speaking and attendance in study circles, and pursuits of artistic activities like singing, music, dancing, painting, fancy work, etc. Fundamental Education reveals to the person the innumerable and endless hobbies and pastimes which give pleasure and information to all. Fundamental Education helps to socialise the individual by helping participation in recreational social dancing, camping, excursions, community feasts, festivals and holiday celebrations, travels, etc.

- (6) **Skills used for self-expression in arts and crafts:** The culture of any community is expressed in the arts, singing, music, dancing, painting, drawing, poetry, drama, story writing and fiction, clay work and sculpture, fancy work and designing, using raw materials like cloth, leather, bamboo and wood, reeds, metal, and the various plastic and graphic arts. Fundamental Education must create opportunities for the preservation and development of folklore, and foster an understanding, revival and revitalisation of cultural programmes and activities.

The significance of these cultural agencies has been well brought out by a leading expert in this field: 'In the absence of any written records and for the most part, of reliable oral traditions the concrete relics of former arts and crafts are historical and cultural documents of the first importance. They are, in fact, the only tangible evidence of the past that remains. In the political and educational spheres they are an indispensable means of creating a balanced perspective of the individual's place in history. Properly interpreted they should be the means of giving him a sense of pride in and continuity with his own past from which

will spring confidence in his future progress. The realisation that he has a solid background of indigenous culture should help to counteract the bewilderment and instability engendered by the sudden impact with alien values and ideals.' In India these cultural agencies have a special importance. For centuries they maintained a high average cultural level in the country.

The aims of Fundamental Education in terms of cultural development will be :

- (i) To preserve what is best in the creative achievement of the past ;
- (ii) To stimulate contemporary artistic expression ;
- (iii) And to protect it from excessive commercialisation and debasement.

**(7) General knowledge and intelligent social participation :**

- (i) This programme of Fundamental Education includes knowledge, interest in the physical environment and the nature, processes, including developed interests in natural, social and applied sciences in general.
- (ii) Knowledge and understanding of the human and social environment, co-operative human relationships, understanding of law and Government and preparation for effective participation in democracy through the vote, public criticism, and an intelligent exercise of the fundamental freedom.
- (iii) The development of qualities, personality and temperament to fit man to live co-operatively in the modern world, such as personal judgment and initiative, freedom from fear and superstition, sympathy and understanding for different points of view. The last has special importance

in India where so many castes and creeds and cultural patterns have to live together in a vast country.

- (iv) Spiritual and moral development : India is predominantly a religious country and certain religious beliefs and traditions have been responsible for maintaining the culture and moral stature of the masses in spite of political upheavals and inevitable demoralisation resulting from foreign domination. It is essential, therefore, to nurture and guide this instinct of the masses, for it has to be adapted to modern conditions. This task, however, requires perfect understanding and sympathy on the part of the educator. Care should be taken that where traditional beliefs and taboos are shaken off, other sanctions are inculcated in their place so as not to lead to moral chaos. "Fundamental Education ( which is the same as Social Education ) while developing the best elements in indigenous culture must beware of liquidating traditional spiritual and moral sanctions of people's thought and culture."

**Fundamental Education in Urban Areas:** The Fundamental Education programme in urban areas will contain the same seven items mentioned earlier. Literacy has made a quicker progress in urban, than in rural areas. The quality of this programme has to be considerably improved and literacy programmes should include elementary and advanced stages where the ability to read and write is followed by the ability to read newspapers and simple books. Participation in discussions should also be encouraged, and reading rooms and libraries should help to maintain and improve the standard of literacy.

Recreation programmes will be the second most extensive items in urban areas.

Education of women's groups should be undertaken wherever this becomes necessary in terms of prevailing social conditions.

Opportunities for creative self expression will be always availed of by small groups of specially interested and talented persons. This should be achieved by organising special Arts Circles, Exhibitions, Demonstrations and Celebrations where the artist will have the opportunity of presenting his creation before the community.

Great emphasis should be given to health education in urban areas, and assistance of health authorities and medical personnel should be taken to promote this programme. Education about housing, hygiene and sanitation will be some of the chief items of education for health.

Education for vocations may be undertaken wherever possible, and the skills and training will be in terms of urban opportunities for employment. Important industries and industrial organisations should be encouraged to create special training centres, and these may be associated with employment agencies and exchanges. Wherever youth organisations are in existence, it will be very useful to create vocational guidance and counselling services. Universities and large educational institutions should also be encouraged to maintain vocational guidance and counselling services.

Family Welfare Councils have been recently created in some cities. These agencies should especially undertake programmes in Fundamental Education, especially including sex education, marital hygiene, family relationships and problems and family planning as their main items. Case work treatment will be very much assisted if this is accompanied by Fundamental Education.

It is very essential to create Night School services for Fundamental Education for the benefit of employed persons.

These should be created and extended by special private agencies for Adult and Fundamental Education.

A system of recognition should also be introduced where Fundamental Education is imparted, and employing agencies should be educated to consider these as special qualifications.

Trade Unions will be greatly assisting the interests of workers if they will include Fundamental Education as a part of their programme.

The programme of Fundamental Education is ambitious, and its achievements will have to cover vast areas and cater to one of the largest population mass in the world. Such a task can only be achieved if every available agency, State and private, is harnessed to achieve not very spectacular results in the early stages. It is also desirable to create new methods of approach to this vast problems, and special agencies should be devised to achieve more extensive results.

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# ADMINISTRATION OF COMMUNITY CENTRES

BY

K. K. BALBIR

The community centre approach to the problem of adult education derives its sustenance from the modern concept of adult education which regards literacy and training in community life as its desirable ends. The experience of inter-war years in the sphere of adult education all over the world has shown that while literacy is an important part of any adult education programme it is by itself not enough. It is now recognised that if adult education is to promote the complete education of the adult it should cover all aspects of his life. Thus it seeks to awaken in him a sense of social responsibility for the promotion of community welfare as also to develop in him a high degree of social competence to organise public opinion for the mobilisation of community resources for the fulfilment of that responsibility. Such high ideals, it is now understood, are better attained through the organisation of community centres which provide an environment for informal education for which adult education stands.

If the community centres are to be an effective mean for the attainment of adult education objectives it is not only necessary that they are organised round community needs and community aspirations but also that their administration is based on scientific lines. Efficient administration requires that the leadership has clear understanding of the techniques of Community Organisation in general and of adult education in particular.

The administration of community centres relate to those functions of their operations which concern their management as distinct with from those of their provisions of direct service to the community. The problem of administration is how to equip, staff and operate these centres. More specifically it is

concerned with the different components of administration, viz the Board, the executive and the staff, and their functions, equipment, budgeting, records and public relations for interpreting the functions to the community. The administrative process will be facilitated if the following principles are accepted and applied in day to day management of these centres.

### **Principles of Administration**

- I. Principle of Shared Administration.
- II. Principle of Democratic Participation.
- III. Principle of Functionalism.
- IV. Principle of Co-ordination.

### **Principle of Shared Administration**

The administration of community centres does not consist of the Board, the Executive and the Staff with their respective functions of policy making, management and practice. It must now be regarded as a process in which all the abovementioned components share the responsibilities of management in a spirit of co-operation for the promotion of the objective of these centres.

### **Principle of Democratic Participation**

The administration of community centres can function in a spirit of partnership only if the principle of democracy is accepted in the administration of these centres. Acceptance of this principle implies that the Board, the Executive and the staff should have maximum practical participation in the policy making and in the management of the centres. This would be possible only when the Board, the Executive and the staff have harmonious relationship and are guided by the deeper philosophy of community centres and their effective role in the social education of the community. Sound attitudes towards each other and towards their work, a clear cut personnel and employment policy and practice formulated and executed by the staff will make such participation easy.

Effective participation also depends on the co-operation attitude of the Board, the Executive and the Staff. This means that the opposition to a proposed course of action should not be overcome by a majority vote. Rather it should be met through proper discussion until the decision arrived at is one of thoroughly informed group. In this participation means more than democracy, for, whereas democracy means the government of the majority, participative democracy implies informing the participants of the plans and policies and seeking agreement of the many in the formulation and execution of such plans and policies of these centres.

### Principle of Functionalism

The principle of functionalism is based on the idea of division of labour. This means that each individual in the administration will be able to give his best only if the responsibilities assigned to him are in accordance with his ability and training and that he is helped to discharge his responsibilities. This very much depends on sound employment policy of the organisation, supervision, inservice training for the development of the staff and provision of such other facilities which are designed to help staff members to grow with their jobs.

*Sound Employment Policy :* This requires that the administration should be careful in its selection of the personnel. Sound employment practice should give every worker a chance to develop his capacities and help him to adjust to other jobs within the organisation as the occasion demands. As a preliminary to effective employment policy administration should make for each professional and non-professional job a position specification. Once every job is properly analysed and its requirements known, the selection of personnel will not be difficult.

### Supervision

After careful selection of the personnel it is essential that the personnel is helped to get on well with his job.

This requires proper supervision of the employee either by the executive or any one delegated by him. Correctly understood supervision means the participation of the supervisor and the supervisee in a job situation in which the supervisor utilises the capacities of the supervisee for his proper development by working with him and developing in him an understanding of the philosophy and functions of the community centres and by helping him to see his role in the entire functioning of the centres. This is done by periodically discussing with him the shortcomings in the plan of his work so as to develop and encourage a critical attitude on his part with a view to discover every possible improvement in both his plans and method of work.

*Provision for further education* : A worker would continue to give his best only if there is arrangement for his continuous education in the department. This education is possible through staff conferences, organisation of study circle round the problems of administration and by encouraging Staff members who have not completed their professional training to take up a short course in Social Work during their off hours and also by allowing them to attend Adult Education and Social Work Conferences. More specific in-service training can also be given by selecting definite projects to be worked out by the Staff.

### Principle of co-ordination

Delegation of authority and division of labour in the community centre administration demand that the administration takes the responsibility of co-ordinating the work of the various components. It essentially means a conscious effort towards the integration and orderly management of the task of each worker and relating it to that of others in the entire functioning of the community centres.

Thus administration of the community centres to be effective involve the joint responsibility of the Board, the Executive and the staff who participate in policy making

and the management and work in a spirit of co-operation. This is further facilitated by the acceptance of the principle of Management by totality rather than by majority. The principle of functionalism and that of co-ordination help in the smooth working of the centres and in their striving towards the attainment of adult education objectives. Acceptance of these principles can greatly help in the establishment of suitable traditions and standards of Community Centre administration in India.

**Budgeting:** The proper handling of budgets is an important part of the administrative responsibility. In fact sound financial policies and practices of the administration inspire confidence in the community as the community comes to know that the limited financial resources of the community are fruitfully utilised. Proper handling of the budgets requires sound budget making, effective system of receiving and disbursing funds, proper definition of the financial powers of the various agents of administration, adequate book-keeping and accounting methods and a regular auditing of accounts.

Sound budget making implies that the administration should plan for the future in terms of funds that will be needed for expenditure on services and activities. Thus in order that budget is made intelligently the administration must have a plan of activities it seeks to organise in the year ahead. The plan of services or the organisation of new activities can be based on statistical trends, changing nature of the population, recommendations and suggestions made by the members etc. Budgeting should also make provision for new experiments which the centre may undertake individually or collectively.

### **Effective means of receiving and disbursing Money**

This requires that the administration should know the sources of income, the amount of income and the period when this income is due. For disbursing money it should know

the authority for sanctioning money and the procedure for disbursing money. In order that the disbursing of funds is controlled it should work out policies and practices and lay down the financial powers of various agents of the centre administration.

Adequate book-keeping and accounting system should be able to show the financial strength of the administration which is really the backbone of effective community service.

**Auditing:** The purpose of auditing is to ensure that all disbursement of funds is made in accordance with the rules and regulations specifically laid down for the purpose against duly authorised sanctions of the competent persons. Only accuracy of accounts and procedure for their maintenance can inspire confidence of the community which in the ultimate analysis is the financial source of income of the Community services.

**Records:** The records of the community centres have important functions in facilitating the work of the administration. They show the progress of each centre in terms of equipment, personnel, activities and the extent of participation of the members of the community. The records not only organise and control the operation of the administration but also help in the analysis and evaluations of the functioning of the centres. Since records have an important place in the administration, the administrative responsibility lies in the establishment, maintenance and use of all kinds of records relating to personnel, finance, equipment programme and the new experiments undertaken by the Centres.

### Public Relations

Any social work agency, much more the community centres which seek to meet some of the needs of the community depend on community support for their success. This support will be forthcoming only if programme of the centre is flexible and if the members of the community are

made aware of these centres and are helped to accept them in their day to day life. To maintain their interest it is but necessary that the administration takes the responsibility of interpreting the centres to the community at large through its well planned Public Relation Programme. Good Public Relations will be facilitated through proper appearance of the centres, correct attitude of personnel towards Public Relations and the work of these centres and prompt service to the members of the community.

Another way of securing community support is through community-wide publicity of the work of the community centres. Publicity should be made through various means of communications so that the information regarding the community centres is disseminated to a large number of the people of the community.

Only efficient administration can enable the Community Centres to serve the common man — the hope of Humanity.

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# FINANCE IN THE ADMINISTRATION OF COMMUNITY CENTRES

BY

L. C. RICHARD

Finance is one of the corner-stones of community centre administration. While its adequacy and smooth flow condition the number and range of activities of community centres, its proper disbursement effect their effective service to the community. Thus it would be unreasonable to expect that without adequate finance any Community Centre could be successfully run whether in urban or rural settings.

If it is accepted that Community Centres depend for their functioning on its financial resources, it would be quite relevant to ask how this money is to be raised, that is, what are all the sources which can be tapped for raising funds? Since this question is of great importance I propose to deal in detail with the following sources.

## (A) *Donations* :

It is always possible for an individual in any village who is gifted with a vision and with wealth to come forward to make a voluntary donation to run a Community Centre. In our own district of South Arcot, Madras State, men have come forward to finance, of their own, Adult literacy centres in the villages.

## (B) *Village Community Contribution* :

In every community there is nominal collection of money to meet communal expenses. In south India we are familiar with Mahimai on petty sales or collection per family for public works such as clearing irrigation channels. This is known as Talai Kattu. In the West the idea of Community

Chest has gained ground. So if the village community consents to a minor contribution towards the maintenance of a community centre it will perhaps be the ideal source of income in rural areas.

(C) *Charges and Fees* :

If community centre gets started it would be possible to levy a small charge for membership although it may be a novel idea in our village communities. It may even frighten away membership, but still, if the fees are not too high to make it impossible for the very poor to take part in the community centre, perhaps a large number of people can be persuaded to join the community centre. It is too well known that a great political organisation in this country was organised on a -/4/- membership. The community centre premises, if it is the property of the centre can also be let out on charges for holding public meetings or communal gatherings. If a Canteen can be started, as it might well be in an urban area, the profits from such a menties could be thrown into the receipts for the running of the Community Centre itself. Such sources of revenue have been tapped for the maintenance of community centres in Western countries.

(D) *Local Bodies* :

At the moment in Madras State local bodies such as District Boards, Municipalities and Panchayat Boards have been permitted by special orders of Government to spend money on Adult Education particulary for the organisation of literacy centres ; but if an amendment could be made to the Governing Acts in the items pertaining to approved expenditure making Adult Education obligatory for such local bodies, perhaps it would be quite

easy to have community centres started under the auspices of Panchayats, Municipalities and District Boards as one of their statutory obligations to society. Where such local bodies exist, the entire expenditure of a Community Centre can very well be borne by them; at least premises of their Primary Schools can be utilised to make a beginning.

(E) *Other Social Service Agencies :*

It would be possible to persuade social service agencies such as Rotary Clubs, Ladies Clubs, Guild of Service, co-operative societies, local sanghs and adult education communities to sponsor a Community Centre as such in any area. In Cuddalore City, South Arcot, Madras State, the local Rotary club is running two literacy centres — one for women and the other for men, and the Guild of Service is running a centre for women.

(F) *State Government :*

In Madras State there are special funds for special purposes such as the Harijan Fund, Rural Development Fund, Firka Development Fund etc. It should be possible for the Government to allot a portion of such funds for the maintenance of community centres in the villages areas, if they are unable to make an outright grant for the purpose every year.

(G) *Co ordination of state Welfare Departments :*

The Health, Agriculture, Social Education and other Departments of the Government have allotted funds for demonstration and monetary assistance for village uplift. The leader in a village community can always obtain the maximum benefits from these departments if he approaches the officer concerned of his area.

(H) *Local education authority as the providing authority for Community Centres in Western Countries.*

Community centres are helped by 50% grant from the State. The other 50% is raised locally by way of rates. This is the practice in England. In America in the state of Connecticut Community Centres are reimbursed for their expenditure at the rate of  $2\frac{2}{3}$  cents for one pupil clock hour. In the State of Delaware 1% of the State appropriation for education is spent on community programmes. I think that 50-50 basis can be considered as a workable arrangement for the maintenance of the Community Centres with the help of State funds. Perhaps legislation in this regard fixing the responsibility of various bodies can be ushered in, in the future.

(I) *Religious Bodies :*

It occurs to me that when youth programmes are organised by the Christian Churches as forms of community actions it deserves to be adopted by other religious institutions such as Maths and temples. In recent amendments of the Hindu Religious Endowment Act, Madras State, there are certain sections which provide for the utilisation of temple funds for education of a religious kind and for the support of community projects with a religious basis. I, therefore, think that for any community programme religious bodies can also be tapped for financial aid.

