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INDIAN JOURNAL OF

# Adult Education

Vol. XV

March, 1954

No.

- All India Conference
- Adult Education Today
- Adult Education and Social Regeneration
- Women and Adult Education
- Women's Role in Social Education under the Community Projects
- Social Education in Community Areas
- Book Reviews

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Published by  
INDIAN ADULT EDUCATION ASSOCIATION  
30, Faiz Bazar, Delhi

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## ALL INDIA CONFERENCE

The All India Adult Education Conference held at Calcutta under the presidentship of Shri A. N. Basu was an unqualified success. The large number of people who attended the inaugural session of the Conference, and the delegates who came from all parts of the country and participated in the business sessions, show the interest, zeal and enthusiasm among the people for adult education. We had a symposium on "The place of recreation in Social Education" and another on "Social Education in Community Projects". The papers, read at the symposium on "recreation", will come out shortly in a book form, while some of the papers read on the community projects have been published in this issue. The Conference which was inaugurated by His Excellency Dr. H. C. Mookerjee, Governor of West Bengal, was addressed by eminent educationists like Dr. Amaranatha Jha, Prof. Diwan Chand Sharma, M. P., Shri K. G. Saiyidain, President of the All India Educational Conference, Dr. R. V. Parulekar, Shri G. Harisarvottama Rau, Director Fourth National Seminar and Shri T. Madhia Gowda, M. P., and President, Mysore State Adult Education Council.

The Conference emphasised the place of recreation in Social Education and called upon all social education agencies to give it an important place in their programme. Recreation not only brings out the latent faculties of the participants but also helps in securing participation of adults in educational programmes.

The Conference also called upon the state to harness the talent, experiences and enthusiasm of non-official agencies to develop and promote adult education in the country.

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Shri Ranjit M. Chetsingh, who had been Editor of this Journal since its inception, has resigned since he had to go to the United Kingdom for about three years. While wishing him *au revoir* and *bon voyage* the Indian Adult Education Association wishes to place on record its appreciation of the services rendered by Shri Chetsingh to the cause of adult education in India.

At a time when the aims and ideals of adult education were neither known nor popular, he as a pioneer brought out this Journal regularly, sometimes single handed, and in addition carried on the onerous duties of the General Secretary of the Association. It was mainly due to the ceaseless propaganda carried on in the Journal and the clear-cut views expressed in it that the adult education movement in India has got its present form and content. Shri Chetsingh has formally ceased to be the Editor of this Journal, but he will continue to have the same interest in it. The adult education movement will be getting his guidance, support and cooperation, for he continues to be a Vice-President of the Association.

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## ADULT EDUCATION TODAY

Adult Education is very important and vital for us today. Therefore, it is our duty to examine closely the objectives the movement stands for and strives for, and find out the correct approach.

### **The Worth of the individual**

The first and foremost object of the movement is that the individual should reach his rightful place in his life and in society. The individual is paramount in all our thinking, and human dignity should be universally recognised. In the political field he should have freedom of speech, freedom of action and safety of person. In the economic field an individual through his own choice should be able to decide his needs and the way to satisfy those needs. In the sphere of the mind an individual should have opportunity to develop his mental faculties and acquire knowledge to be able to play his rightful role in Society.

### **Prime Qualities.**

The advancement of the country and its people as a whole depends primarily on its individuals realising their worth and working for the realisation of the following indispensable qualities. The first is intelligence. Here it should be realised that wisdom and knowledge are as important as the volume of information one may possess. Education has to continue at all times in the life of an individual, especially because not all adults are mature, some are only children in their mental growth and adult education will not rest content till they also are made to grow, and enabled to stand up and share all the duties and privileges of full-grown human beings. The second is integrity, this includes not only honesty, but such qualities as loyalty, punctuality, and ability to cooperate with others. The third is ambition. This depends upon the existence of an internal desire within the individual, which cannot be caused by but may be stimulated or encouraged by the existence of adequate incentives.

### **Individual's social responsibility.**

The worth of the individual has to be realised, but the ultimate aim of adult education is the development of constructive social responsibility. To achieve this it is essential that we devise ways and means in adult education that will provide continuity to learning while people are involved in the experiences of everyday life. Any man who after acquiring a little knowledge at school has had to concentrate on the tricks of his trade from the moment he was apprenticed to it, becomes increasingly aware, as his judgment matures, of the complexity of the problems facing individuals and society. Gradually he realises that the evolution of such problems and his own position in society are closely connected. He then feels impelled to form an opinion of his own, to take part in affairs which influence his daily life and in any plans that might enliven his work and leisure. These aspirations are the justification for adult education.

### **Cooperative interaction.**

To educate such people, existing educational institutions are inadequate within the frame-work of their present organisation. The education and re-education of individuals relating to the improvement of their social environment in which both undergo change through the continuous and cooperative interaction of each upon the other, has to be achieved by a different process altogether. It is an extremely flexible and variable process that cannot be reduced to any set pattern, for it involves learning for individuals and changes in their community simultaneously. It may be classes, tutorials, short courses and numerous other patterns which are now followed but are not applicable to the needs of the adults. Also classification of subject matter into separate and distinct courses of study is unrealistic, for the problem requiring solution do not demand segregated bits of knowledge.

### **No preconceived plan.**

No preconceived plan can satisfy the needs of a given group of adults in any community. The plan must evolve out

of the experience of the group and the content of activities, for the adult will depend upon the needs of the group and on the needs and resources of their community. As a specific bit of information has application to a problem, the group will acquire it, but this will follow no pre-established order. A wide variety of information will be necessary in the solution of group problems and this will be drawn from the whole body of knowledge. As the group needs the expert knowledge, such will be called into consultation and become a part of the educational process. The demands of the practical world is more important than knowledge for its own sake. It is not inconceivable that an adult group may need specific knowledge and may determine that the best means of getting it is in direct classes as at present, but this must be selected by that group as one of a number of alternative ways of meeting their need.

### **Maturity.**

All adults need continuous education regardless of the level of their previous educational experiences, and within every common group there will be representatives of all levels. In continuous education the level of an individual is measured in terms of his maturity as a group member. The one standard which is of vital importance is the degree to which adult education activities meet the needs of people as they have determined them with the scope of the function of education in society. No secondary consideration can confuse this most important value in education. The education of the individual whether child or adult is in terms of need not in terms of age or levels of previous educational experience.

Thus the form of adult education will shape itself as it grows out of the community in response to recurring and changing needs, and it will vary from place to place. As a dynamic force in the fight against ignorance it will be changing its form and content in keeping with the changes in society.

### **Value of informal activities.**

Though adult education cannot be pre-planned, we could more or less tell what shape it will take from the ways in which adults find answers to their problems today. In mens' associations, womens' clubs, neighbourhood groups, at dinners and clubs, adults meet and discuss their problems, exchange experiences and seek answers. These subjects range from domestic to international affairs. The present day voluntary organisation, association or society represents the approach of adults of the past to the problems which they successfully faced and wants the adults of the future to do the same through these institutions. Many of those have proved their worth and made notable contributions to society while others have failed. Nearly every great social movement including the adult education movement can trace its origin to some such group of interested persons. These informal activities of adults are not to be despised, for in them we find the nearest approach to accomplish the real function of adult education.

### **Conditions of educational process.**

Research in community development has brought out many useful ideas for working with informal adult groups. The role of adult group leadership and how to sense better understanding of the conditions necessary to implement the educational process is also available. The following are some of them which could be applied directly to adult education programmes of all kinds.

1. It is important that the education of adults take place in the community where they live and is applicable to the problems, that are vital to them.
2. Individuals and community groups must be helped to recognise and clarify their personal needs and common problems.
3. All people involved in an activity must have an opportunity to participate in the planning of it.

4. It is necessary that the group takes stock of community resources and uses them in meeting their needs and solving their problems.
5. The community must learn to make choices from alternative ways of living, in the light of the best information they can discover.
6. The planning of activities must be in relation to available resources as well as to needs
7. Any programme of action must be the result of careful group study and planning.
8. Leadership must come from the group and change as changing circumstances uncover the need for the varied abilities of members of the group.
9. The processes of democracy must dominate all relationships within the group.

The above factors are so simple that they are often overlooked but they are important adjuncts of the educational process. They are present in every natural human activity that contributes to the well-being of society. In many ways the informal spontaneous activities in which adults participate provide a higher degree of educational realism than formal education.

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## ADULT EDUCATION AND SOCIAL REGENERATION\*

JIBENDRA KUMAR DE

Adult Education is a problem on the solution of which depends the future of the great socio-political experiment which we call democracy. The expression 'educate or perish', is not a mere airy outburst of a sentimental idealist, it is really a meaningful expression of the truth of the age, which can be neglected only at our peril.

The modern man, though equipped materially hundred times more than his medieval counterpart is feeling an insecurity from which society and state are unable to protect him. The range of this insecurity covers the whole sphere of his physical, mental, intellectual and spiritual life. This truth of the age found its proper expression at the formal opening of the International Conference on Adult Education held at Elsinore, Denmark. Mr. Jaime Torres Bodet, a former Director General of Unesco remarked in the course of his speech, "The child lives within its childishness as in a protective atmosphere. The youth comes to know himself more with every adventure in which his feelings or his intellect are involved, and rejoices, sometimes even in spite of sorrow, in his discovery of himself. But the adult has no place of refuge. Cut off from others of his generation by the relentless uniqueness of his destiny, and from his own conscience by his fear of seeing himself in it as he really is stripped of all gloss or illusion, the adult has only two courses open to him—either to remain isolating himself from the multitude, or to give up his individuality and submit to the impersonal will of the masses. Even for the genius, absolute loneliness is termless punishment. What then shall we say of the absolute loneliness of the ordinary man? Yet his merging in the mass would mean no less than a cruel renunciation of his very nature as a man."

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\* A paper read at the Calcutta session of the All India Adult Education Conference.

Here we find the centre of the problem. The difficulty of a man in the 20th century arises from his increasing inability to adjust himself to the environment. An English Poet, A. E. Housman whose country is already at an advanced stage of industrialization, sings :—

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

This disillusion, this inability to understand and appreciate the world around us is not only the problem of education, it is the problem of our present-day civilization also. The problem is so great and all-encompassing that all institutions of modern society have already experiencing its bad effects. Loss of interest in the higher and progressive ideas, and want of curiosity in the meaningful aspects of society are more and more discernible.

In India, the problem has come before us in all its nakedness. It is no doubt true that we are passing through a transitional age, but we have some special problems which are peculiar to us. This problem would not be solved if we supply a pair of shoes to a bare-footed villager or bring a modern tractor as a substitute for our old age-long bullock-drawn plough. I am afraid the fundamental problem of our education and society will not change even if we bring all the children of the soil to the school, and make the whole population literate within the next decade. I am not propounding any theory but stating some bare truths. I have personally seen college students and even graduates moving to the ballot box without any real understanding of the issue. Their opinion and decision in the matter of casting their votes have come not from their own evaluation of the issues involved, but from their absence of thought. They have been influenced by the political propagandist. The very fact that one can read and write and can give some opinion on some issues is no assurance of his inner coherence of thought and judgement. The printed page no longer is gospel truth. It

often is only half truth, twisted fact, personal pettiness and parochial bitterness. The loud-speaker, the wireless and the newspaper assail us at every street corner and puzzle men and women.

If the University student is a prey to party propaganda, if he is unable to view the problems of the day in their proper perspective, if he has no organized system of thought, then we can easily realize the nature of bewilderment in the case of the illiterate villager living in the remotest part of the country. When he is called to vote he simply moves like a machine. The radio, the cinema, the motor car and the aeroplane are to him as mysterious as the tide or the solar eclipse or the earthquake. He simply takes them as they are and find no meaning in them. To him they are insignificant. In his mental life too he is perplexed. The problems of family life and soil life always come up before him asking for solutions and when the issue is complex or different he loses head.

Bent over the soil for hours every day, subjected from morning to night to the mechanical routine of industrial mass production, the average adult of our time, whether in town or village, rarely seems to be in any position to understand and appreciate the life going on around him and know his fellow-beings.

The task before the worker in the field of adult education in India as elsewhere is so to harmonize the resources under his control, so as to systematize and utilize the mechanical and technical aids, that the total effect on the mind and life of the adult would be the consciousness of an apprehended whole. All the media and technique of mass communication should operate with the ultimate aim of final integration of the inner life of the adult population. Camp life or group work or discussion centre can have no meaning if they do not bring before our conscious mind something far deep or true. The highest truths regarding the laws of living together can be taught from a successful community organisation. The great

success of the makers of ancient India was, perhaps, in their harmonization of all the higher truths of life and existence in the dynamic life of the society. Nothing was imposed as a directive. There was no need of any order, fiat or regimentation. The wisest man of society lived the life of a commoner. He said what he did. He did what he said. There was not the slightest inconsistency between his preaching and practice. Words or language or writings of the superior minds had in them the inner strength of successful practice. The relations that were established between individuals or groups had the stamp of reality and so they worked wonderfully. Thus we find, in ancient India the force that integrated the life of the individuals was the life-force of the persons who lived a higher life; persons who were able to solve the problems of their own life. The greatest problem of adult education will be solved if we can bring the integrating spirit that organised both individual and collective life in ancient India.

We may open literacy centres or establish village colleges or even start centres for the training of adult educators but something of the nature of a connected whole, an apprehended picture of individual and collective life, must remain at the back of the mind of every worker in the field of social education. He must induce a correct view of things, an insight of understanding the forces and factors that mould and guide individual or collective life. Social education, without a social philosophy as its source of power, would be a total failure. Ancient India had a social philosophy with definitely spiritual roots.

Ancient India solved the problem of her mass education by creating a society in which the fundamental principles of individual and collective life were imperceptibly combined with the social modes and customs, religious rites and practices. The whole social structure was an educative force and in consequence all the basic institutions like family or religion or state radiated the laws of thought and behaviour in individual or group.

No doubt the worker of social education has immense difficulties before him, but has as his material the simple, peace loving, large hearted millions living in the far-flung parts of the country. The effects of modern industrial civilization have not touched their inner purity. They have still faith in the highest ideals of human progress and given opportunity for proper expression these teeming millions will be the strongest bulwark of international peace, harmony, and brotherhood.

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## WOMEN & ADULT EDUCATION\*

LATIKA MUKERJI

The subject of "Adult Education" is now drawing the attention of the educated section of our country as never before and people have come to realise that as long as the people remain illiterate, there is no hope for progress.

The last Census report revealed the fact that in the last decade there was only an increase of 3 p. c. literacy in India. That is indeed a very sad revelation. If, however, we analyse the report further, we shall see that there are facts which are sadder still! There has been a fair rise in the percentage of male literacy but on the women's side, it has remained more or less static.

Adult Education, we all agree, is not mere literacy but a three-fold development of body, mind and soul in society. At the same time we cannot deny the fact that no education in the true sense of the term, could be imparted without the knowledge of the alphabet, for education presupposes literacy.

Here lies the challenge for an intensive and vigorous campaign to push forward literacy among women. It is almost an axiomatic truth that when a *man* is made literate, only an *individual* is made literate but when a *woman* is made literate, a *family* is made literate. It is the mother who builds up the home and she is the central figure there. Children's life from birth grows under the affectionate care of the mother, and it cannot be repeated too often that the hand that rocks the cradle, rules the state. It is in this context that we have to view, with alarm, the most deplorable state of female literacy in our country. Casual survey reveals that in cases where the mother is illiterate, the children are illiterate. Let us examine what are the factors which retarded the spread of Adult Education among women :

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\*Paper read at the Calcutta Session of the All India Adult Education Conference.

*First : The condition of womanhood in our country.* Though we are taking our rightful place both at home and outside, the progress in this direction is very slow. India, however, is not quite prepared to give women their rightful status in life. If, however, we have to look to our men folk, to give us that status, we may have to wait for ever! We are told that nothing comes without asking. This is not altogether correct, at least in India. The correct version should be : nothing is achieved without fighting! We have to fight for our status and must be prepared to maintain the status when it is achieved. It is regrettable that there are instances when women who have opportunity and ability to share equal responsibilities with their men folk, are often found reluctant to take on the responsibilities on the grounds of their domestic obligations, and duties towards their children.

Our condition will always remain the same if we expect somebody else to give us what we should rightly claim and fully deserve. This maxim should be inculcated among our sisters in villages — those unfortunate sufferers who do not question any wrong or has the courage to stand against any injustice. They reconcile their lot to any mishap in life and never blame anyone else but herself and her Fate. India lives in the villages and our womanhood also lives in the villages and we, who have had the privilege and the opportunity to be educated, should inculcate among our sisters in villages that we must refuse to assign our backwardness to Fate but fight and conquer our disabilities.

Very frequently the charge is brought against men folk that they do not allow their wives, sisters or mothers to attend Adult Education Centres. A tour round any village will convince the critic that actually it is not so. A husband does not usually create any difficulty in this matter except when he is called upon to take charge of suckling infants or attend to kitchen duties! It is true that there may be a tyrant of a husband here or there but, according to dependable opinion in the matter, there are equal chance of tyranny on both sides!



Time has come when these unfortunate left-behinds are beginning to ask the question "Why?"—why should we be left behind in the race and continue to be victims of exploitation? We shall have to answer their "Why's" before long and, perhaps, at a great cost to ourselves!

The other agency is the Government. We must congratulate the Government for taking up the work of Adult Education seriously, and including the same on their educational and uplift programme. But we would like to ask the question: have they done as much as they should and could have done? In every State in India, a special department has been set up and each State has to its credit to-day about fifteen hundred Adult Education Centres. They do not, however, include the Centres run by voluntary organisations but in a rough estimate, we may say that there will be about twenty five thousand Centres throughout India in a population of 35 crores with only 17 p. c. literacy; This is a poor attempt but we are happy that the attempt has been made. On a scrutiny of these Centres, a very regrettable fact is revealed. Hardly ten per cent of these centres are "Women's Centres".

The same is true with the Community Development Project in all the States. Of the "Village-Level-workers", the percentage of women is painfully low and among the Adult Education Centres sponsored by them, the percentage of Women's Centres are lower still.

In closing I would like to mention that every effort, directed towards reconstruction of a country, should be a co-ordinated effort. It should not be the burden and the head-ache of the Education Department alone, but all Government departments, as also all Social organisations who should join hands. The whole scheme of Adult (Social) Education should receive top priority in our programmes so that there may be an all-out and a co-ordinated effort to meet the urgent need, and educated women should join hands with social education workers and agencies and help in the reconstruction of our country and uplift of our women-folk.

## WOMEN'S ROLE IN SOCIAL EDUCATION UNDER THE COMMUNITY PROJECTS

MARY GEORGE

As a Kasturba Trust worker in Kerala, for about eight years, I have often been oppressed by a sense of frustration at our inability to improve materially the economic conditions of the poor villagers among whom we work. Our work has, of course, helped to create an awakening among village women and children. But one is appalled by the dire poverty in which most of them live and their desperate need for medical aid and better hygienic conditions of living. What our villages need is an all-round scheme of development that will touch their lives at all points. That is why the Five Year Plan of the Government with its great village reconstruction schemes, has brought to workers like me fresh hopes of a bright future for our country. The achievements of the Community Projects during the short period of one year are enough proof to show that great changes and progress can be expected in our villages within the remaining years of the Plan. To the sadly neglected villagers of our land this gesture of good-will and interest in their well-being has brought a new hope and faith in the good intentions of those who rule over them. The enthusiasm and the co-operation of the villagers in implementing the schemes of the Community Projects have revealed to us the real worth of the mettle of which our villagers are made. We only hope that the enthusiasm of the villagers which has been aroused will not be curbed by the slowness of the Government in sanctioning allotted funds. There are many who are sceptical about the Projects which to them touch only a fringe of the great problems of unemployment and starvation. Only a fraction of the village population is benefited. A major amount of the funds allotted is spent on administration. These and similar criticisms have to be received in the right spirit. We must admit that the Community Projects and the National Extension Scheme and other nation-building efforts have their limitations. But

we shall not allow destructive criticisms to destroy our faith in these well-intentioned plans of our Government. As for me, I believe that if these constructive efforts are worked out by men and women wholly dedicated to the service of the nation, we can look forward to transformed and prosperous villages.

In this great task of national reconstruction the women of India have a greater part to play than even our menfolk. In saying this, I am not in any way belittling the importance or the magnitude of the task that men have to perform. I only want us all to realize that until and unless men and women work together on a footing of equality, no project is going to succeed. It may be that there are fields in which women may not be able to work as hard and usefully as men can. If so there are other fields where men are equally unfit. So the best thing is to share responsibilities according to each one's ability.

