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- Disquieting Developments
- Community Responsibility for Literacy Education
- Public Libraries: A Dynamic Factor in Mass Education
- Adult Education in New Zealand
- Folk High Schools of Denmark
- Some Trends in Workers' Education in India
- Book Review: Social Education Literature

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*Editor :*

RANJIT M. CHETSINGH

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INDIAN ADULT EDUCATION ASSOCIATION  
30, Faiz Bazar, Delhi

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# CONTENTS.

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	Page
1. Disquieting Developments ..	1
2. Community Responsibility for Literacy Education ..	4
3. Public Libraries : A Dynamic Factor in Mass Education ..	10
— <i>by Nikhil Ranjan Roy</i>	
4. Adult Education in New Zealand ..	14
— <i>by V. B. Karnik</i>	
5. Folk High Schools of Denmark ..	24
6. Some Trends in Workers' Education in India ..	28
— <i>by V. S. Mathur.</i>	
7. Book Reviews ..	37

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## DISQUIETING DEVELOPMENTS

Inaugurating the Third National Seminar in Jamianagar near New Delhi the Prime Minister Pandit Jawaharlal Nehru said "If the 5 Year Plan is really going to be given effect from today then it is quite essential that there shall be a solid foundation of social education". These words were uttered immediately after the Five Year Plan was approved by the Parliament of the country. The declaration obviously was a statement of policy and all of us took it for granted that the year 1953 will see an increased effort towards promoting and developing the social education movement in the country. But as the new year dawned the echo of this great declaration by the Prime Minister of India was drowned by newspaper reports about Social Education being modified in some States, overhauled in others and completely abandoned in still others.

One wonders whether the Education Directorates of the States have taken any heed of the hint given by the Prime Minister that in the improvement of human beings social education plays a very important part. The objective of adult education does not restrict itself to mere imparting of literacy, but deals with the all round improvement of human beings to enable them to live an enriched physical, mental, social and cultural life.

We have painfully noted that in some States emphasis is laid on literacy aspect of adult education. Apart from the defect of laying emphasis on literacy, the State Directorate of Education have been recommended to achieve adult education work through primary school-teachers. It is beyond our understanding, how primary school teachers who are trained to teach children and who are ignorant of adult psychology can make the adults literate. The gift of arousing interest in the illiterate adults and the technique of sustaining this interest is the very essence of social education, which the primary school teachers

are least equipped with. Added to this, is, the recommendation to abolish the use of radio, films, publicity vans in furthering social education. It is true that it means some expense to the State Exchequer to provide for these facilities but if educationists all over the world are convinced that the use of radio, films, publicity vans etc. is essential in furthering the cause of education, it is sheer short-sightedness to measure advantages in terms of rupees, annas and pies. It is not always possible to measure advantages in such terms, especially when we are dealing with intangible things like human beings and education.

It is distressing also to note that in some States, social education programme has been completely given up either due to paucity of funds or due to the belief that social education has not served any useful purpose. We feel, that for social education to show any result, it is very necessary that there should be long term planning and while making budget allotments care should be taken to make provision for continuation and further development of the work for a fairly longer period than a year.

From still another quarter news has come that a retrograde step is to be taken. In the field of social education, it has been the practice that government undertakes to promote the work of adult education in areas where it is not developed or does not exist and once the public opinion is created in favour of the programme and the work progresses satisfactorily, non-official agencies are promoted and allowed to take up the work. The Government then merely supervises and coordinates the efforts of non-official agencies. A reverse step is being taken in the South where the Mysore State Adult Education Council which has been doing valuable work in the field of adult education is likely to be superseded by the State Education Department, for it has been recommended by the Mysore Committee for Educational Reforms that the Department should take over the literacy classes and library work. It is stated that better direction could be given by inspectors and better supervision might be exercised if the State Department of Education took over the literacy

work. We feel that a government department with its tradition of red tapism and authoritarian exclusiveness is not capable of taking over the work which calls for new methods, new approach, and new outlook for enthusing people to action. Official agencies lack the zeal, enthusiasm and the freshness of the non-official agencies nor have they got the elasticity and freedom of the latter to experiment and use new technique. We feel that Government agencies should only promote and help non-official agencies, coordinate their efforts and act as a feeder to them. Only then can a comprehensive system of adult education be built up and the movement made a living force in the regeneration of India.

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## COMMUNITY RESPONSIBILITY FOR LITERACY EDUCATION

Education is a local community responsibility in the United States. This is a good tradition. Although in numerous instances outside assistance from the State and the central Government is needed, the control of educational policy and practice is local. Independence entails self-dependence. If there is a problem of illiteracy in a community, the community is obligated to do as much about it as it possibly can. Should the problem be out of hand, beyond the best efforts and the resources of the entire community to manage, then the community should seek additional assistance from the State. Should the maximum possible effort of the State be unable to cope with the literacy problem of all of its communities, the State must turn to the Federal Government for aid. The procedure is both just and justifiable. Eradication of illiteracy is a social and moral responsibility resting equally upon every citizen regardless of his place of residence. Responsibility in this connection, as in other educational matters, is both local and national. Primarily it belongs to the people within the community; secondarily, to the State; and if these sources cannot act effectively, responsibility must ultimately be assumed by the Federal Government. But the first line of action ought to be taken by the community.

### **A Crusade.**

A national crusade for universal literacy is suggested. Community by community, and all communities together, we must eradicate illiteracy by the roots and utterly destroy it once and for all. The time element is important. The effort must be concerted and sustained. In the final stages, atleast, all forces in the crusade for literacy must move forward at the same time. To community independence and self-dependence, then, must be added interdependence of communities. A facility for achieving his nation-wide coordination is the Federal Government. The

immediate concern, however, is to get action started locally by local people in as many places as possible.

### **Who Should Help ?**

A community is people. Just who takes the initiative locally in the literacy crusade ? Perhaps no one solely by virtue of office or position or membership in any organisation private or public. Communities differ too much in their organisational structure to admit a single pattern. A community educational campaign, however, should not be undertaken apart from the public school authority, the local board of education selected to represent the people in educational matters, and its professionally competent staff members.

Unquestionably the local board of education with the leadership of its professional staff of educators, bears primary responsibility for literacy education. Frequently, however, the responsible educational authorities may be unable to do the whole job without the support and assistance of individual citizens and various lay organisations. Volunteer service is often needed to help identify the extent of the local literacy problem and to provide for its successful treatment. Church groups, civic groups, social service agencies, youth groups, labour organisations, industrial and commercial enterprises, can and should be helpful in attacking illiteracy in the community. In many cases, perhaps in most the formation of a citizens' advisory committee is a necessary first step.

### **What are the Facts ?**

Assuming that a board of education has accepted its responsibility for an adequate literacy programme in the community, how does the board determine the dimensions of the problem in its hands ? A good many local leaders may be unwilling to believe there are any illiterates in the community until confronted with factual evidence. The programme must be based on specific facts about the number and location of the community's illiterates. Months of planning and effort may

be required to find those facts. The facts, once obtained must be continuously revised. There is a continuous inflow of new residents and an outflow of old ones. Families with older boys and girls who are functionally illiterates do not report such cases voluntarily to school authorities.

The school census may be of some help. Few school census takers, however are able to present a completely accurate report for any one time during the year for the geographical area covered. The costs involved in maintaining an accurate school census on a current basis, including literacy information are prohibitive unless extensive voluntary service can be provided by individuals and groups outside the school system. In the typical community, moreover, the greatest incidence of functional illiteracy is among the adult population beyond the range of the school census.

Since each local situation differs from every other, it is suggested that the board of education established an advisory committee on literacy education to help it determine how best to proceed in finding out how many functional illiterates are residents of the community and how best to spot new cases promptly. It may be necessary to launch an intensive information campaign through the press, the pulpit, the radio, the membership of lay organisations, and various other media to arouse an awareness of the literacy problem and the urgent necessity for undertaking its early solution. It may be desirable to establish a conveniently located information centre for literacy education.

In identifying functional illiterates the school cannot operate alone. It must have the active support and direct assistance of the churches, the social agencies, the service clubs, the public health authorities, and the local draft board, labour organisations, and industrial and commercial interests. Identification is a major undertaking. There are no satisfactory short cuts. How many functional illiterates live in your community? Who are they? How does the problem vary from year to year? This is basic information needed prior to any attempt to establish

a literacy education programme. The board of education needs to familiarize itself also with past and present efforts to eradicate illiteracy locally. It must consider why a greater effort, if needed, has not been made. It must know, for example why State compulsory school attendance laws have not been adequately enforced locally.

### **What Conditions Contribute to Illiteracy ?**

Why do we have functional illiterates among the youth and adults of any place ? Any thorough-going community survey to determine the dimensions of the local illiteracy problem will, include an intensive study of local conditions—jobs, housing, economic resource, educational standards, administration of attendance laws, cultural opportunities, class distinctions, and the like—that make possible the persistence of illiteracy. In eradicating a disease, the treatment of those who are ill at the moment, while important, is likely to be less significant than preventive measure. It is imperative that the local causes of illiteracy be discovered in a commonsense attack made upon them. The literacy crusade will not otherwise succeed.

### **Illiteracy — A Personal Matter**

It is one thing to discover who is an illiterate ; it is quite another to get him to the point of wanting to remove the handicap. The way may be open, but he does not do anything about it. What motivation can be used ? What do we need to understand about the psychology of the individual illiterate ? How can he be influenced to take advantage of the opportunities available to him ? What typical objections to literacy training must be overcome ? These are not questions that are easy to answer. An announcement by a board of education or by any other agency that literacy classes are being established will likely result in the enrollment of a very small percentage of those who need the training. Someone has to carry the word to the functional illiterate and deliver it personally often with considerable persuasion. Here again the local educational authorities need outside help. There seldom are enough volunteers to do a complete job of identification and recruitment for literacy training.

Only through the creation of strong public opinion favourable to the literacy crusade will it be possible to involve a sufficient number of volunteers in the typical community to do the job well. These persons will need to be trained if their efforts are to be effective. As yet, little attention seems to have been given to this important aspect of the literacy programme. A beginning has been made in the special preparation of classroom instructors, but almost nothing has been done towards training non-teaching workers needed in the literacy crusade. If the assistance of a number of lay volunteers is to be sought, there must be something concrete for each one to do and an adequate programme of training on how to carry out the assignment.

### **Needed Research And Materials**

For the teachers in the local literacy programme adequate materials of instruction must be available in sufficient quantity. These must be appropriate to the age and interest level of the individual. Here, too, a beginning has been made. Satisfactory techniques for the preparation of such materials have been developed by the Government agencies as well as by certain educational institutions and nongovernmental organisations. Although much more is needed; some suitable materials are available; others are in preparation. Additional research into the ways adults learn, as well as further experimentation with various types of materials, techniques and media of presentation, is probably a job for colleges, universities, and educational agencies and foundations. The results of such research and experimentation must be applied by individual citizens at the local community level if universal literacy among our adult population is to be achieved.

The literacy crusade is a community job that requires a special community-wide effort. Every resident shares responsibility for success. It should not, however, be considered apart from the total educational programme for older youth and adults provided in the community. We should light up more and more of our school and college buildings in the evenings and keep open

the doors the year around for all of us, not just for the functionally illiterate. There must be no stigma attached to enrollment in literacy training. There won't be if the idea spreads that learning for each of us is an indispensable activity for a life-time. In this direction lies the the hope of educational and cultural maturity for us as a people.

— *School Life*, May, 1952.

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# PUBLIC LIBRARIES : A DYNAMIC FACTOR IN MASS EDUCATION

BY

NIKHIL RANJAN ROY

Almost all over the western countries the trend of educational development in the nineteenth century broadly-speaking was the growth and acceptance of elementary education. Similarly, the first half of the present century has witnessed the development and reorientation of secondary and higher education. It will not be far too extravagant to predict that Adult Education as a phase of advancing and dynamic culture will come to full stature during the coming fifty years. The shift of emphasis from children and adolescent's education to Universal Adult Education as a continuous and life-long process for the individual as well as for the Community as a whole, is all too potent and pronounced to escape notice. As a matter of fact, adult education has been characterised by a strong urge for self-education and self improvement. Libraries and museums, clubs and community centres, aquariums and zoos, extension courses and correspondence schools and a number of other media are being extensively used today to help the individual who wants to educate himself. Of these again, the largest share of attention has been focussed upon the growth and organization of libraries.

Somewhat distinct from the traditional concept of a public library as the store-house of knowledge and repository of the intellectual heritage of man, it has to play a live and dynamic role in the present day context of scientific advancement. Democracy postulates the basic necessity of educating the masses, and libraries as potential instruments of mass education fill in the vital gap, which the normal school service leaves uncovered. A library is an institution for all irrespective of age-limit and rigidity of academic forms and formalities. A library to

justify its existence must serve many and not a few. On the other hand library must not leave even a single reader out of the ambit of its service. If there be only one single reader with a particular interest, the library must duly take note of it and strive to meet his needs.

The question that confronts the planners and administrators of mass-education today is about the way the benefits of an efficient library service might be made available to all sections of the people. The problem, more often than not boils down to — if the reader does not come to the library, the library should go to the reader. It is not enough for a library to meet the needs of the reading public, it must also create their needs and make them library minded. Besides, reading is a continuous process. People read for various purposes, recreation, vocation, study, research, information, personal development and may be something else. They want to keep up reading all through their lives. The library is to provide them with reading materials that serve these purposes.

The Five Year Plan with its promises for far reaching development in the sphere of education as well as other spheres, makes us think hard as to how our libraries may be fitted into the system of national education and their services popularised, extended and harnessed to the cause of social and national uplift. It is necessary to lay out the basic pattern of a library service for an area and population typically our own with all the inherent disadvantages and advantages if any.

There may be three agencies of such a service, which will primarily serve the countryside :—

- i. A Central Library.
- ii. Area Libraries.
- iii. Library Centres or local units.

A Central library besides providing for such general facilities as lending books, reading rooms, reference work, will also have special departments for children and other reading groups.

There shall be a visual aids department for the use of films, filmstrips and micro films. The Central Library will be responsible for imparting training in the principles and organisation of libraries and shall act as the advisory authority of the constituent area libraries and the local units in the matter of organisation and planning.

### **Area Libraries**

While naturally the Central Library will be situated in a big metropolitan centre, its immediate ramification will be set up in outlying districts to serve the needs of especially selected intensive areas. These may, therefore, be called area-libraries. An area-library will have only such jurisdiction as may not prove too wide and far flung. Considering the difficulties of transport and conveyance in our undeveloped villages, an area library may be expected to function fairly satisfactorily in not more than five or six surrounding villages. To obviate the financial objections which very nearly always torpedo our constructive projects we need not go in for heavy investment in building on account of these area libraries and may instead utilize the precincts of existing local institutions—schools, colleges, clubs and libraries to the best of our advantage.

### **Local Units**

The pivot of the service will however be the local units, five to six under each area library. In pursuance of the Social Education scheme now under the implementation by the Government of India as also the State Governments, a gradually-expanding anti-illiteracy drive is getting to grips with the problem of mass illiteracy. Adult education centres plan their activities round the core of literacy education. But the time-saving short-cut method of literacy instruction as practised in the classes for the busy work-a-day adult will lead to nowhere unless there is a well planned and sustained follow up. Small library units equipped with suitable reading materials and providing adequate opportunities for the proper use of those materials are therefore an essential condition for the success of the scheme. The State Government of West Bengal are at present sponsoring either by direct management

or by offering financial and material assistance about 11,000 centres of adult education. To meet the needs of the neo-literates in particular a small library unit is attached to each one of these centres. Also village centres are being set up to serve as feeder for five to six adult education centres conveniently situated round and about. The existing public libraries of which there will be some 1500 to 2000 all over the State, are being encouraged to fall in line with the Social Education Scheme through distribution of books and equipment grant.

## ADULT EDUCATION IN NEW ZEALAND

BY

V. B. KARNIK

The conditions prevailing in New Zealand being extremely different from those existing in our country, the concept of Adult Education in New Zealand is radically different from what we have here. In New Zealand the percentage of illiteracy is almost negligible, even among the 'Maoaris' (natives of the place) it is hardly one percent. Since in our country there is an appalling percentage of illiteracy most of our efforts to-day are concentrated on giving the average adult the power to read the printed word or at the most teaching him the 3 Rs.

In New Zealand, Adult Education movement was an effort to make good earlier lost opportunities. At this stage too, Adult Education aims at giving the chance of higher education to those who were endowed with a high intelligence but who had little educational opportunities. Many were thus rescued and put on road to academic studies. To-day with a school leaving age of 15 (and even 16 in some parts of Australia and New Zealand) and easy access to University, the problem is not one of rescue but of achieving a type of citizen that can face the problems of a modern Society, intelligently and adequately.

Adult Education in New Zealand is carried on almost on the same lines as that in Australia. Early experiments in New Zealand emphasised the more formal Tutorial classes methods. These classes were broadly run along the lines of the University studies though of a popular kind. By and large it would be true to say that the motive underlying the organisation of these classes was to give an opportunity to those who were denied the privileges of secondary and higher education to make good their loss; and to provide means whereby those who had the abilities could profit from higher education.

With the wider opening of the doors of education to all and with the progressive widening of the road leading to the University, there has come a change in the concept of Adult Education in New Zealand. It is however still felt desirable to encourage people to go through the discipline of systematic study. Tutorial classes are run and attempts are being made to continue these as an important part of Adult Education. But for a large number of peoples specially those in rural areas it is felt necessary to develop informal methods and techniques of adult education.

In New Zealand the authorities have come to realise that the best field for the promotion of Adult Education lies in the rural areas. They feel that the demand for adult education in the rural areas is not properly and adequately satisfied due to the present policy of entrusting Adult Education to the part time tutors. The report of the Consultative Committee appointed in 1945 says that if Adult Education in the more populous areas is to be thoroughly developed it will be the right kind of Adult Education to the rural people which will go a long way to improve the quality of rural life. With this aim in view while planning Adult Education, attention is paid to the fact that Adult Education is not to concentrate only on the fuller developments of services catering for the few but it should also attend to the large number of people with a great diversity of vocational and cultural and other needs. These people, it is experienced, are not attracted to the programmes of Adult Education carried on through the agencies of Tutorial classes or Discussion Groups. This does not mean that in New Zealand the traditional type—Tutorial class work is abandoned. They are attempting to draw in an increasing number of people in the continuous and exacting courses of study. Still it is felt that the field of expansion of Adult Education activities lies partly and perhaps mainly in the kinds of activity that have little to do with the traditional method. Participation in music and drama and in arts and crafts and in a wide range of vocational and semi-vocational activities (including the arts of home making and Physical education) by the adults, go a long way in the

furtherance of the Adult Education-programme. Activities which are regarded basically as social or recreational have tremendous potentialities for educational development and hence emphasis is laid on the extension of the activities of the Community Arts Service. The only object in utilising this service to its fullest extent is to approach those thousands of people for whom the traditional tutorial classes are unsuitable or unattractive. This means that the methods of class study are not always the best forms of approach even to those activities that have a strongly developed intellectual side. It is the conviction of the persons in charge of Adult Education here that any wide extension of Adult Education will have disappointing results unless such informal methods as referred to above are adopted.

I had more than one occasion to see the Adult Education classes conducted for women in New Zealand. The idea in conducting these classes for the women is to make the housewife more efficient in her household duties and in the management of her children so that she should have time for interests and activities outside the home, to the ultimate benefit, both to herself and to her family. With this end in view classes in practical subjects are being conducted for women. Dress making and millinery have a particular appeal for the women and classes are being conducted to teach these two subjects to the women, but the following subjects also find an important place in the Adult Education classes conducted for women:— (i) Music (2) Dancing (3) Sewing (4) Embroidery (5) Basket making (6) Home Science (7) Mother Craft and child upbringing etc. are some of the subjects taught to women. In the classes in the towns and in larger cities, International affairs, home decoration and conducted child study find more favour. Thus, it will be clear that Adult Education for women is not confined to practical courses only; but the approach through practical subjects is found to be very helpful in bringing in a larger number of adult women to these classes.

In the Adult Education classes conducted for country women there is a very great demand for classes which are essen-

tially practical and which show some tangible results. For this reason dress making has made a ready appeal.

There is, however, no intention to confine adult education only to practical subjects of the kind mentioned above. There is evidence to show that groups originally formed with relatively practical or concrete aims will later develop an interest in the subjects considered by some to have a more fitting place in an adult education programme.

With these aims in view adult education in New Zealand is being imparted through some (or all) of the following activities in the different parts of the country:— (1) Tutorial classes (2) Discussion Groups (3) Listening Groups (Radio Talks) (4) Film Groups (5) Music Groups (6) Drama Clubs (7) Home Science, child upbringing and Arts and Crafts Groups (8) Embroidery, Sewing and Knitting, Millinery and Basket making Groups (9) Speech Training (10) Community Arts Service including mobile exhibition (11) Summer and winter residential schools,

Adult Education for the Maoris in New Zealand is being tackled in different way from that for the Pakehas (Europeans) Maoris are original natives of New Zealand and are coloured people.. They are over a lakh (1,16000) in population and they form one sixteenth of the total population of New Zealand. Materially, in matter of work, housing, clothing, health, education and social behaviour, the Maoris conform to the accepted norm of life in New Zealand. Yet they still think in terms of preserving their indigenous culture. The Maoris, however, are fully exposed to the total pressure of Western culture and therefore there is no danger of their being isolated or segregated.

The aim of giving adult education to the Maoris is to assist the people to adapt their life gradually to the legitimate demands of the modern world. The Maoris today are no isolated people but they are today an integral part of the society. But the leaders of the Maoris feel that adequate

adaptation depends largely on the inner psychological integration of the Maori personalities, created by experience in their own cultural atmosphere. They feel that to sever the Maori from their cultural roots would lead to the withering of personality and production of a people devoid of self respect and pride.

The work in Maori adult education has to be understood in this background. The policies and programme of adult Education for the Maori people, operate through traditional forms of organisation, and under the leadership acceptable to the Maoris. This has helped to give fillip to the adult education movement among the Maoris.

The adult education programme of the Maoris is therefore related to the needs of that community. There is a need for educating the Maoris in health, Infant Welfare, home making, in utilization of land, animal husbandry and horticulture, and in social and civic affairs. Persons interested in the education of the Maoris feel that the materials of Maori education should be practical and concrete and should be related to Maori problems interests and circumstances. There are many agencies which are today working in the field of Maori welfare. These agencies include several state departments, notably Native Affairs, Health, Agriculture and Education; the Churches and other voluntary bodies and various other Maori organisations also. Local Maori leaders are training themselves in administration and showing a new sense of civic responsibility and their work and example is having its effect on their people. This means, they are engaged in a most valuable form of adult education. Very good work is being done in some of the Maori Women's organisations. Some Maori school teachers are making progress through Parent-Teacher organisations and demonstrations to parents in infant-welfare, needle work, first-aid etc. by helping to establish women's institutions and young farmers' clubs.