(J) *Political Parties :*

It is well known practice in Western Countries for political parties to set apart funds for the education of their members in their party principles. The Labour Party in England is running its own political groups for the community for initiation into the Labour Party programme. Recently a suggestion

was thrown out that Political parties in South India should not admit any member into its party group or permit any member who has not done social service or made at least one literate to stand for a seat in the legislatures. If party funds could be put for the promotion of literacy and adult education programmes as in the West, it would greatly help in this country in reducing the financial responsibility of village communities in the organisation of Community Centres.

(K) *Industrial Concerns :*

In America, the American Federation of Labour and the Congress of Industrial Organisations have joined together in promoting a programme of Adult Education for workers. The Workers Educational Association of England has also a programme of education for workers. While these are organised by workers for their own good, it stands to reason that Industrial concerns in India should set apart a portion of their profits for the education of their employees. Of late there is a growing opinion in the country that the industrialist should be compelled to support community programmes for their workers. In Bombay the, Ministry of Education has issued an appeal to the industrialists to support community programmes for their employees.

(L) *Benefit Performances :*

It may be incredible but nevertheless it is true that it is possible to run Adult Education programmes for a whole district on the takings of benefit performances, dances, dramas and music and the sale of flags during celebration week, such as has happened in South Arcot District. Till now a sum of Rs. 25,000/- has been collected in this way and the scheme of adult literacy has been run

for the last 18 months. As a source of revenue for the organisation of community centres the efficiency of this programme cannot be over-emphasised. In England dances, flower shows, jumble sales, film shows and concerts are all organised with a view to replenish the finances of the community centres and they have all been found to yield satisfactory results.

(M) *Sundry Receipts :*

Literature and other educational material could be distributed to participants in the community centres with a small margin of profits. This is a source of revenue, however small it might be.

It should be borne in mind that wherever possible free supplies and voluntary services should be obtained in preference to cash collections as the spirit of community centre and fellowship can more easily be fostered by such contributions. Money raising campaigns should also be properly timed.

### **Expenditure Accounting and Auditing**

Expenditure should be restricted to all approved items of expenditure and should on no account be made without proper sanction of the providing authority. There should be careful budgeting and deficit should be made good by special drives of money raising. The accounting and auditing should be at least half-yearly, preferably by outside authority.

If the community is really concerned for its own welfare then it will earnestly endeavour to discover its needs, make them clear to its members, compute the total cost, raise funds from all sources and make its members contribute to their maximum consistent with the standards of their income and make the centre really successful.

## EDUCATION FOR INTERNATIONAL UNDERSTANDING

The Conference of the National Commissions in South East Asia, held recently in Bangkok, discussed teaching about the United Nations. This is part of UNESCO's broadly conceived programme on education for international understanding. Dr. Amarnatha Jha, leader of the Indian delegation presided over the Conference while this was being discussed. Not all the questions raised by the working paper were discussed by the Conference. The question which the Conference considered was at what stage of education should teaching about the United Nations begin. In Mexico teaching had been worked out at the nursery school stage but in most of the countries this did not begin until a child was 12. When this question was being discussed one delegate pointed out the importance of right relations in schools. There was no hope in teaching children to be democratic, he said, unless the schools were democratic and had teachers who had the respect of the children, and the children an appreciation of their duties. It was considered difficult to teach children of six or seven what U.N. was, but it would be easier to make a small child understand that there were other children, who had different food and clothes, who lived far away perhaps, but who would be their friends.

The Conference felt that teaching about the United Nations should be an integral part of education for democracy for international understanding and for respect for the right and dignity of all peoples. The National Commissions and Governments were recommended to take steps to encourage the introduction of teaching about the United Nations and Human Rights in the curricula at all levels of education. They should also devise effective methods of teaching these subjects in selected institutions at all levels of education and communicate reports on these methods to UNESCO. The National

commissions and Government, were also requested to collaborate in the 1952 UNESCO Seminar on World Citizenship and Human Rights as well as in the follow up activities by organising seminars in their own countries.

The Conference also recommended to National Commissions and Governments to undertake studies in cooperation with appropriate governmental and non-governmental agencies to determine the extent to which the aims of Article 26 of the Universal Declaration of Human Rights have been realized in their respective countries.

### **Public libraries and Museums**

The Conference had for consideration the recommendations of the Indore session of the All India Library Conference. The Conference considered the development of bibliographical and documentation services. It was agreed to secure means by which legislative and other actions may be taken to assure the establishment of financial provision for library and documentation services and the related services for distribution and exchange of publications. Governments and National Commissions were requested to enact legislation to establish libraries in accordance with the UNESCO library manifesto. These libraries should be planned with reference to national programmes for fundamental and adult education. The Conference also agreed to establish a committee for framing standard rules for the rendering of Asian names in bibliography and catalogue entries. Establishment of another Asian committee was recommended to prepare a directory of periodical publications and reference books produced in Asian countries and for the promotion of a Union catalogue of the periodical publications in the libraries of Asia.

### **Cultural Activities**

The chief aim of the UNESCO in the field of cultural activities has been defined as follows :

“UNESCO's first task is to foster international relations by arranging for thinkers, writers and artists and their ideas to move freely across the national frontiers”.

While talks and round table discussions are being developed at the ideological and philosophical level, UNESCO has for several years been engaged in a number of activities designed to promote and intensify the practical exchanges of all kinds in the field of arts and literature. Culture is expressed in many ways ; for example in the monuments of religious or national significance, paintings, music, theatres, dancing, literature, popular arts and crafts, folk music, folk lore. In all these the culture of the people finds its expression. A way has to be found to establish knowledge between peoples of culture as expressed throughout history. Direct knowledge of other cultures through travel, reading in the original, visiting museums etc is available only to the rich or the specialists. To reach the needs of the masses of the people, the UNESCO was most interested in promoting visual aids through coloured reproductions of films and photographs, in music through records or the radios, in literature through translations. A number of people felt that reproductions were not very good substitutes of originals. But it would be unfair to reject these reproductions as many people had to use them or nothing at all. New methods of reproduction of music and paintings made it possible to obtain very nearly perfect copies. In literature, works in translation had been a common part of the literary heritage of many countries. UNESCO should try to make known throughout the world little known masterpieces of art. It was suggested that the teaching of art should cover not only culture of the national community, but also culture of the community of mankind. However teaching in schools was not enough. There must also be art outside school. Exhibition were the answer. UNESCO should try to arrange international exhibitions of arts in various countries. Cultural exchanges were considered as a bridge between the peoples. The development of national cultures in the region might contribute to the great diversity of culture throughout the world which will be a healthy development. It is essential that there should be a diversity of cultures and free intercourse of these rich cultures.

The other recommendations of the Conference are for developing bilateral exchange agreements between Governments or between Universities or learned societies etc with Government backing. The Conference emphasised the desirability of creating national stage centres.

### Development of National Commission

The Conference considered the Organisation, role and the activities of National Commissions for cooperation with the UNESCO.

The Conference studied the present status of National Commissions for cooperation with the UNESCO and took note of the statement made by several delegations. It reviewed the functions of liaison, of study and action, of information which the National Commissions should assume in order to respond to the objectives of the UNESCO and to help in the implementation of its programme. The Commission then studied different problems relevant to the internal structure of the National Commissions—their plenary meetings, executive committees and their permanent secretariats. The Conference approved the suggestion of establishing regional committees and UNESCO clubs. The Conference emphasised, in particular, the necessity of assuring the National Commissions an adequate budget to enable them to fulfil their duties, not only towards the UNESCO, but also towards the Member States.

While the composition of the National Commissions was being discussed, representative of the ICFTU raised the question of inclusion of representatives of Trade Union Movement in the National Commissions. No National Commission represented at the Conference had any labour representative on it so far. Resolution of the Consultative Committee on Adult Education adopted at its meeting of 5-9 November, 1951 was also quoted. The proposal to include representative of labour in the National Commissions was supported by Dr. Amaranatha Jha, leader of the delegation from India and accepted by the Secretariat and this was included in the recommendations

The Conference recommended to Member States to revise, as soon as possible, the composition of the National Commissions so as to include representatives of National organisations and institutions, public and private and particularly of national branches of international non-governmental organisations having consultative status with the UNESCO, of youth organisations, of labour and employers' associations, of religious bodies and generally of all institutions interested in the educational, scientific and cultural development of the country so as to ensure the widest diffusion of knowledge of UNESCO in all sections of the society. The Conference also recommended to the National Commission of Member States which have responsibilities in the region for non-self governing territories, the establishment of local committees for cooperation with the UNESCO.

It was also suggested and recommended that UNESCO should develop a programme of training at the Headquarters of UNESCO, of secretaries of newly established National Commissions, so as to enable them to obtain as soon as possible full knowledge of the working of the Secretariat and of the operational methods of cooperation with their National Commissions. The Conference also felt that Regional Conference of National Commissions have proved their usefulness both, in the dissemination of knowledge of UNESCO's programme and problems and in promoting understanding of the needs of Member States and their National Commissions.

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## ADULT EDUCATION IN THE SUDAN

PY

V. L. GRIFFITHS

Probably the most striking difference between adult education in Britain and adult education in the Sudan is that in the Sudan the initiative has to come from those who want to teach something, whereas in Britain the demand comes from those who want to be taught. It is a common feature of the under-developed areas of the world that adults are mostly unaware of the desirability — even of the possibility—of themselves learning.

The second great difference is that in Britain there are thousands of possible teachers of adults : even the remotest village need not be neglected. In the Sudan there are only six towns of over 40,000 inhabitants in a country stretching as far as from southern Norway to northern Spain and from the Atlantic to the Iron Curtain ; schooling is only a thing of this century and affects only a minority of the population.

It is not surprising, then, that adult education as we know it in Britain just does not exist in the Sudan. There are, moreover, two other obstacles—as if the first two were not enough ; one is the view of many, though by no means all, leading Sudanese, that when educated staff are scarce adult education is a luxury which must wait until the education of the young has been met. The other is the opinion of many, but by no means all, British officials that the urgent task is to get on with improvement of the economic standards and health of the people and that the discussions and arguments of adult education tend to be a diversion. Instruction, not education, they believe, is what is needed first.

The formidable obstacles effectively preclude any widespread adult educational movement at this stage of the

country's development. But over the last ten years there have been some interesting though limited experiments in adult education. I shall describe two of these.

The first and nearest to the kind of adult education familiar in Britain has been the Erkowit Study Camp, a 'Summer School' for Sudanese and British, held annually in a hill station by the University College of Khartoum. The second is the adult education work amongst village men and women in a section of the great cotton-growing area of the Gezira. This was initiated by Bakht er Ruda, the Sudan's centre for teacher-training and curricula development together with the Publications Bureau.

### STUDY CAMP

The Erkowit Study Camp was started during the war and took the form of an annual fortnight's summer school attended by some 30 to 40 persons, about two-thirds of them Sudanese and about one-third British.

During the two weeks they would study some general broad topic, such as middle East trends or freedom in the Modern World, dividing up into groups for the study of different aspects of the main topic and uniting for the reading and discussion of the final reports. The place chosen was a summer camp hotel in a green cup of the Red Sea hills, where all could live together and enjoy certain holiday amenities.

### GEZIRA

The work amongst Gezira farmers is of a very different nature. This million-acre irrigated farming scheme is probably the largest centrally-managed agricultural scheme in the world—outside the Soviet. The area not only largely assures food supplies for the precarious-rainfall areas of the Sudan, but in good years produces an excellent cash crop for each farmer. This year 25,000 tenant farmers are expected to draw an average of over £700 on the last year's cotton crop, in addition to having received free water for their grain crop.

Until the recent surge of the country towards self-government this great scheme has also been administered paternally. Indeed it is probable that for a long time the technical supervision of production must continue to be secured in fact, even if not in appearance, by the 110 field inspectors, British and Sudanese, who are posted out in the areas. Nevertheless, there is a big field for local initiative in the improvement of housing, health and education—in fact, for adaptation of social customs and ways of living to their new wealth and new development of local government. Can adult education help in this?

The Sudan Government and the Gezira Board have shown their faith in experiment by encouraging an adult education team of men and women to work in the villages of the southern Gezira during the last four years. The men, all young Sudanese, some of whom have had training in Britain each have an average of twenty villages or group of small villages, in which they try to make contact with the leading villagers and both stimulate and help them in ideas of development.

During the slack agricultural season they hold full-time courses of a fortnight each in central villages to which about 30 leading men come from the villages around. The programme is civic in flavour - explaining local Government budget, discussing health precautions and Social problems: the methods vary from the lecture to the discussion group, the educational visit and even acting, e.g. a village council. One of its greatest values lies in the personal friendships which it enables the adult education officer to make.

At other times the adult education officer attends village councils, organizes games, gives talks and generally keeps in touch with what is going on.

#### WORK AMONG WOMEN

The women are a smaller team of Sudanese led by British who work amongst the Moslem women of the

villages. Their approach is through what the women themselves want — needlework, cooking and the health of their babies, rather than what the team thinks is most urgent. Later on they hope to get the women, also, thinking more carefully about the problems of changing custom and the sensible use of greater wealth.

From time to time literacy campaigns are run in selected areas by the literacy campaign organizers, but mass literacy is not a main feature of the Gezira adult education work. The main feature is the attempt to stimulate thought and eventual action amongst village leaders by the personal contact of trained young Sudanese.

The argument is that in a highly organized scheme such as the Gezira, a great deal of regulation and forceful persuasion is inevitable, but that there is a place for the stimulation of thought which may result in action not springing from authority.

Such an experiment is fraught with difficulties. An obvious danger is that it will be judged on short-term results, in material improvements undertaken on the initiative of the villagers; and if the immediate results are not action, but more talk and argument, adult education will be dismissed as so much hot air. Another is that the staff, of whom great qualities of character are obviously required, will feel frustrated by lack of immediate material results (and by these criticisms) and so either become more didactic and less stimulating in their approach, or go the other way and retreat into a fairyland of ambitious and impractical ideas.

These misunderstandings and errors have not altogether been avoided in the Gezira, but the experiment continues with the growing support of the people themselves as well as the benevolent encouragement of the Board and many government officials.

— *The Highway.*

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INDIAN JOURNAL OF

# ADULT EDUCATION

Vol. XIII

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No. 2

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RANJIT M. CHETSINGH

Published by

INDIAN ADULT EDUCATION ASSOCIATION

30, Faiz Bazar, Delhi

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# INDIAN JOURNAL OF ADULT EDUCATION

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*Editor ;*  
RANJIT M. CHETSINGH  
Published by  
**Indian Adult Education Association**  
30, Faiz Bazar, DELHI

Single Copy — Re 1/4/-

Annual Subscription — Rs. 5/-

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## PREPARATION OF ADULT LITERATURE

The Indian Adult Education Association has decided to hold its third National Seminar on Adult Literature. The decision has come none too soon. In India there is a paucity of suitable reading material for adults. This paucity is due primarily, to the lack of experienced persons. The literature that already exists does not seem to show a proper psychological approach and to that extent is not suited to meet the requirements of adults. Adults are grown up persons in the sense that they have varied experience. Among adults there are marked individual differences in attainments, habits, attitudes and interests. All this makes the work of preparing reading material for adult a difficult task.

The Seminar will take note of the varied types of adults and their needs and requirements and suggest standards which the literature for adults should satisfy. The Seminar will also go into the question of the technique relating to presentation of the written material. Most of the books available today for the adults are unsuitable because of lack of proper presentation of the subject matter. The Seminar will consider the methods which can make a book attractive, intelligible, informative and useful. The Seminar, while considering the needs and requirements of adults at various stages of reading will attempt to suggest contents for adult literature keeping in view the adult interests and their felt needs.

In the preparation of literature, many agencies play important part. The publishers, the research institute and the educational centres have their own role to play. The Seminar will determine the responsibility of these various organisations.

In the present day, production of literature is a costly affair. Many publishers may not consider it worth while to

publish literature for adults. In an experimental stage it would be doubly difficult to get a publisher. If the production of Adult literature is to be possible under these circumstances, Government must either subsidise or promote an agency for this purpose. The Seminar will consider the role which the Government at various levels—local, State and central—should play in this laudable work.

It is expected that the third Seminar will be a definite landmark in the history of the Adult Education Movement in the country, as the two previous Seminars have been. We hope the Seminar will give a clear guidance on the question of the subject matter, the standard, the style, the technique of presentation of the written material, and also allot responsibilities to the various agencies for the preparation of adult literature.

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# TRAINING COLLEGES AND SOCIAL EDUCATION

BY

J. K. SHUKLA

The Adult Education Movement launched by popular governments in various provinces for liquidation of adult illiteracy has been gradually transformed into a purposeful drive towards what is now called Social Education. The experience of adult education workers in the past revealed two most important issues : firstly, how to spread adult education on a mass scale as quickly as possible and secondly, how to make it attractive and worthwhile for the adults. Adults are not attracted by mere literacy work. It was, therefore, found necessary to give a wider connotation to the term ' adult education ', which had come to mean only adult literacy. Since the advent of political freedom and the adoption of democratic methods of government, the need for instruction in civic education and training leaders for local communities was paramount and could not be lost sight of. Adult Education has thus gained a new meaning and an added significance and urgency. The new conception of adult education came to be recognised as Social Education, and has now become an important aspect of our educational programme. Its need is implicit in the responsibilities of a democratic society. The problem is urgent, challenging and fundamental to the wider issues of good citizenship and national efficiency and solidarity. "It has three aspects, namely, (a) the introduction of literacy among grown-up illiterates, (b) the production of an educated mind in the masses in the absence of literary education, (c) the inculcation of a lively sense of rights and duties of citizenship, both as individuals and as members of a powerful nation."

In order to achieve the objectives of Social Education emphasis has shifted from mere literacy or even acquisition of factual knowledge to health and hygiene, to civic and

national aspects of life, to the understanding of political rights and social responsibilities, to the teaching of suitable crafts, and the provision of suitable cultural and recreational activities. Social Education thus implies a programme of reorientation of social ideology and of social amelioration of the masses.