Women can play a greater role in Social Education under the Community Projects than men ever can. Women are born teachers, for mothers are the natural teachers of their children. The spirit of love and service is deeply rooted in women. I am sure all will admit how much we have learned at our mothers' knees, and how our lives have been touched and moulded by our mothers' sacrifices and sufferings. But some of you may say that our mothers were not educated and hence our training was not proper. All the more reason, my friends, why our mothers and sisters, especially in our villages, should be educated. Ignorance, poverty and subjection have crushed some of the fine qualities of our village women. Children grow up in unhealthy surroundings, ill-suited to the development of healthy bodies and minds. Ignorant mothers with their superstitious beliefs are a hindrance to progressive society. It is the bounden duty of every educated woman to see that her less fortunate sisters in the villages are given the benefits of education. By education I do not mean the system that has been in vogue in our country for so long, which unfits the so-called educated for true living. I have in mind the Basic

system of education, which trains every individual to be self-reliant, independent, non-violent human beings.

We are happy and thankful to find that under the Community Projects provision is made for women to make their contribution in Social Education. A few women have been selected to undergo training, as Social Education Organisers. I am confident that they will prove their capacity to fulfil their duties equally well with the men. As a member of the Selection Board for Social Education Organisers, in Travancore-Cochin, I found that my men colleagues on the Board were sceptical about the capacity of women, and so preferred men candidates. I do not blame them for this, for our educated women have yet to come forward and prove their capacity for hard and efficient work. Social Education schemes under the Community Projects offer scope and opportunities for educated women to express themselves, develop their own personalities, and what is more help the progress and development of the villages in which they serve.

Let me point out some of the fields in which women can play a unique part in Social Education :—

1. Infant care and child training are the special duties of women. Let us ask ourselves whether our children do get training in right behaviour and regular habits. Are they not pampered too much and allowed to grow up self-willed and egoistic? Cannot our bad habits be too often traced to bad early training? Our educated women should learn a little more of Child Psychology, experiment on their own children and teach the uneducated women and children of their neighbourhood. It should be the foremost concern of every country to see that every child born grows up to be a healthy citizen. May I quote a great saying of a man of insight? "There is nothing so important in all the world as children, nothing so interesting... If ever you yearn to be wise, study

children, if ever you wish to be philanthropic do something for children. If all the army of philanthropists ever exterminate sin and pestilence from the world it will be because a child has led." Bertrand Russell has said: "Give me the first six years of a child's life and I do not care where you send him out into the world." Can we in India say that we have given sufficient importance to this most impressionable period in a child's life? It is high time that we realize our failures and try to remedy them by starting Nursery Schools or Pre-Basic classes in every village and town. Pre-Basic classes should no doubt be followed up by Basic Schools in every village, so that the normal physical and mental development of the child can be achieved.

2. Another very important work in which women can help is sanitation. I do not think that we can be proud of the cleanliness of our people. Only two days ago I read in the daily paper of a foreign visitor remarking that "the citizens of Delhi have a genius for filthiness". Though we deem ourselves educated we seem to be blissfully ignorant of the laws of health and hygiene. Is it not disgusting to see educated people spit anywhere they like, throw orange peels and waste paper anywhere they please. Can we not trace the spread of many diseases to unhygienic conditions of living? Our educated women can help the people to understand the importance of cleanliness. If only our people can be convinced of the value of converting waste into wealth I am sure they will take to using manure pits, trench latrines and urinals. Thus not only will their surroundings be kept clean, diseases prevented, and the wealth of the nation increased. It sounds simple, but it is these so-called minor matters that are woefully neglected. Women Social Education workers can render a great service in the field of sanitation.

3. Adult literacy is another item of work in which educated women can help. In these days of Democracy and Adult Franchise the basic necessity of literacy need not be stressed. But literacy is only the basic and the beginning of Adult Education. Adult Education workers will have to create interest and the desire for learning. Women can help in arranging group meetings, community prayers, paper-reading groups, and story telling classes. Special days of National, Social and Religious importance can also be organised and used as occasions for social education. A great deal depends on the right type of Adult Education worker. A woman Social worker, with genuine interest in the work, will be able to attract young girls and boys too who have been forced to discontinue their formal education. A Health Centre with a trained woman worker can be a natural place of resort for mothers, where very useful help and guidance can be given. There should be a Health centre in every village. There is provision in the Community Projects for Health Centres, and one devoutly hopes that this primary service will not be long delayed. Women can teach ways of preventing diseases.

Yet another crucial problem in our country is the helplessness of the poor mothers who are forced to bring forth children year after year. As a village worker this problem has baffled me more than any other. Mothers welcome advice on this matter, but we know how little, advice alone can help. I believe that Family Planning is a great necessity in our country at this time. Family Planning Centres ought to be started in all our villages and towns. These can best be run by trained women workers. How little do we realize that the health of our nation depends on the health of our mothers and their children; and how little is done for the well-being of the children of our working mothers! Though there are a few creches in our

towns, they are quite inadequate and too often badly equipped. There should be a creche in every village, where the poor mothers who go out to work in the fields and elsewhere can safely leave their children. The organising and running of such centres can be a special responsibility of Women Social Education Organisers.

I have indicated above just a few of the many fields of service in which women workers can make a special contribution. There are many other items of work in which women can help, such as the teaching of handicrafts, the running of Balika Samajas, Mothers' Associations, etc. I trust that under the Community Projects our women will be given opportunities to make a significant contribution to the all--round development of our country, and I am confident that our women will not be found wanting either in the spirit of service or in their ability to serve their country equally with their menfolk.

# SOCIAL EDUCATION IN COMMUNITY AREAS \*

BY

DR. D. B. SHASTRI

At the very outset it should be made clear that Social Education in its present concept and application is much more comprehensive than mere Literacy. In Bihar the comprehensive programme of Social Education is broad-based on the following items :—

- i. Cleanliness and Sanitation.
- ii. Health and Medical Aid.
- iii. Education and Literacy; adequate facilities for both boys and girls, men and women.
- iv. Culture and Recreation.
- v. Campaign against Social Evils.
- vi. Measures for Economic Betterment.
- vii. Publication and Publicity.

It is in this comprehensive context that Social Education is to be organised in the Community Project Areas. It would certainly be advisable to divide the whole area falling into a Community Project, into convenient smaller unit, each unit comprising in area of villages with a radius of two and a half miles.

## Organisation of Social Education Units

Each manageable unit of villages with a radius of approximately two and a half miles as stated above should have a centrally situated building, may be a hutment, which should be the venue of all activities organised under the scheme of Social Education. For instance, there should be a club; a Polytechnic Centre providing for training in Arts and Crafts specially suited to the locality; a Central Circulating Library; a village office for Gram Panchayat, Cooperative Societies, etc.

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*\*Paper read at the Calcutta Session of the All India Adult Education Conference.*

## Training in Administration and Self-help

One of the most important objectives of the Social Education worker should be to induce the villagers to manage their own affairs themselves. With this objective in view each village or a group of small villages should elect from amongst the villagers, the following office bearers, or in other words, the following members of the Village Cabinet :—

Chief Minister

Home Minister

Minister for Crafts and Industries

Minister for Culture and Recreation

Minister for Education

Minister for Social Work

Minister for Economic Betterment and Food Production  
and Minister for Publicity

In some of the villages such an experiment has worked very well and the organisation of Cabinet has ultimately led to permanent establishment of a Gram Panchayat having an elaborate scheme of rural uplift and self-defence.

## Administration of Social Education

Every Community Project Area has got on its staff a Social Education Organiser. Sometimes there is also a Lady Social Education Organiser. These officers are paid and are placed in sole charge for the organisation of Social Education work in villages including literacy classes. What is of utmost importance is that the selection of Social Education Organisers should be made very carefully and the persons appointed to these posts should represent the true type of a selfless worker imbued with missionary zeal. If the proper persons are not selected to these posts, the people in the villages may not repose their full confidence in them, with the result that there would be lack of response and the progress of work may be hampered. The Organisers should be able to identify themselves completely

with the life and living of the masses amongst whom he works. They should not have the least touch of officialdom about them. In manners as well as in dress they should be indistinguishable from the people in general. Their character and habits should be such as to evoke a feeling of respect and affection for them.

### **Coordination of Work**

It has at times been suggested in some quarters that all activities in the Community Project should be under the sole charge of the Project Executive Officer. This suggestion, however, is neither practicable nor desirable. It is certainly the best policy to have the coordination and co-operation of all Departments of Government and of all such other non-Government agencies which may be of help towards the chief objective of the Project, namely the all-round betterment of the community concerned. Evidently, therefore, the general supervision and direction of Social Education work in Community Project Areas should be left to the Social Education Department. Such a step will have the additional advantage of checking up of the work in the Community Areas in comparison to the work which is being done outside the Community Project Areas, each reacting on the other and helping to evolve an uniform pattern of work for the whole State.

### **Evening Extension Schools**

From my actual experience of the organisation of work in the Community Areas as also from the discussions that I had with a number of Project Executive Officers, I have found that the idea of Evening Continuation or Extension classes is generally welcomed. By the expression 'Evening Continuation Classes' is meant, for all practical purposes, the evening shift of a Day School. We are all aware that the planning of schools in Community Project Areas is such as to cater to the large majority of school-age population. Yet the fact remains that children in a very large number are deprived of school education, simply on account of the fact that they have to

attend to odd jobs like tending the cattle, guarding the fields, looking after the toddlers, etc. while the parents are out at jobs. The only solution that may meet the educational needs of such children is that each school in the Community Project Area, in any case each Basic School, should have an Evening Shift, may be of a shorter duration of two and a half hours or say, from 5-30 to 8. All children who are deprived from going to school in the day time should be made to attend these Evening Classes and they should be awarded the same certificates as are awarded to those who attend schools in day time.

### **Organisation of Cultural and Recreational Activities.**

Culture and Recreation including Sports have been found to be powerful media of Social Education. Every small unit of villages should, therefore, have its own Open Air Theatre, may be under some big banyan tree. The design of the theatre should be very simple, and there may be as little use of curtains and stage devices as possible. This Open Air Theatre should be so organised as to become a popular forum for all such cultural activities as Music, Dance, Drama, Folk Festivals, etc.

### **Special stress on Literacy and Entertainment and Crafts as Hobbies.**

Every Community Project Area has provision for the economic betterment of the villagers concerned. The organisation of Social Education, therefore, so far as Community Project Areas are concerned confine itself to intensification of Literacy and growth of Culture and Recreation and such aspects of life as cater to the inner urge for beauty and nobler sentiments. It should also give a place of importance to organisation of crafts including fine arts and crafts like music, painting and embroidery that the villagers may practice as hobbies or as means to imparting of skill and earning capacity.

### **Participation of Teachers and Students in permanent projects and Vacation Camps.**

The Central Government have issued instruction for participation of college and advanced school students in projects

of Social Education and Social Work during vacations. This principle should, however, be applied, as far as practicable, to projects of permanent nature conducted by students under the guidance of experts and trained teachers. These projects would include village surveys, assessment of rural problems ; study of methods for solution and steps taken towards the achievement of that solution.

## BOOK REVIEWS

“INTERNATIONAL DIRECTORY OF ADULT EDUCATION” Published by the Unesco. 321 pages, Price \$ 4.00.

The Directory is intended as a reference book for adult educators and to facilitate contacts with their colleagues abroad or in other parts of the same country. This volume replaces a draft edition issued in 1950.

The core of the book consists of the names and addresses of educational organizations, with a short account of their aims, methods and publications. Within a single country, such a procedure might be sufficient, to serve national needs. To help foreign reader, who requires more information surveying adult education in relation to the country's cultural and educational conditions, and to understand the roles of the different bodies at work, an introductory description and historical section has been given for each country. The volume also contains a number of agencies operating at international levels, and also those which have been set up to federate national organizations with common aims.

Part One of this work lists the international agencies emphasizing their activities in the field of adult education. Part Two, includes non-governmental organizations, some of which work directly in the field, while others only incidentally. In Part Three, some 50 countries are arranged alphabetically. Because of wide differences between national movements, no uniform pattern has been adopted for the entries, but usually three sections are to be found: an introductory statement, explaining the present pattern of adult education, a list of organizations and agencies, and their addresses. Bibliographical and general index provide a means of reference to any journal, topic or agency dealt within the Directory.

The Directory makes clear that until there can be standardizations of definitions of the terms used in adult education, there can be no valid comparison between different types of programmes. The contents of the volume will permit, however, comparisons to be made on the different types of programmes, and on the different approaches possible in fundamental and adult education.

The Directory is a very good source of information to those concerned with adult education, and will prove useful in the preparation of comparative studies.

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**LIVING DEMOCRACY IN DENMARK** By PETER MANNICHE 237 Pages, Price Rs. 3/8/-

The theme of the book is the close relationship between education and social evolution in Denmark. In great many respects Denmark is the world's model democracy. Rural life in that country is something akin to Utopia, chiefly because the country-dwellers have developed the art of cooperating. How did the Danish peasants reach this very high standard in such a short time is the question. Mr. Manniche, the well-known Principal of the International Folk School in Elsinore, in this book gives the answer. He says, it is because of the folk school. Several scholars who have made a close and thorough study of Denmark have found the same answer, namely that rural co-operation is rooted in a purely cultural institution : the folk school.

This well-written, well printed book with a large number of fine photographs is a source of great inspiration to all adult education workers and will help workers in an agricultural country like ours to carry on our work better. Sir R. W. Livingstone, President of Corpus Christi College Oxford, and an authority on adult education has said, " This book is an admirable introduction to a land notable for its agriculture, its adult education, and the quality of its democracy. If every country had a Peter Manniche write in this way about it, we should travel with more interest and intelligence".

The Book is available at the Indian Adult Education Association, 30, Faiz Bazar, Delhi.

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**MEN AGAINST IGNORANCE** UNESCO Publication, Paris, pages 81, Price Sh 3/-

This book comprises of 19 reports written by four eminent correspondents, Ritchie Calder, Science Editor of *the News Chronicle*, London : Ronald Stead, foreign correspondent of the *Christian Science Monitor* ; Andre Blanchet, foreign correspondent of *Le monde*, Paris ; and Tibor Mende, foreign correspondent of the French periodical *Realities*, on the war against ignorance waged in Asia, Latin America and Africa. As truly said in the preface, " Since it is waged with peaceful weapons it receives relatively small notice. . . But this struggle for spreading knowledge is one of the great stories of our time. Men are beginning to realise that no machinery they may set up to preserve peace can work in a world where more than half of the population lives in misery and ignorance ".

The book does not profess to give a complete picture, but representative facts and figures are attractively narrated. The story is the same throughout – a fight against disease and hunger, darkness and ignorance against tremendous odds. The paucity of men and materials is clearly brought out, and the whole book beckons all the enlightened world to join the ranks. Each country herein described has given education "Number one in the priority list of national enterprises". It is "one of the basic tools for the great effort of the backward areas to catch-up with the rest of the world. . . . Like some grand continental pincer movement, it has to advance not only within the highest regions of the scenes, but also in the more down-to-earth spheres of rural education and literacy."

The weapons and reinforcements are few and far between, or unevenly distributed. Projectors, epidiascopes, radios, caravans printing presses, literacy charts, follow-up literature, D. D. T., sewing machines these are the weapons, and it

would be interesting to find out whether they are available in proportion to the needs of the fight. There is proper emphasis in the book on the need of trained personnel. Without reinforcements and supply no campaign could last long. This book is a challenge and a reminder to the powers that be in these regions to take stock of the situation as regards the weapons available and meet the shortages as soon as possible.

Somewhere in the book a question is asked "Is fundamental education a universal panacea? The answer is in the positive. The close relationships between fundamental education and standard of living cannot be denied. "The secret of success is that men will work willingly as soon as they see clearly that they are really contributing to improvement in their own standard of living."

The fear of some people of the Asian countries and Africa that "Fundamental education is another trick of the Europeans to get credit once again, for being the true benefactors of the population", should not deter any from this heroic venture. The basic principle "not to do things for the people, but to help them to do things for themselves" which is the keynote of fundamental education, with help and guidance which they sorely need from all people of goodwill of all lands, will certainly bring a comradeship of east and west in the fight against the powers of ignorance, darkness and disease.

All adult education workers will do well to read this interesting and informative book.

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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".
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## LITERACY CAMPAIGNS

The enthusiasm evinced by many of our young students in volunteering themselves for literacy drive launched by various official and non-official organisations, is very encouraging and indicates the possibility of harnessing the energy and services of the students in the field of Social Education. It also shows us the way, wherefrom we can get the necessary personnel to undertake this teaching job during the summer vacations.

Adult Education implies education of those adults who did not have opportunities for education in early days of their lives. Education as is properly known is the knowledge of the three Rs — but the modern concept of education emphasizes education of the three H's — the head, the hand and the heart. Literacy, the teaching of language is one of the important means of achieving this goal of education. The knowledge of written words open the great treasures of science, arts, literature — prose, poetry, songs, drama, folk-lore etc., which enlarge the mental horizon of the individual. The written words also help an individual to develop a pattern of thought in harmony with the pattern of life in the society.

Literacy, as such, plays a very important part in the acquisition of knowledge. Education by itself has an ennobling effect, but more significant is the social environment that group teaching offers. Adults brought together to participate in attractive programmes, partly educational and partly social, are bound to catch a spirit of cooperative efforts. This goes a long way in removing the walls of isolation that hitherto has vitiated the atmosphere of any community. Adults in their efforts to eke out livelihood, have been mainly competitive, coming to the class they will learn how to cooperate with each other, and the lesson learnt there, together with the environmental influence will help them to undertake cooperative activities.

Only through the creation of strong public opinion favourable to the literacy campaign will it be possible to involve a sufficient number of volunteers to do the job well. 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. It is true that the work of Social Education and specially literacy requires technical knowledge of the psychology of adults and the method of teaching language. This knowledge is not easily acquired during the period of the campaign. What is achieved by such a campaign is the creation of the necessary climate in the community for the removal of illiteracy.

The campaign provides unique opportunity to student volunteers to acquaint themselves with the problem of the community, to develop a sense of belonging to the society, and to acquire new values. This is the greatest achievement of the campaign and no return can be of greater value in terms of personality growth. Another contribution that such a campaign makes is the successful orientation of the students to the problems of Social Education in general, and literacy work in particular.

The only danger that one should guard against, is, placing reliance on student volunteers *alone* for the removal of illiteracy. Full time paid workers with the necessary background and training are absolutely essential for a permanent and successful solution of this problem.

In a country like ours where illiteracy is widely prevalent and resources are limited, we should enlist the student volunteers to do this all-important job, but under proper guidance and supervision. The literacy campaign is a community job that requires a special effort. We must eradicate illiteracy by the root. The efforts must be concerted and sustained — then alone can we successfully attack the demon of illiteracy.

# ADULT EDUCATION FOR TOMORROW'S WORLD

BY

COOLIE VERNER

The adult education movement is always open to criticism—criticism which is often either ignored or attributed to a lack of knowledge on the part of those not directly engaged. Criticisms from within are less easily answered and the critics are condemned as either too conservative or too radical. In neither instance is there any progress toward clarifying the role of adult education in society. But critics cannot be ignored, for criticism is an indication of maladjustments that must be examined.

Both the force of criticism and the changing relationships which adult education has with society, indicate the need for a new evaluation beyond the level of formal schooling; a constructive evaluation must be made in terms of the responsibility of all education for the preservation of a dynamic democracy. Both the philosophy underlying the movement and the techniques and methods employed must be judged in relation to the total function of education in a democracy.

The 'total' function of education is poorly defined, but this in no way absolves adult educators from the responsibility for thinking about it or about their relationship to it. In fact it is impossible to plan programmes or be adult educators without some such over-all concept. In essence, and certainly in terms of adults, the function of education is to help people secure reasonable adjustment to their society, so that they can participate intelligently in its evolution. This can be done on a mass basis so that every one shares equally in the results of the learning process, but such results alone are not education, which is achieved only when individuals obtain control over the techniques of learning, and can use them in making their own reasonable adjustment. When control over the learning process becomes concentrated in the hands of a few instead of being

equitably distributed., it becomes an instrument for the manipulation of the many by those few. This danger is inherent in any educational programme that concentrates upon the results of the learning process rather than on the process itself. Adult education faces this danger for it tends to emphasize the accumulation of information rather than the learning process.