The following are some of the types of activities undertaken in New Zealand with a view to promoting adult education among the Maoris :

Land development — Holding of week-end schools at traditional centres, on land development and related topics.

Use of experts from Government departments at week-end schools, as sources of technical information.

Use of Radio talks in Maori on Land Development.

The result of these talks was an unprecedented awakening among the Maori youths. Enthusiasm is particularly noticeable among Maori youths who are beginning to realise that working for wages may be attractive immediately, but the development of their own lands offers in the long run the only sure foundation for satisfactory economic security.

The Project method plays an important part in the spread of adult education among the Maoris. The following experiment, deserves the attention of all persons engaged in the spread of adult education.

**Saw Mill Project** — At one of the Week-end schools the adults in the class were discussing as to what should be done with the timber on one of the block of lands belonging to the Maoris. The usual practice was to sell the cutting rights of timber to Pakeha (White Newzealanders) millers, who paid royalty to the owners but who reaped a rich harvest from the current insatiable demand for building timber. The proposal made at the school was the establishment of an all Maori Saw Milling Co. to mill the timber on Maori lands for the purpose of residential Maori housing and erection of meeting houses on the Maraes, both of which had been held up for lack of materials. It was further agreed that royalty monies paid for timber should, where necessary be utilised to assist in the development of the lands from which timber was taken.

The tutor in charge of the adult education class decided to organise around this new theme an adult education programme, of discussions and lectures.

The elements making up the adult education programme here were, problems of administration, control of the milling operations, methods of financing it, link with the community, procedure for securing timber, subsidiary organisations for taking contracts in bush work, logging and transport of timber and the establishment of allied trades such as joinery etc. Lectures were delivered on the provisions of the Companies Act and their applicability to the project in hand. Attempt was made to acquaint the community as a whole with every step of the Saw Milling Project, for it was the community which was participating in the entire affair.

The methods used were

- (a) Week-end schools.
- (b) Talks and lectures by Technical Experts such as a Lawyer, an accountant and a Saw-Miller.
- (c) Preparation of data on milling, by the tutor for dissemination to the adults.
- (d) Visits by adults in selected groups to timber country and timber mills in operation, to study actual conditions.

The following results were achieved because the project was carried out successfully :—

- (a) The formation of the Toranga Wac Wac Saw Milling Co. (All Maori concern).
- (b) The establishment of a Saw Mill at Nagaruwahisa valued at £ 5000.
- (c) The raising of over £ 5000 as capital for the Mill from Maori sources both individual and trustboards.
- (d) The Training of Maori leadership in business methods.
- (e) Employment of Maori labour.
- (f) The promotion of the community and tribal-co-operation in a movement that belongs to them.

Throughout this Saw milling Project the tutor has acted as Liaison between the people and the sources of information, as well as organiser of the meetings and general secretary of the Project. I had a meeting with the tutor and he told me that the community tribal project are the most profitable experiments in adult education. Week-end Discussion schools Groups, Lectures and Tutorials are — included not as mere academic amusements, but as vital educational experiences, rising from felt needs motivated by basic interests and leading to individual and community action. The total result is characteristic of all educational stirrings among people, a sharpening of mental faculty, a sharing of significant information, and an adjustment to environment in its wider meaning and deepening of the quality of life both economically and emotionally.

**Carved Maori Meeting House Project :** Another Project was that of erecting a carved Maori Meeting house in the District. There had been classes previously held in that area in Tribal History, Polynesian canoe voyages to Newzealand and Tribal Genealogies. These were responsible for enthusing the young people to build a Maori Meeting House, with Maori carvings which would be worthy of the people's art. The resources of the tribe were commanded for the purpose of creating the meeting house. Timber from community owned Maori bush, and Maori sources of finances were tapped. The services of the part time instructor in carving on the adult education staff were used in these matters and together with the tutor in charge of the adult education class and an elder from the tribe versed in local history and genealogy, formed the panel of lecturers in this project. Again the aim was to organise the community into an adult education group working through an educational programme that led to definite action — the erection and appreciation of the carved Maori Meeting House. The method used was the week-end school type. The whole tribe attended while the

history of the tribe, plans of carved Meeting House and the significance of the carving and the types, the historical elements to be included in the carving symbolism, the rituals associated with the ancient meeting house etc. were explained. Here the educational programme was of a definitely cultural sort vested in the context of carved Maori Meeting House at a definite Marae. The part time tutor did not teach merely the technical skill in carving but he gave talks on various schools of carving, their characteristics and their significance. Much work was done in the theory of carving and the cultural and historical meaning of the meeting house, at the same time the actual carving lessons were also given.

The result of this programme was simply wonderful to the Maoris. There is a new lease of life in the particular tribe, stemming from the total project and school. The tribe concerned is typical of Maori groups whose cultural, economic and social life is 'broken' by clash with the intense Pakeha Society of the town on whose fringe the Marae is situated. The premise of the Marae, the shrine of the tribe, again rearing in its centre a carved meeting house pregnant with historical associations, is an important occurrence to these people. The valuable contribution adult education is making in the provision of facilities, knowledge and skill in Maori cultural elements have earned the undying gratitude of the Maori people. This experiment has demonstrated a principle that if you touch the heart of a tribe with an educational programme there is unreserved response forthcoming.

I had an opportunity to visit some Maori community centres also. The adult education programme is doing all that is possible for the Maoris and it has been able to get good response from them. The entire adult education programme is characterised by the following points :— (1) It is determined by the needs and interests of the Maoris. (2) It is organized with the help of a community project wherein educational emphasis is paramount. (3) Traditional Maori organisa-

tions methods of discussion and leadership are taken advantage of and used to execute the adult education programme. (4) Use is made of technical experts found in the locality — both Maoris and Pakehas. (5) The tutor plays an important part as an initiator of general welfare movements though he does not forget the emphasis on theoretical implications of the programme.

Though the usual adult education techniques such as the week-end schools, discussions, lectures and even tutorials with slight adjustments do find a place in the adult education programme for the Maoris, community projects will go a long way in furthering the adult education programme in that community.

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## FOLK HIGH SCHOOLS OF DENMARK

Since 1814 Denmark has compulsory education for children between the ages of 7 and 14. There are private and public schools but most children of compulsory school age attend municipal schools. Out of the 444,000 children of compulsory school age 409,000 children are taught in municipal schools. About 25 per cent of these children continue their education at secondary schools.

Besides the various kinds of high schools, examination schools, colleges etc., there is yet another large group of schools which are of considerable importance. These are the Folk High Schools. The Danish Folk High Schools are radically different from the ordinary schools where teaching forms the major part of business. These schools do not prepare their students for any examination or position in life, but impart instruction of a general educational character such as one requires, no matter what position he or she chooses in life. Thus, assistance may be obtained for clearing up one's ideas on such topics as self education and education of children, on literature and art, on popular movements in politics and religion, and on social, philosophical and psychological questions. Some schools also teach farming, domestic science, and gymnastics. Usually the Folk High Schools have a five-month winter course for men and a three-month summer course for women.

The first Folk School was started in 1844 at Rodding, and in subsequent years similar schools were established all over the country. At present there are about 70 Folk Schools in Denmark.

Denmark is an agricultural country and the folk high schools were primarily started for the farmers who have not much work to do during winter time so that they could well utilize this period to widen their sphere of knowledge and culture. Though today, people belonging to other occupations also join

these schools to receive the benefit, the schools still retain their original character.

With the agricultural schools, the Folk High Schools have been of great educational importance to young people in the rural areas. These schools have been a leading factor in the economic advancement of the farmers through the application of improved methods of farming, development of dairy farming and cattle breeding and above all, in the rise of the Co-operative Movement. About one-third of the rural youth of Denmark have attended courses of Folk High Schools and agricultural schools during the past 30 years.

Most of the Schools hold two courses annually, a five months winter course for young men, and three month's summer course for young women. The Askov Folk High School, the biggest in the country, however holds a six months' winter course for men and women and a three month general course for women. The average age of the students is twenty to twentyone years, but often people of older ages also seek admission to these schools.

The Folk High Schools are private institutions receiving grants in aid from the State. Though these schools do not have any set curriculum they work with the same aim and ideals. They do not aim at any specialisation but essentially to develop better and well informed citizens and consequently the days work revolves more on the intellectual and spiritual pivot. As teaching forms the most minor part in the days' work, there are no lessons every hour. Students attend only 2 lectures a day and utilize the rest of their time in pursuit of knowledge. They usually form study circles and discussion groups and exchange their views. By living together on the school premises during the term, students form close contacts and learn democratic way of life.

The Folk High Schools are scattered all over the country. Two are Labour Colleges owned and administered by Social

Democratic Organisations. Two others are advanced schools, most of their students having attended another Folk School or have had some other education. The syllabus at Askov, which is often called the University of the Folk High Schools is based on a three-year course held every winter. The winter terms are co-educational.

The Folk High Schools are residential schools for youths over 18. There are continuation schools for young people between the ages of 14 and 18. They are a kind of Folk High School for adolescents and receive the same kind of Government support as Folk High Schools. In recent years continuation schools have increased rapidly in numbers namely from 40 in 1930 to 78 in 1951. The chief regulation governing State support to these 2 kinds of schools are, firstly, a fixed basic grant of 1000 kroner a year; secondly a grant covering one half of expenditure on teachers salaries, thirdly building grant of 2-percent of the value of school buildings and lastly 35 percent of school expenditure on educational appliances. While Folk High Schools have in an increasing measure become national schools, receiving pupils from all over the country; Continuation Boarding schools are district school. In recent years, Denmark has seen the rise of Evening Folk High Schools. Since the Youth Commission of 1939-41 which held the view that folk high school teaching ought to be shared by new sections of the people, particularly those living in towns, this new kind of evening schools known as Evening Folk High Schools came into existence. In 1950, the number of such schools was 375. Of these 328 are situated in rural districts and small towns and 45 in the larger provinces. In these Evening Folk High Schools the study circle method is frequently used. Sociology, history and literature are the most usual subjects, but family knowledge, knowledge of music, history of art, psychology, history of religion and Church and similar subjects are also to be found rather often. In many country districts, the evening folk high school has become a new rallying-place for large section of the parish population. One or two evenings a week, people of the parish

meet with their representatives (teachers, clergyman, editors, members of Parliament, chairmen of parish councils etc). Discussion and conversation follow an introductory lecture, or people sit round a study circle table and become accustomed to dealing with a subject.

There is a great future for the evening Folk High Schools. Through the evening folk high school movement new sections of the people are thus being drawn into the work of popular enlightenment, and new contacts are being made between the folk high school and other institutions dedicated to the cause of free general education.

---

# SOME TRENDS IN WORKERS' EDUCATION IN INDIA.

BY

V. S. MATHUR.

## Agencies engaged in Workers' Education.

In India, the agencies engaged in workers' education can be grouped under two categories.

- (a) official agencies, such as education departments of the Government of India, of the State Governments and of the Municipal or other local authorities ;
- (b) Voluntary non-governmental organisations.

Voluntary agencies are free to use their resources with a minimum of restrictions and to select personnel with greater freedom. The various governments or local authorities are recognising the place of voluntary bodies. Nearly all the governments have provision in their budgets for giving financial aid to voluntary agencies.

The agencies for workers' education differ from country to country. In France, Holland and the United States of America the organisations for workers' education are auxiliaries of the trade union movement. Their concern is quite naturally only those workers organised in their own unions. In India, as in Denmark and Sweden, workers' educational associations are also independent bodies not officially part of either industrial or political movements of workers.

In India, workers' education is part of the education for the general public. No exclusive provision of educational facilities, only for the working classes, exist. However, most of the beneficiaries of any programme of adult or social education are bound to be workers, whether industrial or agricultural, organized or unorganised. This is perhaps due to the peculiar

way, the trade union movement developed in this country. It was part of the general movement for the political liberation of the country. The main activity of the trade union was agitational and in most cases they were not much more than strike committees. The trade unions were mostly organized by outsiders, people belonging to some of the liberal professions and they were more or less social service agencies rather than the democratic and self-reliant organisations of workers.

The educational, cooperative, and other constructive work that has been the tradition of trade unions of the West, is almost unknown in this country. It is not surprising therefore that most of the trade unions do not have sufficient resources even to run their own offices and pay their officials. One trade union which has, in spite of this general situation, undertaken considerable educational and cultural work, is the Textile Labour Association of Ahmedabad. The report for the year 1950-51 mentions that eleven cultural centres are being conducted by this organisation. In those centres talks by experts on health education, cleanliness, personal hygiene, nutrition, etc. are arranged. Social education classes, entertainment programmes, children's activities, special celebrations, etc. are also organised at these centres. The other trade union known for some educational work is the Post and Telegraph Industrial Workers' Union of Calcutta.

The trade union movement in India is, however, becoming more and more alive to the need of making provision for workers' education.

### **Trade Union Education**

Trade union education is mainly concerned with meeting the specific educational needs of a trade union worker rather than the diverse and varied interests of individual workers. However, the responsibilities that representatives of trade unions have to bear, change from time to time and have been growing heavier recently.

Taking broader view, the aim of trade union education is also to stimulate intelligent participation of union members in every activity outside the union itself, which may lead to more effective citizenship in the affairs of the country as a whole. Trade union education is not very much developed in India but the need is being felt more and more. One of the weaknesses of the trade union movement in India has been that politicians and not people from the industry, have assumed its leadership. The national trade union movement is split on political grounds and we have today three major national organisations of workers.

The lack of education of the workers was to a certain extent responsible for such a situation and there is no doubt that people who are called outsiders have made some valuable contribution to the development of the movement in the initial stages. But unless trade unions have workers from the industry to lead them and be in their executive bodies, they will never grow in strength and responsibility. It is the experience in this country that only trade unions having persons from the industry as their office bearers and executives are able to collect sufficient funds for their unions in spite of the general low level of wages in the country. Recently the I. C. F. T. U. Delegation to Asia and Far East, which also visited India in 1950, emphasized in their report "the crying need for trained trade union leadership coming from the ranks of the workers." The I.C.F.T.U. have now taken a firm decision to start an Asian Trade Union College. The College will be located in Calcutta and its first course started from September, 1952.

The earliest effort in the field of trade union education appears to be that of the Indian Federation of Labour under the leadership of Mr. M.N. Roy who was its founder General Secretary. The Indian Federation of Labour organized the first All India Trade Union Training Camp in Delhi in the year 1944. The Camp was attended by over forty trade unionists from the various parts of India representing all the major industries of the country.

The other important effort has been that of the Social Service League, Bombay. This organisation is not directly connected with trade unions, though the trade union education work has been inspired by Mr. N.M. Joshi, one of the oldest trade unionists of the country.

In addition to the above, there are other organisations such as Universities Schools of Social Work and Industrial Relations Institutes, which conduct classes of interest to trade union workers. But these classes are meant primarily for Labour Welfare Officers. Mention in this connection can be made of the work of the Tata Institute of Social Sciences, Bombay; Delhi School of Social Work and the All India Institute of Social Welfare, Calcutta.

Recently another institution, the Xavier Labour Relations Institute, has started some useful work in Jamshedpur, Bihar State. The Institute was established in October 1940 and has held a number of courses in industrial relations and on similar other problems. Both labour welfare officers as well as trade unionists attend this institution.

### **Cultural and Liberal Education.**

#### TYPE OF ACTIVITIES.

- a) Literacy work;
- b) Post-literacy work;
- c) Training of rural leaders;
- d) Community Development Projects.

### **Literacy Work.**

Workers' Education by its very nature is varied. It has to cater to the varying needs and requirements of individual workers. In India, the term adult education was for a long time generally understood to be synonymous with literacy. In a country where nearly eighty five per cent of the people are illiterate, this should not be surprising. Only recently it is being realised that literacy is not education but a means of self-education.

Recently, the term "social education" has been devised to replace adult education. It would, however, appear that the term adult education was more comprehensive. Yet, due to its being confused with literacy, the new term is welcomed. The term Social Education has been coined to emphasize the citizenship aspect of adult education work. This is more necessary due to the recent political change.

The "Community Centre" approach is increasingly being appreciated. The aim of most of the social education centres is becoming that of a community centre, catering to total needs of a regional community and equating the total community resources to meet the community needs.

The adult education movement in this country in the initial stages gave great emphasis to making people literate. Such work received considerable support in 1937 due to the formation of popular Ministries in the Provinces. The students from the Universities and colleges took a great deal of interest in such campaigns. Apart from opening literacy centres of their own, many governments started giving aid to any individual or agency willing to take up the work. Millions of rupees were spent by the various governments in this way without much appreciable rise in the number of literates.

After World War II this work again attracted attention and the Education Department of nearly every State Government is engaged in this work today. The day school teachers are engaged for conducting evening classes or night schools for illiterates. The schools are used in the daytime for the education of children and in the evening, adult education classes are held in the same premises. From the point of view of economy this type of organisation has much to commend itself. But it has not proved very much of a success. The primary school teacher is not always an ideal teacher for adults. The adult students do not seem to be very interested. Perhaps the hard work during a full day and other domestic worries do not give them

the required leisure. But there is also the question of their interest. They are not clear in what way mere literacy can help them.

In Delhi a new experiment in intensive literacy campaign has been tried for the last two years. The scheme aims at making over 125,000 adults literate within a period of two and a half years. One of the oldest organisations engaged in the eradication of illiteracy in the country is the Bombay City Social Education Committee. The first organised effort on a large scale for liquidating illiteracy in the city of Bombay was made in May 1939. In 1950 the population was estimated at 3 millions; of these 882,000 in the age group of 14 to 40 were estimated as illiterate. There is a comprehensive scheme for making all the illiterate adults in the city literate, within ten years at an aggregate cost of five million rupees; the number of literacy classes will increase progressively from 900 in the first year to 1,780 in the tenth year. The Government of Bombay has accorded its approval to this plan and has agreed to make an annual grant of 50 percent of the expenditure.

Recently, the Mill Owners' Association the biggest combine of employers of industrial labour in Bombay has agreed to cooperate with the Committee's campaign against ignorance, especially amongst the textile mill hands. Each individual mill management will bear the cost of conducting classes for its employees within the mill premises. Eleven textile mills have started classes, and more are promising to do so. From 1939 to March 1950 the Bombay Committee enrolled 312,000 adults in its literacy classes. Of these 188,600 have been made literate including nearly 36,000 women.

Another important organisation engaged in the eradication of illiteracy, is the Mysore Adult Education Council. It was started in the year 1940. The Government of Madhya Pradesh has also taken very great interest in the adult education movement. Special instructions were issued recently for carrying on

social education work among the industrial workers. Social educational classes for illiterates are being conducted in some mills, factories and mines. The total number of persons from May 1948 to 15 June 1950 who enrolled in the various courses, is 1,073,238. Out of these 471,405 passed the examination.

### Post Literacy Work.

More important in many ways than literacy work is the post literacy work. This consists of provision of reading room and library facilities, participation in debates and discussions as well as in other cultural activities. It is the experience that literates soon relapse into illiteracy if they are not given sufficient practice in reading. In planning any literacy work this consideration has to be kept in mind and libraries and reading rooms have to follow any campaign for the eradication of illiteracy.

Nearly all the important adult education organisations, both official as well as non-official are alive to this need and are publishing some literature for their use. A very important institution which has produced considerable literature for the use of neo-literates is Idara Taiim-o-Taraqqi, Jamia, Millia, Delhi. This organisation has produced :

- (a) 300 Post-Literacy books.
- (b) 8 Guide books for field workers
- (c) 50 educational posters.
- (d) A monthly journal "Talim-o-Taraqqi in Hindi and Urdu for social education workers.

Though every State has a system of libraries, a new project was started last year in Delhi in cooperation with the Unesco. The Delhi Public Library is sponsored jointly by Unesco, the Ministry of Education, the Government of India and the Delhi Municipality. It has been created as a community centre for popular education. In addition to reading guidance, the library, in cooperation with other organisations, offers a

varied adult education programme of discussions, films, exhibitions, talks etc.

The emphasis is on satisfying the requirements of the people, young and mature who have just learned to read, but generally public library service is given also to children and other adults in the community, whatever their educational backgrounds. Indeed the pilot library is the first step in a long range plan of service to all people in the city, and surrounding rural districts.

On the same lines, the Municipal Committee of Delhi is conducting 19 social education centres, 10 for women and 9 for men.

### **Community Development Projects.**

Community organisation is now recognised as the most effective means of social betterment and the key to the successful development of social welfare programmes. The essence of the technique is that regional groups containing a manageable number of families living in close proximity in well-defined areas are organised as democratic units cooperating for the furtherance of common interest.

The intention is to set up 50 such community projects, each divided into three development blocks, consisting of about 100 villages and population of about 60,000 to 70,000. The development block is, in turn, divided into groups of five villages, each group being the field of operation for village workers.

### **Training Rural Leaders.**

The need of institutions for the training of rural leaders has been felt in India for a long time. Two interesting experiments deserve mention. The initiative in organising institutions for this purpose was taken by the Mysore Adult Education Council. At Nanjangud, 18 miles from Mysore city a "Vidyapeeth" has been established.

Vidyapeeths are residential institutions on the model of the Danish Folk Schools which give a course in liberal education and cottage industries to picked students of literacy classes and others who have not had the benefit of higher education. The Vidyapeeths are thus the People's Primary Universities in the locality offering professional and cultural training for the people of the locality and also working for social reconstruction of the locality. The daily time-table of the Vidyapeeth includes :

1. Four hours work on farms and in industries;
2. Two hours of lectures and discussions, and
3. Two hours on group games, songs and entertainment.

Each pupil learns one of the farm industries to a proficiency level besides understanding the several agricultural methods and their business aspects.

Another experiment in Delhi State was started in cooperation with Unesco. It is called Janta College and is located at Alipur, a village 12 miles from Delhi. Its aim is to train rural leaders. There is a plot of about 60 acres which is to be intensively and scientifically cultivated. This gives an opportunity to the student to learn by doing and to demonstrate, to the farmers around, modern agricultural methods. At the same time the farm provides food for the college mess and leaves some surplus for sale.

The students are given three months' training in batches of about 30. They are carefully picked from the villages on the basis of their qualities of leadership which, after the training, enables them to return to their villages and carry on the programme there. Each student, while in training, works out a feasible programme for his village.

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## BOOK REVIEW

**Social Education Literature:** by Dr. S. R. Ranganathan,  
Indian Adult Education Association Delhi—Rs. 10/8/-

Social Education is the bed rock on which the progress of a society has to be founded; and social education has to be founded on Social Education literature. The production and distribution of social education literature bristles with many difficulties. Dr. Ranganathan makes a thorough analysis of these problems in this book.

The author gives vivid diagrams and still more vivid word pictures and carries the reader to the field of educational psychology, and psychology of the individual. He brilliantly relates psychology of the individual to the psychology of the mass.