In view of the growing importance of Social Education, it is felt necessary to consider how far the Training Colleges can play their legitimate part not only in implementing the programme but also in furthering its progress and in giving adequate guidance and direction.

### **The Need and Importance of Training in Social Education**

In order to cope with the vast problem and its manifold implications, it is necessary to harness the services of an adequate army of workers. It is also necessary to awaken an attitude and understanding for the work of social education in the teaching profession, and to this end, the Training Colleges, primary or secondary, should provide facilities for the necessary training. The main aspects of work in this direction comprise of : (a) Selection of Social Education workers, (b) providing necessary training to selected workers, (c) Organising Social Education Centres and Camps, (d) Conducting research and experiments in the content and methodology of Social Education.

### **Selection of Social Education Workers**

It seems that no preliminary training as such is imparted to Social Education workers nor is a special procedure for selecting workers adopted. Generally most of the Social Education workers come from the cadre of primary school teachers. Sometimes men and women from other walks of life, especially social workers or bodies engaged in doing constructive work for the welfare of the nation, volunteer for the work of Social Education. Usually the personnel

engaged in the work of Social Education is classified into : (a) Full-time paid workers responsible for organising and guiding schemes of Social Education Drive ; (b) Part-time workers, such as school teachers, doctors, postmasters and others, (c) Voluntary workers, recruited mainly from students and staff of schools and colleges. Such voluntary workers who may be suited to the work by temperament or inclination undertake to work for social education either as part of their studies or extra-curricular activities or for love of social service and uplift.

At present the selection of workers depends upon the sponsoring body. If the sponsoring body is a Government department of education, the workers are selected from the assistant teachers of government primary and secondary schools. If the sponsoring body is a university, the workers are selected from among the members of university staff and students in the various faculties. In other cases, workers are selected from amongst local men who are literate, have organising capacity and wield some influence in the area. But in order to avoid spasmodic and unco-ordinated efforts, and to bring about a purposeful drive towards the objectives of Social Education, and to ensure continued interest and efficiency in work, it will be necessary to organise selection of workers on scientific lines. The training colleges can undertake the preparation of lists of criteria and tests of social efficiency, leadership, and aptitude tests for social service. Selection may be based on the suitability of workers by temperament and inclination and for this purpose the qualities necessary for the various aspects and means of Social Education may be analysed.

### **Providing Necessary Training to Selected Workers**

The method, the content and duration of training will depend upon the type of social education work and the category from which the workers are selected. In organising the Social Education work in a State, there will be need for

(a) Organising machinery, (b) Supervisory staff, (c) Actual field workers, and (d) Workers conducting research and experiments in the technique and content of Social Education.

The organising machinery in a State is generally its Education department assisted by a Board or a Committee. The organising machinery by the very nature of its work which would be mainly executive and advisory would naturally consist of highly influential personnel and represented by eminent workers and officials. In the actual implementation of the programmes and schemes formulated by the organising machinery, the supervisory staff will assist. The latter will consist mainly of persons from the inspectorate cadre or trained teachers having experience of teaching in schools and such other experts entrusted with the work. The supervisory staff will, therefore, need special short term training and occasional refresher courses to keep them abreast with the day to day developments.

Training Colleges, especially the Secondary Training Colleges, will, therefore, have to provide the training of the supervisory staff and Special Officers. Most of these courses will be in the nature of short term refresher and vacation courses. These courses may be started either on the initiative of the Training Colleges or under advice of the Education Departments or the Social Education Committees. Training Colleges will have to evolve suitable syllabus for giving training to supervisory staff and special officers and also ensure careful planning of such training. The emphasis in the syllabus should be laid on the organisation, propaganda and supervision of the work done by actual field workers. They should be able to give expert advice and guidance to the actual field workers and whenever required conduct demonstration classes, lectures and undertake periodical intensive work to enthuse the workers with the proper spirit and attitude. Since the actual field workers are generally recruited from the cadre of primary school

teachers, they should get compulsory and thorough training in Social Education and the ways and methods of organising a Social Education Centres. It is, therefore, desired that "Social Education : Its theory and Practice," should become an integral part of the syllabus for the training of primary teachers. Among the topics to be included in the syllabus the following may be mentioned :

- (a) Aims, objects and scope of Social Education in our country - the developments of the new concept of Social Education and its background - A brief history of the movement of Adult Education in India and in other countries - the meaning of adult education in other countries.
- (b) The planning, organisation, administration and implementation of the schemes of Social Education in various States of India with the detailed study of it in the State in which the training college is situated - the work of non-government agencies.
- (c) Syllabus for Social Education classes and centres-the underlying principles - a comparative study of the syllabi followed in various States organisation of post-literacy classes and follow-up work-Development of civic sense - Elements of Rural Sociology, rural economics, Health and Hygiene and Community problems.
- (d) Adult psychology and Principles of Adult Education- Methods of approach to adult illiterates - teaching the fundamentals and giving new information.
- (e) Practical work :  
Actual participation in some form of Social Education work viz (i) Conducting Social Education classes, singly or jointly - for literacy work, for teachingcrafts, for giving further education. Organising library and reading room facilities and occasional lectures and talks on

civics, health and sanitation for the benefit of the village people, (ii) Organising recreational activities such as group-games, folk-songs and dances, bhajans and kirtans, celebration of festivals and so on, (iii) Organising health and sanitation squads and village social service units and actual participation in general cleanliness, building roads, repairing wells, helping in agricultural operations, digging compost-pits and so on.

Instead of treating above suggestions as separate and additional aspects of the courses of studies in primary training institutions, steps should be taken to integrate them with other curricular and extra-curricular aspects of the syllabus and credit be given for practical work in Social Education while assessing the year's record of work.

### **Organising Social Education Centres and Camps**

In addition to the selection of workers and providing necessary training for them, the Training Colleges may themselves conduct Social Education centres and camps during vacations for practical training and actual field work. The students and staff of high school classes and colleges may be invited to participate under the direction of Training Colleges.

### **Conducting Research and Experiments**

This is the field in which the Training Colleges must necessarily take a lead. The Training Colleges may undertake the study of adult psychology, the various syllabi for Social Education with a view to making them interesting and appealing to the adult students, the follow-up activities, the place of various mechanical (audio-visual) and teaching aids, production of suitable literature, preparation of text books and handbooks giving hints and suggestions to workers and studies in rural sociology, survey and organisation of experimental rural centres with a view to making them effective community centres.

Every Training College or University Department of Education should run at least one experimental centre on the lines of Danish Folk High Schools or Fircroft established by Tom Bryan. A very interesting experiment has been undertaken in Mysore by starting a Vidyapeeth or People's College at Nanjangud. It is a residential institution where the adults are given a liberal education. The period of instruction is for five months and the students receive training in practical and theoretical agriculture and also in cottage industries. It also serves the purpose of a training institution for adult education workers.

### Some Criticisms:

It has been held by some that there is no possibility of finding time and energy required for such a comprehensive scheme of training in the already overcrowded programme of Training Colleges.

The B.T. or B.Ed. course as it prevails today is only of one year's duration meant for an average secondary school teacher. Since all the B.Ts. or B.Eds. are not going to be either workers or supervisors of Social Education, it is held by some that the subject of Social Education should not be included as a compulsory part of the B.T. or B.Ed. syllabus. It is suggested that it may be included as an optional paper for theory and practice for those who would like to qualify for Social Education work in future. The Secondary Training Colleges should concentrate only on training supervisory staff and special officers who in turn will undertake the training of workers for social education at the primary training institutions. The Secondary Training Colleges should take up only the advanced work for guiding and encouraging research in Social Education.

### A Suggestion.

To obviate some of the difficulties mentioned above it may be suggested that every State government should start at least one Training Institute for Social Education where

courses for supervisory staff, actual field workers and research and experiments may be followed intensively. Such an institute may be equipped with expert personnel having the knowledge and experience of Social Education and the thorough training imparted at this Institute will help immensely in accelerating the progress of Social Education. The training courses adopted in such an institution should be carefully planned and organised on short term and long term basis to suit the various categories of Social Education workers.

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## A PLAN FOR ADULT EDUCATION IN INDIA

( *Contributed* )

The Adult Education Movement started late in India. In fact, it may hardly be said to have existed prior to 1921. It was the transfer of "*Education*" to the control of Indian Ministers under the Government of India Act of 1919 that gave a fillip to Adult Education work. But the progress of the movement in the early years was necessarily slow. Sporadic attempts were made to encourage night school, classes for women, lantern lectures, village libraries and so forth, but very little was done on a systematic basis. In 1935-36 the Government of India sanctioned grants for rural reconstruction ; consequently Adult Education work received a fresh impetus in this period. With the advent of popular Ministries in the Provinces in 1937 the cause of Adult Education came to the forefront, though the first attempts of the Congress Ministries were directed more towards the liquidation of illiteracy than to Adult education proper. The work of Adult Education gathered momentum in 1949 when the Central Advisory Board adopted a twelve point programme of Basic and Social Education at its annual meeting. In the same year a conference of Provincial Ministers was held in which a general programme of work was chalked out for next three years, the target being 50% literacy in the age-group of 12-50. The Government of India also earmarked a sum of rupees one crore in the budget of 1949-50 to give effect to the proposals of this conference. In the States, too, the Adult Education movement began to make a headway. While Delhi, C.P., U.P., Mysore and Bengal introduced their Rural Adult Education schemes, Madras and Orissa started their programmes of training Adult Education workers. Bombay came forward with its own schemes of adult education for industrial workers and agriculturists.

From the foregoing brief account of the history of Adult Education Movement in India, it will be clear that the progress in various states has been very uneven and that no attempt has been made for the organisation of a comprehensive system of Adult Education

Any comprehensive system of adult education in India cannot afford to neglect the educational needs of the adults in rural areas. In India, where nearly 67% of the people live on land, the adult education of the rural people is of great importance. India's problem of mass education is, largely a rural problem, and if adult education is to be of any use to the adults in rural areas it should not restrict itself to the provision of literacy but should also cover education for citizenship and vocational instructions. It should also emphasise training of rural adult education workers so that local leadership is prepared to take up the responsibility to continue the work. For this purpose, as recommended by the Indian University Commission, a new type of vocational institution called the Rural University should be established to suit the social and economic conditions of rural areas. Rural Colleges and universities should be preeminently institutions for teaching people in the art of mechanised agriculture and allied rural industries.

In addition, the Agricultural Departments of the states should plan out and organise Agricultural Extension Work on the lines of that in U.S.A., so that the farmers are enabled to apply the knowledge developed in laboratories of universities and colleges to the practice of agriculture. Institutions like the Peasant Houses and the Reading Huts of USSR should also be organised as widely as possible.

Similarly, every big primary School with three or more teachers can conduct part-time continuation schools for completing the education of those children of the agriculturists who had to leave school before completing the primary course. In short, a network of institutions giving

general cultural education and specialised instruction in agriculture, cottage industries, health hygiene, sanitation and civics should be organised throughout the rural areas for the benefit of rural population.

For the informal adult education in rural areas increasing use should be made of radios, films, museums, libraries music, drama and local indigenous institutions like the Puran, Pravachana, Katha, Bhajan, Lalita and Tamasha that have been in existence for the last many years. Increasing use of the radio will be possible only if cheap small - range receiving sets are manufactured and the village Panchayats are encouraged to buy and maintain them. The films can become an effective agency for adult education work as prices of films and projectors are lowered and films having educative value are produced. Mobile vans with rural workers can also be sent from village to village. The importance of museums as an agency of adult education is very great. Village museums should therefore be established for cultural and visual education of the people. A practical alternative to a network of village museums would be to start travelling museums. Travelling exhibitions, technical, commercial and Military museums should also be organised. For the increasing use of libraries, Rural Central Libraries and Rural Branch Libraries should be opened. Properly managed and conducted these libraries can serve the educational needs of the people to a very great extent.

### Adult Education in Urban Areas

Most of the persons who need adult education in urban areas will be from the working classes. There is no dearth of agencies for conducting their adult education because of the existence of institutions such as Museums, Libraries Hospitals, Labour Unions, Government Department of Labour Welfare, Primary Schools, Colleges and Universities. It is therefore not necessary to create new institutions for the purpose of adult education in urban areas. The work can

easily be conducted if sincere attempts are made to organise and coordinate the activities of all such institutions. New institutions will have to be organised when the existing institutions are insufficient to cope with the work. For this purpose it is desirable to create a special department which should decide where the Adult Education should start, carry on necessary propaganda, secure the cooperation of other departments, prepare a syllabus consistent with the educational level of the students, select workers, give certificates to workers, and coordinate the adult education work in the State. There should be at least one Adult Education Centre in each District. The whole cost should be borne by the Government.

Since the Indian Universities are situated in the cities they can play a very important part in developing adult education work in urban areas. The teachers of the Universities should be asked to deliver popular lectures in their own fields. These lectures should mainly be concerned with the modern Indian problems and should suit the needs of all types of citizens. As in Denmark, local associations should be formed to assist in the organisation of these lectures. They should contact adult groups, make suggestions regarding the subjects which the adults would like to study, arrange the students carefully in groups on the basis of their intellectual development, and publish the lectures. It should be regarded as the duty of all university teachers to participate in these lectures.

The Universities should undertake the responsibility of preparing and publishing books on important modern problems in Indian languages. This would meet the requirements of those who are not able to attend University Extension lectures. Such books are published by Mysore University in Kannada. The other Universities may follow this lead.

In order to assist the further education of persons who were compelled to leave the school after completing the

secondary course, evening and morning colleges such as those exist in USSR should be established.

While we recognise that Governments can play an important part in the organisation of adult education work for industrial workers it must be emphasised that Government's efforts should be supplemented by the efforts of the workers themselves. In India, the industrial workers form a small percentage of the total population; for their education, it is necessary to organise institutions like the Workers' Educational Associations in England. These Workers' Educational Associations provide mainly for the general cultural education through art, music, dramatics and other recreational activities. If this is not possible for some reasons, the existing Trade Unions should be persuaded to organise adult education work for their workers.

### Continuation Schools

In India, it is necessary to provide continuation schools in urban areas on the lines of those that exist in England and in the U. S. A. Owing to the poverty of the people, it is not possible for an average parent to keep his child at school for a long time. Many a pupil, is therefore, withdrawn from school without completing their course. Such students are often good students and have a desire to continue their studies further on a part-time basis. Evening primary and secondary schools should be organised for such pupils. They should teach special courses in such a way that the pupils are enabled to complete the primary or the secondary course as the case may be.

The programme of compulsory primary education and of evening schools must be worked out side by side and as complementary to each other. Compulsory education till the age of 14 must be introduced in India within a period of 10

years. It may not be possible to give effect to this provision on account of financial stringency. It is, therefore, suggested that, in the first instance, primary education should be made compulsory in the age group of 6-11 and part-time continuation schools should be provided in the age-group of 11-14. When it is possible to introduce compulsory education till the age of 14, continuation schools should be established for the age-group of 14 to 16 or 18.

In the urban areas, too, increasing use should be made of the radio, films, museums, libraries, music, dramatics etc. for the informal education of the adults.

### Adult Education Among Women

Adult education among women is a very difficult problem in India. But we can learn a good deal from the examples of other countries and attempt to solve our problem. In England, excellent work is being done in this direction by the Y. W. C. A., Women's institutes in rural areas and the Townswomen Guilds in urban areas. In Denmark, there are special schools of Domestic economy and the subject is also taught in Agriculture Schools and Folk High Schools.

In India, institutions on the above lines should also be organised. All India Women's Conference should undertake the organisation of such institutions. In several parts of India cooperative production and sale societies are conducted by women. Articles of day-to-day necessity particularly in food and clothing prepared by women are sold on co-operative basis.

These institutions can take up allied educational work and become an important agency of spreading Adult Education among women.

### Correspondence Course

In all progressive countries, correspondence courses are conducted as an important means of adult education. They enable an individual to improve his qualifications, or his

knowledge of the subjects in which he is interested without being required to attend a school or a college or a series of lectures. Such courses are therefore very useful to those individuals who can only afford to study at home.

In India correspondence courses as a means of adult education are not altogether unknown. The British Institute of Engineering Technology and the British Institute of Commercial Technology conduct several hundreds of correspondence courses which are availed of by thousands of students every year. But what is needed here is Indian enterprise. There is ample scope for developing correspondence courses in India. Sufficient attention has to be given to this problem.

Only a comprehensive system of adult education on the lines suggested above can put the Adult Education Movement on the right track and make it a living force in the regeneration of India.

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# ADULT EDUCATION AND GOOD CITIZENSHIP

BY

J. ROGER CARTER

Good citizenship has many forms. To take a comprehensive view, we must admit that it can be expressed in all manner of ways, many of them humble and even trivial, yet in their aggregate bestowing dignity and richness upon the community. There is one responsibility which all adult men and women in a democracy must undertake to a greater or lesser degree. This is the responsibility for government. It is indeed a grave responsibility. Democratic states have seldom faced, that is, the people have seldom faced issues as grave and dangerous as those which prevail today. And if we are to avoid catastrophe, there can be no question of the importance of good citizenship, because it is the prior condition of good government.

What are the characteristics of democratic citizenship? The first, easiest and most obvious task of the citizen is to acquire some knowledge of the various instruments of government. He must also know what are his own formal rights and duties with respect to government. Most children today learn these things in High School, and that is the place where they should learn them. In school, also, they will gain some knowledge of formal parliamentary procedures. Many adults learn the procedures and methods of self-government not through education in the ordinary sense, but by membership of local self-governing societies, interest in the management of the affairs of the city or township, attending meetings, taking part in elections and perhaps sitting on delegations. The training provided by local self-governing organisation is very important and it was the almost total absence of such institutions in the life of Germany that, perhaps above all else, accounted for the Germans' incapacity for democratic government.