The ultimate aim of adult education is the development of constructive social responsibility. To achieve this it is essential that we devise a methodology in adult education that will provide continuity to learning while people are involved in the experiences of everyday life. Such learning by involvement will enable individuals to be active participants in the solution of common problems whilst, at the same time, providing the information, cumulative experiences, and opportunities for evaluation that are the basis for wise judgments. This will provide both education of value in a changing society and strengthen democracy through intelligent participation. Existing educational institutions cannot do this within the framework of their present organization, traditional concepts of function, or established value bases. These must be modified into or replaced by a new dynamic process that retains the best of the old but discards the non-essentials; the education and re-education of individuals related to the improvement of their social environment in which both undergo change through the continuous and co-operative inter-action of each upon the other. It is an extremely flexible and variable process that cannot be reduced to any set pattern for it involves learning within individuals and changes in their community, simultaneously.

Adult educators—both teachers and administrators—require a new mental attitude and a new point of view. The safe, comfortable, and easy patterns of the past must eventually be abandoned in favour of more creative innovations, but this need not be revolutionary, for the existing structure can provide the foundation for the new. Classes, tutorials, short courses, and the numerous other patterns which we now follow are no longer

applicable to the needs of adults. Classification of subject matter into separate and distinct courses of study is unrealistic for the problems requiring solution do not demand segregated bits of knowledge.

The extreme flexibility and dynamic qualities required of the evolving methodology of adult education preclude the formation and establishment of any operational pattern. Each different group of adults will have different needs requiring differing pattern of organization. Administrators will be forced to develop with each community a pattern that is responsive to its unique needs and resources. There may be some aspects common to all communities but these are not of such nature as to present a standard pattern. The universal thread will be the educational process and administrative stability must be built on this process.

No pre-conceived plan can satisfy the needs of a given group. The fundamental factor in the success and suitability of a plan is the degree of participation in the planning process by the group. The role of the adult educator in planning, differs materially from that found when a tutor plans the content of a course with his class. To meet the needs of the group the adult educator acts as a catalytic agent stimulating and clarifying group thinking and planning. Since he is not committed to a pre-conceived plan his leadership is not directed toward ensuring its acceptance. His energies are concentrated upon the educational process operating in the planning and he could not care less about the results so long as the process is sound. This shifts the area of responsibility and competence in tutors from mastery of a subject to analysis and control of the educational process. Without a doubt this shift imposes more work on the tutor than mastery of knowledge alone, but it also assures him of the intellectual stimulation that is frequently missing from traditional situations. The challenge of new problems and new situations will keep tutors awake to the possibilities of their changing society.

The specialist is, but one of the many resources for education that may be found in every community and one principal function of the adult educator is helping people to identify and use these resources. With less emphasis on subject matter, many resources will become apparent that are not now recognized, because they do not fit into any familiar niche. They are of such variety and value that the total programme of adult education will be immeasurably enriched and expanded into a wealth of activities heretofore unappreciated. The blacksmith, the cobbler, or the clerk, have as great a potential contribution to make to adult education as the tutor, the administrator, or the university professor; factory, forge or farm are as useful as library, lecture room or laboratory.

Many of the problems that harass adult education today will wholly disappear, to be replaced by new ones, as a dynamic methodology replaces the classical concepts. Because tutors will be agents of an educational process rather than teachers of classes they will be able to provide services to a much larger segment of the community than is possible at present. In addition, they will not be subject to the insecurity that results as public interest in their speciality increases or declines.

Administrators will be relieved of many of their present worries about accommodation or finance. An adult education programme that is responsive to community needs will have a sounder basis in popular support than is possible in any activity that touches but a part of the community. The problems of the administration are the problems of the adult group as they seek solutions to them as the search for answers to any of their needs. The administration of adult education will become as dynamic as the programme administered, spreading out into an ever widening spiral of activities.

The discussions over standards in adult education that at the present time consume so much energy, although not without interest, are purely hypothetical. The concept of standards is

itself completely unrealistic and has no bearing on adult education. It has been tailored from whole cloth out of the context of education without any relationship to the basic function of education. Standards are purely artificial administrative tool now used as an attempt to regulate the educational process and, since they do not result from it, are completely unjustified. They camouflage administrative inability to use a creative and dynamic approach to the continuous education of adults. That they should now be under dispute is symptomatic of a deep-seated illness in the movement that has not yet been diagnosed.

All adults need continuous education regardless of the level of their previous educational experiences and within every community group there will be representatives of all levels. In continuous education the level of an individual is measured in terms of his maturity as a group member. The one standard, if it must be so labelled, which is paramount, is the degree to which adult education activities meet the needs of people as they have determined them, within the scope of the function of education in society. No secondary considerations can confuse this basic value in education.

The question of areas of responsibility in adult education ceases to exist as it becomes re-united with the whole scheme of education in society. The total education of the individual in the community is accomplished by all the educational resources and it is immaterial how responsibility is distributed so long as the idea of a united attack upon ignorance prevails. In the public mind the need for education is not identified in terms of the local authority, a voluntary body, or a university; therefore, the satisfaction of this need should not be in terms of these distinctions. All educational resources will be utilized and many of the existing differences over areas of responsibility and the fight for a favoured position at the public trough will be unnecessary. The education of the individual, whether child or adult, is in terms of needs not in terms of age or levels of previous educational experience.

It is impossible to plan the form adult education will take in the future. As it grows out of the community in response to recurring and changing needs it will vary from place to place. Furthermore, as a dynamic force in the fight against ignorance, it will be changing its forms and context in keeping with the changes in society. As a part of a total educational programme it will assume forms completely different from those with which we are now familiar. While it may sound absurd, it is not beyond credulity to assume that all our traditional institutions will cease to exist. Primary and secondary schools, technical colleges, and even universities, will so change as to be unrecognizable descendants of contemporary institutions. This evolution has affected all social institutions and will continue. The university of to-day has but slight resemblance to that earlier one in Alexandria and our modern schools hardly seem related to those of Athens. This makes a mockery of our efforts to resist changes and maintain the status quo and of arguments over university standards in adult education. We might better spend our time in some group planning on the future role and forms of the movement.

Despite the fact that education cannot be pre-planned we can begin to think in terms of its direction in the future. There are many clues to this in the everyday life of adults. The ways in which adults now find answers to their problems can be most helpful in forecasting the future. In women's clubs, neighbourhood groups, at luncheons, or in the local pubs, adults meet and discuss their problems, exchange experiences and seek answers. These run the gamut from domestic to international affairs.

Every present-day voluntary organization and society represents the approach of an earlier group of adults to problems that were meaningful to them. Many of these have proved their worth and made notable contributions to society while others have failed. Nearly every great social movement can trace its original to some such group of interested people—even

our own formal adult education movement. These informal untutored activities of adults are not to be despised, for in them we find the nearest approach to accomplishing the function of adult education.

There is yet another area of adult activity that is an important manifestation of the kind of work adult education should be doing. When a community is threatened by some calamity there is a spontaneous uprising of its citizens. In these instances adults face very real problems of great magnitude requiring immediate attention. In solving these problems they co-ordinate all their resources in a co-operative movement (i. e., community development). While this is education in its highest form it is regrettable that a disaster is necessary to bring it into being. If the educational process was in continuous operation in the community many such disasters could be anticipated and avoided, or at least the resources of the community could be marshalled quicker with resultant savings in life and property. Local voluntary fire services are examples of this pre-planning. Preparing communities to exercise control over the education process so that they can make intelligent co-operative responses to a crisis, is certainly the function of education in all its forms.

At present too little is known about adult informal activities or of how best to work with such groups in order to offer them creative leadership. Some research into this area of adult education (under the label of community development) is under way. Community development has been recognized as offering the most powerful medium thus far developed for educating adults to the responsibilities of democracy. Research in community development has uncovered many useful ideas for working with informal adult groups; on the role of adult group leadership and in securing better understanding of the conditions necessary to implement the educational process. These can be applied directly to adult education programme of all kinds.

- (1) It is important that the education of adults takes place in the community where they live and is applicable to the problems that are important to them.
- (2) Individuals and community groups must be helped to recognize and clarify their personal needs and common problems.
- (3) All people involved in an activity must have an opportunity to participate in the planning of it.
- (4) It is necessary that the group takes stock of community resources and uses them in meeting their needs and solving their problems.
- (5) The community must learn to make choices from alternative ways of living, in the light of the best information they can discover.
- (6) The planning of activities must be in relation to available resources as well as to needs.
- (7) Any programme of action must be the result of careful group study and planning.
- (8) Leadership must come from the group and change as changing circumstances uncover the need for the varied abilities of members of the group.
- (9) The processes of democracy must dominate all relationships within the group.

These factors are quite simple-so simple that they are often overlooked as important adjuncts of the educational process. They are present in every natural human activity that contribute to the well being of society. Because they are so natural and because they are overlooked by adult educators, we do not yet know enough to incorporate them into the adult activities we sponsore. This is a key area of essential research. In many ways, the informal spotaneous activities in which adults participate provide higher degree of educational realism because these factors are present, whereas formal adult education, being an artificial educational construction, lacks them.

The incorporation of these ideas into adult education programme materially affect the role of the adult educator whether he is from a university, a local authority, or a voluntary body. His specific duties in relations to the educational process are less definite and more circumspect.

1. He can awaken the individual to his responsibilities of citizenship in a democratic community by giving him confidence in his own ability, disturbing his inertia, and arousing his interest.
2. He can help groups of citizens to analyse and make inventories of community resources in relation to needs and problems so as to arrive at a programme of action that will use them effectively.
3. He can help the community to secure factual information and access to educational technique and instruments with which they can use this information to the best advantages.
4. He can help the community to discover and use resources available only outside the community itself.
5. He can help the community to discover and train new potential leaders and to make wise use of those already in positions of leadership.
6. He can demonstrate to citizens and other professional personnel that the educational process is the most effective way of educating communities to help themselves through their own efforts.

The whole character of his leadership will be that, characterized by the words of Lao Tse in describing the several kinds of leaders :

‘ But of the best, when their task is accomplished, their work done, the people all remark, “ We have done it ourselves. ”

In order to function in this way, adult educators must be trained. Achievement in an academic discipline is no assurance

of competence as an adult educator. Mastery of the educational process and the ability to use it through creative leadership is also essential. Between the two, the latter is unquestionably the most important. We must train leaders in terms of these duties rather than in terms of disciplines. The educational process is itself a discipline. This training is the responsibility of the university both initially and continuously through in-service training. Such training of adult leaders involves the same interaction of knowledge and experience that characterizes adult education generally. Existing university personnel cannot provide this kind of training unless they too become a part of it through action-research with adult groups. Has traditionalism so pinioned our university departments that they are incapable of creating an adequate university curriculum for adult educators ?

Democracy can survive only so long as the opportunity for choice exists and its citizens have the desire to use it. Education is responsible for broadening the horizons of social thinking so that individuals can always use ways in which they can better use their opportunity for choice. It must create the divine discontent that will prompt people to want to share in effecting changes in their social environment. Furthermore, it must equip them with the skill to determine the kind of world they want and with the ability to set about achieving it for themselves.

The kind of education required by a democracy made up of active participating members is beyond the scope of one group of institution. Every educational resource must plan and work co-operatively towards this end. The time has come when all must realize that their vested interest lies in the total education of society not only in work at their particular level. Conditions in the modern world change too quickly to permit selfish interests to retard social progress and educators can take the initiative in bringing together these divergent educational resources.

At the moment there are two alternatives and adult educators must choose between them. They can exercise some creative leadership in directing the course of change and design the dynamic methodology and train the leaders for the future; or, they can fight to retain the comfortable, traditional, but far from secure patterns of to-day and permit adult education by default, to continue its present direction and continue always just out of step with society.

Have we the creative leadership now to help build tomorrow's world?

ADULT EDUCATION,  
Summer 1953.

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**WORKERS' EDUCATION IN INDIA**  
**FRESH PASTURE FOR THE DEVELOPMENT OF**  
**ADULT EDUCATION MOVEMENT**

BY

MEHER C. NANAVATTY.

Workers' education as a special field of adult education is unknown to the Indian soil. Hardly any effort was made in the past to develop this field systematically. This was but natural in view of the early stage of industrial development in our country. India with its 75% of rural population could hardly give priority to workers' education, over the general education of the masses. Workers' education however, has gained ground in recent years as a result of industrialisation of production on mass scale.

The very definition of workers' education as given in the Encyclopaedia of Social Sciences says :—

“Workers' education in contrast to other types of adult education seeks to help the worker to solve his problems not as an individual but as a member of his *Social Class*. It may aim to make him an effective member of his group by giving him a better understanding of his environment and by arousing his cultural interest. It may also aim to give him requisite special training for office in his trade union. Or it may seek to inculcate in him a given body of social, political and economic doctrines. The schools having a purely cultural aim with a general labour orientation are as a rule sponsored by non-labour educational institutions. The Workers' schools which seek to train for labour leadership are operated by the various branches of the trade union movement with emphasis upon organisation problems rather than on cultural subjects. The third group of schools, specialising in the training of propagandists is chiefly under socialist or communist control”.\*

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† Encyclopaedia of the Social Sciences Macmillan Company, New York.

### Efforts at Workers Education in our Country.

Keeping in view these broad based classification of the types of institutions and organisations mentioned above, it could be stated that during the last two decades few trade union organisations and cultural and social institutions have tried to organise short term courses in trade union Education in our country.

The effort of the Social Service League of Bombay, under the inspiration and guidance of the veteran trade union leader Shri N. M. Joshi, to run lectures on social sciences including trade union movement, belongs to the first group of non-labour educational institution. These lectures were meant to orient the would-be-workers to have general back-ground of trade union movement and allied subject.

The Work of the Textile Labour Association of Ahmedabad in 1950-51 in starting cultural centres for its members could be said to be half way between recreation and union work. The effectiveness of such an approach remains to be evaluated. Unions like Post and Telegraph, Industrial Workers Union of Calcutta and of other industrial cities, provide similar opportunities to their members.

The efforts of the socialist party in starting a Trade Union College in Bombay in 1948-49 provide opportunities, to the Trade Union Members and student workers, of the lectures in economics of industry and labour, trade disputes acts, labour welfare and trade union organisation. Other Trade Unions, specially the communist sponsored unions, provide apprenticeship training to Trade Union Workers in actual work condition under the guidance and supervision of experienced union workers. This training has proved very effective in giving a particular party bias to its members and gaining their loyalty to the party. The necessary education in the philosophy, objectives, functions and methods of working with trade union is thus provided to the new recruits through, so to say "in-service" training. One need not agree with the philosophy

and methods of the training adopted by these parties in acknowledging the effectiveness of the system of training. Those who belittle such an effort, as indoctrination, overlook the dynamics of teaching. All teaching in one form or another reflects the cultural conditioning of the teachers and the taught and also indicates the bias of work. What is possibly meant by indoctrination is the total absence of the presentation of the other side of the picture. This indeed is very un-educational, and is sure to result in cultural decay.

Recent effort of the Asian Trade Union College under the auspices of the International Confederation of Free Trade Unions in Calcutta deserves special mention. Result of this effort is worth watching.

The Schools of Social Work also provide training in Labour Welfare, Industrial Relations and Personnel Management. These include studies in Labour Economics, Industrial and Vocational Psychology, Trade Union movement, Labour legislation, Industrial Health and hygiene, Labour relationship etc. It must however be noted, that these courses, although include elements of workers' education, they cannot be said to have geared to it fundamentally.

The Adult Education Movement in India could be said to have completed its childhood and emerged into the period of pre-school age. During the last three decades of its development, it was trying to clarify its own understanding of its responsibilities and functions. It may be stated that although the field of adult education has succeeded in planting its feet well in the Indian soil, it has still to evolve suitable programme for the masses in India. At present it shifts its emphasis from literacy to social education. It is, therefore, but natural, that the workers in the field have not given their due attention to the new field of workers' education. The rapid growth of industrialisation in our country, calls our attention to workers' Education. With the acceptance of the objectives of a welfare

## RURAL SOCIAL EDUCATION.

### From Sporadic and Unco-ordinated Efforts to Social Education.

S. R. MOHISINI

Rural uplift activities such as literacy campaigns, circulating libraries, cooperatives, cottage industries, agricultural development, formal education and other general welfare services had their origin in India at different times and in different parts of the country roughly about the last quarter of the nineteenth century. All these programmes were improvised, unco-ordinated and unintegrated. People inspired with patriotic fervour or organisations with the desire to do their best for the people started different rural uplift activities in different parts of the country, in a haphazard way, without the necessary knowledge or planning. These sporadic and unco-ordinated efforts gathered momentum when Gandhi's constructive programme began to gain recognition throughout the country. This constructive programme aimed at developing self-sufficient regional groups, each having its own services and activities like education, sanitation, Harijan uplift and cottage industries, in which all the members of the community can participate.

When representative governments were formed in the provinces, the State Governments only supplemented these sporadic and unco-ordinated activities through their various departments without introducing continuity or planning. All these efforts by official as well as non-official agencies proved to be ineffective in terms of showing any real improvement in rural life. The failure of literacy campaigns isolated from other activities proved that illiteracy cannot be liquidated without sufficient follow-up programmes and compulsory primary education. It was during this period that the rural workers discovered how cultural and recreational activities could be

Social Education believes that social and cultural changes will take place in rural India after a considerable increase in material culture is achieved by means of applying scientific knowledge to village problems.

**(a) Social Change.**

The first task of utmost importance for Social Education is, therefore, to help rural communities increase their material culture by introducing material changes. There are obstacles in the way of imparting new elements of material culture and in the way of diffusing new cultural elements necessary for this change. Social Education needs to be sensitive enough to recognise such forces that resist change so it can diminish their effectiveness, and to select such elements and forces that are in the right direction so that it can supplement their strength. Traditions, hostility inherent in simple cultures towards the new, social pressure, fear of unknown and the vested-interest groups are some of the obstacles that may block any movement for change.”<sup>1</sup>

A Social Education Worker should be careful in introducing new social institutions if the community is not ready to accept them. He may utilise the indigenous groups or existing organisations to perform the new functions.

To achieve its goals, Social Education utilises all available resources, within the community or outside, to make people conscious of their needs and realise the necessity for change in social structure. It stimulates mutual aid and collective enterprise to create a social atmosphere that will inspire the common man to educate himself, to participate in the process of material and social change.

**(b) Situation-Approach.**

Social Education has to deal with realities of life. Its development is based on the understanding of the fact that “If

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1. Ibid, Chapter “Resistance of cultural changes Page 153.

the adults do not feel that their education is adding to their knowledge and their understanding, is improving their efficiency in work and their standard of living and giving their life a richer meaning, it can never strike roots in the rural soil." <sup>1</sup> Social Education has to understand that "the whole life is learning. It is a process continuous with life." <sup>2</sup> But merely living through the daily routine of existence does not provide educative experience. It needs a consciously controlled environment to stimulate and direct educative growth. Social Education is intended to provide such controlled environment for the rural people that living becomes an educative experience for them.

The situation-approach to learning, also demands that people should be stimulated to practice what they need to learn. Rural communities will be enthusiastic about activities that are purposeful and believed by them to be valuable to them. They are purposeful if they are based on real motives present in the community. The motive for educative activities in Rural India "will have to be, for a considerable time to come, to make the rural folk more efficient producers for the raw materials of economic wealth. There is also a secondary motive. The almost total desertion of villages by their intellectual, creative members, is depriving the rural folks of the cohesive force of cultural growth. One of the motives of rural adult education should therefore be to check disintegration and to step up the tone of social life. It should revive the famishing group-activities in villages and restore zest into the life of the rural folk.

### (c) Self-Help and Self-Direction.

To utilise rural activities, based on real motives, as a useful educative process, it is necessary that they should spring out of the needs felt by the rural folk themselves and be initiated by

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1. UNESCO Seminar, (Radio talk by K. G. Saiyidain).

2. Lindeman, Eduard C. "The Meaning of Adult Education," New Republic Inc., NEW YORK, 1929 P. 6.

their own free will. They will learn best if they are free to create their own responses in situations which they face.

Social Education work is a field of Social work, and self-help and self-direction is the essence and guiding principle for all social work activities. In the words of Gordon Hamilton, "to help others effectively demands respect for human personality, a person's right to control his own life, enjoy personal and civil liberties, and pursue happiness and spiritual goals in his own way. The application of this principle means that Social workers shall not impose upon the clients their own goals or standards of behaviour, their own solutions or morals, but shall concede the client's right to be himself and make his own decisions and plans."<sup>1</sup> Social Education worker is therefore, supposed to help individuals as well as groups in the village community, by way of explanation, clarification and interpretation of the problems involved, to make useful decisions and put them into practice, under the framework of the local and national conditions and requirements.