The book contains seven chapters. Chapter I starts with defining education, then examines the possible implications of the term "social". It finally arrives at the definition of social education literature as distinguished from higher education literature and research literature. Chapter II deals with qualities essential in social education literature while the third chapter touches the artists who create the literature, and the language and the style suited to the social education literature. The fourth chapter covers book trade including the aesthetics of publishing, printing, binding, jacketing etc. Chapter fifth and sixth cover the contribution of social education leaders and library profession to the social education literature. The last chapter analyses the role of the State in the development of Social Education literature.

This book is a *must* for the workers and leaders in the field of adult education and provides useful information to the students and social workers interested in the problem of social education.

D. N.

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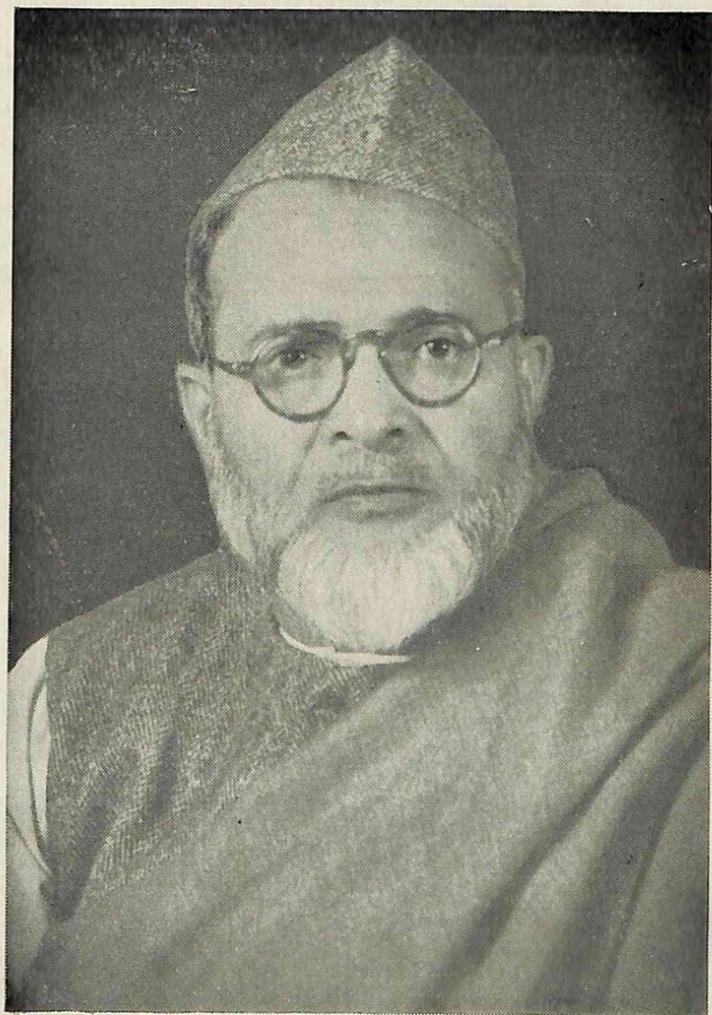
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## CONTENTS.

---

	Page
1. S. R. Kidwai .. — <i>Amaranatha Jha</i>	1
2. Shafiq-ur-Rehman — A faithful Indian .. — <i>Ranjit M. Chetsingh</i>	2
3. S. R. Kidwai — As he disclosed himself to me .. — <i>S. R. Ranganathan</i>	5
4. Shafique, The Man .. — <i>K. G. Saiyidain</i>	10
5. Shafiq-ur-Rehman Kidwai .. — <i>M. Mujeeb</i>	15
6. Shafiq Sahab .. — <i>V. S. Mathur</i>	18
7. Shafiq-ur-Rehman Kidwai — .. — A message from <i>Sbri C. Rajgopalachariar</i>	24
8. India and Adult Education : Citizen Centres .. — <i>Late S. R. Kidwai</i>	25
9. Memorial to Shafiq-ur-Rehman Kidwai ..	31

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## S. R. KIDWAI

I had the privilege of knowing the Hon'ble Shafiq-ur-Rehman Kidwai and of being associated with him particularly in the work of the Adult Education Association. I met him on numerous occasions- in Delhi, in Hyderabad, in distant Bangkok. I have rarely come across another person so sincerely and single-mindedly devoted to the cause of education, so modest and unassuming, so determined to keep himself in the background and never seek the limelight. As President of the Hyderabad Session of the All India Adult Education Conference he delivered an address which was characterised by deep and wide knowledge of current problems and a keen insight into the most effective methods of tackling them. In his premature death the whole country loses an educationalist of eminence who had already achieved much and from whom in the normal course much more was expected. It is a loss that will be felt not in the State of Delhi alone but throughout the country.

AMARANATHA JHA.

## SHAFIQ-UR-REHMAN KIDWAI-A FAITHFUL INDIAN

### THE TRIBUTE OF A FRIEND

On April 2nd I turned on the Radio for the 9 p. m. news and was grieved to hear that Shafiq-ur-Rehman Kidwai had passed on to another world. He had been ill for nearly 3 months in the Willingdon Nursing Home, New Delhi and during that time he and those who loved him suffered much. To his wife and children, we offer the sincerest sympathy.

Shafiq Sahib was associated with the Journal as a valued member of the Editorial Board since its inception in 1939. I had met him in 1938 and such was his selfless humility that I had difficulty in persuading him that the Journal would be the poorer without the active association of so practical a worker as he was. He agreed at last. And that was the beginning of a personal friendship for me which death cannot end - for the indomitable spirit of Shafiq, the *tireless optimist* will continue to be a living inspiration to me as to all who knew him intimately.

From August 1943 to October 1946, we were near neighbours in Delhi. Unless either of us was out of Delhi, we met practically every day. We had so much in common in our belief in adult education, in our approach to the tasks of Indian nationalism, to the problem of Indian cultural harmony and in our view of the essential equality of all men that in the course of a few months not only Shafiq and I became individual friends but a friendship between the two families grew up. I shall long cherish the memory of my last visit to their home when I stayed with them for two nights last December. And I find it hard to forgive myself that I allowed the claims of work and routine to keep me from getting down to Delhi to see him before he left us in the flesh.

As an adult education worker, he was practical and knew how to get alongside of the adults with whom he had dealings. What he did in this realm through his *Talimi Markaz* and through their posters and their literature is well known. What is not grasped is his tremendous capacity for inspiring ordinary workers with determination and staying power.

I should like to take this opportunity of acknowledging publicly a great personal debt I owe to him and to his faith.

I had gone to England with my family in March 1947. On August 15th, 1947 along with other compatriots, I gave expression to our high hopes for Indian unity before a large international audience in Edinburgh. But hearing of what had been happening in Delhi in September, my wife and I flew back and landing at Palam on October 13th we began to realise how far we had fallen as a nation; how we had reverted to our lower animal levels. What I saw and heard in Delhi and in the refugee camps, both Hindu and Moslem, during the next few weeks came very near to breaking my spirit. I became cynical of our nationalist professions.

Shafiq and his family had been shot at, their house had been looted, their belongings burnt and it was not possible for them even to go to that area where his work was so well known. I was *bitter*. But Shafiq was full of faith in India and her political future and what is more *as full of fun as ever*. I told him frequently that Delhi to me was dead and I did not see the India for which he had gone to jail and for which he and I had laboured and that I was losing my faith in the efficacy of what we had been striving for. He would laugh and tell me how he believed the forces of reaction were few and were 'cracking!'. But one day he turned to me with shining eyes and said: "If Jawaharlal also begins to talk and think like this, where would we be? Do you think your faith has suffered more than that man's?"

That was for me the turning of the corner. Under God I owe my renewed faith in constructive work for India to Shafiq.

May his soul rest in peace and may his spirit continue to inspire us all.

RANJIT M. CHETSINGH

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## S. R. KIDWAI—AS HE DISCLOSED HIMSELF TO ME.

### 1. First Contact — 1948.

It was December 1948. I was presiding over the Sixth All India Adult Education Conference. It was in Mysore. A bearded gentleman was sitting in front. He was now and again munching something. I thought it was betel-nuts and other associated ingredients. His eyes were sparkling. I was attracted by them. He was put down for a speech. Ease and humility characterised his demeanour while speaking. But I did not follow the thought. It was in Urdu. Somebody gave me the gist. It went to the grass-roots. There was no copy-book maxim. Nor were there words with signs of divorce from action. Everybody listened with respect and expectation. This was our friend Kidwai. The name was given by V. S. Mathur. He also told me about Kidwai's work in the promotion of adult education in Delhi. I soon got into an intimate conversation with Kidwai.

### 2. Shyness Incarnate — 1949

At the Mysore Conference, Mathur and Kidwai conspired to make me the General Secretary of the Indian Adult Education Association. In fact, I then learnt that my being invited to preside over the Mysore Conference was but the first phase of that conspiracy. Sir Maurice Gwyer was said to have been an accomplice in this matter. I told Kidwai "You have made me General Secretary at your peril." "What is it?" He asked. I told him, "I cannot hold any titular office. We must do some hard work. But I have no experience in adult education work. You have all the experience. Adult education work is largely in the hands of amateurs. In many centres this is the cause of failure. You must write a *Handbook for teachers in adult education centres*. It must be published within one year." Kidwai replied, "No, Dr. Saheb I cannot write." I said, "You are full of experience and information. You speak so lucidly, so analy-

tically and so convincingly. Who else can write that book?" Mathur backed me. Kidwai pleaded "I can't write."

I suggested, "Let us meet a few hours each week. You may speak it out. I shall write it for you." But he continued evading. The Unesco-Seminar of Mysore came in 1949. He was nominated an observer. I again pressed on him the opportunity it gave him to record his practical experience. But his charm was such that ultimately he made me write the pamphlet *Rural adult education*. Before he left for the Seminar, he was nominated President of the next All India Adult Education Conference. It took enormous persuasion on the part of many friends to make that shyness incarnate accept the office.

### 3. Tolerance to a Fault—1950.

The behaviour of a member of the bureaucracy created a crisis in 1950. The Working Secretary of the Indian Adult Education Association was treated in an ungentlemanly way. A letter full of insolence and sarcasm about the Indian Adult Education Association itself was addressed to me by that officer. I could not understand the context. Whatever the context, the words in the letter were unworthy of either being written by a civil servant or of being accepted by a body of national status without a hit back. Kidwai, Mathur, Dutta and myself sat together at the Delhi Municipal Office after a meeting of the Social Education Committee. They gave me a full picture of the background of that atrocious letter. I drafted an indignant reply. Kidwai first persuaded me saying, "The full implications of your words will not be understood by him." I made the letter plainer. Again, Kidwai pleaded, "Why should you write to him? It will serve no purpose. Speak to the Authorities". I replied, "I do not know the Maulana Sahib well enough. Moreover, I do not speak his language. If you come with me, let us talk it over with him"—But Kidwai pleaded, "Leave me out." Finally, he asked me to write to an officer at a high level instead of speaking to the Minister. The letter was drafted on

the spot. But Kidwai smoothed every sentence and every word in it. It became quite tame. He had such a hold over Mathur and Dutta that they changed over. I was also led to concede to him that, as a constitutional secretary, my duty was to efface myself and write what the majority of the colleagues wished! Indeed, effacement of self was so natural to him. This made him also tolerant to a fault.

#### 4. Integrity to the Finish—1951.

1951 saw him in Indonesia. He was head of Unesco's Mission of Social Education. After a few months' work, he flew to Paris for consultation. On his way back, he spent a few days in Delhi. He then called on me. It was this occasion that gave me a full view of his integrity to the finish. He shared with me the feeling that international missions in the East—the so-called under-developed countries—were more a hindrance than a help. The political motive often smothered the motive to do real good. The men chosen were often mercenaries. Some even had swollen heads in virtue of their birth amidst a so-called developed community. The false publicity, brought into vogue by World War II, distorted facts. Everybody concerned agreed to revel in the illusion. It was felt undignified to speak out the truth. Kidwai said that he spoke out the truth at Paris. He said that he verified in Indonesia the correctness of my own earlier report to him on this aspect of the work at the international level. He also said that he had decided to come back as he found it too difficult for him to be in such a false setting. He had known in his long period of adult education work in Delhi what hard and sincere work was needed and how prolonged it had to be. He had experienced what integrity of character was needed to avoid finding false satisfaction in publicity going beyond facts. None of these qualities of his could be retained by him if he continued in Indonesia, though he was second to none in sensing the urgency of sound educational work if Indonesia's progress were to be accelerated along right lines.

### 5. Mountain of Modesty—1952.

The Congress put him up as one of its candidates to the Delhi State Legislature in the first election. This was well-known that he was meant to take up the work of the Education Minister. He was unwilling to contest the election. I was assured by Mathur that Kidwai did nothing for his election beyond signing his nomination paper. But the mountain of his modesty so impressed the electorate that of all the candidates he had the easiest win. Here is an anecdote to illustrate the height of his modesty. It was April 1952. He had already become Education Minister. Mathur told me that he was anxious to come and meet me in connection with his work as Education Minister. I decided that his official position demanded that I should first call on him. One afternoon I went to his office. The chaprasi would not allow me to go in. My being clothed in simple dhoti and cotton shirt perhaps made him think of me as being unworthy of being led to the presence of the Minister. I made my way to the Personal Assistant. "Have you a prior engagement? Write your business on this form." was the prompt reply. "No prior engagement. No official business. I am a friend of his. I wish to see him in the Minister's chamber." was all that I could say. "Not possible", was the laconic reply. I again pleaded. "Take my name to the Minister. If he says "no", I shall go back". Kidwai's spirit of humanism had already descended at least partially on this assistant during the few days of his association with him. Therefore, he stepped into the Minister's room, immediately, Kidwai rushed into the open verandah. We were locked in each other's embrace. We then walked in. He sat by my side. "I want to see you in the Minister's gadi. Go and sit there". These words had no effect whatever. We had a long talk about the difficulties of being in office, the unendurable compromise needed and above all being cut away by pomp, dignity and red-tape from real work among the people and at the same time the need for men of such calibre elevating and purifying Minister's post. Of course, the first two strands were developed by

Kidwai and the last by me. He then came out and walked with me to the end of the compound to see me off. I am sure that the embrace and the walk of this mountain of modesty with a poor-clad common man without power would have gone a long way in humanising his staff.

### Premature End - 1953.

I saw him intimately at the Okhla Seminar in December 1952. He had borne the office of Minister with unusual lightness. There was no mark of it visible in his bearing or outlook, simplicity, shyness, integrity or modesty. The same friendly embrace, the same "Dr. Sahib" and the same yearning to come back to the people and work with them in a private capacity. It is a mystery why such a man was brought to a premature end in 1953- a time when Mother India feels the lack of manpower of the right sort to convert her newly-won political freedom into freedom of every other kind-particularly freedom of culture, outlook and enlightenment.

May his soul rest in peace.

S. R. RANGANATHAN.

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## SHAFIQUE, THE MAN.

It is difficult to talk about Shafique objectively, because the sense of his loss is still too poignantly fresh. I can do no more just now than pay a humble tribute to a friend who was a gift from God and whose departure seems to have taken away so much from the richness of life !

Shafique was a friend of mine for over 30 years—we had joined the M. A. O. College, Aligarh in the I Year the same year. During this long stretch of years, he went on growing on me and the more I knew him — as, indeed, must be the case with all his other friends—the more I got to love and admire him. One felt that there was a basic core of *integrity* in the man which was absolutely indestructible. One could be sure that he would never do anything that was mean or unworthy and, what is more, doing the right thing came to him naturally. This is a very rare quality, because many “good” people have to strain themselves a great deal in order to keep on the path of honesty and rectitude. Shafique must have schooled himself assiduously in his early years in right ideals and attitude and these became an essential part of his balanced and integrated personality.

Shafique led a very hard and strenuous life ever since he left College and threw in his lot with the National Movement and with the Jamia. In fact, any one who had the ill-advised idealism to offer his services to the Jamia in its early days could confidently look forward to a life of self denial and sacrifice. What, however, distinguished him, even in that galaxy of unusual colleagues, was the cheerfulness, the contagious good humour with which he accepted his lot. The Jamia could not pay its staff anything more than a bare pittance and some times even that pittance was not forthcoming for months ! So they had often to live on faith and hope which, under circumstances like theirs, proved to be a fiery crucible for testing their character. Most of them emerged triumphantly from that ordeal

and amongst them was Shafique. Any one who met him in those days could never imagine that he was living under trying conditions which would turn most people bitter and even make the best suffer from a sense of self-pity. A friend once told me that, in those days, he often used to *walk* from Okhla to Jumma Masjid, have his food for a few annas at one of the eating shops and then serenely get on with his work. And, if any one met him on such an occasion, his cheerfulness, his arresting smile, his deep sense of contentment, would give the impression as if all the riches and comforts of the world were spread like a great feast at his feet ! It is only some one with a rooted sense of inner peace and with rich inner resources of the spirit who can achieve such an attitude of mind. Perhaps it was this inner peace which gave his eyes the sparkle, the innocent mischievousness, the glow of affection which you find in the eyes of a happy child. When the passage of years had turned his head and beard grey and wrinkles of dignity had begun to mark his face, his eyes retained their perpetual freshness of youth. It is literally a fact that they did not age during the thirty-odd years that I knew him.

He had a very warm and affectionate and hospitable heart into which he would unhesitatingly take all who came into contact with him—old and young, men and women, Indians and foreigners. Race, caste, creed, social and economic status meant nothing to him. I have often seen him at great receptions—at the President's House, the Prime Minister's At Homes or parties given by Ambassadors—wrapped up in his weather-beaten Kashmiri shawl going about from group to group, scattering cheer and liveliness in his wake. Similarly, I have seen him come into a dull drawing room with a broad smile on his face and change its whole atmosphere—as if a sunbeam had found its way into it ! It was not, however, merely his cheerfulness but his sincerity which enabled him to walk into the hearts of all his friends and acquaintances without knocking. He was ever ready to share their joys and their sorrows and, if necessary, to take their burdens on his shoulders. One knew

that one could always depend on his sympathy and understanding and his wise advice. His approach to problems and difficulties was so courageous and balanced that sharing a trouble with him half liquidated it! Another of his many charming characteristics was his genuine and innate *modesty*. He worked quietly and steadily, for over a decade to build up the movement of Adult Education in Delhi and outside, and carried on many experiments and projects of great creative value in this field. But he always kept himself in the background and, till comparatively recently, few teachers and educational workers knew about his pioneering work or his role of silent leadership. A few years ago, a President had to be chosen for the All India Adult Education Conference held at Hyderabad and I suggested to the Committee that, instead of electing an ex-officio type or person — with a great public reputation and a meagre background of educational work — it should offer the position to Shafique. The proposal was approved and he was invited to preside. He wrote to me a long and interesting letter “protesting against the honour” and seriously pleading his inadequacy for the presidentship — this man who knew more about the practical working of Adult Education than almost any one else in India! There was another striking evidence of this modesty when he was offered the Education Ministership of the Delhi State. He firmly and repeatedly declined the honour — “Thrice did I offer him the crown at Luperical which he did thrice refuse” but with much more genuineness than Caesar did! — and it was only the unanimous insistence of his friends and ( I am told ) the persuasion of the Prime Minister, which ultimately made him accept the responsibility. Otherwise, he would have preferred any day to carry on as a humble worker in the cause of Social Education in the streets and mohallas of Delhi. It was there that he had received his training and experience and there that he had won the heart of the common man — by whom all swear, but few have the grace and the patience to serve him with the single-minded devotion that he brought to this work.....

UNESCO invited him to head their Fundamental Education Project in Indonesia. When I was in Paris last November, the UNESCO officials told me how in a few days time that he spent there he was able to win their affection by his modest, unassuming and charming personality and their respect by his sound knowledge and practical common-sense. To him work was more important than the worker. So, when he sent his reports to UNESCO he did not — like many other experts — dilate on his achievements but discussed the difficulties of the situation and how, with all his efforts, he was not able to overcome them fully. Several UNESCO officials told me that no other expert had given them such a realistic size-up of the situation and it was his assessment which shook their complacency — it is so easy to picture a rosy view from a long distance! — and gave them a new slant on the nature and difficulties of their international projects. They wanted him to continue his work on behalf of UNESCO but the hard, exacting and thankless constructive work in his own country had much greater lure for him. . . .

And so last year he came back to Delhi, to his Minister-ship and his untimely end. And it is no secret at all that he literally worked himself to death. Against the advice of his doctors and in defiance of the affectionate indignation of his friends, he devoted his days and nights to the new work that he had undertaken and his system could not stand the strain. If dying in the service of a good cause is martyrdom, SHAFIQUE was certainly a martyr. And he was also, if I may quote Rajaji's opinion a "saint" — uncorrupted by malice or selfishness or pride which readily finds harbour in the hearts and minds of most of us.

I have spoken a little about Shafique the man, but nothing really about his work which others will no doubt describe. There are persons whose work is more valuable and significant than their personality and persons whose human qualities are even more precious than their work.

I am personally of the opinion that Shafique, the man, was greater than his work and he transcended even his concrete achievements in the cause of education. He was just coming to the full maturity of his powers, his influence amongst political leaders as well as the people was increasing : he had won the confidence not only of his own party but of other political parties. One had the feeling that he was destined to go far in public life — without the tricks and manouevrings which are associated with it but through the strength of his character, his integrity and his irresistible human qualities. But Fate willed otherwise and all that left to us is his great work in the cause of education and the poignant memory of a full and rich life and a gracious personality. If Fate had been kinder and given him a longer span of life, he would have achieved a much higher public position. But I am sure it could not have added anything to the man that he was — cheerful in adversity, balanced in crisis, undeterred by failure, uncorrupted by success, friend to all, enemy to none, untouched by malice and inspired by a warm all embracing humanity.

Shafique is dead but his fragrant memory will be long cherished in the heart of his many friends and admirers.

K. G. SAIYIDAIN

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## SHAFIQ-UR-REHMAN KIDWAI.

There may be some who have the feeling that they have completed the task they set themselves. They may even be able to prove it. I would not say that they are the fortunate people. They build little and they build it small, and mostly out of money. The moment we seek an escape from petty and transient values, we find ourselves in a world of effort and growth, of widening horizons, of achievements serving as milestones on a road that disappears into destiny. On this road it is not the distance that is measured, but the traveller. Accomplishment adds to the task, the idea of finality is abandoned, the end becomes the beginning. So it was with Shafiq Saheb's life and work. At the end of his life he was at the beginning of his career. And I am sure that if he had lived for another ten years, we would have felt that the best was still to come. For what impresses most about personalities of his type is the future that seems to prepare us for its coming, but will not commit itself to a pattern, and not the used up material which we call the past.