But, as professor Sir Ernest Barker has said, "the constitutional law and formal institutions of democracy profit little in the absence of the conventions which are also an integral part of its being. From whatever point of view we regard them, the implied conventions of any system of government by discussion are no less important than its overt institutions." After the first world war there was a great deal of constitution writing in many European countries; encouraged by the victorious Allies, Latvia, Lithuania, Poland, Rumania, Bulgaria and Hungary were chartered as model democracies, all following to the letter the example of Westminster or the Champs Elysees. But the letter without the spirit is dead, and within a few years or even months these hollow democracies had fallen like packs of cards. It is therefore plainly not merely the constitution that establishes democracy in America, but the consent given to it by the people. The cleverest constitution, by itself, would not provide democracy in America. The constitution can only ensure democracy if the people have the desire and the capacity for democratic self-government.

The second aspect of democratic citizenship therefore consists in the unwritten laws which must be obeyed if the constitution is to be an instrument of good government. There is need, first of all, of obedience to certain conventions, such as a readiness to compromise and agreement to accept the rule of the majority. Secondly, certain qualities must govern the minds of citizens, foremost among them being a respect for integrity and fair play, the pursuit of moderation and the exercise of tolerance. The relations between people must be marked with a certain optimism, a willingness to give the benefit of a doubt, a slowness to impute bad faith.

"There cannot be any discussion, or any system of government by discussion, except upon the assumption that truth dwells in more than one habitation, and that its elements have to be collected, and not only collected but reconciled, before it can be enthroned."

The third mark of good citizenship I would describe as a just regard for bias. By this, I mean not only the necessity to eschew violent prejudice, but the duty to recognize and, so far as possible, to organize your bias. We must recognize there is no such thing as an objective attitude. There are objective facts, but facts must be chosen and interpreted and both choice and interpretation depend upon what the Germans would call your *Weltanschauung*. It is one thing to be a good citizen and quite another thing to be a citizen of Rome. Now, the important thing, to my mind, is that you should be conscious of your beliefs and consequently of your bias. A man without beliefs is not only a misery to himself but an obstacle to the welfare of society. There is nothing to be ashamed of in bias, but a bias should be acknowledged and not ignored or, worse still, assumed not to exist. And it follows from what has been said earlier that the more conscious and single-minded we are in our beliefs, the greater humility and gentleness we must preserve towards persons of other beliefs, which is true tolerance. To ignore, or not to care about, differences in belief is not tolerance, but careless thinking.

I have taken a little time to describe some of the characteristics of good citizenship (though the catalogue is not complete) because it is necessary to know what we are talking about before we can decide how education can help to produce those characteristics. Speaking quite generally, there is no doubt about the importance of education in this context, even if it is not the only influence in training citizens. You may have heard Forster's famous, if paternalistic, remark when he introduced educational legislation into the House of Commons after the extension of the English franchise in 1867: "We must educate our masters," Today, the foundations of knowledge required for the exercise of the responsibilities of citizenship are laid in school: what then are the tasks of adult education? I would say that the tasks of adult education are twofold, to enlarge knowledge of facts and to train the mind; and of these tasks, the second is eminently and

characteristically a task to be carried out in adulthood, because its successful accomplishment calls for a practical knowledge of the world as well as a maturity of outlook which are not yet, in the nature of things, available during adolescence.

Before we proceed to examine further the role of adult education, I would like to make one more comment upon it. In my estimation, adult education, in the sense of formal instruction, is not generally a primary means for arousing a feeling of democratic responsibility. In our own British experience, movements in adult education in the last 150 years have followed, rather than caused, the awakening of desire for wider self-government. In itself, the function of adult education is not missionary and if it becomes missionary, it easily loses its title to be called education. This means that the first task of adult educators is to ascertain demand, rather than to create it, and then to find appropriate modes of response.

One of the most frustrating experiences of many people today is a sense of impotence in the face of great political and social forces which seem to be beyond their control. Yet the fact that this frustration is widespread is also a source of hope, because it shows that the desire to find a solution is also widespread. This surely offers an opportunity and a challenge to those concerned with the provision of adult education, an opportunity because education can perhaps help to mitigate these perplexities and a challenge because appropriate ways must be found to supply education so that it may be both effective and attractive.

In Britain, several organisations are groping after a solution to these problems. One of them, the Bureau of Current Affairs, has published admirable discussion group outlines by the hundred thousand, written generally by eminent authorities on their subjects and used by informal groups up and down the country. There is no question of

the value of this work. Much of our failure as citizens arises from sheer ignorance and anything that can be done to fill the gaps in our knowledge is all to the good. Moreover, the discussion method is itself well suited to growth in democratic citizenship since it provides practice in the analysis of problems and in the criticism of points of view.

But to my mind, current affairs do not provide the most suitable material for training in political responsibility. In the first place, if our minds are wholly occupied with the issues of today, it is practically impossible for us to acquire the habit of detachment and to free ourselves from the influence of prevailing prejudices. In the second place the facts, even of the most important and widely canvassed questions, are often open to doubt. The problem presented to us today by China offers an admirable example of both difficulties. What is fact about China, and what is rumour? We hardly know. And "rumour is a pipe blown by surmises, jealousies, conjectures."

I am, I confess, conservative enough to believe that the best educational material for developing the faculties appropriate to the good citizen is history. As Professor G. M. Trevelyan says, "the object of history is to know and understand the past on all its sides. History in this sense is the basis of modern education in the humanities, and the best school of citizenship." And by history, I mean not only political history but also economic history and the new field of social history to which Trevelyan has himself made so distinguished a contribution. As material for education, history is better than contemporary studies because the facts are more or less established and because events can be contemplated and interpreted without emotion. As a discipline the study of history calls for the exercise of judgement, understanding and insight which are the conditions of good citizenship. "Each of us", says Trevelyan, "when he forms any humblest judgement of an historical matter, does so not

as a scientist, not as an artist, but as a philosopher, a wise man". History allows us the leisure for reflexion, that we can seldom feel when we consider pressing issues of the moment. In the study of history we can learn to search for scientific accuracy and at the same time form habits of reflexion which are a condition of wisdom. Finally, history gives exercise to our imagination and in so doing develops a faculty of which we stand in pressing need today. This is the age of the unimaginative. We have provided ourselves with an abundance of images in our movies, our television, our comic strips and our picture magazines, so that the body's eye may do the work of the mind's eye. Works of learning are predigested for us so that we may read them in half an hour. All our lives we are exposed to normalizing and standardizing influences which save us from the effort of reflexion and impair our power of imaginative sympathy. But in the study of history there is no such easy way to the truth. We must enter situations which, for all their strangeness, were no less real than our own. We must try to understand the lives and action of others, not against the background of our own age, but of theirs. In this manner we shall exercise our power to picture and to understand the ways and thoughts, hopes and fears, of others whose circumstances differ greatly from our own. Without sympathetic knowledge, we can neither fairly judge nor wisely help.

Finally, for those who can take it, I would not omit from a sound programme of adult education something of the history of ideas. For this, after all, is human history looked upon not from the point of view of events and circumstances of political, social and economic life, but from the standpoint of the way in which men have interpreted the world in which they lived. If we are to understand society and the course of human events we need to know not only about the things that happened or existed but about what men thought of them and why. Thoughts are just as real as things. To

comprehend the success or failure of institutions of government we must be aware of the beliefs of the governed.

What I have said may be a counsel of perfection. I admit that the study of current affairs has about it a glamour difficult to bestow upon the more fundamental subjects. The tasks that I have suggested may be difficult, but they are necessary tasks. For the qualities of good citizenship in the sense we are considering cannot be acquired by television, but only when study and reflexion have formed the basis of action and responsibility. I have emphasized the purpose in education of nurturing qualities rather than of increasing our store of facts. We do not know what the future holds for us. The decisions which we make as citizens may be fateful for human happiness and welfare. When the moment of decision comes, what we are will be more important than what we know. Therefore, adult education for good citizenship, though not negligent of facts, is pre-eminently a training of the faculties and sympathies, a means of growth in understanding and wisdom.

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Adult Education Abroad

ADULT EDUCATION IN THE GOLD COAST

BY

DAVID AND HELEN KIMBLE

The Gold Coast General Election of 1951 hit the world's front page. But how can you sum up a country in a nutshell? The national movement for self-government is vocal and well organized, probably more so than in any other colonial country. The political situation is still touch-and-go. A new constitution is on trial. Tremendous schemes for development are being planned, such as the Volta Dam, a new harbour near Accra, a railway to the Northern Territories, and a modern system of local government. Despite everything that has already been done, great social problems challenge attention; illiteracy, delinquency, the high cost of living, tropical squalor and economic backwardness.

From the beginning we have had to ask the question; "What should be the contribution of adult education in this rapidly changing society?"

In any country, adult education can do three main things. First, it can help to equip leaders in all walks of life by providing them with systematic opportunities to get a mastery of a subject in which they are interested, and a grip on facts and problems. Secondly, it can help to pick up the potential ability that has so far slipped through the present loose educational net. Thirdly, it can help to create an informed and responsible public opinion. It can teach people to distinguish fact from opinion, to test statements, to learn tolerance in argument; and to think clearly about such Gold Coast problems as the place of chiefs, a national language, secondary industries, the cost of funerals or the price of cassava.

All these needs are urgent in West Africa. The Department of Extra-Mural Studies of the University College has made a great contribution in solving these needs. A brief report about the origin of the Department would be useful.

### Extra Mural Studies

Development has been in a direct line from Oxford University's pioneer work. In 1947 T. L. Hodgkin, Secretary to the Oxford Delegacy for Extra-Mural Studies, visited Nigeria and the Gold Coast, and reported on the possibilities for extra mural work. As a result, J. A McLean, one of the Oxford Delegacy tutors, came to work in the Gold Coast for an experimental period of three months in 1947, and this proved so successful that in 1948 David Kimble was sent out as their long-range resident tutor.

It is important to remember that this was not something entirely new coming from outside, but simply a development from the kind of informal adult education that people in the Gold Coast were already providing for themselves. There were already numerous literary and debating clubs; and such well-known social clubs as the Eureka, Hodson and Rodger Clubs provided opportunities for lectures and educational meetings. There was the Youth Conference (before it became mainly political) and a few serious, thinking groups, notably the Achimota Discussion Group. The hunger for education was sharpened by the effect of the war, after the return of many who had tasted travel abroad and army education. It was not difficult to find groups eager for sustained study and discussion on important subjects.

In 1949, after a year's work, the Oxford Resident Tutor was seconded to the new University College as Director of Extra-Mural Studies. Since then the Department has been able to expand continuously.

## The People's Education Association

From the beginning, the value of democratically organised student demand has been stressed. This has found expression in the People's Educational Association, a voluntary, independent body formed in 1949 by 60 people who met together from the first 10 extra-mural classes. Its rapid growth can be judged from the fact that in 1950, over 130 representatives from 41 established branches attended the first annual conference; while in 1951 over 80 branches were represented by nearly 200 delegates at a conference addressed by the Minister for Education and Social Welfare.

Nearly every extra-mural class, apart from a few specialist groups, is organized locally by a PEA branch; and the Department of Extra-Mural Studies has encouraged its growth in many ways, especially by appointing organizers to work closely with the PEA until it becomes financially strong enough to employ its own. The Association has already shown that it means business by producing its own membership cards, badges, publicity leaflets, posters and receipt books.

But the PEA looks beyond adult education to the needs of the country as a whole. Its declared aim is to work for a system of education which shall provide for everyone opportunities for complete individual development and fit them for the exercise of social rights and responsibilities. One way in which it does this is by taking part in community development schemes.

## Adult Education and Community Development

We believe that the primary aim of adult education is to produce intelligent, effective citizens, able to think clearly and constructively about the problems of their own society. Extra-Mural students have a special responsibility in an underdeveloped country, for it is they who must begin to translate understanding into action. It is encouraging to find the PEA recognizing and accepting this.

—At the 1951 conference, for example, special attention was given to the problems of technical education, and of community development. On their own initiative, PEA branches have undertaken several different local development projects, such as helping to build community centres, forming health and sanitation boards or organizing school welfare schemes. In the Easter of 1950, 15-20 PEA volunteers came from all over the country to dig three wells in a small Ashanti village.

The most encouraging experiment recently has been in Trans-Volta, where the people of Awudome have undertaken the building of a residential adult education college, relying entirely on local funds and voluntary labour. At a PEA weekend conference in 1950, this was suggested as a suitable site for such a centre: twenty-four hours later the Director of Extra-Mural Studies received a telegram 'Site already cleared; awaiting picks and shovels'. The work already done is impressive. The site — on a high, steep hill — was levelled, and the foundations laid within a few months; now the building—in three blocks—is being roofed. Often 600 villagers turn out for work; the women carry sand and water from three miles away. The inspiration comes from the local PEA, which has a keen nucleus of young people led by an educated chief; but they have the whole village behind them, and if this scheme comes off it will be the biggest single self-help development project in the whole of Africa. The Department of Extra-Mural Studies encourages and assists the PEA in practical experiments such as this.

### Systematic Classes

But the main business of extra-mural work remains the regular class. A serious attempt has been made to concentrate energy and resources upon the provision of systematic classes on the tutorial pattern. In the 1951-52 session, 80 study groups in different parts of the country are following courses of 20-24 meetings with a graduate tutor. Bookboxes are

supplied, a detailed syllabus in printed and written work is expected.

A big problem in our work has been the shortage of printed material on almost every subject. The Department has had to build up its own library rapidly from scratch. We have also been publishing our own series of discussion pamphlets on important or controversial topics under the general title West Africa Affairs. These have included such titles as Public Opinion and Government, New Industries, Problems of the Press, Community Development, Health in the Village and The Co-operative Movement.

We have already found the most academic subjects need completely rethinking out in terms of local needs and problems ; for example, economics has to be taught in an agricultural rather than an industrial context. Subjects cover a wide range, from African art to technical development, or from educational psychology to language and everyday life. But the most popular subject are economics, economic history and political theory and institutions.

The hard core of the work in each region is done by resident tutors some of whom travel over 2,000 miles a month and conduct five or six classes a week. In addition we have two tutors with a roving commission to deal with trade union studies, and expect shortly to appoint one for agricultural economics who will work mainly among farmers.

But clearly the work could not have reached such a scale without the valuable help of many graduate part-time tutors, including teachers, agricultural and labour officers, engineers and internal members of the University College Staff.

### Residential Courses

A major feature of the work has been the holding of residential courses, mainly at weekends, but sometimes lasting

for a week or more. These are of particular value in a country where so few will have the opportunity of residential life inside a university. Usually a school building is taken over for the weekend; students and lecturers camp out in the classrooms, hold lectures and discussions, often undertake a study-project such as a village survey, and plan their own social activities. Subjects studied have included education, village problems, local industries and local government. One weekend conference was held especially for chiefs, who wished to study the future of chieftaincy.

### Education of Legislators.

A particularly interesting development has been the holding of special conferences for members of the Legislative Assembly, usually at their own request. The first one was arranged immediately the new Assembly met, to study parliamentary institutions and procedure; it was followed by others on the budget, local government, public administration and the university in a modern State. It is now almost a tradition that one conference should be held at Achimota during the first weekend after the opening of a new session. This provides a unique educational opportunity for the country's legislators, fourteen of whom had already been extra-mural students in the past.

More ambitious have been the longer residential courses held at the turn of the year. It is hoped to make this an annual event along the lines of university summer schools in England. At the beginning of 1950, a course on adult education and a smaller tutor-training course were held for a fortnight and were attended by over forty students. At the beginning of 1951, a much wider New Year School attracted 140 students. Seminars were offered in eleven different subjects, and twenty tutors were in residence.

The New Year school 1952 is planned around the theme of the changing Gold Coast, and thirty-five tutors in all will be in charge of the Seminar groups studying such subjects

as economic history, the Gold Coast and the post war world economy, background to the constitution, the impact of Christianity, literature and nationalism.

### Future Outlook

There are plenty of problems still to be tackled in the Gold Coast. Women are slow and shy to come along, often feeling educationally inferior. Special classes for women have been held in some places, and a young African woman working as organiser is trying to find out which subjects interest them most. But the only satisfactory longterm solution is to be found in mixed classes, and this demands a changed attitude on the part of many men, who speak over-chivalrously of 'ladies' in public, and keep their wives firmly in the kitchen at home.

In spite of the difficulties, this in an exciting country to work in. The Department is continually willing to experiment in meeting the special needs of a restless colonial society. Gold Coasters are realizing that not only the qualified few, but also substantial and growing numbers of ordinary people are needed to play a responsible part in public affairs. Adult education, we believe, holds the key to this African experiment in mass democracy.

— *The Highway.*

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PRINTED AT THE I. M. H. PRESS, CHANDNI CHOWK, DELHI  
PUBLISHED AND EDITED BY R. M. CHETSINGH, 30, FAIZ BAZAR, DELHI.