#### (d) Social Approach.

The approach of social education work is throughout social. It aims at developing a method for social functions which will make collective life an educational process. Therefore, it must base itself on social experiencing.

In healthy communities, people share experiences and join community enterprises. In give and take of direct experiences with others the small group with its first hand contacts holds the most precious of educational possibilities. The major task that confronts social education is the creation of a set of circumstances in the collective life in which an educational process can function. "One may have the finest teachers, the best libraries but unless the people have a desire to use these facilities, all of teachers, buildings and libraries will not advance the cause of

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1. Gordon Hamilton, "Theory and Practice of Social Case Work" Columbia University Press. New York, 1951, p. 6.

education." This should always be kept in mind while starting any of these facilities for rural folks. Social Education should start working with indigenous groups and leaders of the village communities to evolve gradually a people's organisation in which all the village members can participate.

The Social education worker with his understanding of the process of human relationship and with his knowledge of available resources and specialists' help, can help the village community start living a collective life that leads toward desirable social control. He can do this by reinforcing the desires of the indigenous leaders and the groups of the community to meet certain needs with other unfelt needs and unstated desires. He stimulates individuals as well as groups to participate in the study of the situations, in making plans for the solution of the problems and in using resources available in or outside the village community. In short, it is the main job of a social education worker to help village community use available social and material resources and widen its living experiences.

### **Methods of Social Education.**

The foregoing discussion about the meaning of Social Education has made it clear that Social Education is not a matter of class-room instruction. It has to be diffused through all the varied activities of the community. In the words of Dr. Lindeman, "Social Education is, then, a process and a goal". It aims at making the process of human relationship creative and educative, so that it may become a consciously controlled process of socially desirable change. Like other fields of Social Work, Social Education draws upon the deep understanding of the methods and process of case work, group work and community organisation. Social Education uses these methods simultaneously in dealing with three elements of social change. It has to work with the village community to evolve an all-inclusive village organisation, through which scientific direction can be transmitted to the members of the community and the positive assistance which the State may wish to render can reach every

home and farm. Social Education has also to work with specialists and experts to evolve channels, through which they can make their knowledge available for social purposes.

Last but not the least, Social Education has to work with various Government departments concerned with rural reconstruction, to evolve procedures by which official assistance can reach the village in a way that it does not destroy local initiative of the community.

These three processes have to be started separately but to make them coordinated parts of the whole educative and changing process, Social Education needs to develop such avenues where all these processes can meet and integrate themselves with each other.

#### (e) Village Organisation.

The State Governments are obliged "to take steps to organise village panchayats and endow them with such powers and authority as may be necessary to enable them to function as units of self-government". Social Education helps village communities to achieve this goal. It starts group process with the indigenous groups in order to extend their interests and activities and help them to achieve cohesive intergroup process under the existing village panchayats.

The Social Education worker helps the village organisation to initiate new programmes and function through its appointed or elected committees and office-bearers. He is supposed to work with individuals and with indigenous groups to start the process of community action, summarised by Dr. Lindeman in three stages: consciousness of needs, emotional desire to meet needs and intellectual solution based on group thinking and interaction"<sup>1</sup>. In the advanced stages of rural reconstruction, Social Education has to start inter-village organisation to coordinate their efforts and programmes and to have local plans integrated with broader planning on national scale.

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1. Ibid, p. 156

At every stage of organisation and to every phase of a new project, educational programmes are needed to be launched with the help of specialists and experts, to teach subjects and skills necessary for office bearers, committee members or all members of the community, to run their projects effectively.

#### (f) Specialism and Democratic Process.

Rural India needs most, the help of specialist and experts at every stage of its reconstruction programme. Adult Education experts, audio-visual specialists, physical culturists, homemaking experts, dietitians, town-planners, economists, engineers and technicians are needed by social education to get necessary information and knowledge at particular moment. Their help is needed to develop educational media like literature, posters, exhibition and demonstration on subjects of interest to the village community. Their help is of great significance when the community plans to launch a new project and the related information is necessary to reach decisions upon some kind of community action. Their help will be needed most when the individuals or groups become interested to involve themselves in intensive adult education programme.

To help in any of these activities specialists need to have some kind of orientation to the problems of rural life and social education. Moreover, to make their help effective, they need to become an integrated part of the whole social education process. Social Education is concerned with the whole rural life, while experts and specialists, because of their concentration on one aspect, often lose perspective of other aspects of life.

#### c. Government Departments and Social Education.

The programme of rural reconstruction can become a reality only when the State Government, through their various departments, are able to render effective technical as well as financial assistance to the village communities. State assistance can be put to the best use if it reaches village communities when

they need it most and when they are ready to utilise it. It should be given when rural folk realise its need themselves, have their own plans to make use of it and approach the State to ask for it. The officials of the departments concerned need to be constantly informed about the changing conditions and to understand the present and future demands of the rural communities for technical and financial assistance.

On the other hand, village communities need to be well informed about the kind of assistance available at the various Government departments, so that they can use it at appropriate stage of their particular project. It is the obligation of Social Education to find ways and means for integrating official assistance programme with the local reconstruction programme. There is a need to find such avenues where Government officials can become participating personalities of the total social education process.

### The Scope of Social Education

Social Education is a field of Social Work concerned with the community as a whole and should lead to Social Action. In the words of Bisno, "Social Work operates to assist individuals in adjusting to the institutional framework of Society. Social Work also attempts to modify institutional framework in appropriate area."<sup>1</sup> Social Education deals with the latter part of the social work. Its approach is through the fundamental principal of Social Work: to help people help themselves. Social Action envisaged by social education requires, a great deal of education and some degree of maturity in human relations, so essential for social change. This is why social education seeks "integration of recreation—a psyche group process—with creative education and group action—socio-group process."<sup>2</sup> To achieve its goals, social education will have to develop a combined method and techniques of group work, informal education and community organisation.

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1. Biasno, Herbert, "The Philosophy of Social Work." Public Affairs Press, Washington D. C., p. 72.
  2. Lerner, Harry H., Methodological Convergence and Social Action Journal of Social Issues Vol. VIII No. 2, 1952.

### (a) Social Education and Social Services

Social Education activities may be categorized into following three divisions :

1. Activities aiming at material change,
2. Activities aiming at change in social institutions or in patterns of relationships,
3. Activities aiming at establishment, coordination and improvement of such social services that are necessary for individuals or groups in adjusting themselves to the institutional framework of the society.

Several social services around vocational, recreational, cultural and educational activities are organised by social education worker, with the help of various experts and specialists. They are very important media, through which social education is carried out. But mere provision of these social services does not come under the scope of social education. To involve rural folk in establishing, coordinating and improving them is the essence of social education.

### b. Social Education and Adult Education

The preceding discussion has pointed out some differences between social and adult education. It is intended at this stage, to clarify this point further. In the words of S. R. Kidwai, "Social Education denotes that type of education which is given to the people under a democratic government with a view to make them conscious of their rights and responsibilities as citizens and to enable them to acquit themselves creditably."<sup>1</sup> Adult education, on the other hand, is "generally used for individual education. It means imparting to the adult, education which may help in the development of his personality."<sup>2</sup>

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1— S. R. Kidwai, Presidential Address, "All India Education Conference 1950, p. 5.

2— Ibid, p. 5.

Social Education helps to develop adult education programmes, since the development of individual personality, the object of adult education, determines the quality of social education activities. The concept of social education is based on the belief that better results can be achieved by collective thinking and collective actions.

The relation between social education and adult education can further be explained by the relation between adult education and literacy campaigns. There was a time when adult education was regarded as equivalent to literacy. Now, it is being realised that literacy is one of the means through which adult educators can do their job intensively. This realisation has made it possible to start adult education without waiting for liquidation of illiteracy. It is certain that adult education programmes for adult illiterates will result in stronger motivation for literacy. The same is true of the relation between social and adult education. Social Education Workers should be quite clear in their mind that though Social Education can proceed with greater speed if people are more educated, yet it cannot delay its activities so essential for toning up social life that will naturally result in increasing literacy rates and more diversified and intensive adult education programmes.

### **Programme Planning for Social Education.**

Throughout this paper, it has been apparent that social education has to develop activities covering all aspects of rural life, that is vocation, recreation, health and education, housing and sanitation. It is intended here to give a brief account of the steps to be taken in evolving such a comprehensive programme and of the principles that should guide the workers in the programme planning.

#### **(a) Preliminary Phase of Programme Development.**

The Social Education worker, before attempting to evolve any kind of programme, has to establish sound relationships with community on the basis of informal contacts. During this period, he seeks out indigenous leaders and the groups

in the community. Through informal contacts he can make some of them sensitive to their problems and realise that something could be done by collective efforts to solve them. The Social Education worker may utilise various available educational media for this purpose. Pictorial wall newspapers, group discussion, dramatics, exhibits, films and reading out some specially prepared articles on rural problems could be used in this period. All these programmes are initiated, in the beginning by the social education worker himself. But as soon as some indigenous leaders of groups interested in these programmes are found, the responsibility of planning and administering them should be transferred to the local leaders and local groups. This local leadership can be developed further by helping it to make surveys, locate problems, find solution and plan specific actions. Ultimately, the community should be led to the stage where village council takes over the responsibility for planning and administering all programmes for social education.

### **(b) Fundamental Principles of Programme Development.**

Social education activities are initiated on a project basis. Each project is selected by the community. Social Education worker helps the community in the selection, planning and execution of these projects whilst keeping in mind the following principles.

1. Quicker and more permanent results might be expected if the programme is started with projects that meet the felt needs or problems of the community.
2. The programme should begin the more simple projects that can be finished in a relatively short time and show tangible results.
3. Projects that involve the whole community have a better chance of success and make a more specious beginning than those that concern one or few persons.

**(c) Special Programmes for Women.**

Special attention should be given to the programmes for women. "Among women the strongest interests are usually the care of children and the needs of the family for food, shelter and clothing. The educator may have to start by visiting the homes and making contacts with individuals, and then lead on to the formation of active groups such as guild classes or clubs. The initial content of the programme, health and home-craft, can be extended as need arises." <sup>1</sup>

**(d) Special Programme for Youth and Children.**

There is a real need for work with youth and children in a movement as comprehensive as social education. Youth and children should have the opportunity to get experience in various activities that train them for better rural life and community leadership. And social education needs rural youth for its leaders in not too distant years.

Social education has to learn a great deal from 4-H Club movement, a significant part of the Rural extension Services in the United States. 4-H Clubs, along with training children and youth for better rural life and future leadership have also proved to be effective instrument for adult education.

Social education will have to modify the American experiment according to the specific needs and conditions in rural India. College students having rural background and willingness to do volunteer work in the villages can provide leadership to rural clubs if proper provisions for their training and supervision are made. Nevertheless, the aim should be to develop local leadership slowly but steadily on sound basis.

**(e) Programme Development to Train Rural Leaders.**

"The central problem of rural development is the creation of sound leadership which will command the confidence of the villages, place before them new objectives, create a desire for

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1. Fundamental Education. UNESCO Publication, 1949, p. 22.

better life, and mobilize them in a common endeavour to accomplish programmes of community betterment.”<sup>1</sup>

The social education worker provides this leadership to the village community. But his position is more of resource person or helper than a leader. The leadership essential for the development of community programmes should spring from the community itself. The job of social education worker “is designed to bring education and service to the community through leaders who are discovered and trained in the process. Through those leaders programmes are planned and executed.”<sup>2</sup>

The success of rural development depends upon the enlightenment and efficiency of the local leaders. It is the responsibility of social education movement to develop local leadership. This development primarily will result from the actual experience in leadership. But as the villages are supposed to have new activities and new social relationships local leadership will not be of much help if it does not understand and appreciate the desirable change. There is great need for the development of different programmes for training local leaders. These programmes should be based on specific needs of local leaders. No rigid training programme would be of use for this purpose. People's Colleges should provide for the local leaders the opportunity to acquire understanding of the basic rural problem, to have experience in healthy group living and thinking, cultural and recreational activities, through general training programmes. There should be provision for courses and workshops in subjects and skills necessary for any particular stage of a project.

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1—Five Year Plan, op. cit., p. 231.

2—Kelsey and Hearne, op. cit., p. 199.

## BOOK REVIEW

**S. R. RANGANATHAN**:— Education for Leisure.  
Indian Adult Education Association, 30, Faiz Bazar,  
Delhi. Rs. 5/-.

The long awaited 3rd edition of Dr. S. R. Ranganathan's book on "Education for Leisure" has just been published by the Indian Adult Education Association. It is a welcome addition to our publications and would be of immense value to all social education workers throughout the country.

Though the lectures embodied in this book took shape and form on the occasion of Dr. Ranganathan's lectures to the W.A.R.P. corps in 1944, it still retains a freshness and originality of approach all its own. In those early years when the importance of Adult Education was little known the author in most emphatic voice, spoke through these lectures to popularise the movement.

He drove home to the authorities that the root cause of inefficiency is the want of mass education. "The successful working of any industrial or economic revival will depend on the information and enlightenment in the rank and file of the workers and consumers." In other words, it will depend upon the education of the people at large. "The root cause of inefficiency is due to lack of proper educational facilities. Adult Education according to him, should have priority second only to constitution making. The author emphasises that Adult Education must be largely self-education with the aid of a network of public libraries within easy reach.

In the Chapter on Informal Methods of Adult Education, the author covers 9 methods of teaching adult groups which are the real ways of imparting knowledge to the adult. The philosophy of adult education receives admirable treatment at the author's hands. The chapter on education is particularly helpful as it bases its proposition on the thesis that "education

is the process of ones' becoming oneself." This is not to be denied to the millions of adults of our country. In the chapter on adult education he quotes the psychologist Thorndike who affirms that "we can learn nearly as well when young as when older," and that "public welfare depends truly on who goes to school after fifteen, as on how many go to school till fifteen."

The truth that literacy is an absolute necessity in the modern age for the masses of our people is clearly brought out. The fact that nothing can take the place of literacy in the mental evolution of the individual is brought home to the reader. The psychology and educability of the adult and the method of organising a course in adult education are also dealt in full.

The book is complete with two bibliographies, one, on the syllabus of adult education and the other, on all necessary books on the subject of adult education.

The system of numbering the pages and the paragraphs followed by Dr. Ranganathan may appear to be difficult at first. He gives his subjects a serial number and each new subdivision is given a subnumber. Probably, an explanation on this matter in some part of the book would have helped the reader.

A perusal of this interesting book will certainly help any one to organise ones leisure, the hours in which one is most free—free from the demands and behests of others, free to plan ones activities. "Change the character of a nation's leisure and a corresponding change in its culture and efficiency is bound to follow."

---

J. W. R.

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# PLACE OF CULTURAL ACTIVITIES IN SOCIAL EDUCATION

## A study in the Concept of Culture

BY

MEHER C. NANAVATTY.

The ensuing National Seminar of Adult Education workers at Mysore will discuss and determine the place of cultural activities in Social Education. From the point of view of a casual reader, the place of such activities in social education is unique — as unique as of any other activity. A closer consideration calls for clarification of the term unique. This in turn, calls for greater understanding and insight in the meaning of culture, effect of cultural activities on the development of human personality and their implications on the life of the community. Besides these, the relation between education and culture, religion and culture, and social education and culture should also be considered before determining the nature and place of cultural activities in social education. These are some of the important topics that the proposed seminar will have to discuss and deliberate, before assigning a suitable place to cultural activities in social education, lest our own understanding or rather the lack of it, reflect our desire — mostly unconscious — to resort to easier methods of propagating social education programmes.

This does not mean that the cultural activities have no unique place in the field of social education. Just the contrary, such activities, properly understood and developed, have the potentialities of revolutionising the very movement of social education by relating them to the cultural pattern of the individual community. Experience shows that very little conscious effort has been made to gear the activities in the field to the psycho-socio-economic requirements of the people. In order to avoid the danger of adopting an idea or a proposition without proper deliberation or objective study, National

Seminars are held every year by the Indian Adult Education Association.

### **Social Education as is understood today.**

The national seminars in the past have helped the field workers to understand the meaning of social education. As long as human life remains dynamic, the meaning of social education cannot afford to remain static. With the gathering of experiences, its role acquires new meaning. As the term Social Education is understood or taken to be understood today, it covers three-fold objectives of liberal education *viz.*

- (i) Knowledge of spoken and written language as a means of communication.
- (ii) Training in citizenship.
- (iii) Social participation.

According to popular practices, the items like drama, folk songs, folk dances, poetic symposiums (Mushairas and Kavi Sammelans), community socials and other items of audio-visual aid are considered as cultural activities for social education.

This indeed is a reflection of a very limited understanding of the nature and implication of cultural activities for social education. The proposed seminar on the subject is likely to give new understanding to the nature and place of cultural activities. The three-fold objectives of social education, stated above, have wide implications in terms of cultural development of the individuals and the groups. *viz* (i) Language, which is one of the important means of communication, is also the vehicle of culture. Study in various languages widens one's understanding of the contribution of various thinkers, philosophers and writers to the cultural life of the community. In fact, the mode of development of a given language indicates the stage of cultural development of the people using that language. (ii) Training in citizenship will have no meaning if the cultural aspects of the life of a citizen in a given community is not taken

into consideration. The mode of behaviour, and the social values that a child acquires in the family, have in them the germs of training in citizenship. (iii) The social participation and its mode are, so to say, the indications of the stage of development of culture of a given community. Thus the functions, activities and programme of social education cannot be properly developed without a deeper understanding of the cultural life of the citizens of a given community. In fact, social education will assume additional significance with the development of our understanding of the implications of cultural activities.

### Different Meanings of Culture.

The word "culture" is difficult to define. It is the domain of philosophers, anthropologists, sociologists and psychologists to give the meaning. Many treatises have been written on the subject. The writer has come across a few, *viz* T.S. Eliot's "Notes on the definition of culture", Ralph Linton's "The Cultural background of Personality", Clyde Kluckhohn and Henry Murray's "Personality in nature, society and culture" and Unesco's publications on "Cultural Patterns and Technical Change" by Margaret Mead and "Freedom and Culture" by Julian Huxley and others. It is not the purpose of this article to give an exhaustive study of the various treatises written on the subject. The purpose is to raise pertinent questions and to stimulate thinking among the workers in the field. German Archiniegas rightly says "The word "culture" is one of the characters that has suffered the most ups-and-downs in all languages in a universal masquerade of misunderstanding"\* The workers in the field of social education, therefore, need to be conscious of two factors before using the expression "culture or cultural". (i) The complexity of the problems involved and (ii) the necessity of a clearer exposition of certain of the concepts that are necessary to employ in dealing with these problems.

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\*Huxley, Julian, *Freedom and Culture* Pg. 29,

Various meanings given to "culture" in themselves pose a question.

"Culture is the training or refining of the moral or intellectual faculties".

"Culture — Cultivation ; the state of being cultivated ; refinement the result of cultivation".

"Culture is that which makes life worth living".

"Culture involves all the characteristic activities and interests of a people".

"Culture is the very incarnation of the religion of a people".

From the point of view of literary culture, "Culture is the ensemble of accomplishments and capacities, mental or social, to acquire which, wide and varied reading is necessary, though not by itself sufficient" as stated by Prof. Pittorio Gantoli.

Coming nearer to the sociological concept, "Culture is an abstraction from the body of learned behaviour which a group of people, who share the same tradition transmit entire to their children, and in part, to adult immigrants who become members of a society. It covers not only the arts and sciences, religions and philosophies to which the word culture has historically applied, but also the system of technology, the political practices, the small intimate habits of daily life, such as the way of preparing or eating food, or of hushing a child to sleep, as well as the method of electing a prime minister or changing the constitution".\*

Sorokin puts the same concept as follows :

"Culture as the totality of the meaning, values and norms, possessed by the interacting persons and the totality

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\* Mead, Margaret; *Cultural Patterns and Technical Change*.

of the vehicles which objectify, socialize and convey these meanings”.

In terms of group life Raymond Murray in “Introductory Sociology” says, “Culture as the word is used in sociology and anthropology, refers not to good manners and a liberal education, but rather to the sum total of a social group’s ways of thinking and doing, or in other words, to its whole social tradition”.