If Shafiq Saheb were living, I may have written something about what he was doing. He has carried me on his shoulder and shown exaggerated gratitude for the little services I was able to render. That was his way. But I would never have attempted to write about Shafiq Saheb himself. That would have meant confining this personality within my ideas, or within the particular work he happened to have undertaken. His value, and the value of all whose leadership is based on a superior moral sense, is that while they give themselves unreservedly to causes that appeal to them, they develop the power to serve other and higher causes. There is no finality for them in the present, their future is always great and free.

Now that Shafiq Saheb's record is closed, and the painter has drawn the last rich strokes, what can I write of his life's unfinished picture. The language of realism would be as inept as the description of a beautifully proportioned building

in terms of length, breadth and height, or of a painting in terms of objects, shapes and colours. The language of mysticism is a language of symbols or of silence. I cannot write as a friend. The secrets out of which friendship is built are hidden even from friends and the longer the friendship, the larger the store of these secrets. Their nature is such that we cannot give them away.

I am writing now without any definite purpose. I do not claim any knowledge denied to others. I was one among Shafiq Saheb's many colleagues and friends. Sometimes our work brought me closer to him than others, sometimes it kept us away. Perhaps I had more opportunities than many others to see him build himself up, and because I leaned on him so much I may have got a better idea of his strength. At the moment, however, what is uppermost in my mind is an account I got from one of his relatives of one aspect of his early life.

Shafiq Saheb was his father's favourite. His father was a man of strong convictions, and one of his convictions was that loyalty to the existing — which happened to be the British — government was a moral and religious duty. When Shafiq Saheb joined the national movement in 1920, his father thought it not only wrong but sinful, and while in his heart he continued to love him, he would not talk to him or even see him. Even his sister could not meet Shafiq Saheb openly. But this made no difference. Shafiq Saheb went to his home during his holidays and though completely ignored, or ridiculed or ostracised by the elder members of the family, he showed no resentment or even lack of reverence. This continued, I believe, for over twelve years. But in the end, Shafiq Saheb's victory was complete. He was not only vindicated; he was admired. This again made no difference. He was as modest, self-effacing, sweet-spoken as ever. His revolt and his humility, his firmness and his anxiety not to offend all sprang from one source. He had the taste of truth in his mouth and could feel no bitterness.

I believe it was this which gave a special quality to any work that Shafiq Saheb undertook. He did not do anything unusual. Thousands of young men joined the Khilafat and Non-cooperation movement, but the sincerity, earnestness, refinement and deep spirituality which Rajaji observed in him in Vellore Jail was unusual. Shafiq Saheb was one of a group whose courage and determination enabled the Jamia Millia to survive, but there were few who persevered like him in the cultivation of friendship and understanding. He made very few mistakes in his judgment of persons, he knew the individual and collective shortcomings of every team he worked with, but his fellow-workers always became a team under his guidance. This was not a mere accident of nature. Shafiq Saheb's friendliness, his apologetic laugh, his disarming smile were expressions of a principle that had become part of his being. He would never yield to anything wrong, but he would hurt no one's feelings. He never spoke about his code of behaviour, but those who disagreed with him or opposed him had no choice but to follow the same code. He was an example, dear to all his friends and colleagues, of the ideal of democracy, which is to transmute the moral law into social and political activity, and activity into personal charm.

M. MUJEEB.

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## SHAFIQ SAHEB

I have hesitated to write my reminiscences as in such an account the writer unnecessarily but inevitably appears to play a more important role than the facts of the situation warrant. This may give people some wrong ideas. Secondly there has been a genuine difficulty in writing about ones ideal and all that one stands for. When I think of Shafiq Saheb I cannot help being full of feelings and not having the capacity to write am unable to give vent to those feelings in the form of an article. However, with these limitations I would mention only a few incidents which have had profound effect on me.

I do not remember when I first came in contact with Shafiq Saheb, but my association with him has been fairly long extending to over 13 years. Shafiq Saheb has essentially been a teacher all his life. In all his contacts and meetings with the workers in the field he always concentrated on their education. That was no doubt a sound way of creating more workers for his mission. But the way he clarified ideas and gave inspiration was unique. When I was a student in the University I was a great enthusiast of literacy work. An organisation called "Delhi Students' Literacy League" was started and although Shafiq Saheb did not fully agree with me he consented to serve as a member of the Executive. Even there we had discussions about the utility of literacy work, but at that time my enthusiasm had better of me. It was only after nearly 2 years of constant meeting with him that I realised that literacy was not all. I used to run a class in Jhandewalan for stone-breakers and quite often I used to visit his office at Karol Bagh. But he never discouraged me in doing my work. His way was more subtle. He would show me the wonderful circulating Library system he had started in Karol Bagh and the fine charts he had produced and the literature he was producing. That was the beginning of our association and it did not take me much time to become charmed by his personality.

I came in close contact with him during the UNESCO Seminar on 'Rural Adult Education in Asia' held in Mysore in December, 1949. We were known as inseparables in that Seminar and were the subject of comments by a number of delegates. During my one month's stay with him in Mysore I had the opportunity of discussing with him, not only the issues which were framed for discussion at the seminar, but a number of personal and social questions. Nearly every evening we used to take a round of the beautiful Brindaban gardens. We used to sit for hours discussing our common problems. I feel that I learnt quite a lot from him during these discussions, and our association became much more close and personal since that time. Shafiq Saheb believed that seminars provide opportunity to meet people from different countries and know through them problems in their own countries. He did not attach much importance either to the formal deliberations or the conclusions of the seminar. Many a time when I wanted to speak on certain questions before the Seminar he did not permit me to do so as he felt that it was useless. When we were discussing the final report there were certain suggestions which I had for change in the language of the report. Again he did not approve of it as he felt that English was not our language and those who were more competent to draft the report had done so. Many a time I felt very annoyed and told him that there was no use our coming to the seminar if we did not have the opportunity of speaking, but such irritation again provided him with an opportunity for a long lecture in the evening.

Soon after this seminar I took up the responsibility of Organising Secretaryship of the Indian Adult Education Association. Here I had the opportunity of his day to-day guidance as he was at that time the General Secretary of the Association. Nearly every morning I used to ring him up when programme for the day was decided. He visited the office of the Indian Adult Education Association very frequently. Whenever I had to have his consultations on any problem, he would himself come to the office and meet me. Many a time I protested and requested

that I should be permitted to meet him at his own place as it was rather inconvenient for him to come, but he did not agree and asserted that as he had a car it was easier for him to come. All these are very small things but they have their effect and also show how considerate he was for others' conveniences. Two or three things that the Indian Adult Education Association started, such as bringing out of the monthly Bulletin, Directory of Adult Education Organisations and Agencies and the holding of annual National Seminars, were due mainly to the inspiration he gave. His method was very different from others. He would give no directions, he would give no instructions, but he would come and talk with you. He used to say that he did no work but only talked and I found that these talks were more valuable and productive of so much real work as no instructions could have. I have even discussed with him the working paper for seminars during such informal talks. He would come to the office and we would as usual start talking and by the time he left, the picture of what a working paper should be was clear in my mind. As a scribe I would then put down on paper what we had discussed and a draft of a working paper was produced.

In my work in the Delhi Municipal Committee too he was the main inspiration. I must admit that I could not implement what he wished me to do. That was mainly due to my own incapacity and difficulties of the situation in the Municipal Committee. He had given me several times the idea of a feeding centre and he expected the Municipal Social Education Department to be mainly such a centre. His idea was that people should be encouraged to start their own centres though they may exist only in name and that through the agency of the feeding centre we should be able to convert them into centres of real utility. I am still hoping that though the Municipality could not do it during his life time, it may still realise the scheme which was so dear to him.

The last long speech I heard from him was, I think, in Bangkok at the time of the Asian Regional Conference of the

UNESCO in November 1951. I had gone as a representative of the I. C. F. T. U. and he attended that conference as one of the heads of Missions of the UNESCO. As the elections for the Delhi State Assembly were to take place, the Provincial Congress Committee gave me nomination forms to be filled by him. I was myself very enthusiastic about his contesting this election and was keen that he should fill the forms so that I could take them back to Delhi.

Along with this UNESCO Conference there was another conference, separately held, of the Heads of Missions and it was only on the second day of his arrival in Bangkok that I was able to meet him. That meeting was also remarkable. When I went to the place in which the meeting was taking place it was about tea time in the afternoon. On getting the message that I was at the gate he came out of the meeting and warmly embraced me. This was very unusual in such an international gathering and people started looking at us. Later on he introduced me to the various heads of Missions and to the UNESCO representatives and we started our informal talks. Being impatient I could not resist speaking to him about my mission and I requested his permission to discuss with him in detail the question of his seeking election to the Assembly. He was not at all enthusiastic and he did not like my mentioning this proposal. He was, however, extremely busy. The heads of the Missions had to visit one of the projects in Bangkok which was started with UNESCO help and so it was agreed that he would come and stay with me in my hotel Rajdhani after this visit. From his visit he came straight to the hotel where I was waiting for him. As he was expected in the evening I did not go out anywhere and was just reading some papers circulated to the delegates of the conference. He was surprised as he felt that a person who had come for the first time to a new country should be more interested in going out in the evenings and seeing every part of the city rather than sitting and reading. But his visits were always so very welcome and so very entertaining that I was just very much looking forward to

it. After he had a wash we started on our evening walk. He had been to Bangkok before and so he knew a few lanes and roads. It was really a treat to have a walk with him and listen to his comments. After we came back I again raised the question of his filling the nomination form and then for about 2½ hours he rebuked me. The main theme was that he had been away from his country for nearly a year. He had been expecting to do some work on his return and some of us did not intend to give him such opportunity and would like him to enter politics and waste his time. He told me that he was disappointed that even I should have raised this question because he expected that at least I would understand what was more essential for him. I argued with him in vain, but he did not agree. Next morning I sent a cable to Choudhury Brahm Prakash, the then President of the Delhi Congress Committee informing him that Shafiq Saheb was not agreeable and that he had refused to fill the form. Next day he left for Indonesia and it was the cable from Dr. Zakir Hussain which compelled him to fill the forms. Even then he was not convinced that he should stand.

Shafiq Saheb tried his best to get defeated. Though he was relieved by the UNESCO about the 20th of December 1951, he insisted on taking a P & O. steamer from Singapore which would bring him to Bombay only on the 4th January. As the polling date was 14th January 1952 we thought that even if he came a few days before it, it should be al-right. I telephoned to Mr. Harris at Bombay several times to find out his plans. The reply was always evasive. That was of course under instructions. I was surprised to learn that he had left for Poona and he would later leave for Hyderabad. He came to Delhi three days after the polling day fully confident that he had achieved the object i. e. defeat in the Assembly elections. But when the votes were counted on the 21st January he was declared successful. He wondered how it happened. But he under-estimated his reputation and the high esteem in which people held him. Soon after, talks about his inclusion in the cabinet started. I cannot describe how much

he disliked the idea in the beginning. The office of the Indian Adult Education Association at 30, Faiz Bazar was the venue of our innumerable discussions. While he would point out that Ministerial responsibility would not give him the freedom or the time to continue his experimental work, I would point out that all his experiments could have the chance of implementation on a wider scale only under his guidance and direction as a Minister. While the experimental work should continue and he should give full guidance to the Idara Taleem-o-Taraqqi, the implementation of some of his past experiments would be very valuable.

Shafiq Saheb became a Minister while I was in Europe. I read with great delight the news in the weekly air mail edition of the Statesman. When I came back to Delhi he was at the airport to meet me. Immediately after my getting down he enquired where would the Asian Trade Union College be started. I had with deep regret and reluctance to say that the College was to be at Calcutta. For over a minute he did not speak to me. At that moment I had a feeling of betrayal—having tried my best to persuade him to accept responsibility I was running away. I wish I could help it. Since then my contact with him became much less as I was mostly out of Delhi. But whenever I went to Delhi I could still spend as much time with him as possible in spite of his new and heavy responsibilities. During every one of my visits he would invite all our common friends in the Adult Education movement and we had the usual chat for hours.

My last meeting with him was on the 11th February. He was in the hospital. I was passing through Delhi on my way back from West Pakistan. During my short stay in Delhi in February I used to go to the hospital every day. He would joke even during his illness and complain that I did not invite him to come and visit the College at Calcutta. How fondly I was looking forward to his visit. But this was not to be.

His death has created a void in my life which can never be filled. Where can I have such a kind and affectionate friend and such a sage guide and teacher.

## SHAFIQ-UR-REHMAN KIDWAI

So Shafique is gone. We have lost one of the best souls of our time, if not indeed the best. The burden of Delhi's new Government must of course have contributed much to this untimely end of one whom I always deemed as a saint in the disguise of a friend.

On 11th. March 1922, I noted in my diary about him when he and I were together in the old prison at Vellore :—

“Of Shafik-ur-Rehman from Aligarh, what shall I say? I count it as a privilege to know such a man - I have not known a better bred young man or a more self-restrained, a more truly God-fearing, finer or nobler soul.”

He has remained that all through these years without a spot or a question.

Peace be to his soul.

—A message from  
SHRI C. RAJGOPACHARIAR.

## INDIA AND ADULT EDUCATION : CITIZEN CENTRES.

BY

S. R. KIDWAI.

In our country the work of teaching in schools and colleges has been done with unimpeachable diligence for over a hundred years without much care or thought being devoted to the function of education in our life. All through this period the number of educational institutions has grown, and now, when experience has made us thoughtful, we are faced with the delicate problem of changing without destroying, of breathing a vigorous soul into an inert body. What toil and effort this will cost us I cannot tell. But it will be an unnecessary waste of time and labour and might well have been avoided. There is an equal danger now of a system of adult education being established without a proper background and current objectives, and it is essential that before we set about doing things in this field, we make quite clear to ourselves what we are doing and why.

Adult education means, in reality, much more than the term implies. Unfortunately, it is taken to mean much less. Most of us are still under the spell of the tradition that education is equal to literacy, and therefore, adult education becomes the business of making adults literate. No doubt such a definition simplifies the work of adult education, but that is only in appearance. In reality we create a further problem of how to educate literates who have lost faith in education, because it has cost them the trouble of learning to read and write and left them where they were in knowledge, skill and culture. It would therefore be not only more sound in principle but also more fruitful in practice if we gave to adult education its widest significance. Adult education is not a belated compensation made by a repentant society to those who could not be educated while they were young; it is not a minimum to which education

can be reduced in order to save us from the blame of having abandoned the majority of our people to ignorance. No limits can be fixed to the age and the circumstances or social position of those who may benefit from adult education. In a democratic society whose well-being depends on an active, progressive attitude of mind, adult education means nothing less than providing freely and continuously the intellectual, social and moral stimulus which individual citizens need in order to remain good citizens or become better ones. Adult education, therefore, means education for all adults, according to their need, in every field of knowledge and in every walk of life.

### **The Place of Voluntary Agencies**

We are all now agreed that adult education must be taken up at once by all public and private agencies. In most countries only the state has the power and the means to organise education on a large scale. But generally the machinery of the government is ill suited for purposes of experiment. Finance departments will have no objection to payment of large amount properly budgeted, even though the expenditure may prove to have been sheer waste. But they are reluctant to allow a pie to spend on a process of learning by doing, even on a small scale, even though the small mistake made in this process ultimately lead to great savings in labour and money. But apart from the habits of finance departments, those who become accustomed to perform prescribed duties according to rules and regulations lose by degrees the desire for adventure and the courage to take risks. They develop a detachment, an impersonal quality which prevents their identifying themselves whole-heartedly with ideas and causes. It is for private enterprise to lead the way in making experiments and providing the foundations on which the edifice of a durable and effective system can be built by the State. At the moment adult education is a field of social activity in which coordinated private enterprise can best teach the State what to do it.

Private enterprise has some very useful limitations. The first is that it must succeed. The State can budget a large sum

for a literacy campaign, and will not discover its mistakes until the persistence of illiteracy has been proved beyond doubt and it is not possible to evade the demand for another and more thorough campaign. Private enterprise is more sensitive to public reactions, discovers its mistakes much sooner and can change its methods with more ease. Of course, people can deceive themselves as well as be deceived by the state. But private enterprise cannot all at once assume a scale of work where results are difficult to assess. It has to struggle in order to grow, and it can measure its utility at every step through response it evolves. Another useful limitation is the need for direct personal contacts. A government school is concerned primarily with the department and its inspectors, a private school with its pupils and their parents. An adult education centre established by the state would appeal to records and comparative statistics to justify its continuation, a private centre of the same kind would consider the impression it has made on the public, the atmosphere it has created and the support it receives. But the chief value of a private enterprise is its freedom. No government agency can select its methods of work, enlist its workers and prepare materials with as much freedom as a group or association of men who take up a project because they desire it and believe in its value.

### **In the School of Experience :**

I have had the privilege of directing the adult education work of the Jamia Millia for a number of years. My fellow workers who entrusted this task to me, granted me the liberty to make mistakes, to evolve my own methods and to discourse freely on their merits and defects. I need not say that this has served both as a stimulant and as a corrective, and I can sum up the results of the experiment with confidence and detachment.

My first discovery was that adult education must begin not with individuals but with the environment. The human mind

cannot grow in a vacuum. Those whom we wish to teach must feel that all around them are interested in acquiring knowledge, that they will lose their self-esteem if they ignore the opportunity to learn and think. But the environment cannot be influenced if we are too dogmatic or self-willed in determining what people ought to know. Any society that has a past also has traditions or inherited values and the minds of individuals belonging to this society can thrive only through assimilation of these values. They offer the surest means of approach to the educator and can not be neglected without creating conflicts which frustrate his efforts. On the other hand, if we take advantage of them, we produce harmony between education and the mental constitution of those whom we wish to educate and learning becomes an organic process stimulating growth of the whole personality.

To create an atmosphere where adult education will yield the best results we must begin our literacy work not with the illiterate but with the semi-literate. We all know that in India the appetite for knowledge is lost mainly through lack of nourishment. We must revive this appetite. Let those who have not the means to buy nor the opportunities to borrow books and magazines, get these in their own homes through the circulating library of the adult education centre. Prepare a newspaper out of head-lines and pictures from suitable dailies for the centre and at a fixed time in the afternoon or evening a short talk should be arranged to explain and comment upon important news items. This will be found particularly useful for imparting information about history, geography, economics, politics, and religion literature etc. Every effort should be made to illustrate these talks with the aid of maps, charts and diagrams.

Groups of ten to fifteen adults should be formed from time to time for various educational projects that can be conveniently undertaken such as: for acquiring literacy; for further educating the literates; for religious study; for elemen-

tary arithmetic and book-keeping, for imparting scientific and theoretical knowledge of a craft to those engaged in it.

Various other projects may be arranged such as :—

- I. Melas and exhibitions.
- II. Health week, and
- III. Education expansion campaign.

Provide a radio for the Centre and let all those coming to you feel at home in your Centre, more at home than in their houses where they have nothing to entertain them. It will then be your opportunity to educate them because they feel they ought to be educated, and not because you want to make them learn. Their desire for education will not be a momentary enthusiasm or a fashion imposed by social pressure but a spontaneous urge for a fuller life. They will advance almost inevitably from literacy to knowledge from knowledge to superior efficiency and a deeper understanding of life.

The Education centre where the illiterate, the semi-literate and the more or less educated gather together will promote social solidarity without any deliberate effort. The educated will find it difficult to ignore the opportunities of intellectual leadership which it will provide and their following will collect around them not by accident but because of deep human interest. The social value of the centre will further be realised when we see that it cannot keep children away from it, those scores of children in every small street who do not know what to do with themselves in the evening. It will be impossible to resist their desire to have their life also organised through the centre. There will also be children of school-going age for whom neither the school nor the parents can provide occupation in the evenings. You will feel that they must have their share of your attention and they will be grateful for what you can give. Then there are those adults, the vast majority of our educated, who pine for recreation or mild intellectual stimulants after their day's work. On their own initiative they can do nothing but visit their friends over and over again. They cannot

add to their normal work the duties of organising a club, and clubs have, besides, the habits of selecting their members according to the nature or expense of the amenities they provide. What our educated citizens who have not much money to spare need most is a Hall or a community centre where they can spend their leisure hours playing games, reading, discussing, or listening to lectures on subjects that interest them. The Jamia Millia has established such a Hall. It is open to everyone, the membership fee is nominal, and there is no obligation of any kind to attend or participate in any activities. But the Hall has been very popular from the start and its activities have all the spontaneity, the variety and the appeal characteristic of institutions that grow out of life and are not forcibly grafted upon it. It has become symbolic of the organic unity of our life or interests that bring us together and causes for which we can work with an all pervasive harmony.

The typical Adult Education Centre will, then, inevitably add to itself a section for the young, and Hall for the educated. I do not suggest that, even in this three fold aspect, it is more than a beginning. But it is a good beginning, bearing promise of vast development which will surely follow, because a taste for education cultivated in hundreds of thousands of such centres will force the State to take up special projects, like technical colleges and other institutions requiring a trained staff and expensive equipment, which are beyond the means of private enterprise, and then we shall have adult education in all its fulness and diversity.

November 1944.

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## MEMORIAL TO SHAFIQ-UR-REHMAN KIDWAI.

The Executive Committee of the Indian Adult Education Association has decided to construct a befitting memorial in honour of the late Shri Shafiq-ur-Rehman Kidwai, Ex- Minister for Education, Delhi State and pioneer in the field of social education. The building will consist of an exhibition hall, a library and administrative offices of the Association. In the Exhibition hall will be displayed literature for neo-literates in the production of which the late Kidwai Saheb was interested. There will also be on display, literature collected from all States of India and foreign countries. The library will have all the books, pamphlets and journals which can be of use to the social education workers.

The Association has decided to name the building after late Shri Kidwai in recognition of the contribution he made to the cause of social education. The services of Shri Kidwai are well known to all workers in the field of social education. He was one of the pioneer of this movement in India and was connected with the Indian Adult Education Association since its inception. He presided over the 7th All India Adult Education Conference held at Hyderabad in 1950 and was also Associate Director of the First National Seminar held at Jubbalpur in the same year. The Association is confident that all the workers and sympathisers of social education movement will help the Association in this venture and contribute liberally towards meeting the cost of construction.

The estimated expenditure on the construction of this building would be about Rs. 60,000. The Association expects to raise the amount by securing Government grants and voluntary collection from adult education workers, sympathisers, and philanthropic people.

All cheques and remittances should be addressed to Shri Onkar Nath, M. P., Treasurer, Indian Adult Education Association, 30 Faiz Bazar, Delhi.