INDIAN JOURNAL OF

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- The Delhi Seminar—Its Usefulness
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*Editor :*

RANJIT M. CHETSINGH

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Single Copy — Re 1/4/-

Annual Subscription — Rs. 5/-

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## IN RETROSPECT

Another year of Independence dawns, with its message of hope and opportunity for doing good. In the past five years, India's achievements nationally and internationally have been enormous. The emergence of India as a democratic force steering clear of the two power blocs is a hope for a bright future for the people of the world. The way the general election was held and the manner in which the people participated in it, proves the soundness of the foundation on which democracy is based in India. But in order that democracy is strengthened and preserved, people must be educated. With this in view immediately after Independence, the Central as well as State Governments started schemes for Social Education. They have now been going on for nearly five years. It will be worth while to review their achievements. The Social Education scheme, while admitting that literacy was not enough curiously fixed targets for literacy in various States. What was conceived in the scheme, was forgotten in actual practice. Training in citizenship and allround development of the man was reduced to a few lectures on civics, history, economics, and current national and international topics. Taking the Scheme even in its limited objective of making people literate, the result achieved is far from satisfactory. In no State has the target been reached, nor the expenses incurred bear any reasonable relation to the result obtained. Apart from the basic defect of laying emphasis on literacy, the State Government failed to achieve anything even in literacy, because it was sought to be achieved through the help of primary school teachers or students. It is beyond our understanding how any Director of Education could think of any such plan. For educating children and boys, the Education Department insists on trained teachers, but when it comes to the question of making adults literate it leaves the work to untrained volunteers or teachers trained for entirely different work. The psychology of an adult is entirely different from that of a child. The approach and handling in each case is different; in the case of adult, it is difficult, as well. A

teacher trained to handle children, is ill suited to make adults literate. The gift of arousing interest and sustaining it, is the very essence of social education. To retain at literacy centres people drawn largely from the lower intellectual strata of society, a technique of teaching and an atmosphere totally different from that of primary or secondary school is required. These cannot be developed by immature volunteers just coming out of colleges, much less by teachers in primary and secondary schools who are induced to direct a few hours of their free time to social education for a small monetary consideration.

The only way Social Education can succeed is to make these literacy centres, a dynamic social education centres, focusing the actual and potential cultural resources of the local community, making the members actively interested in their own improvement and providing an environment and an atmosphere in which that interest can be joyfully translated into cooperative activity. But this cannot be put into practice by government departments. Social Education by its very nature depend for its success on the cooperation of the people and their enthusiasm. Unless people are enthused and aroused to improve their lives and develop themselves and their society, social education can never succeed. A government department with its tradition of authoritarian exclusiveness and red-tape cannot succeed to enthuse the people, nor can it grow out of its narrow groove to experiment with new methods and new ways. For making Social Education a success, we require men, who have living contact with the masses, who understand their day to day needs and necessities and have the capacity to act as their guide and friend. Therefore, to make Social Education a success the government must work through non-official agencies. Apart from being in living contact with the people the non-official agencies have the advantage of elasticity in their methods and working. They are not tied down to copy-book rules and can experiment with new methods and technique. Wherever non-official agencies have been associated with the work of Social Education, marked success has been achieved.

In Mysore and Bombay there are independent adult education councils or committees which have done very good work and achieved substantial results. In other places in India, Social Education can also achieve equally brilliant results, only we must be prepared to experiment with a new organizational machinery far removed from the old bureaucratic set-up. The Government, instead of directly undertaking the work of Social Education, must promote and help non-official agencies. It should only supervise the work of non-official agencies and provide them with materials and equipments for the centres in initial stages. Independent Social Education Committee consisting of representatives of non-official agencies, educational experts and representatives of welfare departments of the Government should be set up in each State to plan and execute the scheme of Social Education. If we can thus de-officialise the work of Social Education in all the States, our task of bringing knowledge, light and happiness to each door will be achieved easily and quickly.

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## THE DELHI SEMINAR — ITS USEFULNESS

MEHER C. NANAVATTY,  
*Director, Social Education,  
Delhi Municipal Committee.*

The third annual Seminar is scheduled to be held in Delhi in December. The theme of the Seminar is "Preparation of Literature for Neo-literates including Audio-Visual Aids." What significance does this theme hold for Adult Education? What contribution could it make to the field? What preparation should the Indian Adult Education Association make for achieving the objective of the Seminar? What mental attitude the delegates to the Seminar should bring to the deliberation? These are a few of the many questions that workers in the field of adult education can raise in connection with the ensuing Seminar.

National Seminar under the auspices of the Indian Adult Education Association gives opportunities to field workers to meet together and exchange their experiences every year. It is also an unique opportunity to develop brotherhood among the workers. The organisers have done well to select seminar instead of a conference as a method for deliberation. Seminar as a method of deliberation is one of the most successful methods for discussion and exchange of views and experiences. Every Seminar should evolve its own method of work according to the available organisational facilities and the co-operation of the members. In fact the deliberation of the Seminar reflects the contribution of the Director, the discussion leaders and the members. It is because of this that the attitude of each and every member, towards the Seminar and the subject matter, play very important, at times decisive role in making Seminar a success. In India, we are conditioned to expect guidance and

leadership from prominent workers or authorities or officials in the field. We look upon them for light. Although this attitude towards the leaders in the field has its own role in our life, the purpose of the Seminar as a method for deliberation gets marred if only few are expected to make a contribution. In fact Seminar in its very genesis is a group process where every member tries to express his or her views on the subject under discussion and tries to help the group to determine the most practical method of fulfilling the given work in the field. If members come with their rich experience in field work accompanied by an attitude of sharing one's views and learning from the experiences of others and co-operate with the leaders of the discussion groups, the Seminar can fulfill its purpose at its best. This does not mean that until now we were not using this method of group discussion and group deliberation. It will however be not out of place to remind ourselves of the role of the Seminar as a method for group-discussion. This directly leads us to the question of the selection of the delegates and the language for discussion. No one can deny the importance of selecting workers with actual field experience, may they be officials or field staff or voluntary workers. The language indeed, should be one that can reflect the feeling and experience of the sons of the soil. Eventually we will have to utilise the national language for national Seminars. Till the members from some provinces and states do not know the national language, we have to be tolerant to other languages. That in fact gives variety and colour to the deliberation.

#### *Selection of the Theme :*

The field of adult education like any other field of work, requires written material to help the workers to fulfill its objectives. The objective of Social Education is to help the citizens to acquire insight in human relationship through the knowledge of his work-life, family-life and the community life. In other words, the worker in the field of Social Education tries to provide opportunities to the adults to acquire fundamental

education. The worker has mainly to work with the adult citizens who were not provided with suitable opportunities for acquiring this knowledge in their early stage of development.

*Our Limited Knowledge :*

Until recently, it was believed by majority of workers in the field that a common method of teaching language and acquisition of knowledge through written material is applicable to all adults. The process of preparing a draft working paper on the subject of literature for Neo-literates has brought forth an outstanding contribution from the pen of Dr. S. R. Ranganathan. He draws the attention of the workers in the field to the fact that process of teaching languages depends basically on the intellectual capacity and self-educability of the educants. The importance of the intelligence quotient in the development of human personality has been long recognised by the psychologists. This idea was till today, foreign to the field of social education. The subject of the third national seminar, "Literature for Neo-literates" draws our attention to the importance of intellectual capacity and self-educability of the adults. Dr. S. R. Ranganathan in his draft paper on the subject states as follows :

"The adults in India fall into four groups as measured by intellectual capacity and self-educability. We shall use the following term in referring to them."

- |                             |  |
|-----------------------------|--|
| First or uppermost Quartile | The top 25 % of the community in the intellectual scale who are fully self-educable.                         |
| Second Quartile             | The people who are above the normal but below the first quartile in the intellectual scale.                  |
| Third quartile              | The people who are below the normal but with potential capacity for self-education through the printed word, |

Fourth or last Quartile      The last 25% of the people in the intellectual scale who cannot absorb ideas through printed words even though they be made literate.

The four groups into which the adults fall are:—

- 0 — The literate among the first two quartiles.
- 1 — The literate among the third quartiles.
- 2 — The neo-literates in the three upper quartiles.
- 3 — The fourth quartile-literate or illiterate.

Dr. S. R. Ranganathan draws the attention of the field workers from the vague ideas of illiteracy and literacy to the scientific concept of learning according to intellectual capacity and self-educability. The adoption of this scientific concept will bring revolutionary changes in our concept of solving the problems of illiteracy.

At present we try to tackle the problem of illiteracy on mass scale. The illiterate adults are encouraged to come to the literacy class, where they are taught the alphabets of the language with the help of charts and primers. The literacy teacher employed for this work hardly has any idea about the intellectual capacity and self-educability of each adult. He looks to all of them as alike in terms of the capacity, for learning to read and write. No wonder that our present efforts at solving the problems of illiteracy meet with little success.

It is hoped that the ensuing Seminar on "Literature for Neo-literates" will discuss this fundamental problem of intellectual capacity and self-educability of the adults and evolve suitable methods and literature for helping the adults to acquire education for life. It is also hoped that the discussion at the seminar will bring about basic change in our concept of literacy work. The Seminar should try to evolve methods of developing correct outlook in the general public and in public workers, may they be politicians, social workers or officials, in connection with the problems of educating the millions of our adult citizens.

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## EDUCATION : THE FIRST NATIONAL AND INTERNATIONAL PROBLEM

LUIS REISSIG

Education is one of the most complex problems of human life. Its nature and influence depend on the directions it may take, the links it may establish and the areas in which it is developed. It is not the same everywhere ; dictatorships cannot educate the same as democracies ; small communities who live by hunting and fishing cannot compete with highly industrialized ones ; education on the Tableland of Tibet cannot be identical with that of the Caribbean Islands ; nor did the Florentines of the days of Alighieri educate themselves like the contemporaries of Julius Ceasar. Each medium and each period are outlined by their special educational process. It could be said that man is born every day ; each day, the medium and time exercise an influence upon him, impossible to examine minutely because it is a process, a succession. It dwells on the whole and not on details. Like the life of man, education too, is, a permanent creation.

If there is anything in which educational philosophies of the last two centuries differ from one another, it is that some conceive an ideal being to whom man can liken himself ; and others work on the actual being to improve him as much as possible, taking into account his conditions of life and trying to develop in him aptitudes to understand his world and the part he has to play in that world.

Education understood as a first national and international problem is defined by this second conception ; it is interested in man as it finds him, it guides him in the solution of the problems which are related to his immediate life, and tries to promote in him a state of conscience which is interpreted in his position towards life. Thus postulated, the problem immediately goes beyond the scholastic scope. It pertains more to life than school.

How is the world placed today for an educational process? Conditions exist at least for three fourths of the world where millions and millions of individuals are badly nourished, badly dressed, badly housed and are ignorant. Of 2.5000 million which can be figured out as the population of the world, half is "illiterate". Of the 150 million who populate Latin America, half are "illiterate", and this "illiterate" population occupies 80% of its territorial extents. This has been calculated on the basis of the population of individuals older than 15 years, defining "illiteracy" as incapacity to read and write. Canada is the country with the lowest index of "illiteracy": 2.55% ; USA 3.03 % . In Europe there are countries of nought to one per cent of "illiterates" according to figures prior to the last world war, like Great Britain, Germany, Holland, Switzerland, Denmark, Sweden and Norway. Towards the south of Europe the picture is notably modified : Italy 27% ; Spain 46%, Portugal 54%. In many regions of Asia and Africa the index is higher than 80%. It sometimes reaches 99 % .

"Illiterates" are divided in absolute and functional. Absolute are those who never learnt to read and write ; functional are those who, having learnt the alphabet abandoned its use.

#### ILLITERACY—AN EFFECT NOT A CAUSE

The indices of "illiteracy" are indices of economic, social and political conditions, functionally and potentially poor. Where these conditions ; health, nourishment, housing, clothing, hygiene, family life, work production, government rule etc, improve, "illiteracy" decreases. The alphabet is a means of knowledge. A high level of relations that carries suitably a high standard of life makes its use necessary and vice-versa. "Illiteracy" is an effect, not a cause.

The conclusion which may be drawn is that in order to reduce "illiteracy" the general standard of life must be raised, and the number and level of appetites increased. The traditional

procedure of trying to reduce "illiteracy" by opening primary schools gives results to the extent in which the conditions of the medium permit ; for example, in developed cities, a high percentage of individuals, perhaps the whole population, learns to read and write immediately.

There are quite a number of cases where the installation of new schools is asked for, because the average level of living conditions has surpassed the limit in which the alphabet was essential. On the contrary in backward rural districts a different process takes place ; the average standard of life conditions goes below the limit in which alphabet can be of any use and therefore is not of interest. It may even be refused.

This apparent paradox should be emphasised "*in order to teach illiterates you must not start with the alphabet*". The alphabet has no magic power, the magic comes from creating conditions which make its use possible and necessary.

The essential characteristics of education is that it should enable a man to solve in the first place basic problems of his existence, among them, the permanent surmounting of his level of civilization. But although he may have concrete purposes for satisfying inexcusable needs, he must not stop at this satisfaction. It should be an education for life ; to understand its problems, to solve them and to raise the level of relation among them ; and not a prospect of obtaining only benefits, without worrying at all about the form of human solidarity and exaltation.

If the educational campaigns directed at inferior strata of the backward population are still named of as "Alphabetization" (to coin a word), it is because illiteracy constitutes the common denominator of the degree of learning of this type of population. It is an index of inferiority of standing. They should be more than campaigns of "alphabetization", and should be denominated by fundamental or basic education ; they should bring forth the foundations of a civilized life, of a basic cultural development.

Nowadays well advanced organized campaigns are generally guided by the purpose of "offering to men and women the best elements of their own culture and urging on their economic and social progress". Their confessed ultimate aim is "to renew society by means of education".

A new educational attitude may bring about a change of conditions within the people's environment; that illiteracy is an effect not a cause and that the alphabet is an operative or in-operative instrument according to the level of the place where it is desired to teach it.

The rural school may penetrate the family environment to some extent if its teaching has been related to some of its problems. The peasant allows his children to stay away from school in view of their economic value; between seven and ten they bring in just copper or small change; but when their economic value grows—i. e. when they are 14 years old—he puts them to look after his cattle. But if in the primary rural school his son has learnt, first, something to improve the orchard, and later perhaps the farm, the attitude of the parents may change. Absences may be less.

The future of any country depends on the education of all its population. Education can always do much and must do so. It prepares for man his first tool, the best tool in the world; his own hand. Education of the hand is one of the finest chapters of human life. For that reason so much is learnt through trades or occupations, including that of living and creating. But artisanship is not the great outlet or great door of education, although it may have to be used. *The great outlet is education of the mass of adults, by putting the emphasis, almost all the stress, we should say, on the great mass of illiterate adults.*

The first question which might be asked. How? The adults? But are not children, adolescent and youth appropriate to be educated, to know, undertake, realize, conquer, and

create, culture, civilization and the world? Is not the adult a being who lives on the margin of efficiency, a preoccupied man, tired, stupefied man, who when young was not lit by the flame of power and wisdom? Is it not outside the reach of his intelligence to get education? Every individual of whatever age and condition can acquire new knowledge, technique, customs; in a word he can be educated and reeducated. The age of education does not go by whilst he lives.

Education such as is practised in the majority of the countries of the world, is elementary primary training, essentially teaching of the alphabet. It does not prepare for life, but for knowledge and use of the alphabet.

Misery, ignorance, superstition, fanaticism, disease and death constitute the sign under which lies a terrified mass of beings who could build for themselves and for others, rich, strong, prosperous and happy communities. Millions and millions of men and women who, disseminated in the immense extract of the so-called backward areas exist, rather than live. In face of this picture, if any education can be of influence, it is that of the adult in his conception of education for life.

Basic education, including the teaching of the alphabet for the thousand and odd million of absolute and functional illiterates, all over the world will bring about a great change in the conditions of life of the communities, of all the continents, through the raising of level as has never been known. All the other sectors of human knowledge; science, technique, art, history, philosophy will be benefitted with this incorporation in mass.

In each region, education of all the population, in the making of its economic, social, technical, political, scientific capabilities, will also produce great transformation. Basic reforms will be understood and even exacted. Civilization and culture which today appear pertaining only to the city, will have an

The Scindia School and Fort Thrift and Credit Co-operative Society succeeded in running a grain shop which is found very convenient for everybody and is able to donate large sums for the social service work. The Intermediate boys of Scindia School are now associated with the work of this society which is of great value to them in practical experience of co-operative societies and co-operative business.

The senior and junior School Tuck Shops are also run on co-operative lines where boys work as salesmen and Assistant Manager. These societies also donate money from their income for the social service league.

Welfare work among women and children, both in the Senior and Junior Schools, is carried out by lady teachers with the help of girl students, who have been organising women's meetings, and weekly bathing of children. Women are taught sewing and needle work and are given some useful information. The boys also help in arranging cinemas and entertainments for the workers and organise Inter-primary school sports and various other functions for the primary schools.

The School has adopted a neighbouring village, named Sounsa, about 11 miles from the Fort and has succeeded in improving the Primary School there and in making the Primary School master effective liaison between itself and the villagers. The school held a Fortnight's camp last summer and, besides carrying out a general survey of the village, succeeded in repairing a well. The school was also able to collect some building material for the primary School building. A sum of Rs. 1,000 has been given to the village for the school building on condition that they would collect material of about the same amount. The same principle was followed in the repairs done to the well. Students contributed labour plus Rs. 150/- and the villagers contributed material and labour of about Rs. 300/-, the Government paying another Rs. 300/-.

This explains the social education work in two of our public schools. The special features of social education work at some of the other schools, are as follows :—

*Mayo College, Ajmer.* Has a primary school for servants' children where boys do teaching, and education films are shown regularly to servants.

*Rajkumar College, Rajpur.* Boys work regularly on the farm and run a primary school.

*Daly College, Indore.* Village work is a regular feature.

*Modern School Delhi.* Cleaning, dusting, washing of rooms and social work of general type.

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## COMMUNITY ORGANISATION

Contributed.

Development of Social Welfare techniques in the West have discovered the regional community to be the most effective social service agency for large groups of human beings inhabiting a common area. Community Centres, Neighbourhood House, Welfare Settlements, and limited Community Programmes are developed through local initiative and talent, managed by local leadership, and maintained by local resources, which may be assisted in the initial stages by the State and private agencies.