Different meanings of culture are likely to create confusion in the minds of the social education workers. On the other hand it emphasises greater need for deeper understanding. As T. S. Eliot says “culture is something which has to grow. You cannot build a tree, all you can do is to plant it, and look after it; and wait for it to mature in its own due time”. German Arviniegas, taking this concept of culture, clarifies further by saying, “True words and words that should be elevated into a symbol, should bring to mind the tree of life, the tree of science, the tree mast of the sailing ship, the family tree and even the tree of good and evil; everything in fact which has a root, a history, a past and a future, so as to make us feel culture as we were meant to do. Everything has to be planted; and we must wait for it to mature in its own due time”. What heavier responsibilities, the workers in the field of social education will have to assume in determining the place of cultural activities from this point of view? Let us assume our responsibilities consciously, realising the need for a greater understanding of the social life of the people.

### **Effect of Culture on Personality.**

As a social education worker, one has not only to realise the effect of culture and its activities on the life of society but also its effect on the development of human personality.

According to Ralph Linton, “culture is the configuration of learned behavior and results of behaviour, whose component

elements are shared and transmitted by the members of a particular society".\* Explaining this definition, the author goes on to state "Configuration implies that the various behaviours and results of behaviours which compose a culture are organized into a *patterned whole*". In other words culture is the result of 'learned behaviour' implying the use of the process of learning including instruction, imitation and association. Learned behaviour excludes instinctive behaviour, the basic needs or tensions which provide the ultimate motivation for behaviour in the individuals, although these factors, on their own, influence the making of culture. It is not the need of nourishment but the way in which the individual eats, shows the cultural pattern of his community from which he has learned the mode of eating. The term behaviour includes all the activities of the individual - overt and covert - physical and psychological. Psychological activities, although, are the very basis of physical activities, the nature and even the existence of such activities can only be inferred from the overt behaviour to which they give rise. It is because of this, that the forms which the expression of an individual assume are considered to be the indication of one's culture.

Sharing of the elements of behaviour plays very important part in the development of personality on the one hand and culture on the other. Sharing is dependent upon the means of transmission from one individual to another. The process of transmission is facilitated by the process of education — imitation, association and instruction. This process works through time. Most of the elements which contribute for configuration are transmitted from generation to generation and endured far beyond the life-span of an individual. From this point of view, the culture of a given community in which an individual grows, constitutes a social heritage for him, as distinct from the biological heritage. As Ralph Linton states "It provides him with a series of adaptation

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\* Ralph Linton "The Cultural Background of Personality".

to the environment in which he must live and function. These adaptations; embodied in patterns of behaviour, have been developed by earlier members of his society as a result of their experiences and are passed on to him by way of his learning process. They save him from the necessity of going through many frequently painful experiences in order to make successful adjustments".\*

### Social Structures and cultural Participation.

This leads us to the importance of social structure and cultural participation. An individual is born in a society not of his own choice. He inherits the social structure of a given community and begins to acquire social values right from his birth. His participation, too, is not a matter of choice. It is determined primarily by his place in society and the training which he receives in anticipation of his occupying this place. It follows, therefore, that in determining the cultural activities for social education, the behaviour of the participants must be studied, not only in relation to the prevalent culture of the society, but also in relation to the cultural demands which their society make on them. This does not mean that the cultural activities for social education should not aim at changing the cultural pattern of a given community. It only means that the worker should keep himself aware of the disintegration that may result in terms of the change.

Individual participation in cultural activities depends on the different social units to which the participant belongs. Sociologically speaking, two major social units act as bearers of cultural values. They are (i) Family groups, membership of which is established on the basis of biological relationships, real or assumed, and (ii) Association groups, membership in which is established on the basis of congeniality and common interest.

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\* Ralph Linton "The Cultural Background of Personality".

The membership in the family group helps an individual to introduce him to the cultural pattern of the society. Family, in fact, is the nursery of social values in the background of cultural life of a given society. Family group, in addition to this, provides emotional security and satisfaction during the early period of his growth. With the passage of time, an individual seeks to extend his relationship outside the purview of the family. Association groups, specially during adolescence, provide a laboratory in exploring and expanding one's activities and in acquiring new values. As Grace Coyle has stated "these group relations with contemporaries, play a major part in the revaluation process. It is in and by these groups that the old gods are cast out and the new deities made in whose image they will form themselves.....They are, of course, not completely new, they develop and recombine the elements passed on by their elders, but it is in this period that the modes transformed by the evaluation of their contemporaries are repotted in the soil of the rising generation"\*.

Association groups, thus, help an individual to finalise his social values.

It must however be noted, that different patterns of cultural values prevail in different societies. The concept of social status and the role an individual is expected to play, differ from group to group. As some of the association groups are formed on the basis of social status, one has to understand the basis of status and role to understand the cultural pattern of a given society.

Other basis of group associations are age, occupation, interest etc. Cultural activities of each association group differs in terms of place and time. The factors of congeniality, in-formality and fellow feeling play an important role in making these groups homogeneous. Same individuals could be members of more than one group. It all depends on his interests. In fact, wider the interests, more varied is the participation. Association groups, therefore, are most suited to develop cultural activities for social education.

It is however, necessary to be aware of the changing pattern of culture in the modern technological age. The former system of the status and role is breaking down. New system to meet this change is in the making. During this transition, individuals feel insecure, not only in terms of their status in the society but also in terms of their role. They need guidance and support in making their choice correctly. It is here that the proper selection of the cultural programme of social education could play an important role.

### **Religion and culture.**

Before discussing the nature of cultural activities, it is necessary to clarify our understanding of the relation of religion to culture. According to T. S. Eliot "No culture can appear or develop except in relation to a religion". This thesis of culture and religion being two aspects of the same thing, is supported by historical facts. Hinduism in India and Christianity in Europe have been the very basis of the Indian and European cultures. All civilizations — as configuration of the cultures in relation to time, have their roots in religion of the time and place. The question is whether culture could only be developed in relation to religion. Could there be no other basis for the development of culture? Experiences of various communities — constituted on the basis of religion — indicate the danger of developing a narrow outlook — an in-group feeling antagonistic to the out-groups — eventually resulting in cultural retardation. The history of the partition of our motherland has shown, in unequivocal terms, the danger of developing cultural life on religious basis. T. S. Eliot himself is aware of this danger when he says "It (concept) is one which involves the risk of error at every moment, by some unperceived alteration of the meaning which either term has when the two are coupled in this way, into some meaning which either may have when taken alone. It holds good only in the sense in which people are unconscious of both their culture and their religion. Anyone with even the slightest religious consciousness must be afflicted

from time to time by the contrast between his religious faith and his behaviour, anyone with the taste that the individual or group culture confers, must be aware of values which he cannot call religious. And both "religion" and "culture" besides meaning different things from each other should mean for the individual and for the group the same thing towards which they strive, not merely something which they possess. Yet there is an aspect in which we can see a religion as the *whole way of life* of a people, from birth to the grave, from morning to night and even in sleep, and that way of life is also its culture. At the same time we must recognise, that when this identification is complete, it means in actual societies, both, an inferior culture and an inferior religion. A universal religion is at least potentially higher than one which any race or nation claims exclusively for itself and a culture realising a religion in other cultures, is at least potentially a higher culture than one which has a religion exclusively to itself. From one point of view we may identify, from another we must separate."\*

Mr. Eliot thus in his masterly analysis, clarifies the relation of culture, with the fundamentals of religion on the one hand and religiosity on the other. This clarification will help the social education workers to determine cultural activities in religious matters.

### Cultural Activities.

After understanding the concept of culture and the implication of culture on human personality, it will not be difficult to determine the nature of cultural activities. Any activity which leads to the development of culture could be called cultural activities. With the acceptance of the broad-based as a way of concept of culture life or that which makes life worth living, all activities of life, in a society have cultural implications. As the culture of the individual is dependent upon the culture of a group or a class, and the

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\* T. S. Eliot — Notes on the definition of Culture p. 30-31.

culture of the group or class is dependent upon the culture of the whole society to which the group or class belongs, social education workers will have to work at three levels. Or as T. S. Eliot puts it, to develop understanding in the "three Senses of 'Culture'". In other words, in determining the nature of cultural activities, it is necessary to consider their effect on individuals, on a group, or a class or on the whole society.

When one speaks in terms of cultural activities like poetic symposium or arts and crafts, one really indicates different emphasis and different sub group of these activities. The worker in the field will have to acquaint himself with the prominent mode of cultural expression and develop cultural activities accordingly. For example, in rural area, where social festivals and handicrafts are predominant expressions of cultural mode of life, the worker will do well to develop suitable activities of folk songs, folk dances and arts and crafts. The nature of these activities will differ from place to place in terms of the historical development of the mode of cultural expression. "Garbas" in Gujarat, "Pawada" in Maharashtra, and "Mushairas" in Delhi and Lucknow folkways songs. The seminar will do well to consider the different modes of cultural expression throughout India and help the workers coming from different ethnic groups to determine the nature of cultural activities suited to the local community. One should avoid universalised planning in relation to cultural activities.

It is hoped that this article which raises questions as to the different meaning of the word "culture" will help the workers, attending the ensuing seminar, to pause to examine what cultural activities mean to individuals in terms of their respective pattern of culture, before using them in the field of social education. Even this modest purpose of pausing to think will have consequences in the policy and conduct of our cultural activities for social education.

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## NEW TECHNIQUES IN ADULT EDUCATION

By

S. C. DUTTA.

On the 23rd of June, I left India for what might be called a search for new techniques in adult education. I was deputed to attend the International Conference of Social Work which had as its theme "Self-help and Community Action" — a subject of vital importance to our country. In India, we are trying to develop activities amongst the people, the basis of which is self-help and community action and hence I considered my visit of greatest significance to me and my work. The Conference, it was expected, would be attended by some of the most experienced social workers who had devoted their life-time to develop social activities on self-help basis. Moreover, I was also to visit a number of countries after the Conference, primarily to study adult education movement in those countries. After the Toronto Conference, I visited the United States of America and later Sweden and Denmark and returned to India on the 23rd of August, exactly two months after I had left the Indian shore. During this period I met a number of people engaged in adult education work, visited a number of institutions and attended a few seminars and workshops. I also had occasion to talk to innumerable groups of persons not only about adult education, but also about the basic need of the world-emergence of a democratic society. I had also tried to explain the basis of our work in this country, for we believe that Man is the measure of all things and that it is Man who is the architect of his own destiny and maker of his own future, therefore, it is essential that we must develop Man. If the development of the personality of the individual is the basic task of adult education throughout the world, this individual must be given self-reliance, self-confidence and determination to construct the world in which he could live in liberty, equality and happiness. If this has to be achieved every individual must be given opportunities not only to determine

what he should have and how he should have it, but he must be allowed to participate in attempts to achieve them. Every individual must take part in all the activities for the welfare of the Society or the community, and it is the task of adult education to provide ways and means so that every individual constituting a community should be able to take part in all the activities concerning that community. It is in the background of this task that I wanted to find methods and techniques that the so called advanced countries had to offer us.

The most important task before the adult education movement in India is to train adequate number of workers who could organise people to help themselves and to help in the emergence of local leadership. It is not merely a question of training but the very nature of training that is at trial. If the adult education workers have to inculcate amongst the people a sense of democratic living, it is necessary that they themselves should have democratic values and that in the very process of training they should be involved in activities which should help them to imbibe democratic values. Are there techniques which can involve the trainees for social education work, to participate in the very process of training? Are there methods which can help inculcate amongst the trainees a sense of democratic values? Or is it necessary to inculcate amongst the trainees a certain basic attitude towards life? These were some of the questions which were in my mind and I wanted to find answers to these.

In the United States there were programmes in operation ranging from those which either tacitly or explicitly assume that meeting of individual needs is of a paramount importance, to those which put major stress upon the society as well. They ranged from programmes which are primarily content-oriented reflecting a belief that the communication of factual information is a desirable end in itself, to those which put major stress on skill training and action outcomes. The most significant technique in adult education which attracted my attention in the United States was that of group dynamics. This is a unique

experiment in training methods in group development and in improving human relationship. Leaders of adult education in the United States have become increasingly convinced that workshops and work conferences in which the emphasis is on group thinking and decisions by all participants on problems defined by the participants, is of distinct advantage over information-giving session in which conference leadership assume responsibilities for defining the problems considered and give the answers to conference members. They are recognising that there must be a fundamental change in conference techniques and methods. Moreover, studies of group leadership by psychologists like Lewin, Lippitt etc, have indicated the important effects on individual growth and group productivity of different types of leadership. I had an occasion to participate in a Seminar on Group Dynamics at the University of Colorado in Boulder. This was an off-shoot of the National Training Laboratory in Group Development at Bethel, Maine. A brief description of the Training Laboratory by one of its sponsors, will not be out of place. "When the delegates arrived at Bethel, Maine, they were involved from the start in decisions about the plan of organization for the three-week training period which had been tentatively outlined in staff conferences over a period of many months and had been rounded into a final shape in the week preceeding the opening of the laboratory in meetings of the faculty and research teams.

The pattern of organisation which developed was as follows :

1. Each delegate was assigned to one of the five Basic Skill Training groups scheduled to meet regularly in three-hour sessions each morning of the Laboratory. Delegates were assigned to these groups by random selection corrected only to insure maximum heterogeneity in each group.

The Basic Skill Training groups were organised to provide learning and practice opportunities for all delegates in the human relationship skills basic to effective group development

and training. The faculty assumed that, in spite of heterogeneous job interests and problems, common skill needs of creating a need to change stimulating group skills of self diagnosis, leading to practising new relationships, assessing success and failure, making group decisions effectively, etc. could be identified and could serve as the basis for analysis and practice throughout the laboratory period. This total area of common skills became known in the laboratory as "change-agent skills".

2. On the basis of pre-conference questionnaire data from delegates, a list of clinic groups was submitted to each delegate. Each delegate chose the afternoon clinic group he would participate in initially-discussion method, leadership training, conference planning, community-action programmes, recent research findings in groups dynamics, etc.

3. General sessions were announced as follows :

- (a) three orientation sessions at the beginning of the laboratory.
- (b) evening town meetings on topics of general interest to the laboratory community,
- (c) periodic evening sessions for delegate evaluation of laboratory process and for feed-back of data about individual and group behaviour collected and analysed by the research staff.

4. Afternoon and evening time for recreation were included in the schedule.

5. At the first orientation session delegates were also given a picture of the research design to be tested out at the laboratory and some idea of the time investment required from each delegate for testing in the first and last days of the laboratory. Each delegate was asked to devote approximately eight hours during the opening week to group and individual measurements with an additional five hours for retesting and re-interviewing at the end . . . ."

I had also attended a number of institutes, workshops and seminars and I had a feeling that more than techniques and skills for developing democratic living it is the attitude which plays a prominent part. Therefore, it is necessary to make a proper arrangement to inculcate in trainees definite attitudes which should help them to involve all the people in all the activities meant for the people's welfare. Our task is to involve at least 80 percent people in educational activities, which for some time to come must be for increasing material well-being of the people. It is difficult to lay down definite methods and techniques which can help us to inculcate in trainees the necessary attitude; perhaps the trainer must himself live up to the principles he enunciates, so that he should be an example and a source of inspiration to the trainees. The behaviour of the trainer and his life shall be such as to effect the trainees as if by a contagious disease. The Bethel Laboratory experience, it is stated, has proved that in all those areas of living where interpersonal and group relations are of paramount importance, there are basic skills for stimulating change in attitudes, behaviour and performance which can be identified, acquired, practised and communicated, so that conflict in group and inter-group life can be reduced constructively and cooperative learning and action efforts for the common good increased. It would be worthwhile for us to try this experiment, for I believe that the fundamental problem of adult education in India is to provide leadership so that local groups may most effectively work themselves towards the solution of their problems and the satisfaction of their needs.

The other programme that can be adopted by our country is the Community Recreation programme. In the United States there are innumerable national parks where thousands of people go out in summer or during week-ends, not only for relaxation but to enable thousands of people from various parts of the country to come together. The various community singing programmes that I had the occasion to join in, impressed me

so much about their effectiveness in welding the people into a community, that I consider it one of the primary responsibilities of the Indian Adult Education Association to help in the evolution of proper community singing programmes. We should develop proper songs which could be sung whenever people gather for rest and recreation. It would be worthwhile also to develop national parks and holiday resorts at various places. In our country, we have various beautiful places throughout its length and breadth ; it would be desirable to build cheap holiday resorts where people from all over India could come for rest and relaxation, and live together. Not only will it lead to inter-provincial amity but will also help in welding us into one nation.

The other programme which we could take up is the organization of Home Demonstration Clubs. In our country we have not done much work amongst women. It will be desirable to set up Home Demonstration Clubs for work amongst women to improve their home life and to help them to improve the look of the house, not only physically but materially.

Cooperative is the other agency which India would do well to set up not only in the rural areas, but also in the urban areas. Cooperatives can embrace not only farming, and marketing, but also consumers' goods. In the urban areas, consumers cooperatives can be of vital means to get the participation of the people in various other activities of social education. But we should be cautious, we should not try to thrust on the people Cooperatives unless the people have been made aware of it and express a demand for it.

University extension is another agency which can be a very vital force in the development of adult education work in our country. In America, a number of universities carry on adult education activities off campus. These activities consist principally of popular public lectures for laymen. Some universities extend their resources to meet the needs of citizen groups. They offer a wide variety of service including correspondence

courses, audio visual libraries, package libraries, short term institutes and conferences, residential centres and community-service activities. The educationists in America believe that higher education must not be campus-bound. It must take the University to the people wherever they are to be found and by every available and effective means, for the communication of ideas and the stimulation of intellectual curiosity. The University must provide wherever possible a centre for evening classes or for any other educational activities in its local community. It should prepare teachers and other leaders for effective participation in the community programme, and should develop background material to aid all the community programmes in which it cooperates. These might include library collections, educational films, language and other phonograph records, graphic materials and art collections.

In a country like India, University extension programme can undertake many tasks. It can help the alumni who leave the portal of the University even before his formal education is complete, to complete his education. It can provide leadership and the use of their knowledge and experience to the people to face the manifold problems. The University Extension can also help training and research.

Lastly, just as I have come convinced about the efficacy of informal methods and working with the groups on an action-oriented programme, similarly I have come back convinced that voluntary effort is the very substance of a democracy and therefore, voluntary organizations alone can develop effective adult education work in the country. Development of individual is meaningless unless it results in a tangible contribution to the world in which he lives. The satisfaction which an individual derives by participating and taking a constructive part in community affairs and assuming responsibilities as well as the privileges of citizenship, goes far in establishing a democratic society. Opportunities for participation in activities on behalf of voluntary institutions and

agencies for the welfare of a community, will give an individual not only a personality, but also develop in him basic human qualities which will be the true basis for the democratic society in our country, which will be a bulwark of peace and happiness in the world. It is the responsibility of the adult education movement in India to urge upon the Government to help and promote voluntary organisations in all fields of Social Welfare. In our own country, there is no conflict between what we call public and private agencies in the field of adult education. As a matter of fact in this field we have moved towards a healthy state when official and voluntary agencies are functioning as though they are involved in a genuine partnership — a partnership in a magnificent and difficult venture to make India a place for human beings to live in freedom and happiness.

I wish the relationship between the Government and the Indian Adult Education Association would grow stronger and stronger, for the betterment of our people.

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# ADULT EDUCATION IN INDIA — RETROSPECT AND PROSPECT

BY

SHRI K. K. BALBIR

Adult education in India has for long been associated in the public mind with a series of literacy drives made in the country. With the attainment of political independence, adult education has assumed new significance ; it is now known as Social Education and as such it aims at the production of consciousness and promotion of social solidarity among the people, besides liquidating illiteracy. It has now come to be regarded as one of the planks of the educational system of the country.

It was however, after the World War I that the national movement for political independence, the Indian co-operative movement, the Montague-Chelmsford Report of 1918 and above all, the Press, which had by that time become an effective medium of education of the growing middle class in the country, each in its own way directed the attention of the people to the country-wide illiteracy. It was in acceptance of a challenge given by these conditions that a few voluntary workers and organisations came forward and began to make sporadic attempts towards the eradication of illiteracy from among the masses. The pioneering work in this sphere was done by the Servants of India Society in Poona, the Shantiniketan and the Sriniketan in West Bengal and the Rural Reconstruction Department of the Y.M.C.A. in Madras. While the Servants of India Society started organising literacy classes for the Maharashtrians in 1916, its work gathered momentum only after 1923. The Shantiniketan and the Sriniketan under the leadership of Dr. Rabindranath Tagore confined their activities to the revival of the age-old traditional institutions like Kathas, Kirtans and to the revitalisation of the village as a whole. The Rural Reconstruction Department of the Y.M.C.A. continued to devote

itself from 1920 onwards to the training of workers for Rural Reconstruction work, of which, Adult Education formed an important part. Among the Provinces, Punjab took the lead in launching a Literacy Campaign in 1921 and it continued to carry it on for some years to come. As the literacy drives were made only by some voluntary workers and organisations the progress of literacy work continued to be slow and uneven, in different parts of India.