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**BOOKS USEFUL FOR ADULT EDUCATION WORKERS.**

1. "Social Education Literature"  
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- Editorial
- The Crucial Conditions of Training
- Training in Social Education
- An in - Service Training Problem for California Adult Teachers
- Book Review

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*Editor :*

RANJIT M. CHETSINGH

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## CONTENTS

---

Editorial	..	1
The Crucial Conditions of Training ( <i>Adult Leadership</i> )	..	3
Training in Social Education ( <i>M. C. Nanavatty</i> )	..	15
An in-Service Training Programme for California Adult Teachers ( <i>Adult Education</i> )	..	35
Book Review	..	42

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## EDITORIAL

There is a good deal of enthusiasm for the programme of Social Education in our country. Politicians for their own reasons are shouting hoarse for its implementation. Educationists also want this programme to succeed in order to expand education in the country. In view of these forces, social education programme has become a part and parcel of the State policy. But for implementing any programme we require men. All the well laid plans can be spoiled if there are not enough competent persons to implement them. For social education to succeed we require special type of persons. Any and everybody cannot work it out. To deal with human beings one requires a special technique and it is not for everybody to be able to practise this technique. In short, social education cannot be run either by raw graduates or immature college students or school teachers trained for different purposes. To be successful, social education must be run by people who know what it is and have got sufficient training to put into practice that knowledge. But there is a lack of such trained personnel in our country. Therefore it is necessary to have training courses for social education workers. In order to be clear about the nature of this training, the Indian Adult Education Association has decided to hold a Seminar on this subject so that it should be possible not only to lay down the purpose and the contents of social education training, but also evolve a basic syllabus, which may be suitable for social education workers at all levels with necessary emphasis on the specialised type of work that one may be called upon to render. The Seminar which is due to begin next month in Bihar will not only clarify the aims and objectives of Social Education and the method of operation, but also lay down the types and classes of social education workers. It will devote its attention to reviewing the existing training facilities for social education workers available in the country and will express opinion on the training scheme of Central and State Governments and voluntary organisations.

Well-known leaders of social education movement, are expected to participate in the Seminar. Workers who have experience in training programme will also take part. It is hoped that they will submit concrete proposals on the various topics to be discussed at the Seminar and focus attention of the Adult Education workers to the various facets of this important work. It is our hope that this Seminar as the previous ones organised by the Indian Adult Education Association will be a land-mark in the history of the movement and its report will be a document which would be able to show light to those who are planning adult education work in this country.

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## THE CRUCIAL CONDITIONS OF TRAINING

Men today know how to control in the service of human purposes many natural processes and events which once they had to leave to chance or providence. Modern science and engineering have won this control by discovering the crucial conditions which determine how events proceed towards one outcome or another.

Take the process of growing wheat as an example. When men know that wheat plants grow and yield best if specific conditions of temperature and moisture, minerals and organic matter, are present, they can supply these conditions and, as a consequence, grow more and better wheat. There are, of course, other conditions present in the growing of wheat. The seeds are planted when the moon is in one phase or another. The wheat may be planted by men or women, by pretty or ugly people, by tall ones or short ones. The effective control of wheat growing has come as these latter conditions have been found not to be crucial in affecting the outcome and as the former, crucial conditions have been sorted out and defined. Knowing which conditions are crucial and which are not saves men from superstitious or magical attempts to increase the yield of wheat by manipulating the lunar phase during which the seeds are planted or the sex, size and appearance of the sowers.

Examples of this sort could be multiplied endlessly in the history of man's increasing technological control over events which affect his welfare. The important point here is that the same principle applies to the control of the processes by which men grow and develop. Men will be able to substitute foresight for luck, intelligent planning for magic, in controlling the processes of their own development only as they identify and understand the crucial conditions which influence these processes.

Men are not yet as fully in command of the process of human culture as they are of wheat culture. The conditions influencing processes of human development are typically more complex than those influencing non-human events. It is harder to sort out which conditions are crucial and which are not in determining what happens to the people involved. Moreover, the practice of applying scientific and engineering methods to understanding and controlling processes of human growth is comparatively recent in man's history. Yet man's hope of escaping the whimsical tyranny of chance lies in extending and improving the practice.

What do we know at present about the crucial conditions under which processes of training go on best? We need to remember that our knowledge in this, as in other areas of human science and engineering, is limited. But, granted these limitations, a few conditions seem to be crucial in determining the effectiveness of training processes. The improvement of training including leadership training, requires the creation and development of these conditions in the conference classes, supervisory relationships or other arrangements we set up to upgrade the quality of people's performance.

### **The Importance of the Training Group.**

Why are people usually brought together into groups for training? Considerations of convenience and economy provide a part, but only a small part, of the answer. It is cheaper and less trouble for twenty people to be brought together to see a demonstration than to provide twenty individual opportunities for this experience. But we need to go deeper in understanding the relations of group memberships to individual behavior to find another more important part of the answer. Experience and research in changing food habits, in altering racial prejudices, in retraining alcoholics, as well as in leadership training, indicate that it is often easier to change individuals as members of a group than to change any one of them separately. For certain kinds of re-education at least, the training group seems to be a necessity, not just a convenience.

This does not seem so very strange when further results of research in social psychology and anthropology are recalled. Groups exert tremendous pressure upon individual members to conform to the group's norms. To deviate members to conform to the group's norms is no easy task for a member, if the group is important to him. Deviation means disapproval, loss of status and influence, perhaps outright rejection. Notions of what is feasible and possible by way of conduct, as well as what is proper and desirable, are bounded for the individual by the norms of the groups in which membership is important to him.

These group effects are often experienced as resistance to training. A speaker who advocates behavior for leaders which violates the customs of their group with respect to leadership is likely to be seen, at best, as "theoretical" or, at worst, as downright "subversive". A film which shows a meeting run in ways which are markedly different from the ways in which the groups to which trainees belong, run their meetings is likely to be regarded as unrealistic or impractical. Changes in performance, or in concepts and attitudes about performance, for that matter, which run against established group customs and mores are not likely to be seriously considered, let alone accepted by those in training.

But group standards may be brought to the support of training too. If people in training can develop a group of their own in which openness to new ideas and experimentation — with new patterns comes to be the group norm, the pressure of the group on the individual member will tend to support change rather than to thwart it. Membership in the training group must become important to its members if its norms are to have power over them. Moreover, their membership in the training group must not be seen by them as involving disloyalty to their groups outside the training situation. They must feel that they have approval from their "home" groups, at least within limits, to experiment, to change, to bring back something new from their training, if full-fledged membership in the training group is to be willingly accepted.

The building of a training group is thus a crucial condition of effective training. And the norms of the training group must be such as to encourage in its members openness to new ideas and experimentation with new patterns and skills if re-education is to take place.

### **The Group as an Aid to Communication.**

A process of training requires free and effective communication between trainees and trainers. Those who seek help through training must communicate their sense of the problems and difficulties with which they need help. Those who give help must communicate their ideas about ways of defining these problems more accurately and about possible solutions to be considered and tried out. Unless free and effective communication can be established, not much re-education will result.

Communication blocks are of many kinds. Most people are aware of semantic difficulties due to different vocabularies in the training situation, to different meanings for the same words, to lack of skill in translating meanings from one vocabulary to another or from one point of view to a different one. These blocks to communication are distressingly real. But ways of dealing with them are generally accepted and understood. A speaker can be asked to speak more simply, to translate technical concrete examples to give them meaning. Non-verbal aids to communication like pictures, demonstrations, can be brought in to support the spoken word.

Social-psychological blocks to communication are just as real as semantic barriers, though not so generally recognised or understood. Differences in status among members may thwart two-way communication. The boss may not be able to listen to the worker where his ideas and feelings are different; the worker may not be able to talk up to the boss. Differences in power and prestige too, may block the development of communication in a training group. For example a trainer may have the oppor-

tunity for uninterrupted communication to the trainees. But the return channel for clarification or challenge by trainees may not be provided or may be provided to a very limited degree. Differences in interest create barriers too. Members in a training conference from different parts of an organisation or from different organisations bring different frames of reference to the training experience. They see different problems as important. They defend different values. They perceive different threats in new ideas or practices that are proposed.

There is no magical way of overcoming these barriers to free communication. Providing opportunities for face-to-face communication probably offers the best chance for building-motivation to communicate across the barriers of differential status, power and interest and for working through these differences to mutual understanding and agreement. For trainers to find better ways to present expert knowledge meets only part of the communication problem. For trainees and trainers alike to find ways of sharing information and experience, answers the problem more fundamentally. This means building of small, face-to-face groups into the training design.

### **The Group as a Practice Laboratory.**

People must have an opportunity to practise new ways of behaving, if these are to become a part of themselves. This fact lies behind the frequently stated principle of learning by doing. The principle is true as far as it goes. But doing will lead to desirable learning only if certain conditions are present in the practice situation. What are these conditions?

First the learner must be free to try something new. This means that he must be free to make mistakes as well as to achieve successes. It is not enough for those in authority to tell the person that he is free to experiment with new ideas and new techniques. He himself must feel free to venture into new ways of thinking about his job and of doing it. The leader of a P.T.A. study group may be told that she is free to try new ways

of getting members to participate. But she may not feel free to depart from the customary ways of the organization. She may feel that the meeting is too important to risk making a mistake. She may feel that she will lose face if she performs awkwardly, as she probably will at first, in trying something she has not done before.

It is for these reasons that training in new ways of working often requires that people be taken off the job, where the penalties of failure are too great to risk altering established ways of doing things. If the new skills being learned are skills in dealing with other people, as leadership skills are, this means building a training group in which people are free to practise new ways of leading in situations comparable to their jobs, new ways of dealing with the problems they present. This means first of all, that everybody in the group be willing to regard himself as a learner and to accept the purpose of the group as helping members work out better ways of dealing with their problems. It means further an expectation that mistakes will be made, a standard that members are not to be laughed at if they are awkward in trying something new, an assumption that members are there to give and receive help from each other.

Second, the learner must be able to see and know the effects which his behavior achieves if he is to weed out behavior which gets effects he does not want and establish those behaviors which lead to the effects he desires. Otherwise he does not acquire the meanings of his acts as he practises them. Patterns of action controlled by meanings are creative and intelligent. Everyone has looked at a new costume in a mirror in order to see how it will look to some one else and to correct it in order to get the visual effects desired. Many have listened to their voices in a recording to hear how they sound and to practice ways of speaking which will get the auditory effects they want. This process of getting feedback on the effects of what we do, in order to improve what we do in terms of better achieving some desired effect, is a part of all intelligent practice.

How does a leader hold a mirror up to his behavior so he can find where it needs modifying so that he can practise new behaviors until they achieve the effects he wants to achieve? Here again the training group provides a crucial condition of effective practice. A leader in training needs to know how his behavior affects the people he is leading. Often on the job, it is hard to get objective reports of feelings and reactions to the leader's acts from the members. In a training group in which people are free to be honest without being vindictive, a leader in training can get dependable feedback on the effects both of his established ways of leading and of new ways, which he is trying out. One of the main ways in which a training group can help each member is to furnish data to him about how his behavior affects the other members of the group and to help him plan and practice new behavior which gets more of the effects he wants.

### **Individual Involvement is Essential.**

So far the emphasis has been upon the training group as providing crucial conditions for effective training. This emphasis does not mean that the individual's relation to the process of training are not also crucial.

First in importance among these is that the trainee be ego-involved in the training program. Ego-involvement means more than interest as that term is usually used. Nearly everyone who takes part in a training program is interested to some degree. But often this interest persists only during the training meetings. No effects carry over from the meetings to his life outside. Ego-involvement means commitment on the part of the trainee to changes in his attitudes, knowledge and conduct which endure after the training as such is completed.

Involvement means that the individual's self — his needs and his goals — become so interrelated with the training experience that he sees the training as a way of satisfying these needs and achieving these goals. If we think of the self as having

surface regions as well as central regions, we may say that interest taps the surface regions while ego-involvement enlists the central regions of the person in the training activities. The trainee must see that needs, basically important to him, will be met through the training, if ego-involvement is to occur.

If the training is seen as a threat to basic need-satisfactions, it will be resisted. This accounts for some of the resistances of leaders to training designed to help them function more democratically. If the leaders feel, more or less consciously, that the main satisfactions from leadership come from exercising authority over others, and if the training in democratic methods is seen as reducing these satisfactions, the training will be regarded as a threat to need-satisfaction. If leaders cannot come to see that training in democratic methods of leadership can serve important personal needs, ego-involvement in support of the training will be missing and little positive effect from the training will result.

Ego-involvement on the part of trainees does not just happen. Certain psychological requirements need to be met in setting up the training, if it is to occur. Five requirements may be mentioned.

1. The goals of the training must be based upon the needs of those being trained.
2. The connection between training goals and his needs as he perceives them must be seen by the trainee.
3. The training content — problems, issues, information, skills—must be seen by the trainee as in some sense applicable to his on-the-job situation.
4. Trainees must be encouraged to assess the effect of changing their behaviour, both here and now and on the job after the training. They must be encouraged to assess realistically the obstacles to changing their behavior when they get back on the job.

5. The training experience must open up for trainees possible channels of applying what they have learned, of acting differently in the real world as a result of new ways discovered and tried out in the training world.

### **Active Participation by the Trainees.**

Participation by trainees in their own training is a key means toward ego-involvement. But, in addition, training which is to be effective is not something that trainers do to people. It is something that they (and other trainees) do along with people.

If there is one principle upon which educational psychologists are agreed, it is that the learner must participate actively in the learning process if his behavior is to be significantly affected by it. He must think problems through for himself and not rely passively upon his teachers or fellow students.

What does this principle mean in planning and conducting a training program? It means in general that trainees must share in planning, in carrying out, and in evaluating the training programme. Only as trainees participate along with the trainers in identifying the problems which are important to them, will a training agenda take shape that makes sense to everybody, an agenda on which everyone is ready to go to work. This does not mean that the trainer has not a job to do during the identification of training problems. His job is to see that common elements among apparently diverse problems are seen by the training group and that these problems get stated in a form which releases a number of hypotheses and approaches as possible solutions. Where only one solution is considered, not much learning at the level of ideas takes place.

Participation is required, also, during the stage of discussing the problems. Plans, approaches, ideas should come from all the training group not just from the trainer. This is important partly because a better stock of ideas is usually produced this way. It is also important because trainees need experience

in all stages of problem identification and solution, if they are to function more independently and responsibly when the training is over.

During the stage of tryout and evaluation, both in the training group and on the job, participation by the trainees is also needed. The training gets its crucial test in its application. The data needed for evaluating the effectiveness of training and in supplementing it where it turns out to have been faulty must come from the people actually involved in the trial.

### **Building Security in Training.**

Every learning experience involves some upset to established way, of doing things. When leaders are asked to learn to behave differently, their former ways of leading are called into question. Unless trainees become dissatisfied with their present ways of working, motivation to learn new ways will not develop. To take away the security of a trainee in his present way of doing his job can be very threatening to his status, his pride, his confidence in his own ability. If the trainee feels that he must defend himself against the influence of the training or the trainer, not much desirable learning will take place.

How can the insecurities, always present in some degree in training, be reduced to a minimum? Part of the answer lies in the building of a training group to which each trainee belongs and wants to belong. Isolated individuals feel more threatened by a challenge to their customary ways of thinking and doing than do individuals who belong to a group. Everybody in the training group is in the same boat. It is not unusual there to have deficiencies and difficulties.

Another part of the answer lies in the participation by all individuals in determining what problems are to be dealt within training and at what rate. Individuals who have a say in what the training group is to work on, are much less likely to have all their security props knocked out from under them at once.

Finally, a trainee who is asked to give up an old way of working but who is offered something better to put in its place is not likely to feel insecure as a result of his training. This is more true if he can practise, as well as discuss, the new way before he is asked to try it out in the realities of the job situation.

### **The Role of the Trainer.**

The conditions of effective training just reviewed put emphasis upon the assumption of responsibility by the trainee in setting the goals and tempo and in evaluating the outcomes of his training. True enough, the trainee, particularly in leadership training, needs other trainees to work with him. He needs a training group. But in that group the ultimate control rests with the members of the group not with the training leader.

If the conditions of effective training require this emphasis upon trainee responsibility, where does expertness and leadership fit into the picture? One might specify as another condition of effective training, that the training group have access to the resources they need — resources of knowledge, skill, technique, evaluated experience. To stress that trainees learn from each other does not mean that they do not also use other resources, whether these take the form of readings, consultants, motion pictures, expert demonstrations, or any other. Part of the task of leadership in the training group is to help trainees to determine what outside resources they need from time to time and to use these thoughtfully and efficiently. It is also true, however, that the task of leadership may as often be to discourage dependence on such resources as a substitute for the trainees' own thinking, as to stimulate them to find and use resources.

But this one important task of the trainee does not exhaust his functions in the group. In general, the knowledge that he most needs is not knowledge of all the subject-matter which

the group may collect and use. It is rather knowledge of the conditions of effective training which we have been analysing. And the competence which he most needs is in helping a training group develop the condition which effective training requires.

More concretely, the trainer must be able to help trainees build a training group in which experimentation is honored, in which a method of responsible problem solving becomes the way in which difficulties are clarified and dealt with as they arise, in which individual and group practice is guided by the collection of accurate data about the effects of behavior and by the objective interpretation and evaluation of such data.

The trainer must be dedicated to the development of maximum learning on the part of every individual in the group. This means he must be skilled in helping each individual to become involved in defining and working out his own problems, in participating actively in the life of the training group, in attaining and maintaining personal security as he changes and improves his ideas, his attitudes and his conduct.

In very real sense, the trainer embraces the methods of scientific problem solving and democratic cooperation as his central devotions. His efforts are directed to helping other people accept and use these methods effectively in improving the quality of their performance throughout the range of their personal and organisational lives.

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# TRAINING IN SOCIAL EDUCATION

## A RETROSPECTIVE VIEW OF AN EXPERIMENT

BY

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Social Education is being increasingly recognized as an important aspect of our national reconstruction. The Planning Commission has earmarked over 15 crores for the work of Social Education. With the growing recognition of the activities of Social Education, it is but apt that the Indian Adult Education Association selects the subject of "Training in Social Education" for its ensuing national seminar at Bikram, Patna. The field of Social Education has gathered rich experience during the last quarter of a century. It is for the field workers and the organizers of social education to analyse this rich experience and develop systematic reasoning on scientific lines. A retrospective view of an experiment in organizing a training course in social education will provide a case study for their deliberation.

### **Nature and Scope of Social Education.**

It is necessary to define the nature and scope of Social Education before launching on the organization of a training course. The difficulty that the field workers experience today lies mainly in defining and limiting the scope of their work. Social Education is adult education in its origin. The term adult education implies education for adults — mainly those adults who did not have opportunities for education in early days of their life. Literacy and citizenship form the two-fold objective of the adult education. The introduction of the term "social" in the place of "adult" emphasises the process of socialization with a view to help and guide the adults to adjust to the ever changing demands of industrial civilization. The informal method of learning by doing, suitable for adult participants, makes social education an experience in human

relationship. The scope of social education, thus, extends to the three-fold aspect of liberal education :—

- (i) Knowledge of spoken and written language.
- (ii) Training in citizenship.
- (iii) Satisfactory adjustment to social life.

### **Importance of the Informal Method in Adult Education.**

Experience has shown that adults do not like to learn to read and write for a considerable period. Their span of interest and concentration is limited. With the growing social and economic responsibilities of daily life, the adult citizens seek opportunities to relax. The programme of social education which does not provide opportunities for relaxation do not have an appeal for adults. It is because of this realization that the informal recreative programme of education is utilized in adult education. Recreation forms the major satisfaction for adult participants, the education its by-product. Adults, however, do like to have opportunities for improving their economic and social status. It is for the adult education workers to provide opportunities through informal methods of education.

### **Social Education and Social Work.**

The overlapping and ill-defined terms of "social education" and "social work" confuse the new comers to the field. The natural question that the trainees ask is, how far social education and social work, differ from each other. Social Education and social work although allied, have different role to play and different objectives to fulfil. Social education is preventive in nature — like the programme of Public Health. Social work is both curative and ameliorative. Social education is a programme of social welfare through which individual citizens are provided opportunities to acquire knowledge of the social life and to develop social habits so as to adjust satisfactorily to the changing demands of daily life. Social work is a method of helping—rather enabling — the individual citizens to over-come their own problem of adjustments to the changing

demands of the modern life. It is further aimed to help the individuals so as to develop self-confidence and self-reliance to make satisfactory contribution to the progressive development of the community.

### “The Experiment.”

During the last year, one of the State Adult Education Associations organized a training course for the social education workers. Applications were called for from fresh students as well as from the workers in the field. Thirty five candidates were selected for the training. An organizer was appointed to conduct the training course for three months. An intensive programme of lectures, seminars, group discussions, along with field work experience under supervision was organized. On the completion of the training, an examination was held and certificates were distributed to the successful candidates. The experience gathered in the organisation of this training course is presented below with a view to share the observations with the workers in the field. The observations presented in this article are of a general nature and are not meant to point out the defects or achievements of individual workers and participants. The development of the field of social education on scientific lines calls for an objective evaluation of the various experiments conducted in different parts of the country. Then and then alone the field workers can avoid repeating similar mistakes and learn from the experience of others. Sharing is indeed enriching.

### **Auspices under which the Training should be Organised.**

When a training course for social education workers is contemplated, the first thing that needs to be settled is the auspices under which the training should be organized. There are five possibilities. A teachers' training institute, a school of social work, State adult education association, State or city department of social education and a private organisation working in the field. Ideally speaking a training institute in social education will be most qualified to organize such a training course in view of the available personnel and

experience. Unfortunately, throughout the country, there is not one such training institute which has taken the responsibility of developing the specialized training in social education. Some of the existing teachers training institutes have introduced one paper in social education for their graduate students. The course is not adequate to qualify the students for the organisation of social education activities. The school of social work, specializing in methods of working with people, provide the necessary background to their students to work with adults. They do not, however, give specialized training in adult education. Under these circumstances, there remain three organizations, namely the Adult Education Association, Social Education Department of Government and private agencies to organize the training course. It is important to note that the primary role of the adult education association is to popularise the programme of social education in the city or the state, besides providing a common meeting ground to the workers. Whereas the primary role of the social education department of the city or the state and the private agencies like Idara Talim-o-Taraqqi is to organize and propagate the activities of social education. It often happens that, due to the lack of clarification of the primary and secondary role of various organizations, the functions are inter-changed. Under the present circumstances the State or City Adult Education Associations will do well to appoint a full time organiser to coordinate and demonstrate the working of the various activities of social education and also to organise training courses of various durations for fresh students. The organisation of training for fresh students by city or state department of Social Education suffers from two major short-comings. It dislodges the total work of the Department and gives wrong expectations to the fresh students to get employment in the Departments after the completion of the course. It also changes the emphasis of its own role from the organization of the activities and programme of social education to the organisation of training. The departments of social education, however, will do

well to organize in-service training and refresher's course for its own workers to improve the standard of their work.

Realizing these limitations the State Adult Education Association under reference, organized the training course in full cooperation with the city social education Department. It will do well to do so under joint auspices of both the organizations in future. The Association could provide a full time paid organizer and the department of Social Education to provide field work opportunities and experience.