When we speak of Community, we mean closely knit community containing a manageable number of families, living in close proximity in well defined areas. Such communities are bound to have common interests, though they may not be too well defined. These communities may be homogeneous or heterogeneous, made up of different social groups with different historical backgrounds and religious beliefs, but having evolved to a settled state of existence, they have a common destiny and must be brought up as democratic units, organised on the basic principles of co-operation and toleration, moving towards a common goal of human happiness and welfare.

Community Organisation has taken rapid strides and different forms in various countries, but essentially it remains the most formidable process of educating human groups.

The aims of a community welfare plan should be to create democratic communities living together according to the four basic principles of Co-operation, Democracy, Social Action and Self-help, achieving a high standard of living and

happiness, and contributing creatively to the culture of the nation. The objectives of Community Welfare should be :

- (i) To provide a healthy environment and adequate housing ;
- (ii) To provide adequate opportunities for the preservation of health and the prevention of disease ;
- (iii) To provide proper education including early training, education of the body, emotions and mind, education for work, marriage, recreation and effective social participation ;
- (iv) To provide for the education of the handicapped adult ;
- (v) To take measures for the preservation of the family health and unity ;
- (vi) To achieve an effective organisation of the economic life of the community ;
- (vii) To make adequate provision for maternity and child welfare ;
- (viii) To provide adequate facilities and opportunities for the recreation of the child and the adult ;
- (ix) To organise social life in such a way as to promote active participation in local and national affairs ;
- (x) To plan methods and programmes for the development of national consciousness ;
- (xi) To undertake programmes for the development of local culture in harmony with national patterns ;

The main elements of community programme include :

- (1) Community recreation.
- (2) Physical Fitness.
- (3) Fundamental Education.
- (4) Woman and Child and Family Welfare.
- (5) Youth Welfare.
- (6) Co-operation for Economic Welfare.

- (7) General Social Activities.
- (8) General programmes for Economic Welfare.
- (9) Environmental Planning and Development.

Suitable programmes can be evolved for both rural and urban communities.

*Initial Leadership and Organisation* : Community Organisation must be created, sustained and managed by the regional community. However, in the initial stage, a Community Organisation Movement may be initiated by the State or by special Private Agencies.

Prosperous villages, large industries providing housing facilities to the employees, colonies of workers who are State employees, and Housing Schemes can initiate Community Organisation programmes. It is also suggested that the Central Government should create pilot schemes in each of the important States, and the States as well as Municipalities and Local Self Governing Bodies should create as many community centres as possible. Community Organisation in Western countries have also been created by co-operatives. A new central agency like the proposed Bharat Seva Sangh should operate its main Fundamental Education Programme, Woman and Child Welfare Programme, Physical Fitness Programme, Youth Welfare Organisation, and Co-operatives through Community Centres.

Resources for Community Organisations should be created by the community itself, but the pilot schemes may be managed at State expense, whilst the State and Municipalities may aid Community Organisations by making land available, giving building grants, and giving grants-in-aid in proportion to the community's contribution and needs of local programmes.

The staff of a community organisation will include a Community Organiser, Physical Fitness Instructor, Funda-

mental Education Instructor, Woman Welfare Worker, Co-operative Society Organiser, etc.

Rural areas may be provided with community organisers who will man a central community organisation programme and initiate, organise and supervise local programmes in a circle of villages entrusted to their care.

A community organisation programme has to begin with the most pressing need felt by local community and must expand only with the expansion of their felt needs.

### **Community Programme through Cooperatives.**

It is possible to organise community welfare programme round cooperatives. It is universally recognised that maximum self help can be evoked among the masses through cooperatives. Cooperation is a recognised principle throughout the world and cooperatives have been organised to achieve all sorts of objectives.

Co-operatives have the following advantages :

- (1) Co-operatives are excellent agencies of education.
- (2) Co-operatives are education based on action and hence have all the advantages which such education has over theoretical education.
- (3) The building up of a co-operative is to put permanently in a locality an agency for continuously pursuing reforms.
- (4) They create a felt need for literacy and thus prepare the ground for intensive literacy work which is a powerful instrument in the hands of the masses for their own development.
- (5) They bring economic benefit to the people. This is due to the fact that the financial resources of a number of people are pooled together for more effective use and due to the improved technique

which is much easier to spread through a co-operative than otherwise.

If we carry out the programme of community organisation through co-operatives, it will result in the advancement of the entire adult population in intelligence and integrity of character. It does not matter if the programme seems slow. We must be determined not to try to artificially stimulate it with the help of money power. Just as the accumulation and possession of money gives power, so also does the development and organisation of co-operative effort give power, which is beyond all our expectations.

In the end let me repeat what Gandhiji said about co-operative effort. Gandhiji said, "It is my dream that if we proceed on the lines of cooperatives, in a short time there will be peace and prosperity, health and happiness, in our villages."

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## EDUCATION IN THE FIVE YEAR PLAN

The educational system of our country has recently come in for a great deal of criticism. Dissatisfaction has been expressed with regard to the quality and content of education offered in our schools and colleges. The economic backwardness of the country is responsible in part, for these deficiencies but the low level of economic development is itself in a measure, a result of inadequate and faulty system of education.

In recent years attempts have been made by the State and Central Governments to improve the situation. In most of our States expenditure on education has doubled during last five years. The Central Government has been actively supporting higher and technical education, research, pilot projects experiments in improved educational methods in different fields, production of suitable literature, training of selected personnel, promotion of national language and translation of important work in Indian languages. In view of the importance of 'Community Centres' in social welfare and reconstruction work Central Government is also assisting in the intensive development of selected areas. This is the field of activity in which there is room for initiative on the part of the Centre as part of its programme for social education. The centre is conscious of the vital role of education in the reconstruction of the country. The immediate responsibility of the Government is to bring to bear on the existing organisation and methods of education all the new knowledge and experience that has been gained here and abroad so that the most effective use is made of that part of the nation's resources which can be made available for education.

The existing system of education is not very promising. There is an enormous wastage of educational efforts, as the education does not train the intellect, does not develop efficiency nor does it inculcate moral and social values. All this calls for a reform in the educational system of our country. Education

has a vital function to perform. It has to train the senses, develop the intellect and equip the individual for efficient living so as to ensure an integrated growth of his personality. Education should be such that it prepares the individual to place responsibilities before rights, and inculcates in him the spirit of social service and co-operation. The system of education should also stimulate creative faculty and develop a spirit of critical appreciation of art and literature. A well laid out education system can bring about a closer integration between the processes of education and the social and economic life of the country. Education so envisaged can become a most powerful instrument for raising the nation's level of productivity and maximising the individual's contribution to the national income.

### **Basic Education**

The direction which educational reform should take has become clear through experiments and enquiries carried on in recent years. Basic education is an accepted goal for the age group 6-14 years. The essential principle of basic education is that the child learns through living, i. e. working on socially useful and productive craft work. The Five Year Plan suggests that in each of the larger States the establishment of a model basic education centre comprising of all stages of basic education may be considered. An urgent line for exploration should be to evolve method for integrating the school with the community life specially in rural areas, so that these centres of education may contribute to social and economic progress.

### **Secondary Education**

Secondary education has to be reorganised to make it serve the practical needs of the community more effectively and to supply a cadre of leadership, specially for the rural areas.

### **University Education**

The University Education Commission 1948-49 recommended in favour of bringing about University education under the

control of the State and Centre, setting up a University Grants Commission, and establishing rural universities. The Commission recommended that the transition in respect of the medium of instruction should be very gradual. Provision of technical and vocational education will lessen the undue rush of students at University level. Vocational guidance and aptitude tests should be developed as early as possible.

### **Technical Education**

Efforts must be made to provide technical and vocational education on a larger scale. Industries and institutions training technical personnel should have closer relationship in order to ensure that the curriculum at technical institutions is closely related to the needs of industry and facilities for practical training are made available.

### **Social Education**

Attempts of a sporadic character have been made to promote social education of the masses. Social Education is not a matter of class-room instruction, it has to be diffused through all the varied activities of the community and should find its main focus in "Community Centres" and co-operatives. There has not been any provision for systematic training of social education workers in community organisation and technique of mobilising community resources for constructive purposes. In order to make the best of the limited resources, social education projects should be linked up with programmes of intensive rural development.

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## PARENTS AND TEACHERS

*Mrs. Urmila Jobri.*

In a country like India where hardly 17% people are literate, parent and teachers have a very significant role to play. It is necessary for the school teachers to train the illiterate or semi-literate parents into new-ways of life whereby they may be able to adjust their homes for the proper education of their offsprings. The parents should be told what new role their children can play in a free country. This would enable the teachers to come in contact with the public and know what type of education the parents and children want. This contact would provide meeting point to divergent views atonce academic and practical and would thus help in the evolution of an useful system of education.

Education of the parents is important for many reasons. There are tasks which none but parents can perform, and wise and educated parents can perform them better. Only wise parents, who understand, can answer the questioning of childhood and youth. They alone can supply the strength and idealism which youth requires to face its peculiar temptation and to fight for manhood or womanhood. Discipline wisely and justly administered in the home will largely forestall the necessity of discipline at school and will destroy the possiblity of disaster in mature years. These tasks cannot be delegated. They belong to the home and if home neglects them they will never be done. This point of view has been presented by Mr. Alfred Streans in his book "The Education of the Modern Boys".

Some people question Mr. Streans point of view. They say, it is rather an old conception for home-training was the chief training in olden days when the training in school was confined to a few privileged people. The complexities of modern life has shifted the responsibility of training from family

to the school and has led to the modern idea of compulsory school education. But this nevertheless does not minimise the contribution of home in the education of the child. There is no denying the fact that both home and school play equally effective part in the education and character building of a child. Therefore increasing cooperation is necessary between parents and teachers.

Parent-Teachers association is necessary for it would help in creating a public sentiment to supply school and community needs by providing good teachers, good school equipment and adequate recreation for leisure time. The Association can also give real service to the home by giving training for the parent-hood and home making and to the school, by adding the resources of the parent to the resources of the school. It can become a cooperative, non-political, non-sectarian, effort to produce citizen who shall be strong in body, alert in mind and strong in character, capable of perpetuating the best which has been developed in national life.

The parents should be allowed to take interest in the school. They should be allowed to take part in the extra curricular activities, in organising cafeteria and in checking reports etc. But this should not lead to their taking part in the internal management of the school-especially where teaching is concerned-it being purely an academic problem. Sometimes parents tend to become nuisance when they take advantage of their services to school and want the child to be promoted. However, there are many common grounds and more places where they can work in cooperation. Parent Teacher Association command large membership in the United States and other Western countries whereas there is a deplorable lack of it in India. It is high time that school authorities pay more attention to increased parental-cooperation which is also an essential part of public relation and citizenship training.

**BOOK REVIEW**

BUILDING FOR PEACE-OR-GANDHIJI'S IDEAS ON SOCIAL  
(Adult) EDUCATION — *by* DEV PRAKASH NAYYAR.

*Foreword by* : DR. ZAKIR HUSSAIN.

*Publishers* — ATMA RAM & SONS.      *Price* Rs. 4

This book is a notable contribution to the study of Gandhiji's thoughts on Adult Education. It seeks to describe Gandhiji's method of educating millions of under privileged people to make them masters of their own destiny and help them to create, guide and control a peaceful revolution for the establishment of a social order based on equality, justice, fair play and peace. The book is a welcome addition to the collection of Gandhiji's thoughts.

The author, Mr. Nayyar has divided his work in two parts, dealing with "Educational Programme of Gandhiji and "Some Notable Experiments". A detailed list of appendices supply India's Health statistics, Revolution through the Brooms and some ideas on place and content of literacy. The author has tried to present solutions to the problems in the field of adult education in actual words of Gandhiji. The author deserves credit for presenting the material in an organised form.

The treatment of the book is good and Mr. Nayyar has rendered important service to the study of a theme which is very vital today. To the workers in the field of adult education this book is of immense help. It opens up a new vista for those working for the cause of education.

**BOOKS RECEIVED :**

*Report of the Mission to Burma — Unesco Educational*

*Mission No. III. Rs. 5/-.*

*Report of Proceedings and Recommendation of the First South Indian (Regional) Seminar on Adult Education. Rs. 2/8.*

# Indian Journal of Adult Education

ORGAN OF THE INDIAN ADULT EDUCATION ASSOCIATION

Quarterly Devoted to Adult Education Problems  
(Started in 1939)

Published in March, June, September and  
December of every year.

Edited by Ranjit M. Chetsingh, M. A., T. D. (London)  
T. D. Ad. Ed. (U. C. Nottingham).

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Single Copy Re. 1/4/-

Annual :

India .. .. Rs. 5/-

Foreign .. .. \$ 2/-

## ADVERTISEMENT TARIFF

Full Page	..	..	Each Rs. 50/-
Half Page	..	..	„ Rs. 30/-
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25% extra for special position.

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## MECHANICAL DATA

Size in Full	..	..	9½" × 6¼"
„ „ Print	..	..	8" × 4½"

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Office :

30, FAIZ BAZAR, DELHI.

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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 :—

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PRINTED AT THE I. M. H. PRESS, CHANDNI CHOWK, DELHI  
PUBLISHED AND EDITED BY R. M. CHETSINGH, 30, FAIZ BAZAR, DELHI.

## DELHI SEMINAR.

About a fortnight from now, experts and field workers in Social Education will meet in Jamia to tackle one of the most difficult problems facing them. Need for suitable literature for adult neo-literates has been great, for in India removal of illiteracy has been the main plank of Social Education work all these years. Even now, when Social Education has become our objective, the fight against illiteracy has occupied the centre. But we have not made much headway in our efforts to solve the problem of illiteracy. The reason, apart from being one of wrong emphasis, is lack of suitable reading material for adults. This paucity has primarily been due to ignorance on the part of the writers, of the basic interest and needs of the adults. Adults have varied experiences and have marked individual traits, interests, habits and attitudes. The adults also differ in intellectual capacity and self educability. Therefore reading material for them are difficult to be produced.

The executive committee of the Indian Adult Education Association recognising the importance of this problem and taking note of the confusion in the minds of those who are incharge of Social Education in the country, about the basic concept that reading and learning depends upon the intellectual capacity and self educability of adults, decided to have a national Seminar on "preparation of literature for neo-literates". About six months ago a draft working paper was circulated among the members of the Association, active field workers and Social Education administrators. Shortly afterwards an introductory note by the General Secretary of the Association, Dr. Ranganathan was sent to all concerned. The draft working paper

evoked considerable interest and because of comments received from members it was decided to develop the working paper into a book, analysing thoroughly the problem of production of Social Education literature. The book entitled Social Education Literature has been sent to most of the delegates expected to attend the forthcoming Seminar. In addition, the participants were sent many other pamphlets and booklets on this question. It is therefore expected they will come prepared to enter into the spirit of the Seminar from the very beginning. The leadership of the Association deserves credit for taking such steps to ensure proper discussion in the Seminar.

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It is good augury that the Seminar will be inaugurated by the Prime Minister of India, who, we hope, will set the tone for the Seminar. It is our hope the participants will discuss the problem threadbare and evolve suitable methods and techniques for preparing literature for helping the adults to acquire education for life.

# THE PRODUCTION OF CONTINUATION LITERATURE

by

L.C. RICHARI.

The production of follow-up books is as important a part of the adult education movement as the conversion of illiterates into literates. Without a literature, self improvement through reading becomes impossible and the new literate relapses into illiteracy. In the recruitment of pupils for the adult literacy classes, it is generally observed that many of the elementary schools without completing their school career, as complete literates. The habit of reading has not been instilled into them more are there books to attract them in the village today. The adult education movement could have fulfilled itself, if the neo-literates were taught to read the vernacular papers and information books, through the intermediary stages of follow-up books specially produced for them.

Outside India the need for follow-up books has been realised and accommodated. In the United Kingdom, one notices the cheap Bantam's six penny books or Penguin's productions for the common man. The shilling books on Housing, Unemployment etc., brought out by the Friends Social Union, Longman's shilling books sponsored by the British Council are very handy for the adult population in England hungry for information. Social cartoon

and comic strips have undoubtedly a place in continuation literature. The "Seattle Times" in America devotes a weekly column for adult education under the caption "Live and Learn". In Mexico, the movement for adult education brought in its wake a mania for cheap literature which literally covered the country. A million books were specially written and dumped on the country side. In Indonesia, the publishing of continuation literature has been on systematic lines. Apart from the 500 general booklets on post-literacy, 24 booklets for men and 24 for women have been produced as local post-literacy booklets. The subject matter is woven round the home and the family and leads on to modern society of Indonesia. The books are graded with increasing difficulty and the neo-literates are led on by stages to read the newspapers or books in the common library for the people.

In India, ever since the attainment of Independence considerable progress has been made in some States in the matter of production of continuation literature. The Mysore State Adult Education Council probably leads in this direction. The pioneering work of the Mysore Adult Education Council, consists in the planning and production of this continuation literature. The cooperation of well known writers in Kannada was enlisted and so far one hundred-and-five booklets have been produced on a variety of subjects - stories from epics, stories from other lands, folk songs, religion, science, economics, politics, geography, travel, architecture, useful arts etc. Set in 14 points type, they

contain 24 to 32 octavo pages each and are well illustrated. The titles are interesting and give one an indication of what exists the imagination of the neo-literate e.g. Nala Damayanti, Kingdom of the Lilliputs, Grecian stories, Tolstoy's stories, Budha, Christ, Gita, Sun Moon, Ape to the Man, Children's growth, dreams, Mental disorders, food and clothing, cotton, gold, Government of Mysore, Municipal Government, Law, China, South Africa, Belur Architecture and poultry farming. The Mysore State Adult Education Council has also published 185 booklets and efforts are made to popularise these books in the Reading Class.