This was the state of literacy work in the country in 1928. Even after 1928 the progress in this sphere continued to be slow due to the unsettled political conditions. Only after 1934 it was realised that the literacy and post-literacy work in the country called for more concerted and organised efforts of the adult educationists and workers in the allied fields. It was in view of this that the Bombay Presidency Adult Education Association was formed in 1934 to carry on adult education in Bombay Presidency. Besides organising several literacy and post-literacy programmes it arranged frequently University Extension Lectures in cooperation with the University of Bombay. It also organised conferences of the literacy workers and has been instrumental in providing sound leadership for the spread of adult education in that area. The popularity of this organisation induced the people of Bengal and it was in 1935 that the Bengal Adult Education Association was inaugurated under the Presidentship of Dr. Rabindranath Tagore on more or less similar lines as those of the Bombay Presidency Adult Education Association.

The pace of the work was further accelerated after 1937 with the assumption of office by the Popular Ministries under the Government of India Act of 1935. Literacy campaigns were feverishly launched by the different provinces; prominent among which were the Literacy and Post-Literacy Campaigns of Assam, Mass Literacy Campaign of Bihar, Literacy Campaign of Bihar, and the Literacy Campaigns of Bombay, N.W.F.P., Orissa, the Punjab and the United Provinces. While Assam

and Bihar had appointed Provincial Literacy Committees each of the officials and the non-officials, Bombay had a Provincial Board of Adult Education.

The first Indian Adult Education Conference of the Adult Education Workers and various regional organisations was convened at Delhi in 1938, to consider setting up at the Centre a National Organisation, *inter-alia* to coordinate the work and experiments of the various public and private agencies and voluntary workers in the field of adult education.

It was on the recommendation of this Conference that the Indian Adult Education Association was formed with the following objects :—

- (i) to promote adult education work in the country by affiliating adult education organisations throughout India,
- (ii) to serve as a central bureau for information and advice concerning adult education in the different provinces and States of India,
- (iii) to serve as a link for inter-provincial and inter-State co-operation and co-ordination,
- (iv) to prepare adult education literature and
- (v) to hold annual Seminars and Conferences to bring together workers in the field of adult education.

Ever since its inception with its meagre resources, the Indian Adult Education Association continued to serve the cause of Adult Education in India by organising public opinion for systematic adult education work and by giving technical guidance to responsible workers both in the Province and the Indian States. It has been instrumental in creating great awakening for adult education work in the South, Madhya Bharat and Madhya Pradesh.

Adult Education work in India much before the close of the thirties had spread to such an extent that the Government

of India felt it necessary to examine the subject of adult education on an all India basis. Accordingly they appointed an Adult Education Committee of the Central Board of Education for this purpose. It was again in this period that for the first time in the annals of adult education in India, the State recognised adult education as an important element, and accepted its responsibility to foster it in the country. The general progress of the movement was not only in the number of agencies and the nature of their work but also in the gradual evolution of the concept of adult education as such. Adult Education came to be regarded not merely as literacy but included all such measures which aimed at the general education of the masses. Besides the fact that the night schools were regarded as institutions primarily meant for the education of the adults, other agencies such as the libraries, reading rooms, day schools, radio, University Extension service, dramas, magic lanterns etc. had become quite popular as the means of adult education. The observation made by the Adult Education Committee of the Central Advisory Board of Education that literacy was not the end of adult education, had an important bearing on the adult education movement in general.

Since the outbreak of the War in September 1939, adult education work again registered a decline. The War diverted the attention of the people partly towards the political affairs of the country consequent on the resignation of the Popular Ministries in the provinces and partly to the war-effort itself. The war created abnormal conditions of life such as rising cost of living, food crisis, etc. which added to the difficulties in organising adult education programme. In any record of achievement of the adult education movement in this period, mention must be made of the work done by the Adult Education Department of the Jamia-Millia, the Mysore State Adult Education Council, the Bombay City Adult Education Committee and the South Indian Adult Education Association. The Adult Education Department continued to carry on adult education work on sound lines and gave a lead to the production of literature.

During this period another important event was the noble efforts of the Central Advisory Board of Education of the Government of India in giving to the country what was popularly known as the Sargent Plan. The Sargent Plan made the following proposals with regard to adult education in India :—

1. Literacy is a means and not an end in itself. Although the main emphasis in the beginning should be placed on the liquidation of illiteracy, adult education in the full sense must be promoted for the already literate.

2. In this as in all branches of education, the quality of teachers is of a supreme importance. The difficulty of obtaining a sufficient number of teachers of the type, particularly the women, must on no account be, under-estimated.

3. The responsibility of adult education must rest with the State but every effort should be made to enlist the aid of suitable voluntary organisations wherever available.

Though the Sargent Plan laid down the objectives of adult education correctly, it lost the grasp of the principle that literacy need not be the starting point of adult education programmes. Not only was this aspect not developed in the Plan, adequate attention was not paid to continuation education for the young adolescent after his completion of the primary education..... nor was a clear indication given as to the sort of machinery required to execute these programmes, including the production and guidance as to the utilisation of the audio-visual aids which it mentioned. Dependence on school teachers, importance of rural libraries and the production of suitable literature for adults were also completely lost sight of by this Plan.

Towards 1947 the Adult Education work suffered a serious set-back, as India was on the threshold of the attainment of Independence. The communal disturbances spread over specially the northern part of the country gave a fatal blow to

much of the constructive work of the State as well as private adult education agencies. The prominent adult education workers who were zealously engaged in promoting the cause of adult education in India had to leave their work to attend to the immediate problems of relief and rehabilitation of the thousands of refugees in the country. Consequently, adult education work suffered in Bengal, Bombay, Delhi, Punjab, the United Provinces, and some of the Indian States.

However, with the attainment of Independence in 1947 the problem of adult education acquired great urgency. It was realised that in order to have a dynamic democracy, active and alert electorate was necessary. The urgency of the problem of adult education and its magnitude in the country were brought to light by the Press and by the Indian Adult Education Association through its various conferences and through its official organ, the Indian Journal of Adult Education. It was in view of these changes that the problem of Adult Education was taken up for the first time in the history of Adult Education in India on an all-India basis; the responsibility for Adult Education was assumed by the Government both at the Centre as well as in the various Provinces and the States. It was also felt necessary to widen the scope and the concept of Adult Education. To mark this change, the term Social Education was coined to replace what had so far been known as Adult Education. This revised and comprehensive concept of Social Education was publicly enunciated by the Hon'ble Maulana Abdul Kalam Azad, Minister of Education, Government of India, at a Press Conference held at New Delhi early in 1948. Social Education was defined "as a course directed towards the production of consciousness of citizenship among the people and promotion of social solidarity among them". The different aspects of Social Education were described as :

- (a) The introduction of literacy among grown-up illiterates.
- (b) The production of an educated mind in the absence of literary education.

- (c) The inculcation of a lively sense of rights and duties of citizenship, both as individuals and as members of a powerful nation."

The Hon'ble Minister had also indicated the ways in which Social Education programmes could be implemented. He suggested organisation of welfare work, sports, recreation, and of classes for the education of the entire village at the village school, use of audio-visual aids and motor vans fitted with projectors and loud-speakers for frequent visits to the villages, demonstration of films and magic lantern shows, provision of radio sets, organisation of periodic exhibitions, fairs and excursions.

With the recognition of its importance in free India, Adult Education work came into limelight. To accelerate its pace and to put it on a sound track, the Central Government established in 1948 a Department of Social Education under the Ministry of Education, for formulating all-India policies with regard to the development of Social Education in the country, for acting as a Clearing House for educational information and for the exercise of advisory functions in relation to other States. The Central Government also undertook the responsibility of bearing a portion of the financial burden of the States, in the implementation of their social education schemes in their respective areas. For this purpose it created a Fund. This lead of the Central Government, gave fresh incentive to the State Governments to develop social education work in their jurisdiction on sound lines. Consequently the different States formulated their own plans mostly in conformity with the pattern laid down by the Centre.

Today, we can say with pride that Social Education has come to stay in India. The attention of the workers in the field and of the Governments of the different states has rightly been drawn to the training of workers and the production of suitable literature. With the introduction of the

Community Projects, the need for organising social education work has become much more important; and the progress of social education is linked up with the raising of the national income of the people. This calls for the co-ordination of the work that is already being done and requires the co-operation of the statesmen and the educationists of our country. The present consciousness of the State and its people to the urgent need of Social Education, leaves one with the hope that Social Education Movement will progress more steadily in future India than hitherto.

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CONTRIBUTION OF W. E. A.  
TO  
ADULT EDUCATION IN GREAT BRITAIN

BY  
D. M. N.

The largest organisation that today exists in Britain for the provision of non-technical education, is the Workers Educational Association, popularly known as the W. E. A. It was founded in 1903 as a partnership between trade unionists and people in the Universities who were eager to spread the benefits of higher education outside their ranks. Founded by Albert Mansbridge in 1903, the W. E. A. has been served by many distinguished personalities like Prof. R. H. Tawney, and Prof. G. D. H. Cole.

The W. E. A. is a working class body, in a sense, that it is an educational expression of the working class movement, and looks on education not only as a means of developing individual character and capacity, but as an equipment for the exercise of social rights and responsibilities. It aims at providing education primarily for working class students, the other, that it wants them to have an education which will equip them not merely for citizenship in general, but for the specific task of securing social and industrial emancipation.

The W. E. A. urges workers to claim equal access to the riches of the past and to relate learning in the classroom to action in the world outside. The W. E. A. does not stress learning as an end in itself but as a means of broadening the horizon of the working class population. It teaches them *how* to think and not *what* to think. The W. E. A. is intended to supplement the existing educational facilities for all people of mature years. During the initial years of its existence, it was firmly attacked by political parties and Prof. Tawney was bombarded with criticism and accused of "turning the town into smouldering centres of rebellion."

Although the association was called Workers' Educational Association, its activities were by no means confined to offering study for those engaged in purely manual labour. In words of Prof. Tawney "We have not interested the world worker in any narrow sense, we have meant by it all those, whether in factory, mine, office, or home, who render useful service to their fellows."

By 1907, the W.E.A. had enlisted the support of the Board of Education. During those years, the W.E.A. confined its activities to running of university tutorial classes. The W. E. A. fulfilled a very definite need in 1907-08, when the Tutorial classes were organised by it and sponsored by the University. By 1914 W.E.A. classes comprised nearly 12,000 individual members with over 2,000 affiliated organisations. The demand was for courses in literature, arts, economics, industrial and social history, political science, psychology etc. After the First World War and more so after the Second World War there has been a tremendous growth and interest in adult education. Since 1939 there has been a great increase in number of women students in W.E.A. classes. By 1951 the number of students swelled to 103,000. Subjects studied were infinite in variety ranging from international affairs to poetry.

The W.E.A. classes are of five types.

1. Tutorial classes
2. Sessional classes
3. Short courses
4. Week-end courses.
5. Linked week-end schools.

1. **Tutorial Classes.** Last for 3 years and have 24, two-hour-meetings each year with an approved tutor. All students undertake to attend regularly, read for themselves, and submit regular written work. The emphasis in these tutorial classes is

on subjects of "liberal education". *e. g.* literature, language, social studies etc. Students of tutorial classes may at the end of the course, seek entry into a university.

2. **Sessional Classes.** Meet for one year, with the minimum of 20 meetings of one-and-half-hours each. These sessional classes are used as a preparation for full tutorial classes.

3. **Short Courses.** Short courses of minimum of 6 to 10 meetings of  $1\frac{1}{2}$  hours duration are held.

4. **Week-End Courses.** These courses are attended by students who cannot or do not want to go to university. Often housewives take these courses to get wider understanding of the working of the world.

5. **Linked Week-end Schools.** Linked week-end schools are a series of three to six schools, at monthly intervals which are attended by the same students, meeting in the same Residential Centre and following a single syllabus which relates to all the schools. The tutor may or may not be the same throughout the series; the characteristic is, that the students are the same and that there is a continuity of subject.

Because of the W. E. A. it has been possible for adult students to study at any of the classes. Elderly and middle aged people who otherwise would have considered evening classes too much schooling are now keen on attending these classes. Housewives who felt they had passed the turn for schooling and had left learning when they left schools, have now started to study again by joining these classes.

Free scholarships for tutorial classes are offered to needy students. Free places for scholarship holders increased considerably since 1914. In the year 1927-28, free scholarship places amounted 37% and in 1938 they numbered 46% of school places, while a further 9% received partial exemption from fees.

For students of special ability who wish to qualify themselves by further study to become more effective in their work, a certain number of adult scholarships are granted at universities by the Ministry of Education. As a result of this, 144 mature students, including 36 women, have been admitted to universities.

### **Organisation of W. E. A.**

The WEA today has grown to a federation of over 2000 educational and social organisations with a direct membership of 43,000. The central office is in London and there are 21 district offices in Great Britain with some thousand branches. The final control of the WEA policy is vested in the annual conference to which branches, districts and nationally affiliated bodies such as the trade unions, political organisations etc. are entitled to send representatives. The district councils appoint WEA representatives on University Joint Committees for Tutorial classes and the joint committees are responsible to the Ministry of Education for the educational and administrative conduct of these classes. The Ministry of Education, the Universities and the Trade Unions, all make grants to the W.E.A. Besides the grants, the fees charged for the courses go to meet the expenses of the W.E.A.

Today the role of W. E. A. is different from that in 1903 when it was founded. With the Education Act of 1944 the local authorities are obliged by law to provide adequate facilities for further education. For this reason, the WEA has only to supplement the existing educational facilities.

### **Recent Trend.**

Of recently the organisers of the WEA are strongly criticised on two issues :—

It is stated that (1) the WEA has been recruiting the middle classes at a greater rate than it is recruiting the working classes, and these two classes will not mix and the former are therefore driving out the latter. A corollary of this argument is that the workers wanted and still want, education for social

emancipation hence demand for subjects like International affairs, economics etc. whereas the middle classes want education for pleasure hence literature, art, psychology and such subjects.

The early W. E. A. made its particular appeal to working men because it believed they were the people in society who were denied by their condition of life and by the organisation of society from partaking fully in the heritage of culture. In fact, "the WEA inspiration was wider than this; it was challenging not educational privilege only but the bourgeois material values of the nineteenth century."

By 1920 the WEA student public began to change, when a proportion of the 1908 type of WEA students had been through secondary schools and some through the universities. They were no longer manual labourers. By the thirties, they were the teachers and leaders in their respective spheres. This change was accelerated with the passage of the Act of 1944 and with the increase in maintenance grants for university scholarship holders. By 1950 the WEA students were no longer drawn from the working class, some of them came from families whose children had secondary school education. The change in economic status caused a demand for different subjects. Members asked for classes in literature, art, music, psychology, philosophy etc.

2. Often criticism has been directed against literature and its position in the WEA classes as against subjects like economics, philosophy and international affairs.

The study of literature is a cultural activity; its as useful as economics or international affairs. It teaches how man's ideas, attitudes and beliefs have developed through the ages and how they may develop in future. In words of Alexander C. Spence, "we read books in order to trace the growth of man's sense of justice, of freedom, of beauty, of his own dignity and understanding. And since we cannot study any of these things

without adding to our stature as civilized beings, it follows that the serious study of literature helps to fit us to be wise legislators of our life and destiny." This justifies the teaching of literature and allied subjects in the WEA classes.

On another front, the argument has been that the WEA has outlived its existence and that political education can be given by political bodies. An independent organisation like the WEA is better equipped to run classes dealing with subjects of current political controversy than political bodies organising such classes. There is an urgent need for political education, that relate to an understanding of the social environment in which political parties function, among the rank and file, and the WEA is best suited to give this education. Today the WEA is a fundamental part of the British history. It has been a movement which has today culminated in the Welfare State and the present advanced educational system in Great Britain.

## BOOK REVIEWS

1. **Report of the Fourth National Seminar on Training of Social Education Workers**, Published by The Indian Adult Education Association, Delhi. Price Rs. 3/8/-.

This report of the Fourth National Seminar organized by the Indian Adult Education Association is unique and unusual in many ways.

It is unusual in the manner in which the Director of the Seminar has given an introduction of 24 pages consisting mostly of a personal narrative and personal reactions to various situations in the Seminar. During the course of this narrative, he tells us of what difficulty he had in arriving at Bikram, the place of the Seminar, of how he reacted to the paucity of women delegates, of the manner in which he spent his days during the Seminar and of the reception the delegates had at Akhtiarpur. One wonders why such a personal intimate account was necessary in the report of the Seminar.

The report is also unique in the directness with which its major content is presented. Chapters, I and II, contain the most important section of the report. The recommendations of the Seminar presented in the first chapter cover simultaneously such broad suggestions as the appointment of a committee of experts which would examine and recognize the syllabii of various Social Education Courses, as also the fully detailed suggestions regarding the content of courses for Social Education Administrators and Literacy Teachers. The recommendations of the Seminar regarding the appointment of a committee of experts and organization of Model Training Institute for Social Education are important and need to be acted upon immediately. The appointment of a committee of the nature suggested by the Seminar is important in view of the fact that in the present hurried efforts to provide opportunities for training of personnel, the very meaning of the term 'training'

stands in danger of being lost. The Model Training Institute for Social Education will also serve the purpose of standardizing practices which are likely to be varied and of unequal merits.

The broad outline of the syllabus given in the report should be helpful as a basis of experimentation in the training of Social Education Workers. The second chapter of the report is called—'Findings'. The content of the chapter is devoted mostly to descriptions of job requirements of various types of personnel engaged in Social Education Work. It is this reviewer's impression that the treatment of the subject suffers probably from over-simplification. It is likely that this impression is due to the fact that the chapter gives only the result of the discussion and not the course of discussion and the many considerations that went into the specific decisions arrived at. The chapter also gives some paragraphs on the financial provision for training, the equipment for training centres and the review of existing syllabi under the Central, State and Voluntary Organizations and Universities. The third chapter of the report consists of the many addresses given by the office-bearers and guests. Chapter four presents an interesting analysis of the energy and time that went into the organization of the seminar. The latter chapters are mostly in the nature of appendices giving factual information about the participants etc.

After reading the report one gathers the impression that the members of the seminar were anxious to arrive at practical answers to the problem of training. The practical answers are there, but, one is not certain that the problem of training has been discussed in all its important aspects. The result is that while the book will prove useful to those who are already initiated to the field and can make discriminating use of the many suggestions, it does not succeed in considering the process of training in all its complexities.

2. **EDUCATION IN UNIVERSITIES IN INDIA 1949-50**, Ministry of Education, Government of India, Publication No. 148 (1954).
3. **EDUCATION IN UNIVERSITIES IN INDIA 1950-51**, Ministry of Education Government of India, Publication No. 153 (1954).

“Education in Universities in India” is the title of the two official statistical surveys reviewing the progress of University Education in India for the Years 1949-50 and 1951-52. As stated in the preface by Shri Humayun Kabir, Educational Adviser to the Government of India, “the information contained” in both, “is mainly factual and does not attempt to draw any general conclusions”. It is left to the student of higher education and the historian to assess and evaluate conclusions from the facts and figures made available, in these useful books.

The Ministry of Education has done a valuable service in its production, especially because it records the data for the history of a period when the universities faced “enormous difficulties in a period of cataclysmic changes”.

Reading through, one understands the comprehensive nature of the reports. Not only it gives the names of the universities and the different subjects taught and the new ones instituted, number of the students on rolls, and the examination results, but also gives finances of the universities as well as the expenses of the students.

In spite of the usual difficulties for securing the necessary data in time, these reports have been brought out at a moment when our leaders are thinking and planning about our future educational policy. The accurate figures revealing our achievements and failures in university education, will surely help those who seek guidance. Let us hope that the reports of 1952-53 will also be available soon.