### **Responsibilities of the Organizer.**

The success of the training course will primarily depend upon the ability of the organizer. The selection of a suitable personnel is therefore of a primary importance. There are three possibilities. Either the organizing secretary of the Association or the officer incharge of the department of Social Education could be entrusted with this responsibility. It is however, not desirable to entrust the work of organisation of training for fresh students to either of these two personnel. Their primary duty is to look after the day to day responsibilities of their organizations. The work of training requires full time attention and as such the person in-charge of the training should not be allowed to divert his attention to any other work. It is therefore, desirable to entrust the work to an assistant official, either of the association or the department, who has the necessary training in organisation and experience in field work.

Realising the difficulties of securing such a personnel, the Association under reference appointed a fresh graduate of a School of Social Work. Although his freshness of outlook and training proved helpful, his inexperience in organisation proved harmful. The experience has shown that the Incharge of any training programme should have the following qualities of an organizer.

1. Deep insight and understanding in working with people.
2. Practical experience in organizing the activities of social education.
3. Knowledge of the methods of organisation.
4. Discipline, self-awareness and self-confidence to act as a friend, philosopher and guide to the trainees.
5. Ability to work with individuals, groups and the community.
6. Insight in the process of education of the field workers.
7. Ability to keep the students together and inspire them to utilize the period of training for the development, not only of their knowledge of the activities of social education but also, of their personality.

The responsibilities of the organizer will be manifold. He will be called upon to perform the following functions :

1. To plan the entire training course from the beginning to the end.
2. To decide upon the methods of selection of the students ;
3. To set up principles of work.
4. To develop syllabus of the course ;
5. To select names of the speakers, lecturers and discussion leaders and to help them to understand their role in the training.
6. To arrange for the placement of the students at the social education centres for practical experience ;
7. To supervise the field work or to get supervisors for students and to coordinate their work ;
8. To help the students to settle down to the work of training ;
9. To help the students to smoothen their angularities and to develop seriousness in their studies.
10. To help the students to maintain "esprit de corps" ( moral tone ) in the group throughout the training period.

In short, the organizer will be called upon to help the students to develop their personality so as to acquire knowledge, ability, capacity, confidence and discipline in their work after the completion of their training. The delicacy of handling the problems of human relationship and human adjustment calls for leadership of the highest order. The problems of human adjustment are most deluding. They are, in fact, the problems of life. Only an artist, with scientific knowledge of human relationship, can handle the problems of adjustment of the fresh students to new responsibilities.

The organizer has one more problem to face. The problem of handling firmly the idiosyncracies of the ( secretary of the association and the officer-in-charge of the department of Social Education.) He has also to work amicably with the members of the advisory board and take from them as much guidance, advice and support that they are capable of giving, without allowing them to dislodge the basic principles of training. This in fact is the most difficult of all work and requires mature handling.

The question that remains to be settled is of the remuneration that such an organizer should get. In a country like ours where social education departments and private agencies are themselves struggling to make their own existence permanent, they cannot adequately pay the organiser in terms of his training and experience. The training under these circumstances is either entrusted to a retired worker or a second rate organizer, with the result that the production of the training also assumes second rate standard. This is one major problem that the field of social education has still to solve.

### **Functions of the Advisory Board.**

The organizer in-charge of the training needs support, guidance and encouragement in his arduous task. However capable an organizer may be, he needs guidance From experts in the field. He needs to share his major problems and adjust the programme according to the

changing circumstances. He has to guard against any deviation from the basic principles of the training and organisation. A properly constituted advisory board may give the necessary support and advice in fulfilling the objectives of the training. It has, however, a possibility of hampering the work of training if its individual members get interested in taking role other than that of an advisor.

The composition of an advisory board or a committee must therefore be thoroughly worked out. Experts in various fields of education including library science, teachers' training, social work training, basic education, etc. should be included on the committee. The organising secretary of the Adult Education Association and the officer-in-charge of the Social Education Department should also be given place on the Committee. Membership of five is most ideally suited.

The role of the advisory body will be to advise the organiser in the conduct of the training course. It should meet atleast twice in the beginning of the training to decide upon the contents of the training course and the principles of selecting the fresh students. It should also deliberate on the list of the speakers, lecturers, discussion leaders selected for the training. It may then meet once a month atleast to gauge the progress of work and to give guidance to the organiser to solve some of the serious problems that might arise in the day to day work of the training. It should also decide on the methods of measuring the progress of the individual students during the training. At the end of the training course, the advisory committee should help the organiser to select the principles of examination and the methods of evaluation.

The role of the organizer will be of a secretary to the advisory committee. In fact he has to prepare the agenda of various meetings, write the proceedings and devise ways and means of creating and maintaining the interests of the members of the committee. Getting advice from such a body of experts

and strength and support from their advice is an art. Only an experienced worker can make the best use of the available resources on the committee. An inexperienced organiser may lose the confidence of the members and thereby get discouraged.

### **Duration of the Training Course.**

The duration of the training course will depend on the kind of training it is expected to give for a particular group of workers. In fact it depends on the requirements of the field. If the field wants to train organisers of the department or associations of Social Education, the training course should not be of less than two years' duration and should be conducted at the post-graduate level with advanced training in sociology, educational psychology, adult psychology, social economics, social ethics and methods of working with people. For such an advanced training, only the professional schools of social work and institutes of education are qualified to shoulder the responsibility. If the field wants to train field-workers in charge of social education centres the training must be of six months' duration with basic knowledge of sociology, psychology, economics, and the intensive field experience in organising the activities of social education. If the field requires to train field workers to assist the main workers of the Social Education Centres, a training course of three months duration will suffice. One month training course for literacy teachers in methods of teaching language and in the methods of informal education has been found useful. There is no one answer to the duration of these training courses. Various experiments have given varying results. The field has to evolve a pattern in terms of its requirements.

The experiment under reference was undertaken with a view to organise a training course for the duration of three months to train helpers of the social education centres. Experience has shown that the results have justified the expectation. The training has proved useful to the assistant workers of the social education centres.

### **Selection of the Trainees.**

The problem of fixing a minimum qualification for the selection of the trainees is difficult to decide. The academic qualifications are not necessarily the correct measure of the personality of the trainees. However, some qualification has to be fixed as a minimum requirement. For the experiment under reference matriculates were selected as trainees. Exceptions had been made in case of experienced workers. Unfortunately the number of under-matric and matriculates become so disproportionate that those who had assured the organiser that they could understand lectures in English failed to do so in practice. With the result that the lectures were given in English by some non-Hindi speaking lecturers and the verbatim translation was given in Hindi simultaneously. This entailed a considerable waste of time and energy. It is necessary to select trainees with at least some common standard of liberal education so as to maintain a minimum standard of understanding.

### **Contents of the Training Course.**

The syllabus of the training will depend on the standard of training it is expected to impart. The syllabus presented below was meant for the trainees whose minimum standard of liberal education was matriculation. Even then some of the trainees found it difficult to keep pace with the instruction.

The question of covering the maximum amount of information required for the particular type of work and giving emphasis to particular subjects and methods provide difficulties in deciding the contents of the training course. Should principles of social education be given first priority over the contents of information imparted to the trainees? Should methods of working with people be given priority over the methods of the programme of social education? These are some of the questions which confront the organizer. In fact there is no one answer to any of these questions. Answer will depend on the requirements of the field and the standard of acquisition of the trainees. In the experiment under consideration it was decided

to emphasise the basic principles of social education over the contents. It was believed that once the principles of social education get set in the minds of the trainees, the remaining contents could be acquired either in the field or through further reference to text books, journals and other publications. The efforts were made to inspire the trainees to develop their own personality in harmony with the principles of social education. All the students did not succeed in doing so during this short period of three months but those few who were touched and inspired would certainly inspire others in social education. The emphasis on method of working with people over the methods of the organisation of programme was also maintained during the training. The trainees were helped to understand the importance of understanding the felt-needs of the adult participants and acquire the ability to respond to these felt-needs in the organisation of the activities of social education. Indeed the trainees would suffer from in-adequate knowledge of the details of the educational programme and contents of various talks and lectures on economics, politics, sociology etc. that they will be called upon to give. Once the sound foundation has been laid, the upper structure could be built successfully as and when required. It was impossible to give every information to the trainees that may be required in the work. They were only helped to know how and where to refer.

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## SYLLABUS OF THE TRAINING COURSE

### I. Philosophy of Adult Education.

Changing Concept of adult education.

Meaning of Social Education.

What, how and why of Social education.

Social education for better social life.

## 2. Educational Psychology.

### (i) General Psychology.

Method of learning ; Sensation ; Sensory experience ; Curiosity ; Interest ; Memory. Immitation ; Association ; Learning by doing ; Participation ; Interest ; Emotional Development ; Development of the mind ; Imagination ; Thinking ; Reasoning ; Development of Human Personality - Physical development ; Emotional Development ; Mental Development. Effect of Environment on Personality - Sociological background ; Cultural component of society.

### (ii) Adult Psychology. and

its variation from child psychology.

### (iii) Teaching Techniques.

Psychology of learning ; Informal and formal method ; Observation ; Project system ; Learning by doing ; Immitation and association.

## 3. History of Adult Education.

(i) Adult Education before Independence.

(ii) Adult Education after Independence.

(iii) Adult Education agencies in India, including Mysore State Adult Education Council, Bombay City Adult Education Association, Delhi Municipal Committee ( Social Education Department ), Jamia Millia, Sriniketan ( Visva Bharti ), Martandam, Nagpada Neighbourhood.

(iv) The present position of Adult Education in India.

(a) Scheme of Adult Education drawn up in the provinces and the Centre ;

(b) Adult Education Committee of the Central Advisory Board and its recommendations.

(c) Adult Education in Delhi State — the Caravan Programme.

(d) Progress of Adult Education in other provinces and States. Various schemes *e.g.* Social Education drive in the Central Provinces, Social Education under Jamia.

(v) Indian Adult Education Association, its functions and achievements.

(vi) Adult Education in other countries — U.S.S.R., China, Sweden, Denmark, Britain and America.

#### 4. Problem of Literacy and its place in Adult Education.

(i) The present position regarding literacy.

(a) The percentage of literacy in India, in different States; the slow rise in percentage, the time that would be required to make all people literate according to this rate.

(b) Comparative percentage of literacy in other countries. How did they increase their percentage? Examples of some outstanding achievements in this field *e.g.* Phillipines, Turkey and Mexico.

(c) The different methods used in India, varying definitions of literacy and its standard; how to conduct literacy classes.

(ii) The magnitude of the task before the adult education workers and the inadequacy of the methods so far adopted. Why mere literacy has proved inadequate?

(iii) The place of literacy in Social Education.

#### 5. Contents of Social Education.

(a) Socio-Economic system; System of economic life; System of social life; influence of social and economic institutions on the development of personality; Problems of food, shelter and clothing.

(b) FUNDAMENTAL EDUCATION; DEVELOPMENT OF SKILLS; Skills of communications literacy and learning of 3 Rs. Their limitations and contributions.

**(i) Vocational skills.**

Study of various vocations and their practice.

Problem of vocational training and vocational guidance.  
Vocational clubs for vocational training. Place of craft in Social Education. Selection of suitable crafts for different sex and age groups.

**(ii) Health and Social Hygiene.**

Health education — knowledge of and respect for law of personal and public health—some wrong traditional beliefs about health and disease — Ventilation, disposal of refuse, drainage. Personal Hygiene; Social Hygiene, Dietetics.

**(iii) Cultural Development.**

Dramas as a tool for cultural development. The place of folk songs, folk dances, poetry, bhajans, religious songs, mushiara, kavi sammelan, etc. in social education.

Development of interest in thoughts and ideas, through debates, discussions, talk, study groups, lectures etc.  
discussion, debates, recreation etc.

**(iv) Recreation.**

Place of recreation in Social Education for adults, youth and children.

Recreation as a socialising medium.

Importance of free play.

Outdoor games.

Organisation of games, volley ball, foot-ball, basket ball, hockey and other recreational games.

**6. General Knowledge.**

- (i) Civic education ; What does it include ; how democracy functions ; relation of the individual to society ; meaning of citizenship duties and rights of an adult as a citizen ; general acquaintance with the working of the government ; the adult franchise and the meaning of

the vote ; how the Government is responsible to the public. Some elementary knowledge of local history, geography.

- (ii) Education for communal harmony. Principles of decent civilised living with special emphasis on respect for all religions and tolerance of differences. The qualities of "good neighbourliness" "One World idea". How to train adults to organise the economic and social life on a cooperative basis and enable them to realise their responsibilities for social and national security.
- (iii) knowledge of every-day life. Elementary and useful knowledge about the modern world with special reference to India, the province and the district e. g. the interdependence between India and other countries. Selected and significant stories from Indian History illustrating life in various periods with special reference to the struggle for the independence. Changing currents in the social, economic and political life presented simply and concretely so as to instil in the adults a faith in themselves and in the future of their country. Creating interest in the affairs of the State its programme of development and social activities and movements like corruption and black marketing.

## 1. Social Education for Children

- (i) Role of the family in forming social habits in the children.
  - (a) Importance of happy home and harmonious relationship between parents and between siblings.
  - (b) Habit formation.
  - (c) First lessons of citizenship.

**(ii) Role of the play-groups.**

- (a) Recreation as a socialising medium.
- (b) Play groups in street and on play ground.
- (c) Importance of free play.
- (d) Play ground movement for children.

**(iii) Role of the School.**

- (a) Teachers' Training in Social Education.
- (b) Curricular and extra curricular activities for helping the children to relate to the life in the community.
- (c) Parent-teachers' Association and their contribution in spreading social education in the community.

**8. Social Education For Youth and Young Adulthood****(i) Social problems of the youth.**

- (a) The importance of group-life during adolescence and young adulthood.
- (b) Role of youth worker.
- (c) Re-evaluation of social values.
- (d) Efforts at independent existence.
- (e) Problems of vocational training and vocational guidance.
- (f) Problems of gainful employment.
- (g) Relationship with opposite sex and the problems of adjustments.
- (h) Selection of life partner and the problems of married life.
- (i) Sex-education and education for marital relationship
- (j) Family Planning.

## (ii) Social Education programme for youth.

(a) Out-door game for expression of creative energy organisation of games groups, volley ball, foot ball, basket ball, hockey etc.

(b) Life in nature-Nature club, hiking, camping etc.

(c) Vocational club for vocational training, Boys club, Girls club for crafts.

(d) Cultural groups Development of ideological interests, debating, discussion, talk, study groups lectures, literacy groups, drama groups etc

(e) Social service programme in form of campaigns. Cleanliness squad, Anti-corruption drive, Work-camps Literacy drive etc.

(f) Leadership training through the organisation of work.

**Methods of organising Social Education activities.**

## 1. A. Importance of right means for right end.

1. Moral aspect

2. Functional aspect.

— selection of proper method for achieving the object.

B. Importance of the use of small informal intimate groups for social education.

2. Group life and its contribution to the development of a democratic society.

3. Group life and its contribution to the development of an individual.

4. Principles of group formation. Functional Groups.

5. Methods of working with groups.

6. Development of indigenous leaders and formation of compact cells of workers. Functional leadership.

7. Organisation of activities and programme.  
Development of interest groups.
8. Importance of survey and investigation of the social and economic conditions in developing suitable activities.  
Determination of felt needs.  
Personal direct contact with the life of the community.
9. Organisation of outdoor and indoor games, outdoor life through hikes, excursions, camps. Educational trips and exhibitions.
10. Functioning of groups.  
Role of adult workers.  
Role of the indigenous leaders.  
Role of the participants.
11. How to work with Committees, discussion groups.  
Functions of a chairman.  
Secretary.  
Treasurer.
12. Methods of keeping records.  
Minutes of the group meeting.  
Registration of members and their attendance.
13. Planning of the follow up of activities.
14. How to plan the publicity of the programme.  
Use of various methods of publicity, Posters, Films, Mushaira and meetings.
15. Development of public opinion — Public opinion versus publicity.
16. How to handle group finances.  
Problems of equipment—their purchase and maintenance.
17. What is meant by social action.  
Group activities and how to organise them.
18. How to deal with common problems of groups.

19. Groups within groups and their importance.  
    . . . . Study of sociogram.
20. How to check the progress of our work.
21. Supervision and what it means as a helping process.

#### 10. Practical Work.

- (a) Survey of a small selected area with special reference to one or more of the following.
  - (i) The population — literate and illiterate adults, the number of children of school going age attending, and not attending school — the reasons for non-attendance.
  - (ii) The educational facilities available in the area, the number of schools and social education centres — local fairs — the bazar days, etc. and the type of social work that can be done there.
  - (iii) Conditions of sanitation, drainage, etc. and the possibility of improving them.
  - (iv) The incidence of diseases — its probable causes — the possibility of removing them.
  - (v) The local arts and crafts — the local crops and agricultural and other marketable products — the raw materials available.
  - (vi) Local customs and habits — special features, if any.
  - (vii) How the villagers spend their time during the working season and the off season, the routine time table.
- (b) Training in actually conducting a literacy class at the Social Education Centre. Demonstrations of various methods.
- (c) Training in conducting discussion groups — popular talks, use of news sheets, etc.

- (d) Training in the conduct of indoor and outdoor games.
- (e) Singing bhajans, etc., or playing on musical instruments if possible — organising other recreational activities.
- (f) Preparing charts, diagrams, pictures, wall news-sheets etc.
- (g) Reading in the library — study of books suitable for adults and study of books on the methodology of adult education.
- (h) Training in Crafts.

### Field work under supervision.

The field work experience under supervision formed the major part of the training. The trainees were expected to work for at least three hours a day at social education centres under the supervision of experienced workers. They were expected to write detailed reports of the daily experiences and activities at the centres. These reports were read by the supervisors and analysed. Suitable credits were given to the trainees according to their performance, seriousness of their purpose and their ability to respond to the instructions given during the training. It must be admitted that the supervision was not as systematic as it should have been, with the result that proper evaluation of the performance of the trainees could not be gauged. The proper supervision of the students requires mature deliberation. Only an experienced worker with considerable experience of working with people and of the field can alone successfully fulfil the essentials of supervision.

The training course organised by the State Association has provided an unique experience to the field. It has succeeded in bringing to light the positive and negative aspects of training. A proper evaluation of such an experience and learning from the experience can alone ensure the progressive development of the field of social education.

## AN IN-SERVICE TRAINING PROGRAM FOR CALIFORNIA ADULT TEACHERS

Leaders in the adult education movement in California have long felt the need for a kind of in-Service teacher training program which would fit the needs of teachers of adults. Of the 9000 adult teachers in California, nearly two-thirds have been selected because of their training and experience in one particular field. These are recruited from the ranks of lay people who have had either little formal education or have had little or no training in the techniques of teaching. For the most part, they have been selected primarily for their knowledge of subject matter or their excellence in a given skill rather than for their ability to teach. They are faced with the problem of teaching in a school where attendance is voluntary rather than mandatory. They are teaching in an area where there are few guides and aids for teaching which have been developed for students of mature years. The greater number of the other third who are recruited from day schools find also that they must learn new methods of teaching adults, who have had a wealth of experience, who are attending voluntarily, and who will drop out of classes if they find that they are not making progress satisfactory to them.

### **The California Plan.**

In 1947-48 the Bureau of Adult Education, with the support of the California Association of Adult Education Administrators and the California Council for Adult Education developed a plan in cooperation with the University of California Extension for an in-service training program for teachers of adults which was admittedly experimental in nature. The local school district was given the responsibility of recruiting teachers for training and setting up the program of training locally. A contract was made with the University of California Extension to supply instructors for a minimum flat payment by the local school district to the University. In

turn, the University agreed to grant regular upper division credit for the course. In this way, the program was taken out in the field in many centres. It was possible, then, for local adult teachers teaching part time to attend these classes when they could not attend as resident college students both, for the reason that they were not receiving full time salaries and for reason that they were engaged in other activities during the day. The staff members of the Bureau of Adult Education were included in the staff of instructors. They were not paid by the district of the University but were assigned as part of their regular duties as members of the State Department of Education. This was one of the main factors in making the program available to teachers of adults at a nominal cost.

In the years following the establishment of the training program, new courses have been added. At the present time the following courses are available for local district sponsorship :

1. Adult Methods.
2. Adult Learning.
3. Adult Materials and Methods.
4. Guidance in Adult Education.

### **Reactions of the Teacher Trainees.**

A study has been made to determine the reactions of teachers of adults to the in-service training program. In each case student reactions have been classified under four headings: Favourable, Unfavourable, Changes in teaching practice, and Kind of studies teachers would like to take up next. Each student who took one of the courses last year was given an opportunity to fill out a questionnaire on his particular course. Before summarizing the reactions for each course, it would be well to state the nature of each course in its appropriate place. The course in Adult Methods was precisely what the title implies. The course was given in three long weekend sessions

of seven hours each with an organizing session of two hours and two interim sessions of three hours, making a total of 30 hours in all. There was an attempt on the part of the State Department representatives and the University instructors to cover the fundamentals of methods, including individual instruction, lecturing, demonstration, discussion and large and small group techniques.

The reactions of the students were overwhelmingly favourable. They particularly liked the demonstration of teaching techniques in the class, the opportunity to meet and talk over common problems with other workers in the adult field, the practical aspects of the course, the opportunity to receive a more comprehensive view of the adult education program, the manner in which the course was planned, the experience of working with the group, the opportunities for class participation, and finally, making it easy to attend such a class.

The teachers asserted that they made changes in teaching practices as a result of having taken the course in Adult Methods. They said that they had gained more student participation, a greater use of teaching aids; that they did more pre-planning and made more course outlines; that they were cognizant of the planning for student needs; they did a better job of evaluation on their own teaching; they were able to use many more methods; there were more students follow-up, and there were changes in thinking which affected teaching practice, such as the continued search for new ideas, a recognition of social values, a respect for students' abilities, and a clear concept of adult education.

There were some who objected to the long week-end sessions, the large number of instructors, and the large amount of material for the time allotted. A few of them said that there was inadequate treatment of class room problems faced by teachers. These and similar objections were made by a very small percentage of the students.

### **Psychology of Adult Learning.**

The course in Adult Learning was first called the Psychology of Adult Learning and was organized on an entirely different basis from the course in Adult Methods. There were three series of lectures carried on in long week-end sessions. This course attempted to give something of the philosophy of adult education, the Psychology of adults, and the characteristics of good adult teachers and students.

The adult teachers felt that this course developed a better understanding of students as people and reacted favourably to the manner in which the course was planned and presented, the practical aspects of the course, the opportunity to meet and talk over common problems with other workers in the adult field, the leadership of instructors, the opportunity to receive a more comprehensive view of adult education and a clarification of the teaching role and the development of an understanding of guidance and counselling as applied to adults. Again these teachers felt that there were changes in teaching practices which came as a result of having taken the course in Adult Learning.