As a form of continuation literature the value of a weekly news-paper specially edited for the neo literates needs some mention. In Mysore such a periodical called Beluka (Light) is supplied free of cost to the literacy centres run by the Council. It contains weekly news and cartoons in bold type. Not only follow-up books but also a library series and a special series on science has been started. Another interesting development is the "Pushtakaprapancha" (monthly) modelled on the American Reader's Digest. It contains summaries of interesting articles, book reviews, short stories etc. Original articles on adult education and rural topics are also published. There is always a good picture, and outstanding personality, interesting scenes of life, folk arts or architectural monuments. Some times there is a short story. Whenever new legislature is enacted or an epidemic breaks out a folder is brought out giving information.

In Madras, Travancore and Andhra Desha a beginning has been made to produce continuation literature. A sub-committee has been constituted for organising the work of publications and it has resolved to request the Adult Education Board of Travancore to bring out a primer and four readers. The committee has also decided to invite people to write simple literature for follow-up books. In Andhra Desha, 11 follow-up books have been introduced. In Madras only 9 Tamil books have been produced by the South Indian Adult Education Association with a subsidy from the State. Private firms have not yet been persuaded to launch out on a big scale in the production of continuation literature.

In Bombay, considerable attention is being given to the production of follow-up books. The Bombay City Social Education Committee which runs 600 literacy classes for men and 200 for women prints its own text books and primers which are purchased even by the Government of Bombay and its Labour Welfare Department. 34 follow-up books for neo-literates printed in big types and easy language have been published so far in Marathi, Gujarati, Hindi and urdu. The subjects cover stories, articles on lives of prophets and saints, guide to teachers, constitution of India etc. Lately the Committee has started a scheme of circulating libraries for its centres. The Committee has also publishing its own fortnightly paper called the "Saksharata Deep" in a news-sheet as supplementary reading matter for neo literates. The paper includes articles on social education, health, biological

sketches, etc. The Committee is also subsidising a fortnightly paper "Rehbar" to the extent of Rs. 600/- per year, as it is found suitable for neo-literates, and is published in Hindustani.

Outside Bombay city, the production of continuation literature is receiving good attention. Regional Social Education Committees of Gujarat, Maharashtra and Karnataka are working in this field. One of their functions is to approve manuscripts submitted by authors who have been requested to write books according to requirements. After approval, these books are published by the authors and copies are bought from them for free distribution to pupils in the adult literacy schools run by the Committee. The Committee is also publishing a monthly on adult education in Maharashtra language for the use of the workers in the field, the inspecting officers and the neo literates.

In West Bengal, the West Bengal Adult Education Association has been busy producing charts, booklets and suitable literature for neo literates. In the year 1949 a sum of Rs. 1959/4/- was spent on printing such material.

In Kashmir, the Mektaba Jamia is specialising in the work of producing literature for neo literates and enough reading material on a variety of topics has been turned out.

In Uttar Pradesh (United Provinces) a set of post literacy literature has been produced which is of immense interest. One set consists of 1/8 size booklets of 16 pages in type of 72 points without pictures and contains proverbs on a variety of subjects. The next set consists of proverbs on a variety of subjects. The next set consists of coloured posters 30x30 size. Series of books called "Gagar Me Sagar" have also been produced each dealing with one subject thoroughly and concisely. Then again, 100

issues of a fortnightly magazine dealing with various aspects of rural life are brought out. The 32 issues of "Believe it or not" series are extremely popular. The last of the follow-up books are the 42 issues of "Talking points" brought out for rural workers.

In Madhya Pradesh (Central Provinces) the production of literature is ~~now~~ in the hands of the Government Department of Education. The Department maintains two sub-editors and 2 artists who are responsible for the production of Social Education literature which is distributed free of charge to all social education centres. A periodical called "Deepak" printed in bold type and written in simple language is issued by this Department. Another interesting feature of the work done by the editorial staff is the folder type of follow-up literature numbering 75 and printed in bold type covering various topics.

The Jamia Millia, Delhi, is perhaps the most scientifically organised of all the agencies in India for the production of continuation literature. It was started in 1932 with 5 experimental adult education centres to investigate problems, to examine solutions and prepare literature that will meet with the requirements of the neo-literates. The Idara-Talim-O-Taraqqi prepared a list of subjects and 521 booklets which have been published already. The subjects cover biography, health, hygiene, and general knowledge such as the story of the train, moon and stars, electricity, aeroplane, radio, seven wonders of the world, occupation stories of the tonga driver, water-carrier, sweetmeat seller, the tailor, the barber, history, geography, civics, politics, arithmetic, religion, introduction to famous poets and prose writers in Hindi and in Urdu, miscellaneous literature like proverbs riddles, literature of other lands, summaries of famous novels, poems and dramas of China, Japan, England, France and Russia.

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In fact it is the most complete and satisfying library of post literacy literature in the whole of India. These books contain from 16 to 20 pages, and have picture from lineblocks. 12,000 copies of each book are printed and Government consume 10,000 in their adult education schools.

Idara Talim-o-Taraqqi also venture out in other fields. 7 booklets giving account of Educational Experiments abroad have been published with a view to widen the outlook of workers in India. They cover experiments in Mexico, China, among Negories in America, labourers in England, Swdden, folk schools of Denmark, Russia etc. Besides this 7 guide books for parents have been published dealing with the bringing up of the children, children's quarrels, mental complexes of the suppressed child and the obstinate child. They have also produced 36 educational charts on literacy, health and hygiene, poems, civics, history, geography, politics, economics, religion and science. Idara Talim-o-Taraqqi has brought out 12 four-page leaflets for information and guidance on various problems of social education. A Wall news-paper has been brought out and has its daily and weekly issues. Another feature of the Idara is the dictionary that it has brought out of all words found in the primers and continuation books issued by them.

#### INADEQUACIES.

Except in Madhya Pradesh, the States have not officially undertaken the responsibility for the production of continuation literature. In Delhi, Bombay and Mysore adult or social education committees have launched on this endeavour vigorously and the quality and quantity of the output in Mysore and Delhi is considerable. The question of finding suitable authors for books is still unanswerable. Madhya Pradesh employs staff writers but in almost all the other places, donations or prizes have to be offered to writers to write books for neo-literates.

As it now stands in most states in India, production of literature is state centred. In the capital of the state under the direct control of the State Government or State Adult Education Council suitable books are prepared and published. One way of meeting the demand for continuation literature is to utilize various posters, pamphlets and periodicals of the departments of Health, Agriculture, Education etc. by simplifying the language, varying the type and form and eliminating technical terms. This will include in the reading lessons of the adults useful information about health, agriculture, education etc. and such other subjects of common interest to the neo-literates without adding extra cost to the States.

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### DELHI LIBRARY PROJECT

The UNESCO, the Ministry of Education, Government of India and Delhi Municipality have jointly sponsored a Public Library with an emphasis on satisfying the requirements of neo-literates. The library has books in Hindi, Urdu, English and pamphlets, maps and pictures for adults and children. It is planned that special needs of the neo-literates who will require careful selection of publications will be met by this Library. The Unesco will spend in 1952, 17,400 dollars on the purchase and production of publications for neo-literates.

### WHY CENTRAL PRODUCTION WILL BE A FAILURE?

If it is the aim of the Government of India that continuation literature should be in the national language namely Hindi nothing could be more convenient that centralised production at New Delhi. A common standard could be adopted in the get-up, type, matter and style and graduation of the continuation readers and information booklets to follow. But Hindi as a national language is not yet widespread. Even if Mr. K.G. Saiyidain's idea of a central committee represented by all language groups is constituted it can be only for translating the Hindi basic production into the various other tongues. The convening of a central

committee can only be periodical and at a heavy cost to the Government of India. I am totally against centralised production of literature for the newly literate except perhaps in the national language. If the newly literates are to be fed with simple reading material prepared in the scientific way, regional language production is of the highest importance.

#### MISSIONARY EFFORTS.

In the field of production of literature for neo literates Christian Missions have held the lead so far. Ten years ago the Christian Literature Society, Madras, brought out a number of booklets called "Home life Series" in one by sixteen size on 12 point type which were sold at three pies per copy. They were meant to be follow-up books for neo-literates and the only thing against them was that the language of some of them at any rate was not as simple as it ought to be.

Under the auspices of the National Christian Council an attempt is now being made to subsidise the production of booklets. It is understood that the National Christian Council has constituted a committee to be incharge of this branch of work of the Christian literature, which is proposed to be produced in Andhra Desha, Kerala and Tamilnad. At Indore and Nagpur the National Christian Council is producing such booklets in Hindi.

#### MISS ELA GRIFFIN'S SUGGESTIONS.

Miss Griffin was in India from January 1951 to May 1951. As an American expert on Adult Education, she was deputed by UNESCO to assist the Government of India in the development of Hindi reading material for the benefit of adult literates. She is reported to have produced the ideal text books for the neo literate about Ti-Jozef, a villager. Each book contains eight pages. Only the right side of the page contains reading matter. The left is blank. There are pictures on each page for more than three-fourth of page area. The pictures are all line, the size of the page is  $10\frac{1}{2}$  by 8". It is thick paper and the type

used is 18 points. The first book deals with Joseph deciding to build a house, the second with the way he builds it, the third with the improvement of his home, the fourth with how he learns to read. Useful information on agriculture and citizenship is imparted to Ti-Josef in unobtrusive way. Words are chosen from local usage only. Miss Griffin believes that the continuation books "must put into simple terms the things in which mature people can find some interest". Problems of home and family life, or making a better living are the universal concerns of men and women and they supplied the motives for adult to learn to read. She said that according to standards developed in studies in the United States there should be on the average not more than five to sixteen different words. The presentation should be so direct that the number of personal pronouns will not be fewer than 9 to 13 per hundred words. Further more, the average length of sentence should not exceed twelve to twenty words. Miss Griffin seriously suggests to potential writers to read children's text books to get the feel of very easy reading. Events and persons must be real and the story type of material should be adopted. There must be repetition of salient points. Pictures should be such that there is one to one correspondence between picture and part of the story which it illustrates. The material should be tried out in readers at the level, for which it was intended, and experts should be made use of to gauge levels of readability. One other point stressed by Miss Griffin is that writer should get rid of the fear of not being scholarly. Miss Ruth Ure once wrote "style is of the essence in reading of the newly literate, not the style of the polished literate but the vivid terse style of the market place" and she adds "Introduce only every day words selected from the thousand most commonly used".

DR. LAUBACH'S WRITERS' INSTITUTE

Under the auspices of the Madras Representative Christian Council Adult Literacy Committee, an institute was conducted at the Valois Farm, Katpadi between the 10th and 20th of March, 1952 directed by Dr. Frank Laubach to train writers in writing

for neo-literates. He felt the danger of turning out literates without providing them with the means to continue in a state of literacy. Therefore he thought at the Katpadi Farm the method of writing simple booklets. He stressed the need for simple language and simple words. Under the guidance the first Laubacj chart-based primer in Tamil is under publication by the Diocesan Press of Tirunelveli. He wants a similar chart-based primer in every one of the 235 languages in which he has taught people to become literate. He wants the words in the Primer to be listed up. The follow-up readers continuing from this primer is to be on forty subjects covering health, agriculture and citizenship. He believed that the dawn of understanding in the mind of the illiterate should synchronise with the perception of the knowledge which would make him an useful member of the society in which he is placed. This knowledge was put in story form. In any case the manuscripts of these continuation readers have to be tried on neo literates before opinion could be pronounced on them as to their suitability.

Before I close I should like to place the results of my own endeavour in the production of continuation literature. The first book was a compilation in Tamil of principles for non-cereal foods. The District Food Council of South Arcot (Auxiliary of the Guild of Service) produced this and advantage was taken to distribute the books as follow-up literature in the hundreds of literacy schools in the District. Several sections of the new constitution dealing with the rights and privileges of the Harijans were translated into Tamil and distributed as leaflets. Inspired with a desire to produce material of a type suited for use by neo literates several manuscripts were written out and tried in the literacy schools visited by me.

The S.I.A.E. Association has published two other of my books - on Mrs. Elizabeth Fry and Madam Curie. Palaniappa Bros. have issued 'Pani Seitha Pennamanigal' as the first of a series of booklets on non-profit basis. This was on Florence Nightingale and Mrs. Kamala Nehru. The Christian Literature Society, Madras has accepted 4 manuscripts and have

released the first on Mrs. Roosevelt. I can say that an interest has been created in some publishers in the production of continuation literature. I am confident that a balance can be struck between the objectives of adult education and the finances of publishers and that without perhaps State-aid a thriving industry can be built up in the country as literacy expands and thirst for reading grows.

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## LITERATURE PRODUCTION AT JAMIA MILLIA ISLAMIA

by

Shafiq-ur-Rehman Kidwai.

Jamia Millia Islamia established in 1936 a department called Idara-Talim-o-Taraqqi as an experimental centre of social education. It runs community centres in Delhi which organise programmes of adult education and cultural recreation, extra-curricular instruction for school-age boys and girls, and social service work. The centres aim at improving the quality of community life and provide active training in health and hygiene, citizenship, domestic science and occupations, as well as instruction in reading, writing and arithmetic.

As a result of experience gained in the centres, the Institute became aware of the almost complete lack of suitable reading material for adults in Indian languages, needed both to impart and maintain literacy. It was seen that one or two text books would be quite insufficient for the requirements of adults whose taste and inclination differ as widely as their capacity to learn. By the end of 1945 the Institute had prepared and published over 200 booklets for newly-literate adults on a wide variety of subjects in Hindi and Urdu, educational posters and wall-papers, guide-books for adult education workers and a series for parents. During the disturbances of 1947 which followed the partition of the country, the institution of the Jamia Millia were looted and most of their property and literature was destroyed. As soon as the situation became quiet, however, the workers of the Idara returned to the task.

## BASIC PRINCIPLES.

It is wrong to assume that every book is suitable for newly literate adults if it is written in simple language. Books originally intended for children seldom meet adult needs. A further complication arises from the fact that there are marked individual differences among adults in attainments, habits, attitudes and experiences. It is of the utmost importance, therefore, that special literature is prepared for them in which their interests and psychology are kept fully in view. Materials should be written by mature people who understand the problems of adults. Adult readers are interested in virtually every subject under the sun, provided the approach is made attractive and the contents carefully selected. Materials should be tried out in the manuscript stage and published only if proved successful in use.

## THE PRODUCTION PROGRAMME.

Having worked for 10 years among adults, we have prepared a syllabus of post-Literacy Literature. Its main objectives are: to give necessary skill and practice in reading books, papers and magazines intelligently; to build up a basic vocabulary, and provide information about problems and subjects in which adults are generally interested; to sharpen their desire for further knowledge and learning. All the reading material is prepared on four levels:

## Educational posters

These are designed to give basic facts on all the subjects prescribed in the syllabus with a minimum of text, using pictures, maps and charts as far as possible. Each poster is complete in itself and integrated with the rest of the series on a given subject. One hundred and fifty posters have been prepared, of which 50 have been published. A second multi-colour edition will soon be issued. These posters are useful as a cheap alternative to lantern slides, provide subject matter for talks and lectures, and serve also as attractive mural decoration for the meeting place. They are especially useful when a new community centre is organised.

In addition to the printed posters, daily and weekly wall papers are prepared. 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 daily wall-papers combine important headline news taken from the available newspapers with informational material drawn from the syllabus and other sources. Weekly wall papers give background material for the daily issues, and appropriate special numbers are provided for festivals and celebrations. Wall-papers are made as follows:

- (a) Size is approximately three feet by four.
- (b) Space is generally allotted in the following proportion; syllabus material, 50 per cent; local and community news, 20 per cent; national news, 20 per cent; international news, 10 per cent.
- (c) Difficult words are marked. Vocabulary is given in the margin or in a box. Scientific terms and historical references are explained.
- (d) The correct pronunciation of new words and unfamiliar names is given in Persian-Arabic script.
- (d) The correct pronunciation of new words and unfamiliar names is given in Persian-Arabic script.
- (e) Outline maps of the world, continent and country, merely showing the political divisions and their capitals, are a special feature. Places mentioned in the news are marked on the map.
- (f) Full use is made of illustrations, picture and cartoons essential for attracting the interest of readers and for decoration.

The wall papers have been very popular at the Institute's Centres and have proved to be a very effective medium of education.

## (2) 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. More than a dozen of these four-page leaflets have been issued.

## (3) Post-literacy booklets

Our ultimate aim is to prepare a complete library for adults so that no one having learned to read should relapse into illiteracy because he cannot secure books that will interest him and which he will understand. It is obvious that even a thousand books will not be enough for this purpose. For the present, however, we are working on a plan to prepare 500 books on various subjects. Some 300 manuscripts are ready, including those published before 1947 but destroyed in the Delhi disturbances. These have now been revised and, thanks to substantial aid from the Government of India, are being published in both Hindi and Urdu. Essential features of the booklets are as follows:

- (a) Books are tried out experimentally in the manuscript stage in the five community centres run by the institute and published only if found satisfactory.
- (b) The booklets cover a wide variety of subjects including religion, health and hygiene, occupations, politics, economics, history, geography, poetry, novels, folk tales and biography.
- (c) They are generally 16 pages in length, 18x22 cms. in size, with a view to meeting the needs of busy adults who have no time to read bulky books to learn the fundamentals of a subject. Careful selection of content is obviously required.
- (d) Vocabulary-building generally receives considerable attention in the preparation of books intended for adults of limited reading ability. The meagre vocabulary of the newly-literate adults is not, however, a serious factor if common phrases from every day speech are used and textbook jargon avoided. It may be noted that the various occupations such as agriculture, tailoring, building, black-smithing and so on often have a special vocabulary of their own. In some cases, the adult reader is fully familiar with many of these words, except that he may not know them in their written form. However as our books are of an introductory character technical words and phrases are used sparingly and explained in detail as they are introduced.