J. W. RASALAM.

4. EDUCATION IN THE STATES OF THE INDIAN UNION—1950-51, pp. 161, Ministry of Education, Government of India.

This is an annual publication brought out by the Central Ministry of Education, giving important statistical information on education from the Primary to the University education grade, for the year 1950-51, in all the States of the Indian Union. The usefulness of this book is increased as the consolidated statistics for India, comparative statistical tables of institutions, and enrolment and expenditure for different states are included as new features of this issue as compared to previous issues.

The publication gives a short summary note and figures of India as a whole in the first article, and that of part A B C & D States, in the following.

In the Indian Union during the period under review, there were 2,83,560 educational institutions of which it is stated, 27.2% were managed by Government, 38.8% by local boards, and the remaining 3.2% by unaided private bodies. Details pertaining to these institutions are treated under various categories.

There are four appendices dealing with (1) System of school classes (2) Cost *per capita* of population on education (3) Percentage of expenditure on education from Government funds and (4) Percentage of Trained Teachers on primary and secondary schools, which are very valuable.

This work is well worth study and thought by all educational workers, and will be a very good reference book in any institution. Shri Humayun Kabir, Educational Adviser, Government of India, thanks the State Governments for the information supplied, and we have to thank him for carefully grading and compiling these figures with compact notices of each state for our study and contemplation.

J. W. RASALAM.

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- Fifth National Seminar.
- Nai Talim Conference at Sanosara.
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## THE FIFTH NATIONAL SEMINAR

The fifth National Seminar organised by the Indian Adult Education Association on the Organisation of Recreational and Cultural Activities was held in Mysore. Eighty-seven delegates and seven observers participated in the Seminar. They were from Andhra, Assam, Bhopal, Bihar, Bombay, Delhi, Hyderabad, Kashmir, Madhya Bharat, Madhya Pradesh, Madras, Mysore, Orissa, Pepsu, Punjab, Rajasthan, Saurashtra, Travancore - Cochin, Tripura, Uttar Pradesh, Vindhya Pradesh, and West Bengal.

The Seminar was inaugurated by His Highness Maharaja Sri Jayachamaraja Wadiyar Bahadur, Rajpramukh of Mysore on 12th October, 1954. In the course of his inaugural speech His Highness said :

“The enlargement of the mind through knowledge is only one of the aims of the education of the adult, as indeed of all education. Of at least equal importance is the enrichment of other parts of the personality of the learners—the encouragement of their group consciousness and social virtues, the stimulation and satisfaction of their aesthetic needs, and the elevation of their hearts and souls.

“Education is after all only a means to an end, the end, namely, of making men and women fit for an intelligent, cultured and fruitful social life. The success of any system of education, as well as the desirability of its aims, methods and technique, can be judged only by the quality of the citizens whom it helps to produce and train.

“As education is an enterprise of nation-building, it is imperative to attach equal importance to all its levels and branches. The education of the adult demands the same care, thoroughness and imagination in planning and execution as the education of the young. It is necessary to explore all possible

ways by which the interest and enthusiasm of the adult learners could be attracted and maintained and their efforts directed towards the achievement of lasting benefit to themselves and to society.

### Cultural Renaissance

“To make the process of instruction interesting and attractive is as much a need in adult education as in the education of children. So too the by-products of group education, such as tolerance, co-operative effort, discipline and leadership are equally valuable at both stages. And it is equally necessary not only to instil a passion for truth and justice, but also to inculcate a love for order and beauty. A cultural renaissance affords the best foundation and offers the best guarantee for the educational progress of the nation.

### Entertainment and Culture

“I am glad to notice that for study and discussion in this Mysore Seminar you have chosen the “Organization of Recreational and Cultural Activities for Social Education”. I am confident that much benefit will result from detailed discussion, by an expert body like yours, of schemes for enriching the cultural and social as well as the mental and physical life of our countrymen. Education is one of those enterprises in which a healthy stimulus applied at any level is bound to react favourably at other levels as well. The cultural and recreational betterment of adult learners, many of whom are parents of school-going children, is bound to have a beneficent effect on Primary Education.

“We have a rich store in our country of long-established and varied modes of wholesome popular entertainment. Drama, musical recitation and story, song, dance, puppet show — these and other traditional forms widely prevalent in our land could be used largely to gather the masses, to keep them interested and amused and to inculcate in them a love for morality as well

as for art. Modern scientific devices like the cinema or the radio, if used with taste and discrimination, could also be made to serve these purposes admirably. In these ways, it is possible to combine instruction with entertainment, and utility with culture."

### Welcome

Earlier, Shri T. Madiah Gowda, MP, Vice President, Indian Adult Education Association, welcomed His Highness and said: "It is a matter of supreme happiness to us that Your Highness has been pleased to accept our invitation to inaugurate the Seminar. Your Highness' deep learning and abiding interest in the welfare of the people of the State are too well known to need any repetition".

### New Concept.

Shri A. R. Deshpande, Director of the Seminar, in the course of his speech said, "Social Education is a new concept which emerged out of the experience of the work of adult education, which was until recently mostly confined to literacy. Ever since the adoption of the phrase 'Social Education' in 1948, the meaning and content of the term is developing in all directions. It has now come to mean a-process of education for life, education for better living in a progressive society. It is spreading its activities for the betterment of work, rest and recreation, the three most important aspects of the life of an individual in a community.

### Five Year Plan

"Our country is now in the midst of a stupendous nation-building activity of community development under the Community Projects scheme of the First Five Year Plan. Realising that great masses of our rural population are still ignorant and illiterate, the Five Year Plan has laid due stress on Social Education as a powerful force of community uplift through community action. Social Education is being actively

implemented by trained social education organisers in the Community Projects, Development Blocks and National Extension Service areas in all the States. Many voluntary organisations like the Mysore State Adult Education Council, to mention only one, have been pioneers in the field, and have contributed a major share in the initiation of programmes of social Education. State Departments of Social Education have also shouldered the responsibility of setting up Government machinery for putting through comprehensive schemes in an organised manner. Institutes of Social Sciences and Social Work are also now recognising Social Education as an important factor of Social Work in India.

### Role of the Association

“Many aspects of Social Education are, however, still in an experimental stage. Much remains to be done yet. Successes and failures of past work have to be evaluated and examined. Cool and clear thinking and patient research are necessary for evolving better methods and techniques. The Indian Adult Education Association is the only organisation which has been providing opportunities for this type of work. Appreciating its role, the sphere of Research in Social Education has been fittingly entrusted to the Indian Adult Education Association under the first Five Year Plan.”

### Messages

Messages for the success of the Seminar were received from many eminent educationists of India—Dr. Radhakrishnan, Vice President of India; Hon'ble Maulana Abul Kalam Azad, Minister for Education; Shri Lal Bahadur Shastri, Minister for Transport and Railways; Shri Sri Prakash, Governor of Madras; Shri K. M. Munshi, Governor of Uttar Pradesh; Dr. H. C. Mookerjee, Governor of West Bengal; Dr. Pattabhai Sitaramaiya, Governor of Madhya Pradesh; Shri R. R. Diwakar, Governor of Bihar; Shri K. M. Santanam, Lt. Governor of Vindhya Pradesh; Rajpramukh of Travancore Cochin, and Mr. Wallace Speers, President of the World Literacy Inc.

Dr. H. C. Mookerjee in the course of his message says : "I feel confident that once education is made accessible to all and the potentialities inherent in the common man brought out and developed, India will not only have her place assured among the democratic nations of the world, but, with the ancient traditions of the culture, will also make notable contributions to human civilization and culture".

Dr. Pattabhi Sitaramaiya says : "the particular subject chosen is appropriate to the needs of India at the present moment while being important in itself. I congratulate the educationists and social education workers assembled, on the excellent opportunity provided to them for their study of this interesting subject, and I am sure that this will be an important step in the direction of working for a Welfare State."

Shri K. Santanam, Lt. Governor Vindhya Pradesh says : "while there is a great scope for social education, continuous attention has to be paid for the improvement of technique and procedures so that maximum research can be achieved with minimum cost."

### Composition of the Seminar

Of the 87 delegates and 7 observers in the Seminar, 15 were women. Experienced social education workers and those interested in the organisation of recreational and cultural activities from 22 States in India, attended. Cultural squads comprising of 25 artists from Bihar and Madhya Pradesh also took part in the Seminar.

### Brief Report

The delegates were divided into 5 groups for the discussion of the working paper. All the groups worked vigorously and presented their reports to the plenary sessions of the

seminar where they were discussed in full. The brief report is presented below :—

“The role of recreational and cultural activities in social education was the first point for discussion. Before this role could be discussed, it was necessary to restate the new concept of social education. Social Education as now understood was education for the development of the personality of the individual as a member of the society. The aim of Social Education was to enable the individual to have fullest expression of his potentialities and to help him to become a responsible and active member of the society.

“The role of recreational and cultural activities was considered in its relation to social education programme. That these activities had an important role to play in Social Education was beyond dispute. The role was essentially an educative one, but it had to be played in an indirect manner as an informal method of education. The educative aspect was rather the resultant product of recreational and cultural activities than an obvious aim. If this was lost sight of, these activities tend to lose their recreational and cultural character.

“These activities had an initial role in introducing and building up a social education programme and also a further role in the development and continuance of the programme. Equally important role of these activities was to provide opportunities for relieving the monotony of life by using the leisure time in a worthy manner. They gave to the individual ample opportunities for self-expression and built up confidence and dignity in him. They opened opportunities for creative participation and gave the individual and the community the pride of achievement, thus improving the moral tone of the community.

“An interesting point which arose for consideration was whether these activities are means or an end in themselves. Viewed in a programme of social education they appeared like

means. However, these activities were also in themselves socially educative. Their relation to a social education programme was, therefore, more like that of a part of an organic whole.

“Recreational and cultural activities could serve as means of motivation, mass and group contacts and informal-methodsof education. They provided healthy entertainment and relaxation. They could be used for improving the existing forms of traditional activities resulting in cultural progress. They helped the revival of creative spirit and were an important means for securing continuation of Social Education programme and of ensuring follow-up activity. They could be usedas meansfor education for citizenship, for character developmentand for establishing co-operative spirit resulting in social adjustment.

“In order that recreational and cultural activities should play their role while being used as means, several organizational techniques were necessary. For instance if used as means for motivation, mass and group contacts and for community organization it was necessary to organise discussions before or after these activities. It was necessary to involve the participants in the activities throughout so that the whole process could become socially educative.”

“Broadly considering the nature of recreational and cultural activities, it appeared that recreational activities were those which provided physical, mental and emotional relief, enjoyment and entertainment. Cultural activities were those which enriched the mind and developed the personality. Therefore, in a programme of social education there was need for recreational as well as cultural activities.”

### **List of Activities**

“Almost all the important activities prevalent in the various regions in India were examined and their utility in social education programme was considered. Detailed lists of these activities

were prepared. Drama, kathas, kirtans, bhajans, music, dancing, puppet shows, debating societies and Kavi Sammelans were regarded as recreational and cultural activities. Physical activities such as sports and indoor and outdoor games for men, women and children, organization of library service, museums and melas were also regarded as important forms of recreational and cultural activities. Hobbies of various types, pastimes, arts and crafts were important as individual forms of recreational and cultural activities.”

“The Seminar attempted detailed lists of these activities but thought that it would be better if a compilation of these activities giving full and authentic information was taken up by the Indian Adult Education Association. While considering the problem of revival and improvement of traditional recreational and cultural activities, it was considered that proper understanding of the traditional forms in its relation to the cultural pattern of the community was necessary before this was attempted. The role of the Social Education worker should be to encourage, stimulate and emphasise traditional recreational activities by providing opportunities for local talent. These activities should not lose their original character and purpose while reviving them and introducing improvements and innovations. The Social Education workers should make efforts to preserve some forms which were confined to small regions, but effort at a higher level was necessary with regard to traditional activities of All-India importance.”

### **Mechanical Aids**

“Mechanical aids like sound film projectors, magic lanterns, filmstrip projectors, epidiascopes, gramophone records, radios and numerous others were now being used as means of recreational and cultural activities. Cheaper means like picture boxes could also be devised and used with advantage.”

The relative importance of these aids could be gauged on the basis of availability, simplicity and utility, and also by

comparison with activities which did not require mechanical aids. Activities with mechanical aid had the disadvantage, that the participants remained inactive and could not be involved directly in the programme. Supplementary activities and skills were needed to make them effective in a programme of Social Education. For instance, the organisers of these activities, needed to develop skills of explanation and commentary.

“Dealing with the problems of organisation, it was considered that the major role of the Governmental agencies should be to initiate and enable voluntary organisations to take up the spread of these activities. With that end in view, Governmental agencies may set up models and establish cultural squads. Governmental agencies, however, tended to be utilised for publicity and propaganda and the paid workers were likely to lose their urge and zeal.”

### **Voluntary Agencies**

“The role of voluntary agencies was of forming organisations at the Taluk or Tehsil levels or at the level of group of 10 to 15 villages for arranging and performing these activities. Educational Institutions could take up formation of squads of students to give performances in villages.”

“It was necessary to set up people’s organisations for recreational and cultural activities in rural and urban areas. Ways and means could be found by associating Panchayats, Community Projects and National Extension Service Organisations, Library Associations, Adult Education Clubs, Youth Clubs and Village Development Councils.”

Finding out and utilising local talents to the fullest, was essential. This could be done by organising model performances in the villages and calling people to participate in them and also by arranging competitions.

## Equipment

The equipment and facilities needed for each type of recreational and cultural activities were considered in detail, but it was thought desirable to leave the work of making a full compilation to the Indian Adult Education Association. It was considered that such activities as do not require much equipment should be taken up first. As far as possible materials locally available should be used. Provision of playground was necessary both in rural and urban areas. There was need for establishing Community Centres also. The barest minimum requirements for initiating these activities should be available for every village, while more complicated equipments may be made available for a group of villages. Open air theatres were possible and could be constructed in larger numbers in villages and urban areas. Mobile stages would be necessary if cultural squads were to move from place to place, but a simple stage could be prepared even with materials available in villages. It would help the spread of these activities if necessary equipment could be had cheaply.

“While attempting to write plays, songs etc, it was desirable to associate the participants if Social Education purposes were to be served. This could be done by holding discussions with the participants. Themes of local interest could be obtained from the people.”

## Training

“The need for training workers in the various recreational and cultural activities, was evident. Different institutions could take up training at different levels and in different activities. Educational institutions like Universities, Colleges, Teachers’ Training Institutions, High Schools and Basic Schools could include this training as an integral part of the curriculum. The Social Education Training Centres should aim at giving the Organiser knowledge of all these activities. He should also be given an opportunity to specialise in a particular activity according to his tastes and inclinations.

“The Community Centres, when they become well organised, could also play the role of transferring techniques and knowledge from skilled persons locally available, to those requiring training.”

All the above topics were fully discussed by five groups of Delegates. Each Group considered all the subjects and produced exhaustive reports. A compilation of these reports would present an all-sided picture and would serve as a guide to organisers of Recreational and Cultural activities.

### Recommendations

The seminar adopted the following recommendations for practical implementation and follow up work so that this important subject could be worked out by the Indian Adult Education Association for the benefit of all those who are interested in social education in India.

The first recommendation was “in the opinion of this Seminar, Recreational and Cultural Activities have an important role to play in Social Education. These activities can be used as means for achieving the objectives of a programme, for the development of the individual and the community. For this purpose, it is necessary that full authentic information about various forms of recreational and cultural activities prevalent in different States and cultural regions in India should be made known to all Social Education workers, Organisers and others interested in these activities. With this end in view, it is necessary that early efforts should be made to bring out an exhaustive compilation of all recreational and cultural activities now prevalent in India and also of those which can be adapted to suit our conditions. This compilation would serve as an authentic reference book. It should suggest ways and means of guiding, reviving and introducing improvement and innovations. In the opinion of the Seminar, such a compilation will also be helpful in preserving the traditional forms and techniques of these activities promoting cultural unity.

This seminar is further of the opinion that the Indian Adult Education Association take up this work with the help of experts in various regions. The Government of India, Governments of the various States, Universities, Educational Foundations working in India and voluntary organizations should be requested to help the Indian Adult Education Association financially, as well as by making resource material available.

The Second recommendation reads as follows: "the Seminar is of the opinion that recreational and cultural activities in neighbouring and other countries should be studied with a view to introduce them in India with suitable adaptations.

A compilation of such activities prevalent in these countries which are suitable for being adapted in India may also be undertaken by the Indian Adult Education Association in the manner and with the assistance suggested in the first recommendation and also with the assistance of competent organisers of such activities in those countries."

The third recommendation was that in the opinion of the Seminar, a Social Education Delegation should be sent to other countries by the Government of India to enable contacts being established between the Social Education workers engaged in organization of cultural and recreational activities in India and those in other countries.

The fourth recommendation urged that the Seminar is of the opinion that effective steps should be taken by the Indian Adult Education Association to secure implementation by the Government of India, the State Governments and the voluntary organizations working in the field of Social Education of the conclusions arrived at in the Seminar.

The Fifth recommendation was that the Seminar is of the opinion that adequate scholarships and fellowships should be made available to Social Education workers for the study of recreational and cultural activities in different parts of India and in other countries.

### Recreational and Cultural Activities.

There were several occasions when the delegates and local people participated in witnessing fine demonstrations of recreational and cultural activities organised by the cultural squads which specially attended the seminar from Bihar and from Madhya Pradesh. Saurashtra Gram Prachar Sahakari Sangh showed their own production of films. Mysore State Adult Education Council arranged folk drama (yaksha ganas), folk-games and folk-songs in the seminar premises as well as in the Janata Colleges at Hassan and in the village of Pattarso-madhalla.

The delegates also visited the UNESCO Fundamental Education Training Project at Yelwal, Mysore and came in contact with various specialised fields of work carried on by the trainees belonging to different countries. Demonstrations of recreational and cultural activities of Africa, Phillipines, Australia and Indonesia were given by the trainees of this centre.

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## NAI TALIM CONFERENCE AT 'SANOSARA'

BY

SALIG RAM PATHIK

The Tenth session of the All India Basic Education Conference was held at Sanosara in Saurashtra, sometime in November. The Conference suggested that the entire educational programme should be reorganised, taking the village as a unit socially, culturally and economically.

The Commission on Adult Education recommended that all activities which raise and enrich life of the masses and lead them towards the ideal of Sarvodaya, should form the subject of adult education. These activities include Bhoodan, Khadi Village industries, Health and Hygiene. The conference considered the place of Bhoodan in social and economic fields and made suggestions as to how Bhoodan was to be intergrated into the educational programme.

The conference discussed the revolutionery character of "Nai Talim" and set up a special group to consider in detail and report on this aspect of Nai Talim. The group discussed the subject thread-bare. (1) It agreed that the political revolution must be followed by a social revolution. (2) It was of the opinion that the world awaits a lead from India with regard to human aspect of the social order. (3) It agreed that a mere increase in the production of food and clothing, without caring for the landless and helpless section of the society, is no social revoltion. (4) It agreed that care for landless and helpless cannot be achieved through violent means. The Bhoodan movement was accepted to be the correct start for social revolution in India and since it was felt that the Bhoodan is purely educational in content the educationist must take up the work in right earnest and develop educational techniques to bring about the mental and psychological change necessary for the success of Bhoodan.

It was pointed out that the Government and the society have not as yet wholly accepted and agreed to this form of social change, but it was emphasised that there was no better way. The remedy lay in educating the masses. The obvious conclusion of the group report therefore was that (1) more energy should be devoted to social and adult education programme and that (2) the social education programme of India be switched on to this aspect of social change.

The discussion of the group and that of the conference as a whole was very fruitful and many participants were able to draw inspiration. But the vast majority of social and adult education workers who did not attend this conference cannot be expected to grasp this change unless a planned programme is followed to approach them, discuss with them, meet their objection at their level and suggest them a course of action for the success of the programme.

It is time to work out a synthesis of the two approaches--one of the Planning Commission and Community Project Administration as laid down in its draft manual of social education--and the other of Acharya Vinoba Bhave.

Even in the seminar at Paschimavahini organised by the Indian Adult Education Association it was realised that economic situation cannot be ignored while planning cultural and recreational activities in social education. There was a good number of delegates who felt that social education must first deal with the problem of economic inequality. Mention of the Bhoodan Movement was also made, but not in the sense mentioned at Sanosara. Through these columns of our national organ of social and adult education organisations, I therefore propose that a discussion on this issue should be initiated and that the whole question be discussed with an open mind, which is the first requisite of an adult educator.

objectives of recreation, revival of cultural activities and role of the governmental agencies in organising the cultural and recreational activities. The objective of recreational activities being mainly self-expression and entertainment as against education, involved basic understanding of the dynamics of recreation. Very few delegates seemed to appreciate this difference. The seminar however agreed on the importance of entertainment and advised the workers in the field to keep educational objective in mind without emphasising the same overtly.