### **Adult Materials and Methods.**

The third course was on Adult Materials and Methods. The primary objective of this course was to teach effective course planning. Each teacher was given the responsibility of planning a complete course outline, a unit of that course outline and a lesson plan. This course outline would include the overall purpose, the specific objectives, the content, methods, materials, student activities and evaluation.

At first the students in this course did not react too favourably because the amount of work involved in completing the course was much greater than in other three courses. When the course was completed, however, the students expressed themselves as considering this the most valuable of all the teacher training courses, in that they had provided materials which were heretofore unavailable ; they had learned to plan a complete course in an organized and consecutive manner ; they would teach

a better course because they had a planned sequence ; and that they had a knowledge of organized materials which would be effective in their own teaching program. They felt that this course would probably make the greatest change in a teaching program in that they would have at hand both plans and materials at the time they were needed.

As a result of the classes in Materials and Methods several groups, notably among the sections of the California Council for Adult Education, are collecting and exchanging materials. A plan is now being developed to have clearing house for these materials through the State Department of Education. A loan library has already been established from which course outlines in a great variety of subjects may be obtained.

### **Guidance in Adult Education.**

Course number four, Guidance in Adult Education, was offered for the first time this year, and there has not yet been sufficient experience and opportunity for evaluation. The course includes a study of counselling for adults ; orienting and interviewing adult students ; group approaches in counselling the individual inventory ; educational, personal, and occupational counselling ; and evaluation of various methods of teaching adults. The course takes into account the needs and special developmental tasks of adults and how they relate to their educational goals. The class gives opportunities for teachers of adults to assess themselves (tests, inventories, autobiographies) as a springboard to gaining the skills to assess their adult students.

Changes in teaching practices as reported by teachers enrolled in the classes indicated ;

“ (a) that they are offering more opportunities for student participation ; (b) that more teaching aids are being used in the classroom ; (c) that more consideration is given to student needs and interests ; (d) that they are making greater

use of course outlines in their teaching preparation ; (e) that more use is being made of evaluation techniques ; and (f) that certain teachers have been stimulated to new considerations of their role as teachers of adults in terms of individual and group needs and in terms of the total adult education programme."

This teacher-training program has passed the experimental stage. The demand is so great at the present time that it is not possible with the small available University and State Department staff to teach all the courses that are requested by local school districts. While minor changes may be made from time to time, it appears certain that the present program will continue on the same pattern which has been used in past years.

### **Other Training Opportunities.**

In addition to the in-service teacher-training classes, courses in adult education are offered in summer sessions of several of the California teacher-training institutions. Some of these courses are taught by the same instructors who conduct the in-service training program.

For teachers who are unable to enroll either in the in-service training or the summer session classes, instruction is available by correspondence through the University of California Extension. Two correspondence courses are offered, one in Principles of Adult Education, the other in Procedures and Methods in Teaching Adults.

Upper division college credit units are given for the completion of any of the courses that have been described. Teachers may use these units for credit towards a college degree, for the renewal of their adult education teaching credentials, and in some instances for the meeting of local board requirements for job promotion. A more important consideration with many teachers is the professional upgrading that results from their participation in the program.

Closely related to the in-service teacher training program is the Santa Barbara Adult Education Workshop which is held during the summer at intervals of two or three years. This workshop is also a cooperative enterprise, being sponsored by the Bureau of Adult Education, the California Association of Adult Education Administrators, the California Council for Adult Education, and the University of California Extension. It is designed primarily for administrators, and supervisors in public school adult education programs. However a limited number of teachers are admitted.

The major objective of the workshop is to provide an opportunity for administrators, supervisors, counsellors, and teachers to work together intensively on subjects of direct practical value to public adult education programs. Among the subjects considered at the last workshop were Philosophy and Trends in Adult Education in California, Community Organization and Surveys, Instructional Materials and the Curriculum, State Laws Relating to Adult Education. The 1952 Workshop will concentrate on the Philosophy of Public Adult Education in California, Responsibilities of Leadership, Problems of Administration, Problems of Instruction, and Problems of Financial Support.

Through the training of leaders, the analysis of problems, and the development of a spirit of professional belonging among educators of adults, the Santa Barbara Workshop is making a valuable contribution to the total training program in California.

ADULT EDUCATION  
June, 1953.

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## BOOK REVIEW

### “STUDY ABROAD” Volume V International Handbook of Fellowships, Scholarships and Educational Exchange.

This Volume lists international Scholarships and training opportunities reported by 64 states and by a number of non-self-governing and Trust territories.

The Volume is divided into two parts, Part I gives a summary of the international scholarships and programme during the first year. Part II deals with the facilities that exist for higher studies in various countries.

“Study Abroad” is intended as a handbook for students seeking study opportunities abroad. It is also intended for planners and administrators of exchange of persons, donors of fellowships, teachers, instructors and career advisers in universities, Government Departments and International organisations which need a system of reference for national and international activities of interest to them.

\* \* \*

### ‘THEY CAN’T AFFORD TO WAIT’ — a UNESCO Publication.

“They can’t Afford to Wait,” illustrated with 12 pages of photographs gives a first hand glimpse of technical assistance being given by the United Nations Educational Scientific and Cultural Organisation in four countries of South East Asia; Ceylon, India, Pakistan and Thailand. The booklet describes a wide variety of Unesco assistance programme. It shows

- (i) the fundamental education programme in Ceylon where a Ceylon-Unesco centre is working with 55,000 people living on new rice land reclaimed from the jungle.

- (ii) Scientific research and training in India with two teams.
- (iii) Geophysics in Pakistan where a team is aiding Pakistan meteorologists in conducting what amounts to an inventory of resources with emphasis on problems in West Pakistan's great desert ;
- (iv) Education in Thailand with an international team working 60 miles outside Bangkok.

\* \* \*

### PRORH AUR SAMAJIK SHIKSHA KE NAYA PRAYOG

— URMILLA JOHRI, M. A. (COLUMBIA.), PUBLISHED BY VIDYA MANDIR LTD., NEW DELHI. Price Rs. 3/8-0., Pages. 104.

The book is meant for Social Education Workers of our country. It refers to many important experiments in the field of Social Education that are being carried on in America and contains notes on ten experiments. Most of these experiments are carried on by the Universities, National recreation associations, Agricultural extension service, consolidated schools, Y. M. C. A. and Y. W. C. A., which have huge resources and can count upon the services of an army of well trained workers. The conditions in India, however, are entirely different. Besides the dearth of trained personnel there is also paucity of funds. It is, therefore, doubtful if many of these suggestions could be incorporated by our workers.

We, however, welcome this book as one of the very few books in Social Education that have appeared in Hindi. The book contains many photo illustrations. Printing and general get up of the book is also good.

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BOOKS USEFUL FOR ADULT EDUCATION WORKERS.

1. "Social Education Literature"  
by Dr. S. R. Ranganathan.
2. "Report of the First National Seminar  
on the Organisation and Technique  
for the Liquidation of Illiteracy".
3. "Report of the Second National Seminar  
on the Organisation of Community  
Centres".
4. "Report of the Third National Seminar  
on the preparation of Literature for  
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5. "Rural Adult Education in India"  
by Dr. S. R. Ranganathan.
6. "History of the Indian Adult Education  
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- Calcutta Conference
- The Adult Education
- Second Thoughts on Bikram Seminar
- Training for Leadership
- Report of the Fourth Seminar
- Book Review: Training in Social Education

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*Editor:*

RANJIT M. CHETSINGH

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## CONTENTS

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	Page
1. Calcutta Conference ...	1
2. The Adult Education — <i>T. Madiab Gowda</i> ...	3
3. Second Thoughts on Bikram Seminar ...	9
4. Training for Leadership — <i>Daulat Nanavatty</i> ...	13
5. Report of the Fourth Seminar ...	19
6. Book Review : Training in Social Education — <i>by M. S. Gore</i> ...	31

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## CALCUTTA CONFERENCE

The Tenth All India Adult Education Conference is meeting in Calcutta towards the end of this month. The Conference, this year is an unusual one in more than one respect. It is to consider "The Place of Recreation in the Social Education". Normally our Conference carries its programme in two phases. It reviews the work done and gives lead about the line of action to be followed in the field of Social Education. This year, the Conference is to review the social education work in the Community Project areas and give its considered opinion on the place, Recreation occupies, in the field of social education.

Recreation is an essential element in any programme of education. For adults, it is something more. Perhaps it is the most important element in the programme of social education. For, if social education is to have any purpose it must enrich the lives of our people and contribute to the development of their critical faculties and their social sense so that they may be able to distinguish between the true and false in the realm of knowledge and the good and bad in the realm of conduct. Social Education centres must play an important role in the renaissance of our national life and help to focus the actual and potential cultural resources of the local community and make them actively interested in their own improvement and thus provide an environment and atmosphere in which that interest could joyfully be translated into cooperative and growing activity. To quote an eminent educationist of our country: "No community or person however ignorant and oppressed by the burden of making a living will reject persistently all attempts to bring a little light and joy and good fellowship into their lives. They would welcome the chance to sit and smoke together in the evenings, to sing songs, to stage little plays and to hear folk tales, bhajans and religious poetry. Why not then make a start in that way and provide, to begin with, just a pleasant meeting ground for villagers where they can gradually

contribute to their own amusement and relaxation. With this beginning it is not at all unlikely that some of those who assemble there may talk about their common problems and discuss their common needs and difficulties. This would provide an excellent starting point for the formation of discussion groups and gradually pave the way for talks and lectures on subjects of general interest and usefulness to the members." Thus it will be seen that through recreation, social education can achieve lasting results.

It is hoped that the delegates to the Conference will give a new lead to social education movement in this country by defining the place of recreation in social education.

The Conference is significant from another aspect. It is to be inaugurated by an eminent educationist, who is also the Head of the State of West Bengal. Dr. H. C. Mookerji has devoted his entire life to the cause of education. He had been a teacher, a legislator and is now the Head of the state. All these positions have given him experience and insight which makes him eminently fitted to guide the deliberations of the Conference. The Conference is being presided over by another eminent educationist of our country. Principal Anath Basu has devoted his entire life to the cause of mass education. As a Congress worker, as a Professor in Shantiniketan, Calcutta University and the Delhi University, he devoted his entire energy with zeal and devotion to the cause of mass education and it is hoped he would give a correct lead to the social education workers in the country.

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## THE ADULT EDUCATION

[ *A Text of the Broadcast at the AIR Mysore by Sri T. Madiab Gowda, M. P., Vice President, Indian Adult Education Association, and President of the Mysore State Adult Education Council.* ]

Adult Education has engaged the attention of all thinking men in the East and West. To educate a child is to educate a future citizen but to educate an adult is to educate the immediate citizen. The education of an adult brings to light the good and the great concealed in him. The adult educationist, more than a teacher in the school, disciplines the feelings, restrains the passions, inspires the worthy motives instils the profound religious feelings and inculcates the pure morality in the adult and trains him to be worthy citizen of a democratic country. There are many threats which corrode the social fabric of any free-country—one is illiteracy. The intellectuals, the political leaders and the well-wishers of a country have to put their hearts and heads together to face the stupendous task of educating the adults.

The Western Nations such as the United State of America and the United Kingdom foster the growth of Adult Education more than any country. In England, the allotment for adult education in the education budget, is nearly 25% of the total budget. Needless to say that in a country like ours where 85 % of the total population are illiterate and steeped in ignorance, the problem of adult education is the first and foremost to be dealt with.

We have accepted in our Constitution, a democratic Republic for our country which implies that the life is to be planned on democratic principles. It is impossible that ignorant people can ever hope to build up a stable democracy. Democratic way of life is based on the presumption that every one, without exception whatsoever, should participate in the life of the State and

contribute his or her mite intelligently to its growth and progress. Such intelligent contribution can never be imagined in country whose bulk of the population is illiterate. The uneducated or the ill-educated is a burden to the country, and contribute in a very great measure to the degeneration of democracy. In the interest of democracy it is essential to educate the uneducated. The education of the adult teaches him to live a fuller, richer and more interesting and useful life than otherwise, and also it affords to equip him for more intelligent citizenship in a democratic state. It endows their lives with inspiration of a living mission. The system of adult education should meet the requirement of the individual and of the society. The adult educationists plan their system after having studied the multi-phases of life, the individual's curiosity on political, social, economic, scientific, ethical, religious and philosophic planes. They endeavour to stimulate, enrich and open up a new vista and enlarge horizons and influence curiosity. Their endeavour will result in the improvement of a country's cultural life. It is a recognised fact that education is a lifelong process, directed towards better realisation of life.

With the advent of Sovereign Democratic Republic the Adult Education has acquired a political necessity in our country. In a democratic form of Government, all public activities have ultimately to receive sanction from the common man. The adult-franchise is laid down in our Constitution. It is a great act of faith. Their act of faith is fully justified, and it is to be justified for all time to come. The adult should be made to exercise franchise discreetly. It is too much to expect that the illiterate and ignorant mass of people do always exercise their franchise intelligently. A demagogue always awaits to exploit gullible public. There is nothing more dangerous to the stability of a country than a demagogue arising and converting illiterate, ignorant mob to his side. We ought to prepare ourselves against such dangers and risks which beset a nation. The hard-won freedom might be lost sooner or later, if we do not educate our adults and train them to exercise their franchise

discreetly. Illiteracy represents a sore spot in the body politic. Hence, all reasonable men have to agree that the education of the masses must be regarded as of supreme importance and top priority must be given among the functions of the Government.

There is another reason why education should be spread rapidly among the masses of our country. We are far behind other countries of the world economically and socially. If, one looks at the advanced Western countries, perhaps, one has to accept that we are still at the stage of passing from the medieval to the modern. The progress of our agriculture and industries is far from satisfactory. The condition of our people both agriculturists and labourers--is anything but satisfactory. The chill penury of our people is undoubtedly at the root of all these evils. The removal of poverty depends upon the efficiency and increased skill of workers. How are we going to make them more efficient and produce more? It can be done only by filling their empty minds with a keen desire to advance. The advancement of a country depends upon the economic conditions. Economic stability depends upon the education of the masses. National progress depends upon the individual's industry energy and uprightness and national decay is due to individual idleness and selfishness, which are the seeds of illiteracy. It is absolutely essential that India's masses should be educated at the earliest possible time.

Another need for the adult education is to tone up the social life in India. The ignorance of the masses is mainly responsible for many social vivisections, dreadful superstitions, shameful system of untouchability and a host of other customs and practices injurious to the stability of a country. No lover of the country can tolerate the persistence of these social and economic evils any longer.

Adult Education helps an individual to keep in touch with the culture of a country. The cultural content of the adult education needs to be mentioned when we are talking about the importance of Adult Education. Culture is a way of life of a

people from birth to the grave, from morning to night. The culture of a country is the characteristic way of its life. Though the marks of culture are gradually modified by time and contact, its distinctive core, tenaciously persists. The Indian culture has a great tradition. It is found in the lives of our great epic heroes. Our epics appeal to our sense of moral and spiritual values. The aim of our adult education is to harness these great literary works and put them across the people in the light of contemporary way of life. Similarly, the emotional content of adult education should consist of equipping the people with capacity to appreciate and enjoy other forms of literature such as poetry, drama, fiction and also fine arts like music, dance and painting.

It is the aim of our national leaders to rebuild our country on the foundations of our rich and ancient traditions and culture, in-order that India might shine like a bright star in firmament of Nations. It is a foregone conclusion that no material advancement is possible in a country where colossal ignorance and illiteracy exist. If our co-operative movement has not taken root for the last four or five decades inspite of the best efforts, if our cottage industries have not thrived inspite of many sincere attempts, if our economic conditions remain at its lowest ebb, if our children's welfare and education remain still a dismal tale, it is, because of illiteracy and ignorance. If there is any one panacea for all these innumerable evils, it is the education of the adult. Our people are the makers of our country and they get the Government they choose. They can no longer afford to remain in a slothful mood saying "What does it matter whether Rama rules or Ravana rules?"

Education is the only method by which an individual can rise to the very height of his capacity. When we talk about the uplift of the masses, we must provide them an opportunity to educate them, so that they should be able to realise and achieve the best that is in them. Education is the only instrument, and a powerful instrument too, to enable the individual to

realise his destiny, his capacity, his ability and potentiality to the fullest stature and to contribute his utmost to the good of the country.

To-day, when we are talking of adult education (or Social Education as it has also been called), we are not talking merely of the eradication of illiteracy. Literacy is only a means and not an end in itself. It is no doubt, true that in our unfortunate country where only about 15% are literate, liquidation of illiteracy has assumed very great importance. When printing facilities have increased, when our people have more leisure on account of the many inventions of labour-saving-devices, when such leisure has to be properly used for reading books, newspapers, and when our people in the matter of the exercise of the franchise, will have to use ballot papers rightly and discreetly, it is an imperative requirement to make all the adults literate.

The ancient methods and media of imparting adult education like the village theatre, the ballad singers, Harikatha institutions, the practice of daily reading of puranas on the village pial, known as Vachana, Yatras or the community travel to the places of religious interest, the congregation of people for some religious or social functions, have contributed a good deal for imparting knowledge and providing entertainment. Nobody can deny the fact that the carvings, paintings, exhibition of music and dancing in our temples are intended to level up the educational standard of our people.

The efficacy and value of the modern methods of adult education are mostly based on scientific aids and they need special mention. They are, apart from the basic materials required for the liquidation of illiteracy, and printing of useful and proper literature, the film, radio, pictures, posters placards, lantern slides and gramophone. These have special significance in the movement and will prove with the illiterate masses, not only superb attractions to make them assemble in the class room or

lecture hall, but will send home the lessons with greater vividness and speed than can be done by the oral word even of the best educators.

Radio, specially, is a very important adjunct to mass education. Broadcasting is being largely resorted to, for the education of children, as well as the adults in various advanced countries. India, a vast country with scattered villages, difficult transport and large population to be educated in the very rudiments of literacy, and education, offers immense possibilities for educating the adults through broadcasting.

Annual shows, competitions, exhibitions, demonstrations travelling train shows and museums are useful sources used to provide education and information by direct method.

In short, the adult education is a stupendous task, and it is to be faced by one and all who has a sense of patriotism. We will have to strive every bit of our energy to educate the adults in order to fit them for the enjoyment of their legitimate rights and discharge of their equally incumbent responsibilities.

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## SECOND THOUGHTS ON BIKRAM SEMINAR

*An editorial interview with a delegate to the seminar at Bikram in October, 1953.*

Ed. I seem to remember that there was a certain amount of criticism, fairly strongly voiced at the time, about the whole conduct of the Bikram seminar and I do not think you were altogether unhappy about it yourself.

Delegate. My main criticism of the seminar, concerned its apparent lack of planning. The papers previously circulated had certainly led the participants to expect an organized plan which was altogether lacking at the outset.

Ed. Was the lack of planning a real defect of organization or was it a part of a concept of free association which would compel the delegates to find their own terms of reference ?

D. If that was intended the Director should have taken the participants into his confidence, instead of leaving them somewhat bewildered by the fact that the leaders of the seminar did not appear to have reached any measure of agreement among themselves. Certainly the Director and at least one of the group leaders might have been aware of such an intention, but other leaders set out to run their groups on a straightforward and technical basis. It might be that our early troubles stemmed from this conflict of attitudes among the discussion group leaders.

Ed. Does that mean that members of the steering committee or the Director had not worked out a consistent idea as to which approach they wanted in the seminar or did they fail to convey their intentions to the persons appointed as group leaders, and to the delegates.

D. Their intentions were not conveyed to the leaders and to the delegates, only a few of whom, in training or approach

to educational techniques, could easily open their minds to the highly technical nature of the subjects before the Bikram seminar. The pre-conference material prepared by the secretariat of the Association for the delegates was straightforward but at the plenary session attempts were made to confuse the issues and bring in extraneous matters not germane to the problem before the delegates. About the technique to be followed in discussing the subject matter, there was a lot of confusion in the beginning.

Ed. You speak about the technique of discussion, could you give us an idea of what you consider best ?

D. Looking at it after a lapse of time, I realize that some of the seminar staff hoped that the Group Discussion technique followed at Okhla Seminar would emerge as the controlling influence in the seminar. But although this was a familiar technique to a small number of delegates, it was little more than a technical term to most members of the seminar. Ultimately it was accepted. It gave opportunity to each delegate to discuss the entire working paper, in separate groups.

Ed. Am I right, to imagine that the primary aim of seminars like this is to provide a forum for the exchange of ideas, with a view to improve and widen the concept of adult education, or at least to widen it in relation to some of the assumed usages of the word in this country.

D. Yes, that is so. The emphasis has always been on the exchange of ideas about methods and techniques used in various parts of our country and the examination of them against the background of our experience.

Ed. Now that we had four seminars, I thought it might be useful, if, as a participant, you could say what you actually got out of these seminars. Each time we felt that the seminar did not get a very good reception, and yet in the aftermath, it seemed the results of each seminar had stuck in the minds of

quite a lot of people who were there. Do you share that feeling ?

D. Yes, I do. The impact of the seminar on me has been much greater than I could have imagined at the time or, on my return. Although I am still highly critical of the way in which it was run, I think it has had a marked influence on my personal contribution to adult education.

Ed. I think that is important because it brings out how extremely difficult it is to get such meetings into focus immediately afterwards. You went with an open mind, but, even so, you found yourself being critical during and after the meeting. Nevertheless, you do share the feeling that there was a genuine carryover from the Seminar.

D. We were given ample opportunity to go to the villages round about and see for ourselves, what actually was being done in the field of social education and with what results. We also had chance to listen to the experiences of field workers from other parts of the country. This gave a clear picture of the content of social education programme. Deshpande ji with his experience of field work was always there to put the participants in his group on the right track. Dr. Koshy with his experience of running a training centre for social education workers needed for community development projects, gave a lucid exposition of the need and requirements of a training course. Mr. Saligram Pathik, with his long experience of field work in rural areas was always active to prevent too much reliance on western experiences. Dr. Shastri, Secretary General of the Seminar, and Shri S. C. Dutta, Secretary of the Association who used to attend all the groups turn by turn always kept the delegates on the track.

Ed. Thanks for this long exposition about the day to day work. What about the social side of the Seminar ?

D. The visits and the entertainments gave us the opportunity to know each other. Apart from the opportunity to

exchange ideas, these Seminars have their utility in so far as they bring together people from all parts of India, working in the same field and sharing, perhaps, the same ideals. This year the venue provided an ideal background to our discussions. In a village, about 33 miles from Patna surrounded by paddy fields, those of us who had no experiences of village life had a taste of it.

Ed. I am afraid this is probably about all we will have space for. To sum up, do you think that, with all its admitted defects, it was an occasion worth arranging, that it was worth your while to attend, and that it would perhaps be valuable to record more of the later reflections of delegates in these various seminars that the Association had sponsored so far?