- (c) Story telling is used as the medium of expression in most of our books. The same characters appear in related books so that the interest of the reader may be sustained to take him through the entire series.
- (f) Humour, clean jokes, anecdotes, references to significant events, verses and the like have been employed generously to create human interest and avoid the dullness so often found in textbooks.
- (g) Self-test questions are given at the end of the books. This device has been found very interesting and useful, and often means that a book is read more than once.
- (h) Every book contains a list of suggested further reading.
- (i) Type not smaller than 16-point is used; 20-point is sometimes employed. Most of the books contain at least two illustrations; every book has a two or three-colour cover.
- (j) The booklets were originally printed at one anna each. Increasing costs however, have made it necessary to raise the price to four annas.

#### (4) Guide Books

In addition to the materials designed as follow-up literacy reading, the Institute has also issued a series of manuals for adult education workers entitled Educational Experiments Abroad, which contain accounts of adult education experiences and techniques in other countries. Six Guide Books for Parents have also been issued.

#### PROBLEMS.

The Idara Talim-e-Taraqqi does not possess the resources to undertake the publication of additional manuscripts already in hand or to ensure proper standards of printing or paper. Attempts have, therefore, been made to entrust the printing and publishing of all the literature prepared by the Idara to a reliable firm of publishers. But as this is quite a new field and the prospects of fair and quick returns are uncertain, publishers are reluctant to take up such a large project. The Idara, however, has reason to fear that if its literature is not printed and advertised as it should be, the chances of

its finding public approval and becoming popular will be seriously reduced. Besides, as social education and literacy are considered to be among the most important and immediate requirements of the nation, the publication of useful literature for adults has itself become an educative function and a form of social service. The Idara would prefer, therefore, to have the printing and publication of its literature done under its own supervision.

#### CONCLUSION.

It must be realized that suitable literature at a mature level is necessary not only for adults who have been made literate but also for those hundreds of boys and girls who are given primary education but relapse into illiteracy soon after leaving school because they are unable to exercise the reading skills they are unable to exercise the reading skills they have acquired. The Government as well as private agencies who spend enormous sums on the propagation of literacy or on primary education will be throwing money into a bottomless pit until they are able to ensure that the literacy acquired through that efforts is maintained and developed.

--FUNDAMENTAL EDUCATION.

REPORT ON THE PREPARATION OF A SAMPLE TEXT BOOK  
FOR THE HAITIAN PILOT PROJECT.

By  
Ella W. Griffin.

The Haitian Pilot Project is being operated in a region which is truly representative of the kind of area which UNESCO's fundamental education programme was designed to serve. Seventy-five per cent of the total population and ninety per cent of the rural population of Haiti are illiterate. At present despite the law on compulsory attendance, half the school population of the towns and five-sixth in the rural areas cannot attend primary schools because they are not enough.

There are some pertinent and interesting highlights in the pattern of circumstances which governed the initial planning for the production of reading materials. Outstanding among these is the fact that in the Haiti the official language is French. Nevertheless eighty per cent of the population speak and understand only Creole, a mixed language composed, for the most part of French words, and some English, Spanish and Indian words, all influenced by the grammar of certain dialects of France, but adjusted according to the syntax of Western Africa.

"The general use of Creole is one of the great difficulties of the teaching of French in Haiti. The problem is one of great importance, for it is the language of a country which constitutes its unity. It is the written word which, by book or newspaper, is going to spread ideas and communicate them to each individual. How can one reach the whole nation, make it vibrate in unison, inflame it for a good cause, or simply teach it the most indispensable notions of hygiene, of ethics, and of industry, when this written word can be read by only the few. French is not, as too many people in Haiti still believe, simply a literacy tool, a luxury, or an ornament permitting one to speak well in society. It is a means of acquiring knowledge, the indispensable instrument of the mind, the key which gives us access to the highest works of the human spirit..."

But although Creole is spoken in all of the social strata of Haiti, it has never been made an authentic written language. Some few foreigners have written two or three works in Creole but they have invariably been so concerned with the phonetics of the language that they have neglected other important aspects of the question.

So it is distressing, but not surprising, that, in the face of such a striking problem, the only books available for teaching reading in the "écoles populaires" to the huge masses of Haiti's Creole speaking population, have been outmoded textbooks written in French. It naturally follows that only the most superficial type of rote learning has resulted.

In 1947, recognising the fact that Haiti might prove a valuable laboratory for the U.N. programme, Unesco launched a pilot project for fundamental education there in the regions of the Marbial Valley. The whole project is based on the necessity for an educational campaign, which in turn, begins with literacy education. After the project was under way, it became apparent that some help and advice was needed in developing sample textbooks in this field, for there were no precedents to follow.

In July 1949, I was engaged by Unesco as Special consultant in connection with the Pilot Project to help in the task of developing text books in literacy education. It was decided that the sample text books which I should prepare should include:

1. A series of four reading texts developed in the form of picture-stories with themes centred around life and problems of typical Haiti peasant family.
2. Supplementary text books concerning problems of vital importance to the masses of the Haitian people those materials to be brief, attractive, and appealing to newly literate adults.
3. At least one supplementary booklet suitable for children as well as for adults and especially adaptable to simple French as well as simple Creole.

It was agreed that the reading level of all these text book should be suitable for newly literate adults beginning at a point just above that of the three primers in Basic Creole which were prepared by M. Gabriel, Assistant Director of the Fundamental Education Project. It was also agreed that the four books in the series of reading texts should be progressively more difficult and that throughout by means of the illustrations, there should be a maximum of visual aid to the reading process. It was understood that the plots for all the reading texts should be planned to contribute to the basic purposes of Fundamental Education as they relate to Haiti.

The reading texts should contribute to the basic purposes of fundamental education as they relate to Haiti and that they should be pedagogically sound as literacy materials. In attaining these purposes the following conclusions emerge.

1. The writer must be sympathetic to the kind of people about whom and for whom the materials are written. Often much research is necessary to provide a background for writing materials at this low level of readability.
2. The writer needs to have a good working knowledge of the science of language and of the most effective methods of teaching adults at this level.
3. It is urgent that a nucleus of good teachers be selected for training in the philosophy and techniques necessary for the worthwhile use and continual production of materials to be used for literacy training in programmes of fundamental education. It is not enough merely to teach people to read and write. Everything possible needs to be done to insure that people continue to have reading material. And in order to do this, local teachers and leaders must be depended upon to write experience type reading matter for the groups of neo-literates they serve.

Such a training programme for teachers and leaders would contribute not only to the success of the pilot Project in the Marbial Valley, but would also be a means of sharing with all of Haiti, as rapidly as possible all of the gains made by the project in the development and wise utilization of new techniques and materials for literacy training.

4. It is necessary to remember that all pre-literate groups of people must have strong motive for learning to read and write. It is these motives which must constantly be kept in mind as reading materials are developed. It is evident that the factors which operate to make illiterate adults want to learn to read, are in line with the general principles which operate to motivate illiterate adults the world over. They desire status to be important, to be recognised. They want to better their economic condition, to have more money. They want to be healthy. And they want personal security, to be adequate to protect themselves against fraud.

Because the development of reading books for newly literate adults is still in the exploratory stages, general principles relative to their production have seldom been articulated. However some materials have been developed which were based largely on such vitally important considerations as interest and motivation and which proved to be effective when used in the United States with adult beginners in reading. In Let's Help the Ten Million written for the Project for Literacy Education under the sponsorship of the U.S. Office of Education, this question was briefly discussed as follows:

"An analysis of the kinds of reading materials which have proved most effective when used with adult beginners in reading suggests certain criteria which may well be used in developing reading material for literacy classes of adults. Story type material is best. It should be simply written in short, direct softness. The theme should, of course, involve adult concepts. It should be close to the experience of the group and expressed in terms of the group portrayed. However, although the theme is expressed in terms of local situation, the problems should have universal appeal.

The characters in the story must be real people with individuality. The personal characteristic should come out in section. The events portrayed must be those which could really happen, and they must be related in logical sequence. The story must present a few major points clearly and emphatically. Other motives should be subordinate with many repetitions of the salient points.

From the technical view point, you must be careful as you write, to avoid prepositional phrase run on sentences, and long sentences. These definitely increase the difficulty of the material. You should use relatively few new words per episode; each important new word should be used at least four times...You should try to make provision for getting meaning through context. Pictures are invaluable aids in illustrating the meaning of the text clearly and precisely. There should be a one-to-one correspondence between the picture and the story". "Lastly, it is important to recognise the fact that in developing reading material for adults, the emphasis should be placed on concepts rather than on vocabulary. You must apply this principle because the learner with whom you are concerned are adults, and adults have a great variety of ideas in their minds. Each person needs to relate his reading to his own thinking and speaking vocabulary. So when there is a too stringent adherence to a set vocabulary, the free flow of ideas may be hindered and learning hampered.

Material which is developed along these lines for adult beginners in reading will lead students toward a better understanding of themselves and their environments and help them make better adjustments to life.

Those criteria were expressed from the point of view of teachers in the United States. However, they will perhaps prove valid when used in the development of texts for literacy training in programmes of fundamental education anywhere in the world. At any rate these are the criteria which

were followed in writing the Creole texts for neoliterates in Haiti.

It should be clearly understood that the simple text books described in this report must be considered only a beginning in the development of a well rounded net of basic materials for literacy education in Haiti. It is essential to have developed as soon as possible accompanying materials for the guidance of teachers. Otherwise there will almost certainly be a tremendous loss of fundamental education. This is especially true in Haiti where the rote method of teaching is universally used. Haitian teachers must be led gradually to understand how they can teach dynamically and effectively by using the "experience" type of procedure.

Therefore the following recommendations are presented concerning the next steps in the production of materials to accompany the reading texts:

1. A handbook for teachers to explain the philosophy and techniques of literacy training in fundamental education. To be simply written in both Creole and French.
2. A teachers' Guide to accompany the Basic Creole Primers.
3. A workbook in reading and writing to be used in conjunction with the Basic Creole Primers.
4. Translation of the Ti-Josef series and the two supplementary readers "How Imani got Malaria and Yawa Transmits Yaws".
5. A Teachers' Guide section to be included in a teachers' edition of each of the supplementary readers.

Finally, it is recommended that work be continued as intensively as possible on the testing of the material in the Unesco school in the Marbial Valley and, if it is deemed desirable, in other "control" areas of Haiti. This will be the means of evaluating the extent to which these reading texts make a vital contribution to that area of fundamental education for which they were designed.

## LITERACY PRIMERS

BY

J. C. NOTEBAART

(Mr. Notebaart has taken a Primer entitled, "Indonesia membaca dan menulis (Indonesia read and write) prepared by him, as a model, for writing his comment)

The purpose of every literacy primer should be to teach illiterate person to read and write in the shortest possible time.

The main hindrances and difficulties in the way will be removed if the primer is designed as a part of an interlocking literacy campaign, with specially devised follow up work. Where no graded follow-up reading is available i.e., where the primer has to lead on directly to existing literature, this will naturally, influence the plan of the primer.

Age.  
The age of illiterates who are to learn reading and writing through the primer also has a bearing on its structure and content.

If we are designing a primer for adults the book will have to stand on the level of adult mental development where far more may be demanded of the ability to combine and associate than is the case with younger people. Content should relate to adult interest; and we can use the more extensive experience and vocabulary of the adult.

Another important factor to take into account in designing the primer is the occupation of the illiterates; this is related very closely to the environment. It is more so in primitive conditions; and it raises also a number of factors of a different kind. Most probably some 90 percent of the illiterate group are farmers; their richness of language thus chiefly operates in this environment.

Other factors concern hands and eyes. Preliminary investigations here have shown that these people's eyes converge with difficulty. The problem is met as far as possible in "Indonesia membaca dan menulis"

we start to teach writing from Lesson Eleven onwards by means of print script; during follow-up courses the booklets provide an opportunity for learning to read cursive script.

Farmers do not have the fixed hours of work that, for example, factory workers have. Their work is determined largely by the season. Farmers here have considerable free time but not at regular hours. As a result the literacy classes, which have necessarily to follow a set time-table, quite normally reflect 50 per cent of absentees.

### Language structure.

The structure of a language is one of the most important factors in deciding on teaching methods.

The language of "Indonesia membatja dan menulis" contains in addition to open syllables, a large number of closed syllables. The so-called key word method cannot therefore be used as a basis. The starting point of our primer is a pictorial method. By means of an illustration, understood throughout the Indonesian language area, we come to the 'word of impact' (trefwoord). From the two syllables of this word we derive various combinations by ringing the changes on the vowels.

Each 'word of impact' after the first lesson contains only one new syllable. The syllables are not analysed into their elements.

In order to speed up the course, the first lesson contains words that have no open meaning; the attention of students is directed particularly to substitution in open syllables of the vowels occurring in Indonesian. From Lesson Two onwards, meaningful words are introduced progressively, and Lesson Seven all words have meaning.

From Lesson Four we introduce the reading of simple sentences and after the twelfth lesson the section consists entirely of sentences woven together as far as possible in a simple narrative.

On completing Lesson 34 students are able to read and write.

Now arithmetic is included in the primer, since in the full system (of primer plus follow-up work) we develop a special course for that subject.

#### Word Frequency.

It is naturally desirable that research on the word frequency of the language spoken by the people should underly both a primer and the whole follow-up system. A number of circumstances prevented us from carrying this out in the strict sense; but with a word-list compiled empirically, some 775 words were introduced in "Indonesia membatja dan menulis".

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## ROLE OF TRAINED SOCIAL WORKERS IN SOCIAL EDUCATION MOVEMENT

By  
Meher C. Nanavatty.

SOCIAL EDUCATION, historically speaking, found its roots in campaign against illiteracy. In the early twenties and thirties of the twentieth century, campaign against illiteracy was considered as one of the important items of constructive work for National Independence. Efforts were made to organise adult education associations in cities like Bombay, Mysore, Madras. etc. These associations tried to stimulate public interest in the work of adult education. They tried to organise literacy classes. At times services of University Professors were secured to run introductory classes in economics, politics and sociology. These efforts were mostly sporadic in nature. It was in 1938 that an organized effort was made to set up an All India Body by the name 'Indian Adult Education Association' with a view to coordinate various associations working in the field. It also tried to act as a clearing house for information.

National Independence in the year 1947 brought greater interest in adult education by the State and Central Governments who felt the need of stimulating public interest in the work of adult education.

The term 'Social Education' was introduced to indicate an introduction of a new approach to work. Various State

National Independence in the year 1947 brought greater interest in adult education by the State and Central Governments who felt the need of stimulating public interest in the work of adult education,

The Term 'Social Education' was introduced to indicate an introduction of a new approach to work. Various State Governments introduced a scheme for mass literacy as part of social education. Some of the States set up a separate section in the Ministry of Education under Social Education Officers. Large amount of money was ear-marked for the purpose. Madhya Pradesh, Madras, Mysore, Hyderabad, Delhi and Bombay States were more active than others. Basically, however, approach to the problem remained the same as before. Literacy classes were organised to remove illiteracy. The Education Ministry of the Government of India appointed Sexena Committee in 1948 to define the programme of Social Education. The report, however, was general in nature and served little useful puprose.

~~Popularly~~ Popularly speaking Social Education is another name for organising a programme of literacy classes for adult citizens. Efforts were made to introduce citizenship training through lessons in text-books, but no attempt was made to determine the contents of Social Education.

Social Education as the term implies is education for human relationship. The word "SOCIAL" indicates the process of relationship between man and man in the society. Social Education therefore, should imply education for helping the individual to become a social-being. Thus the concept of Social Education implies, campaign against illiteracy, education for citizenship and education for human relationship. It thus tends to include the concept of fundamental education with special emphasis on human relationship. The fundamental education includes education for various skills of thinking and communication, vocational skills, domestic skills, recreational skills, skills for self expression in arts and crafts, general knowledge and intelligent social participation.

#### ROLE OF TRAINED SOCIAL WORK.

Social work, broadly speaking, is that discipline distinguished by a characteristic synthesis of philosophy and knowledge, attitudes and skills

whose primary responsibility is to assist entire societies, communities, groups and individuals to attain for themselves the highest possible level of well being but which, when necessary, is responsible also for supplying (directly or indirectly) the goods and services essential to the welfare of the individuals and communities concerned".

If this concept of Social work is accepted, it will certainly include the work done in the field of social Education of assisting individuals and communities to attain for themselves the highest possible level of well being through educational and cultural activities. The methods of working with individuals, groups and communities help the field worker to make a specific contribution in the field of social education. Experiments in Delhi under the auspices of Delhi Municipal Committee, Social Education Department, indicate that the Social Education Movement leads itself to the movement for developing various regional communities. In fact the Social Education Centres are for community welfare. They organise informal programmes of dramas, mushairas, debates discussions, study circles, games, craft groups etc. to help the citizens to develop their own personality and to acquire confidence in their ability to work for the welfare of the community. It is in this movement of community centres and area councils that the trained workers can help the field. What we require further in our training is the knowledge of fundamental education, and the ability to teach languages. In short we need to acquire training for what is known as 'multi-purpose' work. India, with her various social and economic problems require many of such multi-purpose workers for her Rural and Urban development. The field of Social Work can contribute only if it tries to develop patience to understand the problem, and the workers are not eager to force their one track mind and one sided approach in solving these problems. The professional education for social work should orient itself to suit the requirements in the field of social education work. Field of social education is in need of development of suitable philosophy, methods and contents. It is for us to meet the demand and therefore we must qualify ourselves for the task.