The question of the revival of traditional forms of cultural activities and especially the principles of revival, raised a good deal of controversy. One group of workers emphasised the importance of re-organising the economic life of the country with a view to bring about more even distribution of wealth among the masses, as a pre-requisite for the successful revival of cultural traditions. The fear that such an issue might assume political complexion prevented the suggestion from being discussed. However, the importance of creating suitable social and economic conditions to inspire creative genius in the common man was recognised by many. Re-organisation of economic life of the country was very essential for the revival of cultural activities. There was a difference of opinion in terms of the methods of bringing about the reorganisation of our social and economic life. Speaking of the revival of traditional forms of cultural activities, a veteran adult education worker drew the attention of the delegates to the danger of allowing the reactionary trend to emphasise sectarianism in the name of revivalism. This was indeed an important warning, specially, in view of the history of the partition of our country.

### Voluntary Organisation

The question of the auspices under which recreation and cultural activities could be organised brought an unanimous

opinion in favour of voluntary organisation. Most of the delegates felt that governmental organisations by their very set-up were not conducive to creative and spontaneous expression of the participants. The governmental machinery, at times, discouraged free flow of human expression. This did not mean that the government had no role to play in the organisation of cultural activities. In free India, the State had major responsibility of encouraging cultural development of its people. The difference lay in the direct or the indirect role that the State could play. The Seminar was of the opinion that the State authority, by financial and other assistance, could encourage the voluntary organisations to shoulder the responsibility of organising these activities.

The Seminar suffered from one major handicap of the limited amount of preparatory material issued to the delegates to stimulate their thoughts and focus their attention to the major topics of the subject. Very few papers were prepared by the delegates, although the working paper was circulated to all the affiliated organisations in advance and papers on major topics of the main theme were invited. It would be advantageous to select discussion leaders in advance and they be asked to prepare working papers on different topics. This will provide enough reading material for the delegates and will thereby contribute towards raising the standard of participation. Although the standard of discussion is on an increase, it must be confessed that the seminar as a technique for deliberation requires our closer attention. It will not be out of place to draw the attention of the delegates to the chapter on "Seminar Technique" written by Dr. S. R. Ranganathan in his report of the Third National Seminar held at Jamia Nagar, Delhi. Although visits to cultural places really formed an important part of the Seminar, the engrossment in the very subject of discussion, to the extent of being occupied in the concert of thoughts and ideas, is still far to achieve.

### **Cultural Programme**

The selection of Mysore, as a place for holding the Seminar was in consonance with the subject matter. Places of ancient heritage such as the temples of Belur, Halebeed and Sravanabelagola, gardens of Brindaban, Art-gallery, Chamundi Hill of Mysore city and the two Vidyapeeths of Nanjungud and Hassan, provided the necessary cultural and educational background. The folk-art festivals, of marionette, yakshagana, dramas and dances provided by the local organisations, the Mod Mundli of Bihar and the cultural squad of Madhya Pradesh offered the necessary stimuli to the delegates to realise the importance of organising cultural activities for social education.

### **Recommendations of the Seminar**

The National Seminar is a deliberating body. It has no authority to implement its own decisions. It forwards its recommendations every year to the Indian Adult Education Association for adoption at the Annual Adult Education Conference and there-after to circulate them to governmental and private organisations for implementation. The major purpose of organising the National Seminar every year is to provide opportunities to the field workers and administrators to share experiences and to suggest practical solutions for the development of the field. Recommendations to governmental and non-governmental authorities is its resultant product. It must be stated, however, that there prevailed a feeling of unrest and dissatisfaction in the hearts of most of the delegates, towards the authorities concerned, for the non-implementation of its recommendations in the past. The Seminar passed a separate resolution requesting the I.A.E.A. to urge upon the authorities to give greater attention to its recommendations in view of the fact that they represent the crystallised opinion of the workers in the field.

### **The Delegates**

Every seminar brings new friends to the field. The training institutions like schools of social work, YMCA Physical

Education Training College and Social Education workers Training Organisations have begun taking keen interest in the development of the field. They are willing to share their experiences and understand the requirements of the field from the workers. The Community Development Project Authority is shouldering major responsibility of introducing Social Education programme in the rural areas. It is willing to send its delegates to the national seminar and learn from the experiences of the veteran adult education workers. Voluntary organisations have started taking interest in the field. Delegates have begun to come increasingly from the cadre of workers than of the officers. These are heartening developments. It is for the Central, State and Local Governments as well as National, State and Local Adult Education Associations and organisations to acquaint themselves of these trends and work jointly towards the development of the field.

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# IMPRESSIONS OF AN OVERSEAS STUDY TOUR

BY

S. K. DEY, I.C.S.

There was a large delegation from India to attend the International Conference of Social Work in June this year. Five of these delegates were nominated by the Indian Conference of Social Work to receive grants from the Ford Foundation. I had the honour of being one of these five. This grant enabled me to attend not only the conference in Canada, but also to tour extensively in the United States, Puerto Rico, Mexico, Hawaii and Japan.

The International Conference was held in the University Campus at Toronto. About fifty countries were represented with a total delegation of nearly 2,500. The deliberations were guided by four Panels, each consisting of five individuals, who discussed various aspects of the major theme of the Conference, namely, "Self-help in Social Work," in the presence of the general body of delegates. This was a novel technique; but it was clear that it could be very effective in giving shape and direction to the work of a conference of such a large size.

I had the unexpected honour of being selected to be the Chairman of the Panel dealing with Obstacles to Self-help. I had four distinguished colleagues on this Panel, a Japanese professor-administrator, a German clergyman with experience of refugee administration in his own country, a U. N. Social Science expert and an American lady who heads the anti-tuberculosis work in New York city. We debated the economic, social and ideological difficulties in organizing self-help, sitting on a microphone-studded platform in front of a critical audience. The experience of our village work was of significant value in making clear some of the basic issues. The relative affluence of the more developed regions often concealed stark facts from the view. I had an opportunity to deal with this question more

fully in one of the many committees where the detailed work of the conference was transacted.

Several impressions of the conference stand out in my mind. It was the representatives from the so-called under-developed areas who had some of the most significant things to say. This is not surprising, because any serious attempt to undertake social work in any particular sphere in such countries was brought up at once against the basic disabilities of living, compelling a total attack on the restrictive conditions in all related spheres of existence. While social work in the advanced countries might be concerned with the care of the aged, the problem of juvenile delinquency or safeguards for the adopted child, these and other specific tasks in our case were at once discernible, as particular manifestations of the basic problem of improving the substance of living itself. Latin America, Africa, the Middle East, India, and the Far East were for this reason, more ready than others to press to the heart of every matter and to raise questions which were often uncomfortably fundamental. To me this crude, clamorous and earnest element gave a greater reality to the conference.

As is inevitable in any conference of large size, the contacts one made outside the formal sessions were more fruitful than the discussions in the conference itself. I made many friends who helped me with my programme and with further contacts when I visited them later in course of my tour in their own countries or home towns. Many of them were men and women of eminence in their own walks of life. It was a stimulating experience to exchange ideas with them.

Apart from the conference, itinerary was drawn up to cover a wide range of interests. These included a study of the basic conditions determining the progress of industrially backward and heavily populated regions, administrative techniques demanded in planning and executing projects of development embracing entire local areas and communities, development patterns devised

for socially vulnerable and economically backward groups, such as the Negroes in the southern parts of the United States and the Red Indian tribes in the United States and Mexico. Organization, accomplishments and current problems of extension work among rural communities, and financing and execution of schemes for slum clearance and improved housing for families with low incomes.

These interests had to be translated in terms of actual persons and places. The authorities of the Ford Foundation, both in this country and in the United States, accomplished this task with an understanding and thoroughness.

There was one other fact which made it possible for me to cover so extensive a ground so fruitfully in such a short period. This was the warmth of welcome, the generosity of response and the openness of manner I met with in every quarter. There were friends who welcomed me into their families and afforded me an intimate insight into the domestic scene. The directness of approach, which I found to be a universal American trait, has been often found disconcerting by people. It suited my own temperament and was of particular advantage in a rush trip, as one could dispense with inane formalities and polite preliminaries and go straight to the vital issues.

Beginning with Syracuse, I visited a number of academic centres in the United States, such as, the Massachusetts Institute of Technology in Boston, the Sarah Lawrence College in Bronxville, Haverford and Pendle Hill in Philadelphia, Chicago, Tuskegee in Alabama, San Juan in Puerto Rico and Berkley in California. I found intense interest among the Faculty members and student groups in the problems which we are having to tackle my way was to present these problems as I saw them, describe the lines along which we are working and ask for their reactions.

I have long been of the view that a new theory of social and economic action is emerging out of our work and experience in our country. We have discovered, for example, that life in

the extreme poverty-ridden, depressed state has to be tackled as a whole and that the partial and segmental approach is misleading and ineffective. The comprehensive programme of community development steps from this realization. Economic improvement is impossible to achieve without stirring the mind and nourishing the body, that is to say, without simultaneous action on the non-economic fronts of education, nutrition and public health. The poverty that results from persistent decadence is a social and not an economic phenomenon only, and hence, not a matter of applying a higher technology of production alone.

Our concern for the people's participation in development projects is a particular aspect of the same view. Measures of improvement must involve the beneficiaries themselves. This involvement is not only physical, but their minds and hearts must also be brought into play. In other words there have to be a growing understanding and deeper acceptance of the why and the where for of every measure, if we are to make sure of continuous development. The gearing of the pattern of concrete action to the growth of the inner awareness is of the essence of the process we are trying to initiate in our villages. The need to achieve this is also the determining factor for the size, composition and pace of the programme of action.

The vastness of our numbers, the meagreness of our resources and the paucity of local leadership compel us to recongnize that we can proceed only as far and as fast as the people themselves will move. This limiting condition prevails in other countries also which are in the same situation as we are. But would it be true to regard this requirement as only negative, inhibiting or retarding factor in the process of social development? Material progress generates forces of expansion within itself through the accumulation of capital investment. Is it not possible that these forces may push technology ahead at an accelerating speed until it breaks loose like run-away horse from the harness of people's comprehension and grasp? Is it

too fanciful to suggest that this is what may have happened over a large part of the world, generating fearful tensions within and between nations, no less than in private lives? May it be the reason why people are sucked helplessly into the maelstrom of economic and political crisis against their best judgement and will, and cases of nervous disorder crowd the hospitals in the wealthiest country in the world?

If that be so then the need for the change in men's environment to keep step with the growth of their minds expresses a salutary, positive principle of deeper and far wider application than in our community development projects. From that point of view, our projects may claim to be pilot projects for the rest of the world.

Several developments in the American way of life appear to me to have a bearing on this line of thinking. More and more people are trying to get away from the impersonal existence of giant cities and build new communities with a more satisfying social pattern. Numerous schemes of rehousing and regional development are being consciously planned and executed with this object in view. I saw one such settlement at Greenbelt in Maryland State and learnt about many others in other parts of the country. Village communities, such as at Pleasant Ridge in Tennessee, which I visited, are promoting simple forms of creative self-expression for their members. Busy city magnates and important official functionaries seek compensation from the strain of over-mechanised routine by cultivating their back gardens away in the country, making their own furniture and even building entire new homes.

A number of novel institutions have grown up to foster this movement towards dispersal. There is the Motel, which provides convenient board and lodging for the motor tourist along cross country speedways, far away from the big cities. Super-markets constructed in spacious suburban locations dispense with frequent visits to congested shopping centres.

Even the ubiquitous motor car is being squeezed out of the major urban concentrations by lack of parking place and is compelling the owner to look outward to satisfy many of his needs. The Drive-in Theatre where you can watch a performance sitting with your family in your own car in an open parking lot is one more answer to the same problem.

The automobile and the highway system, long distance transmission of power, are significant contributions to decentralization. Super-industrialized man seems to be making bid to recover some of his social balance through these devices. They indicate his innate urge to free his personality from the complicated mesh of modern existence. The so-called under-developed countries may claim to be starting their recovery with an initial advantage at least in this respect.

We discussed these and related questions with reference to details of our own rural programme, the training we had organized for our workers and the methods we are trying to follow in making our approaches to the villagers. I illustrated my points with specific instances within my experience. I was deeply cheered and heartened by the stir of excited interest which prompted searching questions and often led to continue discussions in adjourned sessions. I recall an afternoon meeting at the Faculty Club in M. I. T. with Professor Malenbaum and Rosenstein-Rodin and their associates. We debated the logic of small-scale enterprise among other issues on that occasion. When the time came to break up for other appointments, none of us had had enough and we resumed after dinner to argue warmly and incontinently until the early hours of the morning. Professor Paul Taylor, now Head of the Economics Department in Berkely, a leading figure in the New Deal days, expressing tremendous interest in our work and ideas, asked me suddenly on another occasion; "Where did you learn your new economics, not in the London School, surely?" "No, in the villages of West Bengal", I laughed.

I studied and discussed many other topics in course of my travels ; housing schemes in Washington, Chicago, and Puerto Rico ; extension work in many Countries in many States and at the headquarters of the Agriculture Department in Washington ; technical assistance programmes at the UNO and at the headquarters of the Ford Foundation in New York and with the FAO in Washington ; problems of regional planning and development administration in Washington, Chicago, Knoxville with the TVA and San Juan with the Puerto Rican Planning Board ; mechanized rice farming and the organization of the petroleum industry in Texas ; community development among the Negroes in Tuskegee and among the Indian tribes in Mexico ; Arizona and New Mexico, the plantation economy of Hawaii ; some of the problems of agriculture and small industries in Japan.

Even a brief account of all that I saw, learnt and discussed at all these places would fill many pages. I need to say only this ; what I have begun to learn from our rural projects brought all else into focus. It enabled me at every place not only to receive but also to give something in return, so that each meeting and discussion developed a two-way traffic of rewarding experience. I have assured myself that the ideas shaping out of the lessons of these projects can provide us with a unifying philosophy which gives meaning and coherence to problems in diverse spheres of life.

I find *that* an inspiring thought with which to come back to my country.

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## BOOK REVIEWS

### THE TRAINING OF RURAL SCHOOL TEACHERS

Published by the UNESCO P.P 164

The seventh volume in the series "Problems in Education" published by Unesco, consists of four studies on Rural Teacher Training in Brazil, Gold Coast, India and Mexico. The book will be of great value to educators and administrators concerned with training of teachers for rural areas.

"Among the educational problems the most vital is that of the teacher. Not only must teachers be trained in sufficient number to man the schools established to afford education to all children, but they must be of sufficiently high quality to ensure the success and effectiveness of the education imparted in the schools, and its adaptability to the needs of the community".

The problem of the curriculum is closely bound up with that of the training of teachers. Could the curriculum of primary schools in urban and rural areas be different or should it be uniform throughout the country? Should the teachers for the rural schools be trained specially to assimilate a rural background and to imbibe the ideals of social work and activity-methods of teaching or should there be a uniform system of teacher training with slight adaptation to rural conditions? This book tries to focus the attention of educators on these vital problems and attempts to provide possible answers to some of them.

The four studies give a clear picture of rural teacher training in respective countries various phases of the experiments, and, the future trend of teacher training.

Dr. E.A. Pires of the Central Institute of Education, Delhi, in his exposition of the rural teacher training in India states, "there is no educational work of greater importance for the

welfare of the Indian people than the preparation of teachers for the rural areas of the country". "The vast majority of our people live in villages, where the standard of life is so low that the role of the rural teacher is not only that of an educator of the children who come to his school, but also that of a torch-bearer to the entire rural population. Potentially, the rural teacher is the true creator of his people". In the chapters on "The Aims and Objectives" and "The Present Organization" the author attempts to answer to what extent this is so in reality and what efforts are made to prepare teachers who can effect a "silent social revolution" in rural India — a revolution that will make the country safe for democracy, peace and happiness.

The experiments in Brazil and other countries point out how holiday courses, regional training courses and short extension courses are useful in imparting a sense of vocation and giving the new ideas to the trained and untrained rural teachers. In India also short courses and seminars would be useful in equipping teachers and giving them new ideas.

If teachers are enthused and encouraged the silent revolution will no longer be silent, but will come upon us marked and visible, and the country will march forward.

J. W. RASALAM

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**"The Education of Women for Citizenship"** by Marjorie Tait ;  
Unesco Publication, No. 225. Price : Rs. 5/-

Unesco has brought out one more publication in the series "Problems in Education". This 106 page hand book offering some practical suggestions on "The Education of Women for Citizenship" has been written by an English teacher and a social worker.

The author treats in this book only one aspect of women's education, that is, their education for social responsibility for

citizenship. She gives some practical methods of providing citizenship education to women. The book is divided in eight chapters dealing respectively with the topics of Education for Citizenship, Home and School, Widening Horizon, Women at Work, Women in Local Government, Women in National life, Women in International life and Communication and Interpretation.

Describing in the first chapter, what goes under education for citizenship, the author gives three things necessary for active citizenship. (1) Knowledge (2) grasp of political technique (3) will to participate. In the second chapter the author follows the thread of development of the education of women who are primarily wives, mothers and members of family groups and who can be helped to give citizenship training to their children while learning themselves. The writer emphasises the fact that the mother is the initiator of the process of socialisation for the child; as such, the citizenship training begins from home and is carried over in schools. "We cannot love our fellow citizens at will but we can and must respect their human rights. How does the child learn the mental attitudes of respect? Principally no doubt, he learns most important moral lessons by observing his parents' behaviour. Where courtesy is practised to the old, to neighbours, to strangers, to the poor as well as the rich, the child is likely to adopt this kind of behaviour whether he is deliberately trained in it or not." Thus the first lessons of citizenship education are learnt by the child in the home—then in the school. The obvious way to reach the parents of school children is through Parent Teacher Association. The P.T.A. can be a splendid field for education in citizenship at different levels.

The adolescents and youth try to widen their horizon of knowledge, acquaintance and relationship through out-of-school activities. These situations provide opportunities for citizenship education. The author in chapter III discusses various ways in which it could be given. Voluntary organisations like Girl Guides, Youth Clubs, Junior Red Cross, Young Farmers Club,

Community Centres etc. provide training for adult responsibilities of all kinds—which aim at the development of personality and training for social responsibility.

In the technological age, as more and more women go out to work, the workplace too has become one of the learning institutions in a woman's life. As Prof. Ferdinand Zweig says, "I have no hesitation in stating that factories are the most important schools for education in citizenship and that much more attention needs to be paid to this aspect of factory life. From here the girls get values, standards and models for their judgement and behaviour developing a marked uniformity of outlook on nearly all aspects of life". Workers Education should therefore include citizenship training as one of its important objectives.

In the succeeding chapter on Women in Local Government and Women in National life the writer refers to the knowledge and techniques required in order to participate effectively in local, national and international affairs. In these chapters she has narrated the difficulties of educating ordinary women to understand the issues of local, and national politics and has indicated some of the situations through which she may receive political enlightenment, and the institutions through which she can exert her influence upon the conduct of public affairs.

In the seventh chapter the writer indicates that there is a great deal in the international affairs that should interest women. Reference is made to several international organisations like UNICEF, I.F.U.W. International Work Camp etc.

The last chapter covers the most important topic—the techniques employed in communicating knowledge and ideas to women and in facilitating the expression of their thoughts and feelings. Discussion groups, debates, forums, commissions, lectures, talks, dramas, mock trials and mock councils, newspaper reading groups, radio listeners' groups etc are all the different ways of education through the medium of spoken words. Use

of audio-visual methods like films, posters, photographs, maps, charts, models, etc: for citizenship education have been recommended by the author. A number of techniques of teaching which have been found useful in different countries and for women of different educational and social background are described in this book. With a list of selected bibliography at the end, the book provides a good material to teachers, social workers and adult educationists who are interested in developing citizenship education in women. The book however, raises two questions in the mind of the reader. How does the content for citizenship education for women differ from that for men? Similar programme could be used for citizenship training for men also. It appears that the author intends to give emphasis to women's education for citizenship—to that extent the title is justified.

The second question that comes up is with regard to the application of this method of training for citizenship to the under-developed countries—specially to countries which are predominantly rural. Perhaps a different approach will be required for these countries.

D. M. NANAVATTY.

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