D. I think so. When such exchange of ideas takes place in conferences as at Bikram, those who take part need to re-assess their opinions in the light of later thought and action, and I have welcomed the opportunity to do just that. It has brought home to me once again how much my thinking about adult education has been influenced, and how deeply grateful I am that I was given the privilege to attend the Seminar.

# TRAINING FOR LEADERSHIP

BY

DAULAT NANAVATTY.

Trained leadership is essential in all spheres where men associate with one another in groups for some purpose. For it is in groups that we all live and work. We play, we learn, we have our social relationship with others in groups; it is in groups that we carry on most of our activities. A group is effective only when it has leadership which holds the responsibility of keeping people together, helping them to work together and heading them in the direction in which they want to go. Such a leadership is needed not only at the top most level but at all levels of work. Leadership must be at work in every common work-a-day situation where one person directs others. Countries which have had good leaders with responsibility widely distributed at all levels of the social structure have best stood the crisis of war and economic depression. But leaders differ from one another and leadership may mean different things to different people.

How people get to be leaders will go a long way in analysing what a leader is and what he does. Leadership results out of three fundamental factors :—

- (1) Circumstances of time and place,
- (2) Response from followers,
- (3) Leaders' will to power.

- (1) Some get into the position of leadership by appointment; *e.g.*, administrators, managers, supervisors. In this position they command the authority and control to make the members of the group follow their will. Sometimes leaders are chosen by force of circumstances as a result of being born in a prominent or wealthy family and occupying an important position in a community.

- (2) Some are put into places of leadership by acceptance of the members of the group. In small intimate groups members single out one person in whom they have confidence and whose advice and opinions they value. The correct test of such leadership will be whether the participants get from the leader the enhancement and security which they expected? The real question is whether such a leader is doing things for people so they will stay subordinate, or doing things with them so that the members will learn how to do things for themselves.
- (3) There are leaders who secure leadership position by way of physical force. In every leader there is an urge, conscious or unconscious to acquire power. Will to power is the very first lesson our civilization gives to the young child. This will to power remains unsatiable and gets manifested in many ways. There are no doubt, times and places where temporarily such dominant figures provide a unity of purpose and clarity of intention for which people are passionately yearning. Especially in troubled times of political and economic uncertainties do such figures have their fruitful if transitory success.

### Some Misconceptions.

There is a wrong notion existing in many of us that leaders are born, not made. They are said to possess an intuitive urge to lead and demand obedience. Aggressiveness, a passion for power, are regarded as marks of a leader.

There is another misconception that only men of superior intellect or education, or those who have the advantages of social prestige can become leaders. All those who have intelligence, character and purpose in life, and are imbued with a spirit of service do become effective leaders at various levels. It is believed and proclaimed that every man of average

ability can be a leader if he has the integrity, adequate training experience. To encourage him to do so and to train him is a service to the country; for, the greater the number of its leaders at all levels and in all spheres of the country's life, the greater its progress.

### **What Constitutes True Leadership.**

Discarding the misconceptions, leads to an important point as to what constitutes true leadership. True leadership is the activity of influencing people to cooperate towards some goal which they come to find desirable. A true leader gives his followers something to live for. What is stressed in this concept of leadership is the sense of satisfaction and self fulfilment expressed by those who are competently led. According to the democratic concept, a leader should distribute responsibility and be an enabler more than a doer. He should be at the 'tap' rather than at top. He need not necessarily be in the centre of the stage or in the twilight. Instances are known of men who have remained behind the scenes and yet have given effective leadership.

### **Leadership for youth.**

One of the outstanding facts about the youth is that they want to find something to live and die for. Wars and national struggles however cannot be served up to them regularly or frequently. They have to be helped to find something meaningful and significant in their day to day experiences of living in their villages, towns or cities. This can be offered to them by leaders who have acquired wisdom and insight and have dedicated themselves to this task.

How can such leaders be discovered and recruited, how can they be trained to cater to the needs of the home, the play centre, the church, the school, the work room, the clubs etc. In advanced countries like U. K., Canada and specially U.S.A., the educational and social institutions, stress the need for trained leaders at all levels and provides for their training. It

is of utmost importance that we in India become conscious of the need for trained leadership. Public opinion has to be developed and our homes, school, universities, and educational, social and cultural institutions should take steps to meet this need and facilitate the provision of training for potential youth leaders. Government as well as non Government bodies should launch movements to discover and develop the capacity for leadership. The existing movements like the Y.M.C.A., Y.W.C.A. Youth Hostels, Boys Scouts, Girl Guides, children's Councils and Clubs, etc. can help to discover the latent talent. The clubs, play-centres, camps, social education centres etc. offer varied opportunity for discovering potential leaders with various aptitudes. Such potential leaders are to be recognised and selected for special training.

In these leisure-time organisations opportunities are provided for imbibing the democratic concept of leadership and under-valuing out-moded ideas. It is through these leisure time activities that our potential leaders realize that their effectiveness develops in proportion as their personality becomes richer. It is here that a young leader is made to realise that he must not be self-centred, thinking of his importance and prestige, but groupcentred, keen to help his followers to achieve the accepted goal. Given proper guidance and training, the young leader understands that functions of leadership would include, helping the individuals to become a cooperative group and helping the group to define its purposes; to interpret these purposes, into practical goals, to clarify the assignment of responsibilities, to guide the processes of planning, to open up the potentialities of available resources, and to evaluate efforts and results. Leadership can really blossom forth in democratic organisations, for it is in the framework of democratic relationship that the leader is given full opportunity to carry out the functions of leadership. Key to the development of democratic attitudes in young people, is the leader himself. This will of course take varying lengths of time, according

to the individual capacity to grasp and the environment at home, school, church, neighbourhood etc. from which he comes.

So far, we have touched the aspect of development of capacity for leaderships. A leader also requires skills and techniques to make his leadership effective. The leader's own perception and skills are probably his most effective tools. To give him additional insight and to simplify his search for resources, efforts should be made develop a kit of materials for leaders. Several skills like, presentation skill, publicity, skill at organisation etc. can be learnt gradually. It is here that our schools of social work, adult education associations and universities can render immense help by organising short courses, discussion groups, seminars, workshops, training conferences etc. where the leader can be helped to acquire techniques of working with Committees, presenting his cause through delivering speeches, writing articles commending a movement, preparing reports, drafting memorandums etc. At training conferences, experts who excel as chairman or secretaries of groups should be made to give theoretical and practical instructions in drawing up agendas, writing minutes, executing the agenda, conducting meetings etc. The young leader can also be helped to fulfill his role through constant supervision, training conferences, group discussions, seminars etc.

The development and training of leadership is the most imperative need of our country. Any one who attempts to deal with the training for leadership is confronted by two fundamental questions ; what training should be given and how to give this training ? The problems of curriculum and methods thus become basic. However, behind this problem, is yet another problem — the problem of aim or purpose of training. What results do we wish to secure by the effort at training, and why do we seek these results are some of the problems that need to be clearly understood before undertaking the training.

Development of an integrated personality should be the aim behind any training. Unless youth is able to master certain

basic principles he cannot achieve integrated personality. Curriculum for the training should be such as to develop qualities of character which are of special significance to the development of an integrated personality; e. g. reasoned conformity instead of blind obedience, fair and honest dealing instead of exploitation, investigation instead of thoughtless acceptance, open-mindedness instead of prejudice and bias, and promotion of the common good instead of selfish advancement. When such an integration of personality takes place every youth would become a worthy citizen of his country and at the same time a good citizen of the world.

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## REPORT OF THE FOURTH SEMINAR

The Fourth National Seminar on "Training of Social Education Workers" was organised by the Indian Adult Education Association at Bikram, (Patna), from October 22nd to 30th, 1953. The Seminar was inaugurated by Mr. R. R. Diwakar, Governor of Bihar. Mr. G. Hari Sarvottam Rau was the Director of the Seminar.

The plenary session of the Seminar began on the morning of October 23, 1953, when the panel of reporters for recording the proceedings of the plenary session was formed. The Director of the Seminar then explained the working paper of the Seminar. For the purposes of discussion the working paper was divided into the following sections :

1. Types and classes of social education workers, qualifications and experience necessary for workers of each type and class.
2. Review of the existing training facilities and syllabuses for social education worker.
3. Framing a syllabus, of training ; Nature, duration and scope of training.
4. Financial provision.

Delegates were divided into 5 groups and each group met separately to discuss, one section each day. At the end of the day the discussion of each group was presented before the Steering Committee for collation and formulation of the final recommendation which were placed before the Plenary Session.

The findings of the Seminar are :

### Methods of Operation.

1. Informal.
2. Formal.

As between the formal and informal methods the Seminar was inclined to the view that the informal methods should precede the formal one, the formal education coming in only when the urge in the subject was aroused.

### Types and classes of Social Education Workers.

Classification of workers into full-time paid worker,<sup>2</sup> part-time paid worker and spare-time voluntary worker was agreed to. It was agreed that though there may not be two distinct types of workers for rural and urban surrounding, there would certainly be differences in the lines of action and methods of approach to a problem in rural and urban surrounding. Whatever be the type of worker it is necessary that he should be trained in the technique of social education.

Classes :

1. Administator or Organiser.
  - (i) Full-time paid worker.
  - (ii) Part-time paid worker.
  - (iii) Spare-time voluntary worker.
2. Social Education Organiser at village level.
  - (i) Full-time paid worker.
  - (ii) Part-time paid worker.
  - (iii) Spare-time voluntary worker
3. First stage Social Education teacher with literacy as the main objective.
  - (i) Part-time paid school teacher.
  - (ii) Part-time voluntary teacher.
  - (iii) Student teacher.

4. Social Education teacher of higher grades.
  - (i) Full-time paid teacher.
  - (ii) Part-time paid teacher.
  - (iii) Voluntary teacher.
5. Student volunteer.
6. Social Education Camp Organizer.
7. Multi - purpose village level worker or Leader of Community Centres.
8. Rural youth welfare organiser.

### Qualifications and Experience Necessary for Workers of each type and class.

#### 1. *Administrator :*

He or she should hold a diploma or degree, preferably in Social work, in addition to field experience. This may not apply to persons having long experience in social work.

#### 2. *Social Education Worker at Village level :*

He should preferably be a matriculate with enough practical experience.

#### 3. *Literacy Teacher :*

He should be preferably middle-passed. It is, however to be noted that aptitude in social work is an essential qualification for every worker.

#### 4. *Camp Organiser., Village Level Worker, Leader of Community Centre and Rural Youth Welfare Organiser.*

No hard and fast minima can be prescribed as qualifications for them. They may range from a middle-passed to a graduate. The worker should have sincerity of purpose, should have experience and should be trained in social education and social work.

### Methods and selection of trainees.

It is not possible to lay down clear-cut methods for the selection of trainees for training in social education. Various spheres of work may require various types and grades of qualifying tests. The selection should be made after interview and tests (both written and oral) by properly constituted body. Educational qualifications, maturity, age, attitude to life, social background, spirit of service and experience in social work, physical fitness, inclination to manual labour and above all character - all these should be taken into consideration while selecting a candidate.

### Review of Existing Training Facilities and Syllabuses for Social Education Workers.

The following categories of agencies or institutions are engaged in imparting training in social education :—

1. Union Government (Planning Commission).
2. State Governments
3. Local Bodies.
4. Voluntary organizations,
5. Universities.

#### 1. *Union Government.*

The Union Government should coordinate and help finance the efforts made by various State Government and other agencies and act not only as a clearing house for inter-change of information, but as a guide in setting up proper standards and ideals for the planning and organisation of training courses in social education. It would perhaps be helpful if the Union Government organises pilot courses under expert guidance for various types of training. The Union Government should arrange to provide facilities for in-service training to those who are responsible for training social education workers at different

levels. Such in-service training may be entrusted to an organisation or association which has done substantial pioneer work in the field of social education.

## 2. *State Governments :*

Various State Governments do not seem to have a uniform or very nearly uniform pattern for their training centres or training institutions. Most of the States have no permanent training establishments for social education. It is, therefore, suggested that there should be permanent establishments for training in social education in every State and that those establishments and the syllabuses provided therein should follow a more or less uniform pattern. In vacation, courses of comparatively shorter duration for teachers, students and voluntary workers should also be organised.

## 3. *Local Bodies.*

Local Bodies like Municipalities, Corporations, District Boards, Local Boards and Joint Committees of Panchayats should plan and implement a dynamic programme of social education on an intensive scale. They may also arrange for training of various types of workers required under their schemes, provided there is no waste and unnecessary duplication of efforts. They should generally conform to the patterns set by the State Governments.

## 4. *Voluntary Organisations.*

Voluntary organisations working in the field of Social Education have a place of their own. It is they that can carry on original work unhampered. It is felt that while the Governments as well as the All India Organizations may evolve patterns of training necessary for a country-wide effort and require voluntary agencies to conform to those patterns, there can be no rigid enforcement in their case. They should be liberally assisted to carry on experiments in training in their own manner.

### 5. *Universities.*

Universities should conduct diploma, degree and optional subject courses in social education and social work. They should also organise periodic courses and camps in social education for the benefit of teachers and students and also provide for adequate training. It should be our endeavour to induce the Universities to take more and more interest in the teaching of theory and practice of social education and social work and evolve standards of attainment and assessment on a comparatively higher level by providing for practical work in specially chosen development blocks.

### Syllabuses : a Review

On examination of the syllabuses, it was found that very few of them could be said to be adequate. This may be because of the fact that the concept of comprehensive social education as evolved at the Jabalpur Seminar has not been fully kept in view, by the framers of these syllabuses. These syllabuses should be so framed as to provide ample scope for the development of a balanced personality and the proper orientation of the intellectual, emotional and practical sides of the trainee.

Syllabuses sometimes tend to be too elaborate and ambitious. Considering the time allotted for training and the calibre of the average human material available, it is feared that it might not be possible to cover such syllabuses within the stipulated period.

A few of the syllabuses suffer from undue weightage to literacy. It is necessary to integrate literacy with other development activities so as to meet the present needs of a rising democratic community.

Most of the existing syllabuses have been worked out with rural bias thereby neglecting the urban population. It would, therefore, be desirable to plan the syllabuses so as to provide for adequate training for work in urban areas as well.

Some of the syllabuses have given a place of undue importance to craft in the scheme of training in social education. In such cases it may be necessary to ensure that education in basic subjects may not be over-shadowed by training in craft.

### General Syllabus :

It was felt that during the short time at the disposal of the discussion group it was not possible to frame a detailed syllabus for the training of different types of social education workers. The syllabus given below is therefore in the form of outline only. Attempt has, however, been made to ensure that important subjects or topics of training are included in the outlines.

#### Theoretical.

1. Social Education, concept, content, aims and objects of social education.
2. History of Adult and Social Education movement in India and abroad.
3. Adult psychology (including adolescent psychology).
4. Sociology or study of society and its problems (social, economic and cultural).

This study should comprise a study of the felt needs of the adults, whether expressed or unexpressed. It should also include a study of historical, social and cultural background of the people concerned.

5. Methods and techniques of social education—methods of establishing sound and healthy social relationship.
6. Literacy and social education.
  - (a) Comparative study of problems of literacy at home and abroad.
  - (b) Different methods of imparting literacy to adults.
  - (c) Place of literacy in social education.
  - (d) Class management.

7. Social Sciences.
8. Civics and citizenship including knowledge of current trends.
9. Rural economics with special reference to cooperation and economic problems in urban areas.
10. Agriculture and Cottage Industries.
11. Public Health and Sanitation : hygiene dietetics
12. Comparative study of culture and religion.
13. Techniques of organisation of social education including methods of working with (a) individuals (b) groups and (c) communities.
14. Knowledge and use of audio-visual aids in education.
15. Organisation of cultural and recreational activities. (Elementary knowledge or acquaintance with music and drama is desirable).
16. Everyday science.
17. Knowledge of the working of, and the facilities afforded by, various Government and voluntary welfare agencies engaged in Social Education and Welfare work such as Department of Agriculture, Public Health, Veterinary Department, Cooperative Department, Rural Welfare Department, etc.
18. General knowledge of the organisation of the cottage industries and rural craft including the aspect of artisanship and specialised knowledge of local home industries and crafts.
19. Techniques of the administration of social education work. This will include maintenance of records and accounts, field surveys, methods of social investigation and evaluation, supervision and guidance, planning and preparation of budget and general knowledge of accounts ; technique of publicity ; planning of projects and their evaluation ; organization of committees and agencies of decentralised work.

## 20. Techniques of organising refresher courses.

**Practical**

Though generally speaking, every topic included under theory has its practical aspect, the following deserve special mention :—

1. Survey of a selected area.
2. Organization of, and participation in, items of social service work, such as cleanliness and sanitation, medical aid on preventive and curative basis, construction of lanes, drains, urinals, soak pits, etc. Organization of local assemblies and entertainment clubs and of sports and games and operating simple audio visual aids.
3. Practice in literacy work.
4. Organization of libraries and reading rooms.
5. Organization and practice of local craft and industries.
6. Teaching such other suitable subjects as may encourage people to improve their economic condition and production.

It is desirable that at least two hours in the day should be set apart for practical work and the last one month or one sixth of the duration of the course may be devoted to intensive practical work in a selected area under the direction and supervision of the staff.

The duration of a training course for field worker or organiser should in no case be less than three months. Vacation courses and refresher courses for inservice training may however be of lesser duration but in no case less than two weeks. The duration of higher grade training for certificate, diploma or degree may range from six months to two years, no degree course being of less than two years' duration.

A committee was appointed to frame a detailed syllabus on the basis of the outlines approved by the Seminar.

### **Duration of Courses.**

No initial course for the training of a full-time worker should be of less than three months' duration. Refresher courses and training camp may, however, be of lesser duration. The diploma and degree course should not be of less than one and two years' duration respectively.

### **Coordination.**

There is at times unnecessary duplication of efforts on account of various welfare departments under Government and and voluntary agencies organizing courses of training on parallel but similar lines. It is, therefore, desirable that training courses in social education in a particular region or State are developed on a uniform pattern under the joint auspices and co-ordinated efforts of various welfare departments.

### **Committee of Experts.**

The Seminar recommends that a Committee of Experts be appointed by the Indian Adult Education Association to integrate, coordinate and synthesise the existing syllabuses and prepare model syllabuses for training in social education based upon the finding of the Seminar.

### **Technique of Training.**

The class room technique should have its proper place in the teaching of theory and lectures and tutorials have to be provided for. Every training institution should have a block or area for field work and practice. A group of trainees should be given a manageable compact area for conducting programmes of a comprehensive nature; and the achievements and attainments of the group and the individual members should be properly assessed.

The Instructor should arrange demonstrations by experts, organise study tours to places or institutions where good social education work is being carried on and arrange contacts with workers and organizers there.

### **Training Establishments.**

Whenever new training centres are to be established efforts should be made to locate them in rural areas, where adequate facilities for practical work are available. It is desirable to have training centres for each regional unit.

### **Utilization of Existing Institution.**

Wherever institutions for training social education workers exist it is desirable to make them suitable for the training of different types of workers rather than establish new institutions.

Schools can be developed for the training of voluntary student workers in field work of social education e. g. literacy, games, recreational activities and camp.

The Teachers Training Institutions should take up social education as a subject for study and select an area or group of village as a laboratory for practical training. They should encourage research in methods of social education particularly in literacy.

Universities and colleges may organise extension courses in social education and introduce social education as a subject in courses of study.

Voluntary organisations may plan and conduct training courses in social education with the help of Government Department and other voluntary organisations.

### **Financial Provision for Training.**

It is necessary that adequate finances should be provided for the efficient conduct of training centres of various categories. In the present stage of the extremely inadequate provision for training in social education, it is primarily the responsibility of the Union and State Governments to find funds for the purpose. Where voluntary organisations are running they should be helped by the State Governments through adequate grants.

Instructors of training centres appointed on a full-time basis should be paid a salary and allowances befitting their qualifications, experience, nature of work entrusted to them and the general standard of emoluments obtaining in the State or region where the training institution is located. It would be necessary to provide for instructors of different grades according to type of work expected from them.

On principle, it is desirable that there should be no distinction between the emoluments and amenities of a Government employee and an employee under a voluntary organisation discharging similar responsibilities.

The Seminar was attended by about 75 delegates representing Government Departments of Social Education, Voluntary Social Education agencies, Municipal Department of Social Education, Community Projects Administration, and Social Education workers. Mr. H. Sakka from Beirut a UNESCO travel fellow also attended by special invitation.

The Seminar was concluded on October 30 when Shri J. C. Mathur, Secretary, Education Department, Government of Bihar delivered the Valedictory address. Delivering the address Mr. Mathur made a plea for forming a cadre of social education workers, who can render voluntary service in the colossal task of social uplift and liquidation of illiteracy.

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## BOOK REVIEW

### TRAINING IN SOCIAL EDUCATION BY MEHER NANAVATTY

Published by the Indian Adult Education Association Page 105, Price Rs. 3/-

The brochure on Training in Social Education by Mr. Meher C. Nanavatty is most welcome. It has come at a time when interest in Social Education has considerably increased. Beginning from a small movement with literacy as its only objective, adult education has grown into one of the major fields of Social Welfare. The need for it is acknowledged by administrators and public men alike. New agencies, governmental as well as voluntary, have come into existence to provide the organisational set-up under which social education activities may be conducted. At this time, therefore, brochure which seeks to clarify the concept of Social Education and to derive a programme of training from this concept should prove greatly helpful.

The term "Social Education" stands today in the danger of becoming a catch word. Mr. Nanavatty has taken note of this tendency and has sought to clarify the concept by first giving a historical resume of the adult education movement and then trying to differentiate it from the concept of Social Work generally. It is possible that some, including the present reviewer, may not entirely accept the basis of Mr. Nanavatty's distinction between the two concepts of Social Work and Social Education but this is a matter open for discussion.

After clarifying the concept, Mr. Nanavatty proceeds to derive and enlist the functions and activities of Social Education. The fact that this brochure derives a programme of activities generally from the concept of Social Education is indicative of the systematic approach of the author. It is the same approach that is used to derive further the contents of the training course from persons who will be expected to organise the above-mentioned programme of activities.

The strength of the book lies in its systematic and simple presentation and in its making available to every person interested in the subject a set of material which would otherwise not be easily available to him. It should prove to be extremely helpful to any one who would launch on a programme of training for Social Education Workers. It is possible to complain that the book lacks in a certain analytical rigour which is important in the clarification of concepts. This often leads to somewhat long listings of items and, at times, to overlapping classificatory categories; but these shortcomings are probably unavoidable in a simple handbook, which this brochure is meant to be.

The Indian Adult Education Association has reason to be proud that within a short period of a few months, it has been able to bring out two important publications in the field of Social Education :

- (1) The Report of the Third National Seminar on "Literature for the Neo-literates" so ably edited by Dr. S. R. Ranganathan, and
- (2) Training in Social Education by Mr. Meher C. Nanavattv.

M. S. GORE.

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